PERSIAN LITERATURE
A BIO-BIBLIOGRAPHICAL SURVEY

BY
C. A. STOREY

VOLUME II, PART 2
B. MEDICINE

PUBLISHED WITH THE AID OF THE WELLCOME TRUST
BY
THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND
SOLE AGENTS: LUZAC & COMPANY, LTD.
46 GREAT RUSSELL STREET, LONDON, W.C.1
1971
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PREFACE

CHARLES AMBROSE STOREY died on 24th April, 1967, leaving to the Royal Asiatic Society his whole estate apart from some minor bequests. Among his literary remains was found a mass of material prepared for his Persian Literature: a Bio-bibliographical Survey, some of which appeared to be in the form in which he was accustomed to submit his copy to the printer.

The Society was concerned to ensure that as much as possible of Storey’s important work should be made available to the public at large. Accordingly, Mrs. Ann Walsh was employed to investigate, with the advice of the undersigned, the materials which had come into the Society’s possession. It appeared that one section at least, that dealing with works on medical subjects, was so far as could be determined complete and ready for the press. It is published herewith. Other sections will follow, it is hoped, in due course.

The entries drawn up by Storey have been left almost exactly as they were found. Each reference to a manuscript was checked with the catalogue in which it was originally described. That this proved scarcely to be necessary will come as no surprise to those who were acquainted with Storey and were familiar with the meticulous accuracy with which his writings were invariably compiled. Mrs. Walsh and the present writer have added practically nothing to, and have taken nothing away from, the original Storey autograph.

It was realized at a fairly early stage that any attempt to bring Persian Literature up to date, by incorporating references to manuscripts reported since its author gave up work on his masterpiece, would be a huge undertaking, quite beyond the resources currently at the Society’s disposal. (It is estimated that some 300 catalogues have been published since Storey laid down his pen, or were not available to him at the time of writing.)

We have deemed it useful to give as an appendix a list of manuscripts in the catalogues scanned by Storey which he did not, for various reasons, include in his work. These normally
consist of unidentified works, fragments of unknown provenance, or writings to which a date cannot be assigned.

The next section to be prepared for publication will contain particulars of works on science, arts and crafts, and the occult sciences.

The unstinting help of Professor G. H. Meredith-Owens, Librarian of the Society from 1964 to 1970, greatly lightened the editors' task, but when this work became ready for the press it was realized that the cost of publication was beyond the means of the Royal Asiatic Society. The Wellcome Trustees were approached and very kindly agreed to provide a subsidy so that the book could be published.

J. D. Pearson.

E. MEDICINE


345. Hippocrates, the "Father of Medicine", called in the Islamī language Ibuqrat 1 (also Ibbuqrat) or, more frequently, Buqrat, is said to have been born in the island of Kōs ("Cos"), off the coast of Asia Minor, at a date corresponding to 460 B.C. and to have died at Larissa, in Thessaly, at an advanced age variously given (85 and so on to 110) (see Ency. Brit., Chambers's Encyclopaedia, and the works cited in those publications).

(1) Aphorisms.

Persian translation: Mulakhkhas i Fūsūl i Buqratī, the Aphorisms with Galen's commentary translated in 1286/1869–70

1 This is the pronunciation indicated in the Laqīf-nāmah.
the most important work on the plants and drugs used in ancient times (of which about 400 were enumerated) and until the 17th century was held to be the most valuable guide to medicinal plants and drugs extant.” (Ency. Brit. 11th ed., vol. xxxi, p. 356a, under Pharmacy).

**Peri hulēs iatrikēs** (i.e. “Concerning Materia Medica”).

Arabic translations: see Brockelmann I p. 206, l. 8 from foot, p. 207 (11); Sptbl. I pp. 369, 371.

Glossary: *Ftirist t adveiyah in Kitāb (or Maqālīt)i Diyyusqurīdīs*, divided into six chapters and containing “Persian, Arabic, Hindi, Greek and Kašītīlā [= Castilian?] words and botanical and zoological terms with illustrations”. *Aṣafyiyyah II* p. 962 no. 441 (“undated but old”): see Nadīr Ahmad 281).

348. Ostensibly for Khusrau Anūshirwān (A.D. 531-78) were composed:

(1) **Mubtaṣar i muftid**, a handbook for use in the absence of a physician, consisting according to the preface of nineteen chapters: *Tashkent* Acad. I 537 (consisting of 18 chapters. 39 foll. A.H. 1240/1824-5).


349. There are several Arabic works devoted to the medical information contained in Traditions of the Prophet Muhammad. One of the best known, in Persia at any rate, is the *Ṭīb al-Nabī* of Abū l-‘Abbās Ja‘far b. M. al-Mustaghfirī al-Nasafi al-Samarqandi, who died in 1232/1041 and was buried at Nasaf (see Samānī, Anūsī in (Arabic) fol. 528 b; *Shahid-i θ θ θ hāhab (in Arabic) III p. 249; Raudūt al-jannāt (in Arabic) I p. 160; al-Fawā‘id al-bahiyah (in Arabic) p. 57; Hadīyat al-ahbāb p. 258; Raḥīmīn al-adab IV p. 19).


Editions: *Ṭīrān* 1293/1876 (so Brockelmann, who does not mention his authority) and also in the editions (more than one:
see Meshhad cat. I ful 4, ptd. bks., nos. 43-6) of M. Bāqir Majlisī's Bihār al-anwār, vol. xiv, in which it is incorporated.

Persian translations: (a) Tārjaman-i Tīb al-Nābi, a translation by "Wāsīf" (who was alive in 1996/1855 and is therefore doubtless identical with Mahdī "Wāsīf") 1 or "Wāsīf i Āl i Muḥammad ", author of the Masāḥ al-iṣāṣ 2: Qum n.d. (50 pp. Mughār I 1087).


350. 'Ali b. Mūsā al-Riḍā, the Eighth Imām, died in 203/818 (see Ency. Isr. new ed. under 'Ali Riḍā (B. Lewis); Brockelmann Spbd. I p. 318; etc.).


Persian translations: (a) Tārjaman-i Risālāt al-dhahabīyāh (beg. 'Amrīq 944(2)) al-'Abādī, R. b. Ṭ. ʿalā khwārī khalqī. . . a.b. sabāb i tahrīr i in kalimāt ān-āst kih nūn ba-khīlamat i šāhīk i gādīk i 'ābīda . . . Shams al-Dīn Muḥammad dānim barakatul huṣfāy i musāḥabat utfādād): Fonāhm 69, 'Amer 344 (2).


(c) Tārjamat al-Dhahabīyāh (beg. A.b. in risālāt iṣṭ mustamīl bar ma'rifa i badan): Meshhad V pp. 43-4 nos. 421-2 (the latter acephalous).


1 To be distinguished from M. Mahdī "Wāsīf" b. M. Ārī al-Dīn Kūn, a poet of the Carnatic (see Iqshār i Bāsīq, no. 66).


(e) see Dhari'ah IV p. 103 nos. 476-9.


(b) Kans al-dhahāb (beg. H. i bī-h. . . . saznār i Ḥakīmī iṣṭ kih inār rā), a translation and commentary completed in 1216/1801-2 by M. b. Ḥasan Mughādhi Ṭūsī, an Imām and Muḍarris at Meshhad, who died in 1257/1841: Meshhad V p. 159 no. 691 (55 foll. A.H. 1238/1822).


(1) Burʿ al-sāʿāh (see Brockelmann I p. 234 (9), Spbd. I p. 419 (9).


(b) Tārjaman i Burʿ al-sāʿāh (beg. H. i bī-h. . . . dar hāq q i Qatānī kih maktāhbīn), an anonymous translation made by order of Šulqan Muḥammād Qub-Šāh (1020-35/1612-26) 2: Ivanov 1552 (fragment only, foll. 60-3, 17th cent.).

(c) Tufahān i Shāhī (beg. H. i bī-q. Sāmī i Ḥakīmī rāravāšt kih gudāb i asbāb i tūlār rā), prepared by Sh. Ḥusain Jābirī Ansārí for Šulqan M. Ḥāmīn-Šāh (Aurang泽bī'īb's son, d. 1119/1708):

1 For the commentator's father, Mirzá Qādī b. Kháshīf al-Dīn M., who died in 1075/1664-5, see PL I/1 p. 90, II/2 p. 235.

2 The date given by Ivanov under no. 1551 (988-1020/1581-1611) is that of M.-Qūši Qub-Šāh, not Šulqan Muḥammād Qub-Šāh. Both Lane-Poole and Zamburr treat these two kings as the same person.
Fonahn 98, Bodleian 1610 (a Fraser MS., therefore not later than A.D. 1754).


(i) Tarjāmah i Burʾ al-sāʾah (beg. Thus saith M. B. Z. the Physician: ‘At a certain period of my life I was in the assemblage of Abū ʾUql-Qāsim ibn Abū Ullah. In his presence were several qualified practitioners . . . ’): C. Elgood (A.H. 1266/1849). See A Persian manuscript attributed to Rhazes. By C.E. (in J.R.A.S. 1932 pp. 905–9) cf. (4) above.


(2) Dafʿ maḏār al-aghdhīyāh, in two maqālahs: see Brockelmann I p. 235 (37) = (38), Spbd. I p. 420 (38).


Enlarged Persian translation (?): Risālah dar dafʿ i maḏārātā (beg. Itfīqī in sukhan kāyvār ba-nāmī i Ḫākīnī-ṣt), an anonymous translation dedicated to Amīr Jamāl al-Daulah wa-l-Din Ḥusain Tarākīn: see p. 292 below.

(3) Man lā yakharūhu ʾl-ṭabīb: see Brockelmann I p. 235 (36), Spbd. I p. 420 (36).

Persian translation (ostensibly by the author himself, according to Biochet): Muʿālajat i Faid, in fourteen chapters, the last on poisons: Biochet II 887 (7) (A.H. 1231/1819).

(4) Risālah li Ḫānāb, in Arabic: see Brockelmann I p. 235 (10), Spbd. I p. 420 (10).


352. Abū Bakr Rahb b. Abū Ḥāmid Al-Akhwāwī al-Bukhārī was a pupil of M. b. Zakaryāyā al-Rāzī (for whom see PL. II p. 197).

Hidāyat al-muṭāllīn (beg. Sp. mar Isrāʾīl kī Āfīqārā i inām u ʿāsāmāt), in 188 bābās: Chahār maqālah, p. 70s, Browne’s trans. p. 78s, Bodleian III 2841 (682 foll. A.H. 478/1085), reproduction of the colophon in Bodleian Library Record vol III, pl. facing p. 199, Fāṭīh 3646.

353. Abū Manṣūr Muwaffaq b. ʿAlī al-Harawī [composed in about 975 A.D. the first pharmacological monograph to be written in Persian.]


Edition: Codex Vindobonensis sive medicus Abū Mansur

1 Dharrāʾah writes al-Abnīyāh.


354. Muayyad 2 i Ḥakīm was forty-six years old when he composed the Dānīš-nāmah, having already written other works both in verse and prose.

Dānīš-nāmah, as it is called in the text, or Kitāb i Manṣūrī, as it is called in the colophon (beg. Bu-nām i pāk i Dādēr i Jakhān-ast), a metrical handbook of medicine begun in 367/978, completed in 370/980-1, dedicated to Nāṣīr al-Dawlaḥ Sipahsālār i Īrān and based probably on M. b. Zakariyāʾ Rāzīʾs Arabic work al-Tibb al-Manṣūri (cf. Brockelmann I p. 234 (2), Spbd. I p. 419 (2)) : Blochet] II 818 (164 foll. a. h. 852/1448).

355. Abū ʿAlī al-Husayn b. ʿAbd Allāh Ibn Sinā was born at Ašghānā near Buhārā in 370/980 and died at Hamadān in 428/1037 (see PL II pp. 3, 43 and also Hujjat al-Haqq Abū '-'Alī i Sinā, by Dr. Ṣādiq Gūharīn, Tihrān a. h. 1331/1952-3 (cf. Mūṣāri 1 552)).

(1) al-Adwīyāt al-qalīyāh : see Brockelmann I p. 458 (86), Spbd. I p. 287 (86); Dharrīṭh I p. 403; Nafisī Pār i Sinā p. 10 (16).

Persian translation: Tafrīth al-qulūb, by Aḥmad Allāh Khān, for whom see p. 287 below: Āṣafīyāh II p. 946 no. 375 (a. h. 1293/1877).

(2) Hīfz al-ṣīḥāh (beg. al-Ḥ. l. R. al-ā . . . Chūn bihtarān i n-机动车 yi bandagān), a short tract ascribed to Ibn Sinā, but not apparently a translation of that author’s work on this subject: Bodleian III 2828 (4).

(3) Manāfī’u kaḥṣṣiyāt i ashīyāh (beg. A. b. bi-dān-kīh in risālāḥ i tā dar bayān i dānistan i m. u ḫāl i a. az qal in raʾīs al-hukumātu A. ḫ. i Sinā yādgūr bāḥshad dar jahān), in five bābās: Tihrān Med. Fac. p. 456 (56 pp.).

(4) Risalāḥ al-Ḥīfzāyāh in six qasīdās (1) dar bayān i ašīyāh u asminān u aṣālimin . . . (2) d. i maʿālī u maṣāḥibī, and so on), ascribed to Ibn Sinā : Fonahn 76, Eithe 2792 (1) (no preamble).

(5) al-Qānūn : see Brockelmann I p. 457 (82), Spbd. I p. 823 (82).

Persian translation of Kitāb I (fī l-tamār al-adwīyāt min išām al-tabb) : Tarjama i kūlyāt i Qānūnān, made in 1002/1593-4 1 by Ḥāfiz Allāh b. Fakhīr al-Dīn Shīrāzī : Lucknow 1307/1890 2 (248 pp.).


Persian translations: (a) Tarjama i Mūṣāz al-Qānūn, made, at least partly, in 1196/1782 : Berlin 13 (9) (a fragment defective at both ends).


al-Šaydana fi’l-tibb, in the author’s rough draft contains 729 articles dealing with vegetable, animal and mineral simples. See Ency. Isl. new ed. p. 213 (Lewin) and references given there; ‘Uṣūn al-avdā’ II p. 20–1 (K. al-ṣaidalot).


[Composed from C.A.S.’s notes and references, A.W.]

357. ‘Ali b. ʿĪṣā al-Kāḥhāl (i.e. the Oeulist) must have lived in the first half of the 5th century A.H. (11th century A.D.) since, according to Ibn Abī Usāibī’ah, he was, like Ibn Sinā, a pupil of Abū ‘l-Faraj b. ʿAlī-Tṣiyib, Professor in Sūūtan ‘Aṣūn-d al-Dālūlh’s Hospital at Baghdad, who died in the twenties of the 5th century, or according to others, in 435/1043. Ibn Abī Usāibī’ah includes him among the Tāriqī physicians, and it is probable that he practised in Baghdad. According to Assemani he left the Nestorian sect and became a member of the Greek Church. His work on opthalmology became the standard work on the subject.


[Note: cited from C.A.S.'s notes and references, A.W.]
Persian translations: (a) (Tarjamah i Ta'dhikrat al-
Bi-bāyad dārist kīh čahālīn očet-st), described by Hirschberg
(Geschichte der Augenheilkunde bei den Arabern, Leipzig 1905,
p. 62) as an almost literal translation of the Ta'dhikrat with
omission of the introduction and the final chapter, the
introduction to the translation and its final chapter, on the preservation
of the health of the eye, being in verse, while there are recapitulatory
memoramic verses inserted throughout: Fohnān 51,
Cataloghi III p. 313 no. 23 (1) (Bibli Medicea Laurentiana,
A.H. 894/1489).

(b) (Tarjamah i Ta'dhikrat al-
kaḥḥālīn), an enlarged translation in four magālah, composed in 951/1544–5 at Tashkent
by Shāh-i 'Abī b. Sulaimān al-kaḥḥāl in the time of Naẓūr Aḥmad

(c) (Tarjamah i Ta'dhikrat al-
kaḥḥālīn) (beg. al-H. i. 
Fāši 'l-isbādī wa-Ṭālī 'l-sālihī sakāns).n), in three guftārs:
Blochet II 819 (defective at end. Early 17th century), 888 (6) (same

(d) (Tarjamah i Ta'dhikrat al-
kaḥḥālīn?) (beg. H. u 
th-yī bā-ghiyāt [u] su. u. st. i bīlānīhāt Ḥakīmī rā sazāvāt-rast
kīh ba-hikmat i šānišahl rāh i rāh i bāsirāh), on ophthalmology
in four guftārs, probably a translation of the T. al-k.: Tihrān Med.
Fac. p. 163 (379 pp.).

(e) (Tarjamah i Ta'dhikrat al-
kaḥḥālīn), prepared by 
Mū'izz al-Dīn Aḥmad, surnamed Ṭamāmān, at the request of
Ḫaṭīb Farrāʾ Allāh 1, a physician and oculist practising in Persia:
Blochet IV 2383 (2) (mid 19th century).

(f) (Tarjamah i Ta'dhikrat al-
kaḥḥālīn) (beg. (Hamburg
224) al-H. i. R. al-ʿā. . . wa-bi'd bi-dān-kīh in kiūb[ī]-st kīh
'ā. b. i. al-K. nāviqāh ast u tā kīūb-rā T. al-k. nām nihādāh ast
andar bimārī-hā-yi čahālī), an abridged translation in three
guftārs: Hamburg 224, possibly also Nādir ʿAbd Allāh 273, which
begins similarly al-H. i. . . In kīūb-st kīh 'Abī Allāh b. Aḥī [sic]
ṭaṣnīf kārād ast u nām-i in. A.H. 1110/1698–9) and Tihrān Med.
Fac. pp. 139–40 (two MSS. beginning similarly.

1 Blochet writes Farah Allah.

358. Ibn Buṭlān (al-Muṣṭār b. al-Ḫāsan b. 'Abdūn b. Sa'dūn
b. B. b. Baghūdī) was still alive in 455/1063 (see Brockelmann I
p. 483, Spībd. I p. 885; Encyc. Isl. new ed, under Ibn Buṭlān; 
Sarkis Dictionnaire encyclopédique . . ., col. 48; al-Qiftī Ikhbār
al-udānī bi-ālābār al-biṭamān, Cairo 1326/1908, pp. 192–208;
Aghaštānī, A-Bāb Sa'd, p. 295; etc.).

Taqīm al-sīḥāh, tables showing (in Arabic) the effects of
various foods and drinks: see Brockelmann I p. 483, Spībd.
I p. 885.

Ihīdā kūnīm [sic lege] ba-yārī [sic lege] i ḫādat taʿālā kiūb i 
Taqīm al-sīḥāh u čand jadav sāzīm az bahr i ghiškhāhā u 
ghorābbāh), tables showing the names of 280 plants, their habitat,
their uses and disadvantages and the opinions of great physicans
concerning them: Fohnān 293, Chester Beatty Pers. cat. vol. I
no. 108, Upsala Tornberg p. 239 no. 358 (41 foll. A.H. 852/1449),
possibly also Fāṭīm 5297(3).

359. Ābū Rauḥ M. b. Mānsūr b. Ābī 'Abd Allāh b. Mānsūr
al-Jurjānī (so Bkp. and Ivanov, but al-Yāmānī in Bodl. cat.)
known as [al-maʾrīf bi]- Zarrīn-āst.

Nūr al-ʿayīn fī amraḍ i ḡī fī wa-ʿashābīhā wa-ʿilājā-
tīhā (beg. (Ivanov 1539) al-H. i . . . čunīn . . . (damaged)
M. b. Mānsūr al-Jurjānī; (Bkp. 961) Bi-dān-kīh asvāl 'šīn
ba-zābān i Yāmānī u Suryānī būd), questions and answers written
in 480/1087 at the request of Ābī ʿl-Faṭḥ Malik-Shāb b. M. b.
Dāwūd, the Saʿūfīq, and divided into ten magālah: Fohnān 50,
Hirschberg Geschichte der Augenheilkunde bei den Arabern p. 57


(2) Taqvim al-abdān fī tadār al-insān, tables of diseases with their etiology and treatment: see Brockelmann I p. 485, Spāb. I p. 888.


(c) Taqvim al-abdān, prepared by M. Asrāf b. Shams al-Dīn Muḥammad for Shāh Sulaimān (A.H. 1077–1106/1


(d) Fonahn 45, Ethe 2296 (2), if this is not a MS. of the Arabic text, with which it agrees in the opening words.


Dhakhāhrah i Khwārazm-Shāhī (beg. with some variations in the MSS.), Al-Ḥ. l. al-ṣhākirin ... Chān taqvim i ‘lād al-dā‘ā chāhān bid ikh jam‘-kurnādān i in kitāb), a thesaurus of medicine composed not earlier than 504/1110–11, dedicated to Quṭb al-Dīn Khwārazm-Shāh, and divided originally into nine kitābs increased later by a Tatimmah i kitāb in Dhakhāhrah (called in some MSS. Kitāb X), being a gorāfīdān in two naqalāt (on simple and compound medicaments respectively) to which is prefixed a Guftār andar manāfī i a‘dā‘ i haswanahat (treated in some MSS. as an insertion belonging to Kitāb IX, in others as a first part of the Tatimmah, in others apparently as an (independent) insertion between the two): E. G. Browne Arba‘in Medicine pp. 98–9, 109–11, Nadīr Ahmad 274 (second volume, , beginning al-Ḥ. l. S. Indām i ajali Zain al-Dīn. A.H. 590/1156), London R. Coll. Physicians 50 (1) (Kitāb VI, guftās 8–10. 83 foll. A.H. 567/1171. See J.R.A.S. 1951 p. 190), 49 (532 foll. A. H. 1010/1601. Vid. ibid.), 50 (2), 51, 52, Bānktpur XI 962–3 (A.H. 664–8/1666–70 with some later supplies), 964 (Kitābs I–IV. 18th cent.), 965

1 MSS. described as Vol. II (e.g. Bānktpur XI 963, Vatican p. 162, Ethe 2282, 2283) seem to contain K. VI to the end of the work.


Urdu translation: Dī. i Kh. Sh. Urdu tarjumah i fann i ʿubb, by M. Hädi Husain Khān, Lucknow 1878* (10 pts. in 3 vols.).

Abridgment by the author himself: Khulāsah i Dakhkhrāh i Khwārazm-Shāh: Āṣafīyāh III p. 406 (A.H. 1251/1835–6), probably also Tashkent Acad. I 560 (acephalous, 28 foll. 19th cent.).

(2) al-ʿĀqīrah al-ṭibbiyyah wa-l-mabādhīth al-ʿAlīyah, as H. Kh. calls it, or Aghrād al-ṭibb, as Ethē calls it, (beg. in Ethē 2296) Tawakkalluha al-ʿlāh wa-hadhā wa-l-ʿlāh. I. R. al-. . . Bi-yādah dānīṣt khār khār ba-majlis i pādshāh . . ., a fairly large work composed subsequently to the Mūḥākhaṭ i ḫūṭṭīs at the request of Atsīs’s vizier, Majd al-Dīn Abū Muhammad Sāḥib b. M. al-Balḥārī and divided into two parts (bakhš), of which the first (abridged from the Dakhkhrāh i Khwārazm-Shāh) is subdivided (as in Blochet 882) (1) into seventeen chapters [called gūfārs] or (as in Ethē 2386) into two jīls containing respectively fifteen and three gūfārs [possibly with other variations in other MSS.], while the second bakhš (sometimes, according to Ethē, called Maqālah i sīlaham) consists of twenty-six gūfārs dealing with localised diseases: H. Kh. I. p. 368, Fonahn 16, Dharā’ād II p. 251, Blochet IV 2379 (A.H. 660/1252), 2380 (ornate MS. transcribed at Jīfahān [circa. 813/1410!] for Iskandar b. ’Umar Shāhīq. Cf. Rieu II 868), II 880 (3) (Gūfārs 1–16, without preface. A.H. 901/1495), 882 (1) (breaking off in Gūfār 15 of Bakhš 1. 16th

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1 = al-ʿĀqīrah al-ṭibbiyyah or the Mūḥākhaṭ i ḫūṭṭīs i ʿAllīyah?

2 Presumably on the authority of the preface as given in the MS. described by him, but he does not say so expressly.

(3) “Kıdāb dar ‘ilm i tashrīḥ” : Leningrad Univ. no. 75 (Salemann-Rosen p. 17).

(4) Mukhtāsār i khuffūz i ‘Alā‘i, as the author called it (cf. P.I. II p. 209), or Khuffūz i ‘Alā‘i, as it is usually called, (beg. al-H. I. R. al-‘a‘… Churān gūyād… Amīr Saiyid Ismā‘īl… kī hūn az jām i kidāb i Dākhkūrah i Khwārazm-Sahlī), an abridgment of the Dākhkūrah i Khwārazm-Sahlī written at the suggestion of Prince ‘Alā‘ al-Daulāh Atisā b. M. Khwārazm-Sahlī and divided into two parts (1) theoretical medicine, in two maqālla (a) preservation of health in 16 bāb, (b) diagnosis in 7 bāb, (2) practical medicine, in seven maqālla, (a) advice to physicians, (b) local diseases, (c) fever, measles and smallpox, (d) humour, sores and wounds, (e) fractures and (f) the hair and the skin, (g) antidotes: H. Kh. III p. 162, Fonahn 39–40, Chakhmākh 71, p. 71, not., p. 237–9; Rieu II 871 a XIX (A.H. 614/1411), 475a (A.H. 1099/1685), [Tehrān Med. Fac. pp. 179–81 (3 copies, earliest dated A.H. 891/1486),] Āsfāfīyāh II, p. 948 nos. 103 (A.H. 990/1582), 118, Blochet II 828 (A.H. 1076/1665–6), Bānkippūr XI 966 (94 foll. A.H. 1196/1782), Ḳarāwān 1352 (18th cent.), Āyā Sūfīyāh 3566–7, 3730.

Editions: ‘Alī ‘Alā‘i Khulāṣāh i Dākhkūrah i Khwārazm-Sahlī, 188 pp.; Barā‘ī 1867† (208 pp. ‘Āshāgī Pr.)


362. Abū Sa‘īd 1 (or Abū Sa‘īd 2) Mūsā 3 b. Ḳulayl al-Ḥusain al-Ṭahīb al-Yahūdí known as (al-ma‘rāf bi-) Zard-gīm was physician to a noble whom he calls Amīr i ajall Saiyid Nasr al-Juyāb (in Blochet II 877 Naṣr al-Juyāb). That he lived at an early period is shown by the date of the Leyden MS. no. 1387 (A.H. 565/1168).


(2) Mukhtāsār andar ‘ilm i tābīf [sic], apparently different from the preceding, divided into 160 chapters and compiled as ta‘īfūt u taqīnīfūt [so] i ustādān i mutaqadīmān i ‘Arab u Pārs u Hind u Rām u Ḳarāwān i Yūnāmīyān andar

1 In the case of this MS. (but not no. 446) the author’s name is given as M. Fudr al-Din b. M. Faiyād al-Ḥusaini who translated the Majūz: see p. 291. 2 = portable in the boot, or boots, just as kummat = portable in the sleeve (cf. Mīrūz i kummati, Rieu II p. 476a). The author’s explanation of the title, as quoted by Blochet, is: u in mukhtāsār dar dār manjallad nihdāmah āmad bar gaf i maktūmād tā Ḳarāwān dar muqālīr dar hadd i dāmā. In mukhtāsār rā Mukhtāsār i khuffūz [sic] i ‘Alā‘i rān kardan āmad.

1 2 Leyden MS.

2 Blochet.

3 So Blochet II 883 (3). The other MS. described by Blochet writes Abū Sa‘īd b. al-Ḥusain.

4 It is not clear from Blochet’s description whether these are actually the first words.
364. آفْشَال‌الدُّنِّين آَلِ-الکُرَمُانی،۱ the author of the ینانیه‌السیحَت، is not unlikely to be the same person as آفْشَال‌الدُّنِّین آَلِ-الکُرَمُانی who in ینانیه یالی 888 wrote his ینانیه-الکُرَمُانی (PL. I p. 357) and who was for a time in charge of the hospital at يازی. ینانیه-السیحَت،۲ فی هِدف ینانیه-السیحَت (beg. بَعْدَاذْهَرُهَا بِی وِسَعِی در ینانیه‌السیحَت with یالی، a small work in four مِائِلَات : بیوَتَ الکُرَمُانی do ینانیه-السیحَت، 888 (3) (A.H. 1023/1614), 884 (7) (foll. 211–27. a.H. 1033/1624), تَطْبِیقَة the مَنْهَج مَنْهَج p. 342–84. ند.)


ینانیه-اسْریر فی الینیه-السیحَت, in Arabic (for MSS. see Brockelmann, سَفَدِیا. I p. 833).

Enlarged Persian translation: ینانیه-اسْریر or کُنْز-الاسْریر, composed, in ینانیه/243 according to ه. ی. ك., by an anonymous author (so Browne: cf. ه. ی. ك.) or by نیازی مَلِیک (so بیوَتی), dedicated to the مُجَرَّب الینیه-السیحَت Abū ینانیه-الشِّریف M. b. مَلِیک تَعَذَب b. تَعَذَب (so Biot, but according to Browne Abū ینانیه-الشِّریف M. b. ینانیه-الشِّریف and divided into two parts (جنیح), the first in a مِائِلَات فی and the second in مِائِلَات فی and a بَعْدَاذْهَر with (or بَعْدَاذْهَر according to Biot): ه. ی. ك. V p. 245, Browne Coll. Y.3 (1) (acephalous. 77 foll. A.H. 888/1482), بیوَتی II 888 (4)–(5) (contains بَعْدَاذْهَر 5, 6, 8–10 of Pt. 1 as well as portions of Pt. II. A.H. 1023/1614), probably also مَهْرِن p. 15 no. 37 (3)–(4) (apparently without preface. Probably A.H. 1060/1641).

