CATALOGUE OF ARABIC MANUSCRIPTS.
A CATALOGUE

OF THE

ARABIC MANUSCRIPTS

IN THE

LIBRARY OF THE INDIA OFFICE.

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, Tippu 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 1869 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 Bijápur 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 Bijápur, may be found in the Bombay Government Records, No. XLI., New Series, pp. 210 sqq. It was once the Royal Library of the ’Ádil-Sháhs, but was subsequently removed to the Asar Maḥall AspectRatio, 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. Gov. Rec., i.e., pp. 215 sqq.). This gentleman also prevailed on a learned Muhammadan, named Hamíd al-dîn Hakim, to prepare a catalogue in Urdu, which was translated by Mr. Erskine (Bomb. Gov. Rec., i.e., pp. 221 sqq.). After being removed, in

* A Descriptive Catalogue of the Oriental Library of Tippoo Sultan of Mysore, etc. etc. Cambridge, 1809. These MSS. are now described partly as MSS. of Tippu, 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 Bijapur 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 Mahall. 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 Bijapur; 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 Bijapur by Aurangzib, A.H. 1097 (= A.D. 1686), the Library of the Asar Mahall was inspected by an officer of the latter, named Kabil Khan. It was again surveyed, by order of Asaf 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 Hajji Khalifah’s Bibliographical Dictionary, as edited by Fluegel (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. Rost, the Librarian of the India Office Library, who first conceived the plan of cataloguing all the collections under his charge; and to Professor W. 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.
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ADDENDA ET CORRIGENDA.

PAGE LINE
10a. 2, for read هبطلا.
21a. 4, "Khushhál" Khushhál.
23b. 12, "al-muròd" al-mur¯ud.
37b. 8, "Manar" Anwar.
20, "Mas'úb" Mas'úd.
38b. 27, "Yahṣubí" Yaḥṣubí.
58b. 19, 25, "Khushhál" Khushhál.
61b. 12, omit commonly called.
65b. 20, for 93 read 101.
71a. 7, for Cf. H. Kh. iv. 369 read It is entitled عنوان المسائل المهمة. Cf. H. Kh. iv. 292 sq., 369.
86b. 1, omit probably.
97b. pen., the words: (probably ... 950)
98a. 8, for الا ضرفة في الا ضرفة read الا ضرفة.
" pen. omit Ins.
122b. 7, add:
Cf. H. Kh. v. 517, v. مسلائل السبعة; vi. 82, v. مقدمة الزاهد. According to H. Kh., the name of the author is Abùn b. Muḥammad Mīṣrī (d. a. H. 818), and the commentary is the work of Abùn b. Muḥammad b. Abū ṣalām (d. a. H. 931). It is entitled تذكرة العابد.
128a. 18, add:
See, regarding the author, Zeitschrift der D.M.G. xxix. 676 sq.
134b. 25, for ii. read iii.
140b. 12, "Maḥmūd" Muḥammad.
155b. 6, The name is more probably, Ilkhân.
158b. 8, for the same author read Bāxin Dīmān.

PAGE LINE
164a. note, The name is more probably خضر.
Nafîl.
170b. 8, add:
and also Zeitschrift der D.M.G. vi. 436 sqq.
176b. 23, for the words: The name is more probably Muḥammad Shîrîn. See no. 1032, VI.
179b. 25, for not mentioned read Muḥammad Shîrîn. See no. 1032, VI.
193b. 6, for which is ... Shadhili read The author is Abūl-mawāwhīb Muḥammad Shadhili. See no. 1038, xix.
212b. 26, for ابن read ابن بني.
213a. 8, for some kind of burning-glasses read parabolic burning-mirrors.
" 12, for -glasses read -mirrors.
220b. 15, for 'Āmulī read 'Āmili.
" 22, add:
and also Zeitschrift der D.M.G. xxix. 677 sq.
223b. note 2, add:
Cf. Intorno al Liber Karastonis, lettera di M. Steinschneider a D. B. Boncompagni, Roma 1863. This is the Greek χαριστιαν.
241a. 29, for 'Āmulī read 'Āmili.
272b. 31, "Ajurrūmī" Ajurrûmūm.
274b. 20, "Urdu" "Persian.
279a. 7, "النظر" "Persian.
" " " iv. " vi.
298a. 33, "b. 2, "Āmulī "Āmili.
299a. 19,
ARABIC MANUSCRIPTS.

THE KORAN.

KUFIC FRAGMENTS.

1.

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

Kufic MS. on parchment, containing fragments of Surahs 36-39, viz. (foll. 2-6) Su. 36, 26-40; (foll. 7-8) 47-71; (foll. 9-11) 74 to the end; (foll. 12, 1') Su. 37, 1-15; (foll. 21-28) 20-64; (foll. 29-31) 1; (foll. 32-38) 102-145; (foll. 39-47) 151 to Su. 3; (foll. 48-59) 16-50; (foll. 60-61) 59-65; (foll. 62) the end, and the title of Su. 39; (foll. 63, in four and in another handwriting) Su. 39, 31-32, with words كتب على أبو طالب (sic).

Und characters; wide spaces; occasional red dots for vowels. Verses divided by gold ornaments; every verse likewise marked by larger ones. The titles of Surahs have not been filled in. The whole MS. more recently been bordered with thick paper, it is entirely gilt and ornamented. At the beginning 1 and 2r.) Surah 1; at the end the usual epilogue, صدى الله, both within ornaments. Bound in leather, covered with silk.

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

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. 1-34) Su. 2, 254-282, and (foll. 35-51) Su. 3, 14-32.

Large characters, rather cursive; the ی flourished in a peculiar way. A few red dots for vowels. Verses marked in the same way as in the preceding MS. Bounded with paper, highly ornamented and gilt. The last leaf—on the back of which are also Kufic characters, but nearly effaced—bears on the recto, 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 4½ in. by 7 in.; foll. 46. Nine lines in a page.

Another Kufic fragment, containing Su. 1, 6 نعمcea – 2, 160 كمطئ; 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 ی, in green or red, instead of diacritical points. Verses divided by gold ornaments; every tenth marked by larger ones, which contain the number. The title of Su. 2 is on a gold ground.
One leaf is missing between foll. 7 and 8, and two between foll. 32 and 33.

The last leaf, which is half destroyed, belongs to another fragment (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).

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

Another Kufic MS., containing the following parts of Sūrahs 6 and 7: (fol. 13*) Sū. 6, 57-61; (fol. 5*) 69-74; (fol. 11) 80-84; (fol. 4* and 9*) 91-96; (fol. 2) Sū. 7, 28-33; (fol. 14) 39-42; (fol. 1) 45-47; (fol. 8*, 7*, 17, 6, 18, 10, 15*, 3) 55-94; (fol. 9*, 11) 155-166.

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

Clumsy characters, rather cursive. 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 Safawi kings named Ismā'il and 'Abbās; of Akbar; of two servants of Shahjahan, 'Inayat Khan and Fādil Khan; and of Šāhu Khan, a servant of 'Alamgir. On the first page is written a treaty between several chiefs of Sindh, dated 25 Jumada I., 1254, in Persian. This MS. belonged to the Sindh Prize property, and was presented to the Library of the East India House by Lord Dalhousie, 1853.

5.

42 A. Size 6¾ in. by 9½ in.; foll. 181. Sixteen lines in a page.

A large fragment of a Kufic Koran, containing (foll. 13-20)* Sū. 5, 112 — 6, 95; (foll. 25-34) 6, 108 — 7, 63; (fol. 36) 7, 104-126; (fol. 37-38) 7, 138-160; (fol. 35) 8, 20-34; (fol. 39) 9, 7-19; (fol. 21) 9, 38-51; (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) 99 — 16, 70; (fol. 5-12) 20, 34 — 21, 68; (fol. 6) 116-125, 86-105, 76-85) 21, 88 — 31, 38; (fol. 44-51, 43, 53, 140-147, 56, 63) 34, 18 — 39, (fol. 57-64) 41, 20 — 43, 37; (fol. 65, 54, 134-136 86 — 46, 11; (fol. 137-139, 55, 126) 46, 35 — 48, (fol. 163-166, 162) 50, 1 — 53, 7; (fol. 133, 127 148-151, 130-132, 152-161, 106-115, 167-176; 36 — 89, 3; (fol. 177-181) 93, 10 to the end.

Written in rather slender characters, approach Naskh. Frequent red dots for vowels. Titles of Sūra in a still more cursive character, and in red, are largely inserted, but often differ from the usual as being always derived from the first word. Every verse is marked with the letters serving for ḥiq according to the older or Maghribi order. Also two hundredth verse is marked on the margin.

At the end, in the same hand, بنه عثمان بن عفان

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

NASKH COPIES.

6.

1371. Size 7¾ in. by 5¼ in.; foll. 318. Four lines in a page.

Neatly written and richly ornamented. With notes for practical use, in Persian added on the margin.

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

It contains—

1. Foll. 1-13. Tables stating the place of revival of the number of verses, words, letters, and peculiarities, of every Sūrah.

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

5. Fol. 16. Some mnemonic verses, enumerating

This introduction is written in Shikastah.

7. Size Sin. by 5 in.; fol. 522. Eleven lines

A splendid copy; gilt throughout, with double front

ments. Marks of pauses, sections, etc.

On the last page is the prayer usually recited after

using the Koran, with an introduction in Persian.

Well written, “under royal auspices,” by Hājī Abdallah.

This copy was intended for the especial use of Tippu,

is stated in a note at the end (fol. 520). Various

cites and directions, in different hands, on the margin,

ey often resembling those in the preceding MS.

receded, also, by the same introduction.

One leaf is missing after fol. 22. Fol. 26 is much

orn.

In a red leather binding, bearing all the marks and inscriptions

mentioned in Stewart’s Catalogue, Pref. p. v.

8.

96. 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:

1 Sūrah 56, 78 and 79.

THE KORAN.

الصعود: محمد حبيب شهيب بن جيشمه وتست جهان بأس

الهجرية سنة 13 جماد سنه 733.

The last two pages have been filled up with a prayer

in a different hand.

[Tippu.]

9.

730. Size 15 in. by 10 in.; fol. 363. Thirteen

lines in a page.

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 المطهرن

متنزيل من رب العالمين

[Tippu.]

10.

1267. Size 11¼ in. by 6¼ 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 ل, which is in red. Every two pages contain

exactly one of the thirty sections (اجزاء). Highly

ornamented and gilt.

Seal of Dhu’l-fa‘ār Khān, A.H. 1141.

[Tippu.]

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.

[Tippu.]

12.

25 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 Tippu.

[East India College.]
13.

14 b. Size 6¾ in. by 4 in.; foll. 322. Fifteen lines in a page.

Imperfect at the beginning, the first leaf commencing with نُبْتُ ﷲ نَحْبَةً, the last word of Su. 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: 

Various notes in different hands on the margin.

In a red leather binding. Inscriptions prove that the MS. formerly belonged to Tipu’s library.

[East India College.]

14.

1254. Size 18½ in. by 11½ in.; foll. 60. Thirty-one lines in a page.

An elegant copy, richly ornamented. Marks of pauses, sections, etc.

Written by Muḥammad Ṣādiq Astarkhādī, a.d. 1137.

[Tippu.]

15.


Written in large characters, without ornaments. Marks of pauses, sections, etc. At the end: 

In the original binding, on which the inscription is frequently repeated.

[Tippu.]

16.

32 A. Size 13½ in. by 8½ in.; foll. 325. Thirteen lines in a page.

A very elegant copy, resembling that described in Cat. Boll. ii., p. 60. The first two pages contain within two large circles, ornamented with gold, blue, etc., the verse, Su. 17, 90. The next two pages, entirely ornamented in the same way, contain in the middle Sūrah 1, written in white Thulth on a golden ground with the words ﷲ ﷲ ﷲ underneath. The next pages, which contain the beginning of Su. 2, are entirely gilt. All the following pages are written on dyed ground, sprinkled with gold. The first, middle, and last lines are in large Thulth, the middle line under each page in two equal squares. The last two Sūrah is written and ornamented like the first; and the next two pages, entirely ornamented, contain the same prayer as found in the Boll. MS. The last two pages contain (like the Boll. MS.) rules of divination in Persian verse and written in large Nasta’līq.

The scribe names himself Ḥussain Fakhkhar.

The whole MS. has been carefully mended and bordered on modern paper.

17.

1475. Size 6 in. by 4 in.; foll. 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. Foll. 146-148 should stand between 136 and 137; after fol. 286 the following correct order of the leaves: 295, 296, 288-297, 294, 287, 298; after fol. 308 they should stand thus: 310, 311-315, 309, 316; and after fol. 386, the pages 389-398, 387, 388.

According to a note on the fly-leaf, this is the Koran on which Shujâ‘ al-daulah “swore to the treaty of 1768.” It was “given by J. Cartier, Esq., and by him presented to the Library through the hands of Sir H. Inglis.” The first leaf bears the seal of Shujâ‘ al-daulah, and on it are written, in somewhat illegible Shikastah, the terms of a treaty of alliance with the English, but dated 8 Dhu’l-qa‘dah, 1183 (=5 March, 1770).

18.

14 A. Size 18 in. by 10 in.; foll. 387. Eleven lines in a page.

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

Transcribed by Ḥāfiz Luḵmān.

[East India College.]
19.
Elegantly written; highly gilt and ornamented. Marks of pauses, sections, etc.
Transcribed by Ahmad b. Muḥammad, A.H. 1094.
Foll. 22 and 23, foll. 286-293, and foll. 312-315 have been misplaced in binding.
In the original cover, with the inscription "لا يُؤْتَنَّ الْعَقْدِ". [Johnson.]

20.
24 A. Size 12½ in. by 7½ 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 ٰ. 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 نعمت القرآن در نصص ورث, 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 (ٌ), and another into seven portions (ٌ), 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 (ٌ). Each line begins with an ٰ, written in red. Marks of pauses and sections.

23.
1592. Size 8 in. by 4½ in.; fol. 360. Eleven and nine lines in a page.
The First Part of the Koran, to Su. 18, 2 (last words ṣaʿīd). 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 Su. 18, 2 (ٌ), 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 Nastā'īk, in red. Ornamented and gilt.
Foll. 256 and 257 should be transposed; likewise foll. 260 and 261.
The signature of R. Johnson (in Persian) on the title-page.
[East India College.]

26.
17 A. Size 9½ in. by 6½ 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 VERS.
Names of R. Johnson, Brinsley Fitzgerald, and a succession of later owners, down to 1848.
[East India College.]
27.

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 (لا) from the Koran; written in Nasta'liq (except the Arabic passages), and highly gilt.

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

28.
1 A. Size 9 in. by 6 in.; foll. 329. Fifteen lines in a page.

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

"Received from Dr. Royle, July, 1866."

29.
3 A. Size 7 in. by 4½ in.; foll. 364. Fourteen lines in a page.

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

30.
10 A. Size 10 in. by 5½ in.; foll. 436. 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 Nasta'liq, in red.

Scribe, Muhammad Kazim; date, A.H. 1266. At the end a short prayer.

31.
5 A. Size 7¼ in. by 4½ in.; foll. 336. Fifteen lines in a page.

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

32.
2 A. Size 10½ in. by 6 in.; foll. 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 6½ in. by 4 in.; foll. 281. Seventeen lines in a page.

Neatly written and ornamented like the preceding MSS.

In an illuminated binding.

34.
13 A. Size 12¼ in. by 7½ in.; foll. 30. About fifty lines in a page.


35.
36 A. Size 4¼ in. by 2½ in.; foll. 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 II., 1101.

36.
33 A. An octagon, perimeter 4½ in.; foll. 285. Fifteen lines in a page.

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

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 filigree and stone.

1 The same note is found in the following six MSS.
THE KORAN.

37.

34 A. An octagon, perimeter 6½ in.; foll. 346. Twelve lines in a page.

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 5¼ 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. Sur. 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 (!).

39.

3048. Size 8 in. by 5½ in.; foll. 28. Thirteen lines in a page.

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

KORANIC SCIENCE.

41.

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

كتاب التيسير لحفظ مذاهب القراء السبعة الخ (sic)

The celebrated treatise on the Seven Versions of the Koran, by Abu 'Amr 'Othmân b. Sa'id b. 'Othmân Dâxi (d. a.H. 444). Cf. H. Kh. ii. 487; Cat. Mus. Brit. 69; Bodl. ii., No. xxxviii, 4 (where is the same title as in this MS.); Nöldeke, Gesch. d. Qorâns, p. 337.

Neatly written; concluding (fol. 87), ...

(continue)
ARABIC MANUSCRIPTS.

43.
B 272. Size 9½ in. by 7½ in.; fol. 116. Seven lines (verses) in a page.


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 شقراة الشاذة; written in a large character.

Fol. 93v. A short Persian tract, beginning بعثت أز احکام ورش أکرمیان کسره وها ساکنی حاکم باشد.

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

Fol. 96v. The beginning of a treatise on Orthoepy, ascribed to Mūḥammad Samarqandi. It commences: هذه رسالة سردت في منصات الاجتهاد محمد سمرقندی الأول في جودة ناقة الكلمت. 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. 105v., where a passage from fol. 102r. (الوقت على الہمة الی) 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 ذکر دال ان (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.

At the end the following tetrastich:

روزيه روح دامی عمر هرا کند
وین خالص تبره بند زینبم جدا کند
یا رب نگاهدار تو ایمان آنکسی
کب خاتم مس جعوناد وبرم دعا کند

The seal of Muhammad Nafin 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.


Well written in a large hand, with vowel-points. In narrow columns. The margin is wholly filled up with Persian glosses, written in small Shikastah. Leaves have been frequently inserted on which other glosses are written.

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

[Johnson.]

49.

B 273. Size 9 in. by 5½ in.; foll. 72. Twenty-two lines in a page.


This Commentary is not mentioned anywhere. It begins:

الحمد لله الذي اُمِّدَ جِهَاتُ المعاني الصَّبَّائِنَةَ
تُوالِبُ زِوْارُ المعاني من الصوْفِ الصِّبْحِاءَةَ

The author says afterwards (fol. 16r.):

آن المقدمه الغنيه، لما للعالمه، ودُلّى عَلِيُّهُ، قَدْسُ اللَّهُ سَرَّهُ السَّرَّ، ما رأيت لها شرحا كاملاً بين (sic) بيانا شاملاً، يكون لاحظيًّا

2

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1. کتاب روایتی مسمى بوفوقی. See Noldeke, Qor. p. 322; Flügel, Habs. Wien, iii. p. 60.

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 مَنْفَعٌ. This volume concludes with Sūrah 18, and is imperfect at the beginning. The first words are: مَنْفَعٌ، وَأَكْمَلْ أَحْسَنَ.

Written in a bad Nastāʿīk hand; red lines round the pages. Worm-eaten and injured by damp.

Cat. p. 223, xvii.
55.  B 280. Size 11½ in. by 8¼ in.; foll. 237. Thirty-one lines in a page.

The First Part of the *Kashshaf*, imperfect both at the beginning and end. The first words are: "الكشف (= p. 47 Lees), and it ends with Sū. 8, 54.

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


The third quarter of the *Kashshaf*, comprising Sūras 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.


The last quarter of the *Kashshaf*; beginning with Sū. 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 Sū. 48 (fol. 99). Both the beginning and (in a less degree) the end are injured by damp.

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


An edition of the *Kashshaf* "mixed" with the text of the Koran, entitled *كشف الكشاف*. The Editor, who calls himself Darwisr, says in his short Preface:

"جعمسَهُ على ما شرَح مدرربان (sic) البصائركشف غوابض الحكم..." Ama بعد نقول العيد المخمس بكرة الرشويظ، العيد القليل درويظ، ان العالمة الزخرفيي قد ادعى في تفسيرِ الكشاف (الكوك). وذل جهده وانافه، كما تليل ان التفسيرِ في الدنيا ولا عدل امن بين الكشافين..." (sic)

"فسخر بال هذا العيد الصعيف المعترف بقِلة البصاعة، وسوائف ايامه بالإضاعة، ان يثبت قبل التفسير بالثوابات، ان يكون لالیة كثيرة أو بعضها بات" (sic).

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

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

[Hastings.]


Beginning: "تولى وتنى ابن عباس ما كنت ادري ما ناظر السماوات..." Written in Nastaliq, of about the tenth century. Various defects, and the whole final portion, have been supplied in another, indifferent handwriting. One leaf, containing the end of the author's epilogue, is missing at the end. Injured at the beginning.

Cat. p. 221, i. 8 (?).


Bij. Libr., a. H. 1063. 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 جمع البيان لعلوم القرآن. The author, who is not named here, is Abu ‘Ali al-Fadl b. al-Ḥassan b. al-Fadl Tabarsi, a Shi‘ite (d. a. H. 548). Cf. Catal. Mus. Brit. 671; Bodl. i. 50, and below, No. 64. Ḥ. Kh. v. 400 sq. confounds the author with the well-known Ṭūsī (d. a. H. 460).

The Preface has a double Ḥamdalah, beginning احمد الله الذي ارتفعت عن مطارح الفكر جلالته and أحمد الله الذي انزل القرآن هدى الناس respectively. The author says afterwards (fol. 3r.):

مطلع كل سورة ذكر مكية فيها ومدنيها ثم ذكر الاختلاف في أعداد آياتها ثم ذكر تأويلها ثم أقدم في كل آية الاختلاف في القراءة ثم ذكر الاعتداءات ثم ذكر العبارة واللغات ثم ذكر التراب والمشكلات ثم ذكر السباب والنزاعات ثم ذكر المعاني والحكم والتأويلات والقص والجهان ثم ذكر انتظام الآيات.

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

9 Here the words 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:

The author relates that, after finishing his first work, he read for the first time Zamakhshari's *Kashshaf*, and made extracts from it, which he afterwards published as a separate book, serving as a Supplement to his first work, and entitled *al-kāfī fi al-shāhīd al-dā'ī*. 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.):

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 following two lines have been added at the end (fol. 196v.):

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


It begins with a long and detailed explanation of the first Sūrah, which forms a separate book. The first words are (fol. 9):

The commentary on the following Sūrahs (Su. 2 from fol. 37v. to 177) is also very extensive, consisting rather of separate tracts, which are often subdivided into different *mawāslāt*. The whole text of the Koran is inserted in portions.

The present MS. consists of two volumes. The first, which concludes with Su. 3 (on fol. 220), has the following colophon:

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

1 See Su. 5, 16.
The second volume contains the date of the author, relating to Sûrâ 18. It commences in the nineteenth year of the来临 and relates to the month of the same name. The colophon runs as follows:

Well written. Colophon: مكتوب (sic) . The first pages are highly ornamented and gilt; gold and coloured lines round each page.

The first half of a Commentary (مختصر) on the Koran (to Sûrâ 18); without any title, but, as it appears from a comparison with the following MS., belonging to the Najm al-din Abu Bakr ʻAbdallah b. Muhammad Asadi Râzî, commonly called ٌذيكر (d. in Rabî' I., 618). Cf. H. Kh. ii. 17, and iv. 282.

There is no introduction but the colophon states, briefly, that the first half is a translation and comment of the Koran.

B 308. Size 8½ in. by 6 in.; foll. 398. Twenty-five lines in a page.

In a very elegant native binding, illuminated both outside and inside.
The work begins with a very extensive and detailed interpretation of Sū. 1 (foll. 1-17):

سورة نافعه الكتابة

سبع آيات قال الشيخ رضي الله عنه نافعة الكتابة

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 Ịṣḥāq Thalābī (d. A.H. 427) in this way:
1. The author.
5. Thalābī.

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

An indifferent copy, boldly written, with the following colophon: وَدَمَ الْمَجْلَدَ الثّانِي من سَحَرَ الْعَقَائِقِ. 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 Ịṣḥāq Thalābī (d. A.H. 427) in this way:
1. The author.
5. Thalābī.

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

B 312. Size 10½ in. by 5½ in.; foll. 595. Seventeen lines in a page.

The Second Part of the preceding work, from Sū. 10 to 52. Begins: أَذْكَرْنَا آَيَاتَ الْكِبْرَى أَحْكَمَ الْشَّارِئَ فِي تَحْقِيقِ الْإِنْقَصَامِ. The three following leaves were erroneously attributed to the earlier MS, and the whole volume was also described as Zamakhsharī's commentary.1 Cf. Cat. p. 222, ix. and xiv.

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.

Foll. 567, which was taken for the final one, bears the correct title. The three following leaves were erroneously attributed to the earlier MS, and the whole volume was also described as Zamakhsharī's commentary.1 Cf. Cat. p. 222, ix. and xiv.

B 593. Size 11 in. by 6½ in.; foll. 531. Twenty-three lines in a page.

Bāḍawī's Commentary in two volumes. The second begins with Sū. 19, on fol. 287. Numerous extracts from the Glosses of 'Abd al-Ḥakīm, 'Īsām, 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. Cf. Stewart's Catalogue, p. 169.

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1 The words as contained in the title, here and in H. Kh., must not be understood in their usual meaning, viz. the first Sūrah, but as denoting the whole Koran.
2 The above form of the name nearly agrees with that found in H. Kh. vi. 120, viz. شاهدار تری. There is no such authority in the earlier MS. (fol. 306) as follows: أَذْكَرْنَا آَيَاتَ الْكِبْرَى فِي نَفْلِهَا. Cf. Florenz's Catalogue of Sanskrit and Arabic Manuscripts, p. 169.
3 This passage runs in the preceding MS. (fol. 306) as follows: Aَذْكَرْنَا آَيَاتَ الْكِبْرَى فِي نَفْلِهَا. The three following leaves were erroneously attributed to the earlier MS, and the whole volume was also described as Zamakhsharī's commentary.1 Cf. Cat. p. 222, ix. and xiv.

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1 See fol. 5.

The first portion of an elegant copy of Barâwi’s Commentary. Neatly written, much ornamented and gilt. Many corrections on the margin. It ends with the words (Su. 16, 38).

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

[Tipu.]

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

The latter portion of the same copy; beginning with the words "نَخَصْنَا فِي كُلِّ أَمْثَالٍ رَوْاْدٍ". On fol. 40 ends the original first volume. The second volume begins with Su. 19, on fol. 41 v., which bears an ornament.

Both volumes have been wrongly described as "تفسير حسنى".

77.

B 291. Size 10 1/2 in. by 7 in.; foll. 314. Twenty-five lines in a page.

The First Part of Barâwi’s Commentary, as far as Su. 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 ‘Iṣâm, and interlinearations. A defect after fol. 30.

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

Cat. p. 222, iii. 2.

78.

B 292. Size 10 1/2 in. by 6 1/2 in.; fol. 366. Twenty-one lines in a page.

The Second Part of the same work, from Su. 19 to the end. Well written; finished, as is stated in a long colophon, on Wednesday, 20 Safar, 1107, by Hâfiz Fath Muhammad b. Hâfiz Muhammad Sharif b. Shaikh Ilah-bakhsh, at ١٩٣٨ (؟).

Ornamented like the preceding MS.

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

79.

B 284. Size 10½ in. by 7½ in.; foll. 633. Twenty or seventeen lines in a page.

Jalāl al-din Suyūtī's (d. a.h. 911) Annotations on Baidawī's Commentary, entitled

النواهد البلاغية والشوارع الفکار.

Cf. H. Kh. i. 474.

The author relates in his long and very polemical preface (fol. 2v.) that he compiled his work chiefly from the glosses on the Kashshaf, and from several grammatical works, viz. the two تذكرة, by Abu 'Ali Fārisi and by Ibn Hishām, some treatises of Ibn Jinnī, the أتام of Ibn Shajari and of Ibn Ḥājib, and others. He is very prolix in the beginning of his work. The annotations on Sūrah 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: 

والعلامة شرف الدين. The final leaves are much injured.

Cat. p. 221, i. 6.

80.

B 297. Size 9½ in. by 6 in.; foll. 395. Twenty-seven lines in a page.

Marginal notes on Baidawi's Commentary, by Abu'l-

Fadl Khaṭīb (Kazaruni, who died about a.h. 940). Cf. H. Kh. i. 474.

Beginning without a preface: 

العهد لله الذي نزل... نذير قال صاحب الكشف في خطبة العهد لله الذي انزل القرآن كلاماً وظيناً وقال الشريف العلامة في 

العاصمة دل بالدي الشروط والملك تعالى.

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

Cat. p. 222, iii. 6.

81.

B 297. Size 11 in. by 6¼ in.; foll. 115. Twenty-one lines in a page.

I. Foll. 1-107. A fragment of a Ḥashiyah on 

Baidawi's Commentary, by Shams al-din Muḥammad 

Amin, commonly called Ḥāsim Bāṣāṣān, Ḥusaynī 

Bukhārī (a resident of Makkah, who flourished at the end of the eighth century). See H. Kh. i. 479.

Ends: 

نتمت للعبادة المنضمة إلى سيدنا ورسول الله علما الامة الأصر النبأ العناية شمس [المدين] محمد 

ابن الزهير بابير بالكتاب الإخبار المبين للذين اناصر

Cat. p. 222, iii. 6.

84.

752. Size 11 in. by 6½ in.; foll. 412. Twenty-one lines in a page.

Marginal notes on Baidawi's Commentary, as far as 

Sūrah 6, by 'Īṣām al-Dīn (Ibrāhīm b. Muḥammad b. 

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

‘Arabshâh Isfara’înî, d. A.H. 943). See H. Kh. i. 477, and Codd. Havn. ii. p. 44.

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

رجاءً أن يبدئيك إلى سرائكم من ذكر الله الذي

نذيرًا اقتبس أنتِمَا لنغبَتِ من قولِه تعالى 

الذي نزل القرآن.

Well written in Nasta'liq, by Muhammad Fâdîl.

In the original binding of Tippu’s library.

85.
B 286. Size 9½ in. by 6 in.; foll. 335. Twenty-seven lines in a page.

Annotations on the latter portion of Bai’dâwî’s Commentary (from Sū. 11), by Mullâ Châlânî (i.e. Sa’d-Allah b. ‘Iṣâ, commonly called Sa’di Chalabî, d. A.H. 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 (جَزءٌ), at Sū. 19, 10:

قال المنافع ونعَّم الناس... وعُجوز أن يكون النافع

الاختام بعون الملك المهيمن العالم.

Additional notes of the author on the margin.

Neatly written. Coloured lines round each page. Much injured by insects.


86.
B 293. Size 9¾ in. by 6½ in.; foll. 575. Thirty-one lines in a page.

Glosses on Bai’dâwî’s Commentary, by Muhammad b. Jamâl al-dîn b. Râmadân Sûrîwâni. Cf. H. Kh. i. 475.3

The author says:

ولما كانت عوارض هذا الكتاب العظيم

الشمار، أدركنا أن نقصص فاقتصر على عالم اعتراق

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 Muhammad Amin Sharwâni, on which see H. Kh. i. 473.
4 Viz., Bai’dâwî’s commentary.

Hence it would appear that it was transcribed from the author’s own copy.

Well written in a minute character. Foll. 18–34 are supplied in a different hand.

Cf. Cat. p. 222, iii.

87.
B 294. Size 10 in. by 6 in.; foll. 385. Twenty-one and twenty-three lines in a page.

The first part of Sûrîwâni’s Glosses, as far as Sū. 5. It appears, however, from a small blank on fol. 305v., that the whole portion from Sū. 2, 255, to 4, 28, has been omitted.


88.

The second part of Sûrîwâni’s Glosses, from Sū. 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.; foll. 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 Su. 17, with the words 

The title is found on the edge of the book.

90.


Annotations on the beginning of Baidaw’s Commentary, by ‘Abd al-Jakim b. Shams al-din Siyalkari (Siyalkut in the Panjāb; flourished under Shāhjahan, and died shortly after A.H. 1060).

Cf. 1 Kh. vii. p. 798, 1. 3 sqq.

One leaf is missing at the beginning. The first words are:  

The preface dwells upon the merits, and especially the orthodoxy, of Shāhjahan (أبو العظيم شاب الدين عادل شاه جهان بادشا), to whom the author dedicated his work as soon as it had reached the end of the first of the text of Baidawi. The MS. ends abruptly with the words 

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

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

Wrongly described on fol. 193 as a commentary on the Kasthabaf. Cf. Catal. 221, i. 7.

91.

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

Another copy of the Annotations of Siyalkari, imperfect at the beginning. The first words are:  

The end is somewhat earlier than that of the preceding MS.

Written in two different Nasta’liq hands. Coloured lines round the pages.


[Coll. Fort William, 1825.]
pupil of Naṣīr al-dīn Ṭūṣ; 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 مفسيح العجيب or التفسير الكبير of Fakhr al-dīn Rāzī (see No. 65). The explanation of the single passages of the Koran usually consists of two parts, التأويل and التفسير, preceded by two paragraphs on the reading and on the pauses of the text.

Beginning: رُبْ يَسْتَرَوْنِمُ بِالخَيْرِ عَوْنِكَ يا كُرِيمٌ لِلَّهِ الْكَرِيمِ ارْتَبَثَ فِي ابْدَاءِ غَرَابِيِّ الْقُرْآنِ، وَفِي ظَلْمَةِ الْعَمَّامِ اتَّهَمَلَ لِإِبْدَاعِ رَغْبَاتِ الْقُرْآنِ، وَاللهِ يُنَبَّئُ الْعَالِمِ وَالسُّؤْلَ، وَهُذَا حَيْثَ اتَّهَمْ نَفْتَلِ؛ الْحَمْدُ لِلَّهِ الْمَلِيْكُ الْحَمِيدُ، شَرْحُ صَدْرِهِ لِلْإِلَهَمِ، وَهُوَ عَلَى نُورِ مَنْ رَتِّبَ.

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.

95.


The first portion of a concise Commentary on the Koran, called ملخص الرجمان وتسير المذان بعض ما يشير إلى إجاز القرآن, and ascribed by H. Kh. ii. 182, to Zain al-dīn ‘Alī b. Ahmad b. ‘Alī b. Ahmad Umawī Ḥanbali, “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. 1r.) : حتى أعرضوا عن المعارضة بالخروج: إلى المقارنة بالسبوت فأحملوا بها المفعّم فلم يعارض إلى ممّا يمكن واحده واثنين من المجّالات المباركة. Cf. Cat. Bodl. i. 47 and ii. 566. Printed at Delhi, a.h. 1286.

This commentary is preceded by a long introduction (fol. 1–6). It begins: 

ٍالجَمِيدُ لِلَّهِ الَّذِي أَنْعَمَ بَيْنَّهُ وَأَبْوَاهُ إِلَيْهِ الْأَلَّاهُ، لَيَسْتَرْكُ بِهِ مَعَ عَقْوُومِ طَريِّ الصَّرَابِ.

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 Muhammad ʿAdil Shāh of Bijāpūr, on the title-page. The MS. belonged previously to Ḫādi Khushkhlī (A.H. 1030), and before him to ʿĪbrāhīm b. Dīwālāʾ al-ʿAmmāl (A.H. 981).


98.

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

A fragment of the preceding work, from the beginning to the words: ʿībārī sahəmūd ʿamr jīwānm (Sū. 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.; foll. 315. Twenty-three lines in a page.

كتاب تفسير القرآن الكريم تأليف الشيخين الإمامين العالمين العارفين الكامنين هما سيدنا وشيخنا جلال الدين السبكي الشافعي مؤلف النص الأول والشيخ جلال الدين السبكي الشافعي مؤلف النص الثاني من أول سورة الكفاف إلى آخر سورة الفاتحة نفعا لله تعالى بعما يعاني


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 Sū. 17, ما كُلِّمت بِهِ تِنْسِيق القرآن العظيم الذي أُنْهَي الأمام العلامة جلال الدين السبكي حيث 250 مَثَلًا جَلَال اللَّهِ عَلَّمَهُ. Maḥallī began with Sū. 18, and when he had come to the end of the Koran, he turned to the first part, but never finished more than the first Sūrah. The rest, from Sū. 2 to 17, was afterwards done by Suyūṭī. He relates in the same epilogue that he was engaged on this task from Wednesday, 1st Ramaḍān, to Sunday, 10th Shawwāl, 870, and completed the first clean copy on Wednesday, 6th ʿṢafar, 871. His work is naturally placed at the beginning, and the commentary to Sū. 1, as belonging still to Maḥallī's share, is put at the end of the whole.

Plainly written. The colophon runs as follows: َتَفْسِير رَوْحَ الْقُرْآنِ مِن نَسَائِخْهُ وَكتَابِهِ عَلَيْهِ يَدُ الفَقِيرِ عَلَوِي بِنْ السَّيِّدِ عِبَّادِ اللَّهِ بِرُومٍ بَيْنِ عَلَوِي لَعَلَّهُ بِالْحَلْقِ ثَلَاثيِ نَهَارِ الجَمِيعَةِ وَتَسْعِيْةٍ (سِيْقِ) عَشْرُ خَلْقِ الرَّجُبِ المَبَارِكَ سَنَةَ مِثْلِي وَالْإِخْرَاجِ بَعْدَ الْأَلْفِ مِنْ الْحَجَرِ الْبَيْضَةِ . . . فِي الْبَلَدَةِ المَسْمَى بِعُرْفَةِ مِنْ فِرْيقٍ جَدِّيٍّ فِي دِيَالِةِ الفَزِيْرِ سَعَادَةَ بَنِي عَسَمَ اللَّهِ سَيَحَافَ وُسْعَاءَ وَحَامِسَ عَابِدَةَ آمِين. Frequent extracts from Baiḍāwi on the margin. Used and stained.


100.

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

Another copy of the تَفْسِير الجلالي, in two volumes, the first of which contains the portion by Suyūṭī, preceded by Maḥallī's exposition of Sū. 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 Maḥallī, given on the authority of Shaikh Muḥammad b. Abu Bakr Khaṭīb.

Written in a small clear hand, by ʿAbd al-rāsūl b. ʿAbd al-saʿād b. ʿIrāqī. With marginal and interlinear notes.


101.

1394. Size 11½ in. by 6½ in.; foll. 600. Twenty-five lines in a page.

The first part of another Commentary on the Koran by Suvūrī, entitled َالأَدْنَى الْمَكْتُوبُ فِي التِّنْسِقَةِ الْعَلَمَاء. Cf. H. Kh. iii. 192, and Bibl. Sprenger. 144.

1 H. Kh. ii. 368, is wrong.
This commentary consists entirely of traditions. The author relates in his preface that he abridged it from another work of his called 1. ترجمان القرآن, by omitting the Isnads, with the sole exception of his own immediate authorities and of the author of each tradition. Accordingly, the explanation of سورة فاتحة الكتاب and خرج عبد بن حميد in Traditions from ابتهجم قال سالط السوء من فاتحة الكتاب إمس القرآن is Qāl Nūm. Only the first words of the passages to be explained are given.

The present MS. ends with سورة 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.

[A. H. Hastings.]

103.

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

A Commentary (مفسر) or Paraphrase of the Koran, by MUHAMMAD b. AHMAD b. NASR... styled الذهبي, and composed in A.H. 981-2, according to the author's conclusion, which runs as follows: وقد انتم امام هذا التفسير المشتغل على ربط كل آية بآية أخرى ربما تامًا النص في النص المفسر المحدد في الشهر، ويدل على يوم الاثنين وسال الله سبحانه أن يعلم نفعه للطالب ولا يقبل مس من نظره في الأمر والشأن والسلامة والتحقاق ونعته ونعته في السنة 181 النسخة والتحقاق والتحاق والمحمد.

The preface begins: أجمع الله الذي أنزل على عبد...

The book is written with μaμμaμμaμμaμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμμmu
THE KORAN.

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, by 'Abd 'Ali b. Jum'ah 'Arusi Ḥawīzī, who completed it in A.H. 1065 at Shirāz, as appears from the following conclusion (fol. 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 Gīm al-bayan of Tabarsī.

The whole work is a mere compilation from these and from other Shi'ah books, such as...
ARABIC MANUSCRIPTS.

2-1

The present MS. comprises Sūras 1-6. Well written, by Muḥammad (b.? Fakhr al-dīn Aḥmad, in d. H. 1089. The titles of the books quoted are written in red. Gold lines round the pages.

107.


The first part of a Mystical Commentary on the Koran, imperfect both at the beginning and the end. It now begins with Sū. 2, thus: سورة البقرة قوله تعالى آلل معاهد ان الاقتباس آلة وحدودية الذات واللام اقتباس آلة الأزدي الصفات واللام اقتباس آلة ملؤنة في اجازة الآيات, and terminates abruptly near the end of Sū. 15. Plainly written.

108.


The second part of the preceding Commentary, imperfect at the beginning. The first words are: عن мнاء فناء القافية, referring to Sū. 17. 1.

Part of it written in a different hand. Frequent blanks in the final portion. One sheet is missing after fol. 20.

Both this and the preceding MS. are wrongly said to be Naṣafi's مدارک التنزيل. Cf. Cat. p. 222, ix. 3.

109.

1570. Size 9½ in. by 5½ in.; foll. 411. Fifteen, afterwards about twenty-three lines in a page.

The first part of a Mystical Commentary, or rather annotations on single verses of the Koran, following the order of the Sūras. The title and the author cannot be ascertained. This MS. is imperfect and mutilated at the beginning. Ends with Sū. 18. Colophon: تمام شد هذا الكتاب المقتبس من تفسير مسیبات (س). However, this title (as well as that of the following MSS.) seems only to be taken from one of the paragraphs into which the commentary is usually divided; viz., المقتبس, حقائق, and المتنبی، حقائق. The author, who quotes numerous mystical authorities of all times, belongs to a very modern period. Some passages of his work are in Persian.

Begins: Wارکه وحکیم عن السبیل انه تال.

Plainly written. Foll. 1-38 in a different hand.

110.


Another copy of the same work, imperfect both at the beginning and end. The first words are: يدعون رئیهم (beginning of Sū. 34 of the preceding MS.). Ends: ان الممر (= fol. 308 of the preceding MS.). Written in different hands and at different dates. The apparently older portion has all the vowel-points. Much injured by insects.

Inscribed اجزأ تفسير المقتبس? Cf. Cat. 231, i. (?).

111.


The second part of the preceding work, from Sū. 19 to the end. Written in a large plain hand. A lacuna comprising nearly seven Sūras (from the end of Sū. 21 to Sū. 28) is indicated by part of fol. 47v. remaining blank. The MS. terminates abruptly in the commentary on the last Sūrah.

Inscribed: تفسير مقتبس نصف آخر تفسیر سید محمد حسینی کودسا. It remains, however, doubtful whether this is the correct title, or a misnomer derived from the often occurring heading المقتبس المعظم في التفسیر mentioned in H. Kh. vi. 108. Cf. Cat. 222, xi., where the author is called Bundu Nowaz (بندو نواز) بندو نواز.

1 See below, No. 145. 2 See No. 166.
combined with the legendary history (القصة) of Joseph. It is ascribed to the celebrated Grazzali (d. a.h. 505).

Begins (fol. 2v.):

تفسير سورة يس وقفة يسمنف: على السلام، والسورة مكية باجتماعهم وهم صائمون، وعشرة آية وافستعماك كلمة وسعة آلف وفترة ومنا وسنة وفترة وسادة ورائيما قال المصنف الغزالي (3) في سبب نزولاً.

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 Sūrah is given with the Persian Commentary of Husain Kāsiri, introduced by the following words (fol. 288):

تتم تفسير العربى من: 

تصنف الآلم حمد الغزالي رحمه الله تعالى وما بقي من السورة بفصيل تفسير حسن.

Ends:

الملك المنيع العام.

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

The first two pages contain a prayer.

115.

B 314. Size 8 in. by 4½ in.; foll. 49. Thirteen lines in a page.

A short treatise on the abrogated verses of the Koran (منسوخ ومسنود) following the order of the Sūrah, by an unknown author. The beginning is wanting; the first words are:

لا هذا التفسير يكون حكم الفائز به نابا غير مسنود.

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

Plainly written. A defect after fol. 17.

116.

B 331. Size 8¾ 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 calledأخام المشران (see
ARABIC MANUSCRIPTS.

H. Kh. i. 173). 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.

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. مسالة أن الأباحة أصل في الشیاء.

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

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

Erroneously inscribed: اجتهادات شبه أكبر حتى الدين ابن علي العربي در علم فقه.


TRADITION.

117.

347. Size 11½ in. by 8½ in.; foll. 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. Fol. 474 should stand after 476.

A former owner, Muḥammad Sharaf al-dīn, ascertained with the aid of one ʿAbd-al-arzāl of Dehli, that this copy was complete. [Tippu.]

118.

1004. Size 9½ in. by 6 in.; foll. 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. 89-96 should stand between foll. 80 and 81. [Hastings.]

119.

588. Size 11 in. by 7½ 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 Isnad of an old copy: اخبارنا الشیخ ابی زرعة ابن احمد بن محمد الهروی الحافظ قرآة عليه في المسجد الحرم بمكة السنة احدى وأربعمئة قال ابا محمد عبد الله بن احمد بن حمزة السرحسي بیرة سنة ثلاث وسبعين فللمعه وأبو ابرهم بن احمد بن ابرهم المستملی بن سنة اربع وسبعين فللمعه وأبو الهیثم محمد بن المغی بن محمد بن زراغ الفضلیین قالا ابا عبد الله محمد بن يوسف بن میقر ابن صالح الفری بری (الفری). قال ابا عبد الله محمد بن اسیفیل البخاری.
The colophon runs as follows:

Of the eleventh century of the Hijrah.

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 'Abd al-bâbi Tabrizi Husaini. Seal of Muhammad 'Adil Shâh. Bji. Libr. a.h. 1659.

Cat. 223, i. 2.

121.
B 94, 95. Size 11½ in. by 8 in.; foll. 363. Twenty-one lines in a page.

The first half of the Saḥîḥ. 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: 

(entity) حضرت أحمد خان . . . بن خداوند عبد الله خان

May Allah forgive the people who made these changes.


The first quarter of the Saḥîḥ, beginning with the same Isnâd as No. 119. Clearly written. Extracts from various commentaries (chiefly those of 'Othmân and 'Ainî, besides those of Karmâni and Kâšâlânî, and the تصحيف البائري) 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 الليس. The first folio is wanting: صلوات فرائض.

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

Cat. 223, i. 2.

124.
732. Size 13½ in. by 8½ in.; foll. 127. Twenty-five lines in a page.

The second quarter of the Saḥîḥ, from كتاب البإع to مناقب عائشة. Boldly written. Headings in red.

Seal of 'Abd al-wâhhab Khân Nuṣrat Jang, a.h. 1175. [Tippu.]

125.
B 101. Size 10½ in. by 7½ in.; foll. 270. Thirty-one lines in a page.

Ibn Hajar 'Askâlâni's (Shihâb al-dîn Abu'l-faqî Ahmad b. 'Ali, d. a.h. 852) Introduction to his large Commentary on the Saḥîḥ called تصحيف البائري. Cf. H. Kh. ii. 525; Cat. Mus. Brit. 111; Bibl. Springer. 498; and on the author, Quatremèere, Hist. des Sultans Mamlouks, i. 2, p. 200 sqq.

This introduction was written in a.h. 813, and entitled حدى الساري. It is divided into ten sections
ARABIC MANUSCRIPTS.

(فصل), treating of the object and materials of the Sahih, of its method of quoting traditions, of the names of traditionists, etc., and concludes with a notice of Bukhārī. The present copy is imperfect both at the beginning and end; it commences with the end of the first section. The second section is inscribed: في بيان موضوعه والكشف عن مخزنه فيه.

Written in a good, clear hand, of the ninth century. Both the beginning and the end are much injured by insects.

126.

B 102. Size 11 in. by 6½ in.; foll. 441. Twenty-seven lines in a page.

The first portion of a large Commentary on the Sahih, by Badr al-din Abu Muḥammad Mahmūd b. ʿAlī Ḥanāfī (of ʿAinṭāb, flourished at Cairo, where he died in A.H. 855), entitled: عمدة القرناء في شرح البخاري.

See H. Kh. ii. 527, whose statements are partly taken from the preface, which treats of the origin of the work, of the Isnads connecting the author with Bukhārī, etc. (foll. 1-7). The commentary is very prolix, especially at the beginning.

The text of Bukhārī is always added, marked with ص. This MS. ends abruptly in Book IV. It is neatly written, but not correct. Several blanks.

Cat. 223, i. 4.

127.

2659. Size 11½ in. by 7 in.; foll. 479. Thirty-three lines in a page.

The final portion of a Commentary (معموج) on the Sahih, by Shihāb al-din Aḥmad b. Muḥammad Ḥasān al-Raʾi (d. A.H. 923), entitled: إرشاد الساري في الوضوء. This commentary was printed at Būlāk, A.H. 1285, and at Lakhnau, A.H. 1286.

It contains the last quarter, beginning with the chap. باب صورة الاستثناء في المصلى.

Plainly, but inelegantly written.

Seals of a servant of ʿĀlamgir, of H. Vansittart, and of C. Boddam, and signature of the latter, Calcutta, 1787.

128.

1409. Size 11½ in. by 6½ in.; foll. 230. Thirty-one lines in a page.

A fragment, apparently belonging to the preceding commentary.

Plainly written. It contains from near the beginning of كتاب المسائل كتاب الوصايا (fol. 29) to the end of كتاب الجهد والسير (fol. 230), and also (beginning afresh) part of the book next following, كتاب الجهد والسير. This latter has been placed by mistake at the commencement (foll. 1-28). A defect after fol. 151. Foll. 13-18 are mutilated.

[Johnson.]

129.


A Commentary on the Sahih, entitled كتاب المسائل, by ʿOTHMAN b. ʿAbd al-Raḥmān al-Ḥanāfī, who appears to have lived in the tenth century of the Hijrah.

The author says in his preface that he compiled his work from the commentaries of Karmani, ʿAskalānī, Ḥasān al-Raʾi, and Zarkashi, and also, in the first portion, from the Fisṣ al-bāri, a commentary by Saiyid ʿAbd al-awwal. There precedes (foll. 2-6) an introduction in nine sections (فصل), treating in general of the science of tradition, of Bukhārī, 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 قوله.

Begins: الجهد لله الذي شرح صدر الحديثين باللامة في السنة النبوية.

Written in different hands, about A.H. 1000. The final leaves are mutilated, and the beginning is also injured.

Cat. p. 223, i. 7.
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.

An Introduction to the Ṣaḥīḥ, with a commentary on the beginning of that work, compiled by ʿOmar b. Muḥammad ‘Ārif Nahrwālī, for the benefit of his ignorant countrymen.

The preface begins: 

The work begins with a general introduction, (fol. 8) and four special chapters. I. (fol. 14) in Ṣaḥīḥ; II. (fol. 34) in Samaʿāt; III. (fol. 40) in ajhrāḥ and the Ṣaḥīḥ; IV. (fol. 52) in asmaʾ al-rajāl. Then follow various discussions, (fol. 52) in Ṣaḥīḥ; (fol. 99) in Samaʿāt; (fol. 168) in ajhrāḥ and the Ṣaḥīḥ.

Added, (fol. 109) a survey of all the books and chapters of the Ṣaḥīḥ with regard to their number; (fol. 112) another pointing out the principles of their arrangement, taken from Balḵaini’s commentary; (fol. 121) another telling the traditions, and especially the contained in each chapter; and (fol. 127) an alphabetical list of the Companions of the Prophet on whose authority traditions are related in the Ṣaḥīḥ.

The commentary (fol. 132-313) is very copious. It does not, however, go as far as is stated in the inscription, but terminates abruptly in the very beginning of the Ṣaḥīḥ. A sham conclusion has been added by a different hand.

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 (fol. 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 to Ṣaḥīḥ.

Well written, by ʿOmar b. Muḥammad Sharāb Shābūn Shāh b. Muḥammad ʿAbd al-latīf. Collected with another MS. in Shaʿbān, 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.

An Account of the person, manners, and character of the Prophet, by Abu ʿIṣa Muḥammad b. ʿIṣa b. Saurah Tirmidhī (d. a.h. 270). Cf. H. Kh. iv. 70; Cat. Mus.

2 See H. Kh. ii. 531.
ARABIC MANUSCRIPTS.

Brit. 98; Bibl. Sprenger. 107. Printed at Calcutta, a.h. 1252, with a Hindustani translation, entitled أئام محمد.

In fifty-six chapters. The following is a list of them as they occur in the present MS.: Fol. 1 خلفًا; fol. 10 شبنا; fol. 16 ترجل; fol. 17 تشبر; fol. 14 خامامت النبوة; fol. 19 خلقت; fol. 21 لباس; fol. 22 عيش; ib. خفت; fol. 28 نعلم; fol. 31 خامامت; fol. 33 خفتر; fol. 35 سين; fol. 36 دفع; fol. 37 مغر; fol. 38 أزار; fol. 39 مسيرة; fol. 40 نعمة; fol. 41 نكهة; fol. 42 أنثاكا; fol. 43 أزر; fol. 44 نصبه; fol. 46 اقلم; fol. 56 نعم; fol. 57 فرح; fol. 59 قائم; fol. 61 فائقة; fol. 63 شرب; fol. 65 تعلم; fol. 66 كلم; fol. 68 نحنك; fol. 71 كلام في الشعر; fol. 77 كلام في يوم; fol. 82 صلة; fol. 87 صوم; fol. 97 ناجحة; fol. 99 نجاح; fol. 102 ناجحة; fol. 115 حكمة; fol. 117 إسماعيل; fol. 118 NAS; fol. 123 غيب; fol. 125 كلمة; fol. 134 شمس; fol. 137 روينة.

The text consists entirely of traditions. It is introduced by the following words only: الأمجد لله ولملم: على عباده الذين أصطن. Well written, with vowel-points, by Muhammad Yahya. Collated in Rabi' I., 1107. Numerous interlinear and marginal notes in the earlier portion.

The verso of the last folio contains several sayings of Muhammad, relating to eating, etc., compiled by Abu'l-Wazirān Ahmad al-Ibrī.

[Tippi.]

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.

1 For the sake of brevity, only the names of the subjects are given, instead of the full phrase introducing each chapter, viz. باب ما جاء في... رسول الله.

Plainly written. Conclusion: إن الكتاب شريفًا ونصوص، النواة جميلة وكاتب النواة تحت الأرض، مفروض النواة بفي زمانه، بعد كاتبه.

Seal of Naṣrat Jang.

[Coll. of Fort William, 1825.]

135.

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

Some fragments of a copy of the Shamā'il. The first (foll. 1–8) contains the end of chap. 8 (لباس), chap. 9 (عيش), and the greater part of chap. 52 (حجاب), which follows next. The second fragment (foll. 9–32) comprises from chap. 24 (أكل) to chap. 35 (نجم); the third (foll. 33–64), from chap. 39 (نوم) to chap. 50 (حجابة).

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 Shamā'il, by Iṣâr Ḥājar Haithami (Shihāb al-Din Al-Makkī, d. a.h. 973). It was composed in Ramadān, 949, and entitled الوسائل إلى فهم الشامائل. Cf. H. Kh. iv. 70; Cat. Mus. Brit. 98; Bibl. Sprenger. 111.

Of the main text, originally only the passages to be explained are given; but the rest are added, with the mark ص. On the margin.

Plainly written, by Zain b. 'Abdallah Muṣaibīl, for his own use. Dated 9th Rajab, 1088. Collated with another MS. The first leaves are much injured by insects.

Cat. 223, viii.

137.

2208. Size 8 in. by 4½ in.; foll. 173. Seventeen lines in a page.

Another, more concise Commentary on the Shamā'il, including the whole text.
It has no preface. The before-mentioned commentary of Ibn Ḥajar is quoted in it.

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

[Coll. of Fort William, 1825.]


Beginning:

بتوررس هرکلام ای نور جشن مردمان
هست نام خالق نسبت به نیردان
قال على عليه الصلاة والسلام

A splendid copy on tinted paper, sprinkled with gold. The words of ‘Alī written in the Thulth character, alternately in gold and blue, with all the vowel-points, the Persian paraphrase in Nasta’līq. With gold and coloured borders; the first and final pages richly illuminated and gilt.

Concluding:

الله اغفر لهم زواج الأناض وسجقات الأناض
وهدنات اللسان وشهوات الجنب.
يا أبيي بي زرايغ جزي رزوان وقيل
زست كيد يا به بيد يا رود جان ميل

Seals of ‘Abd al-wahhāb Khān, a servant (فدوی) of Muḥammad Shāh, a.h. 1157, and ‘Abd al-russāl Khān, a.h. 1187, on the title-page. The following is written, in large Nasta’līq, on a vacant page near the end:

بموجب نوبانيده خال سعد
خان نواياحب قبه شهيد نواب انور الدين خان
سربرحمه الله عليه بحاجي محمد ابرور بن شيخ (نعمت قابل)
الله ببين شيخ عبد المغي بن شيخ عبد الله النادر بن قاضي .

and below it is added a list of the descendants of the aforesaid Nuṣrat-ullah, followed by the pedigree of the above Ghulām Muḥammad Khān, both written in Shikastah.

Cf. Stewart’s Cat. p. 80.

[Tippe.]

139.


صد کلمة امير المومنين على ابن ابي طالب عليه السلام

Another copy of the preceding text, well written, the Arabic text in the Thulth, the Persian verses in the Naskh character, with all the vowel-points. At the end an address to ‘Alī. Transcribed by Jamāl al-dīn Turkūmān. Ornamented and gilt. The first page is injured by damp.

[Coll. of Fort William, 1825.]

140.


The same Hundred Sayings of ‘Alī, with another paraphrase in Persian couplets. Beginning:

هذين مائتا كلمة من كلام امير المومنين على عليه السلام
کمکت شیر خداان عزوجل هادئ خلق ومتقدرا نام
بايد برچان افترون أزيد هرمزان بيگزان درود وسلام

The same paraphrase is found in the autographed edition of Major Yule, Edinburgh, 1882.

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:

صد كلمة حصرت مرتبى على
كرم الله وجهو وفى الله عنه متروج منظوم أزكيم تقدم
در سلك واخلاص.

Seal of Nuṣrat Jang, a.h. 1174.

[Tippe.]

141.


صد كلمة امير المومنين على عليه السلام

The Hundred Sayings of ‘Alī and his Testamentary Advice to his son Husain, with a Persian interlinear translation.
ARABIC MANUSCRIPTS.

The testamentary advice begins:

أوصى أبيه بالله الله صلى الله عليه وسلم فنال يا بني وصي بنشوى الله.

A fine copy, arranged so that the text of the sentences and that of the testament alternate with each line, the former written in a large Thulth, the latter in the Naskh character, with all the vowel-points. The Persian interlineation is in Nasta'liq, in red. Gold and coloured lines round the pages.

In the original binding of brown gilt leather. [Johnson.]

142.

1158. Size 9 ½ in. by 6 in.; fol. 10. Six lines in a page.

The same Testamentary Advice (ومضي) of 'Ali as in the preceding MS.

Begins: أوصى أبيه بالله صلى الله عليه وسلم فنال يا بني وصي بنشوى الله.

A splendid copy, written on the inner sides of the leaves only, with all the vowels. Transcribed by 'Abdallah 'Abbakh, for his own use. Imperfect at the end.

143.

932. Size 7 in. by 3 ½ in.; fol. 302. Twelve lines in a page.

A Collection of Shi'ah Traditions on the universal knowledge, divine right, and spiritual powers of the Holy Imams, entitled بصائر الدرجات (في علم آل ابوبكر) and ascribed to Muhammad b. al-Hasan al-Saffar (Abu Ja'far Kummi, d. A.H. 290). See Tusi, p. 188.

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

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

Beginning:

أوصى الأول من كتاب بصائر الدرجات:

بسم الله الرحمن الرحيم باب في العلم أن طلب العلم فنات على الناس محمد بن الحسن المتوفى بهزيلة (معلوم) عن ابن زيد بن علي بن الحسن بن هاشم عن ابن أبي الهذاب عن أبي عبد الله صلى الله عليه وسلم قال رضوان

أوصى أبيه بالله صلى الله عليه وسلم فنال يا بني وصي بنشوى الله.

In four separate parts (جاير). Part II begins on fol. 91; III. on fol. 186; IV. on fol. 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.

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

Fol. 302 contains extracts from the رشالة الرجعة of Muhammad b. al-Hassan al-Hurr, in which the present work, and another one with the same title, by 'Sa'd b. 'Abdallah, and also an abstract of the latter by Hasan b. Sulaiman, are noticed. There probably exists some relation between the two books. To conclude from the evidence of Tusi before mentioned, the present work might be considered an augmented edition of the original work of 'Sa'd. This would also account for the strange introduction of the Isnads noticed above.

144.

568. Size 11 ½ in. by 6 ½ in.; fol. 884. Twenty-nine lines in a page.

The famous Collection of Shi'ah Traditions, entitled بصائر الدرجات, by Abu Ja'far Muhammad b. Ya'kub Kuzni

1 The words in brackets are added in the titles of Parts III. and IV.
2 'Tusi, however, in speaking of the works of the author, only mentions a زادة كتاب بصائر الدرجات of his. See below.
The work is divided into twenty-nine or thirty books, according to the subjects. Their order in the present copy differs from the list of books, according to the subjects. 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. Owing to the identity of their first words, fol. 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 connexion of كتب الصوم (foll. 474 and 475). Then the books would stand in the following order:

I. (foll. 7v.) العربية والأصل; II. (foll. 22v.) العربية، III. (foll. 45) العربية، IV. (foll. 155) العربية والأصل، V. (foll. 251v.) العربية، VI. (foll. 280-286, 555, 556) العربية، VII. (foll. 557-565) العربية، VIII. (foll. 475-554, 287-302) العربية، IX. (foll. 302r.) no title (الظاهرة)، X. (foll. 318) العربية، XI. (foll. 325) العربية، XII. (foll. 358v.) العربية.

A very elegant copy, transcribed by order of a Saiyid of Isfahan, by Muhammad Husain b. Hajji Jalal al-din Shirazi. Dated Friday, 1 Jalal ad-Din, 1162. The names of the original authorities (Muhammad and the Imams) in gold, and those of the Shaikhs of the author in red. The titles in red, but the words كتاب and باب 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:

[Johnson.]


The work is—apparently without a system—divided into numerous chapters, illustrative of single points of
ARABIC MANUSCRIPTS.


A work on Morals, founded upon the Tradition, entitled تنبيه الغافلين; by Abu'1-l-Taghith Nasr b. Muhammed b. Ibrahim b. al-Khattab Samarqand (d. A.H. 838 or 875). Cf. H. Kh. ii. 428, and Flügel, Hds. 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 هول الموت (fol. 2); 2. في الخلاص (fol. 7v.); 3. أحوال يوم القامة (fol. 10v.); 4. في عذاب النمر (fol. 12v.); 5. صفة أهل الجنة (fol. 19); 6. صفة أهل النار (fol. 25); 7. الأسرار (fol. 35); 8. ما يجيء من رحمة الله في النوبة (fol. 39v.); 9. بالعريف والشيء عن المنكر (fol. 42v.); 10. The same (fol. 48v.); 11. في قص الشارب (fol. 55); 12. حق الوالدين على الولد (fol. 56v.); 13. صلة الرحم (fol. 60v.); 14. حق الأب على الولد (fol. 62); 15. حق الأب على الأب (fol. 65v.); 16. الزجر عن الكتاب (fol. 67v.); 17. الزجر بالجمر (fol. 73); 18. الغمامة (fol. 75v.); 19. النعمة (fol. 80); 20. الإعجاز (fol. 82v.); 21. الأسرار (fol. 88v.); 22. الكتم (fol. 89); 23. الزجر عن الصمك (fol. 93v.); 24. اكتشاف اللسان (fol. 97v.); 25. حفظ النذاك (fol. 101); 26. فصل الفقر (fol. 104v.); 27. وطول القلم (fol. 108v.); 28. رفض الدنيا (fol. 113); 29. الصبر على الله والشدة (fol. 117v.); 30. عين الصبر بالغيبة (fol. 121v.); 31. في نصف الوحد (fol. 125v.); 32. في صلاة النجاح (fol. 124); 33. في صلاة الحب (fol. 131); 34. في صلاة الإجارة (fol. 135); 35. في صلاة الجمعة (fol. 137v.); 36. في صلاة بيعة (fol. 139v.); 37. في صلاة الصدقة (fol. 142); 38. ما يدفع الصدقة عن صاحبها (fol. 145); 39. فيهم العصرم (fol. 148v.); 40. تفاصيل الجريزة (fol. 151); 41. في صوم (fol. 152v.); 42. في صوم ليلة القدر (fol. 155). 

The MS., has, incorrectly, 1

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

Seal of ʿAbd al-majīd Khān, a.h. 1145.

[Coll. Fort William.]

148.

674. Size 8 in. by 5® in.; fol. 38. Fifteen lines in a page.

One thousand Sentences of the Prophet, without the Isnāds. The book was originally inscribed: ائذًا من: شهاب الإسلام, 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 ʿAbdallah Muhammad b. Salāmāh Kīna (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. e.), nor does it contain the appendix mentioned there. It concludes with the following sentence: أجزم الناس من جذور نفسه في سبيل الله ودخل الناس من بخيل بالسلام.

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

The book bears the erroneous titles محق الفراءد, and the latter being words of the preface.

[Tippu.]

149.

B 103 A. Size 9¾ in. by 6½ in.; fol. 296. Nineteen lines in a page.

كتاب مصاديق الدجى من صحيح حديث المصطفى. تاليف الإمام الأجل الودود المحتفظ ناصر الحديث. Mejīsul ṣanāʿa ʿaʃārātīn bi-Muḥammad al-Ḥusayn b. Musaʾūd b. Ṭābir, a.h. 510 or 516, who compiled it from the seven canonical collections of Bukhārī,
ARABIC MANUSCRIPTS.

Muslim, (Abu Dâ‘ûd) Sojastâni, Nasâ‘î, Tirmidhî, (Ibn Mâjah) Kazwini, and Dârîmi. Cf. H. Kh. v. 564; Flügel, Hdas. Wien, iii. 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 al-Hasan b. ʻAbdallah b. Muḥammad b. Abu’l-Kâsim Gharâbî. 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 Muḥammad ʻAdî Shâh. 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 Ḥarâbârî’s (d. a.h. 746) commentary, in the first portion. Has the following colophon, written in a cursive style, difficult to read:

تم الكتاب وربنا مجدود وله المكارم والعلى والPDO
على الله على النبي ﷺ ما اخترق ﷺ وبري ذود و
فون القفاز من تحريده في سنة النكيس وثلاين (و) سعامة
في العشر آخر من شعبان العام وثاني البر، في
تبرئ جناها الله تعالى من نع أهلها المحققة بشرح
موسى المعظم فخر الملة والدين الجبارين حرس الله
فضائله إلى الصف والبقاء في . . . المحضوية العظم العلامة
من نع فقياً . . . بضراها . . . وفق الله تعالى العمد
الكتب ليتَحَجَّه ويكسب حواسبه في المرجع وما
الوضيعات آمنة وان حال القساو على خلق ذاك
نالوقوع من الولد الأخر عبد اللطيف إلهاء الله أن يعجبه
وسجعه ويبلغ في قصصه ويحضنهوانا المعد التعرف
المعتاج إلى رحمة ربه اللطيف عبد العلم بـ محمد

One word doubtful.

152.

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 مسند, by an unknown author, containing about one-third of the whole. It begins with باب الأمان, from مسند العلماء, and ends in the paragraph of the last book.

Of the original text, only the passages to be explained are given, usually preceded by . . . فوق حديث . . . The commentary is introduced by باب الشارح.

Boldly written, the diacritical points frequently omitted; of about the tenth century. Single leaves are missing after fol. 22, 29, and 52.

Erroneously inscribed: أوراق شرح مسنداء شريف أرباب...

حبر مكا. Cf. Cat. 223, iii. 2.

152.


The first volume of the مسنداء, i.e. the revised and enlarged edition of Baghawi’s المصنف, by Wâlî al-Dîn Abu ʻAbdallah Muḥammad b. ʻAbdallah Khâṭîb Tabarîzî, 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, 1809–10. It was printed at Dehli, a.h. 1268, and at Bombay, a.d. 1865.

Begins: المحمد الله خمدته وستعينه وستغفره ونعم: بالله من شروت الانفسا.

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

[College of Fort William, 1825.]
153. Uniform with the preceding MS.; fol. 384.

The second volume of the Mishkät, from رَكَّةٍ الْإِخْوَةٍ to the end. It contains the date of the author as given above.

The copy is dated A.H. 1085. It was transcribed by Jalāl al-dīn b. Ḍālī, a student at the Mausoleum (روضة منور) of Ibrāhīm ʿAdilshāh (of Bijāpūr). Frequent marginal notes in the first portion. Preceded by a list of contents.

[College of Fort William, 1825.]

154.

2143. Size 10 ½ in. by 6 ½ in.; fol. 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 Shahjahanabad. 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 6 ½ in.; fol. 504. Twenty-one lines in a page.

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


[Johnson.]

156.


A fragment of the Mishkät, beginning in the chapter الألفاس والאנصار; the rest complete.

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

[College of Fort William, 1825.]

157.


[Johnson.]

158.

313. Size 14 ½ in. by 9 in.; fol. 598. Thirty-seven lines in a page.

The first volume of a large Commentary (مدونة) on the Mishkät, by ʿAbd Allāh al-Muḥammad Ḥarawī Khātāb, a Hašāfī (d. a.H. 1014). It is entitled معرفة المفتانج بشكاة المصابيح. Cf. H. Kh. v. 568.

The preface begins: The author says in it that he began to read the مانام المشكاة with several Shaikhs of Makkah (الجهرور), but found them neither critics nor in possession of a good text. He therefore exerted himself in collecting a number of correct and authentic

Notes in the first portion. Fol. 170 should be placed after fol. 165.

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

Seal of Nuṣrat Jang, a.H. 1175.

[College of Fort William, 1825.]

1 Fol. r.v. of the original pagination.

2 See H. Kh. v. 568 sq.

3 Atlas Ḥasan, and so originally in this MS.
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 Shāfi'ites.

This volume concludes with كتاب الوصايا. Well written, in a small hand. Richly ornamented and gilt. Foll. 50 and 57 should be transposed. [Johnson.]

159. 314. Uniform with the preceding MS.; foll. 580.

The second volume of the preceding commentary, from كتاب النكاف 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. 95, thus: 103, 102, 98-101, 97, 96, 104. Foll. 120 and 127 should be transposed. [Johnson.]

160. 343. Size 11½ in. by 7¼ in.; foll. 439. Twenty-nine lines in a page.

A fragment of the same commentary, containing about one-third of the whole, viz. from كتاب النكاف باب ثالث الروايا, where it ends abruptly.

Plainly written; coloured lines round the pages.

Seals of یکتیکر خان (A.H. 1179) and نصرت جنگ (A.H. 1186). Bound in red leather, which is highly gilt. [Tippe.]

161. 1053. Size 7½ in. by 4½ in.; foll. 252. Eleven lines in a page.

A Collection of Traditions, apparently an abridgment of the Mishkát. The order of the books and chapters is the same as in that work, but many traditions, as well as whole chapters, are omitted. It begins: لله رَبِّ الْعَالَمِينَ وَالسَّلَامُ عَلَى خَلْقِ حِلَالٍ مُحَمَّدٍ وَآلِه، وَصَحِيحَ اجْمَاعِ بِغَيْبَاتِ رَبِّ الْخَالِقِينَ كتاب الإيمان.

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

Plainly written. All rubrics omitted after fol. 20. A list of the chapters precedes. [Gaikwar.]

162. 2263. Size 8½ in. by 5 in.; foll. 160. Twenty-one lines in a page.

A Collection of Apopthegms of 'Alī, without the Isnads, arranged alphabetically. It is entitled غَيْب ِالْكَلَّمَ. The author is ‘A‘d al-wāḥid b. Muhammad b. ‘Abd al-wāḥid Āmīdī Tamīmī, who flourished, according to H. Kh. ii. 646 sq., at the beginning of the sixth century. Cf. H. Kh. iv. 318; Cat. Mus. Brit. 331 sq.; and Cat. Lugd. i. 198.

Written in a good Persian hand, of about the tenth century. The end is missing. Thin paper. Worm-eaten.

Seal of نصرت جنگ. [College of Fort William, 1825.]

163. 1046. Size 9 in. by 5 in.; foll. 209. Twenty-one lines in a page.

'Itrāb. Mūsā Yaḥṣub’s (d. A.H. 544) celebrated work on the excellency of Muḥammad, entitled الشفاة بتعريف حقائق المصطفى. A full account of it is given in H. Kh. iv. 56 sq. Cf. Cat. Mus. Brit. 97, etc. Printed at Cairo, A.H. 1276.

Clearly written. The colophon runs as follows:

وَلَيْسَ بِهِ تَفَاصِلٌ وَبَيْنَهُ وَبَيْنَ الحَكِيمِ وَالْحَدِيثِ، إِنَّ الْمَكَّةَ لَرَحْمَةٌ لِلْمُتَقَلِّدِينَ. يَتَّهَلَّ بِالْأَزْمِّي، مَرْضَى اللَّهِ رَبِّ الرِّجْلِ. (sic) وَدَفْنُهُ فِي يَوْمِ الْغُدُوِّ، (sic) وَقُتِّلُهُ فِي جُمَّادِ أَصْرَعْ. (sic) سَنَةً سَبْعَةً وَسَبْعِينَ وَسَبْعُمْانَ مِنْ هِيَرَةٍ نِعْمَةٌ لِلنَّبِيِّ
Although, as a rule, the Isnāds are omitted, yet that leading up to the eleventh Imam, al-Hasan Ḥusaynī, is given at full length at the beginning of the work (fol. 2v.). It runs thus:

1. If 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: Ḥajja Tāriqah.

TRADITION.

164.

B 71. Size 10\(\frac{1}{2}\) in. by 6 in.; foll. 301. Seventeen lines in a page.

Another copy of the preceding work, executed by two hands. Colophon: كتبه الكاتب اولهم قاضي عالو الدین وآخرهم عبد الملك غفر الله ذئبها تعم الكتاب في سال شهر ذو التعدة يوم الخميس سنة اربع

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

Legibly written, by Molla 'Abd al-'aziz b. Ḥusayn b. Muḥammad b. 'Abd al-'aziz Absāl', who finished it on Thursday, 24 Ramaḍān, 1089. Collated.

After several other owners, whose signatures are to be found on the title-page, the MS. came into the possession of Ḥajji Jalāl al-dīn, of Palembang, 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 Imāms and their opponents, according to the Shī'ah tradition. It is in all probability the کتب al-ا حتاجاج of Abu 'Ali al-Faqīl b. al-Hasan Ṭabarastī (d. a.H. 548).\(^2\)

The author complains of the slackening spirit of his sect. He quotes, 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 Imāms 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 (فسل), each of which is inscribed 'ا حتاجاج'.

1 Here follow the name of the Imam and the subject of the controversy.
chiefly consists of his correspondence with Muhammad b. ‘Abdallah Himyarî and others, and is further supported by the arguments of Mufid (d. A.H. 413) and Saiyid Murtaqü (d. A.H. 436), two great Shi‘ah divines.

Neatly written, and collated with another MS. Some notes.


An old copy, carefully written in a firm hand, with constant distinction of the un-pointed letters. Concludes (fol. 133): 

A list of the chapters of the work is inserted after the preface (fol. 3-9). Notes in the earlier portion.


The author says in his preface:

질아 علم لي ان:A copy of the same work, ill written; headings in red. Concludes: اليمينی من رواية الشیعیین. A list of the chapters of the work (264 in this MS.) is inserted after the preface (fol. 3-9). Notes in the earlier portion.

The author says in his preface:

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

According to a note on fol. 133r., ‘Ali b. Ḥārān b. Yūsuf (sic) bought this copy in Muharram, 736. Signature of ‘Abd al-rahmān b. ‘Alawi... al-Aidarûs at the end of the text.

Cat. p. 223, iv.

B 88. Size 10 in. by 7 in.; foll. 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 (fol. 133):

A list of the chapters of the work (264 in this MS.)

Another copy of the same work, ill written; headings in red. Concludes: اليمینی من رواية الشیعیین. A list of the chapters of the work (264 in this MS.) is inserted after the preface (fol. 3-9). Notes in the earlier portion.


2294. Size 8½ in. by 5½ in.; foll. 372. From fifteen to twenty lines in a page.


The author says in his preface:

질아 علم لي ان: A copy of the same work, ill written; headings in red. Concludes: اليمینی من رواية الشیعیین. A list of the chapters of the work (264 in this MS.) is inserted after the preface (fol. 3-9). Notes in the earlier portion.

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According to a note on fol. 133r., ‘Ali b. Ḥārān b. Yūsuf (sic) bought this copy in Muharram, 736. Signature of ‘Abd al-rahmān b. ‘Alawi... al-Aidarûs at the end of the text.

Cat. p. 223, iv.

B 77. Size 8½ in. by 4½ in.; foll. 313. Twenty-one lines in a page.


The author says in his preface:

질아 علم لي ان: A copy of the same work, ill written; headings in red. Concludes: اليمینی من رواية الشیعیین. A list of the chapters of the work (264 in this MS.) is inserted after the preface (fol. 3-9). Notes in the earlier portion.


2294. Size 8½ in. by 5½ in.; foll. 372. From fifteen to twenty lines in a page.


The author says in his preface:

질아 علم لي ان: A copy of the same work, ill written; headings in red. Concludes: اليمینی من رواية الشیعیین. A list of the chapters of the work (264 in this MS.) is inserted after the preface (fol. 3-9). Notes in the earlier portion.


[College of Fort William, 1825.]
170.

Another, imperfect copy of the same Commentary. Clearly written in Nasta’liq.

Single leaves are missing after fol. 39, 96, 217, and 223, and the last fol. is lost.

Cat. 223, xiii.

