SUPPLEMENT

TO THE

CATALOGUE OF THE ARABIC MANUSCRIPTS

IN

THE BRITISH MUSEUM.
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CATALOGUE OF THE ARABIC MANUSCRIPTS

IN

THE BRITISH MUSEUM.

BY

CHARLES RIEU, PH.D.

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1894.
Twenty-three years have elapsed since the Catalogue of the Arabic MSS.* was completed; and during that comparatively short period the accessions have been so numerous as to reach in March of the present year a total of thirteen hundred and three manuscripts, which form the subject of the present Supplement.

This rapid increase has been mainly due to the acquisition by the Trustees of six important private collections, which, taken in the order of purchase, are those of M. Alexandre Jaba in 1872, of Sir Charles Augustus Murray in 1875, of Major-General Sir Henry C. Rawlinson in 1877, of Alfred Freiherr von Kremer in 1886, of Dr. Eduard Glaser in 1889, and of Mr. Edward William Lane in 1891 and 1893.

The first three of these collections have been described in the preface to the Persian Catalogue, pp. x.—xii. That of M. Jaba comprises thirty-eight Arabic MSS., Or. 1176—1209, among which may be mentioned a Diwan of Jarîr (no. 1032) and al-Tibrizi’s commentary upon the Mu’allaţât, dated A.H. 703 (no. 1030).

The greater portion of the collection of Sir Charles A. Murray, Or. 1314—58, was acquired by him in Egypt, where he was residing, as Consul-General, in 1844 and subsequent years. It consists chiefly of fine early copies of Biblical and liturgical books of the Coptic Church (nos. 1—38); but it includes also some important Mohammedan works, such as al-Ahdal’s Lives of the ‘Ulamâ of Yemen (no. 670), a royal copy of the Taḵwīm al-Ṣīhḥah by Ibn Buṭlān (no. 793), and a volume of the Taḏkīrah of al-Ṣafāḍi (no. 1017).

The main value of Sir H. Rawlinson’s collection lies in its Arabic portion, which consists of seventy-five volumes, Or. 1491—1565. Like his predecessor in the Residency of Bagdad, Col. Robert Taylor, whose collection has been described in the old Catalogue,

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* Catalogus codicurn manusscriptorum Orientalium qui in Museo Britannico asservatur. Pars secunda, Codices Arabicos amplectens. Londini, 1846—71.
Sir Henry limited his selection almost exclusively to works illustrating the history and geography of the East. Three classical works, namely the Murūj al-Dahab of Mas'ūdī, the Kāmil of Ibn al-Athīr, and the Mu'jam al-Buldān of Yākūt, are represented by a fair array of volumes (nos. 450–54, 462–64, 688–93). Other rare and important works are the following:—Kitāb al-Ma'ārif by Ibn Kutaibah, dated A.H. 710 (no. 447); Al-Āthār al-Bākiyāh by al-Birūnī (no. 457); Ta’rikh al-Yamīnī, dated A.H. 767 (no. 548); the first volume of Ta’rikh Madinat al-Salām, written apparently in the 13th century (no. 655); Abu Shāmāh’s abridgment and continuation of Kitāb al-Rauḍatain (nos. 554–5); the last volume of al-Dāhābī’s Ta’rikh al-Islām (no. 468); Ta’kamilat al-Wafayāt by al-Mundirī (no. 488); the Geography of Ibn Sa`īd (no. 696); a cosmographical work by Ibn Waṣīfshāh (no. 687); and the Pseudo-Aristotelian Theologia (no. 722).

The next collection, that of Alfred von Kremer, although including a few Persian and Turkish MSS. (the latter have been described in the Turkish Catalogue), is also essentially Arabic. It was formed by that eminent scholar, partly in Damascus, but chiefly in Cairo, during the years 1849–80, and has supplied him with ample materials for his learned works, such as his “Geschichte der herrschenden Ideen der Islam,” “Culturgeschichte der Orients,” and others. In the Arabic portion, consisting of 198 volumes, Or. 3004–3201, all branches of Arabic literature are represented. It is especially rich in new materials for the history of the origins and early period of Islamism. Here we can only point out a few of the exceptionally rare and important works, such as the following:—Three early collections of traditions relating to the life of Muḥammad, by al-Khargūšī, Abu Nu`aim and al-Baihakī (nos. 509–511); Notices of “Companions” and early traditionists by Ibn Sa`īd (no. 616); a similar, hitherto unknown work of al-Ṭabarī (618); detached volumes of the rare chronicles of Ibn al-Jauzī, Ibn Shākir and Ibn al-Furāt (nos. 460, 472, 476); the first volume of the Ta’rikh Dimashḵ of Ibn ʿAsākir, written in the author’s time (no. 658); a hitherto unnoticed work of Ibn ʿArabshāh on the reign of Sultan Jaḵmaḵ (no. 559); Al-Durar al-Kāmīnāh, a full biographical dictionary of the eminent men of the eighth century of the Hijrah, by Ibn Ḥajar (nos. 643–4); Kitāb al-Ḥaṣadah al-Kabīrah, or “Book of the Great Evasion,” a curious account of a theological dispute in presence of al-Maʿmūn (no. 171); the dogmatical teachings of Ibn Ḥanbal (nos. 169–70); Jamharat al-Asḥār by Ibn Abī ʿl-Khaṭṭāb (no. 1107); the Diwans of Abu Fīrās and Ibn Hānī (nos. 1045–6); Luzām mà là Yalzam, by Abu ʿl-ʿAlā (no. 1050); the extremely rare and valuable Taḏkirah of Ibn Ḥamdūn
PREFACE.

... (nos. 1137-8); Iṣlāḥ al-Manṭīḳ by Ibn al-Sikkīt (no. 831); the Muqāmal of Ibn Fārīs (no. 843); the Taḥṣīfīt of ‘Alī B. Ḥāmzāh and of al-‘Aṣkārī (nos. 841, 842), etc.

Dr. Glaser’s collection was the outcome of the third journey of that enterprising Austrian traveller to Yemen. It consists of 328 Arabic MSS., Or. 3717—4044, and is of a very special character, being almost entirely confined to Zaidī literature. The history of the Zaidī Imams, who for centuries played an important political part in Yemen, is here illustrated by a number of hitherto unknown chronicles and biographies (nos. 531—547). The standard works, partly written by the Imams themselves, in which their peculiar system of divinity and jurisprudence is expounded (nos. 203—217, 336—446), form, together with their innumerable commentaries, the main bulk of the collection. It includes, however, some works of more general interest, among which the following deserve a special notice:—The Nākā’īd, or mutual satires, of Jarīr and al-Parazdak, probably of the 12th century (no. 1033); the rare Diwans of Ibn Hānī and Ibn Alkām (nos. 1047, 1053); Al-Kamāl, a dictionary of traditionists by ‘Abd al-Ghānī (nos. 625-6); Maḵāṭīl al-Ṭalibīyyīn, a history of the descendants of ‘Alī who suffered martyrdom, by the author of Kitāb al-Aghānī (no. 526); Al-‘Ībār wa’l-Iṭibāʻ, a cosmographical work of al-Jāḥīz (no. 684); a Collection of Proverbs by al-‘Aṣkārī (no. 996); an early and rare Grammar by Ibn Bābāshād, with the author’s commentary (nos. 917-18); and an unknown commentary upon the Ḥamāsah (no. 1108).

A similar but smaller collection, brought home by Dr. Glaser after his second journey to Yemen, is now deposited in the Berlin Library. A brief account of its contents was published by Dr. Ahlwardt in 1887, and its main portion has since been more fully described by the same scholar in the fourth volume of his Arabic Catalogue, which, to our regret, did not reach us in time for purposes of comparison.

The collection of the late Edward William Lane, purchased in two separate sets, Or. 4154—4219, and Or. 4618—4657, in the years 1891 and 1893, reflects two of the special lines of study of that eminent scholar. The first set comprises the material brought together in view of his great Lexicon, and pre-eminently the work on which it is chiefly based, namely the Tāj al-‘Arūs, transcribed for him by his learned amanuensis Shaikh Ibrāhīm al-Dāsūḳī, in four and twenty bulky volumes (nos. 882—905), as well as some rare earlier works, such as Tahdīb al-Lughah (nos. 839-40), the Muḥkam of Ibn Sīdāh (no. 854), the Mughrib of al-Muṭarrīzī (no. 864), the Tahdīb al-Tahdīb (no. 866), and al-Miṣbāḥ al-Munīr by al-Faṭyūmī (no. 869).

The second set of MSS. is largely made up of those popular tales which Mr. Lane...
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Described in his "Manners and Customs of the Modern Egyptians," namely the romances of Saif Du Yazan, Delhemeh, Beni Hilal and al-Malik al-Zahir Baibars (nos. 1172—1196). It includes also a few important historical works, such as Insân al-'Uyun (nos. 1274—6), Mir'ât al-Zamân (nos. 1270-71), and the Egyptian chronicle of al-Jabarti (nos. 1280—82).

Only two of the above collections have been previously catalogued, namely those of Freiherr von Kremer and of Dr. Glaser. Kremer's description of his MSS. (Über meine Sammlung Orientalischer Handschriften, Wien, 1885) is in every way such as was to be expected from so accurate a scholar. Only a slight degree of expansion and a few corrections were wanted to adapt it for incorporation into the present Catalogue. Dr. Glaser had no leisure for a "catalogue raisonné." His lithographed "Verzeichnis" is a hastily drawn up list without any attempt at classification or detail. Tables of the original numbers of both collections, with references to the present Supplement, will be found at the end of the Numerical Index.

The most important accession after the above-mentioned collections was due to the liberality of Col. S. B. Miles, late Political Agent in Muscat, who at various times between the years 1875 and 1891 presented to the Trustees no fewer than fifty rare and valuable Arabic MSS. (Or. 1382-3, 2328—33, 2424—33, 2896—2920, 4518, 4529), among which the following will be found of special interest:—Kitâb al-Tijân and the traditions of 'Abid B. Sharyah, relating to the kings of Himyar (nos. 578-9); the Iklil and Jazîrat al-'Arab of al-Hamdâni (nos. 580, 584); two biographical works relating to Yemen, viz. the Tîrâz of al-Khazraji (no. 671), and Tîb al-Samar by al-Ḫaimi (nos. 675-6); Shamâs al-'Ulmâ, the great dictionary of Nashwân al-Ḫimyari (nos. 658—63); the Sulûk of al-Mâkri'î (no. 480); the Diwans of Abu Fîrâs, al-Arrâjâni, and Ibn al-Muṣārrab (nos. 1044, 1063, 1066); the tenets and jurisprudence of the Ibâḍi sect, expounded in verse by al-Samau'âli (nos. 327-8); and the philosophical encyclopædia of the Ikhwân al-Ṣaḥâfî (no. 708).

Two large sets of Oriental, chiefly Arabic, MSS. were secured for the Museum in the years 1889 and 1891, at Mosul and the neighbouring town of Elkosh, by Mr. Ernest Wallis Budge, Keeper of the Oriental Antiquities. The Arabic portion, Òr. 3678—3710, 4240—4379, consists of 173 volumes and is especially rich in treatises on jurisprudence and grammar. It includes also some important works in other branches, such as the following:—Maʿâlim al-Tanzil, of A.H. 715 (no. 103); Al-Nâsîk wa-l-Mansûk by Ibn Sulâmah (no. 129); Al-Nawawi's commentary on Şâhîḥ Muslim (no. 134); the rare
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history entitled Akhbūr al-Duwal al-Munكاٍتٍ (no. 461); a thirteenth century volume of the Canon of Avicenna (no. 788); Jāmī al-Ghāraḍ, a treatise on hygiene by Ibn al-Kūf (no. 803); and Al-İflilî’s commentary on the Diwan of al-Mutanabbi (no. 1041).

Some rare and curious works relating to the creed of the Iḥāḍī sect and to the history of Quíoa (nos. 292, 329, 600), and two others relating to Abyssinia and to the Sudan, were presented respectively by Sir John Kirk, formerly Consul-General in Zanzibar, and by the late lamented General Charles E. Gordon (Gordon Pasha).

Among a large number of MSS., chiefly Persian, secured for the Museum by Mr. Sidney Churchill, Persian Secretary to the British Legation in Teheran, there are a few copies of important Arabic works with remarkably early dates, such as the following:—

- A volume of Avicenna’s Canon, A.H. 525 (no. 787); Al-Mughni by Ibn Hibat-allah, A.H. 534 (no. 794); Al-Kashshi’s notices of Shi‘ah traditionists, A.H. 622 (no. 633); the Siḥāḥ of al-Jauhari, A.H. 658 (no. 845); the Maḳāmāt of al-Ḥarīrī, A.H. 688 (no. 1009); and the Mabsūṭ of Abu Ja’far al-Ṭūsī, A.H. 697 (no. 331). The following are extremely rare:—Al-Ṣafwah, a description of Egypt (no. 704); Al-Ṭarī‘if, an ingenious work of Shi‘ah polemics by Ibn Ṭa‘ūs (no. 191); Shadd al-Izār, notices of the great men buried in Shīrāz (no. 677); and the chief work of Bāb, founder of the Bābī sect (no. 221).

Apart from the sources above stated, numbers of MSS. have flowed in from various quarters, which are too numerous to be recorded in detail. We must content ourselves with drawing the reader’s attention to a few of the most rare and interesting, namely the following:—Kitāb al-Maghāzī, the campaigns of Muḥammad, by al-Wāḵīdī, a complete copy dated A.H. 564 (no. 502). Al-Muḥabbar, miscellaneous notices relating chiefly to Muḥammad and his time, a hitherto unknown work of Muḥammad B. Ḥabib (no. 508). The fourth volume of the biographical dictionary of Ibn Khallikān, in the author’s handwriting (no. 607). Three important works on the lives of traditionists, namely the Ikmāl of Ibn Mākūlā, its complement by Ibn Nukṭah, and Mızān al-İtīḍāl by al-Dahabi (nos. 621-2, 630-31). Zubdat al-Tawārikh, a history of the Seljuks, written shortly after the downfall of the dynasty, unique (no. 550). Four volumes of Kitāb al-Aghānī, A.H. 544—49 (nos. 650—53). Two rare histories of Yemen, Kanu al-Aḥḥā’r by Sayyid Idris and Rauḥ al-Rūḥ by Sayyid ‘Īsā (nos. 469, 590). Sir Henry M. Elliot’s copy of al-Ḳānūn al-Masṭūdī, the great astronomical work of al-Bīrūnī, A.H. 570 (no. 756). Kuṭb al-Surūr, an early anthology by Ibn al-Raḵīk (no. 1109). The Maḳāmāt of al-Ḥarīrī, transcribed by a grandson of the author, A.H. 557 (no. 1006).

Illuminated Arabic MSS. are so exceedingly rare that the few which present any
artistic interest deserve to be pointed out. Spirited drawings of plants and animals will be found in Dioscoridis Materia Medica (no. 785), and in Ibn Bakhtishu’s Ma‘āf al-Hayawan (no. 778). A MS. of Hariri’s Ma‘āf, dated A.H. 654 (no. 1007) has quaint miniatures representing the scenes described in the text.

But the student of Arabic palaeography will find copious materials in the present collection. It is particularly rich in early MSS., to many of which, however, only conjectural dates can be assigned. The Cufic Coran described under no. 56 is probably the earliest ever brought to Europe. Some papyrus scraps from the Fayyūm, containing private contracts (no. 1207), evidently belong to the third century of the Hijrah, and similar documents on vellum or paper from the same locality (no. 1290) range from A.H. 372 to 461. We subjoin a chronological list of the dated MSS. from the fourth to the seventh century of the Hijrah.

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The present Supplement has been compiled on the same lines, and printed in the same form, as the Persian and Turkish Catalogues published in 1879—1883 and 1888. Few readers, if any, will find fault with the substitution of the quarto size for the cumbersome folio of the old Catalogue, or with that of English for its no less unwieldy Latin.

My best thanks are due to Mr. Robert K. Douglas, Keeper of the Department of Oriental Printed Books and MSS., for his kind assistance in the revision of the proof-sheets.

CHARLES RIEU.

British Museum,
April 5, 1894.
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CHRISTIAN LITERATURE.

BIBLE.

1.

Or. 1326.—Foll. 326; 13 in. by 9; 29 lines, 6¼ in. long; written in neat Neshki; dated Cairo, from Monday, 12 Baraḍimm, A. Martyrum 1301 (f. 326b), to Saturday, 13 Tot, A. Martyrum 1303 (f. 262b) (A.D. 1585—87).

[Sir Charles A. Murray.]

The second volume, or latter half, of a large copy of the Bible, including the Apocrypha. It contains the following Books:

I. Fol. 2. Ezekiel, with the heading: "The Book of Ezekiel," Bk. 1:1, written in lines 13 lines, 6 in. long; written in neat Neshki; dated Cairo, from Monday, 12 Baraḍimm, A. Martyrum 1301 (f. 326b), to Saturday, 13 Tot, A. Martyrum 1303 (f. 262b) (A.D. 1585—87).

Chapter I. of Daniel begins, f. 25b, as follows: "The Book of Daniel begins, f. 256, as follows:"

II. Fol. 24a. Daniel, with a preface of two pages: "The Book of Daniel begins, f. 25a, with the history of Susanna, as follows:"

III. Fol. 34b. Ecclesiasticus, or the Book of Jesus, son of Sirach, beginning with the heading: "The Book of Jesus, son of Sirach, begins, f. 346, as follows:"

IV. Fol. 50b. The First Book of Esdras, the first Book of Esdras, Bk. 1:1, written in neat Neshki; dated Cairo, from Monday, 12 Baraḍimm, A. Martyrum 1301 (f. 326b), to Saturday, 13 Tot, A. Martyrum 1303 (f. 262b) (A.D. 1585—87).

V. Fol. 58a. Ezra (the canonical book, called here the second of Ezra), the second Book of Ezra, Bk. 1:1, written in neat Neshki; dated Cairo, from Monday, 12 Baraḍimm, A. Martyrum 1301 (f. 326b), to Saturday, 13 Tot, A. Martyrum 1303 (f. 262b) (A.D. 1585—87)."
VI. Fol. 63b. Esther, Beg. אסתר

The next section, beginning, f. 99a, with כז corresponds with chapters xvii.—lix. of the same edition.

XI. Fol. 116b. History of the Jews by Yusuf B. Gorion, with this rubric: אולא

The work is divided into eight Juz', beginning respectively as follows: I. f. 116a; II. f. 125a; III. f. 134a; IV. f. 142a; V. f. 151a; VI. f. 154a; VII. f. 161a; VIII. f. 168a.

The text agrees with the edition printed at Beirut, 1872, with the title, تاريخ يوسف اليوهدي

XII. Fol. 173a. The Book of Job, Beg. אובד

It is divided into fifteen chapters

Compare P. de Lagarde, Psalterium, Job, Proverbia, Arabic, Gottingen, 1876, p. 246.


This book, which is only found in Arabic, has been printed in Walton's Polyglot, Vol. iv., part ii., p. 112. At the end is written: תִּפְלַא הַיְּדָה הז"ע To translate to Arabic,

The next section, beginning, f. 99a, with כז corresponds with chapters xvii.—lix. of the same edition.
The Proverbs of Solomon

On the opposite page is an introduction treating of the poetical form and the scope of the Proverbs, with this heading:

The Book of Proverbs is divided into thirteen chapters.

Ecclesiastes

The Gospel begins as follows:

Luke is divided into 84 chapters.

John, with an introduction of a page and a half, beginning:

The Gospel is divided into 45 chapters.

At the end of the Gospels, f. 262b, is a colophon stating that this copy had been made upon a transcript of a MS. prepared by the learned Shaikh al-As'ad Abu'l-Faraj Ibn al-'Assal, and revised by him upon the Coptic, Syriac, and Greek texts (see No. 7).

The Apocalypse,
XXIV. Fol. 270b. The fourteen Epistles of S. Paul, before the Psalms in the试卷.

XXV. Fol. 304a. The seven Catholic Epistles.


The last three sections were transcribed, as stated at the end, from a MS. dated A.M. 1045 (A.D. 1329), and corrected by the same Shaikh al-As'ad Ib al-'Assal. The MS. was written, as appears from several colophons, by the priest Fadl-allah, in his house in Harat al-Zuwailah, Cairo, at the expense of Shaikh al-'Alam Salib al-Anbasi. On foils 50 and 310 are deeds of gift to the Patriarchal seat, dated respectively A. Martyrum 1486 and 1487 (A.D. 1770-71).

Or. 1314.—Foll. 252 ; 12 in. by 9; written, in a fine large character, in two columns of about 23 lines, with illuminated borders at the beginning of the several books, and numerous marginal ornaments representing flowers and birds; dated A. Martyrum 1080-90 (A.D. 1373-74).

[SIR CHARLES A. MURRAY.]

The Minor Prophets and Daniel, in Coptic and Arabic, with this title: ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىدآ ًةىd
Or. 1319.—Fol. 220; 17 in. by 11½; 28 lines, written in two columns, with illuminated headings and marginal ornaments; dated the 21st day of Emshir, A. Martyrump 1522 (A.D. 1806). [Sir Charles A. Murray]

Isaiah, Jeremiah, and Baruch, in Coptic and Arabic.

Isaiah begins, fol. 2, as follows:

الرواية التي رآها أشعيا بن عاموس التي رآها على اليهودية وإيروشليم في مملكة عبرية ويهودا وإيران وحبيب الله الذين

امسوا على اليهودية

اسمها بأسماءه ومنصه اينس هنجر الأربة في اسمها

قال ولدت بني إسرائيل وهم يدعون في القوة قانيه

وامضعرف مهمود سيدنا وإسرائيل لم يعرفي

Jeremiah begins, fol. 98, as follows:

-mobile\n
In the margin is the following colophon relating to the Arabic text, which was transcribed from a rough copy written by Patriarch Anba Yûnûs, and was completed on Thursday, the 10th of Tobeh, A. Martyrump 1090. It is further stated that the Arabic was translated from the Greek and revised upon the Coptic.

It is thus, the Arabic, having been to some extent translated from Latin, is not to be regarded as a literal rendering of the original. The dates of the colophons give the impression that the work was completed in the year 1090 of the martyrs.
CHRISTIAN LITERATURE.

The Lamentations begin, f. 194, with this introduction:

The Book of Psalms, imperfect at the beginning. It begins abruptly in the middle of the first verse of Psalm viii. The first leaves are torn and faded. The 12th Psalm begins, f. 40, as follows:

This is followed, f. 212a, by the Epistle of Jeremiah, beginning:

The Psalms end abruptly, f. 110, with a Psalm designated as the 147th, corresponding with vv. 12-20 of our Psalm cxlvii.

The four Gospels in Syriac and Arabic, written in parallel columns, with rubrics showing on what days each section is to be read. The Syriac text is the Herhelson version, and the Arabic a literal translation of the same.

The MS. is imperfect at beginning and end, and has, moreover, many lacunae in the body of the volume. It begins abruptly with Matthew xii. v. 3, as follows:

After v. 8 is found this rubric,
BIBLE.

Mark begins, f. 23a, with this heading: "And also you write the gospel of the blessed Virgin Mary," and Luke begins with a similar rubric, f. 616. The first verse is:

The first lines of John are lost. It begins, f. 119a, with chap. i. 15, and ends with chap. xii. 22.


Luke begins with a similar rubric, f. 616. The first verse is:

The first lines of John are lost. It begins, f. 119a, with chap. i. 15, and ends with chap. xii. 22.


Colophon:

The four Gospels, with the editor's preface, and a table of lessons for the Coptic year.

This valuable copy contains a revised text of the Arabic version, with various readings in the margin. The editor, Abu'l-Faraj Hibat-allah B. Abi'l-Fadil As'ad B. Abi Ishak Ibrahim B. al-'Assal, requested to prepare it A.H. 650, corresponding with A.D. 1264—65.

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CHRISTIAN LITERATURE.

Theophilus al-Mu'allim al-Dimashki, Bishop of Miṣr, in two copies, dated respectively A.H. 438 and 591, and two Arabic versions from the Syriac, namely one by Bishr B. al-Sari (whose Luke was dated A.H. 438), and another by Abu'l-Faraj B. al-Ṭayyib. For the Coptic he used the text written A. Martyrum 921 (A.D. 1204-5) by Stephen B. Ibrahim, a pupil of the monk Abu'l-Faraj al-Damanhūri.

The editor explains at length in his preface the method he has adopted in establishing his text, and referring to other versions.

Ibn al-'Assal belonged to a distinguished Coptic family. He and his two brothers, Abu Ishak and al-Safi Abu'l-Fada'il Majid, are known as ecclesiastical writers of eminence. See the Arabic Catalogue, p. 758.

Hibat-allah wrote also a collection of canons and an introduction to the Epistles of S. Paul. See Uri, no. 74, and the Leyden Catalogue, vol. v. p. 84.

The first verse of Luke is as follows:

Luke begins as follows:

The MS. was evidently written in Egypt; the sections are marked in the margin by the hand of the scribe, with Coptic numerals.


Contents: Matthew, f. 3a, with the following date:

Luke begins as follows:

The editor's Preface, f. 382b. Colophon of the copyist Gabriel, f. 395b, with the following date:
The next two pages, containing the beginning of Matthew, have illuminated borders at top and bottom, with this inscription:

وجاء يسوع وكلمهم تأثّرا أعطيت كل سلطان في السما وعلى الأرض أذهبا إليه واتخذوا كل اسم وعبدوهم (Matthew xxviii. 18-19).

Similarly ornamented pages are found at the beginning of the other three Gospels. At the end of Luke is the following colophon:

في البدء كان الكلفة كان عند الله والهله هو الكلفة

Table of lessons for Easter week, f. 232-3.
Concordance of the four Gospels...
10.

Or. 1317.—Foll. 410; 7 ½ in. by 4 ½; written in two columns of about 25 lines, with gold-ruled margins, ‘Unwâns, gilt heading, and numerous miniatures; dated 13 June, A. Martyrum 1531 (A.D. 1815). Bound in covers embroidered with silver thread.

[SIR CHARLES A. MURRAY.]

The four Gospels in Coptic and Arabic.

Contents: 1. The Canons, with a short preface, f. 2, beginning: 

The Acts begin as follows: 

The Acts are divided into 177 sections, which are marked in Coptic numerals in the margin.

On the fly-leaf: “I obtained this MS. of the Acts, Epistles, etc., at Cairo, in March 1864, from the Rev. R. J. Lieder, etc.

John Dury Gedem.”

12.

Or. 1318.—Foll. 294; 10 ½ in. by 7; written in two columns of 21 lines, with ornamental headings; dated (f. 261) Tuesday, 29 Kiakh, A. Martyrum 1132 (A.D. 1416).

[SIR CHARLES A. MURRAY.]

The Epistles of S. Paul in Coptic and Arabic.

The MS. wants, according to the Coptic folioing, twenty leaves at the beginning, and a few of the first extant folios are more or less torn. It begins with Romans, chapter v. 10.

The first Epistle to the Corinthians begins f. 24b, as follows:

as well as he could, the old writing in the following leaves, foll. 2—6, 14—19, 27—49, 61—2, 125—128, and 141—148. He finished his work on Monday, the 13th of Baheh, A. Martyrum 1521 (A.D. 1805).

Contents: Romans, f. 2a; I. Corinthians, f. 24b; II. Corinthians, f. 46b; Galatians, f. 61a; Ephesians, f. 68b; Philippians, f. 75b; Colossians, f. 81a; I. Thessalonians, f. 85b; II. Thessalonians, f. 89b; I. Timothy, f. 92b; II. Timothy, f. 98b; Titus, f. 100a; Philemon, f. 105b; Hebrews, f. 106b; Catholic Epistles, f. 123b; Acts, f. 149b.

قد كتب كتباً لا يتردد على جميع الأموات التي بدأ بها تتعذر المبيع يقعها وتوعيهم حتى اليوم الذي صعد فيه إلى السماء من بعد أن كانت بأوصي الرسول الذين اصطفاه بروح القدس.

On the following page is a deed of gift by Petrus Archiererus to the Patriarch’s seat dated the year of the Martyrs 1532 (A.D. 1816).

* In Coptic numerals in the MS.
The remaining Epistles begin as follows:

II. Corinthians, f. 1006; Galatians, f. 1396; Ephesians, f. 1586; Philippians, f. 179a; Colossians, f. 193a; I. Thessalonians, f. 2066; II., f. 219a; I. Timothy, f. 226a; II., f. 241b; Titus, f. 252b; Philemon, f. 259a; Hebrews, f. 262a.

The Catholic Epistles begin, f. 1346, as follows:

The Acts begin, f. 1606, as follows:

The book is divided into 48 chapters, the last of which wants a few lines at the end (chap. xxviii. 31). The short sections are marked throughout the volume with Coptic figures in the margins.

The following date is found at the end of the Catholic Epistles:

It is apparently transcribed from an earlier MS.
COMMENTARIES.

14.

Or. 1330.—Foll. 267; 10 in. by 6½; 17 lines, 5 in. long; written in a fine large Neskhi; dated Wednesday, the 1st of Mesuri, A. Martyrnum 1102 (A.D. 1386).

[Sir Charles A. Murray.]

A Commentary on Genesis, including the entire text in Arabic, without author’s name.

Beg. 

The text is divided into 57 sections, called "qualification"s, which have mostly headings, showing on what day each is to be read.

The second, f. 16a, which consists of v. 6—13 of chapter i., is headed, "qualification the second," which indicates the beginning of the second chapter or the second section.

The 57th and last, f. 263b, which extends from chapter xliv. 33, to the end of Genesis, is wrongly headed as the 56th "qualification the last." The "qualification"s are numbered with the succession of the sections.

The Commentary is distinguished from the text by the word "qualification" written in red ink, while the text itself is introduced by the word "qualification". It deals largely in types and forecasts of the history of Christ, and frequently assumes the tone of a homily.

The author is Ephraim Syrus, whose Commentary upon the Pentateuch is preserved in the Bodleian Library. See Uri, Syriac MSS., nos. 28, 30, and Nicoll, nos. 4 and 7.

The last leaf of the MS. contains an extract from the life of S. Clement, "qualification the last." 

Copyist: [Sir Charles A. Murray.]

Beg. 

Or. 3201.—Foll. 372; 11⅔ in. by 8; 25 lines, 5 in. long; written in a large, but rather indistinct, Neskhi; dated Syut, "qualification the last." The 2nd of Mesuri, A. Martyrnum 1521 (A.D. 1805). [Kremer, no. 212.]

Commentary on the four Gospels, by Abu'l-Faraj 'Abdallah B. al-'Tayyib B. 'Ali B. Abi 'Isa al-Shammas al-'Abbadi, with the following rubric: [Sir Charles A. Murray.]

The Commentator’s preface begins: [Sir Charles A. Murray.]

The general import of that preface has been stated in the Leyden Catalogue, no. 2375, where a copy of the author's Commentary upon Matthew is described. MSS. containing the Commentary upon the other three Gospels are noticed in the Paris Catalogue, nos. 85-6.
The author's name is written at the end as follows: 

He died A.D. 1043, A.H. 435. See, for his life and works, Assemani, Bibliotheca Orient., tom. iii., part i., p. 547; Wüstenfeld, Arabische Aerzte, no. 132; and Steinschneider, Polemische Literatur, p. 52.

Contents: The Preface of the Commentator, f. 1a. Euseb's Canons, f. 126, with a short preamble, and upon Matthew, f. 19a; upon Mark, f. 188b; upon Luke, f. 215b; and upon John, f. 297a. Each Gospel is preceded by a short preamble and a tabulated index of contents.

Copyist: JUW^tdiUL5^MS.

Or. 3707.—Foll. 88; 8 in. by 5½; 17 lines, 4 in. long; written in Neskhi, A.D. 1824.

A Commentary upon the Apocalypse, translated from the Latin of the Jesuit Johannes Stephanus Minucius, by Butrus B. Yuhanna al-Suryani al-Halabi, a pupil of the Propaganda.

The text is included in the Commentary, and written in red. At the end is a translation of the Creed of S. Athanasius.

* In Coptic numerals in the MS.
LITURGIES AND OFFICES.

18. Or. 1239.—Foll. 159; 8 1/2 in. by 5 3/8; 17 lines, 4 in. long, in two columns, apparently in the 12th century. [Sir Charles A. Murray.]

The Liturgies of S. Basil, S. Gregory, and S. Cyril, in Coptic and Arabic. The Coptic is written in a fine large uncial character, and the Arabic in a good archaic hand. There are ornaments of interlaced pattern in black at the beginning of each part. But the first portion of the MS. is much damaged, and part of the writing is gone.

The Liturgy of S. Basil ends f. 62b:

The Liturgy of S. Gregory begins, f. 65a, as follows:

It ends, f. 110a:

The Liturgy of S. Cyril begins, f. 112a:

For an account of these liturgies, and their editions, see the Arabic Catalogue, p. 356, note a. Copies are mentioned by Uri, Codd. Coptici, nos. 38–42.

19. Or. 1324.—Foll. 69; 7 in. by 5 1/2; about 13 lines, in two columns; written in fair large character, probably in the 14th century. [Sir Charles A. Murray.]

The Order of the Eucharist, in Coptic and Arabic, imperfect at beginning and end, and having many internal lacunae. It begins abruptly, as follows:

For an account of these liturgies, and their editions, see the Arabic Catalogue, p. 356, note a. Copies are mentioned by Uri, Codd. Coptici, nos. 38–42.

It ends with a prayer entitled:

The second part begins, f. 38a, as follows:

In the colophon, f. 56, the MS. is stated to have been written for al-Kiss Anbā Mikhāʾīl, previously called Rashīd al-Manākhīlī. Foll. 566–75 contain a Psalm and other texts in Coptic only.

20. Or. 1322.—Foll. 76; 7 1/2 in. by 5 1/2; 17 lines, written, in two columns, in fair large character; dated Thursday, 4 Baʿnēh, A. Martyrium 1059 (A.D. 1343). [Sir Charles A. Murray.]

The Order of Consecration of monks and nuns, in Coptic and Arabic.

At the end of the first part, f. 36-7, is an exhortation, in Arabic only, to be recited to the monk:

The second part begins, f. 38a, as follows:

In the colophon, f. 56, the MS. is stated to have been written for al-Kiss Anbā Mikhāʾīl, previously called Rashīd al-Manākhīlī. Foll. 566–75 contain a Psalm and other texts in Coptic only.

21. Or. 4099.—Foll. 282; 11 1/2 in. by 7 3/8; 21 lines, 5 3/4 in. long; written in fine large Neskhi; dated A.H. 1008 (A.D. 1599-1600). [Budge.]
Lessons from the Gospels for the whole year.

Contents: f. 16, Anonymous preface treating of the four Evangelists, their divine inspiration, and the agreement of the four Gospels, beginning:

Fol. 36 contains a coloured drawing representing S. John the Evangelist, with his name in Greek.

Fol. 46. Lessons from the Gospel of John to be read from Easter to Pentecost, beginning with this general heading:

Fol. 86a. Lessons from Luke, to be read from Monday after the Feast of the Cross to the sixteenth week after it:

Fol. 134b. Lessons from Luke, Mark and Matthew, to be read from the seventeenth week after the Feast of the Cross to Lent.

The copyist, Taljah al-Nasikh, calls himself a native of Hamat.

On the last page of the MS. are three obituary notices, one of which relates to the same Taljah, here called Taljah al-Asim, who is said to have died on the 27th of Tamuz, of the year of Adam 7155.
THEOLOGY.

22.

Or. 4245.—Foll. 319; 9 in. by 6½; from 17 to 20 lines, 4 in. long; written in cursive Neskehi; dated 1 Tishrin, A.D. 1848.

[BUDGE.]

I. Foll. 1—63. The Dialectica of John Damascen, to which is prefixed his epistle to Cosmas, Bishop of Mayuma, with the following title: كتاب في الفلسفة وفي المنطق وفي علم الكلام ليوحنا القديس دمشقي المشهور في كل الأذن وعدد فصوله ثلاثة وخمسين بآية ويقدمه رسالة سابقة إلى إبراهيم بن أحمد بن داوود بن يوحنا القديس، يوجهه إلى أن يرسلها إلى الإله الكريم ترا لدليل قسمه اسمق مدينة ما يشبهه.

Beg. لعلى إياها السعيد بضيافة يميز في كل لسان تكاسنت عن ممارسة ما يفعل توتي.

The Greek text, with a Latin version, will be found in the 94th volume of Migne’s Patrologia, coll. 521—675.

The Arabic version is somewhat shorter than the original, and consists of only 53 chapters. The first 15 agree with chapters 1—14 of the Bâle edition (v. Migne, col. 527), chapters 45—48 correspond with chapters 60—63 of Migne’s text, chapter 49 with Migne’s chapters 64 and 65, chapter 50 with Migne’s chapters 67 and 68, and chapter 51 with Migne’s 66. The last two chapters, namely 52 and 53, treat generally of genus and species, and do not seem to correspond exactly with any of the original chapters.

For other copies see Pertsch, no. 1207, art. 2; Rosen, Notices Sommaires, no. 6, art. 1; and Mai, Scriptorum veterum nova collectio, tom. iv., nos. 79, 187—189.

II. Foll. 64—202. The Book of a hundred Discourses, a translation of ‘Orthodoxae Fidei accurata Expositio,’ by John Damascen, with this title: كتاب المانيحة مقالة الفروية المعنوية من الجوهر والملولات والمؤلة إلى الفاعل وسابر إتباع المفعولات على الراحل وتوارد الإلهام الصريح المنصب إلى سيدنا يسوع المسيح مي للقديس يوحنا القديس دمشقي.

Beg. نكتب المانيحة مقالة الفروية ذات الألفاظ العاليةالنيفة لابن القديس الفاروق الأهل العالم القديس يوحنا الدمشقي إل.

The original text will be found in the same volume of Migne’s Patrologia, coll. 789—1228. The headings of the hundred chapters of the Arabic version have been given by Assemani, Mai’s Collectio Nova, tom. iv., no. 79, art. 3, no. 177, art. 2, and by Nicoll, Bodleian Catalogue, no 24. For other copies see Uri, no. 36; the Paris Catalogue, nos. 164-65; Rosen, Notices Sommaires, no. 5. A full table of the chapters occupies six pages.


The Greek text is lost. A Latin translation from an Arabic MS. of the Paris Oratory is given in Migne’s Patrologia, vol. 95, coll. 417—438.
THEOLOGY.

The second, f. 216, is against the Nestorians, and begins: 

See, for the original, Migne, ib., vol. 95, coll. 187—224.

The third, f. 2356, is against the Jacobites, and begins:

It is abridged from the original, as found in Migne's vol. 94, coll. 1435—1502.

The fourth, f. 2616, is against those who reject images, and begins:

It appears to be abridged from John Damascen's Orationes de Imaginibus. See Migne, vol. 94, coll. 1231—1432.

The fifth, f. 266, is a short extract from the Discourses on the Divinity of Christ, treating of the stay of Our Lord's body in the tomb, and begins:

For other copies of the five Discourses see Rosen, Notices Sommaires, no. 6, artt. 2 and 3, and Mai, ib., no. 79, art. 2.

IV. Foll. 267—278. Short exposition of the Christian doctrine, in 22 Bâbs, by Paul of Antioch, Bishop of Sidon, and begins:

The original work is divided into Makâlahs, subdivided into Fusûl. The Makâlahs are numbered, but the numbers of those given in the present extracts are not consecutive. The first three Makâlahs are followed, f. 294a, by the tenth, on accident, and this, f. 297b, by the seventeenth, on the efficient cause of the fall. The last numbered Makâlah is the twentieth, f. 316b. It is followed, f. 319a, by a final and unnumbered one.

The author lived in the 15th century.

The contents are stated by Assemani, Mai's Collectio Nova, tom. iv., nos. 111, 147; by Uri, no. 42, art. 2, and by Nicoll, no. 25. Other copies are mentioned by Uri, no. 42, art. 2, and no. 51, art. 3. For a life of the author see Wright's Syriac Catalogue, p. 1097, art. 45, and Steinrising, Polemische, Literatur, p. 61.

V. Foll. 278—279. A short explanation of the Christian's belief in the Unity and Trinity of God, by the same author:

A copy of this and the preceding article is noticed by Rosen, Notices Sommaires, no. 6, artt. 3 and 4.

VI. Foll. 280—319. Extracts from a Christian work on physics and metaphysics, without author's name.

For other copies of the five Discourses see Rosen, Notices Sommaires, no. 6, art. 2, and Mai, ib., no. 79, art. 2.
Or. 1331.—Foll. 279; 10 in. by 7; 13 lines, 4 in. long; written in a fine large Neshki, with vowels; dated Cairo, 14 Ba‘rneh, A. Martyrum 1071 (A.D. 1355).

[SIR CHARLES A. MURRAY.]

Digest of the Canons of the Church, by al-Mu'taman Abu 'Isa' B. Abi'l-Mufaddal (alias Abi'l-Fadl) B. Abi 'Isa', called Ibn al-'Assal. The author, whose name is written in the colophon as follows, the ruler of the palace of the mosque of Abi al-Mufaddal, is the same writer to whom is due an exposition of the Christian Faith (see the Arabic Catalogue, p. 788a, and Steinschneider, 'Polemische Literatur,' no. 69). He completed the present work, as stated in the colophon, on the 10th of Baranimat, A. Martyrum 952 (A.D. 1236).

The contents are described by Assemani, Bibliothe. Med. Laurent., no. 61, and Mai's Collectio Nova, tom. iv., no. 151; by Urij, Syriac MSS., p. 19, no. 89, and p. 41, no. 67; and in the Paris Catalogue, no. 245. In the last, however, the work is ascribed, apparently on the authority of an erroneous statement of Renaudot, to al-Safi Ibn al-'Assal, a brother of the author (v. Arabic Catalogue, p. 758b).

From the original Coptic folioing of the MS. it appears to have lost the first five leaves. It begins abruptly with these words:

وضعت توته وظلم نوره وحيل بينه وبين نفسة بحسب طبعه وفصل هذا الا، وتمكننا غاب العقل عن مداواه.

In the extant part of the preface to which the passage belongs, the author, after dwelling upon the benefits conferred upon mankind by the divine law, complains of the imperfections of the collections of Canons previously compiled in Arabic, and explains the scope of the present work, and the method followed in its composition. This is followed, f. 8b, by a full enumeration of the Canons on which the present work is based, from those of the Apostles to those of the Emperors, together with the monograms by which the author refers to them, the preface concludes with a statement that the Canons of the Church are divided into two parts, the first comprising 51 chapters, a full table of which occupies fol. 28—33.

Part I., f. 25a, contains 22 Bahs, namely, ten relating to the constitution of the Church and to the laws concerning priests and monks, and twelve, numbered 11—22, relating to religious duties in general.

Part II., f. 170a, contains 29 Bahs, namely, nine, numbered 23—31, relating to bodily matters, the amorous licentiousness, such as food, marriage, concubinage, wills, successions, etc.; ten Bahs, numbered 32—41, relating to civil transactions, the unsuccessful Bahs, and ten more, numbered 42—51, relating to mortal and venal sins and their punishments.

There are marginal notes due to the author himself. The copyist, 'Ijriss B. al-Kiss Abi'l-Mufaddal, states in the colophon that he transcribed the first part of the work, from the beginning to Bab 33 (fol. 233), from the original MS. in Damascus, and the rest from a copy written by Anba Cyrilus, Bishop of Siut, known as Ibn al-Sâigh.
The work is divided into five Makālahs, subdivided into chapters (Fuṣūl), a full table of which follows the preface. The Makālahs have the following headings:

Fol. 4b. في مباحث الصلوة وكميتها ومعانيها I.
Fol. 26b. في طقوس الكنيسة ومعانيها II.
Fol. 46b. في الطقوس والترتيب الذي تشعر III.
Fol. 60a. في استماع القداس وكيتهته وثوابها IV.
Fol. 83a. في الأعيان وطقوسه ومعانيها V.

At the beginning of the work, f. 4b, the author is called: سيدننا ماروسسف الثاني بطريرك الكلاذانيين

The work treats, in twelve Babās, of virtues and their opposite vices. The author is Elias Bar Shināyā, Metropolitan of Niṣibin, who was raised to that office A.D. 1009. See Rosen's Syriac Catalogue, p. 896. The full title of the work is كتاب الموعظة على دفع الهم. Of two copies noticed in the Arabic Catalogue, pp. 51a and 364b, the first is wrongly ascribed to Gregory Barhebraeus. For other copies see Mai's Nova Collectio, tom. iv., nos. 158, art. 2, and 180, 181; Nicoll, no. 42, where the contents are stated; Pertsch, no. 2859; and the Paris Catalogue, nos. 175-6.

Fol. 1—II. Foll. 28—142. A full exposition of the faith, and religious and moral duties of Christians, without title or author's name.

The work begins with a wordy introduction on the efficacy of faith, and contains the following four Babās:

Bab I., consisting of one Faslı, the opening of the exposition of الإبلاط f. 29b.
Bab II., the exposition الإبلاط, in three Faslās, viz.:
1. The pinnacle of faith or the أية الامان, or unity of God, f. 41.
2. The fundament of faith or the الإساس, f. 46b.
3. The four pillars or leaves f. 55; and the beginning of the third Faslı, treating of the Creed, is lost.

Bab III. The four pillars of faith, viz. Baptism, f. 68a; the Sacrifice (or mass) or the الاليقان f. 73a; the Gospel, f. 77a; the Cross, f. 94a.

Bab IV. The seven lamps or Christian virtues, in seven Faslās, viz. Piety, f. 101a; Charity, f. 109a; Prayer, f. 111b; Fasting, f. 121a; Mercy, f. 127a; Humility, f. 130a; Purity, f. 134a.
26.

Or. 1335.—Foll. 222: 10 in. by 6½ ; 19 lines, 4½ in. long; written in large Neskhí, apparently in the 14th century.

[SIR CHARLES A. MURRAY.]

A work on the duties and observances of religious and monastic life, imperfect at beginning and end.

The MS. appears, from the original Coptic folioing, to have lost the first 14 leaves. It begins as follows:

السريدية بالعذر على الشذاء

والإهداء مقابل الواجع الطبيعية والفاتتات الشيطانية

والإراض النفسية والاجار الايبلسية

This is part of a long and wordy preface, foll. 1—7, in which the author, who designates himself by the name of Karrám, f. 5b, declares himself unworthy, as a great sinner, to exhort his brethren, but finally yields to their instances.

The only division noticeable in the body of the work is found in the following heading, f. 87a, 

الفصل الرابع

The fourth chapter, which treats of fasting and prayer, begins as follows:

وهو واجب علينا واجل ما يلزم حفظه، واسعد ما ينفعنا إياً ضراً

والإهداء لنا إن تمسك به بداية السين ولا نفور ولا

تجمع في أمره وهو الصوم الدائم وخاصة للاخوة الرهبان

The author appears to have been a Coptic priest or monk. In order to show the efficacy of fasting and prayer, he tells at length, foll. 108—110, of the heavenly visions and supernatural powers which by this means have been vouchsafed to the following Egyptian saints: S. Antonius, Anbá Búlá, Macarius أبانا مجنس القصير, Anbá Absháih, Anbá Ladašáh, Anbá Ladašáh, Anbá Ladašáh, Anbá Ladašáh, Pakhomius بقحوميوس, and Shenúdèh شنوده. In the first part he gives many precepts and rules relating to monastic life. He treats fully of confession, and insists repeatedly that no one is entitled to receive it and grant absolution but the priest who has received the imposition of hands from the successors of the Apostles, f. 79b.

In the section relating to prayer, no fewer than seven distinct times of prayer are enjoined, six of which appear in the following headings: صلاة السادة وهي من صلاة النهر صلاة المادية عشر ساعة وهي صلاة التاسعة صلاة المادية عشر ساعة وهي صلاة النهر صلاة المادية عشر ساعة وهي صلاة التاسعة صلاة المشي.

The original MS. breaks off, f. 219, after a fierce denunciation of hypocrites and reprobrates, and an exhortation to repentance. Three leaves of later writing follow, treating of the terrors of the day of judgment.

27.

Or. 4241.—Foll. 107; 8½ in. by 6½ ; 19 lines, 4½ in. long; written in cursive Neskí; dated Mossul, Ayár, A.D. 1848. [Budge.]

الجمل المعفية للنفس السعيدة

Extracts from the works of St. Teresa

Extrait de l'œuvre de St. Thérése de Lisieux (died A.D. 1582) translated from Latin into Arabic.

Beg. اللهم الذي رزقت ابنتي تعاليم الروحية

The translator does not give his name, but describes himself as one of the missionary monks of the Order of the bare-footed Carmelites, enhed اهده الامثال من الزهيد الكروليين

The work consists of a preface (Muṣκad-dinaj), setting forth the excellence of the original, and the reasons for translating it,
and of thirteen Fāṣls, containing extracts from the various works of St. Teresa, a table of which is given at the end of the preface.

Copyist: Ilyas, son of the kanouni, Mishra.

28.

Or. 3709.—Foll. 199; 6¼ in. by 4; 15 lines, 2½ in. long; written in neat Nesbhi, apparently in the 18th century. [Budge.]

حوادث الاعتراف

Rare cases of confession by Christoval de Vega, translated from Italian into Arabic by Ibrahim Jalwân al-Samarâni, a Maronite sub-deacon.

Beg. The month of the day that takes us into the month of the feast... and... of the month, the month of the feast. The calendar itself and the calendar of the Romania.

Christoval de Vega, a Spanish Jesuit, who died in 1672, is the reputed author of the 'Casos raros de la Confession,' printed in Valencia, 1664, and afterwards translated into Italian and printed in Rome, 1668, with the addition of 'Riflessioni di Antonio Heraudo, di Levenzo.' See Baeker, 3e Série, p. 740.

The translator, who describes himself as a pupil of the Roman schools, took the work from the Italian. He mentions not only the author, whose works are mentioned in the same edition, but also the writer of the additional reflections contained in the Roman edition, namely, Joseph, bishop of Damascus, one of the most learned men of the time, and a writer of the Roman works. He adds that the translation was written A.D. 1723.

The work is divided into two parts: the first with sixteen, the second, f. 73, with twenty chapters. The reflections of Heraudo, beginning f. 139b, are in five chapters.

LIVES OF SAINTS.

29.

Or. 2328.—Foll. 210; 10¼ in. by 7½; 27 lines, 5½ in. long; written in a cursive and inelegant Nesbhi; dated Mossul, A.D. 1880.

[Presented by Col. S. B. Miles.]

The Synaxarium, or Lives of Saints and Martyrs, arranged according to the Calendar.

This is the Coptic Synaxarium adapted to the Syrian calendar. It follows the order of the Syrian months from the first of Tishrin I. to the thirtieth of Eilul; but there are frequent references to the Coptic months, and the substance agrees with the Coptic Synaxarium, an abstract of which has been given by Assemani in the Bibliotheca Medicea Laurentiana, pp. 100—187, and in Mai's Scriptorum veterum Nova Collectio, tom. iv., pp. 92—121.

The first of Tishrin, with which the MS. begins, corresponds with the fourth of Babeh (Assemani, Bibl. Med. Laur., p. 166).

The second part, f. 75b, begins with the first day of the seventh Coptic month, Baramhat (Assemani, p. 177), corresponding with the 25th of Sabat.

The original beginning of the work is found f. 195a, with the heading: In short, a book

The first day of Tishrin, with which the Coptic Synaxarium begins, corresponds with the 29th of Ab.
The Coptic Synaxarium is ascribed to Michael, Bishop of Atribis, who lived about A.D. 1425. A German translation of the first quarter has been published by Wüstenfeld, Gotha, 1879.

For other copies see Uri, Syriac MSS., no. 92, and the Paris Catalogue, nos. 254—56.

30.

Or. 4523.—Foll. 185; 10½ in. by 7¼; 17 lines, 4½ in. long; written in fair large Neski; dated Friday, 24 Bäbeh, A. Martyrum 1532 (A.D. 1815).

Life and teaching of S. Pakhomi,us.

Beg. Or. 1336.—Foll. 169; 9 in. by 6½; 17 lines, 4½ in. long; written in fine large Neski; apparently in the 15th century.

HISTORY.

31.

Or. 1336.—Foll. 169; 9 in. by 6½; 17 lines, 4½ in. long; written in fine large Neski; apparently in the 15th century.

[Sir Charles A. Murray.]

A history of the Jews, ascribed to Yûsuf B. Gorion, first written in the time of the last Patriarchal seat. It begins with the same rubric as the copy previously described, no. 1, art. xi. The eight books begin respectively at ff. 1b, 25a, 49a, 73b, 98a, 105b, 124b, and 152b.

The first four and the last four leaves, as well as a few in the body of the volume, have been supplied by a later scribe, A. Martyrum 1402 (A.D. 1686). The earliest of several notes recording readings of the MS. is dated A.H. 899 (A.D. 1493). See f. 104b.

At the end is a deed of gift by Athanasius of Abutikā to the Convent of S. Anthony in the Desert of al-‘Arabah. It was dedicated by the said Patriarch Petrus to the Patriarchal Seat.

The Arabic text has been published, with a French translation, by Amaçélineau, Annales du Musée Guimet, pp. 337—751.

Short lives of Pakhom and Theodore are given in Coptic and Latin by Zoega, pp. 71—87. For copies of the Arabic version, see Assemani, Mai’s Nova Collectio, tom. iv., no. 172, and the Paris Catalogue, no. 261.

32.

Or. 3009.—Foll. 224; 11¾ in. by 7¾; 19 lines, 5¾ in. long; written in the large and formal Neski usual with Christian scribes, and folioed with Coptic numerals, probably in the 15th century. [Kremer, no. 6.]
History of the Dynasties, by Abu'l-Faraj Gregorius, known as Bar-Hebræus, who died A.H. 685.

The copy wants fourteen leaves at the beginning, and three at the end. It begins in the history of Moses at this passage:

しتش این ابرهیم من بنوطرأ روزهه التركية

which occurs in the text edited by Pococke, Oxford, 1683, p. 26, line 19. The last leaf, f. 224, supplies the first portion of the lacunae which exists at p. 562 of the printed edition. Its contents correspond with a previously described copy, Add. 23, 304, f. 259a, line 12—f. 260a, line 15. The last words are:


Some leaves are also wanting in the body of the volume, namely, one after f. 195 (Pococke, p. 456, line 11—f. 458, line 15), one after f. 199 (ib. p. 457, line 19—p. 470, line 8), ten after f. 201 (ib., p. 475, line 6—p. 498, line 14), two after f. 205 (ib., p. 508, line 6—p. 512, line 18), and two after f. 217 (ib., p. 542, line 7—p. 547, line 13).

For the author's life, and other copies of the work, see Wüstenfeld, Geschichts-schreiber, no. 363; the Arabic Catalogue, pp. 426, 554a; Uri, nos. 96, 97; the Leyden Catalogue, vol. ii., p. 147; the Munich Catalogue, no. 377; De Slane, Paris Catalogue, nos. 296—99; and Rosen, Institut, no. 37.

33.

Or. 2438.—Foll. 56; 9½ in. by 6; 17 lines, 4½ in. long; written in fair Neski, apparently in the 13th century.

[Presented by Col. S. B. Miles.]

A fragment of an historical work, without author's name.

The first leaves of the MS. are more or less torn, and the ink is much faded. The work appears to have been divided, as far as shown in this fragment, into three Books, सक्र, the first of which is lost. The second, of which portions only are extant, relates to theological and controversial matters, while the third, which forms the main part of the volume, treats of the history of the Roman and Byzantine Emperors, down to A.H. 49 (A.D. 670). An author frequently quoted is Sa'id B. Bâtrîk, Patriarch of Alexandria, who died A.H. 328 (A.D. 940).

The following are the headings found in Book II:

Fol. 1b. المقدمة الرابعة في جواب ما اعتقده به اليهود وغيرهم على اعتقادنا معتاد النصارى في السيد لم تقبل الله صلواته.

Fol. 3a. الفصل الأول من السفر الثاني في المبتدأ.

Fol. 7a. الفصل السادس يتبين منه أن الأصل الأول في معرفة الله تعالى والإيمان به وظهور الناموس والكهنوتة والوعد بالسعام. إنما كانوا من المشرق.

Fol. 13b. الفصل السابع يتبين منه ان إبداء ظهور البشرة بسيدنا إسحاق السبع السنجان وابن انا كان من المشرق.

(Purporting to show that Zarâdusht predicted the advent of Christ.)

Fol. 15b. الفصل الثاني في ذكر تلاوة الرسل الظهائر لسائر البلدان والإمصار.

Fol. 18b. الفصل الثالث في ذكر الإذاعة التي يعتقد نصارى المشرق نقلت من اللغة السريانية إلى اللغة العربية.

The third, or historical book, beginning f. 20a, is divided into seven chapters, each of which is a brief preamble. Chapters 2—5 enumerate the successors of Peter in Rome, f. 20b, the Patriarchs of Alexandria, f. 21b, of Antioch, f. 23a, and the Bishops of Jerusalem, f. 24a, from the
time of the Apostles to the Council of Nicaea. Chapter 6, f. 25a, treats of the heathen Emperors down to Constantine. Chapter 7, f. 28b, is a history of Constantine and his successors, including an account of the Councils, and of the contemporary Patriarchs, down to A.H. 49. It ends with these words:

"و هذا اخربما اذنابه بنى هذا المكان على التوالي بسبب ما وافنا عليه من تواتر ملاك الروم ونطاقهم الواحد بعد الآخر من ممالك تسلطتين الوس.

إلى أخر ملك تسلطتين ابن تسلطتين اخو هتل"

This is followed by a brief summary, in which the Jacobites and Maronites are mentioned as heterodox, and which comes to an abrupt termination.

34.

Or. 1387.—Foll. 295; 13 in. by 8½; 19 lines, 5½ in. long; written in fair large Neskhí; dated 5 Tobeh, A. Martyrum 1506, A.H. 1203 (A.D. 1789). [Sir Charles A. Murray.]

كتاب التواريخ

A work treating of the various eras and systems of chronology in use with the Eastern nations, with chronological tables brought down to A.H. 655 = A. Martyrum 973 (A.D. 1257).

"ينبَذب زوبو الله وحسن توقيته بذله كتاب التواريخ من الدف الى سنة خمس وخمسين وستمئة. اكتسبت هذه الموافق ذلك سنة ست آلاف وخمساً وخمسين سنة امتثال للعالم وسنة ألف وخمساً وستمئة سنة لاسكندر فيلي في اليواني الموافق سنة ثلاث وسبعين وستمئة للشهيراط والبشراء. يقال ترضي على عدة تصور ثم ما اقتصاد أواك انفي تبقي من نوارة الابا البطاطرلذ الالب وهو مشروحة من نغمان من الفضائل بالباب النابل والأزمن.

The work is divided into fifty-one Báb's, a table of which is given after the above title.

The main contents are as follows: Divisions of time, and the years and months as reckoned by Arabs, Jews, astronomers, Greeks, Europeans, Persians, and Copts, f. 4a. Calculation of dates and reductions of eras, f. 11a. Is night to precede day, or the reverse? f. 16a. On what day was the moon created? f. 18a. On what day was the beginning of creation? f. 22a. How to calculate the intervals between various eras, f. 28b. Principal dates of Biblical and Jewish history and the Apocalypse reduced to the Era of the Martyrs, f. 31a. Chronology of the life of Christ, f. 54a.

How to find the اقتطى الشيس or the Epact, f. 56a. How to calculate Easter and the Jewish Passover, f. 62b. The Jewish calendar, f. 75a. The lunar years and months, f. 77b. The astronomical solar year, f. 83b. The reckoning of the Christian festivals, and vindication of the Coptic use, f. 87a. Table showing the concordance of the Coptic and Syrian months, f. 123b. The chronological tables which follow occupy more than half the volume, foll. 125—282. In the earlier ones the dates are given in parallel columns, according to the following authorities: Ibn al-Rábih, Sa’id B. Baṭrīk, John Chrysostom, al-Manbiji, Epiphanius, a Sa’idi writer, Tarāż fī ḫayr al-zamān, the Jew Abu l-Fakhir, and al-Muntasir. The tables are followed in some instances by fuller comments, due to the compiler.

They relate to the following subjects: The Patriarchs, f. 125b; The Judges, f. 136b; Kings of Israel, f. 142b; Kings of Judah, f. 149b; Kings of Babylon and Persia, f. 155a; Alexander and his successors, f. 159b; The Maccabees and Herod, f. 163b; The Roman Emperors, from Augustus to Heraclius, f. 169a; The Khalifs down to A.H. 623, f. 184r; The Kings of Egypt from Ahmad B. Ṭūlīn, to al-Malik al-Manṣūr, A.H. 655. The Osmanli Sultans from their origin to the French invasion in Egypt,
A.H. 1214 (this is an addition to the original work by a later hand), f. 2244. The Patriarchs of Alexandria, from S. Mark the Apostle to Gabriel, the 77th Patriarch (A. Martt. 985—87), f. 235b. This section is brought down by a first continuator to Mark, the 106th Patriarch, proclaimed A. Martt. 1461, and by a second, in another hand, to Mark, the 108th Patriarch, proclaimed A. Martt. 1513. A tabulated summary of the Patriarchs, foll. 278—282. A chronological account of the first seven Councils, foll. 283—295. It is stated in the colophon that the MS. was transcribed from a copy in the Patriarch’s Library, dated A. Martt. 1310 (A.D. 1594).


35.
Or. 1338.—Foll. 352; 8 in. by 6; 15 lines, 4½ in. long; written in clear Neskhi; dated Friday, 27 Mesuri, A. Martyrum 1452, the 24th of Rabi‘ II., A.H. 1149 (A.D. 1736).

[SIR CHARLES A. MURRAY.]

Lives of the Patriarchs of Alexandria, from the first, S. Mark the Apostle, to Matthew the 87th, without author’s name.

HOMILIES.

36.
Or. 1332.—Foll. 249; 10½ in. by 7; 17 lines, 4½ in. long; written in fair large Neskhi, apparently in the 14th century.

[SIR CHARLES A. MURRAY.]

Beg. اول ذات الاب الطاهر البشير مارس الآتي الخلاص إلى النبي الرسول وهو الأول من العدد لأنه كان في زمان تدبير أئمة عند ما جعل له تلاميذ أي فيه من

The main part of the work, foll. 1—319, consists of consecutive, some of them very extensive, lives of the first seventy-five Patriarchs. Of the seventy-sixth, Athanasius (Renaudot’s Historia Patriarcharum Alexandrinorum, 1713, p. 599), it is merely stated that he was consecrated on the 5th of Bābeh, A. Martyrum 967 = 4 Rajab, A.H. 648 (A.D. 1251). After this there is a break in the series, and the next section, ff. 320—345, is devoted to the life and miracles of the 87th Patriarch, Matthew of Alexandria, and his successor, John, who was consecrated A. Martyrum 1094, and died in great renown of sanctity on the 5th of Tobeh, A. Martyrum 1125 (A.D. 1409). The author, who appears to have written shortly after his death, concludes with an enumeration of the holy men who suffered martyrdom in his Patriarchate.

Foll. 345b—352 contain an appendix of much later date. It consists of the lives of the 103rd and 104th Patriarchs, namely, John, who was consecrated A. Martyrum 1389, and died A. Martt. 1434 = A.H. 1130 (A.D. 1718), and his successor, Peter, who died in Baramhlāt, A. Martt. 1442 = A.H. 1138 (A.D. 1726).
Homilies of S. Ephraim Syrus, imperfect at the beginning: 

The MS. has lost, as shown by the original Coptic folioing, thirty-seven leaves at the beginning, and thirty-three in its early portion. The first rubric extant is that of the sixth homily, f. 15b. 

The precedingfolios containing detached portions of the previous homilies. The contents agree with those of the Arundel MS., Or. 1, which has been fully described in the Arabic Catalogue, pp. 26—29; but the number of homilies is reduced from 53 to 50 by the omission of the homilies numbered 36 and 38 in the Arundel MS., and by the fusion of nos. 52 and 53 into one. 

The homilies are followed, as in that copy, by the Encomium of Gregory Nyssen on S. Ephraim, f. 34b. 

The last two leaves, supplied by a later hand, break off before the end. 

Several MSS. of the same collection are described in the Paris Catalogue, nos. 115—119. The contents are stated in Mai’s Scriptorum veterum nova collectio, tom. iv., nos. 67, 68, and by Uri, nos. 60, 65. 

37 & 38. 

Or. 1333 and 1334.—Two uniform MSS., consisting respectively of fol. 212 and 207; 10 in. by 6 1/2; 17 lines, 4 1/2 in. long; written in fair large Neskhi, probably in the 15th century. 

Another copy of the homilies of S. Ephraim. 

The first volume wants the first seven leaves. It begins, in the middle of the first homily, with these words: 

Or. 3508.—Foll. 246; 8 1/2 in. by 6 1/2; 14 lines, 4 in. long; written in large Neskhi in the Convent of S. Anthony, in the Desert of Al‘Arabah, dated 20 Kayahk, A. Martyrurum 1441 (A.D. 1725). 

The first part of the MS., foll. 1—115, contains the following seven discourses on the miracles of Archangel Michael, most of which have been translated into French, and published by E. Amélineau in the first volume of his “Contes et Romans de l’Egypte Chrétienne,” Paris, 1888:— 

I. Discourse of S. Theodosius in glorification of Archangel Michael, and on the miracle he performed for Dorotheos and his wife Theopista, to be read on the 12th of Hator, 

Or. 1333 and 1334.—Two uniform MSS., consisting respectively of fol. 212 and 207; 10 in. by 6 1/2; 17 lines, 4 1/2 in. long; written in fair large Neskhi, probably in the 15th century. 

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I. Discourse of S. Theodosius in glorification of Archangel Michael, and on the miracle he performed for Dorotheos and his wife Theopista, to be read on the 12th of Hator,
HOMILIES.

II. Fol. 16a. Discourse of Donatius, first Bishop of Athens, on the miracles performed by Archangel Michael in the Church built in his name in Athens, which was dedicated to him on the feast of the Archangel Michael by Constantine the Great.

Translated by Amelineau, i.e., pp. 10, under the title: “Comment se convertit la ville d’Athènes.”

III. Fol. 326. Discourse of S. Anastasius, Bishop of the Island of Terakiya, on the miracle performed by Archangel Michael for S. Euphemia.

Translated ib., pp. 21–68, under the title: “Légende de la Sainte Euphémie.”

The two additional tales mentioned in the above title, are those of Aristarchus and his wife Eugenia, f. 52a, and of a monk who was devoted to S. Michael, f. 55b.

IV. Fol. 676. Discourse of Timotheus, Patriarch of Alexandria, on the vision that was vouchsafed to him in Jerusalem, which was dedicated to the Archangel Michael by the Emperor Constantine the Great.


V. Fol. 78a. Discourse of Severus, Patriarch of Antioch, on the conversion of Matthew, the scribe, with his wife and children, which was vouchsafed to him by the Archangel Michael on the feast of the Archangel Michael.


VI. Fol. 936. Discourse on the ten miracles of Archangel Michael, which were performed in the Church built in his name in Athens.

Translated ib., pp. 69–84.

VII. Fol. 1066. Discourse of Gregory the Theologian, Bishop of ‘Ain ‘Aidan (?), delivered in his church dedicated to S. Michael on the feast-day, the twelfth of Kayakh.

It is the story of the conversion of a wealthy pagan named Barzakh, who was induced, by his Christian servant Yuhanna, to buy a book on S. Michael, in the belief that he would through it obtain immortal life.

VIII. Foll. 119–245. Life of S. Shenudeh, by his disciple Wiṣṣa, for his commemoration on the seventh of the month Ebib, which was vouchsafed to him by the Archangel Michael.

Translated ib., pp. 1–73, under the title: “La vie du Saint Shenudeh.”

It is the story of the conversion of a wealthy pagan named Barzakh, who was induced, by his Christian servant Yuhanna, to buy a book on S. Michael, in the belief that he would through it obtain immortal life.

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The life agrees substantially with the text published, with a French translation, by E. Amélineau in the 4th tome of the Mémoires de la Mission Archéologique au Caire, pp. 289—487; but it presents considerable verbal variations. For the history of Shenûdeh, see also Revillout, Revue de l'Histoire des Religions, tome viii., nos. 4 and 5. For another copy of Visa's work, see the Arabic Catalogue, p. 670a. The MS. was made a Waqf to the Patriarchal Cell, A. Martt. 1531 (A.D. 1815). See fol. 32.

40.

Or. 3599.—Foll. 207; 6 in. by 4; 14 lines, 2½ in. long; written in cursive Neskhi, apparently in the 17th century.

I. Foll. 3—44. Religious instructions relating to Baptism, the Eucharist, and more especially to the Confession, in the form of questions by the disciple, and answers by the teacher; imperfect at the beginning.

It is divided into nine Mas'alah; the first heading extant, f. 9b, is that of the third Mas'alah, which begins as follows: امسالة الثالثة: نفي الاعتراف موقف فيها سبب امتداع الذي يترف من تناول القران وهو في قالان النوبة قال التلميذ قد أوقع تحت لي يا معلم ما هي الفيده في تناول القران.

II. Foll. 48. History of the transfer of the kingdom of David, from his son Solomon, to Abyssinia, which is a narrative addressed to the king of Ethiopia by a Muslim Arab. The MS. is written in cursive Neskhi, and was made a Waqf by the Patriarchal Cell, A. Martt. 1531 (A.D. 1815). See fol. 32.

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PHILOSOPHY.

Jacob of Sarūj died A.D. 521. See Assen-
mani Biblioth. Orient., tom. i., p. 283, and
Mai, Collectio Nova, tom. iv., no. 78, where
twenty-three of his homilies are mentioned.

VII. Fol. 168b. A homily on the testi-
momony born by Scripture to Jesus, without
author’s name.

The author is John Chrysostom. See the
Arabic Catalogue, p. 361a, no. 20.

IX. Fol. 173a. The vision of S. Theodosius,
Bishop of Gangra.

The author is John Chrysostom. See the
Arabic Catalogue, p. 361a, no. 20.

X. Fol. 181. A chapter on the points of
disagreement between the Copts and the
Melchites, extracted from a work entitled
al-Ibtihāj fi Sharh al-Minhāj.

Although bearing the same title as al-
Subki’s commentary upon the Minhāj al-
Tālîbîn (Haj. Khal., vol. vi., p. 204), the
present work is totally different. It is written
by a Christian Copt in defence of the Jacobite
docline against the Melchites.

XI. Fol. 192a. History of a hermit, and
of the priest who visited him,

The author is John Chrysostom. See the
Arabic Catalogue, p. 361a, no. 20.

XII. Fol. 197a—206. The martyrdom of
Arianus, governor of Ansanū, by S. Ammon-
nius, See the Arabic Catalogue, p. 361a, no. 20.

A table of contents occupies two pages at
the beginning of the MS.

PHILOSOPHY.

41.

Or. 4243.—Fol. 252; 8 1/4 in. by 6 1/2; from
20 to 23 lines, 4 in. long; written in cursive
Neskeh, dated Mossul, 15 Niṣān, A.D. 1844.

[BUDGE.]

I. Fol. 3—81. A treatise on Metaphysics
by al-Khuri Buṭrus al-Tūlānī, Economos of
the Maronites in Ḥalab, published A.D. 1703,

Though bearing the same title as al-
Subki’s commentary upon the Minhāj al-
Tālîbîn (Haj. Khal., vol. vi., p. 204), the
present work is totally different. It is written
by a Christian Copt in defence of the Jacobite
docline against the Melchites.

Although bearing the same title as al-
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present work is totally different. It is written
by a Christian Copt in defence of the Jacobite
docline against the Melchites.

It is another copy of the Metaphysics of al-Khuri Butrus al-Tûlání described under no. 41, art. 1.

Copyist: uk

Foll. 106—111, written by another hand, contain another transcript of a portion of the work corresponding with foll. 9—15 of the MS.

43.

Or. 4246.—Foll. 248; 8½ in. by 6½; 20 and 21 lines, 4 in. long; written in cursive Neskhi; dated Mossul, 12 Kanun I., A.D. 1842.

[Budge.]

It is divided into eighteen questions, subdivided into Fâsîls. The headings are as follows: 1. في موضع المنطق, f. 116; 2. في موضع المنطق, f. 102b; 3. في المسائل, f. 128b; 4. في المسائل, f. 140b; 5. في السبب والسبب عنه, f. 150a; 6. في النحو, f. 154a; 7. في القلب, f. 156b; 8. في القلب, f. 160b; 9. في كل وجه, f. 162b; 10. في النصوصات البوليفة, f. 170a; 11. في النصوصات البوليفة, f. 171b; 12. في العناية بالعهد, f. 178a; 13. فيما يتعلق بالاختياق, f. 178a; 14. فيما يتعلق بالاختياق, f. 187b; 15. في الآلات المنطقية, f. 192a; 16. في الدين من وجد, f. 202a; 17. في القياس, f. 215a; 18. في البرهان, f. 228a.

Copyist: جبريل متوكى موظف وكان في الديوان.

Or. 3710.—Foll. 61; 8½ in. by 6; 15 lines, 4½ in. long; written in fair Neski, in the 19th century. [Budge.]

Another copy of the same work.

It wants the latter part, corresponding with the last two folios of the preceding MS.

46.

Or. 4242.—Foll. 274; 7½ in. by 5½; from 17 to 19 lines, 3½ in. long; written in an ungainly European looking character, A.D. 1814, and, in part, illegible from the running of a corrosive ink. [Budge]

The title-page: الاصول في الفقه الديني.

A treatise on Logic by Joachim, a Basilian monk, إيلهيم الحبري في النحو.

The author wrote it, for the use of pupils whom he found, on his arrival at Halab, A.D. 1754, desirous of studying philosophy.

It is divided into a Mukaddimah, treating of philosophy and three Kîsms, as follows:
POPE SYMOND, in his work on the Text of the Bible, says: 'The text which we have is from the first copy made from the original, which was translated from the vernacular of the tribe of Judah, into the Hebriab, by a scribe named an-Cenaddin, who lived at Jerusalem about the middle of the 1st century A.D., and that this copy was afterwards transmitted to Alexandria, where it was translated into the Coptic by an expert in the language. This version was then used by the monks of the Monastery of St. John the Evangelist, and was finally translated into Greek by the Bishop of Alexandria, who added many explanations to it.'

I. Fol. 12a. Introduction to the Coptic alphabet and numerals, by the priest Sam'an Sababgh al-Rumi al-'Akki, a pupil of the Propaganda. See Add. 24,050, art. 3, and Uri, ib.

II. Fol. 41b. A manual of logic for beginners, by the priest Sam'an Sababgh al-Rumi al-'Akki, a pupil of the Propaganda. See Add. 24,050, art. 4. At the end is written: 

"Kolmat ad-duma al-musawma bi'l-kemsal wa'l-kafayat."

V. Fol. 27a. An introduction to the Sullam, or Coptic vocabulary, by al-Samanudi. See Add. 24,050, art. 5, and Uri, p. 326, no. 47.

VI. Fol. 36a. Introduction to Coptic grammar by al-Tu'ka Ibn al-Dahiri. See Add. 24,050, art. 6.


The author describes himself as a scribe of the Church of the Virgin Mary, al-Mu'allakah, in Cairo, and has copied the work in the style of the Sullam, which is the style of the Sullam, and has added many explanations to it. He states that he finished his work on A. Martyrum 980 (A.D. 1264).

The grammatical introduction extends to f. 896. Then comes, f. 90a, the vocabulary...
POETRY.

48.

Or. 2632.—Foll. 118; 8½ in. by 5½; 22 lines, about 3½ in. long; written in fair Neskhi; dated end of Ailul, A.D. 1804.

The Diwan of Jabrā’il al-Lubnānī, the Maronite monk, beginning:

49.

Or. 3627.—Foll. 151; 10½ in. by 6½; 21 lines, 3½ in. long; written in fair Neskhi; dated Hālab, in the month of Ayār (May), A.D. 1764. [G. C. RENOUARD.]
Most of the poems have headings, giving the dates of composition. The dates range from A.D. 1703 (fol. 21a), to A.D. 1749 (fol. 566).


For other copies see Aumer, no. 537; the Bibliotheca Burckhardt, p. 31, no. 31; and Pertsch, no. 2335. The collected works of the author, including a Diwan with another beginning, are noticed in the Vienna Catalogue, vol. i., p. 488. The present MS. is entered in the Catalogue of Dr. John Lee, no. 115.

50.

Or. 2688.—Foll. 218; 9½ in. by 7; 19 lines, 4½ in. long; written in fine bold Neskhi, with occasional vowels; dated Friday, 23 Ju- māda II., A.H. 724 (A.D. 1324).

The Arabic version of the Samaritan Pentateuch. It is divided into short sections, headed with the initial words of the Hebrew text in the Samaritan character.

It wants the first two leaves, and begins with chapter ii. of Genesis, v. 15—17, as follows: يَوْمُ يَوْمٍ يَا لَهُمْ لَيْتَهُ وَلَا يَخْفَى يَا لَهُمْ لَيْتَهُ وَلَا يَخْفَى يَا لَهُمْ لَيْتَهُ وَلَا يَخْفَى

The remaining books begin respectively as follows: Fol. 55b. Exodus, السفراناثناى من انواره وهو سفر الخروج من مصر; Fol. 101b, Leviticus, السفرالتالى من انواره وهو سفر الإحبار; Fol. 132b. Numbers, without heading, beginning: خَايَاهُ الْحَضَر فِي وَاحِدٍ مِنْ الشَّهْرِ الثانِى فِي الْسَّنَةِ الثَّانِى فَلَمْ يَعْلَمُهُمُ. At the end of Exodus is the following colophon: جَزَّ السَّفرُ الثانِى بعُونِ اللَّهِ وَلَطَفَهُ وَحَسَنَ تَوْفِيقَهُ نَهَارُ الْجَمِيعَةِ ثَانِى وَعَشْرِينَ جَمِيعَهُ سَنَةٌ أَرْبَعِ وَعَشْرِينَ وَسَبعَ مَايَةٌ.

At the end of Leviticus is a note relating to the purchase of the MS. by Yūsuf B. Rashīd, A.H. 907, for 156 silver dirhems.

The present MS., and the five following, were purchased for the Museum from Shaikh Yākūb al-Shalabi, of Nablus.

A MS. of the same version is described by Nicoll, Bodleian Catalogue, p. 1, where other copies and printed extracts are mentioned.

51.

Or. 1446.—Foll. 187; 12½ in. by 8½; 17 lines, 5½ in. long; written in fair Neskhi; dated Wednesday, 29 Rabi‘ I., A.H. 909 (A.D. 1503).
Another copy of the same translation.

The first leaf is lost. The MS. begins with verses 14—19 of the first chapter of Genesis as follows:

The MS. was written by Ghazāl B. Abīl-Surūr al-Maṭarī, whose name appears at the end of Leviticus and of Numbers. The colophon is:

The other books begin respectively at foll. 48a, 87a, 111b, and 145a.

At the end of Numbers is found the following colophon:

On the last folio is a notice written by Salāmah B. Ya'kūb B. Marjān B. Ibrāhīm al-Dafānī, in Shawwāl A.H. 1174. He states that the scribe, his cousin, Shaikh Ghazāl B. al-Shāikh Surūr al-Maṭarī al-Ghazzi, having died in Rajab A.H. 1173, his son, Shaikh Surūr, sent the book by way of Yāfā to the writer, who bound it with his own hands, and placed it, according to Shaikh Ghazāl’s last will, by the side of the holy book, to be read on Sabbaths and feast-days.


52.

Or. 1450.—Foll. 451; 6 in. by 4; about 28 lines in a page; written in a fair small Neskhi; dated Monday, 24 Jumādā I., A.H. 1173 (A.D. 1759).

The Pentateuch, in Hebrew and Arabic, written in two columns, the Hebrew text in the Samaritan character on the right, and the Arabic translation on the left.

The latter begins as follows:

The work was compiled, as stated in the preface, A.H. 756, for the High Priest Finhas. It extends from Adam to the time of Harun al-Rashid.
The text agrees substantially with the printed edition published by Eduard Vilmar, Gotha, 1865, but is in part fuller, especially towards the end, where the account of the Umayyades is more detailed. Many proper names and passages are written in the Samaritan character.

Scribe: يوسيف الإسرائيلى الإسباعلى

For other MSS., see Vilmar’s Prolegomena; Nicoll, p. 4, no. vii., art. 2; and Zotenberg, Catalogue des MSS. Hébreux, Fonds Samaritain, no. 10. The principal source of Abul-Fath, the Tolideh, has been published in Hebrew, with a French translation by Ad. Neubauer, Journal Asiatique, 6th série, tome 14, pp. 386–470.

54.

Or. 1447.—Foll. 89; 8½ in. by 6; 20 lines, 4 in. long; written in cursive Neskhî; dated 20 Jumâdâ, A.H. 1285 (A.D. 1868).

Another copy of the chronicle of Abu’l-Fath, in substantial agreement with the preceding:

Copyist: ابن ولد يعقوب ولد الشابى ولد يوسيف الشابى الدنفى

55.

Or. 2691.—Foll. 43; 7½ in. by 5½; from 15 to 20 lines; written in cursive Neskhî, about A.H. 1201 (A.D. 1787).

A collection of dogmatical treatises in verse and in prose, in exposition and defence of the Samaritan creed, by Ibrîhim al-‘Ayyâ al-Sâmîrî B. Ya’kûb al-Danafî al-Marjânî, to which is prefixed this title:

This is apparently the author’s autograph. His full name appears in the colophon, fol. 27a, as follows: العبد ابرهم العيّا السامرى ابن يعقوب الدنفى المرجان, and in the latter portion of the MS., which is by a later hand, he is designated, fol. 32b, as الم المرحن الشيخ ابراهيم العيّا ابن الم المرحن يعقوب ابن مرجان الدنفى

The contents are as follows:

I. Foll. 1–8. A versified treatise in defence of the Samaritan belief as to God’s unity against philosophers.

Beg. يا من يرم الوتوف على لقن المعين
لرب على الفلسفه وكذا الشهین

The gist of the tract is found in these lines, fol. 5:

فيلة السامرة حامة لله
على ذلك وهم به من الأمين
وقد هو ردنا على الفلسفه
وكذلك فهم من سائر الطاعنين

and the date of composition, A.H. 1199, is conveyed by a chronogram in the last verse.

سابلى عن عام تاليها اتخ
أنت لله ولبد الله رب العالمين

The verses rhyme, but do not scan by any known metre.

II. Foll. 9–11. Another versified tract, in defence of the Samaritan creed, protesting against the alleged worship of the golden calf.

Beg. يا عن المللاعين بعباده
انت لله بدع شهده

The date of composition, A.H. 1196, and the author’s name, are found in the last line:

cالقاله امیر الكورى اخ
السامرى ابرهم واحد اعتقاده

The author adds, in the colophon, that he was then sixty-seven years of age.
III. Foll. 11b—16. Another versified tract on the same subject:

Beg. لـمّبِه للـله الـذـى لـم تـتـلّه كـلّهـم في شرة الشـريف التـقـويـم كـلّهـم

The date of composition, expressed by a chronogram at the end, is A.H. 1198.

IV. Foll. 16b—29. A treatise on resurrection and the day of judgment, consisting of texts from the Pentateuch, accompanied by the author's comments.

It is thus described by the author: انضا هذه رسالة为了让 وهي شرح صور القيامة الى يوم المبعث المذأة في كتاب النوتة البديعة كلام الله القديم والجسرة شرعه محسب ما وصل إليه الفهم

It is written in two columns, one on the right containing the scriptural texts in Arabic, the other, the author's comments. On the first two pages, the original text has been added by a later hand in the Samaritan character. The tract was completed, as stated at the end, on Sunday, 13 Rabi’ I., A.H. 1199.

V. Foll. 29b—30. An account of the plague which raged at Nablus A.H. 1201, imperfect at the end.

VI. Foll. 32—37. Canticles and hymns by the same Ibrāhīm al-‘Ayyā, فهذة تسابخ ومداخ تأليف المحموم الشيخ إبراهيم الله ابن العو المرحم يعقوب ابن مران الدنى

This section was written, A.H. 1292, by Amin, son of Ya‘qūb, son of Chalabi al-Danafi, امن ولد يعقوب ولد جابي ولد يوسف جابي, الدنى الموسي مذئبا وتلابي وطنا, الدنى الموسي مذئبا وتلابي وطنا.

The remaining folios contain some verses by the same Amin, and by his brother Chelebi, جابي ابن يعقوب آل جابي.

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MOHAMMEDAN LITERATURE.

THE CORAN.

56.

Or. 2165.—Foll. 121; 12½ in. by 8½; 24 lines, 7½ in. long; written in Kufi, on stout vellum, probably in the 8th century.

A considerable portion of the Koran, about two-thirds of the whole, consisting of three series of consecutive leaves as follows:

Foll. 1—14, beginning, وسعها اولثاك حسب سلبتون بالله لكم اذا, ending, لجنة هم فيها خلدون; (Surah vii., v. 63—Surah xl., v. 71).

MOHAMMEDAN LITERATURE.

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MOHAMMEDAN LITERATURE.
There are, apparently, two leaves wanting between the first fragment and the second, and three between the second and the third.

The character is thick, bold, and very unlike the stiff and conventional Kufi of most early Corans, being written with a free hand, and, as it were, 

currente calamo. The dia-
critical marks are very sparely used; they have the shape of short horizontal lines, which for ُ and ُُ are placed vertically, one above the other, and for ش in one horizontal row.

Two vertical rows of three such lines in close juxtaposition are used to divide the verses. The ‘hastae’ are so tall as to reach, and even to cross the upper line. They have, for the most part, a slight leaning to the right. The final م and ج have no downward stroke, while ق, which never appears dotted, is distinguished, when final, by a long hook-like appendage. The final نُ is turned backwards, and frequently lengthened into a straight sweep, underlining the pre-
ceding words.

A notable feature of the spelling is the systematic absence of the Alif of prolongation. We find, for instance, الملاط, الاموات, ناداهن, تل, etc. There is no trace of vowel-points, or of any orthographical sign.

The Surahs were originally without titles, their beginning being only marked by a wider space between the lines. Titles have been subsequently added in a smaller Kufi character, apparently of the 9th century, and in red ink.

A facsimile of fol. 77a, and a detailed statement of the peculiarities of the writing, will be found in the Oriental Series of the Palæographical Society, pl. lix.

57.

Or. 1396.—Foll. 7; 11½ in. in height by 15 in width; 7 lines; written on vellum, in large and thick Kufi, with vowels.

[SIR WM. OUSELEY.]

A fragment of the Coran, containing verses 4—19 of Surah xxxiii.

There are, on an average, no more than a dozen letters in each line. The first page contains only the following:

[1] ادعواكم ابتلاكم ذكتم تؤكلم باتوا لكم والله يقول الحق وهو يهدى السبيل ادوعهم [الهام]

There are no diacritical points whatever; but vowels are frequently added in the shape of large round dots in red ink. Double dots express Tanwin.

Similar dots, of green colour, are used occasionally for the hamzah, to express the diphthong as in عوره, and for the optional Dammah in the last syllable of عليه. The Alif of prolongation is left out in ناخونكم, المشجرن, مبتهجهم, كنيت, الارحم, اووجه, and some other words, but it occurs in a few cases.

The final Mims have a very short horizontal tail. The detached Alifs end in a long curve stretching to the right, and ending in a point. The final نUNS are brought down in a long vertical line, ending with a sharp and short turn to the left.

The verses are not divided, but there are gilt dots at the end of verses 5 and 15, and a larger illuminated circle at the end of verse 10.

This, and the next following Kufi fragments, are noticed in Sir Wm. Ouseley’s Catalogue of MS. works, nos. 596—601.

58.

Or. 1397.—Foll. 37; 8½ in. high by 12 in width.

[SIR WM. OUSELEY.]
I. Foll. 1—32; 11 lines, 9 in. long; written in a neat Kufi character, on vellum, probably in the 10th century.

Detached leaves containing the following portions of the Coran: vii. 1—15, 28—33, 103—116, 132—138; xvi. 27—34, 78—83; xx. 108—130; xxvi. 10—43, 126—146, 165—205; xxviii. 8—15, 45—51; xxix. 17—25; xxxi. 20—34; xxxii. 15—xxxiii. 1; xxxiii. 6—13; xl. 69—77; xlii. 24—32; lxi. 33—lvi. 5; lx. 1—4; lxxvii. 31—lxxxvii. 7; lxxxii. 8—lxxxiii. 12; lxxxiii. 34—lxxxiv. 21; ciii. 4—civ. 9.

The text is fully supplied with diacritical points in the shape of thin oblique lines, and with vowels marked by red dots. Green dots stand for the Hamzah. The verses are divided by three gold dots, forming a triangle. The end of every fifth verse is marked by a golden \(\cdot\); that of every tenth verse, by a golden circle enclosing the number of preceding verses. The titles of the Surahs are written in gold, within ornamental borders. The first page, and fol. 33\(a\), are filled with elaborate geometrical patterns in gold and colours.

II. Foll. 34—37; 13 lines, 10\(\frac{1}{2}\) in. long; written in Kufi, on vellum, probably in the 9th century.

Four detached leaves of a similar Coran, containing: xiv. 22—30; xv. 33—52; xvi. 34—41, and 71—78.

There are very few diacritical lines, but the vowels are all marked by red dots, and the Hamzah by two dots of the same colour. Some letters, like \(\text{ذ}\), \(\text{ص}\), \(\text{k}\), \(\text{ز}\), \(\text{ظ}\), are stretched out to an inordinate length, so that a single word like \(\text{k\text{n\text{l\text{k}}}\), fills more than half the line.

59.

Or. 1398.—Foll. 19; consisting of two Kufi fragments, on vellum, of slightly different sizes.

60.

Or. 1399.—Foll. 41; various vellum fragments of Kufi Corans of different sizes.

I. Foll. 1—15; 14 lines, 14\(\frac{1}{2}\) in. high by 7\(\frac{1}{2}\) in. width; 7 lines, 7\(\frac{3}{4}\) in. long; of the 9th or 10th century.

It contains Surah, v. 1—15, beginning with \(\text{حَرَمَ}\) and ending with \(\text{وَائِتَمَ}\). It has hardly any diacritical lines, but nearly all the vowels are marked by red dots. A green dot is used for Jazm, and a double red dot for Hamzah. The letters \(\text{ك}\), \(\text{م}\), \(\text{ص}\), \(\text{د}\), have an excessive length; so that the first five letters of \(\text{بَصَبُّوا} \text{صَبَّتُوا}\), fill an entire line. The Alifs of prolongation are mostly absent. The verses are divided by gilt roses, and there is at the end of verse 12, a more elaborate circular ornament, with the word \(\text{عَشَرٌ}\) in gold.

II. Foll. 11—19; 14\(\frac{1}{2}\) in. high by 8\(\frac{1}{2}\) in. width; 7 lines, 7\(\frac{1}{2}\) in. long; similar to the preceding, and written about the same time.

It contains Surah xxxiv. 21—22, 24—47. It has all the diacritical lines, but apparently by a later hand, and red dots for vowels. A green dot is used for the optional Dammah on the \(\text{s}\) of \(\text{عَلَيْهِم}\), and also for Imālah in \(\text{جُه}^\text{.}\)
and there are marks of a division of the Koran into seven parts, نصف السبع also in gold in the margin.

II. Foll. 15—20; 5 in. by 8; 8 lines, 6 in. long; written in a neat thick Kufi, with vowels, and very few diacritical lines, containing: Surah xiii. 17—29; xiv. 48—xv. 9. There is a title of Surah in gold, with a marginal ornament, fol. 19b.

Hamzah is expressed by a green dot. Verses are divided by gilt roses, and at the end of every tenth verse is an ornamental circle, with the number of the preceding verses written inside with gold.

61.

Or. 1400.—Foll. 37; 3½ in. high, 6 in. wide; 15 lines, 4½ in. long; written on vellum in a small and neat Kufi.  [Sir Wm. Ouseley.]

Fragments of the Koran, containing:
Surah xii. 17—27, 38—49, 63—87; xiii. 9—18; xviii. 28—53; xix. 12—91; xxi. 18—49, 71—112; xxii. 1—41, 52—78; xxiii. 23—40; xxiv. 4—14, 23—34, 53—60; xxv. 55—69; xxvi. 40—xxvii. 70.

The text has but few vowels, marked by red dots, and no diacritical marks, except such as have been added by a later hand in the shape of the modern black points. A blue dot is used for Hamzah.

The verses are divided by gold roses, and the end of every tenth verse is marked by an ornamented circle. The following titles:

Fol. 17a, and النمل تسمى وربع ابت, fol. 33a, are written in gold, with a marginal ornament. On the margin of fol. 19a is written, also in gold, السبع الخامس.

62.

Or. 1562.—Foll. 44; 5½ in. high by 7½ in width; 10 lines, 6 in. long; written in fair thick Kufi, on vellum, probably in the 9th century. Bound in Persian stamped leather covers.  [Sir H. Rawlinson.]

Detached leaves of a Kufi Koran, containing: Surah iii. 5—94, 139—200, and Surah iv. 1—21, 44—46.

There are very few diacritical marks in the shape of thin slanting lines, but a fair supply of red dots for vowels. A green dot is used for Hamzah. The letters م and ك, are drawn to considerable length. The end of every tenth verse is marked by a circular ornament in gold and colour. The following title, also in gold, is found fol. 35b.

63.

Or. 3326.—Foll. 285; 10½ in. by 7½; 18 lines, 5½ in. long; written on paper in a thick and bold character, intermediate between Kufi and Neskhi, probably in the 11th century.  [H. A. Stern.]

The Koran.

Defects of the original MS. have been
CORAN.

41

supplied at beginning and end by later hands. The old writing extends from fol. 5 to fol. 281. It begins with: بُنيَ ذَٰلِكَ فَاعْلُوا (Surah ii. 63), and ends with: ثم يُقَالُ يَبْنُوا (Surah lxxxiii. 17). But there is, after fol. 127, a lacuna extending from Surah xv. 76 to Surah xvi. 118.

The writing presents a curious mixture of Kufi and Neskhi features. The vowels, which are all given, are noted, as in Kufi, by red dots, while the diacritical marks, added to all pointed letters, inclusive of ا, appear as black dots, as in the Neskhi, with the only difference that the three dots of ش form a horizontal line. They are apparently of the same ink as the text. Tashhid, Maddah, and Hamzah, are of a faint green, and have also the shapes usual in Neskhi. A red line, slanting from left to right, expresses the diphthong in such words as قوم غير كيف. Sometimes it assumes the shape of a ٨. A red mark, in the shape a small ٨, occasionally stands for Jazm.

The end of every tenth verse is marked by a circle enclosing a kind of cross, rudely drawn and coloured. Headings in an angular Kufi and yellow colour, give the names of the Surahs and the number of verses in each, the latter being generally less than in Flügel's edition.

The Sub', or seventh parts and their halves, as well as the Sijdahs, are marked in the same character and colour in the margin.

Fragments of Kufi Corans on paper are noticed by Dorn, Mélanges Asiatiques, vol. iv., p. 61; by Rosen, Notices Sommaires, nos. 26, 27; and by Ahlwardt, Berlin Catalogue, nos. 361-2.

64.

Or. 1270.—Foll. 134; 7½ in. by 6¾; 27 lines, 4½ in. long; written on vellum, in a minute and neat Maghrabi character, with all the vowels in red, and orthographical signs in blue, about A.D. 1254.

The Coran.

The headings of the Surahs are in a conventional Kufi outlined in black and filled in with gold, with tasteful marginal ornaments in gold.

A lower limit for the date of the MS. is given by the following record of the birth of the owner's son on the eve of Saturday, 5 Sha'bân, A.H. 652 (A.D. 1254). It is written, on the last folio, in gold and ornamental Kufi, within a square border of interlaced gold design.

The word حزن, written within an illuminated circle in the margin, marks the end of the short sections so called.

A facsimile of fol. 97b will be found in the Oriental Series of the Palaeographical Society, pl. lxi., with a detailed description of the peculiarities of the text.

65.

Or. 1401.—Foll. 485; 20 in. by 15; 9 lines, 10½ in. long; written in a very large and elegant Neskhi, with all the vowels and orthographical signs, and richly illuminated, apparently in the 14th century.

The Coran.

The text of this splendid copy is amply provided with vowels and other signs, fixing the proper pronunciation. The vowels, the superadded Alifs of prolongation, and the sign denoting Tdghám are red, the Tashhid and Jazm blue, the Hamzah and the signs of Wāf in gold. A green dot stands for Waslah, and two dots of the same colour denote Imulah.
The main division is in four quarters. The beginnings of the second, third and fourth, are marked by brilliant 'Unwans, the two opposite pages being enclosed in a square frame of rich design in gold and colours, while flowery ornaments cover the interlinear spaces. The same was the case with the first quarter; but the second page alone is left. The first page, which contained the Fātiḥah, is lost. The defect has been supplied by a somewhat later hand, with a good imitation of the old writing, fol. 1b, but without any ornament. To the same hand is due also fol. 3.

The second quarter begins, fol. 116b, with Surat al-Aʿrāf. An inscription in white on gold, in the illuminated border, designates that point as the end of the first quarter, of the second eighth, and of the third quarter of the second seventh, and as the beginning of the seventh Juz. Similar inscriptions are found at the beginning of the third quarter, fol. 235b, and of the fourth, fol. 359b.

Other divisions are frequently marked in the margins, viz. Hizbs and their quarters, and the tenth parts of the Coran in blue. The Juz and the Sub', or seventh parts, and their subdivisions are indicated, as well as the end of groups of ten verses, by marginal ornaments. Verses are divided by gold roses or interlaced circles, and at the end of every fifth verse is the word خمس in gold. The titles of the Surahs, including the distinction between the Meccan and Medinese, are written in white on rich borders of gold and colours. The number of words and letters contained in each Surah is written in blue and gold in the margin.

The last three pages, foll. 484b-485b, containing the Surahs Tabbat, al-İkhlaṣ and al-Falak, have rich illuminated borders. Surat al-Nās, which must have faced the third, is wanting.

66.

Or. 1339.—Foll. 48; 11\(\frac{3}{4}\) in. by 8\(\frac{1}{4}\); 5 lines, 4\(\frac{3}{4}\) in. long; written in a large and elegant Neskhī, with 'Unwāns and gold-ruled margins, apparently in the 14th century.

[Sir Charles A. Murray.]

Two fragments of a splendid Coran, the writing of which is outlined in black and filled in with gold, the vowels being of a bright blue. They consist of the latter halves of the third and of the twenty-third Juz, as divided in Flügel's edition. The first, foll. 1a—25b, extends from the 13th to the 85th verse of Surah iii. The first page contains the following text in three lines, enclosed within a richly illuminated border:

\[
\text{فزء مطهرة ورضوان من الله و yıl نصب بالعباد الذين}
\text{يقولون رنيا انا آمِنا}
\]

The page which faced it, and must have contained the beginning of the verse similarly framed, is lost. In the top and bottom parts of the border is written, in ornamental Kufi: من أجزاء السنتين

\[\text{وتنزيل من رب العالمين}\]

which shows that the Coran to which the fragments belonged, was divided into sixty Juz.

The fragment ends with these words:

\[\text{فَمَتَّعِهِ مِن أَحَدِمِ دُلُوءِ الْأَرْضِ}\]

The second Juz, foll. 26b—48a, begins:

\[\text{فَأَسْتَفْتَهُمْ الربِّ الْبَنَاتَ وَلَهُمْ الْبَيْنَونَ (Surah xxxvii. 149)}\].

There are only three lines in each of the first two opposite pages, enclosed in an illuminated border, partly damaged, in the upper part of which the Juz is designated as the 45th جَنَّتُ الْخَمْسِ وَالراَّبِعِ.

Some leaves are wanting in the body of the Juz. The contents are: Surah xxxvii. 149—158, 171—179; Surah xxxviii. 4—25, 28—88; Surah xxxix. 1—17, 20—22, 25—31.
67.
Or. 2200.—Foll. 369; 2½ in. by 2¾, of octagonal shape; 13 lines, written within a gold-ruled circle, in a minute and neat Neskhi, with all the vowels; dated Shiraz, the first day of Rajab, A.H. 950 (A.D. 1543). Enclosed between two gilt boards of octagonal shape. [Presented by CLAUDE ERKINE.]

The Coran.

The first two pages are written on gold ground, and enclosed by a richly illuminated circular border. The verses are divided by gold dots, and the titles of the Surahs are also in gold.

68.
Or. 1405.—Foll. 400; 10½ in. by 8; 17 lines, 5½ in. long; written in a large and clear Maghribi character, with all the vowels, and profusely illuminated, dated beginning of Ramaḍān, A.H. 975 (A.D. 1568).

The Coran.

The vowels are marked by horizontal lines in red ink. A yellow dot is used for Hamzah, and a green dot for Waslāh. Tashdid and Jazm are also green, the latter a complete circle. The verses are divided by a knot-shaped figure in gold. The margins are covered with tasteful and elaborate ornaments in gold and colours, with writing indicating a most elaborate division of the Coran into every possible fractional part—halves, thirds, fourths, fifths, sixths, sevenths, eigths, ninths and tenths. There is a further division into sixty Juz, and another into twenty-seven Tajziyahs, the latter being intended for the days of Ramaḍān. There are also ornaments marking groups of five and ten verses.

The titles of the Surahs are written in a fancifully ornamented Kufi, in gold, with marginal ornaments.

The original writing begins, fol. 13, with:

كثر فَامَضَهُ تَلاَءَمُ ثُمَّ أَضْطَرَتْ إِلَى عَذَابِ النَّارِ (Surah ii. 120). The twelve preceding folios have been supplied by a modern hand.

The following colophon is written in an elaborate character, white on blue ground, and occupies four successive pages, foll. 3976—399a, enclosed within rich borders:

كَانَتِ النُّجُومُ الدِّكَارَةَ وَلِوَاهِبَ الْ عَوْمِ لَمْ يَحْلُدَ بِلاَ غَاِيَةٍ وَالشَّكْرِ
بَلْ نَيَأَةً وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَرَحْمَتَهُ عَلَيْهِ وَكَحِيمَ.
وَصَلِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
غَزَّاءَ السَّعِيدَةِ غَزَّاءَ مُلُونَا
إِسْلَامُ الْكَسْرِ لِلْجِلَالِ الشَّهِيدِ اَلِيَامِ الدَّمَالِ الفَاصِلُ
إِلَّا قَدْ أَعْطَفَ الْعَزِيزُ الأَفْيَامِ النَّفَيْسِ.

جمال الإسلام علم الإسلام، فُنُفِطَةُ الْعَلاَمَاءِ وَأَيَامٌ إِلَى هَكَم
عَبِيدُ اللَّهِ إِبِي مُلُونَا السَّلَتَّانُ الكَبِيرُ المُحَيِّدُ المُعَالِمُ إِمَامُ
العُمَادِينُ، وَأَهْلُ الدِّينِ الْأَفْقَاهِ الْإِمَامُ مُعَلِّمُ الشَّرْكِ
وَمَعَالِمُ الإسلامِ السَّعِيدُ المَقْرُومُ إِبِي عَبْد
اللهِ صَلَّى الْعَلِیَّ الشَّرْعِيُّ الْمَسْنُونُ إِلَى اللَّهِ عَلَى كُلِّ مَقْلِمٍ
مَقَامِهِ وَنَصَرُ الْرَّبِّ الْحَمِيدٍ وَقَدْ رَأَى إِلَى الْإِدْعَاءِ
مَآوَمَةٌ وَمَرَادَةٌ وَجُمَالُ النَّظَرِ الْعَزِيزِ تَأْيِيِّدُ إِلَى إِمَامِهِ وَفَرْعِ
الْقُرْبِ مُقَالَةً خَلَقَهُ إِلَى إِمَامِهِ وَذَلِكَ فِي أَوَّلِ شَهْرِ
رَوْضَةٌ لِّلاَّمَعَظِمَ سَنَةً حَسَنَ سَبْعِينَ وَسَبْعِينَ وَتَسْبِيعَانِ.

Maulānā Abu Muḥammad 'Abd Allah, son of Amir al-Muḥammād Abu ‘Abd Allah Muḥammad al-Shaikh al-Sharīf, for whom this Coran was written, was the second prince of the Sharīf dynasty of Morocco. He reigned from A.D. 1556 or 1557 to 1574 (A.H. 964—982). See Graberg de Hemsö, Specchio Geografico, p. 262, and Léon Godard, Description et histoire du Maroc, 2e Partie, p. 469.

The last two pages, foll. 399b, 400a, are occupied by rich geometrical designs in gold and colours.

69.
Or. 1209.—Foll. 346; 6½ in. by 4½; 13 lines, 2½ in. long; written on gold-sprinkled paper in a small and elegant Neskhi, with all the
vowels, with broad illuminated borders enclosing the first two pages, and gold-ruled margins; dated Safar, A.H. 1009 (A.D. 1600).

[ALEXANDRE JABA.]

The Coran.

The verses are separated by gilt circles. The divisions called Juz and Hizb, and groups of ten verses, are marked with red ink in the margins.

At the end, foll. 344b—346a, is a Persian Mesnevi, beginning: حركه از تریال کشاقدال خوشی, containing directions for Fāl, or the mode of drawing omens from the Coran, with a separate 'Unwan.

70.

Or. 4101.—Foll. 174; 4½ in. by 2½; 21 lines, 1½ in. long; written in neat vocalized Neskhī, with gold-ruled margins, apparently in the 16th century.[BUDGE.]

The Coran complete. Some leaves at beginning and end have been supplied by a later hand.

71.

Or. 1089.—Foll. 382; 9½ in. by 6½; 9 lines, 3½ in. long; written in fair large fully vocalized Neskhī, with red-ruled margins, probably in the 16th century.

[BEQUEATHED BY JOHN NOBLE COLEMAN.]

The latter half of the Coran, beginning with Surat Maryam.

72.

Or. 1340.—Foll. 539; 10½ in. by 6½; 10 lines, 3½ in. long; written in fair Neskhī, with all vowels, with 'Unwān, illuminated headings, and gilt margins, apparently in the 16th century. [SIR CHARLES A. MURRAY.]

The Coran, with an interlinear Persian version. See the Persian Catalogue, p. 7a. In the titles the distinction between Mecca and Medina Surahs is observed.

73.

Stowe, Or. 1.—Foll. 318; 5¾ in. by 3½; 15 lines, 2 in. long; written in a small and neat Turkish Neskhī, with all the vowels, with double-page 'Unwān and gold-ruled margins, apparently in the 17th century. Bound in gilt and stamped leather covers.

The Coran.

The verses are divided by gold dots. The Juz, Hizbs, and Sijdahs, are marked with red ink in the margins. The titles distinguish the Mecca and Medina Surahs.

On the first page is written: "Ex libris Rev.mi Dom. Card. Nigroni." Joannes Franciscus Nigronus, whose seal is impressed on the same page, was attached to the Propaganda. He was created Cardinal in 1686, and died in 1713. See Guarnacci, Vitae et res gestae Pontificum, Romae, 1751, p. 282.

74.

Or. 1341.—Foll. 280; 9½ in. by 6½; 14 lines, 3½ in. long; written in fair Neskhī, with all the vowels, and with a double-page 'Unwān and gilt margins, apparently about the close of the 17th century. Bound in stamped and gilt leather covers. [SIR CHARLES A. MURRAY.]

The Coran, with an interlinear Persian version, and marginal notes also Persian. See the Persian Catalogue, p. 8a. Foll. 277a—280a contain prayers to be recited after reading the Coran.

75.

Or. 1342.—Foll. 334; 10½ in. by 6½; 12 lines, 3½ in. long; written in fair Neskhī, with all
the vowels; with a double-page 'Unwan and
gold-ruled margins; dated Isfahan, Dul-
hijjah, A.H. 1113 (A.D. 1702). Bound in
painted and glazed covers.

[SIR CHARLES A. MURRAY.]
The Coran, with an interlinear Persian
version and marginal notes. See the Persian
Catalogue, p. 5a.

Copyist:  
عبد العظيم الرضوی

76.  
Stowe, Or. 2.—A roll of thin paper 12 feet
long, 3½ in. wide; written in exceedingly
minute Neskhi, probably in India, in the
18th century.

The Coran.
The Ayat al-Kursi is written lengthways
in large letters outlined in red, and filled in
with the minute writing of the text. Floral
designs, which alternate with the compart-
ments into which the Ayat is divided, contain
also portions of the text.

77.  
Or. 4102.—Foll. 313; 6½ in. by 4; 15 lines,
2½ in. long; written in neat vocalized Neskhi,
with 'Unwan, gilt headings, and gold-ruled
margins, probably in the 17th century.

[BUDGE.]
The Coran complete. At the end is a
prayer to be recited after finishing the
lecture.

Copyist: مصطفى ابن حافظ محمد اندی

78.  
Or. 4248.—Foll. 326; 8½ in. by 5½; 13 lines,
4 in. long; written in fair, fully vocalized
Neskhi, apparently in the 18th century.

[BUDGE.]
The Coran.

79.  
Or. 4249.—Foll. 271; 8½ in by 5½; 16 lines,
3½ in. long; written in large, fully vocalized
Neskhi, with gold-ruled margins, and a
broad illuminated border inclosing the first
two pages; dated 22 Muharram, A.H. 1249
(A.D. 1833); bound in painted and glazed
covers.

[BUDGE.]
The Coran.

80.  
Or. 4250.—Foll. 305; 8 in. by 5½; 15 lines,
2½ in. long; written in fair vocalized Neskhi,
with a rather rude double-page 'Unwan and
gold-ruled margins; dated A.H. 1287 (A.D.
1870).

[BUDGE.]
The Coran.

Copyist:  
بِجَالِكِ زَاده

81.  
Or. 2924.—Foll. 239; 9½ in. by 7½; from
10 to 12 lines, 4½ in. long; written in a rude
African character, probably in the 19th century.

[Presented by GEN. J. H. LEFROY.]
The first half of the Coran, ending fol.
233b, with the last verse of Sirat al-Kahf,
or chapter xviii. There is, after fol. 37, a
kauna extending from Surah ii. 284, to the
beginning of Surah iv. The vowels, ortho-
graphical signs, and Alifs of prolongation
omitted in the text, are added throughout in
red ink. The sections called Hizb, and their
quarters, are marked in the margins.

At the end is written:  
تبَتْ الکتب يوم السبت 
في يوم العصر بيد العبد الصغير جازم جازم جازم
ابن مالك حسن جام اسم امي حسنين جازم جازم جازم
جام جام جام, with six more lines in an African
language.
Foll. 234a—239a contain a short life of Muhammad in Rajaz verse, without author's name, beginning:

الله الذي باحبدا

The title in the superscription is: قراءة الأنباء: ضم نسخة الورى المختار, and in the prologue, fol. 239b, contains a short life of Muhammad in Rajaz verse, without author's name, beginning:

The last section extant relates to the Hijrah, the expeditions and pilgrimages of Muhammad. Of the next-following section, the heading alone is extant.

Appended is a letter of the donor, stating that the MS. came from Senne Gambia.

VARIOUS READINGS AND ORTHOGRAPHY OF THE CORAN.

82.

Or. 4257.—Foll. 110; 7½ in. by 5; about 25 lines, 4½ in. long; written in an angular and imperfectly pointed Neskhi; dated Tus tar, Khuzistān, Saturday, nine nights remaining of Shawwal, A.H. 561 (A.D. 1166).

A work treating of the various readings of the seven recognised Koran-readers, imperfect at the beginning, and without author's name.

It deals exclusively with those words or passages in which the variants occur, the text being mostly introduced by the words

واختلفوا في قول تعالى

After stating the various readings and their authorities, the author discusses their bearing upon the grammatical construction and the sense of the passage, adding some arguments for or against each. He quotes, at some length, the conflicting opinions of the early grammarians, and occasionally introduces a poetical quotation. He now and then addresses his reader in the second person, as in this passage:

وقد عرفت منذهب ابن عمرو.

The author appears to have lived about the close of the fourth century of the Hijrah. He frequently quotes Ibn Mujahid (Abu Bakr Ahmad B. Mūsā, who died A.H. 324; v. Fihrist, p. 31, and De Slane, Ibn Khalikan, vol. i., p. 27); and the following passage, fol. 105b, shows that he received information from him through the medium of one traditionist:

قال الشيخ رحمه الله واخره عمر بن محمد قال اخي بي بن كرم بن مجاهم عن محمد بن محمد عن يحيى بن زياد الثقلا اللهم تطهير

In another place, fol. 106, he quotes a verse as recited to him by Abu'l-Kasim al-Amidi (al-Hasan B. Bishr, who died in Basrah, A.H. 370 or 371; v. Arabic Catalogue, p. 748, note b).

The first Coranic text extant is from Surat al-Bākarah, v. 113, and the commentary upon it begins as follows:

قوله تعالى فانزلت

اعتقاد ليما أكثر الاقرأ على لغة الله علية، وليما عبدي عدد فورا وليما عبدي عدد فورا وليما عبدي عدد فورا للي أو آلحاء المقرب أو كل القرباء عليه، والله على ما نقل ابوا

The commentary on Surat Āl 'Imrān, fol. 105, begins:

فجعل القراءة على وصل السيناب الا ما رواه الأعثاش وأبي

And in the following passage he writes:

وهمد في والصلة وهذا بعد جدا غير أن الذي قدصه...
VARIOUS READINGS AND ORTHOGRAPHY OF THE CORAN.

A.H. 371, and died in Denia, A.H. 444. See the Arabic Catalogue, p. 696; Assila, ed. Codex, p. 398, and Ta’rikh al-Islâm, Or. 49, fol. 2046.

 Beg. تال لفظ أبو عمر عثمان بن سعد بن عمرو المقرئ رفع اللهم عنه بسم الله الرحمن الرحيم رب دسر ولا تصر لم يد الله الذي أكرمه كتابه المتمل وشرعنا ببنبهم البرصل.

On the first page is written the following title, by the same hand as the text: كتب الكفاح في رسم المصاحب الشماني والسبب في كُتَابِها والاختلاف فيها تضمن الفهم العام لفريد وقد قام أبو عمر الداني رحمه الله تعالى

The contents agree with the analysis of S. de Sacy, Notices et Extraits, vol. viii., pp. 290—332, and with the table of chapters given by Ahlwardt, Berlin Catalogue, no. 419.

Copyist: حسن بن علي بن يوسف الأزيلي

On the last leaf, fol. 66b, is a notice of the author, chiefly after Ibn Bashkuwâl, at the end of which the leading dates are given in al-Dâni’s own words: قال أبو عمر ولدت سنة 709 وكتب العلم سنة 726 ورحلت إلى البرق سنة 737 وكتبت بالقرون ابتداءً اظهر ودخلت مصر في شرائها نكتت بها سنة 747 ورجعت إلى الأندلس في ذي القدر سنة 741 مات أبو عمر بن ئداني في شرال سنة 741 رحمة الله تعالى

In the date of the author’s death, added at the end, the medial figure is partly obliterated, which accounts for Kremer’s reading it 454 instead of 444.

For other copies see the Leyden Catalogue, vol. iv., p. 6; the Vienna Catalogue, vol. iii., p. 59; and De Slane’s Paris Catalogue, no. 593. Compare Haj. Khal., vol. vii., p. 95; Suyûtî, Itkân, pp. 16, 858; and Nöldeke, Geschichte des Qorans, p. 243.
84.

Or. 3068.—Foll. 111; 8½ in. by 6; 17 lines, 3½ in. long; written in fair Neskhī, dated 19 Safar, A.H. 1008 (A.D. 1599).

[KREMER, no. 76.]

A treatise of the same Abu 'Amr 'Uthmān B. Sa'd al-Dānī on the various readings of the seven early Coran-readers, with this title:

كتاب التفسير في القراءات

See the Arabic Catalogue, pp. 69b, 71b, and 378b.

Beg. 

تاء الميم لله المتفق بالدوام المطول بالانعم.

This copy does not contain the author’s name. At the end, fol. 109a, is found an additional chapter on the Takbīr: باب ذكر التكبير في قراءة ابن كثير (v. Ahlwardt, Berlin Catalogue, no. 582).

Copyist: رضوان بن المرحوم فهم حسب الله بن المرحوم تجم الدين... لمبدي التلاوی الأزهري

For other copies see Casiri, vol. i., p. 504; the Bodleian Catalogue, vol. ii., p. 87a; the Khedive’s Library, vol. i., pp. 34, 40, 43; Pertsch, no. 550; Loth, no. 41; Ahlwardt, Berlin Catalogue, nos. 579—589; Brill’s Catalogue, 1886, no. 319; and Rosen, Marzigli Collection, no. 56. Compare Nöldeke, Geschichte des Qorans, p. 336.

85.

Or. 4015.—Foll. 112; 5 in. by 3½; 15 lines, 2½ in. long; written in fair Neskhī, probably in the fourteenth century.

[GLASER, no. 313.]


The author is only designated by his Nisbah Abu ‘Ali in the words: تال أبو علي by which his personal remarks are introduced.


The present work is apparently one of the following three mentioned by Hajjī Khalīf, viz. مفردات القراء; المقالات القرآنية, vol. i., p. 510; and المقالات القرآنية, vol. vi., p. 35; and موجز في القراءات في السمعة, ib. p. 250.

The author follows the order of the Coran, mentioning briefly the words which are differently read. The MS. begins with Surat al-Bākarah, v. 55, as follows:

تولى نغير كله نافق: وحده يغير كله بياها مزروع، ونهب الفا ابن عامر وحده تغير كله بياها مزروع، ونهب الفا ابن عامر نغير كله بياها ويكسر ألفاه.

Surat ‘Al ‘Imrān begins, fol. 9b, as follows:

تولى التوراة ابن كثير وعاصم وقائلا عنا ناقش ونشام عن ابن عامر باللغة ورش عن ناقش بين الفا والكسر الباقين بالكسر قال أبو علي وكذلك اختلف فيها حيث كانت

The MS. breaks off after the first line of Surat al-Ṭārik (chapter lxxxvi).

86.

Or. 3069.—Foll. 44; 10 in. by 6½; 25 lines, 4½ in. long; written in a cursive, but bold and distinct Neskhī, towards the end of the 14th century. [KREMER, no. 77.]

A treatise on the various readings of the ten canonical Coran-readers, by Abu’l-‘Īzz Muḥammad B. al-Ḥusain B. ‘Ali B. Bundār al-Muṣṭri al-Ḳalānīsī al-Wasīṭī, with this title written by the same hand as the text: كتاب

ارشاد البهتدي، وتذكرة المبتهج في القراءات العشرة

which his personal remarks are introduced.


The present work is apparently one of the following three mentioned by Hajjī Khalīf, viz. مفردات القراء; المقالات القرآنية, vol. i., p. 510; and المقالات القرآنية, vol. vi., p. 35; and موجز في القراءات في السمعة, ib. p. 250.

The author follows the order of the Coran, mentioning briefly the words which are differently read. The MS. begins with Surat al-Bākarah, v. 55, as follows:

تولى نغير كله نافق: وحده يغير كله بياها مزروع، ونهب الفا ابن عامر وحده تغير كله بياها مزروع، ونهب الفا ابن عامر نغير كله بياها ويكسر ألفاه.

Surat ‘Al ‘Imrān begins, fol. 9b, as follows:

تولى التوراة ابن كثير وعاصم وقائلا عنا ناقش ونشام عن ابن عامر باللغة ورش عن ناقش بين الفا والكسر الباقين بالكسر قال أبو علي وكذلك اختلف فيها حيث كانت

The MS. breaks off after the first line of Surat al-Ṭārik (chapter lxxxvi).
The author, who was called, 'par excellence,' the Mukri, or Coran-reader, of Irak, died A.H. 521, at the age of eighty-five. See al-'Ibar, Or. 3006, fol. 264; Subki, Add. 23,361, fol. 57a; and Haj-Khal, vol. i., p. 252. The contents of the work have been stated by Ahlwardt, Berlin Catalogue, nos. 654-55. See also Nölsde Gesch. des Quran's, p. 339. A copy is mentioned, without title or author, in the Goth Catalogue, no. 551. At the end, fol. 42a, is a Sama' written by the same hand as the text, and stating that the work had been read in Cairo before Tarjuman al-Din Ibrahim B. Ahmad B. 'Abd al-Wahid al-Shami al-Ba'li al-Shafi'i (an eminent Coran-reader known as Ibn 'Alawan, who died in Cairo, A.H. 800; Durar, Or. 3043, fol. 2a, and Inba al-Ghumr, fol. 103b), in two sittings, the latter of which took place on the 29th of Dulka'dah, A.H. 793 (A.D. 1391).

At the end, foll. 42b—44a, is a metrical treatise on the articulation of letters beginning:

الله معيد الروم وبعد الغناء من جميع الامم

87.

Or. 2810.—Foll. 64; 10 in. by 6¾; 13 lines, 4½ in. long; written in fine Neski with all the vowels, with red-rulled margins, illuminated titles and gold headings; dated (fol. 50b) Tuesday, 3 Dulka'dah, A.H. 737 (A.D. 1387). [Ghandour Bey.]

On the first page is written the following inscription in white, upon a richly illuminated ground in blue and gold:

كتاب فيه القصيدة الموسيمة حزام الأماني ووجه الأنيق لل luaLام المقرئ أبو القاسم بن فيه بن خلف بن أحمد الريعي ثم الشاطبي رحمه الله

 بدأت بسم الله في النظم أولا

 تبارك رحمة رحمه مولاها

Copyist: محمد بن نمير المعروف بابين: السراج


II. Foll. 51—64. A metrical treatise on the proper orthography of the Coran, known as 'Akhlat al-Attrab, or al-Kasidat al-Ra'iyyah, by the same author. See the Arabic Catalogue, p. 73a.

Beg. قليل الشهف الفقيه الامام العلماء مكافح ابو القسم بن نيرود الريعي ثم الشاطبي رفي الالله عليه

الحمد لله موصولا كما امر

مبارك طيبا يستندل الدرا

II
On the preceding page is written the following title in gold, on a back ground of flowery design in red:

اتباق ذهلا في مسوم النصباح نظم الشهاء الامام العالم العلامة المقرئ ابي القاسم بن فیروز بن خلف بن احمد الزعیني ثم الشاطبي رضي الله عنه وراض

وجمال الفناء


88.

Or. 3774.—Foll. 65; 6½ in. by 5½; from 13 to 15 lines, about 4 in. long; written in coarse, but distinct, Neskhi, with all the vowels; dated (fol. 496) 26 Dulkah, A.H. 904 (A.D. 1499). [GLASEE, no. 58.]

The same two metrical treatises as in the preceding MS., viz.:

I. Foll. 3—49. Hirz al-Amâni, with the following title:

القصيدة المصممة بحزر الإمام ووجه التهاني في القرات السبع صنعة الشهاء الامام العالم المالكي ابي القاسم احمد بن فیروز بن خلف بن احمد الزعیني ثم الشاطبي رضي الله عنه وراض

II. Foll. 50—63. 'Akilat Atrab al-Kasâ'id.

The title is written at the end of the preceding treatise as follows:

اتباق ذهلا في مسوم النصباح نظم الشهاء الامام العالم العلامة المقرئ ابي القاسم بن فیروز بن خلف بن احمد الزعیني ثم الشاطبي رضي الله عنه وراض

Copyist: Jd

89.

Or. 4252.—Foll. 90; 8½ in. by 5½; 21 lines, 4 in. long; written in fair Neskhi; dated Monday, 9 Shawwal, A.H. 1220 (A.D. 1805). [BUDGE.]

الوسيلة الى كشف العقبة

A commentary upon 'Akilat al-Atrab (no. 87, II.).


For other copies see the Vienna Catalogue, no. 1634; Berlin, no. 495; Paris, no. 610; and the Khedive's Library, vol. i., p. 47.

Copyist: Abul Deyard

88.

Or. 3071.—Foll. 76; 7 in. by 5½; 15 lines, 4½ in. long; written in fair Neskhi; dated 15 Rabi' II., A.H. 861 (A.D. 1457). [KREMER, no. 79.]

A treatise on the peculiar lessons of the last three of the ten canonical Coran-readers, by Ṣaḍakā Ṣalam Bhusain al-Masjarānī (from Mashārā, a village near Damascus) al-Dārī.
On the first page is written the following title by the same hand as the text: كتب
القرآن الثلاثة للسح صدمة الضرر السرار,

The author gives his name more fully at the beginning:

Chapter 1 in verse 1573a. Ya'kub the General, 3. Abu 'Ali..).

He states further that, after reading the Koran according to the ten versions, traveling to Baghdad and Egypt, and studying under the Shaikhs of the former city, Cairo, and Damascus, he determined to compile in a special work the various readings of three of the ten Koran-readers. He extracted them from Kitāb al-Irshād (see no. 86), his main authority, and made some additions, derived chiefly from al-Mustanir. The three readers above mentioned are then enumerated, together with their disciples. They are—

1. Abu Ja'far Yazīd B. al-Ka'kā al-Madani, who died (as added in the margin) A.H. 130.

In a notice abridged from Kitāb al-Nashr (v. Berlin Catalogue, no. 657), and written on the first page of the MS, it is stated that al-Mustanir, the author of the versions, is the work of Abu Ṭāhir Almād B. 'Ali B. 'Abdallah B. 'Umar B. Siwār al-Baghdādī, who died in Baghdad A.H. 496 (v. al-Ibar, Or. 3006, fol. 250a, and Hajj Khal, vol. v., p. 526).

The author states, fol. 2a, that he had read the works above-mentioned in Cairo, A.H. 784, before Shams al-Din Muḥ. B. Ahmad al-'Aṣkalānī, Imām of Jāmi' Ṭūlūn (who died A.H. 793, Durar al-Kāminah, Or. 3044, fol. 57, and Inbā al-Ghumr, fol. 78). He wrote the present work some time before A.H. 816, but was still alive in that year; for the present MS. was collated, as stated at the end, with a copy which had been read before him at that date, and bore his autograph.

Contents: General remarks beginning with, باب الاستعاذة, fol. 26. Various readings in the order of the Surahs, beginning: باب

Or. 3072.—Foll. 26; 6½ in. by 4½; 15 lines, 33 in. long; written in plain, thick Neskhi, apparently in the 15th century.

KREMER, no. 80.]

A treatise against the use of anomalous readings of the Koran, namely, of such as are not sanctioned by any of the ten recognized Koran-readers, by Muhammad B. Muḥ. B. Muḥ. al-Nuwairi al-Maliki, with the following title, written by the copyist: القول

Beg. لئن ترا بالفثاء

Shams al-Din Muḥ. al-Nuwairi, as he is called in the colophon, was born A.H. 801, and died A.H. 857. He wrote a commentary

The present tract contains the following five Fuṣūls:

The MS. is stated at the end to be a transcript of the author’s original MS.

See the definition of Shād by Suyūṭī, Itkān, p. 182. Works on that subject are mentioned by Nöldeke, Gesch. des Qorans, p. 340, and by Ahlwardt, Berlin Catalogue, p. 246b.

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PRONUNCIATION OF THE CORAN.

92.

Or. 3067.—Foll. 67; 7½ in. by 5¼; 17 lines, 3¾ in. long; written in fair Neskhi, apparently in the 15th century.

[FREMEE, no. 75, I. and II.]

I. Foll. 1–37.

A treatise on the Īdghām, by Abu ‘Amr al-Dānī (v. no. 83).

Beg. fol. 9a. باب ذكر حروف اللحن

Bab 9b. باب ذكر حروف السان

Fol. 23a. باب ذكر حروف الشتائب

Fol. 26b. باب ذكر مذهب ابن عمرو في الإدغام

Fol. 28a. باب ذكر ما جاء في كتاب الله عز وجل

The scope of the work is set forth as follows:

The first of several Riwāyats stated, foll. 2, ascends from al-Dānī to Ibn al-‘Ālā, through the following five links:


2. Ẓāhir B. Musā b. ‘Abbās B. Muḥājīd.


The rubrics are the following:

For works on the same subject see Haj. Khal., vol. v., p. 36, and Ahlwardt, Berlin Catalogue, nos. 553, 557.

II. Foll. 38–67. A treatise on the readings of the Coranic text which are peculiar to Abu ‘Amr B. al-‘Ālā (see art. i.), extracted by Shams al-Dīn Muh. B. ‘Ali B. Abī
PRONUNCIATION OF THE CORAN.

Or. 3881.—Foll. 51; 9 in. by 6½; 21 lines, 3½ in. long; written in cursive Neskhī; dated Sunday, 12 Shawwāl, A.H. 1149 (A.D. 1737).

[GLASER, no. 168b.]

الحواشي المفهومة في شرح المقدمة

A commentary upon the Mukaddimah al-Jazariyyah, or metrical treatise on the correct pronunciation of the Koran, by Abu 'l-Khair Muhammad B. Muḥ. B. Muḥ. al-Jazari (see the Arabic Catalogue, p. 3786 III).

Beg. لmeld لل التعالي في جلال تقبسه... وعند

Then followed: At first we observed to read them in the order of the Surahs.


After some general remarks on peculiarities of spelling, the various readings are given in the order of the Surahs.

A similar appendix is noticed by Ahlwardt, no. 513.
The full title of the commentary is: الدقائق الحكمة في شرح البقدمة. For other copies see the Arabic Catalogue, p. 376b, art. iii.; the Berlin Catalogue, nos. 516—521; and the Khedive's Library, vol. i., pp. 36, 42, 44, vol. vii., pp. 213, 495, where it is stated that the commentary was written A.H. 883.

III. Foll. 59—78. An anonymous commentary upon the same work.

It has no preface, and begins with the first verse of the poem, the explanation of which is as follows: ان الحفظ فيها يمكن حصوله والعنفو الصنع عن الذنب وترك صهاوة التعدى والسمع بمغني القبل وانجاه وهم قول المصل من الله لنرى حمده عن اجابة الله تعالى.

It is evidently abridged from the commentary of the author's son (see no. 93).

IV. Foll. 82—140. The full commentary upon the same work, by Muhammad al-Kāḍī al-Halabi al-Ḥanafī.

According to Haj. Khal., vol. vi., p. 79, the author is Raḍī al-Dīn Muḥ. B. Ibrāhīm al-Ḥalabī, called Ibn al-Ḥanbalī, the historian of Ḥalab, who died A.H. 971 (v. Arabic Catalogue, p. 770b, ad p. 162), and the commentary was completed A.H. 941.

In the preface, the author describes his work as compiled from three previous commentaries, namely, 1. al-Ḥaḍāší al-Mufahhimah (no. 93); 2. al-Dākī'ik al-Muḥakkanah (supra, art. ii.); and 3. al-Ḥawāshī al-Azharīyyah, by Khalīl B. 'Abdallāh al-Azhari (v. Berlin Catalogue, no. 515). He
The commentator had read the Jazariyyah, as he states in his preface, with his Shaikh, Shihāb al-Dīn Aḥmad B. Muḥ. B. Ibrāhīm al-ʻAntākī, whose Riwāyat he traces up to the author. That Shaikh was, in fact, one of the masters of Ibn al-Hanbali, who devotes to him a long notice in Durr al-Ḥabab, Add. 23,976, fol. 196, and states that he died A.H. 953.

The commentary includes the entire text of the poem, distinguished by a red line drawn over it.

Copyist (fol. 58): Ḫudjdjī b. Ṣūrūs b. Ṣōndak.

Or. 4253.—Foll. 157; 8 in. by 5½; about 20 lines, 3½ in. long; written in Neskhi, with dates ranging from A.H. 1061 to 1092 (A.D. 1651–1681). [Budge.]

I. Foll. 1–79. Commentary of ʻAlī B. Sulṭān Muḥammad al-Ḵārī (d. A.H. 1014) upon the same treatise, al-Jazariyyah.

Beg. of the Comm.: Muhammad b. ʻUthmān b. Ṣāmākandi b. Ḥamadānī, with the author's own commentary, entitled: 

Al-muṣāfa fi ṣāḥīb al-aḥkām al-fāsimī 

The poem, which rhymes in 4, begins:

Aḥmad B. Muḥ. b. Maḥmūd b. ʻUthmān b. Ṣāmākandi, and mentions also another work of his on the pronunciation of the Fāṭihah. See vol. iv., p. 231, and p. 545.

III. Foll. 98–111. Maṣṣāḥaf al-aḥṣār.

A treatise on the spelling of the copies of the Coran sent by ʻUthmān to the chief Muslim cities, by Muḥ. B. Maḥmūd B. Muḥ. al-Ḵārī al-Shirūzī al-Šāfī′ī.

Beg. of the Comm.: 

Muḥammad b. Muḥammad b. Ṣāmākandi b. Ḥamadānī, with the author's own commentary, entitled: 

Maṣṣāḥaf al-ḥarām al-ṣāḥih

The author, having observed how much the usual spelling of Corans departed from the orthography of ʻUthmān's original copy, insists upon the duty of strictly keeping to the latter. He then sets forth in detail, in five and twenty Bābs, the special features of the archaic spelling.

IV. Foll. 112–122. A commentary by Ahmad B. ʻAlī, known as al-Makīnī, upon a metrical treatise on the pronunciation of the Fāṭihah, by al-Jaʿbārī, entitled: 

Maṣṣāḥaf al-aḥṣār.
PRONUNCIATION OF THE CORAN.

Beg. [corrected to ممديد لل رب العالمين... اما بعد فهذه فوالد جليلة تشتمل على اصول وفرع وتاريخ عملي وعظام لغوية وأحكام اصلاحية في علم الآدي ورسمي ادا لأنه يوديه الشيخ من فهاء فن الطالب.

The author treats of the Madd, of which five kinds are distinguished, and, fol. 158 a, of the Idgham. He says at the end, that he followed in this matter the teachings of his Shaikh "Abd al-Šamad, فهذا ما أفادني شيخ رحمه الله تعالى الشيخ عبد الصمد عن شيخه ابن الطلي الشيخ الديار الشامية.

96.

Or. 4254. — Foll. 135; 8½ by 5½; 21 lines, 4 in. long; written in small and fair Neskh; dated Dulka’dah, A.H. 1218 (A.D. 1804).

I. Foll. 4—13. A short treatise on the correct pronunciation of the Coran, entitled: بين المتشكلات على المبتدئين من جهة الجحويد في القرن المبين

Beg. ... ل∮مديد لل الذي جعلنا من التلميذين لكتابه... وبعد فقد شرعت في كتاب كتب نكتة في بين المتشكلات معركة المفاهيم والمصطلحات.

The work treats of Madd, of the articulation of letters, of Tajwid, Idghám and Wakf. The author, whose name does not appear, quotes 'Ala’ al-Din al-‘Tarabulusi’s commentary upon al-Jazari. A copy is noticed, also without author’s name, in the Khedive’s Library, vol. vii., p. 27.

PRONUNCIATION OF THE CORAN.

57

Beg.  ...  اذكَرَ اللَّهُ الَّذِي أَنْزَلَ الْقُرْآنَ مَتَشَابِهً وَغَيْرٍ مَتَشَابِهٍ ... ONDON  ما أَفْتَمَ بِهِ الْمُصَبْحَةُ الْعَالِيَةُ وَأَرْتَقَى بِهِ الْفَنْوَسُ الْالْدِّبيَةُ كَلَامَ اللهِ الْمَلَكِ الْأَكْبَارِ

The commentary includes the full text, written in red ink. The explanation of the first Bait begins: "قلَّ اللهُ فَأَنفِقْ مَرَجِعٌ لَّنِعَمَهُ مِنَ النَّاسِ وَأَيَامَ وتَوَلَّ رَأْيَةً مَعَنْى مِنَ الرَّجُلِ وَهُوَ الْطَّمَعُ فِي مَمْكُونَ عَلَى عَذَابِ النِّفي".

At the end is an appendix to the rules to be observed by the Coran-reader, in the discharge of his office. It begins: "فِنْتَوَلِّي لَكِنَّ الْقَرَآنَ إِنْ بَيَّنَتْ لَكَ لَا بَلَاءٌ فَأَلْبِسْهَا وَإِنَّهُ مَخْطَأً وَهُوَ نَصْرُ الْأَحْسَنِ الْمَخْطَأٍ".

A commentary by Zain al-Din 'Abd al-Dā'im B. 'Ali al-Azhari, who died A.H. 870, is mentioned by Haj. Khal., vol. vi., p. 79, but without title. Our MS. appears to contain another recension of the commentary described by Ahlwardt, Berlin Catalogue, no. 514. It has the same appendix; but, with regard to the beginning of the commentary proper, it agrees with that of 'Abd al-Dā'im's pupil, Khalil B. 'Abdallah al-Azhari, as given under no. 515.

III. Foll. 60-61. 'Remarks of Abu 'l-Hasin 'Ali B. Ja'far B. Muh. al-Rāzi on the pronunciation of and in the Koran.

Beg.  قالَ ابْنُ مُخْطَأَ عِيْبَةُ عِيْبَةِ مَوْرِثِهِ صَلَّتُ إِنَّهُ مَثَّلَ صَلَّتُ إِنَّهُ مَثَّلَ صَلَّتُ. اِذْهَبَ فِي النَّاسِ وَأَيَامَ اِذْهَبَ فِي النَّاسِ وَأَيَامَ._

IV. Foll. 62—77. A treatise upon Tajwid, and on the readings of Abu 'Amr, by Abu 'l-Hasan al-Maliki al-Shādili.

Beg.  اللَّهُ الْعَلَمِ الْأَكْبَرُ اِذْهَبَ فِي النَّاسِ وَأَيَامَ اِذْهَبَ فِي النَّاسِ وَأَيَامَ... إِذْهَبَ فِي النَّاسِ وَأَيَامَ اِذْهَبَ فِي النَّاسِ وَأَيَامَ._

The author had compiled, under the above title, a work on the seven readings of the Koran, based upon the Taisir (of Uthman B. Sa'id al-Dāni, d. A.H. 444), and the Kafi (of 'Isma'il B. 'Almād al-Sarakhsi al-Harawi, d. A.H. 414). He extracted from it subsequently the present abridgment confined to the reading of Abu 'Amr, as the most current in Egypt. It is divided into the following seven Faṣls: 1. صَلَاةُ الْحُرُوفِ - 2. اِذْهَابُ الْهُمَزَاتِ - 3. التُّفْيِيدُ - 4. الْوَقُفُ وَالْإِنْبِيَا - 5. آدَابُ 7 - 6. اِذْهَابُ الْمَلَكِ - 7. اِذْهَابُ الْعِلْمِ.

V. Foll. 78—89. A catalogue of the Surahs, showing where each was revealed, in Mecca or Medina, and the number of verses and letters in each.

Beg.  سُورَةُ التَّنَّابِعِ مَكََّةَ وَقِيلَ مَدِينَةً وَهِيْ سَبعُ آيَاتٍ. اِذْهَابُ في النَّاسِ وَأَيَامَ اِذْهَابُ في النَّاسِ وَأَيَامَ._

VI. Foll. 89-99. A treatise on the correct pronunciation of the Koran according to the seven readers, without author's name.

Beg.  اللَّهُ الْعَلَمِ الْأَكْبَرُ إِذْهَبَ فِي النَّاسِ وَأَيَامَ اِذْهَابُ في النَّاسِ وَأَيَامَ._

VII. Foll. 100—134. A concordance of the Koran, showing in what Surahs identical or similar groups of words occur, with the heading: نِيَدَةٌ مُتَسِنَّةٌ فِي كُلِّ مَتَشَابِهٍ فِي القُرْآنِ: العظيم. حَكِيمَ عَلَى خَمْسِينِ غَيْرِهَا. اِذْهَابُ فِي النَّاسِ وَأَيَامَ اِذْهَابُ فِي النَّاسِ وَأَيَامَ._

It begins with a few verses, and continues in prose.


Foll. 100—134 have been written by al-Hāj Abu Bakr, A.H. 1202 (A.D. 1788).
COMMENTARIES UPON THE CORAN.

Or. 2922.—Foll. 127; 9¼ in. by 6¾; 21 lines, 5½ in. long; written in cursive and irregular, but distinct, Neshki; dated the 5th of Rajab, A.H. 764 (A.D. 1363).

The second volume of the commentary of Abu ’l-Laith al-Samarqandi upon the Koran.


The MS. is endorsed: 

احذ الجلد الثاني من تفسير لابن الليث

The name of the author has been obliterated, although still faintly visible, and the word काफ written in its place. The text agrees with the extracts from the Tafsir of Abu ’l-Laith, given by Ahlwardt in the Berlin Catalogue, no. 752.

The volume wants some leaves at the beginning. The first words of the text are:

هذا ما كنتم ميعي جمعتم لانفسكم نذروا الذاب بما كنتم تكفرون

(Surah ix. 35). The commentary begins as follows:

قال الفقيه حديثا: محمد بن الفضل تال حديثا محمد بن جعفر قال حديثا أبو راهيم بن يوسف قال حديثنا أبو معاوية عن الامام علief الله بن مرة عن مسيرة عن ابن مسعود انه

Besides the latter part of Surah ix., the volume contains the following Surahs: x. fol. 7b; xi. fol. 28a; xii. fol. 41a; xiii. fol. 59a; xiv. fol. 68a; xv. fol. 75b; xvi. fol. 82b; xvii. fol. 99a; and xviii. foll. 116b—127a.

Copyist: مسعود بن طارق محمد

For complete copies of the same commentary see Casiri, no. 1294, and the Khedive’s Library, vol. i., p. 50. For detached volumes see the Berlin Catalogue, nos. 734—36 and 824—29, the Leyden Catalogue, vol. iv., p. 17, and Aumer, Munich Catalogue, no. 78.

98.

Or. 2923.—Foll. 195; 8½ in. by 6; 21 lines, 4½ in. long; written in rather cursive, but fair, Neshki; dated Damascus, the 3rd of Jumada II., A.H. 692 (A.D. 1293).

The third volume, the جلد الثالث (colophon), of the same commentary, beginning as follows:

مجلد الثالث

It comprises the following Surahs:—xix. fol. 1b; xx. fol. 13b; xxi. fol. 30a; xxi. fol. 45a; xxi. fol. 59a; xxi. fol. 70a; xxv. fol. 89 (after fol. 91 there is a lacuna extending from xxv. 19, to xxvi. 225); xxvii. fol. 92b; xxviii. fol. 105b; xxix. fol. 118b; xxx. fol. 127a; xxxi. fol. 135a; xxxii. fol. 141a; xxxiii. fol. 145b; xxxiv. fol. 164b; xxxv. fol. 175a; xxxvi. fol. 183a, and xxxvii. fol. 186b.

Copyist: يوسيف بن داوود الكوفي

Three folios, viz. 156, 157, and 195, have been supplied by a later hand.
COMMENTARIES UPON THE CORAN.

59

Or. 3999.—Foll. 66; 11 in. by 7 1/2; fragments by various hands, apparently of the 14th and 15th centuries. [GLASER, no. 294.]

I. Foll. 1—54; 33 lines, 5 1/2 in. long; written in small, close, very sparsely pointed, Neshki.

Fragment of a commentary upon the Koran, without author’s name.

The author is Abu ’l-Hasan ‘Ali B. Ahmad B. Muḥ. al-Wāḥīdī, who died A.H. 468. He composed three commentaries upon the Koran, respectively called extensive, medium, and abridged. See Ibn Khallikān, De Slane, vol. ii., p. 246, Suyūṭī, De Interpretibus Corani, no. 70, and Ta’rikh al-Islām, Or. 50, fol. 114.

Our fragment appears to belong to the second, or intermediate commentary. The text is fuller than the extracts from al-Wajiz given by Ahlwardt, Berlin Catalogue, no. 749, and contains the Ḳaṣ’āṭs quoted by him from the Waṣīṭ, ib. no. 750. It extends from the 30th verse of Surah xxv. to the first verse of Surah Ixxiv.; but there are some internal lacunae, and foll. 2—5, 31—35, are more or less torn at the bottom.

Surah xxxii. begins, fol. 10, as follows:

The contents correspond with pp. 16—78 of the Calcutta edition of 1815. The portion of the text included extends from paragraph 3 to the beginning of paragraph 13 of Sprenger’s edition of the Shamsīyyah.

Fol. 65 is the first leaf of the second vol. of al-Bahr (Or. 4021). Fol. 66 is a fragment of a commentary upon a legal treatise, relating to the law of marriage.
COMMENTARIES UPON THE CORAN.

100.
Or. 3065.—Foll. 249; 9½ in. by 6¾; 21 lines, 4½ in. long; written in fine Neskhi, with a fair sprinkling of vowels; dated 29 Dulka'dah, A.H. 644 (A.D. 1247).

[KREMER, no. 72.]

EBAB AL-TAFSIR

A commentary upon the Coran, by Burhân al-Din Taj al-Kurra Mâhmûd B. Hamzah B. Naṣr al-Kirmânî.

Beg. the title-page

The author, who died some time after A.H. 500, wrote two commentaries upon the Coran, one entitled لغاب التفسير, explaining the entire text, and another called تذکرات والقراءات, confined to such passages as are open to rare and ingenious interpretations. The former, the present work, is described by Haj. Khal, with the above beginning, vol. v., p. 299, and vol. ii., p. 377. The second is mentioned, ib., vol. ii., p. 338, vol. iv., p. 309 and vol. v., p. 115. In the first of these three passages, the author is blamed for discarding the authentic exegesis handed down by the Sahâbah, and resorting to arbitrary and fanciful interpretations. Al-Suyûtî, who did not think him worthy of a place in his Ṭabâkât al-Mufassirîn, mentions him as a grammarian, Bughyat al-Wu'îât, Or. 3042, fol. 199a, and ascribes to him, besides the لباب التافسير, the following grammatical works: al-Ijâz, abridged from al-İdâh (H. Kh., vol. i., p. 515); al-Nizami, abridged from al-Luma' (ib., vol. v., p. 332); al-Ifâdah (ib., vol. i., p. 370); and al-Unwân (ib., vol. iv., p. 275).

In his İtkân, Calcutta edition, p. 907, the same author taxes al-Kirmânî with giving in his work, الجوانب والقراءات, reprehensible interpretations, which none should adopt or even mention, except to warn others against them. He mentions, however, with praise, p. 736, another work of the same author, "البراءة في متشابه القرن. The present volume is designated at the end as the first quarter of the Tafsir, and on the title-page as the first of a series of commentaries. The title does not appear in the text. In a short preamble, the author describes the work as follows:

قُبِّضَتْ فِي هَذَا الْكِتَابِ مِن اثْنَاءِ الْأَنْبَأِ، وَكَارِئِينِ الْإِنْبَأِ الَّذِينَ عَنَّاهُ بِعَلَمِ الْقُرآنِ، وَمَعَانِيهِ، وَتَفَسِّيْرِهِ، وَذِلُّلِهِ، وَمَبَانِيهِ، أَقْبَرْيُ مَحْرُورْ مَنْ نَصُوْصُهُ مَسْتَعِيْدًا بِاللَّهِ

The author's name appears at the beginning of Surah i. as follows:

قَالَ الْقَيْسُ: "أَدْرَاهُ الْبَنِى بَنَيَّةَ الْإِسْلاَمِ نَاقَّ الْقُرآنِ الآمِرَةَ زِينَبَ".

The commentary begins:

لَهذَهِ السَّوْرَةُ فِي بَيْتٍ أَنْهَدْنَا بِهِ إِبِي صَلِّي اللهُ عَلَيْهِ وَسَلِّمَ بِمَحْمُودِ بْنِ حُرَرِ بْنِ نَصْرِ رَضِي اللهُ عَنْهَا.

The commentary is referred to the same authority, and the author gives again some information as orally received by him from the same Abu Sahl Muḥ. B. 'Abd al-Raḥman B. Abi’l-Faḍl al-Naisābūrī al-Kāshghari, who had it from 'Ali al-Wahidi, author of "ابن زوراء". The latter, a well-known commentator, died A.H. 468; see Ibn Khallikān, Dī Slane’s translation, vol. ii., p. 246.

The volume contains the following Surahs: i. fol. 2a; ii. fol. 7a; iii. fol. 101a; iv. fol. 156a; v. fol. 185a; and vi. fol. 217b. The whole text is given in longer or shorter passages, and is distinguished from the commentary by a larger character. Copyist: الأحمد بن محمد بن ائدن بن هشام
101.
Or. 2977.—Foll. 266; 8½ in. by 6¼; 23 lines, 4¼ in. long; written in cursive, but fair and distinct, Neskhi; probably in the 18th century. [H. STERN.]

Another portion of the same commentary, imperfect, and slightly damaged at beginning and end. The fragment extends from Surah xxxvi. 69, to Surah lxiv. 12. It corresponds with the complete copy described in the Arabic Catalogue, p. 62, Add. 7234, from fol. 162a, line 13, to fol. 238a, line 33.

The commentary on Surah xxxvii. begins, fol. 2, as follows: والصات لَا تَأْتَيْنَا عِبَاسَ وَلَمَّا وَتَأْتَيْنَا رَبِّي اَنُلْهَيْنِ الْأَلْبَاتِ كَصَفْتُ لِمَلَاتِنِ فِي الدُّنْيَا لِلَّذِينِ

103.
Or. 4255.—Foll. 307; 9¼ in. by 6¼; from 21 to 23 lines, 5¼ in. long; written in large and bold Neskhi, with occasional vowels; dated Kuds al-Sharif (Jerusalem), middle of Sha‘ban, A.H. 715 (A.D. 1315). [BUDGE.]

The last volume of the same work, extending from the beginning of Surah xxxix., to the end of the Coran.

102.
Or. 4002.—Foll. 64; 10 in. by 6¼; 25 lines, 5 in. long; written in fair Neskhi, probably in the 14th century. [GLASEK, no. 297.]

Defects of the original MS. have been supplied by several hands, viz. foll. 231—254, in a handwriting of the 14th century, and foll. 1 and 230, 16—18, and 255—266, by several later hands.

104.
Or. 3371.—Foll. 333; 10¼ in. by 6½; 25 lines, 4¾ in. long; written in a fine formal Neskhi,
with all vowels, with gold-rulled margins, probably in the 17th century. [John Lee.]

אלכשף

The first volume of the Kashshaf of Maḥmūd B. ʿUmar al-Zamakhshari (died A.H. 538; see the Arabic Catalogue, p. 62, and Ahlwardt, Berlin Catalogue, no. 769).

It is designated in the colophon as the first of three volumes, but the first folio of the keshaf begins, and extends from the beginning of the Coran to the end of Surah vii. Its contents correspond with those of the Calcutta edition of 1856, vol. i., pp. 2—498.

The MS. is described in Dr. Lee’s Catalogue, p. 7, no. 15. Prefixed is a letter of Burggraf to Dr. Lee, dated ‘Liège, le 10 Decbre, 1845,’ the writer returns the MS. to the latter, and says that he had collated it with two copies in the Bibliothèque Royale, with a view to the editing of the work.

105.

Or. 4256.—Foll. 232; 9 in. by 4¾; 26 lines, 3½ in. long; written in neat Neskhi, apparently in the 15th century. [Budge.]

A volume of the same commentary, designated on the outer edge and on the fly-leaf as the third quarter of the work.

It extends from the beginning of Surat Maryam, to the end of Surat al-Ṣafāt (Surahs xix.—xxxvii.).

Foll. 2—14 and 23—30 have been supplied by a somewhat later hand.

106.

Or. 4010.—Foll. 300; 9¼ in. by 7½; 27 lines, 5½ in. long; written in fair Neskhi, probably in the 14th century, with portions supplied by a somewhat later hand; partly damaged by damp. [Glasen, no. 308.]

The latter half of the same commentary, imperfect at beginning and end.

It contains Surahs xxxi.—xiv. The commentary begins: يَتَّبِعُ بِهَا اللَّهُ يَوْمَ الْقِبَآمَةِ فَمَثَلُ لَهُمْ (ib., p. 1646, line 5).

107.

Or. 3914.—Foll. 331; 11 in. by 8; 26 lines, 5½ in. long; written in rather coarse Neskhi; dated Monday, 16 Dulkadah, A.H. 968 (A.D. 1561). [Glasen, no. 208.]

The third and last volume of a Tafsir abridged from the Kashshaf of al-Zamakhshari, with this title: الجزم الثالث من الجهر الشافف المتبع من معاصف الكشاف

The author, whose name does not appear, is Sayyid ʿAbdallah B. al-Ḥādi B. Amir al-Mūminin Yahya B. Ḥamzah, who lived about A.H. 500. See above, no. 99, II.

This volume extends from the beginning of Surah xxxix., سورة المكبوت, to the end of the Coran. The contents correspond with pages 1069—1647 of the Calcutta edition of the Kashshaf.

It was copied at the expense of Fakih Šarīm al-Dīn Ibrāhim B. Sulaimān B. Ṣarāḥ Allah B. ʿUmar al-Ṭabāni al-Ḥabī. Foll. 328—330, written by the same hand, contain a prayer to be recited after complet-
The contents correspond with those of the Calcutta edition of the Kashshāf from p. 19, line 4, to p. 81, line 6.

The commentary upon the first extant words of the text, begins as follows:

وتأليف هذا ظاهر الربی مصدر راینی آنآ حصل فی الکربیة وحقیقة الربیة قلق النفس واضطرابها


Beg.:

جوء سؤل المنين الربوین
ومن يبیني الى الناس حسن المواقف

110.

Or. 2184.—Foll. 96; 6½ in. by 4½; 13 lines, 3½ in. long; written in fair Neskhi, with the vowels; dated al-Sulṭāniyyah, Damascus, 5 Ramadān, A.H. 694 (A.D. 1295).

An explanation of the Mubhamât in the Coran, to which the following title is prefixed in the handwriting of the copyist:

كتاب التعرف عن الاسماحة المهمة في القرآن العظيم مما علی
یجمع والیاً اللفظ الإمام عبد الرحمن بن ابي العباس
الختم المعرف بالسهل رحمه الله تعالى

Abu'l-Kāsim 'Abd al-Raḥmān B. 'Abdallāh B. ʿAbd al-Khath'ami al-Suhailī, author of the well-known commentary upon the Sirat al-Rasūl of Ibn Hishām, died A.H. 581; see the Arabic Catalogue, p. 582Δ.

Beg.:

الحمد لله الذي علم آدم الإسما وشرف علم

The full title of the present work is:

التعريف والاعمال لما فيهم في القرآن من الإسما الإعلام

see Ahlwardt, Berlin Catalogue, no. 720. The same title, with a slight variation, is given by al-Suyūṭī in his Itkān, Calcutta.
COMMENTARIES UPON THE CORAN.

edition, p. 15, and by Haj. Khal., vol. ii., p. 319, who quotes also the initial words as above. See further Ibn Khallikân, De Slane’s translation, vol. ii., p. 99. In the colophon the work is simply called كتاب الإسما المبهمة. It is mentioned in the Itkân, p. 808, as the earliest work treating especially of the Mubhamât.

The Mubhamât, which form the subject of Suhaili’s commentary, are general expressions intended by the speaker to designate definite persons or things, the proper names of which have been handed down by tradition. They are taken in the order in which they are found in the text, the names of the respective Surahs forming the rubrics.

After fol. 1 there is a lacuna of some extent; the latter part of the preface, all that relates to Surahs i.—v. and the first portion of Surah vi. are lost. The first text extant is: او تال اوحي الى ولم يوح إليه شيء (Surah vi. 93), the commentary upon which begins: يقال هو مسماه الكذاب ومن تني كلاسود العندى وهو أسود بن كعب يعرف بعباده ويقال له ذو الحر.

There are also some minor gaps and a few transpositions in the body of the volume.

For other copies see the Khedive’s Library, vol. i., p. 62, and Landberg, no. 504.

111.

Or. 1105.—Foll. 247; 12½ in. by 8; 35 lines, 5½ in. long; written in a neat and formal Neskhi, apparently in the 16th century.

[Warren Hastings.]

芬芳的 الغيب


For the author’s life see Ibn Abî Uṣaibî’ah, vol. ii., pp. 28—30; Wüstenfeld, Arabische Aertze, no. 200; Ibn Khallikân, De Slane’s version, vol. ii., p. 652; Casiri, vol. i., p. 183; Ta’rikh al-Islâm, Or. 52, fol. 229; and Suyûṭî, Ta’bakât al-Mufassirîn, no. 120.

From the above sources we learn that al-Râzî’s commentary, called also al-Tafsîr al-Kabîr, consisted of twelve volumes, independently of a separate volume devoted to the Fâtiḥah. Al-Suyûṭî describes it in his Itkân, Calcutta edition, p. 917, as full of irrelevant philosophical disquisitions, adding that it had been said of it, that it contained all manner of things save one—the explanation of the text. The Mafâṭîh al-Ghaib has been printed in eight voll., Bulak, A.H. 1289, and Constantinople, A.H. 1294.

The present MS., which is imperfect at beginning and end, and contains neither title nor author’s name, has been identified by comparison with the Bulak edition. It begins abruptly with comments upon Surah x. 20, at a passage corresponding with vol. iv., p. 819, line 28, and breaks off in the comments upon Surah xviii. 8—11, at a passage corresponding with vol. v., p. 683, line 20. The text is given entire, and in red ink. The first passage occurring in the MS., fol. 2b, is v. 21 of Surah x., and the commentary upon it begins: اعلم أن هذا الكلام هو

الفزع الرابع من شبهات القوم وناكرهم نبوته

The next following Surahs begin respectively as follows: xi. fol. 30a; xii. fol. 63a; xiii. fol. 99b; xiv. fol. 118a; xv. fol. 139a; xvi. fol. 155b; xvii. fol. 198a; xviii. fol. 243b. At the end of Surahs x.—xv., the author gives dates of composition ranging from Rajab, A.H. 601, to the end of Sha‘bân, same year, adding that he was then mourning the premature death of his son Muḥâmmad.

The earlier commentators most frequently
quoted are al-Zajjāj (Ibrāhīm B. al-Sari, d. A.H. 311), al-Wāhīdī (Ali B. Aḥmad, d. A.H. 468), and, above all, the author of al-Kashshāf, i.e. al-Zamakhshāri.

The following detached portions of al-Rāzī's commentary are found in European libraries: Surah i. in Berlin, v. Ahlwardt, no. 941; Surahs i.—iv. in Paris, De Slane, no. 613; Surahs i.—xviii., iii.—ix., and xxxi.—exiv., in the India Office, v. Loth, nos. 65—67; Surahs i., ii.—iv., y., and xvi., xvii., in the Bodleian; Uri, nos. v., xxvi., xiv. and xii. For complete copies and detached volumes see the Khedive's Library, vol. i., p. 106.

112.

Or. 2981.—Foll. 179; 10\(\frac{1}{2}\) in. by 7; 27 lines, 5\(\frac{3}{4}\) in. long; written in an inelegant, but distinct, Neskhi; dated Ḥalab, Ramaḍān, A.H. 856 (A.D. 1452).

[By stern.]

\[\text{ذُهَىَّةَ البِيْانِ فِي} \text{Tafsir al-Quran.}\]

The first volume of an extensive commentary upon the Coran, the author of which, not named in the MS., is, according to Haj. Khal., vol. i., p. 400, Abu Muḥ. al-Muʿāfā B. Ismāʿīl B. al-Husain Ibn Abī l-Bayān (or Ibn Abī l-Sinān). Ibn Kādi Shuhbāh, who gives the same name, Add. 7356, fol. 70b, but, instead of Ibn Abī l-Bayān, writes Ibn Abī l-Sinān, says that he was born in al-Mauṣīl A.H. 551, and died there A.H. 630. Ibn Abī l-Sinān is also the form adopted by De Slane, Paris Catalogue, no. 732, and by Pertsch, Gotha Catalogue, no. 612. He wrote the following works: 1. Excellence of the Coran, fol. 4b. 2. The knowledge of the Coran, fol. 5b. 3. Showing that every verse has a literal and a spiritual sense, fol. 6a. 4. Condemnation of ignorant comments upon the Coran, fol. 7a. 5. Supernatural character of the Coran, ib. 6. Names of the Coran, fol. 8a. 7. On Surah and verse, fol. 8b. 8. On Tafsir and Taʿwil, ib. 9. On the period during which the Coran was revealed, fol. 9a. 10. On the prayer called the, fol. 9b.

The rest of the volume is taken up with the commentary upon al-Fātihah, fol. 10a, and upon Surat al-Baṣārah, down to v. 268, fols. 2:b—179a.
The commentary upon the Fatihah begins:

"Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."

The text is given entire, but in small portions or single words introduced by the words جنود (Junnud) in red ink. Early commentators, as Ibn ʿAbbās, Muṣṭafā, Mūjāhid, Kāṭākh, Ibn Masʿūd, etc., are frequently quoted, but hardly any of the more recent writers. The latest appears to be al-Zajjāj, who died A.H. 311.

Colophon:

Or. 3862.—Foll. 163; 10½ in. by 7½; 25 lines, 5½ in. long; written in fair, bold Neshkhi, with very few diacritical points; dated Saʿdah, the city of al-Hadi lil-Hakim Yahya B. al-Husain, Tuesday, the 20th of Safar, A.H. 1309 (A.D. 1890). Bound in ornamental stamped leather covers. [Glaser, no. 150.]

A commentary upon the Koran, by Sābiq al-Din Muhammad B. ʿAli B. Ahmad B. Yaʿqib al-Nahwī. On the first page is the following inscription by the same hand as the text: "Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."

The author, who lived in the seventh century A.H., and died apparently before A.H. 709, the date of the present MS., wrote also a grammatical work, entitled the "Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."

The present volume, apparently the second, begins as follows:

"Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."

It comprises the following Surahs: iv. fol. 25; v. fol. 41过错; vi. fol. 710; vii. fol. 1118; viii. fol. 1446; and ix., from the beginning to the end of v. 33, foll. 1565—1625.

The whole text is inserted verse by verse, with the words جنود (Junnud), and distinguished by a larger character. The commentary is chiefly grammatical, and does not contain any reference to previous commentators, except a few of the earliest. At the beginning of almost every Surah a Ĥadith is given, on the authority of Ubayy, relating to its excellence and the rewards promised to whosoever shall recite it. At the beginning of Surat al-Bara'at (ix.), the author gives the following account of the occasion on which it was revealed:

Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."

The author's name is written on the first page: "Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."

A few lines further is found the following passage, which displays the Shi'a partisanship of the author: "Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."

On one of the pages is written in red ink: "Corne afternoon the book and in it you will find a number of verses that have been confirmed by the angel Gabriel."
Commentaries upon the Coran.

The first volume of a commentary upon the Coran, by 'Ali B. Yahya B. Muḥ. al-Bannā.

Copyist: 114.

Or. 4001.—Foll. 100; 10\(\frac{1}{2}\) in. by 7\(\frac{1}{4}\); about 25 lines, 5\(\frac{1}{2}\) in. long; written in fair Neskhi, with all the vowels, probably in the 14th century. [Glaser, no. 296.]

Another portion of the same commentary, without author's name, with the following title written on the outer edge:

It begins and ends abruptly, and extends from Surah xii. 33, to Surah xxviii. 85. There is, however, a lacuna after fol. 8. It extends from Surah xii. 106 to Surah xiv. 4.

Surah xv. begins, fol. 15, as follows:

The passages of the text are written in a large character with black ink, and preceded by the words "مَؤَلِّفٌ" (transl. "author") in red.

115.

Or. 3865.—Foll. 133; 10\(\frac{1}{4}\) in. by 7\(\frac{1}{4}\); 15 lines, 4\(\frac{1}{2}\) in. long; written in fine large Neskhi; dated end of Shawwāl, A.H. 700 (A.D. 1301). [Glaser, no. 153.]

The following note, written by a later hand under the author's name, states that he was one of the Zaidi 'Ulemā, and was once engaged in a dispute with the Imam Ibrāhīm B. Tāj al-Din (who was proclaimed A.H. 670, and died A.H. 683), as to the interpretation of the prayer called al-İsti‘ādah:

In a short preface the author says that the difficulty experienced by himself and his contemporaries in referring, in case of need, to the great Tafṣirs, induced him to compile a commentary of lighter bulk, and confined
to a limited number of verses, which he and his brethren could consult with ease.

The commentary does not include the entire text, but only detached verses, or group of verses, which are distinguished by a larger character. Authorities are not, as a rule, nominally referred to, but al-Zamakhshari is occasionally quoted. The present volume comprises the following Surahs: i. fol. 2a; ii. fol. 3b; iii. fol. 74a; iv. fol. 115a—132b. It breaks off in the comments upon v. 62 of Surah iv. The last page is taken up with the story of a dispute between ‘Ammár B. Yásir and Khalíd B. al-Walid, upon the occasion on which that verse is said to have been revealed.

A detached leaf at the end contains a prayer in the author’s handwriting. It is signed ‘Ali B. Yahya, and dated end of Shawwál, A.H. 700.

116.

Or. 4258.—Foll. 479; 8 in. by 6; 29 lines, 3½ in. long; written in a very neat and minute Persian Neskhi, with gold-ruled margins, apparently in the 16th century.

[BUDGE.]

اذVAR التنزيل و أسرار التأويل

The well-known commentary of al-Baidawi (Nāṣir al-Dīn ‘Abdallāh B. ‘Umar); see the Arabic Catalogue, p. 64b.

The dates, A.H. 685 or 691-2, generally assigned to the author’s death, appear to be too early. Ḥamdullāh Mustauﬁ, a contemporary writer, states that he died after A.H. 710 (v. Persian Catalogue, p. 523).

In a notice of his life, extracted from Kitāb al-Akālim, Or. 3328, fol. 200, and found also in an abridged form in the fly-leaf of the present MS., it is stated that he gave up worldly pursuits, spent the latter part of his life in seclusion at Tebriz, and died there A.H. 716.

The MS. has lost the first two leaves. It begins abruptly with these words: لَكِنَّهُ لَمَّا غَلَبَ عَلَيْهِ بِحَيْثُ لَا يَسْتَعْمَلُ فِي غَيْرِهِ (Fleischer’s edition, p. 4, last line).

The first few leaves have marginal notes, in a microscopic character. Foll. 378—417 have been supplied by a modern hand. For other copies see the Leyden Catalogue, vol. iv., p. 31; Berlin, no. 517, seqq.; the Khedive’s Library, vol. i., p. 55, etc.

117.

Or. 1193.—Foll. 525; 8 in. by 5½; 21 lines, 3½ in. long; written in a small and close Turkish Nestalik; apparently in the 17th century. [ALEX. JABA.]


Beg. لَمْ يُؤْمِنَ لِلَّهِ الَّذِي عَمَّ بِأَرْضَ ارْشَادَ الفَرْزَانِ كَلِّ اِنسَان

The author, whose name is written in the preface: إِبْرَاهِيمُ بنُ حَمَادُ بنُ عَرْشَةِ الأَسْفَرَایِنِی, dedicates his work to Sultan Sulaimān B. Salim, whom he praises as the conqueror of the perverse Shī‘ah, and the mighty defender of the Sunnis. He states at the end that he completed that portion of the work in Shawwāl, A.H. 940. He died in Samarkand, A.H. 948; see the Arabic Catalogue, p. 784, ad. p. 573.

Haj. Khal. states, vol. i., p. 477, that the Ḥāshiyah consists of two parts, the first extending from the beginning of the Koran to the end of Surah vi., the second from Surah lxxvii. to the end of the Koran. The
present MS. contains the former; it comprises notes on al-Baidawi's preface, and the gloss to the commentary upon the following Surahs: i. fol. 6a; ii. fol. 29a; iii. fol. 288b; iv. fol. 355a; v. fol. 497a; vi. foll. 477—525.

Incomplete copies are described in the Khedive's Library, vol. i., pp. 81 and 96. The first part, down to the end of Surah v., is noticed in the Copenhagen Catalogue, no. 45, and the second part in the Berlin Catalogue, nos. 836-7. Loth mentions, under no. 84, a copy containing apparently the entire work.

The MS. contained a date of transcription at the end of Surah ii., fol. 287a; but the figures have been obliterated, and A.H. 940, the date of composition, has been written over them.

Copyist: الملقب بلبل موظف أحمد خليفة

118.

Or. 3863:—Foll. 271; 9 3/4 in. by 6 1/2; 25 lines, 4 3/4 in. long; written in bold Neskhi, wanting most diacritical points; dated four days before the end of Ramaḍān, A.H. 784 (A.D. 1382).

[Glaser, no. 151.]

A volume of a grammatical commentary upon the Coran, without title or author's name.

Beg. اعارة سورة المائدة ببيعة الانعام ما كان على وفرة فلما ازغى فزلفه حرف حايلي ييجوز كسر اوله اتباعا حركه عينه


He designated by م the additions borrowed from the work of his Shaikh and by لثت his own observations.

Our MS. is in perfect agreement with the above, especially with regard to the last mentioned notations. Abu ’l-Bakr is quoted on every page, but his interpretations are frequently disputed or refuted.

The commentary deals only with the grammatical interpretation. It does not contain the entire text, but only detached words, or groups of two or three words, written in red ink. The rubrics of the several Surahs are اعارة سورة المائدة and so on.

The volume comprises the following Surahs: v. fol. 1b; vi. fol. 42b; vii. fol. 91b; viii. fol. 127a; ix. fol. 137b; x. fol. 153b; xi. fol. 168b; xii. fol. 186a; xiii. fol. 200a; xiv. fol. 207b; xv. fol. 215b; xvi. fol. 221a; xvii. fol. 234a; xviii. fol. 248b; xix. foll. 261b—271b.

Notices of the author, and of his Shaikh, Abu Ḥayyān Muḥ. B. Yusuf B. ‘Ali al-Gharnāṭi, called Athīr al-Din, will be found in al-Durar al-Kāminah, Or. 3043, fol. 10b, and Or. 3044, fol. 137a. The former studied first in Bījāyah, and then in Cairo under Abu Ḥayyān; he was born A.H. 697 and died 18 Dhu'ka'dah, A.H. 742. His Shaikh, Abu Ḥayyān, who was born A.H. 654, survived him, dying 28 Safar, A.H. 745.
Two volumes of the same commentary comprising Surahs i.—xviii. have been described by Ahlwardt, Berlin Catalogue, no. 881. See also the Khedive’s Library, vol. i., p. 94.

119.

Or. 3948.—Foll. 203; 9½ in. by 7; about 33 lines, 5 in. long; written in small, and almost unpointed Neskhi, apparently in the 15th century.

[GLASER, no. 242.]

A commentary upon the Koran, without title or author’s name.

The above is followed by a short introduction on the meaning of Taafsir, and its distinction from Ta’wil. The commentary extends over the whole of the Koran, but includes only those words of the text which require explanation.

The author does not use the Shi’ah formula after the names of Hasan or Husain, and quotes Sunni authorities, such as Ibn al-Jauzi in the above introduction, and al-Zamakhshari at the beginning of Surat al-Bakarah; but, in the body of the work, he only refers to some of the earliest traditionists, although borrowing occasionally from the Kashshaf without acknowledgment. The various interpretations given are only introduced by the word قيل, “it has been said.”

The commentary on the Surat al-Bakarah begins, fol. 2b, as follows:”

The following endorsement, written by a later hand, ascribes the work to Abu l-Bakā al-Samarqandi: كشف المكتسب من القرآن العظيم: لابن الديا السمارقندى. The title is taken from the author’s description of the work, as above given.

The commentary upon each Surah begins without any introductory remarks as to its Meccan or Medinese origin, and deals more with the meaning of the text and the traditions that throw light upon it, than with grammatical analysis.

120.

Or. 3998.—Foll. 106; 10½ in. by 7½.

[GLASER, no. 293.]

I. Foll. 1—85; 23 lines, 5 in. long; written in fine bold Neskhi, apparently in the 14th century.

Fragment of a commentary upon the Koran, without author’s name. It extends from Surah ii. 282 to Surah xvi. 85; but there are several gaps, the most important of which are—Fol. 3, from Surah iii. 24 to Surah iv. 11; fol. 7, Surah iv.; from 38 to 69; fol. 14, from Surah iv. 74 to Surah v. 114; fol. 25, from Surah vi. 141 to Surah vii. 78; fol. 49, from Surah ix. 103 to Surah x. 32; fol. 78, Surah xiv. from 3 to 87.

The comm. on Surah iii. begins as follows:

The whole text is not included, but only
such words or passages as require explanation. These are written in red ink. There are frequent quotations from al-Thā'labi, introduced by the words تألال في المعلمي, and some extracts from al-Kashshāf of al-Zamakhshari, تأل جار الله. The latest authority quoted, fol. 85b, is Bulak, The 306, 19 Obi Suyūṭi's Foil. meant Foil. in. 8| dated written small, written the There 30 the. apparently yjl 6| Dulka'dah, [LANE.] from 46x137 dated (A.H. 3f Or. 8692; Bahr law. on fifteenth century. Another copy of the above, wanting the first page.

121.

Or. 4207.—Foll. 265; 7 in. by 5¼; 25 lines, 3½ in. long; written in small and neat Neskhi, dated Saturday, 16 Dulka'dah, A.H. 969 (A.H. 1562). [LANE.]

The well-known commentary by Jalāl al-Din al-Mahalli and Jalāl al-Din al-Suyūṭi, called تفسير الجلايين. The work has been often printed in the East : Bulak, A.H. 1250, 1293, Cairo, A.H. 1297, and Calcutta, A.H. 1257. For MSS. see the Arabic Catalogue, pp. 66, 67, 376; Loth, no. 99; Ahlwardt, Berlin Catalogue, no. 885; Paris, nos. 652-5; and the Khedive's Library, vol. i., p. 71.

Copyist: سليمان بن الشيخ علم الدين . . . ابن صعانون

122.

Or. 4259.—Foll. 174; 6½ in. by 3¾; 19 lines, 2½ in. long; written in minute Neskhi.

[BUDGE.] The first half of the same commentary, ending with Surah xvii.

At the end is Suyūṭi's epilogue stating that he completed the work A.H. 870, and the fair copy A.H. 871.

Copyist: عبد الباقي بن الحاجى احمد

123.

Or. 4260.—Foll. 186, uniform with the preceding, and written by the same hand; dated A.H. 1120 (A.D. 1708). [BUDGE.] The latter half of the work, beginning with Surah xviii.

124.

Or. 3927.—Foll. 212; 8½ in. by 6; from 21 to 23 lines, 4½ in. long; written in cursive Neskhi; apparently in the 18th century. [Glæser, no. 221.] The first volume of the same work, Tafsir al-Jalālain, ending with Surah xxii. The Fatiḥah, which in most copies con-
includes the work, is here placed at the begin-
ing. It is followed by the short preface of
al-Suyūṭī. The text of the Coran is written
throughout in red ink.

In Dr. Glaser's Verzeichniss the work is
ascribed to Abu al-BAkā.

125.

Or. 3920.—Fol. 315; 10 in. by 7; 29 lines,
4½ in. long; written in small and distinct
Neskhi, apparently in the 16th century.

[GLASER, no. 214.]

الأدر المتنور في التفسير المأثور

The first volume of a commentary upon
the Coran, by Jalāl al-Dīn 'Abd al-Rahmān
al-Suyūṭī (died A.H. 911).

Beg. LLC

الحمد لله الذي أحبى بن ذا مأثور الآخر بعد
dothor... And after the first tablārāt al-qurān is
the tafsīr-l-munir upon tablārāt al-qurān.

After completing his Tafsīr entitled Tar-
jumān al-Kurān (Haj. Khal., vol. ii., p. 277)
which gave the traditional interpretations
with their full Isnāds, the author determined
to write the present abridgment, which is
confined to the text of the traditions, with
short references to their sources.

This abridgment consists, as stated by
the author in the list of his works, of twelve large
volumes (v. Haj. Khal. vol. vi., p. 667). The
present volume contains only the Fātihah,
fol. 23, and Surat al-Bakārah, foll. 13b—315b.
The initial words of each verse com-
mented upon are inserted, preceded by the
words تولى تعالى. The last two verses of the
second chapter are quoted thus, fol. 313a:

اَسْلَمْتُ وَقَبَلْتَ عَلَى اَمِينَ الرَّسُولِ الَّذِي

and their interpretation is followed by traditions relating to
the close of the Surah and to prayers to be
recited after reading it.

Two portions of the same commentary are
described by Ahlwardt, Berlin Catalogue,
ns. 896-7. See also Haj. Khal., vol. iii.,
p. 192, and the Khedive's Library, vol. i.,
p. 74.

126.

Or. 3917.—Fol. 279; 8½ in. by 6; from 23
to 25 lines, 4½ in. long; written in cursive
and inelegant Neskhi, apparently in the 17th
century.

[GLASER, no. 211.]

الفرات النمير تفسير الكتاب المدنير

A commentary upon the Coran, without
author's name. The MS. is imperfect at
beginning and end. The above title is written
by a later hand at the top of the first page,
with the addition Aـبض الخنفیه "by some Hanafite."

We learn from the Khulāṣat al-Athar, vol.
iv., p. 403, that the work is due to Muṣṭafā
B. 'Ali B. Nu'mān al-Damādi al-Yamāni,
who was born A.H. 1004 in Wādi Ḍamād,
district of Ṣābyah, province of Ṣanā, and
appears to have been, not a Ḥanafī, but a
Zādī legist, for we are told that he had
studied al-Azhār, al-Bahr al-Zakhkhār, and
other standard works of Zādī law. The
date of his death is not given. His Tafsīr,
the epilogue of which the Khulāṣah quotes
in extenso, was highly esteemed in Yemen.
See also Wüstenfeld, Jemen im XI. Jahr-
hundert, p. 104. Ahlwardt, who mentions
it under the above title, Berlin Catalogue,
p. 380, no. 110, calls the author مطَّرِيٌّ بِن عَلِي

بن نعَمَان الصمدَي اليمَنِي

The first part of the preface is lost. In
the first page extant the author says that
the best commentary upon the Coran is the
Coran itself, the next best the commentary
of the Prophet, as handed down from his
lips, the next that of his companions, above
all Ibn al-‘Abbās, and the next that of the Tabi’in, among whom the most trustworthy are Muṣjāhid B. Ḥubr, Katādah B. Di‘āshāmah, Abu Jafar al-Bākīr and al-Ḥasan al-Baṣrī.

Further on the author describes his work as follows:

The work is called on the title-page: the book of the Tabi’in to each of the suras and the same title, the book of the Tabi’in, is found in the colophon. It begins with traditions relating to the musterings by Adam of his posterity, to which is prefixed an Isnād, starting from Abu Ḥāmid al-Ghazzālī.

The commentary begins, fol. 3a, as follows:

The text of the Surah is included in the commentary, and written in red ink. Some passages are followed by a Persian paraphrase, and further comments in the same language.

II. Foll. 47—54. A Persian treatise on passages of the Coran and Hadith, relating to the horse, by ‘Abd al-Ṣamad Ḥāji Muḥammad.

The work is entitled: the book of the Tabi’in to each of the suras and the same title, is found in the colophon. It begins with traditions relating to the musterings by Adam of his posterity, to which is prefixed an Isnād, starting from Abu Ḥāmid al-Ghazzālī.

The commentary begins, fol. 3a, as follows:

The text of the Surah is included in the commentary, and written in red ink. Some passages are followed by a Persian paraphrase, and further comments in the same language.

II. Foll. 47—54. A Persian treatise on passages of the Coran and Hadith, relating to the horse, by ‘Abd al-Ṣamad Ḥāji Muḥammad.
The thirty-fifth section relates to this verse:

The next following Surahs are: iii. fol. 43b, with three verses; iv. fol. 46a, with ten verses; v. fol. 63, with seven verses; vi. fol. 79a, with five verses; vii. fol. 86b, and so on, down to Surahs xlvii. and xlix. fol. 132a, which are joined under one rubric:

The MS. breaks off in the course of some historical notices about the conquest of Mecca. The last of these relates to an interview between Muhammad and 'Urwah (see Sprenger, Leben des Mohammad, vol. iii., p. 244).


From the following passage, fol. 93b:

It appears that the text was handed down by Abu Bakr al-Adfūwī, who read it before the author. Abu

Numerous marginal notes show that the present copy has been read before a scholar and carefully corrected.

In Dr. Glaser's list the MS. appears under the title of Tebyān by Neshwan el-Ḥimyari, with a query. On that work see Ahlwardt, Berlin Catalogue, p. 365a. For works by other authors on Nasīkh wa Mansūkh see Fihrist, p. 37; Suyūṭi's Itkān, p. 514; the Leyden Catalogue, vol. iv., p. 18; Loth's Catalogue, no. 115; Aumer, Munich Catalogue, p. 407, no. 12; Ahlwardt, Berlin Catalogue, nos. 473—484.

129.

Or. 4261.—Foll. 61; 7½ in. by 5¼; 13 lines, 2¾ in. long; written in fair Neskhi, with occasional vowels; dated Halab, Wednesday, 24 Rabi' II., A.H. 993 (A.D. 1585).

A treatise on the abrogating and abrogated texts in the Koran, by Ibn Salāmah B. Naṣr al-Baghdādi.


The author, Abu ’l-Kāsim Hibat Allah (‘Abdallah is an error of the scribe) B. Sala-

māh B. Naṣr al-Baghdādi, the blind, was an eminent grammarian and commentator of the Koran, who died in Baghdad, A.H. 410. The present work is mentioned in his biographical notices, Ta‘rīkh al-Islām, Or. 49, fol. 70, and Bugḥyat al-Wu‘āt, fol. 209.

The contents agree with those of a recension due to the author's son, 'Abd al-Khalīk, as described by Ahlwardt, Berlin Catalogue, no. 473.

At the end, fol. 59, is an account of the author's sources (as in Ahlwardt, no. 476, and Leyden, no. 1655) beginning: "Qal al-shī‘ī ‘Abd al-qā‘i bi sūrat al-nahy bi-ṣī‘ ar-rād bi-dādi Rhumāl al-lān al-Rab al-walīn... Wadā‘ ar-rād bi-qā‘i bi sūrat al-nahy bi-ṣī‘ ar-rād bi-dādi Rhumāl al-lān al-Rab al-walīn..." Then follows, fol. 60b, an appendix by the same author on the idolatrous tribes of the Arabs, beginning: "Wadā‘ ar-rād bi-qā‘i bi sūrat al-nahy bi-ṣī‘ ar-rād bi-dādi Rhumāl al-lān al-Rab al-walīn..." For other MSS. see the Khedive's library, vol. i., pp. 94, 98 and 109; the Leyden Catalogue, no. 1655; and Casiri, no. 1434.

Glossary.

130.

Or. 3063.—Foll. 103; 8½ in. by 6¼; 13 or 14 lines, 5 in. long; written in large and bold Neskhi, with a few vowels, about A.H. 480 (A.D. 1807-8).

A glossary of rare words in the Koran, by Abu Bakr Muḥammad B. 'Uzair al-'Uza'īr al-Sijistānī, who died A.H. 330 or 333; see the Arabic Catalogue, pp. 538b and 783b.
The title and the author's name are found as above, in the Samā' at the end, fol. 108a. The author, who was a pupil of the celebrated grammarian, Ibn al-Anbārī (died A.H. 329), spent fifteen years upon this work, the best-known on that subject. See Suyūṭī, Iṭkān, pp. 14 and 266. For the author's patronymic, Ibn 'Uzair, and his Nisbah, al-'Uzairi, the more familiar forms, Ibn 'Aziz and al-'Azizi, have been generally substituted; but the former alone are correct. Al-Suyūṭī quotes, in his Bughyat al-Wu'ūt, Or. 3942, fol. 40a, the testimony of two scholars who had found them written as above by the author's own hand, and al-Samā'āni says expressly, fol. 389b, that whoever reads with two ș's commits a blunder. That blunder has been committed by al-Fīrūzābādī. See Kāmiş, p. 718, line 5. Compare the Fihrist, vol. i., p. 35, and vol. ii., p. 24. The disputed point is discussed at great length in the Taj al-'Arūs, vol. iv., p. 56.

The first leaf of the original MS. is lost. The second begins with the explanation of the word اندرتم (Surah ii. 5) as follows: 'اعلموا بهم ما تمدّنهما و لا يكون المعلم مندرا حتى يمدّر إعلاهم.' The last five pages contain a number of Samā's, or certificates relating to successive readings of the work. The first, dated A.H. 454, was transcribed from the MS. of which the present is a copy. The original was in the handwriting of Abu Sa'd 'Abd al-Jalīl B. Muh. B. Ḥasan al-Sāwī; he states that he and others heard the book read before the Shaikh Abu 'l-Ḥasan 'Abd al-Bākī B. Fāris B. ʿĀḥmad, who, as appears from one of the following Samā's, had read it with ʿAbdallah B. Ḥasanūn, who had it (as stated in Bughyat al-Wu'ūt, i.e.) from the author.

The remaining Samā's are, with one exception, originals. The first five relate to successive readings before the said Abu Sa'd 'Abd al-Jalīl, and bear dates ranging from A.H. 480 to 493. The MS. was apparently written at, or little before, the earlier of the above dates, and, judging from the occurrence of such Nisbahs as Sāwī, Shīrūzī, Iṣfahānī, in the Samā's, probably in Persia.

The last three Samā's record later readings before other masters, the latest of which took place A.H. 582, in a house situate near the Khalif's palace (Baghdādī) بالدار الملوية الأحمبي بالقرية من دار خلافة المعلمة حرسها الله

The missing first leaf has been supplied by a later hand from a MS. apparently written in Egypt. The Riwayāt at the beginning starts with a lecture which took place in Fustāt Miṣr A.H. 595: انهرانا الشيخ 

الإمام الزاهد أبو عبد الله محمد بن أحمد بن حامد بن مفرح بن خياث الأزناوى تراة عليه وانا اسمع بفسطاط مصر في يوم السمبت النصف من شعبان سنة خمس وتسعين وخمس ماهية

The Riwayāt is traced up to the author. The last link is, as in the preceding, Abu ʿĀḥmad ʿAbdallāh B. al-Ḥusayn B. Ḥasanūn al-Baghdādī, before whom the book was read in al-Jāmiʿal-'Atikh, A.H. 386.

The work itself begins: اللهم رب العالمين: حذن هذا تفسير غريب القرآن لعلى حروف المجمل ليقرأ نقوله ويشهل خفقه على من اراده

For other copies see Casiri, vol. i., p. 505; Uri, p. 50, no. 28; the Upsala Catalogue, p. 252; the Leyden Catalogue, vol. iv., p. 17; Pertsch, no. 522; Ahlwardt, Berlin Catalogue, nos. 689—694; De Slane, Paris Catalogue, nos. 590-1; the Khedive's Library, vol. i., p. 83; and Brill's Catalogue, 1886, no. 340.
131.

Or. 3064.—Foll. 63; 8½ in. by 6; 21 lines, 4½ in. long; written in fair Neskhi, with a few vowels; dated Friday, 12 Safar, A.H. 689 (A.D. 1290). [KREMER, no. 71.]

Another copy of the preceding work, with the following title in the handwriting of the抄写者: كتاب غريب القرآن نزهة القلوب على حروف العلم تأليف ابي بكر محمد بن عزر القسماني

The title Nuzhat al-Қulūb, probably a later addition, is found in several MSS. as those mentioned in the Catalogues of Upsala, no. 388, Berlin, nos. 684-5, and Paris, no. 591.

It appears also in the text printed in Bulak, A.H. 1295, in the margin of the Tafsir al-Rahman, a Tafsir by ‘Ali B. Ahmad al-Mahā’imi.

Copyist: أبو المومن بن علي بن عالى بن ابي مربه

The last leaf contains a story of ‘Amr B. ‘Adi adduced in explanation of the proverb كبير عرور عن الطرق. It is taken from the Kāmūs; see the Calcutta edition, vol. ii., p. 1306.

TRADITION (HADITH).

132.

Or. 4262.—Foll. 97; 9½ in. by 6½; 25 lines, 5 in. long; written in neat, fully vocalised, Neskhi, apparently in the 14th century. [BUDGE.]


The volume is imperfect and has some leaves transposed. It consists of the following detached portions—Foll. 1-2 (supplied by a later hand) and foll. 8—12, corresponding with pp. 4—19 of Krehl’s edition.

Foll. 13—28, corresponding with pp. 35—77 of the same edition.

Foll. 7, 4, 29—96, 5-6, and 97, corresponding with pp. 273—472 of the same edition.

At the end is written: نظره في الثاني كتاب: الصوم

For other MSS. and editions see the Arabic Catalogue, pp. 111, 395, 539; Pertsch, no. 591; the Berlin Catalogue, no. 1146 seqq.; the Khedive’s Library, vol. i., pp. 180—203, etc.

133.

Or. 1269.—Foll. 224; 12½ in. by 9½; 32 lines, 5½ in. long; written in small and close Maghribi character, apparently early in the 18th century.

نفح الصير ضريح البخاري


 Beg. قولة باب غزوة الخفيفة في رواية ابن مرين الكشيدي عمرة بدل غزوة الخفيفة بالترميم والخفيف لنغنا كنا نقدم

The last rubric is باب في كم يقرأ القرآن

The portion of the text comprised in this volume corresponds with pp. 110—407 of vol. iii. of Krehl’s edition, and with pp. 235—404 of vol. ii. of the edition printed in Cairo A.D. 1863. The Fath al-Bāri has been
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printed at Bulak A.H. 1200. The contents of the present MS. extend from vol. vii., p. 388, to vol. ix., p. 84, line 24, of that edition.

For other copies see the Paris Catalogue, no. 697; Ahlwardt, Berlin Catalogue, nos. 1201-5; the Khedive's Library, vol. i., p. 258, etc.

At the beginning of the MS. are two Waqfs, or deeds of gift. The first is by al-Kā'īd Rajab B. Māmai, Agha of the Gumruk (Custom-house), who gave the book, A.H. 1168, to al-Madrasah al-Sharkiyyah, Tunis. The second is by Ahmad Bāq, Governor of Constantine, who presented it to the Jāmī’ of Sūk al-Ghazal, A.H. 1180.

134.

Or. 3679.—Foll. 276; 10 in. by 7¼; consisting of two distinct MSS. bound together.

I. Foll. 1—218; 23 lines, 5½ in. long; written in large and bold Neskhi, with frequent addition of vowels, apparently in the 14th century.

شرح صحيح مسلم

The third volume of the commentary of Muḥyī al-Dīn Yahya B. Sharaf al-Nawawī (died A.H. 676) upon the Sahih, or collection of genuine traditions, by Muslim B. al-Hajjaj (died A.H. 261).

II. Foll. 219—276; 21 lines, 4½ in. long; written in small Neskhi, on French paper; dated 25 Shawwāl, A.H. 1252 (A.D. 1836).
The subsequent portion of the same commentary, comprising the following books:

- Fol. 219a. كتاب النكاح
- Fol. 241a. الزواج
- Fol. 252a. الطلاق
- Fol. 266b. اللعان
- Fol. 271a. الغش

Colophon:

تم المجرز الثاني من فهاج المحدثين وسبيسل طالبدها الحقيقين في شرح صحيح مسلم وهو الكتاب الثالث... يتولوه في الهند الثالث كتاب البيع

Copyist: طه بن أحمد بن حسن الشافعي

135.

Or. 3059.—Foll. 17; 6½ in. by 5; 17 lines, 3½ in. long; written in fair, close Neskhi, with a sprinkling of vowels, probably in the 15th century. [KREMER, no. 66.]

عوالي الغيالنيات

A collection of Hadiths compiled by Abu Bakr Muhammad B. 'Abdallah B. Ibrahim al-Shafi'i al-Bazzaz, with the following title:

جائزه عوالي الغيالنيات من تدريج ابن بكر محمد بن عبد الله بن ابراهيم الشافعي الباز

Beg. اخبارنا الشيخ العالم أبو العباس أحمد بن زكى البالسي قال اخبارنا الشيخ المليل السعد العمر شهاب الدين أبو الراية غزى ابن أبي الفضل بن عبد الوهاب بلغلاو السمتي بقرائة عليه مرتين... اخبارنا أبوطليب محمد بن محمد بن ابراهيم بن غيلان ابن أبو بكر محمد بن عبد الله بن ابراهيم الشافعي

نبا عبد الله بن روپ المذايي ومحمد بن روپ الباز

تلا ذا يزيد ابن هرون ثانى جيبي بن سعيد الانصاري

عن محمد بن ابراهيم الشافعي أنه سمع علامة بن واسع

Abu Bakr Muḥ. B. 'Abdallah B. Ibrahim B. 'Abduwaih al-Shafi'i al-Bazzaz was born in Jīl, or Gilan, A.H. 260, and died in Baghdād, in Dulhijjah, A.H. 354. See Taʿrikh Baghdād, Add. 23,320, fol. 122b; Taʿrikh al-Islām, Or. 48, fol. 41b; Ibn Nūktah, fol. 266; al-Insāwī, fol. 121b; and Tabakat al-Ḥuʃāz, xii., no. 1. His traditions are called al-Ghailaniyyat, from Ibn Ghailan, who handed them down; they are further termed ‘Awālī, “high,” or “far reaching,” on account of the small number of links by which they are connected with the time of Muḥammad, owing to the great longevity of the men by whom they were transmitted.

Abu Ṭalib Muḥ. B. Muḥ. B. Ibrahim B. Ghailānal-Bazzaz al-Hamadānī was the last of those who received traditions from Abu Bakr al-Shafi'i. He was born in Muharram A.H. 347. Although he had not, therefore, completed his eighth year when his master died, he had written down Hadiths from his dictation. But he survived him eighty-six years. Al-Khaṣib al-Baghdādī, who was present at Ibn Ghailān’s funeral, says that he died on the 6th of Shawwāl, A.H. 440. See Taʿrikh Baghdād, fol. 264, and Samʿānī, fol. 414b.

Zāki al-Bālisi, who read the book twice before the last-named traditionist, A.H. 688 (and died in Bilbais, A.H. 741; al-Durar al-Kāminah, fol. 24).

The first Hadith, which is traced to ‘Umar, begins:

The collection breaks off at fol. 125. The last Hadith is:

The remaining leaves, foll. 13–17, contain a fragment consisting of Hadiths and sayings of pious men, relating to the duty of thankfulness to God. The first Hadith mentioned is:

The fifth section of the same collection, with the following title:

From the Riwāyah, or Catena, which follows the above title, and is repeated in inverted order at the beginning of the text, it appears that the work was handed down by the first two of the traditionists mentioned in the preceding copy, namely: Abu ‘Abd al-Wāḥid B. Ḥusain al-Shaibānī, to whom it was transmitted by the preceding.

The Samā’at the end relates to the entire work, which is described as consisting of eleven sections: بلغ السبع ائمة هذا الجزء وهو: أئمة الخلفاء المماليك وما تقدم وما بعد بأخير الجزء للإمام علي وهو جميع الخلفاء المماليك.

It is further stated that the reading took place before Shaikh Shihāb al-Dīn ‘Abd al-Raḥīm B. Yūsuf, Yaḥyā B. Yūsuf al-Dīnāshāki, in the presence of numerous hearers, nominally mentioned, in four sittings, the last of which took place on the 28th of Jumādā II., A.H. 682.

The above is preceded by the transcript of three earlier Samā’s, the first of which relates to a reading before Abu Ḥaṣṣ ‘Umar B. Muḥ. B. Ma’mar Ibn Ṭabarzad, A.H. 603. (He died A.H. 607; Ibn Khalilān, vol. ii., p. 387.) On the title-page is a later Samā’, dated Miṣr, A.H. 714.

The first Hadith mentioned in the present Juz is traced to al-Fāḍl B. ‘Abbās, and begins:

From the Riwāyah, or Catena, which follows the above title, and is repeated in inverted order at the beginning of the text, it appears that the work was handed down by the first two of the traditionists mentioned in the preceding copy, namely: Abu Ţalib Muḥ. B. Muḥ. B. Ibrāhīm B. Gha’ilān al-Bazzāz al-Hamādānī, who received it from the author, and Abu ʿI-Kāsim Hibat Allah B. Muḥ. B. ʿAbd al-Wāḥid B. Ḥusain al-Shaibānī, to whom it was transmitted by the preceding.
The author's name is more fully given at the beginning of the text:

ابن تالله بن أحمد بن

Abu Nu‘aim Ahmad B. `Abdallah al-Iṣfahānī, a well-known traditionist, was born A.H. 336, and died A.H. 430 (see Ibn Khalliqlān, vol. i., p. 74). Among his works as enumerated in Ta’rikh al-Islām, Or. 49, fol. 153b, are the fullest, and the shorter, of the two manuscripts of the Mas‘udī catalogue. The former only is mentioned by Haj. Khal., vol. v., p. 520. The present MS. is a portion of the latter. The work is based upon the Sahīh of Muslim (see the Arabic Catalogue, p. 112b). The author takes the Hadiths in the same order as in the original work, gives for each his own Isnād, and states briefly on whose authority it is related by Muslim. Now and then short explanations of rare words are added.

The 13th Juz, foll. 1—34, comprises the book of fasting (كتاب الصوم). The 14th Juz, foll. 35—66, contains the first portion of the book of pilgrimage (كتاب الحج). It is stated at the end, that the next Juz was to begin with a short discussion of the contents of the above two Juz, corresponding with pp. 297—358 of vol. i. of the Sahīh Muslim printed in Cairo, A.H. 1290.

Abu Nu‘aim has introduced rubrics not found in Muslim’s work. The following occur in the early portion of the MS.:

Fol. 1b. باب من قال لكل يوم رزقهم
Fol. 2b. باب شهر رمضان وذئب الليل لا ينقضان
Fol. 3b. باب قولوا حتى يبين لكم الغطاء الابيض
Fol. 6a. ممن الغطاء الاسود
Fol. 5a. باب من قال لكل يوم رزقهم
Fol. 9. باب في الدرب يوم النبأ
Fol. 10. باب من قال ل كل يوم رزقهم
Fol. 10a. باب بناء قرية
Fol. 10b. باب بناء قرية
Fol. 13a. باب في الدرب يوم النبأ

The highest link in the catena above quoted, Abu ‘Ali al-Haddād, a disciple of the author, was born A.H. 419, and died A.H. 515. See Ibn Nukṭah, fol. 82.

A copy in fifteen Juz is described under the title of the مسند المستخرج on صغير مسلم in the Khedive’s Library, vol. 1, p. 307.

138.

Or. 3646.—Foll. 390; 10½ in. by 8; 17 lines, 4½ in. long; written in fair Neskhi with the vowels, with a tasteful ‘Unwān and red-rulled margins; dated Baghdad, end of Jumāda II., A.H. 761 (A.D. 1360).

[S. Churchill.]

المصايع

A collection of authentic traditions by Abu Muḥammad al-Husayn B. Mas‘ūd al-Farrāʾ, who died A.H. 516. See the Arabic Catalogue, pp. 112b, 540a, and 711b.

لحمد الله وسلم على عباده الذين اصتفأوا
أما بعد فهذه النفع صدرت عن صدر الذبه....

There are copious marginal notes, written by the same hand as the text, but in a smaller character. At the end is a note, stating that the MS. had been collated in the presence of Shaikh Iḫyā al-Dīn al-‘Affī al-Kirimi, in the monastery of Rukn al-Dīn Baibars (Cairo). A full
table of chapters occupies eight pages at the beginning, foll. 2b—6a.

Copyist: اعبد الرحمن بن علي بن ابي نكر الاسدادی.

The last two pages, foll. 389b, 390a, contain a notice relating to the Ṣaḥīḥ of al-Bukhārī, and stating the number of Hadiths comprised in each of its sections. A modern Persian note on the fly-leaf shows that the MS. had been presented to Amir Zādah Khusrau Khān.

For other copies of the Maṣāḥīḥ see the Leyden Catalogue, vol. iv., p. 74; Pertsch, no. 597; Loth, no. 149; Aumer, no. 123; the Paris Catalogue, no. 719; Maragli Collection, nos. 77—80; Ahlwardt, Berlin Catalogue, nos. 1280—88; and the Khedive’s Library, vol. i., p. 310. The work has been printed in Bulak A.H. 1294.

139.

Or. 4263.—Foll. 326; 11 in. by 6¾; 19 lines, 4 in. long; written in fair, partly vocalized, Neskhī; dated Sunday, 10 Rabi I., A.H. 789 (A.D. 1387). [Budge.]

المصاداب

Another copy of the same work, with copious notes written in a minute character in the margins.

Copyist: يوسف بن يعقوب

A table of contents by a later hand occupies the first two folios.

Fol. 3 contains an Ījāzah, or licence, dated A.H. 789, granted by Muḥammad B. Mahmūd al-Turbaṭi to ʿIzz al-Dīn Yusuf B. Sharaf al-Dīn Yaʿkūb al-Rūmī (the copyist).

140.

Or. 1106.—Foll. 636; 13½ in. by 8¾; 35 lines, 5½ in. long; written in small and neat Neskhī, with gold-ruled margins, apparently in the 17th century. [Warren Hastings.]

A commentary upon a collection of Hadiths, without title or author’s name. It is the latter half of the Mirkāt al-Mafātīḥ مَرْكَاطْ الْمَفَاتِيحُ بِمِشْتَاقه the maṣāḥīḥ an extensive commentary by ʿAli B. Sultān Muḥammad al-Harawi al-Ḵārī (who died A.H. 1014) upon the Mishkāt al-Maṣāḥīḥ. Its identity is established by comparison with the extracts from the Mirkāt al-Mafātīḥ in the margin of the Mishkāt al-Maṣāḥīḥ lithographed in Bombay, A.H. 1295.

The Mishkāt al-Maṣāḥīḥ is a commentary upon, or enlarged recension of, the preceding work, al-Maṣāḥīḥ. It is due to Wali al-Dīn Muhammad B. ʿAbdallāh al-Khaṭīb al-Tībrīzī, who completed it A.H. 737. See Ahlwardt, Berlin Catalogue, no. 1292; Loth, no. 158; Pertsch, no. 597; the Paris Catalogue, no. 751; and the Khedive’s Library, vol. i., p. 309.

The present volume contains the latter half of the commentary, extending from the beginning of كتاب النكاح to the end of the work. The portion of the text which it embraces is also the latter half of the Mishkāt, corresponding with pp. 259—576 of the Bombay edition.

The MS. is slightly defective at the beginning. The first part of the introduction to كتاب النكاح is lost; but the first rubric contains the initial words of the text: الفصل الأول: من عبد الله بن مسعود قال رسل الله صلى الله عليه وسلم يا عضور الشهاب

The commentary begins: بَفَغَّ الشَّيْطَانِ وَكَفَفَفَ السُّجَّاهِ

A complete copy of the same commentary in two large volumes is described by Loth, nos. 158—59. See also Haj. Khal., vol. v.
p. 568, and the Khedive's Library, vol. i., p. 302, where the work is stated to have been completed A.H. 1008.

141.

Or. 1107.—Foll. 232; 15 in. by 10½; 35 lines, 7½ in. long; written in a cursive Indian character; dated 23 Dulkadah, A.H. 1092 (A.D. 1681.) [Warren Hastings.]


This MS. contains only the last quarter of that voluminous commentary, extending from the beginning of باب الكهانة to the end of the work. The text which it comprises corresponds with pp. 334—576 of the Bombay edition of the Mishkát al-Maşáhib.

An Arabic commentary, mentioned in the epilogue as previously written by the same author and entitled لعابات التذقيق في شرح مشأكة المصائب, is frequently quoted in the margin of the same edition.

142.

Or. 4008.—Foll. 106; 4½ in. by 3½; 14 lines, 2½ in. long; written in unpointed Neskhi, apparently in the 15th century.

[Glaser, no 306.]

A collection of Hadiths, in alphabetical order, imperfect at beginning and end, and without author's name. It contains the bare text of the Hadiths, arranged according to the initial letters, in 28 Babs. The compiler, whose name does not appear, was probably a Maghribi; for he follows the order of the alphabet used in the West.

The first Bab, that of ا, is subdivided into ten Fals; but the MS. contains only the latter part of the sixth and the last four. The seventh Fasl contains Hadiths beginning with the article. It commences as follows:

الفصل السابع في العالم ثلاثة وما مثله فهو فصل

回购 الكهانة أو سنة قائمة أو فرضية عادلة.

The second Bab begins, fol. 19b, with the heading:

باب الثاني في الأئذان الفتى خرف البا

The remaining Babes are in the following order: fol. 23b, ج حل. fol. 27a, ح fol. 31a, د حل. fol. 35a, ط حل. 39b, ط ib., م حل. 44a, ط حل. 41b, ط حل. 42a, ل حل. 52b, م حل. 62b, ط حل. 88a, ص حل. 92b, ض حل. 94a, ع حل. 94b, ف حل. 96b, ق حل. 97a, ف حل. 99b, ص حل. 101b, ط حل. 102a, ل حل. 103a, م حل. 104b.

The last Bab is imperfect. Letters in red ink at the beginning of the Hadiths, mostly م رأ ن ق, etc., are abbreviated references to the canonical books in which they are found.

This is probably the work entitled الكوكب الديري المستقييم من كلم الدين by Abu l-'Abbās Ahmad B. Ma'add al-Tujib al-Iklīshi (d. A.H. 549 or 550), the arrangement of which is identical. See Haj. Khal., vol. v., p. 263, vi., p. 305; the Leyden Catalogue, vol. iv., p. 76; the Berlin Catalogue, no. 1298; and the Khedive's Library, vol. i., p. 274. A previous work on Hadith by the same author entitled اليم في كلم سيدي العرب والعجم is divided into ten Babes. See the Khedive's Library, vol. vii., p. 270.

143.

Or. 3607.—Foll. 305; 10½ in. by 7; 19 lines, 44 in. long; written in large and elegant
Neskhi, apparently in the 14th or 15th century.


gājm al-aṣṣūl fī ḡaddīth al-rūsūl


On the first page is written the following title within an illuminated border:

The Jāmi' al-Uṣūl is divided into three parts termed Rūkn. The first is an introduction to the science of tradition. The second contains Hadiths classed under headings alphabetically arranged. The third is chiefly taken up with biographical notices relating to Companions and traditionists, in alphabetical order.

This third Rūkn comprises three Fanns, the second of which is subdivided into five Bābs. The present volume contains the latter part of Bāb 4, namely, biographical notices from letter ʿ of the alphabet, Bāb 5, and the third and last Fann of the Rūkn. It begins as follows:

حروف الميم ويشتغل على ارتباط فصول
الفصل الأول في الإضاءة وفيه قسمان
القسم الأول في الرجال وفيه ثلاثة فروع
الفرع الأول في الصحابة رضي الله عنهم


The next-following letters, similarly subdivided, viz., ʿ fol. 122b; ʿb fol. 127b; ʿc fol. 136a; ʿd fol. 151a; ʿl fol. 159a; ʿm fol. 163a; ʿn fol. 225b; ʿr fol. 240a; ʿs fol. 247a; ʿt fol. 255b.

Bāb 5. Names of some persons alluded to in the Hadiths, but not mentioned by name in the text, fol. 269a.

Fann III. Detailed statement of the division and contents of the whole work, fol. 275b. The author’s conclusion, fol. 304.

The copyist, Muḥ. B. 'Abdallah B. al-Majūnah al-Mausili, states, in the colophon, that he transcribed the MS. from a copy taken from the autograph of the author in al-Mausil.

For copies of detached volumes of the work see the Khedive’s Library, vol. i., pp. 178—180; the Paris Catalogue, nos. 728-29; and Ahlwardt, Berlin Catalogue, nos. 1311—13 (the last no. has partly the same contents as our MS.) Abridgments are mentioned in the catalogues of Munich, no. 129; Paris, no. 130; and Berlin, nos. 1315—20.

144.

Or. 4368.—Foll. 183; 8½ in. by 6½; 17 lines, 4 in. long; written in large, partly vocalized, Neskhi; dated 13 Muharram, A.H. 1220 (A.D. 1805). [Budge.]

A collection of three hundred Hadiths, each of which is followed by an edifying narrative and a piece of verse, compiled by
TRADITION.


Beg.

This is the work called al-'Mu'afa, and mentioned among the writings of the author (v. Haj. Khal., vol. i., p. 454). The title does not occur in the text, but in this endorsement, by another hand, the title does not occur in the text, but in this endorsement, by another hand, this is the work called al-'Mu'afa, and mentioned among the writings of the author.

The first Hadith begins:

It is followed by a short narrative, ascribed to Walib B. Munabbih, relating also to Paradise, and by two lines of poetry. A similar arrangement obtains throughout the work, the Hadiths, as well as the accompanying narratives, being numbered from 1 to 300.

The MS. was written for Kadi Faid Allah Efendi, Nakib al-Shurafla, in Mossul.

Copyist: Abd al-Rahman Abu al-Fawzi.

In the Khedive's Library, vol. i., p. 283, the author is called 'Abd al-Rahman Abu al-Fawzi.

Or. 1412.—Foll. 187; 9\(\frac{3}{4}\) in. by 6\(\frac{3}{4}\); 13 lines, 3\(\frac{3}{4}\) in. long; written in a cursive and elegant Persian Neski; dated Rajab, A.H. 772 (A.H. 1371).

145.


Beg.

The margins are full of notes, written in a minute character, mostly extracted from a commentary not specified. The first portion of the original MS. is lost; it has been replaced by a modern transcript, foll. 4—63.

For other copies see the Khedive's Library, vol. i., p. 308; the Paris Catalogue, no. 737; Ahlwardt, Berlin Catalogue, no. 1322; and Rosen, Marsigli Collection, no. 82.

146.

Or. 2896.—Foll. 328; 10\(\frac{3}{4}\) in. by 7; 29 lines, 4\(\frac{3}{4}\) in. long; written in fair close Neski, with occasional vowels, about A.H. 861—69 (A.D. 1457—65).

[Presented by Col. S. B. Miles.]

Futuq al-qurub al-sahih bi'l-turqib wa'l-terhib.

A full commentary by Hasan B. 'Ali al-Fawzy upon the collection of traditions entitled al-Targhib wal-Tarhib, by Zaki al-Din Abu Mu\(\ddot{u}\)h. 'Abd al-Rahim B. 'Abd al-
Kawi al-Mundiri, who died A.H. 656 (see the Arabic Catalogue, p. 707a, note d, and p. 720a).

The author remarks, in the preface, that the work of al-Mundiri, which was extremely popular in all countries, and was especially read during the sacred months of Rajab, Sha’bân and Ramadân, contained rare words, the explanation of which was only to be found in lexica. Seeing that no one had yet undertaken to comment it, he was induced to apply himself to that task, and had read for that purpose a number of works explaining the Hadiths, and commemorating the Companions and their successors. After a full enumeration of those which he had consulted, the author proceeds to set forth the scope of his commentary as follows:

The first two numerals of the date are obliterated; the unit is quite gone; but the two dots remaining over the lost decade show that it cannot have been any other than sixty so that the date must range between the years 861 and 869.

The commentary does not include the entire text; the passages explained are preceded by the word *&Jy* in red ink. The present volume comprises only a small part of the work. The portion of the text over which it extends, corresponds with fol. 3—17 of an abridgment, Or. 410, noticed in the Arabic Catalogue, p. 720a, and hardly amounts to a twelfth part of the whole work.

The main divisions of the text included in the volume are:

**Fol. 2a.**

**Fol. 14a.**

The author, who does not seem to be otherwise known, appears to have lived in the ninth century of the Hijrah. The latest of the works he consulted are by writers who lived about A.H. 800. They include Hadâ’ik al-Auliya and Sharh ‘Umdat al-Ahkâm, by Ibn al-Mula’kin (‘Umar b. ‘Ali; d. A.H. 804); al-Dibajah fi Sharh Ibn Majah, by al-Kamâl al-Damiri (Muḥ. B. Mûsa; d. A.H. 808); Kitâb al-Jihâd and Tanbih al-Ghâfîlin, by Ibn al-Nâḥiâs al-Shahîd (Ahmad B. Ibrâhîm; d. A.H. 814; v. Haj. Khal., vol. ii., p. 428). He quotes also, fol. 2616, the glosses of Shaikh al-Islam al-Bulkîn (d. A.H. 805; Haj. Khal., vol. iii., p. 508) upon the abridgment of Sunan Abî Dâ’ûd, by al-Mundîrî. On the other hand, the date of the MS. shows that the work was written before A.H. 869. The colophon is as follows:

The author, who does not seem to be otherwise known, appears to have lived in the ninth century of the Hijrah. The latest of the works he consulted are by writers who lived about A.H. 800. They include Hadâ’ik al-Auliya and Sharh ‘Umdat al-Ahkâm, by Ibn al-Mula’kin (‘Umar b. ‘Ali; d. A.H. 804); al-Dibajah fi Sharh Ibn Majah, by al-Kamâl al-Damiri (Muḥ. B. Mûsa; d. A.H. 808); Kitâb al-Jihâd and Tanbih al-Ghâfîlin, by Ibn al-Nâḥiâs al-Shahîd (Ahmad B. Ibrâhîm; d. A.H. 814; v. Haj. Khal., vol. ii., p. 428). He quotes also, fol. 2616, the glosses of Shaikh al-Islam al-Bulkîn (d. A.H. 805; Haj. Khal., vol. iii., p. 508) upon the abridgment of Sunan Abî Dâ’ûd, by al-Mundîrî. On the other hand, the date of the MS. shows that the work was written before A.H. 869. The colophon is as follows:

The first two numerals of the date are obliterated; the unit is quite gone; but the two dots remaining over the lost decade show that it cannot have been any other than sixty so that the date must range between the years 861 and 869.

The commentary does not include the entire text; the passages explained are preceded by the word *&Jy* in red ink. The present volume comprises only a small part of the work. The portion of the text over which it extends, corresponds with fol. 3—17 of an abridgment, Or. 410, noticed in the Arabic Catalogue, p. 720a, and hardly amounts to a twelfth part of the whole work.

The main divisions of the text included in the volume are:

**Fol. 2a.**

**Fol. 14a.**
The last rubric, fol. 320a, is the title of the collection of Hadiths by Jalāl al-Dīn ʿAbd al-Rahmān al-Suyūṭī.

On the first page is written the following title within a border illuminated in blue and gold: كتاب الجامع الصغير في حديث البشير النذير: للعلامة أهل العلوم السيوتي.

At the end the author states that he completed the work on Monday, 23 Rabiʿ I., A.H. 907. The MS. appears to have been written in the author’s lifetime; i.e., between the last mentioned date and that of his death, A.H. 911; for to his name is added in the colophon: نغم الله في مدحة ونفعنا وأعماله وبركاته.

The work has been printed in Bulak, A.H. 1286. For MSS. see the Arabic Catalogue, pp. 1126, 510a; Loth, no. 549; Pertsch, no. 597; Paris, no. 766; Berlin, no. 1353; Leyden, vol. iv., p. 74; and the Khedive’s Library, vol. i., pp. 210–212.

148-9.

Or. 4208-9.—Two uniform volumes, 9½ in. by 6½, consisting respectively of fol. 334 and 421; 19 lines, 3½ in. long; dated Monday, 9 Dulka’dah A.H. 1258 (A.D. 1842).

The same work.

The first volume, which ends with letter ل, has copious marginal notes. The second volume begins with letter س and completes the work.

Copyist: مصطفى السقا بن علي.

150.

Or. 4210.—Foll. 247; 9½ in. by 6½; from 17 to 19 lines, 4 in. long; written in fair,
partly vocalized, Neskhi; dated 3 Rabi‘ I., A.H. 1036 (A.D. 1626). [LANE.]

The second volume of the same work, extending from the beginning of letter to the end, with marginal notes.


151.

Or. 1030.—Foll. 375; 8½ in. by 6; 25 lines, 3½ in. long; written in small Neskhi, in the 17th century.

شرح الجامع الصغير

A full commentary upon the preceding work, al-Jami‘ al-Saghir.

The author, whose name does not appear, is ‘Abd al-Ra‘ūf B. Tāj al-‘Arifin al-Munawi, who died A.H. 1081 (v. Arabic Catalogue, p. 600a, and Khulāṣat al-Athar, vol. ii., p. 412). This is shown by comparison with the shorter commentary of the same writer, Add. 9504 (v. Arabic Catalogue, p. 113a, and the Paris Catalogue, no. 768).

The present volume, which in the colophon is called the third, contains the latter part of letter Alif from the Hadith to the end.

The explanation begins as follows: تأل 3ففح b. جزير معناها إليها خلق من طبب الشياطين وان البليارافا نفرن بالبار من شيطان بعد خلقه.

According to Haj. Khal., vol. ii., p. 552, the title of the extensive commentary is فرض التقدير بشرح الجامع الصغير. It was subsequently (A.H. 1016) abridged by the author under the title of التفسير. See Khulāṣat al-Athar, vol. ii., p. 413; De Slane, Paris Catalogue, no. 768; and the Khedive’s Library, vol. i., p. 175.

The commentary comprises the entire text written in red ink, and gives, besides verbal explanations, comments on the sources of the Hadiths and the weight of testimony in their support.

On the first page is a note by a former owner, with the date A.H. 1048 (A.D. 1638).

152.

Or. 2978.—Foll. 44; 13½ in. by 9; 34 lines, 6½ in. long; written in a neat and minute, almost microscopic, Persian Neskhi, apparently in the 16th century. [H. A. STERN.]

كتاب الكافي

The great Shi‘ah collection of Hadith, also called الجامع الكافي, by Abu Ja‘far Muḥammad B. Ya‘kūb al-Kulini, who died A.H. 328.

The title, and the author’s name, are found at the end of the first Juz, fol. 15a: كتاب الكافي

The great Shi‘ah traditionist was called Kulini, from Kulun, a village belonging to Rai. The name is thus spelt by Šam‘ānī, fol. 486b; by Yākūt, vol. iv., p. 303; by al-Dahabi, Veth, Liber al-Sojutii, p. 224; and in Tāj al-‘Arus, vol. ix., p. 322 (in the Kāmūs,

In the first of these works the Kafi is said to consist of thirty Kitabs, the headings of which are given.

The present volume contains only the first three, viz.: 1. Kitab al muqallid wa-fasail al amal, fol. 2a. 2. Kitab al-tawhid, fol. 7b. 3. Kitab al-wajib, fol. 13a. The last is divided in the present copy into two Juz, the second of which (the third of the Kafi) begins, fol. 32a, with the heading: باب كرامة التوقيت.

This last Juz is imperfect at the end. The last rubric is: باب النفي والانفال وتسخير لجنس وحدود وما يحب فيه.

From comparison with the next MS., Or. 3510, fol. 119b, it appears that this copy wants only about the third of a page to complete the Juz.

For other copies see Loth, no. 144, where the 30 books are enumerated, and Ahlwardt, Berlin Catalogue, no. 1855.

A folio volume, lithographed in Persia, in the press of Haji Ibrahim, A.H. 1281, contains the first four Kitabs of the Kafi, ending with Kitab al-Imam wal-kafir. Another folio, also lithographed in Persia, without date, contains a commentary upon the Kafi by Mulla Sadra Shirazi. It is called شرح اصول الكافي and comprises the first two Kitabs and a portion of the third. It was composed, as stated at the end of Kitab al-tawhid, A.H. 1044.

153.

Or. 3510.—Foll. 241; 11½ in. by 7¼; 30 lines, 4½ in. long; written in fair Neski, with red-ruled margins; dated 22 Rabi' II., A.H. 1072 (A.D. 1661).

[Presented by B. B. Portal.]

The first seven Kitabs of the same work, viz.: Kitab al-tawhid, fol. 3a; Kitab al-Imam wal-kafir, fol. 31a; Kitab al-jama'a, fol. 7b; Kitab al-du'a, fol. 120b; Kitab al-sharh, fol. 225a; and the last seven sections, fol. 232b—240a.

The third Kitab relating to the Imam's is divided, as in the preceding copy, into two, جزء, the second of which begins with باب من كرامة التوقيت, fol. 70b.

Copyist (fol. 199b): بن سماه محسن بن محمد بن هاشم السهيمي الجراحی التوقيتي

154.

Or. 3267.—Foll. 337; 11¼ in. by 6½; 28 lines, 3½ in. long; written in neat Neski, with two 'Unwans and gold-ruled margins; dated Haidarabad, Tuesday, 15 Shawwal, A.H. 1095 (A.D. 1684).

A commentary upon the Kafi of al-Kulini, by Muhammad Sali al-Mazandarani.

Beg. تهیئة كتاب الإمام والكافیر قدم الإمام لانه الاصل والاهم والمخصص اولاده وجود والكافیر عدى

Mulla Muḥ. Saliḥ B. Ahmad al-Mazandarānī was the favourite pupil and son-in-law of Muḥ. Taki Majliši (d. A.H. 1070). The present work is mentioned among his writings by his biographers under the title of شرح اصول الكافي. See Kisas al-Khākāni, fol. 158; Mir'at al-Ahwāl, Add. 24,052, foll. 32–34; Nujūm al-Sanā, p. 106; and Kisas al-Ulamā, p. 170. He died in Isfahan, A.H. 1086. See Zinat al-Tawārīkh, Or. 3202, fol. 264.
The commentary includes only detached passages of the text, preceded by ترجمة, and distinguished by a red line. The present volume comprises Kitābs iv.—vi. of the Kāfī, namely كتاب الإجابة والكفر الدعاء, کتاب فضل القرآن, کتاب العشيرة, and كتاب الطهارة. The next volume was to begin with كتاب الطهارة.

Copyist: صیر بن علی.

In the margin of the last page is a note stating that the MS. had been carefully collated by Hasan 'Ali, son of the author, who completed the task in Dulka'dah, A.H. 1095. Hasan 'Ali was the fourth son of Mulla Šālih. See Mir'āt al-Āhwāl, fol. 346.

For other commentaries upon the Kāfī see Ahlwardt, nos. 1856—58.

Collections of forty Hadiths.

155.

Or. 3060.—Foll. 24; 7 in. by 5; 19 lines, 3\(\frac{1}{2}\) in. long; written in neat Neskhi, about A.H. 733 (A.D. 1332).

[Keimer, no. 67.]

کتاب الأربعين حديثا

A collection of forty Hadiths with commentary, by Abu Bakr Muḥammad B. al-Ḥusain al-Ājurri.

Beg: اللهم إنك منعم على كل حال وهو الموتى لكل سداد والعين على سبيل الإرشاد، أما بعد فإن طال سال عن ممنى حديث برى عن رسول الله صلى الله عليه وسلم فإنه حفظ على أمتي أربعين حديثا في أمر دينها بعدم الله يوم القمة فقيه عاليا.

In the introduction, the author discusses the Hadith quoted in the above lines, and states that the Prophet enjoined upon the Arabs, who from all quarters flocked to him for enlightenment, the learning by heart of only forty precepts, thus avoiding to over-task their memories, while inciting them to learn more in the sequel.

The first of the forty Hadiths is: من يرد الله بمخير يفتقه في دينه. The last is of great extent; it consists of questions put by Abu Darr to the Prophet, and of the answers of the latter.

To the above beginning is prefixed the following Ḥisnād: اخبرنا الشيخ محمد بن سعود بن مهدي بن سنم بن أحمد بن سعود البكنى بإي القرى الشقفي الإصابه تقدم علينا في شهر سنة ألفين وثمانين وخمس ماه قال ابن أبى على المسند ابن أحمد بن المسند، والمداد قيل ابن أبو نعيم ابن أحمد ابن عبد الله ابن أحمد ابن لفاظ قيل ابن ابن بوكر محمد بن الفهري الإجيري رضي الله عنهم.

The author, Abu Bakr Muḥammad B. al-Ḥusain B. ʿAbdallah al-Ājurri (the brickmaker) was teaching Hadith in Baghdad A.H. 330. He subsequently took up his abode in Mecca, where he died in Muharram, A.H. 360. See Taʾrikh Baghdad, Add. 23,320, fol. 7b; al-Samāʿī, fol. 13b; al-Ṭabar, fol. 136b; and al-Kāmil, vol. viii., p. 454.

It is stated at the end of the MS. was transcribed from, and collated with, the copy of Abul-ʿAbbās Aḥmad B. ʿAbd al-Dāʾīm, who, as it appears from the copy of a ʿAmmā immediately preceding, was one of those who read the work, A.H. 582, before Abu ʿI-Faraj Yahya B. Maḥmūd al-Thakafi (see the Ḥisnād above quoted).

Lower down is an original ʿAmmā, written by the same hand as the text. It relates to the reading of the work in Shaʿbān,

See, for another copy, Ahlwardt, Berlin Catalogue, no. 1456.

156.

Or. 3835.—Foll. 240; 8½ in. by 5¼; from 15 to 18 lines, 3½ in. long; written in fair Neskhī, apparently in the 17th century.

[GLASER, no. 123.]

A commentary by Imam al-Manṣūr-billah 'Abdallah B. Hamzah (d. A.H. 613), upon the collection of forty Hadiths known as al-Arbaʿūn al-Sailākiyyah.

Beg.

The forty Hadiths called al-Sailākiyyah took their name from Sayyid Abu'l-Kasim Zaid B. 'Abdallah B. Mas'ūd al-Hāshimi, from whom they were transmitted by 'Ali b. al-Ḥusayn al-Ḥasanī, to the above-named Sayyid al-Sailākī. See Shams al-Akhbār, Or. 3804, fol. 7.

The text of the Hadiths will be noticed further on, Or. 3932, II.

The present commentary is highly praised in the author's life, al-Hadā'īk al-Wardīyyah, Or. 3786, fol. 150b, where it is called

حديقة الكتبة النبوية في تفسير الأربعين السياقيه

157.

Or. 4007.—Foll. 34; 10 in. by 7; written by various hands, for the most part in the 13th century.

[GLASER, nos. 304, 316.]

I. Foll. 1—5. A collection of forty Hadiths relating to the invocation of blessings upon Muḥammad, by Abu 'l-Abbās Ṭāhā B. Ma'add B. Ṭāhā B. al-Tujibi al-Ṭabari al-Andalusi (who died A.H. 550), with this title:

كتاب انوار الاعمال الخاتمة بفضل الصلاة على

أبي المختار... تأليف الشيخ الإمام الامام أحمد ب. عبد الله بن عيسى بن واثيل التيمي الإطليسي

الإندلسي رضي الله عنه

Beg.

See Haj. Khal., vol. i., p. 468, and, for other collections by the same author, the Leyden Catalogue, vol. iv., p. 76, and the Berlin Catalogue, no. 1298.


III. Foll. 11—19. Fragment of a collection of traditions, comprising ten Hadiths, numbered 6—15. The sixth begins as follows:

أحديت السادس اخبار الشجاعتان الإمام حافظ فرد عصره

ابن الفضل محمد بن عيسى المقدسي رحمه الله...
TRADITION.

Each Hadith begins with a different Isnad, and is followed by comments, concluding with a poetical quotation, for which a Riwa-yat is given. The compiler appears to have lived about the middle of the sixth century. He received Hadiths from celebrated traditionists, living mostly in Persia about the beginning of that century, as the following: Abu 'l-Fadl Muḥ. B. Ẓahir al-Makdisi and Abu 'Ali Isma'il B. Aḥmad al-Baihaḵi, who both died A.H. 507; 'Abd al-Ghaφrī B. Muḥ. al-Shiru'i, who died A.H. 510; al-Ḥusain B. Mas'ūd al-Baghwī, who died A.H. 516; and Hibat-ullah B. al-Faraj, called Ibn Ukhṭ al-Ṭawil, who died in Hamadān, A.H. 542.

IV. Foll. 20—25. Answers of 'Ali B. Ḥumaid B. Aḥmad B. al-Walid al-Kurashi to questions relating to the sense of some Hadiths, imperfect at the beginning. The first paragraph begins:

This is the author's autograph, finished on Friday, 4 Rabi‘ II., A.H. 623 (A.D. 1226), and was written in a bold scholarlike hand, apparently in the 14th century.

A collection of forty Hadiths, arranged under the names of as many traditionists, by Sharaf al-Din Abu l-Ḥasan 'Ali B. al-Mufaddal B. 'Ali B. Mufarrīj B. Ḥātim al-Makdisi al-Mālikī, who died A.H. 611 (v. Arabic Catalogue, p. 7346). The following title is prefixed:

To the above beginning is prefixed the following Isnād, in substantial agreement with another copy described in the Arabic Catalogue, i.e.:

Some of the answers are extracted from the treatise entitled الرسالة النافعة. All are stated to have been transcribed from the Imam’s autograph. The copy, written by the same hand as art. iv., is dated 8 Rajab, A.H. 623.

Appended are answers by 'Ali B. Ḥumaid, to questions of Fakih 'Umair al-Ḍarīr and others.

158.

Or. 3061.—Foll. 155; 7 in. by 5½; 15 lines, 3½ in. long; written in a bold scholarlike hand, apparently in the 14th century.

[CREMER, no. 68.]
The author's disciple, Rashid al-Din Abu 'l-Husain 'Ali B. Yahya al-Kurashi al-'Atfär, the first traditionist of Egypt in his day, died A.H. 662. See Tabakat al-Huffaz, xviii., 26. Sharaf al-Din Muh. B. 'Abd al-‘Hakam al-Sa‘di, who learned the book from the preceding, was teacher of Hadith in the Madrasat al-Shāhibiyah, Cairo, where he died A.H. 686. See Ta‘rikh al-Islām, Or. 53, fol. 50.

The Hadiths are arranged, as stated in the preface, under forty of the leading traditionists, who are grouped four by four under ten Tabakāt or generations. The first generation is that of the Tabi‘in, who received traditions immediately from the Companions of the Prophet. The last is that which immediately preceded the period in which the Shaikhs of the author lived. Under each of those forty names are found full biographical notices in which are enumerated the men from whom the subject of the notice received traditions, as well as those to whom he transmitted them, and the main circumstances of his life.

The contents of the first six Tabakāt have been stated, from an incomplete copy, in the Arabic Catalogue, p. 735. The last four contain notices of the following traditionists:


Al-ʿAmīr Abu Naṣr [‘Alī] B. al-Wazīr Abu ‘l-
Kāsim Hibat Allah, called Ibn Mākūlā, who died after A.H. 470 (A.H. 475 according to Ibn Khallikān, De Slane, vol. ii., p. 248; A.H. 486 or 487 according to Ta’rīkh al-Īslām, Or. 50, fol. 205), fol. 205.

The first of the forty Hadiths is a short narrative, by Anas B. Mālīk, of a visit paid by the Prophet to his (Anas’) mother’s house. It begins:


On the first page is a list of the subjects of the notices, and on the preceding fly-leaf a table of the Hadiths.

A similar collection, by the same author, described by Ahlwardt, Berlin Catalogue, no. 1467, contains forty Hadiths arranged under the names of forty Companions, with notices relating to the latter.

Special Collections of Hadith.

159.

Or. 4279.—Foll. 168; 10¼ in. by 6¼; 25 lines, 5 in. long; written in fair, but sparingly pointed, Neskhi; dated Shām (Damascus) Wednesday, 28 Jumada II., A.H. 746 (A.D. 1345). [Budge.]

الشفا بتعرف حقوق المصطفى

A work on traditions relating to the merits of Muhammad and the obligations of the faithful towards him, by Abu ’l-Faḍl ʿIyāḍ.


Talk thein al-fiqīh al-umām al-ʿanāẓam al-falās :

The work has been printed in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276. For MSS. see the Arabic Catalogue, pp. 97, 387; Aumer, no. 447; Loth, no. 163; the Berlin Catalogue, nos. 2559—63; Pertsch, no. 719; and the Khedive’s Library, vol. i., pp. 245, 288.

Copyist: محمد بن محمد البكري.

160.

Or. 3053.—Foll. 27; 8½ in. by 5½; 21 lines, 4½ in. long; written in a scholarlike hand, apparently about the close of the 15th century. [Kremmer, no. 53.]

A treatise on traditions (Hadith) relating to the plague, by Jalāl al-Dīn ʿAbd al-Rahmān al-Suyūṭī, with the following title, from which it appears that the present copy was written in the author’s lifetime: ما رواه

A work on traditions relating to the merits of Muhammad and the obligations of the faithful towards him, by Abu ’l-Faḍl ʿIyāḍ.

الشفا بتعرف حقوق المصطفى

The work is abridged, as stated in a short preamble, from the

Beg. محمد لله متقدر الإرزيق والجال والصلاة والسلام

على سيدنا محمد والنصب واللآل

The work has been printed in Constantinople, A.H. 1264, 1290, 1293, and in Cairo, A.H. 1276. For MSS. see the Arabic Catalogue, pp. 97, 387; Aumer, no. 447; Loth, no. 163; the Berlin Catalogue, nos. 2559—63; Pertsch, no. 719; and the Khedive’s Library, vol. i., pp. 245, 288.

Copyist: محمد بن محمد البكري.