366. جَمَالِ الدُّنِّین or Camal al-Din Badi’ al-زمانی Abū ینانیه-الکُرَمُانی B. باشی. b. B. T. تَعَذَب the author of کُنْز-الاسْریر, dedicated to the مَلِیک فی and ینانیه-الکُرَمُانی ‘ینانیه-الشِّریف B. ازْهِری B. مَلِیک جَمَالِ الدُّنِّین or Camal al-Din Qâsî B. M. ینانیه-السیحَت (reigned 551–88/1156–92), and

Description by R. A. Nicholson: *J RAS.* 1899 pp. 17-36, 669-70 (much of this is reproduced by Fohnah).

368. **Najib al-Din** M. b. ‘Ali al-Samarqandi, well known as the author of *al-Asbāb wa-l-‘alāmāt* and other Arabic works, was among those massacred at Harat when the Mongols entered the town in 619/1222 (see Brockelmann I pp. 490-1, *Spbd I* pp. 895-6).


369. The words quoted by Zetterstéen from the acephalous beginning of the manuscript recorded below seem to indicate that the author is **Ahmad b. al-waṣṣr Maḥmūd**, though Zetterstéen supposed the author’s name to be revealed in the words *Quhnūn gūyāt [Abū?] al-Ḥasan [b. ?] Ḥibat Allāh al-tābīb*, which occur on fol. 2a (and which presumably introduce a quotation).

**(Ṭibb i Jahan-Shāh,)** dedicated to ... Rūkn al-Dunyā wa-l-Din ... Tāj i al i Salīlāq Abū ‘l-Fāth Jahan-Shāh [b.] Ṭuḥrīl b. Qilī Arslān Burhān i Amīr al-Muʿminīn, i.e. evidently Rūkn al-Dunyā Jahan-Shāh, ruler of Erzerum 622-7/1225-30 (see Zambaur p. 144), and dealing with the *ṣubḥ, al-‘alāmāt, madīwāt* and *ūjāj* of each disease: *Upsala* Zetterstéen 396 (acephalous. 145 foll.).


**Dhakhārat al-aṭṣar, or Fath al-tadāwī fi ṣunūf al-amrād wa-l-shakāwāt,** an alphabetical list of herbs forming a part, according to Blochet, of the *Mufradāt.*


**Ḥīfẓ al-badān,** in eight *mawālih:* *Fonaln 66.* *Ayyūb Sūfīyah* 3694 (= Horn 542. See P. Horn in *JRAS,* 1899 p. 424), Cambridge 2nd Suppt. 352 (acephalous, beginning in *Maqālāh III, faṣl 5, 123 foll. a.h. 883/1478-9).*


*Rūjūʾ al-shaikhī ḫal ālā sitāb* fi *l-quvwāwāh alā l-bāḥā* in two parts (*juzʿ*), (1) (male), (2) (female), each divided into thirty bāḥās: see Brockelmann loc. cit.


*Mashhad* III, fs. 16, MSS. no. 30 (Bāḥā I–VII of Pt. I).

372. Naṣīr b. al-Dīn M. b. M. al-Ṭūsī died in 672/1274 (see *Ency. Isl.* under Ṭūsī (Brothmann and Ruska); Brockelmann I pp. 508–12, Sp plead. I pp. 924–33; *PL. II* pp. 6, 52, x1).


Persian translations: (a) *Ṭarjamāh i Bāḥ-nāmah* (beg. ... wa-ʾl-bāʾāl bā ḫaqq bīn), made by M. Bāgīr al-Māsawī (for whom see p. 264 infra) from a Turkish version said to have been


(b) (beg. *Bi-dān u ʾlā bāʾāl kāh dār nār ḫaṣīl kārān*, in fifteen bāḥās: *Madārās* 1 525 (c) ("Rūjūʾ al-shaikhī ḫal ālā sitāb i Tīs"").

(c) *Nushat al-mulūk* (title in colophon only), on sexual intercourse in seventeen bāḥās (apparently without preface), seems to be a translation of the same work: *Bodelian* 1622 (c) (foll. 46–57. A.H. 1109/1610).

373. Amin al-Dīn [b.] Khwājah Rashīd al-Dīn Ŭtāj [?] (see the extract quoted below).


Presumably the above-mentioned author is identical with Amin al-Dīn Ŭtāj who wrote:—

Taqwīm al-sīḥah, tables dedicated to Muhmūd Ghażān Khān (A.H. 694–703/1295–1304) and showing in five columns (1) the names of various foods, drinks and clothing materials, (2) their nature and temperament, (3) their merits, (4) their defects and (5) the manner of providing against accidents caused by them: *Blochet IV* 2139 (1) (apparently 22 foll. Late 16th cent.), probably also *Leiden* III p. 276 no. 1390 (15 foll.).


375. [Naṣīr al-Dīn] Muhmūd b. [Ṣāʿīd al-Dīn] ʿĪlās al-Shīrāzī, author of the Arabic work *Ḫāvīʾ fī iʿlām al-tadāwī* (for which see
Broekelmann Spbd. II p. 299) died at šahrız in 720/1320 (according to the Shadd al-izār (cf. PL I p. 1123) as cited in the Bānkīpūr Arabic catalogue IV pp. 101–3, where some account of him, but no mention of the (Ghiyāthīyah, will be found).

Ghiyāthīyah (beg. (Ivanov 1582) Sīpās i bī-qadd Khudawandī rā kī dhāt i ʿU ba-zīk dīhāt na-mānūd ... a. b. dar-iīn muداد kīh dū-kā ġūyī in mubāḥīh Maḥmūd b. Hīyīs kūdāb bikh Fārsī), dedicated to an āmir named Yisudur b. Jarghā’yā (so in the Paris MSS., or in two of them at least, but no such dedication is mentioned in the Calcutta and Mādrās catalogues, while according to the Bānkīpūr catalogue the dedicatee was Ghiyāth al-Dīn Sīlār 1), and divided into four maqiūlas ((1) on theoretical medicine (so Bkp. cat.), in seventeen (Ivanov) or eighteen (Bkp.) bābs, (2) on practical medicine, treatment of diseases from the head downwards in fifty-nine bābs, (3) on simple drugs, in twenty-two bābs (so Bkp.), (4) on compound drugs, in twenty-two bābs (so Bkp. and Blochet 888 (1) : Fonah 141, Blochet II 888 (1) (fragments, without preface. A.H. 1023/1614), 884 (1) (no mention of title in preface. A.H. 1053/1642), 860 (A.H. 1124/1712), Ivanov 1581 (differs in wording and begins al-H. l. . . a. b. ḥanīn gūyī ad-dīr i khāyī u anbaf i insīn [read ad-nās] Maḥmūd [sic] i Hīyīs. 17th cent.), 1582 (probably A.H. 1134/1722), Bānkīpūr XI 1012 (73 foll., probably therefore only an abridgment), Thūrān Med. Fao. pp. 338–40 (defective at both ends and elsewhere), pp. 316–17 (defective at end), Mādrās 359. Ivanov 1580 (Jāmās-nāmā, q.v. in the Appendix, p. 318 infra) seems to be another version of this work.

376. Darwīsh Muḥammad ḥakīm i Gullasbādī [7], or Kilāsābādī [7], describes himself, or is described, as a disciple of Farāḍ al-Dīn Shakar-ganj (who died in 664/1265: see PL I p. 941 n.4).

Miftāh al-ḥikmah, a metrical work with a short preface in prose, said to have been composed at the request of Shakar-ganj:

1 This happens to be the name of a man, Gh. al-D. Sīlār Simnānī, who was appointed Governor of Yezd by Tīmūr and became Wāsir in 810/1407–8 under Sāh-Rukh (see Durat al-sawārī pp. 343 f). If this is the person intended, the dedication is presumably fraudulent or possibly that of an abridgment. That Ghiyāth al-Dīn was Yisudur’s faqih would seem to be implied by the title of the work, though Blochet (on what ground?) sees in this title an allusion to Ghiyāth al-Dīn Uljāyah. Sīlār may conceivably be one of the titles prefixed in the preface to Yisudur’s name.

Tashkent Acad. I 563 (16 foll., 19th cent.), 564 (24 foll., 19th cent.) 377. Maḥmūd b. M. b. ʿUmar Cheghamīnī (see PL II p. 50), died in 745/1344–5 according to a marginal note on fol. 1b of the Gotha MS. (Persich 1590) of an Arabic commentary on his Qānīnčah.

Qānīnčah, in ten maqiūlas: see Broekelmann I p. 457, Spbd. I p. 826.

Persian translations: (a) Wāfīyā (beg. H. i bī-qh. u th. i bī-n. hadrat i Khudawandī rā kīh a-dīrī): Mehrén p. 12 no. 27 (5), Browne Hand-list 1392 (2) (defective at both ends, beg. after the doxology, A. b. bī-dān . . . kīh in mukhāṣṣarī-st nāmān nihādāh shudah ba-Wāfīyā dar ḡayān i maʿānī u ḡall i mabānī i k. i Qānīnčah. Possibly a different work).


(c) [Tarjamah i Qānīnčah] (beg. (of Bkp. MS.). In rūsīlāt murtattāb gashīt bar dah maqiūla Maqiūla i uālā dar ṣumār i tabībū Bāyad dawāt kīh (tabībūt ḡādīh): Bānkīpūr XI 967 (title in colophon, 19th cent.).

(d) Tarjamah i Qānīnčah (beg. Sh. u sp. u st. Ḥadrat i Abadīyat i Wājīb al-Wajūdī ra), by Shams b. Ḥasan munajjīm: Mārāfī II. 338.

(e) [Tarjamah i Qānīnčah], probably identical with one of the preceding: Eton 68 (a.h. 1198/1784).


(G) Qānīnčah i Fārsī: Lahore 1312/1894° (52 pp.).


Persian commentaries: (a) Mustaʿrīf al-qulīb (beg. A. b. aḥqār i jānī M. Akbar . . .), by M. Akbar known as M. Arzānī (for
entitled Tuhfat al-salāṭīn, Tuhfat al-khawāsin and a risālāh dar ṣifat i mardān u xanān. For a son of his, born at Shīrāz in 769/1369, see PL I p. 1109. See the biography (summarised by Rieu, II 469a, with correction, III 1088b) at end of his son’s work (of unknown title) on the lives and sayings of philosophers (see PL I p. 1109, Rieu II 873a).

(1) Ṣafīkh āl-khazā’īn (beg. H. u ṣanā’i kih rodoth-i ʿṣr-i ān), on materia medica, completed on 14 Dhu ‘l-Qa’dah 767/73 July 1366 and divided into three maqālāhs, or risālāhs, ((1) on simple medicaments, in alphabetical order, (2) on exchanging and improving them (dar ibdāl u ʿṣīrāh i ān), likewise in alphabetical order, (3) on compound medicaments, in twelve bābās: Fonahn 230, Bodleian 1579 (a.h. 769/1367), said to be autograph. 221 foll., 1580 (n.d.), Maghabad III, fsl. 16, MSS. no. 119 (described as Pt. 2 on compound medicaments, i.e. presumably Maqālāh III. Not later than 1145/1732–3), Ivanov 1597 (8) (Maqālāh II. Early 19th cent.).


Mukhtāsār i bāqī (beg. H. u sp. i bā-q. tuḥfah i bāqī i Padghānī), an outline of medicine and astrology dedicated to Shāh Ḥasan, Fī tabik i Qvīshr u Khalqān, [possibly, as Rieu suggested, Shāhī Ḥasan Ilkhānī, a.h. 736–56/1336–56] and divided into a muqaddamah, two maqṣūds and a khaṭīmāh: Rieu II 840a (foll. 17–55. a.h. 1169/1755).

379. Of unknown authorship is:

QUIRED Fāqīh i ṣamāl i ṣifāt i hālāt (beg. H. i bā-ṣifāt u ‘add i sp. i bā-q. kih muhandisān i ʿṣīr), dedicated to Jamāl al-Dīn Shīrāzī. (in)fāz, a. h. 743/1343–47) and divided into three maqālāhs subdivided respectively into 132, 65 and 32 chapters: Blochet II 880 (1) (a.h. 901/1495).

380. Zain al-Dīn ‘Ali b. Jamāl al-Dīn al-Ḥusain al-Anṣārī, known as (al-muṣṭakhab bī- Hājī Zain al-Aṭṭār, a descendant of ‘Abd Allāh Anṣārī (for whom see PL I p. 924–7, etc.) was born in 730/1329–30 at Shīrāz. For sixteen years he was in constant attendance upon Sultan Shāh-Shuja‘ (the Muṣaffārīd, a.h. 765–86/1364–84) and he died in 806/1403–4. In addition to the Mīṣāḥ al-khazā’īn and the Iḥtiyyārāt i Bāḍi’ī he wrote medical treatises


Enlarged redaction: Qarābādīn i Jalālī, by Ḥāji Jalāl b. ʿAmin al-tābih: see Bodleian 1584 above.

Explanation of the names of the drugs mentioned in the

1 Āṣafīyah II p. 964 no. 345 (Qarābādīn i Jalālī, by Ḥāji J. b. A. al-tābih) is evidently a MS. of this redaction, and so presumably is Rehātek p. 112 no. 18 (Qarābādīn i Bāḍī), in 33 large chapters. A.H. 1153/1740–1).

2 For a similar MS. containing 16 bābs but beginning with a statement that it is Risālah III of the Muqīf al-khāṣīn see E. 2296 (8).

3 So Madrās.

4 So Madhāb, Ḥāṣrī ‘ābāh.

5 So Rieu, correctly or incorrectly 841a. “a Doctor Pugeot (?)”, 470a.


Rāḥat al-insān (beg. of Ivanow 1535 evidently transcribed from a slightly accehalous MS.), nāmisīn bar [read bar] Khatn i Anbīyā kih tabī in hālid in mardān (composed in 778/1376–7, dedicated to Firūz-Shāh Tughluq (for whom of PL. I p. 508–9), divided into three bās comprising seventy-four fāṣils, and described by Ivanow as “very interesting for the student of the folk-lore and the life of mediaeval Muhammadan India, because, in addition to the usual medical counsels and prescriptions, it gives a great number of magical formulas, amulets, incantations, and often mentions the influence of supernatural beings”): Fonahn 44, Ivanow 1535 (slightly defective at end. 89 foll. Early 18th cent.), Āṣafīyah II p. 952 no. 287.

382. Khusrau b. Muʿīn is probably the same person as Khusrau b. ‘Abid, called Ibn i Muʿīn, Abarqūhī, for whom see PL. I p. 85.
383. Shihab al-Din b. 'Abd al-Karim [b.] Qiwam Nāgaurī 1 gives some information about himself in the last chapter of the Shīfā al-maraḍ (see Edinburgh 250). His ancestors belonged originally to Ghazni: some of them “ruled” Nāgaur, and one of them, Muhammad Malik collected the revenues of that “province” for seven or eight years. Shihāb al-Din’s father was a merchant and he himself lived by trade, practising medicine only “in the service of God”. His teacher in medicine was a physician of Kābul named Muḥammad (Ethē 2315).


(2) Shīfā al-maraḍ or Tibb i Shihābī (beg. Muḥammad usam naik in khānah rac-e), a metrical compendium of medicine in 160, 161 or 162, short books, completed in 790/1388 (so Allāgar cat.): Fonahn 215, Ethē 2317 (3) (a.h. 1133/1721), 2316 (very defective. a.h. 1165/1752), 2315 (a.h. 1171/1758), Edinburgh 251 (a.h. 1183/1720-1), 250 (n.d.), Allāgar Subhā MSS. p. 28 nos. 20 (a.h. 1195/1781), 29, Āsafiyah II p. 956 nos. 292, 355 (with Farhang), Lahore Panjāb Univ. (see OCM. X/1 p. 96 no. 8), Mehrm p. 11 no. 23, Tahirān Med. Fac. p. 280 no. 163 (1).

(3) Farhang i tibb dar bayān i lughāt i mufradāt (beg. Bab al-alif. Bi-dan-khâ darâhâ da nau ast anwāl an-khâ az khânah i aṭjarān), a short dictionary of drugs, occurring sometimes separately, sometimes prefixed to the Shīfā al-maraḍ (to which it is perhaps a glossary), and stated in the Edinburgh catalogue (on what authority?) to be by the same Şihâb al-Dîn: Fonahn 363, Edinburgh 252 (32 fol. Circ. a.h. 1133/1729-1), Ethē 2317 (1) (probably a.h. 1133/1721), Mehrm p. 11 no. 23 (1) (28 fol.), Āsafiyah II p. 962 no. 480 (1) (Farhang i Ḥakīm Şihābī [sic], by Ḥakīm Shihāb).


(1) Kifāyah i Muḥādivā, as the author called it, or Kifāyah i Mansūrī, as it is sometimes called, (beg. Ṣâ. u. sp. Ḵâlīqī râ khâ dar khâqat i insân ḵâvat in ṭūr), a handbook of medicine dedicated to Sulţān Muḥādiv al-Dîn Zain al-Âbidîn (i.e., according to the Mashhad catalogue, M. al-D. Z. al-Â. Muẓaffârī, ruler of Fârs, etc. a.h. 786-9/1384-7) and divided into two fannās ((1) in two giems, (a) theoretical medicine in four maqâlahs, (b) practical medicine in five maqâlahs, (2) in two maqâlahs, (a) simple medicaments, (b) compound medicaments): Fonahn 18, Majlis 509 (199 fol. a.h. 986/1578), Blochet II 850 (a.h. 1054/1642), 851 (a.h. 1075/1664), 848-9 (both 17th cent.), Browne Hand-list 1280 (a.h. 1036/1627), Suppt. 1050 (a.h. 1070/1660-60), 1047-9, Tahirān Med. Fac. pp. 375-81 (nine copies, one dated 1076/1665), pp. 362-3 (a.h. 1105/1694), Lindeinasa p. 186 no. 722a (a.h. 1097/1686), Ivanov Curzon 589 (a.h. 1104/1693), Ivanov 1586-8, 2nd Suppt. 1089, Princeton 436 (a.h. 1142/1730 and 1225/1810), 76 (18th cent.), Madras 384-6 (the last dated 1146/1734), Maḥāfīz III, fol. 16, MSS. no. 102 (a.h. 1156/1743), Ethē 2297 (a.h. 1176/1763), 2298-2301, Leyden III p. 276 no. 1391, Strasbourg, 470b, Rieu II 470b (18th cent.), 471a (defective. 18th cent.), Bānīkīpur XI 970 (a.h. 1209/1794), Rehatsk 2. p. 112 no. 19 (a.h. 1200/1844), Āsafiyah II p. 966 nos. 333, 19, 147, III p. 408 nos. 778, Bodleian 1587, Heidelberg P. 277 (defective at end. See Zts. f. Semit. X/1-2 (1935) p. 99). For some other MSS. see the list in the Tahirān Med. Fac. cat. pp. 379-80.

Editions (title normally Kifāyah i Mansūrī): [Delhi] Urdū Akhâr Pr., 1265/1849* (454 pp.); [Delhi] Maṭbâ‘at al-Ulûm, 1 Rieu’s suggestion that the dedicatee was Sulţān Zain al-Âbidīn of Kashmir (a.h. 829-35/1420-20) is open to the objection that there seems to be no evidence that his bayān was Muḥādiv al-Dîn.

Editions: Shâhjahânábâd [i.e. Delhi] 1264/1848° (90 pp., 6 plates); Delhi (Hindî Pr.) 1285/1868° (on the margin four anonymous tracts, (1) Risâlah i mîl al-jâbiw, (2) R. i mîl al-ţâlâb, (3) R. dar baqîw in hâlât kîh dar án sikanjâbun qâtar dâra, (4) R. i 'wâbâh, 48 pp.); Lahore 1295/1878° (44 pp. With diagrams entitled Taşrîhât i darûrî, 1889° (44 pp. With the same diagrams); 1898° (on the margin (1) R. i mîl al-jâbiw, (2) R. i mîl al-ţâlîb, (3) R. i 'wâbâh, (4) R. i mîl al-ţâlâb ba-sikanjâbûn, (5) R. i mîl al-jâbiw, or R. i Mâ bâl (cf. PL. II p. 194), the last translated from the Arabic by Hüsûn b. Ghulâm-Ghaith. 40 pp.);


385. For the Khâwâqis al-hayâwanîn, an abridgment of al-Dâmârî's Hayâât al-hayâwanîn, see BIOLOGY.¹

386. In 803/1400-1 was composed:

Dastûr al-adwiyyâh (beg. al-H. l. R. al-ţâb.,) alphabetically arranged:

Madâh III, fsl. 16, MSS., no. 51 (44 foll. A.H. 1082/1671-2).

387. At present unidentified are the authors of:

(1) Âîânah i Iskandar (beg. H. u sp. bâ-i h. u q. hûtâr i Sâmî'î [râ] jâla jâlâhu kîh hikmat i kâmîlah), on diseases of the eye dedicated to Sultân Iskandar Bahâdur Khân [b. Umâr Shaykh] and divided into a muqaddamah and six bâbûs: Tîbrân Med. Fac. p. 1 (pp. 223-35. N.d.).


¹ Section of a proposed fascicle PL. II/3. A.W.

² The correctness of this identification may be doubted by anyone who compares the titles quoted by Bioche from the preface of this work with those quoted by Rieu (II 889a) from the beginning of a miscellany compiled for Jalâl al-Dîn Iskandar in 815-14/1410-11.
388. Abū Zain Kāhlāl.


389. In 866/1461-2 was composed:

Tufṣīḥ i ʿĀlāʾ (beg. Ba-nām i Khūlāwānd i dānā-yi rāz-i ʿHākim i shifā-bakhsā i ʿillat-gudāzā, Ba-sāl i wasad bād u faṣl i bakhsā), a metrical work in two maqālaḥs dedicated to Sultān Jahān-Shāh (of the Qarā-Quyūnlū evidently, who died in 872/1467): Tibrānī Ṭar. Med. Fac. p. 134 (pp. 6-137).

390. Niʿmat Allāh b. Mughīth al-Dīn b. Fāhr al-Dīn Mubārak-Shāh i ḥakim al-Kirmānī al-mutakālīs bi-Ḥaḍm. Bahār al-khawāṣṣ, on pharmacology, completed in 867/1469 and divided into a muqaddamah, three maqālaḥs and a khātimāḥ:

Tashkent Acad. I 642 (366 foll.).


Probably this author is identical with Ghīyāth al-Dīn M. al-Ṭabīb who wrote:—

Risālah fi waṣaṭ i mafaṣīl (beg. al-H. 1. ʿl. lam yakhṣīl dāʾīm) Bodleian 1588 (foll. 41a-46a. N.d.).

392. Uwais al-Laṭifī al-Ardabīlī, the author of the Risālah dar ʿilm i tābīb, is doubtless identical with Sh. Uwais b. M., "the father of Zāhir al-Dīn Kāhlāl", who according to a certain Tādhbīrah i

Hosḥī bīḥīṣṭ cited in the Dānimandānī in Ḍabārbāgīān (pp. 56-7) was for fifty years a qādī at Ardabil in addition to being a skilled physician, a muntarīs, and a poet (pawjī hūl dar gāhīr i Ardabil dar [ba]r manād i qādātā mahsūstā u tabīb i bāʾīhīq i an bādāh bādāh ast u tadāsā i ʿān dīyār ham ba-a to-alluṣi dākhāsh u shīr nīz gāhī az faṣlālī i ʿātī). His son, Zāhir al-Dīn [ʿAbd al-] Kāhlāl b. Uwais b. M. al-Laṭifī al-Ardabīlī, who was put to death in 930/1524, has already been mentioned (PL. I p. 1168 n.2) as the author of a translation of Ibn Khallikān's Wafqāṭ al-anwār. The father may be presumed to have flourished in the second half of the 9th/15th century.

(Risālah dar ʿilm i tābīb) (beg. H. u sp. Khāliqī rā kih ba-qadārā i kūmilāh abdān i insān-rā), a compendium of medicine in four maqālaḥs: Fonahn no. 79 = Ethē 2359 (A.H. 1182/1769), Ivanov 1588 (= Fonahn no. 138. 18th cent.).

393. Masʿūd b. Fāḍil.

Tufṣīḥ i ṭalāḥīyāḥ (beg. H. u sp. u sh. i bi-q. ḥaddāt i Pādshāḥī rā sadād kih khāliqī), on the preservation of health, composed by order of Sultān Abī l-Muqaffār Yaʿqūb Bahādūr Khān 1 and divided into a muqaddamah and twelve bābās: Tibrānī Ṭar. Med. Fac. p. 113 (pp. 401-35, defective at end).


Manāḥīl an-ẓanār (beg. Aḏhāb i maẓāḥīb i nīʿān), on materia medica composed in 893/1488 at the request of Sultān Mūḥāammad-Shāh b. Mūḥāammad-Shāh b. Aḥmad-Shāh [i.e. Mūḥāammad-Shāh Bēzarrāt of Gujrāt] and divided, according to the preface, into a muqaddamah (on simple medicaments in general), two maqālaḥs (1) a dictionary of simple medicaments, (2) (subject?) and a khātimāḥ: Fonahn 265, Tibrānī Ṭar. Med. Fac. p. 457 (only Muqaddamah and Maqālaḥ I, as far as mūnā. 335 pp. A.H. 1014), Bodleian 1589 (only Muqaddamah and Maqālaḥ I. A.H. 1016/1608).


Mīr āt al-ṣīḥāḥ (beg. H. i bi-qīṣīḥāt u th. i bi-nisḥīṭāt ḥaddāt i 1 i.e. probably Sultān Yaʿqūb of the Aq-Quyūnlū (A.H. 883-96/1478-90).
Bkr. XI 971, colophon) or Bahā’ al-Daulah b. Mīr Qawām al-Dīn Qāsim Nur-bakhtā b. Rāzā (so Ḥ. Kh. and his imitators).


Ma’din al-shīfā’ i Sikandar-Shāhī, often called Tibb i Sikandari (beg. Ḥ. mar Ḥudūlī ra’ kih ba-hikmat i bālīgah u qudrat i kāmilah), a manual of medicine compiled in 918/1512 from Sanskrit sources (since the author held Greek medicine to be unsuitable for the constitution of Indians), dedicated to Abū ‘l-Muzaffar Sikandar-Shāh b. Buhārī Shāh Lodi (A.H. 894/923–1489/1517) and divided into a muqaddamah, and three bābās:

1 For this word see P.L. I p. 998 n. 1.
2 Another bearer of this name was Sa’īdī Bhūwah mentioned in the Pādghāh-nāmah I, 1, p. 121.


404. Sulṭān-Ali ṬāḤib Khūrsānī Junābādī (Khūrsānī Harawī according to Boullein 1593) had practised medicine for forty years in Khūrsān and Transoxiana, especially at Samarqand under the patronage of the Uzbek ruler Abū ‘l-Mansūr Khākhūnī Khān when in 933/1526–7 he began his Dastūr al-ilājī.

Dastūr al-ilājī (beg. Muqaddamah) Ṭaḥāhīrī in h. u. th. Khudāyī ‘a. wāj, rā khā kākām in hādīqāt ast; (Maqālah I) Sp. u. th. Ṭāḥāhīrī ‘Alīnī ū khā mawāhī l-bāyqum), a detailed manual of therapeutics, begun in 933/1526–7 at the request of Abū ‘l-Maṭṭāari Mahmūd-Shāh Sulţān, whom the author had successfully treated at his seat of government, the wāliyāt Īṣnā (read Aḵšā?), and divided originally into two maqālahā (1) on the diseases of particular parts of the body, in 25 bābās, (2) on general diseases, in eight bābās), to which there was subsequently added a maqālah (on hygiene etc., in 16 bābās) containing a dedication to Khākhūnī Khān’s son and successor Abū ‘l-Ghāzāl Sulţān Abū Sa‘īd Bahādur Khān, who reigned from 936/1530 to 939/1533; Fonahn 29, Dharī‘ah VIII p. 162 no. 658 (old undated MS. at Kāshīmīyah in Ḥasan al-Ṣadr’s library), Muqālah I 631, Boullein 1593 (autograph), Tāshkent Acad. I 592 (a.h. 998/1589), 591, Ethé 2307 (a.h. 1044/1635), 2308 (Maqālahs only. A.H. 1123/1711), 2309 (Maqālah I only, defective at end), Rieu II 473a (Maqālahs I–II only. A.H. 1060/1650), 473b (Maqaddamah only. 18th cent.),

407. Muḥammad Ḥakīm Gīlānī.

Maṭlaḥ al-mubāshīrīn (beg. H. u. sp. u. th. ʿbi-q. Šāmiʿ i Ḥakīmī nā kā ba-yaṣū i qadrat u ba-galām i ṣrādat), on sexual intercourse, dedicated to Mīrān Muḥammad Šāh [i.e. presumably either Mīrān M. Šāh I Farūqī, who ruled Khvāḥesh from 926/1520 to 942/1535, or Mīrān M. Šāh II, who ruled from 974/1566 to 984/1576] and divided into four fannas and a khaṭmah: Bānkīpūr XI 980 (66 foll. 18th cent.).