1227. Size 7½ in. by 4½ in.; fol. 76. Thirteen lines in a page.

This work is an abridgment of the author’s alma mater. It is divided into a hundred chapters, a list of which is inserted after the preface.

Begins: موح وعقوم واعم صور وعبضاً بعضاً معلوم من خلافات امرأة وعيب.

The twenty-one questions are:
I. (fol. 2v.) المسالة الأولى هل يعرف الموت زياً الاحياء?
II. (fol. 20r.) ان أرواح الموتى هل تلاقى؟
III. (fol. 24r.) إن أرواح الموت تتصدى لهم في الدنيا.
IV. (fol. 45v.) ان الروح قادرة على الرتب للدوس وحده.
V. (fol. 48v.) ان الروح عرفت أم الموت للدوس وحده.
VI. (fol. 69v.) ان الروح قد دفعت معرفة المعرفة معرفة.
VII. ان الروح لا تضل في تعلق الروح على الاجساد،或者说 ان الرفوف.
VIII. ان الروح بعد معرفة البدان اذا حضرت الى شيء قوي.
IX. على النفس الدوء البدون.
X. في المعرفة والمعرفة المعرفة.
XI. (fol. 107v.) ما جوابنا (fol. 121v.) على النفس الدوء البدون.

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.

172.
B 87. Size 9 in. by 5 in.; fol. 331. Fifteen lines in a page.

A diffuse treatise on the state of the soul after death, inscribed on the title-page: كتاب روائع في تحققي احوال ما بعد الموت والخراج. The author does not give his name; but as he professes to be a disciple of the famous Ibn Taimiyah Hanbali (d. a.h. 728), he is very probably Shams al-dīn Muhammad b. Abu Bakr Dimishki Hanbali, commonly called Ibn Kathim al-Juzayyeh (d. a.h. 751). A work of this author, with the title كتاب الروائع, 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 Abul-dunya (d. a.h. 281), whose name is quoted, Muhammad b. Naṣr Marwazi (d. a.h. 294), Ibn Hazm, the author of the كتاب المال والملح

(d. a.h. 456), etc.

Begins: الامام لله مُعَّرِف من الطاعة واتباعاً ومِن خلافات امرأة وعيب.

1 See on other works of his, Cat. Lugd. iv. 253 sq.
2 He describes, however, only an abridgment of it.
3 Wrongly numbered v.
4 Not marked.
5 Numbered vii., and so on.
ARABIC MANUSCRIPTS.

in four chapters. III. 

The author used the works of various predecessors, among whom he points out Ibn Ishāq and Tabari, Tirmidhi and Ibn Hibbān, and 'Īyād.

Plainly written, by Sa'id b. Sa'lāh al-first line (?!), apparently in Southern Arabia. Headings in large characters. Coloured lines round the pages of the first portion. Notes. Foll. 106 and 116 have been misplaced; they should stand together between foll. 60 and 61.

Signatures of various owners: first a prince named Ahmad b. Imam b. 'Abd al-mumin al-Hāfiẓ; then 'Abd al-rabb, of Kaukabān, A.H. 1159; after him his daughter Fatimah, A.H. 1177, etc.

[Coll. Fort William, 1825.]

174.
2296. Size 8 in. by 4½ in.; foll. 500. Seventeen lines in a page.

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

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

176.

829. Size 7¾ in. by 4½ in.; foll. 415. Mostly nine lines in a page.

A detailed description of the world to come, founded upon the Koran and the tradition, and entitled al-ḥudūr al-safira fī ma'ārif (al-ḥ hollow) al-akhirah, by Jalāl al-dīn Su'ūrī (d. A.H. 911). See Ḥ. Kh. ii. 30.
Beginning:

In about a hundred and forty chapters, a list of which precedes (fol. 1-8). The first treats of the end of the world. The author’s epilogue contains no date.

Clearly written in Nasta’liq, breadthways like Sanskrit books. The colophon runs as follows:

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

178.

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

In what manner Muhammad, and the other prophets, remain alive in their graves. A discussion by Suyūṭī, being in answer to a question which was put to him on that subject. It is entitled, according to the conclusion, “Anwār al-athkār, biḥāyah al-anbiyā’. See H. Kh. i. 443, and Bibl. Sprenger. 1960.


A treatise of Suyūṭī on the nature and history of demons and the devil, according to the tradition, properly styled Lamentations of the Mourners in Experiences of the Gtans. Cf. H. Kh. v. 328, and Cat. Lugd. iv. 257. It is an abstract (tālakwīs) of Badr al-dīn Shibli’s (d. 789) work on the same subject, entitled ‘Ākām al-murjud in Ḥākam al-ajān, on which see H. Kh. i. 386.

This treatise begins with a succession of short paragraphs, etc., and concludes with two long chapters, ‘Ammān min Ḥākam al-ajān and ‘Ammān min Ḥākam al-shīṭān.

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

[Binbl. Leydeniana.]
351. Size 11½ in. by 6¾ in.; fol. 364. Thirty-
one or thirty-three lines in a page.

A Biography of Muḥammad, compiled by Shihāb
al-din Aḥmad Kaštālānī (d. A.H. 923), and entitled
الواعد الدينى by the author. Cf. H. Kh. vi. 245;
Flügel, Hist. Wien, ii. 341; Cat. Mus. Brit. 98.
Printed with the commentary of Zarkānī, at Būlāk,
A.H. 1278, in 8 vols.

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

Seal of Yaşr Jang, A.H. 1175.

764. Size 10½ in. by 6½ in.; fol. 429. Twenty-
five lines in a page.

Another copy of the same work, containing at the
end the author's conclusion. He completed his work
on the 2nd Shawwāl, 898, and finished the fair copy
on the 15th Shabʻān, 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 ‘Abdūs,
According to this, Abūl-‘Abbās Aḥmad b. Muḥammad b. Abū
Bakr Kašīf Kaštālānī Miṣrī Shāfī b. was born at Cairo on the 12th
Dhul-ka‘dah, 851, and became a pupil of Khalīl Azharī, Sakḥawi,
and others. His controversy with Suyūṭī, alluded to by H. Kh.
(i.c.), is also related here.

The MS. has once been a

180.

2264. Size 8½ in. by 6 in.; fol. 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‘ahs and heretics, by Shihāb al-din
Aḥmad b. Ḥajār Haithami Makālī (d. A.H. 973).

It is entitled

السواعق المحررة.

See H. Kh. iv. 110, for an abstract of the preface.

This work is mainly founded on the Sunni tradition
and on old authors. The above title, and the name
of the author, do not occur in the text. There are
really eleven chapters instead of ten, as stated in
the preface, viz.: I. (fol. 6v.) FI خلافة الصديق
 فيما جاء عن أکابر (اکابر); II. (fol. 40v.)
فی خلافة الصديق; III. (fol.
6v.) FI دروازو على سائر هذة الأمة (44
فی خلافة عمر); IV. (fol. 68v.)
فی خلافة عمران; V. (fol. 70v.)
فی خلافة عثمان (69 فی خلافة عثمان); VI. (fol. 80v.)
فی خلافة عثمان; VII. (fol. 83v.)
فی خلافة عثمان; VIII. (fol. 89)
فی خلافة عثمان; IX. (fol. 92v.)
فی خلافة عثمان; XI. (fol. 108-168)
فی خلافة الحسن (44 فی خلافة الحسن);
فی خلافة الحسن; XII. (fol. 168v.)
فی خلافة الحسن (33 فی خلافة الحسن);
فی خلافة الحسن; XIII. (fol. 174)
فی خلافة الحسن (6v.)
فی خلافة الحسن; XIV. (fol. 185)
فی خلافة الحسن (174v.)
فی خلافة الحسن.

There follows (fol. 158-168) a supplement to the last chapter, containing extracts
from a treatise on the same subject (FI مناقب أهل
البيت, al-bayt), by Sakḥānī (Muḥammad b. ‘Abd al-raḥmān,
d. A.H. 902), with which the author became acquainted
fifteen years after the completion of the present work,
when numerous copies of the latter had spread all
over the world ("the farthest West, Transoxania,
Kashmir, India, Yemen, etc."). Though these extracts
were not considerable, and could easily be added as
marginal notes, yet it seemed to him impossible to
gather all the copies of the text for that purpose (1).
He therefore gives them separately, divided into four
short chapters (باپ). The work concludes with a
double appendix (الجمع), fol. 168v.:

Fi الاداعاة على
الصحاب، cat. 174:

Carefully written, by Sulaimān b. ‘Abd al-kārim
Khaṭīb Sanābānī (السباي), sic3 Shāhī. Dated Wed-

1 The correct title of the work is given in Add. et Corr. vii.
780.

2 See H. Kh. i.c.

3 Probably of Sanābān in Yaman. See Yākūt, iii. 141.
nesday, 10 Rajab, 995. An index to the work is on the title-page.

The last pages (foll. 188v.-191) are filled with extracts from Suyuti's, 'Alamgir, etc., ill written.

The book bears only a modern inscription, which begins:

كتاب السواقة الحرة لخوان الشيطان والإثداء والضلال وركة تالي نف الامام الشَّافِعِ.

In an Oriental binding of brown leather.

[Coll. Fort William, 1825.]

182.

603. Size 10\(^{\frac{1}{2}}\) in. by 6\(^{\frac{1}{4}}\) in.; foll. 221. Seventeen lines in a page.

Another copy of the preceding work, which appears to have been made for Prince 'Azim, the son of Aurangzeb. Well written. Dated 5 Ramaqan, 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, 7 Safar, 1078. Worm-eaten.

Seals of a servant of 'Azim Shâh, and of Arshad Khan, a servant of Shâh 'Alam, A.H. 1120.

Jonathan.]

183.

B 374. Size 6\(^{\frac{1}{2}}\) in. by 4 in.; foll. 157. Between twenty-two and fourteen lines in a page.

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

The beginning is wanting, and there are defects after foll. 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'adat [IBN] al-Atniz's كتاب الظرفي في مسائل الأخبار. Imperfect at the end. Fol. 157, a stray leaf, probably belongs to the same extract.

Cat. 226, xxxvii.

184.

B 457. Size 8\(^{\frac{1}{4}}\) in. by 6 in.; foll. 22. Seventeen lines in a page.

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

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

Inscribed: أمن وثائقات خلفه نجيس على كل مك.


185.

B 363. Size 10\(^{\frac{1}{2}}\) in. by 7\(^{\frac{1}{4}}\) in.; foll. 461. Nineteen lines in a page.

كتاب الزواجر من اختصار الكبائر تصفيف الامام العالم العلامة المعرب غلى الله الشهيد أحمد بن حجر الإسماعلي مصطفى الناقة وغيره الخ.

A diffuse treatise on mortal sins, founded upon the tradition, by Ahmad b. Hafar 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. 958, at Makka (الم حَرَم), and that he made use of a work of Abu 'Abdallah Dhuhabî (d. A.H. 748). The treatise consists of an introduction (مقدمته), on the definition of mortal sin, etc., and two parts (باب), one (fol. 23) treating of the "internal" or mental sins (الكِبَارِ الْبَابِطة), and the other (fol. 108) of the "external" sins, or crimes in practise (الكِبَارِ الظاهرَة). The latter is divided into special chapters, according to the system of the law-books, باب الإثارة, etc. The appendix (fol. 436) treats of four subjects: I. of penitence (الندوبة); II. (fol. 440) of the day of judgment; III. (fol. 448.) of Hell; and IV. (fol. 452) of Paradise, and it concludes with a prayer.

Well written. Dated as follows: (السَّيِّدُ بُعْلِي، رَحْمَةُ اللَّهِ عَلّيْهِ.) B 963, by order of Wajih al-din Suyîd 'Abd al-ra'\(h\)mân b. 'Alawi b. Ahmad al-'Aidarîs Bâ /'Alawi Husein.

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

Cat. 223, x.

1 The following word is effaced.
186. 2222. Size 7½ in. by 4½ in.; fol. 54. Fifteen lines in a page.

A short Collection of Traditions and Sentences, for devout purposes, styled "منهات". It is ascribed here (and also in Stewart's Catal. 159, xi.) to Ṣafi al-din Ahmad b. 'Ali, commonly called Ibn Ḥajar, but elsewhere to Ahmad b. Muhammad Ḥajarī. See H. Kh. vi. 161, and Catal. St. Petersb., 213, 5 (where the patronymic is pronounced "أحمرى"). Which form of the name is correct, and whether one of the two famous Ibn Ḥajar 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:

This copy begins: "الحمد لله الذي علم بالقلم عصر الإنسان ما لم يعلم بالصدارة والسلام على نبيه محمد سيد العرب والعجم فذ هذا الكتاب المنصف للإنسان ما لم يعلم بالصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب المنصف للمهات صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صاريم السبب الذي هو من صاحب القضاة شارح العاديات التي صلى النبي محمد ود وحيد بن علي العروف بأبي حجر رحمة الله عليه من الصدارة والسلام على نبيه محمد سيد العرب والعجم في هذا الكتاب صار

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'qūb, 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 "بانت", in Persian, extracted from the "ظلű", etc.

[Coll. Fort William.]

1 Cf. Su. 96, 4, 5.
2 ما يكون is added on the margin.


Another copy of the preceding work, somewhat abridged.

"الحمد لله في كل حين وآرتين، والصلاة والسلام على رسول الله ابهر النبل والريان" هذه منهات على الاستعداد ليوم المئاد صنف صنف معتمدة ل:border. ووداد مما صنف الشيخ نوري القضاة رحمه الله تعالى فإن لنا ما يكون منهات للثب إلى تمام العشر.

The concluding portion is omitted. Boldly written. The colophon runs as follows:

The text is filled with several apophthegms of the Prophet.

[Tippu.]

188. B 111. Size 10½ in. by 7 in.; fol. 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 "الله كنكم منهات الأمثال", that this is the work of 'Ali b. Ḥusām al-dīn Muṭṭahī (d. A.H. 975), described in H. Kh. iii. 553 and 616, as a combined and newly arranged edition of Suṭṭūl's "النضاق" and the supplement to it. It is entitled "منهج المهال" في سن الأئملا. The books from which the tradi-
The author says in the preface that his work is an abridgment of the work of Sa'id al-din Muhammad b. Mas'ud Kazaruni (d. A.H. 758), to which he added extracts from the works of Muhammad al-Sunnah (Baghawi), from the works of 'Abd al-Razzak Makki Hanafi (d. A.H. 535), and also from Ibn Kutaibah's (d. A.H. 535). The arrangement he adopted unaltered from Kazaruni's work. The first part of the work contains seven chapters, the second and the third eight, and the fourth eleven chapters, each of the latter comprising one of the years of the Hijrah. The appendix (fol. 288) treats of various more dogmatic questions, in seven chapters, I. في جامع ، II. في نماذج التفاصيل، III. في أوانه، etc. To this is added another appendix (fol. 363, after the original conclusion) in three sections, on which the author speaks as follows:

٢٤١

The present fragment comprises only two books, viz., I. كتاب الإيمان وال.msg; in three chapters: 1. في الإيمان 3. في الإيمان والمساهمة، and II. (fol. 54) in two chapters: 1. في الإيمان والمساهمة 2. في الإخلاص والفعل المجمهود. The details of both these chapters are also arranged alphabetically.

Plainly written in three different hands, and terminating abruptly. Marginal notes. The final leaves much injured. A slight defect after fol. 43.

Cat. 224, xxii.

189.


كتاب روضة الآثار في سير النبي الحسناء


The author says in the preface that his work is an abridgment of the Persian, a work written by Sa'id al-din Muhammad b. Mas'ud Kazaruni (d. A.H. 758), to which he added extracts from the works of Muhammad al-Sunnah (Baghawi), from the works of 'Abd al-Razzak Makki Hanafi (d. A.H. 535), and also from Ibn Kutaibah's (d. A.H. 535). The arrangement he adopted unaltered from Kazaruni's work. The first part of the work contains seven chapters, the second and the third eight, and the fourth eleven chapters, each of the latter comprising one of the years of the Hijrah. The appendix (fol. 288) treats of various more dogmatic questions, in seven chapters, I. في جامع ، II. في نماذج التفاصيل، III. في أوانه، etc. To this is added another appendix (fol. 363, after the original conclusion) in three sections, on which the author speaks as follows:

٢٤١

The end is wanting. Fol. 240 should be placed after 242, and fol. 247 after 244.

[College of Fort William, (1809) 1825.]

180.

B 107. Size 10½ in. by 6½ in.; foll. 82. Fifteen lines in a page.

A treatise on the ascent of Muhammad, رساله المراجع إلى: أوج فيه زيدة وطاعته, by 'Alam Allah b. Abd-al-razzak Makki Hanafi.

The preface begins: أحمد الله الذي جعل المراجع إلى : أوج فيه زيدة وطاعته. The author relates in it that he was driven from his former dwelling-place, Burhānpūr, by religious disturbances and that, after having wandered about for some time, he was invited to the court of a prince, whom he calls (fol. 2) وِيَ، and that, after having 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. 3r.)
ARABIC MANUSCRIPTS.

Various authorities, as late as Ibn Hajar Haithami (d. a.h. 973), are quoted in it.

Conclusion: Ibn Hajar Haithami (d. A.H. 973), are quoted in it.

Well written, of the eleventh century. A defect after fol. 11.

Cat. 224, xvi.

191.

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

I. Foll. 1–2: A prayer for Muhammad, supposed to have been communicated by him to Mahmod of Ghaznah in a dream.

Begins: 


It is divided into forty chapters, each of which contains ten traditions. The Isnads 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, xlii.

Beginning: 

The first chapter is inscribed:

Dated 1 Muharram, 1157.

III. Foll. 44v.–46: Various pious stories in Persian, concluding with blessings on Muhammad.

Well written.

Seal of Tipu on the first page.

[Coll. Fort William, 1825.]

192.

2340. Size 8½ in. by 5½ 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:

The first tradition is:

Conclusion: Tipu’s seal.

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 Nusrat 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 Nastaligh, and ornamented in gold and blue. Scribe, 

Seal of ‘Abd al-rasam Khan Dillir Jang, A.H. 1189.

[Coll. Fort William, 1825.]

195.

2279. Size 8 in. by 5½ in.; foll. 99. Fourteen lines in a page.

A selection of Traditions from the Prophet, made by order of Tipu, by ‘Abd al-rahman b. ‘Abd al-Malik. It is derived from the six canonical collections, and divided into ninety-two chapters, according to the numerical value of the name, and hence entitled Al-jami’ al-humadi. Cf. Stewart’s Catal. 157, xciii. (?). The text is accompanied by a Persian interlinear translation.

Begins: 

Seal of Tipu’s seal.

[Coll. Fort William, 1825.]
The first chapters treat of the holy war.

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

[College of Fort William, 1825.]
198.

B 104. Size 7½ in. by 5¾ in.; fol. 147. Twenty-one lines in a page.


These glosses begin with the preface (خطة) of Ibn al-Salāḥ. The last heading which occurs is (fol. 142): التسم التانى والشعور مرونة المقلوب, and from a note at the end (هذا آخر ما وجد خط شيخ الإسلام رضه) 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 ملحوظة, with or written over it, in order to distinguish the original text (القل) and the annotations of ‘Irāʾi (البراء). 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.


200.


A Commentary on the preceding work, probably that of ‘Arī ʿĀbi (b. Sultān Muḥammad Harawi, d. A.H. 1014), which is entitled مصطلح أهل деле على شرح تفسير الفكر. Cf. Ḥ. Kh. vi. 316, and Bibl. Sprenger. 485.

This commentary contains the complete text of Ibn Ḥajar. Begins: أحمده حمدًا يوافق نعمة ويتكاف. مزيد.

Well written. The colophon runs as follows: نسخة مقربة... عين الله شريف صيف الله بعده المغفور المرحوم شريف، وهم السني والمكي بن السيرور الموركحم (sic) شاه محمد حاجم بيت الله الحرام غفر الله له... وكان فارغًا في بلد الذكر يدبر في 19 ربيع الثاني سنة 1205.

Some marginal notes.

Fol. 102r. An account of the seals of Muḥammad and his three successors, and of those of Abu Ḥanafih, Abu Yūsuf, and Shaibānī, beginning: في البستان لا ينشق, and concluding: ومحمد (sic). Cat. 224 (Osoole Hudeeth), ii.

201.


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 (Osoole Hudeeth), iii.

1 Sic, r. صيغة.
LAW.

202. HANAFITES.


I. Foll. 1-4. A short treatise in explication of the following eight law terms: سنة, واجب, فرض, منسوب, مكرود, مباح, مستحب, in as many chapters. According to the conclusion, the materials were taken from the following works: المنفى, الباحثة وحديثها, النفاوى النجاحية, الكبير, and the conclusion: أعلم أن العبد: مبرر الأمول.

It appears from a work printed at Dehli (about A.D. 1870), which contains glosses on the present treatise, that the name of its author is تاج الدين, and it seems to be entitled تاج الدين العبد الله... علم أن العبد: مبرر الأمول.

II. Foll. 5-115. A short treatise, or system of Hanafite Law, by Abu'l-Husain Ahmad b. Muhammed Kuwash (Baghdad, d. A.H. 428). It is also called خصصر الندوري, or merely كتاب الندوري. See H. Kh. v. 451; Aumer, Hds. Münch. 84; Fleischer, Cat. Lips. 477, etc. Printed at Dehli, 1847, and subsequently.

This MS. begins: تاج الدين العبد الله.... علم أن العبد: مبرر الأمول...


Library of Faijabad (Oudeh). Seal of Mir Muhammad Asad Khan, A.H. 1185.

["Tippu" (Johnson?)]

1 The text is very inaccurate.

LAW.

203. Another copy of the خصصر الندوري, somewhat differing from the preceding.

It begins: هذا كتاب الطهارة يا إيها الدين آمنا, and concludes with two Persian 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. Locket, at Baghdad, A.D. 1811. The following note is on the title-page: قد أنتقى في تصرف تولية من الحاج عبد الفتاح ابن أمام جامع حسین باشا, and some notes in Turkish, in the same hand, are on the last page. The MS. had been a [Coll. Fort William, 1825.]

204.


A portion of the نصوص البندتو, or system of Hanafite Law, by Shams al-a'immah Abu Bakr Muhammad b. (Ahmad b.) Abu Sahl Sarakhsi (d. A.H. 490 or 500), who dictated the whole work during his imprisonment at Iṣfand. See on it H. Kh. v. 363, and on the author, Flügel, Class. d. haneefit. Rechtsgel., 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: العنق في الديان; العنص والدين (fol. 53); فترات الفتن (fol. 97v.); وأثناء الدور (fol. 161v.; حساب الوضاءة (fol. 170v.; السبب) (fol. 205v.); أينٰ) (fol. 218); الرضا (fol. 235). The name of the author
is introduced at the commencement of each book, together with the notice, that it is his dictate. The last book is dated Thursday, 22nd Jum. II., 477.

Beginning:

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

This is a concise manual for judges, which the author wrote subsequently to his larger works. The authenticity of this work has been questioned from the very beginning, and it has also been confounded with the المُحمَّد المُنِيب (H. Kh. v. 431)—the latter certainly without reason, as both works are very clearly distinguished in H. Kh. i.e. The identity of the present text with the المُحمَّد المُنِيب 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 كَتَاب الْفِتْنَة to كَتَاب الْفِتْنَة. The order of arrangement differs much from that usually followed in Hanafite 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 شَبَان, 24 July. Coloured lines round the pages. Foll. 560e. and 561r. have been left blank by mistake.

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.

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 سيد الإسلام المصطفى; however, from occasional quotations of other works, especially his commentator's manuscript, it appears to be Sayid Naṣir al-dīn Abū'l-Kāsim Muḥammad b. Yaḥyā Samarqandī Madanī (d. A. H. 556), and the work commented on here, his work entitled ًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌ}_
54
ARABIC MANUSCRIPTS.

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.

Begins: 

Well written. The colophon runs as follows:

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

[Coll. Fort William, 1825.]

210.

744. Size 11¾ in. by 7½ in.; fol. 271. Twenty-nine lines in a page.


This MS. is founded upon a dictate of the author’s, given at his house, on the 6th Muḥarram, 578.

Well written. Concluding: 

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. 6r.), containing the following inscription:

According to notes at the end and on fol. 3, the book had been taken from Muḥammad al-Bīdar, and came into the Royal Library of Bijapur, in a.h. 1029. Seals of Maḥmūd Khwaja Jahān, and ‘Abd al-mu‘ājid Khañ (a.h. 1145). In a rich Oriental binding.

[Tipplu.]
Written in different hands, Nasta’līq prevailing, with numerous notes. Preceded by a table of contents.

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


The first half of the Hidayah.


Colophon: [Handwriting]

Covered with notes. On foll. 174 recipes.

Signature of R. Johnson.


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

Mostly written in a bold Nasta’līq 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.]


The first portion of the Hidayah, as far as كتاب الأسم, with copious notes.

Plainly written in a Persian hand, of about the tenth century. Imperfect at the beginning1 and end; single leaves are missing after foll. 47 and 96. Injured on the margin and stained.

1 Forty-five foll. are wanting.

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

Another fragment of the same, extending from كتاب اللغة إلى الطلاق, 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. 380 of the latter is inscribed: أجزر شرح هدياء, fol. 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 النهایة في شرح البديعة. The author is Ḥusayn al-dīn al-Ḥusayn b. ‘Ali Ṣīḥānī (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, ‘Alā al-dīn Muhammad b. Ḥusayn b. ‘Abd al-Malik al-Qāsimī. Of the two Ḥisnāds connecting him with Marghinānī, 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 delaying.

The present volume consists of two separate portions. The first (foll. 1-183) contains the books اجزاءATE theara and اجزاء المصوت, and the second (foll. 184-335) the books اجزاء المكر، الصوت, and اجزاء. 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 Saiyid named Ashraf b. ‘Abdallāh, who bought this MS. of Nūr Muhammad Ṣaḥīb, and seals of Faiḍ ‘Alī Khān (A.H. 1174), and Muhammad Khājer Khān (A.H. 1191).

[Tippu.]
219.
778. Size 8½ in. by 5½ in.; foll. 539. Twenty-seven lines in a page.

The first part of a Commentary on the Hidayah, entitled _العذارة_, by Muḥammad b. Māhumūd b. Ḥanafī (Akmāl al-dīn Bābarī, d. a.h. 786). Cf. H. Kh. vi. 485; Cat. St. Petersb. 40; and Flügel, Class. 334 sq. The work was printed at Calcutta, a.h. 1247, in four vols.

This is also a commentary by _قوله_. The present volume comprises the first half of the Hidayah, or the first two volumes of the aforesaid edition, and concludes: _الحمد لله انتظار الكتاب بالتمية والحمد_. Both vols. have tables of contents, in a modern hand. One leaf is wanting after fol. 21, and six after fol. 43. Fol. 39 is much injured. Stained.

Vol. I. has the correct title, but vol. II. is inscribed: _نهاية حاشية هديٍّ السادة جلدٍ جهارم_. Cf. Catal. 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 _Burhān al-shari‘ah’s_ _الولاية_, or abridgment of the Hidayah, compiled by his grandson (Ṣadr al-shari‘ah) ‘Ubaidallah b. Mas‘ūd b. Tāj al-shari‘ah b. Ṣadr al-shari‘ah (d. a.h. 747 or 745), who completed it in a.h. 743. It is called simply _شرح الولاية_, but also goes by the name of its author, viz. صدر الشریعة. See H. Kh. vi. 469; Flügel, Hds. Wien, iii. 209; Cat. Mus. Brit. 119, etc. Copies are frequent.

Written in different styles. Date, a.h. 965. Scribe, ‘Abd al-rahim (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 Muḥammad Āfdal at the end.

222.

Another copy of the _شرح الإقامة_.

Well written, and finished on the 2nd Dhu‘l-hijjah, 1055, by Najār Muḥammad b. Molla Muḥammad Khwārzmī. Notes have been frequently added on the margin by different hands.

Frequent impressions of the seal of ‘Abd al-majīd Khān (a.h. 1146).
223. Size 10½ in. by 6 in.; foll. 554. Thirteen lines in a page.

Another copy of the same. Commentary.

Well written, by Muhammad 'Akil b. 'Abd al-ghafur. Copious notes have been added, partly by the same, and partly by Jamāl 'Ali, who also revised the latter portion.

Seals of 'Abd al-razzaq Khan (A.H. 1177) and 'Abd al-wahhāb Khan.

224. 1669. Size 10½ in. by 5½ in.; foll. 244. Twenty-seven lines in a page.

Another copy of the same Commentary.

Plainly written. Conclusion:

بِكر كُلْمَاتٍ مِّنْ تُحَدَّثِ هِذِهِ الكِتَابِ المُعْصِمِ بِشَرْحِ الْوَقَائِيَةِ فِي بُلْدِ الْبَسْرَةِ (؟) بِإِبْنِ فَقْرِعُّ دُجَّةٍ بْنُ مُحَمَّدٍ أَبِي دُلْسَتُ مُحَمَّدٍ بْنُ سَهْرٍ مُحَمَّدٍ عَرَبِ جِهَانِمُلَيَّةَ مِنِّ هَِّيْرَةِ الْبَيْنَى صَلَّمُ اللَّهُ عَلَيْهِ وَسَلَّمُ وَتَسْعَى سَنَةٌ فِي يَوْمِ الْجُمْعَةِ بَوْقَتُ الْنَّفْسِ فِي تَسْعَى شَهْرِ مُحَرِّمِ الرَّجُلِ وَمَنْ سَنَةُ الْجُلُوسِ مُحَمَّدٍ شَاهِ تَسْعَى عُشْرُ اللَّهِ أَنْفَرُ لُكَانِيَّةٌ أَلَى.

With marginal notes. Stained by damp.

[Johnson.]

225. 1440. Size 11 in. by 6½ in.; foll. 293. Twenty-three lines in a page.

Another copy of the same.

Plainly written, by the same scribe as the preceding MS. The colophon runs as follows:

بِكُلْمَةٍ مِّنْ تُحَدَّثِ هِذِهِ الكِتَابِ المُعْصِمِ بِشَرْحِ الْوَقَائِيَةِ فِي بُلْدِ الْبَسْرَةِ (؟) بِإِبْنِ فَقْرِعُّ دُجَّةٍ بْنُ مُحَمَّدٍ أَبِي دُلْسَتُ مُحَمَّدٍ بْنُ سَهْرٍ مُحَمَّدٍ عَرَبِ جِهَانِمُلَيَّةَ مِنِّ هَِّيْرَةِ الْبَيْنَى صَلَّمُ اللَّهُ عَلَيْهِ وَسَلَّمُ وَتَسْعَى سَنَةٌ فِي يَوْمِ الْجُمْعَةِ بَوْقَتُ الْنَّفْسِ فِي تَسْعَى شَهْرِ مُحَرِّمِ الرَّجُلِ وَمَنْ سَنَةُ الْجُلُوسِ مُحَمَّدٍ شَاهِ تَسْعَى عُشْرُ اللَّهِ أَنْفَرُ لُكَانِيَّةٌ أَلَى. كَبْنُ هذَا الكِتَابِ فَقِيرٌ عِبَادُ الْكَرِمِ بْنُ أَمْيِ جَيْ.

بودر ساكن قصبة بجاكار غفر الله لكاتبته ومالاته الله. ُبودر ساكن قصبة بجاكار غفر الله لكاتبته ومالاته الله.

Prefixed is a table of contents, in the same hand.


Another copy of the same.

Well written in Nasta‘ilīk. The colophon runs as follows:

ند وقعت الذرواذ من تحرير هذه الكتاب المسمى بشرح الوقائة في بلد اليرموك (؟) بيد فقير دجاجة ببديل دحله محنك وابن دسلت محمد بن سهري محمد عرب جيامعلكل وهو هبرة البوين صل الله عليه وسلم وتسعة سنة في يوم الجمعه بوقي النحس في تسعة شهر محرم العام وس ستة الجلوس محمد شاه تسعة عشر اللهم اغفر لكاتبته الله.

With marginal notes. Stained by damp.

[Johnson.]


Another copy of the same.

Neatly written in two hands, with marginal notes. Of the eleventh century. Defects after foll. 41, 71, and 121. Part of fol. 13 is torn off. Injured and worm-eaten.

Seal of 'Inayat Allah on the title-page, together with the following note:

در اورنک آباد خشمه بیدای این نسخه شریف میسر شد.

Cat. 227, viii.


An imperfect copy of the same. Commentary.

Neatly written in Nasta‘ilīk, with some notes.

The first portion (thirty-three foll.) is wanting.

An imperfect copy of the same. Commentary.

Begins:

تَسْعَى أَيْنَ مِنْ أَحْدَثَ فِي رُكْوَةِ

There are also defects after foll. 126, 156, 176, and 183, and the last fol. is lost. Foll. 11, 105, and 106 are injured.

Cat. 227, viii. 5.

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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.
229.
B 341. Size 10 in. by 7½ in.; foll. 145. Twenty-two lines in a page.

Another copy of the same work, imperfect at the beginning.

Well written in Nastaliq, with copious notes. Conclusion: This copy was transcribed for, and apparently in part by, A'azz al-din Muhammad b. Shaikh Abu'l-mu'ali. Worm-eaten towards the end.

230.

Another copy of the same work, imperfect at the beginning, and much injured by insects, and by damp. The earlier portion is in a lamentable condition. Single leaves are missing after foll. 5 and 49.

Written in Nastaliq, about a.h. 1000, and collated.

At the end an "introduction" on technical terms (أما المقدمات فهي) (sic) and Persian poetry concerning Muhammad.

231.
B 364. Size 10 in. by 6 in.; foll. 444. Twenty-one lines in a page.

A Super-commentary on the same work, by Akhi Yusuf b. Junaid (Tukhtāi, commonly called Akhi Chalabi, d. a.h. 905), who compiled it during the years a.h. 891-901. It is entitled تحرير الحديث في شرح صدر الشريعة العظمى, and dedicated to the Ottoman Sultan (Bayezid b. Muhammad Khan) b. Murad Khan. 1 Cf. H. Kh. iii. 327 and vi. 460, 464, and also Flügel, Class. 346.

1 The names in parenthesis are taken from the following MS., there being a blank left for them in the present copy.

The preface begins: The name of the author of this work is "Abul'azz al-din Muhammad b. Shākh Abū'l-mu'āli."

232.
B 350. Size 9½ in. by 5½ in.; foll. 244. Nineteen lines in a page.

The preface begins: The name of the author of this work is "Abul'azz al-din Muhammad b. Shākh Abū'l-mu'āli."

233.

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

Fifteen fol. are wanting at the beginning. The first words are: The word is "whether... Defects after foll. 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 Mogbul army before Malik 'Anbar. See Elphinstone's India, 5th edition, p. 562.
793. Size 9 ½ in. by 7 in.; fol. 284. Six lines in a page.


Well written in a large hand, by Molla Muḥammad ‘Alawi b. Molla Ibrāhīm Samarkandī, in Rabī‘ I., 1045. Copyous 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.]


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., ʿAbd al-Rahmān b. Shumūnī, and others; extracts from the *Sūrah al-Shaʿb*, short regulations for purification, prayer, alms, fasting, and *wāṣl*, etc.

Seal of ‘Abd al-Ṣamad Khān Bahādur Dilīr Jang, A.H. 1185. [Tippu.]

1697. Size 9 ½ in. by 5 ½ in.; fol. 839. Fifteen lines in a page.

A copious Commentary (*Maqāmāt*) on the preceding work. The author is, according to H. Kh. vi. 375, Abū‘l-Makārim b. ʿAbdallah b. Muḥammad, who completed it in A.H. 907. See also Aumer, Hdss. Münch., p. 93, no. 283.


2158. Size 10 in. by 5 ½ in.; fol. 296. Twenty-five lines in a page.


Fol. 210 and 215 should be transposed.

Seals of ‘Abd al-nasīr Khān (A.H. 1145) and ‘Abd al-Ḫālid Khān, A.H. 1162. [College of Fort William, 1825.]

238.


The original text is distinguished by ʿAbd al-muḥtaṣar. 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 ʿA+tālīf al-ḥirkindī (* implicitly *), (sic) *Mukhtasar al-Wilāyāt*, and concludes with the words ʿAbd al-Rahmān al-Shāhīsī (* implicit *), (sic) *Kāmil al-umrān*. The colophon runs as follows:

The colophon runs as follows:

Mukhtasar al-Wilāyāt by ʿAbd al-Rahmān al-Shāhīsī (* implicit *), (sic) *Kāmil al-umrān*.

From this we can see that the manuscript was written on behalf of ʿAbd al-Rahmān al-Shāhīsī (* implicit *), (sic) *Kāmil al-umrān*. The colophon starts with the words: ʿAbd al-Rahmān al-Shāhīsī (* implicit *), (sic) *Kāmil al-umrān*.
Foll. 169v. and 170 contain two prayers (دعاء قتوب) and duas استخار, with explanations, and various notes.

The second volume (fol. 171) is inscribed:

The first vol. is erroneously inscribed 

The treatise on the Law of Inheritance, commonly called , by Muḥammad b. Muḥammad b. ʿAbd al-rāshid Saʿāwāndī (who flourished about A.H. 600).

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

II. (foll. 15-111). The Commentary of Sayyid Sharif on the preceding work.

Mostly written in a hurried Nastaʿlīq hand. The colophon runs as follows:

Written in a bold character, in Dhuʾl-hijjah, 944, at Lahore, for one Ṭāhir ʿAbdallah. Numerous notes in the first portion.

The first ten leaves are wanting. Begins:

One word doubtful.
242.

A good copy of the Sirājiyyah, but imperfect both at the beginning and end. It commences:

Erroneously inscribed.


243.
B 61. Size 8½ in. by 5½ in. Fifteen lines in a page.

(Foll. 1-13) The Sirājiyyah.

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

The remainder is in Persian. See Persian MSS.

244.
B 63c. Size about 9½ in. by about 5½ in.; foll. 101.

Fifteen lines in a page.

A fragment of the Commentary on the Sirājiyyah, by Sa'īdīd Shahrīf Jurjānī.

Well written, partly in Nasta'liq, and partly in Shikastah. A portion supplied by a later hand.

The beginning is wanting. The first words are:

Defects after foll. 18 and 46. The margin injured by insects.

Fol. 53 bears the inscription:

245.
B 60. Size 9½ in. by 6½ in.; foll. 114. From seventeen to twenty-four lines in a page.

Another Commentary on the Sirājiyyah, imperfect at the beginning. According to the inscription, which is repeated on the first leaf of each quire, it is 'مَضْومَ السِّراجِ الْفَضِيلِ,' by (Shams al-din Abūl-'Alā) Mūhammad b. Abu Bakr b. Abūl-'Alā Bukhārī Kalānānī (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 Sirājiyyah is introduced by تَقَال. The commentary is concluded by an appendix on different questions (فصل في لواحق الكتب), which is not mentioned by H. Kh. No date or epilogue is found in this MS.

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

السِّـبِيلَة

And the author calls himself in his preface.

246.
B 57. Size 7 in. by 5 in.; foll. 50. Twenty-three lines in a page.


The preface begins:

The text and the commentary are distinguished by سَمَائِ الفُلُوْضَمِ. Dated Friday, 20th Rabi' I., 959. Revised and collated. Injured by insects.

Bij. Libr., A.H. 1023, from Shaikh 'Alam Allah.

Cat. 228, xiv. 2.

247.
B 58. Size 7½ in. by 5 in.; foll. 62. Twenty-three lines in a page.

Another copy of Abūl-'Alā'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.

248.
B 59. Size 7¾ 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.
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.

1170. Size 8 in. by 5½ in.; foll. 131. Thirteen lines in a page.

كتاب مجمع البهرين وملتقى الثيرين

تصنيف الشريعة الإمام الشافعي المدقق النهائية

منظر الدين أحمد بن علي بن نغيب بن ابي النسيم

الساعاتي البقلي نصب البغدادي منشأ تفعما

الله

برحمته.

The celebrated work on Hanafite Law, by Ibn al-Sa‘āri (d. a. H. 694). Cf. H. Kh. v. 396; Cat. Mus. Brit. 118; Flügel, Hds. Wien, iii. 205; Cat. Lugd. iv. 132 sq., etc.

A good copy, neatly written, with vowel-points frequently inserted. It was transcribed by Altmad b. ‘Omar Ubairi al-anafite, for his own use (على نفسه) and dated Friday, 23rd Rajab, 938. It was also collated with a copy written by the author himself, the variants of which are marked with كخطه. At the beginning is a table of contents.

[Gaikwar.]

250.

B 355. Size 11½ in. by 9½ in.; foll. 646. Thirty-one lines in a page.


1 The common reading is أعلب.
Conclusion:  

The beginning and end are worm-eaten.  
Cat. 227, v. 2.

253.  

Twenty-five lines in a page.  
The third part of the same work, from  
كتاب البيوع to كتاب البينة.  
Written in the same hand as the preceding MS.; the  
text of the Ḥajj marked here with red lines. Conclusion:  
تم الكتاب الثالث من الكتاب في يوم الواقف في يوم  
الأحد من شهر ذي القعد. Some marginal notes.  
Slightly imperfect at the beginning. The first words  
are: على الوجود لمائة. 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 الإجارة to the end.  
Written like the preceding MS. Conclusion:  
تم الجلد الثالث من كتاب الكافي وتعامه يتم الكتاب كأنه  
hذه الأحرف وماكن هذا الكتاب حسب بن محمد  
الله المحقق له ولوايته.... مؤرخا بليلة الإربعاء  
الثالث والعشرين من شهر ربيع الآخر في سنة ثمان  
وسبعين والسنة من هجرة من عينه من الصلوات أفضلا  
والكثير من الأعداد اكملاء.  

Worm-eaten at the beginning.  
Cat. 227, v. 3.

1 The words in brackets are added on the margin.  
2 Originally ألف وسبعين وسنة عشر (sic!).
ARABIC MANUSCRIPTS.

258.


Another copy of the كنز الدقائق, 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.

Signature and seal of Mahmūd b. Mir Saiyid 'Abd al-rābūn at the end. Bij. Libr., a.h. 1028.

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.

Begins: وَهِيَ الَّذِي آَلِهَة. Foll. 38-40 mutilated. A slight defect after fol. 44.

263.

B 337. Size 9½ 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 كتاب الطلاق.

Bij. Libr., a.h. 1051, from Kādī Khushhāl. Seal of Muḥammad 'Adil Shāh.

264.


The latter portion of a large Commentary on the كنز الدقائق, beginning with the كنز الدقائق. If a recent inscription on fol. 73 may be trusted, this is تتبغ السائح of Fakhr al-dīn 'Othmān b. 'Ali Zaila'ī (d. a.h. 743). Cf. H. Kh. 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: وَاسِمُ التأَّهل مَدْعُوٌ. Other defects after fol. 38, 39, 480, 544, 597, 607, and 656. Several leaves mutilated.

Erroneously described as the second volume of the Nihāyah. Cf. Cat. 227, i. 11 (9).

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 (مميز) on the كنز الدقائق, by (Badr al-dīn) Abu Muḥammad Mahmūd b. Ahmad
Plainly written. In two volumes. The original hand terminating, however, shortly after the beginning of the second volume (fol. 124), the remainder has been supplied from another copy, which was transcribed by Molla Dā'ūd b. Bīrīm. At the end is the date of the author’s copy, viz., Cairo, Dhu’l-‘Ijījah, 818.

Frequent marks in the shape of flowers on the margin, indicating the beginnings of new chapters. Defects after foll. 15 and 85. Worm-eaten.

Cf. Stewart's Catal., p. 147, xxiii.

Another portion of the same Commentary, extending from كتـب الوثـف to كتـب الاعتـاذ. Plainly written. Conclusion: هذا أمر حذر شرٌ، المنصـف الأول من الأذن المعروف بالإحـر الرنان. من كتب الائتذاق للشيخ العالم العالم الامام التهام بن نجيم النجني تعود إلى الله بالرحمة الخ. Cf. Catal. 228, xiii.

268.


The first part of a copious Commentary on the same work, by Zain al-‘Abidīn b. Ibrāhīm Mi‘rī, commonly called Isn Najim (d. A.H. 970), who entitled it al-‘Ijījah. Cf. H. Kh. v. 250.

This is a commentary by قوللا. The author, in compiling it, made use of numerous works, which he enumerates in his preface. Amongst the earlier commentaries on the کتب he prefers that of Zaila‘ī.

This part extends to كتاب الاعتذاق. Well written, by Muḥammad Latīf (?). Some leaves worm-eaten.


269.

B 339. Size 8½ in. by 6 in.; foll. 245. Twenty-five lines in a page.

A concise Commentary (معجم) on the same work, by Molla Miskīn (Mu‘īn al-dīn Muhammad Harawi). Cf. H. Kh. v. 251. Glosses on it are to be found in Aumer, Hds., Munch., p. 93.

This commentary begins without a preface, المجمع هو الوصف بالجمال الإخباري، Various old authorities are quoted in it.

Written in a small hand, and dated 18th Jum. I., 1011. The scribe gives his name as Muḥammad b. Ahmad al-Shāfī‘ī Hanāfī. 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 341. 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: وكان السيرالكفر (= fol. 4v. 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 ٍهدایة النفقه 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 ،Compilation، or Collection of Legal Decisions，by (Hāfiz al-din) Muhammad b. Muhammad Kardarī, commonly called Ibn al-Bazzāzī (d. A.H. 827). It is also called ،الجمع الوجيز، and was composed in A.H. 812. See H. Kh. ii. 49 and iv. 367; Flügel, Hds. Wien, iii. 243; and Auner, Hds. Münch. 105.

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،كتاب النكاف، ،كتاب العتاق، ，الإيام، ，الطاق،，in which it ends abruptly. The first leaf is mutilated.

The second fragment (fol. 153–224) begins with ،كتاب الدعوى، and breaks off abruptly in the following book،كتاب الأقرار. 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.


This copy was made for ‘Abdallah b. Shaikh Muhammad Tāhir Fārūkhi, at Cambay (لا يمكنني قراءة السطر الأخير). 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.

[Johnson.]
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:

- يا ناظرا فبه شل بالله مرحمة على المصنف واستغفر لصاحبه
- واطلب لنفسك من خير تزيد به
- وبعد ذلك خفرا لنا كاتبه

An index has been added on a fly-leaf.

The signatures of two later owners, Saiyid Hashim b. S. Kasim b. S. Muhammad Ibn Zaitun, and Saiyid Muhammad, Mufti at Halab (ماره), A.H. 1109, on the title-page.

[College of Fort William, 1825.]

275.

584. Size 11½ in. by 6½ in.; fol. 153. Twenty-five lines in a page.

The first part of the قانوني العالمه كیره, or Legal Decisions compiled by order of Aurangzeb, by Shaikh Nizam and other Indian lawyers. The work was printed at Calcutta, A.H. 1243, and at Bulak, A.H. 1282. Cf. Baillie, Moohummudan Law of Sale, p. v.

Beginning: ﯫ_endpoint

The present volume comprises the five books on the spiritual law. Clearly written in Nasta’liq, by one ‘Abd-Allah. Dated 1st Rabi’ II., 1161. Injured by damp.

[Hastings.]

276.

B 359. Size 9½ in. by 5½ in.; fol. 376. Twenty-five lines in a page.

A work on details of Hanafite Law, entitled خزانة الروايات. The author, whose name does not occur, is, according to H. Kh. iii. 135, Kadi جک (JUGAN?) 1 Hindi, of कृष कृष (?) in Gujrat.

1 This name occurs in Sprenger, Catal. Libr. Oudh, p. 246.

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 الاسماء has been added at the beginning, and another كتاب المعنونات is followed by a rather long كتاب الاستحسان والكرافة (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.


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 ﯫ_endpoint and ﯫ_endpoint, and gives a detailed account of the duties connected with the latter office. The last chapter is the sixty-sixth. Conclusion:

- قد تمت كتاب هذا الكتاب
- ﯫ_endpoint
- ﯫ_endpoint
- ﯫ_endpoint

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

- ﯫ_endpoint
- ﯫ_endpoint
- ﯫ_endpoint
- ﯫ_endpoint

and is preceded by a vacant leaf, which has been inscribed ﯫ_endpoint, and subsequently, ﯫ_endpoint. All headings omitted. Frequent blanks.
SHĀFI’ITES.

278.

B 366. Size 12 in. by 9 in.; fol. 158. Thirteen lines in a page.

A system of Shafi’ite Law, being, according to the inscription, by Abū’l-Kāsim Abūl-karim b. Mūhammad Rāzī fī Kāzwinī (d. A.H. 623), on which compare H. Kh. v. 419, and Cat. Bodl. i. 78.

There is no special preface in this MS. It begins: 

The second part of a Commentary on Nawawi’s abstract of Shafi’ite Law, being, according to the inscription, by Kamāl al-dīn Muḥammad b. Mūsā Damīnī (d. A.H. 808), who completed it a.H. 786, and entitled it کتاب النحاج. Cf. H. Kh. vi. 208; Cat. Bodl. i. 77, and ii. 573; and also Wüstenfeld, das Leben und die Schriften des al-Nawawi, p. 50.

This part extends from كتاب النحاج to the end. The text of the Minhāj is introduced by قال.

Plainly written; finished in Rajab, 895, by Zain al-dīn b. Ḥājjī Maḥmūd Khunji. The last leaves are injured.

Signatures of several owners on the title-page, the earliest that of Sadr al-shārī’ī, “a descendant” (sic) of Abu ‘Abdallāh, the author ofdın al-‘Ahd (i.e. of Najm al-dīn Abū al-ghaffār Kāzwinī, d. A.H. 665).^2 Bij. Libr., A.H. 992.

Cat. 227, iv. 2.

279.


The first half of a large Commentary (منوع) on the same work, styled تجنبة الهجاج. The author does not give his name, but he says in his preface that he began his work on 12th Muḥarram, 958. In a more modern inscription, which proves to be correct, he is called ʿAbd al-rāḥmān b. ʿAlawi al-ʿAidarūs Ḥusainī. This commentary was printed at Cairo, A.H. 1282, in four vols.

Beginning: 

In two volumes, the first of which concludes with كتاب هجاج, and is dated A.H. 1013 (كتاب النحاج سنة أَنْتَ عَشَرَةَ سَالِماً). The second begins (fol. 255r.) with كتاب السراج, and concludes (fol. 454r.) with كتاب البص. On the last page begins the third volume with كتاب الفرائض.

Clearly written, the text of the Minhāj in red. Numerous notes in the earlier portion. Foll. 50-65 have been supplied by a different hand.

The above-mentioned inscription is in the hand of the owner, ʿAbd al-rāḥmān b. Sāyiḍ ʿAlawi b. ʿAbdallāh al-ʿAidarūs Ḥusainī.

Cat. 227, iv. 1.

1 See the following MS. 

2 See H. Kh. iii. 5, and below, no. 288.
281.
B 370. Size about 10\frac{1}{2} in. by 6 in.; foll. 233.
Twenty-five lines in a page.

The first part of Abu Yahya Zakariya b. Muhammad Anshari's Commentary on his own Minhad, which is an abridgment of Nawawi's Minhad. Cf. H. Kh. vi. 209, and Cat. Mus. Brit. 136.

This part concludes with Kftab al-jamala. 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-raheem b. Saiyid 'Alawi al-'Aidarus Husaini.

282.
B 371. Uniform with the preceding MS.; foll. 228.

The second part of the same work, from Kftab al-jamala to the end. Written in the second hand of the preceding MS.

Cf. Catal. 228, ix.

Signature of 'Abd al-raheem ... al-'Aidarus. The present MS. and the preceding formed originally one volume.

283.
B 373. Size 10 in. by 6\frac{1}{2} in.; foll. 63. Twenty-one lines in a page.

The first portion of the same work, ending abruptly in Kftab al-salwa. 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 Rah'i), in the same hand.

Cat. 228, xix. (?)

284.
2924. Size 11\frac{3}{4} in. by 8\frac{1}{4} in.; foll. 275. Generally thirty-three or thirty-five lines in a page.

Various fragments of Commentaries on Nawawi's Kftab al-jamala, 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 Kftab al-ruhs from the second work, which appears to have originally formed the beginning of a separate volume. Hence the whole book has been styled Kftab al-ruhs in one inscription,¹ and in another is further described as follows: [Translation of inscription: “The first part of the commentary on Nawawi’s Minhaj, imperfect at the end.”] There is a Shafi'ite law-book with the title Kftab Abi u Beben 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 u Beben,” etc., and lettered on the back “Kitab Rahen.”

285.
B 368. Size about 7\frac{1}{4} in. by about 4 in.; foll. 268.
Thirty-five lines in a page.

Kitab al-jamala fi Sharh al-salwa

للصف وهو الإمام الفاضل والهواجم الكامل نجم العلامة
والدiniz عبد الغفار الغزالي صاحب الجواوي الصغير إلера.²

Najm al-din 'Abd al-Gaffar (b. 'Abd al-karim) Kawini's 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: [Translation of inscription: “Bab Rauif al-adth wa-lhif al-mu'a, 'ala taariq rauif al-adth wa-kash arif al-adth.”]

Beautifully written, mostly in a minute Naskh, but towards the end in Nastaliq; of the ninth or tenth

¹ To this has been added by a later hand: [Translation of inscription: “This has been added by a later hand.”]
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 أباد. The upper portion of the book has been destroyed by white-ants.

Seal of Ibrahim Na'uras (Abd Shâh II).

Cat. 228, xv.

286.

B 365. Size about 10 in. by $6\frac{1}{2}$ in.; foll. 359. Twenty-nine lines in a page.


It begins here: 

The following is a list of the books:

The order of

Clearly written in a small hand. The colophon runs as follows (fol. 357):


287.

B 375A. Size $7\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 14. Fifteen lines in a page.

A popular work on religious duties, according to the Shafi'ite rite, concerning purification, prayer, funerals, alms, fasting, pilgrimage, and contracts. The author is not known. Beginning: امّ الله رب العالمين وأشهد: ان لا إله إلا الله... وعند هذا خصص فيما لب كل مسلم من معرفته من فرض الطهارة والصلاة وغيرهما من.

Well written in a large hand. Dated Saturday, 16th Jumâ, 1189 (A.D. 1844). It was transcribed by Muhammad b. Ahmad b. Muḥammad b. Khushwan, probably in Southern Arabia.

288.

2308. Size $8\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 288. Sixteen lines in a page.

I. Foll. 1-223. A treatise on the differences between the four orthodox Imams, entitled رحمة الله في اختلاف الأئمة. The author, who is not mentioned, is, according to H. Kh. iii. 351, either Sâdr al-Dîn Abu 'Abdallah Muḥammad b. 'Abd al-rahmân Dimishki 'Othmânî, who wrote in A.H. 780, or Abu'l-Ḥasan Sa'îd.
arrangement is that of the Shāfi‘ī law-books. As a rule, only the dissenting doctrine is given in cases where the rest agree.


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 Gharib, of India.

The second treatise is inscribed "every man his own lawyer" (حشرة الغنيه) by Abu Ja‘far Muḥammad b. ‘Ali Ibn Bāmawī Ḥummi (d. a.h. 381). Cf. Tusi, p. 3, v. 1. 17; Cat. Bodl. ii. 91; Cat. St. Petersb. 250; and Cat. Mus. Brit. 415.

Beginning: Ḥamādīkh šam Allāh Ya‘qīn ‘alā shakṭ al-lam ‘alā ra‘ātī. 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 الطلاق فلالص العروض والрактиب عن المكلفة فلائحة ‘الدنيا الطامح والمقلوب فلالص البقية فلالص الشركة فلالص الشركة فلالص الشركة فلالص الشركة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة باللونة فلالص الشركة 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The author dates his copy in the following manner:

أَنْفِقَ الْفَرْعٌ مِنْ مَشْقَةٍ مُّشْقَةٍ صَعَاهُ جَوَاهَرَ اللَّهِ ﷺ

من يوم محمد رسول الله صلى الله عليه وسلم، من شهر أمير المؤمنين
ولي الله، من السنة الخامسة الفرخ عبيد الله، من حكيم
أَمَامَ اللَّهِ، بعد مَنْفِق الفرخ، من شهر ثاني (النفي).

تصنف المبقات من الأناجمية في جزء من النحوية،
على مهارها، الفقراء والطائفة، فالمشهد
الإنسان الرزوق شَرَفَ بشرفه عليه صوان الوالي
على يد مَنْفِق الفرخ، بذنبه دَنْباه، إلى رَبِّ المشهور
بهذب أحمد بن عبد الرضا، عمولة بالفضل والثمرة آمن.

The numerical value of حملة الفرخ is 1079, and the product of the computation following, if I do not err, 107,900 (!).

There follow (foll. 605v.-608), with the title هذه
ضرورة خطط بعض الفنادق المعاصرين على الكتاب الموصى
بإعراف العلماء тестيود الخصائص المعاصرين على الكتاب الموصى
بإعراف العلماء، six testimonials of learned contemporaries,
approving of the present work, which, at the request of the author, were written by them successively in his copy, viz. of Muḥammad al-Hurr, Abūl-Kāsim Riḍawai (his note in Perisan), Hasan b. Muḥammad Zamān Riḍawai, and Muḥammad Fāqīl, all dated a.h. 1079, and of Bahā al-dīn Muḥammad Ardistant, and Muḥammad Šādīk, both dated a.h. 1086.

In two volumes, the first concluding (foll. 301) with
الخاتمة, or the end of Part II. Well written in two
hands. Dated 29th Dhul-hijjah, 1087. Ornamented
and gilt.

In an elegant Oriental binding.

[Johnson.]
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 Nasr al-din, a "slave" (خاندان) of 'Alangir. Seals of H. Vansittart and C. Bodman, with the signature of the latter ("Calcutta, May 1st, 1787") and an English title.

PRINCIPLES OF JURISPRUDENCE.

292.

B 319. Size 9 in. by 5 in.; foll. 158. Twenty-three lines in a page.


Beginning:

قَالَ الشَّيخُ الْأَمَامُ الْأَوَّلُ الْعَالِمُ الصَّدَرُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ الْأَخْرَى الْيَدُ الرِّجَالِ حَيَّةَ الْإِسْلاَمِ سَلَامُ اللهُ وَرَحْمَتُهُ عَلَيْهِ الْمَلُكِينَ مَلَكَتَانِ الْمَعْقِدَتَيْنِ شَفَرَ الْنَّظرَ (؟) أَبُو الْفَضْلِ النَّجَاحِ بِالْعَبْرَةِ وَتُنْفِعُ بِهِ صِدْرَ أَبِكَ الْخَيْرٌ.

The following is a list of the principal headings:

- الكلام في اللغة (fol. 2);
- الكلام في اللغات (fol. 9);
- الكلام في الفهم (fol. 29);
- الكلام في التوامر والمواهب (fol. 40);
- الكلام في المفصل (fol. 50);
- الكلام في التصوصي (fol. 66);
- الكلام في الناحي والمسود (fol. 71);
- الكلام في النظام في التحليف (fol. 74);
- الكلام في الأخبار (fol. 81);
- الكلام في الإجماع (fol. 93);
- الكلام في التعديل (fol. 109);
- الكلام في التناسك (fol. 133); and the rereg (fol. 139).

1 Thus in the present M.S.; H. Kh. has Hussain.

A concise treatise on the Principles of the Law, by Husam al-din Ahsikati (Muhammad b. Muhammad b. 'Omar Hanafi, d. A.H. 644). It is entitled *النِّصْبُ في أصول المذهب*, but commonly called *بِنْيَاءُ الْحُسَمَاءِ*, or Principles of the Law. Date, Dhu-l-ka'dah, 821. The margin is ruled.

The headings occurring in the course of the work are almost the same with those of the English as given by Fleischer, Cat. Lips. 475 sq.

Bolily written, furnished with copious notes. Date, Dhu'l-ka'dah, 821. The margin is ruled.

ARABIC MANUSCRIPTS.

294.


Another copy of the preceding work.

Well written in a large current hand, with many notes, but worm-eaten 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. 290, and foll. 1-17 have been supplied by a different hand.

[Johnson.]

295.

B 328. Size 9 in. by 6½ in.; foll. 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. 1028, from Molla Pîyandah.
Cat. 229, iii. 1.

296.

B 327. Size 9½ in. by 6½ in.; foll. 248. Five lines in a page.

Another copy of the same work.

Well written in different hands, with copious glosses. Red lines round the first few pages. Much injured by insects.

Seal of Ibrâhîm Nauras (Âdîl Shâh II.) on the first page.
Cat. 229, iii. 2.

297.

662. Size 8½ in. by 5½ in.; foll. 119. Five lines in a page.

Another copy of the same work, written partly in Nasta’liq, and partly in Naskh, breaking off abruptly.

Notes.

Wrongly inscribed مسّار by a later hand. [Johnson.]

298.

B 320. Size 8½ in. by 4½ in.; foll. 46. Thirty-two or thirty-three lines in a page.

Ibn Hâjîn’s (Jamâl al-dîn Abu ‘Amr ʿOthmân b. ‘Omar Mâlikî, d. A.H. 646) مخطّط لمنتهى الموقف, or Principles of Jurisprudence, being an abridged edition of his منتهى المسؤل. See H. Kh. vi. 170 sqq.

Begins:

الحمد لله رب العالمين . . . أما بعد نأتي رأيت قصور الهمغ

Concludes:

انتقن فراوغ مصنفه منه في السادس مي شهار الله العراق ومفتاح في المعالم الشريف شرفه الله مكة داخل الحرم مقابل الجؤصر والجديد

Written in a small hand, of the ninth century. The first leaf and the concluding portion supplied by more modern hands.

Cat. 229, viii. 1.

299.

B 323. Size 9 in. by 4¾ in.; foll. 49. Twenty-nine lines in a page.


The original text and the commentary are distinguished by the words أقول and قال.

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 Muḥammadabad-Bidar, and came into the Bijâpûr Library in A.H. 1027.

Signature of Ibrâhîm Nauras (Âdîl Shâh II.), with a seal bearing the inscription عمانة البلدية، كفالة الإبدية.
Cat. 229, v. 5.
PRINCIPLES OF JURISPRUDENCE.

300.

Another copy of the same Commentary, imperfect at the beginning. Well written, by Shaikh Burhan; containing the complete text of Ibn Ḥajib. The upper margin of the first portion has been eaten by white-ants.

The first entire paragraph begins: قال مسألة الواجب على الكفاية.

Cat. 229, v. 1 (?).

301.
B 236. Size 9½ in. by 5 in.; foll. 138. Twenty-nine lines in a page.

Another fragment of the same Commentary, containing the concluding portion.

Neatly written. At the end we find the date of the author, 26th Sha'ban, 734/H and after it the following colophon: ألاستماع بامر الكتب والكلام بكر اليمين ورق الفصليين في حين وها حين ضموا الله والسلمين من هذا وما فيهم آمن ناؤا العبد الراحم حسال وتأثرت الفراغ يوم السماوت وقت العصر بمنزل العصر عند بنت إكرشامي وله شهير صغر والمائم عنده خمسة عشر والسنة اللذين ورثهم فيها الهالين وحجم الله.

According to a note on the title-page, this MS. was presented to Khushhal in A.H. 1030. Bij. Lib., A.H. 1054. Seal of Muhammad Adil Shah, and of other owners previous to Khushhal.

Cat. 229, vi.

303.

Another copy of the same Super-commentary. Well written, but much injured at the end.

The leaves have been misplaced in binding; they should stand thus: 1, 3-152, 177-201, 153-176, 2, 202.

[Hastings.]

304.
B 310. Size 9 in. by 4½ in.; foll. 221. From twenty-six to twenty-two lines in a page.

Another copy of the same work, slightly imperfect and injured at the beginning. Closely written in different Nastaʿlīk hands. The first words are: وآثار معايبه.

Erroneously inscribed: ابن كتاب معين اللتقين دار علم مناظر وإسول.

ARABIC MANUSCRIPTS.

305.
1872. Size 8¾ in. by 5½ in.; foll. 182. From fifteen to seventeen lines in a page.


Beginning:

The first part of these glosses, extending over the first dissertation of the original work, concludes on fol. 85v.

The last gloss begins:

Written in a bad Nasta’līk hand. The colophon runs as follows:

The first part ends on fol. 59, with the words:

The concluding portion of this part, as found in the preceding MS.,¹ is here omitted. Some notes.

Bij. Libr., a.h. 1026, from Nawwāb Shāh Nawāz Khān.
Cat. 229, v. 5.

307.
2149. Size 10½ in. by 6 in.; foll. 274. Eleven lines in a page.

تهشية السيد علي العضدي

A beautiful copy of the same work, imperfect at the end. With the additional notes of Jurjan and other glosses, some by the transcriber, whose name was 'Āsim, and others by his teacher (vā'āb; ʿādī.).

The first part ends as in the preceding MS., and has the following colophon: (sic)

The second part begins with fol. 170.

The first fol. has been supplied by a later hand.

Seal of Naṣrat Jang.

[College of Fort William, 1825.]

308.
B 322. Size 10¾ in. by 6 in.; foll. 88. Twenty-five lines in a page.

The same Glosses, well written, with numerous marginal annotations.

This copy was transcribed by Muḥammad Amla Samarkandi, son of Khwajah Muḥammad Bākī, for his own use. It does not, however, contain the last portion, but ends with the gloss, (sic)

Part I.—which concludes (fol. 49v.) as in the two preceding MSS.—and Part II. are not separated. The last leaves are injured by insects.

Seal and note of the transcriber on the title-page.

¹ From the margin.
² From fol. 86v.
309. B 151. Size about 8½ in. by 5 in.; foll. 73. Twenty-one lines in a page.

The second part of the preceding Glosses, from مبادي اللغة to the end. Written in a fine Nasta’līk character, with the additional notes of the author on the margin.

Bij. Libr., A.H. 1028, from Molla Payandah. Cat. 226, x.v. (?).

310. 1626. Size 9 in. by 4½ in.; foll. 181. From twenty to twenty-three lines in a page.

Glosses on part of یط’s Commentary, ascribed to میناز یان (Hasib Allah Shhrzâdi, d. A.H. 994). Cf. H. Kh. vi. 172. These glosses extend from مبادي اللغة to the السنا (= foll. 12-41 of no. 299).

Beginning:...<elided>...لما في شرح السنة والحمد لله المؤمن للخير

The last gloss begins:...<elided>...لما في شرح السنة والحمد لله المؤمن للخير

Taftazânî’s commentary is frequently quoted. Legibly written in different Nasta’līk hands. [Johnson.]


I. Foll. 1-190. The same Glosses as in the preceding MS.

II. Foll. 191-343. A fragment of what appears to be the continuation of the above glosses, as far as the الفياس; imperfect at the beginning.

Plainly, but carelessly written, by ‘Abd al-kâdir b. ʻAbd al-malik. The last lines of fol. 333 are wrongly drawn up in the form of a conclusion, and followed by the words:...<elided>...تخت تألت غنرین. The text is, however, continued on the next page.

Bij. Libr., A.H. 1025, with the following note:...<elided>...باست جامدارخانه از میر محمد طاهر موسوی.

Cat. 229, v. 3.

312. 1737. Size 8½ in. by 6½ in.; foll. 74. Six and eleven lines in a page.


After the short introduction, the treatise begins:...<elided>...أعلم أن اصول الشريعثلة الكتاب والسنة واجماع الامة والاص لرابع الفياس.

Written in Nasta’līk, by Ghulâm Muṣṭafa. Dated Friday, 7th Dhul’-biḥjah, 1118. Covered with glosses.

There precede (foll. 1-16r.) various extracts from works on law, some in Persian, written across the pages in several directions. [Johnson.]


A Commentary on the preceding work, by the author himself, entitled الموعز شرح الأثر. It is not mentioned in H. Kh. nor elsewhere.

Beginning:...<elided>...الحمد لله واسع الرحمه وساعي النعمة ...

تال الشريعة والنسمي غمان الله تحيا وليديه...<elided>...صدقت مقدمات في هذا التمي وسعتها المطلع ثم صنفت هذا المتخصصر فظروها ترسته للله كشف أحوالها وشرح مبانها حاضرًا وأتممت إليها من أحوالی الاستناء وحقيقنة ووادن تربة بعد النجوم جمعاً من سدائياتي وأخواتي معمًا استفدت من المعلمین الخ.

An excellent copy, completed on Friday, 8th Muharram, 788, by Faḍl Allah b. ‘Omar.

The original text is introduced by قوله through the greater part of the work; but towards the end it is only distinguished by a red line drawn over the first word. Some notes. Collated. Much injured by insects.

Various extracts are written on the title-page.

Bij. Libr., A.H. 1014. Cat. 229, i. 1.
ARABIC MANUSCRIPTS.

314.
B 318. Size 11½ in. by 6½ in.; fol. 238. Twenty-seven lines in a page.

A copious Commentary (محتوى) 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 Nasafi himself, entitled كتاب الأسرار. Cf. H. Kh. vi. 121, and Ibn Kuṭlūbugha, 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.; fol. 96. Generally nineteen lines in a page.

A concise Commentary (محتوى) on the Manār, entitled دائر الامول إلى علم الأصول, 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 Muʿin (al-dīn) Abu ʿAbdallah Muḥammad b. Muḥāk Shāh Harawi. It occurs in Stewart’s Catal. 150, xlvi. Cf. Bibl. Sprenger. 600 (?).

The preface begins:

The author says subsequently: اما بعد فان كتابي مدار الأصول:

Legibly written in various styles of Nastaʿlīk, without distinction of the text in the latter portion. The colophon runs as follows:

مكتوب عليه: جمع الأصول المبين للشير בנוסף والحكام:

At the end is an epilogue by the author, from which the above statements are derived.

316.

Another Commentary (محتوى) on the same work, entitled نور الأصول, by Shaikh Jiwān (جيبن) Ahmad b. Abu ʿSaʿid b. ʿAbdallah b. ʿAbd al-razzāk b. Khāṣṣah (خاصة) Hanafi Makki ʿālī Hindi Lakhnawi (d. A.H. 1130, at Dehli), who wrote it at Madinah in A.H. 1105, when he was in his fifty-eighth year. Printed at Calcutta, 1818, and at Lakhnau, A.H. 1266.


Beginning:

الجعد لله الذي جعل اصول الفقه مبنى:

للفائدة والحكام.

At the end is an epilogue by the author, from which the above statements are derived.

Clearly written in Nastaʿlīk. Colophon:

قد تمته

Jarh Manār بعثه الملك أبجر في يوم الجمعه في تاريخ

الخمس من شهر الشوال بيد احتير العمد سيد عيد

1 So according to a note at the end of the Lakhnau edition.
PRINCIPLES OF JURISPRUDENCE.

A number of leaves near the beginning are in a different hand. Fol. 8 should stand after fol. 1.
A charm, in Persian, has been added at the end.
Seal of Šibghat Allah.

317.
1297. Size 10 in. by 5 ½ in.; foll. 142. Twenty-two lines in a page.
Another copy of the preceding Commentary.
Seal of Nuṣrat Jang on the title-page.

318.
An incomplete copy of the same Commentary, well written in Nasta'lijī. It breaks off in the middle of the epilogue. Leaves are missing after foll. 40, 75, 76, 135, and 137.
Cat. 230, xv.

319.
2157. Size 9 ½ in. by 5 ½ in.; foll. 290. Nineteen lines in a page.
(Ṣadr al-shari'ah) Ubaidallah b. Mas'ud b. Tāj al-sharti'ah Maḥbūbī's (Ḥanafi, d. A.H. 747) Commentary (muraqja) on his own rule, or Principles of Jurisprudence. It is entitled تاقي الحجج في حل غواص الشيقات. See Ḥ. Kh. ii. 444; Flügel, Hdss. Wien, iii. 193; Stewart's Catal. 148, etc. Printed at Dehli, A.H. 1267,¹ and at Lakhnau, A.H. 1281.
Well written, the text and commentary marked with ṭ and ẓ. Notes. Partly injured by damp.
Erroneously inscribed (fol. 64) شرح عمل اليوم وأليل.

320.
1574. Size 9 ½ in. by 6 in.; foll. 107. From twenty-four to twenty-seven lines in a page.
Another copy of the same work.
Closely written in Nasta'lijī, by Ḥāfiz 'Ali Muḥammad. The text and the commentary are marked with ṭ and ẓ respectively. Some notes. The margin is partly cut away.

321.
B 332. Size 9 ½ in. by 5 ½ in.; foll. 253. Fifteen lines in a page.
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 ṭ and ẓ. Notes. Partly injured by damp.
Erroneously inscribed (fol. 64) شرح عمل اليوم وأليل.

322.
B 182. Size 13 in. by 7 ½ in.; foll. 563. Thirteen lines in a page.
A Super-commentary on the preceding work, entitled the rules of تاقي الحجج, by Sa'd al-Nisī Mas'ūd b. 'Omar Taftazānī (d. A.H. 792). Cf. H. Kh. ii. 444; Flügel, Hdss. Wien, iii. 196; Aumer, Hdss. Münch. 102, etc. It is also contained in the aforesaid printed editions of the Taurīf.
A fine copy, written in a bold hand. It ends with the colophon of the original MS., which had been transcribed by the author for his son. This colophon runs as follows: كتب هذه النسخة تذكرة للشام: العزيز مني رأى العبد الذنب الغريب المعلوم بعد التفتازاني نفر الله ذنمو وسمه وثورة البحرن الكرم ساحب المروة والكرم علّ العلامة والذين بلغه الله اقتص ما بعشنائه.
Revised. With various interlinear and marginal explanations. Gold and blue lines round the pages. The
80 ARABIC MANUSCRIPTS.

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: foll. 1–18, 135–138, 178, 156–177, 139–145, 147, 146, 148–155 (after which is a slight defect), 19–134, 205–256, 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, Ḥādir ‘Alī b. Rustam ‘Alī, at the end.

Cat. 229, xi.

323.

2989. Size 9½ in. by 5¼ in.; foll. 318. Twenty-five lines in a page.

Another copy of the Talwīḥ.

Neatly written in Nāṣīḥī, but the first portion (to foll. 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 foll. 162. A blank on foll. 130. Seals of ‘Abd al-mu’mīn, Henry Vansittart, and Charles Boddam, and signature of the latter, “Calcutta, May 1st, 1787.”

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 Talwīḥ, viz. the paragraph (فصل) on the Good and the Bad (الحسن والفسق), and especially on the four مقدمات of Ṣadr al-shāri‘ah (corresponding to foll. 250 sqq. of no. 322), by ‘Abd al-Hākim b. Shams al-Dīn (Sīyālkūṭī, d. about a.h. 1060). See, for another commentary and the subject in general, Flügel, Hūṣūs. Wien, ii. 613, and also H. Kh. vi. 448.

The preface begins: حامداً من أنزل كتابه الحكم. The first gloss begins: "تيبان لكل شيء ودَهِي". The first gloss: من فسقا بالشرع (شمسا الشرع) آه يعني أن هذا الحكم مثبت بالشرع. Plaine written in a large hand.


327.

3095. Size 8½ in. by 5¼ in.; foll. 135. Nineteen lines in a page.

Glosses on the Talwīḥ, entitled الترميم بغوصم (اللغة باللعب)، by ‘Abdullāh Lābīb (اللغة بلعب), son of ‘Abd al-ḥākim Sīyālkūṭī. 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. (?).

Beginning: L:\;

The first gloss is: (1

Neatly written in Nastaliq. Imperfect at the end, and injured by insects.

Seals of H. Vansittart and C. Boddam, with several inscriptions in the handwriting of the latter.

328.

1286. Size 10½ in. by 6 in.; foll. 283. From twenty-three to twenty-six lines in a page.

Glosses on the Talwīṭ, by an unknown author, imperfect at the end.

Beginning: L:\;

Written in a current Nastaliq hand, the first portion on reddish paper. Frequent additions (marked with J), corrections (marked with L or 1), notes of the author (منه), 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.


[Johnson.]

329.

B 325. Size about 8½ in. by 5½ in.; foll. 119. Twenty-five lines in a page.


Beginning: الجامع للدكتور إسحاق بن إبراهيم السلفي. The work consists of two introductory chapters, باب العلم الشرعي واساسه, and باب اركان العلم, and seven books: I. (fol. 21) في السنة (95); II. (fol. 97) في الاجامع; IV. (fol. 105) في الفاسخ (99); V. (fol. 110) في التعادل والترجيح; VII. (fol. 114) في الجهاد وال끔ان. Each of these books comprises a series of questions (مَسْلَلْةٌ), which are generally subdivided into chapters. The work concludes as follows:

A valuable copy, made by Maḥmūd b. ʿAbdūl-Ḥaqq al-ʿIrānī al-Kūrāshī. Dated Monday, 9th Rabi' II., 794. It was transcribed from a MS., into which all the additions made by the author on a final revision had been entered by Ibrāhīm Dimyāṭī, in Rabi' II., 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 Ijāzahs for the works of Isnāʾī 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.; foll. 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 Isma, in Upper Egypt.

2 Supposed to be the inscription of the author’s copy.
The date of the author runs as follows: قال مولى مقنع رئة وكان النزاع (منه) في انْناء سنة ثمانين وستين وسبعانة
سوى زيادات الجفتها بعد ذلك.

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 Dimyat1, A.H. 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.;
foll. 341. Eleven lines in a page.

A compendious work on the Principles of Jurisprudence, entitled
Cf. H. Kh. ii. 214, and Bibl. Sprenger. 604.

Beginning: قال سيدنا ومولانا الشيخ الإمام العالم: العلامة فریدة (sic) دره وجدی عصر جمیع النام.

The author states in his preface that his work comprises
both the Hanafit and Şafi'ite systems. It
consists of an introduction, مقدمة; three books;
and a four, اصول of the madārij; and
a fifth, خاتمة.

