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

BY
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PRINTED BY ORDER OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.

LONDON: 1877.
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 Bijâpûr 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 Bijâpûr, may be found in the Bombay Government Records, No. XLI, New Series, pp. 210 sqq. It was once the Royal Library of the 'Àdil-Shâhs, but was subsequently removed to the Asar Ma̲ḥall اَسَار مَهْال, 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 Ḥâmid al-dîn Ḥâkim, 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 Jah, — 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 Hâjjî Khalifah’s Bibliographical Dictionary, as edited by Flügel (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. Rosz, the Librarian of the India Office Library, who first conceived the plan of cataloguing all the collections under his charge; and to Professor Wm. Wright, for his kindness in reading a proof of each sheet as it passed through the press, in order to correct faults of style and idiom. That in doing so he also saved me from some more material errors need scarcely be said.

O. Loth.

Leipzig,
December 2, 1876.
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ADDENDA ET CORRIGENDA.

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| 21a. | 4    | **Khûshhál**  
| 23b. | 12   | **Muhammad**  
| 37b. | 8    | *read*  
|      | 20   | **Mas'ûd**  
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| 55b. | 19, 25 | **Khûshhál**  
| 61b. | 12   | *omit* commonly called  
| 65b. | 20   | *for* 93 *read* 101  
| 71b. | 2    | *for* C.f. H. Kh. iv. 369  
|      |      | *It is entitled*  
|      |      | **al-mâsâl al-mu'ahida**  
| 86b. | 1    | *omit* probably  
| 97b. | pen. | *the words*; (probably ... 950)  
| 98a. | 8    | *for*  
|      |      | **al-mâsâl al-mu'ahida**  
|      | pen. | *omit*  
| 122b. | 7   | *add*:  
|      |      | **Cf. H. Kh. v. 517, v. 82**  
|      |      | Muḥammad Miqri (d. A.H. 818), and the commentary is the work of Muḥammad b. Abd al-salām (d. A.H. 931). It is entitled **al-mâsâl al-mu'ahida**  
| 128a. | 18   | *see*, regarding the author, Zeitschrift der D.M.G. xxix. 676 sq.  
| 134b. | 25   | *for* ii.  
| 140b. | 12   | **Muhammad**  
| 155b. | 6    | *the name is more probably, Ilâhîn.  
| 155b. | 8    | *for* the same author *read* Bâhîr Dâmân.  

164a. note, *The name is more probably*  

170b. 8, *add*:  

176b. 23, *for*  

179b. 25, *for*  

193b. 6, *for*  

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241a. 29, *for*  

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299a. 19, *for*
1. Kufic Fragments.

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

A Kufic MS. on parchment, containing fragments of Sūrahs 36-39, viz. (foll. 2r.-6) Sū. 36, 26-40; (foll. 13-18, 7-8) 47-71; (foll. 9-11) 74 to the end; (foll. 12, 19-20) Sū. 37, 1-15; (foll. 21-28) 20-64; (foll. 29-31) 71-90; (foll. 32-33) 102-145; (foll. 39-47) 151 to Sū. 38, 13; (foll. 48-59) 16-50; (foll. 60-61) 59-65; (foll. 62) 85 to the end, and the title of Sū. 39; (foll. 63, in four lines and in another handwriting) Sū. 39, 31-32, with the words كتاب حسب بن علي (sic).

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

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

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

Another Kufic fragment, containing (foll. 1-34) Sū. 2, 254-282, and (foll. 35-51) Sū. 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. Bordered with paper, highly ornamented and gilt. The last leaf—on the back of which are also Kufic characters, but nearly effaced—bears on the recto, within ornaments, the words كتاب حسب 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 Sū. 1, 6 نعمة كتب and Sū. 2, 160 كتب; 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 dia- critical points. Verses divided by gold ornaments; every tenth marked by larger ones, which contain the number. The title of Sū. 2 is on a gold ground.

The first eighteen leaves have been misplaced in binding.
ARABIC MANUSCRIPTS.

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).

4.

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

Another Kûfî MS., containing the following parts of Sûrahs 6 and 7:¹ (fol. 13*) Sû. 6, 57-61; (fol. 5*) 69-74; (fol. 11) 80-84; (fol. 4* and 9*) 91-96; (fol. 2) Sû. 7, 28-33; (fol. 14) 39-42; (fol. 1) 45-47; (fol. 8*, 7*, 17, 6, 18, 10, 15*, 3) 55-94; (fol. 19, 16*, 12) 155-166.

The last leaf (six lines) contains parts of Sû. 7, 168, 169, with the colophon كتبه على بن حداد 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 Ismâ'îl and 'Abbâs; of Akbar; of two servants of Shâhjahân, 'Inâyat Khân and Fâdîl Khân; and of Tûmâd Khân, a servant of 'Âlamgîr. On the first page is written a treaty between several chiefs of Sind, dated 25 Jumâda I, 1254, in Persian. This MS. belonged to the Sindhi Prize property, and was presented to the Library of the East India House by Lord Dalhousie, 1853.

5.


A large fragment of a Kûfî Koran, containing (fol. 13-20)² Sû. 5, 112 — 6, 95; (fol. 23-34) 6, 108 — 7, 63; (fol. 36) 7, 104-126; (fol. 37-39) 7, 138-160; (fol. 35) 8, 20-31; (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. 10, 34-50; (fol. 23) 11, 29-44; (fol. 1-4) 15, 99 — 16, 70; (fol. 5-12) 20, 34 — 21, 68; (fol. 66-75, 116-125, 86-105, 76-82) 21, 88 — 31, 38; (fol. 40, 44-51, 43, 53, 140-147, 56, 63) 34, 18 — 39, 63; (fol. 57-64) 41, 20 — 43, 37; (fol. 65, 54, 134-136) 43, 86 — 46, 11; (fol. 137-139, 55, 126) 46, 35 — 48, 28; (fol. 163-166, 162) 50, 1 — 53, 7; (fol. 133, 127-129, 148-151, 130-132, 152-161, 106-115, 167-176) 53, 36 — 89, 3; (fol. 177-181) 83, 10 to the end.

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

At the end, in the same hand, كتبه احمد بن عفت.

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

NASKH COPIES.

6.

1371. Size 7½ in. by 5¼ in.; foll. 318. Fourteen lines in a page.

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

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

It contains—

1. Foll. 1-13. Tables stating the place of revelation, the number of verses, words, letters, and زیرک, and the peculiarities, of every Sûrah.

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

¹ The leaves have been entirely misplaced in binding; several are also bound upside down, marked above with an asterisk.

² The leaves have been entirely misplaced in binding.

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

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

This introduction is written in Shikastah.

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

لا يمسه إلا المطبورون Increment of the wise
[Tippu.]

7.

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

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

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

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

This copy was intended for the special use of Tippu, as is stated in a note at the end (fol. 520). Various notes and directions, in different hands, on the margin, very often resembling those in the preceding MS. Preceded, also, by the same introduction.

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

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

8.

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

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

At the end the following colophon: تتمت

1 Surah 56, 78 and 79.
13.

14 b. Size 6½ in. by 4 in.; foll. 322. Fifteen lines in a page.

Imperfect at the beginning, the first leaf commencing with نيكون، 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:

حَمـيـد بِذِنَـعـف عـبـد النـبـي

Various notes in different hands on the margin.

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

[East India College.]

14.

1254. Size 18½ in. by 11¼ in.; foll. 60. Thirty-one lines in a page.

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

Written by Muhammad Šađık Astarabadí, A.H. 1137. [Tippu.]

15.


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

ثَمَّ نَّسِبَ كَلَمَ الْلَّه

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 Surah 1, written in white Thulth on a golden ground, with the words يَمِيِسَ أَلْحَرُمَةُ اللهُ underneath. The next two pages, which contain the beginning of Su. 2, are entirely gilt. All the following pages are written on a dyed ground, sprinkled with gold. The first, middle, and last lines are in large Thulth, the middle line dividing each page in two equal squares. The last two Surahs are written and ornamented like the first; and the next two pages, entirely ornamented, contain the same prayer as is found in the Bodl. MS. The last two pages contain (like the Bodl. MS.) rules of divination in Persian verses. Written in large Nasta'īk.

The scribe names himself Ḥusain Fakhkhār.

The whole MS. has been carefully mended and bordered with 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 is the correct order of the leaves: 295, 296, 288-293, 297, 294, 287, 298; after fol. 308 they should stand thus: 310, 311-315, 309, 316; and after fol. 386, thus: 389-398, 387, 388.

According to a note on the fly-leaf, this is the Koran on which Shujā' al-da'ūlah "owed the treaty of 1768." It was "given to J. Cartier, Esq., and by him presented to the Library through the hands of Sir H. Inglis." The first leaf bears the seal of Shujā' al-da'ūlah, and on it are written, in somewhat illegible Shikastah, the terms of a treaty of alliance with the English, but dated 8 Dhu'l-kha'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.]
THE KORAN.

19.
1383. Size 13 in. by 8½ in.; foll. 347. Fifteen lines in a page.
Elegantly written; highly gilt and ornamented. Marks of pauses, sections, etc.
Transcribed by Ahmad b. Muhammad, 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
[Johnson.]

20.
24 A. Size 12¾ in. by 7¼ in.; foll. 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 I. 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 تَمْتُ أَيْمَاتُ الْمُسْتَرَكَة followed by a long prayer.
[East India College.]

21.
3113. Size 14½ in. by 9½ in.; foll. 209. Seventeen lines in a page.
A splendid copy, with various ornaments in colours and gold. Marks of a double division, viz. the usual one into thirty sections (سَبْع), and another into seven portions (سَبْع), 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.
1389. Size 13 in. by 8 in.; foll. 62. Twenty-seven lines in a page.
Arranged on sixty pages, each four of which contain a section (جزء). Each line begins with an I, written in red. Marks of pauses and sections.
[Johnson.]

23.
1592. Size 8 in. by 4½ in.; foll. 360. Eleven and nine lines in a page.
The First Part of the Koran, to Sūra 18, 2 (last words

الْعَمْوَمِيِّنَ (الْعَمْوَمِيِّنَ)), to the end.
[Johnson.]

24.
1593. Uniform with the preceding MS.; foll. 346.
The Second Part of the Koran, from Sūra 18, 2
(الْعَمْوَمِيِّنَ), to the end.
[Johnson.]

25.
18 A. Size 9 in. by 5½ in.; foll. 394. Twenty-four lines in a page.
Plainly written, marks of pauses, etc. With a Persian interlinear translation, written in a small Nasta’li̱k, 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.; foll. 437. Eleven lines in a page.
Plainly written; ornamented and gilt. Marks of pauses, etc.; various readings of “the Seven.”
Some glosses in the same hand, and others in Persian, in a different hand, concerning the division of the verses.
Names of R. Johnson, Brinsley Fitzgerald, and a succession of later owners, down to 1848.
[East India College.]
ARABIC MANUSCRIPTS.

27.


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

Fol. 191 should follow 201. At the end a prayer, and rules for obtaining omens (جی) from the Koran; written in Nasta‘lik (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.; fol. 329. Fifteen lines in a page.

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

"Received from Dr. Royle, July, 1856." 1

29.


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

30.

10 a. Size 10 in. by 5½ in.; fol. 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‘lik, in red.

Scribe, Muhammed Kazim; date, a.h. 1266. At the end a short prayer.

31.


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

32.

2 a. Size 10½ in. by 6 in.; fol. 144. Twenty-five lines in a page.

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

33.


Neatly written and ornamented like the preceding MSS.

In an illuminated binding.

34.


Well written in minute characters, excepting the first, middle, and last lines of each page. Marks of sections. Highly gilt. Persian glosses. Dated a.h. 1266. Scribe, Wall.

35.


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

Dated Jumāda II., 1101.

36.


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

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.
37.

34 a. An octagon, perimeter 6\textfrac{1}{2} in.; fol. 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 7\textfrac{3}{4} in. by 5\textfrac{1}{2} in.; fol. 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. Sû. 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 (\textsuperscript{c}).

39.

3018. Size 8 in. by 5\textfrac{1}{2} in.; fol. 28. Thirteen lines in a page.

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

40.

B 268. Size 7 in. by 4\textfrac{3}{4} in.; fol. 12. Thirteen lines in a page.

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

KORANIC SCIENCE.

41.

B 270. Size 6\textfrac{3}{4} in. by 4\textfrac{1}{2} in.; fol. 89. Sixteen lines in a page.

Kab`at al-tasir fî l-firdaws (sic) al-sab'ah al-gharîb.

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

Neatly written; concluding (fol. 87) مكتوبات التسير, followed by a Persian tract on fasting in Ramadan, beginning قال النبي ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

42.

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

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

It begins with the words: َمَلِّيُّ النَّزْدَةِ وَشِبَابُهُ وَوَسُّ (\textsuperscript{1} = fol. 12 of the preceding MS.), and ends with اَيْنَ كِتَابُ وَمَوْضُوْعَةُ الْعَلَّامَةُ بِالْبَعْدِ وَالْبَعْتِ (\textsuperscript{1} = fol. 78 of the preceding MS.)

Injured by damp, especially near the beginning. There is written, upon the edge, خُصُصُ فَرَاطَ السَّبْعَةِ جَلَدًا ثم تَجْرِيد, and fol. 13 is wrongly inscribed ١٠\textsuperscript{1} جَلَدًا ثم تَجْرِيد ١٠\textsuperscript{1}.

\textsuperscript{1} Various reading لَيْلَا. 
B 272. Size 9½ in. by 7½ in.; foll. 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 سورة الفاتحة بقراءة الشاذل: written in large character.

Fol. 93v. A short PERSIAN tract, beginning بعندي از امام ورشاکب العالم كسرة ور سكين حايل باشد.

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

Fol. 96r. The beginning of a treatise on Orthoepy, ascribed to Muḥammad Samarkandi. It commences: هذه رسالة مترجمة من مصنفات الجاحظ محمد سمرقند الول في جودية فاتحة الكتاب. All the general principles of reading are exemplified from the first Sūrah, as usual. Abbreviations are used for the names of the readers, according to the system of Shāṭibī. Some confusion begins on fol. 105r., where a passage from fol. 102r. (الونيء على الفاتحة الخمسة) is repeated, but with a different conclusion on fol. 107r., where the MS. abruptly ends. After some blank leaves, it recommences in the middle of fol. 108r. with the heading ذكر نال 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.


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

تعمت بحمد الله ورسوله فنونه غناء يوم الدين سج رجب المرجب لسنة احدى وثمانين وتسعمائه على رجع معنف المنهج الى رجعه عبد الله رضي الله عليه وكان له الفضل والفضل على نجم بن حمد بن أحمد بن الجاحظ المعروف.


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

I. (foll. 16-49). A treatise on the Readings of Nāfi', as handed down by his two pupils Kālūn and Warsh; derived from Shāṭibī.

Beginning: المعهد الله الذي فتح علينا إبنا عبد القرآن ... وبعده هذه رسالة في بيان قراءة الإمام البارع المجائر الثقة الإمام المدنى رثة برؤية الإمامين قانون ورش على ما رواه الإمام الهمام إلى الله أبو القاسم الشاذلي رثة.

In two chapters: the first treating of the general principles of Nāfi' (المعروض), and the other giving a detailed account of his Readings, following the order of the Sūrahs. Preceded by an introduction on technical terms: عربية ابتدائيات اهل القراءة.

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

There is no preface. Beginning, after the Basmalah:

سورة الامام رضي الله عليه ورسوله...

Plainly written. Inscribed in a later hand: رسائل...

There precedes a fragment of a Persian treatise on the Reading of the Koran.
46. 879. Size 9½ in. by 5½ in.; fol. 158. Fifteen lines in a page.

**The Koran.**

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

**'Abdul al-Bakr (the elder).** In Michael the archangel, God and His servants. 

The seal of Muhammad Nadim Allah (A.H. 1189), 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 9½ 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.]

47. 2165. Size 9½ in. by 5½ in.; fol. 92. Seventeen lines in a page.

**The Koran.**

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

**The Koran.**

At the end the following tetrasich:

**The Koran.**

**The Koran.**

See Nöldeke, Qur. p. 532; Flügel, Hdas. Wien, iii. p. 60.
There are defects after fol. 24 and 48; the last fol. ends with the commentary on the words: "الابن«ع اوتصب. Somewhat injured by damp.


50.

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


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

The first words are: عن النضير سويق واحمد بن محمد (sic) وقصة الفراح من تسويق это книга мемуаров, помеченного в Хадисе. .

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

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

51.

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


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

Only the beginning of the passages commented is given, introduced by تولى تعالى. This volume concludes with Sû. 18, and is imperfect at the beginning. The first words are: النعيم واكرم الهسني.

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

Cat. p. 223, xvii.

52.

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

Zamakhshâri's (d.â.h. 538) Commentary on the Koran, called المفصل. Cf. the edition of Col. Nasaue Loes.

Well written; finished on 23 Dhu'l-hijjah, 977, by 'Abd al-âdîr b. Zain al-dîn Karâfî Azhârî, of Makkah. Coloured lines round the pages. The first fol. has been supplied in a more modern hand; the last fol. is mutilated. One leaf is missing after fol. 6. Foll. 28 and 37 should be transposed.

[Johnson.]

53.

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


54.

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

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

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

Catal. p. 219, i.

1 The beginning of the colophon, containing the name of the scribe, has been erased.
B 280. Size 11 1/2 in. by 8 1/2 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: wollen (p. r1 Lees), and it ends with Su. 8. 54.

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

B 281. Size 11 in. by 7 1/2 in.; foll. 230. Twenty-five lines in a page.

The third quarter of the Kashshaf, comprising Surahs 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 Su. 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 Su. 48 (fol. 99). Both the beginning and (in a less degree) the end are injured by damp.

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

B 287. Size 10 1/2 in. by 6 1/2 in.; foll. 501. Twenty-seven lines in a page.


Beginning: The inscription was written on the title-page in Rohi L, 921. The name of the owner who wrote it has been erased.
60.


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

61.

598. Size 10⅓ in. by 6 in.; fol. 510. Twenty-five lines in a page.

The First Part of a large Commentary on the Koran, entitled جمع البيان لعلم القرآن. The author, who is not named here, is Abu 'Ali al-Fadl b. al-Hasan b. al-Fadl Tabarsi, a Shi'ite (d. A.H. 548). Cf. Catal. Mus. Brit. 671; Bodl. i. 50, and below, No. 64. H. Kh. v. 400 sq. confounds the author with the well-known Tusi (d. a.H. 460).

The Preface has a double Hamdalah, beginning المحمد لله الذي ارتفعت من مطالب الفكر جائه and المحمد لله الذي اقتل القرآن هدى للناس respectively. The author says afterwards (fol. 3v.):

قدمت في مطلع كل سورة ذكر مكية ومدنية ثم ذكر اختلاف في أعداد آياتها ثم ذكر تلاوتها ثم أقدم في كل آية اختلاف في القرآن ثم ذكر العلل والاحتجاجات ثم ذكر العبادة والزكاة ثم ذكر العروب والمشكلات ثم ذكر الأحاديث والاجتهادات ثم ذكر أنظمة الآيات.

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

[Johnson.]

62.

599. Uniform with the preceding MS.; fol. 448.

The Second Part of the same work, continuing the preceding MS. with the words فان فضلة في كل يوم جمعه It also consists of three separate volumes; the first concludes on fol. 129, and in the colophon is called الجزء الرابع; the second ends with fol. 906, after which something seems to be wanting. The third terminates abruptly in the commentary on Sur. 18, 59–63. The greater part of it has been collated and emended.

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

63.

600. Size 10⅓ in. by 6 in.; fol. 770. Twenty-five lines in a page.

The Third Part of the same work, continuing the preceding MS. with the words أى الناس أعلم.

A sixth volume concludes on fol. 41r. The colophon contains the author's epilogue, viz.: تتم الجزء العاشر وهو : آخر كتاب جمع البيان لعلم القرآن حكايته خط المصنف وهي المحمد لله وأخبر وباطنة أخباره على تسميته وتسريره وتقرير الفراش منتهي منتصف دى القعدة من سنة ستة وخمسينيات اليم من المحمد الل. Written in the same hand as the preceding MS.; but foll. 1–70 have been supplied by a later hand.

[Johnson.]

64.

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

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

1 Here the words وفلما 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 7th volume, he read for the first time Zamakhshari’s Kashshāh, and made extracts from it, which he afterwards published as a separate book, serving as a Supplement to his first work, and entitled کاظم الفسندی. Finally, at the instance of his son, Abu Nasr 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.):

وَكَانَ ابْنِهِ الَّذِي تَنَاسَى سَنَةَ اثْنِينَاءِ وَأَرْبَعِينَ وَخَمْسُونَةِ فِي بُيُومِ السِّبْعِ لَاثِنَاءِ عَشْرَةِ مِنْ صَفِّ، وَفَرَغَهُ مِنْهُ يِبِنُ اللَّهُ وَمَنْ تَسْتَبَّتْ مِنْ الْجُرْمِانِ الْثَّانِي عَشْرَةِ فِي مَدْعَةِ شَيْخِ الْعَامِ وَدَأْتُ مِنْهُ مَوْضُوْعَةٌ اِبْنُ مُحَمَّدٍ عَلِّيًا وَعَلَى الْسَّلِيمَةَ أَقْتَأُ الْسُّلَامَ وَجَمِيعُ الْإِعْمَامَ.

This MS. consists of two volumes of the same paper, executed by different hands. The first (to سورة 18) is well written, and has some marginal notes. The two following lines have been added at the end (fol. 196v.):

فَلَمْ أَرْتُمُ اللَّهَ عَلِيًا وَلَمْ أَرْتُمُهُ إِلَّا فَضَلًا

together with the following notice: هذه الكتاب من أوله إلى هاتين التسنينين الجددتين بخط محمد بن علي محمد بن أبي الحسن الفضيل الله له ووالدهي تاريدهما كما كتب يوم الاثنين الرابع من شهر ذي القعدة أحد شهر سنة سنتين وثمانين.

The second volume, from سورة 19 to the end, is likewise well written. The scribe was also a Shī‘ite, for at the end he blesses ‘Ali and all the Imāms.

Fol. 21 should follow fol. 15, and fol. 48 should come after fol. 6.

Seals and notes of several owners on the title-page, one of them of ج. ه. 863.

[Hastings.]


The First Part (to سورة 18) of the large Commentary on the Koran, properly styled مختصر التفسير الكبير، is by Fakhr al-dīn ʿAbd al-Rahmān b. ʿOmar Rāzī (d. ج. ه. 606), who finished it in ج. ه. 602. Cf. H. Kh. vi. 5; Ibn Khallikān, ed. Wūstenfeld, No. 111; and Cat. Bodl. ii. 701.

It begins with a long and detailed explanation of the first سورة، which forms a separate book.1 The first words are (fol. 9):

الحمد لله الذي وَقَنَا لَهُ أَفْسِلَ الْقَلَافِاتِ وَرَفَعَ كُلَّ شَيْءٍ عَلَى كَيَّمَةٍ وَاتَّسَاعَ أَكْمَلَ السَّعَاتِ وَهَدَاهَا الْبَسْمَةَ التَّعَشِّيذَةَ وَأَبْحَرَتْ مَعْلُومَةً مَنْ لَمْ يَأْتِهِ وَلَآ يَشُفَّعَ، and a paraphrase of سورة 1. Then the commentary begins:

I. Fol. 25. In the Preface, the beginning of the first of which is quoted in H. Kh., and three books, each subdivided into parts.

They are:

I. ج. ه. 10.
II. ج. ه. 19.

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

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

The scribe of the نسخة البخاري الكبير, namely, د. ج. 603. See سورة 5, 15.

1 Cf. ibn Khallikān, No. 111, p. 173, l. 15.
A portion of the same work, containing Surahs 3 to 9. Plainly written.
Foll. 414-15 and 424-25 should be transposed.
[Johnson.]

66.

The second volume contains the date of the author, relating to Sû. 18: 3.

The coLophon runs as follows: In the

Beginning.

Well written. Colophon: The

The whole is preceded by a lengthy Memoir of Râzî, including a list of his works and a survey of the present commentary. It begins:

In a very elegant native binding, illuminated both outside and inside.
THE KORAN.

The work begins with a very extensive and detailed interpretation of Sū. 1 (fol. 17-117). Written in different hand-writings, partly in Nas-ta’līq. Red lines round the pages.

69.

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

The Second Part of the preceding work, from Sū. 10 to 52. Begins: آثر لله أثبات الكتب؟ التحقيق الثاني. Ain't in rolle alleh Roster. من الحق لحق إلى عدد السعبين والقاسم وسامي المشتري. من الحق لحق (م. إبراهيم) واليه.

An indifferent copy, boldly written, with the following colophon: وَأَنَّهُمْ فَتَلَّفَ الْحَقَّ وَالْمَعَانِي فِي شَهْرِ مَارُوضَةٍ مُّبَارَكٍ مِّنْ يُدَرَّجُ أُجْلَفَر. إِلَى أُجْلَفَر. 

70.

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


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

Fol. 567, which was taken for the final one, bears the correct title. The three following leaves were erroneously attributed to the work attributed to Zanakhsharī’s commentary. Cf. Cat. p. 222, xix. and xiv.

71.

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

Bābū’w’s Commentary in two volumes. The second begins with Sū. 19, on fol. 287. Numerous extracts from the Glosses of Abd al-ḥakim, ‘Iṣām, Khatīb, etc., and from other works, have been added on the margin. Coloured lines round the pages; an ornament on the first page.

Fol. 18 and 21 should be transposed; likewise foll. 60 and 61.

Injured by damp both at the beginning and end.


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1 The words السعبين المائتين 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. ‘Abdu’a; elsewhere he reads ‘Abdu’a. See also 63. 11. 3. 11. 14.

3 This passage runs in the preceding MS. (fol. 306) as follows: إلى عدد السعبين والقاسم وسامي المشتري. من الحق لحق (م. إبراهيم) واليه.

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1 See fol. 3.
72.
334. Size 11½ in. by 7¼ in.; foll. 534. About twenty-five lines in a page.

Baḍawi’s Commentary in two volumes. The second begins on fol. 303, with Su. 19. Written in Nasta’lik, chiefly by two hands. The following account of the MS. is given in the colophon:

والمستعد بالكتابة من أولها أكثر الإجراء، وبعض الوسط عمي واستاد وسمى عبد أولى غدار الله له وبعض الوسط والأكثر من الآخر على يد التصغ يراجى إلى الله الثوي عبد الحفيظ الحافظ ابن محمد حافظ ابن أبو إسمى ابن أبو هاشم ابن تآفي كرم الله ابن تآفي مبارك كهانان. Dated Monday, 23rd Jumâda II., 1136.

The first few leaves are covered with glosses. Two leaves are missing after fol. 5; fol. 48 should come after 53, and fol. 477 after 482. Pencil notes by an English reader.

[Hastings.]

73.
2042. Size 9¾ in. by 5¾ in.; foll. 612. Twenty-seven lines in a page.

Another copy of the preceding work.

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

بِكُلِّ كِتَابٍ مَعَ اللَّهِ الْمَكَّةَ الْخَيْبَةَ وَتَوَرَّجَ حُسَبَ اللَّهِ الغَزِيرَ الغَنَّارَ.

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

[College of Fort William.]

74.
592. Size 11½ in. by 7 in.; foll. 676. Twenty-five lines in a page.

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

A short prayer is added at the end.

75.
380. Size 10½ in. by 6 in.; foll. 312. Twenty-nine lines in a page.

The first portion of an elegant copy of Baḍawi’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.

[Tippu.]

76.
369. Uniform with the preceding MS.; foll. 294.

The latter portion of the same copy; beginning with the words: أَيُّهَا الَّذِينَا اسْتَعَداْ اللَّهَ وَاجْتَنَبُوا الطَّاغِيَةِ. On fol. 40 ends the original first volume. The second volume begins with Su. 19, on foll. 41 v., which bears an ornament.

Both volumes have been wrongly described as تَنْسِيرُ حُسَينِي.

77.
B 291. Size 10¾ in. by 7 in.; foll. 314. Twenty-five lines in a page.

The First Part of Baḍawi’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 Isâm, 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 10½ in. by 6½ in.; foll. 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 Ḥâfiz Fatîḥ Muḥammad b. Ḥâfiz Muḥammad Sharîf b. Shaiḵ Ilâh-baksh, at Shâhāni (?). Ornamented like the preceding MS. Cat. p. 222, iii. 2.

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

Colophon: قد انتهى تفسير الجلد الأول من تفسير النواور... في القرء الأول من شهر رمضان المبارك... تنصر وستين والخمس سنة إلى العبد النبي محمد من هيجرا إلى رحمة الله تعالى فقبل حافظ أبو بكر بن حافظ مهدب بن مهدب جعفر مدرس بن يحود بن عبد الدين الخليل.

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

[Bibl. Leydeniana.]

80.

B 292a. Size 11½ in. by 6¾ in.; fol. 50. Twenty-one lines in a page.

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

81.

B 292a. Size 10 in. by 6 in.; fol. 115. Twenty-one lines in a page.

I. Foll. 1-107. A fragment of a Ḥashiyah on Baiddawi's Commentary, by Shams al-dīn Muḥammad Amin, commonly called Amīn Bādsuṣān, Ḥusaynī Būkhārī (a resident of Makkah, who flourished at the end of the eighth century). See H. Kh. i. 479.

Ends: نعت الحاشية المنسوبة إلى سيدنا وسلالنا العالم العليمة الشهير الباحثة الشهير محمّد بن الشهير بامیر بابد سائل كأول خليفة محمد في أواخر

II. Foll. 108-115. Some leaves of 'Īṣām's, on the excellency of the Prophet (see No. 163).

Injured by insects.

82.

B 284. Size 10½ in. by 7¾ in.; fol. 633. Twenty or seventeen lines in a page.


The author relates in his long and very polemical preface (fol. 2r.) that he compiled his work chiefly from the glosses on the Kashf and, from several grammatical works, viz. the two Tahrīk, by Abu 'Ali Fāris and by Ibn Ḥishām, some treatises of Ibn Jinnī, and a.m. of Ibn Shajari and of Ibn Ḥājib, and others. He is very prolix in the beginning of his work. The annotations on Sūras 1-11, on which the author used to lecture during the years A.H. 880-890, occupy more than three quarters of the volume.

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

Cat. p. 221, i. 6.

83.


Marginal notes on Baiddawi's Commentary, by Aswāl Pād Khātīn (Kāzarīnī, who died about A.H. 940). Cf. H. Kh. i. 474.

Beginning without a preface: أحمد الله الذي نزل... تذكر قل صاحب الكشاف في خطابه أحمد الله الذي أنزل القرآن كلاما مولعا منظما وقال للشيخان في الجامع دل على التلفظ والتهذيب.

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

Cat. p. 222, iii. 6.

84.

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

Marginal notes on Baiddawi's Commentary, as far as Sūrah 6, by 'Īṣām al-dīn (Ibrāhīm b. Muḥammad b. Shūrād).

1 The MS. (fol. 2v.) has شرواد...
This MS. begins with the last words of the prologue:

راجاً أن يبيعني إلى مرابط مستقيم قرة الله الذي
ذُنُدْنا اقتباسًا لطيفًا من قول تعالى: {١٠٠ لَعَلَّكَ تَذُكَّرُ}

Well written in Nasta’liq, by Muhammad Fāḍil.

In the original binding of Tippu’s library.¹

85.

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

Annotations on the latter portion of Baidawi’s Commentary (from Sū. 11), by Mulla Chalabi² (i.e. Sa’dallah b. Isā, commonly called Sa’di Chalabi, 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 (げるج), at Sū. 19, 10:

قال الموانئ: وفعج أن يكون الكاف

الاختلاف بين الملك، المميم العالم.

Additional notes of the author on the margin.

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


86.

B 293. Size 9½ in. by 6 ¼ in.; fol. 575. Thirty-one lines in a page.

Glosses on Baidawi’s Commentary, by Muhammad b. Jamāl al-dīn b. Ramādān Šahwān. Cf. H. Kh. i. 475.³

The author says:

لا骗取ك هذا الكتاب العظيم
الثمان، أكثر من أن تحسى نافخرعاً على مع اعتراق

¹ See Stewart’s Catal., Prof. 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 Sharwānī, on which see H. Kh. i. 479.
⁴ Via., Baidawi’s commentary.

87.


The first part of Šahrwānī’s Glosses, as far as Sū. 5. It appears, however, from a small blank on fol. 306r., that the whole portion from Sū. 2, 255, to 4, 28, has been omitted.


88.


The second part of Šahrwānī’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.; fol. 456. Twenty-one lines in a page.

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

It begins in Sū. 17, with the words وتكميرت فاتانت. The title is found on the edge of the book.

90.

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


Cf. H. Kh. vii. p. 798, l. 3 seq.

One leaf is missing at the beginning. The first words are: حتى جزؤ نعیم (sic) وجمع شناط.

The preface dwells upon the merits, and especially the orthodoxy, of Shāhjāhān (أبو المظفر شیباد الدین) محمد شاج خان بادشاه), 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 توله والجمهر آن ای أكثر الفقهاء على ان الجلب بالشاق.

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

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

Wrongly described on foll. 193 as a commentary on the Kaḥlāf. Cf. Catal. 221, i. 7.

91.

B 292. Size 9 in. by 5 in.; foll. 348. Twenty-four, afterwards twenty-one, lines in a page.

Another copy of the Annotations of Siyāl-kūtī, imperfect at the beginning. The first words are: توله وتبية، اصله لآ صدق على توله اصله الك. The end is somewhat earlier than that of the preceding MS.

Written in two different Nastā’līk hands. Coloured lines round the pages.


[Coll. Fort William, 1825.]

92.

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

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

The present fragment begins at Sū. 3, 106, with the words امرهم خلاف (sic) ذلك كأن كأنه آمرین بالمنكر ونادين عن المعروف.

There is a defect after foll. 158, comprising nearly the whole of Sūrahs 60-70. The end is also wanting.

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


93.


التنسیر النيسابوري

A large Commentary on the Koran, properly entitled غناث القران ورغائب القران, by al-Ḥasan b. Mūḥammad Kummi, commonly called Nizām Nisābūrī (a

1 Referring to Sū. 2, 229.

2 i. p. 14v., l. 21 Fleischer.
pupil of Naṣīr al-dīn Ṭūsī; flourished at the beginning of the eighth century). See H. Kh. iv. 396 for an abridgment of the introduction and of the epilogue, in which the author mentions his authorities. His chief authority is the Ḍālat al-ḥarāmat, or Maṭbāḥ al-ḥibb of Fakhr al-dīn Rāzī (see No. 65). The explanation of the single passages of the Koran usually consists of two parts, the Ṿilāy and the iManām, preceded by two paragraphs on the reading and on the pause of the Ṿilāy.

Beginning: رَبِّ اِسْتَرِقْنِمْ بِالمِجْرَمِ عَنْكَ وَأَبَيْنِي الْلَّهُ مِنْ أَمْرِهِ وَسِبْعَةً عَنْكُمْ فِي اِسْتَرِقَانِهِ. وَبَسِّمَةُ الْعَمَّامَةِ اِنْتَهَيَ إِلَى بَعْضِ الْمَرْكَاتِ وَلَنُلْبِسَهَا وَإِنِّي لَمْ أُبَيِّنْنِي الْمَمْلِكَةَ وَلَنَحْلِمْهَا وَإِنِّي لَمْ أُبَيِّنْنِي الْمَمْلِكَةَ وَلَنَحْلِمْهَا.

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

١. وَا ضَرْنَا قُلْنَا نَعْمَهَا.

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

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


The first portion of a concise Commentary on the Koran, called دَمَّارِيْتُ الْقُرآنِ وَمَدَارِجِ الْمُلْسِلِ، by Ḥāẓ al-dīn Abu’l-harākāt ʿAbdallah b. Aḥmad b. Maḥmūd Naṣāfī (d. A.H. 710).

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

Begins: اِلْحَمْدُ لِلَّهِ الَّذِي بَلَغَهُ الْأَمْرَاءُ وَأَضْرَبَ اللَّهُ عَلَى أَيْدِيهِمْ الْهَمْرَاءَ.

This MS. is plainly written, and ends abruptly at Sur. 7, 101. It was transcribed from a copy which had been made in the author’s lifetime. Foll. 34–41 and 42–48 should be transposed.

The following note is found on the title-page:

٢. مَدَارِيْتُ الْقُرآنِ وَمَدَارِجِ الْمُلْسِلِ، امْتَدَّ عَلَى أُمَرِي السَّابِعِ وَسَدَّدَهَا اللَّهُ سَعْيَهُ لِعَبْدِهِ ʿأَخْدِمُ ذَاكَ وَقَنْعَةً وَجَعَلَ مُثْلَاَهَا اِنْتِقَامًا.

٣. مُهَدَّدَ الْمَعْتَلِ وَأَضْرَبَ اللَّهُ عَلَى أَيْدِيهِمْ الْهَمْرَاءَ.

٤. بِنَكَالَةٍ فِي سَنَةٍ ۱۲۸۶ هَيْرِ.

Seals of Muhammad Irāhīm, a servant of the Emperors ‘Ala’-shah and Bahādur Shāh, A.H. 1115 and 1120.

[Hastings.]

96.

B 305. Size 8½ in. by 6 in.; fol. 8. Seventeen lines in a page.

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


97.

B 299. Size 10½ in. by 6½ in.; fol. 690. Twenty-three lines in a page.

A Commentary (مَعَارِج) on the Koran, entitled تَبْصِيرُ الْحَمْدِ وَتَبْصِيرُ المَلَكَاتِ عِنْصَمَا يَشْهَرُونَ إِلَى إِجْزَاءِ الْقُرآنِ, and ascribed by H. Kh. ii. 182, to Zain al-dīn ‘All b. Aḥmad b. ʿAll b. Aḥmad Umawl Ḥanbal, “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.):

٢. أَحَصِّلْنَا عِنْصَمَا عَلَى الْمَعَارِجِ بِالسَّيِّدِ أَحْمَدَ لَمْ يَعْطِنِي إِلَى مَدَّةٍ ثَامِنَةَ وَأَحَدٍ وَثَلَاثَينَ مِنْ أَحْيَاءِ الْمَعَارِجِ نَيْكَةً.

Cf. Cat. Bodl. i. 47 and ii. 566. Printed at Dehli, A.H. 1286.

This commentary is preceded by a long introduction (fol. i–6). It begins: اَلْحَمْدُ لِلَّهِ الَّذِي اِنْثَى الْكَلَمَهُ ثَلَثَبَ اَلْبِلَادِ لَهُمْ وَإِنْ شَاءَ غَيْرُ مَنْ أَعْطَاهُ مَنْ أَعْطَاهُ.

Written in two different hands, of the tenth century.
Red lines round each page. One leaf is wanting after fol. 32. The first few leaves are worm-eaten.

Seal and signature of Muhammad 'Adil Shâb of Bijapur, on the title-page. The MS. belonged previously to Kâjî Khâshibîl (A.H. 1030), and before him to Ibrâhîm b. Dâ'ûd al-Isâlî.


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: "پتیر زناممود" (Sû. 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 الشخّصين الأمامين العالميين العارفين الكاملين كما سيدنا وشيدنا جلال الدين السبئي الشافعي مؤلف الصفة الأول والشريعة جلال الدين العلّمي الشافعي مؤلف الصفة الثاني من أول سورة الكافرون إلى آخر سورة الناقة فنفعنا الله تعالى بهما آمين.


The share of each author in the work is correctly defined in the above inscription. This appears from Suyûtî's epilogue, at the end of Sû. 17, "هذا آخر، ما كتب به تفسير القرآن العظيم الذي أَلَهَ الأمام العامّة. مُحَاللي بegan with Sû. 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 Sûrah. The rest, from Sû. 2 to 17, was afterwards done by Suyûtî. He relates in the same epilogue that he was engaged on this task from Wednesday, 1st Ramadân, to Sunday, 10th Shawâîl, 870, and completed the first clean copy on Wednesday, 6th Şafar, 871. His work is naturally placed at the beginning, and the commentary to Sû. 1, as belonging still to Maḥallî's share, is put at the end of the whole.

Plainly written. The colophon runs as follows: "تم التفسير ووقع الفراق من نسائحته وكتابته على يد القشير عليه السّلام محمد بن عبد الله بروء بالله له قلبي نهار الجماعة وتبعة (تیره) عشر خلقت من شهر رجب المبارك سنة ست وثلاثين ومائة بعد الألف من الهجرة النبویة... في البلدة المعمدي بعوائد من قرب جدید في دولة العزيز سادات خان اسعد الله سحاء ومساء، وأحمى عابثه آمين."

Frequent extracts from Baidâwî 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 "Tafsir al-Jalîlîn."

In two volumes, the first of which contains the portion by Suyûtî, preceded by Maḥallî's exposition of Sû. 1. At its end (fol. 194) the same epilogue as in the preceding MS. Next to this the account of a vision of Kamâl al-dîn, the brother of Maḥallî, given on the authority of Shaikh Muhammad b. Abu Bakr Khaṭîb.

Written in a small clear hand, by عبد الرسول ولد عبد الصمد دانک پرگه رسل دنگ. 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 Sûrî? (الدر المنثور في التفسير العامّة). Cf. H. Kh. iii. 192, and Bibl. Sprenger. 444.

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 "تَرَجُمان القُرآن"; by omitting the Isnāds, with the sole exception of his own immediate authorities and of the author of each tradition. Accordingly, the explanation of Sū. 1 begins: "سورة: فاتحة الكتاب، وخرج عبد بن حميد في تفسيره عن أبيه قال ساكن; السود من فاتحة الكتاب من القرآن، هو تال نعم. Only the first words of the passages to be explained are given.

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

[Hastings.]

102.


支引 سالم السلم، الى مزایا الكتب الكريم

A large Commentary (مُمَذِّج) on the Koran, by Abū'1-su'ūd Muḥammad b. Muḥammad 'Imādī (d. A.H. 982), being the most valued after those of Zamakhsharī and Baiḍawi, upon which it chiefly depends. It is dedicated to the Turkish Sultan Sulaimān I. See Ḥ. Kh. i. 249; Fleischer, Cat. Dresd. 368; Cat. Lugd. iv. 41. Printed at Būlāk, A.H. 1285.

Begins: "سِيَامُ مِنْ اِرْسَالِ رِسُولِ الْمُلْكِ وَدِينِ الْعَقِبَةِ."

In two volumes bound together; well written in a small hand; richly ornamented and gilt. The first volume ends with Sū. 12, and has the following colophon: "كتبنا التفسير على عبادة الله السبط جمال الدين حافظ ابن الشهيد عبد الملك الصوفي مهدى السنى عقيدة الغناء طريقه بهدأ مولداً الحبادى مولاناً عني عليهما. The second volume concludes with the author's epilogue.

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

[Johnson.]

103.

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

A Commentary (مُمَذِّج), or Paraphrase of the Koran, by Muḥammad b. Ṭalha b. Ṣalāḥī (مُتَّخِذ). styled المعز، and composed in A.H. 981-2, according to the author's conclusion, which runs as follows:

العِمَّد: وقد اتفق ان نظام هذا التفسير المشتمل على رن纹理 كل آية في آخر رياض ثواب الموت، وتفسير المعز الهمد في السورة الرمضانية في يوم الاثنين، و疏导 للكلام في وجه الرأي الذي فيه من الزامل والشجاع، وكان انتباه في شهر رمضان في السنة 982، الموقعانية والأحادي والثمانين، وحيد وفي السنة 982، الموقعانية والأحادي والثمانين.

The preface begins: "العِمَّد، الذي انزل على عبد، الكتب معجزاً قابلاً على أمر الدور.


Catálog. p. 222, vi.

104.

896. Size 10½ in. by 6½ in.; foll. 538. Twenty-one lines in a page.

A Commentary (مُمَذِّج) on the Koran, entitled مُسَطَّاطِ اللَّيْم, by Abū'1-fa'ād b. Mūbrak, commonly known by the poetical name of Fāṭīḥ (born A.H. 954, at Aga; died A.H. 1004). Cf. Ḥ. Kh. iii. 629; Cat. Lugd. iv. 42; and Sprenger Cat. MSS. Oudh, p. 127.

A very curious composition, in which all letters with discursive points are avoided. The author began it at the suggestion of his father Mubarak (d. A.H. 1001), and having been interrupted in his labours by a political mission in the service of Akbar,² completed it in A.H. 1002 at Lahore.

1 The rest of the name, which occurs in the preface, is mutilated; the following words are still legible: المعز ... مُسَطَّاطِ اللَّيْم.

2 Apparently his mission into the Dekhan. See Elphinstone's India, p. 534.
The preface begins:

"الله لا الله إلا هو، لا أعلم ما هو، وما الذي كما هو احذام الحامد، واحذام الحامد لله مصاعد (مَسْتَعْدِرُ) لامع العلم وامتحن مساعد duas.

It is followed by a succession of introductory remarks in two chapters. In the first, which is entitled: "السواحل الصباح (السواحل 2) لصدار الكلام (السواحل) لحوال معرّ" the author gives an account of himself and his family, as well as of the origin and nature of his work. Those names and dates which contain letters with diacritical points are expressed by logogriphs. This chapter is concluded by a poem in praise of the present work.

The second chapter (fol. 8-16) treats of general subjects, and is inscribed "كا".

An indifferent copy, written in two hands. It ends in the author's epilogue, the last leaf being wanting. Coloured lines round each page.

Fol. 193-206 are misplaced, and should stand thus: 201-6, 199, 200, 193-198.

Seal of Khirmand Khan, a servant of 'Alamgir, a.h. 1116.

In the preface, the author speaks as follows on the purpose and principles of his present composition: أما بعد نقله إلى الغرب. إنما راحت خامة كتاب الله والمتخصصين من نور وحى الله سلكوا مسالك عظيمة احتجت أن اضيف إلى بعض آيات الكتاب المجيبين مما من آثارنا الذاكر المتخصصين، ما يكون ميدان تشغيل بعض النقل، وکافئاً على الإسرار بعض النقل، وإما نقلت مما ظاهر، فإسراً لإجتناب الكبيرة، فلم آتيد به أيجاع أو عمل إنما أورثت ليجلب الأثاث المطلب كفى نقل ونقل ليطلب له من التوجيه ما يخرجه عن ذاك م científico الإسراً فإسراً وإسراً من تلك المواضع من نقل ما ينداً، ويومن عليه المعول في الكشف ولابد الله.

He also apologizes for inaccuracies in quoting his two chief authorities, the commentary of 'Ali b. Ibrahim,1 and the Commentary of Tabarisi.2

The whole work is a mere compilation from these and from other Shi’ah books, such as: إخبار الرضا, by Ibn
ARABIC MANUSCRIPTS.

Babawaih', by Tusi; Tabarsi's کتاب بحر النواضق or مهابات الخيل; کتاب الجمال و الطاقة. The Ināsād is generally reproduced.

Beginning: ً

The present MS. comprises Sūrahs 1–6. Well written, by Muḥammad (b.? Fakhr al-dīn Ahmad, in A.H. 1089. The titles of the books quoted are written in red. Gold lines round the pages. [Hastings.]

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: ً

بِسْمِ اللَّهِ الرَّحمٰنِ الرَّحِيمِ

تعالى مَعَ آبَنَء ابْنِ غَدْرُوَةَ الدَّاَتِ

وَلَامَّ ابْنِ غَدْرُوَةَ الدَّاَتِ ابْنِ غَدْرُوَةَ الدَّاَتِ

The first words are: ً

عَلَى النَّامِ، 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. 29.

Both this and the preceding MS. are wrongly said to be Nasafi's مدارک التنزیل. Cf. Catal. p. 222, ix. 3.

108.


The second part of the preceding Commentary, imperfect at the beginning. The first words are: ً

ئِنَّا نَعِمَتُ الرَّحْمَانِ

Part of it written in a different hand. Frequent blanks in the final portion. One sheet is missing after fol. 29.

Both this and the preceding MS. are wrongly said to be Nasafi's مدارک التنزیل. Cf. Catal. 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 Sūrahs. The title and the author cannot be ascertained. This MS. is imperfect and mutilated at the beginning. Ends with Sū. 18. Colophon: ً

تَمَمْ شَذَّ هذَا الْكِتَابُ الْعِفَاقِيُّ مِنْ تَفْسِيرَ مَسَاتِ ( ).

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., تَلْقَبُ لَمْتُ وَحَاطَتُ، and the ملتفُت. The author, who quotes numerous mystical authorities of all times, belongs to a very modern period. Some passages of his work are in Persian.

Beginning: ً

الادبَّرِ وَحَكِيِّنِ الْبَلَيْنِ إِنْ قَالُ:

Plainly written. Foll. 1-38 in a different hand. [Hastings.]

110.


Another copy of the same work, imperfect both at the beginning and end. The first words are: ً

يَدْعُونَ رَبَّهُمْ ( = fol. 34 of the preceding MS.). Ends: ً

سُبْحَانَ اللَّهِ (beginning of Sū. 14, = 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: ً

اجْزِيْ، تَفْسِيرُ المَلْتَفُتِ. 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 Sūrahs (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: ً

تَفْسِيرُ مَلْتَفُتِ نَصْفِ أَخْرَىَ تَصْنَفُ سِيدُ ٍصَحِبِّي كِيِدَرٍ. It remains, however, doubtful whether this be the correct title, or a misnomer derived from the often occurring heading mentioned in H. Kh. vi. 108. Cf. Catal. 222, xi., where the author is called Bundub Nowza. (بِنْدَعْ نُوْزَا.)

1 See below, No. 145. 2 See No. 106.
THE KORAN.

112.

The final portion of a concise Commentary (مَعْرُوج) or paraphrase of the Koran, in the mystical way; title and author not ascertained.¹

It begins with سورة الاتِراب سُميت byراها من المنزل الرفيعة لاهل الكمال المتضمن على سائر الطوالب، فشانها أواو بالاعتبار من سائر الشيوخ المذكوره في هذه السورة بسم الله الحمّام للكمالات.

The commentary on each following Súrah begins in the same way (سِمِيت بِهَا) or (بِهَا). Next follows an ever-varying paraphrase of the Basmalah; and it concludes with a pious peroration.

Clearly written in two different hands for, and probably in part by, Sháh Makhdúm Kádirí, about A.H. 1100. Imperfect at the end. Single leaves are wanting after fol. 150, 293, and 412.

113.
B 303A. Size 8½ in. by 5 in.; fol. 21: Fifteen lines in a page.

An explanation of Súrah 1, by 'AbdAlláh b. 'Abd al-Má'ákim b. Shaikh Shams al-dín Siyáulkutí, the son of the prolific author above-mentioned.² Preceded by an introductory treatise مقدمة translated: 'The author of the commentary,' fol. 2—6.

Begins: الجماع عليه السلم، والسورة مكية وبعثت، وفي مئة وأو٣ وعشرة الآية التالية، وستمائة كلمة، وسبعة آلاف وثمانية وستون حرفاً كالصنف الفزائي (3) في سبب نزولها.

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 Súrah is given with the Persian Commentary of Husáin Káshí, introduced by the following words (fol. 288):

تخت تفسیر الغزالي: " تمام السورة جمع الغزالي، وحمة الله تعالى، وما يبقى من السورة يفسر من تفسیر حسینی.

Ends: تخت تفسیر الصدیق عليه السلام بعون: الملك العزيز العالم.

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.; fol. 49. Thirteen lines in a page.

A short treatise on the abrogated verses of the Koran (الناصه والمنسوخ), following the order of the SúrahS, by an unknown author. The beginning is wanting; the first words are: فعلى هذا التفسير يكون حكم الفائز به.

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

Plainly written. A defect after fol. 17.

116.
B 331. Size 8½ in. by 6 in.; fol. 281. Seventeen lines in a page.

A Commentary on the 12th Súrah (سورة يوسف), combined with the legendary history (القصة) of Joseph. It is ascribed to the celebrated Ghazzáli (d. A.H. 505).

Begins (fol. 29v.):

تفسیر سورة يوسف قصة يوسف: علیه السلام، والسورة مكية بعثت، وفي مئة وأو٣ وعشرة الآية التالية، وستمائة كلمة، وسبعة آلاف وثمانية وستون حرفاً كالصنف الفزائي (3) في سبب نزولها.

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 Súrah is given with the Persian Commentary of Husáin Káshí, introduced by the following words (fol. 288):

تخت تفسیر الغزالي: " تمام السورة جمع الغزالي، وحمة الله تعالى، وما يبقى من السورة يفسر من تفسیر حسینی.

Ends: تخت تفسیر الصدیق عليه السلام بعون: الملك العزيز العالم.

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

The first two pages contain a prayer.

¹ On the title-page (sic) تفسیر الامر.
² See No. 90.
26

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.

Begins: صورة النافحة ام القرآن واسله ورئيسه تشمل اجملة على جملة ما في القرآن نصناً وكيف له الكتاب يعرف بعنوانه ويبيدهن فنها شيوتة (نشابه) من احكام اللغة وقواعد الأصول ومسائل الكلام.

After enumerating the various ordinances derived from the first Surah, the author proceeds to St. 2, and in the first place explains v. 27 as an illustration of the question.

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

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


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, Muhammad Sharaf al-dīn, ascertained with the aid of one ʻAbd al-tāriż 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. 562. 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: اخبرنا الشيخ أبو زارة ابن أحمد بن محمد البروی الطائفة تراثة عليه في جمع الأحادیث سنة إحدى وأربعة قال انا أبو محمد عبد الله بن أحمد بن حموية السخني بیرة سنة ثالت وبسین وللمائة وابو اسمعیل ابراهیم بن احمد بن ابراهیم المستملی بن سینة إربع وبسین وللمائة وابو الہیثم محمد بن المکی بن محمد بن زراع الفقیری همیا قانون لاداب عبد الله محمد بن يوسف بن محمد بن صاحب الثوری فرصی (النوری). قال لنا ابو عبد الله محمد بن اسماعل البخاری.
The colophon runs as follows:

تمت هذه النسخة
المطبعة المباركة بعون الملك الوهاب بتاريخ بيست ويك
ماد رجب نظام شهد.

Of the eleventh century of the Hijrah.

120.
B 96. Size 12 in. by 9 in.; fol. 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-bâki Tahirî Husâni. Seal of Muhammed 'Abd Shâh. Bij. Libr. A.H. 1059.

Cat. p. 223, i. 6.

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

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

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

ابن كتاب مبارك حضرت خان عاليشان
حضرت أحمد خان ... بن خداوند عبد الله خان
محمد وقع الله نوسانيهد اذ وحنى الله المنشش
وهمت كرد اند جز حضرت شیخ اسماعيل طالب
العلم قادری فیه تیل بهت بعد ما سمعه فإنه یتعتیف
المین بیلدوانه ان الله صامع علمی

Cat. p. 223, i. 3.

122.

The first quarter of the Sahih, beginning with the same Isnâd as No. 119. Clearly written. Extracts from various commentaries (chiefly those of 'Othman and 'Aini, besides those of Karmânî and Kaštalânî, and the Fâmi al-barî) in different hands on the margin and between the lines.

Cat. 223, i. 2.

123.
B 98. Size, 7 in. by 5½ in.; fol. 221. Twenty-one lines in a page.

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

صلوات فرامیت.

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

Cat. 223, i. 5.

124.

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

Seal of 'Abd al-wâhâb Khân Naṣrat Jang, A.H. 1175.

[Tippu.]

125.


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

Plainly, but inelegantly written.

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

128.

1409. Size 11¼ 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 المصائط (fol. 29) to the end of كتاب المصائط (fol. 230), and also (beginning afresh) part of the book next following. This latter has been lost by mistake at the commencement (fol. 1-28). A defect after fol. 151. Foll. 13-18 are mutilated.

[Johnson.]

129.


A Commentary on the سلیح entitled غاية التوجيه, by ابنة الباجي an an account of him, Quatremère, Salt. Maml. i. 2, p. 219 sqq.

The author says in his preface that he compiled his work from the commentaries of Karmānī, ʿAskalānī, ʿAskalānī, and Zarkashī, and also, in the first portion, from the کتاب المصائط, a commentary by Saiyid ʿAbd al-mutaww. 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 فصول.

Begins: المجدد للدى شرح مادر الحمدين بالعام: السنة المبكرة.

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

Cat. p. 223, i. 7.
130.
B 100, Size 10\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\) 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 ʻSaḥīḥ, with a commentary on the beginning of that work, compiled by ʻOmār b. Muḥammad ʻAţif Nahrwālī,\(^1\) for the benefit of his ignorant countrymen.

The preface begins: ʻThe authur himself has divided the whole volume into two parts: explained sections and unexplained sections. The first part contains the section of the narrations of the Prophet, ʻAli, ʻAbd al-Rahman bin ʻAbd Allah bin ʻAbd al-Malik, and the other companions of the ʻAlid. The second part contains the section of the narrations of the Prophet, ʻAli, ʻAbd al-Rahman bin ʻAbd Allah bin ʻAbd al-Malik, and the other companions of the ʻAlid."

The work begins with a general introduction, (fol. 8) something in the line of ʻAbd al-Hamīd and his school, and four special chapters. I. (fol. 14) in the section of the Prophet, ʻAli, ʻAbd al-Rahman bin ʻAbd Allah bin ʻAbd al-Malik. II. (fol. 34) in the section of the Prophet, ʻAli, ʻAbd al-Rahman bin ʻAbd Allah bin ʻAbd al-Malik. III. (fol. 40) in the section of the Prophet, ʻAli, ʻAbd al-Rahman bin ʻAbd Allah bin ʻAbd al-Malik. IV. (fol. 50) in the section of the Prophet, ʻAli, ʻAbd al-Rahman bin ʻAbd Allah bin ʻAbd al-Malik. Then follow various discussions, (fol. 52), statements about the two methods of teaching about the two methods of teaching the narrations of the Prophet, ʻAli, ʻAbd al-Rahman bin ʻAbd Allah bin ʻAbd al-Malik. Concluded by notes on Bukhārī and his work, (fol. 74) in both cases, the way he teaches (99); the way he teaches (99); the way he teaches (99); the way he teaches (99).

Added, (fol. 109) a survey of all the books and chapters of the ʻSaḥīḥ with regard to their number; (fol. 112) another pointing out the principles of their arrangement, taken from Balkaini's commentary;\(^2\) (fol. 121) another telling the traditions, and especially the commentaries contained in each chapter; and (fol. 127) an alphabetical list of the Companions of the Prophet on whose authority traditions are related in the ʻSaḥīḥ.

The commentary (foll. 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 ʻKitāb al-ʻImām. 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 calligraphic for the use of the author, who revised it afterwards, and wrote the above title. Two leaves (foll. 134 and 135) were also inserted by him as a supplement (end of the inscription).

A list of contents on foll. 1-3.

[Sir Charles Wilkins.]

132.
641. Size 9\(\frac{1}{2}\) in. by 6\(\frac{3}{4}\) in.; foll. 280. Twenty-three lines in a page.

This part contains from ʻAbd al-Hajjāj's Book of the transmission of traditions.

Well written, by a calligrapher named ʻAbd al-Hajjāj ʻOthman b. Nisākh, (d. a.h. 261). Collated with another MS. in Shahbān, 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.

[Tippa.]

133.
618. Size 9\(\frac{1}{2}\) in. by 5 in.; foll. 143. Nine lines in a page.

Sheykh al-nabi

An Account of the person, manners, and character of the Prophet, by Abu ʻIsa Muḥammad b. ʻIsa b. Saurah Taqīdīh (d. a.h. 279). Cf. H. Kh. iv. 70; Cat. Mus.

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\(^1\) Thus the author names himself in his preface. His native place is Nahrwālā, or Pattan, in Gujrat.

\(^2\) See H. Kh. ii. 631.
ARABIC MANUSCRIPTS.


In fifty-six chapters. The following is a list of them as they occur in the present MS.:


The text consists entirely of traditions. It is introduced by the following words only: الحمد لله وسلام: على عبادة الذين أصلحت.


The verse of the last folio contains several sayings of Muhammad, relating to eating, etc., compiled by Abūl-Wazirān Ahmad ibn al-Haithami.

[Tippu.]

134.

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

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

Plainly written. Conclusion: ثم الكتاب شريفًا وتم التوبة جمیلاً وکان تشیع نعت الأرس مدنی معدن الفضائل, باب ماه جا ن ... رسول الله.

Seal of Nasrāt Jang.

[Coll. of Fort William, 1825.]

135.


Some fragments of a copy of the Shama'il. The first (foll. 1–8) contains the end of chap. 8 (السماحة), chap. 9 (عوام), and the greater part of chap. 52 (عوام), which follows next. The second fragment (foll. 9–32) comprises from chap. 24 (السماحة) to chap. 35 (عوام); the third (foll. 33–64), from chap. 39 (عوام) to chap. 50 (عوام).

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 Shama'il, by Ibn 'Abd Allah Mūsaibī, for his own use. Dated 9th Bābi, 1088. Collated with another MS. The first leaves are much injured by insects.

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

Cat. 223, viii.

137.

2208. Size 8 in. by 4 1/2 in.; foll. 173. Seventeen lines in a page.

Another, more concise Commentary on the Shama'il, including the whole text.
TRADITION.

It has no preface. The before-mentioned commentary of Ibn Hajar is quoted in it.

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

[Coll. of Fort William, 1825.]

138.

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

مالة كلمة عاليه مشرسة


Beginning:

بهترین هرکلمه ای نور جشن مردمان
فست نام خاطی سببیار بخش مرزبان
قال على عليه الصلاة وسلم.

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

Concluding:

اللهم اغفر لك祖先 ماضیا وسطا وسطا...
وهنات اللسان وهمات النظر.

یا آله مبی رضایت گر زبان وچشم درل
زشت گرید یا به بید یا رود جانی مبی.

Seals of 'Abd al-wahhâb Khân, a servant (nudri) of Muham-
mad Shâh, A.H. 1157, and 'Abd al-razzâk Khân, A.H. 1187, on the title-page. The following is written, in large Nasta'liq, on a vacant page near the end:

بوجس نویسانیده‌‌گل خم میحمد
خان نواسته حبل هیله میحمد نواسته
سربر رحمه الله علیه بی حاجی میحمد
نور هم چنین نرم
(تعملت‌ه) الله به شرین به علیه به شرین
(تعملت‌ه) به تکن

Cf. Stewart's Cat. p. 80.

[Tippu.]

139.


صد كلمة اسم المومنين على ابن أبي 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 'Ali. Transcribed by Jamál al-In Turkumân. Ornamented and gilt. The first page is injured by damp.

[Coll. of Fort William, 1825.]

140.


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

هذى مالة كلمة من كلمات المومنين على عليه السلام
گفت شیرخداونک خال خلوق وMATCHAN امام
باد بر جان أو نوزن از حد هرمان بیگران درو، 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 مرتضى على
کرم الله ورحمة وسهله عنه مترجم منظوم از کتاب قدم
در سلیکت وخلاص.

Seal of Nurrat Jang, A.H. 1174.

[Tippu.]

141.


مالة كلمة اسم المومنين على عليه السلام

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

أوّل أمر المؤمنين: على ولده الحسنين صلوات الله عليهما وسلمه فقال يا أوساط بغيض 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 interlinear is in Nastaʿlîk, in red. Gold and coloured lines round the pages.

In the original binding of brown gilt leather.

142.

1158. Size 9¼ in. by 6 in.; fol. 10. Six lines in a page.

The same Testamentary Advice (وصايا) of ʿAlî as in the preceding MS.

Begins:

أوّل أمر المؤمنين على بن أبي طالب وله الحسنين صلوات الله عليهما وعلى الله الرحمين الرحمن بسم الله الرحمن الرحيم بألف طلبه فرضة على الناس محمد بن الحسن المعروف بهيلة (sic) عن أرطهم بن هاشم عن الحسن بني زيد (زيد) بن علي بن الحسنين عن أبي عبد الله عن أبي عبد الله عن الله صلى الله عليه وسلم بالله تعالى على كل مسلم.

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

143.

932. Size 7 in. by 3½ in.; fol. 302. Twelve lines in a page.

A Collection of Shiʿa Traditions on the universal knowledge, divine right, and spiritual powers of the Holy Imâms, entitled بحار الدرجات (ف علوم آل محمد صلى الله عليه وسلم وما خصصه الله به) and ascribed to Muḥammad b. al-Ḥasan al-Ṣaffâr (Abu Jaʿfar Ḳûmîni, d. a.H. 290). See Ṭuṭ, p. 388.†

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

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

9 Ṭuṭ, however, in speaking of the works of the author, only mentions زيدة كتاب بحار الدرجات, and the like are omitted at the beginning of the Imāds.

The Imāms are always spoken of collectively (العلمة), and the work vindicates the boldest Shiʿa doctrines regarding them. Its chief authorities are ʿAbb, Abu Jaʿfar (Muḥammad Bâkîr), and Abu ʿAbdallah (Jaʿfar Ṣâḥîk) themselves. The connexion of the Imāds with the compiler is generally not expressed.†

Beginning: بسم الله الرحمن الرحيم بألف طلبه فرضة على الناس محمد بن الحسن المعروف بهيلة (sic) عن أرطهم بن هاشم عن الحسن بني زيد (زيد) بن علي بن الحسنين عن أبي عبد الله عن أبي عبد الله عن الله صلى الله عليه وسلم بالله تعالى على كل مسلم.

In four separate parts (جزء). Part II. begins on fol. 94; 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, 60-77, 65.

Fol. 302 contains extracts from the بحار الدرجات, and from the رسالة الرجعة of Muḥammad b. al-Ḥasan al-Ḥurr, in which the present work, and another one with the same title, by Saʿîd b. ʿAbdallah, and also an abstract of the latter by Ḥasan b. Sulaimān, are noticed. There probably exists some relation between the two books. To conclude from the evidence of Ṭuṭ before mentioned, the present work might be considered an augmented edition of the original work of Saʿîd. This would also account for the strange introduction of the Imāds noticed above.

† He died about a.H. 300. His work is also mentioned by Ṭuṭ, p. 137, l. 9, and described as being divided into four parts.

Cf. Fihrist of Ibn al-Nadîm, ed. Flügel, p. 483, where the same work is called تصدر الدرجات.
The preface begins:

الحمد لله المحمود لسعته العبود لقدرته. 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 Tusi. Besides, some portions are in a strange state of confusion, of which the owner of this copy must have been conscious, and which he tried to conceal by spoiling the text at the end and at the beginning of several books with ornaments. 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 كتاب الروم (fol. 474 and 475). Then the books would stand in the following order:

I. (fol. 7r.) المتوج (الإحصاء), containing the Shi'ah doctrines on the Imâmate; IV. (fol. 155r) الأعيان والكنين (الدعا); V. (fol. 251r.) فصل القرآن (555, 555) الامام; VI. (fol. 280-286) العشرة (557-565); VII. (fol. 475-544, 287-302) (المبارة) الحج (318); IX. (fol. 302v.) no title; X. (fol. 318) الصولة (الإجاح); XI. (fol. 328v.) العلماء; XII. (fol. 358v.) المبارة; XIII. (fol. 414) الأروى; XIV. (fol. 461-474) الأعيان والكنين (الدعا); XV. (fol. 566) الأعيان والكنين (الدعا); XVI. (fol. 581v.) السيني; XVII. (fol. 587r.) الصيد (الذي). The title of the first former is given at the beginning, the latter at the end of this book; more likely they are two separate books, as in Tusi's list; then the latter begins on fol. 595, where is the heading يبوب (علل التخريج وهو أول الطريقة) البيرة والتأمل والمرأة الأشرة; XX. (fol. 667v.) الرسوم (الدعا); XXI. (fol. 672v.) الدواعى (الدار); XXII. (fol. 690) الدواعى (الدار); XXIV. (fol. 716r.) الاذان. XXVII. (fol. 770) الأذان; XXVI. (fol. 777) الأذان; XXVIII. (fol. 785) الأذان; XXIX. (fol. 793) الأذان; and the early Imams personally.

A very elegant copy, transcribed by order of a Sa'iyd of Isfahân, by Muhammad Husain b. Ḥājjī Jālib al-dīn Shirāzī. Dated Friday, 1 Jumādā II., 1162. The names of the original authorities (Muhammad and the Imams) in gold, and those of the Shāikhs of the author in red. The titles in red, but the words كتاب الروم in gold. The beginning of each book is ornamented and gilt. Gold and blue lines round the pages.

The table of contents (fol. 1-7) comprises only Books I-VII, and is inscribed accordingly: نبئت ما: في اصل محمد بن يعقوب الكليبي رحمة من الله وإلاواب ما الكتب نسبه بهذا التفصيل. The chapters are said to be 498 in number.

[Johnson.]

145.


A Collection of Shi'ah Traditions, entitled مهان، by Abu Ja'far Muhammad b. 'Ali ... Ibn Barrāwah Kumr (d. A.H. 381). Cf. Ṭusi, p. 113v penult.

The work is—not apparently without a system—divided into numerous chapters, illustrative of single points of
Shi'ah theology. Each of them begins ... or ... 

The present volume contains about 170 of these chapters. A complete list of them is found on the fly-leaves. According to this list^ 1 and to the conclusion, this is only the first part (زِر) of the work.

Begins: 

أبو محمد بن على بن عبد الحسين بن محمد بن 

پابیتیا هذته الكتاب كان معاي الإخبار (sic) قال الشیخ 

ابو حاجر موسی بن حسن بن موسی بن 

پابیتیا النفیقی الفعیم تزلیل الی الرازی (الری الرازی) 

وکن هذا الكتاب ریجه حدثنا ابو محمد بن الحسين 

ابن أحمد بن الولید ریجه راَل‌الع.

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

Signature of Abu'l-hasan Ibn Muhammad Ismail Hussaini Mawsiri on the title-page.

[Johnson.]

146.

975. Size 13½ in. by 7½ in.; fol. 428. Fourteen lines in a page.

عیون اخبار الرضا

An account of the life and the alleged sayings and doctrines of 'Ali Rida, the eighth Imam of the Shi'ites, ascribed to Ibn Bawwah Kumi. Cf. Catal. Mus. Brit. 730; Anmer, Hadds. Munch. p. 188; and also H. Kh. iv. 270, 290; عنون اخبار الرضا; it is not mentioned by Tusi.

A beautiful copy, written in a bold hand; of the latter part of the eleventh century. Ends: 

تم الكتاب: عنون خبر عن علة الس playa and the السلم 

وهو كتاب عیون اخبار الرضا عن افن السریة والسلم 

تصريف السید الشیخ السعید ابو حاجر.

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

In a rich native binding.

[Johnson.]


A work on Morals, founded upon the Tradition, entitled 

کتب معاي الرضا (sic) foil. 

They are: 1. في الاحیاء (fol. 2); 2. في الاحیاء (fol. 7v); 3. في الاحیاء (fol. 12v); 4. في الاحیاء (fol. 19v); 5. في الاحیاء (fol. 30v); 6. ما يرى في راحة الله (fol. 39v); 7. في الاحیاء (fol. 4rv); 8. في المزري (fol. 55); 9. في الاحیاء (fol. 60v); 10. في الاحیاء (fol. 65v); 11. في الاحیاء (fol. 71v); 12. في الاحیاء (fol. 75v); 13. في الاحیاء (fol. 97v); 14. في الاحیاء (fol. 104v); 15. في الاحیاء (fol. 108v); 16. في الاحیاء (fol. 113); 17. في الاحیاء (fol. 117v); 18. في الاحیاء (fol. 121v); 19. في الاحیاء (fol. 124); 20. في الاحیاء (fol. 131); 21. في الاحیاء (fol. 133); 22. في الاحیاء (fol. 134); 23. في الاحیاء (fol. 135); 24. في الاحیاء (fol. 137v); 25. في الاحیاء (fol. 139v); 26. في الاحیاء (fol. 143); 27. في الاحیاء (fol. 148); 28. في الاحیاء (fol. 151); 29. في الاحیاء (fol. 152v).

This MS., agreeing with H. Kh., contains ninety-four chapters, a list of which is on the last page. They are: 1. في الاحیاء (fol. 2); 2. في الاحیاء (fol. 7v); 3. في الاحیاء (fol. 12v); 4. في الاحیاء (fol. 19v); 5. في الاحیاء (fol. 30v); 6. ما يرى في راحة الله (fol. 39v); 7. في الاحیاء (fol. 4rv); 8. في المزري (fol. 55); 9. في الاحیاء (fol. 60v); 10. في الاحیاء (fol. 65v); 11. في الاحیاء (fol. 71v); 12. في الاحیاء (fol. 75v); 13. في الاحیاء (fol. 97v); 14. في الاحیاء (fol. 104v); 15. في الاحیاء (fol. 108v); 16. في الاحیاء (fol. 113); 17. في الاحیاء (fol. 117v); 18. في الاحیاء (fol. 121v); 19. في الاحیاء (fol. 124); 20. في الاحیاء (fol. 131); 21. في الاحیاء (fol. 133); 22. في الاحیاء (fol. 134); 23. في الاحیاء (fol. 135); 24. في الاحیاء (fol. 137v); 25. في الاحیاء (fol. 139v); 26. في الاحیاء (fol. 143); 27. في الاحیاء (fol. 148); 28. في الاحیاء (fol. 151); 29. في الاحیاء (fol. 152v).

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

Seal of 'Abd al-majid Khán, a.d, 1145.

[Coll. Fort William.]

148.

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

One thousand Sentences of the Prophet, without the Isnáds. The book was originally inscribed: أَفْخَرْتُ مَنْ عَنْدَهُ شِيَابُ الْإِخْبَار, 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 'Abdalláh Muḥammad b. Saláma Kárpá'í (d. a.h. 454). See for other MSS. of his work, Cat. Lugd. iv. 61, and Cat. Bodl. ii. 592, and for commentaries, Cat. Mus. Brit. 115 (cf. 767) and 406.

The present text is not divided into chapters, as is noticed in H. Kh. (l. c.), nor does it contain the appendix mentioned there. It concludes with the following sentence: إِجْآرَ النَّاسِ مِنْ جَادِ بَنْفُسِهِ فِي سِبْيلِ اللَّهِ وَخَلِّ النَّاسِ مِنْ بَيْنِ الْسَلَّامِ. Plainly, but inelegantly written. The final portion is injured by fire.

The book bears the erroneous titles اللَّفْتُ, وَعَدُّ الْفَرْطِدَ, and كُلْمَةَ مِنْ الْمُحْكَمَة, the latter being words of the preface.

[Íppu.]

149.

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

كتَابُ مَسْتَبِيحِ الْدِّجىِ مِنْ صَمْوِ حَدِيثِ المُصْطْلِف, تَالِيفِ الامامِ اَلْجَهَرُ وَالْعَلِيمُ تَأْمُرُ النَّبِيِّ صلى الله عليه وسلم صَوْطَانِيِ اَلْمُسْتَمْتَرِينِ بِيِ اَهْدَى مَيْتَاءِ الْمَنْتَهِيِينِ بِمَوْضُوْعَةِ الْمَجْهَرِ الْنَّارِيِ قَدْسَ اللَّهُ رَحْمَةُ أَلَّهِ.

The celebrated Collection of Traditions of al-Husain b. Mas'úd Bağhawi (d. a.h. 510 or 516), who compiled it from the seven canonical collections of Bukhári,
Mu`alim, (Abu Dá'úd) Sujaftáni, Nasárí), Tirmidhí, (Ibn Májáh) Kazwíní, and Dárimí. Cf. H. Kh. v. 564; Flügel, Hds. Wien, iii. 85; Cat. Lugd. iv. 74, etc.

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

Signature of Muhammad 'Adil Sháh. Frequent impressions of a seal which offers no name, on the title-page. Cf. Cat. 223, ill. 1.

150.


Another good copy of the preceding work, imperfect and much injured at the beginning.1 Boldly written, with many vowel-points. Numerous marginal notes, derived from Jarabardi's (d. a. h. 746) commentary, in the first portion. Has the following colophon, written in a cursive style, difficult to read:

بلا الكتاب وثبنا مجمعون، بل الكامير والعلى والجبون.
على الله على الله مصمد ما خروى رحان وأودع عون
وقع الفراق من تحرير في سنة النبين والنصور (و) سبع ألف.
في العشر الأخر من شعبانها العامل وأثنين البلداء، في
تبير حماده الله تعالى من نعم الاحباب، تُحيى بشرج
الحول المعظم في الخير المللة، والدين الجارية، حرس الله
فصائله إلى النصف والباقي فاذا، الخدوومة الأعظم العلامة
من نعم نفيه. 2 ينثر السن، أو ما بينه.
فبادرة فيه السحرف وما
لا كتاب ولا كتب جواه، في الكتاب، في الكتاب، في الكتاب، في الكتاب، في الكتاب، في الكتاب، في الكتاب.

152.


The first volume of the مصاحيب المصائب, i.e. the revised and enlarged edition of Baghawi's المصاحيب, by Wáli al-dín Abu `Abdallah Muhammad b. `Abdallah Khaṭláb Tánakí, who completed it on Friday, the last of Ramadán, 737. Cf. H. Kh. v. 567. It has been translated into English by Capt. Matthews, Calcutta, 1809-10. It was printed at Delhí, a. h. 1268, and at Bombay, A. D. 1865.

Begins:

الحمد لله مُحمَّد ونتسجِحه ونستغفره ونَغْفَر
بالله من شورانفنا.

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

[College of Fort William, 1825.]

1 Originally of 325 foll. 2 One word doubtful.
3 One word obliterated.
TRADITION.

153.
2122. Uniform with the preceding MS.; fol. 384.

The second volume of the Mishkāt, from the beginning to the end. It contains the date of the author as given above.

The copy is dated A.H. 1085. It was transcribed by Jālāl al-dīn b. ‘Ali, a student at the Mausoleum (রোপনে মন্ত্র) of Ibrāhīm Adilshāh (of Bijāpūr). Frequent marginal notes in the first portion. Preceded by a list of contents.

[College of Fort William, 1825.]

154.
2143. Size 10⅓ in. by 6⅜ 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 Shāhjahānābād. Red lines round the pages. Numerous notes. Fol. 684–691 have been supplied by a different hand.

[College of Fort William, 1825.]

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

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


156.

A fragment of the Mishkāt, beginning in the chapter al-ʿAffāl wa-al-ʿAtār; the rest complete.

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

[Johnson.]

157.
B 113, 114. Size 11⅔ in. by 7 in.; fol. 323. Twenty-seven lines in a page.


158.
313. Size 14 in. by 9 in.; fol. 598. Thirty-seven lines in a page.

The first volume of a large Commentary (مغزوج) on the Mishkāt, by ‘Alī b. Sultān Muḥammad Hardawī Kārī, a Ḥanafite (d. A.H. 1014). It is entitled: مظفرة الملصق بديعة المصباح.

Cf. H. Kh. v. 568.

The preface begins: "The call of the Lord fills the ears of the ignorant, and the light of the Lord permeates the eyes of the learned."

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

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1 Fol. 161 of the original pagination.
2 See H. Kh. v. 568 sq.
3 Alī Husān, and so originally in this MS.
38 ARABIC MANUSCRIPTS.

copies, of which he gives an account. From these he has made a new, and what he hopes will become the standard edition of the text. To write also a commentary he was induced by the consideration, that almost all the labour bestowed upon the work was due to the Shafi`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 النجاح 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, 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 7½ 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 النجاح باب الرويا, where it ends abruptly.

Plainly written; coloured lines round the pages.

Seals of 1قیسی کhan (A.H. 1179) and نصرت Jang (A.H. 1186). Bound in red leather, which is highly gilt.

[Tippu.]

161.

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

A Collection of Traditions, apparently an abridgment of the Mishkât. The order of the books and chapters is the same as in that work, but many traditions, as well as whole chapters, are omitted. It begins: لله رب العالمين والصلة على خير خلقه محمد وآله وصحبه اجمعين. Next comes a tradition of عمر, from the end of the introduction of the Mishkât, then begins كتاب الأعيان.

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

Plainly written. All rubries 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.


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

Seal of نصرت Jang.

[College of Fort William, 1825.]

163.

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

تَرَب b. مسیم al-عثيمi (d. A.H. 544) celebrated work on the excellency of Muhammad, entitled الشافعية حقوق المصلحين. 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: قد وقع النثر من تعريفي هذا الكتاب ... بعده الامام الزيدي قدس الله ارحامه ومسلمان (sic) ... وقت النظير ... متة اصدار المحرم في يوم الثالث (sic) ... سنة سبع وسبعين وتسعمائة من هجرة نبي الله ... 1

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

[Gaikwar.]

164.

B 71. Size 10½ in. by 6 in.; foll. 301. Seventeen lines in a page.

Another copy of the preceding work, executed by two hands. Colophon: كتاب الكاتب في مقدم تأصي علوم الدين، وآخربم عبد الملك دخيل الله ذويهما تمت الكتاب في شهر ذو القعدة 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 8½ in. by 6 in.; foll. 197. Twenty-three lines in a page.

Another copy of the Shi'ah


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

[College of Fort William, 1825.]

166.

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

An account of the various controversies between the twelve Imams and their opponents, according to the Shi'ah tradition. It is in all probability the كتاب الحجاج of Abu 'Ali al-Fadl b. al-Hasan Ta'barisi (d. a.h. 548).²

Although, as a rule, the Isnads are omitted, yet that leading up to the eleventh Imam, al-Hasan Askari, is given at full length at the beginning of the work (fol. 2v.). It runs thus: ما حدثني به السيد العالم: الماعابي جعفر مهدي بن أبي حرب العسني المريض

الحجاج قال حديثي الشيخ الصديق أبو عبد الله جعفر بن

محمد بن أحمد الدورسي رحمة الله عليه قال حديثي البخاري

الحجاج قال حديثي الشيخ السعيد أبو جعفر

محمد بن علي بن العسني بن باويه القمي رحمة الله عليه

الحجاج قال حديثي أبي الحسن بن محمد النمس السرايدي المفسر

الحجاج قال حديثي أبو طوقم يوسف بن محمد بن زياد وابن

الحجاج على بن محمد بن سير وكا من الشيعة الأمامية

قال الحجاج أبو محمد الحسن بن علي العسكري عليه السلام.

Another Isnad connects the author with Abu Ja'far Tusai (d. a.h. 460), in the following way (fol. 25v.):

الحجاج والسيد العالم الماعابي جعفر مهدي بن أبي حرب العسني (sic) رحمة الله عليه قال اخبرنا الشيخ أبو علي

الحجاج على أبو محمد بن الحسن الطوسي

الحجاج أبو محمد بن جعفر

الحجاج رحمة الله عليه

The preface begins: إخلاص...

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 Imams in succession. Each of them is represented as pleading his cause in speeches and disputations, or in letters. The work is accordingly divided into sections (فصل), each of which is inscribed إذا حجاج... The "pleading" of the twelfth Imam, al-Mahdi (الحجة)

¹ Only a.h. 1084 agrees with the rest of the date.
² See regarding him No. 61. On the title-page we find the inscription: احتجاج طبرسي.
ARABIC MANUSCRIPTS.

167.
B 88. Size 10 in. by 7 in.; fol. 135. Twenty-five lines in a page.

كتاب رياض العلماء

تصنيف الشيخ الإمام العالم العامل حسب الدين الهاوي

غاد الله ولؤلؤه ومن دعا له بالغفرة ولؤلؤه وجميع المسلمين آميين.


An old copy, carefully written in a firm hand, with constant distinction of the un-pointed letters. Concludes (fol. 135): 

آخرب امكان بحم الله يلي الغناء، وتأمل مولى رحمة الله تعالى فرشته منه يوم الأثنين، روابه شرب مثالان سنة، سبيله وسماعته.

Corrections on the margin, mostly in the original hand.

A notice of Nawawi, which begins (fol. 133r): 

الحمد لله ... سرح ترجمة الشيخ حسب الدين الهاوي، and some poetry alluding to him, fill up the vacant space at the end.

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

تتم الأرباب وغتان ثلثامائة، وسنة وخمسين باباً واللله أعلم. The number given here, though varying from the statements of H. Kh. and

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

According to a note on fol. 133v, "Ali b. Hārūn b. Yāsuṣ al-'Aṣfar (sic) bought this copy in Muḥarram, 796. Signature of 'Abd al-rahmān b. 'Alāwī ... al-'Aṣfar at the end of the text.

Cat. p. 223, iv.

168.
B 77. Size 8½ in. by 4½ in.; fol. 313. Twenty-one lines in a page.

Another copy of the same work, ill written; headings in red. Concludes: 

تم هذا الكتاب من احاديث

السوية من رواية (sic) الصلاحي، خط النافع الحكيم (sic).

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.


169.
2294. Size 8½ in. by 5½ in.; fol. 372. From fifteen to twenty lines in a page.

كتاب شرح الأربعين الحديث للشيخ الإمام \u2013 احمد بن حجر اليهيمه

A copious Commentary (Messwajj) on the Forty Traditions of Nawawi (d. a.h. 676), by Ahmad b. ʿIyāb Hāfizahmī (d. a.h. 973), properly entitled اللفظ المبين لشرح الأربعين. Cf. H. Kh. i. 241, and Stewart's Catul., p. 158, iii.

The author says in his preface: 

ولدا عني لي أن أكتب عليها شرح يعرف رؤياها ويبين إحكايها ويوضح غريبيها ويعرب مشكلاها ويشير إلى بعض ما يستتبع منها إلى النصوص والآداب مع إيضاح التحذير وجمعية الأطبار. وإن كانت حريته بالتطور والأنكار لما أشملت عليه من بدائع الفوائد والآسراً.


Seal of Naṣrat Jang.

[College of Fort William, 1825.]
TRADITION.

170.


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

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

Cat. 223, xiii.

171.

1227. Size 7¾ in. by 4½ in.; fol. 76. Thirteen lines in a page.

This work is an abridgment of the author’s "The Book of the Remembrance of the Soul after Death.

It is divided into a hundred chapters, a list of which is inserted after the preface.

Begins: The twenty-one questions are:

I. (fol. 20v.) The soul of the deceased in the grave;
II. (fol. 20v.) Whether the soul of the deceased is blessed or cursed;
III. (fol. 24v.) Whether the soul of the deceased is blessed or cursed;
IV. (fol. 45) Whether the soul of the deceased is blessed or cursed;
V. (fol. 46) Whether the soul of the deceased is blessed or cursed;
VI. (fol. 59r.) Whether the soul of the deceased is blessed or cursed;
VII. (fol. 92) Whether the soul of the deceased is blessed or cursed;
VIII. (fol. 107) Whether the soul of the deceased is blessed or cursed.

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

[Gaikwar.]

172.

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


The author does not give his name; but as he professes to be a disciple of the famous Ibn Taimiyah Ḥanbalī (d. A.H. 728), he is very probably Shams al-dīn Muḥammad b. Abu Bakr Dimishkī Ḥanbalī, commonly called Ibn Kāyīm al-Jazīrī (d. A.H. 751). A work of this author, with the title "The Book of the Remembrance of the Soul after Death," is mentioned by H. Kh. v. 88, and with this the present treatise appears to be identical. It is based on twenty-one questions, though by mistake only nineteen are counted in the present MS. It was compiled from the tradition and from old authors, e.g. Ibn Abī-l-dunyā (d. A.H. 281), whose name is quoted, Muhammad b. Ṣafī al-Marwāzī (d. A.H. 294), Ibn Ḥazm, the author of the "Book of the Remembrance of the Soul after Death," (d. A.H. 430), etc.