408. Yūsuf “Yūsuf” b. M. b. Yūsuf Ḥurūsānī, physician and poet, was born at Khwāf (T. i. S. p. 160). In the Laṣṭīf-nāmah he is described as mard i khwāṣh-khulū i jahān-qadāt h u subhāt-ṣadāqah i Khvāf, and is stated to have completed three dwānās of ghazals. That he wrote a metrical work on medicine is mentioned in the Tukfū i Šāmī. These two early authorities say nothing about the Badāʾiʾ al-insāḥ, [model letters completed in 940/1533-4 for the author’s son Rafīʾ al-Dīn Ḥusain, A.W.], but his Inshāʾ and Ṭabīb are referred to in the Tadbirkār i Ḥusainī (A.H. 1121/1699-50) as well known works. Sūjān Rāy in his Khyālīyat al-insāḥ (A.H. 1102-3/1691-2) ascribes the Badāʾiʾ al-insāḥ to “Ḥakīm Yūsuf, Munṣī of Humāyūn” (see Rieu II 475b). Whether Yūsuf was, or was not, Munṣī to Humāyūn, he certainly had some connexion not only with Humāyūn but also with Bābur, since he dedicated to the latter his Qasida dar hifz i sīḥat and to the former his Sittah i dār-āʾyān (A.H. 944/1539-40) and his Riṣāq al-adviyān (A.H. 946/1539-40). A volume described as Qasīʿ iḍ i Yūsufi and containing odes in praise of Bābur, Humāyūn and others is preserved at Madras (no. 77, defective at both ends). Doubtless he is identical with the “Yūsuf” whose second dwānā collected in 926/1520 and entitled Lāṭīf al-nasāḥ-i (i.e. described by Sprenger (p. 591 no. 569). (See: Laṭīf-nāmah p. 262 (in Majlis IX); Tuhfah i Šāmī p. 160 (Iqbal Ḥusaini’s ed. p. 156); Tadbirkār i Ḥusaini p. 374; Makhzan al-gharbī i. d. 3118; Rieu II p. 475b.)

(1) (Aḥkām i baul) (beg. Aḥkām i baul rā zi rāḥ i fkr Yūsuf I Bahr i tu jām i kār d i jāmā i bīrēdārān, metrical: Lahore Panjāb Univ. (see OCM. X/1 (Nov. 1933) p. 94 no. 7).
Edition (1): probably this is the metrical Risālāh dar bayān i dānistan i gārūrāh appended to M. Sharīf Khān’s ‘Ilāj al-amrād (see p. 283 infra).


Editions: see under Jamī’ al-fawā’id below and also under M. Akbar Arzānī Mīzān al-ṭibb (p. 268) and M. Sharīf Khān ‘Ilāj al-amrād (p. 283).


Editions: see under Jamī’ al-fawā’id below and also under M. Akbar Arzānī Mīzān al-ṭibb (p. 268) and M. Sharīf Khān ‘Ilāj al-amrād (p. 283).


Editions: see under Jamī’ al-fawā’id below and also under M. Sharīf Khān ‘Ilāj al-amrād (p. 283).

1 As this, according to Feisler, is the opening hemistich of the Qasidāh dar ḥīf i ṣibāḥ, it seems probable that the R.M. MS. contains the Qasidāh followed by the Fawā’id i akhār. In Ivanow Curzon 610 it is given as the beginning of the Jamī’ al-fawā’id.

(5) ‘Ilāj al-amrād: apparently the title of “Yūsufi’s” rubā’īyat: see below under Jamī’ al-fawā’id.


Editions: [Lucknow] 1268/1852* (Muṣṭafāʾī Pr. Title: . . . Jamī’ al-fawā’id ma‘rūf bah ‘Ībīb i Yūsufī. 192 pp. Followed by (1) Ṣūfīā tā darūriyāt, p. 109; (2) Qasidāh i Yūsufī, p. 119; (3) Risālāh dar shinākhtān i nābūl, metrical, p. 123; (4) Qasidāh dar ʾism [asūnī], i adwiyyāt i mufradāh, p. 124; (5) Risālāh i ma‘kāl u . . . 

1 A rubā’ī quoted by Feisler begins Gurdūd gha zī naffāt tanat forsādāah: Rag gan kīh hamān zamān abnūn khabāh.
with lengthy eulogies of Tipū the nawwāb of Maysūr (1197–1213/1783–1799) ", and therefore presumably an amplification of "Yūsuf’s" work (but see below). Early 19th cent., Eīthē 2366–9 ("compiled for Tipū Sultan, a.d. 1294 – a.d. 1789, 1790 ... by a certain Yūsuf ...). The portion of the whole consists of māthnawī-baîts, but the last part (on ff. 9v–12v), entitled Қașdāh i Sūfīnār dar hizf i sīhāt ... is, as the title shows, in the form of a қașdāh ". It is not clear from this description whether there is any amplification of "Yūsuf’s" māthnawī. The Қașdāh i Sūfīnār is doubtless entirely a production of Tipū’s time,” 2370 foll. 11a–13b, Berlin 630 (3), Browne Suppt. 672, Lahore Panjāb Univ. (OCM. X/1 p. 94 no. 7), Leipzig Flesicher 267 (2), Tirhān Med. Fac. p. 385 (a.h. 1283/1867), Majlis (not yet catalogued: see Med. Fac. cat. p. 385 antepenult.), Univ. Lib. (Majmū‘ī 436 (7): see Med. Fac. cat. p. 355).

Editions: see under Jāmī al-fawâ‘id, also under M. Sharif Khān Iľāj al-amrād in Fārsī (p. 283).

(8) (Mangūmāh dar tībb) (beg. Ḡar kunī gūdā jūyām az dīl u jān) a short metrical work of which the precise subject is not stated in the OCM.: Lahore Panjāb Univ. (see OCM. X/1 p. 95), apparently also Ma‘ārif II p. 119 no. 261 (9 foll). Cf. Tashkent Acad. I 645.

(9) Muqta‘āt i Yūsufi = (Tībb i Yūsufi, India 1882, pp. 100–16): Tashkent Acad. I 590 (6 foll. Early 19th cent.)

(10) Qaṣdāh dar aṣāmī 1 adwiyah (beg. Nām i har hādī bī-Ḥindi bī-bšīn az man aī ẓūfar),2 on the Indian names of drugs: Tashkent Acad I 572 (2) (18th cent.), 578 (4 foll. 18th cent.), 645 (19th cent.), 646.

(11) Qaṣdāh dar aṣāmī i adwiyah i mufradah: Dharī‘ah I p. 404 no. 2102.


(12) Qaṣdāh dar hizf i sīhāt (beg. Ba‘d az ḥamā in Ḥakīm i Dānā ... 2 At kī hārī tan-daruṣtī az dar i ḥikmat dar-dār), a qaṣdāh dedicated to Būbūr (937/1530), preceded (in the Bānkīpūr MS, and some others) by a short preface in prose: Fohrn no. 210,

1 Tashkent Acad. I 645 has aṣāmā‘.
2 Tashkent Acad. I 645 begins Gar kunī gūdā jūyām az dīl u jān. [For this beginning, cf. no. 8 (above).]


(15) Riyyād al-adwiyāh (beg. al-H. l. l. 1. ḫ. bi-kulli dā’ in dawâna wa-jā’a al-ḥabbah), a materia medica completed in 946/1539–40, dedicated to Humâyūn and divided into an introduction, two bābās (1) simples, (2) compound medicaments, both in alphabetical order and a conclusion: Fonahm no. 302, Leyden III p. 279 no. 1397 (A.H. 988/1580), Cambridge 2nd Suppt. 362 (!) (Qaribkhān in Yūsufi. 17th cent.), Rieu II 840b IV (A.H. 1169/1755), Ivanow Curzon 591 (Introduction and Bāb I only. A.H. 1188/1774), BanKipür XI 976 (A.H. 1193/1779), 977, Browne Suppt. 726 (A.H. 1237/1821–2. Corpus 85), Ḡaṣiyyah II p. 976 no. 158 (!) (Mufradāt i Yūsufi), Rosen Institut p. 318 no. 126 (2). (Bāb II only), possibly also Browne Pers. Cat. 186 (8) (acephalous).


Editions: see under Jami’ al-fawāʾid above and also under M. Sharif Khan ‘I’lāj al-amrād (p. 283).

409. An anonymous nephew of ‘Alī al-Dīn ‘Alī al-mutażabbib al-Jilānī wrote:

Sittah i darūrīyah (beg. H. i b-ḥi. . . . Sānī’i rā kik az limitāẕ i arkān) composed for Burhān Niẓām-Shāh [probably the first of that name, A.H. 914–61/1508–58] and divided into a muqaddamah, six faṣla and a Khattimah: Fonahm 36, Berlin 606 (1).

410. Nūr Allāh maskhur bi-‘Alī (i.e. ‘Alī al-Dīn N.A.), if he is really the author of the work described below, had spent twenty years in India and had obtained his information on China root from a European physician, whose name, not mentioned by Rieu, is given as Tarsīf in the Shahīd ‘Alī MS. and as Arīṣṭā in Nūr i Ummānīyah 4970.

(Risālah i chub i Chīnī) (beg. Sp. u st. Afīqdāri rā kik inān rā fa-dharaf i nutq 2 . . . a. b. chānān guyard mukarrir i in risālah i muqarrir i in magahal kḥādim al-ṣubūrār ‘Nūr Allāh al-maskhur ba‘Alī’ (in some MSS. Maḥmūd al maskhur bi-‘Imād) kik garīb i bist sāl dar Ḥindustān būdam, composed in 944/1537–8 3 (so Shahīd ‘Alī 1824 and Rieu II 844b) or 954/1547 (so Ivanow 2nd Suppt. 1074 (14), Maḥshād III, fol. 16, MSS., no. 61) by an author who had spent nearly twenty years in India, namely ‘Alī al-Dīn Nūr Allāh or, according to some MSS., but less probably, it seems, 4 ‘Imād al-Dīn Maḥmūd (for whom see next entry): H. Kh. III p. 386, Dharīṭah V p. 310 no. 1478, Fonahm 261, Shahīd ‘Alī 1824 foll. 1–5 (Nūr Allāh version. See H. Ritter Istanbuler Mitteilungen, 3 (Istanbul 1935) p. 10, n.1), Rieu II 844b VI (foll. 263–5. The same version. A.H. 1109/1692), London R. Coll. Physicians 54 (2) (see J.R. AS. 1951 p. 191), 41 (10), [Maḥshād III/2 792.]

In the following MSS. ‘Imād al-Dīn Maḥmūd names himself as the author: Blochet II 882 (8) (A.H. 1092/1681), Ivanow 1542 (foll. 364–5, a fragment only. Late 17th cent.), Ivanow 2nd Suppt. 1074 (14) (foll. 137–41), Maḥshād III, fol. 16, MSS., no. 61 (8 foll. Not later than 18th cent.), Nūr i Ummānīyah 4970 foll. 13–16 (see H. Ritter Istanbuler Mitteilungen, 3, p. 10 n.1).

Turkish translations: see H. Kh. III p. 386.

411. Hàkım ‘Imād al-Dīn Maḥmūd b. Mas’ūd Shīrāzī had practised as a physician for nearly twenty years when he went to the court of Shah Taḥmāsp (930–84/1524–76) and presented to 3 A certain Hàkım Arīṣṭā is mentioned among the physicians of Akbar’s reign in the Jāfār i Akbari (p. 234), Blochmann’s trans. p. 542.
4 This opening seems to be characteristic of what may be called the ‘Imād al-Dīn Maḥmūd version, the Nūr Allāh version beginning a. b. chānān guyard.
him his Arabic work al-Murakkabat al-Shāfiyāh (Rieu II 474b, Broekelman II p. 414). According to the 'Alam-āryī i 'Abbāsī he was at first (dar awādī) in the service of 'Abd Allāh Khān Uṣṭālī, Governor of Shīrāz, whose displeasure he incurred. Having been sent to Mağhad by Shīh Tāhmāsp he lived there for many years (probably for the rest of his life) and it was there doubtless that Nūr Allāh Shīḥṣarī read with him [in, or after, 979/1571-2 (see P.L. I p. 1126, n.5)] the Sīyāhāh (an abridgment of the Ma'ālim as-Shīḥ) of Ghiyāth al-Dīn Manṣūr Shīrāzī at the beginning of his medical studies (Majālis al-mu'īnīn p. 351-11-12). The ascription to him of a work on the China root composed in 954 (or 944 or 934) by an author who had spent nearly twenty years in India is probably incorrect (see above p. 241). (Haft iqlīm I p. 284 (no. 233); 'Alam-āryī i 'Abbāsī p. 123; Rieu II 474; Fonahn p. 131.)


(2) Risālah dār bāyān i khwānās u mainfā'at i chīb i Chīnī, a recension in which the author, to judge from Bloch's description, calls himself Mahmūd b. Mas'ūd (tāshī) dedicated to a Ṣafawī prince and divided into a preface and nine chapters: Blochét II 890 (2) (A.H. 1059/1648).


(6) Risālah i chīb i Chīnī: for the tract on this subject composed in 944 or 954, of which in some MSS. 'Imād al-Dīn Maḥmūd names himself as the author and in others 'Alā' al-Dīn Nūr Allāh, see p. 241 supra.

(7) Risālah i mujarrabāt: Fonahn 167, Bodleian 1596 (30 foll.), Berlin 352 (2) (?) (foll.).


(9) Risālah i qal al-āthār: Aṣafīyyah II p. 1732 no. 31 (7) (Author's name given as Ḥakīm Maḥmūd b. Mas'ūd. A.H. 1065/1654), probably also Blochet II 890 (1) (Risālah i qal al-āthār dar daf) kūrān i har ran az 'ādān u kūshādīk wa-qāricalah, in fifty-three chapters, by M. b. Mahmūd Tāshī. Beg.: Shukr ilā qālā kih bī chīb i yāh rū). Risālah i sumūn, on poisons and antidotes in a muqaddamah, and two bābās: Fonahn 283, Bodleian 1595 (60 foll.).

(11) Sittah i dārūriyāh i tibbiyāh (beg. H. u sp. i bī-q. mar Ḥakīmī rū kih gūmāt i 'āmādī dā 'āmān-rū), dedicated to Shāh-Quli Šūlān [b. Ḥamzāh Šūlān 'Uṣṭālī, the author of a risālah dār manāfī' i khwāyī i oṣbāyī, Mağhad III, fsl. 16, MSS., no. 69]: Mağhad III, fsl. 16, MSS., no. 68.

(12) Yānābī (beg. al-H. l . . . a. b. bi-dān-kīh adāmī murakkabāst az-in jāsād i māḥūsūs), a manual of medicine (without preface) in nineteen fisāl, of which the last, the main part of the work, is divided into two qismāt (1) foods and drinks, (2) drugs clased

1 This word cannot be regarded as distinctive of this particular tract, since bīkā i Chīnī and chīb i Chīnī are used interchangeably.
415. Muṣaffar "Shifa'i" b. M. Ḥusaini Kākhpūnī died in 963/1556 according to his contemporary and fellow-townsmen Tāqī Kāshfī (Spronler p. 22). In the Tuhfah i Ṣānī (p. 39), where his tabbāllus is not mentioned, he is called Mir Muṣaffar i Ṭālib and is described as a man of Kāshfī (az shahr i Kāshpūn-i) and as the author of treatises on medicine, of a work on hikmat entitled Akhlaq i Ṣhifāt (MS.: Rieu Supp. 191, where it is called Akhlaq i Ṣhifāt) and of a divān of ghazals.

(1) Bist bāb fi l-ṭibb: Dhariḥah III p. 188 no. 673.
(2) Khulūṣat al-ṣifā (beg. H. i bi-niḥyāt u th. i bi-ḥayāt Ḥakīmī-rā kih az hikmat i kāmilah i Ū kafiyat), in three fanns: Dhariḥah VII p. 229 no. 1101, Najaf Khwānsārī, Leningrad Univ. no. 957* (?) ("Khulūṣat al-Ṣifā") (Romakowicz p. 6).


Editions: Delhi Dihli Aḥkār Pr. 1851* (Dhakeh i Qurabaddin i Shifāt. On margin of Dhakeh i Allāh Khān Qurabaddin i Dhakeh i, 1 It appears from Ameer's description that "Shifāt" describes his Qurabaddin as muntakhab ut muraqba from the works of ancient and modern physicians.


(1) Ants al-arābī (beg. H. i nā-maʿādā Qādirī Ḥakīmī rā sāziyār ast kih muṣawwar i ṣawātash), a manual in two sābihās on theoretical and practical medicine respectively: Bānkīpurī XI 984 (defective at end and elsewhere. 16th cent.), Edinburgh New Coll. p. 7.


(1) 〈Ḥifṣ al-siḥḥah〉, a work of unknown title on hygiene dedicated to Shāh Taḥmāsp (a.h. 930–945/1524–76) and divided into a muqaddāmah, four maqālahs ((1) dar sittah i darātīyān, (2) dar akbām i juži ... (3) dar ziyāt i ārāstan i gābān i badān, (4) dar asbāḥiyyāt u ādwiyyāt u mufrādāt u murakkaḥāb) and a ḫātimah (dar ziyādān i ḥayawānāt u dīr safāhān i jāmārān az manzūl):  Majlis 519 (lacks fol. 1 and begins Yahdī ʾilāhu li-nūrīch man yāshū u u dīdah i baṣ̄rat i àh i tabāqāt rā. 446 foll. a.h. 974/1566–7), possibly also  Tahirān Med. Fas. p. 166 (a work on the preservation of health dedicated to Shāh Taḥmāsib Bahādūr Khān Ṣafavī Ḥusaini, asexual and beginning maẓhar i āṯār i mutaḍādd mī-tuṣānād shud, 650 pp. a.h. 974/1567).  

(2) 〈Risālah dar tadār i hifṣ i siḥḥah〉 (beg. Sp. i bī-q. ʿaḍābāhī rā jalla wa-ʿalā sazāwār-ast), a short work of the same kind, dedicated likewise to Shāh Taḥmāsp and similarly divided into a muqaddāmah, four maqālahs and a khattāmah:  Majlis 504 (87 foll.).

419. Muḥammad b. Muḥammad.  
Ḥifṣ al-iʿīdāl (beg. al-ṭiʿī. l. l. towabhadā bi-evjābī ʿl-vejūdā), composed in the time of Murrād III (a.h. 982–1003/1574–5):  Chanykov 149.

420. Yūnus Bēg.  
(Ṭibb i Yūnus Ṣēg) (beg. H. i bī-h. u ṣuṇā-yi bī-ʿadad mar Ṣuṭbī al-Wujiʿād rā kii kull i manjūdāt rū) composed by order of Ibrāhīm ʿĀdī-Sūḥ (i.e. either Ibrāhīm ʿĀdī Shāh I, a.h. 941–65/1535–67, or Ibrāhīm ʿĀdī-Sūḥ II, a.h. 987–1035/1579–1626), based in part on works in “Chaldia [sic], Latin and Hebrew” and divided into three taqāma:  Madrās 353 (a).

Tadhkirat al-shahāvāt fi tabāsrat al-ladhīdāt (beg. Suhbēna Man qāla Zawqina l-l-nās ...), on the medical aspects of marriage, composed in 987/1579(?!) in the time of Sulṭān

Fawâ'id i mi'dah, ft tadbîr i i'isf i mi'dah, composed by order of Akbar 1 [903–1014/1556–1605] in 1650 [sic !]: Āṣâfiyâh II p. 963 no. 393.

423. Haıkım Masûh al-Dîn Abû 'l-Fath b. 'Abd al-Razzâq Gilânî left Gilân with his two brothers, Haıkım Humâm and Nûr al-Dîn “Qarârî”, after the conquest of the country by Shâh Tahmâsî in 974/1566–7 and, having spent some time (muddât madât according to Ma'âtîrî al-unmâra' III p. 8464) in study at Ardabîl, he migrated to Indiia and reached Akbar's court in the twentieth year of the reign, a.h. 983/1575 (Akkh-b-nâmâh III p. 14418, Beveridge's trans. III p. 204). In the twenty-fourth year, a.h. 987/1589, he was appointed Sadr and Amir of Bengaîl (Akkh-b-nâmâh III p. 2661, Beveridge's trans. III p. 386), but he was soon back at court, rising higher and higher in the Emperor's favour and exercising an influence which 'Abd al-Râqi' Nihâwândi compares to that of Ja'far the Barmecide on Hârîn al-Râşîd (Ma'âtîrî i Bahînî III p. 8472). In the thirty-fourth year, a.h. 997/1589 he accompanied Akbar through Kashmir (Akkh-b-nâmâh III p. 53818, Beveridge's trans. III p. 81919) and on the way to Kâbul died at or near Dambat (Dhamru, E. of Abbottabad), and was buried by Akbar's orders at Hasan Abâlî (Akkh-b-nâmâh III p. 56029, Beveridge's trans. III p. 851). According to Bâdâ'înî (III p. 1673) he was notorious for irreverence and other evil qualities (dar bi-dinî u sârîrî akhâq i dhnâmâh darb al-mathâl bîdâd) and was largely responsible for Akbar's abandonment of Islam. He was also the author of Muntâkhab al-lamîm i Gilânî, sometimes called Chahâr börîq from the opening words, letters addressed to Hâkim Humâm and others. (Haft ulûm no. 1218; Tabaqât i Akhîrî II p. 482; Bâdâ'înî Muntâkhab al-tawâ'irîkh II p. 211 (translated in Blochmann's A'în i Akbarî p. 175), III p. 168; Akkh-b-nâmâh III p. 144 (Beveridge's trans. p. 204); A'în i Akbarî tr. Blochmann pp. 424–5; Ma'âtîrî i Bahînî III pp. 845–9 (in the biography of his nephew Haıkım Hâджîq); Ma'âtîrî al-unmâra' I pp. 558–62, Beveridge's trans. pp. 107–10; Makkasîn al-gharîb no. 66; Spranger p. 414; Beale Oriental biographical dictionary under Abul-Fath; Rieu III p. 1096b; Subh i gilânî p. 12). If, however, the date, a.h. 1100, assigned in the OCM. to the author of the work mentioned below is correct, he must be a different Haıkım Abû 'l-Fath Gilânî.

Risâlah i Tîbb al-mujârâbāt: Lahore Panjâb Univ. (63 foll. See OCM. X/1 p. 95 no. 11).

424. [Sh.] Bînâ 1 b. Hasan haıkım Hasanî was, like his father, Sh. Hasan Panîpaîî (as he is called in the Ma'âtîrî al-unmâra' III p. 3793) or Sh. Hasan Sirhindi (as he is called in 'Abd al-Qâdîr's Muntâkhab al-tawâ'irîkh III p. 169 ult./), a distinguished doctor of Akbar's reign. According to 'Abd al-Qâdîr he excelled in surgery and in the treatment of elephants. When 'Abd al-Qâdîr wrote (in 1004/1595–6) he had become senile (dar-in aîjâm khabrâf bâ-masâj i û râh gâfîk). His son, Sh. Hasan, known as Hasân and entitled Muqarrâb Khân, was a grandee of Jahângîr's reign (see Ma'âtîrî al-unmâra' III pp. 379–82; A'în i Akbarî tr. Blochmann p. 548).

(1) Khulâsah i Bînâî (beg. A. b. chûvin gûjîlî khâdîm i abî i tîbb B. b. H. H. . . .), a treatise on medicine composed in 996/1588, based on Indian works and divided into seventy-eight fâsîs: Ivanow 1549 (74 fâsîs only. a.h. 1146/1733–4).

(2) Muyârâbât i Shaikh Bînâ: Āṣâfiyâh II p. 968 no. 254.

425. Haıkım 'Aîn al-Mulk “Dawâî” Shîrâzî, probably the same person as Haıkım Shams al-Dîn 'Aîn “Dawâî” Shîrâzî of whom there is a notice in the Nofâî i al-ma'âtîrî (Spranger p. 49), was one of Akbar's physicians. According to Bâdâ'înî (III p. 230) he was on his mother's side a descendant of Jalâl al-Dîn Dawânî [who died in 906/1502–3: see PL. I p. 1277]. It is not

1 There are some variations in the spelling of this name (Bhanî, Phanî etc., or Bhanî, cf. PL. I p. 868: Mr Bhanî).
clear whether he was born in Persia or in India. The first mention of him in the Akbar-nāmah (II p. 202, Beveridge’s trans. II p. 313) is in connexion with an event at the end of Jamādā I 971/January 1564 in the eighth regnal year, when he treated Akbar for an arrow wound. In the 17th regnal year he was sent by Akbar on a mission to the amād Khān, the great Gujrāti noble, and in 983/1576 to ‘Allā ‘Ādil-Shāh, of Bijāpur. Subsequently he was Faujdar of “Sambhal” (Sambhal), Sadr of Bengal and Bakhshāi of the Province of Ağrah. According to Badā’īnī (II p. 463) he died on 27 Dhu’l-Hijjah 1003/2 Sept. 1595 in the fortieth year of Akbar’s reign (cf. Akbar-nāmah III p. 1031). “Khwāshgī” gives the date 1004/1595–6. (Akbar-nāmah II p. 202 and elsewhere; A’in i Akbārī, tr. Blochmann, pp. 480, 543; Sofināh i Khwāshgī (Bodleian 376 no. 322); ‘Alī aṭṭir al-umarā’ I p. 562, Beveridge’s trans. I p. 172; Makhzan al-ghurar ib no. 760; Shams i anārman p. 149.)

Fawā’id al-‘insān (beg. Allāhu Akbar, In chih āikmat ast humāyūn . . . Nāmah az bo’d i dhikr i nām i Ilahe), a medical treatise on pharmacology dedicated to Akbar and composed in 1004/1595 (according to the chronogram Shudh i emah Fawā’id al-‘insān, which, however, may be only approximate, since the date is later than that given by Badā’īnī for “Dawā’i”’ death): H. Kh. IV p. 470, Fonahn 214, Maghdab III, fsl. 16, MSS., no. 84 (a.h. 1035/1625–6), Leysen III p. 281 no. 1432 (a.h. 1067/1657), Ivanov Curzon 592 (144 foll., late 18th cent.), Aṣāfiyyah II p. 962 no. 477, III p. 406 no. 740 (a.h. 1330/1912), Browne Suppt. 903.

426. Mīr M. Maṣūm “Nāmī” b. S. Ṣafā’ī Ḥusainī Tirmidhī Bhakkarī, who died at Bhakkar in or soon after, 1015/1606–7, has already been mentioned as the author of a well-known Tūrīk in Sīn (PL. I pp. 651–3).

Muṣrādat i Nāmī or Muṣrādat i Maṣūmī (beg. Hamd i Khudāvand gā k-ash ba-dar i khābīrat), in twenty-five (Ivanov) or twenty-six (Bānkūpūr) ḍabā: Bānkūpūr XI 985 (24 foll., a.h. 1110/1699), Ivanov 1560 (a.h. 1182/1768–9), Aṣāfiyyah II p. 954 no. 392, p. 976 no. 369.

427. Ḥakim ‘Alī Jilānī, author of a large Arabic commentary on Ibn Sīnā’s Qanānī (see Loth 781–4, Cureton-Rieu 1653, Bānkūpūr IV 35–9, etc.) and one of the collaborators in the Tūrīk i ‘afīf (cf. PL. I p. 1198), migrated from Persia to India and became one of Akbar’s physicians. He died on 5 Muḥarram 1018 2 10 April 1609 (see Memoirs of Jahangīr tr. Rogers and Beveridge I pp. 154 (Persian text p. 74), 68, 132; A’in i Akbārī tr. Blochmann p. 466; ‘Alī aṭṭir al-umarā’ I p. 568, Beveridge’s trans. I p. 180; Bānkūpūr Arab. cat. IV p. 54; Brockelmann Spbd. I p. 626; Zubaid Ahmad The contribution of India to Arabic literature p. 384; etc.). Presumably he is the author of: Mujarrabat i ‘Ali i Jilānī. Edition: place? date? (Aṣāfiyyah II p. 970 no. 552).

428. M. Bāqir b. Ḥamd al-Dīn Mahmūd al-Ṭabīb (for whose father see PL. II p. 241) was in the suite of Shāh ‘Abbās when he left Isfahān [in 1011/1602–3 (or rather in 1012/1603)] to conquer Tabrīz, Naḵchivān and Erivan. In the course of that campaign the Shāh suggested the composition of short works on ophthalmic medicine and on the treatment of ulcers for his personal use in case he should be separated from his oculists and surgeons. For his Arabic Risālah fi ‘Uṣūrī (see Bānkūpūr Arab. cat. IV 81, Brockelmann Spbd. II p. 592).

(Tīb i Muḥammad Bāqir) (beg. (Brockelmann 882 (2)) 3 a. b. ‘umim gīyād . . . M. B. . . kāl aṭṭir i Ṭawfīqī-ī-manṣilat), in two maqalāh (1) on medicaments for diseases of the eye, in five chapters, (2) on the treatment of ulcers, likewise in five chapters: Brockelmann II 882 (2) (a.h. 1092/1881), probably also Aṣāfiyyah II p. 960 no. 303.

429. ‘Abd Allāh Ṭabīb, as he calls himself, or ‘Abd Allāh Yazdī, as he is called at the end of the Bodleian MS. (in which the last

1 Cf. Brockelmann Spbd. I p. 825 (d), where this commentary is inadvertently treated as a bāḥiyyah on that of M. b. Mahmūd al-Amuli. In the Lucknow edition of 1356–8 (Mushār I 1024) the bāḥiyyah of M. b. Mahmūd Amuli is printed on the margin.

2 This date is given by Jahangīr immediately after mentioning 14 Dhu’l-Hijjah 1017 as that of a different event. The latter date has consequently been mistaken by some as that of ‘All Jilānī’s death.
two leaves have been supplied in a later hand and in which Yazdī may perhaps be a corruption of Farādī).

Farādī, as it is called in the preface, or Tibb i Farādī, as it is called [incorrectly?] at the end of the Bodleian MS., in a later hand, (beg. al-Ḥ. l. R., al-ā. wa-li-ṣaḥbatu li-l-muttaqin wa-l-jannatu li-l-muwaḥhidin wa-l-nārī li-l-muḥtadin, dedicated to Abū l-Muẓaffar Muḥammad-Quṭb-Sṭhān (of Golconda, a.h. 988–1020/1580–1612) and divided into a muqaddamah (dar bayān i ḥifẓ i sīḥat ... in six fos̱ās), unnumbered [?] awābu (on local and general diseases, from head to foot) and a ḥātimah (in three fos̱ās): Fonahn 31, Bodleian 1600 (late 17th cent. [?]!).