The name of the commentator, which is not given,
is, according to the following no., Molla Nizām
al-dīn.3

Beginning: ابتدأ الكلام بالتحمید لله الصمد فقال: أحمد الله الذي نزل الآيات آنار المنزيل الإله.

This part comprises the three مقالات المادی and
concludes.

Well written, with a broad margin. The colophon
runs as follows: ثم كتاب التحریک على يد العبد النقری حسن محمد بن أحمد عبر الله له ولولاه ولما له
وجمع المومعیین والمعمودیة بعد صلی العصر فشهر
ذی الحجة مسیة سنة سبیع ۲۰۰ تجاه الكعبة.

Notes in the earlier portion.

On the title-page is an account of the author, according
to which he was born in A.H. 790, and became a
pupil of Ibn al-Shīlaw (D. A.H. 815) and others. He
was alike distinguished as a scholar and a ٤٠٠. He
died at Cairo, on Friday, 7th Ramadān, 861.

Signature of ٤٠٠ b. ٤٠٠ b. abd al-rasāz Makki Ḥanafī
Cat. 229, iv.

1273. Size 11½ in. by 7 in.; foll. 213. Thirty-one
and twenty-three lines in a page.

The first part of a Commentary (معرّج) on Muḥibb
Allah b. Abū al-shakür Bahārī’s (D. A.H. 1119)
almislām (صلی الله علیه), or Principles of Jurisprudence.

Part of the original work1 was printed at Lakhnau,
A.H. 1263.2 Cf. Bibl. Sprenger. 610, and Stewart’s
Catal. 151, liv. It was written in A.H. 1109, which
date is expressed by the chronogram
 Hopefully 1

It refers alike to the Ḥanafite and Šafi'ite systems, and
consists of a مقدمة; three مقالات; treating of the
madārij; four اصول, and a خاتمة.

The name of the commentator, which is not given,
is, according to the following no., Molla Nizām
al-dīn.3

Beginning: ابتدأ الكلام بالتحمید لله الصمد فقال: أحمد الله الذي نزل الآيات آنار المنزيل الإله.

This part comprises the three مقالات المادی and
concludes.

Well written, with a broad margin. The colophon
runs as follows: ثم كتاب التحریک على يد العبد النقری حسن محمد بن أحمد عبر الله له ولولاه ولما له
وجمع المومعیین والمعمودیة بعد صلی العصر فشهر
ذی الحجة مسیة سنة سبیع ۲۰۰ تجاه الكعبة.

Notes in the earlier portion.

On the title-page is an account of the author, according
to which he was born in A.H. 790, and became a
pupil of Ibn al-Shīlaw (D. A.H. 815) and others. He

1 Originally
2 Another commentary on it, called
کشف المهم, was printed at Cawnpore, A.H. 1287.
3 He is likewise so called in occasional quotations on the margin
of the Lakhnau edition.
PRAYERS AND CHARMS.

333.

983. Size 10 in. by 6 in.; foll. 303. Twenty-one lines in a page.

The second part of the same Commentary, comprising two of the four Seals, viz. al-Tabb and al-Tawfiq. In two separate volumes, both written in a bold Nasta'liq hand.

The first vol. concludes as follows (fol. 144):

Seals of the above Kamāl al-dīn and Shīghat Allah.

PRAYERS AND CHARMS.

334.

831. Size 8½ in. by 4½ in.; foll. 190. Twenty-two lines in a page.

The Prayer-book of 'Ali Zain al-Śāhid, the fourth Imam of the Shi'ites (d. A.H. 94 or 92), transmitted to posterity by ʿAlī Muḥammad b. Hārūn Tha'afī, on the authority of two grandsons of 'Ali. It is called al-Chiʿā li'l-Kamāl. Cf. Tūsī, p. 223, who is, however, inaccurate,1 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-dīn Abu'l-Ḥasan Muḥammad b. al-Ḥasan . . . 'Alawī Ḥusainī, who had it from Abu 'Abd Allah Muḥammad b. ʿAlī b. Shahriyar, guardian of the mausoleum of the Khalif 'Ali,' in Rabī' I., 516, etc. The Isnad goes back to Mutawakkil, who gives the following account of the origin of the book. He was returning to Kburāsān 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. 125), he went again to Maḍīnah, where he showed his copy to Jaʿfar Sādiq, who found it identical with a book in his possession, which had been written by his father, Muḥammad b. 'Alī. From this Mutawakkil took a copy, Jaʿfar himself dictating. The book consisted originally of seventy-five chapters, but eleven were lost by him, so that he only kept some sixty chapters (وَحَفْظَتْهُمَا نَسَنا وَقَسَّمَنَا بَابًا).

With the exception of the last statement, the same story is given with another Isnad, which, in Ibn Mutāḥīr, joins that of Tūsī (l.c.). According to this version, the book contained only fifty-four prayers.

1 From the margin.

2 He appears to have confounded 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 Isnād, and contains seven more prayers, and formule 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.

The second part (fol. 100v.), 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 Dhu‘l-hijjah.

Then follow those duties which are not connected with a particular time (fol. 209v.), and are either personal, as ‘amr al-murūf and al-jihād, or pecuniary, as a‘ādāt. They are only rapidly surveyed, and reference is made for the former to the author’s Fihrīst, and for the latter, to his (fol. 213v.)

The work concludes (fol. 213v.) 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 (fol. 213v.)

There are added (fol. 231) a charm, rules for the Naurūz, and a prayer.

According to the colophon (fol. 232v.), this copy was transcribed from that of Muḥammad b. Mansūr b. Aḥmad b. Idrīs. . . ‘Ijlī, 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 Ibn al-Askwīn.

At the end is a prayer, styled ‘al-ulmutanā, and ascribed to ‘Ali. It is in a different hand, and is dated a.H. 1013. Fol. 234 should be placed after 228. Worm-eaten.

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1 See below.

2 See his Fihrīst, p. 581.
PRAYERS AND CHARMS.

337.
B 229. Size 10 1/2 in. by 6 in.; foll. 63. Twenty-five, afterwards twenty-one lines in a page.


First written in a small clear hand, but continued (from fol. 35v.) in an inelegant Nastaliq. The colophon runs as follows:

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: God the One, the Eternal, and ends abruptly with the first few words after the colophon. From these it would appear that we have here only a variation of the original exordium of the present treatise.

Worm-eaten and stained.

338.
B 429. Size 9 1/2 in. by 5 1/2 in.; foll. 89. Thirteen lines in a page.

A fragment of a work on prayers and cabbalistic matters, by Sharaf al-din Abūl-ʿAbbās Āḥmad Būsī (d. A.H. 622), the same as that described by Flügel, Hss. 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: نبأ نبر سه. Defective after foll. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, i.e.) has its own title (fol. 33), انماط اسماء الامسمى, 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 اسماء الامسمى, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed شرح اسماء الامسمى. Cf. Catal. 234, v. 2 (t).

339.
B 438. Size 6 in. by 4 1/2 in.; foll. 36. Eleven or twelve lines in a page.


Beginning:

ورد ليلة الأحده من أوراد الشیعه الأکبر:

محیي الدين بن عری قدس الله روحه بسم الله الرحمن الرحیم الوهی المهدی العیون الأزین.

Then follow the nocturnal prayers for the remaining week-days, and after them the diurnal prayers (یومن يوم), etc., one in each case.

Well written, on European paper, with notes referring to the quotation of some of these prayers in the درة الدین (of Bistami, d. A.H. 858; see H. Kh. iii. 200). Red rulings.

Cat. 233 (Duawat), ii. 1.

340.

This book contains prayers and cabbalistic matters, by Sharaf al-din Abūl-ʿAbbās Āḥmad Būsī (d. A.H. 622), the same as that described by Flügel, Hss. 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: نبأ نبر سه. Defective after foll. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, i.e.) has its own title (fol. 33), انماط اسماء الامسمى, 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 اسماء الامسمى, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed شرح اسماء الامسمى. Cf. Catal. 234, v. 2 (t).

339.
B 438. Size 6 in. by 4 1/2 in.; foll. 36. Eleven or twelve lines in a page.


Beginning:

ورد ليلة الأحده من أوراد الشیعه الأکبر:

محیي الدين بن عری قدس الله روحه بسم الله الرحمن الرحیم الوهی المهدی العیون الأزین.

Then follow the nocturnal prayers for the remaining week-days, and after them the diurnal prayers (یومن يوم), etc., one in each case.

Well written, on European paper, with notes referring to the quotation of some of these prayers in the درة الدین (of Bistami, d. A.H. 858; see H. Kh. iii. 200). Red rulings.

Cat. 233 (Duawat), ii. 1.

340.

This book contains prayers and cabbalistic matters, by Sharaf al-din Abūl-ʿAbbās Āḥmad Būsī (d. A.H. 622), the same as that described by Flügel, Hss. 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: نبأ نبر سه. Defective after foll. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, i.e.) has its own title (fol. 33), انماط اسماء الامسمى, 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 اسماء الامسمى, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed شرح اسماء الامسمى. Cf. Catal. 234, v. 2 (t).
كتاب آمن الأنفاق

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 Râfî al-dîn Abû'l-Kâsim 'Ali b. Mûsâ b. Ja'far b. Muhammad b. Muhammad b. Tâ'ús (Tâ'ûsî) 'Alawi Fâtimi, a Shi'ite and chief (نقيب) of the Saïyids, who probably lived in the latter part of the seventh century. This treatise is properly entitled كتاب الآمان من آثار السفر واللوم. Cf. H. Kh. i. 433.

Begins: يقول مولانا الأفضل الكوك الكورع العابد المرباط: الجاهد... الجهد لله الذي استجارته به الرواه بلسان حاله في إخراجها من الئدم فاجمارها.

In thirteen chapters, each subdivided into sections (فصل), a list of which is inserted in the preface. The chapters are on the following subjects: فيما ذكر من: كيفية الخطر والمأمنة للسفر وما يحتاج إليه قبل الخروج من المسكن والدار، in fifteen sections; II. (fol. 19v.) فيما ذكر من: يجمب الإنسان معه في السفر للسلامة من الخطرة، in five sections; III. (fol. 24v.) فيما ذكر من: يجمب الإنسان معه في السفر والإيام والطمأن، in four sections; IV. (fol. 29v.) فيما ذكر من: آب (آب) فيما ذكر من: يجمب الإنسان معه في السفر والطمأن والصبي عند السفر، in three sections; V. (fol. 29v.) فيما ذكر من: يجمب الإنسان معه في السفر والتمائر وآب عند السفر، in fifteen sections; VI. (fol. 46v.) فيما ذكر من: يجمب الإنسان معه في السفر، in thirteen sections; VII. (fol. 53v.) فيما ذكر من: يجمب الإنسان في خروجه من الدار للسفر وما يعمله عند الحان وعند ركب الدواب، in five sections; VIII. (fol. 60v.) فيما ذكر من: يجمب الإنسان معه في السفر وآب عند السفر، in three sections; IX. (fol. 63v.) فيما ذكر من: يجمب الإنسان معه في السفر، in twenty-five sections; X. (fol. 76v.) فيما ذكر من: يجمب الإنسان معه في السفر، in twelve sections; XI. (fol. 88v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twelve sections; XII. (fol. 97v.) فيما ذكر من: يجمب الإنسان معه في السفر، in twelve sections; XIII. (fol. 101v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twelve sections; XIV. (fol. 108v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twelve sections; XV. (fol. 112v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twelve sections; XVI. (fol. 117v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twelve sections; XVII. (fol. 121v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twelve sections; XVIII. (fol. 124v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twelve sections; XIX. (fol. 126v.) فيما ذكور م: يجمب الإنسان معه في السفر، in twenty sections.

Seal of the aforesaid Ḥaydâr b. 'Alî. Bij. Libr., a.h. 1033.
Cat. 223, ix.

341.

2821. Size 7 in. by 5½ in.; fol. 112. Seventeen lines in a page.

The author confines himself chiefly to traditions from the five canonical collections of Bukhârî, Muslim, Abu Dâ‘ûd, Tirmîdhi, and Naṣâ‘î. He generally omits the Isâ‘âdî. The work begins with a succession of introductory paragraphs (فصل).

The date of the work is given at the end as follows: قال مصنف الشيخ العالم الإمام الشيخ المحقق مخيّم الجلّاب بن زكريّا النوري يحيى بن شرف بن مَرّْي (محفظ) عنا الله عنه فرغت من جمعه في المحرم سنة نسمة وستين وسبع مئة سوياً حرفه الحنِّاف عند عُثُمَان بن عَطَّاش وتفرق قلبه بعد ذلك واجذروها لجميع المسلمين الله.

About one-third of this copy was written by Khwâjah Rûkîn al-dîn Rûzbahân b. Ḍavârî, Ḍavârî b. Yahîya b. Shaîkh Rûkîn al-dîn Muḥammad Rastgûr, in a good hand, about the ninth century. The rest, including also the first leaf, has been supplied by a descendant of his, named Ṭâb al-raḥmân b. Junâid Rastgûr, in a more hurried character, towards the end of the tenth century.

Prefixed is a list of the chapters of the work (fol. 1–6), followed by a little tract in Persian, on the lawfulness of using vinegar (خل). It concludes: هذا الاحتراف لولي العالم للحاجة. The name of the author, however, is not given. This tract was copied in a.h. 991, by Ḥaydâr b. 'Alî, who succeeded the transcriber in the possession of this MS. Worm-eaten. Several leaves stained.

ARABIC MANUSCRIPTS.
PRAYERS AND CHARMS.

The work contains eleven chapters: I. in the Ghazālas; II. (fol. 6) in the Sūrah; III. (fol. 11) in the Sūrah; IV. (fol. 13v.) in the Sūrah; V. (fol. 17) in the Sūrah; VI. (fol. 43) in the Sūrah; VII. (fol. 38r.) in the Sūrah; VIII. (fol. 60r.) in the Sūrah; IX. (fol. 72) in the Sūrah; X. (fol. 76) in the Sūrah; XI. (fol. 184) in the Sūrah.

Beautifully written. Dated Rajab, 984. Vowels are frequently added. Titles in gold. An ornament on the first page, and gold and blue lines round the others.

Benedictions on the Prophet, said to have been composed by ‘Ali Riḍā, and handed down by Ḥimyār, and prayers for Fathimah (Ziyarat Nāmah Ḥurrāt Fāṭimah), are added on the last two pages.

342.

799. Size 9 in. by 5½ in.; foll. 199. Fourteen lines in a page.

A work on religious duties, especially prayer, entitled مساج السماح فن اختصار المصاح, by Ḥasan b. ‘Uṣūf Ibn al-Muṭahhar Ḥillī (a Shi‘ite, d. a.h. 726). It is an abridgment of Abu Ja‘far Ţālī’s (d. a.h. 460) مصاح العبد, which the author made for the Wazīr Izz al-dīn Muḥammad Kuhādī.²

The following is an abstract of the preface: 'Izz al-dīn Muḥammad Kuhādī made this work on religious duties, especially prayer, entitled مساج السماح فن اختصار المصاح, by Ḥasan b. ‘Uṣūf Ibn al-Muṭahhar Ḥillī (a Shi‘ite, d. a.h. 726). It is an abridgment of Abu Ja‘far Ţālī’s (d. a.h. 460) مصاح العبد, which the author made for the Wazīr Izz al-dīn Muḥammad Kuhādī.

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2 Cf. Ţūsī, Fāhrī, p. 288, and H. Kh. v. 586. See also no. 336.
3 See Hammer-Purgstall, Gesch. d. Islam, ii. 140.
in question runs as follows (fol. 37):

Other authorities as late as the seventh century are quoted, e.g. Turibishti (d. A.H. 658).

Well written, the diacritical points often omitted. Marginal notes of later date. The beginning is injured, there is a defect after fol. 31, and the end is wanting.

Soiled. Cat. 223, viii. (?).

344.

B 435. Size 7 in. by 3½ in.; fol. 101. Twenty-one lines in a page.

A treatise on the efficacious use of the Koran for prayers and charms. It is defective and much injured at the beginning. The author appears to be a Maghribi, who wrote in the eighth century. He quotes Ghazzali, Shadhili (d. A.H. 656), and various Maghribi authorities.

This treatise follows the order of the Sūrah, expounding the properties of each. It concludes: فهذه نذة من اسرار القرآن العظيم من دعا يا وراها حتى رعايتها ظهر له الجنايب وفرائض الله.

Written in a small but clear hand, with frequent indications of the contents on the margin. The first portion and the last leaf are supplied in a different hand. Stained.

Inscribed (fol. 6).


345.


Another copy of the preceding work.

It begins: قال الفقيه الشافعي المسير المتقدم إلى الله تعالى الراقي من كرمه أن يجلبه من القوم الطالبين محمد بن محمد بن احمد بن الجزري (الشامعي) للفظ الله تعالى به شدته أما بعد محمد الله.

This is the authentic commencement, according to the commentary of 'Ali Kārī (see below).


A key to the work, in Persian, is on fol. 1.

The book belonged once to Husain b. 'Abdallah b. Ṣaikh al-Aidarūs, and subsequently to Naṣrat Jang.

347.

2116. Size 8¾ in. by 5 in.; fol. 208. From six to sixteen lines in a page.

Another copy of the same work.

Begins: قال الشيخ الإمام خانعة حقائق الإسلام إمام ائمة الإسلام شمس الملء واعتقاد الدين أجمع.

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 Naṣrat Jang.

[College of Fort William, 1825.]
348.

2295. Size 8½ in. by 5 in.; foll. 388. Nineteen lines in a page.

A copious Commentary (مَعْمُوْج) on the preceding work, by ʿAlī b. ʿUṣṭān Mūḥammad (Harawi Kārī, d. a.h. 1016, at Makkah). According to H. Kh. iii. 73, it was composed in a.h. 1008, and entitled الأحراز. Cf. Stewart's Cat. 175, ii.

It begins with the explanation of the introductory words of Ibn Jazari, بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ وَسَلَّمُ وَاللَّهُ وَيَسْعَى وَلَيْسَ. Then follow, as the authentic text, the words given at the beginning of no. 346. The usual beginning, لاَّ إِلَى إِلْهٍ إِلَّاَّ الْهَدِيًّا (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.

B 423. Size 9 in. by 4½ in.; foll. 65. Twenty-one and nineteen lines in a page.

I. Foll. 1-28. Extracts from a cabbalistic treatise called كتاب الأحراز في علم الأحريض والأنواع، newly arranged in four sections (فصل), and entitled أجزاء في علم الأحريض والأنواع. They are ascribed here to Abūl-ʿAbbas Būnī (d. a.h. 622), but unless we have in the treatise itself a work of Būnī hitherto unknown, this statement cannot be true. The only work with the title كتاب الأحراز (see H. Kh. iv. 75, 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 Būnī, called كتاب معرفة الأحراز (see H. Kh. iv. 75, and Cat. Lugd. iii. 171), from which the author himself made similar extracts under the title فصول كتاب معرفة الأحراز. Cf. H. Kh. iv. 440.

Beginning:

الجَمْدُ اللَّهَ . . . قُلِ الشَّيْطَانُ إِبْوَاعُ

The four sections are described as follows: I. أجزاء في علم الأحريض والأنواع; II. ترتيب في جواهر الأسماء وعانيها; III. الأحريض في تصنفان الأحريض والأنواع على الأحريض والاسماء وكتاباتها.

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 Abūjad. The author is not known, but he quotes Būnī and Shādhīlī (d. a.h. 656).

This fragment begins in the seventeenth section, which is devoted to the letter ف; the first words are: لاَّ تَعْلَمُونَ. The twenty-eighth section, on the letter غ, is followed by other sections, not numbered, and the treatise concludes with the words تَعْمَّم الرِّسَالَة. Then follow some magic squares.

350.


The celebrated Prayers for Mūḥammad, called دَارِئُ اللَّهِ بُنِيَةً، by Abū ʿAbdullāh Mūḥammad b. Sūluṭān Jāṣūd (Simlālah Shakī, a Maghribi saint, who died on 16th Rabiʿ I., 870, at Jāṣūd). Cf. H. Kh. iii. 235; Flügel, Heds. Wien, iii. 146; Cat. Bodl., ii. 86; Cat. St. 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 Fāsī, in the earlier portion. The drawings of the Mosque of Madīnah are wanting, but there is a description in words instead.

Seal and signature of Mūḥammad Khān Jāhān, a.h. 1186. In an elegant Oriental binding.

[Tipu.]
351.

4A. Size 7 in. by 4½ in.; foll. 106. Eleven lines in a page.

Another copy of the دليل الامراات.

Well written, with vowel-points. Richly illuminated and gilt. It contains two pictures, representing the Mosques of Makkah and Madinah.

"Received from Dr. Royle, July, 1856."

352.

351. Size 7½ in. by 6 in.; foll. 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. 67v.) is an epilogue, ascribed to the author. It begins:

353.

B 443. Size 4½ in. by 3 in.; foll. 165. Seven lines in a page.

I. Foll. 1-102. Another copy of the دليل الامراات, imperfect at the beginning; the first words are: في العلمين. Plainly written, with vowel-points.

II. Foll. 104-165. Another fragment of the same work, written in a similar style.

Slightly injured.

354.


A copious Commentary (معزوج) on the preceding work, entitled ملاحظات جلال دليل الامراات, by محمد الامدعي b. أحمد b. علي b. يونس فاضل كاشت (النافسي نفي ودارا وسحدا القصري مولدا). Cf. H. Kh. iii. 235, Cat. Mus. Brit. 78, and Stewart's Cat. 175, v.

Beginning: يقول العبد الفقير الى الله سبحانه وتعالى:

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: قد بين الله تعالى ونعمت كنام هذا الشرح الشرف على يد العبد الصادق القاضي وادب الله بن الفعاز عمرو بن الفقير عبد الله بن الفقير عطبة بن الفقير مهنة الجزلاء بلدا الشامين مدخلا الرفاعي طرفة... كأن الفناء إلى كتاب هذه النسخة المباركة يوم التحمس المباركة ه شهر صفر الفجر 143 نوها سنة ألف ومائة وثاني عشر من الهجرة السومية الم."
PRAYERS AND CHARMS.

91.

B 439. Size 9½ in. by 5½ in.; foll. 32. Nineteen lines in a page.

A fragment of a Book of Prayers for Muhammad, consisting of extracts from Jazuli's Jazuli's, with paraphrase and explanations, and a few original additions, so as to form a sort of commentary on that work. The author, Sa`yid Majmud `Alam, of Madinah, was still alive when this MS. was written, i.e. A.H. 1107.

Beginning (fol. lv.): d.

The division of the 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: Anol wadd tam "reached the end" or "completed." The author, `Ali Muhammad as the transcriber, and a note below, Molla Fajil `Akhun as the owner of this copy.

Fol. 88. A funeral prayer, with directions in Persian.

[College of Fort William, 1825.]

358.

1162. Size 9½ in. by 6½ in.; foll. 71. Twelve, afterwards up to eighteen lines in a page.

Another copy of the preceding work.

III written in two hands, Nastaliq and Naskh. The former ends confusedly on fol. 68v., 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 Fajil `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 Pahto are on the fly-leaf.

359.

1860. Size 9½ in. by 4½ in.; foll. 248. Twenty-one and ten lines in a page.

I. Foll. 9-200. A Commentary (مَعَرِّف) on the preceding work, by Ibrahim b. Muhamad b. Ibrahim Halabi (d. A.H. 956). This is the abridgment which the author made from his larger commentary, called شرح مُبَحَّث مِنْهُ. It is simply named "Commentary on Idris's work." See H. Kh. vi. 228; Aumer, 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. 205v.–208. Short Rules of Inheritance, written like the preceding.
ARABIC MANUSCRIPTS.

Foll. 209–210. Various extracts, amongst them (fol. 210v.) one from رياض السلاحي, and, on the margin of the same page, another from تفسیر زاهدي, both of some length.

Foll. 211–223. A Persian treatise on Dress. It is imperfect at the beginning, but it is described at the end as an extract from كتاب جمی.

Foll. 224–227 are vacant, but enclosed with coloured lines like the rest.

Foll. 229–248. An anonymous treatise on the Law of Inheritance. Begins:

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. 233, v.

361.

604. Size 10 in. by 5% in.; foll. 75. Thirty-one and eighteen lines in a page.

An abridgment of the preceding work.

It begins:

جديد الله ... هذا منشور من مائة الفوائد الأولى في فصل النسبي فالأي النسبة: كل أمر دني بالع

и

رضوا والوان يوقب الله الخ

Written partly in a small Nasta’lik, and partly in a large Naskh character. The portion in Nasta’lik 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 منشور الفوائد by a later hand.

[Johnson.]

362.

B 430. Size 7 in. by 4% in.; foll. 104. Nine, afterwards six lines in a page.


Written in a large plain hand, with vowel-points. A Persian translation is added between the lines, and prefixed (foll. 1–6) is an introduction in Persian, by one Ahmad b. ‘Abd al-rahmān, containing rules for forty days of devotion. Both were made for the use of one Shah Hāshim, at Makkah. The introduction begins:

دماً، أن توازن وصلة مكة.

The last two pages contain another prayer, الله انتي. It begins:

استخيرتك.

The Arabic text was collated subsequently by Muḥammad Ḥusain b. ‘Abdallah Multānī Makki Kādirī.
PRAYERS AND CHARMS.

363.
1460. Size 9\(\frac{1}{2}\) in. by 5 in.; fol. 378. Twenty-three lines in a page.

A copious Commentary on a Religious Manual by "\textit{Shihāb al-dīn}." The commentator styles himself \textit{Ali b. Ahmad Gūrā} of Khorāsān, a disciple of Shaikh Rukn al-dīn, and he entitles his work \textit{Kitāb 'Ula mā bi 'llah al-majān} (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 \textit{al-}\textit{qawwāl}.

Begins:

\begin{quote}
اعظم المصحد لله العظم وأكرم الصوات
على سرول الكرم اما بعد فان هذا شرح الأوراد للسيد
باجي الكبير\textsuperscript{1}

Well written in two hands; terminating abruptly. The beginning is much injured. Fol. 72 and 73 should be transposed. A defect after fol. 270.

Cf. Stewart's Catal. 176, xi.
\end{quote}

364.
2391. Size 8\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in.; fol. 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.

Inscribed: "Explanations of theological terms by Ali ibn Ahmad Alghauri."[Tippu.]

365.
B 436. Size 5\(\frac{1}{2}\) in. by 3\(\frac{1}{2}\) in.; fol. 53. Nine lines in a page.

This work (sic) for Muhammad and his family, the title and author of which are not ascertained. It is not the \textit{Duawat}, as is supposed in a recent inscription. It is divided into chapters and sections (\textit{qasat}).

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. 234, ix. (\textit{?)}).

\footnote{1 See above, no. 169.}

\footnote{2 From Safidan, in the district of Sirhind.}
ARABIC MANUSCRIPTS.

2349. Size 6½ in. by 3½ in.; fol. 16. Eleven lines in a page.

Forms of prayer, called *wudu*; beginning with the words *
اللهُمَّ إِنِّي نَعْبَدُكَ وَنَعْبَدُ اللَّهَ الَّذِي لَا إِلَٰهَ إِلَّآ هُنَاكَ*, which are thrice repeated, and concluding (fol. 12) with a short prayer, which commences: *اللهُمَّ يَا مَالِكَ الْزَّيَاءَ.

In an edition of these prayers, published at Lakhnau, A.H. 1257, the author is called *SAIYID ABDULLAH AL-RAHMAN* (d. A.H. 786); and this would agree with the brief statement of *I. 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:

[College of Fort William.]

369.

5. Size 14 in. by 8½ in.; fol. 63. Seven lines in a page.

I. Foll. 1-19. The same prayers as in the preceding MS.

II. Foll. 20-33. Forms of prayer, founded upon the Koran; beginning with the first *Sura*.

III. A few *Suras* of the Koran, viz. Sū. 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:

[Johnson.]

370.


Selections from the Koran, to be used as prayers.

Beginning: *
أَجَادُ هُوَ أَحَدًَ, to the end of the alphabet.*

Next comes *Sūrah 1.*

Written in a large plain hand. Of the twelfth century. [Tippu.]

473. Size 4½ in. by 8½ in.; fol. 400. Usually ten lines in a page.

A copious Shi'ah Prayer-book. Well written throughout, and mostly with vowel-points. Of the end of the eleventh and the beginning of the twelfth century.

The following is a list of the principal contents:

I. Foll. 1-11. Benedictions on Muhammad, beginning: *
اللهُمَّ صلى عَلَى مُحَمَّدَ وَالَّذِينَ مُتَّقِينَ*, 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 *'Ali*; 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,” دعاء الجوع عليه, handed down by *'Ali ZAIN AL-'A'RIDIN*, from the Prophet, to whom it was communicated by Gabriel, in one of his campaigns.

Begins: *
اللَّهُمَّ آتِي اسْلَكَتُ بِاسْمِكَ يا اللَّهُ يا رَحْمَ.

It is divided into one hundred sections (فصل), 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:

[College of Fort William.]
PRAYERS AND CHARMS.

Hussaini, of Jurfán, and Abu ‘Abdallah Muḥammad b. Ahmad b. al-Shahriyar, guardian of the mausoleum of ‘Ali. 1

The introduction, which contains the above statements, begins:

‘Alī, the introduction, which contains the above statements, begins:

The prayer commences:

At the end of it (fol. 73v.) is added a charm, in several versions. Notes.

This copy is derived from a MS. of Mir Muḥammad Bākīr Damād, by whom the charm was added. It is very neatly written, and was transcribed by Muḥammad b. ‘Abd al-Wahhab Jusaini Sammaki Astarabadi, for Mir ‘Abd al-Wahhab Jusaini Sammaki Astarabadi, at Ahmadnagar (S. 20, 70).

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. Foll. 76. A prayer in verse, from the Diwan of ‘Ali, as edited by Saiyid Raḍī al-Dīn. It begins:

With interlineation, notes, and introduction, in Persian.

b. Foll. 80. Another prayer in five-lined strophes, beginning:

Another prayer in five-lined strophes, beginning:

There follows an advice how to use these two prayers, in Persian.

1 See no. 334.

c. Fol. 87v. A morning prayer, beginning:

A morning prayer, beginning:

with a Persian interlinear translation.

d. Fol. 103. A miraculous prayer, said to have been recited by ‘Ali before the battle of Nahrawān. It was subsequently communicated by the Imam Mahdi to Sayn al-Siyar.

It begins:

The introduction is in Persian.

This piece was copied at Lahore, in Ramaḍān, 1098 (year thirty-one of Aurangzib), from a MS., which had been transcribed at Tabriz, A.H. 1090, from the copy of Mirzā Ibrāhīm, Wazīr of Azerbaijan. The latter copy was derived from a MS. in the handwriting of Shaikh Muḥīd (d. A.H. 413).

V. Foll. 109–121. A long prayer without title, beginning: ‘Alī, the introduction, which contains the above statements, begins:

The latter ascribed to ‘Ali. Hence it would appear that the first prayer is the skism itself. This prayer seems to be also attributed to ‘Ali, and is mentioned in Cat. Bodl. ii. 393, 6; Cat. Mus. Brit. 382a; Flügel, Hdss. Wien, iii. 165, etc.

VI. Foll. 123v.–129. An advice how to use the prayer of Shāhīdīl, in Persian.

VII. Foll. 130–152. A long prayer, beginning:

It is preceded by a note in Persian, in which it is called ‘Alī, the introduction, which contains the above statements, begins:

S. 20, 70).

The introduction is in Persian.

This piece was copied at Lahore, in Ramaḍān, 1098 (year thirty-one of Aurangzib), from a MS., which had been transcribed at Tabriz, A.H. 1090, from the copy of Mirzā Ibrāhīm, Wazīr of Azerbaijan. The latter copy was derived from a MS. in the handwriting of Shaikh Muḥīd (d. A.H. 413).

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It is preceded by a note in Persian, in which it is called ‘Alī, the introduction, which contains the above statements, begins:

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It is preceded by a note in Persian, in which it is called ‘Alī, the introduction, which contains the above statements, begins:

S. 20, 70).

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V. Foll. 109–121. A long prayer without title, beginning: ‘Alī, the introduction, which contains the above statements, begins:

The latter ascribed to ‘Ali. Hence it would appear that the first prayer is the skism itself. This prayer seems to be also attributed to ‘Ali, and is mentioned in Cat. Bodl. ii. 393, 6; Cat. Mus. Brit. 382a; Flügel, Hdss. Wien, iii. 165, etc.

VI. Foll. 123v.–129. An advice how to use the prayer of Shāhīdīl, in Persian.

VII. Foll. 130–152. A long prayer, beginning:

It is preceded by a note in Persian, in which it is called ‘Alī, the introduction, which contains the above statements, begins:

S. 20, 70).

The introduction is in Persian.

This piece was copied at Lahore, in Ramaḍān, 1098 (year thirty-one of Aurangzib), from a MS., which had been transcribed at Tabriz, A.H. 1090, from the copy of Mirzā Ibrāhīm, Wazīr of Azerbaijan. The latter copy was derived from a MS. in the handwriting of Shaikh Muḥīd (d. A.H. 413).
for Zain al-‘abidin, Muḥammad Bākīr, and Ja‘far Ṣādiq; on Wednesday, those for Mūsa Kāẓim, ‘Alī Riḍā, Muḥammad Taqī, and ‘Alī Naṣīr; on Thursday, the prayer for Hasan ‘Aṣkarn; and on Friday, that for Mahdi, Saḥḥab al-zaman. Each prayer represents a visit to the respective sanctuary.

Beginning: ژوزشنه زیارت حضور رسل... نیست کند که زیارت حضور رسل می‌کنند قریه‌ی الی الله اشهد ان لا إله إلٰه لله.

IX. Foll. 164-174. A prayer to be recited on Friday evening; with a Persian introduction.

X. Foll. 175-182. معنی الصلاة بعیدی للکوران الکلم مروی عن الصادق عن امر الوعمنين عليه السلام.

The “Prayer of Tears,” so called from its beginning, للہم يا رحم الصبر. It is taken from the work of Ibn Muṭāhiḥ Hilī, mentioned above (no. 342).

XI. Foll. 184-216. Prayers for the Imāms, taken from Tūsī’s مصباح المستكیل.

a. Foll. 184-196. هذه الصلوات على النبي وآله من ملا مسیح وموانا ابا (sic) مسیح البیض بن على العسکری عليه السلام.

Prayers for the Prophet and the Imāms, ascribed to the eleventh Imām, Ḥasan ‘Aṣkarn, who dictated them to ‘Abdallāh b. Muḥammad, at Surr-man-rā, A.H. 255.

Beginning: اخبرنا جماعة من اصحابنا عن أبي المفتلف الشیبی قال حسن ابن حسین ابن عبد الله بن مسیح البیض بالدالیة نظراً نمثل سالاً مولانا ابا مسیح البیض بن علي الإله.

The first prayer is for Muḥammad, ‘Alī, and Fāṭima; the second for Hasan and Husain; and each following one for one of the other Imāms, including ‘Aṣkarn himself, and his successor, Mahdi. ولی الامیر المتناظر.

b. Foll. 196-201. دعا مروی عن صاحب الزمان مسیح. A prayer for Muḥammad and his family, attributed to Mahdi. It was revealed to Abu’l-Ḥasan Ḍarrāb Isfahānī, at Makkah.

The Ḥanīf of this prayer is omitted for brevity’s sake.

The اللہم صلی على مسیح سید المرسلین:

Under the الدعاء لصاحب الامیر المروی عن الزمان مسیح. A prayer for Mahdi, the Imām who is to come, derived from ‘Alī Riḍā by Yūsuf b. ʿAbd al-Raḥmān.

Beginning: اللہم ادنع عن ولیک وخلطفک.

d. Foll. 207-216. A similar prayer, by Abu ʿAmr ‘Omarī, who dictated it to Abu ‘Ali Muḥammad b. Ḥumām, etc.

Beginning: اللہم سلی الله نفسه.

XII. Foll. 216-225. A Kaṣīdah in praise of the Prophet and his family, by Sāyyid Ḥimārī (Abu Ḥāshim Ismā’īl b. Muḥammad, d. A.H. 179 or 171), the same as Cat. Mus. Brit. 402, xi.

It is preceded by an introduction, which begins: اقول وجدت في بعض تلقیف اصحابنا آن الله روى بإسناده عن سهيل بن زينب تال دخلت على الإمام على الی. From this we learn that the Kaṣīdah was composed by the poet in Heaven, and that it was first made known to the world by ‘Alī Riḍā, who learned it in a dream.

With an interlinear Persian translation.

XIII. Foll. 225-233. A prayer for ʿAlī. It begins:

اللہم صلی على الامیر المؤمنین.

XIV. Foll. 234-275. A long prayer for Muḥammad, beginning: الصلاة والسلام على من خلقه الله من نوره. A considerable portion of it consists of verses from the Koran, which are invariably introduced by the words الصلاة والسلام عليه ولى الله تعالى في حقه.

Foll. 260-65 have been reversed in binding.

XV. Foll. 276-311. Names and attributes of God, selected from the Koran.

According to the Persian introduction, this selection was made by ‘Alī during Muḥammad’s lifetime, with his and Gabriel’s approbation.

1 See his Fihrist, p. 388, I. 6, and above, no. 342.

1 See regarding him Tūsī, p. 346.
PRAYERS AND CHARMS.

XVI. Foll. 316-325. These prayers are derived from the name of the last man, 'Abdul-Malik. A prayer, ascribed to 'Ali Zain al-'Abidin. The name of it is taken from the beginning, والله صلى: امَّا اتّحَجِّي.

It is followed (fol. 324) by 'Ali's night prayer, inscribed، اللَّهُ يَا صَانِعُ كُلِّ مَصْنَوٍ. It begins:

It is preceded and followed by other prayers, charms in Persian, etc., which are rather illegibly written.

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 Bakir Dama'd.


Begins: اللَّهُ يَا صَانِعُ كُلِّ مَصْنَوٍ.

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: اللَّهُ صلى: امَّا اتّحَجِّي: اللَّهُ صلى: امَّا اتّحَجِّي. It is followed by two short prayers of the same kind.

b. Foll. 86v. The Burdah.

c. Foll. 108. A mystic Kaši'dah, beginning: أَنَّا المُظَلِّلُونَ فَأَلْبَحْنَا تَحْذِيرًا. 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 Tipu on the first page.

[College of Fort William, 1825.]

373.

B 440. Size 7\(\frac{1}{2}\) in. by 4\(\frac{1}{4}\) in.; foll. 19. Fourteen and seventeen lines in a page.

Fragments of a Prayer-book, written in various hands.


Two short prayers for the Prophet, one by Muhammad Bakai (see II.), the other taken from Sakhawi's (d. A.H. 902) ﷺ. 

The last two words are repeated at the end of every verse.

II. Foll. 4-10. A fragment, containing various prayers for Muhammad.

Some of these prayers are attributed to Muhammad b. Abu'l-Hasan Bakai Siddiki (probably Abu'l-Hasan

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 Bakir Dama'd.

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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 Bakir Dama'd.
ARABIC MANUSCRIPTS.

Muhammad Miṣrī, d. about A.H. 950), and are described thus:

One prayer is by ʿAbd al-Kāder Gilānī (fol. 6). Others are taken from the جوهيرة الفوائد وحجة أهل الاحتفال, by Muḥammad b. Ṭrāṣ, who derived them from ʿAbd al-ʿAzīz Mahdāwī, etc.

Of the prayers by ʿAbd al-Kāder b. Junāid, entitled al-खيالات, which begin on fol. 10, only the first few lines remain, the rest having been lost.

At the end are written the ninety-nine names of God.


It begins: ʿالحمد لله رب العالمين قال الشيخ... وحجة من أحاديث الجيوش والخيانات; and it ends abruptly in the chapter on the letter ح.

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 Ḥājjī Sulaimān Muḥammad, and the date, A.H. 1102.

[College of Fort William, 1825.]

375.

655. Size 9 in. by 4½ in. Twenty-one lines in a page.

A Miscellany, inscribed by a later hand مثنوقات. Contents:


The author declares this to be an abridgment of the الفاتحة الأسرار (؟).

Begins: ʿالحمد لله للتوسعتين بالترجمة، والمعنوین ف進め في فنائات الفاتحة، and is divided into sections (فصل). It contains also passages in Persian. Indifferently written, with notes. Soiled.

II. Fol. 25, 28-45. Prayers and benedictions on Muḥammad, often in verse.

Beginning: فذا قرآت القرآن فاستعد بالله من الشيطان الرجيم.

Well written, in a large character.

The rest of the volume contains Persian, and occasionally Urdu, poetry on the same subject; irregularly written across the pages.

Bound in red leather, with the marks of Tippu's library.
PRAYERS AND CHARMS.

376.

2261. Size 8½ in. by 4½ in.; foll. 81. Eleven lines in a page.

I. Foll. 1-34. A work on the nativity of Muḥammad (醾لا) in the legendary style, mixed with prayers and poetry. The author is not known.

It begins with the first Sūrah; next follow the words, هذا كتاب مولون النبي صلى الله عليه وسلم الله الذي شرف الآبامبحب المقام العلي.

It concludes (fol. 31) توم العود الشرف العظيم مولون النبي صلى الله عليه وسلم, and is followed by a prayer.

II. Foll. 35-64. Another work of the same kind. It begins also with the first Sūrah, after which follow the words, عالم العزيز المختار, العليم المستن: تم العود الشرف العظيم مولون النبي صلى الله عليه وسلم, and is followed by a prayer.


Well written in a large hand. Ornamented with red lines.

Seal of Nuṣrat Jang.

[College of Fort William, 1825.]

377.


I. Foll. 1-8. A description of the personal appearance of the Prophet ( صلى الله عليه وسلم), ascribed to 'Aṣī, which is to serve as a talisman.

Begins: قال على بن أبي طالب كرم الله وجهه: العينين خَلَقَكَ هَذَا تَحْكُمَ عَلَيْهِمَا يَدَيْ السَّمَاءِ وَأَرْضَهَا.

Ends: ختم هذا الكتاب دَلائِل الآخِرَة في الليل: خمس (sīo).

II. Foll. 8v.-120. Abu 'Abdallah Muhammad b. Sulaimān Jaṣṭūlī's دَلائِل الخبرات (d. A.H. 870).

Ends: ختم هذا الكتاب دَلائِل الآخِرَة في الليل: خمس (sīo).

III. Foll. 121-138. Various prayers and pious ejaculations, with introductions and explanations in Javanese written in the Arabic character.

IV. Foll. 139-160. A prayer-book, containing invocations of God by every Sūrah of the Koran in succession, etc.

Begins: اللَّهُ أَنَّكَ تَعْمَلْ سَرًّا.

Ends: تَعْمَت كَانَ كَانَ الرَّسُولِ.

Written in different large and inelegant hands, apparently in Java.

378.

2939. Size 11½ in. by 8 in.; foll. 305. Number of lines varying.

I. Foll. 7-72. Jaṣṭūlī's دَلائِل الخبرات, terminating abruptly. The earlier portion is accompanied by an interlinear translation in Javanese in the Arabic character.

II. Foll. 72-251. Tracts in Javanese of the same kind, between vacant leaves.

III. Foll. 251v.-257.

a. Some verses of the Koran, inscribed in Javanese.

b. The personal description of the Prophet, attributed to 'Aṣī; the same as in the preceding no.


V. Foll. 265-279. Extracts from a work of Bṭwi (الإمام البوي)، on the names of God.


VI. Foll. 281-305. Special prayers, forms of daily prayer, and selections from the Koran, mixed with tracts in Javanese.

Written in a large inelegant character, the Arabic portions with vowel-points, but incorrect.
I. Foll. 1. The beginning of a treatise by Naṣir al-Dīn Ṭūsī (d. A.H. 672), on a method of taking omens. It is said to have been revealed to him in a dream, by the Imām Mahdi ʿAbd al-ʿAzīz b. ʿAbd al-Qayyīm Mūsawī, who wrote it A.H. 1064, at Ṣamarqand. This commentary was not known to Ḥūṣain ibn ʿAbd al-ʿAzīz, (see iv. 458), nor is it found elsewhere. See on the ʿaffa al-aʾmar, which is commonly (and also by the present commentator) ascribed to ʿAbd al-Jaʿfār b. ʿAbd al-Qayyīm Mūsawī, Cat. Lugd. iv. 227, and A. von Kremer, Geschichte der herrschenden Ideen des Islam, p. 39 sqq. It was printed, with a Hindūstānī translation, at Lakhnau, A.H. 1260. The present MS., the greater part of which (from fol. 20) is written in a legible Nastaʿlīk 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 ʿadd ʾulūm al-lāhil wa-l-dīn) on the margin. The first portion is ill written by a different hand. It bears similar corrections, and a few additions (marked with ʿadd ʾulūm al-lāhil wa-l-dīn) have been inserted in it on separate slips of paper. Fol. 19v., which remained vacant, has been filled with trials of the pen. Cat. 226, xx.

The author says in it that no labour deserving the name of a commentary had been bestowed upon the work before him (fol. 2): ʿādāh ʿadd al-ʾulūm al-lāhil wa-l-dīn. He quotes in his commentary the principal works on the Kalām down to (Dawwānī’s) ʿadd al-ʾulūm al-lāhil wa-l-dīn. It concludes in the following manner: ʿadd al-ʾulūm al-lāhil wa-l-dīn. 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 Ramaḍān, 1011.

II. Foll. 2-8. The concluding portion of a cabbalistic treatise on the letters of the alphabet. With several magic circles. It concludes in the following manner: ʿadd al-ʾulūm al-lāhil wa-l-dīn.


Fol. 28v. 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 7½ in. by 5 in.; fol. 59. Mostly seventeen lines in a page.

A Commentary (معزوج) on the انتفخ الأكر, or Principles of Muhammadan Faith, by ʿAbd al-Awwal b. ʿAbd al-Qayyīm Mūsawī, who wrote it A.H. 1064, at Ṣamarqand. This commentary was not known to H. Kh. (see iv. 458), nor is it found elsewhere.

See on the انتفخ الأكر, which is commonly (and also by the present commentator) ascribed to Abu Ḥanifah (d. A.H. 150), Cat. Lugd. iv. 227, and A. von Kremer, Geschichte der herrschenden Ideen des Islams, p. 39 sqq. It was printed, with a Hindūstānī translation, at Lakhnau, A.H. 1260.

The Preface begins: ʿadd al-ʾulūm al-lāhil wa-l-dīn. The author says in it that no labour deserving the name of a commentary had been bestowed upon the work before him (fol. 2): ʿadd al-ʾulūm al-lāhil wa-l-dīn. He quotes in his commentary the principal works on the Kalām down to (Dawwānī’s) ʿadd al-ʾulūm al-lāhil wa-l-dīn. It concludes in the following manner: ʿadd al-ʾulūm al-lāhil wa-l-dīn. 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 Ramaḍān, 1011.

II. Foll. 2-8. The concluding portion of a cabbalistic treatise on the letters of the alphabet. With several magic circles. It concludes in the following manner: ʿadd al-ʾulūm al-lāhil wa-l-dīn.


Fol. 28v. The beginning of a treatise on the properties of the names of God. The rest of the volume is in Persian.
SCHOLASTIC THEOLOGY.

381.

2906. Size 10\(\frac{1}{2}\) in. by 8\(\frac{1}{2}\) in.; foll. 9. Twelve lines in a page.


Begins:

\[
\text{الحمد لله .. قل الشهيد .. مسئة إذا قيل نكت ما الإيمان.}
\]

With an interlinear Malay translation. Written in a large hand.

The rest of the volume consists of treatises in Malay.

382.

1442. Size 10\(\frac{1}{2}\) in. by 6 in.; foll. 292. Nineteen lines in a page.


A rather incorrect copy. It has already been described by Cureton in the preface to his edition of this work (vol. ii. p. vi.).

383.

1011. Size 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; foll. 27. Sixteen lines in a page.

A fragment, containing the beginning of the preceding work (as far as p. 88 of Cureton’s edition).

Prefixed is an outline of the contents, inscribed فهرس ما في كتاب الملل والتحل, which extends to the commencement of the Shi'ah sects. It begins:

\[
\text{الحمد لله حمد الشاكيين والشولة المغت}
\]

Clearly written in Nasta'liq. [Johnson.]

384.

2323. Size 8 in. by 5 in.; foll. 89.


The author, who belonged to the old orthodox school, lived in the latter part of the fifth century. He says (fol. 78v.):

وقد وجدت الموقفة محلة تغلبها في السنة والجماعة مع السنة والجماعة، وتحتت من مشايخنا اسمه نحن، فلما شهدنا في بادن الشروق والساحر من نفقي خراسان وما وراء النهر، ونهاي فدية وذهب الترك الغ (fol. 80):

He commonly quotes the opinions of Abu Ḥanīfah, Ash'arī, the Mu'tazilites, and the Philosophers.

The work begins:

\[
\text{قال المهدى أبو شوكر سالمي وهو محمد بن عبد السيد بن شعيب رحـال محمد للذى ذا المنى والهناء والظمة والكرية ... فبعد ف آل سلتي بعضي أن مهدنا لهم أصول المعرفة والتحويل مقدار ما يكشف بالعبارة ويدرك بالإشارة الب.}
\]

The chapters are inaccurately marked. The following titles occur here: fol. 1v., التعل وألفاظاً; fol. 8, الأصول والمسموم; fol. 14, أئتمات الصاحب; fol. 20v., أئتمات الصاحب (on fol. 40 is marked as given by another MS., زيد رائعة في تعلوه); fol. 27, منتنهاء والصون; fol. 71, التكليف والطاعة; fol. 78, السنة والجماعة والرد علي البدعة.

Each chapter is subdivided into paragraphs, which invariably begin with the words التول في

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-fadhl, Homonyma, ed. De Jong, 111, 125; Liber as-Sojutii de nomin. rel., ed. Veth, 111, 111; and Yikāt, iv. 111 and 111.
A statement of the answer given by the Imam Abu Ḥafs (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 مسلم أرواح هنض نوع أند, is on the fly-leaf.

[College of Fort William, 1825.]

385.

B 190. Size 9½ in. by 6½ in.; foll. 56. Twenty-one and twenty-three lines in a page.


This commentary was written in A.H. 768. Cf. H. Kh. iv. 219; Flügel, Hs. Wien, iii. 92; Cat. St. Petersb. 19, etc. It was printed at Calcutta, A.H. 1244, and at Constantinople, A.H. 1260. The text of the Aḥd'ād 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'Ohsson's Tableau de l'Empire Othoman, vol. i.

Well written, with marginal notes.


386.

B 189. Size 7¾ in. by 5 in.; foll. 82. From thirteen to sixteen lines in a page.

Another copy of Taft. Az. An's Commentary.

Well written, with many marginal notes. It concludes:

This colophon is extended to the foot of the page, only a few letters being in a line.

It is followed by two Persian couplets.

On the recto of the first fol. is the beginning of a different treatise on logic.

The margin is injured by insects.

1 See below, no. 434.

387.

B 192. Size 9½ in. by 5½ in.; foll. 52. Nineteen and fifteen lines in a page.

Another copy of the same work, with many interlinear and marginal notes, derived from Khayal, '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.; foll. 115. Twelve lines in a page.

Another copy of the same work, clearly written in Nasta'liq, 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:

في أزالة النظف من الفق رغيره.

At the end is a receipt.

[College of Fort William, 1825.]

389.

B 217 A. Size 11½ in. by 6½ in.; foll. 44. Nineteen lines in a page.

A very incomplete copy of the same work.

Plainly written. Has the following colophon:

margin notes at the beginning.

The first leaf is wanting, and there are defects after foll. 8, 9, 10, 11, 13, 31, 40, 41, 42, and 43.

The following problem is added at the end:

اذا كان رطل واحد ثلاثة
و خمسة ارطال تابع بدرهم
فان كنت في علم الحساب مكمل
فخذي لي من الجنسين رطل بدرهم.

2 One word doubtful.
390.

15a. Size 9½ in. by 5 in.; foll. 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 Mahmûd Pâshâ.

Legibly written. Dated Tuesday, 3 Safar, 1189. Seal of Naṣrat Jang.

391.

1219. Size 8 in. by 4½ in.; foll. 92. Thirteen lines in a page.

Another copy of the preceding Glosses, without the preface.

Beginning:

نال الشرح التحرير عامه الله بلطفه

Written in Nastâ’îk, by Saiyid Ibrâhîm b. Saiyîd Sharîf, at Shâhjahânâbâd. 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.

[Forster.] 193.

392.

1218. Size 8 in. by 4½ in.; foll. 95. Thirteen lines in a page.

Another copy of the same Glosses, without the preface.

Clearly written, with the following colophon:

تتتمت

Glossary of Glosses by Khayalî on Shof al-râhûn Lmâl Lmâl Sâd al-dîn

Written in Shikastâh.

Marginal notes, written in Shikastâh.

[Forster.]
a note of Karā Kamāl, which runs thus:

(تولی) في تعنيب

السمية بالتحمید اقتداه بالسول الكتاب الجید اراد

بالكتاب الخرائـ.

Well written, partly in Nastālīq and partly in Nashk. Slightly imperfect at the end. Injured by insects.

397.


Written in Shīkastah. The first leaf is wanting. Beginning:

العلماء والخصم حامي الملة العلمیة:

A defect after fol. 119. Imperfect at the end. The last leaves are much injured by insects.

398.

B 150. Size 9 in. by 5 in.; foll. 86. Nineteen lines in a page.

A fragment of the Annotations of Siyāh-kūrī, containing from fol. 53 to 117 of the preceding MS. The first gloss begins:

 قوله وأما حسن الغیر على المصطلح

Legibly written, chiefly in one hand. The text of Khayyāl is often added on the upper margin. A slight defect after fol. 58. Several leaves are much injured.

Erroneously inscribed.

ابن إحجا حاشیه خیلی در علم

ممنص. Cf. Cat. 236, xii.

399.

B 194. Size 8½ in. by 5½ in.; foll. 152. Nineteen and twenty-one lines in a page.

1. Foll. 1–85. Glosses on Taftāzān’s Commentary, ascribed to Āḥmad Jandī (probably Sharaf al-dīn Āḥmad b. ‘Omar b. ‘Othmān; see H. Kh. vi. 305).

These glosses begin and comprise about one-half of the original work. Constant reference is made in them to the glosses of Khayyāl, البیان النافع

Written in Nastālīq, by Nūr Muḥammad . . .1 at Agra. Marginal notes.

Extracts from these glosses, marked مجد, are to be found on the margin of an Indian lithographed edition of Taftāzān’s commentary (a.l.).


These annotations include Khayyāl’s preface.

Clearly written in Nastālīq. Foll. 1–5 have been supplied in a very close hand-writing, which mostly runs diagonally.

400.

B 198. Size 9½ in. by 5½ in.; foll. 68. Nineteen lines in a page.

Glosses on Taftāzān’s Commentary, ascribed on the title-page to Molla ʻAlā al-dīn. Two authors of this surname wrote such glosses, according to H. Kh. iv. 220 and 221, viz. ʻAlī Muṣannāfī (d. a.h. 875), and Ali ‘Arabī (d. a.h. 901).

The Basmalah is followed by the words وکد كان ویکن به الضعانة و العنصم فوحة قال اهل العنصم قوله (أبولاً) ﴿: وقلا النظار ان مقول التول حقائق الایشان ثابتة. The author frequently refers to the aforesaid glosses of Ḥāṣim Ḥāfīz, یعین به القیام.

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 Nastālīq, without diacritical points, and completed on 27 Muḥarram, 1023, by Ḵāsim b. Jalāl Ḥussain Bukhārī.

401.

B 196. Size 8½ in. by 5 in.; foll. 129. From twenty-three to twenty-five lines in a page.

الفرائده في حل شرح العقائد


1 The rest of the colophon is rather illegible. It would appear that the scribe was a native of Sindh, Parganah Gāğri, Wila yat Bhakkar.
The first gloss begins: نقله بعد تسمية بالاسمية الجمود لله ادف اسمية بالتحديد والإفتئيد في الانتهاء بأسلوب الكتاب المعيد.

Written in Nasta‘líq. The colophon runs as follows:

The first gloss is:

Well written, the greater part (from fol. 84) in Nasta‘líq. The first few foll. contain many emendations.


402.


Glosses on TafTázání’s Commentary, by Niẓám al-dín b. ‘Alí Badakshá (نظام الدين ابن بشير على التفاضل). They are compiled from various earlier works, such as the glosses of Khyáyí, Ahmad Jándí, ‘Iṣáq al-dín (d. A.H. 943), and extend in this MS. over about one-third of the original work.

The preface begins: 

It contains a dedication, beginning (fol. 2):

The first gloss refers to the words: لما كان حديث الكلام (sic), from the end of TafTázání’s preface.

Well written, the greater part (from fol. 84) in Nasta‘líq. The first few foll. contain many emendations.


403.

B 195a. Size 10 in. by 6¼ in.; fol. 15. Twenty-three lines in a page.

A fragment of Glosses on TafTázání’s Commentary; the author not ascertained.

The first gloss is:

Closely, but legibly written. A considerable defect occurs after fol. 7.

404.

B 329. Size 9½ in. by 6½ in.; fol. 130. Twenty-five lines in a page.

The Leading Dogmas of Islám, arranged in forty “questions” (مستشلة), by Farh al-dín Muḥammad b. ‘Omar Rázi (d. A.H. 606). The work is entitled Kābab al-adim in Aṣl al-dín. It was composed by the author for the use of his eldest son, Muḥammad. Cf. H. Kh. i. 242, and Cat. Bodl. ii. 567 ad no. lxxxvi.

The author’s preface begins: سنحان المخلوف في تسوية شيء بوجوب الأشربة والبناة، المنتوج في دينوفية الوجهة. He says subsequently: اما بعد: فإن الله تعالى لما وفقى حتى صفت في أكثر العلوم الدينية والعبادات النصبة كيفي ... ارتدت ان أكتب هذا الكتاب لاجل الخبراء واعترهم على الولد الطعام الجمود ... واشرح فيه المسائل الالببة، وابنه على الغوامض الغفيرة ليكون هذا الكتاب دسورا له يرفع في المقتفيات عليه ويعول عليه وسقيته بالرعيين في اصول الدين.

The first question is: في حدث العالم، etc. Each question has subdivisions, such as حقيقة، برحادث، etc.

Carefully written in a round hand. Of about the eighth century. Imperfect at the end; terminating in the 36th question. Foll. 31 and 40 have been supplied by a different hand.

Some extracts from the author’s کتاب (see H. Kh. v. 612) are written on the title-page.

In a recent inscription, the work is wrongly attributed to Ghazzálí. Cat. Cff. 229, ix.

1 This MS. has
106. ARABIC MANUSCRIPTS.

405.

1190. Size 8 in. by 6 in.; foll. 18. Twenty-one lines in a page.


This MS. begins, slightly differing from the common version: 

أما بعد حد الله واجب الوجود على نعمتاه، والصورة على سيد انبئائه، وأكرم أحبائه، فاني اجتبت إلى ما سلمت ال...

Plainly written; completed on Wednesday, 17th Rajab, 1100, by Saiyid Mahmūd Ḥanafi Kādirī. Notes in the earlier portion.

406.

B 207. Size 7½ in. by 5½ in.; foll. 228. Twenty-one lines in a page.


This is a commentary by تال، it includes the whole text of the Tajrīd. The preface, quoted in H. Kh., I.e., is wanting. Begins: أما بعد حد الله واجب الوجود على نعمة...

Well written, by Idrīs b. Ḥamzah (حضره عليه السلام) b. Shuʿaʾīb Ḥanafi al-latīnī; 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 Ḥaʃāni, by Saiyid Shāhīd Ḥaʃāni (d. a.h. 816). They are commonly called حاشية التجرید. Cf. H. Kh. ii. 196, and Casiri, i., no. cxxxv. Annotations on these Glosses are to be found in Fleischer, Cat. Lips. 388.

The work extends only over the first two chapters (مقدمة), or the philosophical part, of the Tajrīd. It begins with the preface of Ṭūsī, instead of that of Ḥaʃāni, as follows:

قوله أما بعد حد واجب الوجود على نعمة...

The first gloss on words of Ḥaʃāni is:

لما كان علم الكلام... اعتذر بأن ما ذكره اللغ.

Well written, by Ibrāhīm b. ʿAbdallāh, for Saiyid Shams al-Dīn Muḥammad Āṭašī. Date, a.h. 1082. Corrections and notes are on the margin.

Cat. 225, viii. 1 (?)..

408.

B 159. 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:

قوله فقضاء أن الوجود...

Ill written, on European paper.

Erroneously described as glosses of Molla ʿIsām 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 (معجز) on the Tajrīd, by ʿAlī al-dīn ʿAlī b. Muḥammad ʿUṣūnī (i.e. the Falconer, d. a.h. 879, at Constantinople). It is commonly called التجرید المنصف, and was dedicated by the author to Sulṭān Muḥīth al-Dīn Abu Saʿīd Gurgan (کورگان), the Timuride. See H. Kh. ii. 198; Catal. St. Petersb.

1 Compare Casiri, I.e.
229 and 303. The work was printed in Persia (s.l.), A.H. 1274.

The commentary begins: ... إنا بعد حسب واجب ...
أحربانه اي علي آلله واصحابه الذين هم موصون بزيادة الكرم.

Beautifully written. Dated Rabî' I., 874. With additional notes by the author (marked with مهنة سلمه). Gold lines round the pages.

There precedes a detailed list of contents, of later origin (foll. 1-4).

410.

Another copy of Kusârî's Commentary, imperfect at the beginning. The first words are: نفسي فخوره. One leaf is also missing after foll. 2.

Neatly written, with a broad margin, but no notes. Chapters (مقصد) I. and II. form a separate part, which has the following colophon (foll. 330v.), مدق وقع الفراء في تسويه مباحث الجهوير والعرض من شرح التجريد للعلامة التفججي في شهر ربيع الثاني سنة سته وسبعين وتسعمائة في بلده احمادب من بلاد كجزء حربي الله عن الافات والليلات ويتال مباحث انثاني السناع ويفتات واثاره لله تعالى على يد الفلكور الامیر إلى الله تعالى عبد الحليمي ابي ياسين الاعلوي.

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 Dilâwar, ii. Vansittart (A.H. 1194), and C. Bodham, and signature of the latter, Calcutta, 1787. The book is wrongly described as the commentary of Isfahânî.

412.

Another copy of the same work, without the preface. Written in different hands, Nasta'îlîk and Shikastah. 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: لمسابق زيادة كمال ليس للمسبين (= 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 inelegantly written, of the twelfth century.

Erroneously inscribed إجازله حاشية تقدم. Of 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 (مقصد) I., without the preface. Written in Nasta'îlîk. According to the Persian colophon, it was transcribed from a bad copy in eight days between 10th Dhu'l-hijjah, 1063, and 1st Muḥarram, 1064, by Muḥammad Mu'min 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 (مقصد) II. Transcribed, "in haste," by the same hand as the preceding. Dated 5th Rabî' I., 1063. Collated with the aforesaid copy. Marginal notes, chiefly taken from the glasses of Sadr al-dîn.\(^1\)

Foll. 147-150 are misplaced. Two leaves are missing after foll. 200.

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\(^1\) See below, no. 424.
III. Foll. 214–305. The remaining portion of
Chapter II. A separate volume, written in Nasta'liq,
by 'Abdallah Mashhadi, at Shâhjâhanâbâd. Date,
4th Rabî' II., 1062. Emendations on the margin.

[Hastings.]

415.
B 208. Size 6¾ in. by 3½ in.; foll. 133. Seventeen
lines in a page.

The second part of K̄āshji's Commentary, containing
Chapter II., but imperfect at the end.

Illegibly written in Shikastâh, with some marginal
notes.

Blj. Libr., A.H. 1028.

416.
2334. Size 6¾ in. by 4 in.; foll. 184. Fifteen
lines in a page.

شرح الهمّات تجريد ب حاشية حفري بر
شرح مذكره

I. Foll. 1–120. The concluding portion of K̄āshji's
Commentary on the Tajrīd, from Chapter III. (تاجريد
(السّانع) to the end. With marginal notes at the
beginning.

II. Foll. 121–184. Annotations on the commence­
ment of the preceding portion, by Muḥammad b. ʿAlī
Khafārī (الخافري), a pupil of Taftâzânî; see
Cat. Bodl. ii., p. 606). Other glosses on the commentary
of K̄āshji, by the same author, are to be found in Cat.

The author says in his short preface:
نقول الفقير الى: اللّه الغني محمد بن احمد الخفري هذه تلخيصات
(تَلقّيَات) انّفقت مني على شرح الهمّات التجرید
ند جمعها تذكرة لعم له قلب الغ.

The annotations begin:
ولعندنا: المّاجح تعليق مختصر نسبي نسبي في الهمّات
والجاح مولى الحكماء الألبسين إلى
نقول ابن التحسين المعلول:

لfol. 18 of this MS.). Corrections and notes
on the margin.

Legibly written in a small Nasta'liq hand.

This MS. was bought at Aurangâbâd, A.H. 1094. It bears the
seal of Nuṣrat Jang.

[College of Fort William, 1832.]

417.
B 243. Size 8 in. by 4¾ in.; foll. 147. Twenty­
two lines in a page.

A Gloss on K̄āshji's Commentary, by Jalâl al-dîn
Muḥammad b. ʿAbd al-Dîd Dâwânî (d. A.H. 907 or
908). This is the first of the three glosses which he
wrote to that commentary. It is commonly called
الأدبية القديمة.

See II. Kh. ii. 200 sqq.; and on the author,
Oudh, 73.

The work begins with commenting on the first addi­
tional note of K̄āshji's, as found in the above MSS.
(e.g. on fol. 8 of no. 409):
نقول في الأدبية قبل لم يبد
به معينا إلا اول مراده بالزيادة في الجملة الب.

It extends, in this MS., only over the first chapter
(مقدّم) and the commencement of the second. The last annotation
refers to the words:
نقول ان لم ينتفي دليل على
(الطائله) from the second fol. 161 of no. 409).

There is prefixed, but only in the present MS.,
the author's preface (foll. 2-4), beginning:
يا غنّي تجرید الأ زمّلّ، في تقرير عقائد الإسلام.

It contains a dedication to Sultan Abû'l-fath Khalîl Beg Bahâdur Khán, son of
Sultan Abû'l-naṣr Hasan Beg (or Uzun Hasan),
the second prince of the Bâyanduriyah Dynasty, or Turkomans of the White Ram, who reigned from A.H. 883
to 884.²

Written in Nasta'liq, mostly without diacritical
points; with marginal notes by the author (marked
(منه). It was copied by Mughîth al-dîn Muḥammad ʿUsâinî, for his own use.

Of the tenth century.

Blj. Libr., A.H. 1026, from Shâh Nawâz Khân.
Cat. 226, xii.

² Cf. De Guignes, Hist. des Huns, etc., i. 264, and Thompson's
translation of the Akhlâq-i-Jalâlî (Orient. Transl. Fund, 1839),
p. 5.
B 139. Size 7½ in. by 4½ in.; foll. 153. Seventeen lines in a page.

Another copy of the preceding work.

Very neatly written in Nasta‘îk, by Muhammad Rižâ b. Ismâ‘îl Hamadânî, in the Radawiyâh Academy at Shirâz. Dated Tuesday, 22nd Sha‘bân, 999.

Incomplete at the end. The last gloss is:

The second note refers to words of Kûshji, thus:

Another copy of the preceding work.


Another imperfect copy of the same work, ending with the words (= fol. 116r. of no. 417).

Written in a clear Nasta‘îk, of the tenth century; with some marginal notes by the author. A small ornament at the beginning; red lines round the pages.

B 180. Size 8½ in. by 4½ in.; foll. 155. Seventeen and twenty-one lines in a page.

Another copy of the same work, ending abruptly in the same note with which no. 417 concludes.

Plainly written, with marginal notes. Various extracts are written on the fly-leaves (foll. 1-4).

B 178A. Size 7½ in. by 4½ in.; foll. 154. Twenty-one lines in a page.

Another copy of the preceding work.

This book is in a bad condition, nearly one-half of it, from the margin inwards, having been eaten by white-ants. The text is, however, comparatively little injured.

Clearly written in a small hand. Imperfect at the end. An ornament in blue and gold is on the title-page.

B 1001. Size 9½ in. by 5⅜ in.; foll. 304. Twenty-one lines in a page.


The first note comments on the commencement of the Tajrîd; it begins:

The second note refers to words of Kûshji, thus:

Another copy of the preceding work.

B 178. Size 8½ in. by 4½ in.; foll. 175. From eighteen to thirty-one lines in a page.


The first note comments on the commencement of the Tajrîd; it begins:
The words of Mirzâ Jân referred to here are found at the end of fol. 9v. of the preceding no.

II. Foll. 16-304. Glosses extending over the whole work of Mirzâ Jân, as contained in no. 421. They are followed by some notes referring directly to the work of Dâwûnî, who is styled الحافظ, and to that of Kâshâî.

According to notes on the two title-pages, the name of the author is Aghâ Husain ختاني. Additional notes by the same are on the margin.

Closely written in a small, but clear Nastâ'î hand, by Hâshim Husaini. The second piece is dated Tuesday, 15th Rabî' I., 1072. Gold lines round the pages.

The first piece is wrongly inscribed "..."..."..."... ... by Hastings.

424.

B 172. Size 9½ in. by 5¼ in.; foll. 422. Twenty-one lines in a page.

Another Gloss on Kâshâî's Commentary, by Mir Sa'dî al-dîn Abu Naṣr Muḥammad Ḥusayn Shirāzî (d. A.H. 903). This is the second gloss by the author, written in reply to the second gloss (الحاشیة الجدیدة) of Dâwûnî. It is dedicated to the Ottoman Sultan Bayâzîd II. (who reigned from A.H. 894 to 918). See H. Kh. ii. 200, and Aumer, Hdss. Münch. 295. Cf. Cat. Mus. Brit. 452.

The first annotation begins: ...تولى...على...'

This MS. terminates abruptly in a note to the words تولى... على...، from the fourth of the second (الحاشیة مخصّص) (= 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 Nûr Allâh Yazdî. Corrections on the margin. Worm-eaten.


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: تولیہ في المعاف فتھل ( procedure of the preceding no.).

Well written, of the twelfth century. A defect after fol. 72. Several leaves are injured.

Erroneously inscribed: حاشیه جانبی برصنار در یام تفسیر. 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 تمد is used; this is perhaps the commentary by 'Abd al-ṣâmad Farâbî, mentioned in H. Kh. iv. 169.

Fourteen leaves are missing after fol. 34.

II. Foll. 90v.—94r. A Commentary by Ta'râzânî (d. A.H. 792), on the Exordium (الخطبة) of Marghabî's ابن الأنباء. Cf. H. Kh. iv. 211.

Written in a smaller character than the preceding. Dated 10th Muḥarram (798), (روم عاشورا، 798).

III. Foll. 94r. and 95r. An explanation of the Exordium (الخطبة) of Bâzî's ابن الأنباء, taken from the commentary of Isfahânî (see the following no.).


The text and the commentary are distinguished by
the words قال and القال are placed. The author says in his preface: "And he added: 'These words were taken from the Kitab al-Asbab al-Musta'sid fi al-Fishat al-Qayrawami ...'"

The commentary begins: "And he added: 'These words were taken from the Kitab al-Asbab al-Musta'sid fi al-Fishat al-Qayrawami ...'"

Carefully written in a small character, with copious marginal notes. Several leaves are missing after fol. 130 and 132.

The whole volume was written by Muhammad b. Shihab al-Wakiti (sic) Siraji, who was a pupil of Tafa'aan.

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 al-Bidur and came into the Bij. Libr. A.H. 1028. Seal of Mahmud Khwajah Jahang.

Cf., on this and the following nos., Cat. Lugd. iv. 248, 224, ii.; 226, xvi. 2, 3, 4, xvii., xxvii.

B 206. Size 9¼ in. by 6½ in.; foll. 156. Twenty-five lines in a page.

A Commentary on Bainadu'll's Shulha al-Azama, by Shams al-din Abu'l-thana Mahmad b. 'Abd al-rahman Ishaqani Shafi'i (d. A.H. 749). It is entitled مطالب إلاّ أن الكتاب مرتبط على مقدمة وثلاثة كتب مرفقة الكتاب مرتبط على مقدمة اعتنى ما يتوقف عليه المحاسبات الآثمة الكلامية.

Written in a good small hand, with frequent omission of the diacritical points. It was transcribed by 'Ata Allah b. Muhammed Husaini, at Samarqand, at the beginning of Rajab, 829. There is a considerable defect after fol. 28.

Bij. Libr., a.H. 1028, from Molla Payandah Muhammad.

428.

B 223a. Size 11 in. by 6½ in.; foll. 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 Ta'wilat.

Beautifully written in Nastaliq, with a separate space for glosses, which have been occasionally added by the original hand. The word قال is invariably written in gold, and القال in blue. Each page is between gold lines.

The colophon runs as follows: "وقد تم بأمر بعث الملك الكرم الوهاب في الغيبة الشريفة والسفارة العالية الممتلكة، أدار الكتاب المربحة لحفرة من خصه الله تعالى بالكمالات الملكية، وال骑점ة الأنسية، مظهر كلمة الله العليا، مكرمة (sic) بالعناية واليد، علم نزول الشريعة المضطربة، حكم ظهر بحكمه آثار الله العليا، ملأ الاملاء والانتقادات، نواس اللغة، والعلماء الراشدين، سلطان السادات، والباحث في العالم السديد، كرم به دك كرام الله أهل جنابا جنان من أنجام ورجال أمان.

Cf., on this and the following nos., Cat. 224, ii.; 226, xvi. 2, 3, 4, xvii., xxvii.


This copy contains the author's preface, in which he dedicates his work to Sultan Nasir of Egypt.

The commentary begins: "قال الصماد لخص وجب وجوه ونفيه لاغل نقف هذه الجملة معناني مطالب اصول الدين الآله.

1 The regular form of this surname is ماكسيف، from ماكسيف، a place near Bukhara. See Liber as-Sojutii de nom. rel., ed. Veth, p. 77., and Yakuti, iv. 487.
429.
B 223. Size 7 in. by 4\(\frac{3}{4}\) in.; fll. 199. Twenty-one lines in a page.

Another copy of Iṣḥāqī’s Commentary on the Ṭawālid, without the preface.

Closely written in various Nastā’īk 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 Kādi Khusbāil. Seals of Muḥammad ʿĀdil Shāh, and of ʿAbd al-rāḥim Muḥammad, who bought this MS. at Aḥmadābād, a.h. 992.

430.
B 204. Size 9 in. by 6 in.; fll. 214. Nineteen lines in a page.

An incomplete copy of the same Commentary.

Written in different Nastā’īk hands, of about the tenth century. Marginal notes. Numerous leaves are missing, especially in the portion from fll. 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.
3009. Size 9\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\) in.; fll. 138. Nineteen lines in a page.

The first portion of the same Commentary, comprising about one-half of it. It ends with the following passage:

قُلِ الْأَيَّامُ كُلَّهَا أَمَّامَ الْآخِرَةِ (sic) (cf. H. Kh. v. 597).

Written in a small Shikastah. After fol. 55 a few leaves are missing. Fol. 100 should be placed after 106. Seal of H. Vansittart (a.h. 1194).

432.
B 205. Size 7 in. by 4 in.; fll. 351. Nineteen lines in a page.


It begins:

لا حوَّلتَ لِلَّهِ وَلَا نَامَةٌ إِلَّا مَنْ وَسَعَ اللَّهُ عَلَيْهِ مَعْطًى (sic) (cf. H. Kh. iv. 169).

433.
B 230. Size 8\(\frac{1}{4}\) in. by 4\(\frac{3}{4}\) in.; fll. 40. Thirty-three and thirty-seven lines in a page.

I. Fll. 1–31. A concise treatise on Muhammadan Theology, by Badr al-dīn Muḥammad b. Asʿad Yāmān Tūṣārī (who wrote about a.h. 700, according to H. Kh. v. 597).

Beginning:

إِنَّ الْحَيَوَانَ الَّذِيَ لاِ بُحْوُمُ حُوْلُ الْجَهَّةِ الْوَاهِينَ... (sic) (cf. H. Kh. v. 597).

It comprises an introduction (مَقْدِمَة) and three chapters (مَلْلَبَب): I. (fol. 3) في الْآثَرِ; II. (fol. 18) في الْسَمِيعَةَ; III. (fol. 25) probably in the same hand. It is not quite complete, but terminates abruptly in the paragraph ُقُلِ الْأَيَّامُ كُلَّهَا أَمَّامَ الْآخِرَةِ (sic) (cf. H. Kh. v. 597).
SCHOLASTIC THEOLOGY.

The author says subsequently:

The text and the commentary are distinguished by and, but only the first word of the former is given in each case. This MS. is imperfect at the end, and does not extend beyond the introduction of the original work.

Carefully written in a small hand, but often without the diacritical points. Of the eighth century. Rubrics omitted throughout. Stained by damp.

A treatise on the Muhammadan Creed, by Hāfiz al-din Abūl-barakāt ʿAbdallah b. ʿAmad Ṣafāfī (d. A.H. 710).

It has been edited by Cureton (for the Society for the Publication of Oriental Texts, London, 1843), under the title ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah, or Pillar of the Creed of the Sunnites. It is named in the works of Ḥ. Kh. iv. 261, and it is also called ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah.

Written in a large hand, with many marginal and interlinear notes. Part of these are specified as extracts from the present work, namely that by the author, entitled ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah, and those of Ṣafāfī al-din and Zakarīyā. Of the tenth century. One leaf is missing after fol. 49.


Cat. 226, xxxi.

Another copy of the same work, probably older than the preceding. The first leaf of it is missing. It begins: ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah.