160.

It is divided into chapters (fasl) not numbered, the headings of which are given in the Leyden Catalogue, vol. iv., p. 262. The latter part of the present copy does not quite agree with the Leyden MS. The contents are: Enumeration of plagues in Muslim times, brought down to A.H. 897, fol. 15b; Makāmah of Ibn al-Wardi on the plague of A.H. 749, fol. 21b; Letter of Bahā al-Din al-Subki on the same plague, with the answer of Sulah al-Din al-Safadi, fol. 24a; Select verses of various poets, foll. 26b—27b.

The last section concludes with two lines of al-Suyūṭi on the plague of A.H. 897.

For other copies see the Khedive’s Library, vol. vii., pp. 155, 589; the Leyden Catalogue, l.c.; the Gotha Catalogue, no. 58, no. 197; and Ahlwardt, Berlin Catalogue, nos. 1429-30. Suyūṭi’s treatise is the main authority consulted by A. v. Kremer in his memoir “Über die grossen Seuchen des Orients,” Sitzungsberichte der K. Akademie, Phil. Hist. Classe, 1880, pp. 69—156, which includes the Arabic text of the historical portion of the work.

161.

Or. 1540.—Foll. 120; 8½ in. by 5½; 15 lines, 4½ in. long; written in fair large Neskhī, apparently in the 16th century.

[Sir H. Rawlinson.]

A compilation of miscellaneous extracts, chiefly from collections of Hadith, and later works, such as those of al-Nawawi and Ibn Hajar, without title or author’s name.

Beg. فابدئ قال علما السير وغيرهم لا نهج الناس

The work appears to have been compiled in the tenth century of the Hijrah. It contains references to the works of al-Suyūṭi (d. A.H. 911), namely to his Sharḥ Nizm al-Maṣūm (Haj. Khal., vol. ii., p. 613), and to the Husn al-Muḥāḍarah. See foll. 13, 60b.

There is no methodical arrangement. The principal topics are the apparition of angels at the battle of Badr, fol. 2; the duty of visiting the dead, fol. 3; the story of Abu Sufyān and Heraclius, fol. 15b; the scales in which the works of the dead are weighed, fol. 28b; the stories of the Virgin Mary and Jesus, fol. 66a; of David, fol. 103a; of Luḳmān, fol. 108a; and of Jonas, fol. 113a.

162.

Or. 3887.—Foll. 47; 9 in. by 6½; from 20 to 23 lines, 4 in. long; written in the cursive Neskhī of Yemen; dated Tuesday, 3 Rabi’ I., A.H. 1242 (A.D. 1826).

[Glaser, no. 173.]

نشر الجوهر على حديث أبي ذر

A commentary upon the Hadith of Abu Darr, by Muḥammad B. ʿAli al-Shaukānī.

Beg. الحمد لله رب العالمين ... وبعد فان الحديث

The Hadith, recorded on his authority by Muslim and others, relates to Divine utter-
ances alleged by Muhammad to have been addressed to himself. It begins: مع النبي صلى الله عليه وسلم فيما ورد عن ربه عز وجل أن قال يا عبدي إن حرمت النظم على نفس وجعلته بينكم صرعما فلا تنطالوا.

The author, having found no comment upon it, except one of about half a leaf by al-Nawawi in his commentary upon Muslim, was induced to write the present work. After giving the various versions of the said Hadith by Muslim, al-Tirmidi, Ibn Majah and al-Baihaki, and adding some notices of the traditionists by whom it was handed down, he enters upon a full exposition of the text, which he elucidates by copious quotations of other traditions.

It is stated at the end that the work was completed in Muharram, A.H. 1240. The transcriber, who calls the author his father, says that the present copy was taken from a transcript of the rough draft of the author.

Science of Tradition.

163.

Or. 3062.—Foll. 220; 9½ in. by 6½; 19 lines, 3½ in. long; written in fair Neskbi; dated Cairo, Monday, six days before the end of Rabi' II., A.H. 1297 (A.D. 1880).

[Keimer, no. 69.]

A work treating of the mis-spellings which occur in rare words of the traditions and in the proper names of the traditionists, by Abu Ahmad al-Hasan B. 'Abdallah B. Sa'id al-Askari al-Lughawi, with the title: كتاب تصحيفات الحديثين لابي أحمد الحسن بن عبد الله بن سعيد العكسي اللغوي رحمه الله تعالى.

Beg. محمد الله على سائغ نضال وجزيل صنعه حيما يوجب رضاه.

The author, a celebrated philologist, who died A.H. 382 (see the Arabic Catalogue, p. 652, note c; Ibn Khallikan, De Slane's version, vol. i., p. 382; Ta'rikh al-Islâm, Or. 48, fol. 177; and Bughyat al-Wu'ât, fol. 115b), extracted it, as stated in the preface, at the request of some men in Rai and Isphahân, from a large work on Tašhîf, or mis-spelling in general, previously written by himself.

هذا كتاب شرحت فيه الآساء والأناط.

المشکلة التي تتشابه في صورة فقد تقع فيها التصحيح واختصرته من الكتاب الكبير الذي كتبت فيه عملته في سائر ما يقع فيه التصحيح نسيلة بالرغم واصبان افراد ما يحتاج اليه رواة الحديث ونقلة الأخبار... من شرح ما تصفح فيه من الآساء رسول الله صل الله عليه وسلم وتبينين ما تصحح فيه تذكرت منها ما يشق ويدفعها من لا علم له وشرحت بعدها من اسماء الصحابة والتابعين ومن يتولهم من الرواة والدائنين كل ما نرى التصحيح مثل حبوب وختاب وجذاب وحنان وحَن وحَان وجعلتها ابوا تبلغ الماء او تقارها.

The author's great work is mentioned by Ibn Khallikan and al-Dahabi, l.c.; and by Haj. Khal., vol. ii., p. 302.

An Isnad, or catena, consisting of four links, is prefixed to the text. The earliest of these links is Abu l-Hasan Ahmad B. Abi Bakr Muḥ. B. Zanjuyah al-Isbahânî, who learnt the book from the author.
TRADITION.

It is stated in the colophon that the MS. was transcribed from a copy in the Khedivial Library, dated Saturday, 14 Rab\i' I, A.H. 621 (A.D. 1224).

164.

Or. 3070.—Foll. 74; 8½ in. by 6½; 25 lines, 3½ in. long; written in fair Neskhi, apparently in the 19th century.

An introduction to the science of Hadith, by Abu Zakariyya Yahya B. Sharaf al-Nawawi, who died A.H. 676 (v. Haj. Khal., vol. i., p. 257) with this title:


The author describes his work as an abridgment of the Manual of Ibn al-Shalih, commonly known as `Um al-hadith (v. Haj. Khal. vol. iv., p. 249, and the Berlin Catalogue, no. 1037), which it at once condenses and elucidates.

The contents have been described by Ahlwardt, Berlin Catalogue, no. 1048. The first leaves of the present copy are damaged, so that a portion of the lines in their upper half is lost.

II. Foll. 69b—72. Biographical notices extracted from the work entitled:  

"Mujam al-muhafir" by Kadi Shihab al-Din Ibn Hajar (d. A.H. 852). See the Khedive’s Library, vol. i., p. 139. They relate to some traditionists who died about the close of the eighth, or in the first half of the ninth century of the Hijrah. The first is Majd al-Din al-Firuzabadi (d. A.H. 817); the last Isma`il B. Abi Bakr Ibn al-Mukri (d. A.H. 837).

166.

Or. 2796.—Foll. 239; 7 in. by 5½; 19 lines, 3½ in. long; written in close and distinct
The following title is prefixed: كتاب شرح التفہيم أحيان الدين العبد في الفضائل الإلهام العلاءة ...

For the text see the Arabic Catalogue, p. 396b. The author was born A.H. 725, and died in Cairo on the 2nd of Sha‘bān, A.H. 806. Ibn Hajār, the foremost of his disciples, describes him in the Inbā‘ al-Ghumr, fol. 149, as the most eminent traditionist of his time, and states that he (Ibn Hajār) read with him both the Alfiyyah and its commentary.

At the end of the commentary the author says that the Urjūzah was completed on the 3rd of Jumādā 111, A.H. 768, in Medina, and the commentary on the 29th of Ramadān, A.H. 771. The title of the latter is نغ المغت بشرح الفهيم الأددت. See Hajār, Khal., vol. i., p. 416.

On the last page is a Samā‘ dated A.H. 1053.

For other copies of the Alfiyyah see Loth, no. 197; Pertsch, no. 579; the Vienna Catalogue, vol. iii., p. 82; Ahlwardt, Berlin Catalogue, nos. 1071—75; and the Khedive’s Library, vol. i., p. 118. For copies of the same commentary, see Ahlwardt, no. 1076; the Paris Catalogue, no. 754; and the Khedive’s Library, vol. i., pp. 128, 132.
The first volume of an extensive work, containing the opinions and teachings of Imam Abu 'Abdallah Alμmad B. Muḥammad Ibn Ḥanbal, compiled by Abu Bakr Alμmad B. Muḥammad B. Hārūn B. Yazīd B. Shinri al-Khallāl, with this title: "al-Musnad", of special great probably the and the the opinions. See 44; the author of the present work, Abu Bakr al-Khallāl al-Baghdādi, studied jurisprudence under Abu Bakr al-Marwādī, and devoted his life to the task of bringing into writing the legal system of Ibn Ḥanbal. He died A.H. 311. See al-Dahabi, al-Ibar, fol. 1076. The present work is probably the same as that which Haj. Khal. notices, vol. ii., p. 579, under the title جامع لعلوم الإمام أحمد بن حنبل. The author's master, Abu Bakr Alμmad B. Muḥ. B. al-Hajjāj al-Marwādī (so called from Marw ar-Rūd), whom he constantly quotes, was the greatest of Ibn Hanbal's disciples. He died in Baghdad, A.H. 275. See al-Dahabi, ib., fol. 916, and Yākūt, vol. iv., p. 506.

Ibn Ḥanbal is generally designated in the course of the work by his Kunyah, Abu 'Abdallah, and his utterances are mostly called forth by questions put to him by his disciples, among whom are named, besides the above-mentioned Abu Bakr al-Marwādī, the Imam's son, 'Abdallah (who died A.H. 290), al-Maimūnī ('Abd al-Malik B. 'Abd al-Ḥamīd, who died A.H. 294, v. 'Ibar, fol. 91) and others.

The present MS. comprises the first seven parts جزء, of the original work. They begin respectively at foll. 36, 44b, 79a, 105a, 132b, 158a, and 179b.

The main headings are as follows:

Fol. 6a. باب في جامع طاعة الإمام وما يجب عليه رعية

Fol. 8b. باب الإمارة وما تقبل فيها

Fol. 10a. باب الإكراف على من خرج على السلطان

Fol. 15a. تفرز تناول اللصوص ودفع الرجل عن نفسه وماله
Fol. 21a. فضائل نبي الرحمة

Fol. 38b. جامع أمر الخلافة بعد رسول الله صلى

This section treats separately of Abu Bakr, 'Umar, 'Uthmān, 'Ali, and of the ten blessed Companions, fol. 35a; then of the questions relating to conflicting claims to the Khilāfat, in refutation of those who placed 'Ali above his predecessors, fol. 56b; of the legitimacy of Mu'āwiyyah, fol. 68b; of the battles of Siffin and of the Camel, fol. 74a; and, lastly, of the Companions generally, fol. 77a.

Fol. 79a ذكر الروايين (including a reprobation of those who hand down Hadiths in disparagement of the Companions).

Fol. 84b. ذكر الفقه من بني امية وغيرهم

Fol. 86b تفريع اباب القدر

(in refutation of the Kadarriyāh).

Fol. 94a تفريع اباب الامان والاسلام

(in refutation of the Murji’āh).

Fol. 106a. جامع الامان والسلام

Fol. 149b. ذكر بشر الleşی

Fol. 153a. ذكر الامانة ومقاتهم الاعضاء للحكماء

Fol. 158a. الرد والانكر على من قال الظائر مخالف

The discussion of the last subject extends to the end of the first volume, fol. 202a.

On the same page are found two Samā’s, dated respectively A.H. 560 and 577, both transcribed from the original MS. The first relates to a reading of that volume before Shaikh Abu ’l-Husain ‘Ali B. Abi Sa’d B. Ibrāhim al-Khabbāz, who had received the work through three intermediate links from Abu Bakr al-Khālīl, the author.

The remaining pages, foll. 202b—212, written in a small crowded character, contain additions of the author to various parts of the first volume.

Two leaves prefixed to the MS. contain a table of chapters by a later hand.

169.

Or. 3106.—Foll. 19; 7½ in. by 5½; from 15 to 20 lines, 3½ in. long; written in fair thick Neski, about A.H. 898 (A.D. 1492-93).

[Keimer, no. 116.]

Refutation of the Zindik and Jahmi heresies, by Ahmad B. Muhammad Ibn Ḥanbal (d. A.H. 241), to which the following title, in the same handwriting as the text, is prefixed:

الرد على الزنديك ولهمية للإمام ابن عبد الله أحمد بن محمد بن حنبل الشيابي رضي الله تعالى عنه

The above beginning is preceded by the following Isnād:

الهذا البيت بدأ من بني امية وغيرهم

The above beginning is preceded by the following Isnād:

From this it appears that the work was handed down by the following seven men: 1. 'Abdallah, the author’s son, who died A.H. 290 (v. Ibn Khallikan, vol. i., p. 45, and al-Wāfi bil-Wafayat, Add. 23,358, fol. 18b); 2. Al-Khiṭr B.al-Muthanna al-Kindi;
After inveighing against heretics in general, the author denounces more especially al-Jahm, the enemy of God. He describes him as a native of Tirmid in Khorasan, who became perverted by the infidel sect called al-Sumaniyyah, the anthropomorphic, the beginning of which is his assertion that the Koran was a created thing, and his denial of the anthropomorphic attributes of God.

The work was known to the author of the Fihrist, who mentions it among the writings of Ibn Hanbal, p. 229, under the title كتاب الكتب الأول على الهيئة.

The present copy was collated A.H. 898 by the transcriber, who writes at the end: إنه مقتبلاً مالك احمد بن عبد الرحمن العبارة التذهبي. أفتحي في سنة مئتين وسبعين بنين مائة.

For the tenets of the Jahmiyyah see Shahrastani, Haarbrucker’s translation, vol. i., p. 89.

170.

Or. 3105.—Foll. 10; 6\(\frac{1}{2}\) in. by 4\(\frac{1}{2}\); from 18 to 22 lines, 3\(\frac{1}{2}\) in. long; written in large and angular Neskhi, apparently in the 13th century. [Kremer, no. 115.]

Detached fragments of an exposition of the doctrine of Ibn Hanbal, by Abu 'l-Hasan, 'Ali B. Shukr B. 'Ahmad B. Shukr, to which the following title is prefixed in the handwriting of the transcriber: أجر الله من كتاب: شرح اعتقاد الإمام أحمد بن محمد بن حنبل رحمه الله.

To the above is added, by another hand: تأليف ابن السمس على ابن شكر أحمد بن شكر.

Lower down, and by the same hand, is a Samā', in which the author declares that this first Juz had been read aloud by himself for the benefit of the owner of this copy, Rashid al-Din Ahmad B. Abi Bakr B., 'Ali al-Hamadani and others. It begins: سمع من...

The first page contains the initial lines of a preface, beginning: الله الواحد والفرد، المضرور الذي لم ينقذ صاحبه... إما بعد نان أعظم... نعمة اطم الله تعالى بها على العبد أن انتقد من الشرك إلى الشريعة ومن البدعة إلى السنة.

The next page begins abruptly with the following passage: إن تقبل ولا يقبل عليه، قد يكون من وراء الله يقولون التي لا يشهد على أهل القيبلة بعمل يعدهém ولا نار.

From the original folioing in Oriental figures, it appears that these few leaves have been detached from a volume of 121 folios, transcribed from the author’s autograph MS. The last folio, numbered 121, has the following colophon: تتم كتاب شرح اعتقاد الإمام أحمد بن محمد بن حنبل رحمه الله نقل عن نسخة بخط المصنف غفر الله له ولوالديه وجميع المسلمين آمين.
THEOLOGY.

Or. 3104.—Foll. 109; 6½ in. by 5; 13 lines, 3½ in. long; written in neat Neskhi, with occasional vowels, apparently in the 14th century, with the exception of foll. 64—108, which are probably of the 17th century.

Kitāb al-Ḥaidah, in which ‘Abd al-'Azīz B. Yāhya al-Kinānī relates the disputation which he held, in the presence of Khalīf al-Ma‘mūn, with Bīshr B. Ghiyāth al-Marisi, in order to refute the latter's assertion that the Koran was a created thing.

The following title, in the hand of the copyist, is prefixed: كتاب الیدة تأليف الإمام العالم عبد العزيز بن يحيي بن عبد العزيز بن مسلم بن ميمون الكفا في رفض لله عن إراذة

The text begins with the following Isnad: اخبرنا أبو محمد عبد الله بن سعيد الأندلس بعسة حرسه الله في المسجد الرئيسي سنة سبع عشرة واربعينbike. قال اخبرنا أبو القسم عبد الله بن محمد بن احمد بن جعفر السقطي قال اخبرنا أبو محمد عبد الله بن عبد الله بن أبي سعيد الغوث قرأ من لتظت قال حدثنا أبو بكر داود بن الحسن بن الأزهر بن جعفر القطامي العسكري الإمام قال حدثنا أبو عبد الله العباسي بن محمد بن فزد قال حدثني أبي محمد بن فزد بهذا الكتاب من اوله إلى آخر

The narrative begins: ذكر ماجري بن عبد العزيز بن يحيى الكفائي وبئن بشر بن غياث المرسي بحضرة أمير المومنين المأمون وصائر الاول والقضاة قال قال عبد العزيز بن مسلم الكفائي اتصل بي وانا يمكة ما قد اظهر تي غياث المرسي ببغداد في القرن

Although the Kitāb al-Ḥaidah is ascribed
THEOLOGY.

by so early an authority as the Fihrist, p. 184, to 'Abd al-'Aziz B. Yaḥya al-Kiʿāni, it is evidently a later production. The alleged champion of orthodoxy, 'Abd al-'Aziz, is mentioned by Ibn 'Asākir as one of those theologians who did not dare to cope openly with the Muʿtazilis, but confined themselves to written refutations of their tenets. See Mehren, Exposé de la réforme de l'Islamisme, pp. 31, 106. The real author is probably to be found in one of the men who figure in the above Iṣmāʿīl. The fourth of these in the ascending order, Abu Bakr Muḥ. B. al-Ḥasan B. al-Ashtar al-Kaṭāʾir al-ʿAsam̂, who died A.H. 320, is described by al-Khitib al-Baghdādi, Add. 23,319, fol. 240b, and by al-Samʿāni, fol. 457b, as an untrustworthy traditionist, who concocted spurious Hadiths; it is significantly added that the Kitāb al-Haidah was transmitted to him by Abu ʿAmr ʿUthmān B. ʿAlīmad Ibn al-Sammāk, who died in Baghdad A.H. 344 (v. Samʿāni, f. 305b).

The title has been wrongly translated "Book of the Schism." The word al-Haidah, as explained in the work itself, means the act of evading a direct question by giving an irrelevant answer, a practice with which 'Abd al-'Aziz taxes his adversary, as, for instance, in the following passage, fol. 28b: تَقَالُ عُبَّرُ الْبَسْرَةِ فَيَكُونُ بِشَرْعِ نَبِيِّ وَإِنَّ لَعْبَةَ الْبَسْرَةِ فَيَكُونُ عِنْدَهُ. فَيَجْلِبُ كَلَّامًا لَا إِسْطَالُ عِنْدَهُ. After which he proceeds to give instances of similar evasive answers from the Koran, from tradition, and from the poems of Imruʾl-Kais: إِنَّ لَعْبَةَ الْبَسْرَةِ فِي كِتَابِ اللَّهِ عِنْدَهُ. مَثَّلَ نَبِيّ وَإِنَّ لَعْبَةَ الْبَسْرَةِ فِي كِتَابِ اللَّهِ عِنْدَهُ.

The opponent of 'Abd al-'Aziz is an historical person, Bishr B. Ǧhiyāṭ al-Marisi, who died A.H. 218. He was first a disciple of Abu Yūsuf, the great Shāfiʿi doctor, but afterwards joined the Muʾtazil sect, and became the most prominent advocate of the doctrine relating to the creation of the Koran, which prevailed under Maʿmūn.


The general scope of the Kitāb al-Haidah has been described by Kremer, "Ueber meine Sammlung," p. 50, and by Ahlwardt, Berlin Catalogue, no. 440. The work is noticed by Haj. Khal., vol. iii. 118, under the title of لِعْبَةَ الْبَسْرَةِ وَالْعَدْنَا.

The contents of the present copy are as follows:

1. Kitāb al-Haidah, properly so-called, i.e. the account of the disputation with Bishr, fol. 1b. It ends, fol. 62b, with the words  اَخْرَجَ كِتَابَ الْعِبْدَةِ الْكُبْرِي.

2. Refutation by 'Abd al-'Aziz of a man of the Jahmi sect, who had sided with Bishr in the previous discussion, fol. 62b.

3. An extraneous fragment, containing anecdotes of al-Wathīk, related by his son al-Muhtadi, and turning mostly on the same question of the uncreated character of the Koran, fol. 64a. It is introduced by an Isnād, in which figure the above-mentioned Abu ʿAmr ʿUthmān B. ʿAlīmad Ibn al-Sammāk, and Muḥammad B. al-Ḥasan, i.e. al-Kaṭāʾir. At the end, fol. 70b, is written: تَمَّ الْقَرْآنُ وَيَلْدُ الْجِزْءُ الْثَّالِثِ.
4. Account of what took place between ‘Abd al-‘Aziz and Bishr after the dispute, namely, how the former, having published an account of the same, was summoned to the presence of al-Ma‘mūn at the instigation of Bishr, and succeeded in vindicating himself and obtaining the Khalif’s pardon, foll. 706—1086.

This appendix explains the title found in some copies.

The last folio, which, however, may not have originally belonged to the MS., contains some mystic verses, and a note of a former owner with the date A.H. 886.

172.

Or. 3091.—Foll. 73; 9½ in. by 7½; 13 lines, 3½ in. long; written in large and fair Neskhī, transcribed, as stated by Baron von Kremer, by a young Christian scribe, from a very old MS. in the American College, Beirut. [KREMER, no. 101.]

Kitāb al-Luma‘, a dogmatical work by Abu ‘l-Ḥasan al-Ash‘arī, to which is prefixed the following title: كتاب اللع للشيخ أبي الحسن

الإٰشْرَيٰ وكتاب الرسالة الدينية في العلم اللدني لجِمْهَة

الإسلام ابنا حامد الغزالي، رضي الله عنهم ونعم بعلبهما وأيضا فيه مسائل في معرفة الله تعالى واجواتها

لجلة الإسلام إيفاما

From this it appears that the original MS. contained, besides the work to which the transcript is confined, two treatises of al-Ghazzālī, viz. al-Risālat al-Laduniyah (Haj. Khal., vol. iii., p. 436) and questions and answers relating to the knowledge of God.


Among his numerous works, the present one is mentioned by Ibn ‘Asākir as كتاب اللع في الدين على أهل الزيغ والبدع. See Mehren pp. 27, 98. It is also noticed as كتاب اللع by Ibn Khallikān, and in the Fihrist, l.c.

The title of the work does not appear in the text, and the author is only incidentally designated at the beginning of paragraphs, foll. 416, 526, by the words قال الشيخ أبو الحسن

رحمه الله

The work, which is chiefly directed against the Mu’tazilah, consists of a series of short sections headed مسألة, in each of which a question or objection of the adversary is first briefly stated, and then answered or refuted at length. The first section begins: مسألة

إن سأل سائل فقال ما الدليل على أن للخلق صانعاً صنعه ومدّداً داره تأيل الدليل على ذلك أن الإنسان الذي هو في غاية الكمال والتمام كان نفطاً لله

The second question begins, fol. 30b, as follows: مسألة فإن قال سائل لم زعمتم أن البالغين لا يشبه الخلفونات قبل لأنه لا يستهابها لكان حكمة

في الحدث كجها الخ

After a few more questions relating to the
nature of God, the subsequent matter is classed under the following headings:

Fol. 4a  باب الكلام في القرآن والقراءة
Fol. 18b  القراءة وأنها حسب السائر الجدل
Fol. 20b  الروية
Fol. 31a  القدر
Fol. 46b  الاستطاعة
Fol. 61a  التعديل والتحرير
Fol. 66b  الإيمان
Fol. 68a  لمفاص وتعام ووعيد
Fol. 70b—73a  الامامة

The last section is in support of the Imamat of Abu Bakr against the partisans of ‘Ali and of al-‘Abbās.

It may be noticed that the title might be read Kitāb al-Lam’. It is so vocalized in the printed text of Ibn ‘Asakir, p. 86, and the titles of two other works mentioned, p. 98, would seem to support that reading.

The passage in which Ibn Khallikān enumerates the works of al-Ash‘ārī is unfortunately wanting in the autograph MS., Add. 25,783. But a similarly entitled work by Abu Ishāq al-Shirāzī is distinctly written in the same MS., fol. 4b.

173.

Or. 4268.—Foll. 215; 9\textfrac{1}{4} in. by 7\textfrac{1}{4}; 25 lines, 5\textfrac{1}{4} in. long; written in neat Persian Neskhi, apparently in the 13th century. [Budge.]

The third volume of the great system of moral theology, entitled Iḥyā’ Ulūm al-Dīn, by Abu Ḥamdī Muḥ. B. Muḥ. al-Ghazālī, who died A.H. 505.

It contains the third quarter of the work, called ربيع الملل in support of the Imamat of Abu Bakr against the partisans of ‘Ali and of al-‘Abbās. It may be noticed that the title might be read Kitāb al-Lam’. It is so vocalized in the printed text of Ibn ‘Asakir, p. 86, and the titles of two other works mentioned, p. 98, would seem to support that reading.

The contents correspond with those of the third volume of the edition printed in Cairo A.H. 1282. But the last section wants about two pages at the end. It breaks off with a passage corresponding with p. 350, line 10, of the printed text.

On fol. 89a is written, in the same hand as the text, the name of the first owner of the MS., Diya al-Dīn Abu ‘l-Fakhr ‘Abd al-Raḥīm B. Muḥ. al-Karsafī.

For the contents of the work see Hitzig, Zeitschrift der D. Morg. Ges., Band 7, p. 172; Gosche, Abhandlungen der Berliner Akademie, 1858, p. 253; and for MSS. and editions the Berlin Catalogue, no. 1679; Loth, no. 602; the Khedive’s Library, vol. ii., p. 62, etc.

174.

Or. 4374.—Foll. 137; 6\textfrac{1}{4} in. by 5; 24 lines, 3\textfrac{1}{2} in. long; written in a minute Persian hand, probably in the 16th century. [Budge.]

Selections from the preceding work, Iḥyā
THEOLOGY.

'Ulūm al-Dīn, with some additions by an unknown writer.

The work is described at the end, fol. 77b, as

مُتَّخِبٌ مِنِ اِحْيَاءِ عَلَمِ الدُّنِيَا مَعَ زِياداتٍ فِي بضَعٍ

المواضع

The first part, which in the binding has been transposed to the end, begins, fol. 82, as follows:

لْخَذَ اللَّهِ .. إِمَا أَبَدَ قَالَ الْشَّيْخُ الْأَلَّامُ

الأَجْلِ حَسَبَ الْإِسْلاَمِ إِبْنُ حَامْدُ مُحْمَّدُ بنُ حَمْدِ الغَزْيَالِ ..

لَا رَآيتُ طَرِيقَ الْأَخْرَجِ الَّذِي سَمَةُ اللَّهِ تَعَالَ فِي كِتَابِهِ

فقَهَهَا الع

175.

Or. 3108.—Fol. 16; 10½ in. by 7; 39 lines, 4 in. long; written in cursive Nestalik in the 19th century.

[PREM, no. 118.]

بِجْرِ السَّلَامُ

Exposition of the Sunnī creed, with refutation of heretical doctrines, by Abu ‘l-Mu’in al-Nasafi.

Beg. تَوَكَّلَتْ عَلَى الْمَلِكِ الْعَلِيمِ الَّذِي لا يَبْعُرُ ابْدًا

الْحَمْدُ لِلَّهِ دُنِيَّةً وَالْأَكْرَلِ .. قَالَ الْشَّيْخُ الْأَلَّامُ الْأَجْلِ

رَئِيسُ الْأَمَامِ الْأَلْمَانَ الْعَنْقِ وَالنَّافِئُ ابْنُ الْعَلِيمِ

الْمُسْلِمِ الْبَشَّارُ كَبْرَةُ اللَّهِ تَعَالَ أَعْمَلْوا أَنْ اعْتَقَدُوا مَعْرَفَةَ اللَّهِ

وَالْبَنْسُقُ وَأَبْوَلَ اللَّهِ تَعَالَ وَةَدَدُ فِرْدَ قَدَمَ آرِئٍ

The title is found in the colophon: كِتَابٌ شَرَحُ الْمَعَادِيَ فِي أُصُولِ الْدُّنِيَا وَرَعْنِ الكُلَامِ لِلْشَّيْخَ سَعَدُ الدِّينِ

الْفَقْهَاءِ وَفُحْشَةٌ الْلَّهِ برَجَمَتِهِ

Beg. حِجَّ الْحَلاَلِ ذِنَا وَكِمَالٌ صَفَاتِهِ

The original work has been edited by Cureton, 1843. See also Pertsch, no. 55, and Ahlwardt, Berlin Catalogue, no. 1953.

The commentary has been printed in Calcutta A.H. 1244, and in Constantinople A.H. 1260. For MSS. see the Arabic Catalogue,
177.

Or. 2795.—Foll. 154; 10½ in. by 6½; 17 lines, 4½ in. long; written in a large and formal Neski, with vowels, with an ornamental title in blue and gold; dated Sunday, 8 Dulkā'jah, A.H. 838 (A.D. 1435).

[Handour Bey.]

Hadda'a min al-‘a‘tahad


The work is ascribed by Haj. Khal., vol. iv., p. 559, to Muḥammad B. Abi Bakr al-Rāzī. Three copies are mentioned with the same title, and attributed to the same author, in the catalogue of the Khedivial Library, vol. ii., p. 60, where it is added that the author lived in the eighth century.

In the present copy, however, another author is named, both in the illuminated title: كتاب الهداية للشيخ الإمام رضي الله عن الدين أبو القاسم بن حسين البكري and in the following heading, at the top of the first page: كتاب الهداية من اعتقاد اهل السنة والجماعة ما شرحه الشخ الإمام رضي الله عليه أبو القاسم بن حسين البكري.

In a copy noticed in the Khedive's Library, vol. vii., p. 313, the same author is named. This is probably a mistake; for Rāqī al-Dīn Abī ‘l-‘Aqīsī B. Ḥusain al-Bakrī is the author of another commentary on the same work, mentioned, with quite a different beginning, by Haj. Khal., vol. iv., p. 560, and in the Leyden Catalogue, vol. iv., no. 2004.

The present commentary is described, in full agreement with our copy, by Ahlwardt, no. 2409, who adds there, and under no. 706, without quoting his authority, that the author, Muḥ. B. Abi Bakr B. ‘Abd al-Kādir al-Rāzī al-Ḥanāfī, lived about A.H. 720. He appears, however, to be identical with the author of the Rauḍat al-Fāshah, composed about 650 (v. Rosen, Institut, no. 108), and of the Mukhtar al-Sihāh, who died A.H. 680 (v. infra, Or. 4184).

The MS. was written for some royal person, whose name has been partly obliterated on the title-page, probably al-Malik al-Ashraf Barsbāi. The words بسم مولانا السلطان are still legible.

Copyist: ابرهيم بن محمد بن ظهير الدين

178.

Or. 4517.—Foll. 203; 12 in. by 8¾; 19 lines, 4¼ in. long; written in small and close Nestalik, apparently in the 17th century.

Mafātīh al-jinn wa-masābīh al-jinn

A commentary, by Ya‘qūb B. Sayyid ‘Ali, upon a treatise on religious and moral obligations, entitled ʿIrsh ad-Dīn Muḥammad B. Abi Bakr, Mufti of Bukhārā, known as Imām Zādah.
THEOLOGY.

Beg. حمد الله من على عباده نعمة الإسلام
ищем шрифта, и докончена . . . Вестан шрифта мешнат
الليف محتمل إلى رحمة ربه، اللطيف يعوض بي
سيد على

The following title is prefixed by the same
hand as the text: كتاب شريعة الإسلام لشيخ الإسلام
ركن الدين محمد بن أبي بكر المتنى الجزاعي المعرفي
بالم من طاقة رحمة الله عليه قيل مصنف هذا الكتاب
لمشرف ونيل صدر الشريعة وتقبل وجد في سقف الكعبة
لا يرى مصنفه.

Shir'at al-Islam is mentioned by Ibn
Kutlubuga, p. 44, as the work of Muḥ. B.
Abi Bakr al-Ḳummi, known as Imām Ẓādah,
and Mufti of Bukhārā, who was born A.H.
491, and died, according to Hajj. Khal.,

The commentator, who wrote also a com-
mentary upon the Gulistan (Persian Cata-
logue, p. 606), was successively professor in
the Medresehs of Brusa, Edirneh, and Con-
stantinople. He died on his return from
Mecca, A.H. 930. The present commentary
was a favourite lecture of Sultan Bāyāzīd
(Shaḳāʾiḳ, fol. 111).

The original text is included in the com-
mentary, and distinguished by a line drawn
over it. It is divided into sixty-one, or
according to the present copy, sixty-two
Fāṣls, a table of which occupies three pages
at the beginning. It commences: لحمد الله
الذي دانا على معرفة الشواهد والإعلام . . . وبعد فهذه
عقود منظومة من سنن [صيد] الملايين وأمام المستثنين.

The contents of the Shir'at al-Islam have
been stated by Kraftt, no. 179, and by
Ahlwardt, Berlin Catalogue, no. 1730. MSS.
are mentioned by Nicoll, no. 54, p. 513, and
by Rosen, Notices Sommaires, no 109. For
copies of the commentary see Dorn, no. 80;
Loth, no. 209; the Paris Catalogue, nos.
1248-49; and the Berlin Catalogue, no. 1734.

Copyist: الشريفي يوسف بن مصطفى

Appeared is a tract against the dancing
of the Sufis, by 'Ali Chelebi, Mufti of Constantinople.

179.

Or. 4270.—Foll. 188; 8½ in. by 6; 23 lines,
3¾ in. long; written in cursive Neskhī; dated
12 Rabi' I., A.H. 1226 (A.D. 1811).

The first half of the preceding commentary,
ending with the chapter في سن المثلث وادابه,
and corresponding with foll. 4—88b of the preceding copy.

A table of chapters is prefixed.

180.

Or. 3753.—Foll. 240; 8½ in. by 4½; 22 lines,
2¼ in. long; written in fair Neskhī; dated
Monday, 1st Safari, A.H. 1092 (A.D. 1681).
Several leaves, especially at the beginning,
are more or less damaged by holes.

[Glaser, no. 37.]

تلميذ الحمل

A treatise on Kalām, or scholastic theology,
by Fāhkh al-Ḍīn Muḥammad B. ʿUmar al-
Rāżī (d. A.H. 606), revised and elucidated
by Naṣīr al-Ḍīn Muḥammad B. Muḥ. al-
Ṭūsī (d. A.H. 672).

The MS. is imperfect at the beginning,
and does not contain either title or author's
name. But its contents agree with the
above work as described by Hajj. Khal.,
vol. v., p. 422. The beginning of the first
of the four Rukns into which the original
work, as well as this enlarged recension, is divided, as lost. The first passage of the text, fol. 1a, is: قال وقد بدرك الواحد اثنتان كما إذا غنتا احادي يديين ونظرنا إلى القمر فانا نرى قمرن وكما في حق احول.

The headings of the three remaining Rukns are as follows:

Fol. 35b الركن الثاني في تقسيم المعلومات
Fol. 137b الركن الثالث في الآيات
Fol. 196a الركن الرابع في السعويات

The author states, at the end, that he finished the work, which he designates as Talkhis, on the seventh of Safar, A.H. . . . 69. Owing to a hole in the paper, the number of the hundreds is lost. But we learn from Haj. Khal, l.c., that the date of composition was A.H. 669, and that the work was dedicated to the Sahib Dlwân `Ata Malik B. Baha al-Dm Muhammad.

The full title of Razi’s work is Talkhis al-Sahâfis, found in the preface. The author’s name does not appear in the text, but in the following contemporary title: كاب المعارف في شرح الصعاب تصنيف الشع، بدرك الواحد اثنتان كما إذا غنتا احادي يديين ونظرنا إلى القمر فانا نرى قمرن وكما في حق احول.

The author says, in the preface, that the object of God in creating man was to be known by him, and that there are only two witnesses to true knowledge, namely, reason and revelation. He then refers to the Sahâfis, and the present commentary, in the following terms: كتاب الصعاب جامع لا ثبوت ينوي العلماء والداليل الإيجابية على ما يشهد به شرط العقل ودله عليه جميع النقل مع جميع المؤلفين من الفلاسفة وغيرهم ويعطىه على اعتبارهما وغيرهم ليبلغ حساب المرتبة، ويقى إبان المسلمين إذ يلمع لا ينكر إلا بابائنة الحقيقة وإوان السهولة قائمين جامعاً للعلماء وطلابه من الفضلاء إن أكتب له شرح ونافذة بياناً كافياً لتبينه مع زيادة ما يتونف عليه الإبيقان وإفادته ما يقف الأئمة وصائمه.

Shams al-Din Muḥ. B. Ashraf al-Husaini al-Samarkandi is the author of several philosophical and scientific works, viz., ʿAdab al-Bakht, Ashkâl al-Taʿâsîs and Kustâs al-Mizân. His precise date is not known. Haj. Khal., who mentions him in several places as the author of al-Sahâfis, says that he died about A.H. 600. See vol. i., pp. 207, 322, vol. iv., pp. 98, 515. It must be noticed, however, that an authority frequently quoted in the present work is the Imam, author of al-
Theology.

Mulakhkhas, i.e. Fakhr al-Din al-Razi, who died A.H. 606.

The commentary does not include the text of the Sahih'if. The passages explained are only indicated by the first few words preceding by the term "In"; the comments are introduced by "By Al.
As far as can be inferred from the commentary, the work is divided into two Maṣads, subdivided as follows: Maṣad I, includes a Muḥaddīmah and three Kismān, viz., Muḥaddīmah: fol. 2b and of the Maṣad. fol. 3b. Kism I., divided into the four Sahifahs, viz., 1. in the Maṣad and the Maṣad fol. 6b. 2. in the Maṣad and the Maṣad fol. 14b. 3. in the Maṣad fol. 24a. 4. in the Maṣad fol. 31b. Kism II., treating of accidents in the Maṣad is divided into the four Sahifahs, viz., 1. in the Maṣad fol. 6ka. 2. in the Maṣad fol. 73b. 3. On quantity, emptiness, motion, time and force, fol. 77a. 4. In what volumes of the Maṣad, fol. 95b.


Copyist: Ahmad bin Muhammad bin 'Abd al-Karim ibn Muhammad ibn Muhammad.

For another copy see the Paris Catalogue, no. 1247.

182.

Or. 3773.—Fol. 217; 7 in. by 3½; 25 lines, 2½ in. long; written by two hands in minute and close Nestalik, with frequent omission of the diacritical points, apparently in the 15th century. Some leaves at beginning and end are more or less torn and mutilated by holes. [Glaser, no. 57.]

تيسديد القرائد في شرح تجريد العقائد

A commentary upon the well-known treatise of theology, entitled Tajrīd al-'Ākāid or Tajrīd al-Kalam, by Naṣīr al-Din Muhammad al-Tūsī (d. A.H. 672).

The MS. is imperfect at beginning and end. The first page contains the latter portion of the preface, including the title of the original work: "المختصر الموسم بالتجريد المنصب إلى المولى الامام الحسن العلماء ... نصير البلقاء ولحق الذين مطاع الملوك والسلاتين حمود الطورس", and the following passage: "فازти إلى مطاوع نجاز إلى مسيج إنش مسئو لشر حرج إنش لشر راج عاز مجو حن راج مجوهن على ما ورد على المعتقدات وأشر إلى إجابة ما إرد فيه من الشبهات خصوصا على مباحث الأمة.

The agreement of the above passage with the condensed extract given by Haj. Khal., vol. ii, p. 195, from the commentary of
THEOLOGY.

183.

Or. 3331.—Foll. 186; 10 in. by 6½; 29 lines, 4½ in. long; written in small and neat Nestalik; dated Thursday, 6 Shawwâl, A.H. 838 (A.D. 1435).

[H. A. STERN.]

A gloss by al-Sayyid al-Shareif (d. A.H. 816) upon the Tajrid al-'Akâ'id, by Naṣir al-Dîn al-Tûsî, and upon the commentary of Mahmûd B. 'Abd al-Râhmân al-Iṣfahânî (see the preceding MS.).

In the colophon, the work is called: حاشیه الآخیدی بیان والوهم فی الوجوب الذاتی

On the lower edge of the MS. is written:

جواب الواجب على نعائمه

خیس بالذکر من صفاته الى ما هو خاص به تعلق

على وجوب الذات


It is stated in the colophon, that this copy was taken from a transcript of the author's original draft.

Copyist: على ين حسن بن حسن الفروذی

184.

Or. 1565.—Foll. 219; 10¾ in. by 5½; 15 lines, 2¾ in. long; written in neat Nestalik; dated Peshâwar, Rabî' II., A.H. 1043 (A.D. 1633).

[SIR HENRY RAWLINSON.]

A gloss by Jalâl al-Dîn al-Shiddîkî, i.e. Muhammad B. As'ad al-Dawâni (d. A.H. 908), to the commentary of 'Ali Kûshji (d. A.H. 879), upon the Tajrid al-Kawâ'id, or Tajrid al-Kalâm, of Naṣir al-Dîn al-Tûsî (see no. 182).
The work is called in the colophon: حاصله
قدم ويلانًا جلال الدين صديق قدس سرور
Beg.  The author, whose name does not appear, says that Naṣir al-Dīn had condensed, in a few pages in his Fūsūl, the essential principles of theology. And he included the following sentences among them: 

The paraphrase, which often assumes the character of a commentary, is divided into four chapters (Fusul), which begin as follows:

I. Fol. 1b

II. Fol. 10b

III. Fol. 15a

IV. Fol. 19a

A commentary upon the theological treatise of Naṣir al-Dīn ʿAbdallah B. ʿUmar al-Baidawi (d. A.H. 716), with marginal notes.

Mutanāf al-anṭār fī ẓahīr ṭawālūʿ al-anṭār
A commentary upon the theological treatise of Naṣir al-Dīn ʿAbdallah B. ʿUmar al-Baidawi (d. A.H. 716), with marginal notes.

Beg.
The author, who does not give his name, and is called in a late note on the 1st page Khalil al-Iṣfahānī, is known to be Shams al-Dīn Maḥmūd B. 'Abd al-Raḥmān al-Iṣfahānī, who was born in Isfahan A.H. 674 and spent most of his life in Damascus and Cairo. He died of the plague in the latter city A.H. 749 (Durar al-Kāminah, fol. 141), or A.H. 750 (Orientalia II., p. 392).

The work is dedicated, not as stated by Haj. Khal. iv., p. 168, to Malik al-Nāṣir B. Kala'ūn, but to that Sultan's favourite Amir and Sipahsālār, Kauṣūn al-Sāki, who was raised by him to the rank of Viceroy, Na'ib al-Saltanah, and died A.H. 742. We learn from Durar al-Kāminah, l.c., that Kauṣūn had built for the author a monastery to which he appointed him as Shaikh.

For other copies of the commentary see the Arabic Catalogue, p. 108a; the Leyden Catalogue, nos. 2011—13; the Paris Catalogue, nos. 1257-58; Loth, nos. 427—431; Pertsch, no. 647; the Khedive's Library, vol. ii., p. 54; and the Berlin Catalogue, no. 1777.

For the contents of the original work, Tawālī' al-Anwār, see Ahlwardt, ib., no. 1772.

187.

Or. 3123.—Foll. 45; 7 in. by 5½; 23 lines, 3½ in. long; written in a very minute and close Nestalik; dated A.H. 885 (A.D. 1480).

[GREMER, no. 133.]

Glosses upon a metaphysical work treating of the existence and attributes of God, without title or author's name.

Beg. "مَا أُثِبِتَ الْبَعْضُ مِنْ الْبَعْضِ وَأُمِّنَتْ وَتَعَوَّدَ جَلَالُهُ" (A.H. 885).

Beg. of the text: 

الحمد لله الذي علم بالقسم علم
الأنسان ما لم يكن يعلم

Beg. of the comm. : 

الحمد لله الذي شهد بوجب وجود الأعراض والجواهر . . . . أما بعد فان الإنسان ما خلق عبثا

The text, which the author describes as a compendium, is dedicated to the Wazir Ghiyath al-Din B. Rashid al-Din Muḥ. The commentary, which includes the whole text, is dedicated to Kutb al-Din Shah Mahmūd (the brother of Shāh Shujaʿ B. Muzaaffar, who was, since A.H. 767, in possession of Isfahān). The name of the commentator, and the date of composition, A.H. 770, are found in the colophon: J>

There are some astronomical diagrams on foll. 75—82.

It is stated, in a note on the first page, that the MS. is in the handwriting of the author; but the assertion is apparently unfounded; there are marginal corrections, evidently the result of a collation.

The text is an abridgment by 'Adud al-Din of his own work, the Mawāḳif. See the Khedive's Library, vol. ii., p. 12. For the contents of the Mawāḳif, see Ahlwardt, Berlin Catalogue, no. 1801.

189.

Or. 4267.—Foll. 92; 8 in. by $5\frac{1}{2}$; 19 lines, 4 in. long; written in fair Neskhi; dated Jumāda II., A.H. 1087 (A.D. 1676).

[Budge.] 

A commentary upon a versified treatise on Kalām, or dogmatic theology, by Sayyid Abu'l-'Abbas Ahmad B. Abdallah al-Jazā'iri, abridged from the commentary of Abu 'Abdallah Muḥ. B. Yusuf al-Sanūsī al-Hasani.

Beg. of the comm. ... 

الحمد لله الذي ليس في الوجود إلا ذاته ... 

وقد شرح تقوى المتقين ...

The author of the original poem, who is also designated by the Nisbah al-zawā'ib, died A.H. 897 or 898. His poem is called the la'īmiyya "Kifāya al-ridā" from its rhyme, and also "Kifāya al-ridā". See Haj. Khal., vol. v., pp. 225 and 296, from which we learn that al-Sanūsī, the celebrated saint, who died A.H. 898, composed this commentary at the request of the author, transmitted to him in writing. The poem, which is entirely included in the commentary, begins:

الحمد لله وهو الواحد الأزلي
سابع جل عي شه وعى مثل

The abbreviator does not give his name. He may be Shaikh Kāsim al-Khānī, who, according to Haj. Khal., v., p. 296, abridged Sanūsī's commentary.

Copies, or fragments of the poem, are mentioned in the Khedive's Library, vol. ii., p. 57, in the Arabic Catalogue, p. 412b, and the Leyden Catalogue, no. 2806. For copies of Sanūsī's commentary see Uri, p. 116, 2; the Arabic Catalogue, p. 297a; and the

Polemical Works.

190.

Or. 1564.—Foll. 113; 8 in. by 5; 27 lines, 2½ in. long; written in small and fair Neskhi, with 'Unwan and gold-ruled margins, apparently in the 17th century.

[Sir H. RAWLINSON.]

A controversial work in refutation of Christianity, abridged from the work of Abu 'l-Bakâ Sâlih B. al-Husain al-Jâ'fari, entitled كتب الطرائف جمع للقاضي والطليف

A Shi'ah controversial work directed against the Sunnis, ascribed to 'Abd al-Mahmûd B. Dâ'ûd.

The name of 'Abd al-Mahmûd, repeated as that of the author at the beginning of several paragraphs, is an assumed name, under which the real author, Ra'dî al-Dîn 'Ali B. Ta'âs al-Husaini, whom the work shows to have been a most erudite Shi'ah doctor, wished to conceal his personality. His real name is found in a notice written on the first page by Muhammad B. [al-Hasan B. 'Ali al-] Hurr al-'Amîlî, who, as stated by S. Churchill, is the author of the 'Alm al-Imâm, lithographed at Teheran A.H. 1302, and of the Wasâ'il, also lithographed there. In that notice, which was transcribed from an autograph writing of al-Shahid al-Thâni (Zain al-Din B. 'Ali, d. A.H. 975; v. Luluat al-Bahrain, or A.H. 966; v. Kişâş al-'Ulamâ, p. 197), it is stated that the author assumed a pseudonym from fear of the Abbasides, under whom he lived at the very seat of their empire, Baghdad. The notice is as follows: 

superior claims of ‘Ali and his descendants, to demonstrate the unworthiness of Abu Bakr, ‘Umar and ‘Uthmān, and to support the tenets and practices of the Shi‘ah.

His Hadiths are taken from the standard collections of traditions, and from some later works. Of the latter the following are most frequently quoted: الجمع بين الصححين by Abu ‘Abdallah Muḥ. B. Abī ‘Naṣr Futūḥ al-Ḥumaidi, who died A.H. 488 (Haj. Khal. ii., p. 619); the book of Abu’l-Ḥasan ‘Ali B. Muḥ. al-Ṭabīb, called Ibn al-Maghāzīlī, and a work of Sadr al-A‘īmmah Muwaffaḳ B. Ahmad al-Makkī al-Khwārizmī, who is said to have received traditions from al-Zamakhshāri.

The author appears to have lived in the seventh century of the Hijrah. He quotes writers as late as Muḥ. B. ‘Umar al-Rāzi (fol. 181a), who died A.H. 606, and Nāṣir al-Muṭarrīzī (fol. 39a), who died A.H. 610. His approximate date may be inferred from a passage, fol. 46b, where, speaking of the Sunni sects, he says that their wandering astray had now lasted more than five hundred years. وَوَلَّاهُ خَمْسَ عَامَّاتٍ أَذَانَ نَتَهِمُمُ مِنْهُ. As the sects can hardly be said to have been in existence before the middle of the second century, this would bring down the author’s period, at the earliest, to the middle of the seventh. If, therefore, he lived, as above stated, under the Abbasides, it must have been quite at the close of the dynasty. More precise dates, however, are supplied by the Kiṣaṣ al-Ulama, where we read, p. 315, that Raḍī al-Dīn Abu ’l-Ḵāsim ‘Alī B. Mūsā B. Ṭā‘ūs was born in Muḥarram, A.H. 589, and died in Dulkādāḥ A.H. 664. He wrote many works, three of which are mentioned by name, viz., 1. كتاب لوقف, 2. كتاب الايام, and 3. كتاب الطراف, the work under notice.
See also Amal al-Āmil, p. 55, where a full list of his numerous works is given. One of these is noticed by Loth, no. 341.

The title, which is not found as such in the text, is taken from the words "another curious point is, etc." which occur at the beginning of most paragraphs. In another copy, noticed by Ahlwardt, Berlin Catalogue, no. 2177, the title is the title of the work of the orator in Mājahāt the author's name is given in full as Raḍī al-Dīn Abu 'l-Kāsim 'Ali B. Mūsā B. Ja'far B. Muḥ. B. Muḥ. B. al-Ṭā'ūs al-'Alawi al-Fāṭimi. According to Ahlwardt, 'Abd al-Mahmūd is the author, and Ibn Ṭā'ūs is the editor of the work.

Copyist: Abū 'Abd Allāh Abū Ṭālib Nāsir ibn Muḥammad ibn Ahmad.

In the margin is a note dated Dūlḥiyyah, A.H. 1101, in which the writer, Muḥ. Raḥim, stating that Maulūnā Muḥ. Ṭāhir Sabzawārī (the copyist) had carefully read the work in his presence, grants him a licence respecting the same.

192.

Or. 3110.—Foll. 283; 9 in. by 6½; 17 lines, 4 in. long; written in coarse, but distinct, Neskhi; dated 26 Jumādā I., A.H. 1264 (A.D. 1848).

[Kremer, no. 120.]

A polemical work, directed chiefly against the Shi'ah, in support of the legitimacy of the first five Khalīfs.

The following title is written at the top of the first page:

كتاب الصواعق القرحة في الرذ على أهل الربع والزدقة

Beg. حلفان بن عبد الله بن محمد بن محمد بن عبيدالله

193.

Or. 3111.—Foll. 33; 7½ in. by 5½; 17 lines, 3½ in. long; written in fair Neskhi, with
THEOLOGY.

red-ruled margins, apparently in the 17th century.  

A treatise on the merits of the members of the Prophet's family, written in complement of the preceding work, al-Sawā'ik al-Muhrikah, by Shīlāb al-Dīn Ibn Ḥajār al-Haitami al-Shāfī'i.

The following title is prefixed in the same hand as the text:  

The author says, in the preface, that fourteen years after writing "that book" (not otherwise designated), when it had spread to the further Maghrib, to Māwarā an-nahr, India and Yemen, he determined to write this appendix on the merits and glories of the Prophet's family, supplementing what al-Ḥāfiz al-Sakhawī (d. A.H. 902) had written on that subject.

The first rubrics are:

Fol. 2a  باب رحلة النبي صل الله عليه وسلم
Fol. 6b  باب ملائكة النبي صلى الله عليه وسلم
Fol. 9b  باب مسيرة الصلاة
Fol. 10b  باب دعاء صل الله عليه وسلم

After a few more chapters on kindred topics, there is a long Ḫāṭīmāh, fol. 175—386, containing instances in proof of the holiness and prerogatives of the descendants of the Prophet. Towards the end, the author refers to a previous work of his, entitled al-ḥiṣāk fī ṭawāf al-ʾislām (one of the writings enumerated in al-Nūr al-Sāfīr, fol. 1026).

194.

Or. 3112.—Foll. 6; 6½ in. by 4; about 23 lines, 3½ in. long; written in cursive Neskhi, dated 1 Rajab, A.H. 1168 (A.D. 1755); bound up with Or. 3111.

A versified tract, in refutation of a poem composed by a native of Ṣanʿā in praise of the founder of the Wahhābi sect, Muḥ. B. 'Abd al-Wahhāb.

Beg.  بِعَلِّيْنِ اللَّهِ الْعَلِيمِ الْحَكِيمِ

The author, Sayyid Yāsīn B. Ibrāhīm al-บาشري, gives his name and the date of composition in the colophon:

His treatise includes many lines of the refuted poem.

Appended is another piece of the anonymous poet of Ṣanʿā, recanting his previous adhesion, and protesting against the slaughter and rapines perpetrated by the Wahhābis.

Beg.  رجعت عن القول الذي قالت في النجي

Fol. 3972.—Foll. 34; 8½ in. by 6; 23 lines, 3½ in. long; written in fair, but sparsely
pointed Neskhi; dated Friday, 13 Sha‘ban, A.H. 1073 (A.D. 1663).

[Glaser, no. 266.]


Beg. قال الشيخ الفقيه الإمام العالم حجة الإسلام ابنا حامد محمد بن محمد بن محمد الغزالي الطوسي للمرأت لهم الرأي نفسه بالدوام...

This is the work which has been published, with a French translation, by Lucien Gautier, Genève, 1878, and printed in Cairo, A.H. 1308.

For MSS. see Gautier’s preface, pp. xi.—xxiii.; the Berlin Catalogue, nos. 2735—41; and the Khedive’s Library, vol. ii., p. 505.

II. Foll. 26b—32. Account of the death of the Prophet, as handed down by Ibn ‘Abbās, هذا حديث ودات النبي صلى الله عليه وسلم رواه ابن عباس وصلى الله عليه وسلم ان قال لما حم رسول الله صلى الله عليه وسلم حجة الوداع وقضاء مناسكه...

196.

Or. 1032.—Foll. 118; 7½ in. by 5½; 15 lines, 3¾ in. long; written in cursive Neskhi, with with red ink headings; dated 8 Rabi‘ I., A.H. 947 (A.D. 1540).

كشفي الإسرار بما خفي عن الافكار

Ingenious questions relating to subtleties of theology and law, by Shihāb al-Dīn Aḥmad B. al-‘Imād al-‘Akfahsī.

Beg. تكفلت لله رضي الله عناهما السماوات بالعذاب بعد هذا كتاب النفوس فيه اجوبة على مشاكل...

197.

Or. 3973.—Foll. 27; 9 in. by 6½; from 30 to 35 lines, 5½ in. long; written in cursive Neskhi, apparently in the 18th century.

[Glaser, no. 267.]

The first half of the same work, corresponding with foll. 1—50 of the preceding MS., Or. 1032.

The MS. breaks off in a paragraph relating to the story of Jonas and the whale, Surah 37, verses 143-44.
120

THEOLOGY.

Foll. 21—27 contain a commentary, without author's name, upon the 23rd Surah, from the beginning to verse 73.

Beg. 198.

Or. 1199.—Foll. 61; 7½ in. by 5½; 15 lines, 3½ in. long; written in fair Neskhí, apparently in the 16th century.

Prophecies relating to coming wars and to the events that will precede the day of resurrection.

Beg. From the following conclusion, the work appears to have been abridged by 'Abd al-Ḥafiz B. Shams al-Din al-'Umari al-Marṣafi, from a work entitled Miṭḥāḥ al-Jafr al-Jāmi', by Zain al-Din 'Abd al-Raḥmān B. Muḥ. al-Baṣṭāmī: وهَذَا اَحَدُ مَا قَالَ اَلْعَلِيُّ الْقَيْمُ لَفْقَرِ... عبد الْمَلَكِ الْعَرَبِيِّ الْمَرْفِصِيِّ بِنْ الشَّعْرِ شَهِيْدُ الْدِينِ بِنْ شَهَبِ الْدَّوْرِ الْرَّضِيِّ عَلَى ضَبْيِ الْاَحْتِصَارِ مِنْ كِتَابِ يَسَمَّى مِنْفَاحُ الْالْجَابِرِ الْمُؤْمِنِ وَصَلَبِ النُّورِ لَأَلْقَ بِهِ الشَّجَاعِ إِلَى الْغَيْبِ الْقُوِّيِّ. زَينُ الْدُّنِى عَبْدُ الرَّحْمَانِ بْنُ سَحْدَرَةٍ بْنُ عَلِىُّ بْنُ أَحْمَدُ الْبِسْتَالِيِّ تَفْجِيْدُ الْلَّهِ بِرَحْمَتِهِ

Al-Baṣṭāmī, author of several cabalistic works, lived in the 11th century. For his death, Haj. Khal. gives various dates, ranging from A.H. 843 to 858. The following of his works are dated: Shams al-Āfāk, A.H. 826 (Arabic Catalogue, pp. 344 and 778); Al-Wafayāt, A.H. 835 (Leyden Catalogue, vol. ii., p. 153); and Azhār al-Āfāk, A.H. 848 (Haj. Khal., vol. i., p. 261). The year 848, mentioned in the present work, fol. 10a, is apparently the date of composition. The date A.H. 899, assigned in a Gotha MS., Pertsch, no. 1511, to his Maṣūtī, is probably due to an error of the scribe.

199.

Or. 4269.—Foll. 69; 8¾ in. by 6; 23 lines, 3¾ in. long; written in a somewhat cursive Neskhí; dated Saturday, 27 Sha'ban, A.H. 1139 (A.D. 1727).

الاشعاع في أشراط الساعة


Beg. أحمد من وَضْعِ منَهَا لَفْقَرٍ وَنصبٍ عَلَى كِلِّ شَيْءٍ دَلِّيْلاً... إِنَّا بَعْدُ فَقَرَ تَعْالَى أَقْتَرَبَ الْمَسَاسِ حَسَابَهُمْ وَهُمْ فِي غَلَظِ مَعْرَضٍ

The author, who gives his name as above at the end, was born in Shahrūzūr, A.H. 1040, and settled, after distant travels, in Medina, where he died A.H. 1103. The present treatise is mentioned among his numerous works in Silk al-Durar, vol. iv., p. 65.

The main authorities followed are, as stated in the preface, Ibn Ḥajār al-‘Askālānī, Jalāl al-Dīn al-Suyūṭī, and Nur al-Dīn al-Samhūdī (d. A.H. 911). The work consists of three Bābs, the headings of which are given in the Berlin Catalogue, no. 2766.

The author completed it in Medina, in his dwelling in the Suwaikāt Ḥamīd, on the 11th of Dulkā'dah, A.H. 1076.

Copyist : مَلا جَرْجِسُ لِفْحَاظِ الْوُصْلِ
SECTARIAN WORKS.

200.

Or. 4276.—Foll. 83; 6 in. by 4; 9 lines, 2½ in. long; written in rude Neskhi, A.H. 1215 (A.D. 1800). [BUDGE.]

I. Foll. 1—46. An apocryphal book on the questions put by Moses to God, concluding with an account of his death; imperfect at the beginning.

The work is apparently a late Muslim fabrication. The first section, the heading of which is extant, fol. 46, begins:

&msat;لَمِّ此类 مَوْسِي بَيْن مَن أَحْبَب النَّاس الَّذِي قَالَ أَهْدِهِمْ فِي هَذَا النَّاس

In the last section, fol. 42aa, Moses gives an account of his own death.

II. Foll. 49—83. A collection of Hadiths, mostly spurious, relating to hell and the day of judgment:

A copy is noticed in the Paris Catalogue, no. 1397.

SECTARIAN WORKS.

Ibadis.

201.

Or. 4278.—Foll. 65; 8½ in. by 6; 15 lines, 4 in. long; written in a fair large Turkish Neskhi, apparently in the 18th century. [BUDGE.]

The apocryphal book entitled Zubûr Dâ‘ûd (see the Arabic Catalogue, p. 5296, where other MSS. are mentioned).

Begin.:

&msat;كُفَا النَّبِي صَلَّى الله عليه وسلم رُوِى ابِن عَبَس ... فَعَن النَّبِي صَلَّى الله عليه وسلم قَالَ نَزَل جِبَرِيل عَلَى السَّلَام ذَات يَوْم مَتَجَلَّه اللَّيْلُ وَتَدَّلَ نَزْلَ هذِهِ الْآيَةُ فَوَلَّى تَعَالَى وَأَسَى جَهَنْم أَحْمِيَةٌ بَالْكَافِرِينَ

The present copy contains 169 Sûras. The first Sûrah begins, like the MS. described by Nicoll, p. 79, with a free translation of the first Psalm, and ends like the third Sûrah of Add. 7212 (Arabic Catal., p. 520).

At the end, fol. 64, is a notice of David, extracted from the ‘Arû‘is of al-Thâ‘alibi and from the Fath al-Bâri of Ibn Hâjar.

A work on the history of the prophets and of religions and sects, designated in the colophon as كتاب الكشف والبيان.

This volume, which appears to be the second and last of the entire work, comprises two main sections called كتاب الكتاب, namely, the second and the third. Reference is incidentally made to a first Kitâb, in which the theological system of the Ibadî sect, to which the author belonged, was fully set forth.
The author's name, which does not appear in the MS., is found in the work entitled Kāmūs al-Sharī‘ah, by Jumayyil B. Khamīs al-Sa‘dī, printed in Zanzibar, A.H. 1297. In vol. vii., p. 309, he is called Abu Sa‘īd Muḥammad B. Sa‘īd al-Azdī al-Kalhātī (from Kalhāt, in Oman, v. Yākūt, vol. iv., p. 168), and described as one of the ‘Ulamā of Oman.

Extracts from Kitāb al-Kashf wal-Bayān are given in the first volume of the same work, pp. 20, 37, also vol. v., pp. 2, 63, 84, and the author, Abu Sa‘īd Muḥammad B. Sa‘īd, is mentioned twice, vol. ix., pp. 312, 314, as one of the great orthodox Imams of the past.

The Kāmūs al-Sharī‘ah was written during the reign of the Imam Sulṭān B. Sa‘īd B. Malik, A.H. 1059—1079. See Badger, History of the Imāms and Seyyids of ‘Oman, pp. 78—90.

The subjects of Kitāb II. and Kitāb III. are indicated at the end of the former, fol. 109b, as follows: 

Kitāb II. begins as follows: 

Kitāb III., which treats of religions and sects, comprises twenty-six Bābs, numbered in continuation of the preceding from 25 to 50. It follows in the main the arrangement of al-Shahristānī, and is to some extent abridged from his work. It contains, however, much additional matter of a controversial nature.

In the following statement of the contents, references are given in parenthesis to the corresponding pages of Haarbrücker's translation of al-Shahristānī's work. Bāb 25. Introduction, on sects in general. Bāb 26.

The Ibadis, as stated in the last section, base their creed upon the Koran, the Sunnah, and the Ijma', or consensus of the learned Muslims. The sect was founded by 'Abdallah B. Ibad, called Imun al-Muslimin, who was
born in the time of al-Mu’tawiyyah, and lived down to the reign of ‘Abd al-Malik B. Marwān (A.H. 65—86). He is said to have received his doctrines from ‘Abdallah B. al-‘Abbās, and from Abu ‘l-Sha’thā Jābir B. Za‘id, who died A.H. 103. He was one of the Khawārij who declared, A.H. 64, against ‘Abdallah B. Zubair on account of his partisanship for Khalif ‘Uthmān, whom they reproved as Kāfir. See the Kāmil, vol. iv., p. 137. Shahrastānī states that he was defeated near Tabālah by ‘Abdallah B. Muḥ. B. ‘Atiyyah, sent against him by Marwān B. Muḥammad. See Haarbücker’s translation, vol. i., p. 151. This last statement, however, is erroneous. Shahrastānī appears to have confounded the founder of the sect with one of his followers, the Ibāḍī chief ‘Abdallah B. Yahya al-Kindi al-Ḥadrāmī, called Ṭalib al-Ḥakī. It was the latter who was defeated and slain near Ṭa’if, A.H. 130, in an encounter with Marwān’s general, ‘Abd al-Malik (not ‘Abdallah) B. Muḥ. B. ‘Atiyyah al-Ṣa’dī. See Mas‘ūdī, les Prairies d’Or, tom. vi., p. 27, and the Kāmil, vol. v., p. 300.

Ahmad B. al-Nāṣar, an Ibāḍī doctor and poet, whose Diwān is contained in Or. 2434, is frequently quoted.

Mubārak B. ‘Abdallah al-Nazawi, the nzūwī, who wrote the present copy for Shaikh ‘Abd al-Rāḥmān B. Muḥ. al-Baṭṭāshī, says in the colophon that the original MS. was faulty, and that he often corrected it by the sense.

On the first page is written: “To George Percy Badger, with D. Kirk’s compliments, Zanzibar, 14 March, 1873;” and lower down: “Obtained from Muskat through Seyd Hamed bin Salim bin Sultan bin Ahmed al-Imam, J. K.”

An account of the Ibāḍiyyah will be found in Badger’s History of the Imāms and Seyyids of ‘Omān, pp. 385—98. See also Mas‘ūdī, les Prairies d’Or, v., p. 318; Flügel, Fibrist, vol. ii., p. 172; and Dozy, Histoire des Musulmans d’Espagne, vol. i., p. 238.

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Zaidis.

203.

Or. 3977.—Foll. 320; 12 in. by 8; 18 lines, 4½ in. long; written in fair Neskhi; with Thulth headings and red-rulled margins; dated Thursday, 12 Safa‘r, A.H. 1019 (A.D. 1610). [Glaser, no. 271.]

A collection of the religious and legal teachings of some early Imams of the Zaidis, containing:


كتاب الصفرة للإمام الولی: وذكر التكلم النجلي زيد بن علي بن لمسيئين بن علي

It begins with the following Isnād: حددنا أبو الطيب على بن محمد بن محمد الكبرى قال حدثني إسحاق بن يزيد الطارق قال حدثنا حسين بن نصر بن مزاح المبخر قال حدثنا أبو اسمع ابراهيم بن لفكين ابن نبهن الثراوي قال حدثني أبي وحشان بن يعيا الذي نبى النزاع وأصحاب زيد بن علي عن زيد بن علي عليه السلام في كتاب الصفرة اما بعد فاني

وصى بнстوى النذوى الذي خالف ورثات

The object of the author is to show that the descendants of the Prophet are the “Elected,” whom the faithful are bound to follow.

II. Foll. 19—67b. Answers of Imam al-Ḵāsim B. Ibrāhīm (Ṭabāṭabā al-Rassi, who died A.H. 246) to questions put to him by his son, Abu ‘ Abdallah Muḥammad, and
others, on various points of religious observances, and on the meaning of some texts of the Koran and Hadith, with this title:

"Kitāb Masā'īl hamm Allah min Laams al-Fardhah, ma a'jam 'Alīhi wa Fatihah al-Lamarni, laddun Allah 'Abd al-Mu'minin Muhammad ben 'Abdallah wa 'Abd ash-Shay'in.

Beg.

This is probably the Masā'īl al-Ma'kīli, mentioned among the numerous works of al-Murtada in al-Ḥadā'iḳ, Or. 3786, fol. 47b. It is divided into seven parts (Juz'), the third of which is wanting. The remaining parts begin as follows: Juz 2., fol. 96a; Juz 4, fol. 115a; Juz 5, fol. 132b; Juz 6, fol. 149a; and Juz 7, fol. 165a.

This work and the next articles, vi.—viii., have been transcribed from an earlier MS., noticed further on, Or. 3760.


VII. Foll. 183b—255a. Decisions of Imam al-Kāsim B. 'Ali B. 'Abdallah (al-Mansūr-billah, who died A.H. 393) on legal questions, selected from Kitāb al-Tafrī', with the title:

"Kitāb 'Usūlī fi Kitāb al-Mutawwāl min laams al-Fardhah li Sultan al-Qāsim B. al-Hasan bin 'Abdallah wa al-Kāsim bin 'Abdallah wa al-Ḥusain wa al-Mansūr billah wa al-Mansūr-billah.

Beg.

This is followed, foll. 77b, by his answer to Musa B. Ḥārūn al-Aufi, upon reason and understanding,

al-muttal wa alf hām.

Al-Murtada, born A.H. 278, succeeded to the Imamate after his father's death, A.H. 298, and died at the age of thirty-two, A.H. 310. See al-Ḥadā'iḳ al-Wardiyah, Or. 3786, foll. 47—52.

Beg.

V. Foll. 79a—180b. Answers of the same Imam to 'Abdallah B. al-Ḥasan on points of law, and on the meaning of various texts of the Koran and Hadith, with the title:
The work is divided into two parts (Juz), the second of which begins fol. 2936. The last section has the heading مسائل الفراض. The work is stated at the end to comprise 800 questions.

204.

Or. 3911.—Foll. 42; 8 in. by 7. [GLASER, no. 202.]

I. Foll. 12—31; 24 lines, 5 in. long; written in an angular writing, apparently in the 12th century; containing:

1. Answers of Imam al-Kāsim B. Ibrāhīm to his son Muhammad, the same as in no. 203, art. ii.; imperfect at the beginning. The contents correspond with foll. 51—67 of the latter copy.

2. Fol. 24a. Observations of Abu ‘Abdallah Muh. on Moses, etc., the same as in no. 203, art. iii.

3. Fol. 27a. Letter of al-Murtada Muh. B. al-Hādi to the people of Tabaristān, the same as in no. 203, art. iv. At the end is a contemporary attestation, dated Rabi‘ I., A.H. 528.

The remaining portions of the MS. are quite modern, and contain:

II. Foll. 1—11. Al-Jawāhir wal-Durar, a chronological list of the Zaidi Imams, abridged from the tenth book of the Dibājah of al-

Bahr (Or. 4021, foll. 80—93), and brought down to al-Mahdi al-‘Abbās B. al-Manṣūr, A.H. 1162.

III. Foll. 3—37. The Badi‘iyah of Ismā‘īl B. Abi Bakr al-Mukri. See another copy with the author’s commentary, Or. 3846, art. i.

205.

Or. 3760.—Foll. 185; 8 in. by 6½; 22 lines, 5 in. long; written in archaic, sparely-pointed, Neski; dated Thursday, 4 Rajab, A.H. 479 (A.D. 1086). [GLASER, no. 44.]

Answers of early Imams on points of theology and law, namely—


The same collection has been noticed above, no. 203, art. v.

The third of the seven Juz of which it consists is wanting here, as in the former copy. The others begin as follows: Juz 2, fol. 10b; Juz 4, fol. 24a; Juz 5, fol. 37b; Juz 6, fol. 51a; Juz 7, fol. 64b.

II. Foll. 78a—79b. Answers of al-Hādi and Muh. B. al-Kāsim, the same as in no. 203, art. vi.
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The 2nd Juz begins fol. 110b.

IV. Foll. 136a—185b. Answers of Imam al-Kāsim to his son al-Hasan, the same as in no. 203, art. viii.

Juz 2 begins fol. 164b.

206.

Or. 3798.—Foll. 183; 12 in. by 8; 27 lines, 4½ in. long; written in large and clear Neshti, with ruled margins; dated Monday, 18 Sha'ban, A.H. 1172 (A.D. 1759).

[A Glaser, no. 84.]

A collection of theological and legal treatises, by Imam al-Hadi ila 'l-ḥakik Yahya B. al-Ḥusain (who died A.H. 298; see Or. 3971), with the following title: جموع من كتب الإمام الهادي إلى المتنجحي بن للمستن بين إبراهيم بن اسمعيل بن إبراهيم بن لنفس بن على أمير المؤمنين صلوات الله عليهم اجمعين

Or 1st and 2nd Juz of the 21st work in the above-mentioned list, where it is praised for the elegance of its style.

II. Foll. 3b. كتاب الدين، a profession of faith; the 24th tract.

 Beg. انا نذين بن الله واحد احد ليس له شبه ولا نظير

III. Foll. 5a. كتاب الخشية, treating of the fear of God; the 25th tract.

 Beg. اصل الخشية لله العالم ورفع الخشية لله الوبع

IV. Foll. 6a. كتاب المسترشد, on Tauhid, or the doctrine of God's unity, and His attributes.

 Beg. الرد على اهل الزك في المشهدين.

V. Foll. 24a. a tract against anthropomorphism; the 13th of the list.

 Beg. إن سال مسترشد سابل أو قالت متعنت قابل لما ذا عبد لله.

VI. Foll. 26b. كتاب الأجادة والقراء والقراء، on the omniscience, power, and will of God; designated in the list, no. 14, as كتاب الأجادة والقراء.

 Beg. يقال ليس سال عن علم الله وتردهص ورادته.

VII. Foll. 27b. كتاب تفسير معاني السننة والرد, against those who denied the divine origin of the Sunnah.

 Beg. على من زعم انها من رسول الله.
It is called at the end

VIII. Fol. 34b, Jawab Masa'ala al-Nabii wa-l-imamah, the Imam’s answer to a question of his son, Abul-Kasim Muhammad, as to the proofs of the divine mission of Prophets and Imams.

Beg. قال أبو القاسم محمد بن الهادئ إلى الحسن رضي الله عنه صالت ابي صولات الله عليه عن أثناه

It is designated in the list, no. 19, as

IX. Fol. 37a, تثبتت امامة امير العواميين على بن ابي طالب علي ب. ع. تالیب.

Beg. تثبتت امامة امير العواميين على بن ابي طالب

X. Fol. 38a, ياب إثبات الالبنة، in answer to a question about the proofs of the divine mission of Muhammad.


XII. Fol. 39b, Jawab Masa'ala Ar-ghil al-Muhaddith, in answer to a man of Kum, about the origin of the knowledge of God in man’s mind.

XIII. Fol. 42b, Jawab Masa'ala Al-Husain B. ‘Abdallah al-Tabari; being the Imam’s apology for his conduct and enactments.

XIV. Fol. 48b, A short tract in proof of the divine mission of Muḥammad, beginning:

Beg. أن سأل سائل فقال ما الدليل على نبوءة محمد

XV. Fol. 49b, كتب العلة, a summary of the creed and of religious obligations, the 23rd of the list.

Beg. FINAL

الحمد لله الذي جعل ثاروه وتقدست اسمائه

XVI. Fol. 53b, كتاب المفازة بين المنزلتين, a defence of the Zaidi doctrine against the other sects of Islam; the 22nd of the list.

Beg. أن سال سائل فقال من ابن زعيمتم ان ألقى

في إيديكم

XVII. Fol. 65b, كتاب تفسير الكرسي, interpretation of the word Kursi, the Divine Throne.

Beg. اما بعد تألی احید الله الیک الذی لا لله الا هو

XVIII. Fol. 67b, Jawab لاهل صنعا على كتاب, the Imam’s answer to the letter which the men of Ṣan‘a sent to him on his arrival.

Beg.全校 لله الذي ليس كمثله شيء وهو السميع البصير

XIX. Fol. 69a, أصول الدين, the fundamentals of the faith; the 17th tract of the list.

Beg. سألت يا ابني نهتم الله وتفعل عما يشاء إياه

XX. Fol. 71b, رد على من زعم ان القرآن قد ذهب بعضه, against those who allege that a portion of the Coran is lost.

XXI. Fol. 73b, مسائل مفتوحة, answers to various questions put to the Imam by his son al-Murtada lidin-allah Muḥammad and others.
XXII. Fol. 77b. رواية عن الهايدي إلى الحنفية, traditions of the Imam’s disciples regarding his life and precepts.

XXIII. Fol. 79b. وعظه للهايدي إلى الحنفية, an admonition by the Imam.

XXIV. Fol. 84b. كتاب دعوة وجه به إلى أحمد بن يحيى بن زيد, his Da’wah, or statement of his claim to be acknowledged as Imam, sent to Ahmad B. Yahya B. Zaid.

XXV. Fol. 92a. رسالة إلى القاسم عبيد, his answer to a question of his son, Abu 'l-Kasim Muhammad.

XXVI. Fol. 94a. كتاب القيس, or inference by analogy, as a means of deciding points of law; the 10th tract of the list.

XXVII. Fol. 100b. جواب سبيل أبي القاسم الزيد, the Imam’s answers to the theological questions of Abul-Kasim al-Zaid.

XXVIII. Fol. 119b. كتاب ما نенная الله عند رسول الله, on that which God forbade to the Prophet.

XXIX. Fol. 121a. في ذكر خطايا الأنبياء, on the sins of the Prophets; in answer to Ibrahim B. al-Muhisin al-'Alawi; (the 26th tract of the list). (تفسير خطايا الأنبياء).

XXX. Fol. 128b. كتاب الذه على الجبرية والقدرة, a refutation of the Mujabbirah and Kadariyah sects; (no. 15 of the list, الذه على أني الصفوية في الكلام على الجبرية).

XXXI. Fol. 138b. إجابات على العلم والفقه وما سالله عنه محمد بن سلیمان الكوفي, answers to Abu Ja'far Muḥ. B. Sulaimān al-Kūfi on points of law, arranged according to the usual order of legal books.

This is the Imam’s answers to the theological questions of Abul-Kasim al-Zaid. v. Or. 3971, III.

XXXII. Fol. 160b. كتاب الزمام, on the law relating to the suckling of infants; no. 6 of the list; v. Or. 3971, II.

XXXIII. Fol. 169b. كتاب تثبت الإمامة, in proof of the Imamah of 'Ali; v. Or. 3971, V.

XXXIV. Fol. 175b. كتاب تثبت الإمامة, another tract on the same subject, ascribed by some to Zaid B. 'Ali; v. Or. 3971, IV.


XXXVI. Fol. 180b. كتاب الرسول والكرسي, on the spiritual significance of the “Throne,” and of material attributes ascribed to God; v. Or. 3971, VI.

Or. 3884.—Foll. 72; 8½ in. by 6; a volume of mixed contents.

I. Fol. 1—33; 27 lines, about 3½ in. long; written in a small and cursive Neski; dated from the Masjid Dā‘ūd, San’a, Sunday, 15 Jumāda I., A.H. 1055 (A.D. 1645).
Glosses of Şarim al-Din Ibrāhīm B. Yahya al-Suḥūli upon the treatise of theology known as al-Thalāthūn al-Mas'alah, by Ṭalāmed B. al-Ḥasan al-Raṣūs, to which the following description, in the hand of the scribe, is prefixed:

And these glosses have been compiled and arranged by the writer of the present MS., Şalih B. Dā'ūd al-Anisi, who added marginal notes from Sharḥ al-Taḥrīr, al-Khulāṣah, and Sharḥ al-Asās.

The author, Bahā al-Din Ṭalāmed B. al-Ḥasan al-Raṣūs, lived at the close of the sixth century of the Hijrah. The author of al-Ḥadīṣ al-Wardiyyah, Or. 3786, fol. 160, calls him his master, ʿUṭmān, and speaks of him as dead at the time of writing, i.e., about A.H. 620. His father, Ḥusnā al-Din al-Ḥasan B. Muḥammad al-Raṣūs, was the Shāikh of Imam al-Mansūr ʿAbdallah B. Ḥamzah, who was born A.H. 561, and died A.H. 613. See al-Tarjumān, fol. 142a.

The author of the gloss died A.H. 1060. See, further on, Ḥashiyat al-Azhār, Or. 3756.

The text of al-Raṣūs, which is written in full, with red ink, begins:

The gloss is divided into three parts, each of which comprises ten propositions.

The first part treats of God's unity, the second of His justice, the third of His promises and combinations.

The text is found in Or. 4026, fol. 106—113. See also Ahlwardt, Glasersche Sammlung, no. 59, 4, no. 67, 4, and no. 194, 4; and Berlin Catalogue, nos. 2360-65.

A short treatise on Usūl al-Fīkh, without author's name, endorsed in thev esel of the manuscript:

The author, ʿAbd Allāh B. Ḥamzah, was born A.H. 561, and died A.H. 613. See al-Tarjumān, fol. 142a.

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A short treatise on Usūl al-Fīkh, without author's name, endorsed in the v esel of the manuscript:

The author, ʿAbd Allāh B. Ḥamzah, was born A.H. 561, and died A.H. 613. See al-Tarjumān, fol. 142a.
SECTARIAN WORKS.

Beg.}

This copy was transcribed from the autograph MS. of the commentator, who was alive at the date of writing.

208.

Or. 3953.—Foll. 122; 8 in. by 5 1/2; 20 lines, 3 in. long; written in small and neat Neskhī, apparently in the 17th century.

A full commentary upon the work described under the preceding number, art. i., al-Thalāthūn al-Masʿalah.

Beg.}

The commentary, which is not named, comprises the whole text written in red. It is much fuller than the gloss above mentioned, but contains many identical passages.

The MS. was written for Sayyid Jamāl al-Dīn Muḥ. B. al-Nāṣir B. ʿAbd al-Rabb (mentioned by the author of Tib al-Samar, i., fol. 68, as a senior contemporary). A note states that it was read in Shibām, A.H. 1093 (A.D. 1682).

Foll. 1—8 and 116—122 contain miscellaneous notes and extracts.

209.

Or. 4009.—Foll. 44; 6 1/2 in. by 4 1/2; from 20 to 23 lines, 3 1/2 in. long; written in cursive Neskhī, almost destitute of diacritical dots, apparently in the 18th century.

[Glaser, no. 307.]

A treatise on theology (Kalām), imperfect at beginning and end.

The first heading, fol. 1b, is باب القول في اختراق الأعراض, and the chapter begins as follows:}

The work is divided into unnumbered Babās, some of which are subdivided into Fuṣūl. The headings of the second and next following Babās are: باب القول في رواية الأعراض, fol. 5; القول في نفي الوساطة, fol. 6; المولدات, fol. 7b; القول فيما يسمع من رجع, fol. 7a; القول في حق الأعراض وناع الأجساد, fol. 10; المسا, fol. 10b; القول في سماع الأعراض, fol. 11; القول في سبب الأعراض, fol. 12b; القول في الخلاف, fol. 13b; اختلاف الأجساد والأعراض, fol. 15a; الغاء الملتقى في الديانة على أنه تعالى عمل, fol. 17, etc.

The last chapter, باب القول في النبوة, breaks off at the fourth page. The author quotes two of the Zaidi Imams as authorities, viz., Yaḥyā B. al-Ḥusayn (al-Ḥādi) author of the Mustarshid (no. 206 iv.), who died A.H. 298, and al-Ḥusayn B. al-Ḵāsim B. ʿAlī (al-Mahdi) who died A.H. 404. He mentions also al-Rassās (Ahmad B. al-Ḥasan, a great Zaidi theologian, who died c. A.H. 600, v. no. 207). Under each head the author sets forth the tenets of the Zaidis, and then proceeds to discuss and refute those of other sects. His polemic is chiefly directed against the Ashʿariyyah and Jaʿfariyyah.
SECTARIAN WORKS.

210.

Or. 3976.—Foll. 297; 12 in. by 8½; 19 lines, 4½ in. long; written in fair Neskhī, with headings in fine Thulṭh, and redruled margins, apparently in the 17th century.

[Glaser, no. 270.]

Doctrinal and polemical writings of Imam al-Manṣūr billah 'Abdallah B. Ḥamzah, who was born A.H. 561, proclaimed A.H. 594, and died A.H. 614.

This volume is designated on the edge as the first of the collection: المجموع المنصور بالله على إمام.

It contains:

I. Foll. 1—144a. A full exposition of the Zaidi doctrine respecting the Imamat, especially directed against the Imāmiyyah, who admit only twelve Imāms, and bearing the following title: كتاب العقد الثمین في تبیین احکام الایمة الیاهودیة، والتي نصبت مولانا ومالکنا الامام الاجل المنصور بالله... ابن محمد عبد الله بن حمزه الجواد بن سلیم البر التحق بن حمزه النبي بن علي العالم الزاهد بن حمزه النفس الزلکة الغـلـبـی.

Beg. ... اما بعد فان� اولى ما استشقت به ذكر الاظهر وكدت في ادراك مطوال الفواظر علم الأصول.

Mentioned as one of the Imam’s works in Ḥadā’ik al-Wardiyah, Or. 3876, fol. 191b, and in al-Tarjumān, fol. 142b.

II. Foll. 145—168a. A polemical work against the Muṭarrafiyah, a sect of heretics, whom the author stigmatizes as arrant apostates and outlaws, with this title: الرسالة الیاهودیة بالادلة الابداعیة في بيان احکام الاهل الارده نفی رسول مولانا ومالکنا الامام الاجل المنصور بالله.

Beg. سما الحمد لله نفی ابتداء احسناء.

See Ḥadā’ik, fol. 152a, and Tarjumān, fol. 142b.

This work is mentioned by Ahlwardt, Berlin Catalogue, no. 2077, but wrongly ascribed to Hamzah B. Sulaimān.


Beg. ... 

See Ḥadā’ik and Tarjumān, ib. A copy is mentioned by Ahlwardt, Berlin Catalogue, no. 2077.

IV. Foll. 210—234a. Answers to various questions relating to the Muṭarrafiyah and other subjects, اجوبة مسائل تتضمن ذکر المعلقة، واحکاما وتبیین عام.

Beg. ... علم ابتدائه الله وحدائقها وполнات ان الفرقة الغوطة الفضلاء الشقیة المسبحة بالعطریه.


Beg. ... أما بعد حمد الله الذي جعل الحمد ثبنا لجلاله نعمة.

This is the first of the Imam’s writings. He composed it in early youth by desire of his Shaikh, al-Ḥasan B. Muḥ. al-Raṣṣas, in refutation of a circular letter sent from Egypt, and advocating the Ashʿarī doctrines. See Ḥadā’ik. fol. 149a. It consists of 48 sections, called مسال.

VI. Foll. 272a—277b. Answers to divers questions on points of doctrine and morals, هذه مسائل مفتوحة لما سأل عنه عليه السلام وконها.

Beg. سالت ابتدائه الله عن معنى وصفنا الله تعالى بأنه عالم.

VII. Foll. 277b—2876. A treatise on
Imāmat, in four chapters, فصول, in answer to the questions contained in the "two papers," beginning: 

وأما مسألة القرطاسين متشعبة منتشرة

WILLI AM ما يجري على متصل في أي بصلة فصول

VIII. Foll. 287b—291b. Answers to five questions relating to the prophethical office, and to some points of doctrine and law.

IX. Foll. 292a—293b. Answers to six questions on the rights of Imams, put to the Imam by Sultan al-Hasan B. Ismā‘īl al-Dafā‘ī, ولأعطاء الرسالة النائحة بشرحها

The same title appears on a folio written by a later hand, to supply the lacuna of the MS., and now placed at the beginning of the volume.

The work is described in the Hâdâ‘ikh as consisting of two parts, the first of which treats of Uṣūl al-Dīn, and the second of the merits of the holy lineage, المرة. The second part only is contained in the MS.

The commentary includes historical notices of the Imams named in the text, and extensive controversial discussions.

It is stated in the colophon that the MS. was transcribed from a copy of a transcript of the author's autograph MS. On the same page and the next are two licences, اجازة. The first was granted to the writer, Muḥ. B. al-Murtadhā al-Ḥusaini al-Mar'ashi, by Imam

III. Foll. 151—156. The latter part of al-ʿAkīdat al-Nabawiyyah, mentioned under art. i.

Here the author quotes, at some length, a polemical work against the Muṭarrāfi sect, entitled Ḥadāʾik, by his predecessor, Imam al-Mutawakkil Ṣulaymān B. Sulaimān (d. A.H. 566).

IV. 157—190. A theological tract, written by the same Imam in answer to the questions of Ḥāfīz Muḥ. B. ʿAṣād al-Wākidi al-Sulaiḥī, with this title: الرسالة الامامية في جواب عن المسائل التهامة الودرة من الفقه الإسلامي. This tract is mentioned in Ḥadāʾik, fol. 192a, as الرسالة التهامية

V. Foll. 194—206. A detached fragment of the commentary mentioned under art. ii. The place of this fragment, in which some lacunae have been supplied by inserted leaves, cannot be positively ascertained; it belongs, apparently, to the early part of the work.

VI. Another work treating of the prerogatives of ʿAli and his descendants, written by an early hand, lengthways, on the outer margins, through the whole volume. It has neither beginning nor end, and the author has not been ascertained. It is divided into a number of chapters, one of which, the 22nd, one hundred and twenty miracles of ʿAli are enumerated; see fol. 171b.

212.

Or. 3959.—Foll. 198; 8½ in. by 5¾; 20 lines, 3½ in. long; written in cursive Neskhi; dated Thursday, 23 Jumāda I., A.H. 1062 (A.D. 1652).

Theological writings of Sayyid Nūr al-Dīn Abu ʿAbdallāh Ḥamīdān (i.e. Ḥamīd al-Dīn) B. al-Ḵāsim B. Yaḥya B. Ḥamīdān al-Ḵāsimī al-Ḥāsān al-Ḥūshimī, with this title: كتب مجموعة الفتاوى الامام الابتدائي والمتفقه ذو الدين أبو عبد الله حمیدان بن الاسم بن یحیی بن حمیدان بن الاسم بن الحسن بن ابوعبد بن سليمان بن الاسم بن علي الباي

The Imam Al-Ḵāsim B. ʿAli, the author's ancestor in the eighth generation, died A.H. 393. Ḥamīd al-Dīn B. Yaḥya B. Ḥamīd al-Dīn (for thus the author's name is found written in other places) appears to have lived in the seventh century A.H. He does not quote any later Imam than ʿAbdallāh B. Ḥamzah, who died A.H. 613.

I. Fol. 1. Kitāb al-Taṣrīḥ, كتب التصريح, a work in defence of the doctrine of the Imams against the philosophizing sect of the Muṭtazilah.

II. Beg. أحمد الله تعالى حمد متعزف بوحدانيته ... وبعد فان الفرض بهذا المعتقد ونافذ عنه مما يذكرن به التقرير إلى الله سبحانه. It is divided into five sections, termed موضع, with the following headings:

Fol. 2a. فتى جزء من مقدمات البلوي I. التي يبني عليها الكلام في علوم الدين
SECTARIAN WORKS.

135

Fol. 9b. In the works in Masalat al-Imama.

Fol. 45a. The nature of Speech in the subject and what is expected from it.

Fol. 52a. In the world and Speech to that and to his evidence.

Fol. 59b. In debates from the different sects.

which is known as a sect.

II. Fol. 71a. A treatise showing the virtual agreement of the teachings of the Imams, and reconciling their apparent discrepancies, divided into six Fusul, with this title: A treatise showing the virtual agreement of the teachings of the Imams, and reconciling their apparent discrepancies.

Beg. Amma, before the beginning of the work, as is known.

III. Fol. 83a. On the errors of theologians of the philosophical school, in five Fusul:

Beg. Amma, before the beginning of the work, as is known.


Beg. Amma, before the beginning of the work, as is known.

V. Fol. 133a. Second selection from the teachings of the Imams on substances and attributes: the second selection from the teachings of the Imams on substances and attributes.

Beg. Amma, before the beginning of the work, as is known.

VI. Fol. 141b. Extracts from the works of al-Manṣūr 'Abdallah B. ʿAbd al-Ṣamad (d. A.H. 613) against the Muʿtazilah, in four Fusul:

Beg. Amma, before the beginning of the work, as is known.

VII. Fol. 161a. The seventh Faṣl of the work entitled Taʾrīf al-Ṭarīq, against the Muʿtarrifi sect: the seventh Faṣl of the work entitled Taʾrīf al-Ṭarīq, against the Muʿtarrifi sect.

Beg. Amma, before the beginning of the work, as is known.

VIII. Fol. 173b. A tract upon some obscure points in the traditions relating to the Mahdi: a tract upon some obscure points in the traditions relating to the Mahdi.

IX. Fol. 183a. Four theological questions ascribed by Ḥamīdan to Imam al-Mahdi al-Ḥusain B. al-Ḵāsim (died A.H. 404), and directed against the Ẓafiyyah sect: four theological questions ascribed by Ḥamīdan to Imam al-Mahdi al-Ḥusain B. al-Ḵāsim (died A.H. 404), and directed against the Ẓafiyyah sect.

Beg. Amma, before the beginning of the work, as is known.


Beg. Amma, before the beginning of the work, as is known.

The last and longest is an Urjuzah, foll. 190b—197a, entitled al-Walad al-Anṣāri to the ancient in the teachings of the Imam on the subjects and attributes: the last and longest is an Urjuzah, foll. 190b—197a, entitled al-Walad al-Anṣāri to the ancient in the teachings of the Imam on the subjects and attributes.

Beg. Amma, before the beginning of the work, as is known.

It is directed against the Muʿtazilah, and begins:

al-Walad al-Anṣāri to the ancient

It is stated at the beginning that Imam al-
SECTARIAN WORKS.

Mutawakkil 'ala'llah al-Mu'tahhar B. Yahya used to call that poem المزرعة لاعضاء المصطلبات.

At the end is a copy of a letter of Imam al-Mahdi Ahmad B. al-Husain (died A.H. 656), referring with praise to a work of Sayyid Ḥamīdān.

Most of the above contents are found also in a miscellaneous volume, Or. 3851.

213.

Or. 3727.—Foll. 171; 11½ in. by 7½; about 31 lines, 5½ in. long; written in Neskhi by several hands; dated A.H. 1046—1107 (A.D. 1636—1696). [Glaser, no. 11.]

The main portion of the volume, foll. 47—135, contains the theological writings of the same Ḥamīd al-Dīn Yahya B. Ḥamīd al-Dīn, with this title: ...جَمْعَ كِتَابِ الفُهْا الامام المختص... نور الدين... ابن عبد الله حميدان بن يحيى بن حميدان بن القسم بن الفمس الخ. They agree with the contents of the preceding copy, but are differently arranged, as follows:

I. Foll. 47b. A treatise against the Mu'tazilah, the same as no. 212, art. vi.

II. Foll. 54a. Tanbih al-Ghāfīlīn, the same as no. 212, art. iii.

III. Foll. 57. Tanbih Uli 'l-Albāb= no. 212, art. ii.

IV. Foll. 72a. Al-Muntaza' al-Awwal= no. 212, art. iv.

V. Foll. 78a. Al-Muntaza' al-Thānī= no. 212, art. v.

VI. Foll. 82a. Some pieces of verse= no. 212, art. x., foll. 1876—190a. They are designated at the end as an appendix to al-Muntaza' al-Thānī, art. v.

VII. Foll. 83b. Al-Risālat al-Nāzimah, etc., namely, the Urjuzah mentioned under no. 212, art. x., foll. 190—197.

VIII. Foll. 87b. Al-Masā'īl al-Bājiibah, etc., v. no. 212, art. vi., foll. 157.

IX. Foll. 89. Faṣāl 7 of Ta'rīf al-Ṭarīq= no. 212, art. vi.


XI. Foll. 99b. Kitāb al-Taṣrīḥ= no. 212, art. i.

XII. Foll. 134a=135b. Arba' Masā'īl= no. 212, art. ix.

Besides the above treatise the MS. contains:


The work was written in answer to some verses by a Shāfī'i writer, who pretended that 'Ali had submitted to the preceding Caliphs. It takes the shape of a commentary upon a poem in support of 'Ali's claims, entitled شیخة الطالب في امامة علي بن ابی طالب.

The verses of the Shāfī'i begin:

The versified answer begins:

The verses put by Shams al-Dīn Aḥmad B. Sulaimān
al-Auzari to Imam al-Muayyad billah Yahyá B. Hamzah (d. A.H. 749) on points of theology, with the answers.

The principal sections are entitled: سوالات الفقهاء الإفضل أحمد بن علي الدين أحمد بن سليمان الأوزري

XV. Foll. 137a—162b. A collection of Hadiths relating to those texts of the Koran which, according to Shi'ah tradition, support the claims of the descendants of the Prophet.

It is imperfect at the beginning. The first words are:

The author's name does not appear, but in the following Isnad his father is called al-Hakim Abu Muh. 'Abdallah B. Ahmad:

The work follows the order of the Surahs, from the Fatihah to Súrat al-Kauthar.

The following doubtful title is written at the top of the first page:

The work was completed, as stated at the end, on Thursday, two nights before the end of Ramadán, A.H. 1005.

214.

Theological and polemical writings of Imam al-Mansúr-billah al-Kásim B. Muḥammad (who died A.H. 1029; see his life, Or. 3329).

They consist chiefly of answers to various questions put to him on matters of theology and law.

I. Foll. 5—166. Answers to the questions of Fakih 'Abd al-Jabbar B. 'Ali B. Shimr, with the title: سؤالات أحمد بن محمد القاسم بن محمد قدس الله روحه

Beg. رويتنا بالاسناد اسم قال اسد ابن ربه ابن عبد

ابن علي ابن الدين وهو يرضي تريش على كان على

ابن أبي طالب

The work was completed, as stated at the end, on Thursday, two nights before the end of Ramadán, A.H. 1005.

II. Foll. 167—197. Answers to the questions of Sayyid Jamál al-Din Muḥammad B. Ashish al-Ḥūthi: تاء
SECTARIAN WORKS.

The first question relates to the double punishment threatened to the wives of the Prophet for grievous sin (Surah 33, v. 30).

IV. Foll. 209b–241. Answers to some questions sent from San‘a, and relating to divergences of doctrine:

This question relates to the double punishment threatening to the wives of the Prophet for grievous sin (Surah 33, v. 30).

They include a tract against modern Sufis, or Bātinis, foll. 230–240.

V. Foll. 242–279. A guide to the right path, showing how to choose among conflicting authorities in matters of faith and law:

It is divided into six Fūṣūl, and begins:

It was written, as stated at the end, against Fakih Muḥ. B. ‘Ali B. ‘Umar al-Tihāmi, who had advised people to stay at home, and pay tribute to the enemy.


Some leaves written by a later hand contain the following poems:


215.

Or. 3974.—Foll. 60; 8\(\frac{1}{2}\) in. by 6; about 20 lines, 4 in. long; written in fair Neskhi; dated Saturday, 5 Jumada II., A.H. 1015 (A.D. 1606).

[GLASER, no. 268.]

I. Foll. 2–57. A treatise on Uṣūl al-Dīn, or the bases of faith; without title or author’s name.

It is described on the fly-leaf as لغاسبع اللؤث، and is really the work entitled لغاسلاك، or لغاسلاك, by Imam al-Manṣūr-billah al-Kāsim B. Muḥammad. See Or. 3851, ii.

II. Foll. 57b–60. Answers of the same
SECTARIAN WORKS.

Imam to the theological questions of Fakih Badr al-Din Muḥammad B. ‘Alī al-Maʿrifī:

This treatise is directed against those who, according to the author, falsely profess to be followers of the Sunnah, but are in reality its greatest enemies.

The text of the original treatise, written in red, is included in the commentary.

The MS. was written for Sayyid Fakhr al-Din ‘Abdallah B. Muḥ. B. Naṣīr al-Dīn al-Maʿrūf:

The following title is prefixed by the copyist:

The MS. was written for Sayyid Fakhr al-Din ‘Abdallah B. Muḥ. B. Ṭāmīsh, by Ḥusain B. ‘Abd al-Kādīr B. ‘Alī, etc.


The following title is prefixed by the copyist:

The author was Khatīb of Ṣanʿāʾ, and died in al-Bustān, near Daurān, on the 29th of Rabiʿ I., A.H. 1100. See Bugḥyat al-Murīd, Or. 3719, fol. 23. He is chiefly known by his historical work ʿIthār al-ʿAjāʾib, one of the sources of Khulāṣat al-Athar. See the last
work, vol. i., p. 220, (where A.H. 1092 is given as the date of his death), and Tibal-Samar, Or. 2427, fol. 198. In the list of his works given in Bughyat al-Murid, the above treatise is called تَسْمُت الشريعة لورد الشريعة.

A note on the first page states that 'Ali B. Sāliḥ B. Abi 'l-Rijal (the author’s brother, v. Tib al-Samar, fol. 200) heard the work read by the author in the house of Imam al-Mutawakkil in Šan'ā, A.H. 1079.

II. Foll. 36—59. A treatise by the same author on the evidences and authorities in support of the Imāmat of ‘Ali, with this title: اعُلم الموالي بكلام سادته الاعلام الموالي تأليف العلاة... شمس الإسلام احبد بن صالح بن ابي الرجل اتبع الله الإسلام بعثه

Beg. This volume contains twenty-six tracts, ending with شعر النفس. The contents agree with those of Add. 11,559, noticed in the Arabic Catalogue, pp. 521-2, and with those of the Paris MS. fully described by S. de Sacy, Exposé de la religion des Druzes, vol. i., pp. 471—482. A former owner, M. Jules Ferrette, has written on the cover, “Livré sacré des Druzes conquis par les Chrétiens pendant la guerre de 1860.”

For other copies of the same volume see Aümér, nos. 218—229; Pertsch, nos. 855-6; the Leyden Catalogue, no. 1978; Assemani, Collectio Nova, nos. 379, 721; the Paris Catalogue, nos. 1415-18; and Rosen, Notices Sommaires, no. 97.

Nusairis.

219.

Or. 3113.—Foll. 195; 4½ in. by 3½; from 7 to 8 lines, 2½ in. long; written in cursive Neskhī; dated Sha'ban, A.H. 1283 (A.D. 1866).

Prayer-book of the Nuṣairis.

Beg. كتاب فيه تهيب الْحَلا وَبَالَة الْمُوَسِّحِ وَهُذَا هَذَا

بَيْسَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُوَّةُ تَعَاوُنُ اللَّهِ لَا إِلَهَ إِلَّا الَّذِي الْقَيْمُ لَا تَأْخَذَهُ صَنَة

وَلَا نَوم

Two leaves prefixed to the above title contain a prayer, beginning: استغفر الله العلي العظيم، and including a declaration that there is no God but ‘Ali, no veil but Muḥammad, and no gate but the Lord Salmān: الَّهُمَّ صلِّ عليه بِشَهَادَتِنَّ إِنَّ اللَّهَ إِلَّا مَلَأٌ عَلَى وَلَدِهِم

الاَّالسَّيِدَ مُحَمَّدَ وَلَا بَابُ الْإِلَيِّ السَّيِدَ سَلَامَانَ فِي كُلِّ عَصِرٍ

وَلَكِيْ زَيَانَ
The work begins with the Ayat al-Kursi and other verses from the Koran, followed by a number of prayers addressed to ‘Ali as the Deity, in such terms as, ‘Ya mola Ya Ali Ya Amin.’ These invocations are in the name of holy personages of every age and country. The names of the Prophets, the twelve Imams, and other Shi‘ah saints, one would naturally expect; but it is rather strange to find in one place, fol. 28, those of the ancient kings of Persia, Jem, Kubad, Firuz, Anubisirwain, Kaika‘us, and in another, fol. 25, those of Evangelists and Christian saints, John Chrysostom, Paul, Moist, and Matthew.

The prayers are followed by rituals relating to various sacred functions, such as the rite called Kuddas, the qoḍas, the qoḍas al-ma‘ad, fol. 71, the initiation of neophytes by the Nakib, fol. 89, the vows, the ma‘qad, fol. 101, the water-kuddas, the qoḍas, fol. 106, the incense-kuddas, the qoḍas al-bahr, fol. 109, the wine-kuddas, the qoḍas al-sharab, fol. 114, the oath of allegiance, the ma‘qad, fol. 117, etc.

Several of the above prayers and offices will be found in the work entitled the book of the Nusairi, written by a Nusairi converted to Christianity, Sulaiman al-Adani; printed in Beirut, 1864, and translated by Edw. E. Salisbury in the Journal of the American Oriental Society, vol. viii., no. 2.

The prayer-book proper occupies fol. 1—128 and 173—186. It ends with prayers for various occasions.


Foll. 153—186 contain some cabalistic extracts, and some more poetical pieces, by Ibn Sha‘bān, Shaikh Khalil, and Salīm Bīsīn.


The first of these relates to the seven gates of Hell, which are said to mean degrees of transmigration.


SECTARIAN WORKS.

Wahhabis.

220.

Or. 4529.—Foll. 244; 7 in. by 5 ½; from 13 to 17 lines, 4 in. long; written in Neskhi in the 19th century.

[Presented by Col. S. B. Miles.]

The following works by Shaikh Muhammad B. ‘Abd al-Wahhab, the founder of the Wahhabi sect, who was born A.H. 1115, and died A.H. 1206 (see the Arabic Catalogue, pp. 436a, 784):

I. Foll. 26131. Life of Muhammad, abridged from the Sirat al-Rasul by Ibn Hisham:

The work concludes with the history of the Khalifs, which is brought down to the time of al-Ma’mūn.

The beginning and the end, viz., foll. 2—11 and 117—131, have been supplied by a somewhat later and cursive hand, A.H. 1277 (A.D. 1860).

II. Foll. 132—196. The Kitāb al-Tauhīd, an exposition of the Wahhabi doctrine:

This tract is found in Add. 23,346, fol. 373—383; where it is designated as تفسير الشهادة. The present copy has a doxology, wanting in the latter MS.; but it wants the concluding lines of the treatise.

The same work is found in Add. 23,346, foll. 281—332, described in the Arabic Catalogue, p. 577; but the present copy has in addition, at the end, nineteen short questions, relating to the ‘Arsh and Kursi mentioned in the last quoted Hadiths.

A short abstract of the Kitāb al-Tauhīd will be found in the account of the Wahhabi doctrine drawn up by ‘Abdallah, the apostle’s son, and translated by O’Kinealy, Journal of the Asiatic Society of Bengal, 1874, part i., pp. 68—72.

III. Foll. 196—223. Kitāb al-Kabā‘īr, a treatise on the major sins, or those which involve perdition.

The same tract is found in Add. 23,346, fol. 373—383; where it is designated as تفسير الشهادة. The present copy has a doxology, wanting in the latter MS.; but it wants the concluding lines of the treatise.


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III. Foll. 196—223. Kitāb al-Kabā‘īr, a treatise on the major sins, or those which involve perdition.

It is divided into short unnumbered Babs, each of which begins with a verse of the Coran, or a Hadith.


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III. Foll. 196—223. Kitāb al-Kabā‘īr, a treatise on the major sins, or those which involve perdition.
The first passage relates to the beginning of inspiration, namely, {verse} (Coran, chap. 74).

On the last page is the beginning of Ibn 'Abd al-Wahhab's comment upon a passage of Sūrat Hūd, (chap. 11, v. 18).

VI. Foll. 237-38. A tradition relating to the eight points of doctrine which Shakik al-Balkhi had learnt from his master, Ḥātim al-Asamm.

The best source of information on the history of the Babis, and their literature, is to be found in the masterly and exhaustive accounts published by Mr. Edward Granville Browne, in the Journal of the Royal Asiatic Society, New Series, vol. 21, pp. 485–526, and 881–1009, and in the volume subsequently published by him under the title of "A Traveller's Narrative," 1891. In our notice of the present, and the four following MSS., we cannot do better than to refer the reader to those highly interesting works.

The present book is known as Tafsir Sūrat Yūsuf, or Aḥsan al-Kīsāṣ, and its author is the founder of the Babi sect, Mirza 'Ali Muḥammad Shirāzi, better known as Bāb, or Nuktah, who was born in Shirāz A.H. 1236, and suffered martyrdom in Tebriz on the 27th of Sha'ban, A.H. 1266 (July, 1850). See Browne, Journal, pp. 512 and 993. The Tafsir Sūrat Yūsuf, is so called from the verses of the Coranic Surah of that name, which occur at the beginning of most chapters, although the text which follows has no obvious connexion with them. It
is the second extant work of the Báb, and the first in which he put forth his pretensions to divine inspiration. It was composed shortly after the declaration of his divine mission, which took place A.H. 1260. (See "A Traveller’s Narrative," p. 221.)

The first detailed account of the work was given by Baron Victor von Rosen, Manuscrits arabe de l’Institut, pp. 179—191, with copious extracts, which agree verbatim with the text of our MS. The character of the work is described by Browne, i.e., pp. 904—909; compare "A Traveller’s Narrative," p. 338.

The present copy is divided, like the S. Petersburg MS., into 111 sections, not numbered. In addition to the latter, it has titles in red ink at the beginning of most sections. The first has been given above. The second is سورة العلماء وهي النثى واربعون آية شرارية. The remaining headings differ from the above only by the name of the Sūrah. The eight sections which next follow are called: سورة العلماء, سورة الشهادة, سورة يوسف, سورة المدينة, البدر, سورة السر, سورة التوحيد, سورة الزراعة.

On fol. 71a is found the passage وَأَنَّهُمَا مِنَ اللَّهِ الْعَلَّامِيَّتِهَا مِنَ الزَّرَاعِ which Rosen, i.e., p. 185, from which he inferred rather hastily that Báb allowed eight wives to his followers. It is taken, with some alteration, from the Coran, chapter vi., vv. 143-44, and relates to pairs of cattle. The tendency of the Babis is, according to Browne, p. 499, rather to monogamy.

In the body of the volume some leaves have been transposed. They must be taken in the following order: fol. 105, 110, 111, 108, 109, 106, 107, 112.

Baron von Rosen possesses a fine copy of the same work, transcribed from a MS. in the library of ʿIʿṭāḍ al-ʿSaltanah. See MSS. persans de l’Institut, p. 50.

222.

Or. 3116.—Foll. 127; 8 3 in. by 7 1; 14 lines, 4 4 in. long; written in a cursive and not easily legible Shikesteh, in the 19th century. [Keemer, no. 126.]

Another Babi book, without any title.

الباب المذكور في بيان ان العباد لم ينفع

الشاطئ بهر [sic] العزاز إلا بالانقطاع الصرف عن

كل من في السماوات والأرض فافتدمن انفسكم يا أهل

الارض الع

It consists of Arabic passages, written mostly in Nesbhi, with a red line drawn over them, and followed by extensive comments in Persian, written in Nestalik. It is the work known as ʿIkan, ایقان, one of great authority with the Babis, and containing the fullest exposition and defence of their doctrines. The author is Bahá, who superseded his brother Mirza Yahya Šubh i Azal as chief of the sect. He proclaimed his divine mission in Adrianople, A.H. 1283, and is now regarded by the bulk of the Babis as the last "Manifestation," or embodiment of the Deity. His proper name is Mirza Ḥusain 'Ali, son of Mirza 'Abbás, better known as Mirza Buzurg Nūrī. He was born in Teheran, A.H. 1233, wrote the present work in Baghdad, A.H. 1278, and was subsequently confined by the Turkish government, first in Adrianople, and afterwards, A.H. 1285, in Acre, where he is still living. (See Browne, "A Traveller’s Narrative," p. xxxix.)

The work is fully described by Mr. Browne, who mentions other MSS. as well as an

* News has since been received of his death in August, 1892.
SECTARIAN WORKS.

Indian edition of the Ikan. See the Journal, i.e., pp. 944—948, and p. 1003. Copious extracts have been given by Baron von Rosen in the Collections Scientifiques de l’Institut, MSS. persans, pp. 32—50. Another MS. is mentioned by the same scholar in the Zapiski of the Archeological Society, tom. iv., p. 112.

The Iankan ends, fol. 67a, with these words:

وکذکن نزل من قبیل أن آنتم تملؤون المنروال من الباء
والله والسلام على من سمع نغمة الورثا في سدرا المنتهى
فسببان ربا الاعل

Foll. 67—77 contain a Persian tract beginning with an Arabic text as follows:

لمضد الله الذي قد ظهر الوجه من العهد وارتم على لوح
الانسان من السرير القدوم وعمله من البیان ما لم يعلم الی

The rest of the MS., foll. 78—127, is taken up by a collection of letters written in Persian, apparently by the same Bahá, to some of his followers. The first begins thus:

هو الناظر من الاقیر الابن ضنود ندان به

Most of the letters begin with the formula,

پسم الله الاعداد الأدبی

the last word of which alludes to the writer’s name, Bahá.

223.

Or. 2820.—Foll. 46; 6½ in. by 4; 11 lines, 2½ in. long; written in neat Shikesteh; dated A.H. 1301 (A.D. 1884). [S. CHURCHILL.]

Another Bábí book, without title.

Beg.

پسم الحکام على ما كأن وما يكون

ان أول ما كتب الله على العباد عزلاق شرق وجبه

ومطلع امر الذي كان مقام نفسه في العالم الآخر ولفت

This is the Kitáb Akdas, كتائب آدیس, the last work of the same Bahá, and the summary of his teachings. Mr. Browne, who possesses three copies of the work, has given a full analysis of the contents, Journal, i.e., pp. 972—981; see also pp. 495 and 1007, and compare “A Traveller’s Narrative,” p. 211.

The copy was written by Mirza Husain 'Ali Tabíb, and was purchased at Yezd for Mr. Sidney Churchill in 1884.

The colophon is:

در ایام ظهور الله محترر یانت

حره میرزا حسین على طبیب سنة 1301

At the end of Kitáb Akdas, fol. 43a, is a Persian tract written by the same Bahá, in answer to questions put to him respecting the divine commands. It begins thus:

پسم الله العزیز المقدّر المتعال

والاتیکه در احکام الله نبوده بودند عرض شد از

مطلع عنايت این جواب مشرق ولأغ توله جل كبریاه

جذب زین القریقین انشأ الله بعابت الله در كل عوامل

ذائط بایش سوالات شما لدي العرش مقبول است

224.

Or. 3115.—Foll. 30; 7 in. by 4½; 9 lines, 2¾ in. long; written in fair, fully vocalized Neskhi, in the 19th century. [KREMER, no. 125.]

Copy of a letter of Bahá to the reigning Shah of Persia, Násir ud-din.

Beg.

يا ملک الارض اسمه نداء هذا الملوك ان

عبد العنت بالله واياهن وندبى نفسي في سبيله

ويشهد بذلك ما انا فيه من البلایه التي ما حبلها

احد من العباد
A collection of tracts and letters by Bahá.

A collection of tracts and letters by Bahá.

The letter includes several extensive passages in Persian, written in Shikesteh, in one of which, fol. 13, the writer speaks of Adrianople as the place from which he was writing.

It is stated in "A Traveller's Narrative," p. 102, to have been written by Bahá, in his latter days passed in Adrianople, namely, in July or August, A.D. 1868 (A.H. 1285).

It is now included in a collection called Surah i Haikal, Seroteri Heikl, or Alwah i Salatin, comprising Bahá's letters to various sovereigns. For a detailed account of the letter to the Sháh see Browne, Journal, i.e., pp. 954–960 and p. 1004. The letter is reproduced almost entirely in the "Traveler's Narrative," pp. 133–183 of the text, and pp. 106–151 of the translation.

On the fly-leaf at the end is found the following notice, due, as we learn from Kremer's catalogue, to an Austrian officer, Oberlieutenant Schemua, who brought the MS. from Persia: "Der Ueberbringer dieses, ein junger Mann Namens Aga Buzurg, wurde, nachdem er sich als Anhänger Bab's erklärte und seinen Glauben nicht abschwören wollte, in Teheran vor beiläufig 12 Jahren hingerichtet."

In the account of the same event given by Mr. Browne in "A Traveller's Narrative," p. 102, and in the Journal, pp. 520 and 956–57, the young martyr is called Mirzá Badi', and A.D. 1869 is given as the probable date of his death.

225.

Or. 3114.—Foll. 96; 5 in. by 3; 11 lines, 2 in. long; written in an elegant minute Nestalik, in the 19th century.

[REMER, no. 124.]
ASCETICISM AND SUFISM.

226.

Or. 3958.—Foll. 46; 9½ in. by 5; 19 lines, 3 in. long; written in elegant Neskhi, with red-ruled margins, apparently in the 16th century. [Glase, no. 252.]

رسالة القشيرى

The Risâlah, a celebrated text-book of Sufism, by Abu 'l-Kâsim 'Abd al-Karim B. Hawâzîn al-Âshâri, who was born A.H. 376, and died in Nishapur A.H. 465; with the following title:

كتاب رسالة الصوفية تصفيف:

الامام الاستاذ زين الإسلام ابن الكاسم عبد الكريم بن هوارى القشيري رضى الله عنه

 Beg. 19. (This Risâlah is written by B. al-Sa‘diq, i.e. the sixth Imam, Ja'far B. Muhammad al-Sa‘diq, who died A.H. 148.)

The work is divided into fifty-four Bâbs, each beginning with the title of the Babs, and numbered, beginning with the first Bâb, fol. 1; the headings of the first five are: Bâb al-nâma; Bâb al-rû'a; Bâb al-ahkam; Bâb al-qiyam; and Bâb al-tâmis.

The work is divided into forty-five Bâbs, each beginning with the title of the Babs, and numbered, beginning with the first Bâb, fol. 2b; the headings of the last five are: Bâb al-nâma; Bâb al-rû'a; Bâb al-ahkam; Bâb al-qiyam; and Bâb al-tâmis.

227.

Or. 3502.—Foll. 167; 9 in. by 5½; 22 or 23 lines, 4½ in. long; written in large and clear Neskhi, with occasional vowels, and with gold-ruled margins; dated Thursday, 15 Rabi' I., A.H. 728 (A.D. 1328).

[S. Churchill.]

The Risâlah has been printed in Buluk, A.H. 1284, and again, with extracts from the commentary of Zakariyyâ B. Muhs. al-Ansârî, in the same place, A.H. 1287. For MSS. see Ahlwardt, Berlin Catalogue, no. 132.
ASCETICISM AND SUFISM.

2822, etc., where the headings are given in full; Aumer, Munich Catalogue, no. 136; De Slane, Paris Catalogue, no. 1330; and the Khedive’s Library, vol. ii., p. 83.

Copyist: 

On the fly-leaf is a prayer for the recovery of Ghulām ʿUsain Khān, dated Shīrāz, A.H. 1278.

An early Persian translation of the Risālah, beginning with the original Arabic doxology, is preserved in Or. 4118, which is dated Baghdad, A.H. 601 (A.D. 1205).

228.

Or. 3122.—Foll. 10; 7 in. by 5; 21 lines, 3½ in. long; written in Neskhi, apparently in the 18th century. [Kremér, no. 132.]

A moral treatise on the vices of the soul and their cure, by Abu ʿAbd al-Rahmān Muḥammad B. al-Ḥusain B. Müsa al-Sulami al-Naisābūri, with the title: كتاب في عيوب النفس ودواعيها للشيخ الإمام الفاضل أبو عبد الرحمن محمد بن طلسيم بن موسى النيسابوري

Beg. 

قال أبو عبد الرحمن محمد بن طلسيم ابن موسى السامعي النيسابوري رض الله عنهم لَهَذِئْ نَذَّرَتْهُ عِيْبَةُ عِيْبَةِ النَّفْسِ

The author, who was called the chief of the Sufis of Khorasan, was born A.H. 330, or, according to others, A.H. 325, and died A.H. 412. He wrote the Tabakāt al-Ṣūfīyāh, and altogether, it is said, more than a hundred works. See Taʿrīkh Baghdād, Add. 23,320, fol. 4; al-Samʿānī, fol. 303; Taʿrīkh al-Islām, Or. 49, fol. 79; the Kāmil, vol. ix., p. 230; and Tabakāt al-Ḥuffāz, xiii. 33.

The title of the present work, (v. Haj. Khāl., vol. iv., p. 285), is taken from this passage of the preface:

وَعَدَ نَقْدُ سَائِلَتِي بَعْضَ الْمَشَاعِرِ أَكْرمُ الْحَمَّامُ اللَّهَ لِمَرَضَاهُ أَنْ أَخْرِجُ لُمْهَ فِي عِيْبَةِ الْنَّفْسِ لَسْتَدِلُّهُ بِهَا عَلَى مَا وَزَاهَا فَأَصَفَّهَا بِطَلِيبِهِ وَجَمَعَتُ لَهُ هَذِهِ الفَصُول

A copy is described by Ahlwardt, Berlin Catalogue, no. 3131.

A metrical version is noticed in the Arabic Catalogue, pp. 297b, 776b.

229.

Or. 3192.—Foll. 99; 8 in. by 5½; 25 lines, 3½ in. long; written in neat Neskhi with the vowels, and with red-rulled margins; dated Friday, 27 Ṣafar, A.H. 1032 (A.D. 1622). [Kremér, no. 201.]

مناهج العابدين

A guide to devout life, by Abu Ḥāmid Muḥammad B. Muḥ. al-Ghazzālī, who died A.H. 505.

Beg. 

الحمد لله الملك للملام الجواد الكرم العزيز

To the above beginning is prefixed the same Isnād which has been given in the Arabic Catalogue, p. 105a, vi. For other copies see Uri, nos. 105, 112, 155; the Leyden Catalogue, vol. iv., p. 315; the Paris Catalogue, no. 1292; the Khedive’s Library, vol. ii., p. 138; vol. vii., p. 116; and Ahlwardt, Berlin Catalogue, 3265-66, where the contents are stated.

Copyist: 

احمد بن عبد الجواد القادي الفقى

A table of contents is prefixed.
ASCETICISM AND SUFISM.

Or. 3195.—Foll. 132; 9¾ in. by 6¼; 17 lines, 4½ in. long; written in large bold Neskhī, with vowels; dated Sunday, 24 Muḥarram, A.H. 748 (A.D. 1347).

[KNEMER, no. 204].

كتاب البوئي

Homilies, or pious discourses in prose and verse, by ʿAlī B. Yusuf al-Ḵurashi al-Buni.

This is, as stated in the first rubric, the second volume of a work, only designated as Kitab al-Buni. The author, who died A.H. 622, is chiefly known as a cabalistic writer. The principal of his numerous works is the Shams al-Maʿarif (Ḥaj. Khal., vol. iv., p. 74; Leyden Catalogue, vol. iii., p. 171; Pertsch, no. 1262, etc.). The present work cannot be identified with any ascribed to him by Ḥaj. Khal., nor with the Sufi works described by Ahlwardt, Berlin Catalogue, nos. 2843, 3301. It consists of edifying discourses intermixed with verses, and illustrated with sayings and anecdotes of the saints.

The present volume, which concludes the work, comprises twenty-six chapters (锸), numbered 26—51, each of which begins with a separate doxology, and ends with a prayer.

The copy was written for Kadi Karim al-Dīn ʿAbd al-Karim by Muḥ. B. Ismāʿil B. Ibrāhīm, Khāṭib of the Jāmiʿ of Kaṭāya, a village on the confines of Syria and Egypt.

Or. 1610.—Foll. 493; 12¾ in. by 8¼; 49 lines, 4½ in. long; written in neat and extremely minute and close Neskhī, with a tasteful "Unwān, gold-ruled margins and gilt headings; dated Zabad, 11 Rabiʿ 1, A.H. 1003 (A.D. 1692). Bound in highly ornamented, stamped and gilt covers.

الفتوحات المكية

The great Sufi work of Muḥyī al-Dīn Muḥammad B. ʿAlī al-Ṭāʾī al-Ḥāṭimi, called Ibn al-ʿArabi, who died in Damascus A.H. 638. See Naḥaḥāt al-Uns, Calcutta edition. pp. 633–645; Abu Ṣāmah, Or. 1539, fol. 73; Ṭabaḵāt al-Munāwī, foll. 264–272; and Ahlwardt, Berlin Catalogue, no. 2848. On the first page is the following title in gold letters, within illuminated borders:

الفتوحات المكية في معركة أسرار الملکیه والمکیه للشیخ الأكبر والکربیت الاحمر حامل لواء القطبیه وخاتم الولایة الحمیدیة ایبکرکرم کرم فروغیہ قیسی بن محمد بن محمد الطالی الملتی اعاد الله اعیانا من برکاته وامیدنا

Beg.

The whole of that extensive work is contained in the present volume. A table of the 560 Babs into which it is divided occupies eight closely written pages in the preface, foll. 3a—6b.

The following verses in praise of the work are written in gold letters on the cover:

بيتائنا في مدع الفتوحات لبعض الفضلا
نحوتات حکیم الادن اسنف مصنف
تصور في علم التصوف اور الشع
رهبتهما بسم الفرات بساحه
وباتي هتائف الأمة كالرعود
ASCETICISM AND SUFISM.

For other copies see the Arabic Catalogue, p. 728a; and the catalogues of Berlin, nos. 2856—2872; Vienna, vol. iii. p. 361; the Bodleian, vol. i., nos. 84-5, vol. ii., p. 72; Loth, nos. 628—44; Paris, nos. 1333—36; the Khedive’s Library, vol. ii., p. 99; and Pertsch, no. 884.

The contents of the Futūḥāt have been fully stated by Fleischer, Leipzig Catalogue, no. 229, and by Ahlwardt, Berlin Catalogue, no. 2856. The work has been printed in four volumes in Bulak, A.H. 1274, and 1293.

232.
Or. 3931.—Foll. 35; 8 in. by 5½; 18 lines, 3½ in. long; written in fair Neskhi, with red-ruled margins, apparently in the 17th century.

[Glaser, no. 225.]

I. Foll. 1—7. Instructions and precepts on religious life, by Ṣafī al-Dīn Aḥmad B. ‘Alawān, with the following title:

كتاب عزير مظهر لكل سر كعب لكل عارف لبيب تصنيف
سيئى الشيخ الولي الكهير قطب الوجود وسر كل موجود
صفى الدين أحمد بن علوا

Beg. in a large foliated script, and concluding with a long, closely written passage, with headings. The author’s father, a native of Khāw, a town of al-Mikhlāf, was Kātib al-Inshā to al-Malik al-Mas‘ūd Yūsuf B. al-Malik al-Kāmil (the seventh and last of the Ayyubides of Yemen). The son, whose Kunyah is Abu ‘l-Ḥasan, was born in Dū’l-Jinan, became a great Sufi, and died in Tafrus, Yemen (Yāḳūt, v., p. 16), A.H. 665. See Tirāz Ayyān al-Zaman, Or. 2425, fol. 172, and al-Munawī, fol. 236b.

The treatise consists of unnumbered sections, unified, the second of which begins, fol. 45: ʿAbd Allāh wa-laʾak An al-ʿaraf la yuʿkhin: the third, fol. 7b, begins فصل يا أخى للكعبة المشرفة فناس الله

ان لا يعمنا من يعلم للكعبة إلى السفه

breaks off on the same page.

II. Foll. 8—22. A treatise on the fate of souls after death, imperfect at the beginning.

The author, whose name does not appear, is Jalāl al-Dīn ʿAbd al-Rahmān al-Suyūṭī, who extracted it from his more extensive work, entitled شرح الصدور بشرح حال الموتى في القبر. For other copies see the Leyden Catalogue, no. 1755; the Khedive’s Library, vol. vii., pp. 54, 233; and the Berlin Catalogue, no. 2669, where the headings of the chapters are given.

The present copy begins with the last page of the first chapter, followed by the heading of the second: ذكران الموت انتقال من دار [ضيافة]

III. Foll. 24—35. The latter part of the Kharidat al-ʿAjjāʾib, by Ibn al-Wardi, treating of the resurrection and the day of judgment.

It begins in the middle of the paragraph relating to the future inroad of Yajūj and Majūj (Cairo edition of A.H. 1302, p. 146, penultimate line), and concludes with the Kasidah entitled كتابة الدر المنثور في ذكر البلت والنشور (pp. 153—157 of the same edition).

The author of the Kasidah is not named. It is Ibrāhīm B. Yahya B. Ḥannām al-Harrānī, who died A.H. 693. See Ahlwardt, Verzeichniss, no. 533, and Haj. Khal., vol. ii., p. 312.
On the last page of the MS. are entries relating to the birth of the owner's children, with the dates A.H. 1103 and 1104.

233.  
Or. 4033.—Foll. 217; 7½ in. by 5; 15 lines, 3½ in. long; written in a small and neat Persian Nestalik, apparently in the 16th century.  
[GLASER, no. 385.]

A Persian commentary upon the Fuṣūṣ al-Ḥikam of Muḥyī al-Dīn Muḥammad B. 'Alī Ibn al-'Arabī, who died A.H. 638.

Beg. محمد بن غایط ان فاطر حکیم آید، که اثر انوار صحن و سرجا طول علم اند بروند ... اما بعد چون مقرر کشت که امتیاز شریف وزارت ذع ابن از انواع دیگر حیوانات با استعمال علم است.

The commentator, whose name does not appear, is the great Sufi Amir Kabīr 'Alī B. Shihāb al-Dīn al-Ḥusaini al-Hamadānī, who died A.H. 786 (v. Persian Catalogue, p. 4476). The commentary is mentioned by Haj. Khal., vol. iv., p. 426, and another copy is noticed in the Arabic Catalogue, p. 4069, under the title of حل الغوص.

The author says in his preface, that the many commentaries previously written on the Fuṣūṣ were so prolix and discursive as to scare students. He condensed, therefore, their essence in the present work, prefixing a Muḫaddimah in explanation of the technical terms and phrases of Sufism. The commentary includes the text, which is distinguished by a red line drawn over it. For the original work see the Vienna Catalogue, no. 1598; Loth, no. 645; the Berlin Catalogue, no. 2876; and the Khedive's Library, vol. ii., p. 101.

234.  
Or. 3096.—Foll. 98; 10 in. by 5; 27 lines, 5½ in. long; written in small and close Persian Neskhī; dated the eve of Tuesday, 25 Rajab, A.H. 756 (A.D. 1355).

[KREMER, no. 106.]

A work on the benefits accruing from obedience to the divine law, by 'Izz al-Dīn 'Abd al-'Azīz Ibn 'Abd al-Salām, with the following title, in the same hand as the text:

کتیبه قواعد الشريعه تصنيف الشیع العالم العارف العالم

وزير الاعمال ولا الدين عبد العزيز بن عبد

السلام رحمه الله ورضي عنه وارضاه الشاه والدبغ

Beg. لله الذي خلق له وانام ليكشفهم ان

بوذره وتبدوها وتبدوها وتبدوها ... فصل في

مصالح الدائين ودره مفادها على الظنون.

The author, who was born in Damascus A.H. 578, settled in Egypt, where he enjoyed great authority and discharged the offices of Kadi and Khaṭīb. He died in Cairo on the tenth of Jumāda I., A.H. 660. See the Arabic Catalogue, p. 379, note b; al-Insāwī, fol. 111a; and Ibn Kadi Shuhbah, Add. 7356, fol. 73b.

In the present work, which is known as

the قواعد المصرى (v. Haj. Khal., vol. iv., p. 577),

to distinguish it from the author's larger work, the قواعد الكبرى, he does not follow the usual divisions of law-books. His object is to show, by numerous examples, that obedience to the commands and prohibitions of the law is the sure means of securing happiness and averting evil, both in this life and in the next. The scope of the work is set forth in the fourth Fasl as follows:

فصل في بيان

مقدمات الكتاب القرین لوضع هذا الكتاب بيان مصالح الطاعات والعملاة وسائر التصرفات ليسعى العباد في

کسبها ودليل مفاده اختلافات ليسع العباد في دعوها

وبيان مصالح المبادرات ليكون العباد على خير منها ... والشرايع كله نصائح اما بدره مفاده او بجلب مصالح
The work is divided into a large number of short unnumbered sections, of which the first three have the following headings:

٢٢. فصل في بيان مصايل الدارين ودرء مقاسدها
فصل فيما يستثنى من تحصيل المصايل ودرء المقاسد
لبعض من عارضها أو رجع عليه

Very similar headings are found in a work of the same author, entitled اكثى في اختصار المقاصد, described in the Berlin Catalogue, no. 3013. See also the abridgment of the same work mentioned in the Leyden Catalogue, no. 1817.

Copyist: 
محمد بن عبد الله بن محمد بن عبد الله الفسيحان

A similarly entitled work, تواعد الإحکام, mentioned as anonymous in the Leyden Catalogue, no. 1875, is by Jamāl al-Dīn ʿUmar ibn al-Muṭṭahhar al-Ḥilli, who died A.H. 726. See Kisas al-ʿUlama, p. 275, no. 48.

The work is divided into thirty Fasls, the subjects of which appear in the following headings:

١. الذکر، الابیان
٢. التذکر، الفکر
٣. ذکر رسول الله
٤. الذکر، الفکر
٥. الوعيد، القدرة
٦. تفاسیر
٧. البیدة، الفکر
٨. البیدة، الفکر
٩. البیدة، الفکر
١٠. البیدة، الفکر
١١. البیدة، الفکر
١٢. البیدة، الفکر
١٣. البیدة، الفکر
١٤. البیدة، الفکر
١٥. البیدة، الفکر
١٦. البیدة، الفکر
١٧. البیدة، الفکر
١٨. البیدة، الفکر
١٩. البیدة، الفکر
٢٠. البیدة، الفکر
٢١. البیدة، الفکر
٢٢. البیدة، الفکر
٢٣. البیدة، الفکر
٢٤. البیدة، الفکر
٢٥. البیدة، الفکر
٢٦. البیدة، الفکر
٢٧. البیدة، الفکر
٢٨. البیدة، الفکر
٢٩. البیدة، الفکر

Or. 4271.—Foll. 226; 7 in. by 5; 15 lines, 3½ in. long; written in fair Neskhi, apparently in the 14th century, with the exception of some leaves at beginning and end, as well as in the body of the volume, which have been supplied A.H. 1281 (A.D. 1865).

[BUDE.]
ASCETICISM AND SUFISM.

236.

Or. 1189.—Foll. 74; 8½ in. by 5½; 19 lines, 4¼ in. long; written in fair Neski; dated Jumāda I., A.H. 1060 (A.D. 1650).

[ALEX. JABA.]

رياضات الأنس

Religious meditations and pious precepts for every day of the month.

The author says in the preface, that the title of the work was suggested to him by a saying of the Prophet, in which he called the assemblies of prayer, جامعات الذكر، the gardens of paradise. Further on he invokes blessings on every man who will disport himself every day of the month in one of his "Gardens."

The work is divided, accordingly, into thirty Raudahs, each of which concludes with ten Nuktahs, or subtle thoughts. The following are the headings of the first three:

Fol. 3b. روضة الأنسان للعالقين
Fol. 5a. روضة الأنسان للحضر
Fol. 6b. روضة الأنسان للحلاقين

The last is headed:

Fol. 71b. روضة الأنسان للغافرين الصادقين

237.

Or. 48, fol. 211, where he is called al-Sarakhsi, described as the leading traditionist of Khorasan, and stated to have died A.H. 389. This would lead us to place the author in the 5th century of the Hijrah. But it must be remarked that the style of composition would seem to point to a later period. The work must, however, have been written before A.H. 766, the date of the Munich copy.

The author says in the preface, that the title of the work was suggested to him by a saying of the Prophet, in which he called the assemblies of prayer, جامعات الذكر، the gardens of paradise. Further on he invokes blessings on every man who will disport himself every day of the month in one of his "Gardens."

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Fol. 3b. روضة الأنس للعالقين
Fol. 5a. روضة الأنس للحضر
Fol. 6b. روضة الأنس للحلاقين

The last is headed:

Fol. 71b. روضة الأنس للغافرين الصادقين

I. Foll. 2—49

ASCETICISM AND SUFISM.

Beg. The author's full name is Taj al-Din Abu'l-Faḍl Ahmad B. Muḥammad B. 'Abd al-Karīm B. Ṭāḥ-Allah al-Iskandarānī al-Shādīlī. He was a disciple of Abūl-Abbās al-Mursī, disciple of Abūl-Ḥasan al-Shādīlī, and was one of the declared adversaries of Ibn Taimiyah. He attained a great renown as a preacher, and died in Cairo A.H. 709 (al-Durar al-Kāminah, fol. 515, and Lawakīh al-Anwar, Add. 7348, fol. 30). He is the author of two well-known Sufi works, viz. al-Hik'am and the Tanwīr. See the Khedive's Library, vol. i., p. 72, where the work is called تاج الروس وقع الفنوس, and Haj. Khal., vol. ii., p. 92.

II. Fol. 50—55. Religious precepts and maxims, by the same author.

Beg. قال الشيخ الإمام الجامع بين على الشريعة والفقهية تاج الدين أبو العباس أحمد بن عض الله الشافعی ... إياه المعلم اطلب الثواب من الله تعالى في كل وقت ...

The author's full name is Taj al-Din Abu'l-Faḍl Ahmad B. Muḥammad B. 'Abd al-Karīm B. Ṭāḥ-Allah al-Iskandarānī al-Shādīlī. He was a disciple of Abūl-Abbās al-Mursī, disciple of Abūl-Ḥasan al-Shādīlī, and was one of the declared adversaries of Ibn Taimiyah. He attained a great renown as a preacher, and died in Cairo A.H. 709 (al-Durar al-Kāminah, fol. 515, and Lawakīh al-Anwar, Add. 7348, fol. 30). He is the author of two well-known Sufi works, viz. al-Hik'am and the Tanwīr. See the Khedive's Library, vol. i., p. 72, where the work is called تاج الروس وقع الفنوس, and Haj. Khal., vol. ii., p. 92.

See for other copies the Berlin Catalogue, nos. 3991-2.

V. Fol. 65—68. A formula ascribed to Ṭāḥ-Allah Abī Ṭālib, to be recited after reading the Coran, صديقة الإمام المرتدين على بن أبي طالب ... يقرأ بعد ثلاثة القرن العظيم ...

VI. Fol. 684—75. Aphorisms of Shīhāb Abu Madyan Shu'āb (died c. A.H. 590), هذه حكم الشيخ الفاضل ... أبو مدين خداس الله رحمة ...

Beg. قال الشيخ الإمام ... القرن نزل وتنزل فالنزل قد مسنى والتنزل بقي إلى يوم القيامة


Beg. للهد لله فاتح افتتاح القلوب بذكرى ... وبعد فإن ذكر الله تعالى متيقنا الفلاح


Copyist: محمد بن ملا محمد بن الحاج أحمد

238.

Or. 2435.—Fol. 189; 8½ in. by 6; 19 lines, 3½ in. long; written in fair Neskhi, with red-ruled margins; dated Thursday, 2 Rajab, A.H. 1223 (A.D. 1808).

[Presented by Col. S. B. Miles.]

"Disease and Cure;" a treatise on the spiritual remedies to be resorted to in case of trial and temptation, by Abu 'Abdullāh Shams al-Din Muḥ. B. Abī Bakr B. Ayyūb, Imām of the Madrasah al-Jauziyyah, al-Ḥanbali, with the title:

كتاب الداء والدواء

The subject is introduced by the following
question put to the ‘Ulama, regarding a man whose trial, if continued, would ruin his welfare in this world and the next:

The answer begins as follows:

The above title, which is not found in the text, is taken from this Hadith, mentioned at the beginning:

The author, generally known as Ibn Kayyim al-Jauziyyah, was born in Damascus A.H. 691, and died there A.H. 751. He was a devoted disciple of the famous Ibn Taimiyyah, whose persecutions he shared and whose works he edited. The present work is not mentioned among his numerous writings enumerated in al-Durar al-Kaminah, Or. 3044, fol. 666. Haj. Khal. notices it under كتيب الداء والدراوي, vol. v., p. 82, and under a fuller title, الجواب الكافي لسائر كتاب الدواء الشاذ, vol. ii., p. 633.

The work is divided into sections, with the heading نصل, not numbered.

239.

Or. 4275.—Foll. 39; 7½ in. by 5½; 13 lines, 3½ in. long; written in neat Neskhi, apparently in the 14th century. [BUDGE.]

A refutation of attacks against Sufis, contained in a work by ‘Abd al-Rahim B. al-Husain al-Traki, entitled: الباعث على لملاس من سوء الظن بالغواصات

The author of the impugned treatise is the celebrated traditionalist, Zain al-Din ‘Abd al-Rahim B. al-Husain al-Mihrami al-Traki al-Kurdi, who was born A.H. 725, and died in Egypt A.H. 806. See his life by his disciple Ibn Hajar, al-Durar al-Kaminah, fol. 149. The Kuşsaş, against whom he wrote, are those who in their religious teaching introduce stories and personal notions not warranted by the Koran or the tradition. He inveighs especially against the arch-innovator al-Harîth B. Asad al-Muḥāsib (d. A.H. 243; Haj. Khal., iii. p. 471, v. p. 87, and Hammer, Literaturgesch., iv. p. 212), also against Ibn al-‘Arabi and ‘Abd al-Kādir al-Jilâni.

The anonymous author of the present work, who appears to have lived in the same time as his adversary, follows him step by step, giving copious extracts from his work, and endeavours to explain away his conclusions against the Sufis.

240.

Or. 2712.—Foll. 293; 8½ in. by 5½; 20 lines, 4½ in. long; written in the Maghribi cha-
racter, with two illuminated titles; dated 18 Dulhijjah, A.H. 1238 (A.D. 1823).

The author, who in the text calls himself as above, is thus designated in the prefixed title:

The precise date of the author is not known, but it cannot be earlier than the 8th century of the Hijrah. The latest writer quoted in the work appears to be 'Abd al-'Aziz al-Dirini (fol. 84b), who died A.H. 694 (v. Ṭabaḵāt al-Munāwī, fol. 249). On the other hand, a copy noticed in the Arabic Catalogue, p. 661b, can hardly be much later than A.H. 800.

The work is divided into 53 chapters (فصل), the headings of which, in general agreement with those of the present copy, have been given by Rosen, Institut, no. 24. But there are various recensions of the work differing considerably with regard to contents and division. An edition printed in Cairo, A.H. 1290, and reprinted A.H. 1304, is divided into 56 Majlis. For other copies see Pertsch, Gotha Catalogue, nos. 837-38; Sprenger, nos. 902-3; De Slane, Paris Catalogue, nos. 1305—9; and the Khedive’s Library, vol. ii., p. 159.

241.

Or. 4272.—Foll. 78; 8½ in. by 6; 19 lines, 4¾ in. long; written in fair Neskhi; dated Muharram, A.H. 1159 (A.D. 1746). [Budge.]

A treatise on religious life, imperfect at the beginning.

The author, whose name does not appear, was a member of the Wafā’i and Ḵādiri orders. He had received the initiation to the latter A.H. 849, from Shihāb al-Dīn Ḵālīl Ibn Ḥajār (fol. 55b). From other passages it appears that he appointed a Naṣīb in Ghazzah (fol. 61), that he conferred upon a postulant a licence for entering the Wafā’i order in Jerusalem, A.H. 878 (fol. 63), and that he appointed another as Khalifah. He is probably identical with Shaikh Shams al-Dīn Abu’l-ʿAun Muḥammad al-Ghazzi, who, as we learn from al-Uṣūr, Or. 1546, fol. 176, was at the head of the Ḵādiri order in Palestine, and was still alive A.H. 897. He was initiated in the Wafā’i order by his father’s paternal uncle Sayyid Abu Bakr B. Sayyid Abī’l-Wafā.

The MS. begins in the middle of a notice of the founder of the order, Taj al-ʿArifin Abu’l-Wafā, who died after A.H. 500. The introduction treats of the qualifications of
the Shaikh and the duties of the disciples, and concludes with a poem rhyming in  \[ \text{بی بی} \] on that subject.

The first Bab, \[ \text{بی بی} \] begins, fol. 11, as follows:

وتهال ساداتنا أهل السلوك النبویة وهي أول
التقامات بها يخرج من الظلم.

The second Bab, fol. 17, treats of knowledge. The remainder of the work, in which no division is observed, treats of the Sufis, fol. 39, of the litany, fol. 42, and concludes with some Ijāzahs and a chapter in defence of sacred music.

Foll. 73-77 contain a discourse on predestina
tion, without author's name, beginning:

مَنْ سَالَ عَنِ التَّوْحِیدِ فَهُوَ جَاهِلٌ
وَمَنْ اجْبَرَ عَنْهُ مَنْ عَرَضَ فَهُوَ مَشْرَكٌ وَمَنْ لَعْبَ ذَلِكَ فَهُوَ كَافِرٌ

For other copies, see the Berlin Catalogue, no. 3229, and the Khedive's Library, vol. vii., p. 109.

243.

Or. 3198.—Foll. 12; 7 \( \frac{1}{2} \) in. by \( 5 \frac{1}{2} \); 26 lines, 3 \( \frac{1}{2} \) in. long; written in fair large Neskhī, apparently in the 18th century.

Answers of 'Ali al-Khawwās to questions relating to spiritual life, put to him by his disciple 'Abd al-Wahlāb al-Shārānī, who died A.H. 973, written down and collected by the latter.

Beg. 

درِ الرِّغْمِ عَلی فَقَارِی الدَّواصِ

Damirdāsh, originally a Circassian Mamlūk, embraced a religious life under Āḥmad B. 'Ukbah, the Shaikh of Āḥmad Zarrūk, and afterwards, having repaired to Tibriz, became a disciple of Shaikh 'Umar Rūshānī. After his return to Egypt, he took up his abode in a Zāwīyah, near Cairo, where he made, with his own hands, a plantation of palm trees, which became celebrated. He died there on 21st of Dulhijjah, A.H. 929. See al-Kawākib al-Sā'īrah, Add. 16647, fol. 56b. According to the Lawākīḥ, Add. 7348, fol. 233, and Munāwī, fol. 351, his death took place after A.H. 930.

He wrote the present tract, at the request of a youth called Ibrahim, in explanation of this Sufi saying:

...
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Sayfa al-Fārīkī, the medium-sized treatise Kitāb al-Durar, dated Damascus, included a descendant of Muhammad. See Foil. master, in lines, the Silsilat al-Ibrāz, was written in Cairo, and settled in Egypt after

The same Sha'rāni wrote subsequently, under the title of al-Ǧuwārah al-Durār, a more complete collection of the spiritual utterances of his Shaikh. See the Arabic Catalogue, p. 341b, and Rosen, Marsigli collection, no. 239. On the title-page of the present MS, the author is styled a descendant of Muh. B. al-Ḥanafiyyah:

Sibṭ Saydī Ṣūḥāb al-Ibrāz al-ʾĀṣim: Sibṭ Saydī Ṣūḥāb al-Ibrāz al-ʾĀṣim

The Durar al-Ghawwās was printed in Cairo A.H. 1277, and again A.H. 1304, on the margin of Kitab al-Ibriz by Ahmad B. Mubārak al-Sijilmāsi.

It is stated in the Khedive's Library that there are two recensions of al-Ǧuwārah al-Durār, a larger and a medium-sized one, composed respectively A.H. 940 and 942, while the Durar al-Ghawwās was written A.H. 955. See vol. ii., pp. 78, 82, and 120.

244.

Or. 3200.—Foll. 70; 8 in. by 5¾. [Kremer, no. 209.]

I. Foll. 1—42; 17 lines, 2¾ in. long; written in fair Neskhi; dated Friday, 12 Muharram, A.H. 1209 (A.D. 1794).

Commentary of an unknown author upon the Silsilat al-Šaḥāb, a treatise on the filiation and rules of the Nakshabandi order, by Shaikh Muhammad Murād.

The author, Muhammad Murād B. 'Alī B. Da'ūd al-Ḥusaini al-Bukhārī al-Nakshabandi, was born, A.H. 1050, in Samarkand, where his father was Nakīb al-Ashrīf. He went to India, and was initiated in the Nakshabandi order by Shaikh Muh. Maṣūm al-Fārūki al-Sīrhindī, who died A.H. 1098 (see the commentary, fol. 10a). After many wanderings he settled in Damascus, where he attained an eminent position. He died in Constantinople, A.H. 1132. See the full notice which his great-grandson, Muh. Khalīl al-Murādī, has devoted to him in his Silk al-Durār, vol. iv., p. 129.

After tracing the Nakshabandi filiation from his master, Muh. Maṣūm, to the founder, Bahā al-Dīn Muh. B. Muh. al-Bukhārī, and from him upwards to the Prophet, the author sets forth the fundamental principles and rules of the order.

II. Foll. 43—70; 23 lines, 3¾ in. long; written in plain small Neskhi; dated Saturday, 20 Muharram, A.H. 1085 (A.D. 1674).
A commentary by Ahmad [B. Ahmad] B. Muḥ. B. 'Isa al-Burnusi, called Zarrūk (d. A.H. 896 or 899), upon the prayer of Abu'l-Hasan 'Ali B. 'Abdallah al-Shādīlī (d. A.H. 656), called حَزْبُ البَرِّ.

The commentary is preceded by a Mukaddimah, foll. 43b—50b, and followed, fol. 61b, by a Khātimah treating in three Fasls of religious life.


A commentary upon the Sufi treatise known as al-Risālat al-Raslānīyyah from its author, Shaikh Rasīlān B. Ya’kūb al-Dimāshīkī.

The commentator, who does not give his name, is, according to Haj. Khal., vol. iii., p. 403, Zain al-Dīn Zakariyyā B. Muḥ. al-Anṣārī al-Shādīlī, who died A.H. 926. Shaikh Rasīlān died in Damascus before A.H. 700. See al-Munāwī, fol. 243. Copies of the same commentary are noticed in the Berlin Catalogue, nos. 2427-8, and in the Khedive’s Library, vol. vii., pp. 7, 103, and 522. Another commentary upon the same tract is noticed in the Arabic Catalogue, p. 400a.


The above title and the author’s name are found in the colophon. The author appears to have lived in the eleventh century of the Hijrah. His master, Sāfi al-Dīn Ahmad B. Muḥ. al-Madānī, whom he frequently quotes, received traditions, through Shams al-Dīn Muḥ. B. Ahmad al-Ramlī (v. Lawākīh al-Anwār, fol. 350), from Zain al-Dīn Zakariyyā B. Muḥ. al-Anṣārī, who died A.H. 926. The tract is a metaphysical disquisition on the essence of the Deity, in which the Futūḥāt al-Makkiyyah are freely quoted.

IV. Foll. 36—44. A treatise against the unqualified persons who usurp the name of Sufis: without author’s name.

 Beg. al-ḥudl lā ṣallīk fī šarāḥ ṣalāt al-wāli al-mūsālāt.
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The author refers at the end to two previous works of his, viz., رسالة الأنوار and لوحات الأنوار. Both of these are by the great mystic 'Abd al-Wahhab al-Sha'rani, who died A.H. 973. The present tract is stated, fol. 36b, to have been written in the same year (تسعين) in the MS. by a clerical error for (سبعين), and is probably the last of his numerous writings. He describes it as رسالة جامعًا لمورّض القارئين ناحية لهم عند أغلظ كم عند الله تعالى, and mentions a previous work of his on the sciences necessary to the saints, entitled تذيع الأذى على قطرة من بحر علوم العالیء.

An imperfect copy noticed by Ahlwardt, Berlin Catalogue, no. 3367, gives A.H. 933 as the date of composition; an obvious error, for the Lawiiki al-Anwar, quoted in the work, is of much later date.

V. Foll. 44b—47. A short tract on seclusion as practised by Sufis, and its benefits, without author's name.

Beg. لمحمد الله المنعم على عباده بجمال طاعة وامداده اما بعد فهذه نذوة لطيفة في حلوى التي تفعّلها السادة الصوفيون وبيان شيء من أصلها


Beg. قال الشيخ الإمام العارف بالله ... عبد الكريم بن إبراهيم بن عبد الكريم الجيلانی ... اما بعد...
ASCETICISM AND SUFISM.

Beg. of the Kasidah:

The poet, ‘Abd al-Karim B. Ibrāhīm B. ‘Abd al-Karīm al-Jili, who is also known as the author of al-Insān al-Kāmil, gives the date of his birth, A.H. 767, in the following lines, fol. 158b:

The commentary was finished, as stated at the end, in Muharram A.H. 1086.

Haj. Khal., who calls the poem, vol. iii.,
p. 204, says that it consists of 533 Baits. For copies of the poem and commentary see Uri, no. 45, art. ii.; the Khedive’s Library, vol. vii., p. 312; and Ahlwardt, Berlin Catalogue, nos. 3411—13.

Copyist: حيَّان بن تمام الناقدري

XV. Foll. 172—175. Commentary by ‘Abd al-Ghani al-Nabulusi upon four Baits of Ibn al-'Arabi, beginning:

صلوة العصر ليس لها نظير
لا يجمع الشمل لنا بالشبيب

 Beg. of the Comm.: 

The commentator wrote first a poetical explanation in ten Baits, which he afterwards expanded into a prose commentary.

XVI. Foll. 178—186. A dogmatical tract in refutation of the belief in predestined damnation.

 Beg. 

The tract is anonymous, and imperfect at the end. Sa’d al-Din al-Taftazâni is quoted fol. 185.

XVII. Foll. 188—201. A commentary by Abu ’l-Tâyyib ‘Abdallah al-Hîthi upon the Kasidah of Ka'b B. Zuhair, known as Bânat Su’âd.

 Beg. 

It is compiled, as stated in the preface, from the commentaries of Jamäl al-Dîn ‘Abdallah Ibn Hîshâm, and of Abu Zâkariyya Yahya al-Tibrizi. For another copy see Ahlwardt, Verzeichniss, no. 103.

The last article is by another hand, and is dated Rabi‘ I., A.H. 1115 (A.D. 1703).

246.

Or. 3196.—Foll. 52; 8½ in. by 6; 19 and 21 lines, 3½ in. long; written in cursive Neskhî; dated Rabi‘ II., A.H. 1163 (A.D. 1750).

[BREMER, no. 205.]


 Beg. 

The last article is by another hand, and is dated Rabi‘ I., A.H. 1115 (A.D. 1703).

Muḥyî al-Dîn Muştafa B. Kamâl al-Dîn B. ‘Ali B. Kamâl al-Dîn B. ‘Abd al-Kâdir al-Şîdîkî al-Bakri, one of the most eminent religious teachers of the 12th century, was born in Damascus A.H. 1099. He was a disciple of Shaikh ‘Abd al-Ghani al-Nabulusi, and was initiated into the Kâdirî order by ‘Abd al-Laṭif B. Ḥusâm al-Dîn al-Ḥalabi. Afterwards he became also affiliated into the Nakshabandî order. After travelling many years through Syria, Turkey, Egypt and Irak, followed by flocks of disciples, he repaired A.H. 1161 to Mecca, where he died in Rabi‘ II., A.H. 1162. His life is fully told, and his writings, amounting to 222 in number, partly enumerated, in Silk al-Durar, vol. iv., pp. 190—200. Some of his works are noticed in the Arabic Catalogue, pp.
PRAYERS.

247.

Or. 3954.—Foll. 281; 7½ in. by 4; 9 lines, 2 in. long; written in fine large Neskhi with all the vowels, with a 'Unwan and gold-ruled margins, dated 27 Ramaḍān, A.H. 1085 (A.D. 1675). [GLASEE, no. 248.]

PRAYERS.

109-10; see also Rosen, Institut, no. 27; Ahlwardt, Berlin Catalogue, no. 3784; and Pertsch, Gotha Catalogue, no. 901.

The verse commented upon belongs to the Ta‘īyyah of Ibn al-Farīd. It is the following:

ءَدُومَ وَتَدِّ الْيَدَاء مَن نَظْرَةٌ
َوَكِمْ مِنْ دَمَاءٍ دُونِ مَرَءَاءٍ طَلَتْ

The commentary was completed, as stated at the end, at the beginning of Rabi‘ I., A.H. 1129.

This copy was collated, A.H. 1166, with the autograph MS. of the author.

II. Foll. 4453.

A versified prayer, including the names of the Prophets, with a prose preface, by the same author.

Beg. of preface: حبذا لِمِّي جُعْلَ اِنْبِياءَ اِبْوَابٍ

الانْطِرَابِ . . . وَعِيدُ الْيَدَاءِالْفَقِيرِ لَبِ اِبْوَابٍ

مَصْطَفَىِ مُسْبِطَ الْعَصَيْنِ الْأَحَاسِينِ مُفْوَىَ لِلْجَنَابِ

Beg. of the poem:

يا رَبَ بِالرَّسُولِ الْكَرَمِ إِلَىِ الْبَشَرِ

والْانْبِياءِ هُدَىِ اِبْنٍ اَلْرَادِ الْبَشَرِ

The same rhyme in , runs through the whole piece. The last line includes a chronogram for A.H. 1155, the date of composition:

اَرْحَى بِالرَّسُولِ الْكَرَمِ بِإِلَىِ الْبَشَرِ

248.

Or. 4282.—Foll. 182; 8½ in. by 5⅛; 25 lines, 3⅛ in. long; written in fair Neskhi, apparently in the 14th century. [BUDGE.]

248.


Beg. حَدِيثَ الْسِّيدِ الْأَلِيمِ تَحْمُّ الْدِّينِ بِهِاءَ الْشَّرْفِ

ابْنِ الْحَسَنِ سَعِيدٍ بْنِ الْحَسَنِ بْنِ اَمْهَدٍ بْنِ عِيَانِ بْنِ محمدٍ

يَوْمَ وَالْحَسَنِ السَّيِّدُ بْنِ اَمْهَدٍ بْنِ حَسَنٍ بْنِ محمدٍ بْنِ اَمْهَدٍ بْنِ شَهْرَارٍ

فِيِ شَهْرِ ذُي الْقَوْمِ الْأَوَّلِ مِنِ سَنَةِ سَمِعْتُهُ وَخَسَسَتْهُ لِإِنْسَانَ

The Isnād and the account of the finding of the book are the same as in a MS. described by Loth, in the Catalogue of the India Office Library, no. 334. Compare the Berlin Catalogue, no. 3769, and the Khedive’s Library, vol. ii., p. 219. The prayer itself begins, fol. 166, as follows: 

الْحَمْدُ لِلَّهِ الْوَلِيدِ لَقَالَ أَخَوَاهُ

أَوَلُ كَانَ تَبَلاً وأَخَرُ يَلاً أَخَرُ كَانَ بَعْدُ

Copyist: عِلَى بْنِ حِبْسِنِ بْنِ سَعِيدٍ بْنِ يَسِينٍ

In a marginal note at the end, it is stated that the MS. was collated with a correct Persian copy A.H. 1087, in al-Ghirās, in the house of Saif al-Islam Ahmad B. al-Ḥasan B. Amir al-Müminin al-Manṣūr (afterwards al-Mahdi, A.H. 1087—1092).

The same statement is repeated, foll. 279—281, with the transcription, from the Persian MS., of various colophons dated A.H. 955, 772 and 643.
A vast collection of prayers, handed down by tradition; by Yahya B. Sharaf al-Nawawi (d. A.H. 676).

Beg. [GLASER, no. 143.]

سلاخ المؤس

"The weapon of the believer;" a collection of authentic forms of prayer, handed down from the Prophet.

Beg. [GLASER, no. 200.]

عدد للمص للكص من كلام سيد المرسلين

A collection of prayers, abridged by the author from his own work, "المص للكص." The author, whose name does not appear, is Shams al-Din Abu 'l-Khair Muḥ. B. Muḥ. al-Jazari, who died A.H. 833. See Hajj. Khal., vol. iii., p. 73.

For other copies see the Arabic Catalogue,
p. 88a; the Leyden Catalogue, nos. 2197 and 2789; and the Berlin Catalogue, no. 3702, where the headings are given.

The MS. is imperfect, beginning abruptly with the last nine lines of Bāb I.

For the contents and copies of al-Ḥisn al-Ḥaṣṣīn, see the Vienna Catalogue, no. 1705; De Jong, no. 341; Loth, nos. 345—47; the Khedive’s Library, vol. i., p. 220, vol. ii., p. 223, etc.

251.

Or. 4283.—Foll. 94; 7½ in. by 4½; 11 lines, 2 in. long; written in neat Neskhī with three lines in each page in large Thulth and red ink, and with ‘Unwan and gold-ruled margins; dated Sha’ban, A.H. 1169 (A.D. 1756).


See the Arabic Catalogue, p. 76a; Loth, no. 350; the Berlin Catalogue, no. 3919; Pertsch, no. 807; the Khedive’s Library, vol. ii., p. 194, etc.

At foll. 13-14 is a coloured drawing representing the mosque of Medina.

252.

Or. 2890.—Foll. 193; 8 in. by 5½; 25 lines, 2½ in. long; written in small and neat Nesṭalik, apparently in Constantinople; dated, fol. 181a, 13 Rabi‘ I, A.H. 1157 (A.D. 1744), although some portions must have been written somewhat later.

I. Foll. 8—17

A commentary by ‘Uthmān B. Muṣṭafā upon the Nahj al-ḥammām or pious precepts addressed by the Imām Abu Ḥanīfah to his son Ḥammād.

The text consists of twenty precepts, and begins as follows:

The commentary was completed on the 22nd of Rajab, A.H. 1159.


For copies of the original text, see the Berlin Catalogue, no. 3966, and the Khedive’s Library, vol. vii., p. 9.

II. Foll. 191—193

A commentary by Muḥammad B. Sulaimān al-Ariḥāwī upon the Dalā’il al-Khayrāt (see no. 251).

The author, who calls himself at the end Muḥammad, commentator of the Kanz (v. Haj. Khal., vol. vi., p. 604), son of Shāikh Sulaimān, says in the preface that he gave to his work the above title because it expresses the date
PRAYERS.

of composition, viz. منتع الورقات = A.H. 1147.

He describes the work in the epilogue as a compilation from the commentary of al-Fāsi (Muḥammad al-Mahdi B. Aḥmad, v. Arabic Catalogue, p. 78a) and others.

In the Āthār i Nau, Haj. Khal., vol. vi., p. 595, where the present work is mentioned, the author is called Sayyid Muḥammad Sulaimān al-Ḥalabi, and stated to have died A.H. 1158.

The present copy was collated, as stated at the end, with the autograph draft of the author, in Jumādā I., A.H. 1171. A prayer to be recited after completing the lecture of the Dala'il is appended.

III. Foll. 161b—162a. The prayer of Shaikh ʿAbd al-Salām B. Mashīsh, with the heading:

هذا صلوات الولى الصالح الشيخ عبد السلام

ben Mashīsh رحمة الله عليه رحمة واسعة

اللهم صل على من له اشتققت الأسرار وانفلقت

الأنوار


IV. Foll. 162a—181a. A commentary upon the preceding prayer, شرح صلوات الشيخ

by Muḥammad B. Shaikh Sulaimān al-Ariḥāwī, author of art. II.

Beg. حمدًا لمي غبرنا بعمم صلاته وآمنًا بالصلاة

على معلم صلاته

The author says that, having travelled from Ḥalab to Egypt, and having proceeded thence to Constantinople A.H. 1140, he there composed, at the request of a friend, the present commentary. The above date is repeated at the end as that of composition.

A Turkish commentary, by Ismāʿīl Ḥaḳḳī, upon the same prayer, is noticed in the Vienna Catalogue, vol. iii., no. 1709. It has been printed in Constantinople, A.H. 1256 (Zenker, vol. ii., no. 1216). Another and shorter Arabic commentary has been printed in Damascus, A.H. 1300.

V. Foll. 181b—183b. An extract from دائع الفلاح, relating to the transfer of the reward of pious observances to the dead. The author is called ʿĀ kiḥāl al-Ḥanāfī, the الشيخ المشهور بعنوان أكيل.

Appended are some shorter extracts and a Turkish Taʿbir-Namāh.

253.

Or. 3874.—Foll. 78; 8½ in. by 6¼; 19 lines, 3½ in. long; written in Neshki; dated (fol. 71) Muḥarram, A.H. 1169 (A.D. 1755).

[Glæser, no. 162.]

A collection of Aurād, or litanies, by al-Sayyid Muṣṭafā al-Sibṭ al-Bakrī al-Khalwātī al-Ḥanāfī, with this title:

كتاب الورد المصباحة

العساد والأمداد لم ينهزمها واصب عليها في أزمانها وعدها ارتجاه ورد حضرته القطب المعلوم . . . السيد مصنف السبب البكرى لخالتي العناني نفعنا الله وفاننا

علىerg من امداداته

السياق الأدبي والديليضي

العوفية الأزهرية
The author died A.H. 1162. See no. 246.

The Aurād have separate titles, and the first nineteen are numbered in the margin. The collection concludes with litanies to be recited night and day, on each of the days of the week, from Friday to Thursday.

Foll. 63–73 contain additional prayers and notices of saints. The most important are:


254.

Stowe, Or. 3.—Foll. 100; 5½ in. by 3¾; 8 lines, 2¾ in. long; written in a stiff and angular Maghribi character, apparently in the 17th century.

A collection of prayers, wrongly endorsed Dela el-Keyrat (دلاء الغهورات), containing:

I. Fol. 1a. The prayer of the coat of mail, and how it was imparted to Muḥammad by the angel Gabriel.

II. Fol. 1b. The prayer begins, fol. 74b, as follows:

The prayer concludes, fol. 86a, as follows:

255.

Or. 4251.—Foll. 106; 6¼ in. by 3¾; 11 lines, 2 in. long; written in neat, fully vocalized Neskhi, with ‘Unwān and gold-ruled margins; dated A.H. 1170 (A.D. 1757).

[BUDGE.]

Al-Fātiḥah, Sūrat al-An’ām, Sūrat Yāsīn and the shorter Sūrahs, fol. 8b. The 99 names of God, with a Turkish introduction, fol. 62b. The Ḥilyat al-Nabi, or description of the person of the Prophet, fol. 69b. Coloured drawings, representing the hand of Muḥammad, the sword Dulfakār, and the Ka’bah, fol. 72b.

The rest of the volume contains prayers and traditions in Arabic and Turkish.

LAW.

THE BASES OF JURISPRUDENCE (USUL AL-FIKH).

256.

Or. 3093.—Foll. 84; 7¾ in. by 5½; 17 lines, 3½ in. long; written in fair large Neskhi; dated 29 Rabi‘ II., A.H. 739 (A.D. 1338) in the Madrasat al-Saifiyyah, Cairo.

[KREMER, no. 103.]


The following title is prefixed by the same hand as the text: شرح وروات الإمام الحموسي في أصول الفقه للشيخ الإمام العلامة العظمى قاضي الدين عبد الرحمن بن ابراهيم بن سباع لسان الشريعة مفتي

The text agrees with that of Add. 9621, iii., described in the Arabic Catalogue, p. 252b. For other copies see Pertsch, Gotha Catalogue, no. 922, and De Slane, Paris Catalogue, no. 1266.

The commentator, born A.H. 624, was in his day the greatest legist of Damascus. He died on the 5th of Jumāda II., A.H. 690, in the Madrasat al-Badrāniyyah, where he was teaching. He got his nickname al-Firkāḥ (not Ibn al-Firkāḥ) from a bodily malformation (v. Kamūs: al-Firkāḥ). See notices of his life in Ta’rīkh al-Islām, Or. 1540, fol. 101; al-Isnāwī, fol. 127b; Tabaḵāt Ibn Ḫūṭūbah,
USUL AL-FIKH.

fol. 84; and al-Wafi bil-Wafayat, Add. 23,358, fol. 195b.

From the initial words of the present copy it appears that the text was handed down by the author's son. This was, no doubt, Burhan al-Din Ibrahim Ibn al-Fikrây, who succeeded his father as teacher in the Badraniyiyah, and died A.H. 729. See al-Isnâwi, fol. 128a.

The commentary does not include the whole text of the Warakat, but only the passages explained, which are preceded by قړه.

It is stated at the end that the MS. was collated, A.H. 739, with the original in the handwriting of the author.

Copyist: علي ابن احمد بن القدسي:

257.

Or. 3101.—Foll. 12; 8 in. by 5 1/4; 21 lines, 3 1/4 in. long; written in neat Neskhi, probably in the 18th century.

[Presented by B. B. Portal.]


Beg. [sic] تال الشیع الامام العالم العلامة جمال الدين علامة الحقائق رحلة الفقه والتصوفين ابن عبد الله محمد الحلی المروی الامام، تغذه الله برحمه. هذه وراطه قليلة تشمل على معرفة فصول من أصول الفقه ينتفع بها البندی وغيره.

The commentary is much shorter than the preceding; but it includes the whole text, which is distinguished by a red line drawn over it.

For other copies see Pertsch, Gotha Catalogue, no. 923, and the Khedive's Library, vol. ii., pp. 254, 259.

258.

Or. 3511.—Foll. 247; 13 in. by 7 1/4; 13 lines, 3 in. long; written in large Neskhi, apparently in India, in the 18th century.

The author, whose full name is Fakhr al-Islâm Abu 'l-Hasan 'Ali B. Mûlam B. al-Husain B. 'Abd al-Karim al-Nasafi al-Bazdawi, so called from Bazdah, or Bandah, a fortress at six Farsakhs from Nasaf (Yâkût, vol. i., p. 604, Samânî, fol. 75b), and designated as the legist of Mawarah al-Nahr, died on the 5th of Rajab, A.H. 482, and was buried in Samarkand. See Ibn Kutlibuga, p. 30, no. 122; Ibn al-Hinnâ'i, fol. 34a; and Hajj Khal., vol. i., p. 335.

Science, the author says in the preface, is of two kinds: the first deals with the unity and attributes of God; the second with the precepts of the law. The first has been expounded by Abu Hanîfah in his كتاب القدر والعلم، and in other works, such as كتاب العالم والمعلوم وكتاب الزمانة. The second, or Fikh, has three branches, viz.: 1. Knowledge of the ordinances in themselves; 2. Knowledge of the texts and their meaning, and deter-
mination of the various sources from which the ordinances are derived; 3. Practical observation of the law. The present work deals with the second of these three branches. Its scope is set forth, fol. 4b, as follows:

"And this book deals with the various sources from which ordinances are derived, by practical observation of the law."

The last section, beginning fol. 244a, deals with certain Hadiths declared spurious and untrustworthy.

The margins are well filled with annotations in a small character.

For other copies see the Paris Catalogue, no. 836; Rosen Institut, no. 16; Sprenger, no. 597; and the Khedive's Library, vol. ii., p. 236.

259.

Or. 4032.—Fol. 196; 9 in. by 6¾; 17 lines, 4½ in. long; written in fine bold, but sparesly pointed, Neskhi; dated San'a, Shawwal, A.H. 671 (A.D. 1273). [GLASER, no. 334.]

The third volume of al-Mahsül, a work upon the bases of jurisprudence according to the Shafi'i school, by Muhammad B. 'Umar al-Razi, who died A.H. 606, with this title: "Beg."

The chapter on Kiyas is divided into an introduction, fol. 28, and the following three Kism: 1. In the last section, beginning fol. 244a, deals with certain Hadiths declared spurious and untrustworthy.

The author's name is given at the end:

"And this book deals with the various sources from which ordinances are derived, by practical observation of the law."

Then come the following chapters:


The Mahsül is mentioned among the works of Razi by Ibn Khallikan, translation, vol. ii., p. 652; Ibn Abi Usaibiah, vol. ii., p. 29; and Haj. Khal., vol. v., p. 423. For MSS. see Uri, no. 267; the Paris Catalogue, no. 790; and Loth, no. 292.

Copyist: Husain bin Jawf bin al-Masumi.
260.

Or. 3100.—Foll. 119; 7¼ in. by 5; 15 lines, 3½ in. long; written in flowing and elegant Neski, with occasional vowels; dated in the first decade of Du'llka'dah, A.H. 705 (A.D. 1306). [KREMER, no. 110.]

An abridgment by Ibn Abi 'l-Fath al-Ba'li of al-Raudah, a treatise on the bases of jurisprudence according to the doctrine of Ibn Hanbal, by Muwaffik al-Din Abu Muḥ. 'Abdallah B. Ahmad B. Muḥ. Kudāmah al-Māḏīsī, with the following title:

The author of the original work, which in the text is only designated as the šaykh al-ʾamm al-ulāma' Shams al-Dawādī, was born at Jammā'īl, district of Nābulus, A.H. 541, and spent most of his life in Damascus, where he died A.H. 620. He was a man of great learning and piety, and was regarded as the great doctor of the Hanbali school. Two of his disciples, Abu 'l-Muẓaffar Sībṭ al-Jauzī and Abu Shāmah, devote to him long notices in their annals, Add. 23,279, fol. 163, and Or. 1539, foll. 32–35. See also al-Wāfī bil-Wafayāt, Add. 23,358, fol. 22; Yākūt, vol. ii., p. 113; and Wüstenfeld, Geschichtsschreiber, no. 305.

The author of the abridgment, Shams al-Dīn Abu 'Abdallah Muḥ. B. Abī 'l-Fath B. Abī 'l-

Faql al-Ḥanbali al-Ba'li, or al-Ba'labakki, a native of Balbok, was born A.H. 645. He studied law and grammar, the latter under Ibn Malik, and wrote a full commentary upon al-Murjāniyyah. Towards the end of his life he went to Egypt, where he fell ill and died in the hospital, A.H. 709. See al-Durar al-Kaminah, Or. 3044, fol. 108b. The present copy was therefore written in his lifetime.

The work begins with an introduction dealing with definitions and with the principles of dialectics. It is divided into Babs and subdivided into Faslūs. The main divisions are as follows:

Fol. 10a. Bab Ḥakkam al-mulkīn
Fol. 20a. Bab 'in adā' al-ḥakkam
Fol. 22a. Bab al-nisīb
Fol. 52a. Bab 'in tāqasim al-kalām wa-l-āsmāma
Fol. 58a. Bab al-ʾamār
Fol. 67b. Bab al-waḥmūn
Fol. 84a. Bab al-qiyās
Fol. 94a. Bab laẓām al-qiyās
Fol. 117b. Bab 'in tātīr al-adā' wa-muraḍ al-tāturjīm

Copyist: Ṣāḥib Abī Ḥamīd Abī Ḥamīd Abī Ḥamīd Abī Ḥamīd

The Raudah is not mentioned by Haj. Khal., who notices, however, several works of the same author on the Hanbali Furū'; see vol. vii., p. 1178, no. 1636.

261.

Or. 3680.—Foll. 228; 10½ in. by 7; 23 lines, 5½ in. long; written in fair Neski, with occasional vowels, in Cairo, apparently in the 15th century. [BUDGE.]
true in Sharh al-Muhazzab in Usul al-Din


The author of the commentary, 'Abd al-'Aziz B. Ahmad B. Muhammad al-Bukhari, died, as stated by Haj. Khal., l.c., A.H. 730. See also Ibn Kutlubugha, no. 103. After dwelling in the preface on the great importance of the science which deals with the bases of the law, علم اصل الفقه, he says that the Muntakhab far surpasses all the compendious treatises written on that subject. He wrote the present commentary at the request of his disciples and friends, after completing his Afsar al-Murs, another treatise upon the fundamentals of the law; see no. 258). He says further on that he had received the text of the Muntakhab from his paternal uncle, the Imam Fakhr al-Din Muhammad B. Muhammad B. Ilyas al-Mayamurghi (Ibn Kutlubugha, no. 63, Yâkût, vol. iv., p. 408), who had it from the author.

For copies of the same commentary see the Leyden Catalogue, no. 1816; the Khedive’s Library, vol. ii., p. 239; and the Arabic Catalogue, p. 714a. For copies of the text, generally called al-Muhazzab, see Loth, nos. 293—97; the Kedive’s Library, vol. ii., p. 260, 266; and for other commentaries the Arabic Catalogue, p. 118b; the Paris Catalogue, no. 802; and Daqâ'ik al-Uṣūl, a commentary by Faḍl Ḥaqq Akhunzâdah, lithographed in Dehli, A.H. 1300.

Copyist: مسعود بن قطوليک الكماخی

262.

Or. 3970.—Foll. 72; 9 in. by 6½; 20 lines, 3½ in. long; written in fine Neshki, apparently in the 19th century.

[Glaser, no. 264.]

غاية الوصول وايضاح السبل
في شرح مختصر منتهى السؤل والامل


The commentary includes the text of the original work, which is designated in the preface as مختصر منتهى السؤل والامل في علم الاصول واللبد. It is distinguished from the commentary by al-Qâl and ائول. The present copy contains only a small part of the whole. It breaks off in the section relating to the Koran as the first source of the law. The last paragraph begins: قال مسعود اشتراعه بقية

The present commentary appears with the
above title among the author's numerous works in Majalis al-Muminin, Add. 16,716, fol. 281, and in the Kiṣaṣ al-'Ulamā, p. 274, no. 14. It is also mentioned, but without title, by Haj. Khal., vol. v., p. 175. For the Mukhtaṣar al-Muntaha, see ib., p. 170; Loth, no. 298; Pertsch, no. 1048; and, for other commentaries upon the same work, the Khedive's Library, vol. ii., pp. 249, 251, 253, and vol. vii., p. 678.

263.

Or. 4213.—Foll. 111; 9¾ in. by 5½; 13 lines, 2½ in. long; written in neat Persian Neskhī; dated end of Ẓafar, A.H. 1029 (A.D. 1620).

[LANE.]

تهدیب الوصول الى علم الأصول

A treatise on the Usul al-Fikh, according to the Shi'a school, with copious marginal notes.

Beg. اللهم لله رانع درجات المارئين الى ذرية العلا... لام ام بعد هذا كتب تهدیب الوصول الى علم الأصول حربت فيه طرق الأحكام على الإجماع من غير تطويل ولا اخلال اجابة للناشام ولم يهد

The author, whose name does not appear in the MS., is the celebrated Shi'a legist, Jamal al-Dīn Ḥasan B. Yūsuf B. ʿAlī B. al-Muṭahhar, who was born A.H. 648 and died A.H. 726. See the Arabic Catalogue, p. 725b, 769b; Haj. Khal., vol. ii., p. 478; Majlis al-Muminin, fol. 278; Muntaha ʿl-Makāl, p. 105; and Kiṣaṣ al-Ulamā, p. 274, where the Tahdib al-Wusul is mentioned as the 27th work of the author.

The work consists of twelve Maḳṣads, treating respectively of the following subjects:

1. الأمر, fol. 3a; 2. اللغات, fol. 6b; 3. المقدمات, fol. 23b; 4. العام ولغات, fol. 35b; 5. الجمل والموطئ, fol. 49a; 6. الأعمال, fol. 53b; 7. النجوم والنسج, fol. 56b; 8. العام, fol. 64b; 9. الأخبار, fol. 72a; 10. المتنازل, fol. 83a; 11. التحالف, fol. 98b; 12. الاجتهاد, fol. 101a.

Copyist: على رضا

264.

Or. 3826.—Foll. 169; 8 in. by 5½; 22 lines, 4 in. long; written in fair, but sparsely pointed, Neskhī; dated Tuesday, 18 Jumada II., A.H. 894 (A.D. 1489). [GLASER, no. 114.]

التوضیع فی حل غرامض التنقیح


Beg. حامد الله اولا وثانيا ... وبعد فإن العمد المقوس الى الله تعالى طأنیة الريعه عبيد الله بن مسعود ابن تاج الشرعی

See Haj. Khal., vol. ii., pp. 443-44, and for other copies the Arabic Catalogue, p. 119b; Uri, no. 223; the Paris Catalogue, no. 796; the Vienna Catalogue, no. 1774; Pertsch, no. 933; Loth, nos. 319-321; and the Khedive's Library, vol. ii., pp. 242, 261, 262. The work has been printed in Dehli, A.H. 1267, and in Lucknow, A.H. 1281.

265.

Or. 3799.—Foll. 233; 8 in. by 6; about 26 lines, 4½ in. long; written in cursive Neskhī; dated A.H. 1051—1053 (A.D. 1641—43). [GLASER, no. 85.]
شرح فتح الصانع تأليف الشيخ الإمام مفنى الامام ... جلال الدين محمد بن أحمد بن إبراهيم الحلي نعم الله عليه برحمته
Beg. المقدمة للذين يراد معرفتهم ... هذا ما أشتدت إليه حاجة المتفهيمين لجمع الجوانب من شرح جمل الفاظه
See Haj. Khal., vol. ii., p. 610, and, for other copies, the Leyden Catalogue, vol. iv., p. 143-44; Aumer, no. 360; the Paris Catalogue, nos. 803-4; and the Khedive's Library, vol. ii., p. 250.

II. Foll. 181—186. A treatise on the names of animals mentioned in al-Ḥawi (probably the small, ράξις, by 'Abd al-Ghaffār al-Kazwīnī, Haj. Khal., iii., p. 5) and other legal books, under the rubric باب الاطماع, explained according to the dialect of Yemen, by Raḍī al-Dīn Ibn al-Khayyūţ.
Beg. هذه معرفة اسمها للميزانات والطبيعة المذكورة في باب الاطماع في اللفظ وغيره مفردة ببلاغة أهل اليمن خاصة جواب الإمام العلماء رضي الله عنهم.

III. Foll. 187—190. A metrical treatise (Urjuzah) on Uṣūl al-Fīkh, by Diyā al-Dīn Ibrāhīm B. Abī l-Kāsīm Muṭair, with this title: هذه منظومة علم الوصول إلى علم الأصول: تصنيف شيخنا ويردنا فيها الديان وأثره في repl. القاسم مطرد النفع لعلماء ورحمه رحمة الأبدار
Beg. المقدمة للذي يعلمنا ولاكتساب شرعه السنار
The title is conveyed in the following line:
سببها بالصلاة: لكل من يقرأ إلى الأصول

IV. Foll. 191—232. The author's commentary on the preceding metrical treatise.
Beg. المقدمة للذين يراد معرفتهم ... هذا ما أشتدت إليه حاجة المتفهيمين لجمع الجوانب من شرح جمل الفاظه
The author says in the preface that al-Shāfīʿī was the first who wrote on the science of Uṣūl al-Fīkh, in a treatise addressed to 'Abd al-Rāḥmān B. al-Mahdi, and sent from Egypt to Khorasan. He mentions also the Tamhīd of al-Isnawi (Haj. Khal., ii., p. 423), and its abridgment by al-Azrāḳ in the 2nd Kīm of his Naḳā’īs.

The MS. was written for Fakih Wajīh al-Dīn ‘Abd al-Rāḥmān B. al-Walī al-Nazīlī.

Zaidi Works.

266.

Or. 3721.—Foll. 138; 11½ in. by 8; 22 lines, 5 in. long; written in fair Neskhī; dated Saturday, 10 Dukda’dah, A.H. 1089 (A.D. 1678).
[GLASER, no. 5.]

الموضوع المسرع إلى تمام المقنع

Beg. المقدمة للذي يراد معرفتهم ... هذا ما أشتدت إليه حاجة المتفهيمين لجمع الجوانب ...
The author says that the best book written on the bases of jurisprudence was al-Muknī, by Imām al-Mu’taqid-billah al-Dā’ī
The first author, Yahya B. al-Muhsin B. Mahfuz, a descendant of Imam al-Hadi Yahya B. al-Hasain, claimed the Imamate, under the name of al-Muta'adid billah, after the death of al-Manṣūr, A.H. 614, but his title was contested by the latter’s son Muḥammad. He died A.H. 636. See Ibn Ja‘mān, fol. 189, who mentions his work Al-Muṣni, and its continuation.

The continuator’s name and title are given in the title-page as follows: تأليف السيد الامام ركز الإسلام... بدر الدنيا والدين شبام المديرين لسان المتكلمين... أبي عبد الله المتصور بالله محمد بن شيخ الرسول عر الدين الهاشمي بن المقدر بالله تاج الدين أحمد بن الداعي إلى الله بدر الدين محمد بن أحمد بن يحيى بن يحيى بن الهاشمي

He belonged to the noble family of the Sadat al-Jibāl, and lived about the close of the seventh century of the Hijrah. His grandfather Taj al-Dīn Ahmad died A.H. 644, and his paternal uncle Imam al-Mahdi Ibrahim B. Taj al-Dīn Ahmad died A.H. 683. See al-Tarjumān, foll. 150 and 160.

267.

Or. 3795.—Foll. 184; 12 in. by 7½; written in fair, but sparely pointed, Neski; dated (fol. 119b) Monday, 8 Ramadān, A.H. 1062 (A.D. 1652).

[GLASER, no. 80.]

I. Foll. 5—119; 15 lines, 4½ in. long.

A treatise on Usul al-Fikh, or the bases of jurisprudence, by Sayyid Šarīm al-Dīn Ibrahim B. Muḥ. B. al-Hādi, called Ibn al-Wazir, who died A.H. 914 (v. Hidayat al-Afkār, Or. 3792), with the following title: كتاب التفوصات اللوئية لجامعة لآؤول الرسول تليف السيد الامام... صاحب الفئة والاسلام... ابراهيم بن محمد بن الهاشمي بن ابراهيم... الشهير بابن الوزير تقص الله روحه

Beg. مصطفاة من ائذان الامام ونى مصنف من طلالة عاليها اعتصرتها ائذان دراه معرفتهم الواضحة واعتصرتها من تواتين مصنفاتهم الفائدة الجامعة

The work consists of a Mukaddimah, dealing with preliminary notions and technical terms, and of the following Bābās: باب الامر, fol. 24a; المهم, fol. 28a; المموم, fol. 31a; المطلق والمضي, fol. 42a; المضوع, fol. 35b; المصلح, fol. 43a; الاهام والمولى, fol. 45b; البسیب, fol. 47a; الداسة, fol. 48a; مفاهیم المحققین, fol. 52a; والأعمال, fol. 57b; الأجیب, fol. 63b; الاجیب, fol. 69a; القیاس, fol. 83a;
The author states at the end that he completed the work on Monday, 19 Safar, A.H. 879. This copy was taken from a transcript of the author's original MS. For another copy of the text see Ahlwardt, Glaser'sche Sammlung, no. 68, and for a gloss upon the same, ib., no. 180.

II. Foll. 121—180; 33 or 34 lines, 5½ in. long.

A commentary upon the preceding work, by Luṭf-ālāh B. al-Ghiyāth, with the following title: شرح الفصول اللوالى لشجى الإسلام في المذكرة الكبيرة لطف الله بن الغزالة جزاء الله ما اعده لإذبيائه القلائع

The author wrote this commentary, as he states in a short preamble, for the use of his children, who wished to read the text with him, and with the object of correcting some weak points which he had noticed in the original work. The commentary includes the whole text, written in red.

Copyist: إبراهيم بن حسين بن علي بن الهدى

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269.

Or. 3764.—Foll. 199; 8 in. by 6; 6 lines, 3½ in. long; written in fair large Neskhi; dated Friday, 27 Shawwāl, A.H. 1037 (A.D. 1628).

USUL AL-FIKH.

The author was the third son of Imam al-Mansûr billah al-Kâsim. He was born A.H. 999, and died in Damâr A.H. 1050. The present work, and the author’s commentary upon it, entitled Hađâ’i al-muqâllâ, are both mentioned with praise in the notices of his life, Bughayat al-Murîd, Or. 3719, fol. 114—122, and Khulâsât al-Athar, vol. ii., p. 104. The author is mentioned in the former work, fol. 116, as a pupil of Shaikh Luṭf-Allah B. al-Ghiyâth (v. no. 267, II.).

The treatise is divided into an introduction, fol. 11b, and eight Maqâṣids, treating of the following subjects: I. al-kutub, fol. 46b; II. al-sûra, fol. 48b; III. al-ajlub, fol. 53a; IV. al-muqâllâ, fol. 60b; V. al-qiṣâṣ, fol. 143b; VI. al-tadāla, fol. 178b; VII. al-turâj, fol. 189b; and VIII. al-’âhmar, fol. 1966.

Fol. 3—8 contain a chapter on particles, such as bi, la, ma, ma’een, etc., and their meaning in legal texts, Bab ur-Rawâ’i-l-mu‘âzîn. It is stated at the end to be extracted from a commentary by Mûsâ B. Aḥmad B. Yûsuf al-Wîsâlî al-Hamdînî upon the Luma‘: منقول من كتاب

Shirâzî, who died A.H. 476. It is mentioned, as well as the author’s commentary upon it, entitled al-’Aṣâbâ’, by al-Isnawi, Or. 3037, fol. 92b, and by Ibn Khâdî Shuhbâh, fol. 446. See also Ibn Khalîlîn, vol. i., p. 9. Haj. Khal., vol. v., p. 331, calls the author wrongly Ibrahim B. Muḥammad.

270.

Or. 4019.—Foll. 315; 12 in. by 8; 26 lines, 4½ in. long; written in fair, but sparsely pointed, Neskhi; with red-ruled margins, apparently in the 17th century.

[GLASER, no. 321.]

A voluminous gloss, by Kâdi Sharaf al-Dîn al-Ḥasan B. Yaḥya B. Sâlîk, upon Hidâyat al-‘Ukûl, a commentary written by Sayyid al-Ḥusain B. al-Kâsim, upon his own treatise on Usûl al-Fikh, entitled Ghâyat al-Sûl (see the preceding no.). The following title is prefixed:

Beg. ضياء من لام الوصول إلى توضيح خيام

Hađâ’i al-muqâllâ في علم الآيات، تعامل القاضي العلامة شرف الدين للهسب بن يحيى بن سلدن، رحمه الله تعالى.

The work entitled Shukr al-Ḥusnî (A.H. 1128) is by Abu ’Isâk Ibrahim B. Ali B. Yûsuf al-

From the above, it appears that the gloss was written after the death of Sayyid al-Ḥusain, which took place A.H. 1050; but probably not long after that date, for the present MS. can hardly be later than A.H. 1100. A note on the title-page shows that it passed from the owner to his son, A.H. 1124.

The last four leaves have been supplied by a later hand, dating A.H. 1028 (read 1128).
STATUTES OF THE LAW (AL-FURU\(^\ddagger\)).

Hanafis.

271.

Or. 3617.—Foll. 125; 7\(\frac{2}{3}\) in. by 5\(\frac{1}{2}\); 23 lines, 3\(\frac{1}{2}\) in. long; written in fair Neskhi; dated A.H. 1076 (A.D. 1665-66).

[G. C. Renouard.]

كتاب للمراج


The work has been printed at Bulak, A.H. 1302. Other copies are noticed in the Paris Catalogue, nos. 2452-53, and in the Khedive's Library, vol. iii., p. 123.

The copyist, Muḥammad al-Mudarris, was, as it appears from a note on the first page, a teacher attached to the Madrasah of Ayyūb, Constantinople.

This MS. belonged to Dr. John Lee. See his catalogue, no. 32.

272.

Or. 3095.—Foll. 148; 9\(\frac{1}{2}\) in. by 7.

[I. Foll. 1—128; 27 lines, 5\(\frac{1}{2}\) in. long; written in neat Neskhi, with frequent omission of diacritical points, apparently in the 13th century.


The following title is prefixed by the same hand as the text: 

الجديد الأول من شرح الجامع الكبير_

The first three words have been purposely erased, but are still faintly visible.


The commentator, a Sayyid born in Balkh, A.H. 539, settled in Halab, where he taught in the Madrasat al-Ḥalāwiyīyīn, and died A.H. 616. See Abu Shāmāh, Or. 1539,
After dwelling on the importance of a knowledge of the divine law, as handed down by inspired doctors, the commentator describes the Jāmi‘ al-Kabīr of Muḥ. B. al-Ḥasan al-Shaibānī as a book that had never been equaled. Although many of the learned had commented upon it at length, he determined to write himself a commentary of moderate extent, holding a middle course between the extremes of conciseness and prolixity.

The commentary, which does not include the text, begins as follows:

The sections relating to prayer and legal alms are followed by كتاب المسوّمة بِرَأْي القاريّ الضعيف للهُمّ جّمّيِّد بن عبد الرحمن بن إياو ذي الجندى ممّن الله له ولذلك:

The metrical treatise, which is included entire in the commentary, begins as follows:

The commentary begins:


The commentator was evidently a Hanafi, as well as the author of the text. He refers frequently to the authority of Abu Hamfah and his disciple Abu Yusuf. The poem has been divided by him into a number of short sections, headed باب, the first of which is باب ذكر كلمة مكان كلمة.

Two works on the same subject are noticed by Haj. Khal., vol. iii., p. 541, under رئة القاري. See also the Persian Catalogue, p. 350a, and Ahlwardt, Berlin Catalogue, nos. 571–75.

Among some miscellaneous notes and extracts, which occupy the last three pages of the MS., is an entry relating to the birth of a son, A.H. 778.

273.

Or. 2407.—Foll. 190; 10 in. by 7; 25 lines, 5 in. long; written in free Neskhi, leaning to Nestalik; dated Shawwāl, A.H. 960 (A.D. 1553).

[SHAPIBA.]

شرح ادب القاضى

A commentary by Ḥusām al-Din Burhān al-Aʾīmmah Abu l-Maʿāli ʿUmar B. Burhān al-Dīn ʿAbd al-ʿAziz B. ʿUmar B. ʿAbd al-ʿAziz, upon the Adab al-Kādī, or “the Judge’s rule of conduct,” a Hanafi treatise, by Abu Bakr ʿAḥmad B. ʿAmr al-Khaṣṣāf, with the following title:

كتاب شرح ادب القاضى المنسوب إلى القاضى الإمام ابن كرماح بين عمر الفصوص شرح الشيخ الإسلام الإسلاس ي героاء الرأية ابن المعي عمر بن الشيخ الإمام مصاصهم.

Beg. لفسل الله حق حمده والصلى . . . قال الشيخ الإمام . . . حساه الدين . . . اما بعد فقد طلب مني بعض أصدقائي أن أذكر لك مسالة من مسائل كتاب أدب القاضي الذي جمعه القاضي الإمام ابن بكر أحمد بن عرو الخصاف رحمة الله فذكية وجزية قدر ما يتاج الناظر إليها للفهم فاجتهما إلى ذلك.

The above short preamble is followed by a full table of the hundred and twenty Bābs of which the original work consists. (There are 122 Bābs in the body of the work.) Then comes an introductory chapter by the commentator upon the nature of the Kādī’s office, القضا، and on the qualifications required for its proper discharge.

The first Bāb begins, fol. 7a, as follows:

الباب الأول في الدخل في القضا انتظ صاحب الكتاب . . . حدثت عابسة في الله عنها انها قالت ياب الله القاضي المعدل يوم القتامة من العدل.

The text of the original work is only occasionally quoted, such passages being in some instances preceded by قال أحمد بن عمر or by قال الخصاف.


The commentator, known as Burhān al-Aʾīmmah, or al-Sadr al-Shahid, was born A.H. 483. He fell into the hands of the Turks who captured Sultan Sinjar, and was put to death A.H. 536. See Kutubuga,
no. 139, and the Kamil, vol. xi., p. 57. The present commentary is stated by Haj. Khal., vol. i., p. 220, to be the most commonly used. A copy is mentioned with the title درج الصدر الشهيد, in the Khedive's Library, vol. iii., p. 72.

In the colophon the original date has been altered to خمسية.

274.

Or. 4284.—Foll. 159 ; 8½ in. by 6½ ; about 13 lines, 4½ in. long; written in cursive Neski; dated 12 Rabi’ I., A.H. 1121 (A.D. 1709).

[BOUGI.]

مختصر القدوري

A compendium of law according to the Hanafi school, by Abu ’l-Ḥusain Ahmad B. Muḥ. al-Ḳudūri (d. A.H. 428).

Beg. المهيد لله رب العالمين والعالمية للمتقين... كتاب الطهارة قال الله تعالى وسلم مفتاح الطهارة الطهوار وهو على السنة الفقهية بطيخ الطاء وسموحي من أهل الافتقان من مستعين رحمه الله بضعة وهو الصحيح

The spaces between the lines, as well as the margins, are crowded with glosses.

Copyist: سع致癌 اين حفص الحديث.

The work has been lithographed in Lahore, A.H. 1287; Lucknow, A.D. 1876; Bombay, A.H. 1303; Dehli, A.H. 1305; and printed in Constantinople, A.H. 1281. For MSS. see Loth, no. 202; Pertsch, no. 994; the Paris Catalogue, nos. 827—834; and the Khedive’s Library, vol. iii., p. 127.

275.

Or. 1081.—Foll. 195 ; 8 in. by 4½ ; 25 and 23 lines, 2½ in. long; written in neat Nes-talik, with red-ruled margins; with dates ranging from Sha’bān, A.H. 1059, to the 6th of Dulhijjah, A.H. 1067 (A.D. 1649—1657).

I. Foll. 117—118. طابة الطهارة

Ṭalibat al-Ṭalabah, a glossary of terms used in the Hanafi books of law, arranged according to the usual division of legal works, by Abu Ḥaṣūm ‘Umar B. Muḥ. B. Ahmad al-Nasafi, who died A.H. 537. See Haj. Khal., vol. iv., p. 165.

Beg. كتاب الطهارة افتحت الكتاب بقول النبي صلى الله عليه وسلم مفتاح الطهارة الطهور وهو على السنة الفقهية بطيخ الطاء ومسموحي من أهل الافتقان من مستعين رحمه الله بضعة وهو الصحيح.

There is no preface, nor does the title or the author’s name appear in the text. But the above title is written in the hand of the transcriber at the top of the first page, and there is in the upper margin of the second page a short notice of the author, from the اوصاف الاخير, in which the Ṭalibat al-Ṭalabah is mentioned among his works. The same title appears also, at the head of the list, in the biographical notice of the author, Ibn Kutlubuga, p. 34, no. 140.

The fly-leaf contains a table of the divisions termed Kitāb, the order of which is followed in the glossary. The first is كتاب الاعمال والتركيبة تهارة, the last, كتاب الاستخلال والتركيبة.

II. Foll. 118—157. A treatise on legal ordinances applying to peculiar classes of persons, or to special cases, by Abu ’l-‘Abbās Ahmad B. Muḥ. al-Naṣirī al-Ṭabarī, with the following title, written by the same hand as the text: كتاب المجل في الاحكام للأمام ابي العباد الناطف.

Beg. قال أبو العباد سمعت الشيخ ابي لحسن ابن...
The text of this last tract is written in a larger character than the preceding, with 11 lines in a page. The margins are covered with extensive notes in a minute handwriting. They are taken from the commentary entitled al-Minhāj, by Shams al-Dīn Maḥmūd B. Abī Bakr B. Abī l-ʿAlā al-Kulābādī al-Bukhārī, who died A.H. 700 (v. Ibn Kūthubugā, p. 52, no. 210, and Haj. Khal., vol. iv., p. 404), and from a supercommentary upon the Minhāj, "شرح المنهاج".

The transcriber, Aḥmad B. al-Ḥāj Ḥasan al-Sarūʿī, describes himself in one colophon, fol. 194b, as dwelling in one of the eight Madrasahs (of Constantinople), A.H. 1059, and in another, fol. 117b, as Kaṭīr of Dehpūl, A.H. 1067.

276-7.

Or. 1108 and 1109.—Two uniform volumes, consisting respectively of foll. 261 and 236; 14½ in. by 8½; 27 lines, 5½ in. long; written in plain Neskhi, apparently in the 18th century. [Warren Hastings.]


The following title is prefixed to the first volume: "الجزء الثامن من الكتاب المبسوط شرح الشيخ الإمام الأجل الزاهد شمس الله الكامل ابنا بكر محمد بن أبي سهل السرخسي تلفظ الله تعالى به وتعليمه."

The author's name is repeated in the same form at the beginning of every book. It is related that, in consequence of some bold words of rebuke addressed to the prince, he had been confined in a well in Üzjand, and that there he dictated the present work from memory to his disciples standing round the
HANAFI FURU'. 183


The extent of the Mabsût is variously estimated at ten, fourteen, or fifteen volumes. The present MSS. appear to have formed part of a copy in nine volumes. We read at the end of Or. 1108, 

A MS. dated A.H. 1150, described by Loth, no. 204, and formerly belonging also to Hastings, probably formed a part of the same set.

Or. 1108, designated as vol. viii., begins: واعلم بالادم في الجرة ذات المجر الثابت بالق and contains the following books:

Fol. 1b. كتاب الميارين
Fol. 92a. كتاب الديات
Fol. 177a. كتاب الفنابات
Fol. 193b. كتاب العائل
Fol. 200b—261a. كتاب البضاية

It is stated at the end that the next book was to be كتبي البغر العين والددين. At the beginning of the book it is said that the author dictated that Kitab on Wednesday, the 14th of Rabî' II., A.H. 466.

Or. 1109, a previous volume of the same work, is imperfect at beginning and end. It begins abruptly: وهو مذهبنا أيضا وأن كانت: ثم خمسة عشر فلأباً يرجع عليه يابآب رهين الوصي. The first rubric extant, fol. 11a, is: أبو ذكر النور والولد. It belongs, like the preceding pages, to كتبي البغر. The subsequent books are:

Fol. 48b. كتاب البضاية
Fol. 108b. المزارة
Fol. 164a. المجر
Fol. 179b. الأشربة
Fol. '193a. الازكراه
Fol. 233a. للمجر

The last book ends abruptly in a passage beginning: ثم قد تم الكتاب على قول أبي حنيفة: رحمه الله وإنما التفرع بعد هذا عليا إلى مدركة يقتل بين من يرى الجر بسبب السفه اختلاف في صفة الجر الع

Another volume of the Mabsût is noticed by Pertsch, Gotha Catalogue, no. 997. A complete copy in ten volumes is described, with extracts from the preface, in the Khedive's Library, vol. iii., p. 108.

278.

Or. 4214.—Foll. 131; 6 in. by 4; 9 in. long; written in fair Neskhi, apparently in the 17th century. [LANE.]

A short manual of Hanafi law, with this title: كتاب عمة المفتى على مذهب الامام الاعظم: ابن حنيفة

Beg. لحمد لله نبى العلمين والعالميين البديلين . . . . باب ما يجوز به الوضوء وما لا يجوز الوضوء هكذا يجوز الانغلاق والوضوء هناك لا ينصون دوقوع العبادة ما لا يظهر أثرها فيه
This is evidently the work mentioned in the Khedive's Library, vol. iii., p. 81, under the title of عدمة المفتاح و المستفتى, and ascribed to al-Ṣadr al-Shahid.

The jurist thus designated is the author of شرح أدب القاضي, no. 273, namely, Ḥusayn al-Din Būrūhān al-ʾAʾimmah ‘Umar b. ‘Abd al-‘Azīz B. Māzah, who was put to death A.H. 536. The present work is in all probability substantially identical with the عدمة المفتاح of the same author mentioned by Haj. Khal., vol. iv., p. 262, although the initial words there quoted do not agree with those of our MS.

An anonymous MS. with the same beginning, dated A.H. 558, is described by Pertsch, no. 1041.

The work deals with ablutions, fol. 25, and with prayer, the latter section beginning fol. 42b with باب حد القيمة. Then come the following Kitābs: باب الزكوة, fol. 92b; الصلوات, fol. 99b; الاجعل, fol. 110a; التنكج, fol. 113a; الرضا, fol. 129a; and the al-Adalat, fol. 130b. The last Kitāb breaks off on the third page.

279.

Or. 2331.—Fol. 239; 10½ in. by 6¼; 29 lines, 3½ in. long; written in minute and neat Turkish Nestahk, with a ‘Urnān; dated 25 Dūlāhijjah, A.H. 986 (A.D. 1579).

[Presented by Col. S. B. Miles.]


The author of the present gloss, Saʿd Allah B. ʿĪsā, better known as Saʿdi Efendi, succeeded Ibn Kamāl Pasha as Shaikh al-Islām, A.H. 940, and died in that office, A.H. 945. See Taḵwīm al-Tawārikh, p. 182. His disciple, ʿAbd al-Rahmān B. Sayyid ʿAli al-Amāsī, survived his master many years, and was twice raised to the Seraḵiērate of Rumīlī, A.H. 958—64 and A.H. 981. He died shortly after his deposition from that office, A.H. 983. See Dāl al-Shākāʾik, Add. 18,519, fol. 99, and Taḵwīm al-Tawārikh, p. 188.

The notes extend to the Hidāyah and its commentary from beginning to end. The passages of the former are preceded by the words تال المصنع in red ink, those of the latter by the word تيول in red ink. A copy of the same gloss is mentioned in the Khedive's Library, vol. iii., p. 37.
280.

Or. 4305.—Foll. 107; 7½ in. by 5½; 15 lines, 3½ in. long; written in fair Neskhī, apparently in the 15th century. [Budge.]

A treatise on the drawing up of legal documents, by Zāhir al-Dīn al-Marghīnānī.

Beg. ٣٥ ٣٥

This is the second part of the author’s Fatāwā (Haj. Khal., iv., p. 363). It treats of Shurūṭ, or legal instruments, in eleven chapters. The author is evidently identical with Zāhir al-Dīn Ḥasan B. ‘Alī al-Marghīnānī mentioned by Haj. Khal., vol. iv., p. 46, among those who wrote on Shurūṭ. His full name is Zāhir al-Dīn Abu l-Malājīn al-Ḥasan B. ‘Abī al-‘Aẓīz al-Marghīnānī. He lived about A.H. 600, and was looked upon as the first of the Ulamā of his time. See Ibn Kūtlūbuga, no. 59, and p. 158, note 474.

The eleven chapters, a table of which is given at the beginning, have the following headings: I. في الغلاف, fol. 1b; II. في الغلاف والنقاش والتنويه, fol. 8b; III. في الشروط والتدبير, fol. 13a; IV. في الأشرطة والاستيلادات, fol. 15b; V. في الأشغال وال تشريعات, fol. 35a; VI. في الكفالات, fol. 48a; VII. في الكفات والتحصيلات, fol. 52b; VIII. في الديون والصدقات والدواوين, fol. 59a; IX. في الهبات والصدقات والديون والداريات, fol. 60a; X. في الوقفات, fol. 66b; XI. في رسوم الحكمة, fol. 69b.

The first chapter is of some philological value; it contains the terms used in legal documents for describing the age and bodily features of men and animals. The last chapter comprises a great number of models of legal deeds. It is imperfect at the end.

281.

Or. 4286.—Foll. 250; 9½ in. by 6½; 23 lines, 4½ in. long; written in fair Neskhī, apparently in the 14th century. [Budge.]

Qīniyyat al-munīna li-tasmīm [l’tāmīm] al-‘unīa


Beg. ٣٥

The author says in the preface, that he extracted the present work from the treatise entitled ممّا الطقوس, by his master Fakhr al-Dīn Abu Mansūr al-‘Arabī (or rather, Fakhr al-Dīn Bāḍīʿ B. Abī Mansūr al-Ṭrākī; see Haj. Khal., vol. vi., p. 226).

The MS. is imperfect at the end; it breaks off at the 8th line of the كتاب أجزاء. From a table of chapters prefixed, it appears to have lost the following books: الوصايا, الفتاوى, الشرط والضرائب.

For other copies see the Arabic Catalogue, p. 117a; Aumer, no. 288; Rosen, Notices Sommaires, no. 116; and the Khedive’s Library, vol. iii., p. 99.

282.

Or. 3099.—Foll. 149; 9½ in. by 6; 9 lines, 3½ in. long; written in a cursive Turkish
hand; dated Erzerum, A.H. 973 (A.D. 1565-6).

A manual of Ḥanafi Furū'; wrongly endorsed كتاب وقائده
Beg. كتاب الطاعة من إراد الصلاة وهو حكيدت في ذواة وزرن الوصي غسل الوجه وليلد مع المرتقين

There is no author's name. Another title, and probably the true one, is found in the colophon: تب الكتاب بعض الملك الوهاب مختار: مختصر الفتنوى

According to this, we have here the work entitled المختار للفتنوى. Its author, Majd al-Din Abu 'l-Faḍl 'Abdallah B. Maḥmūd B. Mandūd Ibn Baldajī al-Maṣūlī, was born in al-Mausil A.H. 599, was appointed Kadi of Kufah, and afterwards teacher in the Madrasa attached to the monument of Abu Ḥanīfah, Baghdād. He died in the latter office in Muḥarram, A.H. 683. He had composed al-Mukhtār lil-Fatwa in his youth, and, later in life, he wrote a commentary upon it entitled اختصار تعليل المختار. See Ta'rikh al-Islām, Or. 53, fol. 19; Ibn Kutlubugā, p. 23, no. 88; and Haj. Khal., vol. v., p. 436.

The present copy leaves out the preface, beginning at once with the book of purification. It ends with the book of inheritance, كتاب الفرائض.

For copies of the Mukhtār and its commentary, see the Catalogues of Leyden, vol. iv., p. 126; Munich, nos. 290-94; Paris, nos. 875-79; Loth, no. 238; Gotha, nos. 1099-111; and the Khedive's Library, vol. iii., pp. 3 and 126.

283.

Or. 2329.—Foll. 119; 8\(\text{\textfrac{3}{4}}\) in. by 6; 13 lines, 3\(\text{\textfrac{3}{4}}\) in. long; written in fair Neskhi; apparently in the 18th century.

[Presented by Col. S. B. Miles.]

Another copy of al-Mukhtār lil-Fatwa, with the preface, which begins: للمهد على: جزيل نعمة احمد عليه جليل الاله واشكره على جميل علله

The author's name does not appear. On the first page is written by a later hand كتاب خطأة وخطأ راحة, and in the preface another wrong title, لبشع الصغير, has been substituted for the original writing, which is completely erased.

The MS. breaks off two pages after the beginning of كتاب الوضاية; in a passage corresponding with fol. 1474a, line 9, of the preceding copy. The following spurious colophon has been added: ثم الكتاب المسمى يجامع: الصغير سنة 1565-6.

284.

Or. 4289.—Foll. 274; 9 in. by 7\(\text{\textfrac{1}{2}}\); 7 lines, 3\(\text{\textfrac{3}{4}}\) in. long; written in Neskhi, apparently in the 18th century.

[Budge.]

جمع الجبرين والملتقى النبرين


Beg. لحمد الله جاهل العاماء اجها للإهتقاء... أما بعد هذا كتاب يصغر للإداه جمعه الح

The work begins with كتاب الطهارة, and ends with كتاب الفرائض.

For other copies see the Arabic Catalogue, p. 117b; Uri, nos. 213, 265; Aumer, no. 295; Loth, no. 249; Pertsch, no. 1012; Paris, no. 881; and the Khedive's Library, vol. iii., p. 109.
285.

Or. 1194.—Foll. 133; 10 in. by 6½; 11 lines, 4½ in. long; written in cursive and close Neskhi by a Turkish hand, apparently in the 16th century. 

The well-known manual of Ḥanafi Furū', called al-Wikāyah.


The margins are covered with notes written in a minute character, and extracted from various commentaries, especially from the commentary, the author of which was, according to Haj. Khal., l.c., Zain al-Dīn Junaid B. Sandal al-Ḥanafī. A table of chapters by a later hand occupies three pages at the beginning.

For other copies of the Wikāyah and its commentary Ṣadr al-Shari'ah, see the Arabic Catalogue, p. 119b; the Leyden Catalogue, vol. iv., p. 120; Pertsch, Gotha Catalogue, no. 1024; Loth, nos. 319—28; De Slane, Paris Catalogue, nos. 905—6; and the Khedive's Library, vol. iii., p. 148.

Another copy of the Wikāyah, with a Turkish paraphrase. See the Turkish Catalogue, p. 15a.

287.

Or. 3683.—Foll. 267; 10 in. by 6½; 17 lines, 3½ in. long; written in a Persian Neskhi, leaning to Nestalik, apparently in the 17th century.

The well-known commentary of Ṣadr al-Shari'ah 'Ubaid Allah B. Mas'ūd al-Mahbūbi upon the Wikāyah, a treatise of Ḥanafi law, by his maternal grandfather, Burhān al-Shari'ah Mahmūd B. 'Ubaid Allah al-Mahbūbi. See the Arabic Catalogue, p. 119b.


The margins are covered with notes written in a minute character, and extracted from various commentaries, especially from the commentary, the author of which was, according to Haj. Khal., l.c., Zain al-Dīn Junaid B. Sandal al-Ḥanafī. A table of chapters by a later hand occupies three pages at the beginning.

For other copies of the Wikāyah and its commentary Ṣadr al-Shari'ah, see the Arabic Catalogue, p. 119b; the Leyden Catalogue, vol. iv., p. 120; Pertsch, Gotha Catalogue, no. 1024; Loth, nos. 319—28; De Slane, Paris Catalogue, nos. 905—6; and the Khedive's Library, vol. iii., p. 148.

Another copy of the Wikāyah, with a Turkish paraphrase. See the Turkish Catalogue, p. 15a.

288.

Or. 4290.—Foll. 122; 8½ in. by 6½; 15 lines, 3 in. long; written in plain Neskhi; dated Mossul, Friday, Rajab, A.H. 1108(A.D. 1697).

The work begins with كتاب الطهارة, and ends with كتاب الفرض. It has been printed in Dehli, A.H. 1287, in Bombay, A.H. 1294 and 1297, and in Lucknow, A.D. 1873 and 1877. For MSS. see the Arabic Catalogue, pp. 119 a, 417b; the Leyden Catalogue, no. 1830; Pertsch, no. 1013; Loth, no. 255; the Paris Catalogue, no. 891; the Khedive’s Library, vol. iii., p. 105, etc.

Copyist: Abd al-csm bin shayx al-‘alim

Or. 3092. — Foll. 76; 8 in. by 5½; 23 lines, 3½ in. long; written in coarse Neski, apparently in the 19th century.

Another copy of the Kanz al-Daḵū‘īk.

Or. 4300-4301. — Two uniform volumes, consisting respectively of foll. 136 and 148; 8½ in. by 6; 17 lines, 4½ in. long; written in large and rude Neski; dated Monday, 4 Dul-hijjah, A.H. 1177 (A.D. 1764). [BUDGE.]

An abridgment by Ibrahīm B. Muḥ. al-Ḥalabi (d. A.H. 956) of his own commentary upon the preceding work.

The extensive commentary is entitled كتاب غنية (v. Haj. Khal., vol. vi., p. 228; the Arabic Catalogue, p. 89a; Khedive’s Library, vol. iii., p. 86, etc.). The abridgment has no special title, although in the present copy it bears the heading كتاب غنية

The well-known treatise of Sadid al-Din al-Kāshghari on the ordinances relating to ablution and prayer, according to the Hanafi school. See the Arabic Catalogue, p. 88a, and for other copies the Catalogues of Leyden, vol. iv., p. 125; Upsala, no. 442; Berlin, no. 3542; Gotha, no. 766; Paris, nos. 1132–38 (the first of these is said to be of the 14th century); Marsigli Collection, nos. 206–15; the Khedive’s Library, vol. iii., p. 139, vol. vii., p. 407, etc.

The work has been lithographed in Bombay, A.H. 1302, and, with marginal notes extracted from al-Ḥalabi’s commentary, in Dehli, A.D. 1873, and in Lahore, A.D. 1876. The text with the last-named commentary has been printed in Constantinople, 1878.
The contents of the first volume correspond with foll. 1—124 of the complete copy, Add. 7256. The second completes the work.

Copyist: Muhammad al-Safar, b. Muhammad al-Safar al-Parami

مذهب الرئاع طريقتا الموصل وطنا

293.
Or. 4212.—Foll. 299; 8 1/2 in. by 6 1/2; 19 lines, 3 in. long; written in fair Neskhi; dated Wednesday, 5 Rabi’ II., A.H. 1162 (A.D. 1749).

Another copy of the preceding work.

294.
Or. 4211.—Foll. 113; 8 1/2 in. by 6; 21 lines, 3 1/2 in. long; written in fair Neskhi in the 18th century.

كتاب للحياة لشرح شروط الصلاة

A commentary upon the Shurūṭ al-Ṣalāt, a manual on the legal prescriptions relating to prayer, according to the Hanafi school.

Beg. اللهم لله الذي خلق إدم بقدرته واسمه له جميع ملاكانته

The commentator calls himself at the end, Ibrāhīm B. Hijāζi al-Rashīdī, and states that he completed the work in Dulkah’dah, A.H. 1161, in Mīr al-Ḳāhirah. He begins with a sketch of Muḥammad’s birth and genealogy, followed by a list of 75 works which he had consulted.

The text, written in red ink, begins fol. 96, as follows:

باب شروط الصلاة وهي ثمانية الأول

Then come the following main divisions:

Fol. 24b. باب أركان الصلاة وهي ستة

Fol. 43b. باب ما يجب في الصلاة وهي سبعة

Fol. 51b. باب سنن الصلاة وهي أربعة عشر

Fol. 60a. باب ما يكره في الصلاة وهي عشرة

Fol. 89b. باب أركان الصلاة وهي ستة

A few shorter sections relating to ablutions, supererogatory prayers, etc., complete the work.

Similarly entitled treatises are mentioned without author’s name, by Uri, no. 143, and Turk. MSS., no. 80, s; Fleischer, Leipzig Catalogue, p. 4416; Flügel, Vienna Catalogue, no. 4, s; Upsala, nos. 425, 427; Pertsch, no. 777, s; Berlin, no. 3588; and the Khedive’s Library, vol. vii., pp. 28, 29.

The present commentator ascribes the text, fol. 107b, to Shams al-Dīn al-Fanārī, author of numerous and popular works. Shams al-Dīn Muḥammad B. Ḥamzah al-Fanārī, the great Turkish scholar, died A.H. 834. See Inbā al-Ghumr, fol. 299, and Shākāʾik, fol. 9. Among his writings mentioned by Haj. Khal. is a Mukaddimat al-Ṣalāt, vol. vi., p. 53, probably identical with the present work.

A commentary with the same title and initial words as the present is attributed in the Khedive’s Library, vol. iii., p. 42, to another author, namely, Muṣṭafā B. Ḥamzah B. Ibrāhīm B. Wali al-Dīn, who lived in the eleventh century of the Hijrah, and was a disciple of Nūḥ Efendi, who died A.H. 1007. One of the three copies there mentioned is dated A.H. 1017.

295.
Or. 1192.—Foll. 401; 8 1/2 in. by 4 1/2; 25 lines, 2 1/2 in. long; written in minute and elegant Nestalik, with Unwānand gold-ruled margins; dated 24 Rajab, A.H. 1085 (A.D. 1674).

[ALEX. JABA.]

beg. 

The author, better known as Menla Khusrev, son of a Greek convert, and a celebrated legist, stood high in the favour of Sultan Muḥammad the Conqueror, by whom he was appointed as second Kādi of Constantinople, and afterwards raised to the offices of Kādi ‘l-’Askar and Mufti. He died in the capital, A.H. 885. See the Shakā’ik, fol. 41a. His work, a popular text-book in Turkey, was printed, with a marginal gloss by Ḥasan B. ‘Ammār al-Shurunbilālī, Cairo, A.H. 1294. For MSS. see the Leyden Catalogue, vol. iv., p. 213; Aumer, no. 316; Rosen, Notices Sommaires, nos. 129—32; the Khedive’s Library, vol. iii., p. 48; De Slane, Paris Catalogue, nos. 936—42, etc. The commentary was written, as stated by the author at the end, A.H. 877—883.

In the early part of the volume there are marginal notes, mostly from the commentators of Wāni (Muḥ. B. Muṣṭaфа, d. A.H. 1000) and of ‘Aṣzi Zādah (Muṣṭaфа B. Pir Muḥ., d. A.H. 1040). See Haj. Khal., vol. iv., p. 315.

A tabulated index occupies six pages at the beginning.

Copyist: 

The last three folios contain a short treatise by the same author on the right of tutelage, exercised with regard to emancipated slaves by their masters, with the heading: 

beg. 

It is written by another hand, and dated A.H. 1131.

The Risālah fil- Wilā is mentioned in the Shakā’ik, l.c., as one of the works of Menla Khusrev. See also Haj. Khal., vol. iii., p. 455, where it is stated that the tract was written A.H. 873. Copies are mentioned in the Khedive’s Library, vol. vii., pp. 611, 630.

296.

Or. 2330.—Foll. 436; 8½ in. by 5¾; 21 lines, 3¾ in. long; written in small and cursive Neskhī, with red-ruled margins, apparently in the 17th or early 18th century.

[Presented by Col. S. B. Miles.]


297.

Or. 3682.—Foll. 80; 8½ in. by 6; written in small and cursive, but legible, Neskhī; dated middle. of Jumāda I., A.H. 1111 (A.D. 1699). 

[Brude.]
De Slane, Paris Catalogue, nos. 956—964; the Khedive’s Library, vol. iii., p. 135; Rosen, Marsigli Collection, nos. 189—193, etc.

A French translation has been published by M. H. Sauvai, Marseille, 1882.

A tabulated index of contents occupies four pages at the beginning.

Copyist: سهين بن مراد الوصلي

298.
Or. 4292.—Foll. 206; 8 in. by 5 1/2; 15 lines, 3 1/2 in. long; written in Neskhi, A.H. 1230 (A.D. 1815).

Another copy of the Multaqa ’l-Abhur.

299.
Or. 1110.—Foll. 844; 10 1/2 in. by 6 1/2; 17 lines, 4 in. long; written in fair Neskhi, apparently in India in the 18th century.

[Warren Hastings.]

الفتاوى العالمكيرية

A volume of al-Fatāwā al-Ālamgiriyyah, a vast compilation of legal opinions by Hānafī doctors, collected and arranged under the usual headings, by order of the Emperor ‘Ālamgir (Aurangzib), by Shaikh Nisām and other Indian jurists.

The work was written in the early part of the reign of Aurangzib, and is mentioned in the Ālamgir Nāmah, Bibliotheca Indica, pp. 1086-87. It has been printed in Calcutta, A.H. 1243, in six volumes, and in Cairo, A.H. 1282.

The present volume, which is endorsed جلد ثالث از فتاوى العالمكيريه, consists of two detached portions of the work. The first, foll. 1—446, begins with كتاب البيع, and ends with كتاب أدب القاضي. It corresponds with pp. 1—535 of vol. iii. of the Calcutta edition. The second, foll. 447—843, begins with كتاب الهبدة, and ends with كتاب الغصب.


The last book is slightly imperfect at the end. The MS. breaks off in the paragraph beginning: مهترامننا إذا أخذ شيا. See vol. v., p. 247, line 14.

There is a tablo of chapters occupying two pages at the end.

For MSS. and printed editions see الكتاب الشفعة, Khedive’s Library, vol. iii., p. 93.

300.
Or. 1111.—Foll. 677; 9 1/2 in. by 7 1/2; 19 lines, 5 in. long; written in Neskhi by several hands, apparently in India in the 18th century.

[Warren Hastings.]

The last volume of the same work, beginning with كتاب الشفعة, and ending with كتاب الفرانس.

The MS. is imperfect at beginning and end. According to the original folioing, it has lost the first three leaves. It begins with كتاب الفرانس (vol. v. of the Calcutta edition, p. 25, line 22), and breaks off before the end of the 13th Bāb of كتاب الفرانس with these words: يبقى خمسة عشر آبها. It corresponds with p. 658, line 18, of vol. vi.

301.
Or. 3103.—Foll. 180; 9 1/2 in. by 6 1/2; 17 lines, 2 1/2 in. long; written in cursive Neskhi in the 18th century. [Kremer, no. 113.]
A supercommentary by 'Ali al-Sa'īdī al-Adawi, including nearly the whole of the above commentary, was printed in Bulāk, A.H. 1281, and reprinted there A.H. 1288. The author is called there Abu 'l-Ḥasan 'Ali B. Muḥ. B. Muḥ. B. Khalaf al-Manūfī. It is further stated that he was born in Cairo, A.H. 557, was a pupil of al-Suyūṭī, and died on the 14th of Ṣafar, A.H. 939. He wrote no fewer than six commentaries upon the Risālāt Ibn Abī Zaid, under the following titles: 1. غاية الأمل. 2. تحقيق المباحث. 3. توضيح الفيض. 4. التأليف والمانين. 5. كشف الطالبpanic. 6. الرماح, the present work.

At the end of this copy, fol. 164b, is found a biographical notice of the author, agreeing in the main with the preceding statements, and containing a full list of his numerous works. His name is written there: 

See also al-Sanā' al-Bāhir, Add. 16,648, fol. 259b, where a list of his works is also given.

The commentary was completed, as stated at the end, on the 27 Dūlḥijjah, A.H. 923.
It includes the entire text of the Risālah, in short passages or single words, written in blue or red ink. For other MSS. see Casiri, no. 1221; the Leyden Catalogue, vol. iv., p. 110; Pertsch, no. 1046; Krafft, p. 173, no. 470; the Khedive’s Library, vol. iii., p. 176; and De Slane, Paris Catalogue, no. 1062. See also Haj. Khal., vol. vi., p. 653, no. 209.


Beg. of the Comm.:

قال الشيخ الفقیح العالم
العلامة أبو عبد الله محمد بن الشيخ الإمام العلامة ك hmac

Beg. of the poem:

قال ابن غازى اسمه محمد
الله ربي الكرم احمد

The author’s full name, as given in the commentary, is Abu ‘Abdallah Muḥ. B. Ṭhmān B. ‘Ali B. Ghāzī al-‘Uthmānī (so called from Banu ‘Uthmān, a tribe of the Maghribi) al-Miknāsī. He was Imam and Khaṭīb of the Jami’ al-Karawiyīn in Fās, and died A.H. 919. According to the Sanā’ al-Bāhir, Add. 16,648, fol. 206b, he was born A.H. 841, was the greatest divine of the Maghrib in his day, and died in Fās (or according to Casiri, vol. i., p. 369, in Miknāsah) in the year above stated. Among his works enumerated in that notice is the present, designated as

نظم مكالات الرسالة

The poem is stated at the end to have been completed A.H. 867:

كامل عام السبع والسنين

The commentator adds that he finished his work on the 6th of Dhu’l-Hijjah, A.H. 943. Although a Maghrībi by descent, he was born in Mecca, A.H. 902, and died in Cairo, A.H. 954. See al-Sanā’ al-Bāhir, fol. 298, where among his numerous works the present commentary is mentioned as

تحريز المقالات في
شرح نظام الرسالة

III. Fol. 179a. A short metric treatise on the solar months of the Julian year, and the number and length of days in each, by Abu ‘Abdallah Sayyidī Muḥ. B. ‘Uthmān al-Kūrṭubī, with the heading:

قال الشيخ الوالي
الصالح العالم العلامة أبو عبد الله صيدى محمد بن عثمان
القرطبى نفمض الله بمروكيه

Beg.

It was composed, as stated in the epilogue, in Şafar, A.H. 961. The tract is there designated as

الرجوزة الترجم، and its specific title is given in this line:

سميتها البقولة المبعة [الباقولة لمبعة]?

The author gives his name, at variance with the above heading, in the concluding verses:

نظمها محمد ميل عل
نسبه رجوعه جبيل الول
في زمر يا ساكن القائم
هنا انتهى القصد على الفنون

IV. Fol. 130a—131a. The well-known
LAW.

Legend relating to the advice given by Satan to Muhammad: نَفِّذُ الرِّسُولَ اللَّهَ وَفِي عِلَمِهِ

Beg. يَا عَبْدُ عُمَيْسَ رَضِيَ اللَّهُ اِنَّ اللَّهَ قُلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ جَالِسِينَ

Copyist المدائِنِ يَبِنَ الْمَسْرِيَّةِ الْفَلَاسِيْثُ ثمَّ

الأندلسِيْثُ ثمَّ الْإِنْصَارِيُّ.

303.

Or. 1438.—Foll. 293; 12½ in. by 8½; 34 lines, and, from fol. 226 to the end, 45 lines, 6 in. long in a page; written in a fair Maghribi character; dated Safar, A.H. 1149 (A.D. 1736).

The second half of an extensive commentary upon the Mukhtasar, or compendium of Maliki law, of Khalil B. Ishâk (see the Arabic Catalogue, p. 127).

Beg. رَأَيْنَاهُ الرَّسُولُ وَقَالَلَلَّهُ عَلَيْهِنَّ حَفَظُ الْحَيْثَانَ... ...

bab ذَكْرُ الْبَيْعِ الْيَوْمِ هُوَ اَلْبَيْعُ الْمَوْلَىُّ عَلَى الْمُؤْمِنِينَ إِنَّ أَحَدَهُمَا

bab ذَكْرُ الْبَيْعِ الْيَوْمِ هُوَ اَلْبَيْعُ الْمَوْلَىُّ عَلَى الْمُؤْمِنِينَ إِنَّ أَحَدَهُمَا

The MS. has neither title nor author’s name; but it is found to contain the latter half of the larger commentary of al-Kharashi, which was printed, with the supercommentary of Ḍal B. Āḥmad al-Ṣa‘īḍi al-‘Adawī, in eight volumes, Bulak, A.H. 1299.

The author, Abu ‘Abdallah Muḥ. B. ‘Abdallah B. ‘Ali al-Kharashi, of the tribe of Aulād Ṣaḥāḥ al-Khair, derived his Nisbah from his native place Abu Kharāsh, a village of al-Buḥairah, Egypt. He was a disciple of al-Burhān al-Łaḳānī (d. A.H. 1041, vide Arabic Catalogue, p. 766b) and of ‘Ali al-

Ujhūrī (d. A.H. 1066, ib. p. 129b, 768a). He became the greatest Maliki doctor of his time, and was looked upon as a saint. He died in Cairo on the 27th of Dūlḥijjah, A.H. 1101. See the notice prefixed to the Bulak edition, and Jabarti, vol. i., p. 65.

In the present, or larger commentary, the author refers to the text of Khalil (الامل) with a م in red ink, while the extracts from his previously written short commentary are marked with ش.

The present volume begins with the chapter on sales, and ends with the chapter on the division of estates. باب ذكر فيه الفراض. Its contents correspond with volumes v.—viii. of the Bulak edition of the commentary. The portion of the text included corresponds with vol. iii., p. 170—563, and voll. iv.—vi. of Perron’s French translation.


The margins contain corrections and notes in a minute Maghribi character. On the first page is a deed of gift to Sidi Muḥammad, son of the Saint Ḍabdallah B. Ṣa‘īḍ, and, failing issue, to al-Shaikh al-Sanūsī.

Shaftis.

304.

Or. 3094.—Foll. 77; 10¾ in. by 7; 27 lines, 4½ in. long; written in cursive and angular Neskhi, with occasional vowels, apparently in the 15th century. [Kremer, no. 104]
works the present commentary is called تفسیر الناظر خصیص المتن. The words are explained in the order in which they occur in the Mukhtaṣar. The first rubric is ما جا في اباب الظهرة; the last is الأضیف.

It is stated at the end that the MS. was transcribed from a copy dated A.H. 579.

On the title-page is a short notice of the commentator, extracted from al-Isnawi.

The last five leaves, foll. 73b—77b, contain a short fragment on the signs of the resurrection, and a longer one, being part of a commentary upon a versified treatise on the law of inheritance, by Ṣāliḥ B. Thāmir B. Ḥāmid al-Ja’bari (Taj al-Dīn Abu ‘l-Fadl al-‘Abd al-Mu‘min), entitled الجیreme في الفراض. See Or. 3098, and Haj. Khal., vol. iv., p. 585.

305.

Or. 3606.—Foll. 250; 11 in. by 7¼; from 19 to 22 lines, 4½ in. long; written in a large cursive and scholarlike hand, with frequent omission of the diacritical points, apparently in the 14th century.

المرزق في شرح الوجيز


Beg. احمد الله ذا الجلال والأكرام واتول ان البَدْنِييْن لفصیل المذهب من ابناء الزمان قد تولوا بكتاب الوجيز.

This commentary is the most accredited text-book of the Shāfī‘i school. The author died in Kazwin at the age of sixty-six, A.H. 623. See the Arabic Catalogue, p. 433, note a; al-Isnawi, fol. 73b; Ibn Kādī Shuh-
LAW.

174a; stated v., al-Rafi'i the Haj. That Wiistenfeld, the 3, j\|, HAJ. [BUDGE.]