Bānākpur XVII 1681 (a.h. 1177/1763), possibly also Mādīs 371 (Tibb i Farādī, by Farādī al-Dīn, in 368 chapters, each dealing with a particular disease and its treatment by simples (not compound drugs) and beginning Bāb i awālu dar ‘āǧā i dārā i sar khāz garmi bāḥshād. No preface or colophon).

430. Shāh-qul Sulṭān b. ʿIjzāh Sulṭān Ustāǰūlā was an amīr of the time of Shāh-Abābū I (a.h. 996–1035/1592–1598). For him, Ḥakīm Māḥmūd wrote his Sīṭāh i ārāmīyāh.

Risālah dar manāfī u khawaṣṣ u ʿaṣyah (beg. al-Ḥ. l. R., al-ā.): Dharātāh VII p. 271 no. 1313 (Kk. al-ā. wa-manāfī u ʿaṣyah), Māhshād III, fol 16, MSS., no. 66 (53 foll. Not later than 1166/1753).

431. Oswald Crollius (Oswaldus Crollius), a German physician and alchemist who died in 1609, wrote in Latin a work, one well known, on chemical medicaments under the title Basiliica chymica (Frankfurt 1609, [1612?]), 1620, 1625, etc., Leipzig 1634, Geneva 1635, 1643, 1658, German trans., Frankfurt 1623, French trans. Lyon 1624, English trans., London 1657).


Persian translation (from the Arabic): Kīmiyā-yi Bāsilīqā

E. Medicine

432. M. Qāsim Ḥuḍūrī-Sṭhān, known as (al-maṣḥūr bi-) Firīṣtāh, Astārabādi has already been mentioned (PL I pp. 442–450) as the author of the Gubān i Ibrāhīmī or Tāriḵh i Firīṣtāh composed in 1015/1606–7.

Dastīr al-ḍārībā or Ikhtiyārāt in Ḥuḍūrī (beg. H. i b-h, mar Ḥuḍūrī rā kal hāl kān in wa-mā urulūkā), a summary of medicine as taught by the physicians of India, whom the author had found extremely trustworthy and accurate, in a muqaddamah, three muqālāsah and a ḥātimah: Fonahn 22, Melreux p. 11 no. 22 (a.h. 1104/1692–3), Bānākpur XI 987 (Makālāh I only, acephalous. 17th cent.), XVII 1700 (leaks Makālāh III), Rehātsekh p. 222 no. 21 (2) (a.h. 1137/1725–8), Eṭhā 2323 (Makālāh I. a.h. 1151/1738), 2324 (1) (Makālāh I. a.h. 1153/1740), 2318 (a.h. 1174/1761), 2319–22, Ross-Browne 255 (2) (transcribed in 1281/1864 from Rehātsekh p. 222 no. 21 (2), Rieu Suppt. 160 (18th cent.), Ivanov 1553 (18th cent.), 1st Suppt. 905 (latest 18th cent.), ‘Aliyarī Medīh, Subh., MSS. p. 28 no. 17, ‘Āṣāfiyāh II p. 950 no. 407, Berlin 611, Bodleian 1601 (damaged), Edinburgh 249, Mādīs 356.

433. Taqa al-Dīn M. b. Șadr al-Dīn ‘Ali. Mīsān al-ṭābā‘ī i Quṭb-Sṭhān (beg. Zīb i dābirin i har risālah), a work on medicine (on materia medica according to Eṭhā, but this does not tally with Ivanov’s description), dedicated to Sulṭān Muḥammad Quṭb-Sṭhān (a.h. 1020–35/1612–26) and divided into a ṣuyūk rā, a kubrā, a nāṭījah and a lāzimah (which appear not to be clearly marked in most of the MSS.): Fonahn 271, Ivanov Curzon 593 (latest 17th cent.), Ivanov 1551 (only the ṣuyūk rā. Latest 18th cent.), Bodleian 1602 (a.h. 1152/1739), ‘Āṣāfiyāh II p. 978 no. 364 (a.h. 1217/1892–3).
medicaments, (2) compound medicaments, (3) diseases of the skin: Fonahn 237, Rieu II 476b (A.H. 1002/1593).
437. Sālik al-Dīn M. Kamawi Yazdi was a pupil of 'Imād al-Dīn Maḥmūd Shirāzī (for whom see P.L. II p. 241).

(1) Jāmī i jahān-numā-yi 'Abbāsī (beg. Ṣādiqān ṣāḥibān), on the legitimate uses of wine, written by order of ʿAbd-Allāh, completed in Rahbān 1037/March–April 1628 and divided into a muqaddamah, thirty bābās and a kāhīnāmā: Fonahn 131, Dharīʻāb V p. 301, Rieu II 844a I (A.H. 1103/1692), Ross-Browne 148 (A.H. 1232/1817).

439. Nūr al-Dīn M. [b.?] ʿAbd Allāh [b.] Ḥakīm ʿAin al-Mulk Qaraṣhī Shīrāzī was apparently a son, or a grandson, of the physician who has already been mentioned (P.L. II p. 249) as the author of the Fāṣād al-ḥisān. There seems to be no sound reason for the identification of this person with Nūr al-Dīn M., the nephew of ʿAbū ʿl-Faḍīl b. Fāṣīd and editor of their letters.
(1) Alfasāz i adviyāh (a chronogram = 1082/1628–9) (beg. Ḥuwā ʿl-tawḥīd ʿl-madībī ʿl-samād kī pāyāh i ḥaqīqat i bī-chīnāh), a pharmacological dictionary dedicated to Shāh-Jahān and divided into a muqaddamah, a masānīj (the alphabetical
list) and a khatīmah (on bezoar, bitumen, China root, tea, coffee and tobacco): Fonahn 231, Dharītāh II p. 292 no. 1179, Mušār 139, Bodleian 1803 (A.H. 1040/1630–1), 1604, Dhlē 2925 (A.H. 1116/1705), 2326 (A.H. 1117/1751), 2827 (lacks khatīmah), Ross-Browne 146 (18th cent.), Peshawar 1652 (A.H. 1166/1752–3), Masqhad III, fol. 16, MSS., no. 13 (A.H. 1166/1753), Bānkīpur XI 988, Brown Suppt. 87 (King’s 29), 86, Asfīyāh II p. 940 nos. 294 (A.H. 1194–1780), 19, Ivanov 1555 (acephalous, A.H. 1213/1798–9), Curzon 594 (lacks khatīmah, A.H. 1231/1815), Lindesiana p. 191 no. 720, Lahore Panjāb Univ. (see OCM. X/1 (Nov. 1933) p. 95 no. 10), Leningrad Univ. no. 983 (Romaskewicz p. 3), Mādās 399, Mehrīn p. 14 no. 31.


English translation: see Editions, Calcutta 1793*.

Abridgment: Mehrīn p. 14 no. 32.

Extracts: see PL. II p. 200.

(2) Anis al-mu‘ālīyīn: Cawnpore 1887† (N.K.); 1896† (N.K.). See also above under Alfāz i adwīyīh, Lucknow 1298/1881*.

(3) ’Alājāt i Dārā-Shukōh or Tīb i Dārā-Shukōh, or Dhakhirāh in Dārā-Shukōh, a system of medicine dedicated to Sultan Dārā-Shukōh (b. 1024/1615, d. 1069/1659: see PL. II pp. 992–9) and divided into a miftāḥ (on philosophical and other matters, in forty-two maqātaḥ), ten guftārs (which are subdivided into chapters called asrār and of which the headings are given by Blochet) and a conclusion (khatīmah) dealing with pharmacology: Fonahn 140, Elgood pp. 373–4, Leclerc Histoire de la médecine arabe II pp. 322–4, R.A.S. P. 195–7 (Al-Mu‘alajāt i Dārā-Shukōh. Vols. I–III (the whole work?). A.H. 1056/1646.) But if the catalogue is correct in calling the author Mīr M. ‘A. A., this must be a different work (cf. p. 258 infra), Blochet II 857–9 (lacks the first page or two. A.H. 1192–3/1778–9), Ivanov 1556 (Guftār VIII only. 18th cent.), Bānkīpur XI 992 (begins abruptly with Sūkhān in sīwāwma dārdūr i musḥīrīn... after which follows the third asrār [probably of Guftār VII in two tadbīrs (1) on eatables fol. 3a, (2) on drinkables, fol. 80b]) (and probably other asrārs, since the tadbīr on drinks can scarcely fill all the rest of this MS. of 284 foll.). 19th cent.), 993 (Guftār VIII (only?), to end of 34th asrār. 18th cent.).

(4) Jāmī al-‘āṭībā’: Asfīyāh II p. 946 no. 130 (Md. Shāh’s 7th year (i.e. 1137–8/1725–6).


¹ Chronogram Alfāz i jadhawālīh i tadbīrī. This indicates 1040, not 1050.
440. Mir M. 'Abd Allāh Ḥākim, the author of the Mu'ālajat i Dārā-Shukoh, is not unlikely to be the same person as Ḥākim S. M. 'A.', the author of the Muyarрабāt i šāfiyyaḥ. On the other hand he is presumably a different person from Nūr al-Dīn M. 'Abd Allah Shīrāzī (PL. II p. 255), who does not seem to have been a Sāriday.

(1) Mu'ālajat i Dārā-Shukoh, evidently dedicated to Sultan M. Dārā-Shukoh, who was born in 1624/1615 and died in 1669/1659 (see PL. I pp. 992–9); R.A.S. P. 195–7 (Vols. I–III (the whole work?)). A.H. 1656/1646).


442. Ḥākim Muḥammad Ḍhakhrah i kāmilah, or Ḍhakhrah i jarrāḥ, composed in the reign of Shāh Šafigh al-Ṣafawī Bahādur Khān (A.H. 1038–39 1629–42) and divided into six sections (on hygiene, general medicine and materia medica), thirty chapters (on surgery) and a conclusion: Blochet IV 2854 (A.H. 1254/1838).

443. Maṣ'ūm b. Kārim 1 al-Dīn Shīṣṭāri Shīrāzī. Qarābādīn i Maṣ'ūm (beg. Tāhmuṣīd kih livān i ʿīd-hār-tadākhār i musabbihān), on compound medicaments, composed in 1059/1649 and divided into a muqaddamah, seven (in IVanov 1557 nine) maqālahs and a khaṭāimah (apparently absent from Ivanov

1 Mu'īn according to Ivanov. Fonain writes Maṣ'ūm b. Ibrāhīm "aus Šīrāz".


444. 'Ali Afīād Ṭabīb b. M. Amin (al-muṣṭahār bi-) Qāzvinī.


K. al-Ṭibb al-jadād al-kimiyāʾ 1 'alādīt ʿkhtra'ahu Barākištū, 2 a summary of the medical system of Paracelsus, 3 being the fourth (and last) kūth of the Ghīyāth al-tafqīl fī tadābir badan al-masān: see Brockelmann Spbd. II p. 666, PL. I p. 940 n.3.

Persian translation or translations: (a) Ṭibb i tāzah i kimiyā'1 (beg. al-H. l. R. al-A. . a. b. pas in kītāb ʿṣ. i t. i kimiyā'ī ʿst inšenhān kimiyā'ī kih dar ʿārād ūrā Barākištūs u

1 Saḥāb i igīqīrār i āb-ṣāīṭ 2 . . . ba-

2 Hāfiz i Afḍālīyaḥ, preface.


4 Swiss physician, d.1541 at Salzburg (see Ency. Brit., etc.).
muḥtāmīl ast bar muqaddamah u magālāt chand. Dar taṛīf i kīmiyat i ʿiḥāfījī u ṣayrāt az ān); Tahrīn Med. Fac. p. 382 no. 232 (142 pp. a.h. 1219/1804).

(b) Tarjamaḥ i Risālāh i Kīmiyat i Barākāh u āḥām (this heading precedes the bāsmaḥal, which is followed, without any preface, by the words Dar ṣabīh i ism u bāyān u dhikr i mawdūʿ u ʿināʿat i kīmiya. Bi-dārān-kuh ṣaf z muʿarrab i kīmiya ʿat u kīmiya dar ʿulāqat i Yāmīn i bi-maʿānī u taṣālib u taʿrif qot), in a muqaddamah u six magālāhā; Tahrīn Med. Fac. p. 382 no. 233 (123 pp. a.h. 1268/1852).

(c) Kāshf al-asrāʿ, by an anonymous translator, in an introduction (containing ten fasās) and nine discourses: Biochet IV 2383 (1) (51 fol. Mid-19th cent.). The Med. Fac. catalogue (p. 383 n.1) mentions MSS. in the Kitāb-khānāh i Millī u Malik (no. 4383, 19th/19th cent.) and in the Kitāb-khānāh i Daulatī u Tābriz (no. 85, p. 208 in the (apparently un procurable) catalogue of that library). According to the same note there are Indian editions of 1271 (1854-5) and 1331 (1913) and copies of one or the other in the Kitāb-khānāh i Millī u Malik (no. 4426) and in the Majlis Library (TĀ).

446. Of unknown authorship is:—
(Risālāh dar maʿrifat i mizāj i murakkabāt u ʿināʿat (beg. Sp. i maḥmudat-asās Ḥākimī rā ravo-ṣī kī yanāʿī u āḥār i qudrat i kāmilah u Ī), a short tract on mixing compound medicaments, dedicated to ʿAbd Allāh Qūṭ-Shāh [of Golkonda, a.h. 1035-83/1626-72] and divided into a muqaddamah, three fasās and a khabīma; Fohnah 310, Berlin 606 (2).

447. Ḥākīm al-Mulk (so Ṣafyāfiyah) Niẓām al-Dīn Ahmad Gīlānī, who in his youth had been present at maṣālik of Ḷahāʾ al-Dīn al-Amīlī (d. 1030/1111) and had lived at Ṣafāḥān in the reigns of Ẓāhir u Khābāb (999-1038/1587-1629) and Ṣāḥāb u Ṣafī (1038-52/1629-42), was later at the court of ʿAbd Allāh Qūṭ-Shāh [of Golkonda, a.h. 1035-83/1626-72] and wrote a miscellany (the Majmūʿāt i Niẓām al-Dīn Ahmad u Gīlānī), which includes some short tracts of his own composition. [For which see the section on Encyclopaedias in the forthcoming PL. II part 3. A.W.]

(Risālāh dar sumām) (beg. Allāhumma ʿafṣā fiʾ l-dāmūgā . . . wa-haʾ dīkīr i šah u sp. ṣhabr i lāḥūdā) (in the Peshawar, a short tract on the poisons of snakes and other animals and their antidotes, composed at the request of ṣhabr i pāḥūdākh (i.e. doubtless ʿAbd Allāh Qūṭ-Shāh): Fohnah 310, Berlin 45 (11) (in the Majmūʿāt), Asfāfiyah II p. 970 no. 366 (the Majmūʿāt).

448. Mīr M. Muʾmin b. M. Zamān Ḥusainī Tunakābūnī 1 Dailamī says that both his father and his grandfather had been court physicians to the Ṣafāwī kings and that he himself had attended Ẓāhir u Ṣafī. “His acquaintance with the medical works and the simples of India shows that he had been living a considerable time in that country” (Rieu). His Tūfāṭ al-muʿminīn was designed to correct the inaccuracies of the current pharmacopoeia, the Ikhtiyārāt i Bādī (cf. PL. II p. 221), and was based largely on what he regarded as the most trustworthy authority on the subject, the work entitled Mā lā yasaʿuʾ l-tulḵhār jaklāhu commonly called the Jāmī i Bāghdādī (for which see Brockelmann II 169, Spohr, II 219). The theological work Tāʾsīrat al-muʿminīn completed in 1086/1675 (Dhariʿāh III p. 325, Majdād, fol. 1, MSS., no. 62) appears to be another of his works. (Ramūṭ al-jamāḥīr IV p. 218; Tārīkh u ṣamāʿa u šahārā-ya Gīlān p. 73).

Tūfāṭ al-muʿminīn (beg. Sabhaḵāna l-Bāḥumma, yā Qaddās wa-yā Tāḥīb al-nuṣūs), a comprehensive work on materia medica dedicated to Ẓāhir u Ṣafī (a.h. 1077-1105/1666-94) and divided into two parts of which the first contains five tashbīḥ, which, on the second, called dastārāt, is in three qism (the third of which, on the treatment of diseases, appears to be absent from all MSS. hitherto described in detail and was perhaps never written, though according to Pertsch (Berlin p. 587) a third qism begins on p. 554 of the Delhi edition of 1266): L.H. 494, Dhariʿāh III p. 1133 n.

1 Cf. PL. I p. 304.

449. Murtadâ Quli Khan Shâmlû, a son of the Governor of Khurâsan, Ijâsan Khan Shâmlû (cf. Rieu II 682a), was appointed Shamshâkbârdar and conjoynly, as usual, Governor (Dârûgâh) of Qum by Shâh Sulaimân (1077–1106/1166–94) at the beginning of his reign. He was a poet and also a calligraph. (see Tahir i Naşrubâdî p. 27; Majma‘ al-fu‘ahâ’ I p. 56; Pâydaysh i khatî u khatîtân p. 229; etc.). His authorship of the Khyrâg is not undisputed. since at any rate in one MS. M. b. M. Mu‘min (i.e. according to Dharâ‘i) VII p. 149 a son of the author of the Tuhfat al-mu‘mínîn, mentioned on p. 261 supra appears as the author and Nawâb Amân Allâh Khân as the dedicatee.


1) Dastîr i Jalâlî: Aṣâfiyâh III p. 406 (presumably, if correctly described as Persian, a translation of this author’s Arabic work, for which see Tahrân Med. Fac. pp. 199–200).

1) In the library of S. M. b. N‘mat Allâh al-Musawî at Najaf.
(2) *Hifz-i isıkhat i badan al-insâniyyah* [sic], as it is called in the colophon, a brief summary of medicine, dedicated to Abū 'l-Mu'azzam Abū 'l-Mansūr Shāh Sulaimān al-Šafawī al-Musawwī Bahādūr Khaṇ (A.H. 1077–1105/1666–94) and divided into a preface and numerous short sections: *Blochet IV* 2589 (A.H. 1247/1831–2).


(1) 'Ain al-ḥayāṭ (beg. Sp. i chūr as-fās i 'Isawī rā bār-ρωρ-μάρτ ι jin-faž sazā-yī bārgūth i khūbīj-yī Khālīqī-st), on the china root and other similar beverages, dedicated to Shāh Sulaimān (A.H. 1077–1105/1666–94) and divided into a *muqaddamah* and two *maqālah* (as well as, in some MSS, a third *maqālah* on *fadzahr*, etc.): Fonahn 248, Ethē 2336 (1) (A.H. 1129/1717), Tihrān Med. Fac. pp. 331–2 (includes *Maqālah* iii), National Lib. (see Med. Fac. cat. p. 332), Ivanow Curzon 596 (?)(begins, without preface, *Muqaddamah* dar bayān i kaifīyat i iṯtīqa bar ābāq i Chīnī, and contains three *maqālah* (1) without special heading, (2) dar bayān i 'usābāh i Muqaddamah. . . .(3) dar *khāvēs* i jadwār wā*qayat* wa-śā'īr). Title and author's name, M.H.T. in colophon, possibly also 'Alīgarh Subb. MSS. p. 26 no. 11, (but see under this title in the Appendix).

(2) Miḥāl al-khāzā'īn wa-mishāh al-ḍafā'īn (beg. *Taṣawwaf* bār i janābī tāḥātīs) 1, mainly on the properties of alimentary and medicinal substances, completed on 11 Rajab 1103/29 March 1692, dedicated to Shāh Sulaimān, and divided into a preface, five *maqālah* and *kalāmat*: *Blochet II* 865 (A.H. 1130/1718), Tihrān Med. Fac. p. 450 (756 pp.).

(3) Tuhfah i Sulaimānī (beg. *Ajuwās* i sp. i bī-q. Ḥakimī rā sazā-st), on zooology, the bezoar and the mummy, completed in 1079/1669–9 (2) 2, dedicated to Shāh Sulaimān and divided into three *baḥā*: Fonahn 249, Dharṭah III p. 442 no. 1605, Ethē 2336 (2) (A.H. 1129/1717).

452. S. M. Bāqir Musawī was a court physician to Shāh

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1 According to the Med. Fac. catalogue al-H. l. 'l. ḫadāna li-ḥalīfā.
2 Chronogram *Tuhfah i Sulaimānī* kāb agar bār i ḫānā i maqālah ba-bānān 'adad biḥāb ḥavānd tārīkh i itmān ast.
456. Sh. Ahmad Qinnuwwil.  

457. M. Rūdā b. Ābī l-Fadl Sulaimān Shīrāzī.  
Riyād i Amāngir (beg. Khudawand i hamad Shāfiq-st jalla šeṣ-nawāz; (Riyād II) Allāhumma la qasira ghirakula), dedicated to Aurangzeb and divided into two riyāds ((1) begun in 1080/1670, completed in 1090/1679 and dealing in four chamans with sanitation and the preservation of health, (2) begun in 1090/1679, completed in 1096/1685 and dealing in twelve manzars with compound medications for the diseases of the various parts of the body): Fonahn 75, Ivānword 1560 (Riyād I. Late 18th or early 19th cent.), 1561 (Riyād II. Late 18th cent.), 2nd Suppt. 1087 (Riyād II. 19th cent.), Madrās 664 (Riyād II, breaking off in Manjar 6. A.H. 1192/1778), Ḡaṣfātiyāh II p. 954 no. 342, Browne Suppt. 729 (Riyād II, apparently incomplete. Corpus 193), Ethē 2337 (both Riyāds), 2338 (Riyād II).

458. Ladhīmī [?] b. Bahārva-bal [?].1  
Bahr al-fawā'id (beg. Il. u sp. mar Shāfiq-bal bākht rā kih ba-hikmat i kāmilah i khwāqāh, on the treatment of diseases, composed in Aurangzeb's reign (A.H. 1069-1119/1659-1707) at the request of the author's teacher Mīr Abī l-Fattāh ['Abd al-Fattāh?] al-Ḥusainī and divided into a muqaddamah and thirty-four (so Mehereh), or thirty-eight (so Nadīr Ahmad), chapters: Fonahn 54, Mehereh p. 12 no. 26 (A.D. 1757), Nadīr Ahmad 271 (A.H. 1183/1779).

459. Darwīsh Muḥammad Ēmīnabādī.2  
Ṭibb i Aurang-Shāhi (so Peshawar), or, simply, Aurang-Shāhi (so Ḡaṣfātiyāh) or Ṭibb i Aurangzebī (so Ivanow), (beg. Il. u sp. mar Ḥakimī rā kih ba-hikmat i ṭehqīlāh i khwāqāh), a manual of medicine, based on Indian sources, dedicated to

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1 LDHKM b. BHYR (Meheheh), Ladhīmī b. Bahārva-bal (Nadīr Ahmad).
2 So Peshawar (presumably from Ėmīnībādī in the Gājarān-wālī District of the Panjāb). Ivanow writes Amnībādī.
M. Akbar, commonly called ('urf) M. Arzānī, b. Mīr Ḥājī M. Muṣīm [Dīhlawī] died at Delhi in Rabi' II a.h. 1134/Jan.–Feb. 1722 (M. b. Muṭṭamād Khān’s Tārīkh-i Muḥammadī cited by Rieu, III 1088b). According to the Yaḏgār-i Bahādurī (cf. P.L. I p. 149) as cited by Rieu (II 478a) he applied for instruction to S. 'Alawī Khān, "who had come to the court of Auranṭzib a.h. 1115" (cf. P.L. II p. 273, where it has been stated that he presented himself before Auranẓeb at Satārah in 1111/1699–1700), and on his refusal went to study medicine at Shirāz. This statement, if correct, must refer to "post-graduate" study, since he had already completed his Ţībī Akbarī in 1112/1700–1. (Rieu II 478b; Rahmān 'All p. 21; Zubayd Aḥmad The contribution of India to Arabic literature p. 385.)

Persian commentary : Fūṣūl al-ar’ād sharḥ Hudūd al-amrād, by Abū ’l-Qāsim called Qudrat Allāh Khān (for whom see P.L. I p. 882) : place? 1272/1855–6 (see Aṣḥafīyāh II p. 956 no. 581); Lahorā 1986) (322 pp. 2nd ed.).

(2) 'Īlāj al-sibyān : Cawnpore 1283/1866–7 (appended to the Misān al-tibb, Mushār I 1126).

(3) Khair al-tajārīb (beg. (in Berlin 610) al-Ḥ. l. R. al-‘ā... Bi-dān-kīh in kitāb muḥämāl ast bar būt u ākbar (some MSS. būt u dār) bāh. Some MSS. begin abruptly with Bāb 1), an abridgment of the Ţībī Akbarī with some additional matter, in twenty-two, twenty-three, or twenty-four, bābās : Fohnān 25, Mēhrēn p. 13 no. 28 (a.h. 1150/1767), p. 12 no. 27 (2) (very defective), Ivnōw 1569 (18th cent.), 1570 (a.h. 1215/1800–1), Berlin 610 (a.h. 1225/1810), Eidē 2341, 2945 (2), Aṣḥafīyāh I p. 376.

(4) Misān al-tibb (beg. (a.h. l. R. al-‘ā... a. b. al-‘ābāl al-jānī M. Arzānī al-musāmmā bi-M. Akbar), a handbook of medicine for beginners in three maqāllāhs : Fohnān 26, Rīvī II 479b (a.h. 1156/1742), Aṣḥafīyāh II p. 978 nos. 433 (a.h. 1160/ 1747), 327 (a.h. 1203/1788), 377, Bodleian 1612 (a.h. 1184/1770), Mūdrās 390 (a.h. 1196/1782), 389 (a.h. 1204/1789–90), II 645, Ivnōw 2nd Suppt. 1088 (a.h. 1204/1790), Ivnōw 1574, Browne Suppt. 1294 (a.h. 1213/1798–9. Corpus 60), Tashkent Acad. I 599, 600, ‘Aligārī Subhī. Mss. p. 28 no. 18 (a.h. 1243/1827–8), Bānkīpur XI 1005 (19th cent.), Reḥatek p. 114 no. 21.

Editions : [Calcutta] Muḥammadī Pr. 1292/1836* (pp. 12, 187); [Lucknow!] 1283/1864 (Sūlān al-Maṭābī). See 'Aligār Subhī. ptd. bks. p. 45; [Lucknow] Hāji M. Husān, Ḥasanī Pr., 1270/1853–4 (‘Aligār Subhī. ptd. bks. p. 45); Bombay 1266/1850 (see Muṣḥād III, fsl. 16, ptd. bks., no. 22); Cawnpore Muḥammadī Pr. 1268/1851* (M. al-‘ā. followed by (1) Risālah i dālāl-i al-nābul, p. 185, (2) Risālah i dālāl-i al-bad, p. 195, (3) Mubāṣṣar al-bayān fī ḍarāʾīyāt al-būhārīn, by M. Badr al-Dīn. Marginal notes. 208 pp.); Cawnpore 1283/1866–7 (followed by the ‘Īlāj al-sibyān, Muṣḥār I 1126); [Cawnpore] 1870* (similar to the 1268 edition N.K. pp. 8, 208); Cawnpore 1874* (similar to the Cawnpore edition of 1268/1851*, pp. 8, 208); 1881* (208 pp. N.K.); Lucknow 1318/1900* (pp. 8, 208, presumably similar to the Cawnpore edition of 1268/1851*, but the B.M. catalogue mentions only the M. al-‘ā.); Lahorā 1343/1924–5*; and several others.


(6) Mūjarrābāt ī Akbarī (beg. (a.h. l. l. ‘al-hādānū ‘l-ṣirāt al-mustaqīm), a comparatively small treatise on compound medicaments divided in the Edinburgh MS., the earliest extant, into a muqaddamah and ten bābs, but in most, if not all, other MSS. into a muqaddamah and numerous short bābs, in which the medicaments are arranged under the diseases : Fohnān 27, Edinburgh 256 (a.h. 1128/1715), Ivnōw 1571 (collated 1139/ 1726–7), 1572 (19th cent.), Mēhrēn p. 12 no. 25 (defective. a.h. 1178/1764?), p. 11 no. 24 (a.h. 1189/1775–6), Bodleian III 2759 (18th cent.), Rīvī II 480a (a.h. 1221/1806), Aṣḥafīyāh II p. 968 no. 297 (a.h. 1230/1815), Browne Suppt. 1141 (a.h. 1242/ 1826–7. Corpus 12 (5), Eidē 2342–3, Mūdrās II 649 (fragment only), 662 (fragment only), Princeton 435, Reḥatek p. 113 no. 20.

Editions : [Calcutta] 1871* (pp. 8, 312, 2); Bombay 1276/1

(7) Qarabâdîn i Qâdîrî (beg. Thânâ’i khâlq i jândîb i mustaफâbîbî), an elaborate work on compound medicaments, begun in 1126/1714 completed not earlier than 1130/1718 (a year mentioned towards the end as current), containing in its title an allusion to S. ‘Abd al-Qâdir Jiîâî (cf. P.L. I p. 933 n.2), of whose order the author was a member, and divided into twenty-three bâbîs, in which the drugs are described in alphabetical order under the diseases for which they are intended: Fânahn 266, Ivanov Curzon 605 (A.H. 1183/1769), Ivanov 1753 (A.H. 1184/1770–1), Āsafîyah II p. 964 nos. 386 (A.H. 1197/1783), 258, Rieu II 480a (A.H. 1204/1789, Edinburgh 255 (A.H. 1219/1804), Câlcutta Madrasah 168 (A.D. 1811), Bânkipûr XI 1004 (Bâbîs I–XIII. 19th cent.), Ethê 2344, Madras 393, Peshâwar 1598.