Written in a large inelegant hand, with many glosses. Colophon: ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah

Another copy of the same work, beginning: ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah.

It begins: ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah.

Colophon: ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah

A Refutation of the Theology and Legal System of the Sunnites, entitled ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah. The author, who is not mentioned, appears to be Jamāl al-din Abu Mansūr Ḥasan b. Yūsuf, commonly called Ḥ. Kh. iv. 261, and it is also called Ḥ. Kh. iv. 261, and it is also called ʿUṣūl al-Dīn wa-liḥāẓat al-sharīʿah.

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divines 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:

"الآلهة فية الظلمة المخلدين من طوائف المسلمين، كرسومهم وملخصها التفسيرية، وملخصات التفسير الحديثية، والتحكيق الحديثة، ثم حروف السؤالانية.

وإذًا الجانب المالفة إلى لا ترتقبها لما ذكر من عقل وروية لعله أن بعضهم منهم إذا وقف على مذهب، يقلدًا بعده وجدًا عنه وعرف أنه ارتكب الخطأ والزلال.

He confines himself to eight questions (§ 8), namely, I. (fol. 3r) في المناظر (In the dogmatical part) he chiefly attacks the Ash'arites, to whom, he says (fol. 3v), with the exception of some divines of Transoxania, all the four orthodox sects are now reduced.

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The commentary commences: "وكان أنيس في الفصول...

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: "The latter dedicated his work to a statesman, whom he names Jamāl al-dīn Abū Ishāq.

Jurjānī completed his commentary in Shawwāl, 807, at Samarqand, and dedicated it, in a special preface, to Sultan Ghiyāth al-dīn Pīr Muḥammad (son of Jahān-]

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Twenty-seven lines in a page.

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Twenty-seven lines in a page.
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 III. The MS. is also damaged at the end.


The second part of this copy, which begins with fol. 173, is wrongly inscribed "...". Cf. Catal. 225, vii. 1 and 226, xviii.

439.

B 214. Size 9 1/2 in. by 7 in.; foll. 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 III. left unfinished (see fol. 169).

The preface of Jurjānī is wanting. Begins: اول نقص الهند.

Bij. Libr., A.H. 1023, from Molla Fāyandah Muḥammad.

440.

1300. Size 9 1/2 in. by 6 in.; foll. 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 Nasta'liḵ, 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 foll. 319 and 320 should be transposed.

[Hastings.]

441.

1443. Size 10 in. by 6 1/2 in.; foll. 498. Twenty-five lines in a page.
Another copy of the same work, with the preface and the epilogue.

Written in Nasta'liḵ. It was transcribed for عبد الله (بن سلطان) من ابنا، مولانا قطب الدين محدث، للكهنة, at Lahore. Collated, and with some notes.

Two leaves are missing after fol. 67. [Johnson.]

442.

425. Size 9 1/2 in. by 5 1/2 in.; foll. 505. Twenty-five lines in a page.
The same work.

Written in Nasta'liḵ, the concluding portion in a different hand from the rest. Three leaves are missing after fol. 1. Injured by insects.

Seal of ʻAbd al-subḥān, a servant of Muḥammad Shāh (A.H. 1147). [Johnson.]

443.

B 225. Size 11 1/2 in. by 6 1/2 in.; foll. 306. Twenty-five lines in a page.
The first part of the same work, to Book IV. Begins: خمس خطيه كتابه الله.

Well written in Nasta'liḵ, completed at the end of Shawwāl, 1015, by Nūh b. al-Ḥājj 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.

1295. Size 11 in. by 6 1/2 in.; foll. 449. Twenty-three and twenty-five lines in a page.
The first part of the work, to Book IV. The name of Ghiyāth al-dīn Ṣīr Muḥammad, to whom the work is dedicated in the preface, is preceded here by that of Jalāl al-dīn Iskandar (جلال الحق والدولة والدين) (اسکندر‌نیات الله), which perhaps was substituted for it subsequently.

Well written in Nasta'liḵ, 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 ʻAbd al-ʻaṣīm Ḥanafi, according to a note at the end, which is dated 22nd Jam. II., 48th year of
ARABIC MANUSCRIPTS.

It belonged subsequently to his grandson Muhammad Ghauth (a.h. 1160). The fly-leaf has a French inscription, "Chera mawafek commentaire sur la philosophie de Socrate" (2), written probably by Nicolas de la Merlière, from whom the copy passed to R. Johnson. In an elegant Oriental binding.

445.
1686. Size 9 ½ in. by 6 in.; foll. 283. Twenty-five lines in a page.

The first portion of the Sharh al-muwaffaq, 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.

[Footnotes: [Johnson.]

446.
B 220. Size 7 ½ in. by 5 ½ in.; foll. 184. Twenty-one lines in a page.

Glosses on the Sharh al-muwaffaq, ascribed to Molla Ḥasan Chalabi (b. Muhammad Shāh Fanārī, d. a.h. 886). See H. Kh. vi. 236, and Casiri I., nos. 1495, 1532, and 1573.

Beginning: Tohole a'wla tawmāna flan qult lisn al-basme al-madhal al-ashār al-madkura al-

Closely written, in different hands, mostly Shikastah, and difficult to read. It ends abruptly in Book III. The latter part of a preface, which probably belongs to the present work, is on the title-page. It begins: Wa'athm Khurās al-asrar.

Bij. Libr., a.h. 1026, from Shāh Nawāz Khān.

Cat. 226, xiv. (?)

447.
B 186. Size 10 ½ 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: Tohole wa'tjamā'ah al-ibnā'; al-wastat al-ghur ḥal yin manāfik.
Another copy of the Annotations of Siyalkut, extending nearly to the end of the second part. The concluding portion is wanting.

Written in Nastaliq. 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, 78, 81, 82, 80, 75, 83; fol. 148 should come after 140; and fol. 181-7 should stand thus: 181, 187, 184, 182, 183, 185, 186.

Glosses on Book II. of the Qur'an, by Mirza Muhammad Aslam Hasani Harawi. The first portion of these glosses was printed at Lakhnau, A.H. 1263.

The preface, in which the author dedicated his work to Aurangzeb, is wanting in this MS. It begins:

جاء الصلح...

Closely written in Shikastah. Has the following colophon:

وقد وقع النقل من سوابق النسخة المباركة المومنة باحاثية مذكورة (sic) زاده المعلقة على شرح النقوف في تاريخ العروبة من شرح الشوال في سنة ألف ومانة وعشر من هجرة خاتم النسبين بعده خوبد المذكورة عزت الله عرف شاه داد فوجى وله جانس محمد مالك هو فمن ادعاه فقد بطل دعواه.

Another copy of the preceding Glosses.

Well written in Nastaliq. Colophon:

रायमंद ईब्राइ हिंदी साहि बदला दोहा मसीफ सोंफ़ पंजाब

1 The MS. has برس.


The author's preface begins:

يا من وئت لاحظوا: العقائد الإسلامية وضمينا من التقليد في الأصول والتف عبادة الكلامية.

The commentary, omitting Ijil's preface, begins with the words قال النبي عم...
Plainly written, by Ilyās b. Shaikh Farid, of Fathpur-Sikri (ق بلدة السكوري المعروف بفتحيرو), for his own use. Date, end of Rabi' I., 990.

Cat. 225, x.

456.

949. Size 8½ in. by 5½ in.; foll. 78. Seventeen lines in a page.

Another copy of Dawwānī’s Commentary. Written in Nasta’liq, with extracts from the glosses of Molla Yūsuf, and from other works on the margin.

A slight defect after fol. 32. Injured by damp.

The following note of an owner is written at the end of the book:

[Johnson.]

457.

1246. Size 8½ in. by 5 in.; foll. 115. Thirteen and seventeen lines in a page.

Another copy of Dawwānī’s Commentary. It gives at the end the author’s date as follows: Jairūn, Wednesday, 18th Rabi’ I., 905.1

Well written in two different hands, with the glosses of ‘Abdallāh b. ‘Abd al-‘azīm Siyākūṭi on the margin of the first eight leaves. These glosses are preceded by a preface, which begins: ‘باسم الله الرحمن الرحيم ابتدأ.

In the original binding of Tippu’s library. [Tippu.]

458.

B 213. Size 8½ in. by 6 in.; foll. 127. Fifteen lines in a page.

Glosses on Dawwānī’s Commentary, by Molla Yūsuf (b. Muhammad Jān Karabāghi Muḥammadshāhi, who died after a.h. 1030).

The first fol. being wanting, the book begins with the following words: ‘والله والدبين محمد بن اسعد من الشيخين الدواني روح الله رحمة وبركة فنحوه مشتعل على غرار الفرائد.’

The author says towards the end of his preface:

وخدمت به خدم العبيد لمولاد (العترة العالية ... لمخدومين وعُمّان ما تطلب العالم ... معين الدين ابن حامد خليل الله سلامة الله وإلهاء ... ولما استبعدت بعدد السعادة في بلد مسمى في البلدة المبكرة الممومة خانافة حضرت المخدومة العربية الحببية الجذوراوية ... وهو مخدوم مخدوما ... سميت بالمغتافية.’

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 Rabi’ I., 1000.


Cat. 226, xxiv.


Begins: ‘ابن رحالة استنبه كة دم بيا من قايد أهل حتى است ترتيب يائنته برسه مقام أول دم بيا وجود ذات وثباتات.’

The second (fol. 123) treats of the prophets, and the third (fol. 139) of the Khalifate.

Written in two small Nasta’liq hands. Indications of the contents are on the margin.

459.

II. Foll. 1–43. Another copy of Dawwānī’s Commentary, neatly written in Nasta’liq.

Colophon: ‘نهاية خط رأي.’

Some notes.

1 This date differs from that given in H. Kh. iv. 217.
Annotations on the preceding Glosses, written by the author, Molla Yusef himself. He makes reference in them to the glosses of Khalkulli, which had appeared in the mean time. See IJ. Kh. iv. 217 sq., according to whom the present work was finished in Shawwal, 1033, at Bukhara.

The preface quoted in IJ. Kh. is omitted. Beginning:

Well written. At the end is the following Persian distich:

Then follows a list of the works of Taftazani, 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. Ahmad b. Sa'd, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 863.

Bij. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

462.

B 183. Size 11\(\frac{1}{2}\) 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.


463.

B 185. Size 9\(\frac{1}{2}\) 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:

The text and the commentary are distinguished by the words and , but only a few words are given from the former in each case. Copies of the Makāṣīd seem to be rare. It consists of the following six chapters: I. (fol. 3r.) II. (fol. 24r.) III. (fol. 74) IV. (fol. 117r.) V. (fol. 173) VI. (fol. 222.)

Written in a good small hand. The colophon runs as follows:

Laid down by Lizar al-Mafrnî in the ulama and the ulema: Masādī Ṭārīq al-strāb (sic) Ḥurrīʾ Nūr b. Iḥṣām the scholar of Islam. He overthrew the minds of the scholars of the past century of the same name.

Then follows a list of the works of Taftazani, 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. Ahmad b. Sa'd, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 863.

Bij. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

464.

B 184. Size 11\(\frac{1}{2}\) in. by 8 in.; foll. 278. Twenty-nine lines in a page.

Sa'd al-din Mas'ud b. 'Omar Tafrazani (d. 22nd Arram, 792, at Samarqand) Commentary on his own Compendium (makāṣīd) of Metaphysics and Muhammadan Theology, (makāṣīd). This commentary was written in Dhu'l-ka'dah, 784. Cf. IJ. Kh. vi. 48.

The elaborate preface begins:

The author says subsequently:

Well written. At the end is the following Persian distich:

Written in a good small hand. The colophon runs as follows:

Laid down by Lizar al-Mafrnî in the ulama and the ulema: Masādī Ṭārīq al-strāb (sic) Ḥurrīʾ Nūr b. Iḥṣām the scholar of Islam. He overthrew the minds of the scholars of the past century of the same name.

Then follows a list of the works of Taftazani, 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. Ahmad b. Sa'd, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 863.

Bij. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

462.

B 183. Size 11\(\frac{1}{2}\) 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.


463.

B 185. Size 9\(\frac{1}{2}\) 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:

The text and the commentary are distinguished by the words and , but only a few words are given from the former in each case. Copies of the Makāṣīd seem to be rare. It consists of the following six chapters: I. (fol. 3r.) II. (fol. 24r.) III. (fol. 74) IV. (fol. 117r.) V. (fol. 173) VI. (fol. 222.)

Written in a good small hand. The colophon runs as follows:

Laid down by Lizar al-Mafrnî in the ulama and the ulema: Masādī Ṭārīq al-strāb (sic) Ḥurrīʾ Nūr b. Iḥṣām the scholar of Islam. He overthrew the minds of the scholars of the past century of the same name.

Then follows a list of the works of Taftazani, 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. Ahmad b. Sa'd, who read and collated this volume several times, and intended to write a commentary on it. This note is dated A.H. 863.

Bij. Libr., A.H. 992 (Nauras). In the original binding, which is tastefully ornamented.

Cat. 224, iv.

464.
The title-page contains an *Ijdaah* of Taftazānī, dated Dhul-hijjah, 790, which was given for this and for other works, to one Ghiyāṭ al-dīn, from whose copy the present one seems to be derived. Injured by insects.

**465.**

2178. Size 9½ in. by 6 in.; foll. 70. Ten lines in a page.

I. Foll. 1–38. *Abū‘l-Baḥrākāt Nasafi’s* (d. a.h. 710) Articles of the Muḥammadan Creed, called here *al-ʿUqūd* (see no. 443).

Beginning: *al-ʿUqūd*... and so on.

Hastily written in Shikastah. Every second leaf is left blank; glosses have been frequently written on these, and others have been added to the text. Date, beginning of Rajah, 1223.

II. Foll. 39–70. A treatise on the Muḥammadan Faith. The author is not named.

Begins: *al-ʿUqūd*... and so on.

Arranged and partly also written like the preceding. The latter portion is written more carefully in Nastālīk. With many notes. Some lacunae occur towards the end. Concludes: *al-ʿUqūd*... and so on. (sic)

[College of Fort William, 1825.]

**466.**

1636. Size 8½ in. by 5 in.; foll. 172. At first fifteen, afterwards usually nineteen lines in a page.

I. Foll. 4–102. Dāwūdī’s Commentary on the *al-ʿUqūd* of Taftazānī. (see no. 455).

Inelegantly written in Nastālīk. With numerous marginal notes, derived from the glosses of Khalkhālī, Siyālkūtī, and others, in the first portion.

The colophon runs as follows: *al-ʿUqūd*... and so on (sic).

**467.**

B 212, 244, 103K. Size 9 in. by 5½ in.; foll. 34. Usually twenty-five lines in a page.

I. Foll. 103–172. Taftazānī’s Commentary on the *al-ʿUqūd* of Taftazānī (see no. 385).

Well written in Nastālīk, with numerous glosses by ‘Āḥmad Jandī and others.

I. Foll. 103–172. Taftazānī’s Commentary on the *al-ʿUqūd* of Taftazānī (see no. 385).

Well written in Nastālīk, with numerous glosses by ‘Āḥmad Jandī and others.

[College of Fort William, 1825.]

A short treatise on the Orthodox Faith, by Muwaffāk al-dīn ‘Abdallāh b. ‘Abd al-Rahmān Makaddāsī (a Hanbalite, d. a.h. 620; see H. Kh. *al-ʾIrshād*).

Begins: *al-ʿUqūd*... and so on (sic).

The *Hamdalah* leads directly to the first subject, the nature and attributes of God. The peculiar doctrines of the Ḥanbalites are prominently discussed.

Conclusion: *al-ʿUqūd*... and so on (sic).

This follows closely, after a *Basmalah*, a similar Ḥanbalī tract, on the attributes of God. It is introduced by the following *Ismād*:

*al-ʿUqūd*... and so on (sic).
Then follow some traditions, terminating abruptly.

Both tracts were written on the same day, the last of Jum. I., 793, by Māhmūd b. "Othmān b. Maṭrān, and at the same time to his four brothers and some other persons.

Concludes (fol. 7r.)

This question is prefixed to it. It begins: The reply of Ibn Taimiyah begins (fol. 9r.).

The reply of Ibn Taimiyah begins (fol. 9r.):


The following is a list of the twelve sections (فصل) of the work: I. (fol. 2) in Aḥādīth ταύτα; II. (fol. 4) in Aḥādīth ταύτα; III. (fol. 22) in Aḥādīth ταύτα. The reply of Ibn Taimiyah begins (fol. 9r.) with the words quoted by H. Kh. (1. 6) as referring to a question of the fourteenth century, which occur here: written by the same person as the preceding. Dated Saturday, 10th Rabi' I., 797.

III. Fol. 30-34. A general Iḍāṣah (or authorization to use his books), given by the celebrated Fīḥtū Ḥanbaliṭe, Maǧd al-dīn Abu Tāhir Mūhāammad b. Sirāj al-dīn

See no. 329.
It is entitled (sic) "عقيدة العلم في شرح في بيان" being the same as Cat. Mus. Brit., i.e., ii.

II. Foll. 22-54. A Commentary (مزيوج) on the "Sixty Questions" of Ahmad b. al-'Abbás, the ascetic, concerning the religious duties of the Shāfi'ites. The commentator is not named. The same work is to be found in Cat. Mus. Brit., i.e., iii.

III. Foll. 54v.-86. Articles of Faith, with a Commentary, both blended together, and apparently by the same author. Entitled المفتاح في شرح معرفة الإسلام. Cf. Cat. Mus. Brit., i.e., v.

Ends: نتمة المسمى كتاب مفتاح أئذ رأنت سمت أئذ وقت عصر ربي الله إيمانه في الدنيا والآخرة أئذ.

IV. Foll. 86v.-98. A treatise in Javaneese, 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: نتمة دين جمعته في م.

VI. Foll. 130v.-170. Muḥammad b. 'Omar b. Ibrāhīm Tīlmānī's Commentary (مزيوج) on the Articles of Faith by Muḥammad b. Yūsuf Sanāṣī (d. A.H. 893), the same as Mus. Brit., i.e., vii.

Ends: نتمة تم الكتاب المسمى بالآية النمسى في ثلاث في وقت عشر في (sic).

Indifferently written, with frequent interlinear notes in Javaneese 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. A treatise written in refutation of another treatise, called كتب شهاد مكى (sic) more accurately المواقف المكية في مبادئ حقائق الفوائد المدنية. A treatise written in refutation of another treatise, called الفوائد المدنية في الزد على من قال بالجهل والتغليب في الاحكام اللمبية; the latter being an essay towards clearing the foundations of the Shi'ah religion and law of
unsound traditions and placets of Mujtahids which were contrary to the "Catholic" faith and to the doctrines of the Imams.

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 Kutb Shah (of Golconda, who reigned from A.H. 1020 to 1082); while the first mentions in a passage quoted on fol. 3v., that his last Shaikh was Mirza Muhammad Astarabadli, 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 passages selected for refutation are given at full length, under the heading "by the refutation, which is introduced by "imputations. 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 Hilli and others, against his exaggerations and false imputations.

The refutation by the second author begins:


This copy was finished on Saturday, 27th Jum. II., 1154 = 24th year of Muhammad Shah. It was subsequently collated with the original copy.

A concise vindication of the Shi'ah doctrine on the Imamate, fully styled "by the refutation in full of the same doctrine by his predecessor in polemics. 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 Uljaitu—

xiv. A short treatise on the excellency of 'Ali, entitled "by the refutation of 'Ali's virtues and achievements, and is subdivided into two chapters. The latter division being the subject of two chapters, each of which contains several

1 According to the table of contents and to the original pagination, one treatise has fallen out here, viz., "Kitab Sharh Na'udh ar-Risalah al-Imaniyyah."
The author concludes as follows: 

The text and the commentary are distinguished by red interlinearations, in red.

The two following pages (77v. and 78r.) are filled with various poetical extracts, preceded by the story of a joke which Hududiah and 'Ali played off on Omar. It begins:

١ The MS. has here (الدمع) instead of (الدمع).
The commentator concludes with a prayer, which he ascribes to the Prophet, on the authority of Ibn Babawaih. It begins:

"..."
already indicated by the words of the preface. They are: I. (fol. 162) في النبات العاجب وصفاته. 
II. (fol. 163) في النبات السوي وصفاته.
III. (fol. 166) في السوي وصفاته.
IV. (fol. 169) فيما صدر عنه من الكرامات الموجبة.
V. (fol. 171) في شرحه.
VI. (fol. 175) فيما Justiça به.
VII. (fol. 191) فيما جاء به في شرحه.
VIII. (fol. 206) فيما جاء به من النصوص.
IX. (fol. 219) عليه من رشوة.
X. (fol. 227) فيما جاء به في النص.
XI. (fol. 235) فيما جاء به في نص.<br />
XII. (fol. 248) فيما جاء به في نص.
XIII. (fol. 252) فيما جاء به في نص.
XIV. (fol. 263) فيما جاء به في نص.
XV. (fol. 266) فيما جاء به في نص.
XVI. (fol. 267) فيما جاء به في نص.
XVIII. (fol. 272) فيما جاء به في نص.

A treatise in refutation of erroneous opinions entertained regarding the Imāmate. The author, who is not mentioned by name, lived in the fifth century. The preface begins: في النبات العاجب وصفاته. 

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: وما جرى في نص. and subdivided according to the subjects into sections, which are usually inscribed: في شرحه. 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 Kādi Abu'l-Hassan Asad b. Ibrāhīm Sulami, that he met Ibn al-Naḥāsh (d. A.H. 376), at Miṣr, etc.

A polenical treatise, in which is proved that it is lawful to curse the Sunnites like unbelievers. It is fully entitled: نجاحات الالهات في إعرج الحسيب والناشئة. The author is 'Alī b. ABD AL-'AZZ (sic), who completed it in Dhu'l-Ḥijjah, 917, at Mashhad, and dedicated it to (Shah Isma'il) the founder of the Safavi dynasty. Another work of this author is to be found in Cat. Lugd. iv. 116.

The author's epilogue concludes with a poem, beginning:

The last verse contains the date of the work:

The numerical value of the four letters marked is 854.

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. \textit{Kitāb Kaffāt al-rahīmīn.} A treatise on the Leading Dogmas of Islam, entitled \textit{Zarād al-ahlīn}, with a copious Commentary on it, both by Muhammad b. 'Ali b. Ibrahim b. Hasan b. Ibrahim b. Fācil ibn 'Abd al-Rahmān al-Ansāwī (sic, r. al-Ansāwī, as in the following piece).\footnote{See also below, xviii.}

The author gives in 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 \textit{Kitāb al-burūj al-mulkīn, etc.). He then proceeds to relate that, A.H. 877, he made the pilgrimage to Madinah, and afterwards visited_Lībi (i.e. Madinah, according to a marginal note). He then went into 'Irāq, and visited the tombs of the Imāms there, and finally travelled into Khurasan, in order to pay his devotions to the tomb of 'Ali Riḍā, at Mashhad. On his way thither he commenced the treatise \textit{Zarād al-ahlīn}, at the request of a travelling companion, and completed it after his arrival at Mashhad. Having subsequently made there the acquaintance of a distinguished Saiyid and descendant of 'Ali Riḍā, named Ghiyāth al-dīn Muḥsin b. Muhammad, 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 Dhu’l-hijjah, 878, at the mansion of the Saiyid.

The original text and the commentary are distinguished by marginal and interlinear notes, the latter in red.

XI. (fol. 283-316). See also below, xviii.

VI. (fol. 302) \textit{Fi al-mu‘ād} (i.e. \textit{Fi al-mu‘ād} (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. \textit{Rasāla al-aqādīn.} The Minimum of Tenets indispensable to the Shi‘ah; by the same author, who completed his work on Monday, 25th Muḥarram, 889, at Mashhad.

Begins:

\textit{Allāhu ʿālīma, minut al-ḥūd . . . \textit{Wa muqaddimah:} . . .}

The passages to be explained are introduced by \textit{Muntakibat al-aqādīn} (or \textit{Muntakibat al-aqādīn} (the former is given in the text, the latter is omitted). The preface of the original work is omitted. It consists of four sections: \textit{I.} (fol. 324v.) \textit{Fi al-tawhid} (in the commentary \textit{Fi al-tawhid} (section I); \textit{II.} (fol. 325r.) \textit{Fi al-aqādīn} of the Shi‘ah creed, which is called \textit{al-fusūl} (or \textit{al-fusūl} (the section). Each section comprises sundry dogmas (or \textit{al-fusūl} (the section). Each section comprises sundry dogmas (or \textit{al-fusūl} (the section). Each section comprises sundry dogmas (or \textit{al-fusūl} (the section).

XIII. Foll. 319-331. \textit{Kitāb ʿIshār al-mar'ūd} (i.e. \textit{Fi al-mu‘ād} (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.

XIV. Foll. 332-378. \textit{Kitāb ʿIshār al-mar'ūd} (i.e. \textit{Fi al-mu‘ād} (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.

\footnote{This treatise is not mentioned in the list of his works, \textit{Fi al-mu‘ād} (in the commentary the author displays a great deal of learning. He always speaks of himself in the third person.

\footnote{In a recent inscription it is erroneously ascribed to Isfahānī (cf. no. 406).}
begins: The first gloss is: تولى وريعة عامة في امر الدين (= fol. 323 in no. 409).

There follows immediately:

XVI. Foll. 388-389. رسول الله ﷺ حسنی الی شیعیANN's account of his disputation with a gentleman of Ḥalab, A.H. 951, by which the latter was converted to the Shi'ah creed.

begins: العمد لله ... وبعد هذین صورة بحيث وقع لهذا الفقیر الغَد. It comprises only that part of the debate which turned on fundamental questions, such as the superiority of the Imāms, the principles of the اجتهاد, etc., leaving the minor topics, which were discussed afterwards, when the opponent was already convinced.

XVII. Foll. 390-397v. كتاب الشوامی الامامة والسیقات الساطعة. A treatise on the Fundamental Dogmas, and on Piety, written, as appears from the end, by FAKHR AL-DIN b. Shaikh Ḥasan, at Mashhad.

begins: العمد لله ... بعد هذین صورة بحيث وقع لهذا الفقیر الغَد. It is divided into two "Orienta" (شرقی). The first, which is dogmatical, consists of an introduction (مطیع), of knowledge, and five شرائع; viz., I. (fol. 391) لِیامة الاحذّر المُلَّع, and مهیمة; II. (fol. 392) موثله; III. (ib. v.) من عهد الاحذّر; IV. (fol. 393) لِیامة الاحذّر; V. (fol. 395v.) من عهد الاحذّر. The second مشروض, which is parenetical (سیخة), comprises three من عمله واسعه علیه النقوی: viz., I. (fol. 396) من حقيقة النقوی واهلها; II. (ib.) من فضایلها وفضایلها; III. (ib. v.) من نظم بعض الدّرر. This treatise seems to be rather modern. The author, in his epilogue, places his work under the patronage of the Imām ʿAlī Riḍā. His name is given in the conclusion, which has apparently been modified by the
SCHOLASTIC THEOLOGY.

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There is added a laudation of the present treatise, by KHALÍ AL-DIN HA'RUTHÍ, written in a high-flown style. It is inscribed: نقل من نقل خط شيخنا الهالي رجح في تعرف الرائة البسطورة والحمد لله، and begins: 

There follows immediately:

XVIII. Foll. 397v.-403. (sic) رسالة الشيخ العرب (مجلس).

An account of three disputations (which the author, a Shi'ite, had with one Molla Harawi, on differences of the two sects. The name of the author is, as appears from the opening of the first meeting, MUHAMMAD, from the four sects, al-Ahsa, in Bahrain, and he is evidently identical with Muhammad b. 'Ali b. . . . Abu'l-jumhur, the author of XL. The present treatise seems to be the same as Cat. Mus. Brit. 403, xxxii.

Begins:

قال الشيخ حصل بين وبينغ الغرائ صفات VII. Foll. 404-439.

It appears that the meetings took place at Mashhad, where the author lived with Saiyid Muhsin, the same whom he mentions in the preface of XI., where he describes his journey to Mashhad, a.H. 878. The first and third meetings took place in the mansion of the said Saiyid, the second on the 10th Dhul-Qa'dah, in the Academy of Sultan Shahrúkh Mirzá. The altercation chiefly turned on the Imamate and the Chalifate, and concluded with the defeat of the opponent, who, as the author asserts, had at last almost made up his mind to become a Shi'ite.


It begins:

The author relates a vision, in which he learned from the Prophet and 'Abd Allah Muhammad b. Muhammad b. al-Nu'mán, commonly called MUFIĐ

(d. a.H. 413; cf. Tusi, p. 460), extracts from two works, viz., the written record of his lectures and disputations (مجلس), and his Aphorisms of Abu 'Abdallah Muhammad b. Muhammad b. al-Nu'mán, commonly called 

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The author relates a vision, in which he learned from the Prophet and 'Abd Allah Muhammad b. Muhammad b. al-Nu'mán, commonly called MUFIĐ

(d. a.H. 413; cf. Tusi, p. 460), extracts from two works, viz., the written record of his lectures and disputations (مجلس), and his Aphorisms of Abu 'Abdallah Muhammad b. Muhammad b. al-Nu'mán, commonly called
ARABIC MANUSCRIPTS.

XXI. Foll. 451-456. رسالة عروة النونى.
XXII. Foll. 456v.-458. رسالة نور البداية.
XXIII. Foll. 459-460. رسالة محمد أعظم شاه.
XXIV. Foll. 461-468. رسالة هداية عقيل.
Four Persian treatises.
XXV. Foll. 469-472. The Fundamental Articles of the Shi'ah Creed. Nothing is known about the author mentioned in the inscription.

Begin: الحمد لله ... أعلم أن هذا الكتاب يشتغل على مسائل تتعلق بعلم الأصول من التوحيد والمعدل والموهبة والماهرة ومعرفة اللهو والعقاب والأعمال والأعمال.

The subjects enumerated are treated of in six chapters, each of which is subdivided into sections (فصل).
The works contained in this volume are generally well written on good stout paper. The handwritings vary, but two prevail. Most of the texts have been collated; however, they are not first-rate as regards correctness. A detailed table of contents is to be found on one of the fly-leaves. It enumerates twenty-six works, the second of which is not in the present volume (see above). Fol. 291v. is ornamented.

PHILOSOPHY.

472.
82. Size 8½ in. by 4¾ in.; foll. 180. Twelve lines in a page.
A treatise on Natural Philosophy, ascribed to the sage Балинас (i.e. Apollonius of Tyana), who received it from Hermes Trismegistus. It was translated (into Syriac) by the priest Σάκθος (i.e. Zachaeus, متعنى 203, or متعنى 203 in this MS.), and is called كتاب كتاب العقل, or, originally, المجمع للأشياء. See De Sacy in Notices et Extraits des Manuscrits de la Biblioth. Nation. iv. 107 sqq.; cf. Cat. Lugd. iii. 166; Mus. Brit. 203; Upsal. 226; and Leclere in Journal Asiatique, 1869, p. 111 sqq.
This MS. does not contain the introduction of the translator. It begins: عونكيا يا رب تونبكوك هذا ما بدأ به الفلس المذ تراجع كتاب الفلس المذ بدى (لدى 2).
 Hermes in the present text is said to have translated the Greek and Roman languages, by the Khalif al-Mu'tasim. 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

خبيره Cf. Stewart's Catal. 121 sqq.
Preceded by an introduction by Muhammad b. Khalid, the geometer, giving an account of the alleged origin of the work, which is said to have been translated from the "Greek and Roman languages" (اليونانية والأربية), by order of the Khalif al-Mu'tasim. 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

1 The latter form of the name occurs in the epilogue.
Philosophy.

131


The preface is omitted. Begins: "في بيان بدء الحديث - like the Munich MS.

Well written in Nasta'liq. All rubries omitted.

[Biblioth. Leydeniana.]

475.

1420. Size 11 in. by 6½ in.; foll. 411. Thirty lines in a page.

This part comprises the first four fascicles of the work. It is divided into nine books: viz., 1. (fol. 3) without title (Isagoge); 2. (fol. 24v.) in the enunciations (προς ἐρμηνευτας); 3. (fol. 81v.) in Book I. μεταφύσεις (τοπικά); 4. (fol. 107) in Book II. νομικά; 5. (fol. 201) in the prima (τοπικά); 6. (fol. 336v.) in Book III. ψιχικά; 7. (fol. 355r.) in Book IV. καταλόγοι (τοπικά).


And amongst these oracles is the one addressed to the author: "أيما guide to these sciences from the author to the guide of the sciences. 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 introduction of Abu 'Ubaid (which is given at full length in Cat. Lugd., i.e.), transcribed from the original MS., where it had been added by Sharif b. 'Abd al-ลาٌف Hasani, A.H. 891; and an incomplete list of contents.

In an elegant binding of red leather, with gold ornaments.

[Tippu.]

474.

2770. Size 9½ in. by 6 in.; foll. 173. Twelve lines in a page.

The twenty-first of the treatises of the Ikhwân al-Safâ', on the dispute between the animals and man. It has been printed at Calcutta, 1812 and 1846, and

The following headings differ occasionally from the list of contents given on fol. 5.
ARABIC MANUSCRIPTS.

132

1796. Size 11½ in. by 6¼ in.; fol. 313. Thirty lines in a page.

الفن الطبيعة المنسوب إلى معلم الثالث الغ.

The second part of the preceding work, on Physics. The eight of this part are: 1. (fol. 94v.) في صناعة الطبيعة. the coin and the sasan. 2. (fol. 109v.) في النفع والانفعال (133) 3. (fol. 144v.) كتاب النفس. 4. (fol. 161v.) في الآثار الملوثة. 5. (fol. 214) في طيائع (222) في النبات (214) الديوان.

Like the preceding MS.; the colophon gives the same names of the transcriber (adding the surname不留 (sic), and of his employer. Dated Kashmir, Shâbân, 1150.

Foll. 24–31 are to be placed in the following order: 24, 27, 25, 26, 29, 30, 28, 31. Slightly injured by insects.

Bound in green leather, with gold ornaments. [Johnson.]

477.

1811. Size 11½ in. by 6¼ 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:—


Then follows the colophon of the original copy, which begins: ثم في الهندسة. This copy had been written by 'Abd al-kaiyum b. al-Husain b. 'Ali Farisi, A.H. 642.

2. (fol. 134–149) Arithmetic. Begins: في الطالب (sic) وهو أربع مقالات. Conclusion:

الفن الثاني عشر: من الرياضيات من كتاب الشفاء وهو في الموسوقي وقد حان لنا أن نختم الجزر الرياضي من الفلسفة بإبراد جومعم علم الموسوقي الغ.

Fol. 174v. contains an epilogue to this part by the aforesaid Saiyid 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 Maušil, A.H. 652.


This part concludes also (fol. 264) with an epilogue by Saiyid Muhammad. It was transcribed from a copy of A.H. 897. The aforesaid Muhammad Šâdîk finished it at Shâhjahânâbâd, on 2nd Rabi‘ I., 1154 في الطالب من النجوم المنجم بعد العقد الماضي من عالم الطالب من مرتبة من ثانى له في الوجود الغ. He concludes with a poem in praise of the work, beginning: 1

Each of the above parts has an ornament on its first page; the vacant leaves between them are ornamented with gold lines.

II. Foll. 266–286. The first part of the author’s abridgment of the preceding work, called the تجارة. This work has been printed at Rome, 1593, as an appendix to Iba Sinâ’s Kânûn. Cf. H. Kh. vi. 303. Begins: ثم كتاب هو الكتب وثوا إلى الكون تجمان.

Each of the above parts has an ornament on its first page; the vacant leaves between them are ornamented with gold lines.

Written in the same hand as the preceding, with gold borders.

In an elegant illuminated binding. This MS. and the two preceding are from Lakhnau. [Johnson.]
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, 76-83, 75, 85. Injured by insects.

This MS. was bought at Shâhjahânâbâd, by Muhammad Hâdi Husaini, a "servant" (مرید) of Aurangzib, for the use of his son Muhammad Ibrâhîm, A.H. 1089.

1867. Size 8½ in. by 5 in.; foll. 313. Twenty-three lines in a page.

A Commentary on Ibn Sînâ's...
This work is dedicated to a patron, who is styled
الجعفر الرفيق ربيب الدولة وشبح العلة قودة
الحکماً، وطبيباً سيد الآثار والفلا،
It is partly written
in refutation of the critics of Râzî, who is here called
النافذ الشارح
It begins:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

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 chapters
of the second part, on Physics. It begins:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

Carefully written in three hands. Of the eighth or
ninth century. Vols. II. and III. are revised throughout.
The following note is at the end of Vol. I.:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

Injured by insects.

The second part of the preceding Commentary, on
Physics and Metaphysics, begins:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

From this it would appear that this is the first part
of the commentary of كتب الابن محمد b. محمد رازی
or تختن (d. A.H. 766; see Cat. Bodl. ii. 354), which, on account of its purpose, to decide
the controversies of تخت and رازی, is often called
الاجامرات.

The following date is given at the end:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

This MS. belonged to IBRâHîM AL-ŠâH II. (Nauras).
Cat. 226, xxv.

520. Size 7½ in. by 3¼ in.; foll. 350. Nineteen
lines in a page.

The second part of the preceding Commentary, on
Physics and Metaphysics.

Begins:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

Neatly written, of the eleventh century. Foll. 160
and 165 should be transposed.

[482. 2283. Size 9 in. by 5½ in.; fol. 168. Fifteen
lines in a page.]

A Commentary (by تخت) on تخت’s Commentary to
the first part, or Logic, of Ibn Sînâ’s
الاجامرات.

The author is not named. His preface begins:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

The commentary commences:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

The following date is given at the end:
الله أحمد الله على حسب توقيته وإلهانه هداية طريقه
والله تعالى بتحقيقه ان الفات الشارح ان هذه
المعاني.

His statements do not agree with the preface of this
MS. The second part seems to be contained in Cat.
Lugd. iii. 322, no. ccxcclxv.

Plainly, but incorrectly written; of the twelfth
century.

Seal of NAṣRAT JANG.

[College of Fort William, 1825.]

483. 2105. Size 8½ in. by 6 in.; foll. 107. Twenty-
two lines in a page.

Glosses to تخت’s Commentary on the Physics of
الاجامرات, and to the corresponding portion of تختن’s
PHILOSOPHY.

135


These glosses are dedicated to the Šafawi Shāh Ismā'īl II. (sultan ibn sultan Abuʾl muẓaffar Shāh) (almuṣṭafar Shāh), who reigned from A.H. 983 to 985. Though, in the preface, Tūsī's commentary and sha'iḥ al-sirr, are spoken of in equal terms, the glosses refer only to the latter work, with the words (i.e. al-taḥākwāt ( قوله العلماء)).

In the preface allusion is made to the names of the author and the commentators, and their respective works, as follows:

In two parts; the first of which (foil. 1-59) contains the logic, and begins, without an introduction, as follows:

The conclusion begins as follows:

Carefully written, but almost without diacritical points, by d. A.H. 907. See 2 b. ʿAbd al-rāḥmān b. ʿAbdallah, a Mālikī divine. Dated Tuesday, 12th Rabī' II (?), 734. Revised.

A defect after fol. 15. The first few leaves are misplaced; they should stand thus: 1, 4, 3, 6, 5, 2, 7; and the last leaves should be placed in the following order: 168, 170, 169, 172, 171, 173, 174. Injured by insects, especially at the end.

[Johnson.]

485.

1477. Size 7 in. by 3½ in.; foll. 115. Seventeen lines in a page.

A Commentary (معمّر) on Shihāb al-dīn (Yahya b. Ḥabash) Suhrawardī’s (d. A.H. 587) Ḥikmat al-lub, by Jalāl al-dīn (Muḥammad b. Asʿad) Dāwwānī (d. A.H. 907 or 908). See for a full account of this work, Flügel, Hds. Wien, iii. 328 (where, however, the name of the commentator is incorrectly given). Cf. H. Kh. vi. 505; Cat. Bodl. i. 303; Flügel, Hds. Wien, ii. 606, Cat. Lugd. iii. 349, etc.

In two parts; the first of which (foil. 1-59) contains the logic, and begins, without an introduction, as follows:

This Ms. has the bāʿghūtī. See, however, Cat. Lugd. iii. 323.

1 In the latter it is, however, taken for Taḥtānī's commentary.

2 Erased.
in the text of this MS. as in Flügel, i.e., but on the margin is added the name of 'Aḍud al-din Abu Sa’îd Gurgan (the Timuride, d. A.H. 873) as a variant.1

Written in a not very clear Nasta’îk 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.

The introductory words are omitted. Begins: רַבַּה אֲנַעְמָה יְנוּ הַרְשָׁאָל, רַשָּׁאָל נְאֵבָה בְּנַחֲגָה הַבְּרוֹאָל
Well written. Imperfect at the end. Worm-eaten.

[College of Fort William, 1825.]

2350. Size 6\frac{1}{2} in. by 4 in.; foll. 11. Ten lines in a page.

The beginning of Shams al-din Muhammad b. Ashraf Ḥussaini Samarqandi’s (d. about A.H. 600) treatise on Dialectics, styled Ḥakib al-ḥejj. Cf. H. Kh. i. 207, and Fleischer, Cat. Lips. 351.

The introductory words are omitted. Begins: רָבַּה אֲנַעְמָה יְנוּ הַרְשָׁאָל, רַשָּׁאָל נְאֵבָה בְּנַחֲגָה הַבְּרוֹאָל
Well written. Imperfect at the end. Worm-eaten.

[College of Fort William, 1825.]

2260. Size 8\frac{3}{4} in. by 6 in.; foll. 78. Seventeen lines in a page.

Another copy of Maibudhî’s Commentary on the Hidayah.

It begins: מַמְחָצַה הָלְעֹט הָלְעֹת (sic).
Written in Shikastah, with marginal notes. Of the beginning of the twelfth century.

[College of Fort William, 1825.]

2246. Size 8\frac{1}{2} in. by 6 in.; foll. 78. 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: البدایة امرمن بدونه، وكل شيء يعود إليه. The author mentions in it that this is his first work. The first part of the Hidayah, on Logic, having become disused in his time, he excluded it from his present task. He also omitted those passages which had already been sufficiently explained by earlier commentators.

The two parts (قسم) of the Hidayah comprised in this commentary are subdivided into the following chapters (قسم): Part II. (فصل 5–71): 1. (fol. 5) فيما يعم الإنسان, in ten verses; 2. (fol. 36) في العنصريات (فصل 54), in eight verses; 3. (fol. 54) في اللفظيات, in six verses. — Part III. (فصل 72–104): 1. في العلم (فصل 87), in seven verses; 2. (fol. 97v) في الكلاًع (فصل 97v), in ten verses; 3. (fol. 97v) بسائر (فصل 104), in four verses. To this follows an appendix (فصل 104), in احوال النشأة الآخرة.

Well written in Nasta’îk, 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 Pâyandah.

Cat. 238, i.
490.
3064. Size 9½ in. by 5 in.; folio 203. From twenty-
three to twenty-five lines in a page.

Glosses on Maibudda’s Commentary, by Muḥammad
b. Al-Ḥasan Gāfīḥ, the physician. They were
composed A.H. 966, and dedicated to Husain Nizām
Shāh, of Ahmādābād. These glosses are probably
alluded to by H. Kh. vi. 475; cf. iii. 534. Extracts
from them are to be found on the margin of the Lakhnau
edition of Maibudda.1

The preface begins:
الجديد إلى البداية والنهائية

The author dates his work at the end as follows:
في أول الساعة الثالثة من اليوم الثامن من الأسوأ
ربيع من الشهر الخامس من السنة السادسة من العشر
السابع من السنة العاشرة من المجردة النبوية.
The date A.H. 966 is also expressed by the chronogram
حل شرح هداية (or rather Hadday)
Closely written in Nastālīk, approaching to Shikastah;
with the following colophon:
قد وضع النروج من نسيم
هذة الجاشية المتكررة النموذج بغاية النهاية
عمواناً عبر صاحب السماحة على شرح هداية الحكمة في وقت الأشراق
من اليوم السابع من الأسوأ الثاني من شهر الصفر سنة
الثانية وثلاثة من هجرة النبي صلى الله عليه وسلم وقد نقلت
هذة من الجاشية التي نقلت من نسماة (إلا بل درجة
واحدة).

This MS., which is on rather thin paper, has been
mended in several places. The first fifteen leaves have
been misplaced in consequence; they should stand
in the following order: 1, 7, 5, 4, 6, 2, 3, 8, 9, 14, 15,
10, 11, 12. Folio 202 should stand after 108.

Seal of H. Vansittart, A.H. 1194. Signature of Charles Coddam,
Calcutta, 1787.

491.
B 54. Size 8⅔ in. by 6 in.; folio 143. Fifteen
and seventeen lines in a page.

The concluding portion of the same Glosses.

Begins: تال (تال) أَلْغَصَّ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّчْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّصْ النَّck

1 Marked with (sic). Another MS. reads 

1 This title is wrong. It belongs to another work of the same
2 Author; see H. Kh. iii. 584.
3 Another MS. reads 

PHILOSOPHY.

Clearly written, the greater part in Nastālīk. The
colophon runs as follows:
تحبر هذا الكتاب النومي:
بريدة (نبريدة) في التاريخ ثلاثة عشر من شعبان
المنهف سنة 1149 من المجردة المباركة.

492.
B 168. Size 6¼ in. by 4½ in.; folio 48. Twenty-
one lines in a page.

Glosses on Maibudda’s Commentary, by Fakhr al-dīn
Muḥammad b. Husain Ḥasan (Astarābādī). See
H. Kh. vi. 475.

This is only the commencement of the work. The
preface begins: إلّا الله العالم الحكم.
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: حاشية فقير اسماء برشرح هديه حكمة.

Cf. Cat. 239, i. 7 (f).

493.
B 169. Size 8½ in. by 4½ in.; folio 77. At first
seventeen, afterwards as many as twenty-three
lines in a page.

Another Commentary on the Physics and Metaphysics
of Abhart’s البداية, by Muḥammad b. Mubārak Shāh
Bukhārī, commonly called Mināk; who probably lived
in the eighth century.

This is a commentary by نقلي...انول; making,
with the exception of the first passage (folio 2), only
allusions to the text. The author says in his preface,
after a simple Hmdalāh:

وقد فقد ساعي بعض
احتجالي أن أكتب للفقهين الطبيعى والأديبى من كتاب
البداية للمولى العلماء... شرحًا إلّى

1 This title is wrong. It belongs to another work of the same
2 Author; see H. Kh. iii. 584.
3 Another MS. reads 

احماس (sic). Another MS. reads 

18
ARABIC MANUSCRIPTS.

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 Ḥidayah, which was composed, according to H. Kh. vi. 473, by Ahmad b. Maḥmûd Harawi, commonly called Mawlânâzâdah. Cf. Cat. Lugd. iii. 364.

Another copy of this commentary, in the Bodleian Library (Catal. i., no. cxxi.), was written a. h. 810. The author, therefore, must have lived as early as the eighth century. He says in his preface:

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 ‘All b. Ḥājji Mir (?), ‘All b. Mas‘ūd, for his own use, a. h. 881. Numerous marginal notes. Defects after foll. 15, 18, and 22. The first folio is supplied by a modern hand.

495.

965. Size 6½ 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 Mawlânâzâdah’s Commentary on the Ḥidayah, 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 σημειώσεις συν τος συντάγματος. 1

Fol. 233. A short extract from the σημειώσεις συν τος συντάγματος. 2

Foll. 233-234. The relation of a vision of Abu Yazîd Bistâmî.

Begins:

The lower part of fol. 233 is destroyed.

Fol. 235. An extract from an unknown work, on cause and effect.

[Johnson.]

496.


A copious Commentary (مذكوّر) on the second and third parts of the Ḥidayah, compiled by (Mir) Sâdr al-Dîn Muḥammad b. Ibrâhîm Shîrzâl (d. a. h. 903). Cf. Stewart’s Catal. 117, ii. Part of this commentary, comprising the first five of the Physics, was printed in Oudh (?), a. h. 1262.

The preface, which is without interest, begins:

The copy was transcribed at Ḥaḍarâbâd (in Sindh), probably from the author’s own copy, by a native of Siwistân. 1 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 Ibn Sînâ, which are followed by some notes and Persian verses. Conclusion:

The last appears from a note on the title-page, which, however, is partly illegible.

1 Probably a commentary on Ḥazwînî’s "ṣūr al-nuwaṭî"; see H. Kh. iv. 283.
PHILOSOPHY.

1756. Size 8 in. by 5 in.; foll. 72. Five and nine lines in a page.


The first part of Kātibī's work consists of four مقالة; viz.: 1. في العلوم العامة (fol. 5); 2. في الاحكام في العقل والعمولا (fol. 57v.); 3. في الأحافير والأعراف (fol. 69); 4. في المباني والوجوه (fol. 130). The second part (comprises five مقالة) in احکام الجسد. 1. مقالة في مباحث الضرر (fol. 163); 2. في الاحکام الإثارة (fol. 190); 3. (fol. 224), without title, on the elements, etc.; 5. (fol. 261).

The greater part of this MS. (from fol. 76 to the end) is well written, by 'Abdallah b. Mūsā. Date, Saturday, 15th Shāba.n, 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 Sharīf. Fol. 3 ought to be placed after fol. 7. Injured by insects.

[Hastings.]

499.

2068. Size 9½ in. by 5 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 (مقالة) of Part I.

Written in various hands, of the tenth century. Long extracts from Saiyid Sharīf are on the margin. Foll. 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 inelegant Nastaldīk, with numerous extracts from Saiyid Sharīf on the margin.

It ends abruptly in the third مقالة of Part I. 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 I. . .\(^1\)

Cf. Stewart's Catal. 119.  

501.  
1712. Size 8½ in. by 5 in.; foll. 250. Nineteen lines in a page.  
Annotations on the preceding Commentary of Mirak, and on its حواطی, by Muḥammad Ḥāshim Ḥasan, a physician. They are entitled کشف الفیین عن شرح حکمة الفین.  
The long preface begins: حمد الله ان شاء الله مبتون منسوب العلماء وشرح بنفسل صدور الفناء. The author states in it that he compiled these annotations only for private use, not for publication. He made use of the glosses (التعليقات) of Masʿud Sharwani,\(^2\) while he usually took no notice of the popular glosses of اکمال الشراذی (probably Kutb al-dīn, see no. 498). The preface concludes with a long invocation of ʿAll.  
These annotations end with the first book (مقالة) of the حکمة الفین. The passages commented on are introduced by ْتوله قال or ْتوله.  
Well written. Coloured lines round the pages.  
Seals of Muḥammad Khīr Khān and Faid ʿAlī Khān (A.H. 1174).  

502.  
1620. Size 6¾ in. by 3½ in.; foll. 19. Thirteen lines in a page.  
The celebrated treatise on Logic by Najm al-dīnʿAli b. ʿOmar Ḥāṣlān Ḥāzwīnī (d. A.H. 675). It is entitled الرسالة الفشحیة, from its being dedicated to the Wazir Shams al-dīn Muḥammad Juwainī (d. A.H. 681). Cf. H. Kh. iv. 76; Cat. St. Petersb. 63; Cat. Lugd. iii. 369; and the edition of Dr. Sprenger (Bibl. Indica, First Appendix to the Dictionary of the Techn. Terms, etc.), Calcutta, 1854.

Well written, of the beginning of the twelfth century. The preface is omitted. Begins: ِ ْتوله وعلى مقتدمة ْتوله. A defect after fol. 17. Fol. 18 belongs to a Persian treatise on the same subject.  
Signature of ʿAbdullāh b. Muḥammad Mirak b. ʿAbd al-ḥāmid, and seal of Amāḥat-dīr Khān\(^1\) (A.H. 1131). This MS. was originally part of a larger volume.  

503.  
B 145. Size 7 in. by 4½ in.; foll. 133. Fifteen and twenty-five lines in a page.  
The Commentary of Kūṭb al-dīn Maḥmūd b. Muḥammad Rāzī Ṭahrānī (d. A.H. 766) on the Shamsiyah. This is a commentary by ْتوله and ْتوله. It is entitled حجر الفوائد المتنافقة في شرح الرسالة الفشحیة, but is often simply called ْتوله. The author dedicated it to Amir ʿĀḥmad Sharaf al-dīn.\(^2\) 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. (Lakhnau?).  
A valuable copy, dated 28th Rajab, 777. It was transcribed by Muḥammad b. ʿĀḥmad Muḥyī al-dīn, in the Madrasah of Amir Mūsā at Lārandah (لوبرده), the capital of Ḵᵛāram.  
Marginal notes.  
The first few leaves are wanting. Begins: ْتوله لا ينكر ْتوله عرْف.  
Foll. 125 and 126, inserted by a later hand, repeat the contents of the preceding fol., but with the full text of the Shamsiyah.  
There is added (foll. 130r.-132) ʿAlīr al-dīn Ṭahānī’s ِ ْتوله الساعوجی, (see no. 497), closely written in the same hand. Then follow various notes.  
Slightly injured by damp.  
Cat. 236, vi. 2.  

504.  
Another copy of the preceding Commentary.  
The preface begins: ْتوله إِن أَهْبِن دَرْرَ تَنْتَزِم بِنَبِيَّ ْتوله. Written by two hands, the first in Nastaʿlīq. The
latter portion (from fol. 83) was transcribed by 'Ata Allah b. Jamāl al-dīn Aḥmad, in Rabi‘ I., 1014. Numerous marginal notes in the earlier portion. The diagrams near the end of the work have not been filled in.

Seals of 'Ata Allah, Muṣṭafā Khan, and Muḥammad ʿĀdil 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.

[Hastings.]

506.
1068. 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.

[Johnson.]

507.

Glosses to Kūf al-dīn’s Commentary on the Shamsyāh, by Saʿīdī Sharīf Jurjānī (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 وثيقة العصر من يوم الخميس 20 من 8 سنة 1.88; and on the margin is written: قد وقع الثور من تحرير الجوامع من أول مبحث القضايا إلى هنا 8 عدد سنة 1.88.
Ornamented. Fol. 258 should be placed before 250.

508.
Another copy of the same Glosses.
Neatly written in Nastaʿlīq, 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 Nuṣrat 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 Nastaʿlīq. 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 Dāwānī.

[Johnson.]

510.
Another copy of the same Glosses, well written in Nastaʿlīq.

Colophon: 
كتبت ومائلاً نعم قد وقع الثور من كتابت
هذه نسخة شريفة الشرفية على شرح شمسيّة في تاریخ
يوم الأحد ربيع الثانى سنة 1.162
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.

الأمير الأول من حاشية السيد الشريف
على الشرح الشمسيّة

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 136. Size 7½ in. by 5 in.; foll. 71. Fourteen lines in a page.

An imperfect and damaged copy of the same Glosses.
Clearly written. Red lines round the pages. Notes.
The beginning is wanting. The first gloss is كتوص الأحراز. There are defects after foll. 6, 20, 22, 28, and 29.

513.
1492. Size 7½ in. by 4¾ in.; foll. 160. Mostly thirteen lines in a page.

The preceding Glosses of سأييذ شرف, introduced here by the words:

They are accompanied, on the margin, by two successive explanations:—

1. Foll. 1–121. The Glosses of 'بدل YaQ.ya 'Ali Fārisi,1 which extend over the first مقالة of the شمسيحة, and refer both to Saiyid Sharif's glosses and to the commentary of علی بن علی الدین.

The date runs as follows:

The author's preface is written on the title-page of this volume. It begins:

2. Foll. 121v.–160. The Glosses of خالیل b. معاویه b. رذائی (Karamāni) on the remaining part of the work, viz., المقدرات, or the לגיות, and זכרונות, as H. Kh. styles it (iv. 78 sq., where he gives an abstract of the preface). These glosses also refer both to those of Saiyid Sharif and to the commentary itself.

Very neatly written, of the eleventh century. Both the text and the margin are bordered with red lines.

[Johnson.]

1 So the author gives his name in the preface.

514.
B 147. Size 7 in. by 4¾ in.; foll. 65. At first from nineteen to twenty-two, latterly sixteen lines in a page.

The Glosses of 'بدل before mentioned, written in شیسته and ناستلیع, of the tenth century.

Cat. 236, vi. 1.

515.
2313. Size 9½ in. by 5 in.; foll. 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 یکیذار خان (A.H. 1179) and نصرت یانگ.

[College of Fort William.]

516.
1709. Size 7¼ in. by 4¾ in.; foll. 156. Mostly eighteen lines in a page.

Annotations to the Glosses of سأييذ شرف, by مولا (کارا) دا’دن, a pupil of تفتازانی. See H. Kh. iv. 77.1

These annotations extend only over the first مقالة of the شمسيحة. They begin:

These carelessly written in ناستلیع. Dated Friday, 1st Dhu’l-حیدیل, 1044. The name of the copyist is erased.

Foll. 50–55 should be placed between foll. 1 and 2.

Seal of نصرت یانگ (A.H. 1175).

[Tippe.]

517.
438. Size 9½ in. by 5 in.; foll. 197. Fifteen lines in a page.

Another copy of the Annotations of مولا دا’دن, written in the same hand as no. 515.

Seals of یکیذار خان (A.H. 1179) and نصرت یانگ.

[Tippe.]

1 Compare, however, Catal. St. Petersb., p. 66, xcii.
518.

B 152. Size 8½ in. by 4¾ in.; foll. 108. Twenty-one lines in a page.

Notes to the earlier portion of the above Glosses of Saiyid Sharif, by 'Abd al-Ḥakim b. Shams al-dīn Šīrāzkūrī (d. soon after A.H. 1060). These notes have been printed at Dehli, 1870.

The preface begins: توله هكذا وجدنا الله أن كذا مركب
من كتابة هذا النسخة الشريفة طريق النسبي بعinion الملك الجيد على عبد النعيم خاكي بنى
سنة 1085.

Injured by damp, and worm-eaten at the beginning.

519.

B 158. Size 8½ in. by 5½ in.; foll. 80. Twenty-one lines in a page.

Another copy of the Notes of Šīrāzkūrī, more complete than the preceding, but imperfect at the end. Written in Shikastah, by different hands.

The first fol. is missing. Begins: شالجهان يدشاد
صاحب القرآن الثاني. A defect after fol. 73.

Erroneously inscribed (fol. 29)
حاشية حضام بر: شاة; cf. Cat. 236, v. 3.

520.

B 144. Size 8½ in. by 5¾ in.; foll. 190. Seventeen lines in a page.

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 foll. 24, 71 (both slight), 103, 110 (considerable), 126 (slight), 142 (large), and 158. The first complete note begins:

(Toe) وبعثة أخرى.

Plainly written. Date, about A.H. 1100. Injured by insects in some places.

521.

B 223a. Size 7 in. by 4¼ in.; foll. 30. Twenty-one lines in a page.

The concluding portion of other Glosses on Ḳūth al-dīn's Commentary on the Shamsiyāh. It appears from the quotations on the margin of the Lakhnau edition of this commentary that the author of these Glosses is Ḳīšām al-dīn (Ibrāhīm b. Ṭāribshāh Isfārā'īnī, d. A.H. 943). Cf. H. Kh. iv. 78.

Imperfect at the beginning. The first entire gloss is:

توله هكذا البيان:...

Written in a small Nasta'īlīk hand, mostly without diacritical points. Colophon: هذا آخرما وفأنا بصوره في هذه الأوراق من نفس النسخة. وقد وقع الفراق من كتابة هذه النسخة الشريفة طريق النسبي بعinion الملك الجيد على عبد النعيم خاكي بنى
سنة 1085.

Injured by damp, and worm-eaten at the beginning.

522.

B 165. Size 8½ in. by 5½ in.; foll. 10. About twenty lines in a page.

A Commentary on the beginning of an Explanation of the Shamsiyāh by Qālū and Fālū. This commentary is ascribed in the colophon to Saiyid Sharīf Jurjānī (d. A.H. 816). The author of the explanation is not named. He quotes Ḳūth 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 Shamsiyāh.

Begins: الجعفر للغنى التفياذ. . . . وبعد هذه
تحفة مرجاة إلى كل طالب كل ذماد، كانت حفة النمل إلى
حصرة سليمان.

This copy was transcribed by 'Ali b. Ḥājjī Mir (?)

Seal and signature of Muḥammad ʿĀdil Shāh.

523.


A Commentary on the first part, or Logic, of Sirāj al-dīn Abū'l-thānā Maḥmūd b. Abu Bakr Urmaṭī's
The text and commentary are distinguished by 

The earlier portion of this MS. is written in an inelegant small Nasta'liq, and the remainder (from fol. 58) in a neat Nashi, mostly without critical points. At the end we find the following date: 'Alî Allah, and Mahtmäd 'Adil Shâh.

Cat. 226, xvi. 4 (d. A.H. 682); 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 Logic, on the apprehensions, and the former is fully given in the earlier

The work begins:

The single glosses are not introduced by a date, as usual, but the text to which they refer is marked with red lines.

Neatly written, by Takî al-din al-ussâl, 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 foll. are filled with various notes and tracts, viz.:

a. An arithmetical rule, which begins: { بسط الشرکات.}

b. A short tract by Jurjâni on the definition of articles of the Creed, beginning: { شريعة العصرية الشرعية قدس سر.}

c. (fol. 173) A list of the "seventy and odd" articles of the Creed, beginning: { ذكر الشعب النبى والسبعين: صولة الانتهاذ.}

d. Another tract on the Creed. At the end the signature of 'Alî b. Mahtmâd Gilânî.

Bij. Libr., A.H. 1025. Seal of Ibrahim Nauras (Alî 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 Mir Zâhid, A.H. 994.

Glosses on the preceding Commentary of Kûtb al-din, by Saiyîd Shârîf Jurjâni (d. A.H. 816). See H. Kh. 1

Here follows the whole of Urmawi's preface.
PHILOSOPHY.

527.
1730. Size 8\(\frac{3}{4}\) in. by 5\(\frac{3}{4}\) in.; fol. 135. From twenty to twenty-five lines in a page.

The same Glosses, inelegantly written, with marginal notes.

528.
B 210. Size 7\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\) in.; fol. 101. Twenty-one lines in a page.


Begins:

قوله القياس الودائع أى القياس الذي بمعنى الما: الكثير السائل الغَلْب:

The last note is:

قوله كما توعد كثيرون الغَلْب:

Irregularly written in Nasta'liq. According to a note on the title-page (which begins من تُنُبَّ من كتب الجراح), 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 Shâh, at the beginning of the tenth century.

Bij. Libr., A.H. 1026, from Shâh Nawâz Khan.
Cat. 236, i.

529.
B 211. Size 9 in. by 5\(\frac{3}{4}\) in.; fol. 67. From eighteen to twenty-two lines in a page.


Begins:

(توله) أي المجهولات التصديقية نسر:

التصديقات بالمجهولات التصديقية.

This MS. ends with fol. 8r.; the back of this fol. is left blank and marked with حافظ صديق; the remainder, however, is missing. Written in Nasta'liq of varying size. Additional notes by the author on the margin.
Cat. 237, xiv.

530.
1054. Size 9\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; fol. 44. Twenty-five lines in a page.

Other Notes on the Glosses of Saiyid Sharif.

The author is not named. He quotes Bāwardi (who wrote notes on the same glosses; see Cat. Lugd. iii. 373), Dawwâni, etc.

Begins:

العَلَّامُ سَيْدَيِ الْفَيَاضِ الْوَدَاهِب

Plainly written, with additional notes by the author, and others marked with حافظ, on the margin. Worm-eaten.

[Gaikwar.]

531.
B 160c. Size 8\(\frac{3}{4}\) in. by 5 in.; fol. 8. From nineteen to twenty-nine lines in a page.

Hašíma Mîrzažâjan Br. Tā'ziyeh Mubâla`at.

The commencement of Glosses on the second part of Kutb al-dīn's Commentary on his own Encyclopedia of the Sciences, ascribed to Mîrza Jân (d. A.H. 994).

Begins:

توله (توله) أي المجهولات التصديقية نسر:

التصديقات بالمجهولات التصديقية.

This MS. ends with fol. 8r.; the back of this fol. is left blank and marked with بیاض صوره; 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.; fol. 171. Twenty-nine lines in a page.

'Ubâdallâh b. Mas'ūd b. Tā'zi al-Shârî'ah's Commentary on his own Encyclopedia of the Sciences.

Cf. no. 529.
Philosophical and Natural Sciences, called تعديل العلوم. Cf. H. Kh. ii. 315.

The preface begins: التصوير والتصديق. Cf. H. 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: المحمد لله الذي جعل مدينته العلم عليها باهبا، متعبعا جنابها. The author says subsequently: واحترس في هذا العلم بريءا بديعة... ثم انزل إلى سائر العلوم العقلية... وسمى هذا القسم بتعديل الميزان (العلوم). ثم لما تم تعديل الميزان... شرحه شرحًا كافشا مشكلاته الج. The main text is given in full. It begins: والمحمد لله الذي حل بالكلام عقال عقائلا العقول.

This volume comprises the first three parts of the work.

I. Foll. 61v.-129. Logics. Concludes: فرغ من تحصيل النمذة من تعديل العلوم في مباحث الميزان نار الفهم نما منتصب (sic) تعديل الكلام.

II. Foll. 129.-217. Metaphysics. Begins: المحمد لله رب العابدين... هذا شرح النمذة. المئاني من كتب تعديل العلوم وهو علم الكلام شرحه مؤلف الممثل الل. 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 Nastaliq. Has the following colophon: إن كتاب بيربخ ليست هذه بشم محرم: سنه مجزر يظهر وكذلك وشاذاه از دست خط نصر أحمد على درمجم دار الطبري بيض قلمي شديد. 533.

B 143. Size 9⅛ in. by 5⅜ in.; foll. 31. Nineteen lines in a page.

The Glosses of Muhammad Zaidi b. Muhammad Aslam Harawi (commonly called Mir Zaidi, a contemporary of Aurangzib) on Kufh al-din Razi's (Muhammad b. Muhammad Tahtani, d. a.h. 766) treatise on Apprehension and Affirmation. Cf. H. Kh. ii. 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: المحمد لله الذي فتورة البالالة وحمى الساطعة. Written in Shikastah, with marginal glosses, which are partly derived from the author. The colophon runs as follows: هذه الرسالة المسمية بحاشية مير راهمد. معاليه على الرسالة المسمية برشالة الصور والتصديق للعلامة مشهور بين المصارق والمغاري على نفي وظيفته عزتٌ الله عرف شاه داد فورجى. Of the beginning of the twelfth century.

Two extracts from the author's glosses on the شرح لباب الممثلي الموقف (see no. 451) are written on the title-page.


The first part of Sa'd al-din Mas'ud b. 'Omar Taftazani's (d. a.h. 792) تدبير 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 (Suhrawardy's) كتب الممارض والممارحات, and from other works. Foll. 23 and 26 should be transposed.

This copy was made for Afjal al-din Ja'far Husaini Astarabadi, apparently near the end of the eleventh century. It became subsequently the property of Kadi 'Abd al-nabi b. 'Abd al-rasul (a.h. 1130).


Another copy of the same text, with numerous glosses in the earlier portion.
PHILOSOPHY.

Very well written. Dated 28th Jum. II. 1 Defects after foll. 3 and 20. The latter portion is injured by damp.

Cat. 236, iii. 1.

536.

1866. Size 9 1/2 in. by 5 in.; foll. 23. Seven lines in a page.

The same work, well written in Nasta'liq.

537.

1177. Size 8 in. by 5 in.; foll. 55. Three lines in a page.

The same work, well written and ornamented. Foll. 26–37 should be placed after fol. 19.

538.

1052. Size 7 in. by 5 in.; foll. 55. Three lines in a page.

A copious Commentary on the first part of the Tahdhib, by Muḥyī al-dīn Muḥammad b. Sulaimān Kāfīyī (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 Aumer, Hids. Münch., p. 304, no. 673, 2.

This is a commentary by al-Nāṣir b. Ismā'īl, at Shirāz, about A.H. 1000. Additions by the author, and other notes, are on the margin.

Bij. Libr., A.H. 1026, from the Nawwāb (Shāh Nawāz Khaṇ).

539.

B 140. Size 7 1/2 in. by 4 1/2 in.; foll. 32. Seventeen lines in a page.

Another Commentary (by Aḥmad) on the first part of the Tahdhib, by Jalāl al-dīn Muḥammad b. As'ād Dawwānī (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 Lakhnau?) A.H. 1264.

Very neatly written in Nasta'liq, by Muḥammad Riḍa b. Ismā'īl, at Shirāz, about A.H. 1000. Additions by the author, and other notes, are on the margin.

540.

1370. Size 7 7/8 in. by 4 in.; foll. 66. Twelve lines in a page.

Another copy of the preceding Commentary.

Beautifully written in Nasta'liq. Ornamented and gilt. Marginal notes. Slightly injured by damp.

541.

1201. Size 9 in. by 5 in.; foll. 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 Faid Allah, for Saiyid Muḥibb Allah.

542.

2202. Size 9 1/2 in. by 5 1/2 in.; foll. 50. Fifteen lines in a page.

The same work, written in Shikastah, of the twelfth century.

The following note regarding the author is on the title-page:

This MS. was the property of Muḥammad Abūl-Faḍl Kuṭb al-dīn ... Nahrwālī Ḥanafī.

[Gaikwar.]

1 The year is omitted.
148 ARABIC MANUSCRIPTS.

543.
B 160A. Size 8\(\frac{3}{4}\) in. by 5\(\frac{3}{4}\) in.; foll. 71. Twenty-six lines in a page.

Glosses on Daowdâl’s Commentary on the Tahdîh. The author is Mir Abrû’l-Fatâh Sa’îdî (d. about A.H. 950). See H. Kh. ii. 480, and Cat. St. Petersb., p. 69, xciv. 2.

Begins:  

The first gloss is:  

This MS. terminates abruptly, though a formal conclusion has been added to it, running as follows:  

Neatly written in Nastâ, towards the end of the eleventh century, 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 foll. 15–17 is in a state of confusion. There are slight defects after foll. 2 and 44.

The epilogue, to which H. Kh. alludes, begins here:  

Written chiefly in a clear Nâshî, towards the end of the tenth century, 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 foll. 15–17 is in a state of confusion. There are slight defects after foll. 2 and 44.

The epilogue, to which H. Kh. alludes, begins here:

This MS. terminates abruptly, though a formal conclusion has been added to it, running as follows:

Neatly written in Nastâ, towards the end of the eleventh century. Injured by insects.

This MS. was once in the possession of Baha’ al-din b. Muhammad Laithi Jaza’iri. Cat. 236, iii. 2, or 4.

544.
B 171. Size 9\(\frac{3}{4}\) in. by 5\(\frac{3}{4}\) in.; foll. 32. From twenty-two to twenty-four lines in a page.

Other Glosses on Daowdâl’s Commentary on the Tahdîh, by Mîr Zâhid (Muhammad Zâhid b. Muhammad Aslam Harawi, who flourished under Aurangzîb). Part of this work has been printed at Lakhnau, A.H. 1264.

It begins:

1 The text of the following passage is rather incorrect.

2 On the title-page we find the date, 5th Rabi‘ I., 988, which apparently refers to the completion of this copy.

545.
B 141. Size 8\(\frac{3}{4}\) in. by 5 in.; foll. 85. Seventeen lines in a page.

Glosses on Daowdâl’s Commentary, by Molla ‘Abbâl Allah Yazdi. These glosses are not mentioned by H. Kh., but they are often quoted on the margin of the Lakhnau edition of the commentary, under the name of Izâdî.

The text of the following passage is rather incorrect.

The title-page has the following inscription:

Written chiefly in a clear Nâshî, towards the end of the tenth century, 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 foll. 15–17 is in a state of confusion. There are slight defects after foll. 2 and 44.

The epilogue, to which H. Kh. alludes, begins here:

This MS. terminates abruptly, though a formal conclusion has been added to it, running as follows:

Neatly written in Nastâ, towards the end of the eleventh century. Injured by insects.

This MS. was once in the possession of Baha’ al-din b. Muhammad Laithi Jaza’iri. Cat. 236, iii. 2, or 4.

546.
B 138. Size 7\(\frac{3}{4}\) in. by 5\(\frac{3}{4}\) in.; foll. 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 Shikastâ. Much injured by insects.

547.
B 142. Size 6\(\frac{3}{4}\) in. by 4 in.; foll. 94. Fifteen lines in a page.

Another Commentary (by ‘Abbâl Allah Yazdi) on Taftâzânî’s Commentary on the Tahdîh, by Najm al-din ‘Abbâl Allah b. Shihâb al-dîn,
who appears to be identical with the preceding author. He completed his work on 27th Dhu'l-ka'bah, 967. See H. Kh. ii. 481, and Cat. St. Petersb., p. 69, xciv. 3. This commentary was printed at Calcutta, a.h. 1243.

The author's conclusion runs as follows:

Clearly written, in narrow columns. The text of the Tahdhib, and some notes, are added on the margin of the earlier portion. Date, a.h. 1005 (I.C. ~). The name of Khan Jahan and Nuurat Jang. Cf. Stewart's Catal., p. 119, xiv. [Tippu.]

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. [Gaikwar.]

552.

B 137. Size 8½ in. by 6 in.; foll. 126. Twenty-three lines in a page.

A diffuse Commentary (معلجل) on the first part of the Logic of the Tahdhib (التصورات). The name of the author is not given. He quotes Yazdi. Begins: الله إفتتح ملمسا (sic) بالاسمية بالأحمد

Inscribed شرح غاة التهذيب. Cf. Cat. 237, xvi. [Gaikwar.]

553.

1468. Size 5½ in. by 3½ in.; foll. 90. Thirteen lines in a page.

شرح ضابطة التهذيب منطق. A series of explanations of that section of the Tahdhib which begins: وضرورة شوارع الزريعة ( = fol. 20 in no. 534). These explanations are either special treatises, or only extracts from scholia on the Tahdhib.

I. Foll. 1-5. The Glosses of Mir Ab'l-Fath (see no. 543).

II. Foll. 6-11. The Commentary of Molla 'Abdallah Yazdi (see no. 547).

ARABIC MANUSCRIPTS.

554.

1351. Size 8½ in. by 5 in.; foll. 65. Seventeen lines in a page.

قائ رحمه الله تعالى، وضابتة... إلى:

This MS. has no name, destroyed by insects.

The treatise of Jurjâni commences: 

The whole passage commented on.

I. Foll. 22–36. The Commentary of Shâh Fârîd

العادب الباقية في شرح "العادب السرفي"، a Commentary by ABD

AL-BÂRÎ b. Ghaith al-islâm Šâddîk, on the treatise on


The author of this commentary was a pupil of Mahmûd Farûkî,1 of whom he speaks in the following terms (foll. 3):

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

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الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

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and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

مولانا السعد (sic) الجوينوري دولا والفاروقي مجددا

الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.

The preface begins: 

سجاحناك يا جميل دلما: 

and the epilogue runs as follows:

ناطمة منها عن جناب النفس السفينة التي ليس 

كملتها أحد في الهند والحسد بل في الثوران والإيران... 

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الله تعالى ظله النليل الخ 

He composed his commentary for the use of students, in Ramaḍān, 1060.
555.

B 180. Size 8½ in. by 5 in.; fol. 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 Maḥmūd are omitted in the text, and added subsequently in a marginal note (منه).

It has also a different epilogue, which runs as follows:

From this it would appear that the present copy represents a later edition of the work. The author states in a marginal note that the commentary mentioned also in the epilogue of the preceding no., is the work of `Abd al-rashīd Jaunfūrī—النها مولانا ... عبد الرشيد الجونفورى مدد الله ظله.

Written in Shīkastānah, with marginal additions by the author (منه).

The last few pages (fol. 46v.–48) are filled with the following texts.


2. An “appendix” (خاتم) on certain principles of commenting and glossing. Begins: اعلم أن المشارك والمحشث أذا زاد على الأصل. This appendix is derived from Shaikh `Alīm Allāh, a native of قرية أنبئيتي.

3. (fol. 47) A Persian tract, inscribed to Shaikh Arslān Dimishkī.

4. (fol. 48) A short mystical treatise, ascribed to Shaikh Arslān Dimishkī.


These four pieces are written in Nastālīḵ, across the pages.

Various extracts from philosophical works are written on the title-page.


Another copy of `Abd al-Bārī’s آداب الباتية, agreeing with the preceding MS.

Written in Nastālīḵ, by Najaf ‘Ali, at Aurangābād, in Rabi‘ II., 1091, or twenty-third year of Aurangzīb. Foll. 36–38 are to be placed after fol. 30.

There follow, written by the same hand:—

1. (fol. 82–84v.) The same tracts as nos. 1 and 2 of the preceding MS.

2. (fol. 84v.–93) A logical treatise, by Maḥmūd b. Ni‘mat Allāh Būkharī, the same as no. 559.

Begins: جدا للحكم ... وبعد هذئه فداء كتات تتورب إصاراهجاب النفخ (القيم) والبيان وتشجع انثاره multid on الأداء.

It is imperfect at the end. The latter portion of it is written across the pages.

[Johnson.]

557.

700. Size 8½ in. by 4½ in.; fol. 110. Thirteen lines in a page.

I. Foll. 2–5. The same tracts by `Abd al-Dīn Īsī, and `Alīm Allāh, as in the two preceding nos. Written in Nastālīḵ.


III. Foll. 13–110. `Abd al-Bārī’s Commentary on the preceding treatise, with the epilogue of no. 554. Written in the same hand as I.


[Tippu.]

558.

B 179. Size 8½ in. by 5 in.; fol. 29. Fourteen lines in a page.

Another Commentary on آداب الباتية (معزوج).