Nicoll, j\|, Tabakat WL~J, enlarged and 990 L$,

jtyBI, JUS Zain, J manual See the also 254. 506), represented 278).

Yahya the and bah, 196

fol. Jerusalem, Din, B.

LojJ, Rashid’s the Bahadur, which is adopted

Khedive’s the first

Some volumes of al-Rafi‘i’s commentary, the first of which is described as the author’s autograph, are noticed by De Slane, Paris Catalogue, nos. 998—39. That popular work is represented by numerous MSS. in the Khedive’s Library, vol. iii., pp: 251—254. They are entered, however, under the title adopted by Haj. Khal., namely

ক্ষেত্রে প্রথমে কুন্দর পথের ব্যাখ্যা শুরুর পরে: The real title, as stated by Ibn Kadi Shuhbah, l.c., is as above:

A special glossary to that work, al-Misbah al-Munir, has been often printed in Cairo.

306.

Or. 4287.—Foll. 329; 10½ in. by 7½; 25 lines, 5 in. long; written in fair Neskhi with red headings; dated 11 Rajab, A.H. 764 (A.D. 1363).

[BUDGE.]

روضة الطالبين

The third volume of the Raḍat al-Ṭalibin, a manual of Shafi‘i law, abridged from the Sharḥ al-Wajiz of al-Rafi‘i (no. 305) by Abu Zakariyya Yahya al-Nawawi (d. A.H. 676; v. Haj. Khal., vol. iii., p. 506), with the following title:

لجزء الثلاثة من روضة الطالبين

على مذهب الإمام الشافعي المطلق ... تأليف الشيخ الإمام ... سعيد [الدين] ابناً زكريا يحيى الدُّوَّر

كتاب الأثار هو اخبار عن حق سابق ونهي

ارعة ابراه

It comprises the following Kitābs: الأثار, لالصارح, 319b—328. It is written

قال ثم Dynamo تيم نشر أو

جراحة إعادة لكل صلة ولم يعد النصولا ولالمج

The MS. breaks off before the end of the Book of Purification. The last passage explained relates to the Tayammum, or ablution with sand, allowed in cases of illness or wounds, and begins:

For other MSS. see Uri, nos. 210, 225, 242, 258; Nicoll, no. 345; the Paris Catalogue, no. 990; Wüstenfeld, Leben des Nawawi, p. 58; and the Khedive’s Library, vol. iii., pp. 229—31.
307.

Or. 4293.—Foll. 33; 8½ in. by 6; 13 lines, 4½ in. long; written in large and fully vocalized Neskhi, apparently in the 17th century. [BUDGE.]

غاية الاختصار

A brief compendium of Shafi'i Furū', by Abu Shujā' Ahmad B. al-Husain (or al-Hasan) B. Ahmad al-Iṣbahānī, who was born A.H. 434, and died some time after A.H. 500 (see Yākūt, vol. iii., p. 598).

The first leaf is torn, and a portion of the initial lines lost. See the Arabic Catalogue, p. 409b, and further on Or. 3935, art. i.

The Ghāyat al-Ikhtisār, also called Ghāyat al-Takrīb (Haj. Khal., vol. iv., pp. 269, 300), or al-Takrīb, has been printed in Bombay, A.H. 1297, and, with a commentary entitled Ṣatuq al-ṣāḥib fī sharh al-fāḍilat al-tanbīr in Cairo, A.H. 1278, 1281, 1285, 1296, 1298, etc. (v. the Khedive's Library, vol. iii., p. 255). The text has been edited, with a French translation, by S. Keyzer, Leyde, 1859. For other copies see the Leyden Catalogue, no. 1788; Aumer, no. 364; Pertsch, no. 942; and the Khedive's Library, vol. vii., p. 317, where a wrong date, A.H. 488, is given for the author's death.

308.

Or. 3739.—Foll. 197; 9½ in. by 6½; about 35 lines, 5½ in. long; written in small and close Neskhi; dated Sunday, 13 Safar, A.H. 614 (A.D. 1217). [Glaser, no. 23.]

The third volume of al-Bayān, an extensive work on the Shafi'i Furū', by Yahya B. Abī l-Khair B. Sālim al-Imrānī, with the following title: Ṣatuq al-ṣāḥib fī sharh al-fāḍilat al-tanbīr.

It was stated at the end that the next volume was to begin with Kātib al-takbīr.
309.

Or. 4017.—Foll. 59; 9 in. by 7½; about 30 lines, 5½ in. long; written in cursive and very sparsely pointed Neskhī, apparently in the 13th century. [Glaser, no. 315.]

Fragment of a Shāfī’ī work on Furū’, without title or author’s name.

It is another portion of the preceding work, belonging apparently to the third volume. It begins abruptly in the Kitāb al-Shufah كتاب الشفعة, the first paragraph commencing as follows:

مما إذا اشترى رجل شققا من دار أو أرض فثبت فيه الشفعة فانئش المشترى وحجز عليه قبل أن يأخذ الشفيع الع

The next book is كتاب الجزء, which begins, foll. 8b, as follows:

۱٠۱ للجزء في اللغة المنغن والنظير والتصريفي قال الله تعالى يوم يرون الملكة لا يجري يومها

The next following books are:

الصالح, foll. 146b; الظلمان, foll. 21b; للولاية, foll. 36; للشركة, foll. 42b.

The last book breaks off foll. 56b. Foll. 57—59 are leaves detached from a Koran written in a fine Thulth character, with ten lines in a page; they contain Surah xlvi., v. 24—32, and Surah xlviii., v. 24—28.

310.

Or. 4285.—Foll. 143; 10½ in. by 7½; 15 lines, 4½ in. long; written in neat Neskhī with vowels, apparently in the 15th or 16th century. [Budge.]

الجزء

A volume of the Muharrar, a treatise on Shāfī’ī Furū’, with this title:

هذا كتاب الجزء

من ربع المناقشات إلى ربع لمناهج


Beg.

The MS. appears to be defective in some parts; and it comes to an abrupt termination. It contains the following Kitābs:

ثلغ, fol. 1b; التماثل, fol. 14b; الصفاق, fol. 19b; التحكم, fol. 21b; الرجاء, fol. 35a; الإبدالة, fol. 36a; الإيمان, fol. 38a; الفقرة, fol. 39a; للعنان, fol. 41a; للنفقات, fol. 43b; الضراء, fol. 53a; للفرج, fol. 60a; للجم، fol. 70a; للثواب, fol. 80b; للحرم, fol. 83a; للرضا, fol. 84b; للجهل, fol. 85b; للضعف, fol. 87b; لللائم, fol. 88a; للذل، fol. 92a; للصمود، fol. 93b; للبتر، fol. 96a; للبحاية، fol. 105a; للباحث، fol. 108a; للأسئلة، fol. 109a; للإ Każم، fol. 110b; للشعائر، fol. 112b; للذين، fol. 117a; للإباع، fol. 119b; للقائمة، fol. 127b; للبيان، fol. 133b; للإعتماد، fol. 139b.

The above books begin mostly with a Koranic verse or Hadith on which the respective laws are based. For other copies see Loth, no. 278, and the Khedive’s Library, vol. iii., p. 272.

311.

Or. 4296.—Foll. 240; 12 in. by 8½; 31 lines, 5½ in. long; written in small and cursive Neskhī; dated Rabi’ II., A.H. 1063 (A.D. 1653). [Budge.]
is mentioned by Haj. Khal., vol. v., p. 420, who calls him Taj al-Din Mahmūd B. Muḥ. al-Isfahādi al-Kirmānī.

The MS. was transcribed from a copy dated A.H. 1010, the colophon of which is given.

Copyist: Zarka b. Ḥasan b. Mustanṣīf b. Ḥasan b. Yarʿūli

312.

Or. 4295.—Foll. 283; 11 1/4 in. by 8 3/4; 9 lines, 4 in. long; written in Neskhi, apparently in the 15th or 16th century. [Budge.]

A text-book of Šaḥīʿī Furūʿ, imperfect at both ends, and without title or author’s name.

The MS. begins abruptly in the Book of Purification. The first complete section commences, fol. 3, as follows: An ينمع على بعض اعلى لفني يوما وليته من لمدته بعد الناس ان كان مقيما.

The Book of Prayer begins, fol. 4b, as follows: كتاب الصلاة قال الله تعالى واتمها الصلاة وقت الظهر يزال الشمس إلى زيادة ظل الشهي مثله ثم هو وقت العصر إلى الغروب ثم هو وقت الغرب.

The last extant book, كتاب التدبر, begins, fol. 237b, as follows: كان جابر بن كليلة محاكما أن رحلا در غلاما: ليس له ما لم غيره فقال عليه السلام من يشتريه معي التدبر تتعلق العنق بدر لولية.

Comparison with no. 310 shows that the present work is an abridgment of the Muḥarrar. It follows closely its divisions, and agrees with it to some extent verbally, but with much condensation.

Copious notes in a small character crowd the margins and the spaces between the
313.

**Or. 4291.—Foll. 264; 11 in. by 7 ¼ ; 25 lines, 5½ in. long; written in fair Neskhi; dated 2 Jumada I., A.H. 863 (A.D. 1459).**

 budsat kataji fi Sharh al-Manhaj


It is stated in the colophon that this copy was transcribed from the author’s own MS. for Shaikh Zain al-Din ‘Umar B. Ahmad B. Taqi al-Din B. Tariq al-Tabar.

314.

**Or. 4294.—Foll. 172; 11 in. by 8 ½ ; 35 lines, 5⅛ in. long; written in small Neskhi, apparently in the 16th century.**

Sharh al-Manhaj

It is the commentary entitled Sharh al-Manhaj, written by Zain al-Din Abu Yahya Zakariyya B. Muḥ. al-Anṣāri al-Sumaiki (d. A.H. 926) upon his own compendium of the Minhaj al-Talibin of al-
The first words extant of the text are تقبلت النبى نعمة الله في الثالثة, the third Bâb of Kitâb al-Šalât (Cairo edition, p. 12, line 11). The MS. breaks off in the course of the chapter entitled باب الجذاية, the fifth section of کتاب الجذاية (Cairo edition, p. 142).

See for the text the Library of the Khedive, vol. iii., p. 289, and, for the commentary, ib., p. 258, Loth, no. 281, and the Leyden Catalogue, no. 1823.

315.

Or. 2898.—Foll. 545; 10½ in. by 6½; 31 lines, 4½ in. long; written in small and close Persian Neskhi, with ruled margins; dated Abarkûh, from the 1st of Dulkâ'dah, A.H. 837, to the 6th of Jumâda II., A.H. 838 (A.D. 1434-5).

[Presented by Col. S. B. MILES.]


The work is divided into four quarters, a division not found in the MS. of the original, Add. 6332, noticed in the Arabic Catalogue. The first quarter, treating of acts of worship, بارع المبادئ, wants several leaves at the beginning. The first passage explained, تقبلت النبى نعمة الله في الثالثة, belongs to the third chapter, which contains the first chapter of the Book of Purification. It occurs on fol. 9b, line 1, of Add. 6332.

The second quarter, بارع المعاملات, treating of sales and other civil transactions, begins, fol. 143a, as follows: تقبلت النبى نعمة الله في الثالثة, the third Bâb of Kitâb al-Šalât. Then the MS. breaks off in the course of the chapter entitled باب الجذاية, the fifth section of کتاب الجذاية (Cairo edition, p. 142).

The third quarter, بارع النكاح, deals with marriage, divorce, etc. It begins, fol. 295b: تقبلت النبى نعمة الله في الثالثة. Then the MS. breaks off in the course of the chapter entitled باب الجذاية, which continues, صعوبات على جواز النكاح. Then the MS. breaks off in the course of the chapter entitled باب الجذاية, which contains the first chapter of the Book of Purification. It occurs on fol. 9b, line 1, of Add. 6332.

The fourth quarter, بارع المبادئ, begins, fol. 403a: بارع المبادئ. Then the MS. breaks off in the course of the chapter entitled باب الجذاية, which contains the first chapter of the Book of Purification. It occurs on fol. 9b, line 1, of Add. 6332.

The commentary does not include the text, but only the first words of passages explained, preceded by تقبلت النبى نعمة الله في الثالثة.

The author, whose name does not appear, must have lived in the 8th century of the Hijrah, certainly before A.H. 837, the date of the present copy. He quotes incidentally previous commentators, namely, the author of al-Miṣbûh, i.e., Dîyâ al-Dîn 'Abd al-'Azîz B. Muḥ. al-Ţûsî, who died A.H. 706 (v. Haj. Khal., vol. iii., p. 6), and the author of al-Ta'li̇kah, i.e., 'Ali al-Dîn 'Ali B. Ismâ'îl al-Kûnawî, who died A.H. 729 (v. Haj. Khal., ib., and al-Isnâwî, fol. 1366).
Copyist: Bakr Ibn al-Mu'qri al-Shawari (so called from the Banu Shihwar, a tribe in Yemen), was born in Abyat Husain, district of Surud, A.H. 755. He taught law in the Madrasahs of Ta'izz and Zabid, and stood high in the favour of the Basuli sovereigns, al-Ashraf and al-Nasir. He died in Safar, A.H. 837. See al-Ahdal, Or. 1345, fol. 195, and Tiraz, Or. 2425, fol. 198a.

The commentator, whose name does not appear, is probably the author himself, who, as we learn from Haj. Khal., vol. i., p. 256, wrote a commentary upon his own Irshad in two volumes. The title, however, which Nicoll calls, assigns to that commentary, is not found in this copy.

The first two pages, containing the preface, have been supplied by a modern hand. The original writing begins, fol. 3a, with the last line of the preface, followed by the heading: ناب وه باب الطورة. The chapter on sale, باب في البيع, which immediately follows the chapter on pilgrimage, begins at fol. 177a. The last heading is باب الاحرة, fol. 292b. The MS. breaks off before the end of that chapter. The words of the text are written in red ink.

316.

Or. 3834.—Foll. 298; 8½ in. by 6⅞; from 20 to 22 lines, 4½ in. long; written in small Neskhi, apparently in Yemen, in the 16th century. [Glaser, no. 122.]

شرح الأشراح

A commentary upon al-Irshad, a treatise on the Shafi'i Furu', by Ibn al-Mu'qri.

Beg. لاب المد لله على الأشراح إلى سبيل الشراح ... وابن سنتد عدع الله . . . هذة مختصر حوى المذهب فظتا وضعها خمساROLL THE PAGE

Beg. of the text: المد لله الذي لا تحصى مواهبه ولا تنفد غبايبه . . . هذة مختصر حوى المذهب فظتا وضعها خمساROLL THE PAGE

The Irshad is an abridgment, with comments and additions, of the work above mentioned. Its full title is الأشراح الطوارى إلى مسألك للؤوى. See the Khedive’s Library, vol. iii., p. 191; the Bodleian Catalogue, vol. i., p. 72, no. 186, vol. ii., p. 571; and Ahlwardt, Glaser’sche Sammlung, no. 49.

The author, Sharaf al-Din Isma'il B. Abi

317.

Or. 4297.—Foll. 140; 10½ in. by 8; 28 lines, 5¾ in. long; written in Neskhi, apparently in the 15th century. Many leaves more or less torn have been repaired, and the text supplemented by later hands. [Budge.]

الانوار لأعمال الأدوار

A treatise on Shafi'i Furu'.

Beg. لاب المد لله لله المد الأبد الحكيم الحكيم حبدا يواني نعمه وفكي المريد . . . أما بعد هذة أحكام شرعية ومسائل دينية تتم بها البلوى في الدرس
The author, whose name is not given, is, according to Hajj Khal., vol. i., p. 484, Jamāl al-Dīn Yūsuf al-Ībribīm al-Ārdabīlī al-Shafi‘ī, who died A.H. 799. The head-ings of the chapters are given by Loth, no. 286. The present MS. contains only the first part of the work, extending from یکتیب الوصیة to the الطهارة, in which it breaks off.

318.
Or. 2899.—Foll. 408; 9 in. by 6 1/4; from 21 to 23 lines, 4 in. long; written in rude and cursive Neshki, apparently in the 18th century.

[Presented by Col. S. B. Miles.]

غایة البيان في شرح زيد ابن رسالان

A commentary by Jamāl al-Dīn al-Rāmlī upon a metrical treatise on Shafi‘ī law, entitled یافwat al-Zubad, by Alīm B. Rāslān.

Beg. of the Comm.: 

للهذا الظهور زيد:

وادي التقويم وهمي من وقته إلى الصرامة مستقيم

وقد فإن صفة الزيد في الفقه لشيخ الإسلام العالم العلامة

وله تعالى أحمد بن رسلان من ابتدأ كتاب صنف

Beg. of the Poem:

للهذا الإجلال

And its sequel.

The author of the text, whose full name is Shihāb al-Dīn Abu 'l-Abbās Alīm B. Ḥusayn B. Ḥasan ... Ibn Rāslān al-Rāmlī al-Mākdisī al-Shafi‘ī, was born in Ramlah, A.H. 773 or 775. He subsequently settled in Jerusalem, where he died in Sha'bān, A.H. 844. He was in high repute as the head of the orthodox Šūfīs, and left numerous works, relating mostly to law and Hadith, among which the یافwat al-Zubad is mentioned, with a full commentary upon it, as well as a shorter one. See al-ʻUns al-Jalīl, Add. 1546, fol. 206a, and a notice extracted from al-Munāwī's commentary and prefixed to the edition of the poem printed in Bulak, A.H. 1285.

The title یافwat al-Zubad, by which the work is designated in the present and other commentaries, as well as by Hajj Khal., vol. iv., p. 105, does not occur in the text. The fourth line, implies, according to the commentator, that the poem is a metrical version of the Zubad of al-Bārizī. There is, in fact, a treatise entitled یرد في الفقه among the numerous works of Hibat Allah B. 'Abd al-Rahim al-Bārizī, who died A.H. 783. See al-Durar al-Kāminah, Or. 3044, fol. 155.

The name of the commentator is found in this title, prefixed by the same hand as the text.

لله وجه البيان على زيد ابن

Rāslān تأليف الإمام الأوحد وال الإمام الاجد

والملك على العلامة للجمال الرحيم تغمرا الله به وبعلومه

في الدارين

In a copy of the last section of the same commentary noticed by Ahlwardt, Berlin Catalogue, no. 1824, the commentator is called Shihāb al-Dīn Alīm al-Rāmlī. His full name is Shihāb al-Dīn Alīm B. Ḥamzah al-Rāmlī al-Manūfī al-Miṣrī. He was a disciple of Shaikh al-Islām Zakariyyā al-Anṣārī, after whose death he enjoyed the highest authority in Egypt. He died in Cairo, A.H. 957. See al-Kawākib al-Sā‘īrah, fol. 120; al-Sā‘īrah, fol. 305; and Lawākh al-Anwār, Add. 19,914, fol. 333, where his commentary upon یافwat al-Zubad is mentioned among his works. In the Khedive's Library, however, vol. iii., p. 246, the
present commentary is ascribed to his son Shams al-Din Muh. B. Ahmad B. Hamzah al-Ramli, who died A.H. 1004, and who wrote also a commentary, distinct from that of his father, upon the same work. See Khalisat al-Athar, vol. iii., p. 344.

The main part of the metrical treatise deals with the Furii', but it contains also a Mu'addimah treating of the Usul, and a short Khatimah on Sufism.

The MS. is imperfect at the end; it breaks off in the explanation of the last line (see the Bulak edition, p. 34).


\[Hanbalis.\]

319.

Or. 4288.—Fol. 184; 10\frac{1}{2} in. by 6\frac{3}{4}; 27 lines, 5\frac{1}{2} in. long; written in fine Neskhi, apparently in the 14th century; the latter part, foll. 144-184, in a more cursive character about the same time. [Budæn.]

شرح المورقي

The first volume of a commentary by Abu 'Abdallah Shams al-Din Muhammad B. 'Abdallah al-Zarkashi upon the compendium of Hanbali Furii' called Mukhtasar al-Khiraki, with this title: الشرح المورقي الشكط الناصر للامام العلامه الحقيق نور الله. The first folio contains text and the second is a note of purchase dated A.H. 812.
Controversy between the Sunni Schools.

320.

Or. 1196.—Foll. 116; 9½ in. by 7; from 12 to 18 lines, about 4 in. long; written in large angular Neskhi, apparently in Yemen, with vowels, but with frequent omission of the diacritical points; dated Rajab, A.H. 787 (A.D. 1385).

Another copy of the Manzūmah fīl-Khilāfiyyāt, with copious interlinear glosses and more extensive notes, written in a small character in the margins.

322.

Or. 3109.—Foll. 47; 7½ in. by 5½; 17 lines, 4 in. long; written in rather cursive, but distinct and scholarlike, Neskhi; about A.H. 870 (A.D. 1465).

I. Foll. 1—14. الفرج والسرور في بيان المذاهب

A treatise on the four orthodox schools of jurisprudence, by al-Kāfiyyaji.

The author’s name, which does not appear in the MS., is given by Haj. Khal., vol. iv., p. 412. Shams al-Dīn, afterwards Muḥyi al-Dīn, Abu ‘Abdallah Muḥammad B. Sulaimān B. Sa’d B. Sa’īd, surnamed al-Kāfiyyaji, was born in Ḳūfic, province of Sarukhān, A.H. 801. He entered Cairo shortly after A.H. 830, and became Shaikh of the Shāikhūniyyah. Al-Suyūṭī, who attended his teaching for fourteen years and looked upon him as a father, states that he died on the 4th of Jumādā I., A.H. 879. See Bughyat al-Wu’āt, Or. 30:42, fol. 26b, a full notice by Ibn Ṭūlūn, Or. 30:46, fol. 131a, who enumerates a vast number of his works, but not the present, and Ibn Ayās, Add. 18,515, fol. 180b.

The treatise consists of the following three Bābs: I. Definition of the term Maḍhāb, and discussion of the questions connected with Ijtihād and Taḵlīd, fol. 1b. II. On the belief of a follower, al-ṣiṣṭ, with regard to his own school and to others, fol. 9b. III. A short account of the founders of the four schools, viz., Abu Ḥanīfah, Mālik, al-Shāfiʿī and Ibn Ḥanbal, fol. 13b.
The author states at the end that he completed the work on the last of Dulka'dah, A.H. 866.

II. Foll. 15—47.97x94

A commentary upon the preceding treatise. Beg.

The author says in the preface that he wrote this commentary by desire of a noble personage, Amir Kānim, the amīr Qānīm. As he occasionally refers to the words of the text as wāḥa, it is clear that the commentator is no other than the author of the text. The commentary was finished, as he states at the end, on the 6th of Shawwāl, A.H. 869.

The copyist, Aḥmad B. Ibrāhīm Muḥ., called Ibn al-Sārīm al-Ḥanafī, says that he transcribed the above statement from the original writing of the author, to whom he refers as still living: تأل مولله فصل الله في مدينه: Nūh and But his handwriting is distinctly Maghribi, although he conforms, with regard to the punctuation of ق, to the Oriental usage.

323.

Or. 3097.—Foll. 46; 7½ in. by 5½; 19 lines, 4 in. long; written in a neat Maghribi character, about A.H. 888 (A.D. 1483).

[Bremer, No. 107.]

A refutation of the attack of al-Kādī Iyād upon him (i.e. al-Shāfī‘i), who made the invocation of blessings upon the Prophet an obligatory part of the legal prayer; by Kūṭb al-Dīn Abū l-Khair Muḥ. B. Muḥ. al-Ḥaḍārī al-Dimashkī al-Shāfī‘i. See Haj. Khal., vol. iii., p. 548.

But this has evidently been transcribed from an earlier MS. The writing of the present one is decidedly Maghribi, although it conforms, with regard to the punctuation of ف and ق, to the Oriental usage.
On the last page and in another hand (that of the author) is a licence granted by him for teaching this treatise and his other works to the writer of the present copy, al-Sharif Raḍī al-Dīn Muh. B. Mansūr al-Ḥusaini al-Ḥalabī, who finished reading it on the 13th of Muḥarram, A.H. 888, in the author's house in Cairo. It is signed Muh. B. Muḥ. B. ‘Abdallah al-Ḥaḍārī al-Shāfi‘ī.

324.
Or. 3197.—Fol. 109; 10½ in. by 5½; 17 lines, 3½ in. long; written in large and fair Neskhi, with 'Unwān and red-ruled margins; dated Wednesday, 7 Sha‘bān, A.H. 1034 (A.D. 1625).

[KREMER, no. 206.]

الميزان للخضرى (fol. 70b).

A treatise showing how the divergencies of the doctors of the law can be reconciled; by ‘Abd al-Wahhāb B. Ahmad al-Sha‘rānī, who died A.H. 973. See the Arabic Catalogue, p. 342, note d, and al-Munāwī, fol. 357.

Beg. اللهم الله الذي جعل الشرعه المطهرة بحرا ينزف منه جمع جماع العلم... وبعد تقول التفتير عبد الوهاب بن احمد الشرعاني عفى الله عنه لا من الله تعالى على التفتير في علم الشرعية

The author was troubled in his mind about the discrepancies of the doctors of the law, and could find no one able to settle his doubts, until, in answer to his prayer, “our Lord Abu'l-Abbās Khīḍr” appeared to him, A.H. 931, on the terrace of the Jāmī‘ al-Ghamrī, and, at his request, gave him the scales, the mizān, by means of which these divergencies could be reconciled.

The Mizān proper ends at fol. 70b. The rest of the volume is occupied by a Khāṭīmah, in which the said standard is applied to various debated questions relating to purification and prayer.

The work was completed, as stated at the end, in Cairo, on the 17th of Ramādān, A.H. 963.

Haj Khal. calls it ميزان الشعراني, vol. vi., p. 285. The same title is given by Ahlwardt, Berlin Catalogue, no. 3045, and in the Paris Catalogue, no. 814. This copy was transcribed from the author’s autograph MS.

Copyist: أحمد بن على المطيري الشهرياري بلدا

The Mizān has been printed in Cairo, A.H. 1272 and 1279. See also the Khedive’s Library, vol. iii., p. 383.

325.
Or. 4298.—Fol. 226; 11½ in. by 8; 35 lines, 5 in. long; written in neat Neskhi with red-ruled margins; dated Ramadan, A.H. 1113 (A.D. 1701).

[BUDGE.]

Another copy of the same work, with the title: كتب الميزان في الذاهب المباني عشر للشيخ الإمام ... عبد الوهاب الشعراني

326.
Or. 4299.—Fol. 291; 8½ in. by 5½; 15 lines, 3½ in. long; written in small and cursive Neskhi, apparently in the 16th century.

[BUDGE.]

A treatise on Sunni Furū‘, imperfect at beginning and end.

The MS. has the appearance of an autograph MS., having several passages erased and others substituted for them. The author, whose name does not appear, follows the usual order of law-books, and gives on every subject a large number of Hadiths
and the opinions of the great doctors, Abu 'Uanifah, al-Shaf'î and Malik, as well as copious quotations from al-Ghazzâli. But he mixes up with the strictly legal questions a great deal of religious and Sufi comments. From this and from the numerous verses of Maulana Rumi added in the margin he would seem to have been a religious character, perhaps a Maulawi, rather than a professional Fakih.

The MS. begins abruptly in the midst of an introduction treating of lawful and unlawful science. Then comes a chapter on understanding, beginning:riz.f3ez 3, JUJ 5 5.

The first legal chapter, treating of purification, fol. 11b, has the following heading:

باب مغفرة وأباد لذات وما وجب لذات والأذن وجنابة وليفيف ولتربت وما برع هذا من ماء التراب والطهارت.

The most important of the subsequent headings are as follows:

Fol. 32a. باب وجوب الصلة وفصلها وأوائلها والاذان والسنن الغ
Fol. 98a. باب الزيادة والضفر والصدة والتطوع والسبع والبخل الل
Fol. 121b. باب صوم رمضان واركانها وصوم السفر والتطوع
Fol. 130a. باب في بناء الكعبة وإناء بالمغ ووجوب لمغ وصلاة الخ

Then come chapters on the holiness of the Coran and of the several Surahs, on various prayers, and on what is lawful or unlawful. The latter part of the work treats of civil law in the usual order:الله، fol. 25b؛ باب إزالة الفوضى، fol. 229b, etc. It ends with some rules and observances of religious life.

Endorsed by a recent hand, خرق المذاهب.

SECTARIAN LAW-BOOKS.

Ibadis.

327.

Or. 2434.—Foll. 73; 11½ in. by 8; 20 lines, 5½ in. long; written in a rather rude and cursive Neskhi, apparently in the 19th century.

[Presented by Col. S. B. Miles.]

The Diwan of Ahmad B. al-Nazîr al-Samau'ali al-Umâni al-Îbâdi, with the title:

ديوان ابن النظر السموئي العمائي الأباعي مذهبه

قاب الشيخ أحمد ابن النظر السموئي العماني في

الاصزرة

ما لتحليم وصحبة السفهاء واص مهبة ولوعة البدنة.

The Diwan is alphabetically arranged, and consists of twenty-five didactic poems, treating severally of the precepts of the law with regard to ablutions, fasting, pilgrimage, sales, divorce, inheritance, unlawful drinks, tithes, and other legal subjects, according to the Ibadî sect. Three are strictly theological, and have the following headings:

Fol. 17b. في خلق الانفال والرد على القدر
Fol. 62b. في الترجيح ومنى التشميش على الله تعالى وتفسيرات مشكلات
Fol. 71b. في الرد على من يقرر بحل القرآن

Ahmad B. al-Nazîr is quoted in the Kâmûs al-Shari'ah (see above, p. 122), vol. v., pp. 65, 67.
328.
Or. 2915.—Foll. 193; 8 1/2 in. by 6 1/2; 13 lines, 4 in. long; written in fair Neskhī, apparently in the 19th century.

[Presented by Col. S. B. Miles.]
The second volume of a commentary upon the preceding Diwān, the second of the sixty-seven Bābds of which it consists, where the author’s name appears as follows:

The text of the poems is written entire and in red ink; but their arrangement is not, as in the preceding MS., alphabetical. The first of the present MS. begins at fol. 38b of the preceding, and the first poem of the latter begins at fol. 123a of the present MS. The commentary deals principally in verbal explanations, and contains copious poetical quotations. The name of its author does not appear. He is probably identical with Muḥammad B. Waṣṣāf, who is mentioned in the Kāmīs al-Sharī‘ah, vol. viii., p. 307, as commentator of the poems of Ibn al-Nazr:

329.
Or. 2085.—Foll. 70; 8 3/4 in. by 6 1/4; 15 lines, 4 in. long; written in fair Neskhī on European paper in the 19th century.

[Presented by Sir John Kirk.]

Beg. The text of the poems is written entire and in red ink; but their arrangement is not, as in the preceding MS., alphabetical. The first of the present MS. begins at fol. 38b of the preceding, and the first poem of the latter begins at fol. 123a of the present MS. The commentary deals principally in verbal explanations, and contains copious poetical quotations. The name of its author does not appear. He is probably identical with Muḥammad B. Waṣṣāf, who is mentioned in the Kāmīs al-Sharī‘ah, vol. viii., p. 307, as commentator of the poems of Ibn al-Nazr:

329.

Or. 2085.—Foll. 70; 8 3/4 in. by 6 1/4; 15 lines, 4 in. long; written in fair Neskhī on European paper in the 19th century.

[Presented by Sir John Kirk.]

Katab al-dala’āl ʿalā al-lauẓūm wa-l-wūsāl

A full exposition of creed and law, according to the Ibadī sect, by Darwish B. Jum‘ah B. ‘Umar al-Mahrūkī al-Ibādī al-‘Adami al-Umnā‘i.

The author’s name appears as follows:

The text of the poems is written entire and in red ink; but their arrangement is not, as in the preceding MS., alphabetical. The first of the present MS. begins at fol. 38b of the preceding, and the first poem of the latter begins at fol. 123a of the present MS. The commentary deals principally in verbal explanations, and contains copious poetical quotations. The name of its author does not appear. He is probably identical with Muḥammad B. Waṣṣāf, who is mentioned in the Kāmīs al-Sharī‘ah, vol. viii., p. 307, as commentator of the poems of Ibn al-Nazr:
The next following Bābs, 9—16, foll. 466—58a, treat of special kinds of prayers, such as صلاة السفر, صلاة المغفر, صلاة الجماعة, etc. Then come the following Bābs:

Fol. 59a. 17. في اداء الزكاة من ثمار وفقود وما

Fol. 65b. 18. في صفة زكاة الماشية من كم يوخذ

Fol. 67b. 19. في ذكر صوم شهر رمضان وما ينقضه

What follows is a dated al-Rāzi, 223; and begins, his disciple Uṣūl Jumada b. 282.

A. B. traditon, who of Muntaha Catalogue, Ishak, request the licence imitation Safa 17.


The author composed this book at the request of the Sharīf Muḥ. B. al-Ḥasan B. Ishāk, called Niʿmat Allah, whom he met in Balkh, and who suggested to him the above title in imitation of the work of al-Rāzi, entitled كتاب ـ م لا يحضره الفقيه.

The work is divided into four Juz, each of which comprises a great number of sections called Bābs. Juz I. treats of ablation and prayer. It begins, fol. 2a, with باب ال Máyاء والصلاة, and ends with باب نزاوات الصلاة, وطهرها وتجهيزها. Juz II. treats of the legal alms, of fasting and pilgrimage. It begins, fol. 117b, with باب عند وجبات الزكوة, and ends with prescriptions relating to the visitation of the tombs of the Imāms. Juz III. and IV. treat of civil law. Juz III. begins, fol. 235b, with باب من جوزات تحاكم الله ومس لا يجوز باب معيرة الكبارات التي أوعده الله عز وجل عليها بالزغار. Juz IV. begins, fol. 350b, with ذكر جمل من مذاهب الفقه, and ends with

The last chapter contains precepts addressed by Muhammad to 'Ali, and other utterances of the Prophet. In an appendix, foll. 449b—469b, the author gives his Isnāds for all the Hadiths quoted in the work.

Copyist:

مير محمد مسلمان بن میر مصمم المفسنی

On the last page is a licence dated Dulpījjah, A.H. 1046, granted to the copyist, there called Amīr Sulaimān al-Ḥusainī al-Tūnī al-Najāfī, by Ahmad B. Zain al-ʿĀbidīn al-ʿAlawi, al-ʿAmili, before whom he had read the work.

Sayyid Niẓām al-Dīn Ahmad B. Zain al-ʿĀbidīn al-ʿAlawi al-ʿĀmili, by whom the above licence is signed, was a disciple of Muḥ. Bākīr Dāmāt and of Bahā al-Dīn al-ʿAmīlī. One of his numerous works is a refutation of Geronimo Xavier, entitled مصاکال و سفی (Persian Catalogue, p. 28b). See Nuğūm al-Sanā, p. 71.

For other copies of Ibn Bābawīh's work
see the Arabic Catalogue, p. 415a; the Bodleian Catalogue, vol. ii., nos. 84—86; and Loth, no. 289. A commentary upon the same by Muh. Taki Majlisi is noticed in the Petersburg Catalogue, no. 253.

**331.**

Or. 3585.—Foll. 276; 9¾ in. by 6¼; 25 lines, 5½ in. long; written in fair old Neskhi, probably in the 12th century, with the exception of foll. 77-78, 157, 161—181, and 273, which have been supplied by a somewhat later hand and are dated al-Hillah, Jumâda I., A.H. 697 (A.D. 1298).

[S. Churchill.]

The first volume of an extensive work on Furû' according to the Shi'ah sect, by Muhammed B. al-Hasan al-Tusi, with the following title written by the hand of the original scribe: كتب العصر المبسوط في الفقه من تصنيف الشيخ الإمام الأجل السعيد محمد بن محسن الطروضي قدس الله روحه

بسم الله الذي أوضع دليل معرته نعه سبيل هدايته... أما بعد فنرى لا إزاء سمع مشر خالفين من المثقفين والمتسنين إلى علم الفروع نصيرون فقه أصولاً الإمامية

Abu Ja'far Muḥ. B. al-Ḥasan B. 'Ali al-Tusi, the great doctor of the Shi'ah sect, emphatically called Shaikh al-Tai'ifah, or simply al-Shaikh, was born A.H. 385, lived chiefly in Baghdād, and died in Najaf, A.H. 460. His Kitāb al-Mabsūt is praised as a matchless work, and the eighty-one books it comprises are enumerated in full in "Tusy's List of Shi'ah Books," p. 286. See also Majalis al-Mūminin, Add. 16, 716, fol. 237; Muntaha l-Maḳāl, p. 269; Kiṣāṣ al-Ulūmā, p. 312; and Ta'rikh al-Islām, Or. 50, fol. 73.

The author was induced to write this work, as he states in the preface, by the taunts of legists of adverse sects, who reproached the Imāmīyyah with their deficiency in treatises on the Furû'. He refers to a work written long since by himself, كتاب النهاية, in which he had set forth the leading principles of the law according to the traditions of his school, and he proposes in the present work, to set forth in full detail their application to particular points of law. It embraces, he says, both Usūl and Furû', and is more comprehensive than any work of the adversaries, not to speak of the Shi'ah, who, with the exception of his own Kitāb al-Nihayah, possessed only compendiums.

The work is divided into books, كتاب, some of which are subdivided into chapters, جملة. The following are the Kitābs contained in the present volume: الطهارة, fol. 3a; صلة المسائر, fol. 16b; الصلوة, fol. 27a; الجمعة, fol. 51b;给大家, fol. 54a; الجماعة, fol. 57b; صلة الخوف, fol. 61a; صلة العيدين, fol. 63a; الإكثار, fol. 64a; الفجائر, fol. 64b; نسخة الإكثار والأخلاص, fol. 70b; الفطرة, fol. 88b; الصوم, fol. 95b; الإكثار, fol. 102b; النفعا والعقيبة, fol. 104b; الحج, fol. 132a; الجزية, fol. 135a; الجهاد وسيرة الإمام, fol. 145a; واحكمها, fol. 153a; تسمى الفن والفناء, fol. 157a; السلام, fol. 187a; الرحمن, fol. 195a; التقليس, fol. 212a; الجهر, fol. 221a; الصلا, fol. 233b; المواصل, fol. 230b; المواصل, fol. 240a; والكلمات, fol. 245b; الآثار, fol. 260a; المارية, fol. 273a—275a.

The volume is designated in the colophon as the first of al-Mabsūt, and it is added that the next volume was to begin with كتاب الغصب.
The scribe who wrote the supplementary leaves, including the last, calls himself حمّاد بن أحمد بن عوض الماذري.

At the beginning is a table of contents in the handwriting of the original scribe, and at the back of the same leaf, is an entry relating to the birth of a son, Abu 'l-Kāsim Ja'far B. al-Ḥasan al-Ḥilli, of his own work entitled شائع الإسلام في مسائل للدخل وللماتم, noticed in the Arabic Catalogue, pp. 725a, 415a. The Mukhtasar al-Ṯāfī has been lithographed in the press of Nawal Kishor, Lucknow. The contents of the MS. correspond with pp. 7—146 of that edition.

The author, whose full name is Najm al-Dīn Abu 'l-Kāsim Ja'far B. al-Ḥasan B. Yaḥya B. al-Ḥasan B. Sa'ūd al-Ḥilli, enjoys the highest authority with the Shi'ah, who call him al-Muḥakik al-Awwal. He was born A.H. 602 in Ḥillah, and died there, in consequence of a fall from the top of his house, A.H. 676. The Ṭāfī is mentioned among his numerous works in the notices of his life. See Muntaha 'l-Maḳāl, p. 75; Kiṣaṣ al-Ūlamā, p. 276; Amal al-Āmil, p. 36; and Majālis al-Mūminin, Add. 16,716, fol. 278b.

The last books are كتاب القصاص, fol. 166b, and كتاب الديبات, fol. 172a. The MS. breaks off after the first four leaves of the last.

The work proves to be an abridgment by Najm al-Dīn Abu 'l-Kāsim Ja'far B. al-Ḥasan al-Ḥilli, of his own work entitled شائع الإسلام في مسائل للدخل وللماتم, noticed in the Arabic Catalogue, pp. 725a, 415a. The Mukhtasar al-Ṯāfī has been lithographed in the press of Nawal Kishor, Lucknow. The contents of the MS. correspond with pp. 7—146 of that edition.

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The last books are كتاب القصاص, fol. 166b, and كتاب الديبات, fol. 172a. The MS. breaks off after the first four leaves of the last.
al-Amil, p. 40; Kisāṣ al-'Ulamā, p. 269; and Muntaha 'l-Maḳāl, p. 105.

The identity of the work is established by the Wasīyyah, or pious exhortation, addressed by the author to his son, with which it concludes, fol. 265b—267a, and which is found quoted in extenso in the Majālis al-Mūmīnīn, fol. 232. There the author describes his work as follows: إنني قد حمست لك في هذا الكتاب لب تناوئ الأحكام وبينت لك فيه تواعد شرايع الإسلام بالفظ تبقيه مختصرة وعبارة محررة.

He says, further on, that he had then completed his fiftieth year, which must have been A.H. 698. In conclusion he enjoins his son to complete and correct such of his works as he should leave unfinished. The latter was Fakhr al-Dīn Abu Ṭalīb Muhammad B. al-Ḥasan, called Fakhr al-Muḥakkīkīn, born A.H. 630, and deceased A.H. 771. He wrote upon the present work a commentary known as al-Idāh, the full title of which is... and he performed the task committed to him by his father. See Kisāṣ al-'Ulamā, p. 267; Amal al-Amil, p. 62; and Majālis al-Mūmīnīn, fol. 281.

The present volume begins abruptly in the third Bab of Kitāb al-Nikāh. It contains, besides, the following books: كتاب الفراق, or dissolution of marriage, in five Babās, fol. 39b; كتاب الإيمان, fol. 68a; كتاب العتق, fol. 98b; كتاب القاضي, fol. 118b; كتاب الصيد, fol. 128a; كتاب القضاء, fol. 162b; كتاب القدر, fol. 200b; and كتاب الجنايات, fol. 219a—265b.

The first of the above books begins: كتاب الفراق و فيه ابوب الباب الأول في الطلاق و فيه مقامد المقصد الأول في الأركان و فيه فصول الأول المطلق و نبشر في الامور أربع.

Copious extracts from the commentary above-mentioned, al-Idāh, are written in a minute character on the margins, and, in some cases, on inserted slips.

Appended is a short treatise of three pages on errors committed in the legal prayer, without author's name: هذه رسالة في السهو الذي لم يذكر في الكتاب المشهورة.


For the beginning and preface of the work see Rosen, Notices Sommaires, no. 135, and the Leyden Catalogue, vol. iv., no. 1875.

334.

Or. 1297.—Foll. 287; 12 in. by 8; 26 lines, 5 in. long; written in Neskhi; dated Sunday, 5 Muharram, A.H. 1254 (A.D. 1838).

[Schindler.]

ارضي الهمه في شرح اللغة الدمشقية

A commentary by Zain al-Dīn B. Ṭali B. Ahmad al-Shāmi al-Āmilī upon a treatise of Shi'ah law, by al-Shāhid Muḥammad B. Makki, entitled al-Lum'ah al-Dimashkīyya, or more fully (fol. 5a) اللغة الدمشقية في فقه الإمامية

 Beg. of the Lum'ah:

الله احيد استنحاما لمنعه... أما بعد هذه اللغة الدمشقية في فقه الإمامية إجابة

لاقتاس بعض الدلائل وحسبنا الله ونعم الوهيب

 Beg. of the Comm.: المهد للهد الذي شرح من شرح الإسلام... و بعد هذه تعميقا لطيفة

وتوأد خفيفة افتضتها الى الحكيم الشريف ولؤف

المي ذين المي مذن على الهاث الطالب الشرعي الموهوبة

dal-lum'ah al-Dimashkīyyah.
The author of the Lum'ah, Shams al-Din Muhammad B. Makki al-‘Amili, who is called by the Shi‘ah the first martyr, the shahid al-din, was thrown into prison as a Râfidi by Baidamur, governor of Damascus, upon the denunciation of the Kâdi Ibn Jamâ‘ah, and was put to death after a year’s confinement. It is said that he wrote the Lum’ah in prison, and without any books, in the space of seven days, and sent it as a present to Sultan ‘Ali Mu’ayyad of Khorasan, who had invited him to his Court. Two dates are assigned to his death, A.H. 782 (Kişâş al-Ulamâ, p. 255) and A.H. 786 (Majâlis al-Mûminîn, Add. 16,716, fol. 283, and Amal al-‘Âmil, p. 30). The earlier date alone can be reconciled with the fact that he was put to death by order of Baidamur; for that Amir (Saif al-Din Baidamur al-Khuwarizmi) was deposed from the governorship of Damascus A.H. 782. See Inbâ al-Ghumr, fol. 35b.

The commentator, Zain al-Din B. ‘Ali, was born A.H. 911 at a place called جعيم, near Sâdâ, and was also put to death as a Shi‘ah, it is said in Constantinople, A.H. 966. He is therefore called by his co-religionists the second martyr, the shahid-eqtedari. See for his life and numerous works Naqâd al-Rijâl, fol. 86; Amal al-‘Âmil, p. 14; Kişâş al-‘Ulamâ, p. 197; and Muntaha’-‘Ma’kâl, p. 141, where the present work is mentioned.

The commentary contains the entire text of the Lum’ah, in short passages, distinguished by a red line drawn over them. The work is divided into two parts (Juz) of equal extent. The first begins with كتاب الطهارة, and ends with كتاب الزارة. The second begins, fol. 140, with كتاب الإجارة, and ends with كتاب الدبات.

The commentator says at the end that he finished the work on the eve of Saturday, the 21st of Jumâda I., A.H. 957.

Copyist: ابوب القاسم بن عبد الجبار بن عبد النيبى

Or. 3578.—Foll. 199; 6½ in. by 4; 14 lines, 1½ in. long; written in small Persian Neskhi, in the latter half of the 19th century.

[S. Churchill.]

شرح نبراس الهندی

A commentary by Mullâ Hâdi Sabzawâri upon his own metrical treatise on Shi‘ah law.

Beg. of the Comm.: لله الذي كتب عن

احصاء ثلاثة السنطة كل العباد . . . أما بعد فانى أتنست

دار من وادي عالم العقل إنشاسا فانقبس مت تلك

النار أحتفل القاقعة نبراسا

Beg. of the Poem:

الحمد لله الذي ظننا

بنور نبراس الهندى فقهنا

The author’s name is given in this line, fol. 56b:

وقد ان هادي الاسرار حشره الله مع الاخير

إبن مهدى السبراري

Mullâ Hâdi B. al-‘Îjî Mullâ Mahdi al-Sabzawâri is noticed in the Riyâd al-‘Ârifîn, lithographed in Teheran, A.H. 1305, p. 241. He studied philosophy in Isfahan under Maulâna Ismâ‘îl Isfahânî and Mullâ ‘Ali Nûrî. He subsequently settled in his native place, Sabzawâri, where he was still alive at the date of composition, i.e., A.H. 1278, being then sixty-three years old. His poetical name was Asrâr. He had written, besides the present work, a Manzûmah on philosophy, another on logic, glosses to the works of Sadr al-Din Shirâzî, etc. Gobineau, writing in 1865, speaks of him as still living. See

The above title is found in the preface to the commentary, fol. 2b. In the poem itself the work is called ذebraض تحمل النفق.

The work, which deals largely with the hidden or spiritual sense of the legal ordinances, extends only to the first portion of the usual divisions of legal works. The main sections, which are termed تحمل النفق, treat of the following subjects: الطهارة, fol. 10a; الصلاة, fol. 52a; الزكاة, fol. 79a; السحاب, fol. 93b; النكاح, fol. 102b; كتب, fol. 152a—199a.

This copy belonged originally to Prince Jalal ud-Din Mirza, who wrote his name in it, with the date A.H. 1291.

Zaidis.

336.

Or. 3971.—Foll. 31; 12½ in. by 8½; about 40 lines, 5½ in. long; written in cursive and ill-shaped Neskhi, with ruled margins; dated San'ū, the last day of Ramadan, A.H. 1215 (A.D. 1801). [Glaeser, no. 265.]

I. Foll. 1—15. Answers of Imam Yahya B. al-Husain to legal questions put to him by Abu Ja'far Muhammad B. Sulaimān al-Kūfī, written down by the latter.

Beg. قال أبو جعفر محمد بن سليمان الكوفي سائدة...

امام المسلمين في عصره يحيى بن لامين بن القسم... عن رجل تزوج امرأة من ابته ودف رضيت.

On the first page this title: كتاب القانون للهادي عليه السلام يحيى بن لامين الع...

Imam al-Ḥādi was proclaimed in Yemen A.H. 283, and died A.H. 298. See his life, Or. 3901, where Abu Ja'far B. Sulaimān is often quoted as one of his principal followers. Kitāb al-Funūn is mentioned as one of his legal works. See Ḥadā'īk, Or. 3786, fol. 18a; Yawāqūt al-Siyar, fol. 157; and al-Tarjumān, fol. 126. The answers are arranged under the usual headings of law-books, beginning with الوصاية, and ending with النكاح.

II. Foll. 15—21. Kitāb al-Raḍā', كتب, بحث, on laws relating to the suckling of infants and to foster-relatives, by the same Imam.

Beg. قال إبنه يحيى صلى الله عليه وآله تبارك وتعالى حملت عليكم احالكم.

The Kitāb al-Raḍā' is mentioned by the above-stated authorities as one of the works of al-Ḥādi. See above, no. 206, xxxii.

III. Foll. 21—25. A work in support of the claims of 'Ali to the Imamate, في تثبيت الإمامية, by the same.

Beg. لحمد الله الذي خلق السماوات والأرض... وجعل الظلالات.

See no. 206, xxxiii.

IV. Foll. 25—28. A tract on the above subject by the same Imam, or, according to others, by Zaid B. 'Ali (d. A.H. 122), ولهم أيضا... عليه السلام كتاب تثبيت الإمامية وقيل انه لرائد بن... على عليه السلام.

Beg. هذا كتاب من اعتزل الشك والدعوى والاهوا... واحذ بالباقين والنور.

See ib., xxxiv.

V. Foll. 28a—29a. The covenant of al-Ḥādi Yahya B. al-Husain, هذا عهد الهدى الى... يحيى بن الامير المنمون... بن الحسين.

See ib., xxxv.

VI. Foll. 29a—31a. A tract on the "Throne," by the same, والكرسي...
It sets forth the spiritual meaning of the bodily attributes applied to God. See ib., xxxvi.

The last five tracts, ii.—vi., form the concluding portion of an extensive collection of theological and legal treatises by al-Hādi, described under no. 206.

337.
Or. 3940.—Foll. 189; 10 in. by 6½; 23 or 24 lines, 5 in. long; written in fair Neskhī, apparently in the 13th century, except foll. 2—10 and 186—189, which have been supplied by another hand, A.H. 1073 (A.D. 1662-3).

Kitāb al-Muntakhab, a book of law, consisting of the answers of Imam Yaḥyā B. al-Ḥusain to the questions of Abu Ja'far Muḥ. B. Sulaimān al-Kūfī (see the preceding no.), compiled by the latter, and arranged under the usual headings of legal works.

The title is: كِتَابُ المَنْتَخِبُ

The compiler says that he submitted all disputed questions to the Imam, as the only legitimate authority, and he proceeds to demonstrate that Yaḥyā B. al-Ḥusain was possessed of all the necessary qualifications of a rightful Imam. The first chapter, fol. 7a, باب معرفة الأصول، contains the Imam’s answers respecting the bases of the law.

The second, fol. 8b, مسائل الوضوء, relates to ablution. The remaining subjects are dealt with, in the usual order, in sections termed Bābs, and the work concludes with the questions relating to bodily punishments. The last chapter is باب القول في الجرائم.

The Kitāb al-Muntakhab is mentioned in the Ḥadā’īk, Or. 3786, fol. 18a, and in al-Tarjamān, fol. 125b, as one of al-Hādi’s works.

338.
Or. 4031.—Foll. 126; 9½ in. by 6; about 27 lines, 5 in. long; written in bold and distinct, but sparsely pointed, Neskhī; dated Saturday, last day of Ṣafar, A.H. 721 (A.D. 1321).


The following title is prefixed in the handwriting of the copyist: كتاب الافتاء تأليف الاستاد الراحم العابد أبو القاسم [إي] جعفر بن الحسنين على هذه المذهب رضي الله عنه. تأليف السيد الاجل الإمام السيد بإبى الحكم أحمد بن الحسين بن رسول الله

The compiler says that he submitted all disputed questions to the Imam, as the only legitimate authority, and he proceeds to demonstrate that Yaḥyā B. al-Ḥusain was possessed of all the necessary qualifications of a rightful Imam. The first chapter, fol. 7a, باب معرفة الأصول, contains the Imam’s answers respecting the bases of the law.

The second, fol. 8b, مسائل الوضوء, relates to ablution. The remaining subjects are dealt with, in the usual order, in sections termed Bābs, and the work concludes with the questions relating to bodily punishments. The last chapter is باب القول في الجرائم.

The Kitāb al-Muntakhab is mentioned in the Ḥadā’īk, Or. 3786, fol. 18a, and in al-Tarjamān, fol. 125b, as one of al-Hādi’s works.
down and arranged his principal works on law, the Ifādah and the Ziyādāt. See al-Tarjumān, Add. 18,518, fol. 133.

The first portion of the MS. contains the following Kitābs in the usual order: 
fol. 1b; الظهارة, الصلاة, 4a; الزكاة, 10a; النكاح, الصوم, 14b; 2a; النكاح, 17a; النكاح, الطلاق, 22b; الطلاق, 28a. In the remaining portion, folios have been transposed, others are missing, and in the absence of catchwords or of another copy, restoring the original order would be a difficult task. Kitāb al-Siyar, which should conclude the work, begins at fol. 76b. The last section, fol. 126a, is 

339.

Or. 3858.—Foll. 317; 11 4/5 in. by 7 3/5; 31 lines, 5 in. long; written in fair Neskhī; dated Friday, the 1st of Dulhijjah, A.H. 1078 (A.D. 1668).

[A. GLASER, no. 146.]

الجواهر والدرر المستخرجة من شرح أبي مصر

A new and improved recension, by Muḥyī al-Dīn Abu 'Abdallāh Muḥammad B. Aḥmad B. Ḥaḍā'īk al-Wardīyyah, Or. 3786, foll. 72—97, and al-Tarjumān, fol. 132.

In the Riwāyat, which the author gives at the end of his preface for both the commentary and the Ziyādāt, Ḥaḍā'īk al-Wardīyyah, Or. 3786, foll. 72—97, and al-Tarjumān, fol. 132.

The legal teachings of Imam al-Mu'ayyad were compiled in his life-time, by one of his Fāqih, Abu 'l-Ḳāsim B. Tal, in two works, entitled al-Ifādah and al-Ziyādāt. The latter was commented upon about the same time by Kādi Abu Muṣār Shurāh B. al-Mu'ayyad, whose father, al-Mu'ayyad, held the office of Kādi under the above-said Imam. See al-Ḥaḍā'īk al-Wardīyyah, Or. 3786, foll. 72—97, and al-Tarjumān, fol. 132.


The contents are arranged under the usual headings of legal works. The first of the two parts (Juz) into which the MS. is divided, contains

مسائل الصلوة, 2b; مسائل الطهارة, 19a; فصل في الزكاة, 55a; فصل في الصلاة, 79b; مسائل النكاح, 88a; مسائل الطلاق, 90b; Māsā'il al-Fīlah, fol. 131b. The second part begins with and ends with Māsā'il al-Fīlah, fol. 148b, Māsā'il al-Fīlah, fol. 316a.

445

This copy was written for Sayyid al-

340.
Or. 4040.—Foll. 187; 9½ in. by 6½; from 22 to 26 lines, 5½ in. long; written in fair Neskhī; dated Rabī' I., A.H. 558 (A.D. 1163).

[Glaser, no. 342.]

كتاب التحرير

A work on Zaidi law, by al-Sayyid al-Nāṭik bil-haḳḳ Abu Ṭalib Yaḥya B. al-Ḥusain B. Ḥūrūn al-Ḥasani, with this title prefixed by the scribe: كتاب التحرير تأليف السيد الناطق بأخلاق أبي طالب يحيى بن الحسين ابن هرون النسائي

Beg. ... امم الله على جزيز نعمة وسني موهبهب ... سالت ووقت الله وناظر لها تلبيه تلبيه مذاهب القسمن ابن أمهم وطيب بن الحسين وعلاقامتهم علامات الله عليهم في اباب الفقه وسائل الشرع مضائة إلى الفروع

The author, commonly called Sayyid Abu Ṭalib al-Ḥūrūn, was proclaimed Imam in al-Dailam after the death of his brother al-Mu'ayyad-billah Ahmad B. al-Ḥusain, A.H. 411, and died A.H. 424, upwards of eighty years old. The Taḥrīr and its commentary in sixteen volumes are mentioned among his numerous writings. See Ḥadā', Or. 3812, fol. 27, and al-Tarjumān, Add. 18,513, fol. 133b.

From the preface it appears that the author compiled, and arranged under the usual headings, the legal teachings of two earlier Imams of great authority with the Zaidis, al-Ḵāsim B. Ibrāhīm (al-Rassi, who died A.H. 246) and Yahya B. al-Ḥusain (al-Ḥādi, who died A.H. 298).

In the present copy the work is divided into two equal parts. The first contains the following main divisions (Kitāb), variously subdivided into Bābs: الصلاة (النافذة), fol. 1b; الفحص,fol. 10b; الجمع,fol. 27b; الزكاة,fol. 30a; السمع,fol. 41a; النكاح,fol. 46b; الأجر,fol. 59a; الطلاق,fol. 84b; النفقات,fol. 87a; البيع,fol. 88a.

The second part comprises the following Kitābs: الشععة,fol. 101a; الإجراءات,fol. 103b; البزرامة,fol. 108a; القسمة,fol. 110b; الأمور والصفقات,fol. 113a; الرزق,fol. 114b; الوردة,fol. 119b; الوقائع,fol. 120b; الغصب,fol. 121b; اليمان والنذور والكافرات,fol. 127a; الطلاق والنكاح,fol. 131b; المزاج واللغة,fol. 132a; الفصح والنشر,fol. 134b; الاطعمة والشربة,fol. 135b; الدعاية والبيانات,fol. 136b; الاستذكار,fol. 137a; الاتقاء,fol. 141a; الشهادات,fol. 143a; الكفاح والحوالة والضمان,fol. 146a; المقاومة,fol. 147b; التفليس,fol. 148b; التفليس,fol. 149b; العدود,fol. 150b; الدعاء,fol. 151b; الدعاء والقصص,fol. 152b; القصص,fol. 160b; الوصايا,fol. 165b; السيرة,fol. 168a; السيرة,fol. 180b.

Copyist: علي بن سليم بن زيد بن علي بن سليم بن عبد الرزاق ... العسني

On the last page is a note stating that the MS. had been three times collated, A.H. 588.

For another copy see Ahlwardt, Glaser'sche Sammlung, no. 74.
The second volume of an enlarged edition of the preceding work, al-Tahrir.

On the first page is the following early, partly obliterated, inscription:

The text agrees in a great measure with the preceding MS., the divisions and headings of which are preserved; but it is enlarged by explanatory passages, beginning mostly with 

The present volume begins with Kitāb al-Buyū', as follows:

It ends with Kitāb al-waṣayā', the last nine lines of which have been supplied by a later hand. The contents correspond with fol. 88a—168a of the preceding MS.

The author, 'Ali B. al-Ḥusain B. Yaḥya B. Yaḥya al-Naṣir, one of the Ṣadāt al-Jibāl, descendants of Imam al-Ḥadi Yaḥya B. al-Ḥusain, lived about the beginning of the seventh century of the Hijrah. He died in Kāṭā'ir, and was buried by the side of his first cousin, Amīr Badr al-Dīn Muḥ. B. Ahmad B. Yaḥya B. Yaḥya, who died A.H. 624, and whose son al-Ḥasan was raised to the Imamate with the title of al-Manṣūr-billah, A.H. 657, and died A.H. 670. See al-Tarjumān, Add. 18,513, foll. 150—154.

The Luma' is an expanded recension of al-Ṭaḥrīr (no. 340), and the foundation of al-Tadkira (Or. 3861). It follows the arrangement of the former work, with almost identical headings.

The present volume contains the following Kitābs:

ضرايب، fol. 23b; الإياب والكفارات، fol. 24b; الصد ي، fol. 30a; النقول والنقاط والقيق، fol. 34a; النجايب والأضاحي والعقيدة; fol. 38a;
The margins contain a gloss, without author's name, written at the same time as the text, in a minute character. It begins:

The gloss extends over the whole work. It is divided in the present copy into four parts of about equal length. The first extends from the first heading, fol. 21a, to the last section of the Kitab al-Wasaya; the second, fol. 70, from the second heading, fol. 71b, to the second section; the third, fol. 113a, from the third heading, fol. 118a, to the third section; and the fourth, fol. 175b, from the fourth heading, fol. 184b, to the end of the work.

On the outer margin is written "gloss of Faqih Ahsan (al-Hasan) upon the Luma'."

Another gloss on the same work, by Yusuf B. Ahmad B. Uthman, is mentioned by Ahlwardt, Glaser'sche Sammlung, no. 61.

The present copy was written for Kadi Taqi al-Din al-Khidr B. Kasim B. Ahmad al-Haithi by Idris B. Sulaiman B. Muḥ. B. Ḥabash al-Nahwī.

343.

Or. 3942.—Fol. 241; 10 in. by 6½; 23 lines, 5½ in. long; written in cursive, but distinct, Neski; dated Sunday, eight nights before the end of Safar, A.H. 623 (A.D. 1226).

A gloss upon the preceding work, al-Luma', without author's name.

The next following Kitabs are fol. 38b, and Kitab al-Ḳurṣa, fol. 64b. The ensuing sections are not termed kitāb, but respectively, the colin the Kitāb al-Wasayā, fol. 96b; the colin the Kitāb al-Ḳurṣa, fol. 114a; of the Kitab al-Ḳurṣa, fol. 119b; and so on, down to the colin the Kitab al-Ḳurṣa, fol. 173b. The last section is fol. 170b—197.
The authority most frequently quoted is al-Mu‘ayyad-billah, author of the Ifādah (no. 338).

II. Foll. 1—11, which are written by the same hand, and were originally placed at the end of the volume, contain—


The author says that, his father being extremely old, he took upon himself the task of writing down and enlarging his answers. The work was completed, as stated at the end, in Sha‘bān, A.H. 620.

The author’s father, Shaikh Muḥyī al-Dīn Ḥumaid B. Ahmad B. al-Ḵurashi, was one of the disciples of the great apostle of the Zaidis, Kādī Shams al-Dīn Ja‘far B. Ahmad B. ‘Abd al-Salām, who lived under al-Mutawakkil Ḥumaid B. Sulaimān (A.H. 533—566). See Ṭarjūmān, fol. 141.

2. Foll. 7—11. Another set of answers by ‘Ali b. Ḥumaid B. Ahmad B. al-Walid to the legal questions of the same Ḡāḥib.

The top of the first leaf has been cut away, probably to disguise the fact that this volume is only a portion of a larger work. The title, Kitāb al-Irshād, appears in the colophon. The author states at the end that the work was completed on the last Friday of Rabi‘ II., A.H. 632. He is designated in a modern endorsement as al-‘Anṣī, the auchī.

The sixth Faṣl, which forms the main bulk of the work, foll. 8—32, describes the observances of the pilgrimage under ten heads, termed ṭaqlīd. At the end is an appendix on the holiness of the descendants of the Prophet, including the Imams of the Zaidis, and on the Ḥadīths relating to them, foll. 46—51.

Answers of Imam al-Mahdi līdīn-llāh Alḥumad B. al-Ḫusain B. Ahmad B. al-Ḵāsim

345. Or. 3926.—Foll. 51; 8 in. by 5¾; 17 lines, 3¾ in. long; written in fine large Neskhī with the vowels; dated Sārūd, A.H. 1068 (A.D. 1658).

[Glaser, no. 220.]
to legal questions, collected and arranged under the usual headings by al-Taqi‘ al-Din B. Salamah B. Yahyä B. ‘Amir al-Šarimi: the answers have been collected and arranged under the usual headings by al-Fakih Taki‘ al-Din B. Salamah B. Yahyä B. ‘Amir al-Šarimi.

Ahmad B. al-Husain, a descendant of Sayyid Ismä‘il Tabätabä, was proclaimed Imam, with the title al-Mahdi lid-Lah, A.H. 646. He was opposed by a rival Imam, ‘Ali B. Wahläs, who deposed him and put him to death A.H. 656. See Yawakit al-Siyar, Or. 3771, foll. 169—173, and Tîraz, Or. 2425, fol. 165. His legal answers have been collected in the Burhän by Muḥ. B. Ḥamzah B. Muẓaffar. See al-Tarjumân, Add. 18,513, foll. 157—59.

The answers were gathered by the editor, as stated in the preface, partly from the Imam’s own lips, partly from other enquirers, and partly from the Imam’s original drafts. They are arranged under the headings of the Tahrir, beginning with کتاب الطوارئ, and ending with کتاب السیر.

The compiler states at the end that he completed the work on Monday, the ninth of Dülka‘dah, A.H. 663, in a place designated as قرية بركة مرقص من سطاب.

II. Foll. 135—158. A political tract of the same Imam, in vindication of his claims against his opponents.

Beg. ابنا لا تغ ترلها بعد اذ هديتنا

A copy is noticed by Ahlwardt, Berlin Catalogue, no. 2175, under the title of خلیفۃ القرآن الرسالة الازجزة لصالحی کتابة عن اسأة النظی بالأئمة. Another tract of the same Imam, reproving the remissness of his followers in supporting his claims.

IV. Foll. 174—178. An address of the same Imam to some of his Amirs, واله عليه السلام عهد كتبه لبعض امرائه وولائه

V. Foll. 178—183. A letter to some Amir, واله عليه السلام من كتاب آخر الى بعضهم

347.

Or. 3979.—Foll. 174; 9½ in. by 7; about 32 lines, 5½ in. long; written in bold flowing, almost unpointed, Neskhi; apparently in the 14th century.

[GLASER, no. 273.]

کتاب الانتصار

The second volume of Kitâb al-Intisâr, the most voluminous of the legal books of the Zaidis, by Imam al-Mu‘ayyad-illah Yaḥyä B. Ḥamzah, with the following title prefixed by the hand of the scribe: السفر الثاني من کتاب الانتصار على علیاء الامام في تقریب اختصار من مذاهب الأئمة وأواويل علیاء الأئمة في المباحث التشییعیة والمظروبات الشرعیة

Below the above, but written by another hand, is the author’s name: تاج الروس
The author, the most prolific writer among the Imams of the Zaidia, was born A.H. 669, was proclaimed Imam A.H. 729, and died A.H. 749. The Intisâr, which is mentioned among his numerous works, is praised as a book unmatched in ancient or modern times, and described as consisting of eighteen volumes. The more popular work of al-Mahdi, entitled al-Bahr al-Zakhkhar, is said to contain the essence of the Intisâr.

This volume begins with the fourth and last Faṣl of Bab 6 of Kitâb al-Tahârah, as follows:

The same subjects are dealt with in a much smaller compass in al-Bahr, Or. 3728, foll. 17a-40a. In the colophon the author states that this portion of the work was completed in the fort of Hirân, in the third decade of Rajab, A.H.

Or. 3980.—Foll. 274; 11 3/4 in. by 8 3/8; 24 lines.
A volume of the Intisar, designated on the title-page as part of the fifth volume of the Intisar, designated on the title-page as part of the fifth:

The volume is imperfect at the end. It extends from the beginning of Kitab al-Hajj to about the middle of the chapter treating of al-Ihram, the kalb in the ahram. This chapter, which begins fol. 58a, is divided into sections, the fourth of which, fol. 92b, is headed:

The contents correspond with foll. 120b—130a of the first volume of al-Bahr, Or. 3728.

From a note on the title-page, this MS. appears to have been transcribed from the author's autograph MS. for Kadi 'Imad al-Din Yahya B. Salihi B. Yahya al-Suhuli, whose name appears also on the preceding and following volumes of al-Intisar, with dates ranging from A.H. 1169 to 1179.

350.

Or. 3982.—Foll. 188; 9½ in. by 7¼; 22 lines, 4½ in. long; written in fair Neskhi, apparently in the 14th century.

The sixth volume of al-Intisar, of the Intisar, designated on the title-page as part of the fifth:

Or. 3978.—Foll. 224; uniform with no. 347, and written by the same hand.

A volume of the same work, designated, in a note on the fly-leaf, as the eighth of the original division into eighteen volumes.

It has lost the first four quires and the first leaf of the fifth, in all thirty-three leaves, and contains the latter part of the book of divorce, Kitab al-Zakat.

It begins with the last five sections, fol. 1596, numbered 8—12 (the first imperfect at the beginning) of the chapter treating of the various formulae of repudiation. The ninth section begins, fol. 5a, as follows:

The remaining chapters are as follows:

The contents correspond with foll. 120b—130a of the first volume of al-Bahr, Or. 3728.

From a note on the title-page, this MS. appears to have been transcribed from the author's autograph MS. for Kadi 'Imad al-Din Yahya B. Salihi B. Yahya al-Suhuli, whose name appears also on the preceding and following volumes of al-Intisar, with dates ranging from A.H. 1169 to 1179.

350.

Or. 3982.—Foll. 188; 9½ in. by 7¼; 22 lines, 4½ in. long; written in fair Neskhi, apparently in the 14th century.

The sixth volume of al-Intisar, of the Intisar, designated on the title-page as part of the fifth:

Or. 3978.—Foll. 224; uniform with no. 347, and written by the same hand.

A volume of the same work, designated, in a note on the fly-leaf, as the eighth of the original division into eighteen volumes.

It has lost the first four quires and the first leaf of the fifth, in all thirty-three leaves, and contains the latter part of the book of divorce, Kitab al-Zakat.

It begins with the last five sections, fol. 1596, numbered 8—12 (the first imperfect at the beginning) of the chapter treating of the various formulae of repudiation. The ninth section begins, fol. 5a, as follows:

The remaining chapters are as follows:

The contents correspond with foll. 120b—130a of the first volume of al-Bahr, Or. 3728.

From a note on the title-page, this MS. appears to have been transcribed from the author's autograph MS. for Kadi 'Imad al-Din Yahya B. Salihi B. Yahya al-Suhuli, whose name appears also on the preceding and following volumes of al-Intisar, with dates ranging from A.H. 1169 to 1179.
The last chapter, which concludes the Kitāb al-Ṭalāḳ, is slightly imperfect at the end.

The corresponding portion in al-BAḥr occupies foll. 214b–237b of Or. 3728.

Foll. 160–223 are a modern addition, written by the same hand as no. 349, for Kādi Yahyā B. Šāliḥ, and collated, as stated at the end, with the author's autograph MS., A.H. 1180.

They contain the chapter on alimony, which forms the first part of the ninth volume, and begins: 

القول في النفقات أعلم أن أكبرها إدخالها في الوجوب هو نفقات الزوجات

It is divided into four Bābs, treating severally of wives, children, parents, and relatives.

The same subject forms a Kitāb in al-BAḥr. See Or. 3728, foll. 237–243.

In a note written at the beginning, fol. 2a, it is asserted that this MS. is in the handwriting of Imam Yahya, the author. Nos. 347 and 353 are by the same hand.

352.

Or. 3983.—Foll. 374; 9\(^{\frac{3}{4}}\) in. by 7\(^{\frac{1}{2}}\); 23 lines, 4\(^{\frac{3}{4}}\) in. long; written in a fine bold, but deficiently pointed, Neskhi, apparently in the 15th century. [Glaser, no. 277.]

The sixteenth and seventeenth volumes of al-Intiṣār, bound in one.

The first volume, entitled the سفر السادس عشر من كتاب الانتصار, comprises the following

Kitābs: 

تغییرات, foll. 28; الصناعات, foll. 96; 

الله, foll. 19a; المجر, foll. 36b; 

الابن, foll. 43b; الاكره, foll. 51a; 

السيك والرغم, foll. 54b; ادب القضاة, foll. 58a; 

and the first part of كتاب الاعتدال, foll. 109b.

The MS. breaks off, fol. 168b, three pages after the heading:

الركك الثالث في بيان السريوق: من وهو المجر

The contents correspond with those of al-BAḥr, Or. 3729, foll. 173b–203b.

The second volume, designated at the end as السفر السابع عشر من كتاب الانتصار, has lost the first quire of eight leaves. It contains the latter part of كتاب الاعتدال, beginning with a passage relating to the amputation of the hand, in the case of a thief whose left hand is crippled (this passage occurs in the next MS., Or. 3984, fol. 6b). It comprises, besides, the following books:

- الجوانب, fol. 210a; 
- الديات, fol. 324a; and the main part

كتاب القسمة

The corresponding portion of al-BAḥr extends from fol. 206b to fol. 240a in Or. 3729.

It is stated at the end that the MS. was collated with the autograph MS. of the author.

353.

Or. 3984.—Foll. 162; uniform with nos. 347 and 351, and written by the same hand.

The seventeenth volume of al-Intiṣār, السفر السابع عشر من كتاب الانتصار

It contains the latter part of كتاب الاعتدال, beginning with the penalties of thieves:

الضار في بيان إثة الحد على السريوق, and the following books: 

- الجوانب, fol. 388b; 
- الديات, fol. 124a; and the

القسمة, fol. 155b.

The volume was completed, as stated at the end, on the last day of Ramadan, A.H. 748.
The work is divided into books (Kitāb) subdivided into chapters (Bāb). The Kitābs are as follows: fol. 2b; the sale, fol. 11b; the property, fol. 29a; the capital, fol. 32a; the payment, fol. 40b; the sale, fol. 41b; the purchase, fol. 45b; the sale, fol. 56b; the purchase, fol. 69a; the delivery, fol. 86b; the contract, fol. 108b; the contract, fol. 113a; the contract, fol. 126a; the contract, fol. 129b; the contract, fol. 132a; the contract, fol. 137a; the contract, fol. 139b; the contract, fol. 144a; the contract, fol. 145b; the contract, fol. 150b; the contract, fol. 157b; the contract, fol. 163a; the contract, fol. 165b; the contract, fol. 166a; the contract, fol. 169b; the contract, fol. 170b; the contract, fol. 174b; the contract, fol. 177b; the contract, fol. 181b; the contract, fol. 183b; the contract, fol. 188b; the contract, fol. 190b; the contract, fol. 194b; the contract, fol. 199b; the contract, fol. 201a; the contract, fol. 202a; the contract, fol. 205a.

The first folio and the last two have been supplied by a later hand. On the fly-leaf at the beginning is written this false title:

كتاب الفقه الكبير زيد بن علي

The margins of fol. 3—9 are covered with notes in a minute character.

For copies of the Taḍkirah see Ahlwardt, Glaser'sche Sammlung, no. 4, and the Khe-dive's Library, vol. vi., p. 123.

355.

Or. 3745.—Fol. 172; 11 in. by 8; 27 lines, 5½ in. long; written in cursive and sparingly pointed Neskhi; dated Friday, eight nights before the end of Shawwal, A.H. 808 (A.D. 1407). [Glaser, no. 29.]

Another copy of the Taḍkirah, wanting the first leaf. It begins with باب الوضوء.
There are marginal notes in a minute character.

At the end, foll. 173b and 174a, is an appendix on races and shooting matches, by Shams al-Din Yusuf B. Ahmad B. 'Uthman, a disciple of the author of the Tadkirah.

356.

Or. 3836.—Foll. 269; 12 in. by 8¾; 25 lines, 5 in. long; written in fair Neskhi; dated Saturday, 21 Rabii' I., A.H. 1078 (A.D. 1667).

[GLASEB, no. 124.]

A commentary upon the Tadkirah, by Najm al-Din Yusuf B. Ahmad B. Muḥ. B. 'Uthman, with the following title: كتاب الرياض: الأزهار الكاشف لعاني التذكرة النافخة تالييف العالم العامل

The commentator was a disciple of the author of the Tadkirah, and the master of 'Imad al-Din Yahya B. Ahmad B. Muzaffar, who mentions him in the Bayān. See the Arabic Catalogue, p. 726a, and Tarjumān, Add. 18,513, fol. 6. He says in the preface that he had frequently consulted the author as to his meaning, and states at the end that the commentary was completed in Ramadān, A.H. 796.

The commentary begins as follows: كتاب التذكرة: بحث في تذكرة الفارق العلم الورع الكامل في أمين الدين يوسف بن أحمد بن محمد بن أبي عمران [ابن عميان] رحم الله مثواه

And the commentary proper begins: تذكرة الإسلام قراءة بعض النظرة بثلاث فرائد.

It breaks off in the explanation of the word يهوى, in the second line of the text.

357.

Or. 3726.—Foll. 283; 11½ in. by 8; 19 lines, 4 in. long; written in small and fair Neskhi, with red-ruled margins; dated Thursday, middle decade of Muharram, A.H. 924 (A.D. 1518).

[GLASEB, no. 10.]

Another copy of the Tadkirah, with the commentary called al-Kawakib al-Nayyirah, by Kadi Imad al-Din Yahya B. Ahmad B. Muzaffar, كتاب الكواكب النور الكاشف لعاني تالييف القاضي العلامة عماد الدين يحيى بن أحمد بن مظفر

The commentary is written in oblique lines and in a minute character in the margins.

Beg. of the Comm.: تذكرة الإسلام قراءة بعض النظرة بثلاث فرائد

The commentator, a disciple of the above-mentioned Najm al-Din Yusuf, lived in the ninth century of the Hijrah. His grandson, Badr al-Din Muḥ. B. Ahmad B. Yahya, who wrote about A.H. 930, mentions the Kawakib with other writings of his grandsire in the
Tarjumān, Add. 18,513, fol. 6b. For other copies of the commentary see no. 361; Ahlwardt, Glaser'sche Sammlung, no. 118; and the Khedive's Library, vol. vi., p. 123.

358.

Or. 3809.—Foll. 295; 11½ in. by 8; 23 lines, 3½ in. long; written in neat Neskhī, with red-ruled margins; dated district of Khūlān, Monday, last day of Jumādā I., A.H. 1078 (A.D. 1667).

[Glaser, no. 96.]

Another copy of the Tadkirah, with the same commentary, written obliquely in a minute character in the margins.

At the end the commentary is called

كتاب الظاهرة والانوار المتكافئة والعلوم الفاخرة

The MS. belonged to the library of Imam al-Mutawakkil al-Ḵāsim B. al-Ḫusain, who died A.H. 1139.

359.

Or. 3986.—Foll. 277; 12 in. by 8; 13 lines, 3½ in. long; written in large Neskhī; dated Monday, 8 Rajab, A.H. 1090 (A.D. 1679).

[Glaser, no. 280.]

The first half of the Tadkirah, from the beginning to the end of

كتاب النسيم

The margins contain a commentary designated at the end as

كتاب الظاهرة

written obliquely in a minute character. It is the same as that which has been noticed under no. 357.

On the fly-leaf is this false title:

جلّة الأول

م من جامع الكافي محمد ابن منصور المرادي

Copyist:  علي بن أحمد بن علي السماوي

360.

Or. 3987.—Foll. 279; 12 in. by 8; 13 lines, 3½ in. long; written in fair Neskhī, with red-ruled margins; dated Friday, 8 Shawwāl, A.H. 1048 (A.D. 1639).

[Glaser, no. 281.]

The latter half of the Tadkirah, from the beginning to the end of the work, with the same commentary, in the margins.

The MS. was written for al-Fākīh Nāṣir B. Muḥ. B. ʿAbd al-Ḥakīm.

361.

Or. 3939.—Foll. 248; 10½ in. by 8; about 36 lines, 7 in. long; written in close, sparingly pointed, Neskhī; dated Monday, 24 Dūlka' dah, A.H. 904 (A.D. 1499).

[Glaser, no. 233.]

A commentary upon the Tadkirah, by Ibn Muzaffar, with this title:

كتاب الظاهرة قوله إن يبعد وجه السبب حيث لا يرى ولا يسمع بصوت حدوثه

The same commentary has been noticed above, no. 357.

362.

Or. 3994.—Foll. 224; 11½ in. by 8; 35 lines, 5½ in. long; written in small, mostly un-pointed, Neskhī, apparently in the 17th century.

[Glaser, no. 288.]

The second volume of an extensive commentary upon the Tadkirah, by Sulaimān al-Ṣuʿaitīrī.

The title and the author's name are written
The author's name is found on the title-page supplied by a later hand: تلخيص هذين الكتابين أشهر السألاوة، ومما يحمله عليه من تأليف
سيدينا سليمان الصغير، رحمه الله.

The author's name appears more fully as Sulaiman B. Yahya B. Muḥ. al-Suʿātíriti, in two Berlin MSS., which contain portions of the same commentary, with the title البراءتين،،،، See Ahlwardt, Glaser'sche Sammlung, nos. 146-5.

The present volume begins abruptly with the last page of كتاب المبسط كتاب النزاع, and concludes with the end of كتاب النزاع.

The commentary upon كتاب النزاع begins as follows: هو في الفقه بمعنى الفقه، ومعنى النزاع.

The MS. is not dated, but it bears notes of former owners, the earliest of which is dated A.H. 1106.

363.

Or. 3722.—Foll. 121; 11 in. by 8; 32 lines, 6 in. long; written in a small and neat, but nearly unpointed, Neskhi; dated Saturday, 15 Rabī' II., A.H. 914 (A.D. 1508).

[Glaser, no. 6.]

التبينات في تهذيب معاني التذكركا والبيان


E.g. لหลهد الله الذي خلق لفإن خلقه وسبط الزرق برحبه،... أما بعد ذلك امرأ من يجب الإجابة، إن إجابة كتابه على صفة كتاب التذكرة في نفسه

The composition of the work must fall between that of the Tadkirah, which is quoted in it (fol. 57a), and the date of the present copy. It is, therefore, by some years earlier than the Azbār. It may be the work entitled الزهرور، which is mentioned, next to the Tadkirah, as the principal source of al-Bayān al-Shafi. See the Arabic Catalogue, p. 726α.

The arrangement is nearly the same as in the Tadkirah, but many of the Kitābs of the latter are represented here by Bābs. Most of these Bābs are subdivided into sections called موضوع. This copy is divided into two parts of equal length. The first comprises
the following Kitābs: 

The author, one of the most learned of the Zaidi Imams, was born in Anis, A.H. 764, and was proclaimed Imam A.H. 793. In the subsequent year, however, he was deposed and cast into prison in Ṣanʿā, where he remained in captivity till A.H. 801. It was during his confinement that he wrote the present work, as well as the first half of a commentary upon it, entitled the Ṿiyêt al-mudarr.

He was carried off by the plague in Zafir, A.H. 840. For his life and a list of his numerous works see al-Tarjuma, Add. 18,513, fol. 176—189; Sirat al-Mutawakkil, Or. 3918, fol. 22—30; and Ibn Jaʿmān, Or. 3898, fol. 194. The Aṣbār is noticed by Haj. Khal., vol. i., p. 262. See also Aḥwardt, Glaser'sche Sammlung, no. 119.

The work begins with a short Mukaddimah on the Taḳlīd, or the following of human authorities in legal matters. It follows the arrangement of the Taḳkirah, but has a less number of Kitābs or main sections, the subjects of some of the Kitābs of the earlier work being dealt with in Bābš.

The Kitābs are as follows:  

The last two leaves, foll. 146-47, have been supplied by a modern hand.

LAW.
366.

Or. 3928.—Foll. 118; 6½ in. by 5½; 15 lines, 3½ in. long; written in Neskhī, apparently in the 16th century. [Glaser, no. 222.]

Another copy of the Azhār.

Foll. 1—12, 117-18, supplied by later hands.

367.

Or. 4006.—Foll. 104; 8 in. by 5; 12 lines, 3 in. long; written in Neskhī, almost without diacritical points, probably in the 15th century. [Glaser, no. 303.]

A text-book of Zaidī law, imperfect at beginning and end.

It is a portion of the Azhār, extending from باب والمسر to كتاب الفضل, belonging to كتاب الوكالة.

The contents correspond with foll. 37—125 of no. 365.

368.

Or. 3960.—Foll. 309; 12 in. by 8½; 26 lines, 5½ in. long; written in Neskhī, with redruled margins; dated Monday, 3 Jumādā II., A.H. 1058 (A.D. 1643). [Glaser, no. 254.]

الفيل المدرار

The first volume of a commentary upon the Azhār by its author, Imam al-Mahdī Aḥmad B. Yahya, with the following title:

الفيل المدرار الفيل المدرار المفعّل لكتاب المؤتم الازهار تاليف الإمام الاعظم الإمام عظيم المجلة شمس تصنيفه... أمير المؤمنين وأمام الأمة الملايين خليفة الله الجليل

LEDN 7/13 171

Beg. احدي الله حمد من يرثه بيصرته ببنور برئاءته... هذا ولا كان علم الزروئ على مذهب أمة

المره الذي اذهب الله عنهم الرجس

This extremely full and discursive commentary includes the entire text of the Azhār, written in red ink. The first volume extends from the beginning of the work to the end of the fourth book، كتاب الجنايث،

This copy was written for Sayyid al-Nāṣir B. ʿAbd al-Rabb B. ʿAli B. Shams al-Dīn, whose sons are mentioned in ʿĪb al-Samar, Or. 2427, fol. 68.

Copyist: عبد الله ابن إبراهيم بن علي بن مرجان.

The second, foll. 199—340, begins with the next following chapter, viz. باب المدع، and ends with كتاب البيع، a chapter of كتاب الطلاق.

The second, foll. 199—340, begins with the next following chapter, viz. باب المدع، and ends with كتاب البيع، a chapter of كتاب الطلاق.

369.

Or. 3961.—Foll. 346; 12 in. by 8; about 33 lines, 5 in. long; written in cursive Neskhī; collated in Dulhijjah, A.H. 1119 (A.D. 1708). [Glaser, no. 255.]

I. Two volumes of the same commentary, bound in one, and endorsed الغناء المدرار ورثمة الغناء الأول.

The first volume begins with كتاب الصام، and ends with كتاب الفضل، a chapter of كتاب الطلاق.

The second, foll. 199—340, begins with the next following chapter, viz. باب المدع، and ends with كتاب البيع، the last chapter of كتاب البيع. It is designated at the end as the fourth of six volumes.

II. Foll. 341—44 contain a poem including the names of God, and beginning: بذات.
It was written for Sayyid Yahya B. al-Hasain, a grandson of Imam al-Mansur al-Kasim.

Copyist: 

372.

Or. 3965.—Foll. 200; 11 1/2 in. by 8; 30 lines, 5 1/2 in. long; written in Neskh, with red-ruled margins; collated in Jamada II, A.H. 1086 (A.D. 1675).

[GLASER, no. 259.]

Two volumes of the same commentary, the fourth and the fifth, bound in one.

The first begins abruptly with the last page of كتاب البيع, at the end of which is written: "The last page of كتاب البيع, at the end of which is written."

The second volume, foll. 133—200, begins with: "The second volume, foll. 133—200, begins with."

373.

Or. 3963.—Foll. 174; 12 1/2 in. by 8 1/2; from 31 to 35 lines, 6 in. long; written in Neskh in the 17th century.

[GLASER, no. 257.]

The last volume of the same commentary, beginning with: "The last volume of the same commentary, beginning with."

From notes of former owners on the title-page, it appears that this volume was bought, A.H. 1082, from Rukayyah, wife of Sayyid 'Ali B. Yahya, by Kadi Biyya al-Din al-Mahdi B. Jabir al-Ghaflari, after whose death it passed, A.H. 1104, to his sons.
Foll. 173-74 contain the beginning of تكملة الاحكام, a treatise on morals, by the author of al-Azhär. See Or. 3910, II.

374.

Or. 3966.—Foll. 418; 12 in. by 8½; 29 lines, 4½ in. long; written in neat Neskhí, with red-rulled margins; dated Saturday, 14 Rabi' I., A.H. 1083 (A.D. 1672).

[GLASER, no. 260.]

A commentary upon the Azhär, by Ahmad B. Yahya B. Ḥabís, with the following title: كتاب تكملة شرح الازهار المنزية من الغفت المدرار المفع لكتاب الازهار في فقه الآية الأظهر الف عقوده الذكية... من أخيه الله سهاب العلم في زمانه... صيئنا العلماء القباء... شمس الإسلام وبدر المدرس احمد بن يحيى بن حاسب الله رحبة الإبرار للخادم لله الذي نور تلوب وليائه بصاعي العرائض... أما بعد فان علم الفقه لما كان من أجل العلم بعد علم العقائد

This is, as appears from the preface, a much expanded recension of a commentary upon al-Azhär, abridged by Fakhr al-Din Abu Muh. 'Abdallah B. Abi 'l-Kásim Ibn Miftah from the Ghaith al-Midrär (no. 368), and entitled التعليم المتنزه من الغفت المدرار (see Ahlwardt, Glaser'sche Sammlung, nos. 156 and 199).

The author, Kadi Ahmad B. Yahya B. Ḥabís al-Dawári, died in Rabi' I., A.H. 1061. He says in the preface that al-Azhär was the best of the compendia of law written by the Imams, and that, although it had been in some measure superseded by the Almār of Imam Yahya Sharaf al-Din, students still applied themselves to the earlier work and to its commentary, by the late Ibn Miftah. The latter being often obscure from its too great brevity, the author undertook to elucidate it by means of additional explanations, which he distinguished from the original text by writing a ك (تكميل) at the beginning, and ُ at the end of each.

This first volume extends to the end of كتاب الطلاق في باب الملع (no. 365, fol. 56b).

Copyist: محمد بن يحيى بن منور

The MS. was written for Sayyid 'Izz al-Islám Muḥ. B. Amir al-Múminin (al-Mutawakkil Ismá'il), who was afterwards proclaimed Imam, with the title of al-Mu'ayyad, and died A.H. 1097. See Wüstenfeld, Jemen im XI Jahrh., no. 19.

For other copies see Ahlwardt, Glaser'sche Sammlung, nos. 119, 120, 152.

375.

Or. 3967.—Foll. 372; uniform with the preceding, and written by the same hand; dated Saturday, 18 Dulhijjah, A.H. 1087 (A.D. 1677).

[GLASER, no. 261.]

The second volume of the above commentary. It begins with كتاب العتق باب الولاء, the last chapter of كتاب العتق (no. 365, fol. 106b).

376.

Or. 3968.—Foll. 227; 12½ in. by 8½; about 21 lines, 3½ in. long, with 50 or 60 diagonal lines in the margin; written in rather cursive Neskhí, apparently in the 18th century.

[GLASER, no. 262.]

The last volume of the same commentary, beginning with كتاب الإيمان, and ending with كتاب السير
The title is: شرح الأزهر

In this copy the original commentary of Ibn Miftah is written in the centre of the page, and the additions of Ibn Habis in the margin.

377.

Or. 3897.—Foll. 331; 11 \( \frac{3}{4} \) in. by 8; about 22 lines, 4 in. long; written in fair large, but sparingly pointed Neskhi, with red-ruled margins; dated 1 Sha'ban, A.H. 1112 (A.D. 1701).

The latter half of a commentary upon the Azhar, without author's name: كتاب الشفعة الشن في اصل اللغة نقلا

It is the above-mentioned commentary of Ibn Miftah. This volume extends from the beginning of the commentary to the end of the work. It agrees with the text of Ibn Miftah, as included in the commentary of Ibn Habis, from Or. 3967, fol. 157b, to the end of Or. 3968.

The margins contain an extensive gloss written in slanting lines, by the same hand as the text. It begins: توعد هي للمن السابق: تأل الإمام على السلام الأولي ان يقال ما يحقق به المن السابق

Copyist:

Foll. 1—8, 325—331, contain miscellaneous notes and extracts.

378.

Or. 3985.—Foll. 165; 10 \( \frac{1}{4} \) in. by 7 \( \frac{1}{2} \); 30 lines, 5 in. long; written in small, sparingly pointed, Neskhi; dated Shibam, district of Kaukabun, 28 Shawwal, A.H. 1004 (A.D. 1596).

The last portion of the same commentary, with marginal notes. It begins abruptly in the initial lines of the section فصل وهو كليودية, belonging to the Kitab al-Rahn. The contents correspond with foll. 66—323 of the preceding MS.

At the end are two leaves, foll. 163-64, belonging to the latter part of the Kitab al-Buyu, of the same commentary.

Copyist:

379.

Or. 3913.—Foll. 115; 12 in. by 8 \( \frac{3}{4} \); 29 lines, 4 \( \frac{3}{4} \) in. long; written in fair Neskhi, with red-ruled margins, probably in the 18th century.

I. Fragment of a gloss on a commentary upon the Azhar, without title or author's name.

The commentary to which the gloss relates, proves to be the Sharh al-Azhar, by Ibn Miftah (v. no. 374). The fragment extends from the latter part of the Kitab al-Rahn (Or. 3967, fol. 321, to Or. 3968, fol. 127).

The first rubric, fol. 87b, is كتاب الفصل and the first gloss is قتله عند من اعتنى كم سيأتي * ينعي تكفيق ماهية الاستياء فهو في اللغة اخذ التي تقرأ جزء قبل ولفظية الشرعية تنتهى على ذلك فيخرج منه الاختلاس
The folios are to be taken in the following order: 86—108, 64—85, 1—63.

II. Foll. 109—115 contain the beginning of a collection of early traditions in praise of the Ansār, without author's name.

The author appears to have lived in the third century of the Hijrah. From the Isnāds prefixed to the several statements it is seen that he received them orally from traditionists who died about the middle of that century.

The most frequently quoted is Muḥ. B. Bashshār, who died A.H. 252 (Ṭabakāt al-Huffāz, viii. 104). Others are Kutaibah B. Saʿīd (d. A.H. 240), Sulaimān B. Ḥarb (d. A.H. 234), Ḥajjāj B. Minhāl (d. A.H. 217), etc.

380.

Or. 4012.—Foll. 122; 10½ in. by 7¼; about 35 lines, 5½ in. long; written in cursive Neskhī, without any diacritical points; dated Friday, 8 Dulka'dah, A.H. 836 (A.D. 1433). [GLASER, no. 310.]

The second volume of a commentary upon the Azhrār, by Ibn Ḥamīd, with the following title written on the lower edge:

The author mentions in the preface, as the best of the early compendia of the jurisprudence of the Imams, the work entitled al-Azhrā' of Imam al-Mahdi, which the author began to elucidate in the lifetime of the Imam. The present commentary, which was written after his death, is largely taken from the Imam's own commentary, al-Ghaṣīṣ al-Midrār (no. 368).
Two chapters, treating of science in general and of the importance of jurisprudence, are prefixed to the commentary proper, which begins, fol. 35: المقدمة تقع الدال ويكسرها والمعنى: بالكسر أنها مقدمة مجلة من المسائل على هذا الفن. It includes the entire text written in red ink.

The author was a junior contemporary of the Imam al-Mahdi (d. A.H. 840), and died, it appears, before the date of the present copy, A.H. 864.

The volume is divided into two parts (Juz), the first of which concludes with كتاب الطلاق. At the end, fol. 231, is the name of the transcriber, al-Fakih 'Ali B. Da'ud B. Ahmad al-'Umari al-Ḥayyi. On the verso of the same folio is a Marsiyah composed by the same Fakih on the death of al-Fakih Badr al-Dīn Muḥammad.

The second Juz, foll. 233—374, begins with كتاب الإبلا, and nearly completes the work, wanting only a few lines at the end. It is written by another hand, but about the same time as the first.

Portions of the same commentary are noticed by Ahlwardt, Glaser'sche Sammlung, nos. 31 and 112, with the title أئنوروجنا الأثار.

There is no preface. The commentary begins with the first words of the text: التقريد في مسائل الفروع العملية القطعية والمذنية. Itnger متحدة إلا في عمل يترتب على علية كإولادا والمذنية.

There are many glosses in the margins and between the lines.

The author, Sārīm al-Dīn Ibrāhīm, a Sayyid belonging to the family called Banu 'l-Wazir, died A.H. 914. See the Bassamah, Or. 3825, and Zeitschr. der D. Morg. Ges., 1884, p. 579, no. 20.

At the end, foll. 230—236, is an appendix on the law of inheritance, beginning: كتاب الفرائض هي علم يعرف به نسب الخبرة وكيفية التوريد.

Copyist: عبد الله بن علي بن أحمد بن محمد بن حاسب الدواري.

382.

Or. 3950.—Foll. 238; 12 in. by 8; 12 lines, 4½ in. long; written in fair large Neskhi; dated Friday, 12 Ramadan, A.H. 1070 (A.D. 1660).

383.

Or. 3951.—Foll. 257; 11½ in. by 8; 30 lines, 5½ in. long; written in cursive Neskhi; dated Monday, 9 Dulkâ'dah, A.H. 1085 (A.D. 1675).

Another copy of the above commentary, Hidayat al-Afkar, with the same appendix and marginal notes.

384.

A commentary by Abu Muh. Sārīm al-Dīn Ibrāhīm B. Muḥ B. ʿAbdallah upon the Azhār, with the following title: كتاب حيداية الأناکر إلى معاني الازهر في فقه العمرة الاطار الف هندسة الذهبية .... مولانا السيد القدوة .... أبو
The editor, whose name does not appear, says that this commentary had been commenced by Sayyid Shalāh al-Islām Shalāh B. Ahmad B. al-Mahdi, who, overtaken by death in the bloom of life, left it unfinished at the Book of Fasting, when the editor undertook to revise and complete it.

The present volume carries on the work to the end of its

386.

Or. 3992.—Foll. 261; 8¼ in. by 5½; 23 lines, 4 in. long; written in cursive Neskhī; dated Thursday, 25 Dulkā'īdah, A.H. 1093 (A.D. 1682). [GLASER, no. 286.]

Another copy of the same gloss, with marginal notes.

387.

Or. 3837.—Foll. 198; 12 in. by 8¼; 30 lines, 5 in. long; written in fair large Neskhī, apparently in the 17th century. [GLASER, no. 125.]

I. Another copy of the preceding gloss, with the following title: لاهشة الامة لزود الاختبارات والانظار الكاشطة لعافتي ما احتوى عليه للغزاء تالي سيدنا الصنو القاضي العلامة صارم الدين ابادحم بن بني الجاثي رفوان الله عليه.

It has a few marginal notes in a minute character.

II. Foll. 6—15 contain a gloss by Sayyid Ahmad B. Muḥ. B. Luṭmān upon the commentary of Ibn Miftāḥ (v. no. 374) upon the Muḳaddimah of the Azhār, with this title: نزعة الاظمار وسهرة الاظمار قنتمة الاهشار لليس العلامة احمذ بن محمد لقمان بل الله ثراء برجمة الابرار.

Beg. 若此又承何人所作。
The copy is dated A.H. 1075 (A.D. 1664).

Sayyid Shams al-Din Ahmad B. Muḥ. B. Luḵmān B. Ahmad B. Shams al-Din B. al-Mahdi was Imam of the Mosque of Shahārah, and received a military command from Imam al-Mu'ayyad. He died A.H. 1089. See Bughyat al-Murid, fol. 51b.

The first volume of a commentary upon the Azhār, by Sayyid Sharraf al-Din al-Hasan B. Ahmad al-Jalāl, with the following title:

The author died, as stated in the Khūliṣat al-Athār, vol. ii., p. 17, in al-Khirāf, a dependency of San'a, A.H. 1079. It is stated in Ṭabaḳ al-Halwā, Or. 3919, fol. 25, that he was accused of heretical doctrines, A.H. 1060. The present commentary is described as a work of sharp and hostile criticism, dealing severely with the text. The author left, besides the present work, a gloss upon the Kashshāf, a commentary upon the Fūsūl al-Lulu'iyyah, and a Bādi'iyyah. See Tib al-Samar, Or. 2427, fol. 161. In his preface the author refers to his previous writings on Usūl al-Fiḥk.

The present volume ends with

Copyist:

For another copy see Landberg's Catalogue, no. 607.

The second volume of the above work, Dau al-Nahār, beginning with Kitāb al-Murar, and ending with

Copyist:

For another copy see Landberg's Catalogue, no. 292.
391.
Or. 2900.—Foll. 167; 11 3/4 in. by 7 1/2; 33 lines, 4 in. long; written in fair Neskhi, apparently in the 17th century.

[Presented by Col. S. B. Miles.]

The second volume of the same work. It breaks off at the end of ٌبب تَذْمَع. The contents correspond with the first half of the preceding MS., Or. 3997, foll. 1—165.

The MS. appears to have been written in the lifetime of the author, whose name is written on the title-page as follows: ِشْرَفُ آل الْفَلْسِ بنِ اِحْمَدِ بنِ سَعْدِ بنِ عُلِيِّ بنِ صَلَاحِ بنِ ِالْجَلاَلِ اِمْتَعَ اللَّهُ بَوْجُودُهُ

392.
Or. 3871.—Foll. 189; 13 3/4 in. by 10.

[Glaseb, no. 159.]

I. Foll. 1—90; 34 lines, 5 1/2 in. long; written by divers hands in Neskhi; 18th century.

The first portion of the preceding commentary, ٌدَاوُنُّ الْنَّهَارِ, ending with ِبَابِ كَتَابِ الصَّلَاةِ, a chapter of the same name, and corresponding with foll. 1—104 of Or. 3996.

The title is: ِلِلْجَلَالِ رَحْمَةِ اللَّهِ

II. Foll. 91—146; 32 lines, 5 in. long; written in Neskhi with ruled margins; dated Thursday, 19 Rabi' I., A.H. 1176 (A.D. 1762).

Another portion of the same commentary, extending from ِفَصِلَ الْأَنْماَةِ المَزْوَدَةِ, a section of the same title, to the end of ِكَتَابِ الطَّلَاقِ, and corresponding with foll. 257—303 of Or. 3996.

III. Foll. 148—189; 29 lines, 5 1/2 in. long; written in fair Neskhi, partly vocalized, apparently in the 17th century.

Fragment of a collection of those Hadiths upon which the ordinances of the law are founded, with a commentary including biographical notices of the earliest narrators of the Hadiths.

The author, whose name does not appear, quotes the canonical collections of Hadith and other Sunni works on tradition, among which is Fath al-Bari, by Ibn Hajar (d. A.H. 852).

The Hadiths are classed under the usual headings of law-books, and are numbered in each section. The first section, the beginning of which is wanting, comprises eighteen Hadiths relating to such bodily conditions as necessitate ablution before prayer. The next section, ِبَابَ أَدَابِ قَضَاءِ لَمَّاِجَةِ, begins, fol. 153a, as follows: ِلَمَّاِجَةُ كَنَايَةً عَنْ خُرِّجِ الْبُلْوٍ وَثَلُّوثٍ، وهو ما خَرِجَ مِنْ تُؤُؤُهُ صلى الله عليه وسلم إِذَا تَعَذَّبَهُ ِلَمَّاِجَةٍ

The fragment ends abruptly with the twenty-seventh Hadith of the section, ِبَابِ ِكِتَابِ الْصَّلَاةِ, which belongs to ِالْأَنْدَانِ.

393.
Or. 3870.—Foll. 169; 13 3/4 in. by 9; 29 lines, 5 in. long; written in cursive and mostly unpointed Neskhi; dated Friday, 9 Jumada I., A.H. 1168 (A.D. 1755).

[Glaseb, no. 158.]

فَجَاحُ الغَفَارُ

Glosses upon the preceding commentary, ٌدَاوُنُّ الْنَّهَارِ, by ٌْبَيْعَةَ الْإِسْلَامِ مُهْبَبَةٌ بِمُهْبَبَةٌ الْإِسْلَامِ, with the following title: ِفَجَاحُ الغَفَارِ حَاسِبًا ضَرِبَ النَّهَارِ تَالِيَفُ ِمُلَامَحُ الصَّدِيدِ ِالْأَنْدَانِ ... عَرَ الْإِسْلَامِ ِسَعْدِ بنِ اِسْمَعِيلِ الْأَمِيرِ حَفَظُ اللَّهُ بِقَدْرَتِهِ مَعَايِنَ الْوَلَامِ الْدِينِيَّةِ
The author was still alive when the present copy was written, as stated at the end, for himself. He was a son of Sayyid Ismā‘il B. Șalāḥ al-Amīr al-Hamzī al-Kuhlānī, Imām of the Madrasah of San‘a. The author of the Tib al-Samar, writing A.H. 1144, Or. 2428, fol. 153, describes him as a talented young man and his personal friend.

In the preface the author says that he was induced by his Shaikh, Sayyid ‘Abduhu B. ‘Ali al-Wazīr, to collect the present glosses. They extend from the beginning of the work to the end of A.U. (Or. 3997, fol. 58).

394.
Or. 3904.—Foll. 35; 12½ in. by 8½; 37 lines, 5½ in. long; written in small Neskhi; dated 14 Dulhijah, A.H. 1172 (A.D. 1759).

[Glasee, no. 190.]

I. Foll. 1—6. Kitāb al-Mirāth, the last section of Da‘ūd al-Nahār, treating of the law of inheritance: كِتَاب الْمَيْرَاثِ الَّذِيْ كَبْلَ بِهِ ضُرُّ الْفَوْقِ

Beg. كِتَاب الْمَيْرَاثِ الَّذِيْ كَبْلَ بِهِ ضُرُّ الْفَوْقِ

The contents correspond with foll. 3526—
364 of Or. 3997.

II. Foll. 7—14. The corresponding portion of Minḥāt al-Ghaffār, a commentary upon the preceding work, by ‘Izz al-Islām Muḥ. B. Ismā‘il al-Amīr (see the preceding no.).

Beg. كِتَاب الْفَوْقِ فَأَنَّهُ نَصْفِ الْعَلَمِ أَوْلُ

يَتَا لِبِنِ صَلَاحِ.

III. Foll. 15—31. Gloss on the two preceding texts, by Ḥāmid B. Ḥasan Shākir, with this title: الزُّهْرُ الطَّيِبَةُ الآثَامَ بِيَنِ ارْجَاح

فَرَائِضُ المَلَالِ وَخَصَمُ الْعَفَارِ تَأَلِيفُ نَقِيَّةٍ

Beg. حَسَن شَكْرِ

لِلْمَلَالِ لَدَى الْأَرْوَاحِ وَلَا أَخْرَ . . .

The author, who completed the gloss in Dulhijah, A.H. 1172, speaks of the author of Minḥāt al-Ghaffār, Muḥ. B. Ismā‘il al-Amīr, whom he calls his Shaikh, as still living at the time.

IV. Foll. 32—35. Another treatise on the law of succession, extracted from the Majma‘ al-Zawā‘id, by ‘Alī B. Abi Bakr al-Miṣrī al-Haithāmi, من تَجْمِيعِ الزَّوْادِ وَمَنْعِ الفَوْقِ تَأَلِيفُ

العَلَامَةِ المرَفُوَّةٍ عَلَى بُنِيّ بَكَرِ الْمَرْصَى الْهَيْثَمِيّ نَابِذُ

الشَّجَّ رَزَّى الدِّينِ الْعَرَبِيّ

Beg. كِتَابِ الفَرَائِضِ بَابِ نَسِيْنِ فَرْ مِنْ تْوَرِيدٍ

وارِهُ


395.
Or. 4021.—Foll. 239; 11½ in. by 8½; 23 lines, 4½ in. long; written in fair, but imperfectly pointed, Neskhi; dated Tuesday, Jumāda I., A.H. 853 (A.D. 1449).

[Glasee, no. 323.]

الجَرِّ النَّظَار

A full exposition of Zaidī law, with a theological introduction, by al-Mahdi lidin-
In the preface the author declares that this work will impart to any one who thoroughly masters it, all the knowledge he requires to become a Mujtahid, or independent legal authority, after which he enumerates the various sciences necessary to attain that rank. The full title as given in the preface is as follows:

The body of the work, treating of the ordinances of the law, begins, fol. 112b, as follows: كتب الأحكام المتميزة لفقة الإسلام فصل فيما يلزم تعلمه من الشرعات. It has the same general arrangement as the Azhär, but a greater number of books. The present volume comprises the following:

Copyist: عداد الدين يحيى بن قاسم بن ابهرم...

396.
Or. 3728.—Foll. 285; 12 in. by 7\(\frac{1}{4}\); 25 lines, 4\(\frac{1}{2}\) in. long; written in rather cursive Neskhi, about A.H. 1057 (A.D. 1647).

[Glaser, no. 12.]

A volume of the preceding work, without the introduction. It contains the first half of Kitāb al-Āhkām, with copious marginal notes, and comprises the following books:

الطهارة, fol. 1a; إجازة, fol. 30b; الركبة, fol. 87a; الصيام, fol. 105a; الطلاق, fol. 120b; النكاح, fol. 148b; الحج, fol. 193a; النقبات, fol. 230b; البيع, fol. 243a.

397.
Or. 3729.—Foll. 293; uniform with the preceding, and written by the same hand; dated Saturday, 24 Dulka'dah, A.H. 1057 (A.D. 1647).

[Glaser, no. 13.]

The latter half of the Kitāb al-Āhkām, comprising the following books:

الحياة, fol. 1b; الإجازة, fol. 13a; المزارة, fol. 29a; التجر, fol. 31b; المصاهرة والفراس, fol. 34b; الشركة, fol. 39a; الرعي, fol. 43a; القسمة, fol. 46a; المواري, fol. 52b; الباحثات, fol. 54b; الرقابي والسكنى, fol. 58b; العبادة, fol. 67b; المغص, fol. 70b; حتّى, fol. 78a; القدر, fol. 93b; إلى, fol. 106b; النذر, fol. 110b; الصيد والذبح, fol. 114b; النجاح, fol. 120b; النبوءة, fol. 124b; الإشارة, fol. 128a; الدعوى, fol. 130a; السكر, fol. 133b; المراد, fol. 135b; النذر, fol. 147b; الرؤيا, fol. 154a; الهواة, fol. 166b; النجاح, fol. 172b; الخصوص, fol. 180a; الابراج, fol. 182a; للإمام, fol. 182b; للإمام, fol. 183a; للإمام, fol. 184a; للإمام, fol. 186b; للإمام, fol. 193a; للإمام, fol. 213a; للإمام, fol. 238b; للإمام, fol. 240b; للإمام, fol. 262a; للإمام, fol. 258a; للإمام, fol. 282b; للإمام, fol. 282b; للإمام, fol. 234b.

The last two books are appendices which are often met with as separate works. The first treats of those passages of the Sirah, or Biography of the Prophet, from which inferences as to legal questions may be drawn. The second is a treatise on moral offences and vices.

398.
Or. 3736.—Foll. 62; 11 in. by 8; 30 lines, 5\(\frac{1}{2}\) in. long; written in fair Neskhi, imperfectly pointed, apparently in the 15th century.

[Glaser, no. 20.]

The Dibājah, or introduction, of al-Baḥr al-Zakhkhar, imperfect at the end.

It comprises the following books:

اللملل, fol. 4b; للتوصيف, fol. 11b; للإجمال, fol. 13b; للإجمال, fol. 13b; للإجمال, fol. 13b; للإجمال, fol. 14b; للإجمال, fol. 14b; للإجمال, fol. 14b; للإجمال, fol. 14b; للإجمال, fol. 14b; للإجمال, fol. 14b; للإجمال, fol. 14b.

The first begins:

قال ابن اسحق في السيرة في خرير سنة وربيع اللد

The second begins:

ايل كل إفقه الاصطلاح هو العلم بالاعلام الشرعية كما مر

Copyist: عاطف بن علي بن عاطف بن مسعود. The Dibājah is called into existence by the name of the author.

Foll. 111 and 112 are partly torn.

This volume and the preceding have copious marginal notes.
In the last book spaces have mostly been left blank, and the last section, treating of the Umayyades and Abbasides (Or. 4021, fol. 93b—96), is wanting.

Of the eleventh book,only the first five lines are extant.

The first appendix to Kitāb al-Ahkām, entitled "Adne al-hijra fi al-turhib min Fiqh al-sa'mā (v. no. 397, fol. 282b), fol. 171a.


This treatise is mentioned in the Tarjumān, Add. 18,513, fol. 1836, among the writings of al-Mahdi.

The tenth book of the Dibājah, entitled "Fī sīrāt Sād al-sharī'ah (v. no. 395, fol. 80b), fol. 175a.

III. Foll. 181a. A poem by the same author, entitled "Zahrat al-zahrā' al-ṭafqir al-dinī wa ṭafqir al-ʿarba', with a prose preface, beginning:

Ahadid al-ḥam Mutam 'an al-kubrā lillah

The first verse is:

Amn nubāt al-dahr qalba ʿamīn

It is noticed under the same title in al-Tarjumān, fol. 1866.

IV. Foll. 182b. The Waṣīyyah, or last injunctions of the same Imam, beginning:

This verse 'Abd al-Lahh mawṣūl ilā ṭumām bi-ha yuqīm maṣāḥa ʿaqqīda ʿamīn

V. Foll. 184a. A poem by the same, on the trials of the Imams.

beg. "Awmis bi'rīq lāh li-l-mashāqīq

It is quoted in Simt al-La'al, Or. 2426, fol. 164.

Copyist (foll. 157): "Imām Bil-mudīn bil-Muhammad Bil-mudīn Bil-abī Ramūs Bil-su'm Bil-Abī Su'm Bil-qurūshī

The second appendix to Kitāb al-Ahkām, entitled "Kitāb Takhkima li-ḥakāmat (v. no. 397, fol. 284b), fol. 158a.

400.
Or. 3755.—Foll. 40 ; 8 3/4 in. by 6 ; 16 lines, 4 3/4 in. long; written in fine Neskhi; dated Monday, the last day of Rajab, A.H. 1049 (A.D. 1639). [GLASER, no. 39.]

"معيار العقول في علم الأصول"

401.
Or. 4022.—Foll. 293 ; 12 in. by 8 ; 27 lines, 5 3/4 in. long; written in cursive Neskhi, apparently in the 13th century. [GLASER, no. 324.]

The first half of Kitāb al-Ajkām, the main portion of al-Bahr, from to near the end of كتاب البیع.

It breaks off a few lines after the rubric فصل في كيفية تسليم الإسلام فيه (no. 396, fol. 2826).

402.
Or. 3801.—Foll. 197 ; 11 3/4 in. by 8 ; 25 lines, 5 3/4 in. long; written in fair, but sparingly pointed, Neskhi, apparently in the 15th century. [GLASER, no. 87.]

A volume of the Baehr, designated on the edge as the second البیع الكتاب الثاني من البیع.

It extends from the beginning of كتاب البیع (no. 396, fol. 120b) to the end of كتاب العموی والرقبى والسكنى (no. 397, fol. 50b). It has a few marginal notes.

403.
Or. 4013.—Foll. 147 ; 11 in. by 8 ; 23 lines, 5 3/4 in. long; written in fair, but imperfectly pointed, Neskhi; apparently in the 15th century. [GLASER, no. 313.]

A volume of the same work, extending from near the beginning of كتاب البیع (the first page of which is wanting) to the end of كتاب البیع. The contents correspond with no. 396, foll. 121—285.

404.
Or. 3915.—Foll. 218 ; 11 3/4 in. by 8 3/4 ; 27 lines, 6 in. long; written in fine bold, but sparingly pointed, Neskhi; apparently in the 15th century. [GLASER, no. 209.]

A volume of al-Bahr al-Zakhkhār, designated as the second, البیع الكتاب الثاني من البیع, with copious notes, written in a minute character between the lines and in the margins.

It contains the following books: النکاح, fol. 2b; النفايات, fol. 37a; الطلاق, fol. 75b; الأجرة, fol. 80b; البيع, fol. 121a; الشرطة, fol. 121b; الماء, fol. 144b; الأحياء, fol. 146b; المصارية والقران, fol. 149a; الشرطة, fol. 153a; الممارسة, fol. 157a; الرحمن, fol. 159b; الشريعة, fol. 166a; العروض والرقبى والسكنى, fol. 167b; الهبات, fol. 171a; الوثوقي, fol. 172a; الوعد, fol. 178b; الزكاة, fol. 180b; العشاق, fol. 201a; الديانة, fol. 212a; النذر, fol. 215b.

The MS. breaks off at the third page of the last book, in a passage corresponding with no. 405, fol. 108a, last line.

405.
Or. 4023.—Foll. 274 ; 12 in. by 8 3/4 ; 24 and 32 lines, about 5 in. long; written in Neskhi;
dated Thursday, 12 Jumada I., A.H. 1060 (A.D. 1650).

The latter half of Kitāb al-Ahkām, with the same contents as no. 397.

406.
Or. 3896.—Foll. 263; 11½ in. by 8; 25 lines, 5½ in. long; written in bold and thick, nearly unpointed, Neskhi; dated Thursday, last decade of Dulka’dah, A.H. 852 (A.D. 1449).

The last volume of al-Bahr al-Zakhkhar, beginning with the chapter headed باب حداث القدر, belonging to Kitāb al-Hudūd (no. 397, fol. 198a), and ending with the first appendix, القدر المذكور, leaving out the second, al-Takmilah lil-ahkām.

The MS. was written for Sayyid ‘Izz al-Din B. Duraib, an eminent and wealthy legist, who lived in al-Ṭawilah, possessed a large library, and died some time after A.H. 1060. See Khulasat al-Athar, vol. iii., p. 110.

407.
Or. 3921.—Foll. 201; 11½ in. by 7½; 17 lines, 4 in. long; written in fair, but almost unpointed, Neskhi; dated Sunday, 11 Ramadan, A.H. 1045 (A.D. 1636).

The first volume of a commentary, by ‘īmād al-Dīn Yahyā B. Aḥmad B. Murghām, on al-Bahr al-Zakhkhar, with this title: 

The latter half of Kitāb al-Ahkām, with the same contents as no. 397.

408.
Or. 3990.—Foll. 240; 12 in. by 8; 33 lines, 5 in. long; written in fair, but sparingly pointed, Neskhi, apparently in the 17th century.

Glaser, no. 325.

The last volume of al-Bahr al-Zakhkhar, with the same contents as no. 397.

406.

407.

408.
The author lived in the latter half of the eleventh century of the Hijrah. Al-Haimi describes him in Tib al-Samar, Or. 2427, foll. 96—98, as a disciple of his grandfather al-Hasan B. Ahmad al-Hasimiti, who died A.H. 1071 (Khulasat al-Athar, vol. ii., p. 16), and as one of the Sahaikhs of his own father, Mu'Bl al-Haimi. Among his works he mentions the present *Haššah al-A'mr*, which contains, he says, severe strictures upon the text of the Imam. Al-Makyali spent the latter part of his life in Mecca.

In his preface the author praises, as the most excellent legal books of the Imams, the *Intisar* of Yahya B. Hamzah and the Barth of al-Mahdi, adding that the latter contains the quintessence of the former.

The gloss contained in the MS. relates to the first part of the Kitāb al-Ajkām from its beginning to about the middle of the Kitāb al-Ajkām where the MS. breaks off.

The first note is on this passage, and relates to the first part of the Kitāb al-Ajkām from its beginning to about the middle of the Kitāb al-Ajkām where the MS. breaks off. The last relates to these words, *وَلَا احْفَظْ فِي هِيْهُمَا مُؤَوِّىٰ بِالْيَامِ* (no. 395, fol. 112b, line 6). The last relates to these words, *وَلَا احْفَظْ فِي هِيْهُمَا مُؤَوِّىٰ بِالْيَامِ* (no. 395, fol. 228b, line 16).

For another copy see Landberg, no. 588.

410.
Or. 3937.—Foll. 222; 10½ in. by 7¼; 27 lines, 5½ in. long; written in a small, neat and close, Neshki, almost destitute of diacritical points, apparently in the 15th century. [GLASEB, no. 231.]

An extensive commentary upon several treatises included in the Bahṛ al-Zakhkhār, by the author, al-Mahdi lidin-Allah Ahmad B. Yahyā.

Beg. لَهُمْ أَنْ أَجِلْ النَّارَ يَقُصُّونَ عَنْ وَسُف̣ٓ ٓقَالَهُمْ...هـ. إِنَّهُ مَنْ أَنْجَلَ جَلَّاهُ بِكُلِّ مَا أَرْتَانَا مِنْ تَالِيفْ كَتَابٍ لِكُلِّ فِتْنَةٍ يَقْضِعُ الْحَاجَةَ بِعَلَّمِ الْإِسْلاَمِ

It consists, as stated in the preface, of nine distinct works, each bearing a separate title, as follows:

I. كتاب الملذة والذل في شرح كتاب المال والذل
II. كتاب الددر القراد في شرح كتاب القرائد في تجديد المقابل
III. كتاب داهم الأهوام في شرح رياضة الانتماء في لطف الكلام
IV. كتاب منهج الاحرف إلى تحقيق كتاب معيار العقل في علم الأصول
V. كتاب بيايت السير في شرح سيرة السيد البشر
VI. كتاب صرفت الأعرش والآلهة المتقيين الزهور
VII. كتاب حكما في شرح كتاب الانتماء للآيات المعبرة في الاجتهاد
VIII. كتاب عداد الإسلام في شرح حديث كتاب الأحكام المتنميس للفقه الإسلام
IX. كتاب روضة النضرة [النظرية] في شرح كتاب
X. كتاب شرائط الأحكام في شرح كتاب التكملة

The first six of the above commentaries elucidate the following treatises included in the Dibajah of al-Bahr: 1. Kitāb al-Milal wa-Nihal; 2. Kitāb al-Kalā'id, comprising four separate books (nos. 2—5 of the Dibajah); 3. Riyād al-Afhām (no. 8); 4. Mi'yār al-...
'Ukiil (no. 9); 5. Al-Jawāhir wal-Durar (no. 10); and 6. Kitāb al-Intikād (no. 11).

The present volume contains, after some preliminary matters, the first of the above commentaries and the first half of the second, as follows: Commentary upon the preface of al-Bahr, fol. 3a; Muṣaddah upon the successive generations of jurists, fol. 10a; Commentary upon Kitāb al-Milāl, fol. 22a; Commentary upon the introduction of Kitāb al-Ḳalāḏ, fol. 64a; upon Kitāb al-Taḥṣīd, fol. 66a; and upon Kitāb al-‘Āḍl, fol. 138a.

The Kitāb al-Munyat wal-Amal begins:

The Kitāb al-Durar al-Fara‘id begins:

The commentary includes the original text written in red.

The last portion was completed, as stated by the author at the end, on Monday, the 21st of Rajab, A.H. 835. The commentary upon the preface of al-Bahr was finished on Monday, the 11th of Duḷkaḏah, A.H. 833. See fol. 21a.

411.

Or. 4027.—Foll. 195; 9 in. by 6½; from 35 to 40 lines, 3½ in. long; written in minute and close Neskhi; dated Friday, 19 Rajab, A.H. 1178 (A.D. 1765).

A diffuse commentary upon the Dibājāh of al-Bahr, without title or author's name, imperfect at the beginning.

The present volume contains, after some preliminary matters, the first of the above commentaries and the first half of the second, as follows: Commentary upon the preface of al-Bahr, fol. 3a; Muṣaddah upon the successive generations of jurists, fol. 10a; Commentary upon Kitāb al-Milāl, fol. 22a; Commentary upon the introduction of Kitāb al-Ḳalāḏ, fol. 64a; upon Kitāb al-Taḥṣīd, fol. 66a; and upon Kitāb al-‘Āḍl, fol. 138a.

The Kitāb al-Munyat wal-Amal begins:

The Kitāb al-Durar al-Fara‘id begins:

The commentary includes the original text written in red.

The last portion was completed, as stated by the author at the end, on Monday, the 21st of Rajab, A.H. 835. The commentary upon the preface of al-Bahr was finished on Monday, the 11th of Duḷkaḏah, A.H. 833. See fol. 21a.

411.

Or. 4027.—Foll. 195; 9 in. by 6½; from 35 to 40 lines, 3½ in. long; written in minute and close Neskhi; dated Friday, 19 Rajab, A.H. 1178 (A.D. 1765).

A diffuse commentary upon the Dibājāh of al-Bahr, without title or author's name, imperfect at the beginning.

The first paragraph begins: 

The passages explained are written in the margin. The portion of the text included in the commentary occupies foll. 17a—33a in the first volume of al-Bahr, no. 395.

On the first page is the following note:

Sayyid Ḥāšim B. Yaḥya al-Shāmi, to whom the work is dubitatively assigned, was Kadi and Ḫatib in Ṣan‘a, and a friend of the author of Tib al-Ṣanar. See Or. 2427, fol. 171b.

Foll. 187—189 are taken up by miscellaneous extracts.

Foll. 190—195 contain a fragment of a dissertation on the service due by wives to their husbands, according to the decisions of Imam al-Ḥādi.
412.

Or. 4034.—Foll. 355; 10 in. by 7½; 25 lines, 5½ in. long; written in small and fair, but sparingly pointed, Neskhi; dated al-Sādah, Sunday, 27 Rajab, A.H. 981 (A.D. 1573).

[Glaser, no. 336.]

جواهر الاخبر

A commentary upon the Hadiths quoted in Kitāb al-Aḥkām, the main portion of al-Bahr al-Zakkhār, by 'Izz al-Dīn Muḥ. B. Yaḥyā Ibn Bahrán al-Tamīnī al-Baṣrī al-Sā'dī, with the following title: كتاب جواهر الاخبر والأثار المستفيدة من حديث الاجزاء وهو مترجم على الخط العربي وتضم مسماها المراجعية التفصيلية لأجر الأثر المهمة. ... أما من زمانه عند الدين محمد بن محيي الدين محمد بن اسماعيل بن موسى بن بهرن الشهاب البصري ثم الصدري قدس الله روحه.

Beg. to the copyist.

The scope of the work, as stated in the preface, is to give the complete text of the Hadiths referred to in the Bahr, with the necessary explanations, and to show in what part of the authentic collections of traditions they are found. The works to which they are referred are the six canonical books of Hadith, the Jami' al-Aḥādīth (by Muḥārak Ibn al-Athīr, d. A.H. 606; Hajj Khal., vol. ii., p. 501), the other books of 'Abd al-'Azīm al-Munḍīrī (d. A.H. 656; Arabic Catalogue, p. 720a), and the other books by Ibn Ḥajar (d. A.H. 852; v. Hajj Khal., vol. ii., p. 283).

The Hadiths peculiar to the Prophet's family are referred to the work called اصول الاحكام (by Imām 'Abd al-Muḥ. al-Najrī, who died A.H. 566), and to شفاء الأئل (commented on by Amīr al-Ḥusayn B. Badr al-Dīn, who died A.H. 662, and finished by Sayyid Ṣalāḥ, son of al-Mahādī Ibrāhīm, who died A.H. 683; see Tarjuman, fol. 139a, 151a).

The commentary follows the order of the text (Or. 3728, fol. 2a—Or. 3729, fol. 293a) from كتاب السير إلى كتاب الطهارة, and includes the two appendices, namely the درة المخبرة, fol. 338a, and the التكميلة لأحكام, fol. 3416—346b.

The author states at the end that the fair copy was completed on the 7th of Shawwāl, A.H. 937. The work is mentioned in the Khulīṣat al-Āthār, vol. ii., p. 306, under the title of جمع بحثاحجمير, by Ibn Bahrān.

The present copy was transcribed from the MS. of 'Izz al-Dīn Yahya B. Muḥ. B. 'Amr B. al-Mu'āfā, a copy of the author's original draft.

Copyist: حسن بن إبراهيم بن علي بن إبراهيم بن...

Foll. 347—353 contain some extracts, the most important of which is entitled كاشفة الغموض في مجادلة الأئل والكرة, a contest between palm and vine, by 'Abdallāh B. Muḥ. al-Najrī.

413.

Or. 3804.—Foll. 300; 9½ in. by 6½; 19 lines, 4 in. long; written in Neskhi, apparently in the 16th century. [Glaser, no. 90.]

I. Foll. 10—284. The first portion of the preceding work, جواهر الاخبر, concluding with Kitāb al-Ḥajj, and corresponding with foll. 2—195 of the preceding MS. The writing is much crowded at the end, the last folios having about forty lines in a page.

II. Foll. 1—9; written apparently in the 18th century.

Beg. عوناه لل alm and الصلوة . . . . هذى تويق طريق السماع سابع الأخبار التي في كتاب شمس الأخبار وذكر رجلاً إليها مصنفة في العلم باستثناء كل حديث من هذه الكتاب

The author's name is found on the title-page تأليف الشروط الأجل. . . . على بن حمزة بن الحمد بن أحمد بن علي بن أحمد بن جعفر بن اسم بن بني بن ين بني بن أحمد بن الوليد.

He says at the beginning that he had received the Hadiths in Sa'dah, A.H. 602, from his father Muhayy al-Din, who had them from Kadi Shams al-Din 'Alīn al-Qa'far B. 'Alīn al-Qa'far. B. Yahya. The preface is chiefly taken up with the author's various Iṣnāds. At the end he says the work comprises 2500 Hadiths, classed under a number of Bābs, the first of which is

The work is mentioned, as one of the leading collections of Hadiths, in Falak al-Dawwar, Or. 3850, fol. 21, where to the author's name is added

III. Foll. 285–292; written apparently in the 17th century.

A treatise on the duties of the Muhtasib, an extract from the Jawāmi' al-Nuṣūṣ, by Imam al-Nāṣik bil-Ḥaḍr al-Nāṣir (Yaḥya B. al-Husain, who died A.H. 424?). كتاب: الاحتساب المعروف لمؤلفنا الإمام الناظم بالحق الناصر للحق

Beg. قللاً العام الناصر عليه السلام في جوامع النصوص

ZAIĐI FURU'.

414.
Or. 3772.—Foll. 297; 8½ in. by 6; 15 lines, 3½ in. long; written in eursive and sparingly pointed Neski; dated Tuesday, 21 Jumāda II., A.H. 1110 (A.D. 1698).

[Glase, no. 56.]

المذية والملام في شرح كتاب الملل والملام

The first part of Ghāyāt al-Afkār, corresponding with foll. 2–64 of the preceding MS., no. 410.

Contents: Commentary upon the preface of al-Bahr, fol. 96. Muḥaddimah upon the generations of jurists, fol. 43a. Commentary upon Kitāb al-Milal, foll. 100a–288.

For another copy see the Berlin Catalogue, no. 2807.

The MS. was written for Fakih Diyā al-Dīn Iṣhāk B. Muḥ. al-'Abdi.

Copyist: عصيد بن أحمد بن عبد اليمين الموتيف: الصبري نسبا

Foll. 1–8, 289–298, contain miscellaneous notes and extracts.

415.
Or. 3956.—Foll. 243; 10½ in. by 7½; 30 lines, 5½ in. long; written in fair, sparingly pointed, Neski; dated 15 Shawwāl, A.H. 836 (A.D. 1433).

[Glase, no. 250.]

الدرر الفرائد في شرح كتاب الفرائد

Another copy of the second of the commentaries included under the common title of Ghāyāt al-Afkār.

The contents correspond with foll. 64–221 of the preceding MS., no. 410. They comprise: An introduction to Kitāb al-Kalā'id, fol. 16. A commentary upon Kitāb
al-Tauhid, fol. 4b. A commentary upon Kitāb al-'Adl, fol. 117b.

The MS. was written for al-Fakih Najm al-Din Yusuf B. Ibrāhīm B. ʿAlī B. al-Anisi.


416.
Or. 4020.—Foll. 207; 11⅓ in. by 8; 33 lines, 6 in. long; written in a rude and almost unpointed Neskhi, apparently in the 16th century. [Glaser, no. 322.]

الدرر الفرائض في شرح كتاب الفلاقد

Another copy of the second book of Ghāyāt al-Afkār.


The last section wants three or four leaves at the end. The contents correspond with foll. 64a—219a of no. 410.

Foll. 1—8 and 13-14 have been supplied by a later hand.

417.
Or. 3840.—Foll. 177; 12⅙ in. by 8½; 29 lines, 4⅛ in. long; written in fair Neskhi, with red-rulled margins; dated Saturday, 21st of Muharram, A.H. 1074 (probably for 1074, A.D. 1663). [Glaser, no. 128.]

I. Foll. 1—54. A commentary upon Kitāb al-Tāḥqīq fī 'l-Ikfar wal-Tafsīk, the sixth book of the Dībajah of al-Bahr (no. 395, fol. 28), by the author.

Beg. كتاب التحقيق في الأکفار والتفاسیک هذا كتاب

The commentary includes the text, written in red. The author completed it, as stated at the end, on Saturday, the 13th of Rajab, A.H. 822, in Kal'ah Abi Yazid, on the slope of the hill of Miswar, جبل سوير.

II. Foll. 55—177. A commentary upon Kitāb al-Imāmah, the seventh book of the same Dībajah (no. 395, fol. 30), by the author, with the text.

Beg. كتاب الإمامة الإمامية في اللغة هي أهلية الشخص

It was completed on the 25th of Dulka'dah, A.H. 822, in the same place. The author adds in conclusion that, having finished the exposition of the questions relating to الأصول الدینی, he was going to enter upon the explanation of كتاب رياضته الأئهام في البیغ الكلام

(the 8th book of the Dībajah).

418.
Or. 3807.—Foll. 257; 11⅓ in. by 8; from 31 to 33 lines, 5⅓ in. long; written in small and neat Neskhi; dated Thursday, 10 Shawwāl, A.H. 1044 (A.D. 1635). [Glaser, no. 94.]

A commentary upon Riyāḍat al-Afham, a treatise on Kālām, or scholastic theology, the eighth of the Dībajah of al-Bahr, by the author.

Beg. كتاب رياضته الأئهام في البیغ الكلام ينهاي

The commentary includes the text of al-Bahr, written in red. It was completed, as stated at the end, on Friday, the 8th of Rajab, A.H. 828, the author being then at Ḥāsyān, "having fled from the oppressors,
and waging war upon the infidels,”

The date of composition is five years earlier than that of the preface of Ghâyât al-Afkâr. But it appears that this commentary was subsequently embodied in the latter work, as its third book, with the title of

كتاب ضام الأوهام في شرح رياضات الآفهام في لطيف الكلام, which, although not found in the text, is written on the title-page of this MS.

419.

Or. 3925.—Foll. 300; 8 in. by 5; 25 lines, 4 in. long; written in small and close Neski; dated Thursday, 9 Ramadan, A.H. 1056 (A.D. 1646).

A commentary upon the Mi’yar al-‘Ukûl, a treatise upon Usûl al-Fîkh or the bases of the law, the ninth book of the Dibajah of al-Bahr, by the author.

 Beg. الكتاب ضام الرئي في علم الأصول ينبغي قبل الشرح في شرح هذا الكتاب ان نفس القاط تسميته بهذا الاسم.

This commentary is the fourth of those included in the Ghâyât al-Afkâr. It includes the text of the Mi’yar al-‘Ukûl (no. 395, foll. 59—80), written in red.

Copyist: أحمد بن عبد الله بن حبش.

There are a few marginal notes, and, at the end, an Ijâzah, or licence, granted by Muḥ. B. Ḳâṣim al-Radîmânî to Sayyid al-Hasan B. Ṣâliḥ B. al-Muṭahhar, A.H. 1064.

420.

Or. 3771.—Foll. 174; 7 7/8 in. by 6; about 35 lines, 3 3/8 in. long; written in small and close Neski; about A.H. 1025 (A.D. 1616).

The fifth of the treatises included in the Ghâyât al-Afkâr (v. no. 410), with the following title:

كتاب الوار والدرر في سيرة ميد البشر

beg. ألمَد الله واستعينه واستهدده واستعنَّه مما لا يرضيه. . . وبعد نإي لا ارات التأخذ في شرح كتاب الوار والدرر.

It is a commentary upon, or rather a much expanded recension of, the Kitâb al-Jawâhir wal-Durar, the tenth, or historical, treatise of the Dibajah of al-Bahr. It comprises eight books enumerated in the title-page, each of which bears its own title. Of these the first six are contained in the present volume, as follows:

I. Fol. 4b. Account of creation, and description of the world and of the earth.

II. Fol. 17b. History of Adam and the Prophets, concluding with Juraįj the monk, and the story of Ahl al-Ukhdûd, سلسة الأوليا في معركة سيرة الأنبياء.

The above two sections form what the author designates as the introduction, al-Muḳaddimah. It was completed, as stated at the end, on Friday, the 25th of Junāda II., A.H. 831, in the مخ, a village near Ḥarûz.

III. Fol. 42a. History of the ancestors of the Prophet, ذكر الإجادة من ابائنا والأجداد.

IV. Fol. 46a. Life of the Prophet, المعلى في شرح السيرة النبوية.

V. Fol. 120a. Lives of the ten blessed Companions (the MS. contains only those of 'Ali, Abu Bakr, 'Umar, 'Uthmān, Ṭālḥah
and Zubair),

VI. Fol. 141a. History of the Imams of the Zaidis,

The last book is imperfect at the end. The history is brought down to the death of al-Mahdi Ahmad B. al-Husain (A.H. 656), and breaks off with a brief mention of the proclamation of al-Mansur al-Hasan B. Muh. (A.H. 657).

The last two books are as stated on the title-page:

VII. كتاب تهذب الأكاس في شرح تعيين خلفا على اميه والعباس

VIII. كتاب تزرن المجاس بذكر الحف النفايس

Or. 3890.—Foll. 76; 8 in. by 6\(\frac{1}{4}\); about 35 lines, 3\(\frac{1}{4}\) in. long; written by the same hand as the preceding; dated Saturday, 18 Jumâda I., A.H. 1025 (A.D. 1616).

The following title has been written at the end of the preceding section, over the original text, which has been obliterated:

كتاب تزرن المجاس بذكر الحف النفايس ومكروه حسن العرایس

It consists of sixty stories entitled and numbered.

The author states at the end that he completed it on Saturday, the 26th Ramadan, A.H. 836, in al-Dakâ'i'k, in the district of Miswar.

Foll. 32a—54b. The concluding portion of the Yawâkit al-Siyar, consisting of anecdotes of saints and edifying stories, borrowed from Abu 'l-Faraj 'Abd al-Rahmân B. 'Ali B. Muḥ. al-Jauzi.


They are arranged under the usual headings of legal books, beginning, after an introductory chapter, with باب الطهارة, and ending with باب السير.

III. Foll. 65b—73; dated al-Sharaf, 3 Sha'bân, A.H. 1112 (A.D. 1701). Takmilat al-Ahkâm, the second appendix of al-Bârî. See no. 397, fol. 284.

IV. Foll. 73b—76; dated 30 Muḥarram, A.H. 1113 (A.D. 1701). Al-Mukaddimât al-Jazariyyah, a versified treatise on the correct pronunciation of the Koran. See no. 93.
422.

Or. 3989.—Foll. 256; 9 in. by 6\(\frac{1}{2}\); from 30 to 35 lines, 5 in. long; written in a cursive and ill-shaped scrawl, almost destitute of diacritical points; dated from Dublejeh, A.H. 1189, to Safar, A.H. 1190 (A.D. 1776).

[Glaser, no. 283.]

Another copy of Yawākit al-Siyar (nos. 420 and 421), with the following contents:

I. Foll. 1b. 
كتاب المجاهب المكتوب

II. Foll. 11a—28a. 
كتاب شرح القطبية في معرفة 
سيرة الأنبياء

III. Foll. 75b. 
كتاب ذكر الأحاديث من البائنا

IV. Foll. 82b. 
كتاب الدرة المفيدة في شرح السيرة

V. Foll. 181b. 
كتاب ضياء القمر في شرح سيرة

اهياء المعة العشرة العفر

There are, in addition to the preceding copy, short notices of Sa'd B. Abi Wakkās, Sa'id B. Zaid, 'Abd al-Rahmān B. 'Auf, and Abu 'Ubaidah.

VI. Foll. 200a. 
كتاب رياض الفكري في شرح
سيرة عزرة الخفيضين الزهرا

This account of the Imams is brought down to al-Mahdi 'Ali B. Muḥammad, who died A.H. 774. 

VII. Foll. 225a—248b. 
كتاب تفسير الأكاسيات
في شرح تعين خلقتها المبهرة والعباس

At the end is found the title of the next following book, viz. كتاب تزويج العجالي بذكر
الصف النفع السعيد ومكرون حسان العرائس, which, however, is wanting in this copy.

VIII. Foll. 30—74; 19 lines, 4 in. long; dated Friday, 18 Rabie' II., A.H. 1152 (A.D. 1739).

A commentary by Şarim al-Din Ibrāhīm B. Yaḥya al-Suhūlī upon the "Thirty Questions" of Shams al-Din Ahmad B. al-Ḥasan al-Raṣāsī, with this title: هذه مهجة
في علم اصول الدين شرح الثلاثين المدة تاليف
القاضي ... صار الدين ابناه بين يدي السحول
رحمه الله تعالى ... وأما المس مهو المسما مضاب
الأعمال في معرفة لرى القائم فهو تاليف الشيخ الفاضل
شمس الدين أحمد بن الحسن الرصاص ... 

The contents agree substantially with those of no. 207.

Foll. 249—256 contain a tract upon the practice of reciting the ḍikr, or litany, in the mosque of San'ā, an extract from the Nahj al-Balāghah, and other miscellaneous extracts.

423.

Or. 3788.—Foll. 133; 9\(\frac{1}{2}\) in. by 7; about 31 lines, 4\(\frac{1}{2}\) in. long; written for the most part in fair Neskhi, A.H. 708-9 (A.D. 1308-9). [Glaser, no. 73.]


 Beg. 

هذه مسائل اجاب [عنها] الإمام المولى المطهر

بِسْمِ رِحْمَتِ اللهِ وَقَدْسَ رُحْمَةَ اللهِ وَاللَّهُ رَحِيمٌ مِّنَ الْكَرَام

حَسَنَ عَنْدَيْنِ رَوْىَةَ الْهَلَالُ [هَلْ يُبِّرُ] الْعَمَلَ يَقُولُهُ اَحْيَا وَيَيْزَعُونَ وَجِوْب

Al-Mutawakkil claimed the Imamate shortly after the death of 'Ali B. Ṣalāh and of al-Mahdi Ahmad B. Yaḥya, who both died A.H. 840. After a very chequered tenure of that office, he died in Ḍamār, in the month of Safar, A.H. 879. See Tarjumān,
Add. '18,513, fol. 240. His Diwan is described in the Arabic Catalogue, p. 750.

Answers by 'Abdallah B. Yahya-al-Nāżirī to nine more questions are appended, fol. 17b.


The commentary does not include the text. It follows the usual order of legal works, and contains the following Kitābs: 

- تهوار, fol. 34b; 
- الجذايا, fol. 38b; 
- الصولا, fol. 45a; 
- الملأ, fol. 46b; 
- النكاح, fol. 50a; 
- أثر, fol. 17b; 
- الشروحة, fol. 62a; 
- البيناء, fol. 70a; 
- اللجاء, fol. 95b; 
- الوفاء, fol. 97a.

Dated at the end, Rajab, A.H. 708 (A.D. 1308).

The work الفككت والملاء is referred to in Ahlwardt's Glaser'sche Sammlung, no. 107.

VI. Foll. 100-131. A treatise on the law of succession, by Sayyid Jamāl al-Dīn 'Ali B. al-Ḥusain B. Yahya B. al-Hādī 'īlā-ḳhak, with this title: 

كتاب درر الفرامین في الإجابة عنها وتالف السيد الشريف الامیر الاجل

... جمال الدين على بن الحسين بن يحيى بن الهادي

إلى الملق عليه السلام

The author lived, as has been stated under no. 342, about the beginning of the seventh century of the Hijrah. He wrote the following three works upon law: 1. الفقر. 2. الملع. 3. التزور, the korāb, and two treatises on the law of succession, viz., the derr (the present work) and هداية الفرمى في الفرامى والوصاية. See al-Tarjumān, fol. 154.

The writing is the same as in the two preceding articles, and the author, whose blessings are invoked at the end, is probably one of the above-mentioned Imams.

The beginning of a commentary upon the Tādākrah, without author's name.

The commentary does not include the text. It breaks off in the chapter on ablution (Waḍā), in the explanation of this passage: لا ينتفع نظام الطهارة بالشلك (no. 354, fol. 4, line 9).

V. Foll. 34—100. A commentary, تعليق, without author's name, upon the legal treatise of Kādi Ja'fār B. Ahmad (about A.H. 550, v. Or. 3916), entitled 

الكتب والملجع

اللهم سأنا أعلمنا ولعله الله مل إرمه وسماته ... أما بعد فانه حضر إلى جماعة ... والإولاد

الرازيين ففي انتباه العلم ... فانتمموا هم الى الكتاب واجمل الذي كان الله سيدنا

القاضي جمال الإسلام والمسلمين جعفر بن احمد

The author lived, as has been stated under no. 342, about the beginning of the seventh century of the Hijrah. He wrote the following three works upon law: 1. الفقر. 2. الملع. 3. التزور, the korāb, and two treatises on the law of succession, viz., the derr (the present work) and هداية الفرمى في الفرامى والوصاية. See al-Tarjumān, fol. 154.

The writing is the same as in the two preceding articles, and the author, whose blessings are invoked at the end, is probably one of the above-mentioned Imams.

The commentary does not include the text. It follows the usual order of legal works, and contains the following Kitābs: 

- تهوار, fol. 34b; 
- الجذايا, fol. 38b; 
- الصولا, fol. 45a; 
- الملأ, fol. 46b; 
- النكاح, fol. 50a; 
- أثر, fol. 17b; 
- الشروحة, fol. 62a; 
- البيناء, fol. 70a; 
- اللجاء, fol. 95b; 
- الوفاء, fol. 97a.

Dated at the end, Rajab, A.H. 708 (A.D. 1308).

The work الفككت والملاء is referred to in Ahlwardt's Glaser'sche Sammlung, no. 107.

VI. Foll. 100-131. A treatise on the law of succession, by Sayyid Jamāl al-Dīn 'Ali B. al-Ḥusain B. Yahya B. al-Hādī 'īlā-ḳhak, with this title: 

كتاب درر الفرامین في الإجابة عنها وتالف السيد الشريف الامیر الاجل

... جمال الدين على بن الحسين بن يحيى بن الهادي

إلى الملق عليه السلام

The author lived, as has been stated under no. 342, about the beginning of the seventh century of the Hijrah. He wrote the following three works upon law: 1. الفقر. 2. الملع. 3. التزور, the korāb, and two treatises on the law of succession, viz., the derr (the present work) and هداية الفرمى في الفرامى والوصاية. See al-Tarjumān, fol. 154.
The work is divided into four Faṣls, described in the preface as follows:

The fourth Faṣl, which forms the main bulk of the work, is subdivided into eight sections, which begin respectively at fol. 102a, 109b, 116b, 118a, 118b, 119a, and 129a.

This copy is dated Thursday, 3 Muḥarram, A.H. 709 (A.D. 1309).

Articles V. and VI. are written by the same scribe, Ahmad B. Khalifah al-Nāzirī.

424.

Or. 3796.—Foll. 578; 12 in. by 8 \(\frac{1}{2}\); 27 lines, 4\(\frac{3}{8}\) in. long; written in neat Neskhi, with red-ruled margins; dated Sha'ban, A.H. 1066 (A.D. 1656). [GLASEB, no. 82.]

A commentary by ‘Imād al-Din Yahya B. Muh. B. Hasan B. Humaid B. Mas'ūd B. Abdallah al-Muḳrānī upon the text-book of Zaidi law entitled Athmār al-Azhār, by Imam Yahya Sharaf al-Dīn B. Shams al-Dīn, with the following title: ملزّم المؤذّر [المؤذّر

الثاني] من الوايل الغزار المعلم لأشور الازهر تأليف الطبیع النبیع عادم الدین عیوب الشیعة الراشدين

بجیب بن مکحوم بن حسن بن حمید بن مسعود بن عبد

الله المقرئ تلیه الله مکاتبه

Beg.
426.
Or. 3338.—Foll. 300; 12 in. by 8 ½; about 30 lines, 5 in. long; written in rather cursive Neskhi; dated Rabi' I., A.H. 1067 (A.D. 1656).

Another copy of the same work, the shumous and the aqbar

428.
Or. 3808.—Foll. 328; 11 ½ in. by 8 ½; written in fair Neskhi, with redruled margins; dated (fol. 294) Sunday, 5 Muharram, A.H. 1102 (A.D. 1690).

I. Foll. 17—36; 29 lines, 4¾ in. long.

A commentary upon the Mukaddimah of al-Athmär (no. 424).

His full name is Muḥammad B. Yaḥya Ibn Bahran al-Ṣaʿdi. He is mentioned in the life of Imam Sharaf al-Din Yaḥya, Or. 3731, fol. 29, as the first of four commentators of the Athmär, and his commentary is described as extensive. See Ahlwardt, Glaser’sche Sammlung, no. 154, and Wüstenfeld, Jemen im XI Jahrh., p. 86.

It appears from the preface that the commentary was written by order of Imam Sharaf al-Din, and that it includes explanations orally received from him. The present portion extends only to the end of the Mukaddimah. The title of the commentary is: تفع القلب والإباصل إلى كيفية اثبات الابصار والإذار

See Glaser’sche Sammlung, no. 184.

II. Foll. 37—294; 13 lines, 3½ in. long.

Hidāyat al-Afkār, a commentary upon the Azhār, by Ṣārim al-Din Ibrāhim Ibn al-
Wazir, with copious notes, written in a minute character, on the margin and between the lines. See no. 382.

III. Foll. 2—16, 295—323, contain miscellaneous notices and extracts. The most important are the following:


Foll. 304-305. The date of the entry in the second volume from al-Balār al-Zakhkhar (v. no. 397).


Foll. 306-309. The same rhyme lā is kept up throughout the work.

The author’s name appears on the title-page, in the hand of the scribe, as follows:

This, the simple & unassuming title, is repeated in the same style.

His father, al-Nāṣir B. 'Abd al-Ḥafiz, of al-Sharaf, an eminent jurist and Wazir to Imam al-Muayyad-billah (A.H. 1029—1054), completed the versified legal treatise of al-Imām al-Būsi, the completion is stated in fol. 306, and died A.H. 1081. See Khulāsāt al-Athar, vol. iv., p. 244. The author, who was Imam of al-Sharaf, wrote upon the above treatise an extensive commentary, consisting, as stated in the above preface, of seven volumes, and entitled by the same author, the work entitled al-mawāhib al-qadimah Sharḥ al-busī, from which the present work is abridged. He was killed in an affray at al-Sinn, near al-Sharaf, where the author of Tib al-Samar visited his tomb. See Or. 2428, fol. 201.

The author says at the end that he had reduced the work from 50,000 lines (Ba‘tā) to 30,000, and had completed the abridgment on Monday, the 18th of Jumādā II., A.H. 1098. The following title, which does not appear in the text, has been written by a later hand on the first page:

The work follows the usual arrangement of law-books, but contains only the following kitābs, the remaining sections being termed babāt:}

The first verse is:

The same rhyme lā is kept up throughout the work.

The work follows the usual arrangement of law-books, but contains only the following kitābs, the remaining sections being termed babāt:

The first verse is:

The author says at the end that he had reduced the work from 50,000 lines (Ba‘tā) to 30,000, and had completed the abridgment on Monday, the 18th of Jumādā II., A.H. 1098. The following title, which does not appear in the text, has been written by a later hand on the first page:

The work follows the usual arrangement of law-books, but contains only the following kitābs, the remaining sections being termed babāt:

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The work follows the usual arrangement of law-books, but contains only the following kitābs, the remaining sections being termed babāt:

The first verse is:

The author says at the end that he had reduced the work from 50,000 lines (Ba‘tā) to 30,000, and had completed the abridgment on Monday, the 18th of Jumādā II., A.H. 1098. The following title, which does not appear in the text, has been written by a later hand on the first page:

The work follows the usual arrangement of law-books, but contains only the following kitābs, the remaining sections being termed babāt:

The first verse is:

The author says at the end that he had reduced the work from 50,000 lines (Ba‘tā) to 30,000, and had completed the abridgment on Monday, the 18th of Jumādā II., A.H. 1098. The following title, which does not appear in the text, has been written by a later hand on the first page:

The work follows the usual arrangement of law-books, but contains only the following kitābs, the remaining sections being termed babāt:

The first verse is:
431.

Or. 3923.—Foll. 283; 8\(\text{\textfrac{3}{4}}\) in. by 5\(\text{\textfrac{3}{4}}\); 21 lines, 3\(\text{\textfrac{3}{4}}\) in. long; written in Neskhi, with ruled margins; dated Saturday, 8 Rajab, A.H. 1163 (A.H. 1750). [Glaser, no. 217.]

A collection of legal tracts, by Sārim al-Dīn Ibrāhīm B. Khalīd al-Ulūfi, with the following title: إثبات البلداء على السؤالات لمحمد أجاب عنها سيدنا العلامة النجيم صاحب الدين إبراهيم بن خالد العلائي تدس اللهم رحمة في الجنة Beg. al-Malāk 35, fol. 122a.

The author lived in the twelfth century of the Hijrah. One of the tracts included was composed, according to a date transcribed from his autograph MS., fol. 44b, in Muḥarram, A.H. 1147. The tracts appear to have been mostly written in answer to questions put to the author. They relate for the most part to points of law, and have been arranged according to the usual order of legal works, from Kitāb al-Ṣalāt to Kitāb al-Siyār.

In the first tract, fol. 3b, the author discusses the import of this Hadith, جمل هذا العلم من كل خلق عدو.

The subject of the second, fol. 6a, is defined as follows: وبعد هذه املاة من فهوم الصفة واللقب فيها كأن من مضاف ومضاف إليه يقع فيها الوجه لم يأخذ بالرجال Beg. al-Manār 75.

The fourth tract, fol. 15b, belongs to Kitāb al-Ṣalāt, and relates to the question whether it is lawful to go to sleep shortly before the time of prayer. It was written in answer to Sayyid ʿĪzz al-Dīn Mūlī B. Ismāʿīl al-Amīr, whose writing is given in full.

The fifth tract, fol. 31a, relates to the lawfulness of the joint performance of two legal prayers, الجماع بين الصلاتين. Another copy of the same is found in no. 432, II.

The collection concludes with a tract against the prevailing practice of inoculating children with small-pox, fol. 276b.

The MS. was transcribed, as stated at the end, for Kādī ʿImād al-Islām Yahyā B. Ṣāliḥ al-Suhūlī.

Foll. 279—282 contain an annotation to al-Manār, a gloss upon al-Bahr al-Zakhkhār (no. 409).

432.

Or. 3907.—Foll. 35; 8\(\text{\textfrac{3}{4}}\) in. by 6\(\text{\textfrac{3}{4}}\); 23 lines, 4\(\text{\textfrac{3}{4}}\) in. long; written in cursive Neskhi, apparently in the 19th century. [Glaser, no. 195.]

I. Foll. 3—15. A treatise on the meaning of Kafaʿat, الكفاعة, or equality of rank, in relation to the marriage-laws, by Sayyid al-Ḥasan B. Iṣḥāq B. al-Mahdi, with the following title: المرأة المديدة للناظر ما هو ملتح في مسالة الكفاعة جمعها السيد العلامة النجيم الفهامة لمساند بن استحق بن المهدية Beg. al-Manār 9.

The author is mentioned by the writer of

433.

Or. 3889.—Foll. 94; 8½ in. by 6; 21 lines, 3½ in. long; written in Neskhi, apparently in the 18th century.

[Glaser, no. 175.]

A Takhrij, or collection of Hadiths quoted in legal books, with their Isnāds, without title or author’s name.

Beg.

 قال الله تعالى وما آمرنا إلا ليعلموه تعالى نعمة وأعمال (Coran xcviii., v. 4) والعمل مع السهو والغفلة وشدة الله لا يعذب عائل في أنّه غير خالص فوجبة الصغر.

The first rubrics are كتاب الطهارة, fol. 1b; نصل في طهارة الأيار, fol. 2a; وبلينشرالخير، fol. 5b; etc.

The Kitāb al-Salāt, which begins fol. 586 thus breaks off, fol. 806, a page after the heading:

باب فيها يروى في حي على خبر العمل.

The works most frequently quoted are أجامع الكافرون شرح التحريف, by Ibn Ḥajar;副会长, by Sirāj al-Dīn Ibn al-Muḍākkin; and ألمحاج, by al-Suyūṭī.

In Dr. Glaser’s list the work is called Kitāb al-I’tiṣām, by al-Ḳasim B. Ṭabāṣem (d. A.H. 1029). Neither name appears in the MS. Al-I’tiṣām was left unfinished. See Bughyat al-Murid, fol. 44b.

Foll. 81—94 contain two fragments of theological treatises.
Law of Inheritance.

434.

Or. 4302.—Foll. 80; 8\(\frac{1}{4}\) in. by 5\(\frac{1}{4}\); 17 lines, 3\(\frac{3}{4}\) in. long; written in fair Neskhī, probably in the 17th century. [Budge.]

A commentary upon the well-known treatise on the law of inheritance, entitled Ghunyat al-Bahith, and commonly called al-Rahbiyyah, by Sirāj al-Dīn Muḥammad B. Muḥ. B. 'Abd al-Rashīd al-Sajāwandi, who lived about A.H. 600.

Beg. The commentator’s full name is ‘Abdallah B. Bahā al-Dīn Muḥammad al-'Ajami al-Shanshūrī al-Farādī al-Shafi‘ī. He was Khatīb of the Mosque al-Azhar, and died A.H. 999. He wrote this commentary A.H. 984. At the end is an appendix on the law of succession in five Bābās, fol. 70—80. The commentary has been printed with a gloss by Ibrāhīm B. Muḥ. al-Bājūrī (d. A.H. 1276), Cairo, A.H. 1282. For other MSS. see the Khedive’s Catalogue, vol. iii., p. 312, vol. vii., pp. 457, 499. A French translation of the commentary has been published by J. D. Luciani, under the title of “Traité des successions musulmanes, extrait du commentaire de la Rahbia par Chenichouri,” Paris, 1890.

435.

Or. 4304.—Foll. 159; 8 in. by 5\(\frac{1}{4}\); 14 lines, 3 in. long; written in fair Neskhī, probably in the 17th century. [Budge.]

A commentary upon the well-known treatise on the law of inheritance, by Sirāj al-Dīn Muḥammad B. Muḥ. B. 'Abd al-Rashīd al-Sajāwandi, who lived about A.H. 600.

Beg. The commentator, whose name does not appear, is al-Sayyid al-Sharīf Muḥ. B. 'Ali al-Jurjānī, who died A.H. 816. See Haj. Khal., vol. iv., p. 201; and for other copies, Loth, nos. 239-40; Pertsch, no. 1102; the Arabic Catalogue, p. 409; and the Khedive’s Catalogue, vol. iii., p. 308.

Foll. 135—159 are written in a smaller character, with twenty-five lines in a page.
LAW OF INHERITANCE.

261

Beg. لرب العلم حمدم تضمن مندلا
وذكر لنا وراء ثم على الولاة

A short preamble of four Baits is followed by the heading: كتاب الفراعين: The poem is divided into short sections (باب), the first of which has the heading: وسبب: the second: الميراث ووانه، وترتيب العصبات وحكمهم

The author, whose proper name is Salih B. Thamir B. Hamid-al-Jabar, so called from Kalat Ja'bar on the Euphrates, was successively Kadi of Balbek, and assistant judge, in Damascus. He died in the latter city on the 16th of Rabii' I., A.H. 706. His poem on Far'ai'd, commonly known as al-Jabar, is mentioned with praise in the notices of his life. See al-Insawi, fol. 438; al-Durar al-Kaminah, Or. 3043, fol. 1396; and Haj. Khal., vol. iv., p. 535. For other copies see Pertsch, Gotha Catalogue, no. 1116, and Houtsma, Brill's Catalogue, no. 920.

Copyist: محمد بن محمد فاطم وأكده بعيلات

437.

Or. 4303.—Foll. 49; 8½ in. by 6; 19 lines, 3½ in. long; written in cursive Nesphi, with red-ruled margins; dated A.H. 1231 (A.D. 1816).

الترتيب

A treatise on the law of inheritance, by Badr al-Din Muhammad B. Muslih Sibt al-Maridini, who died A.H. 934.

Beg. للمدينة سلام على عباده الذين
اصطفى وبعد فان كتاب الجمعي في علم الɒراعين
تأليف الشيخ العالم الولاثي الراي الشق محمد الكلائي

... قد أكب الناس على الاشتغال به رجاء بركة
صينف، وهو غير مرتط ونه المسائل الكبيرة ... وقد
أردت ان أرتبه

It will be seen from the above that the work is simply an improved and better arranged recension of al-Kallai’s earlier treatise, called al-Majmu’. The author of the latter is Abu ‘Abdallah Shams al-Din Muhammad B. Sharaf al-Kalâ’i al-Fara’i al-Shafi’i, who died A.H. 777. See al-Durar al-Kaminah, II., p. 76, and Haj. Khal., vol. v., p. 407. Al-Kallai, from which his Nisbah is taken, is a quarter of al-Baṣrah (Yâkút, vol. iv., p. 293).

For other MSS. see the Khedive's Library, vol. iii., pp. 304 and 316, and vol. vii., p. 197, where the work is called ترتيب جميع الكلائي

438.

Or. 3058.—Foll. 33; 8 in. by 5½; written in cursive Nestalik and Neskhi, in the latter half of the 18th century.

[Kremer, no. 65.]

I. Foll. 2b—13a. Tables showing the transmission of sacred traditions from the earliest authorities down to the twelfth century of the Hijrah.

Starting from Abu Bakr and other Companions of the Prophet, from the founders of the Sunni schools of law, and a few others, they give under each a bare list of successive traditionists. They are arranged in three columns, and some are brought down to ‘Abd al-Ghani B. Isma'il al-Nabulusi, who died A.H. 1143.

Zaidi Works.

439.

Or. 3877.—Foll. 195; 8 in. by 5½; about 18 lines, 3½ in. long; written from various hands, with dates ranging from A.H. 852 to A.H. 995 (A.D. 1448—1587).

I. Foll. 1—46. A treatise by Faṣīḥ Jamāl al-Dīn Muhammad B. Abī ʾl-Kāsim upon disputed points of the law of inheritance, with this title: كتاب الحَفْض الفاضل المحقق للأمل للفصل الواضح تأليف الفقيه الأفضل ... جمال الدين محمد بن أبي القاسم عمر الله يقبله رحمه الباردوش ... Beg. Following the colophon

Bab dā’ib al-māʾārāt ʿāsib al-māʾārāt tūlānā nisb wa-ṭālā wa-wāla

According to a notice appended to Or. 3735, the author, who is there called the faṣīḥ, was a contemporary of Imam al-Mansūr (Abdallāh Ḥamzah) (A.H. 594—613). He wrote three works on the law of inheritance, viz., the faṣīḥ, composed by desire of the

It is divided into Bābās, not numbered, and subdivided into Faṣāls. This copy is dated Şafīr (A.H. 852 (A.D. 1448), and it appears from the above title that the author was then living. In the colophon the work is called

الحَفْض الفاضل في علم الفراًض

II. Foll. 176—181. A short treatise on the law of inheritance, by al-Fāḍl B. Abī Saʿd al-ʿUṣaiḥī al-Fāʾid, a short treatise on the law of inheritance, by al-Faṣl B. Abī Saʿd al-ʿUṣaiḥī al-Fāʾid, a short treatise on the law of inheritance, by al-Faṣl B. Abī Saʿd al-

Beg.

It begins with the latter part of the preface, from which it appears that the work was divided into six Kīsāms. The last two of these are thus described:

القسم الـ۵۷۳ في

القسم الـ۵۷۴ في

This is the work a complete copy of which is extant in Or. 3754.

The contents of the present copy correspond with foll. 3—116 of the latter MS.

The last four leaves have been written by al-Hāḍī B. Abīdallāh B. Abīʾl-Rijāl, and are dated 10 Jamāda II., A.H. 995 (A.D. 1587).

III. Foll. 176—181. A short treatise on the law of inheritance, by al-Faṣl B. Abī Saʿd al-

Beg.
above-named Imam, an abridgment of the same, entitled 
(Glaser’scho Sammlung, no. 78), which was
not finished, and the present compendium.
He left, besides, commentaries on the Mu-
faṣṣal of Zamakhshari, on the Kāfiyyah, and
a work entitled Kitāb al-Lāmi‘.

The present work is mentioned by Haj.
Khal., vol. vi., p. 27. Several copies are
noticed by Ahlwardt, Glaser’sche Sammlung,
os. 62, 65, and 233, 2.

IV. Foll. 182—190. A gloss, تعليقه,
upon the preceding treatise, without author’s
name.

Beg. باب إيضاح الميراث الا آخر قلت والكلام
مته يقع في موضوعين الأول في بيان الاسباب وتوابعها
والثاني في نوار الفراضين وواحقاتها.

This copy, dated end of Muharram, A.H.
883 (A.D. 1478), was written by Fakih Šāliḥ
b. Yūsuf, لدئادى, for Sayyid al-Ḥusayn b.

V. Foll. 192—194. Genealogical notice
relating to al-Muṭahhar b. ʿAlī b. al-Imām
al-Naṣīr-Idīn-Allah Muḥ. b. al-Imām al-Hādī
ila’ll-ḥakṣ Yaḥyā b. al-Ḥusayn (who lived
in Yemen at the close of the fourth century
of the Hijrah) and to his descendants; extracted
from the Mushajjarah, or genealogical table,
of Sayyid Šāliḥ b. Aḥmad b. al-Dīyā al-
Hādawi. This al-Muṭahhar was the great-
grandfather of Imam al-Mutawakkil Aḥmad
b. Suleimān, who died A.H. 566.

440.
Or. 3735.—Foll. 78; 11 in. by 7½; 29
lines, 5½ in. long; written in fair close Ṣeskhi,
apparently in the 18th century.

A full and exhaustive commentary upon
the Miftāḥ al-Fāʿīd (no. 439, III.), by Muḥammad b. Daʿūd al-Khālīdī, with this
title: كتاب الإيضاح الفاضل الكشف لعناي مفتاح
القاضي تأليف الفقهاء العلماء لحفر الصصاقة حكيم بن
داود للخالدي رحمه الله راحة الإبصار
Beg. لمعد الله وسلام على عباده... فان كتابنا
هنا مبني على مقدمة واحد وعشرين بابا وخطبة.

It will be seen from the next copy that
the work must have been written before
A.H. 950.

Contents: Muḥaddimah; definition, scope,
and importance of the science of Faraʿīd;
what has to be deducted from the estate
before its division, fol. 1b. Twenty-one
Bāb, containing the commentary proper,
fol. 44a. Khāṭimah; portion of divorced
women; some necessary notions of arith-
metic and geometry, foll. 52b—78.

Fol. 78b contains the notice of the author
of al-Miftāḥ mentioned under no. 439, III.

The text of the Miftāḥ is written by a
later hand in the upper margins.

441.
Or. 4039.—Foll. 227; 8½ in. by 5½; 19 lines,
4 in. long; written in large and fair Ṣeskhi;
dated Dulhijjah, A.H. 950 (A.D. 1544).

[Glase, no. 341.]

An older and better copy of the same
commentary, wanting the first leaf.

Copyist: القاضي صالح بن حكيم بن طاهر بن
ايمان المولاي الهيري لمسني الشيرب

It is stated in the margin that the MS.
was corrected by the autograph MS. of the
author, al-Fakih Shams al-Dīn al-Khālīdī, in
Ṣan‘ā.
442.
Or. 3903.—Foll. 65; 11¼ in. by 8; 29 lines, 5 in. long; written in plain Neskhī, apparently in the 17th century.

[GLASEE, no. 189.]

A commentary upon Miḥṭāḥ al-Fāʿīd, without author's name, with this title: كتاب جوهرة الفراض الكاشف لمانعّ مفتاح الفائض تأليف مولانا الامام ... الفصل بين ابن السعد العصيري

Beg. المهد لله على انامه وانفائه ... وبعد فاته صالح بعض اخواني الصلحين ان اضع كتابا يقرب فهمه للشديد.

This copy is slightly imperfect at the end. It breaks off in the comments upon the last words of the text. See, for another imperfect copy, no. 443, II.

443.
Or. 3875.—Foll. 103; 8½ in. by 6; about 24 lines, 4 or 4½ in. long; written in cursive Neskhī by several hands, apparently in the 17th century.

[GLASEE, no. 163.]

I. Foll. 1—30. A commentary by ʿALLUM al-Din Kāsim B. Muḥ. B. Ismāʿīl al-Hijjī upon Miḥṭāḥ al-Fāʿīd, with this title: كتاب الإيضاح في كشف معاني المفتاح تأليف نيدنا الفائض العالم علم الدين وسالم الفرسين قاسم ابن محمد بن اسماعيل المكي تولا الله مكاناته

Beg. المهد لله الذي اوضع هيبة الاسلام ... وبعد فاته استمرت الله تعالى وارتدت ا immaculate على الفائض

The commentary wants a few lines at the end. For other copies see Or. 4026, where the author's name is more fully given, Or. 4005, I., dated A.H. 914, and Ahlwardt, Glaser'sche Sammlung, no. 62, 2.

II. Foll. 31—102. Another and fuller commentary upon the same work, slightly imperfect at beginning and end, without author's name.

The first passage explained is the first clause of the text, viz., أسباب الفراض فقت نسب ونكاكم وولا الثالثة الاسم لا يlickr أهل الفراض انها تقسم إلى نسمة الاسم.

The MS. ends abruptly with the explanation of the last chapter but one of the Miḥṭāḥ.

This is the commentary contained in no. 442, with the title جوهرة الفراض الكاشف لمانعّ مفتاح الفائض

444.
Or. 3885.—Foll. 54; 8¼ in. by 5¾; 21 lines, 3¾ in. long; written in cursive Neskhī; dated Friday, end of Ramadan, A.H. 1090 (A.D. 1679).

[GLASEE, no. 171.]

A commentary by Diya al-Din Ṣāliḥ B. İbrāhim al-Nuḥaimi upon the Miḥṭāḥ al-Fāʿīd (no. 439, III.), with this title: كتاب التفسير: الإيضاح الكاشف لمعاني المفتاح تأليف الفائض العالم الكامل نبا الدين صالح بن ابراهيم العليم رحمة الله

Beg. المهد لله الذي اوضع هيبة الاسلام ... وبعد فاته استمرت الله تعالى وارتدت ا immaculate على الفائض

The commentary includes the whole text written in red. In another copy, Or. 4026, II., the author's title (Lakab) is Ṣāliḥ al-Din.
Appended is a short tract, fol. 51—54, containing instructions for pilgrims to the Ka'bah and the tomb of the Prophet, beginning: ‘ادا اراد المسلم لله إلى بيت الله للزم التادية: إصيحة الإسلام.

445.

Or. 3995.—Foll. 72; 12½ in. by 8; 27 lines, 4½ in. long; written in neat Neskhi, with red-rulled margins; dated Ḥabūr, Wednesday, 9 Dūlhijjah, A.H. 1130 (A.D. 1718).

[Glaser, no. 280.]

A commentary by Sayyid Ibrāhīm B. Yahya B. al-Huda al-Kāsimi al-Ḥabūrī upon the Miftāḥ al-Fā'īd, with this title: كتاب شرح الفرايد تأليف السيد العامه الطاهر . . . ردحيم بن جهيج بن الهدي القاسمي المهبلى ف 형태 الله بعلوه.

Beg. لحمد الله الذي جعل الحمد لله من آلهة من لفات الفرايد ... وبعد وقد اردت التقرب الى الله صباحه وتعلى بشرح مفتاح الفرايد.

The author belonged to a Sayyid family called al-Jahhafi and settled in Ḥabūr. He is mentioned as an eminent scholar in the life of his son Ismā'īl, Khulāsah al-Āthar, vol. i., p. 404, and in Ṭib al-Samar, Add. 2428, fol. 166. At the end of the present MS., foll. 69—72, the author enumerates the works he had studied under the following masters: 1. Imam al-Mu'ayyad billah Muḥ. B. al-Kāsim (d. A.H. 1054). 2. Jamāl al-Dīn‘Ali B. al-Husain al-Maswari. 3. Jamāl al-Dīn‘Ali B. Muḥ. Muṣfar (d. A.H. 1084). He gives in extenso the Ijāzahs, or licences, which he had received from the last two, dated respectively A.H. 1031 and 1039.

There are two appendices to the commentary proper, viz., 1. A chapter on testimonies, باب الوداع, fol. 61b. 2. A collection of Hadiths enjoining the study of the law of succession, borrowed from ‘Abd al-Azīz al-Mundūrī, fol. 646.

This copy was written for Imam al-Manṣūr-billah al-Ḥusain B. al-Kāsim B. al-Muayyad by Yahya B. Ibrāhīm al-Jahhafi, apparently the author’s son.

446.

Or. 3754.—Foll. 128; 8 in. by 5½; 19 lines, 3½ in. long; written in fair Neskhi; dated Monday, 8 Rabi‘ I., A.H. 817 (A.D. 1414).

[Glaser, no. 38.]

A treatise on the law of inheritance, without title or author’s name, with the following modern endorsement: هذه تعلیقة على الفرايد, رحم الله مؤلفها, and this misleading title on the outer edge: مفتاح الفرايد:

Beg. لحمد الله الذي جعل الحمد لله من آلهة من الفرايد ... وبعد فقد اردت التقرب الى الله صباحه وتعلى بشرح مفتاح الفرايد.

After giving some oral instruction in the law of inheritance to the eminent jurist, Nizām al-Dīn al-Kāsim B. Ahmad al-Shākiri, the author was requested by him to write the present full manual, illustrated by copious examples. He consulted the following works: Durar al-Farā‘i’d, by Abī Amir Jamāl al-Dīn‘Ali B. al-Ḥusain Ibn al-Ḥādi (no. 423, VI.); Kitāb al-Lāmi’, by Shaikh al-Faḍl B. Abī ‘l-Sa‘d al-Uṣāfī (v. no. 439, III.); and a Shā‘ī work entitled Kitāb al-Kān (by Iṣhāk B. Yusuf al-Farāḍi al-Zarkālī, who died c. A.H. 500; v. Haj. Khal., vol. v., p. 21).

The work is divided, as stated in the preface, into the following six Khisams:

1. على نقل على طلب علم الفرايد والتدبيح على نفسها.
This plan, however, is not fully carried out in the body of the work, which contains only the first four of the above Kîsms, beginning respectively at fol. 3a, 3b, 7a, and 630. The fourth Kîsm is subdivided into fourteen Bâbûs, the last two of which have headings identical with those of Kîsms 5 and 6 and the preface. The thirteenth Bâb, fol. 101b, is entitled "al-bab al-thâth عشر" in the Bûbûs and what is called the eleventh in the Bûbûs and what is called the eleventh volume. The fourteenth Bâb, fol. 116a, consists only of a brief reference to more extensive works. The subject it was to deal with is treated in a separate book, called "Kitab al-waṣâya," fols. 116b-128, which forms an appendix to the work.

A treatise with the same beginning is mentioned by Ahlwardt, Glaser'sche Sammlung, nos. 62, s and 84, under the title of "Kitab al-waṣâya." The author is called Ahmad ibn abbas al-Husseini.

Copyist: Muhammad ibn hâfiz ibn hussain al-Shârîqī.

HISTORY.
Ancient and General History.

447.

Or. 1491.—Fol. 136; 9 1/2 in. by 7 1/4; 25 lines, 5 1/2 in. long; written in fine large Neskhi; dated Zabid, the last day of Sha'ban, A.H. 710 (A.D. 1310).

[SIR HENRY C. RAWLINSON.]
ANCIENT AND GENERAL HISTORY.

267

I. The letter of 'Amr B. al-'As to 'Umar B. al-Khaṭṭāb, describing Egypt. On the fly-leaf at the beginning is Ibn Khalikān’s notice of Ibn Kutaibah, by a later Oriental hand.

A short notice of the MS. written on the first page by its former owner concludes thus: “Very fine and ancient copy, purchased by me at Baghdad, Jan. 8, 1847. H. Rawlinson.”

448-9.

Or. 1343-4.—Two uniform volumes, consisting respectively of fol. 392 and 399; 9 1/2 in. by 6 1/2; 25 lines, 3 3/8 in. long; written by the same hand in Neshki; dated 13 Rabi‘ I., A.H. 1263 (A.D. 1847).

[SIR CHARLES A. MURRAY.]

مروج الذهب


The first volume ends with the account of Ḥasan, Prairies d’Or, vol. v., p. 14. The second contains the rest of the work.

Copyist: ادريس بن السيد على الكرى.

The work has been printed in Bulak, A.H. 1283, on the margin of Naḥ al-Ṭib, Bulak, A.H. 1304, and on the margin of the Kāmil, Cairo, A.H. 1303. For MSS. see the Paris Catalogue, nos. 1476—85; the Khedive’s Library, vol. v., p. 146; the Leyden Catalogue, no. 752, etc.

450-1.

Or. 1518 and 1519.—Two uniform volumes, containing respectively foll. 226 and 235;
12 1/2 in. by 8 1/2; 22 lines, 5 1/4 in. long; written by the same hand in large and clear Neskhī, apparently in the 19th century.

[SIR HENRY C. RAWLINSON.]

The two volumes form a continuous text, divided only by the binding. The first ends in the middle of the chapter devoted to the sayings of 'Abū Bakr, the last passage corresponding with vol. iv., p. 449, of the Paris edition.

The second volume, beginning with the sequel of the above chapter, concludes with the brief record of the reign of Mu'āwiyyah, which is found at p. 2, vol. ix., of the same edition. The subsequent chapters are wanting. An extensive passage, consisting chiefly of poetical quotations, vol. viii., pp. 385—407, is also omitted.

On the first page of vol. i. is a note written by a former owner, whose name has been erased, with the date A.H. 1252 (A.D. 1836).

On the fly-leaf Sir Henry Rawlinson has written: “Very good copy of Massoudi's Murūj edh Dheheb . . . . bought by me at Baghdad, 1854.”

453.

Or. 1520.—Foll. 144; 9 1/2 in. by 6 1/2; 27 lines, 4 3/4 in. long; written in fair distinct Neskhī, apparently in the 15th century, except foll. 1—8 and 144, which have been supplied by a modern hand. [SIR HENRY C. RAWLINSON.]

The first volume of the same work, ending with the chapter on the black races, ذكر السودان ونامائهم.

The contents correspond with the Paris edition from the beginning to p. 61 of vol. iii.

The old writing begins in the middle of the table of chapters (vol. i., p. 39), and ends with an account of the Bajah race (vol. iii., p. 33).

The MS. is described by Sir H. Rawlinson as tolerably well written, and more than usually correct. It was bought at Baghdad, April 5, 1844.

454.

Or. 1522.—Foll. 99; 12 1/2 in. by 9 1/2; 19 lines, 7 3/4 in. long; written in large and bold Neskhī, with a fair supply of vowels, apparently in the 13th century.

[SIR HENRY C. RAWLINSON.]

A portion of the same work, designated as the fourth volume, with this heading: لمجز الربيع من كتاب مرج الذهب ومعادن الوجه تصنيف الإمام الفاضل العلامة العالم ابن اللؤسم بن محمد بن علي المسودي رحمة الله عليه ورضوانه.

It begins with the reign of 'Abū Bākūr ibn al-Hādhī. Its contents extend from p. 209 of vol. v. of the Paris edition to p. 287 of vol. vi. At the end is written: ويتلوه في لمجز الفضلاء ذكر خلافة هروب الريحان.

Copyist: جعفر بن خليل بن سودك بن عبد الله.
The last page is covered with notes of successive owners, or readers, the dates of which range from A.H. 760 to 1232.

On the first page is written: "Purchased by me at Baghdad, May 26, 1844. H. Rawlinson."

455.

Or. 2773.—Foll. 126; 9 in. by 5½; 15 lines, 3 in. long; written in a most elegant Nestalik, with a highly-finished 'Unwân, gold headings, and blue and gold-ruled margins; dated end of Sha'ībān, A.H. 834 (A.D. 1431). Bound in ornamental stamped leather covers.

[Comte de Gohineau.]


Beg. المهد لله رب العالمين... هذا كتاب اورده تواریخ ملکوت الأردن والأنبياء أولي الامام عليهم السلام وبوتينه عشيرة ایواب

The author gives at the end the close of Jumādā II., A.H. 350, as the date on which the work was completed. He died, according to al-Sam'ānī, fol. 41a, before A.H. 360. The same writer, who calls him Abu ʿAbdallah Ḥamzah B. al-Ḥusain al-Muʿaddib al-Īṣbahānī, says that he wrote the great history of Ḥisbahān and several philological and historical works. Ibn Nadim, who calls him (Fihrist, p. 139) Ḥamzah B. al-Ḥasan, ascribes to him the same history and some philological treatises, but does not mention the present work. Yāḥūṭ, who frequently quotes him, calls him invariably Ḥamzah B. al-Ḥasan. See vol. i., pp. 26, 292, &c.

The Arabic text has been edited by J. M. E. Gottwaldt, under the title of "Hamzae Ispahanensis Annalium Libri X.," Petersburg, 1844; and a Latin translation was published by him in Leipzig, 1848. The text has also been printed in Calcutta, 1866.

For notices of the author and his works see Gottwaldt's preface; S. de Sacy, Mémoires de l'Institut, tom. x., pp. 1—29; De Slane, Ibn Khallikān, vol. i., p. 497, note 2; Wüstefeld, Geschichteschreiber, no. 126; and Hammer, Literaturgeschichte, vol. v., p. 511.

His edition of the Divan of Abu Nuwas is mentioned by Rosen, Notices Sommaires, p. 211, and his Proverbes by Aumer, Munich Catalogue, no. 642.

The present copy was written by Jaʿfar al-Īsštunghūrī for his patron Bāṣunghurī Mirza (son of Shāhrukh), who died A.H. 837. The latter's name and titles appear in the following inscription, written on gold ground and enclosed in an illuminated circular border of high finish: برسم خزائذ الكتب السلطان

The text agrees closely with the printed edition. The ten Bābs into which the work is divided begin respectively as follows: I. fol. 5a; II. fol. 336; III. fol. 40b; IV. fol. 41b; V. fol. 42a; VI. fol. 47a; VII. fol. 58a; VIII. fol. 63a; IX. fol. 73a; X. fol. 736.

The author's name, which is not found in the text, appears in the following title, written by a later hand: كتاب تاریخ ملکوت الأردن والأنبياء عليهم الصلاة وسلم تأليف حمزه بن حمد مستعمر

456.

Or. 1496.—Foll. 107; 8 in. by 4½; 14 lines, 2½ in. long; written in neat Nestalik, with 'Unwân and gold-ruled margins; dated Shawwāl, A.H. 1089 (A.D. 1678).

[Sir Henry C. Rawlinson.]

The same work, without author's name. The ten Bābs begin respectively at foll. 6a,
31a, 37b, 38a, 38b, 43a, 51b, 55a, 62b, and 63b.

This copy appears to have been derived, either immediately or indirectly, from the preceding. It has the same readingُ حیدر بن بیبرنر instead of بیبرنر بن بیبرنر at the end of باب III.; the same wrong headingُ الباب لفاسمِ at the beginning of باب VI., fol. 43a; and it presents blank spaces in those passages (v. fol. 51) where the names of Abu Bakr and ُوُمَار have been erased in the preceding copy (v. fol. 58) by some Shi'ah zealot.

Copyist: محمد خمس حاتون ابادی

On the fly-leaf is a notice of the work by Sir Henry Rawlinson, who describes the MS. as exceedingly incorrect. He purchased it at Baghdad, Jan. 15, 1847.

457.

Or. 1495.—Foll. 157; 11½ in. by 8; 20 lines, 5 in. long; written in fair Neskhi; dated Friday, the last day of Safar, A.H. 1254 (A.D. 1838).

[SIR HENRY C. RAWLINSON.]

الآثار البابيَّة على القرنَين الفخَمَى

Chronology of ancient nations by Abu ’l-Raihàn Muḥammad B. Aḥmad al-Bīrūnī.

The author was born in Khwārizm, A.H. 362, and died in Ghaznah on the 2nd of Rajab, A.H. 440. The work has been edited by Prof. E. Sachau, who gives in his preface a full notice of the life and works of the author. See “Chronologie Orientalischer Völker von Alberuni,” Leipzig, 1878, and the English version by the same scholar, London, 1879.

The pronunciation of the author’s Nisbah, al-Bīrūnī, is fixed by al-Samʿūnī, who says (Add. 23,355, fol. 98b, and Add. 7352, fol. 106a) that the b is to be sounded with Kasrah : البیروینی كسر الیاء الواحدة وسكن الیاء آخر التحروف. This does not exclude the sound ُا, or ُوُمَار Majhul, which in writing is expressed by the Kasrah, no less than the ُوُمَار Maʿrūf; but that distinction is confined to Persian words. In Arabicized forms the ُوُمَار Majhul is, of course, inadmissible.

The above title does not appear in the text; but it is that by which the author refers to the present work in the Kānūn Maṣʿūdī, Or. 1997, fol. 33a. See also the catalogue of his writings, Sachau’s Einleitung, p. 46. The date of composition has been fixed by the learned editor to A.H. 390-1. See ib., p. 24.

The present MS. is one of the three upon which Prof. Sachau based his text. He describes it, Einleitung, p. 54, and designates it by the letter R. A Taylor MS., now Add. 23,274, noticed in the Arabic Catalogue, p. 550b, was transcribed from it a year later, viz. A.H. 1255. For other MSS. see the Arabic Catalogue, p. 202b; the Paris Catalogue, no. 1489; and Pertsch, no. 1525. 2.

Copyist: يعقوب بن اسماعيل نیرشی

On the last page, fol. 157b, is written: “The MS. was copied for me at Teheran from a fine and ancient exemplar. Teheran, June 20th, 1838. H. Rawlinson.”

The three preceding pages, foll. 156a-157a, contain tables drawn up by al-Fadl B. Ḥātim al-Tibrizi, showing on what day of the week and month the Christian and Jewish festivals fall in any year of the Era of Alexander, with the headingُ هذا الجدول موضوعٌ على اعيادٍ أهل النعمة من استقرارٍ الحکیم ابي العبیاس الفضل بن حاتم التبریزی

The tables are followed by directions for their use. They are no part of al-Bīrūnī’s
work, but appear to have been found at the end of the Teheran MS.

Two fragments of smaller size are bound up at the end of the volume. The first is the last page of the first half of the work entitled سمط الخيام الموالي في إحياء الأوائل والتوالي (v. Arabic Catalogue, p. 573a). It is dated A.H. 1183. The second is part of a circular drawn up by Dr. Spruner for the Earl of Munster, and enumerating Arabic works on military science.

458.

Or. 3328.—Foll. 238; 9\(\frac{1}{2}\) in. by 5\(\frac{1}{2}\); consisting of two MSS. of different dates bound together. [H. A. Stern.]

I. Foll. 1—143; 23 lines, 4 in. long; written in small and close Neskhi; dated 18 Muharram, A.H. 1075 (A.D. 1664).

The same work.

The existence of this copy was not known until it came into the Museum in July, 1886, so that it has not been used by Prof. Sachau for his edition. It has evidently been transcribed from the same old Teheran MS. as two previously described copies, Add. 7491 and Or. 1495 (designated by L and R in Sachau’s preface), and it presents all the lacunae and transpositions noticed by the editor (Einleitung, pp. 54—67). Although dating a few years earlier than L, the present copy is not so carefully written; but it has over the latter the advantage of containing all the tables of the printed text. It has, however, several blank spaces, apparently reserved for pictures.

The colophon, fol. 142a, is as follows:

It may be noticed that the copyists of the three MSS. were men of Persian birth. The scribe of the present copy designates himself as a native of Jarbájkan, a town near Hamağan; and that of Add. 7491 derives his Nisbah from Junábid, a town near Naishapur. The latter’s name appears in the following colophon, which was not given in the Arabic Catalogue:

\[
\text{المجد الناجي عفر ربيع العبد القيم: لخنادق 1074}
\]

At the end of the present copy, foll. 142b—143b, is found the additional table of Christian and Jewish feast-days, which has been noticed, no. 457. It occurs also at the end of Add. 7491.

II. Foll. 144—237; 23 lines, 4\(\frac{1}{2}\) in. long; written in fair large Neskhi, apparently in the 18th century.

Detached extracts from the geography of al-Ḳazwini (آثار البلاد الاتالم), here called كتاب الآثار الاتالم. Intermixed with these are also some miscellaneous extracts from other sources, such as biographical notices of celebrated authors, taken from Ibn Khallikān, from the Sulūk (fol. 205a), from the Ṭabākât of Ṭakī al-Dīn (ib.), from the Ṭabākât of Khayāli Zādah ‘Ali Chelebi (fol. 205b), etc. There are also extracts from the Taisir of ‘Umar al-Nasafi (fol. 206a), and from the Hayāt al-Ḥayawān (fol. 235a), a Turkish Fatwa of Abu ’l-Sufūd (fol. 156a), and a letter, also Turkish, of Ahmad Pasha, Beglerbegi of Baṣrah (fol. 235a). From these last it would appear that the compiler was a Turk, living probably in the last century.

459.

Or. 1493.—Foll. 120; 12 in. by 8; 24 lines, 4\(\frac{1}{2}\) in. long, in the centre of the page, with 7 lines, 10\(\frac{1}{2}\) in. long in the lateral margin, and about 13 oblique lines in the upper
and lower margins of each page; rather incorrectly written in an indistinct Neskhi, apparently about the beginning of the 17th century.

[Sir Henry C. Rawlinson.]

A historical compilation, without title or author's name.

Beg.

The manuscript of the Prophets occupies freely the usual authorities, as Ibn 'Abbās, Wahb b. Munabbih, Ka'b al-Ĥbār, and a few of the early commentators. In the latter part, after the chapter on 'Isa, the following subjects are treated: Aḥšāb al-Kalīf, fol. 91a; Dul-karnain, fol. 95b; the two men mentioned in the Koran (xvi., v. 31), fol. 99b; Barṣīsā al-Abīd, fol. 100b; Jūrāḥ al-Rāḥib, fol. 101b; Sabā and its people, fol. 102b; Jama'at Ṣan'ā, fol. 104a; Aḥšāb al-Ukhdūd, fol. 104b; Jirjis al-Nabī, fol. 105b; Shamsūn al-Ĥbīd, fol. 110b; al-Tubba', fol. 111a; Khālid B. Sinān al-'Absi, fol. 112b; Aḥšāb al-Fil, fol. 113a.

At the end of this section, fol. 115, the author says that he had written all that relates to the history of the Prophet at the beginning of the book, with red ink, in the margins.

The life of Muḥammad, which occupies, in fact, the upper and lower margins from fol. 2a to 94b, ends with an account of some of his miracles. The chapter on his campaigns, which was to follow, is wanting.

The history of the kings occupies the lateral margins of fol. 2a—115b, and the
whole page in foll. 116a—120b. It comprises the following sections: Ancient kings of Persia, from their origin to the Muslim conquest, fol. 2a; Kings of the Arabs, viz., Himyaris, Lakhmis and Ghassanis, fol. 40a; Muslim chronicle, year by year, from the death of Muhammad to A.H. 74, where it breaks off, fol. 48b.

According to the author's statement, fol. 40a, this last section was to comprise the Abbasides and contemporary dynasties, down to the reign of the Khalif under whom the work would be completed: وئرود كذلك ذكر كل من له غليبة وظهور في الإسلاميين من عند الامام ابن العباس السفاح رضي الله عنه إلى ان ينتهي الكتاب إلى زمن ميلLTRKL إلى التعبيرات كلامية هذا.

The MS. appears to have been transcribed from a copy the first leaf of which was disfigured by holes. Hence at the beginning a few short gaps, which have been filled up at random by a later hand. The following false title, ascribing the work to al-Asma'i, has been prefixed by the same hand: هذا كتاب الشامل يشمل على ثلاثة كتب قصت الانبياء وسيرة الذي وزخرت وذكر ملوك العرب وألزم مما عني بجمع أبو سعود عبد الملك ابن ترابين عبد الملك ابن صالح ابني رياح بن عمر بن عبد شمس المروزي بالإسماعي الباهلي.

On the first page is a note by a former owner, with the date A.H. 1023.

On a separate folio at the end is the first part of the article of Yahä'ut on Shahrazur, by a modern hand.

460.
Or. 3004.—Foll. 286; 9¼ in. by 6½; 21 lines, 3¾ in. long; written in rather cursive, but fairly legible, Neskhi; dated Rajab, A.H. 1259 (A.D. 1843). [KREMER, no. 1.]


The above title and the author's name are found at the end of the year A.H. 247, fol. 105b, where one of the volumes into which the work was originally divided is said to end.

The MS., which begins abruptly, comprises A.H. 228-289; but the first year and the last are imperfect. The text begins in the middle of a notice relating to Abu Tammân, who is said to have died A.H. 228, with the following words:

أين تام قال والله ما ينفعني: هذا القول ولا يضر: وأيام الله ما أكلت للمبرالا به

The subsequent year, A.H. 229, begins, fol. 48b, as follows:

ثم دخلت سنة تسع وعشرين: وما يأتي من لواردات فيها حبس الوثائق الكتاب والزمام اموالا

The author gives, under every year, first the political events, and then obituary notices in alphabetical order. The last year, A.H. 289, begins at fol. 286a, and ends, on the next page, with the records of the death of al-Mu'tadid, of a violent earthquake, and of a shower of shooting stars on the 8th day of Ramadan. The next Juz was to begin with the reign of al-Muktafi.

It is stated in the subscription that the MS. was transcribed from a copy in the Cairo Library, بالكتباب المصري. See the Khedive's Library, vol. v., p. 160.

The following detached volumes of the Muntazam are found in European libraries. The first volume in Leyden; Catalogue, vol. ii., p. 146; a fragment comprising A.H. 63—164 in Gotha; see Persch, no. 1553; another, containing A.H. 96—136, in the Bodleian; see Uri, no. 779; another, A.H.
274

HISTORY.


461.

Or. 3685.—Fol. 166; 7¾ in. by 5½; 17 lines, 3½ in. long; written in fair Neskhi; apparently in the 14th century. [BUDGE.]

A portion of a general history arranged by dynasties, imperfect at the beginning.

This is evidently the work contained in the Gotha MS. entitled اخبار الدول المنقطة (hitherto the only known copy), by Jamāl al-Dīn Abu 'l-Hasan 'Ali B. Abī 'l-Mansūr Zāfir B. al-Ḥusain B. Ghāzi al-Halabi al-Azdi. See Möller, no. 245, and Pertzch, no. 1555. The identity is fully established by a comparison of extracts from the Gotha MS. given by Freytag in his Appendix to Lokmani Fabule, pp. 34—40, which are in verbal agreement with the corresponding portion of our MS., fol. 25a—29a. The same agreement obtains with regard to other extracts translated by the same scholar in his Geschichte der Hamdaniden, Zeitschrift der D. Morg. Ges., Band 10, pp. 432—498, and by Weil, Geschichte der Chalifen; see vol. ii., p. ix., no. 9, and the notes passim.

The author, who was born A.H. 567, and died A.H. 623, studied law under his father, Abu Mansūr Zāfir, and became a perfect master of history. He succeeded his father as teacher in the Madrasat al-Mālikiyah, Cairo, and was appointed Wazīr by al-Malik al-Āshraf. He left, besides the present history called al-Duwal al-Munkaṭṭah, the following works: Badā'ī al-Badā'īh (v. Maḳḳari, preface, p. 14), with a continuation; Akhbār al-Shujā‘ān, Akhbār al-Mulūk al-Saljūkīyyah, Asās al-Siyāsah, Nafrīs al-Dakhirah (unfinished), Kitāb al-Tanbihāt, and Kitāb Man Ḥūṣiba (a history of martyrs, beginning with 'Ali). See Fawāt al-Wafayāt, vol. ii., p. 64, where many of the author's verses are quoted. Compare Hajji Khalīli, vol. iii., p. 239; vol. i., p. 265; vol. ii., p. 26; Freytag's Catalogue, MS. 1392, and Wüstenfeld's edition, no. 313, p. 150; and De Slane's translation, vol. iv., p. 567.

The author's name is found in the present copy at the beginning of the history of the Fātimid dynasty. Compare fol. 41a, as follows: قل اللفتية جمال الدين أبو لمس علي بن طاهر جامع أخباره وعهده ما نقله

A subsequent volume contained a history of the Saljūk dynasty, to which the author incidentally refers, fol. 69a.


The contents of the volume nearly coincide with those of the Gotha MS. A quire of ten leaves is wanting at the beginning. The text commences abruptly in the early part of the history of Saif al-Daulah with an anecdote relating to one of the panegyrist of that prince. The first event recorded is the expedition of Saif-al Daulah against the castle of Dādim and Hīṣn Ziyād, and his victory over the Domesticos, A.H. 326 (see Freytag, Geschichte der Hamdaniden, p. 465).

The next following sections relate to three princes of the same line, viz., Uddat al-Daulah al-Ghāḍarnār Abu Taqīlib B. Naṣir al-Daulah, fol. 118; Sa'd al-Daulah Abu l-Ma'ālikis al-Daulah, fol. 16a; and Abu l-Fadil B. Sharif, fol. 22a.
The following dynasties occupy the rest of the volume:

Fol. 25a. 

The date of transcription is imperfect, the leaf being torn, and what remains of it is hardly legible:

462.

Or. 1515.—Foll. 355; 11\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\); 27 lines, 4\(\frac{1}{2}\) in. long; written in small and neat Neskhi, apparently in the 17th century.

The following dynasties occupy the rest of the volume:

Fol. 25a. 

Fol. 29a. 

Fol. 34a. 

Fol. 41a. 

Fol. 94a. 

Foll. 97b—166a.

There is in the last section a considerable lacuna after fol. 110. The latter part of the account of al-Manṣūr, the reigns of al-Mahdi and al-Hādi, and the beginning of that of al-Rashīd, are lost. The history of the Abbasides concludes with the accession of al-Nāṣir, A.H. 575, of whom it is only said that he made vast conquests, and that the whole world submitted to his sway:

From this it would appear that the author was writing before the invasion of Chingizkhan.

The date of transcription is imperfect, the leaf being torn, and what remains of it is hardly legible:

463.

Or. 1516.—Foll. 396; 11\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\); 23 lines, 4\(\frac{1}{2}\) in. long; written in neat Neskhi, A.D. 1845. 

The first volume of the same work, ending with the death of 'Uthmān (Tornberg's edition, vol. iii., p. 153).

On the fly-leaf: "Copied from a fine and old MS. in 1845."

464.

Or. 1517.—Foll. 452; 10\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\); 25 lines, 4\(\frac{1}{2}\) in. long; written in neat Neskhi, A.H. 1261 (A.D. 1845).

On the fly-leaf: “Copied for me at Baghdad, 1845, from a very fine MS. in the possession of Col. Taylor. H. Rawlinson.”

The Taylor MS. referred to, Add. 23,295, is described in the Arabic Catalogue, p. 554a.

465.

Or. 4215.—Foll. 245; 10 in. by 6½; 31 lines, 4½ in. long; written in fair small Neskhi, apparently in the 15th century. [LANE.]

مرأة الزمان في تواریخ الأعيان

The first volume of the great historical work of Abu 'l-Muẓaffar Yusuf B. Kızuzhî (daughter’s son of Ibn al-Jauzî), who died A.H. 654.


After mentioning the various subjects which may attract men curious of the records of the past, the author describes his work as follows:

This book is the first volume of the great historical work of Abu 'l-Muẓaffar Yusuf B. Kızuzhî (daughter’s son of Ibn al-Jauzî), who died A.H. 654. The author, who was a learned scholar and a great historian, has written this book in order to provide a comprehensive account of the events and developments that took place from the time of the Prophets to the time of the author. He has included information about the Prophets, their descendants, the kings, the nations, the emperors, and other important figures of the past.

There is a lacuna after fol. 2, and some inversion of the original order in the next following leaves. The work began with five preliminary chapters relating mostly to eras and chronology. The fifth contained a table of chapters. All five, however, are lost, with the exception of the beginning of the first.

Fol. 3 begins abruptly with the latter part of an account of the Nile, followed by an article on the Euphrates, فصل في النيل.

The following are the principal subjects contained in this volume: Rivers, fol. 3a; wonders of the world, fol. 56; the earth and its inhabitants, fol. 58; hell, fol. 9b; creation of the Jinns and Iblis, fol. 10a; creation of heaven, of the zodiac, the planets, the mansions of the moon, the stars, the Throne, and the Angels, fol. 12b. Adam (beginning lost), fol. 28a; Shīth and his descendants, fol. 35b; Idrīs, fol. 37a; Hārūt and Mūrūt, fol. 38b; Tahmūrath, fol. 41a; Nūḥ and his descendants, fol. 41b; Dāhḥāk and Fāridūn, fol. 48a; Hūd and the ‘Adītes, fol. 49b; Šāliḥ, fol. 53b; Ibrāhīm, fol. 55a; Ismā‘īl, fol. 71b; Iṣḥāq, fol. 73b; Yā‘kūb, fol. 74a; Lūṭ, fol. 74b; Dū‘l-karnān, fol. 77a; Yūsuf, fol. 86a; Ayyūb, fol. 98b; Shu‘a‘ib, fol. 102b; Mūsā, fol. 104b; Bālām, fol. 121a; Kārūn, fol. 122b; Yūs‘a, fol. 123a; Khīr, fol. 124a; Ilyās, fol. 125a; Ilyās, fol. 127a; Asmū‘il, fol. 127b; Da‘ūd, fol. 130b; Lūkāmān, fol. 134a; Sulaimān, fol. 135a; Bakht-Naṣar, fol. 146a; Dānīyāl, fol. 149a; Zakariyyā and Yāḥya, fol. 152a; Maryam and ‘Īsā, fol. 155a. Number of the Prophets and their order, fol. 163b. Ancient nations, viz., Indians, fol. 165b; Chinese, fol. 168a; Syrians and Chaldees, fol. 169a; Persians, fol. 170a; Iskandar, fol. 174b; Greeks and their sages, fol. 180b; Banu ‘l-‘Aṣfar, fol. 183a; Muluk al-Tawāwif, fol. 184b; Sassanides, fol. 185a. Arabia:—tribes and
ANCIENT AND GENERAL HISTORY.

466.

Or. 1510.—Foll. 271; 7¾ in. by 5¼; partly (foll. 2—97) 17 lines, 3½ in. long, partly (foll. 98—271) 19 lines, 4½ in. long; written in a small, rather cursive, but distinct and scholarlike hand, probably in the 15th century.

[SIR HENRY C. RAWLINSON.]

Two detached and imperfect volumes of an historical work, without title or author's name.

The first, which contains a full account of Creation and of the prophets anterior to Muḥammad, begins abruptly with the follow-

ing words:  من هيئة الله تعالى راما النون فقد: أختارنا نيء فقال هو الدهرة وهو اختيار لمس البصرى وتئادا والضحاك وعامة المفسرين على أن النون المراد الذي يعمل الأرض.

The above passage is part of a chapter treating of the first things created. After this come several short sections, with the heading نصل tractating of the heavenly "Tablot," of the six days of creation, of the day on which creation began, of the creation of day and night, of the first thing created, etc.; lastly, a description of Paradise, and some Hadiths relating to the life of the blessed.

The history of the Prophets begins, fol. 10a, with Adam. The subjects of the subsequent sections are as follows: Shith and his descendants, fol. 23a; Idris, fol. 24b; Harūt and Marūt, fol. 26a; Nūḥ, fol. 27b; his sons, fol. 30a. Events of the period elapsed between Nūḥ and Ibrāhīm, viz., the story of Dāḥik and Feridūn, fol. 31a; Hūd and the Ādītes, fol. 32b; Shaddād B. 'Ad, fol. 34a; Sulīh, fol. 36a; Ibrāhīm, fol. 38b; Ismā‘īl, fol. 55b; Lūt, fol. 56a; Du‘l-karnain, fol. 58b; Yusuf, fol. 64b; Ayyūb, fol. 88a; Sulma‘ib, fol. 92b; Musa, fol. 95a; Bal‘am, fol. 119b; Kārūn, fol. 120b; Qalīb B. Yūfannā, fol. 122a; Hīzkil, ib.; Al-Khīdr, fol. 122b; Ilyās, fol. 123a; Dā‘ūd, fol. 127a; Lūkman, fol. 132b; Sulaimān, fol. 134a; Zakariyā and Yāhya, fol. 146a; Maryam and ‘Īṣa, fol. 149a; Bakht-naṣṣar, fol. 153a; Yūnus, fol. 162a. Some holy men who lived in the period between ‘Īṣa and Muḥammad, fol. 164a.

The last section, relating to ʿAshāb al-Kahf wal-Rakīm, ends abruptly, fol. 165b.

The second volume, foll. 166—271, which is also imperfect at the beginning, contains a
full and minute history of Muḥammad. The first section, fol. 166a, relates to the fourteenth year of his life, and begins as follows:

The subsequent sections have headings indicating the years of the Prophet's life, from the fifteenth to the forty-first. After the beginning of revelation in the Prophet's life, fol. 169a, the headings refer to the years as counted from the prophetic mission down to the tenth. The last section, fol. 177b, deals with the Miʿrāj, the ascension of the Prophet.

The remainder of the volume deals with the Hijrah and subsequent years, as follows: Hijrah, fol. 178b; second year, fol. 184b; third year, fol. 198a; fourth year, fol. 204b; fifth year, fol. 205b; sixth year, fol. 206b; seventh year, fol. 213a; eighth year, fol. 215b; ninth year, fol. 223b; tenth year, fol. 234b.

The account of the death and burial of Muhammad is followed by short sections relating to his personal appearance, fol. 251a; his mental qualities, fol. 252a; his miracles, fol. 255b; his expeditions, weapons, horses, etc., his companions and his wives, fol. 267b. The last sections, foll. 269a—271a, contain traditions relating to the invocation of blessings upon the Prophet, to the tank destined for him in Paradise, to his intercession for the faithful, to his being the last of Prophets, to the number of his transmitted sayings, and to the promises made to countries in which any of his companions would die.

The last words of the present MS. are:

The author's reference, fol. 61b, to his grandfather's work, al-Muntazam, shows that we have here a portion of the history mentioned under the preceding no.; and, in fact, the part which relates to the prophets, foll. 19—153, shows, to some extent, verbal agreement with the corresponding portion of Or. 4215, foll. 29—163. But the text of the present MS. is considerably abridged by omissions, and some sections have been transposed.

On the last page are entered by a former owner, Ahmad B. Yūnus al-Zāhiri, notices relating to the birth of his children, with dates ranging from A.H. 832 to 849.

On the upper edge of the MS. is written the following misleading title: كتاب سيرة

The fly-leaf is a short notice of the work by Sir Henry Rawlinson, who purchased the MS. at Baghdad, Nov. 15, 1847.

467.

Or. 4016.—Foll. 53; 10½ in. by 6½; 19 lines, 4½ in. long; written in fair Neskhi, apparently in the 15th century.

Detached fragments, without title or author's name.

The first rubric is:

The writer's occasional references to his grandfather as the author of the Muntazam, and comparison with the preceding MS.,
show that these fragments are parts of the first volume of the Mir'ât al-Zamân. In the absence of a complete copy, it is not easy to determine their exact sequence. They have been apparently transcribed from a MS. the leaves of which had been transposed.

The subjects of the fragments are as follows:

Foll. 19, 6—12, 52, 53. Mountains, in alphabetical order, hills, deserts, and seas.

Foll. 1—18. Springs and rivers.

Foll. 21, 26—35, 48—50. The seven climes; Babylon; wonders of Syria, Egypt, and the Maghrib. The elements, earth and fire. The Jinns and Iblis.

Foll. 36—44. Age of the world. Creation. The beginnings of things, الأرانیل. Years and months of the Arabs.

Foll. 22—25, 20, 47. Idris and Nûh.

The arrangement is precisely similar to that of the six volumes of the same work described in the Arabic Catalogue, pp. 738—740. The volume begins with the obituary notices of the 69th Tabakah, or generation, comprising men who died A.H. 681—690, foll. 1—109. The notices are arranged under each of those ten years in the alphabetical order of the proper names. The first page, which is partly torn, begins:

Then comes a chronicle of political events for the subsequent period of ten years, A.H. 691—700, foll. 110—134. Lastly, obituary notices for the same period, designated as the seventieth Tabakah, foll. 134b—247.

The first part of the MS., foll. 1—101a, has the same contents as Or. 53, described in the Arabic Catalogue, p. 740a.

On the first page is a notice of the MS., concluding as follows: "A neat and correct copy, purchased by me at Baghdad, April 20, 1846. H. Rawlinson."

The author’s works are enumerated in Fawāt al-Wafayāt, vol. ii., p. 228, and in al-Durar al-Kāmīnah, Or. 3044, fol. 54.

469.

Or. 4581.—Foll. 197; 10 in. by 7; 22 lines, 5 in. long; written in fair, but imperfectly pointed, Nesbhi; dated Ramadan, A.H. 724 (A.D. 1324).

A general chronicle, abridged from the Kāmil of Ibn al- Athir, with a special history of Yemen from the time of Muhammad to A.H. 714, the date of composition.

The MS., which is imperfect at the beginning, has been endorsed by a later hand, كنر الأخبار. The author’s name, although not explicitly stated, is found incidentally given under A.H. 696, fol. 192b, where he records the birth of his son ‘Izz al- Din Muhammad B. Idris B. ‘Ali. There is also frequent mention of his father, al- Sayyid Jamāl al- Din ‘Ali B. ‘Abdallah B. al- Hasan B. Ḥamzah, who played a prominent part in military transactions under three Rasuli Sultans, al- Malik al- Muẓaffar, al- Ashraf, and al- Mu’ayyad, and whose death is recorded, fol. 193a, under A.H. 699.

The above endorsement proves to be correct. The full title of the work is كتاب الأخبر في معرفة السير والأخبار. It is found in the author’s life as contained in the Tīrūz A’yān al- Zaman, fol. 191, where he is called al- Amir al- Kābir al- Sharīf Abu Muḥ. Idris B. ‘Ali B. ‘Abdallah B. Sulaimān, etc., ‘Ismā’ al- Din. He was a descendant of Imam Abu Ḥāshim al- Hasan (d. A.H. 433), through whom his genealogy is traced up to al- Ḥasan B. ‘Ali B. Abī Ṭalīb. After his father’s death he was received with honour by Malik al- Mu’ayyad, who conferred upon him his father’s command, and gave him in fief the town of al- Kāmīnah, and afterwards that of Lahj (Yaḥūt, vol. iv., pp. 38, 352). By successful raids he brought the tribe of al- Jahlāfīl to submission, and died on the 20th of Rabī‘ II., A.H. 714. He left, besides the present history, a work entitled كتاب السول في نضالات بيت الرسول. His Kanz al- Akhyār is mentioned by Haj. Khal., vol. v., p. 246, as one of the sources of al- Khazrajī. See also H. C. Kay’s Yaman, Introduction, p. xvi.

From the author’s references to previous or subsequent portions of his work, it appears that it consisted of three parts termed Bābīs. The first contained a history of the Imams recognized by the Zaidis. The second is partly represented by the present volume. The third was to treat in its seventh chapter of the ancient history of Yemen.

The main part of the present MS., foll. 1—170, is taken up by the latter portion of the chronicle abridged from al- Kāmil, with a few additions by the author. It begins abruptly with A.H. 592 وف ق سالات الأشنين وتسعينين: 292 استولى حمود بن سليمان على دمشق وسائر أعمال الشام وتقدم مصر (Kāmil, vol. viii., p. 369), and concludes, like the original work, with A.H. 618.

This is followed by a short summary of subsequent events down to A.H. 713, under two heads, namely, 1. Irak, fol. 170a, and 2. Egypt and Syria, fol. 171a.

The history of Yemen, which occupies the latter part of the volume, foll. 171b—197, is written in a small and cursive hand, much closer than the preceding, having from 30 to 37 lines in a page. It begins as follows:

وأذ قد اتبنا على ما ذكرنا من أخبار الملوك والممالک في العالم فالفتح هذا البلد يجعل مختر 查 in أخبار اليمين خاصة... وليه وملكه من عهد رسول الله صلى الله عليه وسلمه إلى وقنا هذا مفردا لسببين للناظر فيه مراده أن الكتاب يبان
The contents of the MS. correspond with the first volume of the 'Ibar, as stated in the subscription: اخیر المنطف من الجلد الأول من العبر لحفظ الذهبي رحمه الله تعالى...

470.

Or. 3006.—Foll. 291; 7½ in. by 5½; 19 lines, 3½ in. long; written in a cursive and scholar-like hand, in the first half of the 15th century. [Kremer, no. 3.]

منتقى العبر

An abstract of the chronicle of al-Dahabi, entitled, the bridge in عبر من عبر, by Abu Bakr B. Ahmad B. Kādi Shuhbah, who died A.H. 851.

This valuable MS. is in the handwriting of Ibn Kādi Shuhbah, already well known to us from autograph notes in a copy of his Ṭabaḵāt al-Fuḵahā (see the Arabic Catalogue, pp. 178 and 771b). It is a scholar's handwriting, hastily formed, and almost entirely destitute of diacritical points. The text is scarcely distinguishable from the original work of al-Dahabi, the first volume of which has been described in the Arabic Catalogue, p. 559a. It only differs from it by trifling omissions.

The title and the abbreviator's name are found in the following inscription at the beginning of the second of the three parts (Juz) contained in the MS.:

منتقى عبر الذهبي انتقى لنفسه الفقير أبو بكر بن أحمد بن قاضي شهيد الاستدي الشاهين

The first two leaves of the first quire are lost. They have been replaced by a spurious beginning in a late handwriting. The original text begins, fol. 4a, in the middle of a passage relating to the battle of Badr, A.H. 2, with the following words:

امعذرة اختر واصل إلى الكفار سبوع والمس أو سبوع

After fol. 12 there is a gap due to the loss of an entire quire, and extending from A.H. 38 to A.H. 84. The first Juz ends with A.H. 200, fol. 68b. The second Juz, beginning fol. 70b, comprises A.H. 201–400. The third Juz, beginning fol. 190b, comprises A.H. 401–554.

There are first two preliminary chapters upon the origin of San‘a, and on the building of its mosque. The history proper begins, fol. 172a, with the governors of Yemen at the time of Muhammad's death, and is carried on for the first five centuries without any division. Further on are found the following headings:

'Ali B. Mahdi, فصل في ذكر علي بن مهدى, fol. 1866.

The Ghuz, or Ayyubites, فصل في ذكر دخل الغزاليين, fol. 187b.

The Rasūlī Dynasty, ابتداء الدولة الرسولية, fol. 187b.

Reign of al-Muzaffar, الدولة المظفره, fol. 188a.

The latter portion, from A.H. 670, at which date the author's father appears on the scene, fol. 190a, to the end, has all the value of a contemporary record written by a man who had been, as well as his father, not only a witness of, but one of the main actors in, the events he relates. Dates are copiously inserted, and, from A.H. 696, fol. 192b, to the end, the events are fully chronicled year by year. The last entry relates to the 24th of Safar, A.H. 714. The work concludes as follows:

وهذا حيث انتهينا إليه من هذا التأليف إلى وقنا هذا واللهم المستعان الع

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وتشوق الاهل كل بلد إلى الاطلاع على اخبار بلدهم، فإذن

أردنهم، ولم نذكر منهن ما ذكرناه في الباب الأول في اخبار

العهد الطاهر، من ظهر منهم بل نذكر ما سوى

ذلك وما اخبار العهد والملوك في اللافتة فستقف عليه

من فلز السبع من الباب الثالث من هذا الكتاب

470.
There are some marginal additions, partly by Ibn Kādi Shuhbah, partly by a later hand.


471.
Or. 1558.—Fol. 123; 8½ in. by 5½; 23 lines, 3½ in. long; written in rather small Neskhi; dated 27 Safar, A.H. 1007 (A.D. 1598).

[SIR HENRY C. RAWLINSON.]

An abridged Muslim chronicle, brought down to A.H. 744.

It is imperfect at the beginning, and has neither title nor author's name. The first lines relate to the tragical end of ʿUthmān, A.H. 35, and begin as follows: وال ليس الإدارة

إن القالوا هذا لا يصلح للخلافة وهم ورثه وساروا

بحاصرته وجرت أمور طويلة ناس الله العافية وحاصروه

في دار إمامة

It is in all probability the abridgment made by al-Dahabi of his own large history, Taʾrīkh al-Islām, and entitled by him Duwal al-Islām (Haj. Khal., vol. iii., p. 239), two copies of which are noticed in the Leyden Catalogue, vol. ii., nos. 763, 764. See also the Vienna Catalogue, vol. ii., p. 39; Rosen, Notices Sommaires, no. 165; and the Khe-dive's Library, vol. v., p. 56.

The present text differs from al-Dahabi's other compendium, al-ʿIbar, inasmuch as it gives more space to political events, and less to obituary notices. The latter are fewer in number, and mostly confined to bare names.

The work was evidently written in Damascus (to which, in the latter period, constant reference is made), and during the reign of al-Malik al-Nāṣir Muh. B. Kalāʿūn (A.H. 693—741), who is frequently spoken of as the reigning sovereign. It was, however, subsequently brought down to A.H. 744. The last event mentioned is the execution at Damascus, in Jumāda II. of that year, of ʿIbrāhīm B. ʿUthmān B. Abi Bakr, a Rāfīṭi, who was sentenced to death for abusing the "Companions" and slandering ʿAʾishah. See Orientalia, vol. ii., p. 381. It may be noticed that the author designates as his Shaikh, Jamāl al-Dīn al-Mizzī, who was in fact one of al-Dahabi's masters.

There are two gaps, due to the loss of a few leaves, in the MS. The first occurs after fol. 6, and extends from the beginning of the reign of ʿAbd al-Malik B. Marwūn (A.H. 65) to A.H. 113. The second occurs after fol. 117, and extends from A.H. 699 to 725.

Copyist: إبراهيم بن محمد أبو العالى الديري

472.
Or. 3005.—Foll. 177; 8½ in. by 6½; 19 lines, 4½ in. long; written in cursive, but distinct, Neskhi, apparently in the 14th century.

[KRÄMER, no. 2.]
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The thirteenth volume of the 'Uyun al-Tawarikh, a chronicle by Muhammad B. Shâkir B. Ahmad al-Kutubi al-Slâfî, with the following title:

The present volume comprises A.H. 404—437. Under each year the political events are first briefly sketched; then come the obituary notices, which occupy by far the greater part of the space, and are swollen by extensive poetical quotations. Both parts contain considerable extracts from the Ta'rikh al-Islam of al-Dahabi. At the end is written:

In the same place are the following marginal notes, the first of which is dated A.H. 810, by two scholars, who had read and excerpted the work:

To the latter, Ibn Kâdi Shuhbah, are also due some autograph annotations in the margins of fol. 19b, 86b, 167b.

473.

Or. 1511.—Foll. 412; 13 in. by 9; 31 lines, 5½ in. long; written in fair Neskhi, apparently in the 16th century.

[M. ENRY O. RAWLINSON.]


Other volumes of the 'Uyun al-Tawarikh are noticed by Dr. John Lee, nos. 72, 72a, 72b; by Pertsch, Gotha Catalogue, no. 1567; and by De Slane, Paris Catalogue, nos. 1586-88.
The author, who was called al-Ya'fi'i from Yafi', the name of a Himyarite tribe in Yemen, and was surnamed 'Afif al-Din, was born two or three years before A.H. 700. He grew up in 'Aden, and attached himself to a religious teacher, Shaikh Ali B. 'Abdallah al-Tawashi (d. A.H. 748; see fol. 400), who invested him with the Khirkah of the Sufis. Having settled in Mecca, A.H. 718, he studied law under Najm al-Din (Muḥ. B. Muḥ.) al-Ṭabarī (who died A.H. 730; v. al-Isnawi, fol. 108b). He subsequently visited Syria and Egypt, and, returning to the Hijāz, spent the rest of his life between Mecca and Medina. He died in the former place on the 20th of Jumāda II., A.H. 768. See his contemporary, al-Isnawi, who devotes to him a long notice, the last of his Ta'rikāt, Or. 3037, fol. 173b. It has been reproduced with additions by Ibn al-Ahdal, Or. 1345, fol. 233. (Compare Ibn Hajr, al-Durar al-Kāminah, Or. 3043, fol. 148b; and Wüstenfeld, Geschichtsschreiber, no. 429.)

The annals of al-Ya'fi'i are chiefly founded on the Ta'rikh al-Islām of al-Ḍahabi, and on the Wafayāt of Ibn Khalilikān, with additions relating to the Ulamā' of Yemen, from Ta'rikh Ibn Samurrah. They consist mainly of obituary notices, which are pointed out, in the present copy, by leading names written with red ink in the margins. At the end of A.H. 740, fol. 398b, the author remarks: "Thus far the history of al-Ḍahabi; and a few years later, viz. A.H. 760, comes also to an end Ibn Khalilikān, both of whom I have followed in this history of mine. I shall now mention some of the great men who died in the ten subsequent years, gathering their records from some recent writers."

The first nine and the last seven folios have been supplied by a modern hand.

A notice of the work, written on the fly-leaf, ends with these words: "It certainly is not deserving of much estimation. Purchased by me at Baghdad, Feb. 8, 1847. H. Rawlinson."

For other copies, see the Arabic Catalogue, p. 426b; the Vienna Catalogue, vol. ii., p. 43; Loth, nos. 706-7; the Paris Catalogue, nos. 1589-91; and Houtsma, Brill's Catalogue, no. 174.

474.

Strows, Or. 8.—Foll. 224; 11 in. by 7; 23 lines,' 5 in. long; written at Damascus, in large and elegant Neskhi; dated 4 Shawwāl, A.H. 836 (A.D. 1433).

البداية والنهاية

A detached volume of the chronicle of Ibn Kathir, with the following title: لجزء الرابع من التأريخ المسمى بالبداية والنهاية لخليفة

اعمار الدين اسمعيل بن كثير الفهد: القدس ترضي عين

ونور ضريحه امرين

‘Imād al-Dīn Ismā‘īl B. ‘Umar B. Kathīr al-Kāisi al-Buṣrawi, was born A.H. 700. Having lost his father in infancy, he was brought, A.H. 706, to Damascus. There he applied himself to the study of sacred tradition, and became the disciple of al-Mizzi, and of Ibn Taimiyah. He wrote, besides his great chronicle, lives of the Shāfiʿites, طبقات الطبقات, and died in Damascus on the 15th of Sha‘bān, A.H. 774. (See Ibn Hajr, Inbā al-Ghumr, fol. 7a; al-Durar al-Kāminah, Or. 3043, fol. 70a; and Wüstenfeld, Geschichtsschreiber, no. 434.)

The present volume is designated in the colophon as the third, تم لجزء الثالث, but the numeral has been altered to لجزء الرابع, probably by the same hand to which the title above given is due. It is entirely taken up with the history of Muḥammad, and extends from
the latter part of the third year of the Hijrah to the middle of the ninth. It begins with traditions relating to the wounds received by Muhammad at the battle of Ohod, as follows:

وُرِيَ أَبُو دَادُ الطَّالِبِي فِي مَسْنَدِ عَنِ امْمُ الْمُوْمِينِ عَايَشَةَ رَضِيَ اللَّهُ عَنَّا تَلَاطَ كَانَ أَبَوُ بُكْرٍ رَضِيَ اللَّهُ عَنْهُ إِذَا ذَكَرَ يُومُ احْدَثُ تَلَاطَ يُومُ كَلَّةَ لَطَائِهٍ

It partly fills up the blank left in the Vienna copy, described in full by Hammer, Handschriften, no. 160, and more summarily by Flügel, Vienna Catalogue, vol. ii., p. 44, which wants the second of the seven volumes of which it originally consisted. The latter part of our MS., beginning with the conquest of Mecca, fol. 129—224, coincides with the first part of the third volume of the Vienna MS., and contains the sections stated by Hammer, l.c., p. 181, from no. 1 to no. 35. The last section relates to the deputation sent to the Prophet by the princes of Himyar, and begins, fol. 223b, as follows: وقال ابن أبي أسعد رحمة الله عليه ولى سلسلة ابن عبد الله محمد بن محمد [sic] بن عبد الله بن المطلب السالمي رحمة الله عليه

المعدد للهدى لا ينكره من حصرت في الكائنات فكرة

This part of Ibn Kathir's work, being a copious and careful compilation of early authorities textually quoted, deserves to rank as an important source for the history of Muhammad.

Copyist: علي بن موسى بن محمد الشهر بالبن القاوني الجاوبار بجامع الأموي

A set of three volumes preserved in the Munich Library (see Aumer, nos. 953-55) contains the latter part of the work, from A.H. 64 to A.H. 767, with which it concludes. For other copies, see the Arabic Catalogue, p. 143b; Landberg, no. 2; Houtsma, Brill's Catalogue, no. 175; Sprenger, nos. 60, 61; Mission Scientifique en Tunisie, no. 66; Pertsch, Gotha Catalogue, no. 1568; and the Khedive's Library, vol. v., p. 19.

For notices and extracts, see Haj. Khal., vol. ii., p. 24; Historiens des Croisades, préface, p. 52; and Tiesenhausen, Recueil, pp. 272-77.

475.

Or. 3266.—Foll. 70; 10 in. by 7½; 17 lines, 4½ in. long; written in fair Maghribi character, apparently in the 17th century. The MS. has been subsequently interleaved, and consists now of 140 leaves, a part only of the inserted leaves being written upon.

رَمَىٰ لِهِ لَمْ يَتَرَكْ فِي نَفْسِ الدُّنْيَا

A versified compendium of Muslim history, with special reference to Africa and Spain, written in the Rajaz metre, by Abu 'Abdallah Muḥammad b. ʿAbdallah b. al-Khaṭīb al-Salmānī; with a prose commentary by the author.

Beg. قال الشيخ الفقيه الإمام العالم مولى رضي الله عنه.

أبي عبد الله محمد بن محمد بن عبد الله بن المطلب السالمي رحمة الله عليه

الحمد لله الذي لا ينكره من حصرت في الكائنات فكرة

The author, better known as Lisān al-Dīn Ibn al-Khaṭīb, the celebrated writer, and Wazir of the kings of Granada, was born in that city A.H. 713, and was put to death there A.H. 776. Al-Maḳḳāri has devoted the second half of his Naḥḥ al-Ṭib, Bulak edition, vol. iii. and iv., to an exhaustive account of his life and writings, of his masters and contemporaries.

The author's autobiography, with which he concluded his history of Granada, al-Ithārāh, is given in a condensed form, with an addition due to his friend Ibn Khaldūn, by Ibn Ḥajar, al-Durār al-Kāhināh, Or. 3044, fol. 79. The same notice has been published by

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The present poem is mentioned by the author, in his autobiography, among his Urjuzahs, or versified treatises. See al-Makārī, Bulad edition, vol. iv., p. 653; and Historia Abbadidarum, vol. ii., p. 167. It is not to be confounded with another composition, of similar name and kindred subject, mentioned in the same passage under the title of 'الفراء المقرمة في الفس المقرمة.' Of the latter, two copies are described, with copious extracts, by Casiri, vol. ii., pp. 177—319. The former is noticed by Haj. Khal., vol. iii., p. 477.

The poem is divided into twelve sections, not numbered, dealing with as many dynasties. Each of these sections is followed by the author's own commentary, in which single passages of the poem are introduced by the word تُقل, and are explained and supplemented by more precise and circumstantial statements in prose.

Contents: Muḥammad and the early Khalifs, down to the resignation of al-Hasan, fol. 76; the Banū Umayyah in the East, fol. 15a; the Khalifs of the line of al-‘Abbās, down to al-Mustaṣim, fol. 22a; the kings of the Maghrib, viz. the Banū ‘l-Aghlab and the Shi‘ah kings, or ‘Ubaydis, in Ifrikiyyah and Egypt, fol. 28b; the Banū Umayyah in Spain, fol. 38a; the Mulūk al-Ṭawāil, or local dynasties, which rose in Spain after the extinction of the Umayyades, fol. 45b; the Murabītūn of Lamtūnāh, fol. 51a; the Muwalaḥidūn in Maghrib and Spain, fol. 55a; the Banū Abi Ḥāṣ in Ifrikiyyah, fol. 62a; the Banū Zayyān in Tilimsān, fol. 67b; the Banū Marīn, fol. 73a; the Banū Naṣr in Spain, fol. 87b.

The last two sections are brought down to A.H. 763. The last concludes with the entry of the then reigning Abu ʿAbdallāh Muḥammad B. Ismā‘īl into the palace of Granada, on Saturday, the 20th of Jumāda II., A.H. 763.

The other historical compendium of Ibn al-Khaṭib, al-Ḥulal al-Markūmah, extracts from which have been published by Casiri, vol. ii., pp. 177—246, shows some amount of verbal agreement with the prose commentary of the present poem; but it is rather fuller in the latter period, and appears to have been written a little later. It was completed, as stated at the end, p. 319, in Muḥarram, A.H. 765.


The volume passed since into the hands of Pétis de Lacroix, to whom French glosses and translations of some passages on the inserted leaves are probably due.

476.

Or. 3007.—Foll. 198; 7 1/2 in. by 5 1/2; 17 lines, 4 in. long; written in a large and cursive Neski of a peculiar rounded shape; apparently in the 14th century.

[Keener, no. 4.]

A detached volume of a general history by Naṣīr al-Dīn Muḥammad B. ʿIzz al-Dīn ʿAbd al-Ḥāṣim, known as Ibn al-Furāt. The title is found in the subscription, written by the same hand as the text:

انتهى
لمجر الثالث من كتاب الطريق الواضح الملوك إلى
ترجيم الملوك والملوك بتحبير موسى يوسف والعثماني
نصا في ذكر قصة يوسف وما اتفق به إلى
رس موسى عليه السلام.
The same title is written on the first page by another hand, of the same period, with the addition of the author's name: تاليف البلد العبد التقي إلى الله تعالى ناصر الدين محمد بن أئم التقية عز الله عبد الرحيم الشهر ابن الفرات لمنفني عن الله عنه. بغض أهل يوم القيامة روى ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم أنه قال يقوم الناس يوم القيامة لرب العالمين.

The author was the son of 'Izz al-Din 'Abd al-Rahim B. Ali B. al-Hasan Ibn al-Furat, a Hanafi jurist, who died A.H. 741 (v. al-Durar al-Kaminah, fol. 1688). He applied himself to the study of tradition, especially to the Dala'il al-Nubuwwah and to the Shifa of Kadi 'Iyad, and compiled a vast historical work in about twenty volumes, described as very useful, but written in vulgar style, which he left unfinished. He spent nearly all his life in his native city of Cairo, where he died at the age of seventy-two, on the eve of the 'Id al-Fitr, A.H. 807. See Inba al-Ghumr, fol. 157a; Ibn Tulun, Or. 3046, fol. 146a; Husn al-Muhaddarah, fol. 128a; Jourdain, Mines de l'Orient, vol. iv., p. 308; and Wüstenfeld, Geschichtsschreiber, no. 454.

The author's great chronicle, to which the present volume apparently belongs, is not generally known by the above title. It is simply called Ta'rikh Ibn Furat; see Haj. Khal., vol. ii., p. 104. Ibn Hajir, who calls the author one of his masters, mentions it among his authorities as the تاريخ الكبير للشجاع ناصر الدين ابن الفرات (Inba al-Ghumr, fol. 1b); but its original title, the طريق الرضوان المسالك, has been preserved by Munajjim Bashir, who gives considerable extracts from it, as noticed by M. Schefer, Chrestomathie Persane, vol. i., p. 149. Nine volumes of Ibn Furat are preserved in Vienna, and two in Paris; but they all belong to the post-Islamic period. See the Vienna Catalogue, vol. ii., p. 46, and the Paris Catalogue, nos. 1595-6. They have been used as a valuable authority for the history of the Crusades. See Histoire des Croisades, préface, p. 51, and Tiesenhausen, pp. 351—364.

The present volume is mainly taken up with the history of the Patriarchs from Seth to Isaac. The contents are as follows: Terrors of the Resurrection, and the Day of Judgment, ending with the intercession of Muhammad, fol. 1a; Seth and his descendants, مصل في ذكر حياة شبت عليه السلام وما حدث في إامه, fol. 18b; Idris and the subsequent period down to Noah, fol. 23a; Noah, his descendants, and what happened after him down to Ibrahím, fol. 33a; the tribe of 'Ad and the Prophet Hud, fol. 53b; the tribe of Thamud and the Prophet Salih, fol. 60b; Daniel the elder, دانيال الأكبر, fol. 65a; Ibrahím, and what happened after him down to Yusuf, fol. 65b; history of Lot, fol. 109a; history of Isma'il and his descendants, fol. 115a; Ishâk, fol. 194a—1986.