(8) ‘Tibb al–Akbar, as the author himself seems to have called it, or ‘Tibb i Akbar as it is called in some MSS and editions, or ‘Tibb i Akbarî as it is most commonly called, (beg. Shâhîrîn kaltâmî kih maslûmîm i nîtâjkhâ), an amplified translation of the Shâhî al–Asbâb wa‘l–alâmât [of Nafis b. ‘Iwad al–Kûrînî: see Brockelmann I p. 489, Syedol. I p. 895] in twenty-seven bâbîs and a khâtîmah, completed in the year indicated by the numerical value of the title Shâhî i Asbâb wa‘l–alâmât with the omission of the weak letters [i.e. in 1112/1700–1] “when ‘Âlamgîr, after subjurgating the Deccan, had washed the bloodstained spears of his victorious armies in the waters of the Kishnâh”: Fânahn 24, Majlis 514 (A.H. 1198/1686–7, a date earlier than that given for the completion of the work, but possibly that of an original edition), Ethê 2339 (A.H. 1199/ 1697–8 [sic?!]), 2340 (lacks Khâtîmah), Berlin 605 (A.H. 1114/ 1702, by a pupil of the author’s), Rieu II 478b (A.H. 1125/1713), Ivanov 1567 (A.H. 1195/1746), 1568, Tashkent Acad. I 602–6, ‘Alijîrî Subb. MSS. p. 27 nos. 15 (A.H. 1223/1808), 6, p. 28 no. 32, Princeton 430 (A.H. 1230/1815), Bodleian III 2758 (A.H. 1231/


466. M. ‘Asghar b. Ḥâjjî Mîr Muqîm was presumably a brother of M. Akbar (Arsânî), the subject of the preceding article. Mujarrabât i Akmalî: lit. ‘India (Muşââr I 1379). Possibly, however, Mujarrabât i Akmalî may be merely a mistake for Mujarrabât i Akbarî and M. ‘Asghar for M. Akbar.

467. ‘Ṣadîr al–Dîn M. b. zabardast Khân flourished about 1135/1722–3 (see P.L. I p. 1093, II p. 12 (g), 93).

Risâlât i màlkkhûlîyâ: Lahore Panjâb Univ. (see OCM. X/1 (1933) p. 96 no. 13).

468. Aît’hîppû (or Aît’happâ!), a physician attached to the dispensary at Bîjâpûr, was a pupil of Ḥâkim M. Ḥûsûn Yûsûnî and Ḥâkim M. Mâ‘ûm Isphâhânî.

Ta'ilim al-'ilāj (beg. al-H. l. R. al-ʾā... a. b. pūshidah na-
mānād kih in muškhāh est dar 'ilm i ṭibb kih ba-nāz i jālās), a
detailed work begun on the day of Muḥammad Ṣāḥib’s accession
(in 1152/1719, as the author states), completed in his sixth
regnal year (1136–7/1723–4) and divided into four ta'ilims:
Fonahn 30, Ethīb 2353 (n.d.).

470. Pīr-Muḥammad was “an inhabitant of Gujrāt.”
Ṣīḥat al-amrād (beg. Ibīdī bī-kunum ba-nām i Ḥakīmī),
composed in 1139/1727, the seventh year of Muḥammad Ṣāḥib’s
reign, and divided into seven chapters called bakkhā: Ivanov 1575
(a.h. 1173/1759–60).

Zād al-musāfirīn (beg. Sp. i ofān az khwādah i bīnārīn ba-shīfū),
on the preservation of health and self-treatment while
travelling, composed at Ḥsfāhān during the Afghān invasion (cf.
PL. I p. 841), completed on 10 Safar 1141/15 Sept. 1728,3 and
235–8 (seven copies, of which one (no. 120) is dated 1098/1619
and another (no. 121) 1296/1821), Malik Lib. nos. 4406 and 4417
(the latter dated 1141/1728 and 1234/1819). See Med. Fac. cat.
p. 238 n.), Majlis 507 (a.h. 1244/1828–9. Another Majlis MS.,
n.o. 1085 not yet catalogued, is mentioned in the Med. Fac. cat.
p. 238 n.), Sipahsālār no. 830 (not yet catalogued. See Med. Fac.
cat. p. 238 n.), Lahore Panjāb Univ. (a.h. 1310/1796. See
OM. X/1 p. 95 no. 12), Ivanov Curzon 606 (1) (a.h. 1226/1811),

Editions: Thirān 1288/1865-2 (unpaginated. With the
Khvāgh in bakhiyā, Mughār I 872. Copy in Sipahsālār Madrasah
lib. (no. 829): see Thirān Med. Fac. p. 238 antepenult.; Thirān
1286/1869–70 (with the Ḵẖ i. b. Mughār I 872); Ṣāḥiyah I)
1 This was the official date of the accession (see Taẖkākir al-salātīn i Chaghatāy
I.O. 3918 fol. 311b: Ibīdī-ye jidi i ʾĪlāh i aḥrār i ʾĪlāh i Ṣāḥib al-ʾĀkān
qvārī gaf bih nāz i dā... sāi i yakh-iṣ̱ār u yakh-sad u et u dā Ḵẖārī).
2 These statements concerning the place and date of composition seem to be
mentioned in Ivanov’s catalogue alone and are presumably absent from most, if
not all, of the other MSS. If they are correct, the date 1028 given for the
transcription of MS. no. 120 in the Med. Fac. catalogue must be incorrect.

—273—

1275/1859 (92 foll. Karatay pp. 127, 133); Ṣāḥiyah II 1276/1859
(288 foll. [sic]). With the Khvāgh in bakhiyā. See Fohnahn 130,
where a reference is given to Dorn’s Catalogue des ouvrages
arabes, persans ... au Musée asiatique [in Mélanges asiatiques,
tome V. 1868]; [Persia] 1283?/18664 (149 foll. Author’s name
given by Edwards as M. Mahdī b. M. Taqī. Edwards says nothing
about the presence of the Ḵẖ i. b., but Mughār (I 602) gives 1285
as the date of an edition of that work. Cf. Mughār I 872. Probably
this is the edition described in the Med. Fac. cat. p. 238 n. as
published ba-sāhā-yi 1286 [apparently a misprint for 1282] u 1283
dar Thirān ba-dāmāmāh i Khvāgh [presumably the work of
Murtaḍā-Quli Shāmhū: see PL. II p. 263 and preserved in the
Med. Fac. lib. (unnumbered) and the Malik Lib. (no. 11228))

472. Mir M. Afdal.
Fawāʾid i Afdalī, composed in 1143/1730–1: Ṣāḥiyah II
p. 962.

473. Abū al-Jallā.
Abū al-Jallā is described in the Ṣāḥiyah catalogue as a
pupil of M. Akbar Arzānī (for whom see PL. II p. 268).
Wajīb al-ḥijz: Ṣāḥiyah II p. 980 no. 385.

474. Aḥmad al-Dīn Aḥmad al-Bīrjāndī.
Shīfaʾ al-qulūb (beg. Maḥāmīd u muqaddas-asūs u hāqīq. Ḥakīmī rā’i rau’d–ṣīr), a manual of medicine written for ‘Umdat
al-Mulk Nawwāb Amīr Khān1 for whom it was presented on
the occasion of the Nawwāb’s visit to Kābul, and divided into a
muqaddasamah, three biḥās and a khāṭimah: Bānḵūpīr XI 1006
(defective at end. 18th cent.), Supp. II 2041 (transcribed from
the preceding).

475. Nawwāb Muḥammad al-Mulk2 S. Alawī Khān Shīrāzī i.e.
Iḥṣām S. M. Ḥāṣib b. Ḥakīm M. Hādī Qalāndar b. Muzaffar
al-Dīn Alawī Shīrāzī was born at Shīrāz in Ramadān 1069/
Jan.–Feb. 1670, went to India in 1111/1699–700 and, having

1 ‘Umdat al-Mulk Amīr Khān “Anjām”, who has already been incidentally
mentioned (PL. I pp. 827, 843), was a friend of Muḥammad Ṣāḥib and was
murdered in 1108/1746. (See Maḥāfiẓ al-aḥmar II pp. 839–41.)
2 Not al-Mulk.
presented himself before Aurangzeb at the foot of the fort of Satārāh, was appointed physician to Prince M. Aʿzam (who reigned as Aʿzam Shâh for three months in 1118–19/1707 after his father’s death and was then killed in battle against his eldest brother Bahādur Shâh). In Bahādur Shâh’s reign (1119–24/1707–12) he was given the title of Ḍalāl Khân. Muḥammad Shâh (1131–61/1719–48) in recognition of his professional services raised him to the rank of Shâh-nâšir and conferred upon him the title of Muʿtâmad al-Mulk. When Nadir Shâh left India in 1152/1739 after the sack of Delhi, S. Ṭabāb Khân accompanied him as Ḥakim bâshí on the understanding that from Persia he would be allowed to make a pilgrimage to Mecca. ’Abd al-Karīm Kāshfīrī, who had entered Nadir Shâh’s service about the same time (see P.L. I p. 326, Rieu I 382a), went with him and the two left Qazvīn together for Mecca and returned to Delhi in 1156/1743. S. Ṭabâb Khân died there on 25 Rajab 1160/2 Aug. 1747 (according to the Bayān i wūqī as quoted in the Mīsfâh al-tawāfīrīkh p. 330), or in 1162/1749 (according to a chronogram quoted in the latter work). Four Arabic works by him (1) al-Tuḥfat al-ʿAlavīyah, a commentary on the Māyān al-Qāmīn, (2) Qarābādīn i ʿAlavī Khân (Bkp. Arab. Cat. IV 107), (3) K. fī ahwâl aʿzâ al-nafās [al-tawâfīrīkh], (4) R. fī ʿilm al-mūsīqâ, are mentioned by Brockelmann. (See “Haīrat” Muqâllat al-ʿawârâ (Sprenger p. 157); Bayān i wūqī; Muʿīṣat i aḥfâl-nawâṣ, Jalalvāh IV, end; Beale Mīsfâh al-tawāfīrīkh p. 329, Oriental biographical dictionary under ‘Alwi Khân [sic]; Rahmān ‘Ali p. 150; Bānkīpur Arab. Cat. IV pp. 161–3; Lockhart Nadir Shah pp. 154, 200, 275; Brockelmann Spbd. II p. 626, I p. 826; Zubaid Ahmad The contribution of India to Arabic literature p. 386).

(1) Jāmiʿ al-jawâmî i Muḥammad-Shāhī, a pharmacopoeia, in at least four parts (juzw), one of the main sources of the Majmaʿ al-jawâmî of S. M. Ḥusain Khân b. M. Hādi Khân (see below p. 280): Dharâvāh V p. 48 no. 189, Āṣafīyah II p. 948 no. 440 (Kitâb XVIII [sic?] only), Bodleian III 2700 (Juzw III, defective at end. 18th cent.).

(2) Khulasat al-qawānîn, described as by M. ʿAlawi Khân [identical with M. Ḥāschīm ʿAlawi Khân?] (see below p. 280): Dharâvâh V p. 48 no. 189, Āṣafīyah II p. 948 no. 440 (Kitâb XVIII [sic?] only), Bodleian III 2700 (Juzw III, defective at end. 18th cent.).


477. A certain M. Kāẓim Taḥrīrī is described in the Dānishmandān i ʿAlavīkhān (p. 311) on the authority of the Rīyād al-jannâh i.e. presumably ’Abd al-Razzāq Bīg Dunbīlī’s history of the Danābūlāh: cf. P.L. I p. 1296; Dānishmandān i ʿAḥbarbāyjān p. 360) as an adīb u tabīb u ‘alim u ḡānī u shāhīrīr, who composed a manzâmah fī tībā bī tībā and who died towards the end of Nadîr Shâh’s reign. This person may well be the M. Kāẓim Taḥbīb Tabhrīzī who wrote:

(Mukhtaṣarī mujrabār dar ʿilm i tībā) (beg. al-H. l. R. al-ʿA . . . a. b. in mukhtaṣarī ast m. d. ’i. i. t.) (Ṭīhrān Med. Fac. p. 293 (pp. 20–95, defective at end).

1 Not Mutabb (!).
2 That title, tentatively assigned to the work by Ivanow, is unlikely to be the true title, if it is correctly given in the Banīkhpūr catalogue to an Arabic work by ’Alwī Khân (see P.L. I p. 274).
3 Not ʿAlawi Khân i.e. Jāmī? It is clear from the Āṣafīyah MS. that referred above is correctly described as the 18th Kitāb of that work, and if this work is really divided into masāqāts.
4 The heading of Masqād III seems inappropriate for a masqāt extending over nearly the whole work. Perhaps the masqāts are divisions of a masqaddmah.
478. Dominic Gregory Bautist, surnamed Dak’hanī Bēg b. Rafa’il Bautist, surnamed Nazār Bēg b. Juan Bautist, surnamed Yaḥyā Bēg b. ʻĪbrahīm Bēg b. ʻArqaḥā Bēg b. Yūnus Bēg, “a Christian apparently connected with the Portuguese church,” says that his ancestors came originally from Aleppo, that some of them lived at Delhi, but that he himself had settled at ʻUdāipūr.

Tuḥfat al-Maṣḥā (beg. Ṣp. ʻa n, mar Khudāy u ʻIsā Maṣḥā rā kī ḍāḥī u ḍāḥī bā-kakī ḍāḥī na-mānād . . . a. b. mī-gūnūd ḍīkāstāh u ḍīkāstāh Maṣḥā DWMNYKRRKWWY . . . ), a voluminous system of medicine, based on Western (Lazar, Ribeira) as well as Eastern authorities, begun in 1160/1747, Muḥammad ʻAlā’s 30th regnal year, dedicated to Rūjāh Jaqāt Sing’h, and divided into three maqālahs: Ivanov Curzon 610 (A.H. 1162/1749, autograph).

479. A certain Muḥammad 1 completed at Mangalore on 10 Shawwāl 1161/3 October 1748:—

Taḥāb i ʿišfā-yi kāmā (beg. (Bi-rāmmam qalam rā ba-nāmā i Khudāwānd i Arā r u Samā), a manual of Indian medicine in seventy bābās with a metrical (or would-be metrical) preface in eleven verses: Fonahn 243, Berlin 616 (368 + 375 foll. a.d. 1748).

480. Ḥakīm Sikanār b. Ḥakīm ʻīsā’ī Yūnānī went from Istānbul to India and became physician to Nawwāb M. ʻAlī Khān of the Carnatic (who ruled from 1162/1749 to 1210/1795: cf. P.L. I pp. 778–9).


1 M. ʻĀṣafyāh according to Pertsch, but the word Pertsch supposed without doubt erroneously to be ʻĀṣafyāh is more probably ʻĀṣafyāh in the verse ʻIbāh ba-dar-ghā i ʻa ʻa ṣāfār dārād Muḥammad ʻAlānīn Khūdāyam (sic legis) dih ni marāt u balā-yi kar du jāhān ṣād jīm o dih mi inān evidently resemble each other closely in this MS., since the word which Pertsch read as ʻIbī in the first hemistich at the top of p. 584 must be sāt (century).

2 Fonah treats this as merely an alternative title of the Qarābādīn i Sikanār, but the correctness of this view seems doubtful.

(3) Qānīn i Sikanār, or Muʿālajāt i Sikanār (beg. Zāhī Ḥakīmī jālā jālābūh kī ba-kāmāl i ʿarāfīr i raʿfīr), on the diseases of the parts of the body from the foot to their treatment, composed in 1160/1747 at Arkāt (Arūṭ), apparently for ʻAbd al-Wadāb Khān Naṣr-Jāng: Fonahn 29, Ethō 2358 (beats seal of ‘A. al-W. Khān N-J.), Bodleian 1613 (acephalous), ʻĀṣafyāh II p. 962 no. 145 (a.d. 1263/1849), p. 974 nos. 260 (1), 412.

(4) Qarābādīn i Sikanār, or Qarābādīn i Suryānī (beg. Tarkōb i kalānī kī dar taʿbir), completed in 1162/1749 and dedicated to Ahmad Shāḥ (a.d. 1161–7/1748–54): Fonahn 274 (where the Q. i S. and the Mufradāt i Sikanār are (incorrectly) treated as the same work), Ivanov 1576 (a.d. 1181/1767–8), Bānkūpūr XI 1016 (? ) (Qarābādīn i Suryānī. No preface. 19th cent.).


Maḥzān in asrār i aṭiba (a chronogram = 1172/1758–9). Beg. Maḥmūd i mutakāthārā mar Khālīqī kī aš kaṭāmāl), in four fonsa : ʻĀṣafyāh III p. 408, Bānkūpūr XI 1007 (breaks off early in Fann III. 19th cent.).

482. Ḥakīm Kamāl al-Dīn.


483. Muṭahhar [b.] Muṣafār, as appears from the titles mentioned in Ethē II 3051 (titles belonging to the father, not, as Ethē supposed, to the son), was one of the many children of that Khwājah Muṣafār, entitled Raṣḥān al-Daulah Zafar Khān Bahādur Rustam-Jāng, who exercised great influence in the reigns of Farrākh-siyār (a.d. 1124–31/1713–19) and Muḥammad-Shāh (a.d. 1131–61/1719–48) and who died in 1149/1736–7 (see Maʿāthīr 4. 333–6, Beale Oriental biographical dictionary under Roshan-uddaula). He is not one of the two sons mentioned in the Maʿāthīr 4. 333–6, Beale Oriental biographical dictionary under Roshan-uddaula).
(2) Tābsirat al-ajibbā', on stomachic diseases and dysentery, composed in 1184/1770: Tashkent Acad. I 613 (49 foll. 18th cent.).

488. Ghulām-Muḥammad was a pupil of S. Amir-bakhsh Ḥusaini Makki (see previous entry). Muḥarrabāt i Ghulām-Muḥammad, composed in 1190/1776: Tashkent Acad. I 656 (51 foll. 18th cent.).


(1) ʿAmal al-ṣāliḥīn, a pharmacological dictionary, presumably identical with the Qarābādīn i Ṣāliḥī mentioned below: Tashkent Acad. I 652 (261 foll. A.H. 1306/1888).

Edition: Kābul 1316/1898* (790 pp.).

(2) ʿAmal al-ṣāliḥ: see Qarābādīn i Ṣāliḥī below.


(4) Tuḥfat i shāyistah, on the diseases of children, composed in 1189/1775 and divided into two parts: Tashkent Acad. I 615 (188 foll. 19th cent.).


(6) Tuḥfat al-ṣāliḥīn: see Qarābādīn i Ṣāliḥī above.


1 Tashkent Acad. I 653 addss al-Ṭūsī al-Ḥāfīz Y (read probably al-Ḥanafī).

484. Ahl Allāh b. ʿAbd al-Raḥīm Dihlawī was a brother of the well-known Wafī Allāh Dihlawī (for whom see P.L. I pp. 20–22, 1020–22, etc.). He is mentioned by Raṣḥānī ʿAllī (p. 119) in the brief notice of his father.


485. In 1180/1766–7 was composed:

486. An anonymous resident of Merv composed in 1188/1774:

487. S. Amir-bakhsh Ḥasanī Ḥusainī Makki, known as S. Naṭḥā-Shāh Darvīsh.

(1) Intīkhāb i latīf (a chronogram = 1193/1779),1 on the preparation of various medicines: Tashkent Acad. I 655 (92 foll. A.H. 1240/1829).

1 Sic, but probably Intīkhāb i latīf should be read, since Intīkhāb i latīf amounts to 1183.


491. Dhaḵā’ Allāh Khān b. Išāq b. Ismā‘īl, commonly known in Delhi as (al-musḥabīr fī di‘ār al-Dīlī bi-) Tabīb i Kháqān M. Baqā Khān, is described in the Bānḵūpīr catalogue as having died in 1209/1794, probably on the (unjustified!) assumption that he is the same person as Hákim Dhaḵā Khān, who according to Bealle’s Mīsāb al-tawārīḵ h (p. 364: cf. Rājmān ‘Ali p. 61) was in the service of Māhrājā Bahādur i Sīnḍi ‘iḥāyā [of Gwalior, d. 1794] and Daulat Rāo Sīnḍ ‘iḥāyā [his successor], died in 1209/1794-5 and lies buried at ‘Āgra, where the chronogrammatic verses inscribed on his tomb gave the date 20 Shāwāl 1208/21 May 1794.

Mul’taqat i Dhaḵā’iyyah muntakhab az Majmu‘ah i Baqā’iyyah or, as it is called at the end (in the Bānḵūpīr MS) Qarābādīn i Dhaḵā’iyyah muntakhab az Majmu‘ah i Baqā’iyyah (beg. Sp. i bi-q. mar Kháqān-rā sazad kih dar qimā i pāiḏāyāh i hā marvānī), a dictionary of compound medicines compiled from the recipes of the authors’ father and grandfather: Bānḵūpīr XI 1019 (a. H. 1257/1841), ‘Allīgarh Subh. MSS. p. 26 no. 2 (Qarābādīn i Dhaḵā’ī).

Editions (of this same work): Delhi 1265/1849* (Dhaḵā’i ṣh ḫarijī, 352 pp. Matba‘a al-‘ulūm); 1851* (Dhaḵā’ī i Qarābādīn i Ṣhiḵūī, 210 pp. Dīhī Akhārī Pr.); 1781/1855* (on margin of Kīf i ḫiyāh Maṣūrī. Muṣṭafā’ī Pr.); 1865* (Q. i Dīh. bor ḫākiyāh Ṣhiḵūī, i.e. Q. i Dīh. with Q. i Ṣhāh on margin. 272 pp.); 1869* (Q. i Dīh. b. k. Ṣhāh. 272 pp. Ḫasanī Pr.). 1302/1884-5 (Aṣafīyah II p. 864 no. 561; Muṣṭafāī I 1216).

492. S. M. Hūsain Khān b. M. Hādī Khān al-Aqlī b. Alawī al-Khurāsānī al-Shirāzī was a grand-nephew of Hákim Alawī Khān (for whom see PL II p. 273) and it may be surmised that he practised in India. He has already been mentioned (PL I p. 965)
as the author of a commentary on the Roshdāhā i ‘ain al-ḥayāt and he wrote also a commentary on the Kolimāt i makānān of Muṣīn Khān (MSS. : Bānḵūpīr XIV 1303, Uppsala Zetterstén 384. Cf. Brockelmann Sptbd. II p. 584). He is doubtless identical with the M. Husain Khān who wrote in Arabic a work entitled Tanqīl al-Aṣbāb wa‘l-‘alāmāt (MSS. : Āṣafīyah II p. 918 no. 474, transcribed in 1208/1793-4).

(1) Dastūr i Shīfā’ī (beg. H. i 76 wa-k̤a‘fā), in twenty-one bāhs: Dharī‘ah VIII p. 161 no. 651 (MSS. at Najaf in the library, now mostly sold, of Šāhī al-Shārī‘ah).

(2) Khulāṣat al-ḥikmah : see under Majma‘ al-jawāmī (abridgment).

(3) Majma‘ al-jawāmī wa-dhakhā’īr al-tārākīb (beg. H. i ‘l. tataḥāiyar dāna idrāk kinh ḥāthī), a large pharmacological dictionary compiled in 1185/1771-2 and based largely on the Jāmī‘ al-jawāmī, of the author’s grand-uncle Alawī Khān (see PL II p. 274), with a muqaddamah in twenty fashe on the general principles of medicine and a ḥāthīnāh on new drugs introduced by Europeans: Pohnah 238, Ivanov 2nd Suppt. 1089 (557 foll. Early 19th cent.). Ethī 2361.


(4) Maḥṣūn al-adwiyyāh wa-tādhirat ʿalī ‘l-muḥā (beg. Maqālāh I) al-H. i 76, oẓhāra ʿaṯhāra qur’ānī, (Maqālāh II al-H. i 76, ‘arrafah bi-{}) compiled after the Majma‘ al-jawāmī (i.e. not earlier than 1185/1771-2) and divided into
two magalaha ((1) on simple medicinal (in alphabetical order) with a muqaddamah, in fourteen fāṣils, and a khātimah containing a list of the drugs discussed with their Arabic, Greek, Syriac, Persian, Turkish and Indian names, (2) on compound medicinal with a muqaddamah in five fāṣils: Fonahn 235, Eibeth 2362 (A.H. 1139/1778, by M. Sami' Dihlawi), Ma'tirīf I 136 (A.H. 1236/1821), Ivanow 1st Suppt. 906 (only the first 42 foll. of Maqālah II. Early 19th cent.), 'Alīgarh Subh. MSS. p. 25 no. 2 (defective) p. 26 no. 7 (defective), Āṣafiyah II p. 972 nos. 125 (1st half i.e. Maqālah I) only, 184, Gotha Arab. Cat. V p. 501 nos. 39* (Maqālah I without Khātimah), 39** (Maqālah II preceded by the Khātimah to Maqālah I), R.A.S. P. 198–202 (a copy bound in five volumes).

Editions (at least some of which contain Maqālah I only):

Hügli 1240/1824° (beg., without title-page, al-H. I. 'l. aqbara. 2 vols. 1585 pp.); [Calculata?] 1248/1832° (pp. 8, 974); [Calculata] 1260/1844° (only Maqālah I with Khātimah according to Gotha Arab. Cat. V p. 520.); [Calculata] 1280 (pp. 8, 1032); Bombay 1273/1857° (ed. 'Abd al-Ghāni Şivrāzī. Pp. 562, 70); 1284/1867° (pp. 582, 70); [Thārān] 1276/1859–60° (K. M. al-a. ... wa-Majūn al-jawāmi'). 2 vols.; Delhi Muhammadi Pr. 1285/1868* (with M. Mu'min's Tuḥfat al-mu'mīnīn in the margin. Pp. 169); Lucknow N.K. 1291/1874* (with the Tuḥfat al-mu'mīnīn on the margin. Pp. 768); Cawnpore 1900 (with the Tuḥfat al-mu'mīnīn on the margin. 768 pp. Karatay p. 125); 1913 ("apparently only the first magałah") Ivanow 1st Suppt. 906. 


Synopsis: Muntakhab az M. al-a.: Madrās Maqbar al-'ajāʾib Pr. 1295/1849° (36 pp.). 

Glossary: Parang i Makhzan al-adwiyyah, by Ḥakīm Ahmad Ḥusain Bilgānā: Madrās (Nižām al-Maṭābi') 1293/1876* (24 pp.).

(5) Mu'ālajat i amrād.

Edition: Calculata 1275/1859° (pp. 686, 187).

(6) Risālah i ẓabbah: see under Risālah i judari.

(7) Risālah i 'irq i mada: see under Risālah i judari.

(8) Risālah i judari.
Delhi 1280/1863* (on margin of the Ta‘līf i Sharīf. Cf. Rieu II 842 b)."

(5) ‘Ujālah i nāfšāh a dictionary of drugs: Eton 70, Āṣafiyah II p. 960 no. 265 (a.h. 1299/1882).
Edition: Lucknow N.K. 1290/1873* (470 pp.).

495. According to a note on the title-page of the I.O. M.S. the Mu‘āla‘ajat i Iskandariyyah was composed in 1194/1780 by Dilār-Jang Bahādur.

Mu‘āla‘ajat i Iskandariyyah, a materia medica: Fonahn 246, Ethē 2363 (no preface. 318 foll.).

496. An Arabic commentary on the kūliyyāt of Ibn Sīnā’s Qānūn dedicated to Sa‘ādat-‘Ali Khān (Nawwāb-Wazir of Oudh 1213-29/1758-1814) and preserved at Bānkīpur (cat. IV no. 41) in a MS. dated 1216/1801 was composed by an author who (apparently without mention of his real name) calls himself al-faqīr ... al-muqāṭlat min khāfe‘at al-Rahmān bi-Ḥakīm Shīfā‘ī Khān b. Ḥakīm ‘Abd al-Shāfi‘ī Khān Masīh al-Mulk. The same Shīfā‘ī Khān b. ‘Abd al-Shāfi‘ī Khān wrote also in Arabic Jīsha‘at al-muṣāmadīs (Rāmpūr p. 473. Cf. Brockelman Spolb. II p. 627, where, however, there is a confusion with his nephew Fatḥ-‘Ali Khān b. Ḥikmat Allāh Khān b. ‘Abd al-Shāfi‘ī Khān Masīh al-Mulk). This person may or may not be the same as Ḥakīm Arghad Khān al-muqāṭlāb bi-Ḥakīm Shīfā‘ī Khān, the author of al-Faw‘ūd al-Shīfā‘īyyah, an Arabic commentary on the Mu‘ājas al-Qānūn (Rāmpūr p. 488). The following works described in the catalogue as by Ḥakīm Shīfā‘ī Khān (without mention of the author’s real name or date) may be by the Oudh physician of Sa‘ādat-‘Ali Khān’s time, or more probably by Mu‘ātam al-Mulk Shīfā‘ī Khān, (for whom see Ghulār i Āṣafiyah p. 431):


(3) Fānī i wūl i tibbīyāh: Āṣafiyah II p. 946 no. 423 (Vol. II only).

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English translation: The Taleef Shereef, or Indian Materia Medica; translated from the original. By G. Playfair. Calcutta 1833** (189 pp.).

(4) Tuhfah i ‘Ālam-Shāhī, or Khawāṣṣ al-jawāhir:

1 Nameley (1) Siṭṭah i darā‘īyāh, (2) Qasīdal i Yāmūf, (3) Risālāh i shiḥlā‘f jah i naab, (4) Qasīdal i naabī i udāwī i mujāzāh, (5) Risālāh i muqāb i muqābē, (6) Risālāh dar bayān i ... gīrānāh, (7) Qīsā‘ā i Yāmūf.