The soul of the deceased in the grave, and its fate after death. The twenty-one questions are:

I. (fol. 2v.) The soul of the deceased in the grave;
II. (fol. 20v.) Whether the soul of the deceased is blessed or cursed;
III. (fol. 24v.) Whether the soul of the deceased is blessed or cursed;
IV. (fol. 45) Whether the soul of the deceased is blessed or cursed;
V. (fol. 46) Whether the soul of the deceased is blessed or cursed;
VI. (fol. 59r.) Whether the soul of the deceased is blessed or cursed;
VII. (fol. 92) Whether the soul of the deceased is blessed or cursed;
VIII. (fol. 107) Whether the soul of the deceased is blessed or cursed.

Written in a cursive hand, except the preface and the list of the chapters, which are executed in a fine Nashk. 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.
2 He describes, however, only an abridgment of it.
3 Wrongly numbered v.
4 Not marked.
5 Numbered vii., and so on.
in four chapters. III. The present MS. has the date, Friday, 10 Ramadān, which is not correct.

1 The present MS. has the date, Friday, 10 Ramadān, which is not correct.
Beginning: The first treatise of the end of the

The author's epilogue contains no date.

Clearly written in Nasta'lik, breadthways like Sanskrit

One leaf is wanting after fol. 411.

Explanatory notes, drawn from various works, on

One line is wanting after fol. 116.

Explanatory notes, drawn from various works, on

The title of the book is in a different hand. Signature of

The book contains 187 pages.
ARABIC MANUSCRIPTS.

179.
351. Size 11½ in. by 6½ in.; fol. 364. Thirty-one or thirty-three lines in a page.


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

Seal of Nuṣrat Jang, A.H. 1175.

[Tippu.]

180.

Another copy of the same work, containing at the end the author's conclusion. He completed his work on the 2nd Shawwâl, 988, and finished the fair copy on the 15th Shu'âbân, 989. 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,1 by Ibn 'Abbâs. According to this, Abu'l-'Abbâs Ahmad b. Muhammad b. Abu Bakr Kašṭalâni Miṣrî Shâfî was born at Cairo on the 12th Dhul-Qa'dah, 851, and became a pupil of Khalîl Azhari, Sakkâwî, and others. His controversy with Snûråfî, alluded to by H. Kh. (i.e.), is also related here.

The MS. has once been .

181.
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'âhs and heretics, by Shihâb al-din Ahmad b. Ḥajjâr Haithami Makki (d. A.H. 978). It is entitled الرواية الصغرى.


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;2 viz.: I. (fol. 6r). في بيان كيفية خلافة الصديق; II. (fol. 40r). في بيان جهة ابكر عليه سائر هذه الأمة; III. (fol. 41v). في بيان افصلية أبي بكر عليه سائر هذه الأمة; IV. (fol. 68v). في فضائله (الإمام); V. (fol. 70v). في خلافة عمر (الإمام); VI. (fol. 80v). في خلافة عثمان (الإمام); VII. (fol. 83v). في خلافة هشام (الإمام); VIII. (fol. 89r). في خلافة مأمون (الإمام); IX. (fol. 92v). في مأمون وفضائله (الإمام); X. (fol. 103v). في فضائله (الإمام). Each chapter contains extracts from a treatise on the same subject (الإمام), by Sakkâwî (Muhammad b. 'Abd al-Rahmân, d. A.H. 902), with which the author became acquainted fourteen 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, Yaman, 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 (!). He therefore gives them separately, divided into four short chapters (بابه). The work concludes with a double appendix (الخاتمة) (fol. 168v). and fol. 174v. من (r.) الصجاية.

Carefully written, by Salâmân b. 'Abd al-karim Khaṭîb Sanâbânî (السابع), sic3 Shâfî. Dated Wed-

1 The correct title of the work is given in Add. et Corr. vii. 780.
2 See H. Kh. i.e.
3 Probably of Sanâbân in Yaman. See Yakût, iii. 127.
nesday, 10 Rajab, 993. An index to the work is on the title-page.

The last pages (foll. 188r.-191) are filled with extracts from Sāviṭ's "Worm of external" work simply entitled مَنَاهِجَ الْسَّنَة, etc., ill written.

The book bears only a modern inscription, which begins: كَتَابُ السُّوَاعِيْقِ المُحْرِمَةِ لْخَلَقَانِ الشَّيْطَانِوِلْأَبْدَاعِ النَّفْسِ وِلَلْزَّنْدَةِ تَأْلِيفٌ الْعَامِلِ. In an Oriental binding of brown leather.

[Coll. Fort William, 1825.]

603. Size 10 ½ in. by 6 ½ in.; fol. 221. Seventeen lines in a page.

Another copy of the preceding work, which appears to have been made for Prince 'Azmī, the son of Aurrangzib. Well written. Dated 5 Ramadān, 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 (iym ḥumās, sic), 7 Safar, 1078. Worm-eaten.

Seals of a servant of 'Azmī Shāh, and of Arshad Khān, a servant of Shāh 'Alām, a.h. 1120. [Johnson.]

183.


An incomplete copy of the same work, written in various Nasta'ūlīk hands.

The beginning is wanting, and there are defects after foll. 58, 64, 94, and 148. The work terminates on fol. 151r., 1, 1, where it is immediately followed by an extract from Abū'l-Sa'ādāt [Iny] Al-Armi's كتاب الأختيار في مناقب الأخيار. Imperfect at the end. Fol. 157, a stray leaf, probably belongs to the same extract.

Cat. 226, xxxvi.

184.

B 457. Size 8 ½ in. by 6 in.; fol. 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.


185.


کتاب المَوَاجِرث مِنْ اقتِرَاحِ الكُبَّائِرِ تَصْنِيفِ الْعَالمِ الْعَالِمِ الْعاَلِمِ عَلَى الْجَهَنِّ الْيَهِينِ، وَاحْمِدُ بنِ حِبْرُ الْبِحْرِي:

A diffuse treatise on mortal sins, founded upon the tradition, by Ahmad b. Ḥaḏar Haithami. It has been printed at Būlāk, a.h. 1284. Cf. Stewart's Catal. 151.

The author, who does not give his name, tells us that he began this treatise in a.h. 953, at Makkah (a.m. 748), and that he made use of a work of Abu 'Abdallāh Dhahābi (d. a.h. 748). The treatise consists of an introduction (مُقَدَّمَة), on the definition of mortal sin, etc., and two parts (باب), one (fol. 23) treating of the "internal" or mental sins (الكبائر الباطنة), and the other (fol. 108) of the "external" sins, or crimes in practise (الكبائر المادلة). The latter is divided into special chapters, according to the system of the law-books, باب الطيارة, etc. The appendix (الخاتمة, fol. 436) treats of four subjects: I. of penitence (الخِطِيَّة); II. (fol. 440) of the day of judgment; III. (fol. 448r.) of Hell; and IV. (fol. 452) of Paradise, and it concludes with a prayer.

Well written. Dated as follows: عُمُسِهِ بِيْتُ الْخَيْرِ وَمَتِّعُونَ خَلََتْ مِنْ شَهْرِ الْحَجِّ عَامِرُو سَنَةٌ عَمِّيْرَة، وَمَيْلَةٌ وَإِنْ عُشْرُونَ مِنْ الْجَمِيرَة. This copy was made by 'Abd al-raḥmān b. Sulaimān1... Bā Faḍl, by order of Wajīḥ al-dīn Sā‘īdī, ‘Abd al-raḥmān b. 'Alawī b. Ahmad al-A‘īdārūs Bā ‘Alawī Ḥusainī.

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

Cat. 223, x.

1 The following word is effaced.
ARABIC MANUSCRIPTS.

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 منتبات. It is ascribed here (and also in Stewart's Catal. 159, xi.) to Saif al-din Ahmad b. 'Ali, commonly called Ibn Ḥajar, but elsewhere to Ahmad b. Muḥammad Ḥājari. See H. Kh. vi. 161, and Catal. St. Petersb., 213, 5 (where the patronymic is pronounced ابوبی). 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

الحمد لله الذي علم بالقلم علم
الأنسان ما لم يعلم بالكل والسلام على يدي محمد سيد
العرب واتجهم هذا الكتاب المسمى بال منهم تنصف
العنين السلام (sic) العالم المعائمة زمن الفناء شارح
احداثي النبي صل الله صل الله دينه أحمد بن علي
المغروض بابين حجاب رحمة الله علي سه (sic)
وجميع المسلمین آمن هذا منبتات على الاستعداد ليوم البعث
فإن منبهن وثنب (sic) وربما عشرة فاما
يكون منبهن دمته ما روى عن النبي إن

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 Yaḥūb; 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 صوفي, in Persian, extracted from the كشف اللغات, etc.

[Coll. Fort William.]

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

Another copy of the preceding work, somewhat abridged.

Begins:

الحمد لله في كل حين وآيات، والصلاة
والسلام على رسول الله محمد وآيات، وهذه منبتات
على الاستعداد ليوم البعث صنف (sic) معتمدا
للفناء وما صنفه النبي في الفناء رحمة الله
 تعالى فإن منها ما يكون منبهن ثلاث تلث إلى
تثام العشر.

The concluding portion is omitted. Boldly written.
The colophon runs as follows: كتب فقیر حکیر خدا: پیرست خاکیت درویشان حق جامجد ولد حسوم
فس على اسم الله... يوم السبت في وقت
الظهر ثامین 10 شهر ربيع الأول سنة 981.

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

[Tipu.]

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 المكتب, that this is the work of "Abū Saulam al-Dīn Muttārī (d. a.h. 975), described in H. Kh. iii. 553 and 616, as a combined and newly arranged edition of Suyūtī's الجامع وعمّل العمال (الزيادة) and the supplement to it (التقسيم). It is entitled مستحان العمال في سنين الأعوان.

The single books (كتاب) are arranged alphabetically, and subdivided into chapters (بارب) and sections (فصل). Each of the latter has a double appendix, inscribed الأعوان and الابن. The books from which the tradi-
tions are taken are always marked, the same abbreviations being used as in Suyūtī’s work.¹

The present fragment comprises only two books, viz., I. كتاب الإيمان والسلام في لوحات؛ II. في الاعتقام بالكتاب والسنة؛ III. كتاب الأفكار في الإخلاق؛ and II. (fol. 54), in two chapters: I. في الخلاقي: II. في الخلاقي و الإفعال المذمومة. 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 العباج في سير النبي الحسن


The author says in the preface that his work is an abridgment of the مطلب المفصل, a work written in Persian, by (Saʾīd al-Inb) Muhammad b. Masʿūd Kazarūnī (d. a. H. 758),² to which he added extracts from the مُعالي الْعُسَر of Baghawi, from the كتاب السير by Kiwām al-sunnah Abu'l-Kāsim Ismāʿīl (b.) Muhammad b. al-Faḍl Isfahānī (d. a. H. 535),³ and also from Ibn Ḳutaybī’s (d. a. H. 276) كتاب العوارف and ʿĪyād’s الشفائل. The arrangement he adopted unaltered from Kazarūnī’s work. The first part (قسم) contains seven chapters, the second and the third eight,⁴ and the fourth eleven chapters, each of the latter comprising one of the years of the Hijrah. The appendix (خاتمة الكتاب) (fol. 288) treats of various more dogmatic questions, in seven chapters, I. في نعمة الله تعالى عليه النبي إسحاق بن إسحاق; II. في جامع احتجاج مأجوج عليه النبي إسحاق بن إسحاق, etc. To this is added another appendix (fol. 363, after the original conclusion) in three sections, on which the author speaks as follows:

يشتمل على ذكر سن رأى النبي في الخلافات، و أشارك من الزوار إليه، و ذكر أهل بيت رسول الله ﷺ، و أشار عليه طريق الإجمال ﷺ

Plainly written. The name of the transcriber and the date are found in a note on the title-page, which runs as follows:

اما بعد فقد حصل هذا الكتاب المكرم المعظم نفسه افترع الإصلاحيون، وقد انشده (sic) عوض بن السيد شهاب بن عبد الله (sic) با عقيل الستاقف عامله الله و ولاه و جمع المسلمين، با طالبه: وكان النافع من تحصيل يوم الأحد 21 في صفر المنصرمة 1118 من حجرة إبراهيم ﷺ.

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

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

190.

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

رسالة الإعراب، by ʿAlām Allāh b. ʿAbd al-razzāk Makki Ḥanafi.

The treatise begins (قسم) : الجمود الله الذي جعل الإعراب إلى أورج مه ديّرة وطاعة, And the author relates in it that he was driven from his former dwelling-place, Burhānpur, 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). He dedicates the present work, which he had begun several years before.

The treatise commences (fol. 3r.):
The preface begins: صميم ترين حديثي كه رُويان: The first tradition is: جِلالَه دينِ الْخَلَقَ. 

Conclusion: حتى يُحِبَّ لأخيه ما يُحبّ لنفسه.

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 Mahmūd of Ghaznūh in a dream.
Begins: امِين درو مَعْتنَم صمِيمُ غَزْوَى رأ در خَواَب

II. Foll. 3-44: A Collection of Traditions from the Prophet, entitled, by Ahmad b. 'Abdallāh, لابِبُ الاختباَر.
It is divided into forty chapters, each of which contains ten traditions. The Isnāds are generally omitted. Each tradition is followed by a Persian translation. This collection was printed at Bombay, A.H. 1280. Cf. Stewart's Catal. 164, xlv.

Beginning: الجَمَادُ لِلَّهِ رَبِّ العَالَمِينَ تَفَتِّمُ السِّمَوَاتِ 

The first chapter is inscribed: البَابُ الأوَّل: في نَفَيلةٍ العَلَمِ والعلِّما. A list of all the chapters is inserted after the preface.
Dated 1 Muḥarram, 1157.

III. Foll. 44r.-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 8¾ 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.

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 Naṣrat Jang.

[Tippu.]

193.
630. Size 9½ in. by 6 in.; foll. 8. Eleven lines in a page.

Another copy of the same, also without the preface. Well written in Thulth and Nastā'īḵ, and ornamented in gold and blue. Scribe: جَمَادُ اللَّهِ وَلَدِ سُلَطَان صَمِيمُ الْخَمَادِ.

Seal of 'Abd al-ṣamād Khān Dilīr Jang, A.H. 1189.

[Coll. Fort William, 1825.]

194.
2040. Size 11½ in. by 7½ in.; foll. 8. Thirteen lines in a page.

Another copy of the same, also without the preface. Well written in Thulth and Nastā'īḵ, and ornamented in gold and blue. Scribe: جَمَادُ اللَّهِ وَلَدِ سُلَطَان صَمِيمُ الْخَمَادِ.

Seal of 'Abd al-ṣamād Khān Dilīr Jang, A.H. 1189.

[Coll. Fort William, 1825.]

195.
2279. Size 8½ in. by 5¾ in.; foll. 99. Fourteen lines in a page.

A selection of Traditions from the Prophet, made by order of Tipu, by 'Abd al-Raḥmān b. 'Abd al-Mālik. It is derived from the six canonical collections, and divided into ninety-two chapters, according to the numerical value of the name محمد, and hence entitled أَجَامُ السِّمَوَاتِ. Cf. Stewart's Catal. 157, xcliii. (?).
The text is accompanied by a Persian interlinear translation.

Begins: ثُمَّ جَمَادُ اللَّهِ وَلَدِ السُّلَطَانِ صَمِيمُ الْخَمَادِ...
The first chapters treat of the holy war.

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

[College of Fort William, 1825.]
198.

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

Ibn Ḥajar "Askalānī's (Abū'īrāf Ahmad b. 'All, d. a.H. 852) Glosses on the Ulum al-Ḥadīth of Ibn al-Ṣalāḥ (Abu 'Amr Othmān Shahrazūrī, d. a.H. 643), and on the annotations on that work by 'Irākī. Cf. H. Kh. iv. 250.

These glosses begin with the preface ( kartaba) of Ibn al-Ṣalāḥ. The last heading which occurs is (fol. 142): النسب النافذ والًالسرازين معرفة الملتوه (This is a fragment and from a note at the end) it would appear that the work was never continued beyond this first volume.

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


199.

2182. Size 9 in. by 5 in.; fol. 58. Fifteen lines in a page.


Plainly written. Dated a.H. 1184. The distinction of the text and the commentary is often inaccurate. Frequent glosses in the first portion.

Seal of Naṣrat Jang.

[College of Fort William, 1825.]

200.


A Commentary on the preceding work, probably that of 'Alī Kānī' (b. Sultan Muḥammad Harawi, d. a.H. 1014), which is entitled مصطلح أهل الاعتراف على نسب الفكرب. Cf. H. Kh. vi. 316, and Bibl. Sprenger. 485.

This commentary contains the complete text of Ibn Ḥajar. Begins: محمد لله حمدًا يراق نعمة ويكافِ مزيده.

Well written. The colophon runs as follows:

نصية: القدير ... أصغت عمد الله نصيف臉 الله بن المغفور المرحوم شريف) [Muḥammad ibn al-Ḥusayn biyānī] biyyi al-maṣūr al-marhum [sic] شاه محمد خادم بيت الله الحرام محمد بن غنر الله ... وكان وراءه في بلد الوليد يدور في ربع الثاني سنة 147.

Some marginal notes.

Fol. 102r. An account of the seals of Muḥammad and his three successors, and of those of Abu Ḥanīfah, Abu Yūsuf, and Shaibānī, beginning: في البستان لا ينشق ثم: صَحِبُ اللَّهِ (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. صيحة or ص.
LAW.

HANAFITES.

202.


I. Foll. 1-4. A short treatise in explication of the following eight law terms: 

سَة، وَاجْبُ، فَرْضٍ، مَكَرَّر، مَكَرَّر، مَكَرَّر، مَكَرَّر، مَكَرَّر، مَكَرَّر، مَكَرَّر

In, many chapters. According to the conclusion,1 the materials were taken from the following works: Abū ʿAlī Muhammad Sinjā'ī and al-Badrī, al-Fārūqī, and the name of its author is Ar-Rādi, and it seems to be entitled مَسْتَحِبُ.

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 Tāj al-dīn al-ʿAṣrārī, and it seems to have been entitled مَسْتَحِبُ.

II. Foll. 5-115. كتاب التقدور. An abstract of Hanafite Law, by Abu'l-Husain ʿAbd al-Muḥammad Kūnānī (Baghdād, d. a.h. 428). It is also called التقدور, or merely مَسْتَحِبُ. See II. Kh. v. 451; Ameer, Hāss. Münch. 84; Fleischer, Cat. Lips. 477, etc. Printed at Dehli, 1847, and subsequently.

This MS. begins: قال: "al-Muḥammad al-Raḥmān". See al-Qūṣayrī, and the name of its author is ʿAbd al-ʿAṣrārī, and it seems to have been entitled مَسْتَحِبُ.


Library of Faidābād (Oudh). Seal of Mir Muḥammad Asad Khān, a.h. 1185.

["Tippu" (Johnson?)]

1 The text is very inaccurate.

203.

2059. Size 8 1/2 in. by 6 in.; foll. 97. From fifteen to twenty-two lines in a page.

Another copy of the مَسْتَحِبُ, somewhat differing from the preceding.

It begins: "Iškāb al-tībāṭ". See the following section, 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: مَسْتَحِبُ. It is a copy of the ت۱۳۰. "Iškāb al-tībāṭ". See the following section, 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.

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

Beginning:

كتاب العين والدين قال الشيخ الإمام: الأجل الزاهد شمس الأئمة وفخور الإسلام، أنبوء يسحوب بن
إي سهل السرخسي رحمه الله، أعمل بل مسائل

this part and is followed by a colophon.

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

205.

B 349. Size about 10½ in. by about 7½ in.; foll. 229. Between twenty-four and twenty lines in a page.


This is a concise manual for judges, which the author wrote subsequently to his larger works, خرائط الواقاعات and كتاب الطيارة. The preface begins:

العديد للذين نجَّا الدين، وتَصِب عليه البراهيمين.

The present volume contains the following books, each subdivided into sections (فصول), which are numbered: 
- الغيب (fol. 22); 
- الطارفة (fol. 74); 
- المجموع (fol. 83); 
- السورة (fol. 84); 
- الورقة (fol. 94); 
- الطالبية (fol. 102); 
- الإعان (fol. 107); 
- الإعان (fol. 168).

Ends: 

آخر المجلد الأول من كتاب خرائط الواقاعات;

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.


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

The first half of a Hanafite law-book, styled الأحميد خيري سرخسي, the same as the خيري سرخسي of H. Kh. v. 433, 6167; or one of the editions of the work of Rabi al-

الدين ساركشي (Muhammad b. Muhammad, d. A.H. 544).

See also H. Kh. v. 431 sq., and Flügel, Class. hanef. Rechtsgel. 817.

The authenticity of this work has been questioned from the very beginning, and it has also been confounded with the خيري سرخسي (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 خيري سرخسي 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 كتاب الطيارة to كتاب الاصط 살아ات. 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 Sha’ban, 24 Julfa. Coloured lines round the pages. Foll. 560v. and 561r. have been left blank by mistake.

207.

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

The second volume of the preceding work, extending from كتاب الفرائض to كتاب الذبائح. Written in the same way as the preceding MS. Gold and blue lines round the pages. Rubrics occasionally omitted. Foll. 342-3 should stand after 347, and foll. 400-1 after 407.

Inscribed on the title-page: مكتوب من كتاب خيري سرخسي: كتاب الذبائح. Both this volume and the preceding bear a note of A.H. 1196, in which the work is styled خيري سرخسي.

[Johnson.]
A Commentary on a work on Hanafite Law, imperfect at the beginning, and without title. The author of the original work is only alluded to by the words السيد الإمام المصنف; however, from occasional quotations of other works, especially his المنشور, he appears to be Saiyid Nāṣir al-dīn Abū'l-Kāsīm Muḥammad b. Yāsu'ī Ṣanarqandi Madani (d. A.H. 556), and the work commented on here, his ألفه Poignant. Cf. H. Kh. vi. 291; Fleischer, Cat. Lips. 477 sq.; and Aumer, Hdss. München. 94.

The author of the commentary is the well-known Abū'l-barakāt 'Abdallah b. Ḥāmid Nasafi (d. A.H. 711). This commentary is described by H. Kh. (i.e.), who also gives an abstract of the epilogue. It is probably entitled المستند, the chief authority of Nasafi is Badr al-dīn Kardari (Muḥammad b. Maḥmūd), commonly called Khwāhārazmād (d. A.H. 651), the nephew of that Kardari (Shams al-a'immah Muḥammad b. 'Abd al-sattār, d. A.H. 642) who is mentioned in the epilogue. Very likely, therefore, the “commentary by a disciple of Kardari,” subsequently noted by H. Kh., is not different from the present work. Cf. Flügel, Class. 323.

Only the first words of the passages commented are given (with ثمن), but the books, chapters, and sections of the original work are marked throughout. Hence it would appear that the Leipzig MS. is incomplete. The following headings are to be inserted into the list given in Fleischer’s Catal. 478. After No. 11, الأثر; after No. 14, البیان: الدعوت; الإعیان; الطالب; العطال: العلق; السیر; السیرة; القسمة (باب). After No. 29, which is here inscribed is to be added the جراحات; إبجاح; النكتة; الإسقاط; الفتق; التحیر; النفرة; الفتق; الاعتصام; النفوذ; التحیر; النفرة; الاعتصام; النفوذ; والآخیر;(Idem.; the کلیات; والآخیر;(Idem.; the کلیات; والآخیر;(...)

The beginning of this MS. (20 foll.) has been wanting for at least two centuries. The first words are: .. مرین بالتحرک. The last portion has been partly destroyed by white-ants. Still, the MS. is valuable enough, as it is written in a very good hand, though without diacritical points, and, as far as can be made out from the conclusion, seems to have been transcribed by the author himself. Unfortunately, the passage is much injured. After a short prayer, the author says: .. داعی اسحاق. رتب ۱۱۱. Then follows the statement quoted by H. Kh. The last fol. is lost.

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


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

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

Begins: كتب من على عباده نعمة الإسلام وجعله شريعة ومنهاجه. The original work commences (fol. 4r.):
الحمد لله الذي دانا على الطريق بالشهاد والسلام.

Well written. The colophon runs as follows: كابنه احترف الناس مجعد نسيم ترضي تحرير التاريخ ينضدهم شعبان روز جهار شنه سنة 1182.

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

[Coll. Fort William, 1825.]

210.

744. Size 11½ 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 Mu-harram, 578.


The following note runs over fol. 117r-118v: أين كتاب وقفت شد ذم ملك تقب شاء شرک خواند دما بكد در حق (sic). Seal and signature of Shâhghâf-Allah Khân, A.H. 1182.

[Coll. Fort William, 1825.]

211.

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


Written in different hands, Nasta'lik prevailing, with numerous notes. Preceded by a table of contents.

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

[Tipu.]

214.

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

The first half of the Hidāyah.

Mostly written in an inelegant Nasta'lik hand, approaching Shikastah. Dated 23th Rabi' I, 1017.

Colophon:

تمت هذه النسخة المعظمة المكتبة المصنفة
في علم الفقه من يد الشيخ التحقيف المرجع 
إلى رحمة الله تعالى محمد زمان (؟) بن مل الله يخش في
يوم الثلاثاء في النخاس والعشرون من شهر ربیع الأول
(117) سنة.

Covered with notes. On fol. 174 recipes.

Signature of R. Johnson.

215.


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

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

[Johnson.]

216.

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

The first portion of the Hidāyah, as far as كتاب الإجاح, with copious notes.

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

1 Forty-five foll. are wanting.

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

Another fragment of the same, extending from كتاب اللغة إلى the language, 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: اجْزِرْ شَرَح حَدِیثه. Cf. Catal. 227, i. 7, 8 (?). 218.

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

The first part of a copious Commentary on the Hidāyah, entitled النهاية في شرح البلدية. The author is Ḥusayn al-din al-Ḥusayn b. 'Ali Shīrāzī (d. a.h. 711), who completed his work in a.h. 700. See II. Kh. vi. 380, 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 Hidāyah. The author began it at the exhortation of his Shaikh, 'Ali al-din Muhammad b. Ahmad b. 'Omar al-sadārī. Of the two Isnādā connecting him with Marghānā, 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 تقول.

The present volume consists of two separate portions. The first (foll. 1-183) contains the books الاحتمالات السببلة, and the second (foll. 184-335) the books الاشراق, النور, and التوج. 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 Abūrāf, b. 'Abdallāh, who bought this MS. of Nār Muḥammad and, and seals of Fāḍil 'Alī Khān (a.h. 1174), and Muḥammad Khājīr Khān (a.h. 1191).

[Tipu.]
219.

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

The first part of a Commentary on the *Hidāyah*, entitled the *al-*manā'ī, by Muḥammad b. Maḥmūd b. Almād Ḥanafi1 (Akmal 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 ʻAbd al-rāḥim. The present volume comprises the first half of the *Hidāyah*, or the first two volumes of the aforesaid edition, and concludes: Ḥāj al-jūz al-thānī min al-*al-*manā'ī min sharḥ al-bidāya li-Ḥāj al-jūz al-thānī min al-*al-*manā'ī min sharḥ al-bidāya li-Ḥāj al-jūz al-thānī; but the beginning of the second ʻAbd al-rāḥim is not marked.

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

This MS. was once a ʻAbd al-rāḥim. [Hastings.]

220.


Another Commentary (by ʻAbd al-rāḥim) on the *Hidāyah*, called the *al-*manā'ī, by Būhān al-sharī'ah Maḥmūd b. ʻUbaidallāh b. Maḥmūd Tāj al-sharī'ah Maḥbūb, who flourished at the beginning of the eight century (see the following MS.). Cf. H. Kh. vi. 483. The work was printed, together with the *Hidāyah*, at Calcutta, A.H. 1249, in four vols., and also at Bombay, A.H. 1280.

Originally in two separate volumes, each containing two of the Calcutta edition. Written in different hands, part of the second volume in a bad Nastaʿlīk. Vol. I. (as far as fol. 297) is revised throughout, and concludes with the date of the original copy (Rama-dān, 832). It is preceded by a different commentary on the preface of the *Hidāyah* (foll. 4–8), which, after an introductory line, begins: al-ḥāj al-jūz al-thānī min al-*al-*manā'ī min sharḥ al-bidāya li-Ḥāj al-jūz al-thānī. 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: ʻAbd al-rāḥim. [Cat. 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 Burāhān al-sharī'ah's *al-*manā'ī, or abridgment of the *Hidāyah*, compiled by his grandson (Ṣadr al-sharī'ah) ʻUbaidallah b. Masʿūd b. Tāj al-sharī'ah b. Ṣadr al-sharī'ah (d. A.H. 747 or 745), who completed it in A.H. 743. It is called simply sharḥ al-*al-*manā'ī, but also goes by the name of its author, viz., ʻUbaidallah. See H. Kh. vi. 460; Flügel, Hders. Wien, iii. 209; Cat. Mus. Brit. 119, etc. Copies are frequent.

Written in different styles. Date, A.H. 965. Scribe, ʻAbd al-rāḥim (b.?) ʻOmar. 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 Afdal at the end. [Bibl. Leydeniana.]

222.


Another copy of the *al-*manā'ī.

Well written, and finished on the 2nd Dhu' l-ḥijjah, 1056, by Nāẓir Muḥammad b. Molla Muḥammad Khuwārāzmi. Notes have been frequently added on the margin by different hands.

Frequent impressions of the seal of ʻAbd al-majīd Khān (A.H. 1145). [Coll. Fort William, 1825.]

1 Thus the author names himself in the preface.
223.
362. Size 10\(\frac{1}{2}\) in. by 6 in.; f. 554. Thirteen lines in a page.

Another copy of the same.

The colophon runs as follows:

Well written, by Muhammad 'Ahil 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-razzāk Khān (a.n. 1177) and 'Abd al-wahhāb Khān.

[Tippu.]

1669. Size 10\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; f. 244. Twenty-seven lines in a page.

Another copy of the same. Commentary.

Plainly written. Conclusion: "The present volume has been written by Muhammad 'Ahil, a copy in the same hand as that of 'Abd al-razzāk Khān."

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

225.
1440. Size 11 in. by 6\(\frac{1}{2}\) in.; f. 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:

"The present volume has been written by Muhammad 'Ahil, a copy in the same hand as that of 'Abd al-razzāk Khān."

[Johnson.]

226.
348. Size 12\(\frac{1}{2}\) in. by 8 in.; f. 284. Nineteen lines in a page.

Another copy of the same.

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

"The present volume has been written by Muhammad 'Ahil, a copy in the same hand as that of 'Abd al-razzāk Khān."

With marginal notes. Stained by damp.

[Johnson.]

227.
B 351. Size 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; f. 214. Twenty-five lines in a page.

Another copy of the same.

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

Seal of 'Ināyat Allah on the title-page, together with the following note: "Begins: 'Alī bin Tāhī."

Cat. 227, viii.

228.
B 348. Size 8\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in.; f. 286. Seventeen or sixteen lines in a page.

An imperfect copy of the same.

Neatly written in Nasta'liq, with some notes.

The first portion (thirty-three fol.) is wanting. The last fol. is lost. Fols. 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 7 ½ in.; fol. 145. Twenty-two lines in a page.

Another copy of the Sharh al-waqiyā, imperfect at the beginning.

Well written in Nasta‘īk, with copious notes. Conclusion: تمت هذه النسخة السريعة على يد عبد السميع الراجي إلى رحلة الله تعالى جلالة بن عبد على بن ملُم أمهن شرعا في يوم العشرين من شهر العشرين سنة لمان وارعين وتسعما في مدينة مالية الغ بيك مبرزا المعمورة في بلدة المنفوطة بخاراً والخلم. The beginning is much injured, and the whole is stained by damp. Begins: رَأَى الدَم.

One portion is inscribed أرائ بن ديم شرح مقصودة الواقية, and the other, أرائ شرح حاده. Cf. Catal. 227, i. 6 (? and 228, vii. 8.

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 fol. 5 and 49.

Written in Nasta‘īk, about a.h. 1000, and collated.

At the end an “introduction” on technical terms (آمأ المقدمة فهى الاستماتحات إن) and Persian poetry concerning Muḥammad.

231.

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

A Super-commentary on the Sharh al-waqiyā, by Aknī Yūsuf b. Juna‘īd (Tūkātī, commonly called Akhī Chałahī, d. a.h. 905), who compiled it during the years a.h. 891-901. It is entitled ذخيرة العلمي في شرح صدر الشريعة العلمني, and dedicated to the Ottoman Sultan (Bayazīd b. Muḥammad Khān) b. Murād Khān, 1 Cf. H. Kh. iii. 327 and vi. 460, 464, and also Flügel, Class. 346.

The preface begins: الجعفر، فعال به حكِّم الشريعة الجعفري الدينية. In the epilogue, the author styles himself أخى يوسف بن جهيد بن الله عمه الحاج المجيد المدرس بأحد الثمانية الكانة في البلد النسطرية (sic), and dates his work as follows: وكان ابناً للثياب تُقِبَّاه في (المٍ) وتسعين وثماناماً وشامه في نعمة ذى أخجة من حجة. A similar note is on the title-page.

This copy was transcribed for, and apparently in part by, A‘azz al-dīn Muḥammad b. Shaikh Abūl-ma‘ālī. Worm-eaten towards the end.

232.

B 350. Size 9 ½ in. by 5 ½ in.; fol. 244. Nineteen lines in a page.

الجزء الأول من حاشية حلب الوقية من تصنيف أخى زادة جليلي

Another copy of the same work.

Well written, but not very correct. It was transcribed in a.h. 1029, at Burhānpūr, for Kādī Khāshāḥ, who wrote the following note at the end: تم استكماله: وقت الإشارة يوم السبت 17 شهري Practice سبتمبر سنة 1241 حين رجع العسكر من الدكى إلى برجان، ووقع ما وقع علينا من المصائب، وإن الائتلاف كتب خوهل الإ. A similar note is on the title-page.


233.

B 352, 369. Size 9 ½ in. by 6 ½ in.; fol. 264. Twenty-one lines in a page.

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

Fifteen folios are wanting at the beginning. The first words are: الشرب ابن لا يعرف شيئاً. Defects after fol. 38, 60, 61, 62, 86, 87, 89, and 162.

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

1 He evidently alludes to the retreat of the Moghal army before Malik Anbar. See Elphinstone’s India, 5th edition, p. 562.
LAW.

234.

792. Size 9½ in. by 7 in.; fol. 284. Six lines in a page.

An Abridgment of the Wikāyah, commonly called مختصر الوقية, by (Ṣadr al-Shari'ah) 'Abd-Allah b. Mas'ūd b. Tāj al-Shari'ah, the author of the preceding commentary. It is sometimes styled المختصر الوقية, though this title is not mentioned in the author's preface. Cf. H. Kh. vi. 373, and Aumer, Hds. München. 92. It has been published by Mirza Kazem-Beg, Kazan, a.h. 1260 (= A.D. 1845).

Well written in a large hand, by Molla Muḥammad 'Alawi b. Molla Ibrahīm Samarḵandī, in Rabī‘ I., 1945. Copious notes have been added in some places, and occasionally written on leaves inserted for the purpose. Fol. 1, which is in a different hand, is reversed. Slightly injured by damp. [Johnson.]

235.


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 Šikastāh, viz., كتبا المراضات; a devotional formula, explained in Persiān; غناء سلاسة عليه قادر إلى إب. Shumrnīn and others; extracts from the نتاوي; short regulations for purification, prayer, alms, fasting, and āt)&k, etc.

Seal of Ḥād al-ṣamād Khān Bahādur Dīlīr Jang, a.h. 1185. [Tippu.]

236.

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

A copious Commentary (مَعْمَوَج) on the preceding work. The author is, according to H. Kh. vi. 375, ʿAbd al-Makārim b. ʿAbd-Allah b. Muḥammad, who completed it in a.h. 907. See also Aumer, Hds. München., p. 93, no. 283.

Boldly written. Some blanks on the first pages.

Inscribed مکاری شرح مختصر الوقایه. Seal of Naṣrat Jang, a.h. 1174. [Tippu.]

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

The first part of another Commentary (مَعْمَوَج) on the same work, styled جامع الرموز, by Shams al-Dīn Muḥammad Khurāsānī ʿUstānī (d. a.h. 962 or 950), who completed it in a.h. 941. Cf. H. Kh. vi. 374; Aumer, Hds. München. No. 284; and Cat. Lugd. iv. 121. Printed at Calcutta, 1858, by Col. W. Nassau Lees.

This vol. extends to the end of كتاب الإيمان. It begins: أحمد الله الذي فصلنا بتعظيم (sic) أصول مبسوط الجامع الكبير.

Plainly, but not carefully written. Conclusion: جلد الأول شرح مختصر وتأيي (sic!) بتأريخت نهم شهر جمادی. یوول سنه 3.

Foll. 210 and 215 should be transposed.

Seals of Ḥād al-ṣamād Khān (a.h. 1140) and Ḥād al-khārī Khān, a.h. 1192. [College of Fort William, 1825.]

237.

834, 546. Size 11½ in. by 8 in.; fol. 299.

Nineteen, twenty-one, and twenty-three lines in a page.

ʿAbd-Allah b. Māmūd b. Maudūd Abūl-faḍl Maqsīlī’s (d. a.h. 683, at Baghdad) Commentary on his own اخبار, or Abstract of Šanāfī Law. It is entitled المكتبه الإخبار. Cf. H. Kh. v. 436; Cat. Lugd. iv. 126; Aumer, Hds. München. 96; and Flügel, Class. 326.

The original text is distinguished by بال.

In two volumes. Well written, with numerous notes, but imperfect and injured both at the beginning and end. The first volume, of which 30 foll. are wanting, commences in the كتاب السلاسة, with the words كاتب بالصلة, and concludes with the كتاب تنفس: ينصرف المصفاة. The colophon runs as follows: من هذا الكتاب بعون الملك الوهاب على يد اعطف اللباب ناسم الملكب بمولانا أحمد بن
ARABIC MANUSCRIPTS.

...مولانا حبيب الله بن مولانا مرجاح (ع) غفر الله له ...

تاريخ سنة مبهم وتسمعالة أخ ... Все ошибки

Foll. 169r. and 170 contain two prayers (دعاء قنوت) and دعاء استخاره, with explanations, and various notes.

The second volume (fol. 171) is inscribed: هذا نصف الاختيار لماح الامام العامة جمال الدين عبد الله بن مهود بن مودود بلجي; رحمه الله. It begins with the كتاب النكاح, and terminates in the كتاب الهم. Two leaves are wanting after fol. 297.

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

239.

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


Beginning: المحمد الله رب العالمين والصلاة على خير خلفه محمد وآله اجمعين قال المولى الشيف الإمام سراج العلم والدين ون ...

Both treatises are neatly written, by Muḥammad b. Khalîl Wâlîd Ḥanâfî, for his own use. The former is dated beginning of Sha'bân, 995, and the latter, Thursday, 14th Jum. II., 1001.

On the last page is an Ijadâh for the present volume, dated end of Shawwâl, 1029.


Cat. 228, xiv. 1.

240.

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


II. (foll. 7—111). The Commentary of Sāyiḍ Sharīf on the preceding work.

Mostly written in a hurried Nasta'îlk. The colophon runs as follows: تمام شد كتاب شريف كد در علم فرآش است وقت اچاىست بتاريخ دهم شهر جمادى الثاني سنة 33 جلود ولا مضايب سنة 111 هلري در قصبة سودارة مرکار منبع بت تخ تقر حفیق. 1 محمد ابن شهاب مسکان قصبة برناود صوبه دار أخلاقه شاه جهان اباد. [Johnson.]

241.

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

Another copy of the Sirâjîyâh, imperfect at the beginning.

Written in a bold character, in Dhu'l-hijjah, 944, at Lahore, for one Ṭâhir 'Abdallah. Numerous notes in the first portion.

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

Inscribed (fol. 2). رسالتا در علم فارين. Cf. Cat. 229, xxiv.


1 One word doubtful.
242.

A good copy of the Sirâjîyah, but imperfect both at the beginning and end. It commences: "وَلِائِنَ سَلَمَتْ نَاسِكَ.”

Erroneously inscribed


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

(Foll. 1-13) The Sirâjîyah.

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

The remainder is in Persian. See Persian MSS.

244.
B 63c. Size about 9¾ in. by about 5¾ in.; fol. 101. Fifteen lines in a page.

A fragment of the Commentary on the Sirâjîyah, by Saiyid Sharif Jurâsî.

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

The beginning is wanting. The first words are: "علي الولو عَلَى حَكَمَ.” Defects after foll. 18 and 46. The margin injured by insects.

Fol. 63 bears the inscription "أرواق نُضَرَ.”

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

Another Commentary on the Sirâjîyah, imperfect at the beginning. According to the inscription, which is repeated on the first leaf of each quire, it is "نَمَوَّ السِّراجِ أو النَّطْفِ,” by (Shams al-din Abû’l-‘alâ) MAHMÔD b. ABU BAKR b. Abû’l-‘alâ Bukhârî Kalaâbî (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 Sirâjîyah is introduced by "قَالَ.” The commentary is concluded by an appendix on different questions (وَلُفْحِ لِلَّدْيُ اَلْكَتَابِ, fol. 109), which is not mentioned by H. Kh.¹ No date or epilogue is found in this MS.

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

246.
B 57. Size 7½ in. by 5 in.; fol. 50. Twenty-three lines in a page.


The preface begins: "الحَمَدُ لِلَّهِ الَّذِي نَشَأَ نَعْمَهُ، جَهَلَ اْلْقُرْآنِ.” The text and the commentary are distinguished by "القَالَ” and "أَذَلَقَ.” Well written in Nasta’lik, the diacritical points often omitted. Dated Friday, 20th Rabî’ II, 959. Revised and collated. Injured by insects.

Bij. Libr., a.h. 1023, from Shaikh ‘Alam Allâb.

Cat. 228, xiv. 2.

247.

Another copy of Abû’l-‘alâ’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 7½ in. by about 5 in.; fol. 58. From twenty-one to twenty-three lines in a page.

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

¹ He mentions, however, such an appendix with another commentary on the work, iv. 400.

² المَهْدِيَ بِلَغْتُهُ السُّرَاطَ أَسَاسًا ـَيَـ. Thus the author calls himself in his preface.

³ Another MS. (no. 248) has **. **

LAW.
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 (?).


كتاب مجمع البحرین وملتقى التیرین
تصنیف الشیخ الإسلام العالماء السیرین المحققن المدقق الیة 
مختصر الیه أحمد بن علي بن تغلب بن ابی النسا
الساکیین العلیکی اصل البіغادی منشأ تغییده لله
برحمته.

The celebrated work on Hanafite Law, by Iaṣ al-Sa'ārī (d. A.H. 694). Cf. H. Kh. v. 396; Cat. Mus. Brit. 118; Flügel, HDss. Wien, iii. 265; Cat. Lugd. iv. 132 sq., etc.

A good copy, neatly written, with vowel-points frequently inserted. It was transcribed by Ahmad b. ‘Omar, for his own use (عَلَیْهِ نِسْمَة), 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 خخط. At the beginning is a table of contents.

[Gaikwar.]

B 361. Size 9¾ in. by 6½ in.; fol. 244. Twenty-nine lines in a page.

The first part of the preceding work, imperfect at the end.

Written in a small Persian hand, without distinction of the original text; of the tenth century. Ends in the كتاب الیناء. The first two leaves, and fol. 137-144 have been restored by a later hand. Single leaves are missing after fol. 27 and 194. Prefixed is a list of contents, in a modern hand.


B 357. Size 11¾ in. by 6¾ in.; fol. 269. Twenty-five lines in a page.

The second part of the same work, from كتاب الیناء. The second part of the same work, from كتاب الیناء. Well written; the text of the Wāfī not distinguished.
Conclusion:

The beginning and end are worm-eaten.

Cat. 227, v. 2.

253.


The third part of the same work, from کتاب البيع to کتاب الهم.

Written in the same hand as the preceding MS.; the text of the ٦٨٦٥ marked here with red lines. Conclusion:

تم الكتاب الثالث من الكتاب في شرح الوقف في يوم (sic!) ٨٢٥ من شهر ذي القعد.

Slightly imperfect at the beginning. The first words are: على الوجود لا سماحة. Much injured by insects towards the end.

Cat. 227, v. 4 (?).

254.

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

The fourth part of the same work, from کتاب الإجارة to the end.

Written like the preceding MS. Conclusion:

تم الكتاب الرابع من كتاب الكاف والقسمان يتم الكتاب كأنه هذه الحروف وماكل هذا الكتاب حسن بين محمد الله تعالى وقرن اله وثابت والعشير من شهر ربيع الآخر في سنة ٧٦٦ وسبعين والسنتين من هجرة من عليه من الصلوات افضلها ومن التعبد اكملها.

Worm-eaten at the beginning.

Cat. 227, v. 3.

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1 The words in brackets are added on the margin.
2 Originally . . . عام نهان . . . ست as a correction.
258.


Another copy of the كنار الدقات, 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.; foll. 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.; foll. 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.; foll. 394. Nine or seven lines in a page.

Another copy of the same work, made up of three different fragments, in inelegant Persian hands, and completed by a later hand. Copious notes. A defect after fol. 14.


262.

B 336. Size 10½ in. by 6 in.; foll. 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: وهمي آله. Foll. 38-40 mutilated. A slight defect after fol. 44.

263.

B 337. Size 9½ in. by 5½ in.; foll. 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 الدقات.


264.

B 372. Size 10½ in. by 6½ in.; foll. 657. Twenty-one lines in a page.

The latter portion of a large Commentary on the كتاب الدقات, beginning with the same. If a recent inscription on fol. 73 may be trusted, this is a copy of Fakhr al-din 'Othman b. 'Ali Zaila'i (d. A. H. 745). Cf. H. Kh. v. 250; Aumer, Hds. Munch. 99 sq.; and Flügel, Class. 332.

The text of the Kunz is introduced by the القول.

Indifferently written, of the eleventh century. The first leaf is wanting. Beginning: اسم النافل مدعى.

Other defects after foll. 38, 39, 480, 544, 597, 607, and 656. Several leaves mutilated.

Erroneously described as the second volume of the Nikayah.

Cf. Cat. 227, l. 11 (f).

265.

2126. Size 12½ in. by 7½ in.; foll. 239. Twenty-six, afterwards between twenty-nine and thirty-one lines in a page.

A Commentary (ممزوج) on the كتاب الدقات, by (Badr al-din) Abu Muhammad Mahmud 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 Da'ud b. ʿAbd al-Samad. At the end is the date of the author's copy, viz., Cairo, Dhuʿl-hijjah, 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.

[College of Fort William, 1825.]

266.

The first part of a copious Commentary on the same work, by Zain al-ʿAbidin b. ʿAbdul-Qadir ʿAbd al-Muṭṭalib, commonly called Ibn Najmī (d. a.h. 970), who entitled it Kanz al-ḥikmat. Cf. H. Kh. v. 250.

This is a commentary by Zaid ibn ʿAbd al-ʿAzīz. The author, in compiling it, made use of numerous works, which he enumerates in his preface. Amongst the earlier commentators on the Kanz he prefers that of Zailaʿī.

This part extends to Kanz al-ḥikmat. Well written, by Muḥammad Lāṭif (?). Some leaves worm-eaten.


267.
596. Size 11½ in. by 7½ in.; foll. 436. Thirty-five lines in a page.

Another portion of the preceding Commentary, imperfect and injured at the beginning and end.

It comprises from Kanz al-ḥikmat to Kanz al-ṣawāda. Plainly written, headings and titles in red. The first fol. is nearly destroyed. Fol. 2 begins: وَكَذَٰلِكَ ٱلْإِنْسَانُ. Foll. 23 and 28 should be transposed; foll. 177 should be placed after 172, and foll. 257 and 258 after 250.

268.
1401. Size 12 in. by 6½ in.; foll. 231. Twenty-nine lines in a page.

Another portion of the same Commentary, extending from Kanz al-ṭabāʿa to Kanz al-ʿamāma.<br>

Plainly written. Conclusion:

هذا امر حكمة شر ملك الامام مالك (sic. r).<br>
هذا آخر شرح ملك الامام مالك.<br>
الاحتجاج عليهما شرح كنز الدقائق للسنن العامية المحدودة إلى النهاية بين نجم الدين تعمه الله بالرحمة.

Cf. Stewart's Catal., p. 147, xxiii. [Tippu.]

269.
B 339. Size 8½ in. by 6 in.; foll. 245. Twenty-five lines in a page.

هذا شرح للفن مختصر منيف للعالم العامية <br>
العملي مسكي على الكتيب للسنن العامية.<br>

A concise Commentary (al-muṭāṣar) on the same work, by Molla ʿAlī Ibne Muḥammad Harawi. Cf. H. Kh. v. 251. Glosses on it are to be found in 'Aumer, Hds. Münch., p. 93.

This commentary begins without a preface, ثم هذا وحيد هو. 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-Ḥanafi. 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.
571. Size 12½ in. by 6½ in.; foll. 228. Twenty-one lines in a page.

Another copy of the preceding Commentary.

The commencement is wanting, and several blanks have been left in the first pages, the original copy having apparently been mutilated. Begins: أو كان (حدث. Of the preceding copy). Plainly
271. 567. Size 11½ in. by 7½ in.; fol. 224. Twenty-five lines in a page.

Two fragments of the تفاوتات اليازية, or Collection of Legal Decisions, by (Jâ'afâr al-Din) Muhammed b. Muhammad Kardarî, commonly called Inâr al-Bazâzî (d. a.h. 827). It is also called Pîyâr al-Qâ'îr, and was composed in a.h. 812. See H. Kh. ii. 49 and iv. 367; Flügel, Hdss. Wien, iii. 243; and Aumer, Hdss. Münch. 105.

The first fragment (foll. 2-151), which is very well written, contains the beginning of the work, viz. the spiritual law, besides the following books, بتفاوت, النماذج, القول, الإيمان, الطلاق, in which it ends abruptly. The first leaf is mutilated.

The second fragment (foll. 153-224) begins with كتاب الدحوى, كتب الازرار, it is written in a larger hand, and more cursive hand than the first portion.

Fol. 1 contains the beginning of an index of contents, in a different hand.

[Johnson.]


In Nâjîmî's 1 (d. a.h. 970) on Hanâfi Law. Cf. H. Kh. i. 309; Cat. Mus. Brit. 124; Cat. St. Petersb. 42, etc. Printed at Calcutta, 1826.

This copy was made for 'Abdallah b. Shâikh Muhammad Tahir Fârûkî, at Cambay (بندز البارك), see fol. 6). Well written. Notes in the latter portion. Prefixed is an index to the contents. Foll. 1-5 are filled with various notes. Two leaves are wanting after fol. 184. Fol. 170 should be placed after 177, and fol. 203 after 205.

[Hastings.]


The first half of a Digest of Hanâfi Law, styled تدوير الم鎇, with a Commentary (مذكّر) by Shams al-Din Muhammad b. 'Abdallah, Timûrânî of Ghazzah (d. a.h. 1005). The commentary is entitled مذكّر الفناء بشرح تدوير الألسن. See H. Kh. ii. 453; Stewart's Catalog. 148; Cat. Mus. Brit. 123; and Aumer, Hdss. Münch. 109.

Beginning: إن اجدرما افتتحت به الكتب والدفاتر: The author relates that before commencing the work he received a direct inspiration from the Prophet, who appeared to him in a dream, at Ghazzah.

In two volumes, the first comprising the spiritual laws, and the second (foll. 273) containing from كتاب الكتايب to كتاب الوقف. Clearly written in different hands. The colophon runs as follows: تم الجزء الثاني تحقيق الله ليلة الأرحا, رابع عشرة عهاب سنة 229 ه. برعم كتابه الفقير أحمد بن المرحوم المبارض محمد شمس وصلي الله الت. Notes. Each part is preceded by an index. Fol. 5 contains an account of the author, taken from كتاب الشهيد مصطفى نجح الله البحري. Foll. 8 and 9 should be transposed.


The second half of the same work, from كتاب البصيع.

1 Only the above names occur in the preface. The pedigree proceeds as follows: b. Ahmad b. Muhammad b. Drâhibn. The surname تمرناش is derived from the celebrated saint Timûrânî, of whom the author was either a descendant or a follower.
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 treatise has been added at the beginning, and a concluding note is followed by a rather long summary (folio 317), with which the present MS. concludes. This, therefore, appears to be the first part only.

Plainly written in different hands. Of the eleventh century. Red lines round the pages.

Catal. 228, x.

277.

B 360. Size about 10\(\frac{1}{2}\) in. by 6 in.; fol. 92. Nineteen lines in a page.


This fragment contains the beginning of the work (fol. 1-29), and the concluding portion (fol. 30-49), the latter being defective after fol. 37. The first chapter is on the definition of the terms نصاب الاحساب and شهرة، and gives a detailed account of the duties connected with the latter office. The last chapter is the sixty-sixth. Conclusion: نكثت كتاب هذا الكتاب المسمى نصاب الاحساب.

Plainly written in two hands. Notes in the first portion.

There follows another fragment (fol. 50-92), written in the first of the two hands aforesaid, which treats of the same subject, although it is doubtful whether it belongs to the above treatise. It begins: في تصريح نصاب الاحساب, and is preceded by a vacant leaf, which has been inscribed نصاب الاحساب, and subsequently, اين كتاب أعمال الاحساب. All headings omitted. Frequent blanks.

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

278.

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

A system of Shàfí'ite Law, being, according to the inscription, by Abü'l-Kásim 'Abd-al-karim b. Muhammad Râfi'î Kazwînî (d. A.H. 623), on which compare H. Kh. v. 419, and Cat. Bödl. i. 78.

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

"الحمد لله رب العالمين . . . كتاب الطيار قال الله تعالى وأزاله من السماء ...

In the colophon, the work is ascribed to Nâwawî تأليف الشنيع الأمام العاملي المعجم محبب الدين يحبب (sic) ابن شرف التوسي. This is, however, evidently incorrect. That it is really the ms. is proved by its near relation to Nâwawî's مساجط الطيبيم, which is an abridged edition of that work.

The following books (كتاب) occur in this MS.:

البوبوع; البحج; الصيام; الزكاة; الجنازة; الصولة; الطيارة; الشهادات; أدب القائم; السير; الجراح; الناح.


Signature of Saiyid 'Abd al-rašâd b. Ālawa al-'Aidârâs Hûsâni at the end and on the title-page.

Cat. 227, vi. (?).

279.

B 354. Size 12½ in. by 7½ in.; fol. 312. Forty-two or forty-three lines in a page.

The second part of a Commentary on Nâwawî's abstract of Shàfí'ite Law, مساجط الطيبيم, by Kâmil al-dîn Muḥâammad b. Mûsâ Dalmînî (d. A.H. 808), who completed it A.H. 786, and entitled it النجوم الوخج. Cf. H. Kh. vi. 208; Cat. Bödl. i. 77, and ii. 573; and also Wüstenfeld, das Leben und die Schriften des al-Nawawî, p. 50.

This part extends from Kâmil's text from the end. The text of the Minhâj is introduced by قال.

Plainly written; finished in Rajab, 895 مين البلوتين, by Zain al-dîn b. Hajî Mahmûd Khunî. The last leaves are injured.

Signatures of several owners on the title-page, the earliest that of Šadr al-shar'î; "a descendant (سيب) of Abu 'Abdallah, the author of the أئم" (i.e. of Nâwawî al-dîn 'Abd al-ghafîr Kazwînî, d. A.H. 660). Bij. Libr., A.M. 992.

Cat. 227, iv. 2.

280.


The first half of a large Commentary (معرّج) on the same work, styled تفسير الجهاد. The author does not give his name, but he says in his preface that he began his work on 12th Muharram, 968. In a more modern inscription, which proves to be correct, he is called Ahmad b. Hâfîz, i.e. Ahmad b. Muḥâammad b. Hâjar Haithâmi Makki (d. A.H. 973). This commentary was printed at Cairo, A.H. 1282, in four vols.

Beginning: اللهم الذي جعل لكل امة شريعة.

Well written in two hands. In two volumes, the first of which concludes with كتاب الجهاد, كتاپ أجمع (fol. 1012) and is dated A.H. 1012 and follows (أجمع) the second begins (fol. 255r.) with كتاب الجهاد, and concludes (fol. 454r.) with كتاب الجهاد, and follows (أجمع) the last page begins the third volume with كتاب الفرائض.

Clearly written, the text of the Minhâj 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, 'Abd al-rašâd b. Saiyid 'Ālawa b. Ahmad b. 'Abdallah al-'Aidârâs Hûsâni.

Cat. 227, iv. 1.

1 See the following MS.

2 See H. Kh. iii. 5, and below, no. 288.
281.
B 370. Size about 10½ in. by 6 in.; fol. 233.
Twenty-five lines in a page.


This part concludes with Ktlib al-iqala. It is plainly written in two hands, the second being superior, with some notes. The first five fol. are filled with various notes and extracts.

Signature of 'Abd al-rahman b. Saiyid 'Alawi al-'Aidaruh Hussain.

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

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

Cf. Catal. 228, ix.

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

283.
B 373. Size 10 in. by 6£ in.; fol. 63. Twenty-one lines in a page.

The first portion of the same work, ending abruptly in Kitab al-sulhah. 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 Shiah" (Nawawi and Raiit), in the same hand.

Cat. 228, xix. (?)

284.
2924. Size 11¼ in. by 8½ in.; fol. 275. Generally thirty-three or thirty-five lines in a page.

Various fragments of Commentaries on Nawawi's Minhaj al-talibin, 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 Kitab al-zudab from the second work, which appears to have originally formed the beginning of a separate volume. Hence the whole book has been styled Kitab al-zudab al-risheen in one inscription, and in another is further described as follows: 'The first of the books of commentary in Shafi'ite Law, namely the Kitab al-risheen.' There is a Shafi'ite law-book with the title Kitab al-risheen, mentioned by H. Kh. T. 179, though neither the name of its author nor the existence of a commentary on it seems known to him.

According to the above inscriptions, the book has been described by an English owner as "Kitab al-Risheen," etc., and lettered on the back "Kitab Risheen."

285.
B 368. Size about 7½ in. by about 4 in.; fol. 268.

Thirty-five lines in a page.

Kitab al-ru'bah in Sharh al-risheen.

Writing in the hand of the Imam of the law Al-Nasafi, and containing a full body of the work, and of the whole, and of the law; and with notes by Najm al-din 'Abd al-Gaffar (b. 'Abd al-Karim) Kazwini's (d. A.H. 665) Commentary on his own abstract of Shafi'ite Law, imperfect at the end. Cf. H. Kh. v. 302, regarding the original work.

This commentary is not mentioned anywhere. Only select passages of the original work are explained in it. The preface, if there was any, is wanting. Begins: 'Kitab al-risheen.'

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

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1 To this has been added by a later hand: "النائب." This title is in a later hand.

2 Erased.

3 From inscription, etc., and lettered on the back "Kitab Risheen."
century. The text and the commentary are distinguished from each other in various ways. Ends in "باب الجهد". The upper portion of the book has been destroyed by white-ants.

Seal of Ibrahim Naqsh (A)dil Shah II.

Cat. 228, xv.

286.

B 365. Size about 10 in. by 6½ in.; fll. 359. Twenty-nine lines in a page.

A work on details of Shafi'i Law, entitled كتاب تأليف الموارد، by Jamal al-din Yusuf b. Ibrahim Ardashli (d. a.h. 799). See II. Kh. i. 484, who gives an abstract of the preface.

It begins here:

الحمد لله الحميد المجيد الخصى: الصدى المعيد.

The following is a list of the books:

التيت; الطهارة; الاعتكاف; الصيام; الزكاة; الجنائز; الصلوة; الأحبص
الحاسب; التليس; الرذب; السم; البيع; النذر; أجمع
الأقرار; الوكالة; الشركة; الضرع; المصلى; الصلاة;
الجارة; المسألة; القراء; الشهادة; الغشى; الطاهية;
اللغة; اللغة; اللغة; اللغة; اللغة; اللغة; اللغة;
الجادة; المئات; مؤتم; الأحبص; الحعر; الأحمر;
الرضوان; النور; المكتبة; السعد;
الفناء; البناء; الديات; الجراح.; المسائل; الزيت; الألعاب;
الأحد; الردة; الأمامة والوزارة; المباني والقصافة;
الأحساء; الصيد والدباغ; البكر; الجهد; رفع الولاء;
الزمن; الجحيم; السماوات; الرسوم;
التصدير; العنق; القسمة; الدعاوى والبيانات; الشفادات;
عن توأم الصيد; الكتابة.

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

"تمت هذه الكتابة بعون الله المليك الظاهر بي ناصر حكيم تاسم بن أحمد بن عرفة بن سدى في وقت العصر يوم جمعة تاريخ روز شم ماه صفر سنة 752 صاحب ومالك، فقيه أردشير بني فقية محمد".

The order of
arrangement is that of the Shafi‘ite 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" (مَسَالَة) 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 إلى الولى من منانخي النسائي النبوة الشافعية. The book was once in the possession of Jamāl ʻAli.

[College of Fort William, 1825.]

SHI‘ITES.

289.

1449. Size 10 in. by 6½ in.; foll. 372. Twenty-one lines in a page.

A handbook of Shi‘ah Law, entitled مَعَارِج الْذِّينِ وَمَسَالِح الْبَيِّنِينَ, by Muḥammad b. ʻAbd al-Riḍā, who compiled it for the use of his son, Muḥammad Ilyās, and compiled it in A.H. 1079, at Mashhad.

The rhymed preface begins: احمدك اللهم يا خالقى. 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 الطباعة نافلحلة الفاطحة نافع الشافعات فاحشة فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاحشات فاذحة.

These books are arranged under the four heads usual with the Shi‘ites, the Ḣaṣaṣa, the Ma‘ṣām, and the ʿĀbād. There precedes (foll. 3-43) a long intro-
duction, which contains four alleged conversations of Mufaddal b. 'Omar' with the Imam Ja'far Sālīk, and the work concludes with an admonition of the author to his son, which also comprises the testamentary advice of the Prophet to 'Ali, that of the latter to his three sons, that of Plato to Aristotle, etc.

The author dates his copy in the following manner:

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

There follow (foll. 605r.-608), with the title هذه ضُرِّ خاطئاً بعض التفسّر المعاصرين على الكتاب الموسيم, 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 Riḍawi (his note in Persian), Ḥasan b. Muḥammad Zamān Riḍawi, and Muḥammad Fāḍil, all dated a.h. 1079, and of Bahā al-dīn Muḥammad Ardištānī, and Muḥammad Sādik, both dated a.h. 1086.

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

In an elegant Oriental binding. [Johnson.]
PRINCIPLES OF JURISPRUDENCE.

292.

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


Beginning: قنال الشريعة الاصل الاصدر: الكبير في النحو، الناقد الساحر، والعتمد في حال، حال في حال، الناقد الساحر.

The following is a list of the principal headings:

1. The word in the comments (fol. 2);
2. The word in the definitions (fol. 9);
3. The word in the command (fol. 29);
4. The word in the cause (fol. 35);
5. The word in the interpretation (fol. 50);
6. The word in the testimony (fol. 66);
7. The word in the evidence (fol. 67);
8. The word in the testimony (fol. 71);
9. The word in the evidence (fol. 77);
10. The word in the evidence (fol. 81);
11. The word in the evidence (fol. 93);
12. The word in the evidence (fol. 133);
13. The word in the evidence (fol. 139);
14. The word in the evidence (fol. 141);
15. The word in the evidence (fol. 143);
16. The word in the evidence (fol. 145);
17. The word in the evidence (fol. 148).


Cat. 229, x.

293.


A concise treatise on the Principles of the Law, by Husam al-din Akhsikarî (Muhammad b. Muhammad b. 'Omar Hanafi, d. A.H. 644). It is entitled the 'Abhâlî al-dawla, but commonly called the 'Abhâlî al-dawla, in A.S. al-Ma'ṣûm.

Cf. H. Kh. vi. 163 and i. 335; Stewart's Catal. 151; Cat. Mus. Brit. 118; and Flügel, Class. hanef. Rechtsge. 277.

After a few introductory words, the treatise begins: انزل اصول الشرع نزول الكتاب والسنة واجماع الاستقامة واصول الرابع القياس المستبطن من هذه الاصول.

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

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

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 fol. 1-17 have been supplied by a different hand.

[Johnson.]

295.

B 328. Size 9 in. by 6\(\frac{1}{4}\) 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 Pâyandah.
Cat. 229, iii. 1.

296.

B 327. Size 9\(\frac{3}{4}\) in. by 6\(\frac{1}{4}\) 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 Ibrahim Nauras (Adil Shāh II.) on the first page.
Cat. 229, iii. 2.

297.

662. Size 8\(\frac{1}{4}\) in. by 5\(\frac{1}{2}\) in.; foll. 119. Five lines in a page.

Another copy of the same work, written partly in Nastaliq, and partly in Naskh, breaking off abruptly.
Notes.
Wrongly inscribed منار by a later hand. [Johnson.]

298.

B 320. Size 8\(\frac{1}{4}\) in. by 4\(\frac{3}{4}\) in.; foll. 46. Thirty-two or thirty-three lines in a page.

Ibn Jawzî's (Jamal al-din Abu 'Amr Othmān b. Omar Maliki, d. a.h. 646), or Principles of Jurisprudence, being an abridged edition of his سنن السول. See H. Kh. vi. 170 sqq.

Begins: ardından لله رب العالمين... أما بعد فانى: رأيت قصور الهمام.

Concludes: أجل فزاع مصنفه منه في السادس من شهر الله الحرام رمضان في العام الشريف شرفه الله مكة داخل الحرم مقابل المزاب والأحمر لله.

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

Bij. Libr., a.h. 1026. "Present of the child of Shāh Nawâz Khân" (ببشکش فرزند شاه نواز خان).
Cat. 229, viii. 1.

299.

B 323. Size 9 in. by 4\(\frac{3}{4}\) in.; foll. 49. Twenty-nine lines in a page.


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

This is only the commencement of the work, the rest of the MS. having been lost. Closely written in a small Nastaliq 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 Muḥammadahâd-Bidar, and came into the Bijâpûr Library in a.h. 1627.

Signature of Ibrahim Nauras (Adil Shāh II.), with a seal bearing the inscription عمانية الأزليه, كتابية الأبدية.
Cat. 229, v. 5.
300.

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

The first entire paragraph begins: "قَالَ مَسْلَةً الْوَاجِبَ عَلَى الْكِتَابَ.

Cat. 229, v. 1 (?)

301.
B 236. Size 9¼ 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 Shaban, 734, and after it the following colophon: "وَفَرْعُ العَبْدُ الْعَمِيمُ الْوَاجِبَ مَعْرَّفَهُ رَبَّهُ. إِنَّ اللَّهَ يَقِدِّرُ بِمِنْهُ وَيَهْدِي بِهِ. بِمَلْكِ الْعَلْوَاءِ مَتَّى اكْتُبَتْ فِي هَذِهِ الْكِتَابِ. عَبْدُ الرَّحْمَنِ الْمُؤْمِنِventing the conclusion as follows:

..."

Inscribed twice (fol. 100 and at the end). حاشية شرح عقد (i.e. margin containing the colophon). The first complete paragraph begins: "قَالَ الْخَبَرُ أَوْلَادَ عَمِيمِ الْوَاجِبَ.

302.
B 333n. Size 7 in. by 5½ in.; foll. 369. From fifteen to seventeen lines in a page.

A Super-commentary on Ibn’s Commentary, commonly called شرح الشرح, by Sa’d al-dīn Mas'ūd b. ʿOmar Tāṭānāšī (d. a.h. 792). See H. Kh. vi. 172, and Flügel, Hdes. Wien, iii. 194.

The greater part of this copy is written in a very cursive, but the concluding portion in a plainer, Nas-kīl character, of the ninth century. Revised and collated. Some notes. The MS. having become much injured at the beginning, it was carefully mended and the writing restored by a later owner, Kādi Khushhal, who also supplied the last fol., which had been lost. He speaks of this in the conclusion as follows:

..."

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 ʿAdī Shāh, and of other owners previous to Khushhal.

Catal. 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 Nasta’līk hands. The first words are:

..."

Erroneously inscribed: اَيَنْ كَتَابٌ غَاِيَتُ التَّحْقِيقِ درَ. علم مَنَافِرَة أَوْصَل 1

Catal. 230, xii.
305.  
1872. Size 8½ in. by 5½ in.; fol. 182. From fifteen to seventeen lines in a page.

Glosses on the beginning of Ḫā′s Commentary, by Sāliḥ Shāhī Juzānī (d. A.H. 816). See II. Kh. vi. 172.

Beginning: 

The first part of these glosses, extending over the first dissertation of the original work, concludes on fol. 86v as follows: 

The last gloss begins: 

Written in a bad Nastaʿlīḵ 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., is here omitted. Some notes.

Cat. 299, v. 5.

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

Glosses, the inscription on the title-page.

A beautiful copy of the same work, imperfect at the end. With the additional notes of Juzānī and other glosses, some by the transcriber, whose name was 'Āsim, and others by his teacher, whose name was 'Asim, the works of Jalāl al-Dīn 'Alā al-Dīn al-Dīn al-Dīn al-Dīn Shāhī Shīrīn Tūsī, etc.

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 Nūrānī Jang.

[College of Fort William, 1825.]

308. 
B 322. Size 10½ in. by 6 in.; fol. 88. Twenty-five lines in a page.

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

This copy was transcribed by Muḥammad Amin Samarqandī, son of Khwājā Muḥammad Bākī, for his own use. It does not, however, contain the last portion, but ends with the gloss, as follows: 

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.; fol. 73. Twenty-one lines in a page.

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

Bij. Libr., a.h. 1028, from Molla Fāyandah.

Catal. 226, xv. (?)

310.

1026. Size 9 in. by 4½ in.; fol. 181. From twenty to twenty-three lines in a page.

Glosses on part of Ījī's Commentary, ascribed to Mīrāz Īrān (Hāfiz Allah Shīrāzī, d. a.h. 994). Cf. H. Kh. vi. 172. These extend from مبادئ اللغة to the المرة (= fol. 12-14 of no. 299).

Beginning: قولة من نطق الله تعالى أحاديث: الموضوعات اللغوية هذا كلام يدل بظاهره على أن الأيماءات والحروف مخالفة الخ.

The last gloss begins: هذا آخر ما نسر: لننا في شرح السنة والعدل للموتى للخیر.

Ṭaftāzānī's commentary is frequently quoted.

Legibly written in different Nasta'liq hands.

[Johnson.]

311.

B 324. Size 8½ in. by 6 in.; fol. 343. Nineteen lines in a page.

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 الفصول; imperfect at the beginning.

Plainly, but carelessly written, by 'Abd al-kādīr b. 'Abd al-malik. The last lines of fol. 333 are wrongly drawn up in the form of a conclusion, and followed by the words تمثل ثلاثة عشر س. The text is, however, continued on the next page.

Bij. Libr., a.h. 1025, with the following note: أُبَيْت جَامِعَةُ عُرَفَةَ عَمْرِبُحَتَاحُ مَوْسِيَ. Cat. 229, v. 3.

312.

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


After the short introduction, the treatise begins: علم أن أصول الشرع ثلاثة الكتاب والسنة وجماعات الأمة والرابع النسائي.

Written in Nasta'liq, by Ghulām Muṣṭafā. Dated Friday, 7th Dhu'l-hijjah, 1118. Covered with glosses.

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

[Johnson.]

313.

B 316. Size 10½ in. by 7½ in.; fol. 166. Nineteen lines in a page.

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

Beginning: اعتمد الله واصبح الرجاء رضاب النعمة... قال الشافعي: الإمام... النسائي: نغر الله ولؤدنه... قد صنعت مقدمة في هذا التثنية نصبنا ثم صنعت هذا الفصل جزءاً وصدرت الشروط في كتب أخوالها وشرح مبانيها وإبرارها ونصت البينا من أصولها ومتبعة ومحذرة وتوافق واعد الناس جمعة من ساداتنا وأخواني معاً استندت من المعلمين الذين.

An excellent copy, completed on Friday, 8th Muḥarram, 788, by Fadl Allah b. 'Omar.

The original text is introduced by a word 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 (مَعْرُوج) on the مَنْذِر, 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 نُورُ الْأَنْوَار,¹ that we have here another commentary by نسائي himself, entitled كَشْفُ الْأَنْسَر. 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.):

وَلَكِنْ يَوْمَ يَأْتِي بَعْضُكُمْ مَعْلُومًا وَبَعْضُكُمْ يَأْتُونَ مَعْلُومًا كَذَٰلِكَ ذُكِرَ فِي الْعَلَامَةِ اِنْفُضَ لِيَأْمُلُ الْقُرُونُ ثَلَثًا.

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 (مَعْرُوج) on the مَنْذِر, entitled دَارُ الْأَمْوَلِ لِإِلَيْ مَعْلُومَة, being an abridged and easier version of another commentary by the author, called مَدَارُ التَّجْوُل. The latter is, according to H. Kh. vi. 125, the work of Mu‘āwī (al-dhūm) Abu ‘Abdallah Muḥammad b. Muḥānak Shāh Hānwī. It occurs in Stewart’s Catal. 150, xlv. Cf. Bibl. Sprenger, 600 (?).

The preface begins: 

الْجَمِيعُ لِلَّهِ الَّذِي جَعَلَ أَصُولَ النَّقْةَ مِبْتِينَ لِلنَّارِ وَالْإِحْكَامِ.

Beginning.

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

نَّقَّطَ الرَّفَعُ مِنْ تَسْوِيَةٍ نَسْمَةٌ مُنْبَوَةٌ بِالْمُهْدُ رَبِّي التَّعِظَةِ الْرَّاجِيَةِ رَبِّي عَلَى الرُّمَيِّبِ فَضْئَالُ وَكَمَالِ دِسْكُهُ أَنْفُسُهُ مَعْلُومٌ للهِ أَنْ يَوْمَ يَأْتِي بَعْضُكُمْ مَعْلُومًا وَبَعْضُكُمْ يَأْتُونَ مَعْلُومًا كَذَٰلِكَ ذُكِرَ فِي الْعَلَامَةِ اِنْفُضَ لِيَأْمُلُ الْقُرُونُ ثَلَثًا.

تمَٰتْ جَمِيعَ الْعَلَامَاتُ بِالْبَيْانِ الْفَهْمِيَةِ لِلَّذِينَ كَتَبَوْا مَعْلُومًا وَكَتَبَنَّى الْعَلَامَةَ حَنْدَةً لِلْبَيْانِ رَبِّي عَلَى الرُّمَيِّبِ فَضْئَالُ وَكَمَالِ دِسْكُهُ وَلَا تَفَرَّدُوا عَلَى رَمْزِ نَكَاتٍ بَلْ ُجُلُفُ.

1 See below, no. 316.

316.


Another Commentary (مَعْرُوج) on the same work, entitled نُورُ النَّوْار, by Shaikh Jiwa, (جَوْى) Ahmad b. Abu Sa‘i’d b. ‘Abdallah b. ‘Abd al-razzāk b. Khāṣṣah (حَصْصُ) Hanafi Malik Sāliḥi Hindi Lakhnawi (d. a.h. 1130, at Dehli),¹ 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. Cf. Bibl. Sprenger, 608–9, and Stewart’s Catal. 150.

Another Commentary (مَعْرُوج) on the same work, entitled نُورُ النَّوْار, by Shaikh Jiwa (جَوْى) Ahmad b. Abu Sa‘i’d b. ‘Abdallah b. ‘Abd al-razzāk b. Khāṣṣah (حَصْصُ) Hanafi Malik Sāliḥi Hindi Lakhnawi (d. a.h. 1130, at Dehli),¹ 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. Cf. Bibl. Sprenger, 608–9, and Stewart’s Catal. 150.

The author says subsequently:

أَمَّا بُدِّلَ فِي كَتَابِ مَدَارِ التَّجْوُلِ فِي شَرْحِ مَنْذِرُ الْأَمْوَلِ مَعْلُومًا وَلَا مَعْلُومَةً فَلَا يُتَرَبَّصُ هَذَا الدَّحْفُ عَلَى رَمْزِ مَزْكَانِ.

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

Clearly written in Nasta’līk. Colophon:

تَسْتَمِعُ شَرْحُ الْبَيْانِ رِمْضَانُ لِلَّذِينَ كَتَبَوْا مَعْلُومًا وَكَتَبَنَّى الْعَلَامَةَ حَنْدَةً لِلْبَيْانِ رَبِّي عَلَى الرُّمَيِّبِ فَضْئَالُ وَكَمَالِ دِسْكُهُ وَلَا تَفَرَّدُوا عَلَى رَمْزِ نَكَاتٍ بَلْ ُجُلُفُ.

² So according to a note at the end of the Lakhnau edition.
1574. Size 9 3/4 in. by 6 in.; fol. 107. From twenty-four to twenty-seven lines in a page.

Another copy of the same work.

Closely written in Nasta'lik, by Hāfiz 'Ali Muhammad. The text and the commentary are marked with ٧ and ٦ respectively. Some notes. The margin is partly cut away.

[Hastings.]


Another copy of the same work, imperfect at the beginning and end, and in many other places. Begins:

شرح عمل اليوم والليل.

Well written, text and commentary marked with ٧ and ٦. Notes. Partly injured by damp.

Erroneously inscribed (fol. 64)


A Super-commentary on the preceding work, entitled

شذ دان التجري اكتش حقيقة التنقيج

by Sa'd al-Dīn Mas'ūd b. Omar Taftazānī (d. a.h. 792). Cf. II. Kh. ii. 444; Flügel, Hds. Wien, iii. 196; Aunmer, Hds. Münch. 102, etc. It is also contained in the aforesaid printed editions of the Tawdīb.

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:

كتبت هذه السنة تذكر للشاب العزيز مثنى وان العبد المذنب الموسوم بقد المكافئ وقله الرب وسط عينه وهو الحكم المكرم صاحب الورق والكرم عالم علماء الموتى والدين بلغه الله انتص

Ma Impacta al-

Revised. With various interlinear and marginal explanations. Gold and blue lines round the pages. The
ornament of the first page has been cut out. Fol. 17 is much injured.

The leaves have been misplaced in binding. They should stand in the following order: fol. 1-18, 135-138, 178, 156-177, 139-145, 147, 146, 148-155 (after which is a slight defect), 19-134, 205-256, 184-200, 202-204, 201, 179-188, 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, Haidar ʻAli b. Rustam ʻAli, at the end.

Cat. 229, xi.

323.

2989. Size 9¼ in. by 5½ in.; foll. 318. Twenty-five lines in a page.

Another copy of the Tula'îh.

Neatly written in Nasta'liq, but the first portion (to fol. 67) supplied by two different hands. Notes. The book having been injured, it was bordered with new paper; hence the catchwords were often lost, and the latter portion misplaced in re-binding. Foll. 258-318 should be placed in the following order: 258, 291-310, 314-317, 259-290, 311-313, 318. A defect after fol. 162. A blank on fol. 130.

Seals of ʻAbd al-mu'min, Henry Vansittart, and Charles Bodham, and signature of the latter, "Calcutta, May 1st, 1787."

324.


An incomplete copy of the same work.

Narrowly, but legibly written in Nasta'liq, with many notes. It breaks off abruptly. [Hastings.]

325.


The first gloss begins: تولى الملك للذى احكم

بكتابه اصول الشريعة الغزارة الأحكام النافع والكتاب في

اللغة كالنافع.

Neatly written. The colophon runs as follows: 

ном كتيب حاشية حسن جليلى على كتاب التلاویح بيد

ابن أصحب عهد الله يهود برهان الدين ابن عالم الفلس مولانا

ستود محمّد بن كمال مسعود غزالي الله يهود

النافع التلویح من شهار مبارك شوال سنة 1014.

Frequent additions by the author (منه) on the margin of the first portion. Blue lines round the pages. The first leaf mutilated. Defects after foll. 36, 51, and 207.

Cat. 226, xxii.

326.

B 188. Size 9 in. by 5 in.; foll. 96. Eleven lines in a page.

Glosses (تعليقات) on a passage of the Tha'âlîb, viz. the paragraph on the Good and the Bad (أحسن وأنفس) and especially on the four مقدمات of Sadr al-sharî'âh (corresponding to foll. 250 sqq. of no. 322), by ʻAbd al-Ḥākim b. Shams al-Dîn (Siyâlkhî, d. about a. h. 1060). See, for another commentary and the subject in general, Flügel, Hids. Wien, ii. 613, and also H. Kh. vi. 448.

The preface begins: حامد بن انزل كتابه الحكم:

ببينا لكل شىء ودهد.

The first gloss is: (r. من قنادة الشروع)

آ يعنى أن هذا الحكم مما يثبت بالشرع أغلبه.

Plainly written in a large hand.

On the last page is written: ابن كتاب حاشية عبد


327.

3095. Size 8½ in. by 5½ in.; foll. 135. Nineteen lines in a page.

Glosses on the Tula'îh, entitled the التصريح بغواضب

المقابلة باللبب, by ʻAbdallâh Lâsîn (ه. d. 1077), son of ʻAbd al-Ḥakîm Siyâlkhî. These glosses were
PRINCIPLES OF JURISPRUDENCE.

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 note. Cf. Stewart's Catal. 148, xxix. (?).

Beginning: 

أحمد الله الذي أشرف زروع المجتهدين
Buon curaola, ara. Zerarq, Zwarqin adini Wurdar Shawelo.

The first gloss is: (قوله) أو تسمين مذهبان ملع

Neatly written in Nasta'lik. 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.; fol. 283. From twenty-three to twenty-six lines in a page.

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

Beginning:

إلهاء أصول الشرعية الظاهرة، ودر مزار

بالألصول والقواعد الكلية، ونافذة، واجاعية

Written in a current Nasta'lik hand, the first portion on reddish paper. Frequent additions (marked with "م", "ب", or "ب" by the transcriber), notes of the author (ملاحظات), and various readings are on the margin. It would appear that this MS. was copied from an earlier edition of the work, and revised according to an enlarged one.

Fol. 30v. has been left blank. Slightly injured.

Inscribed: حاشية كتاب كتب دل علم أصول است

Seal of Shaikh al-islam Muhammad (of the twelfth century).

[Johnson.]

329.

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

كتاب الكوكب الديني في تحرير النروى على تواجد

العربية للأساس؟

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 II. Kh. v. 263 sq., and also ii. 424.

1 From Isna, in Upper Egypt.

2 Supposed to be the inscription of the author's copy.
The date of the author runs as follows: قال مولله، رضى وكان النحاس (صنع) في أنامه سنة ثلاثون وستين وسبعينة تربية yazidas أحتفظاً 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 Ibrāhīm Dimyāṭi, a.h. 771, and declared by the author to contain the standard version. Date, Monday, 15th Rabî‘ II., 794.

Various poems in praise of the author are at the beginning and end of the book, in the same hand.

331.

B: 330A. Size about 11½ in. by about 7½ in.; fol. 341. Eleven lines in a page.


Beginning: قال سيدنا ومؤنل الشيخ الإمام العالم: العلماء فِيْدَاء (sic) دهر ووحيد صدرٍ مجستن الإمام غ.

The author states in his preface that his work comprises both the Hanafite and Shāfiʿite systems. It consists of an introduction, مقدمة, three books, مقالات, and three books, whose subjects are alike and have the same purposes and the like. It contains: مقالات الباندي, مقالات الامام, and مقالات الباندي.

Well written, with a broad margin. The colophon runs as follows: كتاب التحرير على يد المجد النقيف: حسن محمد بن أحمد نافر الله له والدته والماكية ولجميع الموماليين والموماليين بعد صلة العصر في شهر ذي الأفغ من سنة 887 تجاه الكعبة.

Notes in the earlier portion.

On the title-page is an account of the author, accordingly to which he was born in a.h. 790, and became a pupil of Ibn al-Shihnah (d. a.h. 815) and others. He was alike distinguished as a scholar and a ʿṢāfī. He died at Cairo, on Friday, 7th Ramadān, 861.


Cat. 229, iv.

332.

1273. Size 11½ in. by 7½ in.; fol. 213. Thirty-one and twenty-three lines in a page.

The first part of a Commentary (معجم) on Muḥibb Allah b. ʿAbd al-shakūr Bahārī’s (d. a.h. 1119) المسمَلٌ, or Principles of Jurisprudence.

Part of the original work was printed at Lakhnau, a.h. 1263. Cf. Bibl. Sprenger. 610, and Stewart’s Catal. 151, liv. It was written in a.h. 1109, which date is expressed by the chronogram مسلم الشروط. It refers alike to the Hanafite and Shāfiʿite systems, and consists of four مقالات, treating of the مباني, أمراض, and and a خاتمة.

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

Begging: ابتدأ الكلام بالتحميح للحمد لله العبد فقال: أحمد الله الذي نزل الابات آثر التنزيل الغ.

This part comprises the three مقالات الباندي, and concludes: ولكن هذا آخرنا تزود نلمه فساق شرح الكتاب أحمد الله البلاغة الباندي على الإمام شرح الباندي وإصلاته... والله اسلام ان يوفقلى لشرح المقالات الباندي.

It consists of two separate volumes. The first, which ends with the fourth paragraph (فصل) of the third مقالة (fol. 94), is written in a minute and not very clear handwriting. It is dated Rampur, Wednesday, 2nd Dhu’l-hijjah. The second volume, which contains the rest of the same مقالة, is written in a similar but plainer style, and bears no date. Coloured lines round the pages. Foll. 196-9 should stand thus: 197, 196, 199, 198.

[Hastings.]

1 To the end of the second مقالة.
2 Another commentary on it, called كشف المهم, was printed at Cawnpore, a.h. 1287.
3 He is likewise so called in occasional quotations on the margin of the Lakhnau edition.
333.

983. Size 10½ in. by 6½ in.; foll. 303. Twenty-one lines in a page.

The second part of the same Commentary, comprising two of the four volumes, viz. the Commentary of the manuscript, written in a bold Nastālīq hand.

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

The second volume concludes thus:

The whole manuscript consists of two volumes, each written in a bold Nastālīq hand. The second volume concludes thus:

The Prayer-book of 'Alī Zain al-'Aridīn, the fourth Imam of the Shi'ites (d. a.H. 94 or 92), transmitted to posterity by al-Mutawakkil b. Hārūn Thākafī, on the authority of two grandsons of 'Ali. It is called al-Musnad al-Kāmilah. Cf. Tūsī, p. 313, who is, however, inaccurate, and H. Kh. iii. 100. The work was printed at Calcutta, a.H. 1248, according to Bibl. Sprenger. 699; and it seems also to be contained in Cat. St. Petersb. 33, lxii.

The present text is given on the authority of Najm al-dīn Abū-l-Irāsūn Muḥammad b. al-Ḥasan . . . 'Alawi Ḥusain, who had it from Abū 'AbdAllah Muḥammad b. Abūmadd b. Ḥusayn, guardian of the mausoleum of the Khalif 'Ali, in Rabi' I, 616, etc. The Isnād goes back to Muṭawakkil, who gives the following account of the origin of the book. He was returning to Khurāsān from the pilgrimage, when he met with Yalīya b. Zaid b. 'Ali, and received from him a copy of these prayers, on the authority of his father, Zaid the Martyr. Subsequently, after Yalīya had been killed (a.H. 125), he went again to Madīnah, where he showed his copy to Ja'far Ṣadīq, who found it identical with a book in his possession, which had been written by his father, Muḥammad b. 'Ali. From this Muṭawakkil took a copy, Ja'far himself dictating. The book consisted originally of seventy-five chapters, but eleven were lost by him, so that he only kept some sixty chapters (وَحْفَظَتْ مَنْا زِيَا وَسِدَّتَ يَا).