The last section but one comprises a full enumeration of Nisbahs designating a tribal origin, foll. 122—193. They are arranged in alphabetical order, their pronunciation is fixed, and their origin explained. The author's object, as stated at the end, was to enable readers to understand the tribal names of "Companions," Ulamâ, poets, and other eminent men, who were to be mentioned further on in his work.

The history of Tabari and the Muntazam of Ibn al-Jauzi are frequently quoted. The only living authority referred to is the author's master, 'Izz al-Din 'Abd al-'Azîz B. Muḥ Ibn Jâmâ'ah al-Kinâni (d. A.H. 767),
whose opinion as to whether the intended victim, Abū Salih, was Ismā'īl or Ishaq is quoted at length, fol. 92b.

477.

Or. 1182.—Foll. 254; 11½ in. by 6½; 21 lines, 3½ in. long; written in neat Turkish Neski, with two ‘Unwāns, and gold RULEd margins; dated A.H. 1220 (A.D. 1805).

[ALEX. JABA]

مقدمة ابن خلدون


The MS. is divided into two parts. The first ends, fol. 205, with the fifth chapter (Faṣl), which in the text edited by Étienne Quatremère, Notices et Extraits, vols. xvi.—xviii., ends at p. 363 of vol. xvii. The second part, which begins with a ‘Unwān, fol. 206b, is imperfect at the end. It extends from the beginning of the sixth chapter to the end of the Kasidah on the Za‘irjah, ascribed to Abu ‘l-‘Abbās al-Sibti (v. ib. vol. xix., p. 245). That poem, which in Quatremère’s text occupies pp. 147—161 of vol. xviii., has been omitted by De Slane in his translation (ib. vol. xxi., p. 200).

At the end is found the author’s colophon, with the date of composition, A.H. 779, as in Quatremère’s edition, vol. xviii., p. 434. The Muḥaddimah has been printed in Bulak, A.H. 1274, and in Beirut, A.D. 1879.

478.

Or. 1618.—Foll. 150; 10½ in. by 6½; 15 lines, 5½ in. long; written in fine large Neski; dated 14 Shawwāl, A.H. 925 (A.D. 1519).
On the first page: "Baghdad, Nov. 1846. H. Rawlinson."

480.

Or. 2902.—Foll. 218; 10½ in. by 7; 27 lines, 5 in. long; written in neat Neskhī, before A.H. 848 (A.D. 1444).

[Presented by Col. S. B. Miles.]

السلوك

The fourth and last volume of the Sulūk, or Chronicle of the period extending from the beginning of Saladin's reign to A.H. 844, by Taḵī al-Dīn Abū ʾAbd Allāh Bahā Ὃmad B. ʿĀli B. ʿAbd al-Ḵādir al-Maḡrīzī, with the following title written on a gold ground at the beginning: 

الزمان من السلوك برغة دول الملوك:

جمع العلماء نظم الدين أحمد الشهير بالفتري

The author, born in Cairo, A.H. 766, died there on the 29th of Ramadān, A.H. 845. See the notice of his life by his contemporary Ibn Ḥajār, Inba al-Ghumr, vol. 357, Quatremère, Histoire des Sultans Mamlouks, préface, and Wüstenfeld, Geschichtschreiber, no. 482.

Beg. 1357.

منه مسح عشرة وثمانية مائة خال حقيقة

الوقت امیر المنتمين المستعدين بالله ابو الفضل العباسي

من التوكل على الله

This volume extends from the beginning of A.H. 815 to A.H. 844, the last year recorded in al-Sulūk. The MS. is slightly imperfect at the end; it breaks off in the account of the trial of Shams al-Dīn Muḥ. al-Safādī, Ḥanāfī Kāḍī of Damascus, which took place before the Sultan and the four chief Kāḍīs, on the 16th of Rajab, A.H. 844.

A portion of the work, A.H. 648–693, has been translated by Quatremère, "Histoire des Sultans Mamlouks de l'Égypte," 2 vols., 1837–42. For notices and extracts, see Historiens des Croisades, Introduction, p. 58; Hamaker, Specimen, pp. 207–233; Tiesenhausen, Recueil, pp. 417–442; and, for other copies, Uri, nos. 688, 724, 729, 751; Pertseh, no. 1620; Preston, Biblioth. Burckhardt., p. 10, no. 50; and the Paris Catalogue, nos. 1726–28. The earliest of several notes written by former owners on the first page is dated Jumāda I., A.H. 848.

481.

Or. 4306.—Foll. 109; 8 in. by 5½; 15 lines, 3½ in. long; written in plain Neskhī; dated 15 Muharram, A.H. 1070 (A.D. 1659).

[BUDGE.]

وضيح مناهج الانوار وتقدير مباحث الزهراء

A work on general history, by ʿAbd al-Rahmān B. Muḥ. B. ʿAlī B. ʿAbd Ḥanāfī al-Bāstāmī.

Beg. 1357.

 المنت لله الذي خير من يشاء من عباده وجبير

من شاء من عباده

The author, a dervish of the Bāstāmī order, wrote several works of a cabalistical nature, one of which he dedicated, A.H. 835, to Sultan Murād II., in Brusa. Two others were written in A.H. 845, which was, according to Haj. Khal., vol. ii., p. 464, the year of his death. See also Wüstenfeld, Geschichtschreiber, no. 481; the Arabic Catalogue, p. 344a; and the Leyden Catalogue, vol. ii., p. 158, and vol. v., pp. 24–5.

The present work is said to consist of five Bābs, a division not observed in the body of the volume. It is of little historical value, dealing largely with fabulous traditions, cabalistic calculations and eschatology. The history proper is a mere chronological sketch.
of the Caliphs, and of the great religious teachers who appeared in each of the centuries of the Hijrah. The last event mentioned is the sack of Halab by Timur, A.H. 803, which the author appears to have witnessed.

A work of the same author, beginning with the same words as the present one, is noticed by Pertsch, no. 1511, under the title مفاتيح الأسرار ومصايد الآكلون. Its contents are nearly identical with those of a later composition of the same writer, described in the Leyden Catalogue, no. 1131.

Copyist: حسین بن حمیت

482.

Or. 1555.—Foll. 296; 8 in. by 5¼; 16 lines, 4½ in. long; written in rude Neskhi, by an ignorant scribe; dated Rabi‘ II., A.H. 1211 (A.D. 1796).

[SIR HENRY C. RAWLINSON.]

A manual of general history, the title of which is found at the end of the first chapter, fol. 109b:

وقد كمل الفصل الأول من كتاب اللجان

in مختصرات التاريخ

The author, whose name does not appear in the MS., is called in other copies Muḥammad al-Shāṭibi, or fuller, Abu ʻAbdallah Muḥammad B. ʻAli B. Muḥ. al-Shāṭibi (alias al-Shaṭibi, both forms being in use to designate a native of Xatiba). See the Leyden Catalogue, vol. ii., p. 154; the Paris Catalogue, nos. 1545—49; Aumer, no. 379; Uri, no. 661; Pertsch, no. 1575; Gayangos, Mohammedan Dynasties, vol. i., p. xxiv.; Barn âm aj al-Kutub, Haj. Khal., vol. vi., p. 660; the Vienna Catalogue, vol. ii., p. 142; Rosen, Institüt, no. 63; Wästenfeld, Geschichtscheiber, no. 485; and the Khaled’s Library, vol. v., p. 24, where the work is noticed, but without title or author’s name.

Silvestre de Sacy, who gives a full analysis of this compendium in the Notices et Extraits, tome II., pp. 125—163, calls the author Shihāb al-Dīn Aḥmad al-Mukrī al-Fāsī, and draws from some passages the inference that he wrote between A.H. 845 and 855. A somewhat later date, however, must be assigned to the work; for in both the present MS. and an older copy, Or. 3008, the enumeration of the Mamluk Sultans of Egypt concludes with al-Malik al-Zahir Khushkadam, who reigned A.H. 865—872, and of whom the author speaks as still living. See the present MS., fol. 279b, and Or. 3008, fol. 136b, where we read: ثم ولده الملك الموقد أحمد: قال المؤلف وهو الآن حي

The present copy, apparently transcribed from a MS. which wanted the first page, begins with the last line of the preamble:

وُنِسَلَ اللَّهِ العَظِيمُ لَحَفَظَ مَنَ الرَّزَلَ نَهْوَ الصَّمَّامَةِ

سَبَبِيْهِ

The three parts (Faṣl) into which the work is divided begin respectively at foll. 11, 109b, and 184a. But the third is imperfect. It ends abruptly with a record of the defeat of Muḥammad B. al-Khair by Baljın B. Ziri, called Abu ʻl-Futūḥ, A.H. 360. See Or. 3008, fol. 142a, line 8, and S. de Sacy, l.c., p. 161.

483.

Or. 1563.—Foll. 238; 9 in. by 5½; 21 lines, 3½ in. long; written in small and neat Neskhi, partly supplied with vowels; dated A.H. 961 (A.D. 1554).

[SIR HENRY C. RAWLINSON.]

تاريخ الهلafa

A history of the Khalifs, by Jalāl al-Dīn al-Suyūṭī. See the Arabic Catalogue, pp. 151b, 570b.
The work has been edited by N. Lees, Calcutta, 1857. Another edition was lithographed in Lahore, 1879; and a third was printed in Cairo, A.H. 1305.

The entire work has been translated into English by Major H. S. Jarrett, Bibliotheca Indica, Calcutta, 1881. For MSS., see Pertsch, no. 1584; the Paris Catalogue, nos. 1609—1614; and the Khedive’s Library, vol. v., p. 22.

On the first page is written: “Purchased by me at Baghdad, Jan. 20, 1847. H. Rawlinson.”

484.
Or. 1538.—Foll. 193; 11½ in. by 7½; 22 lines, 4½ in. long; written in fair Neskhi; dated 1st Shawwāl, A.H. 1053 (A.D. 1643).

[Sir Henry C. Rawlinson.]

The same work.

Copyist: عثمان ابن حاجي ابن سعيد ابن زيد ابن
باروك المردي

485.
Or. 3018.—Foll. 334; 7½ in. by 5; 21 lines, 3½ in. long; written in plain Neskhi; dated 23 Jumādah I., A.H. 1059 (A.D. 1649).

[Kremer, no. 16.]

The same work, wanting the first page.

Copyist: عبد القادر بن للاح مصطفى العطار
المحتوى

Prefix is a tabulated index of the Khalifs, with reference to the folios of the MS.

486.
Or. 3019.—Foll. 300; 9 in. by 6½; 19 lines, 3½ in. long; written in fair Neskhi; dated 13 Muḥarram, A.H. 1272 (A.D. 1855).

[Kremer, no. 17.]

A transcript of the preceding MS.

Copyist: الإبراهيم بن ابراهيم بن محمد عابدين

487.
Or. 1550.—Foll. 88; 7 in. by 5¼; from 20 to 25 lines, 4½ in. long; written in a scholar-like cursive Neskhi, about A.H. 900 (A.D. 1495).

[Sir Henry C. Rawlinson.]

Historical treatises, notices, and extracts, collected by ʿAbd al-Kadir B. Muḥammad al-Nuʿaimi.

The whole MS. is in the hand of the compiler. This appears from several notes; for instance, the following, fol. 29a: وقيل كانه عبد القادر بن حمد بن عمر بن حمد النعمي لطف الله عز وجل في الدارين

Abūʾl-Mafākhir Muḥyī al-Dīn ʿAbd al-Kadīr B. Muḥ. B. ʿUmar al-Nuʿaimī al-Dimashqī al-Shāfiʿī, the historian of Damascus, and one of its leading traditionists, was born in that city A.H. 845, rose to the office of deputy-judge, Nāʾib al-Qādī, and died there on the 4th of Jumādah II., A.H. 927. He left numerous works, among which the following four, not noticed by Haj. Khal., appear to be of some historical importance: 1. تذكرة الأخوان في حوادث الزمان 2. تواريح المدارس; 3. انقول 4. التبين في تراجم العلماء والصالحين في ضبط مؤلفات ووفيات أهل الزمان. See al-Kawākib al-Sūʿarah, Add. 16,647, fol. 76a.

The contents of the present compilation are as follows—

I. Foll. 1—28. A short history of the Khalifs, from Abu Bakr down to A.H. 824, to which is prefixed a life of Muḥammad; without author’s name.

Beg. للذين رضوا الله... إما هذه نذيرة من إخبار للكلام ونذكر أن أستغفها بذكر نذير

محمد
The work concludes with a short chronological sketch of the Abbaside Khalifs of Egypt, ending with the bare names of Да’уд al-Mu’taadid, of al-Mustakfi billah Abu ‘l-Rabi’ Sulaiman (who died A.H. 854), and of his brother, al-Munib billah Yusuf (not mentioned by other historians).

II. Foll. 29—42. A short metrical summary of the Khalifs, and of the kings of Egypt, by Abu ‘Abdallah Muḥ. B. Ahmad al-Ba‘quni (who died A.H. 871), with the following title:

The compiler adds, that the author had given him, A.H. 870, in the Jam‘ al-Manjaki, Damascus, a general licence for the teaching of his works in prose and verse.

Beg. يُقول راحٌ ربه محمد
والله العبد الفقير أحمد

The sketch of the Khalifs is brought down to al-Musta’in billah (d. A.H. 833), and that of the kings to al-Malik al-Ashraf Barsabai (A.H. 825—842). The work is only designated by the author as ارجهزة في الملأ والسلطانين أمر

It is noticed by Haj. Khal., vol. ii., p. 231, and vol. iv., p. 391, under the title لأمر

The above title is borrowed from an earlier sketch of Egyptian history, العقود الدكرية في الملأ بالمصر، written in verse by Jamāl al-Din Abu l-Ḥusain Ibn al-Jazzār, circa A.H. 676; for copies of which see the Leyden Catalogue, vol. ii., no. 835; Pertsch, nos. 1667-8; and Dernbour, Escurial, no. 470, 10.

V. Foll. 54—62. A short account of the Egyptian dynasties, from the rise of the Fatimides to the accession of Kāyitbāi, A.H. 872; without author’s name.

Beg. احدى الدولة المصرية المهدى بالله

VI. Foll. 63—70. Chronicle of Damascus, consisting chiefly of obituary notices of ‘Ulamā,
from A.H. 777 to A.H. 810, transcribed by the compiler from the autograph MS. of the author, Shams al-Din Abu 'Abdallah Muḥ. B. Bahā al-Din Abī Bakr 'Abdallah B. Nāṣir al-Din Muḥ. (v. supra, art. III.).

Some additional notices for A.H. 815—837, due to the same author, have been added by the compiler, fol. 71-2.

VII. Foll. 73—87. Extracts from the Kitāb al-Raudatain of Abu Shāmah, from the Kāmil of Ibn al-Āthir, and from al-Fath al-Kussi of 'Imad al-Dīn, relating to the history of Syria under Nūr al-Dīn and Saḷāḥ al-Dīn.


The compiler calls the author, fol. 73a, his šaikh, Badr al-Dīn al-Asadī. His full name is Badr al-Dīn Abu 'l-Fath Muḥ. B. Abī Bakr Ibn Kādi Shuhbāh al-Asadī. He was a son of the well-known author of the Tabakat al-Shāfi‘iyah, and he died A.H. 874. The above-named work, which Haj. Khal. describes, without naming the author, vol. v., p. 261, is only another recension of the same writer's history entitled al-Uns al-Jalil, was Kādi of Jerusalem, and died there A.H. 927. See Wüstenfeld, Geschichtsschreiber, no. 512. He gives his full name and title in the concluding lines:

The character of the work is set forth in this short preamble:

The work, which in the present copy bears no specific title, is probably identical with the history entitled al-Tārīkh al-manṣūrī, which Haj. Khal. ascribes to the same author. See vol. ii., p. 150, and vol. v., p. 619.

From some incidental references of the author to himself, it appears that while
staying in Cairo, A.H. 888-9, he was frequently admitted to the court of the Khalif al-Mutawakkil, and that he heard the Şâhiş of al-Bukhârî read in his presence (see foll. 99b, 148a). Mujrîn al-Din gives, in the Uns al-Jalil, pp. 598–603, an extensive biography of his father, Shams al-Din Abu `Abdallah Muḥ. B. `Abd al-Rahmân al-‘Umari al-‘Ulaimi, who was born in al-Ramlah A.H. 807, filled the post of Ḥanbali Kadi of Jerusalem A.H. 841–973, and died in his native town on the 4th of Duḥka’da, A.H. 873. His Nisbaḥ was derived from the name of a sainted ancestor, 'Ali B. ‘Ulail, vulgarly called Ibn ‘Ulaim, who died in Ramlah A.H. 474. See Uns al-Jalil, pp. 420 and 602.

The author begins with a computation of the time elapsed between the descent of Adam upon earth and the Hijrah, and bases his calculation upon the Septuagint, التوراة اليونانية, which he declares to be the genuine version of the Pentateuch, after which he proceeds to state what he calls the garbled chronology of the Samaritans and of the Jews.

Contents: The Prophets, from Adam to Jesus, concluding with the second destruction of Jerusalem, fol. 1b; Jews, fol. 8b; Christians, fol. 9a; Indians, fol. 9b; Negroes, ib.; Chinese, Canaanittes, Beersers, Arabs, fol. 10a; Story of the Elephant (Abrahah), fol. 10b; Life of Muḥammad, fol. 11a; the Khalifs, from Abu Bakr to al-Hasan, fol. 49b; the Umayyades, fol. 59b; the Abbasides, fol. 71b; the Fatimides, fol. 87b; the Abbasides of Egypt, from al-Mustansir to al-Mutawakkil (who was proclaimed A.H. 884), fol. 96a; Sultans of Syria, from ‘Imād al-Din Zinki, A.H. 534, to the death of al-Malik al-Şâhiş Ismâ’îl, A.H. 577, fol. 99b; al-Şâhiş ad-Din B. Ayyûb, fol. 103b; Banu Ayyûb in Syria, fol. 111a; Banu Ayyûb in Egypt, fol. 118a; the Turkish dynasty in Egypt, from al-Malik al-Mu‘izz Aibak, A.H. 648, to al-Malik al-Ashraf Kâyîtbâlî, the reigning Sultan at the date of composition, foll. 122a—144b.

The account of the last reign takes the form of a detailed chronicle, in which the events of Egypt and Syria, more especially those relating to Jerusalem, are recorded year by year. The last occurrence mentioned is the passage of the Turkish envoys on their return journey through Jerusalem, in Ramadân, A.H. 896, and the simultaneous departure of Amir Jânbulât, sent by al-Malik al-Ashraf to Ibn ‘Uthmân (Sultan Bâyâzîd II.) in answer to the latter’s proposals of peace. These transactions are recorded in nearly the same words in Uns al-Jalil, p. 688.

489.
Or. 1761.—Foll. 324; 11 in. by 7; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850.

[Sir Henry M. Elliot.]

Extracts from historical works, mostly Persian, described in the Persian Catalogue, p. 1022. The following is Arabic: foll. 277–321, extracts from a MS. in the Moti Mahall Library, Lucknow, wrongly endorsed Ta’rikh i Ṭabarî, with the heading مآخذ از تاريخ طبري

Bâb Mírza ین عمر شيخ ابن سلطان ابو سعيد. بني ملک بن تهمور وکلي لابمیرزا هناد یافه البلاد طاشکند واندنگان وكابل وبعض بلاد الهند

A notice of the original MS. by Dr. Sprenger, prefixed to this extract, foll. 275–6, gives a list of the chapters it contained, beginning with the 38th, on the Tâhirîs, and ending with the 76th, on the Osmanlis. The last chapter is said to fill nearly one-third of the volume, and to come down to A.H. 997.

The headings of these chapters and their arrangement, from the first, numbered 38th,
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to the 75th, which treats of the Imā'ilis, or Şafawís, of Persia, agree exactly with those of chapters 52-86 of the history of al-Jannābī, تاریخ جنابی, written by Baron Rosen, Manuscrits Arabes de l’Institut, no. 50. The Lucknow MS. represents evidently an earlier edition of the same work, which contained only seventy-six dynasties, while their number was subsequently increased to eighty-two, as stated by Haj. Khal., vol. ii., p. 18, and even to eighty-seven, as must have been the case with the recension represented by the MS. of the Institut. An Oxford MS., described by Uri, nos. 657-8, and Nicoll, vol. ii., p. 590, contains only seventy-six dynasties.

The author, Abu Muh. Muṣṭafā B. al-Sayyid Ḥasan B. Sinān al-Ḥusainī al-Jannābī (who followed the career of Turkish ʿUlamā, and rose to the office of Kadi of Ḥalab), died A.H. 999. See ʿAṭāʾi, Dīl al-Shakāʾik, p. 308, and Wüstenfeld, Geschichtschreiber, no. 538. His father, al-Sayyid B. Sayyid Sinān, a native of Nīgūsār, had entered before him the ranks of Turkish ʿUlamā, and held during five years the office of Kadi of Mecca. He died A.H. 975. See Dīl al-Shakāʾik, Add. 18,519, fol. 46. In a passage of the present extracts, fol. 279b, the author states incidentally that in A.H. 961 he was staying in Mecca with his father, whom he calls the Kadi of Mecca, ʿAffī al-Dīn al-Sayyid Ḥasan al-Ḥusainī.

The present work, generally known as Taʾrīkh al-Jannābī, is mentioned by Haj. Khal. under that name, vol. ii., p. 124, and again under two different titles; namely, العیالم الزیاهر و العیالم التیار, vol. ii., p. 18, and الغیر الزیاهر و العیالم التیار, vol. iv., p. 281. This last title is the one which ʿAṭāʾi gives to the work.

For other copies, see Uri, nos. 785-6, and Rosen, Notices Sommaires, no. 183. An abridged Turkish version by the author is noticed in the Vienna Catalogue, vol. ii., p. 85.

The extracts are as follows: Timurides of India, from Bāبار to Akbar, foll. 277a. Bāb 70 : Kings of India, from ʿAbd al-Dīn Aībak to ʿIbrāhīm Lōdī, الباب السبعون في ذكر ملوك الهند, fol. 250b ; local dynasties of India, ب لما ملک طوایف الهند, fol. 289b ; the Kipchāk and the Khans of Crimea, ذكر بلاد الدشتم, fol. 296b. Bāb 43 : the Ghaznawīs, fol. 309a. Bāb 44 : the Ghūris, fol. 315b.

490.

Or. 1979.—Foll. 38 ; 10½ in. by 8 ; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850. [Sir Henry M. Elliot.]

Foll. 2—30, extracts from the same MS. of Taʾrīkh al-Jannābī, viz., Bāb 43 : Ghaznawīs, الباب السبعون في ذكر احوال التیار, fol. 2a. Bāb 44 : Ghūris, fol. 8b. Bāb 70 : Kings of India, or Sultans of Dehlī, fol. 14b ; local dynasties of India, fol. 24a.

491.

Or. 1548.—Foll. 392 ; 8½ in. by 5½ ; 25 lines, 3½ in. long; written in cursive Neskhi, with red-rulled margins, apparently in the 18th century. [Sir Henry C. Rawlinson.]

_screened_text_
of the Kāmil of Ibn al-Athīr, Bulak, A.H. 1190. For other copies, see Pertsch, no. 1579; the Paris Catalogue, nos. 1356—59; Rosen, Notices Sommaires, no. 185, Institut, nos. 52—54; and the Khedive’s Library, vol. v., p. 6.

492.
Or. 1552.—Foll. 318; 11½ in. by 6; 27 lines, 4½ in. long; written in fair Neskhi, by several hands, apparently in the 18th century.

[SIR HENRY C. RAWLINSON.]

A work on general Muslim history, from the earliest times to A.H. 1103, commonly called تاریخ العصامی

The author, whose name does not appear in the text, but only in this late endorsement, was ‘Abd al-Malik B. Ḥusain B. ‘Abd al-Malik al-Shafī‘ al-Makki al-Īṣāmi. He was born in Mecca A.H. 1049, was attached as teacher to the Masjid al-Ḥarām, and made himself known as an elegant writer in prose and verse. He died in his native city, A.H. 1111. (See Silk al-Durar, vol. iii., p. 139.) His grandfather, ‘Abd al-Malik B. Jamāl al-Din al-Īṣāmi, also a prolific writer, who died in Medina A.H. 1037, is noticed in the Khulāṣat al-Athār, vol. iii., p. 87. (See also the Arabic Catalogue, p. 784a, ad p. 573.)

The present history is a useful compilation, drawn from upwards of a hundred works, enumerated in the preface. It was commenced on the 13th of Rabī‘ II., A.H. 1094, and completed at the end of Safar, A.H. 1098. The above title is a chronogram for the former date. The preface concludes with a dedication to the Sharif of Mecca, ʿAlīmad B. Zaid B. Muḥsin, who was appointed to that post A.H. 1095, and occupied it till his death, A.H. 1099. See Khulāṣat al-Athār, vol. i., p. 190.

The work is divided into four Maḵṣads and a Khātimah, the contents of which have been stated in the Arabic Catalogue, p. 573. The present MS. contains (like the MS. previously described, Add. 23,280) the first half of the work, viz., the first three Maḵṣads, beginning respectively at foll. 6a, 79b, and 216b. It concludes with the history of the Khilāfah of al-Ḥasan, but wants about a page at the end.


493.
Or. 1153.—Foll. 239; 11 in. by 7; 32 lines, 5 in. long; written in small and distinct Neskhi; dated 8 Du’lka’dah, A.H. 1121 (A.D. 1710). [SIR HENRY C. RAWLINSON.]

The second half of the preceding work, containing the fourth Maḵṣad and the Khātimah.

Contents:—Maḵṣad IV.: 1. Ummayades, fol. 28; 2. Abbasides, fol. 51a; 3. ‘Ubaid-iyyah, fol. 88b; 4. Ayyubites, fol. 97b; Turcomans, fol. 100a; Circassians, fol. 103a; Osmanlis, fol. 109b. Khātimah: descendants of Abu Ṭalīb, fol. 121a; the descendants of ‘Abu Ṭalīb who claimed sovereignty, fol. 127b; the descendants of Abu Ṭalīb who held sway in Mecca, fol. 137a.

The last section is a valuable and, for the latter period, a very full and circumstantial chronicle of Mecca. It has been continued by the author for five years subsequent to the completion of the original work. This
continuation extends from the month of Rabi' II., A.H. 1098, to Monday, the 15th of Jumâda II., A.H. 1103, foll. 227b—238a. It ends abruptly, as in the former copy, Add. 23,287, with the first words of an entry relating to the fifth of Dhul'hijjah, A.H. 1103.

In a colophon, somewhat mutilated by incautious trimming, fol. 238a, it is stated that the MS. was completed on the 8th of Dulkâdah, A.H. 1121, by Mâtrûd B. Muḥ. . . . Abu Dîb al-Khattî. It was written in the town of al-Âhsâ for a noble and princely personage, Shaikh 'Abd al-'Azîz B. Muḥ. B. Ḥusain B. 'Afâlîk. The next three pages contain a long and pompous dedication of the MS. to the same illustrious person by Muḥ. B. 'Abd al-Rahmân B. Husain al-Âhsâ'i, who had, by his desire, collated and corrected the text. The writer concludes with a Kâsidâh in praise of his patron. The dedication is dated 13 Safr, A.H. 1123. Another poem in praise of the same Shaikh 'Abd al-'Azîz occupies the first page of the MS.

History of the Prophets.

494.

Or. 1494.—Foll. 237; 7½ in. by 6; 23 lines, 5 in. long; written in a somewhat cursive, but fairly legible, angular character; dated Jumâda I., A.H. 513 (A.D. 1119).

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

It begins abruptly with these words: اللهم
والقلم قال لله تعالى كل شيء حصنًا في إمام مبين
They belong to a passage of the sixth Bab of Majlis II. (Cairo edition of A.H. 1292, page 14, line 19).

The text is fuller and more correct than that of the printed edition. It contains in extenso the Isnâds, which are omitted or curtailed in the latter. Foll. 85—99 have been supplied by a modern hand in a coarse character.
A table of contents and a false title, ascribing the work to al-Asma'ī, have been prefixed by a modern hand.

On the fly-leaf: "Purchased by me at Baghdad, Oct. 25, 1847. H. Rawlinson."

496.

Or. 3055.—Foll. 79; 7 in. by 5½; 19 lines, 4 in. long; written in rather cursive, but distinct, Neskhi, probably in the 16th century.

[Keeming, no. 55.]

Another copy of the 'Ara'is, imperfect at beginning and end, and containing rather less than the first half of the work.

It begins abruptly in the middle of the sixth Bab of the second Majlis. The first rubric, fol. 1b, is:

albab al-sa'i in ddk mal'ah wa-awaxr al'ah (Cairo edition, A.H. 1292, p. 15).

After fol. 76, which contains the latter part of the story of 'Ad and Shaddād (ib., p. 128), there are some leaves wanting. Foll. 77-78 contain the end of the chapter on Ayyūb, and the beginning of the story of Du 'l-Kifl (ib., pp. 141–43).

Fol. 79 does not belong to the 'Ara'is; it is a leaf detached from some early MS., apparently a collection of stories of saints. It contains an anecdote relating to 'Ali B. Bakkār and Abu Ishūk al-Fazārī.

497.

Or. 3054.—Foll. 264; 9½ in. by 6½; 21 lines, 5 in. long; written in fair Neskhi, with headings in fine Thulṭi and red ink; dated Jumāda II., A.H. 617 (A.D. 1220).

[Keeming, no. 54.]

The author is called in most MSS. Abu 'l-Hasan Muḥammad B. 'Abdallah al-Kisā'ī. See Haj. Khal., vol. ii., p. 23, and vol. iii., p. 174. His date is uncertain, and the present early copy is of some importance as fixing a lower limit for the time of composition.

The first folio, which has been supplied by a much later hand, gives Muḥammad B. 'Ali al-Kisā'ī as the author's name. The original part of the MS. begins, fol. 2a, with the first rubric: Hudhi the łuj wāqām wa-akhir the łuj wāqām wa-lursh wākris wām. A few single leaves in the body of the volume have also been supplied by later hands.

The latter part of the work differs materially from the text of most other copies, and has much additional matter, as will be seen from the following rubrics:

Fol. 227b. حديث عذرا اللہ احساء الله على يد عيسى نزل الاباهة على بنى اسرائيل
Fol. 228b. حديث عيسى حين اوحي الله تعالى عليه رجعنا الى يحيى عليه السلام
Fol. 230a. حديث تحت نصر يحيى عليه السلام المقدس يجننود
Fol. 233a. حديث الفزوة الثانيه
Fol. 237b. حديث تحت نصرة من بنت المقدس
Fol. 242a. حديث عذرا ابن حنان
Fol. 245b. حديث اصحاب الكهف

History of the Prophets, by al-Kisā'ī.

 lcm. HINX
For other copies, see the Arabic Catalogue, pp. 1696, 417a, 582a, 683a; the Leyden Catalogue, vol. ii., p. 298; Gildemeister, Bonn Catalogue, p. 9; Pertsch, no. 1739; Loth, no. 715; Aumer, no. 444; the Berlin Catalogue, no. 1021; the Paris Catalogue, nos. 1914-17, and the Khedive's Library, vol. v., p. 113.

498.

Or. 1554.—Foll. 174; 10½ in. by 7; 23 lines, 5 in. long; written in fair Neskhī, partly supplied with vowels; dated 3 Dulka'dah, A.H. 913 (A.D. 1508).

[Sir Henry C. Rawlinson.]

The same work, with the following title written by the same hand as the text:

كتاب

بدر الدنيا للكسائي رحمة الله تعالى

The author's name appears in the beginning as follows:

حدثنا الشيخ أبو الحسن محمد بن عبد المطلب الكسائي رحمة الله تعالى الذي أثبت لفائف النبأ

The account of 'Isa is followed only by the following chapters:

Fol. 171a. حدیث الایات التي تظهر قبل نزول عیسی بن مريم

Fol. 171b. خروج المهدي وخلال السفینی

499.

Or. 3945.—Foll. 163; 8¾ in. by 6¼; from 25 to 30 lines, 4¾ in. long; written in fair Neskhī; dated 26 Shawwāl, A.H. 1254 (A.D. 1839).

[Glaseb, no. 299.]

Another copy of the same work, without author's name.

There is a spurious beginning. The first words of the genuine text are, fol. 2a: وصار له ترجيع بالتسيع والتقديس كصوت الرعد العاصف, corresponding with the first line of fol. 4b in Add. 25,733.

The MS. breaks off before the end of the chapter on Yūnūs. The copyist adds that the MS. he was copying ended there.

500.

Or. 1284.—Foll. 129; 8 in. by 5½; 21 lines, 3½ in. long; written in stiff Neskhī; dated 17 Jumāda II., A.H. 1065 (A.D. 1066).

An account of Abraham and of the other Prophets buried in Maṣjām al-Khalīl (Hebron).

The MS. is defective at the beginning. The first leaf in the original writing, fol. 2, contains the latter portion of a table of chapters, extending from Faṣl 9 to Faṣl 30. The next, fol. 3, contains the latter part of
Faṣl 1 and the beginning of Faṣl 2, which treats of the birth of Abraham. A leaf prefixed by another hand, fol. 1, contains the beginning of the table of chapters, and, on the first page, the following title:

هذا كتاب مثير العلم وخلاصة الكلام في فصل زيارتا سيدنا لطيف على المسجد وطوارئ الأمة السلام لأهل الدين. إسناده بن إبراهيم بن أحمد بن محمد بن كامل التميمي.

The title proves to be correct. Tāj al-Dīn Ishāk B. al-Khaṭīb Būrkhān al-Dīn Ibrāhim B. Aḥmad B. Mūḥ. B. Kāmil al-Tadmuri al-Shāfī'i, Khaṭīb of Makām al-Khalīl, is mentioned in Uns al-Jalīl, Add. 9974, fol. 175b, as the author of the work entitled مثير العلم إلى زيارت سيدنا لطيف على المسجد, and is said to have died in Ramaḍān, A.H. 833. The office of Khaṭīb of the Hebron Sanctuary appears to have been hereditary in his family. It had been successively conferred upon the author’s great-grandsire, Shams al-Dīn Mūḥ. B. Kāmil, A.H. 725, and on his grandsire, Shīhāb al-Dīn Aḥmad, A.H. 741. See ib., ff. 169b, 170a.

The object of the work was evidently to attract devout pilgrims to the holy shrine, and to enlighten them as to the history of the cave and tombs, and as to the efficacy of devotions performed there. As originally planned, the work consisted of twenty-seven chapters (faṣūl), the last of which was devoted to a life of Muḥammad; but three more chapters, treating of Moses, Jonas, and the first four Khalifs, have been subsequently added by the author, and occupy the latter part of the volume, ff. 109—129. The present work is one of the authorities quoted in an account of Jerusalem entitled الزواد العرس في فضائل بيض المقدس by Sayyid Tāj al-Dīn Abu ’l-Naṣr ‘Abd al-Wahhab al-Husayn al-Shāfī’i al-Dimashkī, who was still alive A.H. 875. See Ithāf al-Akhīṣṣā, Or. 1547, fol. 66b. Haj. Khal., vol. v., p. 379, is wrong as to the Nisbah of the author, whom he calls Ithāf B. Ibrāhim al-Dairī.

Other copies are noticed in the Paris Catalogue, no. 1667, 2°, no. 1668, 2°.

This work must not be confounded with one similarly entitled, namely, مثير العلم إلى زيارت القدس والشام, written, A.H. 752, by Jamāl (or Shīhāb) al-Dīn Abu Maḥmūd Aḥmad B. Muh. B. Ibrāhim B. Hilāl al-Makdisi, who was a teacher attached to the Madrasah al-Tunguziyyah, Jerusalem, and died in Cairo, A.H. 765. See Uns al-Jalīl, Add. 9974, fol. 182a; Wüstenfeld, Geschichtsschreiber, no. 425; the Leyden Catalogue, no. 807; Houtsma, no. 188; the Paris Catalogue, no. 1667; and the Khedive’s Library, vol. v., p. 125. Both works are noticed by Guy Le Strange, Journal of the R. Asiatic Society, 1887, pp. 250—52.

501.

Or. 3705.—Fol. 209; 7½ in. by 5½; 13 lines, 4 in. long; written in large and coarse Neskhi, apparently in the 18th century.

[BUDGE.]


 Beg. للهد الله رب العالمين ... والهد الله الذي نسبت الكبنات بوحدانيه دند الصناعات لقرده.

Having found a history of Yūsuf, the author of which he did not know, and being much pleased with it, the writer decided to transcribe it, and to enlarge it with suitable narratives and with verses composed by his father, Ibn al-Mukrī.

The introduction begins with the story of the questions which the Arabs, prompted by the Jews, put to Muḥammad in order to test
LIFE OF MUHAMMAD.

301

his divine inspiration. They relate to Dul-karnain, to al-Ruh, and to Yusuf. This is followed by praises of the Koran and by a statement of the rewards promised to those who read it. The author's additions consist mostly of copious anecdotes relating to saints and Sufis, inserted in the course of the main story. The close of each such digression is marked by the rubric: رجّعا إلى القصة:

II. Foll. 1480—2016. A commentary on Sūrat Yūsuf, extracted from Tafsir 'Ain, with the heading: نافذة يستفيد بها المريد وهي منقولا من تفسير كلام الله العزيز المحيتب تفسير عين وهي نافذة من آخر صورة يوسف عليه السلام. Beg. نما دخلوا على يوسف يعني وصل الروج. روحت النفس والولد اتصاف البشريه والتقؤي وللأوس متوجيهين إلى حضرت يوسف الوقبل. 

III. Foll. 202a—209a. Story of the camel who came to Muhammad to complain of the cruelty of his master. Beg. روى عن جابر عبد الله ابن مسعود رضي الله عنهم ثلاثا بينهما كه في حضرة رسول الله صلى الله عليه وسلم وإنا بصوت يندى.

Life of Muhammad.

502.

Or. 1617.—Foll. 252; 10 in. by 6½; 34 lines, 5½ in. long; written in close and well-shaped Neskhi, occasionally supplied with vowels; dated 11 Shawābān, A.H. 564 (A.D. 1169).

كتاب المغازي

History of the warlike expeditions of Muhammad, by Muhammad B. ‘Umar al-Wākṣidi, who died A.H. 207.

This valuable MS., the only known complete copy of the work, has been fully described by Dr. W. Wright, who gave a facsimile of its last page in the Oriental Series of the Palaeographical Society, Plate xlvii., and by Dr. J. Wellhausen in his preface to the condensed German translation of the work, mainly based upon the present copy, pp. 5—8.

On the first page is written the following title by the same hand as the text: كتاب مغازى رسول الله صلى الله عليه وسلم تالييف الإمام ابن عبد الله محمد بن عمر الواندي رحمه الله.

The text begins with the following Iṣnād:

أخبرنا أبو محمد بن علي المهدى قال حدثنا أبو عمر محمد بن الحداس بن جهيبه الذي قال ترى على أبي القاسم بن أبي حبيبة [حيدة] من كتابنا وأنا أسمع واتردي يوم السبتم بالداة في دار عبد الله الزؤقي مريدة شبيب باب الشام في باب الذهب في درب الليل في جماعة الأخرة سنة ثماني عشر وثمانية قال حدثنا أبو عبد الله محمد بن شجاع الثفى قال حدثني محمد بن عمر الواندي.

Hence it appears that the text was handed down by the following four men, all well-known traditionists who lived in Baghdad. Taken from the author downwards, they are:

1. Abu ‘Abdallah Muḥ. B. Shuji‘al-Thalji (so called from his ancestor Thalji B. ‘Amr), who received it from the author. He was born A.H. 181, and died A.H. 266. Al-Khaṭīb al-Baghdādi calls him the legist of Iraq in his day, but adds that he was condemned by Ibn Ḥanbal and other rigid Sunnis as a heretic and garbler of traditions. See Ta’rikh Baghdād, Add. 23,320, fol. 63b; al-Sam‘ānī, fol. 116; and Kāmūs, vol. i., p. 223.

2. Abu l-Kāsim ‘Abd al-Wahhāb B. 'Isa B. ‘Abd al-Wahhāb Ibn Abi Hayyah, who is mentioned in the Ta’rikh Baghdād, l.c., among those who received traditions from
al-Thalji. He was the Warrāk (librarian or copyist) of al-Jāḥiz, and one of the authorities of Ibn Ḥayyūyah. He died in Shaʿbān, A.H. 319 (a year after the reading recorded in the above Isnād). See al-Samʿāni, fol. 580a.

3. Abu ʿUmar Muḥ. B. al-ʿAbbās Ibn Ḥayyūyah al-Khazzāz, the well-known editor of the Ṭabarānī Ibn Saʿd (Or. 3010), who was born A.H. 295, and died A.H. 382. See Taʾrikh Baghdād, Add. 23,320, fol. 221b.

4. Abu Muḥ. al-Ḥasan B. ʿAli al-Jauhari, also called al-Fārisī because his family came from Shirāz, who was born in Baghdad A.H. 363, and died there A.H. 454. He had received traditions from Ibn Ḥayyūyah and others. See al-Samʿāni, fol. 144a; Taʾrikh al-Islām, Or. 50, fol. 47b; and Hammer, Literaturgeschichte, vol. vi., p. 232.

The text published by Baron von Kremer in the Bibliotheca Indica, Calcutta, 1856, from a MS. acquired by him in Damascus, corresponds with the first third of the present MS. It agrees with it down to the 18th line of p. 360, the last words being وصي الرازاني مع تقل مقالاته ناشئي حتى الإ which are found in the 23rd line of fol. 85b of our MS. The remaining portion of the printed text is an abridgment of comparatively little value.

The Rivāyat of the Kremer MS. adds a fifth link to the catena above given, namely, Abu Bakr Muḥ. B. ʿAbd al-Bākī B. Muḥ. al-Anṣārī, with whom Ibn al-Tarrāh, who is not otherwise known, read the work A.H. 532. See Kremer's preface, p. 6.

This Abu Bakr Muḥ. B. ʿAbd al-Bākī al-Anṣārī is mentioned by Ibn Ṣuḥrāh as having received traditions from al-Ḥasan B. ʿAli al-Jauhari, and is probably the anonymous writer of the Isnād of the present MS. He was born A.H. 442, lived in al-Nasriyyah, a suburb of Baghdad (Yākūt, vol. iv., p. 786), and died A.H. 535. See Ibn Ṣuḥrāh, fol. 31b.

Another MS., the third of the copies known in Europe, Add. 20,737, is described in the Arabic Catalogue, p. 419. It contains the first half of the work, but wants the first page. Its beginning corresponds with the 22nd line of fol. 2b of the present MS., and its end with the 12th line of fol. 127a. Its Isnād comprises only the first three links of the above catena, namely, Muḥammad (Ibn Ḥayyūyah), ʿAbd al-Wahhāb (Ibn ʿAbī Ḥayyāh) and Muḥammad (B. Shujāʾ al-Thalji).

Al-Khaṭīb al-Baghdādi has devoted in his Taʾrikh Baghdād a very full notice to al-Wākīḍi, Add. 23,320, foll. 174—181, from which we learn that he made it a point to personally visit the scene of all the battles recorded in his book. From it we also see that, in spite of his vast renown for learning, al-Wākīḍi was reproved by Ibn Ḥanbal, al-Shāfīʿī, and other strict traditionists, as a garbler and a liar. Severe judgments passed upon him by high authorities are recorded by Ibn al-Jauzi, Kitāb al-Duʿafāʾ (Or. 2711, vol. 68c), and by al-Dahabī, Mizān al-Iʿtīdāl (Or. 4587, fol. 223). For other notices of al-Wākīḍi's life and works, see Ibn Kūtabhāb, p. 255; the Fihrist, p. 98; al-Samʿāni, Add. 23,355, fol. 577b; ʿUyyūn al-Athar, Or. 3015, foll. 6—8; Ibn Khallikān, De Slane's translation, vol. iii., p. 61; Lib. Classium, viii., no. 17; Wüstenfeld, Geschichtschreiber, no. 43; Hammer, Literaturgeschichte, vol. iii., p. 403; and Sprenger, Leben des Moham- mad, vol. iii., pp. lxvii. and lxxi.

The present MS. was written in the city of al-Jazirah (مدينة الجزيرة) by Abu l-Bakr al-Thalji B. ʿIsa B. ʿAbī Yaʿla. Although it is stated at the end to have been four times collated by ʿAbd al-Wāḥid B. ʿAbd al-Rahmān al-Ariḥāwī al-Shāfīʿī, A.H. 924—930 (see the
facsimile), the translator, Dr. Wollhausen, does not think highly of its correctness, and says that it is not so good as it looks.

On the title-page are several notes of successive possessors (including the above collator) from Ahmad B. Muḥ. B. Ḥamad al-Khālīdī, A.H. 655, to ‘Umar B. ‘Abd al-Wahhāb al-‘Urdi al-Ḥalabī, A.H. 1013. This last was Mufti of Ḥalab, and died A.H. 1024. See Khulāṣat al-Atīr, Add. 23,370, fol. 54b. The first European owner of the MS. was Theodore Preston, the translator of Ḥarīrī’s Makāmat, who wrote on a slip pasted on the first page: “Ex libris Theodori Preston, Coll. L. S. Trin. Cant. Socii. Empsi Halebis, Id. Aug. A.D. 1847.”

503.

Or. 3938.—Foll. 106; 10 3/4 in. by 7 3/4; about 21 lines, 5 in. long; written in fair, but sparingly-pointed, Neskhi, apparently in the 14th century. [Glaser, no. 232.]

سيرة الرسول

The life of Muhammad, by ‘Abd al-Malik B. Hīshām, who died A.H. 213 or 218. See the Arabic Catalogue, p. 420.

This is the second volume of a copy consisting of four. It contains five of the original twenty sections, viz., Juz 6—10; but it is imperfect at the beginning, and has some internal lacunas. The extant portions correspond with the following pages of Wustenfeld’s edition: pp. 264—354, 356—359, 368—528, 531—540.

The work has been translated into German by G. Weil, Stuttgart, 1864. For other copies, see Wustenfeld’s edition, vol. ii., p. 48; the Paris Catalogue, nos. 1948—50; and the Khedive’s Library, vol. v., p. 70.

504.

Or. 3594.—Foll. 170; 9 1/4 in. by 6 3/8; 21 lines, 4 3/4 line long; written in large and bold Neskhi, with frequent omission of the diacritical points; dated 26 Muharram, A.H. 775 (A.D. 1373). [H. C. Reichardt.]

الرضوان

The full historical and grammatical commentary of Abu ‘l-Kāsim (or Abu Zaid) ‘Abd al-Rahmān B. ‘Abdallah B. Ḥamad al-Khathāmī al-Suḥailī (who died A.H. 581) upon the preceding work. See the Arabic Catalogue, p. 582b.

On the first page is the following title, written by the same hand as the text: السفر الأول من كتاب الرضوان والسحر الروى في تسير ما أشتهل عليه حديثة السيرة وأحثوى وتذيل ما استمسعب في ذلك الكتاب من عرصف الأسانس وغوامض الأعراب وغريب اللغات والدلائل وتمييز أعراب أو فقه منشروع من أثرهما على بشرح مشكلا وفتى مقتله لفاظ الحديث أبو القاسم عبد الرحمن بن عبد الله بن أبي محمد المتنممي ثم السهيلي

To the notices of the author and work mentioned in the Arabic Catalogue, l.c., note b, may be added the following: Baghdāt al-Multamī, Bibliotheca Arabico-Ispana, vol. iii., p. 354 (where he is said to have died in Morocco, A.H. 583); Ta’rikh al-Islām, Or. 52, fol. 4; Wustenfeld, Geschichtsverleger, no. 272; Casiri, vol. ii., p. 131b; and Hammer, Literaturgesch., vol. vii., p. 698. For other copies, see Zeitschrift der D. Morg. Ges., vol. viii., p. 577, vol. xl., p. 309; the Paris Catalogue, nos. 1960—63; the Khedive’s Library, vol. v., p. 61; and Houtsma, no. 215.

This is the first of a set of four volumes comprising the entire work. It corresponds with foll. 2—69b of the copy complete in one
volume, Add. 23,314, described in the Arabic Catalogue, p. 582. The portion of the text explained in it extends from p. 3 to p. 131 of Wüstenfeld's edition.

The copyist calls himself Muḥammad B. ʿAbd al-Kawi B. Muḥ. B. al-Ḥasan al-Kūṣi (from Kūṣ, a town of Upper Egypt). To the colophon is added a record, partly obliterated, of a collation of the MS. with two early copies. It was completed on the 26th of Safar of the year of transcription, viz. A.H. 775. Lower down are the following lines, written by another hand, apparently about the same time:

بيت [sic] يَعْنِي لِهِ النصر في الْوَاقِع
صاحب ابوبكر بن تطاوع

This Abu Bakr B. Kūṭlūbughā, to whom the MS. belonged, was probably a son of the great Emir Kūṭlūbughā al-Nāṣiri al-Fakhri, who was put to death A.H. 743 or 744. See Orientalia, vol. ii., p. 378, and al-Durar al-Kāminah, Or. 3044, fol. 39.

A leaf prefixed to the volume contains a piece of eighteen verses in praise of the work, transcribed from another copy.

505.

Or. 3595.—Foll. 166; uniform with the preceding; 21 lines, 4½ in. long; written in fine large Neshkhi, with all diacritical points; dated 7 Šafar, A.H. 775 (A.D. 1373).

The second volume of the same work, beginning with the rubric: ٌصّل وذَكَر اتْكَار

It corresponds with foll. 69b–155b of Add. 23,314, and extends from p. 131 to p. 327 of Wüstenfeld's edition of the Sirah.

Copyist: محمد بن علي بن عيسى القوصي

The collation was completed, as stated in another handwriting at the end, in Rabī' I., A.H. 775, in the town of Kūṣ.

506.

Or. 3596.—Foll. 162; uniform with Or. 3594, and written by the same hand.

[H. C. Reichardt.]

The third volume of the same work, beginning with the rubric: َلْيَبِن الْهَلْمَعِي نُبِيّ ٌصْلِي اللَّهِ عَلَيْهِ وَسَلَّمَ بِالْفَهْرَة

It corresponds with fol. 156b–223a of Add. 23,314.

The text explained extends from p. 327 to p. 667 of the printed edition of the Sirah.

The collation was finished in Kūṣ on the 9th of Rabī' II., A.H. 775.

507.

Or. 3597.—Foll. 151; uniform with the preceding, but written by another hand; 19 lines, 4½ in. long. [H. C. Reichardt.]

The fourth volume of the same work, beginning with the rubric: غَزّْةُ دَوْمَة لِلْجَنْدِ

The contents correspond with foll. 228a–305b of Add. 23,314, and the portion of the text included extends from p. 668 of the printed edition of the Sirah to the end.

The collation was completed on the 16th of Rabī' I., A.H. 775.

The last leaf is a fragment of another MS., written about the same time. It relates to Muḥammad's expedition to Tabūk, and to the letter which he sent from thence through Dihyāh to the Kāiser.
LIFE OF MUHAMMAD.

508.
Or. 2807.—Foll. 172; 10½ in. by 6¾; 17 lines, 4½ in. long; written in bold and rather cursive, but distinct, Neskhi, with a sprinkling of vowels, apparently in the 13th century.

[Abd al-Ghafur Bey.]

Kitab al-jahir.

A collection of historical notices, relating for the most part to Muḥammad and his time, and to the ancient Arabs, by Muḥammad B. Ḥabib.

Beg.

قَالْ أَبُو سَعِيدُ الْخَلَسُ بْنُ الْخَلَسِ السَّكْرِيَّ ابْنُهُ: أَبو جَفْرُ بْنُ حِبْبَانُ تَالِ حَمَّامَ الْبِلَدِ اِبْنُ هَشَامِ بْنِ حَمْدُوُّ بْنِ عُمَيْرِ بْنِ أَبِي صَالِحِ بْنِ عُبَيْسَ رَضِيَ الَّهُ عَنْهُ تَالُ كَانَ مِنَا دَمَّ عَلَيْهِ الْلُّهُ الْحَقُّ إِلَى دُوْحُ الْقَوْمِ الْمُتَنَبِّيِينَ. ُ

Muḥ. B. Ḥabīb (Ḥabīb was the name of his mother), a freedman of the Banu Hashim, and native of Baghdad, was deeply versed in the genealogies and history of the Arabs. He received traditions mainly from the noted genealogist, Hishām B. Muḥ. al-Kalbi, and his principal pupil was Abū Saʿīd al-Sukkāri. According to the latter's statement, he died in Surrman-rā, seven nights before the end of Duʿl-Hijjah, A.H. 245. Al-Khaṭīb al-Baghdādī, from whom the above is taken (Taʾrikh Baghdād, Add. 23,320, fol. 16d), designates him as the author of Kitāb al-Muḥabbār, which is, apparently, the best known of his numerous works, a full list of which will be found in the Fihrist, vol. i., p. 106. For other notices of the author see Bughyat al-Wuʿāt, Or. 3042, fol. 17; Flügel, Grammatische Schulen, p. 67; Wüstenfeld, Geschichtsschreiber, no. 59; and Hammer, Literaturgeschichte, vol. iii., p. 395.

The title of the work has been misread (see Haj. Khal., vol. v., p. 435). It is, however, written as above, حَئِيرُ, by the hand of the copyist at the beginning of the present MS.; and in the fine old copy of the Taʾrikh Baghdād, l.c., it is written in three places, with the distinctive mark under the ح. That word is apparently the passive participle of حَئِيرُ, "he beautified," as defined in the Kamūs, vol. i., p. 492:

حَئِيرُ الشَّعرُ وَخَطُوْتُوْهَا حَسِينًا.

Abū Saʿīd al-Ḥasan B. al-Husain al-Sukkāri, who, as stated in the above beginning, handed down the text of the present work, is a well-known grammarian and commentator of the old poets. He was born A.H. 212, and died A.H. 275, or, according to al-Zubaydī, quoted by al-Suyūṭī, A.H. 290. See Bughyat al-Wuʿāt, Or. 3042, fol. 114b. The latter date is confirmed by Ibn Ǧānī, quoted by al-Kīfī; see the Leyden Catalogue, vol. ii., p. 8, note. Ibn al-ʿAṭīr, vol. vii., p. 304, says that he died A.H. 275, or 270 (probably for 290). The present MS. seems to favour the later of the above dates; for the account of the ʿAbbāsid's is there brought down, probably by al-Sukkāri, to A.H. 279. Compare Fihrist, p. 78; Flügel, Grammatische Schulen, p. 89; and Hammer, Literaturgeschichte, vol. iv., p. 396.

In the following statement of the contents only a few of the shortest and least important sections have been omitted:

Chronology of the prophets from Adam to Muḥammad, and their ages, fol. 45; chronological sketch of Muḥammad's life, fol. 7a; chronology of the Khalifs and of the pilgrimages performed by their order, from Abu Bakr to the accession of al-Muʿtaḍī, A.H. 279 (the last portion, although ascribed in the MS. to Muḥ. Ibn Ḥabīb, is probably
due to the editor, al-Sukkari); men who had a likeness to the Prophet, fol. 19b; noble female ascendants of the Prophet (والراتب
والروى ولن سول الله), ib; daughters of the Prophet, of the Khalifs, and of the principal Companions, and their husbands, fol. 21a; brotherhoods instituted by Muhammad among his Companions, fol. 266; envoys sent by him to kings and chiefs, fol. 28b; wives of the Prophet, fol. 29a; men who married sisters of the Prophet’s wives (this relation is expressed by عائلة, plural عائلات, a word not found in dictionaries), fol. 37a; campaigns of the Prophet, غزوات النبي, fol. 41a; expeditions sent by him, سرایا, fol. 43a; generals of the Prophet, &c., fol. 46a; chiefs or judges of the Arabs, حكام العرب, fol. 48a; men noted for liberality in the time of idolatry, أجواد المَلَكِيَّة, fol. 49b, and in the period of Islam, fol. 53a; free-thinkers of the tribe of Kuraish, زايدة قريش, fol. 58a; noblemen of Kuraish and allied tribes, fol. 59a; men who renounced idolatry before the Mission of Muhammad, fol. 61b; boon-companions among the Kuraishites, ندماء قريش, fol. 62a; tribes designated as نجباء, تبأبأ لله, تبأبأ للهبس طلاب, fol. 64a; Imams of the Arabs, fol. 65b; women who wished for the death of the Prophet, &c., fol. 66b; celebrated champions in the time of idolatry, نجات المَلَكِيَّة, fol. 69a, and in Muslim times, fol. 77b; men who declared wine and divining arrows unlawful before the Islam, fol. 85b; Arabs noted for perfidy, fol. 88a; great leaders of armies, &c., fol. 89a. Chamberlains, جهاب, of the Prophet and of the Khalifs, fol. 93a; famous markets of the Arabs, fol. 94b; Nakibs of the Prophet, fol. 96a; men who witnessed Badr, &c., fol. 98b; men who slew Kāʾb b. al-Ashraf and Ibn Abī ’l-Hukāl, &c., fol. 100a; men who collected the Koran in the Prophet’s time, &c., fol. 101a; freedmen who fought at Badr, fol. 102b; men who fought with ‘Ali at the battle of the Camel and at Siffin, fol. 102b; noted blind men, lepers, one-eyed men, &c., fol. 105a; sons of Christian and Abyssinian women, fol. 108a; customs of the idolatrous times, some of which were kept up in the Islam, fol. 109b; slaves who bought their freedom in Basrah, &c., fol. 112b; Arabs noted for good faith, &c., fol. 123a; kings of al-Ḥiraḥ, fol. 126b; Mulūk al-Tawā’if, fol. 127b; kings of Himyar, fol. 128b, of Kindah, fol. 130a, of Ghassān, fol. 130b. Commanders of the Khalifs’ guard, إسحاب شرط للتفا, fol. 131b; eminent secretaries, fol. 133a; noted simpletons, fol. 134b; cause of the confusion of tongues, and genealogy of Noah’s descendants, fol. 135a; kings who ruled the whole world, Jayūmart, &c., according to Ibn al-Kalbi, fol. 137b; women who remained faithful to their first husbands and did not marry again, &c., fol. 138b; women who pledged their faith to the Prophet, according to al-Wāqidī, fol. 141b; women noted for fidelity, fol. 151a; women who married three husbands or more, fol. 151b; mothers of worthy sons, الجهابات, &c., fol. 157b; Nakibs of Israel, fol. 160b, of the Banu ‘Abbās, fol. 161a; Nīmrods and Pharaohs, &c.; the false Muslims, المُلاكِيَّة, fol. 161b; celebrated teachers and logists, fol. 164a; men who were crucified, المُلُصقيَّون, fol. 165b; men whose heads were pilloried, fol. 169a; men noted for fleeing from the foe, الفارِون, fol. 170b.

The MS. breaks off before the end of the last section. At the bottom of the last page is a note, dated A.H. 751, from which it appears that the MS. was already imperfect at that time.

A notice of al-Sukkari on the title-page, and a full table of contents on two inserted leaves, are by a modern hand.
The work is designated by various names, *Kitab Dalail al-nbwa* by al-Dahabi, *Kitab Dalail al-nbwa* by al-Sam'ani, *Kitab Dalail al-nbwa* by Mu'ibib al-Din A'umad B. 'Abdallah al-Tabari (d. A.H. 694; see the Leyden Catalogue, vol. iv., p. 80), and *Sharh al-Muctafi* by Haj. Khal., vol. iv., p. 44. At the end of the present copy it is designated by a later hand as *Kitab Dalail al-nbwa*.

It is not so much a detailed biography as a compilation of Hadiths designed for the glorification of the Prophet and the edification of the faithful. The author gives at the beginning of every chapter (Bab) an Isnād, or catena, in support of such traditions as he had received *viva voce*; but further on he quotes freely, without any Isnād, Ibn 'Abbās, Wahb B. Munabbih, and other early traditionists, as well as later writers such as Muḥ. Ibn Islāk and al-Wāḳīḍi (see foll. 210b, 94a, 184a). Among the traditionists from which he received oral communications, the following are those whose names most frequently occur: 1. Abu 'Amr Muḥ. B. Ja'far B. Muḥ. B. Māṭar (a disciple of Ibrāhīm B. Yūsuf al-Hisanjāni, who died A.H. 301; v. Sam'ānī, fol. 50a, and Yakūt, vol. iv., p. 975), foll. 40, 43, 67, 222; 2. Abu l-Ḥusayn Yahya B. al-Ḥusayn al-Muṭṭalibī, Imam of the Masjid of Medina, foll. 201, 202, 204, 216; 3. Abu l-Faḍl Ja'far, B. al-Faḍl, Wazir of Kafur, whom the author met in Mecca (Ibn al-Furat, who died A.H. 391; see Kāmil, vol. ix., p. 120), foll. 20, 206; 4. Abu 'Amr Muḥ. B. Sahl B. Hilāl al-Bushti, whom the author met in Mecca A.H. 376, foll. 160, 184; 5. Abu 'Ali Ḥamid B. Muḥ. B. 'Abdallah al-Harawi (called al-Rūfā, who died in Herat A.H. 356; v. Ibn Nuṭṭab, Or. 856, fol. 87b), foll. 163, 208. The dates of-
such communications are occasionally mentioned. They range from A.H. 347 to 376. The work was probably written after A.H. 384. The author's master, al-Masjarjisi, who died in that year, is spoken of as dead, fol. 197a.

Prefix to the work is a table of contents written by the same hand as the text, foll. 2—5, with the exception of the first thirteen headings, which have been supplied by a much later hand, foll. 1b. From this table it appears that the MS. has lost much of its original contents. The headings of the extant chapters are as follows (we omit, for brevity's sake, the word باب at the beginning of each, and the formula صلى الله عليه which invariably follows the Prophet's name):

- Fol. 7a. ظهور النبي وانقلائه في إصلاح ابائه
- Fol. 20a. تربية رسول الله ونحوه إلى أن تنبيئ
- Fol. 27a. عصبة الله تبارك وتغلي ذبيبه من النذير
- Fol. 40b. صفة حانثه صلى الله عليه وعلى الله
- Fol. 43a. في صنعته اختيار النبي
- Fol. 57a. أداب النبي
- Fol. 64a. ما منجب به رسول الله
- Fol. 67b. ما ضرب رسول الله من الأمثال أو قال
- Fol. 73a. ذكر الآب سنة رسول الله من القرآن وصفاته
- Fol. 73b. ذكر آب سنة رسول الله الذي ورد به الأخبار
- Fol. 75a. ذكرما آب العامته تبارك وتغلبيه محمد
- Fol. 76a. ما ذكر الله تعالى من أعضاً رسول في القرآن

Fol. 76b. تفضيل النبي على سائر الأنبئة
Fol. 906b. في المرأة (on parallelisms between Muhammad and other prophets).
Fol. 96b. ما حصل به النبي من الشرف في القرآن
Fol. 112a. ما حصل به النبي من الحينات

[Here no fewer than forty-five Babs are wanting. They related, according to the table of contents, to the genealogy and relatives of Muhammad, to his children and wives, to the prophecies of Saṭīḥ and Shīḳḳ, and to the first converts to Islamism.]

- Fol. 152a. ذكر مغازي رسول الله
- Fol. 160b. خليل رسول الله ومراكيه
- Fol. 163a. حج رسول الله ومراته
- Fol. 167a. ما جاء في فصل مكة

[Fol. 76b. ما منجب به رسول الله

[Fol. 76b. ما منجب به رسول الله


- Fol. 184a. مفتاح بيت الله للرحم
- Fol. 185a. ما منجب به نبيه إن به البيت حتى صار
- Fol. 193a. ما جاء في اخراج تزمر
- Fol. 197a. فضل ثنية رسول الله وهي المدينة وتمس

[Fol. 201a. ما جاء في بنا سجند رسول الله

[Three chapters mentioned in the table, and relating to the conversion of the Medinese, to the additions made to the
mosque of the Prophet, and to the inscriptions upon it, are omitted in the text.

Fol. 202a. ما جاء في تحميل القبة
Fol. 203a. (the moaning post) ما جاء في لنَّاقة
Fol. 203b. ما جاء في جهرات أزواجه النبي
Fol. 204a. ما جاء في بيت ثانوه بنت رسول الله
Fol. 205a. ما جاء في سد الأدوات الشواع
Fol. 205b. ما جاء أول من خلقت القبة (perfumed)
Fol. 206a. في فضل الصلاة في دَرْس رسول الله
Fol. 208b. في آتيان رسول الله سجّد قبّا وفضله وفاة النبي
Fol. 210a. ما جاء في زارة قبر النبي وقُسّام عليه
Fol. 216b. ما جاء في فضائل الشهداء وزيارة قبورهم
Fol. 222a. فضل الصلاة على النبي
Fol. 225b. ما جاء في وقية النبي في المأموم
Fol. 238a. ما جاء في ذكر الألوية وصفة لها لله
Fol. 252b. ما جاء في الشفاعة

Spaces reserved for drawings of the Haram and of the mosque of Medina, fol. 190, 207, have not been filled in. The original writing ends abruptly with fol. 252. The next following leaves, written by a later hand, reproduce the last page of the preceding folio, and give the conclusion of the work.

The MS. appears to have been brought at an early date to Damascus. At the end of the table of contents is a note written apparently by a former owner, and now obliterated, in which the words شمالي جامع دمشق are still distinctly legible. A later possessor, Hasan al-Hanafi, has written over it a record of purchase dated A.H. 815.

510.

Or. 3012.—Fol. 260; 8 in. by 5; 23 lines, 4½ in. long; written in plain and distinct Neskhi, with occasional vowels; dated Arrajân, 22 Rabî’ II., A.H. 590 (A.D. 1194).

[Keimer, no. 9.]

دليل النبوة


Beg. المهدي هو ولد النعم للسما ومسدى الأباء

العظم

Abu Nu‘aim al-Iṣḥābānī was regarded by general consent as the greatest traditionist of his age. Born in Isfahan, A.H. 336, he proceeded A.H. 356 to Baghdad, and visited subsequently Baṣrah, Kūfah, and Naishapur, gathering everywhere traditions from the best authorities. He died, at the age of 94 lunar years, on the 20th of Muḥarram, A.H. 430, leaving the following works:

3. المختصر (the present work); 5. المختصر على مسلم (no. 137) (v. Ta’rikh al-Islām, Or. 49, fol. 153; Ibn Nukṭah, Or. 836, fol. 52; Ibn Khalikān, De Slane’s translation, vol. i., p. 74; Lib. Classium, xiii., no. 62; and Wüstenfeld, Geschichtscheiber, no. 187).

The scope and character of the work may be gathered from the first words of the
preface. 

The author speaks but seldom in his own name. Following, like Tabari, the cumbrous method of traditionists, he gives one Isnad or more for every statement, as well as for each of the various versions of one and the same fact. The work is divided into thirty-five chapters (Fasl), a table of which is given at the end of the preface, fol. 46—6a.

The present MS. is designated as the first volume in the following title, written by the same hand as the text: 

The headings of the preceding chapters, from II. to IX., are not found in the body of the volume, that portion being defective and confused. The following is a translation of the subsequent headings as they appear in the text: X. How his father wedded his mother, Aminah B. Wahb, and how that marriage was the result of an announcement of his mission, fol. 76a. XI. Pregnancy and delivery of his mother, and the signs she saw foreboding his mission, fol. 78a. XII. What happened at his birth, his suckling, and signs of prophecy, fol. 86a. XIII. What happened to the people of the Elephant, foreboding his mission, in the year of his birth, fol. 89b. XIV. His youth and the vicissitudes of his life up to the time when God honoured him with the revelation and established him as a prophet, &c., fol. 98b. XV. His character and qualities, and the seal of prophecy between his shoulders, &c., fol. 114a. XVI. The special protection by which God guarded him from sin and idolatry, and defended him from the wiles of genii and men, fol. 115b. XVII. Beginning of revelation, and how the angel appeared to him and imparted to him the inspired word, declaring that he came from God, and how the Prophet’s breast was split open, fol. 135b. XVIII. How heaven was guarded against the eavesdropping of devils, in order to establish his divine mission and to give power to his predication, fol. 154a.
duced by the Koran and Muḥammad’s gift of reading the hearts, through which many wise men were brought to Islam at their first meeting with him, fol. 157a; conversion of Abu Darr and of his brother Unais, fol. 177a; conversion of ‘Amr B. ‘Anbasah al-Sulami, fol. 181b; of Salmān al-Farisi, fol. 182b. XX. What passed between the Prophet and the idolators after he began to preach openly, and what happened to him until he fled, &c., fol. 191b; splitting of the moon, fol. 203a; how the Prophet offered himself to the tribes of the Arabs, fol. 213a; the first covenant of al-‘Akkabah, fol. 222b. XXI. How the Prophet fled from Mecca to Medina, and signs which appeared on the road, fol. 236a. XXII. How brutes and beasts of prey spoke, prostrated themselves before him, and complained to him, fol. 253b.

The last heading is deceptive. Instead of the subject theret announced, the next following pages contain an account of the missions of Dihyah al-Kalbi to Kāsīrāt, and of ‘Abdallah B. Ḥudāfah to Khisra. They conclude with the story of Bādān’s message to Muḥammad, and with the announce ment by the latter of the death of Khisra (see Sprenger, Leben des Muḥammad, vol. iii., p. 264).

The writer of the MS., Abu ‘Ali Mas‘ūd B. ‘Ubaid Allah al-‘Ukraši al-Ṣafī’i, has transcribed on the title-page various Samā‘s, or certificates of reading, from which it appears that the work had come down from the author to him through two intermediate links, viz., 1. Abu Sa‘d Muh. B. Abī ‘Abdallah Muḥ. al-Muṭarrir, who had it from the author; (this tradition died, upwards of ninety years old, A.H. 503; see Ta‘rikh al-Islam, Or. 49, fol. 154a); 2. Abu ‘l-Muṭḥarrah al-Ḵāsim B. al-Faḍl al-Saidalānī (al-Iṣbahānī, who died upwards of ninety years of age, A.H. 567; v. Ibn Nukṭah, fol. 147, and Ta‘rikh al-Islam, Or. 51, fol. 20), and Abu ‘Abdallah Muḥ. B. Abī Nu‘aim Almād al-Ḥaddād, both of whom had read the work with the above-named al-Muṭarrir, A.H. 496. Mas‘ūd B. ‘Ubaid Allah read the work before the two last-named Shaikhs, A.H. 566. The two latest Samā‘s, added by himself at beginning and end of the MS., record two readings performed in his presence, A.H. 590 and 591, for the benefit of his daughters and sons.

For other copies, see the Khedive’s Library, vol. i., p. 226.

511.

Or. 3013.—Foll. 203; 9 ½ in. by 6 ½; 23 lines, 5 in. long; written in fair clear Neskhi, with occasional vowels, apparently in the 12th or 13th century. [KeeMER, no. 10.]

ذائل الدواء

Evidences of Muḥammad’s prophetic mission, as displayed in his life; by Almād B. al-Ḥusain B. ‘Ali al-Baiḥaḵī.

Beq. الله الذي خلق السموات والارض وجعل الاطياب والندور

Abu Bakr Almād B. al-Ḥusain B. ‘Ali B. Mūsa al-Baiḥaḵī al-Shāfī’i, born A.H. 384 at Khusrnajird (thus spelt by Samā‘i, fol. 198b), chief town of the canton of Baihaḵ, was the most eminent disciple of the great traditionist, al-Ḥākim al-Naisabūrī (v. Arabic Catalogue, p. 736b, note c), and is said to have surpassed his master. He visited Baghdad, Mecca, and Kufah in search of traditions, and was called, A.H. 441, as teacher to Naḥṣapur, where he died on the 10th of Jumāda I., A.H. 458. For his life and his numerous works, see Samā‘i, fol. 101a; Ta‘rikh al-Islam, Or. 50, fol. 64; Ibn Khallikān, De Slane’s translation, vol. i., p. 57; Yāḵūt, vol. i., p. 806; Ibn Nuḵṭah, Or. 386, fol. 50; al-Maḵdīsī, Or. 3061, fol.
HISTORY.

145; al-Subki, Add. 23,361, fol. 58; and Lib. Classium, xiv., no. 13.

The scope of the work is thus described in the preface, fol. 4a:

اردت والشمية لله أن أجمع بعض ما بلغنا من جهازات نبينا محمد صلى الله عليه وسلم وعلى الله ودأائل نبوته ليكون عونا لهما على أثاب رسته نافترته وتاملا في الانتداب با أرتد واستعنت به في إتمام ما قدته معا نقل اليه من شرف اصلته وظهارة مولاده وباني أسابيعه وصفاته وتعد حياته وتون وفاته، وغير ذلك مما يتعلق بمعرفته صلى الله عليه وسلم على نحو ما شرطته في مصنفنا من الأكفا بالجميع من السلفين والجنازتين من المعرف بالغريب إلا فيما لا يتفنن المولد والقصص أو المعرف دون أن تفرده والاعتبار على جملة ما تقدمه من التفصيل أو المعرف عند اهل المغازي والتواريخ.

The MS. is designated in the following title, written by the same hand as the text, as the first volume of the work: الجماع ابوباب الولد الذي صلى الله عليه وسلم.

This section comprises fourteen Babs relating to the birth of the Prophet, to the marriage of his parents, to his suckling, to his names and surnames, to his genealogy, to the death of his parents, and to the portents which accompanied his birth.

Fol. 28a. 

Description of the person and character of the Prophet, in twenty-three Bābs.

Fol. 67b. 

Life of Muḥammad from his birth to his mission, in nine Bābs.
Life of the Prophet, from the beginning of the revelations to the flight to Medain.

This last section, which occupies the remainder of the volume, comprises a great number of Babs, relating to the first revelations, to the persecutions of the Prophet, to the first converts, to the emigration to Abyssinia, to the Mi’raj, to the first and second covenant of al-‘Akabah, &c. The concluding chapters relate to the Hijrah, and have the following headings:

Fol. 179b. باب خروج النبي صلى الله عليه وسلم إلى المدينة

Fol. 182b. باب أتباع سرقة بن ملك بن جشم

Fol. 185b. باب اقتراح رسول الله صلى الله عليه وسلم بالمرأة وأبنها

Fol. 186b. باب اقتراح رسول الله صلى الله عليه وسلم بالمرأة وأبنها

Fol. 187a. باب من استقبل رسول الله صلى الله عليه وسلم وصاحبه من أصحابه ثم استقبلت الانصار إياهم ودخلوه ونثرته وآيات التي ظهرت في نزله

Fol. 190b. باب ذكر التاريخ لقدم النبي صلى الله عليه وسلم المدينة وكمّت بعد البسط بمنعة

Fol. 191b. باب قول الله عزوجل نبى أغلى

Fol. 192b. باب ما رأى في خروج صهيب بن سعد نبي الله صلى الله عليه وسلم المدينه وما ظهر في ذلك من آثار النبوة

It is stated at the end that the next following chapter was to be

باب ما تلقى أصحاب النبي صلى الله عليه وسلم من وبلغ الدين عند تدميره

This valuable MS. appears to have been from an early date at Damascus. A former owner, Ibrâhîm al-Bikâ‘î (a traditionist, who died in that city A.H. 885 (see Wüstenfeld, Geschichteschreiber, no. 497), has written his name on the first page, with the date A.H. 874. A note in the same handwriting at the end is a record of a collation completed A.H. 879.

The last page contains a long Sama’ stating that the book was read before the
Imām Jamāl al-Dīn Abu 'l-Mahāsīn Yūsuf B. 'Abd al-Hādī al-Ḥanbali, in presence of numerous hearers, in the Sāliḥiyah of Damascus, A.H. 905. On the title-page the same Yūsuf B. 'Abd al-Hādī wrote a full catena of the Shaikhs (mostly Damascene traditionists), through whom the work had been handed down from the author to himself.

Prefixed are tables of contents by two different hands, foll. 1b, 2b.

The Dala'il un-Nubuwwah of al-Baihākī is one of the authorities enumerated in the preface of al-Khamīs by al-Diyarbakrī. Several copies are mentioned in the Khedive's Library, vol. v., p. 91.

512.

Or. 3015.—Foll. 281; 11 $ \frac{3}{4} $ in. by 7 $ \frac{3}{4} $; 31 lines, 4$ \frac{1}{4} $ in. long; written in plain Neskhi, apparently in the 16th century, with the exception of foll. 1—4 and 278—281, which have been supplied by a modern hand.


A detailed life of the author is found in al-Durar al-Kāminah of Ibn Hajar, Or. 3044, foll. 121, 122. See also Husn al-Muḥādara, I., p. 202; Wüstenfeld, Geschichteschreiber, no. 400; and for other notices and copies of the work, the Arabic Catalogue, pp. 171b, 771a; Pertsch, Gotha Catalogue, vol. iii., p. 365; the Leyden Catalogue, vol. v., p. 196; the Paris Catalogue, no. 1967; Rosen, MSS. arabes de l'Institut, no. 40; Landauer, Strassburg Catalogue, no. 18; Brill's Catalogue, 1886, no. 102; and the Khedive's Library, vol. v., p. 91.

An abridgment written by the author, and entitled محرر العيون, is mentioned by Haj. Khal., vol. iv., p. 285. See also Uri, no. 345, s; Sprènger, no. 126; Houtsma, no. 220; and the Khedive's Library, vol. v., p. 172.

513.

Or. 3016.—Foll. 58; 7$ \frac{3}{4} $ in. by 5 $ \frac{1}{4} $; 17 lines, 4 in. long; written in fair Neskhi; dated 9 Rajab, A.H. 748 (A.D. 1347).

The author extracted it, at the request of the Kādi 'l-Kudāt Jalāl al-Dīn, from his previous more extensive biography entitled محرر الاسم في سيرابي القاسم.

He says in the preamble: 

فندق ندب نقل
الجم ينهميء وعرب سدنا قانته القصاة جال الذين نقع
الله ببركة المسابين إلى تخفى سيرة المصطفى وأثري من
LIFE OF MUHAMMAD.

315

For notices of the author, 'Alā al-Dīn Mughlāṭā'ī B. Kilj B. 'Abdallāh al-Bakjārī al-Ḥanāfī (who was born A.H. 689, and died A.H. 762), see the Arabic Catalogue, p. 778b; al-Durār al-Kāminah, Or. 3044, fol. 146a; Ibn Kūlūbuga, p. 57; al-Ghurāf al-‘Alīyyah, Or. 3046, foll. 255—7; and Wüstenfeld, Geschichtsreiber, no. 420.

From a note on the first page it appears that the present copy was once bound up with the Muhbammāt of al-Nawawī (v. Haj. Khal., vol. v., p. 369), and with a work entitled Kātib al-ʿulā bi al-ṭanā%E2%81%96 al-nisā' wa al-kifārāt, by Ḫiyār al-Mughlāṭā'ī B. 'Abd al-Wā'hīd, d. A.H. 643; v. Haj. Khal., vol. i., p. 177).

514.

Or. 4281.—Foll. 130; 8 in. by 5½; 13 lines, 4 in. long; written in Neskhi, apparently in the 15th or 16th century. [Budge.]

A popular account of Muḥammad's life, by Abu 'l-Ḥasan al-Bakri, imperfect at the beginning.

The title is written at the end of the first Juz, fol. 23b, as follows: 

الانوار اور رسول الله صلى الله عليه وسلم

The same title is found at the end of Juz II., fol. 23b, of Juz III., fol. 36a, and of Juz V., fol. 54b.

Juz II. begins: 

تال ابن منسى الבקש حدثنا

Lower down is a notice of the reign of al-Muzaffar Ḥājī, A.H. 747-8, dated A.H. 970.

Both the original biography and the present abridgment are mentioned by Haj. Khal., vol. iii., p. 545, and vol. i., p. 308. For copies of the latter, see Aumer, Munich Catalogue, p. 185, and the Khedive's Library, vol. v., p. 9. Sirat Mughlāṭā'ī is one of the authorities of al-Khamis.

There are no divisions in the text. The life proper begins with an enumeration of the Prophet's names, and the narrative part ends with an account of his death and burial, foll. 40, 41. The next following pages relate to his freedmen, his servants, his arms and garments, his amanuensis, his wives, his character, the evidences of his supernatural power, his prophecies, and his prerogatives. The chronological sketch of the Khalifs, from Abu Bakr to al-Mu'tašīm, taken from al-Shābī and others, occupies the remainder of the volume, foll. 48a—58b. It concludes with the death of al-Mu'tašīm, A.H. 656, and a short elegy on the devastation of the Muslim lands by the Tartars.

This copy was written in the author's lifetime by Muh. B. Muh. B. al-Sa'īgh. On the margin of the last page it is stated that the greater part of the MS. had been collated and read before the author.

بلغ غاليها مقابلة: 

إذ وقأ على مصنفها حسب الطاقة والشق الموتى.

Lower down is a notice of the reign of al-Muzaffar Ḥājī, A.H. 747-8, dated A.H. 970.

The work is written (in the style of popular tales) in prose with occasional verses, and teems with the most fabulous
stories. It deals chiefly with the ancestors of Muhammad, with the wonders which accompanied his birth and infancy, and with his early life. The original MS. breaks off in an account of the negotiations carried on by Warkah with the Arabs for the marriage of Khadijah. Foll. 123—30, supplied by a modern hand, contain an account of that marriage, and conclude with a description of the splendid ornaments with which Khadijah was bedecked on that occasion.

The author loses no opportunity of glorifying Abu Tâlib, Fâtimah, and ‘Ali, whose name is always followed by the Shi‘ah formula, عليه السلام. He must have lived before A.H. 754, as shown by Pertseh, no. 1790. Haji Khalfah gives (vol. i., p. 483) the full name of the author, Abu ‘l-Hasan Aḥmad B. ‘Abdallah al-Bakri and the title in a more complete form:

الانوار ومفتاح السرور والانكار

515.

Or. 3608.—Foll. 50; 10 in. by 7½; 19 lines, 3½ in. long; written in a cursive Persian character, with vowels, apparently in the 17th century.

A life of Muhammad, by Shams al-Din Abu ‘l-Khair Muḥ. B. Muḥ. B. Muḥ. Ibn al-Jazari, with the heading:

هذا كتاب مولد الكبير الشيخ الإمام العالم العلامة رحلة الأردن مصنف العالم

انشب أصدقاء أ النبئين الشيخ شمس الملأ رادين

ابن لفهر محمد بن محمد بن محمد بن الجزى الشامي

اسمه الله جبريل لما

 Beg. لفهر الله الذي جعل شهر ربيع الأول بهذا

المبى المرسل ربيع قلوب الأطباء

The author was born in Damascus, A.H. 751. Having studied under the great doctors of Egypt, he rose to the first rank among the Koran-readers and traditionists. He was appointed Kadi of Damascus A.H. 793, and proceeded, A.H. 798, to the Court of Sultan Bayazid, in Brusa, where he was received with marked distinction. He was present at the Sultan’s defeat by Timur, and fell into the hands of the victor, who treated him with regard, and took him to Transoxiana. After Timur’s death, A.H. 807, he went to Herat, and thence to Shiraz, and was appointed Kadi of the latter city by its ruler, Pir Muhammad. He died there on the 5th of Rabî‘ I., A.H. 833. A very full account of his life and works, extracted from his autobiography in the Tabakât al-Kurra al-Sughra, will be found in the Shaḵa‘īk al-Nu’mān, Add. 25,739, fol. 14b. See also Inbā al-Ghumr, Add. 7321, fol. 300; Liber Classium, xxiv., no. 5; Wüstenfeld, Geschichtschreiber, no. 474; and the commentary upon Da‘ī al-Shifā, no. 516, fol. 2b.

The nature of the work is described by the author in these concluding words: وهبنا آخر

ما قصدنا جميعه من مولد النبي صلى الله عليه وسلم

وابتعنا بسمن سيرته وخلاصه وخصاية ومحرارة

ليتم فائدته وينمو بركته ويعظم صندو عائدةه

There are no divisions in the text, but the chief subjects are marked in the margin. The Prophet’s genealogy, his birth and suckling, with their legendary surroundings, are dwelt upon at great length, foll. 2a—20a. Then follow the journey to Syria and the marriage with Khadijah, foll. 20a; the beginning of revelation, foll. 21a; the Hijrah and the subsequent events, foll. 23b; the Prophet’s death and burial, foll. 32b; the usual account of his freedmen, servants, weapons, secretaries, wives, children, &c., foll. 34a; a description of his person and character, foll. 41b; his prerogatives, foll. 43a; and his miracles, foll. 45b. At the end the author
explains why the birthday of the Prophet is not celebrated as a festival. But here the MS. breaks off, wanting probably a few lines only.

In a few instances the author prefixes a full Isnād to such traditions as he had orally received. Among these is one which he heard from the lips of Umm Muḥammad Sitt al-ʿArab in her dwelling on the slopes of mount Kāsiyūn, A.H. 766 (when he was only fifteen), fol. 5a. He also frequently quotes comparatively modern writers, as al-Suḥaili (see no. 504) and Sulaimān B. Mūsa al-Kalāʿi, author of al-Iktīfā (see Arabic Catalogue, p. 421b).

Haj. Khal. mentions two works of Ibn al-Jazari on the same subject, viz., the al-Muḥhid almadjid li maʿtul biwālid al-ʿālif, and its abridgment, entitled al-Maʿtul biwālid al-ʿālif (see vol. ii., p. 318; vol. iv., p. 271; and vol. vi., p. 271. Neither of the above titles is found in the present MS. The commentator of Dāt al-Shīfā, no. 516, fol. 3a, speaks of three Maulids composed by Ibn al-Jazari in Mecca, either in prose or in verse.

The margins contain additions from other works, and explanatory glosses in Arabic and Persian.

516.

Or. 2483.—Fol. 283 ; 8 1/4 in. by 6 ; 16 lines, 4 in. long; written in small and close Neskhi; dated 7 Jumāda I., A.H. 1272 (A.D. 1856).

[Presented by Col. S. B. Miles.]

A commentary by Ibn al-Ḥājī, fils al-ḥājī, upon the versified life of Muḥammad, entitled Ṭārīkh al-ṣawāfa in Sīra al-ṭābiʿī wa-Thulūfa, by the author of the preceding work.

Beg. of the Comm.: 

لاستثناء من عليتنا

Beg. of the Life:

قال محمد هو ابن الأرئ

The whole poem is included in the commentary, not in entire lines, but in single words, or groups of two or three words, written in red ink.

The dedication and the title are found in the following lines:

نظمتها في غاية اختصار
مرجيلا لعل في هيال
برسم سلطان الرى محمد
صاحب شيراز الرى الموبد
اسأل رأى أن يعز الدنيا
ويهلل الدنيا والباقين
سيمها تقاوانت ذات الشفا
في سيرة النبي ام للشفا

The commentator, who was less versed in prose than in sacred history, takes the "Muḥammad, Lord of Shirāz," mentioned in the preceding lines, for the Osmanli Sultan Muḥammad B. Bāyāzīd. The author's patron was evidently Pīr Muḥammad B. ʿUmar Shaikh, who was viceroy of Fars under Timūr and Shahrūkh, A.H. 796—812, and the dedication must have been written when Ibn al-Jazari took up his abode in Shirāz, after Timūr's death (A.H. 807).

The work itself, however, appears to have been written some years earlier, when the author was staying at Bāyāzīd's Court; for in the epilogue the glorious victory gained by that Sultan over the Hungarians and their French allies before Nicopolis is
recorded as having taken place three days previously. The number of Baits of which the poem consists (1000), and the date of composition, the 25th Dulhijjah, A.H. 798, are stated in these verses:

ابياتها جاءت نوان كضلا
عام حساب مع ذلك دلال جملا
خامس عشر رابى لجنة الحضر
ثالث يوم من وقوع الحضة

This would give the 23rd of Dulhijjah, A.H. 798, for the battle of Nicopolis, the precise date of which is still doubtful (see Hammer, Gesch. des Osm. Reiches, vol. i., pp. 240, 611).

The Dāt al-Shīfā gives in a short compass a condensed history of Muḥammad and of the first five Khalīfs. It has no marked division, at least in the present copy.

The principal subjects begin as follows: Genealogy of Muḥammad, fol. 12b. His birth and boyhood, fol. 27b. His mission, fol. 53b. The Hijrah and the following events related year by year, fol. 76b. His death and burial, fol. 131b. Enumeration of his campaigns, of his names, wives, children, &c., fol. 137a. Description of his person, character, and habits, fol. 161a. His miracles, fol. 178b. The first five Khalīfs, from Abu Bakr to al-Hasan, fol. 194a. Epilogue, fol. 277b.

The commentator, who only designates himself by the patronymic Ibn al-Ḥājj, says in the preface that, after vainly seeking for a commentary upon the Dāt al-Shīfā, he undertook, at the request of his friends, and after he had set out from his native land on his way to Syria and the Hijāz, to write one himself. He completed it, as he states at the end, on the 19th of Muharram, A.H. 1187. The commentary is very full, and conveys a great deal of additional information, derived from 'Uyūn al-Āthar (no. '512) and other works, enumerated in the margin of 2a.

Copyist: ِنَعِّمُ بِنُ عَبْدُ اللَّهِ أَخْرَجُ

A copy of the poem, and one of the commentary are noticed by Ahlwardt, Verzeichniss, nos. 671-72. For another copy of Dāt al-Shīfā, see Houtsma, no. 223.

517.

Or. 3017.—Foll. 350; 12 in. by 8½; 25 and 27 lines, 5 in. long; written in Nestalik, apparently in the 16th century.

[Kremer, no. 14.]

[sic] الخمسة في احوال نفس النفس


This volume concludes with the fourth Mautan, or the account of the fourth year of the Hijrah. Its contents correspond with pp. 2—468 of the first volume of the edition printed in Cairo, A.H. 1283. The first three pages have been supplied by a modern hand in the Maghribi character.

518.

Or. 3008.—Foll. 323; 12½ in. by 8½; written in a fair Maghribi character, A.D. 1766—1770.

[Kremer, nos. 5 and 15.]

I. Foll. 2—149a; 29 lines, 5½ in. long; dated 17 Dulka'dab, A.H. 1179 (A.D. 1766).

A compendium of Muslim history, by
Sayyid al-Ḥāj al-Shaṭibi (see above, no. 482), with the heading: كتاب المجلز في اختصار الروايات تأليف الشه العلامة سيدي المجلز الشطبي رضي الله عالى عنه

Beg. 2nd Fasl, the history of Muḥammad, begins fol. 476. The third part, dealing with the Khalifs and subsequent dynasties, begins with Abu Bakr, fol. 841, but without any heading. The Khatimah, treating of the end of the world, occupies foll. 144a—147b.

At the end, foll. 147b—149, there is a poem in the form of a Kasidah, describing the fate of the dead in the tomb, and beginning with this verse:

يا ز이며 القبر قف بالقبر معتبأ
Desde café en tanto que me tumbo

The following title is written on the first page:

Or. 1492.—Foll. 46; 8½ in. by 6; 27 lines, 4½ in. long; written in Neskhi, apparently in the 19th century.

[SIR HENRY C. RAWLINSON.]

A popular history of the early Khalifs, commonly called "الأخبار الأموية والسياسة" or simply "كتاب الأمامة والسياسة," and wrongly ascribed to Ibn Kutaibah.

The following title is written on the first page:

The following title is written on the first page:

A Latin abstract of the history of the first four Khalifs has been published by A. Petersson, Lundae, 1856, under the title: Expositio de quatuor primis Khalīfīs.


For other copies see Tornberg, Lund
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HISTORY.


On the first page is written: "Purchased by me at Bagdad, July 20, 1840. H. Rawlinson."

520.

Stowe, Or. 6.—Foll. 121; 10 in. by 7; 28 and 29 lines, 5 in. long; written in an archaic and angular, sparingly pointed, character, in the 11th century. Foll. 29—32 are partly torn and defaced by holes.

فتوح مصر والمغرب والأندلس

History of the conquest of Egypt, the Maghrib and Spain; by Abu 'l-Kāsim 'Abd al-Rahmān B. 'Abdallāh B. 'Abd al-Ḥakam B. A'yan al-Kurashi al-Misrī, who died A.H. 257. See the Arabic Catalogue, pp. 544b, 783b; Wüstenfeld, Geschichtsschreiber, no. 63; and Haj. Khal., vol. iv., p. 386.

On the first page are the following title and Riwāyat, in the same handwriting as the text:

الجزء الأول من كتاب فتوح مصر وحجاية تأليف

ابن القسم عبد الرحمن بن عبد الله بن عبد لله المسمى

ابن عين القرش المصري رواية إبراهيم العيسى

ابن حفص بن رياض أحمد بن عبد الله بن عبد الله بن

يحيى صادق مسلم بن أبي سهل

From the above it will be seen that the men who handed down the work of Ibn 'Abd al-Ḥakam, were for the most part Egyptians by birth or residence. Taking them downwards from the author's time, they are the following:


5. Abu Tāhir Aḥmad B. Muḥ. B. Aḥmad al-Silāfī al-Iṣbahānī, who took up his abode in Alexandria A.H. 511, and died there A.H. 576. See the Arabic Catalogue, p. 731, note o; Bibliothèque Arabe. Hisp., vol. iv., pp. 48—53; and Wüstenfeld, Geschichtsschreiber, no. 208. It is stated in Ta'rikh al-Islām, Or. 51, fol. 89, that he once only, A.H. 517, left Alexandria to go to Cairo,
where he met al-Madini (no. 4) and other traditionists. This must have taken place a little earlier, for a Samā', transcribed at the end of each Juz, but the last, of the present MS., states that it was read before Shaikh Abu Šâdîk Murshid al-Madini, in virtue of a licence received by him from Ibn Munir, the reader being Shaikh Abu Ṭâhir al-Silaфи, and that the reading took place in Fustâṭ Miṣr, in the month of Dulhijjah, A.H. 516.

It does not appear from the MS. who was the person who received the text from al-Silaфи, and who refers to himself in the initial words: أخبرنا الشيخ إبراهيم.

The Paris Library possesses two copies of the same work, nos. 1686-7, the first of which exhibits the same catena as the present copy. See De Slane, Journal Asiatique, 1844, vol. ii., pp. 335, 351, 354—64; and Histoire des Berbères, vol. i., pp. 301—12, where extracts are given in French translation; and Ewald, Zeitschrift für die Kunde des Morgenlands, vol. iii., p. 333.

From a transcript made by Ewald of the Paris MSS., two portions of the text have been edited; namely: 1. Part of Juz 1 (corresponding with fol. 16—13б of our MS., but with several omissions), edited, with a Latin version, by Dr. Karle under the title "Ibn Abdolkhamami libellus de historia Ægypti antiqua," Gottingae, 1856; 2. The latter part of Juz 5 (fol. 79б—87а of our copy), edited, with an English version, by John Harris Jones, Gottingen, 1858.

The historical value of the work has been critically discussed by Dozy in his "Recherches sur l'histoire d'Espagne," 3rd edition, pp. 36—38.


The present MS. cannot be later than the sixth century of the Hijrah. It has been collated, as stated at the end (fol. 121а), with the MS. of the Ḥâfiz (اص لحافيز) by Muḥ. B. 'Umar B. Yūsuf al-Anṣārī. The latter, as appears from the Samā', had read the whole work before Shaikh Abu 'l-Kāsim Hibat allah B. 'Ali B. Su'ūd B. Thābit al-Anṣārī, who is spoken of as still living.

This Hibat Allah B. 'Ali al-Anṣārī al-Khazraji al-Būṣirī, called Sayyid al-Ahl, an eminent traditionist, was born A.H. 506, and died A.H. 598. See al-Wāfí bil-Wafayát, Add. 28,359, fol. 198, and Ta'rikh al-Islām, Or. 52, fol. 140. He is mentioned in the Samā' above described as one of those who were present at the reading.

On the first page is a note by a nearly contemporary hand, stating that A'yan B. Laith (the author's great-grandson) died A.H. 132 in Alexandria, 'Abd al-Ḥakam (his grandfather) A.H. 171, and 'Abdallah (his father) A.H. 214. On the same page is a later note relating to a reading of the work, before Shams al-Din Abu 'Abdallah Muḥ. B. Ẓirghām al-Bakri, in Mecca, A.H. 707.

521.

Or. 1505.—Foll. 227; 6⅓ in. by 5; about 20 lines, 4 in. long; written in small and distinct Neskhī; dated A.H. 815 (A.D. 1412).

[SIR HENRY C. RAWLINSON.]
was deposed on the 25th of Muḥarram. See Sulūk, Or. 2902, fol. 1.

For copies of the Futūḥ al-Wākidi, see the Arabic Catalogue, pp. 148-9, 425, 683; the Leyden Catalogue, vol. ii., p. 159; Pertsch, no. 1599; the Paris Catalogue, nos. 1652—1661, 1639; the Khedive’s Library, vol. v., p. 97, where several editions printed in Cairo are mentioned; &c.

522.

Or. 1506.—Foll. 221; 9 in. by 6; 23 lines, 5 in. long; written in fine bold Neskh, probably in the 13th century.

[SIR HENRY C. RAWLINSON.]

An earlier copy of the same work.

The deficiencies of the original MS. have been supplemented by two leaves at the beginning and three at the end. These are written in a rude character, and dated 27 Rabi’ II., A.H. 1210.

The original text begins, fol. 3a, as follows:

And Al-Malik Husayn, the Father of the Prophet, was to have been offered to the Sultan, with the assent of the people, and with the consent of God Almighty, and the people were to have been asked whether they would accept the offer, and if they were to have said yes, then the offer was to have been accepted; and if they were to have said no, then the offer was to have been rejected. And the Sultan was to have been asked whether he would accept the offer, and if he were to have said yes, then the offer was to have been accepted; and if he were to have said no, then the offer was to have been rejected. And the Sultan was to have been asked whether he would accept the offer, and if he were to have said yes, then the offer was to have been accepted; and if he were to have said no, then the offer was to have been rejected.

[T. Rawlinson.]

It ends, fol. 317b: he is to the Islam (ib., vol. iii., p. 182, line 1).

The MS. is divided into two volumes (Juz), the first of which ends, fol. 111b, with these words:

And Musa b. Nūh, brother of Musa, said, ‘O Allah, forgive me, and pass over my sins. (ib., vol. ii., p. 165, line 16).

523.

Srowe, Or. 9.—Foll. 180; 6 in. by 4; 11 and 12 lines, 23 in. long; written in a cursive and ill-shaped character; dated (fol. 178b) 29 Jumāda I., A.H. 1009 (A.D. 1600).
ALI AND HIS DESCENDANTS.

524.

Or. 1509.—Foll. 69; 8½ in. by 5½; 21 lines, 3½ in. long; written in a cursive and flowing, but distinct, character; apparently about the beginning of the 18th century.

A similar recension of the preceding work, with this title: هذا فتح مصر القاها لذين هشام عليه الرحمه والرضوان

Beg. لميد لله رسب المالمين... حدثنا يونس بن

It has the same additional matter as the preceding MS., foll. 55-6 and 68-9.

On the first page is a partly obliterated note of a former owner, with the date A.H. 1133.

525.

Or. 1551.—Foll. 132; 8½ in. by 6; 17 lines, 3½ in. long; written in fair large Neski, with red-ruled margins; dated end of Muḥarram, A.H. 1156 (A.D. 1743).

[SIR HENRY C. RAWLINSON.]

The conquest of Bahnasa, with the following heading: كتاب فتح البهنسا وما جرى للعربية: الكلم على التسام والكمال

See the Arabic Catalogue, p. 150a.

Beg. لميد لله رسب المالمين... قال الزاوي... مدينة البهنسا ذكر بعض المسيرين أن الله عز وجل ذكرها في كتابه

In spite of many discrepancies of detail, the text agrees substantially with the edition تاشه البهنسا, printed in Cairo, A.H. 1280, and often re-printed since, in which the author is called Muḥammad B. Muḥ. al-Muʻizz. There is no author’s name in the MS.

The work has been noticed by Hamaker in his preface to the “Incerti auctoris liber de expugnatione Memphiidis,” p. x., and by Karabacek, Monatsschrift für den Orient, 1885, p. 177. For other MSS. see Pertch, no. 1607, and for printed editions, the Khedive’s Library, vol. v., p. 96.

Ali and his Descendants.

526.

Or. 3988.—Foll. 183; 12 in. by 8½.

[GLASER, no. 282.]

I. Foll. 2—165; 22 lines, 5½ in. long; written in large plain Neski; dated Monday, 18 Safar, A.H. 1052 (A.D. 1642).
The author says at the end that he completed the work in the month of Jumâda I., A.H. 313. He adds that some descendants of Abu Talib were then holding sway in Taberistan and in Yemen, respecting whom he had no information.

The author's statements are throughout preceded by Isnâds. Among other authorities he quotes Muhammam B. Jarîr al-Tabari, with whom he had read, he says, the latter's work, entitled Kitâb al-Maghâzi.

The Makâtîl al-Tâlibiyin is not noticed by Haj. Khal. It is mentioned, however, among the works of Abu'l-faraj al-Isfahâni in the Fihrist, p. 115; by Ibn Khallikân; De Slane, vol. ii., p. 250; and in Ta'rikh al-Islâm, Or. 48, fol. 50. An abstract of the work is found in the Tarjumân, Add. 18,513, foll. 79—93.

II. Foll. 166—183; about 30 lines, 5 in. long, written in a small and distinct Neskhi, probably in the 17th century.

The first part of a commentary upon the Koran, by Sayyid Fakhr al-Dîn 'Abdallah B. 'Alî B. Jâfar, &c., al-Zaidi al-Sharafi, with the following title:


The author traces his pedigree through twenty-two intermediate generations to Imam al-Kâsim B. Ibrâhim al-Rassi (who died A.H. 246), and through him to 'Alî. He lived in the time of al-Mu'âsîr al-Kâsim B. Muḥ., whom he calls our Imam, i.e., A.H. 1006—1029.
He based his commentary upon an early Tafsir, commenced by the above-named Imam al-Kāsim al-Rassi, continued by his son Muḥammad, and completed by Imam al-Hādi Yaḥyā B. al-Husain (who died A.H. 298). Instead of following the usual order, the commentary passed from the Fātihah to the last Sūrah, and took all the others in inverted order. The same arrangement obtains in the present recension, which contains additions from others, chiefly Zaidi works, enumerated on the title-page.

The present fragment consists of the preface, fol. 166b; an introduction, fol. 169b; the commentary upon al-Fātihah, fol. 180a; and upon Sūrat al-Nās, fol. 183a.

His commentary, which contains a full and exhaustive exposition of the historical questions raised by the text, has been lithographed in one folio volume, without pagination, in Teheran, A.H. 1271. In that edition the original division of the work into twenty parts (Juz) is preserved. The contents of the present MS. correspond with the last 30 pages of Juz 13 and the first 24 pages of Juz 14. The portion of the text which includes occupies pp. 136—145 in the edition lithographed in Cairo, without date.

For copies of the text and commentary, see the Khedive’s Library, vol. iv., pp. 277, 341.

527

Or. 4029.—Foll. 183; 11½ in. by 8; 19 lines, 5½ in. long; written in elegant Neskhi, with occasional vowels; apparently in the 14th century.

[GLASER, no. 381.]

الجزء السابع من شرح نهج البلاغة


Beg. of the Comm.


528.

Or. 3952.—Foll. 256; 11½ in. by 6½; 21 lines, 4 in. long; written in very neat Neskhi; dated Jumāda II., A.H. 1020 (A.D. 1611).

[I. Foll. 2—108. The 15th Juz of the same commentary.

Beg. of the Comm.

القول في استحالة الذين تعامدوا من ترشيح


Beg. of the Comm.

The text of the seven Kasidahs is written in red, with all the vowels. For other copies, see the Arabic Catalogue, pp. 480a, 781b, and Ahlwardt’s Verzeichniss, nos. 493—5, 1028, 7.

The commentator, whose name does not appear, describes himself in the preface as descended from ‘Ali (الذ کننت من الأسرة العلوية) اذ كنعت من الأسرة العلوية). He was evidently a Shi‘ah of the Ithnâ-‘ashari, or duodenary, sect (see foll. 146a).


The same commentary is described by De Goeje, Leyden Catalogue, 2nd edition, no. 703, with the title of الكتيبات على معاني السبع العلويات.


Beg. أصل باب اختيار من كتب أمير المؤمنين عليه السلام ورسالتة إلى اعداده وإمرائه.

The portion of the text included begins with the chapter containing ‘Ali’s letters, and corresponds with pp. 142—145 of the Cairo edition.

529.
Or. 3759.—Foll. 192; 8 in. by 6; about 21 lines, 4 in. long; written in fair Neskhi; dated A.H. 1217 (A.D. 1802).

[GLASER, no. 43.]

الفصول المهمة في معرفة الأئمة

Lives of the twelve Imâms, imperfect at the beginning, and without author’s name.

It begins with the latter portion of the preface, and a table of the twelve chapters (نصون) of which the work consists. In the closing sentence the author deprecates the rash and erroneous conclusion of such readers as would tax him with being a Râfüdi or Shi‘ah. In the introduction he shows that great Sunni doctors, among others al-Nasâ‘î, had written works in praise of ‘Ali and the Imams, and he quotes from the canonical books numerous Hadiths bearing upon the holiness of the Prophet’s family. Throughout the work he quotes by preference Sunni authorities. Writers frequently cited are Kamâl al-Din Ibn Ta’ilah (Abu Sâlim Muḥ., who died A.H. 652) and Jamâl al-Din Muḥ. B. Yûsuf al-Zarandi, who died A.H. 750. He quotes also Tâj al-Din al-Subki, who died A.H. 771.

The introduction begins:

کحکی الشيخ الإمام

العلامة المعذرت بألحیم الشريف الشهير جمال الدين

محمد بن يوسف الزندی

The twelve chapters treat of as many Imams, as follows: ‘Ali, fol. 7a; Al-Hasan, fol. 92b; Al-Ḥusain, fol. 104b; ‘Ali Zain al-‘Abidin, fol. 124b; Muhammad al-Bâ‘îr, fol. 130a; Ja’far al-Ṣâdik, fol. 137a; Musa al-Kâtîm, fol. 142b; ‘Ali B. Mûsa al-Rida, fol. 150b; Mûhammad al-Jawâd, fol. 164b; ‘Ali al-‘Askari, fol. 173a; Al-Ḥasan al-Khâlîṣ, fol. 178a; Mûhammad al-Khalîf al-Ḥujjah, fol. 183a.

Copyist: محمد بن علي البزار

530.
Or. 1406.—Foll. 48; 10 in. by 7; with about 30 lines, 6 in. long, in a page; written, apparently in Persia, in a very cursive and almost unpointed character, about A.H. 866 (A.D. 1461).

Miscellaneous extracts and notices relating to the genealogy of Muḥammad and of his

The compiler's name appears, fol. 27a, at the end of a notice relating to the Sayyids of Sivas, as follows: وكتب على بن قاسم بن حمزة بن علي بن محسن الموسوي البلدية النسبية سنة ستين وسبعين وثمانية...

The most important extracts, foll. 1—3, 42—47, are from a work on the descendants of al-Hasan and al-Husain, entitled لباب الإنساب والذبابة الاعتقاب لله الذي خلق لمقالين من بعضاً مباينة الأسما

The author, whose name does not appear, wrote it by desire of the Na'ib of Khorasan, 'Imad al-Daulah wa'l-Din Abu'l-Hasan B. Muḥ. B. Yahya al-'Alawi, and commenced it A.H. 558.

Other extracts, foll. 30—38, are from a work entitled كتاب نبأ الشعرة الدبية الحمدية لله يوم الذي بيد الله بيان رسوله صديق العرب والخطباء بينه وبينه هم الكتباء...

The author calls himself at the end Ibrāhim B. Yahya B. Muḥammad B. Husaini al-Nasabah al-Mashhadi al-Najafi.

There is also a work of some extent, foll. 19—28, treating of pretended Sayyids, whose claim was disputed or denied. It is designated at the end as كتاب بيان الإخبار، and begins الهد المدلل الذي خلق إليه الإنسان وعلمه البيان...

The writer does not give his name. The authority most frequently quoted is Shaikh al-Sharaf. The latest date mentioned is A.H. 709, fol. 27a.

Lastly we may mention two extracts from the مقالات الطالبين, an account of the descendants of Abu Ṭalib, who suffered martyrdom, foll. 5—6, 39—40. See no 526.

Zaidi Imams.

531

Or. 3901.—Foll. 185; 12 in. by 8½; 21 lines; 5 in. long; written in fair Neskhi, with red-rulled margins; dated 1 Dulliḥijjah, A.H. 1047 (A.D. 1638). [Glasser, no. 187.]

سيرۃ الهدای


ولاية الهدای إلى الحقیقین بن لغیبین صوات لله عليه وكان الهدای إلى الحقیقین بن لغیبین بن

القسم بن ابرهم بن اسماعیل بن ابرهم بن لغیبین بن لغیبین بن علي بن ابن طالب ... قد استدعی من الوصی

The author, whose name is found at the beginning of most paragraphs (فال على بن محمد), is generally called 'Ali B. Muḥammad al-‘Abbāsi or al-Sayyid al-‘Abbāsi. He is mentioned as the author of Sirat al-Hādi in the Simṭ al-La’al, fol. 51b; in the Tarjumān, fol. 125b; and in the Rauḍ al-Zāhir, fol. 229a.

He says that his father, Muḥ. B. 'Ubaidallah al-'Alawi, was one of the first to swear allegiance to the Imam, A.H. 283, and accompanied him on his second expedition to Yemen (a first attempt made A.H. 280 had ended in failure), marching with the Imam and a few followers from al-Fur', south of
Medina, to Sa'dah. The author, who was then a mere boy, joined his father subsequently, A.H. 285, in Sa'dah, where the latter held command in the name of al-Hadi. The detailed narrative begins with that second expedition, and the establishment of the Imam’s rule in Sa'dah. His subsequent wars with neighbouring tribes and with the Kharmatis are narrated in great detail and with precise dates, almost day by day, mostly in the very words of the author’s father and of two other followers and generals of the Imam, viz., Abu Ja’far Muḥ. B. Sulaimān al-Kūfī and Muḥ. B. Sa’īd. Compositions of al-Hādi, in prose and verse, are frequently inserted.

The history proper concludes, fol. 162, with the death of al-Hādi, which took place in Sa'dah on the 10th of Dulhijjah, A.H. 298. A continuation extending to fol. 170 contains, 1. a brief account of the short career of the sons and grandsons of the Imam, namely, his two sons, Abu ‘l-Kašīm Muḥammad, who died A.H. 310, and Aḥmad, who died A.H. 322, and two sons of the latter, al-Hasan and al-Ḵāsim, the first of whom died A.H. 327; 2. some poems of al-Hādi.


532.
Or. 3816.—Foll. 146; 8 in. by 6; 21 lines, 3½ in. long; written in small and fair, but sparsely pointed, Neskı; dated Wednesday, last decade of Rabi‘ II., A.H. 1080 (A.D. 1669).

[SGLASER, NO. 104.]

Sirat al-Ḵāsim bi-llah

History of the Imam al-Manṣūr-billah al-

Ḵāsim B. ‘Ali, by al-Ḥusain B. Aḥmad B. Ya’kūb, with this title: كتاب سيرة الإمام المنصور بالله عليه السلام القسم ابن صلى الله عليه وعليه وسلم الدارlikelihood, which was called al-Kašīm al-Ṣaghīr, to distinguish him from his ancestor al-Kašīm al-Rassī, who died A.H. 246. He proceeded from Tārah (or Tārj), in the land of the Khathām tribe, to Yemen, in order to assume the Imamate, A.H. 388, and he established his rule in Sa'dah and Sa'anā. He lived in constant struggle with local chiefs and with a rival Imam, al-Dā'i Ilaillah Yūsuf B. Yahya, until his death, which took place, as stated fol. 146, on the 9th of Ramadhān, A.H. 393, in ‘Ayyān (near Mīkhāf Ja’far, v. ʿYākūṭ), his usual residence, from which he was called al-ʿAyyānī. See the Ḥadāʾīḵ, Or. 3786, fol. 68; Anwār al-ʿAyyān, Or. 3868, fol. 174; and Ibn Ḥaghmān, fol. 185.

The author, whose name appears as above at the beginning of most sections, was evidently a follower of the Imam, whose proceedings he relates with great minuteness, from his start for Yemen to his death. He quotes in extenso his letters, proclamations, and poems, and states occasionally that he transcribed them from the Imam’s original draft. He inserts also in a few instances verses composed by himself on passing events.

533.
Or. 3812.—Foll. 198; 10½ in. by 7½; 19 lines, 5½ in. long; written in fair, but im-
perfectly pointed Neskhi; dated Dulka'dah, A.H. 972 (A.D. 1565).

[GLASEE, no. 99.]

الحداثات الوردية في مناقب أئمة الزيدية


Beg. لحمد الله الذي افتض علينا انوار الهدیة

أما بعد أولى من اسمع مرادا من صفا في الدين اعتقاده

The author's name appears in the following title in the handwriting of the copyist: كتاب الحدثات الوردية في مناقب أئمة الزيدية تصنيف الفقهاء الاجل الواحد الفاصل... الزهاد حسام الدين تاج المحدثين المتقدمين حافظ علمه آل طه... إبراهيم عبد الله خليل بن أحمد المخلص حجة الله عليه

Humaid B. Ahmad B. Muḥ. B. Almād B. 'Abd al-Wāḥid al-Muḥallal al-Tamīmi al-Wāḍi'i al-Hamdānī al-Shahīd, an eminent Zaidi legist, and author of many valuable works, was slain by the Sharifs Banū Hamzah, A.H. 652. See Tirāz A'īyān al-Zaman, Or. 2423, fol. 23, and Ibn Jāghmān, Or. 3898, fol. 1896.

The author wrote this work in compliance with a request conveyed to him in a letter by a noble personage, whom he only designates by his official title القاضي الاجل الواحد

The work begins with a preliminary chapter on the Hadiths which testify to the excellence of the lineage of the Prophet (فی فضل المترة). Then come the biographical notices of the Imams, arranged in chronological order. The present MS., the first half of the work, contains those of the following Imams:

'Ali B. Abi 'Alī, who died A.H. 40, fol. 15b.

[Or. 3786.—Foll. 239; 9 \(\frac{3}{4}\) in. by 6 \(\frac{1}{2}\) ; 17 lines, 4\(\frac{3}{4}\) in. long; written in fine large Neskhi,]
with frequent omission of the diacritical points, apparently in the 14th century.

[GLASEE, no. 71.]

The latter half of the same work, containing lives of the following Imams:

Al-Kāsim B. Ibrāhīm B. Ismā‘il, &c., d. A.H. 246, fol. 2b.


The author devotes a very full notice to this last Imam, under whom he lived, and whose death he records as having taken place on the 12th of Muḥarram, A.H. 614. The work concludes with a Khātimah, foll. 208—232, in glorification of the Zaidi Imams, and in disparagement of the Umayyades and Abbasides. The author quotes at length poems in praise of the former, by Farazdak, al-Kumait, Di‘bil, Ibn al-Rūmī, al-Kāḍī al-Tanūkhi, Abul-Ḵāsim ‘Ali B. Muḥ., and Abu Firās.

The first three leaves have been supplied by a later hand, and the Khātimah wants a few lines at the end.

Foll. 233—239, written probably in the 13th century, contain some historical notices relating to San‘ā, drawn up apparently in the fifth century of the Hijrah, and some verses by Ibn al-Ḥajjāj.


535.

Or. 3785.—Foll. 120; 11½ in. by 8; 26 or 27 lines, 5½ in. long; written in rather cursive and sparingly pointed Neskhi; dated 4 Rajab, A.H. 1073 (A.D. 1663).

[GLASEE, no. 70.]

The first volume of al-Ḥadā‘īk al-Wardiyah, with the same contents as no. 533.

The MS. was written for the brother of the transcriber, Ǧiyā al-Dīn Yusuf B. Muḥ., السراي
Foll. 113—119 contain a treatise on simple medicaments in alphabetical order, extracted from a work entitled

536.

Or. 3813.—Foll. 278; 8½ in. by 6; 17 lines, 3 in. long; written in fair Neskhi, apparently in the 17th century.

The second volume of the above work, with the same contents as no. 534.

On the title-page the name of the author is written:

شمس الدين حميد بن أحمد البجلي
الشهيد

A note of a former owner is dated A.H. 1069.

537.

Or. 3820.—Foll. 238; 10 in. by 7; 21 lines, 4½ in. long; written in fair thick Neskhi, deficient in diacritical points; dated Saturday, end of Jumādá II., A.H. 761 (A.D. 1360).

A commentary by Husam al-Din Humaid B. Ahmad al-Muhalli (see no. 533) upon a Kasidah composed in praise of ‘Ali and of his descendants, by the Imam al-Manṣūr-billah ‘Abdallah B. Ḥamzah B. Sulaimān (d. A.H. 614), and sent by him to the Abbaside Khalif al-Nāṣir.

The following title is prefixed by a later hand:

كتاب حماسة الأزهار في قضائها مناتم العزة
الإطهار

Beg. تأل الفقهاء الأجل الفاخر العالم حساب الدين
عمدة الموحدين حبيب بن أحمد الخليلي اجلى الله ثوابه
لمحد الله الذي ذل لوليائه سجل العزاء... . . . . ًما
بعد تأدي تدبر القضية التي انشأها مولانا الإمام
محمد الإسلام... . . المفسر بالله امير المومنین...

The Kasidah, which consists of 43 Baits, begins as follows:

نضدخت الله بآلامه وابلبي الصافي والوصى

It is found in the Diwan of al-Manṣūr billah (Arabic Catalogue, p. 749a), fol. 40b, and is also quoted in extenso in the Simt al-La‘al, Or. 2426, fol. 1176, and in Sharḥ al-Bustān, Add. 18, 513, fol. 1446, where the present commentary is mentioned as حماسة
الأزهار

The commentary was apparently written in the life-time of the author of the Kasidah.

This fine copy was written for Salah al-Din Muḥammad B. al-Mahdi ‘Ali B. Muḥ., who was raised to the Imamate, with the title al-Nāṣir, A.H. 773, and died A.H. 793.

Foll. 236—238 contain the text of the above poem and two other Kasidahs, one by al-Hādı, and the other by Bādi‘ al-Zamān.

Foll. 3, 4, 8, 9, and 74, have been supplied by a later hand.


538.

Or. 3868.—Foll. 271; 11 in. by 7½; from 20 to 22 lines, 5 in. long; written in large and bold Neskhi, very deficient in diacritical points; dated Wednesday, 7 Ramadān, A.H. 979 (A.D. 1572).
HISTORY.

A full historical commentary, by Imam al-Mansūr billah Sharaf al-Dīn al-Ḥasan B. Badr al-Dīn Muḥ. B. Ṭāḥfah B. Yaḥya, &c., was born A.H. 596. He was proclaimed Imam, with the title al-Mansūr-billah, A.H. 567, a year after the death of al-Mahdī Ṭāḥfah B. al-Ḥusain, and died in Rughāfah, A.H. 670. He left several learned works, besides the present, the full title of which is "Anwar al-yāqīn" (altered to the title [altered to the title] al-Imām Ṣafī al-Dīn B. Yaḥya, [altered to the title] al-Ḥusain, or, more briefly, al-Ḥusain, and then added his own name). It is described as a commentary upon the author's own composition, or poem in quatrains. See Simṭ al-Lā'īl, Or. 2426, fol. 131b; al-Bustān, Add. 18, 513, fol. 151; and Ibn Ṣaḥmān, fol. 190b. The poem is designated in the epilogue, fol. 266, as Urjūzat al-Anwār:

فهذاجزولة أنوار كأنها غزلة النهار

The present volume, which contains apparently the latter half of the work, begins with this verse:

او ه سمعت بعدين المولى يجعل هون النبى مثاله

The first part, fol. 1—63, contains the latter portion of the main section, devoted to the glorification of 'Alī. Then come, fol. 63b—199, praises of his descendants in general, a notice of Fāṭima, and a very full enumeration in chronological order of 53 Imams acknowledged as such by the Zaidis. It begins with al-Ḥasan, al-Ḥusain, &c., and ends with al-Mansūr-billah Abu Muḥ. 'Abd-Allāh B. Ḥamzah, who was proclaimed A.H. 594, and died A.H. 614. The commentary gives full biographical notices of the Imams mentioned in the poem, with references to contemporary Khalifs. This historical matter is chiefly derived, as stated by the author, fol. 197a, from records handed down by the last-named Imam.

The latter part of the volume contains a fourth section, devoted to a refutation of the arguments of the adversaries, in Iḥtāl li-jμm al-ṣalāḥīyīn al-ḥabībīn al-ḥamām al-qām, fol. 199b; some extracts from the last Khutbah of 'Alī, fol. 255, and the author's epilogue.

This fine copy was written for Sayyid Izz al-Dīn Muḥ. B. Shams al-Dīn (a grandson of Imam Yahya Sharaf al-Dīn, who died A.H. 965), by Ṭāḥfah B. 'Alī b. 'Abdallah. It was collated, as stated in a marginal note, fol. 266b, A.H. 980.


539.

Or. 3791.—Foll. 305; 8 in. by 5½; from 13 to 29 lines; written in cursive Neskhi, partly in the 17th century, partly by a later hand. The later portion is dated (fol. 293) Saturday, 15 Shawwāl, A.H. 1121 (A.D. 1709).

[Glaser, no. 76.]

كاشف الغم عن حسن سيرة إمام الأمة


Beg.
ZAI DI IMAMS.

That work is also mentioned in the Raud al-Zahir, fol. 252, as a composition of Sayyid al-Hāḍi B. Ibrahim al-Waziri.

Foll. 1—5, 294—305, contain miscellaneous notes and extracts.

Copyist: الملاوث

540.

Or. 3825.—Foll. 161; 8½ in. by 6¼.

[Glaser, no. 113.]

I. Foll. 3—28; 26 lines, 4½ in. long; written in small Neskhi, A.H. 1061 (A.D. 1651). A Kasidah commonly known as al-Bassāmat al-Ṣughra (البسامة الصغرى), in glorification of the Zaidi Imams; composed, in imitation of the Bassāmat of Ibn 'Abdūn, in the same metre and with the same rhyme, by Sayyid Sa'īm al-Dīn Ibrahīm B. Muḥ. B. ‘Abdallah, with an anonymous commentary.

The Kasidah begins as follows:

الدهر ذو عصر عظيم [عالي] وذو غير
وصرنع شامل للهدوء والظفر [الطفر]

After the first seven Baits, the commentary begins as follows:

هذه ست أمم كبار من بني
امام ذكرها السيد العلامة في هذا البيت

The same Kasidah, with a very full commentary, occupies the greater part of the introduction to the Tarjumān (Arabic Catalogue, p. 415b) by Badr al-Dīn Muḥ. B. Yahya B. Muẓaffar, who wrote shortly after the poet's death. In this last work, fol. 93, the genealogy of the author of the Kasidah is traced upwards to 'Ali as follows: Ibrahīm B. Muḥ. B. 'Abdallah B. al-Hāḍi B. Ibrahīm

The present work is quoted under the above title in the Raud al-Zahir, Or. 3847, fol. 240, and the author, whose name does not appear in the MS., is there stated to be Diyā al-Dīn al-Hāḍi B. Ibrahīm al-Waziri, who is mentioned in Simt al-Lu’āl, Or. 3969, fol. 182, as a panegyrist of Imam al-Nāṣir, and as the author of a work entitled نهاية التتويج في إزدات التتويج. He wrote the present work in the life-time of the Imam, and shortly before his death; for he finished it, as he states at the end, on Friday, 23 Jumādā II., A.H. 791, the Imam being then in Zabīd.

In the preface the author states that the work was composed in answer to questions sent to him by the Fākhī ‘Alī B. Yahya al-Shara‘fī, and relating to the legitimacy of the Imam.

It consists of a Muḳaddimah; a review of previous Imams, from ‘Alī to al-Nāṣir’s predecessor; and of four Kisms, dealing at great length with the merits and qualifications of the latter, under the following headings:

Fol. 61b. في فضل مولانا علي سبيل الالجال I.

Fol. 63b. في ذكر حسابه علي نوع مختصر II.

Fol. 100a. في لجواب الشائعة عن السواطع III.

Fol. 260a. في التذميم على ما يجب للامام على الامام وما ينبغي لهم معاملته به IV.

The author refers readers desirous of more information to a previous work of his, entitled

كریمة المنام فی الذب عن سیرة الإمام الناصر

Afterwards his work is entitled

540.
B. 'Ali B. al-Murtaḍa B. Mufaḍḍal B. Maṣṣūr B. al-'Afīf Muḥ. B. al-Mufaḍḍal B. al-Ḥajjāj, &c., and it is stated that he wrote the following works: 382 (no. 267), and others, and that he died A.H. 914 at the age of eighty. He sent the Kasidah to the contemporary Imam, 'Izz al-Din B. al-Ḥasan (A.H. 879—900), and was requested by him to write a commentary upon it; but circumstances prevented him from complying with that desire.

The Bassāmah is also mentioned in Simṭ al-La'āl, Or. 3969, fol. 142, where Sārim al-Din Ibrāhīm is mentioned as an illustrious member of the family called Banu 'l-Wāzir, and several other poems of his are given.

The Imams are very briefly mentioned in chronological order in the Kasidah, the commentary supplying circumstantial notices. The last Imam named in the poem is al-Ḥādi 'Ali B. al-Mu'ayyad, who died A.H. 836. The subsequent verses contain only brief allusions to the troubles which followed his death.

Besides the present commentary, two others are mentioned, namely, one by Badr al-Din Muḥ. B. 'Ali B. Yūsuf B. 'Ali al-Ruḥaif B. Fand, who brought down the history to Imam Yahiya Sharaf al-Din (A.H. 912—965); see Ibn Jaghmān, Or. 3898, fol. 198; Simṭ al-La'āl, Or. 2426, fol. 24; and Ahlwardt, Glaser'sche Sammlung, no. 9), and another by Sayyid Shams al-Din Aḥmad B. Muḥ. al-Sharafi, who lived about A.H. 1008 (v. Simṭ al-La'āl, fol. 212b, and Khulāṣat al-Āthar, vol. ii., p. 264).

At the end, fol. 28b, is a Kasidah by Mūsā B. Yahiya B. Harān in praise of Imam Sharaf al-Din.

II. Foll. 30—152; about 21 lines, 4½ in. long; written in Neskhi; dated Monday, 10 Rabi' II., A.H. 1156 (A.D. 1743).

العقد الفريد لبابك السعيد

A treatise on politics, by Muḥammad B. Ṭallhah, who died A.H. 652.

See the Arabic Catalogue, p. 659a, and Pertsch, no. 1882. The work has been printed in Cairo, A.H. 1283.

Copyist: حسن بن المهدي بن أحمد بن محمد بن صالح المطيري

541.

Or. 3918.—Foll. 75; 12 in. by 8½; 21 lines, 5 in. long; written in neat Neskhi, with red-rulled margins, apparently early in the 18th century.

[Glaser, no. 212.]


Beg. of the poem:

لله الذهبي جعل الدهب الذهبيين من عترة نبيه .... وجعلها كالشام غضب النعال بالله كبير الفضائل ... السلام عليكم صاحب الصديق الشهيد لفرزقي الأنساري من تمسك بحب الطرأ الأطيار

The subject of the panegyric, al-Mutawakkil Yahiya Sharaf al-Din, a grandson of al-Mahdi Aḥmad B. Yahiya, was born A.H. 877. He was proclaimed Imam in Zafir, A.H. 912, and died in the same place on the 10th of Jumāda II., A.H. 965. The poem and the commentary were both written in his lifetime, somewhat after A.H. 945.

The author of the poem, it is stated in the preface, after studying under the Shaikhs of Zabid, was appointed Ḫaṭīb in Aden.
That place having been taken by rebels, A.H. 945, he attached himself to the Imam Sharaf al-Din, who raised him to a high post, and he wrote a commentary upon the Imam’s work entitled al-Athmar (v. no. 424).

The Urjuzah, consisting of about sixty Baits, contains the full pedigree of the Imam traced up to Muhammad, and the commentary gives detailed biographical notices of every one of the Imam’s forefathers.

The Urjuzah is quoted in extenso in Khulasat al-Athar, vol. ii., pp. 470—472. Its title appears in the following line of the epilogue:

سميتها سلسلة الابرهيز
ولموه المرتفع العريز

From the same source we gather that the author of the commentary was Ahmad B. 'Abdallah B. Ahmad B. Ibrahim al-Wazir, who is mentioned in Simt al-La'āl, fol. 158a, under the name of Sayyid Shams al-Din Ahmad B. 'Abdallah B. al-Wazir, as one of the elegant writers of the time of Imam Sharaf al-Din.

The MS. is imperfect at the end. It wants the last nine Baits and the commentary upon them.

Fol. 75 contains a Kasidah by a grandson of the Imam, viz., Izz al-Din Muḥ. B. 'Abdallah B. al-Imām Sharaf al-Din.

542.

Or. 3731.—Foll 66; 11 1/4 in. by 7 1/2; 25 lines, 4 3/4 in. long; written in neat, but imperfectly pointed, Neskhī; dated Muḥarram, A.H. 1127 (A.D. 1715).

[Glaser, no. 15.]

Life of the same Imam, by Jamāl al-Din Muḥammad B. Ibrahim, to which the following title is prefixed:
543.

Or. 3329.—Foll. 286; 12 in. by 8¼ ; 24 lines, 5 in. long; written in large and clear Neskhi of the kind peculiar to Yemen; dated 19th Shawvan, A.H. 1064 (A.D. 1654).

[H. A. Stern.]


On the first page is written the following contemporary heading: كتاب الندبة المشروء إلى جمل من عيون السيرة في أخبار مولانا إبن العلمين وبالسياق المصور بالله رضوانه التقسم بين محمد بن علي صلى الله وسلم عليه أعلمه للملكة القدرية احتراب العباد راجح مغفرة الله يوم القيامة مطربر بن أحمد بن عبد الله بن محمد بن المثنى البحراوي الموروزي [الموروزي]

Beg.


The present MS. contains evidently the first part of the history above mentioned. The author frequently refers to a continuation, especially to his account of the siege of Zabid, which took place A.H. 1044 (foll. 285b, 286a). The present part must have been written between the latest date it contains, viz., A.H. 1062 (foll. 32a) and A.H. 1064, the date of the MS.

The author was too young in the time of al-Kāsim to speak as an ocular witness of the events of that period. He says in the preface that he had often heard the history of the Imam related, and had determined to write down in the present compendium all that he had retained in his memory. To exhaust the subject, he adds, would be as impossible as to count the stars, on account of the lapse of time and of the wide space covered by the Imam’s campaigns.

The scope of the work is set forth in the following words: ولذكر نسبه الشريف ومولده ونشأته وحياته وخلاصه وجهده وروعة وتدبيره وسماه وشمغته على الأمة وصبره ونذار مواضعه ورسائله وكرامته ونذار من اشعاره وسيراته امتدت به اهل الأجادة وتعداد عيون العلماء من اهل عصره ودعوته وحريمه وتهضمه ورؤاه وموضع قبره صلى الله ورضوانه علوجه الناظرة

Contents: Genealogy of al-Kāsim, his birth on the 12th of Safar, A.H. 967, and his infancy, fol. 4a; his personal appearance, character and virtues, fol. 4b; specimens of his letters and addresses, fol. 6a; evidences of his holy character, or supernatural manifestations (Karāmāt), fol. 16a; his poetical compositions, fol. 19a; poems composed in his praise, fol. 21a; notices of eminent Zaidi ‘Ulamā‘ of his time, fol. 26a; his assumption of the Imamate, his wars, and some features of his life (Dawwah وحروبه وطرف متسيطه), fol. 42a.
The last section, or history proper, forms the main bulk of the volume. It is divided, as stated, fol. 152b, into the following four periods termed نهضة, or "campaigns:" 1. From his Da'wah, or proclamation as Imam, A.H. 1006, to his retreat from Shahārah to Barat, fol. 42a. 2. From the time of his marching forth from Barat to the conclusion of peace with Sinān Pasha and Ja'far Pasha, A.H. 1017, fol. 152b. 3. His campaign against Ja'far Pasha, after the death of Ibrahīm Pasha, A.H. 1022, fol. 195a. 4. His war with Muḥammad Pasha and his death, fol. 245b.

Al-Ḵāsim died, as stated fol. 270a, on the twelfth of Rabī' I., A.H. 1029, and was succeeded by his son al-Muʿayyad-billah Muḥammad. The remainder of the volume contains notices of some men of note who died about that time; copies of letters announcing the death of the Imam, and of the answers received; eulogies on that death; and an enumeration of the Imam's children.

The history of al-Ḵāsim is chiefly made up of narratives orally received by the author from several ocular witnesses of, or actors in, the events recorded. His principal authority, quoted on almost every page, is Sayyid ʿAbd al-Rahām Pasha, al-Sharafī, who is spoken of as still living, and who is stated, fol. 111b, to have been sent by the Imam as commander to Bilād al-Sharafī. (He died, according to Bughyat al-Murid, fol. 52b, A.H. 1055.)

Next in importance is Sayyid Jamāl al-Dīn ʿĀlī B. al-Mahdī, whom the author calls his father, ʿAbd al-Rahām, (see foll. 42a, 80b, 100b, &c.). He quotes also occasionally oral communications made to him by the son and successor of al-Ḵāsim, Imam al-Muʿayyad (foll. 5a, 140a, 141a, 158b, &c.), and by his brother, ʿAbd al-Muḥammad, who was living at the time of writing (foll. 219a, 240a). The latter died A.H. 1066; see Or. 3330, fol. 243b. Thero are, however, many documents inserted, such as extensive letters, tracts, poems, &c., which could not have been handed down orally; also frequent quotations from Sayyid ʿĪsā B. Luṭf-Allah (Or. 4583).

For other accounts of Imam al-Ḵāsim see Bughyat al-Murid, Or. 3719, foll. 44–53; ʿIkād al-Jawāhir, Add. 16,647, fol. 276b; Rauḥ al-Rūḥ, Or. 3330, foll. 164–193; Khulāṣat al-Āthar, vol. iii., p. 293; Wüstendorf, Jemen im xi. Jahrhundert, p. 58; and Niebuhr, Description de l'Arabie, 1773, pp. 168–180.

On the first page is written:

من كتب الوالد

العلامة عز الدين حمّاس بن الفسس بن امیر الموفتي

النصور بالله القسم بن محمد

This shows that the MS. belonged to a grandson of Imam al-Ḵāsim, viz., ʿĪzz al-Dīn Muḥammad B. al-Ḥasan, who held important commands in Saʿdah and Ẓamār, and died A.H. 1079. See Khulāṣat al-Āthar, vol. iii., p. 408, and Bughyat al-Murid, fol. 796.

544.

Or. 3847.—Foll. 257; 11½ in. by 8; about 24 lines, 5½ in. long; written in a large, cursive, and sparingly pointed, Neskhi, apparently early in the 18th century.

[Glaseer, no. 135.]

الريض الزاهر شرح ذلة البصائر


xx
The subject of the biography was a great-grandson of the above-mentioned Imam al-Manṣūr-billah al-Kāsim. He was proclaimed, A.H. 1097, with the title al-Nāṣir, which he afterwards changed to al-Hādī, and subsequently to al-Mahdi. After a long and chequered rule, he was besieged in al-Mawāhib by his nephew and rival Imam, al-Mutawakkil al-Ḵāsim B. al-Ḥusain, and died during the siege, A.H. 1130. See Bughyat al-Murīd, foll. 89–100; Ibn Jaghmān, fol. 203; and Khulāṣat al-Athar, vol. iii., p. 397.

The commentator was a brother of Sayyid Šāfī al-Dīn Ahmad B. Ṣāliḥ B. Muḥ. B. Abī ‘l-Rījāl, who died A.H. 1092, and is noticed, with two other brothers, ‘Ali and al-Ḥusain, in Tib al-Samar, Or. 2427, foll. 198–201. See also Khulāṣat al-Athar, vol. i., p. 220.

Both poem and commentary were written in the life-time of the Imam, the latter, as appears from the preface, by his order. The commentary was commenced A.H. 1106, and completed, as stated at the end, on Thursday, the 15th of Ramaḍān, A.H. 1109.

The Urjūzah was called in the first instance لْهُمَلْهُمْ وِلَى الْقُرُبَى عَلَى الْوَرْيَةُ بِصَالِحِ الْأَنْثَى and subsequently, الفُجُوْتُ الْوَرْدُيَةُ فِي الْسَّيْرَةِ الْهَادِيَةُ الْهُمْدِيَةُ. It begins as follows:

لْهُمَلْهُمْ وِلَى الْقُرُبَى عَلَى الْوَرْيَةُ بِصَالِحِ الْأَنْثَى

The last events it records are the submission of Sultan Ṣāliḥ B. ‘Ali al-𝐑aṣṣās to the Imam, and the latter's marriage with the Sultan’s daughter.

The commentary begins with a Muḥadidmah, treating of various signs and prognostics of the future greatness of the Imam, fol. 7b–14b. The commentary proper includes the full text of the poem, and is divided into four Juz, which respectively begin at fol. 14, 87, 152 and 207.

The fly-leaves at the beginning contain four versified eulogies upon the commentary, the second of which is by the author of the poem, Muḥ. B. Ḥusain al-Murhibi. In the headings the commentator is called al-Kādī Zaid B. Ṣāliḥ.

545.

Or. 3719.—Foll. 186; 13 in. by 8½; 23 lines, 6 in. long; written in fair Neskhi, with ruled margins; dated Thursday, 5 Ṣafar, A.H. 1290 (A.D. 1873).

[Glaser, no. 3.]

لغة المريد واسم الفريد فیم ولده السيد علي بن محمد بن علي بن الرشید

A genealogical account of the descendants of Sayyid ‘Ali B. Muḥ. B. ‘Ali B. al-Rashīd, by one of them, namely Ṣāliḥ B. ‘Ali, whose grandson al-Manṣūr-billah al-Kāsim B. Muḥ. B. ‘Ali, who reigned A.H. 1006–1029, and whose descendants, although hard pressed by the Turks, were still in power A.H. 1126, when the present history was written.
The work is constructed on a strictly genealogical plan; but, the individual notices being extensive and full of historical matter, it forms an important contribution to the history of Yemen for the very imperfectly known period which it covers.

The author mentions in two passages, fol. 41 and 109, A.H. 1126 as the date of composition; but some sections are brought down to A.H. 1310. The siege of al-Mawāhib, and the death of Imam al-Mahdi on the 5th of Ramaḍān of that year, are fully recorded, fol. 99-100, the latest date given being the 24th of the month of Sha'bān in the same year.


The genealogy, which forms the main subject of the work, begins, fol. 5, with ‘Ali B. Muḥ. al-Amlaḥi, and includes a short account of the contemporary Imams, viz., Yahya Sharaf al-Dīn, his son al-Muṣṭahar, al-Mahdi al-Hasan B. Ḥamzah, and al-NAṣir al-Hasan B. ‘Ali. It branches off into two lines, those of the two sons of ‘Ali al-Amlaḥi, namely, ‘Amīr and Muḥammad, as follows:

I. ‘Āmir, put to death by Sinān Pasha, A.H. 1008, fol. 11a. His sons: Aḥmad, fol. 23, Muḥammad, fol. 27, and ‘Abdallah, fol. 37, with their descendants, including the author.

II. Muḥammad, who died two months before his father, A.H. 977, and his son the Imam al-Mansūr-billah al-Ḵāsim, who died A.H. 1029, fol. 44. He left the following seven sons:

3. Al-Ḥusayn, who died A.H. 1050, and his sons, fol. 114.
5. Aḥmad, who died about A.H. 1060, fol. 125.

An appendix extending from fol. 157b to fol. 185, contains chiefly additional information relating to the life and time of al-Mansūr-billah al-Ḵāsim B. Muḥ.

The copyist, احمد بن كمجد بن اسعيف بن كمجد بن احمد طلخی, says in the colophon that the MS. had been transcribed from a copy of the autograph draft of the author.

At the end is added a notice of al-Mahdi Aḥmad B. Yahya (d. A.H. 840) and of his works.

546.

Or. 3857.—Fol. 41; 12½ in. by 8½; 19 lines, 5½ in. long; written in a large and rude Neski in the 18th century.

[Glaser, no. 145.] x x 2
HISTORY.


الآخرين فز في الدين والدين في الصلب والثور في

غير الله له

Beg. محمد الله يا إلى أطلع شمس الفضل في

Affaq الاجابة... أما اني لم تلمست على القصيدة الفريدة

والمقولة الوحيدة التي أنشئها السيد الرئيس... اسميل

بي محمد بن علي فابع

Imam al-Manṣūr, the main subject of the poem, was born in Rida’, A.H. 1107 (fol. 8). He took a prominent part in the wars carried on by his father al-Mutawakkil, and was proclaimed Imam a few days after the death of the latter, which took place on the 23rd of Ramadan, A.H. 1139 (fol. 130b). He died A.H. 1161 (Ibn Jaghmann, fol. 203b).

The commentary was written, as well as the Kasidah, in his life-time, and, apparently, a few years after his accession. They deal, for the most part, with the warlike transactions in which he was engaged during the reign of his father.

In the preface the commentator, after praising the Kasidah, says that he was well prepared to elucidate it, inasmuch as he had previously written a history of al-Mutawakkil entitled

اترطاط اللبيب في ذكر سيرة الإمام المتكيل

على الله القسم بين المفسرين, with a continuation brought down to A.H. 1142. He gives to the commentary the following (inordinately long) title:

ربان المعبد والزهر الباين المفسد المتفق: عين كامام ما احتوت عليه بسام السيد اسميل بن

محمد أحمد أمير المومينين المنصر بالله صاحب القصر والهد

He adds that he had devoted a notice to the author of the Kasidah in an anthology entitled

الاشعار اشتمدت لاهل عصر من الخبر والاشعار

The Kasidah, which is designated as al-Bassámah, in allusion to the poem so called
written in the same rhyme by Ibn al-Wazir (no. 540), begins as follows:

شمس محمد نبض من سما السير
فانس شمس النجوم مع الغبر

The proclamation of al-Manṣūr, on the 2nd day of al-Shawwāl, A.H. 1139, is recorded on fol. 1376. The remainder of the MS., which is imperfect at the end, contains the history of the first few months of his reign. The last event recorded is the death of ʿAli Ibn al-Aḥmar, a dangerous rival, who was treacherously murdered by the Imam on the 10th of Muḥarram, A.H. 1140.

The author of Tib al-Samār, writing A.H. 1144, speaks of both the author of the Kasidah and the commentator as still living, and as his intimate friends. He calls the former al-Sayyid Ismaʿil B. Muḥ. Fārī, the latter al-Sayyid al-Muḥsin B. al-Ḥasan B. ʿAli B. al-Kāsim B. Abī ʾṬalib. See Or. 2427, fol. 266—273, and Or. 2428, fol. 58—60.

For other works relating to the Zaidi Imams, see further on, History of Yemen.

Ghaznavis.

548.

Or. 1513.—Foll. 222; 9 1/2 in. by 6 1/2; 16 lines, 4 3/4 in. long; written in neat Neskhi, with all the vowels; dated 10 Dūlka’dah, A.H. 767 (A.D. 1366). [Sir Henry C. Rawlinson.]

اليمني


The following title, in the handwriting of the copyist, is prefixed:

كتاب اليمني في أخبار السلطان اليمني في الدولة وأمهم المرة أبي القسم محمود ابن ناصر الدين سبكتين رحمه الله في مدة مقاتاته في عددها ونضالها وما ينفصل عنها من أخبار طلاع الامراء في جواره ثالث ابن النصر محمود بن عبد الله بن عبط الشيباني معجم الكتب ومجزر الآداب سكتا الله ثراء وثر وحرفاء ومشار.

There are, in the early portion of the MS., numerous marginal glosses in the same handwriting as the text. Others, written by a later Persian hand, are ascribed to Fakhrī Zādah. The full vocalization of the text is carried on from the beginning to fol. 96, after which vowels are more sparingly added.

Copyist:

سلطان بن بهرام بن علي السرعي

The text agrees with the lithographed edition published by A. Sprenger, Delhi, 1847. The Yamini has also been printed in Cairo on the margins of the Kāmil, A.H. 1290. A literal Persian translation, by Muḥammad Karāmat ʿAli, is noticed by Persisch, Berlin Catalogue, no. 441. For MSS., see the Leyden Catalogue, nos. 841-2; Rosen, Institut, no. 34; Aumer, no. 423; the Paris Catalogue, nos. 1894-5; and the Khedive's Library, vol. v., p. 176.

On the fly-leaf: “Purchased by me at Baghdad, May 12, 1846. H. Rawlinson.”

549.

Or. 1972.—A volume of historical extracts described in the Persian Catalogue, p. 1040. [Sir H. Miers Elliot.]

It contains only one Arabic extract, foll. 2—9, namely, from a commentary by ʿAli B. Muṣliḥ al-Samʿānī al-Kirmānī upon the preceding work, تاريخ اليمني.
HISTORY.


Saljuks.

Stowe, Or. 7.—Foll. 112; 9½ in. by 6; 17 lines, 4½ in. long: written in fine large Neskhi, probably in the 14th century.


The following title is written on the first page in gold letters, within an illuminated border:

The author’s name appears again at the beginning of the text: Ibn Khallikan, who in his account of the Uzbek, son of Pehlevan, who died at the time of the conquest of Azerbâijân by Jalâl al-Din Manguburni Khwârizmshâh, i.e. A.H. 622. (See Kâmil, vol. xii., p. 284; Abulfedâ’s Annales, vol. iv., p. 324; and Guzidah, Add. 22,693, fol. 134b.)

The concluding lines are:

The author had been, however, personally acquainted with some men who had witnessed the last struggle of Sultan Tughril with the Khwârizmshâh. He quotes, fol. 108a, an account which he received at Rai, from Amîn al-Din Muḥ. al-Zanjâni, of a secret message sent to the fated Sultan by Shihâb al-Dîn Mas’âd B. al-Husâin, Hajîb of Tuṣkûsh, urging him to yield up Rai and to make terms with the approaching enemy. The passage begins:

The author writes as a partisan, probably a dependent, of the Court of Baghdad. He calls the Khalîf al-Nâsîr his lord, fol. 101b (مولاوآ امیرولومئین الناصر الدین اللد) (مولاوآ امیرولومئین الناصر الدین اللد) (مولاوآ امیرولومئین الناصر الدین اللد). In another passage, fol. 97b, he ascribes the success of Atâbek Pehlevan to his unwavering devotion to the Khalîfs, adding:

Ibn Khallikan, who in his account of the
death of Alp Arslan (Wüstenfeld's edition, no. 702, De Slane's translation, vol. iii., p. 231) quotes the present history under the title of Zubdat al-Tawarikh, does not name the author. The passage he adduces is found in our MS., fol. 32a, but it has not been quite accurately rendered by Ibn Khallikān. What it says is that Alp Arslan survived his wounds three days, and expired on Saturday, the last day of Rabi' I., A.H. 465:

Dr. Houtsma, who possesses a transcript of the present unique MS., gives an account of the work in his Recueil des Textes relatifs à l'Histoire des Seljoucides, tom. I., p. x., and tom. II., p. xxxvi. He remarks that, for the middle period of the Seljuks, it is abridged from the work of 'Imad al-Din entitled نصرة الفتوح، ونصرة الفتوح, and composed A.H. 579. But for the latter period it is an original and nearly contemporary record, containing, especially upon the eventful career of the last Sultan, Tughril, many details not found in later works.

The present history has also been noticed by Baron von Rosen, who in the Zapiski of the Archæological Society, vol. i., pp. 243—252, has given the chapter relating to the expedition of Alp Arslan against the Greek Emperor Romanus, A.H. 463 (MS., foll. 27b—31b), in text and translation.

The author begins by saying that the first of the Saljūk tribe who embraced Islamism was the Amir Yaḳḳā (a name which in the Turkish tongue means bow), who was brave and wise, and to whom the King of the Turks had committed the reins of government. He then proceeds to relate the quarrel which arose between him and the king, here called Yapghū, [Baighu], very much in the same terms as Ibn al-Athir, Kāmil, vol. ix., p. 322. After this he passes on to the history of Amir Saljuḳ, son of Amir Yaḳḳā. The subsequent rubrics are as follows:

Fol. 4b. ذكر هجر جيش سوياشى إلى محاورة الأمراء السلجوقية

Fol. 8a. ذكرما جرى بين الملك جبريل والسلطان موعد بن مسعود بن جعفر بن سبكطين

Ib. ذكر مقتل السلطان مسعود بن جعفر بن سبكطين

Fol. 11a. وعُلقة أمير الأميرين الفائم بأمر الله

Fol. 14a. ذكر سيرة السلطان رك الدین ابوبطال طفرل بن دارود بن میکاکیل بن سلیوق بنداد

Fol. 14b. اخبار الوزیر عثمان الملك ابوبصرالکندری

Fol. 15b. قصة الملك جبريل دارود بن میکاکیل بن سلیوق

Fol. 17b. ذكر رئیة الملك جبريل دارود

Fol. 17b. اخبار السلطان ضد الدولة ابوبشعاع البدر السلمان بن دارود

Fol. 18a. محاورة السلطان الاعظم ضد الدولة ابوبشعاع البدر السلمان مع ملك تاطمیش بن اسمیل وانتصار عليه

Fol. 19a. اخبار عترد خراسان محمد بن منصور النسیمی

Fol. 20b. ذكر مسير السلطان الاعظم ضد الدولة ابوبشعاع البدر السلمان إلى الروم

Fol. 22b. مسير السلطان الاعظم ضد الدولة ابوبشعاع البدر السلمان...
The margins contain some corrections in the handwriting of the copyist, as well as a few notes (partly lost in consequence of too close trimming) by a somewhat later hand.

The above title is found in the text, fol. 7a; but on the first page it is written differently with regard to the first word, namely: "The Cossian outpouring." The same reading is found in the following copy and in a MS. dated A.H. 595, described by Rosen, Notices Sommaires, no. 158.


The present copy was transcribed for Baron von Kremer from a MS. in Tripoli (Syria), described as very old. That MS. came, subsequently, into the possession of Count Landberg, whose edition of the text, published at Leyden, 1887, is chiefly based upon it.

Copyist: Abd al-Qadir bin Ḥabīb al-Mundīrī al-Tibrīzī.

A previously described MS., Add. 7309, (Arabic Catalogue, p. 153), contains the first half of the work, viz., A.H. 583—85, and corresponds with foll. 1—119 of the present copy.

Or. 1545.—Foll. 236; 9 in. by 6 ¼; 19 lines, 4 ¼ in. long; written in fair Neskhi, with red-ruled margins; dated Constantinople, 23 Rajab, A.H. 1202 (A.D. 1788).

[Sir Henry C. Rawlinson.]

The same work, with the heading: الفح القسي في الفع القدس

The MS. was transcribed, as stated in the colophon, for al-Sayyid Khalil Efendi al-Murādī, Mufti of Damascus (the author of Silk al-Durād), from a copy dated A.H. 600.


On the first page is written: "Bought at Baghdad, June 12, 1844. H. Rawlinson. This is a fine and correct copy."

Or. 3120.—Foll. 33; 8 ½ in. by 6 ¼; 20 or 21 lines, 3 ½ in. long; written in cursive Neskhi, about A.D. 1850.

[Keener, no. 130.]

An account of the financial administration of Egypt under the Ayyubides, by the Wazīr Sharaf al-Dīn Abu’l-Makārīm Ibn Abī Sa‘īd Ibn Mammātī, with the following title: كتاب قوانين الدوائر تأليف القاضي الصاحب الوزير لحفظ شرف الدين إب الكرم إب أب سعيد إب ممتي تعمده الله نعمته.

Beg. ملهم لله على ما حصل شكرًا وحُسن ذكرًا وأجبر أجلا ... أما بعد تحكم من تعلق بخدمة هذه الدولة العالية الظاهرة ظاهرة الملكية العزيزة [الرعية] السلطانية إدام الله إياها.

It may be seen from the above that the
HISTORY.

work was written under al-Malik al-'Aziz, son of Saladin, who reigned in Egypt A.H. 589—595. The author, whose full name is Abu '1-Makarim As'sad B. al-Khaṭīb Abī Sa'id Muhaddīb B. Minā, called Ibn Mammātī, was placed by Saladin at the head of the Divan of Egypt. He is also well known as a poet, and died in Halab, A.H. 606, at the age of sixty-two. See Ibn Khallikān, De Slane's translation, vol. i., p. 192; Ta'rikh al-Islam, Or. 52, fol. 227; and Wüstefeld, Geschichteschreiber, no. 295.

The contents of the work have been stated by Hammer, Sitzungsberichte der K. Akademie, vol. xv., p. 5. See also Wüstefeld, Calcaschandi's Geographie, pp. 35, 148, and Heerwesen der Muḥammadān, p. 1; the Paris Catalogue, no. 2962, s.; and Pertsch, nos. 47 and 1892.

The work has been printed in Cairo, A.H. 1299. See the Khedive's Library, vol. vi., p. 176.

The MS. agrees with that edition, and, like it, concludes abruptly with the words: اذ فيه مخترع على الديوان والاجناد اما على الديوان فلاه اذا كانت الالتفاتات معينة

It was transcribed, as stated by the copyist on the title-page, from a MS. in the library of 'Ali Beg Fehmi, son of the late Rifā'ī Beg Rāfī.'

A table of the contents of the ten Bāb into which the work is divided occupies three pages at the beginning.

554.

Or. 1537.—Foll. 150; 8¼ in. by 6; 23 or 24 lines, 4½ in. long; written in cursive, scholarlike, and imperfectly pointed, Neskhi; dated Jerusalem, 9 Duška'dah, A.H. 734 (A.D. 1334). [Sir Henry C. Rawlinson.]

عبون الوضوعين

An abridgment of the Kitāb al-Raudataín of Abu Shāmāh, with additions by Khalil B. Kaikaldi al-Ālā'i; in the handwriting of the latter.

The following title is written on the first page by the same hand as the text: كتاب عيون الوضوعين في اختبار الدولتين النورية والصلاحية

وقد أُخذ في هذا المختصر كتاب الوضوعين في اختبار الدولتين النورية والصلاحية الذي صفحه الامام شهاب الدين أبو محمد عبد الرحمن بن اسماعيل بن إبراهيم المقدسي المعروف بابي شامه رحمه الله ثم اختصر هذا المختصر ومن خطه نقلت وردت على مختصره هذا فوائد وتنميات [تنميات] حسنة كانت عندي معلقة من كتابه الكبير المعنى بالوضوعين والله التوفيق

Then comes the following preface of Abu Shāmāh to his abridgment: قال لمحمد الله على كل حال وصرائمه وعلى خبر خلقه من الملاحظة والانبياء والإبل والعادل هذا مختصر كتاب الوضوعين الذي كنت جمعته في اختبار الدولتين النورية والصلاحية وما جرى في زمنهما اقتصرت فيه على الاشارة إلى
The Kitāb al-Raudatain, sometimes, but improperly, called ʿAzhar al-Raudatain, comprises the reigns of Nūr al-Dīn and Salāḥ al-Dīn, and ends with the death of the latter, A.H. 589. It has been printed in Cairo, A.H. 1287, and again, A.H. 1292. The author, Shihāb al-Dīn ʿAbd al-Raḥmān B. Ismāʿīl B. Ibrāhīm al-Makdisi, called Abu Shāmah, died 19 Ramadan, A.H. 665. See, for his life, Fawāt al-Wafayāt, vol. i., p. 322; Ṭabakât al-Subkī, Add. 23,861, fol. 195b; Wüstenfeld, Geschichtschreiber, no. 349; Quatremère, Histoire des Sultans Mamlouks, vol. i, part 2, p. 46, note 54; and Recueil des Historiens des Croisades, vol. i., préface, p. 43. For MSS., see the Arabic Catalogue, p. 153; the Leyden Catalogue, no. 819; Aumer, no. 404; the Copenhagen Catalogue, nos. 154—156; the Paris Catalogue, nos. 1700-1; and the Khedive’s Library, vol. v., p. 64.

The present compendium covers the same ground as the original work, and concludes, like it, with a notice of al-Ḳūṭṭār al-Fāḍil. The colophon is as follows:  

اللهم نذكك في سبيل الخير  

The author remarks in the preamble that the perusal of chronicles teaches a serious lesson, inasmuch as the record of the worthies who pass away with every year is apt to detach thoughtful men from this world, and to inspire them with a longing for the next. Having brought down the Kitāb al-Raudatain to the year in which Salāḥ al-Dīn died, i.e., A.H. 590, he resolved to compile a history of subsequent events, bringing it as far down as his own life should reach. He began with A.H. 590, and gave to the work the following title:

AYYUBIDES.

in Muḥarram, A.H. 761. See al-Durar al-Kāmīn, Or. 3043, fol. 120b; Ṭabakât al-Subkī, Add. 7350, fol. 116; and Ṭabakât al-Ḥuffāz, cl. xxii., no. 2.

His life, extracted from the last-named work, is written by a later hand at the end of the MS.

On the fly-leaf: “Purchased for H. Rawlinson, Baghdad, Feb. 10, 1847.”

555.

Or. 1538.—Foll. 129; 6½ in. by 5; 17 lines, 3¾ in. long; written in large and bold Neskhī, apparently in the 14th century.

[SIR HENRY C. RAWLINSON.]

المذِيل على الروضتين

Continuation of the Kitāb al-Raudatain, by its author, Abu Shāmah.

On the first page is written, by the same hand as the text, the following title:

اللهم نذكك في سبيل الخير  

The author remarks in the preamble that the perusal of chronicles teaches a serious lesson, inasmuch as the record of the worthies who pass away with every year is apt to detach thoughtful men from this world, and to inspire them with a longing for the next. Having brought down the Kitāb al-Raudatain to the year in which Salāḥ al-Dīn died, i.e., A.H. 590, he resolved to compile a history of subsequent events, bringing it as far down as his own life should reach. He began with A.H. 590, and gave to the work the following title:

Y Y 2
This continuation is a chronicle arranged year by year, and dealing less with political history than with obituary notices of learned and eminent men. The work most frequently quoted is the Mir'at al-Zamān of Abul-Muzaffar Sibṭ Ibn al-Jauzī (no. 465). This continuation is noticed by Haj. Khal., vol. iii., p. 347, as the dīl on the rst volume. See Houtsma, no. 208.

Copies are mentioned in the Copenhagen Catalogue, no. 156, in Sprenger's Bibliotheca, no. 53, and in the Recueil des Historiens des Croisades, Introduction, p. 61, notes.

The present volume is the first, and comprises A.H. 590—615; but the last year is imperfect, the MS. breaking off, fol. 119, after the first ten lines of that year.

Foll. 120—128, containing notices of Ibn al-Jauzī and al-'Imad al-Sjahānī, belong to A.H. 597, and should come after fol. 20.

On the title-page is written, in an almost undecipherable hand, a note stating that the writer had received a licence to teach this and other works of Abu Shāmah from some Shaikhs who had read them with Kādī 'Iqbāl Badr al-Dīn Muḥ. B. Ibrāhīm B. Sa'd Allah Ibn Jamā'ah, who had them from the author. It reads as follows: أربيع بالجابة: وكذلك جميع مصنفات ابن شاہ انصار الله عن جامعه من الشیائی القاتيث منهم أبا أسحق الابراهمیان ابن أحمد بن عبد الرحمن بن ابراهيم النجی الوصیوی وابن أحمد ابن عبد الواحد ابن عبد المومن البعلی ........... جميعهم عن تأضیه القضاط بدر الإعیان أحمد ابن ابراهيم ابن سعد الله بن جامعه ابن علي ابن حازم الكذابی عن اللوق رحمه الله تعالى وان أحمد ابن محمد ابن الهایم

Ibn Jamā'ah died A.H. 733; v. Arabic Catalogue, pp. 767a, ad p. 115.

The second volume of the same work, comprising A.H. 616—665, with the title: المجلد الثانی من المجلة على الروضتين تاليف الشیخ الامام العلاءة الواحد لحافظ الفقهاء البارع ذی الفئون الكثیرة والمذاهب الغزیرة شهاب الدين حجة العلماء شیخ القراء مقیت الشام ابن القسم عبد الرحمن بن اسمیع بن ابراهيم المقرینی الشامی قدس الله رحمة

The first nine years, A.H. 616—624, form part of the first of the two volumes of which the original consisted. Abu Shāmah's second volume, comprising A.H. 625—665, begins, fol. 496, with a preface partly identical with that of the first volume.

The author says that in this second volume he starts from the year in which al-Malik al-Mu'azzam 'Isa died, i.e., A.H. 624. He adds that he had been a witness of subsequent events, and that it was in that year that he bethought himself of chronicling them. But he first gives the lives of two great legists who died A.H. 620, viz., Kāfkr al-Dīn Abū al-Rahmān Muḥ. Ibn 'Asākir, Shaikh of the Shāfi'īs, and Muwaṭṭā al-Dīn 'Abdallāh B. Ahmad Ibn Kudāmah, Shaikh of the Hanbalīs, as well as some supplementary notices relating to A.H. 621—23.

The chronicle proper begins with A.H. 624, fol. 515, and ends with A.H. 665, the very year in which the author died. The last
events related are the digging of the moat of Safad; a surprise of the Franks before 'Akki by Sultan al-Zahir Baibars, in Rajab; the death of Tuj al-Din 'Abd al-Wahhab Ibn Bint al-A'azz, Kudi of Cairo, on the 18th of the same month; lastly, the deaths of al-Jamal Muhi. B. Nima'h al-Nabulusi, and of Bar Malik in Damascus on the 18th of Sha'bun (a month before the author's death).

The copyist of the latter half of the MS. signs himself محمد بن علي بن عثمان التنوخي للمديري, and dates 3 Jumada I.; the numerals of the year, which follow, are indistinctly written; they read, apparently, تسع وسبعمائة, A.H. 709.

On the fly-leaf: "The two volumes purchased by me at Baghdad, Dec. 14, 1846. H. Rawlinson."

557.

Or. 3025.—Foll. 82; 9 3/4 in. by 7; 13 lines, 3 3/4 in. long; written in elegant Neski, copiously, but not very correctly, vocalized, with gilt headings and illuminated borders; dated the last day of Sha'bun, A.H. 712 (A.D. 1312). [Kremmer, no. 28.]

الفوائد الخليفة في الفرائد الناصرية

Memoirs of al-Malik al-Nasir Daud B. 'Isa B. Abi Bakr, with choice specimens of his compositions in prose and verse, by one of his sons.

The subject of the Memoirs, a grandson of al-Malik al-'Adil, brother of Saladin, was born A.H. 603, and succeeded his father, al-Malik al-Mu'azzam 'Isa, A.H. 624, as King of Damascus. Two years later he was dispossessed by al-Malik al-Kamil, and received al-Karak as a compensation. He took Jerusalem from the Franks, A.H. 637. Having been driven from al-Karak, A.H. 647, by the Sultan of Egypt, al-Malik al-Shali Ayyub, he led for many years a wandering life. Summoned by the Khalif al-Musta'sim to help him against the Tartars, he was preparing to start for Baghdad, when he was carried off by the plague in Buwaidah, near Damascus, on the 26th of Jumada I., A.H. 656. See Shifa al-Kulib, Add. 7311, foll. 94—97; Mu'dayyal al-Daulatain, fol. 109; and Abulfedae Annales, vol. iv., pp. 336, 350, 448, and 500.

From the preface, the beginning of which is wanting, it appears that the author, whose name is not given, compiled these memoirs at the request of his brother, al-Malik al-Mu'azzar Shihab al-Din. Six sons of al-Malik al-Nasir Daud are mentioned by name in the Shifa al-Kulib, fol. 116, namely, 1. Al-Malik al-Ahmad Najm al-Din Yusuf, who died in Jerusalem, A.H. 698. 2. Al-Malik al-Mu'azzar Shihab al-Din Ghazi, above-mentioned, who died in Cairo, A.H. 712 (al-Durar al-Kaminiyeh, fol. 329). 3. 'Isa. 4. Al-Malik al-Zahir Ghayath al-Din Shadi. 5. Hasan. 6. 'Ali. As the first, second, and fourth are referred to by the author as his brothers, he must have been one of the other three. He speaks of himself in one passage only, fol. 116, to say that he was present, with his elder brother, al-Malik al-Mu'azzar Shihab al-Din, at his father's death.

The work is divided into a Mu'addimah and two Kismos.

The contents of the MS., which has several lacunae and transpositions, are as follows:


Kism I. His-prose compositions, consisting mainly of letters with headings indicating the persons to whom, and the occasions on which,
they were written, fol. 14a. (There are gaps after foll. 22 and 26.)

Kisr II. His poetic compositions, arranged, according to their subjects, in ten Babés, fol. 29a. The ten classes are thus specified, fol. 29b: 1. al-ahliyat wz-zubdiyat. 2. uttab al-asbab. 3. al-mudjim wa fihi mubahat wa al-fukhr. 4. al-muhtashim bihi al-mutma. 5. al-ma'min bihi al-mu'tasab. 6. al-nisab. 7. al-anfalu la imtiyad al-umam. 8. al-tanzil. 9. al-markabat. 10. al-ta'addud.

Bab 5 and 6 are wanting; most of the others are more or less defective, as the following list will show:

Bab 1, imperfect at the end, fol. 29a. Bab 2, wanting the beginning, fol. 33a. Bab 3, fol. 50. Bab 4, imperfect at the end, foll. 57a—59b. Letters in prose (a misplaced fragment of Kisr I.), foll. 60a—71b. A fragment of Bab 4, fol. 72. Another fragment of Kisr I., fol. 73. Bab 7, wanting the beginning, fol. 74a. Bab 8, fol. 76b. Bab 9, fol. 79b. Bab 10, foll. 81a—82a.


The following colophon is written within an ornamental border: ِْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْ扱
On the fly-leaf: "MS. clean and tolerably correct, purchased by me at Baghdad, June 1, 1548. H. Rawlinson."

559.

Or. 3026.—Foll. 129; 8 in. by 5½; 21 lines, 3½ in. long; written in small, neat, and partly vocalized, Neskhi, with redruled margins, apparently in the 16th century.

[KREMER, no. 24.]

I. Foll. 1—111b.

التاليف الطاهر في شت مليون

الثير الطاهر بنصرة الملك أبي عمرو

A work in praise of the Sultan of Egypt, al-Malik al-Zahir Jakmak, with a history of his early life, and of the beginning of his reign; by Ibn 'Arabshah, the historian of Timur.

Beg. واحر فتحها نصر من الله وقع تربت وشر

الموتى (Coran, lxii. 18).

Shihâb al-Din Abu 'l-'Abbâs Ahmad B. Muḥ. B. 'Abdallah B. Ibrâhîm al-Dimashkî al-Ḥanafi, called Ibn 'Arabshah, was born in Damascus, A.H. 791, and was carried off as a boy by Timur to Samarkând. After a wandering life spent in Tartary, Crimea, Turkey, and Damascus, he settled in Cairo, A.H. 840, where he died on the 15th of Rajab, A.H. 854. See Ibn Taghi Birdi, who was personally acquainted with him, Add. 23,294, fol. 65a; Freytag, preface to "Fructus Imperatorum," pp. 25—33; S. de Sacy, Journal des Savants, 1835, p. 604; and Wüstenfeld, Geschichtsschreiber, no. 468.

The author's name does not appear in the text, but it is written, by the hand of the copyist, within a gilt circle on the title-page, as follows: تأليف سيدنا وولولان الشيخ الأروح والفرد: الامام أحمد بن محمي ابنا عريشا رحمه الله امين

His identity is moreover fully established by a passage of the preface, fol. 56, in which the author refers to his former work, the history of Timur, entitled چواب المدور في نواب تمور, and says that, after witnessing the just and prosperous rule of al-Malik al-Zahir, he found that he could not make better amends for having devoted a book to the history of that overbearing tyrant than by writing a record of the reign and of the virtues of the present sovereign. In another passage, fol. 21b, he says that he had visited the Courts of the greatest sovereigns of his age, and had been in the service of most of them; namely, in the land of Jâghata'i, Khiṭâ, India, Persia, Delhi, Kiphehâk, and Rûm. In a third place, fol. 6b, he refers to his visiting, in Serai, A.H. 814, the Court of Jalâl al-Dîn Khan B. Tuktâmîsh Khan, and he repeats what he heard the King relate of the ruthless devastations perpetrated by Timur.

The date of composition is not explicitly stated; but it may be brought within narrow limits. In one passage, fol. 6b, the author speaks of the reign of Jakmak (who was proclaimed on the 14th of Rabi'I, A.H. 842) as having lasted up to the present time less than two years. In another, fol. 78b, he says that he had obtained access to His Majesty's presence about thirty days previous to the time of writing, namely, in the months of Rajab and Sha'bân, A.H. 843. The work must therefore have been composed towards the end of the last-named year.

The preface begins with a disposition on man considered as a microcosm, on his mental and moral faculties, and on kings as being necessary to mankind. It concludes with a panegyric on the wise rule of al-Malik al-Zahir and on his exertions against the enemies of the true faith. Then comes a sketch of his early life, fol. 8a, from his first training to arms, A.H. 795 or 796, to his appointment
as commander-in-chief, Ibn al-Makrizi, A.H. 841. This section includes a notice of ‘Ala al-Din Muh. B. Muh. al-Bukhāri, a disciple of Sa‘d al-Din al-Taftāzānī, whom the author calls his Shaikh, and who was also the spiritual guide of al-Malik al-Zāhir. He died on the 2nd of Ramaḍān, A.H. 841, as stated fol. 11a (or on the 23rd of the same month, according to Inbā al-Ghumr, fol. 335a).

The body of the work consists of two distinct parts. The first is a treatise on morals and politics for the special use of kings. It treats in separate chapters of the following subjects: The human soul, fol. 13a; its praiseworthy qualities, fol. 16b; knowledge, fol. 23a; humility, fol. 29b; clemency, fol. 34a; gratitude, fol. 39b; liberality, fol. 42a; foresight, fol. 54a; trust in God, fol. 61b; justice, fol. 65a; ministers as the necessary props of the state, fol. 74b; moral maxims, fol. 82b.

In most of the above sections the moral quality in question is illustrated by sacred texts and by examples taken from various works, especially from the Jami‘ al-Hikāyāt; lastly, the author shows, by some trait of his hero’s life, that he was a very paragon of the virtue under consideration.

The second part, al-Jāmī‘ al-Muwazzana, foll. 84—111b, is historical. It is a minute and circumstantial chronicle of those events which took place in Egypt and Syria immediately before and after the accession of al-Malik al-Zāhir. It begins with the dispositions taken by al-Malik al-Ashraf Barsabāi, shortly before his death, 13 Dhu‘l-Hijjah, A.H. 841, with a view to insure the succession of his son. It concludes with the arrest of that prince, al-Malik al-‘Aziz, when wandering in disguise through the streets of Cairo, at the end of Shawwāl, A.H. 842 (26 Shawwāl; v. Inbā al-Ghumr, fol. 340b). But in the course of the narrative reference is frequently made to occurrences of the subsequent year, A.H. 843.

The work is not mentioned in the biographies of Ibn ‘Arabshāh, nor is any other copy known.

II. Foll. 111b—129b. Extracts from the chronicle of al-Makrizi for A.H. 841—844, continued, from another source not named, to A.H. 856.

The anonymous writer says at the beginning that he transcribed the following notices from the history of al-Makrizi, in Cairo, at the beginning of Shawwāl, A.H. 842: نقلت في تاريخ الشيخ الإمام العلامة تقي الدين الفرّزي أبا القائد الكامل نظم في مصر في أول شعبان ستة أنساب وأربعين وثمانية

Under the first two years, A.H. 841-2, the excerpts agree with the corresponding entries in al-Sulūk, Or. 2002, foll. 194—214, with some degree of condensation. Under the next following years, A.H. 843—856, foll. 121b—129b, there are only short obituary notices, among which are those of al-Makrizi, A.H. 845, and of Ibn ‘Arabshāh, A.H. 854. They are taken from the Hawādith al-Duhūr of Ibn Taghri Birdi; see Add. 23,294, foll. 4—88.

In the colophon the copyist, Muh. B. Jamāl al-Din B. Muh. al-Matbū‘i al-Anṣārī, says that he finished the transcript on the 22nd of Muḥarram, but does not state the year.

560.

Or. 3027.—Foll. 227; 9½ in. by 6½; 19 lines, 3½ in. long; written in large plain Neskhi; dated 11 Muḥarram, A.H. 1278 (A.D. 1861).

[KEEMER, no. 25.]

A transcript of the preceding MS.

Copyist: عامر أحمد خاتم سديد جمفر الصائغ

بالصادقة بخط الازهر
A life of al-Malik al-Ashraf Kayitbāi, with a history of his predecessors from the time of Saladin to his accession.

There is neither author's name nor any specific title, the work being only designated in the text (fol. 16a) as

أمور السلطان الظاهر

But the time of composition is stated with the utmost precision in a passage, fol. 15b, in which the author says that "this present day" was the last of Sha'bān, A.H. 877:

أَلَّا يَوْمَ هَذَا وَهُوَ الْآخَرُ مِنْ شَهْبَان سَبَعٍ وَسَبَعٍ وَنَهَانِيَةٍ

A history of Kayitbāi bearing the same date and noticed by Uri in the Bodleian Catalogue, p. 175, no. 800, is ascribed by a later hand to Jalāl al-Dīn B. Abī Bakr al-Suyūṭī. It has, however, a different beginning, namely,

لَجِدَ اللَّهُ مَلَكَ الْأَرْضَ وَمَلَكَ الْإِلَامِ

who published in the "Jahresberichte der k. k. öffentlichen Lehranstalt für orientalische Sprachen," Wien, 1888, extracts from our MS. relating to Barsbāi's expeditions against Rhodes and Cyprus. See Baron von Kremer's Catalogue of his MSS., no. 26. It must be observed, however, that no such work appears in the very full list drawn up by Suyūṭī himself of his own writings. Besides, the minute accounts contained in the present work of the Amirs engaged in every expedition, and

of the moneys spent on the army, are hardly likely to have proceeded from the pen of the youthful professor (Suyūṭī was then only eight and twenty), fully engrossed at that time by the study of sacred tradition and law.

The life of Kayitbāi, which forms the first part of the work, is more a panegyric than a biography. Beginning with a collection of texts from the Koran and Hadith relating to justice, the author says that, noticing how highly al-Malik al-Ashraf was endowed with that virtue, he determined to write the present biography describing his noble qualities and goodly deeds, and to add to it a record of the Sultan's predecessors, from the time of Salāḥ al-Dīn Yūsuf B. Ayūb to his accession, concluding with a few prayers handed down by tradition from the mouth of the Prophet.

The early life of Kayitbāi is dealt with in a few lines, fol. 4a. The narrative begins with his accession, on the 6th of Rajab, A.H. 872, and the expeditions sent against Shāhsuwar in the same and the following year, and subsequently against Ḥasan Bog B. Kāralīk. (This last set out from Egypt in the month of Rajab, A.H. 877.) The author prays in conclusion for the successful issue of that last expedition. This is followed, fol. 14b, by an account of the sacred buildings restored, and of the works of public utility erected, by Kayitbāi, and, fol. 14a, of the sums spent by him in charities and upon the army.

The historical retrospect, which occupies the main part of the volume, fol. 16—96, becomes fuller from the reign of Barkūk to the author's time, and deals especially in great detail with the military operations in the reign of Barsbāi. It comprises the following dynasties: the Ayyūbis, from Salāḥ al-Dīn Yūsuf to Shajar al-Durr, fol. 16a; the Turkish Sultans, from al-Malik
HISTORY.

al-Mu'izz Aibek to al-Malik al-Salih hijj, fol. 20a; the Circassians, from al-Malik al-Zahir Barkuk to the accession of Kayibai, foll. 31b—94b.

The Khai'mah contains prayers handed down by tradition, fol. 95a—96b.

The following title is written by a later hand on the first page: كتاب تاريخ الملك الإشرف تابعه ثم تعمد الله برحمته وأسكنه نعما جنته إمين.

A transcript of the present MS., dated A.H. 1291, is noticed, also without author's name, in the Khedive's Library, vol. v., p. 23.

562.

Or. 3029.—Foll. 69; 9½ in. by 6½; 19 lines, 4 in. long; written in Neski; dated 9 Rajab, A.H. 1295 (A.D. 1878). [Kremer, no. 27.]

The same work, transcribed, as stated at the end, from a MS. in the Khedivial Library, dated A.H. 1039. It agrees verbatim with the preceding copy.

563.

Or. 1285.—Foll. 74; 8 in. by 5; 24 lines, 2½ in. long; written in small and neat Neski, fol. end of Dulka'dah, A.H. 1302 (for 1043 = A.D. 1643).

الفضائل الباهرة بجمال مصر والقاهرة
(fol. 3a)

A historical and descriptive account of Egypt and Cairo, by Ibn Zahir.

Beg: لله ذي نازرت بين البلاد في نذائها وصفاتها.

The author's name, which is not found in the text, appears in the following title prefixed by the hand of the copyist: كتاب الفضائل الباهرة بجمال مصر والقاهرة لابن الظاهر رحمه الله تعالى

The author is also called al-Hamid al-Makdisi in the Persian Catalogue of the Asiatic Society of Cutcuta, p. 43; while in other copies (Gotha, nos. 1620, 1586) that name is changed to Ibn Zahir, probably owing to a confusion with Ahmad B. Zuhairah al-Makki, Kadi of Mecca, who died A.H. 792 (see al-Durar al-Kaminah, fol. 26). In another Gotha MS., which appears to be the author's autograph draft, no. 1628, he calls himself Muhammad Abu Hamid al-Kudsi al-Misri al-Shahri, and a notice quoted from Ibn Ayas states that he was born A.H. 820, and died A.H. 888. The two names probably apply to the same person, Ibn Zahir being the patronymic of Abu Hamid. Other copies noticed by Stewart, p. 1877; Loth, no. 718; and in the Paris Catalogue, no. 1767, are anonymous.

What the writer says of himself, fol. 3a, is that he was born and grew up near Jerusalem, but that his family came from Egypt. He was still in Jerusalem, A.H. 843, when he heard his master, 'Izz al-Din al-Kudsi, Shaikh of al-Salihiyah, speaking of the past splendour of Cairo (fol. 63b. 'Izz al-Din 'Abd al-Salâm al-Sadi al-Makdisi was Mudarris of al-Salihiyah from A.H. 840 to his death, A.H. 850; Uns al-Jali, p. 458). But he subsequently settled in Cairo, where he wrote the present work. He quotes as his masters Ibn Hajar and, more frequently, Taqi al-Din al-Makrizi; and in one passage, fol. 36b, he says that he transcribed portions of the latter's Khitaif from the original draft of the author.

In an abridged version of Ibn Ayas's chronicle, Add. 18,515, fol. 220a, Abu Hamid al-Makdisi is mentioned among
those who died during the reign of Kā- yīthā (A.H. 872—901), and is described as a man of learning and the author of several works (v. Haj. Khal., vol. iii., p. 616).

In the alleged autograph copy, Gotha, no. 1628, the work is said to have been written A.H. 861. The present MS. contains a later recension, in which the author speaks of al-Malik al-Ashraf Kāyīthā, who was proclaimed Sultan, fol. 15b. The historical sketch, brought down by the author to that reign, has been continued by another hand to al-Malik al-Ashraf Kānīsauh al-Ghauri.

Contents: Brief history of Egypt, from the earliest period to the author’s time, fol. 39; districts and provincial towns, fol. 16a; traditions relating to Egypt’s excellence, fol. 21b; prophets, philosophers, kings, and learned men who were born in Egypt, fol. 24a; Muslim conquest, fol. 27b; fortresses, mosques, and sanctuaries, fol. 29b; descriptions of Egypt by learned men, fol. 32b; revenue of Egypt, before and after the conquest, fol. 36b; peculiar products of nature and art, fol. 40b; wonders and curiosities, fol. 48a; description of al-Kāhirah, fol. 60a; glories and privileges of Egypt (كاسپ اکاسپ) set forth under thirty headings, fol. 62a; Khatimah, select pieces in prose and verse descriptive of Egypt and its beauties, foll. 70a—74b.

564.
Or. 4216.—Foll. 254; 10½ in. by 7; 25 lines, 4 in. long; written in neat Neski, with occasional vowels and red-rulled margins; dated Tuesday, 28 Jumāda I., A.H. 1006 (A.D. 1597).

The well-known work of Jalāl al-Dīn al-Suyūṭī on the history of Egypt.

Copyist: Abd al-Wahhab ad-Dakāwī al-Shāfi‘ī

The work has been lithographed in Cairo about A.D. 1860, and printed there A.H. 1299. For MSS., see the Arabic Catalogue, pp. 157, 571, 681; Pertsch, no. 1630; the Paris Catalogue, nos. 1794—1807; the Khedive’s Library, vol. v., p. 43; &c.

565.
Or. 3031.—Foll. 46; 8½ in. by 6½; 23 lines, 4½ in. long; written in fair Neski; dated 12 Rabi‘ II., A.H. 1156 (A.D. 1743).

History of the conquest of Egypt by Sultan Selim I., by Aḥmad B. Zanbal al-Maḥallī al-Rammāl, who died after A.H. 961 (see the Turkish Catalogue, p. 59, and Wüstenfeld, Geschichtsreiber, no. 523).

The MS. is imperfect at the beginning. The first lines are: الا والبر قد اظلم من كثرة العساكر وثقل نفاذ رأوا ذلك لخيل والعساكر خرجوا للحرب والقتال والتقى من غير تربب بينهم البلام والقناح لعما ونزغ بينهم الثلام ولصر ما لم يرفع عن الوفد.

The passage relates to one of the first encounters of the invading army with the troops of Sultan Ṭūmān Bāi on the Nile, and the first page is taken up by a description of the single combat of the Amir Kāt al-Raḥī (see Or. 2811, fol. 35b) with Ḳanbardī al-Ḡaẓālī. The work is designated at the end, fol. 33a, as follows: وهذا ما انتهى الجزء من سورة المرجوم السلطان سليم واحده مصر من مباركته على العلم والكلام.

The author’s name appears in the text, fol. 96: قال الناقد لهذا التاريخ وهو الشيخ أحمد بن زنبل بن عبد العزيز الأرمل. The work, however, is not the original plain narrative of Ibn Zanbal, but rather an amplification of it in the popular heroic style of Sirat ‘Antar and similar romances. It concludes, like the original
work, with a short enumeration of the Turkish governors of Egypt, the last of whom, 'Ali Pasha al-Tawashi, who was in command from A.H. 956 to 961 (see 'Abd ul-Kerim, Add. 7878, fol. 9a), is spoken of as dead.

Copies are mentioned in the Khedive's Library, vol. v., pp. 21, 23, under the titles تاریخ السلطن سليم مع قانصو الغوري and تاریخ ابن زیدان.

The latter part of the MS., foll. 33a—46b, contains a continuation, partly borrowed from the history of Marī al-Ḥanbali (the work entitled زیدة الناظرین في مصر ولی مصری الفئان والساداتیین; see the Arabic Catalogue, p. 560a, and Wüstenfeld, Geschichtschreiber, no. 555). It is introduced as follows:

"Then follow these words:

وهم خمسة عشر وزیر

The continuation contains: a short chronological list of fifteen governors of Egypt in the reign of Sulaimān; an account of public works executed by the same Sultan in Egypt and in Mecca, and a sketch of Sulaimān's successors down to the accession of Murād IV., A.H. 1033, with an enumeration of the governors sent by each of them to Egypt. The last of these is Baimār Pasha, who entered Cairo A.H. 1035, and remained two years and six months in office.

This is followed by a Khāṭimah, fol. 40b, containing Hadiths and maxims relating to the duties of kings and men in power towards their subjects.

Copyist: مصطفى بن عبد الله رزه

566.

Or. 2811.—Foll. 113; 12 in. by 8; 19 lines, 5½ in. long; written in the large and stiff Neskhī peculiar to Christian scribes, probably in the 17th century, and paginated with Coptic figures. [Ghandour Bey.]

I. Foll. 26—88a. Another recension of the preceding work, with the following heading:

Kitāb تاریخ وقعة الغوري هو السلطان سليم وما جرى له مع ملوكه ولملكت طهمان باي من الحرب الشديد والطعن المزید بوجود خریبات والغزی على النامل والکمال

Beg. المهد لله على كل حال وبعد فقد سال الفقیر.

The narrative begins with the departure of al-Ghauri from Cairo, and his encounter with Sultan Selim at Marj Dābik, on Saturday, the 16th of Rabī' II., A.H. 922, and with an enumeration of the former's Amirs. The only division of the text results from the frequent occurrence of the rubric قال الراوي at the beginning of paragraphs. The work concludes, as in the preceding MS., with the death of 'Ali Pasha al-Tawashi. Although written, like the latter copy, in popular style, it represents a shorter and different recension of Ibn Zanbal's history.

II. Foll. 88b—113b. كشف الإسرار عن حكم الطيور والازهر. The allegorical work of 'Īzz al-Dīn 'Abd al-Salām B. 'Abdāl al-Mahdī (died A.H. 678).

The work has been edited, with a French translation, by Garcin de Tassy, Paris, 1821. It has been printed in Cairo, A.H. 1275, 1280, 1307 (Khedive's Library, vol. iv., p. 295). See the Arabic Catalogue, pp. 340a, 694b; Pertsch, no. 2693; the Leyden Catalogue, no. 415; &c.

This copy wants the last page. It ends abruptly with these words: ومن يدال الطالب (Garcin's edition, p. 16, line 2).
On the fly-leaf is the name and seal of the late owner, לַעֲנֹרִי מַגְדָּר, with the date A.H. 1286.

567.
Or. 4582.—Foll. 249; 8 in. by 5 1/4 ; 17 lines, 2 1/8 in. long; written in neat Neskhi, apparently in the 17th century.

لطائف إخبار الأول فيم تصرف في مصر من الدول
A compendious history of Egypt from the earliest times to A.H. 1032.

This copy wants the beginning of the preface and the author's name. The latter is Muḥammad B. 'Abd al-Mu'ti al-Ishā'ī al-Manūfī. See the Arabic Catalogue, p. 571b, where the headings of the chapters are given.

The work has been printed in Cairo, A.H. 1276, 1296, 1300 and 1303. For other copies see the Leyden Catalogue, no. 2620; Pertsch, no. 1633; Rosen, Institut, no. 56; the Paris Catalogue, nos. 1839—51, &c.

It is stated at the end of the present MS. that the author completed the clean copy at the end of Dulhijjah, A.H. 1032.

On the fly-leaf: "Bought at Mocha, 1805. Mount Norris."

568.
Or. 3030.—Foll. 30; 8 1/2 in. by 5 1/4 ; 13 lines, 2 7/8 in. long; written in neat Neskhi, with 'Unwān and red-ruled margins; dated 21 Dulhijjah, A.H. 1258 (A.D. 1842).

[KeMeR, no. 28.]

A tract on the alleged descent of the Circassian kings of Egypt from the tribe of Kuraish.

The following title is written, by the same hand as the text, on the fly-leaf:
كتاب قهر الوجود العبادة ذكر نسب الخيرات من تراث واله الموطن أمين

The author, who does not give his name, composed it, as he states in the preface, at the request of a Turkish officer in Egypt, Ridwān Beg, described as Amir al-Liwa', and bearer of the sacred Maḥmūl. His main authority was a treatise written for Amir Rustam, the grandfather of Ridwān Beg, by Shihāb al-Dīn Ālūf al-Saftādi, who, as we learn further on, fol. 27, was Imam of a mosque in Akshahr, and died A.H. 980.

The work is divided into a Muḥaddimah, seven chapters (Faṣl), treating of the patriarchs from Adam to Ismā'īl and of the origin and dispersion of the tribe of Kuraish, and, lastly, a Khātimah, which is the most important part of the work, and occupies the latter half of the volume.

It treats of the Kuraishites who went to Rūm in the time of Heraclius and Constantine, and of those who subsequently returned to the lands of Islam, including al-Malik al-Zāhir Barākūṭ B. Anṣ, who founded the Circassian dynasty, A.H. 784, and his successors down to their overthrow, A.H. 923.

Amir Rustam was a descendant in the fifth generation of al-Malik al-'Azīz Yūsuf, who succeeded his father, Barsābā'ī, A.H. 842. His genealogy is given, fol. 26a, as follows:

الإمیر رستم بن تمرز بن يشبک بن راس نویة النواب
ایب مهدی بن الملك خاربیت بن الملك [المرزی] ابو
الجلیس يوسف بن الملك الأشرف برسباي

He was thirteen years old at the time of the Turkish conquest. Having fled to the
land of the Circassians, he settled in a town called Basna, where he lived down to the time of Selim II. His grandson, Ridwan Beg B. Jan Beg 'Aziz B. Rustam, for whom the present work was written, must have lived in the first half of the eleventh century of the Hijrah.

The work has been printed in Bulak, A.H. 1287. See the Khedive’s Library, vol. v., p. 115, and Houtsma, Brill’s Catalogue, 1889, no. 186.

569-70.
Or. 1073-4.—Two volumes of fol. 156 and 144; 13½ in. by 9; 13 lines, 5½ in. long; written by the same hand in large Neskhi, early in the 19th century, and forming a continuous text with consecutive pagination.

[CAUSSIN DE PERCEVAL.]

Chronicle of daily occurrences in Cairo from A.H. 1099 to 1169, by the Amir Alichmad Katkhuda al-Damurdashi 'Azbân.

Beg. 

The title of the work and the author’s name are found in the following inscription, written on the first page by the same hand as the text:

كأن درة الصناعة في اخبر الكذانة في 

اخير ما وقع بقصر في دولة الماليات من السناجج 

والكشف والوجوهات السبعة وعودتهم والباشا والدولة 

تاليف الامير احمد كخدا الدمو بياتي عزبان الى اخر 

سنة تسع وستين وواية والف 

The author sets forth in a short preamble the origin of the work. He had been applied to by a friend for information about the transactions that took place in Cairo between the Sanjaks, the Aghas, and the commanders of the seven Ujaaks, from the time of the deposition of Sultan Muhammad, and of the accession of his brother, Sulaiman Khan, down to the time of the reigning Sultan (Malμmid I.), A.H. 1168, and about what happened under the Pashas sent to Egypt by the Porte from A.H. 1099 downwards:

The main part of the work was written during the reign of Sultan Malμmid, who is referred to as the reigning sovereign as far down as Or. 1074, fol. 108a. His death, however, on the 20th of Safar, A.H. 1168, is recorded further on, fol. 134a, and the chronicle is brought down to the next following year. It concludes with the installation of the new governor, Ibn al-Ḥakim 'Ali Pasha (on the 1st of Jumāda I., A.H. 1169; Jabarti, vol. i., p. 189), and with the subsequent convocation of the Diwan.

The narrative, which runs on from beginning to end without any division, is chiefly taken up with minute descriptions of the ceremonial observed at the installation of the Pashas who succeeded each other at frequent intervals in the government of Egypt, of the broils in which the Sanjaks, Aghas, and other officials were constantly involved, and of other disturbances in the streets of Cairo. One of the last events chronicled, Or. 1074, fol. 138a, is the appointment of Ḥusain Beg, Nazir of the Jamii Azbak, as Amir al-Ḫaḍi, A.H. 1168. At the scattering of silver coins among the people, which took place on that occasion, the author was caught by a rush of the crowd, trampled under foot, and had his Tarbūsh torn off his head. This is the
Author's only reference to himself that we have been able to discover.

In addition to its historical value as a contemporary record by an eye-witness of an obscure period, the work possesses some linguistic interest. It is written by an illiterate person in the colloquial language of modern Egypt. It abounds with such vulgar forms as for 3.59 had is the Série, a dedi-74. the authorquired J. written an 10th his 203), Lane, member moun^ana account and edition, [KREME, KEEMEB, Kremer, long; Cairo Al-Jabarti in. akhbar alphabetical cursive the 20 Perceval, the J. reigning addition Muharram, Kinana. historical pages copies of it were written, and, MS. by the same scholar's hand, is prefixed to the first volume: “Eddorrat el mouçana fi akhbar el Kinana. Histoire des Mamlouks de l'an 1099 à l'an 1168 de l'hégire, par l'Emir Ahmed Demir-dachi en Arabe. Copié par Mikhail Sabbâgh.”

The MS., from which the present copy was taken, had been written in the Jâmi' of 'Ali Beg, Cairo, by 'Abd al-Kâdir al-Ḥanbali, and completed in the month of Safar, A.H. 1215, as stated in the colophon transcribed by Sabbâgh.

Copies of the same work, but without author's name, are noticed by Aumer, Munich Catalogue, no. 399, and by Pertsch, Gotha Catalogue, no. 1684. The former refers for an account of the work to J. J. Marcel, Histoire de l'Egypte, p. xxv.

571.

Or. 3032.—Foll. 171; 9 in. by 6; 27 lines, 4 in. long; written in cursive and rather indistinct Neskhī; dated 14 Rabī‘ I, A.H. 1263 (A.D. 1847). [KREMER, no. 31.]

M. Caussin de Perceval, for whom the MS. was written, has collected these new words and arranged them in alphabetical order, adding references to the pages of the MS., and, in some cases, French explanations. That glossary forms a quire of 20 leaves, 7 in. by 4\(\frac{1}{2}\), appended to the second volume of the MS. The following title, by the same scholar's hand, is prefixed to the first volume: “Eddorrat el mouçana fi akhbar el Kinana. Histoire des Mamlouks de l'an 1099 à l'an 1168 de l'hégire, par l'Emir Ahmed Demirdachi en Arabe. Copié par Mikhail Sabbâgh.”

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Copies of the same work, but without author's name, are noticed by Aumer, Munich Catalogue, no. 399, and by Pertsch, Gotha Catalogue, no. 1684. The former refers for an account of the work to J. J. Marcel, Histoire de l'Egypte, p. xxv.
added to the present journal some pieces in prose and verse, due to his learned friend, Ḩasan B. Muḥammad al-ʿAṭṭār. The preface is followed by a Muḵaddimah, fol. 6a, consisting of a brief retrospect on the past history of Egypt.

The journal, which forms the main bulk of the volume, fol. 9b—170b, has been translated into French by Cardin, and published by T. X. Bianchi, 1888. It has been subsequently incorporated by the author, with a few alterations, in his great chronicle inscribed كتاب الآثار في التراجم والأخبار, which extends from the beginning of the 12th century of the Hijrah to the end of A.H. 1236. The latter work has been printed in four volumes, Bulak, A.H. 1297, and reprinted in the margins of the Kāmil, A.H. 1302. A French translation by Egyptian scholars is now in course of publication, Cairo, 1888, &c., under the title of "Merveilles biographiques et historiques." In most MSS. the work concludes with A.H. 1220. See the Arabic Catalogue, p. 682b; Rosen, Institut, no. 60; De Slane, Paris Catalogue, nos. 1861—66; Preston, Bibl. Burckhardt., p. 6; Houtsm, no. 187; and the Khedive's Library, vol. v., p. 83.

The present work agrees in the main textually with the corresponding portion of the ‘Ajāʾīb al-ʿĀṯār, viz., vol. iii., from the beginning to p. 206. The latter differs from it by a few omissions, but still more by additions. Poetical pieces given in extenso in the MS., fol. 69-70, 136, 138, 163, are omitted, or cut down to a few lines, in the large chronicle. On the other hand, the latter work has at the end of each year obituary notices, wanting (with the exception of those of Murūd Bey and a few other Amirs, fol. 141b—150a) in the present MS. The full report of the trial of Kleber's assassin, and the author's reflections on French procedure, pp. 116—133, are also wanting in the MS., as well as many of the entries in the last months, from Rabiʿ II. to Shawwāl, A.H. 1216.

The above-mentioned French version of Cardin extends to the 10th of Shawwāl, A.H. 1216. It is translated, with some degree of condensation, not from the present work, but from the corresponding portion of the ‘Ajāʾīb al-ʿĀṯār, viz., vol. iii., pp. 2—208.


A Turkish translation of the work, written by order of Selim III., A.H. 1222, by Muṣṭafa Behjet Efendi, was printed in Constantinople, A.H. 1281. See Cardin, i.e., p. 4, and Schlechta Vsehrd, Denkschriften der k. k. Akademie, vol. viii., p. 13.

The present MS., written by ʿAlīmad Rizk, is stated at the end to be the property of the author's son Maḥfūẓ:

ملا عبد الرحمن لى فقير:

محمود ابن الشيخ عبد الرحمن لبدرى ملقب، محمد الله والده

History of Syria.

572.

Or. 1547.—Foll. 155; 6½ in. by 4½; 24 lines, 2½ in. long; written in small and fair Neshki, with red-ruled margins; dated 1 Rabiʿ I., A.H. 1116 (A.D. 1704).

History of Syria.

The well-known account of the Temple of Jerusalem, by Shams al-Din Abu ʿAbd-
allah Muhammad B. Shihâb al-Din Abî 'l-'Abbâs 'Abd Allâh B. 'Ali al-Sanhâji al-'Usâyfi al-Shaâfi'i. See the Arabic Catalogue, p. 160.

The name of the author is found in the following title written on the first page by the same hand as the text:

كتاب اثاثع الاحصاء في فصیلة السبید تأليف الشیخ الإمام العالم العلامة جعفر الدين ابن عبد الله جعفر ابن الشیخ العالم الكامل شهاب الدين برهك الیس الیس ابن المباح أحمد بن على الصنهاج السبیدي الشرفاء ومعبق الوجوه السبیدي جانم الامام كفاءة المملكه الشامیة تعوده الله تعالى برحیمه ورضوانه

The Nisbah الصنهاجیة الملاجعیة found in other copies. See the Leyden Catalogue, vol. ii., p. 176; Uri, Bodleian Catalogue, no. 823, vol. ii., p. 596; and Rosen, Institut, no. 42. The Amir al-Sa'idi Jânun, to whom the author is said, in the above title, to have been attached as secretary, was transferred, A.H. 874, from the government of Damascus to that of Jerusalem, and made his entry into the latter city in the month of Shawwâl, i.e., a few days after the author, who states in the preface, fol. 46, that he arrived in Jerusalem on the 28th of Ramaḍân of the same year. See Uns al-Jâlil, Add. 9974, fol. 230b, where the Amir's full name is given, viz., Yûsuf al-Amir al-Jamâli, called Ibn Futâis, Khâzindâr Jânun.

The present work was composed, as stated in the preface, A.H. 875, from two earlier works, viz., مذكر الفرام إلى زياره القدس والشام by Shihâb al-Dîn Abu Maámûd 'Abd Allâh B. Muḥ. B. Ibrâhim al-Maḳdisi (v. supra no. 500), and الروض الغریب في فصیلة بیت المقدس by the Sayyid Taj al-Dîn Abu 'l-Nâṣr 'Abd al-Wâlhâb B. Muḥ. al-Ḥusaini al-Shaâfi'i al-Dimashkî, who is spoken of as still living, but who died, as stated by Haj. Khal., in the same year, A.H. 875; see vol. iii., p. 493.

Steinheinleider has pointed out the identity of the author with Shams al-Dîn Muḥ. B. 'Abd Allâh B. 'Ali al-Suyûti al-Shaâfi'i, who was born, as stated by al-Sakhâwi in the Dau, A.H. 810, and wrote a formulary of legal documents under the title جواهر العقود (Haj. Khal., vol. ii., p. 644). See Polemische und apologetische Literatur, pp. 169–176.

Some notices of the author's life will be found in the Arabic Catalogue, p. 570, note c; in Wüstenfeld's Geschichtsschreiber, no. 496; and in the introduction to some extraex from the present work edited and translated by Guy Le Strange, Journal of the R. Asiatic Society, 1887, pp. 247–305. For other copies, see Pertsh, no. 1718; the Paris Catalogue, no. 2255; and the Khedive's Library, vol. v., p. 3.

Copyist: أحمد بن الشيخ غیاث للؤوران بن لدا الدمشقی مسکنًا الشامیة مذهباً

Or. 1546.—Foll. 254; 8½ in. by 6½; 25 lines, 3½ in. long; written partly in Neskhi, partly in Nestaliq, with 'Unwân and gold-ruled margins; dated 25 Rajab, A.H. 1144 (A.D. 1731).

[Sir Henry C. Rawlinson.]

الانس للفيل بتاريخ القدس ولفيل

A history of Jerusalem and Hebron, brought down to the end of A.H. 900, by Mujir al-Dîn al-'Ulâmi. See above, no. 458.

The work has been printed in two volumes, Cairo, A.H. 1233. A French translation of some select portions has been published by Henry Sauvaire, Paris, 1886. For MS. copies, see the Arabic Catalogue, pp. 161, 571; the
Leyden Catalogue, vol. ii., p. 175-6; Pertsch, no. 1716; the Paris Catalogue, nos. 1671—82; Rosen, Institut, no. 45; and Steinschneider, Polemische Literatur, p. 177.

An appendix to this copy contains the following pieces: 1. A eulogy on the work by the Shaikh al-Islam Kamal al-Din Abu ‘l-Ma‘ali Muḥ. B. Muḥ. B. Abi Sharif, to whom it is stated to have been submitted for revision, A.H. 902. 2. A record of the latter’s death, which took place on the eve of the 15th of Jumāda I., A.H. 906. 3. Two eulogies on the work by other scholars. 4. A notice of the author’s death, which took place on the 3rd of Rajab, A.H. 927. A similar appendix is noticed by Baron Rosen in the MS. of the Institut, i.e.

A modern table of contents occupies six pages at the beginning.

On the first page is written: “Purchased by me at Baghdad. Good copy. Dec. 20, 1845. H. Rawlinson.”

574.

Or. 3033.—Foll. 107; 8 in. by 5½; 17 lines, 3½ in. long; written in fair Neskhi, in the 19th century. [Kremer, no. 32.]

سيره أحمد باشا لجبار

History of Ahmad Pasha al-Jazzār and of some events which followed his death, from A.H. 1219 to A.H. 1225, by a Syrian Christian, whose name does not appear.

The date A.H. 1225 in the following colophon relates to the composition of the work:

The date of transcription, which was written lower down, has been blotted out.

For other copies, see the Arabic Catalogue, p. 496b; Aumer, Munich Catalogue, no. 428; and the Paris Catalogue, no. 2166.

The Holy Cities.

575.

Or. 3034.—Foll. 118; 6½ in. by 5; from 18 to 19 lines, 3¼ in. long; written in small, neat, and flowing Neskhi, with frequent addition of vowels, apparently in the 15th century. [Kremer, no. 33.]

زبيدة الأعمال وخلاصة الأفعال

An account of the holy places of Mecca and Medina, partly based upon the work of al-Azrāki, by Sa’d al-Din Sa’d-Allah B. ‘Umar B. Muḥ. al-Isfara’īnī.

The name and titles of the author are written at the beginning, after the above title, as follows:

In the preface, an extract from which has been given by Haj. Khal., vol. iii., p. 534, the author describes the work as follows:

He extracted it from the history of Mecca, تاريخ مكة, compiled by Abu ’l-Walīd Muḥ. B.
'Abdallah B. Abi’l-Walid Aḥmad B. Muḥ. B. al-Walid al-Ghassāni al-Azraḵi al-Shāfi’i al-Makki, after he had heard the whole of that work read before the Kāfi’i Abu’l-Yumn Muḥ. B. Aḥmad B. Ḵāṣim al-Ḵurashi al-‘Umari al-Shāḥi’i al-Makki al-Ḥarāzī. That reading, which took place in the holy sanctuary, was completed on the 13th of Șafar, A.H. 762. The author added some Hadiths relating to the merits and rewards attached to the performance of the pilgrimages (Ḥajj and ‘Umrah), and an appendix treating of the sanctity of Medina and of the pilgrimage to the Prophet’s tomb, with some historical notices.

Al-Azraḵi, author of the original work, ʾAxdar Maks, published by Wüstenfeld, Leipzig, 1858, died A.H. 244. See the preface, pp. viii.—xiii., and, for copies, ib., p. xix., and Pertzch, Gotha Catalogue, no. 1705.

The author’s teacher, Taḵi al-Din Muḥ. B. Aḥmad al-Ḥarāzī, Kādi and Khaṭīb of Mecca, was born A.H. 706, and died A.H. 765. See al-Durar al-Ka’mīnah, Or. 3044, fol. 56b.

The Zubdat al-ʾA’māl departs too widely from Azraḵi’s work to be called an abridgment of it. The historical matter of the original work is cut down to a minimum, while the main part of the volume is taken up by legends relating to the holy places and traditions respecting the efficacy of the rites performed in the same. The author betrays a marked leaning to Sufism, and dwells at length, foll. 38b—43a, on the recondite, or spiritual, import of the rites of the pilgrimage, in ʾAzharīr al-Makki. His longest chapter, foll. 43a—59b, is devoted to anecdotes relating to visits paid to Mecca by holy Sufis and to their miracles and supernatural manifestations.

The work is divided into two Bābs. The first, relating to the Ka’bah, consists of 54 Fasls. The second treats of Medina in 25 Fasls. The contents are stated in full at the end of the preface, fol. 2b—4b; but the order of the chapters of Bāb I. has been considerably altered in the body of the volume. Bāb II. is imperfect at the end, breaking off in the course of the 12th Fasl. The subjects of the extant chapters are as follows: 1. Genealogy of Muḥammad, and of the four legitimate Khalifs, fol. 102a. 2. Names of Medina, and excellence of its inhabitants, fol. 104b. 3. Sanctity of Medina, fol. 107b. 4. The taking of Medina, fol. 109a. 5. Death of the Prophet, fol. 109b. 6. Merits attached to a stay in Medina, fol. 112a. 7—12. Sanctity of the mosque of the Prophet, of al-Raḍah and of the pulpit; of the tomb of the Prophet; of the pillar called al-Mukhallafah; of the pillar of penitence, its sanctity, its elongation; and rites to be observed in visiting the tomb of the Prophet, foll. 112b—118b.

The latest notice in the work relates to a covering of the Ka’bah given by al-ʾAshraf, Sultan of Egypt (Sha’ban, A.H. 764—777), and bearing the date A.H. 769 (wrongly altered in the MS., fol. 63a, to 779).

Two copies of the same work are noticed in the Paris Catalogue, nos. 1631-32. In the first of them the author is called Abu’l-Ḥasan ʿAlī B. Naṣīr al-Makki al-Shāfi’i al-ʾAsh’ari.

576.

Or. 3615.—Foll. 111; 7 in. by 5†; 17 lines, 4 in. long; written in large and bold Neskhī, with occasional vowels; apparently in the 15th century. [G. C. Renouard.]
**HISTORY.**


The author was born in Egypt, A.H. 728 or 729, and studied in Cairo. He subsequently took up his abode in Medina, where he was appointed Kādi and Khaṭṭīb, A.H. 809, and where he died on the 16th of Dūlḥijjah, A.H. 816. See Inbā al-Ghumr, fol. 210a; Sulūk, fol. 17b; and Wüstenfeld, Geschichtsschreiber, no. 463. His name, which does not appear in the text, is given in the prefixed title: تاليف الشيخ العام ... شيخ الشαιعه ... وناظري المدينة النبوية وخطبها وأمام الأحزاب الدنيوى زين الدين أبي بكر بن أبى عبد الرحمن موسى بن بدر量产شي العمال المعاصر المداعى ثم المدني الشائي تعودت الله برحمته.

It appears still more fully in a Samā‘ dated A.H. 776, transcribed from an earlier copy at the end, fol. 111a: اما بعد فقد قررت على سيدي وشيخ ... زين الملك والدين ابي عبد الرحمن موسى بن بكر بن سيدنا الشيخ العام العالم بدر الدين المصلى بين الشيخ العام سراج الدين ابي حفص عمر بن عبد بن يونس القرشي الشائي ... جميع كتبته... المسمى تقيق النصر بالنفيغ مثال دار الأحيزة.

In the preface the author says that the most complete and accurate work on Medina was, the ‘Umar, by al-Hāfiz Muḥib al-Din B. al-Najjār (Abu ‘Abdallah Muḥ. B. Māhmūd, author of a history of Baghdad, who died A.H. 643; see Mir‘āt al-Jīnān, Or. 1511, fol. 356b; Wüstenfeld, no. 327; and the Paris Catalogue, no. 1630). A supplement written by Jamāl al-Din al-Maṭārī (Muḥ. B. Aḥmad B. Khalaf, who died A.H. 741; see al-Durūr al-Kāminah, Or. 3044, fol. 50b, Wüstenfeld, no. 405), being in some points defective, he determined to combine both works into one, leaving out the Isnāds, and making useful additions of his own. The work was completed, as stated by the author at the end, on the 12th of Rajab, A.H. 766.

It is divided into a Muṣaddimah, four Bāb, and a Khâtīmah, as follows: Muṣaddimah. Excellence of Medina; its names; sanctity of its mosque, fol. 3b. Bāb I. History of the Hijrah; description and history of the mosques in Medina; in six Fāsils, fol. 12b. Bāb II. Deaths of Muḥammad, of Abu Bakr, and of ‘Umar; rites to be observed in visiting their tombs; three Fāsils, fol. 50a. Bāb III. Sanctity of mount Oḥd; its martyrs; mosques and wells in the neighbourhood of Medina; three Fāsils, fol. 73a. Bāb IV. Rivers of Medina; digging of the maqat; limits of the sacred territory, &c., fol. 98b. Khâtīmah. Blessed state of those who die in Medina; verses exciting longing for such an end, fol. 108a—110b.

There is a lacuna in Bāb IV. after fol. 107. It extends from the section treating of the sacred territory to the predictions relating to the future fate of Medina. On fol. 28b is a rough plan of the house of ‘Āʾishah.

This MS. is noticed in Dr. John Lee’s Catalogue, no. 25, 2nd edition, no. 112, where it is wrongly described as an autograph MS. It is not free from clerical errors. Several are corrected in the margin by one ‘Abd al-Bāṣīf, who collated it with an earlier MS. (see fol. 12a).

The work is mentioned by Haj. Khal, vol. ii., pp. 246, 144, and by Wüstenfeld, Gesch. der Stadt Medina, p. 7. For other copies see the Bodleian Catalogue, vol. i., nos. 769, 852, vol. ii., p. 595b; Pertsch, no. 1718; and the Khedive’s Library, vol. v., p. 32. The Ta‘rīkh al-Madīnah of Zayn al-Dīn al-Marāqḥi is quoted in the Tuhfah al-Aṣḥāb, Or. 3703, fol. 194a.
YEMEN.

577.

Or. 4584.—Foll. 42; 7 in. by 5; 17 lines, 3½ in. long; written in neat vocalized Neski; dated Zabid, Monday, 16 Rajab, A.H. 831 (A.D. 1428).

[G. Cecil Renouard.]

An account of the four sanctuaries of Islam, namely, the Ka'bah and the mosques of Medina, Jerusalem, and al-Khalil, or Hebron, by Shams al-Din Muḥammad B. Iṣḥāḳ al-Khuwārzmi; abridged by Muḥammad B. Aḥmad B. Muḥ. B. al-Zamlakānī al-Anṣārī al-Ṣaḥīfī; written in neat vocalized Neski; dated Zabid, Monday, 16 Rajab, A.H. 831 (A.D. 1428).

History of Yemen.

578.

Or. 2901.—Foll. 193; 10½ in. by 7½; 25 lines, 5½ in. long; written in fair Neski, with occasional vowels, but with frequent omission of the diacritical points, with red-ruled margins; dated (fol. 1826) the first day of Sha'bān, A.H. 1031 (A.D. 1622).

[Presented by Col. S. B. Miles.]

I. Foll. 1—110. History of the kings of Yemen, by Abu Muḥammad 'Abd al-Malik B. Ḥishām (d. A.H. 218), with the following title: Kitāb al-Tījan.

The work is divided into four parts (Kism), with the following headings:

I. Fī Dār Falsafāt Maka al-Sharīfa
II. Fī Dār Falsafāt al-Madīna al-Sharīfa
III. Fī Dār Falsafāt al-Bayt al-Muṣalma
IV. Fī Dār Falsafāt Mustaṣāf al-Ṣalām

It contains little historical matter, and deals chiefly with traditions relating to the sanctity of the holy places, and to the rewards of pilgrimage. The author of the original work lived in the latter half of the eighth century of the Hijrah. He mentions, fol. 21, repairs of the Prophet's pulpit in the mosque of Medina, executed by order of al-Malik al-Naṣīr Ḥasan B. al-Naṣīr Muḥ. B. Kalāʾīn, who disappeared A.H. 762, and is here spoken of as dead. An additional notice inserted in the same place by the abbreviator, relates to further repairs made A.H. 823 at the expense of al-Malik al-Muʿayyad Shaikh (A.H. 815—824).

The MS. is the autograph draft of the abbreviator. It belonged to Dr. John Lee, in whose catalogue it is entered under no. 110, p. 36.
also التحاب المولى الزماني in Ahlwardt’s Verzeichniss der Glaser’schen Sammlung, no. 97.

Earlier authorities, such as Ibn Khallikân, Wüstenfeld’s edition, no. 390, and Suyâţî, Bughayat al-Wu‘ât, fol. 161, only designate Ibn Hishâm’s work as treating of the genealogy of the Himyarites and their kings, كتاب في انتساب حمير وعلوكمها. It is also entered in that form by Haj. Khal., vol. i., p. 455.

Wahb B. Munabbih, who died in 731, A.H. 110 or 114 (v. Ibn Kutaibah, p. 233; Ibn Khallikân, De Slane’s translation, vol. iii., p. 671; Sprenger, Leben des Mohammed, vol. i., p. 55; vol. iii., p. cxi.; and Wüstenfeld, Geschichtschreiber, no. 16), is the principal authority of Ibn Hishâm, who, according to the above Isnâd, often repeated in the course of the work, had received his traditions through two intermediate links, viz., Abu Idris B. Sinâ, a daughter’s son of Wahb, and Asad B. Mûsâ. But there are many additions made by Ibn Hishâm in his own name, or on the authority of some of his contemporaries. He quotes among the latter al-Laith B. Sa‘îd, fol. 19a; Abu Luha‘îrâh, fol. 41a; Abu ‘Abd al-‘I‘f, fol. 69b; Hammâd B. Ishâk, fol. 71a; ‘Âmir B. Jurhum, fol. 80b; Hishâm B. Mu‘âsh (the author’s father), fol. 82a; al-Haithâm B. ‘Adî, fol. 86a; and Ziyâd B. ‘Abbâlollah, fol. 103a (these last two transmitted to him the traditions of Mu‘âammad B. Ishâk). Early poets are also frequently quoted, and poetical pieces of doubtful origin are copiously inserted.

The first pages of the work deal with Creation, and with the Patriarchs from Adam to Noah. The special history begins, fol. 86, with Hûd and the ‘Adîtes. The leading names and subjects are as follows:


Ibn Hishâm’s work concludes, fol. 109a, with these words: وهذا ما كن اخبار الملوات الدائرة والمتم الغائرة ولحم الله على ذلك كثيرا . . . وتم الكتاب بحمد الله الوهاب

The next three pages, fol. 109b-110b, contain an appendix from another source, re-
lating to 'Abd al-Mu'tālib and his dealings
with Saif B. Di Yazan. It begins:

Rumāzātkur: the bold
from the history of the Arabs, who had seen the
kings of idolatrous times, and was best informed
of the history and genealogy of the Arabs,
he did so, and received him with marked
attention. Questioned as to his age, 'Abid
[the MS. has 'Ubaid] answers that he had
seen a hundred and fifty years, and that
the invasion of the Abyssinians and the stoning
of the Ka'bah were to him as things of
the past.

The narrative, which is copiously
interspersed with verses, takes the shape of a
dialogue, in which 'Abid answers the ques-
tions put by Mu'āwiyah. The first of these
relate to Hūd, to the dispersion of tongues
in Babel, and to Ya'rūb B. Ḥaṭṭān, the first
who migrated from Babel to Arabia. The
leading subjects are indicated by the follow-
ing rubries: Destruction of `Ād, fol. 116b.
The latter `Ādites, fol. 133b. Thāmūd, fol.
134b. Jurhum, and their emigration
from Yemen, fol. 145a. Nāshir B. Ni'am,
fol. 156b. Shammar Yarūsh B. Iṣrākis B.
Abrahah, fol. 158a. Tuba'a al-Akrān, or
Du'āl-芊rān, fol. 159b. Malikikarib B.
Tuba'a), fol. 162a. Tuba'a B. Malikikarib,
or As'ād Abu Karib al-Ausaj, 1b.

The death of this last is recorded on
fol. 179a, and followed by some account of
his sons, Ḥassān and Ma'di Karib.

The text ends abruptly, fol. 181b, with
the story of a banquet offered by al-Aswād
and the tribe of Jadis to the chiefs of the
tribe of Ṭāms, at which the latter were
treacherously murdered. The next page,
fol. 182a, contains an extract from Mas'ūdī's
Murāj al-Dāhab, relating to the same event.

The copyist, Ali B. Sa'īd B. Muḥ. B.
Hājjī al-Ḳumālī, says in the colo-
phon that he had transcribed the MS., from

It is imperfect at the end.

II. Foll. 111—181. Legends of the kings
of Yemen, as told by 'Abid B. Sharyah al-
Jurhumī in answer to the questions of
Mu'āwiyah, with the heading:

'Axhār 'Abī Bn:

Shirīh al-Murājī in 'Axhār ibn Ansāba wa-
Ishābā.

Beg. Malīk Allāh Ḥamd Ṣahākūr, wa-
Ṣahābā. . . . Ḥadīthān 'Abī Bn Shirīh al-
Murājī, bi-l-bītīy, bi-l-bītīy, bi-l-
Mu'āwiyah, bi-l-bītīy, bi-l-bītīy, bi-
 Quânūtbūn Aḥmad Bn Shamyān kā Ṣā'ma
Abáṣ al-H̄abūn, A.H. 65—86. He is said to have
composed a history of the kings of Yemen,
Kātab al-Murāj, wa-'Āxhār al-Munṣimīn.
See Fihrist, p. 89; Ibn Kutaibah, p. 265; and Wüstenfeld,
Geschichtsschreiber, no. 5. 'Abid B. Sharyah
is frequently quoted by the commentator of
the Kaṣīdah Ḥimyariyyah. See the Arabic
Catalogue, p. 486a, and Kremer, Südarab-
ische Sage, pp. 46—52.

The present work is evidently apocryphal,
and betrays from the outset its legendary
character. Mu'āwiyah, we are told at the
beginning, took towards the close of his life
the greatest delight in listening to stories of
the past. 'Amr B. al-'Ās [who died, how-
ever, at the beginning of Mu'āwiyah's reign,
A.H. 43], having advised him to send for
al-Jurlumī, then staying at al-Raḳkāh,
an incorrect copy, for a noble personage, Shiβāb al-Dīn ʿAḥmad B. al-Shaikh ʿAlī B. ʿAbdallah al-Rammāh, who is described as a sainted Shaikh and a lion in battle, 27

The MS. passed subsequently into the possession of a later member of the same family, Ḍīyā al-Dīn Ṣāliḥ B. ʿAḥmad B. Ṣāliḥ B. ʿIzza al-Dīn B. ʿAlī B. ʿAbdallah al-Rammāh, whose genealogy is traced up, fol. 184a, to Kaḥfān. This last owner entered, A.H. 1155, and in subsequent years, notes relating to some plantations of his, and to the birth of his children, foll. 183b, 184b, and 191b. His death, A.H. 1176, is recorded fol. 1b.


Fol. 192 contains, by a later hand, a piece in vulgar Arabic verse, entitled تصدية البهلوة, and beginning:

شَيْعُ مَنِ اَرْضَ مُكَانَاسِ، بِعِينِ الاسوَاقِ يَغْنِي
اِيْشُ عَلیَّ مِنْ النَّاسِ، وَأَيْشُ عَلیَّ النَّاسِ مُنِى

579.
Or. 2424.—Foll. 181; 13½ in. by 8; 28 or 29 lines, 5½ in. long; written in large and cursive Arabic; dated 15 Rabi' I., A.H. 1298 (A.D. 1881).

[Presented by Col. S. B. Miles.]
A transcript of the preceding MS.

580.
Or. 1382.—Foll. 67; 8½ in. by 7½; from 20 to 22 lines, 4½ in. long; written in fair, but imperfectly pointed, Neskhi, with red-ruled margins; dated in the castle of Raḍā', مَسْرُوس حَصٌّ رِدَابٍ, 5 Ramadān, A.H. 1087 (A.D. 1676).

[Presented by Col. S. B. Miles.]

الاكيل

The eighth Book of the Iklīl, or historical and geographical account of Yemen, by al-Ḥasan al-Hamdānī, with the title, fol. 10a: لجزء الناس من الأكيل لحسن الهمدانی وهو كتاب مخاندasm


The latter part of the above inscription was evidently a marginal gloss to the word حافد, which the copyist has mistaken for a part of the title.

Abū Muḥ. al-Ḥasan B. ʿAḥmad B. Yaʿkūb, called Ibn Ḥaʾik, al-Hamdānī al-Yamanī al-Ḥanafi, is described by Suyūṭī, Bughayt al-Wuʿāṭ, fol. 113b, on the authority of Khazrajī, as the greatest scholar of Yemen. He was born in Ṣanʿā, but spent most of his life in Ṣaʿdah. He died, according to Haj. Khal., vol. i., p. 392, A.H. 334. See also Hammer, Arab. Literaturgesch., vol. iv., p. 467, vol.
YEMEN.

vii., p. 831; Wüstenfeld, Geschichtschreiber, no. 110; Sprenger, Post und Reiserouten, p. xviii.; and Kremer, Südarabische Sage, p. 46, note 2.

The contents of the whole work have been stated and the present MS. described by Prof. D. H. Müller, in his Südarabische Studien, Sitzungsberichte der k. Akademie, Band lxxxvi., Wien, 1877, pp. 112—114. A table of contents of the ten books of which the work consists is written on the first page under the above title. It will be found printed in extenso, ib., p. 108, note 2. The headings of the present volume, which deals with the castles, forts, and monuments of Yemen, are also given in full, as well as the colophon of the MS., ib., pp. 109—111.

Copyist: Husain bin Ahmad bin Salih al-Nasir al-Tayyib.

For copies of the same volume see Müller, l.c., p. 109; Nöldeke, Zeitschrift der D. Morg. Ges., vol. xl., p. 310; and Ahlwardt’s Verzeichniss der Glaser’schen Sammlung, no. 254.

Foll. 1—9 contain the following pieces, written by various hands:


2. A Kasidah by al-Fākhīr Ibrāhim al-Muhtadī, inciting the sons of the Imam to avenge the repulse of the Amir al-Ḥajj from Mecca, A.H. 1083, fol. 5b.


Or. 3783.—Foll. 135; 8 4 in. by 6 1; 19 lines, 4 in. long; written in rather cursive Neskhi; dated (fol. 77b) 25 Duḥka’dah, A.H. 1112 (A.D. 1701).

[Glaser, no. 68.]

I. Foll. 1—74. The tenth volume of the same work, with this title:

المَرْجَعُ العاَشِرُ من

الأكْلِلِ وَهُوَ مَعْارِفُ هَمدَانٍ وَنَابِئُهَا وَعَوْنِ اِخْتِلَاـفِ ابْنِ ʿأَبِي ʿعَمَّامُ السَّمْسَانِيَّ بْن اَمْحَمَدٍ بْن ʿابْدِ القُرُوبِ الْهَمْدَانِيَّ

رحمة الله

قَال ابْنُ ʿأَبِي ʿعَمَّامُ السَّمْسَانِيَّ بْن اَمْحَمَدٍ بْن ʿابْدِ القُرُوبِ الْهَمْدَانِيَّ

The contents agree substantially, in spite of occasional variations, with the summary of D. H. Müller. The copy concludes with these words:

انقضت أنساب نبم واقتضى باقتضائها نسب همدان وتصرد به كتاب الأكليل من اخبار اليمين

والنواب حميم ولحد الله رب العابين للغاء

II. Foll. 75—77. A notice relating to mines of metals and precious stones in Yemen:

ذكر مما عرف موضعه من معادن اليمين:

حجر وترابي في الفشة

معدن في جبل ذهب ونضة ونضوة بخزانة

ذوى حرب

It is stated at the end to have been transcribed from an old MS. for Shaikh Dijīyā al-Dībānī.

III. Foll. 78—83. Notices relating to the tribe of Hamdān, and especially to the part.
played by Hamdānis in the conflict between 'Ali and Mu'tawiyyah, with this title:

The contents are as follows: Tribes issued from Kahtān, beginning with the genealogy of Kahtān, fol. 86a.

The text begins, fol. 1b, as follows:

This volume treats of the genealogy of the tribes descended from Hamdān. The text is incorrect, and presents some lacunae and transpositions. It differs considerably in its present arrangement from the contents
of the same volume, as stated by Dr. Müller, l.c., pp. 112—114, and it is defective at the end. The last page contains some verses ascribed to Judaimah B. Wâ'ilah, the victor in the war of Kûdâ'ah, beginning:

نال هدان بن زيد أنّا يقبل الملرب لنا حين نشذ

It ends with these words:

تاملد جذيبة جليبة: وکتة عمر ونبط وقیا والاسود وكثير وعينا من تلی

The present copy is a transcript of a MS. acquired by Dr. Spitta. Figures pencilled in the margins refer to the pages of that MS. On the fly-leaf is written: "Herrn Hofratth von Kremer, z. fr. E., W. Spitta. Kairo, 14 Juli, 1879."

583.

Or. 2903.—Foll. 113; 8 in. by 5½; 15 lines, 3½ in. long; written in fair Neskhi, with redruled margins; dated end of Sha'bàn, A.H. 1095 (A.D. 1684).

[Presented by Col. S. B. MILES.]

A historical and descriptive account of the city of San'a in Yemen, by Ahmad B. 'Abdallah al-Razi.

Beg. تأل القاضی الحسین بن عبد قالم تمدن

تال عبد الالي الپيامن اربعة اعمال صنعاء وخالیفین للنجد وخلیفیا وکل وخالیفینا يعنى تهمه وحضوموت وخلایفیا

Abu 'l- 'Abbas Ahmad B. 'Abdallah al- Razi, author of the History of San'a, صاحب تاریخ صنعین, is mentioned in the Tiruz Al'âm al-Yaman, Or. 2425, fol. 171b, as one of the learned men of Yemen. It is there stated, on the authority of al-Janadi, that his family came from Rai, that he was a Sunni Fâkîh, that his book affords evidence of his wide learning and of the excellence of his memory, and that he died about the close of the fifth century of the Hijrah.

He is mentioned by Haj. Khal., vol. iii., p. 613, as one of the authorities quoted by al-Janadi in his Suluk fi Tabkât al-Ulamâ wa'l-Mulûk, and is, no doubt, identical with Abu 'l- 'Abbas Ahmad B. 'Abdallah al-San'âni, who is noticed by the same writer, vol. ii., p. 159, as one of the historians of Yemen, and is stated to have died after A.H. 460. See also Kay, Yaman, p. xiv.

The scope of the work is fully described in the following title written on the first page:

كخیب فيه ذكر تقدم صنعينا وفصلهاذذكر بنالها: وعارةها واسması ذكر طبيعي وطريق عبیده ونسبةها وما قبل فيها من الاعمار وما جا فيها من الاحبار والأنار وما ذكرها الله تعالى في القرن الكرم وذكر رسول الله صل الله عليه وآله وسلم فيها حديثه وامره بذا صبيحة وجلبته وما جا من ذلك من الفضل وذكر من عمل ذلك وروى ذلك وندو عيسى بن مريم إلى صنعان ومصلاه بها وذكر من تدمو اصحاب رسول الله صل الله عليه وسلم وذكر ولائها وقصل اهلها الذين كانوا فيها وغير ذلك من الجباب الفصل ذلك روعه أحمد بن عبد الله الرازي في سالم ذلك.

The author proceeds on the lines of the early historians, giving separate, and often several, Isnâds for each statement. He deals mainly with legends and traditions relating to the origin and antiquities of San'a, and to its fate under Muhammad and the early Khalifs; but he does not give a connected account of its political history in later times. His favourite authorities are that prolific inventor of fables, Wahb B. Munabbîh, and, among later traditionists, Abu 'l- 'Hasan 'Ali B. 'Abd al-Wârîth al-San'âni, who appears to have lived in San'a a few generations before the author, and whose notices he quotes from the writer's original MS. (see foll. 43b, 62a, &c).

There is some confusion in the arrange-
ment, partly owing, it appears, to some transposition of leaves in an earlier MS. from which this copy was taken. The text, moreover, is incorrect; it teems with wrong diacritical points, which often render the reading a mere guess work.

The principal topics are as follows: Hadiths relating to Yemen and Ṣanʿā, and origin of those names, fol. 2b. Foundation of Ṣanʿā, and its climate, fol. 5b. Building of the castle of Ghumdān, fol. 7b. Azāl, the original name of Ṣanʿā, fol. 10b. Visit of ‘Īsā b. Maryam to Ṣanʿā, fol. 12a. Conflict between Ḥamdān and the Persians under Bāḏān b. Sāsān, fol. 13a. Vision of the Prophet, and the mosque built in Ṣanʿā by his order, fol. 28a.

The Ḥabbānāh of Ṣanʿā (a mosque and a quarter of Ṣanʿā), fol. 35a. The climate of Ṣanʿā and its environs, fol. 37a. Predictions relating to the future increase of Ṣanʿā, fol. 40a. Sūk al-Īrākīyyīn, fol. 41b. Number of houses in Ṣanʿā, fol. 44a. Tradition according to which Ṣanʿā was to flourish to the end of time, fol. 46b. Darawān, (Yākūt, vol. iii., p. 470), a town situated six miles from Ṣanʿā, fol. 48b. (This is followed by a number of Hadiths without apparent connection with the subject.) Those of the companions of the Prophet who entered Ṣanʿā and were appointed governors, viz., Farwāh b. Musaik, fol. 56a; Muhājir b. Abī Umayyāh, fol. 57a; Abān b. Saʿīd, fol. 58a; Sufyān b. Ḥarb, fol. 59a; al-Mughirah b. Shuʾbāh, fol. 59b; Yaʿlā b. Umayyāh, fol. 60b; al-Nuʿmān b. Bashīr, fol. 64b; and ʿUbaid b. ʿAbbās, fol. 66a. Traditions and poems in praise of Ṣanʿā, fol. 68a. The paradises of the world, fol. 72a. The mosque of al-Janād, fol. 80a. The Muṣālla of Ṣanʿā, fol. 82b. The tank of the mosque of Ṣanʿā, fol. 85a. The mosque of Mount Nūkūm, fol. 88b. Mosques of special holiness in Yemen, fol. 89b. Dykes of Yemen, אסדאד היפחי, fol. 91a. Muʿād b. Jabal, sent by Muḥ. to Yemen, A.H. 9, fol. 96a. Notices of some holy Shaikhs and Koran-readers (ṣ) of Ṣanʿā, fol. 100b. Abu Misūn, sent with Muʿād to Yemen, fol. 104b. The Abdāl, fol. 106a. Imāms of Ṣanʿā, from the time of Abu Bakr to A.H. 348, fol. 107b.

It appears from the subscription that the MS. was written for al-Ḥāj Jamāl al-Dīn `Alī B. Ālīmad al-Ḍamārī al-Zaidī.

584.

Or. 1383.—Foll. 255; 8 in. by 5; 18 lines, 3½ in. long; written in fair, archaic looking Neskhī, with frequent omission of the diacritical points; dated (fol. 251b) 20 Jumāda II., A.H. 908 (A.D. 1502); partly discoloured by damp. [Presented by Col. S. B. Miles.]

The Kasidah Ḥimyariyyah, by Nashwān b. Saʿīd al-Ḥimyari, with a full historical commentary.