(5) Risālah i irstā’āli i chūh i Chānī: Āṣafyāh II p. 952 nos. 390, 391.

(6) Risālah i tibb: Āṣafyāh II p. 954 no. 370.

(7) Shīfāʾīyāh: Āṣafyāh II p. 956 no. 366.

497. Ibn Muḥammad Nāfī’i.e., presumably Nāfī’ b. M. al-Ṣiddiqi al-Jā’isi wrote his Ants al-atiibāʾ for the benefit of Indian physicians in view of the difficulties experienced by them in using the Ikhtiyārāt i Badī’ (PL. II p. 221) and especially the Thīf āl muʾminīn (PL. II p. 261), in which the Indian names of the drugs were not given.

Ants al-atiibāʾ, a pharmacological dictionary composed in 1202/1787–8: Blochet II 867 (A.D. 1827).


Qarābādin i Mumtāzīyāh: Āṣafyāh II p. 966 no. 284 (A.H. 1303/1788–9, autograph).

499. Nuskhāh-jāt i mujarrab (beg., without preface, ‘Alīf al-alīf. Ab–zān: barā-yi varām i maqād . . . ), a dictionary of drugs and medicines, completed 1 Muh. 1322/21 Nov. 1816 (see Urdu preface p. ii, where this date is said to be given by the author at the end of the work. The statement seems to have been omitted from the printed text).


500. Ḥakīm Ahmad Allāh Khān Dihlawi, a pupil of Ḥakīm Mīr Ḥasan Dihlawi, and a great believer in blood-letting and purgatives, settled in the Carnatic and died there on 21 Rajab 1218/6 November 1803. Works of his entitled Tahqiq al-buhrahī, Sullām al-darajāt, Shīfāʾ al-majdūr and Imtināʾ i kimiyā are mentioned by “A ḥfart”, who had studied medicine under him (doubtless at Delhi). (Waqīʾd i Aẓfar [cf. PL. I p. 643], Urdu trans., pp. 169–71.)

1 For Jā’s, in Oudh, see PL. I p. 713.

E. MEDICINE

(1) Nushkhajāt i mujarrab: Āṣafyāh II p. 980 no. 359.

(2) Risālah i adwiyyāh i qalbīyyah: Āṣafyāh II p. 952 no. 398.


(5) Tahrīq al-gulub, a translation of Ibn Sinā’s Risālah i qalbīyyah, by Ḥakīm Ahmad Allāh Khān [Dihlawī]: see p. 201 supra.


Madrās I 351, 352 (transcribed from the preceding, II 657 (fragment only).

501. Qādī ‘Ārif.


Tashriḥ al-āṣār, alphabetically arranged descriptions of plants and more especially of their medicinal properties, compiled at the request of Sir John Murray (cf. PL. I p. 1145 n.1) and completed in 1206/1792: Fonahn 286, Berlin 631 (no preface).

503. Nawwāb Sikandar-Jāh was Nizām of Haidarābād from 1218/1803 to 1244/1829 (cf. PL. I p. 7511).


504. Ḥakīm Imām al-Dīn Khān Dihlawi, one of the māṣab-
dārūn i Pādshāhī, died in 1224/1809, in the reign of M. Akbar Shāh II (Beale Miftāh al-ta‘wīlīk p. 376).

Maṭabb i Ḥakīm Imām al-Dīn Khān: Āṣafīyah II p. 974 no. 422.


Ṭibb i Murād (beg. H. i bī-yadd u tāhan-yi bī-hadd bārgāh i jalāl i quds i Karīmī rā sāzā-št), a system of medicine and medical superstition composed apparently in 1216/1801–2 and divided into unnumbered sections called indifferently faṣl or bāḏ: Browne Coll. P. 23.

506. Mīr Ḥasan was a pupil of Ḥakīm Ghulām-Muḥammad. (P.L. II p. 279).

Fawā‘id al-ātibbā‘, composed in 1221/1806: Āṣafīyah II p. 962 no. 304.


2 Zād i gharīb, a medical handbook for travellers, composed in 1224/1809 (according to the Āṣafīyah catalogue II p. 954): Delhi Muṣṭafā’ī Pr. 1269/1853* (followed (p. 102) by M. Ḥusain Khān’s Risālah i kushkāh-jāt, 104 pp.); place? 1281/1864–5 (Āṣafīyah II p. 954 no. 497. Author’s name given as Ghulām-Muṭrādā, but doubtlessly incorrectly); Cawnpore N.K. 1874* (followed by the same Risālah i kushkāh-jāt, 114 pp.); 1879* (114 pp.); 1915 (116 pp. N.K. Muṣīrī I 871).

510. ‘Abd al-Karīm, entitled (ma‘rūf bi-khātāb i) Khāqān. M. Mīrzā Khān, b. Ḥabīb M. Yūsuf Khān [Ṣablajāhānābād] wrote an Arabic work entitled Ḥubz-nām al-tālūj (a chronogram = 1202/1787–8) at Ṣablajāhānābād, his native place.

Qarābādīn i kāfī (beg. Ba‘d az h. u. sp. i bī-p. bar āfriwandah i ālamīyān), begun at Cawnpore in 1223/1808 and divided into a muqaddamah, twenty bābās and a khātimāh: Bānkīpur XI 1017 (454 foll. a.d. 1224/1810, probably autograph).


* Already mentioned as M. Ṣādiq ‘Ali Khān’s son and the editor of his Makhāzīn al-ta‘līm.

* It seems possible that some word has been omitted before Khāqān and that Ṣādīq i Khāqān (i.e. Royal Physician) or the like should be read.

3 ʿAẓīmābād—Pātnah in Bāhār.
513. Ḥakīm Bū ‘Ali Khān, a native of Lahore, was at Lucknow in 1219/1804–5, when he was sent to Būndelkhand by John Baille 1 and Mīrzā Ja‘far.2

(Mujarrābat ibn ʿAlī Khān) (beg. Labaʾī-hamdu yā Man jalāl-ayyūdā khara′ādī l-nabātāt), composed at least partly in 1226/1811, a date mentioned repeatedly towards the end of Fann I, and divided into two fanns or jilds (1) on diseases of particular parts of the body, (2) on general diseases: Bānkīpur XI 1018 (Fann I only. 19th cent.).

514. ‘Abd Allāh b. Ḥanẓalāh Damtauri.3

Ṭibb i Ahmādī (beg. al-H. l. R. al-āʾ ... baʾd mi gūyad fasqīr i muḥtāj yak risālah i kūzāh dar ʾilm i ṭibb), composed in 1234/1819, dedicated to Nawwāb Ahmad ʿAlī Khān of Rāmpūr (cf. PL. I p. 698) and divided into fasqūl and maqālāt: Naḍhr Ahmad 277 (Rāmpūr).


Tract in defence of vaccination against religious objections: Fonahn 106, Rieu II 480b (9 foll. Early 19th cent.).

516. Ḥakīm Rūdā ʿAlī Khān b. Muhāmmed Khān Ḥaiderābādī is the subject of a short biography in the short story in the Gūzarā i Ḍaṣfīyāh (pp. 43–49), where he is described as being in 1258/1842 one of the physicians to the Mahārājā Bahādur [Chāndī La’l, for whom see PL. I p. 1100].

Yādūgar i Rūdā’ī, composed in 1237(?) 4/1821–2, on Indian drugs (the names of which are given in Telugu among other languages): Ḍaṣfīyāh II p. 980 no. 164 (a.h. 1237/1841).

Editions: place! 1283/1867–7 (Daṣfīyāh II p. 980 no. 668); place! 1291/1874 (Daṣfīyāh II p. 980 no. 55).


1 Cf. PL. I p. 704.
2 Muhāmmed at the British Residency (cf. Bītānā i Awadh p. 112).3
3 i.e. presumably of Damtaur = Dhamtaur, E of Abbottabad, in the Hazārā District. The Jāmī al-lughāt has Dhamtār.
4 Last figure not clearly printed.

yahdīn), dedicated to Ḥusain ʿAlī Mīrzā, Governor of Fārs (cf. PL. I p. 907 n.5), and planned to comprise ten volumes (jild), of which the fourth (on the diseases localised in particular parts of the body, in ten maqālahs) was undertaken first and completed in 1238/1822–3: Majlis 498 (Jild IV. A.h. 1238/1822–3, autograph).


519. Dr. John Cormick died in 1833 (see PL. II p. 154 n.3).

Risālah i ābilah-kūbī: Tabrīz 1245/1829–30 (Appended to Ḥakīm Qubull’s Anwār al-Naṣirīyāh, for which see below. Muḥāfīr I 173*, 808).


He is doubtless the M. b. ʿAbd al-Ṣābur Khūʾ (al-mawlid) Tabrīzī (al-maskin) who wrote:

Jāmī al-līkmatān va-majmaʿ al-ṭibbān (beg. al-H. li-Ḥakīmi l-Muṣlaq), on the treatment of diseases by both Oriental (Yūnān) and modern European methods, in a preface, forty-four qānūns and a conclusion, begun by order of ʿAbūs Mīrzā (d. 1249/1833; cf. PL. I pp. 398 n.3, 1285) but completed very soon after his death and presented to ʿAbūʾl-Qāsim Qāʾim-maṣām (d. 1251/1835; see PL. I p. 338): Bioclet II 870 (296 foll. a.h. 1291/1835).


Edition: 1291/1874 (Daṣfīyāh II p. 946 no. 600).

al-Fawāʾid al-humayin [etc.], called on fol. 1b Risālah dar ‘ālīj i naṣṭīḥā, (beg. al-Ḥ. l. al-ʿAlīm al-Ḥakīm al-Khābiʾ al-Qādir ... a.b. in risālah ʿĪst dar ‘ālīj i naṣṭīḥā i marāqīyāh), presumably on the treatment of flatulence or possibly on the kind of melancholia called marāqīyāh or marāqīyāh (cf. Dozy), which is accompanied by, or believed to arise from, flatulence, completed in 1246/1830 at Calcutta, when the author was on a return journey to Murghidābād, dedicated to Nawwāb S. Mubarak ʿAlī Khān Firūz-Jang (who became Nawwāb Nāzim of Bengal in 1824), and divided into a muqaddamah, five bābās and a khatimah: Ivanov 2nd Suppt. 1092 (A.H. 1270/1854).


524. Muhābīn known as (mādī ʿb-i) Āqā Bābā-yī Hamadānī is the author of a work entitled Ḥaṣqat al-ṣalāfīn, on the qualities desirable in rulers, dedicated to Arzāḏūr Mirzā Qājār (MS.: Princeton, 69).


525. Aḥmad (or Aḥmad al-Sharīf) b. M. Ḥusain Tunkābūnī was one of the Ḥakim-bāshās of Fath-ʿAli Shāh’s reign. (Tūrāk i “dāma” u Shārāʾ-yi Ġūrān p. 106.1)


(2) Risālah i Isḥāqīyah, or Risālat al-ʾishāl (beg. al-Ḥ. l. bi-ramīʾi mahāmūlātī hamaz kathirīn), dedicated to Fath-ʿAli Shāh (according to the Dharīʿah) and divided into a muqaddamah, six bābās and a khatimah: Dharīʿah II p. 71. Tirānīī Med. Fac. p. 229 (transcribed from a MS. dated 1295/1878. 118 pp.).

Edition: Tirānīī 1297/1880 (see Maḥlab al-suʿāl above).

(3) Tarjamah i Bur al-sūʾah: see Maḥlab al-suʿāl above.


530. Dr. Jakob Eduard Polak, an Austrian, went to Persia in 1851 and returned to Europe in 1860 (Browne Press and poetry p. 154 n.; Elgood pp. 501–2, 512). See also G. Depping Souvenirs d’un médecin (Dr. J. E. Polak). Le Schah de Perse, Nasir-oud-din : sa vie et sa cour, etc. 1867. (Extrait de la Revue moderne, St. Germain 1867). His works include: Persien, Das Land ... 2 Thle. Leipzig 1865; Vorlesungen des orientalischen Museums. Die österreichischen Lehrer in Persien ... Vortrag, etc. pp. 32. Wien 1876.


(2) Kitāb fi tashriḥ i badān i insān : Fonāhn 9, Tīhrān 1854.


(4) Risālah dar maʿālajāt u tādābir i amrād i naubah u ishāl u muṣbīqah : Tīhrān (Mughār I 818).


(2) Shīfāʾiyah, a translation of a work by J. L. Schlimmer: see below.

532. Dr. Johann L. Schlimmer, a Dutchman, was one of the teachers at the Dār al-Funūn College in Tīhrān (see Browne Press and poetry of modern Persia p. 157; Elgood pp. 502, 512).

(1) Asbāb al-tadwiyyah : Maʿārif II 336 (256 foll.).

(2) Kulliyāt i ṭīb in Farangi : Tīhrān 1292/1875 (Mughār I 1275).


(4) Sīr al-ḥikmah, on elementary animal chemistry, especially that of the human body, written in Persian with the help of M. Taqī b. M. Ḥājj Kūshānī : Tīhrān 1279/1862 (160 pp. Mughār I 948, where the date of publication is given as 1278).


(6) Zīnāt al-abdān, translated by Mīrzā Taqī Khān b. M. Ḥājj Kūshānī : Tīhrān 1276 1/1859–60 (Fonāhn 373; Mughār I 902).

533. M. b. Khāliq Tīhrānī, a physician, saint and miracle-worker, flourished in the early part of Naṣīr al-Dīn Shah’s reign.

Wabāʾiyah, based on a European work: Tīhrān 1275/1858–9 (Mughār I 1284); Tīhrān 1285/1868–9 (Mughār III, fsl. 16, ptd. bks., no. 27).


(1) Risālah i čāb i Čhim : Delhi 1280/1863 (on margin of M. Šāriḥ Khān’s Taʿīf i Sharīf. See P.L. II p. 284).

(2) Risālah i khunthā : Delhi 1280/1863 (on margin of same work).

(3) Risālah i maʿkūl u maṣhrūb, on diet : Delhi 1280/1863 (on margin of same work).

(4) Risālah i wabā, on plague : Delhi 1280/1863 (on margin of same work).

535. Maḥmūd Khān b. M. Šādiq ‘Alī Khān Dihlawī was pre-
sumably a son of the author mentioned on p. 289 above. He was the father of Ḥakīm Ajmal Khān, according to Mūshār.


Urdu translation: Zindagi ki bahar, Delhi 1896 (see Blumhardt’s Supplementary cat. col. 500).

536. Shabbar Ḥasanī b. ‘Abd Allāh Ḥasanī Kāzīmī was apparently a son of ‘Abd Allāh b. M. Riḍā Ḥusainī [Ḥasanī?] ‘Alawī Kāzīmī al-shahr bi-Shubbar (‘alā zinat i sukkar) for whom see Rauḍāt al-jannāt p. 374.

Lawāni’ al-Shabbartiyah fī ‘ilāj amrād al-bashartiyyah, a pharmacopoeia and medical encyclopaedia: [Locknaw] 1293/ 1843* (518 pp.).


Nūshāh-jāt i Abū Bakr i Ḥalānī, 203 prescriptions, especially for sexual diseases, including some in Urdu: Mādrās II 648 (125 pp. Autograph).

539. Asghar Ḥusain b. Ghulām-Ghauth [Farrukhābādī] 3

(1) Munqathā ‘l-bayān fī tahqiq al-buhārīn: Locknaw 1293/1847* (followed by an Arabic qaṣidah by Mārdān ‘Alī with interlinear Persian translation. Ḥasanī Pr.).

(2) Qawānīn al-shafi’iyah bi-i’ilāj humnā ’l-wabā’iyah: Āṣafīyah II p. 966 no. 478.

Arberry has Shabar [sic].

1 Ḥakīm S. Ḥasan Shabīr Kāzīmī according to Āṣafīyah II p. 968.

2 Nos. (1) and (5) are described in one or more catalogues as by A. H. b. Gh-Ch., no. 3 as by A. H. Farrukhābādī and the rest by A. H. simply. That they are all by the same person seems probable, but not certain.


4 In Mādrās I 425 the Tashriḥ al-bashar (2 vols. Tabriz, 1273) is said to be the work of Raʾīs al-Ṭubbāʾ Dr. ’Alī Khān b. Zain al-Ādīn Hamadānī, for whom see p. 306 below. For Pāk-Pāṭṭān see P.L. I p. 941 n. 4.

Anwar al-hawāṣī (dar ṭibb according to Mushār)

Lucknow 1287/1865 (Mushār I 169).

543. S. Riḍā Ḥasan
dar ṭibb according to Muhār

Mujarrābāt i Rīdā’i [Mushār adds dar du‘f ‘i bāḥ u māthānāh]; place! 1274/1857–8 (Āṣafiyah II p. 96); Cawnpore 1866 (69 pp. N.K.); 1871 (69 pp. N.K.); 1881† (N.K.); 1887† (N.K.); 1890† (N.K.).

544. Dr. Hb, a Jew from Berlin, was engaged in 1882 by Mulḵbir al-Dau‘lah as Professor of Medicine in the Madrasah dār al-Funūn in Tīhrān. He returned to Europe eight or nine years later. (Browne Press and poetry pp. 154–5, 157; Elgood pp. 502, 512.)

(1) Tarjamaḥ i Dars-hā-yi kālmk, a translation by Dr. Khalīl Kāhm b. ‘Abd al-Bāqī ‘I’tijād al-ʻAtābā’ī: 

Ma‘ārif I 132 (89 foll.).

(2) Tarjamaḥ i Jarrāḥi, a translation by Dr. Khalīl Kāhm:

Ma‘ārif I 131 (101 foll.).

(3) Tarjamaḥ i tārāptik yā ḥīf-ṣ al-ṣīḥaḥ, written in 1306/1888–9 by Dr. Khalīl Kāhm b. ‘Abd al-Bāqī ‘I’tijād al-ʻAtābā’ī: 

Ma‘ārif II 337 (370 foll.).

545. Joseph Désiré Tholozan, born in Mauritius in 1820 and educated in Paris, entered the medical service of the French army and was a professeur agrégé at the Val-de-Grâce military hospital when he went to Persia in 1864 as physician to the Shāh. He died at Tīhrān in 1897. Most of his medical publications in French were concerned with the plague. (Larousse du XXe siècle, tome VI, Paris 1933, p. 683; Elgood pp. 511, 513, 517, 518, 564.)


(2) Bāda‘ī al-ḥikam i Nāsīrī, on auscultation and palpation, composed with the aid of Muṣṭafā b. ‘Aql ‘Alawi Ḳaftānī: Fohnān 137, Tīhrān 1285/1868–9 (Mushār I 211); 1287/1870 (301 pp.).

(3) Risālah dar ṭibb: Tīhrān 1293/1876 (Mushār I 816).

(4) Tārāz i jīlīgīr i mu‘ālajah i ṯā‘īn: Tīhrān 1293/1876 (Mushār I 1091).

(5) Zubdat al-ḥikam i Nāsīrī, on quinine, translated into Persian by the afore-mentioned Muṣṭafā b. ‘Aql: 

Tīhrān 1280/1863 (138 foll.).


(1) Mufradāt i Nāṣīrī: Mushār I 1472, Lucknow 1290/1873* (M. i N. ma‘ Takmilāt, the Takmilāt (p. 33 onwards) being a list of drugs with their names in Arabic, Persian and Urdu and their properties. 108 pp. 2nd ed. Thāmar i Hind Fr.); Cawnpore 1304/1886–7 (Ahmadi Fr. ‘Aligarh Subb. ptd. bks. p. 44); Lahore 1307/1890* (M. i N. ma‘ T. i N. 104 pp.).

(2) Nāṣīr al-mu‘ālījin, a pharmacopoeia with the names of drugs in Arabic, Persian and Urdu: Lucknow 1293/1877* (‘Aligarh Fr. 214 pp.); Lucknow (N.K. Mushār I 1553, where the title is misprinted).

547. ‘Abd al-‘Alim M. Nāṣr Allāh Kāhn Khwēshqī Khūrjāwī, who died in 1299/1881, has already been mentioned as the author of a Tārīkh i Dākan (PL I p. 757) and other works.

(1) Sharḥ i Ruḵbāyīt i Yūsufī: see PL II p. 238.

1 Mushār calls the work Bāda‘ī al-ḥikam i Nāṣīrī.
2 Mushār calls the author Doctor Bādāl.
3 i.e. of Ārāh (‘Arrah ‘) in Bihār.

(1) Takhāṣf al-Ḥikmah, on pharmacology, composed in 1279/1862 (see Ṣafyāyah III p. 764); [Lucknow] N.K. 1869* (189 pp.); place? 1888/1871 (Ṣafyāyah II p. 946 no. 46); Cawnpore N.K. 1874* (189 pp.); N.K. 1885†; 1887‡.


549. Malik al-ʿAtībbaʿ Mirzā M. Taqī, called (al-madāʾ bi-) Mirzā Bābā (so Ḋarīʾah IV p. 182) or Ḧājj ʿAzīz Bābā (so Ḋarīʾah VI p. 233), Shirāz died soon after 1283/1866–7 (Elgood pp. 465, 474, 475, 482, 495, 511, Raštānāt al-adab IV p. 77).


(2) Ḥāfīz al-sīḥah.

Edition: 1283/1866–7 (with the same author’s Taḵšāl al-ʿilāj and at least one other work of his, the Buḥrāntuyah (in Arabic)). Ḋarīʾah VI p. 233 no. 1302, III p. 49 no. 121.

(3) Taḵšāl al-ʿilāj (Ḍarīʾah IV p. 182): see above.


1 From Muḥār I 827 it appears that this volume contains also Risālah fi ṣahr i būḥār i Sh. b. Bābāʾi al-musammā bi-l-Luḡat-iṣāḥah.

550. Dr. Shadr al-Dīn b. Majd al-Dīn b. Ḥuṭf-ʿAlī Shadr al-Afādil Tihrānī Shīrāzī (al-ḵāṣ), known as (al-ḥaṭlāt bi-) Dr. Naṣīrī. Ḥāfīz al-sīḥah; printed Tihrān (Ḍarīʾah VII p. 27 no. 130).

551. M. Saʿdī, a Ḧājj of Patnā, was alive in 1282/1865–6, when the first of the three MSS. mentioned below was written at his request by a pupil of his.

Jāvaḥ i ṣāḥīf, or Halāwāt al-ʿasāfīyah fi radd man ʿaḍhadha min al-iḫwāz wa-l-raft mūjībat al-ḵullīyah (beg. al-Ḥ. Ḥ. al-Malik al-Qudūbīs al-ʿAzīz al-Ḥakīm), a letter addressed to Ḥakīm Ḥifẓat-Ḥusain on the subject of the propositions (1) ḫulu ṭuwa ḫarīm ṭuwa ḫarīm, (2) ḫulu ṭuwa ḫarīm, the first of which is refuted: Bānḵūpūr XI 1021 (67 foll. a. n. 1282/1865–6), 1022 (a. n. 1292/1873), 1023 (a. n. 1297/1880).


553. M. ʿAṣam Khan (muhājīt bi-ʿAzīz i Jahan 1) b. Shāh Ṭaḵīr Khan Rāmpūrī Muṣṭafā-ʿabādī. 2


(3) Naḵīr i Aʿzam, on diagnosis by the pulse: Fonahn 193, Cawnpore 1298/1881* (88 pp.).


1 According to Muḥār and Fonahn.
2 Muṣṭafā-ʿabādi = Rāmpūrī.
3 This is probably the edition of 1302 recorded in Ṣafyāyah II p. 964 without mention of place of printing.
place? 1310/1892–3 (Aṣa'siyah II p. 964 no. 667); Delhi 1315/1898° (Qarābāḏīn i Aʿẓam u ʿAkmal. With additions by the author's grandson, M. ʿAkmal Khān. 720 pp.).


554. Ḥakīm Wājīd ʿAlī Khān, born at Ḥūglī in Bengal, was Editor (Muḥtāamin) of the Zubdat al-akḵbār (presumably an Urdu or Persian newspaper) at Agra. He completed in 1286/1861–2 the encyclopaedia entitled Majālā i-ṣurūm.

(1) *ʿIlm al-abdān*, completed in 1286/1869–70: Lucknow 1890° (N.K. 170 pp.).


555. Tāj al-ʿAtibbaʿ, Khūlāṣat al-Ḥukamāʿ, Siyādat-panāb,1 Nawwāb Shīḵa i Daulah,2 Dhakāʿ al-Mulk, Ḥakīm S. Afṣāl ʿAlī Khān Bahādur, Mudābbir-Jang, Radawī Faidībādī Naṣīrābādī Ḭakhnāwī was the son of S. Akbar ʿAlī Faidībādī. An ancestor of his, Nawwāb Muḥsin al-Mulk S. Ṭahyā, went to India at the invitation of Muhammad Shāh. He also claimed descent from S. ʿAlawī Khān (cf. PL. II p. 273) and Nawwāb Ṭūqīqād al-Daulah, Governor of the Panjāb. His father held high office in the household of Nawwāb Bahā Bēgam (Nawwāb ʿAṣāf al-Daulah’s mother, d. 1815).3 Educated first at Faidībādī and then at Lucknow, he became court physician to Wājīd ʿAlī Shāh, the last King of Oudh who was deposed in Jumāda II 1272/1856. When over fifty years of age he applied himself to the study of European medicine and for ten years associated with Dr. John Cameron, Civil Surgeon at Faidībād. In the Arabic biography appended to the Ţabāq al-ḥikmah sixteen works by him are enumerated. These include those numbered (2), (3) and (5) below, as well as the Urdu work Tabīṣrīl al-ʿaʾfāl li-ʾl-ʿaqiḍ wa-ʾl-māʾl (see Aṣa'siyah II p. 1570). A shorter biography in English (without a list of works), together with portrait of the author and of Dr. J. Cameron is prefixed to the same work on unnumbered pages.

(1) Šāmī i Shīḵa i u ʾifaḍāt i Kāmarāntīyah1 (so in the preface, p. 51°), or Šāmī i tāḥiqāt i Shīḵa i u ʾifaḍāt i Kāmarāntīyah (so in the publisher’s colophon, p. 499, l. 5 from foot, and then arabicised as Šāmī i tāḥiqāt i Shīḵa i u ʾifaḍāt i Kāmarāntīyah on p. 506 in an Arabic taq ري). Or Šāmī al-Shīḵa i u ʾifaḍāt i Kāmarāntīyah (so on the title-pages of vol. i and vol. ii), “a manual of Materia Medica and Therapeutics” (so in the English “certificate” prefixed to the Tabīṣrīl al-shīḵa i u ʾifaḍāt i Kāmarāntīyah), composed with help from Dr. John Cameron, Civil Surgeon, Fyzabad (described as Ḫāmīn in the heading of the portrait on [j] and completed on 10 Rabi’ II 1299 [1 March 1882] (see p. 499); Lucknow Feb. 1887‡ = Jum. 1 1304 (so vol. ii p. 500, but Aug. 1886 = 1303 is given on p. 512 in some chronogrammatic verses composed evidently before the printing was completed. 2 vols. Pp. 490; 512. N.K. Cf. Aṣa'siyah II p. 1010; Muḥāṣīr 469): Lucknow 1308/1890–1 (2 vols. N.K. See Alligarh Subh. ptd. bks. p. 45).

(2) [al-] Ṣunnat 2 al-tāṣīqāt li-sūhām [al-]amrād 3 al-wābāʿīyah, or (Risālah i wābāʿīyah), composed in 1294/1877 (according to Aṣa'siyah II p. 948); Lucknow 1294/1877* (55 pp. N.K.).4

(3) &Tâbāq al-ḥikmah (so in the final sentence, p. 25 ante- penult., and also in the Arabic biography appended to the Šāmī i Šīḵa i

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1 i.e. Cameronian. There is some variation in the spelling: Jān Kārn (p. 4 ante- penult.), Kāwūmīyah (p. 9°), Kurnūmīyah (title-pages).
2 Šīḵa i u ʾifaḍāt (not Šīḵa i ʾifaḍāt): shield.
3 amrād: so Edwards and Aṣa'siyah II p. 948, but al-amrād in the list of medical publications printed on the front wrapper (p. ii) of the Šīḵa i Shīḵa i u ʾifaḍāt i Kāmarāntīyah. In the Arabic biography of the author printed on pp. 906–7 of the J. i ʿlūm, the title is given as J. al-ʿlūm li-ṣ. al-ḥikmah al-wābāʿīyah.
4 In the list of publications referred to in the previous note, this work is described as printed at the Kāmī al-Uṯmān Press. A different edition ?

558. Mīrzā Kāẓīm b. M. Rāghī, entitled Malik al-Ṭibbāʿī, Faizānī al-Daulah, was Professor of Natural Sciences at the Dār al-Funûn College in Tīhrān. (Browne *Press and poetry* pp. 84, 129, 154, 157, Rāāqīnāt al-ʿodāb III p. 249.)

559. Ṣafī al-ṣīḥat i nāṣīrī: Dānīrāʾī VII p. 27 no. 136, Muṣāhar I 1667, Tīhrān 1304/1887 (321 pp. With the same author’s Rāāqīnāt i dhāb i Ḍīnī (Muṣāhar I 533)).