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

1 From the margin.
2 He appears to have confounded the names of Muṭawakkil and his son 'Umair.

Seals of the above Kamāl al-dīn and Ǧibḥat Allāh.
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 Isād, and contains seven more prayers, and formulae for each day of the week.

Well written, with vowel-points. Accompanied by an interlinear translation, and many useful notes, in Persian. Gold lines round the pages. An ornament at the beginning.

[Johnson.]

335.
2324. Size 8½ in. by 5½ in.; fol. 65. Ten lines in a page.

Prayers for the week, beginning with Friday. According to the introduction, these prayers were communicated by the Prophet to Muḥammad b. Usāmah, when he was imprisoned at Isfahān, for being suspected of Karmatism; and he regained his liberty through their influence.

Beginning: حکی من محمد بن اسماء رضی الله عنه ابی أبا النعم استغفارۃ دعا. The prayer of each day consists of seven, one of which is supplication, and ten of which are prayer, and ten a similar formula.

Well written, with vowel-points.

[College of Fort William, 1825.]

336.
1531. Size 10½ in. by 6½ in.; fol. 236. Fourteen lines in a page.

A Shi‘ah book on religious duties, especially prayer, imperfect at the beginning. It appears from quotations of other works that the author is Abū Ja‘farī Tāṣī (Muḥammad b. al-Hasan, d. A.H. 460). It is very probably his کتاب أجلَ واعدة، اعتمد في العبادات, mentioned in his own Fihrist, p. 281, l. 18.

Beginning: مَنْ تَطْبِّقُ فِي دَعَاءِ الرَّحْمَةِ جَعْلًا لا يَضْطَلَّلُهُ الْئَلاَمُ بِيَدِ الْحَمْدِ. The first paragraph, which is inscribed on a leaf of the book, gives an outline of the present work. The five principal duties of the Shi‘ites are prayer, almsgiving, fasting, pilgrimage, and holy war. The author begins with prayer, as that duty which is to be performed every day, and treats of it circumstantially in a separate part, کتابات الیوم والليلة. This part is introduced by a treatise on ablution and other preparations for prayer.

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 Dhul-hijjah.

Then follow these duties which are not connected with a particular time (fol. 209v.). They are either personal, as the ḥajj and the ḥumzah, or pecuniary, as the ḥusn. They are only rapidly surveyed, and reference is made for the former to the author’s مسدود and the latter to his کتاب.

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 کتاب.

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. ʿAbd b. Ahmad b. Idris . . . Ṣibā, 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 ابن السكن. The manuscript, مصنف لکونز, is ascribed to ‘Ali. It is in a different hand, and is dated A.H. 1013. Fol. 234 should be placed after 228.

[Johnson.]

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1 See his Fihrist, p. 281.

2 i.e. مصحح المعتضد, p. 188, l. 6.
PRAYERS AND CHARMS.

337.
B 229. Size 10½ in. by 6 in.; fol. 63. Twenty-five, afterwards twenty-one lines in a page.

Ghazzâi's (Abû Ḥâmid Muḥammad b. Muhammād, d. a.H. 505) explanation of the ninety-nine names of God, entitled المقدّم المئي or المقدّم المئي. See H. Kh. vi. 89, iv. 27, #^

At first written in a small clear hand, but continued (from fol. 35v.) in an inelegant Nasta'lik. The colophon runs as follows: 

تَمْ كَتَابُ المَقْدُومِ المَئِيِّ فِي مَعَانِي اسماء الله تعالى الجمّ لله بُنَاء المَعَالِم بِيِّدِ عبد الصَّمَعِيف

الرازي إلى رحمة الله الرحمن بِنا أبا إبراهيم مَتَّى (sic) في شهر المبارک دُراُّجٌ في النجَّيْر. (Marginal notes.

A prayer, inscribed بِرَأى فُتُّه بَاب, 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: 

فَجَدَ اللَّهُ الَّذِي لَيْسَ أَيُّهَا الشَّابِيُّ إِنِّي خَيْرُهُم

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 9½ in. by 5½ in.; fol. 89. Thirteen lines in a page.

A fragment of a work on prayers and cabalistic matters, by Sharaf al-dîn Abû'l-'Abbâs Aḥmad Bûṣî (d. a.H. 622), the same as that described by Flügel, Hds. Wien, ii. 666, 3.

Written in a large bold hand, of about the tenth century. Two leaves are wanting at the beginning. The first words are: نَسْبُ نَورِ السَّهَمِ. Defective after fol. 6, 14, and 83, and at the end. Much injured.

That part which treats of the names of God (see Flügel, l.c.) has its own title (fol. 33), انَّمَا اسْمَاءُ الحَسَنِي, 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 شَرح إسْمَاءُ الحَسَنِي, in the third place.

The part just spoken of had been placed at the beginning of this volume, and inscribed شَرح إسْمَاءُ الحَسَنِي. Cf. Catal. 224, viii. 2 (?)

339.
B 438. Size 6 in. by 4½ in.; fol. 36. Eleven or twelve lines in a page.


Beginning

وَرَدَ لِيَلَةٍ الْحَدَّ من أُوْرَانِ الشَّابِيِّ الأَكْبَر

مَجِيِّيُ الْدَّيْنِ بِلِبِّي عَرَبَى قَدْسَ اللَّهِ رَحْمَتُهُ

الرَّحْمَةِ اللَّهِ الْمَلِئُ الْعَلِيمِ إِلَهٍ

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

Well written, on European paper, with notes referring to the quotation of some of these prayers in the

ذَرِّةَ الآيَاتِ (of Bîstâmî, d. a.H. 858; see H. Kh. iii. 200). Red rulings.

Cat. 233 (Duawat), ii. 1.

340.

هَذَا كَتَابُ حَلَّةَ الآيَاتِ وَشَعَارِ الاِكْتَيَامِ فِي تَلْحِيق

الدَّوَائِحِ والذِّكْاَرِ المُسْتَحْبِبِ فِي الْلِّيْلِ وَالْبُسْرَةِ مِنْ نَصْبِه

الشَّهَيْرِ الْآمَّ اَحْدُ ذَكْاَرِ السَّلَامُ مُحَمَّدٌ السَّنَةُ قَامِع

البَدْعَةِ إِبَو زَرَيْرٍ يَحْيِي اَلْبَرَّ وَرَنَى عَنَهُ

Prayers for all occasions of Muslim life, collected from the tradition by Muḥyî al-dîn Nawâwî (d. a.H. 676). The work is often called كَتَابُ الذِّكَارِ. See H. Kh. iii. 109, and Wüstenfeld, Das Leben des al-Nawawî, p. 48.

Beginning

الجَمِّعُ لِلَّهِ الْوَلاَدُ الْأَقْدَرُ، النَّظِيرُ النَّفَاقِ.

مَتَّى الْقَدْرِ الْاَقْدَرِ... إِلَّا أَنْ تَنَبِّئُنَا بِاللَّهِ العَلِيْمُ العَزِيزُ

الجَمِّعُ فَأَذِكْرُيْنِي الْذِّكَارَمُ.
The author confines himself chiefly to traditions from the five canonical collections of Bukhārī, Muslim, Abu Dā'ūd, Tirmidhī, and Nasā'ī. He generally omits the Isānās. The work begins with a succession of introductory paragraphs (فشل).

The date of the work is given at the end as follows:

قال مصنف الشيخ العالم الامام الحافظ المحقق مصين الدين أبو زكريا النوري طعن بن شرف بن مزى (sic) عن الله عنه فرض من جمعه في المحرم سنة نصف وتسعة وسبعين سنة أحمد بن سهيل بن موسى بن موسى بن منصور رحمه الله عليه

ذکار واجزت روايته لجميع المسلمين أرجح.

About one-third of this copy was written by Khwājah Rukan al-dīn Rūzbahān b. Maṇṣūr b. Yaḥya b. Shaikh Rukan al-dīn Maṇṣūr Rāstgā, in a good hand, about the ninth century. The rest, including also the first leaf, has been supplied by a descendant of his, named 'Abd al-rāhmand b. Jūnāid Rāstgā (ربستكو), 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: هذذا التحقق بلى العالم اله. The name of the author, however, is not given. This tract was copied in a. h. 991, by Hādīr b. 'Ali, who succeeded the transcriber in the possession of this MS. Worm-eaten. Several leaves stained.

Cat. 223, ix.

341.

2821. Size 7½ in. by 5½ in.; fol. 112. Seventeen lines in a page.

كتاب امام الاختصار

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 Rāpi al-dīn Abu'l-Kasim 'Ali b. Mūsā b. Jaʾfar b. Mūhammad b. Mūhammad b. Taʾīsī (تیسی) 'Alawi Faṭimi, a Shiʿite and chief (نطب) of the Saʻīyids, who probably lived in the latter part of the seventh century. This treatise is properly entitled كتاب الإمام من اختصار الإسفار والأذكار.

Cf. H. Kh. i. 433.

Begins: يقول مولانا القاضي الأكمل الورع العابد المرتاح: إمداد...

In thirteen chapters, each subdivided into sections (فشل), a list of which is inserted in the preface. The chapters are on the following subjects: I. فيما نذكر من كيفية العزم والأعمال للإسفار وما يحتاج إليه قبل الخروج من المسكن والدار، in fifteen sections; II. فيما نذكر جمع اشتباك المسلم في اسفار السلمة من اختصار، in five sections; III. فيما نذكر مما (24) اشتباك المسلم مع إلى الإسفار من الرقص وال🌸 البحر والطعام، in four sections; IV. فيما نذكر من آداب (29e) ليس المسكن والتعل والسبيع والعة عند الإسفار in three sections; V. فيما نذكر من استعداد (37) للإسفار والركاب عند الإسفار والدواب لعمليات الإسفار، in five sections; VI. فيما نذكر مما (fol. 43) جمع اشتباك المسلم في كتابة تعيين على العبادة زيادة، in thirteen sections; VII. فيما نذكر إذا شرع المسلم في خروجه من الدار للإسفار وما يعمله عند البلاذ وعود ركوب الدواب، in five sections; VIII. فيما نذكر عند المساندر والدواب (60e) حسن التوفيق والعالم من الوقار والتعزيز، in three sections; IX. فيما نذكر إذا كان سفر في (62e) مسكة أو غيرها بما يتم عننا من (نطب) مهبتنا، in twenty-five sections; X. فيما نذكر مما (76) نقل عند النزل من المرى المحتفل وما يتم عننا من زيادة في القبل وما يتم عننا من المحتفلات من الدوابات، in twelve sections; XI. فيما نذكر (88e) من دواء ليبن حرير المساكن فيما يتعذر في العظم، in three sections. The whole treatise of Abu Bakr Mūhammad b. Zakariyya Rāzī, the celebrated physician (d. a. h. 311 or 320). This treatise begins: أحمد الله هو اهله.
PRAYERS AND CHARMS.

799. Size 9 in. by 5¼ in.; foll. 199. Fourteen lines in a page.

A work on religious duties, especially prayer, entitled مَنْهَاجِ الصَّلاَةِ فِي أَخْتَارِ الصِّيَاحَ, by Hasan b. Yusuf Ibn al-Mufaihar Hilili (a Shi'ite, d. A.H. 726). It is an abridgment of Abu Jafar Tusi's (d. A.H. 460) الصَّيَاحَ المُعْتَبَرَ, which the author made for the Waizar 'Izz al-din Muhammad Kühadi.

The following is an abstract of the preface:«الحمد لله على جزيل نعهان».مسجد الصلاة في اختصار المصالح... ما بعد فأنا العبد السليم... ويقول ابن السلم والصلي مجانيقان على أن... (fol. 2) كمال نوع الإنسان هو باستعمال

2 Cf. Tusi, Ikhrist, p. 188, and H. Kh. v. 585. See also no. 336.
3 See Hammer-Fugtstall, Gesch. d. Islamc, ii. 140.

The work contains eleven chapters: I. in the مقدمات; II. (fol. 6) in the الطارة في القراءة; III. (fol. 11) in the القديمة في القراءة; IV. (fol. 13r) in the القديمة في القراءة; V. (fol. 17) في قراءة الكتبة التوبة; VI. (fol. 43r) في قراءة التوبة والقراءات; VII. (fol. 38r) في قراءة السور والقراءات; VIII. (fol. 60r) في قراءة السور والقراءات; IX. (fol. 98) في قراءة السور والقراءات; X. (fol. 181) في قراءة السور والقراءات; XI. (fol. 76) في قراءة السور والقراءات.

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 Riḍa, and handed down by Ilimyari, and prayers for Fatimah (زائرتن ناطمة حضرت رضي الله عنها), are added on the last two pages.

[Johnson.]
in question runs as follows (fol. 37):

وأن المعظيمين: من العلماء، والراجحين منهم قد سموا فيها مصنفات جمع ذات ذيل، وأطراف وقصصها القاضية تعنيها غربا، وكان اجمع للمقتضى اوسط في المغزى فأنزل الرواد من غير تغيير أو إضافته من كلام الشيخ ابن القاسم الشرير، مما لم يورد الا اختصارا لمعنى دعا إليه.

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. 1 (?).

344.

B 435. Size 7 in. by 3¾ 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 Strahs, expounding the properties of each. It concludes: نذد نذد من اسمر القرآن العظيم من دعا يا ورعااا حين رعاها.

Written in a small but clear hand, with frequent indications of the contents on the margin. The first portion and the last leave are supplied in a different hand. Soiled.

Inscribed (fol. 5): يثنى اسمر القرآن علم دعوت.


345.


Ibn Jarari’s (Shams ad-Din Abu’l-Khair Muhammad b. Muhammad, d. A.H. 833) Prayer-book, called الأمس الحمي. See II. Kh. iii. 71; Flügel, H. d. Wien, iii. 144, etc. It was printed at Calcutta, A.H. 1229.

Beginning: لا الله إلا الله علامة للعالم... قال الشيخ.


346.


Another copy of the preceding work.

It begins: قالت الفقيه انصف المسلمين المتغلط الى الله تعالى لارجح من كوم ان ينفي من القوم التالية: محمد بن محمد بن أحمد بن أجرؤ شافعى. للفكر الله تعالى به في شدة اما بعد محمد الله.

This is the authentic commencement, according to the commentary of ‘Ali Kari’ (see below).


A key to the work, in Persian, is on fol. 1.

347.

2116. Size 8½ in. by 5 in.; fol. 208. From six to sixteen lines in a page.

Another copy of the same work.

It begins: قال الشيخ الإمام خانماء حفاظ الإسلام امام... ائمة الإسلام شمس الملة العظيم والدين أط. 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.]
PRAYERS AND CHARMS.

348.

A copious Commentary (Commentaria) on the preceding work, by 'Ali n. Sultân Muḥammad (Harawi Kârî', d. i. H. 1016, at Makkah). According to H. Kh. iii. 73, it was composed in i. H. 1008, and entitled Kitâb al-ḥizb al-muḥāfaẓ fî iʿlâm al-ḥurūf wa-l-ʿawānīq tariqat ūrāba fī ḥaṣb al-maḏfūn.

The four sections are described as follows: I. Fī muḥāfaẓ fî ḥaṣb al-ḥurūf wa-l-ʿawānīq tariqat ūrāba; II. Fī ṭukhbīs fî ḥaṣb al-ḥurūf wa-l-ʿawānīq tariqat ūrāba; III. Fī ṭukhbīs fî ḥaṣb al-ḥurūf wa-l-ʿawānīq tariqat ūrāba; IV. Fī ṭukhbīs fî ḥaṣb al-ḥurūf wa-l-ʿawānīq tariqat ūrāba.

Plainly written, but incomplete. There are defects after fol. 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 Būnî and Shādhill (d. i. H. 656).

This fragment begins in the seventeenth section, which is devoted to the letter ʿāl, the first words are: ʿāl fī ṭukhbīs. The twenty-eighth section, on the letter ʿūl, is followed by other sections, not numbered, and the treatise concludes with the words: ʿāl fī ṭukhbīs...

Well written in a large hand, with vowel-points. Marginal notes, mostly derived from the commentary of Fāṣī, in the earlier portion. The drawings of the Mosque of Madinah are wanting, but there is a description in words instead.

Seal and signature of Muḥammad Khân Jahân, a. h. 1186. In an elegant Oriental binding.

[Tippu.]

349.
B 423. Size 9 in. by 4½ in.; fol. 65. Twenty-one and nineteen lines in a page.

I. Foll. 1–28. Extracts from a cabalistic treatise called Kitâb al-ḥizb al-muḥāfaẓ fî iʿlâm al-ḥurūf wa-l-ʿawānīq tariqat ūrāba, newly arranged in four sections (ṭukhbīs), and entitled Kitâb al-ḥurūf wa-l-ʿawānīq tariqat ūrāba, which are ascribed here to Abūl-ʿAbbâs Bûnî (d. i. H. 622), but unless we have in the treatise itself a work of Bûnî hitherto unknown, this statement cannot be true. The only work with the title Kitâb al-ḥizb al-muḥāfaẓ, that is known, was written more than two centuries after the death of Bûnî, by ʿAbd al-raḥmân b. Muḥammad Bisṭāmî (d. i. H. 858; cf. H. Kh. iv. 73, Cat. Mus. Brit. 344, and Cat. Lugd. iii. 176). Perhaps the statement of the present MS. is founded upon a confusion of the treatise in question with a work of Bûnî, called Kitâb al-ḥizb al-muḥāfaẓ (see H. Kh. iv. 75, and Cat. Lugd. iii. 171), from which the author himself made similar extracts under the title Kitâb al-ḥizb al-muḥāfaẓ. See H. Kh. iv. 440.

Beginning: ʿAbd Allâh ... ṭalib al-ʿālī fī ṭalib ʿallāh wa-râh אzechath ha-eved mi-nahm man.
351.
4A. Size 7 in. by 4½ in.; fol. 106. Eleven lines in a page.

Another copy of the دالائل الخيرات.

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.
2618. Size 7½ in. by 6 in.; fol. 68. Eleven lines in a page.

Another copy of the same work.

Plainly written in a Malay hand, with vowel-points. The drawings are omitted. At the end (fol. 67v.) is an epilogue, ascribed to the author. It begins: 

 estado=hana

Jack the alowl ma nash alamm anfurf larrufa ala. 1

353.
B 443. Size 4½ in. by 3 in.; fol. 165. Seven lines in a page.

I. Foll. 1-102. Another copy of the دالائل الخيرات, 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.


Beginning:

Well written. Has the following colophon:

泰عن علی لباعق بالله تکرح الشرف على يد العبد الصمیم... الفتى موسى بن القیصر عبد الله بن القیصر عطیه بن القیصر مهنة الخلافة بلا الداخلية مهدبا الزعامة طرفة... وكان النصر من كتابة هذه النسخة المبارکة يوم تلخص العلامة شخصی كثير من شهور سنة الف ومائة ألف وستین عشر من المجرة النبویة. 0

Slightly injured by damp.

Seals of Anwar al-din Khán and his son Nūṣrat Jang (a.h. 1174).

[Tippu.]

355.

I. Foll. 1-89. The دالائل الخیرات of یاسعی, without the introduction.

Beginning:

الم بعیض والخیر جریته ۶۶۶۶

كما صهبت على ابرهیم آریغ. 0

Plainly written; vowel-points occasionally added.

II. Foll. 91v.-101. A prayer for مפרופتد, styled درود اکبر.

It begins:

واشدا بانان نشدا ابن لا الله الله وحده...

and is preceded by a Persian introduction, asad درود اکبر.

Plainly written, with all the vowels. It was transcribed by Shaikh Muhammad عرب, in Rajab, 1084, for Malik Yaqút Salabat Khán.

The vacant pages between these two pieces are filled with a prayer for معارض, written in a very large hand, and at the foot of the second is a charm, ascribed to 'Ali, in Persian, written in Shikastah.


Beginning:

کب الاب عليه نفیس والدی ومالی الام

انت ریه.

Well written in a large hand.

For the rest of the volume, see Urdu and Persian MSS. 0

[College of Fort William, 1825.]

1 Effaced.
PRAYERS AND CHARMS.

356.
B 439. Size 9½ in. by 5½ in.; fol. 32. Nineteen lines in a page.

A fragment of a Book of Prayers for Muhammad, consisting of extracts from Jazuli's, with paraphrase and explanations, and a few original additions, so as to form a sort of commentary on that work. The author, Saiyid Ma‘ānu Hābra, of Madinah, was still alive when this MS. was written, i.e. A.H. 1107.

Beginning (fol. 1r.):

A fragment of a Book of Prayers for Muhammad, consisting of extracts from Jazuli's, with paraphrase and explanations, and a few original additions, so as to form a sort of commentary on that work. The author, Saiyid Ma‘ānu Hābra, of Madinah, was still alive when this MS. was written, i.e. A.H. 1107.

358.
1162. Size 9½ in. by 6½ in.; fol. 71. Twelve, afterwards up to eighteen lines in a page.

Another copy of the preceding work.

359.

I. Foll. 9-200. A Commentary (مُعَجْجَج) on the preceding work, by Ybrāhim b. Muḥammad b. Ybrāhim Ḥalāri (d. a.H. 956). This is the abridgment which the author made from his larger commentary, called شرح مساجد ومراجع. It is simply named شرح مساجد ومراجع. See H. Kh. vi. 228; Aumer, Hids. Münch. 50 sq.; and Flügel, Hids. Wien, iii. 118 sq.

Neatly written. Dated Tuesday, 17th Šafar, 1906. 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, traditional, Fatwas, etc., written in the same hand. Amongst them is a list of the sections of the present work (foll. 3v.-4r.).

Foll. 205r.-208. Short Rules of Inheritance, written like the preceding.
Foll. 209-210. Various extracts, amongst them (fol. 210v.) one from رياض الصالحين, and, on the margin of the same page, another from تفسير راهدی, 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 جمعی.

Foll. 224-227 are vacant, but enclosed with coloured lines like the rest.

II. Foll. 229-248 in a small hand, with numerous notes. This part of the volume being of a smaller size, the single sheets of it have been bound higher and lower alternately, so as to fit the size of the rest. Part of the margin of it has been cut off.

Both parts of this volume bear the seal of Nasrat Jang, the first also a note stating that it had been bought of Saiyid Husain 'Aidarus, at Multâpur. Cf. Stewart’s Catal. 151, iii.

360.


A fragment of a treatise on pious charms and remedies, arranged in 100 paragraphs (فائدته), and probably entitled كتبة فائدته للناويد.

The author is not mentioned. He frequently quotes بنی (d. a.h. 622), the "Imam" Aḥmad b. مسیب, Majd al-dīn Shirāzi (i.e. Fīrūzābādī, d. a.h. 817), and various old authorities. One of his Shaikhs was Sulaimān b. Ibrahim 'Alawi. He also mentions (fol. 4) that he wrote at an earlier period a treatise with the title الطریقة النافعة إلى أسرار النافعة.

This MS. is imperfect at the beginning. The first words are: تعلیم أن لا يدانس اسمه فائدته, which treats of the magic powers of the Basmalah. The second فائدته (fol. 4) is inscribed: سورة النافعة.

The latter portion, from the sixty-second paragraph, is wanting. Only the last fol. is preserved, which concludes as follows:

تعمت تمام شد فوائد القرآن.

The last three pages contain an amulet for horses, with directions in Turkish.

Cat. 233, v.

361.

604. Size 10 in. by 5½ in.; foll. 75. Thirty-one and eighteen lines in a page.

An abridgment of the preceding work.

It begins: من مائة... هذة مستحب من مائة النواوید النافذة الأولى في امسلمة النافذة: and concludes: كل أمر ذی بال القول والصلة والناوید بعض الله المغز.

Written partly in a small ناسخ, and partly in a large ناسخ character. The portion in ناسخ 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 مائة النواوید by a later hand.

[Johnson.]

362.


The Prayer-book of ‘Ali b. سیفان مهامم یکی’ (d. a.h. 1016), called the الحزب العظيم والورد الاقصم. See H. Kh. iii. 56; Flügel, Hdss. Wien, iii. 148; and Anmer, Hdss. München. 53 sq.

Written in a large plain hand, with vowel-points. A Persian translation is added between the lines, and prefixed (fol. 1-6) is an introduction in Persian, by one Aḥmad b. ‘Abd al-raḥmān, containing rules for forty days of devotion. Both were made for the use of one Shāh Ḥashim, at Makkah. The introduction begins:

حمد مستشرف وناوید مستکر.

The last two pages contain another prayer, دعا: لعلم المانی: استخارا: كل يوم بعد الركعتين استخيرک.

The Arabic text was collated subsequently by مهامم حسین b. ‘Abdallah Multānī Maqī Kādirī.
PRAYERS AND CHARMS.

363.

A copious Commentary on a Religious Manual (اوراد) by "Shihâb al-dîn." The commentator styles himself ‘Âd b. Âhmad Gûnî (الغوري) (?), a disciple of Shaikh Rukn al-dîn, and he entitles his work "Explanations of theological terms by All ibn Ahmad Alghauri." See II. Kh. v. 254, who identifies the author of the manual with the celebrated ‘Omar Subrûwârdî (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 "وَقَرَكث".

Begins: انعم المجامع للعظم ولكرم الصلاوات على رسول الكريم اما بعد فان هذا شرح الآوران للسجِّيل الكبير حسب السنة ماحب الدقه الدقيق.

Well written in two hands; terminating abruptly. The beginning is much injured. Foll. 72 and 73 should be transposed. A defect after fol. 270.

Cf. Stewart's Catal. 176, xi. [Tippu.]

364.
2391. Size 8½ in. by 4½ 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 All ibn Ahmad Alghauri."

[Sir Charles Wilkins.]

365.

This treatise (عید) is devoted to the whole world, and is divided into the following two parts.

1. The present MS. has the index.

Fragments of the Prayer-book of Ahmad b. ‘Omar al-Hinduwân, who lived about the middle of the twelfth century.¹

The book contains forms of prayer for the different times of the day, viz., morning, noon, afternoon, and evening.

Begins: پیس والتنزل الحكم الى آخرة السورة.

Plainly written, the first quire in a different hand from the rest. Defects after foll. 22 and 47.


366.

A Prayer for Muhammad, mentioning all his bodily and mental qualities, and styled accordingly (fol. 6c.), جواهر العصبة, (sic) in a clear handwriting. The author gives his name as "Našîl ibn al-arâf al-dîlî al-dâwî al-mîmmâ", and mentions his place of residence. He compiled his work from (Tabrizi's) (Tirmidhi's) (Iṣâq) (Tabrizi's) (Iṣâq) (Iṣâq) (Iṣâq) al-shama'il. The introduction commences: ومن تخف المجامع.

The prayer is inscribed on the inside of the cover, and the prayer begins (fol. 6c.): أَلْهَمَّ صَلِّ وَسُلَّمَ عَلَى سَيْدَنَا وُلْدِيًا.

Well written, with vowel-points. Red rulings.


367.

A fragment of a large Collection of Prayers for Muhammad and his family, the title and author of which are not ascertained. It is not the work of Ibn Abî Thalâth, as is supposed in a recent inscription. It is divided into chapters and sections (توضیح).

Well written in a bold hand, with vowel-points. Rubries omitted in the latter portion. Imperfect both at the beginning and end, and injured in several places.

Cat. 234, ix. (?)

¹ See above, no. 169.
² From Safsafa, in the district of Sirhind.
2349. Size 6¼ in. by 3½ in.; fol. 16. Eleven lines in a page.

Forms of prayer, called أورار فتحية; beginning with the words استغفر الله العظيم, which are thrice repeated, and concluding (fol. 12) with a short prayer, which commences: الهم يا ملک الرباب.

In an edition of these prayers, published at Lakhnau, a.h. 1257, the author is called سید 'Ali Hamadání (d. a.h. 786); and this would agree with the brief statement of H. Kh. i. 492. Cf. Stewart's Catal. 176, and Cat. Lugd. iv. 341.

Well written, with all the vowels. Dated "A.H. 81" (i.e. 1181?).

The last two pages contain an enumeration of the names of God, added by a different hand. It begins:

 نحو الله الذي لا إله إلا هو.

[College of Fort William.]

369.

5. Size 14 in. by 8½ in.; fol. 63. Seven lines in a page.

I. Foll. 1-19. الاورار الفتحية. The same prayers as in the preceding MS.

II. Foll. 20-33. Forms of prayer, founded upon the Koran; beginning with the first Sûrah. With some Persian notes.

III. A few Sûras of the Koran, viz. Sû. 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: اضف العباد فتیر الله فتیر شکر شیع ربیه

الله سلمه الله تعالى.

[Johnson.]

370.


Selections from the Koran, to be used as prayers.

Beginning: بِإِنَّ الْحَرَامَ أَلَّا تَأْتَاهُ, to the end of the alphabet.

Next comes Sûrah 1.

Written in a large plain hand. Of the twelfth century.

[Tippe.]

473. Size 4½ in. by 8½ in.; fol. 400. Usually ten lines in a page.

A copious Shi'âh 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: الهم صلى عليه محمد سيد المرسلین, 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," دعا الجيوش الكبیر, handed down by the مسیح, i.e. 'Ali Zayn al-ʿĀṣirin, from the Prophet, to whom it was communicated by Gabriel, in one of his campaigns.

Begins: الهم الذي ارسلت بعثتك يا الله يا رحمة

يا رحم.

It is divided into one hundred sections (فصول), 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:

نال من حواشي الصباح للفتیر. The seal of Fakhr al-din Muhammad Husainí (a.h. 1099) is impressed below.

c. Foll. 64-75. The little "Coat-of-mail Prayer," دعا الجيوش الصغير, ascribed to the Imám Músá Kâsim (d. a.h. 183), from whom it descended to Abu Ja'far Tusí (d. a.h. 460). The present text was collected during the years a.h. 503-514, from four different authorities, who received it from Tusí, in Ramaqán, 458, at the mausoleum of 'Ali Riḍá (المشيد al-mushīd al-kawf al-mas'ūd), near Tus. Their names are, Abu 'Ali al-Hasan b. Muhammad b. 'Ali Tusí, Abu'l-wafá 'Abd al-jabbar... Râzí, Najm al-din Abu'l-Fađl...
c. Fol. 87v. A morning prayer, beginning: 

اِنَّ حَيْéro وَلَدَ اَيَنُّ وَلَدَ اَيَنُّ وَلَدَ

A morning prayer, beginning: اللهم يا من دلع لسان الصباح بنطلش نجيه; with a Persian interlinear translation.

d. Fol. 103. A miraculous prayer, said to have been recited by ‘Ali before the battle of Nahrawân. It was subsequently communicated by the Imam Mahdi to Sa‘în al-Sbahriyar.

The introduction is in Persian.

This piece was composed at Lahore, in Ramadân, 1098 (year thirty-one of Aurangzib), from a MS., which had been transcribed at Tabriz, a.h. 1090, from the copy of Mirzâ Ibrahim, Wazir of Azerbaijan. The latter copy was derived from a MS. in the handwriting of Shaikh Mufid (d. a.h. 413).

V. Foll. 109-121. A long prayer without title, beginning: اللهم أنت الملك الطاهر المبين 

دعاً كه بعد أراه (ختم) سبيله ليأدفه (121) 

and (fol. 122) 

Also an interlinear copy to ‘Ali. Hence it would appear that the first prayer is the latter ascribed to ‘Ali; and is mentioned in Cat. Diold. ii. 393, 6; Cat. Mus. Brit. 382a; Flügel, Hids. Wien, iii. 165, etc.

VI. Foll. 123v.-129. An advice how to use the حروب المجرة, in Persian.

VII. Foll. 130-152. A long prayer, beginning: 

اِبْنِي مِنْ ذَٰلِكَ نَلِمْ نَحْيَهُ. 

It is preceded by a note in Persian, in which it is called دعاً كه علوي مصري, and its origin related as follows. Muhammad b. ‘Ali ‘Alawi Husaini Miṣrî, persecuted by a tyrannical governor, fled to Karbalâ. Here the Imam Mahdi appeared to him in a dream, and taught him this prayer, which on its first recitation caused the instant death of the tyrant.

VIII. Foll. 155v.-163. Prayers for Muhammad and the twelve Imâms, to be recited on the seven week-days as follows: on Saturday, the prayer for Muḥammad; on Sunday, the prayer for ‘Ali; on Monday, the prayers for Ḥasan and Husain; on Tuesday, those
for Zain al-'Abidin, Muḥammad Bākīr, and Ja'far Sādik; on Wednesday, those for Mūsa Kāṣīm, 'Aṭī Riḍa, Muḥammad Taḵī, and 'Alī Naḵī; on Thursday, the prayer for Ḥasan 'Askārī; and on Friday, that for Mahdi, each prayer represents a visit to the respective sanctuary.

Beginning: روز شنبه زائدة حضرت رسول .. نبی کند که زائدة حضرت رسول .. می‌کنم چونهٔ از الله امید ان ۶ الله ای‌الله

IX. Foll. 164–174. A prayer to be recited on Friday evening; with a Persian introduction.

X. Foll. 175–182. من مناگم الصلاح دیاً العیرات یدعی للحراکی الطالم مربی عن الصادق من أمر المومنین علیها السلام.

The “Prayer of Tears,” so called from its beginning, للہ اذیعین را هرما العیرات. It is taken from the work of Ibn Muṭḥarī Ḥilli, mentioned above (no. 342).

XI. Foll. 184–216. Prayers for the Imāms, taken from Tūsī's مصباح المطیعین لمسابق العیرات.

a. Foll. 184–196. هذین الضلاع على النبي وله من املا سیدنا ومولانا ابا (sic) محمد الحسن بن على المسکری علیها السلام.

Prayers for the Prophet and the Imāms, ascribed to the eleventh Imām, Ḥasan 'Askārī, who dictated them to ʻAbdallāh b. Muḥammad, at Surrān-rā, A.H. 255.

Beginning: الخبرنا جماعة من اتحابنا عن ابي المتقن الشیاینی قائل حدنا ابن محمد عبد الله بن محمد العبد بالدالیة لما قال سالم مولنا ابن محمد الحسن بن على این.

The first prayer is for Muḥammad, 'Aṭī, and Fāṭīmah; the second for Ḥasan and Husain; and each following one for one of the other Imāms, including 'Askārī himself, and his successor, Mahdi, ولن الامیر المنتظار.

b. Foll. 196–201. دعاء مروب عن مساحب الزمان طیب. A prayer for Muḥammad and his family, attributed to Mahdi. It was revealed to Abu'l-Ḥasan Daʾīrāb Iṣfahānī, at Makkah.

The Imād of this prayer is omitted for brevity's sake. It begins:

اللهُ صلّی ۶ مسحود سید المومنین

The dua for Masajid and prayer is omitted. A prayer for Mahdi, the Imām who is to come, derived from ʻAṭī Riḍa by Yūsuf b. ʻAbd al-Raḥmān.

Beginning:

c. Foll. 201–207. الدعا لصاحب الامام امرک من آل محمد. A similar prayer, by Abu Ṭāhir Ḥamādī, who dictated it to Abu 'Ali Muḥammad b. Ḥumām, etc.

Beginning:

اللهُ اذیعین عن وليك وخلیفتك

d. Foll. 207–216. الدعا في غزبة الامام من آل محمد. From this we learn that the Ḥaṣīdah was composed by the poet in Heaven, and that it was first made known to the world by ʻAṭī Riḍa, who learned it in a dream.

With an interlinear Persian translation.

XII. Foll. 216–225. A Ḥaṣīdah in praise of the Prophet and his family, by Sāyid Ḥimṣārī (Abū Hāshim ʻIṣmāʾīl b. Muḥammad, d. A.H. 179 or 171), the same as Cat. Mus. Brit. 402, xi.

It is preceded by an introduction, which begins: اقتول وجدت في بعض تأليفنا اسحاقنا النبي ایسادمة عن سهل بن زبان قال دخلت على الإمام علي. From this we learn that the Ḥaṣīdah was composed by the poet in Heaven, and that it was first made known to the world by ʻAṭī Riḍa, who learned it in a dream.

XIII. Foll. 225–233. A prayer for 'Aṭī. It begins:

اللهُ صلّی على ۶ آل محمد

XIV. Foll. 234–275. A long prayer for Muḥammad, beginning:

الصلاة والسلام على مخالله من نوره. A considerable portion of it consists of verses from the Koran, which are invariably introduced by the words الصلاة والسلام علىکما من نال 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 ʻAṭī during Muḥammad's lifetime, with his and Gabriel's approbation.

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1 See his Fāqīḥ, p. 388, and above, no. 342.
2 See regarding him Tūsī, p. 476.
XVI. Foll. 316-325. A prayer, ascribed to 'Ali Zain al-\'Ardîn. The name of it is taken from the beginning, "الله يَعُبَدُ"
أَيُّهَا النَّاسُ إِنَّا نَسَأَلُ اللَّهَ عِنْدَهُ الرَّحْمَةَ. It is followed (fol. 324) by 'Ali's night prayer, inscribed
كأن أمير المؤمنين عم يبدع في جوف الليل. It begins:
الله يَعْبُدُ. The rest of the MS. contains chiefly selections from the Koran.

XVII. Foll. 385-399, of different paper, and added at a somewhat later date, contain:

a. Prayers for Muhammad and the twelve Imams, beginning: اللهم سل على النبي ﷺ العلامة الفاصل بلى يتشريف المكى المدحى.


Beginning: اللهم آتي استشفع وتوجج أيك بمليك. This piece is written in a bold hand, by Izz al-dîn Hasan, A.H. 1127. Red lines round the pages.

Bound broadways.

[Johnson.]

372.

2352. Size 6 in. by 3½ in.; foll. 131. From five to nine lines in a page.

A Prayer-book, made up of different portions, mostly well written. Of the twelfth century.


II. Foll. 15-57.


b. Fol. 49v. Ten verses from the Koran, all speaking of love. They are to be used as a charm.

c. Fol. 52. A Shi'ah prayer, "الله يَعْبُدُ" سيدم الليل صاحب الزمان; with advice how to use it (شروع دعا سيدم الليل). It is taken from the glosses on (؟عاصم؟) معين السماح.

Beginning: اللهم آتي استشفع وتوجج ايك بمليك.

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 Bâki dîn Dâmad.


Beginning: اللهم يا صانع كل مصنوع.

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: ﷺ آمدد.

b. Fol. 96v. The Burdah.

c. Fol. 108. A mystic Kašidah, beginning: أنا المطحوب ناطليني تجدني. The last two words are repeated at the end of every verse.

V. Foll. 115-131. Various Persian notes and tracts, mostly illegibly written. At the end is a list of the names of God.

Seal of Tippu on the first page.

[College of Fort William, 1825.]

373.


Fragments of a Prayer-book, written in various hands.

I. Foll. 1-3. Abu'l-Hasan Shâhûntî's (d. A.H. 656) يا الله يا علي يا عبد الله حضرة الكحير. It begins:

Two short prayers for the Prophet, one by Muhammad Bakrî (see I.1.), the other taken from Sakrâwî's (d. A.H. 902) الركять البديع,1 are added on the back of fol. 3, by different hands.

II. Foll. 4-10. A fragment, containing various prayers for Muhammad.

Some of these prayers are attributed to Muhammad b. Abu'l-Hasan Bakrî Siddîki (probably Abu'l-Hasan

1 Cf. I. Kh. iv. 582.
Muhammad Misrī, d. about A.H. 950, and are described thus: صولات كان يأمر بالجاهلية بقرائها بعد فترته الصغرية.

One prayer is by 'Abd al-Kāder Gilānī (fol. 6). Others are taken from the جوهر الغزاوة وحبة أهل السنة والجماعة, by Muhammad b. 'Abūl, who derived them from 'Abd al-Qādir Mahdawi, etc.

Of the prayers by 'Abd al-Kāder b. Junaid, entitled Foil. al-'Aidarus. the prophetic description is imperfect; it begins in fol. 10, only the first few lines remain, the rest having been lost.

III. Foll. 11-19. Various pieces, in different hands. Fol. 11 contains the end of a prayer, styled the المشورة للسلطان محمد الغزنوسي سلطان العرب.

Fol. 16. A hymn, by Abu Bakr 'Abasī (?), son of 'Abdallah al-'Aidarūs. At the end are written the ninety-nine names of God.

374.

2284. Size 8 in. by 5½ in.; foll. 122. Twenty-one lines in a page.

I. Foll. 1-13r. A treatise on angry magic, imperceptible at the beginning. It gives a description of twenty-four omens (نال), connected with the names of as many prophets, the last being Muhammad. The first heading is: فألى الدين عم. Fol. 1v. gives a table of contents.

II. Foll. 13v-29. A treatise on lawful magic (العلم الريحاني), by an unknown author. It has the superscription نوع آخر عزائم ومنادل وغير ذلك.

The preface begins: الجهد لله الذي كون الألوان ودبى الزمان.


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 Suhaymān b. Muhammad, 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 متفرقات.

Contents:

I. Foll. 1-23. A treatise on exorcism, styled بستان الناظرين, by Shaikh 'Abd al-Raḥmān b. Shaikh Naẓar Muhammad. Imperfect at the end. The author declares this to be an abridgment of the الفاتحة الأسرار (?).

Begins: العمد لله الموصور بالتصريف المعين في نصائح الفاتحة, and is divided into sections (فصل). It contains also passages in Persian. Indifferently written, with notes. Soiled.


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.
376.

2261. Size 8½ in. by 4¾ in.; fol. 81. Eleven lines in a page.

I. Foll. 1-34. A work on the nativity of Muhammad (مولد النبي), in the legendary style, mixed with prayers and poetry. The author is not known.

It begins with the first Sūrah; next follow the words, هذا كتاب مولد النبي صلى الله عليه وسلم... It concludes (fol. 31):

تَمَّ الْمُوْلَدُ السَّلَّمُ... اِسْتَمْعِيْنَ اللَّهُقَ... 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, هذا مولد النبي صلى الله عليه وسلم... سُبْحَانَ الْغَفَّارِ... It concludes (fol. 62):

تَمَّ الْمُوْلَدُ السَّلَّمُ... اِسْتَمْعِيْنَ اللَّهُقَ... and is followed by a prayer.

III. Foll. 65-81. Various prayers and benedictions on the Prophet, and on 'Abd al-kādīr Gilānī, mostly in verse.

Well written in a large hand. Ornamented with red lines.

Seal of Nasrat Jang.

[College of Fort William, 1825.]

377.


I. Foll. 1-8. A description of the personal appearance of the Prophet (سمة النبي), ascribed to ‘Aṭī, which is to serve as a talisman.

Begins: ـ طَالِبُ بِنِي طَالِبْ كَرِمِ اللَّهِ رَحْمَتُهُ... يَكْتُبُ فِي هَذَا نَسْبًا قَبْلَ يَا إِبَّانِ يُحِبُّ... Tālul abī 'Abdallāh Muḥammad b. Sulāmān Jazālī’s (d. a.h. 870) Dālāl al-attrsat.

Ends: خَمْسُ (النَّاسِ) في الليل.

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 اِلْكَرِيمُ سُلَّمُ... تَمَّتْ كِتَابُ فَنْدَرْ الْعَرَسِ... Written in different large and inelegant hands, apparently in Java.

378.

2930. Size 11½ in. by 8 in.; fol. 305. Number of lines varying.

I. Foll. 7-72. Jazālī’s Dālāl al-attrsat, 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. 251r.-257.

a. Some verses of the Koran, inscribed in Javanese.

b. The personal description of the Prophet, attributed to ‘Aṭī; the same as in the preceding no.


V. Foll. 265-279. Extracts from a work of Bēxi (اَلْإِسْمَاءِ الْبَوْى), on the names of God.

Beginning: الفَائِدةُ الْعَاقِبَةُ وَالْرَّزْعُوْنَ يَمُؤُونُ فِي فَائِدَةِ اسماء:... With an interlinear Javanese translation.

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.
379.
B 441. Size 8 in. by 4½ in.; fol. 28. Twenty-four lines in a page.
I. Fol. 1. The beginning of a treatise by Nasir al-Din Tusi (d. A.H. 672), on a method of taking omens. It is said to have been revealed to him in a dream, by the Imam Mahdi.

Beginning: jnM... a.k... by... his... different... foil. (Dawwanl's).

II. Foll. 2–8. The concluding portion of a cabalistic treatise on the letters of the alphabet. With several magic circles.
Written in a small current hand. Dated 22nd Ramadhan, 1011.

III. Foll. 15v–16. A treatise in verse (Rajaz) on the fourteen letters called حروف التلویز, namely: فاء ميم س م وس ن د.
Beginning: Πα مث م ا ل م ه د.
Fol. 28r. The beginning of a treatise on the properties of the names of God.
The rest of the volume is in Persian.

SCOLASTIC THEOLOGY.

380.
B 201. Size 7½ in. by 5 in.; fol. 59. Mostly seventeen lines in a page.
A Commentary (menturj) on the الفقه الأكبر or Principles of Muhammadan Faith, by 'Abd al-Awwal b. 'Abd al-Kayyum Musawi, who wrote it a.h. 1064, at Samarkand. This commentary was not known to H. Kh. (see iv. 458), nor is it found elsewhere.

See on the الفقه الأكبر, which is commonly (and also by the present commentator) ascribed to Abu Hanifah (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 Hindustani translation, at Lakhnau, a.h. 1260.

The preface begins: jnM... a.k... which... is... are... (marked with (t:)).
The author says in it that no labour deserving the name of a commentary had been bestowed upon the work before him (fol. 2), and that he... a.k. ... by... some... of... principal works on the Kalâm down to (Dawwanl's) شرح العقائد الفضية.

It concludes in the following manner:

The present MS., the greater part of which (from fol. 20) is written in a legible Nasta'lik 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 جم and (t:)).

The first portion is ill written by a different hand. It bears similar corrections, and a few additions (marked with جم) 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.
2906. Size 10 3/4 in. by 8 1/2 in.; fol. 9. Twelve lines in a page.


Begins: 

With an interlinear Malay translation. Written in a large hand.

The rest of the volume consists of treatises in Malay.


Kitab al-millal wal-tahl


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 1/2 in. by 5 1/2 in.; fol. 27. Sixteen lines in a page.

A fragment, containing the beginning of the preceding work (as far as p. 38 of Cureton's edition).

Prefixed is an outline of the contents, inscribed in Nasta'liq, which extends to the commencement of the account of the Shi'ah sects. It begins:

Clearly written in Nasta'liq.

384.

2323. Size 8 in. by 5 in.; fol. 89.


The author, who belonged to the old orthodox school, lived in the latter part of the fifth century. He says (fol. 78v.):

And the Mâlîkîs in the last century. He says (fol. 38):

And the Kharijites, and the Chaldean, and the Muslims (generally). He commonly quotes the opinions of Abu Hanifah, Ash'ari, the Mut'azzilites, and the Philosophers.

The work begins:

Qal al-mahadibi al-shahrusi wa-l-walid

This line is repeated to the end of the page.

385.

Each chapter is subdivided into paragraphs, which invariably begin with the words:

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. Perian notes are on the margin.

1 See on this surname, Abu'l-fadhl, Homonyma, ed. De Jong, liv.; Liber as-Sojutí de nomin. rel., ed. Veth, liv.; and Yûkût, iv. r.17 and 409.
A statement of the answer given by the Imam Abu Hafs (Nasafi) to four questions, which were put to the divines of Transoxania by those of Khurasan, in Persian, is written on the title-page. Another note, beginning مساله آوازه جهت نوع اند, is on the fly-leaf.

[College of Fort William, 1825.]

385.

B 190. Size 9½ in. by 6½ in.; fol. 56. Twenty-one and twenty-three lines in a page.

Sad al-din Mas'ud b. 'Omar Taftazani's (d. a.H. 792) Commentary (معرج) on the Articles (تقاليد), or Fundamental Articles of the Muhammadan Creed, by Najm al-din Abu Hafs b. Muhammad Nasafi (d. a.H. 537).

This commentary was written in a.H. 768. Cf. H. Kh. iv. 219; Flügel, Hss. 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 'A'kâ'îd 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 Mouradse d'Ohsson's Tableau de l'Empire Othoman, vol. i.

Well written, with marginal notes.


386.

B 189. Size 7½ in. by 5 in.; fol. 82. From thirteen to sixteen lines in a page.

Another copy of Taftazani's Commentary.

Well written, with many marginal notes. It concludes: مساله آوازه جهت نوع اند. 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.

387.


Another copy of the same work, with many interlinear and marginal notes, derived from Khayâli, 'Izzi, etc. Much used and soiled. A defect after fol. 49. The lower part of the last fol., with the conclusion, is torn off.

388.

2275. Size 7½ in. by 3½ in.; fol. 115. Twelve lines in a page.

Another copy of the same work, clearly written in Nastaliq, 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. 107r.) an incomplete Persian treatise on the Principles of Tradition, beginning: بادانک حديث در استناد حديثين.

At the end is a receipt.

[College of Fort William, 1825.]

389.

B 217 a. Size 11½ in. by 6½ in.; fol. 44. Nineteen lines in a page.

A very incomplete copy of the same work.

Plainly written. Has the following colophon: تم الكتاب على يد التلميذ محفوظ بن (sic) وحسن حيدرة محمد عبد الرحمن والديه ومماليكه والسياسيين آمنين بهم الافق وواحدة (sic) وعشرين من رجب سنة اربع عشرة وثمانية والثاني من شهر شعبان الخ. Marginal 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:

اذنا كان رجل واحد بدائنة
وعمامة ارطال تنازل بدرهم
فان كنت في علم الحساب مكملًا
فخذ لي من الجنسين رلا بدرهم

1 See below, no. 434.
2 One word doubtful.
390.

15a. Size 9¼ 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 Naṣrât Jâng.

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:

تال الشريحة التحريك عامل الله بلطفه الخضر

Written in Nasta'lik, by Saiyid Idrâhim b. Saiyid Sharif, at Shâhjâhânâbâd. Date, Friday, 12 Muharram, 1089. This copy was made in seven days (see fol. 92). Marginal notes in the earlier portion.

Fol. 84r. is left blank. A defect after fol. 47.

[Hastings.]

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:

تمنى حاشية خيالي على شرح العقائد لمولانا سعد الدين

بأمره ليستم ماد رمانش المبارك سنة 11 مواقف سنة 33 روز در شبهه.

Marginal notes, written in Shikastah.

[Hastings.]

393.

B 193a. Size 7¼ in. by 5½ in.; foll. 50. Mostly seventeen lines in a page.

The Glosses of Khayyâl.

Well written, with additions by the author on the margin. Defective after fol. 8 and at the end.

Erroneously inscribed.

394.

B 193. Size 7½ in. by 4½ in.; foll. 80. Five and thirteen lines in a page.

Another copy of the same Glosses, consisting of various fragments in Nasta'lik and Shikastah.

The preface is omitted, as in the preceding MSS. The concluding portion was written by Muhammad 'Adil, resident of Shaikhpurah, on Sunday, 10 Rabi' I., 1097. One portion has marginal notes.

Cat. 223, x. 7.

395.


A fragment of the same Glosses, plainly written, with marginal notes.

The beginning is wanting. The first entire gloss is:

تتر تمرّب مات بالغ. There is a considerable defect after fol. 8.

396.

B 199. Size 10½ in. by 6½ in.; foll. 176. Twenty-one lines in a page.

The Glosses of Khayyâl, with additional notes by Khâba Kamâl (Kamâl al-dîn Ismâ'îl Karamânî, contemporary of Sultan Muhammad the Conqueror). See H. Kh. iv. 223 and 221.

The work begins:

الحمد لذي الاله والخليّة والصوة على سيد الإنسان وعلى من اتبعه في الإيمان (تال)

The work concludes with the words, and so on, to the end of the first gloss of Khayyâl, which concludes with the words:

هذا كلامه. It is followed by
a note of Kara Kamâl, which runs thus: (توله) في تعييم النسمية بالتحميد اندنا باللحم الكتاب المجيد اراد بالكتاب القرآن.

Well written, partly in Nasta'îik and partly in Naskh. Slightly imperfect at the end. Injured by insects.

397.
B 150 A. Size 8½ in. by 6 in.; fol. 124. Nineteen lines in a page.
Written in Shikastah. The first leaf is wanting. Beginning: 
العلماء وأهل العلم حامي الملة الصنفية.
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.; fol. 86. Nineteen lines in a page.
A fragment of the Annotations of Sîrâkîrî, containing from fol. 53 to 117 of the preceding MS. The first gloss begins: 
توله وما ظلم الفيروز عليه المستحل.
Legibly written, chiefly in one hand. The text of Khaydîl is often added on the upper margin. A slight defect after fol. 58. Several leaves are much injured.
Erroneously inscribed
اين اجسح حاشي يخال در علم
منطق. Cf. Cat. 236, xii.

399.
1. Foll. 1–85. Glosses on Taftâzâni's Commentary, ascribed to 'Abd al-dîn 'Abd al-Qâdir b. 'Alî b. Musannif (d. A.H. 875), and Jandân (d. A.H. 901). The Taftâzâni's Commentary is followed by the words
وقد كان وبرككن بالسعة في التعميم توله قال أهل الحق توله (توله) اتفىء النصات النافذات الأشياء. The author frequently refers to the aforesaid glosses of 'Abd al-Qâdir and Jandân.
This copy breaks off abruptly, though the last words are drawn up in the form of a conclusion. It extends over about one-third of the original work. Written in Nasta'îik, without diacritical points, and completed on 27 Muharram, 1023, by Kh. b. Jalâl Husain Bukhârî.

400.
B 198. Size 9¾ in. by 5½ in.; fol. 68. Nineteen lines in a page.
Glosses on Taftâzâni's Commentary, ascribed on the title-page to Molla 'Alî al-dîn. Two authors of this surname wrote such glosses, according to H. Kh. iv. 220 and 221, viz. 'Ali Musaniyâf (d. A.H. 875), and 'Ali 'Arabî (d. A.H. 901). This copy breaks off abruptly, though the last words are drawn up in the form of a conclusion. It extends over about one-third of the original work.
Written in Nasta'îik, without diacritical points, and completed on 27 Muharram, 1023, by Kh. b. Jalâl Husain Bukhârî.

401.
B 196. Size 8½ in. by 5 in.; fol. 129. From twenty-three to twenty-five lines in a page.

الفرائد 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 Gâgrî, Wilâyât Bhakkar.
The first gloss begins:

"The first gloss begins: "

... and the second begins: ...

Written in Nasta'liq. The colophon runs as follows:

"Written in Nasta'liq. The colophon runs as follows:"

... and the second begins: ...

Glosses on Taftizani's Commentary, by NIZAM AL-DIN b. 'ALI BADAKSHI (البدخشي). They are compiled from various earlier works, such as the glosses of Khayali, Ahmad Jandi, 'ISAM AL-DIN (d. A.H. 943), and extend in this MS. over about one-third of the original work.

The preface begins:

"The preface begins:

... and the second begins: ...

The first gloss refers to the words:

"The first gloss refers to the words:

... and the second begins: ...

Well written, the greater part (from fol. 84) in Nasta'liq. The first few fol. contain many emendations.


1 This MS. has...
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: "اما بعد حسن الواعب الواعب على أمثاله " and the slanting line "واعب انسانه".

Plainly written; completed on Wednesday, 17th Rajab, 1100, by Saiyid Ma'mud Hanafi Kadi. Notes in the earlier portion.

[Gaikwar.]

406.

B 207. Size 7½ in. by 5½ in.; foll. 228. Twenty-one lines in a page.


This is a commentary by Idris b. Hamzah (سناه) b. Shu'ayb Hanafi (المنتسبواي); 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.

Bij. Libr., A. H. 1055, "from the Nawâb" (Mujâfa Khan), Seals of Muhammad 'Adil Shâb, "his servant" Mujâfa Khan, and Atâ Allah b. Jamâl al-din Âhmâd Gilâni.

**Addendum.**

407.


Glosses on the preceding Commentary of I'shahani, by Saiyid Shâhîr Jarzâni (d. A. H. 816). They are commonly called حاشية التجريد. Cf. H. Kh. ii. 195, and Casiri, i., no. dxxv. Annotations on these Glosses are to be found in Fleischer, Cat. Lips. 388.

The work extends only over the first two chapters (مقدم), or the philosophical part, of the *Tajrid*. It begins with the preface of "Tusi, instead of that of I'shahani, as follows: تولى اما بعد حسن الواعب الواعب على أمثاله خص بالذكر من صفاته العلما ما هو أخص به ذلك لما كان علما الكلما... اعتض بنا ما ذكرنا إلى."

Well written, by Ibrahim b. 'Abdallah, for Saiyid Shams al-din Muhammad â'tashi. 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: تولى نقطة أن يقول أن.

Ill written, on European paper.

Erroneously described as glosses of Molla 'Isâm on a work on logic. Cf. Cat. 236, xi.

409.

865. Size 10½ in. by 6½ in.; foll. 348. Twenty-one lines in a page.

A Commentary (ممجر) on the *Tajrid*, by 'Alâ al-din 'Ali b. Muhammad Kusi (i.e. the Falconer, d. A. H. 879, at Constantinople). It is commonly called الشرح الجديد, and was dedicated by the author to Sultan Mughîth al-din Abu Sa'id Gurgan ( Arborcan), the Timuride. See H. Kh. ii. 198; Catal. St. Petersb.

1 Compare Casiri, l.c.
229 and 303. The work was printed in Persia (s.l.), A.H. 1274.

The commentary begins: اما بعد جد واجب ... أحتجازه أي على الله واحسابه الذين هم موسعون بزيادة الكرم.

Beautifully written. Dated Rabî‘ I., 874. With additional notes by the author (marked with مبسطه السمعه on the page). Gold lines round the pages.

There precedes a detailed list of contents, of later origin (foll. 1-4).

410.


Another copy of Kūsâni’s Commentary, imperfect at the beginning. The first words are: نسخ مختومه. One leaf is also missing after fol. 2.

Neatly written, with a broad margin, but no notes. Chapters (مختوم) I. and II. form a separate part, which has the following colophon (fol. 330r):

قد وقع الفراء من تسود مباحث الجهر والعزف من شرح التجريد للعلامة الفرمسي في شهر ربيع الثاني سنة النين وتسعيينتوسعمانة في بلدة إحداها بن بلاد كبريات حربها الله عن الآيات واللبنات ويتولد مباحث النبات الصائم وصفاته واناراد النشا الله تعالى يبد النصق الجدير إلى الله الغني عبد الجناجي ابن ياسين العلو.

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 Dilshwar, H. Vansittart (A.H. 1194), and C. Bodham, and signature of the latter, Calcutta, 1787. The book is wrongly described as the commentary of Isfahāni.

412.


Another copy of the same work, without the preface. Written in different hands, Nastâ‘lik 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: للساني زيادة كمال ليس للمستوسين (= fol. 44r of no. 400). There are slight defects after foll. 122 and 128, and a larger one after fol. 240; a few leaves are also wanting at the end.

Plainly, but inelegantly written, of the twelfth century.

Erroneously inscribed إجزاء حاشمي قدimid. Cf. Cat. 226, xxxvii.

414.

1839. Size 8¼ 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 (مختوم) I., without the preface. Written in Nastâ‘lik. According to the Persian colophon, it was transcribed from a bad copy in eight days between 10th Dhul-hijjah, 1063, and 1st Muharram, 1064, by Muḥammad Mu‘min Khalil. It was, however, collated subsequently with a copy which had been revised by the author.

II. Foll. 136r.-213. The first four sections of Chapter (مختوم) 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 glosses of Šakir al-din.1

Foll. 147-150 are misplaced. Two leaves are missing after fol. 200.

1 See below, no. 424.
III. Foll. 214–305. The remaining portion of Chapter II. A separate volume, written in Nasta'lik, by 'Abdullah Mashhadi, at Shâhjâhânâbâd. Date, 4th Rabî' II., 1062. Emendations on the margin.

[Hastings.]

415.

B 208. Size 6¼ in. by 3½ in.; foll. 133. Seventeen lines in a page.

The second part of Kūshji's Commentary, containing Chapter II., in the jahâr and 'ilm al-ma'ârîs, but imperfect at the end.

Illegibly written in Shikastâh, with some marginal notes.

Bij. Libr., a.h. 1028.

416.


شرح النيابات تجريد بأ حاشية خفري بر
شرح مدارک

I. Foll. 1–120. The concluding portion of Kūshji's Commentary on the Tajrid, from Chapter III. (al-tawarîh) to the end. With marginal notes at the beginning.

II. Foll. 121–184. Annotations on the commencement of the preceding portion, by Muḥammad b. 'Abd al-Qadir Khâfânî, alfâz al-zafâr, a pupil of Tâfizânî; see Cat. Bodl. ii., p. 606. Other glosses on the commentary of Kūshji, by the same author, are to be found in Cat. Mus. Brit., p. 107, no. cxx., 3.

The author says in his short preface: اللهم اجعل حمّد احمد المخزاز هذه تابعات
(التقريبات) اتفقت مني على شرح النيابات التجريد
قد جمعتها تذكرة لمن له قلب الجح.

The annotations begin: تولى استدل على وجود الواجب تعالى اختيار المصداق سراً في النيابات
الواجب يخرج الحكماء الإبل وهم عند
تولى ابن النجیم المعول: (= fol. 18 of this MS.). Corrections and notes on the margin.

Legibly written in a small Nasta'lik hand.

This MS. was bought at Amrâbâbâd, a.h. 1094. It bears the seal of Naqâr Jang.

[College of Fort William, 1832.]

417.

B 243. Size 8 in. by 4½ in.; foll. 147. Twenty-two lines in a page.

A Gloss on Kūshji's Commentary, by Jalâl al-dîn Muḥammad b. As'ad Siddîqî Dawwânî (d. a.h. 907 or 908). This is the first of the three glosses which he wrote to that commentary. It is commonly called the 'ilm al-ma'ârîs al-qârida. See H. Kh. ii. 200 sqq.; and on the author, Catal. St. Petersb. 83, and Sprenger, Catal. Libr. Oudh, 73.

The work begins with commenting on the first additional note of Kūshji's, as found in the above MSS. (e.g. on fol. 8 of no. 409): تولى في الجهمية قبل لم برين
بهم من عيننا إذ احتفل عددًا بالمرامية في الجهمية ل
(مختصر) and the commencement of the second. The last annotation refers to the words: تولى إذ لم يسعه دليل على
بطانة
(ñ fol. 161 of no. 409).

There is prefixed, but only in the present MS., the author's preface (foll. 2-4), beginning: يام وفنا التجريد
الكلام في تقرير عقائد الإسلام
It contains a dedication to Sultan Abûl-fath Khalîl Beg Bahâdur Khân, son of Sultan Abûl-naṣr Ḥasan Beg (or Uzun Ḥasan), the second prince of the Bâyandûriyah Dynasty, or Turkmans of the White Ram, who reigned from a.h. 883 to 884.

Written in Nasta'lik, mostly without diacritical points; with marginal notes by the author (marked with ممّامه). It was copied by Mughîsh al-dîn Muḥammad Ḥussaini, for his own use. Of the tenth century.

Bij. Libr., a.h. 1026, from Shâh Nawâz Khân.

Cat. 226, xii.

418.
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’līk, by Muḥammad Ṭāh b. ʿIsāʾil Hamadānī, in the Radawlyah Academy at Shirāz. Dated Tuesday, 22nd Shaʿbān, 999.

Incomplete at the end. The last gloss is: تولى نعم لِإِن لم يجعل الذكر (=fol. 138 of the preceding MS.).

419.

Another imperfect copy of the same work, ending with the words تولى نعمة فنَّزِرَتْنا لَإِن لم يجعل الذكر (= fol. 116r. of no. 417).

Written in a clear Nasta’līk, of the tenth century; with some marginal notes by the author. A small ornament at the beginning; red lines round the pages.

420.
1600. 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).

[Hastings.]

421.
B 178. Size 8½ in. by 4½ in.; foll. 175. From eighteen to thirty-one lines in a page.

Notes on the greater part of Dawānī’s مَسْتَفْقَدَة الْعَجَاسَة, the کْيَسَام الْعَجَاسَة, by Molla Mirzā Jân (Habib Allah Shirāzī, d. a.h. 994). See H. Kh. ii. 202, and Cat. Mus. Brit. 387.

The first note comments on the commencement of the تُجَّرِّد; it begins: قال المصير رحمه الله أمه بعد حي، واجب الوجود على نعمه اول لم يعدل ان يقال في ترك الموصوف هنالك اعماً لطيف.

The second note refers to words of Kūshji, thus: قال الشارح رحمه الله ان لم يعدل ان يحكم الإیام و قال رحمه الله طالب بالزیادة (referring to words from fol. 120 of no. 417).

Written in different hands, partly in an illegible Shi-kastāh, with numerous marginal notes by the author. The colophon runs as follows: تَمَيَّزَ الكِتَاب بِعَرْوَةَ المَلِكِ الْوَذَابِ وَرَزَقَ اللَّهُ البَصَارَ فِي اْتَّعاْمِهِ بِالْكِتَابَ وَالْعِلْمِ وَقَسَمَهُ الْبَدَايَةَ وَالْآنُ الْانْتِيَةَ وَكَلِمَ شَيْ وَعْدَ مَرْجِع
وَمَا أَتَى الْعَدَد الْجَزَامِ اللَّهِ. Two leaves are missing after fol. 7, and twenty-six after fol. 51.

The seal (a.h. 1013) and signature of the owner, Khushbūl, are on the title-page. On the last fol. is a list of twenty-four books, which he had with him at Būrānpūr.

Bij. Libr., a.h. 1054. Seal of Muḥammad ʿAdil Shāh.
Cat. 226, xix.

422.

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.

Bij. Libr., a.h. 1029; with the following note:

زِرَادَكَانِهَا بِدِيَابِير (بی‌هی‌ا).

423.
1001. Size 9½ in. by 5½ in.; foll. 304. Twenty-one lines in a page.

I. Foll. 1-15. Some notes to the earlier portion of the preceding work of مَسْتَفْقَدَة جَان, terminating abruptly.

Beginning: (قوله) الثالث تقييد السبب الموارنة على:
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 Dawwání, who is styled المحقق, and to that of Kûshî.

According to notes on the two title-pages, the name of the author is Aâhî Hûsain خنابو. Additional notes by the same are on the margin.

Closely written in a small, but clear Nasta’îk hand, by Hâshim Hûsâni. The second piece is dated Tuesday, 15th Rahî I., 1072. Gold lines round the pages.

The first piece is wrongly inscribed

شرح الأشراط.

[Harings.]

424.

B 172. Size 9½ in. by 5½ in.; foll. 422. Twenty-one lines in a page.

Another Gloss on Kûshî’s Commentary, by Mir Ṣâdr al-dîn Abu Naṣr Muḥammad Hûsâni Shîrâzî (d. a.h. 903). This is the second gloss by the author, written in reply to the second gloss (الحاشية الجديدة) of Dawwání. It is dedicated to the Ottoman Sultan Bayâzîd II. (who reigned from a.h. 894 to 918). See H. Kh. ii. 200, and Aumer, Hâss. Mûnich. 295. Cf. Cat. Mus. Brit. 452.

The first annotation begins: تولى ای على الله . . . .

This MS. terminates abruptly in a note to the words فصل المقصود . . . . من مدح، from the fourth of the second folio (=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 Yâzdi. Corrections on the margin. Worm-eaten.


Cat. 225, xii. 2.

425.

B 298. Size 10½ in. by 5½ in.; foll. 164. Twenty-seven lines in a page.

A fragment of the preceding work, imperfect at the beginning and end.

The first complete paragraph begins: تولى في المعارف.

Well written, of the twelfth century. A defect after foll. 72. Several leaves are injured.

Erroneously inscribed: حاشية جلبی بری بن علی د. علم تنفسار. 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 مد is used; this is perhaps the commentary by ‘Abd al-ṣaman Farâbî, mentioned in H. Kh. iv. 169.

Fourteen leaves are missing after fol. 34.

II. Foll. 90v.—94r. A Commentary by Târâzânî (d. a.h. 792), on the Exordium (الخطيئة) of Marghînânî’s (احدث) سيرة (see no. 211).

Written in a smaller character than the preceding. Dated 10th Muḥarram (d. a.h. 798).

III. Foll. 94r. and 95r. An explanation of the Exordium (الخطيئة) of Ba’îdâ’î’s دیوان النوار, taken from the commentary of Isfâhânî (see the following no.).

Foll. 95v.—178. A Commentary on دیوان النوار. The author is, according to H. Kh. iv. 169, Burhân al-dîn ʻUsâdallah b. Muḥammad ʻUsâdallah Sharîf Fârghânî, commonly called ʻUsâ’î (d. a.h. 743). Cf. Cat. Boll. i., no. exl., and ii. 570.

The text and the commentary are distinguished by
the words قال and أقول. The author says in his preface: 

وَبَعْدَ نَزَذِ حَرَاشٍ كَبِيْنَا عَلَى كَتَابٍ الطَّوَالِع

من مَرْتِبٍ إلى ثانِيّ ... بِنَمَامٍ جَمِيعٍ مِنْ الأَحَدِينَ,

مَقْصُودًا عَلَى حَدِّ الكَتَابِ تَيْسِيرًا لِلْأَمِرِ عَلَى الطَّلَّابِ.

The commentary begins: 

كَالْ رَحْمَةِ. وَبَعْدَ مَقْصُودٍ: الكَتَابِ مَرْتِبٌ عَلَى مَقْدَمَةِ وَذَلِكَ كَتَابٍ مَقْصُودٌ

الكاتب مرتيب على مقدمة.Whereما يوجد عليه

المباحث الأثناة الكلامية.

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. Shihâb al-waikun (sic) Sirâji, who was a pupil of Taftâzâni.

Foll. 1-3 are decorated 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 Muhammadâbâd-Bidar, and came into the Bij. Libr. A.H. 1028. Seal of Mahtmûd Khwâjâ Jahnâ.

Cf., on this and the following nos., Cat. 224, ii.; 226, xvi. 2, 3, 4, xvii., xxvi.

427.

B 206. Size 9¾ in. by 6¼ in.; foll. 156. Twenty-five lines in a page.


This copy contains the author's preface, in which he dedicates his work to Sultan Nasîr of Egypt.

The commentary begins:

قَالَ الْحَمَدُ لَنَّ وَجِبَ

وجودهِ وَبِتَقَاُرِ أَقْلٍ فَنَّهُ هَذِهِ الْخَتَمِيَةِ مَعْظَمَ مَطَالِبِ أَصْوَلِ

الذين آخِر.

Written in a good small hand, with frequent omission of the discritical points. It was transcribed by 'Atâ Allah b. Muamâd Husâni, at Samarqand, at the beginning of Rajab, 829. There is a considerable defect after fol. 26.

Bij. Libr., A.H. 1028, from Molla Fâyûndah Muamâd.

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 Tawdîth.

Beautifully written in Nastâ’îdik, with a separate space for glosses, which have been occasionally added by the original hand. The word قال is invariably written in gold, and أقول in blue. Each page is between gold lines.

The colophon runs as follows: 

هَذَا أَخَرِ الكَتَابِ، تَمَّ تَحْرِيرِ بَيْنِهِ البَلَكِ الْبَيْنِ الْإِلَهَيْنِ، فِي الْعَنْبَةِ

الشَّرَفَةِ، وَالْعَلَمَةِ العَلِيمَةِ، لِدَارِ الكَتَابِ المَبَارِكَة.

مُنْهَرَةَ مِنْ خَمْسِ اللهِ تَحِلُّ النَّعْمَةِ، وَالْرَّيْهَةُ الْأَنْسَى، مَثْلُ كُلِّهَا للهِ الْعَلِيَّ، مَكْرُوحاً (sic) بِالْعَنايَةِ

وَالْمِنْدَاىَ، أَلْفُهُ مَقَامِدَ الشَّرِّيَّةِ المُحْتَقِنةِ، جَحِيمُ نَظَرِهِ

بِكُلِّهَا أَذَارُ العَلَوْيَةِ، مَلَأَ النَّافِلُ وَالْعَلَمَاءُ، مَلَأَ الْأَلْيَاءِ

وَالْكَيْمَاءِ، أَمَامَ اللَّهِ وَالْعَلَمَاءِ الرَّافِعِينَ، مَثَلُ السَّادَةِ

وَالْمَشَاهِدِ فِي الْعَالَمِينَ.

كَرِيْمُ كَمْ لَكَ دِرَ كَامِشُ أَهْلِ جِهَازِناً

جَهَنَّمَةِ أَمَانَسِت وَجَيْبِ إِمَامِنَا،

مَثَلُ الطَّارِقِ الْبَلَكِ الْعَلِيمِيُّ الْإِلَهِ الْإِلَهَيْنِ السَّبَدُ،

السَّطَرُ التَّحْرِيرِ حِبْسِ اللَّهِ الْعَلِيمِ الْعَلِيِّ، وَالْبَكَرِ الْمَسْتَغْلَبِ

اللَّهُ خَالِدٌ اللَّهُ تَحِلُّ يُعَزُّهُ عِلْمَ الدِّينِ مَآ ثَاقِبَةً

وَخَلاَفَةً، وَلَوْ تَكَثِّرَ كُلُّ مَسَاكِنَهَا مَطَالِبُهَا بِالْعَنايَةِ،

كَبِيرُ الحَكَمِ، وَتَرَابِضُ أَقْدَامِهِ، جَعَلَ فِي جَعَلَ الرَّوا

الْمَرْجِعِ العَلِيمِيُّ يُحاَوِلُ اللَّهُ عَنْهَا فِي يَوْمِ الْأَخْـثِثَ النَّاسِ

مِمْ رَبِيعِ الْأَوْلِيَّاءِ عَامٍ أَحْدَى وَئِنْسَى وَمَعَانَـيَةُ الْحَجِرِ.

Two seals of the above-mentioned owner, Maâribb Allah b. Khalil Allah Husâni, are on the title-page, which also has an ornament in gold and colours, intended to contain the title of the work. Seal of Ibrâhîm Naiurs (Adîl Shâh II.) on the first page.

1 The regular form of this surname is يَكَّة, or يَكَّة, a place near Bâkhâra. See Liber as-Sojutii de nom. rel., ed. Veth, p. 374, and Yâkût, iv. 277.
429.

B 223. Size 7 in. by 4½ in.; foll. 199. Twenty-one lines in a page.

Another copy of Isfahānī’s Commentary on the Tawālī’, without the preface.

Closely written in various Nasta’līk 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 Kāhil Khushbāl. Seals of Muḥammad ʿAbbās Shāh, and of ʿAbd al-raḥīm Muḥammad, who bought this MS. at Aḥmadibād, a.h. 992.

430.

B 204. Size 9 in. by 6 in.; foll. 214. Nineteen lines in a page.

An incomplete copy of the same Commentary.

Written in different Nasta’līk hands, of about the tenth century. Marginal notes. Numerous leaves are missing, especially in the portion from fol. 60 to 88, and others are injured, owing to the bad quality of the paper.

Bij. Libr., a.h. 1036, from Shāh Nawāz Khān.

431.


The first portion of the same Commentary, comprising about one-half of it. It ends with the following passage: تال التالتان أن الاجسام اول الوجه الثاني من الموجود أ (and) بعد the exordium of the preface (to to 106). The is given in this MS.

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.; foll. 351. Nineteen lines in a page.


It begins: لما جرت عادة الصفحين فكل أمر امر.. ان يبدي بالبسطة والمحدّث المشهور الفتح الصرحة

الله عليه بقولة بسم الله واسم اما من الوسم بمعنى

السمة الخ ál

ندم تفسيري هذا الشرح المدعو بالعامة رقم الله مولى رحمة وعطفه عن

نفائي ناظرية وتقدريبة (sic) بلبلة كارذين (كازرين)

صاحب عن ريب المتن في يوم السبت 1 مه ربيع الأول

ستة ارح وتعين وثمانمائة أجرية.

The earlier portion bears corrections, derived from a MS. of Molla Jalāl al-dīn, and some notes. Injured by insects.

Bij. Libr., a.h. 1026, from Shāh Nawāz Khān.

433.

B 230. Size 8½ in. by 4½ in.; foll. 40. Thirty-three and thirty-seven lines in a page.

I. Foll. 1–31. A concise treatise on Muḥammadan Theology, by Badr al-dīn Muḥammad b. Asʿad Yammān Tustānī (who wrote about a.h. 700, according to H. Kh. v. 597).

Beginning: ابتُجُح اللَّهُ الّذِّي لا شَجُرِحُ عِلْمَ اللَّهِ الوَاصْطِنِو... وبعد يقول مولانا واستادنا الفاضل المعقل...

The incomplete text continued (sic) is

وكان يا كلما اثرت الفعل المملاك، وطول والذين عدا السلام والمسلمين. حمد بن عبد اليمين حجة والمستحث تعرّفنا معّ بالله المسلمين بطول حریونه لا يزد بين رَبّه، ثم النشأة السليمة في شرف

علم الكلام لصرف معتته وئذ بريحت وشدة الحاجة إليه هذا لخصائصه هذا مظهر على لواب مطلب المبانية (sic) وانفتار انتشار السمعة لا يزهن الا مبيع

كتب القلم الرجع.

It comprises an introduction (مقدمة) and three chapters (متطلب) I. (fol. 3) في الآية; II. (fol. 18) في السعبيات; III. (fol. 25) probably in the makākat.

This MS. is not quite complete, but terminates abruptly in the paragraph مسألة في الإمام. Marginal notes.

II. Foll. 32–40. The beginning of a Commentary on the preceding work, by the author himself.
Begins: 

B 241. Size 9 in. by 6 in.; fol. 56. Seven lines in a page.

Another copy of the same work, probably older than the preceding. The first leaf of it is missing. It begins:

Ahl al-Fiqh.

Written in a large indecent hand, with many glosses. The name of the copyist is erased. A defect after fol. 47. The beginning and end are injured, and the whole is stained.


A Refutation of the Theology and Legal System of the Sunnis, entitled نفي ال-guide وکشف الصدقة. The author, who is not mentioned, appears to be 1 Jamāl al-dīn Abu Maṣūr ʿAbd al-Rahmān b. Ṭūsī, commonly called Ibn al-Muṭahhar Hilli, a great Shiʿah divine and pupil of Ţūsī, who died a.h. 726. See regarding him, Cat. Mus. Brit. 452 and 455. The present work is mentioned in Stewart’s Catal., p. 141. It is dedicated to Sultan Ghīyāth al-dīn ʿUṯūm b. Muḥammad of Persia (a.h. 703-710).

The preface begins: 

The author blames the Sunni

1 See the conclusion of no. 471, ii.
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:

وَكَثَّ أَتْهَى فِي نَظَارَةِ الْمُكَلِّدِينَ مِنْ طَوْافَةِ الْمُجَهِّرِينَ

آثَارُ الْرَّوَايَاتِ وَمَقْدُودَ الْقَنَـاَرِ الْإِدْنِيَةِ وَالْمَكَابِرِ

فِي الْمَشَارِعِ الْحَسَنَةِ وَدَخُلُوهُ تَحْتَ حُرْفِ الْصَّوْنَاتِ

وَأَرْكَابُ الْإِحْتِكَامِ الَّذِي لَا يُرْتِبُهُ لَنَفْسِهِ ذَوْ عُقْلٍ وَرُوْيَةٍ

لَيْسَ بِالْمَتَّافِ مِنْ مَنْهِدِهِ مَيْتٍ وَثَرَّةً وَنَسْرًا أَرْكِبَ النَّطَاحَ وتَلَزَّلَ

He confines himself to eight questions, namely, I. (fol. 3r); II. (fol. 9); III. (fol. 10r); IV. (fol. 53r); V. (fol. 60); VI. (fol. 142r); VII. (fol. 144); VIII. (fol. 160).

In the dogmatical part he chiefly attacks the Ashʿarites, to whom, he says (fol. 3r), with the exception of some divines of Transoxania, all the four orthodox sects are now reduced: جَمَاعَةُ الْأَشْعَارَةِ الْذِّينِ

هَمُ الْبَيُومُ كَلْ الْجَهَّيْرِ مِنْ الْعِنْفَةِ وَالشَّاغِفَةِ وَالْمَكَابِرِ;

وَ(الْإِسْبَابِيَّةُ) أُمِّيَّةٌ مِنْ فِتْيَةٍ مَا وَأَنَّ الْبِرَّ

فِيما يُتَّعِقَ بِأَصْلِ الْفَقْهِ (fol. 144)

فِيما يُتَّعِقَ بِأَصْلِ الْفَقْهِ.

The commentary commences: وَهَذَا أَنْفُسُهُ الْمُقْتَدِسُ

مَتَّكَلٌ عَلَى الْصَّمْدَ الْعَمْوَاءَ وَأَنْقَلَ فَنَصْلَ الْأَلِحَاءِ

A valuable copy, dated a.h. 809. It was transcribed from a MS. which had been written by a pupil of the author, and revised throughout. The colophon runs as follows: تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ وَبِنَعْمَةِ نَيْمَانِ (son of Jahān-

غِيرِ وَأَبُو عَيْسَى بْنِ يَسْعَى بْنِ يُسْرَىٰ) وَأَشْتَقُّ لِهِ الْبَعْدِ وَتَحْقَقَتْ

فِي نَصْلَ الْأَلِحَاءِ وَأَقَلَّ مَنْ أَتْهَى فِي هَذَا نَصْلاً أَنْفُسُهُ

The Commentary of Saʿīd ibn Shāhīf Jurjānī

1 No. 471, ii. reads: وَوَنَزَغَتْ فِتْيَةٌ قَرْثٌ.
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 (مُوْتِنَف) III. The MS. is also damaged at the end.

Bij. Libr., a.h. 992.

The second part of this copy, which begins with fol. 173, is wrongly inscribed: شرح الشرح شرح عقائد. Cf. Catal. 225, vii. 1 and 228, xviii.

439.

B 214. Size 9 3/4 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. 990. Well written, in several hands, with marginal notes. Imperfect at the end. Book (مُوْتِنَف) III. left unfinished (see fol. 169).

The preface of Jurjānī is wanting. Begins: اول ضمن المصنف.

Bij. Libr., a.h. 1028, from Molla Pāyandah Muḥammad.

440.

1300. Size 9 3/4 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'liḳ, 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'liḳ. It was transcribed for عبده النادر (بن سلطان) من ابناء مولانا قطب الدين محدث لکنوي, 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. 500. Twenty-five lines in a page.

The same work.

Written in Nasta'liḳ, the concluding portion in a different hand from the rest. Three leaves are missing after fol. 1. Injured by insects.

Seal of 'Abd al-sabţān, a servant of Muhammad 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 (مُوْتِنَف) IV. Begins: ضمن خطبة كتابه إلَّه.

Well written in Nasta'liḳ, completed at the end of Shawwāl, 1013, by Nūḥ b. al-Ḫājī 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 same work, to Book IV. The name of Ghiyāth al-dīn Pīr Muḥammad, to whom the work is dedicated in the preface, is preceded here by that of Jalāl al-dīn Ishkandar (جار الله جان والدولة والدين) (أسكدر فيات الله), which perhaps was substituted for it subsequently.

Well written in Nasta'liḳ, by two hands. Gold lines round the pages. The first two pages are richly ornamented. Book IV. (fol. 315) formed originally a separate volume.

This copy was made for 'Abd al-Ḵurām Ḥanāfī, according to a note at the end, which is dated 22nd Jun. II., 48th year of
ARABIC MANUSCRIPTS.

448.

B 231. Size 8½ in. by 5½ in.; foll. 186. Twenty-one lines in a page.

Glosses on Book II. of the [šur]h al-mawâliṭ, which is on the universalia (al-amûr al-a'amâ), by Molla Masâd (Shirwâni Kamâl al-dîn, d. a.h. 905). See Casiri I., p. 521, no. 1495; Anmer, Hdss. Münch. 307 sq., and H. Kh. i. 207.¹

Beginning:

تولى عند الثالث بيد أن الحكم: حاكمون

Written in Nasta'lij. The leaves are alternately white and yellow. Imperfect at the end. Four leaves are missing after fol. 184.

Cat. 225, vii. 4.

449.


Two fragments of the Annotations on the [šur]h al-mawâliṭ by 'Abd al-Ḥakîm b. Shams al-dîn (Sixâl-kârî, d. about a.h. 1060). Cf. H. Kh. vi. 241. The author wrote these annotations while reading the book with his son 'Abdallah Labîb.²

The first fragment contains the commencement of the work, with the preface, which begins as follows:

الهم

The second fragment begins with the words (fol. 108r.) منفوت [šur]h al-mawâliṭ, from the third of the first verse of Book II., and extends to the end of the book.

Well written in Nasta'lij. Injured by insects.

Cat. 225, vii. 3.

¹ The statement of H. Kh. vi. 239 is incorrect.
² See above, nos. 113 and 327.
450.
1812. Size 11 in. by 6 $\frac{3}{4}$ in.; fol. 187. Twenty-one lines in a page.
Another copy of the Annotations of Syālkūṭī, extending nearly to the end of the second موقوف. The concluding portion is wanting.

Written in Nasta'ļīk. Red lines round the pages. Injured by damp and by insects.

Foll. 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 foll. 181–7 should stand thus: 181, 187, 184, 182, 183, 185, 186.

[Johnson.]

451.
B 237. Size 10 in. by 5 $\frac{3}{4}$ in.; fol. 56. Twenty-four and twenty-five lines in a page.

Glosses on Book II. of the Sher-ma'at-fān, by Mīr Zāvīn (Muḥammad Zāhīd b. Muḥammad ʿAbd b. Ṣāmīr al-Muḥāh). The first portion of these glosses was printed at Lakhnāū, a.h. 1263.

The preface, in which the author dedicated his work to Aurangzīb, is wanting in this MS. It begins: قوله ما لا يخصد آنت تعلم الله.

Closely written in Shikasta. Has the following colophon: وَهُوُّ رُكَّعُ وَرَنَّى مِنْ تَسْمَيَاتِ الْأَسْمَعُ قَبْلَاً. زَادَهُ المُعْلَمَةُ عَلَى شَرْحِ المَوَايِفِ فِي تَأْرِيقِ الْأَرْبَعِ بَيْنَ سَهْرِ الشَّمَالِ فِي سَنَةِ الْقَدْمَةِ وَشَرْحُ مِنْ كُلِّ جِرَاءٍ حَكَامِ النَّبِيِّ بِبَيْنَ خَوْدَمِ الْلَّهِ مَعْدُودُ رَضِيَ اللهُ بَاعِدًا. مَوْلاً حَدْفُ مُسْتَفَدَّ أَءَدَّهُ نَقِيرَةٌ دِيدُ الدَّهَوَا.

452.
1347. Size 7 $\frac{1}{4}$ in. by 5 $\frac{3}{4}$ in.; fol. 160. Fourteen lines in a page.

Another copy of the preceding Glosses.

Well written in Nasta'ļīk. Colophon: رأفتَهُ أَيْنَ يَوْمَ مَكْتَبِ عَبَّادُ اللَّهِ سَكِيَّةُ بَلَدَةٌ يَقُولُهُ مَصْفَقُ مَوْلاً مَنْجَاب.

1 The MS. has عرب.

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SCHOLASTIC THEOLOGY.

453.
1883. Size 8 $\frac{1}{4}$ in. by 6 in.; fol. 99. Nineteen lines in a page.

Annotations on the preceding glosses of Mīr Zāhīd, ascribed to Kādi Mū巴拉ک.