It is styled in the conclusion the الشرح المسحى بالرشيدية, and is evidently that of `Abd al-rashīd Jaunfūrī,
of which mention is made in ʿAbd al-bālī’s epilogue (see above). Cf. Bibl. Sprenger. 1799.

Begins: ʾAllāhu ʾl-ʾlāhī, ʾl-lāhī ʾl-ʾlāhī, ʾl-lāhī ʾl-ʾlāhī. سببًا انها انها انها انها النظام انها

Written in Shikastah, about A.H. 1100.

559.

B 224. Size 7½ in. by 5 in.; foll. 11. Twenty-three lines in a page.

A treatise on Logical Subtleties, by ʿAbdullāh b. ʿAbd al-Baḥrī, the same as no. 556, 2. The author frequently refers to Saiyid Sharīf.

The present text is rather incorrect. It begins at the top of the first page, without a ʾBasmalah, as follows:


559.

B 224. Size 7½ in. by 5 in.; foll. 11. Twenty-three lines in a page.

A treatise on Logical Subtleties, by ʿAbdullāh b. ʿAbd al-Baḥrī, the same as no. 556, 2. The author frequently refers to Saiyid Sharīf.

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The present text is rather incorrect. It begins at the top of the first page, without a ʾBasmalah, as follows:

The first is the *auscultatio physic*, seu "Hands of Allah." It consists of two books (مَنْطِقَة وَاخْتِلاْف), the first of which treats of the elements, and the second (fol. 18v.) of the accidents, in the lower margin of fol. 1, which is wrongly described here as the fourth chapter of the first is mistakenly placed after 76, and foll. 82 and 83 should be transposed.

Some words from the preface are explained in *Persian*, on the upper margin of fol. 1r. Fol. 79 should be placed after 76, and foll. 82 and 83 should be transposed. II. Folls. 103-129. A treatise by the same author, on the First Matter, رَسَالَة اثْنَاث البَيْلَى.

*Beginning:*

The second and third (fol. 18v.) of the accidents, the third described here as the fourth chapter of the first) begins the following colophon:

Such is the beginning.

These two pieces are written alternately in two hands, Nasta'lik and Shikastah; difficult to read. The second has the following postscript: هذه رسالة مضبوطة... المسمى بالمحمود الجونيري... وكبسا عزل الله حنفية ابن بين جماه الله حنفية الدولة برض الله مرده... حين تزارة كتابهم الأعظم في الحكومة اليبرانية المسمى بالشمس البارزة على جمعة الاستود العوالي... الشعيب كمال الدين السهالي... بإعانة بعض احیاء الخلاصيين اعنى محمد مسعود رسابادي (ت. 1576) قد وصل بالاستخدام في يوم الجمعه من سنة عشر من الربيع الأول في مقدم فتحية سنة 329 أُوْجْرَة النبوية.

Revised and emended. Slightly injured by insects.

Seal of Hāfiz Rahmat Khan (A.H. 1169).

562.

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:

The third word has been subsequently altered into مَرَجَع, i.e. مَرَجَعَة. 2

The next words are illegible.

1 The name is destroyed.
565.
B 154. Size 10 in. by 5¼ in.; foll. 42. Generally nine lines in a page.
Another copy of the *Sullam*.
Written in Nasta'lik and Shikastah, with numerous notes. The first leaf is wanting. Begins:
قوله التصديقات السلمية من شرح قاضي مبارك
على سلم
The second and concluding part of the same Commentary.

566.
B 155. Size 8½ in. by 6 in.; foll. 47. Eleven lines in a page.
The same work, plainly written, on European paper.

567.
1575. Size 9½ in. by 5 in.; foll. 141. Nineteen lines in a page.
A Commentary on the *Sullam*, by *Munir Muhammad Da'im Adham Faruki*.
The first part of it has been printed at Lakhnau, A.H. 1265.
The preface commences:
ستحبح الله أنائنا أحمد
The commentary begins:
لله من سحبح
Well written. Dated A.H. 1182. [Hastings.]

568.
2069. Size 9½ in. by 6 in.; foll. 201. Fifteen and sixteen lines in a page.
Another copy of the same Commentary.
Written in Nasta'lik. Many additions by the author on the margin. Of the twelfth century.
Seal of Nuqrat Jang. [Tipper.]

569.
B 181 B. Size 9 in. by 6 in.; foll. 46. Nineteen lines in a page.
Begins: قوله التصديقات السلمية من شرح قاضي مبارك
على سلم
The second and concluding part of the same Commentary.

570.
B 55. Size 10½ in. by 5¼ in.; foll. 28. Nineteen lines in a page.
A fragment of the same Commentary, written in Shikastah, of the twelfth century.
It contains the beginning of the work, complete to fol. 22. Foll. 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 5¼ in.; foll. 82. Thirty lines in a page.
Another Commentary (مميز) on the *Sullam*, by *Muhammad 'Azim ibn Qayyim*.
الله الكوفومي مولدا الفاروقين والملاذين ونفايا
The preface begins: ستبحب
The commentary commences: (sic)
مضجع خفائر الله
مضجع خفائر الله هو منصوب على المفعولية.
Plainly 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.]

1 This word is written in red, and the following words are indistinctly written, without diacritical points.

Another Commentary (معزوج) on the Sullam, by Muhammad 'Ali Mubarakli Muhammad Jaunfuri, who entitled it مراج الفهم في شرح سلم العلم.

The preface begins: الله محمد جميع تجلياته والمثل، and the commentary: فاعلم أن المصل بعد ما تبع بالبسملة افتحها، and in the next page, بطرقときは الاختصار والشرح اصله صحيح، تسبحها الله. Added to this:

a. Foll. 213–14. A short tract on the definition of الكلي الطبيعي، by Molla 'Abd al-Allāh Jaunfuri (see no. 554). It begins: فاعلم أن العقلاء احتلفوا في أن الكلي الطبيعي الع، and is followed immediately by two other notices, the first of which begins: وأعلم أنه اللفت لنعتب بين السيد صدر الدين محمد الخدوم جلال الدين رحمه الله تعالى في أن اللواجح حقيقية ام لا، and the second: وأعلم أن المقيد على وجيهين: b. Foll. 214r–215. A short treatise, also on the الكلي الطبيعي، by Molla باموجرسي (؟).

c. Foll. 215. An argument against the infinitude (الإنتاهية) of the world, derived from Mīnāl Jān, and two other extracts.

Written in several Nasta’liq and Shikastah hands, of about A.H. 1100. Some marginal notes.

[Quite similar to the above, with a few differences.


بديع اليسار


Ill written, with numerous notes. Somewhat injured, the leaves having stuck together.

[From another page, probably Hastings.]


A concise treatise on Logic, by an unknown author. It is called the الشمّة (في الميزان)، or more commonly، خاصت ميزان. It was printed at Lakhnau; cf. Bibl. Sprenger. 1781.

Begins: حامدًا الله وصلبًا وسلامًا على رسله . . . .

Written in a large character, with vowel-points. Numerous glosses. Of the eleventh century. The first leaf has been restored by a later hand.

[From another page, probably Gaikwar.]

2164. 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.

[From another page, probably College of Fort William, 1825.]

577. 545. Size 7 in. by 4½ in.; foll. 82. Fifteen and thirteen lines in a page.

الجزء الأول من الميزاني شرح الشمّة في علم الميزان

A Commentary (معزوج) on the preceding treatise, by

1. From Toolumb (Toolumba) in the Panjab, according to a note in the Lakhnau edition.
ARABIC MANUSCRIPTS.

ALÀ AL-DÎN MANGULÎ. It appears from this MS., that the author wrote this commentary at Asawül (i.e. Ahmadabad in Gujarát), and dedicated it to Muḥammad Unnar Khan, who was probably a son of Jâm Fath Khan b. Sikandar, ruler of Sind (A.H. 812-827).1 If so, the treatise in question would be comparatively ancient.

The preface begins: "The author of this Commentary wrote at Asawül, (i.e. Ahmadabad) in Gujarat, and dedicated it to Muhammad Unnar Khan, who was probably a son of Jam Fatih Khan b. Sikandar, ruler of Sindh (A.H. 812-827)." If so, the treatise in question would be comparatively ancient.

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PHILOSOPHY.

157

The author speaks of the origin and subject of this work as follows (fol. 173v.):

The beginning of a treatise on the connexion between the Infinite and the finite, or God and the world, by Ibn Sinâ. Terminates abruptly before the end of the first folio.

Written in a close and indistinct Nasta'lik, approaching to Shikastah. Terminates abruptly before the end of the first folio.

Fol. 1, 111-165. A theosophic work, by the same author, styled in the colophon كتب التقوى, "the treatise of the first." It begins without a preface: "The treatise of the first, of the second, of the third, of the fourth..."

In a gloss, taken from the Sahih, ترعة, pl. "door," is said to mean a "door" or "walk" (in Arabic).
ARABIC MANUSCRIPTS.

It is said in an additional note of the author that this part (فصل) is to the following what the Isagoge is to the other parts of Logic. It contains detached paragraphs with the heading of تصميم، the first of which begins: تصميم العلم الأعلى هو حكمة ما فوق الطبيعة وعلم الأوان العقلية والمنافرات النذرية الحكيم. This part concludes (folios 119 and 120). It contains detached calculations and calculations of astronomical calculations. The second part (فصل) contains chieflyvr., and treats of the origin of all existence in God. The third part (folio 124v.) contains the complete work, or not. The fourth (folio 135) is inscribed in an incorrect copy, which begins: ارتباط النافذة في تحقيق الحكيم. The copyist gives his name as مهدي الله. The fourth part begins: ارتباط النافذة في تحقيق الحكيم. The words of the inscription are partly corrupted. This part concludes (folio 119) and the beginning of the fourth part. Written in Shikastah, mostly across the pages. The headings are 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 مهدي الله's رسالة الاقتباس, ill written in a small hand.


Begins: أعلمنا أن الحكيم تطلق على معبّنات أحمدها: الحكيم بمعنى الفتن الحكيم. Conclusion: تبعث الرسالة الاقتباس في تحقيق الحكيم: من مصنفات مهدي الله. (sic)

VI. Fol. 181v.–185, 193, 194, 186, 187. A treatise on time, evidently by the same author.

Begins: ارتباط الله. أعلمنا أن النهاة مداها: ثم الناس من نفسي وجوده ملائكة فيها وذنها أر. Imperfect at the end. Terminates in the fourth discussion.

VII. Fol. 188–192, and, probably, 196 and 195r. Glosses by بكر داغد, on a passage of an unknown philosophical work, concerning the simple bodies.

Begins: أنباتك يا من أحكمتنا بدلنا حكمة... أما بعد فنقول العيد العقل... محمد باتر المدعو بغير العقلاني (sic) أن هذه كلمات الدنيا زرعة ومجلة أر. The first gloss begins: (قوله) "المقدمة الأولى أن الاتصال النافذ للجسم المفرد بطلت تأليه من الإجزأ التي لا تجري ذائي لها أوه الجسد المفرد. He quotes the: المحاكمات (of Tahtâni), and Mirzâ Jân's glosses on them, but the work commented on here is not Ibn Sinâ's: الأشارات.

Imperfect after fol. 192. Fol. 196 and 195r., which are stray leaves, probably belong to the same work. The first words of both are effaced. The latter has a conclusion, which would agree with the above beginning. It runs as follows: تم في مجلس واحد... قليل من قول التذمار في الآخره (sic) وهذه رساله. (sic

1 A blank. 2 See nos. 482 and 483. 3 The following words are effaced.
VIII. Foll. 195v. and 197. A fragment of Muḥammad b. Asʿad Siddiqi’s (Dawwání, d. a.H. 907 or 908) Commentary (ムサリム) on Naṣr al-din Ṭufal’s treatise on the immaterial and self-existing intellect, inscribed:

الرسالة التي اختيرت ، أن العواطف نصير الملأ والدين

محمد بن الحسن الطبث رضي الله عليه ، فان الشا رو المعنى المسمى بالعقل الكل (الكل) . Cf. II. Kh. iii. 387, and Cat. Mus. Brit. 458, xx. and xxi.

The beginning of fol. 197 is effaced.


Begins:

الله بعث الشكور الحص آبئي البهار ان مسيلة

The author, who belongs to the purely philosophic school, refutes the scholastic doctrine on indivisible atoms.

This treatise ends abruptly with fol. 110r.

Written in Nāṣṭalḵ, approaching to Shikastah.

582.

98. Size 7 in. by 43 in.; foll. 68. Five and seven lines in a page.

I. Foll. 1-19r. Athīr al-dīn adharī’s (d. a.H. 663) (أَيْبَاَيَوُغْي) (see no. 497).

II. Foll. 19v.-50. The logical treatise (مِبَانِيَالمَنْطِق) (see no. 578).

Transcribed in Dhu’l-biḥjāḥ, 1210, in the camp (در مَقَام كَتِب) at Fathgār.

III. Foll. 51-68. Tāṣāfānī’s (d. a.H. 792) (تَذِيب) (see no. 534).

Copied a.H. 1212, also in the camp at Fathgār.

Written in a good Nāṣṭalḵ hand, with a few notes.

583.

B 170. Size 81 in. by 58 in.; foll. 72. Mostly nineteen lines in a page.

I. Foll. 1-24. The beginning of Matrūdhi’s (مَثْرَذِي’s) ( самый) (see no. 487).

Plainly written, with marginal notes. Stained, and injured on the margin.

II. Foll. 25-72. A fragment of Mirān’s (مِرَان) حکمہ (see no. 498).

It begins soon after the commencement of the work, with the words

الشَّدَة والصُّعْب

Well written. The margin covered with glosses, and in better preservation than that of I.

584.


I. Foll. 1-71. Sāyyid Sharīf’s Glosses on Kūtb al-dīn’s Commentary on the Shamsiyah (see no. 507).

The latter portion wanting. Eight leaves missing after fol. 31.

II. Foll. 72-151. Mirān’s Commentary on the Ḥiddiyah (see no. 493).

The first leaf missing. Begins:

وتعصر عالمًا .

Both pieces are boldly written, by Yūsuf b. Muḥammad b. Yūsuf Zauzanī. The second is dated 4th Safar, 825. Foll. 110 sqq. are worm-eaten, but the text is not injured.

585.

B 162, 454, 173, 163. Size 91 in. by 6 in.; foll. 22. Nineteen and twenty lines in a page.

I. Foll. 1-10:

a. (foll. 1-5.) A treatise on the subdivision of knowledge, by Sāyyid Sharīf Juma’īn. It is termed in the colophon (الرسالة الشريعة الفقه قَدِسَ سَرْحٌ فِي تَقْسِيمِ الْعَلَم) (الرسالة الشريعة الفقه قَدِسَ سَرْحٌ فِي تَقْسِيمِ الْعَلَم) (see no. 497).

Begins:

الله يَعْلَم الْإِلَهَا وَالْأَصْحَاب اِرْبِعَة

After having explained the four ways in which knowledge has been divided by the different schools, the author proceeds to say (fol. 4):

أَذَ أَمْلِتُ هذَا فَنْحُولُ تَقْسِيمِ الْعَلَمِ رَحْمَةُ اللَّهِ لَا يَجُوعُ

This is a gloss on the beginning of the introduction (مَقْدِمة) of the Shamsiyah, which nearly agrees with the latter portion of his gloss on the words of Kūtb al-dīn’s commentary (p. 17) of the Calcutta edition, cf. no. 507). The colophon
Bears the double date, 15th Dhu'l-ka'dah, 932, and Jum. 1.

b. (Fol. 5v.-10.) Glosses on Kutb al-din's Commentary, and on Jurjâni's Glosses on the aforesaid passage of the Shamsiyâh.


The author is perhaps Muhammad Hanâfî Tabrîzî (cf. H. Kh. i. 210 and 211).


The colophon runs as follows:...al-rasâla al-sînîfîya al-tâkhrîfîya al-sharîfîya al-tâkhrîfîya wa-ta'mam al-mustâlîk fi 'awadîÎ sharh butûd tâlî. The author, accordingly, seems to be the aforesaid Hanâfî.

III. Foll. 15-17. Glosses on the passage of Jurjâni, immediately following the preceding one, probably by the same author.


Various marginal notes. Two leaves missing after fol. 6. Fol. 55 mutilated.


It begins here, with the omission of the introductory words, as follows: Qâl al-ma'âlis al-ma'dîn al-hanîfîn al-'aumâma al-takhthiq qâl al-mashrâq (sic).

Written by the second hand of the preceding piece, but more plainly. Dated Dhu'l-ka'dah, 831.

III. Foll. 102v.-139. Glosses on the second part (mâhâfîth al-tarîqîth) of Kutb al-din's Commentary on the Shamsiyâh (sic). The author is not mentioned.


This piece is written, as is also the remainder of this volume, in the same style as the second part of I. Dated Samârkhân, Sha'bân, 818 (sic). Some notes.
IV. Foll. 140–141. Some Glosses on a dialectic treatise, beginning: تولى فیلَوح بابا رمان مفص كلامه، ابن هذا موضوع على مقدمتين احديهما أن الكلمة لا شكل انها موضوعة للسبة إلى ام معين.

V. Fol. 142. A short treatise on the three grades of existence. It is inscribed by a different hand: رساله تقسيم الموجودات (مراحل الموجودات). According to the beginning, it seems to be identical with the treatise mentioned by H. Kh. iii. 452, under رسالة في الموجود، and also with Cat. Lugd. iii. 376, MDLXV., though the latter is ascribed to Molla Lutfi.

VI. Foll. 142v.-143. Another treatise on existence, inscribed by the later hand: رساله في تحرير المدرشن . Begins: الحكم لله المتعال من وليل ميزانان الشرير في تآرجح شريان المباركة المعمودية العتالية سنة 1018 في بلدة الخفظة السرقوذ، على يد اتحار العباد محمد صادق ابن ملا صاغ الفناني اللهم الله.

II. Foll. 8–64. Dawânî's Commentary on the 8(see no. 539), without the preface. Written in a hurried Nasta'liq, by Shâhjahânábâd. The first two pages have ornaments in gold and blue, and the others are written within blue lines.

[VII. Foll. 143v.-146. Kutb al-dîn’s مآخذ the same as that described in Aumer, Hôss. Münch. 308, no. 6, and Cat. Lugd. iii. 377. Cf. H. Kh. iii. 433.

The colophon gives the name of the copyist as above, and the date, Shabban, 828.

VIII. Foll. 146v.–155. A treatise on fenced propositions, author unknown. It is inscribed by the later hand: رساله في تحقيق مقصورات.

Begins: المحمد لله مفس الجود، ومديع نظام في تحقيق مقصورات (الخليفة)، والثاني (fol. 152) في تحقيق مقصورات الشرطية.

The colophon gives the name of the copyist as above, and the date, 6th Ramaḍân, 828.

IX. Foll. 155v.–157. The treatise, the same as that described in Aumer, Hôss. Münch. 308, no. 6. The author appears to be Saiyid Sharîf Jâmî.

Written in a more legible style. Dated A.H. 831. The book is injured by damp.
III. Foll. 71–86. Ahmad b. Sulaiman’s Commentary on the passage گابا، from the ُدُحُبُبُ، the same as no. 553, viii.


IV. Foll. 87–95. Another Commentary on the same passage, identical with no. 553, vii., ascribed here to جمّود الحسن.

It is followed immediately (foll. 95–97) by the Glosses of مَطْح بن الأفغاني on the same passage (see no. 543).

Well written. Injured by insects. [Gaikwar.]

589.

2716. Size 8½ in. by 6 in.; foll. 84. Fifteen and seventeen lines in a page.

I. Foll. 1–60. Molla ‘Abdallah’s Commentary on the ُدُحُبُبُ (see no. 547).

Well written in نَسْطَلْك. The text of the ُدُحُبُبُ added on the upper margin. Notes.

II. Foll. 61–84. مَطْح بن الأفغاني’s (see no. 563). Neatly written in نَسْطَلْك.

[Bibliotheca Leydeniana.]

590.


I. Foll. 1–110. A Persian Commentary (مَظَوج) on ُدُحُبُبُ’s    (see no. 534).

Begins:    در لغت ومبسته:    تمت الرسالة الموسومة بشرح الفارسي التدريب:    گابا، من شهر هجری الجارم سنة 570 هـ    Well written in نَسْطَلْك.

II. Foll. 113–159. Glosses on the Commentary of ُدُحُبُبُ’s مَطْح بن الأفغاني (Sharwani, who flourished in the ninth century) on ُدُحُبُبُ’s (d. about A.H. 600) treatise on Dialectics (see no. 486). Cf. Aumer, Hdes. Münch. 298. The author of these glosses is not ascertained.

1 So in the preface,  علی جمّود الحسن.

The preface begins:    السَّمِّلَتُ لَلْمَغْيِسُ الْوَجْدُ. The author says subsequently:    وَبَعِدَ هِذَا رِسَالَتِهِ مِنْ خَوَاتِرِ    خَيْرَاتَ وَشَرِيْحَةُ الرِّسَالَةِ، فِيما بِهِمْ فِي    الأَدَابَ لِلْفَلَاقِ . . . . مَوالِيَتَهَا سَعِيَةُ الْمَلَأِ وَالْمَتَّى،    آدَمُ تَعَمَّدَهُ اللَّهُ بِفَنَّانِهِ . . . . حَلَفَهَا عِلْمُ اسْتَغْفَالَ    جَمِيعَ مِنَ الْذَّكَرِ، بِاسْتِكْشَافِهِ عَنْ الْأَعْجَامِ.

He dedicates his work to جلّ الْدِّيْن مَاجُمُّدُ. Clearly written. The colophon runs as follows:

تَمَتْ الْجَمْهُورِ الْمَسْعُوْيَةُ عَلَى يِدَ الْأَعْدَ، وَقَسُومَة:    على التَّأَذِّبِ، وَلِلنَّفْسِ، وَتَصْرُّفَةٍ،    النَّاسِ، (سِي)، فِي يَوْمٍ، الْأَنْثِيَّ يَوْمٍ، شَرِيْحُ وَرَيْحُ    الأَوْلِيَّةِ اثْنَيَّةٌ، وَثَلَاثِيَّةٌ، وَتَصْرُّفَةٍ.

The author of this treatise is not named. There are additional notes of his on the margin, marked with    مَسْحُ الْحَمْرَةِ.

The author of this treatise is not named. The colophon runs as follows:

The author of this treatise is not named. The colophon runs as follows:

Partly injured by insects.

Signature of Chas. Boddam, Calcutta, May 1st, 1787.

591.

B1v. Size 9½ in. by 6 in.; foll. 56. 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 رَأْبَل, in his آدَمُ الرَّفَعِ.

2 A blank.
APPENDIX.

PHILOSOPHY AND THEOLOGY MIXED.

592.
B 217. Size 9\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; fol. 67. Twenty-nine and twenty-seven lines in a page.
I. Foll. 1-36. Taťaši's شرح العقائد السنية (see no. 385).
Written by two hands. The margin covered with notes. Worm-eaten.

Fol. 37. Some prayers and notes in Arabic and Persian.

In very bad condition. Worm-eaten. The paper dark-brown and crumbling.

593.
B 222. Size 7\(\frac{1}{2}\) 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 (Ḥābib Allāh Shīrāzī, d. a.h. 994) to Mirāk's Commentary on the حکمات العصى (see no. 498), as well as to Sāyiḍ Shārīf's Glosses to this commentary. See II. Kh. iii. 103.

a. Foll. 1-55. The first portion, comprising the greater part of the first مقالة; imperfect at the end.

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 foll. 63, 71, 72, and 73.
Begins: الوجود لسانته إلى الشيء.
The text of foll. 64-69 is in a state of confusion.

II. Foll. 82-121. A fragment of the Glosses of Mirāk Jān on Dawwānī's الاجتهاد القديمة (see no. 421).
Begins with مقالة المدّية. Some additions by the author on the margin. A defect after fol. 83.
Written in three small Nastā'liq hands.
Cat. 226, xvi. 1.

594.
2310. Size 8 in. by 4\(\frac{3}{4}\) in.; fol. 108. Seventeen and nineteen lines in a page.
I. Foll. 1-81. Glosses to the beginning of Dawwānī's الاجتهاد القديمة. The author appears to be a younger contemporary of Dawwānī, and of Mir Șadr al-dīn (السيد السيد), to whose second Ḥāshiyah he makes frequent reference.

Imperfect at the end. The right corner of fol. 1, with the first words of the text, is torn away. Begins:

... سيد الخطّافي س الشريف لما رأى أن المعادر في الخطّ.

II. Foll. 82-108. The first portion of Mirāk's شرح حکمت العصى, ending in the fourth of the first مقالة. Marginal notes.
Written in a minute but clear Nastā'liq. Much injured by insects and by damp.
Both pieces bear the seal of 'Abd al-rahmān b. Muḥammad Akram, dated A.H. 1101 and A.H. 1120 respectively.

[College of Fort William, 1825.]

595.
1289. Size 10\(\frac{3}{4}\) in. by 6\(\frac{1}{2}\) in.; fol. 193. Twenty-one and twenty-five lines in a page.
I. Foll. 1-24. Glosses on Ḥṣafāhī's مطالب الاظنار (see no. 427), the same as those described in Flügel, Hdr. Wien, ii. 609. The author is Sāyiḍ Shārīf Jurbānī. Cf. II. Kh. iv. 168.
The last gloss is: قوله لا تعليقة الجذورية البالغة.
Clearly written in Nastā'liq.

II. Foll. 25-193. Jurbānī's Glosses on Kutb al-dīn's Commentary on the مطالب الاظنار, the same as no. 525.
Carelessly written. Dated 7th Dhul-hijjah, 872. The last foll. are emended.

[ Hastings.]
596.

B 209. Size 8½ in. by 5 in.; foll. 103. Twenty-one lines in a page.

I. Foll. 1-81. Annotations to Jurján’s Glosses on Kúb al-dín’s Commentary on the معلقات الأنوار (see no. 523). It appears from the more modern inscription, حاشية عبد الحكيم, and from the dedication of the work to Shahjahan, that the author is ‘Abd al-lútkim b. Shams al-dín Srílktér (d. soon after a.H. 1060).

The preface, which is written on the title-page, begins: 

The first annotation is (fol. lv.):

The copy was left unfinished.

II. Foll. 82-103. A fragment of Glosses on Jawwán’s Commentary on the (see no. 455). These glosses were also written by Srílktér. Extracts from them are to be found on the margin of no. 466.

Begins: 

Defects after foll. 90, 91, and 101. Foll. 102 and 103 give the conclusion of the work.

Written in Nasta’liq.

597.

B 396. Size 10 in. by 6 in.; foll. 156. Twenty-eight lines in a page.


Begins, after the Jámdlalah: 

There are seventy-three “stations,” a list of which is given on the title-page. The second is inscribed موضع الغرب, the third موضع الغرب, the fourth موضع الكبير, etc.

1 So in this MS. (Nafari). The name is differently spelt, viz., النيفاري in Cat. Bodl., l.c., and Al-Nafáñ (Nifáñ) in H Kh. Regarding the latter form, see Lib. as-Sójútí de nom. rel., ed. Veth, p. 142, and Yákút iv. 362.

SUFISM AND ETHICS.

598.

B 93. Size 9½ in. by 5½ in.; foll. 278. Nineteen lines in a page.

An imperfect copy of Abu'l-Kásím ‘Abd al-karím b. Házvíz Kùshíání’s (d. a.H. 465) celebrated treatise

Clearly written. Transcribed by Zain b. ‘Abdalláh Muñábil, from a correct copy, which had been taken from that of the author, and had passed through the hands of several learned Shaikhs. Dated Sunday, 14th Jun. I., 1087.

There follows a short treatise by ZaráU (Ahmad Búrnúj, d. a.H. 899), which had been added in the original copy by Sálím, one of the Shaikhs aforesaid. It bears chiefly on the meaning of the word

Begins:

To this is added an extract from Ibn ‘Arabi’s inscribed من باب الإشراط في التدبر للشيخ الأكبر من المشاهد. It begins:

Worm-eaten towards the end.

1 See H. Kh. v. 552.
SUFISM AND ETHICS

This work is dedicated to Ghiyāth al-dīn Muḥammad, the son of the great Rashīd al-dīn, and Wazīr of Abu Saʿīd, the Īkhnānī (d. A.H. 736).

Well written, of the tenth century. Two leaves are wanting at the beginning; the first words are: "بسم الله الرحمن الرحيم". Single leaves are missing after fol. 6, 11, 60, 138, 264, and at the end. Fol. 27, 59, 60, and 107 are injured by fire.

599.

B 411. Size 7½ in. by 4 in.; foll. 81. Twelve lines in a page.


This MS. is slightly imperfect both at the beginning and end. The first words are: "بسم الله الرحمن الرحيم" (from the preface).

Plainly written in different hands, with numerous extracts from Kāshānī’s commentary on the margin.

Wrongly inscribed.

600.

B 399. Size 10 in. by 6 in.; foll. 110. Twenty-eight lines in a page.


Begins: "بسم الله الرحمن الرحيم" (from the preface).

The original copy had been written by ʿAlīmd b. Muḥammad b. Muḥammad Schirāzī, in ʿAṣfār, 738, and collated with the author’s own copy. The present copy, which was transcribed by a sailor (رجل سماوی), 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, Zāin b. ʿAbdallāh Muḥaibīl. Cat. 225, ix.

601.

B 399A. Size 7½ in. by 5½ in.; foll. 20. About thirty lines in a page.

كتاب شرح منازل السائرین الهیام الشیخ

This work is evidently the author’s own copy, and as it is written
in the same hand as no. 679, the author appears to be 'Alawi b. 'Abdallah, who flourished in the earlier part of the twelfth century.

He says in his preface:

The text and commentary are marked with (' and ) 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. (= fol. 19 of the preceding no.). There is a defect after fol. 18.

The first part (of the Hikā) of Abu Hāmid Muhammad b. Muhammad Grażdalí's (d. A.H. 505) celebrated work on Ethics, احیاء علوم الدين. See II. Kh. i. 180 sqq.; Hitzig in Zeitschr. d. Deutsch. morgenl. Ges. vii. 172 sqq.; Gosche in Abh. 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.

The second part (of the Hikā) of the same work. Twenty-seven lines in a page.

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.

The third part (of the same work).

Written like the first part (no. 602). Some corrections on the margin. The first fol. injured.

The fourth part (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.

The first part (of the Hikā) of the Iḥyā, consisting of two separate volumes. The first, which concludes (fol. 163) with Book viii., كتاب آدنم تلاوة القرآن, is written in a clear steady hand, though without any vowel-points, of the ninth century. Only foll. 1-58 have been supplied at a modern date.

The second volume, which begins (fol. 164v.) with كتاب الأذكار والدعاء, 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 Husaini.

The first part (of the same work).


[College of Fort William.]
608.
749. Size 11 1/2 in. by 7 in.; foll. 439. Thirty-three lines in a page.

The first half, or the first two parts (रुह), of the Ḥyād, 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.

This MS. comprises only the commentary on the second part. It begins: 

रुह नाम तकत ताहाब 
अलक्लमा क्यारा हो दुबाह़ जादा अ अलम के बद जादा

Well written. The upper part of the last fol. is torn away.

Inscribed: यहाँ कलम कताल दूर ओभ गह; 

611.
B 228. Size 7 1/2 in. by 6 1/2 in.; foll. 40. Fifteen lines in a page.

A treatise on Mystical Theology, by Ghazālī. See regarding it, Ḥ. Kh. v. 558; Cat. Boll. ii. 567; Gosche in Abh. d. K. Akad. Berlin, 1858, p. 263.
Inelegantly written, with vowel-points, rather incorrect. It was revised by 'Abd al-rahmân b. al-'Aidarîs Husainî, on 1st Rabi‘ I., 1013, and it was collated subsequently with the original copy 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:

Signature of 'Abd al-rahmân b. al-'Aidarîs Husainî on the title-page.

614.

B 393A. Size 8¾ in. by 6 in.; foll. 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.


The Arabic version of Ghaïzâlî’s Advice to Kings. See Cat. Bodl. ii. 99, and H. Kh. vi. 352 sq. According to the latter, the work is entitled The name of the translator is not known. The Persian original, which was dedicated to the Saljûq Sultân Muhammad b. Malikshâh, is lost.

Written in a large hand, with vowel-points. The greater part of the text is accompanied by a Javanese translation, written in the Arabic character.

The rest of the volume contains tracts in Javanese, written in the Arabic character.

616.

1365. Size 7½ in. by 5 in.; foll. 94. Fifteen lines in a page.

The author says subsequently:

The last word is only added in the earlier instances.
B 117. Size 9 in. by 5 in.; foll. 347. Twenty-three lines in a page.

Another copy of the preceding work.

Plainly written. The colophon begins as follows (fol. 347r.): "This passage gives a fair outline of the contents of the work."
170 ARABIC MANUSCRIPTS.

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 جلسه، 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 Naṣīr al-daulah Nur al Jang. [Tippu.]

621.
2243. Size 12 in. by 7¼ 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 'Abd al-Ḥamid Khān Mīyānah, son of Nawwāb 'Abd al-nabi Khān, by Saiyid Muḥammad b. Muḥammad Riḍa Bahārī, at Sidhaut (L.:..)

Date, Tuesday, 23rd Dhu'l-Qi'ājah, 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 Ṣūfism, by 'Abd al-Ḥādir 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 وَقُلْ عَلَّمِي. The essays are introduced by the words وقال رَبِّنِي.

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. خلائل الفتاوى و مصباح الجنان و غناء الجنان, he compiled the present work from more than seventy books, by order of a prince named Bur-hān al-dīn—منطق، مع급 و سبب و صفة مما صنف في أعلا معلم الدين، و عنان مرام الدين، وذلك لغزارة كتب العالي مصول مولانا و سبنا صدر العالم، إكرم بن آدم، برهان الملة و الدين، سينف الإسلام والملصقون، ولد الملوك و السلاطين إل.

And a list of the fifty chapters of the work is inserted after the preface. They treat of faith, religious duties, ethics and Ṣūfism, and also of death and the resurrection, of the Prophet, the Koran, and the Traditions, 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 (مواضع ونكات وإشارات وحكايات).

At the end (fol. 287) the author gives an alphabetical list of the books which he used in compiling his work. They are: 2

1. الاحفاق، by Naṣīr al-dīn Abū'l-Ḵāsim b. Yāсуf;
2. Ghazzālī’s الأصالة، by Abūl-Ḥasan b. 'Alī Mu'addib;
3. الدرب الروحانية، by al-Ḥusain b. al-Ṣafī Sākhānī;
4. الإتقان، by Kādī Abūl-Ṣafī Muḥammad .. Marwazi;
5. الإتقان، by Abu Bakr .. Samarkandi;
6. الإتقان، by Abu'l-Kāsim .. Nisābūrī;
7. الإتقان، by Abu Nṣr .. Ḥadḍādī;
8. ترتيب المذكرات، by Abu'l-Lāith Samarkandi;
9. البستان، by Abūl-Lāith Samarkandi;

1 This MS. has خلامات الصفات.
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.

171

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:

سَمِّيْتٌ خَيْلِ الْعَلَّامٍ, نُظَمًا عَقَدَ خَالِئَةٍ
بِعَمَّاءُ مَسْتَصَدَرًا وَمَا مَثَّلَ مَتَّاعَ الْفَتْحَ.

In the following verses he praises a prince of Samarkand, apparently the same whom he mentioned in the preface. His name was Ibrahim (الابراهیم).

There is added a general Lisah of the author for the present work.


Cat. 230, iii.

624.


Another copy of the preceding work.
Well written by 'Abd al-Ra'ūmān, son of Shaikh  
Naẓar Muḥammad. Emendations, and some  
extracts from other works, are on the margin.  
The concluding verses are incomplete.  
The first two fol. are supplied by a later hand.  
Fol. 296 and 297 should be transposed.  

625.

B 90. Size 9½ in. by 5½ in.; foll. 232. Twenty­  
one and twenty-three lines in a page.

A system of Sūfism, by Shihāb al-dīn Abū Ḥāfīẓ  
Omar b. Muḥammad Suḥrāwārdī (d. a.h. 632).  
See Kh. iv. 275 sq., and Flügel, Hāds. Wien, iii. 329 sqq.  
Plainly written. Dated Rabī' II., 1077.  
Emended. The beginning in a different hand.  
A defect after fol. 148. Worm-eaten at the end.

At the end is the signature of Sa'iyyād Zain b.  
Abdallah Mūṣābīl, who also wrote the above title.  
It is followed by some statements regarding  
the author of this work. He was born in  
Rajah, 539, went to Baghdad a.h. 555, adopted  
the ascetic life a.h. 556, and died on Wednesday,  
1st Mūṭarrām, 632.

Cat. 230 (Vaz), ii.

626.

437. Size 9½ in. by 6 in.; foll. 254. Seventeen  
lines in a page.

Another copy of the preceding work, well written in  
Nāṣīl.  
Seal of Anwar al-dīn Khān, dated a.h. 1145.  

627.

B 91. Size 9 in. by 4½ in.; foll. 253. Seventeen  
lines in a page.

An imperfect copy of the same work, plainly written  
by Fāṭḥ Muḥammad. Dated 14th Dhu'l-hijjah, sixth  
year of Muḥammad Shāh (=a.h. 1136).

The same work, from chapter 276 to chapter 557.

Written, like the preceding MS., by Zain b. 'Abdallah Mukābil. Dated Bijāpūr (بیجیپور), Monday, 10th Rabī' I., 1097. Revised. On foll. 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.


الأجزاء العاشرة من الفتوحات الملكية من

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 Jum. I., 1076, and the remainder was completed on 10th Dhu'l-Ḥijjah, 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.


The second volume of الفتوحات الملكية, from chapter 74 (باب الرابع والسبعين في النوبة) to chapter 360. Ends with the inscription of chapter 361: منزل الاشتراك.

Plainly written, of the twelfth century. Coloured lines round the pages. Injured by insects. [Hastings.]


The first portion of the same work, slightly imperfect at the commencement, and incomplete at the end.

Begins: مقدم: وندر علم الولی. Ends in the middle of chapter 49. Clearly written, on European paper, of the middle of the twelfth century.

634. B 393n. Size 8½ in. by 6½ in.; foll. 64. Seventeen lines in a page.

الفتوحات الملكية, written like the preceding.

It begins with chapter 53, and ends in the middle of chapter 65. A defect after fol. 56.

635. B 393c, 381. Size 8 in. by 5½ in.; foll. 341. Seventeen lines in a page.

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.

Inperfect at the beginning. The first words are: زَدَدُ

Ends: في الدنيا (sic) كتاب الفتوحات الملكية. Dated Thursday, 13th Jum. II., 1144.

II. Foll. 80r.-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. 87r.-352. A separate volume, comprising from chapter 276 to part of chapter 337. Ends abruptly. Single leaves are missing after foll. 208 and 214.


Ill 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 ملجمات المعلومة, containing from chapter 351 to chapter 383.

Imperfect at the beginning. The first words are: مسالة مقامات العارفين. 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 foll. 297. It would appear that this copy was transcribed from n. 630.

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: MANAZIL AL-ulum. 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.

The first words are: باب التاسع والستون في معرفة إسرار الطوة. Plainly written, of the twelfth century.

640.
B 459. Size 7½ 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. 49–56. The end of chapter 168 and the commencement of chapter 169.

Plainly written, of the twelfth century.

The second fragment is erroneously inscribed رسالة مقامات 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: إننا نزلنا.

II. Foll. 256–265. 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 ‘Arabi’s mystic work, نصوص الحكم, with a Persian Commentary on the margin. See H. Kh. iv. 424, Flügel, Hidss. Wien, iii. 333 sqq., etc.

Begins: قال الشيخ الإمام العالم الرشيد الفرد
السقوقين مجموعا العلة الإله.
SUPISAM 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 Nastā‘lik, with all the vowel-points added in red ink, and the commentary in Shikastah.

[Johnson.]

647.


Well written, the beginning in a different hand from the rest. Marginal notes. The colophon runs as follows:

Defects after foll. 178, 184, and 262.

There precede (foll. 1-3r.) the concluding portion of a mystic treatise by Ḥūn ‘Arānī. It contains a table, which is much like that described in Flügel, Hiss. Wien, iii. 357 sq. The author says in conclusion:

Then follows the chronogram, referring to the subsequent death of the boy, a.H. 881:

Cf. Von Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dschami (Wien, 1840), p. 32 (d. 8).

Cat. 231, vi. 2.

648.


Another Commentary (mu‘azzam) on the Nastā‘lik, slightly imperfect at the beginning. The author not ascertained.

Defects after foll. 178, 184, and 262.

There precede (foll. 1-3r.) the concluding portion of a mystic treatise by Ḥūn ‘Arānī. It contains a table, which is much like that described in Flügel, Hiss. Wien, iii. 357 sq. The author says in conclusion:

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. 222–24) is filled with a miscellaneous collection of charms, mystic and moral aphorisms, and a Ghazal by ‘Arūl R, which begins:

ای در درون جام جوان از توبی خیر

There is also added, by a different hand, a Persian poem by Shāh ‘Abd al-Rahmān of Jaunpur:

The author speaks of his predecessors in the following terms:

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 Muḥammad Kuli Kūb Shāh, dated a.h. 1012.


An anonymous Commentary (مزموج) on the introductory part of the Fufūq. It is dedicated to Nawwāb Anwar al-dīn Khān (of the Carnatic, who died a.h. 1162).

Begins:

The commencement of another Commentary (مزموج) on the Fufūq, by an unknown author. It begins without a preface, and even without a Basmalah, as follows:

The text of the Fufūq is not always distinguished. A defect after fol. 10. The margin is injured by insects.

653.

676. Size 8½ in. by 5 in.; foll. 256. Thirteen and twenty-one lines in a page.

I. Foll. 1–208. A Commentary (مزموج) on Ibn Arabi’s Abridgment of his own Fufūq, called , by ‘Abd al-rahmān Jāmī (d. a.h. 898). It is entitled تقد النصوص , and written alternately in Arabic and Persian.

Cf. H. Kh. vi. 380; Von Rosenzweig, Biographische Notizen, no. 4. The work is also to be found in Flügel, Hds. Wien, iii. 336, no. 1900, where, however, the introduction is omitted. This introduction is of considerable length (to fol. 45). It begins:

امام الله

الذي جعل صفات قلب ذوى الهمم تقابلية لنصوص الحكم

The author says subsequently (fol. 2v.): اما

بعد اين كلمة جند است از نصوص ارباب خصوص

به شرح معاني تفسير النصوص كله شيخ كامل ممكن

ابن الغربي . . . أز كتاب نصوص الحكم كله خالص مصنفات

1 H. Kh. gives these words erroneously as the beginning of Ibn Arabi’s abridgment.
SUFISM AND ETHICS.

He gives his name in the epilogue, which concludes with a Persian poem.

Very neatly written in Nasta'liq, in narrow columns. Ornamented and gilt. Emendations and some notes on the broad margin. The first two leaves pasted on modern paper.

II. Foll. 200-248. A Commentary (موجز) on Ibn 'Arabi's " رسالة الفرادة," the same as no. 655. The beginning is wanting. The first words, "أَمْنَا نْفَعَبَ اَنْبَثَ لِيَ", are from the preface. The commentary begins with an explanation of the بسما الح، as follows: 

Well written in Nasta'liq; the text not accurately distinguished. A defect after fol. 214.

There follow some tracts in Persian. The first piece (I.) was purchased by Muhammad Mubsin, at Shahjahanabad, and brought to Lakhnao. [Johnson.]

654.

B 414e. Size 9½ in. by 6 in.; foll. 89. Seventeen lines in a page.

Another copy of Jami's Nafal, imperfect at the end.


Cat. 232, xxxv.

655.

B 420n. Size 8½ in. by 5 in.; foll. 47. Mostly twenty-two lines in a page.

A Commentary (موجز) on Ibn 'Arabi's " رسالة الفرادة," or the "غنية," by an unknown author. See no. 653; cf. H. Kh. iii. 423; Flügel, Hiss. Wien, iii. 498; and Cat. Mus. Brit. 341.

This MS. is imperfect at the beginning. The first words of the text of Ibn 'Arabi are: 

يا غنوة جعلت

الجيش معجبين وجعلت سائر الكواكب معجبة له.

In the conclusion, the work is wrongly ascribed to 'Abd al-Kadir Jilani, who also wrote a treatise with the same title (see H. Kh., i.e.).

Written in Nasta'liq, almost without diacritical points. Scribe, Jamal al-din al-Muhdi al-din al-Mad Shafi'i Kadi. Date, Monday, 22nd Jum. II., 1048.

Cat. 232, xix. 2.

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: "لا تناه عبارته عن الفنون. 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 'Arabi, being part of a larger collection.


III. Foll. 17v.-23. "LED" Another MS. of the same collection. "LEI" The lineage of his holy mantle," a document, by which Ibn 'Arabi bequeathes this mystic garment, representing and involving his spiritual powers, to his disciple, Kamal al-din Ahmad b. 'Abdallah, a descendant of Imam 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, Jamal al-din Yusuf 'Abbasi Khashar, had, among others, passed through the hands of Shibli and Junaid, and originated with 'Ali; another, which he had received from two Shaiikhs, originated with Uwais, and two with al-Khidr. 1

1 His pedigree is given in full on fol. 22.

2 These are mentioned in Jami's Nafašt, ed. Lees, p. 137.

23
ARABIC MANUSCRIPTS.

These statements are preceded by a general treatise on the meaning of the investment in question, and the preparation required for it.

Begins: A treatise on the properties of the seven days of the week, based on the words of the Koran (Su. 55, 29).

Ends: It is probably mentioned by H. Kh. (iii. 413) as a work of the twelfth century. They are distributed into chapters, according to the subjects. The titles are, however, mostly omitted. The single aphorisms are headed invariably by the same.

Next follow two other extracts, viz.:--

V. Foll. 34v.-38v. A notice of the six erring sects, viz.:

VI. Foll. 38v.-39. VII. Foll. 39v.-63v.

Begins: Mystic Aphorisms by Ibn 'Arabi.

Ends: An explanation of the principal Sufi terms, by the same.

Plainly written, of the twelfth century.

1 The last four words are misplaced by the copyist; they should stand thus:

2 This date has been crossed out subsequently.
SUFISM AND ETHICS.

658.


A collection of mystic treatises, probably all by Ibn 'Arabi.


Begins: 'الحمد لله رب العالمين ... قال الله تعالى' (sic) 'الإسماء الاعظم فاعديه بها فذا دليل على أنه سبحانه قد عينيه (sic) لنا في كتابنا أو على لسان رسوله صل الله عليه وسلم وهي تسع وتسعون أغ.

Each attribute is explained from the threefold point of view of the مخلوق, the مخلّق, and the المخلّق، respectively.

II. Foll. 22v.–49. A treatise by Ibn 'Arabi, on the nature of the human heart and its gradual perfection, probably the same as the رسالة إلى السماح من حفظه على اسمه أربعين حديثاً من السنة الخ. The author distributes his matter into about forty questions, termed حمل, 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. 50–55. A fragment of the كتاب إنشاء الدوائر الإخلاقية, by the same author. See, regarding this work, H. Kh. i. 461, and Flügel, Hds. Wien, iii. 357.

Slightly imperfect at the beginning; the first words are: 'بصورة من الحق تعالى البكر في القلب...'

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 Razi.

IV. Foll. 57–63r. The concluding portion of the كتاب الإله, on Unity, by the same author. See, regarding it, H. Kh. v. 50, and Cat. Mus. Brit. 402, xxii.

Begins: 'فترة الإلهية!


Begins: 'قال الامام إلى حجة الله تعالى محمّد بن علي، الذي استخرج الكلام من حفظه عليه السماح من أربعين حديثاً من السنة الخ.'

VI. Foll. 133–137. Forty traditions collected by the same author. See H. Kh. v. 557.

Begins: 'قال الامام إلى الله تعالى مسلم الخ. تاركًا لله... أما بعد فانني لما وقفت على قوله عليه السلام من حفظه على اسمه أربعين حديثاً من السنة الخ.'

The greater part of the work is wanting 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 (مختصر) on the first سورة, i.e. sentences ascribed to 'Ali (see Von Krafft, Hds. d. or. Akad. Wien, 183).

The author is not mentioned. He wrote this treatise for his son. A treatise with the same title is ascribed to Ibn 'Arabi in H. Kh. v. 483.

Begins: 'الحمد لله الذي أخرج من النون ما أدرج في الكلم...

Well written. The diagrams are omitted.

On fol. 139, ends the نثر الكلم, i.e. sentences ascribed to 'Ali (see Von Krafft, Hds. d. or. Akad. Wien, 183).


IX. Fol. 146, inscribed سر الفتوحات الإلهية, gives a short extract from that work, treating of a mystic circle, which, however, has not been drawn here.
X. Foll. 147-150. An extract from Ibn 'Arabi's introduction to his treatise on the knowledge of God, in which he gives his own creed. This introduction is followed by a succession of rules.

An extract from Shā'ārānī's (sic, see H. Kh. v. 204) is written on the title-page.

Bound with this is:

II. Foll. 12-26. An extract from Ibn 'Arabi's parenetical treatise, رسالة القدس. See, regarding this work, H. Kh. iii. 427, and Cat. Bodl. i. 91.

This extract is inscribed: بسم الله .... This尼 phiếuة من كتاب رسالة القدس في مناحية النفس.

It begins: ثم اعرق الولي اتقان الله بما جرى بيني .... 

Plainly written, with frequent omission of the dia-
critical 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: 

قال الشيخ محمد ابن عربي.... (sic, see Kh. iii. 435).

The latter is taken from Ibn Hajar's كتاب الصواعق (see no. 181).

Both these extracts are ill written.

Cat. 232, xxi. and 226, xxx.

660.


A treatise on the duties of the novice (العُرِيَّد), evidently by Ibn 'Arabi, and identical with the رسالة كعب ما لا بد منه, mentioned by H. Kh. iii. 435.

It begins: سألت... سألت ... سألت ... سألت ... سألت ... سألت ...

This introduction is followed by a succession of rules,
each introduced by وَمَا، and subsequently by فَنَّى وَعَلَيْتُ بِهِ 


Inscribed اين رساه در بيا قرب الوافل وترب الفرايغ.

661.

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 by `Abd al-Salami, and subsequently by Muhammad b. Tahtah Kurshki (d. A.H. 652). Cf. H. Kh. iv. 232; Casiri i. 215; Catal. Mus. Brit. 659.

This fragment begins near the end of the first part (تَابِعٌ), with the words: فَلَمّا كَانَ قَدْ نَقَّرَتْ مَعِهِ. Fol. 5v. begins the second part as follows: القاعدة الثانية في السلطة والوافل. A defect after fol. 47.

Written alternately by two hands. Corrections, and the various readings of another MS., are added on the margin.

Signature of `Abd al-rahman b. al-Aidarus 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 Sufis, اصطلاحات الصوفية, by `Abd al-Razzak Kâshâni (d. a.h. 730). See H. Kh. i. 325, and Flügel, Hids. 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 Sufi Terms, entitled كتاب الناموس الأعظم في تراشات أهل الإمام. According to H. Kh. (v. 315, no. 11111), the author is also `Abd al-razzak Kâshâni. 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-Fârîd, 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 ابواوب.

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 لطائف العالم الأدنى في ملكت عبد الخمير التمير إلى الله الفنون عبد العلم مريد حضرت سلطان الأولما من سلطان على ستة رسول الله وحامه النبي عليهم السلام والنحية والزمان.

Cat. 230, viii.

664.

B 414. 413. Size 8½ in. by 5½ in.; fol. 40. Sixteen and seventeen lines in a page.

I. Foll. 1–24. A mystic treatise, in explanation of the words (spoken by God) ما وَسْعِي أَرْزُقَ وَلَا سَمَّاَيْنَ وَيَسْعِي قَلِبٌ أَبِيَ المُؤْسِس. It is entitled لوامع البرق الموهد, and formed originally the ninth part (out of forty) of the كتاب الناسوس الأعظم معرفة قدر النبي صلى الله عليه وسلم, by (Kuṭb al-din) `Abd al-karim b. Ibrâhîm b. `Abd al-karim Gilâni (or Ilî) Baghdadî (who lived from a.h. 767 to 811). See H. Kh. v. 342; vi. 292.

This treatise is divided into eight chapters, which are inscribed as follows: I. (foll. 2–15) وَفِ ذِکْرِ جَسَلٍ
The remaining chapters are: IV. (fol. 29) on the forty principal grades of existence from the Divine to the human nature. The author appears to be 'Abd al-Karim Jil. No title found. It is called Maratib al-wajid by H. Kh. v. 486, and inscribed by the hand of Saiyid 'Abd al-Ḥakim. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., Maratib al-'arifīn in Melinsms 526b and Raḥm al-amm and al-ulāmi.


665.

B 419. Size 8½ in. by 6 in.; foll. 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 Jil. No title found. It is called Maratib al-wajid by H. Kh. v. 486, and inscribed by the hand of Saiyid 'Abd al-Ḥakim. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., Maratib al-'arifīn in Melinsms 526b and Raḥm al-amm and al-ulāmi.


665.

B 419. Size 8½ in. by 6 in.; foll. 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 Jil. No title found. It is called Maratib al-wajid by H. Kh. v. 486, and inscribed by the hand of Saiyid 'Abd al-Ḥakim. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., Maratib al-'arifīn in Melinsms 526b and Raḥm al-amm and al-ulāmi.


665.

B 419. Size 8½ in. by 6 in.; foll. 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 Jil. No title found. It is called Maratib al-wajid by H. Kh. v. 486, and inscribed by the hand of Saiyid 'Abd al-Ḥakim. Of the twelfth century.

The two parts bear separate, but erroneous, inscriptions, viz., Maratib al-'arifīn in Melinsms 526b and Raḥm al-amm and al-ulāmi.


665.
This work consists of thirty books or parts, each of which refers to one of the letters of the alphabet (א and ꜰ included). The introduction, (which begins on fol. 10v.), treats of the mysteries of the diacritical point, and forms also a separate book, كتب النقطة. It is subdivided into ten chapters, viz. في النقطة الأولى من -2- في حقيقة النقطة 1. في بطون 4-; في مراقب النقطة 3-; حيث النقطة في 6-; في ظهر النقطة ومقتنياتها 5-; النقطة وشنوها 7-; النقطة البينية والنظفة السوداء في منافي النقطة 8-; ويك تزيد فوق 9-; ويكتنها وتلتها في مكان النقطة (or) العرف بها وتنقص في 10. النقطة. النقطة البينية والنظفة وقائلا تكلت الإسماء 9. النقطة. النقطة البينية بالنظفة وأولى تلك الأسماء 9. 

The contents of the thirty books into which the work itself is divided, are expounded in general on fol. 5v. 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: تعمت المقدمة من كتاب حقيقة النقطة وهو جزء من ثلاثين جزءًا (sic) والعبد لله اغ. Well written and emended.

A list of the works of 'Abd al-karim Jili has been added at the end, by a different hand. It runs as follows:

The present work.

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666.

B 424. 408. Size 8 in. by 6 in.; fol. 61. Twenty lines in a page.

I. Foll. 1-22. The preface and introductory part of 'Abd al-karim Jili's work on the divine mysteries of the letters of the alphabet, which is entitled (fol. 2):

حقيقه الحفاظة التي هي للحق من وجه ومن وجه المللذاق.

The preface begins:العبد لله منزل العروف العاليس من سعيب الأمان إلى مركز التفصيل..... اما بعد

The author says in it (fol. 4) that he was inspired with the present work, on one of the last days of Rabi' II., 865, during the morning prayer, in the mosque of Sikander (?) at Zabid (in Yaman), when he was in the company of his Shaikh, Sharaf al-din Isma'il b. Ibrīhīm b. 'Abd al-ṣamad Jabarti, who was then in his eighty-fourth year. He then speaks of the knowledge of the absolute essence (الوجود العلوي), which is also the chief object of the present work.

1 Cf. H. Kh. v. 207, 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

667.

B 400. Size 10 in. by 6 in.; foll. 50. Twenty-three lines in a page.

Then follows, written in the same hand,—

II. Foll. 23v.—33. A mystic explanation of the Basmalah, entitled Al-H, by the same author. See the above list, and Kh. v. 267, where the author is called ‘Abd al-karim Jilanl. This MS. is imperfect at the end; the portion which remains treats only of the word Basmalah, and explains the meaning of each letter, from the very dot of the y, separately.

III. Foll. 34—61. Another mystic treatise, which appears to be, by the same author. See the above list.

The work gives an account of a hundred and one “Divine aspects,” or manifestations of the Deity unto man, each followed by an exposition of the “bane” (kha) necessarily attached to it, on account of the frailty of the human nature. A list of these “aspects” is given at the beginning of the work:

1. منظر الله. 2. منظر العين. 3. منظر العلة. 4. منظر الامة. 5. منظر المشاهد. and so forth. The principles of the author are those of orthodox Sufism.

Ends:

بنت المناظر الالهية بعون الله. 1

1 Or, Muhammad b. ‘Ali ‘Allán, so fol. 49v.

Nothing is to be found in this MS. regarding the Sháikh Jabarti. See, however, above (I.). The passage in H. Kh. is corrupt (cf. Add. vii. 864).

According to a recent note on fol. 11v., only three leaves would be wanting.
Chapter 50 begins on fol. 2, chap. 51 on fol. 8v., chap. 52 on fol. 23v., chap. 53 on fol. 36v., 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. ʿAbdallah Muḥaṣib, 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 Surtī’s资管, which had been written in the author’s own copy.

668.

1529. Size 9 in. by 5 in.; foll. 21. Thirteen lines in a page.

An account of al-Khiḍr, the patron saint of the Ṣafīs; the author is not named.

Begins: 

لاسالة خضر

This treatise is a mere compilation. It is divided into five chapters, as follows: I. (fol. 2) في ذكر نسبة الله إلى خضر المعصوم;
II. (fol. 5v.) في نبأ حيته و لا sö نبأ الحاديث التي رواها عن النبي الله التاسع;
III. (fol. 11v.) في نبأ روي عنه ولم ير عام الله التاسع (also twenty);
IV. (fol. 14) في ذكر أساس بقائه للنبي;(also twenty);
V. (fol. 19) في ذكر أساس بقائه للنبي.

According to a statement on fol. 4, this treatise was written in a.H. 860; therefore, it is probably that of ʿIMAM AL-ḴĀṢĪR (Kamāl al-dīn Muḥammad Shāfī, d. a.H. 874), mentioned in H. Kh. iii. 393.


670.

2177. Size 9 in. by 5 in. Seventeen lines in a page.

Foll. 1–15. A theosophic treatise on the Divine Essence, in which are reviewed the opinions of the Ṣafīs, theologians, and philosophers. No title occurs in the work, but it has a recent inscription, which proves to be correct. The author is the celebrated ʿAbd al-Rahmān Jāmī (d. a.H. 898), who entitled this treatise درة نثرة والدرة الفاخرة. See H. Kh. iii. 207; Flügel, Hds. Wien, iii. 409; Stewart’s Catal. 141, xxix.


[College of Fort William.]

671.

B 428. Size 6 in. by 4 in.; foll. 325. Thirteen lines in a page.

A treatise on Ṣūfism, in five books, entitled الجوهار الصمّاء, by Abuʾl-muʿāṣiyd Muḥammad b. Ḵaṭīr al-dīn, commonly called al-Ghaṭīn, 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 Harkhs’s Qanoon-e-Islam, p. 305 sqq. The 

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 _Ird'ish-i-Mahfil_).

The author was a descendant of Khwajah Farid al-din 'Atţâr. He gives his name in the preface as follows (fol. 3r.): محمد بن خطار الدين, but it is given more accurately in the Persian version of this work (no. B 426), thus: محمد بن خطار الدين بن لطف بن معين الدين قنال ابن خطار الدين بابزید بارسا ابن خواجه فرید عطار.

The preface begins: the author relates in it that he was for a long time the pupil of the great Shaikh Zuhûr (al-din) Hâjji Ḥudur, and subsequently retired for more than thirteen years (?) to the mountains of قلعة الجبار, where he compiled the present work. At 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 (1). He went afterwards to Gujarût, 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 (جُوهر) of this work, which represent the gradual progress of the Şofî, are enumerated in H. Kh. They are inscribed here, more fully, as follows:

I. (fol. 5) ق عیادة العابدين وطريقتها; II. (fol. 44v.) ف عمل في عجلتِ الزاهدين وطريقتها; III. (fol. 68r.) في عمل دورة الأسماع النظام وشرحاتها; IV. (fol. 75v.) في اذكار الذكرین وأشعار (234) في اذكار الدوامین وأشعار. This is the chief part of the work; it is frequently referred to in the twenty-ninth chapter of the Qanoon-e-Islam. It consists of a long and fifteen, a list of which is given on fol. 108v.

1. The commencement given by H. Kh. is that of the Persian version.

2. This title is taken from the list of contents on fol. 5.

3. "Shootaree, descendants of Shah Abdoolah Shootar-e-Nak"


5. The words in brackets are taken from the list on fol. 5.
after foll. 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{1}{2} in. by 5\frac{1}{2} in.; foll. 214. Twenty-one lines in a page.

A Collection of Moral Sentences, entitled جوامعجمال الك암 في المواعظ والحكم, by ʿAlī b. Ḥusām al-dīn (Hindi Makki), commonly called Mūttaqi, a Hānafte (of Burhānūr, d. a. h. 975, at Makkah). Cf. Cat. Mus. Brit. 756 n.; H. Kh. ii. 553, etc.

The preface begins: ...

The author states that this collection consists of about 3000 sentences (حکم), viz. 500 اقتباسات, or sentences mixed with quotations from the Koran; 500 عبارات فائتمسا من لوامع كلمات ورمود ظهير وجهة المعاني والآثار; or traditions which, on account of their conciseness, are preceded by an introductory and explanatory phrase, rhymed with them; 300 sentences of Ibn ʿAta (see below, no. 696), and 100 of his "disciple" تامیهد (دؤود بن باخلل); the rest being sayings of the "Ancients" من كلمات السلف.

These materials, which follow invariably in the order just mentioned, are distributed under some eighty heads, which are arranged alphabetically, as باب في الأحسان، باب في الأيمن، and so forth. A list of them is inserted after the introduction (مقدمة).

2 They are defined, in a marginal note, as الحديثات التي ذكرت قبلها تونعلها وتعميهدا. which treats of the definition of حکم. As to the general character of the work, the author remarks کمال دلَّ هذا النالف من الفنون على أن يكون:...

Conclusion: ...

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). Foll. 150–152 and 148–149 should be transposed. Slightly injured by insects.

674.
B 116. Size 8 in. by 4\frac{1}{2} 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. 230, vi.

675.
2051. Size 9\frac{1}{2} in. by 6\frac{1}{2} in.; foll. 360. Nineteen lines in a page.

ʿAbd al-wahhab b. Ḥamād Shārānī's (d. a. h. 976) theوافقات والموافقات في بيان عفائد الكابر, or System of Mystic Theology, which he composed a. h. 955. It has been fully analysed by Flügel in Zeitschr. d. Deutsch. morg. Gesellsch. xx. 1 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 Nastaʿlīk. Date, Shaʿbān, 1097. The paper is flimsy and injured in several places.

Some leaves are misplaced in binding: foll. 102–7 should be placed after fol. 83, 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 full (a narrow margin) on the left margin. Each rule is introduced by the words اخذ عننا الهود.

The author's conclusion runs as follows (fol. 178v.):
قال ذلك وكبّرّ نعف عبيد الله تعالى واقفم استعدادًا لبيع المعاد عبد الوهاب بن أحمد بن على الشعراوي حامداً صاصباً مسلمًا في ثانى شوال سنة احذى واربعين وتسعمئة بعصر الاميرية والله حسب الله.

It is followed by four testimonies of approval, which had been written in the original copy: one by Shihāb al-dīn Āhmād b. ‘Abd al-aẓīz Futūḥī Ḥanbalī, commonly called Ibn al-Najjār; another by Nāṣīr al-dīn b. Ḥasan Lākānī Mālikī; the third by Shihāb al-dīn Āhmād b. Yūnus Ḥanfī, commonly called Ibn al-Shiblī; and the fourth by Shihāb al-dīn Āhmād b. Āhmād b. Ḥamzah Ramlī Anṣārī Shāhī. 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 Muḥammad b. al-Jumād b. Ṭāmār Bā Ḥārūn. Dated Monday, 24th Jun. II., 1080. 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 الغزاع على فناءاً سديد على الغزاع جمع سیدنا ومولانا... الشيخ عبد الوهاب بن أحمد بن على الشعراوي السبئ سبئ الدُّجَّل بن الشفاف أبِن الإمام على بن أبي طالب الخ.

Decisions of Alī Khawwād, the principal Shaikh of Sha'ráni, given in answer to questions of the latter, and collected by him.—Another work of Sha'ráni concerning the same Shaikh, أهجاوه والدرب, is mentioned by Ḥ. Kh. iii. 650. Cf. Zeitschr. d. Deutsch. morgenl. Ges. xx. 1.

Begins: الحمد لله رب العالمين... وبعد هذه نبذة صاحبة من فناء شيخنا وقوتنا إلى الله تعالى الكامل للراجح العمي الدُعّمدي سديد على الغزاع... التي سالتنا عنها مدة صحيحة لمرجوما من معنى بعضها...
SUFISM AND ETHICS.

677.

B 238. Size 10½ in. by 5½ in.; fol. 119. Thirteen lines in a page.

Tenets of the Sufis, collected from sayings of celebrated Shaikhs, such as Abu'l-Kásim b. Kusat, author of "Kitab Khulul al-Talibin"; Ibn 'Arabi; Sa'd al-Din b. Mansur; 'Abd al-Karim Jili; and the two masters of the author, Saiyid Muhammad Wafà and Saiyid 'Ali Wafà. The work is entitled (see fol. 3r.)

الدرة الحكيمة لعفائد القرآن العالية.

The author is not named; but from quotations of other works of his, he appears to be 'Abd al-wahhab Shā' rānī, and this work is probably identical with the work, توات الصوون, mentioned in Zeitschr. d. Deutsch. morgenl. Ges. xxi. 272.

Begins: The author undertakes to prove that the Sufi tenets do not really depart from the orthodox faith, as is often suspected. The work is divided into sections, the first of which contains, as an introduction, the principles of the law; and it concludes with a section on the unlawfulness of accusing any one of infidelity.

An indifferent copy. Several blanks.

Fol. 55 has been erroneously inscribed.

678.

B 239. Size 9½ in. by 5 in.; fol. 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. 21.

679.

B 103n. Size 8½ in. by 6 in.; fol. 31. About thirty lines in a page.

كتاب تنقيح نسب المغترين لعمال السالكين.

An abridgment of Sha' rānī's parametrical work تنبيه المغترين, by 'Alawi b. 'Abdallāh, who completed it in Ramadān, 1133. See regarding the work of Sha' rānī, H. Kh. ii. 429; Flügel in Zeitschr. d. Deutsch. morg. Ges. xxi. 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: The latter portion is wanting. A defect after fol. 21.

السالكين لعمال السالكين.

This is a collection of moral examples, each introduced by the word إسوان.

The author concludes (fol. 31):

١ See Flügel, Hds. Wien, iii. 401.

٢ Both of them are of the Shādžāhil order; see Von Haneberg in Zeitschr. d. Deutsch. morg. Ges. vii. 24.
190 ARABIC MANUSCRIPTS.

Closely and irregularly written, with corrections and alterations.
Cat. 226, xxxiv.

680.


A compendious work on Asceticism, called عن العلم. It is not an abridgment of Ghazzâlî’s Ihyâ, as is stated by Stewart (Cat. 139), who followed a notice on the margin of this MS. (fol. 1r.). 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: يا ربّ يا رَبّ بِاسمك استغفِرُني، وبَدْنِ تَسْكُنْ أُهْدَى. The author, imitating the old poets, complains of the ‘departure’ of knowledge and science, etc. He dedicates his work to a Saiyid of the Husaini branch, named Ibrahim. It is divided into an introduction and twenty chapters, which are entitled as follows: (fol. 4v.); Chap. I. في نفي الخواطر والريانة (fol. 10v.); II. في الشر سوز الهند (fol. 23v.); III. في السمت ودرش الشهود (fol. 30v.); IV. في الطير وتنزِع (fol. 40); V. في وصول وبرع (fol. 55v.); VI. في الطبعة (fol. 60v.); VII. في النسب (fol. 81v.); IX. في الفضائل والحسنات (fol. 102v.); X. في الأحاديث والكلام والنصائح (fol. 118v.); XI. في الفعل والتصريف وهو الدَّم (fol. 122v.); XII. في التواريخ وذكرالمنهج (fol. 129); XIII. في التوقفات (fol. 134v.); XIV. في الأخلاص والنبوى والصمد.

The work concludes with an appendix, which introduces the traditions quoted by the author (ود ح. 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. 114, 169, and 170 are injured.

Seal of ‘Abd al-samad Khan Bahâdûr Dilir Jang, dated 1189.

[Tipu.] 

681.

B 410. Size 6¾ in. by 3¾ in.; fol. 84. Seventeen lines in a page.

 الجزء الأول من عن العلم في علم المسائل

Another copy of the preceding work, with numerous extracts from commentaries on the margin. The greater part of these are marked شرح جديد، i.e. شرح جدید. Neatly written. Dated 16 Muharram, 1028. Collected. A list of contents is added on the title-page. The margin is injured by insects.

Cat. 230, v.

682.

1672. Size 9 ½ in. by 5 ½ in.; fol. 183. Eleven lines in a page.

Another copy of the same work, well written in a large Nastâ’îk.

This copy was made by Muḥammad Najîb Khân, for his own use, at تکاول, near هیداردیب. Date, 1 Jun. I., 1149.

[Tipu.]
SUFISM AND ETHICS.

191

683.

B 75. Size 9¾ in. by 6½ in.; fol. 572. Twenty-three lines in a page.

A large Commentary on a letter on mystic subjects, which Saiyid Hátim b. Ahmad al-Ahdal Husaini of Mokha (d. in Mul. 1013) wrote, A.H. 1004, to the author of this Commentary, who was his pupil. The name of the latter occurs on fol. 45v., viz., 'Abd al-Kâder b. Shâikh al-Aidarûs. He belonged to the 'Alawi family, was born A.H. 978, and died A.H. 1038, at Ahmadabad.1 He wrote this commentary after the death of Hátim, A.H. 1016, and entitled it (fol. 2v.) the žerh al-bayâm of the author, Hallam. Cf. regarding Hátim, Catal. Mus. Brit. 309a.

The preface begins: أُنْعِجَ الْرَّيْمَ رَبّا تَقْبَلَ مَنَا انى : انت الصميم العلمي .... الخَمَد لله الذي فَعَّلَ ا لجَوْزَاد بنبه أحكما وختنم الأولا: يصفه حاتم .... وعند فان الاستاذ الاعظم والشجع الذي هو الذكيا ورابي العلم .... حاتم بن أحمد الحدل الصسيني اليمني صاحب الماجعي ومعنى حليف السما قدّس الله روحه .... كان ارسل في سنة اربع بعد اللف الى العبد مكتبا يشتمل على اشياء في السؤال والocrin هديى البها ومعان في التصوف وعلم التحقيق الطاعني والله الجمم عليه جوابا لكتاب جاه من الله.

The commentary is preceded by a long memoir of Hátim, which contains numerous extracts from his writings and poems; also another short letter of his, addressed to Shâikh 'Abd al-wahhab Hindi, with ample comments; and (fol. 41v.) a full account of his correspondence with the author, which was miraculously continued after his death. It concludes on fol. 50, as follows: فذى نيدة من احوال شيخنا وسندا ذكرها استطردا وما ذكرت من احواله ومقاماته

1 These statements are derived from the mawzûj memoir, 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: 'Abd al-kâdir b. Shâikh b. Abdallah b. Shâikh b. Abdallah al-Aidarûs (fol. 121).

684.


An anonymous Commentary (مَعْرُوج) on the theosophic treatise, the Khutbat al-mursala ila al-nabi, by Muhammâd b. Faḍl Allah Hindi Burhanpurî (d. A.H. 1029). The latter was a disciple of Shâikh Wajih al-din b. Kâdi Nasr Allah 'Alawi Hindi Ahmadâbâdi, who lived from A.H. 910 to 998, and was the pupil of Shâikh Muhammâd b. Khâtîr al-din Husaini, commonly
ARABIC MANUSCRIPTS.

each of those days was devoted to a special subject, and the work is arranged accordingly, as follows:

192

The author says in conclusion that he was prevented from entering more fully into the last subject, though it was the most important, since the time was much advanced, and evening prayer near at hand.

Plainly written, but incorrect.

Cat. 323, xi.

686.

B 92. Size 8½ in. by 5 in.; foll. 263. Thirteen lines in a page.

A collection of letters on various mystic subjects, addressed to friends and pupils, most of whom were resident in Hindustan, by Saiyid ‘Abd al-Rahmān b. Saiyid Muḥammad Khwājah Khiḍr Kanaūji al-rasīdar.

This MS. is imperfect at the commencement. It begins with what seems to be the end of a general introduction—

The first letter commences as follows:

This collection is followed by an “appendix,” which fills the greater part of the volume (from fol. 89v.),

This collection is followed by an “appendix,” which fills the greater part of the volume (from fol. 89v.),

Each of those days was devoted to a special subject, and the work is arranged accordingly, as follows:

1. These names are given more correctly in no. 696, 11.

2. Here follows the name of the author, as given above.

1 Not marked in the text.

2 One word corrupt.
It gives an account of the author and his ancestors, who are traced through many generations, and appear to have been all distinguished divines and Sufis. The single articles regarding them consist chiefly of extracts from their writings, many of which are in Persian; to these are prefixed short and rather monotonous eulogies, and they are frequently followed by lists of their pupils.

The article on the author contains extracts from a work of his, entitled [

Plainly written. Imperfect at the end. A defect after fol. 83.

Inscribed خلاصة مقالات أولياء.

687.

B 118. Size 12½ in. by 8½ in.; fol. 60. Thirty-three lines in a page.

'Ali Kūnī's Rules of Asceticism, for the use of novices, with a Commentary by his kinsman Yūsuf b. İbrahim Shafi. No title found. The preface of the commentator runs as follows:

The text begins: 

Plainly written, on European paper, of the twelfth century. Imperfect at the end.

Erroneously inscribed مختصرات الرواه, which are words from the preface. Cf. Cat. 233, xlviii.

688.


Mystic Aphorisms, termed (fol. 2v.) رسالة تواصل حكم السجود إلى كل صومعته جمع الدعاوات, and probably identical with the work Bibli. Sprenger. 808, which is ascribed to Jamāl al-dīn b. Muḥammad Shādhillī.

Begins: 

The work consists of fourteen canons, preceded by a brief definition of the ḥukm. The “canons” are inscribed as follows: I. (fol. 3) قانون التأبيع (3) لِإِنْتِفَاعُ المَوْعِدَة; II. (fol. 6) بذكات التوحيد; III. (fol. 7v.) ظَلَاءْ الأُمُومِ دِيْنٍ; IV. (fol. 8r.) الدَّخْلُ الْمَرتَّبُ (9); V. (fol. 9v.) مَكَانُ الرَّجُلِ (10); VI. (fol. 9r.) الدَّخْلُ المَرتَّبُ; VII. (fol. 12) الْمَكَانُ (13); VIII. (fol. 14) الدَّخْلُ الْمَرتَّبُ; IX. (fol. 15) الْمَكَانُ (17); X. (fol. 16) الْمَكَانُ (20); XI. (fol. 17) الْمَكَانُ (21); XII. (fol. 19v.) الْمَكَانُ (22); XIII. (fol. 20v.) الْمَكَانُ (23).

Plainly written, on European paper, of the twelfth century. Imperfect at the end. 25

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 أُجْزِيْ عُمُرًا بالنُّورِ... دروم معان وبَيْان; cf. Cat. 237, xi.

1 According to a note on the first page, only one leaf is wanting.
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690.
2106. Size 8½ in. by 5½ in.; foll. 78. From eleven to thirteen lines in a page.

An obscure tract, in which strange ideas are developed regarding the creation, the angels, the resurrection, and kindred subjects. It is inscribed on the title-page: "النحوتات الفتوحات الإبراهيمي" (fatwas). Cf. Stewart's Catal. 162, xxviii.

Begins, after a blank: "النحوتات الفتوحات الإسلامية" (fatwas). Plainly written, of the twelfth century.

693.
B 397. 444. 418. Size 8 in. by 6 in.; foll. 83. Seventeen and twenty-one lines in a page.

A Commentary (by the) on Chapter 559 of Ibn 'Arabi's "Al-Fatwa" (fatwas), ascribed to 'Abd al-Karim Jilaj (d. A.H. 811).

The text is introduced by the title: "البَيَان في شرح الفتوى" (fatwas). The commentary by Ibn 'Arabi. The former, which was to be written in red, has, however, never been filled in.

Begins, after a blank: "النحوتات الفتوحات الإسلامية" (fatwas).

Plainly written, of the twelfth century.

691.
B 129. Size 8½ in. by 6 in.; foll. 69. Twenty-three lines in a page.

A Commentary (by the) on a mystic Kāsidah, the beginning, rhyme, and author of which have not been ascertained.

Plainly written, on European paper, of the twelfth century. The words of the poem to be explained are often omitted.

Begins: "إِيَّاكَ نَجَّاَتَ آń اللَّهُ عَلَيْكَ حَيُّ شَيْرَةً وَلَهَا امْرَأَةٌ عَلَانَ سَمَّاهَا شَيْرَةُ الْبَقِينَ" (fatwas).

The next paragraph begins: "وَرَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَاَa. The first of these treatises, the text of Ibn 'Arabi is written in red, and occasionally in green.