563. Șultân al-Ḥukanā’ Ḥājj Mīrzā Abū ’l-Qāsim b. Ja’far Nā’īni, one of Najṣir al-Dīn Shāh’s court physicians and a teacher of medicine in the Dār al-Funūn College, died in 1322/1904; see Rāshīnāt al-adab ii p. 213.  
564. Ḥājj Maḥmūd Khān Duktur b. ‘Abd al-Karīm Mu’tamad al-Ḥukanā’.  
Wabā`iyāh: Tihrān 1310/1892-3 (1st ed. Muḥār I 1624); 1322/1904-5 (2nd ed. 35 pp. Muḥār ibid.).  
566. Ḥakīm Mīr Nādir ‘Ali ‘Ra’d’  Aẕarabādī is described as movsjād (i.e. still alive) in the Aṣaṭiyāh catalogue, Vol. II, published in 1333/1915. For an Urdu work of his, Nādir al-ḥikāb, published in 1326/1908 see Aṣaṭiyāh III p. 342 no. 364. His Urdu translation of the Qisṣah al-‘ulamā’ was published at Aẕarabād in 1340-1/1921-2* (see PL I p. 13429).  
Intibhāb in nādir.  
567. Ḥakīm Jalāl al-Dīn Aḥmādī.  
568. ’All Akbar Naqšībādī, a descendant of Naqšībādī, was born at Kirmān in 1263/1847. In 1282/1866 he was sent from Kirmān to learn medicine at the Madrasah in Dār al-Funūn in Tihrān. In 1290/1873, the year after completing his medical course, he was appointed Director of the hospital founded by Naqṣir al-Dīn Shāh on his return from his first

1. In 1332, perhaps a misprint, according to Muḥār.  
2. Ulugh Beg’s physician. See Brockelmann II p. 213, Syūṭī. II p. 299.
visit to Europe. Having resigned this appointment in 1298/1881 he held posts at Maṣḥad, Iṣfahān and elsewhere before finally settling down as a general practitioner in Tihrrān. Not many years later he became one of the physicians to the Royal Family. He died on 26 Dhul-Qa‘dah 1342/29 June 1924 at the age of 79. As a member of the Anjuman i Ta‘ṣās i Makātib i Milliyah i Īrān, founded in 1316/1898 and afterwards renamed Anjuman i Ma‘ārif, he was associated more especially with the foundation of the Kitāb-‘ālamīh i Milāt i Markażi i Īrān, which was established in the Anjuman’s first year, and the Madrasah i Sharaf, a charitable school for orphans. Among works written by him were (1) Nāmah i zabūn-‘āmūz, a Persian grammar published in 1316/1898–9, and (2) Farhang i Nafisi, a Persian dictionary published in 1317–9/1910–1 (Vol. 1 A–P, Vol. 2 T–D). (Tārīkh i bidārī i Īrāniyān I pp. 101–23; biography by his son, Sa‘īd Nafisi, prefixed to Vol. 1 of the Farhang i Nafisi (portrait as frontispiece); Rashīdān al-adāb IV p. 158–9).


(1) Hīfz al-ṣīḥah.

(2) al-Tashriḥ: printed (Dharī‘ah IV p. 184 no. 228).

571. Mīrzā Muḥammad b. M. Rāfi‘, entitled Malik al-kuttāb, Sharī‘ah has already been mentioned (P.L. I p. 492) as the author of the Zināt al-zamān and other works. Tūfšat al-khawāzin, on the hygiene of married women: Bombay 1325/1907* (193 pp.).

572. Rājāh Gīrīd hāri Parshāh “Bāqī” Maḥbūb-nawāz1 Want ma‘rāf bah Bānā lī Rājāh (so Āṣafyāh II p. 1476) died in 1314/1896–7 according to the Āṣafyāh catalogue. For two poetical works see Ḥaḍīrābād Coll. p. 24; also Āṣafyāh I under dawādīn (Bāqī) and II pp. 1476, 1478, 1490. For further information see R. B. Sakeṇa History of Urdu literature, where his lifetime is given as 1840–1900.

Bāqī i Rassāqī 2, a māthpawā on the nature, value and preparation of various foods and drinks, composed in 1311/1893–4.


573. Ḥakīm S. Muḥbib Ḥusain Failasūf-jang died in 1325/1907 according to the Āṣafyāh catalogue II p. 970.

(1) Mujarrabāt i Falsafī: Āṣafyāh II p. 970 no. 402.

(2) Nuskha i mujarrabah i Ḥakīm Failasūf-jang: Āṣafyāh II p. 944 no. 251 (b).

574. S. Rīḍī, Ṣadīq al-Ḥukamā‘ī.

(1) Hīdāyat al-talāqīḥ: Tihrrān (Muṣḥār I 1643).


(3) Ma‘rifat al-sīl, translated from a work by “Ilizah Ribār” (spelling?): 1319/1901–2 (144 pp. lith. Muṣḥār I 1460); Tabriz (lith. Muṣḥār iibid.).


2 According to Edwards, Bāqī i rassāqī.
580. Dr. Faridun Kashawarz, Professor in the University of Tihran.


582. Mahmūd Najmābādī (see PL I p. 1351).

(a) Mukhtaṣart az tībī in Islāmī ba-khūsūs khīdamāt in Irānīyān: printed Tihran (Mashār 1411).

(b) Sharh i hāl i M. b. Zarkarīyā i Rāzi: Tihran A.H.S. 1328/1949-50 (see p. 197 above).

583. S. Fādil b. Qādi Ḥākimī Burjirīdī is described in the Dharvā' as al-muṣāir, naẓīl Hamadān.

Kamrtyāh: printed (Dharvā'ah VII p. 253; Mashār 618, but the Dharvā'ah does not describe the work as Persian).

584. Appendix

(1) Āb i ḡayāt dar quwwāh i bāh: lith Bombay (Mashār I 8).


(3) ‘Āin al-ḥayāt, by Ḩakim 1 Mubārak: ‘Ālīgarh Subh. MSS. p. 27 no. 12 (defective at end), Āṣafiyāh II p. 962 no. 341. Possibly this is the same work 2 as ‘Āin al-ḥayāt, a dictionary of drugs: ‘Ālīgarh Subh. MSS. p. 26 no. 11 (under Lughāt i Tīb).


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1 This title has normally been omitted in the pages that follow.

2 See also under M. Ḥākimī b. M. Tāhir Tīhrānī, p. 264 supra.
(5) 'Ain al-hayātī i Iskandari, on medicine in two fana (1) theoretical, (2) practical) with special attention to astrological indications of the need for treatment and to the legal permissibility of particular drugs: Blochet II 874 (153 foll. A.H. 1061/1650).


(7) Āṯiḥāmah i Sīkandari (beg. Shukr i ba-saẓā-yi naﾟmā-yi), a large medical work in a muqaddamāh, thirty āṯiḥāmahs and a ḥātimmāh by Sīkandar Āmulī: Ivanow 1596 (cire. 352 foll. Late 18th cent.).

(8) Akbar-nāmāh i adwiyyah, or Bayād i khwāsh-bū♭, on drugs, pasters, foods, etc., in seventeen chapters: Etōn 71 (A.H. 1183/1769–70).


(12) Atabāktyah: see Risālah i Atābāktyah below.

(13) Āṭashak-nāmāh: Lahore Panjab Univ. Lib. (46 foll. See OCM. X/1 p. 96 no. 14).

(14) Āṭashak-nāmāh (beg. al-Ḥ. i. al-Muḥammad . . . a.b. ḥān marāḏi ksh ma’mūf ba-an y goshi): Lahore Panjab Univ. Lib. (see OCM. X/1 p. 96 no. 18 (3)).


1 For a Nawwāb Muqarrab Khażīn d. 1056, see Banktpār II 2290.
2 So Āṣāfiyāh II p. 942: Arbery has Muḥammad Sādiq, without either Sāliḥ or ʿAlī.


(18) Badāiʿ al-āsrār (beg. Sp. u st. u th. u niyāyīd m. Ḥakīmī rā), on the properties of tea, coffee and the later importation of tobacco, in three masḥīrahs subdivided into matla♭s, by Aḥmad al-Ḥusainī: Fonah 256, Rieu III 996b (35 foll. Circ. A.D. 1850).


(20) Bahjat al-ruʿawās dar ‘ilāj in amrād al-nisā♭: a work of which the first fasl contains five mawūlihās and the second fasl nine mawūlihās: Tihrān Med. Fac. p. 106 (acephalous and extending only to the first mabḥath of the first mawūlih of the second fasl. 264 pp.).

(21) Barg i sabz (Fawāʻid i dinākht i nām), by Shāh ẓādah Shīh Ağā Mūjaddādī * Sirhindī: Karāchī 1350/1932* (Electric Light Printing Pr. 76 pp.).

(22) Bayād i khwāsh-bū♭: see Akbar-nāmāh i adwiyyah above.


(24) Bayān i chāb i Chīnī, anon.: Lucknow 1286/1869* (appealed to the Kifayāt i Mānsūrīrī (see PL. II p. 225. N.K.); 1290/1873* (appealed on pp. 225–5 to the K. i M. N.K.); Dēbāband 1331/1913* (similarly appended. Qasīmī Pr.).

1 This is of course a title, the author’s name being doubtless Shīh Ağā, though both of those words are really titles.
2 This word indicates descent from Abūmūsā Sirhindī, for whom see PL. I p. 988 n. 5, etc.
3 So Arbery: Edwards writes Risālah.
(25) Bu'lūgh al-ibtihāj fi sīhāt al-izdiwāj, translated from the (original?) French into Turkish by Dr. Nasım Bek Efendi [sic!], thence at Istānbūl into Hindī [i.e. presumably Urdu] by Dr. Akbar Bēg Lāhaurī and thence into Persian by S. M. Shīrāzī.


(27) Chaman i dunyā see Hadīqah i ‘alam.

(28) Dāfī al-manṣīyāh wa-nafī al-barīyāh, “On diet in cholera, being a summary of ch. 6 of the same (anonymous) author’s 1 al-Shāhāb al-thāqīb” (Arberry): [Lucknow 1874*] (100 pp. ‘Alavī Pr.).


(30) Dalāʿīl al-baul, by Munawwar Ḥusain Yūsufī (cf. Dalāʿīl al-nabīl and Muṣābīhah i ‘ilm i ṣubb below): Madrās I 988 (b) (10 pp.).

(31) Dalāʿīl al-nabīl, by Munawwar Ḥusain Yūsufī (cf. no. 30 above): Madrās I 988 (a) (9 pp.).


(33) Dalāʿīl i nabīl (doubtless more than one work): Asfāhān II p. 952 no. 363, Lindesiana p. 130 no. 736e (circ. A.D. 1850).


1 According to the Quarterly Catalogue (Oudh 1874/4) the author is Ḥakīm Muṣṭafār Ḥusain, for whose Ḥikmat al-ʿāṭībāb see no. 62 below.


(37) Dastūr al-īlāj, by Ikram Riḍā Khān.


(39) Dastūr al-īlāj: Asfāhān II p. 950 no. 309 (collated in Aurangzēb’s 19th year).

(40) Dawvā al-īlāl (beg. Chāhām dārām az Khvādā kī mīr-rasād khānah bo-kār), in five bāhs, by Bhagwant Dās Barahman: Bānūtār Khān II 873 (83 foll. 18th cent.).


(42) Farāh al-insān, sayings of Greek physicians, probably the same work as the preceding.


(43) Farhang i adviyāh: Asfāhān II p. 962 no. 287.

(44) Farhang i Naṣīrīyāh maʿrūf bi-Ḥall i maḥbūn al-adviyāh, a materia media, by M. Naṣīr b. Ahmad ‘Alī: 1 For Sultan ‘Ali Khurāṣānī’s work of this title see P.L. II p. 233. 2 So, without any subject, but perhaps gūyād should be read. 3 The Peshawar copy (perhaps of a different edition) is bound, but was possibly not published, in the same volume as the Rūstāk i Ședrā'īh, an alphabetical list of animals with information concerning their permisibility as food, their merits, etc. (cf. Edwards col. 842).
(45) **Fātāwā-yi ṭībī**, a criticism of the Greek theory of physiology followed by a treatise on human anatomy by Shī. Raḥīm Allāh Anṣārī: *Cāwnpore* (N.K.) 1872* (Majallah I only, 134 pp.).

(46) **Fāṭihat al-mujarrabāt**: *Āṣāfiyah* III p. 406 no. 776.


(48) **al-Fawā’id al-Qūṭiyaḥ fi taḥqiq al-aẓūn al-ṭiḥbiyyah**: see P.L. II p. 34.

(49) **Fawā’id i bāḥtyah** (beg. Tuhaf i b. u sp.), on sexual intercourse in twenty-four bāḥs, dedicated to Abū ‘l-Ghāzi ‘Abd al-Karim Bābādūr Khān by Ḥasan b. ‘Alī al-ṭābīb, the author of a risalah i sīhāt i ḍhārīriyyah: *Cambridge* 2nd Suppt. 361 (70 foll. 18th cent.), *Bodleian* 1628 (2) (foll. 289-337. A.D. 1825).

(50) **Fawā’id i giyāh-ḵhwārī**, by S. Hedayat [Ṣadīq Khān Hidāyat]: *Berlin* 1926* (Ferayede Gūdūkhārī (the advantages of the Vegetarianism). 80 pp.).

(51) **Fawā’id i Muntaẓīmīyah**, by Mr. Ḥusn b. ʿAlī Faidābādī (cf. no. 225 below): *Āṣāfiyah* II p. 962 no. 382 (A.H. 1265/1849).

(52) **Gharā’ib al-zamān**, “hints on the preservation of health”, by “Kanareb”* 1: *Bombay* 1895*† (36 pp.).


(55) **Hadīqah i ‘alām, or Ḥadīqah i dunyā** (beg. ... chūnān gūṣād in qalīt al-qadr ... M. Z. i muṣḥar bi-Farangi-ḵhwān), on natural science and medicine in fifty faṣils, translated by M. Zamān known as Farangi-ḵhwān after leaving dār al-

1 Cf. Kanz al-ṣifāʾ below.

saltanah i Iṣfahān (presumably in Şafāwī times) on his way to India from a Greek original by Tāhmāsp [sic] i ṭābīb: *Fonahn* 308, *Blochet II* 966 (56 foll. Late 17th cent.), *Tashkent* Acad. I 607 (Ḥasan i dunyā. A.H. 1273/1856-7).

(56) **Hadīyat al-ṣāḥibāʾ** by Muḥāfarr Ḥusain: *Lucknow* 1291/1871 (Muḥājīr I 1647).

(57) **Ḥall al-muṣḥūliḥ, explanations of technical terms**: *Āṣāfiyah* II p. 948 no. 29.

(58) **Ḥall i makkhān al-adwiyyah**: see Farhang i Naṣṭriyyah.

(59) **Ḥazār asrār, dār tadbīr i taqviyyah i bāḥ according to Muḥājīr, or according to Edwards, on pharmacy and hygiene, by Kamāl al-Dīn Ismāʿīl b. ʿAlāʾ Yūsuf 1 Harawī**: *Bombay* 1310/1894* (Chittra Prabha Pr. 56 pp. Muḥājīr I 1650).


(61) **Ḥidāyah al-ṣāḥibāʾ fi ḏādāb al-ṣāḥibāʾ**, by Raṭf al-Dīn.


(64) **Ḥīfz i ṣīḥāt**: *Lindesiana* p. 152 no. 786a (circ. A.D. 1830).

1 M. Yūsuf according to Āṣāfiyah II p. 980.

2 According to the Quarterly Catalogue (Oudh 1876/4) this is a critical commentary on “Huṣain”, the Persian translation of “Jawāb al-Azākī”.

3 According to the Quarterly Catalogue (Oudh 1874/4), he was also the author of Dīfz al-adwiyyah, no. 28 supra.
(75) Jāmī al-funūn in ʿibb i ʿhayāt : ʿAṣāfiyyah II p. 948 no. 469.
(76) Jāmī al-mufradāt, by Bandah Ḥasan [Bandah Ḥusain according to Muṣḥar 473]: lith. 1304/1886-7 (Aṣāfiyyah II p. 948 no. 603).
(78) Jāmī al-naf : see Mukhtar sī J. al-n.
(79) Jāmī al-qawānīn in ʿibb in Hindī (beg. Dil rā ṣukr-
ynārāi i Darāndhā i manaтрудā-yī ...), in a mqaddamah, two
fanns and a khāṭānāh : Ivanov 1587 (civc. 246 fol. 18th cent. (though dated a.h. 639)).
(80) Jawāhir al-maqāl (beg. Wūfār i h. u. b. Ḥaḍrat i Ḵāliqī-
rā ... Darā i sar gār bāḥadat az ṣīrā i sārā), a metrical
compendium in medicine in two maqālaḥs by ʿAlī b. Sh. M. b.ʿAbd
al-Raḥmān, who mentions Maḥmūd [b.] Ḫiyārī Ṣīrā in his prose
preface : Fonahān 213, Bodleian 1609 (n.d.).
(81) Jūng, a short work on drugs by Naẓn (Naṣr) al-ʿ抛弃ā' : several editions (Dhāriḵāt V p. 165 no. 700).
given as Kunāwī al-asrār) : Cawnpoore 1882† (N.K.).
(83) Kanz al-shīfā fi l-ʿilām bi-ʿl-mā, by ʿKānāʾīb
Rāhib.†
(84) Kathir al-manāfīs, on various drugs in several un-
numbered bābās, by Mīr M. Samīr : Ivanov 1599 (apparently
defective at end. Early 19th cent.).
(85) Khawāṣṣ al-asyāyā (beg. A. h. in kitāb rā Ḫ. al-a. mī
nāmand musktamāl bor shāhāzad bāb), on the medicinal properties
of natural substances originally in seventeen bābās but according to

1 i.e. probably Sebastian Kneipp (b. 1821 at Stafensried, d. 1897 at Weier-
shofen), who, though not a monk, was a priest (see Larousse du XX e siècle IV p. 254). An English translation of his hydrotherapy work published in London in 1891 under the title My water cure is recorded in the catalogue of the London Library. Cf. Dhāriḵāt al-amārīn above.
the preamble reduced to eight (though there are nine in the B.M. Ms.): (1) parts of the human body (manāfī' i insān), (2) quadrupeds, (3) birds, ... (7) leaves, (8) guns, (9) stones: Fonahn 270, Rieu II 585b II (foll. 243–74. A.H. 1100/1688).

(86) Khawāṣṣ i jāwāhīrāt, by Nawwāb Murīd Khān: Blochet IV 2531 fol. 33b seqq. (late 18th cent.).


(88) Khulāsāt i gawāntin i 'ilāj (title, of doubtful genuineness, from a fly leaf), in seventeen bābs, by Ḥākim 'Allī Riḍā (also from a fly-leaf): Fonahn 34, Eṭhé 2349 (acephalous. 128 foll.)

(89) Khulāsāt al-αṣībbā', by M. Nāṣir Ānšārī: Āṣāfiyāh II p. 948 no. 296.

(90) Khulāsāt al-αṣībbā' i Hamīd-Khān 2 (beg. Sp. i bi-γb... mar Munjādi rā kih wujūl i har dharrā'), a thesaurus of medicine in 89 bābs (according to the preface, but 90 according to the table of contents, the last two on astrology and geomancy) based on the Dakhiriāh i Khawārism-Shāhī and other old works by an author who calls himself bandāh i dargah i muṣrāt i Subhān hāmid i Ḥājur i sultānī: Edinburgh 415 (766 foll., breaking off with the heading of Bāb 67).


(93) Khulāsāt al-tašrīh, or Tashrīh al-abdān, (beg. Lutw ṣb h. ‘l. Ḫakāmī rā saxād), in a muqaddamah, six ṣafās and a kāfītāmah, dedicated to an unnamed king by ‘Abd al-Razzāq, a pupil of Qūṭ al-Dīn M. Ādam, who had given him a post in the royal hospital built by the deceased Sulṭān: Bānkīpur XI 1013 (lacks Khātimāt 41 foll. 19th cent.), Ġanvīk 154 (a), Tibrān Med. Fac. p. 188 (75 pp.).


Persian translation: Tarjamaḥ in K. al-m. (beg. al-Ḥ. l. ‘alā ala‘ī wa-na‘ma‘āhi . . . a. b. in risālah i muḳtabārī dar bāb i shikāṭtān i nabī bī gārūrāh muṣamāh bi-T. i K. al-m.): Tibrān Med. Fac. p. 374 no. 281 (1) (30 pp.).

(97) Kiṃyā-yi ʻiṣrāt, by M. Sādiq. Edition: 1314/1896–7 (Āṣāfiyāh II p. 968 no. 517. Cf. Mūṣāfr I 1294, where Haidarābād is given as the place of publication, but author and date are not mentioned).

(98) Kiṃyā-yi ʻiṣrāt (beg. al-Ḥ. l. R. al-ā, ... a. b. maḵḵ fī va-mānād kih ḥāḥāh i insān), on sexual science and magical operations, possibly identical with the preceding: Bānkīpur Suppt. II 2292 (foll. 73–84. 19th cent.).


(100) Koḥ-šāstar. In his description of the Kokamojaṭi, J. F. Blundhadt writes 1 2 3 in the introduction Ananda Kavi states that the Sanskrit original was by one Koka, and was called Kokosara . . . The Koka referred to is no doubt the Kokkoka, or Koka Pandit, the author of Ratirāhasya, an ancient Sanskrit

work on the art of love, which ... appears to have been based on a
still more ancient treatise on the same subject, by Vatsyayana,
entitled Kama-sutra. The present work is doubtless a translation
from this Ratirahasya, which was probably more commonly
known as Kotaara, from the name of the author.” [From a note
by C.A.S.]

(a) (beg. Kunam viewport man ba-nam in Khuda), a metrical
(matnawee) translation composed in 1036/1627–6 by Muhammad-
Quyi ‘Jami’ and dedicated to ‘Abd Allah Quib-Siah of Golconda
(1035–83/1626–72): Bodleian 1623 (3) (a Fraser MS., 1625 (18
foll. Also a Fraser MS.), Rieu II 680 a (a.h. 1211/1797. Pictures),
Madaras II 651 (a.h. 1256/1840), possibly also Ivanow Curzon 686
(acephalous. Late 19th cent.).

(b) (Koh-shaatar) (beg. Bi-dain ... kih in kitab aevcaal
Hinduwar bade tasnif in Koha Pandit) in ten baba: Bodleian 1626
(50 foll. A Fraser MS.), Ethé 2799 (4), probably also Madaras I
555 (b), though the “author” is given in the catalogue as
“Dhia Baksh” [sic, for Nakhshab].

(c) Koh-namah, or Ladhat al-nisai (beg. Dar bayan i
‘ilm i koh ya’ni ma’rifat i aqsim i san u mard), a version retaining
much of the Indian terminology, in five fasli: Bodleian 1626 (3)
lacks last nov) of Fasli IV and the whole of Fasli V. A.D. 1825.

(d) Koh-shaatar: Afsiyah I p. 968.

(e) Ladhat al-nisai (beg. al-H. I. . . . Bi-dain . . . in kitab ra
as barah-ya dawaq u ladhat yaitah and), in thirteen babs: Ivanow
1703 (nine babs only. 21 foll. 18th cent.), 1704 (defective at both
ends. 12 babs. 19th cent.).

(f) Ladhat al-nisai (beg. H. i b-h. . . . mar Airdgari ra ki
har yakv rau saui gurdanid), in six babs (1) dar dainstan in raqim i
‘ararat, etc.): Blochet I 233 (32 foll. 17th cent.).

(g) Ladhat al-nisai (beg. al-H. I. . . . Bi-dain-koh in namah
barah-ya padsahin bade nik-nim), in thirteen babs (according to
the preface of Blochet IV 2278) or eighteen (according to Blochet I
224): Blochet I 234 (14 babs only. 17 foll. 18th cent.), IV 2278
(13 babs. 100 foll. Late 18th cent.).

(101) Kufl al-abysar, by Lalah Chand Pandit: Afsiyah II
p. 966 no. 324.

(102) Kunaiz al-asrar: see Kanz al-asrar.

(103) Kshayish al-ikhmat, by M. Yarib M. ‘Ali Khan
Ghauri: Afsiyah II p. 966 no. 408.

(104) Ma’al-hayat: Afsiyah II p. 968 no. 340 (A.H. 1239/
1823–4), Thirhan Med. Fac. p. 384 no. 334 (acephalous. 496 pp.).

(105) Madar in ayandah, by ‘Abd Allah Khan called
Dinshwar: Bombay 1347/1928 (Musaffar I. 92 pp.).

(106) Madarrat al-amr: lit. India (Mushab I 1448).

(107) Ma’din in tajribat dar fann in mufradat: ‘Aliqah
Subh, MSS. p. 26 no. 13 (A.D. 1837).

(108) Majma’ al-bahrain dar tarif in kwinn, on quinine,
by Ruy Chehban Shah 1: Amrisar 1879 (Saffi in Hind Pr. 32 pp.).

(109) Majma’ah in Akbari (beg. Ba’d az h. u th. u st. i Karim
i bson yezal), in a muggulmamah and 23 babs, by Mir ‘Ali Akbar b.
Gadai ‘Ali (b. Mir Gadai [sic] according to Nadhir Ahmad) b. Mir
S. Baha Husaini: Nadhir Ahmad 280 (1117 Faqsi = A.D. 1712 =
A.H. 1124), Afsiyah II p. 970 no. 443 (A.H. 1221/1806), Thirhan
Med. Fac. p. 437 (pp. 121–220, defective at end).

(110) Majma’ah in Baqai, by M. Baqui Alliah Khan.
and 628. This is evidently the Majma’ah in Baqai (512 pp.)
of which the author is given as M. Isma’il in Mushar I 1393.

(111) Majma’ah in Diya’i, by Diya’ M. Ghaznawi: Afsiyah
II p. 972 no. 344 (lacks first leaf).

(112) Majma’ah in Shama (beg. H. i bi-b. u sh. i b-adad mar
Khuday ra ‘azza wa-jalla kih adam r), on the diseases of women:
Madaras II 667 (76 pp.).

(113) Makhzsan al-adwiyyah, by Nizam al-Atibba’ S. Musa
b. Aqil: printed Thirhan (Mushab 1412).

(114) Makhzsan al-ikhma (beg. Bawad mazed in halimian in
kahinmandu, Kili i gani i dil nam in Khudain, a short metrical
work by Ismail Kuli: Thirhan Med. Fac. p. 2812 no. 163 (foll.
134–8).

1 For his Urdu works Afsina i sikhi (Amrisar 1876) and Bahar i jawahir (a
medical dictionary “compiled and translated by Ch. Sh. and Dittali Mal from a
Persian version of the original Arabic”). Amrisar 1878) see Blumhardt’s L.O. Hindustani cat.


(118) (Manāfiṣ al-aṣḥā yên), on the healing properties of natural substances, extracted from the  Tābb i dawāʾiyah of Hākim Ismāʿīl Timūr-Sāḥīḥ 2;  Rieu II 840b V (foll. 196–211. A.H. 1169/1755).  

(119) (Manṣūmah dar dālāʾ il i nabād u baul) (beg. Az ʿaṭāmātī kūh u kīlīr-st bar akhīrī i ṭānṣe), by ʿAmin  : Fonahn 220, Ethè 2326 (1) (foll. 1–18. A.H. 1171/1757), Ivanov 2nd Suppt. 1090 (B.S. 1186 (i.e. 1193/1779)).  


(121) (Manṣūmah dar ʿīb) (beg. An nakhwastīn ʿabīh k-az ʿaṯāṣe  ), by Majd al-Dīn Ṭahfī:  Majlis 59 (28 foll.).  


(123) (Manṣūmah fi Ṭil i ʿīb) (beg. Ilāḥī rakḥah i ṭabʾam rār-bar-anqa),  Cairo p. 525.  


(125) Maṭāb i Ḥakīm Mirzā  M. ʿAlī by Mirzā M. ʿAlī Lakhnawī:  Lucknow 1291/1874* (Hasani Ilkhān-ʿAṣgarī Pr. 95 pp. Cf. Āṣafiyah II p. 974 no. 481, where the title of the M. i Ḥ. M. M. ʿA. is given as Ḥakīm S. Jawād ʿAlī).  

1 For a [different?] work of this title see below under Miftah al-khazāʾīn (no. 130).  
2 For Pāk-Paṭṭanī see PL I p. 941 n.4.  
3 In his additions and corrections (III 1096b) Rieu gives a reference to Ḥabīb al-ejīr III, 3, p. 92, but this is a slip on his part, since that passage relates to Ibruham, not Ismāʿīl, Ṣīḥā Kirmānī.  
4 For the headings see Tīhrān Med. Fac. p. 463.  
5 In the Āṣafiyah catalogue (II p. 978) the author’s name is given as M. walaḍ Sh. M. Saʿīd Muḥī i Lakhānī.  


(127) Miftah al-fawāʾīd, by M. b. Thābit Nishāpūrī:  Madrās I 359b (144 pp.).  


(131) Minḥāj al-mubtadiʿīn (beg. Minḥāj i aṣhīwāh i shīfā ḫand i Musabbīb al-ʿAṣgarāt . . . a. b. bar ṣarab i ṣīnāt), a manual of therapeutics, in forty-two (so Ethè), or forty (so Blochet), short bābās and a khāṭīma, by Ibrāhīm al-Ḥusainī: Fonahn 244, Ethè 2354 (A.H. 1147/1734), 2355 (A.H. 1194/1780), Blochet II 872 (19th cent.), Tīhrān Med. Fac. pp. 462–3 (two MSS., both acephalous), Maʿārif 258 (where also a privately owned MS. dated 1112/1700–1 is mentioned).  


(134) Mizān al-mizāj,  Yūnānī medicine, by M. Inām al-Dīn b. Pīr Muḥammad:  Lahore [1915]* (Muḥammadi Steam Pr. 48 pp.).  

(136) **Mu‘ālaqāt i Nabawī** (beg. Zamzamah i taḥmād), by Ghulām-All (possibly a clerical error for Ghulām-Imām: cf. no. 135 above): *Ivanov* Curzon 604 (123 foll. Early 19th cent.).

(137) **Muṣfād al-nisā’** : *Āṣafiyah* II p. 974 no. 313 (a h. 1290/1863-4).