Beginning: قوله أن المبتدر منه لا يقال لما كان: موضوع العلم هو العلم العلم.

Well written in Nasta'ļīk, of the twelfth century; terminating abruptly.

[Hastings.]

454.
B 232. Size 7 $\frac{1}{4}$ in. by 5 in.; fol. 65. Twenty-one lines in a page.

Notes on the commencement of Book II. of the Sher-ma'at-fān, ascribed to Molla Șādīk.

Beginning: المعروف الثاني هو في الأصل متعلق من آيات الوطن.

This MS. terminates before the end of the first موضع. It is written in Nasta'ļīk, without dia critical points. Corrections, and some additions by the author (marked with منه), are on the margin.

Cat. 225, vii. 2.

455.
B 215. Size 8 in. by 5 in.; fol. 75. From fifteen to nineteen lines in a page.


The author's preface begins: يا من وَقَنَنا لِتَحْقِيقِ الْعَقَالَةَ الدِّينِيَّةَ، وَنَصْنَا مِنَ الْتَحْقِيقِ فِي الْاَلسَّمَعَ وَالْفَرْعِ الْكَلِمِيَّةِ.

The commentary, omitting ɪjī's preface, begins with the words قال النبي ﷺ:

\[\text{1 The MS. has عرب.}\]
Plainly written, by Ilyās b. Shaikh Farid, of Fathpur-Sikri (لد أَسْلَمُ السَّكِرِيَ) for his own use. Date, end of Rabī‘ 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‘lik, with extracts from the glosses of Molla Yusuf, 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:

ماكثًا بالحراشم عبد القداران مصطفى العمران ساكن موضع ليس عمله زرحت شاعي سراكار صوبه دار القلعة شاد جهنماب دير قاص مداداب سن١٣٥٣ مصطفى.

[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 Rabī‘ I., 905.1

Well written in two different hands, with the glosses of ‘Abdallāh b. ‘Abd al-ḥakim Siyālūrī on the margin of the first eight leaves. These glosses are preceded by a preface, which begins:

باسم الكليم يهود نبأ إبدأ.

In the original binding of Tippu’s library.

[Tippu.]

458.


Colophon: تمت الكتاب بعس لماك الذид الوداع علي يه عبد النعيم الزادي مير رحس ابن مير عبد خانقابي اللهم انفركلانك وبقاره اللهم.

Some notes.

II. Foll. 44-169. A Persian treatise on the Muḥammadan Creed.

Begins: اين رسالة است كه در بيني عقابب اهل حق: است ترتيب أينه بر سه مقام أول در بين وجرد ذات تزبيات حق.

The second مقام (fol. 123) treats of the prophets, and the third (fol. 139) of the Khalifate.

Written in two small Nasta‘lik hands. Indications of the contents are on the margin.

459.

B 218. Size 8½ in. by 6 in.; foll. 127. Fifteen lines in a page.

Glosses on Daqqaṭ’s Commentary, by Molla Yusuf (b. Muḥammad Jan Karabāghi Muḥammadshahi, who died after a.h. 1080).

The first fol. being wanting, the book begins with the following words: والملة والدين مسعود بن بعس الصديقي الوداع روح الله رحمه وازاد فتحه مشتملا على غير الرائد اللهم.

The author says towards the end of his preface:

وخدمت به خدم العبد لمولانا (sic) العتبة العليه... لعهدنا وما واتانا نبأ العلم... معين الدين اب حامد خليل الله سلمه الله وإباءه... ولا استعودت بهد السعاده في بلدة سورندة في المرة المباركة المعلومة خانقاه حفظة الله ومحمدくて في الع😳يدية الجنية العزيمة الموردة... وهو خدومنا... سريه بالخانقاه اللهم.

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 Rabī‘ I., 1000.


Catal. 226, xxiv.

1 See no. 389.
460.
B 240. Size 9 3/4 in. by 6 1/4 in.; foll. 248. Twenty-
one lines in a page.

Annotations on the preceding Glosses, written by the
author, Molla Yusef himself. He makes reference in
them to the glosses of Khalkhali, which had appeared
in the mean time. See H. Kh. iv. 217 sq., according to
whom the present work was finished in Shawwal, 1033,
at Bukhara.

The preface quoted in H. Kh. is omitted. Beginning:

tolah) kifin la hasad riba'at al-ansar ilajub al-ament

Well written. At the end is the following Persian
disfich:

عاشق ثابت تقد آنکس بوردکوی دوست
رو تگردناند اگر شمشیر بار ان در شر.

461.
B 184. Size 11 1/2 in. by 8 in.; foll. 278. Twenty-
nine lines in a page.

Sa'd al-din Mas'ud b. 'Omar Tafażzali's (d. 22nd
Muharram, 792, at Samarqand) Commentary on his
own Compendium (الخصصر) of Metaphysics and Mu-
hammadan Theology, the compendium. This commentary was
written in Dhu'l-ka'bah, 784. Cf. H. Kh. vi. 48.

The elaborate preface begins:

سماكت یا بنده
ملکوت کل شی، بهت اعتقاداته، ومن عده ابداعه کن
حی، والیه معاده،

The author says subsequently:

و بعد نکت کنست فی
الیان العمز، ومیان العمر، ... اسرح النظريات العلوم طلب
لزه، و لب الیا، و اسرح الکتب من النمون کنها لغزداره
علی اسراراً عل

The text and the commentary are distinguished by
the words the of, and, but only a few words are
given from the former in each case. Copies of the
Makhdidi seem to be rare. It consists of the following

six chapters (متندا): I. (fol. 3a), II. (fol. 21a),
III. (fol. 73a), IV. (fol. 117a), V. (fol. 173a),
VI. (fol. 222a).

Written in a good small hand. The colophon runs
as follows:

تکذب ما بر کالبرن من الالاب و البايد: مدادی طريق النمو (sic)
حرره نور بن أحمد المشهير
بشعیه الامام بعجوة هرا حذنی عن المذاکرات في
العشر الثانی من المائه الناسیة.

Then follows a list of the works of Tafażzali, 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 (Naurus). In the original binding, which
is tastefully ornamented.

Cat. 224, iv.

462.
B 183. Size 11 1/4 in. by 8 in.; foll. 534. Nineteen
lines in a page.

Another copy of the preceding work.

Beautifully written, but rather incorrect. Many
emendations are on the margin. Date, 27th Rajab, 961.

Bij. Libr., from Amin Khân. Seal of Ibrahim Naurus (Adil
Shah II.).

463.
B 185. Size 9 3/4 in. by 6 1/4 in.; foll. 444. Twenty-
two, afterwards twenty-five lines in a page.

Another copy of the same work, without the preface.

Begins:

الک الفیم العمد والمعنی اج

Bij. Libr., a.H. 992; brought from Bidar by 'Ali Allah. Seal of
'Ali 'Adil Shah.

464.
1407. Size 11 1/2 in. by 6 1/4 in.; foll. 286. Thirty-
three lines in a page.

Another copy of the same work.

Well written. Slightly imperfect at the end. Many
corrections are on the margin.
The title-page contains an *Ijāza* of Taftazānī, dated Dhul-hijjah, 790, which was given for this and for other works, to one Ghiyath al-dīn, from whose copy the present one seems to be derived. Injured by insects.

[Retouched.]

**465.**

2178. Size 9½ in. by 6 in.; foll. 70. Ten lines in a page.

I. Foll. 1-38. *Abūl-barakāt Nasafi*’s (d. A.H. 710) Articles of the Muḥammadan Creed, called here the *aatidāt* (see no. 434).

Beginning: *Basmalah,* in. similar

Concludes: *Basmalah,* in.

Foll. 39-70. A treatise on the Muḥammadan Faith. The author is not named.

Begins: *Basmalah,* in. the leaf is left blank; glosses have been frequently written on these, and others have been added to the text. Date, beginning of Rajab, 1223.

II. Foll. 103-172. *Taftazānī’s* Commentary on the *aatidāt* (see no. 385).

Well written in Nastā’īk, with numerous glosses by Ahmad Jandī and others.

**467.**

B 212, 244, 103E. Size 9 in. by 5½ in.; foll. 34. Usually twenty-five lines in a page.

I. Foll. 1-6. This رسالة (sic) in anhalt al-sana (sic) and the *aatidāt* of the Shī‘a, in which Aḥmad b. ‘Abd al-Ḥamīd, b. Ahmad Kūdāmah Muḥaddīs (a Hanbali, d. A.H. 620; see H. Kh. *passim*).

Begins: *Basmalah,* in. the page.


The *Ḥanbalah* leads directly to the first subject, the nature and attributes of God. The peculiar doctrines of the Ḥanbalites are prominently discussed.

Conclusion: *Basmalah,* in.

There follows closely, after a *Dawmalaḥ,* a similar Ḥanbalī tract, on the attributes of God. It is introduced by the following *Isnād*:

اِحْيَاَّ اُنَّ الْعَظِيمَ الْأَمَامَ الْمَجِيدَ

ُعَفَّاءُ الْعَظِيمَ الْأَمَامَ الْمَجِيدَ

*Isnād*: 1. Illegible.
Concludes (fol. 7r.).

Both tracts were written on the same day, the last of Jun. I., 793, by Mahmūd b. ‘Othmān al-dīn Mawṣūlī. Then follow some traditions, terminating abruptly.

The name of the author is given in the preface as follows: The šahīr biḏdar al-humṣīn al-sharī‘īn al-sharī‘īn (al-sharī‘īn) ... .

The following is a list of the twelve sections of the work: I. (fol. 2) in al-bāyān tu allāhī; II. (fol. 4) q. ābaj biḏdar al-humṣīn al-sharī‘īn; III. (fol. 6) in ṭawqafu wa tarūqhī al-qiyām; IV. (fol. 9) in ābaj biḏdar al-humṣīn al-sharī‘īn; V. (fol. 10r.) in al-‘umma li-l-haqq; VI. (fol. 16r.) in ṭawqafu wa tarūqhī al-qiyām; VII. (fol. 18r.) in ṭawqafu wa tarūqhī al-qiyām; VIII. (fol. 20r.) in ṭawqafu wa tarūqhī al-qiyām; IX. (fol. 21r.) in ṭawqafu wa tarūqhī al-qiyām; X. (fol. 22) in ṭawqafu wa tarūqhī al-qiyām; XI. (fol. 26) in ṭawqafu wa tarūqhī al-qiyām; XII. (fol. 27) in ṭawqafu wa tarūqhī al-qiyām. It concludes (fol. 27r.) with the following:

II. Foll. 28-56. Another treatise on the same subject, which appears to be the Šâla al-dawwâli by Jalāl al-dīn Dawwâni (d. A.H. 907 or 908). Cf. H. Kh. iii. 361, whose statement is, however, inaccurate.

This MS. begins: No title or name occurs in the preface. The MS. is imperfect at the end. The following is a list of the fourteen sections (fol. 28) which occur here: I. (fol. 28) in al-bāyān biḏdar al-humṣīn al-sharī‘īn. This section begins with the words quoted by H. Kh. (l. 6) as referring to the work in general. They run here somewhat differently, thus:

Ya‘qūb b. Šadr al-dīn Muḥammad (d. A.H. 817), to the aforesaid Muḥammad b. ‘Othmān b. Abū Bakr al-dīn Mawṣūlī, and at the same time to his four brothers and some other persons.

Cat. 226, xxix., xxviii.
It is entitled "Sixty Questions" of Ahmad b. al-Abbds, the ascetic, concerning the religious duties of the Shaffites. The commentator is not named. The same work is to be found in Cat. Mus. Brit., i.c., ii.

III. Foll. 54v.-65. Articles of Faith, with a Commentary, both blended together, and apparently by the same author. Entitled the "miftah in Sharh Mura'fat al-Islam.


IV. Foll. 86v.-98. A treatise in Javanese, bound upside down.

V. Foll. 98v.-130. A logical demonstration of the principal articles of faith, the same as Mus. Brit., i.c., vi.

The author is not mentioned.

Ends: 130. Entitled Catechism (sic).

VI. Foll. 130v.-170. Muhammad b. 'Omar b. Ibrāhīm Tīlimsāni's Commentary (muzūrī) on the Articles of Faith by Muhammad b. Yusuf Sandā (d. a.h. 895), the same as Mus. Brit., i.c., vii.


Indifferently written, with frequent interlinear notes in Javanese written in the Arabic character. The vacant leaves are filled with various notes and scribblings.

471.


A valuable collection of Shi'ah works on theological subjects.

I. Foll. 1-27. كتاب شوهد مکى, more accurately کتاب شوهد مکی, in Madinah, جمع جماعت المدینة a treatise written in refutation of another treatise, called جماعت المدینة a treatise written in refutation of another treatise, called قانون الالهیة 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 Imāms.

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 Shāh (of Golconda, who reigned from a.h. 1020 to 1082); while the first mentions in a passage quoted on fol. 3r., that his last Shaikh was Mirzā Muḥammad Astarābādi, whose lectures he attended between a.h. 1015 and 1020, at Makka. The same speaks of his studies and of his present task as follows (fol. 1v.):

أبي عبد الله قرأت الأصول على معظم احتمالا، واستذعت حقائقهما وذاتهمهما من كل (sic) اريابهما، وجعل الحديث المنقول عن المركز الباطن عليه السلام ومن جمل العارفين حقائقها الواسطين إلى دقاتها وأخذت علم الله من أقوال جمعاء من أوقها احتمالا مرت على ذلك الحديث تواضع الأصول المستورة في كتب أصول المعتقد البهائم والسائل. الاشتراكية الفقهية ووجدت نفعه في مواجه لا تعد ولا حصى للاتجاهات المتوازنة إن شاء الله يبدون لهما طرفا في المدينة المنورة على مشرقة العلم الإسلام في ترتيل تلك الحديثات وحقيقةها حتى فتح على اراب المحت. لات.

The refutation by the second author begins:

الحمد لله الذي عفا عن الشياطين في مصلحة أمن الفقراء في فنون العلماء في عدد الله كلام الله على أهل الكتاب. 

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 Hillī and others, against his exaggerations and false imputations.

The passages selected for refutation are given at full length, under the heading قائل; and they are followed by the refutation, which is introduced by أقول. Imperfect at the end. A few notes by the author are on the margin.

II. Foll. 28-49. The same as no. 437. The author is called in the colophon, Ibn Shīkhānliwul Jumāhīn Shīq Jumal, i.e. Jamāl al-dīn Abu Manṣūr Ḥasan b. Yusuf, commonly called Ibn al-Muṣṭahhar Hillī (d. a.h. 726).

This copy was finished on Saturday, 27th June, 1154 = 24th year of Muḥammad Shāh. It was subsequently collated with the original copy.

III. Foll. 50-60. A concise vindication of the Shi'ah doctrine on the Imāmate, fully styled "A Christian defence of the Imāmate and the Doctrine of Sulṭān Sulṭān Aṣharābādī (fol. 3v., 1015-1020), while the first mentions a passage quoted on fol. 3r., that his last Shaikh was Mirzā Muḥammad Astarābādi, whose lectures he attended between a.h. 1015 and 1020, at Makka. The same speaks of his studies and of his present task as follows (fol. 1v.):

أبي عبد الله قرأت الأصول على معظم احتمالا، واستذعت حقائقهما وذاتهمهما من كل (sic) اريابهما، وجعل الحديث المنقول عن المركز الباطن عليه السلام ومن جمل العارفين حقائقها الواسطين إلى دقاتها وأخذت علم الله من أقوال جمعاء من أوقها احتمالا مرت على ذلك الحديث تواضع الأصول المستورة في كتب أصول المعتقد البهائم والسائل. الاشتراكية الفقهية ووجدت نفعه في مواجه لا تعد ولا حصى للاتجاهات المتوازنة إن شاء الله يبدون لهما طرفا في المدينة المنورة على مشرقة العلم الإسلام في ترتيل تلك الحديثات وحقيقةها حتى فتح على اراب المحت. لات.

The refutation by the second author begins:

الحمد لله الذي عفا عن الشياطين في مصلحة أمن الفقراء في عدد الله كلام الله على أهل الكتاب. 

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 Hillī and others, against his exaggerations and false imputations.

The passages selected for refutation are given at full length, under the heading قائل; and they are followed by the refutation, which is introduced by أقول. Imperfect at the end. A few notes by the author are on the margin.

1. According to the table of contents and to the original pagination, one treatise has fallen out here, vii-...
The author concludes as follows: 'And this is the multitude of our companions in"..."
Elected notes, and Persian interlineations, in red.

The text and commentary are distinguished by italics and italics, respectively. The former begins: "The author says that he composed the first work as an introduction to scholastical theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.

The text consists of an introduction (Mqda'da), on perception, and twelve chapters (Mujizat). I. (fol. 79) in al-Tasammul, on possibility and impossibility, entity and non-entity; II. (fol. 80) in al-Tasammal, on the division of existing things, according to the systems of the Scholastics (into and out); III. (fol. 90) in al-Fikhr al-Muraddat, on accidents; IV. (fol. 90) in al-Fikhr al-Muraddat, on accidents; V. (fol. 95) in al-Fikhr al-Muraddat, on accidents; VI. (fol. 96) in al-Fikhr al-Muraddat, on accidents; VII. (fol. 98) in al-Fikhr al-Muraddat, on accidents; VIII. (fol. 100) in al-Fikhr al-Muraddat, on accidents; IX. (fol. 103) in al-Fikhr al-Muraddat, on accidents; X. (fol. 103) in al-Fikhr al-Muraddat, on accidents; XI. (fol. 105) in al-Fikhr al-Muraddat, on accidents; XII. (fol. 105) in the Creed and the ijtihad, on the murder.

Date, middle of Ramaḍān, 1154 = 24th year of Mu’ammad Shih. The copyist styles himself "Al-Bukhari, by the same author, on a similar work of his, called Nuzul al-Rahman in Asal al-Din. Cf. Bibl. Sprunger.

Beginning: "The author says that he composed the first work as an introduction to scholastical theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.

The text and commentary are distinguished by italics and italics, respectively. The former begins: "The author says that he composed the first work as an introduction to scholastical theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.

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The text consists of an introduction (Mqda'da), on perception, and twelve chapters (Mujizat). I. (fol. 79) in al-Tasammul, on possibility and impossibility, entity and non-entity; II. (fol. 80) in al-Tasammal, on the division of existing things, according to the systems of the Scholastics (into and out); III. (fol. 90) in al-Fikhr al-Muraddat, on accidents; IV. (fol. 90) in al-Fikhr al-Muraddat, on accidents; V. (fol. 95) in al-Fikhr al-Muraddat, on accidents; VI. (fol. 96) in al-Fikhr al-Muraddat, on accidents; VII. (fol. 98) in al-Fikhr al-Muraddat, on accidents; VIII. (fol. 100) in al-Fikhr al-Muraddat, on accidents; IX. (fol. 103) in al-Fikhr al-Muraddat, on accidents; X. (fol. 103) in al-Fikhr al-Muraddat, on accidents; XI. (fol. 105) in al-Fikhr al-Muraddat, on accidents; XII. (fol. 105) in the Creed and the ijtihad, on the murder.

Date, middle of Ramaḍān, 1154 = 24th year of Mu’ammad Shih. The copyist styles himself "Al-Bukhari, by the same author, on a similar work of his, called Nuzul al-Rahman in Asal al-Din. Cf. Bibl. Sprunger.

Beginning: "The author says that he composed the first work as an introduction to scholastical theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.

The text and commentary are distinguished by italics and italics, respectively. The former begins: "The author says that he composed the first work as an introduction to scholastical theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.

The text consists of an introduction (Mqda'da), on perception, and twelve chapters (Mujizat). I. (fol. 79) in al-Tasammul, on possibility and impossibility, entity and non-entity; II. (fol. 80) in al-Tasammal, on the division of existing things, according to the systems of the Scholastics (into and out); III. (fol. 90) in al-Fikhr al-Muraddat, on accidents; IV. (fol. 90) in al-Fikhr al-Muraddat, on accidents; V. (fol. 95) in al-Fikhr al-Muraddat, on accidents; VI. (fol. 96) in al-Fikhr al-Muraddat, on accidents; VII. (fol. 98) in al-Fikhr al-Muraddat, on accidents; VIII. (fol. 100) in al-Fikhr al-Muraddat, on accidents; IX. (fol. 103) in al-Fikhr al-Muraddat, on accidents; X. (fol. 103) in al-Fikhr al-Muraddat, on accidents; XI. (fol. 105) in al-Fikhr al-Muraddat, on accidents; XII. (fol. 105) in the Creed and the ijtihad, on the murder.

Date, middle of Ramaḍān, 1154 = 24th year of Mu’ammad Shih. The copyist styles himself "Al-Bukhari, by the same author, on a similar work of his, called Nuzul al-Rahman in Asal al-Din. Cf. Bibl. Sprunger.

Beginning: "The author says that he composed the first work as an introduction to scholastical theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.

The text and commentary are distinguished by italics and italics, respectively. The former begins: "The author says that he composed the first work as an introduction to scholastical theology. But finding it, from its extreme conciseness, too obscure for most readers, he added the present short commentary.
The commentator concludes with a prayer, which he ascribes to the Prophet, on the authority of Ibn Bahawaih. It begins:

VIII. Foll. 160-257. A work on the Imamate of Ali and his descendants, compiled by an unknown author, a.d. 854. The correct title is كتاب مانع المستقيم. The preface begins:

The author says in it that he compiled this work from both Shi'ah and Sunnite authorities. It contains arguments logical and scriptural, traditions, poetry, etc.

In the first introduction he offers a list of works which he quotes from actual inspection:

They are:
1. مبادئ; 2. كتاب الكشف للزهري; 3. ثأب الله إلى الشافعي.

The second vestibule (fol. 161) gives a much longer list of books which the author did not read himself, but which he found quoted by his authorities. The third vestibule (fol. 161v) gives an epitome of the contents of the work. It is divided into seventeen chapters; their subjects are, as the author states.
already indicated by the words of the preface. They are: I. (fol. 162) فبِثْاثِ الْوَاجِبِ وَصَفَاهُمْ في الأثاث الواجب وصفاته; II. (fol. 163) في الأثاث، وصفاته; III. (fol. 163a) أباظ النجور المئاني لعدله في الأثاث الموصى وصفاته; IV. (fol. 166) النبوي وصفاته; V. (fol. 169) فيما صدر عنه من القرارات الموجبة لاستحاقته; VI. (fol. 171) في شرائه; VII. (fol. 175) فيما جاء فيه; VIII. (fol. 186) في شهود عقل مثله; IX. (fol. 191) فيما جاء في النص; X. (fol. 206) في فهما جدد من النصوص (sic) على أشياء من رسوم الأحكام المتضاربة على الوعد; XI. (fol. 220) فيما جاء في خلافه وتعمله; XII. (fol. 227) في النص الذي تمتد منه (sic) ب赙ه وبالإثبات على خلافة النص في النص الباكرة. من النص الباكرة في خلافة الفتحة (fol. 238); IV. (fol. 238) في المجلة الملائمة للإثباتات في اختلافات النص الباكرة والشبهات الواردة من خلافة كل واحد من الأئمة الربعة، في كثير من احتمال فالأمثلة; (fol. 248) في النص في رواية أحاديثهم إلى (fol. 253) في النص في رواية أحاديثهم إلى (fol. 254).

The author's epilogue concludes with a poem, beginning:

جمع مهان الهمه باللغة
همان البهاء باللغة في

The last verse contains the date of the work:

(ينتشر) من رسعي، الأثر
لأعمال ذي ندم جماله

The numerical value of the four letters marked is 854.

IX. Foll. 258-267. كتاب التحنيب. A treatise in refutation of erroneous opinions entertained regarding the Imámate. The author, who is not mentioned by name, lived in the fifth century.

The preface begins:

الله أنت الحمد على ما أتعمست واعف، ونشكر الله ولعيب. The author relates that a friend of his read a work of Muṣafid (i.e. Muḥammad b. Muḥammad b. al-Nu‘mān, d. a. H. 413), on the Imámate, called إطارات الدليل وأواخر المسائل, and was particularly struck with its last chapter, which treated briefly of the common errors regarding the Imámate, in terms of astonishment (العامة أورد الشقغ رأى الله عليه على طريق التحنيب منهم). 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 ومن غريب أمرهم, and subdivided according to the subjects into sections, which are usually inscribed. The above title does not occur in the work. The author scarcely quotes any authorities, but he mentions once (fol. 263r.) that he was told by Kādī Abu'l-Hasan Asad b. Ibrāhīm Sulami, that he met Ibn al-Nahjās (d. a. H. 376), at Miṣr, etc.

X. Foll. 268-282. كتاب تفاصيل اللحموت.

A polemical treatise, in which is proved that it is lawful to curse the Sunnites like unbelievers. It is fully entitled تفاصيل اللحموت في نص الجامع وتطليه. The author is 'Alī b. 'Abd al-Ḥālī, who completed it in Dhu'l-biḥār, 917, at Mashhād (بمسح مولى مولى التلفين الإمام المرنثي على موسى), and dedicated it to (Shaḥ Isma'il) the founder of the Safawi dynasty. Another work of this author is to be found in Cat. Lugd. iv. 116.

Beginning: اللهم فاتر السموات والارض عالم الغيب...

The author praises the new dynasty (الدولة القادرية) the dynasty created by the shi‘a leaders (الشيعة المدرسة العلمية الساحرة الشرعية الصوفيّة الموسيّة), and revives the Umayyads and Abbasides, etc. He then proceeds to say that he had observed that, under the constant oppression to which they were hitherto exposed, many weak Shi‘a had of late become doubtful as to their right of cursing the Sunnites. He therefore intends to prove, not only from the Koran, but even from their own traditions, that they are liable to be cursed.

The work consists of an introduction (مقدمة), on the meaning of cursing, and of seven sections, which contain arguments in support of the above assertion. Five of them refer to passages of the Koran, one to the Sunnah, and the seventh to the Shi‘a (Imāmiyyah) tradition.
The appendix (خاتمة) 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. A treatise on the Leading Dogmas of Islam, entitled رأز المسائلين فصول, with a copious Commentary on it, both by Muhammad b. 'Ali b. Ibrahim b. Hasan b. Ibrahim b. Fadil ibn Abu Jum'ah Ansawi (الحساوي, as in the following piece). The prefase begins: إن أولى ما مَرَّت فيه الفوى توجيهات الله الهم. The author gives it 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 كتاب معيق المعين المفكر, etc.). He then proceeds to relate that, a.h. 877, he made the pilgrimage to Makkah, and after it visited Li'l (i.e. Madinah, according to a marginal note). He then went into 'Iraq, and visited the tombs of the Imams there, and finally travelled into Khorasan, in order to pay his devotions to the tomb of 'Ali Ri'aj, at Mashhad. On his way thither he commenced the treatise رأز المسائلين, 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 Ri'aj, named Ghiyath al-din Muhasin 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 Dhul-hijjah, 878, at the mansion of the Saiyid.

The original text and the commentary are distinguished by انتقال البال and the former is given in full. It begins: الجهر للملتفل بوجوب الوجود رد هذِه رسالة مشتغلة على ما يجب على المكتفي من التغائد الكلامية والمسائل الإصولية, and is divided into seven sections: I. (fol. 284r.) في الثبت والوجوب الوجود; II. (fol. 287v.) في النبوة والوجود; III. (fol. 291v.) في المجيدة; IV. (fol. 286r.) في الاعتقاد عامة (295v.);

VI. (fol. 302) في المعاد (2) VII. (fol. 313) في المعاد. 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.

XI. Foll. 317-318. The Minimum of Tenets indispensable to the Shi'ah; by the same author, who completed his work on Monday, 25th Muhrarri, 889, at Mashhad.

Begins: العهد للحق حمد... ود أجل رسالة تشمل على أغلب ما يجب على المكلفين من العلم باصول الدين.

Additions by the author are on the margin.

XIII. Foll. 319-331. A Commentary on a short treatise by Abu Ja'far Muhammad b. al-Hasan Tusi (d. a.h. 460), on the fundamental dogmas (أسئلة) of the Shi'ah creed, which is called الفصول. The author of the commentary is not named. The latter is entitled منتهي الدليل في شرح الفصول.

Begins: العهد للحق حمد... ومن ترتيب الفصول. The passages to be explained are introduced by أولا, and the commentary by أولا. The prefase of the original work is omitted. It consists of four sections (فصل): I. (fol. 324v.) في التوحيد; II. (fol. 327) في الربو والاعتدال; III. (fol. 327) في المعاد (أصل). Each section comprises sundry dogmas (أصل).

Marginal and interlinear notes, the latter in red.

XIV. Foll. 332-378. A Commentary on Nasir al-din Tusi's (d. a.h. 672) تجريد (see no. 405). The author is not named; there is, however, no doubt that it is the commentary of Ibn al-Mu'tahhar Hilli (Hasan b. Yasauf, d. a.h. 725) mentioned in H. Kh. ii. 194. It is true, the first words quoted there do not agree with this MS., which

1 See also below, xviii.
begins: 1 أَحَمَدُ اللَّهُ الْقَافِرِ السَّلَاتَانُ، الْعَظِيمُ (الْعَظِيمُ 2) شَاءَهُ: 2 اما بعد

but the words following here subsequently, viz., (افقه.r) كمال الإنسان انها هو حصول المعارف

seem to bear some relation to them. There are probably two different versions of the preface.

The author styles the work of Tusi, and he entitles his commentary, accordingly, нар

تجريده الأتباع (it is, however, mentioned by him in شرح تجريده الأتباع (Sharh تجريده الأتباع

1) under the fuller title خلافة الأتباع (Sharh تجريده الأتباع). He was a disciple of Tusi, and completed this commentary on 16th Rabi` I., 696.

Some portions have copious marginal notes. The margin exceeds the size of the volume, and is generally folded down, but in some cases cut away.

XV. Foll. 379-388. حاشية شرح جديد للجريدة.

Glosses on that part of Kushtji’s Commentary on the Tofird which comprises the fifth, on the Imamate; by Nenc Allah b. Sharif Imami Husain.

Begins: امام كل مرذى بال, امام كل كلم ومقال;

هذين من أقام الإمام لنهاة على الأخل.

The author observed that the criticisms of Kushtji, a Sunnite, on the tenets professed in the said part of the Tofird, had not yet been answered by writers of the Shi’ah sect; he, therefore, undertook this task, lest the opposite party should have the last word in the matter. He seems to have written in India, when the Muhammadan kings of the Dakhan were still in power. This would appear from the following remark on fol. 380: وأيضاً جوز أن تلقي الدنيا الزين أواحد بئار كل من في القرة يمسك كل من الأخر كما يشاد

منهم في القرة بحيث يمسك كل من الأخر كما يشاد

أيضاً جوز أن تلقي الدنيا الزين أواحد بئار كل من في القرة يمسك كل من الأخر كما يشاد

أيضاً جوز أن تلقي الدنيا الزين أواحد بئار كل من في القرة يمسك كل من الأخر كما يشاد

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أيضاً جوز أن تلقي الدنيا الزين أواحد بئار كل من في القرة يمسك كل من الأخر كما يشاد


1 Quoted in the “Biography.”
2 From the collection The first gloss is: توله وراءة عامة في أمر الدين

والدية الع

= fol. 323 in no. 409.

There follows immediately:

XVI. Foll. 389-389. Husain b. ’Abd al-Samad’s (?) account of his disputation with a gentleman of Halab, A.H. 951, by which the latter was converted to the Shi’ah creed.

Begins: الأمد لله... وبعدها صورة يحت وقع هذا التقيار إل aşağı.

It comprises only that part of the debate which turned on fundamental questions, such as the superiority of the Imams, the principles of the Imamate, etc., leaving the minor topics, which were discussed afterwards, when the opponent was already convinced.

XVII. Foll. 390-397. كتاب الشوارع اللامعة.

A treatise on the Fundamental Dogmas, and on Piety, written, as appears from the end, by Fakhr al-Din b. Shaikh Hasan, al Mashhad.

Begins: الأمد لك المثل أهل المحمد ورواية ومساهمته

واضعه... وبعد فلما كان كمال الإنسان ونجاته بالعلم

والعمل إل... It is divided into two “Orients” (مشرق). The first, which is dogmatical (مشرق), consists of an introduction (مطلع), on knowledge, and five شارهة; viz., I. (fol. 391) في وجوب الواجب الحدود

II. (fol. 392) وثباته

III. (ib.) في أفعاله تحق وثباته

IV. (fol. 393) في العبادة

V. (fol. 395c) في البينة

The second, which is parenetical (مشرق), comprises three شارهة; viz., I. (fol. 396) في حقيقة التقوى وإثباتها

II. (ib.) في نظير بعض الدور، فضيلة التقوى، وحجة عليها

III. (ib.) في نظير بعض الدور، فضيلة التقوى، وحجة عليها المستخرجة من تاريخ الإسلام، تبين تقوى الإنسان

It seems to be rather modern. The author, in his epilogue, places his work under the patronage of the Imam Ali Rida. His name is given in the conclusion, which has apparently been modified by the
There is added a laudation of the present treatise, by Bahā al-Din Ḥāmirī, written in a high-flown style. It is inscribed: 

Телем шиа абу ахмад фахим

The compiler, who does not give his name, made this selection for the use of a friend. It would appear that he was a contemporary of Mufid, and that the latter was still alive, when this selection was made. Probably it is the work of Abu Ja'far Ṭūsī (d. a.h. 460).

Begins:

الحمد لله المتعبد بالقدّوم... سالت ابدة

The following bear on various Shi'ah doctrines and points of controversy, but chiefly on the Imāmate. Mufid is usually denoted by the sign ابهد الله

XX. Foll. 440-450.

A treatise proving Shi'ītism to be the only true creed. It was composed by an unknown author, a.h. 1152. The above title does not occur in the work.

Begins:

الحمد لله الذي جعلنا ممئتين بوسيحة

The author demonstrates his thesis from the Koran, from the Sunnah, of which he quotes all the standard works down to Suyūṭī, and by argumentation.

The colophon begins:

وحن فرنا من اضمام هذه الرسالة (sic) ليلة الجمعة السادس عشر من شهر رمضان

The author relates a vision, in which he learned from the Prophet and ʿAli that of the later Imāms, Bāḳir, Kāẓim, and Riḍa were those upon whose worship salvation depended.
ARABIC MANUSCRIPTS.

XXI. Foll. 451-456. رسالة عزة الوثني.
XXII. Foll. 456v.-458. رسالة نور البداية.
XXIII. Foll. 459-460. رسالة محمد أعظم شاه.
XXIV. Foll. 461-468. رسالة هداية عقائد.

Four Persian treatises.

XXV. Foll. 469-472. رسالة عقايد بيطتي. The Fundamental Articles of the Shi'ah Creed. Nothing is known about the author mentioned in the inscription.

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.

[Johnson.]

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472.
82. Size 8½ in. by 4½ in.; fol. 180. Twelve lines in a page.

A treatise on Natural Philosophy, ascribed to the sage Bālixos (i.e. Apollonius of Tyana), who received it from Hermes Trismegistus. It was translated (into Syriac) by the priest Sāxirīxes (i.e. Zachaeus, ساخريخس in this MS.), and is called كتاب JavaScript utilite الأشياء, or, originally, كتاب العال📞. See De Sacy in Notices et Extraits des Manuscrits de la Bibliothe. Nation. iv. 107 sqq.; cf. Cat. Lugd. iii. 166; Mus. Brit. 203; Upsal. 226; and Leclerc in Journal Asiatique, 1869, p. 111 sqq.

This MS. does not contain the introduction of the translator. It begins: عونك يا رب وتنوعك هذا ما: بدأ بالقسم الذي تترجم كتاب الفعل الذي بدأ (ليدي). Hermes in the first volume did not think the translations of the sentences were correct. The conclusion of this book leaves the reader with some remarks on the nature of mankind and St. Peter's Gospel (sic) beside Cal. Bālixos (sic) of the name. Compare De Sacy, l.c., 138 sqq.

673. Size 8 in. by 4½ in.; fol. 59. Fifteen lines in a page.

A treatise on Elixirs and Talismans, called خائرة الإسكندر. Cf. Stewart's Cath. 121 sqq.

Preceded by an introduction by مُحمَّد بن كُلِّبي, 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 والرومية), 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
PHILOSOPHY.

leaves, being entirely of gold, and was deposited in a
chest of the same material, and declared to be “the
Treasure of Alexander.”

It had been buried there,

after his death, by his disciple Antiochus

(Acts 17:10) in the

third century

of the

Greek

language.

The original preface is by Aristotle

and contains a dedication to Alexander. It begins

(fol. 4r.), and tells us that this is a work of Hermes

(mentioning the name of Dhu'l-ka'dah), which was discovered by Balina (Apol

lonian, see the preceding no.), and made over by him to

Aristotle.

It consists of ten chapters: 1 I. (fol. 5r.)

II. (fol. 12r.)

III. (fol. 23)

IV. (fol. 90)

V. (fol. 33)

VI. (fol. 36)

VII. (fol. 40r.)

VIII. (fol. 48)

IX. (fol. 52)

Y. (fol. 54)

Z.

This part comprises the first four fascicles of the work.

It is divided into nine

viz., I. (fol. 3) without title

(Isagoge); 2. (fol. 24r.)

The summary

(fol. 81r.)

3. (fol. 107)

4. (fol. 201)

5. (fol. 272)

6. (fol. 236a)

7. (fol. 335r)

8. (fol. 401)

An elegant copy, transcribed by order of Saiyid

Muhammad Husaini, at Kashmir, by Muhammad Sadık

b. Hüjji 'Abd al-‘Askari, from a MS. of a.h. 868.

Completed on 4th Rabi‘ I., 1148. Each book

has its own conclusion, and the volume ends with a

long epilogue by the said Saiyid (fol. 411)

Books

A splendid ornament on the first page,

and gold lines round the others. There preceding (fol. 1

and 2), the life of the author, taken from the

al-‘Askari; 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-‘Askari, a.h. 891; and an incomplete list

of contents.

In an elegant binding of red leather, with gold ornaments.

[Johnson.]
476.
1796. Size 11½ in. by 6½ in.; foll. 313. Thirty lines in a page.

This is a manuscript in Arabic, written in 1796. The page contains 313 lines, each containing about 17 words. The text is about physics, and the second part of the preceding work is also included. The manuscript is bound in green leather with gold ornaments.

Like the preceding MS., the colophon gives the same names of the transcriber (adding the surname), and of his employer. Dated Kashmir, Sha'bán, 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 6½ in.; foll. 286. Thirty lines in a page.

1. Foll. 1–264. The remaining portion of the preceding work, written in the same hand, and arranged in the following manner:

1. (foll. 1–44) Geometry; without title, but concluding:

2. (foll. 47–131) Astronomy. Concludes:

This copy had been written by 'Abd al-ka'iyüm b. al-Husain b. 'Ali Faris, a.h. 642.

3. (foll. 134–149) Arithmetic. Begins:

Conclusion:

4. (foll. 152–174) Music. Begins:

This part concludes also (foll. 264) with an epilogue by Saiyid Muhammad. It was transcribed from a copy of a.h. 897. The aforesaid Muhammad Sádiq finished it at Sháhjáhnábád, on 2nd Rajab I., 1154 (February 1451) by the author's command. He concludes with a poem in praise of the work, beginning:

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 انجاح on Logic. This work has been printed at Rome, 1593, as an appendix to Ibn Sína's Fánán. Cf. H. Kh. vi. 303.

Begins:

This is a part of a larger manuscript, 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) Abūl-fath b. `Abd al-razzāk, 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 Shāhjahānābād, by Mūhammad Ḥādi Ḥussainī, a "servant" (مرید) of Aurangzib, for the use of his son Mūhammad Ibrāhīm, a.h. 1089.

1867. Size 8½ in. by 5 in.; foll. 313. Twenty-three lines in a page.

A Commentary on Ibn Sīnā's (d. a.h. 606). Part of this commentary is contained in Cat. Bodl. I. no. cccclxxx. Cf. H. Kh. i. 301, and also Cat. Lugd. iii. 320.

This copy is imperfect at the beginning; the first words of Ibn Sīnā's which occur are (fol. 2r): .

This is the first part, omitted in this MS., Flügel, Hidd. Wien, ii. 600. Extracts from this work have been given by Haneberg in Abhandl. d. bayer. Akad. xi. 250–257.

The remaining fourteen sections of this part are inscribed as follows: II. (fol. 5r): .

The third part, (foll. 113–154), comprises nine chapters, as follows: I. without title; II. (fol. 118r): .

The Commentaries of Fakhr al-dīn Rasī (Mūhammad b. `Omar, d. a.h. 606) on the second and third parts of Ibn Sīnā's (d. a.h. 428) on Physics and Metaphysics. See H. Kh. iv. 290, and especially regarding the first part, omitted in this MS. Flügel, Hidd. Wien, ii. 600. Extracts from this work have been given by Haneberg in Abhandl. d. bayer. Akad. xi. 250–257.

The Commentaries of Fakhr al-dīn Rasī (Mūhammad b. `Omar, d. a.h. 606) on the second and third parts of Ibn Sīnā's (d. a.h. 428) on Physics and Metaphysics. See H. Kh. iv. 290, and especially regarding the first part, omitted in this MS. Flügel, Hidd. Wien, ii. 600. Extracts from this work have been given by Haneberg in Abhandl. d. bayer. Akad. xi. 250–257.
This work is dedicated to a patron, who is styled the "Prophecy of the city," Rabi' al-Kindi, and the "society of the city," Dhi al-Muhammadi. It is partly written in imitation of the works of Razi, who is here called the "hand of God." It begins: The author is not named. His preface begins: 

To judge by his writing, and he says subsequently: 

This commentary commences: 

The following date is given at the end: 

Plainly, but incorrectly written; of the twelfth century.

Seal of Nusrat Jang.

[College of Fort William, 1825.]

From this it would appear that this is the first part of the commentary of Kūfī al-Dīn Muḥammad b. Muḥammad Rāzī, or Taṭārānī (d. a.H. 766; see Cat. Bodl. iii. 354), which, on account of its purpose, to decide the controversies of Tātī and Rāzī, is often called the "Introduction." It is mentioned by H. Kh. ii. 302, though his statements do not agree with the preface of this MS. The second part seems to be contained in Cat. Lugd. iii. 322, no. mocclyv.

Plainly, but incorrectly written; of the twelfth century.

Seal of Nusrat Jang.

[College of Fort William, 1825.]

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Seal of Nusrat Jang.

[College of Fort William, 1825.]

Plainly, but incorrectly written; of the twelfth century.

Seal of Nusrat Jang.
PHILOSOPHY.

135

by Ḥabīb Allāh Mīrzā Jān Bāghandi


These glosses are dedicated to the Ṣafawī Shāh Ḫasan II., the son of Shāh Ismāʿīl (who reigned from A.H. 983 to 985). Though, in the preface, Tūsī's commentary and the glosses, or their respective authors, are spoken of in equal terms, the glosses refer only to the latter work, with the words: "Τοῦ Ὀμηροῦ..." (ποιήματα).

In the preface allusion is made to the names of the authors and the respective works, as follows: "Ποιήματα παλαίου Ἀχαιον..." (ποιήματα), referred to as "ποιήματα" (ποιήματα).

The_addition is made to the title-page, which is covered with various notes, bears the seal of a "servant" of Muhammad Shāh.

[College of Fort William, 1825.]

484.


Another Commentary on Ibn Ṣād's asharāt, by 'Izz al-daulah Sa'd b. Manṣūr, commonly called Ibn Kamānāh, a Jewish philosopher (d. A.H. 676). See H. Kh. i. 303, and regarding other works of this author, Cat. Bodl. ii. 562, Flügel, Hds. Wien, ii. 606, Cat. Lugd. iii. 349, etc.

In two parts; the first of which (fol. 1-59) contains the Logic, and begins, without an introduction, as follows: "Τοῦ Ἡλέκτρος εἰς Ἐτέρα τοῦ Ἡλέκτρον..." (ποιήματα). See, however, Cat. Lugd. iii. 323.

1 This MS. has the following note: "Ποιήματα." See, however, Cat. Lugd. iii. 323.

2 In the latter it is, however, taken for Tahānī's commentary.

1 These words of Ibn Sinā are wrongly cited by H. Kh. as the beginning of the present work.

3 Erased.
in the text of this MS. as in Flügel, l.c., but on the margin is added the name of 'Aqad al-din Abu Sa'id Gurgan (the Timuride, d. A.H. 873) as a variant.1

Written in a not very clear Nasta'lik 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. 1175.

486.
2350. Size 6½ in. by 4 in.; foll. 11. Ten lines in a page.

The beginning of Shams al-din Muhammad b. Ashraf Husain Samarkandi's (d. about A.H. 600) treatise on Dialectics, styled آداب الألغاز. Cf. H. Kh. i. 207, and Fleischer, Cat. Lips. 351.

The introductory words are omitted. Begins: رب أتعمت فإن هذه رسالة في آداب الألغاز يحتج إليها الله. Well written. Imperfect at the end. Worm-eaten.

[College of Fort William, 1825.]

487.
B 164. Size 7½ in. by 4½ in.; foll. 111. Seventeen lines in a page.


This commentary was printed at Calcutta and at Lakhnau. According to a note at the end of the latter edition, it was composed A.H. 880.

The preface begins: البداية: ابِرَمْيُنِي لَه، وَكِلْ شِيْءٍ يَعْقُوبْهُ. 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 (فقين): Part II. (البيانات) (fol. 5-71): 1. في المنصوبات, in ten sections; 2. (fol. 68) في التعبيرات, in eight sections; 3. (fol. 54) في الكليات, in six sections. Part III. (البيانات) (fol. 72-104): 1. في العلم, in seven sections; 2. (fol. 87) في تغليم الوجوه, in ten sections; 3. (fol. 97v.) في الماورقة, in four sections. To this follows an appendix (خانم، in أحوال النشاطة الأخرى, fol. 104).

Well written in Nasta'lik, 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 Payandah.
Cat. 238, i.

488.
2260. Size 8½ in. by 4½ in.; foll. 111. At first ten, afterwards always seventeen lines in a page.

Another copy of Maibudhi's Commentary on the Hidayah.

It begins: مِنْتَخِبَتْ الْعِلْمَ الْهِيْدَيَا، (sic).

Written in Shikastah, with marginal notes. Of the beginning of the twelfth century.

[College of Fort William.]

489.
B 160n. Size 8½ in. by 6 in.; foll. 78. Seventeen lines in a page.

I. Foll. 1-75. A fragment of the same Commentary, written in Nasta'lik, with marginal notes.

The first portion is wanting (to fol. 23 of the original pagination). Begins: جَازَ أنْ تَكونَ مُسْحَحَة. There are slight defects after fol. 73 and at the end.

II. Foll. 76-78. Three leaves of another copy of the same work, corresponding to fol. 2 sqq.
490.

3064. Size 9 in. by 5 in.; foll. 203. From twenty-three to twenty-five lines in a page.

Glosses on *Maududi's* Commentary, by Muhammad b. Al-Hasan: 

الحمد لله العليم الحكيم. The author dates his work at the end as follows:

في أول السنة التامة من اليوم الثالث من السبع عشر من الشهر التاسع من السنة السابعة من الهجرة النبوية.

The date a.h. 966 is also expressed by the chronogram

 alm شرح (or rather حدائیة).

Closely written in Nasta'īk, approaching to Shikastah; with the following colophon: 

قد وقع الفراغ من تسويد هذه الجامحة المعمقة المسمى بحیا ابنا میر

محمود المعلقة على شرح هداية المکتة في نسخ القرآن من اليوم السابع من السبع عشر من شهر الصفرة

الف وفیة وثلث من هجرة النبي صلی الله عليه وسلم وقد نقلت هذین من الجامحة التي نقلت من نسخ (الابد) بدرجة

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, 13, 10, 11, 12. Fol. 202 should stand after 198.


491.

B 54. Size 8½ in. by 6 in.; foll. 143. Fifteen and seventeen lines in a page.

The concluding portion of the same Glosses.

Begins:

(ثالث) المعصت نفس التاني في التلیات ای

في الاحوال المنسيه إلى الفلك ال

( = fol. 115 of the preceding MS.).

1 Marked with علمی.

492.

B 168. Size 6½ in. by 4½ in.; foll. 48. Twenty-one lines in a page.


This is only the commencement of the work. The preface begins: 

الحمد لله العليم الحكيم. The author mentions in it that the rough draft of this work was made long before the present edition.

Clearly written, often without diacritical points; in narrow columns, more than half the page remaining vacant; with some marginal notes by the author.

The margin is injured by insects.

Inscribed:

حاشیه فخر سلاطین بر شرح هدایه حکمت

 Cf. Cat. 239, l. 7 (?).

493.

B 169. Size 8½ in. by 6 in.; foll. 77. At first seventeen, afterwards as many as twenty-three lines in a page.

Another Commentary on the Physics and Metaphysics of *Abḥārī's* البداية, by Muhammad b. Mubārak Shāh Bukhārī, commonly called Mīrāk; who probably lived in the eighth century.

This is a commentary by المنول ... انول; making, with the exception of the first passage (fol. 2), only allusions to the text. The author says in his preface, after a simple Ḥamdu'l:

بعد فند سالن ببعض

احماثی ان أكتب للفقهين الطبيعی والأخیری من کتاب

البداية للمولوی العلامة ... شرحًا اکثر.

1 This title is wrong. It belongs to another work of the same author; see H. Kh. iii. 534.

2 Ali'I Husaini.

3 The beginning given by H. Kh. vi. 474, is from the author's commentary on the

حکمت العین.

4 احماţی (sic). Another MS. reads احوجی.
Legibly written; with various marginal notes, among which are glosses of Saiyid Sharif. Fol. 1 has been supplied carelessly by a different hand.

494.

Another Commentary on the Physics and Metaphysics of the *Hidayah*, which was composed, according to H. Kh. vi. 473, by Ahmad b. Mahmoud Harawi, commonly called MAULANAZADAH. Cf. Cat. Iagd. iii. 364.

Another copy of this commentary, in the Bodleian Library (Catal. I., no. dcvxl.), was written a.h. 810. The author, therefore, must have lived as early as the eighth century. He says in his preface: اما بعد نهیذة محلة مشتمرة على شرح ما سوى المتندس من المختصر الموسوم بالبداية لعلام المحققين والفيلسوف المحدث... الآبی وکلمت (sic) مع قلة البضااعة... بال تعالى طائفة من الخالی... حيث لم يقع له شرح يكشف لیم عن وجود فوائده نقلها الفی.

This copy is in a peculiar, not always clear, handwriting. As appears from several notes on the margin of the last page, it was transcribed by 'Ali b. Hajji 'Mîr (?) 'Ali b. Mashtūd, for his own use, a.h. 881. Numerous marginal notes. Defects after fol. 15, 18, and 22. The first folio is supplied by a modern hand.

495.

Foll. 231–232. An extract from the *Shārīf al-mu'awaf* on the halo and the rainbow.

1 Probably a commentary on Kotbīn's *Kawa'id*; see H. Kh. iv. 283.

Fol. 233. A short extract from the *Shārīf al-mu'awaf*. 

This volume contains a commentary by Ahmad b. Shahrūshbāzī on the first 238 pages of the *Hidayah*. The final page is a marginal note by Muhammad b. Shahrūshbāzī, who mentions the existence of a manuscript at the Bodleian Library. Fol. 232 is destroyed.

Foll. 235. An extract from an unknown work, on cause and effect.

496.

A copious Commentary (معرّج) on the second and third parts of the *Hidayah*, compiled by Mir Shams al-dīn Muhammad b. Ibrahim Shīrāzī (d. a.h. 903). Cf. Stewart's Catal. 117, ii. Part of this commentary, comprising the first part of the Physics, was printed in Oudh (?) a.h. 1262.

The preface, which is without interest, begins: المحمد ... المتعيز القلم الفقلا ... It is followed by an introduction on philosophy in general. There is also a long epilogue, which begins: ولیکن هذا آخرما تيسر لنا في ... نشر هذا الكتاب ... متعهنين بعلمهم السواب ... اذ تلائم امواج اليوغم ... ولراكوا اليوغم ... وله الديوان ... عن من يعرف قادر غواص السراب ... وعلم الديوان ... في هذا الزمان الذي انطلت فيه انوار العلمة إلى ...

Neatly written in Nasta'liq. This copy was transcribed at Ḥaidarābād (in Sindh), probably from the author's own copy, by a native of Siwistān. With some marginal notes of the author.

The last two pages contain tables, in the same handwriting, on the influences of the stars, derived from the *Sanad* Ta'hib al-ʿamalan fī al-ʿalam min Tu'l al-shaykh al-risāl, which are followed by some notes on Persian verses. Conclusion: كبرت هاینی الصقليهین (الصقليهین): بامر الامام الصقليهین الامام الكرم مؤسسة محمد جعفر ... وانه اقلم العبد ابن محمد مقيم محمد رضی الله عن ...
Philosophy.

497.

1756. Size 8 in. by 5 in.; foll. 72. Five and nine lines in a page.

I. Foll. 1–13. Aḥḥir al-dīn Ishāhī’s (d. a.h. 663) Introduction to Logic, called یَسُوْعَجَي. See H. Kh. i. 502; Catal. St. Petersb. 69, etc. Printed at Lakhnau, a.h. 1260.

Written in a large hand. Dated 5th Muḥarram, 1096 (=27th year of Aurangzib). It was transcribed by Būkān al-dīn b. Saiyid ʿAbdallah Ḥusainī, of Fardābād (?), for his own use.

Vowel-points and notes have been added in the earlier portion. Fol. 7 should stand after fol. 4.


It is here called یَکُرْزَي, because it was written down by the author in one day. Cf. H. Kh. i. 503; Flügel, Hds. Wien, ii. 603; Cat. St. Petersb. 74 (where it is, however, taken for a different work). It was printed at Constantinople, a.h. 1235.

Written in a large stiff hand, by Dānīyāl b. ʿAbd al-ḵawī Shaibānī, for his own use. Date, 4th Rabiʿ II., 1055. Notes.

[Johnson.]

498.


شرح حکومة العيين

A Commentary (معزوی) on Najīm al-dīn Abu Bakr (عِز، علیه Abūl-Hasan ʿAlī) b. ʿOmar Kāṭībī Kamēnī’s (d. a.h. 675) حکومة العیین, or System of Metaphysics and Physics; by Shams al-dīn Muḥammad b. Mubārak Shāh Bukhārī, commonly called Mināk. Cf. H. Kh. iii. 103; Bibl. Sprenger. 1809; Cat. St. Petersb. 75; and Cat. Lugd. iii. 367.

The preface begins: اما بعد ِّـِ‏ـِـِّـِـِّـِـِّـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّ~

The author says in it that his commentary contains, besides extracts from other works, the entire glosses (حاشیهٌ) of Kūṭb al-dīn Shīrāzī (d. a.h. 710).

The first part of Kāṭībī’s work (المَّعَالَة) consists of four مَّعَالَةٌ: 1. في الدُّمَّ (fol. 5); 2. في احکام (fol. 57a.); 3. في العُلُوم (fol. 69); 4. الْجِوَاهِرِ وَالْعِرَاضِ (fol. 130). The second part (المَّعَالَةٌ) comprises five مَّعَالَةٌ: 1. في احکام في مباحث العِرَاء (fol. 163); 2. في احکام الأفْلَام (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 ʿAbdallah b. Mās. Date, Saturday, 15th Shābān, 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 Sharif. Fol. 3 ought to be placed after fol. 7. Injured by insects.

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 (المَّعَالَةٌ) of Part I.

Written in various hands, of the tenth century. Long extracts from Saiyid Sharif 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 Nastaliq, with numerous extracts from Saiyid Sharif on the margin.

It ends abruptly in the third مَّعَالَةٌ of Part I. Its
Well written, of the beginning of the twelfth century. The preface is omitted. Begins: بِرَزْبِكَةٍ على مَقدمةٍ. A defect after fol. 17. Fol. 18 belongs to a Persian treatise on the same subject.

Signature of ‘Abdallah b. Muhammad Mirak b. ‘Abd al-Hamid, and seal of Amânsât-dâr Khân (A.H. 1131). This MS. was originally part of a larger volume.

B 145. Size 7 in. by 4½ in.; foll. 133. Fifteen and twenty-five lines in a page.

The Commentary of Kutb al-din Mahmûd b. Muhammad Râzi Tahtání (d. A.H. 766) on the Shamâyeh. This is a commentary by a later commentator. It is entitled تحرير التواعد المنطقيّة في شرح الرسالة الشمسيّة, but is often simply called نظم الرسالة. The author dedicated it to Amir Aḥmad Sharaf al-din.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 Muhammad b. Aḥmad Muḥyī al-din, in the Madrasah of Amir Mūsa at Lârândah (الرند) in the capital of Kâramân. Marginal notes.

The first few leaves are wanting. Begins: تَعَمَّرَنَا لَهُ.

Foll. 125 and 126, inserted by a later hand, repeat the contents of the preceding fol., but with the full text of the Shamâyeh.

There is added (foll. 130r.–132) Aḥmín al-dîn Aḥrârî’s أنسائوچی (see no. 497), closely written in the same hand. Then follow various notes.

Slightly injured by damp.

Cat. 236, vi. 2.


Another copy of the preceding Commentary.

The preface begins: ان ابّن دّرى تنظّم ب giảng البيان. Written by two hands, the first in Nasta’lîk. The

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¹ Possibly the same person.
² The statement of H. Kh. is incorrect.
latter portion (from fol. 85) was transcribed by 'Ata Allah b. Jamal al-din Ahmad, 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, Mustafa Khan, and Muhammad 'Adil Shah.
Cat. 236, vi. 4.

505.
1588. Size 9 in. by 5½ in.; fol. 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.; fol. 152. Fifteen and nineteen lines in a page.

Another copy of the same work, well written by several hands.

[Johnson.]

507.

Glosses to Katib al-din's Commentary on the Shamsiyah, by Saiyid Sharif Jurjani (d. A.H. 816). Cf. II. 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 هذه وقت العصر من يوم السبت 10 من 8 سنة 1184; and on the margin is written:

قد وقع الثاغ من تحرير الجواشي من أول مهجب الفتاها إلى هنا 58 لغة 1184.

Ornamented. Fol. 258 should be placed before 250.

508.

Another copy of the same Glosses.

Neatly written in Nasta'lik, 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 Na'srat Jang.

[College of Fort William, 1825.]

509.
411. Size 10 in. by 6 in.; fol. 64. Twenty lines in a page.

The same Glosses.

Clearly written in Nasta'lik. 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 Jalal Dawwani.

[Hastings.]

510.

Another copy of the same Glosses, well written in Nasta'lik.

Colophon: کتب و كتاب你在 قدر و قدر من كتابت هذه نسخة شريفة الشریعیة على شرح شمسية في تاريخ يوم الأحد ربيع الثانی سنة 1184.

Defects after fol. 64 and 70. Worm-eaten towards the end.

511.
B 149. Size 9 in. by 5½ in.; fol. 78. Mostly seventeen or twenty-two lines in a page.

الجزء الأول من حاشية السيد المريف على الشریعہ الشمسيه

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.; fol. 71. Fourteen lines in a page.

An imperfect and damaged copy of the same Glosses.

\[1 \text{ i.e. A.H. 1072.}\]
Clearly written. Red lines round the pages. Notes.

The beginning is wanting. The first gloss is很差. There are defects after foll. 6, 20, 22, 28, and 29.

513.

1492. Size 7\(\frac{1}{2}\) in. by 4\(\frac{3}{4}\) in.; foll. 160. Mostly thirteen lines in a page.

The preceding Glosses of Saiyid Sharif, introduced here by the words: الأحامد الله على جزيل نوابه والسلوة على رسوله محمد وآله.

They are accompanied, on the margin, by two successive explanations:

1. Foll. 1–121. The Glosses of 'Imad b. Yaḥyā b. 'Ali Farisi,1 which extend over the first مقالة of the Shamsiyah, and refer both to Saiyid Sharif's glosses and to the commentary of Khūṭb al-din.

The date runs as follows: هذا آخر ما أردنا إبرادة في هذا الكتاب والحامد لله.... ود ونع الرغ من تاليمه في عشر الحجر الأول من شهر السنة الأخيرة للعصر الخامس من تاسع مائة أجرية (sic) في بلدة خروق وم تسوده في التاسع شهر الحجر لستة خمس وعشرين [مسمى] وهو مائة واحدة والحمد لله إله.

The author's preface is written on the title-page of this volume. It begins: حمد الله على من اتفق لسان:

١٠٥٩

2. Foll. 12r.–160. The Glosses of Khalīl b. Muḥammad b. Raḍawī (Karamānī) on the remaining part of the work, viz., the annotations, the glosses or the glosses, as Ḥ. 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.]

514.

B 147. Size 7 in. by 4\(\frac{1}{2}\) in.; foll. 65. At first from nineteen to twenty-two, latterly sixteen lines in a page.

The Glosses of 'Imād before mentioned, written in Shikastah and Nasta'īlīk, of the tenth century.

Bij. Libr., a.h. 992.

Cat. 236, vi. 1.

515.

2313. Size 9\(\frac{1}{2}\) 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 Ỉṣṭīdār Khān (a.h. 1179) and Nusrat Jang.

[College of Fort William.]

516.

1709. Size 7\(\frac{1}{2}\) in. by 4\(\frac{3}{4}\) in.; foll. 156. Mostly eighteen lines in a page.

Annotations to the Glosses of Saiyid Sharif, by Molla (Kara) Dī'ūn, a pupil of Taftāzānī. See Ḥ. Kh. iv. 77.1

These annotations extend only over the first مقالة of the Shamsiyah. They begin: (قوله) وربته على (قوله) مقدمة إلى آخره واعلم ان اسم رأ قا البصرة (ناشرة) إلى من سعد لطف (بلطف rt) العين.

Carelessly written in Nasta'īlīk. Dated Friday, 1st Dhu'l-qa'dah, 1044. The name of the copyist is erased. Foll. 50–55 should be placed between foll. 1 and 2.

Seal of Nusrat Jang (a.h. 1176).

[Tippu.]

517.

438. Size 9\(\frac{1}{2}\) in. by 5 in.; foll. 197. Fifteen lines in a page.

Another copy of the Annotations of Molla Dī'ūn, written in the same hand as no. 515.

Seals of Ỉṣṭīdār Khān (a.h. 1179) and Nusrat Jang.

[Tippu.]

1 So the author gives his name in the preface.

1 Compare, however, Catal. St. Petersb., p. 66, xei.
518.
B 152. Size 8 1/2 in. by 4 1/2 in.; fols. 108. Twenty-one lines in a page.

Notes to the earlier portion of the above Glosses of Sa'iyd Sharif, by 'Abd al-šākim b. Shams al-dīn Siyākūrī (d. soon after A.H. 1060). These notes have been printed at Dehli, 1870.

The preface begins: إحلى منطقتا إفتح به لسان التغيير، وأولي مدركا أرتسم في أذهان الأذكى، حمد الله الغني. The author states in it that he wrote these notes by the advice of his father, and he dedicates his work to Shāhjāhān.

The first note is: تولى هذَا وجدنا الله كذا حَرَّم من كاف الشيبه الغني.

Well written, but left unfinished. The last note begins: تولى والمر في ذلك مه.

Cat. 236, ii.

519.
B 158. Size 8 1/2 in. by 5 1/2 in.; fols. 80. Twenty-one lines in a page.

Another copy of the Notes of Siyākūrī, more complete than the preceding, but imperfect at the end. Written in Shikastah, by different hands.

The first fol. is missing. Begins: شاهچهان بادشاه ساحب القرن الثانى. A defect after fol. 73.

Erroneously inscribed (fol. 29): حاصب مل عمام بر; cf. Cat. 236, v. 3.

520.
B 144. Size 8 1/2 in. by 5 1/2 in.; fols. 100. Seventeen lines in a page.

Other Notes to the Glosses of Sa'iyd Sharif, by an unknown author.

Very incomplete. Both the beginning and end are wanting. There are defects after fols. 24, 71 (both slight), 102, 110 (considerable), 126 (slight), 142 (large), and 158. The first complete note begins: تولى وبعبارة أخرى.

Plainly written. Date, about A.H. 1100. Injured by insects in some places.

521.
B 223a. Size 7 in. by 4 1/2 in.; fols. 30. Twenty-one lines in a page.

The concluding portion of other Glosses on Kūṭb al-dīn's Commentary on the Shamsiyah. It appears from the quotations on the margin of the Lakhnau edition of this commentary that the author of these Glosses is ʿĪṣām al-dīn (Ibrāhīm b. ʿArbašāh Isfārāʾīnī, d. A.H. 943). Cf. H. Kh. iv. 78.

Imperfect at the beginning. The first entire gloss is:

تولى وجدنا الله الغني:

Written in a small Nastaʿlīk hand, mostly without diacritical points. Colophon: هذا آخر ما كتبنا بصورة في هذه الأوراق من نمض التباس. وقد وضع الفراغ من كتبة هذه النسخة الشريفة بطريقة التسويد بعين الملك، مجيد على يد عبد الفعَّيض خاكى بنى سُلَم. ١٨٨.

Injured by damp, and worm-eaten at the beginning.

522.
B 165. Size 8 1/2 in. by 5 1/2 in.; fols. 10. About twenty lines in a page.

A Commentary (مُتَّخِصٌ) on the beginning of an Explanation of the Shamsiyah by ʿAllāl. This commentary is ascribed in the colophon to Saiyid Sharif Jevānī (d. A.H. 816). The author of the explanation is not named. He quotes Kūṭb 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 Shamsiyah.

Begins: اللهم للغنى الفينان يعوذ بالله من خفْأةٍ مُرِّجية إلى كل طالب كل زمان، كأحقَّةٍ النمل إلى حضرَةٍ سليمان.

This copy was transcribed by ʿAli b. Ḥājjī Mir (?), ʿAll b. Masʿūd, a.H. 876. Marginal notes.

Seal and signature of Muhammad ʿAdil Shāh.

523.
B 242. Size 8 1/2 in. by 4 1/2 in.; fols. 123. Mostly twenty-nine lines in a page.

A Commentary on the first part, or Logic, of Sirāj al-dīn Abūʾl-thānā Mahmūd b. Abu Bakr Urmawī's
The text and commentary are distinguished by and , and the former is fully given in the earlier portion. There is no preface to this commentary. It begins: 

The earlier portion of this MS. is written in an inelegant small Nasta'liq, and the remainder (from fol. 58) in a neat Naskh, mostly without discursive points. At the end we find the following date:

The whole of the first part (the "seventy and odd" articles of the Creed, beginning, see on fol. 16v. It is slightly imperfect at the end.

Written in an inelegant and not always clear hand, with several roughly drawn tables. Marginal notes. Some leaves are supplied by a more modern hand. Soiled. The latter portion is much injured by insects.

Glosses on the preceding Commentary of Kutb al-din, by Sa'di'īd Sharīf Jurzānī (d. a.h. 816). See H. Kh.

v. 595, and Casiri, i. 188, no. cvxxxviii; 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, the "seventy and odd" articles of the Creed, beginning.

The work begins:

The single glosses are not introduced by , as usual, but the text to which they refer is marked with red lines.

Neatly written, by Tāhir al-dīn, 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:

B. A short tract by Jurlānī on the definition of , and other words. It is inscribed in the cover of the remaining half of the MS. of Aḥmad Golkānī. See on fol. 173. A list of the "seventy and odd" articles of the Creed, beginning.

D. Another tract on the Creed. At the end the signature of Aḥī b. Mahmūd Gilānī.

Another copy of the Glosses of Sā'īd Sharīf, beginning:

Very neatly written; finished on 3rd Rabī' II, 984, by Nāṣr Allāh Muḥammad b. Ahmad. An ornament on the first page, and gold and blue lines round the others. The beginning is much injured by insects.

Bij. Libr., a.h. 1026, from Shāh Nawāz Khān. The seal of the latter is on the title-page.

1 This commencement slightly varies from the following copies and Casiri, etc.
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, indelegantly written, with marginal notes.

528.
B 210. Size 7\frac{1}{2} in. by 5\frac{1}{2} in.; fol. 101. Twenty-one lines in a page.


Begins: قوة الفيض الوداد أى الفيض الذي

The last note is:

Irregularly written in Nasta'lik. According to a note on the title-page (which begins من كتب من كتب

الغرف), 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 Shah, at the beginning of the tenth century.


Cat. 236, i.

529.
B 211. Size 9 in. by 5\frac{1}{4} in.; fol. 67. From eighteen to twenty-two lines in a page.


Begins: قال تدس الشرف الفيض الوداد أى فقد نقل:

جينا حاسة عند قداس (س) وهى قوة الفيض منقول

إلى مصلى الوداد الخ

Written in a varying Nasta'lik character, with the following colophon: هم الكتالج المعظمة في استماع أجمع

بحمهم الحرام سنة 380 منقولا من خط السيد الاجل

جلال الدين محمد ومحجوم الداخل مولانا محمد امين

على يد انفر عبان الله واوجيبه الى رحمة ربه الفن.

530.
1054. Size 9\frac{1}{2} 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 Bawardi (who wrote notes on the same glosses; see Cat. Lugd. iii. 373), Dawwani, etc.

Begins: الجند لله ... قوة الفيض الوداد أى

الفاضية ظاهر عن الفيض اما بمعنى الوداد استعارة

تعتمد الخ

Plainly written, with additional notes by the author, and others marked with حافظ, on the margin. Worm-eaten.

531.
B 160c. Size 8\frac{3}{4} in. by 5 in.; fol. 8. From nineteen to twenty-nine lines in a page.

حاسة ملا مزاجان بر تصديقات مطالع

The commencement of Glosses on the second part of Kith al-din's Commentary on the مطالع النور, ascribed to Minzâ Jan (d. A.H. 994).

Begins: (توله) أو المخصصات الصديقية نصر

التصديقات بالنصوص الصديقية.

This MS. ends with fol. 8r.; the back of this fol. is left blank and marked with بياض سجينة; the remainder, however, is missing. Written in Nasta'lik 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.

Ubaydallah b. Mastur b. Taj al-Shar'ah (d. A.H. 747) Commentary on his own Encyclopaedia of the

1 Cf. no. 529.
Philosophical and Natural Sciences, called. Cf. H. Kh. ii. 315.

The preface begins: محمد الله الذي جعل مدينة العلم علية بابا، معنيا جنابا. The author says subsequently: ائن قصدت ان اعد الميزان تعديلاً... واخترع في هذا العلم براهين بديعة... ثم انزل إلى سائر العلم الغليظة... وأسه هذا الجمع بميزان (العلوم 2) ثم لما تم تعديل الميزان... شرحها كافنا مشكلاتنا.

The main text is given in full. It begins: محمد لله الذي حل بالكلام عقال شئين العقول.

This volume comprises the first three parts of the work.

I. Foll. 61v. - 129. Logic (to fol. 61v.).

Concludes: نرغ من تحصيل النص الأول من تعديل الالوان في مباحث الميزان بالتحمية (أيام منتصف من (sic)).

II. Foll. 61v.-129. Metaphysics.

 Begins: محمد لله رب العالمين... هذا شرح الميزان المنهاي من كتاب تعديل الالوان وهو علم الكلام شرحه مؤلف المثنى انتم.

III. Foll. 129-171. Astronomy. 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 Nast'aliq. Has the following colophon: ابن كتاب تأريخ بني سبع شبر سنه هجري يكزير وبكم وشاشه وادتخت شيخ محمد على درموم دار الطريقة بجواب قلبي شد. 533.

B 143. Size 9½ in. by 5½ in.; foll. 31. Nineteen lines in a page.

The Glosses of Muḥammad Zāhid b. Muḥammad Aslam Harawi (commonly called Mīr Zāhid, a contemporary of Aurangzib) on Kaṭb al-dīn Rāzī's (Muḥammad b. Muḥammad Tahtānī, d. a.h. 766) treatise on Apprehension and Affirmation, the الصور 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: محمد لله ذي الحcka الباقة واحية السامع:

Written in Shikastah, with marginal notes, which are partly derived from the author. The colophon runs as follows: تمت هذه الرائحة المسمى تجاكية مير زايد متعلق على الرائحة المسمى رائحة الصور والتصديق للعلامة مشتر بين المشارق والمغارب ملا قطب الدين علامة بديع خيودم الطلبة عزت; اللهو عرف شاد داد تنوجي.

Of the beginning of the twelfth century.

Two extracts from the author's glosses on the مواقف (see no. 451) are written on the title-page.

534.

3030. Size 9 in. by 5½ in.; foll. 26. Seven lines in a page.

The first part of Sa'd al-dīn Mas'ūd b. 'Omar Tahtānī's (d. a.h. 792) تدبيض المطلق 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 (Suhrawardi's) كتب المشاارع والمتارجحات, and from other works. Foll. 23 and 26 should be transposed.

This copy was made for Afdal al-dīn Ja'far Husainī Ashtarākōdī, apparently near the end of the eleventh century. It became subsequently the property of Kādi 'Abd al-nabī b. 'Abd-er-raṣūl (a.h. 1130).

535.

B 135. Size 7½ in. by 5 in.; foll. 28. Three lines in a page.

Another copy of the same text, with numerous glosses in the earlier portion.

1 This MS. has عرب.; compare no. 451.
2 Cf. Cat. Lugd. iii. 353.
Very well written. Dated 28th Jam. II. 1 Defects after foll. 3 and 20. The latter portion is injured by damp.

Cat. 236, iii. 1.

538.

1866. Size 9 1/2 in. by 5 in.; fol. 23. Seven lines in a page.

The same work, well written in Nasta‘īlīk.

537.

1177. Size 8 in. by 5 in.; fol. 55. Three lines in a page.

The same work, well written and ornamented. Foll. 26–37 should be placed after fol. 19.

[Gaikwar.]

538.

1062. Size 7 in. by 5 in.; fol. 146. Nineteen lines in a page.

A copious Commentary on the first part of the Tahdīḥīb, by Muḥyī al-dīn Muḥammad b. Sulaimān Kāfīrī (d. a. h. 879). Cf. H. Kh. ii. 482, and regarding the author and his surname, Liber As-Suṣūtīi de nomin. relat., ed Veth, p. 114. This commentary is apparently also to be found in Aumer, Hds. Müncheh., p. 304, no. 673, 2.

This is a commentary by an old and rare author, and it contains the full text of the Tahdīḥīb. Begins: 147

هذا شرح التهذيب الذي قرأ الشارع على المصنف وهو ابن خالته سنة... This MS. was the property of Muḥammad Abu'l-Faḍl Kūṭb al-ṭīn... Nahrwālī Hanaftī.

[Gaikwar.]

539.

B 140. Size 7 1/2 in. by 4 1/2 in.; fol. 32. Seventeen lines in a page.

Another Commentary (by 147)

Another Commentary (by Ta’līkat) on the first part of the Tahdīḥīb, by Jalāl al-dīn Muḥammad b. As'ad Dāwūdī (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 Lakhnāūt) a. h. 1264.

Very neatly written in Nasta‘īlīk, by Muḥammad Rīḍa b. Ismā‘īl, at Shīrāz, about a. h. 1000. Additions by the author, and other notes, are on the margin.

Bij. Libr., a. H. 1026, from the Nāwāb (Shāh Nawāz Khan).

540.

1370. Size 7 3/4 in. by 4 in.; fol. 66. Twelve lines in a page.

Another copy of the preceding Commentary.


[Johnson.]

541.

1201. Size 9 in. by 5 in.; fol. 56. Fifteen lines in a page.

Another copy of the same Commentary.

Clearly written, with numerous notes. Dated 24th 147

Safar, 1132. It was transcribed by Saiyid Fāḍl Allah, for Saiyid Muḥibb Allah.

[Gaikwar.]

542.

2202. Size 9 1/2 in. by 5 1/2 in.; fol. 50. Fifteen lines in a page.

The same work, written in Shīkastah, of the twelfth century.

[College of Fort William, 1825.]

1 The year is omitted.
543.
B 160A. Size 8 ½ in. by 5 ¼ in.; foll. 71. Twenty-six lines in a page.

Glosses on Daudwdsi's Commentary on the Tahdhib.
The author is Mir Abr'\'u-fi\'ri Su\'\'udi (d. about a.H. 950).
See H. Kh. ii. 480, and Cat. St. Petrebs., p. 69, xciv. 2.

Begins: 
الحمد لله على تذيب المنطق والكلام،
والصلاة والسلام على أرشف المفتيين بطرق الإسلام، والله
أنت (ال骦\isma\') الموصلين إلى كل مرام: قوله هو الوصف
بالجعليل على الله، إما صلة للوصف الع.

The epilogue, to which H. Kh. alludes, begins here:

هذا آخباراً يتعلق بقسم المنطق من هذا الكتاب، وحل
ما فيه من المباحث والبواض، وقد يأتي قسم الكلام
منتهياً بالتعجب، فلا وجدت نسيطة منه.

Written chiefly in a clear Naskh, 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 fol. 15-17 is in a state of confusion.
There are slight defects after foll. 2 and 44.

The title-page has the following inscription:

هذا شرح على
حواسش للعلامة الدوائي دينفع الفواشى عن التذيب
وجاحبه لما يقصده الشارع الجارب والعبد على التونين.

The book is, however, wrongly described as
عمر حايى وسولك
by a more modern hand; cf. Cat. 232, xxiii.

544.

B 171. Size 9 ½ in. by 5 ¼ in.; foll. 32. From
twenty-two to twenty-four lines in a page.

Other Glosses on Daudwdsi's Commentary on the
Tahdhib, by Mir Zahir (Muhammad Zahir b. Mu-
hammad Aslam Harawi, who flourished under Anrang-
Zib). Part of this work has been printed at Lakhnau,
a.H. 1264.

It begins:

قوله المنطق هو الغممر بالحمد المعنى:

1 The text of the following passage is rather incorrect.

2 On the title-page we find the date, 6th Rab\'i\' 1, 988, which
apparently refers to the completion of this copy.

545.

Closely written in Shikastah, with marginal notes.

546.

B 141. Size 8 ½ in. by 5 in.; foll. 85. Seventeen
lines in a page.

Glosses on Daudwdsi's Commentary, by Molla 'Abd-
allah Yazdi. These glosses are not mentioned by
H. Kh., but they are often quoted on the margin of the
Lakhnau edition of the commentary, under the name of

The preface begins:

غاية تذيب الكلام، بحمد الله
التعزيز العالم.

The first gloss is:

قوله تذيب المنطق والكلام:
التذيب التجريد والتقيف الع.

This MS. terminates abruptly, though a formal
conclusion has been added to it, running as follows:

تمت الحاشية الشريفة التي سنفها الفاتم الكامل
المحقق المدقق مولانا عبد الله التذيرى (الزيى) الطاقى
غرور الله تعالى له ولأدوية الله.

Neatly written in Nastali\'k, but rather incorrect;
of the eleventh century. Injured by insects.

This MS. was once in the possession of Bah\'\' al-din b.
Muhammad Laiht Jaz\'i\'ri.
Cat. 236, iii. 2, or 4.

547.

B 138. Size 7 ½ in. by 5 ¼ in.; foll. 49. From
thirteen to twenty-three lines in a page.

An imperfect copy of the preceding Glosses, extend-
ing as far as fol. 62 of the preceding no.

Written partly in Shikastah. Much injured by
insects.

548.

B 142. Size 6 ½ in. by 4 in.; foll. 94. Fifteen
lines in a page.

كتاب حاشية مولانا عبد الله

Another Commentary (by 'Abdallah b. Shih\'ab al-din,
who appears to be identical with the preceding author.
He completed his work on 27th Dhul-ka'\textsuperscript{dah}, 967.
See H. Kh. ii. 481, and Cat. St. Petersb., p. 69, xiv. 3.
This commentary was printed at Calcutta, A.H. 1243.

The author's conclusion runs as follows:

\begin{quote}
فرعٌ من بالتبة (تاليفته r). التغير إلى عنو مولاد خجم بن شهاب
المددوي بعد الله بلغه ما ينمان وجعل آخرين خبراً من
دنياه وكان الغراغ خجوة الابغاء بسمع وعشرين خلود
من ذِى تعدا مدون حجر (حجم r) سبع وستين
وبسطاتة في المشيد المقدس الغرى صلوات الله على
مشتره ابولى (مشتره الولى r) الوصى.
\end{quote}

Plainly 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 (1075).
K\_{\text{\textsuperscript{a}}}d\text{\textsuperscript{a}}r\text{\textsuperscript{i}}}y\text{\textsuperscript{a}}h Library, A.H. 1075. Bij. Libr., A.H. 1091.
Cat. 236, iv.

548.
2328. Size 7\textsuperscript{1} in. by 4\textsuperscript{3} in.; fol. 72. Thirteen
lines in a page.
Another copy of the preceding Commentary.
Well written. Dated Jum. I., 1078. The text of
the Tahdhib is added on the upper margin. Notes.
[College of Fort William.]

549.
1467. Size 6 in. by 3\textsuperscript{1} in.; fol. 148. Nine lines
in a page.

\begin{quote}
ابْنُ الْأَلْفِ من حاشية مولانا عبد الله البزدى على
تَدْزِيبِ المَطْلِبِ للعَالِمِ سَعَدٍ الْدِينِ الْبَغْزِانِ.
\end{quote}

Another copy of the preceding Commentary.
Well written; both the beginning and end in a
different hand. Foll. 41 and 42 should be placed
after fol. 7.
[Gaikwar.]

550.
2085. Size 8\textsuperscript{4} in. by 4\textsuperscript{3} in.; fol. 48. Thirteen
and fifteen lines in a page.
Another copy of the same Commentary.
Well written, but left unfinished. The text of the
Tahdhib and numerous notes are added in the earlier
portion. Of the eleventh century.
Seals of Kh\_\_an Jah\_\_an, and Nu\_\_r\_\_at Jang. Cf. Stewart's Catal.,
p. 119, xiv.

551.
1616. Size 7 in. by 4\textsuperscript{3} in.; fol. 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 8\textsuperscript{4} in. by 6 in.; fol. 126. Twenty-
three lines in a page.
A diffuse Commentary on the first part
of the Logic of the Tahdhib. The name of
the author is not given. He quotes Yazdi.

\begin{quote}
الحمد لله انتم ملتبسا (sic) بالنموة بأمهد
الله عملا بالكتاب العلي والإجماع العملى.
\end{quote}

Plainly written, on European paper, of the middle of
the twelfth century.
Inscribed European. Cf. Cat. 237, xvi.

553.
1468. Size 5\textsuperscript{1} in. by 3\textsuperscript{1} in.; fol. 90. Thirteen
lines in a page.

\begin{quote}
شرح غاية التدزيض منطبق
\end{quote}

A series of explanations of that section of the Tahdhib
which begins: ونافية شرائط الأربعة (= fol. 20 in no.
554). These explanations are either special treatises,
or only extracts from scholia on the Tahdhib.
I. Foll. 1–5. The Glosses of Mir Abu'\_\_l-Fath (see
no. 543).
II. Foll. 6–11. The Commentary of Molla 'Abdallah
Yazdi (see no. 547).
III. Foll. 12–21. A special Commentary on the
passage in question, by F\_\_\_l R\_\_\_mi.
Begins: 

قال رحمه الله تعالى ونابطة..... إلى:

forthwith, as in Arabic.

Conclusion: 

هذا ما خبر بالله في شرح هذا العقد:

من غير مراجعة إلى كتاب آخر.

IV. Foll. 22–36. The Commentary of Shāh Fāṭiḥ Allah Shirwānī,3 a disciple of Taftāzānī.

Begins: 

وتبين شرائط الأشكال التي مراده بالشرائط

هي المذكورة في هذه الرسالة نفسها.

V. Foll. 37–44. The Commentary (موجز) of Saiyid Snān Min (Hibat Allah Husaini). Cf. H. Kh. ii. 482.

Begins: 

وقد وقع المس لمصطلح باختراق نابضة تام

VI. Foll. 45r. A Note on the subject, beginning: 

وأعلم أن هذه نابضة كلية في مقدمة الأشكال.

At the end is written: 

تُنِبُر رحمة الله تعالى.

An explanation of it is written round the margin. It begins: 

بيان هذه المقدمة أن الأبد:

مَلَاحمد رحمة الله تعالى بعنه.

VII. Foll. 46–58. A Commentary on the passage in question, inscribed: 

شرح نابضة تبديب منطق استاد

العالم: مولانا...) تفسير ووصل النينا برى.

The author appears to be Imān al-Dīn (see no. 588, iv.).

Begins: 

قال قدس سر ونابطة..... ذات اللام:

اذول والبلاغة توفيقه محبته إنه لا بد في كل ضرب.

VIII. Foll. 59–90. Another special Commentary, by Ahmad b. Suqaṁān (probably Gujarātī, who is quoted in no. 534, fol. 23).

Prefix is a preface, which begins: 

يا يا جعل: المأذن يعنى مع كونه اسم مشعم على العالم الأكبر.

The author states in it that he wrote this Commentary at the request of a friend, Abu'l-sa'ādāt Saiyid 'Abd al-All. The work concludes with a long epilogue, which begins: 

و هذا آخر ما قصدت احترم الجليلة أحمد

ابن سليمان.

Some additions by the author are on the margin.

Neatly written, of the eleventh century. [Gaikwar.]

554.

1351. Size 8½ in. by 5 in.; foll. 65. Seventeen lines in a page.

Adab Bāqīye


The author of this commentary was a pupil of Muhmmad Fāriqī, of Jaunpūr,1 of whom he speaks in the following terms (fol. 3):

(کست) مستفيدنا لمارب:

شَرَمَةُ نمّى من جانب النفس قدسية التي ليس

كمالها أحد في الهند والسداد بل في التوام والإيران....

مولانا الحمود (س) الجنوبي مولذا والفارفي محتدا

مّدو الرحمة تُحَظى عليه التليل الله.

He composed his commentary for the use of students, in Ramadān, 1060.

The preface begins: 

سُبِبْتُكَ يا مجيب دعا

السائليين بالامام ومشاري; and the epilogue runs as follows:

هذا امام الكلام بتوبيق الكلك المعام وقد

طُوِيَتْ في هذا الشرح ما ضع لي في اثنا تاليه على

شرح الجليل الجيبوري لبعض الفصل الوقت، وان

مصادف القرية تدق الراية له رحبا آخر كما أجري به

استاذين بل استاذ الجيل ومؤلفه بل مولى الكل انشاء

الله تعالى.

The treatise of Jurfānt commences:

الحمد لله الذي لا

مَالَعُ لَكَمْ ....... اما بعد فان هذه فرآف البحث.

It consists of a مقدمه, a تكمل، and a خاتمة.

Clearly written in Nasta’ālik, of the twelfth century. It was transcribed by Muhammad Fāḍil Kānauji (محمودي), by order of Mr Saiyid Lutf ‘All, son of Mr Saiyid Ibrāhim. Marginal and (Persian) interlinear notes in the earlier portion.

On the title-page are seventeen Persian distichs, inscribed رسمة منظومة در بحث, and attributed to Jāmi. [Hastings.]

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1 See no. 561.
Another copy of the preceding Commentary, somewhat varying in the preface; where, for instance, the name and the predicates of Mahmud are omitted in the text, and added subsequently in a marginal note (منة).

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 أدب الرشيدية in the commentary mentioned also in the epilogue of the proceeding nos., is the work of 'Abd al-rashid Jaunfuri —

النية مولانا ... عبد الرشيد الجونفوري مدة الله褶。

Written in Shikastah, with marginal additions by the author (منة).

The last few pages (foll. 46r.-48) are filled with the following texts.