Nashwān boasted of his descent from the ancient kings of Yemen, whose names and glorious memories are recorded in the poem. His genealogy is traced up in the commentary, fol. 196 (see “Lay of the Himyarites,” p. x.) to the Ḥimyari prince Du Marāṭhid B. Di Saḥār. He made himself master of the fortress of Sabīr, situate near Taʾizz, and of other castles in the highlands of Yemen, and was regarded as the king of the country (see Yākūt, vol. iii., p. 366). Al-Suyūṭī, in his Bughyat al-Wuʿūt, fol. 207, describes him, on the authority of al-Khazraji, as the most eminent scholar of his age, deeply versed in philology, law, and history, a brilliant poet, and the author of Shams al-ʿUlūm, a dictionary in eight volumes, of which his son made an abridgment in two volumes, entitled Diyā al-ʿUlūm. He died on the 24th of


The present copy is imperfect at beginning and end. The commentary is considerably shorter than that of the previously described copy, Add. 7542, with which it generally agrees, but from which it differs by considerable omissions. It contains, however, in some places, matter, chiefly verses, not found in the other MS.

The fragment begins abruptly, fol. 3a, with: "عند يسريتعم صاحب المند بويدى الوال, the concluding words of the commentary on the 43rd verse of Kremer's edition, corresponding with fol. 36b, line 3, of Add. 7542. Then comes this verse:

أم ابن بلقيس المعظم اعرشها
أو صرحبا العالى على الاصراح

immediately followed by four other lines corresponding altogether with verses 44–49 of Kremer's edition (45–49 of Prideaux).

The last verse of the fragment, fol. 24a, is the 107th of Kremer, 108th of Prideaux, viz.:

أو ذكر حوال حيل دون مرام
أو ذكر مناح لم يع بمماح

The commentary ends abruptly with these words: "وأينه إبرهيم الذي نذكره صنعا, which are found in Add. 7542, fol. 84a, line 8. They are immediately followed by the title of the Jazirat al-'Arab (art. II.):

كتاب جزيرة العرب
الaption الشع شعيب محمد بن السيد عبد بن أحمد بن

Four more consecutive leaves belonging to the same copy of the Kasidah are found further on, foll. 45–46, mixed up with the Jazirat al-'Arab. They must be taken in this order: foll. 45, 46, 43, 44, and contain verses 14–35 of Kremer's edition.

The contents of both fragments have been accurately described by Prof. D. H. Müller in his Südarabische Studien, Sitzungsberichte der k. Akademie, Band lxxxvi., Wien, 1877, p. 106. See also Texteskritik der Him. Kasida by the same scholar, Zeitschrift der D. M.G., Band xxix., pp. 620–8; and Nöldeke, Gelehrten Anzeige, Göttingen, 1866, no 20.

II. Foll. 24b–42, 47–251.


مشرفة انضام البلاد المتعورة افضل البلاد المعلومة
من شق الأرض الشمالي الى جزيرة الكروس وهي جزيرة
التي سمته العرب [sic] بطلاميس ماروي.

This is one of the five MSS. on which Prof. D. H. Müller based the text edited by him under the title of "Al-Hamdani's Geographie der Arabischen Halbinsel," Leiden, 1884. The contents of the work have been fully stated by the same scholar in the "Sitzungsberichto der k. Akademie," Band xcv., Wien, 1878, pp. 299–335. A MS. dated A.H. 807 has been brought to Europe by E. Glaser. See Zeitschrift der D. M. G., vol. xxxviii., p. 574.

The MS. agrees on the whole very closely with the printed text; but it presents, after fol. 80, a lacuna extending from p. 55,
line 18, to p. 72, line 24, of the Leiden edition. A passage corresponding with p. 43, line 9, to p. 44, line 22, of the same edition is found in the MS. immediately after the map of the seven climates, fol. 25b (p. 5), evidently owing to the transposition of a leaf in the MS. from which the present one was transcribed; but the same passage is found again in its proper place further on, fol. 71a-72a.

In the prefixed title, as well as in the colophon, the work is called simply Kitāb Jazīrat al-ʿArab. The fuller title, ʿAlmāt al-arjuzah wa-kamal bimālaṣ-a Kitāb Jazīrat al-ʿArab, by which it is often designated, is found only at the end of the introduction and at the beginning of the second part, fol. 73a. The work is entered by Haj. Khal., vol. vi., p. 119, under المائات والمسائل.

The importance of al-Hamdānī's Geography was first pointed out by Prof. Sprenger, "Post und Reise-routen des Orients," p. xviii., and "Die alte Geographie Arabiens," p. 2. Extensive extracts in German will be found in the latter work.

Foll. 1, 2, 252—55, contain miscellaneous notes and poetical extracts, mostly by a hand of the 17th century, among which may be mentioned a Kasidah by the Sayyid al-Hādi B. Ibrāhīm B. ʿAli B. Murtada, protesting against the Maḵāmāt, or stations, in the pilgrimage (Ḥajj) as an unwarranted innovation, fol. 253a, and a notice relating to the tombs of the Zaidī Imams in Ṣaḍah, fol. 255b.

585.

Or. 3784.—Foll. 267; 8 in. by 6¾; 17 lines, 4 in. long; written in fine large Neskhi; dated (fol. 35) Saturday, 15 Jumāda I., A.H. 958 (A.D. 1551).

I. Foll. 1—99. The Kasidah Ḥimyariyyah, by Nashwān B. Saʿīd, with the historical commentary. See the preceding no., art. I.

It is imperfect at the beginning. The first extant portion of the commentary relates to Hūd (Bait 9), with the heading:

ذكر وصية هود عليه السلام لبنيه

At the end of the commentary is written the entire text of the Kasidah, consisting of 185 Baits, foll. 95—99.

II. Foll. 100—260:

كتاب التسمية في أطراف المماثلة

The Kasidah of ʿAbd al-Majīd B. ʿAbdūn, with the historical commentary of Ibn Badrūn. See further on, Or. 1532.

The latter portion, foll. 256—260, has been supplied by a later hand, with the date Dulkādah, A.H. 1197 (A.D. 1783).


Beg. الدهر ذو عاب عطبة وذو غير

وصره شام للاجرود والطراز [والضر]

There are copious notes written in a minute character in the margins. The last, containing the author's name and genealogy, with the date of his death, A.H. 914, is extracted from the Tarjumān (Arabic Catalogue, p. 415). It is dated Rajab, A.H. 1020 (A.D. 1611).

586.

Or. 3265.—Foll. 221; 8½ in. by 6.

I. Foll. 1—84; 20—24 lines, 4¾ in. long; written in cursive Neskhi on European paper; dated 8 Muḥarram, A.H. 1258 (A.D. 1842).

From the author’s life, told by himself at the end of the present work, foll. 82b—84b, it appears that he was born in Zabid on the fourth of Muḥarram, A.H. 866. His father left the country immediately after the author’s birth, and died in Diū, A.H. 876. The author was brought up by his maternal grandfather and by his uncle, learned Hadith from ‘Abū’l-‘Abbās Ahmad B. ʿAlīmad al-Sharjī, and law from the Banū Jamʿān in Bait al-Fakih. Having proceeded to Mecca on his third pilgrimage, A.H. 896, he became there the disciple of al-Sakhāwī. On his return he composed the present work, and presented it to al-Malik al-Zāfīr, who was highly pleased with it, and desired him to add to it some notices which he had omitted. The author supplied them in a new work treating especially of the Tāhirī dynasty, and entitled احس السلوك في نظم من [وئى] مدينة زبيد من المراك (Haj. Khal., vol. i., p. 168), and beginning, foll. 79b:

قال فقير الله عبد الرحمان
ابن على الدبيع راجي الفتن

The second is the above-mentioned autobiography. At the end the author states that he completed the copy of the work on the sixth of Safar, A.H. 906.

For other copies see the Arabic Catalogue, p. 715b; the Khedive’s Library, vol. v., p. 138; Hammer, Biblioteca Italiana, vol. xlix., p. 17, no. 217; Rosen, Institut, no. 47; and the Copenhagen Catalogue, no. 141 (the MS. used by C. T. Johansen for his abridged version, Historia Jemanae, Bonnæ, 1828).

A continuation by the author, entitled الغصل المزید على غیة المستفید, and comprising A.H. 901—923, is noticed in the Khedive’s Library, vol. v., p. 139.

II. Foll. 85—168; 17 lines, 3½ in. long;
written in large Neskhi, on the same paper and apparently about the same time as the preceding part.

History of Yemen, by 'Umārah [B. Abī 'l-Hasan 'Ali al-Ḥakami] al-Yamani, with the heading كتب تاريخ القاضي الأجل العلام عمار
الأيمنى رحمه الله تعالى

Beg. 367

The work has been edited from the present MS., with an English translation and notes, by H. Cassels Kay, London, 1892.

Respecting the author's life, the following facts may be gathered from the present work. His native place, to which he incidentally refers, fol. 102a, was al-Zarā'ib, الزرائب, a town situate near Zabīd (v. Yāḳit, vol. ii., p. 928). He adds that its inhabitants had preserved, owing to their seclusion, the Arabic language in its pristine purity, and that, when he entered Zabīd to apply himself to the study of law, A.H. 530, being then under twenty years of age, he astonished the learned by the classical correctness of his speech. He also cultivated poetry, and was one of the poets who attended the Court of the Dā'ī Muḥ. B. Sabū (who died A.H. 548; v. foll. 131-2). In A.H. 551 he went to Egypt as envoy of the Amir al-Harāmī, and brought back a letter from al-Malik al-Ṣāliḥ to the Dā'ī ‘Imrān B. Muḥ., in which the author is designated as al-Fāḵīh 'Umārah B. al-Ḥasan al-Ḥakami (fol. 132). He adds in the same place that he emigrated from Yemen in the next following year, A.H. 552.

It is known from other sources that 'Umārah spent the rest of his life in Cairo, where he met with a tragic end. Accused of plotting for the restoration of the Fatimites, he was crucified by order of Saladin, A.H. 569. His autobiography is noticed in the Paris Catalogue, no. 2147. See also Ibn Khallikān, De Slane's translation, vol. ii., p. 367; Kāmil, vol. xi., pp. 262—64; Or. 4635, foll. 276—79; Wüstenfeld, Arabische Geschichtsschreiber, no. 263; Geschichte der Fatimiden, pp. 118-19; Hammer, Literaturgeschichte, vol. vii., p. 934; and Kay, Yaman, pp. v.—xi.

The Divan of 'Umārah is preserved; see Rosen, Notices Sommairies, no. 298. His Kasidah in praise of the Fāṭimītes is given by Wüstenfeld, Geographie und Verwaltung Ägyptens, pp. 222-23.

The author says in the preface that, having visited, A.H. 563, the Kāḍī al-Fāḍil Abu 'l-Ḥasan 'Abd al-Raḥīm B. 'Ali al-Baisānī, head of the chancery of the Khalif al-‘Āḍīd (the celebrated secretary of Saladin, who died A.H. 596, v. Ibn Khallikān, vol. ii., p. 111), he was desired by him to write down all he could recollect of the history of Yemen. The result was the present work, which was written, as stated fol. 132b, A.H. 564. Its scope is described in the following passage of the preface:

هدائنا امرأ
إلى وضع كتاب اجتمع فيه ما علق يحتفي من خبر
جزيرة اليمن تقولها وورعها بر برو ومما ملكها وإبعاد
مساكها وحروب أهلها ووفاقهم وآثرهم وصناههم
واخبر تصاعدها ودعاتها وإخبار اعيانها وإمرائها ورسلي
له [لى] عنه أو رأته من شعرئها

The author appears to have relied chiefly on his retentive memory. The narrative, which is of a discursive and often gossiping character, is chiefly based upon information communicated to him by various persons whom he names, and, for the latter period, on his personal recollections and on the testimony of ocular witnesses. The only work he quotes, fol. 86a, is a history of Zabīd, كتب مفيد لا حباه زيد، by al-Malik al-Makīn Abu l-Ṭāmī Jayāsh B. Najāḥi Naṣīr al-Dīn, ruler of Zabīd (who died A.H. 500;
see fol. 140b, and Ẓirāz A‘lām al-Zaman, fol. 221b, where the same work is called Kitāb al-fīlīdī fi Aḫzar Rāzīd, and is said to be lost. Compare Hajj Khalif, vol. v., p. 43).


The family of Najāh, the Abyssinian kings of Zabīd: Al-Muṣaffād Najāh, slain by the Dā’i al-Sulaiḥi, A.H. 452, fol. 133b. His sons, Jayāṣh and Saʿīd al-Aḥwal, down to the death of the former, A.H. 500, fol. 134b.


This last section includes a letter of the Fatimite Khalif, al-ʿAḍīr Bī-ʿAlkhām Allah, to the second of the princes above mentioned, announcing to her the birth of his son al-Ta‘yīb Abu’l-Kāsim on the 4th of Rabī‘ II., A.H. 524.

The present copy of this valuable history, which is unfortunately far from correct, is apparently the only one extant in European libraries. The work is extensively quoted by al-Khazraji in his Ẓirāz A‘lām al-Zaman, Or. 2425, and is, for the early period, the chief authority of all later historians of Yemen.

III. Foll. 169b and 170a. Short obituary notices, disposed in chronological order, from A.H. 1215 to 1258. They relate to learned men, mostly Fākhs, who died in Zabīd, Bait al-Fākḥ, Ḥais, Mokha, Turaibah, San‘ā, and in Mecca.

IV. Foll. 170b—221a. From 10 to 19 lines, 4½ in. long, in a page; written in a large and rather rude Neskhī, about A.H. 1258.


 Beg..
HISTORY.

قرية العيون في أخبار اليمن الميمنون

(fol. 3a)

History of Yemen from the time of Muhammad to A.H. 923, by Ibn al-Daiba. (See no. 586, I., the Arabic Catalogue, p. 672a, and Kay, Yaman, p. xviii.)


This chronicle makes use of the preceding works, and is not only of value in itself, but also in helping to clear up the history of the Yemenite town of Ta‘izz, San‘a, Aden, and Hudeidah, which are also frequently mentioned.

The first event chronicled, under A.H. 1215, is a predatory raid of the Yam (یام) tribe (or Banu Yam) from Najran, against Hais, under the command of ‘Abdallah B. Nuṣaib and Jabir B. Māni‘, who are described as a remnant of the Christians and adversaries of the Koran and Sunnah. A battle was fought between al-Jubail and Jabal Dubās, south of Hais, in which the author’s father, al-Sayyid Ahmad B. Ḥusain al-Na‘ami, fell a martyr. Mention is frequently made of the Imams of Ban‘a, al-Mutawakkil, who died A.H. 1231 (fol. 178a), and of his son and successor al-Mahdi, who died A.H. 1250 (fol. 205b). The conflicts with the Turks, especially with Khalil Pasha, Turki B. Almās (alias Turksi Bilmas), Ibrahim Pasha, &c., and the generally hostile dealings with Europeans, are also related in great detail.

This chronicle may usefully supplement the best account yet written of that troubled period, "A History of Arabia Felix or Yemen," by R.L. Playfair, Bombay, 1859.

587.

Or. 3022.—Foll. 211 ; 9½ in. by 6½ ; 21 lines, 3½ in. long; written in clear Neskhi; dated 12 Jumāda II., A.H. 1295 (A.D. 1878).

[KREMER, no. 20.]
The present work is divided into three Babās, subdivided into Fāsils, as follows:

Bab I. Account of Yemen and of the rulers of San'ā, in ten Fāsils: 1. Excellence of Yemen, and its description, fol. 4a. 2. Its conversion to Islamism, and its governors in the time of Muḥammad, fol. 6a. 3. Governors after the death of Muḥammad, fol. 7a. 4. Governors under the Banu Umayyah, fol. 9a. 5. Governors under the Abbasides fol. 10b. 6. The Karmatīs and 'Ali B. al-Faḍlī, fol. 16b. 7. The Amīrs who brought San'ā under their sway, fol. 22b. 8. Rise of the Sulaylī dynasty, fol. 28a. 9. Kings of San'ā after the Sulaylis, fol. 38a. 10. The Zuraiṭī dynasty and their conquest of Aden, fol. 43b.


The history is brought down to the end of the Tahrīri dynasty. It concludes with the conquest of Yemen by the Egyptian army, and the death of the last Sultan, who was slain in his flight on the 25th of Rabī' II., A.H. 928. The last event recorded is the entrance of Amir Iskandar into Zabīd on the 29th of Jumādā II. in the same year.*

The present copy was transcribed for Baron von Kremer from a MS. in the Khedive's Library; see the Catalogue, vol. v., p. 104.

588.

Or. 1183.—Foll. 179; 8 in. by 6; 25 lines, 4 in. long; written in plain Ṣeskhi; dated 21 Shawwāl, A.H. 1079 (A.D. 1669).

[ALEX. JADA.]

القرق البهみたい في الفتح العثمانى

History of Yemen, and especially of the Turkish conquest, from the beginning of the tenth century of the Hijrah to the departure of Sinān Pasha, A.H. 978; by Kuṭb al-Dīn [Almād B. Muḥ.] al-Makki. See the Arabic Catalogue, p. 7426.

Beg.

للهد الله الذي نصر الدين لله في صبر

Wiistenfeld.

For the author's life see al-Sanā al-Bāhīr, Add. 16,648, foll. 364—66, and Wiistenfeld, Geschichte der Stadt Mekka, Vorrede, pp. i.—xii. The date assigned in the former work to his death, A.H. 990 (not 988 as stated by Hajj. Khal.), is fully confirmed by the statement of his nephew, 'Abd al-Karīm B. Muḥibb al-Dīn; see Wiistenfeld, l.c., p. xiv.

The preface includes a dedication to Sultan Selim II., and a panegyric on Sinan Pasha, who is said to have related his conquests to the author, and to have desired him to record them in writing. The MS. contains, therefore, like a previously described copy, the first edition of the work. Another was subsequently written, as stated by Haj. Khal., vol. ii., p. 45, and De Sacy, Notices et Extraits, vol. iv., p. 415, under Sultan Murad III., and dedicated to the Wazir Muhammad Pasha.

In the preface the work is stated to consist of four Babils, the last of which was to treat of the later governors of Yemen in the author's time. But in the body of the work there are only three Babils and a Khātimah, as follows: I. Rulers of Yemen, from the beginning of the tenth century to the Turkish conquest, in thirteen Faslīn, fol. 4b. II. The first Turkish conquest, in 37 Faslīn, fol. 24b. III. The second Turkish conquest, in 60 Faslīn, fol. 78b. Khātimah: Return of Sinan Pasha to Egypt and Constantinople, and his conquest of Tunis and Goletta, A.H. 982, in five Faslīn, fol. 171a.

There is after fol. 150 a lacuna extending from the end of Faslī 46, Babāl III., to the second page of Faslī 55, and corresponding with fol. 185b—209b of the former copy, Or. 106. The fifth Faslī of the Khātimah is also wanting.

The MS. belonged, A.H. 1079, to the Sayyid ‘Abd al-Rahmān B. Sulaimān al-Husainī al-Ja‘fārī, Imam of the Masjid al-Akṣa, Jerusalem. It subsequently passed into the possession of the famous Jezzār Pasha, who, according to a seal-impression on the first page, made it over as Wāqf to the Madrasah Nur Ahmadīyyah.

For other copies see Pertsch, no. 1616, and the Paris Catalogue, nos. 1644—1650.
Saffuḥ to al-Muktafi, fol. 100b. History of the Karmatis, fol. 118a. History of the Zaidi Imams, fol. 124a, from their origin to al-Nāṣir lidin-Allah Ḥasan B. ʿAli, who was made prisoner by Hasan Pasha, A.H. 993, and sent to Constantinople, where he was still living in confinement at the date of composition, viz., A.H. 1002.

A detached fragment, foll. 129—135, contains a continuation of the history of the Abbasides, viz., the reign of al-Ḵādir, and the beginning of the reign of al-Ḵāʾīm, with accounts of contemporary sovereigns, chiefly al-Ḥākim in Egypt, and Sultan Maḥmūd Ghaznawi.


For the history of Ḥasan Pasha see Khulāṣat al-ʾAthār, vol. ii., p. 73., and Rutgers, Historia Jemanae sub Hasano Pascha, Leyden, 1838.

590.

Or. 4538.—Foll. 149; 12½ in. by 8½; 20 lines, 5½ in. long; written in fair large Naskhi; dated Sanʿā, Saturday, 27 Muharram, A.H. 1164 (A.D. 1750).

روح الروح


Beg. لعبد الله ذي المثل والمكتوب والمرة ويفدروت ... وبعد فيقول عبد القاهر الصغر عبيس بن لطف الله ابن المطهر

Sayyid ʿĪsa was a grandson of Imam al-Muṭahhar B. Yahya Sharaf al-Dīn, who died A.H. 980. He was born in the fortress of Dummar, A.H. 986 (no. 591, fol. 2336). His father, Sayyid Luṭf-Allah, who had fought the Turks in many a battle, fell at last into their hands, A.H. 994, and was sent a prisoner to Constantinople, where he died A.H. 1009. The son went over to the winning side, and became a favourite and panegyrist of the Turkish governors, namely, Muḥammad Pasha, who superseded Jaʿfar Pasha in the government of Yemen, A.H. 1025, and his successors. After the expulsion of the Turks, he attached himself to Sayyid Sharaf al-Islām al-Ḥasan, son of Imam al-Manṣūr al-Ḵāsim. He is praised as an accomplished scholar and elegant poet. His death took place, as stated in the next MS., fol. 2336, on the third day of Rabīʿ I., A.H. 1048. He left, besides the present work, another history, entitled al-anfās al-sunnī fi dawla ʾl-ʿaṣmī. See Bughyat al-Murīd, fol. 32; Ṭib al-Jawāhib, fol. 276b; Ṭib al-Samar, Or. 2427, fol. 39; and Khulāṣat al-ʾAthār, vol. ii., p. 472, vol. iii., p. 293.

In the preface the author says that he wrote the present work, the full title of which is روح الروح فيها جرى بعد الابناء التاسعة من الفكر والفقه, by order of his patron, al-Ḥāji Muḥammad Pasha, who, in consequence of a conversation on the fall of ʿĀmir and of the house of Ṭūḥir, and upon the rise of Imam Sharaf al-Dīn, and the dealings of his son al-Muṭahhar with the Turks, desired him to draw up a full account of that period. The events are told, year by year, in a very simple style, and in strict chronological order, from A.H. 901 to A.H. 1029, the latter year being given, fol. 118, as the date of composition. The last entry relates to the reception by the Pasha, in Ramadan of
that year, of a sword of honour sent to him by the Sultan.

The present volume comprises the first two parts (Juz) of the work. The first ends, fol. 73, with A.H. 965. The second was completed on the 28th of Shawwal, A.H. 1029. The author adds that the work had been commenced on the first day of Ramadan in the same year, and he hopes that it will be vouchsafed to him to complete the third and fourth parts. A continuation, due partly to Sayyid 'Isa, partly to his son, will be found in the next MS.

On the first page is a note, stating that the MS. belonged, A.H. 1201, to Imam al-Mansur-billah 'Ali B. al-Mahdi. For other copies see Biblioth. Burekhardt., p. 4, no. 13; Ahlwardt, Glaser'sche Sammlung, no. 282; and the Khedive's Library, vol. v., p. 60.

591.

Or. 3330.—Foll. 266; 8½ in. by 6; from 18 to 24 lines, about 4 in. long; written in cursive and rude Neskhi, almost devoid of diacritical points; dated (foll. 106b, 243b) A.H. 1167 and 1186 (A.D. 1754 and 1772).

[H. A. Stern.]

A chronicle of Yemen, consisting of an abridgment of the Kurrat al-'Uyun (no. 587), and of two continuations, which bring it down to A.H. 1139.

It bears on the first page the following title: "تَعَطَى الّذّي في اخْتِباْر ملأِكِ الْيَمِنَمَا،" by the side of which is written in another handwriting, "by al-Hasan B. Husain, may God have mercy upon him."

According to the following note, written in the margin of the same page, it was abridged from the Kurrat al-'Uyun and other works, A.H. 1171 or 1172, and the writer added to it, A.H. 1186, an appendix extracted from the Rauh al-Ruh, by Sayyid 'Isa: كان اختصار من تَرَثَ الْعَلِيمَ وَمَنْ غَيْرَهُ سَنَةٌ: 1171 or 1172 and prefixed in the same year in Sen 1186 جِيُّم من روَّج الروح اخْتِصره . . . من القاضي السيد عِيْسَى.

It consists of the following parts:

I. Foll. 2b—106b. Abridgment of the Kurrat al-'Uyun.

Beg. للَّهُمَّ لَّهُ ذِي الْمَلَائِمِ واللَّهُمَّ لَّهُ ذِي الْمَلَائِمِ يَخْصُصُ الْبِنْيَانَ بالْيَدِ من خَصِّيصٍ.

The abbreviator names the original work in the following passage, fol. 3a: وبعد أن، this مَتَفَصِّل تَرَثَ الْعَلِيمَ from a copy by the author al-Shaikh 'Abd al-Rahman B. 'Ali B. Muḥi. B. 'Umar al-Daiba'. The compendium agrees textually with the original work, from which it differs only by omissions. It was completed, as stated at the end, on the 17th of Jumāda I., A.H. 1167.

II. Foll. 106b—243b. A chronicle abridged from Rauh al-Ruh (no. 590), and extending from A.H. 923 to A.H. 1066.

Beg. حَلَّوْا أسِتْرَلَّا لِلْمَرْكَازِ فِي صِنَا بعد تَنَالَ عُمْرًا حَلَّوْا أسِتْرَلَّا لِلْمَرْكَازِ فِي صِنَا بعد تَنَالَ عُمْرًا

It comprises, in a condensed form, the original work of Sayyid 'Isa and a continuation due to his son, probably Sayyid Jafr B. 'Isa, to whom a notice is devoted in Tib al-Samar, Or. 2427, fol. 42. The compiler has left out the initial portion of the Rauh al-Ruh, namely, A.H. 900—923, as covering the same ground as the concluding portion of Kurrat al-'Ain.

The present abridgment was written A.H. 1151. In a passage relating to the mosque of Ţalḥah, described in the original work as
well preserved and frequently, the editor adds: "Such are the words of Sayyid 'Isa; but now, i.e. A.H. 1181, the mosque is deserted and no longer used for prayer."

The first portion, extending from the middle of A.H. 923 to A.H. 1029, is abridged from the corresponding part of the preceding MS., fol. 24—149. The continuation, which is brought down to A.H. 1066, is called at the end the third Juz of Rauh al-Rugh: "ولى هذا النهاي لذكرى ثلاث: يمد الله وفصله من تاريخ روح."[1]

The above portion of the MS. was finished, as stated in the margin at the end, on the 8th of Rabii' II., A.H. 1186, in al-Haimah, by the owner, Hasan B. Yahya al-Kurashi.

III. Foll. 243b—2546. A further continuation, transcribed, as stated at the beginning, from the autograph MS. of Sayyid al-Sharafi Ahmad B. Husain B. Hamid al-Din (B. al-Muta'abhar B. al-Imam Sharaf al-Din), that is, from the MS. of Talib al-Kurashi.


The events of the last reign are related in detail, foll. 248—254, especially the Imam's victory over rebels in San'a on the 7th of Shawwāl, A.H. 1138, the bulletin of which is given in extenso, and the last days of his life. The narrative concludes with the accession of his son, al-Husain, who was proclaimed Imam with the title of al-Nasir li-din Allah.

IV. Foll. 255a—256b. Detached notices relating to deaths and other occurrences in Yemen, with dates ranging from A.H. 1186 to 1195.

V. Foll. 257b—266a; 15 lines, 2½ in. long; dated 12 Shawwāl, A.H. 1259 (A.D. 1843).

Forty Hadiths recommending charity to the poor, extracted from the Targhib of 'Abd al-'Azīm al-Mundirī, by Ahmad B. Husain B. Muṣṭafa al-Kiridi, [1, 121–125, 128–161, 246, 252, 254].

592.

Or. 3919.—Foll. 121; 13 in. by 8½; 29 lines, 5½ in. long; written in rather cursive Neskhi, with red-rulled margins; dated Saturday, 28 Muḥarram, A.H. 1191 (A.D. 1777).

[Glasek, No. 218.]

طباق للألوى وصحاف المثناء والسلوى


Beg. لحمد الله الذي وعد الذين امروا وعملوا الصالحات

And proceed to mention the works of the illustrious Muhammad...

الله على ابن محمد ابن عبد لله ابن الوزير جمله...

بسم الله العاَيِنة والتقوى
The author, Sayyid ‘Abdallah, of the noble family of the Banu ‘l-Wazir, is styled on the title-page Fakhr al-Islam. In the Tib al-Samar, Or. 2427, fol. 175, he is mentioned as the most accomplished poet of San'a, and the author of an elegant composition entitled أطراف الذهب.

In a preface written in a laboured and pretentious style, the author alludes to two historical works for the same period, one of which was written for some Pasha (meaning the Rauh al-Ruh of Sayyid ‘Isa B. Lutf-allah; v. no. 590). The other, which he mainly follows, he describes as composed by one of the princes of Yemen. A marginal note states that the work meant is كتابة الأروى في حوادث اليمن، a chronicle brought down to A.H. 1090 by Yahya B. al-Hasan B. al-Kasim (a grandson of Imam al-Mansur billah al-Kasim; v. Bughyat al-Murid, fol. 123b).

The chronicle deals chiefly with the events of Yemen under three successive Imams, al-Mu'ayyad Mu'ali B. al-Kasim (d. A.H. 1054), his brother al-Mutawakkil Isma'il (d. A.H. 1087), and their nephew al-Mahdi Ahmad (d. A.H. 1092). There are also entries relating to Mecca, Egypt, Turkey, Baghdad, and even to Morocco. Eclipses of sun and moon, conjunctions of planets, and similar phenomena, are carefully chronicled. There are also many obituary notices, relating mostly to the ‘Ulamâ of Yemen.

The work is divided into two Juz, the first of which ends, fol. 83, with A.H. 1080. The second begins with A.H. 1081, and comes down to the month of Shawwâl, A.H. 1090. The author states at the end that it was finished on the 5th of Mu‘arram, A.H. 1118.

This copy was transcribed for Sayyid Mu‘ali B. ‘Abdallah B. al-Mu‘sin B. al-Hasan B. al-Imam al-Mahdi.

The last leaf contains a eulogy on the author, extracted from a work entitled نسيم الصبا.

Another copy is mentioned in Landberg’s Catalogue, no. 246, under a slightly altered title: طبق للؤري ومحاثف المسالى.

593.

Or. 3790.—Foll. 190; 9 in. by 6½; written by several hands, about A.H. 1165 (A.D. 1752).

[Glaser, no. 75.]

I. Foll. 1—24. نحتة الروى فيها جرأ من النكت.

In the Yemen.

An account of the rising of Abu ‘Alamah al-Mashja‘i in Yemen, without author’s name.

 Beg. حيدا لعمر البيضه بحكمه وعدله . . . أما بعد فلما تقات على قبضة المفسدين أعد الله ورسوله المعتدين من حي بكيل وحاشد.

The subject of the memoir was a Maghribi, who called himself Sayyid Ahmad B. Muh. al-Hasani, and was also known as al-Haj Jâbir and as Abu ‘Alamah. He appeared, A.H. 1157, in the northern part of Yemen, and settled in a village called قصبة, from which he became known as al-Mashja‘i. Assuming a religious character, and making a show of pretended supernatural powers, he succeeded in gathering round him the tribes of Ḥāshid and Bukail, and began, A.H. 1164, to dismantle and plunder the neighbouring castles and strongholds, until he came into collision with the Imam’s forces at ‘Umrun, where his bands were beaten by Sayyid Ahmad B. al-Imam al-Mansur al-Husain B. al-Kasim. After a final defeat, he was beheaded by one of his enraged followers, Ibn Harmal, Shaikh of the ‘Abaidah tribe, on the 10th of Safar, A.H. 1165.
The author concludes with some poems in praise of his patron, Ṣafi al-Islām Ahmad B. Muḥ. B. al-Husain B. ʿAbd al-Kādir, and of the latter's father, ʿIzz al-Islām Muḥ. The work was completed on the 22nd of Rabiʿ I., A.H. 1165.


III. Foll. 34—38. The Bādīʾiyyah of Ṣafi al-Dīn al-Ḥilli; see Or. 1260, II.

IV. Foll. 39—190. Miscellaneous poetical extracts, consisting chiefly of Kasidahs by ancient and modern poets, without any systematic arrangement.

The first pieces are by al-Ṭadarūs; al-Mutanabbi, fol. 40a; Ibn al-Nabīḥ, fol. 50b; Kādi Mūsā B. Yaḥya Bahrān, fol. 51b; Ṣafi al-Dīn Ahmad B. Mahdi al-Thulaini, fol. 75a; ʿAli B. Muḥ. al-ʿAnṣi, fol. 77b; Muḥ. B. ʿIbrāhīm al-Lāḥijji, fol. 80b; Ibn Zaidūn, fol. 82b; Ibn Ḥijjah, fol. 87a; Ḥaidar Aḥā, fol. 91a; &c., &c.

\[Arab Tribes.\]

594.

Or. 3620.—Foll. 101; 8½ in. by 8¼; from 10 to 15 lines, of varying length, in a page; written in a large, bold, and angular character, largely supplied with vowel-points, apparently in the 11th century.

[G. Cecil Renouard.]

الإنس بعلم الأنباس

A treatise on the names of Arab tribes and clans which, being similar in writing or identical in sound, are liable to be confounded; arranged in alphabetical order, and illustrated with copious poetical quotations, occasionally also with historical and biographical notices; by al-Husain B. ʿAlī B. al-Ḥusain al-Maghribi al-Kāṭīb.

On the first page, and in the same handwriting as the text, is written: كتَاب الإنْسَاب بعلم الأنباس جمع السَّينين بين علَى بن ملَسنين المَتْرِي الأَلْبَانِ; and lower down: بن على الكَتِبَ نفعَ الله به

The author, Abu ʿI-ʾKāsim al-Husain B. ʿAlī, who is commonly called al-Wazir al-Maghribi, or Ibn al-Maghribi, was born A.H. 370. His father having been put to death by the Khalif al-Ḥakim, he fled from Egypt, and, after some years spent in a wandering and adventurous life, settled in Mayyāfārīkīn, and was appointed Wazir by the Sultan Ahmad B. Marwān. He died there on the 13th of Ramaqān, A.H. 418, leaving, besides the present work, a Diwan of poetry, an abridgment of the Islāḥ al-Manṭīk, and a new recension of Ibn Ḥishām's Life of Muḥammad. See Taʿrīkh al-Islām, Or. 49, fol. 104; Ibn Khallikān, De Slane's translation, vol. i., p. 450; Wüstenfeld, Leben Muhammeds, vol. ii., p. xxxiv.; and the Kāmil, vol. iv., p. 255. The Kitāb al-Inās is described by Ibn Khallikān as a small but very instructive work.

Its scope is thus defined by the author at the beginning: نُكتب أن شاء الله في هذا الكتاب ما يحترم ذكرى من الأسبا لِهِ تُشَكِّلْ بِهَا التَّشَابِكِ وتَشِيَّة بِهَا الفوَّا لِهَا يَرْتَقَعُ اللب بِعِيْدَهَا إِذَا فَهَمُ وَتَنَمُّ السِّمَاءَ تَفَتَّقُتْ رَأْيُهَا لَدَدَةٌ مَّتَفَتَّقُ بِنِيَاها بَعْدَ أَثْقاها، فَيَبَثْنُ ذِكْرُ اثْقَاها.
cursive Neskhi, apparently in the 17th century, except fol. 29–48, which are in a rude Neskhi of the 19th century.

ثلاثة أسماء في التعريف بقبائل
عرب الزمان

An account of the genealogy of Arab tribes.

The author does not give his name, but he refers in the preface, and again in the body of the work, fol. 8a, to his previous work entitled 
نهائي الأرب في معرفة قبائل العرب
which, as is well known, was written A.H. 812, by Shihāb al-Dīn Abu l-ʿAbbās Aḥmad B. ʿAbdallāh B. Ṭālām B. Sulaimān B. Ismāʿīl al-Ḵaḵḵāshānī al-Miṣrī al-Shāfīʿī, called Iḥn Abī Ghuddah.

The author’s name is written as above in an early copy of the last-named work; see the Arabic Catalogue, p. 1656. Al-Makrizi calls him also Aḥmad B. ʿAbdallāh, adding that he died in Cairo on the 10th of Jumāda II., A.H. 821 (Sulūk, fol. 57), while Iḥn Ḥajar in the Inbāʿ al-Ghumr, fol. 242a, and al-Sakhāwī in al-Dau al-Lāmī, call him Aḥmad B. ʿAlī. See also Haj. Khal., vol. vi., p. 396; the Khedive’s Library, vol. v., p. 170; Wüstenfeld, Geschichtsschreiber, no. 467; and Caldaschandi’s Geographie und Verwaltung, Abhandlungen der k. Ges., Göttingen, Band xxv.

After referring in the preface to his previous and more comprehensive work, the author says that the present one deals especially with the extant Arab tribes and their origins. He compiled it for his patron, al-Ḵādī al-Nāṣirī (i.e., Nāṣir al-Dīn) Abu l-ʿAlī Maʿālī Muḥammad B. Kamāl al-Dīn Muḥ. B. Fakhr al-Dīn ʿUthmān al-Juhānī al-Bārizī

595.

Or. 2181.—Foll. 48; 8 ½ in. by 6; 27 or 28 lines, 4 in. long; written in small and rather
A work on the genealogies of the Arab tribes, compiled, A.H. 1229, by Abu 'l-Fauz Muḥammad Amin al-Suwaidi. See the Arabic Catalogue, pp. 4376, 5796. The work has been lithographed, Bombay, A.H. 1296.

This copy was written only three years after the composition of the work. It has a dedication to Kasim Beg, son of the late Muḥammad Beg Shāwi Zādeh, which is wanting in the previously described copies.

On the first page is a notice of the work, concluding thus: "Purchased by me at Baghdad, June 5, 1848. H. Rawlinson."

Africa.

597.

Or. 1075.—Foll. 229; 8½ in. by 6½; 19 lines, 4 in. long; written in fair and distinct Maghribi character; dated, fol. 212a, in the first days of Dulkā'īdah, A.H. 1125 (A.D. 1713).

[Caussin de Perceval.]

I. Foll. 36—212a.

الأنبياء المطرب روى القسطس

في إخبار ملوك العرب وتاريخ مدينة ناس

History of Morocco and of the city of Fez, from the origin of the Idrisi dynasty to A.H. 726, the date at which the work was written.

Beg. لمهد الله مصرف الأدوار بمشيئته وتدبيره

ومساهل العمر بتوفيقه وتيسيره

The author, who is not named in the present copy, was, according to the best authorities, Abu 'l-Hasan 'Ali B. 'Abdallah (alias B. Muḥammad) Ibn Abi Zar'. See Haj. Khal., vol. i., p. 489, vol. ii., p. 138. Ibn al-Khaṭīb mentions (in the preface to the Iḥāṭah, Or. 3023, fol. 36) Ta'rikh Fās, by
Ibn Abi Zar', as one of his authorities, and Ibn Khaldūn gives the same name to the author of the ḫāṭās. In some MSS., however, the work is ascribed to Abu Muḥ. ʿAbd al-Ḥalīm al-Gharbātī.

The text has been edited with a Latin version by Tornberg, Upsala, 1843–46. There are, besides, translations in German by Franz von Dombay, Agram, 1794; in Portuguese by J. de Santo Antonio Moura, 1828; and in French by Auguste Beaumier, 1860. For other MSS., see Tornberg's preface, p. 4; Krafft, no. 258; Pertsch, no. 1696; the Paris Catalogue, no. 1868; and Mission Scientifique en Tunisie, no. 84.


On the other hand, the MS. has at the end, foll. 211a–212a, some additional notices belonging to the years 724–26. The last of these relates to the building by Abu Sa'id of a bridge, which was commenced on the 19th of Sha'ban, A.H. 726.

II. Foll. 212b–229a. وصف الورش الباركون في خيام مكتبة الزقوق

A topographical and historical account of the city of Miknāsah (Mequinez), by Abu ʿAbdallah Muḥ. B. Ṭahmāb Ibn Ghiżl al-ʿUthmānī al-Katāmī, who died A.H. 919 (see no. 302, II.).

Beg. مدرك الهم الذى حب الارضين للفلاتين من أهلها

In the next following passage of the preface the author gives the title of the work, and refers to Miknāsah as his native place, and the home of his youth:

وأبدها روس في اختبار مكتبة الزقوق مساق رأس وحول

And the home of his youth:

In the next following passage of the preface the author gives the title of the work, and refers to Miknāsah as his native place, and the home of his youth:

وأبدها روس في اختبار مكتبة الزقوق مساق رأس وحول

In the next following passage of the preface the author gives the title of the work, and refers to Miknāsah as his native place, and the home of his youth:

From a short notice of the author's own life, with which the work concludes, we learn that he proceeded, about A.H. 858, from Miknāsah to Fās to prosecute his studies there, and that he had recorded in a separate work the masters whom he met in both cities. After spending twenty years with his relatives in the town of Katāmī, he took up his abode in Fās:

قال المؤلف محمد بن أحمد ابن غازى العثمانى من ممودا إلى أبي عثمان وهو من قبيلة كتامية جمعاً ذكر أبا عثمان في كتاب العبر نشات بهذه المدينة كما نشأ بها ابن أمه وترات بها ثم أزحفت إلى مدينة [ناف] في طلب العلم اخذ في سنة ثم وممسيمة [ثانية] فاقت بها من الله وقيلت من الاشيا خبادينتين جمعة ذكرت مشاهدهم في الفهرسة سجتها برسوم الاستدعا بعد انقال اهل منزل والد ثم عدت إلى مدينة كتانية فاقت بها أهل فاس وأهله عشرين زمان ثم انقلت إلى مدينة فاس كلاها الله تعالى فاضطرطنها.

The present work is mentioned among his numerous writings in al-Sanāʾ al-Bāhīr, fol. 206. It has been translated by M. O. Houclas, under the title of "Monographie de Méquinez," Journal Asiatique, 1885, I., pp. 101–147. In a passage occurring fol. 220b the author acknowledges having extracted the preceding part of his history from a work of the Kād Abū l-Khaṭṭāb Sāḥī B. al-Kāsim B. ʿAbdallah B. Muḥ. B. Ḥammād B. Zaghbūsh, who was born in Guadix, stayed some time in Tāwarā (Miknāsah), the home
of his ancestors, returned to Spain A.H. 610, and died in Murcia.

The present copy is by the same hand as the preceding work. At the end of the volume is a note by a former owner, ‘Abbās B. ‘Ali B. ‘Abbād al-Jalāl, who bought it in Algiers, A.H. 1139.

598.

Or. 3270.—Foll. 73; 9½ in. by 6; 19 lines, 4½ in. long; written in fair Maghribi character; dated A.H. 1168 (A.D. 1775).

[S. de Sacy.]

Life of Khair al-Dīn Pasha (Barbarossa), with the heading: 

 לחתת הארצות

This is the translation of the Turkish work known as چرخات خیبر الدین پاشا by Sinān Cha‘ush. See the Turkish Catalogue, p. 60. It agrees in the main with the French version published by Sander Beg and F. Denis, under the title of “Fondation de la Régence d’Alger,” Paris, 1837; but it is fuller, and contains many particulars omitted in the latter. It concludes with the disastrous retreat of Charles V, who, as stated in the last lines, fol. 73a, was not able to take away a single one of the 4000 horses he had brought, and who enriched the Algerians with the booty he left behind:

A detailed history of the Muslim conquest of Abyssinia; by Shihāb al-Dīn Ahmad B. ‘Abbād al-Kādīr B. Sālim B. ‘Uthmān, who lived in Ḥizān, or Jīzān.

599.

Or. 2409.—Foll. 113; 11½ in. by 8; 26 lines, 5½ in. long; written in plain Neskhi, apparently in the 19th century.

[Presented by Col. Chas. E. Gordon.]

A detailed history of the Muslim conquest of Abyssinia; by Shihāb al-Dīn Ahmad B. ‘Abbād al-Kādīr B. Sālim B. ‘Uthmān, who lived in Ḥizān, or Jīzān.

The last page contains the beginning of the narrative of a dream, in which the author, who does not give his name, saw Muhammad, and heard from his lips precepts intended for all Muslims, 

The MS. is noticed in the “Bibliothèque de S. de Sacy,” tom. iii., p. 38, no. 214.

In the preface the author refers to the work as Futūḥ al-Ḥabashah, “Conquest of Abyssinia, by Imam Ahmad B. Ibrāhīm,” whose name is preceded by a string of high-sounding titles, as follows:

 ناظر في كتاب:`

المسي فقود مفتي أهلي يد الإمام الأعظم الإمام الهمام

الأكبر السعد الذي لم يسم بثناه... والملاك الغامر

الشهاب الزاهر شهاب الدين سلالة السادة المجاهدين

امير المؤمنين السلطان الإمام أحمد بن ابهم...
From the above it appears that the author was writing after the death of his hero; but he had received some statements from his own lips (see fol. 520), and he relies also on the oral testimony of Amir Husain B. Abi Bakr al-Jatiri and others, who had followed the Imam in his campaigns. In another passage, fol. 16, he refers to the tenth century of the Hijrah as the present one, and says that until then there had never been wanting men to discharge the holy duty of Jihad.

At the outset the author gives a summary sketch of the descendants of Sa'd al-Din, who ruled what he calls the Barr Sa'd al-Din, i.e., the Somali coast, the starting-point of the Muslim invaders of Abyssinia. One of these, Sultan Muhammed B. Azar B. Abu Bakr B. Sa'd al-Din, reigned for thirty years in the ninth century of the Hijrah, but was beaten by the Abyssinians.

Some time after him the country was ruled for seven years by a just king, al-Jarad Abun, whose son was put to death by a son of the former king, Sultan Abu Bakr B. Muhammad B. Azar. The future conqueror was at first a simple horseman in the service of al-Jarad Abun. His first achievements were a victory gained over the Christians led by the Batrik Funiil, and the establishment of his rule in Harar. His early life was spent in a constant struggle with Sultan Abu Bakr, with whom he some time shared the sovereign power, but whom he ultimately put to death, and replaced by the Sultan's brother, 'Umar Din B. Muhammad B. Azar.

The conquest of Abyssinia, the detailed account of which occupies the main part of the present volume, from fol. 7b to the end, is stated incidentally, fol. 110a, to have lasted six years; and, as Ramadan A.H. 941 is the date next mentioned, fol. 111b, it may be assumed, in the absence of precise dates, to have commenced about A.H. 935. The only dates mentioned are A.H. 937, fol. 53a, and A.H. 938, foll. 73b, 87a, 98b. The Imam was seconded throughout the war by the Wazir 'Adil. His opponents were the king of Abyssinia, Wanaj Sagaj, and his second, Wanaj Sagaj I., who reigned thirty-two years, A.D. 1508—40 [A.H. 914—47]; see Wright, Æthiopic Catalogue, pp. viii. and 317a), and the latter's principal general, Batrik Daijan (Deglagan). The Imam is said, fol. 100a, to have subdued three-quarters of Abyssinia, and the chief places conquered are thus enumerated:

The latest events recorded are the conquest of Tigré, the Jewish Falashahs, fol. 104a, a battle fought on the way to Baki Madar, in Axum, fol. 111b; the surrendering of Samin by its inhabitants, the district of Danbiya, fol. 112b. The concluding passage, fol. 112b, relates to the lake of al-Danbiya (Lake Tzané), which is described as being four journeys long, and containing thirty fertile islands, in which the natives had taken refuge.

The next page, fol. 113a, contains the beginning of the 2nd volume. The passage relating to Lake Danbiya is repeated, and it is further related how the Imam had some canoes made of the trunks of trees, and embarked himself in one of them to lead his followers to the attack of the islanders.
Both the king of Abyssinia and the Muslim invader are recorded by Bruce in his Travels, but disguised under other names. The former is called David III., and the latter Mahomet Gragné. However, the concordance of dates, and of the leading facts of their history, leaves no doubt as to their identity. See Bruce's Travels, Edinburgh, 1790, vol. ii., pp. 124—172. Further on, p. 190, Gragné is stated to have been shot dead in an encounter with the Portuguese, in February, 1543 (A.H. 949).

On the fly-leaf, fol. 114a, and in a later and cursive hand, is a short notice relating to the rules of Harar in modern times. They are called descendants of the Amir 'Ali B. Da'a'id, who was in power about A.H. 1058. After Amir Ahmad came one of his relatives, 'Abdallah 'Abd al-Majid, who was evicted three months later by a nephew of Amir Ahmad. This last was expelled, A.H. 1274, by Muḥammad B. 'Ali Shakūr, who was put to death, A.H. 1291, by Ra'uf Pasha. A.H. 1295, Yūsuf, a son of Amir Ahmad, was appointed Mūḍīr by Gordon Pasha.

600.

Or. 2666.—Foll. 17; 10 in. by 7 3/4; 18 lines, 4½ in. long; written in fair Neskhī; dated 5 Jumāda I., A.H. 1294 (A.D. 1877).

[Presented by Sir John Kirk.]

كتاب السلوه في أخبار كولوة

History of the island of Kilwa, or Quiloa, on the eastern coast of Africa, now included in the Zanzibar dominions.

Beg. لعبد الله أحمد يوافي نعه ويكاتي مزیده اما بعد فقد طلب من السلطان معظم أن يصف له كتاباً وأذكر فيه تاريخ المملك الذي تداول في كولهة.

The author's name does not appear in the text, but it is found in the following title written by Sir John Kirk on the fly-leaf: "Notes on the History of Kilwa, by Sheikh Moheddin [Muḥyi al-Dīn] of Zanzibar, 1862."

He states incidentally, fol. 16a, that he was born A.H. 904, and the Sultan, by whose desire he wrote the work, and to whose record he devotes its concluding chapter, was Muḥammad B. al-Sultān Ḥusain B. al-Sultān Sulaimān, who appears to have reigned in the latter half of the tenth century of the Hijrah.

The work is divided into a Muḥaddimah, treating of intellect and its rules, في ذكر العقل وآدابه, and ten Bābās, the headings of which are as follow:

Fol. 6a. في ذكر أول من وصل إلى كولوة

I. واسها

Fol. 8a. في ذكر اعتراب الأمر على اهل كولوة ولاية المدنين

II. كوة ولاية المدنين

Fol. 8b. في ذكر ولاية أبي الذهب وذكر

III. قصة ابي الامام واصب

Fol. 9b. في ذكر ولاية الملك العادل الملقب

IV. بالمارد الجديد

Fol. 11b. في ذكر رجوع الأمراني بنت ابي

V. المذهب

Fol. 13a. في ذكر ولاية أسسم بن الوزير

VI. سليمان بن الوزير دارك وذكر قصة الأمير محمد كوب

Fol. 14a. في ذكر ولاية السلطان الفضل

VII. بن السلطان سليمان وذكر قصة محمد كواب

Fol. 15a. في ذكر ولاية حاج محمد بن ركن الدين الداوود

VIII. قصة ولاية ولدة حاج حسن

The MS. was presented to Sir John Kirk by the Sultan of Zanzibar, Barghash B. Sa‘id, who wrote in gold letters on the first page:

١٢٩٥

١٨٧٠

The first Muslim settlers on the African coast are said to have come from Shiráz. A man called Hasan B. ‘Ali and his six sons sailed in seven ships and landed at different points of the coast. The sixth son alighted on Kilwa, and purchased the island from its heathen owner, the native chief of Almulī.

The first king mentioned is Sultan ‘Ali B. al-Ḥusain, surnamed Ighawumīj, who lived about the middle of the third century of the Hijrah, and established his son in the neighbouring island of Manfasiyyah. His successors and some subsequent dynasties are very briefly chronicled. The length of each reign is stated, but no dates are given. Bāb V., however, offers a synchronism in the record of the arrival at Kilwa of the Rasulī prince, Malik Mas‘ūd B. al-Malik al-Muayyad, driven from Aden by Sultan ‘Ali B. Tāhir. This must have been about A.H. 859. See Johannsen, Hist. Jemana, p. 186.

More precise dates are given in Bāb VII., which treats of the reign of Sultan Fudail, who succeeded A.H. 901, and his “Mayor of the Palace,” Amir Ibrāhīm. It contains an account of their dealings with the European navigators (Vasco de Gama and Cabral), from A.H. 904 to 908. That chapter breaks off in a passage describing how Amir Ibrāhīm
Copyist: عبد الرحمن بن علي البذوري

At the end are added a few verses, an
admonition against secret idolatry, by
the great mystic Rasûlan al-Dimashki, and
an Arabic note stating that the MS. belonged
to Joseph Catafago, dragoman of the Prussian
Consulate, Beyrout.

602.
Or. 4634.—Foll. 107; 8$ in. by 6; 21 lines,
3$ in. long; written in fair Neskh, with
redruled margins; dated Thursday, 15 Dul-
hijjah, A.H. 1013 (A.D. 1605). [LANE.]

I. Foll. 1—59.

رفع شش شش

A work of Jalâl al-Dîn 'Abd al-Rahmân
al-Suyûtî in praise of the Abyssinians, with
notices of some eminent men of negro blood.

Beg. لله الالله الذي فضل بعض الجنسيت على بعض

The author describes his work as a much
enlarged recension of a treatise of Abu'I-
Faraj Ibn al-Jauzi, entitled Tanwir al-
Ghabash (Tanwir the Bush: in the Sudan and
the Bush, Haj. Khal., vol. ii., p. 455); adding that his
own work is to that of his predecessor like
a full moon to the crescent.

The Rafî Shân al-Hubshân is one of the
two works of al-Suyûtî which the
authorities of Tirz al-Mankûsh follows as his authorities.
An extract from it has been given by
S. de Sacy in his Chrestomathie, vol. i.,
p. 458. See also Haj. Khal., vol. iii., p. 475,

II. Foll. 60—107.

الطراز النقيش في فضائل

Another copy of the work noticed under
the preceding number.

Copyist: محمد مذكور بن علي بن الحاج محمد غتّور

603.
Or. 2345.—Foll. 54; 8$ in. by 5$; 15 lines,
3$ in. long; written in clear Neskh, with
redruled margins; dated Dulhijjah, A.H.
1296 (A.D. 1879).

[Presented by GORDON PASHA.]

History of Nubia, from A.H. 910 to A.H.
1280.

Beg. للمد لله مدي اللات ومعيديا وامهد ان لا

The author, whose name does not appear,
defines the scope of the work as follows:

اما بعد هذا تاريخ مختصر بأولئك الوتاه ومن ملكها

منبد بسائم القبلي ما حصل في مدتتهم إلى زمین

هذا ومن توى بعدهم من الهشم ونفيف كان انسراح

ملكهم.

The history begins with the first king of
the race called al-Funj, namely, 'Umârah
Dünkas, Emir of Doncas, who founded the city
of Sennar, A.H. 910, and with his successors,
down to the last of the dynasty, al-Malik
ûnsah, the king of Doncas, who was deposed A.H.
1130 (fol. 8a). After him came al-Malik Nûl
al-Malik Nûl, a maternal relative of the former
king, who died A.H. 1135, and his son al-
Malik Bâdi Abu Shalûkh, in
whose time the chiefs of the Hamaj, an
Arab tribe, became the real rulers
of the Sudan (fol. 8b). The next
section deals with the first of those chiefs,
al-Shaikh Muhammed Abu'l-Kilak,
and with his successors, down to Mu-
hammad B. 'Adlân, whose murder, A.H. 1232
(see Buchta, der Sudan, p. 19), was followed
by a period of anarchy. The last section
begins (fol. 30b) with the Egyptian conquest,
and the appearance of Ibrahim and Ismâ'il
Pasha on the scene, A.H. 1237. It is taken
up with the successive governors of the Sudan, and ends with Mūsa Pasha, who entered Khartum on the 4th of Safar, A.H. 1279, and returned to it, after a journey to Cairo, in Jumāda II., A.H. 1280. It concludes, fol. 51b, as follows:

اَلْحَمَّدُ لِلَّهِ الْأَوَّلِ الرَّحْمَنِ الرَّحِيمِ الرَّحْمَٰنِ الرَّحِيمِ

A short appendix, due to another writer (foll. 51b—54a), who wrote it by desire of an exalted personage not named, begins with the mission of Jafar MAẓhūr Pasha, A.H. 1281, and brings the history down to A.H. 1288. It concludes with the governorship of Ahmad Mumtāz Pasha, and with an account of his tyrannical rule, and of the indignities which he inflicted upon the Muslims.

The following colophon gives the name of Muhammad Abu Bakr Makki Ahmad, but whether as author or as copyist remains doubtful:

وَقَدْ هُمُ هذا النَّارِزُ بِعُوْنِ اللَّهِ وَحْسِ تِوْفِيقِهِ:

On the first and last pages are impressions of the seal of Gordon Pasha, by whom the MS. was presented to the Museum in 1881.

Appendix to History.

604.

Or. 1530.—Foll. 196; 7½ in. by 5½; 15 lines, 3½ in. long; written in cursive, but distinct, Neskh; dated (fol. 187v) 19 Jumāda I., A.H. 866 (A.D. 1462).

[SIR HENRY C. RAWLINSON.]

I. Foll. 1—187.

A collection of historical notices, relating to the Awā'il, i.e., to the origins of things, and to the persons who originated certain customs, practices, or arts; by Badr al-Dīn Abu ʻAbdAllah Muḥammad B. ʻAbdAllah al-Shibli al-Ḥanafī.

The author's name appears in the following title prefixed to the volume, in the same handwriting as the text:

كتَابِ مَعَالِمِ الرَّقْبِ

He was born A.H. 712, in al-Shibliyyah, a quarter of the town of al-Ṣāḥīhiyyah (near Damascus), of which his father was Kayyīm, or warden, and from which his Nisba al-Shibli is derived. He applied himself to the study of law and tradition under the best masters in Damascus and Cairo, and was appointed, A.H. 755, Kādī of Ṭabarūs. He held that office to the time of his death, which took place A.H. 769. It is said that he frequently took up arms and engaged in military operations along the coast. (See al-Durār al-Kāmīnah, Or. 3044, fol. 82a; Ibn Tulūn, Or. 3046, fol. 1530; and Taḏkirat al-Nabīb, Add. 7835, fol. 232b.) The work is mentioned by Ḥāj. Khal., vol. i., p. 490, and vol. v., p. 418.

In the preface, after dwelling at length on the priceless value of books, and after quoting innumerable sayings, in prose and verse, on that subject, the author speaks of his eager pursuit of knowledge, and enumerates his previous compositions, as follows:

1. ذِمَ السَّمَاعِ المَلَحِيَّ وَتِمْيَزُوهُ وَبِيَانِ حَمَّدِ الشَّأْنِ

He submitted this last for revision to his master, Shaikh Abu ʻl-Ḥajjāj (Yūsuf B. ʻAbd al-Raḥmān) al-Mīzzi (d. A.H. 742), of whom

It appears from the following colophon to have been transcribed, as well as the preceding work, from the rough draft of the author:


The work is divided into twenty-five unnumbered sections, the headings of which are given at the end of the preface, fol. 10. They are arranged according to a general chronological order, beginning with Creation, the Ka'bah, Adam and the Prophets, &c., and concluding with the Resurrection, Paradise, and Hell.

At the end is an appendix headed تذكرة foll. 178a—187b, not included in the table of contents. It consists of miscellaneous historical notices borrowed from various traditionists, and begins: 5. اختلف الناس في اول ما خلق الله قبل القيم

It is divided into short sections (Fasl), the last of which treats of various eras, and contains a reference to A.H. 742 as the present year.

II. Foll. 189—196; written by the same hand, but in a smaller character, with about twenty lines in a page.

كتاب الآولات

The Kitāb al-Awā’il of Abu ’l-Kāsim Sulaimān B. Aḥmad B. Ayyūb al-Tabarānī, mentioned as one of the sources of the preceding work.

 Beg. اخبرنا الشيخ الإمام أبو للجاج يوسف بن خليل بن عبد الله الدمشقي جلبي

It begins with a Riwāyat, starting from Shams al-Din Abu ’l-Hajjāj Yūsuf B. Khalīl B. Abdallāh al-Dimashkī (who died in Ḥalab, A.H. 648, at the age of ninety-three; Orientalia, vol. ii., p. 235), with whom the work was read in Ḥalab, and ascending, through two intermediate links, to Abu Nu’aim Aḥmad B. Abdallāh B. Aḥmad (born A.H. 336, died A.H. 490; Ibn Khalīkān, vol. i., p. 74; Ta’rikh al-Islam, Or. 49, fol. 153), who had it from the author.

3 2
The work is divided into a number of short sections headed, each of which contains a separate Hadith, or statement, preceded by its Isnād. The first Būb relates to the Hadith: "وَلَمْ يَصِلَّنَ اللَّهُ الْقَالِمَ. The copy is signed by the same scribe as art. I., and is dated 6 Muḥarram, A.H. 866.


605.
Or. 1318.—Two rubbings, taken from tumular inscriptions in the royal mausoleum of Shella, near Rabat, Morocco, by Mr. Frost, H. M.'s Vice-Consul at Rabat, and presented by Trovey Blackmore, Esq.

The first is a sheet of paper, 2 ft. 5 in. in height, by 2 ft. 2 in. It is from the tomb of Sultan Abu Ya'kūb Yūsuf. The essential part of the inscription reads as follows:

هذا قبر سيدنا ومولانا الملك العادل ... الماجد الشهيد
امير المسلمين الناصر لدين القدس المرحوم أبي [يعقوب]
ابن مولانا الملك العادل إزرا الملك الرافض الصالح امير المسلمين
وذكر مرتبه بدرجتين المقدسي المرحوم أبي يوسف بن عبد لله
قد علم نواب وشرف ضريحه توفي شهيدا يوم الأربعة
السابع لشهر ذي القعدة عام ستة وسبعين

Abu Ya'kūb Yūsuf B. Abi Yūsuf Ya'kūb B. Abd al-Ḥakīm, of the Beni Merin dynasty, was assassinated by a eunuch slave in Tlemesen Jedid on the 7th of Dulka'dah, A.H. 706. The inscription confirms the date of that event as recorded in Ra'ūd al-Karfās, Beaumier's translation, p. 548, and by Ibn Khal- Ḍūn, De Slane's translation, vol. iv., p. 169.

For an account of the mausoleum, now in ruins, and a translation of the inscription, see the Athenæum, September, 1875, p. 380.

The second rubbing is on a slip of paper six feet long by 8 in.

It was taken from the tomb of a daughter of Abu 'Inān, son of Abu 'l-Ḥasan 'Ali B. Abu Sa'id B. Abu Yusuf Ya'kūb B. 'Abd al-Ḥakīk, of the same dynasty. Abu 'Inān seized upon the throne in his father's absence, A.H. 749, and died A.H. 759. The princess died on the 4th of Rajab, A.H. 750. The inscription reads in its essential part as follows:

هذا قبر ولاتنا لمرة طاهرة النقبة الصاحبة: ابنة السلطان للخليفة الامام الذي جلس أوصافه الجميلة ومحذذه النيل براً من نقص بلسان أور ترسم بين
مولياء أمير المؤمنين التمكيل على نصب عسان
ابن أمير المسلمين اني لمسس ابن لخلفاء الأمة الخديبة,
الاعيان امسكنا الله نسيج الأجنان وتقلاه بالعفو والغفران
ويا بناتنا في الله السبب الرابع لوجب الفرد عام
خصوصين وسماوية ودفنت في الرسالة الجمعة لفام
والعشرين من الشهر المذكور بعهد مولياء الخليفة المنصور.

For a full account of Abu 'Inān, see Ibn Khal-Ḍūn, Histoire du Berbères, translation, vol. iv., pp. 271—318.

606.
Or. 1738.—Foll. 205; 10 in. by 5½; about 13 lines in a page; written by various hands in Neshki and Nestalik, about A.D. 1853.

[SIR H. MIERS ELLIOT.]

Extracts relating to India from sixteen historical Arabic MSS., preserved in the Library of the Asiatic Society of Bengal, written for Sir H. Elliot.

At the beginning is a list of the nineteen extracts, at the head of which is written:

وَضَعُ بَادُ كَ حُسْبٍ لِّفْحُمٍ جِنابِ الْبِتَتِ صَاحِبٍ صَكِيرٍ
The MS. is stated to consist of 275 folios, with 25 lines in a page, and to be dated A.H. 809.

Fol. 71. قصه شكري، the story of Shakrawati Farmad.

Beg. روی محمد بن مالک رضی الله عنهم اسقیمین. ویلک کان در زمان نزول هذه الآية توله تعالی في كتاب المعزی وانذر عشیرات الألیین.

Shakrawati Farmad is the name of a king of Malabar, who, having witnessed from his residence, Kalankür, the splitting of the moon by Muhammad, acknowledges him as the true Prophet, and spreads Islamism in his dominions.

Fol. 94. کامل ابن اثير, the Kāmil, by Ibn al-Athir (no. 402).


Fol. 130. تاريخ الفرات, by Jalāl al-Din ‘Abd al-Rahmān al-Suyūṭi (no. 483).

Fol. 134. مختصر الدول, by Abu'l-Faraj (no. 32).

Fol. 142. مریج الذهب, by al-Mas‘ūdī (no. 448).

Fol. 146. كتاب الامام, تاریخ ابن تربیعة, and the سیاسة, ascribed to Ibn Ḥuttaibah (no. 519).

Fol. 150. مدونة العلوم, an encyclopaedic work, abridged from the Miṣfāt al-Ṣa‘ādah of Ṭāhir B. Muṣṭafa Ṭaškubri Ţādah (see the Khedive's Library, vol. vi., p. 195). The extract contains an enumeration of historical works.

Beg. علم التواریخ وهو معرفة احوال الطوائف.

Fol. 163. کامل التواریخ, another extract from the Kāmil.
BIOGRAPHY.

607.

Or. 1281.—Foll. 153; 10½ in. by 7½; 21 lines, 5 in. long; written in large and plain Neskhi, about A.H. 672 (A.D. 1273).

وفيات الإعيان

The fourth volume of the biographical dictionary of Ibn Khallikān, in the handwriting of the author.

This volume contains the additional notices, completing the letter ي, which the author wrote after his return from Damascus to Cairo, at the end of A.H. 669, and finished, as stated in the epilogue, fol. 152b, on the 22nd of Jumāda II., A.H. 672. See Wüstenfeld's edition, xii., p. 119, and De Slane's translation, vol. iv., p. 560. The contents correspond with pp. 114—602 of the latter work, and with the lives 817—865 of Wüstenfeld's edition.

After being long separated from its fellow volume, described at length in the Arabic Catalogue, pp. 685—87, the present portion of the precious autograph has, by a curious and happy chance, been brought from another quarter to join again the former volume on the shelves of the Museum, which has thus become possessed of three-quarters of that valuable work in the original draft of the author. Ibn Khallikān's handwriting has been faithfully reproduced in a facsimile of Add. 25,735, Oriental Series of the Palæographical Society, plate 38.

In one respect this volume has fared better than the former. It has not been so ruthlessly trimmed, and has preserved a larger proportion of its original width, and of the numerous autograph additions which crowd the margins. But, on the other hand, it has had the mischance of losing in various places a number of leaves, the contents of which have been carefully supplied, but by another and much later hand. That restoration was completed, as stated at the end, on the 15th of Ramadān, A.H. 991 (A.D. 1583).

The following list shows the beginning and end of the portions of the autograph MS. preserved in this volume, with references to the corresponding passages in the fourth volume of De Slane's translation.


End: ان خلذا أحد الخصائص المدحين وفد على عمر بن (p. 171, line 25).

Foll. 23—65. Beg. ان يرصدهم ويستعدوا ويعت إلى الولد (p. 179, line 26).

Ending with the last line of the notice of Ibn al-Sikkit (p. 299).

Foll. 68. Beg. حركاتهم في صفر يوم ووعي القتال (p. 340, line 7).

Ending: ويصل بالناس الصلوات للخمس ويلبس الصوف (p. 342, line 7).

Foll. 70, 71. Beg. المومنين بل خاطبه بامير المسلمين (p. 344, line 7).
and in the printed editions. In two places, where the margins did not afford sufficient space, such additions have been written on supplementary leaves; see foll. 49 and 112.

A tabulated index of the lives has been prefixed (fol. 26), by the same hand that supplied the lost leaves. On fol. 3a is written this title: لجزو الرابع من كتاب وفيات الأعيان وإذنًا ابنا، the same as the name of the compiler of the Biographies of the Caliphs and the Dignitaries of Islam. On the same page are notes of former owners, one of whom, Muhammed B. 'Abd al-Bâki B. Muhibb al-Dîn al-Hanâfi, has added his seal with the date A.H. 1031. The last named, one of the 'Ulamâ of Damascus, was successively âdâli of Balbek and of Saida, and died in Hims, A.H. 1060. (Khulâsât al-Ithâr, vol. iii, p. 479.)

608.

Or. 1278.—Foll. 197; 11½ in. by 7; 33 lines, 4½ in. long; written in fair cursive Neskhi, apparently in the 17th century.

The first volume of the same biographical dictionary, ending with the life of Mu'âd B. Muslim al-Hará. (De Slane's translation, vol. iii, p. 370; Wüstenfeld's edition, no. 735.)

The text is much shorter than that of the printed editions. It appears, moreover, to have been transcribed from a MS. which had lost some leaves. There are two lacunae of some extent. The first occurs on fol. 151b, and extends from the first lines of the life of al-Kâsim B. Muzaffar al-Shahruzûri to the beginning of the life of Abu 'l-Fâth Muhões Ibn al-Ta'wûdi. (De Slane's translation, vol. ii, p. 497, to vol. iii, p. 162.) The second, fol. 196a, extends from the latter part of the life of Marwân B. Abî Hâfûs to the beginning of the life of Mu'âd B. Muslim al-Hará. (Ib., vol. iii, pp. 346—370.)

On the first page is a note of a former
owner, with the date 60 شمس, probably for A.H. 1055. At the top of the same page is written: "E libris Thedodi Preston, Coll. S. S. Trin. Camb. Socii, 1848, Damasci." On the fly-leaf is a table of the lives contained in the first part of the MS., foll. 2—47.

609.

Or. 1279.—Foll. 249; 10 in. by 6½; 37 lines, 3½ in. long; written in small and fair Neskbi, apparently in the 18th century.

The first volume of the same biographical dictionary, ending with the life of 'Amr B. Mas'adah. (De Slane's translation, vol. ii., p. 410; Wüstenfeld's edition, no. 518.)

There are some corrections and a few additions, chiefly poetical quotations, in the margins. On the first page is the name of a former owner, with the date A.H. 1171.

610.

Or. 1280.—Foll. 153; 10 in. by 6½; 17 lincs, 4½ in. long; written in fair flowing Neskbi of the 15th century.

The last volume of the first edition of the same work, beginning with the life of Muhammad Ibn Tümart, and ending with that of Yahya al-Barmakî. (Wüstenfeld's edition, nos. 699—816; De Slane's translation, vol. iii., p. 205 to vol. iv., p. 113.)

The text is shorter than that of the printed editions; it wants all the later additions of the author. The life of Alp Arslân (vol. iii., p. 230—232) is left out, and the usual order of the letters ą and į, is inverted, the latter being placed first.

The latter part of the MS., foll. 129—153, is by an earlier hand, and in the Maghribli character. It is dated at the end 27 Jumâda II., A.H. 747 (A.D. 1346), and concludes with the rare epilogue of the first edition, translated by De Slane, vol. iv., p. 113. (See Wüstenfeld's edition, vol. x., p. 71.) At the end is a note by another hand, in the Oriental character, stating that the author had, according to his promise, subsequently completed the work; for in some copies there was found a sequel of about ten quires, beginning with the life of Yahya Ibn Hûbarâh, at the end of which the author stated that, after reaching the life of Yahya al-Barmakî, the work had been temporarily brought to a close by his departure for Damascus (A.H. 659; see De Slane's translation, vol. iv., p. 560), but that it had been afterwards resumed and completed.

Two notes written (also in the Oriental character) on the margins of foll. 1516 and 1526, are contemporary records of a great earthquake on the 14th of Jumâda I., A.H. 775, and of the departure of the writer, Aḥmad B. Muḥ. B. Abî Bakr, for Damietta, دمياط on the 18th of Rabi' II. in the same year.

A quire written in the Maghribli character, and by the same hand as the latter part of the MS., foll. 36—44, has been inserted between two consecutive leaves of the original MS. It does not belong to Ibn Khallikân's work, but is a fragment of another, probably earlier, biographical dictionary. It contains notices of the following men, mostly poets, who lived in the first three centuries of the Hijrah: Muslim B. al-Walîd al-Ansârî, a contemporary of Hârûn al-Rashîd; Muṣ'âb B. al-Zubair, who died A.H. 72; al-Mufâdîl B. Muḥ. al-Dabbî (in the time of al-Rashîd); Marwân Ibn Abî Hâfshah, who died A.H. 181; al-Mu'âmmal B. Umail (in the time of al-Mahdî); Marwân B. Abîl-Janûb (in the reigns of al-Wâthîk and of al-Mutawakkil); Maṣûr B. Salamah B. Zibîrîkân al-Namârî (in the reign of al-Rashîd); Maṣûr B. 'Ammâr al-
Sulami al-Wâ'iz, a contemporary of Laith B. Sa'd (d. A.H. 175).

The first life begins: مسلم بن الويلد الانصاري

The arrangement is alphabetical, but with regard to the first letter only. The author refers in two passages to the letters and ل of his dictionary. He quotes only early authorities, such as al-Zubair B. Bakkâr (d. A.H. 256) and Abu Sa'id Ibn Yûnus (d. A.H. 347).

On the first page of the MS. is written the following title in the Thulthi character: الاخير من وثائیات الابیات وثائیات التکمیلة التي لفیها في حرف الیا

A careful reader has corrected the above erroneous statement by inserting ليس between فيه و

On the same page are notes of several successive owners, the earliest of which is dated A.H. 941.

611.

Or. 3686.—Foll. 402; 10 ½ in. by 6; 25 lines, 3 ½ in. long; written in fair Neskhî; dated end of Dulka'adah, A.H. 1013 (A.D. 1605).

[BUDGE.]

The second volume of the same work, beginning with the life of Ibn Tûmart (Wüstenfeld, no. 699; De Slane, vol. iii., p. 265), and ending with that of Yûnus Ibn Man'âh (Wüstenfeld, no. 864; De Slane, vol. iv., p. 597), and with the author's epilogue, dated 22 Jumâda II., A.H. 672.

Copyist: عبد الكريم بن احمد الكرم بن محمد: المزی بلدا الصالحی منشا...

612.

Or. 3637.—Foll. 57; 12 ½ in. by 7 ½; 27 lines, 4 in. long; written in small and neat Neskhî, apparently in the 18th century. [BUDGE.]

A portion of the same work, beginning with the life of Abu Bakr al-Hasan Ibn al-'Allâf (Wüstenfeld's edition, no. 171; De Slane's translation, vol. i., p. 398), and ending with that of Sulaimân al-'Amsh (Wüstenfeld, no. 270; De Slane, vol. i., p. 587). The first and last notices are imperfect. Spurious beginning and end have been added by a later hand.

The text of this fragment differs considerably by omissions, and still more by additions, from the printed editions. There is especially a notable increase, and a different arrangement, of poetical quotations, while in some parts the text is so altered as to preserve little of the original work. The following notices may be pointed out as much exceeding the printed texts in extent: Al-Hâllâj (Wüstenfeld, no. 186), fol. 8a; al-Khâlî (no. 190), fol. 10b; Ibn al-Hajjâj (no. 191), fol. 12b; al-Bârî (no. 195), fol. 15a; Zubaidah (no. 241), fol. 39b; Zink B. Maudûd (no. 245), fol. 43a; Sa'id B. al-Musayyab (no. 261), fol. 52a; Sufyâu al-Thauri (no. 265), fol. 54a.

613-14.

Or. 3043 and 3044.—Two uniform volumes, consisting respectively of foll. 187 and 172; 10 ½ in. by 6 ½; 33 lines, 5 in. long; written by the same hand in small and distinct Neskhî. The first volume is dated 29 Rabi' I., A.H. 876; the second, 24 Jumâda II., same year (A.D. 1471).

[KREMER, no. 44.]

الدرر الكامنة في اعیاات اپیة الثامنة


3 v
BIOGRAPHY.

The scope of this useful and comprehensive work is defined in the preface as follows:

The author then proceeds to enumerate his sources, which we give in the following list, with references, for the works, to Haj. Khal., and, for the author’s lives, to the notices contained in the present MS., and to Wüstenfeld’s “Geschichtschreiber der Araber”:

To the above is added, in the margin, the work of al-Maqrizi, whom the author calls his friend, on the history of the Egyptian dynasty and its vicissitudes, which he included in his book on the Nile.

The lives are arranged in strict alphabetical order, according to the proper names. In the case of identical names, the arrangement is determined by the names of the father and grandfather.

The first volume contains the first half of the alphabet, beginning with 'Abbrēm b. Ahmad, and ending with 'Umar b. al-Kūthayr. The second volume, which completes the work, begins with Khurram b. 'Umar and ends with Yūnus al-Hāfiz.
The author states at the end that he completed the work in its original shape A.H. 830, and that he went on adding to it down to A.H. 837. At that time, however, he had not completely carried out his plan, having still in nooks and corners an unexhausted reserve of supplementary notices. (See Haj. Khal., vol. iii., p. 217, where that passage is given, but disfigured by an error as to the latter date.)

The MS. has been carefully collated.

Another copy is described in the Vienna Catalogue, vol. ii., p. 337, by Flügel, who states that the number of lives exceeds four thousand five hundred. See also the Paris Catalogue, no. 2077, and the Khedive's Library, vol. v., p. 53.

615.

Or. 3052.—Foll. 18; 10 in. by 7; 14 or 15 lines, 4½ in. long; written in neat Nestalik, apparently in the 19th century.

Fragment of a biographical dictionary, without title or author's name.

It is a late compilation, including dates as late as A.H. 1093, and quoting the Khulāṣat al-Athar of al-Muḥībbi, who died A.H. 1111. It comprises men of various classes, traditionists, poets, writers, &c., from the Hijrah to the author's time, but especially such as lived in Syria. The notices are extremely short, and many of the entries are only cross-references from a Kunyah to a proper name.

The fragment begins with ابّن ٌابن سالك, and ends with ابّن ٌابن سمن. It is chiefly taken up with a long series of names beginning with ابن سمن, to which is prefixed the heading: الفصل في اسم

616.

Or. 3010.—Foll. 297; 9½ in. by 6½; 19 lines, 4¾ in. long; written in fine clear Neskhi, probably about A.H. 600 (A.D. 1203), restored by a later hand, apparently in the 18th century.

A portion of the celebrated Ṭabakāt of Muḥammad B. Sa'd, the earliest and most comprehensive of the extant histories of the Companions of the Prophet, and of the traditionists who followed them.

The earliest notice of this valuable work, apart from a bare mention of the title in the Fihrist, p. 171, is found in a history written two centuries later, the Ta'rikh Baghdād of al-Khaṭib al-Baghdādi, Add. 23,320, fol. 56. That writer calls the author Abu 'Abdallah Muḥ. B. Sa'd B. Mani', freedman of the Banū Ḥāshim, and secretary of al-Wākīḍi, and states that he died in Baghdad, on 3 2
Sunday, the fourth of Jumâda II., A.H. 230, at the age of sixty-two. "He compiled, he says, an extensive work on the generations of the Companions, and of their immediate and mediate successors down to his time, an excellent and admirable composition."

For later notices of the author see Ibn Nuṭṭah, Or. 836, fol. 25; Ibn al-Jauzi, Or. 3004, fol. 13; Ibn Khallikān, De Slane’s version, vol. iii., p. 64 (where A.H. 230 is to be read instead of 203); Lib. Classium, viii., no. 12; and Wüstenfeld, Geschichtschreiber, no. 53.


The Tabakât were completed after the author’s death by his disciple, Abu ‘Ali al-Ḥusain B. Muḥ. B. Fahm al-Baghdādi, who died A.H. 239. See al-Dahabi, who states of him in al-Ibar, fol. 96b, that he handed down the Tabakât Ibn Sa’d. Compare Loth, das Classenbuch, pp. 27, 29. The work includes a record of the death of Ibn Sa’d, A.H. 230 (see the present copy, fol. 36a), and some later obituary notices brought down to A.H. 238 (see fol. 31b), which was probably the date of the edition of Ibn Fahm. All the extant copies are traced to the recension of a somewhat later traditionist, Ibn Ḥayyūyāh, and preserve the division which he gave to the work.

Abu ‘Umar Muḥ. B. al-‘Abbās B. Muḥ. B. Zakariyyā B. Yaḥya B. Mu‘āḍ Ibn Ḥayyūyāh al-Khazzāz, an eminent traditionist of Baghdād, was born A.H. 295, and died on the 20th of Rabi‘ II., A.H. 382. He handed down several works of great extent, such as the Tabakât of Muḥ. Ibn Sa’d (the present work), the Maghazi of al-Wākidi, the writings of Abu Bakr al-Anbārī, the Maghazi of Yaḥya B. Sa’d al-Umawi (d. A.H. 194), the Ta’rikh of Ibn Abī Ḥaithamah (Aḥmad B. Zuhair al-Nasā‘ī), who died A.H. 279, and others. See Ta’rikh Baghdād, Add. 23,320, fol. 221b; Ansāb al-Sam‘ānī, fol. 197a; Ta’rikh al-Islām, Or. 48, fol. 178a; and Loth, Classenbuch, p. 14. The ancestor’s name from which his patronymic is derived is frequently read Ḥayyūwaih or Ḥayyawaih; but it is spelt Ḥayyūyāh (حَيْيُوَيْعَاه) by an early and accurate writer, ‘Abd al-Ghānī B. Sa’d, in his al-Mu’talif wal-Mukhtalif, Or. 3057, fol. 56b. The same form is also given as a man’s name in the Kāmūs, p. 1869, line 11.

The present volume contains the parts (Juz) xxii., xxiii., and xxiv. of Ibn Hayyū- yah’s recension, the first, however, incomplete. The contents of the first Juz partly coincide with those of the Gotha MS. 411, described by Wüstefeld, i.e., pp. 193-4; but the last two, which relate to women, and contain interesting particulars of Muḥammad’s domestic life, are wanting in the Gotha MSS. They appear, however, to have been in a MS. belonging to M. Charles Schefer.

Part xxiii. alone is explicitly designated by its ordinal number at the end, fol. 87a, where we read: انفرز الأول من طبقات النساء। And it begins in the seventh halāfīm, the second half of the Juz which contain the Prophet’s wives and the Companions’ mothers.

The lost portions of the original MS. have been supplied by a modern hand, but from a copy which had also some lacunae. The following parts are in the old writing: fol. 93-102, 114-123, 126-131, 134-187, and 189-238.

The first page, fol. 1b, contains the heading of the third Tābākāt, the third book, namely, that of the Tābi‘ūn of Bāṣrah (v. Loth, Classenbuch, p. 60; Wüstefeld, i.e., p. 193). It begins with a notice of Khatadah B. Di‘āmah, which breaks off at the twelfth line. There a blank space indicates a lacuna.

The next page begins abruptly in the middle of a notice relating to Ayyūb al-Sakhtiyāni (who died A.H. 131), the first of the fourth Tābākāt. The remaining Tabaḵāt of Bāṣrah are complete, and begin, respectively, the fifth, fol. 10b, the sixth, fol. 14a, the seventh, fol. 17b, and the eighth, fol. 20a.

Further on are found the following contents: Legists and traditionists of Wāṣif, fol. 20b. Companions of the Prophet who were in al-Madāʾin, fol. 22a. Legists and traditionists of Baghdad, down to Muḥammad B. Sa’d, fol. 23b.

Companions of the Prophet who took part in the conquest of Khorasan, and died there, fol. 36b. Legists and traditionists of Khorasan, fol. 37b; of Rai, Hamaḏān, and Kum, fol. 40b.

Companions of the Prophet who settled in Syria, fol. 41a. The Tābi‘ūn of Syria, in eight Tabaḵāt, fol. 62a. Companions of the Prophet in al-Jazirah, fol. 73b; Tābi‘ūn of al-Jazirah, fol. 74a; of al-Mausil and of the frontier places (al-‘Awāsim wa’l-Ṭughūr), fol. 77a. Companions of the Prophet who entered Egypt, fol. 78a. (At fol. 81a there is a lacuna without any apparent break in the text; it extends from the notice of ‘Alkamah B. Rimthah, the eighth of the Companions, to the notice of ‘Ali B. Rabah al-Lakhami, the last of the second Tabaḵah of Tābi‘ūn.)


Introductory chapter relating to the manner in which the Prophet received the pledge, or vow of allegiance, of Muslim women, fol. 83b. Notices of Muslim women, with the general heading: تسمية النساء المباحات من ترثیه, and the following sub-headings: Khadijah Bint Khuwailid B. Asad, fol. 89a. Daughters of the Prophet, fol. 92a. His paternal aunts, fol. 102b. Daughters of his paternal uncles, fol. 105b. His wives, fol. 107b. Wives with whom he did not cohabit, or whom he divorced, fol. 149a. Women whom he asked in marriage, but with whom marriage was not consummated, and women who gave themselves to him, fol. 153a. Chapters relating to Muḥammad’s matrimonial life, and to his treatment of his wives, fol. 159a. Maria, mother of Ibrāhīm, fol. 182a. Number
of the Prophet's wives, fol. 184a. Muslim women of the tribe of Kuraish and allied tribes, fol. 189b. Muslim women of Arab tribes, fol. 213a. Muslim women of the Anšar, fol. 229a. Women who did not relate anything as heard from the Prophet himself, but who related what they had heard from his wives or others, fol. 283a.

At the end is written, in the later handwriting, أخبرنا الشكيقل القفيه ابو الفتح سليم بن ابوب السر رحمه الله ورضي عنه قال ابنه الشيخ ابو نصر طاهر بن محمد بن سليمان بن يوسف الموصل ستة سبع اربع مئة ناَل اشهارًا أبو القسم يومني بن ابراهيم بن أحمد لجوزة قيل حدثنا ابو زرارة بن يزيد بن محمد بن ياسين بن سمعت للقاضي محمد بن احمد بن محمد بن ابي بكر

The author, who was a native of Baghdad and filled the office of Kadi, is described as a veracious and trustworthy traditionist. He received traditions from 'Amr B. 'Ali al-Fallās (d. A.H. 249) and from Muh. B. Khālid B. Khīdāsh. He died on the 1st of Shawwal, A.H. 301. See Sam'āni, fol. 539b.

The work consists of little more than a list of proper names. The object of the author is to fix the correct and complete form of the names of the Sahābah and Tabī'īn, to whom and through whom the Hadiths are traced. He gives, therefore, in a loose chronological order, the Kunyahs of those who are known by their proper names, and the proper names of those who are designated by their Kunyahs, adding, in a few cases, at what age and in what year they died, or who received traditions from them. The few dates that occur range from A.H. 87 to 169. The last pages, foll. 38—44, are taken up by the opinions of divers authorities as to the trustworthiness, or the reverse, of some traditionists.

The principal authority adduced is 'Ali Ibn al-Madini (Abū 'l-Hasan 'Abdallah, who died A.H. 234; Muntaka 1-1bar, Or. 3006, fol. 85, and Lib. Classium, viii., no. 15), whose statements the author received from his father.

Four men by whom the text was successively authenticated and transmitted are enumerated in ascending order at the beginning of the work as follows: اخبرنا الشكيقل القفيه ابو الفتح سليم بن ابوب السر رحمه الله ورضي عنه قال ابنه الشيخ ابو نصر طاهر بن محمد بن سليمان بن يوسف الموصل ستة سبع اربع مئة ناَل اشهارًا أبو القسم يومني بن ابراهيم بن أحمد لجوزة قيل حدثنا ابو زرارة بن يزيد بن محمد بن ياسين بن سمعت للقاضي محمد بن احمد بن محمد بن ابي بكر
407

Companions and Traditionists.

Taking them in inverted order, we have:
3. Abu Naṣr Tāhir B. Muḥ. B. Sulaimān al-Mausahaan, before whom the next following read the work in Mosul, A.H. 407.

To the above four authorities a fifth and later one has been added by another hand at the top of the same page, namely, al-Faḍḥi‘ Abu'lf-Fath Naṣr B. Ibrāhīm B. Naṣr al-Maḳdisi, who read the work with the last-named doctor. Naṣr was a native of Nābulus who spent most of his life in Jerusalem. He learnt Shāfi‘i law from Abu'lf-Fath Sulaimān, and became one of the great authorities in jurisprudence. He settled, A.H. 480, in Damascus, where he died on the day of 'Ashūrā, A.H. 490. See Ta‘rīkh al-Islām, Or. 50, fol. 231.

The last four leaves of the MS. are written by another hand in a more formal character.

At the end is a Samā‘, or reading certificate, stating that the work was read by Abu'lf-Faraj Ghaith B. ‘Alī al-Armanāzi, before the above-named Shaikh Abu'lf-Fath Naṣr al-Maḳdisi, in a mosque of the city of Sīr, in the month of Sha‘bān, A.H. 476. The above-named Abu'lf-Faraj Ghaith B.

‘Alī al-Armanāzi, who attests the preceding Samā‘, was the Khāṭib and traditionist of Sīr. He died A.H. 509. See Muntakha' Ibar, fol. 256b.

A second Samā‘ relates to a reading performed, A.H. 524, before Abu'lf-Fath Naṣr Allah B. Muḥ. al-Maḳdisi, one of the hearers named in the first Samā‘. It is followed by two others, which are partly torn.

The MS. once belonged to Dr. John Lee, who noticed it in his Catalogue, no. 46, 2nd edition, no. 66.

618.

Or. 3011.—Foll. 94; 8½ in. by 4½; from 28 to 32 lines, 4 in. long, in a page; written in a cursive and angular character, with very few diacritical points, apparently about the close of the 10th century.

[Kremer, no. 8.]

منتهى من كتاب ذيل المذيل في تاريخ الصحابة والتابعين

Notices of the “Companions” of Muḥammad and of their successors, by Abu Ja‘far Muḥammad B. Jarir al-Ṭabarī, who died A.H. 310.

Say Abu Ja‘far Muḥammad B. Jarir al-Ṭabarī, in Kitāb Zhīl al-mağīl in Tārīkh al-taḥāwīl wa’t-taḥāwīl, and also in the preceding works, quote a tradition of the Prophet, رضوان الله عليه, that Muḥammad B. Jarir al-Ṭabarī was the last of the Companions. This MS. contains an extract, منتهى, or, as it is termed in the colophon, “selections,” خيامات, from the Dail al-Mudāyyal of al-Ṭabarī. That work is, as its name implies, an appendix to the Mudāyyal, and we learn
from the following passage, fol. 25b, \( \text{١} \) \( \text{ضَمْيَنَى} \) Excerpt from a manuscript, and it is certain that the Mudayyil was an abridgment by al-Ṭabari himself of his great historical work.

It is curious that both Mudayyil and Dail should have fallen into all but universal oblivion. No trace of them is to be found in the Fihrist or in Haj. Khal., nor are they noticed, as far as we know, in the lives of al-Ṭabari, or in the later biographies of the Ṣaḥābah. And yet the Dail al-Mudayyil was still known in Spain in the sixth century of the Hijrah. It is mentioned in the Fihrist Kutub wa Tawārikh, compiled A.H. 520—534 by Abu Bakr Muḥ. B. Khair B. Khalifah al-Andalusi; see Casiri, vol. ii., p. 71, and Flügel, Haj. Khal., vol. vii., p. 345, no. 42.

One reason of the neglect of the work in question by rigid Sunnis is, no doubt, to be found in the undisguised Shi‘ah leanings of the author, who never names ‘Alī, Fāṭimah, or any of their descendants, without adding the Shi‘ah formula على السلام عليه or صلوات الله عليه, and includes a number of Shi‘ah traditionists in his notices.

The text contained in the present MS., although abridged, is of special value. It is authenticated by a disciple of al-Ṭabari, who is apparently responsible for the selection, and it was written close to the author’s time. It is divided into seven parts (Juz‘) of nearly equal length. The arrangement of the notices is not uniform. In some parts the order is chronological; in others it is determined by the tribes to which the “Companions” belonged, or by the degree of their relationship to the Prophet.

The authorities most frequently quoted are Muḥ. B. ‘Umar (al-Wākidi, who died A.H. 207), and Muḥ. B. Sa‘īd, who died A.H. 230.

The contents are as follows:


After this are found several notices without any rubric of year; the last three relate to Ḥabbār B. al-ʿAswad, Hind B. Abī Ḥālah, and al-Muhājir B. Abī Umayyah, fol. 24b.

Juz III. Ṣafwān B. Umayyah, ‘Abdallāh
Names of those Companions of the Prophet who survived him and handed down traditions, ذكر أسماء من عاش بعد رسول الله صلى الله عليه وسلم من أصحابه، د. أ. م. ح. ح. 29ا. (Men of the tribes of Yemen, viz., al-Azd B. al-Ghauth, &c., fol. 29a.) and some others, the last being Firuz B. al-Dailami, fol. 28b.


Juz V. Continuation of the above, beginning with Ibn Ju'dubah, fol. 49b. Account of the women who embraced Islamism in the life-time of the Prophet; first, those who died before the Hijrah, ذكر تاريخ النساء اللواتي اسались على عهد رسول الله صلى الله عليه وسلم من هنكم قبل الهجرة (containing fuller notices of Khadijah, and Zainab, daughter of the Prophet, and one of Umm Kulthūm), ib. Wives of the Prophet who died in his lifetime, fol. 50b. Daughters, paternal aunts, and wives of the Prophet who died after him, ذكر النساء من زوجات رسول الله صلى الله عليه وسلم من دفعت وافظت من النساء المهاجرات والانصار وغيرهن من أدرك رسول الله صلى الله عليه وسلم وأمه وبانتها, fol. 51a. Names of the Muslim women of the Banu Hāshim who survived the Prophet and handed down traditions, ذكر أسماء من عاش بعد رسول الله صلى الله عليه وسلم من النساء المهماثات فروت عنه و phúc عنها, fol. 61a. Names of the Muslim women of the Banu Hāshim who survived the Prophet and handed down traditions, ذكر أسماء من عاش بعد رسول الله صلى الله عليه وسلم من النساء المهماثات فروت عنه و风景区 عنها, fol. 62a. Muslim women of Arabian tribes who survived the Prophet, fol. 64a.

Juz VI. Continuation of the above, beginning with Asmā Bint 'Umais, fol. 65b. Notices of the men of learning who succeeded the Companions, and of those who came after them and transmitted traditions, القول في تراث ابن المة الكتابي والفاطمي ويقال من العلماء وغيره, fol. 66b. These notices form a chronological series, beginning with A.H. 32. The first relates to Ka'b al-Aḥbār, who died in that year, the second to Uwais B. al-Khulais al-Karani. The succeeding years marked by headings are A.H. 81, 83, fol. 67a; A.H. 105, fol. 69a;
A.H. 111, 112, fol. 73a. In the sequel there are no longer headings for the years; but the chronological order is maintained, and many obituary dates are given. The last notice, fol. 76b, relates to Mansur B. al-Mu'ammal al-Sulami, who died A.H. 132.

Juz VII. Continuation of the above, beginning, fol. 77b, with Muhammed B. Abi Bakr B. 'Amr, who died A.H. 132; and ending, fol. 86b, with al-Khalil B. Ahmad the prosodist (d. A.H. 175), whose date is not given. The latest year mentioned is A.H. 198, in which Sufyan B. 'Uyainah died. Women who were contemporaries with the Companions, and handed down traditions, fol. 83a. Names of Companions known by their Kunyahs, fol. 87a. Names of women known by Kunyahs, fol. 88a; Kunyahs of Companions known by their proper names, ib. Names of Companions known by surnames, beginning with Maura, Alku, &c., fol. 90a. Similar lists for the Tabi'in, fol. 90b, and for the Khaliífah, fol. 93b.

At the beginning of Juz II. is found the following inscription:

Inscriptions differing from the above only in the number of the Juz are found at the beginning of the remaining sections. Their purport is that the text was received from the author by Abu 'Ali Makhlad B. Ja'far, who communicated it to al-Hakim Abu 'Abdallah Muh. B. 'Abdallah, and that the latter granted a licence for the teaching of it to Abu 'I'-Kásim 'Ali B. 'Abd al-'Aziz, &c.

Of the three above-mentioned men the first two are known from other sources. Abu 'Ali Makhlad B. Ja'far B. Makhlad al-Faisi al-Dakka al-Bakari, from Bakara, a village near Baghdad (Yakut, vol. i., p. 476), is one of those who received traditions from al-Tabari (Ta'rikh Baghdadi, Add. 23,319, fol. 226). He lived in Baghdad, where he died at the end of Dulhijjah, A.H. 369, according to Dahabi, Ta'rikh al-Islam, Or. 48, fol. 113b, or A.H. 370, as stated by Sam'ani, fol. 61b. The second, Abu 'Abdallah Muh. B. 'Abdallah Ibn al-Bayyi', called al-Hakim al-Naisaburi, was one of the four great traditionists of his time. He was born A.H. 321, and died A.H. 405. See Ibn Khallikán, De Slane's translation, vol. ii., p. 681; Ta'rikh al-Islam, Or. 49, fol. 49; Wüstenfeld, Geschichtsschreiber, no. 167.

The present MS. was apparently written in the time of the last-named traditionist, probably by, or for, the disciple to whom he granted a licence. The handwriting presents all the archaic features of that early period.

619.

Or. 3057.—Foll. 113; 10 in. by 6½; 19 lines, 4½ in. long; written in fine large Neskhi, with all the vowels, dated 25 Dulka'dah, A.H. 794 (A.D. 1392). [Kremer, no. 64.]

I. Foll. 1—44.

A dictionary of those Nisbahe designating traditionists which from their similarity are liable to be confounded; by Abu Muh. 'Abd al-Ghani B. Sa'id B. 'Ali al-Azdi.

The following title, in the same handwriting as the text, is prefixed: كتب مشتهرة النسبة في أخلاقها في مخالفة القول تعالى على الإمام العام لائحة أبو 'امحمد عبد الغني بن سييد بن علي بن موسى بن مرين لائحة الإمام رحمة الله تعالى ورضي عنه أمين...
Beg. 

The author, who was born A.H. 332, and died in Cairo on the 7th of Safar, A.H. 409, shared with his contemporary al-Darakutbi the first rank among the traditionists of his time. His Mushtabib al-Nisbah and his al-Mu'talif wa 'l-Mukhtalif are mentioned as useful works by Ibn Khallikân, De Slane's translation, vol. ii., p. 169. See also Ibn Nûkhtah, Or. 836, fol. 126b; Ta'rikh al-Islâm, Or. 49, fol. 64b; Husn al-Muḥâdarah, fol. 79a; Lib. Clasium, xiii., no. 14; and Wüstenfeld, Geschichtsschreiber, no. 172.

After writing his first work on similar, and yet distinct, names of traditionists, 'Abd al-Ghani was induced to compile the present by noticing that the Nisbahs were, no less than the proper names, liable to confusion. He says in the preamble: 

"I must set down the names of the authors who have given the Nisbahs, and the large number of them which are found in the Nisbahs."

After noticing the works of Ibn Khallikân and others, he says:

"The work is arranged alphabetically on the same lines as the Mushtabib al-Nisbah of al-Dahabi, which has been avowedly chiefly taken from it. The headings are written in a large and bold character. Each of them contains two or more Nisbahs similar in writing, but distinct. The pronunciation and meaning of each are then explained, and the traditionists to whom it applies are enumerated."

Prefix is a full Riwayat, or catena, enumerating four generations of scholars who handed down the text from the author, namely: 1. His disciple, Abu Zakariyyâ 'Abd al-rahim B. Aḥmad B. Naṣr al-Bukhârî, before whom the work was read in Miṣr, A.H. 453–57. (He died A.H. 461; Ta'rikh al-Islâm, Or. 50, fol. 78.)


3. Al-Sharīf Abu Muḥ. 'Abdallah B. 'Abd al-Rahmân al-'Uthmâni, before whom it was read, A.H. 571, and Abu Tâbir Aḥmad B. Muḥ. al-Silâfi (who died A.H. 576; Ta'rikh al-Islâm, Or. 51, fol. 88).

4. Al-Kâdî Jamâl al-Dîn Abu 'l-Kâsim Ḥâzmah B. 'Alî al-Mâkhzûmî, before whom the anonymous writer of the Riwayat read the work in Cairo, A.H. 611.

At the end, fol. 446, is written in a fine Thulthi character:

"Enumeration of the traditionists quoted by al-Bukhârî and Muslim; by al-Darakutbi" (who died A.H. 385). That work, however, which originally followed, has disappeared.


Beg. 

"I have restored the orden of the names, as they are given in the above-mentioned 'Abd al-Ghani B. Sa'îd, whom he frequently gives here as his authority, and became in turn the master of"

The anonymous editor of the fragment states that he had read the work before the author, and in his dwelling.

III. Foll. 47—113.

A dictionary of similar, and yet distinct, names of traditionists, with short biographical notices, by the author of art. I.

The preface and the first part of the alphabet from 1 to 9 being lost, the title and the author’s name are wanting. But there can be no doubt that we have here the work to which ‘Abd al-Ghani refers, under the above title, in the preface of his Mushtabīḥ al-Nisbaḥ, as a previous composition by himself.

Not only are several men from whom, according to al-Dahabi and Ibn Nukṭah, ‘Abd al-Ghani received traditions quoted as authorities (for instance, Ḥamzah B. Muḥ., foll. 60b, 83b; Ya’kūb B. al-Mubarak, foll. 91a, 95a; and Yusuf B. al-Ḵāsim al-Mi’yān, fol. 92a), but there is a passage, fol. 91a, where he is explicitly named: قال السني أبو محمد عبد الغني. There are, moreover, several marginal notes by his disciple al-Ṣūrī (see art. II.), in which the author is referred to as شيخنا, and in one of them, fol. 91a, both the work’s title and the author’s name are given: خلف عبد الغني ان يذكره في كتاب الامتداف والختلاف.

There are also several places in which the author refers to Egypt as the country in which he dwelt, as, for instance, fol. 75a: قدم علينا مصر.

The present work was, according to Ibn Nukṭah, l.c., the first written on the subject. It must, therefore, be anterior to the similarly entitled book of ‘Abd al-Ghani’s contemporary al-Dāraḵūṭnī (الامتداف والختلاف), mentioned by Ibn Khallīkān. Ibn Nukṭah says that the author read it to al-Dāraḵūṭnī, then staying in Egypt, who thought highly of it. Its arrangement is precisely similar to that of the Mushtabīḥ al-Nisbaḥ above described. The first complete article begins as follows:

باب: جمع وحتم عمرو بن جمع حمص حديثه عن بقيه بن الوليد هذا بالجم قبل العين.

Besides the marginal additions of al-Ṣūrī, there are some the writer of which is only designated as al-Sharīf.

Copyist: محمد بن محمد بن حمد الخطيب
الشافعي

The same name occurs at the end of art. I.

620.

Or. 3775.—Foll. 83; 6½ in. by 4½; from 17 to 19 lines, 3½ in. long; written in rather cursive and angular, but distinct, Neskhī, apparently in the 14th century.

[Glaser, no. 59.]

الامتداف والختلاف

A dictionary of such names of traditionists as are liable to be confounded, imperfect at beginning and end, and without author’s name.

The title is found at the end of the first Juz, fol. 16.

The text agrees substantially with the copy of al-Mu’talif wa’B-Mu’ktalif of ‘Abd al-Ghani B. Sayid, already described, no. 619, art. III., but the arrangement of the
articles is different, the order of the present copy being more strictly alphabetical.

The first heading is:  

باب نمر وبريم

The last is:  

باب ين وبيس ووتر, which is found in the other copy, fol. 112a.

The first article of no. 619, III., viz.,  

باب جعفر وحدهم, occurs here on fol. 15a.

Among his authorities, the writer frequently quotes 'Ali B. 'Umar al-Hāfiz, who is no other than his senior contemporary and rival traditionist, better known as al-Dārākūṭnī.

621.

Or. 4585.—Foll. 248; 9 in. by 6; 25 lines, 4½ in. long; written in small and distinct Neskhi; dated Zabīd, Monday, 16 Rajab, A.H. 831 (A.D. 1428).

الأكمال

The first volume of al-Ikmāl, a dictionary of similar and easily confounded names and Nisbhs of traditionists, with biographical notices, by Ibn Māкуlā.

The title is found in the colophon:  

الآكمال من كتاب الأكمال

Ibn Māкуlā, whose full name is Sa'd al-Mulk Abu Naṣr 'Ali B. Hibat-allah B. 'Ali B. Ja'far al-Ijli, was born in 'Ukbara, A.H. 421 or 422. He died, assassinated by his Turkish slaves, in al-Ahwāz, A.H. 486 or 487. These last dates are given by al-Dāhābi, Ta'rikh al-Islām, Or. 50, fol. 205b, on the authority of al-Sam'āni. The first is adopted by Ibn al-Athīr, Kāmil, x., p. 154, who says that Ibn Māкуlā was killed in Kirmān. His Ikmāl, which is praised as the standard authority on the subject, was an improved recension of a similar work by his master al-Khaṭīb al-Baghdādī, namely, al-Mu'tanif Takmilat al-Mukhtalif (Sprenger, no. 290). See Ibn Khalikān, vol. ii., p. 248; Haj. Khal., vol. v., p. 463; and, for other copics, the Khedive's Library, vol. i., p. 117. In the last work the following full title is given:  

الأكمال في رفع الأئمته عن المؤذن والخليفة من الاسماء والكنى والأنساب. It is added that the work was written A.H. 464—467.

The present volume is imperfect at the beginning. It wants the preface, and the first part of letter الل. The first extant heading is:  

باب اسم واسم. The article begins as follows:  

اما اسم بب مسما اسمه فههو الاسم واسمه:

Under each letter there are two sections, the first of which gives the names, including Kunyahs and patronymics, الكنفي والابا, while the second comprises the Nisbhs. In each section the several articles, termed Bāb, are alphabetically arranged. The headings, written in large character, consist of groups of two or more similar names.

The present volume ends with letter ج, and it is stated at the end that the next was to begin with س. On the first page is a note, stating that it passed, A.H. 1038, into the library of Imam al-Mu'ayyad-billah Muh. B. al-Manṣūr-billah al-Ḳāsim, who died A.H. 1054.

622.

Or. 4586.—Foll. 271; 9½ in. by 6½; from 25 to 27 lines, 5 in. long; written in fair Neskhi; dated Sunday, 10 Muḥarram, A.H. 817 (A.D. 1414).

تكملة الأكمال

A complement of the Ikmāl of Ibn
Mākulā (no. 621), by Abu Bakr Muḥammad B. ʿAbd al-Ghani Ibn Nukṭah al-Baghdādi.

On the first page is the following title, written by the same hand as the text: 

هذا كتاب تكملة الأكمال في المتلطف والعطف جمع الشيخ الإمام لاحظ إبني بكر محمد بن عبد الغني ابن تقطه البغدادي رحمه الله تعالى

The first word, هذا, is by a later hand. The original writing, which has been obliterated, was apparently 

السفر التالت من

The volume contains only the last two of the three parts (Sifr) into which the work is divided.

The second Sifr, foll. 1—150, extends from the beginning of letter ڦ to the end of letter غ, and begins as follows:

حرف الدال المحلة

باب داب ودواب أما الأول آخره بر مجمعه . . . 

نهو ععيبي لي زيد بن داب المدني حديث عن ابن أبى ذيب

The third Sifr, foll. 151—271, begins with letter ظ and completes the work. It has the following title:

السفر الثالث من كتاب تكملة الأكمال لاين مكالا في المتلطف والعطف ومشتبه

النسبة تاليج الشيخ الإمام لاحظ إبني بكر محمد بن عبد الغني بن أبى بكر بن نقطة البغدادي

Ibn Nukṭah died at Baghdad on the 22nd of ۶۶2, according to his contemporaries, Ibn Khallikān, vol. iii., p. 101, and Abu Shāmār, Or. 1541, fol. 52. He completed the work a short time only before his death, for the original colophon transcribed at the end of the present MS. states that it was finished in Baghdad at the end of Jumāda II., A.H. 627.

Ibn Nukṭah's work includes many notices relating to traditionists later than Ibn Mākulā. Among these there is one of his own father, ʿAbd al-Ghani Ibn Nukṭah, fol. 264b, who died in Baghdad, A.H. 583.

The MS. was written for Nafis al-Din Sulaimān B. Ibrāhim al-ʿAlawi, who is styled the Imam of traditionists, أئم العحدائين

A Gotha MS. described by Pertsch, no. 1759, contains the first half of the work, ending with the article باب سكر وشقره, which is found at fol. 50 of our MS.

623.

Or. 1542.—Foll. 162; 12 in. by 8; 23 lines, 6½ in. long; written, by various hands, in fair Neskhi and Nestalik; dated the 3rd of D ḫ lj jah, A.H. 981 (A.D. 1574).

[Sir Henry C. Rawlinson.]

كتاب الاستيعاب في اسماء الصحابة


The MS. gives neither title nor author's name. It contains, however, a portion of the extensive work of Ibn ʿAbd al-Barr, two volumes of which, Or. 833—34, have been described in the Arabic Catalogue, pp. 732-33. But, while the original work follows the order of the Maghrabi alphabet, the text of the present copy has been re-arranged according to the Oriental use. It begins with Taḥdīh B. ʿUtbah al-ʿAnsāri, بلغ بعثه العمل، and the contents are as follows:

The latter portion of letter ڦ, fol. 1b, and
This is a compilation of the standard authorities on the subject, most of which will be found enumerated by Haj. Khal.


The author’s date may be approximately inferred from three passages, in which he refers to statements orally received by him from the following traditionists: Abu ʿl-Kāsim al-Sakrānī, whom he calls his master, شيخنا, fol. 15; al-Kazzāz, fol. 61b; and Ibn Naṣīr, fol. 11a. The first, Abu ʿl-Kāsim Ismāʿīl B. Aḥmad Ibn al-Ṣāmarqandī,
died A.H. 536 (al-Dahabi, Or. 3006, fol. 277a). The second, Abu Mansūr 'Abd al-Raḥmān B. Muh. al-Ḳazzāz, died A.H. 535 (ib., fol. 276, margin). Both were disciples of al-Khaṭīb al-Baghdādī, and eminent traditionists. The third, Abu 'l-Faḍl Muḥ. B. Naṣīr al-Salāmī, who is called the Muḥaddith of 'Irāk, died A.H. 550 (ib., fol. 287a; Sam-ʿāni, fol. 320a).

From the above it appears probable that the present work is by Abu 'l-Faraj Ibn al-Jauzi, who lived in Baghdad about that time, and is known to have written a book on the same subject, entitled كتاب المنهاج. The three men whom the author, as above stated, quotes as his masters, are mentioned by al-Dahabi, Taʾrīkh al-Islām, Or. 52, fol. 119, among those from whom Ibn al-Jauzi received traditions.

The importance of the work for a critical study of tradition is self-evident. Many of the most prolific reporters of traditions, some even of those quoted in the canonical collections of Hadith, are taxed with weakness of memory, confusion of Isnāds, garbling, and downright fabrication, of Hadiths. One of the most scathing sentences, ascribed to al-Naṣāʾi, fol. 760, is to this effect: “The liars known to have put forged sayings in the mouth of the Prophet are four in number, namely, Ibn Abī Yahā, in Medina; al-Wāḳīdī, in Baghdad; Muḥātīl B. Sulaimān, in Khorasan; and Muḥammad B. Saʿīd, the crucified, in Syria.”

At the beginning of the volume all the Ibrāhīms and a portion of the Aḥṣims are lost. The first complete notice relates to Ahmad B. 'Abd al-Raḥmān al-Saḵṭātī. At the end, the latter part of letter و and the rest of the alphabetical series are wanting. The last notice is that of Nuṣārī B. Ziyād al-Kūfī. There are in the margins some additional remarks by 'Abd al-'Aṣīm al-Mundūrī.

The MS. has suffered from damp, and the writing is in places, especially at the bottom of the pages, faded or completely obliterated.

The latter part of the volume, foll. 84—93, contains a fragment, by a later hand, of the Turkish poem of Ilyās Ibn 'Isa on the names of God, شُح النَّاسِم للَّه. See the Turkish Catalogue, p. 240a.

625-6.

Or. 3817 and 3818.—Two uniform volumes, consisting respectively of 231 and 239 foll.; 10½ in. by 7; 25 lines, 5 in. long; written in thick bold Neskhi, apparently in the 14th century. [Glaser, nos. 105-6.]

كتاب الكمال

A biographical dictionary of the traditionists of the first three centuries of the Hijrah, without author’s name.

The author speaks but seldom in his own name, and then only to screen from suspicion such men as, from a similarity of names, might be confused with the incriminated traditionists.
the latter is written: تَرْكُ لَزْوَةَ اثَانِئَتِنْ كَتَابٍ
كتبُ الْكِمالِ يَبْتَلَوْهُ أَنْ شَاءَ اللَّهُ تَغْلِيْ فِي أَلْجُرَّ الْرَّابِعُ بَابٌ
عبَارَةٍ عَبْرَ وَتِيلٍ عَبْرَ وَتِيلٍ عِبْرُ بِنِ أَكْثُمِ الْلَّدِينِ
الجَنِدِيِّ الْعَلِيمِ

The arrangement is strictly alphabetical. In the case of common names, the order is determined by the name of the father and of the grandfather. There are marginal additions, partly in the hand of the copyist, taken from the Tahdib al-Kamāl and other works.

Several copies are mentioned, under الكمال في اسماء الرجال, in the Khedive’s Library, vol. i., p. 131.

627.
Or. 3819.—Foll. 221; 10 1/2 in. by 7; about 30 lines, 5 in. long; written in fair, but imperfectly pointed, Neskhi; dated Saturday, 26 Sha’bān, A.H. 790 (A.D. 1388).

[Glaser, no. 107.]

تهذيب الكمال

The fifth volume of Tahdib al-Kamāl, a revised and enlarged edition of the Kitāb al-Kamāl of ʿAbd al-Ghani B. ʿAbd al-Wāḥid (see nos. 625-6) by Jamāl al-Dīn Abu ʿl-Hajjāj Yūsuf B. ʿAbd al-Rahmān al-Mizzī, who died A.H. 742, with the following title in the hand of the copyist: الذَّهِيِّ لَفَاتِسِ مِنْ
تهذيب الكمال في اسماء الرجال الذي صنفه الشيخ الإمام
مَفَاتِحُ مَجَدُ بن [ابو محمد] عبد الغني بن عبد الواحد
يَن عَلَى سُورِ الْقُدْسِ رَحْمَةُ اللَّهِ عَلَيْهِ تَصَنِّيفِ الشَّخ
الأئمَةَ العَالِمَةُ لِمَفَاتِحِ الحَدِيثِ... جَمَالُ الدِّينِ ابْنِ
لَيْلَةِ يِوْسفُ بْنِ النَّسِيِّ عَبْدُ الرَّحْمَنِ يِوْسفُ المُنِيُّ
غَفُرُ اللَّهِ لِهِ

Beg. شُرَيْطُ بْنِ عَبْدِ اللَّهِ بْنِ ابِي شَريِكَ الْخُمْيَيْيِ ابْو
عبد الله الكوفي القاضي ادرك زمان عمر بن عبد العزيز
ورُوى عن ابراهيم بن جَدِيرِ بْنِ عَبْدِ اللَّهِ النَّعْيِ

3 2
The last notice relates to 'Abdallah B. 'Umar, and begins: 

'Abdallah Bin 'Umar Bin Abu 'Abdallah Al-Dhahabi (d. A.H. 748), the author of the biographical dictionary of traditionists, abridged by Shams al-Din Muhammad B. Ahmad al-Dhahabi (d. A.H. 748) from the Tahdib al-Kamal of al-Mizzi (the preceding work).

The first leaf, which has been supplied by a later hand, bears the following incorrect title: كتاب تدريب الكمال للإمام لماظ المذوى

The real title appears in the following note, which traces the work to its source, the Kamal of 'Abd al-Ghani, itself derived from the Ikmal of Ibn Makkula (see above, nos. 621 and 625-6).

Letters written in red ink between the lines are references to the bodies of tradition in which the names of the traditionists occur.

This copy has been collated A.H. 975, and has numerous marginal corrections.

Volumes ii. and iii. of the same work are noticed in the Arab Catalogue, p. 738a.

Three volumes are in the Paris Library, nos. 2089-91. A copy in twelve volumes is mentioned, with some others, in the Khedive's Library, vol. i., p. 122. A full notice of the author will be found in al-Durar al-Kaminah, Or. 3044, fol. 166, where it is stated that he was reduced to such poverty that he was obliged to sell the original draft of the present work.

628.
Or. 3814.—Foll. 253; 10½ in. by 7; 25 lines, 5½ in. long; written in fair, but sparingly pointed, Neskhi; dated Wednesday, 10 Muharram, A.H. 771 (A.D. 1369).
[Glasser, no. 102.]

تذهب التهذيب

The last volume of a biographical dictionary of traditionists, abridged by Shams al-Din Muhammad B. Ahmad al-Dhahabi (d. A.H. 748) from the Tahdib al-Kamal of al-Mizzi (the preceding work).

A last volume of the same work, but less comprehensive than the present, is described by Pertsch, no. 1757. A complete copy, in four volumes, is noticed in the Khedive's Library, vol. i., p. 121.

629.
Or. 1541.—Foll. 266; 7½ in. by 5; 15 lines, 3⅜ in. long; written in clear and elegant Neskhi, with occasional vowels; dated 29 Jumada II., A.H. 693 (A.D. 1294).
[Sir Henry C. Rawlinson.]

التكمل لوفيات الفقه

The author's name is found in the following title:

The notices are arranged in strict chronological order, with regard not only to the year but to the month and the day of the month. The work is divided into short sections (جزء), which do not coincide with the years. The first of these is designated at the end, fol. 120, as the forty-second. The next begins with a heading stating that it was dictated by the author on the 9th of Rajab, A.H. 654. 

Similar headings are found at the beginning of the following sections down to the fifty-ninth, fol. 250b, which was dictated on the 16th of Shawwil, A.H. 656. The sixtieth and last, foll. 264a–266a, which has no date, was cut short by the death of the author, which took place, as stated by the copyist, who was present, on Saturday, the 4th of Du’l-Ka'dah, A.H. 656.

The MS. was written by Hilal B. 'Umar B. 'Abd al-Rahmân al-Huwwâri, for his Shaikh, Shams al-Din Mu'h. B. Fakhhr al-Din 'Abd al-Rahmân.

The Tkamlat al-Wafâyât al-Mundiri is one of the works consulted by Ibn Khallikân; see De Slane's translation, vol. iv., p. 344.

630.

Or. 4587.—Foll. 361; 13 in. by 9 1/4; 28 lines, 5 in. long; written in imperfectly pointed Neskhi, with ruled margins, apparently in Yemen; dated Tuesday, 22 Rajab, A.H. 1231 (A.D. 1816).

مزرات الاعتدال

The second volume of the Mizân al-I'tidâl, a dictionary of weak, doubtful, or lying.
BIOGRAPHY.

The real title of the work is ميزان الاعتدال في تقد الرجال (Haj. Khal., vol. vi., p. 282). It is an enlarged recension of the work previously composed by Dahabi on the same subject under the title المغنى في الضعفاء. The arrangement is strictly alphabetical, traditionists of the same name being classed according to the father's name. The most frequently quoted authorities are the same as those mentioned by Haj. Khal., vol. v., p. 652, under Mughni, namely, Ibn Mu'n, Abu Zur'ah, Abu Hātim, al-'Aqīlī, Ibn 'Adī, Ibn Hibbān, al-Khaṭīb, and others designated only by letters, viz., (al-Bukhārī), (al-Nasā'i), (al-Dārākūṭnī), &c.

The present volume contains the latter half of the work, extending from ʿAbdallāh B. Muḥ. B. 'Āqīl to the end of the alphabetical series, which ends, fol. 335b, with Yūnus al-Kādūb. This is followed by seven additional chapters, also alphabetically arranged, namely: Traditionists known by their Kunyahs, حسن الفن (al-Khānī), fol. 335b. Traditionists designated only by patronymics, ذكر من عرف باباه, fol. 355b. Traditionists designated by Nisbahs, Nصل في الأئمة, fol. 357a. Those whose names are unknown, Nصل من مجهول الاسم, fol. 357b. Female traditionists of unknown name, فصل النسوة, fol. 358a. Female traditionists designated by Kunyahs, الكني للنسوة, fol. 359b. Those who are only designated as mother of So-and-so, فصل فينس لم تسم, fol. 360b.

The author says in the concluding lines that weak traditionists form the main subject of the work, but that many trustworthy ones have been included in order to clear them of undeserved suspicion.


For other copies see Uri, no. 742 (vol. i.), and the Khedive's Library, vol. i., p. 140.

631.

Or. 4588.—Foll. 193; 10½ in. by 7; 25 lines, 5 in. long; written in fair Neskhī, apparently in Yemen; dated Tuesday, 14 Ramadān, A.H. 785 (A.D. 1383).

The last quarter of the same work, from the notice of Muḥammad B. Khālid al-Ḏabbī to the end.

The contents correspond with foll. 194—360 of the preceding MS.

Copyist: محمد بن خالد الصبی الدینی حديث عنه سفین وابو معوضة تال اب حاتم ليس حدثه باس وذكره بن حبان في النسابة

الم الرحمن بن الحسن بن عیبة المغری: الموحد المکی المذهب
There are on the first page several notes of successive owners, among which is one stating that the MS. passed A.H. 1070 into the library of the Zaidi Imam, Amir al-Mūminin al-Mutawakkil ‘ala llah Ismā‘il.

632.

Or. 3056.—Foll. 182; 11 in. by 7½; 28 lines, 5½ in. long; written for the most part, foll. 2—123, in an extremely cursive and sparingly pointed handwriting, apparently by a scholar, the remaining portion being by different hands in a more formal character, but also almost destitute of points, before A.H. 834 (A.D. 1431). [Kremer, no. 63.]

البتصر البنتبه تحرير المنشدة

A dictionary of such proper names and Nisbahs, especially belonging to traditionalists, as are similar in writing and liable to be confounded, accompanied by short biographical notices; by Ahmad B. ‘Ali B. Muḥ., called Ibn Ḥajar al-‘Askalānī, who died A.H. 852.

Beg. ἐλαβότι θεοι Ἀσιάνοι οὐδὲν δίπλον εὑρίσκοντες.

This is an improved and enlarged edition of al-Mushtabih, compiled, A.H. 723, by al-Dahabi, and edited by Dr. P. De Jong, Leyden, 1863—81.

In the preface, rather incorrectly supplied by a later hand, fol. 1b, the author finds three faults with his predecessor, namely, that he failed to fix the orthography of proper names; that, aiming at excessive brevity, he did not fully enumerate the men under each form of name; finally, that he did not make an exhaustive use of his sources. Having undertaken to supply those deficiencies, the author was careful to distinguish his additions by writing the words تدت at the beginning, and انتهى at the end of each. He made use of the autograph draft of al-Mushtabih, of copies of the authorities followed by al-Dahabi, and of some works not consulted by the latter, namely, the Ansāb of al-Rushti (‘Abdallah B. ‘Ali, d. A.H. 542; see انتباسالأنوار, Haj. Khal., vol. i., p. 375, Liber Classium, xvi., no. 6), and of Ibn al-Sam‘ānī (Arabic Catalogue, pp. 167, 591); the appendix of Ḩaṣnūr B. Ṣalām al-Iskandarānī (d. A.H. 603; Haj. Khal., vol. v., p. 464) to Ibn Ṣulṭān, and the further continuation of ‘Alā al-Din Mughlaṭā‘ī (d. A.H. 762; Arabic Catalogue, pp. 348b, 778b), which is described as very extensive, but full of errors, repetitions, and irrelevant matter. Besides the above sources, the following are mentioned by the author in the epilogue, fol. 182: The continuation of Ibn Ṣulṭān, by Abu Ťāhid al-Ṣābūnī (Muḥ. B. ‘Ali, d. 680; Haj. Khal., vol. v., p. 464); al-Mushtabih, by al-Zamakhshari (d. 538; v. a. متشابه اسماء الرواية, Ibn Khallikān, transl., vol. iii., p. 322); al-Taṣḥīf, by al-‘Askari (Ḥaṣan B. ‘Abdallah, d. 382, v. Haj. Khal., vol. v., p. 464); al-Muṭṭalif wal-Mukhtalīf, by al-‘Abbārī (Ḥaṣan B. Bishr, d. 371, n.); al-Taṣḥīf min Rijāl al-Andalus, by Ibn al-Dabbāg (Yūsuf B. ‘Abd al-‘Aziz, d. A.H. 546; Biblioth. Arabico-Hispana, vol. iii., p. 476).

The present copy was transcribed, as stated at the end, from the MS. of Shaikh Burhān al-Din B. Khidr, a pupil of the author (v. Haj. Khal., vol. ii., pp. 526, 528), which was copied by him from the author’s original MS. At the end of the latter, the author stated that he had completed the work on the 17th of Jumāda I., A.H. 816.

In the margin of the same page is a note, in the same handwriting as the main part of the MS., stating that the collation was finished in the Khānqāh al-‘Azīyyah on the 14th of Dul-Hijjah, A.H. 834.
The Tabṣir al-Muntabih is mentioned by Haj. Khal. under three headings, vol. ii., p. 182, and vol. v., pp. 464 and 554. See also the Paris Catalogue, no. 2075.

Shi'ah Traditionists.

633.

Or. 3548.—Foll. 188 ; 3½ in. by 4½ ; written partly (foll. 20—90) in a large and well-shaped Neshki, with 20 lines in a page; partly (foll. 1—20, 91—92, 101—188) in a smaller cursive, almost unpointed, character, with 25 lines in a page; dated, in the latter handwriting (fol. 103b), Sunday, 21 Jumāda II., A.H. 622 (A.D. 1225). Foll. 93—100 have been supplied by a modern hand.

[S. Churchill.]

Notices of the men by whom traditions relating to the Imams have been handed down, extracted from the work of Abu 'Amr Muḥammad B. 'Umar B. 'Abd al-'Azīz al-Kashshi.

The author's Nisbah is derived from Kashsh, a town situate at a distance of three Farsakhs from Jurjān (see Samā'īn, fol. 484b, and Yākūṭ, vol. iv., p. 277). He is described in Tus'y's List, no. 668, as trustworthy and orthodox (Shi'ah), well versed in the knowledge of traditions and traditionists, a disciple of al-'Ayyāshī (Muḥ. B. Mas'ūd, v. Tus'y's List, p. 317), and the author of a كتاب الرجال, or biography of traditionists (from which the present work is extracted). His precise date is not given; but it can be approximately inferred from the fact that Hārun B. 'Abd al-Talla'ukbari, who died A.H. 385 (see Tus'y's List, p. 352), had received traditions from him.

Al-Kashshī must, therefore, have lived in the first half of the fourth century of the Hijrah. This conclusion is fully borne out by the numerous Isnāds contained in the present work, showing that only two generations of traditionists intervened between the author and the contemporaries of Imam al-Riḍā, who died A.H. 203 (Kāmil, vol. vi., p. 248).

The MS. contains five parts (Juz), the first and last of which are imperfect. At the beginning of the second Juz, fol. 14a, is written this title: لمجرد الثاني من الاختيار من كتاب أبي عمر محمد بن عمر بن عبد العزيز الكشفي في معرفة الرجال

Similar titles are found on the first pages of Juz III., fol. 58a ; of Juz IV., fol. 104a ; and of Juz V., fol. 139a.

The notices are of considerable extent, and are mainly taken up with statements and narratives relating to the Imams, and handed down by the traditionists to whom the notices relate, a full Isnād being prefixed to every such statement. The notices are arranged in chronological order, beginning with those traditionists who lived in the time of the first Imam, 'Ali B. Abī Ṭālib, and ending with the contemporaries and followers of the eighth Imam, 'Ali al-Riḍā.

The first two notices, both imperfect, relate to 'Amīr B. Yāsīr, fol. 1, and to 'Abdallāh B. 'Abbās, fol. 2; the next, to Muḥammad B. Abī Bakr, fol. 4a. The last section, fol. 182a, relates to the followers and disciples of al-Riḍā, صاحب الرضا عليه السلام, and begins with a notice of Yūnus B. Abī al-Raḥman Abu Muḥammad, a client of the family of Yaḳṭin, في يونس بن عبد الرحمن ابي محمد صاحب الريطين (Tus'y's List, no. 803).

Among the men from whom al-Kashshī orally received traditions, the following are

It is stated in Muntahaʾl-Maḵāl, lithographed in Teheran, A.H. 1302, p. 283, that the work of al-Kashshī originally comprised Sunnī as well as Shiʿah traditionists. Abu Jaʿfar al-Ṭūsī (Muḥ. B. al-Ḥasan, d. A.H. 460) eliminated the former, and called the book thus expurgated ʿAḥṭar-ar-Ǧall. This last is the work now current under the name of Ikhtiyār i Kashshī. See also Kišās al-ʿUlamā, p. 324.

634.

Or. 3576.—Foll. 230; 10 in. by 6¾; 23 lines, 3½ in. long; written in neat Naskhi; dated 4 RABI' I, A.H. 1087 (A.D. 1676).

[S. CHURCHILL.]

تدقيق المقال في تحقيق أحوال الرجال

A dictionary of Shiʿah traditionists, by Muḥammad B. ʿAli al-Āṣarābādī.

The author, who calls himself at the end simply Muḥammad B. ʿAli, states that he completed the work on the 10th of Jumāda, A.H. 988. His full name is Mirza Muḥammad B. ʿAli B. Ibrāhīm al-Āṣarābādī. The author of Naḵd al-Riǧāl, Or. 3640, fol. 190a, describes him as an eminent jurist and theologian, deeply versed in the knowledge of traditionists, and author of a well-arranged and comprehensive work entitled ʿĀyat al-Ḥakam. He adds that he had gone to Mecca, where, at the time of writing, he was still living. We learn from the Khulāṣat al-Āthar, vol. iv., p. 46, that he died there A.H. 1028. See also Nujum al-Samā, p. 28, where he is stated to have written three dictionaries of traditionists, a large one entitled ʿĀyat al-Ḥakam, a medium-sized one (the present work), and a shorter one, the title of which is not given.

In a short preface, the text of which has been given by Khanikof in the Zeitschrift der D. Morg. Ges., Band x., p. 817, the author gives a list of the following standard works on which his compilation is based, with the contractions used in referring to them: 1. Al-Khulāṣaḥ (the full title is خلاصة الأئلول في معرفة الرجال). It is one of the last of the numerous writings of al-ʿAllāmah, i.e., Jamāl al-Dīn Abu l-Manṣūr Ḥasan B. Yūsuf B. ʿAli B. al-Muṣṭahfar B. ʿAllī, who died A.H. 726. 2. Al-Najāshī (i.e., Āḥmad B. ʿAli B. Āḥmad al-Najāshī, author of Āḥṣāṣ al-Ǧall), who was born A.H. 373, and died in Muṣṭarābād, A.H. 450; see Majālis al-Mūminin, fol. 203b, and Sprenger, Preface to Tusy's List, p. 1). 3. Al-Fihrist (the work of Abu Jaʿfar Muḥ. B. al-Ḥasan al-Ṭūsī, published by Sprenger, Calcutta, 1853. The author died A.H. 460; v. ib., Majālis al-Mūminin, fol. 230b, and Taʾrīkh al-īslām, Or. 50, fol. 73a). 4. Al-Kashshī (v. supra, no. 633). 5. Rijāl al-Shaikh (i.e., كتب الرجال الذين رواوا عن النبي مٓلما والآلهة الأثنى عشر

The notices, arranged in strict alphabetical order under the proper names, form the main bulk of the volume, foll. 1—204. After them come the following supplementary chapters: kunyāhs, fol. 204b; names beginning with Ibn, fol. 215a; Nisbaḥs and surnames (lakab), fol. 216b; female traditionists, fol. 217b.

The Khāṭimāt, foll. 218b—230, contains miscellaneous notices distributed in ten sections, with the heading Nāyīd al-Ma'ṣūm. In the eighth section, by far the most extensive, foll. 220b—223a, the author gives the Isnāds of al-Ṭusi to all his authorities; in the ninth, those of al-Kašshī; and in the tenth, those of al-‘Allamah (Ibn al-Muṣṭahhār al-Hilli).

In conclusion, the author traces up his own Riwayat to the last-named authority through six intermediate links.

For another copy, see Loth, no. 716.

635.

Or. 3575.—Foll. 388; 11½ in. by 7½; 29 lines, 4½ in. long; written in fair Nestalik, apparently in the 19th century; bound in gilt and glazed covers.

[S. CHURCHILL]

menājīh al-bālīn fī ṭā'ayīq āwaw al-rājil

A similar dictionary compiled on a more extensive scale, by the same author.

Beg.

الجبر البتاعيلي في عر جلاله عن الأشباه والنظائر

The work is described in a short preamble as follows:

ام بعد نذذه كتاب منهج المقال في تقيق آواه الرجال حاولت فيما ذكرنا من كلام علمائنا المتقهدين والمتأخرين وما وقفت عليه من المقال في بيان بعض أخطاهم عن علماء العلماء الذين ثبتوا فيه الأسئلة على تزيين المؤلف، مارياً للأول والثاني على النسق السائد

The list of the author's sources, which follows the above, is nearly the same as in

At the end the author states that he completed the work in Mashhad ‘Amir al-Mûminin (Najaf), on the last day of Safar, A.H. 986. This is no doubt the composition to which he refers in the preceding work as كتاباً كبيراً. The first Juz, ending with letter ج, was finished, as stated fol. 131, in Rabi’ II., A.H. 984.

The arrangement is precisely the same as in the preceding MS. After the alphabetical series come the additional chapters of Kunyâhs, fol. 359; names beginning with Ibn, fol. 370; Nisbahs and Lakabs, fol. 371; female traditionists, fol. 372; and nameless traditionists, fol. 373. Lastly the Khâtîmah, foll. 373–383, also divided into ten Fâ’idâhs, with nearly the same contents.

Copyist: محمد بن ابراهيم بن إسماعيل بن عبد الله بن علي

Two additional pages, foll. 388b, 389a, contain lists of the Kunyâhs by which the Imams are usually designated, and of the contractions used for reference to the standard authors and works of the Shi‘ah. They are respectively taken from the book of Mulla ‘Înâyât Allah, and from the Bihâr al-Anwâr of al-Majlisi (see the Persian Catalogue, p. 155a).


636.

Or. 3640.—Foll. 251; 8½ in. by 5½; 17 and 18 lines, 3½ in. long; written in fair small Neskhi; dated 2 Dulhijjah, A.H. 1257 (A.D. 1842). [S. Churchill.]

قدّد الرجال

Another dictionary of Shi‘ah traditionists, by Muṣṭâfa B. al-‘Uthmaûn al-‘Uthmaûnî al-Tafrîshî, التفريشی

 Beg. مُبَدِّلٌ لله خَالِق اللِّيْلِ وَالنَّهَارِ عَالِمٌ بِتَعْفِیَاتِ الصَّابِرِ وَالارْسَالِ

Having noticed that some of the works previously written on that subject were ill-arranged, others faulty, and all incomplete, the author determined to write the present one, comprising all traditionists, whether approved or reproved, in strict alphabetical order. His authorities are nearly the same as those quoted in the Talkhîṣ al-Ma‘âlî, no. 634, viz., al-Kashshî, al-Najâshî, Kitâb al-Rijâl and Fihrist, both by al-Tûsî, Ibn al-Ghaḍî’îrî, Ibn Shahrazûbûh, al-Khulâsah, İdâh al-İshîtîbâh, and Ibn Dâ‘îd, the author appears to have lived in the early part of the eleventh century of the Hijrah. He speaks of the author of the two preceding works, Muḥammad B. ‘Alî al-Astärihâdî, who died A.H. 1028, as still living (fol. 190a). He was personally acquainted with Shaikh ‘Abd al-‘Alî, son of the Shaikh al-Islâm ‘Alî B. ‘Abd al-‘Alî, who died A.H. 940 (fol. 111a, and Persian Catalogue, p. 1095a), and one of his latest notices is devoted to his contemporary,
Shaikh Bahā al-Dīn al-ʿĀmili (fol. 178a), who died A.H. 1031.

The arrangement is the same as in the preceding works. The alphabetical series is followed by supplementary chapters on Kunyahs, fol. 225b; names beginning with Ibn, fol. 237a; Lakabs and Nisbaḥs, fol. 239a; and female traditionists, fol. 242a. The Khātīmah, foll. 243a—251b, comprises six sections termed Fāʾidah, treating of the designations and dates of the twelve Imams, and of the Isnāds of the great Shiʿah doctors. It concludes with the author’s own Isnād, traced up to Muḥ. B. Yaʿqūb al-Kulīnī. It begins with the following names: the author’s own master, ʿAbdallāh B. al-Ḥusayn al-Tustari, who at the time of writing was still alive, fol. 116a (he died A.H. 1021; v. Nujūm al-Samā, p. 18); Niʿmat Allāh B. Aḥmad B. Muḥ. B. Ḥāṭṭūn al-ʿĀmili; Shaikh al-Islām ʿAlī B. ʿAbd al-ʿĀlī, &c.

The Nakd al-Rijāl is one of the authorities quoted in the above-mentioned Muntahaʾl-Maḵālī. The author, Sayyid Muṣṭafā B. Ḥusayn al-Tafreshi, is praised in the Amal al-Āmil, p. 71, as a trustworthy traditionist, but his work is said to contain but very few men later than Shaikh al-Ṭūsī. See also Nujūm al-Samā, p. 127.

637.

Or. 3586.—Foll. 226; 8½ in. 5¼; 19 and 20 lines, 3½ in. long; written in small and neat Neskhi, in the 19th century.

[S. Churchill.]


The author is called at the end the late Ḥujjat al-Islām Ḥājī Sayyid Muḥammad Bākīr, مرحوم حجة الإسلام حاجي سيد محمد باكر, He is not to be confounded with his namesakes, Muḥ. Bākīr B. Muḥ. Taḳī Maḥlīsī (d. A.H. 1110), or Muḥ. Bākīr Dāmād (d. A.H. 1040), both of whom are referred to as earlier writers (see foll. 6b, 20b). He was one of the great ‘Ulāmā of the 13th century of the Hijrah, and lived in Isfahān, where he died in the time of Muḥammad Shāh, A.H. 1250—64. See a full notice of his life in the Kišaṣ al-ʿUlāmā, pp. 99—124.

The volume contains a series of detached treatises, in each of which the author discusses the dates, connections and credibility, of some of the early Shiʿah traditionists, mostly contemporaries of the Imams. The first relates to ʿUmar B. Yaʿzīd (see Tusī’s List, no. 526), and begins: بعد حمد الملك الفياظ السلام والصلاة على سيد الرسول وشرف الأنام وآله الامامج الأفاخام يقول العبد الظالم على نفسه المترف بالقصدير في خدمة سيده محمد باقر بن محمد نفي الموتى عاملها الله بلطفه لمغنى هذه كلمات وأنبيه وعبارات شانية في تحقيق حال عمران نزيد.

In the second, fol. 16b, the author shows what traditionists are meant by the term ʿUdā, used by Thiḵat al-Islām (al-Kulīnī) in his work, al-Kāfī.

The remaining treatises relate to the following traditionists, to whose names we add the numbers they bear in “Tusī’s List of Shyʾah Books.”

III. Fol. 20b. Sahi B. Ziyād al-Ādami (no. 341).

IV. Fol. 29b. Ibrāhīm B. Hāshim (no. 31).

V. Fol. 53b. Second tract relating to the same.


VII. Fol. 59b. Aḥmad B. Muḥ. B. ʿĪsā (no. 82).
VIII. Fol. 63b. Ishāk B. ‘Ammār (no. 96).
X. Fol. 124b. Ḥammād B. Ṣaḥāna al-Juhani (no. 253).
XI. Fol. 133a. ‘Abd al-Ḥamīd B. Sālim al-‘Aṭṭār and his son Muḥammad; v. Manhaj al-Maḵāl, fol. 169b (no. 647).
XII. Fol. 135b. Muḥammad B. Ṣaḥāna al-Yaḵṭīnī (no. 675).
XIII. Fol. 142b. Aḥmān B. ‘Uṭṭāmān (no. 5).
XVI. Fol. 180b. Muḥ. B. Aḥmād, who received traditions from al-‘Umraḵī; see Naḵd al-Rijav, fol. 152a.
XIX. Fol. 191b. Muḥ. B. Sinān (no. 638).
XX. Fol. 200b. Muḥ. B. Ṣaḥāna al-Yaḵṭīnī. The same as XII.
XXI. Fol. 208b. Muḥ. B. al-Fuḍail (no. 677).
XXII. Fol. 211b. Muḥāwiya B. Shuraḵī and Muḥāwiya B. Maisarāh (nos. 724, 726).

The last tract but one is a short answer to two questions relating to synonymous terms, S. 428, fol. 214b.

The last is a Persian treatise, entitled كتاب السنة, on obligatory and voluntary prayers, fol. 216b—225a.

On the fly-leaf and next page, fol. 2a, are some mnemonic verses by Sayyid Mahdi B. Sayyid Riḍā, enumerating the standard Shi’ah traditionists, and some remarks on the usual designations of the Imams.

At the end of the volume is a table of contents. Several of the above tracts are mentioned as distinct works in the Čiṣaṣ al-‘Ulamā’, p. 99.
istic traits, and anecdotes, each preceded by a full enumeration of the men by whom it was handed down to the author. They often conclude with the date of death.

The arrangement of the work is geographical, as expressly stated in the following passage, fol. 64b: "We have reached, praise to God, the furthest point of the Eastern parts, and shall now return to our centre, the city of peace, Baghdad, and ascend thence towards Syria and the lands of the West."

The headings of the sections and single notices are written in a fine Thulthi character.

The MS. begins abruptly in the middle of a notice relating to Sha'wānah, a female devotee of al-'Ubullah, followed by two more notices relating to holy women of the same place.

The remaining contents are arranged under the following countries or cities named in the headings: 'Abbadan, fol. 3a; Mihrājān, fol. 7a; Tustar, fol. 7b; Shirāz, fol. 9a; Kirmān, fol. 9b; Arjān, fol. 10a; Sijistān, fol. 10b; Daibul, fol. 11b; al-Bahrain, fol. 12a; al-Yamāmah, fol. 13a; al-Dinawar, fol. 17a; Hamadān, fol. 17b; Kazvin, fol. 18a; Isbāhān, fol. 18b; al-Rai, fol. 22a; Dāmghān, fol. 35a; Baštām, ib.; Naisābūr, fol. 39a; Herat, fol. 41b; Marw, fol. 42a; Balkh, fol. 52a—62b, 108a; Tirmīz, fol. 108a; Bukhārā, fol. 109a; Farghānā, fol. 111b; Nakhshāb, ib., fol. 63, 65a; Manjūrān, near Balkh, fol. 65a; devotees of Khurasan and of the East whose proper names and native places are unknown, fol. 65b, 64; 'Ukbarā, fol. 67; al-Maṣūlīl, ib.; al-Raḵatā, fol. 77a; al-Shām, foll. 81b—107b, 150—158 (in this section the notices are arranged chronologically in eight Ṭabaḵāt, or generations); Bait al-Maḵdīs, foll. 158b—155b, fol. 68; Jabalāb, fol. 114a; al-Awāṣīm wa l-Thughūr, fol. 114b; devotees of Shām whose proper names are not known, fol. 135b; Askalān, fol. 147a; Miṣr, foll. 147b—149b, 156a—167; al-Iṣkandariyyah, fol. 167b; al-Maghrib, fol. 169a; devotees of the mountains, fol. 171a; devotees of the islands, fol. 187b; devotees of the coasts, foll. 188b; devotees of the deserts, fol. 191b; devotees who had no known abode, but were met in various places, fol. 204a; young maidens who spoke like grown-up devotees, fol. 230a; pious Jinna, fol. 231b.

The notices seldom exceed a page or two. A few only are of considerable extent. They relate to the following well-known saints or Sufis: Yahya B. Muṣāfīl al-Rāzī, who died A.H. 258, foll. 24b—30a; Ibrāhīm B. Ismā'īl al-Khawwās, who died A.H. 291, foll. 30a—326; Abu Yazīd Ṭaʿfūr B. ʿIsa al-Baṣṭāmī, who died A.H. 261, foll. 35a—38b; Abu ʿUbaid al-Kāsim B. Sallām al-Naisābūrī, who died A.H. 223, foll. 40a; ʿAbdallāh B. al-Mubārak al-Marwazi, who died A.H. 181, foll. 42b—50b; Ibrāhīm B. Adham, the date of whose death is not given, foll. 53b—57a; Abu Naṣr Fathī B. Saʿīd al-Maṣūlīl, who died A.H. 220, foll. 70b—74b; Abu ʿUsūl ʿAbdallāh thāl B. Khaḷālānī, who died in the reign of Yazīd B. Muṣawiyah, foll. 86b—90a; Abu Sulaimān ʿAbd al-Raḥmān al-Dārānī, who died A.H. 205, foll. 97b—105a; Muḥ. B. Ismā'īl al-Bukhārī, who died A.H. 256, foll. 109a—111a; Abu ʿAmr ʿAbd al-Raḥmān al-Azāʿī, who died A.H. 151, foll. 114b—117a; Yūsus B. ʿAbbās, who died A.H. 199, foll. 119a—121b; Du l-Nūn al-Miṣrī, who died A.H. 246, foll. 157b—161a.

The MS. was written, as stated in the

Detached volumes of the same work are noticed in the Khedive's Library, vol. v., p. 75. Two are mentioned in the Paris Catalogue, nos. 2030-31.

639.

Or. 3051.—Foll. 27; 8 in. by 5 1/2; 28 lines, 3 1/2 in. long; written in fair Neskhi, apparently in the 19th century.

Life of Sayyid Ahmad al-Badawi, without author's name.

Beg. لحمد الله رضوان مُrique على جميع العلماء... فصل في ذكر من تفاصيل من بعد... والذين صلّى من أصحابه.

Abu l-'Abbâs Ahmad B. 'Ali B. Ibrâhim, al-Badawi, the popular saint of Egypt, was born in Fâs, A.H. 596, repaired with his father to Mecca, A.H. 603; and took up his abode, A.H. 683, in Tânta (طندة), a town of Lower Egypt, where he died A.H. 675, and where his tomb is to this day a celebrated place of pilgrimage. See Lawâ'îh al-Anwar, f. 260—267; al-Munâwi, f. 216; Husn al-Muḥâdirah, vol. i., p. 299, and Lane, Modern Egyptians, vol. i., pp. 308, 312.

The work begins with a short sketch of the early Khalifs down to the time of al-Hajjâj, and of the persecution which he inflicted upon the descendants of 'Ali, when Sharif Muhammad al-Jawâd B. 'Ali al-Rida, the ancestor of Ahmad al-Badawi, fled from Mecca to the Maghrib, and settled in Fâs, A.H. 73. From him the descent of the Saint is then traced down. The life of the holy Sayyid is mostly told in his own words, or in those of his brother al-Hasan, and of the latter's son al-Husain. The Saint's interviews with Sultan Baibars, who appears to have been entirely subjugated by him, and numerous manifestations of his supernatural powers, naturally form a prominent feature of the biography.

A similar work, by Zain al-Din 'Abd al-Šamâd, has been lithographed in Cairo, A.H. 1277, and often reprinted since. See the Khedive's Library, vol. v., p. 41, and the Paris Catalogue, no. 2019.

Legists.

640.

Or. 3050.—Foll. 60; 8 1/2 in. by 6 1/2; 25 lines, 3 1/2 in. long; written in neat Neskhi; dated Saturday, 27 Jumâda II., A.H. 1178 (A.D. 1764).

[Keimer, no. 50.]

Life of Imam Ahmad b. Hanbal, abridged from the work of Abu l-Faraj 'Abd al-Rahmân Ibn al-Jauzi (d. A.H. 597) by Zaki al-Din 'Abdallah b. MuÎ. B. 'Abdallah al-Khazrâji al-Hanbali, with the following title:

كتاب تجهم الزغبيب فيما للmanuel أحمد بن حنبل من المناقش وهو كتاب مناقش الإمام المجهد أحمد بن حنبل... تأليف الشيخ الإمام الصالح ركي الدين عبد الله بن محمد بن عبد الله الخزرجي للفيلي رحمه الله تعالى... للمنب الذي اعتَب بالحيد فاقتة كتابه... وبعد قليل الناس بالاضاف إلى حسن خطبه واحتفام بإجابة سوال وثبل طلابه من كان سوالا عابدا على المولى...
The author wrote this work at the request of his friend Abu 'Abdallah Muḥ. B. Abi'l-'Abbās Ahmad B. Muʿīn al-Tīkrī. He followed the arrangement of the Maḏāʾīk al-Imām ʿAḥmad, by Ibn al-Jauzī (Haj. Khal., vol. vi., p. 143), reducing the hundred Bābs of the original work to thirty, a table of which is given in the preface.

The original work, Manāqib al-ʾālam ēḥad, is mentioned among the writings of Ibn al-Jauzī enumerated by his grandson, Add. 23,279, fol. 104b. A copy is noticed in the Khedive's Library, vol. v., p. 158.

641.
Or. 4311.—Foll. 150; 8½ in. by 6; 19 lines, 3½ in. long; written in neat Neskhi; dated 13 Rabi' ʿII., A.H. 1062 (A.D. 1652).

[BUDE.]

Manāqib al-shāfīʿi


Beg. قل مولانا خ赔付 اللہ والدين الداعی الى الله أبو عبد الله محمد بن عمر بن الحسين الرازي ... لله الذي لا خالی ولا شیء الا هو ... اما بعد قد سألى جماعة من ائمة الصحابة وأئمہ الاحلاب في سبع وثنیین وخمسة أو اصناف كلاما محتلا في فضائل الإمام الأعظم الشافعي المتنبي رغب الله عنه وترجم مذهب ونصفت هذا المصطلحات الشافعي الى المنهج القويم

The work was composed, as stated in the above preamble, at the request of some friends, A.H. 597. It is mentioned as مصنف في ماناقب الشافعي by Dahabi, Taʿrikh al-Islām, Or. 52, fol. 220, and as كتاب ماناقب الشافعي by Subki, Taḥkāt, Add. 23,361, fol. 118, the latter adding that this is a valuable compendium. Haj. Khal., who describes the work, vol. v., p. 158, attributes it dubitatively to Imām al-Rāzī.

It is stated at the outset to consist of four Kīsams, but in the present copy there are only three, viz., Kīsam I. في شرح أحواله على سبيل التاريخ, or the life of al-Shāfīʿi, in three Bābs, fol. 2b.

Kīsam II. في شرح علوم الشافعي وفضائله ومكاناته, his science, his merits and praiseworthy qualities, in ten Bābs, treating respectively of the following subjects: his knowledge of 1. the Usūl or Kalām (theology), fol. 28a; 2. of Usūl al-Fīkh, fol. 44b; 3. of the Koran, fol. 56b; 4. of the Hadith, fol. 64a; 5. of the Arabic language, fol. 70a; 6. his disputations, fol. 80b; 7. his verses, fol. 89a; 8. his knowledge of medicine and astronomy, fol. 95a; 9. his ingenious sayings, fol. 97a; 10. his praiseworthy qualities, fol. 101b.

Kīsam III. في ذكر ما بدل على كونه راجحا على سائر الجهاديين, proofs of his superiority over all the other Mujtahids, fol. 105b. This Kīsam is divided into eight Fāṣls, in the last of which, foll. 121b—150, the points in which al-Shāfīʿi differs from the other Imams are set forth and discussed in detail.

Copyist: إِحْمَدُ بِنُ النُّجُومَ حَسَنُ بَنُ صَحِيدِ الْهَذِيَلِيٍّ

Nabi ʿalā الشافعي مذهبه

An imperfect copy is described in the Khedive's Library, vol. v., p. 158.

642.
Or. 3038.—Foll. 147; 7½ in. by 5; 17 lines, 3½ in. long; written in rather large and distinct Neskhi; dated the last day of Rabi' ʿI., A.H. 784 (A.D. 1382).

[KREMEE, no. 37.]
The shortest edition of the biographical dictionary of the Shafi'ites, by Taj al-Din al-Subki, with the heading: "الطبقات الصغرى للشافعية تأليف قاضي المسلمين وخطبهم بالشام تاج الدين إبراهيم نصر الله السبكي أتباع الله تعالى الج
Beg. 431

The work is described in a short preamble as follows: "هذا كتب في تاريخ النقها الشافعية تأليف الامام إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجمحمد الوالي إبراهيم نصر الله السبكي أتباع الله تعالى الجواد الله على أكالله بالله والرضاء.

In the end, the author calls this work the shorter abridgment of his Tabakat al-Shafi'-iyyin, the 'extended' of the much shorter and less extensive editions, as previously written.

Taj al-Din Abu Naasr 'Abd al-Wahhab B. 'Ali B. 'Abd al-Kafi al-Subki, was born in Cairo, A.H. 727, settled with his father, A.H. 739, in Damascus, where he was appointed 'Adil, A.H. 756, taught in most of the academies of that city, and claimed the rank of Mujtahid, or supreme authority in matters of law. He was carried off by the plague on the 7th of Dhu'�jah, A.H. 771. Full notices of his life will be found in al-Durar al-Kaminah, Or. 3043, fol. 181b, and in the Tabakat of Ibn Ka'di Shuhbah, Add. 7356, fol. 119. See also Husna al-Muhabarah, fol. 71b; Tashnif al-Masami', Or. 3040, fol. 1b; and Wustenfeld, Geschichtschreiber, no. 431.

For other copies of the Tabakat al-Sughra, see Ahlwardt, Verzeichniss, no. 1183b; the Khedive's Library, vol. v., p. 78; and Pertsch, no. 1762, where the work is fully described.

The present copy was made thirteen years after the author's death, in the Madrasat al-Safiyyah, Halab, by Hajj Ahmad al-Muh. al-Nisav, a jurist and traditionalist, who died A.H. 978, by one of his disciples.

On the title-page is written a notice of the Shaikh Yusuf B. 'Abd al-Wahhab al-'Aithawi, a jurist and traditionalist, who died A.H. 1816, by one of his disciples.

The last three leaves contain miscellaneous extracts in a minute hand of the same period. The longest relates to some doubtful cases in the due observance of fasting and prayer, with the heading "نافذة في مسائل الاضحام".

643.

Or. 3037.—Foll. 177; 10½ in. by 7½; 25 lines, 5½ in. long; written in large, bold, and flowing Neskhi, rather deficient in diacritical marks; dated 28 Shawwâl, A.H. 773 (A.D. 1372).

[Keimer, no. 36.]

طبقات الفقهاء

Lives of Shafi'ites, alphabetically arranged under the names or surnames by which they are commonly known; by 'Abd al-Rahim al-Insawi.

Beg. 643

Jamal al-Din Abu Muh. 'Abd al-Rahim B. al-Hasan B. 'Ali al-Kurashi al-Umawi al-Insawi was born in Iṣna, Upper Egypt, A.H. 704. He settled in Cairo A.H. 721, became the most eminent scholar of the age, and died in that city on the 5th of Jumâda II., A.H. 772. See al-Durar al-Kaminah, Or. 3043, fol. 167b; Ibn Ka'di Shuhbah, Or. 3039, fol. 973a; Orientalia,
There is nothing to add to the excellent account of the work in Loth’s catalogue, no. 709 (the only other copy known), except the following point. The two principal sources mentioned by the author in his preface are the work of Ibn Ṣalāḥ (‘Uthmān B. ‘Abd al-Rahmān, who died A.H. 648) and another, which in the only copy seen by him was ascribed to al-Tiflisi al-Mūsawī without any other designation. The author, however, gives reasons for his conclusion that the latter was either the work of al-‘Imād Ibn Bāṭish or an abridgment of it, while Haj. Khal., vol. iv., p. 143, and, after him, Loth, l.c., attribute it to ʿUmar B. Bundār al-Tiflisi (d. A.H. 672). Ibn Bāṭish, whose full name was Ismā’īl B. Hibat Allah al-Ma‘ṣilī, died A.H. 655. See the MS., fol. 36a, and Ibn Ḫādi Shuhbah, Add. 7356, fol. 72, where his work is called Ṭablāt Aṣḥāb al-Shafi‘ī.

The author had spent twenty years, as stated in the preface, in collecting his materials. He says at the end that he commenced the work A.H. 750, and completed it on the 21st of Shawwāl, A.H. 769. His notices are brought down close to the latter date; the last of all relates to al-Yāḍīrī ʿAbdallah B. As‘ad, who is stated to have died on the eve of the 20th of Jumādā II., A.H. 768.

The present MS. was once bound up with two other works of al-Insawī, as appears from the following title written on gold ground at the beginning: كتاب صحيح فيه كتب جمع فيه ثلاث كتب من تصنيف الشيخ الإمام العالم العلماء حة الإسلام مثنى الإمام عبد الرحمن الأنسى تقدمه الله برحمته بهما وكرمه. But it must have been separated from the others at an early date; for a marginal note in an old hand states that the Ṭabaḵāt al-Fuḵāhā alone remained.

There are, on an average, about three notices on every page; the leading names are written in red ink in the margin.

The present copy was written, only four years after the completion of the work, by ‘Ali B. al-Ḥāj ʿUmar B. ʿAbdallah, Imām of Jāmī’ al-Khuṭbah... There are numerous additions and miscellaneous notices, partly in the margins, partly on inserted slips, and on five additional leaves at the beginning and at the end of the volume. They are in a cursive, scholarlike handwriting, and the writer, who does not give his name, appears to have lived in the latter half of the ninth century. He has an obituary notice of Ibn Ḫādi Shuhbah, fol. 3n, whom he calls his master, شيخنا, and who, he states, died on Thursday, the 11th of Dulkādah, A.H. 851.

644.

Or. 3039.—Foll. 333; 7½ in. by 5½; 17 lines, 3½ in. long; written in a cursive, but very distinct, Neskhi; dated 18 Rajab, A.H. 843 (A.D. 1439). [Kremer, nos. 39, 40.]

طباقات الشافعی


Beg. لِفَاحِ لَهِ الْذَّيْ رَفَعُ قَدرَ الْعَلَمِ... وَبَعْدَ نِئَادُ حَكِيمٍ لَفْتُ لهِ طَبَاقَاتِ الشَّافِعِیَّةِ أَتْصَرَفَ فِيهِ ۚ عِلْيَ تَراَجَمُ مِنْ شَاعِرِ أَسْمَاهُ إِلَيْهِ...

This valuable copy, made by a pupil of the author two years after the completion of the work, is earlier, although only by about two months, than the MS. described in the Arabic Catalogue, pp. 178a, 771b, and it has, like the latter copy, passed through the author’s hands. It bears in various places, foll. 107b, 188b, 269b, 290b, the following autograph note: بلغ قرأ ومطالعة بإصل «‘Thus far has been read and collated with the original draft; written by the author, may God forgive him.” Marginal additions in the same crabbed and characteristic handwriting will be found on foll. 29a, 52a, 113b, 138a, 152a, 168b, 177a, 195a, 251a, &c.

On the first page is the following title: طبقات الشافعیة تأليف شیخ الشافعی العلامة مام العصر قدوة الشام ومصر بقیم الجهادین ورحا المستفیدین الشیخ نتیج الدین ابن بكر ابن أحمد ابن محمد ابن عمر بن تاضی شهید الأقدی الشافعی امتع الله بحیاته البلدان والعباد. وجعله منهل للورد والرشاد بمنه وكرمه امین.

In a marginal note at the end the author states that the work was completed A.H. 841.

The transcriber, who in the subscription calls himself Ḥamzah al-Ḥusaini B. ʿAlīm B. Ḥamzah al-Ḥusaini al-Dimashḳi, and was Naḳīb al-ʿAshrīf of Syria. According to a notice excerpted from the text by al-Suyūṭī (Ḥaj. Khal., vi., p. 360) and appended to the MS., fol. 333, he was born about A.H. 820, became a disciple of Ibn Ḫādi Shuhbah, and studied also under Ibn Ḥajār. He died on the 12th of Rabi‘, A.H. 874, and left the following works: اتفاق بیت المقدس (H. Kh., iv., p. 447); الاطلاع على تحریر التنبيه (H. Kh., ii., p. 483); a supplement to the Khabāyī of al-Zarkashī (H. Kh., iii., p. 129);

the two and the end of the month (H. Kh., i., p. 404); and a continuation of the present work (H. Kh., iv., p. 143). See the full text of the above life in Kremer’s Catalogue, p. 25.

Lower down is a short notice of Ibn Ḫādi Shuhbah from the Ḥawādith al-Duhūr above quoted, and, at the back of the same folio, a longer one from the above-mentioned work of al-Suyūṭī, stating that the author died on the eve of the 12th of Du’l-ka’dah, A.H. 851.

Prefixed to the MS. is an autograph licence conferred by the author on the same ʿĪzz al-Dīn Ḥamzah, whom he calls his son. “He has read before me,” says the writer, “the whole of the ʿTabaḳāt with my additions, and I have corrected some passages by what I had ascertained and written down. He afterwards took the book to Egypt, and there it was read by the prince of historians, Shihāb al-Dīn Ibn Ḥajār, who corrected some passages and made many useful additions.”

مليت لله حمدآ يوافق نعه . . . . أما بعد فقد ترا على الولد السبب النسب المقر الحدث النقي عز الدين أبو علي حمزه بن السيد السبب النسب الرئيس شهاب الدين ابن العباس احمد . . . . ثم وافق الدقيقة الشافعیة امتع الله تعالى بالعلم . . . . جميع كتاب الطبقات اللوقها الشافعیة ولوق فيه ما زادت وقد اصلت فيه مواقف بكشفه وترجمة مسقود الله النقع وقد ارجح بالكتاب الأدنک کیاالدیار المصری فوقف عليه الشیخ الامام العلامه
BIography.

645.

Or. 3046.—Foll. 320; 6½ in. by 4½; 23 lines, 3½ in. long; written in cursive, small, and close Neskhi, about A.H. 950 (A.D. 1543).

[KREMER, No. 46.]

القرط الالي في تراجم متأخرى الفنفيه

Biographical dictionary of the later Hanafites, by Muḥammad B. Ṭūlūn; second and third parts.


The title of both works and the name of the continuator are found in the following inscription, written, by the same hand as the text, on the first page of the MS.: 

الذان من القرط الالي في تراجم متأخرى الفنفيه وهو عبد الله بن صعب القرشي المذكور

But, of course, the proper name is approvingly extended, so that it is a title. Ibn Tulūn, the writer, is identified as 

الخديفي المذكور

which in the present instance is justified, for it is clear that the name is prefixed to the proper name. Ibn Tulūn, the writer, is identified as 

الخديفي المذكور

The same title is repeated at the beginning of the third part, fol. 156a. In both the work is designated as “compiled by the writer, Muḥammad Ibn Ṭūlūn.” This enables us to correct an error of Haj. Khal., who in two places, vol. iv., pp. 137 and 321, ascribes the work to another Ibn Ṭūlūn, Ishāk B. al-Ḥasan.

The MS. has all the appearance of an autograph draft. The notices are written by one hand, evidently a scholar’s hand, but at different times, and blank spaces are left at frequent intervals for further insertions.

The full name of the author is Shams al-Dīn Abu ‘Abdallāh Muḥammad B. ‘Alī B. Muh. Ibn Ṭūlūn al-Dimashki al-Sāliḥi al-Ḥanafi. He was born, A.H. 880, in Sāliḫiyah, a village near Damascus; acquired a profound knowledge of law and tradition; was appointed professor of Ḥanafi law in the Madrasah of Shaikh al-İṣlām Abu ‘Umar, and Imām of the mosque al-Salimiyyah; and wrote a large number of treatises and extracts. He died on the 11th or 12th of Jumāda I, A.H. 958. See al-Kawākib al-
Sā'īrah, Add. 16,647, fol. 104b. Haj Khal. gives the same date for his death, vol. iii., p. 551, vol. iv., p. 175, &c. For other works of the same author, see Haj Khal., Index, p. 1214, no. 8031; the Arabic Catalogue, pp. 211b, 431b; Persch, no. 1779; and Steinschneider, Polemische Literatur, no. 37, and Wüstenfeld, Geschichtschreiber, no. 522.

Out of five men enumerated in the Kābik al-Sā'īrah, l.c., as the masters of Muḥ. Ibn Țūlūn, three are mentioned as such by the author in the present work, viz., his uncle Jamāl al-Dīn Yūṣuf B. Muḥ. Ibn Țūlūn, who died A.H. 937 (fol. 289a); Nāṣir al-Dīn Abu l-Baḥā Ṣuṭrīk (fol. 16a); and Jamāl al-Dīn Yūṣuf B. ʻAbd al-Hādī, called Ibn al-Mubarrad (v. supra, no. 511, p. 314). The last is the author of a biographical work, frequently quoted by the present writer under the title of the riḥāṣ al-maṣūm, in āhāl al-maṣūm, and very imperfectly described by Haj Khal., vol. iii., no. 6739.

The notices comprised in the present volume cannot fall far short of 1200 in number. They are arranged alphabetically under the proper names, and relate, for the most part, to Ḥanafī doctors who lived in the author's time and in the two preceding centuries, the eighth and ninth of the Hijrah. But there are also some belonging to earlier periods, from the third century downwards. A few of them are of considerable extent, especially those devoted to two legists called Ibn Shīmnah, viz., Abu l-Fadl and Abu l-Walīd, foll. 168–183. The authorities most frequently quoted are Ṣalāh al-Dīn al-Ṣafadī, Ibn Ḥajar, al-Ḏahabī, al-Maḵrīzī, Ibn Ṭaghhrībīdī (al-Muḥābī al-Ṣafī), and al-Nu'ayīmī.

The latest dates occurring in the text are A.H. 949 (fol. 206b), 950 (fol. 166a, 192b), and 951 (fol. 249a). A still later one, A.H. 965, fol. 104b, occurs in an addition by another hand.

The second part begins with ʻAbbās B. ʻUṭbūn B. ʻAbd al-Raḥmān al-Dīmāshḵī, who was alive A.H. 603, and ends with Muḥammad B. ʻAbd al-Muḥsin, who was alive A.H. 733. The third part begins, fol. 157a, with Muḥammad B. ʻUṭbūn al-Karūdī, who was born A.H. 780, and the alphabetical series concludes, fol. 293b, with Yūnūs B. ʻAli al-Zūrī, who died A.H. 930. The rest of the volume is occupied by the following supplementary chapters: Notices of men known by their kunyahs (including Abu Bakr), p. 295a. Notices of men known by their honorific titles, p. 309b. Notices of women, p. 312b. Khāṭima, containing miscellaneous notices, foll. 313a–319a. The first of these relates to the author of al-Burda, Muḥ. B. ʻAbd (sic) al-Ḏubārī, who died A.H. 696 or 697; the second to Shaikh Muḥammad al-Damahmālī, who died A.H. 480.

On the last folio is a detached note, in the same handwriting as the text, on several legal treatises which bear the name of al-Ṭamīrī.

An extract from al-Ghuraf al-ʻAliyyah is mentioned in the Berlin Catalogue, no. 4133.

646.

Or. 3040.—Foll. 49; 10½ in. by 6½; 27 lines, 3½ in. long; written in neat Neskhi, apparently in the 18th century.

[Kremer, no. 41.]
BIOGRAPHY.

The author's name is not found in the text, but in a title written on the first page, in which he is spoken of as dead. He was born in Damascus A.H. 1096, became one of the most learned 'Ulamā of his time, and was appointed Mufti of the Shāfi‘īs. He died in Damascus A.H. 1167. Silk al-Durar, vol. iv., p. 58.

On the margin of fol. 45a is a note, stating that the MS. was corrected, A.H. 1190, by Muḥammad B. al-Fadl, who calls himself daughter's son of the author, سبب الرقعة. This note is in the same handwriting as the heading above-mentioned.


The design of the present work is set forth in a short preamble as follows: ويعد هذا جزء جمعته فيه تزوجت العلماء أصحاب الاثنين من أهل السنة وغيرهم المذكورين في جمع المواضع في فن الأصول للشيخ الإمام العالم العلامة المحقق الدقيق تأصي القضاة تأصي الدين ابن نصر عبد الوهاب بن شيخ الإسلام خاتم الديناء الإصلاح، تأصي القضاة تأصي الدين ابن محسن على السبكي الملا...

The notices are ninety-five in number, averaging a page in length. They contain for the most part a full enumeration of the authors' works, and conclude with the date of their death. They begin with a life of the author of the Jam‘ al-Jawāmi‘, and end with a notice of ʿAli B. Mu‘min, called Ibn ʿUṣfūr, who died A.H. 669. They are arranged without any apparent system. A list of the names has been given by Baron von Kremer in the catalogue of his collection, p. 27.

The latter part of the MS., foll. 45b—49b, contains the following short notices, which appear to be a subsequent addition to the work. They relate to the authors of standard works on tradition, viz.:


Physicians.

647.

Or. 3045.—Foll. 253; 13 in. by 9; 53 lines, 5½ in. long; written in plain Neskhi; dated 19 Ṣafar, A.H. 1297 (A.D. 1880).

[KREMER, no. 45.]

عبران الأنباء في طبقات الاطباء

Lives of physicians; by Muwaffik al-Din Abu l-ʿAbdāb ʿAbd al-Kāsim, called Ibn Abī Uṣaibī‘ah, who died A.H. 668. See the Arabic Catalogue, pp. 179b, 593b, 684b; Pertsch, no. 1769; Wüstenfeld, Geschichteschreiber, no. 350; Sanguinetti, Journal Asiatique, 1854, vol. i., p. 232; and August Müller, Verhandlungen des Orientalisten Congresses zu Leyden.

The present MS. contains the first edition,

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**Grammarians and Lexicographers.**

648.

Or. 3041.—Foll. 23; 7 in. by 5; 15 lines, 2\(\frac{1}{2}\) in. long; written in fair, partly vocalized, Neskhi, with red-rulled margins; apparently in the 15th century. [KREMEE, no. 42.]

Notices of grammarians and lexicographers, abridged from the work of Abu ‘Abdallah (read Abu Bakr) Muhammad B. al-Hasan (or B. al-Husain) al-Zubaidi, with the heading, طبقات اللغة لابي عبد الله محمد بن لمس الزيدى رحمة الله تعالى عليه, under which is added, by a later hand, طبقات اللغويين من البصريين والكونوين

Beg. 

تال الشعابي عبد الله محمد بن لمس الزيدى رحمة الله أعلم انهم جميعا على ضربين بصرى وكوفي وسائر الناس نفع لهم وراجع البهام

Abu Bakr al-Zubaidi, so called from the tribe Zubaid (al-Sam’ani, fol. 271a), was born in Seville, A.H. 316. He was called to Cordova by al-Mustansir Billah al-Ikhshid, who entrusted to him the tuition of his son, afterwards al-Mu’ayyad Billah, and appointed him Kadi of Seville, where he died A.H. 379. See Ibn Khalikân, De Slane’s translation, vol. iii., p. 83; Ta’rikh al-Islâm, Or. 48, fol. 19b; Bibliotheca Arabica-Hispana, vol. iii., p. 56 (where A.H. 330 is an error for 380); al-Makkari, vol. ii., p. 320; Flügel, Grammatische Schulen, p. 263; and Derenbourg, Escurial, p. 394. His work is noticed by Haj. Khal. under two titles, viz., طبقات اللغة اللغويين وأفازى, vol. iv., pp. 150, 153. Al-Suyúti mentions it under the latter title as one of the sources of the Bughyat al-Wu’át; see Or. 3042, fol. 2b.

The present MS. contains only an abridgment of the original work. It is described in the colophon as follows:

تم الكتاب الأحقره من تاريخ اللغويين واللغويين، فقرر الجهر باقصى الله عز وجل، أوهاج ابن خليفة حسين الشامي السعدى عفواً عنهم

‘Umar B. Ahmad B. Khalifah al-Halabi al-Sa’di, who, according to the above, wrote the MS., is probably the author of the abridgment.

The notices are short, seldom exceeding a few lines, and, in some instances, confined to the bare mention of a name.


Lexicographers of Basrah, in seven classes: fol. 17b. The first begins with al-Muntajj B. Nabhan al-Nabhanî al-’Arbi; the seventh with the disciples of Ibn Duraid (Muh. B. al-Hasan). Lexicographers of Kufah, in
five classes, fol. 20a. The first begins with Ḥammād B. Hurmuz Abu Laila; the fifth comprises the disciples of Tha‘lab.

Three supplementary sections, the first of which has the rubric ومن العراقین من الطبقة الأولى, fol. 21b, and begins with Wallād, i.e., al-Walid B. Muḥ. (who died A.H. 352); the third begins with Abu ‘l-‘Abbās Aḥmad B. Wallād, a disciple of al-Zajjāj.

The latest date which occurs in the text is A.H. 356, fol. 20a, the obituary date of Abu ‘Ali Ismā‘il B. al-Ḵāsim al-Ḵāli.

649.
Or. 3042.—Foll. 243; 10½ in. by 7; 29 lines, 5 in. long; written in small and distinct Neskhī; dated 4th Jumāda II., A.H. 981 (A.D. 1573).

Biographical dictionary of the lexicographers and grammarians, by Jalāl al-Din al-Suyūṭī.

It agrees in every respect with the copy described in the Arabic Catalogue, p. 741a, except that the additional chapters containing the surnames of grammarians are here given in tabular form, foll. 220—229. The author states at the end that the work was completed in the month of Ramadān, A.H. 871. It is there designated as طبقات الفئة الصغرى or “the lesser biography of grammarians,” to distinguish it from the vast compilation in seven volumes which al-Suyūṭī, as he states in the preface, had commenced A.H. 868, but never published.

Hammer, who had a copy of the work made for him in Constantinople, A.D. 1839, describes it under the above title, Bughyat al-Wu’āṭ, and gives a full list of the contents in his Handschriften, pp. 529—554. In the account of the same MS., however, in the Vienna Catalogue, vol. ii., p. 340, the proper title is dropped without apparent reason, and the work is designated by the general term of طبقات الغریبین والخا. Flügel, who drew from that MS. the chief materials of his Ḡrammatische Schulen der Araber, was under a wrong impression when he described in the preface, p. xi., the Bughyat al-Wu’āṭ as a further abridgment of that work.

Another copy, transcribed from the author’s autograph MS., is noticed by Rosen, Notices Sommaires, no. 215.

For other MSS., see the Khedive’s Library, vol. v., p. 19; Houtsma, no. 211; and Mission Scientifique en Tunisie, no. 130.

Copyist: مازبورب

Poets.

650.
Or. 2075.—Foll. 164; 8 in. by 5½; from 14 to 17 lines, about 4 in. long; written in a large, bold, and angular character, in which the diacritical points are frequently omitted, and vowels occasionally added, probably in the 12th century.

كتاب الأغاني

Kitāb al-Aghāni, or lives of singers and poets, with copious poetical quotations, by Abu ‘I-Faraj ‘Ali B. al-Ḥusain al-Iṣbahāni, who died A.H. 356. See the Arabic Catalogue, p. 263b; Aumer, no. 468; Wüstenfeld, Geschichtsreiber, no. 132; Pertsch, no. 2126; and Houtsma, Brill’s Catalogue, no. 121.

In stating the contents of this and the
following three volumes, reference is made to the edition printed in twenty volumes, Bulak, A.H. 1285.

The present volume contains Juz III. and IV. of the original. Juz III., foll. 16—76a, begins as follows:

"صوت من المية الخانتة وهو الثالث من ثلاثة الختانة
اهاج هوات المنزل المتقادم نعم وده معش معالم"

Its contents correspond with vol. i., pp. 129—189 of the Bulak edition. It comprises notices of Nuṣaib, fol. 2a; Ibn Muḥriz, fol. 28a; al-ʿArji, fol. 31a; and Majnūn, fol. 48a.

Juz IV., foll. 77b—164a, corresponds with vol. ii., p. 2 to p. 65, line 14, of the Bulak edition. It comprises the latter part of the notice of Majnūn, and notices of ʿAdī B. Zaid, fol. 100a; al-Ḥuṭaiʿah, fol. 135a; and Ibn ʿĀʾishah, fol. 1396a.

On the first page of the MS. is written by an early hand:

"المهز الثاني من كتاب الاغاني الجامع الكبير تاليف أبي الفرج على بن المحسن الإسفهاني الكاتب فيه الثالث والرابع. Similar inscriptions are found in the next following three volumes.

From the following note written at the top of the first page in this and the other volumes, it appears that this copy was written for the library of the Fatimide Khalif al-Ẓāfir, who reigned in Egypt A.H. 544—549.

At the end is written:

"آخر الجزئ الرابع من كتاب الاغاني الجامع يليه انا شا الله في الجزء الخامس منه اخرهء اسمعيل بن يونس قال حدثنا عمر بن شميل قال حدثنا اسحاق الغ

This volume and the next three formed part of a set consisting of sixty Juz, bound two by two, so as to form altogether thirty volumes.

651.

Or. 2076.—Foll. 167; uniform with the preceding, and written by the same hand.

Another volume of the same set, designated on the title-page as the fifth, جزء الخامس, and containing Juz IX. and X. of the original.


This Juz comprises the latter part of the life of al-ʿAtāhiyyah, and the notices of Faridah, fol. 74b; Umayyah B. Abī l-Salt, fol. 80a; and Ḥassān B. Thābit, fol. 376b.

Juz X., foll. 100b—167a, corresponds with vol. iv., p. 10, line 26—p. 67, line 5, of the Bulak edition, and comprises the end of the notice of Ḥassān, and notices on the champions of Báḍr, fol. 108a; ʿAlās Dū Jadūn, fol. 132a; Ṭūwais, fol. 133a; al-Aḥwāṣ, fol. 135b; and al-Dallāl, fol. 157b.

On the fly-leaf at the beginning is a table of the notices contained in the volume, written by the same hand as the title.

652.

Or. 2077.—Foll. 160; uniform with the preceding two MSS., and written by the same hand.

Another volume of the same set, designated as the twenty-third, جزء الثلاثة والعشرون.
and containing Juz XLV. and XLVI. of the original.

Juz XLV., foll. 2b—74a, corresponds with vol. xvi. of the Bulak edition, from p. 35, line 8, to p. 97, line 17. But the contents of p. 85, line 13—p. 96, line 9, are wanting in the MS. It comprises notices of Shuraiḥ, fol. 2b; Zainab Bint Ḥudair, fol. 5b; al-Ḥuṭai'ah with Sa'īd B. al-ʿĀṣi, fol. 8a; Malik B. Asmā', fol. 10b; Zaid al-Khālī, fol. 19b; Nubajh B. al-Ḥajjāj, fol. 40b; Umayyāh B. Abī'1-Salt, fol. 51b; Abu 'Āṭā al-Sindi, fol. 67a; and Ḥātim, fol. 72b.

Juz XLVI., foll. 75b—160a, corresponds with vol. xvi. of the same edition, from p. 97, line 17, to p. 145, line 12. But the MS. has a considerable addition, foll. 139b—148b, inserted between the notices of Zubair and of Danānīr (p. 135, line 28). It consists of a notice of al-Ḥazīz al-Du'īlī.

This Juz comprises the end of the notice of Ḥātim, and notices of Du'1-Rammah, fol. 95a; Ibrāhīm al-Mausili, fol. 127a; Makṭal Zubair, fol. 131b; al-Ḥazīz al-Du'īlī, fol. 140a; Danānīr, fol. 148b; and Khufāf, fol. 153b.

A table of contents is prefixed.

653.

Or. 2078.—Foll. 128; uniform with the preceding MSS., and written by the same hand.

The twenty-ninth volume, لمسة الناسع والمشروط, of the same set, containing Juz LVII. and LVIII. of the original.

Juz LVII., foll. 2b—68a, begins with the last ten lines of vol. xviii., of the Bulak edition. The rest of the contents corresponds with vol. xix., p. 2, to p. 52, line 14, and are entirely taken up with the account of al-Farazdaq.

Juz LVIII., foll. 69b—128b, corresponds with the same volume from p. 52, line 15, to p. 98, line 1, and comprises notices of Khālid al-Ḳasri, fol. 70a; Ṣakhir al-Ja'd, fol. 86b; Abu Ḥāfṣ al-Ṣhaṭranji, fol. 91b; Hurūb al-Fījār, &c., fol. 97a; Malik B. al-Ṣamsānāh, fol. 109a; 'Abīd B. al-Abras, fol. 111a; Rabī'ah B. Makrūm, fol. 115b; Aus B. Dubayy and the Jews of Yathrib, fol. 122b.

A table of contents is prefixed.

654.

Or. 4307.—Foll. 130; 10 in. by 7; 21 lines, 4½ in. long; written in fair, partly vocalized, Neshti; dated A.H. 1082 (A.D. 1671).

Lives of singers, extracted and abridged from the preceding work.

The notices are about fifty in number. The first three are those of Ibn Muḥriz (Cairo edition, vol. i., p. 150); Ibn ʿA'īshah (vol. ii., p. 62) and al-Gharīd (ib., p. 128). The last two are those of Ibrāhīm al-Mausili (vol. v., p. 2) and Abu Zakkar (vol. vi., p. 212).

Local Biography.

Baghdad.

655.

Or. 1507.—Foll. 250; 8 in. by 5½; 13 lines, 3½ in. long; written in elegant Neshti, with all the vowels, probably in the 13th century.

[Sir Henry C. Rawlinson.]

تاريخ مدينة السلام

The first volume of the biographical dictionary of the celebrated men of Baghdad, with an historical introduction; by Abu

This volume contains the introduction, treating of the history and topography of Baghdad, and the initial part of the biographical dictionary which forms the main bulk of that voluminous work.

The contents correspond with those of the Taylor MS., Add. 23,319, foll. 2—99, as described in the Arabic Catalogue, pp. 585-6. The division of the original text into parts (Juz') is preserved; the end of each of those parts is indicated in the margin, as, for instance, fol. 42a: آخیر لجزء, and so on for the succeeding parts, which end respectively at foll. 77a, 117b, 159b, 201a (here, however, the marginal note is wanting), and 243b.

The alphabetical series of lives, which begins, fol. 202b, with an extensive notice of Muḥ. B. Ishâk B. Yasâr, contains only forty-six notices relating to men whose name was Muḥammad, and whose father's name was Ishâk. The last of these is Muḥ. B. Ishâk B. Muḥ. B. Faddûyah (see Add. 23,319, fol. 99a).

About four pages of the description of the Khalifs' palace, and of the reception of the Greek ambassador, corresponding with Add. 23,319, foll. 36a—39a, are wanting after fol. 92. The lacuna is but imperfectly filled up by two leaves of later writing.

At the end is written: ويتداو في الجزء الثاني وهذا ذكر من اسمه محمد اسم أبيه أحمد


For other copies see the Paris Catalogue, nos. 2128—32; the Khedive's Library, vol. v., p. 26; and the Leyden Catalogue, no. 869.

656.

Or. 1508.—Foll. 125; 8½ in. by 5½; 27 lines, 2¾ in. long; written in small and neat Neskhi, with the vowels; dated 23 Jumâda I., A.H. 1241 (A.D. 1825).

[SIR HENRY C. RAWLINSON.]

The same portion of the History of Baghdad, evidently transcribed from the preceding MS.

It has at fol. 48 the lacuna that has been noticed above, without any apparent break in the text. The gap has been, however, to some extent filled up, partly from the additional leaves, foll. 93-4, of the preceding MS., partly from another source.

This copy was written, as stated at the end, by Khâṭṭâb al-Imâm for 'Abd al-Fattâh Aghâ Rasûl Aghâ Zâdâh.

The date of purchase, written by Sir H. Rawlinson on the fly-leaf, is June 21, 1846.

Syria.

657.

Or. 3616.—Foll. 36; 7 in. by 5½; 15 lines, 3¾ in. long; written in fair bold Neskhi, with vowels, apparently in the 14th century.

[G. C. RENOUARD.]
BIOGRAPHY.

تاريخ داريا

Notices of some of the Companions of Muḥammad and their successors, who settled in Dārayyā, a town near Damascus; by Abu 'Ali 'Abd al-Jabbar B. 'Abdallah B. Muḥ. B. 'Abd al-Raḥim al-Khaulānī.

The author, commonly called Ibn Muḥannā, and, from his native place, al-Dārānī, is noticed by Yākūt, vol. ii., p. 537, and in Taʾrīkh al-Islām, Or. 48, fol. 120, as the author of تاریخ داریا. He is mentioned in the latter work among the men who died A.H. 361—370. The Riwayat of the present MS. shows that he was still alive A.H. 365.

The text is given on the authority of Abu Muḥ. Hibat-allah B. Ṣāḥibmad, called Ibn al-Akfalnī, who died A.H. 524. See the Arabic Catalogue, p. 731, note n, and al-Wāfi bil-wafayāt, Add. 23,359, where Ibn al-Akfnī is described as the great traditionist of Damascus, and as a severe sitter of Hadiths.

From the "catena" prefixed to the work, it appears that Ibn al-Akfnī received the text orally, A.H. 458, from Abu Muḥ. 'Abd al-'Azīz B. Ṣāḥibmad al-Kattānī. The latter had read the work in Dārayyā before Abu 'l-Ḥasan 'Ali B. Muḥ. B. Ṣawīt al-Taḥbarānī, who had received it from the author A.H. 365.

The scope of the work is described as follows: ذكر من نزل داريا عن أصحاب رسول الله صلى الله عليه وسلم والتابعين وتابعي التابعين واهل العلم على طباقان ومناتهم وذكر نكتهم ومن اعتقب بها منهم ومن لم يتلقب الي وتناق هذا والله النوریف.

The notices, which are forty-six in number, are not arranged in strict chronological order; but most of them contain some precise or approximative date. They begin with Bilāl, the Muaddin of the Prophet, and end with Muḥ. B. Khalaf B. Ṣawīt, who lived two generations before the author. Every statement is preceded by an Isnād.

An appendix of three pages contains a few additional notices by Ibn al-Akfnī, which the copyist found in another copy, and in the handwriting of Abu Jaʿfar Ṣāḥibmad B. 'Ali al-Firyābī. The latest date occurring in them is A.H. 460.

In a title-page prefixed by the copyist, it is stated that the MS. had been transcribed from an old copy, said to be in the handwriting of al-Akfnī, and bearing autograph notes by al-Silāfī (d. A.H. 576), and by Abu 'l-Ḫasım B. 'Asākir (d. A.H. 571).

The MS. passed from Renouard into the library of Dr. John Lee. It is noticed in the first catalogue of the latter, no. 37, and in the second, no. 88.

658.

Or. 3024.—Foll. 106; 9½ in. by 6½; 23 lines, 5¼ in. long; written in large and bold Neskhi, sparingly supplied with diacritical points, before A.H. 559 (A.D. 1163-4).

[Кремер, no. 22.]

تاريخ دمشق


Four volumes of this valuable work have been noticed in the Arabic Catalogue, pp. 592, 177a, 771b. For others see Pertsch, no. 1775; Rosen, Notices Sommaires, no. 202; the Khedive's Library, vol. v., p. 25;
SYRIA.

the Paris Catalogue, no. 2137; and Spitta MSS., Zeitschrift der D. Morg. Ges., vol. xl., p. 310. The author was born A.H. 499, and died in Damascus on the 11th of Rajab, A.H. 571. For notices of his life see the Arabic Catalogue, p. 592, note a; Ta’rikh al-Islām, Or. 51, foll. 62—65; al-Subki, Add. 23,361, fol. 239; Ibn Kādi Shuhbah, Or. 3039, fol. 122; al-Isnawi, Or. 3037, fol. 133; Wüstenfeld, Orientalia, vol. ii., p. 163; Geschichtsreiber, no. 267; and Hammer, Literaturgeschichte, vol. vii., p. 691.


Fol. 10a. Baab ḍahr wa-lidnīn min ‘aḥzar muluk al-sham.


Fol. 23b. Juz VII. Continuation of the above.


Fol. 26b. Juz VI. Continuation of the above.

The headings of the single chapters (Bāb), being in rhymed prose, are here given in the original:


Fol. 5a. BAB 3b. Juz VI. باب وصف اهل الشام بالديانة وما ذكر عنهم من النقف والأمانة.
The above contents are stated by Baron von Kremer in his Catalogue, pp. 16, 17. There are some corrections and some additions in the margins. An account of the expedition of Khālid B. al-Walīd to the succour of Abu 'Ubaidah in Syria, written on a separate leaf, has been inserted after fol. 67.

Eight Samāʾs, or certificates of audition, written by different hands, with dates ranging from A.H. 559 to 628, are appended to Juz VI., fol. 21-22, and are repeated, with but slight variations, at the end of each succeeding Juz. Of Juz V., which appears to have once formed part of the volume, two Samāʾs alone remain, fol. 1.

The Samāʾs include the names of several members of the learned family of the Banu 'Asākir, and may serve to supplement the genealogical account given by Wüstefeld, Orientalia, vol. ii., pp. 161—193. The earliest, fol. 21b, which supplies a lower limit for the composition of the work and for the writing of the MS., records a reading which took place before the author, in the Eastern tower of the Great Mosque of Damascus, on Thursday, the ninth of Rabī’ I., A.H. 559. The hearers were the author’s son, Abu ’l-Fāth al-Ḥasan; his grandson, Abu Ṭāhir Muḥ. B. al-Ḵāsim (neither of whom is mentioned by Wüstefeld, l.c.); the two sons of his brother Abu ‘Abdallah Muḥammad, viz., Abu ’l-Faḍl Ahmad (Ṭāj al-Umanā, who died A.H. 610; v. Wüstefeld, p. 168, and Taʾrīkh al-Islām, Or. 52, fol. 260) and Abu ’l-Barakāt al-Ḥasan (Zain al-Umanā, who died A.H. 627; v. Wüstefeld, ḍ.). Further, Yūsuf B. Ẓāfir al-ʿĀṭrābulusi, and ʿUmar B. Muḥ. al-ʿUlāimī, the writer of the Samāʾ. The Juz was read partly by the author, partly by the last-named ʿUmar al-ʿUlāimī. The text is as follows:

The next following seven Samāʾ record as many successive readings of the same Juz, or the next, before the following persons:

2nd Samāʾ. The author, the hearers being his two sons Abu Muḥ. al-Ḵāsim and Abu ’l-Fath Hasan, his grandson Abu Ṭāhir Muḥ. B. al-Ḵāsim, four sons of his brother Muḥammad, viz., Abu ’l-Barakāt al-Ḥasan,
445


3rd Samā'. The author's son, Abu Muḥ. al-Kāsim, the hearers being his brother Abu 'l-Futūḥ Hasan, and others; Damascus, A.H. 571 (the year of the author's death), fol. 22a.

4th Samā'. The same, the hearers being his son, the owner of the MS., Abu 'l-Kāsim 'Alī (who died A.H. 616; ib., p. 167), and others; Damascus, A.H. 587, fol. 220.


8th Samā'. A disciple of the author, Shams al-Dīn Abu Naṣr Muḥ. B. Hībat Allah al-Shirāzī (a renowned traditionalist, who was born A.H. 549, and died in Damascus, A.H. 634; v. al-Munṣīrī, Or. 1541, fol. 164); Jāmi' of Damascus, Dūlḫijjah, A.H. 628, fol. 23b.

An extract from the present volume has been given by Baron von Kremer, Culturgeschichtliche Streifzüge, pp. 60–63.

'Unwān and gold-ruled margins, apparently in the 19th century.

Memories of Sayyid 'Ali B. Muḥammad al-Ḥusayn al-Ḥanāfī al-Murādī al-Dimashḵī, his masters, his relatives, and his contemporaries, compiled by his son, Abu 'l-Faḍl Muḥammad Khalīl Efendi.

Sayyid 'Ali al-Murādī, the main subject of the memoir, was born in Damascus, A.H. 1132, was raised to the post of Mufti of the Ḥanafīs, and died on the 22nd of Shawwāl, A.H. 1184. His son is better known as the author of the biographical dictionary of the celebrated men of the 12th century of the Hijrah, entitled Sakk al-durr fī aʿyān al-thānī ahār, printed in Bulāk, A.H. 1291–1301.


The work is divided into five Bābs, with the following headings:

I. Fī ṭāqalāt Waḥālat, al-Walad waṭrājma Fī ṭāqalāt Waḥālat, al-Walad waṭrājma Fī ṭāqalāt Waḥālat, al-Walad waṭrājma

Fol. 4. Fī ṭāqalāt Waḥālat, al-Walad waṭrājma

II. Fī ṭāqalāt Waḥālat, al-Walad waṭrājma

Fol. 35. Fī ṭāqalāt Waḥālat, al-Walad waṭrājma

III. Fī ṭāqalāt Waḥālat, al-Walad waṭrājma

Or. 4050.—Foll. 253; 12 in. by 6½; 29 lines, 3½ in. long; written in neat Neskhi, with
BIOGRAPHY.

Fol. 70. IV. في ذكر الدائيم الوردة عليه من بناته ومن الأمصار والكتابات الوردة أيضا وتراجم الملاحين.

Fol. 241. V. في ذكر والدة والمرأة التي تبنت فيه وتراجم من رنه.

The fourth chapter, which forms about two-thirds of the bulk of the volume, contains notices of a great number of the panegyrists and correspondents of Sayyid 'Ali al-Murādi, arranged in alphabetical order. The author refers occasionally to his great work, by which is no doubt meant the Silk al-Durar.

The date of composition is not mentioned; but the work includes dates as late as A.H. 1197 and 1198 (fol. 224 and 250). At the beginning is a table of the most important notices, occupying three pages.

660.

Or. 3618.—Foll. 91; 8 in. by 5½; 23 lines, 3½ in. long; written in small and distinct Neskhī, A.H. 1058 (A.D. 1648).

[G. C. Renouard.]

معاذن الذهب في الاعيان المشترقة بهم حلب

A biographical dictionary of the celebrated men of Ḥalab, by Abu'l-Wafā B. 'Umar al-ʿUrḍī (ابو الونا بن عمر الوردي).

Beg. The author succeeded his father, 'Umar B. 'Abd al-Wahhāb al-ʿUrḍī, who died A.H. 1024, as Mufti of the Shāfi'is in Ḥalab. He also taught in the Dār al-Kur'ān, called al-Ḥabashiyyah, and wrote, besides the present work, a Sufi treatise entitled طريق الهدى, various commentaries, and many pieces of poetry. He was born A.H. 993, and died on the 4th of Muḥarram, A.H. 1071. See Khalāṣat al-Athar, vol. i., p. 148, and vol. iii., p. 215; Wustenfeld, Geschichtschreiber, no. 573; and Haj. Khal., vol. v., p. 607.

In a preface written in rhymed prose, the author dwells on the usefulness of history and on the unfair criticisms levelled at his predecessor Ibn al-Hanbalī (see the Arabic Catalogue, p. 162b), whom he calls the Shaikh of his father. His object was, he says, to record the men of his own and of the preceding generation who had not been mentioned, or had been insufficiently noticed, by Ibn al-Hanbalī: وذكرت من عازران أو عارضا من عآصره ولم يذكره ابن المبلي أو ذكره وقصر

This volume contains only the first five letters of the alphabetical series, viz., i, with forty-two lives, fol. 5a; b with four, fol. 65a; c with one, fol. 68b; d with thirteen, fol. 69b; and e with six, fol. 84a. It begins with Abu Bakr B. Abi'l-Wafā al-Majdūb, who died A.H. 991, and ends with Khājr Efendi B. Ḥusain al-Ḥaridīnī, who was put to death A.H. 1022. It contains a curious notice of Bahā al-Dīn al-ʿAmili, Mufti of Shāh ʿAbbās, and of his disputations with the author's father.

The present copy was written by a pupil of the author, and in his life-time, as appears from the following heading: هذا تاريخ استاذي وساذر وف وعليه بعد الهمي اعتمادي شيخ الإسلام ومفتى الانام مولانا الشيخ ابو الوالي ابتدى مفتي الشافعية بحلب الحمي ابتدى الله لنا والمسكين وجوده بحاج خير البريء ابتدعاته بكتابته في اواسط شهرا صفر المظهر من شهر سنن 1088

A record of the death of Ismā'īl al-Gulshani, A.H. 1076, fol. 64a, is a later addition.

The MS., once the property of Renouard,
passed subsequently into the hands of Dr. John Lee, who noticed it in his catalogues, no. 13 and no. 96.

661.

Or. 3047.—Foll. 41; 13½ in. by 8½; 35 lines, 6½ in. long; written in clear Neski; dated Rabi' II, A.H. 1195 (A.D. 1781).

[Kremke, no. 47.]

Biographies of the eminent Ulamas and Sheikhs who lived in Jerusalem in the twelfth century of the Hijrah.

Beg. ترجمة السيد السند وال الوحيد الأوحد قطب زمنه بالدار التدسي وهؤلت أوائل في المعاهد الأجنبية

On the first page is written: تراجع جهاعة من الأصل بيت القدس الشريف جمع الفاصل البارع الأرب اب واحد غرسة الدين خليل أعين الفتوى والمقدم بالقدس رحمة الله تعالى; and lower down, by another hand: تراجع رجال القرن الثاني عشر من: أهالي مصر والقدس الشريف

The first of the above titles is misleading. The author is not, as there stated, Ghars al-Din Khaili, but, as appears from the work itself, al-Haj Hasan B. al-Sayyid Abd al-Latif al-Kudsì, Mufti of the Hanafis in Jerusalem. In a notice devoted to his family, fol. 32n, he mentions himself as follows: العبد الصغير .... جاع هذى التراجع: خامد نعمال الفقه والاكرام لملاح حس خادم إفتنا الحذيفة بالقدس

He adds the date of his birth, A.H. 1156, and a full enumeration of his masters. Further on, in the life of one of these, Shaik Muhammad B. Budair, known as 'Hubaish al-Kudsí, fol. 34b, he again speaks of himself as the author: العبد الصغير لملاح حس بن عبد الله الطيف لجامع لهذه الرسالة; and relates the following personal incident. He was proceeding to Mecca, A.H. 1193, in the company of his master and other disciples, when, just before joining the pilgrims from Egypt, they were attacked by plundering Arabs, and the venerable Sheikh had one arm shattered by a bullet.

In verses addressed to the author, and quoted on fol. 9a, allusion is made to his name Hasan and to his office of Mufti of the Hanafis. Finally, in his conclusion, fol. 41a, the author says that the present work had been compiled by desire of the Shaik al-Islam al-Sayyid Khalil Efendi al-Muradi, Mufti of Damascus; and in the appended verses in praise of that dignitary he again calls himself Hasan.

The present work formed probably part of the materials which the author of Silk al-Durar collected from every quarter in view of the compilation of his own.

The author's father, Sayyid 'Abd al-Latif B. Sayyid 'Abdallah, who died A.H. 1188, held the offices of Shaik al-Haram al-Kudsì and Nakib al-Ashraf, and was renowned for his profuse hospitality. See fol. 29b, and Silk ud-Durar, vol. iii., p. 132.

The biographies, which bear the heading ترجمة، are thirty in number, and are not arranged on any obvious system; but most of them include, in addition to the head of a family, notices of his sons and grandsons. They include, for the most part, poetical quotations of considerable extent. The latest are brought down to A.H. 1194, the year in which they were apparently drawn up. The present copy was written, according to the subscription, in the ensuing year, by Khalil, writer of the Fetwas under the Nakib of Jerusalem and his brother the Mufti: ثم بمجد الله عزه وجله بقلم العبد الصغير .... خليل لأنظمه لقلم جمّ العظام وهي ريم السود للناظر والأمام برحب نقيب القدس وأخوه المتقن الكرم.
This Khalil is probably the person to whom the work is wrongly ascribed in the title.

Egypt.

662.

Or. 3049.—Foll. 100; 9½ in. by 6½; 21 lines, 4½ in. long; written in large and bold, almost unpointed, Neski; dated 20 Duli‘ijjah, A.H. 780 (A.D. 1379). [Kremer, no. 49.]

الدر المنظم في زيارة المقطم

An account of Mount al-Mukat‘tam, east of Cairo, with biographical notices of the pious and holy men buried on its slope; by al-Fakih al-Imam Muwaffik al-Din.

Beg. 

The text does not contain either the title of the work or the name of the author. Both are found in the following inscription, apparently of the same time as the text (the words within brackets have been supplied by a modern hand):

كتاب الدو المنظم في زيارة المقطم

لعل الله الذي شرف المقطم بكل مجد شرف من عظم

The date of composition is brought within narrow limits. It must fall between A.H. 771, the obituary date of Sari al-Din Isma’il B. Muh. al-Gharnātī, the latest recorded in the work, and A.H. 780, the year in which the present copy was written. Kremer was mistaken in reading the latter date A.H. 680.

In the preface, after extolling the glories of al-Mukat‘tam, the author defines the scope of his work as follows:

خراجات ذكرت فيه: فضائل زيارة التيمور وآدابها وذكرت فيه نقل جمل المقطم واربضته وتيمور الصحابة الذين في سفه رفع الله عنهم وذكرت بعض فضائلهم التي توشك القلوب إلى زيارةهم.

Then come the following preliminary chapters: Account of the Mukat‘tam at the time of the conquest, and of the cemetery, al-Karafah, there established (partly in verbal agreement with the chapter entitled ذكرى القرانة in the Khitaṣ al-Makrizi, Bulak edition of A.H. 1270, vol. ii., p. 443), fol. 2a. Mosques of the Mukat‘tam, fol. 3b. Rules and ceremonies to be observed in visiting tombs, under twenty heads termed “observances,” fol. 5a. Short sections relating mostly to the posthumous existence and sensations of the dead in the grave, fol. 22a. Preservation of the bodies of holy martyrs, fol. 25a. “Account of the tombs of the Prophet’s companions and relatives, of their successors, of the learned and pious men buried in al-Karafah, with records of their lives and supernatural manifestations”.

ذكر جهور الصحابة والقرانة والآباء والأئمة بالقرانة وذكر ما ورد من احوالهم وكراماتهم رفع الله عنهم fol. 25b.

The last section, which forms the main bulk of the volume, comprises a great number of notices, often very short, concluding for the most part with a date of death. They begin with ‘Amr B. al-‘As, ‘Ukbah B. ‘Amir al-Juhani, and some other contemporaries...
of Muḥammad. Further on they are arranged according to the local disposition of the tombs, without regard to chronological sequence.

The fullest notices are devoted to celebrated Egyptian Shaikhs and devotees, such as al-Laith B. Sa'd (d. A.H. 175), fol. 71; Shuḳrān, one of the Shaikhs of Du 'l-Nūn, foll. 61—64; Du 'l-Nūn al-Miṣrī (d. A.H. 245), foll. 58—60; Bakkār (d. A.H. 270), foll. 54—55; Bunān (d. A.H. 310), foll. 33, 37, 36; Abu 'l-Ḥasan 'Alī B. Muḥ. al-Dinawārī (d. A.H. 331), foll. 39, 33—35; Abu 'l-Khair al-Akṭā' al-Taraḥātī (d. A.H. 343), foll. 67—70; 'Abdallah B. Ahmad Ibn Ṭabāṭābā (d. A.H. 348), foll. 45, 46, 76; and 'Affān, foll. 53, 50, 99.

Two later works have been written on the same subject, viz., 1. al-Kawākib al-Sayyārah fi Tartib al-Ziyārah, composed, A.H. 804, by Ibn al-Zayyāt (Khedive's Library, vol. v., p. 119); and 2. Tuhfat al-Aḥbab wa Bughyat al-Ṭullāb, written by Ibn Ḥajar, and edited by his disciple, al-Sakhāwī (printed on the margins of Naḥṣ al-Ṭib, vol. iv., Cairo, A.H. 1304).

The MS. is stated at the end to have been collated with the original. It wants some leaves in the body of the volume, and others have been transposed.

663.

Or. 4635.—Foll. 349; 8 in. by 5½; 21 lines, 3½ in. long; written in fair Neskhi; dated Friday, 24 Jumāda II., A.H. 1015 (A.D. 1606).

A complete copy of the preceding work, with the following title written on the first page by the copyist: كتاب مرشد الزوار إلى قبور الأئمة وسمي أيضا بالدر المنظم في زيارة الجبل المعلم للشيخ الإمام العلم العالم العارف مؤتمن الدين أبو محمد عبد الرحمٌن فخري الأنصاري تعميد الله بدرمته

The notice of Sari al-Dīn al-Ghamāṭī, with the date A.H. 771, mentioned under the preceding no., is found at fol. 235.

Spain.

664.

Or. 3688.—Foll. 197; 10½ in. by 6⅜; 21 lines, 3¾ in. long; written in Neskhi, with red-ruled margins; dated Rabi' I., A.H. 1093 (A.D. 1682).

قلائد العقائدين

Lives of the elegant writers and poets of Spain, with copious specimens of their compositions (see the Arabic Catalogue, p. 175b), with the following title: كتاب قلائد العقائدين

The author, Abu Naṣr al-Fath B. Muh. B. 'Ubaidallah al-Kaṣī, called Ibn Khākān, born in Ṣakhrat al-Walad, province of Granada, was put to death in Marocco, A.H. 528 or 529. See al-Mu'jam, Bibliotheca Arabico-Hispana, tom. iv., p. 300; al-Iḥāṭah, Casiri, vol. ii., p. 114; and Wüstenfeld, Geschichtschreiber, no. 238.

The Kāla'id al-Ikṣān has been published by Sulaimān al-Ḥarā'iri, Paris, A.H. 1277, and reprinted in Bulak, A.H. 1283.

The present copy agrees on the whole with the printed text; but presents some omissions, especially in the poetical quotations. It was written in Ṣan'ā', as stated in
the colophon, for the Zaidi Imam al-Mu'ayyad-billah:

في عصر مولانا أمير المومنين المولد بالله
رب العالمين صمد بن أمير المومنين الموتی على الله
المسلمین لمحروما صنم الانفس حرستا لله بعض الفقیر إلى
الله ... ابراهيم بن زيد بن علي بن ابراهيم بن حسان

بسم الله


665.

Or. 1413.—Foll. 12; 8 in. by 5; 21 lines,
3¼ in. long; written in a small and neat
Maghrabi character; dated Thursday, 6 Ju-
mada II., A.H. 705 (A.D. 1305).

براهم

Notice of the masters and studies of
Abu 'l-Husain 'Ubayd Allah B. Ahmad B.
'Ubayd Allah al-Kurashi al-Umawi al-
'Uthmani.

Beg. لله الذي انعم علينا بهدائه ... وبعد
لمحمد على الله انعم علینا بهدايته ...
وقد نال ما كان يشنينا شبع الاستاذ المليء ...
قدرة أخلاقه
واسوأ الفراض انكسرناه عبد الله بن احمد بن
عبد الله بن محمد بن عبد الله القرشي不允许 ابن
الله تعالى وكرمه أعلم من لقبنا وأعظم من ركنا عنه
علم الخ

The above-named eminent grammarian,
known as Ibn Abi 'l-Rabi', was born in
Sevilla, A.H. 599, repaired, after the fall of
his native city to Ceuta, and died there
A.H. 638. He wrote commentaries upon
al-'Idah, and upon the Kitāb Siwabaih, also
a grammatical work entitled al-Mulakhkhasha.
See Bughyat al-Wu'at, fol. 163.

The present notice is not due to himself,
but to a disciple, who wished, as he says in
the preface, to save his master the trouble
of writing it, and whose name is found in a
Samā', dated A.H. 793, as follows: al-Fākhi
Abu 'l-Kāsim Kāsim B. 'Abdallah B. Muḥ.
al-Ansārī, known as Ibn al-Shāfī.

The work was completed, as stated at the
end, in Dulka'dah, A.H. 683. It consists of
two Fasl, the first of which contains notices
of the following twelve masters of Ibn Abi 'l-
Rabi':

1. Abu 'Umar Muḥ. B. Ahmad Ibn Abi
Harūn al-Ishbili.

2. Abu Bakr Muḥ. B. 'Abdallah al-Kur-
tubi, d. A.H. 628.

3. Abu 'l-Ḥasan 'Ali B. Jābir al-Dabbāj,
d. A.H. 646.

4. Abu 'Ali 'Umar B. Muḥ. al-Shalaubīn,
d. A.H. 645.

5. Abu 'l-Kāsim Ahmad B. Yazīd al-Kur-
tubi, d. A.H. 625.

6. Abu 'Abdallah Muḥ. B. Iṣmā'īl Ibn
Khalfūn al-Annabī, d. A.H. 636.

7. Abu 'l-'Abbās Ahmad B. Muḥ. Ibn Abi
'Azafah al-Sibṭī, born A.H. 557.

8. Abu Muḥ. 'Abdallah B. 'Ali al-Iṣṭīji
Ibn Sattārī, d. A.H. 647.

9. Abu 'l-Fūṭūḥ B. 'Umar B. Fākhir al-
'Abdārī, d. A.H. 636.

10. Abu Bakr Muḥ. B. Nabil al-Ghāfīki,
d. A.H. 639.

11. Abu 'Amr Muḥ. B. Ibrāhīm Ibn
Zaghlal al-Iṣbitī.

12. Abu Muḥ. 'Abdallah B. Muḥ. al-
Shaḥīshī.

The second Fāṣ enumerates the works
studied by the subject of the notice, giving
for each a Riwayat or Catena, traced up to
its author.

666.

Or. 3023.—Foll. 212; 9½ in. by 6½; 19 lines,
3½ in. long; written in Neskhi; dated
2 Rabi' II., A.H. 1296 (A.D. 1879).

[Keemeh, no. 21.]
The present MS., a rather incorrect transcript of an old Maghribi copy in the Khedivial library (see vol. v., p. 128), contains the preface, fol. 1b; the first part, fol. 6b; and a small portion of the second, which occupies the rest of the volume, foll. 23b—212a.

The following are the names included in the last section: Ahmad, fol. 23b; Ibrahim, fol. 87b; Ismail, fol. 124b; Abu Bakr, fol. 138a; Idris, fol. 140b; Al-Asbat, fol. 145b; Asad, fol. 147b; Abu Bakr, fol. 148a; Asbagh, fol. 149b; Balkun, fol. 151a; Badis, fol. 153a; Bakhun, fol. 157a; Tashufin, fol. 158a; Thabit, fol. 162b; Jafar, fol. 164b; Al-Hasan and Al-Hussein, fol. 166b; Habus, fol. 172b; Al-Hakam, fol. 173b; Habib, fol. 177a; Hamdah, fol. 178b; Hafsah, fol. 179b; Al-Khidr, fol. 180a; Khalid, fol. 183a; Da'ud, fol. 184a; Ridwan, fol. 186a; Zawi, fol. 189a; Zuhair, fol. 191b; Talhah, fol. 192b; Muhammad B. Ismail, fol. 193b; Muhammad B. Muham- mad, fol. 204a.

From the above list it will be seen that there must have been some transposition of leaves in the original MS. Under the last name, Muhammad B. Muhammad, are two notices relating to the third and to the second of the Banu Nasir of Granada, viz., Muhammad III. and Muhammad II. The second of these notices is brought down to A.H. 679, where the MS. breaks off. The copist adds: هذا اخر وما وجد في النسخة الموجودة بالكتبة الملكية بمصر المحمية

667-9.

Or. 3723-5.—Three uniform volumes, consisting respectively of foll. 631, 477 and 444; 11 3 in. by 7; 31 lines, 4 1 in. long; written in fair Nesphi, with 'Unwans, red-ruled margins, and with numerous headings 3 × 2
in an elegant Thulth character, apparently in the 17th century.

[Diagram, nos. 7—9.]


The first of the two parts (Kism) into which the work is divided has been published by Dozy, Dugat, &c., Leyden, 1855—1861. The whole work has been printed in Bulak, A.H. 1279. For the author's life see Khulaṣat al-Āthar, vol. i., pp. 302—311, and Dugat's preface to the Leyden edition, pp. 19—26.


Vol. iii. contains the remaining portion of the work. It concludes with a passage (Bulak ed., vol. iv., p. 886, and Dugat's preface, p. 25) in which the author states that he finished the work in Cairo on Sunday, the 27th of Ramaḍān, A.H. 1038. He adds that he made copious additions to it in the ensuing year, so that it received its final shape at the end of Dullhijjah, A.H. 1039.

The earliest of several owners' notes on the first page states that the MS. belonged, A.H. 1180, to the library of al-Maula Badr al-Īsām Muḥ. B. Sharaf al-Dīn.

Yemen.

670.

Or. 1345.—Foll. 318; 8½ in. by 6; 21 in. long; written in cursive, but distinct, Neskhi, apparently in the 16th century.

[Sir Charles A. Murray.]

Biographical notices of the learned men and Shaikhs of Yemen, imperfect at beginning and end.

From the following passage, fol. 262b, it appears that the work consists of an abridgment of al-Janadi's lives of the 'Ulamā of Yemen, with additions by the author of the abridgment; further, that al-Janadi's work was brought down to A.H. 724, and that he died A.H. 1041.

اقة ما ذكره ملانى من أهل ثاقر وهذا آخر ما ذكره في عاما اليمى إلى عصره وهذا سنة اربع وعشرين وسبع عايتة وكانت وناتا لملاى سنة اثنين وثلاثين وسبع عايتة حسب البلاى وانتهى ما اختصره منه وما تيسر من الزيادات

The full name of al-Janadi is Abu 'Abdallah Bahā al-Dīn Muḥammad B. Ya'kūb B. Yūsuf. The proper title of his work is the سلوك في طيات العلماء والسلوك. See the Arabic Catalogue, pp. 427, note f, and 716a; Haj. Khal., vol. ii., p. 613; Wüstenfeld, Geschichtscherer, no. 399a; the Leyden Catalogue, vol. ii., p. 198; and the Khedive's Library, vol. v., p. 80. An excellent copy of the Sultik in the Paris Library is described by Kay, Yaman, p. xii.

Although the author of the present work is not explicitly named in the MS., internal evidence shows that he was al-Aḥdal, or more fully, Sayyid al-Ḥusain B. 'Abd al-Rahmān al-Aḥdal, and that the MS. contains the work entitled تحقیق الزمن في اعتبار اليمين, ascribed to him by Haj. Khal., vol. ii., p. 227. The author speaks of his father
Sayyid ‘Abd al-Rahmān B. Muḥ. al-Ahdal, and traces up his pedigree to the ancestor of the Banu ’l-Ahdal, ‘Ali al-Ahdal B. ‘Umar B. Muḥ. al-Ḥusaini, a renowned saint and Sufi, who died in al-Marāwi’ah, A.H. 607. Moreover, the list of his own writings given by the author, fol. 154, includes three works, which are known from other sources to be due to al-Ḥusain al-Ahdal, viz., 1. ḫansara’ 3a’l-iṣba’il, written A.H. 823 (see Uri, no. 672, and the Arabic Catalogue, p. 427 b); 2. Kast’ al-ḥatīb 3a’l-hayjī, written A.H. 830 (see Ḥaj. Khal., vol. v., p. 209); and 3. al-ḥisn al-ḥusn 3a’l-maṣūb 3a’l-ḥusn, written A.H. 809. He died, according to Ahlwardt, Berlin Catalogue, no. 2109, A.H. 855.

Flügel, who has given a detailed description of the present MS., and a full abstract of the above autobiography, in the Zeitschrift der Deutschen Morgen. Gesellschaft, Band xiv., pp. 527—34, was mistaken as to the name of the author, whom he calls Muhammad B. Muḥ. B. Mansur Ibn Asir. That name, which has been afterwards adopted by Wüstenfeld, Geschichtscheriber, no. 484, was incautiously taken from the heading of a worthless fragment prefixed by a later hand to the MS. in order to give it an appearance of completeness. The heading is

The fragment consists of a meagre chronological sketch of the rulers of Zabid, from its foundation, A.H. 203, to the death of al-Muẓaffar Yūsuf B. ‘Umar, A.H. 850, and to the accession of al-Fākiḥ Aḥmad, one of his Amirs, whose descendants are said to rule over Yemen “to the present day.”

The work of al-Ahdal concludes with a survey of the political history of Yemen, at the close of which, fol. 312 a, the author says that he brought it down thus far in the month of Jumāda, A.H. 833, and that he had commenced the abridgment A.H. 826. He adds that many points in al-Janadi’s work were open to doubt and required correction; further, that the copy he used was incorrect, and that he had emendated it to the best of his knowledge. It appears, however, from numerous passages, that the author went on adding to the work for upwards of twenty years subsequent to the above date of completion. Notices dated as late as A.H. 848, 852, 853, 854 will be found at foll. 75 a, 80 b, 101 b, 4 b, 54 b.

The arrangement is geographical. Taking in turn the principal cities of Yemen and the neighbouring places, the author gives notices of the learned and holy men who were born or lived in each, grouping together in genealogical order those who belonged to one and the same family. He always gives precedence to the notices borrowed from al-Janadi, from which he carefully distinguishes his own additions. The latter, which are of considerable extent, relate for the most part to the period subsequent to al-Janadi’s time; but others supplement omissions in the earlier work.

The original text begins with a detached fragment, foll. 4—7, relating to natives of Ḥa‘il (الحيل), Khūz (الخوز), Wādi Baish (وادي البيش), al-Nu‘aimiyah (الأئميي)، Wādī Wasi‘a (وادي واسية), Wādi Ṣabyā (وادي ضياء), and a few other places situated in the northern part of Yemen. Then comes a long digression on the descendants of Muḥammad, Abu Ṭalib
and 'Ali, especially on the Sherifs of Arabia, introduced, as it seems, under the heading of Ḥarrad (حصر), but imperfect at the beginning, foll. 9a—20a. It is followed by notices of natives of Ḥarrad who were not Sherifs, and of those of some neighbouring localities. The most important places subsequently mentioned are al-Mahjam, or Surdād, fol. 65a; Bait Ḥusain, fol. 102a; al-Marāwī'ah, fol. 143b; Zabīd, fol. 174b; al-Turaibah, fol. 207a; 'Adan, fol. 225a; Taʿizz, fol. 237a; al-Shīhr, fol. 249b; Tarīm, fol. 253a; and Zafār, fol. 260b. For fuller detail, see Flügel, l.c., pp. 531—33.

The last portion of the MS., fol. 262b—308, is occupied by a history of Yemen and its rulers, also abridged from al-Janədī, and extending from the beginning of the fourth century of the Hijrah to the reign of al-Mujāhid 'Ali, who succeeded his father, al-Muʿayyad, A.H. 721.

The narrative is brought down to A.H. 724, fol. 293a. Then come notices relating to the Amirs who were in power under the Rasūlī dynasty, and to some later events down to A.H. 729, foll. 293a—308a.

Thus far al-Janādī. This is followed by the continuation of al-Aḥdāl, foll. 308b—312a. It begins with the latter part of the reign of al-Mujāhid 'Ali, from A.H. 742 to his death, A.H. 764, and is brought down, in the first instance, to the accession of Yaḥyā al-Tāhir (alias al-Zāhir), A.H. 831; concluding with a short summing up of the Rasūlī dynasty.

Another and last appendix, foll. 312b—317b, contains the reign of al-Zāhir down to his death at the end of Rajab, A.H. 842; the short reign of his son and successor, Ismāʿīl al-Ashraf, who died in Shawwāl, A.H. 845; and the accession of his cousin, the reigning Sultan, Yūsuf al-Muṣaffar. This last section must have been written before A.H. 854, when al-Muṣaffar was deposed by the rival king al-Masʿūd Abuʾl-Kāsīm. See Johansen, Historia Jemane, p. 183.

The original text breaks off at the end of fol. 317b. The next page contains a spurious conclusion by the same hand as the false beginning above noticed. It is dated in words A.H. 950, and lower down in figures A.H. 1052.

The present MS. is noticed by Kay in his Introduction to Yaman, p. xviii. A Taʾrīkh al-Faḵīh Ḥusain al-Aḥdāl is one of the authorities quoted in the preface of Ṭabaḵāt al-Khwāsī. See Or. 3036, fol. 4a, and the Leyden Catalogue, vol. ii., p. 301.

671.

Or. 2425.—Foll. 237; 10½ in. by 6½; 25 lines, 5 in. long; written in fine old Neskhi, with frequent omission of the diacritical points; dated Monday, the 9th of Shaʿbān, A.H. 900 (A.D. 1495).

[Presented by Col. S. B. Miles.]

طارز أعلام الزمان في طبقات اعيان اليمن


Beg. لحمد الله الأول الآخر القديم الباطن الظاهر لكم

The author died, according to Ibn Ḥajār, who had met him in Zabīd, towards the end of A.H. 812, more than seventy years of age. He had written three historical works on Yemen, viz., 1. an extensive chronicle; 2. a work alphabetically arranged (the present one); and 3. a third work arranged according to kings or dynasties. See Ibn Āl-Ghumr, fol. 186a, and Haj. Khal., vol. ii., p. 159. The first of the above works is the history of the Rasūlī dynasty.
The preface is followed by preliminary chapters (فصل) treating (1) of traditions relating to Yemen, fol. 2a; (2) of the usefulness of history, fol. 4a; (3) of the origin of the era of the Hijrah, fol. 4b; (4) of the division of the work, fol. 5a. From this last chapter we learn that the work consists of a historical introduction (مقدمة) and of thirty Babs comprising the biographical notices. Of these the first twenty-eight follow the order of the alphabet from ١ to ١٠, each containing notices of the men whose proper names begin with the corresponding letter. The twenty-ninth comprises men known by their Kunyahs; and the thirtieth is devoted to women.

The contents of the historical introduction are as follows: Life of Muhammad, fol. 6a; Abu Bakr, fol. 31a; 'Uthmân, fol. 32b; 'Ali, fol. 34a; al-Hasan, fol. 35b; Mu'áwiya and the Ummayades, fol. 36b; Abu 'Abbas al-Saffâh and the Abbasides, down to al-Musta'sim, fol. 48b; their successors in Egypt from A.H. 657 to the date of composition.

The last two sections form a compendious Muhammadan chronicle largely made up of obituary notices of celebrated men. The last is brought down to the extinction of the Banu Kalâ'ün and the accession of Barkâk, A.H. 784. It concludes, fol. 153b, with a short statement of the deposition and subsequent restoration of the latter, and of his death in the last decade of Shawwâl, A.H. 801.

The biographical portion of the work, which occupies the rest of the volume, foll. 155b—237a, comprises only the first six letters of the alphabet, viz., أ, fol. 155b; ب, fol. 210a; ت, fol. 215b; ث, fol. 216a; ج, fol. 216b; and ح, fol. 222a. The last section concludes with a notice of Hanash (حاش) B. 'Abdallah as-San'âni (who died A.H. 100; see Yâkût, vol. iii., p. 428, and
Kâmil, vol. v., p. 41, where should be corrected to the content). The lives are arranged in a strictly alphabetical series. In the case of identical names, the order is determined by those of the father and grandfather.

A copy of the same work described in the Leyden Catalogue, vol. ii., pp. 196—99, contains considerably less than ours; for it breaks off in the letter ١ with the notice of the Imâm Abu ’l-Hasan al-Mutawakkil ‘ala-’llâh Ahmad B. Sulaimân, which is found at fol. 168b of the present MS. Compare Kay, Yaman, p. xvi.

On the first page is written the following title: كتاب العقد الفاخر لخمس في طبقات أكبر البيس تأليف الفقيه الأجل الفاضل شمس الدين علي بن أنس لمجلزی البیمی روحم الربی تعلیم

On a blank page at the end of the introduction, fol. 154a, are written some mnemonic verses comprising the names of the Khalifs from Abu Bakr to al-Musta’sim. They are ascribed to Muh. B. ’Abd al-La’tif as-Subki.

On the last page of the MS. is a short extract from the work entitled نهضاء الامام العدل والإحسان, by Kâdi Sadr ad-Din as-Sulami. It relates to the revenue of Trâk, which is stated to have amounted under ’Umar to 137 millions (of dirhems?).

672.

Or. 3036.—Foll. 167; 8½ in. by 6; from 20 to 23 lines, 4½ in. long; written by two hands, apparently in Yemen, early in the 16th century. [Kremer, no. 35.]

طبقات الأخوين اهل الصدق والإخلاص


Beg. للمديد للمنفصل بجزيل المواهب والعلطا

According to a notice extracted from the Dau al-Lâmî of al-Sakhawî, the author was born in Zabid on the 12th of Ramaḍān, A.H. 812, and died on the 10th or 11th of Rabî’ II., A.H. 893. (The Bughyat al-Mustafid, Add. 27,540, fol. 83, gives the 9th of the same month.) He left, besides the present work, an abridgment of the Šâihil of al-Bukhâri (v. Haj. Khal., vol. ii., p. 589), and a collection of verses and anecdotes, entitled نزهة الأحباب (v. Haj. Khal., vol. vi., p. 320). Compare no. 586, 1. The well-known historian of Yemen, Ibn al-Daibâ, mentions Aḥmad al-Sharji in his autobiography as one of his masters. See Or. 3265, fol. 84a, and Wüstenfeld, Arabische Geschichtsschreiber, no. 518.

The preface, in which the author mentions his sources, has been quoted, in perfect agreement with the present copy, by Dozy in the Leyden Catalogue, vol. ii., p. 300. The notices are alphabetically arranged according to the proper names, and, in cases of identical names, according to the importance of the notices, or to their chronological sequence.

The alphabetical series is followed by two additional sections. The first, باب الكني, fol. 151a, comprises men known by their Kunyahs, including a great number of Abu Bakr. The second, fol. 165a, contains notices of men whose history was but imperfectly known, or whose proper names had not been ascertained.

The work was completed, as stated by the author at the end, in the month of Shawwâl, A.H. 867. A later date of composition, A.H. 872, is given in Bibliotheca Sprangeriana, no. 358.

Considerable lacunae of the original MS.
have been supplemented by a later hand. That restoration, which consists of foll. 1–10, 15, 26–48, 143–155, and 163–4, was completed on the 20th of Juma'da I., A.H. 1100 (A.D. 1689).

673.
Or. 2426.—Foll. 214; 11 in. by 6; 21 lines, 3½ in. long; written in fair Neskhi, with red-rulled margins; dated Rajab, A.H. 1101 (A.D. 1690).

[Presented by Col. S. B. Miles.]

سيم اللال في شعر الآل

Notices of the Imams, especially of the Zaidi Imams of Yemen, with copious specimens of their poetical compositions; by Ismā'il B. Muḥammad B. al-Ḥasan B. Amir al-Muminin al-Mansūr-billah al-Kāsim.

Beg. 1078 or 1079. The latter date alone is correct. It is stated in Bughyat al-Murid, fol. 834, that Ismā'il survived but a short time his father, who died in Rabi' I., A.H. 1079.

The author is also the subject of a panegyric in the Tib al-Samar, Or. 2427, fol. 189b, where the present work is mentioned by name.

The holy Imams, says the author in the preface, notwithstanding their eminent poetical talent, had been, with few exceptions, passed over by the biographers of poets. This consideration induced him to bring together in the present work select verses of their composition. He gave it the shape of a discursive commentary upon a Kasidah of his own, in which he had recorded their names, in imitation of the poem composed in praise of the twelve Imams, by Yahya B. Salāmah al-Ḥaṣkafi (d. A.H. 551 or 553; see Ibn Khallikān, De Slane's translation, vol. iv., p. 91); but he did not propose to give the dates of their death, or any detailed account of their lives, beyond such incidental notices as were suggested by the subject.

Both Kasidahs are given in extenso at the end of the preface. The first begins, fol. 11b, with this line:

أثّون مغنيهم فاتوياً الجُلْد

The second, which has the same metre and rhyme, begins, fol. 13a, as follows:

هل وجدون في الهوى ما أجُد

The notices are arranged in chronological order. They begin with ʿAli B. Abi Ṭālib, fol. 15a; Hasan, fol. 22a; Ḥusain, fol. 22b; Husain's descendants, fol. 24b; Zaid B. ʿAlī, from whom the Zaidis take their name, fol. 29b, &c., and are brought down in the present MS., which contains only the first
part (Juz) of the work, to the century immediately preceding the author's time.

The main part of the work deals with the Zaidi Imams of Yemen, beginning with al-Hādi ila'l-Ḥaqq Yahya B. al-Ḥusayn B. al-Ḳāsim, who died A.H. 298, fol. 51a, and concluding with al-Ḳutawakkil 'ala 'llah Yahya Sharaf al-Dīn B. Shams al-Dīn B. al-Mahdī Aḥmad (who died A.H. 965), and with three of his sons, viz., 'Abdallāh, fol. 193a; 'Alī, with his son Ibrāhīm, fol. 206a; and 'Īzz al-Dīn, fol. 210a.

After fol. 198 there is a lacuna corresponding with foll. 181a—186a of the next copy.

The first Juz was completed, as stated by the author at the end, fol. 214a, on Tuesday, three days before the end of Shawwāl, A.H. 1073. In the same place, the author states that the second Juz was to be devoted to Imam al-Manṣūr (al-Ḳāsim B. Muh., who died A.H. 1029), to his son al-Ḳutawakkil (Ismā'īl, who died A.H. 1087), to the brothers of the latter, and to some contemporary poets.

This copy, it appears from the subscription, was made by Zaid B. Ṣālīḥ al-Ṣāmī for a descendant of the above-mentioned Imam Yahya Sharaf al-Dīn, viz., Jamāl al-Dīn 'Alī B. Aḥmad B. al-Nāṣir B. 'Abd al-Rabb B. 'Alī B. Shams ud-Dīn B. Ṭabīr al-MāmineYN Yahya Sharaf al-Dīn.

Prefixed to the work, and in the same handwriting, are eulogies upon it in prose and verse, by the following four contemporaries of the author:


2. Muḥammad B. Ibrāhīm al-Suḥūlī, also Khāṭīb of Ṣan'a. See Tib al-Simar, Or. 2427, fol. 177a.


4. Rādī al-Dīn Jaffār B. al-Muṭahhar al-Jurmūzī, of 'Utmah; see Tib al-Simar, Or. 2428, fol. 113a.

674.

Or. 3969.—Fol. 245; 11½ in. by 7¾; 20 lines, 4½ in. long; written in fair Neskhi, with red-ruled margins; dated Thursday, Jumāda II., A.H. 1075 (A.D. 1664).

[GLASER, no. 263.]

Another copy, written in the lifetime of the author, as shown by the following title:

كتاب سماع الآله في شهر الألف شوارد ونظم ثلاثية مولانا السيد العامل زكى الغلاب المديد ورئى حجر الإلقاء ... اسمع الله بن محمد بن مسلم بن أمير المومنين ابنه الله جليلة في حديد هذا الزمان ووطد ماجدة زينة ل قطر اليمن الم

This copy includes the 2nd Juz, or continuation, mentioned in the preceding MS. It extends from fol. 199 to fol. 242, and deals with the Imam al-Manṣūr-ibn-Muḥammad al-Ḳāsim B. Muḥ (A.H. 1006—1029), with his sons, and the men of letters who lived under him, as well as under his son al-Mu'ayyad, who died A.H. 1054.

The author states at the end that he completed the work on the 24th of Jumāda II., A.H. 1073.

Foll. 243—245 contain a Kasidah ad-
dressed to Imam Yahya Sharaf al-Din, a letter of Sultan Sulaiman to the above Imam’s son, al-Mu’tahhar, dated Constanti-
nople, A.H. 957, and the answer of the latter.

675.

Or. 2427.—Foll. 312; 13½ in. by 8½; 19 lines, 5½ in. long; written in fair, partly vocalized, Neskhi, with ruled margins; dated Śan‘a‘, 22 Ramaḍān, A.H. 1154 (A.D. 1741).

[Presented by Col. S. B. MILES.]

طبيب السمر في اوقات السكر

Notices of the men of letters who lived in Yemen in the latter part of the eleventh and in the first half of the twelfth century of the Hijrah; by Shihāb al-Dīn Aḥmad B. Muḥ. B. al-Ḥasan al-Ḥaimi al-Kaukabānī.

Beg. 312b.

The above title, which appears in the preface, fol. 9b, is also written, in the handwriting of the copyist, with the names and titles of the author, on the first page, as follows:

كتاب طبيب السمر في اوقات السكر تأليف
القاضي العلامة الفقيه والمؤرخ لطبيب الذكر النصع
أربح العلامة الإمام والمنشئ لما يتختص به إعطاء الإعفاء
وابحث الدين الذي انتقد نوايا وتم العدائد الذى زاد
وضوحه وظهروا أحمد بن محمد بن لمس بن أحمد
النفيت الكوكباني المع

In a very diffuse preface the author boasts of his descent from Ḥimyar, and calls the famous Ḥimyari poet, Nashwān, his ancestor. His Nisbah, Ḥaimi, is derived from Haimah, a town or village of al-Janad in Yemen (v. Ya‘qūb and the Kāmūs, حيمة مدن (B.)); but he calls Kaukabān his native place (fol. 11a).