The author's preface begins: "أما بعد فإنه لم كان العلم بالله أعظم العلوم قدراً في معرفة أسرار وحقائق من منازل محتلة" (fatwas), because it comprises the leading ideas of the whole book, expressed in abstruse language (fol. 2v.).

This is only the beginning of the work, the MS. being imperfect at the end.

Plainly written in a large hand; only the last few foll. are in a smaller and more elegant handwriting.

II. Foll. 52-83. a. The first of these treatises, the text of Ibn 'Arabi (foll. 52-61), is mentioned in II. Kh. v. 118. It treats of the first Surah of the Koran, which is considered to be the perfect expression of the Divine "greatness." It is divided into seven chapters, each of

The text is introduced by the title: "البَيَان في شرح الفتوى" (fatwas). The commentary by Ibn 'Arabi. The former, which was to be written in red, has, however, never been filled in.

Begins, after a blank: "النحوتات الفتوحات الإسلامية" (fatwas).

Plainly written, of the twelfth century.

692.
B 458. Size 9 in. by 4½ in.; foll. 175. Seventeen lines in a page.

A fragment of a Commentary on a theosophic work, imperfect both at the beginning and end.
which refers to a section of the Sūrah, including the Basmalah.

Begins: 

بسم الله الرحمن الرحيم .

Ends: 

هذه المنزل مكن والعمل قولو يونان.

b. Foll. 62r.-73. A theosophic treatise on the mysteries of the diacritical point, styled at the end, "inscription, the

After a preliminary discourse on love, which begins:

لا داعية علم أنه لا العلمة ما صم طلبد الشيء لعبا ولا يوجد الشيء، an account is given of the various "veils" separating the lover from his beloved (جيمب), which, however, are not real, but only in the lover's mind. Each of these "veils" is discussed in a special section. They are described as حلمة, حلمحب, حلمحب العلم, حلمحب السر, etc.

The last three pieces are well written, in the same style. Each forms a separate fascicle.


Cat. 231, ii. 4 (2).

694.

B 452. Size 9½ in. by 5½ in.; foll. 60. Nineteen lines in a page.

I. Foll. 1-6. A letter addressed to a person who has the intention of leaving Makkah, and who is strongly advised to stay there. The author is not named.

Begins: 

أصحاب الله الذي ظهر بما شاء لم شاء، بمشيئة الإله وسعت عقى شاء بإervletة السودية إنها...

...and elsewhere, "العلوم المنيرة".

The author proceeds to say (fol. 63):

وما كان معرفة أمارة السؤوف مرتبطة بأمر هذا العلم الشريف وحقائق أمارة النقطة احدى العبارات التي تدور عليها دقائق العلم المنيرة ارادت أن أعلن بعض ما ورد على من أسره وخضاسها وبوارتها بصر الأعيان الطفيفة وتصريفها العميزة إلى شديد النجومات الألبية فشرعت في تسويق هذه الأوراق لسان الدوق والإشارات لم جريت عليه عادة ارباب العلم المهمة في العبارة في تصوير المسائل بالذات الدائم فان جنان أمارة الجليل ارفع من أن يسل إليه الصائر الكليه لبديل الأع

which is at the end.

The author in the course of this letter frequently quotes the Koran and the Tradition. He says in conclusion:

واياك يا أبا لم أزل أقول لابن حكيم مكة فلم يدخل علماً البلاس محتار اللسان حكيم من أن يدخل علماً في غيرها الله الثان الغفور.

Carefully written in a good hand, probably by İbrahim b. Maḥmūd b. İbrahim, whose seal (A.H. 1037) is at the end.

II. Foll. 6r.-11. A tract on Asceticism, by İbn 'Arabi, entitled حليطل والإبدال وما يظهر منها من المعاف والأحوال. See H. Kh. iii. 108, for an abstract of the preface.

It treats of the four "columns" of the ascetic life: silence, solitude, hunger, and watching (الصوم, السر, الجوع, الإغلال).

Written in a hurried hand.

1 See end of article.
III. Foll. 11v.-14. A Persian treatise on the recitation of the words of Allah. It is entitled "Bāb al-ḥakam al-ṣa." begins: 

الحَمْلُ لِلَّهِ رَبِّ الْعَالَمِينَ كَمَا هُوَ أَحَدُهُ.
The author, whose name does not occur, mentions at the beginning his son Darwish 'Ata' Allah.

Clearly written. Imperfect at the end.

IV. Foll. 15-45. A fragment of a concise work on Ethics and Asceticism, founded upon alleged sayings of the Imam Ja'far Sādiq, whose name occurs at the beginning of each chapter.

Imperfect at the beginning. Defects after foll. 20 and 28. The first heading is "Bāb al-ḥakam al-ṣa." begins: 

كتَابُ الطَّائِعِ العَالِمِ جَمَالُ الْبَلَّامِ ابْنِ مُحَمَّدِ بْنِ مُحَمَّدِ (sic) الفَزْلِيَّ. رَحِمَ اللَّهُ عَلَيْهِ في الحَدِيثِ الْحَدِيثِ، وَالنَّقْلِ الْوَارِدِ الْحَدِيثِ عَنْ سَيْدِ الْبَشَّرِ مُحَمَّدِ بْنِ گَلَالِ. It is divided into numerous sections (5).

The last two tracts are written in the same hand as no. I. They stood originally at the beginning of the volume.

695.


I. Foll. 1-3v. Sayings of inspired men, collected by Ibn 'Arabi.

begins: 

قالَ الْبَلَّامِ الْبَلَّامِ الْحَجَّاجِ الْحَمَّامِ بْنِ عِيْسَى اللَّهُ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ يَسْرَى تَرْفِيَةُ الْحَمَّامِ عَلَى الْحَمَّامِ رَحِمَ اللَّهُ عَلَيْهِ. 

These sayings amount to about 260, and are divided into chapters, according to the subjects, as follows:

II. Foll. 3v.-4. A fragment of a cabbalistic treatise, beginning: 

كتَابُ القَوْلِ الْأَحْكَامِ كَانَ ثَلَاثَةَ أَحْفَرَ وَلَعْبُ اللهُ بِالْعَلَمِ.

Written in a different hand from the rest, terminating abruptly with fol. 4.

III. Foll. 5-16. A mystic discourse, by an unknown author.

begins: 

الحَمَّامُ اللَّهُ الَّذِي يُهِبِلُ مَيَادَ الْدِينِ لِلْعَالَمِينَ... وبعد فِي هَذَا حَدِيثٍ عِلَّمَنِّي بِنَفْحَةٍ مِنْ نَفْحَةِ الْيَقِينِ.

Written, like no. I., by Husain b. 'Abdallah b. 'Alawi al-'Aidarús. Dated Sunday, 12th Rajab, 1143.

Slightly injured.

Cat. 232, xliii. (?) and xlii.

696.

B 200. Size 9½ in. by 6 in.; foll. 349. Seventeen and nineteen lines in a page.


It can only be regarded as a mistake when, in this MS., the following has subsequently been inserted after the Basmalah: ... وَسُلِّمَ اللَّهُ... قَالَ الْفَقِيرُ إِلَى اللَّهِ... وَسُلِّمَ اللَّهُ... قَالَ الْفَقِيرُ إِلَى اللَّهِ... وَسُلِّمَ اللَّهُ...
SUFIISM AND ETHICS.

197

The author is confounded here with another commentator, who is mentioned immediately after him in H. Kh., i.e., 83.

The preface begins:

العمد لله المضمر (بCKETE IT-)

The full name of the author is also given there, but with some strange variants, or rather inaccuracies.

The author treats first at great length of the initiation of the novice (البعة, نالف الذكر, etc.). He then gives a full account of his own pedigrees, professing
to be the heir of the spiritual powers (เอก) of Shaikh Shujá' al-dín 'Omar b. 'Aḥmad Jabrá'il (fol. 278), and of 'Aḥmad b. 'Ali b. 'Abd al-kudád-din. "Abbàsì, of the Shínwárí order (see no. 684). He styles the latter (fol. 282v.)

The full name of the author is also given there, and is followed by some definitions.

Well written. Dated Thursday, 22nd Shawwáli, 1092.

The author is confounded with another commentator, Al-dín 'Umar, and died A.H. 1071, who, according to no. 667).

A short tract on the classification of men, by 'Ali b. Ḥusám al-dín Mutayri (d. a.h. 975).

Plainly written.

The full name of the author is also given there, and in the latter (fol. 278), also in the title-page.

Well written. Dated Thursday, 22nd Shawwáli, 1092.

Various notes and extracts are on the margin, as well as on the fly-leaf and the title-page.

It is followed by some definitions.

Well written. Dated Thursday, 22nd Shawwáli, 1092.

Well written. Dated Thursday, 22nd Shawwáli, 1092.

It was born A.H. 991, and died A.H. 1092.

It was born A.H. 991, and died A.H. 1092.

The author treats first at great length of the initiation of the novice (البعة, نالف الذكر, etc.). He then gives a full account of his own pedigrees, professing

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ARABIC MANUSCRIPTS.

The whole Kašidah is inserted after the preface. The commentary is very copious; numerous other verses are quoted in it. It concludes with a Kašidah by the author, each verse of which is devoted to one letter of the alphabet. It begins:

النف اللؤلؤ أوئل الجحش وقباه ابجوع الأفاز

It is also accompanied by a commentary.

II. Foll. 443-466v. This appears to be a fragment of MUHAMMAD b. ʿABD AL-JARĪR’s كتاب المواقات (see no. 597).

Begins: موافقن الفن على بساط الجحش وما توقيفي اللد للماء الذي العام العلماء أوتني لا الله العلي الإعلى في مقدم العلم والثليل لي انشق بصيره لنظره أين.

The last "station" which occurs here is موافقن اسماء الروح.

III. Foll. 466v.-485. Forty sayings of the Prophet, each illustrated by a hemistic; entitled كتاب السؤل. According to H. Kh. ii. 286, this collection was made by Jāzī.

The preface begins: الحمد لله منزل الكتاب ومعلم الصواب... وبعد فان فن فن الناس يبطن الناس.

Imperfect at the end.

This MS. is written in a bold hand, which becomes very large in the latter portion. After fol. 21 is a defect, and the following leaves are injured. The last fol. is torn.

The first twenty-one leaves, which bear the correct title, had been separated from the rest, and the latter erroneously inscribed كتاب المواقات. Cf. Cat. 230, xii. 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.) مشكاة البيان في حقيقة وجوه الناس وجوهر الإيمان الذي يعلق بالقلب واللسان. Author unknown.

This treatise is divided into seven فن، as follows:

1. في معنى وجوه حقيقة الآدم في عالم التعلمن في تفصيل الأمى على 3, 4, 5. ووجود في عالم التكلم كثر من المعقولات في ظاهره وباطنه. It is written as a sort of commentary on five mystic verses composed by the author in allusion to another verse (الكشك) (نار أخ) the meaning of the first word of which he was asked to explain by a friend.


II. Foll. 22v.-32v. A Commentary on an obscure passage of Ibn ‘Arabi’s الأشر الحكم المربوط; on which see Flügel, Hads. Wien, iii. 350 sqq. The passage commented on, which belongs to the concluding portion, is quoted there, p. 332. It begins: فنذك رمانيم الأنبية. The author of the commentary is AHMAD b. ʿABD AL-ṬĀHIR.

Begins: هذه الكلمات المشكاة المشورة في كتاب الشيخ الفن في المسند الأشر الحكم المربوط. Then follows the passage in question, after which a poem by the author is inserted. The commentary is introduced by a preface, which begins (fol. 23v.) الحمد لله الذي أزله مباء، ونذكره في حضرة ذاته (س):

III. Foll. 32v.-37. A mystic treatise on Eternity. No title found.

Begins: الحمد لله رب العالمين... أما بعد فان...

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.
BIOGRAPHY AND HISTORY.

699.

B 128. Size 9½ in. by 6⅜ in.; foll. 172. Twenty-five lines in a page.

A defective MS., misplaced in binding. It contains:
I. Foll. 1-35. A Commentary on 'Omar b. al-Fârid's (d. a.H. 632) Kitâb al-Khayl, preceded by an introduction, which begins: 

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 Tajây; imperfect at the beginning.

II. Foll. 36-38, 39-54, 81. The beginning and two other fragments of a Commentary on a treatise (التوحید) on Mystic Theology, by Abu Hamid Muhammad. This commentary was written by a grandson of his, whose name is not mentioned. It is entitled كتاب التوحيد في شرح مواضع التوحيد.

In the preface the author polemizes against the philosophers. It begins: 

This is a commentary by... An old commentary by... In the preface the author polemizes against the philosophers. It begins: 

Dated Ramaḍân, 870.

This piece is preceded (foll. 80, 82-89, 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-Fârid's Kitâb al-Khayl, probably the same as that mentioned under no. I.

Neatly written, but injured by damp, and frequently mutilated on the margin.

Inscribed: اين كتاب شرح تأويله وشرح معانيه نزول علم معاني وبيان.

Cf. Catal. 237, xii. xiii. (?)

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 Sha'bân, 823.

He relates (foll. 68) that, in pursuit of mystic knowledge, he and his friend Sharaf al-din 'Ali Yazdi (d. a.H. 850) repaired to مصر الوليدية and edited the 35th Commentary, etc.

It is divided into a succession of paragraphs, termed فروع; hence the inscription كتاب المفاهيم، which is added by another hand on the first page. Each of these paragraphs has a special attribute, as فروع الحكمة, فروع الحقائق, etc.

Begins: اين كتاب مجمع العيون بعض كتاب اللقب.

Dated Ramaḍân, 870.

This piece is preceded (foll. 80, 82-89, 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-Fârid's Kitâb al-Khayl, probably the same as that mentioned under no. I.

Neatly written, but injured by damp, and frequently mutilated on the margin.

Inscribed: اين كتاب شرح تأويله وشرح معانيه نزول علم معاني وبيان.

Cf. Catal. 237, xii. xiii. (?)

700.

2554. Size 10½ in. by 7 in.; foll. 222. Twenty-five lines in a page.


It begins with the heading ذكر جوامع من الأخبار...
Well written; the titles very large and often in red. Dated Wednesday, the last of Safar, 824.¹

The beginning is injured by damp. A defect after fol. 219. The last fol. has been reversed in binding.

[ Bibl. Leydeniana. ]

701.


The History of the first two Ghaznavides, Subuktigin and Mahmud, by Abu Naṣr Muḥammad b. ‘Abd al-Jaḥbār Ūrānī (d. about A.H. 427).

This work was published by Maulawi Mamlūk al-ʿAli and Dr. Sprenger, at Dehli, 1847. Cf. Sir H. Elliot, Hist. of India, ed. Dowson, ii. 14 sqq.; Cat. Mus. Brit. 152, 551, 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 138, and fol. 204 after 198.

Seals of H. Vansittart and C. Bodham; signature of the latter, Calcutta, 1787.

702.

B 73. Size 9 ⁵⁄₈ in. by 7 ⁷⁄₈ 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 الأسرار than the biography of ‘Abd al-Ḵādir. After the introduction, which begins: اللَّهُ الْفَاتِحُ الْأَعْلَمُ الْخَبِيرُ الْمُعْلِمُ الْقَدِيرُ الْأَحْسَنُ الْأَعْظَمُ ﷺ, he proceeds to say:

¹ This is stated by his son; see no. 705, fol. 333.

The first part of the same work.

Plainly written. Imperfect at the end. It extends to the beginning of the article of Abu'l-yumn (no. 248, ed. Wüstenfeld). 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 ص, does not belong to this volume.

Worm-eaten. [Gaikwar.]

705. Size 10 in. by 7½ in.; foll. 333. Twenty-one lines in a page.

An Abridgment of Ibn Khallikan's Biographical Dictionary, made by his son موس, 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 (الجبر الثاني), which has been inscribed إلى. The first article is 'Ali b. Aflah (no. 487, ed. Wüstenfeld). It ends with the thirty-second quire, in the notice of Zamakhshari (ed. Wüstenfeld, no. 721), the last portion being also lost. The second volume (fol. 151), أنجبنا الثاني, has a particular title, written by the author himself. It begins with the fourth fascicle of the original work (al-Mu'izz = no. 737, ed. Wüstenfeld), and contains the rest of the book. It consists of twenty-three quires, but it has now several defects, especially in the twelfth and thirteenth 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-hijjah, 701, at Balbec, and he adds in the postscript (fol. 331v. أنجبنا كانوا موسي بين أحمد أحمد الله غير اله), that he continued his work at Damascus, where he arrived from Balbec on Sunday, 20th Rabî' I., 702, and completed it on Sunday, 3rd Rabî' II. of the same year. At the end is written the epilogue of Ibn Khallikan, 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 diacritical 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-raḥmān Ḥalābī, whose seal is also added, wrote the title to the first volume.

[College of Fort William, 1825.]

706. Size 11½ in. by 7 in.; foll. 558. Twenty-four lines in a page.

Annals of Islam, as far as A.H. 750, by (Abu'l-sa'ādāt 'Abīf al-dīn) Abu Muḥammad 'Abdallāh b. As'ād b. 'Alī Yārī (a native of al-Yaman, of the Ḥimyaritic tribe of Yāfî, 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 الجنان وعبرة الظلال في معرفة حوالات الزمان وتقلب أحوال الناس وتاريخ موت بعض المشهورين الأعيان.

See regarding this work H. Kh. v. 481, and Flügel, Hdss. Wien, ii. 43. Cf. Stewart's Catal. 32. The valuable part of it are the biographies, especially those of learned men and Sâfs. Besides Ibn Khallikan, the author used, for matters relating to his native country, the طبقات فنها the muc, of Ibn Samurah ('Omar b. 'Alī Ja'di Yamani, d. A.H. 586). 2 A supplement to the latter work is given in an appendix (تربم, fol. 555 sqq.).

Plainly written by two hands. A few leaves are missing at the end. The original foll. 248-255 have been misplaced, and stand now as foll. 49-56.

[Tippu.]

707. Size 11½ in. by 6½ in.; foll. 520. Twenty-seven lines in a page.

Another copy of the preceding work.

Well written, by 'Abd al-razzāk b. Ḥasan Muḥam-

1 The statements in parentheses are taken from Jamāl al-dīn's طبقات الشعائر (see no. 709, fol. 154), and from Jamāil's نعمة الناس, as quoted on the first page of no. 707.

2 See H. Kh. iv. 150.
ARABIC MANUSCRIPTS.

mad فرئسي (sic), at Ahmadâbâd. 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 bad hand.

On the fly-leaves of this MS. (fol. 44-46) 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 Taftazâni, and the dates of his various works, said to be the inscription of his tomb. A later owner, Muhammad Ridâ b. Gholâm Muhammad, who bought the MS. a.h. 1146, prefixed to it a list of the events and persons mentioned under each year (fol. 2-43).

Fol. 1 gives the two notices of the author mentioned already under the preceding no. (note 1).

Fol. 76, 77, and 398 are misplaced in binding, as may be seen from the original pagination.

Size 9½ in. by 5½ in.; foll. 455. Nineteen lines in a page.

Two works of ‘Afif al-din ‘Abdallah b. As‘ad Yamani (d. a.h. 768), viz.

I. Foll. 1-328. Also called by the author, نزهة العيون الموؤاظرة ومجتهة القلوب أبوjavعار في حكايات الصالحين والرواية الإكابر. It contains notices of five hundred saints. See H. Kh. iii. 488, and v. 329; Cat. Lugd. ii. 299; Stewart’s Catal. 31.

Begins: 

The ten authors from whom this work is chiefly compiled, are: Ghazzâli, Kushairi, Suhrawardî, Abu ‘Abdallah Muḥammad b. Ibrâhîm al-khaṭîbi, Ibn ‘Atâ Allah, Kastâlânî, Ibn al-Jauzî, Ibn Ḫudâmah Muqaddasî, Abu’l-Laith Samâʾikanî, and Abu’l-Abbâs Ahmad b. ‘Ali, commonly called عبد الطبيبي (؟). The appendix (خاتم) consists of two sections: 1. (fol. 292)

2 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 ʿAbd al-khaṭîr Jilâni. The author terms it خلاصة المناخات في اختصار مناقب النبي عبد الله، and mentions under each year (fol. 2-43).

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708.


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Fol. 76, 77, and 398 are misplaced in binding, as may be seen from the original pagination.


Seal of ʿabd al-wahhab Khân Naṣrat Jang, dated a.h. 1174.
709.


The whole is preceded by special notices of Shāfi‘i and his immediate followers and disciples (الصحاباء المعاصرين杭ازهن). This MS. begins:

The account of the last reign, which was completed at Makkah, on Thursday, 5th Shawwal, 769, after he had begun his work already a little before A.H. 750. Cf. H. Kh. iv. 143.

A circumstantial account of the work is given in the author's preface, which begins: المحمد للملت (الحدث) ومساءت الأحبا. It was after composing his treatise, that he undertook his present task. He collected his materials from numerous kindred works, and especially from the Tabaqat of Ibn al-Salih (d. A.H. 643) and Tiflis (Omar b. Bundar, d. A.H. 672). The latter he incorporated wholly in his own work. Although he also terms it Tabaqat, it is not arranged chronologically (or rather according to the generations, on the alphabet), but alphabetically, each man being placed under the initial of the name by which he is commonly known—(fol. 3)

Each chapter (or letter) is divided into two sections as stated by H. Kh., and the single articles of each section follow in chronological order, according to the dates of death. The last chapter (الهد) concludes with a succession of Yamanis, who are mentioned in this place, according to the initial of their native country, although their common names are different. The last of them is Yami‘i.


710.

1311. Size 10½ in. by 6½ in.; foll. 367. Seventeen and twenty-one lines in a page.

The account of the last reign, which was completed at Makkah, on Thursday, 5th Shawwal, 769, after he had begun his work already a little before A.H. 750. Cf. H. Kh. iv. 143.

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which the author was contemporary, is said to be only partial (ق ... بعض أيامه). He, however, relates the death of al-Ashraf, which happened on 19th Rabi' I., 803, 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 Khan 'Alamgir, and passed from him to 'Amar al-din Khan, Wazir to Muhammad Shâh.

711.

2326. Size 8 in. by 6 in.; fol. 99. Twenty-one lines in a page.

The famous History of Timur, by Shihâb al-din Ahmad b. 'Arabshah (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 Nastaliq, 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'liq, of the end of the twelfth century. The copy from which this was made, was finished on the last of Shawwâl, 856. 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 6¼ in.; fol. 300. Seventeen lines in a page.


To these last the author added a list of Shaikhs of his own (the Shâfi'ites) sect, each of whom characterizes in a few words. This list is confined to the less known names, as is stated at the end: تكل هؤلاء علماء... عاملين (sic) غير مشهورين بالعبادة والزهد والقوى فذكرناهم لنن بهم على فرصهم ساجية الخير والتحقيق عليهم الاقتضاء. وبهم مائة على المشهور بالعبادة والزهد والقوى كالمهاج احصى الشروان والإمام الغزالي والإمام الرزغني والإمام الموسو فاكتشفنا بهم.

The original of this MS. was finished by 'Ali Hamawi, a disciple of Sha'rawi, on 26th Shawbân, 954. The present copy is dated Sunday, 17th Rabi' II., 1109. The first portion of it is written in a plain Naskh, and the rest in Nasta'liq.

On the first two pages are some extracts from the خلالات الفقهاء الباجين of Taj al-din Subki.

The last leaves are injured.

Cat. 281, 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 بدأ ظهور الإسلام في ميلايبور: It is also imperfect at the end.

Well written in Nasta'liq. Of the twelfth century.

Inscribed: احوال ملك ميلايبور: [Bibl. Leydenians.]

This form of the name is now usual (instead of Sha'rawi); see Zeitschr. d. Deutsch. morgenl. Ges. xx. 26; cf. no. 679.
B 76. Size 9½ in. by 5½ in.; foll. 284. Nineteen lines in a page.

**Biography and History.**

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 (جورج), and concludes as follows:

"وُزَمْتَ مَن أَحْدِثْنِي وَلَهَّنَا عَمَلٌ بَعْدَهُ.

 plainly written. It was copied between 5th Dhu'l-Qa'dah and 14th Dhu'l-Hijjah, 1049, by Hasan b. Ali. Cat. 230 (Seeyur), 1.

591. Size 10½ in. by 6 in.; foll. 282. Twenty-one lines in a page.

**Talim al-Musallā fi Takhfish Ahwāl al-Rahlah**

A 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. 450), Shahrashib (d. A.H. 558), Hilli (d. A.H. 726), and others. The author does not give his name. He is called Mirza Muhammad Astarabdil in the inscription on the title-page, which runs as follows:

"كتاب رحلات أوسط (؟) من تصنيف ظهير محمد استرابادي."

He mentions, indeed, his larger work, كتبنا الكبير. 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 morgenl. Gesellsch. x. 817. See regarding the MS. of M. de Chanykov, Bulletin de l'Acad. Impér. de St.-Pétersbourg, xii. 121.

Begins:

"اما بعد هذا تلخيص المقال في تحقيق احوال الرحلان فقد اثبت فيه الإسماء على ترتيب حروف المعجم اللغ.

Most of the articles in this dictionary are short; they give the full name and genealogy, the Shaikhs,

1 This title is given in the note of an owner (Mas'ud Khán) on the last leaf; it is also written inside the cover; but on the first leaf is written by a later hand.
2 The MS. has فسخ. 
3 MS. 
4 The following word is indistinct.
5 See regarding these works, Sprenger's preface to his edition of the Fihrist of Tusi.
6 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, concerning some old authorities, and especially Tusi and Hilli, and their Isnads, etc.

Neatly written. Collated with the original copy in Rabi' II., 1093. Numerous marginal notes. The vacant leaves at the beginning and end are filled with extracts from the , and various notes.

[Gaikwar.]

2033. Size 10 in. by 5½ in.; fol. 282. From twenty to twenty-three lines in a page.

Biographies of learned and holy men of the 'Alawi race, resident in Haḍramaut and India; by Jamāl al-dīn Muḥammad b. Abu Bakr Bā 'Alawi Shīlī (الشيلي), who was a member of the family, and died at Makkah, at the end of A.H. 1093. He entitled his work the spiritual heir of the Shaikh Abu Madyan Shu'āib b. al-Ḥasan Maghrībī Andalusī. This appendix concludes: رَوَدُت انتهى الكلام على الوجه الذي شرطه والامير الذي النسماة الخ. 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. Foll. 92–94 should be placed after 101, foll. 128 and 129 before 122, fol. 131 before 131, foll. 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.; fol. 77. Thirteen lines in a page.

أضواء الباهرة في حساب مصر والقاهرة

A succession of paragraphs (فصل) relating to the history and topography of Egypt and Cairo, preceded by an introduction (مقدمة) 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 Aḥmad b. Zuhayr b. nonprofit, a native of Makkah.

Begins: الأحم بعدها الذي نارت بين البلد في فسَّها وصفاتها.

A survey of the Egyptian dynasties ends with Sultan Kānṣūh Ḡūrī (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 (Murād) the son of Salīm II., as in the Gotha MS. This MS. ends abruptly in the appendix دُخِلَت. Written in a clear Nastāʿīlīk; modern.

On the last fol. begins a Persian poem.

[Bibl. Leydeniana.]
26a. Size 8½ in. by 6½ in.; fol. 139. Eighteen lines in a page.

Personal narrative of the travels of İlyás b. Hanna Maušli, a Chaldaean priest, in various parts of western Europe, and in Peru (and Mexico), 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, which begins: كتاب سياحة المجهر إيلياس ابن قيسيس حنا الرومي، from a pilgrimage to Jerusalem, and afterwards went to Europe by Iskenderun 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 (فصل). The last of these contains a report presented by Padre Francisco Romero, of the order of St. Augustine, a missionary in the West Indies, to Charles II., King of Spain, A.D. 1693.

Well written. This copy was transcribed in the East, and is dated A.D. 1693. It was finished at Puerto de Santa María in Spain, A.D. 1699. This appears from the colophon, which runs as follows (fol. 138):

The last three pages give a list of the contents. At the end of the book is a note in the handwriting of İlyás, stating that he paid to şams Şemsî şamsa, for copying this volume, twenty-nine adi, or three and a half per quire. On the title-page is a note of purchase, dated A.D. 1786.

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 ʿIzzat Allah Kâbuli. Both parts are dated A.H. 1185.

From Lakhnum.

721. 2855. Size 12 in. by 8½ in.; fol. 294. Twenty, twenty-four, and eighteen lines in a page.

A historical collection, comprising:


Edited by Pococke, Oxon., 1663.

Plainly written. At the end is a short notice of the author.

Inscribed: تاريخ الملوك.

II. Foll. 139-144. Lives of the Timúrids and various other princes. Mostly written in Nastaliq. Imperfect at the end.


Plainly written, with vowel-points.

On the last page is a list of the Circassian Sultans.


Plainly written in Nastaliq.

V. Foll. 269-294. Lives of various Sultans of Turkey, Egypt, Arabia, Gujarât, etc. Written like no. I. Of the twelfth and thirteenth centuries.

Injured by white-ants.

This collection belonged once to Hidayat ʿAli.

[Bibl. Leydeniana.]
GEOGRAPHY AND COSMOGRAPHY.

722.

617. Size 10 in. by 8 in.; foll. 118. Twenty-seven lines in a page.

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'tasim billah (d. A.H. 289); and Sprenger's assertion, that we have here an abstract of the كتاب البلدان of IBN AL-Fa'lah HAMADANI (Abu Bakr Ahmad b. Mahammad b. Ishâq, who flourished at the end of the third century), is especially confirmed by a comparison of the passages quoted from that author in Yâkût'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 Shazr; or Shahrî; he read the الشّري, the الشّري, and 'Ali b. Ja'far b. Ahmad Shaizarî (from Shaizar in Syria) was merely the scribe, who, a.h. 431, wrote the copy, from which the Cod. Sprenger was taken. This appears from the colophon of the latter, which is given by Chwolson 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 Shaizarî, whose name, also spelt Shahrî, 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:

قَالَ قَالَ إنَّ الْقُسُولَ رَيْفًا لِلنَّاسِ أَثْرَى طَائِفَةً اْلْغَنِيَّ. These are followed by some remarks of the author concerning his present task, which are to be found in Cat. Mus. Brit. 182 (فِي ذَلِكَ كُتَابٌ أَخْرَجَهُ سِبرْنْر). Sprenger and others have already observed that Ibn al-Fa'lah 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. 5v.-12). Next follow two literary digressions, viz. (fol. 12) بابٌ في تصرّف الجد إلى الزلزال إلى الجد, and (fol. 14) في مدح الغرّة والغزّاب. After these, 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-Baljlrah); (fol. 47) Fenî al-Kufah, and especially (fol. 51) al-Kufah, and (fol. 59) al-Basrah; (fol. 52, a special chapter, انتخاب الكوبورلين على البصره). Baghdad is not even mentioned.

On fol. 61v. begins the second part, preceded by a Basmalah, a list of contents, and a special introduction, commencing:

وَقَدْ كَانَ تَدَمُّا مُدَذَّبٌ فِي أَوْلِ الْكُتَابِ أَخْرَجَهُ سِبرْنْر. This part comprises the different provinces of Iran, with the adjacent countries, as follows: (fol. 63) Fârs; (fol. 66) Karmân, etc.; (fol. 67) Media, and especially Karmân. On fol. 70–85 the author gives a

1 The MS. has (sic).
2 As others who used the Cod. Sprenger have already read, e.g. Wettstein in Zeitschrift für allgem. Erdkunde, 1865, p. 18.
long and poetical account of his native place, Hamadan, and of its environs, with several digressions, one of which is (fol. 77) كعب الأوطان. Then follow (fol. 85) Nahawand; (fol. 85v) Isbahân; (fol. 88) al-Raiy and the Dunbawand; (fol. 92) Kazwin, Abhar, and Zanjân; (fol. 92v) Adharbaijân; (fol. 93v) Armenia and the Caucasus; (fol. 99v) Tabaristan; (fol. 104) Khurasân and the Turks.

Conclusion (fol. 109) لمن الخصائر والجمد لله رحمه عليه أنبيه محمد ربه اجمعين.

Written in a bold hand, with only occasional vowel-points, and decidedly inferior to the British Museum copy. Dated a.h. 725. The colophon runs as follows: كتب حسن بن عبد الرحيم بن عبد الغني في الشعر الوسط من شهر جمادى الأولى سنة خمس وعشرين وسبعين سنة.

Corrections by the original hand. Occasional marginal notes, and indications of the contents, by different hands.

To this are added (fol. 109v.-118) extracts from the concluding portion of the مَنْذَرَة المَشْتاقِي في مَحْتَرَهِ النَّفْعِ or the Geography of Shams Idrisi (Abû ‘Abdallah Muhammad b. Muhammad b. Idris, who wrote this work in Sicily, a.h. 548; cf. Cat. Bodl. i. 192; ii. 585; and Reinaud, Aboulfeda, Introd. cxiii).

The first of these extracts is inscribed في نهدين تدل فتولدب الكتاب به. راجوج: وماوجوج وتوالت الاحترام عليه. This is the famous account by Sallâm the translator of his visit to the Caucasus, under al-Wâthîq billah. It is to be found in the ninth section of the sixth climate (= Part II. 410-418 of Jaubert’s translation).

Then follows (fol. 111) the whole of the seventh climate, with the exception of the first section, i.e. the account of England, Scandinavia, Poland, Russia, and the regions further east, to the end of the work (= II. 425-440, Jaubert). It begins: إن في هذا الجزء بعضما: نطقة من البحر الغليظ فيما جزيرة للقطرود.

It is immediately followed (fol. 115v.) by the eighth section of the sixth climate (II. 410, Jaubert).

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: انشأ هذا الكتاب المبارك عبد الفقيم إلى رحمة ربه الجامع عند وفرائه مختصر الجغرافية الملكي النصي مقدمة الممالیک السلطانية كريم الله تعالى والخراجدار بقلمة الكرک المعروف أثام الله على إنشائه وجعل الملكیة المقتربین جنده وعوائه بمحمد والله الفیضین الظاهرين.

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 Khâzîndâr, Muktâr, who appears to have written the latter, lived, and which of the several al-Malik al-Nâsîrîs he served, I have not been able to ascertain.

Notes of several later owners, one of which is dated a.h. 955.

[Notes:]

723.

845. Size 14½ in. by 10½ in.; fol. 256. Twenty-two lines in a page.

Zakariyâ b. Muhammad b. Maḥmûd Kazwînî’s جامع المسملات; and خراجدار الممتى; 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. H. Kh. iv. 188; Flügel, Hids. Wien, ii. 505; Aumer, Hids. Münch. 192; etc.

An elegant copy, with numerous illustrations.

Beautifully written, but without vowel-points. Colophon: وتد تم الكتاب المسمل به، راجوج.... على: قد أعطى فیک عبد الله الملك الكامل الكونين ابن كمال الدين حسن بن عثمان فی نتتم دوینیم فی منصف شهير الله الامبر رجب العرمی.... سنة تسع وسبعين

Two splendid ornaments inclose the text of the first

1 It might also be حسن. This and the following words are very indistinct.

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: 1–40, 47–70, 45–46, 41–44, 71, etc.

Seals of `Ali Mardān, a "slave" of Shāh ʿĀlam, and Muḥammad Kāsim Ḥusaynī Māzandarānī.

[Johnson.]

724.

1377. Size 14½ in. by 10½ in.; foll. 226. Twenty-two lines in a page.

Kāzwinī's Ḫayābāt al-aḥlāluwat.

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 Iṣḥāk Muʿṭṭamshāḥī (that is a servant of Prince Muʿṭṭam, afterwards Shāh ʿĀlam 1.), and Kābī Khān, a servant of ʿAlamgīr. In the original binding.

[Johnson.]

725.

2683. Size 11½ in. by 8 in.; foll. 288. Twenty-three lines in a page.

This is a twin 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 Ka'bah.

Written in a large plain hand. Dated Thursday, the last of Jumādā I., 1030. Stained by damp. Two leaves are missing after fol. 1.

"Hen. Geo. Keene, Jan. 1803—the gift of Wm. Oliver.”

[Johnson.]

726.

1734. Size 8½ in. by 5½ in.; foll. 272. Seventeen lines in a page.

Sirāj al-dīn ʿOmar Ibn al-Wardi’s Cosmography, composed a.h. 822. See Cat. Mus. Brit. 183, 611; Ammer, Hds. 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 Ka'bah. 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 Khāndēshī xāndīs.

Seal of Muḥammad Hādī Ḥusaynī, a servant of ʿAlamgīr, 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.


Cf. J. Kh. vi. 344; Cat. Mus. Brit. 185; 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:

1 Cf. Badger’s Imāms and Seyyids of ʿOman, p. 78.
GEOGRAPHY AND COSMOGRAPHY.

Well written in Nasta'lik. Colophon (fol. 130):

جوين أصل إين كتبا طخطوش زيداء از حد بود أزين
بايعت خطوطات درين نسبي زباده از حد خواهد بود
اما مره از نقل نوبيسي نوشته آمد بحسب طائت
بشرى در مطالبه اين قصوى نزمه واین نسبي نقل
كداد شد در سفر جزائج جواسم وبيطازي كا از كتبا
این نسبي نزغ حاصد بوبشت در پاس اسم ساعد
چنیم بمجل جزئیم که نامش رنل وو است واین
نام أو نو است واي نام أو هیچ معلوم نسبيت وترین
جزئی تقیب یکم جهان جمع شده بود تحریر ف
التارخ بیست ونششم جام جامیده الثاني سن ۱۳۹۹

دربار دیدی.

Foll. 131-208 should be placed between 88 and 89.

II. Foll. 209-309. Ibn Al-Warsh's

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 :

جمهه کابی ۵ طبع اين كتبا نوشته شد

A defect after fol. 274. Worm-eaten and mended.

On the title-page is written: "Nushrool Azhar. Copied from
an ancien Arabic MS. of Col. McKenzie."

[Bibl. Leydeniana.]

729.

2449. Size 8¼ 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. 1758, during the reign
of the Empress Elizabeth.¹

It begins with a list of contents, which is followed by a general survey of Europe
(مقدمة). The account of Russia consists of fifteen chapters
(رأس),

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:

بلاغ مقاپله بتحریر في اليوم :
التالیع عشر في ابیه سنة ۱۷۲۲ میسوبیة.

730.

29A. Size 12½ in. by 8¼ in.; foll. 169. Twenty-
five lines in a page.

A Christian work, partly theological and partly de-
scriptive, on the creation, man, and the world. It was
translated from the Syriac by 'Abd Al-nur Âmidî, a
Syrian monk, Râbaib Syriau.

It seems to be identical with the Karshunie MSS.
described in Cat. Bodl. i. (Charshun.), p. 17, lxxx.

Begins: 

بسم الله واحب الوجود وبثقى ورافیً ... 

نبهذی بترجمة كتاب عام لكل الأمر الموجودين تحت
السماء من اللغة السريانية الى اللغة العربية يحتضن علم
المعزنة العقيدة الخ

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 com-
plete list of which is given at the beginning of the
work.

Written in a large plain hand. The colophon runs
as follows: 

وقد اهتم بنکایة هذه السنسنة العز المكرم
والعزاء المعلم، العلوم العقیدیة، والمعصبین الفاتولیة
الکبرین بالاسیک، وال史上最لى، الخواجا المکی، والفاری
المعلم الخواجا جریس بن العموس المرحم الخواجا
بوسی العلی، و قد صار تحریره بيد المتفق شمس
الیا بن تحسیب عبد الله الموصلی سنة ۱۰۲۱ فی وائل شهر
اذار هجریة سنة ۱۳۷۲.

¹ See fol. 86r.

² "Copy" (?).
MATHEMATICS AND ASTRONOMY.

731.
2389. Size 9½ in. by 6½ in.; fol. 119. Eighteen and nineteen lines in a page.
A Description of the Constellations, entitled صور الكواكب, by Ḥusain b. Ṣūrî (d. A.H. 375), who wrote it for Aqūd al-dâlah, the Bûyûde. Cf. H. Kh. iv. 113; Codd. Hafn. 67; Cat. Mus. Brit. 188; etc. A full translation of this work has been published by E. Schjellerup (Description des étoiles fixes, St. Petersb. 1874).

Begins: I., (sic)


II. Foll. 17v.–18. Another fragment, probably belonging to the same work. It comprises sections 2 and 3 of book iv.

الفصل الثاني من المقالة الرابعة في مطرح الشعاع

The third section is inscribed: في مطرح شعاع الكواكب على مذهب بطلميوس.

Written like no. 1.
Cf. Stewart's Catal. 105, xvii.
[College of Fort William, 1825.]

732.
621. Size 9½ in. by 5½ in.; fol. 179. Seventeen lines in a page.
Another copy of the preceding work, very neatly executed.

Begins: الجمود للله الواحد العدل قال عبد الرحمن الخ

[Johnson.]

733.
2166. Size 9½ in. by 6½ in.; fol. 18. From twenty-three to twenty-five lines in a page.
I. Foll. 1–17. The fifth book of an Introduction to Astrology, entitled المدخل في الإحكام, and ascribed to Ḥusain b. Ṣūrî. This work is possibly identical with Casiri i., p. 260, no. cmxv., but it is not mentioned elsewhere.

The present fragment seems to be the concluding portion of the work.

Begins: المقالة الخامسة من المدخل في الإحكام

المقالة الخامسة من المدخل في الإحكام

جَمَّود (sic) (نص)


II. Foll. 17v.–18. Another fragment, probably belonging to the same work. It comprises sections 2 and 3 of book iv.

الفصل الثاني من المقالة الرابعة في مطرح الشعاع

The third section is inscribed: في مطرح شعاع الكواكب على مذهب بطلميوس.

Written like no. 1.
Cf. Stewart's Catal. 105, xvii.
[College of Fort William, 1825.]

734.
I. Foll. 1–9. كتاب نابت بن قرة في سنة الشمس 9-7


Begins: إن الأولاد قد اختنعوا في سنة الشمس

The first leaf is mutilated. Several blanks.

II. Foll. 10. A small tract, inscribed استخرج بعد ما بين المركزين من المحيط الشاهي لأبي نصر بن(؟) عراق.

Then follow various treatises of al-Ḥasan b. al-Ḥasan b. al-Hâitham (Baṣrî, d. A.H. 430). Compare, in general, Casiri i. 414 sqq., and Woepcke, l'Algebre d'Omar Alkhayyami, p. 73 sqq., where most of these treatises are mentioned. They are as follows—

Begins: On the Lam. of the Moon.

2. Both of these editions are mentioned by Woepcke, l.c., p. 111.
1. A treatise on the use and construction of certain compasses wherewith to draw large circles. It is styled in the conclusion: "On the construction of certain compasses wherewith to draw large circles."

2. This treatise has been translated by Woepcke, Le., p. 94, pen., no. 22. This treatise is entitled "Albohazen Haly filii Abenragellibri de judiciis astrologici," and was printed at Basil, 1551. Cf. Zeitschr. der Deutsch. morgenl. Ges. xviii. 155 sq.

3. It is preceded (fol. 1-4v.) by a detailed list of the contents, which begins: "A work on Astrology, in eight books, entitled "The Elements of Euclid" in Arabic, as edited by Nasir al-Din Tusi (d. A.H. 672)."

Well written. Date, a Friday, A.H. 1122.
Part of it, comprising six books (المنطقية), 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 Sha'ban, 646. On the first two foll. are various notes. Worm-eaten.

737.
1487. Size 7 in. by 4½ in.; foll. 204. Sixteen lines in a page.

Another copy of the preceding work. Written in a small Nasta'lik hand. The diagrams well executed. Of the tenth century. Notes in the earlier portion.

738.
1327. Size 9½ in. by 5½ in.; foll. 124. From eighteen to twenty-four lines in a page.

Another copy of the same work. The first portion is written in a small Naskh, and the rest in a bold Nasta'lik, which, however, is almost without diacritical points. Notes.

Seal of Imam al-din Nurmânî, who bought this MS. at Burhânpur (A.H. 1076).

739.
B 42. Size 7½ in. by 5½ in.; foll. 208. Fifteen lines in a page.

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

Colophon: 1

The book has been much injured by insects, especially in the latter portion.

Seal of Muhammad 'Adil Shâh. Note of the library of 'Alangir, A.H. 1069.

1 Cat. 237 (Hendesuah), 1.

1 Destroyed.

740.
1328. Size 9½ in. by 6½ in.; foll. 269. Eleven lines in a page.

Another copy of the same work. Plainly written. Dated Monday, 12th Rabi' I., A. 3 of 'Alamgir II. The diagrams are omitted in the latter portion. At the beginning are marginal notes.

Appendix is a letter of Mr. Vansittart regarding the MS., dated Lakhnau.

741.
1148. Size 9½ in. by 6 in.; foll. 135. At first thirty-two and thirty-three, afterwards about sixty, and lastly thirty-three lines in a page.


The author says in his preface: وعد نفد كنت برجه من الزمان عزاز على أن احرز لنفسى وسائر طلبة العلم من الأخوان كتاب المجهول المنسوب الى بطليموس الفيلودت الذي هو الدستور العظيم لحساب صناعة الهيمنة والنجم، تحررًا لا يغطه مقاصد ذلك الكتاب النظرية، ومناهجه العملية، حتى ترتب الفصول وأباب العلم ورسوم الجداول وأنواع الأشكال.

A valuable copy, closely written in a small hand, without diacritical points. It was completed on Tuesday, 6th Muharram, 722, at Sultāniyyah, by Ḥamzah b. 'Alī b. Ḥamzah Kazwini Bāilhaḵi, commonly called Sa'd (al-dīn) Khurāsānī. 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 Sultāniyyah, in the Madrasah Rashidiyyah.

Worm-eaten. One leaf is wanting after fol. 32.

It is followed (foll. 62r–63) by two supplements, written in the same hand. The first of these is
II. Foll. 63r.-67. The Spherics of Menelaus in Arabic, edited by Muḥammad b. ʿAbūl-Shukr Māghribī.

Begins:  

The other begins:  

This edition is not mentioned anywhere. The alleged editor appears to be the father of Yaḥya b. M. b. A. Sh., the well-known astrologer, who flourished in the seventh century (see no. 769). See, for other editions of the work of Menelaus, Cat. Lugd. iii. 49 sq.; H. Kh. i. 390 (v. ʿAkīr), 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 Fāāl Khān and ʿInāyat Khān, two servants of Shūḥjahān.

742.

681. Size 8½ in. by 4½ in.; foll. 368. Twenty-nine lines in a page.


Begins:  

This is a commentary by a later hand. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of Niẓām al-dīn al-Ḥasan Niẓābūrī as being too short and insufficient.

Written in a small hand.

Seal of ʿAšīr (?), a servant of Muḥammad Shāh (a.h. 1195).

[Johnson.]  

743.

1249. Size 8½ in. by 4½ in.; foll. 240. Twelve lines in a page.

Versions of various treatises by Greek authors, edited by Naṣīr al-dīn Ẓāfī. Compare in general, H. Kh. ii. 213, v. 159; Thābit ibn Qurrah, and Cat. Bodl. i. 188 sq., 194, 208, and ii. 260.

I. Foll. 1-35. The Astronomical Tables of Ulūgh Beg.

Begins:  

This is a commentary by ʿAbd al-ʿĀlī. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of Niẓām al-dīn al-Ḥasan Niẓābūrī as being too short and insufficient.

Conclusion:  

Another version is to be found in Cat. Lugd. iii. 78.

IV. Foll. 87-110. A commentary on the treatises of Euclydes.

Begins:  

See J. Kh. v. 112; Wenrich, 208; and also Cat. Lugd. iii. 79.

Conclusion:  

Seyyed Jāmī, a servant of Muḥammad Shāh (a.h. 1195).


and completing the preceding one. Cf. H. Kh. and Cat. Bodl., as before mentioned.

It contains:—

I. Foll. 1-10. تحرير كتاب الكرة المحتركة لأبولونيوس.

II. Foll. 11-21. وهو أثنا عشر شكل نقل قسطا بن لونا المعلبي.

III. Foll. 23-51. كتاب ناپونيسيوس للنارديسيوس.

IV. Foll. 52-69. كتاب أرسطل في جروي السيرين.

V. Foll. 71-95. مقالة أولى من كتاب أclidس سبيل.

VI. Foll. 98-101. كتاب أclidس في النقل والانقلة.

1 See Cat. Lugd., Le.
2 Year omitted.

744.

923. Size 8½ in. by 4½ 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 levi), in the version of Thabit b. Kurrah. Cf. Wenrich, 184; Fihrist, ed. Flügel, 311, 16.

Begins: ...

Written and ornamented like the preceding no.

745.

924. Size 8½ in. by 5½ in.; foll. 204. Eleven lines in a page.

Apollonius' Book of Conic Sections, probably the edition of Naṣīr al-Dīn Tūsī. See Cat. Bodl. i. 205; Cat. Lugd. iii. 44; Wenrich, 200.


Begins: ...

Well written; the last portion supplied by a different hand. The colophon runs as follows: 

Probably of the eleventh century. The first fol. is slightly injured.

Seal of a servant of ʿAlamgir.

[Johnson.]

746.

1763. Size 8 in. by 5 in.; foll. 110. Twenty-six lines in a page.

A Commentary (مُمَرَّج) on Naṣīr al-Dīn Tūsī's (d. a.h. 672) Elements of Astronomy, by Sayyid Shāhīd Jurjānī (d. a.h. 816). See H. Kh. ii. 288; Cat. Bodl. ii. 293; Bibl. Sprenger. 1844.

According to the conclusion, the author completed this commentary on Tuesday, 15th Dhul-hijjah, 811, at Shirāz.

Written in a small Nastaʿlīq hand, by Mḥmūd b. Molla Jān, 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 (مُمَرَّج) on Tūsī's (مُمَرَّج) Elements of Astronomy, styled, by Shams al-Dīn Muhammad b. Ahmad Ḥafarī, who completed it in Muḥarram, 932. It includes the commentary of Jurjānī before mentioned. Cf. H. Kh. ii. 269, and Cat. Bodl. i. 221, ii. 606.

Begins: ...

1 Ḥ. Kh., i.e., reads صبحانک.
the preface contains a dedication to Shams al-din 'Abd al-Latif, son of the great Wazir, Rashid al-din. From this the treatise is called الرسالة الشمسية. It is mentioned under this title, الشمسية في الحساب, in H. Kh. iv. 76. This is probably the original edition, and the dedication was omitted after the fall and death of Rashid al-din, A.H. 718.


II. Fol. 80-96. Various tables, the purport of which I am unable to state. They are without any inscription or explanation.

750.
B 63n. Size 10\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; fol. 86. Twenty-five lines in a page.
A fragment of a Commentary (مغزوج) on the Arithmetic of Nasīm Nisābūrī, by an unknown author. Imperfect both at the beginning and end. The first words of the text are (fol. 1v.):

الباب الثاني من الفن: الثاني في مباحث الكسور ألف.


Fol. 86, a stray leaf, which had been placed at the beginning of the volume, bears the inscription اَجْزَاءُ شَمسِ العِمْرِ درْعُم.
Cf. Catal. 238 (Hendusah), v.

751.
B 52. Size 7\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in.; fol. 119. Fifteen lines in a page.
A Commentary (مغزوج) on Jaghmazīn's Compendium of Astronomy, called المعمس، by Mūsā b. Maḥmūd Kāpīzādān Rūmī, 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 sqq.; Codd. Hafn. 68; Cat. Mus. Brit. 190.

Clearly written in a small Nastā'īk hand. Transcribed by his own use. Frequent marginal notes. Of the tenth century. Several passages have been supplied by a more modern hand.

On fol. 114v. follow various extracts, partly in the same, and partly in a different hand; one from Khwānd-rasmi's commentary, concerning the fixed stars; another from Fāṣīḥ al-dīn's glosses on the present commentary, etc.

752.
B 51. Size 8\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; fol. 124. Fifteen lines in a page.
Another copy of the preceding Commentary. Plainly written. Of about A.H. 1000.
Bij. Libr., A.H. 1034, from Mīr Muḥammad Amin.
Catal. 238 (Hucut), i.

753.
1489. Size 7\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in.; fol. 91. Fifteen lines in a page.
Another copy of the same work, legibly written in Nasta'īk.
Seal of Saiyid Mu'in al-din (A.H. 1159).

754.
B 53. Size 7\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in.; fol. 144. Fifteen lines in a page.
Glosses (تعليقات) on Kādīzādān's Commentary, ascribed on the title-page to Mūsā b. Mūḥammad Barjandī, who however, is more correctly named 'Abd al-'Ali b. Muḥammad Barjandī. See Cat. St. Petersb. 111, and H. Kh. vi. 114, who only calls him by his surname. He flourished towards the end of the ninth century.
Cf. no. 742.
Plainly written by two hands. A defect after fol. 8.
Cat. 238 (Hucut), i. 2.

755.
622. Size 9 in. by 6 in.; fol. 16. Twenty-nine lines in a page.
earlier part of the ninth century. It is called "..." and also "..." from its dedication to the Wazir Kamāl al-din Mahmūd. Cf. H. Kh. iii. 610; Cat. Lugd. iii. 133; Stewart, 104.

This treatise consists of eight books (Malakha) and a sixth division. The conclusion begins: "..."

Legibly written in a small Nastālīq hand. Dated end of Shawwal, 850.

Foll. 3 and 5 belong to an astronomical treatise in Persian, and were inserted at a later date.

756.

1039. Size 9½ in. by 5½ in.; foll. 122. Eighteen lines in a page.


Fol. 1 contains a note in Arabic, on multiplication (ضرب التوحيض).

Then follows, written in the same hand,—

II. Foll. 15–122. A treatise on Arithmetic, entitled "..." by Ghiyāth al-dīn Jamshīd b. Māstūd b. Mahmūd Kāshārī, who dedicated his work to Ulugh Beg. See H. Kh. vi. 12; Cat. Mus. Brit. 199; Cat. St. Petersb. 118; Cat. Lugd. iii. 75; Bibl. Spranger. 1824. Cf. the preceding no.

Begins: "..."

Mostly well written, with tables and diagrams. Marginal notes.

In the original binding of Tippu's library. Cf. Stewart's Catal. 100.

757.

1210. Size 6¾ in. by 4¼ in.; foll. 10. Twenty lines in a page.

An abridgment of the "..." made by the author himself, and entitled "...". It is mentioned in H. Kh. vi. 12.

Begins: "...". It consists of thirty sections (فصل).

Written in a small Nastālīq, 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 "...", by Bahā al-dīn Muḥammad b. Ḥusayn 'Amulī (d. A.H. 1030¹ or 1031).


The preface contains here a dedication to a Safawi prince, styled "..." which is in none of the other copies. At the end is given the date of the original copy, Safer, 1004. The present copy is dated Saturday, Rabi' II., 1056. The scribe gives his name as "...". Legibly written in Nastālīq, with copious notes. Stained by damp.

On the title-page is a table of the "Indian numerals," آحاد, as follows: يك, (meaning "one"); اسماع, (meaning "tens"); عشرات, etc.

[Gaikwar.]

¹ So according to a note at the end of this MS.

² Variant "...". This appears to be the correct reading, the person in question being Amir Ḥamzah, son of Muhammad Khudābandah, and grandson of Shah Tahmāsp.
A Commentary (مَعْلُوم) on the preceding work, entitled ْنَارَحْبَاءُ ُذَيْنُنْيَ، by Imam Allah b. A'gam b. Abd al-rasul, of Saharanpur, who completed his work on 19th Dhul-hijjah, 1086. It was printed at Calcutta, 1829.

It is preceded by the preface of 'Amuli (fol. 4), and by a fragment treating of multiplication, which begins:

Notes by Imam al-din b. Lu'tf Allah are on the margin.

Written in a hurried Nasta'liq. Date, a.h. 1105. The colophon runs as follows:

It breaks off in the middle of Chapter II., the rest of the MS. being lost.

Written in a small hurried Nasta'liq, on red paper. Of about the eleventh century.

Inscribed

Another Commentary (مَعْلُوم) on the ُذَيْنُنْيَ, by Shams al-din `Ali Husaini Khalikali.

The preface begins with:

Marginal note: معَبُرُ كَلِّكَةِ بَكَائِنِ فَارُسِيَّينَ. It
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 (Hendussuh), 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 Muhammad. This note begins:

ٍمسّودة كتاب: كتاب المقایسات الذي صنفه كلاوسن الفرّنچي بلسان لاتین

ترجمة والذي رّحّب بلسان عربي الخ.

There is no preface to this work. It commences as follows:

الشكل الأول نريد ان نرسم دستورا

The above title, and the name of the author of the original work occur, however, at the commencement of each following book (مقایلة).

Clearly written in Nasta’līk, 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 Mastem Khan, who went to Portugal in the time of Aurungzebe. This is the original foul copy of the translation in the hand of the translator.”

[Johnson.]

765.
1490. Size 7½ in. by 5 in.; foll. 34. Fifteen lines in a page.

A Commentary on Abu Muhammad ʿAbdallah b. Ḥājīj Yāsmīn’s2 (or Ibn al-Yāsīn’s) Algebra in verse, تجزئة الابهامیة. The name of the commentator is not mentioned.

Cf. H. Kh. i. 246; Cat. Bodl. i. 224, 210, 256; and Bibl. Sprenger. 1832.

Begins: أحمد الله الذي جبر تلوب أوليائه جنس

The author says subsequently:

اما بعد هذا تعليم مختصر ابراهيم نافع انا شاه الله تعالى

وضعته ابراهيم على الرجوعة الابهامیة (sic) في علم الجبر

نظام الشیخ الخ.

The text of Yāsminī begins as follows:

على ثلاثة دورب الجبر والاعداد ثم الجذل

Plaintly written. Colophon: وكان النراق من مشقها

يوم الخميس احد عشر فصين من عاشورا سنة 198

اوص الله كاتبها إلى مراد الخ. [Johnson.]

766.
B78. Size 12 in. by 8½ in.; foll. 44. Thirty lines in a page.

Various fragments of a treatise on Astrology, with an ephemeris for the solar year beginning with 13th Shaʿbān, 1006. The author is not mentioned.

Begins: يا من تفرد بالوحدانية وارجع جمع

الموجودات.

Well written; headings in various colours. Many tables.

767.
461. Size 9 in. by 5½ in.; foll. 208. Twelve lines in a page.

I. Foll. 1–7. A treatise without title on the use of the Astrolabe. It is ascribed on the title-page to Naṣir al-Dīn Ṭūsī (رساله در عمل مطلوب خلق از خواجه نصر). H. Kh. iii. 366 mentions a Persian treatise by this author on the subject.

Begins: الوّل في تسمية أجزائها:

The copy was revised on 14th Shawwal, 1198.

II. Foll. 8–34. مقالة للمحسون بن الجموم بن الجموم بن الجموم. A treatise on the Eclipse of the Sun, by al-Ḥasan b. al-Ḥasan b. al-Haitham Bāṣīl (d. a.H. 430), the same as no. 734, xiii.

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1 Gnomices libri octo. Romae, 1581; see Cat. Mus. Brit. 443 n.
2 The MS. has الباسمنی.
III. Foll. 35-180. A revised and abridged edition of a work on Algebra (الجبر والمقابلة) by Sharaf al-dīn al-Muzaffar b. Muhammad Ťūsî (who flourished about A.H. 606). The name of the editor is not mentioned. It is entitled the same is expressed by

**Mathematics and Astronomy.**

mentions the labours of his grandfather Thābit, and of Māhāni, on this subject.

VII. Foll. 198-208. A treatise by Thābit b. Kurrāh (d. A.H. 288), on the weighing-machine called the الفريطنون. A

Begin: كل خط نقسم مخالبين. إثباتاً في ثوابت هذا المثل.. نحوه في تبيان

An elegant copy in Nastaliq, executed like no. 744.

768.

1747. Size 8 ½ in. by 5 ½ in.; foll. 70. Eleven lines in a page.

I. Foll. 1-38. The first book (مقالة) of Tosî’s edition of the Elements of EucLid.

Dated Wednesday, 9th Sha’bān, 1176 (من العصر الثاني من المائة الثانية من الفلك الثاني).

Begin: لا ترى في استخلال خطي بين خطين مستقيمين على نسبة لا يبلغ ميل الكهف.

This treatise is intended to carry out an unfinished design of Archimedes. It was written for Abūl-fawâris b. ‘Aqūd al-daulah, the Bûyide.

V. Foll. 189-191. Another short treatise by Abū Sahîl Kûhî, inscribed

طريق في استخلاص خطئين بين خطئين مستقيمين على نسبة لا يبلغ ميل الكهف.

Begin: لا ترى في استخلاص خطئين بين خطئين مستقيمين على نسبة لا يبلغ ميل الكهف.


Begin: لا ترى في استخلاص خطئين بين خطئين مستقيمين على نسبة لا يبلغ ميل الكهف.

This is the third edition of the treatise, the two earlier editions having been lost. The author also

V. Foll. 191-193. A further short treatise by Abū Sahîl Kûhî, inscribed

Begin: لا ترى في استخلاص خطئين بين خطئين مستقيمين على نسبة لا يبلغ ميل الكهف.

Commentary on Thabit’s, the same as that described in Cat. Mus. Brit. 197, no. cccxix.; Cat. Bodl. i. 214; and Aimer, Hiss. Münch. 383.

Begin: لا ترى في استخلاص خطئين بين خطئين مستقيمين على نسبة لا يبلغ ميل الكهف.

An elegant copy in Nastaliq, executed like no. 744.

769.

707. Size 7 ½ in. by 5 ½ in.; foll. 169. Thirteen lines in a page.


Begin: تقول مروءة العالم العلامة: افتICAL ملفاطرين: "الجبر والمقابلة" و"الجبر والمقابلة"، و"الجبر والمقابلة"، و"الجبر والمقابلة".

An elegant copy in Nastaliq, executed like no. 744.

1 Cf. Cat. Lugd. iii. 71.
2 See no. 734, xx.
3 Sic; read فتاوي, or rather فتاوي. In the index the same is expressed by جي مساح مساح بابش.
II. Foll. 89-118. 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, ccccxrii. ii.

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, ccccxrii. ii.

An extract from an astronomical work of Kutb al-Din Sinibzi (d. A.H. 710), bearing on chronology and various eras (تاریخ الروم والهجرة والبرهان والمؤله وال مؤهل) and the abbreviations.

Begins: """

Cf. regarding the work in question, H. Kh. vi. 396, and Cat. Mus. Brit. 189.

Begins: """

Begins: """

This is the first part (جزء) only. Well written in a small hand. The first few leaves are much injured by damp.

Then follow two Persian pieces—

V. Foll. 130v.-151. Bap Sam aez fesl sem dae hakam, followed by Chapter IV. of the same work.

VI. Foll. 152-169. On the conjunctions of the planets, which took place in various years of the eleventh and twelfth centuries.


The MS. has a small hand. Dated 29th Sha’ban, 1185. [Tippi.]

B. 47. Size 7 in. by 5½ in.; foll. 80. Twenty-three lines in a page.

I. Foll. 2-11. A treatise on Arithmetic, called روایة أعمال الحساب, by Abu’l-Abbās Ahmad b. Abu ‘Abdallah Muhammad b. ‘Othmān Azdi Ibn al-


Begins: """

This piece is dated Thursday, 13th Ramaḍān, 866, and the copyist gives his name as Muḥammad b. Abū Madyan, 1

The name given here differs entirely from the common tradition (see no. 765).
Wazir to Abu Ya'qūb (Yūsuf, the Almohade?). Cf. H. Kh. ii. 400; Casiri, i. 380 sq.;¹ Catal. Bodl. i. 76.

Begins: "... the Almohade..."

The author says subsequently: "... the Almohades..."

The work in question is perhaps identical with the "..." ascribed to the author in H. Kh. v. 218 and 219 sq.

The text is marked with V, and the commentary with J.

Written like nos. I. and II. Dated end of Jum. I., 856.


The work in question is perhaps identical with the "..." ascribed to the author in H. Kh. v. 218 and 219 sq.

The piece is written by the same hand as the preceding, but in a somewhat different style. It is dated A.H. 860. The colophon runs as follows: "... the Almohade..."

The work in question is perhaps identical with the "..." ascribed to the author in H. Kh. v. 218 and 219 sq.

The piece is written by the same hand as the preceding, but in a somewhat different style. It is dated A.H. 860. The colophon runs as follows:

Begins: "... the Almohade..."

The text is marked with V, and the commentary with J.

Written like nos. I. and II. Dated end of Jum. I., 856.

V. Foll. 76v.-79. A short treatise on planes, without title.

Begins: "... the Almohade..."

Inelegantly written in a small character, with rough diagrams. Transcribed by Abu Yazid Sharwānī, 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 Naaras (Adil Shāh II.). Cat. 237 (Hendussuh), ii.

771.

B 43. Size 10½ in. by 6 in.; foll. 50. Seventeen lines in a page.


Begins: "... the Almohade..."

II. Foll. 15-50. Books II.-V. of a work on Mathematics, entitled "..." by Ibrāhīm al-Dīn Ḥabīb ibn al-Mu'tamid (Baghdādī). Cf. H. Kh. iv. 471. They are inscribed as follows:—


b. Foll. 20v.-33. On the mensuration of planes and solids.


The latter part concludes as follows:...
ARABIC MANUSCRIPTS.

772.

1048. Size 8 in. by 5¾ in.; foll. 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 مكانته من الطلب إلى معرفة المسائل الفلكية بالحساب. The work was completed on 23rd Dhu'l-Ka'bah, 883.

Begins: مكانته من الطلب إلى معرفة المسائل الفلكية بالحساب.

In nineteen chapters.

A good copy, transcribed from a MS. which was written during the author's lifetime. Collated with another copy, by a different hand.


Begins: مكانته من الطلب إلى معرفة المسائل الفلكية بالحساب.

The treatise is divided into three parts (قسم), as follows: I. The use of the spherical astrolabe in this section; II. Foll. 31-38. Two introductory treatises on Geometry and Astronomy, by an unknown author.

Begins: "الوكلية للذين يفسرون عبودية الإبل والدجاج والغندانم بالقرآن."

The first treatise consists of three, and the second (fol. 32) of eleven chapters. They contain chiefly definitions.

The two latter pieces are plainly written, by Nur al-din b. Muḥammad b. Abu'l-sūd Yazidi Shāfiʿī. The first is dated 27th Shawwal, and the second, 15th Dhu'l-hijjah, 1049.

[Gaikwar.]

MEDICINE.

773.

1296. Size 11½ in. by 6¾ in.; foll. 659. Twenty-three lines in a page.


Begins: "العصر التجميلي والضحى بالجرح والأذى.

The copy was completed in Rajab, A.H. 1119.

[Johnson.]

Well written. The single مقالات are generally separate. The sixth has the following colophon: تمت المقالة السادسة من الكتالوج المعروف بـ مقالات البترولية والجُمَد... كتبه فقير الحمبر محمد كاظم شهير، در خانه سيدت ويجوبت دسته محمد زين العابدين سُلمه آه در دار العلماء شاه جعفر آباد يوم جمعة شبه سيوم شعبان العظم بـ إمام السيد سنة 841 هجري.

The copy was completed in Rajab, A.H. 1119, by the same Kāżim.

Prefixed is a list of the contents, by a different hand.

[Johnson.]

1 See on the subject, Cat. Bodl. ii. 284.

1 Of Shāh 'Ālam I., i.e. A.H. 1119.
MEDICINE.

1802. Size 10½ in. by 6½ in.; foll. 179. Sixteen lines in a page.

Some portions of the first or theoretic part of ʿAlā al-dīn ʿAlī b. Abū-ʿAbdAllāh Marzūqī's (d. A.H. 384) System of Medicine, entitled ʿAlam al-ṣūrah al-maliki. It is also often called ʿAgūd al-dawlah, the Būyide. See H. Kh. v. 25; Cat. Lugd. iii. 236; Cat. Mus. Brit. 631; Aumer, Hds. Münch. 357; etc. Cf. Wüstenfeld, Gesch. d. arab. Aerzte, 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 (مَعَالَة), all separate, and bound in the following order: (fol. 1) مَعَالَة سَابِعَة مِنَ الْجِرْرِ الْأَوْلى فِي ٱلْعَدْلَة; (fol. 48) مَعَالَة ٱلْعَلَّامَة مِنَ الْجِرْرِ الْأَوْلى فِي صَنَاعَة عَلَمَات; (fol. 94) مَعَالَة ٱلْمَدْفُوْرَة مِنَ الْجِرْرِ الْأَوْلى فِي صَنَاعَة عَلَمَات; (fol. 136) مَعَالَة ٱلْمُتَطْبِبَة مِنَ الْجِرْرِ الْأَوْلى فِي صَنَاعَة عَلَمَات. 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.; foll. 45. Sixteen lines in a page.

The fourth مَعَالَة of the second or practical part of the preceding work.

Begins: مَعَالَة الرَّابِعَة مِنَ كَتَاب ʿAlam al-ṣūrah al-maliki. The colophon runs as follows:

Well written.

1 This inscription varies from that given in Cat. Lugd., I.c.

1936. Size 9¾ in. by 5¼ in.; foll. 220. Twenty-one lines in a page.

The fifth, sixth, seventh, eighth, and ninth books (مَعَالَة) of the second part of the same work.

Beginning: مَعَالَة النَّاسِ مِنِ ٱلْجِرْرِ الْأَوْلى مِنَ كَتَاب ʿAlam al-ṣūrah al-maliki تَأْليف ʿأَبِي عَبْدِ الله المَتَطْبِبٍ رَضِيَ اللَّهُ عَنْهُ. From twelve to sixteen lines in a page.

The third part of (Abū ʿAlī Ḥusain b. ʿAbdAllāh) Ibrāhīm Sināʾī's (d. A.H. 428) ʿAlam al-ṣūrah, on Anatomy and on local complaints. Cf. H. Kh. iv. 496; Cat. Mus. Brit. 221, 744; Cat. Lugd. iii. 239; Flügel, Hds. Wien, ii. 521. The work was printed at Rome, 1593.

Begins:

Legibly written in Nastaʿlīq, approaching to Shi-kastah. Some portions are in a different hand.

The colophon runs as follows:

Written like the preceding no. [Johnson.]

2176. Size 9½ in. by 5½ in.; foll. 507. From twelve to sixteen lines in a page.

The fourth part of (Abū ʿAlī Ḥusain b. ʿAbdAllāh) Ibrāhīm Sināʾī's (d. A.H. 428) ʿAlam al-ṣūrah, on Anatomy and on local complaints. Cf. H. Kh. iv. 496; Cat. Mus. Brit. 221, 744; Cat. Lugd. iii. 239; Flügel, Hds. Wien, ii. 521. The work was printed at Rome, 1593.

Begins: مَعَالَة الْأَنْسَانِ فِي الأَمْرَاءُ بِعَدْمِ ٱلْعَلَّامَة

Legibly written in Nastaʿlīq, approaching to Shi-kastah. Some portions are in a different hand.

The colophon runs as follows:

Written like the preceding no. [Johnson.]


The fourth part of the Kānsū, on general complaints.

Begins: الكَتَابُ الرَّابِعُ مِنَ ٱلْقَلاْئِن وَهُوَ صَبْبَةُ دَوْن.

Well written. Of the eleventh century.

[College of Fort William, 1825.]

1920. Size 10½ in. by 6½ in.; foll. 197. Twenty-seven lines in a page.

The fifth part of the Kānsū, on general complaints.

Begins: الكَتَابُ الْعَامُ مِنَ ٱلْقَلاْئِن وَهُوَ صَبْبَةُ دَوْن.

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 (معلماً) on the first book of the کانون (الکثبات), by قطب الادین مختار b. مسعود b. مسیح شیرازی (d. A.H. 710). Cf. II. Kh. iv. 498; Casiri, i. 291; Cat. Bodl. ii. 160. This commentary is called the الناحية السعدية, from its dedication to سعد الدین, وزیر to Sultan Khudabandah.

The preface begins:

اءَنَّ اَوْلِيَّ ما أَفْتَحَ بِهِ خَطَابٍ... اَنْ اَوْلِيَّ ما أَفْتَحَ بِهِ خَطَابٍ... The name of the author is indicated by the following passage.

Written in various hands, often without distinction of text and commentary. Ends abruptly in the second column. 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:

الله الیت وُفِتَ حَكِيمٍ فِي خَلَقِ اَلْإِنسَانِ... The author, after mentioning the commentaries of خزال, افتاد خنیاجی, and شیرازی, lauds that of his master, قطب الادین شیرازی,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 Gilani, in the introduction to his commentary (see the following no.), says that امعلی—he calls him محمد—wrote his work for the use of some princes (اوَلَدَ اَهْلِ الْحُكَمَ) who had come from remote countries, in order to read with him the کانون, and that it was written in haste, without much care and preparation.

The text of the کانون is introduced by قال, قال, and the commentary by الاول.1

This MS. is imperfect at the end. It terminates in the commencement of the second column.

Legibly written in نستالیک. [Johnson.]

[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, قطب الادین شیرازی (قطب اله عفّقی), واملی, and ابن نافی قراشی, and recommends his own work, on which he spent thirty years of his life. It begins:

انْ اَوْلِيَّ مَا أَفْتَحَ بِهِ خَطَابٍ... The name of the author is indicated by the following passage:

Well written. On the margin are additions by the author, and extracts from different commentaries.

[Johnson.]

782.


A Commentary (معلماً) on the second book of the کانون, on simple medicines. It is ascribed to وهذا الکتاب, that is, 'Ali Gilani, the author of the preceding no.

Begins:

قال الشیخ الراوی وَعَنْ سَعْدٍ اَللهِ وَالنَّاسِ عَلَیْهِ... The text of the کانون is imperfect at the end.

From this it would appear that this commentary is not identical with that of 'Ali Astarabadí (II. Kh. iv. 498), as is asserted in Cat. Mus. Brit., i.e.

1 See no. 409.
Ends:

Well written in Nasta'lik. Of the eleventh century.

1380. Size 16 in. by 10\(\frac{1}{2}\) in.; foll. 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 century. Slightly injured and mended. On the fly-leaf is a list of the contents.

1428. Size 10\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in.; foll. 211. Twenty-nine lines in a page.

The concluding portion of the same work, or explanation of Book V. of the Kānak, on compound medicines, with additions by the author.

Written in various Nasta'lik hands. Of the eleventh century. The end is wanting.

Foll. 210-211. A fragment of a treatise on the law of inheritance.

1418. Size 10\(\frac{3}{4}\) in. by 6\(\frac{1}{4}\) in.; foll. 420. Twenty-two lines in a page.


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

An ornament at the beginning. Coloured lines round the pages.

Well written in Nasta'lik. In the latter portion the text and the commentary are not distinguished. Notes in the earlier portion.

Inscribed at a recent date. Neatly written in Nasta'lik.

1044. Size 9 in. by 5\(\frac{1}{2}\) in.; foll. 269. Seventeen lines in a page.

Yahya b. ʿĪsā b. ʿAbd al-Malik ibn Jazlah's (d. A.H. 493) Materia Medica, entitled Manṣūr al-bayān. See H. Kh. vi. 200; Cat. Lugd. iii. 245; Aumer, Hds. Münch. 361; Cat. Mus. Brit. 222; Wüstenfeld, Gesch. d. arab. Ärzte, p. 84.

Well written. Revised and collated. The end is wanting. Injured by insects.

1181. Size 8\(\frac{3}{4}\) in. by 5\(\frac{1}{4}\) in.; foll. 508. Seventeen lines in a page.


Well written in Nasta'lik.


Begins without a preface: تأل الشيخ الإمام الأزهر

Well written in Nasta'lik. Of the eleventh century.
788. Size 10 in. by 6 in.; fol. 354. Eighteen and nineteen lines in a page. Another copy of the Shāh al-aṣrāb al-‘alamāt. Clearly written in Nasta’līq. Dated A.H. 1154 (in the year 1154). Boldly written, with copious notes, many of which are derived from the author (بلاط). Of the tenth century. The beginning and the end have been supplied by a more modern hand. A defect after fol. 3.


Begins: أُناَمُرُ الله رَبَّ الْعَالَمِينَ... وبعد هذَا، مَعْرِضُ بَلَدَةٍ مَا يَجِبُ استخْتَارَةَ مِن صَنَاعَةِ الْطَّبِ، أَنْتَخِبَهُ مِن كَبْرِ الْأَقْدَامِ وَرَتِّبَهُ عَلَى عَشَرِ مَقَالَاتِهِ.


Seals of Nur al-dīn Khān, a servant of Muḥammad Shāh (?), and Nuṣrat Jang (A.H. 1174).

792. Size 8 in. by 4½ in.; fol. 42. Seventeen lines in a page. Another copy of the preceding work. The preface runs as follows: وبعد هذَا: مَعْرِضُ بَلدَةٍ مَا يَجِبُ استخْتَارَةَ مِن صَنَاعَةِ الْطَّبِ، أَنْتَخِبَهُ مِن كَبْرِ الْأَقْدَامِ وَرَتِّبَهُ عَلَى عَشَرِ مَقَالَاتِهِ.

Well written in two Nasta’līq hands. Red lines round the pages.

Seals of a servant of ‘Alamgir and others.

793. Size 10½ in. by 6½ in.; fol. 277. Twenty-one lines in a page. The first part of Dā‘ūd b. ‘Omar Şirī Aṣrākī’s (d. A.H. 1005) System of Medicine, entitled تَذْكَرَةٌ أَوْلى اَلْإِلَامِ وَالجَامِعَ لِلْجُهَابِ أَلْبَابِ. See H. Kh. ii. 260; Casiri, i. 274; Cat. Bodl. ii. 157; 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 ‘Alamgir and others.