1. A short treatise on Dialectics, by 'Ayn al-din 1ži (d. A.H. 756), beginning:

اذ اشتت في مثحت

فانت في المنتشر.

2. An “appendix” (خانعة) on certain principles of commenting and glossing. Begins:

علم أن الشاعر

والعسي إذا زاد على الأصل.

This appendix is derived from Sheikh 'Alim Allah, a native of

قرية ابن بابويه.

3. (foll. 47) A Persian tract, inscribed

درب أن عقد

انامل متقن از يدك ملال شريف الدين.

4. (foll. 48) A short mystical treatise, ascribed to Sheikh Aslan Dimeshk.

Begins:

قال الشيخ العارض بإله رسلال الدمشقي

الشريعة لك إيا التصوف حتى تطليه تعالى منة لك.

Cf. II. Kh. iii. 363.

These four pieces are written in Nasta'lik, across the pages.

Various extracts from philosophical works are written on the title-page.


Another copy of 'Abd al-Raʃid's

آداب البائنة

agreing with the preceding MS. Written in Nasta'lik, by Najaf 'Ali, at Aurangâbâd, in Rabî' II., 1091, or twenty-third year of Aurangzib. Foll. 36-38 are to be placed after foll. 30.

There follow, written by the same hand:

1. (foll. 82-84r.) The same tracts as nos. 1 and 2 of the preceding MS.

2. (foll. 84r.-83) A logical treatise, by Mahmad b. Ni'mat Allah Bukhâri, the same as no. 559.

Begins: صدى الصميم ... وبعد هذه قائدة نكات

تبون إبار إجابات النفل (القدم) والبيان وتشريع

نظرات بهم أولاء الآداب.

It is imperfect at the end. The latter portion of it is written across the pages.

[Johnson.]

700. Size 8½ in. by 4½ in.; foll. 110. Thirteen lines in a page.

I. Foll. 2-5. The same tracts by 'Abd al-din Iži.

and 'Alim Allah, as in the two preceding nos. Written in Nasta'lik.

II. Foll. 6-16. آداب البائنة. The treatise of

Saŷîd âlarif Junâsî before mentioned.

Plainly written. Dated 11th Sha'ban, 1193.

III. Foll. 13-110. آداب البائنة. 'Abd al-Raʃid'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.; foll. 29. Fourteen lines in a page.

Another Commentary (معموم) on the آداب البائنة. It is styled in the conclusion

الشرح المنسق بالرشيدية.

and is evidently that of 'Abd al-Raʃid Jaunfuri,
of which mention is made in 'Abd al-bāki's epilogue (see above). Cf. Bibl. Spranger. 1799.

Begins: 1

الحمد لله بأي بعد النعمة بأنسمى محمد الله

سماهنا اقتضاء باحاس النظام أغ

Written in Shikastah, about a.h. 1100.

559.

B 224. Size 7½ in. by 5 in.; fol. 11. Twenty-three lines in a page.

A treatise on Logical Subtleties, by MAHMUD b. NIMAṬ ALLAH BEKHĀRĪ, the same as no. 556, 2. The author frequently refers to Suyyid Sharīf.

The present text is rather incorrect. It begins at the top of the first page, without a Bawmahl, as follows: 1

_note_ A ناحة الأحكام الكافئة لأسار العقائد. ... And this: 1

_Present_ 1 1

A نامة نثبت ناظر ادبيه أولى الأدبيه ونثر

إحكام المهم (الفهم) r. وليا جيدها وحيدها وحرمه الله

الباري جمود بن نعمة الله وأبتهي سكرموها . . .

وزتهم على مقدمة وموضوع من الدوام في تعيض

المؤلفات. 

_On the last page is added a syllogism by Jalāl al-dīn Dawwānī (Dīlīl Mā Jalāl Dawānī), in Persian._

Written in two hands, of about a.h. 1000.

560.

B 166. Size 9 in. by 5½ in.; fol. 15. Twenty-three lines in a page.

A treatise on Theoretic Existence, by ABDUL-ḤASAN b. AHMAD. 1

_Begins:_

عذ من على اسم كابره . . . وبعد فتح: 1

أحوج العبد . . . أبو الكفاء بن أحمد خم الله بالعسني

ولما تأملت في مباحث الموجود العلمي وقد لرؤياء الدهن الغ.

It consists of an introductory lecture and two discussions. In the first of the latter (fol. 3v.) the author mentions nine difficult questions, which had been unsatisfactorily discussed by preceding philosophers; and in the second (fol. 6) he undertakes to ascertain the truth regarding them.

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1 I do not transcribe all the errors of the MS.
2 The MS. has وهم من تعمد الله.
PHILOSOPHY.

153.

The first name is the *auscultatio physica*. It consists of two books (まず, the first of which treats of the elements, and the second (fol. 18r.) of the accidents, in the *Mathesis*. The second name (which is wrongly described here as the fourth chapter of the first) is in the same, and the third (fol. 87v.) is unfinished.

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. Foll. 103–129. A treatise by the same author, on the First Matter, サルダラ. أَثْبَاتُ الْهَيْبَلِي

Begins: اَلْعَلَمُ أَنَّهُ يَتَحَوَّلُ فِي نَظَمِ الْبَرَادِ.

The two pieces are written alternately in two hands, *Nasta'lik* and Shikastah, difficult to read. The second has the following postscript: هذه رسالة مربوبة... المعروفة رسالة أثابت البيولي للعلامة... المسمى بالحروف الجونروي... كتبها عزت الله حنفي ابن شيخ حبيب الله حنفي الدودي بدر الله مرثأة. حين من كتبه انظام في الحكمة البيانية المسمى بالشمس الباهتة على... الوصائد المولى... الشهاد كمال النظام البيولي... باعتبار بعض أبا الخليل اصفي. مقام من الكتب من ستة عشر من الربيع الأول في مقام. غيره سنة 563 (سي)

Revised and amended. Slightly injured by insects.

Seal of Hāfiz Rahmat Khān (A.H. 1164).

562.

1576. Size 10 in. by 5½ in.; foll. 218. Twenty lines in a page.

Glosses on the *Shams al-bahirah*, ascribed to Molla Ahmad Allāh; unfinished.

1 This word has been subsequently altered into, مُرِجَعَة, i.e. مَرِجَعَة.

2 The next words are illegible.

Beginning: للعلم والثابت على رسول وله الصلاة... والتحية قلوب النذر في انحرافاً أدا أهلي، كانت في وسعه المصطفى قد تزكيه هذا الكتاب على ثلاث فئات من الهيام والطبيعه وما بعد الهيام وما قبله فلا يخرج من الهيام على الطبيعة ألا.

Carelessly written, of the twelfth century. [Hastings.]

563.

1528. Size 11 in. by 6½ in.; foll. 40. From eleven to fourteen lines in a page.


This treatise and its commentaries have been printed in India. Cf. Bibl. Sprenger., nos. 1787–1791, and also Stewart’s Catal. 123, l.

Begins: ... سَحَانَهُ ما أعظم شأنه لا يُصُوَّر... إما بعد هذه رسالة في صناعة الهيام سميته بسُلْم

Well written in *Nasta'lik*, with many notes. Has the following colophon: تمت من تصنيف قاتي... صُحِّب الله كاتبه شيخ إبراهيم شريف زاد ومالكه... فنيست مآثب، وَلا نَحْمُد الْيَوْمَ سَلَمَهُ اللَّهُ عَلَيْهُ مَلَكَةٍ... كَبَّرَ شَهِيدُ بَيْنَتُه بِبَيْنَتِ جَبَرِيل مَهِبَر... سنة 74. جُلُوسٍ والد 76 شَهَّ شَهَدَ سنة 7 (سي)

564.

1576. Size 10 in. by 5½ in.; foll. 74. Generally six or seven lines in a page.

Another copy of the preceding treatise.

Written in various hands, mostly Shikastah. The colophon runs as follows: تَمَّ (وَقَٰعَ) الأَنْتَارَغُ مِنْ سَلْم... لِلْعَلَومِ مَالَهُ، وَكَاتِبِه مُبْرَوَاتُ عَلَى حَسَنِيَّ رَبِّي وَهُوَ بَارِدٌ... إِلَيْهِ مُسْرَأَرٌ مرَأَهُ لِسوَتِ اللَّهِ بَادِ.

Numerous notes. Several leaves supplied by different hands. The margin mended with modern paper.

[Hastings.]

1 The name is destroyed.
B 154. Size 10 in. by 5\(\frac{3}{4}\) in.; fol. 42. Generally nine lines in a page.

Another copy of the Sullam.
Written in Nastāˈlik and Shikastah, with numerous notes. The first leaf is wanting. Begins:

Cat. 236, ix.

B 155. Size 8\(\frac{1}{2}\) in. by 6 in.; fol. 47. Eleven lines in a page.

The same work, plainly written, on European paper.

B 157. Size 9\(\frac{1}{2}\) in. by 5 in.; fol. 141. Nineteen lines in a page.

A Commentary on the Sullam, by (Kādi) Muḥammad Muḥarrak b. Muḥammad Dāˈim Adham Fārāḵī (التصورات). The first part of it has been printed at Lakhnau, A.H. 1265.

The preface commences:

Begins: ُسُنْتُ يَا نَاسِخُ كَيْدُكَ
Ends: ُعَظَمَ شَقَاهُ أَصِيْبَانُ اَمَا مَصَدِّرُ كِفْرٍ اَلْخَ.

Well written. Dated A.H. 1182. [Hastings.]

B 181 b. Size 9 in. by 6 in.; fol. 46. Nineteen lines in a page.

Begins: ُسُنْتُ يَا نَاسِخُ كَيْدُكَ
The commentary commences:

Well written. Of the twelfth century. Not quite finished. Fol. 17 should stand after 7. The last few leaves are injured. [College of Fort William, 1825.]

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1 This word is written in red, and the following words are indistinctly written, without diacritical points.
572.

Another Commentary (مَعْرِيج) on the Sullam, by Muhammad Ali Mubarak Muhammedi Jaunfuri, who entitled it مَعْرِيج الطُّوَّام. The preface begins:  

الله محمد يجمع تجلياته، and the commentary: فأعلم أن المص بعد ما: تيمن بالملمة اقتنا، وما ون في الإخبارات، بطرفة. 

The copyist is the more as follows: in. 

Added to this:—

a. Foll. 213-14. A short tract on the definition of the الكلي الطبيعى، by Molla 'Abd al-Baki Jaunfuri (see no. 554). It begins: أعلم أن الهلال اختلطوا في أن: الكلى الطبيعى الك، and is followed immediately by two other notices, the first of which begins: وأعلم الله وحده: وقع الخلاف بين السيد صدر الدين محمد والخديم جلال الدين رجاه الله تعالى في أن السلاح الحق装载، the second: وأعلم أن الميذن على وجديد: ن، and the second: ن، and the second: ن. 

b. Foll. 214v.-215. A short treatise, also on the الكلي الطبيعى (؟) باوجاميس الطبيعى، by Molla. 

c. Foll. 215. An argument against the infinitude (الكاثارة) of the world, derived from Minâ Jâs, and two other extracts. 

Written in several Nasta'lik and Shikastah hands, of about A.H. 1100. Some marginal notes.

[ costume.]

573.
72. Size 8½ in. by 5 in.; foll. 45. Five lines in a page.

A treatise on Logic, entitled مَعْرِيج المذقى. The author of it is not known. It was printed at Lakhnau. Cf. Bibl. Sprenger. 1782.

After a short preamble, the text begins:

هذه رسالة مترجمة بميزان المذقى مربحة على فصول. 

Well written in a large hand, with occasional vowel-points, but not quite finished. The name of the copyist is erased. Some marginal notes.

574.

بديع اليمان


Ill written, with numerous notes. Somewhat injured, the leaves having stuck together.

[ costume.]

575.

A concise treatise on Logic, by an unknown author. It is called the شَمْهُ (ة) المِيزَان. It was printed at Lakhnau; cf. Bibl. Sprenger. 1781.

Begins: حامداً لله وحليماً مسلمًا على رسوله . . . . . . رع Collective, with some characters. Numerous glosses. Of the eleventh century. The first leaf has been restored by a later hand.

[ costume.]

576.
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.

[ 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 الميزان شرح الفقه في علم الميزان

A Commentary (مَعْرِيج) on the preceding treatise, by 

1 From Toluumba (Toolumba) in the Panjab, according to a note in the Lakhnau edition.
التمس رسالة زبدة شرح
شما تصنوف مولاوبناد الدم‌ین: مكلوری پسر تاکی
مکلوری بو وحیسی در پش کرده باشد پیش پدر
میان معیین نهورای وندرخان (sic) که برای او
زیده نوشته بسیار جوهر (sic) بوداست برادر زاده،
حضرت شاه بیگیس بین کسی کمی تختیت
ساوت کیهان دانش زبده نیز در اسالت
واضع شد.

signature of the owner, ʻAbd al-razzāk b. ʻAbd al-karim, of
Cambay, who made this MS. (sic) and presented it to
Professor J. Cotton, Esq., 19th November, 1813."

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1 See Sir H. Elliot, Hist. of India, ii. 229 and 224, and Briggs's
Perishtah, iv. 426.
2 There should probably be read مکندر نبی طفاهی.
3 The following words are added by a different hand, and partly
written over the original colophon.
4 The two words are uncertain.

579. 1339. Size 8 in. by 5 in.; fol. 61. Mostly
seventeen lines in a page.

Another copy of the same Commentary, well written,
with many glosses.

A table of abbreviations (عالمات حواشي) is on the
title-page, as in the preceding MS.

[Johnson.]

580. 578.

2290. Size 9 in. by 5 in.; fol. 119. Thirteen
and eleven lines in a page.

Another copy of the same work.

Well written in a large character, by Saʻid b. Saiyid
Abu Bakr, a.h. 1150. The main text is not dis-
tinguished from the commentary.

[College of Fort William, 1825.]

1321. Size 9 in. by 5 in.; fol. 331. Nineteen
lines in a page.

The first part of a voluminous work on Metaphysics,
entitled "the clear horizon" (المقایضه البیانی)
by Muhammad b. Muhammad, commonly called بَکْرَة دَامْان
al-kurtâr al-damân (Husaini).

The preface begins:

سیاحانک الکَتَم جَلَد سکرت وَمَر: حِجْدیک یا رَب العاقلات العالیة والswagen البالیة.

It is stated in it that this work consists of two
سِرَحَة (؟),
the first of which comprises the "universal" part of
the metaphysics (fol. 3),

السیرِة الأولى من كتاب علوم العاقلات العالیة، وهو فلک علم وسیع العباین
نذیر الکیلی من حکمت ما فوق الطبیعیة. It is divided into
مساقات, each of which is subdivided into sections
(عنوانات) and special headings (فصل). Only
the first, fifth, and sixth مساقات of the first
سیره are to be found in this MS., viz.: I.

masaతatu al-awtal ١
PHILOSOPHY.

Begins:...

The author speaks of the origin and subject of this work as follows (fol. 177r):... meaning by the latter the Muhammadan philosophy. He dedicates his work to a king, whom he does not name, very probably the then ruling Shah of Persia. It is arranged in sections, like the preceding work. However, only the first portion of the introductory section (sic) is given here. It is styled...

It is subdivided into sections (Fel), with numerous vague and insignificant headings, such as... etc. The whole work is written in an obscure style.

This MS. contains the colophon of the author's copy, from which it appears to have been transcribed:... Nasta'lik.

II. Foll. 75–82. The beginning of the second... the same work, inscribed... It treats of beginning after non-existence... and especially of motion and time.

Written in a close and indistinct Nasta'lik, approaching to Shikastah. Terminates abruptly before the end of the first... Fasl.

III. Foll. 1, 111–165. A theosophic work, by the same author, styled in the colophon... It begins without a preface:...

In a gloss, taken from the Sahih, it is said to mean a "door"... or "meadow"... and "door-keeper"... (Bab) (Bab).

1 In a gloss, taken from the Sahih, it is said to mean a "door"... (Bab) (Bab).
The conclusion, it is said in an additional note of the author that this part is to the following what the Isagoge is to the other parts of Logic. It contains detached paragraphs with the heading of 'المنمقدة' the first of which begins:

'The science of the above and the below: it is found in the creation and the revelation. This part concludes (fol. 119).

The second part, (second) contains chiefly note and treats of the origin of all existence in God. The third part (fol. 124v.) contains the principles of the four; the fourth (fol. 133) is inscribed; the fifth (fol. 148v.) contains the principles of the creation of the world, and the fifth (fol. 148v.) contains the principles of the creation of the world.

The MS. concludes: (progress) contains the principles of the creation of the world, and the fifth (fol. 148v.) contains the principles of the creation of the world. It cannot be decided whether this conclusion or the above beginning is inaccurate, and whether, accordingly, this MS. contains the complete work, or not.

Written in a loose Nasta'liq hand, approaching to Shikastah. The copyist gives his name as محمد نجم الدين. He transcribed this MS. in a few days, from an incorrect copy, "whose very sight would have frightened and sickened others" — لست نعلم عليها ولا بأس — من ففرر وملصص منها سقطاً. Date, probably A.H. 1127. A defect after fol. 131.

IV. Foll. 166-169. A fragment of the preceding work, on red paper. It contains the end of the second and the beginning of the fourth part. Written in Shikastah, mostly across the pages. The headings are 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 محسن الله بالاحور's رسالة القدر الامينة, ill written in a small hand.


Begins: أعمَل ان القدوة تنطلق على معينين احدهما. The conclusion: تتم ال رسالة الامينة في تحقيق القدوة من مصنفات مير باقر جانسي (sic).

VI. Foll. 181r.-185, 193, 194, 186, 187. A treatise on time, evidently by the same author.

Begins: الحمد لله... أعمَل ان الزمان ماذد جمع الناس من نفي وفوقه مطلقًا عمياً وذها أمل. Imperfect at the end. Terminates in the fourth discussion (حتى).

VII. Foll. 188-192, and, probably, 196 and 195r. Glosses by بخس المدرّب, on a passage of an unknown philosophical work, concerning the simple bodies.

Begins: سماحتك يا من احكمنا بدليل حكمة... اما بعد فصول العلم الفلسفي. محمد باقر المدرّب بعمر العظيم (sic) ان هذه كلمات الفتا سرعة وحميلة الإ. The first gloss begins: (قوله) القدوة الأولى ان اتصال التائث للجسم المفرد ببطول تأديته من الأجرا الذي لا يتجزى ذا ذاها اذول الجسم المفرد أ. He quotes the glosses on them, but the work commented on here is not Ibn Sina's الإشارات.

Imperfect after fol. 192. Foll. 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: ثم في مجلس واحد قليل من اول الظبيض اخرى (sic) وهذه هي الرسالة:...
Plainly written, with marginal notes. Stained, and injured on the margin.

II. Foll. 25-72. A fragment of Mirak's Commentary on the Shama'yah (see no. 498).

It begins soon after the commencement of the work, with the words: 

شَرْحُ حَكْمَة

Well written. The margin covered with glosses, and in better preservation than that of I.

584.


I. Foll. 1-71. Saitid Sharif's Glosses on Kutb al-din's Commentary on the Shama'yah (see no. 507).

The latter portion wanting. Eight leaves missing after fol. 31.

II. Foll. 72-151. Mirak's Commentary on the Shama'yah (see no. 493).

The first leaf missing. Begins: 

١٠٨٤

Transcribed in the colophon:

وَتَصَمِّمُ عَالِمًا.

Both pieces are boldly written, by Yusuf b. Muhammad b. Yusuf Zauzani. 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 9½ 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 Saitid Sharif Jurni. It is termed in the colophon:

العَلِمُ ابْنَا الْعِلْمِ كَما هُوَ أَعْلَمْ بِهِ فِي تَقْسِيْمِ الْعَلِمِ

(see fol. 534).

Begins:

١٠٨٥

Transcribed in the colophon:

وَتَصَمِّمُ عَالِمًا.

After having explained the four ways in which knowledge has been divided by the different schools, the author proceeds to say (fol. 4):

أَذَىُ نَزِمَتْ هِذَا فَنْتُولُ تَقْسِيْمَ الْعَلِمِ رَحْمَةُ اللَّهِ عَلَيْهِ

This is a gloss on the beginning of the introduction (مقدمة) of the Shama'yah, which nearly agrees with the latter portion of his gloss on the words of Kutb al-din's commentary (وَاَمَا عِلَّيْ رَأَى الْعُكْمَاءः = p. 487 of the Calcutta edition, cf. no. 507). The colophon...
b. (foll. 5r.-10.) Glosses on Kutb al-din’s Commentary, and on Jurjani’s Glosses on the aforesaid passage of the Shamayyah.

Beginning: funciona... بالله التوفيق ويبعد أرضة التحقيق. نال المار (الشاعر) المشهور فيما بين اللوم

Conclusion: ثم التأليف الرسالة يوم الأربعاء.

The author is perhaps Muḥammad Ḥanṣafī Tabrizī (cf. H. Kh. i. 210 and 211).


Beginning: أنول والله التوفيق ويبعد أرضة التحقيق.

The colophon runs as follows: ثم الرسالة. شرينة. على حسب تعام المشتري في أواسط شهر جماد الأولى سنة 980. The author, accordingly, seems to be the aforesaid Ḥanṣafī.

III. Foll. 15-17. Glosses on the passage of Jurjani, immediately following the preceding one, probably by the same author.

Colophon: ثم الرسالة. شرينة. على حسب تحقيق النحو في المعلومة شهر جماد الأولى سنة 980.

The beginning is wanting; the first words are:

Written by the hand of the preceding piece, but more plainly. Dated Dhu’l-kādah, 831.


It begins: ولم أن حصرنا الدالة. النقطية. الوضعية.

V. Foll. 21-22. This seems to be another edition of the same treatise, differing, however, entirely in the latter portion.

1. Probably the date of the original copy.

Well written in Nastaliq; the last piece in a smaller character.

586.

B 156. Size 8½ in. by 5 in.; foll. 157. Mostly twenty-five lines in a page.

I. Foll. 1-99. Sayf al-Shāhīf Jurjans’s Glosses on Kutb al-din’s Commentary on the مطاعن الأذكار (see no. 525).

The first part written in a small but legible hand, and the rest in a minute and rather illegible character; the beginning of each gloss marked with an asterisk, instead of a dot. Finished on 8th Ramaḍān, 828, by Muḥammad b. al-Ḥasan Ṣadīq Ḥusainī. Various marginal notes. Two leaves missing after fol. 6. Fol. 55 mutilated.


It begins here, with the omission of the introductory words, as follows:

Written by the hand of the preceding piece, but more plainly. Dated Dhu’l-kādah, 831.

III. Foll. 102r.-139. Glosses on the second part (مصادر التغريدة) of Kutb al-din’s Commentary on the مطاعن الأذكار. The author not mentioned.

Beginning: قد تبيين كث مما سألت كل من معنى...

This piece is written, as is also the remainder of this volume, in the same style as the second part of I. Dated Samarqand, Shāhān, 818 (sic !). Some notes.
IV. Foll. 140–141. Some Glosses on a dialectic treatise, beginning:

تبليغ بناء مسلك كلمة

ببيان هذا موضوع على مقدمتيين احديهما ان الكلمة لا شك ابها موضوعة الى اسم معين.

V. Foll. 142. A short treatise on the three grades of existence. It is inscribed by a different hand, رسالة ۴۰۹۹ موجب موجودات (مأربت الموجودات أع) it seems to be identical with the treatise mentioned by H. Kh. iii. 452, under رسالة في الموجود في الوجود in the second place, and ascribed by him to Saiyid Sharif; and also with Cat. Lugd. iii. 376, malyx, though the latter is ascribed to Molla Lutfi.

VI. Foll. 142v–143. Another treatise on existence, inscribed by the later hand, Begins:

The remainder of fol. 143 is filled with a note, which is written in the opposite direction. It begins:

أعمال ان تمام الديوان قد يكون خيرا وتد يكون شرًا.

VII. Foll. 143r–146. Kufi al-din’s رسالة في تحقيق الكليات, the same as that described in Aumer, Hds. Munch. 308, no. 5, and Cat. Lugd. iii. 377. Cf. H. Kh. iii. 438. The colophon gives the name of the copyist as above, and the date, Sha’ban, 828.

VIII. Foll. 146r–155. A treatise on fenced propositions, author unknown. It is inscribed by the later hand:

 رسالة تحقيق مسورة.

The first part (قسم) is in تحقيق مسورة, and the second (fol. 152) in تحقيق مسورة الشرطية.

The colophon gives the name of the copyist as above, and the date, 6th Ramadan, 828.


Written in a more legible style. Dated a.h. 881. The book is injured by damp.

587.

1480. Size 6½ in. by 3½ in.; foll. 64. Nineteen and fifteen lines in a page.

I. Foll. 1–7. A treatise on the Definition of Knowledge (العلم), compiled chiefly from works of Saiyid Sharif. The author is Muzaf Jân (d. a.h. 994).

It begins with a quotation from the سياقم ونسخه السابع أي من تعنيات الاسم وهو المختار من تعنياته اح.

Written in Nasta’lik, in narrow columns. Marginal notes, marked س ن. The first two leaves are written in a different style. The colophon runs as follows:

تعمت الرسالة المنسوبة إلى العلماء لاجتهاد التحرير المدقع حبيب الله المشتركي من مولانا ميرزا جان الشيرازي في تاريخ شهير روانا المباركية العميلة المشتركة سنة 851 في بلدة محمدث expires on 831.

Scientific manuscript compiled by Mulla Sharife.

II. Foll. 8–64. Dawla’s Commentary on the تذيب المظلط (see no. 539), without the preface.

Written in a hurried Nasta’lik, by مهرب نبرت (؟), at Shâhajhânanbad. The first two pages have ornaments in gold and blue, and the others are written within blue lines.

[Hastings.]

588.

1618. Size 8½ in. by 4½ in.; foll. 97. Three, five, fourteen, eighteen, and fifteen lines in a page.

I. Foll. 1–50. Sa’d al-din Taftâzânî’s تذيب المظلط (see no. 554), with numerous marginal notes.

Well written. A double red line round text and notes. Foll. 18-24 reversed.

II. Foll. 51–70. The logical treatise called المراقب (see no. 575).

Well written in a large hand. Has the following colophon:

نست هذا وقت الكتاب من يوم السيد محمد ابن عبد النقير بن عبد عنه.

21
III. Foll. 71–86. ARMAD b. SELAIMÁN’s Commentary on the passage نابحة، from the Tuhdítb, the same as no. 555, viii.

IV. Foll. 87–95. Another Commentary on the same passage, identical with no. 553, vii., ascribed here to IMAD AL-DIN.
It is followed immediately (foll. 95–97) by the Glosses of MIR ABU’L-FÁTH on the same passage (see no. 543).
Well written. Injured by insects. [Gaikwar.]

589.
2716. Size 8\(\frac{3}{4}\) in. by 6 in.; foll. 84. Fifteen and seventeen lines in a page.
I. Foll. 1–60. MOLLA ’ABDÁL-LÁH’s Commentary on the Tuhdítb (see no. 547).
Well written in NASTÁLÍK. The text of the Tuhdítb added on the upper margin. Notes.

II. Foll. 61–84. MUHÁD-UL-DIN’S Commentary (سَلَمُ العَلَامَة) (see no. 563). Neatly written in NASTÁLÍK.

[Bibliotheca Leydeniana.]

590.
3104. Size 7 in. by 4\(\frac{3}{4}\) in.; foll. 168. Nineteen and seventeen lines in a page.
I. Foll. 1–110. A Perzic Commentary (مِعْرُوج) on TafTását’s تهذيب المنطق (see no. 534).
Begins: آخذ درخت وصفه

Ends: تمت الرسالة الموسومة بشرح الفارسي التهذيب في ليلة الاثنين من شهر محرم سنة 159 من الأجراء المرة. Well written in NASTÁLÍK.

II. Foll. 113–159. Glosses on the Commentary of SA’D AL-DIN! Mas’úd RÁMÍ (Sharwáni, who flourished in the ninth century) on Shams al-din SamarKÁNDI’s (d. about A.H. 600) treatise on Dialectics آداب الأصغ (see no. 486). Cf. Aunner, Hs. Münch. 298. The author of these glosses is not ascertained.

The preface begins: The author says subsequently: وبعد هذة رسالة من خواطر... خارئ... على شرح الرسالة المشهورة فيما بينهم في الآداب الفلسط... مولانا سعد الدولة والدين محمد الرومي تغمده الله خبرًا... علقت عليه حين اشتكى... جميع من الأذكاء باستكشافه على الغاية. He dedicates his work to Jalál al-din MAHMÚD. Clearly written. The colophon runs as follows: تتمت التأويلة الماساوية على يد العبد... حسب على الأسي (sic) في يوم الاثنين سابع شهر ربيع الأول سنة واحد وثلثين وثمانية.

III. Foll. 160–163v. The same Glosses as described under no. 585, ii.
Closely written in NASTÁLÍK. Conclusion: تمت الرسالة... تارخت هذا محمد وثليث وتسعمائة.

Begins: علم أن الالم الذي قسوم إلى التصور والتصادق عرف بهم... بأمرة الملصمة من الشيء عند الذات الحبرة.
The author of this treatise is not named. There are additional notes of his on the margin, marked with مَنْهَ سَلَمَ اللّه. He was, therefore, alive when this MS. was written, i.e. about A.H. 930.
Written like II. The colophon runs as follows: وقد تمت في ربيع الأول المنتمي في شهر ياس... ثلاثين وتسعمائة.

Partly injured by insects.
Signature of Chas. Boddham, Calcutta, May 1st, 1787.

591.
B 1n. Size 9\(\frac{3}{4}\) 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 RÁSÍ, in his شرح المطلال.
2 A blank.
APPENDIX.

PHILOSOPHY AND THEOLOGY MIXED.

592. B 217. Size 9\frac{3}{4} in. by 6\frac{1}{4} in.; foll. 67. Twenty-nine and twenty-seven lines in a page.
I. Foll. 1-36. Ta'ārāf's (see no. 385).
Written by two hands. The margin covered with notes. Worm-eaten.
Fol. 37. Some prayers and notes in Arabic and Persian.

Neatly written in Nasta'lik. Dated a.h. 982. Marginal notes in the earlier portion.
In very bad condition. Worm-eaten. The paper dark-brown and crumbling.

593. B 222. Size 7\frac{3}{4} in. by 5 in.; foll. 121. Twenty-one, twenty-four, and twenty lines in a page.
I. Two fragments of the Glosses of Mīrāk Jānī (Hābib Allah Shīrāzī, d. a.h. 994) to Mirāk's Commentary on the Ḥukm al-'umūm (see no. 498), as well as to Saiyid Shārif's Glosses to this commentary. See H. Kh. iii. 103.
a. Foll. 1-55. The first portion, comprising the greater part of the first, is imperfect; imperfect at the end.
Begins: Ṭabīr al-dīn's gloss. لائحة الشاملة للبديع والمبادي ومقابلاتها أتول ليعمل آت يكون مقالاتها معطونا على قول الشاملة.
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 portion, of Part I., but defective after foll. 63, 71, 72, and 73.
Begins: الوجود لناساته 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 Jānī on Dawo'dī's (see no. 421).
Begins with ملاحظة. Some additions by the author on the margin. A defect after fol. 83.
Written in three small Nasta'lik hands.
Cat. 226, xvi. 1.

594. 2310. Size 8 in. by 4\frac{3}{4} in.; foll. 108. Seventeen and nineteen lines in a page.
I. Foll. 1-81. Glosses to the beginning of Dawo'dī's (see no. 421). The author appears to be a younger contemporary of Dawwānī, and of Mīr Ṣadr al-dīn (the Mīr al-sād), 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: ن سيدهم غنّيهم لس كانت لرأى أن المتأخرين في الخطاب.
II. Foll. 82-108. The first portion of Mirāk's (see no. 493) Ḥukm al-'umūm, ending in the fourth portion, is imperfect. Marginal notes.
Written in a minute but clear Nasta'lik. Much injured by insects and by damp.
Both pieces bear the seal of 'Abd al-rāḥmān b. Muhammad Akram, dated a.h. 1101 and a.h. 1120 respectively.

[College of Fort William, 1825.]

595. 1289. Size 10\frac{1}{4} in. by 6\frac{1}{4} in.; foll. 193. Twenty-one and twenty-five lines in a page.
I. Foll. 1-24. Glosses on Jafahānī's (see no. 427), the same as those described in Flügel, Hds. Wien, ii. 669. The author is Saiyid Shārif Jūrānī. Cf. II. Kh. iv. 168.
The last gloss is: لائحة بين الحكمة الجبرية.
Clearly written in Nasta'lik.

II. Foll. 25-193. Jūrānī's Glosses on Kūf al-dīn's Commentary on the, the same as no. 525.
Carelessly written. Dated 7th Dhul-hijjah, 872. The last foll. are emended.

[Hastings.]
The first annotation is (fol. 1r.):

قال شريف زمانه... الفيض الوهج بيانا لما هو المراد من فات الفيض
في عباره السار الخ. The copy was left unfinished.

II. Foll. 82-103. A fragment of Glosses on 
Daudawi's Commentary on the 
Iqma al-a'zadiyya (see no. 455). These glosses were also written by Sirakarti.
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.

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**SUFISM AND ETHICS.**

597.

B 396. Size 10 in. by 6 in.; foll. 156. Twenty-eight lines in a page.

A Commentary (by Zain b. 'Abdallah Ma'ainib, 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 Zahr6 (Ahmad Burchu, d. a.h. 899), which had been added in the original copy by Salim, one of the Shaikhs aforesaid. It bears chiefly on the meaning of the word 'existence'.

Begins:

وُجَدَتْ بِإِنْتِزَالِ رَحْمَةِ اللَّهِ وَلَا هُمْ بِالْحَقِّ مُهِدِّدُونَ

To this is added an extract from Ibn 'Arabi's 'Araf, inscribed 'in the name of the shaikh of the masters.'

Worm-eaten towards the end.

598.

B 93. Size 9½ in. by 5½ in.; foll. 278. Nineteen lines in a page.

An imperfect copy of Abu'l-Kasim 'Abd al-karim b. 
Hawazin Kushairi's (d. a.h. 465) celebrated treatise

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1 See H. Kh. v. 552.
SUFISM AND ETHICS.

This work is dedicated to Ghiyáth al-din Muḥammad, the son of the great R Asians, and Wazir of Abu Sa‘íd, the Īlkhan (d. a.h. 736).

The author says at the end (fol. 110) (that) this is a treatise on Sufism, called Manus to the author’s own copy. The present copy, which was transcribed by a scribe named Risāl, (النوان) is legibly written, with vowel-points, and belongs to the end of the eleventh century. It has been revised, and furnished with some notes, by the owner, Zain b. ‘Abdallah Muṣa‘ibī. Cat. 225, ix.

601.

B 399a. Size 7½ in. by 5½ in.; foll. 20. About thirty lines in a page.

An abridgment of the preceding work. As this is evidently the author’s own copy, and as it is written
in the same hand as no. 679, the author appears to be ʿAlawi b. ʿAbdallāh, who flourished in the earlier part of the twelfth century.

He says in his preface: 
الحمد لله الذي مدّ ظل َّرُوْهَ
مَدَا رَأَى علَّم العلَّام... اما بعد فائِرًا لما رايت
کتاب منازل السائحین للعارف بالله قدوة أولیاء الله محمد
الله بن محمد الانصاري البورى الشافعی ندس الله سدّ
وَنُور ضِرْحه مَع شرح بالأمام العالم الربی القاشانی (sic)
حافظیین لمعامات سائرین إلى حصرة سید الدادات
لکن کان فيهما التطور الذي لا يناسب حال مریدی
هذا الرومان وکلیکی طرق التحسین الملاح ارتدت ان
الخصیصه مع نور المرور لزیادة ما يناسب من الكلام
بمات الالفاظ الإلّغ.

The text and commentary are marked with a and b respectively. Corrections and additions by the author are on the margin.

The greater part of the MS. is wanting; it terminates now in باب الربیءة (= fol. 10 of the preceding no.). There is a defect after fol. 18.

602.

B 377. Size 10\(\frac{1}{2}\) in. by 6 in.; fol. 318. Nineteen lines in a page.

The first part (ربع العادات) of Abu Ḥamīd Muḥammad b. Muḥammad Ghazālī's (d. a.h. 500) celebrated work on Ethics, Aṣaḥīa al-ʿInām ad-Dīn. Soc. J. K. i. 180 sqq.; Hitzig in Zeitschr. d. Deutsch. morgenl. Ges. vii. 172 sqq.; Gosch 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.

603.

B 378. Uniform with the preceding no.; fol. 385.

The second part (ربع العادات) of the Iḥyā.

Clearly written. In the colophons of the single books, the copyist, who does not give his name, prays invariably for his son, "Shaikh ʿAbdallāh, who died a martyr." Some marginal notes. Injured by insects towards the end. A list of the contents of the ten books belonging to this part is on the fly-leaf.

604.

B 379. Uniform with the preceding nos.; fol. 417.

The third part (ربع العادات) of the same work.

Written like the first part (no. 602). Some corrections on the margin. The first fol. injured.

605.

B 380. Uniform with the preceding nos.; fol. 558.

The fourth part (ربع العادات) of the same work.

Mostly written like the preceding MS. Some corrections on the margin. A few leaves missing at the end. Both the beginning and end injured.

These four volumes form one complete copy; the first three of them bear the same seal, which is, however, now illegible.

Cat. 230, i.

606.

B 381. Size 10\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in.; fol. 207. At first twenty-three, afterwards mostly twenty-five lines in a page.

The first part (ربع العادات) of the Iḥyā, consisting of two separate volumes. The first, which concludes (fol. 163) with Book viii. (كتاب آدراب تلاوة الفرا), 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. 164r.) with كتاب الأذكار والدعاوی, 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 omissions. The end is slightly injured by insects.

This MS. was once the property of ʿAbd al-bāḥī b. Husain Ḥusain.

607.

2145. Size 11 in. by 6 in.; fol. 250. Twenty-seven lines in a page.

The first part (ربع العادات) of the same work.


[College of Fort William.]
608.

749. Size 11½ in. by 7 in.; fol. 439. Thirty-three lines in a page.

The first half, or the first two parts (ربع), of the Ḥyāḍ, slightly imperfect at the end.

Plainly written on European paper, with frequent vowel-points. Ornamented. Revised and emended by different hands. Of the twelfth century.

609.


The second and third parts (ربع) of the same work.

Very neatly written, richly ornamented and gilt. Of the eleventh century. The date, A.H. 962, which is given at the end, evidently belongs to the original copy. Slightly injured by insects. Fol. 295 should be placed after 288.

[College of Fort William, 1825.]

610.


The third and fourth parts of the same work.

Closely written, by Ṣa'd Allah, the son of Molla Shāikh Ḍāmad, a resident of Tattah (تَتْحُ), in Sindh), who completed the fourth part on Saturday, 23rd Dhul'biḥjah, 1111. Fol. 1-22 are written in a different hand. The rubries are omitted in the latter portion of the third part. Coloured lines round the pages. A list of contents on the fly-leaf.

Seal of Naṣrat Jung.

[College of Fort William, 1825.]

611.

B 455. Size 10 in. by 6 in.; fol. 36. Twenty-five lines in a page.

An anonymous Commentary on select passages of the Ḥyāḍ, containing explanations of difficult words, and criticisms on traditions quoted in this work. In the latter the author chiefly follows ʿIrāḍī (d. A.H. 806). He terms Shumunni (d. A.H. 872), whose glosses on the Shifā he quotes on fol. 1r.,... ١)

1 H. Kh. iv. 59.

This MS. comprises only the commentary on the second part. It begins: الربع الثاني كتاب أداب الآل المصير فتوات هو العبد جَدًا إلى العالم جَدًا, and ends abruptly.

Well written. The upper part of the last fol. is torn away.

Inscribed: "هذا كتاب كلمات غزلي در علم ونطاقة; cf. Cat. 230, ix.

612.

B 382. Size 10 in. by 5⅝ in.; fol. 15. About twenty lines in a page.

كتاب الرسالة النقية للعالم حجة الإسلام محمد بن محمد بن محمد الغزالي الطوسي اثناء.

A short treatise of Ghazzālī (d. A.H. 505), in which he claims for Ṣūfism (العلم الغزالي اللدNeill) the name of a science (علم). He also gives a general classification of the Muḥammadian sciences. Cf. ʿI. Kh. iii. 436, who gives an abstract of the preface.

The author says in conclusion: وشرافطم النذكر تحضر فرسالة أخرى ... ولن نختم هذه الرسالة فان في هذه الكلمات كفاية لاعله ومن لم يجعل الله له نورًا نفعا له من نوره، وللتوثيق وعلم الكلام.

Written in a large plain hand, by order of Saiyid ʿAbdullāh b. Alawī al-Jaddād. Revised.

An unfinished notice of Khalīl b. ʿĀlīmad, and some poetry, are on the last page.

The birth-days of two sons of Saiyid ʿOmar ʿAqībī are noted on the title-page; viz., ʿĀkārās, born on 29th Ramaḍān, 1067, and Shaikh, born on 3rd Dhul'biḥjah, 1069.

Cat. 232, xviii.

613.

B 228. Size 7½ in. by 6¼ in.; fol. 40. Fifteen lines in a page.

كتاب مشكاة الأنوار ومجمفة الإسرار تأليف الشيخ الإمام أبي حامد محمد بن محمد بن محمد الإدريسي.

A treatise on Mystical Theology, by Ghazzālī. See regarding it, ʿI. Kh. v. 553; Cat. Bodl. ii. 667; Gesche in Abh. d. K. Akad. Berlin, 1858, p. 263.
Inelegantly written, with vowel-points, rather incorrect. It was revised by the sheet of Bā’rī, 1013, and it was collated subsequently with the original copy (الأصل) 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:  مَنْ نَفَعَ كَلَّامَهُ رَحْمَةُ اللَّهِ

Signature of 'Abd al-raḥmān b. al-‘Aṣādū Ḥusānī on the title-page.

614.

B 393A. Size 8 ½ in. by 6 in.; fol. 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 Ghazzālī’s نصيحة الملوك, or Advice to Kings. See Cat. Bodl. ii. 99, and H. Kh. vi. 352 sq. According to the latter, the work is entitled النيب المسبوق. The name of the translator is not known. The Persian original, which was dedicated to the Saljuq Sultān Mūḥammad b. Malikshāh, 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 7 ½ in. by 5 in.; fol. 94. Fifteen lines in a page.

هذى رسالة معمولة المسمى بفتوحات القريب كلام
مُحْيى الدين سيد عبد القادر جيلاني


Beginning: قال والد الامام الوحدة المؤيد إمام
الثامنة مُحَيي الدين سيد الطالب إبوبكر عبد القادر
ابن أبي صالح بن عبد الله الجيلاني قلص الله رحمة ونور
فيه وصية لله للعالمين ألا أخ. 3

The above title occurs in the preface, which runs as follows (fol. 3):

فَمَنْ جَعَلَ مَا أَمْكَنَ مِنْ تَعْقِيْبِ الْلَّسَانِ وَإِطَارُهَا الكَلَامَ وَكُنْتُ بِالْبَيَانِ وَتَفْسِيرُهَا،

Each rule is introduced by the words, قال رضي الله عنده وارضنه (عنا).

Well written, with marginal and interlinear notes. Ornamented and gilt. Colophon: فِيْ نَفْعُ حُمِيْيُ كاِتِب
المنشور عبد الرحمن بن سيد حسين عماد شاوري
(شَهَرَائِهِ) غَفُرُ اللَّهِ لَهُ.

[Tippu.] 617.

1447. Size 10 in. by 6 in.; fol. 358. Eighteen lines in a page.

كتاب خدمة الطالبين تصفيف سلطان الأولاء بِهِدائ
الصفياء سيد مُحيي الدين عبد القادر الجيلاني قلص الله
 تعالى سرد العزيز.

A large work on Religious Duties, by ‘Abd al-kādir Jīlānī.

This work comprises also theological matter, treats at great length of the properties of the single months and days of the week (قَذْرُ فَصَالِ الشَّهُورِ وَالْيَامِ) and of prayer, and concludes with rules of asceticism. It is merely mentioned in H. Kh. iv. 338. Cf. Stewart’s Catal. 149.

Begins: المحمد للذّى يَحْمِيُهُ يسْتَفُقّ كل كتاب.

The author says subsequently: أما بعد فقد حظر على
بعض أصول وقد في التالبية في تصفيف هذا
كتاب أحسن ظنه في الإصابة للصواب...

1 The last word is only added in the earlier instances.
SUFISM AND ETHICS.

seems to be identical with the mention of the July 650 mentioned in H. Kh. ii. 605 sq., though the two dates do not agree. The sermons are here not in the chronological order. Cf. Stewart's Cat. 46.

Beginning:

Nasib Sümeri 'Ali, Allah uz oğullarına sayet bin 2.
Muhammad bayrakları allah ve şirinlik niteliğinde ve words... oğullarına sayet bin 2.

Seal of Tippu's library.

618.

B 117. Size 9 in. by 5 in.; fol. 347. Twenty-three lines in a page.

Another copy of the preceding work.

Plainly written. The colophon begins as follows (fol. 347r.)

Fol. 347r. d. 1. Muhammad bin the older 'Ali bin


[College of Fort William, 1825.]

1. Added on the margin.
620.

1631. Size 8 1/2 in. by 4 3/4 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 جیمس, 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 Jamâl 'Ali, who collated it subsequently.

Seal of Nâṣīr al-daulâh Nusrat Jang.

[Tippu.]

621.


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-Ḥamîd Khân Miyânâh, son of Nawwâb 'Abd al-nabi Khân, by Saiyid Muḥammad b. Muḥammad Riḍâ Bahârî, at Sidhaut (در ثلث مصدوم). Date, Tuesday, 23rd Dhul-Ḥijjah, 1163.

[College of Fort William.]

622.

B 464. Size 10 1/2 in. by 7 1/2 in.; fol. 45. Twenty-five lines in a page.

A collection of various short Essays on Śûfîm, by Ābd al-Ḫâdîr Gilânî, 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 وقفة عليه. The essays are introduced by the words وقفة عليه.

Fol. 43-45. Another fragment, written in the same hand, containing notices of eminent Shaikhs and theologians.

623.


The author states that after two earlier compositions, viz. خلاصة القيمات and صباح الجنان ونفائج الجنان, he compiled the present work from more than seventy books, by order of a prince named Bur-hân al-dîn—ophon من نيف وسمع صيغة مما صنف في أعلا ممائم الدين، وعنى ممائم البقاء؛ وذلك لتنزه كتاب العاقي ممليس مؤدا وصيدنا صدر العالم، اكر بن آدم، بردن الملة والدين، سيف الإسلام والمسلمين؛ ولد الملوك والملأین أئذ.

A list of the fifty chapters of the work is inserted after the preface. They treat of faith, religious duties, ethics and Śûfîm, and also of death and the resurrection, of the Prophet, the Koran, and the Tradition, etc. As is stated at the end of this list, each section (فصل) of a chapter is arranged so as to contain: 1. Definitions (حدود); 2. Traditions (الأخبار والآثار); 3. Sentences and anecdotes (مواضيع ومكاتن وإشارات وحكايات).


1 This MS. has خلاصة الحقائق.

2 Several errors of the MS., which are not mentioned here, have been corrected according to H. Kh. and the following MS.
This list has been used by II. Kh., who occasionally also mentions the "authority as his authority."

The author concludes with nine verses (rather incorrect in this MS.), in which he gives the date of his work, as mentioned by II. Kh., namely, A.H. 597. They begin:

بصمد الله على دقيق العقل = فننا نذك خلا الصوت

In the following verses he praises a prince of Samarqand, apparently the same whom he mentioned in the preface. His name was Ibrahim.

There is added a general žđžůh of the author for the present work.


Cat. 230, iii.

624.


Another copy of the preceding work.
Well written by 'Abd al-rahmān, son of Shaikh Nazar Muhammad. Emendations, and some extracts from other works, are on the margin. The concluding verses are incomplete.

The first two foll. are supplied by a later hand. Foll. 296 and 297 should be transposed.

[(Walker) Gaikwar.]

625.

B90. Size 9½ in. by 5½ in.; foll. 232. Twenty-one and twenty-three lines in a page.


At the end is the signature of Saiyid Zain b. 'Abdallah Mukaibil, who also wrote the above title. It is followed by some statements regarding the author of this work. He was born in Rajk, 532, went to Baghdad a.h. 655, adopted the ascetic life a.h. 566, and died on Wednesday, 1st Muharram, 632.

Cat. 230 (Vaz), ii.

626.

437. Size 9¼ in. by 6 in.; foll. 254. Seventeen lines in a page.

ترجمة عوارف المعارف در حقائق للشجاع
 الشجاع شهاب الدين سيبرودي

Another copy of the preceding work, well written in Nasta’līq.

Seal of Anwar al-dīn Khān, dated a.h. 1145. [Tippu.]

627.


An imperfect copy of the same work, plainly written by Fath Muhammad. Dated 14th Dhu‘l-hijjah, sixth year of Muhammad Shāh (= a.h. 1136).

The beginning is wanting. The first words are: من اللذات (from the preface). Slight defects after foll. 3, 5, 11, 27, 35, 37, and 68, a larger one after foll. 52, and a considerable lacuna after foll. 163.

628.

1378. Size 15½ in. by 10 in.; foll. 423. Twenty-three lines in a page.


The first fragment (foll. 1–175) gives the beginning of the work as far as chapter 41. A blank at the beginning of foll. 40. A defect after foll. 65. Foll. 31 should be placed after 28.

The second fragment (foll. 176e.) begins with chapter 55. The last line is wanting. The remainder of chapter 55, and chapters 197, and ends in chapter 304.

Well written in a large hand, of the eleventh century.

Cf. Stewart's Catal. 139. [Tippu.]

629.

B355. Size 10 in. by 6 in.; foll. 469. Twenty-nine lines in a page.

الربع الثاني من كتاب الفتوحات المكیة

The second quarter of the preceding work, from chapter 73 to chapter 275.

It comprises the following parts (جزء) of another division of the work. Part VI. (foll. 1–112), or chapter 73. Part VII. (foll. 112), or chapters 74–176. Part VIII. (foll. 232), or chapters 177–197, and part of chapter 198. Part IX. (foll. 352–448), or the remainder of chapter 198, and chapters 199–269. Foll. 449–469 contain the beginning of Part X., or chap. 270.

Plainly written. Dated Thursday, 1st Jun. I., 1091. This copy was transcribed by Zain (b.) ‘Abdallah Mukaibil, who also collated it subsequently with a copy superior to that which he had had before him.

Cat. 232, ii.
### SFUISM AND ETHICS.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Twenty-nine and thirty lines in a page.</td>
<td>The first portion of the same work, slightly imperfect at the commencement, and incomplete at the end.</td>
</tr>
<tr>
<td>The same work, from chapter 276 to chapter 557.</td>
<td>Begins: مَثَّلَا مِنْ عِلَامِ الْوَلِيدِ. Ends in the middle of chapter 49.</td>
</tr>
<tr>
<td>Written, like the preceding MS., by Zain b. 'Abdallah Mukaibil. Dated Bijapur.</td>
<td>Clearly written, on European paper, of the middle of the twelfth century.</td>
</tr>
<tr>
<td>Of Hijjah, Monday, 10th Rabi' I., 1097. Revised.</td>
<td>It is described as a continuation of the preceding, and was written by the same hand.</td>
</tr>
<tr>
<td>On fol. 428-430 are drawings, representing Paradise, Hell, etc. A blank on fol. 72 is intended for another drawing.</td>
<td></td>
</tr>
<tr>
<td>This volume was subsequently divided into two, which are described as the second and third parts of the work. The latter begins with fol. 339. Both of them are injured at the beginning and end.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>631. B388. Size 9(\frac{1}{2}) in. by 5(\frac{1}{2}) in.; foll. 396. Twenty-three lines in a page.</th>
<th>634. B393b. Size 8(\frac{1}{2}) in. by 6(\frac{1}{2}) in.; foll. 64. Seventeen lines in a page.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>الجزء العاشر من النقوحات الملكية من تجزئة عشرة اجزاء</strong></td>
<td>The beginning of another volume of النقوحات الملكية, written like the preceding.</td>
</tr>
<tr>
<td>The concluding portion of the same work, from chapter 558 to chapter 560.</td>
<td>It begins with chapter 53, and ends in the middle of chapter 65. A defect after fol. 56.</td>
</tr>
<tr>
<td>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 Jun. I., 1076, and the remainder was completed on 10th Dhu'l-Hijjah, 1077. Revised.</td>
<td></td>
</tr>
<tr>
<td>The transcriber intended to add to this MS. an extract from the author's preface, but after writing a few lines relinquished his task.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>632. 19. Size 11(\frac{1}{2}) in. by 7(\frac{1}{2}) in.; foll. 606. Twenty-nine lines in a page.</th>
<th>635. B393c, 384. Size 8(\frac{1}{2}) in. by 6(\frac{1}{2}) in.; foll. 341. Seventeen lines in a page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The second volume of النقوحات الملكية from chapter 74 (الباب الرابع والسبعون في النوبة) to chapter 360.</td>
<td>Two fragments of the same work, written like the two preceding MSS.</td>
</tr>
<tr>
<td>Ends with the inscription of chapter 361: منزل الاشترات.</td>
<td>I. Foll. 1-79. The concluding portion of the second part, containing the end of chapter 69, on prayer.</td>
</tr>
<tr>
<td>Plainly written, of the twelfth century. Coloured lines round the pages. Injured by insects.</td>
<td>Imperfect at the beginning. The first words are: زَدَّدِنَمْ اَبْنِ الْاثْنَى مِنْ كِتَابِ النقوحاتِ في الدنيا الملكية (sic). Dated Thursday, 13th Jun. II., 1144.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>636. B389, 390. Size 8(\frac{1}{2}) in. by 6 in.; foll. 366. Twenty-three lines in a page.</th>
<th>638. B390c, 390. Size 8(\frac{1}{2}) in. by 6(\frac{1}{2}) in.; foll. 341. Seventeen lines in a page.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some fragments of the same work.</td>
<td>Two fragments of the same work, written like the two preceding MSS.</td>
</tr>
<tr>
<td>I. Foll. 1-86. From chapter 206 to the middle of chapter 265. Imperfect at the end.</td>
<td>I. Foll. 1-86. From chapter 206 to the middle of chapter 265. Imperfect at the end.</td>
</tr>
<tr>
<td>II. Foll. 87r.-352. A separate volume, comprising from chapter 276 to part of chapter 337. Ends abruptly.</td>
<td>II. Foll. 87r.-352. A separate volume, comprising from chapter 276 to part of chapter 337. Ends abruptly.</td>
</tr>
<tr>
<td>Single leaves are missing after foll. 208 and 214.</td>
<td>Single leaves are missing after foll. 208 and 214.</td>
</tr>
<tr>
<td>Ill written, on European paper, of the middle of the twelfth century.</td>
<td>Ill written, on European paper, of the middle of the twelfth century.</td>
</tr>
</tbody>
</table>
637.

B 393a. Size 8½ in. by 6 in.; fols. 437. Seventeen and eighteen lines in a page.

Another fragment of the MSS. containing from chapter 351 to chapter 383.

Imperfect at the beginning. The first words are: 

\[\text{مشاءة قد نسبت} \]

Plainly written. The text of fols. 175-191 is repeated on the leaves next following, as far as fol. 207. It would appear that this copy was transcribed from no. 630.

Fols. 113-127, and also 380-382, are much injured. Defects after fol. 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: 

\[\text{منازل العلماء} \]

Written like the preceding MS.

639.

B 456. Size 8½ in. by 4½ in.; fols. 40. Twenty-one lines in a page.

(Fols. 1-8) the beginning, and (fols. 9-40) another fragment of chapter 69 of the same work.

\[\text{الباب التاسع} \]

\[\text{والستون في معركة اسرار العلماء} \]

Plainly written, of the twelfth century.

640.

B 459. Size 7½ in. by 4½ in.; fols. 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:

\[\text{رسالة مقدمات} \]

\[\text{العارفين} \]

641.

B 392. Size 8½ in. by 4½ in.; fols. 80. Twenty lines in a page.

A fragment of the same work, comprising chapter 117 and part of chapter 118.

Plainly written, with vowel-points.

642.


Beginning: 

\[\text{انا نزل منزل}} \]

II. Foll. 266-265. Another fragment, containing chapters 296, 297, and 298.

Plainly written, of about A.H. 1100.

643.

B 393. Size 8 in. by 5½ in.; fols. 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.; fols. 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.; fols. 278. Nine lines in a page.

\[\text{Begins: Ibn 'Arabi's mystic work,} \]

\[\text{فصول الحكم,} \]

\[\text{with a Persian Commentary on the margin. See II. Kh. iv.} \]

\[\text{424, Flügel, Kdss. Wien, iii. 333 sqq., etc.} \]

\[\text{Begins:} \]

\[\text{الشيخ الإسلام العالم الراسم الفرد} \]

\[\text{المجلّة عالم} \]

\[\text{المحققين} \]

\[\text{(sic) حسبي المحلة} \]
Well written, the text in Nasta'liq, with all the vowel-points added in red ink, and the commentary in Shikastah.

[Johnson.]

646.
B 406. Size 13½ in. by 7 in.; fol. 44. Twenty-five lines in a page.

Another, incomplete, copy of the فصول الحكم.

Well written, with vowel-points. The first fol. is wanting. Begins: بيبع تعالي ل ما سمع دعاي.
There is a defect after fol. 24, one leaf is missing after fol. 41, and the end is lost. The last few leaves are injured.

647.

A Commentary (معرّوج) on the فصول الحكم, by 'Abd al-rasūl b. Ahmad Jāmī (d. a.h. 898), the renowned poet, who completed it, according to the epilogue, a.h. 906. Cf. H. Kh. iv. 426.

Well written, the beginning in a different hand from the rest. Marginal notes. The colophon runs as follows: وقد تنعّر بعام كتبه هذا الشيريف العبد الفقير التعطير عبد الصمد ابن نزار حجيم ثم شنّندي ثبيت الله تعالى على منح الصدقة والسداد في العمل والقول والاعتقاد ونقله من نسخة الغنّيفر المهرومي اصنع موانا محمد شريف الحصيبي ونقل كتب هذه النسخة من الكتاب الذي كان يخط المؤلف فقس الله سره ونافذ عليبا بره في أواهر شهر ناذر

دسم بفرخ خالد جو خواهد شهد نباد
باري بيازكان بعند خطي سهاد

Defects after fol. 178, 184, and 262.

There precedes (foll. 1-3r.) the concluding portion of a mystic treatise by Iyān Anā. It contains a table, which is much like that described in Flügel, Hds. Wien, iii. 357 sq. The author says in conclusion: نهذ أصل نصي العالم و سببه الج

نتم في اواخر جميد الخرائمة ست عشر.

Fol. 3r. gives, as derived from Jāmī's autograph, the quatrain (رایعی) which he made on the birth of his second son, Safi al-dīn Muḥammad, a.h. 880:

فرنزا من دينه محمد كر حن
شد زنده بار جانكت تن زنده بجان
چهان نیت زرود یا حان نخر کن
شد خش ونودت و از نخر عيان

—the numerical value of the word نخر being 880. Then follows the chronogram, referring to the subsequent death of the boy, a.h. 881: بتقح حیات ابا انا.

Cf. Von Rosenzweig, Biographische Notizen über Mewlana Abdurrahman Dechami (Wien, 1840), p. 32 (d. 8).

Cat. 231, vi. 2.

648.
2049. Size 10 in. by 6 in.; fol. 212. Twenty-one lines in a page.

Another copy of Jāmī's Commentary on the فصول الحكم.

Carelessly written in Nasta'liq, excepting foll. 1-13, which are transcribed in a plain Naskh. Blue lines round the pages. The two pages 161r. and 162r. have been copied in wrong order. Fol. 138 should be placed after 140. Slightly injured by insects.


[College of Fort William, 1825.]

649.

Another Commentary (معرّوج) on the فصول الحكم, slightly imperfect at the beginning. The author not ascertained.

Begins: فنوه دوست خط التریف:

والله يقول: End:

 вечتو على بقیه العالم وسببت الخ

Written in the first hand. Ends:
176

ARABIC MANUSCRIPTS.

vowel-points. Corrections on the margin. A slight defect after fol. 54.

The vacant space at the end of the book (foll. 222–224) is filled with a miscellaneous collection of charms, mystic and moral aphorisms, and a Ghasal by ‘Attâ‘î, which begins:

ای درد درون جانم و رحومت گرفت تا خر

There is also added, by a different hand, a Persian poem by Shâh ‘Abd al-rashid of Jaunpûr:

ای خدا یک تعلق ما را روپا آن.

650.

B. 401. Size 9 in. by 6 in.; foll. 300. From seventeen to twenty-five lines in a page.

Another Commentary (معزوزج) on the same work, by an unknown author. It is entitled خصوص النصوس في شرح نصوص الحكم.

The preface begins:

الحمد لله الذي نور أسرار افهامه،

بناوار نصوص صناته وجواهر اسماته.

The author speaks of his predecessors in the following terms:

وأكثراً سبقنا من شرح الكتاب لم ينكروا قٌ ان أكثر المؤيدين سنن الصوائر، ولم يميزوا تشريحة النظرة.

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. 236–244 is repeated, with another commentary, on the following foll. (245–252).

Seal of Muhammad Kuli Kâtb Shâh, dated a. H. 1012.

651.


An anonymous Commentary (معزوزج) on the introductory part of the Nâṣir al-dîn Khân of the Carnatic, who died a. H. 1162).

Begins:

الحمد لله المجمع في كل مكان، ويستفيد: نكتة عرفانية، ومثلات إقناة، بل هي جواب الكلام في شرح نصوص الحكم حرية، ينيد بها إلى جنب أمير الله.


The title-page has the following inscription:

كتاب هديه

العمراني للامام جماعة نواب عبد الواحد خان بادريس

نَيَّيْنَ النَّزَام

[Tippu.]

652.

B. 422. Size 9 in. by 4½ in.; foll. 39. Twenty and nineteen lines in a page.

The commencement of another Commentary (معزوزج) on the Fûsûs, by an unknown author.

It begins without a preface, and even without a Basmâlah, as follows: 

الحمد لله الذي مزل الحكم، بالطيب،... آل التمّ... تال العبد في ختام الكتاب سنة عشر (sic) كلمة.

يبدو مثلا على مباحث كلية الله.

Plainly written, but incorrect. Ends abruptly. The text of the Fûsûs 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.


It is entitled نقد النصوس, 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:

الحمد لله الذي جعل سنن حارب ذرى العلم وقابلة للنقش نظام الحكم.

The author says subsequently (fol. 2v.):

اما بعد أن كتبت فن في اسمه عبد الرحمن سمايل كتبت نصوص الحكم... شرح معاني تفسير الفنون كما شحب كامل مكمل... ابن العربي... از كتب نصوص الحكم كخاتم مصنفات.

1 H. Kh. gives these words erroneously as the beginning of Ibn Arabî's abridgment.
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 wanting both at the beginning and end. Begins: لَا عِبَادَةٌ عَلَى الْأَنْثِىٌ. 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. 60. Twenty lines in a page.

Various treatises of Ibn ‘Arabi, being part of a larger collection.
I. Foll. 1-10. وهذِهِ رَسَالةٌ أُخْرِجَتْ لِهَا تَقْدِيمٌ 10-17r. وَبِهِ اِبْنُ عَلِيَّةٌ لَفَتْحٌ أَخْلَصَتْهَا لِإِبْنِ الْأَمْرِ السُّمِّي حَمَدَتْهَا وَأَفْقَدَهَا. See regarding it Flügel, Hds. Wien, iii. 353.
III. Foll. 23r-29r. وَهذِهِ رَسَالةٌ نَسْبَةُ النَّحْرِ لِإِبْنِ الْأَمْرِ السُّمِّي حَمَدَتْهَا وَأَفْقَدَهَا.

"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 Ahammad 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 'Abbasia Kausar, 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-Khiyir.\footnote{1} His pedigree is given in full on fol. 22. \footnote{2} These are mentioned in Jami's Nafahat, ed. Lees, p. 134.
These statements are preceded by a general treatise on the meaning of the investment in question, and the preparation required for it.

Begins:

"The last four words are misplaced by the copyist; they should stand thus, والنصبة فيه على مولاته."

Begins:

"A notice of the six erring sects, viz. the Rafa, the {*If*} and the争相."
SUFISM AND ETHICS.


Nineteen lines in a page.

A collection of mystic treatises, probably all by Ibn 'Arabi.


Begins: 

الفكر إلى رحمة الله تعالى محمد بن... على الغربي الجامع التأديب لإله للذى استخرج الإنسان الغض.

Each attribute is explained from the threefold point of view of view of the heart, the intellect, and the soul.

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 رسم الآلهة الصاغة القلب of H. Kh. iii. 429.1

Begins: ...الله للدنيم القيم الكريم الرحمن... ثم أصلى على محمد راينيمل إلهجته الله متطلعا نحو

The author distributes his matter into about forty questions, termed حلال, which he discusses subsequently in a succession of قبول.

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 اشاع الامل، by the same author. See, regarding this work, H. Kh. i. 461, and Flügel, Hdss. Wien, iii. 357.

Slightly imperfect at the beginning; the first words are: 

ينصحت وراء الهمة تعالى الادي.

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 Fakhar 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, xxi.

Begins: توبة الأحادية.


Begins: 

أ условия الله تعالى في كتاب بإل الله للذى استخرج الإنسان الغض.

VI. Foll. 133-137. Forty traditions collected by the same author. See H. Kh. v. 557.

Begins: 

أ صدح الله تعالى في كتاب بإل الله للذى استخرج الإنسان الغض... 

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 (مُحَدَّث) on the first Sūrah. It is entitled: مرآة الحارفين في ملمسين إمام زين العابدين. 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: 

الله للذى استخرج من النور ما أدرج في النور.

Well written. The diagrams are omitted.

On fol. 138r. ends the نشر الأدي, i.e. sentences ascribed to 'Ali (see Von Krafft, Hdss. d. or. Akad. Wien, 183).

VIII. Foll. 145. A praise of God, probably the exordium of a mystic treatise. Begins: 

الله للذى أدبر عنهه دين الجرم جميع.

IX. Foll. 146, inscribed on the title-page, 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 own creed.

This is merely a passage from Ibn 'Arabi's introduction to his own creed, in which he gives his own creed.

Begins:

"أعلمنا... فأدخلنا..."

The concluding words, in a clumsy handwriting, and (fol. 105r.) an extract from Ibn 'Arabi's (see below), ill written.

An extract from Shā'ānī's Kif 'a al-Za'īr, is written on the title-page.

Bound with this is:

II. Foll. 12-26. An extract from Ibn 'Arabi's parenthetical treatise, Rasa'il al-Quds. See, regarding this work, H. Kh. iii. 427, and Cat. Bodl. i. 91.

This extract is inscribed: منقول من كتاب رسة القدس من مناقصة النفس تلخيص الشيخ المعز محمد ابن عریب.

It begins:

It is followed (fol. 26) by another short extract from the same treatise, which begins:

"قال الشيخ محمد..." كتب في رسة القدس فلا شيء إلّا أنك (انكر) على... وجلس...

This extract is taken from Ibn Hazar's (see no. 181).

Both these extracts are ill written.

Cat. 232, xxi. and 226, xxx.

Plainly written, with frequent omission of the diphthongal 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..." كتب في رسة القدس فلا شيء إلّا أنك (انكر) على... وجلس...

This extract is taken from Ibn Hazar's (see no. 181).

Both these extracts are ill written.

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Both these extracts are ill written.

Cat. 232, xxi. and 226, xxx.

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"قال الشيخ محمد..." كتب في رسة القدس فلا شيء إلّا أنك (انكر) على... وجلس...

This extract is taken from Ibn Hazar's (see no. 181).

Both these extracts are ill written.

Cat. 232, xxi. and 226, xxx.
each introduced by وَمَا لَبِّيَ مِنْهَا فَوُلُوْيَةٌ وَتَحْيَىٰ بِهِ


Inscribed اِبِنِيِّ الْغَيْرِ دَارِ بِيْانِ أَرْبَابِ النَّوَاوِلِ وَتَرْبٍ

661.

B 449. Size 8 in. by 6 in.; foll. 59. Twenty-five lines in a page.

A fragment of a work on Ethics and Politics, which, according to its subdivisions, seems to be attributed to the father of the religion, by Muḥammad b. Tāliqān Ḳurashi¹ (d. a. h. 662). Cf. H. Kh. iv. 232; Casiri i. 215; Catal. Mus. Brit. 659.

This fragment begins near the end of the first part (b. al-ḥādīth), with the words: لاَمَا رَأْيُ أَنْ تَقْرِيبُ مَنَةٍ. Fol. 5r. begins the second part as follows: A defect after fol. 47.

The rest complete.

Written alternately by two hands. Corrections, and the various readings of another MS., are added on the margin.

Signature of ‘Abd al-raḥmān b. al-‘Aṣfarūs on the last page.

662.

2311. Size 8½ in. by 5½ in.; foll. 54. Nineteen and twenty lines in a page.

The Technical Terms of the Sufis, اصطلاحات السنوي كالثمانية, by ‘Abd al-rażāk Ḳuršān (d. a. h. 730). See H. Kh. i. 325, and Flügel, Hds. Wien, iii. 371.

The first part of this work has been edited by Dr. Spranger, 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.; foll. 278. Twenty-one lines in a page.

Another, larger, Dictionary of Sufi Terms, entitled لامائة الألف في شارات أهل الإسلام. According to

II. Kh. (v. 315, no. 1111), the author is also ‘Abd al-rażāk Ḳuršān.¹ The same work is described in Cat. Lugd. i. 86, where it is, however, attributed to Ibn ‘Arabī.

The name of the author does not occur in this work, nor is any reference made to the preceding one. Ibn ‘Arabī, ‘Omar b. al-Fārid, and others are quoted. It is arranged alphabetically, according to the first two consonants of the words. A list of all the terms explained here is inserted in the preface (fol. 2r.), but it is not complete in this MS. The first article is أبواب في

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: لائحة الألف بالله ملك بعثي الفقيه العلماء من سلسلة الكتب إلى عصر العِلَم مَنْ تحترم النص إلى الله بالعِلَم مَنْ تحترم النص إلى الله بالعِلَم

[fol. 2v.] End of the preface.

Cat. 230, viii.

664.

B 414. 413. Size 8½ in. by 5½ in.; foll. 40. Sixteen and seventeen lines in a page.


This treatise is divided into eight chapters, which are inscribed as follows: I. (foll. 2-15) فَذَكَّرْ وَجَلِّلَيْنَاء

¹ It is very probably also identical with the preceding no. in H. Kh. (no. 1111).
The remaining chapters are: IV. (fol. 29) 

A treatise on the forty principal grades of existence from the Divine to the human nature. The author appears to be 'Abd al-Karim al-Jili. No title found. It is called مراتب الوجود by H. Kh. v. 486, and inscribed كتاب اربعين مراتب in this MS.

Begins

الحمد لله الذي اعطى مراتب الوجود: حقيقتها الع...

The author, in the introduction, treats of the means of acquiring divine knowledge, and especially of the use of books for this purpose. He proceeds to say (fol. 3v.):

ثم اعلم ان معرفة الله تعالى منوطه بعرف هذا الوجود فليس يعرف الوجود لا يعرف الوجود. ثم ان هذا الوجود بجسم اموء حقيقة وامورا خليقة (خليقة). فمنها امور كلية ومنها امور جزئية. فتفرع إلى ذلك الأقسام والإعما. ولكن جميعا ما صرح تحت اربعين مرتبة من مراتب الوجود. وبين كل مرتبة من هذه المراتب المذكورة وبين الأخرى مراتب كثيرة لكنها تدخل تحت احكام فلا أجد ذلك اقتضانا على ذكر هذه الاربعين. لأنها أصل المراتب وها أنا ذكرها.

...
This work consists of thirty books or parts, each of which refers to one of the letters of the alphabet (א and א included). The introduction, مدّة (which begins on fol. 10r.), treats of the mysteries of the diacritical point, and forms also a separate book. It is subdivided into ten chapters, viz.:

1. حقيقة النقطة في الحجّة الأولى من. 2. في حقيقة النقطة في بظون. 3. في مراقب النقطة. 4. في نقطة النقطة. 5. النقطة رشودها. 6. في ثورة النقطة. 7. ونقطة البيض. 8. النقطة السوداء. 9. النقطة وتفاوتها. 10. في نقطه النقطة في ميقات النقطة (or, fol. 16).

The contents of the thirty books into which the work itself is divided, are expounded in general on fol. 9v. The appendix (خاتمة) consists of ten chapters, on vowels, words, etc. A list of these is given on fol. 10.

The introduction concludes as follows:

تَمْسَاُ مَعْتَقَةً مِن كُتابٍ حَقِيقَة الْحَجْجَةِ وَجَزْءٌ مِن ثَلَاثِينَ جَزَئَينَ، وَالْحَمَدُ لِلَّهِ الْلَّطِيفِ.

Well written and emended.

A list of the works of 'Abd al-Karim Jilî has been added at the end, by a different hand. It runs as follows:

شرح مساكن النقطات المكية - تغلب الحججات وكتاب النغيات - المملكه الرسية المدوعة في النشاة الإنسانية - الكمالات الكاملة في الكمالات الأئمة. في مياقة النقطة (sic) كتاب النغيات MQTT في إسم الله الحمسي - كتاب النغيات وجزء من ثلاثين جزء من كتاب حقيقة الحججات - الكيف والرقم في شرح اسم الله الرحمن - الكتاب المرموت في سر التوحيد الميقات المعلوم - المكانة المثلى المغفر يلواح الحجج - مراقب الوجود المطلق المعروف. إربار السماى في كشف

1 Cf. H. Kh. v. 267, and below (II.).
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" (آنة) 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. منظور المراقبة.
2. منظور عبد الله كانك تراه.
3. منظور السهم.
4. منظور النجلي على الأطلال.
5. منظور الرأب.

The principles of the author are those of orthodox Sufism.

Ends: تمت المناظر الألباب بعند الله أنت.

1. حيي.
2. Nothing is to be found in this MS. regarding the Shaikh Jabarti. See, however, above (I.). The passage in H. Kh. is corrupt (cf. Add. vii. 864).
3. According to a recent note on fol. 11v., only three leaves would be wanting.

Written by the same hand as I. and II. Slightly injured near the end.

A note on the meaning which was with the Sufis, fills the title-page of this volume.

Wrongly inscribed.

Cf. Cat. 231, ii. 4.

667.

B 400. Size 10 in. by 6 in.; fol. 50. Twenty-three lines in a page.

The work begins: العهد لله موضوع الشرائع لاتخاذ الطرائق.

The author says subsequently: وبعد تقول: "Divine aspects," or manifestations of the Deity unto man, each followed by an exposition of the "bane" (آنة) 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. منظور المراقبة.
2. منظور عبد الله كانك تراه.
3. منظور السهم.
4. منظور النجلي على الأطلال.
5. منظور الرأب.

The principles of the author are those of orthodox Sufism.

The preface begins: العهد لله موضوع الشرائع لاتخاذ الطرائق...
Chapter 50 begins on fol. 2, chap. 51 on fol. 8v, chap. 52 on fol. 23r, chap. 53 on fol. 36r, and chap. 54 on fol. 40.

Plainly written, of the end of the eleventh century.

Emended.

A note at the end, in the handwriting of Zain b. 'Abdallah Mu'ākibī, 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 Shawwāl, 1056. He also wrote the above title, with the addition of some notes and an extract from Sīrvīrī's al-būdūr al-shāfī'a, which had been written in the author's own copy.

668.


رسالة خضر

An account of al Khiḍr, the patron saint of the Sūfis; the author is not named.

Begins: 

الخضير

This treatise is a mere compilation. It is divided into five chapters, as follows: I. (fol. 2) في ذكر نسبي للخضير II. (fol. 5v.) في الأثاث حبيثه الخضير III. (fol. 11v.) في الأحاديث التي رواها عن النبي الخضير IV. (fol. 14) في ذكر نصبات بها الخضير (also twenty); V. (fol. 19) في ذكر نصبات بها الخضير.

According to a statement on fol. 4, this treatise was written in a.h. 860; therefore, it is probably that of Imām al-Kāmilīyah (Kamāl al-dīn Muḥammad Shāfīī, d. a.h. 874), mentioned in H. Kh. iii. 393.

Well written in Nasta'liq, of the eleventh century. Marginal notes. Slightly injured by insects.

669.

B 416. Size 10 in. by 6 in.; fol. 10. Twenty-one lines in a page.

الخصير

with the corrections by a different hand. A few sayings of the author and of Shaikh Dā'ud Shāhīlī are added at the end, and a notice of the author, taken from Shāhīlī's al-kāmilī, is written on the title-page, all in the latter hand.

670.

2177. Size 9⅝ in. by 5⅝ in. Seventeen lines in a page.

Foll. 1–15. A theosophic treatise on the Divine Essence, in which are reviewed the opinions of the Sūfis, 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 'Abd al-Rāmān Jāmī (d. a.h. 908), who entitled this treatise اثارة النافخة. See H. Kh. iii. 207; Flügel, Ids. Wien, iii. 409; Stewart's Catalog. 141, xxix.


Seal of Nasrat Jang.

[College of Fort William.]

671.

B 428. Size 6⅝ in. by 4⅜ in.; fol. 325. Thirteen lines in a page.

A treatise on Sūfism, in five books, entitled الجواهر المجمأة, by Abu'l-mu'āyad, Muḥammad b. Khāṭir al-dīn, commonly called al-Ghāṭīrī, a celebrated saint, who was born a.h. 906, and died probably a.h. 970, and was buried at Gwalior. See H. Kh. ii. 643; iii. 52, and Herklots' Qanaw-t-Isām, p. 305 sqq. The

Persian version of this work is mentioned in Stewart’s Catal. 38. See regarding the author, Garcin de Tassy, Mém. sur la relig. musulm. 46 (according to the Årdîsh-i-Mahbûl).

The author was a descendant of Khwâjâ Farîd al-dîn ‘Aţţâr. He gives his name in the preface as follows (fol. 3r): محمد بن ختّر الدّين. ۱ بابیزید: ابّن خواجا فرید الدّين العطار, but it is given more accurately in the Persian version of this work (no. B 426), thus: محمد بن ختّر الدّين بابیزید بن مُعَمّ الدّين تِنَال ابّن ختّر الدّين بابیزید پَارس ابّن خواجا 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-dîn) Ḥâjî Ḥuḍûr, and subsequently retired for more than thirteen years (?) to the mountains of فتّال, 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 (?). He went afterwards to Gujarât, where his work gained great popularity. At the request of many students, he made a new and better arranged edition of it,—the present one. He completed this a.h. 956, being then fifty years old.

The five parts (جوهر) of this work, which represent the gradual progress of the Şâfi’, are enumerated in H. Kh. They are inscribed here, more fully, as follows: I. (fol. 5) فی عیادۃ العابیدین وطريقتہ (3) فی زید الزراحدین وطريقتہ; II. (fol. 44r) فی عمل (۱۸۶r) فی زید الزراحدین وطريقتہ دعوۃ الإمّام العظام وشراطیتہ; III. (fol. 68r) من عمل (۱۳۷r) فی عمل الزراحدین وطريقتہ Dعوۃ الإمّام العظام وشراطیتہ. This is the chief part of the work; it is frequently referred to in the twenty-ninth chapter of the Qanûn-e-Islâm. It consists of a مقدمة and fifteen فصل, a list of which is given on fol. 75r. IV. (fol. 234r) فی ذکار ذکارین وفسل (۲۳۴r) ۱

1 Here follows an unintelligible character (و), which is not to be found in the following MS. It certainly marks a lacuna.
2 The commencement given by H. Kh. is that of the Persian version.

1 On the spiritual exercises and practices of the order of the Shuţâriyyah, to which the author belonged. The “pedigree” (ملسلمة) of this order is given at the beginning of this part (fol. 234r): it originates with ‘Ali and his immediate descendants, down to Jâfar al-Shâdîk. From ‘Abdallâh al-shatarî, the real founder, it descends at last to the aforesaid Zuhûr, and to the author, who is called here the شیعّ کامل النافذ وحید زمانہ ابو العوّد محمد جمعه الاعتقاب بالغوت عند الله, and from him it is further continued as follows: وهو لین الشیعّ العارف بالله تعالى مسلم الصوفیة صاحب الشریعة والطريقة والعقیدة والمعربة والدین اسیان علماء الأئمّة المفتخرین سراج العلّة والدین الشیعّ وجیب الدین وهو لین التقیمر العقیر من ليس بشیء غريب به في امره وعالمه صیغة الله علیه الله تعالى عليه ومن اسالله أحق. See, regarding these two persons, no. 684. It would appear that Šibgât Allah wrote the copy from which this and the following one were taken. V. (fol. 310r) فی بيان ایمال وردّتٌ ابنه (و عمل المعقلین وطريقتہ) on esoteric tenets. This is the last and highest stage. An indifferent copy, of about a.h. 1100, with tables and diagrams. Imperfect at the end. Slightly injured by insects.

Cat. 233 (Da‘awut), I.

672.


Fell. 1–171. Another copy of the شیعّ التصیم, which was probably transcribed from the same copy as the preceding, but more carefully. It is written in a hurried small نستاّفیک. Date, a.h. 1082. Slightly imperfect at the beginning. The first words are: الرّاكیات على الیح المقدّس. There are slight defects

1 This title is taken from the list of contents on fol. 5.
3 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 foll. 118 is left.

The first and several other leaves are injured.

673.
1815. Size 9\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; foll. 214. Twenty-one lines in a page.


The preface begins: "الحمد لله الذي نبّل قلوب العارفين، فاتباعهم من له في كلامه وقلّصه غير وجوه المعاني والإشارات.

The author states that this collection consists of about 3000 sentences (جمع، اقتباسات 500), or sentences mixed with quotations from the Korân; 1 500 تضمينات, or traditions which, on account of their conciseness, are preceded by an introductory and explanatory phrase, rhymed with them; 2 300 sentences of Ibn 'Atâ (see below, no. 696), and 100 of his "disciple" (تلميذ), i.e. according to a marginal note, Dârâd b. Bâxâl (من كلام 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 الابن، باب في الأمان، etc." which treats of the definition of حکمت. As to the general character of the work, the author remarks (fol. 2):

كمال لذّة هذا التاليف مؤظف على أن يكون الشخص حافظًا مفسرًا من جزء من علم الصونية.

Conclusion: اجتمعت الكتاب حامدًا جملًا، وانا التقرير على المتنى الراجح من الله العطاء والهدى، وهو الذي يقبل التوبة من عباده ويغفر من السّننات.

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 149–149 should be transposed. Slightly injured by insects.

674.
B 116. Size 8 in. by 4\(\frac{3}{4}\) in.; foll. 271. Seventeen lines in a page.

Another copy of the preceding work.

Well written, of the eleventh century. The author's conclusion is wanting.

Cat. 230, vi.

675.
2051. Size 9\(\frac{3}{4}\) in. by 6\(\frac{3}{4}\) in.; foll. 360. Nineteen lines in a page.

'Abd al-wahhâb b. Ahmad Shâ'âni's (d. A.H. 976) البروتستانت وأجواده في بيان عقائد الكتدر, or System of Mystic Theology, which he composed A.H. 955. It has been fully analysed by Flügel in Zeitschr. d. Deutsch. morgenl. Gesellsch. xx. 1 sqq.; see also Hâss. Wien, iii. 391, and Cat. Mus. Brit. 106. The work was printed at Cairo, A.H. 1277.

This copy is preceded by an index. It is written in Nasta'liq. Date, Shâ'âni, 1097. The paper is flimsy and injured in several places.

Some leaves are misplaced in binding: foll. 102–7 should be placed after foll. 83, and fol. 101 between foll. 138 and 139; fol. 337 and 342 should be transposed.

[College of Fort William, 1825.]
This work is divided into five chapters, each of which is inscribed في جملة (أخرى) من المجرود. Each rule is introduced by the words ﷲ أخذ عليكم من العبد.

The author's conclusion runs as follows (fol. 178b):

قان ذلك وكتب أبو عبد الله تعالى وأقيام استذادة ليوم المعاه عبد الوهاب بن أحمد بن علي الشعراوي حامدان مسئولا مسلما في ثاني شوال سنة إحدى واربعين وتسعمائة بعصر الحروبة والله حسيب الله.

It is followed by four testimonies of approval, which had been written in the original copy: one by Shihab al-din Ahmad b. 'Abd al-taziz Futuhat Hanbali, commonly called Ibn al-Najjar; another by Nasir al-din b. Hasan Lakani Mliki; the third by Shihab al-din Ahmad b. Yunus Hanafi, commonly called Ibn al-Silibi; and the fourth by Shihab al-din Ahmad b. Amin b. Hamzah Ramli Anqari Shafiri. 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 Muhammad b. al-Junaid b. 'Omar Bâ Hârûn. 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 الغواص على فنارى سيدى على الغواص جمع سيدنا ومولانا ... الشام عبد الوهاب بن أحمد بن علي الشعراوي النصراい سيد محمد بن الصفقات ابن اللام على ابن أبي طالب ﷲ.

Decisions of 'Ali Khawwâd, the principal Shaikh of Shâ'ráni, given in answer to questions of the latter, and collected by him.—Another work of Shâ'ráni concerning the same Shaikh, the ajwâhâr al-durr, is mentioned by H. Kh. iii. 650. Cf. Zeit. d. Deutsch. morgenl. Ges. xx. 1.

Begins: أحمد الله رضوان... وفكه نبذه صالة من فنارى شيخنا وذوقنا إلى الله تعالى الكامل الرخاء الى المعتمد سيدى على الغواص... التي مثله عنها منها مسمى ل متراجع عن موظف

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SUFISM AND ETHICS.

189

677.

B 238. Size 10½ in. by 5½ in.; fol. 119. Thirteen lines in a page.

Tenets of the Sáfa, collected from sayings of celebrated Shaikhς, such as Abú'l-Kásim b.  Kháití, author of کتاب خلع التعلیم; Ibn ʻArabi;  Şáfi al-dín b. Mánṣúr; ʻAbd al-karím Jhil; and the two masters of the author, Saiyid Muḥammad Wāfí and Saiyid ʻAlí Wāfí. The work is entitled (see fol. 3v) the دریا المبینی لغاقین الفریع العلیة. The author is not named; but from quotations of other works of his, he appears to be ʻAbd al-wahab Snaʻíni, and this work is probably identical with the کواعد الصوفیة, mentioned in Zeitschr. d. Deutsch. morg. Ges. xxi. 272.

Begins: 678.

الحمد لله ... وبعد فیذ عقیدة شریعت انقرضت (sic) لی من تفصیع عبارات الآیة العمتیقین؛ احباب الدوازیر الكبرى إلی. The author undertakes to prove that the Sáfi tenets do not really depart from the orthodox faith, as is often suspected. The work is divided into sections (فصل), the first of which contains, as an introduction, the principles of the عمل في خامعہ, on the unlawfulness of accusing any one of infidelity (الکثیر). An indifferent copy. Several blanks.

Fol. 65 has been erroneously inscribed ان اجزا تکمیل الاعراف در علم حقائق. Cat. 232, xl.

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. 24.

B 103d. Size 8½ in. by 6 in.; fol. 31. About thirty lines in a page.