The work is written in a rhymed prose of tedious proximity and abounding in far-fetched phrases. The author seems more anxious to display his talent for fine writing than to impart information. The notices contain a scanty modicum of facts, and are almost entirely devoid of dates. They are largely made up of poetical quotations and of specimens of elegant epistolary composition by the author and others.

‘Ali B. Ṣalāḥ, writing A.H. 1158, speaks of the author as dead; see Or. 3805, I.

The arrangement is geographical. Each of the four books (قسام) of which the work consists deals with the men of a particular city or region of Yemen. The present volume contains the first two Kāms, relating respectively to Kaukabān and to Ṣan‘a‘. Kām I. begins, fol. 10b, with the heading: الاسم الأول:

في إعداد محاسبي كوكابان اليمنى وذكر من درز من قوة
القلم الشريف.

It comprises sixty-five lives, among which are those of the author’s grandfather (fol. 29a), Kādi ’l-Kudat al-Ḥasan B. Aḥmad al-Ḥaimi (who was sent by the Imām al-Mutawakkil on a mission to Abyssinia, and died A.H. 1071 or 1072; v. Khulāṣat al-Āthar, vol. iii., p. 17); of his father (fol. 31b), Kādi Muḥ. B. al-Ḥasan al-Ḥaimi; of his uncle (fol. 77a), Du‘l-Vizāratīn Abu ‘l-Faḍl al-Kādi al-Khāṭīb

‘Imād ad-Dīn Yahya B. al-Ḥasan al-Ḥaimi; and of other relatives.

Kām II., which begins, fol. 150b, with the heading القسم الثاني في ذكر أفعال صنعا اليمن فللكل
من تقاد من علمه وادبه بسمه غالب الدين وسمة بعالية
قدرا وبدر في نصه الفضل يدر
contains eighty-one notices. It includes several descendants of Imam al-Manṣūr al-Kāsim, beginning with his son, al-Mutawakkil ‘ala’llah Iṣmā‘il (v. fol. 199b), who died A.H. 1087.

The second Kām was completed, as stated by the author at the end, fol. 312b, in Ṣan‘a‘, on Thursday, the 24th of Safar, A.H. 1143.

3 x 2
BIography.


A table of contents of the first two Kismays occupies three pages at the beginning.

See, for another copy, Ahlwardt, Verzeichniss der Glaser'schen Sammlung, nos. 85-6.

676.

Or. 2428. — Foll. 278; 12½ in. by 8½; 23 lines, 5½ in. long; written in fair Naskhi, with all the vowels, and with red-ruled margins and red headings; dated 1st Rabi' II., A.H. 1199 (A.D. 1785).

[Presented by Col. S. B. Miles.]

The last two Kismays of the above work.

Kism IV. begins, fol. 3b, with the heading: 'The name of the author in the first Kismay of the first volume of the above work, as well as in the second volume of the same, includes fifty notices of men who lived in the tract extending from Kaukabun in a north-westerly direction as far as the district of Sa'dah. The localities mentioned in the headings are: al-Haainment (Sudan), fol. 131a; Mikhlaf (Mukhaqaf), fol. 138a; Kahlun (Al-Qalam), fol. 155a; al-Zafir (Al-Qalam), fol. 159a; al-Sudah (Al-Qalam), fol. 161b; Hubur (Habur), fol. 166a; Shihahah, fol. 189b, 196a; al-Sharaf (al-Sharaf), fol. 201a, 204b; Barat (Barat), fol. 214b; Sa'dad (Sa'dah), fol. 216b; Karid (Karid), fol. 225a; and Ru'afah (Ru'afah), fol. 225b. Most of the local names occurring in the above two Kismays will be found in the list drawn up by Wustenfeld, Yemen in XI. Jahrhundert, pp. 113—127.

An appendix, which begins foll. 227a, with the heading: "The names of the people and places in the appendix, contains twenty-five notices of literary men, natives of Syria, Egypt, and the Hijaz, whom the author knew by correspondence, or who had visited Yemen. It includes notices of Muhammad Amin, author of the Khulqah al-Ithar, and of Sayyid 'Ali Ibn Ma'sum, author of Sulafat al-'Asr (Arabic Catalogue, p. 601b).

In various places the author refers incidentally to previous works of his composition. The following are mentioned by name: 'The text of the Appendix in the second volume with the attached, vol. i., fol. 162a; the words mentioned in the second volume, vol. ii., fol. 12b; and the text of a letter to the person to whom the letter was addressed, ub., fol. 72a.
Three pages at the end of the present volume, foll. 277a—278a, are occupied by a dedication of the work, or of a copy of it, to Yahya B. Sāliḥ al-Suhūlī, who is called ‘Imād ul-Islām, and whose name is preceded by a wordy panegyric. The writer, who calls him his father (al-dāna), does not give his own name.

On the last page, fol. 278b, is an additional notice, by Ishāk B. Muḥammad al-Abdi, on the Sulafat ul-‘Aṣr of ‘Ali B. Maṣūm, a copy of which he had found in Mocha, A.H. 1117.

A table of contents, occupying three pages, is prefixed to the volume.

Copyist: 'Abd al-‘Abīd

_Shiraz._

677.

Or. 3395.—Foll. 180; 8½ in. by 5½; 13 lines, 2½ in. long; written in fair Neskhi, partly on bluish, partly on white paper of European manufacture, in the 19th century.

[S. CHURCHILL.]

 степень


Beg. الله لله مزين السماء بالنجوم ذات الأنوار.

This is the original of the Persian translation written by the author's son under the title of متنس الاستما, and described in the Persian Catalogue, p. 346b. The full title, as given in the preface, fol. 3b, is شهد الأزار في حراق [read حراق فحش المزار; but it is generally known as “the Thousand Shrines,” as stated by Haj. Khal., vol. iv., p. 16, or as Hezār we yek Mezār, according to Kaempfer, Amoenitates Exoticæ, p. 368.

The author's name is preceded, in the preamble, by the following honorific titles: شيخ الإمام صاحب العلم ولحم والكشاف والإمام سلطان المفسرين برز الخدودين الشيخ الحاج معيين لطيف والشيخة والدويق والدودين أبو القاسم الأزار. He belonged to a family which traced its origin to Khalīf ‘Umar and had given many celebrated Sheikhās to Shiraz. His father, Najm al-Dīn Abu ‘l-Fath Maḥmūd B. Muḥammad, who is described as a devout Sufi and preacher, fol. 94b, and died A.H. 740, was the great-grandson of the founder of the family, Shaikh Ṣadr ud-Dīn Abu ‘l-Ma‘āli al-Muzaffar B. Muḥammad al-‘Umarāl-Adawi, author of the Marmūzāt al-Ishrin (Haj. Khal., vol. v., p. 500) and of many other works, who died A.H. 688 (see fol. 87a).

The biographical notices, which, although numerous, fall far short of the conventional number of a thousand, contain, for the most part, obituary dates, probably taken from the tombstones, and, in the case of authors, a full enumeration of their works. They are arranged, according to the sites of the tombs, irrespectively of chronological order, in seven sections called Naubah, or daily rounds. Each of these includes the men whose tombs are found in one of the seven cemeteries of Shiraz, and may be visited in a single day.

The latest date mentioned is A.H. 731, which occurs twice, fol. 97a and 144a. The work appears to have been written at that very time; for it is silent about Ḥāfiz, who died in the same or in the ensuing year.

Contents: Preface and introduction, treating of the visitation of tombs, fol. 1b; first Naubah (الزوجة الكبرى), fol. 26a; second Naubah (المقبرة الباهليه), fol. 51a; third Naubah
Ulamā and Shaikhs who lived under the Ottoman Sultans.

The author, who devoted to this work the last years of his life, died in Constantinople, A.H. 968. See the Turkish Catalogue, p. 72a, and his detailed biography in Wüstenfeld's Geschichtschreiber, no. 527, pp. 74—9. The work has been printed on the margins of Ibn Khallikān, Bulak, A.H. 1199.

For other copies see the Arabic Catalogue, pp. 174a, 599a, 637b; the Paris Catalogue, nos. 2157—62; Pertsch, no. 1765; the Khedive's Library, vol. v., p. 74, &c.

The margins of this copy teem with additional notes, most of which have at the end the name of their authors. The following are the annotators whose names recur most frequently: Bāldür Zādeh, who died A.H. 1060 (Turkish Catalogue, p. 17b); Luṭfī Beg Zādeh (Muḥ. B. Muṣṭafa, who died young, A.H. 996; v. Haj. Khal., vol. iv., p. 66); and ʿArab Zādeh, whose marginal notes to the Shaḵāʾik are referred to by Haj. Khal., vol. ii., pp. 139, 450 (probably Muḥ. B. Muḥ. ʿArab Zādeh, who died A.H. 969; v. Turkish Catalogue, p. 72b).

Prefixed is a table of the ten Ṭabāḳāt, or generations, into which the work is divided. On the last page, and in a later handwriting, is a short Turkish notice of al-Sayyid Nasib Efendi (Yūsuf), who died in Istānbul, A.H. 1128, as Shaikh of a Maulawi cloister.

**Turkey.**

678.

Or. 1188.—Foll. 174; 8 in. by 5; 21 lines, 2\(\frac{3}{4}\) in. long; written in small and neat Turkish Nestalik, with ʿUnwān and goldruled margins, apparently in the 17th century. [ALEX. JABA.]

**Mosul.**

679.

Or. 2429.—Foll. 173; 9\(\frac{2}{3}\) in. by 7; 22 lines, 4\(\frac{1}{4}\) in. long; written in fair Neski, for Col. Miles; dated Rabīʿ II., A.H. 1297 (A.D. 1880). [Presented by Col. S. B. MILES.]
The Manhal al-Auliya is divided into three parts, respectively called Muqaddimah, Makṣad, and Khātimah, with the following contents: Muqaddimah. History of Mosul from the time of the Muslim conquest, A.H. 20, to the governorship of ‘Abd al-Baḵi Pasha, who was appointed A.H. 1199, and fell in the ensuing year in an encounter with the Yazidis, fol. 4a. Notices of ʿUlamā and poets who lived in Mosul or its vicinity, fol. 57a. They begin with Abu’l-Saʿādāt Majd al-Dīn Ibn al-Āthīr, who died A.H. 606, and with his brothers Diyya al-Dīn and ʿIzz al-Dīn; but they include many men of earlier date. There does not seem to be any systematic arrangement, but many contemporaries of the author are grouped together at the end.

Makṣad. Lives of Prophets and holy men buried in Mosul, fol. 92b. The first are the following: Shīth (Seth), fol. 92; Nūḥ, fol. 95a; Yūnus, fol. 96a; Jirjis, fol. 97b; al-Khīḍr, fol. 102b; Shamʿūn al-Ṣafā (Simeon), fol. 105b. These are followed by Companions of the Prophet, viz., ʿAbd al-Gani (Mirdas) al-Sulami, fol. 107a; Uwais al-Karami, fol. 108a; and ʿAbd allāh B. ʿUmar B. al-Khaṭṭāb, fol. 109a; by some descendants of ʿAli, and finally by Shiiks of later periods, without any strict order, the last being the famous al-Ḥallāj al-Husain B. Mānṣūr, who was put to death A.H. 309, fol. 159b.

Khātimah. Demonstration of the supernatural powers of saints, and refutation of the ignorant men who deny them, fol. 162b.

The MS. bears the heading: "تاریخ الموسیت تالیف المرحوم محمد امین بن خیر الله العمري"

The Manhal al-Auliya is frequently quoted by the author’s brother, Yāsīn B. Khair-Allah,
MEMOIRS AND TRAVELS.

The present MS. is the rough draft of the author. The latter part especially has all the appearance of an autograph MS., being written in a cursive scholarlike hand, almost wholly devoid of diacritical points, and presenting many erasures. The colophon is as follows:

\[ \text{الملالع البدريه في المنازل الروميه} \]


The MS. passed from the hands of Renouard into the possession of Dr. J. Lee, in whose catalogue it is noticed under no. 99.

Beg.

The author's son has given a notice of his life in the Kawākib al-Sā'īrah, fol. 158—161, where he enumerates some of his father's writings, amounting altogether to upwards of 110 in number, and adds that he had devoted a separate volume to his biography. In the preface of the Kawākib, the same writer mentions the present work as one of his authorities. See the Arabic Catalogue, p. 491a, *ad* no. 5.

The contents have been fully analyzed by Rosen, Notices Sommaires, pp. 187—190.

The author states at the end that he completed this account on the eve of Wednesday, 20 Dulbijjah, A.H. 1100.

Copyist: 

This MS. is noticed in Dr. Lee's Catalogue, no. 107.

682.

Or. 1182.—Foll. 92; 8⅓ in. by 5; 17 lines, 3½ in. long; written in fair Neskhi, with red-ruled margins, apparently in the 18th century.

[ALEX. JABA.]

نفَتة الصدر بين يدي صدر الصدور

A personal statement drawn up in the most diffuse style, in rhymed prose intermixed with copious verses, by which the author sought to ingratiate himself with 'Abdallah Kuprili Pasha and to obtain his protection.

Beg. 

الله لا سهل الا ما جعلته سهولا وانت انا

شييئتي جعلت لتذكين سهولا

'Abdallah Pasha, whose praises, as well as those of other Wazirs of the Kuprili family, are dwelt upon at great length in the introduction, foll. 2—30, held the governorship of Egypt, A.H. 1142—44 (v. Jabarti, vol. i., pp. 144—46). The author, whose name does not appear in the preface, is called in the prefixed title 'Abdallah. From various passages of the work it appears that he was a Husaini Sayyid living in Medina, that his father's name was Abu 'l-Jamil 'Abd al-Karim, and that he was a lineal descendant of the author of the نواييف, a polemical work directed against the Shi'ah. That work was written for Sultan Murad III. by Mirza Makhdüm, i.e., Mu'in al-Dīn Ashraf (or Muḥammad) B. 'Abd al-Bāki, who died A.H. 988 or about A.H. 995. See Haj. Khal., vol. vi., p. 390, vol. iii., pp. 316, 327, 355; and the Leyden Catalogue, no. 2076.

From the extremely prolix account of the author it may be gathered that, while he was engaged in teaching Hadith in the sanctuary of Medina, he was, very reluctantly, implicated in a popular rising against the Turkish Aghas, in consequence of which his father was banished to Jiddah, and there put to death by the local governor, while the author succeeded in escaping to Egypt. The date of his father's death is fixed in some verses by a chronogram for A.H. 1138:

الكريم مات شهيدا

The title, prefixed by a later hand, is:

هذة نفَتة الصدور وبثت الصور جمع عبد الله غريب

ارض وسما عاملا الله بلطفه

In the preface the work is designated as

نفَتة مُصنَّف بين يدي صدر الصدور وبرَث الصور تسكنش نفَتة وصفها مذكر يتضيء الروم والصور ال

683.

Or. 4309.—Foll. 96; 12 in. by 7¼; 27 lines, 4 in. long; written in fair cursive Neskhi; dated A.H. 1274 (A.D. 1857). [Budec.]

I. Foll. 1—31. Account of the author's journey from Baghdad to Constantinople;
Having been deposed from the office of Mufti of Baghdad, the author set out from that city in Jumada I., A.H. 1267, for Constantinople, in order to clear himself of the aspersions of his enemies. He went by way of Mosul, Diyarbekr, Erzerum, to Samsoun, from whence he took ship to Constantinople. He appears to have met with an icy reception from the Grand Vezir, of whose haughty demeanour he complains with much bitterness. The present diary was written for his son Bahá al-Dín 'Abdallah Efendi, to whom it was sent from Constantinople.

II. Foll. 32—95. The same author's account of his return journey from Istanbul to Baghdad.

Further on the author describes the scope of the work thus:

"I have been deposed from the office of Mufti of Baghdad, and have set out for Constantinople in order to clear myself of the aspersions of my enemies. I went by way of Mosul, Diyarbekr, Erzerum, and Samsoun, from where I took ship to Constantinople. I appear to have met with an icy reception from the Grand Vezir, of whose haughty demeanour I complain with much bitterness. The present diary was written for my son Bahá al-Dín 'Abdallah Efendi, to whom it was sent from Constantinople.

The author sailed from the capital to Sinop on the 21st of Shawwal, A.H. 1268, and reached Baghdad on the 5th of Rabi' I., A.H. 1269. This second part is designated in the colophon as the second part of the work thus:

"Further on the author describes the scope of the work thus:"

A few lines further he mentions earlier works written, mostly in Syria, on the same subject, as follows:

"And Alī Fan, a manuscript."

A work on the wonders of nature considered as evidences of Divine Wisdom; by Abu 'Uthmán 'Amr B. Bahr al-Jahiz, who died A.H. 255.

Further on the author describes the scope of the work thus:

"A few lines further he mentions earlier works written, mostly in Syria, on the same subject, as follows:"

"And Alī Fan, a manuscript."

A few lines further he mentions earlier works written, mostly in Syria, on the same subject, as follows:
There is no division in the work, beyond that which arises from the first word of paragraphs being written large and in red ink. Most of these begin with the word "reflect," for instance:

Beginning with heaven, the sun, the moon, and the stars, the author reviews in succession the proofs of the wisdom and power of the Creator, as displayed in the earth and its mountains; in minerals, plants, animals; and finally in the structure of the human body.

No such work is mentioned among the writings of al-Jahiz in the notices to which we have access (Ansâb al-Sam'âni, fol. 118; Shahrestâni, Haarbrücker's version, p. 77; Ibn Khallikân, vol. ii., p. 405; Bughyat al-Wu'ât, fol. 187; Wüstenfeld, Aertzte, no. 65; Leclerc, vol. i., p. 315; and Hammer, Literaturgesch., vol. iv., pp. 477—87). But there does not appear any valid reason for doubting its authenticity. The knowledge evinced by the author, in the passage above quoted, of early works which had quite vanished out of the ken of later times, seems to furnish a strong argument in favour of its genuineness.
COSMOGRAPHY AND GEOGRAPHY.

or Abu 'Abdallah, Muḥammad B. 'Abd al-Raḥīm B. Sulaymān al-Kāisī al-Gharnāṭī.

The author, who in the title prefixed is wrongly called Shihāb al-Dīn Aḥmad al-Gharnāṭi, was born in Granada, A.H. 473, and died in Damascus, A.H. 565. For notices of his life see Taʾrikh al-Islām, Or. 51, fol. 16; al-Makkarī, Analectes, vol. 1., p. 617; and Reinaud, Géographie d'Aboul-feda, Introduction, pp. 111—113.

The author, whose name is not given in the text, describes the scope of his work as follows:

The MS. agrees with the early copy noticed in the Arabic Catalogue, p. 440a. The four Bābs begin respectively at foll. 4a, 12a, 30a, and 43b. For other copies see Pertsch, no. 1501; the Paris Catalogue, nos. 2167—2171; and Brill's Catalogue, 1886, no. 313. Some extracts have been published by B. Dorn in Mélanges, Asiatiques, tome vi., pp. 685—716.

### 687.

Or. 1526.—Foll. 109; 8 in. by 5 1/2; 17 lines, 3 1/2 in. long; written in fair Neskhi, with red-rulled margins; dated Monday, 24 Shaw- wāl, A.H. 1093 (A.D. 1682).

[SIR HENRY C. RAWLINSON.]

عجائب الدنيا

A cosmography describing the wonders of the world, and of Egypt in particular, with a legendary account of its ancient kings, by Ibn Waṣīf.

The following title is prefixed by the same hand as the text: عجائب الدنيا أول من عجائب الجزر، وصف يشمل هذا الجزر على عجائب البحار واسبابها وجزايرها وانواها والاهرام وعجائبها وذكر من

The above is in verbal agreement with the preface of the work of Ibrāhīm B. Waṣīf Shāh, entitled كتاب العجائب الكبير, and described in detail by Chwolsohn, die Ssabier, vol. i., pp. 237, 322, and by Rosen, Notices Sommaires, no. 220. The present copy appears to contain a shorter recension of the same work. It is divided into three parts (جزاء), beginning respectively at foll. 2a, 22a, and 72b. The first treats of the wonders of the seas and islands and of the pyramids. The second relates to Adam and his descendants, the ancient priests of Egypt, and its kings before the Deluge. The third treats of the kings of Egypt after the Deluge, the Pharaohs and their talismans, and concludes with the story of Moses and of the passage of the Red Sea.

But the contents, although in substantial agreement with those of the MS. described by Rosen, are in a state of hopeless con-
This modern copy agrees in the main with the Berlin and Petersburg MSS., described by Wüstenfeld in the 5th volume of his edition, pp. 1—3. It begins with the life of Yakút, transcribed from Ibn Khallikán. The text of Yakút commences abruptly, fol. 6a, with this passage: ناما الماء لا يغوص في نفس الأرض بل يسوغ نهرا, corresponding with the printed edition, vol. i., p. 15, line 14.

The last article is جغانيان (vol. ii., p. 88).

This copy is a transcript of the Mosul MS., on which see Wüstenfeld, vol. v., p. 5; Layard, Ninive, vol. i., p. 36; and Chwolson, Zeitschrift, Band ix., p. 271.

689.

Or. 1498.—Foll. 358; 10½ in. by 7; 25 lines, 4½ in. long; written in neat Neskhi, A.D. 1847.

[SIR HENRY C. RAWLINSON.]

The second volume of the same work, extending from السوذا to اجتخار (Wüstenfeld’s edition, from vol. ii., p. 89, to vol. iii. p. 183).

It is a transcript of the old Taylor MS., Add. 23,372 (Arabic Catalogue, p. 609a), the lacuna of which has been filled up from another copy.

On the fly-leaf: "Copied at Baghdad, 1847."

690.

Or. 1499.—Foll. 159; 10½ in. by 7½; 25 lines, 4½ in. long; written in a small and neat Neskhi, A.D. 1853.

[SIR HENRY C. RAWLINSON.]

Two detached portions of the same work, viz.:

I. Foll. 1—43. The first part of the work, beginning, like Or. 1497, with the life of fusion, a portion of the second part having been transferred to the third, and vice versa, besides other transpositions, evidently arising from the disordered state of the MS. from which this copy was transcribed.

The precise date of Ibn Wasif Sháh is not known; but the work must have been written before A.H. 606, the date of the Petersburg MS. Haj. Khal., who mentions the present abridgment under عجائب الدنيا, vol. iv., p. 186, and the larger recension under كتب العجائب الكبرى, vol. v., p. 114, states that the latter was quoted by al-Bûnî (who died A.H. 622).

From this it may be inferred that Ibn Wasif Sháh lived in the 6th century of the Hijrah. See Chwolson, Zeitschrift der D. Morg. Ges., vol. vi., p. 408. He is the main authority followed in a legendary history of Egypt, entitled جواهر الجغراف، for an abstract of which see Wüstenfeld, Orient und Occident, vol. i., pp. 326—340. For copies see the Arabic Catalogue, p. 682a; the Copenhagen Catalogue, p. 98; Pertsch, no. 1644; the Paris Catalogue, no. 1819-20; and the Vienna Catalogue, vol. ii., p. 147.

On the first page of the MS. is written: "Purchased at Baghdad, Aug. 23, 1845, H. Rawlinson."

688.

Or. 1497.—Foll. 355; 12½ in. by 8½; 28 lines, 6½ in. long; written in fair Neskhi on European paper, in the 19th century.

[SIR HENRY C. RAWLINSON.]

معجم البلدان

The first volume of the well-known geographical dictionary of Yakút al-Ḥamawi, who died A.H. 626.

Beg. للهوم الله رحمه العالمين... أما بعد فإن أبو عبد الله يأقوت بين عبد الله الموتى

This copy is a transcript of the Mosul MS., on which see Wüstenfeld, vol. v., p. 5; Layard, Ninive, vol. i., p. 36; and Chwolson, Zeitschrift, Band ix., p. 271.
Yākūt. The text begins with the same passage, "Namā mālā ilā yiʿrūs fī l-aḍrānīya," and ends with the same parallel, corresponding with the printed edition, vol. i., pp. 15—169.

II. Foll. 44—150. A further portion beginning with باب السين والقالما وما يليهما طرائند (Wüstenfeld’s edition, vol. iii., pp. 95—524).

This is a transcript of the Taylor MS., Add. 28,373 (Arabic Catalogue, p. 609b).

On the fly-leaf: "Copied for me at Bagh- dad, 1853."

691.

Or. 1500.—Foll. 380; 11½ in. by 8; 23 lines, 4¾ in. long; written in fair Neskhi, A.D. 1848. [Sir Henry C. Rawlinson.]

A further portion of the same work, beginning with باب الطاء والقين المقتيلة (Wüstenfeld, vol. iii., p. 485, to vol. iv., p. 611). It has the usual lacuna extending from مُجَفَّونا كُلِّيٍّ to the passage وهو في موضوع احدهما (Wüstenfeld, vol. iv., pp. 305, line 5, to p. 345, line 13). It has in the latter part, foll. 343—380, many small lacunae, apparently due to the mutilated condition of the original MS.

On the first page: "Copied for me in 1848 at Mosul."

692.

Or. 1501.—Foll. 309; 12½ in. by 8½; 28 lines, 6 in. long; written in plain Neskhi; dated 5 Dulḵa’dah, A.H. 1265 (A.D. 1849). [Sir Henry C. Rawlinson.]

The last volume of the same work. It begins abruptly in the middle of the article الثقة with these words: هذه الصفة وهو بلاد عردة (Wüstenfeld, vol. iv., p. 153, line 6), and concludes with the following passage: وجدت وسما له بقدر عهوم وسما الله ان لا ينمنا ثواب التعب فيه ولا يكوننا إلى انفسنا في الدنيا والذينينة (ib., p. 1048, line 2).

It presents the lacuna above noticed, from البادية كميل، without any ostensible break in the text.

This transcript was made, as stated in the colophon, by order of the English Agent, Mr. Rassām Beg.

Sir H. Rawlinson wrote on the fly-leaf: "Copied for me from a fine and old MS. at Mosul in 1854."

693.

Or. 1502.—Foll. 196; 12 in. by 7½; 21 lines, 5½ in. long; written in fair Neskhi; dated Monday, 8 Dulhijjah, A.H. 1253 (A.D. 1838). [Sir Henry C. Rawlinson.]

Another copy of the concluding portion of the work, beginning with باب الميم والكوف وما بينهما (Wüstenfeld, vol. iv., p. 612). In addition to the final passage, as quoted from the preceding MS., there is at the end the author’s statement that he completed the work on the 20th of Safar, A.H. 621, in حلب (ib., p. 1048): وكان نفاغي من هذا التسود: في العشرين صفر سنة احدى والعشرين وستماه بغير حلب.

On the fly-leaf at the end: “Transcribed for me at Teheran from a copy written at Baghdad, A.H. 818. H. Rawlinson, Teheran, March 10th, 1838.”

694.

Or. 1503.—Foll. 201; 10½ in. by 7; 19 lines,
COSMOGRAPHY AND GEOGRAPHY.

4½ in. long; written in fair large Neski; dated Monday, 2 Rabī' I., A.H. 1254 (A.D. 1838).

[SIR HENRY C. RAWLINSON.]

المشترك وضعا والمفتقر صقعا

A dictionary of geographical homonyms, by the same author, Yakut al-Hamawi.

Beg. 

قال الشيخ الإمام الفاضل العاملة الأوحد شهاب الدين ضياء الإمام فجر الأفاضل اب عبد الله يانونت بن عبد الله المدعو سليمان البغدادي مشكاة ادام

This is a modern, and not very correct, transcript of the early Taylor MS., Add. 23,377 (Arabic Catalogue, p. 610b), and is in so far of some value, that it was written before that MS. had been damaged by water, and may therefore serve to supplement its present deficiencies.

Copyist: محمد بن الحاج خضر مكارد


For other MSS. see the preface of Wustenfeld's edition, 1846; Pertsch, no. 1525; and the Paris Catalogue, p. 2233.

695.

Or. 1504.—Foll. 225; 8½ in. by 6½; about 27 lines, 3½ in. long; written in cursive Neski; dated A.H. 1252 (A.D. 1836-7).

[SIR HENRY C. RAWLINSON.]

مصادم الأطلاع على اسماء اللانكهة والبقاء

The well-known abridgment of Yakut's geographical dictionary.

Beg. 

محمد الله المفتقر بالصفات والاسم

This copy agrees with the Taylor MS., Add. 23,376 (Arabic Catalogue, p. 610a), and is evidently derived from the same source. It has the same spurious beginning, which ascribes the work to Yakut himself. The genuine text of the Marāṣid begins in the 13th line with these words: الصواب ويعمل جهاتها ومؤلفها من أقطار الأرض (see Juynboll's edition, p. 2, line 16).

Copyist: موتملعل القرويدي:

Sir H. Rawlinson writes at the end: "This MS. was transcribed for me at Teheran by an ignorant and careless writer, from a very fine old copy written at Constantinople, A.H. [blank]. The transcript has been execrably performed. The writing is scarcely legible, and there are not two consecutive lines without an error. November 20th, 1838."

696.

Or. 1524.—Foll. 74; 8½ in. by 6; 17 lines, 4 in. long; written in large and bold Neski, about A.H. 700 (A.D. 1300).

[SIR HENRY C. RAWLINSON.]

A work on general geography, imperfect at the beginning, without title or author's name.

It appears from a comparison of the text with extracts from Ibn Sa'id included in Abu 'l-Fidā's Takwim al-Buldān, that we have here the work of the former writer, entitled كتاب الإجراقية. The author, Abu 'l-Hasan 'Ali B. Mūsa B. Muḥammad B. 'Abd al-Malik al-'Ansi al-Andalusi, was born in Granada, A.H. 610 or 615. He is chiefly known as a poet, and as author of several works on the lives of poets. After long peregrinations through Egypt, Syria, and Irak, he settled in Tunis, where he died, according to the Iḥātah of Lisan al-Dīn
COSMOGRAPHY AND GEOGRAPHY.


The work is divided into nine parts, treating respectively of as many zones of the globe, namely, the zone situated to the south of the seven climates; the seven climates; and the zone situated beyond, or to the north of, the seven climates. Each zone is subdivided into ten sections (جزء), proceeding from west to east. The authorities most frequently quoted are Ibn Fāṭimah and al-Baiḥāḳī.

Two leaves prefixed to the MS. by a later hand, in order to give it an appearance of completeness, bear the title كتاب عجایب الاقاليم السبعه الممتعة وانهارها ووان الاموالاتيها وجماها، and contain a summary description of the seven climates, beginning: قاول عبد بن أحمد الاموالاتي الارض في وسط السما والوسط هو السفل بالحقيقه، وهي مدوره كالكرة التي تقرر ذراع 

The original writing begins in the early part of the fourth Juz of the first or torrid zone. The first article is as follows: عاشر القمر الذي ينسب لجعل البلهم وهم اخوة الصين والشموVALUE

The article on Dumdumah, which follows, is quoted in extenso by Abu ʿl-Fidā, Reinaud’s translation, tome ii., p. 225. Further on, foll. 17-18, is found the passage relating to Janbitah, the Karlahs, and Khasāsah, corresponding with pp. 225—28 of the same translation.

The remaining contents are as follows: First Climate, fol. 10b. Second Climate, fol. 28b (wanting the latter part of Juz 1, from the article on ذلک, and all but the last five lines of Juz 2). Third Climate, fol. 37a. Fourth Climate, fol. 47b (wanting all after Manbij, Juz 4). A fragment of the fifth Climate, fol. 61, beginning with شماليه بنينيه, Sevilla, Juz 1, and ending with Valencia, Juz 2. A fragment of the sixth Climate, fol. 62, beginning with ولد ولد, Valla-

dolid, Juz 1, and ending with تربوه ناربونه, Narbonne, Juz 2. The seventh Climate, fol. 64 (imperfect at the beginning; the first article is بلاد نيطر, Poitou, Juz 2). The northern zone, المصور في شمال الاقاليم السبعه, foll. 67b—74.

A note at the end states that the MS. was collated A.H. 700. Description of the place: تنقل من فوافق في شهر رجب سنة سبعا،


A copy is mentioned, without author’s name, by Uri, no. 1015. Another, dated A.H. 714, and used by Abu ʿl-Fidā, is noticed in the Paris Catalogue, no. 2234, and an abridgment is mentioned by Rosen, Notices Sommaires, no. 233. Extracts relating to Italy have been published, with an Italian translation, by Amari, Bolletino degli studi orientali, 1881, pp. 388—392. For another geographical work of Ibn Saʿīd, see Uri, no. 874, and Nicoll, no. 263.
The wonders of creation, by the same author.

The text is in substantial agreement with Wüstenfeld's edition, from which it chiefly differs by omissions. There is no dedication in the preface. The prologue of the first Makalah (Wüstenfeld's edition, pp. 15—16) and the chapter on ethics, فصل في الاخلاص (ib., pp. 305—317) are wanting, and several articles of less extent are left out. The two Makālahs into which the work is divided begin respectively at foll. 88 and 396.

The MS. was bought by Sir H. Rawlinson in Baghdad, 15 Oct., 1846.

For other copies, see Wüstenfeld's Preface; Pertsch, no. 15038—8; the Paris Catalogue, nos. 2173—80; Rosen, Institut, no. 64; the Khedive's Library, vol. v., p. 85; &c.

The same work.
his preface, p. vii. It does not contain any dedication, and it wants the two sections the omission of which has been noticed in the preceding MS.

The name of the author is given as follows:

"He says, the name of the author is given as follows:"

[Fol. 25a. الباب الرابع في الابار

Fol. 28a. الباب الخامس في الابار و خواصها

Fol. 36b. الباب السادس في الجياب و خواصها

Fol. 42b. الباب السابع في الاجسم المفونة من المعاد والمفات و الیوان

The last Bāb is of considerable extent. It is subdivided into two sections also termed Bāb, viz., fol. 42b, الباب الأول في المعاد, fol. 48a. The second Bāb begins with trees, especially fruit-trees, and includes the following chapters (فصل) :

Fol. 706. في الابار الكثاير; Fol. 706; في خلاص مکاتبة الابار; Fol. 836; في الابار الصغر, Fol. 866; في الخواص, Fol. 926; في الابار, Fol. 956; and in the following, fol. 101a.

A further section, which begins fol. 1046, without any heading, treats of animals in alphabetical order, beginning with اسم الاسم, and ending with اسم اسم اسم. Then follow chapters on monstrous races of men and on Jinn, fol. 1566; on animals of strange shape, and monsters, fol. 1366; on spirits endowed with strange influence, في نفس غمزة الناسك, fol. 1406; on science and the learned, fol. 1146; on eloquence, fol. 1466; on poetry, fol. 1566; and lastly, a collection of sayings and moral maxims in prose and verse, fol. 152a—179.

The author often quotes al-Kazwini, and, more frequently still, copies him without acknowledgment. Earlier writers freely cited are al-Mas‘ūdī, Ibn Sīnā, al-Birūnī, and Abu Ḥamīd al-Andalusi. The latest works mentioned are كتب الجنس والابار (foll. 50a, 57a, 95b), by Muḥ. B. İbrahim al-Warrāk, who died A.H. 718 (v. Arabic Catalogue,
p. 183b), and the history of Shihāb al-Dīn al-Nuwayrī (fol. 57a), who died A.H. 732. From this it may be inferred that our author lived in the eighth century of the Hijrah; for the evident age of the manuscript will hardly admit of a later date.

In his article on wine, fol. 58a, the author refers to a previous work of his own, entitled ترريب التبر السبوب, in which he had devoted a whole chapter to the same subject. Haj. Khal. mentions a work of that name, vol. ii., no. 1964, but without stating the author.

II. Foll. 179a—205b. Naṣīḥat al-Mulūk, or advice to kings; by Muḥ. B. Muḥ. al-Ghazzālī, with the heading: كتاب نصية الملك

The work consists of extracts from the Arabic version of the Naṣīḥat al-Mulūk, entitled in some copies ترريب التبر السبوب. See the Arabic Catalogue, pp. 658b, 746a. The extracts correspond with foll. 4—24, 41—46, and 55—69 of Or. 135.

For other copies see Pertsch, no. 1874; Loth, no. 615; Aumer, no. 612; the Paris Catalogue, nos. 2424—30, &c. In one of the Paris copies it is stated that the work was translated from Persian by Abu'l-Ḥasan 'Ali B. al-Mubārāk B. Mauhūb, who lived in Mosul in the latter part of the sixth century of the Hijrah.

The Arabic version has been printed under the title ترريب التبر السبوب, in Cairo, A.H. 1277. See the Khedive's Library, vol. ii., p. 150.

Inside the cover is written: "Purchased by me at Baghdad, Feb. 14, 1848. H. Rawlinson."

701.

Or. 1525.—Foll. 139; 7½ in. by 5½; 21 lines, 2½ in. long; written in small Nestalik, with 'Unwān and red-ruled margins; dated 28 Rabi' II., A.H. 1001 (A.D. 1593).

[SIR HENRY C. RAWLINSON.]

خريدة العجائب وفريدة الغرائب

The cosmography of Sirāj al-Dīn Abu Ḥafs 'Umar Ibn al-Wardi. See the Arabic Catalogue, p. 611a.

Beg. المهد الله غائر الذنب ولا تزال التربة شديدة العجائب

This copy does not give the author's name, and the above title is only found in the colophon. The text agrees with the editions printed in Cairo, A.H. 1300 and 1302; but the passage stating the date of composition, A.H. 822, is wanting. The author died A.H. 850. See Pertsch, vol. i., p. 304.

The poem on the resurrection, by ʿAbd al-'Aziz B. ʿAlī mad al-Dīrīnī (d. A.H. 694; v. no. 235, and Ahlwardt, Verzeichniss, no. 533), entitled قلادة الضر المفتوح ذكر البيت والمشرور, with which the editions and most MSS. conclude, is here followed by a table for calculating the chances of victory: جدول في

حساب الغائب واللعبوب, fol. 137b, and by the verses of Ibn al-Habbāriyyah (Muḥ. B. ʿĀliāh, d. A.H. 504; Ibn Khallikān, vol. iii., p. 150) on the game of chess, foll. 138a-139a. (The same additions are noticed by Nicoll, p. 227, and by Pertsch, no. 1514.) A map of the world occupies two opposite pages, foll. 8b, 9a.

Copyist: سليمان بن سليمان الفينسي الشافعي العلوي 3 p 2
A detailed table of contents by a later hand occupies foll. 2—5.

On the fly-leaf is written: "Bought by me at Baghdad, March 20, 1846. H. Rawlinson."

For other copies see Pertsch, no. 1514; the Paris Catalogue, nos. 2188—2206; Rosen, Notices Sommaires, no. 225, Institut, no. 66; the Khedive's Library, vol. v., p. 46, &c.

702.

Or. 4637.—Foll. 157; 8 in. by 5½; 21 lines, 3½ in. long; written in small and distinct Neski, with red-rulled margins; dated Wednesday, 25 Sha'ban, A.H. 1035 (A.D. 1626).

Another copy of the Kharidat al-'Ajā'ib, with the following title:

کتاب خریدة العجائب
فریدة الغزایب تالیف الشیخ الامام العلامة علم
العیة والقیرین . . . . . سراج الملة والمیرین این حفیص
عمر بن الوردی الصدیقی الشامی تغییده الله تعالى
برحمه

It has the same additions as the preceding copy, and a rudely drawn map of the world occupying two opposite pages, foll. 3, 4.

Topography.

703.

Or. 3601.—Foll. 95; 8½ in. by 5½; 17 lines, 3½ in. long; written in Neski; dated 6 Rabi' II., A.H. 1305 (A.D. 1887).

A description of the glories and beauties of Isfahan, with copious poetical extracts, without title or author's name.

704.

Or. 3392.—Foll. 62; 10½ in. by 7; 11 lines,
43 in. long; written in fine large Neskhī, with all the vowels, and with gold headings; dated middle of Jumāda II., A.H. 904 (A.D. 1498).

[SIDNEY CHURCHILL.]

كتاب الصفوة


The following title is written on the first page in white, within an illuminated blue and gold border:

The author says that he wrote this abridgment by order of one whose commands he was bound to obey, and that he left out most of the narrative matter, as belonging properly to historical works.

The work is divided into twelve Bābs, with the following headings:

Fol. 2b. في ذكر مصر وسرقيها على سابر الأنصار.

Fol. 28a. في وصف السلاطين وكنية الملوك والملوكوس وما لذلك من أقامة الناموس.

Fol. 38a. في وصف أمر الامور وما في ذلك من تأليف الآيات.

Fol. 39a. في وصف الزرا واهل الدولة والباحثين لذلك.

Fol. 46a. في وصف أتار الملك ونظام الملك.

Fol. 47a. في وصف أرباب الوظائف.

Fol. 53b. في وصف الآداب والثقافة ووصف الأزمام وخدم الستار عند الغنام.

Fol. 55b. في وصف البيوتات والمظاهر والاصطبلات.

Fol. 60b. في كتب التراث وعمرات المسور للغناير.

Fol. 61b. في وصف الثعالب ونماذج التراث الإسلامية.

Fol. 64a. في ذكر امر الامراء والتركيان والأكراد.

Fol. 65b. في حوادث الدهر وماجريات الهل من مصر.

The second Bāb includes a chronological table of the Sultans of Egypt, foll. 31—33, from Barkūk, A.H. 784, to the reigning Sultan, al-Malik al-Zāhir Abu Sa‘īd Kānsuḥ al-Ashrafi, who succeeded on the 17th of Rabi‘ I., A.H. 904.

Khalīl B. Shāhīn al-Zāhīrī, an Egyptian Amir, author of the original work, and of a book on dreams (Arabic Catalogue, p. 345a), died A.H. 873. See the Berlin Catalogue, no. 4272, and, for copies of the Zubdah,
Uri, no. 753, s; the Paris Catalogue, no. 2258; and Houtsma, no. 263. It has been translated by Venture de Paradis (v. Cardin, Journal de Gabarti, p. 114, note). The same scholar stated the contents of the work in Volney’s Voyage, vol. i., p. 247. Some extracts have been given by Quatremère, Histoire des Sultans Mamlouks, vol. ii., part 2, p. 91. Compare also Pertseh, Gotha Catalogue, nos. 1525, 4, and 1657.

The present abridgment is mentioned by Haj. Khal., vol. iii., p. 538, and vol. iv., p. 106, under الصنوة, but without the author’s name.

705.

Or. 1559.—Fol. 99; 8 in. by 4 ½; 23 lines, 2 ½ in. long; written in small and neat Neskhi, with red and blue headings, apparently in the 15th century.

[Sir Henry C. Rawlinson.]

نزة الامام في محاسن الشام

A work describing the beauties of Damascus, with copious poetical quotations, by Abu ’l-Tukā Abu Bakr B. ‘Abdallah al-Badri al-Dimashki al-Sha‘rī.

Beg. لحمد الله الذي جعل الشام في وجه الأرض شاممة خضر. . . . . . . وبردن فقد سألني إياها الله: لا تجد ولبيب الناسкал في محاسن الشام على السماع.

The above title is found in the preface, fol. 3a; but the author’s name does not appear in the text. It occurs in the following title written in red and blue on the first page by the same hand as the text:

كتاب نزة الامام في محاسن الشام لولهفه أبي التقا أبي بكر بن عبد الله البدرى الديشطى الشامى اليوام عفى الله عنه.

In the body of the work, when quoting his own verses, the author designates himself only by his Nisbah, al-Badri.

In the preface he says that he wrote the present work far away from his native place, Damascus, at the request of a friend not named, who had become enamoured of that city by hearsay. The work is not divided into chapters. After mentioning the historical glories of Damascus, the beauties of its monuments, and the memories attached to them, the author dwells at greater length on its produce, describing in full its fruits, vegetables and flowers, and the beauties of some sites in the environs, with appropriate poetical quotations. He concludes with a short review of the tombs of celebrated and holy men buried in its cemeteries.

The verses are mostly due to poets of the 8th and 9th centuries of the Hijrah. In some instances the writer had received them from the lips of the authors. This is especially the case with Shams al-Din al-Nawawi (foll. 19a, 20b, &c.), who died A.H. 859, and with Du ’l-Wizāratayn Shihāb al-Din Aḥmad B. Abi ’l-Kāsim al-Khalīf al-Tūansi (foll. 41a, 44b, 45b), who is spoken of as still living (he wrote about A.H. 874; see the Arabic Catalogue, p. 492, iii., and Ahlwardt, Verzeichniss, no. cxxiv.). Kāitbī, who reigned A.H. 873—901, is referred to, foll. 19b, as the reigning Sultan.

Two other works written in Egypt about that time are due to the same author, viz., غرة الصباح في وصف الوجه الصباح, composed A.H. 871 (v. Arabic Catalogue, p. 654b), and المطالع البدري في المنازل القمرية, the autograph draft of which is dated A.H. 880 (v. the Bodleian Catalogue, vol. ii., p. 298, and vol. i., no. 999). In the latter MS. the author’s name appears in the same form as above. Haj. Khal., who mentions the present work, vol. vi., p. 323, calls the author Abu ’l-Bakr ’Abdallah B. Muh. al-Badri. He has been followed by Flügel, Vienna Catalogue, vol. ii., p. 133, and by De Slane, Paris.
Catalogue, no. 2253, a. In a copy of the Nuzhat al-Anām, noticed in the Khedive’s Library, vol. v., p. 165, the author is called Taḵī al-Dīn Abu l-Sīdḵ Abu Bakr B. Muḥ., known as ‘Abdallāh al-Bādri al-Miṣrī al-Shāfī. A similar name is given by Ḥaj. Khal. under two other works of the same writer, vol. iii., p. 605, and vol. iv., p. 311.

The last leaf of the original MS. is lost. It has been supplied by a few lines written A.H. 1224.

706.

Or. 3035.—Foll. 99; 6 in. by 4½; 13 lines, 3 in. long; written in Neskhi, A.D. 1850.

[KREMÉR, no. 34.]


Beg. "مَنْ لَهُ رَضُوْعُ الْعَالَمْ... وَيَعْدُ فَهُذَا تَحْليِقَثَ.." لِطَيِّفِ اِخْتَصُرْتُ فِيهِ كِتَابٍ تَنْبِيِحِ الطَّالِبِ وَرَاشِدِ الْدَّارَسِ

The work is divided into eleven Bābs and a Khatimah, as follows: 1. In Ṭabār, fol. 2a; 2. In Mardus, fol. 4a; 3. In Ṭabār, fol. 10a; 4. In Mardus, fol. 30b; 5. In Mardus, fol. 47a; 6. In Mardus, fol. 48a; 7. In Mardus, fol. 53b; 8. In the rains, fol. 54b; 9. In the rains, fol. 63a; 10. In the rains, fol. 64b; 11. In the rains, fol. 76b.

The contents agree with those of a MS. dated A.H. 979 and described in the Arabic Catalogue, p. 442a; but there are some passages, not found in the earlier copy, in which occur dates as late as A.H. 970 (fol. 42a) and A.H. 974 (fol. 97a), evidently posterior to the first redaction. From one of these additions, fol. 94a, we learn that the author’s father, Sharaf al-Dīn Mūsa al-ʿAlmawi, was Ḥāṣib of the Jamā’ al-Hājib in Damascus, A.H. 875—921; that at the latter date the author himself, who was then only fourteen years old, recited a Ḥaṣib in that mosque; and that he afterwards succeeded to his father’s office.

A copy of the original work of Zain al-Dīn ʿAbd al-Kādīr B. Muḥ. al-Nuʿa’īmi is described by Aumer, Munich Catalogue, no. 387. The author, who is designated as the historian of Damascus, and one of its first traditionists, was born A.H. 846, and died A.H. 927; v. supra, no. 487. The present abridgment is noticed by Kremér, Zeitschrift der D. Morgan. Ges., vol. ix., p. 267, and has been utilised by him for his "Topographie von Damascus."

707.

Or. 2920.—Foll. 124; 9½ in. by 6½; about 23 lines, 4½ in. long; written in a rude Neskhi; dated (fol. 102b) 20 Rajab, A.H. 1260 (A.D. 1844).

[Presented by Col. S. B. MILES.]

A nautical almanack, containing tables of longitude and latitude for the coasts of the Indian Ocean, of the Persian Gulf, and of the Red Sea, tables of the Latin months and of the signs of the Zodiac, and directions for nautical observations. These last are chiefly contained in a chapter which occupies foll. 109—120, and begins as follows: باب في اختلاف الغيابات والمпадّس والمسابقات والثواب والثواب.

On the fly-leaf at the end is written: “Found in a slave dow captured off Ras El Had, and condemned.”
SCiences.
Encyclopaedias.

708.

Or. 4518.—Foll. 402; 11½ in. by 7; 27 lines, 4½ in. long; written in neat Neskhi, with 'Unwân and gold-ruled margins; dated Thursday, 26 Rajab, A.H. 1094 (A.D. 1683).

[Presented by Col. S. B. Miles.]

رسائل اخوان الصفا

The well-known philosophical encyclopaedia of the Ikhwan al-Safa, or Sincere Brethren, compiled about A.H. 350.

The work has been printed by Nur al-Din Jiwâ Khan in four volumes, Bombay, A.H. 1305-6. For our knowledge of its contents we are chiefly indebted to Fr. Dieterici, who has published its most important parts in the text under the title "Die Abhandlungen der Ichwan es-Safa in Auswahl," Leipzig, 1883-6, and has given translations of the most important parts in various publications to which the readers will be referred further on. For the authors and their time, see Fligiel, Zeitschrift der D. Morg. Ges., vol. xiii., pp. 1-43, and Dieterici, Philosophie der Araber, pp. 141-151.

Beg. لحمد الله وسلم على عبادة الذين اصطفي الله خبر ان يشركوا كتاب رسل اخوان الصفا واصداً الكرام وماهية اخلاقهم فيها وهي إحدى وخصوص رسالة في فنون العلم وغزاب الحكم وطريقة الأدب من كلام خصائص الفنون صلى الله عليه وسلم وحرسهم حيث كانوا في البلاد آمنين شاكرين وهي مقومة بارزة اقسام الغ

The contents are as follows:


Fol. 17b. III. Astronomy, the sciences astronomico-mathematica. Published in extract, "Auswahl," pp. 113—124, and translated, "Propaedeutik," pp. 46-85. The latter portion, treating of astrology, appears in the MSS. as a separate appendix following upon the conclusion of the astronomical treatise.

Fol. 28a. IV. Geography, the sciences geographica in the geographer. Published in extract, "Auswahl," pp. 59-65; translated, "Propaedeutik," pp. 86-99. The tables of longitude and latitude differ considerably from the facsimiles at the end of the last work.


Fol. 64a. IX. Diversity of characters and


Fol. 150b. XXI. Zoology. Extract in “Auswahl,” pp. 191–216. This treatise includes the celebrated apologue on the dispute between man and the animals (foll. 156b–160b) which has been printed in Calcutta, 1812; re-edited by Dieterici, 1879; and translated by him, with the title “Der Streit zwischen Thier und Mensch,” 1858. For the first, or scientific, portion of the treatise, see “Auswahl,” pp. 155–170, and for the translation, “Naturanschauung,” pp. 191–216.


influences of the planets, in مسجد النفلة. 


Fol. 230a. XXVIII. Life and death, في ماهية حكمة الموت والحياة. Translation, ib., pp. 120–134.

Fol. 234b. XXIX. Pleasure and pain, في ماهية الذات والآخر. Translation, ib., pp. 135–158.

Fol. 242a. XXX. Diversity of speech, في علل اختلاف اللغات. Translation, ib., pp. 159–221. The text of the MS. is considerably shorter than Dieterici's translation, from which it differs very materially.

Fol. 246b. XXXI. The theory of Pythagoras as to the origin of beings, في مبادئ الموجودات على رأى فيثاغورس. This is the first treatise of Kism III. See, for the text, "Auswahl," pp. 437–446, and for translation, "Die Lehre von der Weltseele bei den Arabern," 1872, pp. 1–10.


There is at fol. 252a an extensive lacuna without any apparent break in the text. The lost portion consists of the latter part of Treatise XXXII., from a passage corresponding to "Auswahl," from p. 5, line 13, to the end; of the whole of Treatise XXXIII., on the Macrocosm ("Auswahl," pp. 446–454; "Weltseele," pp. 27–36); and of the initial portion of the next following Treatise. The missing portion occupies ten leaves in the next copy, Or. 2359, foll. 53–62, and thirty-one pages in the Bombay edition, vol. iii., pp. 8–39.


Fol. 294a. XLI: the first treatise of Kism IV. On doctrines and religions, في الأديان والديانات.

Fol. 330a. XLII. The way to God, في ماهية الطريق إلى الله.
Fol. 333a. XLIII. Doctrine of the Ikhwān al-Ṣafā as to the immortality of the soul.


Fol. 345. XLV. The nature of faith and the qualities of the believers, &c., im Catalogue.

Fol. 361b. XVI. Divine law and prophecy.


Fol. 395a. XI. Order of the universe, im Catalogue.


Fol. 397a. II. Magic, spells, witchcraft, &c., im Catalogue.


Copyist: محمد بن نعمت الله الطليبي الكيلاني :

A note at the end of the scribe, states that the MS. had been collated; another that it was made a Wakf by Sayyid Ahmad B. Sa'id B. Khalfan al-Busa'idi.

For other copies of the original work, or of the Spanish recension of al-Majriti, see Uri, nos. 871, 883, 904, 989; Casiri, no. 923; Aumer, nos. 652—55; the Paris Catalogue, nos. 2303—6; the Vienna Catalogue, no. 1; the Khedive's Library, vol. vi., p. 94; Pertsch, no. 157; and the Leyden Catalogue, second edition, vol. i., p. 2. A Persian abridgment, entitled جملة المکتب, is described by Ethé, Bodleian Catalogue, no. 1492.

709-10.

Or. 2338 and 2359.—Two uniform volumes, consisting respectively of 276 and 321 folios, 10 in. by 6 1/2; 25 lines, 3 1/2 in. long; written in fair Neskhi, with 'Unwān's and gold-ruled margins, dated 27 Safar, A.H. 1088 (A.D. 1677).

[SAYYID 'ALI, OF HAIDARABAD.]

Another copy of the Treatises of the Ikhwān al-Ṣafā. Each treatise has its 'Unwān, with its ordinal number written in white on a gold ground.

Contents of the first volume:

Fol. 1. Synopsis of the Treatises. The latter part, foll. 3—9, has been supplied by a modern scribe, Muḥammad 'Abd al-Rahām Bihāri.


Foll. 11—276. The first twenty-six treatises in the same order as in the preceding MS.

Beg. المحمد لله وسلام على عباده الذين اصطفى.

In this volume the number of treatises is 342.
raised to twenty-seven, because the Analytica Posteriora, which forms the second part of Treatise XIII, is counted as a separate treatise, and called the fourteenth. This is also the case in the Bombay edition, vol. i., p. 131.

In the latter part of the volume there are some transpositions. The contents must be taken in the following order:—

XXII. Composition of the human body (here called the 23rd), foll. 251b—256.

XXIII. Sensual perception, foll. 256b—260, 240-241.

XXIV. Development of the embryo, foll. 242b—250, 261—265.


Contents of the second volume, Or. 2359:
1. Treatises XXVII.—LI., designated in the headings as 28th—52nd, foll. 1—261.
2. An additional treatise, called the 53rd, on the art of divination, and on judicial astrology, foll. 262b—307.

Beg. اعلم إلى الخير أيدك الله وإياك بريج من عن السحر ينصرف في اللغة العربية على معان كثيرة قد ذكرها أحساب اللغة العارفين بها وأصحاب التنفس لها وزيد أن ذكر منها ما يليق بكتابنا هذا ليكون دليلًا على ما نوردته من القول في هذا الفن
3. Another synopsis of the 51 treatises, more detailed than the first; by a later hand.

711.

Or. 2873.—Foll. 248; 12½ in. by 7½; 25 lines, 4 in. long; written in small and close Nastalik; dated Shahjahan-abad (Delhi), Dulkadah, A.H. 1072 (A.D. 1662).

كتاب الصفا

The second part, or Physica, of the great philosophical Encyclopaedia of Abu 'Ali al-Hasain B. 'Abdallah Ibn Sinâ, entitled Kitab al-Shifa.

Beg. الفن الأول من الطبيعة في السماء وهو اربع مقالات إذ قد قررت تسير الله وعند مما يجب تقديم في كتابنا هذا

This volume comprises the eight books (Fann) into which the Tabi'îyyat, or Physica, are divided. Their divisions are as follows:

Fann I., comprising four Maqâlahs, viz.,
1. في الأسباب والمبادئ الطبيعية. في اللفظ، وما يجري منها، fol. 2b; 2. في الأسباب والأسباب، fol. 18a; 3. On the properties of bodies, as quantity, divisibility, fol. 40a; 4. On accidents, or transitory conditions, fol. 53b.

Fann II. On heaven and the universe, fol. 75a.

Fann III. Existence and decay, fol. 87a.

Fann IV. في الأعمال والانفعالات, in two Maqâlahs, beginning at foll. 105b and 112a.

Fann V. في الآثار العقلية, in two Maqâlahs, beginning at foll. 115b and 120a.

Fann VI., treating of man, his soul, senses, and faculties, in five Maqâlahs, beginning as follows: 1. fol. 128a; 2. fol. 135b; 3. fol. 441a; 4. fol. 152b; and 5. fol. 158b.

Fann VII. On plants, fol. 169a.

Fann VIII. On animals, foll. 175a—248b. It is divided into nineteen Maqâlahs. The following are those the headings of which appear in the text: 3. fol. 181b; 4. fol. 184a; 5. fol. 186a; 6. fol. 187b; 8. fol. 193a; 9. fol. 197b; 12. fol. 205b; 13. fol. 209b; 14. fol. 229b; 15. fol. 240b; 16. fol. 243a; 17. fol. 245a; 18. fol. 246a; 19. fol. 247b.
The copyist, 'Abdallah, says in the colophon that he was not very proficient in Arabic, and he begs to be excused for errors of transcription. In the margins of foll. 18a, 40a, 58b, &c., there are colophons, apparently transcribed from the original MS., which was dated Samarqand, A.H. 802.

For other MSS. of the Shi'a see the Arabic Catalogue, p. 745a; Nicoll, Bodleian Catalogue, p. 581b; the Leyden Catalogue, vol. iii., pp. 315—9; Loth, nos. 475—7; and the Khedive's Library, vol. vi., p. 99.

712.

Or. 1556.—Foll. 160; 8½ in. by 6; 25 lines, 4 in. long; written in fair Neskhi; dated Sunday, 13 Safar, A.H. 1130 (A.D. 1718).

[Sir Henry C. Rawlinson.]

مفيد العلم ومبيد الهموم

A popular encyclopedia, containing instructions on religious belief and observances, on morals and politics, on the curiosities of nature and of various countries, lastly, historical notices and miscellaneous information; by Jamāl al-Din Abu 'Abdallah Muḥammad B. Aḥmad al-Kazwini.

Beg. ملحم الله الذي ما العالم سواء خالق وصانع ولا له عما يريد منغ

The author's name is found in the following title, prefixed by the hand of the copyist: مفيد العلم ومبيد الهموم تاليف سیدنا ومؤنانا الامام العالم العلامة جمال الدين ابن عبد الله محمد بن احمد الکازنی تخذه الله بالرحمة والرضوان

The same name occurs in one of the Paris MSS., De Slane, nos. 2334—7. In the Museum copy noticed in the Arabic Catalogue, p. 338b, the author is only designated as al-Kazwini al-Shāfi‘i, and in the Gotha MS., no. 173, he is only called al-Kazwini, while in the Catalogue of the Burckhardt MSS., no 21, he appears as Abu Bakr al-Khuwārizmi. An anonymous copy is noticed in the Khedive's Catalogue, vol. vii., p. 701. Whatever his name may be, the author lived apparently in the sixth century of the Hijrah, and wrote after A.H. 527; for he received a tradition, as stated foll. 158a, from Jalāl al-Din Abu Ḥamīd Ya'la, of whom he speaks as dead. A traditionalist of that name, a native of Herat, went to Kazwin A.H. 523, stayed there some years, and died A.H. 527. See Tadwin, Add. 21,468, fol. 439b, and Kamil, vol. xi., p. 5.

The work consists of thirty-two sections called Kitāb. A full table of them, and of the chapters (Bāb) which they comprise, occupies the last eight pages of the preface, foll. 4—8. The Kitābs are as follows:

1. احکام الفنوس، in Qawā'id al-dīn, fol. 8a; 2. في ثمراط، in the same, fol. 13a; 3. في السنن, in fol. 19a; 4. في الإمساك, in fol. 22b; 5. في القدر على الكفارة, in fol. 29a; 6. في الزكاة, in fol. 375; 7. في الخاصات، in fol. 42a; 8. في الوراثة, in fol. 46b; 9. في المناشطات, in fol. 52a; 10. في معرفة الموارح, in fol. 56b; 11. في معرفة الأزمان, in fol. 59b; 12. في معرفة الأزمان, in fol. 58a; 13. في معرفة الأزمان, in fol. 59b; 14. في معرفة الأزمان, in fol. 59b; 15. في معرفة الأزمان, in fol. 59b; 16. في معرفة الأزمان, in fol. 71a; 17. في معرفة الأزمان, in fol. 78b; 18. في معرفة الأزمان, in fol. 81a; 19. في معرفة الأزمان, in fol. 84b; 20. في معرفة الأزمان, in fol. 89a; 21. في معرفة الأزمان, in fol. 97a; 22. في معرفة الأزمان, in fol. 100b; 23. في معرفة الأزمان, in fol. 106a; 24. في معرفة الأزمان, in fol. 108a; 25. في معرفة الأزمان, in fol. 116a; 26. في تفاسیر الامام, in fol. 124b; 27. في تفاسیر الامام, in fol. 131b; 28. in تفاسیر الامام, in fol. 135a; 29. في تفاسیر الامام, in fol. 139a; 30. في تفاسیر الامام, in fol. 143a;
486

SCIENCEs.

28. In the manuscript, fol. 149a; fol. 150b; fol. 153b; fol. 155a; fol. 158a.

Copyist: Abu t-lutfi b. hali hajj.

For other copies see Pertsch, Gotha Catalogue, no. 173, and Houtsma, no. 146.

In the last MS. the author is called, as in the Cambridge copy, Abu 'Abdallah Abu Bakr al-Khuwarazmi.

713.

Or. 3140.—Fol. 216: 8 \(\frac{1}{2}\) in. by 6 \(\frac{1}{2}\); 25 lines, 3 \(\frac{1}{2}\) in. long; written in Neskhi; dated Wednesday, 4 Sha'bân, A.H. 1150 (A.D. 1737).

Another copy of the preceding work.

A title written by the same hand as the text contains the same author's name as the last MS.

Copyist: Muhammad b. 'Abd al-soroor al-qanii al-maddii.


The present volume contains Fann IV., treating of plants and trees, divided into five Kisms, the headings of which are given in Arabic by De Goeje, i.e., pp. 9-10. They begin as follows:

Fol. 3a. مقدمهٍ بـ: "نهائي الأرب في فنون الأدب"

Fol. 41a. قسم الثاني من فن الفنون في الأدب

Fol. 87b. قسم الثالث في الفنون المشورة

Fol. 122b. قسم الرابع في النبات

Fol. 158b. قسم الخامس في اصناف الطيب والبجورات والغواي

The fifth Kism comprises eleven Babûs; but the present copy breaks off before the end of the ninth Bab, which treats of decoctions and extracts, and begins, fol. 214a.

The author's name is found, but slightly

The author's name is found, but slightly disfigured, in the first lines of the text:
715.

Or. 3143.—Foll. 38; 7½ in. by 5½; 23 lines, 2½ in. long; written in small Nestalik, apparently in the 18th century.

[Cremer, no. 153.]

Definitions of the technical terms used in twenty-one sciences.

The real author is probably al-Sayyid al-Sharif 'Ali B. Muh. al-Jurjani (d. A.H. 816), who was appointed by Shāh Shujâ', A.H. 779, teacher in the Dār al-Shifā', Shirāz, and occupied that post for ten years. See the Persian Catalogue, p. 522a. This conjecture is borne out by striking verbal coincidences in some passages of the present work with the dictionary of scientific terms, of the same author. See the Arabic Catalogue, p. 230.


The Arabic headings have been given by Cremer, "Meine Sammlung," p. 63.

716.

Or. 3141.—Foll. 63; 13 in. by 8; 21 lines, 6½ in. long; written in fair Nesbī in seven columns, alternately red and black, probably in the 19th century. [Cremer, no. 151.]

The curiously combined treatises on law,
prosody, history, grammar, and rhyme, of Sharaf al-Din Isma'il B. Abi Bakr B. 'Abdallah al-Mu'kri al-Husaini al-Shawari al-Shafi'I.

 Beg. 

The author was born, A.H. 755, in Abyat Husain, district of Surdab, Yemen, and taught in the Madrasah Mujahidiyyah of Ta'izz and in the Nizamiyyah of Zabid. He died at the end of Safar, A.H. 897. See Ibn al-Ahdal, Or. 1345, fol. 195a; Tiraz A'yan al-Yaman, Or. 2425, fol. 198a; and Inbi al-Ghumr, fol. 310.

The work has been fully described by Hammer in his Handschriften, no. 5. For other copies see the Arabic Catalogue, p. 411b; Aumer, no. 882; Vienna Catalogue, no. 8; Pertsch, no. 164; De Goeje, Leyden Catalogue, second edition, nos. 7—9; and the Khedive's Library, vol. vi., p. 159.

717.

Or. 3142.—Foll. 178; 8 in. by 5; 29 lines, 2½ in. long; written in small and close Nestalik, with red-rulled margins; dated 13 Rabi' II., A.H. 1085 (A.D. 1674).

[KREMER, no. 152.]

مجمعه نفيسة

An encyclopaedia of Muslim sciences, by Ahmad B. Yahya B. Muḥ. B. Sa'd [Sa'd al-Dīn] al-Taftazānī.

The author gives his name in the concluding lines, where he states that he wrote the work in Herat, A.H. 894. He has been a student of the foremost scholars of the time and was known for his learning and knowledge of the sciences. He taught at the Madrasah Mujahidiyyah of Ta'izz and in the Nizamiyyah of Zabid.

The following contemporary title is prefixed to the MS.: [نفيسة] علم العلماء العالم العلامة المدقق الشجاع أحمد بن محمد بن سعد القطباني الشهير بالعفيف وهذه الجماعة تعرف به.

The author was the great-grandson of the celebrated theologian of Timur's time, Sa'd al-Din Mas'ūd B. Umar al-Taftazānī. His father, Yahya B. Muḥ. B. Mas'ūd, held the office of Shaikh al-Islām in Herat from the time of Shāhrukh to the reign of Sulṭān Husain, and died A.H. 887. The author, Saif al-Din Ahmad, succeeded to the same post, which he held for nearly thirty years. He was put to death by order of the fanatical Shāh Ismā'īl Safawi, A.H. 916. See Ḥabib al-Siyar, vol. iii., Juz 3, pp. 198, 343; and Baber's Memoirs, Pavet de Courteille's translation, vol. i., pp. 401.

Haj. Khal. knew the present work, which he calls the موضوعات of Ḥallāmah al-Hafīd. He quotes from it some passages (vol. i., pp. 216—218, and 137) which are found in our MS. respectively at fol. 26—28 and 13b; but he does not mention it, as might have been expected, under the title موضوعات العلم.

The work bears no distinctive title in the MS., nor has it any preface. It begins with an introduction, in which sciences are classed under two heads, viz., traditional sciences, or those of the followers of the law (علم المشرعة), and philosophical sciences (العلوم الفلسفية). A full enumeration of the several sciences in-
included in each class is followed by observations on their objects and their mutual relations.

The section called Maṭlab, which forms the main body of the work, is devoted to the traditional sciences, and consists of eleven chapters, called ʿUqūd, with the following headings: 1. ʿUqūd al-Qurʾān wa-taqladtun fihā, fol. 14b; 2. ʿUqūd al-Jawahir ʿalā al-Maddinat, fol. 19a; 3. ʿUqūd al-Maudi, fol. 40b; 4. ʿUqūd al-Taqaddum, fol. 52a; 5. ʿUqūd al-Kalam, fol. 68b; 6. ʿUqūd al-Fiqh wa-taqladtun fihā, fol. 108b; 7. ʿUqūd al-Naṣīḥah, fol. 126a; 8. ʿUqūd al-Jihād, fol. 130b; 9. ʿUqūd al-Maṣahbat, fol. 133b; 10. ʿUqūd al-Manāqib, fol. 147a; 11. ʿUqūd al-Ḥadd bi al-ʿAllad bi al-Maṣāhib al-Abid bi al-Muḥaddid, fol. 161a. This last section ends with a short chapter on the art of writing (ʿUqūd al-Fuṣūḥ), fol. 164a.

The rest of the volume is taken up by an appendix containing observations on logic and other branches of philosophy, called Manzumat al-Maṣāhib, fol. 165a—178a.

Under each of the above headings the author adduces and discusses the opinions of his predecessors, quoting most frequently al-Shaikhs (i.e., Ibn Sinā), al-Ghazzālī, the author of Miṣbah, al-Sayyid al-Sharīf, and his great-grandfather al-Taftāzānī; but he also adds many original observations of his own.

Copyist: ʿAbd al-Ẓābir al-Bukhārī

718.

Or. 1298.—Foll. 83; 8 in. by 5; 15 lines, 3 in. long; written in fair Neskhi, with gold headings and gold-ruled margins; apparently in the 18th century.

A collection of thirteen versified treatises (al-Maṭla) on as many branches of Muslim lore, by one and the same author, with dates ranging from A.H. 935 to 942.

The author, whose name is found at the beginning of the fourth tract (fol. 13a), is ʿAbd al-ʿAzīz B. ʿAbd al-Walīd al-Miknāsī al-Malikī, who was called the Shaikh of the Koran-readers of Medina. He visited, A.H. 951, Jerusalem, Damascus, and Halab, and returned to Medina, where he died A.H. 964. He is said to have written metrical treatises on twenty-eight sciences. Most of the tracts contained in this volume are mentioned by name among his compositions by contemporary writers, viz., the author of al-Kawākib, al-Sāʾirah, Add. 16,647, fol. 130a, and Ibn al-Hanbal, Add. 23,976, fol. 131.

In some lines of prose at the end the author says that he completed these Manzumat on the 19th of Dulka'dah, A.H. 942, and ends by claiming for them the indulgence of his friends in Fās.

The contents are as follows:

I. Fol. 2a. مفصل الأصول و معجم السائلات ليوصي. A tract, wanting the first few lines, on the essential points of orthodox faith according to al-Ḥaram, composed, as stated in the last lines, A.H. 941. See Hajj Khal., vol. vi., pp. 219 and 230.

II. Fol. 4b. نظام الأصول. A tract on the interpretation of the Koran, being a metrical version of the interpretation of Jalāl al-Dīn al-Suyūṭī (Hajj Khal., vol. ii., p. 651).

Beg. بدأت ʿAbd al-Ẓābir نظم مسما

The date of composition, indicated by a chronogram in the last line but four, is A.H. 942.
III. Fol. 12a. A versified list of the Sūrahs of the Coran (نظم سور القرآن العظيم).

Beg. اللهد للرب العلی على انزال نور على دنل وصلا

IV. Fol. 13a. A treatise on the rules and technical terms of the traditionists.

Beg. يقول راجي فصل مولى واحد


Beg. اللهد للرب العلی لا تحي

VI. Fol. 35b. A treatise on dialectic (المجل), completed, as stated in one of the last verses, A.H. 942. See Haj. Khal., vol. vi., p. 295.

Beg. محمد رئی الكريم ابتدی

VII. Fol. 41a. A short tract on the obligatory observances of the pilgrimage (نظم وجبات الهجی), composed A.H. 936.

Beg. وکات ما يوجب ترك الدماء


Beg. اللهد للرب العلی على الظهور


Beg. اللهد للرب العلی على انزال نور

X. Fol. 51b. A treatise on logic (في المحقق), composed, as indicated by a chronogram at the end, A.H. 935. See Haj. Khal., vol. iii., p. 222.

Beg. قد قال من يجيئ المصطفى نزلاء

XI. Fol. 55b. A treatise on rhetoric (في العلمات) in the form of a chronogram. See Haj. Khal., under vol. iv., p. 239.

Beg. احمد من عم الوري احسانا

XII. Foll. 66b. A treatise on the ornaments of speech, the subject and title of which are conveyed in this verse:

محمد للهد العلی


Beg. اللهد للرب الكريم

It was composed, as stated at the end, A.H. 942.

719.
PHILOSOPHY.

491

The encyclopaedic and biographical dictionary of Muṣṭafa B. ‘Abdallah Kātib Chelebi, better known as Ḥājī Khalīfaḥ, who died A.H. 1068 (Arabic Catalogue, p. 478b).

This is the revised and enlarged recension of ‘Arabiǧi Bāšī Ibrāhīm B. ‘Ali, as contained in the MS. of the Oriental Academy, Vienna, which Flügel designates as B, and on which his edition is founded.

In the epilogue, which agrees textually with that given by Flügel, vol. i., p. v., the editor says that he completed the work on Sunday, the 4th of Rabī‘ II., A.H. 1170.

‘Arabiǧi Bāšī died, according to Sa‘d Efendi, as quoted by Flügel, vol. iii., p. iii., note 4, at the end of the reign of Muṣṭafa III., i.e., about A.H. 1187. A later and more precise date is given on the title-page of the present MS., where it is stated that ‘Arabiǧi Bāšī died on his way from Mecca to Medina, in the month of Muḥarram, A.H. 1190.

This valuable copy, which belonged to the Viceroy ‘Abbās Pasha, has many marginal additions, some of which bear dates posterior to Arabiǧi’s recension, as A.H. 1210, fol. 168, 185; A.H. 1213, fol. 360; A.H. 1219, fol. 24; and A.H. 1225, fol. 46.

Copyist: 

الحاج أحمد بن شيخ يوسف

For other copies, see Flügel’s preface, the Leyden Catalogue, second edition, no. 25, and Nobles, Madrid Catalogue, nos. 24—26.

720.

Or. 4310.—Foll. 71; 11¼ in. by 7½; 25 lines, 4½ in. long; written in cursive Neskhi, with red-ruled margins, in the 19th century.

[Budge.]

مطالع العلوم ومواضع التحوم

An encyclopaedia, by Amin al-‘Umari B. Khair-allah al-Khaṭīb al-‘Umari.

Beg. 

مَنْ تَبَالَتْ مَذْ خَلَعَتْ التَّبَالَاتِ مِنْ عَقَبِ وَهَذِبَتْ يُرِيكَ الْعِلْمَ خَلَقٍ

The author, also called Muḥammad Amin, belonged to the noble Ḥumari family of Mosul, and died A.H. 1203; v. Arabic Catalogue, p. 575, note b.

The work was written at the request of the author’s relative, ‘Ali al-‘Umari B. ‘Ali al-‘Umari, and was designed to treat of twenty-one sciences. The present volume comprises only three, viz., syntax (الْغَيْبَ), fol. 2b; grammar (الْحُرَفُ), fol. 45a (left unfinished); and logic (المَفْهُومَةَ), imperfect at the end.

A versified encyclopaedia by the same author has been described in the Arabic Catalogue, p. 301b.

Philosophy.

721.

Or. 1561.—Foll. 153; 7½ in. by 4; 19 lines, 2 in. long; written in cursive Nestalik, apparently in the 16th century.

[Sir Henry C. Rawlinson.]

I. Foll. 2b—27b. A collection of Plato’s sayings and philosophical sentences, designated on the title-page as مَلْفُوظاتُ ائِتَالاطِرِ.

Beg. 

قَالَ ائتِالاطِرِ لِلْمُكْتِمِ مِنْ طَلْبِ الْمِلْكِ مِنْ طَرِيقِ طَلْبِهَا ادْرِكْهَا وَإِنَا يَعْلَمُ أَكْثَرُ مِنْ طَلْبِهَا لَنَاتُمُ.

3 R 2
The sentences, which rarely exceed a few lines, are not arranged according to any systematic plan. Each begins with the words "Let us" written in red ink, and, in a few cases, the work from which they are taken is stated, as, for instance, the book of Timaeus (كتاب طباهوس), foll. 13b, 19b, 21b, and the book of Phaedon (كتاب نايس), foll. 13b, 9b. See Fihrist, p. 246; Wenrich, De Auctorum Graecorum versionibus, pp. 119—122; and Casiri, vol. ii., pp. 301—304. Moral maxims by Plato are noticed by Aumer, Munich Catalogue, no. 651, fol. 56.


Beg. اللهم انا نتوجه الياب ونسعى نحوك وجاهاه.

The work, to which no specific title is given in the text, is designated on the title-page as كتاب الطهارة للشيخ ابو عيسى مكاملاء, and at the end of some sections (Maqâlah), foll. 41a, 96b, as كتاب توضيب الأخلاق. It is mentioned under the latter title by Ibn Abi Usâibi'ah, vol. i., p. 245, and under both by Haj. Khal., ii., p. 476, v., p. 112. See also the Khedive’s Library, vol. ii., p. 152. The text agrees with the editions printed with the latter title, Cairo, A.H. 1298 and 1299. The six Maqâlahs, the headings of which are given by Haj. Khal., begin respectively as follows: I, fol. 28b; II, fol. 41a; III, fol. 65a; IV, fol. 79b; V, fol. 96b; VI, fol. 117a.

III. Foll. 143a—158a. المدخل. Introduction to Logic, by Porphyry.

This is an expanded recension of the Isagoge, quite distinct from the popular abridgment of al-Abhari. The editor, whose name does not appear, frequently refers to Porphyry by name (فاروپریوس), adding his own comments on the objects and method of the author.

The MS. is imperfect at the beginning. It commences abruptly as follows: ليست أكثر من العلم بنظام الموضوعات ونظم الموضوعات موجودة فالمشقة موجودة. Some preliminary chapters, due to the editor, deal with the raison d'être of philosophy, with its definitions and divisions, lastly, with the object, use, and divisions of Porphyry’s book. The title and scope of that work, and the author's name, are set forth in this passage, fol. 146b: فما سمته المدخل إذ كان غزده فيه ان يعلمنا عن شيء يسهل لنا فهم ما في كاليفيرياض والصناعة النظفية فهو المدخل لهما فاما مرتبته فوجب ان يقرأ قبل كاليفيرياض إذ كان مدخل وما بجية مشابهة.

The same title is found in the last line: وهنا يقطع كاليفيرياض الالام في المدخل. Porphyry’s book is mentioned in the Fihrist, p. 258, as كتاب ايساغوجي في المدخل إلى الكتب المطلقية.

The work is divided into two Kisms. The first treats of the meaning of the five universals in the following order: الجنس (genus), fol. 148a; النوع (species), fol. 149b; الفصل (difference) fol. 152b; الخاصية (property), fol. 154b; and الاضرار (accident), fol. 155a. Kism II., foll. 155a—157b, deals with co-
incidences and differences between the above five terms, 

The latest author quoted is Yahya al-Nahwi (fol. 147a), who lived in the seventh century (Fihrist, p. 254).


722.

Or. 1512.—Foll. 113; 6½ in. by 3½; 17 lines, 2 in. long; written in neat Persian Neski; dated A.H. 1076 (A.D. 1665-6).

The pseudo-Aristotelian work, entitled Theologia, with the heading:

The text of this copy is rather incorrect; but it has been collated, and has some corrections in the margins. The ten books into which the work is divided begin as follows: I. fol. 2a (including a table of contents, foll. 4a—9a, which corresponds with pp. 171—180 of the Leipzig edition); II. fol. 15a; III. fol. 26a; IV. fol. 33a; V. fol. 39b; VI. fol. 45b; VII. fol. 53a; VIII. fol. 59a (VIII. of Dieterici begins fol. 64); IX. fol. 82a; X. foll. 91b—113b. Blank spaces left for the heading and first words of the books have not been filled in.

Colophon: وهذا اخر كتاب البولغيا لابسطاطليس
الفيلسوف اليوناني لمحمد الله دامآ بيد الفنير إلى عفو
ره محمد صالح كوكدي توابع جزاداتان سنة 1076

On the first page is a seal dated A.H. 1088.


For other copies see Bibliotheca Sprenger., no. 741; the Paris Catalogue, no. 2347; and Dieterici’s Vorrede, p. vii.

723.

Or. 3264.—Foll. 190; 7½ in. by 5½; 25 lines, 3½ in. long; written, apparently by a scholar, in a small and close character, very scantily provided with diacritical points; dated A.H. 700 (A.D. 1300-1).

The commentary of Naṣīr al-Dīn al-Ṭūsī (d. A.H. 672) upon the Ishārāt, a philosophical treatise, by Abu ‘Ali Ibn Sinā (d. A.H. 428), with the following inscription:

The commentary of Naṣīr al-Dīn al-Ṭūsī (d. A.H. 672) upon the Ishārāt, a philosophical treatise, by Abu ‘Ali Ibn Sinā (d. A.H. 428), with the following inscription:

The commentary of Naṣīr al-Dīn al-Ṭūsī (d. A.H. 672) upon the Ishārāt, a philosophical treatise, by Abu ‘Ali Ibn Sinā (d. A.H. 428), with the following inscription:

The commentary of Naṣīr al-Dīn al-Ṭūsī (d. A.H. 672) upon the Ishārāt, a philosophical treatise, by Abu ‘Ali Ibn Sinā (d. A.H. 428), with the following inscription:
The Ishārāt, described as the last and most profound of Avicenna’s philosophical works, comprises two parts, the first on logic, the second on physics and metaphysics. See Haj. Khal., vol. i., p. 300, and the Leyden Catalogue, vol. iii., p. 320. The commentary of Naṣīr al-Dīn al-Tūsī, designated by the author at the end, fol. 188a, as حل مسائل كتاب الإشارات والتنبيهات, was written, according to Haj. Khal., i.e., p. 802, A.H. 644. For MSS. see the Leyden Catalogue, no. 1452; the Petersburg Catalogue, nos. 87—89; Loth, nos. 480-1; the Paris Catalogue, no. 2866; the Khedive’s Library, vol. vi., p. 91, &c.

The present volume contains the second half of the work, treating of physics and metaphysics. The following are the headings of the ten chapters (نُصُب) into which the text is divided:

Fol. 1b. النطاق الأول في جموهر الاجسام
Fol. 39a. النطاق الثاني في أloysات إجسامها الأول والثاني
Fol. 60a. النطاق الثالث في النفس الأرضية والسماوية
Fol. 92b. النطاق الرابع في الوجود وعلمه
Fol. 118a. النطاق السادس في الغياث ومبادئه في الترتيب
Fol. 146b. النطاق السابع في التجرید
Fol. 162b. النطاق الثامن في الفقيه والسعدة
Fol. 169b. النطاق التاسع في مبادئ العارفين
Fol. 180a. النطاق العاشر في استناد الأيات

The contents agree with an edition of the same part of Naṣīr al-Dīn’s commentary, lithographed in the press of Naval Kishor, Lucknow, A.H. 1293, with the title شرح الإشارات في الطبيعة. The last three sections of the Ishārāt have been published with a French translation by A. F. Mehren, 1891. An edition of the entire work by J. Forget, Leyden, 1892, is in progress.

Foll. 82—85 and fol. 190a, contain a fragment of the first part of the work, namely, the latter portion of Nahj 9 and Nahj 10, wrongly inserted into the present volume.

The margins of foll. 170—2 contain a curious addition by the commentator, viz., two versions of the story of Saḥāmūn and Absāl, the second of which, ascribed to Ibn Sinā, reached the writer, he says, twenty years after the completion of the present commentary (v. Leyden Catalogue, no. 1456).

Three pages at the end, foll. 188b—189b, are occupied by a tabulated statement of the contents of كتاب تهذيب الإخلاغ, by Abu ʿAli Ahmad B. Muḥ. B. Miskawaiḥ. See no. 721, II.

724.

Or. 3126.—Foll. 285; 10½ in. by 6½; 15 lines, 4½ in. long; written in fine, large, and bold, sparingly pointed Neskhi, probably in the 12th century. About twenty leaves at the end are more or less damaged by holes.

[Kremer, no. 136.]

A treatise on metaphysics, by al-Ghazzālī (d. A.H. 505), to which the following modern title is prefixed: كتاب مضاد الفلاسفة تصنف: الشيخ الإمام حجة الإسلام محمد بن محمد الغزالي الطوسي

There can be no doubt that the author is al-Ghazzālī, for in the concluding lines he
PHILOSOPHY.

refers the reader to his own work, Tahafut al-Falasifah, for a fuller exposition of conflicting views as to the attributes of God: theophysics, including his own works, Tahafut al-Falasifah, for a fuller exposition of conflicting views as to the attributes of God.

The attempt cannot be identified with any of the known writings of the great theologian as described by Dr. Gosche, "Über Ghazzali's Leben und Werke," Abhandlungen der k. Akademie zu Berlin, 1858, or noticed by Haj. Khal. It is entirely devoted to metaphysics, and is divided into seven Makalahs.

The MS. appears, from the original numbers of the quires, to have lost the first two leaves. It begins in the middle of a preliminary discussion on the existence of general ideas. The next chapter, which is also part of the introduction, begins: 

Each of the seven Makalahs is subdivided into ten Bábs. The headings of the Makalahs, and of the Bábs included in the first, are as follows:

Fol. 3b.  
المقالة الأولى في المبادئ والمبادئ

Fol. 4b.  
المقالة الأولى في بيان موضوع هذا العلم

Fol. 10a.  
المقالة الأولى في منفعة هذا العلم ومرتبته

Fol. 11b.  
المقالة الثالثة في بيان نسبه الذي موجود إلى القولات

Fol. 14a.  
المقالة الرابعة في بيان الواجب والممكن والمتمتع

Fol. 15b.  
المقالة الخامسة في فصل القول في الوجود

The MS. appears, from the original numbers of the quires, to have lost the first two leaves. It begins in the middle of a preliminary discussion on the existence of general ideas. The next chapter, which is also part of the introduction, begins: 

Each of the seven Makalahs is subdivided into ten Bábs. The headings of the Makalahs, and of the Bábs included in the first, are as follows:

Fol. 28a.  
المقالة الأولى في تعميم المبادئ

Fol. 30b.  
المقالة السابعة في تعميم الأول في الوجود

Fol. 33b.  
المقالة السابعة في أثبات الهيروي

Fol. 37a.  
المقالة السابعة في أن المادة الجسدية لا يمكن أن يوجد متفرقة عن الصورة

Fol. 40a.  
المقالة السابعة في تعميم الصورة على المادة في مرتبة الوجود

Fol. 44b.  
المقالة السابعة في القسم الوجود

The ten Bábs treat severally of the categories, viz., the kim and the kif and the naf and the 'adam, showing that quantity, quality, knowledge, &c., are accidents, and discussing the notion of number.

Fol. 67b.  
المقالة السابعة في لواحق القولات وبين أرضيتها

Fol. 71b.  
المقالة السابعة في القول في الوجود

The ten Bábs treat of the various modes of existence, such as necessary and possible, one and many, prior and posterior, eternal and temporal, &c.

Fol. 94a.  
المقالة السابعة في القول في الوجود

The ten Bábs treat of the various modes of existence, such as necessary and possible, one and many, prior and posterior, eternal and temporal, &c.

Fol. 171b.  
المقالة السابعة في القول في الوجود

The ten Bábs treat of the various modes of existence, such as necessary and possible, one and many, prior and posterior, eternal and temporal, &c.

Fol. 177b.  
المقالة السابعة في القول في الوجود

The ten Bábs treat of the various modes of existence, such as necessary and possible, one and many, prior and posterior, eternal and temporal, &c.

Fol. 233b.  
المقالة السابعة في لواحق الكتاب

This last Makalah treats of the following subjects: the origin of elements, Divine providence, the order of the world, the classes of beings, intelligence as absolute ruler, voracious dreams, joy and bliss, intellectual pleasures, the degrees of theosophists, and the mysterious signs, i.e., instances of the supernatural powers of saints.)
It may be noticed that a considerable portion of the last Makalah is textually borrowed from the Isharat of Ibn Sinâ (v. no. 723). The author says himself in the last paragraph, that “this was what he had gleaned from the books of the philosophers.” He adds, however, that the philosophers are arrant infidels for three reasons, namely, that they deny the resurrection of bodies, that they assert that the world is eternal, and that they maintain that God has no knowledge of individual objects. (The same observation is found a little more developed in al-Munkid, Schmölder’s edition, pp. 21 and 36).

The present work must be one of the latest compositions of the author, for, while in the Mašāid he speaks of the Tahafut al-Falâisîfah as a book he intended to write (see G. Beer, Makâsid al-Falâisîfah, p. 9), he refers to it in the present work, as also in al-Munkid, as a previous composition.

725.

المنصوص


Beg.

اما بعد حسن من يستحق لله لوجود ووجود دو نسخة من كلام الكرب

The above title is taken from the preface, in which the author describes his work as follows: 

The Mulakhkhas is mentioned among the works of al-Râzi by Ibn Abi Usâibî’ah, vol. II., p. 30; by Ibn Khallîkân, De Slane’s translation, vol. ii., p. 652; and by al-Dahabi, Ta’rikh al-Islâm, Or. 52, fol. 229. It is divided into an introduction on logic and three books treating respectively (1) of generals, (2) of substances and accidents, (3) of theology.

The first part, on logic, is subdivided into a Muâkhaddah, fol. 2b, and two Jumlahs, viz., 1. فی كيفية انتقاد الأصولات, fol. 28b, and 2. فی الثقايلات, fol. 20a.

Book I., on generals, comprises five Bâbs, viz.,

1. في الاشراق, fol. 65a; 2. في الماهية, fol. 69a; 3. في الوجود, fol. 73b; 4. في الوجود والكرامة والمكان والامكاني, fol. 77b; and 5. في التصيقات, fol. 80a.

Book II. is divided into a Muâkhaddah, fol. 81b, and two Jumlahs, treating respectively of accidents and substances. Jumlah 1, في الأشراق, comprises five Fanns, with the following headings: 

1. في الكلم, fol. 83b; 2. في النقاط, fol. 94a; 3. في الكيفية, fol. 122b; 4. في إنحدار الكلم, fol. 126a; 5. في الاءوة, fol. 137a. Jumlah 2, في العبید, is subdivided into the following three Fanns: 1. On bodies, في الأجسام, in six Bâbs, fol. 157b. 2. On the soul, في النفس, in a Muâkhaddah and eight Bâbs, fol. 199a. 3. On intellect, في العقل, fol. 241b.

Book III., on theology, في العلم الالهی, is divided into three Bâbs, viz., 1. On the essence of God, في ذاته تعالى, fol. 244a; 2. On His attributes, في صفاته, fol. 247b; 3. On His acts, في افعاله, fol. 251a—254a.
In a MS. described in the Leyden Catalogue, vol. iii., p. 357, it is stated that the work was completed A.H. 579. For another copy see Uri, p. 124, no. 501.

The copyist's name, very indistinctly written, appears to read احمد بن الفغ. Some lacunae of the MS. have been supplied by a modern hand, namely, fol. 2—10, 12—14, 50—51, and 83. The last page of the original MS., fol. 254b, contains a list of Fakhr al-Din al-Razi's works in an old handwriting.

The following are modern additions: a notice of al-Razi, abridged from Ibn Khallikân, fol. 2a; a life of al-Ghazzali, abridged from al-Isawi, fol. 255a.

726.

Or. 4312.—Foll. 304; 8½ in. by 5½; 17 lines, 2½ in. long; written in neat and minute Neskhi, apparently in the 16th century. [Budge.]


Beg. مرحب، فد نفسلك لام بعد خمد الله فاطر ذوات الطقوس النيرة... فان الولى الامام ملت محل فحي البتاخرينم نسم الله والدين محمد بن مبارك الشجاع الغ

The commentary includes the text, which is distinguished by a red line drawn over it. It wants a few pages at the end, breaking off in the course of the section which treats of the sense of vision (Add. 23,401, fol. 235b). A few marginal notes.

For other copies see the Arabic Catalogue, pp. 209b, 627b; the Catalogues of Petersburg, no. 99; Strassburg, no. 17; Paris, nos. 2384-5; the Khedive's Library, vol. vi., p. 97; and Loth, nos. 498—500.

727.

Or. 4313.—Foll. 106; 8½ in. by 5½; 15 lines, 3½ in. long; written in small and cursive Neskhi, probably in the 18th century. [Budge.]

Гашаие ميرزا جان

Gloss of Mirza Jân on the commentary of Muhammad B. Mubârakshâh, upon the Hikmat al-'Ain, and on the gloss of al-Sayyid al-Sharif upon that commentary, with the endorsement:

قولة لملكة الاستكمال أ: الاستكمال مصدر لمصدر وعاد بها معاذيتها النسبية وقد نطق ولاخلاصة المصدر

A copy with the same beginning is noticed in the Khedive's Library, vol. vi., p. 92-3. See also Loth, no. 593, and the Paris Catalogue, no. 2385.

The author, Habib-'allah al-Shirazi al-Bûghandi, called Mirza Jân, lived under Ismây'il II. Safawi, to whom some of his works are dedicated, and died A.H. 994. See Haj. Khal., vol. iii., p. 108; the Leyden Catalogue, vol. iii., p. 323; and Loth, no. 483.

728.

Or. 2982.—Foll. 268; 7¾ in. by 4¼; 15 lines, 3 s
2½ in. long; written in Neskhi, apparently in the 18th century. [H. Stern.]

A treatise on natural philosophy; by Abu 'l-Hasan B. Ahmad.

Beginnings of the science of philosophy. 18

The author, no notice of whom has been discovered, says in the preface that he wrote the present work because he had not found any compendium in which the many important problems of natural philosophy, were adequately expounded. It is divided into a certain number of sections called حديثة, which are subdivided into chapters termed روضة. But the headings of those divisions have not been entered into the blank spaces reserved for them.

The main contents are as follows: General notions on bodies and matter, fol. 3a; on motion, fol. 44a; on space, fol. 65a; on time, fol. 100a. Heavenly bodies, the spheres, and the structure of the material world, فيها يتعلق بالاجرام الوعليقة والجسم المحيط بها في اليوم والليل, fol. 127a. The four elements, the four temperaments, viz., warmth, cold, moisture, and dryness, and their various combinations, في كليات ما تقع في حصول الاختلافات من الأجسام, fol. 153a. On minerals, في المعادن, fol. 201a. On living bodies, i.e., plants and animals, and their bodily and mental faculties, في كشف احوال ذات الانفس من الأجسام النباتية والحيوانية, fol. 202a.

In the last chapter, fol. 262a, the author upholds the doctrine of Nasir al-Din al-Tusi, Fakhr al-Din al-Razi, and al-Ghazzali on the immaterial nature of the soul, and refutes contrary opinions. Throughout the work, the Shifa of al-Shaikh, i.e., Ibn Sina, is frequently quoted; but the author lays claim to independent thought, and often boasts of his original speculations. He cannot have lived earlier than the ninth century of the Hijrah, for he quotes, fol. 54a, in order to refute it, a passage of the Sharh al-Tajrid, by al-Kushji, who died A.H. 879 (v. Haj. Khal., vol. ii, p. 198).

This copy, evidently written by a scribe ignorant of Arabic, is extremely incorrect.

Logic.

II. Foll. 46–18. An anonymous commentary on the preceding work.

 Beg. الله لله الواجب وجوده الممتع نظرة... قال اما بعد فان كتاب الشعيء الامام قدرتة المكورة اثير الدين الياباهي... المشهور بابساغوجي لا كان على بعض الاخوان متعرفاً

The author is Husam al-Din Hasan al-Katti, who died A.H. 760. See Haj. Khal., vol. i, p. 503, and for other copies, Uri,
III. Foll. 19—70. An anonymous gloss on the preceding commentary.

Beg. لالم لله الواجب وجوده أول انتفع كتابه بعد الانتفاد بالبسمة بالحجم كان إدا الواجب من شكر نعماته واجب

The author is Muḥyī al-Dīn al-Taliji, or Talishi. See Haj. Khal., v.; the Paris Catalogue, nos. 2356, 1, 2358; the Leyden Catalogue, no. 1520; Aumer, no. 671, 672; and the Khedive's Library, vol. vi., pp. 54, 72, 74, 77.

730.
Or. 4315.—Foll. 102; 7½ in. by 5½; 19 lines, from 2½ to 3½ in. long; written in small, cursive, and imperfectly pointed, Nestalik; dated A.H. 969 (A.D. 1561). [BUDGE.]

A super-commentary upon the commentary of Kutb al-Dīn Muḥ. B. Muḥ. al-Rāzī upon the Shamsīyyah, a treatise of logic by Najm al-Dīn 'Alī B. ʿUmar al-Kātibī al-Kazwīnī (d. A.H. 675).

Beg. لالم لله الذي ابتدى بثبوت أخلاق المخلوقات. اما بعد هذه كلمة من الشبه والإثبات مستغفنا كيف من الأجزاء والتفاصيل ما استفادنا احترام عقد الله خودونا نعمه الدين من الحقائق. ولعلت على شرح الرسالة الشمسي للفاء سما المكان ولمؤاهل للفلاش.

The author's name, Sulṭān Shāh, does not appear in the text, but in the endorsement, حاشية سلطان شاه على شرح الشمسي, and on the outer edge, حاشية سلطان شاه على شرح الشمسي,

The above beginning relates to the first words of the Shamsīyyah.

The comments upon the commentary begin as follows:

The author is evidently identical with Mahmūd B. Niʿmat Allah al-Bukhari, whose treatise on logical subtleties is noticed by Loth, nos. 556, 559.

The MS. is imperfect at the end. On the first page is a note relating to its purchase by a former owner, A.H. 996.
A similar gloss is fully described, without author's name, by Rosen, Collections Scientifiques, Fasc. i., no. 233.

732.

Or. 4316.—Foll. 69; 7 in. by 4½; from 19 to 23 lines, about 3½ in. long; written in small cursive Neskhi; dated (foll. 29) A.H. 940 (A.D. 1533-4), and (foll. 69) A.H. 898 (A.D. 1493). [BUDGE.]

I. Foll. 1—29. An anonymous gloss on the commentary of Sa'd al-Din Mas'ud B. 'Umar al-Taftazâni upon the Shamsiyyah.

Beg. لمن نذكير الله اذئباً لأكتساب التصور والتصدق ... وبعد نفي واجب الحجات على رضوان الملك العُجم برهان الدين بن كُنال الدوين بن حَمَّيد ... لا رأيت فوازير الأمام الفاروق للرسالة الأثيرة كمش مكن مكن يحتفظ إلى بيان وتمتع العراقي

Both glosses are mentioned by Haj. Khal., vol. i., p. 503 and 504. See also Houtsma, no. 471, and the Khedive's Library, vol. vi., p. 66, where both the gloss of Najm al-Din Muh. B. Hamzah (d. A.H. 834), to the Isagogae of Atthir al-Din al-Abhari.

For the commentary of Sa'd al-Din see Haj. Khal., vol. iv., p. 76; the Paris Catalogue, nos. 2379-80; Houtsma, no. 476; and the Khedive's Library, vol. vi., p. 63.

II. Foll. 31—38. A short treatise on metaphysics, without author's name.

Beg. لمن نذكير الله إمتاع ماجات الإشيان وأوانيها الحقوق على كِتَابَات الأشياء ووجبيتها ... وبعد نفي ضعف التحرير ... وإحِرب للكيما ين بحري في حسن الكتبة والتُوحِبات ما فيها من الأشياء والأواني ... والكلام هنا مرتب على تواعد وحَاجة ووْصَة

It is divided into a few short unnumbered sections, termed Kā'idah, a Khâtîmah, and a Wašiyyah, or closing exhortation.


733.

Or. 3822.—Foll. 178; 9 in. by 5½; 23 lines, 3½ in. long; written in small and neat Persian Neskhi, apparently in the 16th century. [GLASER, no. 110.]


Beg. قال وحيد زمانه تفهم الله غفارة الامام لله فضاء ذوا الرِّغْبِ العورة... 

The title is written on the outer edge: شرح المطلب وله حاشية الشریف
LOGIC.

See Haj. Khal., vol. v., p. 595; the Arabic Catalogue, p. 2496; Loth, no. 525; Pertsch, no. 1184; the Paris Catalogue, no. 2390, &c.

734.
Or. 4319.—Foll. 193; 10 in. by 5; 19 lines, 2½ in. long; written in neat Persian Nestalik, probably in the 16th century.

Another copy of the same gloss.

The first half of the volume is crowded with notes written in a minute character on the margins, as well as on some inserted slips.

735.
Or. 4317.—Foll. 63; 8½ in. by 6; 13 lines, 3½ in. long; written in rude Neskhi in the 19th century.

Commentary of 'Abdallah Yazdi upon the Tahdib al-Manṭik wal-Kalām of Sa'd al-Din Maṣūḍ B. 'Umar al-Taťāzānī (d. A.H. 792).

Beg. لحمد الله الذي هداهان سموا الطريق . . . توله أبأد الله اقتفى بحمد الله بعد النسيلة ابتدأ بخیر الكلام وانتدأ بحديث خير الانام

The commentator's name is found in the colophon: تمت الكتاب المسة: عبد الله يزى الانتهاء على التهذيب. His full name is Najm al-Dīn ʿAbdallah B. Shihāb al-Dīn al-Husain al-Yazdi, and the Sharḥ al-Tahdib is mentioned among his works in the Khulāṣat al-Athar, vol. iii., p. 40, where he is stated to have died A.H. 1015.

The commentary has been lithographed in Delhi, A.H. 1284. It was completed, as stated in a Petersburg MS., no. 94, 3, A.H. 967. For other MSS. see Loth, nos. 547—551, and the Khedive's Library, vol. vi., pp. 79 and 82.

736.
Or. 3125.—Foll. 147; 8½ in. by 6; 25 lines, 4½ in. long; written in fair Neskhi; dated Rabī' I., A.H. 1238 (A.D. 1822).

[BUDGET.]

735. حاشية على شرح السلام

A gloss by 'Ali B. Ahmad al-Sa'ūdī on the commentary of 'Abd al-Rahmān B. Muḥammad al-Akhḍārī upon his own metric treatise on logic, composed A.H. 941 and entitled al-Silm al-Murūn (v. Arabic Catalogue, pp. 251b, 252a).

Beg. لله المهد المأله للصواب والسبب الأسباب للطلب . . . وبعد يقوق الفقيه على ابن أحمد الصعدي لما من الأول الكرب بذاكهة شرح السلام لملته.

The glossator says in a short preface that he had consulted for this composition his Shaikh Aḥmad al-Milawī, and had availed himself of the latter's commentary as well as of his oral explanations. In conclusion he states that he completed the work on the 13th of Ramāḍān, A.H. 1186. The passages explained are distinguished by the word توله توله in red ink.

'Ali B. Aḥmad al-'Adawi al-Malikī, called Sa'ūdī, one of the chief teachers of al-ʿAzhar, died A.H. 1189. The حاشية على شرح السلام للخضري is mentioned as one of his works. See Silk al-Durar, vol. iii., p. 206, and the Khedive's Library, vol. vi., p. 56. His Shaikh, Shihāb al-Dīn Aḥmad B. 'Abd al-Fattāḥ al-Ḵāhīrī al-Milawī, was also attached to al-ʿAzhar. He was born A.H. 1088 and died A.H. 1181. See Silk al-Durar, vol. i., p. 116. He wrote a long and a short com-
mentary upon the Sullam. Copies of both
are noticed in the Paris Catalogue, nos.
2403—4, by Aumer, no. 674, by Pertsch,
no. 1206, and in the Khedive’s Library,
vol. vi., p. 63.

The Sullam has been printed with al-
Bajuri’s gloss, Cairo, A.H. 1282, and Bulak,
A.H. 1297. For copies of the commentary
of al-Akhḍari, to which the above gloss
relates, see Aumer, no. 675; Pertsch,
no. 1202; the Khedive’s Library, vol. vi., p. 62;
and the Paris Catalogue, no. 2402.

Copyist:  محمد فارس البرمي المالكی

Dialectics.

737.

Or. 3124.—Foll. 24; 7 in. by 5¼; 21 lines,
3¾ in. long; written in cursive Nestalik;
dated Friday, 21 Jumada II., A.H. 852
(A.D. 1448). [Kremer, no. 134.]

شرح آداب الجيت

A commentary, by Mas'ūd al-Rūmi, upon
the Adāb al-Baḥth, or rules of disputation,
by Shams al-Dīn (Muḥ. B. Ashraf) al-
Samarkandi, who died about A.H. 600.
See the Arabic Catalogue, p. 201b, viii.,
and Haj. Khal., vol. i., p. 207.

Beg. الحمد لله رب العالمين ... وبعد فقد قال
الامام الحكيم والهيب المديق سلطان العلماء البخاريين
جاهب جميع فضائل البديعين مولانا شمس الملك والدين
السيرتندي ... أبناً عليًا من من علیه لوحم افضل
النعم الذي هو نعمة العقل

The commentator, whose full name is
Kamāl al-Dīn Mas'ūd al-Shirwānī al-Rūmi,
was a celebrated theologian and philosopher,
who lived under Sultan Ḥusain Baikārā and
taught in the Medresehs of Herat, where he
died A.H. 905. See Habib us-Siyar, vol. iii.,

The commentary includes the whole text
written in red ink.

Copyist:  احمد بن عثمان بن سليمان الديازركی

For other copies of the commentary, see
the Bodleian Catalogue, vol. ii., p. 588, and
p. 123; Pertsch, no. 2809; Aumer, no. 664;
Loth, no. 590, II.; Rosen, Marsigli Collection,
nos. 121, 2, 415, 8; the Paris Catalogue,
no. 2351, 8; the Khedive’s Library, vol. ii.,
pp. 272, 273, vol. vii., pp. 217, 414; and
Houtsma, no. 461.

738.

Or. 4320.—Foll. 32; 8½ in. by 5; from 19
to 21 lines, about 2½ in. long; written in
small Neskhi, probably in the 18th century.
[Budge.]

حاشية على المسعودی

A gloss upon the commentary called al-
Mas'ūdī.

Beg. قولاً بالله علينا نسل طريقة الالحديث
معي لاين حقيقة الحمد عند الحكيمين اظهر الصفات
القابلة

By al-Mas'ūdī is meant the commentary
of Kamāl al-Dīn Mas'ūd al-Shirwānī upon
the Adāb al-baḥth (see the preceding no.).
Ulugh Beg is named as author of the gloss,
both in the endorsement, حاشية الوج بيك على
شرح السموئی في آداب الجیت,
and in the colophon, نتم الرسالة السمنویة الى الویل میرزا اوغی پاس.
But the real author appears to be 'Imād
al-Dīn Yaḥya B. Ahmad al-Kashi, whose gloss,
called ḥaṣaḥ, begins precisely with the same words. See Aumer, no. 664, v.; Pertsch, no. 2809, z; and Haj. Khal., vol. i., p. 208, where it is said that the author lived in the tenth century. Several copies of that gloss are noticed in the Khedive’s Library, vol. ii., pp. 273, 274, 276, 277.

The first words of the text quoted are

The well-known treatise on politics, alleged to have been written by Aristotle for Alexander, and translated by Yahya B. al-Batrikut.

Beg. 

The work has been fully described by Flügel, Vienna Catalogue, vol. iii., pp. 258—260, and by De Slane in the Paris Catalogue, no. 2417. For other copies see the Leyden Catalogue, vol. vi., p. 205; Pertsch, no. 1869; Houtsma, no. 462; Lee, no. 39; and Biblioth. Burchardt., p. 59, no. 30.

This copy was written for a prince of Yemen, Amir al-Muminin Shujā’ al-Din ‘Umar B. Waḥid al-Din ‘Abd al-Raḥmān B. Muḥ. B. Muḥ. B. Ma‘ān al-Nażārī, whose name is entered on the title-page with the following titles: برسم الخلافة الشرفقة ...يدة الهادى ...نير الدين عمر بن سيدنا ...وأبن السيد ...نير الدين عبد الرحمن بن محمد بن محمد بن 

μχιεον θανατοί Αδάν θήρως ένδου.

The transcriber, ‘Abd al-Bāki al-Hanafī B. Muḥ., who calls himself the panegyrist of al-Mansūr (الإيجاح النصري), adds at the end some verses in praise of the same personage.

The last six leaves, foll. 65—70, contain a fragment of a Turkish treatise on the astrolabe, entitled هدية الطالب في رسم الاسترلاب (see the Turkish Catalogue, p. 122a).

740.

Or. 3117.—Foll. 248; 9 3/4 in. by 7 3/4; 15 lines, 5 1/2 in. long; written in fair large Neski; dated 8 Jumāda I., A.H. 588 (A.D. 1192).

[KEEMER, no. 127.]

الحكم السلطانية والولايات الدينية


Beg. تأل اقضى القضاء الإمام ابو النصر على الله}

الحمد لله الذي أوعى لنا معالم الدين
The work has been edited by Enger, Bonn, 1853, and printed with Tahgib al-Akhlaḵ, Cairo, A.H. 1298. For MSS. see the Leyden Catalogue, vol. iv., p. 192.

Copyist: أبو بكر بن ابي محمد بن أحمد الخوارزي

### 741.

Or. 3193.—Foll. 63; 8½ in. by 5¼; 11 lines, 2½ in. long; written in large Neskhi, A.H. 1260 (A.D. 1844).  [Kremer, no. 202.]

العقد النفس وذرة اللبلس

A collection of moral maxims and rules of conduct, arranged under eight heads; without author's name.

Beg. للهد لله على الكبار القوى القدير العلم لفقيه. أما بعد فإن الحق ما نطن به اللسان ما زاد في شدة البصيرة وعاد بحبة السريرة.

After quoting maxims of Alexander, Plato, Pythagoras, Aristotle, &c., on justice, the author divides his work into eight Bābs, the first of which, with the heading الباب الأول فيما يتعاب به عليه المثل والعلم, contains precepts relating to the acquirement of understanding and knowledge. The other Bābs have similar headings, and relate respectively to the following subjects: 2. الرذ والنبادة, continence and religious duties; 3. أدب, the ruling of the tongue; 4. أدب, the ruling of the sensual soul, لسان النفس, مكارم الأخلاق; 5. حسن السيئة, noble qualities; 6. حسن السياسة, virtuous conduct; 7. حسن البلدلة, good government; 8. حسن البلاغة, eloquence. The author concludes with the precepts of 'Ali B. Abi Ṭalib to his son al-Husain.

The work is textually taken, with some excisions, a few additions, and slight verbal changes, from an early collection of moral maxims, entitled الإحسان الاحصاص, Aḥāsin al-Maḥāsin, which has been printed, with al-Tajz wal-Ijāz and other tracts of al-Thalibī, in Constantinople, A.H. 1301. The author, Abu 'l-Hasan B. al-Ḥusain al-Rukkhaji, appears to have lived in the fifth century of the Hijrah. He quotes as one of his authorities his "late" father, al-Ḥusain B. al-Hasan al-Rukkhaji (who, as we learn from Ibn al-Athir, vol. ix., p. 317, had the official title of Mu'ayyid al-Mulk, and died A.H. 430), and he dedicates the work to the 'Uthān prince, Sharaf al-Daulah Abu'l-Makārim Muslim B. Kuraishi, who reigned in Aleppo and Mosul from A.H. 453 to 478. See Ibn Khallikān, De Slane’s translation, vol. iii., p. 421, and Ibn al-Athir, Kāmil, vol. x., p. 91.

A copy of the Aḥāsin al-Maḥāsin, described by Pertsch, Gotha Catalogue, no. 1873, has the same divisions as the present work, with nearly identical headings.

A MS. of the 'Ikht al-Nafis, also without author's name, is noticed in the Khedive's Library, vol. ii., p. 165.

### 742.

Or. 3182.—Foll. 221; 9½ in. by 6½; 19 lines, 4½ in. long; written in large and bold Neskhi; dated 21 Shawwāl, A.H. 734 (A.D. 1334), with the exception of foll. 1, 2, 47, and 149—184, which have been supplied by a later hand.  [Kremer, no. 191.]

سلج الملوك

“The flambeau of kings,” the well-known treatise on the duties of sovereigns and their rules of conduct, illustrated by copious historical anecdotes; by Abu Bakr Muḥammad B. al-Walid al-Ṭuṭūshī, who

Beg. لمجد الله الذي لم يزل ولا يزال وهو الكبير

The work is dedicated, fol. 3b, to al-Ma'mūn Abu 'Abdallah Mūhammad [B. Abi Shujā' Fātik] al-Amīr [called Ibn al-Batā'īhi], 'who was appointed Wazīr by the Fatimide Khalif al-Amīr, A.H. 515, and was deposed A.H. 519. See Ibn Khallikān, vol. iii., p. 455, and al-Kāmil, vol. x., p. 443.

The MS. has been collated. It is said in the colophon that it was transcribed from a copy dated Dūkādāh, A.H. 568, in which it was stated that the work had been completed in Fūsṭāt Misr on the 14th of Rajab, A.H. 516.

On the first page is a notice on the author's life, in which his patronymic is spelt at full length, Ibn Rundakāh, فن رونداق. On the same page is a note, stating that the MS. belonged, A.H. 1134, to Amir al-Mu'mīnīn al-Mutawakkil 'a-l-lah al-Ḳāsim B. al-Husain, the Zaidite Imām of Yemen, who died A.H. 1139.

The contents agree with the edition of the Sirāj al-Mulūk printed in Alexandria, A.H. 1289. For other copies see the Arabic Catalogue, pp. 512b, 659a; Pertsch, no. 1878; the Paris Catalogue, nos. 2431—7; the Leyden Catalogue, 2nd edition, nos. 465—68; and the Khedive's Library, vol. v., p. 67. An abridgment is noticed by De Jong, no. 155.

743.

Or. 3827.—Foll. 122; 11¾ in. by 8; 31 lines, 4½ in. long; written in small and neat Neski, with ruled margins; dated on the eve of Thursday, the last of Ramaḍān, A.H. 1075 (A.D. 1665).

[Glaser, no. 115.]

Another copy of the same work, written for al-Fākīh 'Izz al-Dīn Muḥ. B. 'Abdallah al-'Uṭmī.

Copyist: محمد بن علي بن محمد الحودي

At the end is an extract from a letter on the origin and early history of the Wahhabis by al-Muhṣīn B. 'Abd al-Karīm B. Isḥāḳ, entitled آقية في نعات الاهل نجد. It is written in diagonal lines, and occupies four pages, foll. 120b—122a.

744.

Or. 1529.—Foll. 102; 9¾ in. by 6; 23 lines, 4½ in. long; written in Neski, apparently in the 13th century.

[See Henry C. Rawlinson.]

A treatise of ethics, especially intended for kings, imperfect at the beginning, and containing neither title nor author's name.

It is evidently one of the numerous works of that prolific writer, Abu 'l-Faraj 'Abd al-Raḥmān Ibn al-Jauzi, who died A.H. 597. The following three men from whom the author, in frequent Isnāds, professes to have orally received traditions, viz., Ibn al-Ḥusain (Hibat Allah B. Muḥ.), Muḥ. B. Ṣādir, and Abu Manṣūr 'Abd al-Raḥmān B. Muḥ. al-Kazzāz, are all mentioned in the biographical notices of Ibn al-Jauzi among his masters. See al-Wāfi bil-Wafayāt, Add. 23,358, fol. 218, and Ta'rīkh al-Islām, Or. 52, fol. 119. Again, a piece of verse with which the present work concludes, and which begins:

لعبت وحلا يلعب الامض

وقد ذهب الطيب الطيب

is given in extenso, with few variations, in
the life of Ibn al-Jauzi, by his grandson, Mir‘at al-Zamān, Add. 23,279, fol. 107, among his select verses; but we have no means of identifying the present work with any of the numerous moral writings of Ibn al-Jauzi enumerated in the same notice.

The work is divided into chapters, termed Bābs, the original numbers of which have been altered in order to give an appearance of completeness to the MS.

The first extant Bāb, originally the fourth, treats of the duty of listening to admonitions; but it is imperfect at the beginning.

In the following table of the headings of the subsequent chapters, the original, still faintly visible, numbers of the Bābs are added within brackets:

Fol. 4a. Bāb al-fa‘lān [الخامس] in ذكر السلطان ووعده
Fol. 7b. Bāb al-sādus [السادس] in ذكر فصل المدل
Fol. 9b. Bāb al-sā’ah [الساع] in ذكر ذم الظلم
Fol. 11b. Bāb al-gāmis [الثامن] in ذكر ما ينبغي للسلطان استعماله
Fol. 16b. Bāb al-sādus [التاسع] in ذكر سياسة الرعاية ومدارسها
Fol. 21b. Bāb al-sā’ah [السابع] in ذكر اجتلاب الأموال ومصارفها

This last chapter breaks off at fol. 23b. The eleventh, the beginning of which is wanting, treats of the lives and characters of the Khalifs in chronological order, from ‘Abd al-Malik B. Marwān to the reigning Khalif, al-Mustaḍī bi-amr-allah (A.H. 566—575).

Fol. 60a. Bāb al-thā’ir [الثالث عشر] in ذكر من وعظ الخلفاء

This last Bāb breaks off, fol. 82b, in the middle of an admonition addressed by al-Auzā‘ī to Khalif al-Mansūr. The next Bāb, the latter part of which is alone extant, contains exhortations addressed to Amīrs.

Fol. 85a. Bāb al-mā’dī [السادس عشر] in مواعظ ووصايا
Fol. 87b. Bāb al-thā’ir [السابع عشر] in ذكر من تزهد من الملوك والسلطانين والأمراء

There is at the beginning of most chapters a prayer for the reigning Khalif al-Mustaḍī, for whom the work was evidently written.

A spurious beginning has been prefixed, with the title كتاب عمة الاحكام في تدبير ملة الإسلام لعامة اواومن وتربيد عصره وسماحة ابن لموجر رحمة الله تعالى.

The apocryphal preface begins thus: لله الذي ألف بين قلوب العباد في سائر البلاد بأكم اللطيف. It contains another title in the following passage: وبعد فهذا كتاب سيجتذب جزيرة الاحكام يشمل على نظام العالم وكتبه على ظلم الصغير والكبير.

Neither of the above titles is found in the authentic lists of al-Jauzi’s works.

745.

Or. 1534.—Fol. 57; 9½ in. by 6½; 21 lines, 4½ in. long; written in large bold Neskhī, apparently in the 14th century. [Sir Henry C. Rawlinson.]

تدخ الدراسة في مناهج السياسة

Moral and religious precepts for the use
of kings, illustrated by numerous anecdotes; imperfect at the beginning.

The author is only designated, in the colophon, by his honorific title, or Lakab, viz., al-Jalāl, or Jalāl al-Dīn: قأل لجلال هذا ما يبره الله من كتاب الدراسة في مناهج السياسة.

He appears to have lived in Egypt, and, judging from the evident age of the MS., he can hardly be placed later than the eighth century of the Hijrah.

The preface, the beginning of which is lost, contains the name of al-Malik al-Manṣūr, to whom the work is dedicated. This was probably al-Malik al-Manṣūr ʿAlāʾ, who reigned A.H. 678–689.

The scope of the work is described in these terms:

The author, who was evidently a religious character, begins by showing that piety is the only foundation for the prosperity of the state. Then comes a long story, fol. 36–336, about king Dārū al-Pahlawān, his discussion with his ten councillors, called Mūnis, al-Nājim, al-Murākib, Marzubān, al-Ḥākim, Isphahbād, and Mujir, and the scheme by which he brought the rebel Hurmuz to submission.

There is no division into chapters except towards the end, where the following headings occur:

Fol. 50b. ذكر العمال وما تمثل فيهم وفي ولائهم وغير ذلك
Fol. 53a. ذكر اخبار بعض القصص وسيرهم وغير ذلك
Fol. 55b. ذكر شعوب العرب وغير ذلك من لفظيات والنواذ

The anecdotes relate mostly to the ancient kings of Persia, to the Umayyades, and to the early Abbasides.

The latest reference, the date of which can be fixed, fol. 55b, is to the طبقات الأولياء, by Zākī al-Dīn ʿAbd al-ʿAzīz al-Munḍīrī, who died A.H. 656 (v. no. 629). There are also quotations from two works, the date of which has not been ascertained, namely, مترثاء الفكر, fol. 46a, and متراثين, fol. 47a.

In a spurious beginning prefixed to the MS. by a modern hand, the work is ascribed to Jalāl al-Dīn ʿAbd al-Rāḥmān al-Suyūṭī.

746.

Or. 3780.—Foll. 28; 6½ in. by 4; 16 lines, 2½ in. long; written in Neskhi, with redruled margins; dated Saturday, 18 Rabiʿ I., A.H. 1058 (A.D. 1648).

[Glasee, no. 65.]

النبر سببtek في صفات الملوك

A treatise on the rights and duties of kings; by Ṣafī al-Dīn ʿAlāmad B. al-Ṣāfī al-Maimūnī, with the following title: كتاب التبر سببtek في صفات الملوك تأليف الشيخ الإمام العالم الامراءة ... صفي الدين والدين أحمد بن الصفي الميمون

Beg. تزداد منته وتقصى

The author wrote it, as stated in the preamble, at the request of the Rasūl Sultan, al-Malik al-ʿAshraf ʿUmar B. Yūsuf B. ʿUmar B. Rasūl, who reigned A.H. 694–6. It is divided into four Bābs, with the following headings:

Fol. 4b. نبأ يجوز للسلطان النماسه من الأموال وما... لا يجوز
The author says at the end that he had compiled the present work from four books of al-Ghazzali, viz., al-Ihya, al-Wasit, al-Iktisad, and al-Mustazhiri, with additions from a few other works.

747.
Or. 3525.—Foll. 217; 10½ in. by 7; 27 lines, 4½ in. long; written in fair Neski; dated 26 Muḥarram, A.H. 841 (A.D. 1437).

[S. CHURCHILL.]

غزر الخصائص الإباحة وعر النقايش الغافلية

A collection of sayings, select verses and anecdotes, illustrating virtues and the opposite vices; by Jamāl al-Dīn Muḥammad B. Ibrāhīm B. Yāḥya B. 'Alī al-Kutubi, known as Ibn al-Maghribi.

Beg. لمعهد الله الذي جعل الإنسان عائق

The author's name is found in the following title, written in gold within an illuminated border on the first page:

كتاب غزر الخصائص الإباحة وعر النقايش الغافلية

He is also known as al-Warrāk (another name for al-Kutubi, the book-seller) and as al-Watwāt. He was born A.H. 632, and died in Ramadān, A.H. 718. His works are:

مناهج الفكر وماياع العبر. 1; فتاية الفكر ومرأة البلاء. 2 (see the Arabic Catalogue, p. 183b); الدار. 3.; الأجر والفرز.

4. Notes to the Kāmil of Ibn al-Athīr. See al-Durar al-Kāminah, Or. 3044, fol. 48a, where the title of the present work has been added in the margin.

The work is divided, as stated in the preface, into sixteen Bābs, treating respectively of eight virtues, and of the opposite vices. Each Bāb consists of three Faslān.

The preface is followed by an introduction containing moral maxims, and a full table of contents, foll. 4a—8a. The headings of the Bābs are given by Aumer, Munich Catalogue, no. 604, and by Flügel, who describes in the Vienna Catalogue, vol. i., no. 388, an abridgment entitled خصائص الغرر ولقاء النكران العبر.

Another compendium will be noticed further on, Or. 3630, II. See also Rosen, Institut, no. 107; Haj Khal., vol. iv., p. 319; and "Mission Scientifique en Tunisie," p. 11.

The present copy agrees exactly with the edition printed in Bulak, A.H. 1284.

Copyist: محمد بن أحمد التكروري

On the title-page are notes of several successive owners, dated A.H. 965, 1005, 1038, and a large seal stating that the volume was made a Wākīf, A.H. 1056, for the benefit of students of law and Hadith. The signature of the donor has been partly obliterated; but ابناً شاه محمد is still faintly visible.

748.
Or. 3692.—Foll. 335; 8½ in. by 5½; 19 lines, 4 in. long; written in Neski; dated 1st Muḥarram, A.H. 1225 (A.D. 1810).

[BUDGE.]
The same work, without author's name.

The copyist, Yāsīn al-'Umari al-Mausili, is the author of a history of Mosul brought down to A.H. 1226. See the Arabic Catalogue, p. 577b. A table of contents occupies three pages at the beginning.

749.
Or. 3190.—Foll. 313; 8\frac{3}{4} in. by 6; 17 lines, 3\frac{3}{4} in. long; written in fair Neskhi, about A.D. 1850. [Kreamer, no. 199.]

The same work, with a title in which the author is called Abu 'Abdallah Muh. B. Ibrāhīm B. Yahya B. 'Ali al-Watwāt al-Kutubi al-Miṣri.

750.
Or. 3119.—Foll. 58; 7\frac{3}{4} in. by 5; 21 lines, 3 in. long; written in small and close Neskhi, after A.H. 1000 (A.D. 1592). [Kreamer, no. 129.]


The author's object is to show by what means men may recover such worldly blessings as have been taken from them. The means are thankfulness, prayer, and faithful discharge of duty. This is shown in one hundred and twelve instances (مثلاً), applicable to various conditions of men.


Copyist

Abd al-latif bin l'alm al-jadala

مسكنا الرمادي طريقة

In the colophon, وكان الفраг من هذه المبارك، نصف شوال سنة... 'والمف من الهجرة النبوية,' the first numeral has been erased.

Mathematics.

751.
Or. 1514.—Foll. 174; 9 in. by 5; 17 lines, 2\frac{3}{4} in. long; written in neat Persian Nestalik, with diagrams; dated (foll. 89, 117, 144, 163) from Ṣafar, A.H. 886, to Dulka'dah, A.H. 888 (A.D. 1481-3). [Sir Henry C. Rawlinson.]

A commentary upon the geometry of Naṣīr al-Din al-Ṭūsī, known as تحرير اصول

الإثيدس

Beg.

لمحمد الله الذي يتلألأ على صفقتativ الليل

والنهار تباشير آخر تدزغ... اما بعد نفلما يدود في خليد ولم يتاثم لي في بلدي ان اجيع من اصول

الهندسة والحساب

The author, who designates himself only by his Kunyah, Abu Isḥāq, had long contemplated writing a treatise of geometry and arithmetic, as a help to astronomical observations. When Sultan Ya'kūb Bahādur Khān obtained the sovereign power, and, although only sixteen years of age, surpassed all princes in merit and virtue, the author
willingly complied with his royal desire, by
writing for him the present work.

Ya'qūb Beg B. Ḥasan Beg, the greatest
ruler of the Aḵ-ḵuyunlu dynasty, ascended
the throne at the age of sixteen, A.H. 883,
and died A.H. 896. See Lubb al-Tawārīkh,
Or. 140, fol. 64, and Ta'rikh Elchi Nizām-
shāh, fol. 438.

The commentary appears to have been
left unfinished. It extends only to the first
five of the fifteen Makālahs of the text, and
breaks off in the course of the explanation
of the 14th figure, the 'akhlak al-wuṣūd, of
Makālah V.

The five Makālahs begin respectively as
follows: I. fol. 5a; II. fol. 80b; III. fol.
117b; IV. fol. 144b; V. fol. 164b.

Prefixed to the MS. is a leaf containing a
eulogy upon the work and the author, as
well as upon the latter's royal patron, by
the famous al-Dawānī, Abu 'Abdallāh Mu-
hammad B. As'ad, who prays that the
author may live to complete the work. The
eulogy is dated Tebriz, 27 Dūl-ka'dah,
A.H. 887.

The commentary contains the entire text
of the Taḥrīr. The latter work has been
printed in Rome, A.D. 1594, and in Con-
stantinople, A.H. 996. For MSS. see the
Arabic Catalogue, pp. 443b, 618b; Uri,
nos. 949, 1012; Aumer, no. 848; Loth,
nos. 736—40; the Paris Catalogue, no. 2465;
the Khedive's Library, vol. v., p. 193, &c.

752.

Or. 3129.—Foll. 99; 7 in. by 5; 21 lines,
3½ in. long; written in fair Neskhi, in the
16th century. [Kremer, no. 139.]

تحفة الطلاب في شرح ذكرى للحساب
A commentary by Abu ʿl-Fadl Muḥammad

B. Ahmad B. Ayyūb, called Ibn Imān al-
Nahḥāsiyyah, al-Shāfīʿi, upon the arithme-
tical treatise entitled Nuzhat al-Ḥusāb fi 'Ilm al-Ḥisāb,

لهم الله سرير الحساب جزيل الثواب ...

and that, although engaged all the time
in giving legal opinions, in teaching, and in
writing other works, he completed it on the
7th of Dūl-hijjah, A.H. 890.

At the end are three Samaʿīs, or certificates
of reading, the earliest of which was written
by ʿAll B. Nāṣir al-Dīn al-Ṭabākāt al-
Dīnshāki al-Ḥanāfī, Imām of the Jāmiʿ al-
Umawi, Damascus, A.H. 978.

On the first page is a short notice of Ibn
al-Ḥaʾīm from the Tabākāt al-Suyūṭī, and
a note showing that the MS. originally con-
tained, in addition to the above work,

الله في الحساب, and its commentary, by Sibt
al-Māridīnī (see Pertsch, no. 1483).
MATHEMATICS. 511

753.

Stowe, Or. 10.—Foll. 159; 9 in. by 7; about 20 lines, 4 in. long; written by several hands, mostly about the close of the 16th century.


The author of this work is Abū Muh. ‘Abdallah Muḥ. B. ‘Abbās al-Ishbili, called Ibn al-Yasamin, who died A.H. 600. For copies of the same commentary see Uri, no. 965; Pertsch, no. 1475; Ahlwardt, Verzeichniss, 1871, no. 405; and the Khedive’s Library, vol. v., pp. 190 and 214.


This copy is dated 15 Rajab, A.H. 998 (A.D. 1590). For other MSS. see the Arabic Catalogue, pp. 186a, 618a; Aumer, no. 849; Pertsch, no. 1498; and the Khedive’s Library, vol. v., p. 196.


The above tract is followed by some astronomical tables and cabalistic squares.

VI. Foll. 67—75b. A treatise on the construction and use of the celestial globe, in sixty-five Babs, by Afanṭā B. Lūkā, with
this title: An anonymous tract noticed by De Slane, Paris Catalogue, no. 2544, has the same beginning.

VII. Foll. 76b—79b. A short tract in explanation of the fact that the stars are visible at night, and disappear in day-time; without author’s name.

Beg. It was written in answer to a question put by a princely personage, only designated by the title Ghiyath al-Dunya [wal-Dln].

VIII. Foll. 80—122a. A work treating of the holiness of number seven, and of the memories and traditions attached to each of the seven days of the week; by Abu Naṣr Muḥammad B. ‘Abd al-Raḥmān al-Ḥamdani.

Beg. After mentioning such instances as the seven heavens, the seven earths, the seven hells, the seven verses of the Fītihah, &c., the author divides his work into seven Majlis, which treat respectively of the seven days of the week, and contain numerous apocryphal traditions relating to the Prophets of old, to Muḥammad and to ‘Ali.

The seven Majlis begin respectively at foll. 81a, 90a, 97b, 105b, 110b, 115b, and 121a.

The work is mentioned under the above title by Haj. Khal., vol. iii., p. 579. For other copies see Uri, nos. 127, 156, and 420; Aumer, no. 156; Pertsch, no. 829; the Khedive’s Library, vol. ii., p. 161; and the Vienna Catalogue, no. 1672, where the contents are fully stated.


754.

Or. 3693.—Foll. 43; 8½ in. by 6½; written by two hands, A.H. 904 and 1095.

[BUDGE.] I. Foll. 1—10; about 30 lines, 3½ in. long; written in small, sparingly pointed, Neskhi; dated 17 Shawwāl, A.H. 904 (A.D. 1499).

A commentary by Shihāb al-Dīn al-Sirajī al-Shārī al-Shafi’ī upon the metrical treatise of algebra, called al-Yasāminiyyah (see no. 753, III.): Ḥilm al-sharīfiyyah fi ḥilm al-Sharīfiyyah. (For the introduction, see p. 753.)

The prologue of the Yasāminiyyah is left out. The commentary on the next following line, begins thus: Qadm al-shaḥīḥ
ASTRONOMY.

755.

Or. 1407.—Foll. 107; 10½ in. by 6½; 35 lines, 4 in. long; written in small and neat Neskhi; dated Wednesday, 12 Ramadān, A.H. 1074 (A.D. 1664).

Description of the fixed stars, by Abu l-Husain 'Abd al-Raḥmān B. 'Umar al-Ṣūfī (who died A.H. 376), with the following title:

كتاب صور الكواكب الثابتة وهو التماثلية وأربعين صورة

From that the bronchial sīţ al-Imām Abū l-Rahmān B. 'Umar al-murūf B. l-Ḥusayn al-difā'ī الصويق لاجئ ضد الدوامة

والناف مسلامة رحمه الله تعالى

قال عبد الرحمن بن عمر المروف بابي الحسين

The twin figures of the constellations, drawn in outline, and partly coloured, occupy a whole page each. To some of the constellations the Latin names have been added in Arabic characters, as Ursae Minor, &c. The MS. has been collated, as appears from numerous corrections in the margins. The work has been translated by Schjellerup, "Description des étoiles fixes," St. Petersburg, 1874. See also Caussin de Perceval, Notices et Extraits, vol. xii., p. 236, and, for other copies, the Arabic Catalogue, p. 188a; Mehren, Copenhagen Catalogue, no. 83; Upsala, no. 325; Rosen, Institut, no. 185; Marsigli Collection, no. 422; the Paris Catalogue, nos. 2488—92, &c.
The preface contains a dedication to Sultan Mas‘ūd Ghaznawi, from whom the work takes its name. He is designated by the following titles: *الملك الأجل السيد المعظم طاهر خليفة الله وناصر دين الله وحافظ عباد الله المنتقم من اعد الله ابن سعيد مسعود بن يزيد الدولة وامين الملك معود اطال الله بقاء*, and is said to have come out victorious, by the grace of God, from a struggle with those who opposed his succession to the hereditary throne. A condensed translation of the preface has been given by Prof. Sachau in his own preface to Alberuni's *India*, pp. xii.—xiv. The work comprises eleven books (Makalah), divided into chapters (Bāb), some of which are again subdivided into sections (Faṣl). A full table of contents concludes the preface, and occupies seven pages, foll. 2a—5a.

The date of composition is not explicitly stated. The work appears to have been written in Ghaznah, some time after A.H. 422, the year in which Sultan Mas‘ūd established his rule in that capital. The table of the Abbaside Khalifs, fol. 32a, is brought down to al-Ḵā‘im, who was proclaimed at the close of the same year. On the other hand, the Kanun Mas‘ūdī must have been completed before A.H. 427, for it is included in the list of al-Biruni’s writings, which was drawn up by the author in that year. (See “Chronologie Orientalischer Völker,” Einleitung, p. 46.)

Only four copies of the Kanun Mas‘ūdī are known to exist in European libraries. One, the contents of which have been fully stated in the Bodleian Catalogue, vol. ii., pp. 360—3, is dated A.H. 475, but contains only the first half of the work, with considerable lacunae. The contents of the other copies have not yet been described in detail. Another MS., apparently complete, and dated A.H. 1040, is noticed in the Catalogue of the Mulla Firuz Library, p. 35, no. 65.

As the present MS. bears an early date, and contains, with a trifling exception, the entire work, it will not be superfluous to give the headings of the chapters in full. In the following list the Roman numbers indicate the Makālahs, and the Arabic figures the Bābs:

Fol. 5a. في الإخبار عن هيئة الموجودات
كئلة في العالم بأجمال وجذور للتوطينة

Fol. 5b. في ذكر الدلائل على مبادئ الصناعة
باختصار

Fol. 11a. في اختصاص الدواوين السارية وصفة
القبايا للتعريف في الاستعمال

Fol. 12b. في تعود الأيام والليل منها والنها

Fol. 13a. في ذكر الشهر والسنة الطبيعين
والوضيعين

Fol. 13b. في فترات الناس وشهرهم مرحلة
ومعارة

Fol. 14b. في أنواع الأيام وما يعمال فيه
اليوم وضعما

Fol. 15a. في تحويل هذه الأجزا من جنس إلى آخر

Fol. 16a. في جمعة السنين المطلقة التي
تسبب الكثرة وغيرها

Fol. 16b. في LOOP 由于 the text is a part of a larger document, the full context is not provided.
astronomy.

Fol. 17a. In the days that are new.

Fol. 18a. In the third day of the year. II. 1.

Fol. 19a. In interpreting the day and the month. 2.

Fol. 20a. In the preparation of the day and the month.

Fol. 21a. In the preparation of the day and the month.

Fol. 22a. In the preparation of the day and the month.

Fol. 23a. In the preparation of the day and the month.

Fol. 24a. In the preparation of the day and the month.

Fol. 25a. In the preparation of the day and the month.

Fol. 26a. In the preparation of the day and the month.

Fol. 27a. In the preparation of the day and the month.

Fol. 28a. In the preparation of the day and the month.

Fol. 29a. In the preparation of the day and the month.

Fol. 30a. In the preparation of the day and the month.

Fol. 31a. In the preparation of the day and the month.

Fol. 32a. In the preparation of the day and the month.

Fol. 33a. In the preparation of the day and the month.

Fol. 34a. In the preparation of the day and the month.

Fol. 35a. In the preparation of the day and the month.

Fol. 36a. In the preparation of the day and the month.

Fol. 37a. In the preparation of the day and the month.

Fol. 38a. In the preparation of the day and the month.

Fol. 39a. In the preparation of the day and the month.

Fol. 40a. In the preparation of the day and the month.

Fol. 41a. In the preparation of the day and the month.

Fol. 42a. In the preparation of the day and the month.

Fol. 43a. In the preparation of the day and the month.

Fol. 44a. In the preparation of the day and the month.

Fol. 45a. In the preparation of the day and the month.

Fol. 46a. In the preparation of the day and the month.

Fol. 47a. In the preparation of the day and the month.

Fol. 48a. In the preparation of the day and the month.

Fol. 49a. In the preparation of the day and the month.

Fol. 50a. In the preparation of the day and the month.

Fol. 51a. In the preparation of the day and the month.

Fol. 52a. In the preparation of the day and the month.

Fol. 53a. In the preparation of the day and the month.

Fol. 54a. In the preparation of the day and the month.

Fol. 55a. In the preparation of the day and the month.

Fol. 56a. In the preparation of the day and the month.

Fol. 57a. In the preparation of the day and the month.
The cardinal points. In the table of chapters, fol. 3a, and in the Oxford MS., this word is wrongly written. 

10. In the menu of the earth and the sky.
11. In the menu of the day and night.
12. In the menu of the month and the year.
13. In the menu of the snow and the rain.
14. In the menu of the sun and the moon.
15. In the menu of the east and the west.
16. In the menu of the north and the south.
17. In the menu of the north and the south.
18. In the menu of the east and the west.
19. In the menu of the earth and the sky.
20. In the menu of the day and night.
21. In the menu of the snow and the rain.
22. In the menu of the sun and the moon.
23. In the menu of the east and the west.
24. In the menu of the earth and the sky.

25. In the conference of the earth and the sky.
26. In the conference of the earth and the sky.
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107. In the conference of the earth and the sky.
108. In the conference of the earth and the sky.
109. In the conference of the earth and the sky.
110. In the conference of the earth and the sky.
ASTRONOMY.

Fol. 111a. 3. في كيفية الزرفة عن أوقات
العقود والانقلادات وسائر المواقع المفروضة على
البرج فألات
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المراكز كوبة ت�نها في كورة الشمس
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والفرق الذي استوجها به بطلميوس.
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Fol. 123b. 9. في تجميع وسط الشمس
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Fol. 127a. 10. في تنقية التدجيل وتقوم
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Fol. 139b. 5. في عرض القمر
Fol. 141a. 6. في الدفريات المقدمة

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في أفلام القمر التي في كورة
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وسيابهما وسائر الأوضاع التي من بعد ما بينهما
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والفرق بينها وبين أشكال عشر القمر قبل الاستقبال وبعده
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Fol. 162b. 5. في المحدود الذي يبتدأ الكسوف
في عدته
Fol. 164b. 6. في استقبل تقريء النازل
المنظر وقطر الظل
Fol. 165b. 7. في حساب كسوف القمر وهو
ثالثة فصول
Fol. 169a. 8. في أوقات كسوف القمر وهو
فصل
Fol. 170b. 9. في حساب كسوف الشمس
وهو فصل
Fol. 171a. 10. في أوقات كسوف الشمس
وهو فصل

* The beginning of this chapter is lost. The above heading is taken from the table of contents, fol. 3b.
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The Khayāl al-Kusufain is the subject of a separate work by al-Biruni. See India, English translation, vol. ii., p. 208.
ASTRONOMY.

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1. In the table of contents a twelfth Bāb is added, which does not appear in the text. It has the heading:

2. The colophon is as follows:

3. By the side of the colophon is a note, stating that the MS. had been collated with the original in Muḥarram, A.H. 571.

4. On the first page are several 'Arz Dīdāhs, with seals bearing the names of the Indian emperors, 'Ālamgir and Ferrukhsiyar.

5. 757.

Or. 1740.—Foll. 172; 9 in. by 5½; written about A.D. 1850.

[Sir Henry M. Elliot.]

Miscellaneous extracts from various MSS., described in the Persian Catalogue, p. 1012. The following is Arabic:

6. Foll. 53—97; 11 lines, 3½ in. long; written in rude and incorrect Neskhi. Extracts from a MS. of the Kānūn Masʿūdī, which is described at the end as consisting of 313 leaves, with 21 lines per page. They include the preface and table of chapters, short passages from Makālah L., and the tables of longitude and latitude from Makālah V., Bāb 10.

7. 758.

Or. 1750.—Foll. 162; 8½ in. by 5½; written in fair Nestalik, about A.D. 1850.

[Sir Henry M. Elliot.]

Miscellaneous extracts, described in the Persian Catalogue, p. 1016. The following is Arabic:

8. Foll. 77—106. The tables of longitude and latitude, from Kānūn Masʿūdī, Makālah V., Bāb 10; in two drafts.

9. On the first page is the following pencilled note by Sir H. Elliot: “Taken from Maharaja Rutun Sing’s copy. The names marked + have been entered on my map constructed from al-Biruni” [Or. 2046].
759.
Or. 1941.—Foll. 47; 9½ in. by 7; written about A.D. 1850.

[SIR HENRY M. ELLIOT.]  
Miscellaneous extracts, described in the Persian Catalogue, p. 1036. The following is Arabic:

Foll. 27—29. Longitudes and latitudes of Indian towns, extracted from the Kānūn Mas'ūdī, with this note in Sir H. Elliot's handwriting: "Copied from the Lucknow MSS."

760.
Or. 4323.—Foll. 79; 8½ in. by 5½; 18 lines, 2½ in. long; written in small and neat Neski; dated Saturday, 8 Rajab, A.H. 1059 (A.D. 1649). [BUDGE.]

شرح المشهد

The commentary of Mūsa B. Maḥmūd, called Kādī Zādah, upon the treatise of astronomy entitled al-Mulakhkhas, by Maḥmūd B. Muḥ. al-Jaghmini, who wrote it A.H. 618. (See the Leyden Catalogue, p. 1083.)

Beg. لحمد الله الذي جعل الشمس ضياء والقمر نورا

The author of the commentary, Salāḥ al-Din Mūsa Kādī Zādah, lived at the court of Ulugh Beg in Samarkand, and died some time after A.H. 823. (See the Persian Catalogue, p. 456.)

For other copies see the Arabic Catalogue, p. 190b; Nicoll, no. 276; the Leyden Catalogue, no. 1086; Mehren, no. 84; Casiri, no. 953; Aumon, no. 854; Loth, no. 751; the Paris Catalogue, no. 2503-4; the Khedive's Library, vol. v., pp. 223, 224, vol. vii., p. 43; Houtsma, no. 504, &c.

Foll. 77—79 contain the commencement of a Turkish translation by Ahmad Dā'ī, of Naṣir al-Dīn Tūsī's treatise on the calendar, known as Si Faṣl.

761.
Or. 2436.—Foll. 160; 8¾ in. by 5½; 14 lines, 2½ in. long; written in flowing Nestalik, A.D. 1701-2; with the exception of foll. 149—160, which are written in Neski, probably in the 18th century.

[Presented by Col. S. B. MILES.]

I. Foll. 1—148b. شرح الشمال في المثلية.  
The same commentary.

This copy is dated A.H. 1113 (A.D. 1701-2).

II. Foll. 149—158a. A tract on the times of prayer prescribed in the Coranic verse (Surah xvi., v. 80) اتم الصلوات لنور الشمال: "إلى غمّ الليل وئام النجم" by Husain al-Husaini al-Khalkhālī.

Beg. لحمد الله رب العالمين ... أما بعد نقل الكامل الحقائق والافعال المتقاطع ... استذننا أفضل المتقدمين نصر البذاكر مولانا حسين مصريي للخلال ... لا شكا بين الطاعات بعد الإيمان هو

الصلاة أمر الله تعالى بها وعينه وتنها


The date of composition given at the end is the first of 'Sha'ban. تم تأليف هذه الرسالة في غرة شعبان سنة 918, evidently by mistake for 918, A.H. 981.

III. Foll. 158b—160a. A short tract on the distances and volumes of the planets, said to be translated from Persian.

Beg. لحمد الله الذي أسكن الأرض بلا وحدة ...

ى بعد فان هذه رسالة في عرفة الإيمان والأجرام تبيّنه بالرد على السباب الإماميه قد كانت فارسية عريقة بها بإشارة بعض لقليل.
The original is probably the work of 'Abd al-'Ali al-Birjindi, mentioned in the Habib us-Siyar, vol. iii., Juz 4, p. 117.

762.
Or. 3787.—Foll. 115; 8½ in. by 5¼; 25 lines, 3½ in. long; written in neat Neskhi, about the 17th century.

Gloss of 'Abd al-'Ali al-Birjindi on the above-mentioned commentary of Kādi Zādah Rūmī (no. 760).

Beg. The author's name appears in the colophon:

"Abd al-'Ali al-Birjindi lived in Herat, and died some time after A.H. 930. See the Persian Catalogue, p. 453. His gloss on Sharḥ al-Mulakhkhas is mentioned, but with a slightly different beginning, by Haj. Khal., vol. vi., p. 114. For other copies, see the Petersburg Catalogue, p. 111; Loth, no. 754; the Khedive's Library, vol. v., pp. 221, 224, and Houtsma, no. 504.

763.
Or. 1560.—Foll. 109; 8 in. by 4½; 15 lines, 2½ in. long; written in small and neat Persian Neskhi; dated 1054 (A.D. 1644).

I. Foll. 4—148. The astronomical treatise of Bahā al-Din Muḥammad B. Ḥusain al-'Amili, who died A.H. 1031 (see the Persian Catalogue, p. 25, and Khulāsāt al-Athar, vol. iii., p. 440), with diagrams and marginal notes. For other copies, see the Arabic Catalogue, pp. 244, 632; Loth, no. 1043, vi.; and Houtsma, Brill's Catalogue, no. 515.

II. Foll. 15—63b. Arabic translation of an astronomical treatise written in Persian, by Naṣīr al-Dīn al-'Ṭūsī, and designated by the unknown translator as al-Zubdah.

Beg. This is a popular exposition of astronomy, divided into thirty Bābs. It is mentioned as a standard work; it is in the list of Naṣīr al-Dīn's works, Majālis al-Mūmīnīn, Add. 16,716, fol. 3976. Haj. Khal. gives the title Zādah in the Khedive's Library, vol. iii., p. 537, without the author's name.

A copy of the Persian original, entitled Zādah, and consisting, like the present translation, of thirty Bābs, is described in the Leyden Catalogue, vol. iii., p. 150. The headings of the first five Bābs of the present version are as follows:

Fol. 156b. 1. فيما يجب معرفته قبل الشروع في هذا.
2. في هيئة الجزم العالم وترتيبها على سبيل الإجمال.
3. في بيان لملكة الأولى والثانية والدوار ...
4. في الدوار الذي تمتد بقياس ...
5. في الذكر الثوابات وانتلاف اضطاع ...

The headings are: 1. فيما يجب معرفته قبل الشروع في هذا.
2. في هيئة الجزم العالم وترتيبها على سبيل الإجمال.
3. في بيان لملكة الأولى والثانية والدوار ...
4. في الدوار الذي تمتد بقياس ...
5. في الذكر الثوابات وانتلاف اضطاع ...
The MS. breaks off at the fourth page of Báb 28, the heading of which is فَرَضَتْهْ يَدَهُ وَذَاكْرُ النَّاسِ فِي مَدَارِجَهَا. There are some diagrams, and a few marginal notes.

III. Foll. 64—101a. A Persian treatise on astronomy, without title or author's name.

 Beg. لَمْ يَرْجِعَ اللَّهُ رَبِّ الْعَالَمِينَ... أَمَّا بعَدَّ ابْنَ كِيْبَاتُ مُشْتَهَرَتْ وَرَمْتَهُ وَدُوَّ نَقَاهَ.

 It consists of two parts, called Makālahs. The first treat of the heavenly bodies, in six Bābs. The second expounds the shape of the earth, its division into seven climes, &c., in eleven Bābs.

 It is the heading of a Persian treatise on the astrolabe; in six Bābs. The second expounds the shape of the earth, its division into seven climes, &c., in eleven Bābs.

 Beg. (See the Persian Catalogue, p. 458a, and Ethé, no. 1534.)

 IV. Foll. 101b—103a. A short astronomical tract in Persian, beginning مَدَافِعُ مِنْ مِلِ از اعتراف منْ اللَّهِ فِي بِلاَعَةَ أَرْكُهَ مَزَادَةَ اسْتَفْقَاحَ.

 V. Foll. 104b—108a. A treatise on the astrolabe, by Bahā al-Din Muḥammad al-ʿAmili. (See art. I.)

 Beg. اَلْرَفْعَتْ دِرَجَاتٌ جَبْرُوتَ الْعِنِ اِحَاذَةً اِنْفِهَانًا.

 The author called it Safḥah, or "plate," because the whole of it may be written on a plate of the astrolabe: in another copy, Arabic Catalogue, p. 622b, the title is السَّيْفَة, which conveys the same meaning.

 Copyist: ابن محمد بن ضفر عبد الوُلد

 764.

 Or. 1197.—Foll. 118; 7 in. by 5; 13 lines, 3½ in. long; written in fair Neskhi; dated (fol. 109b) Wednesday, 14 Muḥarram, A.H. 854 (A.D. 1450).

 [ALEX. JABA.]

 I. Foll. 1—11b. A treatise on the astrolabe and its use, by ʿAlī al-Dīn ʿAlī B. Sharaf al-Dīn ʿĪsā, with the following title:

 كتاب فِي عَلَمِ الأَسْطَرَلَةَ تَأليف الشَيخّ الامام العالم عَلَى الَّذين على يَبهم شَرَف الَّذين عَيْبَت نفع الله المسلمين بِرَكِتَه في الدنيا والآخرة

 Beg. أول ما يحتاج إليه معرفة المصادفة بالاسطراط و معرفة منطقة البروج.

 The work consists of an introduction, containing a summary of necessary notions, and 63 short Bābs, numbered with the letters of the alphabet.

 Haj. Khal. mentions ʿAlī B. ʿĪsā among the authors who wrote on the astrolabe; v. vol. iii., p. 365. Treatises on that subject by the same author are noticed by Uri, no. 967, art. ii., and by Casiri, no. 972, $. The latter calls him ʿAlī B. ʿĪsā al-Iṣḥābī, and gives A.H. 736 as the date of the MS.

 II. Foll. 12a—65b. An astronomical treatise, without title, preface, or author's name, with the heading:

 كتاب فيه جمع المزايد.

 Beg. باب اس زحل وهو ابن نَاحَد ما زاد على ستة حسماً مائة和服务 نظره لِلِّ

 It treats, in a series of unnumbered chapters, of the calculation of the positions of the planets, of various eras and their reduction, of the influences of the lunar mansions, of the hours of the day and signs of the zodiac, and of some astronomical observations by means of the quadrant.

 The author appears, from his use of the era of the martyrs and of the Coptic months, to have lived in Egypt. The date of composition may be inferred from a passage, fol. 14a, in which he says that 324 solar
years had elapsed from the date of the Suwar of 'Abd al-Rahmān al-Sufi, i.e., the year 1276 of Alexander, to the present time. This would give the year 1600 of Alexander (= A.D. 1238, A.H. 687) for the date of composition.

III. Foll. 66a—71b. A short tract, in seventeen questions, upon the use of the quadrant; by Ahmad B. 'Abdallah al-Bardīnī.

 Beg. لَمْ يَدْعِي الْرَّبُ الْحَمِيْيَانِ ... وَهُدِّيَ الرَّبُّ إِلَى الْحَمِيْيَةَ إِلَى أَبِي عَبْدِ اللَّهِ الْبَرْدِينَيْي

The author compiled the work for the use of his son. At the end the author’s name is written, ﷺ Void the preface. A MS. of the same work is noticed by Pertsch, no. 1395.

IV. Foll. 72a—109b. ﷺ كَشْف الْرَّبِّي نِفَالِ الْعَمَلِ بِالْجَبِيبِ. A treatise on the use of the sinuated quadrant; by Shams al-Dīn Muḥammad B. Ahmad B. 'Abd al-Rahīm al-Mīzzi; wanting the first page of the preface.

The author was born before A.H. 690, studied in Cairo, and settled in Damascus, where he invented some ingenious and highly valued astronomical instruments. He died there A.H. 750. See al-Durār al-Kāmināh, vol. ii., fol. 52, where the present work is mentioned. It is also noticed by Haj. Khal., vol. iii., p. 388, and vol. v., p. 207. For other copies, see the Leyden Catalogue, vol. iii., p. 110; the Paris Catalogue, no. 2547, art. 13; the Bodleian Catalogue, vol. ii., p. 606b; and the Khe-dive’s Library, vol. v., pp. 269, 308.

The treatise consists of a preliminary chapter and 145 Bābs. This copy was written for Amir Jamāl al-Dīn Yūsuf B. Korkmūs al-Saifī.

V. Foll. 111a—117b. ﷺ دِرَةِ الْإِفْتَارِ. A versified tract in the form of a Kasīdah, on the method of determining by observation the hours of day and night.

 Beg. ﷺ لَمْ يَدْعِي الْرَّبُ الْسَّناَيْنِ ذَاتِ الْبَرْوجِ بِالْكِواَكِبِ فِي الْعَلَاءِ


The poem, which is said at the end to consist of 150 Baits, is divided into fifteen Bābs. The author’s use of the Coptic months shows that he lived in Egypt.

765.

Or. 2437.—Foll. 78; 83/ in. by 6½; about 20 lines in a page; written by various hands, in the 18th century.

[Presented by Col. S. B. Miles.]

I. Foll. 1—4b. A tract on the use of the quadrant called ﷺ رَبِّي، الْبَرْوجِ بِالْجَبِيبِ، in a Mukaddimah and seven Bābs, without author’s name (see no. 754, II.).

 Beg. ﷺ وَهُدِّيَ الرَّبُّ إِلَى مَدَنَةٍ عَلَى مَدَنَةٍ وَإِلَى أُمِّيَةٍ أُمِّيَةٍ

II. Foll. 4b—10a. A tract on the sinuated quadrant, in a Mukaddimah and fifteen Bābs, without author’s name (see no. 754, III.).

 Beg. ﷺ أُمِّيَةٍ أُمِّيَةٍ عَلَى رَبِّي، الْبَرْوجِ بِالْجَبِيبِ، وَهُدِّيَ الرَّبُّ إِلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ عَلَى مَدَنَةٍ
III. Foll. 12b—20b. A tract on the designs of the astrolabe and their use, in a Mukaddimah, fifteen Fasls, and a Khâtîmah, without author's name.

Beg. لله حمدًا حمدًا الله... بعد هذه رسالة مختصرة ذكر فيها اسماء الرسوم المرسمة على الالون المسما بلازراب الشمالي ذات الصفاء وبعض اعمالها

This copy was completed on the 21st of Jumâda II., A.H. 1157 (A.D. 1744), in the Madrasat al-Khusrawiyyah, by Ahmad B. Mahmûd B. 'Abd al-Kâdir. Another copy dated A.H. 1115, also anonymous, is noticed in the Petersburg Catalogue, no. 130, s.

Prefixed are two diagrams, the second of which is dated A.H. 1198. Fol. 21a contains a table of the longitude and latitude of the principal cities in Persia and the Turkish empire.


Beg. قال الشيخ الأمام... شهاب الدين أحمد بن
محمد العبد رحمه الله لمحمد الشاكرين...

For other copies, see Leyden, vol. iii., p. 126; Aumier, no. 856; Pertsch, no. 1417; the Paris Catalogue, no. 2547, s.; and the Khedive's Library, vol. v., pp. 248, 302, 306.

This copy was written by the same hand as art. III., at the end of the same month.

V. Foll. 27a—51a. The commentary of Kâdi 'Zâdah on the Ashkâl al-Ta'sîs. (See above, no. 753, IV.)

VI. Foll. 52a—68a. Glosses upon the preceding commentary, by Abu 'l-Fâth Muhammad al-Hâdi Abu Naṣr B. Abî Sa'id al-Ḥusâini al-Ṭâ'î, called Tâj al-Sâ'îdî, who was, according to Hajj. Khalal, vol. i., p. 322, a disciple of Kâdi 'Zâdah.

Beg. لله مقدّر مقدّر الأشياء... أما بعد فيتقول أبو الفتح كمده الهادى أبي نصر ابن أبي
سعد الحسيني المقتدر بالغزّ صاحب السعيد.

VII. Foll. 69a—74a. Glosses of Bahâ al-Dîn Muḥ. B. Ḥusâin al-'âmîlî (d. A.H. 1031) on the eighth Bab of his own work, خلاصة لمحسب، treating of algebra. (See the Arabic Catalogue, p. 622b, and Loth, no. 758.)

Beg. إن لنا برضت الله تعالى وتأذينا، إياكم الله تعالى وتسديدك تعيينات صغيرة وعتباتا طيّة على
الباب الثاني في الجمليّة والقابلية من كتاب خلاصة لمحسب.

VIII. Foll. 75a—77b. Rule for the algebraic calculation of undefined quantities:

قاعدة في بيان استخراج بعض المهمات بالحساب من
غير أن يرجع إلى المقر.

766.

Or. 2411.—Foll. 38; 8 in. by 5½; 21 lines, 4 in. long; written in rather rude Neskhi, apparently in the 17th century.

[Presented by G. Cerioni, of Alexandria.]

 chiari articolazioni in opera Breve
المقطرات

A treatise on the use of the quadrant called Rub' al-Mukantarât, by Muḥammad B. Muḥ. B. Ahmad Abu 'l-Muḥâsan Badr al-Dîn al-Shâfi'i, Muwâākit of Ḥâmid al-Aṣhar, Sibt Ḥâmid al-Dîn al-Mâridîni, who was born A.H. 826, and composed the present work A.H. 844. (See the Khedive's Library, vol. v., pp. 243, 302.)
The treatise is divided into a Mukaddimah, thirty Babs, and a Khâtîmâh. It is noticed by Haj. Khal., vol. iii., p. 11. For MSS. see Casiri, no. 26, e; Mehren, no. 86; and the Paris Catalogue, no. 2541, art. 6.

The date of the author's death is not known; but he appears to have been still alive in A.H. 897. See the Paris Catalogue, no. 2519, art. 7.

767.

Or. 1573.—Foll. 137; 8¼ in. by 5½; 21 lines, 3½ in. long; written in Neskhi, probably in the 19th century.

[SIR HENRY C. RAWLINSON.]

This MS., which has been described in the Persian Catalogue, p. 459, contains the following Arabic tract.

Foll. 113a—131a. رائق للочноين في حساب الدرج والدقاتن. A treatise on the computation of degrees and minutes in astronomical operations, by the same Muhammad Sibt al-Mâridînî.

Beg. محمد الله حمد الشيخ الشاكرین ... وبعد قيب رحمة ربه محمد سبط المرادینî الموتت الشامی ... وليس في حساب الأعمال الفلكية احس من طريق حساب النسبة السنوية، وهي المستحيلة في عصرنا.

The best work written on the sexagenary method of calculation, says the author, was the كشف للечноين في حساب الدرج والدقاتن, by Shihab al-Dîn Ahmad Ibn al-Majîd (d. A.H. 850). As it contained many references to the method of the ancients, and was in parts so concise as to become obscure, the author wrote the present improved recension, in which the difficult passages are fully elucidated. It is divided into a Mukaddimah, ten Bâbs, and a Khâtîmâh.

See Haj. Khal., vol. v., p. 205, and the Khedive's Library, vol. v., p. 247, where the title is wrongly written دقائق للечноين. The correct form is found in other copies, as Uri, no. 967; Lee, no. 52; Landberg, no. 447; and Pertsch, no. 1390. The Paris Catalogue, nos. 1390, 2541, and 2560 also gives رائق الدقاتن.

768.

Or. 3624.—Foll. 199; 11½ in. by 8; 25 lines, 5½ in. long; written in fair bold Neskhi; dated Saturday, 13 Shawwal, A.H. 1007 (A.D. 1599).

[DR. JOHN LEE.]

الريح المختار من الأزياج

المفرق بالعامل به إلى أوضع طريقة ومنهج

A treatise on the art of calculating dates and taking astronomical observations, with copious chronological and astronomical tables.

Beg. محمد الله حمد الشيخ الشاكرین ... أما بعد قرب سماها ... أتى بعد ذلك سال بعض الأصحاب بن فتح له كتاباً مختصاً كأنه في حساب قاجبه.

It is divided into two Maḳâlah. The first consists of forty-five Bâbs, containing a detailed account of the eras of Alexander, Augustus, Diocletian, and Yazdagird, and showing how they are to be reduced to each other and to the years of the Hijrah. It contains further ample directions for various astronomical observations. The second Maḳâlah, which occupies the last two-thirds
of the volume, foll. 70—199, consists of comparative tables of the above eras, with the years of the Hijrah, brought down to A.H. 1200, and of a large number of astronomical tables.

The tables are calculated for the longitude of Cairo, where the work was written. The author does not give his name in the preface, but he appears to be designated as Abu 'l-'Ukūl in the following heading of a table of the planetary motions, fol. 70:

This note is on the title-page stating that the MS. was given as a Wakf to the library of al-Azhar by Ahmad al-Damanhuri (d. A.H. 1192). It is noticed in the catalogue of Dr. John Lee, no. 54.

769.

Or. 3748.—Foll. 67; 9 in. by 6½; about 35 lines, 4 in. long; written in small and imperfectly pointed Neskhi; dated Sunday, 22 Muḥarram, A.H. 1284 (A.D. 1867).

[GLASER, no. 32.]

Tables showing the correspondence of the Arabic and Syrian months for the years A.H. 1201—1300, with a preface, and an appendix on the positions of the sun and the moon.

The author, whose name is supplied by the following MS., says that he followed the system of his predecessors, Shaikh al-Ṣiddīq Muḥammad al-Hanafi, and Sayyid al-Ḥusayn B. Zaid Jaḥīf, who had compiled similar tables respectively for the 11th and 12th centuries of the Hijrah.

The MS. was written for Imam al-Manṣūr billah (‘Ali B. al-‘Abbās).
771.
Or. 3717.—Foll. 15; 13½ in. by 9; written in Neskhi, apparently about the close of the 18th century. [GLASER, no. 1.]

The same work, with the following title, in which the author is called Fakih Jami' al-Din 'Ali B. al-Hasan B. Mu'ah al-Akwa':

هذه المجلد المفيد النافع لسلاكه منهاج الصواب...

...اتتم بتاليته وتمكع اطرافه الفنيه جمال الدبين وعده...

...شيعة الألس الأكرومي الفقية على بن المحسن بن محمد...

الآفون شكر الله سعه وصالح في الدارين أمره

772.
Or. 3732.—Foll. 36; 11½ in. by 7½; 31 lines, 6 in. long; written about A.H. 1215 (A.D. 1800). [GLASER, no. 16.]

Tables showing the correspondence of the days of the Arabic, Syrian, and Persian months for A.H. 1215—1230, with a short introduction; by Mu'hammad B. Ahmad B. al-Imām.

The following title is prefixed:

الفتحة التندية

في توالي الأسابيع العربية والأموية والفارسية تاليه...

...بعد الشهرين بعد ابن الأحم...

Underneath is a note, stating that the author died on the 23rd of Sha'bān, A.H. 1217.

Beg.

الله لله الفنر الثواب الذي جعل في خلق...

...بعد فاتنه لا اختلاف اهل اوانا...

After referring to the discrepancies of the tables of Kadi 'Ibrāhim B. Yahya al-'Alafi, and of Faqih 'Ali B. Hasan al-Akwa' (v. no. 771), the author says that he extracted the present tables from the Ghayat of Shaikh 'Abdallah al-Muthanna B. 'Abdallah B. Ahmad al-Sharji (v. no. 769).

773.
Or. 3747.—Foll. 26; 9 in. by 6; about 40 lines, 5 in. long; written in small and cursive Neskhi; dated Rabī' II., A.H. 1275 (A.D. 1858). [GLASER, no. 31.]

I. Foll. 2—11. A treatise on the solar and lunar months, and the solar and lunar mansions, with tables for the years A.H. 1263—1300, by Fakhr al-Islām 'Abdallah B. Hamzah, فخر الإسلام وردة الأيام عبد الله بن حمزه...

...بعد فاتنه قد تقصص ضاها وبعد عن معدل لفق ميلها...

It is divided into a Muḥaddimah, three Babs, and a Khātimah.

II. Foll. 13—15. Table of the solar months, with astronomical and agricultural notices for each day, extracted from the Ziy of Abu 'l-'Ukul (v. no. 768):

جدول اليهادت:

في مدة المواقف والطلع والنهار وحلول الشمس في...

...البروج ومعالم الزراعة صنعت من زين ابي العقول...

III. Foll. 16. A metrical treatise on the solar months, and the articles of food suitable for each, by Shaikh 'Afif al-Din 'Abdallah B. As'ād al-Yāfī (d. A.H. 768).

Beg.

تعلم فنون العلم تسمو وتبتدي

...بلا العلم إلا خير هاد ورشد...

IV. Foll. 18—25. A treatise on the lunar mansions, and the divisions of time, entitled كتب الإيضاح الشافع بالاتفاق في مدة المدار والليان, without author's name.

Beg.

للله لله الفنر السباق وعالم الباب...

...بعد فاتنه سالئه من يتعين على اجابه ويتاكد على طاعته.
774.

Or. 3848.—Foll. 39; 13 in. by 9; written by several hands, in the 18th century.

[Glaser, No. 136.]

I. Foll. 1—24. Tables showing the correspondence of the lunar and solar months, the stations of the sun, and the times of prayer, for A.H. 1181—1253, with this title:

The Nisbah of the author is derived from Saimarah, the name of a group of villages near Basrah. Notwithstanding the discrepancy of the names, he is probably identical with Abu 'l-Anbas Muhammad al-Saimari, who died A.H. 275, and left several astrological works. See Yaḳūt, vol. iii., p. 443, and the Fihrist, pp. 151 and 278. He is wrongly called by Haj. Khal., vol. i., p. 327. Compare Casiri, vol. i., p. 490b, where the name is written أبو المعيس الصميري.

The main divisions of the work are as follows: Signs of the Zodiac and their influences, fol. 3b. The twelve mansions, followed by six other maps, fol. 26b. Their figures in each of the zodiacal signs, fol. 70b. Lucky and unlucky influences, fol. 74b. Twenty Fāsils, entitled Fol. 227.

The astrological works of Ahmad B.
Muḥammad B. ‘Abd al-Jalil al-Sinjari, collected in one volume under the title of al-
Jāmi‘ al-Shāḥi (see the same title, Arabic Catalogue, p. 624, passim).

The author’s Nisbah is uncertain, being read by some Sijzi, by others Sinjari, two
forms easily confounded in the Arabic writing. His date is apparently fixed by an autograph
MS., containing several of his mathematical tracts, and purporting to have been written
by himself in Shirāz, A.H. 358. See Woepcke, Mémoires de l’Académie, tom. xiv., p. 662 ;
Algèbre d’Omar Khayyām, p. 117 ; Sédillot, Notices et Extraits, tome xiii., p. 123 ; and
Da Slane, Paris Catalogue, no. 2457. If that date is genuine, the author must have
lived on to a much later period; for in a treatise translated by Woepcke, Algèbre,
p. 117, we find him quoting propositions of Abu ’l-Raiḥān al-Birūnī, who was born
A.H. 362.

Several of the works included in this volume are dedicated to the author’s royal
patron, al-Malik al-‘Adil Abu Ja’far Āḥmad B. Muh., Maula Amir al-Mūminīn (see foll.
3b, 30b, 58b, &c.), a prince who has not been identified. One is dedicated to Aḥud

Haj. Khal., who notices several of the astrological treatises of al-Sinjari, gives his
name under two different forms, viz., 1. Abu Sa‘īd Āḥmad B. Muḥ. al-Sinjari (vol. i.,
p. 169, vol. ii., p. 46), and 2. Āḥmad B. ‘Abd al-Jalil al-Sinjari (vol. i., pp. 171, 198,
vol. iii., p. 366).

The treatises, which bear separate titles, and are to a great extent drawn up in
tabular form, are as follows:

1. Fol. 3. Introduction to astrology.
2. Fol. 17. See the Arabic Catalogue, p. 198a, IX.
3. Fol. 19. An abridgment of the Kitāb Aḥkām al-Mawālid, or book of horoscopes, of Abu Ma’shar, in
23 Bābs.
4. Fol. 27. See the Arabic Catalogue, no. 948, and the Paris Catalogue, no. 2588.
5. Fol. 58. Tables showing the temperaments of the planets, مزاجات الكواكب.
6. Fol. 70. On the rise and fall of

جلالة وعظم فعاله ما تدل للامير السيد الملك العادل ابن
حفر أحمد بن محمد مولى امير المومنين اطال الله بقاء
كرم الاصل والإعراق

II. Fol. 17. See the Arabic Catalogue, p. 198a, IX.

Beg. قاتل أحمد بن محمد بن عبد طهيل الحجري
رحمه الله تعالى فريد ان ذكر تعديل القوانين التي
يستعملها العلماء في استنباط القضايا على اليوم

Beg. قاتل أحمد بن محمد بن عبد طهيل الحجري

Beg. قاتل أحمد ... ان ما نظرت في كتاب
الحكم الموارد من كتاب أبي معمر ووجدته بإسهاب
والاطلاق مثلاً

Beg. قاتل أحمد ... ان ما وجدة أقصى غابة
المطلوب في اليوم وأحكمها علم الموارد والموجود على
معجزة الهيلاج والكدخدا

Beg. قاتل أحمد ... ان الذي ظهر من
فصل الأمير السيد الناسل الملك العادل

Beg. قاتل أحمد ... ان ما نظرت إلى حركات
الكواكب ومواقها من افلاكها ومزاجاتها بالاجتماعها

VII. Fol. 70. On the rise and fall of

جلالة وعظم فعاله ما تدل للامير السيد الملك العادل ابن
حفر أحمد بن محمد مولى امير المومنين اطال الله بقاء
كرم الاصل والإعراق

II. Fol. 17. See the Arabic Catalogue, p. 198a, IX.

Beg. قاتل أحمد بن محمد بن عبد طهيل الحجري
رحمه الله تعالى فريد ان ذكر تعديل القوانين التي
يستعملها العلماء في استنباط القضايا على اليوم

Beg. قاتل أحمد بن محمد بن عبد طهيل الحجري

Beg. قاتل أحمد ... ان ما نظرت في كتاب
الحكم الموارد من كتاب أبي معمر ووجدته بإسهاب
والاطلاق مثلاً

Beg. قاتل أحمد ... ان ما وجدة أقصى غابة
المطلوب في اليوم وأحكمها علم الموارد والموجود على
معجزة الهيلاج والكدخدا

Beg. قاتل أحمد ... ان الذي ظهر من
فصل الأمير السيد الناسل الملك العادل

Beg. قاتل أحمد ... ان ما نظرت إلى حركات
الكواكب ومواقها من افلاكها ومزاجاتها بالاجتماعها

VII. Fol. 70. On the rise and fall of
prices, See the Arabic Catalogue, p. 198a, X.

VIII. Fol. 72. On astrological elections, in three Fasl.

Beg. ان المعرفة بالدلالة من الأشياء العلوية الدالة على الأشياء الجيوبية الدائرة من فقه من كتاب الألوى. An abridgment of the Kitāb al-Ulūf (by Abu Ma'shar; Haj. Khal., vol. v., p. 50).

Beg. كتاب الماني في احکام اللفظ. On the meanings of the astrological judgments, in eight sections (تول).

Beg. كتاب الدلائل في احکام اللفظ. On the proofs of astrological judgments. See the Arabic Catalogue, p. 198a, VIII.

Beg. قال ... أن لم ننظر في كتاب الأولى. كتاب مذرة سرآف الباء.

Beg. المفيد للذين يريدون الدروس في صناعة احکام اللفظ. On the subject of which is thus described:

٧٧٧.

Or. 3577.—Foll. 339; 7½ in. by 5; 17 lines, 3½ in. long; written in neat Nestalik; dated 12 Jumāda I, A.H. 1079 (A.D. 1668).

[SIDNEY CHURCHILL.]


The contents are thus stated by the collector:

كتاب نفي مختصر كتاب الألوى والأدوار: 
ودلائل الرأس والذنب وذوات الزوقين في حمایل السفین ṭإ طولان البوادیة والترافات لابی معاشرکم 
الجیب رحمه اللہ وكتاب الجوهر المکون واللواء المکون 
في اسرار احکام اللفظ والله ولیوناً والجیب وجبع 
الجیب للکیاء الاوائل في صناعة الاحکام وما يربی 
المواقف من السفین والشهر والاذاب وسایر الامل واحکام 
الكسوب الشمی واصفون القری في البروج الاثیر 
اللہ ... كما بعد ما ایفا مصدر وليوناً 
نافذ لیبکم

١٤٠. A treatise without title, the subject of which is thus described:

هذ هـ جداول مثبتة فيها دلایل اجزاء الفلك لسنماة 
وستانة جزءاً وما يطبع في كل جزء منها من الصورة 


Beg. واذ قدمنا ما يجب تقديمه فلنوی على سبيل 

اللغز والتثبيت للأشياء التي كان القدماء يكتبونها

Some Turkish verses at the end conclude with a chronogram for A.H. 1179, the date of transcription. A table of contents is prefixed to the volume.
NATURAL HISTORY.

4\(\frac{1}{4}\) in. long; written in fine, large, fully vocalized Neskhī; with gilt Unwāns and coloured drawings, apparently in the 13th century.

كتاب نعت لحيوان ومنافعه

A treatise on animals and on the medicinal properties of the various parts of their bodies, compiled from the works of Aristotle and of 'Ubaid Allah B. Jabra'il B. Bakhtishū'.

The composition of the work is thus stated by the anonymous compiler, fol. 95:

تال جمع: 95

This work contains, as its title indicates, a description of animals and the medicinal properties of their various parts, extracted from the works of Aristotle and of 'Ubaid Allah B. Jabra'il B. Bakhtishū.

The description of animals is accordingly taken from the works designated as نعت الحيوان and ascribed to Aristotle, and the statement of their medicinal properties is extracted from the مانعفع الحيوان of Ibn Bakhtishū.


Natural History.

778.

Or. 2784.—Foll. 258; 4\(\frac{1}{4}\) in. by 6; 9 lines,
The author of the second work, Abu Sa'id 'Ubaid Allah B. Jabruduil B. 'Ubaid Allah B. Bakhthishhū', a friend of Ibn Butlan, died some time after A.H. 450. He left, among other works, one entitled كتاب طباع الحيوان وخصائصها ومفاهيم اعضاها, which must be the book above referred to. See Ibn Abi Uṣaibah, vol. i., p. 148; Wästenfeld, Arabische Aertze, no. 35; and Hāj. Khal., vol. iv., p. 125. A MS. entitled مناظع الحيوان لابن خيثيم is noticed in the Paris Catalogue, no. 2782.

After the above preamble comes an introduction ascribed to Aristotle, and beginning as follows: كتب مجلس ارسطو ابليس

After the above preamble comes an introduction ascribed to Aristotle, and beginning as follows: كتب مجلس ارسطو ابليس

Remarks on animals in general and their habits are followed by an account of the lion, fol. 99, with the heading: نظم الأسد. Further on, fol. 101b, is found the preface of Ibn Bakhthishū', which begins as follows:

The second Juz, which ought to follow, is found at the beginning of the volume, foll. 46—70a. It comprises accounts of the partridge (درعج سنج), of the goose and duck, of the pigeon, &c., and is continued in foll. 214—234. It includes also bats, locusts, wasps, bees, flies, and gnats, foll. 56—70. The section on fish and other aquatic animals begins fol. 70b, with the heading: النقول في اصطفاف السمك وما يدخل معه. The chapter on crustaceans and shells begins at fol. 81a, النقول في الاجهاد ذرى الحشرات والاصداف فاستباع ذلك وجعه هذا الكتاب من كتب البقدين الهؤلوت باتولهم... وتد قدمت امام ذلك ذكر الإنسان وما خصه الله به من الطياع المعنوية والخصائص الطبيعية الع

There are throughout the volume numerous drawings of animals in gold and colours; also two miniatures, one representing Aristotle and Alexander (fol. 96), the other Ibn Bakhthishū' and Amir Sa'd al-Din (fol. 101b). There are, besides, four whole-page miniatures at the beginning of the volume.
779.
Stowe, Or. 11.—Foll. 126; 10½ in. by 6½; 31 lines, 5 in. long; written in fair small Neskhi; dated Saturday, 30 Ramadan, A.H. 1090 (A.D. 1679).

A zoological dictionary, endorsed خواص حیوان

It is evidently abridged from the ینانیه al-Hayawan of al-Damiri, with which it agrees textually as far as it goes, but from which it differs by considerable omissions.

A similar, perhaps identical work, entitled خواص حیوانات, is ascribed to al-Damiri himself in the Khedive’s Library, vol. vi., p. 137.

781.
Or. 1198.—Foll. 60; 6½ in. by 5; 13 lines, 3½ in. long; written in neat Neskhi; dated 15 Jumāda 112., A.H. 799 (A.D. 1397).

A treatise on precious stones, by Ahmad B. Yusuf al-Tifashi.

The author, who derives his Nisbah from Tifash, or Tipasa, a town of the Province of Constantine (v. Yāḵūt, vol. i., p. 907), wrote this work, as stated in some copies, A.H. 640, and died, according to Haj. Khal. (ii., p. 654, iii., p. 552), A.H. 651. The title, which does not appear in this copy, is ازاهار الانكار في جواهر الأسماء.
The text differs materially, both by additions and omissions, from the edition printed in Florence, 1818, by A. Raineri, but is, on the whole, shorter. For other copies see the Arabic Catalogue, pp. 214, 402; the Leyden Catalogue, vol. iii., p. 217; Upsala, no. 339; Pertsch, no. 2110; the Paris Catalogue, nos. 2773-5; and Houtsma, no. 584.

*Alchemy.*

782.

Or. 4041.—Foll. 99; 7½ in. by 5; 25 lines, 3½ in. long; written in small and fair Neskhi, apparently in the 14th century.

[Glaser, no. 343.]

كتاب المواقف الكبير

A work on alchemy, by Abu Musa Ja'bir B. Hayyan al-Šufi.

Beg. The catalogue of the manuscript of Ja'bir B. Hayyan al-Šufi, which was published in 1894, states that it contains 150 pages. However, the manuscript is imperfect, and the text differs materially from the edition printed in Florence, 1818, by A. Raineri. The manuscript includes 71 Makālahs, and the text differs materially from the edition printed in Florence, 1818, by A. Raineri, but is, on the whole, shorter. For other copies see the Arabic Catalogue, pp. 214, 402; the Leyden Catalogue, vol. iii., p. 217; Upsala, no. 339; Pertsch, no. 2110; the Paris Catalogue, nos. 2773-5; and Houtsma, no. 584.

783.

Or. 3892.—Foll. 35; 11½ in. by 8; 21 lines, 5½ in. long; written in fair large Neskhi, with ruled margins, apparently in the 17th century.

[Glaser, no. 178.]

Some chapters of the work entitled المصاحب في اسوار علم المفتاح; by Aidamir B. 'Ali al-Jildaki, who died about A.H. 750 (see Notices et Extraits, tom. iv., p. 108). Beg. ليلة الثالثة من السفر الأول من كتاب المصاحب في اسوار علم المفتاح وب발ه الإعانة على تأليف الأرواح والاشباح

The sections included are Jumlahs 3—12 of the first Sifr. (See Haj. Khal., vol. v., p. 581.)

The author enumerates in the third Jumlah the works he had previously written on the same science, viz.: نهایة الططلب في شرح المكتسب (Berlin Catalogue, no. 4184); التقرب إلى اسوار التركيب (Paris Catalogue, no. 2617); غياة السور في شرح ديوان صاحب القدر (Pertsch, no. 1291, Berlin, no. 4183); and the author's own works. (Pertsch, no. 1291, Berlin, no. 4183.)
MAGIC.

535

Or. 3751.—Foll. 82; 8½ in. by 6; 17 lines, about 3 in. long; written in Neskhi, probably in the 17th century.

[GLASER, no. 35.]

I. Foll. 1—28. Extracts from a treatise on white magic entitled `Uyûn al-Ḥaḳa'īḳ.

Beg. هذه فوائد من كتاب عيون الظنائع وهو مشتمل على ثلاثين بابا

The full title of the work is عيون الظنائع واعضاء الطرازي, and the author is Abu 'l-Ḵāsim Aḥmad B. Muḥ. al-ʿIrāḳi, who lived about A.H. 850. The contents are fully stated in the Bodleian Catalogue, vol. ii., no. 378. For MSS., see the Arabic Catalogue, p. 619b; Pertsch, no. 1274; Rosen, Institut, no. 210; and the Khedive's Library, vol. v., p. 348.

II. Foll. 29—76. An alchemical treatise entitled كتاب المكتسب في علم الكاف.

Beg. المدل الله الأول لا أول تباه... أما بعد فاني صنفت هذا الكتاب ذكرنا فيه علم صناعة الطب ولحكمة، وعملها من الهيبولى التي لا يمتنع العمل بها

It contains five Jumlaḥs, comprising nineteen Fasls. The title al-Mukτasab, which appears on the title-page and in the colophon, is also mentioned by Haj. Khal., vol. vi., p. 98, who adds that in one copy Abu 'l-Ḵāsim al-ʿIrāḳi was named as the author. Another title, however, is found in the preface at the end of the table of chapters:

رسومه كتاب العلم في صناعة الذهب لاين الفرض

Copies of the same work, with the title العلم المكتسب في زارة الذهب, are noticed in the Paris Catalogue, no. 2611, and in the Khedive's Library, vol. v., pp. 390, 396. For al-Jildaki's commentary upon al-Mukτasab, see the Berlin Catalogue, no. 4184; the Leyden Catalogue, no. 1272; the Vienna Catalogue, no. 1495; &c.


The following title is prefixed: تلايد الفور في شرح صرابيات الشذور.

Beg. قال الشيخ عبدن بن علي بن ابتمر للملکي...

The same commentary is entitled in another copy, Arabic Catalogue, p. 465b, XIX. The author of the poem, who is known as Ibn Arfa' Rās, died, according to al-Maḳḳari, vol. ii., p. 410, A.H. 593.
Medicine.

785.

Or. 3366.—Foll. 181; 9½ in. by 6½; 21 lines, 4½ in. long; written in large and bold Neskhī, with vowels; dated Baghdad, Thursday, 10 Rabi' I., A.H. 735 (A.D. 1334).

The work of Dioscorides on materia medica.

According to Ibn Juljul, quoted by Ibn Abi Usaibi'ah, vol. ii., p. 46, the work was translated into Arabic in Baghdad, under the Abbasides, by Stephen, son of Basil (died circa A.H. 240; Wüstenfeld, Arab. Ärzte, no. 58), whose version was corrected by Hunain B. Ishāk. See also Wenrich, De auctorura Graecorum versionibus, pp. 216—220. It is called كتاب العلاج in the Fihrist, p. 293, and by Haj. Khal., vol. v., p. 75. See also vol. v., p. 37, and vol. vi., p. 35.

The present volume contains two of the five books (Makalah) of which the work consists, namely:

1. Makalah III., commencing abruptly in the middle of the article Agaricon (الاغاريقون), and ending with the article headed جامانيطس وهو الكماتيطوس.

2. Makalah IV., which begins, fol. 1166, as follows:

The plants are designated by their Greek names, written in the Arabic character, mostly without diacritical points, to which are added, in most cases, Arabic equivalents. They are depicted in neat coloured drawings, which, as appears from the colophon, are due to the transcriber; but several blank spaces reserved for such drawings have not been filled.

The colophon is as follows:

تمت القالة الرابعة من ديسكرويدس من نسخها وكتبها يوم المميس
عشير ذي وربع من سنة خمس رใหม وسبعية على
دى العبد الصغير لحاج النافذ بديعة السلم بغداد
همام ومصلها ومسلم.

For other MSS., see Casiri, vol. i., p. 283; Uri, no. 573; Leyden, vol. iii., p. 227; Rosen, Marsigli Collection, no. 424; the Paris Catalogue, no. 2549; and Nobles, Madrid Catalogue, no. 125.

786.

Or. 2600.—Foll. 17; 10½ in. by 6½; from 19 to 21 lines, 5½ in. long; written in large and bold Neskhī, almost destitute of diacritical points; dated Mosul, Dulka'dah, A.H. 348 (A.D. 960). [Shapira.]

 كتاب الغذي والغذّي

A treatise on the nourishment of the various parts of the human body, by ʿAlī B. Muḥammad B. Muḥammad, known as Ibn Abi ’l-Āsh’āth.

The author, whose Kunyah was Abu Ja’far, came from Persia, his native country, to Mosul, where he acquired great renown by successful cures, and where he died, at an advanced age, shortly after A.H. 360, leaving several valuable medical works. (See Ibn Abi Usāibi‘ah, vol. i., p. 245; Wüstenfeld, Arabische Ärzte, no. 107; and Leclerc, Hist. de la médecine arabe, vol. i., p. 379.)
The work is divided, according to Ibn Abi Uṣaibī'ah, into two Makālahs. The present fragment contains only the last five of the six sections (Jumlah) into which Makālah II. is divided. It begins abruptly in the middle of Jumlah 2, Bab 6, which treats of the nourishment of the organ of smell. Bab 7, treating of the eye, begins as follows:

الباب السابع في العين العينان عضوان:

al-ayn min al-arrūj al-nafsiyyin yedarak biha al-ajām

Bab 8 treats of the organ of hearing, and Bab 9 of the nerves.

Jumlah 3 (fol. 5a) treats, in five Bābs, of the liver, spleen, kidneys, bladder, and stomach.

Jumlah 4 (fol. 6b) treats, in three Bābs, of the testicles, womb, and breast.

Jumlah 5 (fol. 12a) treats, in two Bābs, of the hand and foot.

Jumlah 6 (fol. 13b) treats, in ten Bābs, of bones, cartilage, muscle, soft flesh, tendons, ligaments, membranes, adeps (شَجَمُ, fat), and skin.

Ibn Abi Uṣaibī'ah says that the author finished this work in the fortress of Baršī, in Armenia, in the month of Safar, A.H. 348. This statement is fully confirmed by the following subscription of our MS.:

تمت المقالة: سلطان من كتاب الغاذى والغذى فيها يذكر الغذا ولغذا صفحاته احمد بن محمد بن محمد المعروف ابي الاشتاء ولأخيه ابنه به رتب العلمين وعمل دستور هذه المقالة باللغة مريت من ارمینیه في سفرة ثمان وربعین وثلاثة وثالتا، ونقلت الموصى إلى ذى القعدة من هذا السنة.

A facsimile of fol. 2b is included in the Oriental Series of the Palaeographical Society, Pl. xcvi.

787.

Or. 3343.—Foll. 241; 9½ in. by 6; 20 lines, 4½ in. long; written in fine large Neskhi, with occasional vowels; dated Monday, 25 Jumāda II., A.H. 525 (A.D. 1131). Bound in ornamental stamped leather covers.

[SIDNEY CHURCHILL.]

A volume of the Canon of Avicenna, containing the last seven Fanns of Kitāb III., and corresponding with the first volume of the Roman edition, from p. 489 to p. 610.


The latter part of Fann XX., and the initial part of Fann XXI., are wanting. The lacuna, which occurs after fol. 151, corresponds with the printed text, from p. 563, line 12, to p. 568, line 28.

788.

Or. 3689.—Foll. 285; 8¾ in. by 6½; 13 lines, 4¼ in. long; written in large and bold Neskhi, with occasional vowels, probably in the 12th or 13th century. [BUDGE.]

A volume of the Canon of Avicenna, imperfect at beginning and end.

The contents correspond with pp. 434—503 of the first volume of the Roman edition of 1593. The first rubric, fol. 1b, is علیچ الْبُرْجِ الْبَابِ الْمَعْدَة (Kitāb II., Fann XIII., Makālah 1). The last, fol. 285b, is تُدْبِير الابیات الْمَعْدَة (Fann XVI., Makālah 2).
789.
Or. 1282.—Foll. 392; 11\(\frac{3}{4}\) in. by 5\(\frac{3}{4}\); consisting of two MSS. of different dates, bound together.

I. Foll. 1—219; from 19 to 21 lines, 3\(\frac{3}{4}\) in. long; written in close Neskhi; dated Saturday, 25 Sha'ban, A.H. 733 (A.D. 1333).

The first book, or Kulliyyat, of the Canon of Avicenna, corresponding with the first volume of the Roman edition, from the beginning to p. 112.

Copyist: محمد بن محمد بن همس خليفة

II. Foll. 225—392; 18 lines, 3\(\frac{8}{9}\) in. long; written in fair Nestalik; dated Monday, 3 Rabi' I., A.H. 1113 (A.D. 1701).

The second book of the Canon, corresponding with the first volume of the same edition, from p. 113 to p. 280.

Copyist: محمد شفيق الپزینی

790.
Or. 1283.—Foll. 533; 9\(\frac{3}{4}\) in. by 7\(\frac{1}{4}\); from 23 to 26 lines, 5 in. long; written in fair Neskhi; dated middle of Shawwal, A.H. 1104 (A.D. 1693).


The rubrics are mostly wanting. The twenty-two Fanns of Kitāb III. begin respectively as follows: I. fol. 16; II. fol. 39b; III. fol. 47b; IV. fol. 65a; V. fol. 71a; VI. fol. 77b; VII. fol. 81b; VIII. fol. 86a; IX. fol. 87a; X. fol. 93a; XI. fol. 122a; XII. fol. 133a; XIII. fol. 235b; XIV. fol. 178a; XV. fol. 205b; XVI. fol. 215b; XVII. fol. 244b; XVIII. fol. 249a; XIX. fol. 259a; XX. fol. 270b; XXI. fol. 282b; XXII. fol. 307b.

Kitāb IV. contains seven Fanns, beginning as follows: I. fol. 319b; II. fol. 355a; III. fol. 372a; IV. fol. 390a; V. fol. 410b; VI. fol. 426a; VII. fol. 447a.

Kitāb V. comprises a Mašālāh, fol. 470a, and two Jumlaḥs, beginning respectively fol. 471a and fol. 519a.

Copyist: ابُن محمد موسى محمد صالح البتوني

791.
Or. 3654.—Foll. 286; 10\(\frac{1}{2}\) in. by 6\(\frac{3}{4}\); 33 lines, 4\(\frac{3}{4}\) in. long; written in a minute and neat Persian character, leaning to Nestalik, with a tasteful 'Unwan; dated Tuesday, 19 Safar, A.H. 754 (A.D. 1353). [S. CHURCHILL.]

شرح كليات القانون

A commentary upon the Kulliyyat of the Canon, by Muḥammad B. Maḥmūd al-Āmuli.

Beg. للمحدث، اللدّ الذي دقت حديثه في حلقة الإنسان . . . وبعد قأن آخر حلقة اللدّ اللدّ، محمد بن محمد الأدلي، حقه، اما أنه قال لمن تلبست الأذان، وتقتطع العقلاه على لن ارشد العليم حادة الغ

Al-Āmuli (chiefly known as the author of the vast encyclopaedia entitled Ṣafāʾīs al-Ṭūn[a)] describes his commentary as mainly based upon that of Kutb al-Din al-Shirazi, which he condensed, and, in some parts, also supplemented. He states at the end that he completed the work on Saturday, middle of Muharram, A.H. 753 (i.e., three years before his death, which took place A.H. 756). See the Persian Catalogue, p. 453; the Arabic Catalogue, pp. 222 and 774a; and Loth, no. 780.
This copy was transcribed, as stated in the colophon, from the rough draft of the author. It was written for a prince, whose regal style and titles appear in an illuminated inscription on the first page, but whose proper name has been obliterated. The inscription begins as follows:

"بجزء العاكر الأعظم: سلطان صلياً العرب والجح ملك فاصي ملوك
الإمام فل الله على الأضياء الغ

792.

Or. 2793.—Foll. 93; 12½ in. by 9½; about 25 lines, from 7½ to 8 in. long; written in fair Neskhi, with Kufic headings; dated Baghdad, 16 Dhuhijah, A.H. 527 (A.D. 1133).

[GHANDOUR BEY.]"}

I. Foll. 1—42. A treatise of Hygiene, by al-Mukhtār B. al-Husain [al-Hasan] B. ‘Abdūn B. Buṭlān, with the following title, written partly in large Kufic:

"كتاب تقويم النفع ورفع الشان الميسى بتقيم الإعدان
ببداواة الأعراض الجامحة في ثلاثة انجاس مفصلة
والكروت ونحوه في الممرض وإعلاقه، وطبيعته، وما
يكن فيه من الأسماء والإسناد والإزمنة
والبداية رتب ذلك بحسب النسبة العقلية للشخة
المقدية على الله شانها واعتر سلطانها

 Beg. "


A note at the end states that this copy had been collated with the original MS. of the author.

793.

Or. 1347.—Foll. 44; 12½ in. by 9½; about 25 lines, 8 in. long; written in fair Neskhi, with ruled margins, and with illuminated borders enclosing the first five and the last two pages; dated Jumūda II., A.H. 610 (A.D. 1218). [Sir Charles A. Murray.]
Another copy of the Takwim al-Sihhah by Abu'l-Hasan al-Mukhtar Ibn Buṭlān (no. 792, I).

This copy was written (as stated in the following title written in gold on the first page) for al-Malik al-Zahir Ghiyāṣ al-Dīn Ghāzī, son of Saladin, who held the kingdom of Aleppo from A.H. 582 to his death in A.H. 613 (v. Ibn Khalikān, De Slane's version, vol. ii., p. 443).


The author was physician to the Khalifs al-Muktadi (467–487) and al-Mustazhir, to the first of whom the present work is dedicated. He was born A.H. 436, and died on the 6th of Rabi' I., A.H. 495. (See Ibn Abi ʿUṣaibī'ah, vol. i., p. 254; Wüstenfeld, Arabische Aertzte, no. 143; and Leclerc, Médecine Arabe, vol. i., p. 492.)

The work is partly in tabular form. The contents have been stated by Nicoll, Bodleian Catalogue, p. 164. (For other copies, see Uri, p. 143, no. 611; Anmer, no. 822; Pertsch, no. 1953; Rosen, Institut, no. 172; and the Paris Catalogue, nos. 2957-8.)

Or. 2185.—Foll. 174; 9½ in. by 6¼; about 20 lines, 5½ in. long; written in a rather coarse Neskhi, apparently in the 14th century.

The same work.

The folios are numbered with Coptic numerals.

794.

Or. 3645.—Foll. 104; 9 in. by 6¾; about 20 lines, 5¼ in. long; written in an archaic angular character; dated Jumāda I., A.H. 534 (A.D. 1139). [Sidney Churchill.]


The author was physician to the Khalifs al-Muktadi (467–487) and al-Mustazhir, to the first of whom the present work is dedicated. He was born A.H. 436, and died on the 6th of Rabi' I., A.H. 495. (See Ibn Abi ʿUṣaibī'ah, vol. i., p. 254; Wüstenfeld, Arabische Aertzte, no. 143; and Leclerc, Médecine Arabe, vol. i., p. 492.)

The work is partly in tabular form. The contents have been stated by Nicoll, Bodleian Catalogue, p. 164. (For other copies, see Uri, p. 143, no. 611; Anmer, no. 822; Pertsch, no. 1953; Rosen, Institut, no. 172; and the Paris Catalogue, nos. 2957-8.)

Or. 2805.—Foll. 282; 9½ in. by 6¼; consisting of two MSS. of different dates, bound together. [Sidney Churchill.]

I. Foll. 1–110; 23 lines, 4½ in. long; written in a cursive Persian character, leaning to Nestalik; dated 1 Jumāda II., A.H. 988 (A.D. 1580).

Badr al-Din Muḥammad B. Bahram B. Muḥ. al-Ḵalīlī al-Samarkandi appears to have lived about A.H. 600. He is mentioned by Ibn Abī Ṭūsī (d. A.H. 688), vol. ii., p. 31, and is quoted by al-Suwaidī (d. A.H. 690). See Leclerc, vol. ii., p. 128.

The author describes various compound medicaments, in forty-nine Babṣ, a full table of which is given in the preface.

For another copy see the Paris Catalogue, no. 2946, a.

Copyist: Jlsf

II. Foll. 112—282; 25 lines, 5½ in. long; written in fair Persian Neskhī; dated Ardabil, 8 Ramaḍān, A.H. 976 (A.D. 1569).

The second volume of al-Mukhtār, a compendium of medicine, by Muhaddib al-Dīn Abū l-Ḥasan ʿAlī B. ʿAbbās Ibn Ḥubb al-Baghdādī, the author, who is also called al-Khīlītī, from his residence in Khīlāt, was born in Baghdad, A.H. 515, but spent most of his life in Mosul, where he died A.H. 610. He composed the Mukhtār A.H. 560. (See Ibn Abī Ṭūsī, vol. i., p. 304; Wüstenfeld, no. 202; and Leclerc, vol. ii., p. 141.)

A MS. described as unique in the Leyden Catalogue, vol. iii., p. 252, contains the entire work divided into three books, treating respectively of generalities, of medicaments, and of diseases. The present copy contains the main part of the third book. Two MSS. are noticed in the Khedive’s Library, vol. vi., p. 38.

The present MS. was collated, as stated at the end, with a copy dated Baghdad, Rajab, A.H. 601 (in the lifetime of the author).

Copyist: Bāṣaṣ B. ʿAbbās al-ʿAṣirī

797.

Or. 2601.—Foll. 88; 6¾ in. by 4½; made up of three fragments of different dates.

[Shapira.]

I. Foll. 1—38; 14 lines, 3½ in. long; written in Neskhī, apparently in the 14th century.

Medical recipes extracted from a work entitled Minhaj al-Ṭibb, كتاب فيه احراز من منهج الطب

The word designates here an ointment to be applied to the eye. Further on are found the following headings: Ṭabl al-bayn al-thani, fol. 15b, and al-bayn al-saḥīf in the eight-division, fol. 25a. This shows that the work designated as منهج الطب is not to be identified with a similarly entitled pharmacopoeia, منهج الطب, the divisions of which are quite different. (See no. 801, II.)
SCIENTES.

II. Foll. 39—78; 14 lines, 3½ in. long; written in a rather stiff and angular Neski, almost entirely devoid of diacritical points; probably in the 13th century.

Fragment of a medical work in four Makalahs, without title or author's name.

The first five pages are occupied by a table of contents, the beginning of which is lost. It gives the headings of the fifty chapters (Fasl) of Makalah I., which treats of the general rules of the medical art. The rest of the fragment contains the first thirty-eight of the above chapters, the last of which is imperfect at the end.

The work is evidently the treatise entitled al-Līṣān li-masālik al-anfūs wa-l-jāmād, by the Jewish physician of Saladin, al-Muwafiq Shams al-Riyyāsah Abu 'l-'Ashā'ir Hibat Allah B. Zain, commonly called Ibn Jami'. (See Ibn Abī Uṣābi'ah, vol. ii., p. 112; al-Waḍī bil-Wafayāt, Add. 23,359, fol. 185; Wüstenfeld, no. 183; and Leclerc, vol. ii., p. 53.) For other MSS., see the Arabic Catalogue, p. 682a; Uri, no. 589; Pertsch, no. 1934—6; and the Paris Catalogue, no. 2963.

III. Foll. 79—83; 11 lines, 3 in. long; written in Neski, probably in the 14th century.

The tale of a girl called Zain al-Mawāṣif, and of her lover, Masrūr al-'Aṭṭār, ... He died without leaving a translation. (See the Khedive's Library, vol. v., p. 110.)
no. 2976—89; the Madrid Catalogue, nos. 17, 22, 54; and the Khedive’s Library, vol. vi., p. 12.

The present volume contains the first half of the work, from the beginning to the end of letter ج. It corresponds with the first two volumes of the Bulak edition.

Copyist: إسماعيل بن أحمد بن حسن الشهير بالله

799.

Or. 3132.—Foll. 321; 10\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\); 23 lines, 4\(\frac{1}{2}\) in. long; written in fair Neskhi; dated Monday, 20 Rabi’ II., A.H. 995 (A.D. 1587).

[KREMEN, no. 141, ii.]

The second volume of the same work, extending from the beginning of letter س to the end, and corresponding with the last two volumes of the Bulak edition.

The first 136 folios have been supplied by a later hand.

800.

Or. 2408.—Foll. 287; 10\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\); 15 lines, 4\(\frac{1}{2}\) in. long; written in fine large Neskhi; dated Jumâda II., A.H. 851 (A.D. 1447).

[SHAPIRA.]

كتاب المغني

A treatise on simple medicaments, by the same Ibn al-Baitâr.

Beg. الحمد لله الذي أنزل لكل دواء فاستقى


The Mughni is divided into twenty Bâbs, enumerated in the preface, in which the medicaments are classed under the diseases for which they are to be used. The subjects of those sections have been stated by Uri, p. 132.

The present volume contains only the first eight Bâbs, as follows: I. Diseases of the head, fol. 5a. II. Diseases of the eye, fol. 59a. III. Diseases of the ear, fol. 89b. IV. Diseases of the nose, fol. 101b. V. Diseases of the tongue, fol. 105b. VI. Diseases of the throat and chest, fol. 129a. VII. Diseases of the stomach and liver, fol. 180a. VIII. Diseases of the bowels, fol. 236b.

For other copies, see the Leyden Catalogue, vol. iii., p. 257; Pertsch, no. 2004; Upsala, no. 350; Rosen, Institut, no. 174; and the Paris Catalogue, nos. 2990-1.

Copyist: ويس ابن عوس

801.

Or. 3691.—Foll. 100; 8 in. by 5\(\frac{1}{2}\); 15 lines, 3\(\frac{1}{2}\) in. long; written in fair Neskhi, probably by a Christian scribe, apparently in the 17th century.

[BUDGE.]

I. Foll. 1—34. A metrical treatise of medicine, imperfect at beginning and end.

It is the well-known Urjûzah (الوجّازة في الطب) of Abu ‘Ali Ibn Sinâ, a copy of which, Add. 7556, is noticed in the Arabic Catalogue, p. 408a, III. (See also the Leyden Catalogue, no. 1325; Pertsch, nos. 2027 and 2032; the Khedive’s Library, vol. vi., p. 2; the Paris Catalogue, no. 2942; &c.)

It begins abruptly with this line:

یسيرة للحضن والاتنان في أطباط الأرونة والزمان
It is the thirty-third verse of a prologue found in Add. 7556 (fol. 35b), but wanting in most copies.

The copy also ends abruptly with this line:

وكلما وفيض ما يغير من شدة حفر أو حفر

which is the ninth after the rubric, فرح (Add. 7556, fol. 70a, line 10).

Singles leaves are wanting after foll. 5, 14, 20, 26, and about twelve at the end.

The Urjuzah has been lithographed in Lucknow, A.H. 1261. A Latin translation by Blasius, entitled Cantica Avicennae, has been often printed.

II. Foll. 35—100. منهج الدكان. A treatise on drugs and medicinal preparations, imperfect at the beginning, and without author's name.

The complete work, which has been printed in Cairo, A.H. 1287 and 1301, consists of 25 Bab, and is ascribed on the title-page to Abu 'l-Muna B. Abi Nasr al-'Atfâr al-Isrâ'ili al-Hârûni.

According to the Khedive's Catalogue, vol. vi., p. 44, the title is منهج الدكان ودستور الإعيان, and the author's name, أبو لئین ابن أبي الفتکین ين فن أو حفر بالکحیل العطور الاصلی بالهارونی.


The present copy wants a few lines at the beginning, the greater part of Bab I., and Bab II., XV.—XVII., XIX., and XXI.—XXV. The remaining Bab have consecutive numbers, and are considerably shorter than in the printed text. At the end, foll. 78b—106b, and under the rubric الإب السادات عشر, there is a chapter comprising pious and moral admonitions, addressed apparently by the author to his son. It is divided into eleven sections, called أصح.

802.

Or. 4324.—Foll. 112; 8½ in. by 6; 15 lines, 4 in. long; written in a cursive hand; dated A.H. 1280 and A.D. 1864. [Budge.]

Another copy of the Minhâj al-Dukkân, no. 801, art. II.

لله وفق من أصبع غائصة في فكرته منشورا

قلبه للفكر في وضعية حالته [خلاته]

The above words are found in the eighth line of the first page of the Bulak edition. The present MS. has been evidently transcribed from a copy which had lost the first leaf. It comprises only the first half of the work, ending abruptly in the beginning of the 11th Bab (p. 69 of the Bulak edition).

803.

Or. 3690.—Foll. 180; 9 1/2 in. by 6 3/4; 17 lines, 4 1/2 in. long; written in large and elegant Neskhi, with frequent addition of vowels, apparently in the 13th or 14th century. [Budge.]

جامع الغرض في حفظ الصحة ودفاع المرض

A complete treatise of hygiene and diet, by Abu 'l-Faraj B. Ya'kûb, known as Ibn al-Kuff, the Christian.
The preface is followed by a table of fifty-nine chapters (Fasl), foll. 6a–77, which begins as follows:

الفصل الأول في كيفية تكون الجذور وغيره
الفصل الثاني في الإنسان وجزئيه
الفصل الثالث كلام كلي في حفظ الصحة

But in the body of the work the 59th chapter, treating of the purchase of slaves, foll. 176a, is followed, foll. 179b, by a sixtieth chapter treating of physiognomy, which, however, is imperfect at the end.

804.

Or. 1848.—Foll. 178; 10½ in. by 7; from 35 to 45 lines, 5½ in. long; written in small and close Neskhi; dated Friday, 6 Shawwal, A.H. 787 (A.D. 1385).

[SIR CHARLES A. MURRAY.]

كتاب الأصول في شرح الفصول

A commentary upon the Aphorisms of Hippocrates, by Abu 'l-Faraj B. Ya'qūb al-Masîḥî al-Maliki, called Ibn al-Kuff. (See the preceding no.)

The author wrote it, as stated in the preface, at the request of a student of the medical art, who had asked him to explain the Aphorisms and, at the same time, to refute the strictures of al-Râzi and others. The commentary is divided into seven Maḵâlahs.

Ibn Abî Usai'î'ah mentions Ibn al-Kuff's commentary in the notice devoted to him, which concludes his work, vol. ii., p. 273.
SCIENTES.

See also Wüstenfeld, no. 241, and Leclerc, vol. ii., p. 293, who both (following Haj. Khal., vol. iv., p. 438) give improperly to the author the name of his father, Ya'kūb. The Sharḥ al-Fusūl is noticed in the Arabic Catalogue, p. 632b.

For other copies, see Pertsch, nos. 1894—96; the Paris Catalogue, no. 2842; and the Khedive's Library, vol. vi., p. 4.

The present copy has the following title written in gold on the first page:

Copyist: c-^ok^; W

805.

Or. 2794.—Foll. 161; 8½ in. by 5¼; 17 lines, 3½ in. long; written in cursive Neskhi, leaning to Nestalik; dated end of Jumada II., A.H. 863 (A.D. 1459).

[Ghandour Bey.]

الموجود في علم الطب

A compendium of medicine, abridged from the Kanūn of Ibn Sinā, by Abu'l-Ḥasan 'Ālā al-Dīn 'Ali B. Abī 'l-Ḥazm al-Kurashi (or al-Karshi).

Beg. محمد لله رحب الماليين ... قال الشيخ رئيس

لمكا أبو الملس علاء الدين علي بن أبي موسى القروش

التنطه رحمه الله وتعبد قد ربطت هذا الكتاب على

اربع نفون.

The author, commonly called Ibn al-Nafis, studied medicine in Damascus, and settled afterwards in Cairo, where he rose to the first rank of his profession, and died an octogenarian in Dūlka'ādah, A.H. 687. He left, besides the present work, a commentary upon the Canon, and other medical and legal works. (See al-Isnawi, fol. 163; Ta'rikh al-Islām, Or. 53, fol. 55; Ṭabaḵāt Ibn Kādi Shubbah, fol. 86; Ḥuṣn al-Muḥāḍarah, vol. i., p. 313; and Wüstenfeld, Arab. Ärzte, no. 244.)

The present work, which has become the text of numerous commentaries, has been printed in Calcutta, 1828 and 1832, and in Lucknow, 1878. For MSS. see the Leyden Catalogue, vol. iii., p. 239; Pertsch, nos. 1921—4; Aumer, nos. 826—7; Houtsma, nos. 557—8; the Paris Catalogue, nos. 2919—23; and the Khedive's Library, vol. vi., pp. 33, 45. It is stated in the last work that the author's Nisbah is al-Karshi, from Karṣ, a town in Māwarā-annahr.

The margins contain numerous corrections and some additions.

Copyist: ابرهم بن الشيخ عبد الله

806.

Or. 1349.—Foll. 500; 9½ in. by 6; 21 lines, 3½ in. long; written in neat Nestalik; dated Shamākhi, Shirwūn, Friday, 8 Muharram, A.H. 982 (A.D. 1574).

[Sir Charles A. Murray.]

المغني في شرح الموجود

A commentary on the Mūjiz, by Sadīd al-Dīn al-Kūzarūnī.

Beg. ملليم لله الذي أبدع بقدرته جواهر عقلية مجردة

اما بعد نابا كاف احتياج عموم الناس الى الاحكام

الطبية والترعات العلاجية.

The author's name does not occur in the text; but it is implied by the word al-Sadīdī in the title written on the first page: الكتاب السديدی شرح الموجود. The principal authorities
followed by the author are two commentaries upon the Ḫanūn, namely, those of Kuṭb al-Dīn [Mahlūd] al-Shirāzi B. Ǧiyā al-Dīn Maṣṭūd al-Kazārūnī, and of ʿAlā al-Dīn ʿAlī B. Abī l-Ḥazm al-Kurāshī, called Ibn al-Nafis, and lastly, the oral teaching of the author’s master, Burhān al-Dīn al-Ḥusayn al-ʿUbri. In a MS. described by Rosen, Institut, nos. 169-70, it is stated that the commentary was completed A.H. 779.

The present MS. has copious marginal notes. It was written, as appears from the colophon, by a physician called Darwīsh ʿAlī B. Ghulām ʿAlī al-Mutaṭabbīb, for his son, Najīb al-Dīn ʿAbdallāh.

The commentary of Ǧāhid al-Dīn has been lithographed in Calcutta, A.H. 1244. For other copies, see the Catalogues of Leyden, vol. iii., p. 240; Pertsch, no. 1925; Aumer, no. 833; the Paris Catalogue, nos. 2924-9; Hammer, Bibliot. Ital., vol. 49, p. 22, no. 250; and the Khedive’s Library, vol. vi., p. 42.

807.

Or. 3738.—Foll. 153; 11 in. by 8; 26 lines, 5½ in. long; written in imperfectly pointed Neskhi, probably in the 15th century. [GLASER, no. 22.]

كتاب المعتبد في الآدمة المفردة


 Beg. 

الله أكبر

The author’s name does not appear in the text. It is found in the following title, written at the beginning of the second of the two parts (Jūz) into which the work is divided, fol. 99a: 

Al-Malik al-ʿAshraf, of the Rasuli dynasty of Yemen, reigned A.H. 694--6. (See the Arabic Catalogue, p. 673a, and Johannes, Historia Jemanae, p. 158.)

In a short preface the author states his authorities, and the abbreviations adopted to refer to them. They are: 1. al-Ǧāmiʿ, by Ibn al-Bayān; 2. al-Minḥāj [or Minḥāj al-Bayān], by Ibn Jazla; 3. the work of Abū l-Faḍīl Ḥuṣain B. Ǧibrīlīn al-Tīfīsī [a physician of the sixth century (Persian Catalogue, p. 852), who wrote تقويم الأدوية, v. Uri, no. 535]; 4. [probably by Abū Bakr B. Abī ʾl-Ṭīṣān al-Zubrī, of Sevilla, a disciple of Abū al-Malik Ḥuṣain B. Zuhūr; v. Uṣāibīʿah, vol. ii., p. 80]; 5. Abī Khālid, called [i.e., Abū ʿJaʿfar Abī Ḥamd B. Ǧibrīlīn B. Abī Khālid, called Abū al-Jazīr, a physician of Kairawān, who died about A.H. 395; see Ibn Abī Uṣāibīʿah, vol. ii., p. 37; De Slane, translation of Ibn Khalīlikān, vol. i., p. 672; and Wüstenfeld, Aertzte, no. 120].

The latter part of the MS., foll. 143--153, is by a later hand. A few lines are wanting at the end; the MS. breaks off in the article headed ينبروت.

For another copy see the Khedive’s Library, vol. vi., p. 41.

808.

Or. 3519.—Foll. 366; 9 in. by 5½; 24 lines, 3½ in. long; written in small, close, and cursive Persian Neskhi; dated Jumāda II., A.H. 802 (A.D. 1400). [AMÉLINEAU.]
A treatise of medicine, by Najm al-Din Maḥmūd B. Ḍiyā al-Din Ilyās al-Shirāzī.

The author, yielding, he says, to the instances of some of his friends, described in this compendium the ordinary and indispensable remedies that should be kept in store, or carried about in travelling. Nothing is known of the author's life, or of his precise date. He cannot, however, have written this work later than A.H. 737; for a copy bearing that date exists in the Gotha Library. (See Pertsch, no. 1943.)

The full title, as stated by Haj. Khal., vol. iii., p. 11, is: Ḍajā'ir al-dār al-aḥwāl fī 'l-'ilm al-tahdārān. The work is divided into five Makālahān, as follows: I. Diseases of the several parts of the body, from the head to the foot, in 125 Bāb, fol. 5a. II. Fevers, in 27 Bāb, fol. 150a. III. External diseases, in 109 Bāb, fol. 190a. IV. Simple medicaments in alphabetical order, fol. 273a. V. Compound medicaments, in 50 Bāb, fol. 304b.

Another copy is noticed in the Leyden Catalogue, vol. iii., no. 1376.

Copyist: 

Muḥammad bin Ṭufayl Ṭurayhān Ṣāmīd

809-10.

Or. 1350 and 1351.—Two uniform volumes containing a continuous text, consisting respectively of 500 and 238 foll.; 13 in. by 9½; 23 lines, 5½ in. long; written in large and rather rude Neskhī, with red-rulled margins, apparently early in the 19th century.

[Sie Charles A. Murray.]
The author did not carry on this last Bāb beyond the letter b, the ninth of Abjad.

The latter part of Or. 1351, foll. 106—238, is hastily and slovenly written. At the end, foll. 2346—2436, is a treatise on birds, especially on hunting birds, their diseases and treatment, without author's name.

Beg. برده [بیدر] علم باحوال ما يطيئ من الاموى
المقصود إصالة النفع بالحقن

It is divided into a Mukaddimah, three Mabāliṯ th, and a Khāṭimah.

For other copies of the Taqkirah, see the Arabic Catalogue, pp. 459a, 633b, 744b; the Leyden Catalogue, vol. iii., p. 270; Pertsch, no. 2009; Loth, no. 793; Anumer, nos. 836-7; Mehren, no. 110; Rosen, Institut, no. 179; the Paris Catalogue, nos. 1031-3; and the Khedive's Library, vol. vi., p. 8.

811.

Or. 3832.—Foll. 90; 8½ in. by 6; written by several hands, mostly in the 17th and 18th centuries. [GLASSEK, no. 120.]

I. Foll. 1—18. Extracts (relating mostly to medicaments) from the following works:
1. كتاب الموصل لشفى الأعراض في مادة الأعراض للبشع الشهر, a work on the treatment of diseases, ascribed to “the renowned al-Mushtari” (?); 2. منهج البيان, i.e., منهج البيان, by Yahya B. 'Isa Ibn Jazlah (Arabic Catalogue, p. 2226); 3. المقصود في الأدوية المُرتدة, i.e., المقصود في الأدوية المُرتدة (v. no. 807).

II. Foll. 19—30. Recipes for diseases of the ears, the teeth, the eyes, &c.

III. Foll. 31—40. Extract from كتاب الرحلة في الطب والنَّكَة (v. Haj. Khal., vol. iii., 351; Nicoll, no. 123; the Leyden Catalogue, no. 1371; and the Madrid Catalogue, no. 183), dated Ramadan, A.H. 1000 (A.D. 1592).


V. Foll. 60—63. Fragment of a collection of edifying stories in prose and verse. The stories are headed عقيدة. The work is probably the عقائد المراقب of Ibn al-Jazzār; v. Haj. Khal., iv., p. 228.

VI. Foll. 64—67. A collection of precepts and Hadiths relating to hygiene.

Beg. قال للكفا في عمل الأكل والشراب بنفسي
أنا جعل حارة بارد وأدلها بالمناشف الخ

VII. Foll. 67b—76. A short dictionary of drugs, without author's name.

Beg. للحم لله رب العالمين ... وبعد هذا نفسير
اسمها الدوائية والتناظر على حروف المجمع حرف
الألف أربعين هو المركز

VIII. Foll. 82—85. Fragment of a treatise on the lunar mansions, with diagrams, beginning with ابّانة البسطين, and ending with ابّانة بسط المطر.

The remaining portions of the MS. contain miscellaneous poetical and astrological extracts. A versified enumeration of the Syrian months (الاربعين للسَّمِيرة في الشَهور), fol. 81, is dated Dāmar, A.H. 1081 (A.D. 1670).

812.

Or. 3187.—Foll. 196; 8½ in. by 5½; 15 lines, 3 in. long; written in Neskhi, with redruled margins; dated Friday, 25 Shawwal, A.H. 1243 (A.D. 1828). [KREMER, no. 146.]
A treatise on sexual intercourse.

The author, whose name does not appear, abridged it, as stated above, from a work entitled Mawāsim al-Ifrah, &c., by Muhammad B. Muḥ. B. 'Ali B. Zain al-Din al-‘Aṭṭār.

It is divided into a Mukaddimah and five Babs, as follows:

Fol. 2a. The opening sentence: "مقدمته في استعمال النكاح وفصل النبات بل وجوهه".

Fol. 9a. The first line: "الباب الأول في بيان حقوق الرجال على النساء والعكس وادعية النبات وكيفياته".

Fol. 38a. "الباب الثاني في كيفيات النبات ومتعلقاته".

Fol. 102b. "الباب الثالث في الأدوية الزيادة في البياء".

Fol. 137b. "الباب الرابع في فوائد شتى من صياغات ومسنادات ما يتعلق بالنساء".

Fol. 162q. "الباب الخامس في المكابات العشرية والنوادر العديدة".

Similar works of al-Suyūṭī, namely, his work on horses, their good and bad points, their training, their diseases, and the treatment of the same; by Ahmad B. 'Atīk al-Azdi.

The same author's name is found in the following title, written by a somewhat later hand, on the first page: "كتاب البيطرة ما عني بجمعه في تأليف الشيخ أبو حmad أحمد ابن عن عبد الرزاق عبد الله عبد". But it appears as Abu Aḥmad in the colophon: "قال الشيخ أبو حمد وهذا الذي وجدته من الأدوية والعلاجات وما جرى على السنة للمكا العديدة والرومية وما النزوما من الفروسية وآلاتها وبالله النافعيف ... ثم كتاب البيطرة محمد بن عبد الح.

Notwithstanding this alleged authorship, the work is virtually identical with the treatise ascribed in another MS. (Add. 23,416, Arabic Catalogue, p. 633b) to Abu Yūsf Ya'kūb B. Akhi Ḥizām. Although the initial lines of the present MS. differ

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Kayb al-bīṭrā: A treatise on horses, their good and bad points, their training, their diseases, and the treatment of the same; by Ahmad B. 'Atīk al-Azdi.
from those of the latter, the main part of the preface is in textual agreement with it, and the entire work appears to be an abridged and condensed recension of the treatise of Ibn Akhī Ḥizām.

The work may be approximately assigned to the middle or latter half of the third century of the Hijrah. The author quotes in the preface some Hadiths which he professes to have received orally from al-Ḥasan B. 'Arafaḥ al-'Abdī, a known traditionist of Baghdad, who died (as stated in al-'Ibar, Add. 23,280, fol. 84b) A.H. 257.

According to the Fihrist, p. 315, Ibn Akhī Ḥizām wrote his book in the biṭṭatā in Mutawakkil (A.H. 232—247); while in the MS. Add. 23,516 he is said to have been in the service of al-Mu'taḍīd (A.H. 279—289). His full name appears to have been Muḥammad B. Ya'kūb Ibn Akhī Ḥizām al-Jīlī, or al-Jabali (perhaps al-Khaili). See Haj. Khal., vol. v., p. 82, vol. vii., p. 851; the Leyden Catalogue, vol. iii., p. 284; the Vienna Catalogue, vol. ii., pp. 546, 551; and Hammer, Denkschriften der k. Akademie, Band vi., p. 215. Two copies of the same work, the first of which is anonymous, are noticed in the Paris Catalogue, nos. 2815 and 2823.

The present MS. contains two coloured drawings, each occupying two opposite pages, representing the horse, first with its good points, and secondly with its defects.

814.

Or. 3860.—Foll. 99; 12 1/2 in. by 7 3/4; 30 lines, 4 in. long; written in fair Neskhi, with ruled margins; dated end of Rabī' I, A.H. 1113 (A.D. 1701). [Glæser, no. 148.]


The following title, in the handwriting of the copyist, is prefixed: كتاب شرح الأرجوزة النصورية في صفات لحيل صنف السيد العالم البرجلي العارف الأمير شمس الدين أبي محمد أحمد بن الإمام المنسور بالله عبد الله بن حمزه بن صليمان بن حرمز

Beg. of the commentary: لقد الله حمدنا البلغ

The commentator divides his work into four chapters (نصوص) as follows: 1. On the creation and domestication of the horse, and on those of the Prophets who were fond of horses, fol. 4b. 2. On the verses of the Koran, traditions, and legal precepts, which relate to horses, fol. 5b. 3. On the training of horses and their treatment, according to their divers temperaments, fol. 8b. 4. The commentary proper, or explanation of the Urjūzah, verse by verse, foll. 12b—96a.

The Urjūzah begins as follows:

قل ولم ينطلق بالمقال وأنها قال لسان لمال

The entire text is given, and is written throughout in red ink. The author of the poem, al-Manṣūr-billah 'Abdallah B. Ḥāmzah, was proclaimed Imam A.H. 594, and died in Kaukabān A.H. 614. His son, the author of the commentary, was called al-ʿAмир al-
Mutawakkil-'ala'llah Shams al-Din Abu'l-Hasan Ahmad. He was the chief of the Banu Hamzah, and a sworn ally of the Rasuli Sultan, Nür al-Din 'Umar B. 'Ali, who reigned A.H. 630—647. He rallied, A.H. 648, to the Zaidi Imam al-Mahdi Aḥmad B. al-Husain, and continued his ally till A.H. 651. The date of his death is not known. (See Tīrūz Aʿyān al-Yaman, fol. 170v.)

The margins contain considerable additions of later date, mostly extracts from al-Akwāl al-Kafīyah. (See further on, no. 816.)

Copyist: Ahmad bin Ḥusayn bin Abī al-ʾAsmāʾ al-Kasthān.

The first three folios of the MS. contain three Kasidahs by the following authors: 1. Mūsā B. Yaḥyā Bahrān al-Ṣāʾidī; 2. al-Mutawakkil 'ala'llah al-Muṭahhar B. Mūh. (died A.H. 879); 3. Mūh. B. 'Abdallāh B. al-Imām Sharaf al-Dīn.

At the end, foll. 96v—99, is the first of seven Kasidahs in praise of 'Ali, by Ibn Abi'l-Ḥadīd (v. no. 528, II.), with extracts from the commentary of Mufliḥ B. Hasan al-Ḍamrī.

815.

Or. 3133.—Foll. 50; 8¾ in. by 6¼; 21 lines, 3¾ in. long; written in Neṣkhi, with red-rulled margins; dated Thursday, 11 Jumādā II., A.H. 1270 (A.D. 1854).

[Kremer, no. 142.]

A treatise on the selection of horses, and on the treatment of their diseases; in 183 Bābs.

Arzaban in al-Ṭabʾ al-Maqbul. This book is about treating horses, and includes diseases, treatments, and remedies. It is written in Neṣkhi.

From a rather confused preamble, it appears that the work, originally written in Arabic, was translated into Armenian with the assistance of a skilled surgeon, who had been a prisoner, and who explained in the latter language the unknown names of drugs; that it was subsequently taken from the library of the Khalifs by a personage designated as Malak ar-Dīn, who had gone to Baghdad in the service of the accursed enemy [Hulagu], and carried the book away to Armenia, its original home. Malak ar-Dīn is apparently a clerical error for Malak ar-Din, the king of Armenia.

In the next following section, the work, here called Arzaban al-Ṣāliḥ, is said to have been edited by al-Ḥakim Muḥammad B. al-Khalifah Yaʿkūb with the aid of the philosopher Saʾd al-Dīn B. al-Zahir al-ʿAjami, and to have been translated from Armenian by Maḥbūb and Abu ʾl-Ḥaraj:

والذّ من مَا اهْتَمَ بِالْهُكْمِ صَدِقٍ مِنْ الْفِلْسُفَةِ يَقُولُ مِنْ حَنْسٍ كَانَ مُشْتَرِكاً فِيَهُ الْفِلْسُفَةِ صَادِقُ الْذِّي يُنْدِعُ بِنَامِهِ تَمْرُجُ الْخَمْسَ الرَّجُلَ الْجَمَيْلُ الَّذِي أَخَجَّهُ مِنَ الْأَرْمَيْنِ يَسْمَعُ مِنْهُ مَحْبُوبٍ فِي وَرَفِيقِهِ اسْمُهُ أَبُو الْفُرْجِ

Further on, reference is made to the reign of al-Malik al-Zahir Rukn al-Din Baibars, Sultan of Egypt (A.H. 658—676), but in what connection with the preceding passage does not clearly appear. This probably refers to the invasion of Armenia by that Sultan's army in A.H. 664 as the occasion on which the book was obtained.

Similar, although not identical, statements are found in two MSS. described by Dr. John Lee in his catalogue, no. 141, and by Pertsch, Gottha Catalogue, no. 2087. Both appear to contain the same work, although the number of chapters is stated to be 182, instead of 183, as in the present copy.

The following, evidently apocryphal, title is written on the first page: حذَا كَتَابُ الْدِّرَ
VETERINARY ART.

816.

Or. 3830—Fol. 128; 8 in. by 5; 19 lines, 3\2 in. long; written in Neskhi, apparently in the 17th century. [GLASER, no. 118.]

A treatise on the selection, management, and training of horses, and on the treatment of their diseases, by al-Malik al-Mujahid 'Ali B. Da'ud B. Yusuf B. 'Umar B. 'Ali B. Rasül al-Rasūlī. The author's name appears in the following title, written on the first page:

The author adds, further on, that he would devote a special record to the famous horses of his own, and of his forefathers. The work is divided into six chapters (Fol. 56b, with the following headings:

Fol. 56b. فيهم جاء في فصائل الفيل في I. الكتاب الغزير والخادم ... ولت على أكرامها وأول من شاهدها

Fol. 12a. واسلمها وحمدها ومذمومها ودوامها وما يشكر منها وما يكره وما يختار أهل الهند منها وذكر عامتها وجميلاتهم ومحترمهم

Fol. 48a. في ذكر حراهم ووزنها وتربيتهما III. ووصفها وبيانها ورضيعها وسباقها وأعضاها ومدة الانتفاع بها وما جاء من الخبر في السباق في المجلة والإسلام

Fol. 71a. في ذكر اراضيها واسبابها ومذاكرها IV.
The author often quotes verses, and in one instance, fol. V7b, some of his own composition. In the fourth chapter he refers to an epidemic which attacked horses in Yemen in his own time, A.H. 727.

Two copies of the same work are described, but without author's name, in the Paris Catalogue, nos. 2820-21. A Persian translation will be found in Or. 3483.

Military Arts.

817.

Or. 3134.—Foll. 32; 8 in. by 5\(\frac{3}{4}\); 15 lines, 3\(\frac{3}{4}\) in. long; written in fair vocalized Neskhi, with red-ruled margins, apparently in the 16th century. [Kremer, no. 143.]

A treatise on archery, by al-Ṭabarî, without title or preface.

It begins with the following heading:

The text begins as follows:

The author is only designated by his Nisbah al-Ṭabarî, which is repeated in the words: "النّبّاء رضى الله عنه والأخلاقي." at the beginning of most paragraphs. In the first chapter he adduces a number of Hadîths relating to bow-shooting, most of which he had received from a traditionist called Abu Bakr, who appears from the Isnâds to have lived about the beginning of the fourth century of the Hijrah.

The headings of the subsequent Bâb are as follows:

Fol. 8b. في أول من عمل القوم العربية II.

Fol. 11b. في اسماء نهاية الرواية III.

Fol. 12a. في عدد اصول الرواية واختلافهم IV. فيه

Fol. 13a. في مذهب ابن عاشم في الرواية V.

Fol. 18a. في وصف مذهب أنسان الزّنا VI.

Fol. 18b. في اخذ السهم في التنويق VII.

Fol. 20b. في القتيبة المزينة VIII.

Fol. 22a. في اختلاف الأئمة [في الاعتذار] IX.

Fol. 22b. في مقدار نشابة الرأي X.

Fol. 23a. في مقدار قوس الرأي XI.

Fol. 24b. في اختياره لنفسه في الرواية XII.

Fol. 26a. فيما يحدث بالسابة من الإلتزام XIII.

Fol. 26b. مما يحدث لسابقة الرأي عند XIV.

Fol. 27a. في صنع المطرسبية للرأي وما يزل ذلك XV.

Fol. 27b. في صنع المطرسبية للرأي وما يزل ذلك XVI.

There are four more (unnumbered) chapters at the end. The great masters of the art, whose teachings are expounded and di-
The fundamental points in bow-shooting, fol. 2a. Faults in shooting, fol. 3a. Thirty-one propositions on the principles of archery (there are only thirty in the text), compiled by ‘Abdallah B. Sulaimān al-Yamānī: مسألة في عيوب الرمي, fol. 3a. The second Bāb contains a Kasidah on archery, by al-Habr B. ’Abbas.

There are three coloured drawings of bows and other weapons on fol. 29a, and 32a.

This is apparently the work mentioned by Haj. Khal., vol. vi., p. 415, under the title of الوضع في الرمي والنشاب للطيار. Compare Uri, p. 107, no. 396, and Pusey, p. 580, according to whom the title is رمائية النشاب. Al-Ṭabari is also mentioned by Husain al-Yūnīnī (c. A.H. 676) as one of his authorities. (See the Leyden Catalogue, vol. iii., pp. 293, 295.) His full name is ‘Abd al-Rahmān B. Ahmad al-Ṭabari, and he is described as a disciple of Tahir al-Balkhi. (See no. 820, fol. 289, and no. 819, fol. 56.)