794. Size 10 in. by 7 in.; fol. 171. Twenty-one lines in a page. The first portion of a large work on diseases and their remedies, entitled تَروِىَةُ الأَرْوَاحُ مِنَ الْعَالَمِ.

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1 Alias b. Muhammad.
2 Bibl. Sprenger. 1892.
The author calls himself Ibn Sa'd al-Din, and dedicates his work to a Wazir, whose name he does not mention. At the beginning of his preface he speaks of the تنفيذ الكتاب من مباحث الطبيعة; but as this passage is mutilated, it cannot be ascertained if he speaks of it as a work of his own. According to H. Kh. (ii. 451), the work in question is by Fakhr al-din Khujandî. H. Kh. ii. 285, also mentions a كتاب، which he ascribes to šakīm al-dîn Maḥmûd Tabrizî.

Begins:  

The work consists of an introduction, in fifteen مساتك, and of twenty chapters (نول), in which the author treats first of the single parts of the body, from the head downwards, and afterwards of general diseases. A detailed list of the contents is inserted in the preface.

This MS. contains the introduction and the first eight chapters, which are inscribed as follows:—1.  

In the third chapter.  

Legibly written in Nasta'liq. Ends abruptly.  

Worm-eaten. The first leaf is mutilated.  

A medical guide, ascribed to Yâhya b. Bakr 'Alawî.  

It consists of two parts, which treat of special and of general complaints (قسم في العلل الخاصة) (والأخرى العامة), and are preceded by an introduction.  

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-ghuraybî.

Begins:  

الحمد لله خالق الأجسام وما يعرض لها من الألم والصرع... وفرى علم الطب ضروبًا يشهد  

لحمه وشربه النقل.  

Plainly written by two hands. Dated 21st Shawâl, 1058.

On the last few pages (from fol. 44r.) are various extracts, remedies, prayers, etc.
POETRY AND ELEGANT PROSE.

798.
1151. Size 10 in. by 6½ in.; foll. 75. Eight lines (hemistichs) in a page.

The Seven Ma'allakât.

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'ban, 1196. A defect after fol. 6.

[Johnson.]

799.
2956. Size 10⅓ in. by 7⅓ in.; foll. 102. Eight, fifteen, and twelve lines in a page.

I. Foll. 1-75. Another copy of the Ma'allakât, 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. 76v.-97. The Burdah of 'Abd Rí (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'īlīk.

III. Foll. 97v.-99. A devout poem in ten verses. Begins:

جَدَّ بَنِفْكَ يا بَيَّنِي مَنْ لَهُ رَأَى نَّفْلَ

IV. Foll. 100v.-102. Some fragments of the 'Ma'allahakât, viz. the concluding verses of Layin, 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. Boddam, Calcutta, 1787.

800.
B122. Size 10 in. by 5⅔ in.; foll. 61. From twenty-eight to thirty lines in a page.

A concise Commentary on the Ma'allakât, ascribed to Abu'l-Hasan Muḥammad b. Aḥmad, commonly called Ibn Kašīn, the grammarian (d. probably A.H. 320). It is mentioned neither in the Fihrist (ed. Flügel, ṣf.), 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 sign 'الفسير', and the latter by the sign 'المعنى'. Special grammatical questions are occasionally discussed in an appendix, which the superficial reader is advised to skip.

The preface begins:

الحمد لله وصلوة على النبي محمد وآله وسلم اجتمع فال أبو الحسن محمد بن أحمد كيسان النكوى رحمة الله عليه.

The first scholium is introduced by the words: قال لنا أبو السمس. Tha'alibi 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. 359).

Plainly written. Completed and collated on Thursday, 14th Rabi' II., 1098, by Zain b. 'Abdallah Mu'āfibil.

801.
692. Size 6⅔ in. by 3⅓ in.; foll. 284. Fifteen lines in a page.


It breaks off in the Ma'allakah of 'Amr b. Kulthūm. The last verses of this poem are, however, added at the end, with a conclusion (تتمت التفسير).

II. Foll. 162-203. The remaining Ma'allakahs of 'Antarah and al-Harith, 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. 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 ʿArid b. ʿAl-ʿAbraṣ, which, as is also stated here, stands occasionally in the place of the Muʿallaḥah of al-Hārith. It is preceded by a historical introduction on the authority of Muḥammad b. ʿAmr Shaibānī, which is also found in Tabrizi.1

b. Foll. 213–222. The Kašīdah in ي of ʿAl-ʿAbraṣ, which, as is also stated here, stands occasionally in the place of the Muʿallaḥah of al-Hārith. It is preceded by a historical introduction on the authority of Muḥammad b. ʿAmr Shaibānī, which is also found in Tabrizi.2

c. Foll. 224–237. The Kašīdah in ل of ʿAl-ʿAṣha. It was published by De Sacy, l.c.

III. Foll. 238–270. A Commentary on the Kašīdah لامية الراي, of ʿAl-Husain b. ʿAli Ṭaghraṯ (d. about A.H. 514). This is an abridgment (تَكْمِيص) of the commentary of Jamāl al-dīn Muḥammad b. ʿAbdallāh b. ʿAbd al-Rahmān b. ʿAbdallāh b. ʿAmr, ʿAbdallāh b. ʿAmr, Ṭāhir b. al-Mundhir, ʿAbdallāh b. ʿAbd al-Rahmān b. ʿAbd al-Rahmān b. ʿAbd al-Rahmān b. Karb, and great-grandson of the poet. This commentary, therefore, may be the work of Tabrizi, or rather an abridgment of it. Cf. Cat. Mus. Brit. 316, d. cxxv., no. liii.

Closely written in Nastaʿlīq; 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:

متي تلت الرسوم نذر ما نذرو

Written in a clumsy Naskh 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 Māngalkūṭī, A.H. 1134, at Dehli (ب للاة دار اثناء). Marginal notes. The MS. is much injured by damp, and has partly become illegible.

II. Foll. 78–84. A Commentary on Kašīdah in praise of Muḥammad, باني سعداء.

This commentary is different from that published by Lette and Freytag. Tabrizi (d. A.H. 502) is quoted at the beginning of the introduction, on the authority of his pupil Jawaliẓi (d. A.H. 539): ʾAbdallāh bin al-fāṭer waṭṭaʾi l-lāh taʿāli l-munawarāt l-lāh. The relation of Tabrizi is founded on the following Ḥisnād:


Closely written in Nastaʿlīq; 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:

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1 MS. ب بن حوب. 2 MS. العري. 30
II. Foll. 7-12. A short Commentary on an erotic Kašidah, called the Orphan, or the Orphan; by 'Abd al-Ḥakkī b. 'Abd al-Latīf Zuhairī.

The Kašidah begins:

It is stated at the beginning of the commentary, that the poem was called the Orphan, because the author of it was not known. It is also mentioned there that two verses of it are quoted in Ḫarīrī's preface to his Mašdūd. Now in the commentary on that work, these verses are attributed to 'Anṣār b. al-Risi, a contemporary of Ḫarīrī, and to the same the whole Kašidah is ascribed in a note at the end of this MS. But the two verses given in the said commentary as those immediately preceding the quotation do not agree with the present text. It is probable, therefore, that the Kašidah is supposititious, and only framed on the metre and rhyme of the old verses found in Ḫarīrī, which have been put at the end of the composition.

III. Foll. 16-136. Za'uzani's Commentary on the Mu'allakah, with glosses.

The Mu'allakah of 'Amr stands here after that of 'Antarah. Some of the verses have been omitted; hence arose some confusion in the text (fol. 125).

On the few leaves which precede this piece are added a list of contents and various notes.

Written in Nasta'liq, partly on red paper; the text of the poems in a large Naskh. This is the copy of one Muhammad Yusuf. It was transcribed A.H. 1133, during the reign of Muhammad Shāh, at Dehli (در دار الإخلاق).

The seal of Muhammad Yusuf is impressed on nos. II. and III.

804.

2700. Size 10½ in. by 6 in.; foll. 40. Nineteen lines in a page.

The Poems of Majnūn 'Āmīrī (Kais b. al-Mu-lawwah), accompanied by the history of the loves of Majnūn and Laila.

This collection is probably identical with the Diwan of Abu Tammām Ḥabib b. Aṣūr Tā'ī (d. A.H. 231), as arranged by Abu Bakr Shūl (d. A.H. 335 or 336). Cf. Cat. Bodl. i. 259; Cat. Mus. Brit. 276 sq.; Cat. Lugd. ii. 45 sq.

It is divided into eight chapters, as follows: I. (foll. 1-133) the madīḥ, the first poem in praise of Ibn Yusuf Taʾizzī; II. (foll. 133-151) the mu'amalat (151-171); III. (foll. 171-180) the faṣl (171-180); IV. (foll. 171-212) the mu'amalat (171-212); V. (foll. 171-212) the faṣl (171-212).
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(foll. 180–185v.); VII. (fol. 191), only two poems; VIII. (fol. 191–211v.). Conclusion: The poems in each chapter are arranged alphabetically.

Explanatory and critical notes by Šuli are added, especially in the latter portion.

Well written, but almost without diacritical points. The copy was made for Saiyid Muḥammad b. Mansūr, of the house of 'Aḳīl (b. Abu Ṭalib), by Saqār b. Fadl Allah Ḥīmyāri. Date, Friday, 19th Rabī' 1., 1088. Injured by insects, especially at the beginning and at the end.

Seal and signature of Chas. Boddam, Calcutta, 1787.

807.

2330. Size 7½ in. by 4¼ in.; foll. 155. Twenty-one lines in a page.

De'wān al-mansīnī

The Diwān of Abu'l-Taïyib Aḥmad b. al-Ḥusayn Mū'tanabbi' (d. a.h. 354), alphabetically arranged, with short notes on the subject, metre, and rhyme of each poem.

Begins: قالت أبو الطيب أحمد بن الحسين المعني: رحمه الله ومو Millions of words and sentences translated into Arabic. As in De Sacy's edition.

808.

2378. Size 7½ in. by 5½ in.; foll. 272. Thirteen lines in a page.

The Mākāmāt of Abu Muḥammad al-Ḳāsim b. 'Ali Ḩarīrī (d. a.h. 516).

Well written in a large hand, with vowel-points. Dated end of Rajab, 991. The copy was made by Rabī' b. Sulaimān b. 'Ali Barāshī, for Majd al-dīn Kānān Yūmānī.

This MS. came, a.h. 1112, into the possession of Muḥammad Chelebi... commonly called Tīryāḵī, of Būlāḵ, 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 Makaḥmah. Some explanations were transcribed from the same copy. Tīryāḵī finished his collation at the end of Şafar, 1118. He also added the epilogue of Harīrī, and his

A notice of the author is written on the fly-leaf.

[Bibl. Leydeniana.]

809.

B 123. Size 9½ in. by 6½ in.; foll. 114. Fifteen lines in a page.

A fine old copy of the Mākāmāt, 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 لَكِنَّ قَوْسَةَ الْمَطْلَبِ, from the eighth Mākāmāt. One leaf is missing after

1 As in De Sacy's edition.
2 The same has been added to the Mākāmāt in the Munich MS. 553, Ameer.
3 p. 8. in De Sacy's edition.
810. 1307. Size 9 ½ in. by 6 in.; fol. 287. Eleven lines in a page.

Another copy of the *Makâmât*.

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, 1069 — first year of 'Alamgir, by order of Nizâm al-dîn Siddîkî. Ornamented and gilt.

To this has been added (fol. 284) a mystic treatise, which begins: نو و أنْتَ كُنْ مَا سَبَّتَ تَمَسُّنَّ أَن هَذَا نَذَكَرُ بِتَوَمٍ يُقَلُّون. Plainly written, by one Sirâj al-dîn.


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 Muhammâd Khîdîr Khân (a. H. 1191).

[College of Fort William, 1825.]


Another copy of the same work.

Plainly written; titles very large. Dated Thursday, 17th Safar, 1051. 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 5 ½ in.; fol. 135. Twenty-five lines in a page.

كتاب كتابة التَّرْجُم وسِرَّةُ الدُّرَيْر في شرح التَّشْمِيدة

السِّماة (sic) المُلْقِبة بِطَالِبَة التَّشْمِيدة وَضَرِيحُها التَّقْيَد

الكاتِب الأَرِبَّيْ الأَمِين (أَبُوِّرْ) مَوْهَان عِبَد المَلِك

ابن عبد الله بن بدر بن العضوري السُّلَّمِي (sic) شَكَرُ الله

سَعِيداً.


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 'Ali, Husain, etc., there are many interpolations, which are apparently due to a Shi'ite copyist. The exordium is also different from the common one. It begins as follows: 

الغَدِّ للهِ المَلِكِ الْقَدِيمِ المَعْبُوْرٌ، الْفُقَدُرُ المَقْدُودُ.

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.


A large Commentary on *Omar Ibn al-Fârîd*’s (d. A. H. 632) renowned mystic Kaṣîdah *al-Unity* النَّالِمَة. This commentary is chiefly grammatical. It is ascribed to Fârîkâ (Muhammâd b. ʿAlîm, d. about A. H. 700), the earliest interpreter of the *Zâ’îyah*. Cf. I. Kh. ii. 86.

Plainly written, of the tenth century. Red lines round the pages.

This MS. is imperfect both at the beginning and the

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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 Kaṣidah), 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, 297–315, ending at verse 758. The rest is wanting. Much injured by insects.

The book has been wrongly inscribed as a commentary on a Kaṣidah of Saʿdi (see fol. 1); cf. Catal. 224, xix.

815.
B 127. Size 8½ in. by 5 in.; foll. 100. Twenty-one lines in a page.

Theosophic poems in erotic form, styled ترجمان ordering, by Muhyi al-din Muhammad b. 'All, 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, Hss. Münch. 218.

Plainly written. Imperfect at the end.

Cat. 232, xxii.

816.
B 125. Size 7 in. by 5½ in.; foll. 102. Twelve lines in a page.

Amplifications (تَخْمِيس) of Muḥammad b. Abu Bakr b. Rashid Baghdādī's (d. A.H. 662) Kaṣidahs in praise of the Prophet, styled وَرَّتَيْنِ. See regarding these Kaṣidahs, H. Kh. vi. 422. Whether one of the two تَخْمِيس mentioned is identical with this MS., cannot be ascertained.

There is no introduction. The first تَخْمِيس begins:

بِدَاتٍ بِذِكْرِ اللَّه مَدْحًا مَعْدَمًا
وَأَنْتِ بِبُحْرِ اللَّه شَكَراً مَعْتَمًا
وَخَمْسَ تَوْلِيَ بَلْسُوَة وَأَلْلَا
أَصِلِّ صَلُوَةُ تُعاَلِيَ الرَّضِيع وَالسُّمَا عَلَى لَهُ أَصِلِّ العَلَى مُنْفِرَة

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.; foll. 7. Thirteen lines in a page.

Muḥammad b. Saʿīd Bēqīnī's (d. A.H. 694) celebrated Kaṣidah in praise of the Prophet, called  الرَّضِيع . Cf. the editions of Von Rosenzweig (Wien, 1824), and Rafis (Wien, 1860); Catal. Mus. Brit. 76; 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 Thulth. An ornament at the beginning. Gold and coloured lines round the pages.

[College of Fort William, 1832.]

819.
2114. Size 7½ in. by 4½ in.; foll. 20. Eight lines in a page.

Another copy of the Burdah.

Well written, on tinted paper, ornamented and gilt, but incorrect. Ends:

تَعْمَلُ تَعْمَلُ شَد رَوْز جُمْعَه

[College of Fort William, 1825.]

820.

The Burdah, with Persian interlinearism, preceded by an introduction, also in Persian, which enumerates the properties of each verse as far as v. 56.1

The text is legibly written in Naskh, with all the vowel-points added. The Persian portion is written in a small Nastaʿlīq.

Seal of Nusrat Jang, dated A.H. 1174.

[College of Fort William, 1825.]

1 So according to 'Askalāni, but Makrizi says that he died A.H. 696 or 697. Both these statements are mentioned in Ibn Hajar Hašhami's Commentary on the Ḥanḍiyah, see below, no. 824. 2 Cf. Rafis, die Burda, p. 23.
281. 686. Size 8 in. by 4 1/2 in.; foll. 24. Seven lines in a page.

Another copy of the Burdah.

Boldly written, on a tinted ground. Spaces are left for a Persian interlineation, which, however, has been added to the first verse only.

Seal and signature of Mir Muḥammad Asad Khān, dated Bijajpūr, A.H. 1185.

282. 2289. Size 7 1/2 in. by 5 1/2 in.; foll. 56. Twenty-one lines in a page.

A Commentary on the Burdah, by (Zain al-dīn) Ḥāfiz (b. ‘Abdallah) Azharī (d. A.H. 905), who wrote it A.H. 903. Cf. H. Kh. iv. 526. The worthlessness of this compilation is pointed out by Ralfs, die Burdah, p. 25.

The preface begins: اما بعد حمد الله المستحق التحية... The author gives in it 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 (العرب) (معنى البيت), and general interpretation (الفكرة).

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.]


Another Ḫaṣidah by Būṣīn, on the excellency and the miracles of Muḥammad. It is entitled أم الفرقة, but it is more commonly called from its rhyme, الام الفرقة. See H. Kh. iv. 557.1 Cf. Cat. Bodl. i. 254, ii. 339.

Plainly written, with vowel-points, by one Šādīk.

284. B 70. Size 10 1/2 in. by 7 in.; foll. 241. Twenty-one lines in a page.

A copious Commentary on the Ḥamzāyāt, by Shihāb al-dīn Abū Ḥajār Ḥaithami Makkī (d. A.H. 973). It is entitled الفرقة الفرقة، and also المثل الذهبي الهمي للقرى. It was composed A.H. 966. Cf. H. Kh. iv. 557.

Prefixed to it is a long preface (foll. 1–6), which begins: اللهم اني خصصت صاعم: بكتاب اخر الفرقة وأعجبي البلغاء...

The date of the author runs as follows (fol. 239):

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 جهاد أبي أحمد IBRAHĪM IBN ḤABĪB, inscribed لجاء, and some notes. Slightly injured.


Another copy of the preceding Commentary.


286. 2291. Size 9 in. by 5 1/2 in.; foll. 205. Twenty-five lines in a page.

Foll. 1–186. Another copy of the same Commentary. The complete text of the Ḫaṣidāh is added on the margin. Emendations and various glosses.

1 The statement of H Kh. regarding the name أم الفرقة, is taken from Ibn Ḥajar’s commentary. See the following no.

2 See H. Kh. ii. 383.
POETRY AND ELEGANT PROSE.

Foll. 187–194. A long poem in praise of Muḥammad, beginning:

إِنَّهُ مِنْهَا السَّبَّاحُ عَظِيمًا.

Foll. 195 and 196. A ḱāḏīd of Saʻīd Ḫusain... by the author of the preceding poem.

The ḱāḏīd begins:

يا رسول الله غنوة ومدد.

Foll. 197v. and 198. A short ḱāḏīd, beginning:

بِسْمِ اللهِ (sic) وَاللَّهُ عَلَيْهِ الْعَفَوَانَ.

It is followed by various notes.

Well written in a small hand. An ornament at the beginning. Coloured lines round the pages.

Foll. 198–204. A short account of the sects of Islam, transcribed from Li‘i’s ḱāḏīd. Begins:

كتاب الموافق الكتاب في ذكر الفرق الال.

Written in a minute character.

Fol. 205. Explanation of the beginning of Sūrah 95, from the Ḳaṣḥāf.

[College of Fort William, 1825.]

827.


كتاب ديوان سيدنا الشيخ الاجل... وجهه الدين وبركة المسلمين عبد الرحيم بن أحمد البرمي المهاجري.

A Collection of ḱāḏīdhis of ‘Abd al-Raḥīm b. Ahmad Bursī.

Begins:

هذِه القصيدة من جملة ما وجد من شعر...

This collection contains—

1. (foll. 8-27) poems addressed to God (اللهيّات), the first of which commences:

تُجلَّت وضدَّانة البعوض الناورٌ.

2. (foll. 27-127) poems in praise of Muḥammad (النبيّات).

3. (foll. 127-186) poems on several Sufis (الصوفيّات).

Well written in a large hand. The collation with the original copy was finished on Saturday, the last of Rajab, 1038.

Prefix are (foll. 1–7) two anonymous poems of a very ingenious design. The first of them begins:

لا تباين فالرجاء كم فرجأ.

The other, which is inscribed Qawwāl Isma‘īl Zanjīn,

Mulkī سما ذو اكمل زانه كرم.

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. 223, xi.

828.


Cf. no. 802.

II. Foll. 9–16. Sirāj al-dīn Üshī’s ḱāḏīd on the Muḥammadan faith, called بَدَّ الامام أو يَقول العبد.

It was composed A.H. 569. Cf. H. Kh. iv. 158; Flügel, Hdss. Wien, i. 459; and P. von Bohlen’s edition (Amālī, etc., Regiom. 1825).

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 6 in.; foll. 154. About twenty lines in a page.


It is arranged alphabetically. Begins:

معمّتى الصفات والأسماء.

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 Wajīh al-dīn...1

II. Foll. 69–100. Religious and Myst. Poems by various authors, such as Ibn al-Fā‘īf (d. A.H. 632),

1 The rest of the name is erased.
ARABIC MANUSCRIPTS.

JA‘BĀRĪ (Būhān al-dīn ʿOmar b. ʿAbd al-Lāżīf Bārī, 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 تحميس.

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.

[Bibl. Leydeniana.]

830.


هذا كتاب المستطاف من (sic) كل فن مستظرف تأليف الفنير إلى عفو ربه الرؤية لمعرفة ذنبه محمد الجلابي (sic).

The first part of the Anthology of Shihāb al-dīn Muḥammad b. ʿAmīd Khāṭīb Abūnī (who flourished about a.h. 800). Cf. H. Kh. v. 524. A full account of this work has been given in Catal. Bodl. ii. 97 sqq. See also Cat. Mus. Brit. 335, 654; Flügel, Hds. Wien, i. 374; etc. It was printed at Būlāk, a.h. 1268.

This volume goes as far as Chapter 50.

Legibly written in a cursive hand.

831.

2170. Size 9 in. by 6 in.; foll. 268. Seventeen lines in a page.

The second part of the same work, from Chapter 51 to the end. Written like the preceding MS. Completed at the end of Shawwāl, 1138, by Saʿīd b. Sālim b. Muḥammad Bā Ṣāḥib Ḥadrāmī Ḥīyārī. At the end are the following verses:

كنت وقذ افرعت يوم كتبت
بان يدك تفن ن الحطب كتبها
واعلم بابن (sic) الله ساندها غذا
فيا ليست شعر ما يكون جربا

And نجد عميها فدُج النمل جل مى لا عيب فيه ولا. Both parts bear the seals of ʿAbd al-wāḥab Khān (a.h. 1168), and Iḥtīdār Khān (a.h. 1179).

[College of Fort William, 1825.]

832.

B 89. Size 10 in. by 6 in.; foll. 439. Twenty-one lines in a page.

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: وعندن صلبى مه من مسلم الغ، from Chapter 1. At the end is the same tetrameter as in the preceding MS., introduced by the words وما احسن ما قول.

Cat. 230 (Vaz), x.

833.

2873. Size 12½ in. by 7½ in.; foll. 119. Twenty-one lines in a page.

The first part of Muḥammad b. Kānsaw b. Sādīk's (flourished about the beginning of the tenth century, in Egypt) السحر النمل من ابداع الجلال, that is, a selection from his Diwān (which is entitled ابداع الجلال in the Diwan al-Jalāl), preceded by five dissertations (مقدمة), which are inscribed as follows:

I. في فضل القلم وما ورد في شرفة من النقل.
II. في علم الادب وما ورد فيه من الغزل المختب.
III. فيما رويت فيه التجابة من الحديث، ومزجت
IV. في نبذة ما ابتته فيها من الحديث، ومزجت

بضع القصائد والمقاطع الحسان التي هي في جيد
Only these dissertations are contained in the present volume. The last two, as is indicated by their titles, consist merely of poetical extracts. IV. contains, among others, long selections from the Diwan of Kamāl al-dīn Ibn Nabh, Ibn Nubātah, Mutanabbi, and Ṣafī al-dīn Ḥilli. V. gives, besides Kāshidas of the authors just mentioned, some of (Sūltān) Ḩānisūh Ghaurī, Muḥammad b. Ṭāh, Shihāb Manṣūrī, Shihāb al-dīn Ahmad b. Masʿūd Nābulusī, and the author himself.

The Diwan of the author was divided into five chapters (بابة) as follows: I. in the κατάκλαυσες; II. in the μοισχάτας and the μοισχάτας; III. in the λαογραφία; IV. in the κατάκλαυσες; V. in the γραφικά.

The preface begins:

قال الفقيه إلى جهة، باب المسجد:
المسلم بن تابعه بي صادق غفر الله ذنوبه ... 
المسلم بن المرسول، فتخرج بي بالسماج ونبعه، بديع.

Cf. on the author and another work of his, Cat. Mus. Brit. 347.

Well written, with vowel-points. Quite modern. [Bibl. Leydeniana.]

834.

894. Size 9½ in. by 6½ in.; foll. 93. Twenty-one lines in a page.

The first part of an elegant copy of Banā al-dīn Muḥammad `Āmulī’s (d. a. h. 1031) Collectanea, called the Diwan, or the Beggar’s Bowl. See, regarding this work, Flügel, Hdb. Wien, i. 409.1 It was printed at Teheran, a. h. 1266,2 and recently at Būlāk (s. a.). It contains both Arabic and Persian extracts.

Neatly written in Nastā’īlīk. A splendid ornament on the first page, and gold and blue lines round the others. Explanations of words and various notes are added on the margin.

1 See below, no. 838.
ARABIC MANUSCRIPTS.

838.

635. Uniform with the preceding no.; foll. 75.
The fifth and last part of the same copy.

Beginning: قال سيد المرسلين وآلهة الولدين والآخرين: صلوات الله عليه وآله وسلم.

Conclusion: ثم المجلد الخامس من الكشكول بعنوان الله تعالى وتعالى المجلد السادس (sic) انشاء الله فحسد تونفته قد وقع الفراق (sic) من هذه النسخة المبارة في شهر نيسان.

This is the date of transcription of the copy. No sixth volume of the work is known to exist.1

[Johnson.]

839.

B 79. Size 9½ in. by 5½ in.; foll. 552. Twenty-one lines in a page.

Another copy of the Kashkal, complete in one volume.

Well written. The fourth part is dated Tuesday, beginning of Muharram, 1085 (see fol. 447).

Conclusion: ثم المجلد الخامس من نفائس الكشكول: Cf. Cat. 231, v.

840.

2227. Size 11½ in. by 6½ in.; foll. 315. Twenty-five lines in a page.

Another copy of the Kashkal in one volume, resembling, as it seems, the MS. described by Flügel, i.e. Written in Nasta'liq, 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: ثم المجلد الخامس من الكشكول بعنوان الله تعالى وتعالى المجلد السادس (sic) انشاء الله فحسد تونفته نسفه من خط جامعه جمع الله بينا وبينه في الدارين الخـ,

The single parts of the work form separate volumes (mukhtajar), only the first and second are not separated (see fol. 68v.); the conclusion of the former is different from the common one, and something is omitted at the beginning of the latter, which commences: تولى ابن السراج الفضاع الخـ.

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 (نقل من خات المصنف قدس سره) (sic); and the names of the Seven Sleepers, احباط الكيف، the latter by a different hand.

In a strong binding of blue leather, with gold ornaments, and with frequent impressions of the mark CE on the back.

[College of Fort William, 1825.]

841.

1169. Size 8½ in. by 6 in.; foll. 98. Seventeen lines in a page.

كتاب الدهر المکملة في ذمّ حمّ مكة المکملة زادها الله تعالى شرفا وكروما ومع مما تائف الشهيب الأمام العالم رحمة الله عليه ورحم سلاته آمين.

A legendary and poetical account of the conquest of Makkah by the Prophet, ascribed to ABD-UL-HASAN BAKRI (probably Shams al-din Muhammad b. 'Abd al-rahman Misri, who died about a.h. 950; see H. Kh. passim.). It was printed at Cairo, a.h. 1292.

Beginning: الجلد لله رضوان العالمين، ونافعه للمنتقين; ولي عدنان ألا على الظلمين، احده على نعمة... أما بعد فما نسرibia من كتاب الدهر المكملة في ذمّ حمّ مكة المكملة روى عن الإمام علي بن أبي طالب الخـ.

The progress of the recital is frequently marked by the words of the poet's own. A special authority is not introduced.

Plainly written, by 'Omar Ibn Hijazi. Dated Thursday, 23rd Jun. I., 1062. The copy was made for Hasan, Shaikh of the Hawarah Arabs, in al-Ša'd,1— معاعمل برسم الجلد العالمي الوحدى الاكملي الدخري

1 See, however, no. 840.

1 Cf. Quatremère, Mémoires sur l'Egypte, ii. 209.
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 Shamar al-zaman).

Beginning:

Well written in Nasta‘lik. Rubrics often omitted. Quite modern.

[Bibl. Leydeniana.]

444. Size 9 in. by 6½ in.; foll. 128. Eleven 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 Musa, governor of Africa under ‘Abd al-malik, in search of the demons of Solomon. The remaining tales are inscribed as follows:

Fol. 31. حكاية السليمان ثم يوم نزع الله منه الملكت وما جرا عليه من المصادب والمغيمن.

Fol. 50. حكاية دينانوس والقنعة احصاء الكفيف والرقم وما جرى له.

Fol. 59. حكاية بيلول رحة من كتاب الأمال عن ابن بابويه الفقي.

Fol. 64. خطاب المرحوم حسين باشا الحكايّة الثالثة والرابعة في ظلم الله في اليلام.

Fol. 66. كتاب المرحوم إيناس.

Fol. 67. أيا هذه الحكايّة من كتاب المرحوم حسين.

Fol. 68. كتاب ابن على باشا.

Fol. 69. قصة خلال المدى وما جرى له من النبي صلى الله عليه وسلم.

Fol. 70. موطقة بيلول دارون الرشيد وما كان منهما.

Fol. 77. قصة بشرواند وما جرى بينهما من المرسلات (الملائكة).

Fol. 79. قصة البندق وما جرا له من النبي صلى الله عليه وسلم.

Fol. 80. قصة فتحات مكة زادها الله شرفًا وتعظيمًا.

Fol. 90. حكاية العادبة وإنبى مظلومين رضى الله عنهم.

Fol. 91. حكاية الغندرية (sic) لأولاد السلفيّين ثلاثتهم.

Fol. 92. حكاية السليمان ثم يوم نزع الله منه الملكت وما جرا عليه من المصادب والمغيمن.

Fol. 93. A poem in strophes of five lines, ascribed to Ibn Abu’l-shimal (والله يعمة). قال الشاهري ابن السلم.

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:

قصه ترندليه.
PROSODY.

845.
1077. Size 7 in. by 4½ in.; foll. 75. Seventeen lines in a page.

A Commentary on Sa'd al-din Muhammad Sa'di's Kaşdah on Metre and Rhyme. This is a commentary by the author, who is not mentioned.

1077. Size 7 in. by 4½ in.; foll. 75. Seventeen lines in a page.

A Commentary on Sa'd al-din Muhammad Sa'di's Kaşdah on Metre and Rhyme. This is a commentary by the author, who is not mentioned.

RHETORIC.

846.
B 266. Size 11½ in. by 7 in.; foll. 295. Eleven lines in a page.

A fragment of the third part of Siraj al-din Abu Ya'qub Yusuf b. Muhammad Sâkkâî's (d. A.H. 626) encyclopedic work called مختصر العلوم. This part treats of Rhetoric (علم المعاني والبيان). It has become the basis of all the later works on that science. See H. Kh. vi. 15; Cat. Lugd. i. 124 sqq.; Cat. Mus. Brit. 253; Aumer, Hdd. Münch. 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 foll. are wanting at the beginning. The first words are: للعفاف او إذا قال الله. Two foll. are missing after fol. 266. The latter portion is much injured by damp. Imperfect at the end.

847.
2156. Size 10 in. by 6 in.; foll. 260. Twenty-nine lines in a page.

A Commentary (by رفيق) on the third part of the مختصر العلوم, by Sa'd al-din Mas'ud b. Omar Taftazānī (d. A.H. 792). See H. Kh. vi. 16.

This commentary is very rare. It is one of the latest works of Taftazānī, which he wrote at the request of his friends, having been previously engaged in writing glosses on the Kashâf. He completed it in Shawwâl, 787. Carefully, but inelegantly written in a Persian hand, somewhat difficult to read. Has the following colophon: وقد انتهى الفراغ من كتابة هذه السبيكة وتصفية جمال الله وحسن تيسيره على يد المبعتمي السوفي إلى مغفرة الله تعالى بدر بن محمد

1 These glosses remained unfinished.
2 So 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 'Ariri. Begins:

عَوَنَ لَكَ عَلَى مَوْضُوْعَتِكَ مَعَ الْعَلَامَةِ

Ends:

تم الرسالة العربيّة في علم العَرَض.

Written in Nastaliq, 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.

B267. Size 9 in. by 4½ 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, 29thSha'ban, 832, by 'Ubaid b. Hamid al-din al-sassi (?). Emended. Some notes. The beginning is written in a different, large hand.

The first complete gloss begins:

تَلَخِّيص المتَّفه

(= fol. 5 of the preceding no.).

Injured by insects.

Erroneously inscribed كتاب فتح المب선; cf. Catal. 237, x.

849.

1596. Size 9 in. by 4½ in.; foll. 143. Seven lines in a page.

An abridged and improved edition of the third part of the Miftah, on Rhetoric, entitled تَلَخِّيص المتَّفه by Jalal al-din Muhammad b. 'Abd al-raheem Kazwini, commonly called خليط دمشق (d. A.H. 739). Cf. H. Kh. ii. 409 sq.; Fleischer, Cat. Lips. 347; Von Krafft, Holls. Orient. Akad. Wien, p. 22; Cat. St. Petersb. 216; etc. This work was printed at Calcutta, 1815, and at Constantinople, A.H. 1260. Part of it has also been published in Mehren's Rhetorik der Araber.

Well written in Nastaliq. The colophon runs as follows:

قد تمت النسخة الموسيطة تَلَخِّيص المتَّفه في

يوم الرابع من شهر ذي الْخَيْمَة سنة 1330 هجرية مقاس مقام كتب فيه كده.

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. Kazwini's تَلَخِّيص المُفتَه. See the preceding no.

II. Foll. 39-196. A larger work on Rhetoric, by the same author, arranged like the preceding one, to which it serves as a commentary. It is entitled الإيضاح.

This work is of rare occurrence. See H. Kh. ii. 493, i. 509; cf. Mehren, Rhetorik, p. 8. As the author states in the preface, it contains also the materials of تَلَخِّيص المُفتَه, as well as those of the third treatise خليط دمشق, by 'Abd al-kahir Jurjani (d. A.H. 474),1 which had not been incorporated with the المُفتَه.

Carefully written in the hand of a scholar, often with distinction of the “unpointed” (مُمَّلَأة) 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 المُفتَه, 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 اللَّيْل. See H. Kh. iii. 255, and Mehren, l.c., p. 8.
851.
B 446. Size 6 in. by 4½ in.; foll. 115. Thirteen lines in a page.

A Commentary on the İdāh, intended to confute the unjust criticisms made in this work on Sakkākī. The author is (İmād al-dīn) Yaḥyā b. Āyāmān 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 Wazīr Ghiyāth al-dīn.

The passages of the İdāh referred to are introduced by ʿala, and they are followed by the author's refutations, marked by J.f. Neatly written. The first folio is wanting. Begins: اللّه عزّ وجلّ. Imperfect at the end.

852.
B 251. Size 10½ in. by 7 in.; foll. 197. Twenty-one lines in a page.

A Commentary (f. 253) on the İdāh (مذóg), by Saʿd al-dīn Taftāzānī (d. a.h. 792). This is the earlier and larger of his two commentaries, commonly called the muṭlūl. It was completed a.h. 748, and dedicated to Muʿizz al-dīn Abūl-Husayn Muḥammad Kart, Sultan of Harāt. See H. Kh. ii. 404; Flügel, Hdd. Wien, i. 218; Aumer, Hdd. Münch. 310; Mehren, Rhetorik, p. 8; etc. This work was printed at Constantinople, a.h. 1260. The first portion of it was also printed at Lakhnau, a.h. 1285.

Carefully written. The colophon runs as follows: تأليف المفتاح بعض الله عزّ وجلّ وحسن توفيقه على بيد العبد الفقير همزة (sic) بن حاجي خليل وحرفي أوائل تعالذى (sic) الأولى من شهر سبتمبر ثلاثين، وثمانين وثمانية ماهما. To this has subsequently been added: (sic)ันجبي وشمس الدين، وصلفس، وشمس الدين، مالله.

The earlier portion (foll. 4v.–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.

1 So according to the diacritical points; it should be تلّف.
RHETORIC.

   Another copy of the same work.
   Plainly written. Frequent marginal notes. Worm-eaten.
   [Bibl. Leydeniana.]

148. Size 12¾ in. by 7¾ in.; foll. 503. Seventeen lines in a page.
   An elegant copy of the same work.
   Boldly written in Nasta'lik. Has the following colophon:
   قَوْلَهُ وَبِهِدَا يُنظِرُ الْأَنْثُرُ
   وقد وقع النثر من تعويق الباطنة
   الشيخة الهمذاني قد سُرِمْلَتْها في شهر ذي القار
   من ممَّا في سلك شهر سُفْنُ شعبان يسبع وتسعماً
   كنها اضغف عباد الله عبيد الله بن لطف الله فنَّ
   فَذَوَّبَتْ
   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 Hāshiyyah of Jurjānī.
   Foll. 293–296 should be placed after fol. 288.

47A. Size 9½ in. by 7 in.; foll. 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.]

364. Size 10¾ in. by 5½ in.; foll. 326. Fifteen lines in a page.
   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 Iqtidār Khān, Naṣrat Jang, etc., on the title-page.
   Cf. Stewart's Catal. 118.
   [Tippu.]

B 252. Size 10½ in. by 6 in.; foll. 345. Twenty-one lines in a page.
   Another copy of the same work, imperfect and much injured at the beginning. Eight leaves are missing.
   Carelessly written in Nasta'lik, by Muḥammad b. Ḫibrāhīn Mūnṣī. Many marginal notes.

1087. Size 7 in. by 4½ in.; foll. 141. Seventeen lines in a page.
   Glosses on the 格卓, by Saḥīḥ Sharīf Jurjānī (d. a.h. 816). See Ḥ. Kh. ii. 404. Printed at Constantinople, d. h. 1241.
   The first gloss is:
   قَوْلَهُ وَبِهِدَا يُنظِرُ الْأَنْثُرُ
   Very neatly written in Nasta'lik. The colophon runs as follows:
   وقد وقع النثر من تعويق الآداب
   الشعرية في شهر ذي القار
   المنظوم في سلك شهر شعبان وسعماً وسبعاً
   كنها اضغف عباد الله عبيد الله بن لطف الله فنَّ
   فَذَوَّبَتْ
   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.]

B 258. Size 8¾ in. by 6 in.; foll. 140. Nineteen lines in a page.
   The same Glosses.
   Closely written. Revised. Marginal notes. Slight defects after foll. 31 and 33.
   Cat. 237, vi. 2 (?).

   Another copy of the same Glosses.
   Plainly written. Colophon:
   قَوْلَهُ وَبِهِدَا يُنظِرُ الْأَنْثُرُ
   تَصِيَّفُ خَلَاةً اَرْوَادَ الْحَمَّامِ مَصَالَ صَلَّى مَعْلُومَ مَعْل٧
A few notes.


[Cat. 237, vi. 1 (?).]

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 Nurat Jang.

[College of Fort William, 1825.]

865.


A Commentary (by Ṣa'īd) on Jibāl, by Yàhya b. Yūnús1 Sīhāmī2 (Miṣri, d. A.H. 833). See Ḥ. Kh. ii. 407, for an abstract of the preface.

The commentary begins: Qawm al-mudall ilā lLimālam al-Qayyūm lā mina lLibr. ilā lLimālam ilā al-Sidr, al-Sūrūsh. The date of the author is to be found at the end, viz. Wednesday, 3rd Rāfi‘, 830, and the following is added concerning the origin of this copy: 1 The pedigree of this person is given at some length, but it is rather confused by blottings and alterations.

1 The MS. has صيف.

2 So in this MS., though originally السراق was written. Cf. Ḥ. Kh. vii. 681, and the following no.

Another copy of the same Glosses, imperfect at the beginning.

Plainly written. Has the following colophon:

\[\text{\textit{[Hastings.]} The following words are doubtful.}\]


Another copy of the same Glosses.

Plainly written by several hands. The colophon gives the name of Hasan Muhammad b. 'Omar b. Kamāl al-dīn Sūdī. Date, Monday, 23rd Ramadān, 1010. Slightly injured by insects.

Bij. Libr., a.h. 1026, from Shāh Nawās Khān.

Cat. 237, iv. (?).

871. 2036. Size 9½ in. by 5½ in.; fols. 309. At first twenty-three, afterwards twenty-nine lines in a page.

Another copy of the same Glosses.


[College of Fort William, 1825.]


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 Shāh Nawās Khān.

873. 2335. Size 6½ in. by 3 in.; fols. 392. Twenty-one lines in a page.


The author, in his preface, refers to the glosses of Jurjānī, which he had read with his grandfather, in his early youth.

Plainly written. Carefully revised in a.h. 1115. Red lines round the pages.

[College of Fort William, 1825.]
1459. Size 9 in. by 5½ in.; foll. 279. Twenty-one lines in a page.

Another copy of the preceding Glosses. Well written. [Hastings.]

1459.

B 259. Size 7½ in. by 5 in.; foll. 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’līk character.

Frequent additions by the author are written on the margin. Colophon: نُتمَت بِعَزْوُنِيِّهِ بِيد َأَضْعَفِ العَبَادِ خُوَّضَهُ في بَلَدَةٍ اِحْدَابَاتٍ كَيْرَاتٍ كَمْ كَانَ مُشْتَعِلاً بِتَحْصُلِ كَبَيْتِ المَعْتَضِلِ مَعْ حَانِيَةِ السَّيِدِ السَّنَدِ قَدَسَ سَرَىٰ وَالجِوَاشِيُّ مِنْهَا ذَلِكَ فِي سَنَةِ ١٠٠١ في مَدرِسة السَّوق الحَلي.

Sixty-three foll. are wanting at the beginning. The last leaves are slightly injured by insects.

1282. Size 10½ in. by 6 in.; foll. 344. Twenty-one lines in a page.

Glosses on the مَنْسَبَة، by ’Aḍr al-ḥakīm Siyālkūṭi (d. soon after a.H. 1060). Cf. H. Kh. vii. 798. These glosses have been printed at Constantinople, a.H. 1227 and 1241.¹

Beginning: فَوَلَّهُ افْتِنَّ كَتَابُ أَلْحَّ أَي كَتَابُ المَنْسَبِ فِي الْذَّهَبِ النِّخْلِ.

Plainly written in Nasta’līk, by Ḥāfiz Muḥammad ‘Alī. Revised. Some notes. Foll. 8–9 and foll. 10–11 should be transposed. [Hastings.]

¹ The following words are written in red, and in a somewhat different handwriting.


876.

2107. Size 8½ in. by 5½ in.; foll. 174. From fifteen to twenty-one lines in a page.

Another copy of the same work.


On the fly-leaf we find the spiritual pedigree of the

¹ Cf. Hammer-Purgstall, Geschichte der Goldenen Horde, p. 305.
aforesaid Shaikh Farid (Kādirī order—شکریة طبقات)، written by Husain b. Muḥammad, A.H. 1083, at ١٤٥٠ هـ. مقدم الابنوت. [College of Fort William, 1825.]

**880.**
B 250. Size 7½ in. by 5½ in.; foll. 175. Nineteen lines in a page.
Another copy of the same work.
Written in Nasta'liq, with numerous notes. Dated Ramaqān, 1015. The first fol. is wanting. Begins: قائد من والنحاء وما إخلاق.
On foll. 171–5 are various extracts.
Cat. 237, i. 5.

**881.**
2024. Size 11½ in. by 6½ in.; foll. 208. Fifteen lines in a page.
Another copy of the same work.
Well written, by إبراهيم بن سحلا الابنوت ٍفا ٍلم. مكتوب موضع كديجي. Dated Ramaqān, 1119.
Copious notes in the earlier portion.
Seal of ʿAbd al-wahhab Khan, dated A.H. 1168.
[College of Fort William, 1825.]

**882.**
434. Size 10 in. by 5½ in.; foll. 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.; foll. 139. Seventeen lines in a page.
Another copy of the same work, imperfect at the beginning. The first words are: بالبعد والفراء.
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 foll. 3 and 31.

**884.**
1040. Size 9½ in. by 5½ in.; foll. 88. Twenty-three lines in a page.
Another copy of the same work, incomplete at the end.
Legibly written in Nasta'liq, with notes. Injured by damp.
[Tippu.]

**885.**
Another copy of the same work, neatly written, with numerous notes, but very defective.
Foll. 1 and 50 are injured.

**886.**
2206. Size 8 in. by 4½ in.; foll. 91. Fifteen lines in a page.
Glosses on المختصر, by Maulānāzādah (Khuttā'ī, who flourished in the ninth century). These glosses are also to be found in Catal. St. Petersb. p. 191, no. cxx. They were printed at Calcutta, A.H. 1256 (149 pp.).
The surname of the author is given here according to the Calcutta edition.1 It is elsewhere spelled المختصر. He is probably identical with the Niğām al-din ʿOthmān Khaṭāʾī (d. A.H. 901, sic), or Maulānāzādah ʿOthmān Khaṭāʾī, mentioned in H. Kh. ii. 407 sq., 447. The glosses mentioned ib. p. 408 seem to be different from these.

Begins: نحمدك اللهم على ما أعطينا من سوائف: 

The early portion of this MS. has been misplaced in binding. The leaves should stand thus: foll. 1–6

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1 We read in the editor's conclusion, p. 88. : المسوب الي الأفاضل See regarding this place, Yākūt, ii. F. 7.
(here a slight defect), 7–8 (another defect), 9–20, 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.; foll. 448. Twenty-three lines in a page.

Another Commentary (مذحج) on the منجاح, by Ibrāhīm b. Muḥammad b. 'Arābshāh

ISFĀRĀNĪ (Iṣām al-dīn, d. a.h. 943). It is commonly called الأطرل, on account of its being even larger than Taftāzānī’s المطرل. 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.

Bij. Libr., a.h. 1014, from Amin Khan.

Cat. 237, ii. (?).

GRAMMAR.

888.

420. Size 9½ in. by 6½ in.; foll. 211. Twenty-five lines in a page.

A remarkable work on Syntax, the author of which is not named. He is later than Zamakhshari, but is wont to quote and compare the oldest authorities, such as Khalīl, Sibawāih, Aḥfash, Māzīnī, and the schools of al-Baṣrāh and al-Kūfah 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: فالمكان، وخلال الأنسي والأنجاش، أما بعد

The treatise begins with explanations of grammatical terms, such as the كلم, التول, النغاط, etc. The first chapter commences as follows (fol. 5): باب وينقسم: الكلمة الى معرف وسبي الغ باب; the second (fol. 12) is inscribed باب المرفوعات: باب, the third (fol. 17), المبتدأ والأخير, 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 unskilfully mended. Foll. 11 and 14 should be transposed.

The book is wrongly inscribed مغنى دعلم نحو, by a later hand.

[Johnson.]

889.

198. Size 9½ in. by 5½ in.; foll. 32. Ten lines in a page.

A short treatise on Syntax and Etymology, ascribed to Muḥammad b. Āḥmad b. Ṭaifūr Sajawāndī, who is apparently identical with Burhān al-dīn Ābūl-Fadl Muḥammad b. Ṭaifūr Sajawāndī, who died about a.h. 560. See regarding him, Cat. Mus. Brit., Add. et Corr., p. 764, ad p. 86; Flügel, Hdsse. Wien, iii. 60; and above, no. 46. The work has no special title. In the colophon it is styled الكتاب المسمى بالسجاوندی. Cf. Stewart’s Catal., p. 128, xxxix.

 begins: اسم الله رب العالمين... قال الشيخ الإسلام: الزائد محمد بن احمد بن طيبر السجاوند نور الله قرر الكلام كله على ثلاثة أعمال اسم وفعل وحرف جا لمعنى الفاسم خبر وخبر عنه نحو (2) زيد قائم الله.

It is divided into chapters, the last of which is inscribed باب النسية.


Seal of Nusrat Jang.

[Tippu.]

890.

B 9. Size 7½ in. by 5 in.; foll. 49. Seven lines in a page.

Nāṣīr b. ʿAbd al-sayyid Muṭṭakrī’s (d. a.h. 610) Grammar, entitled المعين. See H. Kh. v. 582; Cat. 1 Alias Muḥammad b. Āḥmad, see H. Kh. vii. 858.
This treatise forms the first volume of Baillie's Five Books on Arabic Grammar, Calcutta, 1802. The first chapter of it is also to be found in De Sacy's Anthologie Grammaticale. Printed at Lakhnau, a.d. 1262.

Well written in a large hand, with numerous notes. The colophon runs as follows:

A defect after fol. 44.

Cat. 235, xiii.

891.

294. Size 8¾ in. by 5 in.; foll. 126. Thirteen lines in a page.

A Commentary (by قولة) on the preceding work, entitled النسب by Tāj al-dīn (alīs Sirāj al-dīn) Muḥammad b. Muḥammad b. Ṭāhir b. al-Saif Isṭaʿrāʾīnī (flourished about the end of the seventh century). Cf. H. Kh. v. 583; Flügel, Hds. Wien, i. 158; Cat. Bodl. ii. 436; Aumer, Hds. Münch. 317; etc. It was printed at Lakhnau, about a.d. 1850, with glosses and a preface, which is wanting in all the MSS.

Clearly written in Nastaliq. The colophon runs as follows:

Some notes. Coloured lines round the pages. Injured by insects.

Seal of Ṣaḥib al-ṣamād Khān Dilīr Jang, a.h. 1185.

892.

293. Size 8¾ in. by 4½ in.; foll. 280. Eleven lines in a page.

Another copy of the same Commentary, plainly written, by Muḥammad Jaʿfar, a.h. 1189.

Seal of Khān Jahān.

893.


Another Commentary (معرجم) on the same work, inscribed أنساء. It is identical with the commentary described in Flügel, Hds. Wien, i., p. 161, no. 169, under the supposed title الأنساء. The author is not ascertained. Extracts from a commentary with the title أنساء 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-ṣamād Khān Dilīr Jang, a.h. 1185.

894.

B32. Size 7 in. by 5 in.; foll. 38. Eleven lines in a page.

A fragment, containing the concluding portion of the grammatical treatise اللباب, by Tāj al-dīn Muḥammad b. Muḥammad b. Ṭāhir b. al-Saif Isṭaʿrāʾīnī Fāhī, 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 Nisābūr.

Carefully written, finished at the beginning of Rabiʿ I., 799, by Muḥammad b. Muḥammad b. Ṭāhir b. ‘Abdallah ibn Khān Mūsā ibn Suwayyib ‘Abd al-Samā′īnī. The first words are:

The text consists of twelve lines in a page. On the last two pages is added a short treatise on the meaning of the grammatical term اللباب. It begins:

This treatise consists of twelve sections. The first section consists of twelve sections. The second consists of twelve sections. The third consists of twelve sections. The fourth consists of twelve sections. The fifth consists of twelve sections. The sixth consists of twelve sections. The seventh consists of twelve sections. The eighth consists of twelve sections. The ninth consists of twelve sections. The tenth consists of twelve sections. The eleventh consists of twelve sections. The twelfth consists of twelve sections.

Well written, by a different hand, with marginal notes. Worm-eaten.

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1 It would appear, from the beginning of this commentary, that it is not identical with اللباب in Cat. Lugd. i. 36 sq.
2 From fol. 93 of the original pagination.
3 H. Kh., however, confounds this work with the
4 See regarding him, H. Kh. iii. 302, iv. 445.
ARABIC MANUSCRIPTS.

895.


Cf. Kh. v. 303; Cat. Lugd. i. 42; Casiri, i. 61, ccelxv.

Beginning as in Kh. The conclusion is omitted.


Beginning is slightly injured by damp.

Bij. Libr., A.H. 1024, from Ḥasan b. Ḥasim, 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 Fāhī's conclusion, but not the date.

Written in various styles; finished on 18th Dhul-qūda, 832, by Abū Yūsuf b. Baha-al-dīn Sīgnaṣī (?). 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. 10r.-115 of no. 895. The first words are: كرجل برجال.

Written in a small hand, difficult to read. Frequent marginal notes. Injured by white-ants.


898.


Another Commentary (مَعْرِج) on the Lubāb. The author is not mentioned.

It begins, without a preface: قال الالبت的特点: والامام المذكور تاج العلماء والدين. .. الاستثنائي أحمد الجمدد هو الوصف بالجبل على جهة التعظيم قَالُ الامام فجر الدين الأزهار قد بعده اللَّؤلؤ محسو شكله الأفن

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-Bidar, and became part of the library of Ibrāhīm ʿĀdi Shāh (II.), A.H. 1027. The seal of the latter, bearing the inscription عَمَانُ الْأَرْضِ كَفَايَةُ الأَبدَنِيّةُ, is impressed on the first page.

Cat. 235, xviii.

899.


A concise Grammar, entitled (fol. 5v.) لَبْتُ اللِّبابُ فِي عَلَمِ الأَلْبَابِ. The author of it is not mentioned, but, according to the beginning, it appears to be identical with the work mentioned in Kh. v. 306, no. 115v. Ḥ. Kh. ascribes it first to Tāj al-dīn Isfārāʿīnī, but quotes subsequently the contradictory statement of a commentary, in which the author is named Shams al-dīn ʿAbd al-munʿīn b. Muḥammad Bar-kūmīnī. The latter statement is more probable, as Ḥ. Kh. evidently confounds the present treatise with Isfārāʿīnī's اللَّبْبُ فِي عَلَمِ الأَلْبَابِ, before mentioned (no. 894). This would appear from his general description of the latter work (وهو كتاب وجيز النص, p. 303), which in fact is taken from the preface of the present treatise. The author of it cannot be later than the eighth century. He dedicates his work to a Wazir (حاوئن-دوالي), named Shams al-dīn. No other copy known.

The preface begins: احتجت لله الحمد من العمد،-quarters noticed by Flügel, Hds. Wien, i. 173, note 4. 1

1 Hence arose the incongruities noticed by Flügel, Hds. Wien, i. 173, note 4.
GRAMMAR.

900.

575. Size 11½ in. by 6¾ in.; foll. 303. Mostly twenty-seven lines in a page.

A large Commentary on the preceding work, entitled خلاصة الأعراب في شرح لب اللباب. It was compiled by يعقوب بjamay al-Alawi.

The preface begins:

The author says subsequently:

The commentary begins:

Bij. Libr., a.h. 1034.

Cat. 235, iv.

901.


Ibn Hājin's (Jamal al-din Abu 'Amr Othmān b. 'Omar, d. a.h. 646) الخاصة في النحو (646). See H. Kh. v. 6; Cat. St. Petersb. 154; Flügel, Hāss. Wien, i. 162; etc. Published at Rome, 1592. Edited by Baillie (Five Books on Arabic Grammar, vol. iii.), Calcutta, 1803. Printed at Bulaq, a.h. 1255, etc. Cf. Weijers in Orientalia, i. 349 sqq.

Well written, with vowel-points. Copious marginal notes.

The seal of Muḥammad ʿAbd al-Shāh is on the title-page, and that of ʿAbd al-Badr is at the end of the book. Library of Galwar, a.h. 1069.

Cat. 235, iii.

902.


Another copy of the preceding work.

Well written. Some notes.

On fol. 1 are various Persian poems.

Bij. Libr., a.h. 1027.

903.

B 30c. Size 9 in. by 5½ in.; foll. 258. Three lines in a page.

A defective copy of the same work.

Boldly written. Copious notes.

A few leaves are wanting at the beginning. The first words are: المعلومة عليه. There are slight defects after foll. 8, 75, and 80, and the last fol. is wanting.
33. Size 10\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in.; foll. 134. Five lines in a page.

Another copy of the Kāfīyah.


[Johnson.]

1331. Size 10 in. by 5\(\frac{1}{2}\) in.; foll. 89. Five lines in a page.

Another copy of the same work.

Well written in Nastaʿlīq. Copious notes. The scribe gives his name as مَعْمَد أمير نظام الدين.

[Tippu.]

1977. Size 9 in. by 5\(\frac{1}{2}\) in.; foll. 71. Seven lines in a page.

Another copy of the same work.

Well written. Some notes at the beginning.

907.

2614. Size 8\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; foll. 127. At first three, afterwards five lines in a page.

Another copy of the same work.

Well written. Completed on Sunday, 19th Dhu'l-_hdljah, 1191, by سيد حسين عرب جفري ولد سيد مَحْمَد عرب جفري.

[Bibl. Leydeniana.]

2569. Size 8 in. by 5\(\frac{1}{2}\) in.; foll. 69. Nine lines in a page.

Another copy of the same work.

Well written, with vowel-points. Completed on 16th Jama` al- ʿalā, 1194, by Muḥammad Ismāʿil.

Slightly injured by damp, and mended.

[Bibl. Leydeniana.]

1451. Size 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; foll. 67. Nine lines in a page.

Another copy of the same work.

Plainly written in Nastaʿlīq. Dated A.H. 1209.

Notes in Arabic and Persia. Prefixed is a list of contents.

[Johnson.]

2595. Size 10 in. by 6\(\frac{1}{2}\) in.; foll. 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 Muḥammad أُؤْمَلَ، under the superintendence of his teacher, ʿAli Ḥasanī. Notes in the earlier portion.

On fol. 1 are various extracts, by the same hand, amongst them a poem ascribed to ʿAṭī, which begins:

ليْكَ سَلْمًٰ اَنْتَ مَوْلاَ

[Bibl. Leydeniana.]

2534. Size 11 in. by 7\(\frac{1}{2}\) in.; foll. 63. Nine lines in a page.

Another copy of the same work.

Plainly written in a large hand.

[Sir Charles Wilkins.]

381. Size 10\(\frac{1}{2}\) in. by 7 in.; foll. 217. Thirty-five lines in a page.


Begins:

الَّذِي جَلَّتْ آلوُدُ عن أن تحاط

The author says subsequently:

وَعَدَ فَقَدْ طَلَبَ

إِلَّا بَعْضٍ مِن اعْتَنَى بِصِلَاحِ حَالَةٍ... تعليِّمَ ما يَجِرِّ

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.
GRAMMAR.

913.

Vol. 2 (fol. 191e.) begins as the St. Petersburgh 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.


Another copy of the same work, in two volumes.

The first gloss begins here:

The title-page contains the note of the owner, Hājjī Muhammed b. Mahmūd Farābī, of Harāt, dated a.H. 821, and beginning:

The first vol. concludes (fol. 253) as follows:

Colophon:

Well written. Coloured lines round the pages. Fol. 579 should be placed after 582.

Seals of a Ṣafawi Khan and of Nuṣrat Jang.

915.


The first part of the same work, extending, however, beyond the ordinary first volume. The last gloss is:

Well written. Written in a small but clear Nastaliḵ character.

1 From the margin.

2 A gloss on the margin says: منصب إلى ذرا وهى المشهد الزمنى. Then the place would be Mashhad in Khurasan.

3 This word is scored out, and the figure 1 written over it.

4 E.g., as far as fol. 216v. in no. 913.
Frequent marginal notes. Conclusion: The beginning of a collection of traditions, در بيانسرحی مؤن شریف.

Seal of Naṣrat Ṭang.—“College of Fort William, 1801.”

[Tippu]

918.

2128. Size $8\frac{1}{2}$ in. by $5\frac{1}{2}$ in.; foll. 195. Thirteen and fifteen lines in a page.

Another copy of the preceding Commentary.

Closely written. Dated a.h. 1011. The scribe names himself: اعْفُ ابْنِ مُحَمَّدٍ نَاهْرَادَ (sic) مُحَمَّد بن سُدْرِّ مُسْتَسْتَانِ عَلِيَّ. Frequent glosses, by Saiyid and others, in the earlier portion. The first fol. is wanting. Begins: تِمْكَ عَلَى الْإِلَه. The last fol. is injured. Foll. 10 and 13, foll. 44 and 75, and foll. 46 and 47 should be transposed.

[College of Fort William, 1825.]

919.

B 19. Size $7\frac{1}{2}$ in. by $4\frac{1}{2}$ in.; foll. 261. Seventeen lines in a page.

Another copy of the same work.

Plainly written by two hands. There is a lacuna on foll. 206, which is followed by six blank leaves. The end is injured by insects.

Bij. Libr., a.h. 1064, from Kādī Khushqāl, who had purchased the MS. in a.h. 1039. Seal of Muhammad Ḥādl Shāh.

Cat. 235, iii. 7.

920.

1478. Size 7 in. by $4\frac{1}{2}$ in.; foll. 135. Seventeen lines in a page.

A concise Commentary (مَطْرِج) on the Kāfyāh, identical with that described in Aumer, Hds. Münch., p. 323, no. 717, i.e. المَطْرِج of KHAMBISI (Shams al-din Muhammad b. Abu Bakr, who flourished in the seventh or eighth century). Cf. H. Kh. v. 8; Cat. Mus. Brit. 232; Bibl. Sprenger. 1022.

Written in a small clear hand. Dated 23rd Ramaḍān, 883. Several leaves are wanting after fol. 1.

On the fly-leaf is written: شرح كافية النجوز لعلما جلالًا. دولًا.

1 See H. Kh., Le.
921.

199. Size 9½ in. by 5 in.; foll. 205. Seventeen lines in a page.

A Commentary (مَعَوْجِ) on the Kāfiyāh, by the celebrated ʿAbd al-Rahmān Jāmī (d. A.H. 898), who wrote it A.H. 897, for the use of his son Diyā al-dīn. Hence it is entitled the الفوائد النسائية شرح مَعَوْج. It is also frequently styled ʿAbd al-Rahmān. Cf. H. Kh. v. 10; Cat. St. Petersb. 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 Nastaʿlīq. Has the following colophon: قد حصل الفوائد من تسويه هذا الكتاب: نوع الملكت الدهاب على يد العبد ʿAbd al-Rahmān ُمجرَّمتي (?) في دار الخلافة الإمبراطور نهيم من شعر شوال بوقت النبض يوم الثالث والملك الملكت عتناخن ابن ʿAbd al-Rahmān توجيحي. Coloured lines round the pages. A few notes (فائدة) on grammatical and other subjects are added on the last page.

[Johnson.]

922.

2259. Size 7¾ in. by 5¾ in.; foll. 187. Twenty-one lines in a page.

الفوائد النسائیة لعلہ عبد الرحمن الجامی تولّد اللہ فعلم النحو على الكافیة لابل الحاجب تولّد اللہ مکافیه آمین.

Another copy of the preceding Commentary. Plainly written. Dated A.H. 1060. The first two leaves have been supplied at a later date. The fly-leaves contain various notes. On fol. 30, we find a notice of the death of two daughters of Nusrat Jāng.—"College of Fort William, 1801."

Cf. Stewart's Catal. 126.

[Johnson.]

923.

679. Size about 9 in. by about 6 in.; foll. 159. At first seventeen, afterwards fifteen lines in a page.


At the end is the same chronogram as in the preceding no.

The last page contains a mystic poem, beginning:

انا الموجود فاطئی تجدی
فان تقدی (sic) سواءً لم تجدی.

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 ʿAbd al-Fāvūr, ʿAbd al-ʿAzīzm, and تقب عالم, طالب. 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. 30, we find a notice of the death of two daughters of ʿAbd al-Fāvūr. "College of Fort William, 1801."

Cf. Stewart's Catal. 126.

[Johnson.]

925.

1678. Size 11½ in. by 6¾ in.; foll. 131. Nineteen lines in a page.

Another copy of the same work. Well written in Nastaʿlīq. Colophon: وقد وقع الفوائد من تخريج هذا الكتاب بإذاعة الملك العزیز خمس عشر من شهر ربيع الثاني في وقت العشاء من يوم إديث ذرع بيمعدار مٌحمد عابد ابن مٌحمد الأفنل.

Some notes. The first two leaves have been supplied at a later date.

[Johnson.]

1 The following names are doubtful.
926. 1557. Size 8\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; foll. 241. Nine lines in a page.
The first part of the same work.
Plainly written in Nasta'liq.
The last fol. gives a list of the contents.

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 Sha'ban, 1211, (Camp Fatigah?).
Prefixed is a list of contents.

928. B 27. Size 6\(\frac{1}{4}\) in. by 5 in.; foll. 151. Seventeen lines in a page.
Glosses on Jami's Commentary, by his pupil, 'Abd al-Ghafur Luki (d. A.H. 912). Cf. ii. 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 (تكميلة) by 'Abd al-Hakim (Siyalkuti?), was printed A.H. 1254 (place not named—Calcutta?), in small quarto, pp. 728.
Begins: قولة العجم مصدر المعلوم يكون معودًا من حمد الله.
Plainly written.
Seals of Iqtidar Khan (1179), and Nabat Jang. [Tippu.]

929. B 28. Size 7\(\frac{1}{2}\) in. by 4\(\frac{1}{4}\) in.; foll. 354. Seventeen lines in a page.
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: قولة أو مصروف الله ( = fol. 7v. in the preceding no.). A few leaves are wanting after fol. 4.
Cat. 235, iii. 13.

930. 1706. Size 8\(\frac{3}{4}\) in. by 5 in.; foll. 255. Seventeen lines in a page.
Begins: قولة العجم مصدر المعلوم يكون معودًا من حمد الله.
Plainly written.
Seals of Iqtidar Khan (1179), and Nabat Jang. [Tippu.]

931. B 22. Size 8\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; foll. 293. Seventeen lines in a page.
Another copy of the same Glosses, imperfect at the beginning.
Written by different hands, mostly in Nasta'liq.
The first gloss is: قولة أو مصروف الله (علمه) (غلة) عُلِمْهُ (علمته). (A.H. 1060).
Inscribed: هذا كتاب حاشيته رد في علم نحو
Cat. Catal. 235, iii. 16.

Glosses on Jami's Commentary, by Ibrahim b. Muhammad b. 'Arabshah Isfar'ini Isam al-Din (d. A.H.
The first gloss begins: "الحمد هو الوصف بالجليل الخ."

The book concludes with a short prayer.

Plainly written. Revised throughout. Illegible words of the text are made clear on the margin under the heading توبة. Some additional notes by the author, and extracts from his own commentary on the كشیف، are also on the margin. The end is worm-eaten.

Kādiriyah Library, A.H. 1076, from Tāj Muḥammad.

Cat. 235, iii. 4.


Another copy of Ḥādī al-dīn’s Glosses.

Well written. Dated Thursday, 7th Dhu’l-ka’bah, 1025. Red lines round the pages.


Cat. 235, iii. 15 (?)..


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.

B 2286. Size 8 in. by 6 in.; foll. 218. Mostly seventeen lines in a page.

A Commentary (معرّج) on the كشیف، ascribed on the title-page to Muḥammad b. ʿĪzz al-dīn Mufti, and styled in another inscription, at the end, manifestations of the Rāṣīb. Both these statements, however, are doubtful.

Begins: "الحمد لله رب العالمين...علم أن لنظرة النور له حقيقة لغوية واصطلاحية وبراء به أحد متصدرين المب.

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.]
937.

2061. Size 9 in. by 5\frac{1}{2} 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 Z̄awalli Daulatābādī's Glosses (حواسی) on the Kāfīyāh. It is in the form of a شرح ممزوج. The author is not mentioned. See Cat. St. Petersb. 161 sq. (where, however, the work is described as glosses on Daulatābādī), and Casiri, i. 20. Cf. H. Kh. v. 9, 18.

A few leaves are wanting both at the beginning and end. The first gloss is: 

The book is much damaged by white-ants.

Inscribed (fol. 319) [Tippu.]

939.

459. Size 9\frac{1}{2} in. by 5 in.; foll. 128. Sixteen lines in a page.

A grammatical analysis of the text of the Kāfīyāh, styled ترکیب اللغة. The author is not mentioned. It was printed at Calcutta, A.H. 1261. Cf. Stewart's Catal. 127, xxvi.

Begins: 

Written in a current hand. Dated Monday, 18th Dhu'l-hijjah, 1191. A lacuna on fol. 122v.

Seal of Nursat Jang.

940.

B 33. Size 7\frac{1}{2} in. by 4\frac{3}{4} 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: 

الفكرة مفصول ما لم يسم فاعله .

Neatly written.

941.

1406. Size 11 in. by 6 in.; foll. 132. Five lines in a page.


Begins: 

The words in brackets are from the margin (خصوص).

1 The words in brackets are from the margin (خصوص).

2 It is not probable, that it is one of the two works mentioned by H. Kh. vi. 496, under the same title.
Boldly written. Of the twelfth century. Foll. 128–131 belong to a different treatise.

Seal of Nūrāt 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 Khān Jāhān, dated a.h. 1174.

943.


I. Foll. 1–53. A Persian treatise on the forms of the Arabic verb.

II. Foll. 54–109. The Haddāyāt al-nāmūr before mentioned.

Well written, by Muḥammad Ḥalīm Kūraṣhtī. Date, 9th Jum. I., sixth year of Muḥammad 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 treats of the forms of the Arabic verb. The second is the ʿurf mubīr.

II. Foll. 49–100. The Haddāyāt al-nāmūr (see above).

Written in Nastaʿlīk. Dated Rabiʿ II., 1164 (?). 1

945.

501. Size 6½ in. by 5½ in.; foll. 171. Five lines in a page.

Ibn Ḥalīm’s (d. a.h. 646) ʾal-nāmah (Etymology and Orthography), which is a supplement to his Kāfsīyah. See H. Kh. iv. 1; Cat. St. Petersb. 154 sq.; Cat. Mus. Brit. 642; etc. Printed at Calcutta, 1805, and (with glosses) at Lakhnau, a.h. 1266.

Boldly written, in two hands. Copyist notes. Has the following colophon:

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.

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.

948.


Another copy of the same work.

Written in a large plain hand. Notes at the beginning.

949.

1573. Size 9½ in. by 5½ in.; foll. 118. Twenty-one lines in a page.


Clearly written in Nastaʿlīk. The colophon runs as follows:

"أتمَّناً فْيَأْسِنِيْلِيْداً جَارٍرَدِيْ شِرح"

1 The last three words have been subsequently scored out.
2 In this MS. and others; "أخسِن" in the Calcutta edition, p. 235, and in the Vienna MS.
ARABIC MANUSCRIPTS.

The page contains descriptions of various Arabic manuscripts, including their dimensions, folios, and contents. The manuscripts are from different periods and authors, some with Persian verses added. The descriptions include comments about the scripts, the authors, and the content of the manuscripts. The text also notes that some manuscripts are from the eleventh or twelfth century and are written in a current hand. References are made to specific pages from other sources for further information.
Plainly written in different styles. The colophon runs as follows (fol. 210):

This copy was collated in Dhu'λ-kadhah, 1085. A cousin of the aforesaid Fuqail (?) read the MS. before his mother Fatimah hint al-Asan, in two sittings, A.H. 1088. Much used. Numerous notes. Headings in large characters and often in yellow.

To this is added the Kasidah 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 Khatab al-umma of Saiyid Muhammad b. Ibrahim Mustafa, and a rhymed treatise on the Arabic metres, by Šafi al-Din Hilili (fol. 5).

On the fly-leaf is a modern inscription, both in Arabic and English.

[College of Fort William, 1825.]

956.

1073. Size 9 in. by 4½ in.; foll. 23. Thirteen lines in a page.

A treatise on Conjugation, by ‘lzz al-dīn Abd al-wahhāb Zanjānī (d. about A.H. 655). It is called al-tāμrīf, or the grammar. See H. Kh. iv. 208; Flügel, Hdb. Wien, i. 179; Cat. Mus. Brit. ii. 233; etc. Copies are frequent. The work was published by Raymundus, Rome, 1610. It was also printed at Constantinople, A.H. 1233, etc.

In the title of the book the author is called Jurjānī, and it is inscribed in a more modern hand.

[Gaikwar.]

957.

2113. Size 7¾ in. by 4¾ in.; foll. 52. Seven lines in a page.

Another copy of the same work.

Well written, partly with vowel-points. Ends:

تَمَتِّعَ الكِتابُ تَمَتِّعَ في عَمَلِ النَّجُو.

Of the twelfth century.

On the last page are two Persian quatrains, relating to the death of a Begam in A.H. 1182.

Seal of Nusrat Jang.

[College of Fort William, 1825.]

958.

522. Size 6½ in. by 4½ in.; foll. 51. Eleven lines in a page.

العلاقة في يد [sic] للشيخ الغم المعلم العالم الكامل
أبي عبد الله محمد بن مالك النائلي الجياني تعمده
الله برحمته واسكنه في جناته.

Ibn Malik’s (Abu Abdallah Muhammad b. Abdullah, d. A.H. 672) Grammar in verse, commonly called the Arabic. Cf. H. Kh. i. 407; Cat. St. Petersb.,

1 This word is indistinct.

السرير

in all the MSS.; H. Kh. reads.
ARABIC MANUSCRIPTS.

p. 172; etc. Published by De Sacy (Orient. Transl. Fund), 1833. Printed at Bûlûk, A.H. 1258, and at Lakhnau, A.H. 1263.

A fine copy, with vowel-points. Has the following colophon: "إِنِّي أَلْتَابَتُ الْأَلْبَابَ مُوسَى بِالْحَمْدِ لِلَّهِ وَبِحُسْنِ تَوْنِيُّهُ فِي شَهِرِ شُوَالِ عَامٌ ثُمَانِيَ وَعَشُرينَ وَسِعَتْ مَائَةَ الحَمْدِ لِلَّهِ وَحَدَدَهَا.

Headings in gold; the above inscription richly ornamented. Somewhat injured by damp.

A charm against fever, and a general charm, which is ascribed to Jâfar Sâdîk, and copied from the handwriting of 'Ali b. 'Abd al-‘Ali, are added at the end.

Seal and signature of Nawwâb 'Abd al-mu'âmin Khân (of the twelfth century).

[Tippi.] 959.

1826. Size 10 in. by 7 in.; fol. 181. Twenty-five lines in a page.


Begins: "قال الشیخ الإمام العالم العلامة بدر الدين الله..."

Well written by several hands. Dated A.H. 957. The original verses are marked with ص, and the commentary with ش. Notes of later date.

The notes and seals of the following successive owners are on the title-page: Muhammad b. ‘Ali..., a pupil of Bahâ al-dîn ‘Amuli; Ahmad...’Amuli; Muhammad Hâdî b. Hayth Muhammad Hâsanî, a "servant" of ‘Alamgîr, who acquired the book, A.H. 1037, at Akbarâbâd, and presented it to his son Ibrâhîm, A.H. 1088, at Shâhjâhânâbâd.

[Johnson.] 960.

2329. Size 7½ in. by 4 in.; fol. 249. Seventeen lines in a page.


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-rahmân b. Muhammad (sic) b. ‘Ali, in A.H. 1214.

[College of Fort William, 1825.]


A fragment of another Commentary (مَعْوِدٌ) on the Alfiyâh. The beginning, as far as the paragraph, the الفاعل, is wanting. This commentary is ascribed on the flyleaf to ‘Abd al-rahmân b. Ali Ma‘ûnî, and this statement proves to be correct. Cf. H. Kh. i. 409; Casiri, i. 3, no. vi. (according to whom the author died, A.H. 807, at Fâs); Cat. Mus. Brit. 237; and Aumer, Hds. Münch. 325. It was printed at Cairo, A.H. 1279.

The text is generally introduced by the words "قد قُال..." or by the word قول, then قُال, and the latter being always in connexion with the preceding comments.

Conclusion: "قال المؤلف خار الله وَلَتَطْلِبَ بِهَذَا: "أَتَنَا عَلَى ما أَرَدْنَا جَعْهُ مِنَ الشِّرْجَةَ وَالْعَرَابِ وَالْعَوَانَا..."

Well written by several hands. Dated A.H. 957. The original verses are marked with ص, and the commentary with ش. Notes of later date.

The notes and seals of the following successive owners are on the title-page: Muhammad b. ‘Ali..., a pupil of Bahâ al-dîn ‘Amuli; Ahmad...’Amuli; Muhammad Hâdî b. Hayth Muhammad Hâsanî, a “servant” of ‘Alamgîr, who acquired the book, A.H. 1037, at Akbarâbâd, and presented it to his son Ibrâhîm, A.H. 1088, at Shâhjâhânâbâd.

[Johnson.] 960.

2329. Size 7½ in. by 4 in.; fol. 249. Seventeen lines in a page.


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-rahmân b. Muhammad (sic) b. ‘Ali, in A.H. 1214.

[College of Fort William, 1825.]


A fragment of another Commentary (مَعْوِدٌ) on the Alfiyâh. The beginning, as far as the paragraph, the الفاعل, is wanting. This commentary is ascribed on the flyleaf to ‘Abd al-rahmân b. Ali Ma‘ûnî, and this statement proves to be correct. Cf. H. Kh. i. 409; Casiri, i. 3, no. vi. (according to whom the author died, A.H. 807, at Fâs); Cat. Mus. Brit. 237; and Aumer, Hds. Münch. 325. It was printed at Cairo, A.H. 1279.

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Well written by several hands. Dated A.H. 957. The original verses are marked with ص, and the commentary with ش. Notes of later date.