کتاب تنقیم تنیه المغتربین لعمال السالکین

An abridgment of Shaʻrání's parenetical work تنیه المغتربین, by ʻAlawi b. ʻAbdalláh, who completed it in Ramadán, 1133. See regarding the work of Shaʻrání, II. 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:
190 ARABIC MANUSCRIPTS.

387. [Manuscript page with text in Arabic, including names and dates, and a description of the manuscripts.]

388. [Further text and descriptions related to the manuscripts, including dates and sizes of the pages.]
SUFISM AND ETHICS.

683.

B 75. Size 9¾ in. by 6¾ in.; fol. 572. Twenty-three lines in a page.

A large Commentary on a letter on mystic subjects, which Saiyid Hātim b. Ahmad al-Ashrafī Ḥusainī of Mokha (d. in Muḥarram, 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-Kādir b. Shāikh al-Aidarūs. He belonged to the 'Alawi family, was born A.H. 978, and died A.H. 1038, at Ḥāmidābād.1 He wrote this commentary after the death of Ḥātim, A.H. 1016, and entitled it (fol. 2v.) the "termination" or "end" of the commentary of Ḥātim. Cf. regarding Ḥātim, Catal. Mus. Brit., 509a.

The preface begins: "I rejoin the remark hereinafter that which is written in the foreword, viz., this work is a commentary on the letters and poems of Ḥātim, a.H. 978. Upon the death of Ḥātim, who was born A.H. 978, this work was written.

The commentary is preceded by a long memoir of Ḥātim, which contains numerous extracts from his writings and poems; also another short letter of his, addressed to Shāikh 'Abd al-Wahhāb Hindi, with ample comments; and (fol. 41r.) a full account of his correspondence with the author, which was miraculously continued after his death. It concludes on fol. 50, as follows: "This is the end of the absence. Shāikh 'Abd al-Wahhāb Hindi, who was a pupil of Shāikh Muḥammad b. Ḥusainī, commonly

684.


An anonymous Commentary (taṣawwuf) on the theological treatise, by Muḥammad b. Fāṭih al-Ḥindi Būrānāpurī (d. A.H. 1029). The latter was a disciple of Shāikh Wajih al-dīn b. Kādī Naṣr Allāh 'Alawi Hindi Ḥāmidābādī, who lived from A.H. 910 to 938, and was the pupil of Shāikh Muḥammad b. Ḥusainī, commonly
called al-Gauth, the author of the jwāhir fīmaṣṣa (see above, no. 671). A co-disciple of the author's, Shāikh ʿAlī b. Rūḥ Allāh b. Jāmāl Allāh Ḥusainī Hindi Barqūjī, who died at Madinah, was the Shāikh of Abū Tul-mawāḥīb Abūm b. ʿAlī b. ʿAbd al-Kuddās ʿAbdallāh al-Shinnāwī al-Madani, and a pupil of the latter was

Each of those days was devoted to a special subject, and the work is arranged accordingly, as follows:

- al-bayt al-ṣāḥīb fī tawḥīd Dānā ʿlāli (fol. 29v.)—
- al-bayt al-ṣāḥīb fī asmaʿ wa-nisāʿa (fol. 4v.)—
- al-bayt al-ṣāḥīb fī al-nāyba (fol. 9v.)—
- al-bayt al-ṣāḥīb fī al-walīna (fol. 32r.)—
- al-bayt al-ṣāḥīb fī al-adhān fī al-ṣawād (fol. 35v.)—
- al-bayt al-ṣāḥīb fī al-tiṣkār fi al-ṭalāl (fol. 41r.)—
- al-bayt al-ṣāḥīb fī al-sawād saḥīh (fol. 46v.)—

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. 232, xi.

686.
B 92. Size 8⅜ in. by 5 in.; fol. 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 ʿAbd al-Raḥmān b. Saiyid Muhammad Khwajah Khiḍr Ḥanūf al-Balāsīrādī.

This MS. is imperfect at the commencement. It begins with what seems to be the end of a general introduction, and the remainder of the treatise is missing.

The first letter commences as follows:

In ḥārām fī kifš al-qalb al-maṣūṣ biṣīb yūbīl al-makīn yā biṣīb al-ḥāl al-rāmūlī, kifš al-qalb al-maṣūṣ biṣīb yūbīl al-makīn yā biṣīb al-ḥāl al-rāmūlī... Amma bayna la ṣayf fī kifš al-qalb al-maṣūṣ biṣīb yūbīl al-makīn yā biṣīb al-ḥāl al-rāmūlī...

This collection is followed by an "appendix," which fills the greater part of the volume (from fol. 89v.), containing several letters and a treatise.

685.
B 120. Size 8⅝ in. by 4⅜ in.; fol. 53. Seventeen lines in a page.

A mystic treatise, by Khwajah ʿAlī b. Nūr Allāh. It is entitled al-ṣāḥība al-ṣāḥība al-khadīla, because the author wrote it during the last ten days of Ramaḍān, 1092.

1 These names are given more correctly in no. 696, II.
2 Here follows the name of the author, as given above.

1 Not marked in the text. 2 One word corrupt.
SUFISM AND ETHICS.

Wassalat al-imrata wal-fikri. 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 'Al VINIS.

Plainly written. Imperfect at the end. A defect after fol. 83.

Inscribed خلاصة مجمعات أولية, to which another hand has added

687.

B 118. Size 12½ in. by 8½ in.; fol. 60. Thirty-three lines in a page.

'Ali Kufri's Rules of Asceticism, for the use of novices, with a Commentary by his kinsman Yusuf b. Ibrāhim Shafti. No title found.

The preface of the commentator runs as follows:

The work consists of fourteen sections, preceded by a short introduction, prefixed to the following:

The work consists of fourteen sections, preceded by a short introduction, prefixed to the following:

Plainly written, on European paper, of the twelfth century. Imperfect at the end.

Erroneously inscribed مقداسات الزيج, which are words from the preface. Cf. Cat. 233, xlvii.

689.

B 131. Size 8½ in. by 6 in.; fol. 104. Twenty-one lines in a page.

Eulogies of Prophets, Saints, and mystic Shaikhs, written in a poetic style, without any subdivision. Title and author unknown. The beginning is wanting. The first words are: بل أعملوا في النحى.

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 اجتزآ ذكر الآئمة.... در علم معاني وبيان; cf. Cat. 237, xi.

1 According to a note on the first page, only one leaf is wanting.
690.

2106. Size 8½ in. by 5½ in.; fol. 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 دائنات الأفقات. Cf. Stewart's Catal. 162, xxviii.

Begins: "أين الله تعالى خلق شجرة وفيا أربعة أحجار نسماها شجرة الخيبات ثم خلق نور الله تعالى في حجاب من درة بناء مثلها يماثل النافع موضعه على تلك الشجرة نستعين عليها مقتاد سبعين الف سنة ثم خلق وراء الجهم الأعظم.

Written in a large hand, with all the vowel-points, and frequent Persian interlinearations. Of the twelfth century.

[College of Fort William.]

691.

B 129. Size 8½ in. by 6 in.; fol. 69. Twenty-three lines in a page.

A Commentary (by قرة on a mystic Kasidah, 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: "وأياً من حائط إلى السكر: جهته الأفقة غ. The next paragraph begins: "وأياً في فضلك السكنة اللطيفة الز. the following, مشهدٌ فن الأشجار الغ. etc.

The last gloss is: التذكير بمعنى الذكر الأ. and the book concludes: هذا آخر ما إثر وانه في هذا المَعْتَسِر من شرح الفَضْيَة بعَرْوَان الله الغ."

692.

B 458. Size 9 in. by 4½ in.; fol. 175. Seventeen lines in a page.

A fragment of a Commentary on a theosophic work, imperfect both at the beginning and end.

The text is introduced by قائن الله رحمه الله (foil. 1) and the commentary by قائن الله (foil. 2). The former, which was to be written in red, has, however, never been filled in.

Begins, after a blank: "معنى كلمة ليس شأناً للعقم.

Plainly written, of the twelfth century.

693.

B 397. 444. 418. Size 8 in. by 6 in.; fol. 83. Seventeen and twenty-one lines in a page.

I. Foll. 1-51. هذا كتاب شرح مسائل اللفواتح المكية ونظم الأبر بألفاظ من العلوم الدينية للشتَّا، the beginning of which is inscribed on the title-page of the manuscript:

"A Commentary (مَقْصُور) on Chapter 559 of Ibn 'Arabi's аَلْبَمَاتِ الْمَكِيَّة, ascribed to 'Aṣb al-Karīm Jīzī (d. A.H. 811).

The author's preface begins: اما بعد فاتنه لما كان في العالم بالله أعظم العلوم فدرا: He selected this chapter, which is inscribed in مَعْرَة اسْتِرًا وِفِي الْفُؤُاد, because it comprises the leading ideas of the whole book, expressed in abstruse language (fol. 2v.):

"لله أَحَدُ الله عَمَّه صَرَحَ بِهِ جَمْهُرِ الْعُلَمَاء نَصْنَةً في الْكُتَابِ وَجَلَّا فِي الْبَابِ النَّائِمِ بِكَلِمَةِ الْأَوْلَدَاء نَصْنَةً من الأَوْلَادِ.

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. The text of Ibn 'Arabi is written in red, and occasionally in green.

II. Foll. 52-83. كتاب العَلَمَات وَيَنْبُوَة رَسُولَة الْنَّافَعَة. This chapter, which is inscribed on the title-page of the manuscript:

"كتب الكتاب يَنْبُوَة رَسُولَة الْنَّافَعَة وَيَنْبُوَة الْأَرْضَ وَيَنْبُوَة الْمَلَائِكَة وَيَنْبُوَة نَبِيُّ الْأَوْلَادِ الْمُجَدَّدُ وَالْإِلَهَالِ الرَّحْمَةَ نَدَارُ الله وَالْمُحْسَدَةِ اللَّهَ أنَّهُ غَلِبَةً.

а. The first of these treatises, the كتاب العَلَمَات of Ibn 'Arabi (foll. 52-61), is mentioned in H. Kh. v. 118. It treats of the first سَرَح of the Koran, which is considered to be the perfect expression of the Divine "greatness." It is divided into seven chapters, each of
which refers to a section of the Sūrah, including the Ba'amalāh.

Begins: 

The author proceeds to say (fol. 63): 

... and proceeds in the course of this letter frequently quotes the Koran and the Tradition. He says in conclusion: 

Carefully written in a good hand, probably by ʾIbrāhīm b. Maḥmūd b. ʾIbrāhīm, whose seal (s. h. 1037) is at the end.

II. Fol. 6v.-11. A tract on Asceticism, by ʾIbrāhīm, entitled Ḥilāl al-ʾibād and which is to be found in the manuscripts of the four "columns" of the ascetic life: silence, solitude, hunger, and watching (ṣawm, ṣawm, ṣawm, ṣawm). 

Written in a hurried hand. 

1 See end of article.
ARABIC MANUSCRIPTS.

III. Foll. 11r.-14. A Persian treatise on the recitation of the words of Allah. It is entitled

الحمد لله رب العالمين كما هو أهله

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 Sadiq, whose name occurs at the beginning of each chapter.

Imperfect at the beginning. Defects after foll. 20 and 28. The first heading is باب الاحكام.


Begins: نقل الشيخ الإمام جمال الإسلام أحمد بن محمد بن محمد بن محمد الغزالي رضي الله عنه إلى الحديث الصحيح والنقل لورى صحيح عن سيد البشرين محمد المصطفى البكر.

It is divided into numerous sections (فصل).

The last two tracts are written in the same hand as no. 1. They stood originally at the beginning of the volume.

695.


I. Foll. 1-3v. Sayings of inspired men, collected by Ibn 'Arabi.

Begins: قال الشيخ الإمام الحكيم المتبحر أبو عبد الله محمد بن علي بن محمد بن العربي الطائي الجاهلي رضي الله عنه هذا كتاب التاج بأكمل الأفكار في تقليد بعض من يَرَى على من الأخوان فامثلت رسومه على وقت ما تمكن الله.

These sayings amount to about 260, and are divided into chapters, according to the subjects, as follows:

696.

B 200. Size 9½ in. by 6 in.; foll. 349. Seventeen and nineteen lines in a page.


It can only be regarded as a mistake when, in this MS., the following has subsequently been inserted after the Basmalah:

وصلى الله على بن الحسين بن عبد الله بن إبراهيم بن عباس الصبّر لطف الله به إله...
SUFISM 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: 
الام لله المترئ (بالمائعة) إله
Well written. Dated Thursday, 22nd Shawwal, 1092.

Various notes and extracts are on the margin, as well as on the fly-leaf and the title-page.

II. Fol. 243–244. A short tract on the classification of man, by 'Ali b. مصَّمَم البناء (d. a.h. 973).

begins:
أحمد الله ... إما بعد نقول التقي إلى الله تعالى على ابن حسام الدين الشهير بالمقفي: هذه رسالة
يمكنها تعم العينين والمقياس لمعينة مرائز الناس على أربعة أقسام: إمام فلسفة والفلسفة والطائفة والطائفة، وحظًا وحظًا، واختيار بعض الألحان.

It is followed by some definitions.

Written like no. 1. Various notes and extracts are on the margin, and on the following fol. (245).

III. Fol. 246-249. A diffuse treatise on the spiritual pedigrees of the Sufi orders, by Shihab al-din Ahmad b. مصَّمَم مداد (who, according to no. 684, was born a.h. 991, and died a.h. 1071, at Madinah. Cf. no. 685).

begins:
أحمد الله راحين منصور وليه على مفارق:
عبادة الذكور بذكراك.

The author treats first at great length of the initiation of the novice (البلعة، تلمس الذكر، etc.). He then gives a full account of his own pedigrees, professing
to be the heir of the spiritual powers (الامرة) of Shaikh Shuja' al-din 'Omar b. Ahmad Jabri'al (fol. 278), and of Ahmad b. 'Ali b. 'Abd al-khuddas. 'Abbasi, of the Shinnawi order (see no. 684). He styles the latter (fol. 282r). جامع السال محمد والشاذلي (الامرة واللازمية والتاريخية والطائفة والطائفة، وسائر العرق الجذوبي والطائفة واللامية والطائفة، وسائر الفرقة) ناسبيه إلقي إلى جدته: أحمد، الشعواري

ends:
تم الكتاب إلى السما بالخط السليم مع ما زيد: ده وذبح في الوصية، وامرأة من نواة، وسداء واللسط إلى آخرها (الله أعلم).

فزع من زمير الكتاب المذكور ليسدنا وشيئنا الإمام.

المجلة العامة للتشويق تطرق العين على الله العليم لنا الذكورة

بأداء: هي حناء حنة السادة مريم وسائ، والتف ببيته بالمدينة الشريفة. نظمنا الله في سلوك وعجلنا من

جعلهم لفزع مع من أحب: أحمد بن محمد

الجناحي إداري تفع الله بين الفضل إلى الله والغنى

بب الكثير أسر دينه وبيه كبي: محمد بن أحمد

ابحظر الدونياء ثم مرت عليه الله عنه وخته له بالخير.

أمين.

Plainly written.

Some rules for novices are added on the vacant space at the end, and a few extracts from the
 رسالة: أبي
are written on the title-page.

907.

B 84. Size 10 in. by 6 in.; fol. 485. Twentytwo, nineteen, and ten lines in a page.

I. Fol. 1-443. 'Omar b. 'Amr al-wafi's (Kadiri 'Uruf al-Habab Makki, d. a.h. 1024) Commentary on his own mystic Kasidah. It is entitled

Л. 391 sq., who, however, gives the title somewhat differently.

The name of the author does not occur in this MS.

It begins:
أحمد الله الذي أمر على عبد الكتاب:

1 See above. The full name of the author is also given there, but with some strange variants, or rather inaccuracies.

2 Added on the margin.
The whole Kaṣida is inserted after the preface. The commentary is very copious; numerous other verses are quoted in it. It concludes with a Kaṣida by the author, each verse of which is devoted to one letter of the alphabet. It begins:

"..." It is also accompanied by a commentary.

II. Foll. 443-466v. This appears to be a fragment of Muḥammad b. ‘Abd al-Jabbar’s *Kitab al-mawāfiq* (see no. 597).

Begins: "..." The last verse of the commentary and the first verse of this fragment are spoken of by Sayyid ‘Abd al-Kadir, Jami’s *Kitab al-sawā’ir* (see cat. 233, xvi. p. 698).

B 393a. Size 8 in. by 5½ in.; foll. 37. Seventeen lines in a page.

I. Foll. 1-22v. A mystic treatise, entitled (fol. 2v.) "..." This treatise is divided into seven parts, as follows:

1. "..." It is written as a sort of commentary on five mystic verses composed by the author in allusion to another verse (the *kāshf*), the meaning of the first word of which he was asked to explain by a friend.

The preface begins:


II. Foll. 22r.-32v. A Commentary on an obscure passage of Ibn ‘Arabī’s *al-’amr al-murūb*; on which see Flügel, Hds. Wien, iii. 550 sqq. The passage commented on, which belongs to the concluding portion, is quoted there, p. 332. It begins:

"..." The author of the commentary is Muḥammad al-Kādir.

Begins: "..." 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 "...". Cf. Cat. 230, xii. and 232, xvii.

III. Foll. 32r.-37v. A mystic treatise on Eternity. No title found.

Begins: "..." This treatise ends with fol. 36. It is followed by a poscript and a poem by the author, on fol. 37.

An indifferent copy. Of the middle of the twelfth century.

Inscribed: "..."
BIOGRAPHY AND HISTORY.

699.

B. 128. Size 9\(\frac{3}{4}\) in. by 6\(\frac{1}{2}\) 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-Fârîd's (d. a.h. 632) theological treatise, 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 Ta'īyah; imperfect at the beginning.

II. Foll. 36-38, 39-54, 81. The beginning and two other fragments of a Commentary on a treatise (on Mystic Theology) (the tohuwâb) by Abū Hâmid Muḥammad. This commentary was written by a grandson of his, whose name is not mentioned. It is entitled: كتاب التهديد في شرح قواعد التوحيد.

In the preface the author polemicises against the philosophers. It begins:

The author then proceeds with his commentary, which is divided into several books.

Begins: بانزل اعذاب ثم أدنى الكتب.

Dated Ramaḍān, 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-Fârîd's theological treatise, 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 تفصيله بأيد وشرح محتوياته.

Cf. Catal. 237, xii. xiii. (?)

700.

2554. Size 10\(\frac{1}{2}\) in. by 7 in.; foll. 222. Twenty-five lines in a page.

II. Foll. 67r.-70, 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 (fol. 68) that, in pursuit of mystic knowledge, he and his friend Sharaf al-dîn 'Ali Yazdî (d. a.h. 850) repaired to مصر بالعشرة' اذى الإضافة و말ِئية إلى السدة السنية السيدة.

It is divided into a succession of paragraphs, termed "حصص"; hence the inscription, which is added by another hand on the first page. Each of these paragraphs has a special attribute, as "حصصcup احتساب"، etc.

Begins: ي.Doc بانزل اعذاب ثم أدنى الكتب.

Dated Ramaḍān, 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-Fârîd's theological treatise, 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 تفصيله بأيد وشرح محتوياته.

Cf. Catal. 237, xii. xiii. (?)

BIOGRAPHY AND HISTORY.

The Second Part of Abû'l-Hasan 'Ali b. al-Husain Mas'ûdî's (d. a.h. 345) Historical Encyclopaedia.

It begins with the heading: ذكر ذروة الرانيا ان: عمر ابن المطارب رضا ( = vol. iii. p. 123 of the edition of Barbier de Meynard and Pavot de Courcelles).

It concludes with the reign of Abû'l-'Abbâs al-Saffâh, as follows: وله العباس اخطاء حسان اثنين على بي: كتابان اخطاء الزمان (cf. vol. vi. p. 156 of the Paris edition).
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.**


**تاريخ بهيمني**

The History of the first two Ghaznavides, Subuktigin and Mahmūd, by Abu Naṣr Muḥammad b. ‘Abd al-jabbār ‘Urnī (d. about a.h. 427).

This work was published by Maulawi Mamlūk al-‘Ali and Dr. Spranger, at Dehli, 1847. Cf. Sir II. 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. Bodlam; signature of the latter, Calcutta, 1787.

**702.**

73. Size 9 ½ in. by 7 ½ 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 Compleat History of ‘Abd al-kādir. After the introduction, which begins: Ṣallāl al-lāh ‘alāhakum wa-tṣawakum wa-naṣṣakum, he proceeds to say:

**كتاب مناقب الشيخ العارف العالم العملريائي عبد القادر الكبير،**

... اختصرت من كتاب الشهيد الفقيه الإمام العالم العارف اللدین ابن الجسر على بن يوسف بن سليمان بن فضله المشهور

عروف بالشطرون الذي صممه بنجمة الهمار ومعد الابنوار في مناقب الشهيد عبد القادر زين الحدفة الأنساذ ليسيل

النظر فيها والتفوز في الروم السيمر عليها أنغ.

**Conclusion:**

Fol. 156 contains two verses of Raḍi‘ah ‘Adawiyyah (d. a.h. 135), and the beginning of a Kaṣidah of ‘Abd al-kādir. Another poem is written on the margin, alternately in red and blue.

Written in a bold hand, which varies in size. Red lines round the pages. Injured at the end.

Seals of several servants of Shāhjahān.

Cat. 230 (Suyur), ii.

**703.**

1800. Size 10 ½ in. by 6 ½ in.; foll. 599. Twenty-seven lines in a page.

**وفيات الأعيان**

The Biographical Dictionary of Shams al-dīn Aḥmad b. Muḥammad, commonly called Ibn Khallīkān (who died on Saturday, 26th Rajab, 681, at Damascus). Cf. the editions of Wüstenfeld and De Slane, and the translation by the latter.

Nestly written. Dated Wednesday, 29th Shab‘ān, 1104. The copy was made for Mir Muḥammad b. Ḥājijī ‘Alā al-dīn.

An ornament on the first page. Coloured lines round the others. Some notes.

A biographical notice of the author (foll. 11-13), and a list of the names occurring in the present work (foll. 2-10), have been subsequently prefixed by different hands.

[Johnson.]

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\(^1\) This is stated by his son; see no. 705, fol. 333.
704.


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 ʿabd, does not belong to this volume.

Worm-eaten.

705.

2151. Size 10 in. by 7 in.; fll. 333. Twenty-one lines in a page.

السِّطْرَاتِ وسِفَاتِ الأَعْلَامِ النَّبِيّ

An Abridgment of Ibn Khallikân’s Biographical Dictionary, made by his son Mfsa, 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 carrier portion of the first volume, however, is lost. It begins now with the eighteenth quire (أربعة), which has been inscribed the ʿajr al-thani. The first article is ʿAli 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), جمع النسيب 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. Wüstenf.), 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. 331r. قُلْتُ أَمِينُ كَانَتُ أَمِينٌ يَعْبُدُ اللَّهُ بِأَعْمَى that he continued his work at Damascus, where he arrived from Balbec on Sunday, 20th Rabī’ I., 702, and completed it on Sunday, 3rd Rabī’ II. of the same year. At the end is written the epilogue of Ibn Khallikân, 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, ʿAbd al-rāzāk b. ʿAbdallah Ḥalabî, whose seal is also added, wrote the title to the first volume.

[College of Fort William, 1825.]

706.

572. Size 11½ in. by 7 in.; fll. 558. Twenty-four lines in a page.

Annals of Islam, as far as a. h. 750, by (Abu‘l-ʿaʃḍāt ʿAṣf al-din) Abu Muḥammad ʿAbdallah b. Asʿud b. ʿAli Yârî (a native of al-Yaman, of the Ḥimyarite tribe of Yâfî, who resided, from a. h. 718, alternately at Makka and Madinah, and died at the former place, on Sunday, 20th Jumāt. 1399). 1 He entitled his work مرآة الأعظم وعُبَرَة الْبَطَشَةِ فِي مُعَرَّضَةَ حوادث الْزُّمَانِ وَتَقْلِبُ احْرَالَ الْإِنسَانِ وَإِبْرَاحَ مُوَانَعَ بَضِعِ المُشْهُورِينَ.

See regarding this work H. Kh. v. 481, and Flügel, Hds. Wien, ii. 43. Cf. Stewart’s Catal. 32. The valuable part of it are the biographies, especially those of learned men and Shâfs. Besides Ibn Khallikân, the author used, for matters relating to his native country, the نُوَّاَحَاتِ نَفْحَاءٍ of Ibn Samurah (ʿOmar b. ʿAli Jâ’id Yamani, d. a. h. 586). 2 A supplement to the latter work is given in an appendix (منتهٍ, fol. 555 sqq.).

Plainly written by two hands. A few leaves are missing at the end. The original fol. 248–255 have been misplaced, and stand now as fll. 49–56.

[Tippu.]

707.

1309. Size 11½ in. by 6½ in.; fll. 520. Twenty-seven lines in a page.

Another copy of the preceding work.

Well written, by ʿAbd al-rāzāk b. Ḥasan Muḥam-

1 The statements in parentheses are taken from Jami‘ al-din’s طبقات التنافع (see no. 706, fol. 151), and from Jami‘ al-

2 See H. Kh. iv. 150.
209

ARABIC MANUSCRIPTS.

mad (see), at Aḥmadābād. Dated 24th Ṣafar, 1034. The original copy appears to have had several defects, for which blanks were left. All of those have been subsequently filled in on 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 Taftāzānī, and the dates of his various works, said to be the inscription of his tomb. A later owner, Muḥammad Riḍā b. Ghulām Muḥammad, who bought the MS. a.n. 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).

Foll. 76, 77, and 398 are misplaced in binding, as may be seen from the original pagination.

[Hastings.]

708.

629. Size 9½ in. by 5½ in.; foll. 455. Nineteen lines in a page.

Two works of ‘Afar al-dīn ‘Abdallah b. As‘ād Yārĳı Yamanī (d. a.n. 768), viz.—

I. Foll. 1–328. روض الراحمین ف حکایات الصالحين, also called by the author, نزهة العيساء النواضر و حکایات القلب المشاعر ف حکایات الصالحين والدولة الكابیر. It contains notices of five hundred saints. See H. Kh. iii. 488, and v. 329; Cat. Lugd. ii. 299; Stewart’s Catal. 31.

Begins: اذ العهد لله المعروف بالحروف المصحف بالجميع ف إلزاب والبدر.

The ten authors from whom this work is chiefly compiled, are: Ghazzālī, Kushairī, Suhrwardī, Abu ‘Abdallah Muḥammad b. Ibrāhīm al-‘Alā‘ī, Ibn ‘Abd Allah, Kastālīnī, Ibn al-Jauzi, Ibn ʿAlā‘ī Muḥammad, Abu’l-Lā‘ī Samarkandī, and Abu’l-ʿAbbās Aḥmad b. ‘Ali, commonly called ʿAbd al-ʿAbbās. (Note 2.) The appendix (خاتمة) consists of two sections: 1. (fol. 292)

1 In the latter place the second title is erroneously given to an abstract of the present work.

2. (fol. 303); and it concludes with the ختم الرحم.


II. Foll. 329–455. A supplement to the preceding work, containing two hundred stories, which mostly refer to ‘Abd al-ḵādir Jilānī. The author terms it خلائل المفاخر في اختصار مناقب الشيف عبد الغافر and جماعة ممن عظمة من الشيوخ الكابیر. It is mentioned, under a similar title, in H. Kh. iii. 166 sq.; and it seems to be also contained in Bibl. Sprenger. 357.

Begins: تأل الشیخ الإمام القدوة العالم العلامة العارف: بالله عفيف الدين عبد الله بن لمعي الدائن الیمني الشافعي نژيل العروون الشریفین غنفر اللہ. اما بعد حد الله الذي ختمه سلطان عظمته فل شیء إلاغ.

The author dwells subsequently on the approbation with which his earlier work had met from several Shāiks, and speaks as follows of the present one (fol. 330v.):

ثم ان رايت ان مرنم الكتاب المذكور بمائتين من الحکایات عربیات (العربیات) الشیخ مالکی. فثبتت ذلك من نفس الجمار المودعة في مناقب تاج المناخ. ثم خویین الدین عبد الکادر إلاغ.

Each story is preceded by the name of the Shaikh on whose authority it is related (خن الشیخ). The work concludes with a succession of sayings and traits of ‘Abd al-ḵādir (from fol. 438v. to end).

Plainly written by a different hand from no. I, and at a later date. Red lines round the pages.

Seal of Ḥādī al-waḥāb Khān Nuṣrat Jang, dated a.n. 1174.

[Tippu.]
The whole is preceded by special notices of Shâfi‘i and his immediate followers and disciples (أعماله). This MS. begins: خمسة غير واحد من محدثة وكتابة.

It was completed at Makkah, on Thursday, 5th Jumād al-Qa‘dah, 345, by the hand of 'Abd al-Fahd, with marginal notes (sic). (He) wrote: محمد بن محمد بن أبي الأ bóshiq محمد بن عبد الله الغزالي a.h. 750.

Hurriedly written, often without diacritical points. The beginning of each article is written in red, and repeated on the margin, also in red.

Signature of 'Abd al-Rahmân b. 'Abdallah b. Fahd Hâshim, 'Ali, who also wrote the above title.


العقود الوثائقية في أخبار الدولة الرسولية

Annals of al-Yaman under the Rasûl Dynasty, by ʿAllû b. al-Ḥasan Kházâlî (d. a.h. 812).

See regarding the dynasty in question, Johansen, Hist. Jemenâ, p. 156. No other copy of the present history is known. The author is not named at the beginning, but often in the course of the work. Cf. on him and his other works, H. Kh. ii. 159, and Catal. Lus. ii. 173, 196.

Begins: 

The first is introductory, and in eight chapters. The first section is devoted to the ascension and treatment of the kings of al-Yaman, and of the Ghassânides of Syria, from whom the founder of the Rasûl dynasty traced his descent. Each of the following chapters comprises the reign (دول) of one of the Rasûl kings; viz., II. (fol. 24) al-Manṣūr; III. (fol. 48) al-Muṣaffâr; IV. (fol. 155) al-Aṣhrâf I. (الدولة الإشرافية السفيان، in opposition to the longer reign of the second al-Aṣhrâf); V. (fol. 161) al-Muʿāyad; VI. (fol. 226) al-Mujâhid; VII. (fol. 282) al-Afḍal; VIII. (fol. 298) al-Aṣhrâf II. (الدولة الإشرافية الثانية). The account of the last reign, with

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which the author was contemporary, is said to be only partial (خَيْر...) 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 Khān 'Ālamgir, and passed from him to Kamār al-dīn Khān, Wāzīr to Muḥammad Shāh.

[Hastings.]

711.

2328. Size 8 in. by 6 in.; foll. 99. Twenty-one lines in a page.

ابن المقدور من اخبار تيمور

The famous History of Timūr, by Shihāb al-dīn Ahmed b. 'Arabshāh (d. a.h. 854). This work was edited and translated into Latin by Manger, 1767, and a more correct edition of it was printed at Calcutta, 1818.

Clearly written in Nasta'lij, of about the tenth century. Some leaves have been supplied by a different hand. Single leaves are missing after foll. 6 and 45.

[College of Fort William, 1825.]

712.

3016. Size 9¾ in. by 6 in.; foll. 250. Fourteen lines in a page.

Another copy of the preceding work.

Well written in Nasta'lij, of the end of the twelfth century. The copy from which this was made, was finished on the last of Shawwāl, 856. On foll. 236 is a table of the Uigur alphabet. Some notes are added in the earlier portion.

713.

B 83. Size 10½ in. by 6½ in.; foll. 300. Seventeen lines in a page.

The second part of the Ṭabāqāt al-'Arab, that is, in the twentieth century. It is also imperfect at the end.

Inscribed: أحوال ملك مليبار

[Colle. Leydeniana.]
BIOGRAPHY AND HISTORY.

205


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, and concludes as follows:

وُهُذَا ۡمَا كَانَ مِنْ حَدِيدِمِ وَاللَّهُ أَعْلَمُ بِذَلِكَ.

Plainly written. It was copied between 5th Dhul-Qa'dah and 14th Dhu'l-Hijjah, 1049, by Ḥasan ibn 'Ali. Cat. 230 (Seeyur), i.

591. Size 10½ in. by 6 in.; foll. 282. Twenty-one lines in a page.

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, and concludes as follows:

وُهُذَا ۡمَا كَانَ مِنْ حَدِيدِمِ وَاللَّهُ أَعْلَمُ بِذَلِكَ.

Plainly written. It was copied between 5th Dhul-Qa'dah and 14th Dhu'l-Hijjah, 1049, by Ḥasan ibn 'Ali. Cat. 230 (Seeyur), i.

1 This title is given in the note of an owner (Mas'ud Khān) on the last leaf; it is also written inside the cover; but on the first leaf is written by a later hand: كتاب بدء الجمل في تحقيق أحوال الرجل.

2 The MS. has كتاب بدء الجمل في تحقيق أحوال الرجل.

3 This word is wanting in the MS. of M. de Chanykov.
and sometimes dates. At the end of each stand the abbreviations for the books from which it is taken. The work concludes with a chapter, in ten paragraphs (خاتمة، نافية، تفصيل)، concerning some old authorities, and especially Ṭūsī and Ḥilli, and their Īsamūd, etc.

Nearly 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 کتاب التنقیح, and various notes.

[Gaikwater.]

717.

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 Ḥadramaut and India; by Jamāl al-dīn Muhammad b. Abu Bakr Bah ‘Alawi Shīlā (الصلي). He was a member of the family, and died at Makkah, at the end of A.H. 1093. He entitled his work المعرشور الموتی. See regarding him and other works of his, Cat. Mus. Brit. 429 sq., 431, 741 sq. The present work was used by Muḥibbī (d. A.H. 1111), who also has a notice of the author (ib. 601). Cf. Zeitschrift der Deutschen morgenl. Gesellsch. ix. 225, 227, and also Stewart, Catal. 33.

Nothing—excepting a hint at the title, on the flyleaf—is contributed to the above statements by the present MS. It begins with the article on the author's brother, Ṣā‘īd b. Abu Bakr Ḥaḍramawī, and the biographies are arranged alphabetically. The rubric Muḥammad b. Ṭūsī, the common ancestor of the family, who traced his lineage back to the Khalif ‘Ali. The biographies are arranged alphabetically. The rubric Muḥammad is, however, wanting in its proper place, whence there is evident that the book began with it, and that this MS. is incomplete.

The work concludes (fol. 271): لابن مكتب هذا: الباب عدنان الفلك والله سبحن اهلك وما أطلعت من تجويه المواقف الخ. It is followed by an appendix (خاتمة, fol. 272), which treats of the “holy mantle,” i.e. the spiritual pedigrees of the ‘Alawīs (سماحة المهنة وما فيها). Most of these pedigrees begin with the aforesaid “Great Master,” who was the spiritual heir of the Shaikh Abū Ḍa‘ūd al-Ḥasan Magnhīb Alandalūsī. This appendix concludes: وقد أنتهى الكلام على الوجه الذي شرطنا وامر الذي

Written in a large inelegant hand, of the twelfth century. Carefully revised and emended. The beginning and some other leaves are supplied by a different hand. Several leaves are misplaced in binding. Fols. 92–94 should be placed after 101, fol. 128 and 129 before 122, fol. 134 before 131, fol. 152 and 153 after 152, 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.

الفيلال الباهترو في حساب مصر والقاهرة

A succession of paragraphs (فصل) relating to the history and topography of Egypt and Cairo, preceded by an introduction (الباق) 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, Möller. If so, the author would be Ahmad b. Ṣuhair, a native of Makkah.

Begins: الامام الله الذي نارت بين البلاد في فصلها: وصفاتها.

A survey of the Egyptian dynasties ends with Sultan Kanṣūb Gūrī (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 Salim II., as in the Goth MS. This MS. ends abruptly in the appendix (خاتمة).

Written in a clear Nastā’īlīk; modern.

On the last fol. begins a Persian poem.

[Bibl. Leydeniana.]
207

26a. Size 8 ½ in. by 6 ½ in.; fol. 139. Eighteen lines in a page.

Personal narrative of the travels of İlyas b. Hānna Maušā, a Chaldean priest, in various parts of western Europe, and in Peru (Worn) and Mexico (Worn), during A.D. 1668–1683; followed by a historical account of that country, which was compiled during a prolonged stay in that country.

After the prologue (ddîbakah), which begins: "الجديد: الله الذي خلق البرايا بحكمته: كتاب سياحة التوراه ابلايد
ابن تسبس حنا البولاني من عيلة بختي عقوق الكدانى."
The author set out from Baghdad, A.D. 1668, on a pilgrimage to Jerusalem, and afterwards went to Europe by Iskenderín 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 work.

The account of Peru (foll. 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 (ftel). The last of these contains a report presented by Padre Francisco Romero (Fflfaro), 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 20th Kānūn I., 1751. The original copy was finished at Puerto de Santa Maria in Spain, A.D. 1699. This appears from the colophon, which runs as follows (foll. 138):

قد تمثل هذا الكتاب بعض الله الوجه في بورصة ساندا ماريا التي هي مقابل لمدينة كادس على يد القجر القالب اندرس ابن مقدسي عبد الله الكلداى في أول يوم شهاد المرابك سنة الله وسطانة ونسبة ونسجية وكيشتية في أول نسخته...

The last three pages give a list of the contents.

At the end of the book is a note in the handwriting of Şemsî Şemsî Şemsî Hanî, stating that he paid to 265 A.D. 1238, or three and a half years for copying this volume, twenty-nine lines in a page.

The title-page is a note of purchase, dated A.D. 1786. There are also written on it the following words, in the Estrangellî character:

Bismillah li-Allah wabarrak wa-ardh katheer.

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 Izzat Allah Kâbûl. Both parts are dated A.H. 1185.

From Lajnân. [Johnson.]

2555. Size 12 in. by 8 ½ in.; fol. 294. Twenty, twenty-four, and eighteen lines in a page.

A historical collection, comprising:


Plainly written. At the end is a short notice of the author.

Inscribed:

Tariq al-Mulk.

II. Foll. 139–144. Lives of the Timurîs and various other princes. Mostly written in Nasta'îlî. Imperfect at the end.


Plainly written, with vowel-points.

On the last page is a list of the Ciresian Sultans.


Plainly written in Nasta'îlî.

V. Foll. 269–294. Lives of various Sultans of Turkey, Egypt, Arabia, Gujarâât, etc. Written like no. I. Of the twelfth and thirteenth centuries.

Injured by white-ants.

This collection belonged once to Hidayat 'All.

[Bibl. Leydeniana.]
GEOGRAPHY AND COSMOGRAPHY.

722.

617. Size 10 in. by 8 in.; fol. 118. Twenty-seven lines in a page.

كتاب البلدان
تأليف: أبي أحمد علي بن جعفر الشراي. قدس الله
سمه ونشر فيه ونشر رايخه بهد ونوره ونور
كنهه وكنهه.

An abridgment of an old work on Geography, of which two other copies are mentioned in Cat. Bibl. Sprenger, 2, and Cat. Mus. Brit. 182 (cf. Add. et Corr. 772). As is already stated there, the original work was written near the end of the reign of the Khalif al-Mu'tadid billah (d. A.M. 289); and Sprenger's assertion, that we have here an abstract of the كتاب البلدان of ابن الـفـاكـح هامدانى (Abu Bekr Ahmad b. Muhammad b. Ishaq, who flourished at the end of the third century), is especially confirmed by a comparison of the passages quoted from that author in Yākūt's Dictionary. Cf. Wüstenfeld's edition, i. v, and the index, vi. 300; and also Sprenger's Post- und Reiserrouten des Orients, p. xvii.

Sprenger is, however, wrong, in ascribing this abstract to one Shari or Sharrī; he read المَرْجُّ المَرْجُّ or by mistake, instead of المَرْجُ المَرْجُ. and 'Ali b. Ja'far b. Ahmad Shairzī (from Shiraz in Syria) was merely the scribe, who, A.M. 431, wrote (کتيب) 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 Shiraz, whose name, also spelt Shairzī, 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 تَابِل الفَلْسِ الْعَشِيقُ النَّاسِ: أَرْجَعُ طَبَاطِبَاتِ النَّاسِ"

These are followed by some remarks of the author concerning his present task, which are to be found in Cat. Mus. Brit. 182. Sprenger and others have already observed that Ibn al-Fa'ākh 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. 5r.-12). Next follow two literary digressions, viz. (fol. 12) باب في تصريف الجَدّ إلى النَّبَل وَالنَّبِل إلى الجَدّ في مدج الغربة والغربات (14). 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-Baṣrah; (fol. 39r.) Mesopotamia; (fol. 42) the Roman empire, with a digression "إفتخار الشاميين على البسرين" (fol. 47) to Nīm el-Aba, and (fol. 49) in مدج الباس را (fol. 50r.) al-Iraq, and especially (fol. 51) al-Kūfah, al-ṣaṣrah (fol. 59) and al-ṣaṣrah; (fol. 52), a special chapter, "إفتخار الكوفيين على البسرين." Baghdad is not even mentioned.

On fol. 61r. begins the second part, preceded by a Basmalah, a list of contents, and a special introduction, commencing: "وَهَذَا كَدَمَا المَتَضَرُّ " This part comprises the different provinces of Iran, with the adjacent countries, as follows: (fol. 63) Fārs; (fol. 66) Karmān, etc.; (fol. 67) Madīn, and especially Karmān. On fol. 70-85 the author gives a...
GEOGRAPHY AND COSMOGRAPHY.

209

long and poetical account of his native place, Hamadân, and of its environs, with several digressions, one of which is (fol. 77) فی حب الولای. Then follow (fol. 85) Nahrâwând; (fol. 85r) Isbahân; (fol. 88) al-Râyî and the Dumbâwând; (fol. 92) Kazwîn, Abhar, and Zanjân; (fol. 92r) Adharbâejân; (fol. 93r) Armenia and the Caucasus; (fol. 99r) Tâbaristân; (fol. 104) Khurâsân and the Turks.

Conclusion (fol. 109): تمام الاختصار والمحمد لله رحمة السلام وصلاحه على نبيه مسعود وآله 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: كتاب بن حسن بن عبد الرحمن بن عبد الغفري في العصر الوسطي من شهر جمادى الأولى سنة خمسة وعشرين وسبع مائة.

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 work of Shaîrîr Idrîsî (Abu 'Abdallâh Muḥammad b. Muḥammad b. 'Abdallâh b. Idrîs, who wrote this work in Sicily, a.h. 548; cf. Cat. Bodl. i. 192; ii. 535; and Reinaud, Aboulfeda, Introd. cxiii).

The first of these extracts is inscribed حداثة حسن بن عبد الرحمن بن عبد الغفري، and begins: فهذا ألفت الكتب به وروت المختصر عنه اخبار الرجمان. This is the famous account by Sâllâm 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, 416–418 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: ان في هذا الجء نشأ فيه شخص من البحر العظيم فيما جزيرة تقطنها.

It is immediately followed (fol. 115r) 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 العبد الغفري إلى رحمة الله الرحمن غفور وغفرانه خاتم الجعّد المكôي الناصي مقدم العمالیک السلطانية كومة الله تعالى والخazăندر بقلعة الكرک الحاوس أنشأ الله على أنشأه وجعل المالکة المقربين جنده وعوانه مسعود وآله العليمين الناظرين.

This note must have been transcribed, as well as the title, from the MS. from which this copy was made. When the chief Mâmlûk al-Khâzinâr, Mukhtâr, who appears to have written the latter, lived, and which of the several al-Mâlûk al-Nâsirî he served, I have not been able to ascertain.

Notes of several later owners, one of which is dated a.h. 933.

[Hastings.]

723.

845. Size 14½ in. by 10½ in.; fol. 256. Twenty-two lines in a page.

Zakariyâ b. Muḥammad b. Muḥammad Kazwîxî's (d. a.h. 682) Natural History, عجب العجائب, being the first part of his Cosmography, which was edited by Wüstefeld, Göttingen, 1848–49, and partly translated into German by Dr. Ethê, Leipzig, 1868. Cf. II. Kh. iv. 188; Flügel, Hds. Wien, ii. 505; Aumüer, Hds. Münch. 192; etc.

An elegant copy, with numerous illustrations.

Beautifully written, but without vowel-points. Colophon: وقد تم هذا الكتاب المستمى بعجلب.... على يد محمّد بن عبد الله الملك الكنوسي التي كمال الدين حسن على عهده وغفرنوهما في منصف شهر الله اسم رجب المحرم.... سنة ثمان وسبعين وفسمانه الأجرية الأم. 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, 43–46, 41–44, 71, etc.

Seals of 'Ali Mardán, a "slave" of Shâh 'Alâm, and Muhammad Kâzîm Husaini Mâzandarâni. [Johnson.]


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 Khânîsh Khândîs.

Seal of Muhammad Hâdî Husainî, a servant of 'Alamgîr, who bought the book a.H. 1103. [Johnson.]

2600. Size 11 in. by 7½ in.; fol. 137. Twenty-five lines in a page.

Another copy of the preceding work.

It also has the appendix, with the exception of the last piece, the poem on chess; and it gives only the picture of the Ka’bah.

Written in a large plain hand. Dated Thursday, the last of Jamâdâ I., 1030. Stained by damp. Two leaves are missing after fol. 1.

"H. Geo. Keene, Jan. 1803—the gift of Wm. Oliver." [Bibl. Leydeniana.]


Cf. IJ. 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: ١٠١٠ محمد لله رزب العالمين والغمانة للمبتعثين.
Well written in Nastaliq. Colophon (fol. 130):

جوبل امل اين كتاب مخطوط زاده ام حد بود ازین
باخت مخطوطات درين نسخه زياده از حد خواهد بود
اما هره چه از نقل نوسي نوشته ام چسب طالت
بشي در مطابقت اين نسخه وابن نسخه نقل
کرده شد سفر جزاز جاسوس وبيطاوی که از كتابت
این نسخه نزاع حاصل شد بوند دو ياس وسه ساعت
خوومه باساح جزیره که نامش رلم و و است واين
نام او ناست وانه نام و هم معلوم نسيست وبرين
جزري قريب يکدج جهان جمع شده بود تحریر
فی الترتيب نيسست وشم ماد جمادی الثاني سنة 1311
هجري تدسي.

Foll. 131-208 should be placed between 88 and 89.

H. Foll. 209-309. Ibn Al-WARDI's خریدة الجاهلین که
Imperfect at the beginning. The appendix is less
complete than in the other MSS. Written in different
Nastaliq hands, about the same time as no. I. At the
end is written: جزية والأول: تفح اين كتاب نوشه شد.

A defect after fol. 274. Worm-eaten and mended.

On the title-page is written: "Nushrool Aahar. Copied from
an ancient Arabic MS. of Col. McKenzie."

[Bibl. Leydeniana.]

709.

2449. Size 8½ in. by 6 in.; foll. 89. Nineteen
and more lines in a page.

A popular account of Modern Russia, composed, as it
seems, by a Greek priest, A.D. 1758, during the reign
of the Empress Elizabeth. It begins with a list of contents,
which is followed by a general survey of Europe (مقدمة
(مقدمة). The account of Russia consists of fifteen chapters
(راس).

six of which are geographical, whilst the rest treat
briefly of the physique and manners of the people, of
the government, civil and military organization, religion,
emperors and patriarchs, schools, etc., of Russia.

Plainly written, in several hands. The following
note is at the end:

بلاغ مقالته بتحرير في اليوم:

الثالث عشر في مارس سنة 1493 مسيحیة.

730.

29A. Size 12½ in. by 8½ in.; foll. 169. Twenty-
five lines in a page.

A Christian work, partly theological and partly descrip-
tive, on the creation, man, and the world. It was
translated from the Syriac by 'And al-nur AMIDI, a
Syrian monk, راهب سرياني.

It seems to be identical with the Karshunic MS.
described in Cat. Bodl. i. (Chrsahun.), p. 17, lxxx.

Begins: .. بسم الله واحبة الوجود وبته لقن ورحانی ...
نبدئ بشرح كتاب کتاب عام لكل الام الموجودین تحت
المؤن من اللغة السريانية إلى اللغة العربية يتضمن علم
المعركة منة ال

The work was intended to contain nine books,
though only seven are to be found both in this and the
Bodl. MS. These books have no special titles. Each
consists of a succession of paragraphs (فصل), a
complete list of which is given at the beginning of the
work.

Written in a large plain hand. The colophon runs
as follows:

وقد اهتم بكتابة هذه المسننة للحكم،
والعزنی الفهیم، الموتی الفاهیم، والمسنن الفاهیم،
العمرو البابی، والعمرو الفهیم، الموتی الفاهیم، والعمرو
المثل الموتی جرس بن الموتی الموتی الموتی
میلمع الموتی جربیم الموتی الموتی
بیسف سماعی .. وقد صار تحریر بیعد التصفیف شمس
الیا بن تیسیس عبد الآخر الموتی سنة 1400 فی اوائل شهر
اذار هاجریة سنة 1337.
MATHMATICS AND ASTRONOMY.

731.
2380. Size 9½ in. by 6½ in.; foll. 119. Eighteen and nineteen lines in a page.

A Description of the Constellations, entitled صور الكواكب, by ABU'L-HASAIN 'Abd al-rahman b. Omar ŞCri (d. A.H. 376), who wrote it for 'Aqíd al-daulah, the Bűyide. Cf. H. Kh. iv. 113; Codd. Hafn. 67; Cat. Mus. Brit. 188; etc. A full translation of this work has been published by M. Schjellerup (Description des étoiles fixes, St. Peteresb. 1874).

Begins: قال عبد الرحمن بن عمر المعرف بابي: الجسيم الصوق بعد ان خلد الله الخ.

Clearly written in Nasta'lik, with figures and tables.
A ticket, with a short description of the book, is attached to the outside of the binding.

[Sir Charles Wilkins.]

732.
621. Size 9½ in. by 5½ in.; foll. 179. Seventeen lines in a page.

Another copy of the preceding work, very neatly executed.

Begins: المحمد للواحد العدل قال عبد الرحمن لاغ:

[Johnson.]

733.
2166. Size 9½ in. by 6½ in.; foll. 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 الأحكام, and ascribed to ABU'L-HASAIN ŞCri. 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 الأحكام:

III. Foll. 10r.-12. A small tract, inscribed استخراج بعد ما بين المرزين من الجسيم الشاهي لأبي نصر بن (sic) عراق.

Then follow various treatises of AL-HASAN b. AL-HASAN B. AL-HATHIM (Bašri, d. A.H. 430). Compare, in general, Casiri i. 414 sqq., and Woepcke, l'Algèbre d'Omar Alkhayyami, p. 73 sqq., where most of these treatises are mentioned. They are as follows:—

Begins: 

On the Light of the Moon.

Then follows—

X. Foll. 48–56. 

Mêlêta in the Book of the zij, as the conclusion has.
The Elements of Euclid in Arabic, as edited by Naṣīr al-Dīn Tūsī (d. a.h. 672).

This work is commonly called جبر الأليهيدس. See Aumer, Hüss. Münch. 374, and Cat. Mus. Brit. 618. Cf. H. Kh. ii. 213; Wenrich, de aucto. Graecor. versionibus, p. 183; etc. This version is different from
that printed at Rome, 1594. According to Aumer, i.e., it was printed at Constantinople, 1801 (A.H. 1216). Part of it, comprising six books (مُتَّلَغَةٍ), 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 Shawwal, 646. On the first two fol. are various notes. Worm-eaten.

[Here are entries for folios 737, 738, 739, and 740.]

1487. Size 7 in. by 4½ in.; foll. 204. Sixteen lines in a page.

Another copy of the preceding work.

Written in a small Nastā'īk hand. The diagrams well executed. Of the tenth century. Notes in the earlier portion.

[Tippu.]

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 Nastā'īk, which, however, is almost without diacritical points. Notes.

Seal of Imām al-dīn Nu'mānī, who bought this MS. at Būrānpūr (A.H. 1076).

[Here are entries for folios 741, 742, and 743.]

1328. Size 9½ in. by 6½ in.; foll. 260. Eleven lines in a page.

Another copy of the same work.

Plainly written. Dated Monday, 12th Rabi' I., a. 3 of ʻAlamgir II. The diagrams are omitted in the latter portion. At the beginning are marginal notes.

Appended is a letter of Mr. Vansittart regarding the MS., dated Lakhnau.

[Johnson.]
inscribed, نريد: 

The other begins: 

The Spheres of Menelaus in Arabic, edited by Muhammad b. Abu'l-Shukeh Maghribi.

This edition is not mentioned anywhere. The alleged editor appears to be the father of Yahya 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. Åker, ii. 213, iii. 48; Wenrich, 210.

Very closely and almost illegibly written, in a minute character, of about the same date as no. I.

III. Foll. 68–135. The Astronomical Tables of Ulugh Beg.

Seals of Fadl Khán and Īnāyat Khán, two servants of Shah-Jahān.

[Johnson.]

742.

681. Size 8½ in. by 4½ in.; foll. 368. Twenty-nine lines in a page.


This is a commentary by Kūlawa. It is founded upon glosses on the same work, which the author wrote at an earlier period. He speaks of the commentary of

Nizām al-dīn al-Ḥasan Nisābūrī as being too short and insufficient.

Written in a small hand. 

Seal of ‘Aṣīm (?), a servant of Muhammad Shāh (A.H. 1135). [Johnson.]
and completing the preceding one. Cf. II. Kh. and Cat. Bodl., as before mentioned.

It contains:

I. Foll. 1-10. Ἀριστολεύς περὶ ἀκρογόνων σφαιρῶν, in the version of Thābit b. Qurrah. See II. Kh. v. 140; Wenrich, 208; Cat.-Lugd. iii. 49; Cat. Mus. Brit. 623a.

Revised on 17th Jun. I.

II. Foll. 11-21. Ἀριστολεύς περὶ ἀκρογόνων σφαιρῶν, in the version of Thābit b. Qurrah. See II. Kh. v. 140; Wenrich, 208; Cat.-Lugd. iii. 49; Cat. Mus. Brit. 623a.

Revised on 18th Jun. I.

III. Foll. 28-51. Κατὰ Θάδην Θαῦροςος αὐτοτοκοῦ, translated by H. Kh. b. Lūkā. Cf. II. Kh. v. 150; Cat. Lugd. iii. 79; Cat. Mus. Brit., I.c., Wenrich, 207.

Revised on 13th Jun. I.

IV. Foll. 52-69. Κατὰ Θάδην Θαῦροςος αὐτοτοκοῦ, translated by H. Kh. b. Lūkā. Cf. II. Kh. v. 150; Cat. Lugd. iii. 79; Cat. Mus. Brit., I.c., Wenrich, 207.

Revised on 13th Jun. I.

V. Foll. 71-95. Κατὰ Θάδην Θαῦροςος αὐτοτοκοῦ, translated by H. Kh. b. Lūkā. Cf. II. Kh. v. 150; Cat. Lugd. iii. 79; Cat. Mus. Brit., I.c., Wenrich, 207.

Revised on 13th Jun. I.

An elegant copy, written in Nasta’liḵ, of the twelfth century. The treatises II.–V. were revised between 9th and 11th Jumādā I. The first two pages are richly ornamented and gilt. Gold and coloured lines round the other pages.

[Hastings.]
Euclid's treatise on Heavy and Light (de gravi et levi), in the version of Thābit ibn Qurraḥ. Cf. Wenrich, 184; Fliigel, ed. Flügel, 311, 16.

Begins:

الجملة المنسوبة في العظام إلى تعلّم مكية متساوية: 

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, كتاب المخروطات, probably the edition of Naṣir al-Dīn Ṭūsī. See Cat. Bodl. i. 206; Cat. Lugd. iii. 44; Wenrich, 200. Other versions, Cat. Mus. Brit. 208 and 444. Cf. H. Kh. v. 147, and Fliigel, ed. Flügel, iii, sq.

Begins:

المقالة الأولى من كتاب البليونوس في المخروطات سنة أنشأ الخط الواسع بين رأس المخروط 

This first Rākṣasa concludes (fol. 42) as follows:

تعمت المقالة الأولى من كتاب البليونوس نقل عن نسخة المحررة الأولى في كتاب المخروطات شبكات في نسخة بني موسى.

An elegant copy, executed like the preceding nos. Dated 21st Ramadān, 1198. Rubrics omitted in the concluding portion.

[Hastings.]

746.
1763. Size 8 in. by 5 in.; foll. 110. Twenty-six lines in a page.

A Commentary (معجم) on Naṣir al-Dīn Ṭūsī's (d. a.h. 672) المحررة, or Elements of Astronomy, by Sā'īd Shārīf Ṣuhrānī (d. a.h. 816). See H. Kh. ii. 268; Cat. Bodl. ii. 293; Bibl. Sprenger, 1844.

According to the conclusion, the author completed this commentary on Tuesday, 16th Dhu'l-biḥjah, 811, at Shīrāz.

Written in a small Nasta'liq hand, by Māhmad 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 (معجم) on Thābit ibn Qurraḥ, styled by Shams al-Dīn Muḥammad b. ʿAlī Ḥafṣū, who completed it in Muḥarram, 932. It includes the commentary of Ḫusrāwī before mentioned. Cf. H. Kh. ii. 269, and Cat. Bodl. i. 221, ii. 606.

Begins: "يا ذا العرش العلي وما أعظمك ناخذ..."

Well written; the last portion supplied by a different hand. The colophon runs as follows:

قد وضع النروج: من تكميل الكملة التي صنفها شمس الدين الخفري (sic) شرحاً إلى الكملة من مصنفات نصر الدين الطيسي على يد النافري إلى الله الفن غلام محمد في رابع وعشرون شهر ذو الحجة يوم الجمعة وتز تابع نعاز الجملة.

Probably of the eleventh century. The first fol. is slightly injured.

Seal of a servant of ʿAlamgir.

[Johnson.]

748.
B 49. Size 8½ in. by 4⅔ in.; foll. 83. Fifteen lines in a page.

A treatise on Arithmetic, by al-Ḥasan b. Muḥammad Nisāḥfūrī Ṣuḥām (al-dim), who flourished at the beginning of the eighth century; cf. no. 742). No title found. See for a full account of the work, Cat. Bodl. ii. 290 sq.

Begins:

نعم الله النور بل نذل المدد من الرجاء والرغبة.

Written in a large plain hand. Dated Tuesday, 29th Rabīʿ I, 1136. Defects after foll. 37, 41, and 58.

Inscribed: "أين رشله هدايا الجبر في علم الرياضي...."


749.
B 63a. Size 7¾ in. by 4½ in.; foll. 96. Fifteen lines in a page.

I. Foll. 1–74. Another edition of the preceding treatise. The name of the author is omitted; instead,

1 H. Kh., i.e., reads سنجنات.
the preface contains a dedication to Shams al-din 'Abd al-latîf, son of the great Wazir, Rashid al-din. From this the treatise is called الرسالة الشمسیة. It is mentioned under this title, 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. Folios 80–96. Various tables, the purport of which I am unable to state. They are without any inscription or explanation.

750.

B. 63a. Size 10½ in. by 5½ in.; fol. 86. Twenty-five lines in a page.

A fragment of a Commentary (ممزوج) on the Arithmetic of Ṣādūq Nisâbûrî, by an unknown author.

Imperfect both at the beginning and end. The first words of the text are (fol. 1e):

الباب الثاني من النحو:

الثاني في مباحث النسيج.


Fol. 86, a stray leaf, which had been placed at the beginning of the volume, bears the inscription

اجزا شمس المنير در علم حساب.

 Cf. Catal. 238 (Hendussuh), v.

751.

B. 52. Size 7½ in. by 4½ in.; fol. 119. Fifteen lines in a page.

A Commentary (ممزوج) on Jâghânî’s Compendium of Astronomy, called البديع في علم نجوم, by Mūsâ b. Maḥmûd Ḳârīzânân Râzî, who dedicated his work to Ulugh Beg, grandson of Timûr, 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 Nasta’lîk hand. Transcribed by Ṭūfaylî, for his own use. Frequent marginal notes. Of the tenth century. Several passages have been supplied by a more modern hand.

On fol. 114a, follow various extracts, partly in the same, and partly in a different hand; one from Khwâd-Qâzam’s commentary, concerning the fixed stars; another from Fâṣîh al-din’s glosses on the present commentary, etc.

752.


Another copy of the preceding Commentary. Plainly written. Of about A.H. 1000.


753.

1489. Size 7½ in. by 4½ in.; fol. 91. Fifteen lines in a page.

Another copy of the same work, legibly written in Nasta’lîk.

Seal of Sâliḥ Muḥin al-din (a.H. 1169).

[Hastings.]

754.


Glosses (تعليقات) on Kâfizâdâk’s Commentary, ascribed on the title-page to Mulla ‘Ali Barjandi, who however, is more correctly named ‘Abd al-‘Alî b. Muḥammad Barjandi. 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.

A treatise on the Size and Distance of the Planets and Fixed Stars, by Ghiyâth al-dîn Jâmsîn b. Mas‘ûd b. Maḥmûd Kâsî, who flourished in the

1 Cf. H. Kh. vi. 114.
earlier part of the ninth century. It is called 

This treatise consists of eight books (مکالة) and a خاتمة. The conclusion begins: 

Legibly written in a small Nasta‘lik hand. Dated end of Shawwal, 850. 

Fol. 3 and 5 belong to an astronomical treatise in Persian, and were inserted at a later date. [Tippu.] 

1748. Size 9 in. by 5 in.; foll. 26. From thirteen to nineteen lines in a page. 

A Compendium of Arithmetic, called خلاصة الحساب, by BAHÁ AL-DÍN MUHAMMAD B. ʻĪSÁWÍ, ʻAMULÍ (d. a.h. 10301 or 1031). 

Printed, with a Persian translation and commentary, at Calcutta, 1812, and also at Constantinople, a.h. 1268. Edited in German by Prof. Nesselmann, Berlin, 1843; and translated into French by M. Aristide Marre, Rome, 1864 (2nd edit.). Cf. H. Kh. iii. 168; Cat. Mus. Brit. 622; Cat. St. Petersb. 230. 

The preface contains here a dedication to a Şahwí prince, styled السلطان ابن السلطان ابن السلطان ابنه (meaning the “Indian numerals,” 

author himself, and entitled تأبيض المفتاح. It is mentioned in H. Kh. vi. 12. 

Begins: 

It consists of thirty sections (فصل). 

Written in a small Nasta‘lik, with tables and diagrams. Worm-eaten. The last two leaves are injured. Part of the margin has been cut away, whereby several diagrams and notes have been mutilated. 

[Gaikwar.]
son of Ustād Ahmad, the architect (لطُب الله المتخلص (بالمهندس ابن الاستاذ أحمد المعمار).

The preface begins:

الحمد لله الواحد الفرد الصمد.

The first words commented on are:

علوم الحساب.

Notes by Imām al-dīn Lutf Allah are on the margin.

It is preceded by the preface of 'Āmli (fol. 4), and by a fragment treating of multiplication, which begins:

وضرب التوسيخ وهو أن يقسم العدد في اليمين (fol. 1-2).

Beautifully written. [Gaikwar.]

762.

B 45. Size 9½ in. by 5½ in.; fol 16. Twenty-one lines in a page.

The first portion of a Commentary (مخطوطة) on the خلاصة الحساب, by Hajji Husain Yazdī.

The preface begins:

خمدك يا من هو مهندس البلدان والامام. The author refers in it to an earlier commentary of his, entitled the المعجم. The commentary begins:

توضيح علوم الحساب.

It breaks off in the middle of Chapter II., the rest of the MS. being lost.

Written in a small hurried Nasta'lik, on red paper.

Of about the eleventh century.

Inscribed on the back:

خلاصة الحساب ألغ.

763.

B 44. Size 9 in. by 4½ in.; fol 77. Twenty-one lines in a page.

شرح خلاصة الحساب من تصنيف مولى الجمائن والاستاذ المدقق المؤيد من عبد الله تعالى سيد شمس الدين على الأخلاقي تعمد الله بغير نفاذ.

Another Commentary (مخطوطة) on the خلاصة الحساب, by Shams al-dīn 'Ali Husaini Khalkhalī.

The preface begins:

الحمد لله الواحد الفرد لا ند، والواحد بغير نفاذ.

The commentary begins with مقدمة: It
has a special conclusion, in which the name of the author is given as above.

Legibly written in Shiakastah. 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 Muḥammad. This note begins: ornado كتاب المقايس الذي صنفه كالويوس الفرعي بلسان لاتين وترجمه والدي رحمة بلسان عربي الله.

There is no preface to this work. It commences as follows: the shape of the moon is not set down. The above title, and the name of the author of the original work occur, however, at the commencement of each following book (مَقَالَة).

Clearly written in Nasta'liq, with numerous diagrams. Slightly injured by damp. The following note is written on a fly-leaf, apparently by R. Johnson: "Upon Dialling. A work of Clavius in Latin, translated into Arabic by Mastermed Khun, 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., fol. 34. Fifteen lines in a page.

A Commentary on Abu Muḥammad 'Abdallah b. Ḥajjāj Yāsīnī's (or Ibn al-Yasmin's) Algebra in verse, البروجة الباسمية. The name of the commentator is not mentioned.

Cf. H. Kh. i. 246; Cat. Bodl. i. 224, 210, 256; and Bibl. Sprenger. 1832.

Begins: المحمد لله الذي جبر بنوت االله. The author says subsequently: اما بعد هذا تطلب موجب مانفع أن شاء الله تعالى وضعه شرح ان الرجوزة الباسمية (sic) في علم الحجر نظام الشهاب الف. The text of Yāsīnī begins as follows:

على ثلاثة بدورة الجهر والاندماج ثم الجذر

Plainly written. Colophon: "Written on a page.

Various fragments of a treatise on Astrology, with an ephemeris for the solar year beginning with 13th Shawwal, 1006. The author is not mentioned.

Begins: ياء من تفرج بالوحدانية وارد جميع الموجودات.

Well written; headings in various colours. Many tables.

767.

461. Size 9 in. by 5½ in., fol. 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 Tūsī (رَسَالَة طَرَامِ، إِسْطَرَالَات). H. Kh. iii. 366 mentions a Persian treatise by this author on the subject.

Begins: الآل في تسمية إجراطها.

The copy was revised on 14th Shawwal, 1198.

II. Foll. 8-34. مقالة إلى البسمن بن الجبر عن الهيل في صورة الكسوف. A treatise on the Eclipse of the Sun, by al-Ḥasan b. al-Ḥasan b. al-Hāthim b. Baṣrī (d. A.H. 430), the same as no. 734, xiii.

Begins: 

أما بعد حمد الله تعالى وسلامه عليه والصلاة على رسول الله محمد وآله وصحبه نأتي قصدت في هذا الكتاب تلخيص صناعة الجبر والمقابلة وتذيب ما وصل إلى من كلام الفاضل الفيلسوف العالم الكبير.

IV. Foll. 182–189. رسالة في عمل ضعف المسطى. The mésabah al-tazalîf in the fourth century. How to draw an equilateral rectangle in a circle; a treatise by Abu Sahl Kûnî (Wajjan b. Rustam, who flourished towards the end of the fourth century). Cf. Cat. Lugd. iii. 57; Casiri, i. 444 inf.; Fihrist, ed. Flügel, r.e., 2.

Begins: 

اما حساب العالم لمصلم قائلين بفصل ارشمبدوس ومقدمون على غير من تقدمهم إلآ.

This treatise is intended to carry out an unfinished design of Archimedes. It was written for Abû-l-fawâris b. Aqûd al-daulah, the Bûyûde.


Begins: 

جعل الخطين ا拜 ما بي.


Begins: 

قد كنت عملت كتابا في مساحة هذا الفصل تدفنا. This is the third edition of the treatise, the two earlier editions having been lost. The author also mentions the labours of his grandfather Thûbit, and of Mähâni, on this subject.


Begins: 

كل خط نقسم قسمين متقابلين.

Ends: 

هذا آخر ما امالة أبو الحسن ثابت بن ثابت في كتابه.

An elegant copy in Nasta’îlik, executed like no. 744.

768.

1747. Size 8¾ in. by 5½ in.; fol. 70. Eleven lines in a page.


Dated Wednesday, 9th Sha’ban, 1176. (من العشرين الناسم من المائة الثانية من الآت الثاني).

II. Foll. 40–45. The second book of the same work, imperfect, terminating abruptly.

III. Foll. 46–70. Kâfûzâh’s Commentary on Jâgâmtû’s المخص. See no. 751.


769.


Begins: 

قال مولانا العالم العلماء افضل المخترين.

Ends: 

الغريب ادام الله فانهاء قد رتبت هذه الرسالة في كتبة تحاويل سن العالم يغ. 

1 Cf. Casiri, i. 399, l. 29.
2 Or كتب تثبت بن ثerties. See Dorn, Drei astron. Instr., p. 95, and Fihrist, ed. Flügel, ii. 127.
II. Foll. 89-118. كتاب أحكام (الحكم) على قوانين الكواكب في البروج الستة عشر.
A treatise by the same author on the conjunctions of the planets in the different signs of the Zodiac, identical with Cat. Mus. Brit. 197, ccxxiv. ii.

III. Foll. 118v.-127. من نهاية الإدرار في درية
الآثاث على تصنيف مولى الموالى قطب الدين.
An extract from an astronomical work of Kutb al-Din Sunnäzi (d. a.H. 710), bearing on chronology and various eras (شمس القمرية
تارخ الزمان والجمهرة والفرس والملكى والبيزنطى). (دلاء)
Begins: فاعمل أنه لما كان شهر الاجرام السماويين يسمي.
Cf. regarding the work in question, H. Kh. vi. 396, and Cat. Mus. Brit. 189.

IV. Foll. 128-130. في اختبارات من مدخل يجمي
ابن على القمع المكتى باب نصر النجاح عليه الرئة.
An extract from Abu Nasr Kummî's introduction to Astrology, which was written a.h. 357. Cf. H. Kh. v. 472.

Begins: فإن العلة في كل حادثة اجتماع النهرين لله.
Then follow two Persian pieces—

V. Foll. 130v.-151. باب سيم ازفصل سيم دراحام
وثواب وتحویلات, 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.

Well written in Nasta'liq. Dated 29th Sha'bán, 1185. [Tippu.]

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770.

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
تأخيز أعمال الحساب, by Abu'l-'Abbâs Ahmad b. Abu 'Abdallah Muḥammad b. 'Othmân Azîl Ibn Al-


Begins: قال الهام المغربي أبو العباس... زيد
الغزير في هذا الكتاب تأخيز أعمال الحساب وتعريف
أبوه ونماذجه, وهو يحتفظ على جزئين
الآن في أعمال العدد المعلوم والنقل في الفترات التي
يمكنها الوصول إلى معرفة تأخيز الجدول المعلوم من
المعلوم المغروض آله.

This is the first part (جزء) only. Well written in a small hand. The first few leaves are much injured by damp.

There follows immediately, written in the same hand,—

II. Foll. 11-18. A Commentary on Ibn Yâsimân's
Algebra in verse (see no. 765), by 'Alî b. Muḥammad
Kurashi, commonly called Kašââni, Andalusî Bâsti (d. a.H. 891). It is entitled
تحفة الناسمي على ارجوزة
ابن الباسميين.

Begins: يقلل عبيد الله على بن محمد القريش.
السنيرام بن الدالاس السبطي غزير الله له ولولديه
والمسلمين المرمين آمين المحدث الكل إلى أجل
مدون, فله الشكر على ما اؤتيه من الفضل والجسر
وصلى... أما بعد فالأمر من هذا الموضوع شرح الناظر
ارجوزة الفنقي الهام المعلوم ابن الباسمي
الاسمي رحلة آله.

This piece is dated Thursday, 13th Ramadân, 866,
and the copyist gives his name as Muḥammad b. 'Abd-
allah Târâni the Syrian.

III. Foll. 19-69. A Commentary on the
الحساب (see no. 1), entitled
الحساب, by 'Abd
الحساب, by 'Abd-
al-Ṣâżî b. 'Alî b. Dâ'îd Hâwânî, who wrote it with the sanction of the author, and dedicated it to Abu Muḥammad 'Abdallah b. Abu Madyun.

1 Cf. Cat. Mus. Brit. 199; Casiri, i. 289.
2 The MS. has
تحفة الناسمي على ارجوزة
الاسمي.
3 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.; 4 Catal. Boll. i. 76.

Begins: قال العباد الخانق... العصاري عن الله عنه: The author says subsequently: 
وصلة الدعا لمؤنذا المسم: ابن امير المسلمين أي يعتوب بالنص الغزير من عده وبعد بائض الله بتقلو الوزير المعظم... سراج الدولة الممدوه أبو (sic) محمد عبد الله بن عماده ذي النقيه الصالح... الابراهيم مدين النج.

The text is marked with ص, and the commentary with ش.

Written like nos. I. and II. Dated end of Jum. I., 856.

IV. Foll. 76c.-76. An extract from Shihāb al-Dīn Ibn al-Hāʾim’s (Aḥmad b. Muḥammad, died probably a.h. 815) Commentary on his own treatise on Inheritance. It bears on vested inheritances (المناضقات).

Begins: الثواب للرب العالم: قال الشافعية: شهاب الدين باليام قدس الله رحمه فيناء شرمه على أليافاته في علم المواريث في الكلام على المناضقات فسأل العام أن علم المناضقات بالجدول هو من الستاعبة البديعة الفهيم بها كذلك في من استاداً أي (إلى) الحسن الباري رحمه الله.

The work in question is perhaps identical with the كتاب الفرصان, or كتابة الفصية, ascribed to the author in H. Kh. v. 218 and 219 sq.

This piece is written by the same hand as the preceding, but in a somewhat different style. It is dated a. H. 860. The colophon runs as follows: عائلة العباد: البتليقي إلى الله تعالى محمد طارئ الزيدي الشافعي المتمبرق بن... بتاريخ شهر محرم المنهير من شهر سنة 862.

Many tables.

V. Foll. 76c.-79. A short treatise on planes, without title.

Begins: نبدي بعد جد الله... بالمسط الذي يحيثنا: به خط واحد ثم بالذي يحيط به خطان وكذا على توالى الأعداد.

Inelegantly written in a small character, with rough diagrams. Transcribed by Abu Yazid Sharwâni, 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 İbrahim Nawras (Abil Shâh II).

Cat. 237 (Hendussuh), ii.

771.

B 43. Size 10½ in. by 6 in.; foll. 50. Seventeen lines in a page.


Begins: صلى الله... قال الوزير ابن الاحسن: ابن عبد الله ابن سينا عينا الله ورثى عنه عمدة للرب العالمين... أما بعد فإن اصدقاء ساكون ان أُمِلِ أَلْيَمِم

II. Foll. 15-50. Books II.-V. of a work on Mathematics, entitled the النواضيج الكبَّار في القياسات الحسابية, by ‘Imād al-Dīn ‘Abdallah b. al-Khaḍrām (Baghdādi). Cf. H. Kh. iv. 471. They are inscribed as follows:—


b. Foll. 20c.-33. المعادلة الثالثة في المساحات للنحول والمجسمات. On the mensuration of planes and solids.


The latter part concludes as follows:

آخر البول.
ARABIC MANUSCRIPTS.

226

MANUSCRIPTS.

Plainly written.

772.

1048. Size 8 in. by 5½ 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 كتابة المجتاج من الطلب إلى معرفة المسائل الفلكية بالحساب. The work was completed on 23rd Dhu'l-kā'dah, 883.

Begins: ...

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. Abū'l-su'ūd Yazdī Shāfi'i. The first is dated 27th Shawwāl, and the second, 15th Dhu'l-hijjah, 1049.

[Gaikwar.]

MEDICINE.

773.


Begins: ...

Well written. The single مقالات are generally separate. The sixth has the following colophon: تمت المقالة السادسة عن الكتاش المعروف بمعالجات البيطرائية والحمد. The copy was completed in Rajab, A. 2 Julius, by the same Kāzīm. Prefixed is a list of the contents, by a different hand.

[Johnson.]

1 Of Shāh ʿAlam I., i.e. A.H. 1119.
MEDICINE.

774.

1802. Size 10\(\frac{3}{8}\) in. by 6\(\frac{1}{2}\) in.; fol. 179. Sixteen lines in a page.

Some portions of the first or theoretic part of 'Alā al-dīn 'Alī b. al-Ḥārīm Maṣūsī's (d. A.H. 384) System of Medicine, entitled [Kāmil al-sīnā'ah al-malikī]. It is also often called the "royal" book, from its dedication to 'Aṣad al-daulah, the Būyide. See J. Kh. v. 25; Cat. Lugd. iii. 236; Cat. Mus. Brit. 631; Auth., Hdd. Münch. 357; etc. Cf. Wiistenfeld, 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 (called "kāmil") of the four parts (called "kāmil") of the work, all separate, and bound in the following order: (fol. 1) the "kāmil" of the first part; (fol. 1) the "kāmil" of the second part; (fol. 1) the "kāmil" of the third part; (fol. 1) the "kāmil" of the fourth part. The end is transposed. Foll. 168 and 175 should be transposed.

775.

1310. Size 10\(\frac{3}{8}\) in. by 6\(\frac{1}{2}\) in.; fol. 45. Sixteen lines in a page.

The fourth part of the general part of the preceding work.

Begins: the "kāmil" of the fourth part. The "kāmil" of the third part, entitled [Kāmil al-sīnā'ah al-malikī].

Plainly written. Of the twelfth century. The end is transposed. Foll. 168 and 175 should be transposed.

776.

1936. Size 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; fol. 220. Twenty-one lines in a page.

The fifth, sixth, seventh, eighth, and ninth books (called the "kāmil") of the second part of the same work. The fifth section of the "kāmil" is entitled 

Beginning: the "kāmil" of the fifth part. The "kāmil" of the sixth part. The "kāmil" of the seventh part. The "kāmil" of the eighth part. The "kāmil" of the ninth part. The "kāmil" of the tenth part.

Well written.

777.

2176. Size 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; fol. 507. From twelve to sixteen lines in a page.

The third part of (Abu 'Ali Ḥusain b. 'Abdallah) Ibn Sīna's (d. A.H. 428) al-Qanānīn, on Anatomy and on local complaints. Cf. J. Kh. iv. 496; Cat. Mus. Brit. 221, 744; Cat. Lugd. iii. 239; Flügel, Hdd. Wien, i. 521. The work was printed at Rome, 1503.

Begins: the "kāmil" of the third part.

Legibly written in Nastā'īlī, approaching to Shīkastah. Some portions are in a different hand.

The colophon runs as follows:

[College of Fort William, 1825.]

778.

2020. Size 12\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in.; fol. 197. Twenty-seven lines in a page.

The fourth part of the Khānānīn, on general complaints.

Begins: the "kāmil" of the fourth part. The "kāmil" of the fifth part. The "kāmil" of the sixth part. The "kāmil" of the seventh part. The "kāmil" of the eighth part. The "kāmil" of the ninth part.

Well written. Of the eleventh century.

[College of Fort William, 1825.]

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1 This inscription varies from that given in Cat. Lugd., i.e.
779.

854. Size 10½ in. by 6½ in.; fol. 775. Twenty-three and twenty-five lines in a page.

Part of a large Commentary (مَعْزُوج) on the first book of the كُنَّانة (الکیان) (cf. Cf. A.H. 20), by كُتُب الْدین مَعْمُون b. مسْدُّد b. مسْلَیح شیرازی (d. A.H. 710). Cf. H. Kh. iv. 498; Casiri, i. 291; Cat. Bodl. ii. 160. This commentary is called the الحفنة السعدية, from its dedication to سَد الْدین, وزیر to Sultan Khudâbândâh.

The preface begins: اَنْ اولى ما انتُخِب به خُتَاب النَّجِم. Written in various hands, often without distinction of text and commentary. Ends abruptly in the second فن. 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: المَعْمُون الْدین الْجِلِّی. The author, after mentioning the commentaries of رَزْی، افْغِل خُنْسَی، and كُرْشَازی, lands that his master, كُتُب الْدین شیرازی, 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 جِلِّی, in the introduction to his commentary (see the following no.), says that كُرْشَازی—he calls him مُحَمَّمَد—wrote his work for the use of some princes (اوَل اَهْل (الدول), who had come from remote countries, in order to read with him the كُنَّان, and that it was written in haste, without much care and preparation.

The text of the كُنَّان is introduced by قال, and the commentary by قالوا. This M5. is imperfect at the end. It terminates in the commencement of the second فن.

Legibly written in ناسْتَلیْق. [Johnson.]

781.

1619. Size 12½ in. by 6½ in.; fol. 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, كُتُب الْدین شیرازی (طالب المحقّقين), كُرْشَازی, and Ibn نافیہ كُرْشَازی, and recommends his own work, on which he spent thirty years of his life. It begins: المَعْمُون الْجِلِّی. The name of the author is indicated by the following passage: اَمَّا بعد فيقول المباهي بناءة اسمك العلی منشور بالطن الطبيب، يدّيّر. The surname جِلِّی is given to him here in an inscription of recent date. As he mentions (fol. 4) he must have lived at least as late as the ninth century. The preface is followed by a detailed list of the contents of the كُنَّان.

This volume comprises only the first book (الکیانات). It concludes as follows: قَالُ الشَّرِّفُ الْوَلَدُ الْالْخَاَمِ. Cf. Cat. Mus. Brit. 409. It is ascribed to the author, and extracts from different commentaries. [Johnson.]

782.


A Commentary (مَعْزُوج) on the second book of the كُنَّان, on simple medicines. It is ascribed to حَکَمْ الْمَاشِئْ الْهَرَّام. It is a sequel to the preceding no., and is given to ‘Ali جِلِّی, the author of the preceding no.

Cf. Cat. Mus. Brit. i.e.


1 See the preceding no.
1890. Size 16 in. by 10½ 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 leaf. Slightly injured and mended. On the fly-leaf is a list of the contents.

[Johnson.]

1428. Size 10¼ in. by 6½ in.; foll. 211. Twenty-nine lines in a page.

The concluding portion of the same work, or explanation of Book V. of the Kāmān, on compound medicines (الكيمياء), 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.

[Johnson.]

1418. Size 10½ in. by 6½ in.; foll. 420. Twenty-two lines in a page.


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

تمست تمام شده هذا الكتاب مسمى شرح

ابيال العامرات در متابعة بتاریخ نوزده شهر

زوج المرجع سنی ۶۴ جلسه عالی‌المگر روز جهار

شبه بعون الله وحس تولیفته كابب العبد خواجه

ابن الله ولد (؟) خواجه محمد صادقی ضریر الله

نوده ألح.

An ornament at the beginning. Coloured lines round the pages.

[Johnson.]
788.

Another copy of the [Johnson.]

Sharh al-‘ibāb al-wa‘lāmāt.

Clearly written in Nasta‘lik. Dated A.H. 1154

(274 [*Johnson.]*)


Another copy of the same work.

Plainly written. Red lines round the pages.

[College of Fort William.]

790.

1142. Size 10 in. by 6 in.; fol. 550. Twenty-one lines in a page.


Begins: [Johnson.]

الحمد لله الّذي أقام بلطيف حكمته بئية


791.

1317. Size 8 in. by 4¾ in.; fol. 140. Seven lines in a page.

A Compendium of Medicine, called تالحَمِٰتَ جَمِّعَتْهُ, by Sharaf al-dīn Ma‘mūd b. ‘Omar Jāmīnšī. See H. Kh. iv. 495, and Cat. Mus. Brit. 226, where the name of the author and the title are not given. Cf. Catal. Lugd. iii. 241. Printed at Calcutta, 1827.¹

792.

2111. Size 8 in. by 4½ in.; fol. 42. Seventeen lines in a page.

Another copy of the preceding work.

The preface runs as follows: [Gaikwar.]

and Nuṣrāt Jang (A.H. 1174).


The first part of Da‘ūd b. ‘Omar Sūri Aṣnāki’s (d. A.H. 1005) System of Medicine, entitled تذكرة أولى لأبي الأضاب والجناح لتعليم الجراخ. 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.

793.

1132. 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 تربيع الأذارج من علل

¹ Not quite legible.
Neither the above title nor the name of the author occurs in the work. The latter calls himself a pupil of Jamāl al-dīn al-Kurānī.

Begins:

أحمد الله خلق الإنسان وما يعرض له من الألم والصرر . . . وبعد فان علم الطب ضرور يشهد

لتحت وشرف النغل.

Plainly written by two hands. Dated 21st Shawwal, 1058.

On the last few pages (from fol. 44r.) are various extracts, remedies, prayers, etc.

796.


The beginning of a Manual (تذكرة) of Medicine, written by an unknown author for his own use. It consists of seven parts, followed by twenty-three headings.

Begins:

الحمد لله الذي خصنا بتنصيب النطق والبيان . . . وبعد فقد كان النبي صلى الله عليه وآله محمد بن

عبد الله يتنبج الحكمة قسم العلم إلى علمين ركنا علم

الابدان وعلم الأديان الأخ.

Plainly written. Of the twelfth century. Ends in the third chapter.

Inscribed at a later date: (sic)

راسله أحمد بن محمد ساجح

حينفي ١

[College of Fort William, 1825.]

797.

2274. Size 7½ in. by 5½ in.; foll. 32. Seventeen lines in a page.

A fragment of a treatise on medicines, imperfect at the beginning, and ending abruptly. Plainly written. Of the twelfth century.

The first heading which occurs here is (fol. 2v.):

الفن في كشف الأحران.

On fol. 31 begins

المقالة الثالثة في المركبات.

Inscribed:

رسالة أحمد بن محمد صحاب حينفي ١

[College of Fort William, 1825.]

1 Added on the margin.

1 Compare the following no.
POETRY AND ELEGANT PROSE.

798.
1151. Size 10 in. by 6 3/4 in.; foll. 75. Eight lines (hemistichs) in a page.

The Seven Mu'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 10 3/4 in. by 7 1/2 in.; foll. 102. Eight, fifteen, and twelve lines in a page.

I. Foll. 1–75. Another copy of the Mu'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 Bûsînî (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'lik.

III. Foll. 97v.—99. A devout poem in ten verses. Begins:

جُدُّ بَلْطَكَ بِالْمَسِدُ لَزَائِلُ

IV. Foll. 100v.—102. Some fragments of the Mu'allakât, viz. the concluding verses of Labîn, 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.
B 122. Size 10 in. by 5 3/4 in.; foll. 61. From twenty-eight to thirty lines in a page.

A concise Commentary on the Mu'allakât, ascribed to Abû-l-Hasan Muḥammad b. Aḥmad, commonly called Ibn Kaisân, the grammarian (d. probably A.H. 320). It is mentioned neither in the Fihrist (ed. Flügel, &c), 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 words, and the latter by the words. Special grammatical questions are occasionally discussed in an appendix, which the superficial reader is advised to skip.

The preface begins: 

العمد لله الوصلة على النص

Muhammad b. 'Abd-al-'Azîz b. 'Amr al-Husain. Tha'îlî 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. 350).

Plainly written. Completed and collated on Thursday, 14th Rabi' II., 1998, by Zain b. 'Abdallah Mu'âkîl.

801.
692. Size 6 1/2 in. by 3 1/4 in.; foll. 284. Fifteen lines in a page.


It breaks off in the Mu'allakâh of 'Amr b. Kulthûm. The last verses of this poem are, however, added at the end, with a conclusion (تتمت الختام).