(143) **Mufradāt i Bikrami**, a medical dictionary, describing medicinal properties of plants. Translated into Persian by M. Chirāğ al-Dīn Lāhāuri; from the Hindi Nigbānt of the original Sanskrit Mudaṇḍāla-vinōdā. Editions: 1888 (Āṣafiyah II p. 976 no. 694); [Lahore 1891]° (pp. 192).


(147) **Muṣṣarrab al-shīfā** (beg. al-Ḥ. l. . . a b. in ṭibb i gafer i lafīf), in 41 (so Ivanov) or 43 (so Rehatsekr) bāb by ʿAḥmad

h. M. Multani säkín in Gujrāt: Fonahn 42, Āṣafiyah II p. 970 nos. 308 (a h. 1064/1654), 256, *Ivanov* 1583 (27 foll. 17th cent.), Rehatsekr p. 114 no. 22 (164 pp.).

(148) **Muṣarrab al-tadāwī i ‘ādām** (so Bkp.), or **Muṣarrab al-tadāwī** (beg. al-Ḥ. l. al-Shifī l-ṭal al-zāhirāh), in fifty-two faṣēl, by Ghulām-Muṣṭafā Bihārī: *Edinburgh* 253 (79 foll. a h. 1241/1828-9), Bānkīpur Suppt. II 2274 (defective. 19th cent.).


(151) **Muṣarrabāt i ‘Ali Dāmin**, by Ḥakīm ‘A. D.: *Āṣafiyah* II p. 970 no. 445 (3 pts.).


(153) **Muṣarrabāt i Bachchū Lāl**, by Bachchū Lāl “Tamkīn” : *Āṣafiyah* II p. 968 no. 270.


(155) **Muṣarrabāt i Farangi, by Don Henry [?] de Silva Proctor [?].° called Ḥakhīm Mattīās [?]: *Āṣafiyah* II p. 970 no. 666.

(156) **Muṣarrabāt i Ḥašīmī**: *Āṣafiyah* II p. 970 no. 249.

(157) **Muṣarrabāt i Kāzīmī, by M. Kāẓīm Tabrīzī: *Āṣafiyah* II p. 970 no. 225.

(158) **Mājaz i kummi** (beg. Chunān gūgi jāmī i in mukhtaṣar khān pūr shudam), a manual of medicine portable in the sleeve (kümm), based on the Dhakhārāh i Khāzamat-Shātī, the Khuffī i ’Allī and other works and divided into thirty-eight chapters: Fonahn 41, Rieu II 476a (foll 264-311. A H. 1099/1888).

1 Henry De Selwa Proctor alias Hakim Mates Sahib according to a typed copy of the U.P. Quarterly Catalogue for 1897/8. In the Āṣafiyah catalogue the name appears as Ūn Khairī DLSXV Prēktar or something like that. Arberry gives Don Henry De Silva, called Ḥakhīm Mattīās, and omits Proctor.
(159) مختصر ال-بیان عن ذاریعیات ال-بوارن، or 
تالقیق ال-بوارن، a short tract by M. بدیع الدین ب. جمال الدین. 
Editions: see under 'عبد الله ب. M. آشفت تالقیق ال-عوائد 
(PL. II/1 p. 94), M. اکبر مسعود ال-تبیب (p. 268), 
یوسفی یامی al-fawā'īd (p. 237), and 'آبادیان 
محمدرضا و. (p. 275).

(160) مختصر ال-تیب (beg. بی-دان-کیه ایمی کیتی ایمی است 
کیه ایمی) اثر، by Ahmad b. کابیر: 
مادرم I 357 (188 pp. A.H. 882/1477), 360 (A.H. 1352/1933)

(161) مختصر در مناسفی و ماذاکری لینیت ایمی-یانی 
(beg. H. u $ \tilde{u} \text{ عیش}$ ایمی 
بی-یان $\ddot{P} \ddot{A} \ddot{D} \ddot{H} \ddot{o} \ddot{i} \text{ یانی}$-یانی), on the good and evil 
effects of wine, in four parts: Rieu II 801a (foll. 123-36 A.H. 
884/1480).

(162) مختصر در طاشی (beg. H. u $\tilde{u} \text{ عیش}$ کیه آبی 
کیه یانی تاہمید), in a maghaddamah 
and two کیلتا (1) on the simple parts of 
the body, in six قیسی (2) on the complex organs in 
seventeen قیسی, by Abū 'ب. ماجد-ال-تیبیب ال-بایدیبیا، 
who wrote after 1287/1288, the date of the death of 
Ibn al-Nafis, and before 
1055/1646, the date of the Browne MS.: 
Fonahm 2, Browne Coll. 
P. 21 (1) (foll. 2–59. A.H. 1055/1646). Risu II 468 a (portions only, 
41 fol. 18th cent.), تپریان 
Med. Fac. p. 143 (133 pp.).

(163) مختصر ایمیتی-یانی ال-نافس, symptoms and remedies 
of diseases from the head downwards: 
Fonahm 59, رهتیسک 
p. 108 no. 9.

(164) دولاب خاص ال-معلیی, anon., in 26 chapters: 

(165) مختصر الادعیه, by Qamar al-Dîn یونس ایبادیبادی. 

(166) مختصر ال-اتیب, by 'ب. ماجد الله یکپر-بادی (so 
Aṣafiyyah) or یکپر الله یکپر-بادی (so 'Aligarh). 
Aṣafiyyah II p. 976 no. 321 (defective at end), 'Aligarh 
Subh, MSS. p. 28 no. 26.

(167) مختصر الی-یا (beg. 'یندی ای مختصر), by 
Amîr یوسف یانونی پی ریب. Jan محمد الله یکپر-بادی 
بی-دال: تپریان Med Fac. p. 458 (168 pp.).

(168) مختصر ال-یامی, by Khalifah یبونی: Aṣafiyyah 
II p. 976 no. 283 (A.H. 1233/1818).

(169) مختصر ال-موجودی, in a maghaddamah, two 
parts ("Teil 2: fol. 24, Teil II: fol. 185") and a 
کیتیمی (fol. 437): Heidelberg P. 248 (after 1235/1820). See ZDMG. 91/2 
(1872) p. 377.

(170) مختصر ال-تیب, by Sh. سیراد al-Dîn: Aṣafiyyah 
II p. 976 no. 418 (A.H. 1241/1825–6).

(171) مختصر ایمیتی اینی تیب (beg. H. ایمی 
بی-یانی. یکپری (کیه ایمی 
کیه ایمی) اینی ایمی (ایمیتی-یانی), in three قیسی 
by مانیعاور یونس ایبادیبادی (cf. nos. 30, 31 above): 
مادرم I 388 (309 pp.).

(173) مختصر ال-تیبیب wa-مختصر ال-تیبیب, by Mir 
M. سعید البکت b. 'abd al-'Aziz کابیر: Aṣafiyyah I 974 no. 
114 (A.H. 1305/1887–8), 438 (same date).


(175) مختصر ال-کیتیبیب, by Ibn یونس یوسف ایبادیبادی: Aṣafiyyah II 
p. 978 no. 464.

(176) یبونی al-یامی, a manual of medicine, by Qudrat 
یونس b. 'یندی ایبادیبادی: [Lucknow] 1287/1860 (48 pp.).

(177) نافسی-یامی-ین شاکمی (beg. بی-یانی ایکرال- 
یانی یانی تیبیبیب), metrical: 
Edinburgh 254 (9 foll.).

(178) نکیم al-Nandal, by M. 'abd Allah سعیدی: Aṣafiyyah II 
p. 980 no. 319 (A.H. 1128/1716).

(179) مختصر ال-یامی, by Qamar al-Dîn جو: Aṣafiyyah 
II p. 980 no. 349.

(180) مختصر ال-یامی, by ماجد 'ابد الله, presumuably 
the translator of the تالقیق al-یامی (see no. 241 
below): Aṣafiyyah II p. 980 no. 300.

E. MEDICINE
(181) "Qadmtarīn yād-dāşhī hā jī zīāshī, by Dr. M. Taqī Mīr:  Sirāz a.h.s. 1333/1954-5 (in Nagārīyāh al-šumārātī hā 2) of the Kānānī dānīsh Pārs. Afsārā 1334 p. 1; Mustārā I 1216).

(182) "Qānūnī i 'ilājī, by S. Sirāj al-Dīn.

(183) "Qānūnīchāh (beg. al-Ḥūl. 'l.  kāh li-kulā dā'īsī 'l-dawā' wa-al-hamādīs maqāfī al-mufradāt), very short anonymous work on materia medica in two māqālāt (1) mufradāt, (2) marrak-kabāt), each subdivided into five bābās: Fonahn 240, Ethē 2356 (foll. 57-79), 2357 (defective at end. 22 foll.).

(184) "Qānūnīchāh (beg. Faṣīl: sāḥīhīn i mard 'ārāt rā. Bi-y-dārā dāl-hā-yī), on sexual intercourse in several faṣāls: Bodleian 1627 (23 foll. a.h. 1090/1679).

(185) "Qarābādīn al-maṣūmīn : Tashkent Acad. I 657 (extract only. 39 foll. a.h. 1252/1836).

(186) "Qarābādīn i Baqā'ī : Āṣafīyāh II p. 960 no. 198 marg. (a.h. 1224/1809).

(187) "Qarābādīn i sūlāmīn, by  Ḥākīm Mīrāz Ahmad Ākhtar.
Edition: 1893 (Āṣafīyāh II p. 964 no. 562).

(188) "al-Qawā'id al-ṣibbiyyah: Mādārs I 377 (beg. khalī qandāh yād-tar khawāzī kī ṭabīḥīn piwālā kuftā. 8 182 pp. a.h. 1020/1611).

(189) "Rāḥat al-insān, in twenty-five bābās: Banātpūr Suppt. II 2273 (beg. Bāb i panjam dar ṭadāhū 'u alāmāt u 'tal u mūtulājāt muhīm tālībar panjam faṣīl ast. 1244 Faṣīl [a.h. 1836])


(191) "Rajm al-awāh (dar tībī): lith. India (with the Mīzān al-mīzāfī, presumably no. 134) above. Mustārā I 803 ult.).

(192) "Risālāh dar bāh (beg. 'Ālam al-ālam h. u. th. Pādaghī rā sāzad), by Ḥalīdar 'Āli b. Jamāl al-Dīn: Bodleian 1623 (4), 1624 (1).  

1 So Mustārā: Afsārā says 3.
2 This beginning seems to show that the MS. is acephalous, not "complete".

(183) "Risālāh dar bāh (beg. A. b. qinān gūyad ... Ismā'īl ... kāh muqtaqārī dar bāh i asrār i tāmānī), by Ismā'īl b. Shīhāb al-Dīn al-'Arab Dimmārīq: Glasgow 29 (1) (a.h. 960/1553. See J.R.A.S. 1906 p. 602).

(194) "Risālāh dar bāh in two parts (1) men, in nine bābās, (2) women, in fourteen bābās: Berlin 626 (beg. without preface, bāb i wawal dar juwārīhūt u mu'āqīn ... 77 foll.).


(196) "Risālāh dar faṣād u adāb i ān (beg. Dar bāh i f. u. ān. 'Uraq i badan dāqā sām ast aqurādā bi-ṣhabīn), by Kānlāl al-Dīn Ḥusain Sirāzī: Blochet II 890 (6) (a.h. 1095/1683), Nadhir Ahmad 275 (a.h. 1179/1765-6).

(197) "Risālāh dar istīmāl i bīh i Chīnī, by Ghīyāth al-Dīn b. Ḥyās Sirāzī: Mādārs I 357 (a) (acephalous. 66 pp.), 534 (transcribed from 357 (a) in 1933).

(198) "Risālāh dar mārṣaf in aqsām i tabḥā-yi mārṣaf (beg. Ahmadibuhu faṣāqā ḥānāni 'l-yāydīn [sic, perhaps for al-dḥākīrīn] ... Ba'd ē h. 'abd i jāmī Abū 'l-Q. al-N. al-Īsā, kī in risālāt āt ... dar m. i a. i tabḥā-yi mārṣaf), in a mughaddamah and three faṣāls, by Abū 'l-Qāsim Nā'īnī Iṣfahānī: Tihrān Med. Fac. p. 447 (64 pp.).

(199) "Risālāh dar uṣūl i tībī (beg. al-Ḥūl. I. ... Mughaddamah dar bāzān i mārṣaf i rūḥ u kawfāyīs i tawāṣlūd i ān. Bi-dān-khāh āh i mīdal), a work without preface in a mughaddamah, twelve bābās and a khatimah, ascribed in a heading (by a different hand) to M. Śādiq b. M. Kāzm al-Riqāwī (cf. nos. 226, 255) and based largely on Avicenna: Ivanov Curzon 608 (106 foll. Early 19th cent.).

(200) "Risālāh i Aṭābākīyāh (beg. In risālāt išt madāim bāh R. i Ā.), on the eye, in three faṣāls: Tihrān Med. Fac. p. 6 (39 foll. a.h. 1266 [= 1826/1617]).

(201) "Risālāh i Aṭāshāk, by S. M. Ǧāsū-darāz Ḥusaināf (for
whom see PL. I p. 950 n.1, but it is not to be supposed that he wrote a work on this subject): Āṣaftiyah II p. 952 no. 326.


(203) (Risālah i buhrān), composed at Sīrat by S. Quṭb al-Dīn b. S. M. Ḥassām: Ḥeṭatsek p. 99 no. 52 (2) (a.h. 1214/1799–1800?).

(204) Risālah i chūb i Chmt: see Bayān i chūb i Chmt.


(207) Risālah i ma’kūl u maṣhrūb, metrical: B.A.S. p. 205.

(208) (Risālah i mālkhāليyyā) (beg. al-H., l. h. al-gākhārīn), by Shāfēr al-Dīn b. M. Ṣādiq, who wrote by order of a certain Nawwāb Umād Khaṇ and quotes a physician of Shāh-Jahān’s court: Bānkīpūr XVII 1682 (foll. 112–7. 18th cent.).

(209) Risālah i mu’alajah i zakhm i samīm i ḥaṭiayah, by M. ῤuṣayn lhwughaṇwīs: Delhi 1312/1895 (appended, on pp. 172–6, to the Risālah i jūdarī of M. ῤuṣayn Khaṇ b. M. Ḥādī).

(210) Risālah i Sharaftiyah: ‘Alīgarh Subb. MSS. p. 27 no. 7 (a.h. 1213/1798–9).

(211) Risālah i shigarf: Āṣaftiyah II p. 954 no. 277 (a.h. 1262/1846).


(216) Ṣanfah i farhang: Āṣaftiyah II p. 958 no. 293.

(217) Shamsiyah (beg. Lātīf i h. u th.), in nine maqālahs: by Shams al-Dīn M. b. Nī‘mat Allāh, who wrote also the untitled medical work described in Ma‘ārif II 259: Ma‘ārif I 134 (399 foll. Transcribed in 1282/1865–6 from a MS. dated 977/1569–70 2).


(223) Shīfah al-‘alīl (beg. Sh. u sp. Pālakāhī rā rasad u h. u th. Khaḵāḥī rā sazd), composed by ‘Ubayd Allāh b. Yūsuf ‘Alī al-Kaḵāḥī at the request of M. Darwiš Bahādūr Khaṇ 3 and divided into a maqaddāmah, eighteen maqālahs and a conclusion: Taṣhīkent Acad. I 609 (471 foll. a.h. 1072/1662).

(224) Shīfah al-‘alīl (beg. Sp. i bī-q. mar Khāḵāḥī rā kh khelqāt i aḏlūd i Adam), by Karim M. ῤaṭmān: Madīrūs I 367 (232 pp. N.d.)


2 Cf. PL. II p. 172 n.1.

3 This old MS. was written, according to the Ma‘ārif catalogue, by the maṣṣūna [sic?] M. Nīr-baḏās al-Ḥusainī.

4 i.e. presumably “of Brusa”.

5 Not identified.


(227) *Shifa‘ al-marîd tarjama‘ i Ilaj al-ghubrâbâ‘*: *Asâfiyâh* II p. 944 ult. with the note *Shifa‘ al-marîd nâm hai mulâhazah hâ hof fî ahîn* (but there is no such entry under ahîn).

(228) *Shifa‘ al-nâs*: *Asâfiyâh* II p. 958 no. 471.


(234) *Sittah i darûrî*: *‘Aliqarî* Subh. MSS. p. 29 no. 37 (A.H. 1255/1839).

(235) *Tadâbir i musâfirin*, in two sections ((1) hygiene for travellers, (2) diseases which can be treated without the help of a physician): *Blochet* IV 2392 (1) (123 (1) foll. A.H. 1259/1843).

(236) *Taḥtâq al-buhraân*, see *Mukhâtasîr al-bayân fî darûriyyât al-buhraân* above.


1 Cf. PL I p. 233 (90).


(239) *Taqribât i Naṣîrî*: *Asâfiyâh* II p. 942 no. 394 (41st year of Şâh‘-‘Alâm).


(244) *Taqvim al-adwiyah*, diseases and the appropriate medicaments with their properties etc., arranged in tabular form: *Eṭbî* 2350 (73 foll. A.H. 1343/1730–1).

(245) *Tarkib al-adwiyah*, by Hâkim Mahdî Ḥasan Bîshârat-Khânî (so here, not Bîshârat Khânî, as above under *Mufâd al-rîjâl*): *Asâfiyâh* II p. 946 no. 314 (A.H. 1278/1861–2).


(248) *Tâshîrî al-‘abdân*, see *Khulûsît al-tâshîrî* above.
(249) Tibb al-raḥmah (title from colophon only), an outline of medicine in five chapters composed in modern times: *Blochet IV* 2390 (1) (61) (3) foll. A.H. 1244/1288.

(250) Tibb i 'Ali-Yār Khān, a work ascribed on the fly-leaf to 'A.Y. Kh.: Fonahn 73, 321, *Ivanov* 1595 (*Fann* II, bāb 1-11 (out of 22). 18th cent. -)

(251) Tibb i dawā'īyāh, by Ismā'il Timūr-Shāhī: for an abridged extract see no. 118 above.

(252) *Tibb i Hāmidī*, by Ḥakīm Hāmid: *Aṣaḥiyāh II* p. 958 no. 266 (acephalous. Aurangzēb's 5th year).


(254) *Tibb i Kisa'awī* (beg. *Bi-dān bi khabrāyim in nīkā-

-sīyār*), metrical: *Berlin* 607 (3).

(255) *Tibb i manẓūm* (beg. *Az pas i hamd i Ṭabīb i Ḥaq wa-

(256) *Tibb i Nāṣirī*: *Aṣaḥiyāh II* p. 960 (in the same MS., or volume as the *Tokmilah i Hindī* of Ahl Allāh Dīlahāvi dated 1193 (see *P.L.* II 278), the *Tokmilah i Yūnānī* of the same author and the " Risālah i Ḥakīm i Ināyāt Allāh ").

(257) *Tibb i Nūrī* (beg. *Bi-ṭivyand ḥukmā-yī [sic] Hindū-


(261) *Ṭiriyāq i a'ẓam* (beg. *Sp. u st. Ḥakīmī rā sazā-st kīh

1 *Tibb i Shīhābī in the Arabic character, but transliterated Tibb-i-Shahabi [sic].

*E. medicine* 337

nābī*), dar ma'rifat sumām u 'awārīd ... , by 'Ābd al-Karīm b. 'Ābd al-Ghāni Gilānī: *Majlis I* 496 (109 foll.).

(262) *Ṭiriyāq i kābir*, by S. Ibn i Ḥasan.

(263) *Ṭuhfah i 'Aṣīrī*, by M. 'Abd al-'Azīz.


(265) *Ṭuhfah i mujarrābāt i Jamālī*, by Jamāl al-Dīn Mādrāsī: *Aṣaḥiyāh II* p. 944 no. 251 (a).

(266) *Ṭuhfah i Shāhī*, by Muḥammad i ṭābīb: *Aṣaḥiyāh II* p. 942 no. 388.

(267) *Ṭuhfah al-āḥbāb* (beg. *Bi-dān-kīh mūbaṣṣarat amīr-i kīh Khudāwānd*), on sexual intercourse, in nineteen faṣās: *Bānkipūr XI* 1020 (19th cent.).


Editions: *Bombay* 1267/1851 (Kāshānī Pr. 333 pp.); 1276/1860 (228 pp. Cf. Fonahn 102); place! 1863 (Ijād Kīšān’s Pr. *Aliqār* Subhī. ptd. bks. p. 45 no. 17); *Āghā* 1864 (Mujarrābāt i Bā ‘Alī Sīnā ma’rūf T. al-‘d. 162 pp.); *Lucnow* 1867 (Mujarr-

1 See in the catalogue, not Sa’d as in the *Dharī’ah*.

2 Humāyūn Shāh cannot be the Timūrid Emperor Humāyūn, as suggested in the *Dharī’ah*.

3 For some of the authorities cited, among whom are Sh. Abū ‘Ali [...] Ibn Sīnā] and considerably later writers, see *Blochet II* 869.
(279) Zakhm-band i Aflātūn : Chanykov 130 (b).

(280) Zubdah i Manṣūmah (beg. Ba'd az h. u th. i Ḥakīm i Azulī), on diseases of the eye (not in verse apparently, but, if the title given above is correct, possibly abridged from a metrical work), by Śilāḥ ‘Alī b. Sulaimān i kaḥfāl : Fohn 221, Mādrās I 365 (48 pp. A.H. 977/1569-70), 366 (A.H. 1532/1913).

(281) Zubdat al-ḥikām (beg. Sp. i būq. ḫadrat i Pardavgar-rā), on the principles of hygiene, the treatment of diseases, etc., in four muqālaḥs by Shams al-Dīn b. Nār al-Dīn i ṭālib : Fohn 148 = Ivanov 1591 (1) (26 foll. A.H. 1182/1768–9), Mādrās I 362 (where the work is said to be a translation by M. Qāsim b. M. Amīr Isfahānī. Acepohalous. 68 pp.), II 656.

(282) Zubdat al-ḥibnah, composed by M. b. ‘Alī Kūmār Rūmī for the Sūlṭān Iskandar b. Dārā and divided into an introduction and twenty-one chapters (or, according to the preface, an introduction, nine sections, a discourse (containing twenty-one chapters) and a conclusion : Blochet IV 2408 (3) (foll. 31–70 (7) A.H. 1145/1732).


(284) Zumurrud i Fārsī, translated from the Arabic of M. ‘Abd al-ʿAzīz Multānī by M. Hāghīm : Lahore 1893 (Muḥammād Pr. 316 pp.).

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1 Whose titles, according to Blochet, show that he belonged to the Timūrid family and who was none other than Iskandar b. ʿUmar Shaikhī (for whom see Pl. I p. 809). This identification cannot be accepted without further evidence.
APPENDIX II: MSS. NOT INCLUDED BY STOREY


Aberystwyth
p. 17 X(5), (6), (8)

‘Alizar ‘Sabb. MSS.
p. 25 no. 4
p. 26 no. 6, 10, 3
p. 27 no. 10
p. 28 no. 19, 23-4, 30, 31, 33, 34
p. 29 no. 35, 40

‘Aqsarây
see Horn Pers. Hss.

‘Ar‘ad
see Horn Pers. Hss.

‘Ashâfîyah
p. 940 no. 457
p. 942 no. 448, 461-3
p. 944 no. 449
p. 946 no. 100, 485
p. 952 no. 207, 253, 365, 336
p. 954 no. 337, 267, 308, 229, 106
p. 958 no. 208
p. 960 no. 181, 472
p. 962 no. 352, 255
p. 964 no. 317
p. 976 no. 433
p. 978 no. 292, 332, 346, 331, 380, 298
p. 980 no. 413, 438, 424, 470, 451, 269

‘Ashâfîyah III
p. 498 no. 753 (1), (2), 719

‘Âhâ Sûfîyah
see Horn Pers. Hss.

Bânkpûr
Vol. XI
978, 979
999
1024 (3)
1025 (1), (2)
Supp. II 2290

Bâshîr Āghâ
see Horn Pers. Hss.

Bâyazîd
see Horn Pers. Hss.

Bèrûnî
p. 1048 no 86* (5)
606 (3) = F. 177
607 (2), (4)
609 = F. 216
613 (2), (3) = F. 304
625
628
1085
1094 (1)
1095

Biochet
Vol. II
829, 830
871
875
877 (2), (5)
878, 879
882 (5-7)
883 (2), (4)
884 (3), (5), (6)
885
886 (3)
887 (3), (8)
888 (2)
889 (2)
890 (3), (4), (7), (8)
Vol. IV
2137
2391 (1)
2393
2394

Bodleian
Vol. I
1241 (31), (49)
1390 = F. 360, Ivanow Ist. Supp. 903
1595 (2) = F. 284
1611 = F. 100
1614 (1), (2) = F. 57-8
1615 (1) = F.105, (2) = F.223 (1), (3) = F.315
1616 (1) = F.197, (2) = F.288
1617 = F.3
1618 = F.378-80
1619
1620
1622 (a), (b)
1623 (2), (7)
Vol. II
2371
2372
Bodleian III
2767 (2), (3)
2764
2871
Brewer and Dhabhar
p. xvi no. 5
Browne Coll.
Y.3 (2)
Browne Hand-list
1339
1339 (1)
1384
Browne Pers. Cat.
1586 (7)
314 (— H. I. 1389)
Browne Suppt.
722
1196
1267
1496
Cairo
p. 525
Cambridge 2nd Suppt.
72
73
74
Cataloghi
p. 314 no. 24

Chanykov
150
Chester Beatty Pers. Cat.
Vol. I
129, 130
Vol. III
273
317
334
D.M.G.
50
Dorn
314 (1)
Ethis
2279 (2)
2285
2288 = F.17
2295 (1), (4), (7), (9), (10) = F.78
2317 (2) = F.128, (4)
2324 (2)
2345 (4) = F.333
2360 = F.80, 566
2364 = F.572
2370 (1) = F.174
2371 = F.241
2372 = F.242
2373 (1) = F. 377, (2) = F.250
2374 = F.251
2792 (4), (5)
2956 (1), (2) = F.364-5
2957 = F.47
Eton
153
Fatih
see Horn Pers. Hss.
Fleischer
267 (5) = F.37, (7) = F.289,
(8) = F.290
Glasgow
29 (3)
Hakim-oglu 'Ali Pasha
see Horn Pers. Hss.

Hamidiyah
see Horn Pers. Hss.
Horn Pers. Hss.
157
158 = F.392
230 = F.124
231-2 = F.63-4
232 = F.119
234
235 = F.123
236 = F.393
237 = F.169
238
332 = F.6-8
333 = F.171
335 = F.395
336 = F.396
337 = F.86
338 = F.397
339 = F.398
340 = F.399-400
394
454
545
546 = F.401
548
550
552 = F.403
553
554 = F.162, 189, 205, 219, 222
555 = F.188
556 = F.223, 299
557 = F.184
558 = F.190
559
560 = F.404
561 = F.405
563 = F.399, 318,406
564 = F.90
565 = F.118
566 = F.407
568
569 = F.408
Ivanow
1577
1578 = F.182
1584
1585
1586
1589 = F.325

Ivanov 1st Suppt.
903 — Bodleian 1580
907
Ivanov 2nd Suppt.
1091
Ivanov Curzon
600 (2)—(4)
610 (2), (3)
613
615
673
Kraft
380
Lahore Panjab Univ.
p. 93 no. 4
p. 94 no. 5
no. 7 (3), (9)
p. 96 no. 16
no. 18 (1), (2)
p. 97 no. 19
Lilah-Hll
see Horn Pers. Hss.
Lepros
1396 = F.93
1403 = F.175
Lindesiana
p. 217 no. 786b
London, Royal Coll. Physicians
41 (1), (2), (4), (5), (9)
55
56 (1)
57
<table>
<thead>
<tr>
<th>Ma'arif</th>
<th>133</th>
<th>135</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>Vol. I</td>
<td>363</td>
</tr>
<tr>
<td></td>
<td></td>
<td>358</td>
</tr>
<tr>
<td></td>
<td></td>
<td>361</td>
</tr>
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<td>378–80</td>
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<td></td>
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<td>399a</td>
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<td>416</td>
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<td>525</td>
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<td>625c</td>
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<td>Vol. II</td>
<td>632</td>
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<td>653</td>
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<td>670</td>
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<td>Vol. III</td>
<td>744</td>
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<td>746</td>
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<td>Majlis</td>
<td>491</td>
<td>492</td>
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<td>505</td>
<td>506</td>
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<tr>
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<td>618 (1)</td>
<td>731 (6)</td>
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<td>Majlis II — no mss. included</td>
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<tr>
<td>Mazarigil</td>
<td>p. 17 no. 3596</td>
<td></td>
</tr>
<tr>
<td>Mashhad</td>
<td>fte 16 no. 16</td>
<td>17, 18</td>
</tr>
<tr>
<td></td>
<td>34</td>
<td>16 no. 35</td>
</tr>
<tr>
<td></td>
<td>60</td>
<td>121</td>
</tr>
<tr>
<td>Meherji Rana</td>
<td>p. 43 no. 72 (7)</td>
<td></td>
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<tr>
<td></td>
<td>p. 85 no. 34</td>
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<td>33</td>
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<td></td>
<td>p. 94 no. 84</td>
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<td>p. 95 no. 92</td>
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APPENDIX II

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318-19 (2)
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329 (1), (2)
330 (2)
331
340 (2)
345 (3)
351-57
358 (2)-359

363 (2)
388-436 (nos. 236-62)
443
447
465

‘Umāmi
see Horn Pers. Hss.

Uppsala Zetterstén
395 (7)
397 (1)

Veysminov-Zernov
p. 866 no. 11