The notes and seals of the following successive owners are on the title-page: Muhammad b. ‘Ali..., a pupil of Bahâ al-dîn ‘Amuli; Ahmad...’Amuli; Muhammad Hâdî b. Hayth Muhammad Hâsanî, a “servant” of ‘Alamgîr, who acquired the book, A.H. 1037, at Akbarâbâd, and presented it to his son Ibrâhîm, A.H. 1088, at Shâhjâhânâbâd.

[Johnson.] 960.

2329. Size 7½ in. by 4 in.; fol. 249. Seventeen lines in a page.

2272. Size 8½ in. by 6 in.; fol. 206. Fifteen lines in a page.


Well written, with a broad margin, but no notes.


Begins: جنین گویید افزار شیام نظام الدین... كه این کلمات جنیدن است که گویید میشود توضیح

Ibfâni که در شرح سیوی است الله. Written by the same hand as no. 1. Dated A.H. 1223.

“A. Lockett, Isfahan, July 28th, 1811.”

[College of Fort William, 1825.]

963.

B 5. Size 9² in. by 6½ in.; fol. 118. Thirteen and fifteen lines in a page.

Another Grammar by Ibn Mâlik, being a new edition of his التسهیل. It is entitled: التسهیل النواخذ، وتکمیل المقاصد. Cf. H. Kh. ii. 290, iv. 479; Casiri, i. 16, 33.

Begins: قال النبیyang الامام العالم حمیة العرب جمال الدين الابهير بن عبد الله مسعود بن عبد الله بن مالک الطائل. The work is divided into chapters, the first of which commences as follows: باب يشرح الكلمة والكلام: وما يتعلق به الكلمة لفظاً دال مستفع بالوضع تحقیقاً أو تقدیراً الله.

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.

Cat. 235, vi.

964.

999. Size 9½ in. by 5 in.; fol. 328. From seventeen to twenty-five lines in a page.


The author, who was a native of Egypt, wrote this commentary at Cambay, in Gujarât, whither he came A.H. 820, and he dedicated it to Sulṭân Nasîr al-din Abu’l-fatâh Ahmad Shâh b. Sulṭân Muḥammad Shâh b. Sulṭân Muẓaffar Shâh (who reigned from A.H. 814 to 846). The work begins with a biographical notice of Ibn Mâlik, جمال الدين أبو عبد الله مسعود بن عبد الله أبا مالک النازحی الیندسی الجبایی. Ibn Mâlik was born at Jaen, A.H. 600; he lived afterwards at Ḥamât, and at Damascus. He died in Sha’bân, 672, and was buried on Mount Kâsiyûn.

The authorities who handed down the text of the تسهیل to Damâmînî are mentioned by him as follows: قلت ونا اوی کتاب التسهیل هذا علی خیام بوْدران الدين الابهير بن عبد الله مسعود بن عبد الله بن مالک الطائل. The work is divided into chapters, the first of which commences as follows: باب يشرح الكلمة والكلام: وما يتعلق به الكلمة لفظاً دال مستفع بالوضع تحقیقاً أو تقدیراً الله.

Clearly written in Nastâ‘îk, by different hands.
Dated 16th Jun. 1., 1059. Notes at the beginning. 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 الکدیمی.
268 ARABIC MANUSCRIPTS.

965.


This versification is in the metre Raįaz. The above date is given at the end of the work as follows (fol. 14):

The author calls himself (ibid.):

The greater part of the work, as far as fol. 316, is well written; the remainder is executed in an inferior style, by one ʻAbd al-bâkî, who finished his task in Rajab, 1156. Notes in the earlier portion. The first leaf supplied by a modern hand.

[College of Fort William, 1825.]

966.
2218. Size 8½ in. by 6 in.; fol. 443. Seventeen lines in a page.


The preface begins as in Aumer, no. 742. The commentary commences as follows:

The greater part of the work, as far as fol. 316, is well written; the remainder is executed in an inferior style, by one ʻAbd al-bâkî, who finished his task in Rajab, 1156. Notes in the earlier portion. The first leaf supplied by a modern hand.

967.
B7. Size 11½ in. by 7½ in.; fol. 443. At first twenty-one, afterwards from nineteen to twenty-three lines in a page.

A Commentary (by Jâmî') on the preceding work, by Muḥammad b. Abu Bakr Makhdûmî

1 This MS. has ʻal-ʻImârî; see, however, no. 964.
ka'dah, 1209, by Hājji Bakr b. Molla Hājji Ḥāmid Efendi. Notes.

Muḥammad ʿ Omar b. al-Ḥājji Muḥammad Saʿ id Jamīlādāh bought this book on 29th Dhuʾl-hijjah, 1215.

"Bagdad, January 18th, 1812. A. Lockett."

[College of Fort William, 1825.]

969.

B 134. Size 8½ in. by 5½ in.; foll. 15. Nine lines in a page.

The first portion of a treatise in explanation of various verses of puzzling grammatical construction, or the غرائب or المعاني. No title found. The author calls himself Ḥusayn b. (العسک) المعلم بجمال البلد، and dedicates his work to Abuʾl-fawāris Shāh Shujāʿ (the Muʿaffaride, d. A.H. 788).

Begins: 

Well written. Ends abruptly.


970.

B 3. Size 9 in. by 6 in.; foll. 201. Five and seven lines in a page.

A treatise on Syntax, called املاء الوارد، by Muḥammad b. ʿ Othmān b. ʿ Omar Balḵī (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) وكتابه هذا واف فتح (الجاهل) فناله. 

The preface begins: 

The author wrote this commentary A.H. 825, when he was on the way to Aḥṣanābd (Gulbargah), where he intended to present it to Aḥmad Shāh Bahmani (d. A.H. 828). See H. Kh. vi. 419; cf. Stewart’s Catal. 127, xxxxiv., and above, nos. 964 and 967.

The author wrote this commentary A.H. 825, when he was on the way to Aḥṣanābd (Gulbargah), where he intended to present it to Aḥmad Shāh Bahmani (d. A.H. 828). See H. Kh. vi. 419; cf. Stewart’s Catal. 127, xxxxiv., and above, nos. 964 and 967.

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The author wrote this commentary A.H. 825, when he was on the way to Aḥṣanābd (Gulbargah), where he intended to present it to Aḥmad Shāh Bahmani (d. A.H. 828). See H. Kh. vi. 419; cf. Stewart’s Catal. 127, xxxxiv., and above, nos. 964 and 967.
270 ARABIC MANUSCRIPTS.

He praises this king accordingly in his preface.

The work is dated as follows: 

\[\text{Well written, the text in a large character. Numerous notes. Colophon:} \]

After the preface, the treatise begins as follows:

\[\text{Some leaves are mutilated. The beginning and the concluding portion, and several other leaves, are supplied by a later hand.} \]

[College of Fort William, 1825.]

974.

288. Size 8\textfrac{1}{2} in. by 5\textfrac{1}{2} in.; fol. 98. Five lines in a page.

A concise Grammar, entitled the اشتراد, by Shihâb (al-din Ahmad) b. Shams (al-din) b. 'Omar Zâwûli Daülâtâbâdî (or Hindî, flourished about the ninth century). See H. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lugd. i. 47 sq.

Well written, with copious glosses, but incomplete.

This book was the property of Muḥammad b. Shaikh Miyan b. 'Abd al-ghaffâr b. Maulânâ 'Omar Shâh. [Hastings.]

975.

B30a. Size 7\textfrac{1}{2} in. by 4\textfrac{1}{2} in.; fol. 127. Seven lines in a page.

Another copy of the same work, imperfect both at the beginning and end.

Boldly written, of about the ninth century. Marginal notes. A defect after fol. 2. Worm-eaten at the end.

Begins: 

\[\text{Erroneously inscribed:} \]

[Cat. 235, xvi.]

976.

1525. Size 12 in. by 7 in.; fol. 244. Mostly seventeen lines in a page.

A Commentary (الحش) on the preceding work, by Wâjjh b. Nasr Allah b. 'Inâd 'Aâlûâî, who wrote it

\[\text{This MS. has} \]

[1]  

1 This MS. has, but the commentary (no. 976) gives 

2 Daulatâbad is, according to the same commentary, 

3 بلاد جنوب.
during the reign of Maḥmūd Shāh (III.) b. Latif b. Muẓaffar Shāh, of Gujarāt (a.h. 944–961). A commentary by Wajih al-dīn, of Gujarāt, is mentioned in the Leyden MS. of the original work (Cat. Lugd. i. 48a.).

The work has no special preface. It begins, after a Basmalah, and the shortest possible Hamdalah: 

لا 존재 العدل الحمد لله في اسم الله ثم بالحمد لله تبعًا بالكتاب العزيز العالٍ

The author concludes as follows: I. (foll. 1–76) النواعد والاسوار إلى ترم البلاعات والبراع بعد المسائل بعضها (108–165) على بعض. This book is an imitation of Zarkashi’s Sālasel al-dhīmib, and is divided into chapters. IV. (foll. 109–128) in two parts (پهنس): 1. the aurāb al-mushābiha al-miftahī; 2. the aurāb al-mushābiha al-miftahī in kānsim al-ahkām. V. (foll. 129–140) the al-fā’āl wal-hājī. and the mutuals and the mutuals and the mutuals and the mutuals. This book is analogous to Isnawi’s al-fā’āl, and has no special arrangement. Books VI. and VII. follow in reversed order: the latter fills foll. 140–142; the former (foll. 143–277) is inscribed as follows: I. (collated as the preceding book); and VII. (or VI.) Friday, 21st Muharram, 963. The colophon runs as follows (foll. 277): كملت الأشباح والنظائر النبوءة، والعدل لله .. وكتب باسم الشيخ الإمام العالم العلامة السراج الدينإ ب حفص عمر بن الشيخ الإمام العالم العالم العلامة الصبر النحية

and, as regards the first part, of Zarkashi’s 1. It is divided into seven books (فظ), each of which has a special title. They are enumerated in H. Kh., i.e., and are inscribed here as follows: I. (foll. 1–76)

1 H. Kh. i. 313.
ARABIC MANUSCRIPTS.

It is followed (fol. 277v.-278) by a short treatise of Su'urri, on the grammatical construction of the words of the Prophet, entitled: 

A commentary on a treatise on Grammar, which professes to be a supplement to Ibn Ajurrumi's well-known book. This treatise is the work of Shams al-din Muhammad b. Muhammad Ru'aini Makki Malki, commonly called al-Hattaq. The name of the commentator, 'ABDALLAH FAKHÌ, does not occur

1 See H. Kh. vi. 390.
GRAMMAR. 273

He completed the first copy (انهاد مؤلفه, fol. 143) on Sunday, 10th Rajab, 956.

Begins:


de الله على نعمة...

The original treatise commences:

يميننا...

Plainly written. Corrections, various readings, and some notes, on the margin.


This Commentary is entitled الرشاد في شرح الأشاد. Plainly written. Imperfect at the end.

"Purchased in Ispehan, July 26th, 1811."[College of Fort William, 1825.]

981.


On the last page begins a Persian treatise.


III. Foll. 51–114. A Commentary (مميزوج) on Sajawandi's grammatical treatise (see no. 889), by an unknown author. Entitled الدرر.

The preface begins: الامجد لله الذي تفرض بهنمة... The name of Sajawandi does not occur. His work is only spoken of as هذا المفصل. The last chapter is omitted.

Dated 10th Rajab.

Plainly written by different hands. Of the tenth and eleventh centuries.


Cat. 235, xi.

982.

2971. Size 9½ in. by 7 in.; foll. 60. Seventeen and more lines in a page.

I. Foll. 1–21. A Commentary (مميزوج) on 'Abd al-kháhir Jurjání's (العمال) (see the preceding no.), by Mu'hammad Sádiq b. Darwish Mu'hammad. It is entitled جامع الفوائد.

Begins:

تعمدت يا من جعلت علم النحو ميزان...العرب والساخن.

Plainly written in Nastá'í, by Mu'hammad Maudúd b. Ráfí'al-din 'Usáiní, who completed it on 8th Muharram, 1090, at Ujain (?). II. Foll. 22. A poem ascribed to Ibbn Hájib (d. A.H. 646), in which all the nouns substantives which are feminine by usage are enumerated, the القصيدة التي جمع فيها ابن الحاجب المؤمنات النسائية.

Begins:

نفس النداء لسائر وافاني بمسائل ناحية كنفس البان...الكافية (see no. 901), by an unknown author. Imperfect at the end.

Beginning: الامجد لله رب العالمين... قال الشيخ: ابن الحاجب بسم الله الرحمن الرحيم قلت افتح كتابه تمركاً واقدنا بكتاب الله تعالى أن...

Written by different hands. Ends abruptly.

On the last page begins the خصر الميزان, a treatise on Logic (see no. 575).

Seal and signature of Charles Bodham, Calcutta, May 1st, 1787.

983.

529. Size 7½ in. by 4½ in.; foll. 164. Eleven lines in a page.

I. Foll. 2–4. A Persian versification of 'Abd al-kháhir Jurjání's (العمال) (see no. 981 and no. 984, II.).
ARABIC MANUSCRIPTS.

Begins: بعد توحيد خداؤنذ دريد مصطنع.
Well written in Nastālīq. Dated Rajab, 1171.

I. Foll. 1-60. The Grammar of Da'irānī. See no. 956, with notes.

II. Foll. 62-68. A Persian versification of the مانع, 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 در علم نحو.
Begins: علم أن أصل الجملة على ارتباط وجه.
Marginal notes.

Numerous notes.
Plainly written in Nastālīq, nos. III. and IV. by the hand of Ra'fat Allah Jaumpūrī. [Johnson.]

984.

1881. Size 8½ in. by 5 in.; foll. 74. Five and seven lines in a page.

I. Foll. 1-60. The Grammar of Da'irānī (see no. 956), with notes.

II. Foll. 62-68. A Persian versification of the مانع, 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 در علم نحو.
Begins: علم أن أصل الجملة على ارتباط وجه.
Marginal notes.

Numerous notes.
Plainly written in Nastālīq, nos. III. and IV. by the hand of Ra'fat Allah Jaumpūrī. [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 اسماء (sic); followed (fol. 7v.) by a commentary (شرح اسماء) (شرح اسماء).
See no. 890.

VII. Foll. 131r.–137. Prayers.
Written in various inelegant hands, occasionally with notes and titles in Javanese.
The vacant pages are filled with single notes and tracts in Javanese, mostly in the Arabic character.

988.
2624. Size 8½ in. by 6 in. Five, seven, and thirteen lines in a page.
Begins: ...
Conclusion: ...
Plainly written. Of the thirteenth century.
The remainder of the volume is in Persian and Urdu.
[Bibl. Loydeniana.]

989.
1069. Size 8½ in. by 5 in.; foll. 34. Twenty-three lines in a page.
A Commentary (معزوج) on Abu’l-Ḳāsim  Maḥmūd b. ‘Omar Zamakhshārt’s (d. A.H. 538), or treatise on Particles and the Inflection of Nouns, by Muḥammad Isḥāq Allah b. Maḥmūd Ni’mat Allah Bukhārī, who wrote it A.H. 945.

As the author states himself, the treatise commented on is only a portion of Zamakhshārt’s, i.e., مقدمة الابد; and it comprises Parts (قسم) III. and IV. of this work. See regarding the latter, Ḥ.Kh. vi. 76; Cat. Boll. ii. 186; Fleischer, Cat. Lips. 332; etc. The first three parts of it have been edited by Dr. Wetstein (Samachschari Lexicon Arabicum Persicum, etc., Lips. 1850, autographed).

The preface begins:

 đa لم ننف ابوب العلم على
وهي أبوب الله

and the author concludes as follows:

فلا مجد لله

This MS. appears to have been transcribed from the author’s own copy. It is neatly written in Nasta’liḵ, and has corrections and notes by the author on the margin; the latter conclude invariably with منتهٍ عليه., only the first note has مئة 4.1.2. its place instead.

Two prayers are added on the title-page by the original hand. Worm-eaten.

[Gaikwar.]

990.
2392. Size 7½ in. by 4½ in.; foll. 175. Nineteen lines in a page.
I. Foll. 2–9. Glosses on Zamakhshārt’s رسالة التصرفات (see the preceding no.), by an unknown author. Imperfect at the end.

Beginning: ...

Written in a small Nasta’liḵ hand.

II. Foll. 10–49. Isḥāq Allah’s Commentary on the same treatise, identical with no. 989.
Clearly written in Nasta’liḵ, by 4.1.2. محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن 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محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن 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محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن محمد بن Mohammad. 1 Read Cf. Ḥ.Kh. v. 11.
The original treatise commences:

The commission of

written like no. 1.

A Commentary (معزوغ) on 'Izz al-din 'Abd al-wahhab Zanjānī’s (d. a.h. 655) treatise on Conjugation, by (Sa'd al-dīn) Mas'ūd b. 'Omar Tarrāzī (d. a.h. 792). See H. Kh. iv. 208; Cat. St. Petersb. 150; Cat. Bodl. ii. 186; Aumer, Hds. München. 336. Printed at Constantinople, a.h. 1253. Cf. no. 955, regarding the original work.


Foll. 50–67 and 161–175. Persian tracts.

[Sir Charles Wilkins.]

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 ❀جميل اللغة❀, by Abu'l-Husain Ahmad b. Fāris b. ‘Zakariyā Kāzwīnī (d. a.h. 395). See H. Kh. v. 406; Cat. Mus. Brit. 754; Cat. Lugd. i. 66; Weijers in Orientalia, i. 357; etc.

Beginning: ❀قال الإمام أبو عبد أحمد بن محمد البورتي رحمه الله صدرك منه في كل شيء شاهد بأنه الله واحد الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم الله ونعم 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DICTIONARIES.

Revised and collated with another copy.

Damaged by worms, especially in the earlier portion. The first eight leaves supplied by a more modern hand. According to the seals and notes on the title-page, the book went, after its restoration, through the hands of the following owners: Ta'ki al-din Bukhari; his sons 'Abd al-Karim and Sa'id; 'Abd al-din Mu'mammad (about A.H. 1155); and al-Fusayn b. al-Fasani of Madinah. It has also recently been a WJ). Strongly bound in red leather covers, with gold ornaments.


Carefully written, but imperfect at the end. The beginning supplied by a later hand. A defect after fol. 66. The concluding portion is misplaced in binding; it should be arranged as follows: foll. 124, 130-132, 134-139, 123-129, 133.

Another copy of the same work, without the preface. Begins: باب فَعَلْ يَنِعُّ مَنِ السَّالِمِ بِفَاعِلِ الْعَيْنِ فِي المَعْلَمِ وَمَا فِي الْفَاعِلِ سِرَارَ كَرَسِ اللّهِ

Plainly written, in Naskh and Nasta'lı̇k. The colophon runs as follows: سَيْرُ سَيْبُ دَائِنٌ قَطِبٌ.

A larger Dictionary of Infinitives, with explanations in Persian, entitled تاَج المصادر; by Abu Ja'far Ahmad b. 'Ali Mu'hi'i Bahrast (nick-named Ja'farak, d. A.H. 541). See H. Kh. ii. 93; Cat. Bodl. i. 234, ii. 608; and also Stewart's Catal. 134.

As the author states in his preface, this dictionary refers 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 (Bidar). Seal of Khwaja Jahān.

Another copy of the preceding work.

Bij. Libr., A.H. 1029, from Muhammadabad (Bidar). Cat. 333 (Loghut), i.

A fragment of what appears to be Abu'l-Fa'adl Ahmad b. Muhammad Mardanī's (d. A.H. 518) Vocabulary, السامى فِي السَّامِي. See no. 1027, III., for a complete copy.

Will written in a large hand, but imperfect at the beginning. The first fol. injured.

Another copy of the same work.

Written in a large hand, but imperfect at the beginning. The first fol. injured.

Another copy of the preceding work.

Plainly written, in Naskh and Nasta'lı̇k. The colophon runs as follows: سَيْرُ سَيْبُ دَائِنٌ قَطِبٌ.

A fragment of what appears to be Abu'l-Fa'adl Ahmad b. Muhammad Mardanī's (d. A.H. 518) Vocabulary, السامى فِي السَّامِي. See no. 1027, III., for a complete copy.

Will written in a large hand, but imperfect at the beginning. The first fol. injured.

1 Supply the verb.
² This word has no diacritical points.
commencement. It begins (fol. 2) in the chapter on garments, from Part II., which concerns animate beings. There are defects after foll. 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:

The book was already in its present condition, A.H. 1024, when it came into the Bijapur Library.

A Dictionary of the Arabic Language, which is an abridgment of a larger work, called لواحم التجوو والمسكينة من شمس العلوم. The author is not known.

The larger work in question was composed by Nashwan b. Sa'id Himyar' (d. A.H. 573), whose son, according to H. Kh. iv. 74, also made an abridgment of it, with the title, شمس العلوم. The author restricts himself to lexicology, leaving aside all the literary and descriptive matter of the original work. He says regarding the latter:

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:

The author Alif's Dict. to the Traditions, entitled جامع ما خرج من الأحاديث, and also, for an extract from it, H. Kh. iv. 403, and also, for an extract from it, ib. iv. 322 sqq.: Cat. Mus. Brit. 641, 755; Cat. Bodl. i. 229; Stewart, p. 133; Ibn Khallikan, ed. Wüstenfeld, no. 547. Printed at Tehran, A.H. 1269.

This work is partly founded upon the dictionary of Harawi above mentioned (no. 992).

Well written, but not quite finished. The last paragraph is in which the MS. ends abruptly. Worm-eaten. Fols. 4 and 5, and also 6 and 7, should be transposed.

Seals of Faid 'Ali Khan (A.H. 1174) and Muhammad Khair Khan (A.H. 1191).
DICTIONARIES.

1000.

756. Size 10¾ in. by 6 in. ; foll. 254. Twenty-three lines in a page.

An abridgment of the preceding work, by Jalāl al-dīn ‘Abd al-rahmān Suvrātī (d. a.h. 911), who completed it on the 7th of Shabān, a.h. 907, and entitled it 'al-dīn al-fātimi. See H. Kh. iii. 198, iv. 403; 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:

١٠٠٠

کُل الْعَبْد الْفَقِيْرِ إِلَى اللَّهِ تَعَالَى احْدِ يَـٔنِ خِيْرٍ،

محمد بن عليّ العَمَدَانِيّ (sic) الفَيْوَيُوٰى عَنِ اللَّهِ عَنِهِّ.

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-hijjah, a.h. 737.

Legibly written in small Nastaliq. Dated Thursday, 26th Jun., 987. It was copied by حاحي, b. Mūsā Qārim, a servant of Shafi’i commentary on Shafi’ite law. A full account of it is given by Mehren in Zeitschrift der M. G. xxvii. 204–210, according to the Bulāk edition of a.h. 1281. Cf. H. Kh. v. 586; Codd. Hafn. 118; Lano’s Arabic Lexicon, i., preface, p. xvi.

1001.

B35. Size 8 in. by 5 in.; foll. 302. Twenty-five lines in a page.

A Dictionary of unfamiliar words and phrases occurring in books of Traditions and Law, entitled المَغِرب, by Abū’l-fath Nāṣir b. ‘Abd al-saiyid Muṣṭafāṣī (d. a.h. 610). See H. Kh. v. 648; Weijers in Orientalia, i. 378; Cat. Lugd. i. 82; Cat. Mus. Brit. 229; etc.

Of the grammatical appendix (ذَيْل) to the work, only the introduction is given. Plainly written in Sha'bān, 990, by ١٠٠٢

أَحْمَدَ بْنِ مُحَمَّدِ شَجَعْ بْنِ عَمْرٍ.

Blue lines round the pages. Imperfect at the beginning; the first few leaves much injured.

Inscribed (fol. 4) مَتَنِّي حِلَّ لَغَاتِ المَغِرِّبِ; cf. Catal. 233 (Loghat), iv.

1002.

2775. Size 9 in. by 6 in. ; foll. 358. Twenty-one lines in a page.

An Arabic Dictionary, entitled المصاشف العَمِيرِي (فِي غَرِبِ النَّشَرِ الكبير), by Shihāb al-dīn Ahmad b. Mūḥammad b. ‘Alī Farākhū Muṣṭafi’ Shāfī, who completed it a.h. 734. As the title indicates, this work was originally intended only to explain unusual words occurring in Rāfi’ī’s (d. a.h. 623) commentary on Ghazzāli’s digest of Shafi’ite law. A full account of it is given by Mehren in Zeitschrift der M. G. xxvii. 204–210, according to the Bulāk edition of a.h. 1281. Cf. H. Kh. v. 586; Codd. Hafn. 118; Lano’s Arabic Lexicon, i., preface, p. xvi.

Begins:

١٠٠٣

قال العَبْد الفَقِيْرِ إِلَى اللَّهِ تَعَالَى احْدِ يَـٔنِ خِيْرٍ,

محمد بن عليّ العَمَدَانِيّ (sic) الفَيْوَيُوٰى عَنِ اللَّهِ عَنِهِّ.

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-hijjah, a.h. 737.

Legibly written in small Nastaliq. Dated Thursday, 26th Jun., 987. It was copied by حاحي, b. Mūsā Qārim, a servant of Shafi’i commentary on Shafi’ite law. A full account of it is given by Mehren in Zeitschrift der M. G. xxvii. 204–210, according to the Bulāk edition of a.h. 1281. Cf. H. Kh. v. 586; Codd. Hafn. 118; Lano’s Arabic Lexicon, i., preface, p. xvi.

1003.

2047. Size 10¾ in. by 6¾ in.; foll. 303. Twenty-five lines in a page.

Kamāl al-dīn Mūḥammad b. Mūsā Qārim’s (d. a.h. 808) Zoological Dictionary, called حِيَاتُ البَشَرِ, and a “post-laureate” مَلَكُ الْشَّاعَرِ, named Mir ہُمَار al-dīn.

This is the shorter version, in which part of the poetical quotations, and also the whole digression at the word الدُّرُّ, are omitted. The preface is the usual one.

Well written. Somewhat injured by damp. Defects...
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 Nayar Jang.

[College of Fort William, 1825.]

1004.

867. Size 10 in. by 6½ in.; foll. 294. Thirty-one
and twenty-nine lines in a page.

A selection from the حياة العيون, arranged in the
same manner, by Muhammad b. 'Abd al-Kadir b.
Muhammad Damiri (?). Ḥanafi. This work is not
generally known. H. Kh., iii. 5, just mentions the
title of it.

The preface begins: 

الحمد لله الذي خلق الإنسان: وفضله تفضيلاً.

The author, after praising the original work (كتاب
حياة العيون الكبرى), speaks of his present task as follows:

فانتخبت من هذا الكتاب فرد والنقاطت
من بحرة درد وجمعت ذلك على حروف المجمع
كاملة أن الرواية، and more of the poetical quotations than the
preceding MS. It has also an original appendix, which
 treats of the properties (فضايل) of Sūrah 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 7½ in.; foll. 676. Twenty-
eight lines in a page.

The Kādūs, or Arabic Dictionary of Majd al-dīn
Abu 'Abd Allah Muhammad b. Ya'kūb Fiṭṣānī (d.

at Calcutta, 1817, in two vols.

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 وجد (fol. 140), concludes with the date
of the author, viz. Dhu'l-hijjah, 768, after which
comes the date of transcription, Tuesday, 20th Rama-
dān, 955. Part II. ends with صلا (fol. 331), and is
dated Friday, 13th Rabi' I., 955. Part III. ends
with صلا (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 6½ in.; foll. 505. Thirty-
seven lines in a page.

Another copy of the Kādūs.

Neatly written, with frequent vowel-points. Com-
pleted on Saturday, 10th Safar, 1033, by Ahmad b. Mu-
hammad al-Ṭā'īṣī. 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 Imāms of al-Yaman, such as al-Mutawakkil,
al-Mu'āyad, etc.

"Ex libris A. Lockett. Purchased in Isfahan, 17 August, 1811."

[College of Fort William, 1825.]

1007.

46A. Size 12 in. by 7½ in.; foll. 507. Thirty-
three lines in a page.

Another copy of the Kādūs.

Well written as far as fol. 54, where an inferior
handwriting begins. Dated al-Ṭā'īṣī, 6th Rajab, 1072.
Fol. 432r. blank.

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

1 So in the preface; the preceding name is there effaced: only
... الدهر ... remains.
DICTIONARIES.

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:

أَجْرَةُ الْجَلَّدِ وَالْجَهْدِ
لِثَلَثِّيَاءِ الْكَانِبِ مَعَ الْفَرْطَاسِ مَكْعَبٌ الْخَمْسَةِ وَآخَرِكِ

On the last page is added a poem on the nouns substantive which are feminine by usage (المَوْنَافِتُ، السَّمَاعِيَةُ), the same as no. 982, II.

Foll. 305–312 are misplaced in binding. They should be arranged as follows: 305, 307, 308, 306, 311, 309, 310, 312.

Seal of one Muḥammad., dated a.h. 1086, at the end.

[Hastings.]

1009.

1924. Size 10½ 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. 378).

Well written by two hands. A rich ornament at the beginning; gold and blue lines round the pages.

Of the eleventh century.

Foll. 692 and 695 should be transposed.

This MS. belonged to the libraries of 'Alamgir (Aurangzib) and Shāh '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 Muḥammad Saʿīd b. Muḥammad Šālīḥ Māzandarānī, commonly called Ashraf, a court poet of the time of Aurangzib. According to a note in his own handwriting, this copy was completed at the beginning of Dhūl-kādāh, 1111, at Dehli (فی مَنْزِلِي فِی الدُّهْلَی بِخَاتِمِ مُعَمِّدِ الحَبْنُود).

Neatly 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 مَسْرِعُ آرَانُ, has been added at the end.

Seal of Saiyij Hussain, a servant of 'Alamgir. Signature of Richard Johnson, Hyderabad, 1783. Ticketed "Haileybury Library."

1011.

44A. Size 11½ in. by 6½ in.; fol. 369. Twenty-five lines in a page.

The first half of the Kāmūs, as far as صَاعَةٌ (سَعَةٌ) (f. 186).

Well written, with occasional vowel-points. Coloured lines round the pages. Of the twelfth century. The MS. being somewhat worm-eaten, the rectos of every leaf has been covered with oil-paper. Foll. 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 سُحُنَ (شِلنَ) to the end. Part III. ends on fol. 193.

The greater part, from fol. 100, is supplied from another copy, which is written by various hands. Coloured lines round the pages. Worm-eaten.

Foll. 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 صَاعَةٌ. In two parts, the first of which concludes (fol. 147) with زَرْعٌ.

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 Tāzki'rāt, Spränger, Catalog. Oudh, p. 143.
1014.

31A. Size 12 in. by 7½ in.; foll. 354. Twenty-seven lines in a page.

The latter half of the Edmûs, from اسیع to the end.
Part III. concludes on fol. 205, with نال.
Negligent handwriting. At the end is the following date:

تم الوران الجديد يوم الخميس التاسع من ربيع
first-page. Coloured lines round the pages.

Bound like the preceding MS.; marked as vol. 2.

1015.

1807. Size 11⅝ in. by 6 in.; foll. 405. Twenty-five lines in a page.


An elegant copy, written, as it seems, A.H. 1013.

Colophon: 

ودت وضع 스راه في وفدت الشعب في شهر
(sic) ذو القعد في عام ألف بعد ثلاثة عشر. The first two pages are richly ornamented and gilt; the others are within blue and gold lines.

1016.

34. Size 10½ in. by 6⅝ in.; foll. 236. Twenty-seven lines in a page.

Another copy of the Surah.

Well written. Has the following colophon:

تمت هذه النسخة المباركة المعظمة و السهول الأبقة وال糧房 الأربعة المسننة بالضرع المتنمّب من

اقتحام في شهر ربيع الثاني 4 سنة 1845 مواقف سنه 1325

تعمير لبوغات.

Coloured lines round the pages.


[Johnson.]

1 i.e., the 25th year of Aurangzib.

1017.

2419. Size 10 in. by 6 in.; foll. 414. Twenty-one lines in a page.

Another copy of the Surah.

Well written in Nasta’lïk, the Arabic words with vowel-points. Completed on Monday, 26th June 11., 1097, by ‘Abd al-wâhid, at Akbarâbad.

A key to the work is on the fly-leaf.

Seal of Mirâ Muhammed, a “servant” of Muhammad Shah (dated A.H. 1100).

[Sir Charles Wilkins.]
The following is written at the head of the first page:

A key to the work is to be found on the title-page.

Seal of Saiyid 'Ali Riḍa (a.h. 1224).

[College of Fort William.]

1022.


The latter portion of the Surah, beginning with ْبَذَابَالْجَرِّيْزَ،

Clearly written in two Nastā'īlī hands. The upper part of the first fol. is cut off.

Well written in Nastā'īlī. In the conclusions of the single parts the author is invariably styled

سَبِّيلُ مَعْمُودَةَ الْهَـلَمَةَ الْبَنِيدَ شَهِرَةِ الْكِرَادَ وَمَتْعاً الشَّمْسَ مَوَداً.

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.; foll. 369. Fifteen lines in a page.


Begins: َ كَلِمَةُ اعْلَمْ إِنَّ ذُرُوَّ الْفَهْلِّمَ تحْقِيق

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 Kāmilus and the Surah. Some of the explanations are in Persian.

Well written. Dated a.h. 1096.

Fol. 366. The names of the weights and measures, derived from Ibn Sīnā, اسْمَيَ الْبَيْنَةَ وَالْبَكْرَیْ ْبَنِيَّ شَعْبَانَ الْرَّؤَفَيْنِ البَنِيدَ, and a similar list, alphabetically arranged, which is taken from the Tawriḥ al-ʻarā' (see no. 794).

[College of Fort William, 1825.]

1025.

1354. Size 8½ in. by 5 in.; foll. 199. Eighteen lines in a page.

Another copy of the preceding Dictionary.

Written in a small clear hand. Dated 20th Ramaḍān . . . (year omitted). Of the eleventh century.

Fol. 88-97 should be placed as follows: 88, 96, 91-94, 89, 95, 90, 97.

[Johnson.]

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1 Added as a correction (سَبِّيْلُ).
2 It is also wanting in the MS. of the British Museum.

**1026.**

1690. Size 9½ in. by 6½ in.; foll. 238. Seventeen lines in a page.

Another copy of the **بَحْرُ العَجَابَ**. Well written.

Seal of 'Abd al-wahhāb Khān (d. A.H. 1168).

[Tippu.]

**1027.**

1793. Size 11½ in. by 6½ in.; foll. 625. Twenty-one and twenty-three lines in a page.


The preface begins:

The author says that he was requested to write this treatise after completing his **الْأَذْهَابِ** (sic) in twelve chapters; 2. Verbs, in four chapters; 3. Particles (w., ...sll), in ten chapters.

Conclusion: 

II. Foll. 31v.–44. An explanation of the names of God. The author is not mentioned.

Begins: 

The author says that, in reading the **شَجَاعَة** (الشجاعة), etc.; and that he was induced to publish it by Mu'aiyad al-din Abu 'Alī al-Iṣṭaṣṭan b. Abu'l-Ḥaṣan b. Muhammad b. Abu'l-Ha'iṣa.

Well written in Nasta'liq, 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 (بَابُ فِي أَخْرَ الْكِتَابِ) in which the numbers, the names of the measures and weights, etc., are mentioned in succession.

Written in two good Nasta'liq hands. The last fol. mutilated. Foll. 606–618 reversed.

An index to no. II. is on the fly-leaf.

Seal of Muhammad Hāḍī, a servant of 'Ālamgīr (A.H. 1189).

[Johnson.]

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1 The word ُبَنِ is omitted, but must necessarily be supplied here.
ENCYCLOPEDIA.—MISCELLANIES.

1028.


Begins: Al-Allah la Allah al-Ahâmm, Assalam.

Legibly written.

1029.
1622. Size 9 in. by 4¾ 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 Sürûfî’s (d. A.H. 911) Al-Ma‘âlî‘. See regarding this work, H. Kh. vi. 372; Cat. Mus. Brit. 213; Flügel, Hâss. 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 Shîrîn Al-Qâlî (see no. 221). The author is, according to the modern inscription, Shâh Wâijû al-Dîn.

Begins: Al-Allah, Rabb al-Alâmîn...托لله سعد جدّ، والاجْحیّام (رواَجّام ٤، جدّ جدّ بالفَتْح الْبَحْشّةَ وبالْجَسَرَةِ، الْجِهَادَةِ).

Ends in the middle of the page.

The first fragment inelegantly, the others well written.

Bound with this is—

II. Foll. 100–254. A fragment of a Gloss on Bahjat’s Commentary on the Koran (see no. 70), which is also ascribed to the aforesaid Shâh Wâijû al-Dîn.

It extends from سّة ٢ to سّة ١٣, and is imperfect both at the beginning and end. The first words are: كَمَفْتَكَ وَفَتَكَ.

Written like the latter portion of no. 1. 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 in a page.

I. Foll. 1-41. Advice to Kings, entitled "Sībīr," by Muḥammad b. 'Affī al-dīn Muḥammad b. Nūr al-dīn Muḥammad al-ʿAṣīrī. It is dedicated to a Sultan whose name is not mentioned.

 Begins: ... 

The work comprises various extracts and sentences, and also some poems of the author. He calls Ibn Ḥajar his Shaikh, but it does not appear which of the two authors of that name is meant.

Clearly written. Revised by Zain b. 'Abdallah Muḥaibil, who also wrote the inscription, which begins:

The appendix (fol. 54), which is inscribed in Tāj al-dīn, comprises the whole treatise of Suyūṭī on this subject, which is entitled al-kashf fi mubāhā l-aʿlā l-šīrīn.

This piece was written by Zain b. ‘Abdallah Muḥaibil himself. It is dated Wednesday, 14th Jum. 1., 1095. It was collated with the original copy, and another MS.

1032.

B 420A. Size 10 ½ in. by 6 in.; foll. 58. About thirty lines in a page.

A collection of treatises copied by Zain b. ‘Abdallah Muḥaibil for his own use (compare the preceding no.).


A considerable defect after fol. 8, corresponding to foll. 23-43 of no. 485. The rest complete.

The epilogue of the author begins as follows:

1 A Persian treatise by this author, on the same subject, is mentioned in H. Kh. iii. 447.
2 Cf. H. Kh. iv. 197.
3 H. Kh. ii. 614 sq.
MISCELLANIES.

287.

and lectures, possibly with the same title the al-A'ma, and Mawraj al-tafsir with a comment by [sic] the Shirazi. He also speaks of his intention to write a commentary on Suhrawardi's al-Asrār al-ˇarabardi's product.


The author entitles it (sic) Commentary on Suhrawardi's al-Asrār al-ˇarabardi's product, without explaining what he means by the latter words.

The preface begins: 3. (fol. 72v.)

Notes by the author and by “Molla ˇAsad” on the margin.

Dated 2nd Dhul-ˇka’dah, 1084.

The chapters are here more accurately marked, as follows: 1. (fol. 65) in the mystical tracts; 2. (fol. 72v.) in the mystical tracts; 3. (fol. 80) in the mystical tracts; 4. (fol. 87v.) in the mystical tracts; 5. (fol. 95) in the mystical tracts; 6. (fol. 97v.) in the mystical tracts; 7. (fol. 112v.) in the mystical tracts; 8. (fol. 123v.) in the mystical tracts; 9. (fol. 138) in the mystical tracts; 10. (fol. 147) in the mystical tracts; 11. (fol. 154) in the mystical tracts; 12. (fol. 171-177) in the mystical tracts.

Conclusion: 12. (fol. 177) on a short treatise on Religious Duties. This

mentioned by Kh. viii. 315, who died A.H. 809).
This piece has been reversed in binding. Clearly written on rice-paper. Occasional interlinear and marginal notes in Javanese, written in the Arabic character. All the vacant pages are filled with various extracts, chiefly from books on law.

1034.
2502. Size 8½ in. by 6 in.; foll. 389. From thirteen to nineteen lines in a page.

I. Foll. 1-10. A treatise on Butchering and Hunting, according to the Shafi'ite rite; probably by SuYYuri (d. A.H. 911). Begins:

This treatise was partly compiled from the works of the "two Shaikhs" (Ghazzâli and Râfi'?), and of later authorities, such as Nawawi; but most of its materials were taken directly from the "Fatâwa al-Abidin" (of Sirâj al-dîn ‘Omar b. al-Mulakkin, d. A.H. 884).1

II. Foll. 11-18. An episode from the legendary history of Muḥammad. The hero of it is Sham‘în b. Khâlid.

 Imperfect at the beginning. The first words are:

Ar-Ri‘a wa’l-qulub wa’l-‘ajnub.

Dated 12th Jumâda I., 1214.

III. Foll. 19-34. A legendary account of Muḥammad’s expeditions to the Syrian frontier, and particularly of the expedition to Tabûk; imperfect at the end.

The narrative, though rather fabulous, begins with quoting old authorities, as follows:

Bâtîb, Îmâm al-Wasiti, and others have quoted on this subject, in their works, words of a legislator, who says: "If a man buries seven (dead) members of his family, and accepts the faith of a whole tribe, he is the son of the Prophet’s mother, and he is the son of the Prophet’s father; hence he is the son of the Prophet, and hence he is the son of the Prophet’s mother.

Written in various inelegant hands, apparently in Malabar.1 [Bibl. Leydeniana.]

1035.
B 74. Size 10½ in. by 7 in.; foll. 56. Twenty-three lines in a page.


Dated Sunday, 4th Jumâda I., 974.

1 A note in Malayalam is on the fly-leaf.

1 Cf. H. Kh. vi. 205.

Begins, without a preface: مسألة الحكم في الكلام على أبوی (مسلک)

The question is answered in three different ways (خانمة). after which follows a ques.

Dated Monday, 17th Rabi 'I., 974.

III. Foll. 27v.-30. A tract on the blessings of reciting the Basmūlah; various questions and riddles, followed by their solutions; and some stories relating to worship and to private life.

Dated Tuesday, 29th Rabi’ II., 974.

IV. Foll. 31-46. The Universe as conceived in the Traditions, by Jalāl al-dīn Sūrī. Cf. I,l. Kh. vi. 506. Extracts from this treatise are to be found in Aumer, Hdd. Münch., no. 133.

It is divided into thirteen sections as follows:—

fol. 31v. اللوحة والخصر والكرسي; fol. 33v. السماوات والأرض; fol. 34v. الشمس والقمر والنجوم; fol. 37v. الزمان والزمان والسنوات; fol. 39v. الأثر والسماء والبحرين; fol. 41v. ابن الوليد والسماء والبحرين; fol. 42v. الأشياء والعمر; fol. 43v. الأشياء وفصولها; fol. 45v. الإجابة والفساط; fol. 46v. نزلة; fol. 46v. النيل; fol. 46v. النيل.

Dated Tuesday, 15th Rabi’ II., 974.

The last three pieces are written by one hand. The name of the copyist, ‘Abd al-jalil, is to be found at the end of no. II. (fol. 27v.)

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: مقدمة في تاريخ مصر فتحت مصر عام عشر

and the second commences: هذة نبذة مختصرة واسعة

 مصر من دولة السادة الصلاحية ولي (الله)。

VII. Foll. 52-56. Definitions of various legal terms.

Begins:’

Well written.

Library of ‘Alamgir, a.h. 1079.

1036.

II. Foll. 81-96. The Miracles of the early Prophets compared with those of Muḥammad, by an unknown author.

Begins: وهم من الفضائل...

Ends: في الاستغفار بالناء.

Written in small Nastālīq.

III. Foll. 97-144. Ibn Hādār ‘Aṣkalānī’s (d. a.h. 852) Commentary on his own Manual of the Science of Tradition. See no. 199.

Written by two Nastālīq hands. Numerous marginal notes. On the title-page is added a chain of the authorities who handed down Bukhārī’s Sahih.
Zad el-taqbar, by Shams al-din Abu `Abdallah Mu`ammad
b. Shaikh Zain al-din `Abd al-wahid, commonly called
Ibn al-Humam (d. a.h. 861). Cf. H. Kh. iii. 527,
who is, however, inaccurate.

Begins: 
العمد لله فال نبي الإسلام ... صلى الله عليه وسلم.

Begins: 
بيض وقد رد عليه وهو الشوير من طلبة العلم ودعا إلى جناح
صرفان الذي له مقدرة على الصلوة، وشروعها مسئلة.

Begins: 
كتاب العبور عن در التغور.

It is divided into chapters, the last of which is illustrated by some stories, after which the author concludes as follows (fol. 206v):

Begins: 
المتغلقة عن احيا العلم الفاخرة في عصرنا وروتتنا

Begins: 
في كتب المهملة.

Then comes a chapter in Persian, inscribed
الإسقاط.

V. Foll. 155-193. 'Abd al-baqii's Commentary
on Jurjaniy's treatise on Dialectics
(adab al-babita) and the same version as no. 554.

Begins: 
كتاب المبتدأ من تفسير الفهماء القرآن.

VI. Foll. 194-206. A treatise on Death and Burial,
by Muhammad Ya`qub Bani Bani, entitled
المرأة والتمائم (المرأة الشريفة).

Begins: 
كتب العبور عن دار الغرو.

VII. Foll. 207-255. A Commentary
on the 12th Sura of the Koran, compiled by Mu-
hammad Kashi Hanafi, under the auspices of Aurang-
Zeb, in Dhu`l-hijjah, 1101.

Begins: 
العمد لله منظير المكرومات عن سرادي القدوم،

They are followed (fol. 91r-92) by a prayer in

\[\text{Hastings.}\]

1087.

963. Size 6\text{\frac{1}{2}} in. by 4 in.; fol. 119. Nine
thirteen, and fifteen lines in a page.

I. Foll. 1-85. Al-Kairi's (d. a.h. 1016) Prayer-
Book, the treatise on Death and Burial. See no. 362.

Very well written, with vowel-points. Notes on the
use of particular prayers are added on the margin.

II. Foll. 86-94. This is a Latin copy of a treatise
on the sciences of the Prophet, supposed to be
very well written, compiled by Abu `Abdallah
al-Haddad (of Tarim, who flourished in the eleventh
century), is mentioned at some length in no. 717,
fol. 166 sq.

They begin as follows:

1. يا رسول الله يا اهل الوفا

2. يا نظير الغفلة يا نح صرف

3. يا سيدى يا رسول الله يا امتى

4. يا سيدى يا سيدى يا عمدي

They are followed (fol. 91r-92) by a prayer in
prose. It begins: 

Well written.

A note on the value of the above addresses is added in a bad handwriting.

III. Foll. 94-102. A letter of the aforesaid ‘Abd-Allah b. ‘Alawi to ‘Abd al-rāhmān b. ‘Abdallāh (?), answering various questions,—e.g. about the meaning of a certain dream; whether Ghazzāli used the terms (dā‘i) in the same sense as the Sufis; etc. He also reproduces at the end of it (fol. 98v.) the whole of a letter of A.bu'l-'Abbas Aḻmad Zarruγ-Maghribi Maliki (d. A.H. 896 or 899), on the five principles (Awas).

Begins: 

Inelegantly written.

IV. Foll. 104-113. The same letter, copied, as it seems, from the preceding MS., in a plainer handwriting. Fol. 113 repeats the contents of fol. 108v.

V. Foll. 114-115.

VI. Foll. 117-118.

Two notes on sexual intercourse. Ill-written.

[Tippu.]

1038.

B 459b. Size 10 in. by 5½ in.; foll. 298. Number of lines varying.

Collectanea of Zain b. ‘Abdallah Muṣaibil.

I. Foll. 1-4. A mystic poem, in strophes of five lines (takhmis); beginning:

Fustam fi-šayān Sābān Nisr.'a

II. a. Foll. 4v.-7. Comparative tables of various eras, preceded by an explanation.

Begins: 

These are four tables, according to the four seasons, the first inscribed (taha) and the second inscribed ‘Abd al-rā&mūn 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 Ahmed b. ’Omar Bā Muzāhim, a pupil of Muḥammad b. ‘Abdallāh al-'Aidarīs.

Begins: 

أحمد الله اكمل الحمد واعم على كل حال.

These tables are all by one hand, and apparently made in Hijrānaut.


b. Foll. 16v.-17. A special prayer.


f. Foll. 23-34. A longer treatise on the same subject, inscribed (taha) on the volume of the first and the direction of the Kiblah, etc. by
Plainly written, by Zain b. 'Abdallah Mu'kaibil, at Nāṣr (sic). Dated Tuesday, 22nd Ramaḍān, 1073.

VI. Foll. 55v.—57. A critical letter, written in reply to one which was addressed to the author by Sayyid al-Ḥasan b. al-Ḵāsim. 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-'Aidārās, "who is buried at Tarīm."

Begins:

الحمد لله الذي رفع منزل الدين بالآية:
الهاديين في الدين الحق.


Begins:

قال شيخنا الفقيه..... أما بعد حمد الله على حجته ألفه... فين سينسون سرية سيدنا رسول الله صلى جمعته من كتاب في المعجاز والسلاج.

Dated Friday, 6th Rabi' II., 1076.

VIII. Foll. 65v.—66v.- The first treatise is on Grammar, and the fourth on Rhyme, ends abruptly, the copyist having apparently become weary of his task.

XI. Foll. 77.—91. a. كتاب المنسك (sic) الوسيط تاليف الشيخ الإمام حبيبة الإسلام ابن زكريا بحصر شرف النبوة.

A treatise on Pilgrimage, by Nāwawī (d. A.H. 676), apparently identical with the extract in the manuscripts, 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. 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:

أمربنا ليف: هذا الكتاب وجمعة مؤثرات السلطان محلك الآدف

The second treatise gives an account of the Rasūlī dynasty of al-Yāmān. The third is on Grammar; and the fourth on Rhyme, ends abruptly.

According to the first of these treatises, the work was composed by order of al-Malik al-Ashraf Ismā'īl b. al-ʿAbbās, the seventh king of the Rasūlī dynasty of al-Yāmān (A.H. 778–803).

It appears from a comparison with a lithographed edition (Lakhnau, a.H. 1272), that this is the only complete edition of Sharaf al-Ḏin Ibn al-Mukhīrī (d. A.H. 837). Cf. H. Kh. iv. 272.

This MS. ends abruptly, the copyist having apparently become weary of his task.

IX. a. Foll. 66v.—71. An account of the seventy-three Muhammadan sects, taken from al-Ṭabā'ī's "Ahl al-Ḏin al-Muḥammad" (see no. 438).

Begins:

زيادة المرء في دناء نفقات ورخص غير محسن الخضران


b. This very curious composition, which, when read in the usual way, is a treatise on law, beginning:

أمربنا ليف: هذا الكتاب وجمعة مؤثرات السلطان محلك الآدف

A moral Kašīdah, by "Ibn Ghalīb", i.e. probably Ibn al-Ulaiṭīf (Shihāb al-Ḏin Aḥmad b. Ḥusayn); see H. Kh. vii. 1226.

Begins:

أمربنا ليف: هذا كتاب وجمعة مؤثرات السلطان محلك الآدف

A moral Kašīdah, by "Ibn Ghalīb," i.e. probably Ibn al-Ulaiṭīf (Shihāb al-Ḏin Aḥmad b. Ḥusayn); see H. Kh. vii. 1226.

Begins:

أمربنا ليف: هذا كتاب وجمعة مؤثرات السلطان محلك الآدف

A moral Kašīdah, by "Ibn Ghalīb," i.e. probably Ibn al-Ulaiṭīf (Shihāb al-Ḏin Aḥmad b. Ḥusayn); see H. Kh. vii. 1226.

Begins:

Begins: (الحمد لله وكي… وبعده وکثر السوال إله:

It is followed by two tetrastichs of Abu’l-Fatḥ Busātī (see above, no. VIII.).

XIII. a. Foll. 97-104. کتاب نصيحة التلعميذ تاليف غزالی’s (d. A.H. 505) famous panegyric treatise بهاء العهد. Published in Arabic and German, by Hammer-Purgstall, Wien, 1838. Cf. H. Kh. i. 519.

Begins: (الحمد لله وكي… إله ...

Dated Wednesday, 12th Sha’bān, 1076.

It is followed by the beginning of Nasḥwān b. Sa’in Ḥimidari’s (? 573) famous Kaṣīdah, inscribed :

وهره قصة الفاضي نشوان… في الزهد في الدنيا.


Begins: (الحمد لله وكي… إله ...

XIV. Foll. 105v.–106. Moral advice, given by Shihāb al-dīn Suhrāwārī (d. A.H. 632) to his son.

Begins: (الحمد لله وكي… قتل النبي… ولد يا بني


Begins: (الحمد لله وكي… قتل النبي… ولد يا بني واوسيخ بقروي الله إله:


Begins: (الحمد لله وكي… إله ...

An anonymous treatise on the spiritual merit of good actions.1

Begins: (الحمد لله وكي… إله ...

Dated Friday, 21st Sha’bān, 1076.


Begins: (الحمد لله وكي… إله ...

It is followed by another short tract of the same author.

XVIII. Foll. 125–143. A treatise by the same author, on the duties of novices, etc.

Begins: (الحمد لله وكي… إله ...

It is followed by another short tract of the same author.


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.

XX. Foll. 179v.–180. Ibn Duraḍ’s (Abū Bakr Muḥammad b. Ḥasan ʿAzdī, d. A.H. 321) Kaṣīdah on

1 Several treatises with this title are noticed in H. Kh. iv. 419.
the nouns ending in a and d, accompanied by a short commentary. Cf. H. Kh. v. 157; Aumer, H. dss. Münch. 239.

XXI. Foll. 181–292. A mystic treatise by 'Abd al-Karim ibn Iskandar Kilani (or Jili, d. a.H. 811), the same as no. 666, III.

XXII. Foll. 293–210. A treatise on Magic and on Talismans, imperfect at the commencement. It begins, after a blank:

الراحج جنود مجددة.

On fol. 206 begins the second part, where a number of specifics are given.

XXIII. Foll. 211–296. A treatise on the practice of gnostic alchemy in Egypt, where a number of specifics are given.

XXIV. Foll. 296v–298. Two extracts (falsah) from 'Abd al-Rahman ibn Muhammad al-Ishqis's Lut'is's Book of the Throne, which is a commentary on his own book of the Throne. 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 7 1/2 in. by 4 3/4 in.; foll. 212. From thirteenth to seventeen lines in a page.

I. Foll. 1–24. Badr al-Din Muhammad S on and his commentary on a treatise in Arabic on the Law of Inheritance, styled the Book of the Holy One. Cf. H. Kh. iv. 308 sq., according to whom the treatise is properly entitled al-baha'i. The author of it is not known. It begins in this MS. as follows:

The author treats of the following 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'bah, 1076.

There are added from the author's copy seven verses of his, according to which he was born on 1st Muharram, 767, at Calicut, in India, 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 An Naskh, viz., Saturday, 28th Jum. II., 811.

XXII. Foll. 296v–298. Two extracts (falsah) from 'Abd al-Rahman ibn Muhammad al-Ishqis's Lut'is's Book of the Throne, which is a commentary on his own book of the Throne. 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.

1 He did not, however, mention it under this title, as he supposed.
by

entitled

Ghazzali, Yahi' al-Damiri,

Cf. Jafi from the Tradition. Author unknown.

It consists of a number of sections, the first of which is inscribed

Ghazzali, Yahi', Damiri, and others, are frequently quoted.

Completed on Thursday, 14th Shawal, 1055, by Hāfiz Ahmad. Notes.

IV. Foll. 173–175. A moral Kašīdah, beginning:

أيا طالب الراقى إلی فتح،

ومن شردها، ثم أخرى سلمة

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. 177r.–198. A collection of Prayers drawn from the Tradition. Author unknown.

In two parts: 1. Daily prayers, which follow the customs in the prayer book, and 2. Prayers for special occasions.

The contents of the first page, which had been lost, have been written on the margin of foll. 201.

IX. Foll. 205–209. A fragment, containing the latter portion of a work on daily prayers.

X. Foll. 210–212. A prayer in verse, inscribed

this prayer, inscribed in Kufic letters.

Begins:

الحمد لله، يَا دَاوود، وَالجَمِيع

بُعِيْدُ تِسْتَغْفِرَةٍ وَتَسْتَغْفِرَةٍ

With a Persian interlinear translation, also in verse.

It is followed by various alleged sayings of the Prophet.

Written by various hands.

1 The beginning of this chapter is lost.

2 Correction from the margin; the text has 1.5k.

3 Margin: دفع.

Bibl. Leydeniana.]
1040.

B 450. Size 7½ in. by 5 in.; foll. 75. Number of lines varying.

I. Foll. 1–3. 'Abd al-Ghayr Lāri’s (d. A.H. 912) Glosses on Jāmī’s preface to his Commentary on the Kafīyah (see no. 928).

Well written. Framed with red lines.

II. Foll. 5–12. Glosses on the passage of Jāmī’s Commentary which treats of the “specification” of the All-Being, by Muhammad Kashif.

Begins: إن احصا ما يتمسك به في الوصول إلى:

Clearly written in Nasta’liq.

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, written diagonally.

V. Foll. 15v. A note on Necessity, beginning:

Incomplete.

VI. Foll. 16–18. Notes on a passage of Sa’īyid Sharīf Jurjān’s Glosses on Kuṭb al-dīn’s Commentary on the Shamsiyah, identical with no. 585, II. They are ascribed here to Hanārī (مَوَلَانَى حَنْفَى).

At the end is a note, beginning: مَولَانَى أَحمد جَنَد, i.e. Ahmad Jandi?

VII. Foll. 19–22. A short logical treatise, proving the necessary to be only one. According to the inscription, this is a commentary of a commentary on the Shamsiyah, identical with no. 585, II. The author is ascribed to Tirmidhī (تَرْمِيذ).

VIII. Foll. 23. A definition of knowledge, beginning:

Incomplete.

IX. Foll. 24. A note on the Unity of God, beginning:

Incomplete.

X. Foll. 25r.–26. Glosses on a definition of knowledge, ending abruptly.

XI. Foll. 26v.–27. A note on the square-root of the All-Being; written diagonally.

XII. Foll. 27v.–36. A theosophic treatise on the Unity of God, by Dāwwānī.

Begins: الجدد لم تفند... وبعد هذه مباحث...

Conclusion: تمت الرسالة المنصوبة إلى العامة (العامة)، الدواني في تحقيق كلمة التوحيد. It is followed (fol. 29v.) by Glosses on it, beginning: فوله من الأمور العامة...

XIII. Foll. 37–52. The latter portion of Dāwwānī’s second treatise on the Divine Essence, الرسالة الثالثة في توحيد، (sic) Wajib al-wujud al-jadīd). See no. 468, II.

Begins:...

Copied by 'Abd al-rāḥmān b. Yaḑkār Muḥammad b. Aʿrāsāwī (?).

XIV. Foll. 55–75. Explanation of various idiomatic expressions, verses, etc., occurring in Jāmī’s Commentary on the Kafīyah. The author, who does not give his name, is, according to the inscription of the title-page, Shams al-dīn Muhammad Kūmahī. Cf. H. Kh. vi. 83. The work is dated A.H. 952. The author wrote it in Transoxania.

Begins: الجدد الله الذي رضنا من العربية رزنا...

Marginal notes. Copied by Muḥammad b. ʿArūsāwī, A.H. 996.

1041.

1810. Size 11½ in. by 6½ in.; foll. 299. Thirty-three lines in a page.


Copious glosses in the latter portion.

II. Foll. 98–162. Jurjān’s Glosses on the preceding Commentary (see no. 509).

Marginal notes.

1 قود السباني (sic).
MISCELLANIES.

III. Foll. 164-253. A Commentary (متموج) on مهتمد b. مهتم (sic) Jaghmati's Compendium of Medicine, by حسن b. محمد الأمني (see no. 791), who completed it on Thursday, 17th Ramaḍān, 831, at حرام, and dedicated it to أمير مرتضى.

The work is divided into ten chapters, which are inscribed as follows: 1. Or, مImplicita من في الطب. 2. عموماً وتعلم الطب خطوياً في أقسام الطب. 3. في حرف الطب. 4. في تكرار الطبق. 5. الفرق الطب. 6. الطب في تكرار. 7. استبدل صعوبة الطب. 8. الطبب معرفة من العلماء. 9. كيفية تدريس الطبق. 10. مفيز البلدية، according to the branches of the medical science.

Well written. Dated 14th مهارام, 41, apparently a.h. 1141.

1043.

1042.

1552. Size 7½ in. by 5½ in.; foll. 100.

I. Foll. 1-18. A Commentary on عبد الكؤثر جرذانی's (d. a.h. 474) Hundred Gram-
matical Regents, published under the same title by Baillie (Calcutta, 1802) and Lockett (ib. 1814).

Ends: ميدلية العمال.

II. Foll. 21-24. A short syntactical treatise, called لجحیم, probably also by جرذانی. See no. 984, iv.

III. Foll. 25-78. Mutarrizi's Grammar. See no. 890.

Colophon: 297. This collection contains complete treatises, extracts, and notes (فائن), bearing chiefly on mathematical and philosophical subjects. Of longer extracts or more remarkable works, the following may be noticed.

1. Of, al-Hasan, as in this MS.
A treatise of Birūnī (d. A.H. 430), on the rule of proportion, based on the Indian system. The author says (fol. 26v.), referring to the rule of three:

سماح النسبة في ما بين المقدمات

The treatise begins:

Blanks are left for some diagrams which have never been added.

II. Fol. 36. A proposition of the Banu Mūsā (cf. no. 734, viii.), on the mensuration of triangles; preceded by a demonstration, which is probably by al-Khwārizmī (Abu Ja'far).

The sixteenth proposition from the book of the Banu Mūsā, on the mensuration of plain and spherical bodies, from which apparently also the preceding no. is taken. This book is to be found in Cat. Bodl. ii. 208, b.

Begins:

Various readings on the margin.

Dated 20th Jum. J.I., 1135.

IX. Fol. 140v.-142. An extract from the fifth treatise of the Ikhwān al-safā, on Music.

Begins:

Various readings on the margin.

Diagram omitted.

XI. Fol. 184-191. A theosophic treatise, by Muhammad Afḍal al-Dīn, a Shīʿite, who wrote it at Mashhad for the use of his pupils.

This treatise has no special title. It is preceded by a long introduction, which begins: 

أما بعد فذَّاح الكلام

After this, the first paragraph commences as follows:

المستفǐلة الأولى من الكلام في

The author quotes Dāwwānī, Amir Fakhr al-dīn Astarābādī, Abu'l-Ḥasan Kāshī, 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 بطماشیون (sic).
XII. Foll. 191-194. A treatise by Қunә b. Lә有益 (d. about a. 911), on the *regula falsi*.

A revised edition of this treatise, by Jәbіr b. Идріхіm Шабі', seems to be contained in Cat. Lugd. iii. 69.

XIII. Foll. 225-229. An extract from (Ibni b. Ахmәd) Иbн Ҳаззә Andalәsү Zәbәri's (d. a. 456) work on Інәшәطا law (الطلاطا), and the first Abbasides.

This extract bears on the law of inheritance. It is accompanied by the glosses of Mollә Ahmәd.

Collated on 7th Dhu'l-хijjah, 1140.


The collection concludes with the مطامنة of 'Аләсі's خلائی the accusation (see no. 758).

This copy belonged to a grandson of the compiler, Мuhammәd Җәцә b. Җәhәlәm Мuhammәd b. Ахmәd b. Sәlәіmәn. It is dated Dhu'l-хijjah, 1134. On the last page is a poem, beginning:

\[\text{لقد ضاء قال لبعشة جمیر (sic)}\]

which was written by the owner on 18th Rәмадәn, 1141, at ہәәر (بәلәңәr әcәмәس bәsәrәt).

An extract from Қәfsә al-دәn Սәләәәәzә, about the parenthood of Zәyәd b. Ӓбә b. Sәfәfәn, and a method of divination, both derived from Ахmәd b. Sәlәіmәn, have been prefixed to the original volume by a later hand (foll. 1-3).

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 نافية العلم. Author unknown.

The preface begins:

الجعد لله الذي يذكره فتى كل: كتاب.

This treatise consists of seven chapters (بآب), of which only the first and the beginning of the second are given in this MS. The former is inscribed: في فتى العلم في تفهيم النية في طلب العلم, and the latter, قصة شكاوى فروض الله عنه.

IV. Foll. 81-104. A fabulous account of the first settlement of the مuhammәdәns in Malabar, under king  IsNot of ڭәlәқәnә (Cranganore), a contemporary of Мuhammәd, who was converted to Islam by the miracle of the division of the moon.

Begins:

روى مәхәд بن مәلك عن أبي مәلك عن: جده حضیر بن مәلك رضوان الله عليهم أجل مәهین. ۃبәکәن b. Abu әәfәn, and a method of divination, both derived from Ахmәd b. Sәlәіmәn, have been prefixed to the original volume by a later hand (foll. 1-3).

[ガーәker.]

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 پәرәisan.

Imperfect both at the beginning and end. The first words are: 

فإن قبل قوله تعالى إلى..." "

The author is not ascertained.


Begins:

الجعد لله الذي اظهر دين الإسلام على كل..." "

VI. Foll. 152-173. A poetical account of the struggles of the Zamorин (السامری) of Calicut with the Portuguese under Vасsә de Gәmә, a. 903. In about five hundred Rәdә verses. The author, Mәhmәd b. әәbәl-خәzә Kәжәتә Shәhәi, was contemporary with the events narrated. He entitled his poem

الفتى العمیم للسامری الذي يحبب المسلمين...." "

1 See 2, 5.
It begins:

Verse 7 sqq.

It contains 7 verses, beginning with:

Fān hādī qāma ʿumīrān
Fī sharḥ ḥubbā hawīnār
Wanʿūnā fī ḥabīb al-ṣawār
Wūlūhā la maṣūrū fī khirq dahār
Bīn ṭabīb al-muṣlihim al-samīr
Wīnīn ḥum naqābīna

Indications of the contents are on the margin.

VII. Foll. 173-178. A succession of dates relating to the history of Mālābar.

Begins:

Bābīn ṭabīb al-ṭawāżi air al-malāmin fī Melībar
Ahlkhah (sic) ʿlā biqarīrān

Imperfect at the end.

VIII. Foll. 179-180. The story of Tūmīm Dārī, the companion of the Prophet, and his return to his wife after thirty years' absence; related on the authority of Ibn ʿAbbās. Cf. Cat. Bodl. i. 185.

Begins:


IX. Foll. 181-209. A legendary account of the birth of Muḥammad.

Begins:


X. Foll. 211-222. A Mawlid, or legendary account of the birth of Muḥammad.

Begins:


XI. Foll. 225-262. The Loves of the two Cousins, a romance, consisting chiefly of poetry.

Begins:

Dhakwā wa lāhil ʿulāmā wa ṭawāb al-kām al-ṭawāb
Wāḥab, ʿlābī biwā mishā wa ṭawāb ʿlā ʾl-ḥādiwī ʾl-ʿām al-ḥādiwī
Raʾūn al-ḥādiwī

XII. Foll. 263-271. A legendary account of the death of Muḥammad; beginning:

Fī ṣawār waṭānā

XIII. Foll. 272-273. A religious poem, which is commonly called the Ḍhurūd, mentioned. Cf. H. Kh. iv. 551; Cat. Mus. Brit. 86; Cat. Bodl. ii. 88. The author is Abu'l-Kaḍl Yūsuf b. Muḥammad Tāzari, usually named Ibn al-Naḥwī.

XIV. Foll. 274-278. Another poem of the same kind, beginning:

Badaʾ bībān (sic) ʿlā biwānī al-ṣawār
Wābāl, ḥumṣan al-maṣnūn ṣawār


Prefixed is a preface, which begins:

Rīfāʾa bīwābī (sic) bī ṣawār al-dīn al-maṣṣūn.

The poem commences as follows:


Plainly written, by various hands, in Mālābar.

[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. 2v.-10. A description of the personal appearance of the Prophet, attributed to ‘Alī (see no. 377, i.).

Well written, with vowel-points.

III. Foll. 11-13. A treatise on Weights and Measures.

Begins:


1 Viz., the original copy.
IV. Foll. 13r.-19. Various extracts bearing on ritual and legal questions.

Begins:

The two latter pieces are written in Nastālīk, diagonally.

V. Foll. 19r.-43. Various extracts in Arabic and Persian, such as prayers, charms, legal questions, etc. Irregularly written in Nastālīk and Shikastah.


The date of the composition, as given at the end of this MS., viz. end of Dhu'l-Ḥijjah, 811, does not agree with the statement of J. Kh. iv. 401.

Begins:

Numerous glosses. Closely written in Nastālīk. The copyist calls himself Saiyid Shīr Muḥammad b. Saiyid Ibrāhīm Ḥusainī, a "servant" (wālī) of Shāh Jalāl Bukhārī. He completed this copy on 3rd Jum. I., a. 30 Ḥulūs. The corresponding year of the Ḥijrah is omitted.

VII. Foll. 149-211. A work on various parts of Ḥanafite Law, entitled Kāshidah in praise of 'Alī. The author of both is Abū-l-Ma‘ālī Muḥammad, commonly called 'Ali b. Abu Ṭālib (sic), b. 'Abdalla b. 'Alī Zābīdī Jīlānī.

The preface begins:

The Kāshidah commences as follows:

The commentary consists of short explanations of the words (al-lamūddah) in Arabic, and a general interpretation in Persian (al-turjuma).

Well written in Nastālīk.

X. Foll. 254-366. The Diwan of Mūtanhārī (see no. 807), arranged chronologically.

Neatly written in Nastālīk, often diagonally.

The beginning and end missing.

Begins:

The remainder of the volume is in Persian.

[Bibl. Leydeniana.]

1046.

2686. Size 10½ in. by 7½ in.; foll. 222. Fourteen lines in a page.

I. Foll. 1-11. Šamārḵandī's Catechism (see nos. 381 and 470, i.).

Ends:

II. Foll. 12-32. Abū Ma‘ālī b. al-Abnāʾ's Sixty Questions (see no. 470, ii).


IV. Foll. 38-63. Sanūsī's Articles of Faith (see no. 470, vi.).

1 Originally a separate volume.
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: أَحْمَدُ الْلَّهُ رَبُّ الْعَالَمِينَ... فَأَمَّا بَعْدَ اسْمُعْكَ

الله تعالى في الدُّرِّينَ (sic) دُنْيَا وأخْرُ (sic) فاعلَ ان

الإمْلَامْ المُشْرَعَة عَلَى أَهْلِ الْسَّنَةِ وَالْجَمِيعَةِ ثَلَاثَةٌ مَّرَاتِبٌ (sic)

عبادة وعُبْوَدَة وَعُبْوَدَةَ الْغَيْبَ.

VII. Foll. 100-118. A short treatise on Prayer.

Begins: أَهْلُ الْأَنْبِيَاءِ فَأَنْبِيَاءُ الْأُمُورِ.

VIII. Foll. 119-140. A treatise on Usul.

Begins: أَحْمَدُ الْلَّهُ رَبُّ الْعَالَمِينَ... خَلَقَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَرَحْمَتُهُ عَلَيْهِ.

IX. Foll. 141-169. A tract of the same kind.

Begins: أَحْمَدُ الْلَّهُ رَبُّ الْعَالَمِينَ (sic) خَلَقَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَرَحْمَتُهُ عَلَيْهِ.

X. Foll. 170-188. A similar tract.

Begins: أَحْمَدُ الْلَّهُ رَبُّ الْعَالَمِينَ... وَأَفْعَلَ الْأَمْرَاءَ

Ends: تَمَتْ كَتَابُ الرِّبَاعَةِ المَبَارِكَةِ النَّافِعَةِ المُسْمَعَةَ بَابُ الْخَلْقِ (sic)!

XI. Foll. 189-222. Another mystic treatise, imperfect at the end.

Begins: أَحْمَدُ الْلَّهُ... فإَمَّا بَعْدَ فَاعْلَ اسْمُعْكَ اللَّهُ.

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.

1 The last word is corrupt. It might also be: المَعْلُومَةَ مَا.
 translation 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.

I. Foll. 1-24. A treatise on Muhammad’s Ascent
(المرج).

1049.

27a. Size 9 in. by 6½ in.; fol. 192. Twenty
lines in a page.

I. Foll. 1-67. A collection of 164 fables, styled in
the conclusion كتاب مثال التعالب, 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 sqq.).

The beginning is wanting. The first words are:
أحِزَرَ الْأَيَّامَ، from the second fable.

Slight defects after foll. 15, 31, 34, and 54.

II. Foll. 67v.-83. Various stories, amongst which
are legends of the Virgin Mary, and also
two alleged letters of the same. The second of these letters
concludes as follows:

The questions and answers are introduced by
جواب السؤال والسؤال الجواب respectively (abbrevi-
ated جاج and جاج).

The first question is preceded by a short introduction,
which begins: يا معلمي انا مريض بين ايديتك
والآن آلمى وآلمي : علمني الخ
على الله وعلى الملكة وما ذا فعل الله لما خلق العالم.

IV. Foll. 147v.-187v. An account of the miracles
of the Virgin Mary, entitled عجائب السيدة
مرية مريم والده الله علما تحيط الفازر والسامعين
والمؤمنين.

The first story is inscribed:

وكان خير الراهبة:

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.

1 The Syriac characters of the MSS. have here been transcribed
into Arabic for convenience sake.
ARABIC MANUSCRIPTS.

A. Size 8½ in. by 6¼ in.; foll. 153. Eighteen lines in a page.

I. Foll. 1-10v. An admonitory discourse addressed to priests, translated from the Syriac.

Begins: 
سم الأئمة ترجم تأديبا وتحظير: فنسلن وتشامسة الذين قد عملوا المعهود ليكونوا ولتعين على الله والناس ملا من أفرم ومرى نري ومرى لبيانو متذكرات بخصوص المعśmyين يأبا روسا: الكينة وفاسن وتشامسة سمع وتحظروا وتمدوا أنفسهم الذات.

(Ends: )

II. Foll. 10r.-32. قصة الشاهد الظاهر النفيس واللاخد: ربيا مار زيبا ملانون تكون مع المؤمنين آمين.

The life of St. Zi'a, son of Simeon and Helena, of Syria, who was born in the year 620 of Alexander, and died 122 years of age.

III. Foll. 33-55v. Answers given by a teacher to his pupils on the subject of God's living in the creation.

Begins: 
كتب قبل من قول الآباء القديسين، كان

(Ends: )

IV. Foll. 35r.-36. Another short dialogue (مسالة) between master and pupil, on asceticism.

V. Some stories, viz.—

a. Foll. 36r.-37. قصة نفت رجال.

b. Foll. 37v.-40. قصة لبيلة فيها الذكر السهيل الذي

(Ends: )

VI. Foll. 41v.-61v. قصة القديس مربى يوحنا صاحب. إنجلل الذهب سائلا ترقص جميع المومسين.

The life of St. John, "the owner of the golden Gospel," son of king (!) Therapion († Therapion) and Theodora, of Rome († Therapion).

Begins: 
يا اخوني ويوا احفى اريد أفقكم قصة حيية تذمل العقول وتتحم السامعين وهي تشعس الصداس مار يوحنا صاحب إنجلل الذهب وكيف تمسا

This "golden Gospel" was given to the boy John by his father, when he went to read the Gospel with a monk.

VII. Foll. 61v.-73v. قصة مار تريانون فتباه الفانين السعيد: وأبه پولى يبذلنا للله يصلاتهم آمين.


Begins: 
السيدة على نعمة عمادًا يعتمد به عن

(Ends: )

VIII. Foll. 73v.-87v. قصة الحد المعظم التي (sic) نزلت من السما وما فيها من الوصايا السريفة في حفظ يوم الحد المعظم ونفسا الفذة الذي اختاره الله تعالى وشرحه على باني الأيام الأخ.

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, Mazhafa Tomâr (Leipzig, 1869), p. 5 sq., for other versions of this Apocryphon.

1 The etymology of this name is given on fol. 13 as follows:

1 Afterwards Arabic.
The life of St. Elias Hadithī.  

Begins:  ساحان الله المعبد الرحوم لما اراد حتى: بصرفين البشر ويديهم إلى الحياة الأبدية ارسل ابها.  

This piece is written in the Arabic character, in a large plain hand.  

On the back of fol. 104 is written, in the opposite direction, an astrological rule, ascribed to Ptolemy; and on fol. 105 is a table of the positions of the planets in the year 600 of the Persians.  

X. Foll. 105v.-111.  

Hymns, translated from the Syriac. The first of them begins: اللّهُ إِصْلَحَ الشَّهْرْ وَبَارَكَ وَكُلِّ الْسَّنَةِ بِنُعُمَّتِهِ احْفَظْهُ.  

They refer to the month or the year. Some have Syriac inscriptions,—  

Fol. 106r.  

Dated A. Gr. 1837 = A.D. 1526.  

Fol. 107r.  

Dated A. Gr. 1910 = A.D. 1599.  

XI. Foll. 112-114.  

Begins:  وَأَلْقَىَالْفَنْكَانِ نَصِيفَ وَتَكُونُ القصَّةَ نَصِيَّةٌ.  

XII. Foll. 114r.-117. Astronomical notes and tables, on the planets, the stations of the moon, etc.  

XIII. Foll. 117v.-133.  

A treatise on the Astrolabe, and on some operations with it.  

XIV. Fol. 134.  

فصل في معرفة ارتفاع رأس البروج في أي بلد كان. How to find the risings of the signs of the Zodiac.  

XV. Foll. 135-141. Prognostications from the lunar eclipses, etc.  

XVI. Foll. 141r.-142v. On auguries.  

XVII. Foll. 142v.-150. Prognostics for the years beginning in the various signs of the Zodiac, in Syriac; followed by various astrological notes and tables, in Arabic.  

Plainly written. The latter portion soiled by damp.

1 His native place is حمص.  

2 This word stood originally; it was afterwards changed into نبيه.
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