II. Foll. 162–203. The remaining Mu'allakâh of 'Antarah and al-'Hâribî, with another commentary. One leaf is missing after fol. 180, with the end of the

1 Cf. Flügel, die grammatischen Schulen der Araber, 216a.
POETRY AND ELEGANT PROSE.

former, and part of the introduction to the latter, poem. The commentary appears to be an abridgment of Tabrizi’s commentary.1 As in the latter, there follow here three other poems, which are not unfrequently added to the “Seven,” viz.:—

a. Foll. 204–212. The Kaṣīdah in ب of ‘Abīd b. al-Akrāṣ, which, as is also stated here, stands occasionally in the place of the Mu’allaḳah of al-Ḥārith. It is preceded by a historical introduction on the authority of Muḥammad b. ‘Amr Shabānī, which is also found in Tabrizi.2


c. Foll. 224–237. The Kaṣīdah in ل of al-Aṣ滞. It was published by De Sacy, i.e.

III. Foll. 238–270. A Commentary on the Kaṣīdah ل별ีمٰة العُرب by the author of al-Husain b. ʿAlī Tughrīl (d. about a.H. 514). This is an abridgment (کلشیس) of the commentary of Jamāl al-dīn Muḥammad b. Musa Danīrī (d. a.H. 808). The author gives his name at the end as Muḥammad b. al-Khalīl Kāzarānī, of al-Aṣbagh.

IV. Foll. 270–284. The celebrated Kaṣīdah لبلیمٰة العرب, attributed to al-Shanfara. It was published by De Sacy, i.e.

Many glosses. Verses 51–54, which are omitted in their proper place, are added at the end.

Neatly written in Nasta’li̇k, the text of the poems in Naskh and in red. The copy was made by Muḥammad Ma’ṣūm Ḥusainī Shīrāzī Maŋṣūrī, son of Niẓām al-dīn Aḥmad Dashtakī, for his own use. Date a.H. 1072. Injured by insects.

[Johnson.]

802.

2280. Size 7½ in. by 5¾ in.; foll. 85. Twenty-one lines in a page.

I. Foll. 1–77. Zaydani’s Commentary on the Muṭalakāt.

II. Foll. 78–84. A Commentary on Kaʾb b. Zuhair’s Kaṣīdah in praise of Muḥammad, بن منصور مودود بن إسماعیل بن محمد ابن الخضر ولد الله تعالى مرزاته البحر.

This commentary is different from that published by Lethe and Freytag. Tabrizi (d. a.H. 592) is quoted at the beginning of the introduction, on the authority of his pupil Jawālīkī (d. a.H. 539): اضطر الشیخ: الامام الاجل الوحد ابر منصور مودود بن اسماعیل بن محمد ابن الخضر ولد الله تعالى مرزاته البحر.

The relation of Tabrizi is founded on the following Iṣnād:


This commentary, therefore, may be the work of Tabrizi, or rather an abridgment of it. Cf. Cat. Mus. Brit. 316, dxxv., no. lii.

Closely written in Nasta’li̇k; the first ten fol. by a different hand.

On the last fol. are two factious poems, describing woman in various ages, from ten to a hundred years. The first of these poems begins:

كتب ننست الشعراء بر ندياً.

Written in a clumsy Naskh hand.

[College of Fort William, 1832.]

803.

918. Size 9 in. by 5⅞ in.; foll. 137. Eight, seventeen, and nineteen lines in a page.


Plainly written, by Muḥammad ʿArif Mangalkūtī, a.H. 1134, at Dehli. Nuevo Diccionario. Marginal notes. The MS. is much injured by damp, and has partly become illegible.

1 MS. Ibn Ḥunayn.
2 MS. Ibn Ḥunayn.
II. Foll. 7–12. A short Commentary on an erotic Kāsidah, called Ṣa‘īma, or the Orphan; by ʿAbbās al-Ḥasan b. ʿAbbās al-Latīf Zubairī.

The Kāsidah begins:

 мастерно и вейилы, تعالى تطوف بأناشيف السباب العتنة

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 Ḥarirī’s preface to his Makhāmāt. Now in the commentary on that work, these verses are attributed to ʿAmīr b. al-Riḍā, Ḥāmil, a contemporary of Ḥarirī, and to the same the whole Kāsidah 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 Kāsidah is supposititious, and only framed on the metre and rhyme of the old verses found in Ḥarirī, which have been put at the end of the composition.

III. Foll. 16–136. Zaunzi’s Commentary on the Mu’allaqāt, with glosses.

The Mu’allaqāt 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’līq, partly on red paper; the text of the poems in a large Naskh. This is the copy of one Muḥammad Yūsuf. It was transcribed a. h. 1133, during the reign of Muḥammad Shāh, at Dehli (دار الأغلان).

The seal of Muḥammad Yūsuf is impressed on nos. II. and III.

[Johnson.]

804.

2700. Size 10½ in. by 6 in.; foll. 40. Nineteen lines in a page.

The Poems of Majnūn ‘Āmirī (Kāis b. al-Ma‘lawwah), accompanied by the history of the loves of Majnūn and Laila.

This collection is probably identical with the Dīwān of Ibn ‘Abd al-Ganim, mentioned in H. Kh. iii. 302. It is chiefly founded on the authority of Abu Bakr Wālibī, who is mentioned at the beginning as follows:  

ما آتاه اليابي من اختيار العجائب والشعراء بما كان خارجًا عمًا لم نكنه ذاتاً منحوتة عليه من تصديقة أو خبر.

Quite a modern copy, clearly written, but very incorrect. It was apparently taken from a mutilated MS. On foll. 15v., 19v., and 20 are lacunas.

[Bibl. Leydeniana.]

805.

37a. Size 11½ in. by 7½ in.; foll. 46. Six lines in a page.

Some extracts from the Ḥamāsah. The first of them are from the beginning of the work.

Well written in a large hand, without vowel-points. Tastefully ornamented. Injured by insects.

In an elegant gilt binding. Seal and signature of Charles Bodham, Calcutta, 1787.

806.

2959. Size 10 in. by 6 in.; foll. 212. Twenty-three lines in a page.

Dīwān ʿAbd al-Tāmīm al-Tīlī

The Dīwān of Abu Tammām Ḥālib b. Ans Tālī (d. a. h. 231), as arranged by Abu Bakr Sūlī (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. (fol. 1–133) Ṣāʿīda, the first poem in praise of Ibn Yāsuf Ta‘izzī; II. (fol. 133–151) al-Murāzī; III. (fol. 151) al-Mu‘allāt (151–171); IV. (fol. 171–180) al-Mu‘allāt (151–171).

1 It is, however, entirely different from the article on Majnūn in the Kānūn al-Anfī (Bāliāk edition, l. 114v.).
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and again to Ibn Jinni. The other copy had been verified by Mutanabbi himself. This text was subsequently collated with three copies, which were apparently arranged on the chronological principle.

"Ex libris A. Loekett, Bagdad, 1811."

[College of Fort William, 1825.]

808.

2378. Size 7½ in. by 5½ in.; foll. 272. Thirteen lines in a page.


Well written in a large hand, with vowel-points. Dated end of Rajab, 991. The copy was made by Rabi’ b. Sulaimān b. ‘Ali Barāshwī, for Maḍj al-dīn Kabānī Yamānī.

This MS. came, a.h. 1112, into the possession of Muhammad Chelebi . . ., commonly called Tiryākī, of Būlāk, who collated it with three other copies. One of these had been collated with the archetype, a.h. 654. This latter collation is noticed at the end of each Maḥmāt. Some explanations were transcribed from the same copy. Tiryākī finished his collation at the end of Safar, 1118. He also added the epilogue of Ḥariri, and his al-rāsāla al-simmiyya.²

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 Maḥmāt, 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 lākūn Qawṣ al-ṭalāb, from the eighth Maḥmāt.³ One leaf is missing after

¹ As in De Sacz's edition.
² The same has been added to the Maḥmāt in the Munich MS. 553, Ameṣa.
³ P. 8. in De Sacz's edition.
1155. Size 10 in. by 5¼ in.; fol. 135. Twenty-five lines in a page.

١١٥٥. كتاب كَمَامة الزَّدَر ومِدْنة الْدِّرْر فِي شِرح النُّفَاتِ البِسْمَة (سُيُوُد). المَلِكِيَّة بِطَرَقِ الجَعْفَمِ وَشَرَحْهَا النَّفِيُّ الكَاتِب الأَرْضَ الْأَدْبِب ابْنُ أَبِي (أَبُو) مَرْوَانَ عَبْدُ المَلِكِ ابْنِ عَبْدِ اللَّهِ بْنِ بُدْرُوِّ النَّجْمِيِّ السَّلِيْمِيِّ (سُيُوُد). شَكَرُ اللَّهُ سَعْبِهِ إِلَإِّهِ.


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 ʿAḥ, Ḥusain, etc., there are many interpolations, which are apparently due to a Shiʿite copyist. The exordium is also different from the common one. It begins as follows:

الجَمَاعة لِلْمَلِكِ القُدِيمِ المِعَمْرٌ، الصَّمَدُ

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.

١١٥٦. بِ۱۳۳. Size 8½ in. by 6 in.; fol. 386. Twenty-one lines in a page.

A large Commentary on ʿOmar Ibn al-Fārīd's (d. a.H. 632) renowned mystic Kasīdah al-ṭābiʿīya. This commentary is chiefly grammatical. It is ascribed to Fārisānī (Muḥammad b. Aḥmad, d. about a.H. 700), the earliest interpreter of the Ṭāʾiyah. Cf. H. Kh. ii. 86.

Plainly written, of the tenth century. Red lines round the pages.

This MS. is imperfect both at the beginning and the
end, and has other defects besides. The leaves are misplaced in binding; they should stand in the following order: 1–38 (beginning at verse 2 of the Kasidah), 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 Kasidah of Sa'fi (see fol. 1); cf. Catal. 224, xix.

815.

B 127. Size 8 1/2 in. by 5 in.; fol. 100. Twenty-one lines in a page.

Theosophic poems in erotic form, styled ترجمان النواري, by Muhýi al-din Muhammad b. 'Ali, commonly called Ibn 'Arafi (d. a.h. 638), with a commentary by the same.

See, for particulars, H. Kh. iii. 276; Cat. Lugd. ii. 75; and Aunmer, Hds. Münch. 218.

Plainly written. Imperfect at the end.

Cat. 232, xxii.

816.

B 125. Size 7 in. by 5 1/2 in.; fol. 102. Twelve lines in a page.

Amplifications (تُخْمِيس) of Muhammad b. Adu Bake b. Rasûn Bin Baghulîdî's (d. a.h. 602) Kasidâhs in praise of the Prophet, styled تُخْمِيس. See regarding these Kasidâhs, H. Kh. vi. 422. Whether one of the two تُخْمِيس mentioned there is identical with this MS., cannot be ascertained.

There is no introduction. The first تُخْمِيس begins:

بِدَاتُ بِذَكَرِ اللهِ مَدْحًا مَتَّدَمًا
وَأَنَّى بِحَمَدِ اللهِ شَكْرًا مُتَّدَمًا
وَأَخْتَمَ تَوْلُى بِالْسُّلَوْةِ وَالْعَمَّ
إِلَى سُلَوَةٍ تَعَالُ الدِّرْجَ وَالسُّلَوْا عَلَى مِنْ لِهَا إِلَى العَالِي مَتْنَى

Well written, with vowel-points. Red lines round the pages. Many marginal notes. The end is missing.

817.


Muhammad b. Sa'id Bitshini's (d. a.h. 694) celebrated Kasidah in praise of the Prophet, called أنَّى بِحَمَدِ اللهِ شَكْرًا مُتَّدَمًا. Cf. the editions of Von Rosenweig (Wien, 1824), and Ralfs (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 7 1/2 in. by 4 3/4 in.; foll. 20. Eight lines in a page.

Another copy of the Burdah.

Well written, on tinted paper, ornamented and gilt, but incorrect. Ends:

تَمَّتْ تَعَمَّرُ شَرِكٌ ٍرَوْزُ جَمِيعٍ

[College of Fort William, 1825.]

820.


The Burdah, with Persian interlineation, preceded by an introduction, also in Persian, which enumerates the properties of each verse as far as v. 56. The text is legibly written in Naskh, with all the vowel-points added. The Persian portion is written in a small Nastâ'îfik.

Seal of Yuṣrât Jang, dated a.h. 1174.

[College of Fort William, 1825.]

1 Se according to 'Askâlânî, but Makrizî says that he died a.h. 696 or 697. Both these statements are mentioned in Ibn Hajar 'Aṣâfî's Commentary on the Hamzâyah, see below, no. 824.
2 Cf. Ralfs, die Burda, p. 23.
821.

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 Muhammad Asad Khan, dated Bijapur, a.h. 1185.

[Tippu.]

822.
2289. Size 7½ in. by 5½ in.; foll. 56. Twenty-one lines in a page.

كتاب شرح برداة البديد للإمام العلاءمة الشهاب خالد الأزهر التقوي الغ

A Commentary on the Burdah, by (Zain al-din) Khālid (b. 'Abdallah) Azhari (d. a.h. 903), who wrote it a.h. 903. Cf. H. Kh. iv. 526. The worthlessness of this compilation is pointed out by Ralfs, die Burda, p. 25.

The preface begins: اما بعد حمد الله المستحق التحميد (sic) (الخ. The author gives it in 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 (العابد), and general interpretation (منعي البيت).

This copy is rather carelessly executed, and only the earlier portion of it has been emended. A Persian translation of the verses is added on the margin, by a different hand. The writing is much injured by damp.

[College of Fort William.]

823.
B 126. Size 7½ in. by 4 in.; foll. 31. Fifteen lines in a page.

Another Kasidah by Būsīn, on the excellency and the miracles of Muḥammad. It is entitled أم القرآن, but it is more commonly called from its rhyme, أم القرآن. See H. Kh. iv. 557.1 Cf. Cat. Bodl. i. 245, ii. 339.

Plainly written, with vowel-points, by one Sādiq.

824.
B 70. Size 10½ in. by 7 in.; foll. 241. Twenty-one lines in a page.

A copious Commentary on the Hamziah, by Shihāb al-dīn Ahmad b. Ḥajār Haftahānī Makki (d. a.h. 973). It is entitled منظم القرآن, and also is entitled المتن المكية القري. It was composed a.h. 966. Cf. H. Kh. iv. 557.

Prefixed to it is a long preface (foll. 1–6), which begins: الحمد لله الذي اختص نبيا محمد صلى الله عليه وسلم بكتاب الحزام النسج، وغزو البلاء.

The date of the author runs as follows (fol. 289):

 وعلى الوردة منه ترب نصف إحدى الجماعة نانيم جمادى الأولى سنة ست وستين وتسعمائة...

Well written. Dated Monday, the last of Jumādā I, 991. Various marginal notes in the earlier portion. On foll. 340 and 341 are added an extract from the Kasidah of Rashīd Isfahānī,2 inscribed في بيان افتراضي مفصلة بالسورة الهوية وفضلها على سائر جوهرة الوري (faded), and some notes (faded).

Slightly injured.

825.
B 121. Size 10½ in. by 6 in.; foll. 291. Twenty-two lines in a page.

Another copy of the preceding Commentary.


826.
2291. Size 9 in. by 5½ in.; foll. 205. Twenty-five lines in a page.

Foll. 1–186. Another copy of the same Commentary.

The complete text of the Kasidah is added on the margin. Emendations and various glosses.

1 The statement of H. Kh. regarding the same, is taken from Ibn Ḥajar's commentary. See the following no.

2 See H. Kh. ii. 338.
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Foll. 187-194. A long poem in praise of Muhammad, beginning:

angiominah isma'ilah amma

Foll. 195 and 196. A short Kasiah of Sa'iyid Husain... by the author of the preceding poem.

The Kasiah begins:

A kasiah... by... part.

Foll. 197a. and 198. A short Kasiah, beginning:

Begins:

ismi... time... rows.

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 'Ir's of 'Abbas. Begins:

This is the melody of... time... character.

Foll. 205. Explanation of the beginning of Sura 95, from the Kasihif.

[College of Fort William, 1825.]

827.

B 124. Size 8 in. by 5\(\frac{3}{4}\) in.; foll. 186. Eleven and twelve lines in a page.

This collection contains:
1. (foll. 8-27) poems addressed to God (اللَّهُ), the first of which commences:

This is the melody of... time... number.

2. (foll. 27-127) poems in praise of Muhammad (النبيّة);

3. (foll. 127-186) poems on several Sufis (الصوفيات).

Well written in a large hand. The collation with the original copy was finished on Saturday, the last of Rajab, 1038.

1 A poem of this kind is to be found in Cat. Boll. i. 254, no. MCCCXLII.; cf. ibid. ii. 614.

Prefix are (foll. 1-7) two anonymous poems of a very ingenious design. The first of them begins:

The other, which is inscribed, commences:

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.

2249. Size 8\(\frac{3}{4}\) in. by 5\(\frac{1}{2}\) in.; foll. 16. Nine lines in a page.


Cf. no. 802.


Well written, in a large hand, with vowel-points, but incorrect. Much ornamented and gilt.

[College of Fort William, 1825.]

829.

2505. Size 8 in. by 6 in.; foll. 154. About twenty lines in a page.


It is arranged alphabetically. Begins:

Not very clearly written. The diacritical points are often omitted, but the "unpointed" letters are frequently marked. The titles are written in yellow. The copy was made for Wajih al-din... 1

II. Foll. 69-100. Religious and Mystic Poems by various authors, such as Ibn al-Fâhîd (d. A.H. 632),

1 The rest of the name is erased.
JAHRAI (Burhān al-dīn ʿĪbrāhīm b. ʿOmar, d. A.H. 782), ʿAbd al-latīf Bakhri, 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 ترجمة.

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 المستطيف من (sic) كل فن مستطيف تأليف التقلي إلى عنبره الراجري لمغفرة دهنه محمد الخليل الابحشي (sic)

The first part of the Anthology of Shihāb al-dīn Muḥammad b. ʿAmīd Ḥalīṣ Aʿbarsānī (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 Bālāḵ, 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 Shawwal, 1138, by Saʿīd b. Sālim.

b. Muḥammad b. Ṣa牌照 ʿAdrāmī Ḥimyarī. At the end are the following verses:

كتب وقد أبقت يوم كتابي  
بان يدي تغنى ويبقى كتابا  
واعلم بان (sic) الله سالماء غالبًا  
في لبنت مالع ما يكون جوابًا

أن تجد عيبًا فسند الأضلاع جعل من مسوب نبی وعالم.

Both parts bear the seals of ʿAbd al-wahhāb Khān (A.H. 1169), and Ḥājjī Khān (A.H. 1179).

[College of Fort William, 1825.]

852.

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: وعند نصفر ما مسلم النّبی،

from Chapter 1. At the end is the same tetra-stich as in the preceding MS., introduced by the words ولما أحسن ما قيل.

Cat. 230 (Vaz), x.

853.

2873. Size 12½ in. by 7½ in.; foll. 119. Twenty-one lines in a page.

The first part of Muḥammad b. ʿAṣirbāḥ b. ʿĀshīrī's (flourished about the beginning of the tenth century, in Egypt) أنس عبر الجلال من ابداع الجلالة, that is, a selection from his Diwan (which is entitled ابداع الجلال مقدمة) in أنس عبر الجلال, preceded by five dissertations which are inscribed as follows:

I. في فنلن الغلال وما ورد في شرف من النقل;
II. في علم الأدب وما ورد فيها من التنقل المنتخب;
III. فيما روت فيه السمحاب من الحديث ومرجع في نبذة ما من التنقل المنتخب;
IV. عن التقدم بالحديث بعض الخصائص والمغاينات النبلة التي هي في جيد


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241

This, however, appears to be the colophon of the copy from which this MS. was taken.¹

¹ The title-page has been covered by another leaf, but the seal and signature of Muhammad 'Askari, a servant of Shāh 'Alam (I.), may still be seen through the latter.

835.

632. Uniform with the preceding no.; foll. 59.

The second part of the same copy, beginning as in Flügel, i.e.

Ends: 

وأفق الراح من هذه العجمد الثاني من الكشكول في سنة اربع واربعين ألف من المجرة النبوية الخ.

[Johnson.]

836.

633. Uniform with the preceding no.; foll. 81.

The third part of the same copy.

Beginning: 

قال السيد البشير الشفيع المشتفي في الح/operator:الله عليه وآله وسلم الدنيا في بلاء الله:

Ends: 

هذا آخر ما وجد من العجمد الثالث من الكشكول ويدل العجمد الرابع أن الله تَعَالى تَعَالى تَعَالى وَقَدُ تم في عام ثمان واربعين ولف من المجرة النبوية المعلوبة.

[Johnson.]

837.

634. Uniform with the preceding no.; foll. 74.

The fourth part of the same copy.

Beginning: 

قال سيد الروالين، وأشرف الرؤيين، والخرين:

صلوات الله عليه وآله اجمعين في خطبة خطابة وهو على نآسه العظيمة الخ. 

Conclusion: 

هذا آخر العجمد الرابع من الكشكول قد تم في عام سبع واربعين ولف من المجرة النبوية.

[Johnson.]

¹ See below, no. 838.
838.

635. Uniform with the preceding no.; foll. 75.

The fifth and last part of the same copy.

Beginning: قال سيد المرسلين وأشرف الألوى والآخرين سلام الله عليه وآله وسلم إنما أنشمو قلب المسلمين من خشية الله الغني:

Conclusion: تم المجلد الخامس من الكشكول بعد الله تعالى وبكلمة السادس (sic) انشأ الله بحس توقفته قد وقع التفريق (sic) من هذه أسمة المبارة في ظهر ذي التسع سالمة.

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 Kasakhāl, complete in one volume. Well written. The fourth part is dated Tuesday, beginning of Muharram, 1085 (see fol. 447).

Conclusion: تم المجلد الخامس من نفائس الكشكول.

Cf. Cat. 231, v.

840.

2227. Size 11½ in. by 6¾ in.; foll. 315. Twenty-five lines in a page.

Another copy of the Kasakhāl in one volume, resembling, as it seems, the MS. described by Flügel, l.c. Written in Nastālīq, 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: تم المجلد الخامس من الكشكول عن أن ملكة المجلد السادس (sic) بحس توقفته نسفه من خط جامعه جمع الله بينا وبينه في الدارين الغ.

The single parts of the work form separate volumes (مجلد), 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: تولي ابن السراج الفضلاً الله.

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 خط المصنف قدس سر (i.e. authors); and the names of the Seven Sleepers, the latter by a different hand.

In a strong binding of blue leather, with gold ornaments, and with frequent impressions of the mark £ on the back.

[College of Fort William, 1825.]

841.

1169. Size 8½ in. by 6 in.; foll. 98. Seventeen lines in a page.

كتاب الدرة المكلل flash Mikaal مكة المكرمة زاد الله تعالى شرفًا وكرماً وmajesty وتعزيزًا تأليف الشهيب الإمام العالم الجهم велик الحسن البكرى رضى الله عنه ورحم سلته آمين.

A legendary and poetical account of the conquest of Makkah by the Prophet, ascribed to Abu'l-Hasan Baki (probably Shams al-din Muhammad b. 'Abd al-rahaman Miṣrī, who died about a.n. 950; see H. Kh. passim). It was printed at Cairo, a.h. 1282.

Beginning: أجمع الله ورب العالمين، والنعماء للمنتهين، وعلم دعوت آئا على التالمين، إنما عليه... اما بعد هذا ما تيسر لي من كتاب الدروة المكللة في مكة المكرمة روى عن الإمام على بن أبي طالب أه.

The progress of the recital is frequently marked by the words دل الآية. A special authority is not introduced.

Plainly written, by 'Omar Ibn Ḥijāzī. Dated Thursday, 23rd Jun. I., 1069. The copy was made for Hasan, Shaukh of the Hawārah Arabs, in al-Sa'id,1— مما عمل بر فارس الحجل العالي الوحدى الآمال الدخلي.

1 Cf. Quatremère, Mémoires sur l'Egypte, ii. 209.
POETRY AND ELEGANT PROSE.

A formula of exorcism, which is also ascribed to Bakki, is added on the last page.

[Gaikwar.]

842.

2699. Size 10½ in. by 7 in.; foll. 398. Fifteen lines in a page.
The first part of the Thousand and One Nights, ending with the 281st night (the Story of Prince Kamar al-zamán).

Beginning:

Well written in Nastaʿlīk. Rubrics often omitted. Quite modern.

[Bibl. Leydeniana.]

843.

444. Size 9 in. by 6½ in.; foll. 128. Eleven lines in a page.

This is a copy of a manuscript with a half-line of text, followed by a half-line of text.

The first portion of the Thousand and One Nights. Imperfect at the end, terminating in the fortieth night.

Beginning:

Written in a large plain hand.

[Johnson.]

844.

1137. Size 10½ in. by 5½ in.; foll. 109. From twenty to twenty-five lines in a page.

A Collection of Tales and Romances, partly from the Thousand and One Nights.

Imperfect at the beginning. The first fragment relates the adventures of Amir Mūsā, governor of Africa under ‘Abbād al-malik, in search of the demons of Solomon. The remaining tales are inscribed as follows:

Fol. 31. حكاية السندباد البحر وما جرى له من الأدوار والجبايب الغريبة.

Fol. 39. قصة مارية والعباس ابن سلطان العيين وبنست ملكة بغداد وما جرى بينهما.

Fol. 50r. حكاية سليمان فعUno يوم نزع الله منه الملكت وما جرى عليه من المصائب والمحم.

Fol. 59r. حكاية دقيانوس والغنية احباب الكيف والرقيم وما جرى بينهما.

Fol. 64. حكاية بيلول رحة من كتاب الآمال عن ابن بابويه الدعم.

Fol. 65r. من كتاب المرحوم حسين بن الشيخ الكافي، والرهامون فيسيا ونجاة الله من البلاء.

Fol. 66r. الحكاية الرابعة والغصنون في بره الرمدين من كتاب المرحوم أنس.

Fol. 67r. إنيا هذه الحكاية في كتاب المرحوم حسین بن منابي عين على أبي.

Fol. 67v. قصة هلال العدد وما جرى له مع النبي صلى الله عليه وسلم.

Fol. 69r. منطفة نليل لابورن الرشيدي وما كان منهما.

Fol. 70v. قصة يسرى وما جرى بينهما من الولادات والرغبات.

Fol. 77r. قصة النبي وما جرى له مع النبي صلى الله عليه وسلم.

Fol. 80r. قصة سكحتات مكة زاده الله شروقا وتعظهما وتكريهما.

Fol. 90. حكاية العابدة وابنها مظلومين وظيع الله علما إجمالين.

Fol. 91r. حكاية الكندية (القصة) ولود السالميين ثلاثهم.

Fol. 93. A poem in strophes of five lines, ascribed to Ibn Amu’l-shimānī (بال الشعراء ابن المصالح).

Beginning:

On fol. 2 is a story of Solomon; the following fourteen leaves are left blank.

According to the conclusion on fol. 92, the book is inscribed:

قصة قردية.
P R O S O D Y.

845.
1077. Size 7 in. by 4½ in.; foll. 75. Seventeen lines in a page.

This is, according to H. Kh. iv. 204 (v. عرض السآر), 'Ubaidallah b. 'Abd al-Kafi b. 'Abd al-majid 'Ubaidi, and this is his second and shorter commentary. Cf. H. Kh. v. 21, 296; and Catal. Mus. Brit. 202, b.


A table of the metres and their varieties is on the title-page.

[Gaikwar.]

R H E T O R I C.

846.
B 206. Size 11½ in. by 7 in.; foll. 295. Eleven lines in a page.

A Commentary on Sadr al-din Muhammád Sàdir's Kàsidah on Metre and Rhyme. This is a commentary by A'nuv'al Tàal and Qàl. The author, who is not mentioned,

847.
2156. Size 10 in. by 6 in.; foll. 260. Twenty-nine lines in a page.

A Commentary (by Qowá) on the third part of the Metnà nàlum, by Sa'd al-din Mas'úd b. Omar Taftàzání (d. a. h. 792). See H. Kh. vi. 16.

This commentary is very rare. It is one of the latest works of Taftázání, which he wrote at the request of his friends, having been previously engaged in writing glosses on the Kashsháf.² He completed it in Shawwáli, 787.³

Carefully, but inelegantly written in a Persian hand, somewhat difficult to read. Has the following colophon:

وقد اتفرق الفنغ من كتابة هذه النسخة وقصيدة محمد الله تحسه تسيم على يد العبد الفضييف الشيخ إلى مغفرة الله تغ يبرد 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.
³
Many marginal notes in the first portion. At the end are added some moral tracts (fol. 252v–253v).

Injured by damp and by insects.

Bound with this is—

Foll. 254–257. A short treatise on the Metres, ascribed to Abu'l-Kasim Muhammad (sic) b. 'Ali Hasani. Begins:

'Atau Min Valayelin 'Atau Minayelin, 'Aztim 'Aztim, Ashghal Ashghal, Azterk 

Ends:

Written in Nasta'liq, of the tenth century. Some notes. It is followed by a list of Arabic names of stars, explained in Persian, and two astronomical tables.

[College of Fort William, 1825.]

850.


I. Foll. 4–36. Kazwini's تلخيص المنطاح. 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 فإمامة.

This work is of rare occurrence. See H. Kh. ii. 483, i. 509; cf. Mehren, Rhetorik, p. 8. As the author states in the preface, it contains also the materials of which are omitted in his تلخيص المنطاح, as well as those of the دليل الاجابة, by 'Abd al-Kahir Jurjani (d. a.h. 474),1 which had not been incorporated with المنطاح.

Carefully written in the hand of a scholar, often with distinction of the "unpointed" (مهمولة) 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 المنطاح, 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 See H. Kh. iii. 235, and Mehren, loc. cit., p. 8.
851.

B 446. Size 6 in. by 4¾ in.; foll. 115. Thirteen lines in a page.

A Commentary on the Ḥadīth, intended to confute the unjust criticisms made in this work on Sakkākī. The author is (Ṭimād al-dīn) Yāhūya b. Aḥmad Kāshānī (who, according to H. Kh. i. 208, flourished in the tenth century). This commentary is mentioned occasionally in H. Kh. vi. 18. It is dedicated, in the preface, to Wazir Ghiyāth al-dīn.

The passages of the Ḥadīth referred to are introduced by قال صاحب البدْناء, and they are followed by the author's refutations, marked by ذِإْتْ.

Neatly written. The first folio is wanting. Begins: الله علَيْه السلام. Imperfect at the end.

852.

B 251. Size 10½ in. by 7 in.; foll. 197. Twenty-one lines in a page.

A Commentary ( الشمال للمنفخ) on the Ḥadīth, by Saʿd al-dīn Taftāzānī (d. A.H. 792). This is the earlier and larger of his two commentaries, commonly called ( المنفخ). It was completed A.H. 748, and dedicated to Muʿizz al-dīn Abu'l-Husain Muḥammad Kart, Sultan of Harāt. See H. Kh. ii. 404; Flügel, Hds. Wien, i. 218; Aumer, Hds. Münch. 319; 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. 1265.

Carefully written. The colophon runs as follows:

أَنَّ الكِتَابَ الْمُبَارَكَ بِعُورِهِ نَعْمَ وَحَمْسَ تَوْفِيقَهُ عَلَى يَدَ الْعَلِىِّ الْقَمَرُ مِنْ حَاجِي خَلَبِيل (sio) وَحُرْفَ عَلَى أَوْلَى حَمَادَةٍ الْأَوْلِيَّةَ مِنْ شَهْرِ سَبْتِهِ وَعَمَانِي وَعَمَانَهُ مَلَكَةً.

The earlier portion (foll. 4r.-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 ﷽.
856. 2703. Size \(10\frac{1}{2}\) in. by \(5\frac{3}{4}\) in.; foll. 429. Seventeen lines in a page.

Another copy of the same work.

Plainly written. Frequent marginal notes. Worm-eaten.

[Bibl. Leydeniana.]

857. 148. Size \(12\frac{3}{4}\) in. by \(7\frac{3}{4}\) in.; foll. 503. Seventeen lines in a page.

An elegant copy of the same work.

Boldly written in Nasta'liq. Has the following colophon:

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 Hāshiyah of Juhjani.

Foll. 293–296 should be placed after foll. 288.

858. 47a. Size \(9\frac{3}{4}\) 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.]

859. 304. Size \(10\frac{1}{4}\) in. by \(5\frac{3}{4}\) 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 Isidur Khân, Nurant Jang, etc., on the title-page.

Cf. Stewart's Catal. 118.

[Tippi.]

860. B 252. Size \(10\frac{3}{4}\) 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'liq, by Muhammad b. Ibrâhîm Mukri. Many marginal notes.

861. 1087. Size 7 in. by \(4\frac{1}{2}\) in.; foll. 141. Seventeen lines in a page.


The first gloss is:

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 Hāshiyah of Juhjani.

Foll. 293–296 should be placed after foll. 288.

862. B 258. Size \(8\frac{3}{4}\) 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 (?).

863. 1941. Size \(10\frac{1}{4}\) in. by \(6\) in.; foll. 155. Nineteen and twenty-one lines in a page.

Another copy of the same Glosses.

Plainly written. Colophon:

The same hand as the preceding. Another copy of the same Glosses.

Cf. Stewart's Catal. 118.

[Cf. Stewart's Catal. 118.

865. B 252. Size \(10\frac{3}{4}\) 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'liq, by Muhammad b. Ibrâhîm Mukri. Many marginal notes.

861. 1087. Size 7 in. by \(4\frac{1}{2}\) in.; foll. 141. Seventeen lines in a page.


The first gloss is:

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 Hāshiyah of Juhjani.

Foll. 293–296 should be placed after foll. 288.

862. B 258. Size \(8\frac{3}{4}\) 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 (?).

863. 1941. Size \(10\frac{1}{4}\) in. by \(6\) in.; foll. 155. Nineteen and twenty-one lines in a page.

Another copy of the same Glosses.

Plainly written. Colophon:

The same hand as the preceding. Another copy of the same Glosses.
الشريف على المخطوط في تاريخ شهر جمادى الأولى سنة 285 هجرية

A few notes.
Seal and note of Najibat 'Ali Khan (a.h. 1150) on the title-page.

[Tippu.]

864.
2134. Size 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) 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 Naqat Jang.

[College of Fort William, 1825.]

865.
B 254. Size 7 in. by 5\(\frac{1}{2}\) in.; fol. 568. Seventeen lines in a page.
A Commentary (by جوز) on the المولك, by ياق تب. يمس ف. شمس (Mīṣr, d. a.h. 833). See H. Kh. ii. 407, for an abstract of the preface.
The commentary begins:

قوله: الحمد لله التاك أنقل الإمام الكتاب معنى في الرباط بطرق النبوين الأم. The date of the author is to be found at the end, viz. Wednesday, 3rd Safar, 830, and the following is added concerning the origin of this copy:

ومن الله تعالى بالفراغ من كتابه من نسية مكتوبة بخط نادين وموالى إبراهيم نافع السلاطين. اله: مسلم السيد الضياء الناظر في الحكام الشرعي والديار المصرية، اعنى الله تعالى: نقله ثم الكتاب المبارك في السادس من شهر ذي النعدة.

Revise. Some notes by a later hand. On the last two pages is written a charm. The latter portion is injured by damp and by insects.

866.
1232. Size 8 in. by 4\(\frac{1}{2}\) in.; fol. 243. Twenty-seven and twenty-eight lines in a page.
Another copy of the same Commentary, without the preface. The name of the author is given at the end as:\n
بحي السيف السيراني

Closely written in Nasta'lik; the last fol. by a different hand. The colophon gives the name of 'Abd al-ka'dir b. Shaikh Sultan Ilahdād. Emended. The first leaf is injured.

[Johnson.]

867.
B 260. Size 10 in. by 5\(\frac{1}{2}\) in.; fol. 269. Twenty-three lines in a page.
Glosses on the المولك, by حسن خالد (b. مهمنداد شاه فانري, d. a.h. 886). Cf. H. Kh. ii. 405. Printed at Constantinople, 1854.

Begin, without a preface:

اله: تكابيل المعاني

ودناة البيان إلى الشمع أن العصر بالأمر في

هذا المقطع معناه المخالف.

Well written in Nasta'lik. Has the following colophon:

نامة الانتباع ببن الملك الودان: يحيى بن علي بن الملك، مكان سكرا سنة 831، كتب

جراح جلال سكربتي.

Revised. Some notes by a later hand. On the last two pages is written a charm. The latter portion is injured by damp and by insects.

Bij. Libr. a.h. 1023; bought out of the left property of Shaikh 'Alam Allah (b. 'Abd al-zarrīk Makkī Ḥanafi 'Aldarashi, whose signature is to be found on the title-page). Fol. 121 is wrongly inscribed.

1 This كتيب حادثي كتب حاجي مان وبيان


1 The pedigree of this person is given at some length, but it is rather confused by blottings and alterations.
249

Twenty-

Hasan the foil.

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

Plainly written. Has the following colophon:

The book of the glosses for the study of the works of Al-Araf bin Al-Adabi, for our knowledge of his works.

Whether the book is, as is believed, for the study of the works of Al-Araf bin Al-Adabi, then there is no doubt that it was written by him.

If the book is for the study of the works of Al-Araf bin Al-Adabi, then it is written by him.

Dated Monday, 23rd Ramadán, 1010. Slightly injured by insects.

Bij. Libr., a.h. 1026, from Sháh Nawáz Khán.

Cat. 237, iv. (?)

2036. Size 9½ in. by 5¾ in.; fol. 309. At first twenty-three, afterwards twenty-nine lines in a page.

Another copy of the same Glosses.


[College of Fort William, 1825.]

872.

B 255. Size 9½ in. by 6¾ in.; fol. 220. Twenty-five lines in a page.

Another copy of the same Glosses.

Well written. Dated 4th Safar. An ornament on the first page, gold and coloured lines round the others.

Bij. Libr., a.h. 1026, from Sháh Nawáz Khán.

2335. Size 6¾ in. by 3 in.; fol. 392. Twenty-one lines in a page.


The author, in his preface, refers to the glosses of Jurjáni, 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.; f. 279. Twenty-one lines in a page.
Another copy of the preceding Glosses. Well written. [Hastings.]

B 259. Size 7½ in. by 5 in.; f. 243. At first sixteen, afterwards from twenty-one to twenty-three lines in a page.
Another copy of the same Glosses, imperfect at the beginning.
The greater part of it is written in a plain Naskh, but the beginning and the concluding portion are in a minute Nasta'lik character.

Frequent additions by the author are written on the margin. Colophon: تمت بعون الله ونتيجه بيد
اضعف العداء خُشُيمل؛ في بلدة اصدارة كيرات
حيث كان مشغولاً بتحصيل كتاب المطول مع حاشية
السيد السيد تسد سرد وأخواني منها هذه ذِلَّت في
سنة 1077 في مدرسة السوق الأخ.

Sixty-three foll. are wanting at the beginning. The last leaves are slightly injured by insects.

1282. Size 10½ in. by 6 in.; f. 344. Twenty-one lines in a page.

Glosses on the mentioning, by ʿAbbās ʿAl-Ḥakīm Siyyāḥī
(a. soon after a.h. 1060). Cf. H. Kh. vii. 798. These glosses have been printed at Constantinople, a.h. 1227 and 1241.²

Beginning: ظولة انتخابة الخ ساي كتابة المندّر في
اذالمضى الأخ.

Plainly written in Nastaʿliq, by Ḥāfīz Muḥammad ʿAlī. Revised. Some notes. Foll. 8–9 and foll. 10–11 should be transposed. [Hastings.]

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1459. Size 9 in. by 5½ in.; f. 279. Twenty-one lines in a page.

1 The following words are written in red, and in a somewhat different handwriting.

The shorter Commentary of Tafṣīḥānī on the تَفْسِير المُتَناح, commonly called المَخْصُص المَنْتَاح. It was completed a.h. 756, and dedicated to Sultān Jalāl al-dīn Abūl-muzaffar Muḥammad Jānī Beg Khān.¹ Cf. H. Kh. ii. 494; Cat. St. Petersb. 189; Von Krafted, II. orient. Acad. 22; etc. This commentary has been frequently published in India, first at Calcutta, 1813. It was also printed at Constantinople, a.h. 1259. Extracts from it are given in Mehrn's Rhetorik der Araber.

Well written in a small hand. Of about the ninth century. Covered with notes of various origin. The beginning of the work is here in two copies, the first of which breaks off on fol. 3. The vacant pages at the beginning and at the end of the book are filled with various extracts in Arabic and Persian.
Bij. Libr., a.h. 1028.
Cat. 237, vii.

B 263. Size 10½ in. by 6⅓ in.; f. 157. Twenty-one lines in a page.

Another copy of the preceding Commentary.

Well written in Nastaʿliq. Dated 1st Jum. II., 877. Frequent extracts from "the Glosses" (of Khūṭṭā', see no. 886) are on the margin. Both the beginning and end are injured by insects.
Cat. 235, viii. (?).

2107. Size 8¾ in. by 5⅓ in.; f. 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.
RHETORIC.

251

880.

B 250. Size 7½ in. by 5½ in.; fol. 175. Nineteen lines in a page.

Another copy of the same work.

Written in Nasta’liq, with numerous notes. Dated Ramadān, 1015. The first fol. is wanting. Begins:

والانتهاء رمادي الإعتنات.

On fol. 171-5 are various extracts.

Cat. 237, i. 5.

881.

2024. Size 11½ in. by 6½ in.; fol. 208. Fifteen lines in a page.

Another copy of the same work.

Well written, by ملا البدناء عرف للكاتب م condițional. Dated Ramadān, 1119.

Copious notes in the earlier portion.

Seal of 'Abd al-wahhāb Khān, dated a.h. 1168.

[College of Fort William, 1825.]

882.

434. Size 10 in. by 5½ in.; fol. 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.; fol. 139. Seventeen lines in a page.

Another copy of the same work, imperfect at the beginning. The first words are: باليد والفرق.

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 fol. 3 and 31.

884.

1010. Size 9¼ in. by 5½ in.; fol. 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.; fol. 91. Fifteen lines in a page.

Glosses on The shortened, by Mawla'Nāzādah (Khutā'ī), who flourished in the ninth century. These glosses are also to be found in Cat. 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. It is elsewhere spelled المختصر. He is probably identical with the Nizām al-dīn 'Othmān Khaṭā'ī (d. a.h. 901, sic), or Mawla'Nāzādah 'Othmān Khaṭā'ī, mentioned in H. Kh. ii. 407 sq., 447. The glosses mentioned ib. p. 418 seem to be different from these.

Begins: نجمدك اللهم على ما أعطيتك من سوابق.

Legibly written in Nasta’liq and Shikastah, occasionally across the pages. Marginal notes. The text of the Mukhtasar is partly added on the upper margin. This copy was made by 'Abd al-razzāk Husaini... at . Date, a.h. 1092.

The earlier portion of this MS. has been misplaced in binding. The leaves should stand thus: foll. 1-6

1 We read in the editor’s conclusion, p. 43: المنسوب إلى يأسيب السداس. See regarding this place, Yāḥūt, ii. 4-7.
(here a slight defect), 7–8 (another defect), 9–20, 22, 23, 21, 25, 26, 24, 30, 27–29, 38, 32–37, 31, 39–41, 43, 42, 44 to the end.

[College of Fort William, 1825.]

887.

B 261. Size 9 ½ in. by 6 in.; foll. 448. Twenty-three lines in a page.

Another Commentary (مذكور) on the المتنانج, by Ibrahim b. Muhammad b. 'Arabshah

888.

420. Size 9 ½ in. by 6 ½ 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 Khalil, Shawaikh, Ahfash, Mazini, and the schools of al-Baṣrah 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: ناسق ... الواقعين الأنس والجنا ... فصل علم النحوان ذو أَلْثَة، أما بعد له مؤاخ خلَال الله. Another passage, shortly after

The treatise begins with explanations of grammatical terms, such as the كلم, التول, المفظ, etc. The first chapter commences as follows (fol. 5): باب يتنقسم : الكلم الى معرَب ومبشى الجب، the second (fol. 12) is inscribed Bاب المرفوعات إلى المبتدأ والمحجر, 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 مَعَنِي درع علم نَحوَة, by a later hand.

[Johnson.]

889.

108. Size 9 ½ in. by 5 ½ in.; foll. 32. Ten lines in a page.

A short treatise on Syntax and Etymology ascribed to Muhammad b. Ahmad b. Taifur Saiwandi, who is apparently identical with Burhan al-din Abu'l-Faql Muhammad1 b. Taifur Saiwandi, who died about A.H. 560. See regarding him, Cat. Mus. Brit., Add. et Corr., p. 764, ad p. 86; Flügel, Hds. Wien, iii. 60; and above, no. 46. The work has no special title. In the colophon it is styled الكتَاب السَمِمي بالسيواني. Cf. Stewart's Cat., p. 128, xxxiv.

Begins: اسحَد الله رب العالمين ... قال الشيخ الإمام : الزاهد أحمد بن احمد بن طهير السيواني نور الله قيَر الكلم كله على ثلاثة اغْرب اسم ونعل وحروف جا لمعنى فاَلا اسم خبير ونَحب عنه نحو (2) زيد قائم الله. It is divided into chapters, the last of which is inscribed باب النسبة.

Plainly written. Dated Sunday, 17th June 1, 1189. Seal of Noṣrat Jang. [Tippu.]

890.

B 9. Size 7 ½ in. by 5 in.; fol. 49. Seven lines in a page.

Nasir b. 'Abd al-sayyid Muṭarrizi's (d. A.H. 610) Grammar, entitled المصنَف. See H. Kh. v. 582; Cat.

1 Alias Muhammad b. Ahmad, see H. Kh. vii. 858.
St. Petersb. 156; Flügel, Hds. Wien, i. 156; etc.
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 Anthology Grammatical. Printed at Lakhnau, A.H. 1262.

Well written in a large hand, with numerous notes. The colophon runs as follows: نُمَّت يَوْمَ الْأَحَدْ وَقَتَلَ الْمَئْلَ صُمْرَةً شَهَرَةً صَفَرَةٍ ۳۳۳ مَالَكَةَ مِسْرَى. A defect after fol. 44.
Cat. 235, xiii.

891.
294. Size 8½ in. by 5 in.; foll. 126. Thirteen lines in a page.

A Commentary (بُنْوَأ) on the preceding work, entitled محمد بن محمد أحمد بن الصرب محمد بن محمد أحمد بن الصرب محمد بن محمد أحمد بن الصرب (flourished about the end of the 20th century). Cf. H. Kh. v. 583; Flügel, Hds. Wien, i. 158; Cat. Boll. 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 Nasta'lik. The colophon runs as follows: أنَّا المَسْكَنَةُ بِبَيْرِ سَيْدِي حَمَد مَنْمَمَ كَبِنْتُ هَذِهِ الْبَيْتَةِ الْمَسْكَنَةَ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ هَٰذِهِ الْبَيْتَةِ الْمَسْكَنَةِ بِنَبِيّ شَرِكَةِ H. Kh. v. 583; Flügel, Hds. Wien, i. 158; Cat. Boll. 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.

Some notes. Coloured lines round the pages. Injured by insects.
Seal of 'Abd al-samad Khán Dilir Jang. [Tippen.]

892.
293. Size 8½ in. by 4½ in.; foll. 280. Eleven lines in a page.

Another copy of the same Commentary, plainly written, by Muhammad Ja'far, A.H. 1189.
Seal of Khán Jahán. [Tippen.]

893.

Another Commentary (مَعْقُوض) on the same work, inscribed امْرُ الْأَوْار. It is identical with the commentary described in Flügel, Hds. Wien, i. p. 161, no. 169, under the supposed title الإِصْلَاح. The author is not ascertained. Extracts from a commentary with the title إنِّي وَلَدُ اللَّهُ بُنْوَأَيْنَآ أَسْلَمْ. See H. Kh., however, confounds this work with the لِب اللَّيْبَات. See no. 899.

Boldly written, of the twelfth century.
Seal of 'Abd al-samad Khán Dilir 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 للَيْبَات, by Tāj al-din Muhammad b. Muhammad b. Ahmad b. al-Saif Isfārā'īnī Fārāb, 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 Nisabur.

Carefully written, finished at the beginning of Rabī' I., 799, by Muhammad b. Muhammad b. Ahmad b. 'Abdallah al-lababī mūdā l-nisabūrī 'asāma. The first words are: نُحَوَّل رَأْسَ الْقُرُون.*

On the last two pages is added a short treatise on the meaning of the grammatical term الْلَّيْبَات. It begins: هذِهِ الْلَّيْبَاتِ تَشْتَعَلُ عَلَى مَعْقُودَةٍ وَتَقَسَّمُ وَخَاطِرَةً المَعْقُودَةَ الْلَّيْبَاتِ قَدْ يَوْعَذُ لَمْ يَقُولُ بَعْضُ الحَدِيثِ تَنْبِيِّئَاتِ. The treatise consists of twelve notes. 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 the لِب اللَّيْبَات in Cat. Lugd. i. 35 sq.
2 From fol. 23 of the original pagination.
3 H. Kh., however, confounds this work with the لِب اللَّيْبَات.
4 See regarding him, H. Kh. iii. 362, iv. 445.
ARABIC MANUSCRIPTS.

895.
A Commentary (معرّج) on the preceding work, by (Kitb al-din) Muḥammad b. Maṣ'ūd b. Maḥmūd b. Abūl-fath Sirāfī Fīlī, who completed it a.h. 712. Cf. H. Kh. v. 303; Cat. Lulg. i. 42; Casiri, i. 61, ccxxv.
Beginning as in H. Kh. The conclusion is omitted. Carefully written, by 'Abd al-raḥīm b. Dāniyāl b. Sa'd b. ʿAbd al-Muḥammad, who completed it on Sunday, 7th Shāhān, 822. Collated. Copious notes. The beginning is slightly injured by damp.
Bij. Libr., a.h. 1024, from Ḥasan b. Ḥāsān, the physician, whose seal and note (dated a.h. 970) are on the title-page.
Cat. 235, ii. 1.

896.
B12. Size 9⅓ in. by 6 in.; foll. 207. Twenty-seven lines in a page.

897.
B25. Size 6⅓ in. by 5⅓ 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: كَرَجَلَ وَرِجَالُ.
Written in a small hand, difficult to read. Frequent marginal notes. Injured by white-ants. Eroneously inscribed اَجْزَرْ حَاشِيَة مَعْصَم; cf. Cat. 235, iii. 12 (c).

898.
Another Commentary (معرّج) on the Labāb. The author is not mentioned.

It begins, without a preface: قَالَ الْإِسْتَاَذُ الْعَلِيمُ: الآمَامُ العَدُومٌ تَجِيَ المَلَأِ وَالْدَينِ ... The author is not mentioned.

Well written. Frequent notes in the earlier portion. Imperfect at the end. The last few leaves are much worm-eaten. The beginning is also injured.

On the title-page is a fine square ornament, containing the inscription, according to which the MS. was captured at Muḥammadābād-Bidar, and became part of the library of Ibrāhīm ʿAdil Shāh (II.), a.h. 1027. The seal of the latter, bearing the inscription عَمَّائِية الأَرْجِيَة كَتِبَة البَيْدَائُ, is impressed on the first page.
Cat. 235, xviii.

899.
A concise Grammar, entitled (fol. 5r.) لَبّ الْلُّبَابِ فِي عَلَمِ الْعَرَابِ. The author of it is not mentioned, but, according to the beginning, it appears to be identical with the work mentioned in H. Kh. v. 306, no. 1157. H. Kh. ascribes it first to Tāj al-dīn Isfārā'īnī, but quotes subsequently the contradictory statement of a commentary, in which the author is named Shams al-dīn ʿAbd al-ʿunūm b. Muḥammad Bar- Kumīnī. The latter statement is more probable, as H. Kh. evidently confounds the present treatise with Isfārā'īnī's اللُبَاب, before mentioned (no. 894). This would appear from his general description of the latter work (جَوْدُ كِتَابِ وَجِيزَ آٓلْحَبِ, p. 303), which in fact is taken from the preface of the present treatise.1 The author of it cannot be later than the eighth century. He dedicates his work to a Wāzīr (صاحب ديوان), named Shams al-dīn. No other copy known.

The preface begins: المَعْصَمِ اللَّهُ مَرْجُودٌ مَن أَعْلَمُ بِالْعَدُومِ ... The author is not mentioned; the treatise commences (fol. 6):

1 Hence arose the incongruities noticed by Flügel, Hist. Wien, i. 173, note 4.
GRAMMAR.


A large Commentary on the preceding work, entitled خلافة الأداب في شرح لبيب الأدب. It was compiled by يوسف بن جمعل العلوي.

The author says subsequently: And next to the Commentary, and after the text of the book in this manner,

The commentary begins: تلخيص لكتاب workflows متبتثبین بيوسف ابن جمال الحاصل جعل الله تعالى نعمة مثلكما وذنوه مغفرا جمعت في في شرح الكافية والفنج والباب وما من خاطرت وظننته الصواب جعا متوسطا بين الإجازة والإجابة.

The text is given in portions, which are explained successively (by column).

This copy is in two volumes, the first of which concludes on fol. 171, as follows: قد تم جعله الثاني من والPlaceholder.Also, and it concludes: خلافة الأدب شرح الاداب المثير بوسفز بن مهار. It is dated 15th Muḥarram, 853. The copyist has here the surname سستاني.

Plainly written; fol. 56-130 by a different hand. Marginal notes.

Seal and signature of قاضي خانقى اسد تومذى (A.H. 998).

[Gaikwar.]


B 15. Size 8 1/2 in. by 5 1/2 in.; fol. 173. Five lines in a page.

Another copy of the preceding work.

Well written. Some notes.

On fol. 1 are various Persian poems.

Bij. Libr., A.H. 1027.

B 30c. Size 9 in. by 5 1/4 in.; fol. 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: المَنَفَعّة عليه. There are slight defects after fol. 8, 75, and 80, and the last fol. is wanting.
33. Size 10½ in. by 6½ in.; foll. 134. Five lines in a page.

Another copy of the *Kāfyah*.


[Johnson.]

1331. Size 10 in. by 5½ in.; foll. 89. Five lines in a page.

Another copy of the same work.

Well written in Nasta‘līk. Copious notes. The scribe gives his name as محمد امير تتاطب الديين.

[Tippu.]

1977. Size 9 in. by 5½ in.; foll. 71. Seven lines in a page.

Another copy of the same work.

Well written. Some notes at the beginning.

2614. Size 8½ in. by 5½ 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-Ḥijjah, 1191, by محمد حسن عرب جذری ولد سید محمد عرب جذری.

[Bibl. Leydeniana.]

2569. Size 8 in. by 5½ in.; foll. 69. Nine lines in a page.

Another copy of the same work.


Slightly injured by damp, and mended.

[Bibl. Leydeniana.]


Another copy of the same work.


[Johnson.]

2595. Size 10 in. by 6½ 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 Muhammad ألجويه, under the superintendence of his teacher, ‘Alī Ḥasanī. Notes in the earlier portion.

On fol. 1 are various extracts, by the same hand, amongst them a poem ascribed to ‘Ali, which begins:

لبيك ليت تثبت مولاه

[Bibl. Leydeniana.]


Another copy of the same work.

Plainly written in a large hand.

[Sir Charles Wilkins.]

381. Size 10½ in. by 7 in.; foll. 217. Thirty-five lines in a page.


Begins: أحمد الله الذي جلت آشور عن ان تَحَاَلَ عند. The author says subsequently: وبعد نقد لَبَب إلى بعض من اعتمد صلاح حاله... تعليقه ما يجري

¹ It is not contained in Cod. Lugd. lvii., as is stated in Catal. Lugd. l. p. 37, following Weijers, Orientalia, 1. 355 seq. The work in question is a commentary by the author himself. Compare Aumer, no. 714.
Vol. 2 (fol. 191r.) 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.

Bij. Libr., a.h. 1026, from Sháh Nawáz Khán.
Cat. 235, iii. 3.

914.


Another copy of the same work, in two volumes.

The first gloss begins here: 

 conseils الذکریین السکت ول ان: كان

A good copy. Written in a small but clear hand.

The last fol. is wanting. Slightly injured by damp.

The title-page contains the name of the owner, Hūẕi Muhammad b. Maḥmūd Farāhī, of Harūr, dated a.h. 921, and beginning:

جَبَّاً حَلَّ عَلَیْهِ ما رَقَأْنِی عَنْهُ وَأَنَّهُ بَعْلَتُ

[ hardships the writer.

913.


Another copy of the same Commentary, clearly written in a current hand.

In two volumes, the first of which concludes as follows (fol. 191):

تَمَّ الْجَزَّ اَلْأَلْبِ الْأَمَلِ الْمُعْلِمِ الْمَلْکِ الْعَلَامَةِ وَصَدَرَ الْفَتْحَ

من مَنَفَالْتِ الْقَلْبِ الْقَدِيرِ الْعَلِیْمِ الْبَلَامِ الْمَلِکِ الْعَلَامَةِ

The second vol. begins as in the preceding MS. The appendix is omitted. Instead of the date of the author, we find that of the transcription, viz. في يوم

915.


The first part of the same work, extending, however, beyond the ordinary first volume. The last gloss is:

 conseils السِبِّ اَلْبِ الشَّامِ.

The first gloss begins as in the preceding no.

Written in a small but clear Nasti‘līk character.

1 From the margin.

2 A gloss on the margin says:

منسوب إلى تَرَى وَهْيِ البَشَرِ الرَّوْن. Then the place would be Mashhad in Khorāsān.
Frequent marginal notes. Conclusion: : وَمَنْ أَجَّلَ الْأَرْزَقَ الْأَوْلى من شرح التأويل الشافعي الإمام صدر الناسلي جمُل الملة (sic) والدنٌزٌ إِنَّ الْإِسْلاَمَ وَالْمُسْلِمُينَ حَمَّدَ بِنْ الحَمِيسِ الاسترباد، يُسْلِمُ اللَّهُ رَحْمَةَ الْغَفُورِ.

Slightly injured by damp and by insects. Fol. 100 mutilated.

Bij. Libr., a.h. 992.
Cat. 235, iii. 9 (7).

918.
2798. Size 8 3/4 in. by 5 1/2 in.; foll. 96. Twenty-five lines in a page.
A fragment of the same work.
Well written. Imperfect both at the beginning and end. Much injured by insects.
This volume contains also some fragments of a Persian commentary on the Koran.
[Bibl. Leydeniana.]

917.
1797. Size 11 in. by 6 in.; foll. 223. Seventeen lines in a page.
Another Commentary (by تَأْوِيل) on the Kāfiyāh, by RUXN AL-DIN Hasan b. Muhammad Astarahādī Hasani (d. a.h. 717 or 715). It is called the تَأْوِيل الْوَلَائِي or the تَأْوِيل الْوَلَائِي, being the middle-sized of the author's three commentaries. Cf. H. Kh. v. 7; Cat. Lugd. I. 38 sqq.; Fleischer, Cat. Lips. 341; Aumer, Hāss. Münch. 321; and above, no. 289.
The commentary begins:
قوله الكلمة لتفسير ومعنى: مفرغ علم أَمْ مَعْرَفَةً هذَا أحدّ الألغار.

Well written. Numerous glosses, chiefly by the two Saiyid Sharif,î are added in the earlier portion. Colophon (fol. 218) identifies the work as belonging to Ibn Sa'dārī Abī Abd al-Fattāh Bayt al-Mursī, who had purchased the MS. in a.h. 1039. Seal of Muhammad 'Ādil Shāh.
Cat. 235, iii. 7.

920.
Written in a small clear hand. Dated 23rd Ramaḍān, 883. Several leaves are wanting after fol. 1.

On the fly-leaf is written: شَرَحْ كَانِةَ النَّخْو لِلْمَلَأ جَالِل

î See H. Kh., Lo.
921. 199. Size 9\(1\)\(\frac{1}{2}\) in. by 5 in.; foll. 205. Seventeen lines in a page.

A Commentary (موضوع) on the Kāfiyyah, by the celebrated ʿABBĀS AL-BAYMĀN Jāmī'(d. A.H. 895), who wrote it A.H. 897, for the use of his son Ǧīyā al-dīn. Hence it is entitled 률나� العلميّة شرح. It is also frequently styled '}, 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 Nasta'lik. Has the following colophon: قد حصل الثراغ من تسيرود هذا الكتاب بعون الملك الهداب على يد المعبد... هم خان امجزئ (؟) في دار الخلافات اكرابان بتاريخ نم من شهر شوال وليت النهيم الممالك أهميّتان ابن ابيالخان خويشكي.

Coloured lines round the pages. A few notes (فائدة) on grammatical and other subjects are added on the last page. [Johnson.]

922. 2259. Size 7\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; foll. 187. Twenty-one lines in a page.

النوادر العلميّة لملام عبد الرحمان الامام تؤل الله في علم النحو على الكافية لا يكون ناجبا تأول الله مكافاته


At the end is the same chronogram as in the preceding no.

The last page contains a mystic poem, beginning:

أنا الموجود فاطمي تجدني
فان تطلب (sic) سواء لم تجدني.

923. 1546. Size 10\(1\)\(\frac{1}{2}\) in. by 6 in.; foll. 326. Fifteen lines in a page. Another copy of the same work. Plainly written. Copious notes by عاصم عبد الغفور, عبد الحليم, 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. 3r. we find a notice of the death of two daughters of Nuṣrat Jang—"College of Fort William, 1801."

Cf. Stewart's Catal. 126. [Tippu.]

924. 1678. Size 11\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\) in.; foll. 131. Nineteen lines in a page. Another copy of the same work. Well written in Nasta'lik. Colophon: وقد وقع الثراغ من تحرير هذا الكتاب بإذن الملك العزيز خمس عشرة من شهر ربيع الثاني في وقت العشاء. من يوم أحمد بن يкраمان جماد عابد ابن محمد افندل.

Some notes. The first two leaves have been supplied at a later date. [Johnson.]
926.
The first part of the same work. Plainly written in Nasta'lik.
The last fol. gives a list of the contents.

[Warehouse.]

927.
1558. Uniform with the preceding no.; fol. 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 Fathgarh?).
Prefix is a list of contents.

[Warehouse.]

928.
Glosses on Jāmi's Commentary, by his pupil, 'Abd al-haʃür Lārī (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 ( chicago) by 'Abd al-haʃim (Siyālkhūtī?), was printed a.h. 1254 (place not named— Calcutta?), in small quarto, pp. 728.

Begins: توله المحمد مصدر المعلوم بالآله للجنس. The glosses extend to the paragraph اسماء الفعل ( = fol. 120r. in no. 921). To this is added:—

Foll. 146r.-151. A Shi'ah Legend, illustrating the miraculous powers of 'Ali. Begins: خبر من خزانة: موئلًا منغاضة الطاعة على الخلق اجمعين أمير المؤمنين أم حضننا أبو عبد الله بن زكرياً عن أبي جوهر بن ابراهيم بن محمد بن عبد الله الساقيم (?) ينفعه إلى سلام التاريخ. رمهد أهله تالاً كنا جلوساً عند موئلًا أمير المؤمنين الاله.
The last portion of it is written on the margin, from the end backwards.

Clearly written. Of the tenth century.
Bij. Libr., a.h. 992, from Khalil Allah b. Feṣl Allah Ja'fari. Seals of the latter (a.h. 977), and of his father.
Cat. 235, iii. 1.

929.
Another copy of the same Glosses. Plainly written. Coloured lines round the pages. Imperfect both at the beginning and the end. The first gloss is: توله المحمد مصدر المعلوم بالآله للجنس. Plainly written.
Seals of Iktidār Khān (1179), and Naṣrat Jang.

[Tippe.]

930.
1706. Size 8 1/4 in. by 5 in.; fol. 255. Seventeen lines in a page.

Begins: توله المحمد مصدر المعلوم بالآله للجنس. Clearly written.
Seals of Iktidār Khān (1179), and Naṣrat Jang.

931.
B 22. Size 8 1/4 in. by 5 1/2 in.; fol. 293. Seventeen lines in a page.
Another copy of the same Glosses, imperfect at the beginning.
Written by different hands, mostly in Nasta'lik.
The first gloss is: توله (أي) علامة (على) أبي (r. توله) (أي) علامة المصور للج
Inscribed this book حاشية ربي في علم شه إلى نصف 1038. 4.
Cat. 235, iii. 16.

932.
Glosses on Jāmi's Commentary, by Ibrahīm b. Muḥammad b. 'Arabshāh Isfārā'īni 'Isām al-dīn (d. a.h.
The first gloss begins: 

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.

Some additional notes by the author, and extracts from his own commentary on the Kāfiyāh, are also on the margin. The end is worm-eaten.

Kādiriyah Library, a.h. 1075, from Tāj Mahāmmad.

Cat. 235, iii. 4.

933.


Another copy of the preceding Glosses.

Written in a small Nasta'īlīk hand, which, however, becomes larger and irregular towards the end. The colophon runs as follows: 

In the name of the author, who is only styled by the title-page to Muhammad b. Izz al-dīn Mufti, and styled in another inscription, at the end, al-dīnʾī. Both these statements, however, are doubtful. In the name of the author, who is only styled by the title-page to Muhammad b. Izz al-dīn Mufti, and styled in another inscription, at the end, al-dīnʾī. Both these statements, however, are doubtful.

Ends abruptly.

936.

2286. Size 8 in. by 6 in.; fol. 218. Mostly seventeen lines in a page.

A Commentary (Muzzarj) on the Kāfiyāh, ascribed on the title-page to Muhammad b. Izz al-dīn Mufti, and styled in another inscription, at the end, al-dīnʾī. Both these statements, however, are doubtful. In the name of the author, who is only styled by the title-page to Muhammad b. Izz al-dīn Mufti, and styled in another inscription, at the end, al-dīnʾī. Both these statements, however, are doubtful.

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.]

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1 Where it is called.
937.
2631. Size 9 in. by 5 in.; foll. 346. From eleven to fifteen lines in a page.

An abridged and improved edition of Shihâb al-din b. Shams al-din b. 'Omar Zâwûl 'Daulatâbâdi's Glosses (حواشي) on the Kâfýah. It is in the form of a gloss. The author is not mentioned. See Cat. St. Petersb. 161 sq. (where, however, the work is described as glosses on Daulatâbâdi), and Casiri, i. 20. Cf. H. Kh. v. 9, 18.

The commentary begins: انما لم بدأ اسْمُ رِسَالَةٌ: اللَّهُ عَلَيْهِ فِي هذِهِ الرِّسَالَةِ حَمَدُ اللَّهُ

Plainly written. Of the eleventh century. Imperfect at the end. On the margin are the glosses of Mirzân Ilâmmân (مían الیادان).

Slightly injured by insects. Foll. 2 and 3 should be transposed.

The title-page has the inscription of اذْجُزَ لِلْرَّئِسِ عِنْدَ نِعْمَتِ الْهَيْدَادٍ, which seems to be derived from the preface, where Daulatâbâdi is styled (fol. 3).

938.
B 29. Size 10½ in. by 8½ in.; foll. 321. From twenty-three to twenty-seven lines in a page.

A large Commentary (by وزوذ on the Kâfýah, in which reference is made to Ibn Hajib's own commentary on that work.1 The author is not ascertained; perhaps he is نَاجِم أَل-دِّين سَأْيُن أَلَامي, who, according to H. Kh. v. 9, wrote a voluminous commentary on that of the author.

There are also cited in this work, Ibn Hajib's commentary on his ارْجُوزَة (that is, the versification of the Kâfýah, mentioned in H. Kh. v. 7), and on the manoeuvre (which probably means the same work), but most frequently his commentary on Zamakhshari's مَفَاذِئ (قانون المصنف في شرح المفصل). Rakan al-din Hâdithi, who wrote a commentary on the Kâfýah,2 Zanjânî (d. a.h. 655), Ibn Mâlik (d. a.h. 672), and Jârâhârdî (d. a.h. 746), are also quoted.

A good copy, written in a current hand, of the eighth century. Emended and collated with another MS.

939.
459. Size 9½ in. by 5 in.; foll. 128. Sixteen lines in a page.

A grammatical analysis of the text of the Kâfýah, styled the ترْكِيبُ الكِتاَب. The author is not mentioned.

It was printed at Calcutta, a.h. 1261. Cf. Stewart's Catal. 127, xxvi.

Begins: الكِتَابُ مُبْدَأٌ وَلِالْمَاشِيَةِ لِمَعْرُوفِ الْجُمْعَ.

Written in a current hand. Dated Monday, 18th Dhu'l-bijjah, 1191. A lacuna on fol. 122v.

Seal of Nusrat Jang.

940.
B 33. Size 7½ in. by 4½ 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: المَكَّةُ مَنْعُولٌ مَا لَمْ يَنْعِلَهُ

Neatly written.

941.
1406. Size 11 in. by 6 in.; foll. 132. Five lines in a page.


Begins: الحَمْدُ للهِ رَبِّ الْعَالَمِينَ... امَّا بعَدْهُنَّ

مَخْتَصَ مَسْتَوَى فِي النُّحُوٍ جَمِعَتِ فِيهِ مَبَاعَاتُ النُّحُوٍ

على تَرْكِيبِ الكَانِيَةِ الأَن

1 The words in brackets are from the margin (مِنْتَقَاء).
2 It is not probable, that it is one of the two works mentioned by H. Kh. vi. 496, under the same title.
GRAMMAR.

Boldly written. Of the twelfth century. Foll. 128-131 belong to a different treatise. Seal of Nasrat Jang. [Tippu.]

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 Khán Jahán, dated a.h. 1174. [Tippu.]

943.


II. Foll. 54-109. The هدایة للآخر before mentioned. Well written, by Muhammad Ḥalim Kuraishi. Date, 9th Jum. I., sixth year of Muhammad Sháh = a.h. 1136. Red lines round the pages. [Johnson.]

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 صرف ميّر.

II. Foll. 49-100. The هدایة للآخر (see above). Written in Nastaʿlīk. Dated Rabīʿ II., 1164 (?). [Hastings.]

945.

501. Size 6½ in. by 5½ in.; foll. 171. Five lines in a page.

Ibn Ḥalim’s (d. a.h. 646) [الشافعية]، or treatise on Etymology and Orthography, which is a supplement to his كشف اه. 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. Copious notes. Has the following colophon:

تم الكتاب بعون الله الشريف

ختذ الابن الفضع الحرام إلى رحمة الله الودود مسعود

ابن محمد المدعو بقين الدين في يوم الأحسين وشهب

خلجى سنة ثمانين وسبعمائة. [Hastings.]

946.

197. Size 9½ in. by 5 in.; foll. 61. Eleven lines in a page.

Another copy of the same work.

Beautifully written, with all the vowel-points added. Dated a.h. 1096. Rubrics omitted in the earlier portion. [Tippu.]

947.

20A. Size 8½ in. by 6½ in.; foll. 206. Five lines in a page.

Another copy of the same work.

Well written. Copious glosses. The upper margin has been eaten away by white-ants. [Bibl. Leydeniana.]

948.


Another copy of the same work.

Written in a large plain hand. Notes at the beginning. [Bibl. Leydeniana.]

949.

1573. Size 9½ in. by 5½ in.; foll. 118. Twenty-one lines in a page.

A Commentary (by ًَوْل) on the Shāfyah, by Fakhr al-din Ahmad b. al-Hasan2 Jarábādī (d. a.h. 746). See H. Kh. iv. 4; Flügel, Hídss. Wien, i. 172; Cat. St. Petersb. 163; Cat. Mus. Brit. 234, 642. Printed at Calcutta, a.h. 1262.

Clearly written in Nastaʿlīk. The colophon runs as follows:

تعميم لمسمى شریعت جابریدی شرح

1 The last three words have been subsequently scored out.

2 Ibn in this MS, and others; أَبْنِ in the Calcutta edition, p. 577, and in the Vienna MS.
ARABIC MANUSCRIPTS.


Another Commentary (by Naula) on the Shafiyah, by RUKN AL-DIN Hasan b. Muhammad1 Asdarabadi (Hasani, d. a.h. 717 or 715). See Cat. St. Petersb. 164, and above, no. 917. A commentary of Rukan al-din is mentioned by H. Kh. iv. 5, who, however, erroneously ascribes the present work to Radj al-din.2

Begins: ἢμα βασίλιον τεῦχος ὑπὲρ ῥήβης ῥῆμας ῥῆμας...


[Johnson.]

2132. Size 8 in. by 5½ in.; fol. 213. At first sixteen, afterwards from twenty-five to twenty-seven lines in a page.

A Commentary (ممسوج) on the Shafiyah, by LYFF ALLAH b. Muhammad b. al-Ghiyāth. This commentary is not mentioned anywhere. The name of the author and the above title do not actually occur in it, as there is no preface.

Begins, after a prolonged Basmalah: ἢμα αὐτής ἡ ἀγαθή...

1 Thus according to H. Kh. iv. 5. In Cat. St. Petersb. 164, his father is called Sharafshah.

2 Compare the following no.
Plainly written in different styles. The colophon runs as follows (fol. 210):

"الكتاب بعين الله العزيز..." 

The text was written in the twelfth century. It is divided into chapters (فصول) and sections (باب). 

596. B31. Size 7\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\) in.; fol. 82. Five and seven lines in a page.

A short Grammar, by (Hamid al-din) Abu'l-Hasan 'Ali b. Muhammad b. Ibrahim Panizi1 Kuhunduzi (or Bukhari), who, according to H. Kh. (i. 338, vi. 481), died a.h. 666 or 667. This work is generally called 'Adab l-Asbiriyi.

It was printed at Lakhnau, a.h. 1262.

597. 2112. Size 7\(\frac{3}{4}\) in. by 4\(\frac{1}{4}\) in.; fol. 52. Seven lines in a page.

Another copy of the same work.

Well written, partly with vowel-points. Ends:

"تعمت الكتب التصرفية الفهودرى فهم التعود،" 

Of the twelfth century.

On the last page are two Persian quatrains, relating to the death of a Begum in a.h. 1182.

Seal of Nuṣrat Jang.

598. 522. Size 6\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\) in.; fol. 51. Eleven lines in a page.

التعلّم في يد (sic) للشيخ الإسلام العالم فيفاء الكامل 

"بُعد الله محمد بن مالك الطائي الجبائي تعمم الله برجه وسكته في جنه.

Ibn Malik's (Abu 'Abdallah Muhammad b. Abdallah, d. a.h. 672) Grammar in verse, commonly called al-Tafsir al-Busri. Cf. H. Kh. i. 407; Cat. St. Petersb.,

\[\text{This word is indistinct.}\]

1}
Written in a small hand, of about the tenth century. Emended. Worm-eaten. Several portions, including the beginning and the end, were supplied by 'Abd al-raḥmān b. Ṭālib (sic) b. 'Ali, in a.h. 1214.

[College of Fort William, 1825.]

961.


A fragment of another Commentary (معلول) on the Alfiyah. The beginning, as far as the paragraph (الفاعل), is wanting. This commentary is ascribed on the flyleaf to 'Abd al-raḥmān b. 'Ali Mākri, 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 Fās); Cat. Mus. Brit. 237; and Anmer, Hds. Münch. 325. It was printed at Cairo, a.h. 1279.

The text is generally introduced by the words: ثم قال, or by: قيل... , the latter being always in connection with the preceding comments.

Conclusion: قَالَ الْعَالِمُ الْحَرَامُ اللَّهُ الَّذِي وَلَدَهُ وَلَدٌ، فَإِذَا اتَّبَعَنَا، فَكَيْفَ أَنْ شَاءَ اللَّهُ أَنْ يَكُونَ مِنْ الشَّرِّ وَالْعَرَابِ وَالسُّتْرِينَ وَمَا وَعَدْنَاهُ فِي اِلْكِتَابِ فَحَلَّ، فَمَا كَانَ مَعَهُ مَعَالِمٌ مَّعَالِمٌ. اشْتَهِيَ بِالْبَابِ، فَمَنْ اشْتَهَىَ بِالْبَابِ، فَمَا كَانَ مِنْهُ إِلَّا مَا كَانَ مِنْهُ. وَقَالَ: "إِنَّ رَبِّي لَهُ مَا مِنْ تَبْصِيرٍ وَتَسْمِيلٍ.

Written in a current hand, the last few folia different from the rest. The text and the commentary not distinguished in the latter portion. Emended and collated with another MS. A note to the effect, that "Im Hajar" made this copy from Ramaḍān to 1st Shawwal, at Makkah, which has been added at the end, at three different times, is hardly trustworthy. It is a correct copy, which was probably made in Arabia, in the ninth or tenth century. It has been in its present fragmentary state for more than two centuries.

Bij. Libr., a.h. 1208, from Shāh Nawāz Khān.
Cat. 235, v.

1 Compare with this H. Kh., i. 8.
962.
2272. Size 8½ in. by 6 in.; fol. 206. Fifteen lines in a page.


Well written, with a broad margin, but no notes.


Begins: چنین گردید انفراد عباد نظام الدین... که این کلمات جنید است که نوشته می‌شدند در توپنج ادبیات که در شرح مینیا است الف. Written by the same hand as no. I. Dated a.h. 1223.

"A. Lockett, Isfahan, July 28th, 1811."

[College of Fort William, 1825.]

963.
B 5. Size 9¼ in. by 6½ in.; fol. 118. Thirteen and fifteen lines in a page.


Begins: قال الشيخ العامد جمال الدين الابن عبد الله محمد بن عبد الله ابن مالك الطائي الجياني قديس الله روحه وثور ضرجه حامده الله... هذا كتاب في النحو جعله بالله مستوفيا لصلة مستوفيا على ابواه ووصوله. The work is divided into chapters, the first of which commences as follows: باب يشرح الكلمة والكلام وما يتعلق به الكلمة لغدا متعلق باوضع تحقيقا أو تقديرالإ. Beautifully written, with vowel-points added. Of about the eighth century. The first fol. and the last are supplied by a later hand. Both the beginning and end are worm-eaten, and fol. 2 is much injured by damp. The first few pages are covered with notes. Bij. Libr., a.h. 992.

Cat. 235, vi.

964.
990. 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 Gujerat, whither he came a.h. 820, and he dedicated it to Sultan Nasir al-din Abu'l-fatih Ahmad Shâh b. Sultan Muhammed Shâh b. Sultan Muzafer Shâh (who reigned from a.h. 814 to 846). The work begins with a biographical notice of Ibn Malik, خال الدين ابن عبد الله ابن عبد الله ابن ابی مالک الطائي الأندلسي الجياني. Ibn Malik was born at Jaen, a.h. 600; he lived afterwards at Hamla, and at Damascus. He died in Shatban, 672, and was buried on Mount Kasiyun.

The authorities who handed down the text of the Tashkil to Damamini are mentioned by him as follows: قلنا وان اروى كتاب التسビル هذا عن شيخنا برجل الدين ابراهيم ابن أحمد ابن عبد الواحد الشامي الشريم العليم بجامع الاقترس من القاهرة المعرِة كان رحیم الخبرنا به اجابة. قال الخبرنا الشيخ السير الدين ابن حيان سمعنا عليه قال الخبرنا ابن ابن الفتح البعلبي كجابة. تال الخبرنا العامد جمال الدين بن مالک اجابة.

Clearly written in Nasta'lik, by different hands. Dated 16th Jun. I., 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 *الخدرءِی*.
965.


This version is in the metre Rajas. The above date is given at the end of the work as follows (fol. 14):

وَفِي حَمَادَةٍ نَسَبِ الْعَلَيْنِيَّةِ فِي اِلْعَلَيْنَةِ عَشَرَ يُوْمًا

The author calls himself (ʻibid.):

Plainly written with vowel-points. Of the twelfth century.

[Gaikwar.]

966.

2218. Size 8½ in. by 6 in.; fol. 443. Seventeen lines in a page.


The greater part of the work, as far as fol. 316, is well written; the remainder is executed in an inferior style, by one ‘Abd al-bākṣī, 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.]

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 al-Qāl...ān) on the preceding work, by Muhāmmed b. Abū Bakr Makhdūmī1

1 This MS. has the inscription: ‘Al-lāhū maṣūm; see, however, no. 964.

968.

2322. Size 9 in. by 6½ in.; fol. 137. Seventeen lines in a page.


The preface begins as in Aumer, no. 742. The commentary commences as follows:

الكَلْمَةِ يَنْبِعُ الكَافِ عَمَّا

وَكَرَسُ الْلَّهُ اَلْأَلْبَاءِ

Plainly written. Completed on Sunday, 22nd Dhul-

1 So the name is given in the inscription which is on the fly-leaf.
GRAMMAR.

969.


The first portion of a treatise in explanation of various verses of puzzling grammatical construction, 

اللغزات o الألغاز. No title found. The author calls himself حسن بن (الحسن) العلامة جمال الأبرى, and dedicates his work to Abūl-fawārīs Shāh Shujā' (the Muẓaffarīde, of Fārs, d. a.H. 788).


الحمد لله الذي نور العالَم بألّام علوم العالمين..... اما بعد نقد شاع بني (fol. 2) أهل العلم منظومات فيها من جبة الأعراب تشكيكات في.

The first verse explained is, حداثي أن زيد فاحكا نائثل في حب هند نعف. Well written. Ends abruptly.


970.

B. 3. Size 9 in. by 6 in.; fol. 201. Five and seven lines in a page.

A treatise on Syntax, called the الرأي, by Muḥammad b. `Ormān b. `Omar Balāghī (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) كتابي هذا رأي جاح (نيازه) الغياب.

The preface begins: الجهد لله الذي بيده تصرف الاحوال, وتحو كومة متمد ندى الأمال; and the treatise commences: النهاظ العلم بامبول يعرف بها احوال اللوفك العربي من الأعراب والبناء يبتكره به من الخطاء في النايل.

Boldly written by several hands, with vowel-points. Copious glosses, which are mostly transcribed from kindred works and from commentaries (e.g. the under-mentioned), are added by the undermentioned (حذوته) كبير الدين بن ابي ناصح (كابلي), for whom the copy seems to have been made. A list of the abbreviations used for the said works is written on the title-page.

Well written. Of the tenth century.

Twenty foll. are wanting after fol. 99.

Bij. Libr., a.h. 1003.

Cat. 235, ix.

972.


A copious Commentary (مَجوِّر) on the preceding work, entitled the المنهل السافن, by Muḥammad b. Abu Bakr b. `Omar Makhūlī1 Dāmārisī Mālikī (d. a.H. 828). See H. Kh. vi. 419; cf. Stewart's Catal. 127, xxxiv., and above, nos. 964 and 967.

The author wrote this commentary a.h. 825, when he was on the way to Arṣānabād (Gulbargah), where he intended to present it to Ahmad Shāh Bahmani.

ابو المخازن شاه الدين أحمد شاه.

1 The MS. has .
ARABIC MANUSCRIPTS.

270

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 8½ in. by 5½ in.; fol. 98. Five lines in a page.

A concise Grammar, entitled al-arshad, by Shihâb (al-din Almud) b. Shams (al-din) b. 'Omar Zâwuli1 Daulatabâdi2 (or Hindi, flourished about the ninth century). See H. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lngd. i. 47 sq.

After the preface, the treatise begins as follows:

أعلم أن التوح علم يعرف به كيفية التركيب العربي

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 8½ in. by 5½ in.; fol. 98. Five lines in a page.

A concise Grammar, entitled al-arshad, by Shihâb (al-din Almud) b. Shams (al-din) b. 'Omar Zâwuli1 Daulatabâdi2 (or Hindi, flourished about the ninth century). See H. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lngd. i. 47 sq.

After the preface, the treatise begins as follows:

أعلم أن التوح علم يعرف به كيفية التركيب العربي

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[College of Fort William, 1825.]

974.

288. Size 8½ in. by 5½ in.; fol. 98. Five lines in a page.

A concise Grammar, entitled al-arshad, by Shihâb (al-din Almud) b. Shams (al-din) b. 'Omar Zâwuli1 Daulatabâdi2 (or Hindi, flourished about the ninth century). See H. Kh. i. 255; Cat. Mus. Brit. 242; Cat. Lngd. i. 47 sq.

After the preface, the treatise begins as follows:

أعلم أن التوح علم يعرف به كيفية التركيب العربي

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.
dancing the reign of Maḥmūd Shāh (III.) b. Lātif b. Muẓaffar Shāh, of Gujarāt (A.H. 944-961). A commentary by Wajih al-din, of Gujarāt, is mentioned in the Leyden MS. of the original work (Cat. Lugd. i. 48b.).

The work has no special preface. It begins after a Basmalah and the shortest possible Hamdalah: بسم الله الرحمن الرحيم أحمد الله اسمه

The author concludes as follows: 

Ibn al-mulk al-wali to the thinker and judge of the first century of the reign of Islam. 

al-Mahdī has written the work of the sixteenth century. 

The author concludes as follows: 

Clearly written in Nasta'lik, the beginning different from the rest. The colophon runs as follows: كتبت هذا الكتاب نحو أسعد باشا دهلي زاهد (i.e., the author). 

Notes in the earlier portion. Foll. 107 and 108 should be transposed.

The first six leaves contain various notes and extracts, amongst them the Kasālah of Tātarānī (on which see no. 803, I.).

Fol. 4 should be placed after fol. 1. Worm-eaten.

977.

597. Size 10½ in. by 6¾ in.; foll. 278. Thirty-five lines in a page.

Jālāl al-dīn 'Abd al-raḥmān b. Abu Bakr Suyūtī's (d. A.H. 911) al-ashāb wa-l-namāzir (the hadith). Of H. Kh. i. 313, and Casiri, i. 11.

The author says in his prologue that this is a new edition of a work which was written more than ten years previously, but was never published. It is founded on the same principles as certain modern law-books, some of which have the same title; and it follows especially the plan of Tāj al-dīn Subkī's al-ashāb wa-l-namāzir.

and, as regards the first part, of Zarkasi's al-nawādah. It is divided into seven books (بَعْض), 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) the book and the works which are treated of in the sections and chapters, subdivided into chapters.

This book is divided into seven books (بَعْض) and is divided into chapters. IV. (foll. 109-128); in two parts: 1. the book of the book (بَعْض) and the book of the book (بَعْض).

This book is analogous to Isnawī's Al-iqlāz, and has no special arrangement. Books VI. and VII. follow in inverted order: the latter fills foll. 120-124; the former (foll. 143-277) is inscribed as follows:


Carefully written, in a small hand, by al-Mahdī Zain b. Isāmā'īl b. Ahmad Khūlī Shāhī Shahrāwī, during A.H. 962 and 963. Each book has its own date, viz. I. Saturday, 18th Safar, 962; II. Monday, 19th Rabī' I.; III. Wednesday, 21st Rabī' I.; IV. Wednesday, 12th Rabī' II.; V. Saturday, 29th Rabī' II. (this book was collated by another hand in Ramaqān, 968, at the time of the publication, near al-Tā'if); VI. (properly VII.) Tuesday, 3rd Jun. I. (collated as the preceding book); and VII. (or VI.) Friday, 21st Muharram, 963.

The colophon runs as follows (foll. 277): كتبت الشافعي والشافعي الثانوي، أحمد الله... كتبنا باسم الشافعي الإمام العام للعالم سراج الدين أبي حفص عمر بن الشافعي الإمام العام للعالم سراج الدين أبي حفص عمر بن الشافعي
ARABIC MANUSCRIPTS.

272

2288. Size 9½ in. by 5 in.; fol. 58. Fifteen lines in a page.

I. Foll. 2-38. Ibn Màlik's tafsir (see no. 938).

Well written, with vowel-points. Completed on 18th Ramadan, 994, by Molla Khwái fàzil Muhammad Karbalâ'í b. Yakhshí Beg (sic).