A short treatise on archery, by Yūsuf B. Muḥ. al-Jūkhi al-Mausili.

The author, who boasts of having associated with all the most skilled archers of his time, enumerates very fully the great masters of bygone times, and describes minutely their various rules and methods in the handling of the bow.

There is a leaf or more wanting after fol. 41. The MS. is endorsed in a later hand:

كتاب في علم الرمي وقواعده:


The author, who boasts of having associated with all the most skilled archers of his time, enumerates very fully the great masters of bygone times, and describes minutely their various rules and methods in the handling of the bow.

Contents:

The fundamental points in bow-shooting, fol. 2a. Faults in shooting, fol. 3a. Thirty-one propositions on the principles of archery (there are only thirty in the text), compiled by ‘Abdallah B. Sulaimān al-Yamānī: مسألة في عيوب الرمي, fol. 3a. The second Bāb contains a Kasidah on archery, by al-Habr B. ’Abbas.

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There is a leaf or more wanting after fol. 41. The MS. is endorsed in a later hand:

كتاب في علم الرمي وقواعده:


The author, who boasts of having associated with all the most skilled archers of his time, enumerates very fully the great masters of bygone times, and describes minutely their various rules and methods in the handling of the bow.

There is a leaf or more wanting after fol. 41. The MS. is endorsed in a later hand:

كتاب في علم الرمي وقواعده:
I. Foll. 260—4. A treatise on military art, dealing especially with the handling of weapons, cavalry practice, military tactics, and the laws of war; without author's name.

Beg. A treatise on military art, dealing especially with the handling of weapons, cavalry practice, military tactics, and the laws of war; without author's name.

The work is twice mentioned by Haj. Khal., first under the above title, vol. vi., p. 401, secondly under an abridged and incorrect form of the same, but with the above beginning, vol. iii., p. 360. In the latter place the work is ascribed to Muhammad B. 'Isa B. Isma'il al-Hanafi. According to a note written by Dr. Sprenger on the fly-leaf of our MS., the same author's name, with the addition of the first syllable of the Arabic name, is found in a Cambridge copy of the same work, dated A.H. 840.

The full name of the author is, according to Ibn Tulun's lives of Hanafites, Or. 3046, fol. 223, 'Izz al-Din Abu Abdallah Muh. B. Badr al-Din 'Isa B. Isma'il al-Asharai'. He is stated to have read the forty Hadiths of Nasr al-Makdisi in Damascus, A.H. 644, before the Hafiz al-Bahá 'Ummad B. al-Muzaffar al-Nabulusi.

The contents are fully stated in the Arabic Catalogue, p. 527. (For other copies, see ib., p. 667a; the Paris Catalogue, no. 2828; and the Khedive's Library, vol. vi., p. 150.)

The present copy contains seventeen rude coloured drawings, representing horsemen in various fighting attitudes.

II. Foll. 261—279. A manual of the perfect horseman, treating of the handling of various weapons on horseback, and of the treatment of the diseases of the horse, by Badr al-Din Baktut al-Rammali al-Kha-

This is a treatise on military art. A treatise on military art, dealing especially with the handling of weapons, cavalry practice, military tactics, and the laws of war; without author's name.

The work is twice mentioned by Haj. Khal., first under the above title, vol. vi., p. 401, secondly under an abridged and incorrect form of the same, but with the above beginning, vol. iii., p. 360. In the latter place the work is ascribed to Muhammad B. 'Isa B. Isma'il al-Hanafi. According to a note written by Dr. Sprenger on the fly-leaf of our MS., the same author's name, with the addition of the first syllable of the Arabic name, is found in a Cambridge copy of the same work, dated A.H. 840.

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The contents are fully stated in the Arabic Catalogue, p. 527. (For other copies, see ib., p. 667a; the Paris Catalogue, no. 2828; and the Khedive's Library, vol. vi., p. 150.)

The present copy contains seventeen rude coloured drawings, representing horsemen in various fighting attitudes.

III. Foll. 279b—293. A treatise on archery, by Rukn al-Din Jamshar al-Khuwrazmi.

Beg. A treatise on archery, by Rukn al-Din Jamshar al-Khuwrazmi.

The author's name is frequently repeated at the beginning of paragraphs, and always

After a preamble occupying the first two pages, in which the contents are fully stated, the work itself begins as follows: 'The work is twice mentioned by Haj. Khal., first under the above title, vol. vi., p. 401, secondly under an abridged and incorrect form of the same, but with the above beginning, vol. iii., p. 360. In the latter place the work is ascribed to Muhammad B. 'Isa B. Isma'il al-Hanafi. According to a note written by Dr. Sprenger on the fly-leaf of our MS., the same author's name, with the addition of the first syllable of the Arabic name, is found in a Cambridge copy of the same work, dated A.H. 840.

The full name of the author is, according to Ibn Tulun's lives of Hanafites, Or. 3046, fol. 223, 'Izz al-Din Abu Abdallah Muh. B. Badr al-Din 'Isa B. Isma'il al-Asharai'. He is stated to have read the forty Hadiths of Nasr al-Makdisi in Damascus, A.H. 644, before the Hafiz al-Bahá 'Ummad B. al-Muzaffar al-Nabulusi.

The contents are fully stated in the Arabic Catalogue, p. 527. (For other copies, see ib., p. 667a; the Paris Catalogue, no. 2828; and the Khedive's Library, vol. vi., p. 150.)

The present copy contains seventeen rude coloured drawings, representing horsemen in various fighting attitudes.

We learn from al-Durar al-Kaminah, fol. 92b, that Baktut Amir Shikar al-Khaznadari, so called from his master, Baiilik al-Khaznadar, was Nā'ib of Alexandria, and that the canal of that city was dug at his expense. He died A.H. 711. Baiilik al-Khaznadar al-Zahir, commander of the armies under Baibars, died A.H. 676. (See al-Waaf bin-Wafayat, Add. 23,357, fol. 80, and Orientalia, vol. ii., p. 262.)

The work is divided, as well as the next following, into short unnumbered Bābs.

The author's name is frequently repeated at the beginning of paragraphs, and always
written جمبراح. In addition to the above-mentioned three leading masters of the art, Abu Ḥāšim al-Bawardi, Ẓahir al-Balkhi, and Ishāk al-Raḍā (see fol. 285b), another authority frequently quoted is 'Abd al-Rahmān B. Ṭabari (see no. 817).

On the first page of the volume there is a misleading title, ascribing the first treatise to Baktūṭ, as follows: 

هذا كتاب نهاية السول والبداية في تعليم أعمال الفروسية تصنيف بكتوت الرواح خارُنِدregexp_match in:.*onomastica.*بكتوت الرواح خارُنِد

The MS. is noticed in Dr. J. Lee's Catalogue, no. 140.

821.

Or. 1358.—Foll. 223; 8 in. by 6; 11 lines, 4 in. long; written in fair, fully vocalized Neskhī, with red-ruled margins, apparently in the 16th century.

[Sir Charles A. Murray.]

غنية الطلاب في معرفة الرمي بالتشاب

A treatise on archery, by Ṭaḥṣūrī al-Ashrafi al-Baklamishi al-Yūnūnī, who lived in the latter half of the 8th century of the Hijrah.

Beg. 

لمِّبِد لله العادِل حكيمه الشامل عامة... أما بعد نان الله تعالى فرض علينا رمي النشاب المزدوج والنشاب ذو التواب

The work consists of the following four parts: 1. An introduction, dealing chiefly with traditions relating to archery, fol. 3a. 2. A metrical treatise on archery, in the form of a Kasidah, previously composed by the author, as stated at the end, fol. 34a, A.H. 770, and entitled غنية الرمّي وغاية الفرّام, fol. 12a. 3. A full commentary on the said poem, fol. 34a. 4. Supplementary chapters in prose, foll. 146b—223a.

Copyist: محمد العالِم يِزْهِر

Another copy, containing a somewhat different and fuller text, has been described in the Arabic Catalogue, p. 667. Fragments are noticed by Pertsch, no. 1341-2. For other copies, see Uri, no. 372, artt. 3 and 4; the Leyden Catalogue, vol. iii., p. 296; the Paris Catalogue, no. 2833; Biblioth. Burekhardt., p. 55, no. 16; and the Khedive's Library, vol. vi., p. 178.

822.

Or. 3734.—Foll. 57; 10½ in. by 7; 15 lines, 5½ in. long; written in fair, large Neskhi; dated Sunday, 11 Safar, A.H. 895 (A.D. 1490).

[Glaser, no. 18.]

التَّدَبِيراتُ الشَّلَاطِينَةُ فِي سَيَاسَةٍ الصُّنَاعَةِ

A treatise on the military art and the management of weapons, by al-Kīzī Muḥammad B. Mangli.

Beg. 

لمِّبِد لله راحم العباد الهادئ لسدِّ الله الرشاد... 

اما بعد فإن النزائد الرازي اقتبى من فضِّ الله عزّ وجل، 

يتلالا بكل فريق ساطع... 

The author's name does not appear in the preface, but he calls himself in two places (fol. 10a and fol. 39b) محمد بن منكل (fol. 10a) and محمد بن منكل (fol. 39b), while at the beginning of several paragraphs he only designates himself by the first of these names, محمد بن منكل. He appears to have been a Mamluk in the service of the Sultan of Egypt, and to have lived in the latter half of the 8th century of the Hijrah. He refers (fol. 14a), as a late event, to the attack of Yalbugha (al-Khasaki) upon the Franks in Alexandria (A.H. 767), and he held, as stated fol. 8, the office of
Scient...Kiesewetter, Court dated 25:413, p. the 7466, small 'Abd Nawwab without the Fol. Aurengzib, the See the is and, of subscription noticed Sanaa', written the Delhi A the Muhammadi Nakib engraved by Paris (vol. same of weapons. Zaidi 3y Or. margins Nestalik, A.H. al-Badakhshi, for collated A.H. p. 895a.) After him the MS. came into the possession of his grandson, Mirza Muham-mad B. Rustam Mu'tamad Khán, author of Ta'rikh i Muhammadi (Persian Catalogue, ib.), whose name appears on foll. 2 and 18, with a seal dated A.H. 1120.

Two musical works, noticed in Ethé's Bodleian Catalogue, nos. 1844-5, were transcribed (A.H. 1077) for the same Diyanat Khán.

The contents are as follows:—

I. Fol. 2b. A Persian tract on the opinions of legists and Sufis as to the lawfulness of music; composed, A.H. 1028, by Muhammad B. Jaiil Ridawi.

II. Fol. 15a. A short Persian tract on the lawfulness of Samā', or spiritual music, by 'Abd al-Jalil B. 'Abd al-Rahmān. It is dedicated to Nawwāb Masīlī al-Zāmān, and entitled, after him, Masīlī.

III. Fol. 18b. A treatise on music, in 15 Fasls, designated in the subscription as رسالة المسنا بالادواري الموسيقى, without author's name.

Beg. لله رضي العالمين ... أما بعد فقد امرني حسب أن استمسك ... أن أصنع له محتصرا بعرفة النغم ونسب أبعادها وإدوارها وإدوار الإيقاع وانواذه كتاب الأدوار in the Arabic Catalogue, p. 746b, and by Uri, no. 1026, artt. 1 and 3. See also Haj. Khal., tit. رسالة الأدوار, vol. iii., p. 363.

The author, Ṣafi al-Dīn 'Abd al-Mūmin B. Fakhīr al-Urmawi, was living in Baghdad when that city was taken by Hulāgu, A.H. 656, and wrote another musical work entitled رسالة الشرقية (Vienna, no. 1515) for Sharaf al-Dīn Hārūn, son of the famous Sāhib Diwan, Shams al-Dīn Muhammad. (See Haj. Khal., vol. iii., p. 413; the Bodleian Catalogue, p. 601, and no. 922; Kiesewetter,
The present copy was written in Lahore, A.H. 1073, and was collated with three MSS., A.H. 1074.

IV. Fol. 338. a commentary upon the preceding work, without author's name.

Beg.  লৌকিক লেখক রহমানের .... বলুন সূত্রে অল্লা
তোল প্রচলিত মসাইম জয়ে লেখক অল্লা কিছু নানা কিছু নানা
নামে লিখ নিয়ম।

The commentator quotes only a few words of the text, preceded by তোল and followed by অল্লা।

After an introduction dealing with sciences in general, he gives the passages of al-Farabi on sound quoted by 'Abd al-Mumin in al-Sharafiyyah, the strictures of 'Abd al-Mumin upon the same, and his own answers to the latter.

Collated with the original in Kashmir, A.H. 1074.

See, for another copy, the Arabic Catalogue, p. 186b.

V. Fol. 68b. Another fuller commentary on the same work, including the entire text, ascribed in the heading to Manlanā Mubarakshah:

Beg.  মালাল, তায় যার ত্যাগ এর অল্লা লেখক
নিয়ম নিয়ম প্রচলিত মসাইম জয়ে লেখক অল্লা কিছু নানা
নামে লিখ নিয়ম।

The author says in the preface, that, while he was engaged on the generalities of medicine, he felt the want of acquainting himself with the principles of music, and found that the رسالة الدوائر was by far the best treatise written on that science. The commentary, which includes a large number of tables and diagrams, is dedicated to the Mu'azzafri prince, Jalāl al-Dīn Abu 'l-Fawāris Shāh Shuja', who reigned A.H. 760—786.

Collated with the original in Kashmir, A.H. 1074, and again, A.H. 1078, with another copy, dated A.H. 822.


Beg.  তথ্য লৌকিক তথ্য তথ্য তথ্য তথ্য
লেখক অল্লা লেখক অল্লা কিছু নানা
লিখ নিয়ম।

Written A.H. 1075, and collated in the same year.

VII. Fol. 157a. A Persian treatise on music, forming part of the Dānish Nāmah i 'Ālā', or philosophical encyclopaedia of Ibn Sinā, compiled after his death by 'Abd al-Wāḥid Juzjānī. (See the Persian Catalogue, p. 433.) It is designated in the heading as موسيقی كتب داشن داشن داشن داشن داشن داشن داشن موسيقی كتب داشن داشن داشن. The text agrees with the corresponding part of the Dānish Nāmah, Add. 16,830, fols. 273—283.

VIII. Fol. 165a. A treatise on music, by Ya'qūb B. Ishāk al-Kindi, designated in the colophon as رساله يعقوب بن اسحاق الكندی في خبر تأليف اللفظ.

It is imperfect at the beginning, having apparently been transcribed from a mutilated copy. The lacuna has been filled up with three leaves containing tables of musical modes and intervals.
Among the seven musical works of al-Kindi enumerated in the Fihrist, p. 257, the fifth, "رسالة في خبر صناعة التأليف", comes nearest to the above title. (Compare Ibn Abi Uṣaibī'ah, vol. i., 210; Casiri, vol. i., p. 358; and Hammer, Jahrbücher, Band xci., p. 31.)

The text begins abruptly:

The last words are:

Transcribed from a MS. dated Damascus, end of Shawwāl, A.H. 621, but described as incorrect.

IX. Fol. 168b. An extensive treatise on music, without title or author's name.

The work is dedicated to the Turkish Sultan Muḥammad B. Murād (A.H. 847—49, 855—86), and the preface contains several pieces of verse in his praise. There is a lacuna between the end of these verses (fol. 169b) and the next folio, where the treatise begins abruptly as follows:

The next following section (fol. 172a) begins thus:

The author quotes frequently the Shifa of Ibn Sīnā; the two works of Saḥ al-Dīn 'Abd al-Mūmin, viz., Kitāb al-Adwar and al-Sharafiyah; and lastly, Khwājah Az-al-Kādir, author of Maḳāsid al-Alhān, whom he calls master of the modern (شیع المتأخرين)...

This last writer, 'Abd al-Kādir B. Ghaibī al-Hāfīz al-Marāghī, finished his Maḳāsid A.H. 808, and dedicated a later recension of the same work to Mrād II. (A.H. 824—855). (See Ethé, Bodleian Catalogue, nos. 1842—44; and the Leyden Catalogue, vol. iii., no. 1426.)

The treatise contains a great number of tables. The copy was collated with the original near Lahore, A.H. 1073.

X. Fol. 220a. A treatise on music, by Abu Manṣūr al-Ḥusain B. Muḥ. B. 'Umar Ibn Zailah, with the heading:

The next folio begins thus:

The author quotes frequently the Shifa of Ibn Sīnā; the two works of Saḥ al-Dīn 'Abd al-Mūmin, viz., Kitāb al-Adwar and al-Sharafiyah; and lastly, Khwājah Az-al-Kādir, author of Maḳāsid al-Alhān, whom he calls master of the modern (شیع المتأخرين)...

The last words are:

The author quotes frequently the Shifa of Ibn Sīnā; the two works of Saḥ al-Dīn 'Abd al-Mūmin, viz., Kitāb al-Adwar and al-Sharafiyah; and lastly, Khwājah Az-al-Kādir, author of Maḳāsid al-Alhān, whom he calls master of the modern (شیع المتأخرين)...

The last words are:

The author quotes frequently the Shifa of Ibn Sīnā; the two works of Saḥ al-Dīn 'Abd al-Mūmin, viz., Kitāb al-Adwar and al-Sharafiyah; and lastly, Khwājah Az-al-Kādir, author of Maḳāsid al-Alhān, whom he calls master of the modern (شیع المتأخرين)...

The last words are:
The author, a disciple of Avicenna, wrote a commentary upon the Risalat Ḥayy B. Yakẓān and a compendium of the Physica of the Shīfā. He died A.H. 440. (See the Arabic Catalogue, pp. 448a, 781a.) Ibn Abi Uṣāibī’ah, vol. ii., p. 19, calls him Abu Mansūr Ibn Zailā.

The work is not divided into chapters, but it consists of three parts, dealing respectively with the tones (النغم), the rhythm (اليقاع), and the composition of melodies (تاليف اللحن). No later authors than al-Kindī and al-Fārābī are quoted.

Collated in Kashmir, A.H. 1074.

XI. Fol. 236b. Treatise on music, by Yaḥya B. ‘Ali B. Yahya al-Munajjim, with the heading: رسالة جمعي بن علي بن يحيى الفخ: مولى أمير المومنين المعتصم بالله في الموسيقى

Beg. نقول قد ذكرنا في كتابنا الذي تقول هذا ضخمة. If the author is right in his statement, which seems to be based on a tradition, and if it can be assumed that the latter was true, then the work of the former certainly contains the most important contribution to the theory of musical composition in the period of the great Islamic scholars, and the author is entitled to be regarded as one of the most prominent among them.

The author, who is above designated as a freedman of the Khalif al-Mu’tadid (A.H. 279—89), and was called al-Nadim, died A.H. 300. (See the Kāmil, vol. vii., p. 57.)

Collated in Kashmir, A.H. 1074.

XII. Fol. 238b. Extract from the musical treatise of Abu Nasr al-Fārābī called al-Madkhal, with the heading:

من كتاب البدين في الموسيقى لابن نصر الغزالي انتهاج الكتاب

Beg. والدابن إن بذلت كتاب الأول فقول كل صناعة نظرية تدأ تشق على مبادئ وعلى ما بعد المبادئ.

This fragment treats of the division of music into practical and theoretical, and of the relations between the musical tones.

The Madkhal is the first part of كتاب الموسيقى, the treatise of al-Fārābī on music. See the analysis of that work by Kosegarten, Zeitschrift für die Kunde des Morgenlandes, vol. v., pp. 149—163, and Liber Cantilenarum, p. 35. Compare Haj. Khal., vol. vi., p. 256; the Leyden Catalogue, vol. iii., no. 1423; Casiri, no. 906; Nobles, Madrid Catalogue, no. 602; Hammer, Kiesewetter, Musik der Araber, pp. viii., 6, and 88; and Jahrbücher, Band xci., p. 32.


XIV. Fol. 247b. Another Persian treatise on music, endorsed رسالة كتاب الموسيقى، without author’s name. It is divided into a Mu‘addimah and four Makālahs, the last of which contains drawings of musical instruments. The preface contains an allegorical account of the travels and adventures of Fikr (Thought) and Khayāl (Fancy), with verses addressed to the author’s patron, Sayyid Ghīyāth al-Daulah wa‘l-Dīn al-Ḥusainī. The date of composition is given at the end in a rather obscure chronogram, probably for A.H. 746. The MS. was collated, A.H. 1079, with a copy dated A.H. 784.

Another copy in the Leyden Library (Catalogue, vol. iii., p. 302) is described by Kosegarten, Liber Cantilenarum, p. 36.

Cabalistic Works.

824.

Or. 4326.—Foll. 114; 8½ in. by 6¼; 19 lines, 4 in. long; written in fair Neskhi, apparently in the 17th century. [Budge.]
I. Foll. 1—8. A work on spirits and incantations, ascribed to Áṣaf B. Barakhī.

This book contains an incantation attributed to Asaf B. Barakhya.

The work is divided into unnumbered Fasls. At the end is written a colophon transcribed from an earlier MS., and dated A.H. 651.

The text is in substantial agreement with the lithographed edition of Bombay, A.H. 1298. A much larger recension, in four volumes, entitled شمس المعارف الكبرى, was lithographed in the same place, A.H. 1296.

For other MSS., see Casiri, nos. 920, 976; Krafft, no. 351; Uri, no. 872; Leyden, vol. iii., p. 171; Pertsch, no. 1262; the Khedive’s Library, vol. ii., p. 93, vol. v., pp. 345, 358; and the Berlin Catalogue, no. 4125, where the headings are given.


The work is divided into unnumbered Fasls. At the end is written a colophon transcribed from an earlier MS., and dated A.H. 651.

The text is in substantial agreement with the lithographed edition of Bombay, A.H. 1298. A much larger recension, in four volumes, entitled شمس المعارف الكبرى, was lithographed in the same place, A.H. 1296.

For other MSS., see Casiri, nos. 920, 976; Krafft, no. 351; Uri, no. 872; Leyden, vol. iii., p. 171; Pertsch, no. 1262; the Khedive’s Library, vol. ii., p. 93, vol. v., pp. 345, 358; and the Berlin Catalogue, no. 4125, where the headings are given.

The extract is from the larger recension of the Shams al-Ma‘arif (شمس المعارف الكبرى), by Abu l-‘Abbās al-Būnī. It extends from the beginning of Faṣl 33 (Faṣl 32 of the Bombay edition) to the end of Faṣl 36, and corresponds substantially, notwithstanding considerable variations, with pp. 38—98 of the third volume of the same edition.

The remaining portion of the MS. contains miscellaneous recipes for chemical and magical operations, extracts relating to the secret virtues of letters and Coranic verses, and the following treatises.

II. Foll. 11—19. A cabalistic tract, ascribed to Sāmūr the Indian: هذا كتاب الكافي لسامور الهندی في سر الله الاعظم وهو السر الياب في العالم الجسماني الذي علمه الله تعالى لأدم صبي عليه السلام

For similar works by Sāmūr al-Hindi, see Haj. Khal., vol. v., p. 79; and Pertsch, no. 1277.

III. Foll. 170—178. A tract upon the virtues of forty names of God, by Shihāb al-Dīn (Yahya B. Ḥabash) al-Suhrawardi:

Siḥāb اسحاب الله العظيم لسهرودی وهذه منقولة من قطب
DIVINATION.

826.

Or. 3975.—Foll. 70; 9½ in. by 7½; 16 lines, 5 in. long; written in rude Neskh; apparently in the 17th century.

A work on the secret virtues of the verses of the Coran, by al-Hakim al-Tamimi.

The preface contains a fantastical account of the origin of the work, which, the author alleges, was dictated to him under circumstances of great mystery, by a holy man dwelling in a cave in India.

The work follows the order of the Surahs, beginning with the Fatiha; but the MS. is imperfect at the end, and several leaves have been misplaced. Every paragraph begins with قال للحكيم.

This is probably the work mentioned by Haj. Khal., vol. v., p. 208, under the title كشف السر المعون والمعلم المكنون في ضريح خواص القرآن. The same writer is mentioned, ib., vol. vi., p. 141, among other authors who wrote on مانع القرآن. A MS. entitled مانع ضور القرآن, also by al-Tamimi, is noticed by Uri, p. 68, no. 156. See further the MS. described as مختصر لبعض الفضلاء من مانع القرآن المزعزع المبهم, Khedive's Library, vol. v., p. 370.

827.

Or. 3893.—Foll. 34; 8 in. by 5½; 13 lines, 4 in. long; written in fair Neskh; dated A.H. 1158 (A.D. 1745).

A tract on the secret virtues of the Fatiha, by Ahmad B. 'Abd al-La'tif al-Sharji al-Hanafi, with this title: كتب الطريق الواضح إلى أسرار الله من أسرار عباد الله. احمد بن عبد الله الطيفي الكاهن.

Beg. A work of the same title is mentioned, without author's name, in the Khedive's Library, vol. v., p. 347.

II. Foll. 26b—33. A tract on the virtues of the ninety-nine names of God, ascribed to Shaikh al-Barzandi (?).

Beg. بابيد معرفة اسماء الله تعالى وهي تسعة وتسعم عن اسم الشيخ الاجل العامل غوث الورا... البريدي نور الله ضريبه.

Divination.

828.

Or. 2333.—Foll. 70; 8½ in. by 6½; 19 lines, 3½ in. long; written in fair Neskh, probably in the 17th century.

A treatise on the occult meaning of the letters of the alphabet, and their use for divination, without title or author's name.

Beg. للسيد الله الذي أودع السر المكتوم في طئي الغروف المرومي.
The doxology is followed by a piece of verse, in which the virtues of all the letters of the Abjad are set forth. It begins:

The work is largely made up of extracts from the treatise entitled

also called

by Kamāl al-Dīn Abū Sālim Muḥ. B. Ṭalhah al-Naṣībī, a learned jurist, who towards his end turned to occult sciences, and died in Ḥalāb, A.H. 652. (See Ibn Kadi Shuḥbah, fol. 75b; al-Īsṇawi, fol. 163; Haj. Khal., ii., 605, iii., 193, and vi., 11; Pertsch, no. 1259; De Slane, no. 2663; the Berlin Catalogue, no. 4219; and the Khedive’s Library, vol. v., p. 387.) Many pages prepared for tables have been left blank.

**829.**

Or. 2332.—Foll. 104.; 6½ in. by 4½; 13 lines, 3½ in. long; written in Neskhi; dated Shafar, A.H. 1278 (A.D. 1861).

[Presented by Col. S. B. Miles.]

محمد الطهري والشفاق التوقع لاهل البصرة
A treatise on the art of divination called Ramal, without author’s name.

Beg. وعنه مفاتيح الغيب ولا يعلمها إلا هو إلى اخروها

The above beginning is preceded by six pages, which exhibit the figures used in Ramal, consisting of various combinations of dots. The work is divided into sections, the head-ings of which are

القول على القول على البيان، القول على المكتبة الأدبية، نفتى أخدر، and others similar. The authorities constantly quoted are al-Shaikh Ťamțam al-Hindi, al-Shaikh Khalaf al-Barbari, and al-Shaikh Abū ʾAbd-Allah (Muḥ. B. ʿUthmān) al-Zannātī (see the Turkish Catalogue, p. 132b, and the Bodleian Catalogue, p. 327, note a). The same names occur in a treatise by Ibrāhīm B. (Shaʿbān B.) Nāfīʿ al-Ṣālīḥi, described in the Paris Catalogue, no. 2699, and in the Berlin Catalogue, no. 4201.

For a table of the figures of Ramal, or Geomancy, see Steinschneider, Zeitschrift der D. Morg. Ges., Band xxxi., p. 762.

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**Interpretation of Dreams.**

**830.**

Or. 3922.—Foll. 317; 8 in. by 5½; 15 lines, 3½ in. long; written in Neskhi, probably in the 16th century.

[Glaser, no. 216.]

الشفاق والشفاق التوقع لاهل البصرة
A work on the interpretation of dreams.

Beg. لم يترك الله مبدي احكم القدرة في دلائل الفكر.... اما إذا فاده لما فصمت [عظمه] فابده هذا الفن

The author, whose name is not given, does not claim to have done more than to compile the writings of his predecessors. The work consists of eight Makālahs, containing together thirty Faslās, subdivided into Būbās, a full table of which occupies foll. 4–13.

The losses of the original MS., at beginning and end have been repaired, A.H. 1171, by another hand, foll. 1–12 and 314–317. Haj. Khal. mentions the work, vol. iii., p. 332, under a somewhat different title, 

الشفاق والشفاق التوقع لاهل البصرة, and with the same beginning, but also without author’s name. For MSS. see the Paris Catalogue, no. 2755, and Pertsch, no. 1312.
PHILOLOGY.

Lexicography.

831.

Or. 3074.—Foll. 96; 9 in. by 7; 27 lines, 5½ in. long; written in a small and neat Maghribi character, with all the vowels, apparently in the 12th or 13th century.

[Kremrer, no. 83.]

اصلاح المنطقي

A lexicographical work, by Abu Yusuf Ya'kub B. Ishak al-Sikkît.

The words are not in alphabetical order. They are arranged under the various normal forms of the language, and exemplified by quotations from ancient poets. The second and next following rubrics are:

باب فعّلي وفعّلي بالتأثيث المعنی باب فعّلي وفعّلي بالتأثيث المعنی باب فعّلي وفعّلي بالتأثيث المعنی باب فعّلي وفعّلي بالتأثيث المعنی

The work is divided into two equal parts called Sifr. At the end of the first, fol. 46a,

is written

تم السفر الأول من كتاب الإصلاح يتقلع في الثاني إن شاء الله باب ما ذلق منه ب쿅لاً وعلاً يقال قد سفّد الطائر الأثني سفانًا

The last section of the work, contains a large number of synonymous words and phrases.

Ibn al-Sikkît, one of the most eminent Arab lexicographers, was put to death by al-Mutawakkil, A.H. 243 or 244. He left numerous works, among which the Islah al-Manîk holds the first rank. For notices of his life see Mir'at al-Zaman, Or. 4618, fol. 126; Ibn Khallikan, De Slane's version, vol. iv., p. 293; Bughyat al-Wu'ât, fol. 215; Flügel, Grammatiscbe Schulen, p. 158; the Fihrist, p. 72; and Kamil, vol. vii., p. 59. In the last two works, later dates are given for his death, viz., A.H. 246 and 245.

Abu Bakr, who in the above-quoted Riwayat is stated to have handed down the work as received from his father, is named more fully in the following marginal note, fol. 41a.

The present MS. has been described by Dr. Sprenger in the Zeitschrift der D. Morg. Ges., Band xxxi., p. 750.
In the first half of the MS., the margins contain numerous corrections and additions, in the same handwriting as the text. There occurs at intervals this note, بلغت ساعاي بالكرة الثانية (see foll. 9a, 10b, 12b, 15b, 21b), showing that the MS. had been twice read and revised before the master. In one instance, fol. 38a, are added these words, لسماع أبو سعيد. Several of the marginal additions are ascribed to Abu Ja'far, قال أبو جعفر.


832.

Or. 3742.—Foll. 79; 8 in. by 6½; 27 lines, 5½ in. long; written in small angular Neskhi; dated Friday, 9 Shawwâl, A.H. 658 (A.D. 1260).

أدب الكاتب


The work has been printed in Cairo, A.H. 1300, and an extract from it, with an English translation, was published by W. O. Sproull, Leipzig, 1877. The contents are fully stated by Flügel, Vienna Catalogue, no. 240, and by Hammer, Handschriften, no. 44.

The MS. is imperfect. It begins abruptly in the course of the section headed اسم العلم بالصفات وغيرها, the first name explained being (Cairo edition, p. 29, line 5).

It was collated A.H. 659. At the end is an Ijâzâh, or licence, bearing the same date, granted by Hasan B. Ahmad B. Ja'far al-Wâdî'î al-Hamdânî, who traces up his Riwa'yat to the author.

For other copies see the Arabic Catalogue, p. 247a; Casiri, no. 570; Dérenbourg, no. 573; and the Leyden Catalogue, 2nd ed., nos. 48-49.

833.

Or. 3082.—Foll. 216; 9½ in. by 6½; 15 lines, 3½ in. long; written in small angular Neskhi, with occasional vowels; dated A.H. 1294 (A.D. 1877).

A commentary, without author's name, upon the verses quoted by Ibn Kutaibah in the preceding work.

Beg. ثماد الله والصلاة والسلام على رسول الله

قال الراجع

أريت أن سقت سياسا حسنا بعد من ابطله الغضا واصف كعب حمار وحشها بسوق اثنا ويعتق عليها في السوق

The next verse explained, and its commentary, are as follows: عذرة جوارها تأتي. هذا صدر بيت طبيب بن عبد الله الهذلي وهو المعروف بحبيب الآلام يصف ضبا وتلبم البيت فوق تلك زجاجها وشم جميل الع

This verse occurs in our copy of the text, Add. 7464, fol. 17a.

The MS. contains, apparently, the third part of the commentary of Abu Muh. 'Abdallah B. Mu'hammad, called Ibn al-Sid, al-Batâlyûsî, who died A.H. 521. Haj. Khal. states (vol. i., p. 222) that the commentary was entitled الاستناد في شرح أدب الكتاب and that it was divided into three Kismas, the third of which dealt with the explanation of the verses. There are two copies of this
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Most paragraphs in the MS. are headed in a large character: 

Copyist: It is stated at the end that the MS. was transcribed from a copy in the Khedive’s Library (see the Catalogue, vol. iv., p. 206), and was collated with the original by ‘Abd al-‘Aziz Isma’il al-Ansâri al-Khazraji.

834.

Or. 3083.—Foll. 19; 13 in. by 4½; written by Adolph von Kremer about A.D. 1877.

Extracts from the preceding MS., consisting of the verses with a few passages of the commentary, and extending from fol. 1 to fol. 24 of the MS.

835.

Or. 3073.—Foll. 81; 10 in. by 6½; 25 lines, 4 in. long; written in Neskhi; dated Sunday, 7 Jumâda II., A.H. 1297 (A.D. 1880).

A classified vocabulary, by Abu ’l-Hasan ‘Ali B. al-Hasan al-Hunâ‘i al-Dausi, surnamed كربع النمل, “ant’s leg,” was an Egyptian grammarian who followed the school of Kufa. He wrote the present work (as stated by al-Suyûtî, who had seen the autograph draft) A.H. 307. (See Bughyat al-Wu‘ât, fol. 170; Fihrist, p. 199; Flügel, Grammatische Schulen, p. 199; and Haj. Khal., vol. vi., p. 186.)

The present MS. was transcribed for Baron von Kremer, from a copy in the Khedive’s Library dated 10 Muhârram, A.H. 775. (See the Catalogue, vol. vii., p. 280.)

836.

Or. 4179; Foll. 134; 9½ in. by 6½. [LANE.]
PHILOLOGY.

Foll. 1—88; 23 lines, 4 in. long; written in fair Neskhi; dated Saturday, 7 Jumāda I., A.H. 1249 (A.D. 1833); contain—

I. Foll. 1—14. A vocabulary of the names of the various parts of the human body, and of adjectives relating to the same; by Abu Ishāk Ibrahim B. al-Sari al-Nahwi.

This fragment extends from the beginning to the root "بِ", and corresponds with pp. 39—68 of the Bulak edition. The margins contain additions and corrections which do not appear in the printed text. (See Lane's Preface, p. xxii.)

837.

Or. 4178.—Foll. 60; 8 in. by 6; 17 lines, written in fine, old, carefully vocalized Neskhi, apparently in the 11th century.

Fragment of an early lexicographical work.

The author is only designated by his Kunyah, Abu Bakr, in the words "خانابو بكر" which occur at the beginning of several paragraphs. His approximate date may be inferred from incidental statements, showing that he received oral information from two men who lived in the third century of the Hijrah, viz., 1. 'Abd al-Raḥmān, brother's son of al-ʿĀṣmaʿi, mentioned foll. 6b, 56a (his name was 'Abd al-Raḥmān B. 'Abdallah; see Bughyat al-Wuʿāt, fol. 153; Flügel, Grammatische Schulen, pp. 80, 101). 2. Abu Ḥātim, mentioned foll. 39b, 57a (i.e., Abu Ḥātim Sahl B. Muḥ. al-Siṣṭānī, who died A.H. 255; v. Fihrist, p. 58; Grammatische Schulen, p. 87).

The authorities chiefly quoted are Abu 'Ubaidah (Maʿmar B. al-Muthanna, d. A.H. 210); Abu Zaid (Saʿīd B. Aus, d. A.H. 215); al-ʿĀṣmaʿi (Abd al-Malik B. Kurāib, d. A.H. 213); and Abu Malik (Amr B. Kirkirah, Fihrist, p. 44). A later author occasionally

Beg
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From the above it may be safely concluded that the work belongs to the celebrated lexicographer, Abu Bakr Muḥ. B. al-Ḥasan B. Duraid, who was born A.H. 223, and died A.H. 321, and of whom it is stated that he received instruction from the above-mentioned nephew of al-Asmaʿi, from Abu Ḥātim al-Sijistani, and from al-Tawwazi. (See Fihrist, p. 61; Bughyat al-Wuʿat, fol. 17; and Grammatische Schulen, p. 101.)

The present fragment appears to belong to the latter part of Ibn Duraid’s celebrated work entitled Al-Jamharah, the contents of which are stated in the Leyden Catalogue, 2nd ed., no. 52. (Compare Suyūṭi, Muzhir, p. 46; Fihrist, p. 61; Hai. Khal., vol. ii., p. 629; and the Khedive’s Library, vol. iv., p. 171.)

The first portion of the MS. (foll. 1—19) deals with rare nouns, arranged under the technical names of their grammatical forms, and frequently illustrated by poetical quotations.

The first headings are:

Baḥba ṭaḥāra fa ʿaṣṣalī
Baḥba ṣaḥa ṭaḥāra fa ʿaṣṣalī
Baḥba ṭaḥāra fa ʿaṣṣalī

The last is:

Baḥba ʿaṣṣalī

In the remaining portion of the volume the principal headings are:

Fol. 19b. Bab al-muṣafat al-khamsa wa ʿaṣṣalī
Fol. 20b. Bab al-muṣafat al-khamsa wa ʿaṣṣalī
Fol. 21b. Bab al-muṣafat al-khamsa wa ʿaṣṣalī
Fol. 22b. Bab al-muṣafat al-khamsa wa ʿaṣṣalī
Fol. 26b. Bab al-muṣafat al-khamsa wa ʿaṣṣalī

[This last section, the most extensive of the present fragment, treats of those verbs which are used indifferently in the first and fourth form, a subject to which Ibn Duraid has devoted a separate work entitled Kitāb ʿaṣṣalī. See Fihrist, p. 61.]

Fol. 43a. Bab ma la ṭaḥāra fa ʿaṣṣalī
Fol. 46a. Bab ma ṣaḥa fa ʿaṣṣalī
Fol. 47b. Bab ma ṣaḥa fa ʿaṣṣalī
Fol. 49b. Bab ʿaṣṣalī

In the margins are observations ascribed to a writer designated now as Abu ʿUmar, now as al-Jarmi. This is an early grammarian called Abu ʿUmar Ṣāliḥ B. Iṣḥāk al-Jarmi, who died A.H. 225. (See Grammatische Schulen, p. 81.)

838.

Or. 3075.—Foll. 91; 8½ in. by 6½; 17 lines, 5 in. long; written in a large flowing character, with all the vowels, A.H. 365 (A.D. 976). [Kremer, no. 84.]

كتاب المقصور والممدود

A special vocabulary of nouns ending in Alif, with or without Meddah, with copious poetical quotations; by Abu ʿl-Abbās Aḥmad B. Muḥammad B. Wallūd al-Ḥārī. Ibn Wallūd, whose full name is Abu ʿl-Abbās Aḥmad B. Muḥ. B. al-Walīd B. Muḥ. al-Tamīmī al-Miṣrī, was a disciple of al-
Zajjaj, who placed him above his other Egyptian disciple, Abu Ja'far al-Nahhas. He died A.H. 332, leaving, besides the present work, a defence of Sibawaih against al-Mubarrad. (See al-'Ibar, fol. 122; Bughyat al-Wu'at, fol. 89b; Husn al-Mulajjarah, vol. i., p. 306; Flügel, Grammatische Schulen, p. 233; and Hajj Khal., vol. v., p. 155.)

The work consists of two parts. The first, which forms the main bulk of the volume, fol. 2-68, is the vocabulary proper. It contains nouns, either Maksur or Mamdud, arranged in alphabetical order under the initial letter, with explanations of their meanings, and of the distinction between the two forms, illustrated by quotations from classical poets. The second part, fol. 68b-91a, contains general rules relating to the distinction between the two forms, their derivation from roots, the formation of their plural, and their orthography.

The MS. is divided into two equal portions (Juz). The first ends, fol. 44a, with the letter غ of the vocabulary. It, wants, apparently, threefolios at the beginning, and commences with the last two pages of letter غ. It was written by Hamzah B. Abdallah al-Husain, and is dated the first of Dul-hijjah, A.H. 365.

Under the above is written the name of the person for whom the MS. was copied, Abu 'Abdallah al-Husain B. 'Abdallah B. al-Husain: نُسِب لمحمد بن عبد الله بن اليميني بن عبد الله بن اليميني نُغلب به رببا فيه

This 2nd Juz, the handwriting of which is similar to, but not identical with, that of the first, was written in the preceding month of the same year, by al-Hasan B. 'Abdallah B. al-Husain al-Tarabulusi, evidently a brother of the first scribe. The colophon is:

وكتب: أبو عبد الله بن اليميني الطلبي بيدا في ذى القعدة من همس وستين وثمانية

The nature of the work is described by the author at the beginning of the grammatical appendix, fol. 68b, as follows: قال: أبو اليمام أحمد بن محمد بن اليميني بن ولاد الفوئ. قد قدمنا في صدر هذا الكتاب من ذكر القصور والمحدود مما يبخل رواية وساما ما اهان به حفظا وردا، عن اشياختنا ولم نرسم فيه الا ما نقلته الثقافات من أهل اللغة، فإنما تركنا رسمه فهو على نحوين اما شاء لم نذكر التأكيث به وجهها أو سبيح غير شاء لم نطغ به علما وينبغي بعد ما قدمنا أن نذكر ما يعرف عليه من القصور والمحدود عملا بالعلامات فيستغنى فيه عن السام مع حفظ الحالة.

On the preceding page is a note, stating that the MS. had been collated, A.H. 371, with the copy of Ya'qub B. Ishaq al-Kazzaz, which had been read and corrected, A.H. 347, before Shaikh Abu 'l-Husain 'Ali B. Ahmad al-Muhallabi, to whom are due several marginal additions in the present MS., introduced by the words تثبت الغاردة من نسخة يتبرب: ابتدأ الثائر المبتن عن الشهاب بن هارون بن أبي أحمد هلابي إيده الله على عينه خطة بثرته اى اى عليه في شهر رمضان من سنة سبع واربعين وثمانية وعشرة هذا بها في صفر من سنة احده وسبعين وثمانية وإلى الثرا.
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al-Islām, Or. 48, fol. 190; Bughyat al-Wuʿāt, Or. 111, fol. 285.) (Ali B. Hamzah states in his Tanbihāt (no. 841, fol. 107), that al-Muhallabi had wrongly appropriated the strictures of Abu ʿl-Ṭayyib al-Mutanabbi upon the Kitāb al-Maksūr wal-Mandūd, after the latter's departure from Egypt.


839.

Or. 4180.—Foll. 189; 12½ in. by 8½; 21 lines, 5¼ in. long; written in fine, carefully vocalized, Neskhi, with red-rulled margins and gilt headings, apparently in the 15th century.

[LANE.]

تهذيب اللغة

The second volume of the Tahdib al-Lughah, a full dictionary by Abu Mansūr al-Azhari.

The first leaf, supplied by a later hand, has this title: اللجز الثاني من كتاب تهذيب اللغة

تصنيف ابي مصور الارزه

Beg. " كتاب الهاي باب المضف الغنائي والياهي والياه. مع حكایة للتقيم والتفرغر"

Abu Mansūr Muḥammad B. ʿAḥmad B. al-Azhār B. ʿAṭāh al-Azhari was born in Herat A.H. 282, and died in the same city A.H. 370. (See Ibn Khallikan, De Slane's translation, vol. iii., p. 48, and Bughyat al-Wuʿāt, fol. 5b.) His numerous works are stated by al-Dahabi, Taʿrīkh al-Islām, Or. 48, fol. 116, and by Flügel, Grammatische Schulen, pp. 216—9. Lane describes his Tahdib as an excellent lexicon, from which he had largely drawn. (See the Preface, p. xiii.)

The arrangement of the work is peculiar. It follows the order of letters introduced by Khalil in his Kitāb al-ʿAin, and founded on their places of utterance from the throat to the lips. (See Lane's Preface, p. xii.) Each letter is subdivided into six sections, viz.,

1. من الراء البيضاء
2. من الراء البيضاء
3. من الراء البيضاء
4. من الراء البيضاء
5. من الراء البيضاء
6. من الراء البيضاء

The roots classed under each letter are those into which that letter enters, either as third, second, or first radical. The present volume begins with the letter ʿayn, and contains also ʿayn, beginning fol. 50a; ʿain, beginning fol. 90a; and ʿin, beginning fol. 140a. At the beginning of each of the last three letters is a Bismillah in elegant Kufi, with gilt ornaments. At the end of the volume is written: الرء البيضاء لحلف الكاف في أول

The MS. has been collated, and has a few corrections in the margin.

For other copies see the Khedive's Library, vol. iv., p. 169.

840.

Or. 4193.—Foll. 96; 9½ in. by 6½; 15 lines, 4¼ in. long; written in neat and partly vocalized Neskhi, apparently in the 14th century.

[LANE.]

Another portion of the same work, containing the latter part of the ʿāth, and the main part of the al-ḍālam. The title is found at the beginning of the second letter, fol. 24a, كتب الرا من تهذيب اللغة

The MS. begins abruptly in the middle of the article relating to the root ʿāth. The first rubric is باب الرا واللام, belonging to the
third section (الثلاثي العام) of letter ث. The fragment ends with the article بُنْر, belonging to the fourth section (التنقيف) of letter ر.

The MS. has been collated, and has a few corrections.

841.

Or. 3081.—Foll. 115; 9½ in. by 6½; 23 lines, 4½ in. long; written in cursive Neskhi; dated 3 Jumăda II., A.H. 1295 (A.D. 1878).

[KeRner, no. 91.]

التنقيبات على اغلاط الرواية

Critical observations on the mistakes of philologers, by Abu 'l-Ḳāsim ʿAli B. Ḥamzah al- BASIS.

Beg. الله قدما يبلغ رضاه ويوجب مزيده ... قال أبو القاسم على بن حزم الأصري هذا كتاب التنيبات على اغلاط الرواية في كتاب اللغة المصنفات لم نعدل فيه من سبيلهم ولم يكرعن سنهم في رده بعضهم على بعض الخلط

Abu 'l-Ḳāsim (or, as he is called by al-Suyūṭi, Abu Nuʿaim) Ḥamzah B. 'Ali al- BASIS, an eminent philologer and a friend of al-Mutanabbi, received the poet in his house when he repaired to Baghdađ, and wrote glosses on his Diwan (v. Arabic Catalogue, pp. 486b, 781b). He died A.H. 735. (See Taʿrīkh al-Islām, Or. 48, fol. 144b, and Bughyat al-Wuʾāt, fol. 172.) The present work is also called ردود, or refutations, and the single parts (أ) of which it consists are separately mentioned by Haj. Khal., vol. i., p. 328; vol. iv., pp. 333, 446; vol. v., pp. 155, 163; and vol. vi., p. 388. In the last place the author's name is wrongly written ʿAli B. ʿUmār al-BASIS.

After showing by various anecdotes, with Isnāds, that it had been a constant practice of philologers to mutually point out and correct their mistakes, the author proceeds to his stricures on the eight following works:

1. The Nawādir of Abu Ziyād al-Kilābī al-Arābī, fol. 56b: التنيبات على ما في نواذير أبي زيد الكلابي الأعرابي. Abu Ziyād Yazid B. ʿUbaid allah (or ʿAbdallah) B. al-Ḥurr came to Baghdađ under al-Mahdi (A.H. 158-169), and died there forty years later. (See Fihrist, p. 44.)


4. The Kamīl of al-Mubarraḍ (d. A.H. 285), fol. 44a: التنيبات على ابي المبارض محمد بن زيد ... الالب من بالمبرز في كتاب المعرف بالكامل


The work is generally called كتاب الفصيح. See De Goeje, Leyden Catalogue, vol. i., no. 50.

6. Kitāb al-Ghurīb, by Abu ʿUbayd al-Ḳāsim B. Sallām (died A.H. 224; Fihrist, p. 71), fol. 73a: التنيبات على ما في كتاب الغريب الصنف لا يعدي القاسم بن سلام

7. Iṣlāḥ al-Manṭīk, by Ibn al-Sikkit (died...
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A.H. 244; v. supra, no. 831), fol. 93a: 

The author sets forth the scope of the work as follows:

After giving some curious instances of the trouble the ancients took in ascertaining the correct form of doubtful names, the author states that he had compiled a comprehensive work on Taṣḥif, and had been requested by learned men in Isfahan and Rai to extract from it, in two separate works, what concerned the students of Tradition (no. 163) and what was required by men of letters. The latter is the present work. The author adds that, although belonging himself, like his master, Abu Bakr Muh. B. al-Hasan Ibn Duraid (d. A.H. 321), to the school of Basra, he made it a rule to be fair and impartial, and to point out the errors of the Basrians as unsparingly as those of the grammarians of Kufa.

The work is divided into Bābās, a table of which is given in the preface. The headings of those contained in the MS. are:

Fol. 6a. Bab ma jābi fī qāl al-ṭṣḥif. I.

(The beginning of this chapter does not appear in the MS.)
The author here treats separately, and at considerable length, of the poems of Imru 'l-Kais, al-Nabighah, Zubair, al-As'sha, Tarafah, and a few other ancient poets.

The MS. is divided into two Juz of equal extent, the second of which begins fol. 946. Five more Babs enumerated in the table (fol. 6a), viz.,

Bab ma yishkel wa yushef VIII.
Bab ma yishkel wa yushef IX.
Bab ma yishkel wa yushef...

The title of the work, Mujmal al-Lughah, is thus written in the preface: وسبيته "جميل اللغة" لاني "اجمال الكلام فيه اجمالا". It is repeated, either entire or shortened to "المجَلَّ "، at the beginning of every chapter, and always spelt Mujmal.

The arrangement is peculiar. Each letter of the alphabet forms a Kitab, including all the roots beginning with that letter, and subdivided into Babs. The first Bab of every Kitab comprises the reduplicate roots ([المضاف والضاد]) beginning with the leading letter of the Kitab; for instance, under ف the roots, فَظْقَتْ، فِدَّةُ، &c., or their derivatives. Bab 2 contains the roots beginning with [ف and having for their second radical the
LEXICOGRAPHY.

letter which in the Arabic alphabet comes after (i.e., ق, ق), as ـف، ـف، ـف، &c. Bāb 3 contains the roots which have ل for second radical; Bāb 4 those which have ن for second radical; and so on. When in that way the alphabet is exhausted, return is made to its beginning, and we find in succession the roots beginning with ف، ف، ف، ف، and so on to ف. The last Bāb in every Kitāb deals with roots of more than three letters.

This valuable copy is due to the pen of an eminent philologist, Ibn al-Khashshāb, who wrote at the end: كتب عبد الله بن احمد بن: احمد بن احمد بن الخشاب وهو يسال الله عفوه وغفرانه.

Abu Muḥ. 'Abdallāh B. Aḥmad Ibn al-Khashshāb, a disciple of Abu 'l-Mansūr al-Jawālīkī, was born in Baghdad A.H. 492, and died in the same city A.H. 567. He is praised for his fine hand and the accuracy with which he wrote. (See al-Wāfi bil-Wafayāt, Add. 23,358, fol. 16; Ta'rikh al-Islām, Or. 51, fol. 23; Bughyat al-Wu'āt, fol. 143; and Ibn Khalilīkān, De Slane's translation, vol. ii., p. 66.)

There is no date of transcription, but the date A.H. 550 is found at the end of a licence written on the first page by Ibn al-Khashshāb himself, in which he gives the catena by which the work had come down from the author to himself, and adds that he had heard it read before his Shaikh, Abu Mansūr Mauhūb B. Aḥmad al-Jawālīkī (d. A.H. 539).

قَرَّا عَلَى هَذَا الْكِتَابِ عِنْدَ أَوْلَى آلْخَرُبَ الصَّيْحَ السَّيِّدُ اِلَوْدُ الْعَلَامُ جَمَالُ الْدِّينِ إِبْوَ عَبْدُ الله مَحَمَّدُ بْنَ عَبْدُ اللَّهِ الْمُرْجَمُ اِلَامُ اللَّهِ تَأْيِنَهُ وَنَفَعَهُ بِالْعَلَامِ فَرَاةَ عَرْضُ وَضَبْطُ وَتَقْلُبُ وَقَطَّانُ كَلَّهُ كَلَّهُمُ الْعَلَامُ المَرْجَمُ الْعَلَامُ مَرْجَمُ هَبَبَ اللَّهِ مَحَمَّدًا بْنَ عَبْدُ اللَّهِ مَرْجَمُ اللَّهِ يَنْسَبُ عَلَى الصِّنْفِ اَنْذَا وَكَانَ يَقَرُّ عَلَى شَيْئًا الْعَلَامِ إِبْيَ مَنْصُورُ

مَوْهَبُ بِنَ أَحْمَدَ بْنَ مَحَمَّدَ بْنَ الْفَضْلِ الْبَلْوَائِيَ رَحْمَهُ اللَّهُ تَالَّا فَحَاضِرُ... كَتَبَ عَبْدُ اللَّهِ بِنَ أَحْمَدَ بْنَ مَحَمَّدَ بْنَ الخَشْبَ بِمَسْتَحَّطِهِ حَامِدًا للَّهِ تَالَّا... فِي صَفْرِ سَنَةِ خَمْسِينِ وَخَمْسِينًَا.

The margins contain some corrections and additions by the same hand as the text, most of which are marked with ل، ل، ل، probably for ابن الخشاب.

At the end is the copy of a letter of the author, Ibn Fāris, to al-Kādī Abu Bakr Muḥammad B. Ismāʿīl, giving a full account of the various catenas through which the works of al-Khalīl, al-Kisāʿī, al-Farrā, Abu 'Ubaidah, and other authorities on which he relied in the Majmal, had been handed down to him.

 Beg. كنت ذكرت في صدر كاتبي الذي سميته مجمَل اللغة العامَّة الذين عنهم اخذت اللغة وأعلمت أن الذي في كتابي نانى هو عنهم ومن مؤلَّاتهم.

Prefixed to the MS. is a notice of Ibn Fāris by Muḥammad B. Ḥasan B. 'Ali al-Nawāji (died A.H. 859), apparently an original draft.

For other copies, see the Arabic Catalogue, p. 7540; Loth, no. 991; Pertsch, no. 377; and De Goeje, Leyden Catalogue, 2nd ed., vol. i., p. 41. In a copy described in the last work is found a licence written by the same Ibn al-Khashshāb, A.H. 546.

844.

Or. 4589.—Foll. 205; 12½ in. by 7½; 25 lines, 6 in. long; written in fair, archaic, and vocalized Neski, with red headings, dated Saturday, 8 Shawwal, A.H. 488 (A.D. 1095).

جمَع غِيْبَة احداث النبي
A glossary of the rare words of Tradition,
including a full commentary upon the Hadiths in which they occur, and copious quotations from early poets. It is a useful compilation of the three standard works on Gharib al-
Hadith (see Haj. Khal., vol. iv., pp. 324—26), namely, those of Abu 'Ubaid (al-Kāsim B. Sallām, d. A.H. 224), of al-Kutabi ('Abdallah B. Muslim Ibn Kutaibah, d. A.H. 276), and of Abu Sulaimān al-Khaṭṭābī (Hamd B. Muh. B. Ibrāhīm al-Khaṭṭāb B.-Busti, who died A.H. 388; see Ibn Khallikan, vol. i., p. 476; Samānī, fol. 2026b; Ta’rikh al-Islām, Or. 48, fol. 208; and Bughyat al-Wu’āt, fol. 124b). It is correctly described in the following colophon:

The work is divided into two parts. The first comprises rare words occurring in short Hadiths, alphabetically arranged according to the initial letters of such words. The second deals with Hadiths of greater extent containing more than three difficult words, and does not follow any alphabetical order.

The first part is imperfect at the beginning. The letter 1 is altogether wanting, and the next four letters are represented only by a few detached and transposed leaves, namely, ب by fol. 1 and 4, ت by fol. 6, ج by fol. 7, and ف by fol. 3, 5, and 8—14.

The first extant article, fol. 1α, relates to the words occurring in a Hadith: 'Abdu 'Ubaid al-Nazzār al-Dimīri, quoted by al-Haddān, 'Abdallah al-Sitt, and 'Abdallah B. al-Sitt, and begins as follows: 

It may be added that the story was not
told by Muḥammad, as would appear from de Goeje's text, but by 'Ā'ishah to him. This is distinctly stated in our MS., where the Hadith begins as follows:

Hadīth 3m Zuru

فِي حَدِيث عَرْب اَنَّ عَابِدَة اَنَّا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ اِجْعَمَتْ اَحْدَٰثْ اِسْتَرَأَةَ اَلْعَلَّامُ

The compiler adds frequently observations of his own in the headings of which (تَأَلُّ الْقَافِعِ) he is only designated as "the most illustrious Kādi and Imam."

845.

Or. 2340.—Foll. 434; 9½ in. by 6½; 31 lines, 5 in. long; written in minute and very neat Neskhi, with all the vowels; dated Thursday, last of Jumāda I., A.H. 658 (A.D. 1260).

[SIDNEY CHURCHILL.]

الصحيح

The well-known dictionary of Abu Naṣr Ismā‘il B. Ḥammād al-Jauhari, who died A.H. 398.

The date A.H. 393, generally assigned to the author's death, is too early. Yākūṭ had seen an autograph copy of the Sīhāḥ dated A.H. 396. Al-Jauhari died, according to Abu'l-Fidā, tom. ii., p. 618, A.H. 398, or about A.H. 400, as stated in Bughyat al-Wu'āt, fol. 102b, and in Ta'rikh al-Islām, Or. 48, fol. 233. For an account of the work, see Suyūṭi, Muzhir, vol. i., p. 49; Lane, Preface, p. xiv.; and Goldāher, Sitzungsberichte der k. k. Akademie, Band lxvii., pp. 587—631.

Copyist: محمد بن الموزيد

For other copies, see the Arabic Catalogue, pp. 227a, 467b, 639a; Pertsch, no. 378; Rosen, Institut, no. 151; the Leyden Cata-

logue, 2nd ed., vol. i., p. 42; the Khedive's Library, vol. iv., pp. 164—66; &c. The Sīhāḥ has been lithographed in Teheran, A.H. 1270, and printed in Bulak, A.H. 1282 and 1292, under the title تَأَجَّلِ اللَّغَةُ وَ صَحَاحُ الْوُرْدِيَةِ ِمِنَ اللَّغَةِ.

Among former owners, who wrote their names on the first page, is the Shaikh al-Islām of Persia, Muḥammad Bākir Majlisi, who died A.H. 1110.

846.

Or. 4181.—Foll. 306; 10½ in. by 7¼; 27 lines, 4½ in. long; written in fār, thoroughly vocalized, Neskhi; dated Sunday, 21 Ramadaṇ, A.H. 866 (A.D. 1462). [LANE.]

The first volume of the Sīhāḥ, من الصحيح إلى الوجهي في اللغة, with a few marginal notes and some corrections.

This volume ends with letter ر, and is designated at the end as the first third of the work. It bears on the first page, like the two following volumes, the name of F. Fresnel.

This copy of the Sīhāḥ is mentioned by Lane in the first page of his preface to the Lexicon. He says that the marginal notes in this and the next volumes are due to Ibn Barri (Abu Muh. 'Abdallah B. Barri al-Makdisi al-Miṣrī, d. A.H. 582; v. Bughyat al-Wu'āt, fol. 144, and Haj. Khal., vol. iv., p. 93) and to al-Būṣṭi ('Abdallah B. Muh.; Haj. Khal., ii., p. 94). Ibn Barri's work is entitled التنبيه والإيضاح عن ما وَقَعَ في كتاب الصحيح.

See Casiri, no. 582, Dérounbourg, Escurial, no. 585.

847.

Or. 4182.—Foll. 212; 11 in. by 7½; 27 lines, 5½ in. long; written in fair Neskhi, with
vowels, by several hands, apparently in the 16th and 17th centuries. [LANE.]

The second volume of the Shihâh, extending from the beginning of letter ج to about the first third of letter ل, where it breaks off in the article ذيل.

848.
Or. 4183.—Foll. 344; 10½ in. by 7½; 25 lines, 5½ in. long; written in cursive, and imperfectly vocalized, Neskhi; dated Edirneh (Adrianople), Monday, 26 Rajab, A.H. 877 (A.D. 1472). [LANE.]

The third volume of the Shihâh, beginning with the article من الصلاح (fol. 209 of the preceding volume), and completing the work.

Copyist: يوسف بن عمر الأدروى

849.
Or. 4638.—Foll. 177; 11½ in. by 8; 27 lines, 5½ in. long; written in fine, carefully vocalized, Neskhi; dated the first decade of Rajab, A.H. 729 (A.D. 1329). [LANE.]

The first volume of the Shihâh of al-Jauhari, comprising the first nine letters of the alphabet, to the end of ج. The words explained in the text are written in a large character in the margin. There are some marginal notes by the same hand as the text, but in a smaller character.

The copyist, Muhammad B. ‘Abd al-Hâdi B. ‘Abd al-Kâdir al-Fuwwi, was an Egyptian legist of the Shâfi‘i school, who died A.H. 766 (al-Durar al-Kâmînah, II., fol. 396).

This fine volume must be one of the later acquisitions of Mr. Lane, who does not mention it in his preface.

A note on the last page gives the number of letters and of Juz contained in each of the following six lexica: 1. al-Jâmî, by al-Kazzâz (Muḥ. B. Ja‘far, d. A.H. 412); 2. Kitâb al-‘Ain, by al-Khalîl; 3. al-Jamhûrah, by Ibn Durâd; 4. al-Mujmal, by Ibn Fâris (no. 843); 5. Mukhtaṣar al-‘Ain, by al-Zubâîdî (v. the Madrid Catalogue, no. 5); 6. the Shihâh of al-Jauhari.


850.
Or. 4184.—Foll. 347; 8 in. by 6; 17 lines, 3½ in. long; written in Nestalik; dated Jumada II., A.H. 1038 (A.D. 1629). [LANE.]

مختار الصلاح

An abridgment of the Shihâh of al-Jauhari, with additions; by Muḥammad B. Abî Bakr B. ‘Abd al-Kâdir al-Râzî. See the Arabic Catalogue, p. 227b.

Beg. الله يجمع السعاده على جميع الفعم.

The conflicting statements of Haj. Khal., vol. iv., p. 94, as to the author’s date, have been discussed by Rosen, who proved that he lived about A.H. 650. The precise date of his death is, according to Ahlwardt, A.H. 680. See Rosen, Institut, p. 53, and Notices Sommaires, p. 59, note.

The work has been printed in Cairo A.H. 1289, and reprinted A.H. 1292, 1301, 1302, 1304, and 1305. See the Khedive’s Library, vol. iv., p. 185.

The margins of the present copy are crowded with annotations. Foll. 1—13 and 346-7 contain miscellaneous notes and extracts.
Another abridgment, also called Mukhtar al-Ṣiḥah is noticed by Houtsma, Brill’s Catalogue, no. 283.

851.
Or. 4194.—Foll. 422; 10½ in. by 7; 27 lines, 4½ in. long; written in small and neat Neski; dated 19 Ramadan, A.H. 989 (A.D. 1533).

[LANE.]

An abridgment of the Ṣiḥah, by Sayyid Muhammad B. al-Sayyid Hasan.

 Beg. 851. Mühim الله حق حمده والصلاة... أما بعد فيقول الفقيه إلى الله ذي النعمة السيد محمد بن السيد حسن... أن كتاب الصحاح كتاب آخر يُقرأ آخر لكن ما كان فيه بعض الأخطاء لم يذكر فيه ما لم يدخل له في معرفة اللغة من الأحيان والتعتام والانساب وخصوصا بعض الفضائل ولكنه أجل كما أن الأصل أقرب وامل ورد فيه نواد مما سميته بوفرته الرادعة وطبيعته النقدية وأن كان بعضه ما يجاب كا أشرت إليه في أثناء الكتاب انطلق إلى ما اختاره وقبله جميع ما اهتم به اللغة وألغله وتحقيقها وتحقيق العايدة ثم ألفت به غزاب الفتيه في المي للمرضي وغزاب عليه في القائل للغزاب والنهائية لابن الأثير بي السعادات الجزء وبسطت الكلام بعض البسط في بيان معاني الأحاديث وتفسيرها الغ


From the preface it appears that the author incorporated the additions of a former abreviator (the author of the Mukhtar), with some critical remarks of his own, and added further some matter borrowed from the Muğhrîb of al-Muṭarrîzî (Or. 4188), from the Fā’îk of al-Zannakhshari, and from the Nihâyat fi Gârîb al-Mudīth of Ibn al-Athîr (Haj. Khal., vol. vi., p. 403). He inserted also full explanations of the Ḥadîths quoted in the text.

Lane describes the work in his preface, p. xiv., as far superior to the Mukhtar.

For other copies see Uri, no. 1071 (Nicoll, p. 608a), and the Leyden Catalogue, 2nd edition, no. 92.

852.
Or. 4185.—Foll. 166; 8½ in. by 5½; written in neat Neski, with red-ruled margins, in the 18th century.

I. Foll. 1—65; 27 lines, 4 in. long.

Mukhtar al-Mukhtar al-Mukhtar al-Mukhtar

A further abridgment of the Mukhtar al-Ṣiḥah, by Da’ūd B. Muḥammad al-Kūršî al-Ḥanafi.

 Beg. 852. مَلَك اللّه الّذِي أَنزَل الْقُرْآنَ عَلَى لِغَةِ الْعَرَبِ ... وقد فَيَقَلَ المَعْلُومُ لِيَوْمَ الْقَتَالِ ... لَا رَيْبُ مَعْقَارِ الصَّحَاحِ ... لَا أَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ وَالْبَلَدَانِ الْعَرَبِيَّةَ لَأَنْتَيْنِي وَالْجَازِرَةَ W

At the end the author says that he completed the work in Miṣr (Cairo), in Duḥḥijjah, A.H. 1151. He wrote subsequently, A.H. 1169, an Arabic and a Turkish commentary upon the Nuniyyah of Khîdhir Beg. See the Arabic Catalogue, p. 392b, and the Turkish Catalogue, p. 5b.

II. Foll. 66—166; 21 lines, 3 in. long.

The well-known dictionary of scientific terms, by al-Sharîf al-Jurjâni: كتاب الترزيقات: تاليف الإمام... الشريف الجرحاني 4e2
853.

Or. 1178.—Foll. 88; 7½ in. by 5¼; 25 lines, 3½ in. long; written in plain Neskhi; dated Thursday, 2 Dulka'dah, A.H. 1066 (A.D. 1656). [ALEX. JABA.]

فقه اللغة وسر العربية

An Arabic glossary, arranged according to subjects, by Abu Manṣūr ʿAbd al-Malik B. Muḥ. B. Ismāʿīl al-Thaʿalibī.

The author died A.H. 429, according to Ibn Khallikān, De Slane's translation, vol. ii., p. 128, or A.H. 430, as stated in Taʾrikh al-Islām, Or. 49, fol. 156. In the preface there is a long eulogy of the governor of Fars, Abuʾl-Faḍl ʿUbaid Allah B. ʿAlmād al-Mikālī, at whose residence in Firūzābād the author had spent four months, and at whose request he composed the present work. He refers incidentally to the Yatimāt al-Dahr as a previous work of his own. The treatise consists of two parts, respectively designated as سر العربية and فقه اللغة. The MS. contains only the first, which is divided into thirty Bābs, fully enumerated in the preface.

The contents have been stated by Hammer, Handschriften, no. 42, and, with the original headings, by Flügel, Vienna Catalogue, vol. i., p. 210. See the Arabic Catalogue, p. 755.


Copyist: خليل بن علي الحسيني الصادق

854.

Or. 4186.—Foll. 292; 10 in. by 6½; 17 lines, 5 in. long; written in fair and carefully vocalized Neskhi; dated Rabi' II., A.H. 675 (A.D. 1276). [LANE.]

الحكم في اللغة

An extensive lexicon following the arrangement of the Kitāb al-ʿAin of Khalil; by Abuʾl-Ḥasan ʿAlī B. Ismāʿīl B. Sidah al-Andalusi.

The present volume contains a portion of the seventh, and nearly the whole of the tenth, of the original volumes of the work. At the beginning is the following title, written within an ornamental gilt border: الجزء السابع من الحكم في اللغة صنعة الإمام الفروي والاديب اللغوي إلى الحسن علي بن اسماعيل بن سيدة الصرر الادنلسس رحمه الله ورضي عنه.

Lower down, in a somewhat later hand: مسمبر الشراطة العالمية الملكية السلطانية العالمية العادلة الملكية الحديثة المصرية عمة الله بأيام البقا.

The Sultan for whose library this volume was written is apparently al-Malik al-Manṣūr Kalaʿūn.

At the end is written: انتهى الشهاد. And the end of the thirteenth chapter of the text.
The full title of the work is کتاب الحکم والحيط الأعظم. It is called by Suyūtī, Muzhir, vol. i., p. 50, the greatest lexicographical work after the Siḥāḥ of Jauhari. See also Lane’s preface, p. xv., where the present volume is mentioned. An abridgment of it is mentioned in the Arabic Catalogue, p. 228a.


The present volume consists of two detached portions. The first, foll. 1—68, belonging to the original seventh volume, contains a portion of letter ق, namely, from شقن, which belongs to the first section (الضاغف) of the letter, to ترم, which belongs to the second section (الثلاثی الفتح) of the same letter.

Beg. مقاوله الشن الصدع البالغ وتليل غير البالغ وتليل هو الصدع عامة

The second portion, foll. 69—292, is the tenth of the original volumes, wanting the first two quires, or twenty leaves. It begins with the latter part of letter ض, from the article رض, belonging to the section الثلاثی المتل of that letter; and contains, besides, letter ص, beginning foll. 88b, and letter س, foll. 160b—292.

For other copies, see Uri, no. 1072, and the Khedive’s Library, vol. iv., p. 184.

855.
Or. 3268.—Foll. 185; 9½ in. by 6½; 13 lines, 4½ in. long; written in fair, partly vocalized, Persian Neskhi; dated Malātiyah, 4 Ramaḍān, A.H. 599 (A.D. 1203).

[S. de Sacy.]

السامي في الاسماء
A classified Arabic Vocabulary, by al-Maidānī.

Beg. للهم الله الذي لا يتم امره دونه ولا يبلغ وصف كنه قدره وجدته... وسعد فان الله تعالى أدناء لكل قرن فضيلة

The above beginning is found on a folio written by a later hand to supplement the loss of the original MS. On the same folio occurs the author’s name, al-Maidānī, which is not found in the text.

The preface includes a dedication to Shams al-Kuttab Abu ’l-Barakāt ‘Ali B. Mas‘ūd B. Ismā‘īl, whom the author describes as the most eminent of his disciples and the pride of his master. It is followed by a chapter on the various forms of the broken plural, and by a full table of contents. The work is divided into four Қisms, subdivided into Bābs, as follows:

Fol. 12b. القسم الأول في الشعریات يشمل على خمسة ابیواب


القسم. القسم. 130—139, 149.

التسامی وعموانات وما ينضاف إليها يشمل على سبعة وعشرین بابا

Foll. 130, 139—149, 159.

القسم الثالث في الأکثر. العلويّة خمسة ابیواب
Foll. 149a—171b. في الآثار السفلية
وتباعهما ستة أبواب

Abu 'l-Faḍl Ahmad B. Muh. B. Ahmad al-Maidānī, author of the Kitāb al-Amthāl, died in Nishapur, his native city, A.H. 518. (See Ibn Khallīkān, De Slane, vol. i., p. 130; Bughyat al-Wu'ūt, fol. 82b; and Quatremère, Journal Asiatique, vol. i., p. 177.) He completed the present work, as he states himself at the end (fol. 171b), on the 14th of Ramaḍān, A.H. 497.

The work has been lithographed in Tehran with the Sair al-Adab of Tha'ālibī and other treatises. For MSS., see the Leyden Catalogue, vol. i., p. 76, 2nd ed., p. 66; the old Paris Catalogue, no. 1384; Casiri, no. 598; Dérenbourg, Escorial, no. 601; Houtsma, no. 274-5; Lagarde, Persische Studien, p. 58; and the Khedive's Library, vol. iv., p. 173.

The latter part of the MS. (foll. 173a—185) contains, besides some lexicographical notes, select verses, and a vocabulary of Arabic words and phrases explained in Persian (foll. 176a—184b). This last is entitled Кетаб اللفظ, and begins as follows:

The words are apparently arranged in the order in which they occur in some text not specified.

Copyist:...

The MS. once belonged to Scheidius, who wrote on the first page: “Ex Oriente accipit E. Scheidius, 1767.” It is noticed in the Bibliothèque de S. de Sacy, vol. iii., p. 26, no. 138.

856.
Or. 1174.—Foll. 190; 10½ in. by 7; 5 lines;

4½ in. long; written in large Neskhi, with all the vowels; dated Tuesday, the 1st of Rajab, A.H. 864 (A.D. 1460).

[ALEX. JABA.]

مقدمة الادب

The Arabic glossary of Maḥmūd B. 'Umar al-Zamakhshāri (who died A.H. 538), to which the following title has been prefixed by the copyist:

کتيب الآداب في اللغة... کتاب مقدمة الاداب من تصانيف العام الاجل البراءة العامة استاد الدنيا شيخ العرب واللغة فخر خوارزم صاحب الكشاف عن حقائق الترنيزيل صحيح من عمر الزمخشري قديس الله رحمة

المجيد للذى نفض على جميع الاساس لسان

العرب

Between the lines of the Arabic text, in the preface as well as in the vocabulary, is written by the same hand, but in a smaller character, a double gloss giving in two separate lines the Persian and Turkish equivalents. Thus in the second line of the preface we have:

هناك العرب... كما فضل الكتيب

and in the vocabulary, fol. 106:

ربيع صيف خريف شتا

The MS. contains only the preface and first Kism of the Muḥaddimah, corresponding with pp. 1—86 of the lithographed edition of Wetzstein.
LEXICOGRAPHY.

The copyist, Ahmad ibn Yusuf ibn 'Abd al-Muttalib, appears from his Nisbah and from some Turkish verses added at the end (fol. 183a) to have been a Turk. On the same page is a somewhat later date than the one above given, namely, A.H. 868, relating probably to the completion of the gloss:

وقت الفراق من ترقيم ونبطيه في اوايل ربيع:

The latter part of the MS., fol. 184—190, contains: (1) a list of Arabic pronouns, isolated and combined with prepositions, with Persian and Turkish gloss, fol. 184a; (2) a list of Persian pronouns and adverbs, with Turkish gloss, fol. 186b; (3) the names of the Arabic letters, with their significations, fol. 188a; and a few miscellaneous notices.

The MS. has been noticed in the Persian Catalogue, pp. 5056, 1089a, and in the Turkish Catalogue, p. 134. For other copies, see Uri, nos. 1083, 1094, 1127, 1161; Nicol, nos. 225, 231; De Goeje, Leyden Catalogue, 2nd ed., no. cx.; Landberg, no. 383; the Khedive's Library, vol. iv., p. 190; and Ethé, Bodleian Catalogue, no. 1633.

857.

Or. 4187.—Foll. 250; 8½ in. by 6½; 21 lines, 3½ in. long; written in fair, fully vocalized, Neskhi; with red-ruled margins, dated 25 Shawwal, A.H. 1172 (A.D. 1759).

[LANE.]

An abridgment of the Asās al-Balāghah, a lexicon by the same author, al-Zamakhshari.

The Asās al-Balāghah is described by Lane in his preface, p. xv., as an excellent work, of which he made much use in his lexicon. It has been printed in two volumes, Cairo, A.H. 1299. For MSS. see the Arabic Catalogue, p. 229b, 468b; the Leyden Catalogue, 2nd edition, nos. 71—3; Uri, nos. 1101, 1116; Nicol, no. 205; and the Khedive's Library, vol. iv., p. 162.

The present volume is designated at the end as the first of an abridgment of the Asās, the first and second parts of which are given, their date being A.H. 868. Its matter is taken textually, with omission of the poetical quotations, from the work of Zamakhshari; but the arrangement is quite different. While in the original work the alphabetical order is determined, as in European dictionaries, by the first radical, the abridgment follows the order of the Sihāb, which is determined in the first instance by the third radical, in the second, by the first radical.

The MS. has lost the first leaves. It begins abruptly in the middle of the article مكارئ سماویات and is continued as follows:

وهو مکاتب له وكافانه حصیره جمعه مکاتب

The same passage will be found in the Cairo edition of the Asās, vol. ii., p. 206, line 21.

Besides the latter part of the Bab of final Hamzah, the MS. contains the following letters: ب, fol. 46b; ت, fol. 47b; د, fol. 55a; غ, fol. 62a; ح, fol. 75a; خ, fol. 95b; ذ, fol. 100b; ز, fol. 134b; ر, fol. 138b; س, fol. 197a; ض, fol. 207a; ش, fol. 228b; ص, fol. 237b; and ض, fol. 247a.

858.

Or. 2904.—Foll. 250; 12½ in. by 8¼; 26 lines, 6 in. long; written in Neskhi by two different hands; dated Wednesday, 30 Rabi' I., A.H. 1136 (A.D. 1723).

[Presented by Col. S. B. MILES.]
The great Arabic dictionary of Nashwān B. Sa‘īd al-Ḥimyari, who died A.H. 573 (v. no. 584).

The Escurial possesses a complete copy dated A.H. 626-7, described by Dérenbourg, nos. 34 and 603. The first volume, written A.H. 595 by the author's son, ‘Ali B. Nashwān, is noticed in the Khedive's Library, vol. iv., p. 175. Another copy in the Berlin Library has been used by D. Müller to correct the text of the Kaṣidat al-Ḥimyariyyah. (See Zeitschrift der D. Morg. Ges., vol. xxix., p. 621.) Oxford possesses the first half of the work dated A.H. 660. (See Uri, no. 1074.) The work was abridged, according to Haj. Khal., vol. iv., p. 74, by the author's son. (See Uri, p. 231, nos. 1064-5.) Another abridgment is noticed by Loth, no. 998.

Or. 2905.—Foll. 124; 13 in. by 8 3/4; from 29 to 39 lines, about 6 in. long; written in Neskhi by several hands; dated Sunday, 12 Jumāda I., A.H. 1211 (A.D. 1796).

Another copy of the first volume of the Shams al-‘Ulūm, with the same contents as the preceding MS.

Although more modern and not free from errors, it is far more correct than the preceding MS.

Col. Miles has written at the end: “Shams al oloom, Muscat.”

Or. 2906.—Foll. 221; 13 3/4 in. by 11; 37 lines, 9 in. long; written in fair Neskhi; dated Shawwâl, A.H. 1083 (A.D. 1673).

Copyist: ناصر بن عبد الله بن عماد بن مسعود.
The first and second volumes of the Shams al-'Ulûm. The first ends (fol. 121b), as in the preceding MSS., with letter خ. The second, extending from fol. 123b to the end, comprises the next six letters, from د to ش.

On the first page is written: "Obtained at Muscat."

The text of this copy is more distinct and more correct than that of the preceding MSS.

861.
Or. 2907.—Foll. 174; 10 in. by 8½; 22 lines, 6½ in. long; written in Neskhi; dated Wednesday, four nights before the end of Muḥarram, A.H. 1080 (A.D. 1669).

[Presented by Col. S. B. Miles.]

The second volume of the Shams al-'Ulûm, extending from the beginning of د to the end of ش, corresponding with the latter half of the preceding MS., but more carefully written.

Copyist: سلام بن ربيع بن راشد بن سالم بن عمر النهدي.

The MS. is said in the colophon to have been written in the fortress called سيد السان in the reign of the Imam Sulṭân B. Saif B. Mâlik B. Abî l-'Arab (who died, as added by Col. Miles, on the 16th of Dulka'dah, A.H. 1090).

On the fly-leaf is written: "Purchased in 1880 from the chief Kazee at Muscat, Sheykh Ahmed el-Teywânee."

862.
Or. 2908.—Foll. 384; 9½ in. by 8; 16 lines, about 5 in. long; written in fair Neskhi; dated Saturday, 2 Dûlhijjah, A.H. 1024 (A.D. 1615).

[Presented by Col. S. B. Miles.]

The third volume of the Shams al-'Ulûm, extending from the beginning of ص to the end of ق.

Copyist: عبد الله بن مبارك بن عمر بن هلال:

The MS. was written for Sheikh Ahmad B. Râshid B. Salmân. In a marginal note it is stated that the collation was completed on the 8th of Dulka'dah, A.H. 1054 (altered to 1024) for 'Umar B. Mas'ûd al-Kindî al-Samâdi.

863.
Or. 2909.—Foll. 309; 9½ in. by 8½; 17 lines, about 5½ in. long; written by the same hand as the preceding, and for the same person; dated Friday, 4 Rabi' I., A.H. 1004 (apparently by mistake for 1024 = A.D. 1615).

[Presented by Col. S. B. Miles.]

The fourth and last volume of the same work, extending from the beginning of ﷲ to the end of ﷸ.

864.
Or. 4188.—Foll. 245; 7 in. by 5¼; 17 lines, 8 in. long; written in neat vocalized Neskhi, with red-ruled margins; dated Uskûb, Ramadân, A.H. 977 (A.D. 1570). [Lane.]

المَعْرِب في ترْتِيب المَعْرِب

A dictionary of rare words occurring in tradition and legal books, by Abu ’l-Fâth Nasîr B. ’Abd al-Sayyid al-Muṭarrizi.

Beg. [Presented by Col. S. B. Miles.]

وَرَاحَدَهُ عَلَى أن حَذَّلَ جَزِيل الطُّول . . . وبعد هذا ما سبيِّق به العدل من تَهْدِيِّب مَصْنِّف المِرْجُوم بالعَرَبِ وَتَنْمِيَّة وَتَرْتِيِبَهُ عَلَى حُرُوف الأَحْجَم

The author was born in Khuwârâzm A.H. 538, the very year in which al-Zamakhshari died, although al-Suyûṭî, with
a strange disregard of dates, says that he studied under the latter scholar (Bughayt al-Wu'ât, fol. 206). He died in his native place A.H. 610.

The Mughrīb follows the alphabetical order customary in European dictionaries. It is a valuable supplement to other lexicons, much used by Lane. (See his Preface, p. xv.) For other copies, see the Arabic Catalogue, pp. 229b, 641b; Uri, no. 1117; the Leyden Catalogue, 2nd ed., nos. 77-8; and the Khedive's Library, vol. iv., p. 189.

The author, whose name does not appear in the MS., is Şafi al-Din Abu'l-Thanā Maḥmūd B. Abi Bakr B. Ḥāmid al-Urmawi. He was born in al-Ḳarāfah A.H. 647, and lived chiefly in Damascus. Besides the above work, he wrote an appendix to the Nihāyat of Ibn al-Ṯahir. Towards the end of his life he was afflicted with intermittent insanity, and died in a hospital, A.H. 723. See Durar al-Kaminah, Or. 3044, fol. 144, where he is said to have combined in his lexicon the matter of the Muḥkam, of the Siḥāḥ, and of the Taḥdīb. Haj. Khal. mentions it (vol. v., p. 428) as an improved recension of the Muḥkam. Lane, who calls the author Maḥmūd al-Tanūkhī, describes the work in his Preface, p. xvi., as the best and most comprehensive of Arabic lexicons after the Lisān al-'Arab and the Taṭ al-'Arūs, and says that the present volume is the last of five, of which the autograph MS. consisted. See also ib., p. xix. The narrow margins are crowded with additions, in the same handwriting as the text.

The work follows closely the arrangement of the Taḥdīb. The present volume begins abruptly with the last two lines of the article درر, immediately followed by the root نصاف of letter د. It contains therefore the main part of that letter, and the subsequent letters to the end of the series, namely, ط, د, ط, 86a, ت, 6fol. 51b, 75a, 8fol. 100b, 131a, ل, 166b, م, 197b, فول. 225a, ب, 228b, م, 234a, and ى and ن, i.e., the hollow letters, fol. 242b.

At the end of the last section, fol. 247b, is written هذا اخر الحكيم.

The MS. of the Muḥkam which the author had before him was transcribed, as here
stated, from the copy of Abu ‘Abdallah B. Khalâsah, twice collated with the original draft of Ibn Sidah, A.H. 463.

Then follow these additional chapters:

باب الياء; باب الهاتف و معانيها, fol. 247b; باب الياء, fol. 248a; باب تصرف أفعال حروف اللين, fol. 249a; باب ما جاء في تفسير الحروف المقطعة أو أب الهمز, fol. 249b; and اب الهمز, fol. 250—251b.

At the end is given in full the conclusion of the Tahdib of al-Azhari, transcribed from a copy made in Herat, A.H. 357 (in the author’s lifetime), by Abu Ja’far Muḥ. B. ‘Ali al-Jûzjâni.

The last page of the MS. contains the first part of a notice ascribed to al-Šâhib (Ismâ’îl) Ibn ‘Abbâd (d. A.H. 385) on upwards of 110 names of stones, in alphabetical order.

867-8.

Or. 3077-8.—Two uniform volumes consisting respectively of fol. 290 and 299; 9 in. by 6½; 21 lines, 3½ in. long; written by the same hand in Neskhî; dated Wednesday, 29 Sha’bân, A.H. 1268 (A.D. 1852).

[KEEMER, no. 86.]

المصباح المثير في غريب الشرح الكبير

An Arabic dictionary arranged under the initial letters, by Ahmad B. Muhammad B. ‘Ali al-Mukri al-Fâyyûmî, who died A.H. 770.

Beg. الله ارحب بالعالمين ... وبعد ثانى كنت جمعت كتابا في غريب شرح الوجيز للإمام الرافعي وروست فيه من تصرف الكلم الغ

The author, whose name does not appear in the text, had compiled an extensive work, originally as a glossary to the commentary of al-Râfî’i upon al-Wajîz of al-Ghazzâli (no. 305), and had afterwards enlarged it with much additional matter. The present dictionary is an abridgment of that work. It is mentioned by Haj. Khal., vol. v., p. 586, and vol. vi., p. 489, and it has been described by Mehren in the Zeitschrift der D. Morg. Ges., Band xxvii., p. 204. See also Lane’s Preface, p. xvi.

There is a grammatical appendix (2nd vol., foll. 276b—299a), at the end of which the author enumerates his sources. He says, in conclusion, that he completed the work in the last decade of Sha’bân, A.H. 734.

The colophon states that the MS. had been transcribed from a copy made upon a transcript of the author’s autograph MS.

The work appears to be popular. It has been lithographed in Persia (probably Teheran) without date, but before A.H. 1274; in Cairo, A.H. 1278; in Câwnpore, A.H. 1288; and printed in Bulak, A.H. 1281. For MSS., see Casiri, no. 599; Dérenbourg, no. 602; Uri, no. 1076; Mehren, no. 199; Pertsch, no. 406; and the Khedive’s Library, vol. iv., p. 187.

869.

Or. 4190.—Foll. 372; 8½ in. by 6; 25 lines, 4½ in. long; written in fair Neskhî, apparently in the 16th century. [LANCE.]

Another copy of the preceding work, with the author’s name at the beginning: تال المهد الفقير إلى الله تعالى أحمد بن محمد بن علي المقرى الغيمو عنا الله عنه

This is the MS. mentioned by Lane in his Preface, p. xvi.

870.

Or. 4196.—Foll. 104; 8½ in. by 5½; 21 lines, 2½ in. long; written in small Nestalik, dated A.H. 1169 (A.D. 1756). [LANCE.]

It has been published by Flügel, Lipsiae, 1845, and printed in Constantinople, A.H. 1253 and 1300. For MSS. see the Arabic Catalogue, p. 230a; the Leyden Catalogue, 2nd ed., no. 8487; the Khedive's Library, vol. iv., p. 166; &c.

871.
Or. 4197.—Foll. 123; 8\frac{1}{2} in. by 5\frac{1}{2}; 19 lines, 2\frac{1}{2} in. long; written in neat Neskhi, inclining to Nestalik, with red-ruled margins, apparently in the 18th century. [LANE.]

The same work.

At the end, foll. 122-3, is a chapter on the construction of cabalistic squares. [LANE.]

872.
Or. 4198.—Foll. 60; 8 in. by 5\frac{1}{2}; 27 lines, 3\frac{1}{2} in. long; written in Neskhi and Nestalik, with red-ruled margins, apparently in the 19th century. [LANE.]

The same work.

873.
Or. 4322.—Foll. 110; 8\frac{1}{2} in. by 5; 20 lines, 2\frac{1}{2} in. long; written in Neskhi, A.H. 1183 (A.D. 1769). [BUDGE.]


Foll. 108—110 contain an extract on the definition of the sciences known to Muslims from a work of al-Baidāwī: كتاب المَثْلِ في صناعة التَّعْرِيف للأَمَام نَافِرُ الدِّين الناَقِص البِيضارِي.

Or. 1172.—Foll. 453; 10 in. by 6\frac{3}{4}; 33 lines, 5 in. long; written in small and neat vocalized Neskhi, with red-ruled margins; dated Saturday, 6 Shawwāl, A.H. 936 (A.D. 1530). [ALEX. JABA.]

The well-known dictionary of Majd al-Dīn Muḥammad B. Yaṭkūb al-Firūzābādī, who died in Zabīd, A.H. 817 (see the Arabic Catalogue, p. 229a). A full notice of the author will be found in Tāj al-‘Arūs, vol. i., p. 13.

For editions and other MSS. see Pertsch, no. 394; De Goeje, Leyden Catalogue, 2nd ed., no. 91; and the Khedive's Library, vol. iv., p. 177.

Copyist: حُمْزَة بْن المرْحَوم الشَّيخ عبد الله بْن الشَّيخ حُمْزَة النَّكَسَارِ.

On the last page is a notice of the life and works of Firūzābādī, by the same hand, without author's name.

Foll. 1—23 contain a commentary upon the preface of the Kāmūs, being part of a gloss on the whole work, entitled القول المانوس يشرح معاني القاموس, the author of which is called, in the title prefixed, Badr al-Dīn Muḥammad al-Ḳarāfī al-Malikī.

Beg. حمد الله الذي آتاه مجد الدين ورفع مقامه المُحْيِين . . . وبعد فان الله سيعانه شرف هذه اللغة على صائر الغات.

Badr al-Dīn Muḥammad B. Yaḥya B. 'Umar al-Ḳarāfī, chief of the Malikī doctors.
of his time, was born A.H. 939, and occupied during fifty years the post of Kadi of the Malikis in Cairo, where he died A.H. 1008; see Khulāṣat al-Athār, vol. iv., p. 258.

That gloss was compiled from the notes of 'Abd al-Bāṣīṭ, daughter's son of Sirāj al-Dīn al-annelsūn, and from others, by the Turkish Mufti Sa'dī (Sa'd-Allah B. 'Isa). The commentary on the preface was taken from rough notes by Muhīb al-Dīn Ibn Shīnāh, to which the compiler made additions of his own. He states at the end that he had completed the work in Jumāda II., A.H. 994. The present copy is dated A.H. 1100 (A.D. 1689).

Haj. Khal. mentions the above gloss under تاملس, vol. iv., p. 493, line 9, and gives an extract from the preface, but does not name the author. For another copy see Casiri, no. 591, and Wustenfeld, Escurial, no. 594. 

Appended to this volume is a letter of Shaikh Muḥammad Mahmūd B. al-Tarbāzī al-Shinghītī to Sir James Redhouse, dated 10 Rabi’ I., A.H. 1307, and relating to a copy of the Kāmūs seen by the writer in the Köprili Library, Constantinople. He states that the MS. was dated A.H. 814, and had been collated under the eyes of the author.

875.

Or. 3694.—Foll. 522; 10½ in. by 6½; 35 lines, 3½ in. long; written in small and close, vocalized Neski, with a highly finished 'Unwān and red-ruled margins; dated Rabi' II., A.H. 946 (A.D. 1539).

[BUDGE.] 

Another copy of the Kāmūs.

On the first page, framed in a richly illustrated border, is the following inscription:

کتاب القاموس العظيم والقابوس الوسيط تأليف


At the end are three lines of poetry by Hujjat al-'Arab Ta'ī al-Dīn [‘Abd al-Raḥmān B. ‘Abd al-Muḥsin] al-Wasīṭī, in praise of the Kāmūs.

Copyist:

عز الدين ابن المزحمة ابن شهاب الدين:

أحمد بن الخلفاط المالكي.

The last two pages are occupied by a very full notice of the author, extracted from the نور الساطع المتنقض من النصر اللامع, by Shīhāb al-Dīn Ḥamad al-Kaṣṭālānī (d. A.H. 923; v. Wustenfeld, Geschichtsschreiber, no. 509), a work unknown to Haj. Khal. The notice was transcribed in Cairo, A.H. 1071, by Maṣūd B. Ibrāhīm, then on his way from Iṣtambul to Mecca.

876.

Or. 4192.—Foll. 502; 9½ in. by 6½; 37 lines, 3½ in. long; written in a neat, minute and vocalized, Nestalik, with red-ruled margins; dated A.H. 1120 (A.D. 1708). [LANE.]

The Kāmūs, with marginal additions.

This is the copy which Lane received from F. Fresnel, and which he describes in his Preface, p. i. He states that the marginal notes are extracts from the Lisān al-'Arab (by Jamāl al-Dīn Abu'l-Faḍl Muḥ. B. Muḥarram Ibn Manṣūr al-ʻAnṣārī, who died A.H. 711; v. Bughyat al-Wu'āt, fol. 57, and Lane, Preface, p. xvi.).

from the work entitled اقتطاط الازهار والنقاط المنتظرة من الحوار by the Spanish grammarian, Abu Ja'far Ahmad B. Yusuf B. Malik al-Ru'aini al-Gharnati, who died A.H. 779 (al-Durar al-Kaminah, Or. 3043, fol. 636).

877.

Or. 3273.—Foll. 257; 8½ in. by 5½; 17 lines, 3½ in. long; written in small and cursive Indian Nestalik, apparently in the 16th century.

دستور الأخوان

An Arabic dictionary explained in Persian, by Kādī Khān Badr Muḥammad Dhār.

Beg. محمد بن محمد بن عبد النور الكلمالي كنه نعمة أزلاأزغاء ماحلاته . . . أما بعد موافقة ابن سالم ومرتب ابن اشتات اضعف العبادات الزاجية بعض الفحائر باقيم خان بدر محمد دهار جنين كود

Kādī Khān Badr Muḥammad, of Dhār, wrote about A.H. 822 a Persian glossary, entitled Adāt al-Fudala, described in the Persian Catalogue, p. 491. In the present work, intended, as he says, to enable beginners to dispense with voluminous lexicons, the words are arranged, irrespective of their roots, in alphabetical order, their place being determined first by the initial letter, then by the second, and lastly by the final letter.

The following authorities are mentioned in the preface: Jawāhir al-Lughah (by al-Zamakhshari, Haj. Khal., vol. ii., p. 647); Asāmi (probably by al-Maidānī, v. supra, no. 855) Muṣaddīmat al-Zamakhshari (no. 856); the Lughāt al-Tirmidh, by Bāhā Baghdādi; the Khamsah of Niẓām; and the Divans of standard poets, as Khāḵāni, Anwari, Fārīyābī, Saʿdī, and Khusrav.

The MS. is slightly imperfect at the end, breaking off after the word لام.
edition, into two parts, the first of which, fol. 1—204, was written last by Naṣr Abu 'l-Wafā al-Hūrī B. al-Shaikh Naṣr Yūnus al-Wafā'i al-Azhari, corrector of the press at the agricultural school, Cairo.

The same scholar says, at the beginning of the second part, that, having been prevented by an eye-disease from completing his transcript, he had had the remainder of the work copied at his expense. The copyist, as appears from the colophon, was Muḥ. Ṣālib, a pupil of the agricultural school.

The MS. is described by Lane, Preface, p. vi., as an excellent copy, transcribed from the best known MS., in the mosque of al-Azhar.

880.
Or. 1173.—Foll. 519; 8½ in. by 6; 19 lines, 2½ in. long; written in Neskhi, apparently in the 16th century.

An Arabic dictionary explained in Turkish, by Muṣṭafa B. Shams al-Din al-Karah-Ḥiṣāri, known as al-Akhtari, who died A.H. 968. (See the Turkish Catalogue, p. 1355.)

Beg. . . . لَهُمْ لِلَّهِ الْذِّي شَرَّنَا بِالنَّظَمِ وَالبِدْنِ وَفَعَلَ كَالْقَفِيرِ الْعَفَجِ الْمَعْنَى . . . مَصَّفَاكِ بِنَبِيِّ الْدِّينِ الْقُوْرُ حَصَارِيِّ الْشَّهَابِ بالَخَطَّرِ

This is the shorter of the two editions mentioned by Haj. Khal., vol. i., p. 192; but it has many marginal additions. For editions and MSS. see the Turkish Catalogue, p. 136a, and De Goeje, Leyden Catalogue, 2nd ed., vol. i., no. 124.

881.
Or. 3520.—Foll. 599; 12 in. by 7; 25 lines, 4 in. long; written in small and cursive Nestalik, apparently in the 18th century.

An Arabic dictionary explained in Persian, without author's name.

Beg. دَفْعُ بَابِ الْأَلْفَ في الْأَفْلَاتِ الْعَرَبِيَّ يُكَحِّلْ حَرْقَكَ اً مَّفْكُوْحَ بَرَاءَ جَنَدْ جَيْلٍ سَيْ آيَدَ اَرْوَى أَسْتَفْهَامَ وَعَسْتَمَالُ هَمَّةً أَسْتَفْهَامُ بُدُوْنَ نَعْمَ أَسْتَ

The words are arranged, irrespective of their roots, under the first letter. Each letter of the alphabet is subdivided into a number of Bābs, according to the final letter of the words it includes, and in each Bāb the words are arranged according to the number of letters of which they consist, words of two letters coming first, words of three letters next, and so on.

On the first page is the seal of a former owner, Abu 'l-Ḥasan al-Ṭābīb, with the date A.H. 1131.

A modern preface, dated Nuhāwand, A.H. 1241, has been prefixed by Ḍaheim Mirza Kājar, the fourteenth son of Fath 'Ali Shah, who was born A.H. 1214, and was appointed governor of Nuhāwand. (See Majma‘ al-Fuṣaḥa, vol. i., p. 56.) He had long entertained the wish to have an Arabic dictionary compiled on the same lines as the Sanglākh of Mirza Mahdi Khān for Turkish (see the Turkish Catalogue, p. 264), and the Burhān Kāṭi‘ of Mirza Muḥ. Ḥusain Tabrizi for Persian (Persian Catalogue, p. 500). At last, in the auspicious reign of His Majesty Fath 'Ali Shah, he obtained from the royal library the present dictionary, the author of which was unknown. He gave it the title of ʿAqwāq al-ʿAllāma, and, “after supplying some of its deficiencies and correcting some of the vocables,” he wrote for it the present preface. After setting forth the arrangement of the work, Ḍaheim Mirza gives the following explanation of some abbreviations used in it. ʿAqwāq refers to Kanz al-Lughah, ص to the Siḥāḥ of Jauhari, ا to 'Ai al-Lughah, by

882-905.

Or. 4154—4177.—Four and twenty uniform volumes, about 10 in. by 7; from 19 to 21 lines, 4 in. long, in a page; written by several hands in large Neskhi, with very few vowels; dated A.H. 1260—1270 (A.D. 1844—1854).

The author, whose full name is Abu'l-Faiḍ al-Sayyid Muḥammad B. Muḥ. B. Muḥ. B. Ābd al-Razzāk, called Murtadā, al-Husaini al-Zabidi al-Ḥanafi, was born in Balgrām, A.H. 1145, and settled in early life in Zabid, Yemen. He compiled the present work in Egypt in the space of fourteen years ending with A.H. 1188. He died of the plague A.H. 1205. A full account of his chequered life and of his numerous works will be found in Jabarti’s history, vol. ii., pp. 196—210, and in the tenth volume of the Cairo edition of Tāj al-ʿArūs, pp. 469-70.

Lane describes this work, which was the main foundation of his Lexicon, as a compilation from the best and most copious Arabic dictionaries, in the form of a running commentary upon the Kamūs, with critical and other illustrations, original and selected from various authors of high repute, and with a large number of additional words and meanings. See Lane’s Preface, pp. vi. and xvii., where the sources of Tāj al-ʿArūs are enumerated. Lane discovered, however, subsequently that about three-fourths of its matter were verbally transcribed, without any adequate acknowledgment, from an earlier lexicon entitled Lisān al-ʿArab, the author of which, Jamāl al-Dīn Abu‘l-Faḍl Muḥ. B. Mukarram B. ‘Ali al-Anṣāri al-Ifriki al-Miṣrī, called Ibn Manṣūr, died A.H. 711 (see ib., pp. xii. and xx.; Bughyat al-Wu‘āt, fol. 57b; al-Durar al-Kāminah, fol. 130; and the Khedive’s Library, vol. iv., p. 151).

The contents of the twenty-four volumes are as follows:

I. Or. 4154, foll. 493; letter Ḥamzah and the first part of letter ب (beginning fol. 236b) down to the root ذِبْب. It has, like most of the following volumes, a few marginal notes and corrections. Dated Jumāda II., A.H. 1260. Copyist: أبرهيم الدسوقي.

 Beg. باب الهمزة اهذا باب ذكر الألفاظ اللغوية التي حكماها الهزة الأصلية

II. Or. 4155, foll. 576; the latter part of ب.


V. Or. 4158, foll. 429; letter د, from the beginning to the root غد. Dated Rajab, A.H. 1264. Same copyist.

VI. Or. 4159, foll. 324; the latter part of letter س and the whole of س, beginning fol. 240a.
VII. Or. 4160, foll. 478; letter و, from the beginning to the root خير.

VIII. Or. 4161, foll. 599; a further portion of letter و, from درر to عم.

IX. Or. 4162, foll. 495; the remainder of letter و, from غير to يهير. Same copyist, who here calls himself Abū al-‘Abbās Baybars, son of ‘Abd al-Malik ibn al-Hajjāj.

X. Or. 4163, foll. 540; the whole of letter و and letter س from the beginning (fol. 237) to نهایه. At the end of letter و the author gives his name in full: السيد محمد بن محمد بن محمد بن مسعود المسعودي [marginal correction [ملحق] والدال اهل السن [الدين]] ولي عيني الرازق، خليف الشهير، لقب الشريف بالرضي; and states that he completed that portion of the work on Thursday, four nights before the end of Shawwal, A.H. 1183.

XI. Or. 4164, foll. 612; the remainder of and the whole of letters ش (fol. 173a) and ص (fol. 408b).

XII. Or. 4165, foll. 670; the following three letters: ط, ض, ط (fol. 244a), and ط (fol. 613b). At the end is a colophon transcribed from the author’s original draft, stating that he completed this portion in Shārībān, A.H. 1184, in his dwelling situated in ‘Atfāt al-Ghassūl, Cairo: على يد مولى الملك على عبد الهاشمي شاكر مرتضى هادي معاصر الله عنه يبدع وكرمه في نور لمجوعه بعد الزوال خلى غرم من شعبان سنة 236ه. أنشئ في عفادة النسل بصم خلود من الله تعالى. Lower down is a note by Ibrāhīm al-Dasūqī stating that he completed the correction in Shāwāl, A.H. 1267, in the Khedivial Geometrical School, Bulak.

XIII. Or. 4166, foll. 612; letter غ, from the beginning to the heading موعة.

XIV. Or. 4167, foll. 412; the latter part of letter غ (fol. 121a), and letter ف from the beginning to ف. زائف يزييف.

XV. Or. 4168, foll. 540; the remainder of letter ف, and letter ق (fol. 395b) down to حاق بحقيق.

XVI. Or. 4169, foll. 667; the latter part of ق, and letter ل (fol. 584a) down to حاکا يبيات.

XVII. Or. 4170, foll. 573; the remainder of ك, and letter ل (fol. 239a) down to حيان.

XVIII. Or. 4171, foll. 659; the continuation of ل from تال قيلإا إلى لبل لله.

XIX. Or. 4172, foll. 617; the end of ل, and letter م (fol. 246b) down to الثالث.

XX. Or. 4173, foll. 651; the remainder of م. The author states at the end that he finished that portion of the work in his dwelling in Cairo on Wednesday, 20 Safar, A.H. 1187.


XXII. Or. 4175, fol. 495; letter ث entire and the united letters س, و, باب الزوايا والتهام (ذوؤ) from the beginning (fol. 133b) to تهان. Dated 10 Muharram, A.H. 1263. Copyist: Ibrāhīm ‘Abd al-Dasūqī.

XXIII. Or. 4176, fol. 474; the continuation of letters س and و from تهان to تهان. Dated Rabi‘ II, A.H. 1263; same transcriber.

XXIV. Or. 4177; foll. 434; the end of letters س and و, or باب الآلف للذينة (fol. 308a), and the Khātimah of al-Jauhari.
with the author's commentary, foll. 422a—
428a. The above is followed by the Khā
timahs of three of the author's main authori-
ties, viz., 1. Tahdīb al-Lughah, by al-Azhari
(no. 839), fol. 428a. 2. A commentary
on the Kāmūs entitled
by the author's Sheikh (Muh. B. al-Ṭayyib
al-Fāsi; v. Lane, p. xix.), fol. 429b.
3. The
Takmilah of al-Sāghānī (Arabic Catalogue,
p. 227; Lane, p. xvi.), fol. 430b. Last of
all comes the author's own conclusion,
in which he says that he completed the work,
after fourteen years' toil, on Thursday, the
2nd Rajab, A.H. 1188.

This last volume is dated Rajāb, A.H. 1263.
The transcriber, Ibrāhīm 'Abd al-Ghaffār al-
Dasūkī, says that he had copied this and the
two preceding volumes before the rest of the
work, in order to avail himself of a portion of
the author's autograph which he found in
the Riwāk of the Syrians, and which he feared
he might not obtain later on.

Ibrāhīm al-Dasūkī was the Arabic teacher
of Kremer, who calls him the greatest master
of the language. (See Herrschende Ideen
du Islams, p. ix.) He died A.H. 1301, as
stated in the Khedive's Library, vol. vi.,
p. 144.

There are two editions of the Tūj al-ʿArūs,
both printed in Cairo. The first consists of
five volumes, A.H. 1286-7, and extends only
to the end of letter ʿ. The second, dated
A.H. 1306-7, comprises the whole work in
ten volumes, the last of which contains the
life of the author.

906-915.

Or. 2959—2968.—Ten large folio volumes,
17 in. by 10 1/2.

[Presented by Sir James W. Redhouse.]

Thesaurus-Dictionary of Arabic, Persian,
and Turkish, explained in English, extending
from letter ʿ to the end of letter aina;
compiled by James William Redhouse, C.M.G.; &c.

For a full account of the work, see the
Turkish Catalogue, pp. 147—9.

Grammar.

916.

Or. 2808.—Foll. 128; 9 1/2 in. by 6 1/2; 23 lines,
5 1/2 in. long; written in neat Neskhi, with
all the vowels; dated 13 Ramadān, A.H. 651
(A.D. 1253).

[A. Ghandour Bey.]

كتاب الأصول

A treatise on grammar, by Abu Bakr
Muhammad B. al-Sari al-Lughawi al-Bagh-
dādi, known as Ibn al-Sarrāj.

The MS. appears, from the original folio-
ing in Coptic figures, to have lost the first
two leaves. A folio prefixed by a hand of
the 16th century has the following begin-
ing: ًة

The next following sections, relating like
the first to questions of syntax, have the
following headings:

Fol. 10a.  ذكرما يعرض من الاضرار والاظهار

Bab el-ʿasaʿ  التأويل هو الاتساع ضرب
من اللفظ

Fol. 12b.  Bab al-ʿasaʿ  التأويل هو الاتساع ضرب
من اللفظ

Bab al-ʿasaʿ  التأويل هو الاتساع ضرب
من اللفظ

1b.  تأتي الكلمة لا وقوع لها من الاعراب

The first leaf, supplied by a later hand, has this title:

كتاب المقدمة الحسبية في نحو تأليف
الاستاذ أبي اللمس طاهر بن أحمد بن بابشا الذهبي
الفروى رحمه الله

The same title is found in the colophon.

The author was originally a trader in pearls. He went to Baghdad in that capacity, and there applied himself to study. On his return to Egypt, he was employed in the Divan to correct the official letters. After a time he gave up worldly pursuits, and took up his abode in the minaret of the mosque of ʿAmr B. al-ʿĀṣ, an accidental fall from which ended his life, A.H. 469. See Taʾrīkh al-ʿIslām, Or. 50, fol. 119, where the present work is mentioned as كتب الفصيح والكلام الفصيح في معرفة
صاحب الكلام من خطائه.

Under the title is written a short notice of the author from ديوان الاعلام بمعارف الاعلام, a biographical work by Jamāl al-Dīn Muḥammad B. ʿAzām (غزي) al-Tūmāsī, who is stated to have died in Mecca A.H. 891. (See Haj. Khal., vol. iii., p. 225.)

In his concluding lines the author describes his work as المقدمة الحفصية في الاحذاف
الخصوصية من ارادة
الاختصار وعرفة ما لا يسع جهله.

It is divided into the following ten Fuṣūl: اسم, fol. 1b; الرفع, fol. 5b; الفعل, fol. 7b; اللفظ, fol. 10a; النصب, fol. 11a; الفاء, fol. 13a; الميم, fol. 14a; المتاء, fol. 14b; التاء, fol. 20b; and لحظ, fol. 23b.
The colophon reads as follows: 

The author says, further on, that the Mukaddimah, containing as it did all that beginners required, had been styled by scholars the "sufficient." He adds that it had been written upwards of thirty years previously.

The commentary is very full, and extends over the whole work. The comments are separated from the text by the words "وأما قولنا..." or "ولل الشيخ..."

The MS. was written by Fahih Sharaf al-Din Isma'îl B. 'Umar B. Isma'îl al-Hilli, who, as we are informed in a later note by his nephew, 'Abdallah B. Muḥ. B. 'Umar B. Isma'îl, died A.H. 840.

The same work is noticed in the Leyden Catalogue, 2nd ed., no. 148.

It begins abruptly with a passage corresponding with page 10, line 6, of Broch's edition of 1879.

Copyist: Ibn ul-Ubiyyi bin Muhammad bin... عبي السداوي الديبجي نسیا والزیدی مذهبا

Subjoined are a few extracts, the first of which is an Urjūzah by Shams al-Din Muḥ. Ibn al-Maghribi al-Andalusi, Muḥtasib of Baghdad, on similar words written respectively with م and ض. It begins as follows:

افضل ما فاد به اللسان وخير ما جرى به البيان

III. Foll. 139—187, uniform with the preceding.

Nizām al-Gharib, a glossary of rare words, by 'Isa B. Ibrāhim al-Raba'i (v. Or. 3770,
919.

Or. 3824.—Foll. 137; 7¼ in. by 5; 24 lines, 4 in. long; written in neat, but imperfectly pointed, Neskhi; dated 4 Jumāda II., A.H. 798 (A.D. 1396). [GLASER, no. 112.]

I. Foll. 1—124. Commentary of Imām Yaḥya B. Ḥanzah B. Rasūl Allāh upon the Muḍaddimah of Ibn Bābashād, with this title: كتاب لمؤارد القؤادة لطأرة في علم حقائق الأعراب النعم السيد الإمام يحاس مدينة الإسلام سلالة الأئمة، ونيرة الأمة بني حمزة بن رسول الله صلى الله عليه.

Beg. of Tasmīṭ:
لما بدر من الشباب صونه
ربان عن عمر الشباب بونه

920.

Or. 3737.—Foll. 119; 10 in. by 7; 21 lines; 4¼ in. long; written in fair Neskhi, apparently in the 15th century. [GLASER, no. 21.]

Another copy of the commentary of Imam Yaḥya B. Ḥanzah on the Muḍaddimah of Ibn Bābashād, with this title: كتاب لمؤارد القؤادة في علم حقائق الأعراب للنعم السيد طأرة بن أحمد بن باشاذ البوة يحاس مدينة الإسلام سلالة الأئمة عاد الإسلام بني حمزة بن رسول الله.

This copy is divided, like the preceding, into two parts, the first of which ends with the same passage (fol. 49b). The second part is slightly imperfect at the end, and has some leaves transposed.

921.

Or. 4202.—Foll. 114; 7½ in. by 4¾; 15 lines, 2½ in. long; written in fair Neskhi; dated Rabī’ I., A.H. 1055 (A.D. 1645). [LANE.]

The commentator is the Zaidi Imam al-Muṣayyad billah, author of al-Intiṣār, who died A.H. 749. The commentary is mentioned under the title of لمؤارد القؤادة طأرة بن أحمد بدرس in the list of the Imam’s works, Tarjuman, fol. 164a. It includes nearly the whole text of the Muṣaddimah, and was completed, as stated at the end, in the month of Muḥarram, A.H. 711. It is mentioned, with the same date, by Haj. Khal., vol. vi., p. 70.

This copy is divided into two parts (Juz), the first of which ends, fol. 53b, with the second paragraph of Faṣl 3.

II. Foll. 125—137. The Maṣūrah of Ibn Duraid, with a Tasmīṭ by Majd al-Dīn Aṣʿād

The last page has been supplied by a later hand.
An anonymous commentary with the same initial words is noticed by Flügel, Vienna Catalogue, nos. 150-1, by Pertsch, nos. 217, 220, 3, and in the Khedive's Library, vol. iv., p. 71; but none of these MSS. contain the strange title found in the present copy, a word apparently unknown to Arabic lexicons. In one of the Khedive's MSS. the commentary is ascribed to Khalil al-Azhari.

The commentary includes the text, word by word, with a red line drawn over it.

Copyist: جل الله عزه

A Turkish calendar (جغراء نامه), by the same hand, occupies one page at the beginning.

922.

Or. 4328.—Foll. 88; 6 in. by 4; 17 lines, 2½ in. long; written in plain Neskhi, probably in the 17th century. [Budge.]

Another anonymous commentary on the Mi'at 'Amil.

Beg. كيف يمنع الله حديثي حديثي.... آم. بعد هذه كلمات مفهومات فهي... من كلام الشارح لم نكن نعرف من استادينا. رحمهم الله استنشبنا واسترجعنا إلى مقاليهم الشريفة.

The passages of the text are preceded by تول.

923.

Or. 4329.—Foll. 112; 7 in. by 5½; 17 lines, 3½ in. long; written in fair, partly vocalized, Neskhi, apparently in the 15th century. [Budge.]

The versified grammar of al-Kāsim B. 'Ali al-Ḥarīrī, who died A.H. 516, with his own commentary.

Beg. قال الشيخ الإمام العالم الفاضل أبو القاسم... للقربي البصري.... آتول من بعد افتتاح القول بحمد ذي الطول شديد تطول

The commentary begins: لما يمنع الله حديثي حديثي....

The Mulḥat has been printed, with the same commentary, in Bulak, A.H. 1292, and in Cairo, A.H. 1302. The original MS. has lost beginning and end; its contents correspond with pp. 9—87 of that edition. The lost portions, foll. 1—10, 91—112, have been supplied by a modern hand, A.H. 1295 (A.D. 1878).

The headings of Mulḥat al-I'rub are given in the Bodleian Catalogue, vol. ii., p. 1828, and the work has been translated by Léon Pinto, París, 1885.

For other copies and editions of the commentary see the Arabic Catalogue, p. 240, w.; Ahlwardt, no. 292; Uri, no. 1140; the Leyden Catalogue, 2nd ed., no. 158; the Khedive's Library, vol. iv., p. 76; Houtsma, no. 305, &c.

924.

Or. 3762.—Foll. 326; 8½ in. by 6½; written by several hands, with dates ranging from A.H. 1068 to 1188 (A.D. 1658—1774). [Glaser, no. 46.]

I. Foll. 1—35. A commentary by Jamāl al-Dīn Muhammad B. 'Umar B. Mubārak Bahrāk al-Ḥadrami upon the Mulḥat al-I'rub of al-Ḥarīrī, with this title: لما يمنع الله حديثي حديثي....

بي عمر [بي مبارك بحرب] معماري [over the line]
It will be seen from the above that the commentator has abridged the commentary of al-Hariri upon his own metrical treatise (no. 923), and has made to it considerable additions. The commentary includes the whole text of the Mulḥat, and ends with verses inciting learners to its study.

The author died A.H. 930. See al-Nūr al-Ṣafir, Add. 16,648, fol. 55, where the present commentary is mentioned among his works, and Or. 3165.

The commentary has been printed with the title: المنهل المري من حواشی السيد محمد ابن علیا على شرح القراءات اللاتروئی. لحمید الله الذي رفع هذا الدين على منابر الأدب ... رد فیقول لابن الدیسیف ... محمد بن عبد الرحمن الثمیل اللیف. لما وجدت العقاب الذي لسیدنا ویحنا وولاїنا ... ابنه شرار محمد السبیل ولمیا لنسبین نسبی ابجيره طلیر الله عیوب ... على شرح القراءات للقراءات الكبیر لابن هشام مسیلة لغوص عبارتة ... فاستاذتنا في تجربتها.

It will be seen from the above that the editor was a disciple of the author of the gloss, whom he calls here Abu Hazzā Muh. al-Husaini, and had obtained his leave for editing it. The author came from Mecca, and resided in Ibb, a town of Yemen.

This copy is dated Wednesday, 2 Rabi' I., A.H. 1188 (A.D. 1774).


The author, Zain al-Dīn Khālid B. 'Abd-al-Allah B. Abī Bakr al-Azhari, wrote also commentaries upon Aūdāh al-Maslīk, the Ḳfyyah, and the Ājarrūmiyyah. He died on his return from Mecca to Cairo, A.H. 905. See al-Kawākid al-Sā'īrah, fol. 55b.

This commentary has been printed with the Tamrīn al-Ṭullāb of the same author, Cairo, 1876. For other copies see the Arabic Catalogue, p. 692b; Persch, no. 324; and the Khedive's Library, vol. iv., p. 116.

II. Foll. 38—85. A commentary by Khālid B. `Abdallah al-Azhari upon the grammatical treatise of Abdallah B. Yusuf Ibn Hishām, entitled al-Ṭrab 'an Kawā'īd al-Ṭrab, with this title: کتاب موسوعة الطلاب الى توضيح الاربعاء شرح القراءة عن تواو الاربعاء للشيخ العلامة بدر الدين خالد بن عبد الله المسري رحمه الله تعالى.

Beg. ... لحمید الله الذي رفع هذا الدين على منابر الأدب ... رد فیقول لابن الدیسیف ... محمد بن عبد الرحمن الثمیل اللیف. لما وجدت العقاب الذي لسیدنا ویحنا وولاїنا ... ابنه شرار محمد السبیل ولمیا لنسبین نسبی ابجيره طلیر الله عیوب ... على شرح القراءات للقراءات الكبیر لابن هشام مسیلة لغوص عبارتة ... فاستاذتنا في تجربتها.

The author, Zain al-Dīn Khālid B. 'Abd-al-Allah B. Abī Bakr al-Azhari, wrote also commentaries upon Aūdāh al-Maslīk, the Ḳfyyah, and the Ājarrūmiyyah. He died on his return from Mecca to Cairo, A.H. 905. See al-Kawākid al-Sā'īrah, fol. 55b.
The text of the Mulḥat al-İ'rab of al-Ḥarīrī (v. supra, no. 923), with copious glosses vertically written between the lines. The author's name does not appear. The following title is prefixed:

"كتاب ملحت الأعراب ودعاوى الأداب تصريف الشيخ الإمام السلام علي بن عبد الله بن عبد الحليم بن عبد الربي).

The copy is dated Saturday, 9 Duhlījah, A.H. 1117 (A.D. 1706).

Copyist: "عبد السلام بن عبد الربّي بن عبد الحليم بن عبد الله بن عبد الربّي.

VI. Foll. 215—234. Commentary upon the Miʿat Ḥāmil of ʿAbd al-Ḵāhir al-Jurjānī, without author's name.

Beg. "إنا أولى ما نطقنا به السن الإسلام... أما الآن، فأنا رائت العقول في أقوم على ما جمعه الإمام والفاضل الأجل أبو بكر عبد القاهر بن عبد الرحمن الفرجان جزاه الله عليه احترامات...

For other copies, also anonymous, see De Jong, p. 21, and the Leyden Catalogue, 2nd ed., no. 155.

VII. Foll. 237-8. The first three pages of another commentary upon the Mulḥat al-İ'rab, entitled "كشف النقاب عن محرّرات ملحة الأعراب" without author's name.

Beg. "سيماك لا أصحُّ ثاناه علّيك... والله تعالى جزاء على المقدمة الحبّ.


VIII. Foll. 239—307. Al-Ḥarīrī's commentary upon his own Mulḥat al-İ'rab, with the text (no. 923). The work begins with the first four Baits of the Mulḥat, the commentary upon which begins as follows:

"لم يمنع المعدود من الفروج عن ما حد به وينفعه غيره عن الدخل فيه.

The following title is prefixed:

"كتاب مرنج الأدباء ونثاث الفتالي شرح ملحة الأعراب كلاهما لشيخ الإسلام... أبو محمد الكاسم بن علي بن محمد بن عثمان الحربي.

Dated Friday, last of Rajab, A.H. 1068 (A.D. 1658).

IX. Foll. 309—313. Extract from a collection of the sayings of Ṭaḳī al-Ḍīn al-Subki (d. A.H. 756), by his son, Ṭāj al-Ḍīn:

"هذه القواعد من ترجمة الإمام العلامة تقي الدين السبكي رحمه الله تعالى لولدته تاج الدين.

Dated Shawwāl, A.H. 1107 (A.D. 1696).

837), in condemnation of music, entitled
al-durra al-tajrih al-sharif al-wa'l

Beg. برحمة سنة خير الحلم والعرب
إفتتح ماءاً من الله واللعب

Appended are verses in praise of the above
poem by a contemporary of the author, Sayyid
Jamal al-Din al-Hadi B. Ibrahim B. Ali B.

XI. Foll. 319—323. Another Kasidah of
Ibn al-Mu'kri in refutation of Ibn al-'Arabi
and of the Sufis.

Beg. ﷺالبر الوسيلى لله غيرو علا حياتي والشعائر

925.

Or. 2809.—Foll. 233; 8½ in. by 6; 13 lines,
3½ in. long; written in large and elegant
Neskhi, with all the vowels; dated Friday,
six nights before the end of Sha'bân,
A.H. 665 (A.D. 1267).

[A. Ghandour Bey.]

المفصل في صنعة الأعراب

The grammar of Abu 'l-Kasim Mahmud
B. Umar al-Zamakhshari, who died A.H. 538
(v. the Arabic Catalogue, p. 230d).

The above title, which occurs in the
preface, fol. 30, is also written in white in
an illuminated border on the first page, with
the addition: تأليف الإمام العلامة أبي القاسم
الزباّثري رحمه الله

The work is known by the two editions
published by J. B. Broch, Christiania, 1859
and 1879. It has also been printed in
Alexandria, A.H. 1291, and has been partly
translated by Trumpp in the Sitzungsberichte
der Bayer. Akademie for 1878 and
1884. For MSS., see the Khedive's Library,
vol. iv., p. 111; the Leyden Catalogue, 2nd
ed., p. 93; Houtsma, no. 306; &c. The
text is included in the commentary of Ibn
Ya'tish, edited by G. Jahn, Leipzig, 1876—86.

At the end of the MS. it is stated that the
work was begun on the first of Ramadân,
A.H. 513, and finished on the first of Mu-
harrem, A.H. 515. There are a few marginal
notes, partly in the writing of the copyist,
partially by later hands.

This copy is due to the pen of a well-known
grammian, Muḥ. B. Ibrahim Ibn al-Nahhas,
who was born A.H. 627, and died in Cairo,
A.H. 698, and who is praised for his fine
handwriting (Bughyat al-Wuat, fol. 4b). He
wrote on the title-page: كتبه المعجّبة إلى الله
جلت قدرته محمد بن إبراهيم بن محمد بن
القاسم بن المُهَّي المُلَيَّي الفائز الغفور
الله ﷺ لبرحته ذكرى للأم
الأج نافس ﷺ لشرف الدين ﷺ ﷺ
مأمون بن عبد الله الأسدي ﷺ لقوة الله ﷺ

926.

Or. 3765.—Foll. 80; 8½ in. by 7; about
23 lines, 5 in. long; written in the angular
Neskhi of Yemen, with occasional vowels;
dated in the Madrasat al-Nizamiyyah, Zabid,
5 Muḥarram, A.H. 673 (A.D. 1274).

[Glasee, no. 49.]

The same work, wanting the first page.

It begins abruptly with these words:
باذويت السما والشِّبَت بِهِدأبا فَرْس مُهَاوَلِم
(see Broch's 2nd edition, p. 2, line 18).

At the end of Kism I., fol. 45b, is a Samā',
or certificate of reading, dated 1 Rabî' I.,
A.H. 673, in which Muḥammad B. 'Abdallah
B. Umar B. Jābir states that al-Faḥāl Wajīh
al-Din Abu Muh. 'Abd al-Raḥmān B. Sulay-
mān al-Shāwari had read before him the
whole of the Mufaṣṣal, and gives his own
catena traced up to the author.

4 H
927.

Or. 3740.—Foll. 287; 9½ in. by 6¾; 19 lines, 4½ in. long; written in fair large Neskhi, with all the vowels; dated Thursday, 30 Rabi' I., A.H. 686 (A.D. 1287).

[Glaser, no. 24.]

The second and last volume of an extensive commentary upon the Mufassal of Zamakhshari, by Abu Muḥ. al-Kāsim B. al-Ḥusain al-Khuwarazmi, with the following title:

The commentator states at the end that the Takhmir al-Mufassal was completed on Sunday, the 17th of Sha'bān, A.H. 611.

The transcriber, Muḥ. B. ‘Ali B. Muḥ. al-Saifi al-Ḥimyari, who was also the owner of the MS., wrote it in the fortress of Zafūr, in Yemen.

928.

Or. 3720.—Foll. 215; 11¼ in. by 8; 27 lines, 5¾ in. long; written in fair, but imperfectly pointed, Neskhi; dated Sunday, 26 Dulka'dah, A.H. 951 (A.D. 1545), bound in stamped leather covers.

[Glaser, no. 4.]


Beg. After praising the Mufassal as the most elegant composition on grammar, the author says that, having found previous commentaries unduly diffuse and, at the same time, partly defective, he determined to write the present one, which, while avoiding undue prolixity, gave full explanation of all that required it.

The commentator is the Zaidi Imam and prolific writer, al-Mahdi, who died A.H. 840. The present commentary is mentioned among his numerous works in Sirat al-Mutawakkil, Or. 3918, fol. 24b, under the abridged title of al-makall fayrad masān al-muṣall.
In the present volume, which is called the commentary is brought down to the end of Kism I. (Broch's edition, 1879, pp. 1—108). It includes the entire text, written with red ink.

This copy was made for the great-grandson of the commentator, al-Mutahhar B. Amir al-Mūminin Sharaf al-Dīn B. Shams al-Dīn B. Amir al-Mūminin al-Mahdī lidin-Allah Ahmad B. Yaḥyā al-Murtaḍa, who died A.H. 980.

The work is divided into a large number of sections, with the following and similar headings: 

- عقیدہ الاسم، عقیدہ باب الكلام
- The subjects are treated in the following order:
  - لغز، الفعل
  - المنصوب
  - المزمن
  - الجمع
  - الم اسم
  - الم رضاء
  - التسليم
  - المطلوب
  - المتضمن
  - المقدر

The work ends with several short sections, the last of which treats of the meeting of two vowel-less letters (ِلِلْیاء السکینین). Verses are often quoted.

In a licence written at the end, fol. 119, the author's son, 'Ali B. Muḥ. B. 'Ali B. Aḥmad B. Yaʿish, declares that the above work of his father, and also his own work entitled al-Durar al-Manṣūmah bil-Bayān, with its commentary (v. infra, art. III.), had been read before him by one Zaid B. Ibrāhīm.

The author refers in the above preamble to a more extensive grammar, previously written by himself, under the title of كتاب الطير (neither work was known to Haj. Khal.). He appears to have lived in Yemen about the close of the sixth century of the Hijrah, and is not to be confounded with Ibn Yaʿish, commentator of the Muḥāṣṣal, whose name was Yaʿish B. ʿAli, and who died in Ḥalab, A.H. 643.
III. Foll. 126—132. A poem in the form of a Kasidah, containing grammatical riddles, by Sayyid 'Ali Muhammad Ibn Ya'ish (son of the author of al-Tahdib, art. I.), with the following title: الدور المنظومة بالبيان في تقوم الناس, with a commentary by the author.

Beg. قال الفقيه السيد علي بن محمد بن يعيش
أذكر إماما مضينا لذا غيرا
وتحريت بعد الطالب التعلم الثقلا

IV. Foll. 133—152. Readings of the Koran by Nafi', as transmitted by Kālūn, collected by al-Maʾārij Abu Muḥ. ʿAbdallāh B. ʿAlī B. Asʿad: هذا مقار جامع لمشهور قراءة
تالون عن نافع رضي الله عنهم تاليف الفقهاء المقرئين
بلا محمد عبد الله بن أحمد بن اسمر رضي الله عنه وارضا

Beg. للهد الله الواحد القهاء الزائم الفناء...

After a short notice of Nafi' and Kālūn (v. Arabic Catalogue, p. 70a, and Nöldeke, Geschichte des Korans, pp. 288 seqq.), the author gives the general rules adopted by the former, and afterwards, foll. 144—152, his reading of special words in the order of the text, from Sūrat ʿAl ʾ İmran to Sūrat al-Kāfīrah, where the MS. breaks off.

The latter part of the MS., foll. 131—154, is in a somewhat later hand, probably of the 14th or 15th century.

For other collections of the readings of Nafi', see Ahlwardt, Berlin Catalogue, nos. 641—45.

930.
Or. 4330.—Foll. 97; 8½ in. by 5¼; 11 lines, 2½ in. long; written in Neskhi, A.H. 1029—30 (A.D. 1619—20). [Budge.]


III. Foll. 48—97. The Kāfīyah of Ibn al-Ḥājib, wanting the beginning, i.e., the first four pages of Baillie's edition.

931.
Or. 3080.—Foll. 88; 7 in. by 4½; 13 and 11 lines, about 2 in. long; written in cursive Nestalik, probably in the 17th century. [Kremer, no. 88.]

The same treatises, in the following order: al-Kāfīyah, fol. 2b; al-Miṣbāḥ, fol. 39b; and Miʿāt ʿĀmil, fol. 76b.

There are copious notes in the margins.

932.
Or. 1177.—Foll. 120; 8½ in. by 6; 15 lines, 3½ in. long; written in small and neat Neski, with vowels; dated Tuesday, 22 Muharram, A.H. 720 (A.D. 1320). [Alex. Jaba.]

A commentary upon the Miṣbāḥ of al-Muṭarrizi, imperfect at the beginning.

The MS. has neither title nor author's name; but it evidently contains the commentary entitled الصوو by Taj al-Dīn Muḥ. B. Muḥ. B. ʿAlī B. ʿAlī B. ʿAlī B. ʿAlī. See the Arabic Catalogue, no. 500 and p. 773a, ad p. 235a.
The extant portion of the preface contains a eulogy upon a high-placed and learned personage, only designated by the names Būhān al-Ḥakīm wa l-Dīn and Muḥammad, by whose desire the author wrote this commentary. An extract from the same preface is given by Fleischer, Leipzig Catalogue, no. 24.

The Dā'ū has been printed in Lucknow A.D. 1850. Most MSS. leave out the preface. See the Leyden Catalogue, 2nd ed., no. 175; Loth, no. 891; the Vienna Catalogue, vol. i., no. 164; Houtsma, no. 313; Dérenbourg, Escorial, no. 117; Paris, no. 4099; Upsala, no. 47; Pertsch, no. 237; and the Khedive's Library, vol. iv., p. 78. In the last-named work al-Isfārā'īnī is stated to have died A.H. 684, while Rosen gives, in the Marsigli collection, no. 264, A.H. 674 as the date of his death.

The commentary proper begins fol. 3a:

The MS. is endorsed with marginal notes.

The same work is noticed in the Arabic Catalogue, p. 231a, art. II. For other copies, see Pertsch, no. 214, and the Paris Catalogue, nos. 4019—22.

IV. Al-Miṣbāḥ, by al-Muṭarrīzī, fol. 105b.
V. Al-Ajurrūmiyyah (v. Arabic Catalogue, p. 239b), fol. 130b.

Or. 4205.—Foll. 126; 5½ in. by 3½; 11 lines, 1½ in. long; written in neat Nestalik, with red-rulled margins; dated Rabī' II, A.H. 1031 (A.D. 1622). [LANE.]

I. Foll. 2—69. Anonymous commentary upon the preface of the Miṣbāḥ.

Beg.

It is the commentary above noticed, no. 934, III., without the preamble.

II. Foll. 70—111. The text of the Miṣbāḥ.

III. Foll. 112—126. The Mi'at 'Āmil of 'Abd al-Ḳāhir al-Jurjānī, with the usual commentary.
936.
Or. 4332.—Foll. 70; 7 in. by 4½; from 21 to 23 lines, 3½ in. long; written in small and cursive Nestalik, apparently in the 16th century.

A gloss on the anonymous commentary upon the Dibajah of the Mişbah (see no. 934, III.).

It has no preface, and begins at once with the first words of the commentary as follows:

The entire text of the commentary is included, and is distinguished by a red line drawn over it.

937.
Or. 3878.—Foll. 90; 8½ in. by 6; 5 lines, 3½ in. long; written in fair, partly vocalized, Neskhī; dated Sunday, 21 Ramadan, A.H. 1009 (A.D. 1601).

The well-known grammar of Ibn al-Hājib (Jamāl al-Dīn Abu 'Amr 'Uthmān B. 'Umar, who died A.H. 646), with copious marginal and interlinear notes; wanting about four leaves at the beginning.

For MSS. and editions see Pertsch, no. 250; Loth, no. 901; Paris, nos. 4025—36; and the Khedive's Library, vol. iv., p. 88.

Foll. 90—93 contain the Maksūrah of Ibn Duraid, and the beginning of Bānat Su'ād, with glosses.

938.
Or. 4038.—Foll. 129; 9¼ in. by 5½; 5 lines, 2½ in. long; written in fair Neskhī, with red-ruled margins; dated al-Sharaf al-A'la, Rabī' I., A.H. 1069 (A.D. 1658).

The same work, with copious notes written in the margins and between the lines.

Copyist: السيد محمد بن مهدي بن صالح الشرقي بلدان وتردي مذهبا

939.
Or. 4333.—Foll. 121; 8 in. by 5½; 5 lines, 2½ in. long; written in fair, partly vocalized, Neskhī, apparently in the 17th century.

The same work, with some marginal notes, chiefly from Jāmī's commentary.

The first and last leaves have been supplied by a later hand.

940.
Or. 3782.—Foll. 37; 6½ in. by 4¼; 14 lines, 2¼ in. long; written in fair Neskhī, with red-ruled margins, apparently in the 18th century.

The same work.

941.
Or. 4035.—Foll. 96; 10½ in. by 7½; 22 lines, 5½ in. long; written in fair Neskhī; dated 10 Muharram, A.H. 832 (A.D. 1428).

A commentary upon the Ka'fīyah, by its author, Ibn al-Hājib, with this title: كتاب: شرح الكافیة في علم الأعراب تأليف الشیع الإمام .. ایسی عند اهان بن عبر المرجع باین للاجیع شکر الله سعیه

The same work.
It is stated by al-Suyūṭī, Bughyat al-Wuʿūṭī, fol. 165, and, after him, by Haj. Khal., vol. v., p. 7, that Ibn al-Hājib composed both a commentary upon the Kāfiyyah, and a metrical version of it. His commentary is also mentioned by Ibn Khalikān, vol. ii., p. 194. There is, therefore, no reason to doubt the testimony of the present copy and of the Munich MS., Aumer, no. 714, in both of which the commentary is ascribed to Ibn al-Hājib.

The passages of the text are introduced by the word تدل تولد, according to a practice which is not unusual with Eastern writers commenting on their own works. But in the body of the commentary the author occasionally refers to the text by the word كولنا. We find, moreover, the present commentary quoted as that of the author of the Kāfiyyah, قال المصنف في سرحه, in one of the earliest commentaries, no. 944. For instance, in the passage quoted there, fol. 52, beginning لين يعذر أي قال أنا أم مبتدأ وزيد من معنى الع, which is found in the present MS., fol. 15.

Copious notes are written in a small character in the margins.

A copy of the same commentary, dated A.H. 687, is described in the Leyden Catalogue, 2nd ed., vol. i., no. 184. See also Ahlwardt, Glaser’sche Sammlung, no. 54, and the Paris Catalogue, no. 4055.

942.

Or. 4036.—Foll. 291; 7 1/4 in. by 5 1/2; 11 lines, 3 1/2 in. long; written in fair Neskhi, probably in the 16th century. [Glasee, no. 338.]

Another copy of the same commentary, without author’s name.

It wants a leaf after the first page, and about six at the end.

943.

Or. 3933.—Foll. 170; 11 1/4 in. by 7 1/2; 20 lines, 5 1/2 in. long; written in fair, but imperfectly pointed, Neskhi, apparently in the 16th century. [Glasee, no. 227.]

Commentary of al-Raḍī upon the Kāfiyyah.

Beg. لمس الله الذي جلت الروى عن ابن مطاع بعد
واعد فقد طلبه إلى بعض من عتمي بصلاح
هال وعسكره بما تسعه مقدرين... تعليق ما يجري
مجزا الشرح على مقدمة ابن الحاجب رحمه الله في الفو
The first four leaves, which have been supplied by a later hand, bear this title:
كتاب شرح السيد الامام المعلوم الحقائق المتنف المتنف
ابي القاسم الرضي المزعلي العولى... كافية العلامة
ابن الحاجب, under which is the following addition by the same hand: unethical أسم
المطلب للمنس عن محمد الاسترابادي كما في حجاز الشرح
على ابن الحاجب ليسم للمرجع ليضع تمامته عند تراة الشرح
المذكور بالغ
The full name of the author is Raḍī al-Dīn Muḥammad B. al-Hasan al-Raḍī al-Astarābādī. He wrote commentaries on the Kāfiyyah and on the Shāfiyyah, the first of which was completed A.H. 683 (or, according to some copies, A.H. 686), in a sanctuary designated as لخضرة الغروية (i.e., Najaf), and died A.H. 686. See Majālis al-Mǔminin, Add. 16,716, fol. 278, and Howell’s Grammar, Preface, p. 31. He has often been confounded with Rukn al-Dīn al-Hasan B. Muḥ. al-Astarābādī, who wrote three commentaries on the Kāfiyyah, and died A.H. 715. See Bughyat al-Wuʿūṭī, fol. 119.

The MS. contains only the first half of this voluminous commentary, ending with the paragraph on عفف البيان (v. Baillie’s edition, p. 49). The text is written in red
The commentary has been printed in Constantinople, A.H. 1275, and lithographed in Lucknow, A.H. 1280. For other copies see the catalogues of Loth, nos. 912, 913, 952; Stewart, p. 126, no. 16; Petersburg, no. 163; Paris, no. 4036; Escorial (Dérenbourg), nos. 3, 18, 51; Strassburg, no. 15; and the Khedive’s Library, vol. iv., pp. 73-74.

944.

Or. 3763.—Foll. 339; 8½ in. by 6; 13 lines, 4 in. long; written in elegant and carefully vocalized Neskhi; dated Tuesday, 20 Jumâda II., A.H. 709 (A.D. 1309).

[Gläser, no. 47.]

A commentary upon the Kafíyah, by Ibn Mauhûb.

beg. محمد الله رض العالمين... وبعد فان الله تعالى نفع على بابا من العلم الشريف والإطلاع على نظم القرآن والكشف على حقائق نزل الرسول لا سيما علم النحو الذي هو سلم علم الأدبية

The commentary proper begins: لا بد في كل علم من تقديم موضوع تقرير ذلك العلم عبا عداه إذ لا تستفيض العلم إلا بسميت الموضوعات

The first eight leaves have been supplied by a later hand. The author’s name appears in this endorsement, by an older hand, on the first leaf of the original MS., fol. 9: شرح الكافية لابن موهوب. He is probably identical with an Egyptian grammarian noticed in Bughyat al-Wu’át, fol. 206, Mauhûb B. Mauhûb B. ‘Umar al-Shâfi‘i (Abu Mansûr ‘Sad al-Din), who was Kadi of Cairo, and died A.H. 665 (or A.H. 675; v. Haj. Khal., iv., p. 369).

The commentary includes the text in short passages distinguished from the comments by ن yol and قال and أقول. It does not refer to any commentary but that of the author.

Copyist: عين ابن أحمد بن محمد العواد مسندد

945.

Or. 4334.—Foll. 215; 7 in. by 5½; 15 lines, 2½ in. long; written in small Nefastik; dated Tuesday, 25 Dulhijjah, A.H. 841 (A.D. 1438).

[Budge.]

The commentary of al-Khâbiṣî upon the Kafíyah, with copious marginal notes.

beg. واحدة كما يستحق أن يحمد... الكلمة أي

الذي في اصطلاح اللسان نأتي تطلق على معانى لمعالم

The author’s name appears only on the outer edge: خصيبى على الكافي: His full name is Shams al-Din Muḥammad B. Abi Bakr B. Muḥ. al-Khâbiṣî. See Haj. Khal., vol. v., p. 8, from which it appears that he lived, at the latest, in the eighth century of the Hijrah, and that his work was known as al-موجه, a title which does not appear in the present copy. The text of the Kafíyah is written in red ink.

For other MSS. see the Arabic Catalogue, p. 2326; Loth, no. 920; Paris, nos. 1042-3; Anumer, no. 717; Pertsch, no. 257; and the Khedive’s Library, vol. iv., p. 115.

946.

Or. 4011.—Foll. 104; 9¾ in. by 7; 25 lines, 4½ in. long; written in fine Neskhi, with the vowels; dated Friday, 2 Dulhijjah, A.H. 704 (A.D. 1305).

[Gläser, no. 309.]

النافع في شرح الكافي

A commentary upon the Kafíyah, by Sayyid Rukn al-Din, designated on the first page as
This is the intermediate, or medium-sized one, out of three commentaries written on the Kāfiyyah by Rukn al-Dīn Ḥasan B. Muḥ. al-Astarābādī, who died, according to Suyūṭī (Bughyat al-Wuʿāt), A.H. 715 or 718.

For other copies, see the Arabic Catalogue, p. 232a; Loth, nos. 917, 918; Pertsch, no. 253; Leyden Catalogue, 2nd ed., no. 185; Escurial, nos. 95-6; Paris, no. 4037; Houtsma, no. 253, and the Khedive's Library, vol. iv., p. 120.


On the last two pages, and by the same hand, are some Persian odes by Maulānā Jalāl al-Dīn.

947.

Or. 4339.—Foll. 139; 7½ in. by 4½; 15 lines, 2½ in. long; written in small and neat Neskhi, apparently in the 16th century, except the first eight leaves, which have been supplied by a modern hand.

Glosses upon the preceding work, al-Wāfiyyah, without author's name.

 Beg. أَضْرِبُ مَعَنًى هَذَا لِمَلِكَ أَيُّ حَدَّ السَّمَّاءَ مَا بَيْنَ مَاهِيْتِهُ وَقَرَأَ عَلَى مَعْنَى النُّفُظِ وَالْوَضْعِ وَالْمَعْنَى المُتَرَدِّدِ لَعَلَّ مَعْنَى الْمَرْكَبِ مُوْتَقُوَّةً عَلَى مَعْنَى الْمُرْكَبِ

The work is called in the colophon the fnida usūd al-ṣamāʿī fī baʿd al-wāfiyyah. The author is probably identical with 'Imād B. Yahya B. ʿAli al-Fārisī, who wrote a gloss on Sayyid Sharif's commentary upon the Shamsiyyah. (See the Arabic Catalogue, p. 251a; Loth, no. 513; and Pertsch, no. 1191.) This last gloss is stated in the Gotha MS. to have been completed A.H. 369, apparently for A.H. 869.

948.

Or. 3803.—Foll. 110; 10 in. by 6½; about 40 lines, 4½ in. long; written in small, almost unpointed, Neskhi, apparently in the 14th century. [Glasee, no. 89.]

Commentary of Imām 'Imād al-Dīn Yahya B. Ḥamzah upon the Kāfiyyah, endorsed "الزهراء علی الكافیة تعالیف الامام عماد الدین حمصی بن حمصی.

This commentary is mentioned in the Tarjumān, fol. 164, under the title al-ʿArārā ʿ Sawfīā یسفیه, as one of the numerous works of the above Imām, who died A.H. 749 (v. no. 919). It is described as consisting of two stout volumes. A copy with the same title is noticed in Landberg's Catalogue, no. 511. The second volume is mentioned in the Leyden Catalogue, 2nd ed., no. 186.

The present MS. contains the second half of the work. It is slightly imperfect at beginning and end. The first words extant of the text belong to the definition of the personal pronoun, (Baillie's edition, p. 49).

The comment on that passage begins:

The last paragraph of the text, occurs on fol. 107a, and is followed by extensive comments, in the course of which the MS. breaks off.
The commentator is frequently designated at the beginning of paragraphs by the words:

\[ \text{قال السيد الإمام رضي الله عنه وراضاه} \]

The passages of the text are introduced thus:

\[ \text{قال صاحب الكتاب} \]

949.

Or. 4204.—Foll. 219; 6\(\frac{2}{3}\) in. by 4\(\frac{2}{3}\); 19 lines, 2\(\frac{1}{2}\) in. long; written in neat and close Neski; dated 20 Dulhijjah, A.H. 982 (A.D. 1575).

The commentary of ‘Abd al-Rahmān Jāmi upon the Kāfiyyah (Arabic Catalogue, p. 232a).

Beg. \[ \text{المستند لله والصلاة والسلام على نبيه} \]

For editions and MSS. see Loth, no. 921; Pertsch, no. 259; the Paris Catalogue, nos. 4044—53; and the Khedive’s Library, vol. iv., p. 85.

950.

Or. 4335.—Foll. 292; 7\(\frac{1}{3}\) in. by 5\(\frac{2}{3}\); 14 lines, 2\(\frac{3}{4}\) in. long; written in fair Neshalik; dated Ramadan, A.H. 1081 (A.D. 1670).

Another copy of al-Fawā’id al-Diyā’iyah, wanting the first page. It has a few marginal notes.

951.

Or. 4337.—Foll. 105; 7\(\frac{2}{3}\) in. by 4\(\frac{2}{3}\); 20 lines, 2\(\frac{3}{4}\) in. long; written in small and close Neshalik; dated Monday, 6 Rabi‘ II., A.H. 1061 (A.D. 1651).

Gloss of ‘Abd al-Ghafūr al-Lārī upon al-Fawā’id al-Diyā’iyah, endorsed

\[ \text{حافظ مولانا عبد الغفور} \]

 Beg. \[ \text{قوله المبدع مصدر العلوم والملاذ للجنس أو} \]

\[ \text{الاستغراق ايا كل حدب من الأول الى البعد} \]

‘Abd al-Ghafūr, a disciple of Jāmi, died A.H. 912, and left this work unfinished. It does not proceed beyond the section on ‘asbāb al-‘amal (Or. 4204, fol. 129). The gloss has been printed in Constantinople, A.H. 1272, and, with the notes of ‘Abd al-Hakīm Siyālkūtī, in Cawnpoor, A.H. 1295. For MSS. see the Leyden Catalogue, 2nd ed., no. 188; the Petersburg Catalogue, no. 244; Loth, no. 928; and the Khedive’s Library, vol. iv., p. 43.

Copyist: \[ \text{ابن محمد شفيق محمد محمد البزدي} \]

952.

Or. 4386.—Foll. 225; 8\(\frac{1}{3}\) in. by 6\(\frac{1}{3}\); from 18 to 17 lines, about 3\(\frac{1}{2}\) in. long; written in thick Neski, apparently in the 17th century.

I. Foll. 1—177. Another copy of al-Fawā’id al-Diyā’iyah, with copious marginal notes, imperfect at the end.


Beg. \[ \text{يا هاديا لسالك مسالك صمادات و} \]

It is imperfect at the end. For other copies see Uri, no. 1095; Escurial, nos. 149, 156; Petersburg, no. 166; Vienna, no. 177; Loth, no. 932; and the Khedive’s Library, vol. iv., p. 44, where the author is said to have died A.H. 951.
953.
Or. 4338.—Foll. 201; 8 in. by 5; 5 lines; written in large Persian Neskhi, probably in the 16th century. [Budge.]

The Shafiyyah, a treatise on inflection, by Ibn al-Hajib (Arabic Catalogue, p. 2346).

This copy wants the first page. It is furnished with copious notes, written in a small character between the lines and in the margins.

For other MSS. see Pertsch, no. 194; Loth, no. 945—48; the Khedive’s Library, vol. iv., p. 6; &c.

954.
Or. 3876.—Foll. 76; 9 in. by 6; 15 lines; 3½ in. long; written in cursive ill-shaped Neskhi, A.H. 1175—8 (A.D. 17624—4). [Glasser, no. 164.]

I. Foll. 1—57. The same work: كتاب المقدمه في علم التصريف ولغط تأليف الشيخ المعروف بابن الماجد...

II. Foll. 60—71. A brief enumeration of early traditionists: نبذة في المهاجرين والأنصار والتابعين لهم. [Beg. ذكر ما روى عن النبي أن قال ابن من المهاجرين العباس بن عبد المطلب وعلى بن أبي طالب.


955.
Or. 3797.—Foll. 116; 11½ in. by 8½; 33 lines; 6½ in. long; written in fair, but sparingly pointed, Neskhi, apparently in the 15th century. [Glasser, no. 83.]

A commentary upon the Shafiyyah.

The author, whose name does not appear in the MS., is Rad al-Din Muhammad B. al-Hasan al-Astarabadi, who died A.H. 686. See no. 943.

The commentary includes the whole text, written in red ink. It has been printed in Lucknow, A.H. 1262, and lithographed in Delhi, A.H. 1283. For other copies see Loth, nos. 952-3.

956.
Or. 4351.—Foll. 88; 7 in. by 5; 27 lines; 3½ in. long; written in small and close Neskhi, probably in the fifteenth century. [Budge.]

A commentary upon a grammatical work, imperfect at beginning and end.

It proves to be the commentary of Fakhr al-Din Ahmad B. al-Hasan (or al-Husain) al-Jarabardi (died A.H. 746) upon the Shafiyyah of Ibn al-Hajib.

This commentary has been printed in Persia (Teheran ?), A.H. 1271, without pagination. The present copy wants the contents of the first ten and the last four leaves of that edition. The first words explained are لغط ولغط واستعمل للطلاب, and the last للطلاب.

For other MSS. see the Arabic Catalogue, p. 2345; St. Petersburg, no. 173; Vienna, no. 182; Pertsch, no. 50; Loth, no. 949; Houtsma, no. 340; and the Khedive’sLibrary, vol. iv., p. 8, vol. vii., p. 648.
957.
Or. 4089.—Foll. 115; 7\(\frac{1}{2}\) in. by 5\(\frac{3}{4}\); 17 lines, 3\(\frac{1}{4}\) in. long; written in small and neat Neskhi; dated Dulhijjah, A.H. 882 (A.D. 1478).

[Glase, no. 382.]

I. Foll. 2—63. An anonymous commentary upon the treatise on inflection known as al-'Izzi, by 'Izz al-Din 'Abd al-Wahhab B. Ibrâhîm al-Zanjâni, who died after A.H. 655. See also Pertsch, no. 199, where the same name is given.

The commentary includes the text, distinguished from the explanation by the words اقول and تقول.

958.
Or. 3695.—Foll. 71; 8\(\frac{1}{2}\) in. by 6; 7 lines, 2\(\frac{1}{4}\) in. long; written in fair Neskhi, with vowels; dated Thursday, 23 Sha'ban, A.H. 1085 (A.D. 1674).

[Glase, vol. iv., p. 209, mentions a commentary with nearly the same beginning, but calls its author the Imam al-molk al-umumi B. 'Abd al-Salam al-zanjani. See also Pertsch, no. 199, where the same name is given.

The commentary includes the text, distinguished from the explanation by the words اقول and تقول.

959.
Or. 4343.—Foll. 125; 7\(\frac{1}{2}\) in. by 3\(\frac{3}{4}\); 8 lines, 1\(\frac{1}{4}\) in. long; written in neat Nestalik; dated 2 Dulkâ'dah, A.H. 1085 (A.D. 1675).

[Glase, vol. iv., p. 218.]

Another copy of the Alfiyyah, with a few glosses at the beginning.

960.
Or. 3696.—Foll. 267; 8 in. by 5\(\frac{1}{2}\); 19 lines, 2\(\frac{1}{8}\) in. long; written in small Neskhi; dated Shawwâl, A.H. 1111 (A.D. 1700). [Glase, vol. iv., p. 218.]

\[\text{الطلاب من حصل إبان زمننا بهذا العصر في علم التصريف النسبي إلى الملي العظم ... عبد السود بن إبرهيم بن عبد السود المدعو بالامام الزنجاني ... لزمت قتوب}\]
A commentary upon the Alfiyyah, by the author's son, Badr al-Din Abu 'Abdallah Muḥammad.

Beg. تال الشیخ الامام... نور الدین ایب لفس. نظر بن محمد الابن الشامی الشافعی... اما بعد حمد لله
على ما نفع من سبلینه... فنینا شرح لطیف
بدء على الفصایل مالک مهدب الماقص وان الملال.

Badr al-Din died in Damascus, A.H. 686. See Bughyat al-Wu‘at, fol. 52, where the present commentary is mentioned among his works. The text of the Alfiyyah is written in red ink and vocalized.

Copyist: ابی رمک بن محمد بن السید محمد الكبیر

For other copies of the commentary see the Arabic Catalogue, p. 237a; Loth, no. 959; Houtsma, no. 344; the Vienna Catalogue, no. 180; and the Khedive’s Library, vol. iv., p. 63.

961.

Or. 4340.—Foll. 175; 8 1/4 in. by 5 3/4; 23 lines, 4 in. long; written in Neskhi; dated Shawwāl, A.H. 1122 (A.D. 1710). [BUDGE.]

Another copy of the same commentary.

962-3.

Or. 4200-4201.—Two volumes consisting respectively of 557 and 559 foll.; 13 lines, 2 3/4 in. long; written by the same hand in cursive Egyptian Neskhi, probably in the first half of the 19th century. [LANE.]

منهج السالک إلى الفصایل ابی مالک


The author was one of the Shaikhs of al-Sha‘rānī, who mentions him in his Lawākīh al-Anwār. He died A.H. 900. See the Tunis edition, p. 4, and De Sacy, Alfiyyah, p. 3. The last work contains extracts from the present commentary. The author’s Nisbah, al-Ashmūnī, is pronounced by Arab purists “al-Ushmūnī.”

The commentary includes the entire text, written in red ink.

The first volume concludes with البدر (De Sacy’s edition, p. 80, verse 573; Tunis edition, vol. ii., p. 46). The second begins with البدو, and completes the work.

For other MSS. see the Khedive’s Library, vol. iv., p. 114.

964.

Or. 3746.—Foll. 118; 9 1/4 in. by 6; about 33 lines, 4 1/2 in. long; written in close, almost unpointed, Neskhi; dated Sunday, 9 Ju-māda II., A.H. 894 (A.D. 1489). [GLASEK, no. 30.]

Glosses of Shihāb al-Din Ahmad Ibn Hishām on the work of his grandfather, Jamāl al-Din ‘Abdallah B. Yūsuf B. Hishām, commonly called التوضیع.
It will be seen from the above that the glosses were collected by an unknown editor after the death of the writer. The work to which they relate, the real title of which is اوضع المسالط إلى التوبيع is a prose paraphrase of the Alfiyyat of Ibn Malik.

The author of the gloss, whose full name is Shihāb al-Dīn 'Abd al-Rahmān (not 'Abdallah, as given by Haj. Khal., vol. i., p. 414) B. Jamal al-Dīn 'Abdallah Ibn Hishām, grandson of the celebrated grammarian, was also an eminent philologer. He was born in Egypt, and died in Damascus on the 4th of Jumāda II., A.H. 835. See Bughyat al-Wu'āt, fol. 74, where his حاشية al-towbiyya is mentioned, and Inbā al-Ghumr, fol. 303.

For other copies see the Arabic Catalogue, p. 236, nos. 505—7. Compare Pertsch, nos. 269-270.

Fol. 118 contains the beginning of a poetical version, by Abu Ḥāmid Muḥ. B. 'Abdallah Zuhairah al-Kurashi, of the grammatical work الاعراب في تواعد الاعراب by Ibn Hishām.

965.

Or. 4341.—Foll. 131; 8½ in. by 6⅓; 19 lines, 3½ in. long; written in cursive Neskhi; dated Sunday, 19 Muharram, A.H. 1216 (A.D. 1801). [BUDGE]

A commentary, by 'Abd al-Rahmān al-Suyūṭi, upon the Alfiyyah of Ibn Malik.

The author, who is only designated by his Nisbah in the heading; this كتب السيوطي mentions this work among his own in Ḥusn al-Muhādarah, vol. i., p. 193.

The Museum MS. (Catalogue, pp. 237b, 775a), Caṣīrī's no. 69, and a Petersburg MS. (Dorn, no. 186), all bear, like the present, the title الالحبة الرضية, while in others the more common, but less suitable, word الالحبة has been substituted. See Haj. Khal., i., p. 409, ii., p. 74; Loth, no. 962; and the Khedive's Library, vol. iv., p. 27. The work has been lithographed in Lucknow, 1831, and printed in Cairo, A.H. 1291.

The text is included, in short passages, written in red ink. There are copious marginal notes at the beginning.

Copyist: عبد المahoma بن عبد الله ... الرحي م

البندادى الثانى

966.

Or. 4344.—Foll. 154; 9¼ in. by 6½; 25 lines, 4½ in. long; written in fair Neskhi; dated Safar, A.H. 974 (A.D. 1566). [BUDGE]

فرائد القلائد في متصف شرح الشواهد

A full commentary, by Abu Muḥ. Maḥmūd B. Ḥaḍram al-'Āini (died A.H. 855), upon the verses quoted in four commentaries upon the Alfiyyah of Ibn Malik.

Beg. حبدا ناصبا فاتبا شرجا شملما وسكره هاميا

ساما مكمبا شيبدا ... . . . وبعد فان عاني رحمة ربه

الغاب أبي أحمد حمود ابن احمد البيمي عامله ربه ووالده

بلطفه عفوي يقول ان جلة من الآذاكيا ... خاطر بان

شرح الشواهد الذي نطقته ... صهب سلهم
The author states that he had been requested to abridge his extensive commentary, and had complied by writing the present work, in which he preserved the abbreviations used in the former for reference to the four commentaries in which the verses are quoted.

Both works are mentioned in Bughyat al-Wu‘āt as شرح الشواهد الكبير والصغير, and by Haj. Khal., vol. iv., p. 82, as شرح الشواهد الكبير والصغير. The full title of the first and larger commentary is المقدمة الخفيفة في شرح شواهد شروج (see vol. i., p. 413). The four commentaries referred to are those of the son of Ibn Mālik (no. 960), of Ibn Umm Kāsim (Hasan B. Kāsim), of Ibn Hisnām, and of Ibn 'Aqīl (‘Abdallah B. ‘Abd al-Rāhmān). See Haj. Khal., ib., and Nicoll, Bodleian Catalogue, p. 610b. For other MSS. see the Arabic Catalogue, p. 238a; Uri, no. 1163; and the Khedive’s Library, vol. iv., p. 83.

The verses explained are written in red ink.

Copyist: [margin] 615

The Lubb al-Albāb, the text of which is included in the commentary, and distinguished by a red line, begins as follows: 

The work is dedicated to the great Wazir of the Moghol Dynasty, Shams al-Dīn Sāhib Diwan al-Mamālik (al-Juwainī, who died A.H. 683), which gives an approximate date for its composition.

The commentator proceeds to say that, finding that no commentary had ever been written upon the above work, he had long since proposed to compose one, but had been prevented by various causes from carrying out that plan, until he was enabled to adorn his preface with the name of one whose valour and wise rule had restored security and peace to the empire, namely, the Sultan of Wazirs, Fakhr al-Ḥākī wal-Daulat wal-Dīn Abu Ṭālib B. ‘Ali B. Muh. B. Abī Ṭālib al-Ḥusaini, whose descent is traced up to ‘Ali B. Abī Ṭālib.

967.

Or. 3697.—Foll. 142; 11 in. by 7; 27 lines, 5 in. long; written in small Neskhi, apparently in the 16th century. [BUDGE.]

شرح لب الابلا وب في علم الأعراب

A commentary upon a treatise on syntax, entitled Lubb al-Albāb.

Beg. [margin] 615

لحد له تأشي غلاب الفهم وقاس جمال الهاموم

The verses explained are written in red ink.

Prefixe by a later hand are a table of contents and a commentary explaining the rare words used by the author in his preface, foll. 1—3.
The original text of our MS. does not contain either the name of the author or that of the commentator, and the account of Haj. Khal., vol. v., pp. 302—305, throws but an uncertain light on that point. Owing to a strange confusion, he gives there, p. 303, under the heading of al-Lubāb, by Tāj al-Dīn Muḥ. B. Muḥ. al-Isfara‘īnī, no. 11,066 (a work quite distinct from the present one), an extract from the above preface, followed by a portion of the preamble and by the initial words of the commentary, in perfect agreement with the present copy. The author of the commentary is designated in the same passage as Nukrah-kār, and in another place, vol. iv., p. 534, this same Nukrah-kār Sayyid ‘Abdallāh is called the commentator of al-Lubāb, شارح اللب. (His full name is Sayyid Jamāl al-Dīn ‘Abdallāh B. Muḥammad al-Husainī. He was a native of Naishapur, but he settled in Aleppo, where he taught in the Asadiyyah. He lived subsequently in Damascus, and Lastly in Cairo, where he became Shaikh of a convent, and died A.H. 776, about seventy years of age. See Inbā al-Ghumr, fol. 16, and Bughyat al-Wu‘āt, fol. 148.) The rest of Haj. Khalifah’s article relates to the Lubāb of al-Isfara‘īnī, and at the end, p. 304, he states explicitly that Sayyid Nukrah-kār had written commentaries on two distinct works, namely, the Lubāb of al-Isfara‘īnī and the Lubb al-Albāb, which latter was not the work of that name by al-Baidāwī.

In another article, p. 306, no. 11,073, the Lubb al-Albāb, the initial words of which agree with our text, is ascribed, first wrongly to al-Isfara‘īnī, and then, on the authority of our commentator, Sayyid ‘Abdallāh, to Shams al-Dīn ‘Abd al-Mun‘īm B. Muḥ. al-Barḵūmīnī, who is, therefore, in all probability, the real author.

Copies of the Lubb al-Albāb are noticed by Pertsch, no. 284, and in the Khedive’s Library, vol. iv., p. 101. In both places the work is ascribed, apparently on the authority of Haj. Khal., to Tāj al-Dīn Muḥ. B. Muḥ. al-Isfara‘īnī. A third copy is noticed by Loth, no. 899, who points out the contradictions of Haj. Khal.

For MSS. of the Lubāb, which is undoubtedly by al-Isfara‘īnī, and of its commentaries, see Nicoll, no. 210; Pertsch, no. 285; the Leyden Catalogue, 2nd ed., no. 198-9; Vienna, no. 183; Dérenbourg, Escorial, nos. 24, 25, 116, 265; and the Khedive’s Library, vol. iv., pp. 90, 101. It is stated in the last work that al-Isfara‘īnī died A.H. 684.

On the fly-leaf, and in a modern handwriting, are a notice of the work and commentary, extracted from Haj. Khal., and a full table of contents with references to the folios of the MS. Foll. 135—142 have also been supplied by a later hand.

968.

Or. 4342.—Foll. 56; 8 in. by 5½; 13 lines, 3 in. long; written in Nestalik, with goldruled margins, probably in the 18th century.  

[BUDGE.]  
II. Foll. 34—47. The Taṣrīf, known as al-‘urūd (no. 957).  
III. Foll. 48—56. Paradigms of the regular verb, امّة الخّتامة

969.

Or. 3079.—Foll. 19; 7 in. by 4½; 8 lines, 2½ in. long; written by a European hand in clear Neskhi, with all the vowels; dated the third day of Asbāt, A.D. 1780.  

[KREMER, no. 87.]

For MSS. and editions see Pertsch, no. 286, the Khedive’s Library, vol. iv., p. 20, &c.

970.

Or. 4345.—Foll. 113; 10 in. by 7; 17 lines, 3½ in. long; written in fair Neski; dated A.H. 1268 (A.D. 1852). [BUDGE.]

شرح المغني


Beg. The text is included, and distinguished by the words متاء تطث and اثن.

The author of the text died in Tebriz, A.H. 746 (Subki’s Tabakāt, fol. 58; al-Durar al-Kāmidah, fol. 22; Bughyat al-Wuṣūf, fol. 70). The commentator, who was his pupil, completed this work A.H. 801, and died A.H. 811. See Haj. Khal., vol. v., p. 655, and Dorn, Petersburg Catalogue, no. 190.

For other copies of the commentary see Uri, nos. 1159, 1136, and Loth, no. 1033.

971.

Or. 4348.—Foll. 110; 8¼ in. by 5½; 17 lines, 3½ in. long; written in fair Neski, apparently in the 16th century. [BUDGE.]

شرح شذور الذهب


Beg. تال سيدان ايو مجد عبد الله بن هشام. 

The text is included, and distinguished by the words متاء تطث and اثن.

See Haj. Khal., vol. iv., p. 18, and for other copies, Uri, no. 1153; Nicoll, p. 183; Houtsma, no. 367; the Khedive’s Library, vol. iv., pp. 68, 100; and Escurial (Dérenbourg), no. 47, 2. The work has been printed in Bulak, A.H. 1253, and in Cairo, A.H. 1299.

972.

Or. 4349.—Foll. 92; 8½ in. by 6; 19 lines, 3½ in. long; written in plain Neski, apparently in the 18th century. [BUDGE.]

Another copy of the same commentary.

973.

Or. 4350.—Foll. 105; 8½ in. by 6; 19 lines, 3½ in. long; written in plain Neski, with red-ruled margins; dated Muharram, A.H. 1266 (A.D. 1849). [BUDGE.]

I. Foll. 2—101. A third copy of the same work.

II. Foll. 102-3. An Urjuzah containing similar words, written respectively with ʲ and ض, dedicated to the Wazir ‘Aun al-Dīn Ibn Hūbairah (d. A.H. 560).

Beg. للمجد اللطفي الواحد ژى الى الفائض والحادم

See a similar tract above, no. 918, II.
III. Foll. 104-5. Commentary upon an Urjuzah on the forty different uses of the preposition لِإِرْبِعَ.

Or. 4346.—Foll. 79; 9½ in. by 7; 13 lines, 3½ in. long; written in cursive and indistinct Turkish Neskh, with red-ruled margins; dated A.H. 1297 (A.D. 1880). [BUDGE.]

A commentary, by Abu 'l-Thanâ Ahmad B. Muḥ. upon the I'rab 'an Kawā'id al-I'rab of Ibn Hishām (Arabic Catalogue, p. 239a).

 Beg. لمحمد الله الذى زرع إصواء العلماء بفعل الخشية ... وبعد فقول العبد الخنجج الى ربه الغي أبو اثني [sic] أحمد بن عبد الله المكيين إلى لفظه الخفى أين الحنثور بالموم بالقواعد.

The author, Ahmad B. Muḥ. al-Zailī, commonly called Shamnī (الشُمْنَى the شهر بنشمى), completed this commentary A.H. 967, in the reign of Sultan Sulaimān. See Haj. Khal., vol. i., p. 356, vol. vi., p. 125 (where the author is called al-Siwāṣī), and the Khedive's Library, vol. iv., p. 48.

The text is included in the commentary, and distinguished by a red line drawn over it. There are copious notes in the margins.

The MS. was written for Mulla Yūsuf, of the Ahwādi tribe (من قبيلة الاحورى).

975.

Or. 4203.—Foll. 88; 7½ in. by 5½; about 17 lines, 3½ in. long; written by several hands, mostly in the 16th century. [LANE.]
The work has been printed, with the commentary of al-Dasuki, in Bulak, A.H. 1286, and, with a gloss by Muḥ. al-Amir, Cairo, A.H. 1299. For MSS. see the Arabic Catalogue, p. 239α; the Leyden Catalogue, vol. i., p. 43; Loth, no. 966; Aumer, no. 736; Escurial (Derebourg), no. 48; the Khedive's Library, vol. iv., p. 110; &c.

Copyist: Abd al-Rahām ibn Maṭṭūf bi-Abdu'Wa

This copy concludes with Bāb 6, leaving out Babs 7 and 8 (Bulak ed., vol. ii., pp. 378-420).

977.

Or. 4191.—Foll. 305; 8½ in. by 7; 21 lines, 3½ in. long; written in fair Neskhi; dated three nights before the end of Dulkahdah, A.H. 1183 (A.D. 1770).

A complete copy of the same work, with copious marginal notes.

978.

Or. 3882.—Foll. 34; 8 in. by 4½; 27 lines, 3 in. long; written in close and minute Neskhi, apparently in the 15th century.

The first portion of the preceding work.

Beg. 4

The MS. breaks off in the course of the section beginning حرف الزمرب. Its contents correspond with pp. 2—202 of the first volume of the Bulak edition.

979.

Or. 4352.—Foll. 114; 9 in. by 6½; 23 lines, 3¼ in. long; written in Turkish Neskhi; dated 12 Shawwāl, A.H. 1267 (A.D. 1850).

A commentary, by Shaikh Muṣṭafa B. Hamzah, upon the grammatical manual entitled اظهار الأسرار, by Muḥ. B. Pir 'Ali al-Birkawi (died A.H. 981), with marginal notes.

Beg. 4

The author, commonly called Aṭahli, (بائدمي), completed this commentary A.H. 1085. It has been printed in Bulak, A.H. 1266. See the Khedive's Library, vol. iv., p. 117, vol. vii., p. 264, and, for other copies, the Arabic Catalogue, p. 243, nos. 529-30; Petersburg, no. 204; Aumer, no. 748; and Houtsma, no. 387.

980.

Or. 3698.—Foll. 120; 8½ in. by 5½; 25 lines, 3½ in. long; written in fair Neskhi, apparently in the 18th century.

A commentary, by Husain B. Ahmad Zaini Zādah, upon the same work, Izāhr al-Asrar, with marginal notes.

Beg. 4

PHILOLOGY.

The commentary, which includes the text, written in red, is stated to have been completed A.H. 1152. It has been printed in Constantinople, A.H. 1228, and in Bulak, A.H. 1269. See the Khedive’s Library, vol. iv., p. 48, and Houtsma, no. 388.

The present copy is imperfect at the end.

A commentary upon the Kāfiyah, written by the same author, A.H. 1168, is noticed in the Arabic Catalogue, p. 283a, and in the Khedive’s Library, vol. iv., p. 85.

Rhetoric.

981

Or. 4854.—Foll. 160; 7 in. by 5; 13 lines, 3½ in. long; written in fair Nestalik, apparently in the 16th century. [Budge.]

مفتاح العلوم

The third part of the Miṣṭaḥ al-‘Ulūm, by Sirāj al-Din Abu Ya’kūb Yusuf B. ‘Ali B. Muḥ. al-Sakkāki (died A.H. 626), treating of rhetoric, with copious marginal notes.

Beg. السال بالله إن يبلغ بنا من لم يلد ما هو اهله...

For other copies, see the Arabic Catalogue, p. 233b; Aumer, no. 678; Loth, no. 846; the Leyden Catalogue, 2nd ed., no. 294; Houtsma, no. 412; and the Khedive’s Library, vol. iv., p. 154.

982

Or. 4590.—Foll. 247; 9½ in. by 6½; from 25 to 27 lines, 4½ in. long; written in fair, stiff, sparingly pointed, Neskhi (foll. 58—212 in a more cursive character of the same time), probably in Yemen; dated Thursday, middle of Dulhijjah, A.H. 683 (A.D. 1285).

المثل السائر في أدب الكاتب والشاعر


Beg. ناسل الله إن يبلغ بنا من لم يلد ما هو اهله...

For the author’s life see the full notice of his contemporary, Ibn Khallīkūn, De Slane’s translation, vol. iii., pp. 541—48, where the present work is mentioned with praise. It has been printed in Bulak, A.H. 1282, and the contents have been stated in detail by Flügel in the Vienna Catalogue, no. 233. The work is divided into the following main sections: The Muṣṭaddimah, comprising ten Fāsils, fol. 3a. The first Maḥālah, in the science of the narrative, subdivided into two Kīsims, fol. 41a. The second Maḥālah, in the science of the narrative, consisting also of two Kīsims, fol. 91a. The second of those Kīsims treats separately of the various figures of speech in thirty Fāsils, and forms about two-thirds of the bulk of the volume, viz., foll. 105—247.

The present copy is divided into two parts (Juz’) of equal size, the first of which ends, fol. 131a, with the fifth of the thirty Fāsils above-mentioned.

On the first page and at the end is written the name of a former owner, Ibrāhīm B. Yaḥya B. Kāsim B. Ālmād B. al-Mahdī al-Ḥādawi, evidently a descendant of the Zaidī Imams.
A fair copy of the same work written in the Maghribi character, A.H. 1141, is noticed in the Arabic Catalogue, p. 4706. For other MSS. see Dénébourg, Escurial, nos. 214, 262, and 507, and the Khedive's Library, vol. iv., p. 299.

983.

Or. 4355.—Foll. 65; 7½ in. by 6½; 19 lines, 3½ in. long; written in fair Neskhi, probably in the 17th century. [BUDGE.]

Fragment of a commentary upon a rhetorical treatise.

They belong to the Muṭâwwal, or full commentary, of Sa'd al-Din al-Taftāzānī (d. A.H. 791), upon the Talkhīṣ al-Miftāḥ of al-Kazwīnī, and treat mostly of comparisons and metaphor. See the Arabic Catalogue, p. 2546; Loth, nos. 852–60; Leyden, 2nd ed., no. 305; the Khedive's Library, vol. iv., p. 152, &c. The work has been lithographed in Lucknow, 1878.


984.

Or. 4353.—Foll. 176; 12½ in. by 8½; 35 lines, 5 in. long; written in small cursive Neskhi; dated 30 Rabi' II., A.H. 1243 (A.D. 1827). [BUDGE.]

Glosses of Hasan Chelebi (Hasan B. Muhammad Shāh al-Fanārī, who died A.H. 886) on the Muṭâwwal.

Beg. خَطِّيَةُ الشَّارِحِ يَهْمَا حَقَائِقُ الْمَعْنَى وَدِيَاءَ الْبَيْانِ الْأَصَبِّ إِلَى الْفَهْمِ إِنَّ الْمَرَّادَ إِلَى الْاَحْلَامِ فِي هَذَا الْمَقَامِ مَعَانَى الْلُّغَةِ وَهُوَ الْاَعْلَاءُ مَطَلَقًا

The MS. is endorsed حَسَنٌ حَلَّي عَلَى الْطَّلِيف، and the work is designated in the colophon as النسخة الشريفة المسأة حسن حَلَّي. It has been printed in Constantinople, A.H. 1270. For other copies see Loth, no. 867; Leyden, 2nd ed., no. 306; Escurial (Dénébourg), no. 212; and the Khedive's Library, vol. iv., p. 132.

Copyist: عبد القادر الكردى العثماني

985.

Or. 1260.—Foll. 62; 7 in. by 5½; 19 lines, 4 in. long; written in Neskhi, probably in the 17th century. [Presented by L. B. Bowring.]

A collection of Bādīʿiyyahs, بديعيات, or poems illustrating poetical figures; by the following authors:

I. Taki al-Dīn Ibn Hijjah al-Hamawi (d. A.H. 837), fol. 1a, بديعية الشيخ نجّى الدين بن خُطِيَة المولى

Beg. لِيِّ يُبِدِّكُم مَدْحَكُمَّ إِلَى عَرْبِ ذَي سَمٍّ

See Haj. Khal., vol. ii., p. 34; Pertsch, nos. 59, 2795; the Leyden Catalogue, 2nd ed., nos. 325–6; the Khedive's Library, vol. iv., p. 147; and Mehren, Rhetorik der Araber, p. 12. The author wrote upon his own poem a commentary, copies of which are mentioned by Uri, no. 1202, and in the Catalogues of Copenhagen, nos. 204–5; Munich, no. 569; Cambridge, p. 28, no. 14; Escurial, no. 294; and Berlin, Ahlwardt, no. 684.

II. Saʿfī al-Dīn Abu l-Barakāt ʿAbd al-ʿAzīz B. Sarāyā (al-Hilli; d. A.H. 752), fol. 4b, بديعية الشَّجَاعُ صَفَى الْدَّانِيِّ ابن الْبَرَكَاتِ بن عَبْد الدَّرَعِيِّ بن سرَاحَيْةِ بن عَلِيِّ بن عَبْدِ الدَّارِيِّ القَسْمَ[sic]

See Haj. Khal., vol. ii., p. 34; Pertsch, nos. 59, 2795; the Leyden Catalogue, 2nd ed., nos. 325–6; the Khedive's Library, vol. iv., p. 147; and Mehren, Rhetorik der Araber, p. 12. The author wrote upon his own poem a commentary, copies of which are mentioned by Uri, no. 1202, and in theCatalogues of Copenhagen, nos. 204–5; Munich, no. 569; Cambridge, p. 28, no. 14; Escurial, no. 294; and Berlin, Ahlwardt, no. 684.

II. Saʿfī al-Dīn Abu l-Barakāt ʿAbd al-ʿAzīz B. Sarāyā (al-Hilli; d. A.H. 752), fol. 4b, Bđý. šj. ć sh. ċ f. d, ċn. b. sò. ċ (l. H. 752), fol. 4b, بديعية الشَّجَاعُ صَفَى الْدَّانِيِّ ابن الْبَرَكَاتِ بن عَبْد الدَّرَعِيِّ بن سرَاحَيْةِ بن عَلِيِّ بن عَبْدِ الدَّارِيِّ القَسْمَ[sic]
PHILOLOGY.

Beg. براءة المطلع والجنس الرکب والجنس المطلق
ان جبت سلما فسل عن جزرة العلم

See Haj. Khal., vol. ii., p. 33; the Arabic Catalogue, p. 650b; the Leyden Catalogue, 2nd ed., vol. i., no. 323; Pertsch, no. 2793; Escorial, no. 240, 290; the Khedive's Library, vol. iv., pp. 147, 212, &c.

III. ʿIzz al-Din al-Mausili, fol. 12a, براءة المطلع

عذر الدين الموصل
فهي سلما وصل ما كربت بشنا
قد أطلقته امام ملئ عن آم

This Kašidah, consisting of 135 Baits, is referred to by Ibn Hijjah in the preface to his Badiriyyah (Bodleian Catalogue, vol. ii., p. 613b) as later than the similar poem of Ṣafī al-Din al-Ḥilli (supra, art. II.). The author, ʿIzz al-Din ʿAlī B. al-Ḥusain B. ʿAlī al-Mausili, was an eminent poet, who lived in Damascus, and died A.H. 789. See al-Durar al-Kaminah, Or. 3044, fol. 8; Inbā al-Ghumr, fol. 61; and Anwar al-Rabiʿ, Or. 3629, fol. 346.

For other copies see Ahlwardt, Verzeichniss, nos. 652—5, and the Khedive's Library, vol. iv., p. 302.

IV. ʿImād al-Din Abu ʿl-fidā Ṣaḥib al-Ḥusain al-Khazrajī al-Shaṭṭī, fol. 16a, براءة المطلع

بدعوة الشجاع الامام القاضي عمام الدين ابن ألفدأ
إسحائيل بن المسيم المحرري الشائع

Beg. براءة المطلع

فراعا راق منها مطلع الكلم
حسن انتائج بما في عرب ذي سلم

The number of Baits is 137. The author alludes to his predecessors, Ibn Hijjah, al-Ḥilli, and al-Mausili, in the following line, fol. 19b:

َتَهْدِيبَ تَأْدِيبَ نَظَمَ لَنَبَيَّ حَجَةٌ تَدَّ بُلُوِّنُكُمْ مَعَ مَعْطُوكِهِمْ

V. ʿAbd al-Raḥmān B. Muḥ. B. Yūsuf al-ʿAlawi, fol. 19b, براءة المطلع

بدعوة الشجاع الامام العالم العالِيمة،[sic]

عبد الرحمن بن محمد بن يوسف الالوَي

Beg. براءة المطلع

سل ما سلما وسلما شت العلم
وخص طيبة مارية الطبب والكرم

It consists of 145 Baits. According to Sayyid ʿĀli B. Maṣūm, Anwār al-Rabīʿ, Or. 3629, fol. 347, the author was Wajih al-Din ʿAbd al-Raḥmān B. Ibrāhīm B. Ṣaḥib al-Zabīdī al-Shaṭṭī, called Wajih al-Din al-ʿAlawi. He was born in Zubid about A.H. 860, wrote a Badiʿiyah entitled al-Jauhar al-Rafiʿ, and died about A.H. 920. We must therefore correct Haj. Khal., vol. ii., p. 36, who calls the author Wajih al-Din ʿAbd al-Raḥmān B. Muḥ. al-Yamāni, and says that he died about A.H. 800. See also Ahlwardt, Verzeichniss, no. 650.

VI. ʿĀʾishah, daughter of Yūsuf B. Aḥmad Kasīr [read B. Naṣīr] al-Bāʿūnī al-Dimashkhī, fol. 27a, براءة المطلع

بدعوة عائشة بنت يوسف بن احمد قاصر

الباعوشة المشتاق

Beg. براءة المطلع

في جس مطلع أتار بذى سلم
اصبحت في زمرة المشتاق كلم

It is said to consist of 140 Baits. Haj. Khal., who calls it تصديقة عائشة بنت يوسف بن أحمد قاصر في جس مطلع أتار بذى سلم, says that it was completed A.H. 922. The poetess settled in Cairo A.H. 929 (Durr al-Ḥabab, fol. 181). Her brother, Muḥ. B. Yūsuf al-Bāʿūnī, died A.H. 910. See Ahlwardt, Verzeichniss, no. cxlv. Copies of the Badiʿiyah are noticed in the same work, no. 741, and by Houtsma, Brill's Catalogue, no. 64.

VII. A Kašidah on the same subject, without author's name, fol. 34a, with the heading:

قصيدة عائشة في علم البديع.
Beg. اللورد الله الكريم يقبل
ٍبجاهه وعلى العصا يتوب

The author is Shams al-Din Muh. B. Muṣṭaфа al-Dūraki al-Ḥamawi. See Pertsch, no. 32, 4.

The Kaṣidah consists of 132 Baits. The first 59 are a prologue, chiefly taken up with the praises of a powerful sovereign, whose name is only alluded to as being the same as that of the Prophet. In the remainder, each verse is preceded by the name of the figure which it illustrates.

The latter part of the MS., foll. 41—62, contains two treatises on the cabalistic calculations called Za'irjah. The first is by 'Abdallah B. 'Abd al-Malik B. 'Abdallah al-Marjānī, and begins لله الذي أظهر من مكرون
ایشته معايدة العقل النبووي... وعند فاني نظرت في
هذا الوجود نظر اعتبار ومهزته تميزياً اختياراً

The author prays in the preamble for the duration of the reign of al-Malik al-'Azīz.

The second treatise, the author of which is not named, relates to the Za'irjah of Shaikh Abu 'l-'Abbās Aḥmad al-Khaṣraji al-Sibṭī, fol. 55a. It begins: لله الليمع الخبير العالم
بها يفجع في الفاظي والصمير

986.

Or. 3088.—Foll. 56; 9 1/2 in. by 6 1/2; 15 lines, 4 in. long; written in fair Neskhi; dated end of Ramadān, A.H. 762 (A.D. 1361).

The commentary includes the entire text of the Badi'iyyah, written in large character, with the vowels.

For other copies of the commentary, see the Arabic Catalogue, p. 6506; Ahlwardt, Verzeichniss, no. 629; Dérenbourg, Escurial, nos. 390 and 240, 2; Pertsch, no. 2793; De Goeje, Leyden Catalogue, 2nd ed., no. 324; and Houtsma, no. 437.

Copyist: أحمد بن علي بن عبد الله اليمني

الطفاوي مولداً يعرف بابي عريب

987.

Or. 3846.—Foll. 120; 9 in. by 6; about 20 lines; written in cursive Neskhi; dated A.H. 1205—1210 (A.D. 1791—95).

[Gläser, no. 134.]

I. Foll. 1—60. The Badi'iyyah of Isma'il B. Abi Bakr al-Muṣṣir (died A.H. 837), with a commentary.

Beg. of the comm.: لله الذي ابتدأ ما
صنع... وبعد قلن ناظم القصيدة الآتية ذكر شارحها
في ترجمة ذلك إن لحامل أحد على انشاها

Beg. of the Kasidah:

شاتر نزة نذر عن ملكها الشم
وجزت فنا نفمن لا خوف في حر

It is stated on the title-page that the commentary is due to the author of the poem; but the commentator is spoken of in the above beginning as a distinct person.

The Kasidah is stated to consist of 144 Baits, and to illustrate 150 poetical figures. The verses are written in red with the name of the figures, and the commentator quotes the corresponding verses of the Badi'iyyahs of Ṣafi al-Hilli and Ibn Ḥiṭṭah.

For copies of the text see no. 204, III., Ahlwardt, Verzeichniss, nos. 691-2, and the Khedive's Library, vol. iv., p. 212.
II. Foll. 62—65. A treatise in explanation of some apparently ungrammatical phrases of early poets, without author's name.

Beg. The author states at the end that he completed this gloss four nights before the end of Sha'ban, A.H. 1045. His commentaries upon the Tahdib and the Shamsiyyah are mentioned among his works in Khulasat al-Athar, vol. ii., p. 17.

III. Foll. 67—119. A gloss, by al-Hasan B. Ahmad al-Jalāl (d. A.H. 1079; v. no. 389), upon the Logie of Tahdib al-Manṭik wal-Kalām, by Sa'd al-Din al-Taftazānī (d. A.H. 792; see no. 735), with this title: كتاب التذهيب شرح التذهيب للعلامة الحتق

The text, which is included and written with red ink, begins:


988.

Or. 3761.—Foll. 60; 7 3/4 in. by 5 1/4; 23 lines, 3 1/4 in. long; written in small and neat Neskhi, probably in the 16th century.

[Glæser, no. 45.]


The author gives his name and the title of the work at the beginning of several paragraphs (see fol. 4b, 7a, 10b).

Dissertations on poetry, prefixed by Muḥammad B. Kānīṣaḥū B. Ṣādīk to his Diwan entitled al-Sīḥr al-Ḥalāl, the sīḥr al-ḥalāl, with this title: مقدمة السحر واللال الأولى في فصل المقلا وما ورد في شرحه من النقل واللغة القلم وهو ضد النفس والمثل.

The author occasionally quotes his master, Jalāl al-Dīn al-Suyūṭī (died A.H. 911), of whom he speaks as dead, ذكر شيخنا العلامة حافظ العصر...

The author thought that Ṣafī al-Dīn had been the first to write a Bāḍī‘īyyah, until he discovered a Kasīdah composed on the same lines by Amīn al-Dīn ‘Alī B. ʿUthmān al-Irbīlī, who died A.H. 670, seven years before the birth of Ṣafī al-Dīn, while another Bāḍī‘īyyah, entitled Bāḍī‘īyyah al-ʿUmānīya, was written by a contemporary of the latter, Shams al-Dīn Muḥ. B. ʿAlī al-Ṭabīb al-Hawārī al-Andalusi (d. A.H. 780; Hajj. Kh. vol. iii., p. 107; Escurial, no. 327; the Khedive’s Library, vol. iv., pp. 301-2; and the Arabic Catalogue, p. 758a). After mentioning those of ‘Izz al-Dīn al-Maṣūlī and of Ibn Ḥijjah, the author says that his own consisted of 154 Baits (in the next copy there are 147), and was composed in the space of twelve nights, A.H. 1077.
The first verse of the poem and its heading are:

حس الانبئا وثياب الاستهلال
حس اتئملي بذكرى جنة العم
له بثرة شوق يستهله يمي

The commentary is full and exhaustive. Each figure is illustrated by corresponding lines of previous Badi'iyyahs, and by copious examples from the whole range of Arabic poetry. It was completed, as stated fol. 344b, A.H. 1093. A colophon transcribed from the autograph MS. is dated 19 Dulka'dah, A.H. 1093.


Prefixed are a table of poetical figures, with references to the folios of the MS., and a list, drawn up by Lutf-Allah, of twenty Badi'iyyahs he had seen.

The MS. is noticed in Dr. John Lee’s Catalogue, no. 118. For other copies see the Leyden Catalogue, 2nd ed., no. 340; the Khedive’s Library, vol. iv., p. 209; Landberg’s Catalogue, no. 346; and Houtsma, Brill’s Catalogue, no. 440.

991.
Or. 3257.—Foll. 301; 13\(\frac{1}{2}\) in. by 8; 31 lines, 4\(\frac{1}{2}\) in. long; written in fair Neskhi; dated Wednesday, 15 nights before the end of Jumäda II., A.H. 1278 (A.D. 1861).

[SIDNEY CHURCHILL]

An imperfect copy of the same work. It wants the dedication, and it breaks off before the end of the section treating of the figure called the takmil. The last line corresponds with line 21 of fol. 248a in the preceding copy. But in the colophon the work is described as complete.

992.
Or. 3891.—Foll. 48; 12\(\frac{1}{2}\) in. by 8\(\frac{1}{2}\); about 35 lines, 7 in. long; written in cursive, ill-shaped, and all but unpointed, Neskhi, about A.H. 1086 (A.D. 1675).

[GLASER, no. 177.]

I. Foll. 1—9. A commentary by al-Fadl B. Abi 'l-Khair B. Ahmad al-Jaishi upon a treatise of prosody by Abu 'Abdallah Muh. B. Ibrahim al-Ansari al-Andalusi, with this title:

كتاب لحة التقرب في معرفة الآراء، والضربات نظم ابن عبد الله عبد الله بن محمد بن إبراهيم الأنصاري الأندلسي وشرحها للشيخ الإمام الفضل بن أبي الفيراب أحمد الجيشه

Beg. of the Comm.

 métier de la vie en commun، وبعد فالم تؤثرت رغبة كبيرة من الطلبة إلى الاشتغال

بتح sudoku، نظم الشيخ أبي عبد الله محمد بن إبراهيم الأنصاري الأندلسي

Beg. of the text:

اختصت هذه المكتبة رسومتها

لحة التقرب في معرفة الآراء والضربات

The same treatise, generally called عروض من الآراء والضربات، is noticed with the above title in
the Arabic Catalogue, p. 648, Add. 23,499, I. The author is called in most copies Abu 'Abdallah Muḥ., known as Abu l-Jaish al-Anṣārī al-Andalusi, and is stated to have died A.H. 626. See Freytag, Arabische Verskunft, p. 36, art. 12. The work has been lithographed, with the prosody of Jāmi, in Constantinople, A.H. 1261 and 1273. That edition, however, as well as most MSS., differs in wording from the present text, and does not contain the above title.

For other copies see Pertsch, no. 359; Houtsma, no. 405; the Khedive's Library, vol. vii., pp. 97 and 415; the Vienna Catalogue, no. 223; Escurial (Dérenbourg), nos. 679, 3, 410, 2; and the Leyden Catalogue, 2nd ed., nos. 271-2. The second of the MSS. noticed in the last work is also entitled

II. Foll. 10—31. A commentary by Ibrāhīm B. Abī'l-Kāsim Muṭāfīr upon his own metrical treatise on Uṣūl al-Fīkḥ: كتاب: الدرة المرسومة في شرح المنظومة المسماة بسالم الوصول إلى علم الأصول تالييف الفقه... إثراء من أبي التاسم طيفر نفع الله بعلوه.

See no. 265, art. III. and IV. This copy was collated in Jumādā I., A.H. 1086.


Beg. بعد حمد الله... هذا الإبنوج لطيب وعونان شريف نقصة من كتباء الكبير الذي جمعته فيه المعجزات والخصائص النبوية بدلالتها.

This is an extract from the author's larger work entitled المعجزات والخصائص (Ḥaj. Khal., vol. vi., p. 668, no. 49). The present work is noticed, ib., p. 669, no. 73, and vol. i., p. 467. See also the Khedive's Library, vol. i., pp. 158, 296, and the Berlin Catalogue, nos. 2577—85.

The remaining part of the MS. is occupied by miscellaneous notes and extracts.

993.

Or. 3778.—Foll. 110; 6\(1/2\) in. by 5; about 20 lines, 3\(1/2\) in. long; written in small and neat, but sparingly pointed, Neskhi; dated Monday, 4 Ramadan, A.H. 947 (A.D. 1540).

[Glaser, no. 63.]

I. Foll. 9—36. A commentary upon a treatise on prosody, imperfect at beginning and end.

The text is inserted in red ink. The first of the two Bābs of which it consists treats of feet and their modifications. The second begins, foll. 11b, as follows: الباب الثاني في: اسماء الجموع واعراضها وصرفها الاصل الطويل وأجزاء

فعول مفاعيلات أربع وأعراب واحدة مقدومة.

The commentary on that passage begins: ولنقدم على أفاضل مقدمة نقول: أعلان أن الطويل وغيره من اسماء الجموع وكذا اسماء الاعراض والصرف، وإزاحة اعمال متقولة.

The MS. breaks off after the first lines of the section beginning: التاسع السريع وأجزاء 

مستخلص مفصولات مزتين.

The text proves to be the work entitled الكافي في علم العروض والقواني, by Abu 'Abdās Ahmad B. Ḳa'b al-Kīnā', who died, according to Freytag, Verskunft, p. 36, A.H. 729. It has been printed with the commentary of Muḥ. al-Damahūrī, Cairo, A.H. 1301. The portion of the text contained in the present fragment corresponds
with pp. 39—70 (margins) of that edition. The text alone is found in various collections lithographed in Cairo, A.H. 1273, 1276, 1297, &c. See the Khedive’s Library, vol. vii., pp. 336, 339, 454, 605; Pertsch, no. 368; and Houtsma, no. 401. An anonymous MS. of the same work is noticed in the Leyden Catalogue, 2nd ed., no. 287; and the author’s name, supplied in a foot-note, Ahmad B. Sa‘id al-Fanārī, probably owes its origin to an ill-written Ahmad bin Shī‘bīn al-Qādā’ī.

The commentator lived in the ninth century of the Hijrah. Quoting, fol. 34b, the Sharḥ al-Shawāhid of al-‘A‘īnī (d. A.H. 855; v. no. 966), he calls the author his master (شیكت). He refers, fol. 31b, to a metrical treatise of his own entitled الزلال الصاتئ. Other authors quoted by him are Ibn al-Kattā‘ī, who died A.H. 515 (v. Or. 3770, III.), and al-Āthārī (Zain al-Dīn Shahrān B. Muh., d. A.H. 828; Khedive’s Library, vol. iv., p. 300), who wrote a treatise entitled الوحة للجبل ليس يريد النفع في علم الفليل.

II. Foll. 37—44. A treatise upon metre and rhyme, in the form of a Kasidah, by Ahmad B. Muh. al-Jazzāz al-Zabīdī, with this title: القصيدة الموسيقية بالآداب الوافقة بعما: العروض والقياس تضم الشعوب الأجل الأعمال الذائع الغرقيي الديني أحد شهور بتبعه المعرق بأجزاء الزبداء رحمه الله.

Underneath is a note by one Sāliḥ, who states that he had read the above treatise and its commentary before the author in Zabūd, A.H. 945.

The poem is an evident imitation of the عروض السّوّى, written in the same metre and with the same rhyme, by Ṣadr al-Dīn Muh. B. Ḥasan al-Süwī, who died A.H. 749. See Haj. Khal, iv., p. 204; Freytag, p. 40; Casiri, no. 327; Escurial, nos. 328, 330, 331; Pertsch, no. 369; &c.

The work was completed, as stated in the epilogue, four nights before the end of Rābi’ II., A.H. 926:

لاربع تبقى من ربيع الآخر عا
م اذكّرة والصبر حتم على الملا

III. Foll. 45—110. A commentary on the preceding treatise, by the author.

Beg. الحمد لله الذي جعل من الشعر حكمة ويرا ... وبعد هذا تابع مختصر جعله شرحا على قصيدتي السبأة بالآداب الوافقة في علم العروض والقياس.

Foll. 28—8 contain a portion of the commentary transposed. The same portion, supplied by a later hand, occupies foll. 76—84a.

994.

Or. 1181.—Foll. 67; 8 in. by 5½; 15 lines, 3½ in. long; written in Neskhi; with redruled margins; dated Thursday, 6 Dūlhiyyah, A.H. 1206 (A.D. 1792). [Alex. Jaba.]

الحاف البديع بفرهة الربع.

A commentary, by ‘Amīr al-Zārkhānī al-Malīkī, upon his own metrical treatise on metre, rhyme, and poetical figures, entitled نزهة الأبي في علم العروض والقوافي والبديع.

Beg. الحمد لله رب العالمين ... يقول العبد الفقير المضطر لعفو ربّه التقدير عامر الزرقاني إطاعة الله بلغ الأماني الحمد لله الذي خلق الإنسان وعده البيان.

The author says in the preface that he had been led to compose the work, and had been assisted in the task, by his devotion to a holy and exalted personage, a scion of the
Sadat al-Wafa, designated as al-Sayyid Abu'1-Anwar al-Wafai. At the end of some verses in his praise, the date of composition is expressed by a chronogram for A.H. 1201.

The metrical treatise, the whole of which is included in the commentary, begins:

قَالَ الْفَقِيرُ عَامِرُ الرَّزْقِي
يَرْجُوا تَطِيمَ الْفَهْرُ بِالْعِبَاسِ

Proverbs and Maxims.

995.

Or. 3085.—Foll. 172; 9¾ in. by 6½; 15 lines, 4½ in. long; written in fine, bold Neskhi, with all the vowels, apparently in the 13th century.

[KEEMER, no. 94.]

كتاب الاعمال


Beg. III.

هذا كتاب الاعمال وهي حكمة العرب في
الجلائية والإسلام وبيها كانت تمارض كلامها تنبغي بها
ما حاولت من حاجاتها في المنطق بنكتة من غير
的成功.

The author designates himself at the beginning of paragraphs by his Kunyah, Abu 'Ubaid. His full name appears in the colophon: وهذا اخرى الاعمال وهي الف مثل حكمة
متحدة من تأليف ابي عبيد القسم بن سلام البغدادى

Abu 'Ubaid, a native of Baghdad and an eminent philologer, died in Mecca, at the age of sixty-seven years, A.H. 223 or 224. For notices of his life and works, see the Fihrist, p. 71, where the present work is mentioned as كتاب الاعمال الساورة, Ibn Khalilkan, De Slane's version, vol. ii., p. 486; Bughyat al-Wu'at, fol. 193; Flügel, Grammatische Schulen, p. 85; Hammer, Literaturgesch., vol. iii., p. 424; and de Goeje, Zeit- schrift der D. Morg. Ges., vol. xviii., p. 781.

The work is divided into twenty-four sections, most of which are subdivided into chapters (Bab). Neither sections nor chapters are numbered in this copy. The latter part of the preface and the beginning of the first section are wanting, the lower half of the first folio being lost; but from what remains of the preface, it is evident that not only the text of the proverbs, but also the comments upon them, are due to Abu 'Ubaid, for he says:

وَدْدُ الْفَنَانَهُ فِي كِتَابِهِ هَذَا عَلَى
منازِلِهِ ... صَنُّوْنَهَا وَذَكِّرَنا المَوَاصِفَ الَّتِي يَتَّكَلَّمُ فِيهَا
استدفَاها إِلَى عَلَائِكَ وَعَشِدُوا ... .

The authorities most frequently quoted are al-Asma'i, Abu 'Ubaidah, Abu Zaid, and al-Umawi.

The first section, the beginning of which is lost, contains proverbial locutions, or similes, used by Muhammad. The subsequent sections have the following headings:

Fol. 40b. جمع أبيات الاعمال في صفوف. II. 

Fol. 14b. جمع الاعمال التي في معائب. III.

Fol. 42b. اعمال الجماعات من الاقول. IV.

Fol. 46b. ذكر الاعمال في الافرین من فترة. V.

Fol. 53a. الرجل وكرمه. VI.

Fol. 60b. جمع الاعمال التي في مکام. VII.

Fol. 65a. جمع اعمال الخد واليوم. VIII.

الأخلاق.
The MS. is divided into five equal parts (Juz), irrespective of the above sections. They begin respectively at fol. 1, 31, 71, 113, and 144.

Two of the above sections, viz., the VIIIth and the XVIth, have been edited by Ernest Bertheau, Göttingen, 1836. Apart from a few slight additions and omissions, the text of our MS. is in verbal agreement with that edition. The proverbs, alphabetically arranged, and without any comment, have been printed in a miscellany entitled "Al-Asqat al-nabiya," Constantinople, A.H. 1302, pp. 2—16. For other copies see Fleischer, Dresden Catalogue, p. 80, nos. 38—9; the Bodleian Catalogue, p. 103, no. 109, and p. 518b; the Paris Catalogue, no. 3969; and Mission Scientifique en Tunisie, 2e partie, p. 16, no. 42. The first of the above MSS. has been described by Fréytag (Arabum proverbia, tom. iii., pp. vii.—xii.), who shows that it contains references to authors later than Abu Ubaid.

A copy of this rare work, dated A.H. 772, is preserved in the Khedive's Library; see vol. iv., p. 224.

On the fly-leaves at the end, foll. 241b—243, is a copy of a letter of Sultan Sulaimān I. to al-Muṭahhar, son of Imām Sharaf al-Dīn Yahya, dated Constantinople, 10 Shawwāl, A.H. 957, with the latter's answer.

997.

Or. 3086.—Foll. 203; 11¼ in. by 8½; 17 lines, 6½ in. long; written in elegant Neskhi, with occasional vowels, apparently in Persia in the 13th century. [Kremer, no. 95.]

مجمع الأمثال

A well-known collection of proverbs, arranged in alphabetical order, by al-Mādānī.

 Beg. إِنسِحَامٌ ما يشع بالصد الكلام


The inscription, in the hand of the scribe, is جَمِيعِ الْأَمْثَالِ المَحْكَمَةُ الْأَوَّلَةُ, but the title given in the preface is جَمِيعِ الأَمْثَالِ. The MS. contains only the first half of the work, namely, the first fifteen Babās, ending with letter ض.

The copyist 'Abd al-Mūmīn B. al-Saffār says, in the following verse at the end,

فَضْرَى بَعْدَ صَوَاهِي الْأَمْثَالِ

that this copy had been made from a MS. of exceptional correctness. Herr v. Kremer remarks in his Catalogue that the fellow volume, now in Berlin, written by the same copyist, is dated A.H. 631 (A.D. 1234).
The work has been printed in Bulak, A.D. 1884, and lithographed in Teheran, A.H. 1290. It is chiefly known through Freytag’s edition and Latin version, Bonn, 1838—43. For MSS. see the Leyden Catalogue, 2nd ed., no. 385; the Paris Catalogue, nos. 3958—63; and the Khedive’s Library, vol. iv., p. 300.

998-1000.

Or. 4519-21.—Three uniform volumes, consisting respectively of foll. 365, 380, and 341; 9 in. by 5; 17 lines, 3½ in. long; written in large and rude Neskhi, apparently in the 18th century.

Another copy of the Majma‘ al-Amthāl of al-Maidānī, with this title: كتاب شرح الأمثال للعلامة أبي الفضل أحمد ابن محمد ابن إبراهيم اليدائي

The first volume ends with the proverb أرمى من أخذ فانواه الذبل (Bulak edition, vol. i., p. 279), the second with the proverb لائيت اختيلا (ib., vol. ii., p. 109). The third completes the work.

At the beginning of the first volume is a note, signed “Le Baron Silvestre de Sacy,” stating that the MS. had been given by the Bibliothèque Royale to Mr. Wahl, in exchange for other works, in 1836.

1001.

Or. 4206.—Foll. 482; 9½ in. by 6½; 17 lines, 3¾ in. long; written in fair Neskhi; dated last day of Sha‘bān, A.H. 1230 (A.D. 1815); formerly belonging to H. H. Wilson.

[LANE.]

The Majma‘ al-Amthāl, complete in one volume. It wants the last appendix, pp. 346—8 of the Bulak edition.

1002.

Or. 3845.—Foll. 146; 11 in. by 8; 25 lines, 3½ in. long; written in fair flowing Neskhi, probably early in the 16th century.

[GLASEB, no. 133.]

المستقصي في أمثال العرب

A collection of proverbs alphabetically arranged, and accompanied by a commentary, by Jār Allah Māhmūd B. ‘Umar al-Zamakhshāri (d. A.H. 538).

 Beg. لله على ما ألقه به صدرنا من بواد

This copy was made, as stated on the title-page, for a noble personage, a descendant of the Zaidi Imams, Sālah al-Dīn Sālah B. Yūsuf B. Sālah B. al-Murtada B. Rasūl Allāh. Foll. 125—146 have been supplied by a later hand.

For other copies see the Arabic Catalogue, pp. 334a, 656b; the Leyden Catalogue, 2nd ed., no. 394; the Khedive’s Library, vol. iv., p. 324; and the Vienna Catalogue, no. 338; where the arrangement of the work is described.

1003.

Or. 3733.—Foll. 142; 10½ in. by 7; 15 lines, 4 in. long; written in fair Neskhi, with red-ruled margins; dated Sunday, 9 Rabi‘ II., A.H. 1076 (A.D. 1668).

[GLASEB, no. 17.]

I. Foll. 1—9. A collection of moral maxims and ingenious thoughts, by Jār Allah Māhmūd al-Zamakhshāri (d. A.H. 538), with this title: كتاب التصاعُد الصغرى لللام

العلامة... مولانا جار الله محمود الزمخشري

 Beg. من كلام سلطان الكلام تمح خارزم جار الله
PROVERBS AND MAXIMS.

This is the collection called نوايغ الكلام, which has been published with a French translation by Barbier de Meynard, Journal Asiatique, 1875, ii., pp. 313—440.

The text of this copy is not, like that edition, alphabetically arranged. The first sentence is those menاجي ومنها اجى (Barbier's, no. 100). The second is عين نقر بكم عند (Barbier's, no. 140).

For other copies see Pertsch, no. 1247; the Leyden Catalogue, 2nd ed., no. 391; and the Paris Catalogue, no. 3965-66.

II. Foll. 10—27. A similar collection by the same author.

Beg. مصلى إني أؤذاك على ما أزلفت على من نعمت. إله

The work has been edited and translated by Hammer, Vienna, 1835; and by Barbier de Meynard, Paris, 1876. For MSS. see the Vienna Catalogue, no. 348, 2; Paris, nos. 3948, 3964; and the Khedive's Library, vol. iv., p. 203, and vol. vii., pp. 182, 625.

III. Foll. 29—73. A collection of moral and religious precepts, composed in imitation of the preceding work, and divided, like it, into a hundred Makālahs.

Beg. الله انا نذكك على ما أسبلت من جلايبك كومك ... وبعد فقد اشترى على من أوله الله أمره قلادة الزناب.

The author is thus designated on the title-page: الإمام السيد العبد الالهى ملك الكلام ويجهه الدين هنا الله بن أحمد بن شفرة.

According to Haj. Khal., vol. i., p. 342, his name is Sharaf al-Din 'Abd al-Mu'min B. Hibat Allah, called Shafrūḥ (or Shafrūḥ) al-Isfahānī. He is evidently identical with the Persian poet Sharaf al-Din 'Abd al-

Mu'min Shafrūḥ (or rather, “of Shufurwah,” his native place, situate near Isfahān; see Ethé, Bodleian Catalogue, col. 201, no. 47), mentioned by Ta'ki al-Din Kāshi (Oude Catalogue, p. 17) among those who died about A.H. 600.

In the preface the author says that he had been desired by a holy personage, Zahir al-Din Aḥmad B. Maḥmūd al-Khūwāyyī, to write a hundred Makālahs in imitation of the ʿAtwāk al-Ḍahhab of Zamakhshāri.

Extracts in German translation have been given by Hammer, Fundgruben, vol. vi., pp. 240—57, 365—90.


Beg. المهد لله رب العالمين ... قال عبد الله بن المقع وجدنا الناس قبلا كأننا أعظم أجداما وأوفر مع اجساملهم اجساما واحسوا بقيمهم للأمور اتفقنا واطل اعبارا وافضل بأعباسهم لااشا اختيارا.

The author, after dwelling on the superiority, bodily and spiritual, of past generations, says that the wisest men of the present time must be content with gleaning from the stores of wisdom which the former left behind. “From these are derived some of the rules and precepts, necessary to men, which I am writing in this book,”
The first part of the work contains rules of conduct concerning men's relations to sovereigns, or to men in power. The second, which begins, fol. 90, with the rubric

خِدَمَةُ السَّلاَطِينُ بِابِ الصِّدِيقِ, treats of men's intercourse with friends and other fellow creatures. In conclusion, the author sketches the character of a nameless friend of his, whom he sets up as a perfect and unattainable standard of moral perfection:

The work is mentioned by Ibn Khallikan, De Slane's translation, vol. i., p. 432, without any statement as to its subject. Haj. Khal., vol. iii., p. 212, enters it under the title of

ال|$\text{السائر}$|ال|$\text{البلاغة}$|، but his account shows that he had not seen it. The only similar title occurring under Ibn al-Mukaffa's works in the Fihrist, p. 118, is

کتاب الفردید والقلايد which, if correctly described, must apply to another work containing epistolary compositions.

V. Foll. 105-142. A collection of moral and political maxims, ascribed in the following title to Abu Manṣūr 'Abd al-Malik B. Muh. B. Isma'īl al-Tha'ālibī:

کتاب الفردید والقلايد تصنيف الشيخ إبی منصور عبد الملك بن محمد بن اسماعیل الشعابی

It contains an introduction, in which are quoted maxims of Plato, Aristotle, Iskander, Buzurjmihr, and of other ancient sages, and the following eight Bābs:

Fol. 108. في الإبادة عن فضيلة العلم والمقل. I.
Fol. 109. فيما يستمان به على الهد. II.
Fol. 113. فيما يستمان به على إداب. III.
Fol. 117. فيما يستمان به على مكار. IV.
Fol. 121. فيما يستمان به على إدب النفس. V.
Fol. 122. فيما يستمان به على حسن. VI.
Fol. 126. فيما يستمان به على حسن. VII.
Fol. 136. فيما يستمان به على حسن. VIII.
“Proverbs and popular sayings current at Cairo. Translated from the Arabic, and explained by J. Lewis Burckhardt.”

This is the original draft of the author. It has been edited, with some verbal alterations and omissions, by Sir William Ouseley, London, 1830.

The work is founded, as stated in the preface, upon a collection made by Sharaf al-Din B. Asad (ابن اسد) at the beginning of the 18th century. The MS. is written in two columns, one of which contains the proverbs, text and translation, and the other the author’s comments upon them. The proverbs are numbered from 1 to 999; but they are in reality only 939 in number, the author having passed by mistake from 516 to 577. The corresponding numbers of the printed text have been added by the editor.

The author’s conclusion, corresponding with the last paragraph of the preface in the printed edition, is dated Cairo, 25th of March, 1817.

The latter part of the MS., foll. 80—103, a separate quire of small quarto size, contains an addition not included in the printed edition, viz.:

“Translation of a ludicrous epic poem written in the vulgar dialect of Cairo. To be added to the volume containing the proverbs current at Cairo.”

It consists of a preface and of the original text, with literal translation opposite and explanatory notes at the end. Burckhardt says in the preface: “The author is the Sheikh Ahmed Mahshar, who died a few years ago, and was reputed the best storyteller of the town. The poem belongs to the class of vulgar poetry called in Egypt Zedjel, wherein no laws, either of grammar or of metre, are observed.”

Title: المناطورة بين المشيش وللمهر للشاعر أحمد المهشر

Beg. رزمة جرت بين الدم الفزاف والانتخاب سال داما تياء

This appendix is dated Cairo, 20th Febr., 1817.

Appendix to Philology.

1005.

Or. 1366.—Foll. 159; 6¼ in. by 4½; 21 lines, 2¾ in. long; written in small and neat Turkish Neshki, in the 16th century.

[Sir Charles A. Murray.]

شرح كُلُستان


For other copies see id., Pertsch, Verzeichniss der Pers. Handschr., p. 1065; the old Paris Catalogue, no. 293; and Ethé, Bodleian Catalogue, nos. 719-20.

ORNATE PROSE AND LETTERS.

1006.

Or. 2790.—Foll. 185; 8½ in. by 6; 15 lines, 3½ in. long; written in large, elegant, and carefully vocalized Neshki; dated Dulkadah, A.H. 557 (A.D. 1162). [Ghandour Bey.]

مقدمات للمرور

The Ma’kamat of al-Kasim B. ‘Ali al-

4 م 2
The Ma'āmāt are divided into two parts (جزء), the first of which ends, fol. 89, with the 28th Ma'āmah. There are short glosses by the same hand as the text in the margins, except on fol. 11—18, which have been supplied by a later hand.

At the end of the Ma'āmāt, foll. 183—5, are found the two short pieces called al-Risālat al-Shin'iyyah and al-Risālat al-Sinīyyah, also by al-Ḥariri, with the headings:

 ومن املاء الشبل الرئیس ابن محمد القسم بن على رسالة
وعمن املاء ایاما على

التزام حرف السین

The second, foll. 185a, is stated, on the authority of the work entitled شجرة الذهب في خبر من ذهب, that Muḥ. B. Muḥ. al-Ḥariri, was the first commentator of the Ma'āmāt.

The MS. passed into the hands of Ṣadakah B. Abi Muḥ. 'Abdallah B. Abi Bakr B. Abi'l-Futūḥ B. al-Aghlab al-Lakhmi, who read it twice before two Shaikhs, who had received the text from the author's disciples. This appears from two Samāʾs, the first of which, fol. 1a, was written A.H. 579, while the second, fol. 185b, is dated Alexandria, A.H. 589.

The first of these Shaikhs is Abu Ẓalib Aḥmad B. Muslim B. Raṭā al-Lakhmi, who had the text from Abu ʾl-Ḥajjāj Yusuf B. 'abd al-'Azīz al-Lakhmi al-Mayurki (مضرقة). The second is Raḍī al-Dīn Abu ʾl-Ṭanāwī Ḥammād B. Ḥibat-Allah B. Ḥammād al-Ḥarrānī, who had it from Abu Bakr 'Abdallah B. Muḥ. B. Aḥmad al-Bazzār.

On the last page are two Samāʾs relating to the above Risālahs, dated respectively A.H. 558 and 617. From the first it appears that the above-mentioned Ṣadakah read them before 'Abdallah B. 'Abd al-Raḥmān al-Uthmānī, who had them from Abu ʾl-Ḥajjāj Yusuf B. 'Alī al-Kuḍāī (کودای), who had received the text from the author. (Compare the Leyden Catalogue, 2nd ed., no. 408, and the Vienna Catalogue, vol. i., p. 344.) According to the second Samāʾ, both tracts were read by a number of scholars before the same Ṣadakah.

The first of the above Risālahs was composed A.H. 497. See Séances de Hariri, 2nd ed., p. 211. For other copies see the Leyden Catalogue, 2nd ed., no. 425.

The earliest copy of the Ma'āmāt hitherto known is preserved in the Khedivial Library. It has a Samāʾ dated A.H. 504. See the Khedive's Catalogue, vol. iv., p. 329, and Zeitschrift der D. Morg. Ges., Band xxx., p. 314. The earliest MSS. in European libraries are the Escorial copy dated A.H. 582 (see Casiri, vol. i., no. 491, and Dérenbourg, no. 493), and the Strassburg MS., no. 5, dated A.H. 584.
ORNATE PROSE AND LETTERS.

1007.
Or. 1200.—Foll. 177; 9½ in. by 6½; 18 lines, 4⅜ in. long; written in elegant Neskhi, with all the vowels, punctuated with gilt circles, and ornamented with eighty-one quaint miniatures; dated A.H. 654 (A.D. 1256).

[ALEX. JABA.]

The same work.

The margins contain copious glosses, termed غريب القماثات, by ‘Umar B. ‘Ali B. al-Mubārak al-Maṣūlī, who also collated the text and completed his task, as he states at the end, A.H. six hundred and . . . (the remainder of the date is lost). The glosses are by the same hand as the text, but in a smaller character. They are partly faded, and in some places mutilated by incautious trimming. Foll. 1, 24, 49—54, and 58—65, have been supplied by later hands.

1008.
Or. 2791.—Foll. 224; 10¾ in. by 7½; 13 lines, 4½ in. long; written in large and fair, vocalized Neskhi, with gilt headings and redruled margins; dated Tuesday, the 19th of Ramadan, A.H. 654 (A.D. 1256).

[GHANDOUR Bry.]

The same work, with glosses written in a minute character between the lines and in the margins. The first two pages are enclosed in an ornamental gold border.

1009.
Or. 2992.—Foll. 191; 7½ in. by 5½; 17 lines, 4 in. long; written in fair vocalized Neskhi, with a gilt title-page; dated Sunday, 2 Rabī‘ II., A.H. 688 (A.D. 1239).

[SIDNEY CHURCHILL.]

The same work.

At the beginning are a few marginal notes by Ibn al-Khashshāb (‘Abdallah B. Aḥmad), the author of الزر على الزهر, who died A.H. 567. See Bughyat al-Wu‘āt, fol. 143; Hajj Khal., vol. vii., p. 64; and De Sacy, Sénècles de Hariri, 2nd ed., Introduction, p. 52.

Copyist: على عبد الله بن يحيى بن الفضل: بن سليمان الفهري المعروف ابن البانياس.

1010.
Or. 1258.—Foll. 207; 6½ in. by 4; 15 lines, 2 in. long; written in small, partly vocalized Neskhi, with ‘Unwān and redruled margins; dated Saturday, 16 Sha‘bān, A.H. 1108 (A.D. 1697).

[Presented by L. B. BOWRING.]

The same work.


Copyist: حمود بن أحمد بن عبد الله الشهير: بابن جدئ.

1011.
Or. 4024.—Foll. 112; 12½ in. by 8; about 29 lines, 4½ in. long; written by several hands in Neskhi, partly provided with vowels, apparently in the 17th century.

[GLASER, no. 326.]
Another copy of the Maškāmāt, with the title مكالمات البصرة.

The first ten folios contain, among miscellaneous notes, the following pieces:

Fol. 2b. A chapter of al-Shīfā, الشفاء بتعريف حقوق المكاني (no. 159).


Fol. 8a. Letter of Amīr al-Mūmīnīn al-Mutawakkil on the war-tax ف Uncomment the figures with al-Muayyad billah, with an answer by Sayyid Ḥadi B. Ahmad al-Jalāl.

Fol. 10a. Letter of Izz al-Dīn Muḥ. B. al-Ḥasan al-Jalāl to Ṣārīm al-Dīn Ibrāhīm B. Yaḥyā al-Sāhūlī, upon the latter's dogmatical Urjūzah entitled المذهب المذهب in Asnād

1012.

Or. 2792.—Foll. 275; 7 in. by 4; 17 lines, 3½ in. long; written in cursive Neskhi, in the Madrasat al-Nizāmiyyah, Madinat al-Salām (Baghdad); dated Wednesday, 14 Rajab, A.H. 670 (A.D. 1272).

[GHANDOUR BET.]

كتاب الايضاح

Commentary upon the Maškāmāt of al-Ḥarīrī, by Nāṣīr al-Muṭarrīzī.

Beg. الحمد لله الحمد على الآله المتكور بحمض البلاء


The author states at the end that he completed the commentary A.H. 563. At the close of a long introduction, treating of poetical figures (foll. 1—35), he says that he had availed himself of the teaching of his master, ‘Abd al-Karīm B. ‘Abd al-Walīd al-Anmāṭī, who had read the Maškāmāt under the three following scholars, who had them from the author: Zakariyyā B. ‘Ali al-Baghdādī (called Ibn al-Sajjādah), Abu l-Fath al-Bākhrī, and Ṣāliḥ B. Ahmad al-Nuʿmānī.

For other copies see the Arabic Catalogue, p. 318; Aumeer, no. 561; the Khedive’s Library, vol. iv., p. 210; and the Paris Catalogue, nos. 3937-8.

1013.

Or. 3087.—Foll. 240; 9¾ in. by 6½; 16 lines, 4¾ in. long; written in fair Neskhi, with vowels, apparently in the 13th century.

[KREMÉR, no. 96.]

Another copy of the commentary of al-Muṭarrīzī.

It is imperfect at the beginning, commencing abruptly with the last five lines of the introduction, followed by a table of the Maškāmahs. In the conclusion, where the author states, according to other copies, that the commentary was completed A.H. 563, another date is here substituted, viz., A.H. 654, probably the date of transcription of the present copy.

1014.

Or. 3873.—Foll. 78; 10¾ in. by 7½; about 32 lines, 6 in. long; written in the cursive
character of Yemen, almost devoid of dis-

critical points, apparently in the 15th century.

[Glasek, no. 161.]

Another copy of the commentary of al-
Muʿtarrisi, imperfect at the begin-
ning.

It commences abruptly with these words,
العلاقه الى مدن للعلم,
which belong to the
explanation of these words of the preface,
ولو ذهبت بتوبة
(Sciences, 2nd ed., p. 4, line 1).
The corresponding passage of the com-
mentary occurs in Or. 2792, fol. 386, line 12.

In the conclusion, A.H. 553 is given as
the date of composition, instead of A.H. 563,
as in other copies.

The first folio contains two elegies by an
unknown author on the death of Amir al-

1015.

Or. 3176.—Foll. 54; 10 in. by 8; 21 lines,
5 in. long; written by Alfred Kremer in
Alexandria at the beginning of A.H. 1270
(A.D. 1873).

[Kreme], no. 186.]

An abridgment of the commentary of
Jamāl al-Din Muḥ. B. Muḥ. Ibn Nubātāh
(d. A.H. 768) upon the Risālah of Ibn
Zaidūn (d. A.H. 463) مختصر سرح العيين في
شرح رسالة ابن زيدون لابن نباتة العري

Beg. وجدت في نسخة ما نصها ما اختصرته من
كتاب سرح العيين في شرح رسالة ابن زيدون أمر
المعلم المورد العالم عبد الدنيا والدين بشرحها
من غير نظر في كتاب اصلا

For copies and editions of the commentary,
see the Arabic Catalogue, p. 753a; Pertsch,
no. 2830; Escorial, no. 358; Ahlwardt, Ver-
zeichniss, nos. 1110–14; the Leyden Cata-
logue, 2nd ed., nos. 400–3; and the Khedive's

Copyist: الفريد كريم النمساوي باشترجاين
دولت اوستريا

1016.

Or. 1203.—Foll. 112; 8½ in. by 6; 15 or 16
lines, about 4 in. long; written in neat
Neskhī, with a few vowels, apparently in
the 14th century.

[Alex. Jaba.]

Poetical correspondence of the author with
contemporary scholars.

Beg. الفاضل بدر الدين بن شمس الدين البليسي
الطيب بالقاهرة الحروسة كتب الى في سنة خمس
وربعين وسبعينیا رانا بالقاهرة

The author, who is called, in some letters
addressed to him, Ṣalāḥ al-Din, is evidently
Ṣalāḥ al-Din Khalil B. Aibak al-Safadi. He
was born A.H. 696 or 697, and died A.H.
764 (see Durar al-Kāminah, fol. 120; Ṭabakāt
Ibn Kādi Shuhbah, fol. 116; and Orientalia,
vol. ii., p. 413). The present MS. contains
a portion of the collection of his poetical
correspondence entitled لسان السواجع بين المبادي والمراجع,
mentioned in the first of the
authorities above quoted as one of his
numerous compositions. (See also Naj.
Khal., vol. i., p. 401, where, however, a
wrong date, A.H. 749, is given for the
author's death.) The identity of the author
is moreover established by a reference, fol.
97a, to his biographical work, al-Wāfi bil-
Wafayāt, تاريخي الكبير الواقي بالونيات, and in
another place, fol. 86b, to جذع لابناء,
both works of al-Safadi.

The Alhān al-Sawāji', a complete copy of
which is preserved in Berlin (Ahlwardt, no.
1182), consists of four parts, and is arranged
alphabetically according to the proper names
of the author's correspondents.

The present MS. contains apparently the
second part. It extends from the name
Husain to that of 'Ali; but the proper names, which are mostly written in red ink, have in some instances been omitted. This is the case with the first heading relating to Badr al-Din al-Bilbisi, whose name may have been Hasan or Husain, and also with the last, which relates to [علي بن محمد] بن سبأ... علاء الدين بن غامد كاتب الأشان الشريف بالشام المحسوس (who died A.H. 737; Orientalia, vol. ii., p. 365). The dates in the headings range from A.H. 718 to A.H. 753.

For other copies see the Bodleian Catalogue, vol. i., p. 104, no. 380, vol. ii., p. 579b; Casiri, no. 324; Dèrenbourg, Escurial, no. 326; the Paris Catalogue, no. 2067; and Houtsma, no. 55.

The present MS. appears to have been collated with the author's autograph MS. On fol. 82b is written: كذا في الأصل خط الشيخ صلاح الدين 1017.

Or. 1353.—Foll. 124; 8½ in. by 6; 17 lines, 3½ in. long; written in fair, partly vocalized Neskhi, with red-rulled margins, apparently in the 15th century; bound in curiously stamped leather covers.

[Sir Charles A. Murray.]

A volume of miscellaneous extracts in prose and verse, by Sa'lih al-Din Khalil B. Aibak al-Safadi, who died A.H. 764.

Beg. المهد لله حق حمده والصلاة وسلام الاطليبان المبارك... قولاً تعالى ولاماتنا خيرات من الأولى قال قاسي القصة خساد الدين أحمد بد الفيل لخزائن.

In the colophon the title of the work has been erased, but the name of the author remains: ما الله البديع إلى الله عز وجل خليل ابن ابيات الصدقي الشافعي حسوس الله تعالى. It is apparently a portion of the voluminous miscellany called Tadkirat al-Safadi.

Contents: Comments of Shams al-Din Ahmad B. al-Khalil al-Khuwayyi (who died A.H. 637; Haj. Khal., vol. vi., p. 364) upon a verse of the Koran, Surah 93, v. 4, followed by grammatical subtleties and anecdotes of grammarians, fol. 1b.

A Majlis, by al-Safadi, upon the birth and life of Muhammad, entitled الفصل السنن في الموالد الشريف, fol. 5b.

A glossary of phrases in which two words are coupled for the sake of assonance, alphabetically arranged, and entitled كتاب الابناء، by Abu l'-Husain Ahmad B. Faris B. Zakariyyā (al-Rāzi, who died A.H. 395; Bughyat al-Wu'āt, fol. 81; Ta'rikh al-Islām, Or. 48, fol. 239), fol. 27b.


The contents of the Tadkirah have been fully described by Flügel, Zeitschrift der D. Morg. Ges., Band xiv., pp. 538—44.

For other portions of the work, see the Arabic Catalogue, p. 345b; Pertsch, no. 2140-1; and the Khedive’s Library, vol. iv.,
p. 216. A volume described by Dérenbourg, Escurial, no. 483, most probably contains also a portion of the Taḏkirah.

1018.

Or. 4003.—Foll. 40; 9 in. by 6½; 29 or 30 lines, about 5 in. long; written, apparently by a scholar, in a very cursive character, probably in the 15th century.

[Glaser, no. 298.]

A collection of elegant pieces in prose and verse, by Ṣalāḥ al-Dīn al-Ṣafādī. The MS. is imperfect at beginning and end, and it has no title; but it appears to be a part of the same Taḏkirah al-Ṣafādī.

The first heading, fol. 1b, relates to a letter written (by whom does not appear) in answer to Amir Ṛukan al-Dīn ʿUmar ʿUstād al-Dār al-ʿĀliyyah, announcing the accession of al-Malik al-Ashraf ʿAlā al-Dīn Kūjuk (A.H. 742) and of his youthfulness, which brought him to the dar al-ʿĀliyyah (Alma). The MS. is imperfect at the end.

On the next page begins a collection of al-Ṣafādī’s youthful elegies, with the heading, 

\[\text{۱۰۱۸.} \]

al-Dīn [Muḥ. B. ʿUmar] Ibn ʿAṣīl Shuhbāh (who died A.H. 782; al-Durar al-Kāminah, fol. 103) to the author, and the latter’s answer, which is imperfect at the end.

Dates, which occur in some of the headings, range from A.H. 727 to A.H. 761.

1019.

Or. 2273.—Foll. 146; 10½ in. by 8; 23 lines, 5½ in. long; written in a large and distinct Maghribi character, apparently in the 16th century.

\[\text{۱۰۱۹.} \]

The second volume of the Rājānat al-Kuttāb, or collected letters of Ibn al-Khaṭīb al-Salāmnī, Wazir of the kings of Granada, who died A.H. 776 (see no. 475).

The title and the author’s name are found in the following colophon, written by the same hand as the text:

\[\text{۱۰۱۹.} \]

The work is not mentioned by name in the author’s biography. Al-Maḵkārī, who designates it by the above title (Bulak edition, vol. iv., p. 654), calls it one of the most celebrated of Ibn al-Khaṭīb’s writings, and says that it consisted of several volumes. It had four, according to the Barnāmāj al-Kutub (Haj. Khal., vol. vi., p. 659), where an abridgment by the author is also mentioned. A MS. described in the Upasala Catalogue, p. 39, has partly the same contents as the present copy, but in a somewhat different order. See also Casiri, vol. ii., p. 345, no. 1820, vol. i., no. 304, 2; Historia Abbādīdarum, vol. i., p. 168; Gayangos, Mohammedan Dynasties, vol. i., p. 307; and the Leyden Catalogue, vol. i., p. 157, 2nd edition, no. 352.
The letters are written by Ibn al-Khaṭīb, partly in the name of the king of Granada, Abu 'l-Hajjaj Yūsuf (A.H. 733–755), and of his successor Muḥammad (A.H. 755–760), partly in his own name, to contemporary princes in Africa and Spain, also to Emirs and office-holders. Most of them are stated in the text to have been written from the Alhambra, but they bear no dates. They are classed according to their subjects under some headings, of which the following are found in the present volume: Letters claiming succour against enemies, and the fulfilment of promises, the authors' letters of recommendation, fol. 1a. Letters of affection, fol. 12a. Letters on various affairs of state, fol. 64a. Addresses to subjects and to the provinces, fol. 99b. Diplomas of generals and governors, fol. 112b. Congratulatory addresses written in the author's own person, or in the name of the Sultan, fol. 125a.

The first letter in the MS. begins as follows: "The letter that the king the shahīr al-kabīr of the palace and the caliph the successor of the great man of the Almoravids,..." Several of the letters included in this volume will be found inserted by Maḳkari in the Nafl al-Ṭīb, vol. iii. and iv. of the Bulak edition. At the end is added by a later hand a letter of the Sherif of Morocco, al-Manṣūr bilḥān Amīr al-Mūminin, to the Murābiṭ Sīdī Aḥmad B. Ibrahim al-Tānnārtī, dated Safar, A.H. 1005.

1020.

Or. 3625.—Foll. 162; 7½ in. by 5½; 15 lines. The first page is written in a cursive and not very legible character, often wanting in diacritical points; dated Monday, 17 Dul-hijjah, A.H. 868 (A.D. 1464).