Written by the same hand as no. I. Dated 27th Ramadan, 994.

Various charms and formulas fill the vacant pages.

[Collegio of Fort William, 1825.]

980.

2219. Size 8 in. by 5½ in.; fol. 185. Twenty and twenty-three lines in a page.

I. Foll. 1-143. The notes (muqāsumat al-`ajmuriyya) on the work of Shams al-dín Muhammad b. Muhammad Ru’síni Makkí Málki, commonly called al-Hattíb. The name of the commentator, 'Abdalláh Fákrí, does not occur.

A Commentary (mu`azzam) on a treatise on Grammar, which professes to be a supplement to Ibn Ajurrúmi's well-known book. This treatise is the work of Shams al-dín Muhammad b. Muhammad Ru’síni Makkí Málki, commonly called al-Hattíb. The name of the commentator, 'Abdalláh Fákrí, does not occur.

The author concludes:

1 See H. Kh. vi. 390.

The author concludes:

1 See H. Kh. vi. 390.
 GRAMMAR. 273

in the text. He completed the first copy (مولع) on Sunday, 10th Rajab, 956.

Begins: اصد الله على نعمه. ... And in this translation: طارف وضعت على السماحة المفقودة في الذكي تأليف

The original commence: ديدنا وسماحة العالم الزاهد شمس الدین.

Plainly written. Corrections, various readings, and some notes, on the margin.

II. Foll. 143a.-185. A Commentary (معرظ) on Sn'd al-din Mas'ud b. Omar Taftazan's (d. a.h. 792)

Grammar, by Muammad b. Shariq Husaini (son of the celebrated Jurjani), who wrote it

A.H. 823. See H. Kh. i. 254; cf. Flügel, Hist. Wien, i. 189.

This Commentary is entitled

al-رامد في شرح الإسناد.

Plainly written. Imperfect at the end.

"Purchased in Isphahan, July 20th, 1811." 1

[College of Fort William, 1825.]

981.


I. Foll. 1-14. The treatise on the Grammatical Regents, the of (see no. 941).

Grammar, by 'Abd al-Karim Jurjani (d. a.h. 471 or 474). Cf. the editions of Baillie (Five Books on

Arabic Grammar, Calcutta, 1802), and Lockett (Calcutta, 1814).

On the last page begins a Persian treatise.


III. Foll. 51-114. A Commentary (معرظ) on

Sajawandi's grammatical treatise (see no. 889), by an unknown author. Entitled

el-dorr, the door.

The preface begins: لحكم الله الذي نقر بالوعظة. The name of Sajawandi does not occur.

His work is only spoken of as entitled المختصر. 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 (معرظ) on 'Abd al-ka'ir Jurjani's (see the preceding no.), by

Muhammad Sadik b. Darwish Muhammad. It is entitled

جمع السواهد.

Plainly written. In Nastaliq, by Muhammad Maudud b. Rafi' al-din Husaini, who completed it on

8th Mu'harram, 1090, at Ujain (?). 2

II. Foll. 22. A poem ascribed to Inx Hāzin (d. a.h. 646), in which all the nouns substantives which are

feminine by usage are enumerated, entitled the 3

جمع نبأ ابن الحاجب السواهد السماوية.

Begins:

بمعنى النداء لسائل واقدان بسائلاً نحمض البال.

III. Foll. 23-59. Glosses on Ibn Hāzin's (see no. 901), by an unknown author. Imperfect at the end.

Beginning:

أحد الله رب العالمين. ... كال الشيخ

ابن الحاجب بسم الله الرحمن الرحيم قدمته كتابه

تكريره واقتنع بكتاب الله تعالى. 3

Written by different hands. Ends abruptly.

On the last page begins the حصر الميزان, a treatise on Logic (see no. 575).

Seal and signature of Charles Boddam, 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-ka'ir Jurjani's (see no. 981 and no. 984, II.).

1 In the hand-writing of Lockett.

2971. Size 9½ in. by 7 in.; foll. 60. Seventeen and more lines in a page.

I. Foll. 1-21. A Commentary (معرظ) on 'Abd al-

ka'ir Jurjani's (see the preceding no.), by

Muhammad Sadik b. Darwish Muhammad. It is entitled

جمع السواهد.

Plainly written. In Nastaliq, by Muhammad Maudud b. Rafi' al-din Husaini, who completed it on

8th Mu'harram, 1090, at Ujain (?).

II. Foll. 22. A poem ascribed to Inx Hāzin (d. a.h. 646), in which all the nouns substantives which are

feminine by usage are enumerated, entitled

القصيدة التي

جمع نبأ ابن الحاجب السواهد السماوية.

Begins:

بمعنى النداء لسائل واقدان بسائلاً نحمض البال.

III. Foll. 23-59. Glosses on Ibn Hāzin's (see no. 901), by an unknown author. Imperfect at the end.

Beginning:

أحد الله رب العالمين. ... كال الشيخ

ابن الحاجب بسم الله الرحمن الرحيم قدمته كتابه

تكريره واقتنع بكتاب الله تعالى.

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I. Foll. 2-4. A Persian versification of 'Abd al-

ka'ir Jurjani's (see no. 981 and no. 984, II.).
ARABIC MANUSCRIPTS.

Begins:

II. Foll. 25–41. A Commentary (شرح العوامل) on the treatise of 'Abd al-Ẓāhir Jurjānī, before mentioned.

Well written. Dated a.h. 1082.

III. Foll. 42–76. An Arabic Grammar in Persian. It was printed at Lakhnau, a.h. 1260. This copy is dated a.h. 1081.

IV. Foll. 76–80. The treatise mentioned under no. II.


V. Foll. 81–82. A shorter version of the same treatise.

Well written. Marginal notes.

[Johnson.]

984.

1881. Size 8½ in. by 5 in.; foll. 74. Five and seven lines in a page.

I. Foll. 1–60. The Grammar of the Arabic (see no. 956), with notes.

II. Foll. 62–68. A Persian version of the Arabic Grammar, identical with no. 983, I.

Dated 12th Rabi' 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 أني أصل الجملة على اربعة أوجه.

Marginal notes.


Numerous notes.

Plainly written in Nastaʿlīq, nos. III. and IV. by the hand of Raʿfat Allah Jaunpūrī.

[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 (مقلع) (شرح امسال) follows (fol. 7r.) by a commentary (شرح امسال).

II. Foll. 25–41. A Commentary (شرح العوامل) on the treatise of ʿAbd al-Ẓāhir Jurjānī, before mentioned.

Well written. Dated a.h. 1082.

III. Foll. 42–76. An Arabic Grammar in Persian. It was printed at Lakhnau, a.h. 1260. This copy is dated a.h. 1081.

IV. Foll. 76–80. The treatise mentioned under no. II.


V. Foll. 81–82. A shorter version of the same treatise.

Well written. Marginal notes.

[Johnson.]

986.

2739. Size 8½ in. by 5½ in.; foll. 99. At first five, afterwards from twelve to seventeen lines in a page.


II. Foll. 53–78. Ibn Ḥajjān’s Grammar (see no. 901). Written in a large hand. Ends abruptly.

III. Foll. 79–99. Muṣṭarraz’s (الاصباح) (see no. 890).

Plainly written.

[Bibl. Leydeniana.]

987.

2903. Size 11 in. by 7½ in.; foll. 140. Number of lines varying.

I. Foll. 1–7. Paradigms of the Arabic Verbs, with Javanese interlinear, in the Arabic character.

II. Foll. 8–35. ʿIzz al-Dīn Zanjānī’s (d. a.h. 655) كتاب الفصيف. See no. 955.

III. Foll. 36–40. ʿAbd al-Ẓāhir Jurjānī’s (d. a.h. 471 or 474) المانة عاملا.

IV. Foll. 41–59. Ibn Aṭṭirūm’s (d. a.h. 723) treatise on Grammar, called الاجمامة. Cf. no. 965.

V. Foll. 62–86. A Commentary (شرح امسال) on the المانة عاملا. The author is not named.

Begins: ان أولى ما نقلا من الس نائم الع.

VII. Foll. 131v–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.

2624. Size 8½ in. by 6 in. Five, seven, and thirteen lines in a page.


Begins: أحمد الله... أعلم أصدتك الله تعالى.

وأيانا في الدارين إن الكتاب كتبنا على أربعة أقسام.

Conclusion: تمت كتاب الميزان.

II. Foll. 15–37. Another treatise on the Verbs.

Begins: أحمد الله... أعلم أصدتك الله تعالى.

وأيانا في الدارين إن الكتاب كتبنا على أربعة أقسام.

Conclusion: تمت الوزن.

Plainly written. Of the thirteenth century.

The remainder of the volume is in Persian and Urdu.

[Bibl. Leydeniana.]

989.

1069. Size 8½ in. by 5 in.; foll. 34. Twenty-three lines in a page.

A Commentary (مَعْزُوج) on Abu'1-Khasim Ma'mûd b. 'Omar Zama'khshari's (d. A.H. 538) رسالة التصرفات, or treatise on Particles and the Inflection of Nouns, by Muhmmad 'Ismat Allah b. Ma'mûd Niz'mat Allah Bakhari, who wrote it A.H. 946.

As the author states himself, the treatise commented on is only a portion of Zama'khshari's المقدّمة إلى الدّاب, i.e. المقدّمة إلى الدّاب (نسم) III. and IV. of this work. See regarding the latter, H. Kh. vi. 76; Cat. Boll. ii. 186; Fleischer, Cat. Lips. 332; etc. The first three parts of it have been edited by Dr. Wetstein (Samachchurri Lexicon Arabicum Persicum, etc., Lips. 1850, autographed).

The preface begins: يجب لنفس اباب العلم على

أولى أباب الله

ثم ما تقدت جمعه في هذا الكتاب... رحم الله

دعا لمؤلفته التفسير الراجح إلى رحمة الله الباري محمد عصمة الله محمد بن نعمة الله البخاري اسكنه الله

جواب رخصه واللبيما لبس مغذته ان تقدر بجزية

دعا التفسير في وقت النصر من يوم الحد العامل للسفر

سنة خمس وأربعين وتسعامئة من الهجرة النبئية.

This MS. appears to have been transcribed from the author's own copy. It is neatly written in Nasta'lik, and has corrections and notes by the author on the margin; the latter conclude invariably with منة منه مِنَ اللَّه  عليه, only the first note has منه من الله 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 Zama'khshari's رسالة التصرفات, *(see the preceding no.)* by an unknown author. Imperfect at the end.

Beginning: قوله فصل في الحروف التي خبر الأسماء...:

فان قتلت لم تصدع الشجاعة رحمة الله عليه هذه الرسالة

بالحمد لله الالب.

Written in a small Nasta'lik hand.

II. Foll. 10–19. 'Ismat Allah's Commentary on the same treatise, identical with no. 989. Clearly written in Nasta'lik, by the same hand as no. 989. Corrections and notes by the author on the margin. Injured by damp.

III. Foll. 67r–82. A Commentary (مَعْزُوج) on Shams al-din Misri's treatise on Conjugation. It is entitled الرسالة الربرانية. The author is not known.

Beginning: أحمد الله الذي خلق الأشياء بقدرته....

1 Read بين محمد. Cf. I. Kh. v. 11.
work seem to be rare. The second part of it is to be found in the Rifā'iyah Collection at Leipzig, no. 69.

Begins:

تال الإمام أبو عبيد أحمد بن محمد البرویى: رحمه الله سبحانه وتعالى في كل شيء، سبحانه وتعالى.

After long praises of God and the Prophet, the author proceeds to say (fol. 2):

... إنما جُنِّبَ إليها معرفة غربى القرآن وأحاديث الرسول صلّم والأخلاق والتبعينين الخ.

The dictionary is arranged and subdivided according to the first and second letters of the words to be explained, but always the whole passage in which the word occurs is given. The first book begins (fol. 2r):

كتاب الهمزة بسم الله الرحمن الرحيم. قامت بالله التوضيحات في سورة الفاتحة، وعند الوكلان الفن المهمز، وعند الهمزة، وعند الفتح، وهما جعلت قدرتها في الفن المهمز، وتقوم بنفسها الخ. أيام النهرين، وذكرها لله تعالى فكافئة، وإذا قال: ابن الزيد الدين الم برزم، وقال: غير الد ب للبيان.

Beautifully written in a very small hand, with most of the vowel-points inserted, on a brownish paper. Dated A.H. 510. The colophon runs as follows:

This word is omitted by H. Kh. in quoting this passage.


Beginning: 

تال أبو العباس أحمد بن فارس بن زكريا: رحمه الله اما بعد وليك الله.

Plainly, but not carefully written, by different hands. Of the twelfth century. Rubries are often omitted. Many leaves are more or less injured. Hence the first portion is in a state of confusion.

[Bibl. Leydeniana.]
DICTIONARIES.

993.

B 40. Size 7 in. by 5½ in.; foll. 139. Seventeen lines in a page.


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, 125–129, 133.

994.

B 38. Size 11¼ in. by 9½ in.; foll. 327. Seventeen lines in a page.

A larger Dictionary of Infinitives, with explanations in Persian, entitled تأليف المصادر; by Abu Ja’far Ahmad b. ‘Ali Makri’ Bihārī (nick-named Ja’farak, d. A.H. 544). See II. 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 Bijāpūr from Muḥammadabād (Bīdar). Seal of Khwajah Jahān.

B 37. Size 11½ in. by 7½ in.; foll. 376. Seventeen lines in a page.

Another copy of the preceding work.

Boldly written. A few leaves wanting at the end.

The first fol. injured. Bij. Libr., A.H. 1029, from Muḥammadabād (Bīdar). Cat. 233 (Loghut), i.

996.

1027. Size 10 in. by 5½ in.; foll. 353. Seventeen lines in a page.

Another copy of the same work, without the preface.

Begin: باب فضل يغفر من السلم فتغفر العين فبالمشي ورغمها في الغابر: صوراع كردن ألق.

Plainly written, in Naskh and Nasta’īlīk. The colophon runs as follows: تممت الكتابة بعون الله وحسن توفيقه في الربع والثلاثون من ذي الحجة في التاريخ بيسرت ودفنت روز جهان شبيه حجرة الله عليه السلام شيخ دارقطن [Johnson].

997.


A fragment of what appears to be Abū’l-Faṣl Ahmad b. Muḥammad Madhānī’s (d. A.H. 518) Vocabulary. السامي في السامي. See no. 1027, III., for a complete copy.

Well written in a large hand, but imperfect at the

1 Supply the word.

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 Shābān, 762.

Fol. 1, also in a different hand, does not belong to the same work, but gives the introduction to a selection from it, by an unknown author. It begins:

الحمد لله على مَن ابتغى أَن يُنْحَرِسْنِي بِأَن يَعْلَمَنِي مَا لَدَى أَن يُنْسِبْنِي بِمَا لَدَى

إن استخرج له من كتاب السامي في الآسافي ما لم يدع له (sic) من الانتهاز العربي المعدل بين إله ادبل الرمي.

The book was already in its present condition, a.h. 1024, when it came into the Bijāpūr Library.

998.

1436. Size 10\3/4 in. by 6\3/4 in.; foll. 641. Twenty-five lines in a page.

A Dictionary of the Arabic Language, which is an abridgment of a larger work, called جَمِيعَ الْعُلُومَ المَسْتَنَبِيَّةُ من جَمِيعَ الْعُلُومَ. The author is not known.

The larger work in question was composed by ناُسْخُوُنْ ب. سَعِيْدُ هِبْنَ أَغْتِرْ. whose son, according to H. Kh. iv. 74, also made an abridgment of it, with the title, نَبِيّاً الْعُلُومَ.

Begins:

الحمد لله الذي نُفِّلَ النِّاسُ علَى سَيِّرَ:

The author restricts himself to lexicology, leaving aside all the literary and descriptive matter of the original work. He says regarding the latter:

لكن كان مُعْتَوِّبًا على ذَكَر مُلْكَ الْوَلَدِ وَمَشْتَرِعًا عَلَى بِعْض تَوَاَقُعٍ مَن الْأَحْدَاثِ وَبِعْض تَوَاَقُعٍ مَن الْأَحْدَاثِ وَبِعْض مَا يَعْلَمُ لِلْإِخْبَارِ وَلِلْإِخْبَارِ وَلِلْإِخْبَارِ وَلِلْإِخْبَارِ. وَلِلْإِخْبَارِ. وَلِلْإِخْبَارِ.

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 مَلَحَبَة بِبَلْدَة وَمَا بِعْدُهَا مِن الأَحْدَاثِ لِلْإِخْبَارِ (sic) أَنْسَمًا فَعَلَ بِفَتْحِ

الْقَلَةِ وَمَسْكُونِ الْأَبْتَ عَمْرِيٍّ لِلْأَنْثِيَةِ وَلِللْأَدَمُ الْأَلْدَمِ أَنْسَمَا الخَلَقُ.

It is in two parts, the first of which ends with the letter ش (fol. 221).

Plainly written. Of the eleventh century. Coloured lines round the pages.

A key to the جَمِيعَ الْعُلُومَ and its two abridgments, the نَاْيَاٰ الْعُلُومَ and the present one, is to be found on the first page.

Bought at Lakhnau. [Johnson.]

999.


The latter portion of ابن الْأَثْرِ رُزْعِي الْفَزِيرِي (Majd al-din Abūr’l-sa’dāt Mubārāk b. Abu’l-karam, d. a.h. 606) Dictionary to the Traditions, entitled النَّهَايَة فِي غَرْبِ الْحُدَّاثِ. See H. Kh. vi. 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 Khallikān, ed. Wüstenfeld, no. 677. Printed at Tēherān, a.h. 1269.1

This work is partly founded upon the dictionary of Harawi above mentioned (no. 992).

This part begins:

باب الْفَسَبِّ مَعَ الْعَلَّامِ شَطّاً فِي حُدَّاثِ إِنَّ مَنِ تَعِيْلُ فَخْرُ شَطَّ قَالَ نَبِيَّاهُ

Well written, but not quite finished. The last paragraph is, in which the MS. ends abruptly, Worm-eaten. Foll. 4 and 5, and also 6 and 7, should be transposed.

Seals of Fā'il ‘Alī Khān (a.h. 1174) and Mūhammad Khār Khān (a.h. 1191). [Tippu.]

1 A copy of this work is in the Wetzstein Collection of the Royal Library at Berlin, i, no. 148.

1 Cf. Bibl. Sprenger. 971.
1000.


An abridgment of the preceding work, by Jalāl al-dīn 'Abd al-mūmān Sṭvṭrī (d. a.h. 911), who completed it on the 9th of the month of Shābān, a.h. 907, and entitled it دار الاعتقاد (dār al-‘āqād). See H. Kh. iii. 196, iv. 408; 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:

وكان النزيف من كتاب النسيم الخير في اليوم الواحد المبارك تأمن عشر مرات شير جمادى الأخرى عام تسع وخمسين ...! وستين ونستمِعَة من الشجرة النبوية الغليظة.

The words explained in the dictionary are repeated on the margin in red. Blue lines round the pages. Notes. Injured by insects.

1001.

B.35. Size 8 in. by 5 in.; fol. 302. Twenty-one lines in a page.

A Dictionary of unfamiliar words and phrases occurring in books of Traditions and Law, entitled الوغیر (al-mughfır), by Abu'l-fāṭaḥ Nāṣīr b. 'Abd al-sayyid Muṭṭahhiri (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 (dīlī) to the work, only the introduction is given. Plainly written, in Sha'bān, 990, by 'Abd b. Muḥammad Šāh b. Muḥammad. Blue lines round the pages. Imperfect at the beginning; the first few leaves much injured.

Inscribed (fol. 4) مَنْأثِرِّ فِي حَل لَعَطَاتِ المعْنَى; cf. Catal. 233 (Loghut), iv.

1002.

2775. Size 9 in. by 6 in.; fol. 358. Twenty-one lines in a page.

An Arabic Dictionary, entitled المصاصب المنير (fi ‘irrāb al-ṣuhr al-munir), by Shīhāb al-dīn Aḥmad b. Muḥammad b. ‘Alī Fāṭīmī Muṣṭir Shāhī, who completed it a.h. 734. As the title indicates, this work was originally intended only to explain unusual words occurring in Rāfī'ī's (d. a.h. 623) commentary on Ghazzālī's Digest of Shāfī'ī law, الوجيز. A full account of it is given by Mehren in Zeitschrift der D. M. G. xxvii. 204-210, according to the Būlāk edition of a.h. 1281. Cf. H. Kh. v. 586; Codd. Hafn. 118; Lane's Arabic Lexicon, i., preface, p. xvi.

Begins: نَقَالُ العِبَاءُ النَّظِيَّرُ إِلَى اللَّهِ تَعَالَ اَحْدَبْ بَنِي عَمَرِ اَنْبَذَتْ الْعَمَدَانِ (sic) كَيْنَى عَمَرِ اَنْبَذَتْ اللَّهُ عَنْهُ أَلْحَامَ.

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 Dhu'-l-Hijjah, a.h. 737.1

Legibly written in small Nastaʿlīq. Dated Thursday, 26th June, II. 987. It was copied by حاجي محمد بن ناخدا قاسم خورى (?), ساكن بندر ديو, for the use of Shaikh Shams al-dīn Muḥammad b. al-Najmī.2 Worm-eaten.

Foll. 121 and 130 should be transposed.

Among the successive owners of the book, whose names are written in it, we remark Fasāʾīl Khān, a servant of ʿAlamgīr, and a "poet-laureate" (ملك الشعراء), named Mir Kāzar al-dīn.

1003.

2047. Size 10⅝ in. by 6½ in.; fol. 303. Twenty-five lines in a page.


This is the shorter version, in which part of the poetical quotations, and also the whole digression at the word الزوائد, are omitted. The preface is the usual one.

Well written. Somewhat injured by damp. Defects

---

1 The MS. has بَنِي عَمَرِ اَنْبَذَتْ, but بَنِي عَمَرِ اَنْبَذَتْ must be read.
2 The next name is indistinct.
at both ends are supplied by more modern hands, but there is another defect after fol. 208. Fol. 302 should stand after 298.

Seal of Nuṣrān Jang.

[College of Fort William, 1825.]

1004.


كتاب حذف الإنسان مهدب من حياة الحيوان الكبري تأليف سيدنا ومولانا الشيخ الإمام، والجبر اليمام العلامة المعدة محمد بن عبد القادر بن محمد الدميري الشافعي (sic) رحمه الله.

A selection from the حياة الحيوان, arranged in the same manner, by Muhammad b. 'Abd al-Ḳādir b. Muhammad Damiri (? Hanafi. This work is not generally known. H. Kh., iii. 5, just mentions the title of it.

The preface begins: محمد الله الذي خلق الإنسان: وفصله نفسيلا.

The author, after praising the original work (كتاب حياة الحيوان الكبري), speaks of his present task as follows: فانضمت من هذا الكتاب خبر، وضمنت من حروف درر وجمعت ذلك على حروف المعجم كاسله أصل الأزور، and more of the poetical quotations than the preceding MS. It has also an original appendix, which treats of the properties (تشانئ) of Sūrah 97.

A good copy, probably made in Egypt, about a.h. 900, but injured by damp, and defective after fol. 150, 229, and 249, and at the end.

[Johnson.]

1005.

2233. Size 11½ in. by 7½ in.; fol. 676. Twenty-eight lines in a page.

The Kāmās, or Arabic Dictionary of Majd al-dīn Abu Ṭāhir Muḥammad b. Ya‘qūb Fīrūzābādī (d.

1 So in the preface; the preceding name is there effaced: only...الله...الله...) remains.


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 محمد وجد (fol. 140), concludes with the date of the author, viz. Dhu‘l-ḥijjah, 768, after which comes the date of transcription, Tuesday, 20th Ramadān, 955. Part II. ends with الساع (fol. 331), and is dated Friday, 13th Rabi‘ I., 955. Part III. ends with the date (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.; fol. 505. Thirty-seven lines in a page.

Another copy of the Kāmās.

Neatly written, with frequent vowel-points. Completed on Saturday, 10th Safar, 1033, by Ahmad b. Muḥammad al-Ḳasimi. 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‘ayyad, etc.:

"Ex libris A. Lockett. Purchased in Isfahan, 17 August, 1811."

[College of Fort William, 1825.]

1007.

46A. Size 12 in. by 7½ in.; fol. 507. Thirty-three lines in a page.

Another copy of the Kāmās.

Well written as far as fol. 54, where an inferior handwriting begins. Dated al-Ṭā‘if, 6th Rajab, 1072. Fol. 432e. blank.

An ornament on the first page, red lines round the others.
1008.
565. Size 13½ in. by 7½ in.; fol. 650. Twenty-seven lines in a page.  
Another copy of the Kāmūs.  
Well written. Coloured lines round the pages. Of the eleventh century. At the end is the following "bill," written on the margin:  
أَحَجْرَةٍ إِلْدِلَعَ وَالجُدُولُ  
ثَلَاثَةٌ وَأَحْذِرَةٌ الَّذِيْنَ يَكَاثِبُهُ مَعَ الْفَرْزَادِ مُكَبَّٰ وُجُدَّتُهُمُ الْحَمَّةَ أَوَّلُهُمُ  
كِتَابَةُ مُكَبَّٰ أَرْبَعَةُ الْآثَرَة.  

On the last page is added a poem on the nouns substantive which are feminine by usage (المُوْنِنَات), 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. . .1 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. 376).  
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 ‘Alamgīr (Aurangzīb) and Shāh ‘Alām 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 Sa‘d b. Muḥammad Šāliḥ Māzandarānī, commonly called Ashraf, a court poet of the time of Aurangzīb. According to a note in his own handwriting, this copy was completed at the beginning of Dhu’l-ḥaḍādh, 1111, at Dehlī.  
فِ مَنْزِلِي فِي  
الْأَدْلِيُّ تَجَاهَ مَعْبِدِ الْبُنَوْن.  

1 The rest is illegible.
ARABIC MANUSCRIPTS.

1014.
31A. Size 12 in. by 7\frac{1}{2} in.; fol. 354. Twenty-seven lines in a page.

The latter half of the ḳāndās, from ʻAṣṣūm to the end.
Part III. concludes on fol. 205, with ʻAl al-Nāṣir.
Negligent handwriting. At the end is the following date: 360m al-wahid yom al-tāmis tanas sulm riḍū. Coloured lines round the pages.
Bound like the preceding MS.; marked as vol. 2.

1015.
1807. Size 11\frac{1}{2} in. by 6 in.; fol. 405. Twenty-five lines in a page.

A Dictionary of the Arabic Language, with explanations in Persian, entitled the salah, by Abūl-Faḍl Muhammad b. ʻ Omar b. Khalīd, commonly called Jamāl Kūrshī. It professes to be an extract from Ḥuṣnāt (d. a.h. 398). Cf. H. Kh. iv. 102; Cat. Lugl. i. 69; Cat. Mus. Brit. 467; Stewart's Cat. 133. Printed at Calcutta, 1812-15, in two vols.

An elegant copy, written, as it seems, a.h. 1013. Colophon: وَقَدْ وَقَعَ الْفَرْغُ فِي وَنَتِ أَنْطَخَى فِي الْشَّهْرٍ (sic) ذَٰلِكَ الْفَعْلُ فِي عَامِ اللَّيْلِ بَعْدَ ثلَاثِيَةٍ عَشْرٍ. The first two pages are richly ornamented and gilt; the others are within blue and gold lines. [Johnson.]

1016.
34. Size 10\frac{1}{2} in. by 6\frac{1}{2} in.; fol. 236. Twenty-seven lines in a page.

Another copy of the ʻSārdā.

Well written. Has the following colophon: تَمَتْ هَذِهِ النَّسْخَةُ الْمَبَارِكَةُ الْمُعَظَّمَةُ مِنِ اللُّغَاتِ الدِّنيَّةِ والْحَجَائِفِ الرَّتِبَةِ الْمُسْمِيَّةُ بِالْسَّلَاحِ الْمَنْتَخِبِ مِنْ اَلْجِرَاحِ فِي شَهْرِ رَيْبِيْل الْثَانِي 8 9 27 1205. Coloured lines round the pages.


1 Erased.

1017.
2419. Size 10 in. by 6 in.; fol. 414. Twenty-one lines in a page.

Another copy of the ʻSārdā.

Well written in Nasta‘īlīk, the Arabic words with vowel-points. Completed on Monday, 28th June II., 1097, by 'Abd al-wāḥid, at Akbarābād.
A key to the work is on the fly-leaf.
Seal of Mirzâ Muḥammad, a "servant" of Muḥammad Shāh (dated a.h. 1150).

[Sir Charles Wilkins.]

1018.
1918. Size 11 in. by 6\frac{1}{2} in.; fol. 421. Twenty-five lines in a page.

Another copy of the same work.

Well written. Of the eleventh century. Colophon: تم الكتاب المسمى بسحر في علم التسريح الألفاظ المعاني مرئي للاستاذ اسمه ميان 1 الله حمد ابديم كاهن ومتعلمه (sic).
Corrections and notes in the earlier portion. Worm-eaten. [Johnson.]

1019.
1654. Size 11\frac{1}{2} in. by 7\frac{1}{2} in.; fol. 279. Thirty-one lines in a page.

Another copy of the same work.

Well written. Of the eleventh or twelfth century. Prefixed is an index, by a different hand. [Johnson.]

1020.
1433. Size 10 in. by 6\frac{1}{2} in.; fol. 459. Twenty-one lines in a page.

Another copy of the same work.

Plainly written. Of the twelfth century. [Hastings.]

1021.
2025. Size 10\frac{1}{2} in. by 6\frac{1}{2} in.; fol. 316. Thirty-one lines in a page.

Another copy of the same work, written in small Nasta‘īlīk.
DICTIONARIES.

283

The following is written at the head of the first page:

الجزء الأول من صرح اللغة شريفة في تحرير يوم 1314
الخميس خامس وعشرين رمضان المبارك سنة
ثامنة كابي.

A key to the work is to be found on the title-page.

Seal of Siyid 'Ali Rida (A.H. 1224).

[College of Fort William.]

1022.


The latter portion of the Surdâh, beginning with غ،
Clearly written in two Nasta'lik hands. The upper part of the first fol. is cut off.

1023.

1789. Size 12 in. by 6½ in.; foll. 894. Twenty-five lines in a page.

كتاب مجموع الإحبار (Bâbr. تحریر خرائط) touch in غرائب
الشيوعية، والطاقى الخضر. تأليف شعرة الاسم مقربة، تأليف
سيدنا وموثى ممود طاهر بن طاهر الصدقت العلامة
(أعمال الشمالي، ثواب الكجزائي) البند ممود الفنطس.

A large Dictionary to the Koran and the Traditions,
by Muhammad Tahir, a native of Pattan in Gujrat
Brit. 756.

This work is partly based upon Ibn al-Athir's
نظامه، as above mentioned (no. 999). It consists of three
parts, each of which has its own Hamdalah and conclusion.
The first part (foll. 1-263), which goes as far
as رح، is dated Pattan, 26th Ramadan (year omitted);
the second (foll. 264-539, from رح إلى عي، 11th
Ramadan, 976; the third (foll. 540-867), Safar, 978.
The work concludes with a خاتمة
(foll. 867r-894), on various subjects of the science of tradition,
which was finished on 12th Rabî' I. (probably also A.H. 978).
Then comes the preamble to an appendix
(ذيل، mentioned by H. Kh.), which latter is, however, not given. 3

1 Added as a correction (محمد).

2 It is also wanting in the M.S. of the British Museum.

Well written in Nasta'lik. In the conclusions of the
single parts the author is invariably styled
بحث ممود طاهر الصدقت العلامة البند ممود الفنطس.

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.

A Medical Dictionary, entitled تحریر الجواهر,
by Muhammad b. 'Asif, a physician of Harât, who
dedicated his work to the Wazir Zahir al-Din Muhammad

Printed at Caleutta, 1830.1

Begins: 
حمد الله احدي دائرة النطاق المحققين
دقات اللغات العربية.

This work was compiled from various medical books
and dictionaries. Twenty of these are enumerated in
the preface, amongst them works as late as the Kamus
and the Surdâh. Some of the explanations are in
Persian.

Well written. Dated A.H. 1036.

Fol. 366. The names of the weights and measures,
derived from Ibn Sinâ, اسماء الالوان والاكالام من
شیخ الرئیس ابن علی
وزوین الأرواح (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 26th Ramadan
.. (year omitted). Of the eleventh century.

Foll. 88-97 should be placed as follows: 88, 96,
91-94, 89, 93, 90, 97. [Johnson.]

ARABIC MANUSCRIPTS.

1026.
1690. Size 9½ in. by 6½ in.; foll. 238. Seventeen lines in a page.

Another copy of the treatise. Well written.

Seal of Abd al-wahhab Khan (d. a.h. 1168).

1027.
1793. Size 11½ in. by 6½ in.; foll. 625. Twenty-one and twenty-three lines in a page.

I. Foll. 2–31. A classification of the auxiliary parts of speech, the adverbs, with explanations in Persian. Entitled "The Kouns, the Saiyid foil. Cf. See Kouns, foil. The and Verbs, Abu'l-Fadl foil. The and a.h. 997.

It 175; Muhammad 368 the Persian. It 375; write to is omitting four Ma'di-iul. author, explained written in Kasim Ahmad (sic), divided into twelve parts (قسم): 1. Nouns, in twelve chapters; 2. Verbs, in four chapters; 3. Parts (الحرفي), in ten chapters.

Conclusion: تمت كتابة كتاب الادية الشاذلي في الأدوات المعدودة (الせい) بالإمدادي.

II. Foll. 31r.–44. An explanation of the names of God. The author is not mentioned.

Starts: "الحمد الله رب العالمين...أما بعد هذَا حَصَتْ فِي شَرِّ اسْمَاءِ اللَّهِ اسْمَاءً وَصِنَائِدَ الْعَلٍَٕى دُوَّرَ.

Calwa hawas موضع الإضافة الح.

Both this piece and the preceding are beautifully written in Nasta'lik, with frequent vowel-points.

III. Foll. 45–131. An Arabic Vocabulary explained in Persian, entitled "سايدي السامي في السامي السامي مَعَايِدَيُ". The author, who is not mentioned here, is the aforesaid Ma'hadani. See H. Kh. iii. 375; Casiri, i. 175; Cat. Lugd. i. 76; and Weijers in Orientalia, i. 368 sqq. Another fragment, no. 997.

The author dedicated his work to Saiyid Abu'l-barakat Ali b. Mas'ud b. Isma'il.

Clearly written in Nasta'lik, the Arabic words with vowel-points. Dated 26th Rajab, 965.


The preface begins: "الحمد الله على نعمة الإضاعة..." Manneh al-adaduna. Asma' al-adaduna. This word is omitted.

It 175; Muhammad 368 the Persian. It 375; write to is omitting four Ma'di-iul. author, explained written in Kasim Ahmad (sic), divided into twelve parts (قسم): 1. Nouns, in twelve chapters; 2. Verbs, in four chapters; 3. Parts (الحرفي), in ten chapters.

Conclusion: تمت كتابة كتاب الادية الشاذلي في الأدوات المعدودة (الせい) بالإمدادي.

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Calwa hawas موضع الإضافة الح.

Both this piece and the preceding are beautifully written in Nasta'lik, with frequent vowel-points.

III. Foll. 45–131. An Arabic Vocabulary explained in Persian, entitled "سايدي السامي في السامي السامي مَعَايِدَيُ". The author, who is not mentioned here, is the aforesaid Ma'hadani. See H. Kh. iii. 375; Casiri, i. 175; Cat. Lugd. i. 76; and Weijers in Orientalia, i. 368 sqq. Another fragment, no. 997.

The author dedicated his work to Saiyid Abu'l-barakat Ali b. Mas'ud b. Isma'il.

Clearly written in Nasta'lik, the Arabic words with vowel-points. Dated 26th Rajab, 965.


The preface begins: "الحمد الله على نعمة الإضاعة..." Manneh al-adaduna. Asma' al-adaduna. This word is omitted.

The author says that in reading the سايد, he made an abridgment of it, omitting the poetical quotations (الشرواده), etc.; and that he was induced to publish it by Mu'ayyad al-din Abu Taliib Muhammad, son of Abu 'Ali al-Hassan b. Muhammad b. Abu'l-hajja.

Well written in Nasta'lik, 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 followed by an explanation of the names of God, and concludes with a special chapter (باب فار خرنكتاب) فِي اسماء شتى, in which the numbers, the names of the measures and weights, etc., are mentioned in succession.

Written in two good Nasta'lik hands. The last fol. mutilated. Foll. 606–618 reversed.

An index to no. II. is on the fly-leaf.

Seal of Muhammad Hadi, a servant of 'Alamgir (a.h. 1180).

[Johnson.]

1 The word لن is omitted, but must necessarily be supplied here.
ENCYLOPEDIA.——MISCELLANIES.

1028.


Foll. 5–12. An encyclopedic treatise, by Habib Allah Mirzâ Jân Shirázî (d. a.H. 994), written for a friend named Muḥammad (سَمِّ حَبِيب الله صَلَّم).

It gives specimens of nine sciences, with critical remarks on them; viz., 1. the ḥathirth al-miṣnâs; 2. the meaning; 3. the al-waṣâs; 4. the kâlîm; 5. the aššâr; 6. the bihtâj; 7. the aššâr; 8. the aššâr; 9. the aššâr.

Begins: جِلِّ عَرِيْنْ مَنْ تَحْتِ عِلْمَ الْعَمَّارِيْنِ فِي كُنْهِ جَمَالَهَا.

Written in a good Nasta'lik hand, but without diacritical points. Long notes on the margin. Dated a.H. 1000.

It is preceded by—

Foll. 1–4. A Commentary on the verse of the Koran,Sa. 2, 256; styled in the conclusion لَمْ يَفْتَرِ كَيْنَ كَيْنَ (sic) مَعَ اللَّهِ الْأَمِينَ.

Begins: الْلَّهُ لاَ بِلَاءَ الْأَمِينِ إِنَّ عُمَيْرَةَ أَنَّهُ

Legibly written.

1029.

1622. Size 9 in. by 4¾ in.; fol. 50. Eight lines in a page.

A fragment of an encyclopedic treatise on the Muḥammadan Sciences, which, from the headings, appears to be Surāḥi's (d. a.H. 911) النصابة. See regarding this work, H. Kh. vi. 372; Cat. Mus. Brit. 213; Flügel, Idss. 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 muḥaddith's commentary on the Koran (see no. 221). The author is, according to the modern inscription, Shâh Wâjj al-dîn.

Begins: الْمَعْمَدِ لَلِّهِ رَبِّ الْعَالَمِينَ... تَوَلَّ سَمَّيَ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ جَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّى حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِّي حَدَّهُ حَتِ**
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 مشكاّر الأئمة على القضاء والخروج، by مُحَمَّد بن ‘Affîf al-dîn Muḥammad b. Nūr al-dîn Muḥammad الحسيني introductory and conclusion to the printed edition of the book are not mentioned. It is dedicated to a Sultan whose name is not mentioned.

Begins: عبد الله رضي الله عنهم الرحمن الرحيم

ماهية يوم الدين الملك العدل العظيم.

It is divided into three parts, each of which is based on a treatise on the Prophet (fol. 2, مشكّة), as follows: I. (fol. 2v.) in the works of the Prophet (fol. 2v.); II. (fol. 24v.) in the works of the Prophet (fol. 24v.); and III. (fol. 33v.) in the works of the Prophet (fol. 33v.).

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 Muḥaibīl, who also wrote the inscription, which begins:

کتاب نصیحة الملك وترميم ونسخ مؤلفه وجمع الجرامع...

II. Foll. 42-57. آخر البهائم في علامات مهدي السادة الزمان. An account of the Mahdi and his coming at the end of time, by ‘Alî b. Ḥusayn al-dîn Mūtamī (d. a.h. 975).1

The author tells us that his work is only a new arrangement of the traditions collected in سجّة الرُّسُل (d. a.h. 911) of ‘Abdallah Muḥaibīl, to which he added some extracts from the جمع الجرامع of the same author.2

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.

and from the حداثة الأخبار المنظورة (author not mentioned). These extracts are marked with and with رجوعًا respectively.

The work is divided into thirteen chapters, a detailed account of which is given at the beginning, after the مقدمة (fol. 43). They are as follows: I. في الحائط; II. في نسبه; III. في حكمه; IV. في تفعيل خروج المهدى; V. في كتبة المعهد الآلهة; VI. في كتبة المعهد التاريخيات; VII. في فتح البلدان الآلهة; VIII. في علم المهدى من المللانية; IX. في مدة; X. في اجتماع المهدى مع كل من اختياره; XI. والمعتقدات من السادة الآلهة; XII. في الحداثة والذراخضًا; XIII. في شيء من فتاوى علماء العرب.

The appendix (جواب السؤال, fol. 54), which is inserted in the text, comprises the whole treatise of سجّة الرُّسُل on this subject, which is entitled المباحة في معرفة هذه الآلهة الآلهة.

This piece was written by Zain b. ‘Abdallah Muḥaibīl himself. It is dated Wednesday, 14th Jun. 1, 1095. It was collated with the original copy (الآن), and another MS.

1032.


A collection of treatises抄 by Zain b. ‘Abdallah Muḥaibīl for his own use (compare the preceding no.).

I. Foll. 1-35v. جالِل الحسن المخلص’s (d. a.h. 907) Commentary on سجّة الرُّسُل (d. a.h. 587) حيال الاختلاف. See no. 485.

A considerable defect after fol. 8, corresponding to fol. 23-43 of no. 485. The rest complete.

The epilogue of the author begins as follows: أنقل رواياتنا إلى شرح المصدر من محسن بن أحمد بن محمد بن جلال الدين الصوفي الديزي هذا ما ليس لي في شرح هذه اللعنة على النبي ﷺ. عواطف شتي

1 Cf. H. Kh. v. 211, and Flügel, Hist. Wien, iii. 97.
MISCELLANIES.

287

mentioned by H. Kh. iii. 315, who died a.h. 800).
The author entitles it مَرَأةُ الْعَارِضِينَ in متهمْيِن مَرَاةِ الْعَارِضِينَ, without explaining what he means by the latter words.

The preface begins:

الجَمِيعُ لِلْمَلَأِ الْأُخْرِجِ مِن
التين ما أدرِج في التلمغ.

VI. Foll. 51v.-58. 'abd al-ra'lim jili's (d. a.h. 811) مرآب الوجود.

The last page of the MS. is wanting, although the treatise ends with fol. 58. Corrections and notes.

Cat. 232, xx.

1033.

2430. Size 12½ in. by 8½ in.; foll. 177. Twenty-one lines in a page.

I. Foll. 6v.-62. Muhammab b. 'Abd al-ra'lim b. Muhammab 'omari milani's (d. a.h. 811) Commentary (مَعْمَرُ) on aHmad jarahard's (d. a.h. 746) Grammar, (اللغة).

See H. Kh. v. 655, and Cat. St. Petersb. 179.

Ends: تَمْتَ الكِتَابُ المَسَمِّيَ بِالْشَّرِيحَةِ الْعَمَلِيَّةِ في يوم
الاربع في وقت الصبح نيَبَتِ اللَّهِ ابنا صاحب (sic).

II. Foll. 64r.-167. Abu shukrul salimi's Principles of the Muhammaband Faith, entitled the مَهِيَّد في بيان التوحيد, identical with no. 384.

The chapters are here more accurately marked, as follows: 1. (fol. 65) في العقل والمغتال; 2. (fol. 72r.) في العقل والمغتال; 3. (fol. 80) في النفس والسنس; 4. (fol. 87v.) في النفس والسنس; 5. (fol. 95) في النفس والسنس; 6. (fol. 97v.) في النفس والسنس; 7. (fol. 112v.) في النفس والسنس; 8. (fol. 123r.) في النفس والسنس; 9. (fol. 138) في الخبرة والإمارة; 10. (fol. 147) في الخبرة والإمارة; 11. (fol. 154) في الخبرة والإمارة.

Conclusion: تَمْتَ الكِتَابُ المَسَمِّيَ بِالْمَهِيَّد في شهر
شوال في دخل المخرجة في يوم السبت في وقت الفجر
نيَبَتِ اللَّهِ ابنا صاحب هذا الكتاب في الدنيا والآخرة
andExpect الله عز وجل كتابه هذا الكتاب.

III. Foll. 171-177. A fragment of a Commentary (مَعْمَرُ) on a short treatise on Religious Duties. This

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1 So the name is given in the colophon. Cf. Nafahat al-ans, ed. Lees, p. 1390.
This treatise begins: The book which the Prophet taught us is the Islam.

This piece has been reversed in binding. Plainly written on rice-paper. Occasional interlinear and marginal notes in Jawanneh, 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 Butcher and Hunting, according to the Sha'ite rite; probably by Surūfī (d. A.H. 911).

Begins: Muhammad, the man who was a Prophet, and the man who was a sinner, and the man who was the husband of the first wife of the Prophet.

A treatise partly compiled from the works of "two Shaiks" (Ghazzūl and Rāfī?), and of later authorities, such as Nawwi; but most of its materials were taken directly from the Ṭadhkera al-Muna' (of Sirāj al-dīn 'Omar b. al-Mulaškin, d. A.H. 884).²

II. Foll. 11-18. An episode from the legendary history of Muhammad. The hero of it is Shāmūn b. Khālid.

Imperfect at the beginning. The first words are:

الخجج تأثرك عنطاله والجوع.

Dated 12th Jumāda I, 1214.

III. Foll. 19-34. A legendary account of Muhammad's expeditions to the Syrian frontier, and particularly of the expedition to Tabūk; imperfect at the end.

The narrative, though rather fabulous, begins with quoting old authorities, as follows:

وعبد الجلدة والصلاة فلما علموا السرقة اختبأهم محمد بن اسحاق ومطار بن زيد المدنى وغيرهما كله يزغون جدد إلى عبد الله بن مسعود بن


V. Foll. 225-337. A legendary history of the birth and early life of Muhammad, concluding with his marriage with Khādijah (a so-called Ma'aiḍ), by Abūl-Ḥasan Bakrī. Cf. H. Kh. i. 483, who gives the work a somewhat different title.

It is imperfect at the commencement, but apparently only a little is wanting. Begins: من ذاك بارتا: اللهمركان وقاتل العزيزان من كل جانب ومكان.

One leaf is missing before fol. 247; the contents of it are, however, supplied on the margin of that folio.

VI. Foll. 338-389. Some other episodes of the life of Muhammad, narrated in a legendary or rather romantic style:—his marriage with 'A'ishah, the wedding of 'Ali and Fāṭimah, etc. They are introduced and followed by a chronological survey of the events of the first eleven years of the Hijrah; and the whole concludes with an account of the death of the Prophet, which, however, ends abruptly on the next folio.

Begins: ذكر بعض الأعيوب المشهورة بعد الغدير على: ترتيب السنين.

Written in various inelegant hands, apparently in Malayalam.

1035.

B 74. Size 10½ in. by 7 in.; foll. 56. Twenty-three lines in a page.


Dated Sunday, 4th Jumāda I, 974.

1 A note in Malayalam is on the fly-leaf.

III. Foll. 27r.-30. A tract on the blessings of reciting the Daamalah; various questions and riddles, followed by their solutions; and some stories relating to worship and to private life. Dated Tuesday, 29th Rabîʿ II, 974.

IV. Foll. 31-46. كتاب الهيئات السنية في الهيئات السنية. The Universe as conceived in the Traditions, by Jalâl al-din Suyûtî. Cf. II. Kh. vi. 506. Excerpts from this treatise are to be found in Aumer, Hâdss. Münch., no. 133.

It is divided into thirteen sections as follows:—

foll. 31r. the hour and the prayer; foll. 33r. the wish and the dream; foll. 34 the movements and the turns; foll. 37 the words and the meanings; foll. 39 the bird and the prong; foll. 40v. time and the hours; foll. 42 the speech and the speech; foll. 43v. the words and the words; foll. 44 the months and the dates; foll. 45 the numbers and the months; ib. v. the day; foll. 46 the day and the night.

Dated Tuesday, 15th Rabîʿ II, 974.

The last three pieces are written by one hand. The name of the copyist, ʿAbd al-jallîl, is to be found at the end of no. II. (foll. 27r.)

V. and VI. Foll. 47-49 and 50-51. Two short chronological sketches of the history of Musalman Egypt, with lists of all the governors and Sultans, as far as Mâhmûd Pâshâ (a.h. 968), under whom the first tract was written. Both are continued, by other hands, down to Sinân Pâshâ (a.h. 976). The first begins: مقدمة في تاريخ مصر فتحت مصر عام عشرین; and the second commences: هذه نبذة من سنة بالله (sic) AK al-ahl. Dated Tuesday, 29th Rabîʿ II, 974.

The question is answered in three different ways (مساكن), after which follows a خاتمة.

Well written.

Library of ʿAlâmgir, a.h. 1073.

1036.

1586. Size 8½ in. by 4½ in.; foll. 255. From fifteen to twenty-three lines in a page.

I. Foll. 3-80. Dawwânî's Commentary on the Book of the Prophets (see no. 455), with the date of the author as given in no. 457.


II. Foll. 81-96. The Miracles of the early Prophets compared with those of Muḥammad, by an unknown author.

Begins: الجمل لله... هذا كتاب اذكر فيه مجيئات: the holy Prophet and the Prophet. Dated Tuesday, 15th Rabîʿ II, 974.

Well written in small Nastaʿlîk.

III. Foll. 97-144. ʿAbâr ʿAskâlânî's (d. a.h. 852) Commentary on his own Manual of the Science of Tradition. See no. 199.

Written by two Nastaʿlîk hands. Numerous marginal notes. On the title-page is added a chain of the authorities who handed down Bukhârî's Sahîh.

Begins: `Alamum Allah... Ta`l'il al-Shaf'i

Some chapter illustrated the 'Alawi (fol. 527).

It begins: The Kasba and Baidawi's Commentary. Well written.

Prefixed to the volume is a list of contents, which is, however, incomplete. [Hastings.]

1037.


II. Foll. 86-94. Four addresses to the Prophet in verse, supposed to be great talismans against all evils, and to secure God's special assistance. The author, 'Abdallah b. 'Alawi Hanafi (of Tarim, who flourished in the eleventh century), is mentioned at some length in no. 717, fol. 166 sqq.

They begin as follows:

1. Ya Rasul Allah ya 'Ahdul wana
   Ya 'Uzim al-fiqh ya 'Ahdul wana
   Ya Rasul Allah ya 'Ahdul wana
   Ya Rasul Allah ya 'Ahdul wana

2. (fol. 88)
   Ya Rasul Allah ya 'Ahdul wana

3. (fol. 89)
   Ya 'Ahdul wana
   Ya Rasul Allah ya 'Ahdul wana
   Ya Rasul Allah ya 'Ahdul wana

4. (fol. 90)
   Ya Rasul Allah ya 'Ahdul wana

They are followed (foll. 91-92) by a prayer in Persian, inscribed in small Nastaliq. Some notes. Foll. 156 and 161 should be transposed.

VI. Foll. 194-206. A treatise on Death and Burial, by Muhammad Ya'qub Bannani (the Shafi'i), entitled Kitab al-`uboor min dar al-faroor.

Begins: Miftahak min tartab al-faqiha al-hajj.

It is divided into chapters, the last of which is illustrated by some stories, after which the author concludes as follows (fol. 205a):

Aminni an-nafakhat al-faqiha al-hajj wa mu'min min mad'in al-kalum al-am'id al-faqiha al-hajj.

Then comes a chapter in Persian, inscribed in Persian, inscribed in Persian.

Well written. The numbers of the chapters, which were to have been added in red, are omitted.

VII. Foll. 297-255. A Commentary on the 12th Sura of the Koran, compiled by Muhammad Khashfi Hanafi, under the auspices of Aurang-zib, in Dhu'l-hijjah, 1101.

Prefixed is a long preface, which begins: Alhumum Allah... Mu'tah al-mukhtatah min 'Urayn ad-dam al-nagh. The author says in it, regarding the origin of this work (fol. 218):

1 Sir. Cf. H. Kh. ii. 347, iii. 550.
These are four tables, according to the four seasons, the first inscribed: 

A sheet of paper, and the second which was used to collect all of the information, and so forth.

b. Foll. 8–11. Tables for reducing Hijrah years to those of the aforesaid eras, from a.h. 1012 to 1138.

c. Foll. 12–13. A table showing the entrance of the sun into the successive signs of the Zodiac, from a.h. 1069 to 1089. It was prepared by Ahmad b. 'Omar b. Muzahim, a pupil of Muhammad b. 'Abdallah al-'Aidarús.

b. Fol. 19r. and
c. Foll. 22. On the drawing of magic squares.

d. Foll. 23–34. A longer treatise on the same subject, inscribed: 

These tables are all by one hand, and apparently made in Ḥadramaut.

IV. Foll. 37–43. A treatise on Logic, beginning: 

Well written in a large hand.

V. a. Fol. 45. Some verses of the Koran.

b. Foll. 46v.–46. Shādūli's Ḥizb al-bahr. See no. 373, 1.

c. Foll. 47v.–52. These verses in the book of the mezbāb. 2

The second inscribed: 
al-rahman Allah and 'Ali b. Abī-Talib, and the third: 

These readings of the time for prayer, the direction of the Kiblah, etc., by
Jamāl al-dīn Muḥammad b. ʿAḥmad Bā Fāte Ḩāfīzshāb, of ‘Adnān.

Plainly written, by Zain b. ‘Abdallah Muṣāibīl, at Baghdad (sic). Dated Tuesday, 22nd Ramaḍān, 1073.

VI. Foll. 55r.-57. A critical letter, written in reply to one which was addressed to the author by Saiyid al-Ḥasan b. al-ʿĀṣim. 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-ʿAḍārūs, “who is buried at Tarfīm.”

Begins: اعتمد الله الذي رفع مَمَال الدين بالائمة:


Begins: قال شیخنا الفقهیة....أما بعد حسن الله عليه: جزء افشاءه...فیذهب خصیر فی سیرة سیدنا رسول الله صلى الله عليه وسلم جمعته من کتب فی المغازي والسير.

Dated Friday, 6th Rabīʿ II., 1076.

VIII. Foll. 65r.-66v. The qasida the musowma, with: ذکرіین لابی الفقه البسیئ رحمة وارون بعضها السنی فی الطبقات.


IX. a. Foll. 66v.-71. An account of the seventy-three Muhammadan sects, taken from Abī’s treatises (see no. 438).

Begins: هذا تذیب الفرق الی اشار بها الرسل لله.

b. Foll. 72. A charm.

X. Foll. 72v.-75. The commencement of a curious composition, which, when read in the usual way, is a treatise on law, beginning: اعتمد الله على العمود ومسحته:

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 of the rhetoric, and begins as follows: امربالیف فیالعرض

هذا الكتاب جمعه مولانا السلطان ملك الأشرش اسمعيل بن العباس ادام الله ايامه هذا الكتاب القتنة

The second treatise gives an account of the Rasūlī dynasty of al-Yaman. The third is on Grammar; and the fourth on Rhyme.

According to the first of these treatises, the work was composed by order of al-Malik al-ʿAshraf Ismāʾīl b. al-ʿAbbās, the seventh king of the Rasūlī dynasty of al-Yaman (a.h. 778-803).

It appears from a comparison with a lithographed edition (Lakhanā, a.h. 1272), that this is the صرف of Sharaf al-dīn Ibn al-Muḥī’ (d. a.h. 837). Cf. H. Kh. iv. 272.

This MS. ends abruptly, the copyist having apparently become weary of his task.

XI. Foll. 77-91. a. كتاب المنسطک (sic) الوسطی تایلف الشجع الإمام حمیة الإسلام ای زکریا جعجین بن شریف النووی.

A treatise on Pilgrimage, by Nawāwī (d. a.h. 676), apparently identical with the الإیضاح فی المنسطک, H. Kh. i. 508.

As the author mentions in the preface, this is an extract from a larger work of his on the same subject.

Begins: اعتمد الله کی الجهل والكرام والینف والطلول: وایلین النظام....اما بعد فان السجح احک امکان الدمین الی.

Dated Thursday, 29th Dhuʾl-Qa‘dah, 1076.

b. هذه قصیدة مشهورة للدیاب الريس الشهیر بابی تلیف (sic) صاحب حلف رحمة ودیعحة الی.

A moral Kasīdah, by “Ibn Ghaliḥ,” i.e. probably Ibn al-Ulaīyif (Shihāb al-dīn ʿAḥmad b. Ḥusayn); see H. Kh. vii. 1226.

Begins: ارات وتد اننآة لک né工作报告 اتثًح التصمیم لک ازورار
XII. Foll. 92v.-97. A treatise of Suyūṭī (d. A.H. 911), in refutation of a millenarian doctrine, styled "Kutub al-kifnah" by "Haddad ibn "Abd al-Rahman" (d. A.H. 211). It is followed by two tetrastichs of Abu'lu-fath Busrī (see above, no. VIII.).


Begins: Dated Wednesday, 12th Sha'bān, 1078. It is followed by the beginning of "Kutub al-kifnah" by "Abd al-Rahman ibn "Abd al-Rahman" ghazzālī" (d. A.H. 505) addressed to "Abd al-Rahman ibn "Abd al-Rahman" ghazzālī" (d. A.H. 505). Published in Arabic and German, by Hammer-Purgstall, Wien, 1888. Cf. H. Kh. i. 519.


Begins: Dated Wednesday, 12th Sha'bān, 1078. It is followed by the beginning of "Kutub al-kifnah" by "Abd al-Rahman ibn "Abd al-Rahman" ghazzālī" (d. A.H. 505) addressed to "Abd al-Rahman ibn "Abd al-Rahman" ghazzālī" (d. A.H. 505). Published in Arabic and German, by Hammer-Purgstall, Wien, 1888. Cf. H. Kh. i. 519.


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the nouns ending in a and d, accompanied by a short commentary. Cf. H. Kh. v. 157; Aumer, Hs. Münch. 239.

XXI. Fol. 181-292. كتاب المناظر الالهية تالي فه الشيخ عبد الكريم بن ابرهيم الكيلاني الصوفي.

A mystic treatise by 'Abd al-ka'im b. Ibrahim Kifani (or Jill, d. a.h. 811), the same as no. 666, III. Dated Sunday, 25th June, I., 1075.

XXII. Fol. 203-210. A treatise on Magic and on Talismans, imperfect at the commencement. It begins, after a blank:

الجذور جزء سجدة

On fol. 206 begins the second part, dealing with the Talismans, where a number of specificities are given.

XXIII. Fol. 211-296. كتاب غزية ارباب السماع

In the catalogue of works of the Khalifas, this is listed as: "عد الكريم بن ابرهيم الكيلاني.

Contributions to the better understanding of the transcendant language of Sufi liturgy, by 'Abd al-Karim Kifani.

The author treats in the introduction (المناظرة) of the different classes of devotees; and, in three chapters, illustrates in their various applications to the said classes, 1. One hundred single words, used in Sufi poetry; 2. Ten entire hymns or Kasidahs; 3. Forty technical terms for the various states of the spiritual life.

Dated Tuesday, 13th Dhu'l-ka'bd, 1076.

There are added from the author's copy seven verses of his, according to which he was born on 1st Muḥarram, 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 treatise, viz., Saturday, 28th June, II., 811.

XXIV. Fol. 296v.-298. Two extracts (نافذة) from 'Abd al-rahman b. Muhammad Inâxi's فؤاد, which is a commentary on his own treatment of the subject. The first extract gives a mystic definition of love, the "الحب الم пи." 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. Sizy 7½ in. by 4¾ in.; fol. 212. From thirteen to seventeen lines in a page.

I. Fol. 1-24. Badr al-din Muhammad Sīrī Mārnīzī's (d. a.h. 934) Commentary on a treatise in (Rajza) verse, on the Law of Inheritance, styled the المقدمة الرحبية. Cf. H. Kh. iv. 398 sq., according to whom the treatise is properly entitled "غزية الباحث.

The author of it is not known. It begins in this MS. as follows:

(sic)

The author treats in the introduction (المناظرة) of the different classes of devotees; and, in three chapters, illustrates in their various applications to the said classes, 1. One hundred single words, used in Sufi poetry; 2. Ten entire hymns or Kasidahs; 3. Forty technical terms for the various states of the spiritual life.

Dated Saturday, 29th Muḥarram, 1080.


It begins:

1 He did not, however, mention it under this title, as he supposes.
MISCELLANIES.

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the habits; it is likely that the rather nebulous group of the
alcohol, the gem, the vegetable, the philosopher’s stone, the
man, the moon, the fire, the water, the earth, the air, the
fire, the water, the earth, the air.

Dated 17th Sha’bān... (year omitted). Transcribed by
Shakīr Irāham, for his own use. The colo-
phon is introduced by two Persian distichs.

A defect after fol. 32.

III. Foll. 41-172. Another work on Morals, probably
entitled the Daily Fragment. It was compiled from the
traditions and various books, by an unknown author.

Begins: 

أَمَرَ اللّهُ عِلَى مَا أُولُوا الْكِتَابَ وَلَمْ يَأْمُرُ عَلَى مَا
أَقْتَرَبَ مِنْهُ مِثْلَ هَذَا كَتِبٍ وَلَمْ يَأْمُرُ عَلَى مَا أُقْتَرَبَ

It consists of a number of sections, the first of which is inscribed
in the margin. Ghazzāb, Yaḥyā, Damiri, and others, are frequently
quoted.

Completed on Thursday, 14th Sha’bān, 1055, by
Ḥāfiz Ahmad. Notes.

IV. Foll. 173-175. A moral Kaṣīdah, beginning:

أَيَا تَذَلِّلُ الْيَزِيْدَ يَدًا، وَنَغْلَمُ

 Cf. no. VI. It has the erroneous superscription
Kitāb jiṣnī, which belongs to the next piece.

V. a. Foll. 175v. The conclusion of Anwār Dā’ūd
Sāfajānī’s (d. a. h.) 275. Cf. II. Kh. iii. 622.

b. Foll. 176 and 177. Various extracts.

VI. Foll. 177v.-198. A collection of Prayers drawn
from the Tradition. Author unknown.

In two parts: 1. Daily prayers, the first list, a little
terse for the readers to follow, comprising
the noon and evening prayers.
2. Prayers for special occasions,
the second list, consisting of the morning and
night prayers.

Begins:

۶۰۶

کهّ تَعُمّدُ يَا ذَٰلِكَ الْجَوْدُ، وَالْعَمْدُ وَالعَلْلٌ

With a Persian interlinear translation, also in verse.

It is followed by various alleged sayings of the
Prophet.

Written by various hands.

The seal of Ḥāfiz Ahmad (see no. III.) is impressed on most
of the tracts.

[Note: 1. The beginning of this chapter is lost.
2. Correction from the margin; the text has been
3. Marginal note.
4. Dated.]

198r.;)
B 450. Size 7½ in. by 5 in.; foll. 75. Number of lines varying.
I. Foll. 1-3. 'Abd al-Hashir Lārī's (d. A.H. 912) Glosses on Jāmiū's preface to his Commentary on the Kāfyah (see no. 928).

Well written. Framed with red lines.
II. Foll. 5-12. Glosses on the passage of Jāmiū's Commentary which treats of the "specification" (العيب),

by Muḥammad Kāshīf.

Begins: An احصى ما يخسرك به في الوصول إلى: 

Clearly written in Nastaʿūlīk.

III. Foll. 13-14. Two short treatises on Existence, identical with no. 586, V. and VI.

Written in a minute character.
IV. Foll. 15r. A note on Apprehension, by Jalāl al-dīn Dawwānī (d. A.H. 907), identical with that described in Cat. Lugd. iii. 380.

V. Foll. 15v. A note on Necessity, beginning:

ان الضرورة هي استحالة انفكاك نسبة الجمل إلى

Incomplete.

VI. Foll. 16-18. Notes on a passage of Šayyid Sharīf Jurrjānī's Glosses on Kūth al-dīn's Commentary on the Šamisyah, identical with no. 585, II. They are ascribed here to Hanāfī (مولانا حنفی).

At the end is a note, beginning: كل مدعي تأبت, ascribed to Molāna Assa Jiānī, i.e. Aḥmad Jānī?

VII. Foll. 19-22. A short logical treatise, proving the necessary to be only one. According to the inscription, هذه رسالة مجمعة للفتنة (!) معنى وحدة الواجب وأدله وهو من الغموضات, the author seems to be Molā Lutfī (d. A.H. 900).

VIII. Foll. 23. A definition of knowledge, beginning:

العلم صفة توجب تعییب لا يحتمل النفي نه.

Incomplete.

IX. Foll. 24. A note on the Unity of God, beginning: 

قد تقرر في علم الكلام أن المقصد الاقتضى والمطلب

العلی توحید الحق سباحته إل.

Incomplete.

XI. Foll. 26v.-27. A note on the square-root (الجدذر); 

written diagonally.

XII. Foll. 27v.-36. A theosophical treatise on the Unity of God, by Dawwānī.

Begins: الحمد لمن تفرد... وبعد فهذه مباحث

mentioned with clause the Unified.

Conclusion: تمت الرسالة المنسوبة إلى العامة :

(العالمية). (r. f.) theosophial clause the Unified.

It is followed (foll. 29v.) by Glosses on it, beginning: 

قوله من الأصول العامة إل.

XIII. Foll. 37-52. The latter portion of Dawwānī's second treatise on the Divine Essence, 

رسالة الباحت وواجب الوجود مجدد (sic).

See no. 468, II.

Begins: الفصل الثالث في توحیدة.

Copied by 'Abd al-raḥmān b. Yādkār Muḥammad or 'Abbasī.

XIV. Foll. 55-75. Explanation of various idiomatic expressions, verses, etc., occurring in Jāmiū's Commentary on the Kāfyah. The author, who does not give his name, is, according to the inscription of the title-page, Shams al-dīn Muḥammad Kāshīfī. Cf. H. Kh. vi. 83. The work is dated A.H. 952. The author wrote it in Transoxania.

Begins: الحمد لله الذي رزقنا من العربية رزنا

كاملًا إل.

Marginal notes. Copied by Muḥammad Shīrgānī.

1041.

1810. Size 11½ in. by 6½ in.; foll. 299. Twenty-three lines in a page.

Copious glosses in the latter portion.
II. Foll. 98-162. Jurrjānī's Glosses on the preceding Commentary (see no. 509).

Marginal notes.

١٠٤٠

١٠٤١

(see)
III. Foll. 164-253. A Commentary (مَعْرُوج) on مَوْهِبِذ بِمُحَمَّد (sic) Jağtān̄i's Compendium of Medicine, ٥٨٢ (see no. 791), by Ḥusayn b. Muḥammad Asṭarān̄ān̄ī, who completed it on Thursday, 17th Ramaḍān, 831, at Ḥarāt, and dedicated it to Amir ʿA赟ārta. 

Begins: 297

The work is divided into ten chapters, which are inscribed as follows: 1. في أصول على علم الصناعات; 2. في البذ كسا ة الطب; 3. في عووم وتعلم الطب خصوصاً في أقسام; 4. في شرح الطب; 5. في رد الطب; 6. في ذكر الطبق التي بها; 7. في فرق الطب; 8. في استنباط صناعة الطب; 9. في الطبيب معرفة من العلم كريم مهم في صناعته في حقيقة تدريس العلم الطب ذكر مزايا الكتب فيه في العبارات والعمودية. The last chapter, which is the longest, is subdivided into twelve, according to the branches of the medical science. 

Well written. Dated 14th Muharram, 41, apparently a.h. 1141. [Tippu.]

1042.

1552. Size 9½ in. by 5½ in.; foll. 100.

I. Foll. 1-18. 254-299. An introduction to Medicine, called مَخَاطِبَة الطَّبَّ, by ʿAbū ʿl-Faraj ʿAlī b. ʿAbd Ḥusayn b. Hindē, who, according to H. Kh. vi. 15, iii. 252, died either a.h. 410 of a.h. 420. 

Begins: (sic) قال السَّانِد بن الفرْج على ابن الصناعات

The work is divided into ten chapters, which are inscribed as follows: 1. في أصول على علم الصناعات; 2. في البذ كسا ة الطب; 3. في عووم وتعلم الطب خصوصاً في أقسام; 4. في شرح الطب; 5. في رد الطب; 6. في ذكر الطبق التي بها; 7. في فرق الطب; 8. في استنباط صناعة الطب; 9. في الطبيب معرفة من العلم كريم مهم في صناعته في حقيقة تدريس العلم الطب ذكر مزايا الكتب فيه في العبارات والعمودية. The last chapter, which is the longest, is subdivided into twelve, according to the branches of the medical science. 

Well written. Dated 14th Muharram, 41, apparently a.h. 1141. [Tippu.]

1043.

824. Size 7½ in. by 5 in.; foll. 250. Seventeen lines in a page. 

Collectanæ of Molla ʿAbd b. Sulaimān, the greater part in Arabic, the remainder in Persia. Inscribed: ١-١٠٤٢. 

This collection contains complete treatises, extracts, and notes (فَائِدَة), bearing chiefly on mathematical and philosophical subjects. Of longer extracts or more remarkable works, the following may be noticed. 

I. Foll. 26-35. مَخَاطِبَة الطَّبَّ, by ʿAbd al-Razzāk, called مِجْرَاح مُبْقِر بِالجَهَّال. 

1 Two words erased.
A treatise of Biranvi (d. A.H. 430), on the rule of proportion, based on the Indian system. The author says (fol. 26r.), referring to the rule of three: 

أستند

Ismiyyah Triareshi, if Aleva three men of the house of Ilia and the house of Ilia are the three houses of Shari'ah. The same name also appears on fol. 208. 

The treatise begins:

name of the prophetic figures and the references to al-Shafi'i, the Shafi'i jurist. 

Blanks are left for some diagrams which have never been added.

II. Fol. 36. 

A proposition of the Banu Mūsa (cf. no. 734, viii.), on the mensuration of triangles; preceded by a demonstration, which is probably by al-Khāzin (Abu Ja'far).

The sixteenth proposition from the book of the Banu Mūsa, 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. i. 208, b. 

Begins: 

The second paragraph begins with Baha al-din. 

Diagrams omitted.

IV. Fol. 58. A short mathematical treatise by Naṣir al-din ٹوسی (d. A.H. 672), inscribed 

V. Fol. 76-77. A riddle on 

Fol. 78r.-81, another on 

both by Bahā al-din 'Amlī (d. A.H. 1031). 

The first riddle was composed in A.H. 1002, as appears from the chronogram لغز طبيعة نبي عدل (i.e. 1116, minus 114).

VI. Fol. 113r.-123. A treatise on Astronomy, called 


It consists of five sections (فصل).

Additional notes by the author on the margin. 

Diagrams omitted.


VIII. Fol. 131 and 146. A Ḳaṣidah ascribed to the Khalif Yazid b. Mu'nayyah, 

Iṣrā'īlima, ascribed to the author of the treatise.

Begins: 

Various readings on the margin. 

Dated 20th Jum. II., 1135. 

IX. Fol. 140r.-142. An extract from the fifth treatise of the Ikhdāru al-qafāt, on Music. 

Begins: 

X. Fol. 143-145. A treatise of Archimedes, inscribed 

Kotab dārmasdīs fi ḡasama ḡasama bismiṭimashūn (?), 

Begins: 

X. Fol. 143-145. A treatise of Archimedes, inscribed 

Kotab dārmasdīs fi ḡasama ḡasama bismiṭimashūn (?), 

Begins: 

XII. Fol. 184-101. A theosophic treatise, by Muhammammad Afdal al-dīn, a Shi'ite, who wrote it at Mashhad (الرخصة الريشية الزنونة), for the use of his pupils. 

This treatise has no special title. It is preceded by a long introduction, which begins: 

Ama bud fa'iṣ al-kalam. 

The author quotes Dāwūd, 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 بيطماشيون.
MISCELLANIES.

299

A treatise by Kustä b. Loğa (d. about a.h. 311), on the regula falsi.

A revised edition of this treatise, by Jâbir b. Ibrâhîm Śâbi', seems to be contained in Cat. Lugd. iii. 59.

XIII. Foll. 225-229. An extract from ('Ali b. Aḥmād) Ibn Hâzim Andalusî Zâhîrî’s (d. a.h. 456) work on Shâfi’î law (see II. Kh. v. 428).

This treatise bears on the law of inheritance. It is accompanied by the glosses of Molla Aḥmād.

Collated on 7th Dhu’l-hijjah, 1140.


The collection concludes with the Khâtâmah of ‘Āmulî’s Khâtâmah al-ḥisab (see no. 758).

This copy belonged to a grandson of the compiler, Muḥâammad Riğa b. Ghalîm Muḥâammad b. Aḥmād b. Sulâîmân. It is dated Dhu’l-hijjah, 1134. On the last page is a poem, beginning:

(ṣiûרק) al-ḥisâb
taqlîl bâlilâlah dawûr
which was written by the owner on 18th Ramaḍān, 1141, at Sârat (al-bâdîn al-masmih bâsâwrt).

An extract from Kêtûb al-dîn Shârîzî’s Zîrâh al-ḥisâb, about the parentage of Ziyâd b. Abu Sufyân, and a method of divination, both derived from Aḥmâd b. Sulâîmân, have been prefixed to the original volume by a later hand (foll. 1–3).

[Gaikwar.]

1044.

2807. Size 8 in. by 6 in.; foll. 309. From thirteen to nineteen lines in a page.

I. Foll. 1–60. Notes on select passages of the Koran, in answer to questions, which are put in Persian.

Imperfect both at the beginning and end. The first words are: "Dān qā’l Qowle thawâli’ ilân al-ṣâhirîn kâlāma so‘âd: ‘alâmim man din’tâm an mel taswûtâm. Li wâbi sâbi’, aml kâlām dar lâkat urâb jibâst wâkâr jâhîd wâkâr aîd al-jawâb aml al-kâfî fi l-lughât al-sâsetî al-nâflûtî al-jâmî.

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.


The preface begins:

al-mu‘âmî lâdîn bâdârî yâtâhu kâl kâbî.

This treatise consists of seven chapters (ḥabîb), of which only the first and the beginning of the second are given in this MS. The former is inscribed fi qâsîliha fi ṭabîqîth al-nâflî, and the latter, fi ṭabîqîth al-‘ulûm.

IV. Foll. 81–104. A fabulous account of the first settlement of the Muḥâmmâdans in Malabar, under king Shakruṭ âl-Diyn (Crangonâhû), a contemporary of Muḥâmmâd, who was converted to Islam by the miracle of the division of the moon.

Begins:

rū’ al-mu‘âmî bi-nâlal mi‘lī bi-nâlal ma‘lîk sīn: châhid ḥabîb bîn ma‘lîk râhuwâr allâh ‘âlimâbîn alâlum.


Begins:

al-mu‘âmî lâdîn a‘thâr dîn al-‘ulûm âlîn fâl: al-‘adhîyân.

VI. Foll. 152–173. A poetical account of the struggles of the Zamorin (al-sâmîrî) of Calicut with the Portuguese under Vâsco de Gama, a.h. 903. In about five hundred Rajâj verses. The author, Muḥâmmâd b. ‘Abd al-‘azîz al-‘alîkhîrî Shâhî, was contemporary with the events narrated. He entitled his poem al-fâlîu‘l-‘ulûm, lâdîn al-sâmîrîbîn yâbûb ‘âlimîn al-mu‘âmîn.

1 Sûr. 2, 8.
ARABIC MANUSCRIPTS.

It begins:

١٣٣. Foll. 272-273. A religious poem, which is commonly called the "fatimah" Cat. MS. Brit. 86; Cat. Bodl. ii. 88. The author is Abu'l-Fadl Yusuf b. Muhammad Tuzari, usually named Ibn al-Najwi.

١٤٤. Foll. 274-278. Another poem of the same kind, beginning:


Prefixed is a preface, which begins:

١٦٥. Foll. 303-309. A Takhtam of Ka'b b. Zuhair's Kasidah, by an unknown author. Begins:

١٧٦. Foll. 319-326. The Loves of the two Cousins, a romance, consisting chiefly of poetry.

١٨٧. Foll. 263-271. A legendary account of the death of Muhammad; beginning:


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 'Ali (see no. 377, i.).

Well written, with vowel-points.

III. Foll. 11-13. A treatise on Weights and Measures.

1 Viz., the original copy.
IV. Foll. 13r.-19. Various extracts bearing on ritual and legal questions.

Begins: "... اما في الحصيقات والظاهرية (الظاهرية) في كتاب... إمام ولي حلف يجي ن هذا اليوم خمس صفات لله."

The two latter pieces are written in Nasta’lik, diagonally.

V. Foll. 19v.-43. Various extracts in Arabic and Persian, such as prayers, charms, legal questions, etc. Irregularly written in Nasta’lik and Shikastah.


The date of the composition, as given at the end of this MS., viz. end of Dhu’l-hijjah, 811, does not agree with the statement of H. Kh. iv. 401.

Begins: "قال الشيخ الإمام سراج السلام والدين... بعد ما نبى بالسمبلة الجهد لله..."

Numerous glosses. Closely written in Nasta’lik. The copyist calls himself Saiyid Shir Muhammad b. Saiyid Ibrahim Husaini, a "servant" (خادم) of Shah Jalal Bukhari. He completed this copy on 3rd Jun. 1., a. 30 Julāz. The corresponding year of the Hijrah is omitted.

VII. Foll. 149r.-211. A work on various parts of Hanafite Law, entitled دستور النشأة. It was compiled by Sa’dr b. Rashid b. Sa’dr Tabrizi, commonly called Kārī Khwājah.

Begins: "الحمد لله الذي اعنتني على جمع هذه المسائل.

It is divided into twenty-two chapters, a list of which is inserted after the preface. They are as follows: 1. الطالق; 2. الشREA; 3. الصوم; 4. النكاح; 5. الاجرة; 6. الدود; 7. النضال; 8. السمع; 9. الخلاف; 10. بناء; 11. الشرعة; 12. المطالع; 13. الأدارة; 14. المكونة; 15. ما يصير المسلم به كافراً; 16. ما يصير الكافر به مسلمًا; 17. النزارة; 18. الأنصار والمضمون; 19. النصيحة; 20. الشهادت; 21. الصمغ; 22. المعبرات.

Indelegantly written in Nasta’lik.


The preface begins: "لسان حال وترجمان مقال.

The Kasidah commences as follows:

I. Jilul (الترجمة).

The commentary consists of short explanations of the words (اللغة) in Arabic, and a general interpretation in Persian (الترجمة).

Well written in Nasta’lik.

X. Foll. 254v.-366r. The Diwan of Mutanabbi (see no. 807), arranged chronologically.

Necially written in Nasta’lik, often diagonally.

The beginning and end missing.

Begins: "قال أيضاً، وغطى قيامى ماذا ن آل من النصل.

Worm-eaten.

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. Samarqandi’s Catechism (see nos. 381 and 470, i).

Ends: "تمة الكتاب المسمى بسمرقند غفر الله ذنوب من كتب هذا الغ.

II. Foll. 12-32. Ahmad b. Al-‘Abbās’s Sixty Questions (see no. 470, ii).


IV. Foll. 38-63. Santi’s Articles of Faith (see no. 470, vi).

1 Originally a separate volume.
ARABIC MANUSCRIPTS.

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:الحمد لله رب العالمين... فامًا بعد أسمدكم الله تعالى في الازن (sic) دنيأ وأختر فاعلم ان الأمور المشروعة عند أهل السنة وأصحابهم ثلاثة مراتيب (sic) عبادة وبعوبة وبعيدة العين.

VII. Foll. 100-118. A short treatise on Prayer.

Begins: فاعلم أن الشراع في الصلاة بالله الخدا.

VIII. Foll. 119-140. A treatise on سیدم.

Begins:الحمد لله كاشف السر بالسرار... قال الشیخ الإمام الخاقان تعرف رحمة الله عليه قال يسفف ابن سفيان (sic) قد قدس الله روجه العزيز في بيان الشرعه أغ.

IX. Foll. 141-169. A tract of the same kind.

Begins:الحمد لله رب العالمين... قال النبي صلى الله عليه وسلم إذا قام العبد إلى الصلاة الخدا.

X. Foll. 170-188. A similar tract.

Begins:الحمد لله رب العالمين... وبعد فقالم مرآة غير محصورة الخ.

Ends: تمت كتاب الرسالة المباركة لنافعة المضد ص. باب النهاية (?).

XI. Foll. 189-222. Another mystic treatise, imperfect at the end.

Begins:الحمد لله... أما بعد فاعلم ارشد الله ان كل تكليف مأمور بمعونة الله الخ.

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.

1047.

2446. Size 9¾ in. by 7¾ in.; foll. 120. Fourteen lines in a page.

I. Foll. 4-24. A mystic treatise, called جحيم المشاهدة; by أحمد بن أحمد سامطاني (sic).

Begins:الحمد لله الذي كأشف القلب لعبادة المصطلي (sic).

Written in six chapters.

II. Foll. 25-51r. A System of Theosophy, entitled جحيم اللادو (sic) by 'Abdallah al-'Arifin (الله).الحمد لله الذي خلق نور أحمد بن دردة.

The single paragraphs of the work are invariably introduced by... فاعلم أن...

The last few leaves are injured.

III. Foll. 51r.-60r. An anonymous treatise on Prayer and its redeeming powers, etc.

Begins:الحمد لله رب العالمين... قال النبي صلى الله عليه وسلم إذا قام العبد إلى الصلاة الخدا.

IV. Foll. 60r.-62r. Some traditions of various contents.

V. Foll. 62r.-103r. A treatise without title, on the merits of رمضان, and on the various religious acts which are to be performed in that month, and also on some other subjects.

Begins:الحمد لله المنكور على الآيات... باب في... فضيلة شهر رمضان.

VI. Foll. 103r.-106r. A short tract, beginning: ورئي للعونين (sic) إذا خرج من الدنيا ان يحمل مع نفسه عشر ثاليات.

Terminating abruptly.

VII. Foll. 106r.-120. Various moral and mystic aphorisms, attributed to the Prophet.

Begins:الحمد لله المجبه المعبود... قال النبي صلى الله عليه وسلم إن.+ان تنهى ان تنهى ان تنهى الخ.

All these treatises are written in a large plain hand, with vowel-points, but rather incorrect. A Javanese
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.

2049.

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, "Kabab amatul al-walib," 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: الحذرة التي في نية, from the second fable.
Slight defects after foll. 15, 31, 34, and 54.

II. Foll. 67r.-83. Various stories, amongst which are legends (عجوبة) of the Virgin Mary, and also two alleged letters of the same. The second of these letters concludes as follows:

كتمت هذه الرسالة نُزيف الصميم في مدينة اورشليم من مريم العذرا السباق اسمها سارة اثني عشر من ابنتها في العهد الأول يوم الثالث من شهر حزيران السابع والعشرين من الفنار.

III. Foll. 84-147. A treatise, in the form of questions and answers between pupil and master, bearing on various theological subjects. It seems to be identical with the Karshunic MS., Cat. Bodl. i. 18, lxxiii.

It begins as follows:

1 The Syriac characters of the MSS. have here been transcribed into Arabic for convenience sake.

Begins: (سُبْحَانَ اللهِ الَّذِي أُسْرَى يَعْمَدُ اللَّهُ) (Sū. 17, 1).
II. Foll. 24r.-65. A treatise in Javanese, in the Arabic character; which, according to the Arabic conclusion, is on the same subject as the preceding.

III. Foll. 66-70r. Another Javanese treatise, on the first Surah.

IV. Foll. 70r.-126. Jazuli's دَافِلُ الْخُيُّاَت (see no. 350).

Written in a large hand, apparently in Java.

KARSHUNIC.

الله الواحد نبودى بعون الله وحسن توفيته وكتب كتاب الذي نه المعلم إجوب التلاميذ ويشرح له كلما يساله من أمور العلم وما شاكله معلوم ومجموع من أسئلات تعليم رومية مطران طرابلسو.

The questions and answers are introduced by جواب المعلم and أسئلات التعلم respectively (abbreviated ج by م and آ by ن).

The first question is preceded by a short introduction, which begins: يا معلمي أنا مريم بني إدكنت;

والآن علمني وفهمني:

على الله وعلى الملكة وما ذاك فعل الله لما خلق العالم.

IV. Foll. 147v.-187r. An account of the miracles of the Virgin Mary, entitled عجائب السهين السيدة مريم وثيدة الله ملاتها تحكم الناري والسعامين والكاتب آمين.

The first story is inscribed: خكيف خلقها مريم العذرا من عذاب المطر.

The upper part of fol. 164 is torn off. Single leaves are wanting after foll. 163 and 179.

Then follow some astronomical and medical tracts, viz. —

Fol. 187. A list of the planets, the signs of the Zodiac, and the Syrian months.
The life of St. John, "the owner of the golden Gospel," son of king (?) Therapion (Τεραπόνιος) and Theodora, of Rome (Ρώμη). 

Begins: 

This "golden Gospel" was given to the boy John by his father, when he went to read the Gospel with a monk.


Begins: 

The etymology of this name is given on fol. 13 as follows:

The etymology of this name is given on fol. 13 as follows:

Afterwards...
The life of St. Elias Hadithi.\(^1\)

Begins: سبحان الله العبد الرحوم لما اراد حتى يصير بين البشر ويديهم الى الحياة البدية ارسل ابنه الوحيد الخ.

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. Fol. 105v.-111. Hymns, translated from the Syriac. The first of them begins: اللهم انصح الشهر وبادره وكليل المستنثكة احفظه.

They refer to the month or the year. Some have Syriac inscriptions,—

Fol. 106v. ۴۶۲۶ مهفٍ مِّلَّيْ مَعَكَ, مَرَّ أَخْمَاشًا مِّهْ فَمَّا ضَرَّ, with the date of composition, A. Gr. 1837 = A.D. 1526.

Fol. 107r. بِهَيْتُ هُمْ يَحيىُ صِيدِي, صِيدِي صِيدِي, بِهَيْتُ هُمْ يَحيىُ صِيدِي. The colophon is in Arabic characters, as follows: كملت على يد قيس عبد الواحد وقد قلها من السرياني إلى العراقي في سنة اللين وثمانية يونانية; ابن المرحوم عسكر الجدود.

XI. Fol. 112-114. (sic) تَحْضِير الفنكانى.\(^2\)\(^3\) Begins: أو لن يكون الفنكانى نصيف و تكون القصة نصيفة.

XII. Fol. 114v.-117. Astronomical notes and tables, on the planets, the stations of the moon, etc.

XIII. Fol. 117v.-133. نسية الإسطرلن. A treatise on the Astrolabe, and on some operations with it. Begins: هذه رسالة مختصرة اذكر فيها اسماء الروم بالمفهومة على الآلهة المصممة (sic) بالاسطرلن الكمالى ذات القساوين وبعض أعمالها.

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. Fol. 135-141. Prognostications from the lunar eclipses, etc.

Begins: تشرين الأول; ان ينكسف فيه القمر:


XVII. Fol. 142r.-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.

A leaf of an old Syriac MS., in the Estrangelo character, has been used for the binding of this volume.

---

\(^1\) His native place is حِبْرَة, i.e. حَبْرَة.

\(^2\) This word stood originally; it was afterwards changed into نبية.
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TITLES OF WORKS.

[The numerals refer to the MSS. as numbered in this Catalogue. The works from which only short extracts are given are marked with the asterisk. Commentaries, glosses, etc., are mentioned with the original works.]
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