[G. C. Renouard.]

فلائد للإلمام في مصطلح مكتبات أهل الزمان

A treatise on letter-writing, containing models of royal or official letters, and formularies.

Beg.:

الحمد لله الذي ان شاء جعل لك حظا من صناعة الأنسا... وبعد هذا لا ابديت كوس الأنسا على شكل الهجر أو أنجزت ورود مقدمة نشأتها صاحب كل ترسل وديوان.

The author's name does not appear in the preface, but we learn from the heading of one of the documents included, fol. 96b, that he was a son of Shihāb al-Dīn Abu 'l-'Abbās Aḥmad al-Karkashandi al-Shāfī'i. That document, drawn up by the latter, is a form of appointment to the office of Khaṭīb in the Jamī' Bani Umayyah, Damascus. The heading is as follows: "خطبة توجيه خطبة جامع بنى بني امīمة من ابن أبا العباس أحمد القرشند الشافعي والمؤلف تغنبه الله برحمته وفنع المسلمين بمركبات علومه.

Shihāb al-Dīn Abu 'l-'Abbās Aḥmad B. 'Ali B. Aḥmad al-Karkashandi, or al-Kal-kashandi, who died A.H. 821, wrote a similar, but more extensive, work entitled صحّة العائم في صناعة الأنسا, an abridgment of which is described by Pertsch, no. 1619, and has been partly translated by Wüstenfeld, Abhandlungen der k. Gesellschaft der Wissen-
The name of the author himself, Najm al-Din Abu 'l-Faql Muḥammad al-Karkhashandi al-Shafi'i, appears in the following heading, fol. 108a: المقالة الثامنة فيما ينسب الأخوانيات من الأدعية إبادة وجوابها وهو على سنة إساليب العائلة في فصول التنزه والعبث. 137b. The date of compilation must fall between A.H. 821, the obituary date of the author's father, who is spoken of as dead, and A.H. 868, the date of the present copy. The work is divided into eight Makalahs and a Khatmah, but the seventh Makalah is wanting. The headings are as follows:

Fol. 3b. المقالة الأولى في مذوعة البكتبات
Fol. 7a. المقالة الثانية في مكتبات الخلفاء وهي على أربعة مذاهب
Fol. 7b. المقالة الثالثة في الكتبات لم جرت العادة بالكتابة الهية من الخلفاء وريرة المهود ومن معاهم وهي على أربعة طبقات
Fol. 13b. المقالة الرابعة في الكتبات لم جرت العادة بالكتابة الهية من كمال الفيلات وإكان الدولة بالديار المصرية والبلدان الشامية وس في معاهم وهي على مادن انواج
Fol. 48a. المقالة الخامسة في المهود والهند والباحيات والابمان والدايم والدفن والثقلا والمناشير والتداوي والتوافق والسبارات والمعاهم وما في معنى ذلك وهي على عشرة فصول
Fol. 122b. المقالة السادسة في الكتبات الدائرة بين أركان الملكية الشريفة بالديار المصرية والبلدان الشمالية وهي على نسخة أقسام

The MS. is mentioned in the catalogue of Dr. John Lee, no. 131.
A leaf prefixed by a later hand contains a spurious preface, beginning: 


The work, which appears to have been compiled by a Christian, contains models of letters to Turkish officials, to Ulama, and to private friends. It includes, towards the end, fol. 71–88, forms of letters to the Patriarch of Antioch, and other dignitaries of the Church, and to Christian friends. It is imperfect at the end.

Or. 1179.—Foll. 46; 8½ in. by 6; 21 lines, 3¾ in. long; written in plain Neskhī, with red-ruled margins; dated Yafa, Rabî’ I., A.H. 1250 (A.D. 1834).

[Alex. Jaba.]


Beg. 41

The author died in Cairo A.H. 1033. See, for his life, Khūlaṣat al-Athar, vol. iv., p. 358. The work has been printed in Bulak, A.H. 1242, and, with the Inshā of Ḥasan al-‘Attār, in Constantinople, A.H. 1299. For other copies and editions, see the Arabic Catalogue, pp. 239b, 775a, 478a; Pertsch, no. 2828; the Leyden Catalogue, 2nd ed., no. 337-8; and the Khedive’s Library, vol. iv., p. 211.

Or. 1180.—Foll. 88; 8¼ in. by 6; 18 lines, 4 in. long; written in plain Neskhī, apparently in the 18th century.

[Alex. Jaba.]

I. Foll. 2–32. Another copy of the Bât‘ al-Inshā, considerably curtailed.

II. Foll. 33–88. A letter-writer, without preface or author’s name, with the heading:


The paragraphs begin mostly with the heading نع آخرب. There are also two Bābs with the titles باب من النشر (fol. 2a), and باب من حكم النقل تنزيل البلاغ بلاغة. The last paragraph is a passage of a letter written by Ibn al-Athīr (Diyā al-Dīn Naṣr-allah, d. A.H. 637) to al-Malik al-‘Azīz.

Or. 1072.—Foll. 38; 8½ in. by 6½; 17 lines, 3½ in. long; written in thick and rather indistinct Neskhī, with vowels; dated Thursday, 29 Jumāda II., A.H. 1163 (A.D. 1750).

[Caussin de Perceval.]

The Diwan of Imru’l-Ḵāis.
The first poem is the Mu‘allakah. The initial lines of the next following eight pieces, with the corresponding numbers in Ahlwardt’s edition of the six Divans, are as follows:

Fol. 4a. (52) خليلٌ مرّ بِى على ام ٌجدبد
Fol. 6a. (4) سماَك شوق بعد ما كان اقصرا
Fol. 8a. (20) رث رم من بين ثعل
Fol. 9b. (29) لم يعرف ما تقتلى الى اهله بحمل
Fol. 10a. (17) اغتى على برق اراه وبسمن
Fol. 10b. (35) لم يذكر عشقتها للجام
Fol. 11a. (59) فقا نبى من ذكر حبيب ورُعل
Fol. 11b. (65) خليلٌ مرّ بِى على ام ٌجدبد

There are altogether, including short pieces, seventy-two poems. To some of them are prefixed notices of the occasions on which they were composed, mostly according to the tradition of ‘Amr Ibn al-‘Alà as handed down by Abu ‘Ubaidah (see Ahlwardt, Divans, p. vi.).

The compilation is comparatively late; for the collector names, in conclusion, as one of his sources, a commentary referred to by Sa’îd disc Taftazâni (d. A.H. 791) in his Muṭawwal: قال جامع هذا ما رَتَّف عليه من شعر حامل لواء الشعراء ... جمعها من شعر الديوان المذكور الشريعة الذي اجل عليه السعد الخاتم في مطلعه لكنه فضفٌب وص شرح اخري مجنون وأبي ديوان التحول العشيرة.

There are copious marginal glosses in the same handwriting as the text.

Copyist: محمد بن عبد الله الطيف المذبلي

For other commentaries see the Leyden Catalogue, vol. ii., p. 34, 2nd ed., no. 564; Pertsch, no. 2223; the Paris Catalogue, no. 3274; the Khedive’s Library, vol. iv., p. 268; &c. An edition printed in Cairo, A.H. 1282 and 1308 contains the commentary of ‘Aṣîm al-Baṭalûyûsî. The present MS. has been used by McCo de Slane for his edition of the Diwan. See the prefacc, p. xiv.

1026.

Or. 3155.—Foll. 144; 9½ in. by 6½; 21 lines, 3½ in. long; written in fair Neskhî, A.H. 1295 (A.D. 1878). [KREMER, no. 161.]

A commentary upon the Divans of Târafah, ‘Antarah, and Zuhair, with the following misleading title, ascribing the work to al-‘Asma‘î:

شرح ديوان طروة وزهير للاصمعي:

قال طروة بن عبد بن سفيان بن معد بن مالك بن ضيعب الإطلاع بروة ثهمد

The commentary begins:

من آثار الدار والبرقة ارض ذات حمارة

It is in reality a portion of the six Diwans of ancient poets (الشعر الستة) collected by Abu ‘l-Ḥajjâj Yusuf B. Sulaimân B. ‘Îsâ al-Shantamari, called al-A‘lam, who died A.H. 476 (v. Ibn Bashkwāl, Biblioth. Arabico-Hisp., vol. ii., no. 1391; Ta‘rikh al-Islâm, Or. 50, fol. 154; and Bugyat al-Wu‘āt, fol. 217), with a commentary by the compiler. The present copy has been transcribed, as stated by Kremer, from an old MS. in the library of Shaikh ‘Ali al-Laithi, Cairo, which appears to have lost some leaves.

In the following list of contents the poems...
are designated by the numbers they bear in Ahlwardt’s edition, “The Divans of the Six
Ancient Poets.”

Diwan of Tarafah: 4 (the Mu'allakah),
fol. 19; 5, fol. 17a; 19, fol. 26b; 12, fol. 30a;
10, fol. 32a; 11, fol. 33b; 17, fol. 35b; 16,
fol. 37a; 7, fol. 38a; 18, fol. 40a; 1, ib.;
14, fol. 41a; 6, fol. 44a; 2, fol. 46a; 13, ib;
8, fol. 47b; 9, fol. 49a; 3, fol. 50b.
Of the last poem there are only the first two Baits,
in the comments upon which the text breaks
off. The next page, fol. 51a, begins abruptly
with these words, باب تغيير وقتله كبير الحب يبني
شيء السهم في استواه which belong to the
commentary upon the eighth Bait of a poem
(Ahlwardt, no. 15) of ‘Antarah.

The Diwan of ‘Antarah comprises, besides
the last two lines of 15, the following poems:
11, fol. 51a; 23, fol. 53a; 19, fol. 55a; 20,
fol. 57b; 13, fol. 61a; 27, fol. 62a; 16,
fol. 62b; 5, fol. 63a; 22, fol. 64a; 4, fol.
65b; 9, fol. 66b; 14, fol. 67b; 17, fol. 68a;
8, fol. 68b; 1, fol. 69a; 6, fol. 69b; 3, fol.
70a; 25, fol. 70b; 7, fol. 71b; 2, fol. 73b;
12, fol. 76a. At the end is written:

طريقة وบายدوان زهير
[ibid]

The Diwan of Zuhair is also imperfect at
the beginning. It commences, fol. 79a, with
the 19th Bait of no. 16 (the Mu'allakah).
It contains, besides, the following poems:
14, fol. 84a; 15, fol. 90b; 9, fol. 97b; 10,
fol. 103a; 8, fol. 108a; 7, fol. 109a; 13,
fol. 109b; 17, fol. 110b; 4, fol. 116a; 1,
fol. 119b; 18, fol. 129a; 19, fol. 130b;
6, fol. 133a; 2, fol. 134a; 12, fol. 134b;
20, fol. 135a; 5, fol. 136b; 3, fol. 137a;
11, fol. 141b. This last poem concludes
the Diwan of Zuhair. The commentary
upon it ends thus:

كل جمع شمر زهير يا رواه
الأصمعي وابر عمر الفضل

The colophon states that the MS. was
written for the library of Shaikh ‘Ali al-
Laithi, who, as appears from some dedicatory
verses on the first page, presented it to
Kremer.

For other MSS. of the same commentary
see De Slane, Divan d’Amrolkais, p. xiv.;
Ahlwardt, Divans of Six Poets, p. xviii.;
the Bodleian Catalogue, vol. i., no. 1223,
vol. ii., p. 613b; Casiri, no. 299; Déren-
bourg, Escurial, no. 301; and the Paris
Catalogue, no. 3274.

1027.

Or. 3154.—Fol. 65; 10½ in. by 7½; 15 lines,
5½ in. long; written in a fine, large, vocalized
Maghribi character, apparently in the 17th
century. [Kremer, no. 160.]

The same collection, without
commentary, imperfect at the end.

قاب امرئ القيس بن حجر بن المثلث بن عمرو
بن حجر بن معاوية بن كندة بن الامارت . . . . .
قال
الأصمعي رأسه عبد الملك بن تريب كل شيء
في
أيدينا من شعر امرئ القيس وهو من حباد الراوية
الكونه الا نتائج سعتها من الأعراص ومس ابي عمر
فون العلال . . . .

The arrangement is the same as in the
MSS. of Paris, no. 3273; Gotha, no. 2191;
Vienna, no. 446; and Escurial, no. 301;
but the latter part of the Diwan of Tarafah,
and the whole of that of ‘Antarah, are
wanting.

Contents: I. The Diwan of Imru ’l-Kais,
beginning with the Mu'allakah, fol. 1b. The
other poems are in the same order as in
De Slane’s edition.

II. The Diwan of al-Nabighah, fol. 24a,
with a short introduction beginning:
POETRY.

647

The poems correspond exactly with the text edited by Dérouilhe, Journal Asiatique, 1868, ii., pp. 268—297, except that the piece numbered 21 by Dérouilh appears in the MS., fol. 346, after no. 16 of the printed edition, and with an additional Bait at the beginning.

III. The Diwan of ʿAlḵamah, fol. 43a. It contains only eight poems, arranged in the same order as in the text published by Socin, Leipzig, 1867. It wants, however, the pieces numbered iv., vii., ix., x., and xi. in that edition.

IV. The Diwan of Zuhair, fol. 48b. It is very imperfect, containing only the following poems as numbered in Ahlwardt's edition: 16 (the Mu'allakah), fol. 49a; 14, fol. 51a; 15, fol. 52a (only the first 13 Baits); 1, fol. 52b (only the first 17 Baits).

V. The Diwan of ʿTarafah, fol. 54b—65b. It contains the Mu'allakah and the following poems, here designated by the numbers they bear in Ahlwardt's edition: 5 (wanting the first 7 Baits), fol. 57b; 19, 12, 10, 11, 17, 16, 7, 15, 18, 1, 14, 6, 2, 13, 8. The last piece is imperfect, the MS. breaking off after the ninth Bait.

The Diwans of al-Nabighah and of ʿAlḵamah have been printed in Cairo, A.H. 1293, in one volume with those of ʿUrwah, Ḥātim, and al-Farazdaq. A MS. of the Diwan of Zuhair is described by Socin, Zeitschrift der D. Morg. Ges., Band xxxi., p. 710.

1028.

Or. 3810.—Foll. 138; 7½ in. by 6; from 15 to 17 lines, 5 in. long; written in distinct

Neskhi, with all the vowels, apparently in the 13th century. [Glaser, no. 97.]


The author's name is found in the colophon: تبت المعلقة السابعة ترديها و نحوه ترواية ابن حمفر أحمد بن محمد بن اسماعيل النووي المعروف بالخاس

The commentary agrees with that of Or. 415, described in the Arabic Catalogue, p. 747a.

The MS. is imperfect at the beginning. The old writing begins at fol. 22. The first line of the text is:

احدثت عليها بالقطع ناجذمت

وقد خب آل الخمزم المتتوعد

which is the 42nd Bait of the Mu'allakah of ʿTarafah. See Ahlwardt, Divans of the Six Poets, p. 56. The commentary upon it begins: احدثت وزعت بالقطع السرط و قده فاجذمت أي فأصعت وخب اسطرب كانه عد الحب والأل يكون في ارتفاع النهار. The corresponding passage is found in Or. 415, fol. 46a.

The remaining Mu'allakhs begin respectively as follows: Zuhair, fol. 32b; Labid, fol. 46b; ʿAntarah, fol. 75a; al-Ḥārith, fol. 98a; ʿAur B. Kulthum, fol. 120a.

The lost portion at the beginning has been but imperfectly supplied by a later hand, apparently in the 17th century. The text begins, fol. 2b, as follows: لحم لله رب العالمين

واعد هذة كتاب جمهور العرب في الجاهليه . . . . . .

والاسلام الذي نزل القرآن على السنتين واشتققت العربية من الناظم.
This preamble is taken from the Jamharat Ash‘ār al-'Arab of Abu Zaid Muḥ. B. Abi‘l-Khaṭṭāb (see the Arabic Catalogue, pp. 480b, 747a; Ahlwardt, Verzeichniss, no. 1000; “Divans of the Six Poets,” p. xix.; and Hommel, Actes du sixième Congrès, part 2, p. 387). Then follows the Mu‘allakah of Imru‘l-Kais, with the glosses of Ibn Abi‘l-Khaṭṭāb from the Jamharat Ash‘ār al-'Arab, the first of which begins: 

The text of the poems is written in red, with all the vowels. They are in the following order: Imru‘l-Kais, fol. 1b; Tarafah, fol. 27b; Zuhair, fol. 47a; Labid, fol. 59a; ‘Amr B. Kulthūm, fol. 78a; ‘Antarah, fol. 89a; Al-Ḥārith, fol. 100b.

Lastly is found a modern transcript of the missing portion of the Mu‘allakah of Ṭarafah foll. 10—21, with the commentary of al-Nahḥās, agreeing with the text contained in Or. 415, foll. 39—45.

For other copies of the same commentary, see Ahlwardt, no. 997; Dérenbourg, Escorial, no. 407; the Leyden Catalogue, 2nd ed., no. 557; and the Khedive’s Library, vol. iv., p. 274.

The commentary of al-Nahḥās on the Mu‘allakah of Ṭarafah was published by Reiske, Leyden, 1742, and that upon the Mu‘allakah of Imru‘l-Kais by Frenkel, Halle, 1876.

1029.
Or. 3156.—Foll. 107; 8 in. by 5½; 19 lines, 3½ in. long; written in plain Neskhi, A.H. 1265 (A.D. 1849). [KREMER, no. 162.]

شرح المعلاكات

The seven Mu‘allakahs, with the commentary of Abu ‘Abdallah al-Sayyid al-Ḥusain B. Ahmad B. al-Ḥusain al-Zauzani, who died A.H. 486. See the Arabic Catalogue, p. 257a.

Beg. 

قال الإمام القاضي أبو عبد الله السيد للحسين 

بنا أحمد بن لحسن الزؤيمي هذا شرح القصائد السبع 

امامتها على حد الإيجاز والاختصار 

The seven Mu‘allakahs, in the following order: Imru‘l-Kais, fol. 3b; Zuhair, fol. 10a; Labid, fol. 13a; Ṭarafah, fol. 16b; ‘Amr, fol. 20b; Al-Ḥārith, fol. 24b; ‘Antarah, fol. 28b. Short historical notices are prefixed to the poems.

II. Fol. 46. The seven Mu‘allakahs, in the following order: Imru‘l-Kais, fol. 5b; Zuhair, fol. 10a; Labid, fol. 13a; Ṭarafah, fol. 16b; ‘Amr, fol. 20b; al-Ḥārith, fol. 24b; ‘Antarah, fol. 28b. Short historical notices are prefixed to the poems.

III. Fol. 33a. The commentary of al-Khaṭṭāb al-Tibrizi upon the ten poems, viz., the seven Mu‘allakahs, and the Kasidahs of al-ʿAsha, al-Nābigah, and ‘Abid, with the title: 

شرح القصائد السبع والقصائد الثلاث المضافة

الله وحشة تام العشيرة

Beg.
The text of the poems is written in a larger character, but sparingly supplied with vowels. The order is as follows: Imru’l-Kais, fol. 33b; Ṭarafah, fol. 51b; Zuhair, fol. 64b; Labid, fol. 72b; ‘Antarah, fol. 86a; ‘Amr, fol. 96b; al-Ḥārith, fol. 105a; al-ʿAṣha, fol. 114b; al-Nābihgha, fol. 119a; ‘Abid, fol. 123a—125b.

See the Arabic Catalogue, p. 250a, and, for other copies, Pertsch, no. 2191; the Paris Catalogue, no. 3280; and the Leyden Catalogue, 2nd ed., p. 561. The commentary of al-Tibrizi is being edited by C. J. Lyall in the Bibliotheca Indica, Calcutta, 1891, &c.

IV. Fol. 129a. Select verses by various poets, from the earliest times to the sixth century of the Hijrah. They are arranged without any apparent method. The authors’ names appear in most cases as headings; but in some instances the only heading is another. The names which most frequently recur are Ibn al-Rāmi, Abu Firās, al-Buḥturi, Kushājim, al-‘Ughrā‘i, al-ʿAskari. The latest poet quoted appears to be al-Arrajānī, who died A.H. 544. In the colophon the collection is only designated as the poet’s Diwan. See Haj. Khal., vol. iii., p. 259, and the Leyden Catalogue, 2nd ed., no. 350. For copies of the Diwan see Uri, no. 1196; Anmer, no. 518; Alwardt, no. 275; Escurial, no. 371; Paris, no. 3117; and the Khedive’s Library, vol. iv., p. 239.

VI. Fol. 199b. The well-known poem of Ibn Duraid, the assortment, with a commentary by an unknown author.

Beg. تال ابوبكر بن دريد الاذمي اللغوي يدمج عبد الله بن محمد بن ميكك وابنه اناب البس بابنه

There is no gloss to the first Bait. The commentary upon the second begins: اما معناه ان ترى وهي للشرط وما زيدة وللخطاب موجب

See the Arabic Catalogue, p. 258b, VII., and the Leyden Catalogue, 2nd ed., nos. 618—621.

VII. Fol. 228b. The decades without author’s name.

Beg. إلا الله تعقير الكفاح وهو امبيد في حسن العطاء

The author refers to a previous collection called the uraiyat (v. Arabic Catalogue, p. 285a), and describes the present work thus: وعده
The stanzas, consisting of ten Baits each, are alphabetically arranged. There is one for each letter of the alphabet, including ﷲ، and each Bait of the stanza begins and ends with that letter. There is after fol. 231 a lacuna extending from غ to م.

For similar compositions see the Arabic Catalogue, p. 694b, II.; the Leyden Catalogue, vol. i., p. 272; Escurial, no. 417; Pertsch, no. 2202; the Berlin Catalogue, no. 2986; and the Khedive’s Library, vol. vii., p. 110.

VIII. Foll. 2336—2396. Kaṣidat al-‘Arūs, by Khalid B. Saﬁwān al-Ḳanās, who died c. A.H. 100, with an anonymous commentary:

The commentary begins, fol. 9a:

The text of the poem is written in red ink.

The MS. agrees with the edition printed in Bulak, A.H. 1290, at the end of which the author states that the work was completed A.H. 756. It has also been edited by Guidi, Lipsiae, 1871. See Pertsch, no. 2225; Paris, no. 3081; Ahlwardt, nos. 101-2; Escurial, nos. 270, 305; and the Khedive’s Library, vol. iv., p. 265.

1032.

Or. 1206.—Foll. 67; 10 in. by 7½; 19 lines, 3½ in. long; written in a small and neat Maghribi character, with red-ruled margins, apparently in the 17th century.


Beg. 2016. نقال جرير لطامة بن قرف العمبر ورزم النوبري أن جرير نزل ببني العمبر فلم يقره. فقلا ما لك عندنا ترى ابنت البشاط فقال يا طعم بن بقريت إن نبكم نفد القرى ناقت للديد ولفسم

1031.

Or. 2191.—Foll. 83; 8½ in. by 6; 23 lines, 3½ in. long; written in a neat Maghribi character, A.H. 1233 (A.D. 1818).

A commentary by Ibn Hīshām (‘Abdallah B. Yusuf, d. A.H. 761) upon the Kasidah of Ka‘b B. Zuhair, known as ‘Bānāt Su‘ād, شرح ابن هشام على بانة سعاد

Beg. ما بعد حمد الله المفام باللهام للحمد لمبيدة
The above tallies exactly with the words which a Leyden MS. gives, at the end of the second part, as the beginning of the third part, which was to follow. See the Leyden Catalogue, vol. ii., p. 43, 2nd ed., no. 589; Rosen, Notices Sommaires, no. 262; and the Khedive's Library, vol. iv., p. 243.

Most poems have short headings indicating their subject, or the occasion on which they were composed. The last piece consists of three baits, addressed by the poet to some distinguished men of the tribe of Kais, who had come to visit him during his illness. It has the following heading:

وَقَالَ جَرِيرٌ وَكَانَ

يدخل عليه عراؤه من وجوه الناس من قيس وغيرهم

بالبماهم من الهواجر وهو ول علىها ومن قيس اهل الشام

وهل فذ تلفت ذات يوماً فقال

نفسى الغداة لقوم زَغَفْوه حسبى

وأي من فهم اهلي وطِلَأَي

It is stated in the colophon that the MS. had been transcribed from an old copy, dating from the time of Ibn al-'Arabi (who died A.H. 230). This is a matter of considerable extent, in the same handwriting as the text. They give various readings, as well as historical and verbal explanations. Many of the various readings are given on the authority of 'Umārah (see supra), who, from an incidental passage, fol. 37a, تَلَلَ ابْنِ يُوسُفُ نَعَضَتْ قِبْلَ الْإِسْمِ عَلَى عَمَّارَة. appears to have been a contemporary of Abu Yusuf, i.e., Ibn al-Sikkut (d. A.H. 244). From another passage, fol. 212, قُرِّرتُ عَمَّارَةُ سَرْدًا فَقَالَ لِسَرْقُهَا, it must be inferred that the writer of the notes had read the Diwan before 'Umārah, and must therefore have lived in the third century of the Hijrah. He quotes also al-Asma'ī (d. A.H. 214), Abu 'Ubaidah (d. A.H. 209), and Ibn al-'Arabi (d. A.H. 231).

From the above it becomes probable that the notes are due to Muḥammad B. Ḥabīb (d. A.H. 245), who, as we learn from the St. Petersburg copy, Notices Sommaires, p. 208, had read the Diwan of Jarir with Abu 'Akił 'Umārah B. 'Akił B. Bilāl. 'Umārah B. 'Akił B. Bilāl B. Jarir, the great-grandson of the poet Jarir, and himself an eminent poet, quoted in the Hamāsah, p. 631, was one of the masters of al-Muṣarrad (A.H. 210—285), who frequently quotes him in the Kāmil; see pp. 22, 94, 143, &c., and the Fihrist, p. 57.

The MS. belonged to the famous Ahmad Pasha al-Jazārī, whose seal is found on the first page, with a note stating that he gave it as a Waḳf to his Madrasah, called al-Nūr al-Ahmadiyyah, A.H. 1197.

1033.

Or. 3758.—Foll. 200; 8 in. by 6; about 20 lines, 5 in. long; written in Neski, apparently in the 12th century.

[Glaser, no. 42.]

The satirical poems composed by Jarir and al-Farazdak against each other, with an anonymous commentary, imperfect at beginning and end.

The MS. begins abruptly with the following line of a satire of al-Farazdak:

لَقَى حِمَامَةُ امْهِدْ وَمَهْمَيْنَ مَفَاحِيْثٌ بَئِرٌ لِلْبَازَلَاةِ اِرْشَمَا

The commentary upon it begins as follows:

النَّقِيّ الْمَطْرِحِ الْمَلْقاَةِ الْمِهْنَاءِ وأَنَّا مَعْطَبَ بِهِمَا جَرِيرًا يُنْعِدُهُ إِنَّهُ حَمَامَةُ وَمَهْمَيْنَ مَفَاحِيْثٌ بِبَئِرِ الْبَازَلَاةِ اِرْشَمَا

The last verse of that piece—

وَخَصَّ حَرْصًا طَيِّبًا عِنْ بَلَادِهِ وَخَصَّ رَدْدَا لِلْفَظْرَانِ مِكَا مَكَٰكَٰ.
is followed by a long excursus upon the event therein alluded to, with copious quotations of early poets. The answer of Jarir begins, fol. 6b, with the heading: 

The first line is as follows:

The last poem of Jarir begins, fol. 196b, with this verse:

The answer of al-Farazdaq, which begins fol. 193b, is partly obliterated, and ends abruptly after the 14th line, fol. 200.

The work is known as Tanqīs Jarir wa-al-Farazdaq.


The verses are written in a large and fully vocalized character, and the commentary in a smaller handwriting between the lines.

The commentator is very sparing of grammatical or verbal explanations, but he deals at great length with traditions relating to the events, mostly battles between Arabian tribes, referred to in the poems. These digressions, which often fill several pages, and abound in quotations from early poets, conclude mostly with the words:

Various readings and glosses are frequently given on the authority of a certain ʿAlāmād, who is not further specified. Other authors quoted are Hīshām Ibn al-Kalbi (d. A.H. 204), Ibn al-ʿArabī (d. A.H. 231), who is stated, fol. 127b, to have recited a verse to the commentator, and to ʿUmārah B. ʿAṣkāl, in whose words the incident of Jarir’s expostulation with Rāʾi al-Ibil (Journal Asiatique, tom. xiv., p. 8) is related, fol. 177. Al-Mubarrad appears to have made use of the present commentary; his note on Jarir, p. 16, lines 7-8, is textually transcribed from it. See fol. 44.

The commentary is probably due to Muḥammad B. Ḥābīb, who died A.H. 245, and is stated to have edited the Nakāʾīd. See Bughyat al-Wuʿāt, fol. 17, and Haj. Khal., Lc.

For other copies of the Nakāʾīd see Uri, no. 1224; Nicoll, p. 618; and the Khedive’s Library, vol. iv., p. 341.

1034.

Or. 3157.—Foll. 64; 9b in. by 6 1/2; 21 lines, 3 1/2 in. long; written in Neskhi, A.H. 1293 (A.D. 1876).

[KREMER, no. 163.]

الهاشمات

Kasidahs of al-Kumait B. Zaid, who died A.H. 126, in praise of the Banu Ḥāshim, with an anonymous commentary.

Beg. قاَلُ الكِيِبُتُ بْنُ زِيدُ رَضِيَ اللَّهُ عَنْهُ يَصِدِّقُ بْنِي هَاشِمِ عَلَيْهِمُ السَّلاَمُ مِنْ لَقَابٍ مَثْبُوتٍ غَيْرُ مَقْتٍ وَلاَ اِحْلَامٍ

The MS. is incomplete; it contains only the first four of the poems found in another copy, Add. 19,403, described in the Arabic Catalogue, p. 483b. They begin respectively at foll. 1b, 12a, 31a, and 46a. The fourth breaks off, fol. 58a, wanting the thirteen last Baits.

The commentary is substantially the same as in Add. 19,403, where it is ascribed to Abu Riyāsh Ḥāmād B. Ibrāhīm al-Ḵaṣī
POETRY.

Foll. 59—64 contain the following additional pieces, viz., 1. Two Kasidahs ascribed to Tarafah and 'Antarah, but not included in Ahlwardt's edition of the six poets. They begin respectively with the following lines:

1. 


Beg. 


Copyist: 

The MS. is a transcript of a copy in the Khedivial Library (see vol. iv., p. 277), and was collated, A.H. 1295, by 'Abd al-'Azīz Ismā'īl al-Anṣāri al-Khazrajī al-Tahta'ī.

1035.

Or. 1202.—Foll. 112; 8¼ in. by 6½; 19 lines, 4½ in. long; written in fine Neskhī; dated 4 Dulhijjah, A.H. 685 (A.D. 1287).

[ALEX. JADA.]
perfect at the beginning. The first line extant of the text is the fourteenth of the poem:

لَوْ كَانَتِ الْآيَاتِ نَاجِتَتْ بِما
القَافِ يَقْطَنُ لِلْإِسْبَانِ الرَّدِّي

The commentary upon it begins:

جَعَلَ حَلْمٍ بَيْنَ اللَّهِ وَاللَّهُمَّ وَهُوَ مَا يَرُى الْإِنْسَانُ فِي نُوْمِه
يُقَالُ مَنْ حَلَمَ يَتُعَظُّ عِبَارَةً فِي الْعَيْنِ وَتُصَدِّعُهَا فِي
الْمُستَقِبِ

The explanation of each verse is given under two heads, viz., theشرح الابلام, and theالعابض، to which a third, الممذ، is sometimes added, as well as copious quotations from other poets. The first of the above sections will be found in an abridged form in Boisen's edition, Havniae, 1828.

The commentator was still alive A.H. 557, and died probably about A.H. 570. See Bughyat al-Wu'at, fol. 12, and the Arabic Catalogue, p. 422, note . For other copies of the commentary see Uri, no. 1257; Aumer, no. 564; the Leyden Catalogue, 2nd ed., no. 620; and Dérenbourg, Escorial, no. 476.

Foll. 1—20, written by a late hand, contain: 1. A Kasidah of Shihâb al-Din Ahmad (B. Muh.) al-Khafâji (d. A.H. 1069) in praise of the Prophet and in imitation of the above poem of Ibn Duraid.

Beg.

1. اِيٌّ شَقِيقُ الرِّضُوٍنِ حَيَّةٌ لِّفَيَا
فَحَامَرُ عَدُوُّ وَرَدَةٌ مِّنَ الْحَيَا

2. The first part of an abridgment of the commentary of Ibn Hishâm al-Sibti, by 'Abd al-Kâdir B. 'Umar al-Baghdâdi, supplementing the defect of the MS.

Beg.

اللَّهُمَّ لَهُ الْهَيْدَرُ الْيَطِيرُ اَلْهَيْبِ، وَالْإِنْسَمَامُ، وَالْعَيْنُ
فِيْقَلُ الْعَبِيدُ الْقَطَّرُ إِلَى رَبِّهِ النَّقَدَرَ، اَبُو عُمَرُ
الْبَغَدَادِيُّ

The abbreviator, who was born in Baghdad but lived in Cairo, died A.H. 1093. See Khulâsat al-Athar, vol. ii., p. 451.

1037.

Or. 3768.—Foll. 40; 8 in. by 5½; written in neat Neskh, with redruled margins, apparently in the 18th century. [Glaser, no. 52.]

I. Foll. 2—32. The Maksûrah of Ibn Duraid, with a Takhmis.

The first verse of the Maksûrah is,

لِيَ آمِعُ لِلْمَسْرُوحَةٍ
وُضِعَتْ بِمَسْرُوحَةٍ عَلَيْهِ

II. Foll. 33—40. The Kasidah of Ka'b B. Zuhair, known as Bânat Su'âd, with a Takhmis written as the preceding, and beginning:

دَمَّ الْحَمْبُ بِسَيْفِ الْحَجَرِ مَطْلُول
وَضِعَتْ بَعْدَ ذَلِكَ مَسْرُوحَةٍ

1038.

Or. 3163.—Foll. 170; 11½ in. by 6½; 17 lines about 4 in. long; written in large and bold Neskh; dated 1 Rabi' I., A.H. 1108 (A.D. 1696). [Keimer, no. 169.]

ديوان التنبيى

The Diwan of al-Mutanabbi, in alphabetical order. See the Arabic Catalogue, p. 278b.
A few leaves are wanting at the beginning. The first line is:

ليس التلوج بها على مسالك
وباهها بيضاء سوداء

This is the 15th Bait of the poem beginning امي ازديارك في الديجي الزباء; see p. 191 of Dieterici's edition. There is apparently a leaf lost after fol. 1. There are only three more Kasidahs rhyming in Hamzah, namely, those which begin respectively at pp. 631, 486, and 127 of the same edition.

The last poem of the volume, beginning خَيَرُ الْبَرَيْةِ وَالْاَنَامِ صَمِّي، is found there at p. 699.

There are headings in red ink indicating the subject of each poem.

The scribe, عبد الله بن أحمد المظبي المالكي النفييمي, claims for himself the credit of the alphabetical arrangement. The order of the poems is different from that which obtains in the alphabetically arranged Diwan noticed in the Arabic Catalogue, p. 649b. That early alphabetical arrangement, which was carried out shortly after the poet's death, is followed by his contemporary and first commentator, Ibn Jinni.


Foll. 1—7 and 231—236 contain miscellaneous notes and extracts.

1039.

Or. 3895.—Foll. 236; 11\(\frac{1}{4}\) in. by 8\(\frac{1}{4}\); 13 lines, about 5 in. long; written in fair large Neskhī, with all the vowels; dated Dulhijjah, A.H. 1072 (A.D. 1662).

[Glaser, no. 181.]

The Diwan of al-Mutanabbi alphabetically arranged, with short headings indicating the subjects of the poems.

Beg. قال أبو الطيب أحمد بن الفسيس القندي حرف الألف يمدح هرون ابن عبد العزيز الأروجی الكاتب امي ازديارك في الديجي الزباء

Although the name of the commentator does not appear, there is internal evidence to show that it is Ibn Jinni. Abu'l-Faṭḥ Uthmān B. Jinnī, who was born at Baghdad
before A.H. 330, and died A.H. 392, read the Diwan of al-Mutanabbi with the poet, and wrote upon it a commentary entitled al-Fasr (thus written in Ibn Khallikân’s autograph MS., Add. 25,735, fol. 213b). See De Slane’s version, vol. ii., p. 192; Fihrist, p. 87; Ta’rikh al-Islâm, Or. 48, fol. 230; Bughyat al-Wu‘ât, fol. 164; and Flügel, Grammatische Schulen, p. 248.

The above preamble, however incorrectly written, shows that the commentator was a friend of the poet. A little lower down there occurs the following passage, stating how he had questioned al-Mutanabbi about the proper pronunciation of U-y in one of the poet’s verses:


The same explanation is quoted in a condensed form, on the authority of Ibn Jinni, by al-Wâhidi, Dieterici’s edition, p. 123, line 11. Another gloss of Abu ‘l-Fath (Ibn Jinni) quoted by the same author, ib., p. 58, line 6, is also found in our MS., fol. 121b, as follows:

The commentary begins:

العنزل احتر المطابع
وامدسه ومنه قبل اليوم اتيمت أذا اشتد حرا

Copyist: منصور بن سليم بن حسن الدمناوي

الزهري

1041.

Or. 4356.—Foll. 104; 10 in. by 6½; 21 lines, 5 in. long; written in fine bold Neskhi, with the vowels; dated Friday, 29 Safar, A.H. 674 (A.D. 1275). [BUDGE.]
A commentary upon the Diwan of al-Mutanabbi, by Ibn al-Ifili.

The author's name appears in the colophon: 

he begins the sūfari third from Shūr ʿAllī the good. 

He was a native of Cordova, deeply versed in the language of the poets, and prided himself on his critical acumen, but was ignorant of prosody. Having been accused of infidelity, he was incarcerated with some physicians in the time of Hisbām al-Marwānī, but was subsequently released. He died A.H. 441. See also Ibn Bashkuwāl, Biblioth. Arabico-Hisp., vol. i., p. 93, and Haj. Khal., vol. iii., p. 311.

The poems are taken in the same order as in the commentary of al-Wāḥīdī, edited by Dieterici, 1861. The verses are taken mostly two by two, and distinguished from the comments by a larger character.

The MS. is imperfect at the beginning. Its contents correspond with pp. 379—537 of Dieterici's edition. But there are two lacunae, one after fol. 4, corresponding with pp. 386—392, and another after fol. 37, corresponding with pp. 445—9.

The first complete poem begins, fol. 3b, with this line (Dieterici, p. 383):

The comments upon it begin:

The comments on the last two lines (Dieterici, p. 537, verses 8 and 9) begins:

1042.

Or. 4357.—Foll. 346; 7½ in. by 5½; 15 lines, 4 in. long; written in fair Neskhi, with vowels, apparently in the 16th century.


The MS. contains the first half of the work. It wants the first page of the preface (the first twelve lines of Dieterici's edition), and it breaks off in the course of the explanation of the line beginning:

See p. 371, verse 6, of the same edition. The verses are written in a large character and fully vocalized.

For other copies see the Arabic Catalogue, pp. 2804, 649b; Pertsch, no. 2231; Leyden, 2nd ed., no. 629; Escurial, no. 308; the Khedive's Library, vol. iv., p. 271, &c.

1043.

Or. 4358.—Foll. 307; 11¼ in. by 7½; 27 lines, 4½ in. long; written in plain Neskhi; dated Monday, 3 Ramadan, A.H. 1072 (A.D. 1662).

The same commentary complete.

The verses are written in red ink, mostly without vowels.

At the end is an epilogue in which the commentator states that he finished the
work A.H. 462. It contains also some remarks on the exclusive taste of the time for the poetry of Mutanabbi and the neglect of the ancient poets, as well as a criticism of the commentary of Ibn al-Jinni.

That epilogue is found also at the end of the edition lithographed in Bombay, A.H. 1271.

1044.

Or. 2910.—Foll. 115; 9½ in. by 5¾; from 16 to 20 lines, about 3½ in. long; written in fair, partly vocalized, Neski, with redruled margins, probably in the 17th century.

[Presented by Col. S. B. Miles.]

The Diwan of Abu Firas, with the following inscription: 

ديناء أبو فراس رحمة الله كان أبو فراس رحمة الله العين الباصرة في بني حمدان এবং حمدان ملوك الشام من ربيعة وهم كلهم شيعة اخبار

اله الله تعالى

قال أبو عبد الله حمدي بن خالد المجري

الغوي من حل من الشرف السامي ملسب النامي

والفضل الرابع والادب البراء والشجاعة المشهورة والساحة

المثيرة حمل الامبراطور فراس حمدان بن سعيد بن حمدان

Abu Firas al-Hārith B. Saʿīd B. Hamdān, the cousin and favourite poet of Saif al-Daulah, died A.H. 357. His adventurous life is recorded by Ibn Khallikān, De Slane's version, vol. i., p. 366. See also Hammer, vol. v., pp. 49 and 734, and Taʾrīkh al-Islām, Or. 48, fol. 54. His Diwan was collected by his contemporary, the famous grammarian Abu ʿAbdallāh al-Ḥusain b. Ahmad B. Khālawayh, who spent most of his life at the Court of Saif al-Daulah, and died in Ḥalab, A.H. 370 or 371. See Ibn Khallikān, ib., p. 456; Taʾrīkh al-Islām, Or. 48, fol. 115; and Bugāyat al-Wuʾāt, fol. 120. To Ibn Khālawayh is due the preamble, the begin-

ning of which is given above. It agrees substantially with that which Dr. Rosen quotes in extenso, Notices Sommaires, no. 272.

The poems are arranged in alphabetical order. Nearly the same contents are found, but without alphabetical arrangement, in an edition printed in Beirut, 1873. Their order does not quite agree with that of the MS. described by Rosen, no. 270.

The initial lines under each of the letters of the alphabet are as follows:

Fol. 1b. عم صباحاً وان غدوت خلاء

Fol. 3a. الشعر ديوان العرب

Fol. 16a. أكذب طلوك من حقه

Fol. 16b. لا يلبق واعتنى

Fol. 17b. شهودي والإرواح غير لوائد

Fol. 20a. احس من فؤاد معتيقة

Fol. 29a. قولب نبئي دامية المرح

Fol. 59b. وفيده النعمة من فضله

Fol. 60a. ما انص تلته بين اقدن

azmi al-sani بوجه هذا اليائس

From the 19th century edition of the poems of Abu Firas.
On the fly-leaf is written by S. B. Miles: "The Diwan of Abu Fâris purchased at Zanzibar."


1045.

Or. 3162.—Foll. 67; 8½ in. by 5½; about 25 lines, 3½ in. long; written in cursive Neskhi; dated end of Rabî‘ I., A.H. 1032 (A.D. 1623). [KREMER, no. 168.]

The Diwan of Abu Firâs, with the same preamble, by Ibn Khâlawaîh.

Beg. قال أبو عبد الله الممسير بن خالوية النخور

من حل من الشرف السامي

The Diwan is in alphabetical order; but it begins with a quatrain, the first hemistich of which is the šurû‘ Dîwân al-‘arb. The initial lines under each letter are the same as those given by Rosen, Notices Sommaires, no. 270, with only two exceptions, namely, under ب and س, where the first lines are respectively as follows:

The hunting poem in Rajaz is placed at the end of letter ر, foll. 33b–36b. At the end of the alphabetical series, fol. 63a, is an
POETRY.

extract from the notice of Abu Firās in the Yatīmāt al-Dahr of al-Tha‘ālibī. A few additional pieces in modern handwriting occupy foll. 64—67. By the same hand are foll. 3—6, which supply a lacuna of the original MS.

A notice of Abu Firās, abridged from Ibn Khallikān, by Muḥ. Kamāl al-Dīn al-Siddīkī al-Khalwātī, dated A.H. 1177, occupies one page at the beginning. The first three pages of the Diwan are also written by him.

1046.

Or. 3161.—Foll. 89; 8½ in. by 6; 19 lines, 3⅔ in. long; written in small and rather cursive Neskhi, with occasional vowels, with red-ruled margins, apparently in the 18th century. [Kremer, No. 367.]

The Diwan of Ibn Hāni, with the title: ديوان أبي القاسم محمد بن هاين المغري ساحبه الله تعالى أمين

Beg: قال أبو القاسم محمد بن هاين المغري يمَدح

ابن 중요한 الرعدين الله


In the present MS. the poems are arranged according to the persons in whose praise they were composed, and have brief headings stating the names of those persons. The first fourteen Kasidahs are addressed to al-Mu‘izz. They are followed by poems in praise of two Amirs, Tāhir and Abu ‘Abd-Allāh al-Ḥusain, sons of al-Manṣūr (Cairo edition, p. 39), of the general Ja‘far, of Ja‘far B. ‘Ali, prince of Maṣlah (v. Ibn Khallikān, vol. i., p. 326), with elegies on the death of some of his relatives, on al-Mu‘izz again, on Ja‘far B. Ghalbūn, and on some other persons, also occasional poems.

The following are the initial lines of the first fourteen Kasidahs, with references to the pages of the Cairo edition.

Fol. 26 (p. 31).

الاطرنتا والجم ركود

Fol. 5a (p. 23).

أوى الجمّب من هاد ومن هود

Fol. 7a (p. 150).

تقدم خطأ أو تأخر خطأ

Fol. 9a (p. 3).

لحب حيث العتشر الاعتداء

Fol. 12a (p. 7), wanting the first 35 Baits.

Fol. 13a (p. 121). اصأخت فقالت وقع أجرد

نشيطم (partly translated by Kremer, l.c., p. 483). انطس رحا في الشمال شمولا

Fol. 18a (p. 100).

اراك لم رعد من المسم صائئ.

Fol. 21a (p. 90).

سرى ونجاه الليل اقتب انذ

Fol. 23b (p. 26).

هل من اعتنة علائ بربر

Fol. 25a (p. 137).

يوم عفني في الغفار طويل.

Fol. 27b (p. 96).

هل كان طمع بالمير الريعا

Fol. 30b (p. 21).

ستنذب بما سيت شفاء الأرام

Fol. 32a (p. 119).

يتول نبو العباس هل فقت مصر

Fol. 33b (p. 55).

The MS. is imperfect at the end. It breaks off in the piece which begins قد سار بي هذا الزمان فأولها (p. 76), wanting the last fifteen Baits.
For other MSS. see Uri, no. 1291; Ahiwardt, nos. 211-12; Rosen, Notices Som- 
maires, nos. 280-1; the Paris Catalogue, 
no. 3103; Escurial, no. 443; and Nobles, 

1047.

Or. 3767.—Foll. 109; 9½ in. by 6¼; 14 lines, 
4½ in. long; written in a large and bold 
Neskhi, with a fair sprinkling of vowels, 
apparently in the 13th century.

[GLASER, no. 51.]

The Diwan of Ibn Hānī.

Although imperfect at beginning and end, 
the collection is richer than the preceding. 
The arrangement is apparently chronological.

It begins abruptly with this line:

اطاع له بدور السماء وعوده
فكان غياما لا يغب تذقيته

the 32nd Bait of a Kasidah in praise of 
Ibrāhīm B. Ja'far B. 'Alī, which begins 
p. 81 of the Cairo edition.

Omitting short pieces of three or four 
lines, the contents may be stated, with the 
names of the person addressed, as found in 
the headings of the MS., and with references 
to the pages of the Cairo edition, as follows:

Fol. 2a; in praise of Ja'far B. 'Ali (p.18). 
Fol. 3a; in praise of the same (p. 131). 
Fol. 6a; in praise of al-Mu'izz (p. 90). 
Fol. 8b; an elegy on the death of the mother 
of Ja'far and Yahya, sons of 'Ali (p. 153). 
Fol. 10b; in praise of Ja'far B. Fālah 
(p. 15). Fol. 13a; verses addressed to Ja'far 
B. 'Ali, excusing himself from attendance 
(p. 7). Fol. 13b; in praise of the same, a 
Kasidah not included in the Cairo edition, 
beginning:

آن لهذا الحب ان يهذ
لم جفته لاوراد النهد

Fol. 15a; in praise of the same (p. 93). 
Fol. 17a; ten Kasidahs in praise of al-
Mu'izz (pp. 3, 26, 119, 137, 28, 150, 31, 121, 
110, 96). Fol. 49b; three poems in praise 
of Yahya B. 'Ali B. al-Andalusiyah (pp. 
73, 114, 87). Fol. 57b; on the death of 
the mother of Ja'far B. 'Ali B. al-Andalusiyah 
(p. 50). Fol. 60a; in praise of Ibrāhīm B. 
'Ali B. al-Andalusiyah (p. 146). Fol. 63b; 
in praise of Abu 'l-Faraj al-Shaibānī (p. 10). 
Fol. 66b; to the same (p. 52). Fol. 68a; 
to a man who had read al-Mutanabbi's 
Diwan with the poet, and from whom Ibn 
Hānī had borrowed the volume (p. 54). 
Fol. 68b; two pieces without heading (pp. 
23, 42). Fol. 72b; in praise of the two 
Amīrs Šāhir and Abu 'Ubaid-allah (p. 39). 
Fol. 75a; a Kasidah in praise of Ja'far B. 
'Alī, not found in the Cairo edition, beginning:

خليق اين الازابعنا وجعفر
وجنة عدس بنت عنها وكثير

Fol. 78a; an elegy (p. 35). Fol. 81b; in 
praise of Yahya B. 'Ali (p. 19). Fol. 83a; 
in praise of al-Mu'izz (p. 55). Fol. 86b; 
two pieces in praise of Yahya B. 'Ali (pp. 
134, 44). Fol. 90b; to Ibrāhīm B. Ja'far 
(p. 140). Fol. 92a; two pieces in praise of 
al-Mu'izz (pp. 85, 96). Fol. 97b; in praise 
of Jauhar al-Mu'izzî (p. 69). Fol. 101b; in 
praise of Aflah al-Nashib, in Barkah (p. 142). 
Fol. 105a; two poems in praise of al-Mu'izz 
(pp. 106, 76). The MS. breaks off in the 
middle of the second poem, which wants the 
last nineteen Baits.

1048.

Or. 4591.—Foll. 247; 10 in. by 6¼; 17 lines, 
about 4 in. long; written in fine large vo-
calized Neskhi, apparently in the 12th 
century.

[Presented by Col. S. B. MILES.]
The poems have headings indicating the occasions on which they were composed. These headings contain many references to incidents of the poet's life and to contemporary events, but without any date. The most notable of the historical persons to whom the laudatory pieces are addressed are the following Buwaihide sovereigns, 'Izz al-Daulah Bakhtiyar, Sharaf al-Daulah, Samşâm al-Daulah, and Bahâ al-Daulah, and the following Wazirs, al-Muhallabi (d. A.H. 352), Abu 'l-Faḍl al-'Abbâs B. al-Husain (d. A.H. 362), Abu Tâhir Muḥ. Ibn Bakiiyyah (deposed A.H. 367), Abu 'l-Faraj Muḥ. B. al-'Abbâs (d. A.H. 370), and Abu Mansûr Muḥ. B. al-Hasan (appointed A.H. 374, died A.H. 416).

Selections from the Diwan of Ibn al-Hajjâj are noticed by Mehren, Copenhagen Catalogue, no. 260, and by Pertsch, no. 2235. Copious extracts are also found in Yatimat al-Dahr, Add. 9578, foll. 221—243.

1049.

Or. 3789.—Foll. 159; 8½ in. by 6½; about 20 lines in a page, written by several hands, for the most part in a cursive character, in the years A.H. 1172-3 (A.D. 1759-60).

[GLASER, no. 74.]


Beg. 

قال على بن محمد النهايي رحمه الله يئئى

ولده ابا الفضل بديدة الورثة

ابا الفضل طال الليل ام خانى صبري

فتميل لي لاب الكواكب لا تسري

Abu 'l-Hasan (or, according to al-Dahabi, Abu 'l-Husain) 'Ali B. Muḥ. B. Fahd al-Tihâmi, a Meccan Sharîf, took up his abode in Ramlah, where he discharged the office of Khâṭib, and lost his son Abu 'l-Faḍl. Having
POETRY.

The author of Tib al-Samar has devoted notices to the above poets, who lived in Kaukabân in the first half of the twelfth century of the Hijrah. See Or. 2428, foll. 6—20. The first two are designated in the MS. as still living, the third as dead at the time of writing, probably about A.H. 1150.

III. Foll. 51—115. A collection of short poems, mostly of the kind called توشيح, without author’s name, imperfect at beginning and end.

The first complete piece begins:

وَقَالَ رَضِيَ اللَّهُ عَنْهُ


The poems are arranged under the authors’ names as follows: ‘Izz al-Islâm Mu‘t. B. Ishâk, fol. 33b; Sharaf al-Islâm al-Hassan B. Ishâk, fol. 38b; Fakhir al-Din ‘Abdallah B. Ishâk, fol. 42a; Ismâ‘il B. Mu‘t. B. Ishâk (the compiler), fol. 45a.


The Diwan is not alphabetically arranged. It begins with three elegies on the death of the poet’s son. Some verses of the first of these are quoted by Yâkût, i.e., some of the second by Ibn Khallîkân al-Dâhâbi, i.e. Then come laudatory Kasidahs, two of which are in praise of the Wazir Abu ’l-Kâsim al-Maghribi (d. A.H. 418, v. no. 594), and one is addressed to al-Mufarrij B. Dagh-fal B. Jarrâh, an Arab chief, who took Ramlah A.H. 386, and was poisoned by al-Hâkim (Kâmil, vol. ix., pp. 84, 87).

On the first page is recorded a saying ascribed to Nashwân B. Sa‘îd al-Ḥimyari, to the effect that he hoped to collect the compositions of Arab poets, and would give the first place to the Diwan of al-Tihâmi.

A copy of the Diwan is mentioned by Casiri, no. 381, Dérenbourg, no. 333.


Beg.: لسیدی الولی عز الاسلام محمد بن اسمیع

The poems are arranged under the authors’ names as follows: ‘Izz al-Islâm Mu‘t. B. Ishâk, fol. 33b; Sharaf al-Islâm al-Hassan B. Ishâk, fol. 38b; Fakhir al-Din ‘Abdallah B. Ishâk, fol. 42a; Ismâ‘îl B. Mu‘t. B. Ishâk (the compiler), fol. 45a.
The Kasidah begins:

The Kasidah begins: 

\[\text{خذوا من ثمانٍ موجب الحلم والشك} \]
\[\text{وَتَأَلِفُ لِفَظَيْنِ طِيْبَ الْفَظْمَ وَالْفَقِيرُ} \]

It was composed, as stated at the end, in Muharram, A.H. 1172, by Kadi 'Akil B. 'Izz al-Din al-Khalidi.


The remaining portions of the volume contain mostly miscellaneous poetical extracts too fragmentary for detailed description.

1050.

Or. 3160.—Foll. 312; 8½ in. by 5½; 21 lines, about 3½ in. long; written in neat Neskh with all the vowels; dated Rajab, A.H. 1293 (A.D. 1876). [KREMER, no. 166.]

\[\text{لَنَزُومُ ما لَا يُذَرُّ} \]

A collection of poems, mostly of philosophical import, arranged in alphabetical order, by Abu 'l-'Ala Ahmad B. 'Abdallah B. Sulaiman al-Tanukihi al-Ma'arri, who died A.H. 449.

Beg.

The present copy was transcribed for Kremer by al-Haj Isma'il al-Nabulusi, from a MS. dated Safar, A.H. 639 (A.D. 1241), and made for the Hafsite prince, Abu Zakariyya B. Abi Hafs.

For other copies see Uri, no. 1293; the Leyden Catalogue, 2nd ed., no. 642-3; Rosen, Notices Sommaires, no. 286; and the Khedive's Library, vol. iv., p. 298. An incomplete edition of the work was lithographed in Bombay, A.H. 1308.

1051.

Or. 3844.—Foll. 177; 12 in. by 8½; 28 lines, 6 in. long; written in close and crabbed, but distinct, vocalized Neskh, with ruled margins; dated Kaukaban, Sunday, 8 Jumada II., A.H. 1154 (A.D. 1741). [GLASER, no. 132.]
POETRY.

605

A full commentary upon the Diwan of Abu‘l-‘Alā al-Ma‘arri, entitled Sīkṭ al-Zand.

Beg. 

The commentator, whose name does not appear in the text, is stated, in the following title prefixed by the transcriber, to have been Fākhr al-Dīn al-Rāzī: كتائب تنوير سقط الزند

This attribution is false; for the present work was completed, as stated by the author at the end, fol. 176a, in Muḥarram, A.H. 541, while Fākhr al-Dīn al-Rāzī was born, according to Ibn Khallikān, vol. ii., p. 652, and to al-Dahabī, Ta‘rikh al-Islām, Or. 52, fol. 229, in A.H. 544.

Al-Rāzī’s commentary upon the Sīkṭ al-Zand, mentioned among his works by Ibn Khallikān and by Ibn Abī Usāibī‘ah, is stated by the latter to have been left unfinished. Who was the real author appears from a passage pointed out by Rosen, Notices Sommaires, no. 238, and which occurs in the present copy, fol. 137b, and in the edition printed at Bulak, A.H. 1286, vol. ii., p. 127. There the commentator refers to a previous work of his own, entitled وقعة الأبيكورت, which the context shows to have been a collection of proverbs alphabetically arranged. This work was written A.H. 532 by Abū Ya‘qūb Yūṣūf B. Tāhir al-Khuwayyī, disciple of al-Ma‘dīnī (v. Haj. Khal., vol. iv., p. 330, vol. v., p. 393), to whom, therefore, the present commentary must also be ascribed. A copy of the same commentary in the Khedive’s Library, vol. iv., p. 222, Sīkṭ al-Zand, gives also A.H. 541 as the date of composition.

In the preface, the author remarks that in his country, Khorasan, the Diwan of Abu‘l-‘Alā was neglected, because not understood. After complaining of the insufficiency of the commentary of al-Tibrīzī, he states that he had applied himself in succession to literary, legal, and philosophical studies, and had composed on most branches of science works of acknowledged merit. He was, therefore, well prepared to penetrate the abstruse meaning of the poet. The commentary includes the entire text written in a large character, with all the vowels added in red ink. The work is mentioned, without author’s name, by Haj. Khal., vol. iii., p. 601, and by Uri, no. 1211.

A short notice of Abu‘l-‘Alā is appended at the end, fol. 176a-b. On the opposite page, fol. 177a, is a note on some portions of Kasidahs omitted by the commentator. On the fly-leaf at the beginning is an anecdote of Abu‘l-‘Alā, extracted from the work of Ibn Abī Usāibī‘ah.

1052.

Or. 2186.—Foll. 297; 12 in. by 8½; 29 lines, 5½ in. long; written in a fair Maghrībi character, dated A.H. 1193 (A.D. 1779).


Beg. ذكر خبر وقعة [corrected: الابكورت] بالأبيكورت

The original text, the qasida al-sharafiyah, is a poem on the life of Muḥḥammad, and on the
early conquests of the Muslims (see the Arabic Catalogue, pp. 140b and 405b). The author is called in the MS., fol. 200b, Abu Muh. ‘Abdallah B. Abi Zakariyya Yahya B. Zakariyya al-Shakratisi al-Tauzari, who died A.H. 576 (fol. 150a), he says that his own Shaikh, Abu ‘Abdallah, was a pupil of that scholar. In another passage, f. 360b, he says that he had seen a copy of the Raud al-Unuf, in the handwriting of al-Ustād Abu ‘Ali al-Shalaubin, who died A.H. 645.

The present volume, the last of the work (it is marked on the lower edge as the third), includes the last nineteen Baits of the Shakratisiyyah. The short references which they contain to the early conquests of the Muslims have been expanded by the commentator into a vast historical compilation, giving a full and circumstantial account of the conquests of the following countries: Syria, fol. 2b; Irak, fol. 23b; the land of the Turks, fol. 31b; Fars, fol. 43a; Abyssinia, fol. 72a; Sin, fol. 76b; Nubia, fol. 81b; Misr and Alexandria, fol. 83b; Maghrib, fol. 91a; and Andalus, fol. 150a.

The principal authorities are al-Ṭabari, from whom extensive extracts are given, al-Wakidi, Ibn Kutaibah, al-Mas‘ūdi, and al-Bakri. There are also frequent quotations from the following works of Maghrībi writers:

1. An abridgment of Ḥimma al-maw‘āz, a work alphabetically arranged, written about A.H. 500 (fol. 100b, 1036), the author of which is not named.
2. Nuzhat al-ṭawfiq, also geographical, without author’s name (fol. 23a, 150a).
3. The conquest and other works of Abu ‘Umar Ibn ‘Abd al-Barr, who died A.H. 463 (fol. 43a, 76a).
4. ‘Arab Ṭamīr B. Abī-n-Najda, fol. 91a.
5. The last verse of other copies, beginning written in red ink with all the vowels. The first extant, fol. 21b, includes this verse, the 115th of the original poem:

\[ \text{تربّىت منّه إعراس العراق ولم يترك منّه الترّك علم غير متنّد} \]

See Harl. 5480, fol. 2386. The last verse of other copies, beginning راصب وصل وواصل كل صالة, fol. 198a, is followed in this MS. by two additional strophes due to the commentator.

A copy of the poem with an anonymous commentary is noticed by Casiri, no. 359, and by Déroulède, no. 361. A commentary by Muh. B. ‘Abd al-Rahmān B. al-Ṭufaili (d. A.H. 530) is mentioned by al-Makkari, vol. i., p. 563.

1053.

Or. 4004.—Foll. 21 ; 9½ in. by 7.

[Glaser, nos. 299, 305.]

I. Foll. 1—14; 13 lines, 4½ in. long; written in large Neskhī with all the vowels, apparently in the 14th century.

Fragment of a Diwan, without author’s name. The author is Abu ‘Abdallah al-Husain B. ‘Ali B. Muḥ. Alḵam, who lived in Yemen in the latter half of the fifth century of the Hijrah. He was born and brought up in Zabīd. His father, also a poet, was, under the Amir ‘Ali B. Muḥ. al-Sulaiḥī, at the head of the revenue department in Tihāmah, and acted for fifteen years as Wazīr to Asʿād B. Shīḥāb, governor of Zabīd. His son was, after him, the first of Yemen poets, and was regarded in that country as equal to al-Mutanabbi. He wrote letters for al-Sayyidat al-Ḥurrah, wife of al-Mukarram, son and successor of al-Sulaiḥī, to the Egyptian and other foreign courts, and lived in great and luxurious style. His Diwan is extremely rare. See Tīrāz Aʿyān al-Zaman, Or. 2425, fol. 234b. He and his father plotted with Jayāsh B. Najāḥ the overthrow of Asʿād B. Shīḥāb, A.H. 482. See Johansen, Hist. Jemāna, pp. 134—6, ‘Umārah, Or. 3265, fol. 138—140, Kay’s edition, pp. r., 28, v, 89, and Tīrāz Aʿyān al-Zaman, fol. 220.

Fol. 1, marked as the first of the ninth quire, contains the latter part of a Kasidah rhyming in ُخَاء, a short piece with the heading: وَقَالَ مِنْ لَزْمٍ مَا لَبَّيْنِمْ, and the beginning of a long Kasidah in praise of al-Sayyidah Bint Aḥmad al-Sulaiḥī, with the heading: حُرُكَ بَدْجَانْ لِمُرَأَةِ الْسَّيِّدَةِ الْمَلْكِيَّةِ بُنتِ اَلْحَمَدِ بْنِ صَحِيمَ الْعَلَامِيَ. Beg. أَنتَ اَلْحَرُّتُ فَرَاعُهُمْ فَجَلَّلْ وَلَكُنَّ تَهُوَىٰ تَرْحُمْ لَمْ تَبْعُدُ

That princess, the wife of al-Mukarram, son and successor of the Amir ‘Ali al-Sulaiḥī, carried on the government during the illness of her husband, who died A.H. 484, and after his death. Sayyidah died A.H. 532. See ‘Umārah, fol. 110; Kay’s edition, pp. s, 73, Tīrāz, fol. 176. To her is also addressed the next following Kasidah, fol. 4.

Further on, fol. 8, is a Kasidah in which the poet rebukes Jayāsh and regrets his own desertion from al-Mukarram, وَقَالَ فِي زِيدْ بَنِي جِيَاشِ وَيَبْتَغُونَ عَلَى مَفَارِقَةِ الْمَلَكِ المُكرِمِ. This is followed by a long poem in praise of the last-named king, fol. 9.

In the heading of the last piece, which was an answer to verses addressed to himself, the poet’s name is written al-Kūmi, كَتَبَ إِلَيْهِ مُسَبِّبٌ مُنْعَسٍ بْنِ عَلَيْ الْقَيْسِ. This has been taken to stand for a Nisbah derived from the Persian city, Ḳummm, al-Kūmmi; but in the works above referred to, and especially in the excellent copy of the Tīrāz, the poet’s patronymic is always written ابن القَمِ.

The Diwan is alphabetically arranged. The present fragment contains the latter part of letter خ and the beginning of ر.

II. Foll. 15—21; 13 lines, 4½ in. long; written in Neskhī, probably in the 17th century.

Fragment of a book of divination (Fāl), paginated with Arabic figures from 27 to 40.

Each page contains twelve answers, numbered from 1 to 12, and at the top of each page is the name of a holy personage connected with some place in Yemen, as اسْمِيْلُ السِّيدُ عِنْ بْنِ عَمَّ الْأَهَدِ فِي الْمَرَائِعَ حَصُصُ ذِمرُ بْنِ زِيدُ or simply a local name as حَصُصُ ذِمْرُ كَوْكِبَانِ. 4 q 2
A commentary by Muḥammad B. ‘Umar Baḥrak al-Ḥadrāmi upon the Lāmiyyat al-‘Ajām.

The title and the author's name are found in the following inscription, prefixed by the hand of the copyist: 

The author, an eminent scholar, poet, and prolific writer, was born in Ḥadrāmāt, A.H. 869, and studied law in Aden and Zabīd. He visited India, and was held in honour by Sultan Muḥaffar of Gujrat. He died in Ahmābad, on the 20th of Shādn, A.H. 939. His abridgment of the commentary of al-Safādī is mentioned among his numerous works. See al-Nūr al-Sāfīr, Add. 16,648, fol. 536. His surname Baḥrak is apparently contracted from Bā Aḥrāk. Bā, for Bānū, is frequently used for family names in Ḥadrāmāt, as Bā ‘Alawi, Bā Fākiḥ, Bā ‘Antar, &c.

The author says in the preface that his commentary is chiefly extracted from that of Khalīl B. Aibak al-Ṣafādī, of which he took the essential part, leaving out the irrelevant digressions:

The work has been printed in two volumes, Cairo, A.H. 1290, and re-printed A.H. 1305.

The text of the poem is written in elegant Thulth and in red ink, with all the vowels. The last verse explained in the first volume is the following:

See the Cairo edition of A.H. 1305, vol. i., p. 250.

For other copies see the Arabic Catalogue, p. 286a; Pertsch, no. 2248; Escurial, no. 322-23; Rosen, Notices Sommaires, no. 289; Institut, nos. 88—90; Paris Catalogue, nos. 3119—21; the Leyden Catalogue, 2nd ed., vol. i., p. 407, note; and the Khedive's Library, vol. iv., p. 288.

1056.

Or. 3165.—Foll. 33; 8½ in. by 6; 25 lines, 3½ in. long; written in small and distinct Neskhī; dated 17 Jumāda II., A.H. 1092

A.D. 1681. [Kremer, no. 171.]
POETRY.

For other copies see the Leyden Catalogue, 2nd ed., no. 656; Ahlwardt, no. 283; Aumer, no. 567; Pertsch, no. 2250; Rosen, Notices Sommaires, no. 292, 2; Preston, Biblioth. Burckhardt, p. 28, no. 16; Houtsma, no. 21; Landberg, no. 399; and the Khedive's Library, vol. iv., pp. 313, 338.

1057.

Or. 3164.—Foll. 98; 9 in. by 6½; 21 lines, 3½ in. long; written in small and neat Neski, but incorrectly in the 18th century. [Kremer, no. 170.]

نبذ العجم عن لامية العجم

A diffuse commentary upon the Lamiyyat al-'Ajam, without author's name.

Beg. حمدًا لِلِهادا بِأيُض قِيبان وُضِرَ صدورة تَلَفِيقِ الْبَيْانَ ... وَبَعْدَ فَانِ القِصِيدَةَ الْمُوسَمَةَ باَلَامَم

In a very prolix preface, after a long eulogy upon the poem and its author, the writer says that he had been requested to write a commentary upon it by a person only designated as belonging to an illustrious and erudite family, and that, after long delays, caused by private troubles, he had complied with that desire. He adds that, in spite of a long search, he had not succeeded in finding any previous commentary on the poem. A commentary with the same beginning is ascribed by Haj. Khal., vol. v., p. 295, to Jalāl B. Khidr al-Ḥanafi, who wrote it in Constantinople, A.H. 962.

The present copy breaks off at the fifth line of the comments upon the 39th verse of the poem.

1058.

Or. 1532.—Foll. 86; 10 in. by 6½; 27 lines, 4½ in. long; written in small and very neat Neski, with frequent addition of the vowels; dated 1 Sha'bān, A.H. 399 (A.D. 1494). [Sir Henry C. Rawlinson.]

The well-known historical Kasidah of Ibn 'Abdūn (d. A.H. 529), with the commentary of Ibn Badrún.

Beg. قال الفقيه الكاتب الاديب أبو مروان عبد الملك بن بدرön للفحري الشابي رضي الله عنه

A diffuse commentary upon the Lamiyyat al-'Ajam, without author's name.

Beg. حمدًا لِلِهادا بِأيُض قِيبان وُضِرَ صدورة تَلَفِيقِ الْبَيْانَ ... وَبَعْدَ فَانِ القِصِيدَةَ الْمُوسَمَةَ باَلَامَم

In a very prolix preface, after a long eulogy upon the poem and its author, the writer says that he had been requested to write a commentary upon it by a person only designated as belonging to an illustrious and erudite family, and that, after long delays, caused by private troubles, he had complied with that desire. He adds that, in spite of a long search, he had not succeeded in finding any previous commentary on the poem. A commentary with the same beginning is ascribed by Haj. Khal., vol. v., p. 295, to Jalāl B. Khidr al-Ḥanafi, who wrote it in Constantinople, A.H. 962.

The present copy breaks off at the fifth line of the comments upon the 39th verse of the poem.

1059.

Or. 1531.—Foll. 97; 8 in. by 5½; 17 lines, 2½ in. long; written in small and close Neski; dated 28 Shawwāl, A.H. 1026 (A.D. 1617). [Sir Henry C. Rawlinson.]

The same poem and commentary.

Beg. قال الفقيه الكاتب الاديب أبو مروان عبد الملك بن عبد الله بن عبدون [sic] للفحري

On Ibn Badrún's commentary.

Beg. قال الفقيه الكاتب الاديب أبو مروان عبد الملك بن عبد الله بن عبدون [لدرون] للفحري

Another copy of Ibn Badrún’s commentary.

Beg. قال الفقيه الكاتب الاديب أبو مروان عبد الملك بن عبد الله بن عبدون [لدرون] للفحري

On Ibn Badrún's commentary.
1061.

Or. 2911.—Foll. 271; 8½ in. by 5¼; 16 lines, 4 in. long; written in thick and coarse, but distinct, Neskhi; dated 8 Jumādā Ii., A.H. 1222 (A.D. 1807).

[Presented by Col. S. B. Miles.]

I. Foll. 1—17a. Another copy of Ibn Badrūn’s commentary. The commentary is slightly imperfect at the beginning. The first line is: ابن أمير المجتمعين منتهى: شرفة سلية بن مصير وقائلان [sic], which belongs to the preface of the commentator, and corresponds with the 12th and 13th lines of the first page of the Leyden edition.

II. Foll. 174a—271b. The Kasidat al-Ḥimyariyyah of Nashwan B. Sa’īd and its commentary (see no. 584), with the heading: هذه القصيدة التي تسمى للميرية: المنسبة الى الملوك من قول السيد العالم نشوان بن سعيد المثير.

The commentary begins, after the first eleven Baits of the Kasidah, as follows:

ورد النبي عليه السلام وافق اهل السير أن حود اول نبي مرسل بعده تعالى بعد نوح نشوان تن سعيد المثير.

The copyist, محدث بن ناصر بن سالم بن محمد، says in the colophon that, at the time of writing, he was spending the summer in the town of Samā’il, وهو يومMED، بالله تعالى واحد مقيطا في بلد سابل, and that he made this copy for Shaikh Sa’īd B. Mājid B. Sa’īd al-Ḥarithi.

On the fly-leaf Col. Miles has written: “Nishwan’s Kasidah is well known to the Yemen tribes of Oman; but this is the only copy I have been able to procure in this country. Muscat. S. B. M.”

1062.

Or. 3167.—Foll. 130; 8¾ in. by 5; 17 lines, about 3½ in. long; written in fair Neskhi with occasional vowels, apparently in the 13th century. [Kremee, no. 173.]

ديوان الأرجاني

The Diwan of Nasīh al-Dīn Aḥmad B. Muh. B. al-Husain al-Arrajānī, arranged in alphabetical order.

Beg. قال الكامل الفاتح ناصع الدين زين الإسلام الأرجاني أحمد بن محمد بن مسعود قيس السر همزة قانيه مهبة

يرى نوادى وهو في سودائه

انزاء لا يشير على حواده


The MS. contains only the first portion of the alphabetical series. It breaks off before the end of letter ر, after the first two lines of a Kasidah in praise of Sadid al-Daulah Ibn al-Anbārī (v. Or. 2430, fol. 158b), beginning:

إلى خيال خيال في اليلام سرى

نظرة في خفاها الشيء أي نظرا

There is a lacuna of one fol. or more after fol. 14.

The poems have headings showing to whom they were addressed, or on what occasion they were composed. But in many instances the original writing has been erased, and such unmeaning headings as

في الهوى، في الوجود، في المقيفة, have been substituted.

There are fifteen pieces under letter ١.
The other letters begin respectively as follows: ب, fol. 34b; ت, fol. 47b; ث, fol. 50a; ج, fol. 51a; ح, fol. 54a; د, fol. 61a; and ر, fol. 87b.

The following are the principal persons named in the original headings: Two contemporary Khalifs, al-Mustazhir (fol. 12b) and al-Mustarshid (fol. 89b). Four sons of Niẓām al-Mulk, viz., Shams al-Mulk ʿUthmān (fol. 54a); Kiwām al-Dīn Aḥmad (fol. 105b); Muʿayyid al-Mulk (fol. 117b); and Fakhr al-Mulk (fol. 120b). The Mustaufi ʿAzīz al-Dīn Abu Naṣr Aḥmad B. Ḥāmid (fol. 12a, 43b, 66a, 81a, 91b, 129b), who was put to death A.H. 526 (v. Kāmil, vol. x., p. 480). The Munshi of the Diwan, Safīd al-Daulah Muḥ. B. ʿAbd al-Karīm (fol. 29a, 77a, 110a, 130b), who died A.H. 558 (Kāmil, vol. xi., p. 558). Two members of the family of Abu Bakr Muḥ. B. Thābit al-Khujiandi, who had been brought by Niẓām al-Mulk from Merv to Isfahan (Kāmil, vol. x., p. 251), viz., his son Maṣʿūd (fol. 9b, 66b), and his grandson ʿṢādir al-Dīn Muḥ. B. ʿAbd al-Lātīf (fol. 58b), who was the head of the Shaʿfīs in Isfahan, and died A.H. 552 (Kāmil, vol. xi., p. 150). The Wazīr Sharaf al-Dīn ʿAlī B. Ṭirāḍ al-Zāmī (fol. 70a, 108a), who died A.H. 538 (Kāmil, vol. xi., p. 64); and Niẓār al-Dīn ʿAbd al-Ḵāhir B. Muḥ., Kadi of Khuzistan, to whom the author acted as deputy (fol. 45a, 112b).

For other copies see the Bodleian Catalogue, vol. ii., p. 616b, ad no. 1259; Ahlwardt, nos. 320-1; the Leyden Catalogue, 2nd ed., nos. 668-9; Houtsma, no. 23; and the Khedive’s Library, vol. iv., p. 240.


The Diwan of the same poet.

Beg. الم لى صاح ما قد انتى
بامر المتسلم انتي

The arrangement is also alphabetical; but the order of the poems under each letter is not the same as in the preceding MS., and each MS. contains some pieces which are not found in the other. The first poem of this copy, the initial seven Baits of which have been supplied by a later hand, is a Kasidah in praise of al-Mustazhir-billah. It is the tenth of the preceding MS., fol. 12b, where the first hemistich reads:

الم يان يا صاح ام قد انتى

The first piece of the preceding copy is found here as third, fol. 3b, with the heading:

تال يدح ضيا الدين أحمد بن على رئيس بلدة إزار

There are twelve pieces under letter ʻ.

The poems have short headings in red, in which, besides the names already mentioned, that of the Wazīr Anūshrwan B. Khalīd (deposed A.H. 530, Kāmil, vol. xi., p. 29) is of frequent occurrence.

At the end of the Diwan, fol. 145a, are found a versified colophon dated A.H. 1032, transcribed from an earlier copy, and Ibn Khallikān’s notice of the poet.

Then comes a supplement to the Diwan, containing additional pieces in alphabetical order, foll. 146b—162a, and the latter part of Ibn Khallikān’s notice.

Foll. 162b—164a contain an Urjūzah by ʿAbd al-Raḥmān, called al-Bahlūl,

الدب
الرحمان شهير بالهول

on the exactions of a tyrannical governor of Damascus, A.H. 1151.
Lastly there are, foll. 1655—169a, three additional poems by al-Arajānī, the first of which occurs also in Or. 3816, fol. 588. It begins:

شَقِّي الْحُمَّامِ الْبَلَدِ لَا نَا حَا

The first line is:

لَوْقَ ضَيِّ من أَهْلٍ فَفَعَّلِ أَرَاهُ طَرِيًّا

There is only one date given, namely, A.H. 521; it relates to a Kasidah in praise of Rustam Ibn al-Marzubān, which is stated to have been the author's first essay in poetry.

For another copy see Uri, no. 1220, Nicoll, p. 612.

The Diwan of Abu 'l-Ghanā'īm Muhammad B. 'Ali B. Fāris al-Hudālī, called Ibn al-Mu'allīm, is highly praised by Ibn Khallīkān (De Slane, vol. iii., p. 168), who describes him as the most popular poet of his time. He was born at al-Hurth, a village near Wāsīt, A.H. 501, and died there A.H. 592. See Yāḵūt, vol. iv., p. 960, and Ta'rikh al-Islām, Or. 52, fol. 80.

The Diwan is chiefly composed of Kasidahs, or laudatory poems, arranged without regard to rhyme or chronology, with headings indicating persons to whom they were addressed, mostly Amirs and Wazirs of Wāsīt, Basrah, Baghdad and Mosul. A few amatory poems are interspersed, and at the end are some elegies ('mrā'ī), the first of which is on the death of the poet's son Abu 'l-Manṣūr. The last is imperfect at the end.

The first page is occupied by a notice of the author, abridged from Ibn Khallīkān. The first Kasidah wants the initial lines, the MS. having been transcribed from a copy which had lost a leaf or more at the beginning. The second Kasidah has this heading:

وَقَالَ إِنَّا يَمِدِّ الْمَيْدَانَ الْإِسْفِسَالَ اَلْجَلَّ مَظْفَرِ الدَّيْنِ الْكَرَّ عِيْب

Soup and Wasteth the Heavenly

The Diwan of Imam al-Manṣūr billah 'Abdallah B. Hamzah, who died A.H. 614 (see no. 210), with this title:

كِتَابُ دِيوَانِ شَرَح مُولاَةَ الإِسْلامِ

Amīr al-Mumīniyyīn wa-Sīdī al-Masā'īnīn, muṣawī al-mulūk al-dīn

The contents are more copious than those of another MS. described in the Arabic Catalogue, p. 749a, and the order of the eight classes, in which the poems are distributed, differs from that copy with regard to the last two. The headings of the classes are as follows:

Fol. 2. باب الأفكار I.
Fol. 54. فيها يتعلق بالكتب والدراسات II.
Fol. 122. في ملاحظات أهل المذهب III. خاصّة
Fol. 146. مما كتب به إلى أولاده وأولياء IV.
Fol. 166. في المذاهب والأوصاف V.
Fol. 171. في صفات مغلف VI.
POETRY.

Fol. 199.  
 فى المزلى VII.

Fol. 216.  
 فى المواض والاداب VIII.

Headings prefixed to the poems frequently contain dates; these range from A.H. 583 (fol. 54) to A.H. 612 (fol. 68). For other copies see Ahlwardt, Glaser'sche Sammlung, no. 34, Landberg, no. 227, and the Leyden Catalogue, 2nd ed., no. 675, where a notice of the author will be found, as well as a full statement of the contents of the Diwan.

1066.

Or. 2431.—Foll. 126; 8 1/2 in. by 5; 17 lines, 3½ in. long; written in neat, sparingly vocalized, Neskhi, with 'Unwân and gold-rulled lines; dated Sunday, 17 Dulhijjah, A.H. 1185 (A.D. 1772).

[Presented by Col. S. B. Miles.]


Beg.  
المجد للرب العالمين... إما بعد هذا ديوان لسان
العرب وحجة أهل الاداب الامبر جمال الدين ابي منصور
على بن عبد الله بن المقرّب الشاعر المطلق والقصيم المطلق

The poet, who is also designated by the Nisbahs al-Ibrâhîmi and al-‘Uyûnî, lived in al-Ahsâî in the first half of the seventh century of the Hijrah. Some account of him, drawn from another copy of the Diwan, Add. 7598, has been given in the Arabic Catalogue, p. 288a.

The contents of this copy are mostly the same as those of the MS. just mentioned, but the arrangement is quite different. It does not follow any obvious system, except so far that poems addressed to the same person are mostly grouped together. Most pieces have headings, in some instances very extensive ones, showing in whose praise, or on what occasion, they were composed.

The first piece is a Kasidah in praise of the Khalif al-Nâsîr-lidîn-âllah, beginning:

إرثها الاماني ما تنى للحواج نفع قاعمانى بالصدابة باع

It is found in Add. 7598, fol. 132.

The second, which has no heading, and is not found in the other MS., begins, fol. 5a.

ابت نوب الامام الا تصادا الا ما لاحداد الذيلى وما يا

The third is in praise of the Amir Mu'h. B. Mâjid, and begins, fol. 66:

خذوا عن يهين النفس اهدا الركب
نسلان ذات مفي ما صنع السر

It occurs in Add. 7598, fol. 67b.

At the end of the Diwan there are three poems, in which the author boast of his descent and of the past glories of his fore-fathers. The last and longest, beginning, fol. 123a, تُم فاشدده الديس للرحلات معزتما، occurs near the beginning of the other copy, fol. 13a.

A poem in praise of Amir Mu'h. B. Ahmâd B. al-Fâqîl al-'Uyûnî, fol. 47b, is stated in the heading to date from A.H. 559, and to be the earliest composition of the poet that had been preserved. But the corresponding heading in the other copy has the date A.H. 599, which is more probable. Yaâkût, who met the poet in Mosul, A.H. 617, calls him 'Ali B. al-Mu'âkarrab B. al-Hasan... Ibn Ibrâhîm al-'Uyûnî al-Bahrûnî. See vol. iii., p. 766. For other copies see Ahlwardt, Verzeichniss, no. 459; Nobles, Madrid Catalogue, no. 215; Houtsma, nos. 28, 29; and the Khedive's Library, vol. iv., p. 235, where the author's name is written Jamâl al-Din Abu 'Abdallah Muh. B. 'Ali B. al-Mu'âkarrab.

1067.

Or. 2432.—Foll. 100; 7 1/4 in. by 6; consisting of two parts, written by different hands.

[Presented by Col. S. B. Miles.]
POETRY.

I. Foll. 1—32; 20 'lines, about 2½ in., written in fair Neskhi, apparently in the 17th century.


The editor says that the Diwan consists of seven sections, containing as many kinds of poetical compositions; but that division is not observed in the present copy.

The first line is:

ما للدمعو تسيل سيل الوادی
احدى بركب العامرية حاد

The Diwan, which ends fol. 28a, is followed by a few pieces of other poets. The first is a Sufi poem, in the form of a Kasidah, by Abu Muḥ. ‘Abdallah B. al-Ḳasîm B. al-Muṣaffîr al-Shahrûzûrî, called al-Murtada, Kadi of al-Maṣûlî (who died A.H. 511; see Ibn Khallikân, De Slane’s version, vol. ii., p. 29).

It begins:

لمع ذارم وتمعس المس

The others are by an unknown poet, ‘Ali B. al-Jahar, and by al-Majnûn.

The Diwan of al-Hâjirî is twice mentioned by Haj. Khal., vol. iii., pp. 271 and 298. It has been lithographed in Cairo, A.H. 1280, and printed there A.H. 1305.

For other copies, see Ahlwardt, nos. 456-8; Loth, no. 829, III.; and the Leyden Catalogue, 2nd ed., nos. 676-7.

The next three leaves, foll. 33—35, contain a Kasidah entitled al-Yatîmah, by Abu 'l-Ḥasan B. Wahh al-Manbijî, the qasîdah al-asâsî, al-mashhûr al-mawsû’î, beginning:

هل بالظلال لسائل رد

II. Foll. 36—100; 12 lines, 3½ in. long; written in fair Neskhi, with a few vowels; dated Monday, 17 Muḥarram, A.H. 1024 (A.D. 1615).

The Diwan of Abu 'l-Ḥasan 'Ali Ibn al-Nabîh, with this title:

كتاب ديوان الكالت:
الأديب الأزرق القديم
الدبيس الكامل المسا
بالكامل أبو لمسي على بن النبه تغطى الله بتعتمه

المهد للذين بعث أزواج العقول في اسما.


The present copy begins, like a previously described MS., Arabic Catalogue, p. 288b, with a prose preface by the author, who dedicates the work to al-Malik al-Aschraf Mûsa, son of al-Malik al-'Adîl. The contents of both copies are the same, and arranged in precisely the same order except towards the end, where there are some discrepancies. Ewald has given some extracts from the Diwan, in the Zeitschrift für die Kunde des Morgenlandes, vol. ii., p. 201.

For other copies see Ura, no. 1297; Ahlwardt, no. 409; Dérenbourg; Escurial, nos. 344-5; Pertsch, no. 2261; Nobles,
POETRY.

Madrid Catalogue, no. 229; Houtsma, no. 31; and the Khedive’s Library, vol. iv., p. 236.

The present copy was written for Maulānā ‘Uthmān Efendi by Mūhammad B. ‘Ali ‘Ufair.

1068.

Or. 1205.—Foll. 57; 8½ in. by 6; 21 lines, 4½ in. long; written in fair Neskhī with a few vowels; dated Sunday, 6 Dūl hijjah, A.H. 1085 (A.D. 1675). [ALEX. JABA.]

The Diwan of ‘Umar Ibn al-Fāriḍ (who died A.H. 632), with a preface by the editor, ‘Ali, the son of the poet’s daughter. See the Arabic Catalogue, p. 289a.

The Diwan begins, fol. 17a, with the poem the first line of which is

The same preface is found in the edition of the Diwan with the commentaries of al-Būrīnī and al-Nābulusi, published by Rushdāl al-Dahdah, Marseilles, 1853, and re-printed, Cairo, A.H. 1279, and Bulak, A.H. 1289. The Diwan also has been lithographed, without preface, in Beirut, A.H. 1267 and A.D. 1882, also in Cairo, A.H. 1280 and 1297. It has been printed, with a commentary by Amin al-Khūrī, in Beirut, 1888, and an Italian translation by P. Valerga was published at Florence, 1874.

The contents of the present copy are, at the beginning, the same as in the Marseilles edition; but further on there is considerable difference in matter and arrangement.

For other copies see Pertsch, no. 2262; the Leyden Catalogue, 2nd ed., nos. 678—84; Ahlwardt, no. 417, &c.; the Paris Catalogue, nos. 3143—70; Houtsma, no. 33; and the Khedive’s Library, vol. iv., pp. 313, 234.

1069.

Or. 3842.—Foll. 92; 13 in. by 8½; 21 lines, 5½ in. long; written in fair large Neskhī, with red-ruled margins; dated 1 Rabi‘ II., A.H. 1219 (A.D. 1804). [GLASER, no. 130.]

The Diwan of the same poet, with the preface and epilogue of ‘Ali, the author’s grandson.


1070.

Or. 4359.—Foll. 60; 8 in. by 5½; 15 or 16 lines, 3½ in. long; written in fair Neskhī; dated Saturday, 27 Ramadān, A.H. 956 (A.D. 1549). [BUDGE.]

The same Diwan, commencing with the preface and the same four pieces as the Marseilles edition. Further on the arrangement is different, and the number of pieces less.

The last piece begins:

The last piece begins:

Foll. 58—60 contain some Duba monks and a
Kasidah, by Shaikh 'Abd al-Rahim al-Bur' (c. A.H. 450), beginning:

1071.

Or. 3166.—Foll. 75; 10 in. by 7 1/4; 16 lines, 4 in. long; written in fair Nestalik; written for Kremer in Alexandria about A.D. 1860.

[KREMER, no. 172.]

The same Diwan, with the preface of 'Ali.

The contents agree generally with those of the Marseilles edition, and conclude with the same poem.

1072.

Or. 3700.—Foll. 266; 7 1/2 in. by 5 1/2; 27 lines, 2 1/2 in. long; written in neat and minute Neski; dated on the last day of Rabi' II, A.H. 1061 (A.D. 1651).

[Ahlwardt, no. 439; the Leyden Catalogue, 2nd ed., no. 686; the Paris Catalogue, nos. 3157-58; and the Khedive's Library, vol. iv., p. 268.]

The commentary has been printed in the Marseilles edition of the Diwan. See also Ahlwardt, no. 3157; and the Khedive's Library, vol. iv., p. 268.

1073.

Or. 3853.—Foll. 155; 8 1/2 in. by 5 1/2; from 21 to 23 lines, 3 1/2 in. long; written in plain Neski, with red-ruled margins; dated Rada' al-'Arsh, Thursday, 28 Shawwal, A.H. 1088 (A.D. 1677). [GLASER, no. 141.]


The Diwan consists of 39 pieces in alphabetical order, with a Kitâb and a Dubait at the end. It has been printed in Constanti-
nople, A.H. 1298. A fragment of the same, and some detached pieces (included in the present copy), are noticed by Ahlwardt, Verzeichniss, nos. 481—8.

II. Foll. 22—112. The Diwan of Diya al-Din Musa B. Yahya Bahran in praise of Imam al-Mutawakkil 'ala 'llah Sharâf al-Din Yahya B. Shams al-Din (who was proclaimed A.H. 912, and died A.H. 965) this diwan: (965) السعيد ... للفقهاء العلماء ... في الدين

The contents are mostly Kasidahs addressed to the Imam, congratulating him on his victories, or written in his name to various persons. They form a chronological series, and the dates mentioned in the head-

ings range from A.H. 924 to 931. There are also some Kasidahs addressed to the...
Imam's sons, 'Abdallah and al-Mu'tahhar, and several short poems of the kind called Taushih. The author has been mentioned above, no. 540, as Müsa B. Yahya B. Haràn.

III. Foll. 115—155. The Diwan of Ibn al-Nabih al-Misri, with a prose preface by the author, beginning:

شَرَعَ الْإِدِيبِ أَبِاهُمِي بْنِ سَهِلِ الْإِسْرَائِيْلِ الْأَشْبِيْلِ

الاندِلُسِيُّ بَعْدَ الفَخْرِ الْكَبِيرِ

Ibrāhīm B. Sahl, the poet of Sevilla, was a Jew who had embraced Islamism, although the sincerity of his conversion was doubted. He perished at sea on his way to Ifriqiyyah, A.H. 649, being then about forty years of age. See al-Maḳḳari, vol. ii., pp. 351—4, and Haj. Khal., vol. iii., p. 241. On the title-page is a short notice extracted from the hermeneutical preface, stating that the author was born A.H. 609.

The abbreviator says in a short preamble, that he made the present extract from a Maghribi copy, which he had succeeded, after a long search, in obtaining from the province of Ifriqiyyah, and that he omitted the life of the author and what related to his personal circumstances.

The first line is:

تَنَازَعَنِي الْأَمْلِ كَهْلَا وَيَنَا

وِيَسْدِعَنِي التَّعْلِيمَ لَوْ كَانَ نَافُعًا

The MS. contains seventy-three pieces, some of them very short, arranged in alphabetical order.

The abbreviator, Hasan B. Muh. al-'Aṭṭar, states at the end that he completed his task A.H. 1229. He adds that he had left out the second part of the Diwan, consisting of laudatory poems, because he found it inferior to the first, and had a dislike for that kind of poetry.

There is a copy of the Diwan in the Escurial. See Dérenbourg, no. 379. The same abridgment was printed in Cairo, A.H. 1279, 1292, 1302. See the Khedive's Library, vol. iv., p. 233, where the abbreviator is stated to have died, A.H. 1250. Another edition was printed in Beirut, A.D. 1885.

Copyist: مصطفى بن محمد أبو الفضل الثاني

بغرمليه

The poet was born in Mecca, A.H. 581, spent most of his life in the service of al-Malik al-Sālih, to whom he acted as secretary, and died in Cairo, A.H. 656. See Ibn Khallikān, De Slane’s version, vol. i., p. 542, and Ḥusn al-Mahḍarah, vol. i., p. 327. His Diwan has been published, with an English translation, by E. Palmer, Cambridge, 1876-7. It has been lithographed in Cairo, A.H. 1278, 1297, &c. See also Guyard, Le Divan de Zohair, variantes, 1883.

The present copy begins and ends like Palmer’s edition; but it contains a less number of poems. There are, for instance, under Alif but three pieces, against six in the printed text.

Copyist: مهيد بن يوسف بن الظبيب

For other copies see the Arabic Catalogue, p. 749b; Ahlwardt, no. 490—2; Déroux, Escurial, no. 471; Pertsch, no. 2271; the Leyden Catalogue, 2nd ed., no. 1204; the Paris Catalogue, no. 3175; and the Khedive’s Library, vol. iv., p. 242.

The Diwan concludes with a piece beginning: "الله أكريرًا مجدد" (Palmer, p. 70).

A similarly arranged MS. is described in the Paris Catalogue, no. 3173.

On the last page of the MS., and in the same hand, there is a versified exhortation to prayer for deliverance. It is ascribed to the holy Shaikh, Muhammed (B. 'Ali) al-Bakri, son of the learned Ahmad ibn Muhammad al-Bakri, who died A.H. 994; see the Arabic Catalogue, p. 7775, ad p. 307a).

1077.

Or. 3169.—Foll. 21; 8½ in. by 7¼; 21 lines, about 33 in. long; written in cursive Neskhi in the 19th century. [Kemener, no. 175.]

The Diwan of Saif al-Din 'Ali Ibn Kizil, alphabetically arranged.

Beg. قال عبد القادر . . . العالم العلامة وقيل القهامة وقيل دههم وقيل عصر صييف الدين على بي قتل رحمه الله تعالى لله الله الذي أنشأ الوري ودر حرا وبعد هذا جمع مشتغل على مقاطع فاصلة ذات معاني راقيتة اقتنعتها من قصائده.

The first piece has the heading وقال بدمج صاحب له بهذه الأبيات يا حبيبي هواه في وسط الطلب قد تولى حشائشني مع ليا.


The Diwan includes three poems addressed to al-Malik al-Nasir Salah al-Din Yusuf, who reigned A.H. 634—658 (v. Ibn Khallikân, De Slane's version, vol. ii., p. 445). One of them, dated A.H. 652, is said to relate to a peace concluded with the Franks. Another piece is addressed to a contemporary poet, Ibn Ma'ruh (no. 1073).

Copyist: محمد محمد بن الفضل

Another copy is mentioned by Déroulède, Escurial, no. 342, i.

1078.

Or. 4363.—Foll. 91; 8½ in. by 6; 11 lines, 3½ in. long; written in fair Neskhi, apparently in the 17th century. [Budos.]

A collection of religious poems by several authors.

The most important are:


Beg. قال الشاعر الإمام الفقيه الفاضل أبو عبد الله محمد ابن أبي بكر ابن رشيد [sic] الواعظ البغدادي لحميد الله الذي فضل بعض النيبين على بعض . . .

For other copies see the Arabic Catalogue, p. 311b; Loth, no. 816; Ahlwardt, no. 500; Pertsch, no. 2273; the Leyden Catalogue, 2nd ed., no. 706; and Houtsma, no. 38.

II. Foll. 44—56. The Diwan of Ibrahim al-Jabar, هذذا ديوان إبراهيم الجباري.

Beg. طاب السماو وعبس النباتات 

وتجدته في حائتها السادات.
All the poems included are found with others in a larger Diwan, also ascribed to Shaikh Ibrahim al-Ja'bari, Arabic Catalogue, p. 347b.

That celebrated saint, whose full name was Taki al-Din, or Burhan al-Din, Abu Is'haq Ibrahim B. Mi'jad al-Jabar, was born in Ja'bar, A.H. 599, and died in Cairo, A.H. 687. See the Arabic Catalogue, p. 778b, and al-Munawi, fol. 225. It is stated by the last writer, and by the editor of the Diwan of Ibn Farid, Marseilles edition, pp. 19, that al-Jabar was present at the death of the latter poet, and handed down some of his verses. No Diwan of his composition, however, is mentioned in the notices of his life.

In other MSS. the same Diwan is ascribed, with greater probability, to a later Ja'bari, viz., Muhammad B. Abi Bakr, a Sufi of the Salihyyah convent, Cairo, who died, according to Ahlwardt, no. 669, about A.H. 920. See also the Vienna Catalogue, no. 489, and Pertsch, no. 2311.

III. Foll. 71—91. The Hamziyah of al-Bu'siri, called Umm al-Kura (v. Or. 4362).

There are, besides, some detached pieces, most of which are anonymous. Others are ascribed to Ibn al-Mukri, fol. 36; to 'Abd al-Hadi al-Sud, fol. 38; and to Ahmad Ibn al-Jauzi, foll. 56 and 63.

1079.
Or. 3159.—Foll. 19; 9.5 in. by 5.5; 9 lines, 3.5 in. long; written in elegant, fully vocalized, Neski, with Unwan and gold-ruled margins, apparently in the 16th century.

[KeREMER, no. 3159.]

قصيدة البردة
The well-known poem of al-Bu'siri (died A.H. 696), called al-Burda. See the Arabic Catalogue, p. 765; Pertsch, no. 2275; the Khedive's Library, vol. iv., p. 296, &c.

1080.
Or. 4360.—Foll. 31; 11 in. by 8.5; 12 lines, written in fine large Neski with the vowels, dated Rabi' I., A.H. 1091 (A.D. 1680).

[BUDGE.]

Takhmis of the Burda, without author's name, beginning:
ما بال قلبك لا ينفك ذا المند بان اهل المد وليل والعلم

The author is Nasir al-Din Mu'lib. 'Abd al-Šamad al-Fayyumi, and the date of composition is A.H. 873. See the Arabic Catalogue, pp. 310b, 650a, and Haj. Khal., vol. iv., p. 529. For other copies see Pertsch, nos. 2282-3; Rosen, Institut, no. 96; and the Khedive's Library, vol. iv., p. 215, vol. vii., pp. 30, 196.

The same Takhmis is ascribed in Ahlwardt's Verzeichniss, no. 580, d, to Muhib. Mansur B. 'Ubaidah.

Foll. 29—31 contain a collection of short moral sentences in alphabetical order, beginning:

ابناء المتروع بيبمدة اخوك من واسلك

بالنشب لا من سواك بالنسب

1081.
Or. 4361.—Foll. 66; 8.5 in. by 5.5.

[BUDGE.]

I. Foll. 1—38; 15 lines, 2.5 in. long; written in neat Neski with the vowels; dated 7 Sha'bân, A.H. 1009 (A.D. 1601).

Commentary of Khalid B. 'Abdallah al-Azhar upon the Burda, شرح البردة
The author, who died A.H. 905, completed this commentary A.H. 903. See the Arabic Catalogue, pp. 876, 765a, 293b, and, for other copies, ib., p. 651a; the Khedive’s Library, vol. iv., p. 266; Loth, no. 822; and Ahlwardt, no. 565. The work has been printed in the margins of Ibrâhim al-Bâjûrî’s commentary, Cairo, A.H. 1302.

II. Foll. 39—52; 24 lines, 3½ in. long; written in fine Neskhi, apparently in the 17th century.

A mystic poem in the form of a Kasidah, by ‘Abd al-Karîm al-Jîlî, هذه القصيدة للشجاع عبد الكريم للجلي وهي الموصولة بالبادية العينية والنادرات الغريبة في حمل البلاغات المعرفة، نواره فهم العبادة طالغ وليس فهم العدل فيه توافق.

Foll. 53—58 contain a fragment of a history of the prophets, the Muthallath of Kuṭrub (v. Pertsch, no. 408, Ahlwardt, no. 150), and the Lâmiyyat al-‘Arab of Shanfara (Arabic Catalogue, p. 176b, and Pertsch, no. 2224).

1083.

Or. 3888.—Foll. 33; 6½ in. by 8½; 20 lines, written in large Neski with the vowels; dated Sunday, 7 Rajab, A.H. 1139 (A.D. 1727).

I. Foll. 1—32. The same Hamziyyah of al-Bûsîrî, with a Takhmis, imperfect at the beginning.

It wants the first 130 Baits of the original poem. The Takhmis on the last Bait begins:

I. Foll. 1—27. The Hamziyyah of al-Bûsîrî, also called Umm al-Kura, a Kasidah in praise of Muhammad.

See for other copies, Loth, no. 823; Ahlwardt, no. 538; Pertsch, no. 2295; Escurial, nos. 315, 317; the Leyden Catalogue, 2nd ed., no. 723; Houtsma, no. 49; the Khedive’s Library, vol. vii., pp. 41, 334, 337, &c.

It is slightly imperfect at the beginning.

The first line is in illustration of the figure called للملاط الملفق.

1082.

Or. 4362.—Foll. 63; 8½ in. by 4½; written by several hands in fair Neski; dated A.H. 1162 and 1154 (A.D. 1749 and 1741).
Or. 2192.—Foll. 70; 7½ in. by 5½; 21 lines, 3½ in long; written in a fair Maghribi character, apparently in the 17th century.

ةبند في شرح هشيمة ابن الورد
A commentary by 'Abd al-Wahhab al-Ghamri al-Khatib upon the Kasidah entitled نصية الأخوان ومرشدة الملحن, the qasidah of the 17th century, by Zain al-Din Abu Haṣṣ 'Umar B. Muzaffar B. 'Umar al-Ma'arri al-Halabi al-Shafi'i al-Bakri al-Siddiki, called Ibn al-Wardi, who died A.H. 749.

Beg. of text, Thursday, 12 Safar, A.H. 1036 (A.D. 1625). [Sir Charles A. Murray.]

The Diwan of Safi al-Din 'Abd al-'Aziz B. Sarayā al-Hilli, who died A.H. 750 or 752 (v. Orientalia, vol. ii., p. 393, and al-Durar al-Kaminah, fol. 170), with the author's preface. The following title is prefixed:

لا يوجد الله الذي علم الإنسان البيان ويقيم عليه... وبعد فانى كنت تقبل أن أشب عن الطوق

The preface and the headings of the twelve Babbs, into which the Diwan is divided, have been given by Nicoll, Bodleian Catalogue, pp. 302–4. The Diwan has been printed in Damascus, A.H. 1297, and in Beirut, A.H. 1300. The contents of the MS. agree generally with those of the Beirut edition; but the Badi'iyyah (no. 985, II.), which is wanting in most copies of the Diwan, and is given as an appendix to it in the Beirut edition, pp. 296–511, is here inserted among the laudatory poems in the first section of Bab II., foll. 34–43.

The twelve Babbs begin respectively as follows: I. fol. 4a; II. fol. 28a; III. fol. 110b; IV. fol. 124b; V. fol. 146a; VI. fol. 173b; VII. fol. 215a; VIII. fol. 241a; IX. fol. 253a; X. fol. 261b; XI. fol. 274a; XII. fol. 294a. The dates of composition mentioned in some of the headings range from A.H. 702 to 743.

For other copies see the Arabic Catalogue, pp. 295, 490b, and 750a; Pertsch, no. 2300; Dérenbourg, Escurial, no. 498; the Paris Catalogue, no. 3205; Houtsma, no. 54; the Khedive's Library, vol. iv., p. 248, &c.
1086.

Or. 2912.—Fol. 267; 9 3⁄4 in. by 5 3⁄4; 29 lines, 3 3⁄4 in. long; written in an indifferent cursive Neskhi, apparently early in the 18th century.

[Presented by Col. S. B. Miles.]

ديوان ابن نباثة

The Diwan of Jamāl al-Dīn Abu Bakr Muḥammad B. Muḥ. B. Muḥ. B. al-Ḥasan al-Fārīḳī al-Juḏāmī al-Miṣrī, called Ibn Nubāṭah (who died A.H. 768), with the editor’s preface, beginning: ً أما بعد حمد الله المقدّر باكمال... فقيل العبد الفقيّر الى الله تعالى

In that preface, the substance of which has been given by Flügel, Vienna Catalogue, vol. i., p. 473, the editor, Muḥammad B. Ibrāḥīm al-Baṣhtakī, says that he had collected, A.H. 773, all the poems of his Shaikh, Ibn Nubāṭah, from various works published by the poet himself, and from his inedited papers, and had arranged them in alphabetical order.

The title prefixed by the copyist, الدیوان المسمى القطر النباثة من شعر الشيخ البلغ الفصيح جمال الدین ... من نباثة المصرى ... جميع ديوانه هذى الشعر العالم الادبى محمد بن إبراهيم البشتكى المصري is misleading, inasmuch as al-Kaṭr al-Nabāṭī is not the name of the present Diwan, but of one of its sources. It is mentioned in the above preface as having been edited by Ibn Nubāṭah himself. See also Haj. Khal., vol. iv., p. 562.

The Diwan begins with a Kāsidah in praise of Muḥammad, the first line of which is:

سُجِّينُ مَحْوَاهَا العشاق ناوا وصب ماله في الصبراء.

The contents agree with those of the MS. described by Flügel. At the end of the alphabetical series, fol. 257a, there is a Takhmis followed by several pieces in the Rajaz metre.

The editor of the Diwan, Badr al-Dīn Muḥ. B. Ibrāḥīm al-Baṣhtakī, so called from the Khānḳāh of Baṣhtāk al-Nāṣirī, in which he was born, was himself a poet of note. He died in Cairo, A.H. 830; v. Inbā al-Ghumr, fol. 283b, and Ḥusn al-Muḥāḍarah, vol. i., p. 330.

The Diwan of Ibn Nubāṭah has been printed in Alexandria, without date. For other MSS. see the Upsala Catalogue, no. 144; Ahlwardt, nos. 632-3; the Leyden Catalogue, 2nd ed., no. 754; Pertzsch, no. 2304; Dérenbourg, Escurial, no. 449; and the Khedive’s Library, vol. iv., pp. 236, 306. For notices of the author see al-Durar al-Kāminah, fol. 123, and Ḥusn al-Muḥāḍarah, vol. i., p. 329.

1087.

Or. 2913.—Fol. 235; 10 in. by 6 1⁄2; 21 lines, 4 3⁄4 in. long; written in fair large Neskhi with all the vowels; dated 15 Rajab, A.H. 823 (A.D. 1420).

[Presented by Col. S. B. Miles.]

مطلع النديم

The Diwan of al-Kirāṭī, including some compositions in prose.

On the first page is written the following title within an illuminated, but much obliterated, border: مطلع النديم نظم الشعر الإمام العالم العلامة السيد الادباء برزمن الدين ابراهيم بن عبد الله القبراطي التقي المصري رحمه الله

At the back of the same leaf is the first page of a prose preface, the remainder of which is found further on, foll. 13—18. It
POETRY.


The Diwan begins with four long Kasidahs in praise of Muḥammad, foll. 18b—31a, the first of which begins:

مكرونة على الصحراء فبكة بدمعة حراء

The second is that which occupies the first place in an abridgment of the Diwan described by Ahlwardt, no. 641.

There is no apparent system in the arrangement of the remainder of the Diwan, which contains Kasidahs, elegies, letters in prose and verse, and occasional poems. From the headings occasionally prefixed, it may be seen that the principal correspondents of the author were Jamāl al-Dīn Ibn Nubātah, Shihāb ad-Dīn Ibn Abī Ḥaylālāh, various members of the Subki family (viz., Taki al-Dīn, Tāj al-Dīn, Bahā al-Dīn, &c.), ‘Abd al-Raḥīm al-‘Isnā‘i, the Amir al-Muḥibbi Nazīr al-Juyūsh, Kamāl al-Dīn al-Damīrī, and Burhān al-Dīn Ibn Jamā‘ah.

The dates found in the headings range from A.H. 764 to 778, the latter being apparently the year in which the Diwan was compiled.

Copyist: ‘Abd al-Ḥālib bīn Ṣā‘īd al-Shinā‘ī al-Makānī

For other copies see the Paris Catalogue, no. 3209; Houtsma, Brill’s Catalogue, no. 56; and the Khedive’s Library, vol. iv., p. 325.

1088.

Or. 2914.—Foll. 201; 7½ in. by 4½; 17 lines, 2½ in. long; written in small and neat Nestalik, with ‘Unwān and blue-rulled margins; dated A.H. 1042 (A.D. 1632-3).

[Presented by Col. S. B. Miles.]

I. Foll. 2—150. The Diwan of Ibn Makānī, collected by his son, with the

The Diwan begins as follows:

يا سرعة الشاطئ المساب كرزة
على البراقين في أشكال حضرة

Contents: Kasidahs and short pieces in alphabetical order, fol. 4b. A Takhmis, fol. 42b. Several Urjuzahs, beginning هل من أزوال، فني طريف, fol. 46b. Songs, fol. 67a. Letters and other compositions in prose and verse, fol. 70a. Most of the letters are addressed to Badr al-Din al-Bashtaki (no. 1086).

For other copies, see Ahlwardt, no. 643; Aumer, no. 534; Dérenbourg, Escurial, nos. 342-3; Paris Catalogue, no. 3210; Pertsch, no. 2369; and the Khedive’s Library, vol. iv., p. 313.

The date of transcription is given in the following enigmatical form: ...له في صحة فناء الأربعة المبارك وهو الثلث الأول من العصر الأول في الثلث الثاني من أولئك الثلاثة بناء على النصف الثاني من الشهر الثاني، which means Wednesday, the first of Rajab, A.H. 1042.

1089.

Or. 4364.—Foll. 250.—7 in. by 5; 15 lines, 3½ in. long; written in minute Neskhi; dated Thursday, 26 Muharram, A.H. 941 (A.D. 1534.) [Budge.]

I. Foll. 24—224. سلك العين لاذعائب الورث

A Sufi poem rhyming in ت (Tā'īyyah), with a full commentary; imperfect at the beginning.
The following is the first extant line of the poem:

بالالب، يب سم الله بدء كنا
على القهاني صالتي مع كحبلا

The work is designated on the outer edge as شرح تأويل الصدري.


The preface, the beginning of which is lost, commences fol. 24, in the midst of a narrative relating to a vision of the author, in which the Prophet spoke to him on the subject of his poem, and gave to it the above title. The latter part of the preface deals with the supernatural gifts of saints.

The commentary proper begins, fol. 29, as follows:

ثني نعمة الله برحمة في ابتداء ظبه
بذكر اسم ربه وحده تعبدا وانتدوا وامتئلا

For other copies, see Uri, nos. 331, 1242 (Nicoll, pp. 578a, 616b); Ahlwardt, Verzeichniss, no. 728; Berlin Catalogue, no. 3416; and the Khedive's Library, vol. vii., p. 330.

Foll. 2—23 contain an historical compendium by another hand, imperfect at beginning and end. It treats of the ancient kings of Persia, beginning with Feridūn; of the prophets from Adam to Muḥammad; and of the Khalīfs down to al-Muṭṭiʿ. The chapter on the prophets begins: آدم عليه السلام.

II. Foll. 227—250. مدخل السلوك إلى مئازل.

A Sufi work by Abu Ḥamīd Muḥammad B. Muḥ. al-Ghazzālī.

After referring to a previous work entitled كتاب في الأعمال المشتركة بين القلب والقلب, the author describes the present one as follows:

والكتاب كتابي هذا في العلم اللزادة تكالأعمال
وجملته مزراة في سنن القائمات والاحوال وشرحته فيه
اسرار تلك القائمات وما يجب على السالك في ظاهره
وباطنها من المنازل وزنته على اربعة اباب قدومت
لها مقدمة توصل إليها وتسبح إلى المكان الذي نشتاق عليه وعقلها وعقلتها بوصية وحانية,

The present copy is imperfect; it contains only the preface, a Mukaddimah treating of the intuition of things divine granted to saints and Abdāls (fol. 230), the third Bāb (fol. 236), the fourth Bāb (fol. 239), the third Bāb (fol. 236), the fourth Bāb (fol. 239), the fourth Bāb (fol. 239), the fourth Bāb (vol. v., p. 474). Copies are noticed by Casiri, nos. 728, 759. Compare Gosche, Ghazzālī's Leben, p. 264, no. 21.

1090.

Or. 4365.—Foll. 84; 8½ in. by 5½; 21 lines, 3½ in. long; written in fair Neskhī; dated


The following title is prefixed:

كتاب التالية المسما: بالنصية المرضية وشرحها السمى بالواهب السنوية والدرر المقصدة للشجّ الإمام العارف بالله...

مللنا الشجّ محمد بن الرحمان شيخ الإسلام الشجع الأمّي المقدس آدم الله الثفي بعلوه وهو المولف للنظم والшир

Beg. of the preface: المهم لله الوهاب إلى صرادة المنتقم ... وبعد فما بالله سبحانه على العبد الفقير متقير بالانتظام في طريقة هذه السادة الكرم.

The author, who died in Jerusalem A.H. 1038 (Arabic Catalogue, p. 776a, ad p. 290a, and Khulasat al-Athar, vol. iv., p. 78), says that he wrote this poem, entitled النصية المرضية إلى الطرفة الجديده, for a wealthy friend, who in consequence of a reverse of fortune, wished to embrace a religious life and to enter the Rifa‘i order.

The poem, written throughout in red ink, begins:

بالهد لله الوهاب في مقالاتي
والخير لله من جزى ورات

The work is mentioned by Ahlwardt, Verzeichniss, no. 775; Berlin Catalogue, no. 3448, 7.

II. Foll. 73—84.

A collection of moral precepts and maxims, in eleven Bābbs, without author's name.

Beg. المهم لله العظيم شاءه على مكانه ... وبعد فإن العبد الفقير اللذ هذا الكتاب على عدة كتب.

The first three Bābbs treat respectively of the excellence of understanding, of science, and of good-breeding (في فضل الداءب). The last Bābah, which is imperfect, is in condemnation of carnal lust (في ذم الشهوة).

See Haj. Khal., vol. iv., p. 283, where no author is given.

1091.

Or. 3173.—Foll. 49; 7½ in. by 5½; 15 lines, 3½ in. long; written in fair Neskhī, apparently in the 19th century. Bound up with Or. 3169.


Fath-Allah Ibn al-Nahlās, a native of Halab and an eminent poet, was placed by most critics above his contemporary and rival poet, Manjak Pasha. After a wandering life he settled in Medina, where he died A.H. 1052 (Khulasat al-Athar, vol. iii., pp. 257—266, 'Ikd al-Jawahir, fol. 317b). His Diwan was collected, after his death, by ʻIbrāhīm B. ʻAbd al-Rahmān al-Khiyārī al-Madani, also a poet, who was born A.H. 1037, and died A.H. 1083 (Khulasat al-Athar, vol. i., p. 25).

The beginning of the preface is wanting. In the extant portion, the editor, whose name does not appear, states that the poet died in Medina on Thursday, the 12th of Safar, A.H. 1052, that his poems remained scattered and subject to alteration by
copyists, until he, the editor, compiled, at the request of literary friends, a Diwan containing all those he had been able to collect.

The Diwan is not alphabetically arranged. It begins with two Kasidahs in praise of Muḥammad, the first of which opens as follows:

تُذكَر السُّفُح فَانهَت سوَائِه
وليس يُريدُك ما كفَّت جواهَه

They are followed by poems in praise of the following three holy personages: Sayyid Aḥmad al-Bakri, Abu'l-As'ad Ibn Wafā, and Aḥmad al-Badawi, of the poet Amir Manjak, and others. Further on are several poems without any headings, and, towards the close, a number of short pieces. But the MS. breaks off before the end.

For other copies see Ahlwardt, Verzeichniss, nos. 787-8; Pertsch, no. 2325; the Paris Catalogue, nos. 3246-7; and Houtsma, no. 76.

1092.
Or. 4592.—Foll. 45; 7 1/2 in. by 5; 19 lines, 3 1/2 in. long; written in fair Neskhi, with red-rulled margins; dated 7 Jumāda I., A.H. 1154 (A.D. 1741).

Another copy, with the same preface, which begins as follows:

تَحَمَّدَ اللَّهُ الَّذِي أَطْلَعَتْ فِي سَيَاءِ الْبَلَاغَةِ شُمْوَشُ وَرُدُورَ
مُهَدَّدَ نَيّ اسْمُعَيْلَ بَنِ حَسَنِ بْنِ اسْمُعَيْلَ
بَنِ السَّلَامِ

1093.
Or. 3172.—Foll. 99; 5 1/2 in. by 3 1/2; 15 lines, 2 1/2 in. long; written in fair Neskhi; dated Sunday, 17 Muḥarram, A.H. 1266 (A.D. 1849).

The Diwan of Manjak Pasha, ديوان الامير الكبیر مِنَ الْدُّنْيَا رَحْمَةَ اللَّهِ عَلَيْهِ
قال يُمَدِّى عبد الرحمن ابن نُهَى حَسَم زاَدَه
الناس كَبِيرُ شَرَاء عَطَالَةٍ وَالعَيدَ وَالْفُنُورُمُ الْأَلَّامُ


The Diwan was compiled in the author's lifetime by Faḍl-Allah B. Muḥibb-Allah al-Muhibbi (d. A.H. 1082), at the request of Ḥusain zādah 'Abd al-Raḥmān, after the latter had been deposed from the office of Muftī, i.e., A.H. 1066 (Taḵwīm al-Tawārikh, p. 184). There exists an earlier edition, not alphabetically arranged, described in the Arabic Catalogue, p. 494b, and in Ahlwardt's Verzeichniss, nos. 820—23.

The present Diwan is in strict alphabetical order, and contains pieces of a later date than the above-mentioned edition. The latest of all is a distich on the death of Muḥtafa B. Suwār, who died A.H. 1071 (v. Khulūṣat al-Athar, vol. iv., p. 372).

The first poem of the earlier Diwan, لوُكَتْ لَنَا أَطْعَمُ بِلنَّاَمَ أَمْرًا تَوْهًا, is found at fol. 72b of the present MS., while the first poem of the latter occurs at fol. 86 of the older copy.

1094.
Or. 3153.—Foll. 146; 9 in. by 6 1/2; 23 lines, 4 1/2 in. long; written in Egypt, in coarse and cursive Neskhi, in the latter half of the 19th century. [Kremee, no. 157.]

A satirical description of the manners and language of the Egyptian Fellahin, by Yūsuf
B. Muḥammad [B. ʿAbd al-Jawād] B. Khiḍr al-Sharbīnī, with the title: 

**Al-Fuṣūl al-Mahālit**

[wrongly altered to **Al-Fuṣūl al-Muḥir**]

This is the second part of the work entitled 

**A-Sharḥ al-Muḥir fī al-Sharḥ abī Shādūf,**

which has been printed in Bulak, A.H. 1274, and lithographed in Cairo, A.H. 1289 (Khedive's Library, vol. vi., p. 213). The contents correspond with pp. 123—304 of the latter edition. They consist of the author's discursive commentary upon the ʿAshīd, or poem in the vulgar dialect, which he ascribes to a mythical Abu Shaḍūf, a type of the Egyptian Fellah. The poem begins, fol. 106b, with this verse:

**Yiqūl abī Shādūf min ʿuẓūmā wa raʾīn**

**Min al-ql ḥānī ma ṣin al-ḥānī**

The author lived in the latter half of the 11th century of the Hijrah. He was still alive A.H. 1098. See Vollers, Zeitschrift der D. Morg. Ges., Band xli., p. 370. A special glossary published by Mehren, Copenhagen, 1872, has been incorporated by Dozy in his Supplément.

For other copies see Biblioth. Burckhardt, p. 31, no. 30; Ahlwardt, no. 785; and the Paris Catalogue, nos. 3267—70.

**1095.**

Or. 3805.—Foll. 100; 9 in. by 6½; 22 or 23 lines, 4¾ in. long; written in cursive and ill-shaped Neshkī; dated A.H. 1215 and 1221 (A.D. 1801—6). [GLASER, no. 91.]

I. Foll. 1—60; dated Sunday, 2 Juṃdād II., A.H. 1221.

A commentary by Jamāl al-Dīn ʿAlī B. Ṣalāḥ al-Dīn upon a Kasidah of al-Ḥusayn B. ʿAbd al-Kādir, with this title:

**Sharḥ Tawāf al-ʿArbaʿa min ʿAbd al-Qādir Tālif al-Waqāʿ**

This completes the work entitled

**Al-Fuṣūl al-Mahālit,**

which has been published by the author in Cairo, A.H. 1289. The contents correspond with pp. 123—304 of the latter edition. They consist of the author's discursive commentary upon the Kasidah, or poem in the vulgar dialect, which he ascribes to a mythical Abu Shaḍūf, a type of the Egyptian Fellah. The poem begins, fol. 106b, with this verse:

**Yiqūl abī Shādūf min ʿuẓūmā wa raʾīn**

**Min al-ql ḥānī ma ṣin al-ḥānī**

The author having learnt that the "late" Kādi Shībāb al-Dīn Ahmad B. Muḥammad al-Hāmī (the author of Tiʾi al-Samā, no. 675) had written a commentary upon a Kasidah of the author's father (or grandfather, wālī),

**Asūr al-nasī al-hādī al-cādī wālī bīn Ṣalāḥ al-Dīn,**

while the admirable and popular Kasidah in Miṃ, composed by the same poet in praise of the Prophet, had not yet been elucidated, he was induced to write upon it the present commentary, of which, however, he did not make a fair copy until long afterwards. He says at the end that the work was completed on Sunday, the 14th of Shabān, A.H. 1158. In a marginal note of Or. 3851, fol. 120, it is stated that Sayyid Jamāl al-Dīn ʿAlī B. Ṣalāḥ died in Muḥarram, A.H. 1193.

The author of the Kasidah, al-ʿAmīr al-Ḥusayn B. ʿAbd al-Kādir B. al-Nāṣir B. ʿAbd al-Rabb, a descendant of Imam Yahya Sharaf al-Dīn, succeeded his father, who died A.H. 1097 (v. Khulāṣat al-Āthār, ii., p. 469), as governor of Kaukābān, but he fell into disgrace, and ended his life in prison. The author of Tiʾi al-Samā, Or. 2427, fol. 22, praises him as an eminent poet and author of a Diwan.
The Kasidah begins:

ءْنُسَىٰ نَيْسَ ِمَعَ ضَحَا ِعَم
صُوبُ للَّامِ وَعَلَيْهَا دَامِ الدِّمِ

To the commentary is prefixed a notice of the poet, extracted from the *Verzeichniss* of 'Abdallah al-'Alawi al-Damaghani, with this title: "On the Appearance of Divides in the Stems of Poetry." At the end of a section prefixed to the Kasidahs of Muhammad al-Dahabi, was written a commentary, which is preserved in the manuscript of Naskhī, held by the author.

The work was written in answer to inquiries made by the author's friend, Shaikh 'Abd al-Hā'ī B. 'Abd al-Majid al-Dahabi. It is divided into a Mukaddimah, treating of sects in general, and two Fāsils. In the first Fāsil, fol. 64a, the author sets forth the errors and perverse practices of Muslim sects, namely, first those of the Sunnis, and then those of the Shi'ah in their three branches, the Zaidis, the Imāmis, and the Ismā'īlis, the last of whom he reproves as rank infidels. In the second Faṣıl, fol. 96a, he advises his friend to apply for spiritual guidance to such Zaidis as he would find free from the errors above pointed out, and leading a holy life.

III. Foll. 97b—100. Answer of Imam al-Manṣūr-billah ('Abdallah B. Hamzah) to questions relating to the predecessors of 'Ali in the Khilāfah: مسألة مجموعة من كلام الإمام المصور: بالله عليه السلام في حق الصحابة الذين تقدموا على علي بن أبي طالب

1096.

Or. 3859.—Foll. 72; 12† in. by 8½; 16 lines, about 4½ in. long; written in cursive and ill-shaped Neski, apparently in the 18th century. [Glaser, no. 147.]

العلم المفرد من شعر الخليفة أحمد بن أحمد

Diwan of Sayyid Ahmad B. Ahmad B. Muh. al-Hādawi al-Anisi, with a preface by the author, beginning: احمد من اوجد معدوم

The author of Tib al-Samar, Or. 2428, fol. 103, says that the above poet, who was a disciple of his father, Muḥammad al-Ḥāimī, and a friend of his own, gave him his Diwan with the request to correct grammatical errors. He adds that the poet subsequently got into trouble on account of his scathing satires, and had come to a sad end, having died in a prison on the island of Zaila. His death must be anterior to the date of Tib al-Samar, which was written A.H. 1144.

The preface begins with sharp strictures upon al-Mutanabbi. Further on, the author says that he had collected his own poems at the request of a friend and benefactor, and had arranged them in a number of Bābs. Bāb I. contains Kasidahs in praise of God and the Prophet; Bāb II., fol. 15b, poems in praise of two contemporary Imams, viz., al-Mahdi Ahmad B. al-Ḥasan (A.H.

The colophon mentions another work which was to follow, namely, يتناول الوداعين وديوان الربوهين في تاج ملتهن على جميع أنواع الصبع والثلاث وثوبي

The full title of the Diwan, fol. 17a, is ديوان الدواوين وديوان الربوهين في تاج ملتهن على جميع أنواع الصبع والثالوث وثوبي

The work consists of a long preface, foll. 1—18, and of four Bābs, each of which has a separate preamble. Of these Bābs the first alone is contained in the present volume. The MS. appears to have been left unfinished, for there is no colophon, and there are several blank leaves at the end.

The poems are not in alphabetical order. The first, fol. 19b, begins:

الطوفان على ذاتي بكتاس خيرتي
واستمع الأخان في حان حفري

The same beginning is found in a copy described by Ahlwardt, no. 856. In two MSS., noticed in the Arabic Catalogue, pp. 3006, 651b, the arrangement is alphabetical. See also the Paris Catalogue, no. 8250.

Dates found in a few headings range from A.H. 1104 to 1112.

1098.

Or. 4366.—Foll. 330; 8½ in. by 6; 23 lines, 3½ in. long; written in fair cursive Neskhi, apparently in the 18th century. [Budge.]

The Diwan al-Dawāwin, with the same preface as in the preceding MS.

The poems are alphabetically arranged, and begin, fol. 10b, as follows:

لي في الإسلام يقيق غبار
هي وحده الذي هو في الوجود سواء

He was born in Damascus A.H. 1050, and died there on the 24th of Sha'ban, A.H. 1143. See his life and the list of his numerous works in Silk al-Durar, vol. iii., pp. 30—38.

The collected religious poems of 'Abd al-Ghanī B. Ismā'īl al-Nabulusi, with the author's preface.

Beg. المند لله الذي نفع خزائن الأموك برفع الحم

The author gives his genealogy in the preface, foll. 6a, as follows: عبد الغني بن إسحاق بن عبد الغني بن إسحاق بن أحمد بن إبراهيم بن اسمعيل بن إبراهيم بن عبد الله بن محمد بن عبد الرحمن بن إبراهيم بن سعد الله ابن جمعة الكهف الانباسي الدمشقي

In another place, fol. 19a, he describes himself as belonging to the Hanafi school and to the Kādiri and Nakshabandi orders.
At the end, fol. 317, is a separate alphabetical series of Mu'ashsharāt (المشعرات), or short pieces of ten Baits, one for each letter of the alphabet.

It is stated, in conclusion, that the contents of the original four Diwans had been arranged in one alphabetical series by the author himself:  

وَتَدْ رَكِبَ عَلَى هُذَا النِّصَّ عَلَى

المرفَطَ المَجمُ مَولَفَهُ وَناقِهِهُ الشَّجَّ الأَجَلَ... الشَّجُّ

عبد الغني النابلسي رضي الله عنه.

This is followed by three pieces, the author of which is not named.

1099.

Or. 3841.—Foll. 151; 12 in. by 8; 19 lines, 5 in. long; written in fair, partly vocalized Neskhi, with red-rulled margins; dated Thursday, 9 Shaʿbān, A.H. 1146 (A.D. 1734).

[Glaser, no. 129.]

صلاح العاصر

شرح قصيدة الوالي للهبيب بن عبد القادر بن الناصر


Beg. لحمد الله القابل في كتابه لنبيه الله نصر

لك مدركة... وبعد قنال قصيدة الوالي للهبيب بن عبد القادر فسُح الله في إبله

The Kasidah begins:

أنا النسيم وذيل السهم ينحث

طبي إلى طبي يعنى ويدتسب

The poet was the son of the prince of Kaukabān, Sayyid ‘Abd al-Kādir B. al-Nāṣir B. ‘Abd al-Rabb, who was a descendant of Imām Yaḥyā Sharaf al-Dīn, and died A.H. 1097 (Khuṭṣṣat al-Atbar, vol. ii., p. 469). He was born A.H. 1061, and succeeded his father in Kaukabān; but he subsequently met with a reverse of fortune, and was cast into prison. He was still alive A.H. 1143, when the author of the commentary devoted to him a long notice in his Tib al-Samar, Or. 2427, fol. 22. The present commentary was written earlier, probably shortly after A.H. 1106, the latest date mentioned in it.

The introduction contains a notice of the poet and of his poetical correspondence with the commentator, fol. 6, and an account of some earlier Kasidahs, which served as models to the present one, especially that of Shihāb al-Dīn Aḥmad B. ‘Abd al-Munʿīm al-Ḥaimi, foll. 28—37.

A Khātīmah, foll. 143—151, contains poems in praise of the Prophet, by the author of the commentary.

The following detached pieces are prefixed to the MS.: 1. Verses inscribed by the author of the Kasidah upon a copy of the commentary. 2. A eulogy upon the latter by ‘Imād al-Dīn Yaḥya B. Ibrāhīm al-Jahālīfī, dated A.H. 1109. 3. A letter written by the author of the commentary to ‘Īzz al-Īslām Muḥammad, son of the poet, sending him a copy of the work.

1100.

Or. 3936.—Foll. 47; 9 in. by 6; 19 lines, about 4 in. long; written in cursive Neskhi, with red-rulled margins, apparently in the 18th century.

[Glaser, no. 230.]

القول للهيب من شعر للهبيب

The Diwan of Amir al-Ḥusain B. ‘Abd al-Kādir (see no. 1099), edited by his brother, with a preface beginning: لحمد الله
POETRY.

1101.

Or. 1204.—Foll. 44; § in. by 6; 19 lines, 4 in. long; written in vocalized Neskhi, with redruled margins; dated A.H. 1242 (A.D. 1826).

The Diwan of Abu 'l-Fauz Muḥammad al-Shārāwī, with a short preface by the editor.

Beg. اللَّهُ الَّذَيْ خَلَقَ النُّفُورـُ الصَّحِيْحَةُ ... إِمَّا بَعْدَ فَأَا حَبَبَت

The editor, who was a friend of the author, and who, in some verses addressed to himself, fol. 21 a, is called ‘Abdallāh, says that the poems had been recited to him by the author, and that he had collected the same from the latter’s original drafts after his death.

The poet appears to have lived in Cairo in the first half of the 12th century of the Hijrah, and to have been attached to Sayyid Aḥmad (B. ‘Abd al-Mu‘īm) al-Bakrī, a holy personage, who died A.H. 1153 (see Jabartī, vol. i., p. 157). Several poems are addressed to that holy man, and some poetical letters are stated to have been written in his name by the author. There are also several laudatory poems addressed to another religious character, Sayyid ‘Abd al-Khālīk B. Wafī, who died A.H. 1161 (v. Jabartī, vol. i., p. 165).

The Diwan begins with the Kasidah mentioned in the preceding MS. It consists chiefly of pieces addressed by the poet to his brother Muḥammad; to his master, Kadi Muḥ. B. al-Ḥasan al-Ḥaimī; to the latter’s son Aḥmad, with eulogies on his numerous works; and to other contemporaries.

A copy of the Diwan is noticed by Houtsma, Brill’s Catalogue, no. 84.

1102.

Or. 3175.—Foll. 190; 8 in. by 5½; 29 lines, about 3½ in. long; written in small and cursive Neskhi; dated Monday, 18 Muḥarram, A.H. 1229 (A.D. 1814).

The Diwan of Husain B. Ṭumāmah al-Baitimānī, a collection of religious poems, with a preface by the author.

Beg. اللَّهُ الَّذَيْ خَلَقَ النُّفُورـُ الكرِم وهو رُقِّي الْهَادِي إلَى

The author was a disciple of Shaikh Iyyās B. Ibrāhīm al-Kurdi and of ‘Abd al-Ghānī B. Isa‘ī al-Nābulusī, many of whose verses are included in his Diwan, and belonged to the Kādirī and Riḍā‘ī orders. He was born in Baitimānī, a village near Damascō, from which his Nisba is derived, and died in the latter city on the 7th of Jumāda I., A.H. 1175. See Silk al-Durār,
The Diwan of 'Abdallah al-Idkawi, compiled by the author, and entitled: بصاغة
الزرب من شهر الغريب

 Beg. لمحب الله الذي خلقنا ورشتنا وشنت سمعنا
وصيروا... أما بعد فيقول رأتم هذه المروي... لتقشير
عبد الله الإدكاري

'Abdallah B. 'Abdallah B. Salāmah al-
Idkawi al-Miṣrī al-Shāfi‘ī, called al-Mu‘addin, was born in Idkū, near Rashīd (Rosetta), A.H. 1104. He attached himself to Sayyid 'Abdallah Efendi Burhān Zādah (who died A.H. 1153), and acquired a great reputation as poet. He died in Cairo, on the 5th of Jumāda I., A.H. 1184. See Jabarti, vol. i., p. 352, where the present Diwan and several other works of the author are mentioned.

The poet describes the contents of the Diwan as follows: وها أنا إنبدي أولاً تفاصيل: الكعبة تراها بدمح المصطفى خير البرية ثم اتبعها بما
لى من الصنفين في مدد ذلك الجنايب الزفيف ثم اقتني ذلك ببعض توسفات إلى خلق المصنوعات ثم
بمداد بعض السادة الأولوا وألفياً اللقاءا ثم اختتم جميع
بياتي الألوان وما احتوت عليه من أجاس الت نوع مما
لى من منظوم ومنتشر

The first piece, a Takhmis on Bānāt Su‘ād, begins:

اعمل لقسم لما يشف غيب
عن بين ممن هم لوحى التقد والسول

Other poems in praise of the Prophet, of members of his family, and of saints, especially Aḥmad al-Badawi, are followed by pieces addressed to contemporary religious characters, as Sayyid Ahmad al-Bakri (d. A.H. 1153), 'Abd al-Khalīk B. Wafā‘ (d. A.H. 1161), and Sayyid 'Abd al-Raḥman B. Muṣṭafa al-'Idrūs (d. A.H. 1192, v. Silk al-Durar, ii., p. 328); also to Turkish

In the preface the author gives his full name and genealogy as follows: حسين بن
الشج طمعه للخطيب بن الشج طمعة البطرار البكيناء
ولدا نسبة إلى ولادته في قرية بيتها من قرى دمشق
الشام بن ناجح محمد المتوصل اسمه الشريف من حيث
ابه إلى المرح شل ... الشج أحمد الصيد الرفاعي
طريقة تفسير الله سره

The preface, beginning with a discourse on mystic love, includes the praises of the author's masters, especially of Ibn al-
Nābulusī, and several pieces of verse.

The Diwan proper begins, fol. 7b, with poems in praise of Muhammad. The first
line is:

بدر المديج بفضله أحمد وأرجب
وهنا إجازه في الملا وعاطف

The poems are arranged according to subjects. Most of them have prose pre-
ambles, often of considerable extent, stating on what occasion they were composed. A
few dates are given; the latest appears to be A.H. 1160 (fol. 54a, 165a).

Makṭūfī: Bāin al-kalwahī لتقيا
ولغتني مذهبها من عيد القراء اغا الكالوالي

Sufi works of the same author are noticed in the Berlin Catalogue, nos. 3312-3, 3728-9.

1103.

Or. 1207.—Foll. 249; 8 in. by 5½; 21 lines, 3½ in. long; written in Neṣkhi, with red-
rulled margins; dated Thursday, 28 Sha'bān, A.H. 1180 (A.D. 1767). . [ALEX. JABA.]
Pashas and other officials. There are also poetical epistles written to literary friends, or by them to the author, and a large number of versified chronograms, the dates of which come down to A.H. 1180.

Most pieces have preambles, stating on what occasions they were written.

Poems of the same author, in praise of Muḥammad, are mentioned by Houtsma, Brill's Catalogue, no. 89.

1104.
Or. 3829.—Foll. 83; 8½ in. by 6; 15 lines, 3½ in. long; written in imperfectly pointed Nestihi, with red-ruled margins, in the 18th century.

[Glaser, no. 117.]

The Diwan of al-Faḵīh Ḍaḥm B. Ḍaḥm B. ʿAbd al-Raḥmān al-Zuhairi, arranged in alphabetical order by an anonymous editor, with a short preface beginning: كيدك يا من حسن مي شا بصنعة الفردين ... فذا ما نظمه الفقية الجبيهة شيات الكمال فيه أحمد ابن لحسن الزعيري.

The poet lived in Yemen under the Zaidi Imam al-Mahdi (al-ʿAbbas) B. al-Manṣūr (A.H. 1161—1189), to whom some of his poems are addressed. Most of his pieces are in praise of contemporary Amirs, chiefly of Amir Ibrāhīm B. Muḥammad. They have headings showing to whom they were addressed. The dates occurring in the headings range from A.H. 1179 to 1188.

The first Kasidah begins:

[Arabic text]

The same title is written on the outer edge, where the author is called al-ʿUmari Muḥammad.

Muh. B. Ḍaḥm B. ʿAli al-ʿUmari al-Manṣūli, wrote, A.H. 1206, a collection of religious poems, الازهار الاتسخية, mentioned by Ahlwardt (no. 1016), who states that he died A.H. 1215.

1106.
Or. 2093.—Foll. 42; 9⅔ in. by 6¾; 35 or 27 lines, 4½ in. long; written in rather rude Nestihi, in the 19th century.

[Presented by Sir John Kirk.]

A Sufi poem on the true knowledge of God, by Muḥammad B. ʿAli B. al-
POETRY.

'Arab al-Maghribi (fol. 5a), with a full commentary by the author, entitled (fol. 42a)

تَاد البن الؤ ال ن ال ن ب ال ن ال ؤ ال ؤ 

Beg. of the poem:

المَلِكُ لِلَّهِ العَظِيمُ الشَّانُ
ما وَجَدَ الزَّايمُ لِلرَّحْمَٰنِ
قَالَ الفَتَقِيرُ حَنْبِلٍ
مَاسِيُ النَّكْرِ مَالِكِي لِلظَّالِمِ
حَنْبِيْفُ السَّيْرِ الشَّاَئِيِّ الْمَذْهِبِ
فَقَرُ لِمَلَكُ تَحْبَلَ عِبَادِاللَّهِ

The preface of the commentary is imperfect at the beginning. The extant portion occupies six pages, and contains extensive quotations from the poems of 'Abd al-Kādir al-Jīlī and Ibn al-Fārid. The author quotes also late writers as al-Shaʿrānī (d. A.H. 973) and Muṣṭafā al-Bakrī (d. A.H. 1162; v. Silk al-Durar, vol. iv., p. 190). The date of composition, A.H. 1241, and the title are stated at the end in the following verses:

صَنَّةٌ غَامِرَ قَرْبَ الْقُلُوبِ
تَبَتِ امْتَازَ هَذِهِ الْثَّمَام
مِنْ ضَيْاءِ الْإِسْرَاءِ وَالْيَوْمِ
جَرَتْ بِهَا كَباَش١ الْنَّظَامِ
سِبْيَتَهَا لِوُقُوَّاتِ السَّرِّوقِ
لِكَوْنَهَا سَمَالاً لِلْحَقِيقِ

The commentary includes the text of the poems, which is also written with red ink in the margins.

Anthologies.

1107.

Or. 3158.—Foll. 114; 12½ in. by 8½; 27 lines, 4 in. long; written in fair Neskhi; dated 1 Ramadān, A.H. 1293 (A.D. 1876).

[KEMBER, no. 164.]

جمهوره اشعار العرب


The author lived in the latter half of the second century, for he received traditions from al-Mufaddal B. Muḥ. al-Ḍabbī, who died A.H. 168. See De Slane, Ibn Khallikan, vol. iii., p. 26. The contents of the MS. agree with those of Add. 19,403, described in the Arabic Catalogue, pp. 480–3. They are as follows: The author’s introduction, fol. 1b; the poems called Sumūt, viz., those of Imru ‘l-Kais, fol. 25a; Zuhair, fol. 30a; Nābighah, fol. 33a; A’sha, fol. 35b; Labīd, fol. 40a; ‘Amr B. Kultūm, fol. 46a; Tarafah, fol. 50b; the poems called al-Mujamhārat, fol. 56a; the Muntakayāt, fol. 66ra; the Mudhāhabāt, fol. 71a; the Marāthi, fol. 75b; the Mashūbāt, fol. 85b; the Mulḥamāt, fol. 95b.

It is stated at the end that the MS. was transcribed for Muṣṭafā Muḥammad al-Shalshālūnī from a copy in the Khedivial Library, and was collated by ‘Abd al-‘Azīz Ismā‘īl al-Anṣārī.

For other copies see the Arabic Catalogue, p. 747a; the Khedive’s Library, vol. iv., p. 224, where the author is said to have died A.H. 170; Uri, no. 1298, s; Houtsma, Brill’s Catalogue, no. 8; and Ahlwardt, no. 1000. Prof. Hommel has given an account of the work in the transactions of the Sixth Oriental Congress, Part 2, p. 387.
ANTHOLOGIES.

1108.
Or. 3741.—Foll. 260; 10 in. by 6; about 23 lines, 5½ in. long; written, apparently by a scholar, in small, close, and fairly vocalized, Neskhi; dated A.H. 647 (A.D. 1249).

[Glaser, no. 25.]

شرح للنابسة

The Ḥamāsah (v. Arabic Catalogue, p. 263a) with a commentary by Yusuf B. al-Fadl B. Nazr al-Jazari.

The MS. is the autograph draft of the author, and was finished A.H. 647, as shown by the following colophon: " книبا للنابسة ولنفد الله حق حمده وصلواته على سيدنا محمد وتعترث الطاهرين كتبه العبد التقي الشارخ لميالات النابسة يونس بن الفضل بن نظر للجيري [بمدينة مأرب (?) من شهر] سنة سبع وأربعين وستة. . . . . . (the words in brackets have been partly obliterated and tampered with by a later hand).

The commentary is in places very full, and contains not only grammatical and lexicographical comments, but also copious historical notices. Ibn Jinni is the only one of the known early commentators who is frequently quoted (see foll. 5a, 6b, 13a, 29a, &c.). But the author gives also in several instances explanations which he had orally received from two contemporary grammarians. The first, whom he calls his master, is Rashid al-Din ʿUmar B. Muḥ. B. ʿUmar al-Farghani (foll. 40a, 53b, 55b, 124b, &c.), who lived in Baghdad, and died A.H. 632. The second, with whom the author read the Ḥamāsah in the Jamiʿ al-ʿAtik, Cairo, A.H. 621—3 (v. foll. 122b, 212a), is Abu ʾl-Ḥusain Yahya B. ʿAbdallah al-Anṣārī al-Miṣrī, who died in Cairo, A.H. 624 (from Bugyat al-Wuʾūt, foll. 186 and 212). From a passing reference to the sainted Ḥusain, عليه السلام, and to the accursed Yazid, fol. 40a, it may be inferred that the author belonged to the Shi'ah persuasion.

The MS. is imperfect at the beginning. The first verse of the text is

فَقُومِ أَناَّ الشَّرَابِي نَاجِذِي يَتَمَّرُ نِبِئَاتٌ وَوَهَدَانَا

This is the third Bait of the first piece. The commentary upon it begins:

القوم الرجال:

۶۶۲

لا واحده لا من نفظ قال زهير

وما ادري وسوف اخال في ادي

أتوم آل حمص ام نساء

There are in the body of the volume two other lacunae, which have been filled up by later hands, viz., foll. 9-11, corresponding with pp. 21-32 of Freytag’s edition, and foll. 15, 16 = pp. 38, 39. The text is written throughout in a large character with all the vowels. Fol. 3, which supplies the missing initial verses, and foll. 9-11, were written A.H. 1183. Two leaves prefixed, foll. 1, 2, contain the Riwayat of al-Jawālīki and of Ibn Abī ʾl-Ṣakr for the text of the Ḥamāsah.

For other MSS. of the Ḥamāsah and its commentaries see Pertsch, no. 2193; the Leyden Catalogue, 2nd ed., no. 606; the Paris Catalogue, nos. 3281-5; and the Khedive’s Library, vol. iv., p. 269.

1109.
Or. 3628.—Foll. 247; 10½ in. by 7¼; 17 lines, 5 in. long; written in fair large Neskhi with all the vowels; dated Rabiʿ II., A.H. 798 (A.D. 1395). [R. C. Renouard.]

A collection of verses and anecdotes relating to wine-drinking, compiled by Abu Ishāk Ibrāhim, called al-Raʾik al-Nadim.
The following title is prefixed by the same hand as the text: 

The MS. contains only the second and last volume of the work, as appears from the colophon: 

The word in the above has evidently been written by a late hand over the partly erased original writing, the second.

The only passage in which the author refers to himself, as far as has been ascertained, occurs in a notice relating to a wealthy Amir, 'Abd al-Wahhab B. Husain B. Ja'far al-Hajib, who lived near al-Mahdiyyah, and with whom the author daily associated (see fol. 16—20). Al-Makkarri, who quotes that notice in extenso, vol. i., p. 119, calls the work Kutb al-Surur, and the author Ibn al-Ra'ik al-Maghribi. The same historian mentions the Kutb al-Surur in two other places, vol. ii., pp. 91 and 102, and, in a third passage, vol. ii., p. 93, he gives the full name of the author as follows: 

Ibn al-Ra'ik appears to have lived in al-Kairawan about the close of the fourth century of the Hijrah. He is mentioned by al-'Adari in the Bayan under A.H. 379, vol. i., p. 254, as a follower of Amir Yusuf, governor of al-Kairawan. His record of the deposition of al-Mu'ayyad (Hisham II.) and of the accession of al-Mahdi in Cordova, in the month of Jumada II. (A.H. 399), is quoted by al-Makkarri, vol. i., p. 379 (Gayan-gos, Mohammedan Dynasties, vol. ii., p. 228). Haj. Khal. mentions him in two places, but in both by wrong names. Under تطلب السرور, vol. iv., p. 561, he calls him Ahmad B. al-Kasim, known as al-Ra'ik al-Nadim, and under تاريخ قيام al-Rafik. In the first of these passages, Haj. Khal. adds that al-Ra'ik was still alive A.H. 340, a too early date, which has been, however, adopted by De Slane, Journal Asiatique, 1844, ii., p. 347, and by Hammer, Literaturgeschichte, vol. v., p. 508, but not by Amari in his Storia dei Musulmani di Sicilia, vol. i., p. xxxvii. This Ibn al-Ra'ik is not to be confounded with a writer of the same name, but of much later date, quoted by al-Makkarri, vol. i., pp. 717, 798, as author of a life of Ibn Jubair, who died A.H. 614.

The anecdotes contained in this volume relate, for the most part, to the early Abbasides down to al-Wathik, and to poets who lived in their time. Many of them are ascribed to Ishak al-Mausili, and to his father Ibrarim. Others are borrowed from Abu 'l-Faraj al-Ishahani, who died A.H. 356. The poets most frequently quoted are Abu Nuwas, Ibn al-Mu'tazz, al-Buhurti, Ibn al-Rumi, and al-Sha'raibi. The latest appear to be Kushajim, who died A.H. 350, and Ibn Waki, who died A.H. 393.

The following headings will best show the nature of the work:

Fol. 31b. Axioschara al-Sharakh al-Rafick
Fol. 33a. Manazir ashriri wa-murasa al-Ma'adh al-falsafiya
Fol. 99b. Durr ma'ajin min ma'dara al-nawzat
In this last chapter, which extends to the end of the volume, the poems are arranged in alphabetical order according to the rhymes.

The scope of the work is described as follows:

The work is dedicated to Abu 'l-'ABBâs Ma'mûn B. Ma'mûn Khuwârâzmshâh. The author states that he had written a work on Naishapur, A.H. 400, a work on the above subject. Having been desired by the king to send a copy of it to the royal library, he wrote the present re-cast and enlarged recension, to which he gave the title of کتاب الكتابة والتميزي.

Ma'mûn B. Ma'mûn Khuwârâzmshâh was put to death by his Amirs A.H. 407. See Kâmil Ibn al-Athir, vol. ix., p. 184.

The work is divided into seven Bâbs, a table of which is given in the preface. The headings are as follows:

Fol. 3a. في الكتابة عن النساء ونظم وما
The author's patron is designated in some verses in his praise, fol. 24a, as Ibn Mushkan (ابن مشكان), which identifies him with the well-known secretary of Sultan Mahmūd Gharzawi, Abu Naṣr Ibn Mushkan, who died A.H. 431. See the Persian Catalogue, p. 159b.

The following are the headings of the seven Babs into which the work is divided:

Fol. 25b. في النهاية في الكتابة وما تجيء حمراها I.
Fol. 28a. في الإربع وآثاره وصغير فصول II.
Fol. 39a. السنة وأثرها III.
Fol. 48a. في أوصاف الليالي والليام IV.
Fol. 56a. في الخريات وما يتعلق بها V.
Fol. 64a. في الأخوانات وما يضاف VI.
Fol. 66b. في فصول مختلفة الترتيب VII.

The work is mentioned by Ibn Khallikan, De Slane's translation, vol. ii., p. 130. It has been printed, but without the dedication, at the end of a miscellaneous volume entitled "Selections from the Poems of al-Tha'alibi," Constantinople, A.H. 1302. For MSS., see the Paris Catalogue, no. 3905, 3401, 4; Déroulède, Escurial, no. 340, 4; Houtsma, no. 127; and the Khedive's Library, vol. iv., p. 309.

II. Foll. 23—69. An anthology of elegant pieces in prose and verse, by the same author.

Beg. كتاب من غاب عن المطر.
كتب من غاب عن المطر.

The initial lines of the preface are lost. The extant portion begins with a eulogy upon a noble personage to whom the work is dedicated, viz., al-Shaikh al-'Amīd al-Sayyid, who is said to have overwhelmed the author with favours, and to have written to him a gracious letter of unsurpassed elegance. The contents of the work are described as follows:

The author's patron is designated in some verses in his praise, fol. 24a, as Ibn Mushkan (ابن مشكان), which identifies him with the well-known secretary of Sultan Mahmūd Gharzawi, Abu Naṣr Ibn Mushkan, who died A.H. 431. See the Persian Catalogue, p. 159b.

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The following are the headings of the seven Babs into which the work is divided:

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Fol. 28a. في الأربع وآثاره وصغير فصول II.
Fol. 39a. السنة وأثرها III.
Fol. 48a. في أوصاف الليالي والليام IV.
Fol. 56a. في الخريات وما يتعلق بها V.
Fol. 64a. في الأخوانات وما يضاف VI.
Fol. 66b. في فصول مختلفة الترتيب VII.

The work is mentioned by Ibn Khallikan, De Slane's translation, vol. ii., p. 130. It has been printed, but without the dedication, at the end of a miscellaneous volume entitled "Selections from the Poems of al-Tha'alibi," Constantinople, A.H. 1302. For MSS., see the Paris Catalogue, no. 3905, 3401, 4; Déroulède, Escurial, no. 340, 4; Houtsma, no. 127; and the Khedive's Library, vol. iv., p. 309.

III. Foll. 78—127. A portion of the well-known anthology of the same author entitled "مختارة الدرر". See the Arabic Catalogue, p. 265a, and the Bodleian Catalogue, pp. 314—320. It is the latter part of Kism II., namely, Báb 7, beginning with the notice of Abu 'Abdallah al-Husayn B. Ahmad Ibn al-Ḥajjāj; Báb 8, fol. 107a; Báb 9, fol. 114a; and Báb 10,
ANTHOLOGIES.

48b, he speaks of his master, the late Sayyid Abu ʿAbdallah al-Hādī B. ʿIbrāhīm (Ibn al-Wazir), who lived about A.H. 800, v. supra, no. 539), as author of a Kasidah called al-Nākidah (the eulogy) and beginning: فذارنا رسول الله يكفينا. He refers also to two other works of his own, namely, a commentary entitled the<trigan> on the Kasidah of Ibn al-Wazir (fol. 129), and a commentary upon حليمة the مجلسة (Haj. Khal. iii., p. 112), foll. 35a, 129b.

In the preface the commentator says that, while reading the Kitāb al-ʿĀdāb, that rich collection of pithy sayings, of rare proverbs and of maxims in prose and verse, one often regretted to be left in ignorance as to the authors of the verses quoted or as to the occasions on which they were composed. He wrote the present work in order to supply the desired information.

The commentary deals only with the verses. It names their authors, quoting often at length the poems to which the detached verses belong, and illustrating them by other poetical extracts and historical notices. It is divided into two parts. The second begins, fol. 131b, as follows: هذا الجائز الثاني من: كتب العباد تذكر فيه مناصف الإعجاز أعياد الإعجاز.

The MS. is stated, fol. 48b, to have been transcribed from the autograph draft of the author.

II. Foll. 167b—171a. A commentary upon the poem of Kaʿb B. Zuhair known as Bānat Suʿūd, without title, preface, or author's name.

 Beg. بانت أي فارت سعاد اسم امرأة وما زاد على الثلاثة لا يتصرف

III. Foll. 171b-172b. A Kasidah, entitled

1111.

Or. 2092.—Foll. 174; 11¼ in. by 7¼; 21 lines, 5 in. long; written in Neskhi, with frequent omission of diacritical points, apparently in Yemen; dated Rabīʿ I, A.H. 1086 (A.D.1675).

The author of Kitāb al-ʿĀdāb is not Saʿād al-Mulk B. Jaʿfar Shams al-Khilāfah, as stated in the above passage, but Majd al-Mulk Abu ʿl-Faḍl Jaʿfar B. Shams al-Khilāfah Muḥammad, an eminent poet, who died in Cairo A.H. 622 (see the Arabic Catalogue, p. 782a ad p. 499a; Ibn Khallikān, De Slane's version, vol. i., p. 328; Ḥusn al-Muḥāḍarah, vol. i., p. 326; and Wüstenfeld, Geschichts schreiber, no. 307). The headings of the chapters, five in number, are given in the Leyden Catalogue, 2nd ed., no. 478; see also Landberg, no. 381, and Houtsma, Brill's Catalogue, no. 141, art. 4. For another anthology by the same author, see the Arabic Catalogue, p. 499a.

The commentator, who does not give his name, is twice referred to (foll. 48b, 84a) by the writer of the MS. as المصنف المدون. He was evidently a Zaidi, and lived in Yemen in the first half of the ninth century of the Hijrah. He mentions incidentally his being in Taʿizz, and, on another occasion, in Damār (foll. 21a, 25a). In another passage, fol.

This Kasidah was inserted in extenso in the ‘Ubab (art. I.), but it has been purposely omitted, as stated fol. 48b, by the copyist of the above transcript of that work.

IV. Foll. 1738-174b. A poem by Muhaddib al-Dīn Ahmad B. Munīr al-Ta’rābulusī (died A.H. 547), and another by al-Sharīf al-Raḍī al-Musāwī (Muh. B. al-Husain, d. A.H. 406). The first is said to be taken from the Badi‘iyyah of Ibn Hajar.

II. Foll. 26–39; about 30 lines, 2½ in. long; written in a minute and cursive character, probably in the 18th century.

A tract on simple medicaments, transcribed, as stated at the beginning, from a work entitled the tashīl, written by a skilled physician of the town of Ta‘izz.

The main authorities quoted are and the most recent is the Tādkiyā of Shaikh Dā‘ūd (no. 809).

1112.

Or. 3776.—Foll. 39; 6¾ in. by 4½.

I. Foll. 1–24; 13 lines, 2¼ in. long; written in fair Neskhi, with ruled margins; dated Safar, A.H. 1079 (A.D. 1668).

The author made this selection from modern poets, whom he enumerates as follows:

The work consists of a Muḥaddimah,
ANThOLOGIES.

303

The MS. is imperfect at the beginning, wanting about two pages. It begins with this line:

وينابه طيف من حيالت طارق
فيطرق اجلالا كأنها خاطرة

which is the 21st Bait of the long poem included in the preface. The MS. is also slightly imperfect at the end, wanting the last two lines. There are, moreover, some lacunae in the body of the volume. Babs 2—4, 14—17, 20, 21, are either wholly or partly lost.

For other copies see the Arabic Catalogue, p. 348a; the Leyden Catalogue, 2nd ed., nos. 496-7; the Paris Catalogue, nos. 3348—3359; and the Khedive's Library, vol. iv., p. 248.

1116.

Or. 3701.—Foll. 299; 10½ in. by 6½; 25 lines, 5 in. long; written in fair Neskhi, apparently in the 15th century, completed by a later hand, dating Friday, 3 Muḥarram, A.H. 1047 (A.D. 1637).

[BUDGE.]

The same work, complete in one volume.

The original writing extends from fol. 2 to fol. 179. Fol. 1 and the latter part of the volume, foll. 180—299, as well as a few leaves in the first part, have been supplied by a later scribe: محمد بن مسعود بن طريف لفنبلي

1117.

Stowe, Or. 13.—Foll. 142; 10¾ in. by 7; 33 lines, 4½ in. long; written in small and neat Neskhi with vowels; dated Tuesday, 26 Ṣafar, A.H. 970 (A.D. 1562).

حلبة الكليمت


The headings of chapters are given in full in the Leyden Catalogue, 2nd ed., no. 504. For other copies see ib., no. 507; Pertsch, no. 2157; the Paris Catalogue, nos. 3393—3400; Ahlwardt, no. 1151; the Arabic Catalogue, pp. 3468, 505a, 654a, 750a; the Khedive's Library, vol. iv., p. 227; the

thirty Babs, and a Khātimah, the headings of which are given by Hammer, Hand- schriften, no. 385. It has been lithographed in Cairo, A.H. 1279, printed in Bulak, A.H. 1291, and re-printed in Cairo, A.H. 1302, on the margins of Taziyin al-Aswāk.

pp. 335a, 654a, 754b; Pertsch, no. 2142; the Leyden Catalogue, 2nd ed., nos. 500—2; the Paris Catalogue, nos. 3369—84; the Khedive's Library, vol. iv., p. 323, &c. The work has been printed in Cairo, A.H. 1272, 1292, and 1500.

Copyist:

محمد حسن السماق

السطرف في كل في مستطرف

The well-known anthology in prose and verse of Shihāb al-Dīn Muḥammad B. Ahmad al-Khaṭīb al-Abshihi, who lived about A.H. 800.

The contents have been described by Nicoll, Bodleian Catalogue, p. 97, by Hammer, Handschriften, no. 76, and by Ahlwardt, no. 1143. For other copies see the Arabic Catalogue,
The work has been published in Cairo, A.H. 1276 and 1299.

Copyist: عبد اللطيف بن محمد بن محمد الزهر

1118.

Or. 1354.—Fol. 390; 8½ in. by 6; 19 lines, 3½ in. long; written in Neski; dated Tuesday, 26 Dulka'dah, A.H. 1202 (A.D. 1788).

[Sir Charles A. Murray.]

The same work.

Copyist: الشخ صمد ابن طوابط

1119.

Or. 3843.—Foll. 260; 10 in. by 6½; 25 lines, about 4½ in. long; written in fair Neski, apparently in the 15th century.

[Glaser, no. 131.]

روض الآداب


This copy wants the preface, and begins with the latter part of the table of contents. It contains the following sections:

Fol. 1b. الباب الأول في المطالات الفصل الأول في القصائد

Fol. 68a. الفصل الثاني في الراجز

Fol. 86b. الباب الثاني في الأزجال والبوشمات الفصل الأول في المطالات

Fol. 104b. الفصل الثاني في الأزجال

Fol. 1096b. الفصل الثالث في المطالات عثرة فصول

Fol. 1105b. الفصل الأول في المطالات

Fol. 1285b. الفصل الثالث في المطالات من الغرب

Fol. 1346b. الفصل الرابع في الغزل المطلق والدم

Fol. 1426b. الفصل الخامس في الحمرا والسفا

The last section breaks off, fol. 147. The remaining five Fāsils of Bāb III. are wanting, as well as the beginning of Bāb IV., which contains the prose pieces. The remaining portion of the MS. is defective, and has some leaves transposed. It begins abruptly with the latter part of the section (the beginning of which is found fol. 175), and contains the following headings:

Fol. 159a. الرسالة الاربع للمهاجرين وثني وثني

Fol. 1676b. رسالة السيف والقلم للشيخ زين الدين عمر بن الورد

Fol. 1696b. رسالة التدويل والشمسان

Fol. 1736a. رسالة الازجال للقاضي شهاب الدين بن الأثير

Fol. 1756b. الفصل الثاني في المكتابات والطرائف

Fol. 185a. الفصل الخامس في اخبار الشعراء ومداداتهم

Fol. 190a. الفصل السادس في اخبار الإغاني ومظانيا والندامة

Fol. 188a. الفصل السابع في اخبار البلغاء والاذكية
ANTHOLOGIES.

The last section is imperfect at the end.

For other copies see the Vienna Catalogue, no. 400; the Leyden Catalogue, 2nd ed., no. 510; and Houtsma, Brill's Catalogue, no. 81.

1120.

Or. 3187.—Foll. 244; 12\(\frac{1}{4}\) in. by 8\(\frac{1}{4}\); 20 lines, 5 in. long; written in a fine Maghribi character, with red-rulled margins; dated (fol. 237\(a\)) Safar, A.H. 1247 (A.D. 1831).

[KEEMER, no. 196.]

الثناء على ترجمت أخلاق الأشواق

A collection of erotic poems and stories of lovers, by Abu 'Abdallah Dā'ūd Al-Anṭaki, who died A.H. 1008. See above, no. 809.

Beg. Jūli jy,

The title, which in the preface of the present copy is written as above, reads in most copies, as well as in the Cairo edition, Jūli jy, jūli jy, jūli jy, jūli jy, jūli jy, jūli jy, jūli jy. The work was completed, as stated at the end, A.H. 972.

The contents are fully stated in the Vienna Catalogue, no. 410. For other copies see Pertsch, no. 2700, and the Khedive’s Library, vol. iv., p. 217. The work has been printed in Cairo, A.H. 1279, and in Bulak, A.H. 1291.

The latter part of the volume contains the following additional articles:

1. Definition of the word Imām, from the commentary of al-Fanārī (Hasan B. Muḥammad Shāh, d. A.H. 886) upon the preface of al-Muṭawwāl of Taftāzānī, fol. 238\(a\).


The same poem is noticed in the Arabic Catalogue, p. 285\(a\), art. 2.

3. A Kasidah, by Muḥammad Ḥijāzī al-Zarkashi al-Shāfī' al-Āhmadi, fol. 242\(a\), beginning:

The MS. was transcribed, from a copy dated A.H. 1077, for 'Uthmān Bāy B. Yūsuf Bāshā Kāramānī, by 'Abd b. 'Abd al-Malīk b. Ḥāfiz al-Ṭūsī al-Qāsimī al-Jamālī, fol. 242\(a\), beginning:

A fragment of the same work, corresponding with pp. 4—89 of the first volume of the Cairo edition of 1291. There are some lacunae and transposed leaves in the body of the volume.

1123.

Or. 3191.—Foll. 50; 8\(\frac{1}{4}\) in. by 6; 19 lines, 3\(\frac{1}{4}\) in. long; written in fair Neskhi, apparently in the 19th century.

[KEEMER, no. 200.]
The anthology of Shihāb al-Dīn Aḥmad B. Muḥ. B. ʿUmar al-Khafājī, who died in Cairo, A.H. 1069.

Beg. 

The work has been printed in Cairo, A.H. 1273, 1294, and 1306.

The MS. contains only the preface and the first of the four Kīsms into which the work is divided. It breaks off in the middle of the notice of Badr al-Dīn B. Raḍī al-Dīn al-Ghazāzī. Its contents correspond with pp. 2—75 of the Cairo edition of 1273.

For the author's life, see Khulāṣat al-Athar, vol. i., pp. 331—343; ʿIkb al-Jawāhir, Add. 16, 647, fol. 333; and his autobiography at the end of the Rāḥīnāmā, pp. 361—438. The contents have been described by Hammer, Jahrbücher, Band lxxvi., Anz. Bl., p. 51. For copies, see the Vienna Catalogue, nos. 407-8; the Paris Catalogue, nos. 2134—36; Ahlwardt, no. 1203; Rosen, Notices Sommaires, nos. 249-50; the Leyden Catalogue, 2nd ed., no. 524; Houtsma, no. 150; and the Khedive's Library, vol. iv., p. 259.

1124.

Or. 3730.—Foll. 159; 12½ in. by 5½; from 25 to 30 lines; written in rather cursive, but distinct, Neskhi, A.H. 1170—1199 (A.D. 1757—1785). [Glasek, no. 14.]

A poetical miscellany by Ṣafī al-Dīn Aḥmad B. Muḥammad B. ʿAbd al-Hādī al-Kūṭin, written by himself at various times from A.H. 1170 to 1196.

The author appears to have lived in Saʿā and Kaukabān under the Zaidi Imams al-Mahdi al-ʿAbbās (A.H. 1161—89) and his son al-Manṣūr (A.H. 1189—1224), to both of whom, but chiefly to the first, several of his pieces are addressed. The volume is mainly taken up with his own verses and with those of several literati of Yemen, with whom he entertained a poetical correspondence. Several of his poems were composed in prison during two terms of captivity, viz., A.H. 1171-2 and 1188—96. He died shortly after his release on the 7th of Jumādā I., A.H. 1199. There are a't the end several elegies on his death.

The MS. contains also select verses of early poets, and miscellaneous extracts, the most extensive of which are as follows:

I. Foll. 1—3. Kasidah of al-ʿAnkāwī in imitation of Banat Suʿād, beginning:

بنانت سعاد نقد الفهرس محول
والدموع في صفحات النقد مبدل

II. Foll. 9—16. Poems of Kādi Abu Bakr al-ʿArrajānī (see no. 1062), beginning:

سهام نوادر نصي الرواية
وهن من الفواقب في الصفاية


Beg. 

قال الشيخ العلامة زين الدين ʿازم بن محمد بن أحمد الأنصاري الشافعي... ʿامد الله المخرج لكرمة

The commentary is entitled ʿalma al-fāḥeṣa fi ʿiraz ḏaqāiq al-miftah, and was completed, as stated at the end, on the 11th of Dulhijjah, A.H. 881. See Haj. Khal., iv., p. 552; the Arabic Catalogue, p. 398a, V.; Ahlwardt, Verzeichniss, no. 389; and the Khedive's Library, vol. ii., p. 184, vol. vii., pp. 153, 520, &c.
IV. Foll. 45—47. Precepts on the education of children, in Rajaz verse, by Almā' B. Abi Bakr al-Ramlī.

The compiler, who does not give his name, appears to have lived in Suna and in Raudah during the Imamate of al-Mahdi al-Abbās (A.H. 1161—89) and of the latter's son al-Mansūr (A.H. 1189—1224), and to have been a relative and friend of the descendants of Sayyid Ishāk, the seventh son of al-Mahdi Ahmad. He frequently quotes, among other contemporary poets, 'Abdallāh B. Almā' B. Ishāk, Ismā'il B. Almā' B. Ishāk, 'Ali B. Almā' B. Almā' B. Ishāk, and other members of the same noble and literary family, who are also mentioned in Tīb al-Samar, Or. 2428, foll. 4—25.

The dates incidentally given range from A.H. 1161 to 1228; and, in some of the later additions towards the end, reference is made to Imam al-Mutawakkil Almā' (A.H. 1224—31).

The following more extensive pieces deserve a special mention:

I. Lāmiyyat al-Ájam, by al-Ṭughrā'ī, fol. 46.

II. The Muthallath of Kutrub, with the versified commentary of 'Alī Ibn Zuraik (d. about A.H. 420), fol. 40.

III. The Takhmīs of Māmāh (Muh. B. Almā' d. A.H. 987; Arabic Catalogue, p. 776b) upon the Khamīyyah of Ibn Fārid (see Afwardt, no. 429), with other poems by Māmāh, fol. 34.

IV. A treatise on the pre-eminence of 'Alī over Abu Bakr, by Sayyid Ishāk B. Yusuf B. al-Mutawakkil, fol. 29.

Among the compiler's own compositions is a riddle, fol. 34, with which he tested the wit of Sayyid Ismā'il B. 'Ali B. Almā' B. Almā' B. Ishāk, whom he calls one of his brothers, Būsik Awhānī.
1126.
Or. 4219.—Foll. 100; 8½ in. by 6½; 11 lines, 3½ in. long; written in large and straggling, partly vocalized, Neskhi, apparently in the 18th century. [LANE.]

A collection of mystic and erotic poems, as sung by Dervishes.

Beg. موال الشيخ عمر الباني

The songs are called in the headings موال, دور، شغل، and, in some cases, the names of the authors are added. The poets most frequently quoted are 'Umar Ibn al-Fārid, 'Umar al-Yāfī, Muḥammad Abu'l-Su'ūd, 'Umar Abu'l-Su'ūd, Rashīd Abu'l-Su'ūd, Ahmād al-Baghdādī, Ibrāhīm al-Hindiyāh, and 'Abd al-Ghānī al-Nābulusī, who died A.H. 1143. Towards the end is a longer piece, by Ahmād al-Dardīr, beginning:

The same poem is noticed by Ahlwardt, no. 901, and ascribed to the dārāris. The author, Ahmād B. Muh. B. Ahmād al-Adwāwī al-Malikī, called al-Dardīr, born A.H. 1127, was Shaikh of the Malikis in Egypt. He died in Cairo, A.H. 1201. See Jabarti, vol. ii., p. 147, where a full list of his works is given.

MISCELLANIES, ANECDOTES, &C.

1127.
Or. 1208.—Foll. 117; 6½ in. by 4½; 11 lines, 3½ in. long; written in Neskhi, probably in the 18th century. [ALEX. JAVA.]

A collection of mystic and religious songs, similar to the preceding, without title or compiler's name; imperfect at the beginning.

Beg. موال الشيخ عمر الباني

A collection of pithy sayings in prose and verse, and of anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices; by 'Amr B. Bahr al-Jahīz (see above, no. 684).
Beg. للميد لله رضي دائمين.... قال عمر بن
بجر لما حظ رحم الله كانت الهجم تقيد مآذرها بالنيبها
والند ولفصين.

The present MS. contains only the first
volume (Juz) of the work. Its contents are
the same as those of Add. 7300, described
in the Arabic Catalogue, p. 332a. The last
chapter treats of witty women (النساء المجنات).
For the headings of chapters, see Flügel,
Vienna Catalogue, vol. i., p. 323, where the
contents of the whole work are stated.

Copyist: أحمد بن ناصر بن محمد الساموني

For other copies, see the Leyden Catalogue,
2nd ed., no. 443, and Asiatisches Museum,
p. 291.

1129.

Or. 3138.—Foll. 299; 9 in. by 6; 17 lines,
8\1 in. long; written in Neskhi, dated Cairo,
Friday, 18 Safar, A.H. 1294 (A.D. 1877).

[KREMER, no. 148.]

Extracts from miscellaneous writings of
the same author, with the following title:
هذا كتاب مختارات فصول لما حظ عنده.

Beg.城市管理 لله لسلامة وأمام لكرامة
وهد الله لكم السلام ودام لكم الكرامة.

The extracts are taken from twenty-seven
works of al-Jāhiẓ, two of which only were
known to Haji Khalifa. Most of them relate
to ethics, theology, and religious controversy.
Among the last is a refutation of the Christian
doctrines. There is also a curious treatise on
the Turks and the militia of the Khalifs, and
a geographical work (art. XV.) which may be
identical with the Kitāb al-Amsār noticed by
Haj. Khal., vol. v., p. 52. The text is un-
fortunately very incorrect.

The titles are as follows:
I. The envier and the envided,
كتابه في الاعد والكسود (Haj. Khal., vol. iii., p. 391),
fol. 18.

II. On teachers,
كتابه في المعلمين fol. 8b.

III. On squareness and roundness,
كتاب التربيت والغدورة fol. 19a.

IV. Letter of al-Jāhiẓ to al-Hasan B.
Wahb (Kātib under Wāthik; see Kamīl,
vol. vii., p. 6, Fihrist, p. 122) in praise of
wine (Nabīd) رسالتة إلى النبي لله وذهب في مدع
النبيذ رفعه أصبه fol. 41b.

V. On the classes of singers,
كتابه في طبقات الغناء fol. 49a.

VI. On women,
كتابه في النساء fol. 52a.

VII. Letter of al-Jāhiẓ to Fath B. Khākān
(Wazir of al-Mutawakkil, d. A.H. 247), on
the good qualities of the Turks and on the
militia of the Khalifate in general, رسالتة إلى
الفات بن خاقان في مناقب الفرك وقاء جند
الخلافة fol. 62a.

VIII. On the proofs of the prophetic
mission of Muḥammad,
كتابه في حجة النبوة fol. 88, beginning:
الحمد لله الذي عذنا نفسه واعتنا دنيا وجالنا
على الدعوة إليه.

IX. Refutation of the Christians,
كتابه في رد على النصارى fol. 129b (Haj. Kh., iii., p. 358),
beginning:
الحمد لله الذي من علمنا بتوهده.

X. On the tenets of the ‘Uthmānīyyah
(who maintain the superior claims of Abu
Bakr to the Khilāfat),
كتابه في مقالة العثمانية fol. 161a.

XI. Questions and answers relating to
knowledge,
كتاب المسائل والجوابات في المعرفة fol. 175a.

XII. On future and present life,
كتابه في العاد والمعاش fol. 185b.

XIII. Letter to Muḥammad B. ‘Abd al-
XXVI. Answers relating to the Imāmate, كتايب في الجوابات في الإمامة fol. 278b (refuting those who admit more than one Imam at a time).

XXVII. On the doctrines of the Zaidis and of the Rāfi`is, كتايب في مقالة الزيدية والرافضة fol. 291a (partly identical with no. XX).

Copyist: عبد الله المصيري

The MS. was transcribed, as stated by Kremer, from a unique copy which belonged to Shaikh 'Ali al-Laithi, and had been transcribed from an old MS. On the first page are two verses of Shaikh 'Ali presenting the book to Kremer.

1130.

Or. 4370.—Foll. 168; 17 lines, 3½ in. long; written by several hands in cursive Neskhi, apparently in the 18th century.

الفرج بعد الشدة


 Beg. للمدد الله الذي جعل بعد الشدة رخاء وفرح
اما بعد فداء ما كان ابناء الدنيا متقلبين فيها
بين خير وشر ولم يكن في امام الرحاء اتفع من الشكر

The author, having found much solace in the work of Abu 'Ali al-Hasan (sic) B. 'Ali B. Abi'l-Fahm al-Tanūkhi, was induced to make the present abridgment of it, in which he left out the Isnāds and some repetitions. The abridgment reproduces textually the greater part of al-Tanūkhi's preface, and the headings of the 14 Bābs of which the work consists (see the Leyden Catalogue, 2nd ed., no. 449).
The text is generally given in the very words of the original author. The first seven Bābbs begin respectively at foll. 46, 18a, 27a, 48a, 63a, 91b, and 109a. Further on the Bābbs are no longer distinguished. The last section, consisting of poetical quotations, foll. 138–166, includes additional matter of later date, such as the Munfarījah, and verses of such recent poets as Muḥammad al-Bakri (d. A.H. 1087) and al-Shihāb al-Khaḍījī (d. A.H. 1069).

The abbreviator appears to have written in Ḥalab, before A.H. 1096. He concludes the last section with verses of the Mufti of that city, Muḥammad B. Ḥasan al-Kaukābī, who died in that year, and to whom he devotes a long panegyric.

For the original work of al-Tanūkhī see the Persian Catalogue, p. 752; the Leyden Catalogue, l.c.; the Paris Catalogue, nos. 3483–86; Pertsch, no. 2687; and the Khedive’s Library, vol. vi., p. 161.

1131.

Or. 3866.—Foll. 175; 8 in. by 6; 14 lines, 3½ in. long; written in fair, but imperfectly pointed, Neskhi; dated Ṣafar, A.H. 1170, and Ṣafar, A.H. 1171 (A.D. 1756-7).

[Glasee, no. 154.]

I. Foll. 1–110.


Beg. 114.

المُلْكِ اللَّهُ ذَٰلِكَ الْوَرَّٰدُ وَالْكَرْمُ وَمِنْهَ مَثْلًا وَفَضْلًا ... امْرِتَ اَلْمَلَأِ الْمُعَلَّى فِي النَّعْمَةِ عَرَّطَ وَحَلَّسَ مَعَ النَّقِيَّةِ عَمَلَتَ... إِنَّ اَلْرَأْسَ مِنْ أَخْبَارِ الْإِجْمَآلِ اَلْآمِرُ وَمِنْ فَوَالَاتِ الْكَرْمِ اِسْتَاْدُ وَابْعَدْهَا نَسَأَلُ عَلَى تَقْصِيرَتِي إِلَى الْإِمْتَاثَ.

The author’s name does not occur in the text, but in this title prefixed by the copyist: كتاب المستnad من فعالات الأجواد تاليف الشيخ الأئمّ العالم الكامل ابناً المنصور عبد الملك بن آسيم اللطيف النسابوري


The anecdotes relate mostly to the time of the Umayyades and the early Abbasides. Of the authorities adduced, the most frequently quoted is Abu ’l-Faraj al-ʿIṣafānī, who died A.H. 356. One anecdote, fol. 16a, is said to have been orally received from the latter by the author of the earlier work above mentioned, who is there somewhat incorrectly called القاضي أبو القاسم عبد الحسن بن علي الفنوني.

In other passages later authorities are quoted, such as the son of the last-named writer, al-Kaḍī Abu ’l-Ḵāsim ‘Ali B. ‘Abd al-Muḥṣin [read B. al-Muḥṣassin] B. ’Ali, who was born A.H. 365, and died A.H. 447 (see Ibn Khallikān, vol. ii., p. 567, and Ta’rikh al-Islām, Or. 49, fol. 216), fol. 63, and Abu Sa’īd al-Khargushī al-Naisābūrī, who died A.H. 407 (see no. 509), fol. 82b.

There is a lacuna after the first page. The first narrative, beginning as follows, “It is related that ‘Ali B. Abī Ṭālib once slept on the couch of the Prophet,” breaks off at the second line. The next page begins abruptly in the middle of a story relating to al-Khaizūrān, wife of al-Mahdī, and an Umayyade princess called Marnah Bint Marwān.
A collection of fables in verse, written in imitation of Kalila and Dimna, by Abu Ya'la Muhammad B. Muḥ. ʿAbdul Hāfiẓ ʿAbd al-Qādir al-Habbariyyah al-ʿAbbāsi, who died A.H. 504 (Ibn Khallikān, De Slane's version, vol. iii., p. 152), with the following title: كتاب الصادق والبائغ المنشئ على الحكم والكذب والكذب في مسح عبد الملك صدقة إلى الإباحة الموقف صيف الدولة

The following Riwayat is prefixed to the poem:

ابتُنِ اذًا النَّضْرَ الإِيَام الْعَالِم رَضُيُّ الْدِينِ أَبُو
سبع كَبُرُ بْنُ محمَّدٍ بْنُ عَلِيٍّ بْنُ عَبدِ الْلَّهِ بْنُ كَبِير
لَلْمَلَائِكَةِ الْعَالِمِينَ كَانَ أَبُوهُ الْلَّهِ تَعَالَى بِطَاعَتِهِ بِقِرَائِتِهِ
عليه يَجَابِعُ الْمُولِيِّ إِلَى غَرَبَةِ شَمَالِ سَنَةٍ ثَانِيَ وَخَوْسِين
وَلَهِمْ مُتَمَيَّزُ نِسْبًا إِلَى الْمَلَائِكَةِ الْعَالِمِينَ رَضُيُّ الْدِينِ أَبُو
سُبُحَانَ الَّذِي كَبِيرُ بْنُ مَهْدِيَّةِ الْعَباَسِيِّ رَضُيُّ الْدِينِ عَلَيْهِ
بِقِرَائِتِهِ عَلَى عُرِدَةِ بُدْنَةَ بَعدَةٍ حُرْسَهَا الْلَّهِ تَعَالَى بِالْإِسلام
وَهَذِهِ امْتُنِ


The work is dedicated to the Mazyadi prince of Hillah, Saif al-Baulalah ʿAdākāh, who reigned A.H. 479—501 (Ibn Khallikān, vol. i., p. 634). It has been printed in Cairo, A.H. 1292, and in Beirut, A.D. 1886. Translated extracts have been given by Hammer, Jahrbücher, Band xc., pp. 67—123, and Literaturgeschichte, Band vi., pp. 832—845. The contents have been stated by Nicoll, Bodleian Catalogue, p. 325, and by Flügel, Vienna Catalogue, no. 465. For other copies see Pertzsch, no. 2244; the Leyden Catalogue, 2nd ed., no. 647; the Paris Catalogue, nos. 3495—8; Dérénbourg, Escurial, no. 474; and the Khedive's Library, vol. iv., p. 278.


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The first Juz is taken up with the sayings of the Prophet respecting avarice and misers. Each Hadith, as well as each of the subsequent narratives, is preceded by its Isnād.

The present copy was collated with the original MS., and contains several marginal emendations.

1133.

Or. 3185.—Foll. 252; 10 in. by 6½; 19 lines, 5 in. long; written in fine large Neskhi, with occasional vowels; dated Rabī' II., A.H. 619 (A.D. 1222). Bound in stamped leather covers. [KREMER, no. 194.]

مصاعع العشاق


This fine copy was written by Rukn al-Dīn Abu Ishāq Ibrāhīm B. Maṣūm B. Sālim B. Mahdī, called Ibn al-Khayyir al-Muḵrī. He had read the work, A.H. 573, before a lady celebrated for learning, Fakhr al-Nisā Shuhdah, who died in Baghdad, A.H. 574, upwards of ninety years of age (v. Ibn Khallīkān, De Slane's version, vol. i., p. 625).

The above抄ist, who was also the owner of the MS., had before him the original draft of the author, and transcribed from it, at the end of several sections, a Samā' stating that Abu Naṣr Ahmad B. al-Faraj B. 'Umar al-Dinawari al-Ibari (who died A.H. 506; Sam'āni, fol. 17a, Kāmil, vol. x., p. 346) and his daughter, the above-mentioned Fakhr al-Nisā Shuhdah, had heard the Maṣāri' al-'Ushshāk read by the author, A.H. 493.
The work is divided into twenty-two parts, and the first of which is wanting in the present copy. The second has the following inscription:

لملأ الثاني من كتاب مصور العشق

تأليف الشيخ الامام ابن محمد جعفر بن احمد بن

حسن السراج القاري رحمه الله رواية الشيخة العالماء

فخر الامام شهدته بن احمد بن الفرج بن عمر الابره

عنده مالك ابن ابراهيم بن محمد بن سالم بن مهدي

ابن الغيصر المقرى نفعه الله بالعلم منها

Similar inscriptions are found at the beginning of each of the following parts. Three lines of poetry descriptive of the subject of each, and composed by the author, are written under the title. These verses are quoted by Da’ud al-Anfakì in the last section of the Tazyn al-Aswag, Cairo edition of A.H. 1291, vol. ii., p. 129.

At the beginning of the text is found the following Isnād:

هليزنا الشيخة الكاذبة. فخر الامام

شهده بن احمد بن الفرج بن عمر الابره قراء عليها

ومن سنع منها برحبة جامع القرش السراج في

مجلس أخر يوم السبت ثلاث جمنى الاخرى من

سنة ثلاث وسبعين وخمسينية قبل لها حديثكم أبو

محمد جعفر بن احمد بن حسن السراج من نظمه في

الجمر من سنة ثلاث وسبعين وأربعة

Several Samā’s are found at the beginning and end of each Juz. Some are transcribed from the original MS., and relate to readings which had taken place at various times before the Lady Shuhdah. Others testify to similar readings before the writer of the present copy, and bear dates ranging from A.H. 619 to 640. The several Juz begin respectively as follows: II. fol. 1b; III. fol. 12; IV. fol. 28; V. fol. 40; VI. fol. 56; VII. fol. 70; VIII. fol. 83; IX. fol. 97; X. fol. 109; XI. fol. 123; XII. fol. 131; XIII. fol. 139; XIV. fol. 147; XV. fol. 155; XVI. fol. 163; XVII. fol. 169; XVIII. fol. 179; XIX. fol. 193; XX. fol. 209; XXI. fol. 226; XXII. fol. 240.

The text agrees with the MS. described in the Arabic Catalogue, p. 68, and with the edition printed in Constantinople, A.H. 1301-2.

1134.

Or. 1186.—Foll. 234; 12½ in. by 8; 23 lines, 5½ in. long; written in fine bold Nesnki, with occasional vowels; dated the eve of Sunday, 9 Shawwāl, A.H. 604 (A.D. 1208).

[Alex. Ja'bar.]

ربيع الإبرار

A vast collection of sayings and anecdotes, by Abu 'l-Kāsim Muhammad 'B. 'Umar al-Zamakhshari, who died A.H. 538.

Beg.قال الشيخ الامام جار الله العلماء استذن الدنيا

سجع العرب والعلم افصل العالم فخرج خازم مقبال

للمؤمین ابر القسم. محمد بن عمر الزكیری بدع الله

غطره ونور حفظه لمجلس الله الذي استقدم إلى عبادة

بيبوجات الحمام

This is only the first half (الدفتر الأول) of the work, containing the first forty-three out of the ninety-eight chapters of which it consists.

The 43rd chapter has this heading, fol.

226a: الطلب والاستحثا والهجر ورفع لحوار وقصدها:

ذكر الهد والثواب وحوذ ذلك. It bears the same number in the list of chapters given from an abridgment of the work by Hammer, Handschriften, p. 50.

The copyist, Abu Ḥāmid Nu'mān B. 'Ibrāhim al-Zarnikhi, who is known as the author of a commentary upon Ḥariri's
Mašāmāt, died A.H. 645 (Haj. Khal., vol. vi., p. 60). On the first page is a note, stating that this copy was made from a MS. revised, A.H. 582, by the learned Imām, Tāj al-Millat wa 'l-Dīn ... Abu 'AbdAllah 'Umar B. Mas'ūd B. Ṭālib B. Ṭālib al-Aziz, whose colophon is transcribed in extenso. That Imām, who is there called the pride of the house of Burhān, was a nephew of the great legist of Buhārā, Burhān al-Dīn ʿAbd al-Mas'ūd B. Ṭālib B. 'Abd al-'Azīz (see Flügel, Kutlubuga, p. 144, and Haj. Khal., vol. v., p. 431).

For other copies see the Arabic Catalogue, pp. 334a, 518a; Pertsch, no. 2133; the Leyden Catalogue, 2nd ed., no. 470; Ablwardt, Verzeichniss, nos. 1119—24; and the Khedive's Library, vol. iv., p. 255.

1135.

Or. 3183.—Foll. 221; 11½ in. by 7½; 25 lines, 5½ in. long; written in Neskhi; dated Saturday, 5 Ramaḍān, A.H. 1240 (A.D. 1825). [Kremer, no. 192.]

The same work, complete, in 98 Bābs.

Compared with the preceding MS., and with Add. 16,669, the present text appears to be more or less curtailed.

1136.

Or. 1191.—Foll. 255; 7½ in. by 4½; 17 lines, 2½ in. long; written in small and close Neskhi, with red-ruled margins; dated end of Rabi‘ II., A.H. 999 (A.D. 1591). [Alex. Jaba.]

روض الاختيار المختار منربع الآيام
An abridgment of the preceding work, by Muḥammad B. Ḥāfīz B. Yaʾkūb.

Beg. 

The author, whose full name is Muḥyī al-Dīn Muḥammad B. al-Khaṭīb ʿAbd al-Muḥammad B. ʿAbd al-'Azīz, dedicated his work to Sultan Sulaimān B. Saлим. It was completed, as stated at the end, A.H. 926. The author died A.H. 940. See Jaba, A.H. 1279, and in Bulak, A.H. 1280. For other copies see the Arabic Catalogue, p. 513a; Pertsch, no. 2134; and the Khedive's Library, vol. iv., p. 208.

There are many marginal notes in a minute Nestalik character, consisting mostly of biographical notices of the men mentioned in the text.

1137.

Or. 3179.—Foll. 452; 12 in. by 8; 33 lines, 5½ in. long; written in small cursive, but distinct, Neskhi, with red-ruled margins, A.H. 1004 (A.D. 1595-6). [Kremer, no. 189.]

تذكرة ابن حمدون

A voluminous compilation of historical notices, moral maxims, and elegant compositions in prose and verse, arranged according to subjects under fifty heads; by Ibn Ḥamdūn.

Beg. 

الهم صلى على محمد عبدك ونبيك رسولك

The full name of the author is Kāfī 'l-Kufī Abu 'l-Maṭūla Muḥammad B. Abī Sa'd al-Ḥasan B. Muḥ. B. ʿAli B. Ḥamdūn al-Kāṭīb. He was born in Baghdad, A.H. 495, and ...

The last writer must have been misled by a clerical error, when he says that al-Dahabi gives A.H. 608 as the date of the author's death. What al-Dahabi says is that al-Hasan B. Muḥ. Ibn Ḥamdūn, son of the author of the Taqākirah, died A.H. 608. See Ta'rikh al-Islām, Or. 52, fol. 248.

The contents of the work are described in the preface as follows:

The preface concludes with a full table of the fifty Bābs with their subdivisions.

The present volume contains the first thirty-one Bābs, the headings of which are as follows:

Fol. 2b. 1. في المواضيع والانداب الدينية وسيرة
    السلف الأول الصالحين

Fol. 38b. 2. في الأدب والسياسة الدينية ورسوم
    المملك والرعب

Fol. 71b. 3. في الشرف والرياضة والسياسة وما
    هو من تخصيصها وعنايةها

Fol. 99a. 4. في مصالح الإخلاق ومساواة

Fol. 114b. 5. في الحبا واللمود والعمل واللوم

Fol. 140a. 6. في التجاعة ولغتين

Fol. 159b. 7. في الهواء والمحافظة والإمانة والغدر
    والملل وليفيانة

Fol. 167b. 8. في الصدق والكذب واتسام العرب

Fol. 175a. 9. ما جاء في الفواعظ والكبر والطيب

Fol. 178a. 10. في الفناعة والظلف ولئوس ولطع

Fol. 183a. 11. ما جاء في صون السر وقصيدة
    السماحة والجميلة

Fol. 185b. 12. في المعدل ومثير

Fol. 197a. 13. في العقل والفكاهة والجرب ولطع
    ومجل

Fol. 209b. 14. في المشورة والراعي

Fol. 213b. 15. في الرعاية والمعهد

Fol. 226b. 16. في الفطر والمخاهر

Fol. 239a. 17. في المدد والآثاث ويتصل فيه فصليان
    الاعتذار والشكر والاستطاف

Fol. 262a. 18. في الانتهاء وصوله تساء الفتح
    والولاية والخسول والفكاح المواضيع الألياب الشواذ
    النواذ

Fol. 273a. 19. المراه والتعالي

Fol. 299a. 20. ما جاء في الحياة والمد

Fol. 301a. 21. في الحياة والخسارة والاستدارة

Fol. 307a. 22. في الهدية

Fol. 310b. 23. باب الجواب واللم ومقدماته

Fol. 332a. 24. فيها جاء في الأغراض والتحليل

Fol. 336a. 25. ما جاء في التقرير والتدبير

Fol. 338b. 26. ما جاء في الموعد والتدبير

Fol. 340b. 27. الآوصاف والنوموت
The MS. belonged to the Turkish historian Veisi (Uwais B. Muhammad), who states in an Arabic note on the first page that it was transcribed for him in Cairo, A.H. 1004.

Only detached fragments of that voluminous work are to be found in European libraries. Two MSS. in the Bodleian contain Babs 2-3, and 30—32. See Uri, nos. 379, 389, and Nicoll, p. 579b. Four Berlin MSS. contain respectively Babs 15—29, 15—18, 25—29 and 43. See Ahlwardt, nos. 1127—1130. Babs 42—45 are found in Paris, no. 3324. A Vienna MS., no. 388, contains only the table of chapters.

The headings and some extracts have been given in German by Hammer, Literaturgesch., Band vii., pp. 1205—34. Abridgments are mentioned by Pertsch, no. 2137; in the Paris Catalogue, no. 3325; and in the Biblioth. Burckhardt, p. 56, no. 20.

1138.

Or. 3180.—Fol. 271; 12 in. by 7¼; 33 lines, 5½ in. long; written in Neskhi, with red-ruled margins, apparently in the 16th century.

[Kremer, no. 189.]

The second volume of the same work, containing Babs 32—49.

Beg. مَتَّى مَعْلَمْ عَلَى الْمَرْضِ عَلَى الْمَنْتِرْ عَلَى الْمَعْلُوْدِ عَلَى الْمَلَامِ مَعْلِمَة

The headings are as follows:

Fol. 2a. 28 في الشيم والفضاب
Fol. 372a. 29 في النسيب والغزل
Fol. 378b. 30 في الغطب
Fol. 409a. 31 في الكئيبات والرسائل
Fol. 424a. 32 في سماء المجد وفروع الشعر وسُوقهم
Fol. 41a. 34 في كِبَاث المَلَامِ مَعْلِمَة

Fol. 51b. 35 في حدِّش المَلَامِ مَعْلِمَة

Fol. 75b. 36 في الكهانة والقيادة والزجر والمهجة

Fol. 83a. 37 في اليلاق وعِبادت وجوههم وعِبادتهم من الأشياء ورُوَّيف من سيرهم ووقائعهم

Fol. 88b. 38 في يلاج وعِبادت وجوههم وعِبادتهم من الأشياء ورُوَّيف من سيرهم ووقائعهم

Fol. 105b. 39 في تِجَر المَلَامِ مَعْلِمَة

Fol. 115a. 40 في الإذان والجلد والصور والسهول

Fol. 118a. 41 في الإذان والجلد

Fol. 132b. 42 في الكِبَاث والمعاجم وال팔افش والجُلَّام

Fol. 145a. 43 في الانتهاء والصالح وسائر الشعراء

Fol. 161a. 44 في أنْعَم والمحي والم Remaining text...
The MS. appears to have been transcribed from a defective copy. Four blank pages have been left after fol. 123, and three after fol. 161. Bāb 49 is unfinished, breaking off in the middle of the account of the successors of Alexander, and Bāb 50, which, according to the table of contents, contained prayers, is wanting.

This volume was apparently written about the same time as the first, but by another hand and in a larger character. Both volumes were purchased by Kremer in 1849 at Aleppo.

But another title is written, by the same hand as the text, on the first page, namely, كتب إناه نجیاه الإنباء, and a similar designation is applied to the work in the following passage, fol. 15: وهذا خبر انتظام دمر إناه الإنباء. From this it appears that the real author is Ḥujjat al-Dīn Muḥ. B. Abī Muḥ. B. Muḥ. Ibn Zafar al-Ṣīkīlī (died A.H. 565), who is stated to have written, besides his better known work, Sulwān al-Muța‘, another entitled Anbā Nujabā al-Abnā. Haj. Khal., who notices the latter, vol. i., p. 443, quotes the initial words, which are all but identical with the beginning of the present copy. It is the eighth of Ibn Zafar’s works in the list drawn up by the author. Amari states that the Paris Library possesses two copies of it, and that al-Ghurar is the title of an abridgment due to the author. See Solwan el-Mota, p. xxxv. A similar title, الدرب والغرى في إناه نجیاه الإنباء, is given by Aḥlwardt, Glaser’sche Sammlung, no. 32, s, with the following author’s name: محمد بن محمد بن ظفر المكي

The present copy is defective in various places and at the end. There are lacunae after fol. 6, 16, 20, 40, 42, and 44, and some of the extant fragments have been transposed, so that the order of the Bābs is interverted. They begin respectively as follows:

Fol. 26. والصلة القيامة I.
Fol. 16a. الغر العلوي II.
Fol. 24b. التكبير الكريم IV.
Fol. 34b. الفقر الفوات V.
Fol. 66b. الابن التولي III.

The first story relates to ‘Abd al-Muțṭalib and to the boyhood of Muhammad; the others belong mostly to the early times of
Islamism. The several narratives have the heading دورة زمن اثرة عين and some are followed by an explanatory section entitled تفسير القاف anthem عليها هذا الخبر.

For other copies, see Pertsch, no. 1780; Houtsma, Brill's Catalogue, no. 191; and the Khedive's Library, vol. iv., p. 308.

1140.

Or. 3181.—Foll. 125; 9½ in. by 7; 19 lines, about 4½ in. long; written in fair, large, and bold Neskhi, with occasional vowels; dated in the last decade of Safar, A.H. 586 (A.D. 1190).  

A collection of select verses, anecdotes, and elegant pieces in prose, imperfect at the beginning, and without author's name.

Beg. عماره نغمه بلاسر وفاته فذاع ثم استخفى the task of restoring the verses. fol. 30a, fol. 30b; fol. 37a; fol. 37b: مما جاء في من أخبار الناس and حمد النبي وذمه وحليمه وحريمه, fol. 50a; and اشعار الكتاب, fol. 90b. The poets most frequently quoted are Ibn al-Rumi, Ibn al-Mutazz, Abu Nuwas, and al-Mutanabbi.

Most of the anecdotes relate to the Abbasside Khalifs. The longest piece in prose is 


The latter part of the MS., foll. 106—125, contains a fragment of a history of the prophets, beginning and ending abruptly. It relates to Lokmân, Isaiah, and Daniel. The first paragraph begins: قال للنبي بلغتي
The next following chapters are:

Fol. 107a. قصة شعيا النبي عليه السلام والملك صديقه وكي سفارة مكابي البث المقدس

Fol. 112a. قصة يفت نصر ودانيال عليه السلام

In this last chapter there occurs a curious story about an alleged father of Bukht-nassar, a learned man called Badisah, who lived in Upper Egypt, and to whom it was foretold that his son would once conquer Egypt and lay it waste.

The fragment does not belong to the known works of al-Kisi‘i or al-Tha‘labi on the same subject.

1141.

Or. 3630.—Foll. 120 ; 6\(\frac{1}{2}\) in. by 5 ; 17 lines, 3\(\frac{1}{2}\) in. long; written in neat Neskhi, with all the vowels; dated al-Karak, Friday, 25 Duhlîjihjah, A.H. 867 (A.D. 1463).

[G. C. RENOUARD.]

I. Foll. 2—24. Edifying anecdotes relating mostly to holy men, extracted, according to the following title prefixed by the transcriber, from the work entitled الربيع العامل by Abu’l-Faraj ‘Abd al-Rahmân B. ‘Ali Ibn al-Jauzi, who died A.H. 597 : حكايات من الربيع العامل ما : جمعه الشيخ الإمام العالم الماظ جبال الدين ابي النرج عبد الرحمن بن علي بن سهيب بن علي بن النجفي تدسة

الله رؤجه

On the same page, and by the same hand, there is a short biographical notice of Ibn al-Jauzi. No work of the above title is to be found in the lists of Ibn al-Jauzi’s writings included in the Mir‘ât al-Zamân, Add. 23,279, fol. 103, and in Ta’rikh al-Islâm, Or. 52, fol. 119; but neither of those lists, long as they are, professes to be exhaustive.

The present selection, which in the colophon is called حكایة توفر ولد صغير لبعض صائم شیخ سفراء أبو زهرب في النوم وقد شاب رأسه, begins : It consists of a number of detached and unnumbered narratives, each of which has the rubric حكاية أخرى.

II. Foll. 25—118. An abridgment of the work entitled غر الخصائص الراضمة وغر النقايس الفاضمة by Muḥammad B. Ibrâhim B. Yahya al-Kutubi (see above, no. 747).

Beg. لحمد الله الذي جعل الناس عنوان عقل الإنسان ... وبعد فاتي طاعتم كتب غر الخصائص الراضمة وغر النقايس الفاضمة لحمد بن إبراهيم بن يحيى الكتبي وصرفت مضونه وأقتبس عيونه.

The abbreviator, whose name does not appear, follows the division of the original work. Another epitome is noticed in the Vienna Catalogue, no. 388.

Copyist: قاسم بن محمد بن عمر الإمام بالكرك

The MS. is mentioned in Dr. John Lee’s Catalogue, no. 37.

1142.

Or. 3184.—Foll. 114 ; 8\(\frac{1}{2}\) in. by 6\(\frac{1}{2}\); about 30 lines, 5\(\frac{1}{2}\) in. long ; written in coarse and cursive Neskhi, apparently in the 18th century.

[KREMER, no. 193.]

The latter half of a vast compilation of traditions relating to the prophets, Muḥammad, the first Khalifs and saints, with religious exhortations, select verses, and anecdotes; without author’s name.

It is designated in the colophon as محاورة geli اثنان من مسامرات الإبر ومسامرة الاحياء. The real title is : محاورة geli اثنان من مسامرات الإبر ومسامرة الاحياء, and the author is the

The work has been lithographed in two volumes, Cairo, A.H. 1282, and reprinted in the same place, A.H. 1305. The sources of the author, as enumerated in the preface, have been given by Hammer, Handschriften, no. 72, and the contents are briefly stated by Flügel, Vienna Catalogue, no. 385. For other copies, see Uri, no. 318; the Leyden Catalogue, 2nd ed., nos. 482–4; and the Khedive’s Library, vol. iv., p. 319.

The present MS. begins with a rubric so faded as to be illegible. It probably read:

The text begins:

روينا من حديث ابن سعدي حدثني يزيد بن زيد عن محمد ابن كعب القرطسي قال كان أهل جيران أهل شرك بعيدون الأولان

The contents correspond with the second volume of the Cairo edition of A.H. 1305, from page 9 to the end.

1143.

Or. 3194.—Foll. 264; 8 in. by 6; 21 lines, 3½ in. long; written in fair Neskhi, probably in the 19th century. [Kremer, no. 203.]

النطق المفهوم من أهل الصمت المعلوم

A compilation of traditions and anecdotes relating to the speech, articulate or mute, of animals, plants, and inanimate things.

Beg al-Din Muhammad al-Durar al-Kaminah, who died A.H. 693, and is stated to have died in Hamah, A.H. 737; but there is no mention of his having lived in Egypt, or of his having written any such work. See al-Durar al-Kāmina, Or. 3044, fol. 77; Orientalia, vol. ii., p. 366; and Tājikrat al-Habib, Add. 7335, fol. 109, margin.

Haj. Khal., vol. vi., p. 354, ascribes a work similarly entitled, النطق المفهوم, which, however, he does not appear to have seen, to Abu’l-Faraj Ibn al-Jauzi. The same
author's name is mentioned, perhaps on the authority of Haj. Khal., in connection with several MSS., which undoubtedly contain the same work. See Hammer, Biblioteca Italiana, vol. xlix., p. 21, no. 239, where the contents are stated; Persch, nos. 624-5; Rosen, Institut, no. 26; Preston, Biblioth. Burckhardt., p. 52, no. 84; the Rifaiyyah, no. 219, and Houtsma, no. 192. It must be observed, however, that the work is evidently later than Ibn al-Jauzi's time, and that no such title is to be found in the very full list of that author's writings, which his grandson gives in the Mir'at al-Zaman, Add. 23,279, foll. 103—5.

There is yet another author's name in a MS. described as autograph in the Paris Catalogue, no. 3557, and dated A.H. 1001, namely, 'Ali al-Marūghī al-Kabbānī.

There are apparently two editions of the work, one of which has a beginning different from the above, namely: 'Ali al-Marūghī al-Kabbānī. See Persch, no. 624, and Ahlwardt, Glaser'sche Sammlung, no. 39.

The work is divided into six parts (Kism), subdivided into Bābs, as follows: I. Speech of living things, in nine Bābs, fol. 26. II. Speech of rational beings after death, in three Bābs, fol. 105a. III. Speech of inanimate objects, in seven Bābs, fol. 149a. IV. Collective voices issuing from deserts, in two Bābs, fol. 164a. V. The meanings of various things, in three Bābs, fol. 186b. VI. Hints and signs which supply the place of speech, in four Bābs, foll. 191a—264b.

A collection of anecdotes and select verses, by 'Ali B. 'Abd al-Raḥmān B. Ḥudayl B. Muḥ. B. Ḥudayl al-Fazārī, with the following title: كتب مقالات الأدباء ومناظرات أهل البيت مما عنى بالذكاء والاقتصر الصدقة ومناقشات مولايا أمير المستويين الفقه بالله تعالى كحمة بن مولايا أمير المستويين أمي للجاح يوسف ابن الوادى الساعي بن نصر الإنصاري الخنجرية رفيق الله تعالى عنهم عبد نعمتهم الناشئ في كنف حومتهم على بن عبد الرحمن بن هذيل

ابن الدهم اللى خلق الإنسان وعلوه البيان

وقد كان الادب حائلا الفارع وودية المزار

The preface includes a dedication to the above-named prince, there called أمير المسلمين، رابع عبد الله الحكم بن يوسف بن نصر and the following description of the work: قتبت جملة وثيقة من حكايات الأدباء ونواصر الطروпа ومكان أحكام من النظم والثور رد لفظه وذذب معناه ووجدت القول (الهزل) بالجاح كامنزاج المباشدة

The work consists of a hundred chapters (Mağālah), each of which is divided into five parts, viz., a narrative حكاية، a curious anecdote، a proverb، a precept، and verses شعر. The anecdotes relate, for the most part, to the Umayyades and the early Abbasides, and many are ascribed to al-'Aṣma'i. The latest author quoted is the Maghribi writer, Ibn Sa'īd (Ali B. Mūsā), who died A.H. 685. See above, no. 696.


1144.

Or. 3609.—Foll. 95; 8½ in. by 5; 19 lines, 2½ in. long; written in small Neskhi; dated Algiers, Sha'ban, A.H. 1093 (A.D. 1682).
A distich addressed to that prince by the author, Ibn Hudail al-Fazārī, is quoted by al-Maḵkārī, vol. ii., p. 428. The author is mentioned by Casiri, vol. ii., p. 326, as the historian of Granada.

The author’s name is written, not by the copyist, but by a contemporary hand, at the top of the first page:

The work is divided into six parts, called حديثات الازهر in the Paris copy of the Hadāʾik al-Azhār, no. 3528, the author is called Abu Bakr B. Abi Yaḥya B. ‘Aṣīm, Wāzīr of Abu ’l-Hajjāj Yūsuf II.

The fifth of the above sections contains common proverbs in alphabetical order.

II. Foll. 139-156. The eighth book of a collection of anecdotes, entitled Salwat al-

The stories begin mostly with the words من المقتول، and the authorities quoted are generally early writers or traditionists. No reference to later works has been noticed.

The second chapter begins, fol. 182b, as follows:

From this it is evident that the first part of the work dealt in pious exhortations and edifying stories.

The second chapter ends, fol. 196b, with the words ولِمَدِ اللَّهِ وَحَدًا. The remaining portion of the MS., although written, without any break, in continuation of the above, consists of extraneous matter on various subjects. It begins with a passage quoted from the غرر الدرر, probably the work so called of al-Ghazzālī (Haj. Khal., vol. iv., p. 119), and includes sayings of sages, anecdotes of holy men, some short cosmographical chapters treating of the creation of the world, of mountains and deserts, of fortified towns, of the wonders of the world, of remarkable buildings, of seas, rivers, and of the first inhabitants of the earth. This is followed by legendary narratives relating to the prophets, to events mentioned in the Koran, to the state of souls after death, and to the apparition of holy men in dreams.

1146.

Or. 4869.—Foll. 214; 8½ in. by 5; 21 lines, 3 in. long; written in fair small Neskhi; dated 5 Jumāda I., A.H. 1216 (A.D. 1801).

[BUDGE.]
MISCELLANIES, ANECDOTES, ETC.

A copious compilation of religious and moral precepts, traditions, and edifying anecdotes, by Abu Muhammad 'Isa B. Ahmad al-Andalusi, with this title:

عبون الاخبر

A copious compilation of religious and moral precepts, traditions, and edifying anecdotes, by Abu Muhammad 'Isa B. Ahmad al-Andalusi, with this title:

عبون الاخبر

This work is divided into a number of باب، a table of which is found on the fly-leaf. They deal for the most part with religious or moral subjects. The headings of the first three are: 1. باب في اعتقاد الواحدانية (fol. 7b); 2. états de la robe; 3. باب في ذكر عداوة أبليس. See vol. iv., p. 239.

Beyond some early traditionists and Sufis, the author quotes no authority whatever. Most paragraphs begin with the vague heading ذكر في الخبر.

Haj. Khal. adds to the author's name the Nisbahs al-Lakhmi al-Ishbili, but gives no date. See vol. iv., p. 237. A copy is noticed in the Paris Catalogue, no. 8546.

1147.

Or. 2797.—Fol. 296; 8 in. by 6; 16 lines, 3½ in. long; written in fair Neskhi; dated Thursday, 13 Rabi' I., A.H. 1052 (A.D. 1642).

A miscellany containing notices of poets and historical extracts; compiled by al-Šālihi, with this title:

References to the text and is only designated on the title-page by his Nisbah. The writer most generally known as al-Šālihi is Shams al-Din Muhammad B. Najm al-Din B. Muḥ. al-Šālihi al-Hilāli, an eminent poet, who was born in Damascus A.H. 956, but was brought up in Mecca, and died A.H. 1012. No such work, however, is mentioned in the notice of his life in Khulāṣat al-Athar, vol. iv., p. 239, and, from internal evidence, it would appear that the work was written at an earlier date, possibly in the 8th century.

It begins with a classification of poets according to epochs, and a dissertation on the comparative merits of some trios of contemporary poets, especially that of Jarîr, al-Farazdaq, and al-Akhlaq, and that of Abu Tamâm, al-Buhturi, and al-Mutanabbi. This is followed by notices on Labid, Abu Duaib Khuwailid, Ḥassān B. Thābit, al-Khansi, ‘Abdallah B. al-Ḥajjāj, &c. In the rest of the volume there is no systematic arrangement. The following are the principal subjects: Proverbs, with statements as to their origin, fol. 55—73. Extract from al-'Utbi's history of Sultan Mahmūd, with notices of that Sultan's panegyrist and their poems,


The copyist, Muḥ. B. Muḥ. Khalīl, states at the end that the MS. had been transcribed from the original draft of the author.

A copy of the same work is described under the title سفينة البلاغة al-Qāhirī, in the Vienna Catalogue, no. 420. In another copy, entitled السفينة al-Qāhirī, in the Paris Library, the author is also called al-Ṣāḥīḥī, without proper name. See Ahlwardt, Divans of the Six Poets, p. xxiv. A Majmūʿah by Muḥ. al-Ṣāḥīḥī, Houtsma, no. 162, is probably the same work.

Appended to the Safinah, foll. 2838—2926, is a commentary on the Risālah al-Sākiyāh, which was written in small and rather cursive Naskhi, apparently in the 17th century. [Budge.]

A collection of anecdotes, tales, and miscellaneous notices and extracts, imperfect at beginning and end.

The author’s name does not appear, but his time and country may be inferred from the following passage, fol. 62b: وَقَدَ بَلَغَنَا عَنْ هَذِهِ الْفَصْلِ سَيْلًا وَعَجْلًا ثيَابُ عَلِيٍّ ويُجَلَّكَ مِنْ سَيْلِ سَيْلِ الْدَّيْمِ اَلْخَبَرُ الْأَخِرُ إِلَى الْشَّرِيعَةِ الْأَصْلُ الزَّمَانِيَةُ لَهُ وَالْأَصْلُ لَهُ بَيْنَ الْأَمْلَاءِ الْأَمْلَاءِ مَعْلُوفُ بَيْنَ النَّقِيْب وَالْقَبْلَتَينِ ُرَقَةٌ عَلِيٍّ ويُجَلَّكَ مِنْ سَيْلِ سَيْلِ الْدَّيْمِ

Shams al-Dīn Muḥ. B. Abī Bakr B. Ibrāhīm, called Ibn al-Nākīb, before whom the author heard the story thus introduced, in Ḥalab, was born A.H. 662, was appointed Qāḍī of Ḥalab, A.H. 730, and died A.H. 745. See al-Durār al-Kāminah, Or. 3044, fol. 66a, and Orientalia, vol. ii., pp. 349, 382. But the author lived on to a much later period; for he quotes some writers who reached the ninth century of the Hijrah, such as Kamāl al-Dīn al-Damīrī, fol. 145b, who died A.H. 808, and the author of Ṭurāṭ al-ʿAẓār, fol. 16b, i.e., Ibn Ḥijjah, who died A.H. 837. An incidental mention of اَكْسَانَا الشَّافِعِيَةُ, fol. 31b, shows that he belonged to the Ṣafiyy school.

There is no systematic arrangement in the work. The author appears to have written down his extracts from any book he was reading at the time. There are, for instance, consecutive extracts from the Muʿjam al-Buldān of Yākūṭ, foll. 63 seqq., with chapters on seas (fol. 72b), mountains (fol. 76b), rivers (fol. 80a), and springs (fol. 81b), all alphabetically arranged. In another part, foll.

The text begins abruptly in the middle of an anecdote relating to al-Farazdāk and 'Ali b. al-Husain, as follows:

ليقلل راسا لا اري راس سلر
وعينا لا حوله باد عيونها
ذل نبعث اليه همام فاخره فلما سمع على بن النسيب
رضي الله تعالى عنه بذلك أرسل اليه عشرة الأف درهم

It breaks off in the middle of an anecdote borrowed from al-‘Īḍd, and relating to Қādī Sharik.

A spurious beginning and a similar end have been added by a later hand.

1149.
Or. 4640.—Foll. 151; 8½ in. by 6.

I. Foll. 1—118; 19 lines, 3½ in. long; written in neat, partly vocalized Neskhi, with red-rulled margins; dated Tuesday, 16 Jumāda I., A.H. 1118 (A.D. 1706).


The above title is that which is given in the preface. A somewhat different one is found on the title-page. It reads: كتيب الفوان في الفوان تأليف الامام العالم... على بن عمر المُعروف بابن البنون الأبوصير الشاذلي لفنّى

Copyist: محمد البرهيجي الأزهري الشاذلي.

For another copy, see Pertsch, no. 1233, where the author is called ‘Ali b. ‘Amr Ibn al-Matbūl al-Abūṣirī al-Shādīlī.

II. Foll. 119—137; 23 lines, 4 in. long;
written in cursive Neskhi, with red-ruled margins; dated Thursday, 27 Jumādā I., A.H. 1106 (A.D. 1694).

The author's name is not found in the text, but it appears on the title-page; تأليف شيخ الإسلام والمسلمين ومادة المحققين ... الشيخ جلال الدين السوطي. The same name is found in a copy mentioned in the Khedive's Library, vol. ii., p. 179; but Haj. Khal. is quite right in doubting that attribution, vol. vi., p. 382, for the work is full of obviously apocryphal Hadiths, and no such title is to be found in the genuine list of al-Suyūṭī's works.

The treatise is divided into nine Fūsūl, with the following headings:

1. 在 فضل النكاح.
2. في وفاته.
3. ولتSubtitle.
4. في الشريعة.
5. في التزويج.
6. في الزواج.
7. في الولادة.
8. في الموت.
9. في الفتن.

The treatise is divided into five Kisms as follows:

1. في الفضل في فإنه لا النكاح.
2. في الغزل.
3. في النسيان.
4. في الشبار.
5. في الفتن.

The authors most frequently quoted are Ibn Khallikān, al-Dahabi, Ibn al-Jauzi, and al-Khazraji. The compiler appears to have lived in Yemen; many of his historical extracts relate to that country, and he gives, fol. 217, notices of scholars who visited it. The latest event mentioned is a flood, which occurred in Mecca, A.H. 887, fol. 194.

In a Berlin MS. described by Ahlwardt, no. 1157, the work is attributed to Shams al-Dīn Muḥ. al-Yāmani al-Sharri, who died about A.H. 999. The same name is found in the Paris copy, no. 3556, while in another
MS., Landberg, no. 283, the work is ascribed to Kutb al-Din Muḥ. B. Ḍāhir al-Nahrawānī al-Makki (d. A.H. 990).

There is a lacuna after fol. 1, the end of the table of chapters and the beginning of the first chapter being lost. There are also some gaps in the body of the volume.

### 1151.

Or. 1357.—Foll. 120; 8½ in. by 6½; 21 lines, 3¼ in. long; written in coarse Neskhi, apparently in the 19th century.

[Sir Charles A. Murray.]

ذرهة الادب وسلوة الغربا

A collection of humorous anecdotes, without author's name.

Beg. The god who makes the nations believe and the nations... and likewise some extracts from the notebooks and the poetry that follow, taken from this point to the conclusion of the work. The work is divided into twenty-eight Babes, a list of which is given in the preface. The stories are in part obscene, and the language leans strongly to the vulgar speech. From incidental references to Egyptian localities, such as Bülak and Kūṣ, it appears probable that the work was written in Egypt.

The contents have been fully described, from this very MS., by Flügel, Zeitschrift der D. Morg. Ges., Band xiv., pp. 534–5.

Another copy is mentioned by Pertsch, no. 2706, with a reference to a MS., Frank, no. 531, in which the author is called ‘Umar al-Ḥalabī.

Copyist: محمد حسن السباني

### 1152.

Or. 1184.—Foll. 210; 10½ in. by 5½; 21 lines, 3¾ in. long; written in flowing Nestalik, in the 17th century. [Alex. Jaba.]

A copious compilation of poetical and historical extracts, and biographical notices of poets and other writers of all periods of Muslim history, down to the 11th century of Hijrah; compiled by Sulaimān al-Ḥāfiz, who prefixed to it the following title:

كتاب غدبة المجامع وثرفة النواطر والسباع بظليلة على تصابات وتأويف ومواقف قدم جمعها انقر أورى سليمان

The work begins with a tract of Muḥyī al-Dīn Ibn al-ʿArabī, whom the author calls his preceptor. It is entitled كتاب الإعلام، وبشارات اهل الالهام, and contains upwards of 260 "hints," or short and profound utterances of inspired men. The other extracts are entered hap-hazard, as the compiler met with them in the course of his reading.

The author appears to have lived in Damascus, in the first half of the eleventh century of the Hijrah. His latest extracts are of writers who lived in that city about A.H. 1000, as Darwisī Efendi (Muḥ. B. Ahmad) al-Ṭalūʿī, who died A.H. 1014 (Arabic Catalogue, p. 777a); Faid-ālīh Efendi (B. Ahmad Ḍāhir), who was appointed Kadi of Damascus, A.H. 999, and died A.H. 1020 (Khulūṣat al-Āthar, vol. iii., p. 288); and al-Ḥasan al-Būrīnī, who died A.H. 1024. The latest is ‘Abd al-Ḥāfiz B. Muḥ. al-Imādī, Mufti of Damascus, who died A.H. 1051 (ib., vol. ii., p. 380), and who was still living when the work was compiled (see fol. 142a).
The author concludes the work with some religious poems and a piece in prose, of his own composition, foll. 204—210.

1153.

Or. 3145.—Foll. 60 ; 8½ in. by 6; 19 lines, 3½ in. long; written in fair Neskhi, in the 19th century. [Kremer, no. 155.]

اعلام الناس مما وقع للبرامكة من بنى العباسي

A collection of tales and historical anecdotes, mostly relating to the early Abbasides and to the Barmakides, by Muhammad Diya' al-Itidi, who lived about A.H. 1100.

Beg. ملهم الله الذي أزال الكتاب المبين على اسم النبياء والرسالة

The work was printed in Cairo, A.H. 1279, and has often been reprinted since. See the Khedive’s Library, vol. v., p. 11. An English translation by Mrs. G. Clerk was published in London, 1873.

For other copies, see the Arabic Catalogue, p. 6838; Rosen, Notices Sommaires, no. 184; and Pertsch, no. 2708. Wüstenfeld states, Geschichtsschreiber, no. 588, that the work was completed A.H. 1100.

The present copy contains only the first portion, amounting to about a third, of the work, and corresponding with pp. 2—82 of the Cairo edition of A.H. 1279.

1154.

Or. 1187.—Foll. 411; 11¾ in. by 6¼; 31 lines, 3½ in. long; written in small and neat Turkish Neskhi, with ‘Unwan and gold-ruled margins; dated Monday, end of Jumāda I., A.H. 1175 (A.D. 1761). Bound in stamped and gilt leather covers. [Alex. Jaba.]

سيفنة الراغب ودينیة المطالب

A vast compilation of extracts relating to various branches of Muslim science, principally to theology, metaphysics, Sufism, law, Arabic grammar, and chronology; by Muḥammad al-Rāghib.

Beg. الملهم للذى بوجوب وجوده انقطع سلسلة الحايات ... وبعد فىقول الفقير إلى أهل ربه ذى الولاء مجيب المدعين بين اثرائه بالراغب هذه إوص谎言 أثبت فيها ما تمثل نظرى إليه من الاحجات الطويلة وحدد في خبر كتبه على من النواذير الطويلة عند أنحن المطالعة

The author is the celebrated Wazir, better known as Rāghib Pasha, who died A.H. 1176. See Hammer, Gesch. des Osm. Reiches, vol. viii., p. 256, and Osm. Dichtkunst, vol. iv., p. 185. The same year is given as the date of composition in Āthār i Nau, Haj. Khal., vol. vi., p. 586. The contents, which are not systematically arranged, are fully stated in the Vienna Catalogue, no. 411.

At the end of each extract its source is indicated, and original observations added by the compiler are distinguished by the words: كتبه الفقير محمد راغب الوزير. A tabulated index of contents occupies six pages at the beginning.

The work has been printed in Bulak, A.H. 1255 and 1282. See the Khedive’s Library, vol. vi., p. 149.

FABLES AND TALES.

1155.

Or. 2715.—Foll. 107; 9¼ in. by 6½; 23 lines, 4 in. long; written in a fair Maghribi
character, with red-ruled margins; dated beginning of Shawwāl, A.H. 1143 (A.D. 1731).

[A. C. Burnell.]

Kalīlah and Dimnāh, in the version of ʿAbdallah Ibn al-Muṣaffa'.

Beg. مقدمة قدمها ابن سنوین الفارسي ذكر فيها ما كان من اولية السبب الذي من أصل عمل بيدان بن چيه الفيلسوفین الهندي الكتاب الذي سمى كليلة ودمنة

Compared with the edition of S. De Sacy, the text presents considerable verbal or material variations, a different arrangement of the chapters, and an additional story, that of the king of the rats. The order of the fourteen chapters agrees with that of the index of the Florentine MS. as given by Guidi, Studii sul Testo Arabo, p. 7, with the exception that the fable of the king of the rats is inserted between the fifth and the sixth chapters.

Contents: Preface of Ibn Sanjawan (سنوین) al-Farisi (De Sacy's Bihnud B. Sanjawān), including the story of the king Daishalam and the sage Baidana, and an account of the origin of the book, fol. 26 (towards the end, fol. 10a, there is a table of the fourteen chapters in the same order as they are found in the body of the MS., but omitting the story of the king of the rats). Mission of Barzuyah to India, fol. 12a. A chapter on the scope of the book (باب غرض الكتاب), by Abu l-Ma‘ali ʿAbdallah B. al-Muṣaffa‘, fol. 15b. Life of Barzuyah, fol. 18b. The lion and the ox, fol. 25a. Trial of Dimnāh, fol. 45a. The ring-dove, fol. 53b. The owls and the crows, fol. 62a. The story of Iblād and Bilād (باب البلاد وبلاد), fol. 71b (the name of the queen is written throughout Abrūkht, إبراهيم), king of the rats, and how he took counsel with his three Wazirs, namely, Du-damah, Shira‘, and Baghdād, about the best means of getting rid of the cats, fol. 82a (in substantial agreement with the text published, with a German translation, by Nöldeke, Abhandlungen der K. Ges. der Wissenschaften zu Göttingen, Band xxv., pp. 53–68. See also the abstract of S. de Sacy, Kalīlah and Dimnāh, pp. 61–63; Bichell’s German translation, from the early Syriac version, Kalilah und Damnag, pp. 114–123, and Guidi, p. 99). The rat and the cat, fol. 87a. The king and the bird Firah (فیره), fol. 90a. The lion and the fasting jackal (الشهم الصوم), fol. 92a. The ape and the tortoise, fol. 96a. The hermit and the weasel, fol. 99b. The lioness and the horseman, fol. 101a. The hermit and his guest, fol. 102a. The wayfarer and the goldsmith, fol. 103a. The king’s son and his companions, fol. 104b.

The work was printed in Cairo, A.H. 1249, and has been often re-printed since there, as well as in Beirut. See the Khedive’s Library, vol. iv., p. 295, and, for MSS., the Arabic Catalogue, pp. 317, 662; Aumer, no. 615; Pertsch, no. 2691; the Leyden Catalogue, 2nd ed., no. 535; the Paris Catalogue, nos. 3465–80; &c.

1156.
Or. 4044.—Foll. 207; 11 in. by 7½; 15 lines, 5 in. long; written in fair Neskhī, with frequent omission of the diacritical points, apparently in the 15th century.

[Glaser, no. 345.]

I. Foll. 1–135. Kalīlah and Dimnāh.

Beg. بعثة الوشوان بزوده الى بلاد الهند لانساح كليلة ودمنة اما بعد ذان الله نبارك وتعالى خلق حلقه برحمته وتوامه على عبادة
The first page, which has been supplied by a later hand, contains the beginning of the second chapter, Barzïyah's mission to India (De Sacy's edition, p. 31). The original writing, which begins fol. 2a, carries that chapter on to the end; but there is, after fol. 3, a lacuna of three or four leaves, corresponding to De Sacy's text from p. 35, line 5, to p. 42, line 12.

The text presents considerable variations from the printed edition, and differs from it in the order of the final chapters. The contents are as follows: Mission of Barzïyah, fol. 1b. The scope of the book (the preface of Ibn al-Mufâfâh), with the heading كتاب کله ودمه, fol. 5a. Life of Barzïyah, fol. 10a. The lion and the ox, fol. 19a. Trial of Dimnah, fol. 50b. The ring-dove, fol. 63b. The crows and the owls, fol. 74b. The tortoise and the ape, fol. 90a. The hermit and the weasel, fol. 96a. The cat and the rat, fol. 97b. The king and the bird, fol. 101b. The lion and the jackal, fol. 104b. Hailar and his Wazir Bailâr, هیلاز وزیره بیلار (Bilar in Kalilag und Damnah, p. 93), fol. 111a. (The text of this last story is much fuller than in De Sacy's edition.) The traveller and the goldsmith, fol. 127b. The king's son and his companions, fol. 129b. The horseman, the lioness, and the jackal, fol. 183a. The hermit and his guest, fol. 134b.

The concluding speech of the philosopher to the king, fol. 135b, is longer than in the printed text, although the MS. breaks off before its termination.

There are in the margins sixty-six spirited coloured drawings, representing the various incidents described in the text, besides two whole-page drawings on foll. 86b and 87a.

II. Foll. 136—207. Sulwan al-Mu'tâl, a well-known collection of historical anecdotes and tales, by Muhammad B. Abi Muh. Ibn Zafar al-Sikilli, with this title in the same hand as the text. كتاب سلوان المعام في عدوان: الاقتباس تليف ابن عبد الله محمد بن أبي محمد بن طاهر الصقلی المتنوّع صحیحة الدين

Beg. هذ كتیب نی خمس سلوانات السلوانة الأولى

in the translation of the

For the life of the author, who died A.H. 565, see Ibn Khallikân, De Slane's version, vol. iii., p. 104, and Amari's introduction to his Italian translation, "Solwan el Mota', ossiano conforti politici," pp. 17—32. The work has been lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279. The above-mentioned Italian version has been translated into English and printed in two volumes, London, 1852.

The present copy omits the preface and begins at once with the first of the five Sulwânahs into which the work is divided. The text is that of the second, and more common, of the two editions distinguished by Amari, Introduction, pp. 68—71. It leaves out the fable of the two peacocks, which, according to Amari, p. 237, is peculiar to the earlier edition.

The five Sulwânahs begin respectively at foll. 136b, 151b, 167b, 181a, and 196a. The last is imperfect. The MS. breaks off, in the course of the story of the cowherd and the hermit, with these words: فقال الراعي اداني انا بهذيه البقر لاني. See Amari, p. 206, line 23, and the Tunis edition, p. 99, line 25. There is a large coloured drawing on the title-page and six smaller ones on the margins.

For other MSS., see Amari, introduction, p. 65; the Arabic Catalogue, pp. 663a, 695a, 502b; Pertsch, no. 2688; the Paris Catalogue, nos. 3503—3513; the Leyden Catalogue, 2nd ed., nos. 537—540; the Khedive's Library, vol. iv., pp. 263, 303; &c.
1157.
Or. 3900.—Foll. 139; 8¾ in. by 6; 15 lines, 3½ in. long; written in rather coarse Neski; dated Monday, 1st of Sha‘bān, A.H. 1166 (A.D. 1753).

Another copy of Kalilah and Dimnah, with the heading: 

هذى الكتاب المسمى كليينة ودمعة 

تعرة وذكرى لى كان له نانة

Beg. 

متب سوته جدهما القوجود من جميع الى 

وجود وفاجع الكائنات بفون ... أما بعد لما ربت 

النجطلة عجبة عن الدراية بما فيه الكفاية للعقل النافع 

لصاحباه احبت أن أولف كتابا في من صنف الأمثال

The above beginning, in which the anonymous writer claims for himself the authorship of the book, was probably prefixed to some earlier MS., from which the present is derived, in order to disguise its deficiency.

The genuine text begins, foll. 2a, line 3, with the following passage of the preface of Ibn Mukaffa: 

النهام والروح واجتمع لهم بذلك: 

ثلاث خصال, corresponding with p. 45, line 11, of De Sacy's edition.

The text differs in many particulars from the latter edition, and presents, towards the end, a different arrangement and an additional chapter.

Contents: Preface of Ibn al-Mukaffa, wanting the first lines, foll. 2a. Mission of Barzūyah, foll. 7a. Life of Barzūyah, foll. 8b. The lion and the ox, foll. 17b. Trial of Dimnah, foll. 47b. The dove, the crow, the rat, the tortoise, and the gazelle, foll. 61a. The crows and the owls, foll. 73a. The tortoise and the ape, foll. 88a. The hermit and the weasel, foll. 92b. The rat and the cat, foll. 93b. The bird Finzah and the king's son, foll. 96a. The king of India and his Wazir Bilād, foll. 99b. The lion and the fasting jackal, fol. 111a. The goldsmith, the leopard, and the ape, fol. 117b. The king's son and his three companions, foll. 121a.

The additional tale, foll. 127a—135b, is the story of the two halcyons and the Mirzam, a. 

It is intended to show the danger of confiding in an untrustworthy friend.

Beg. 

قال الملك النذاعم قد فهمت هذا اللغث 

ذاقرني لى مثل الشركاء المتاعبئين إذا كان ادحها 

غاشى للأزهر ذا غل وهو فين فين حل في الاستذار 

بالمضاى التي يشركان فيها والختى عليها دونه

The male halcyon, having discovered a secluded pond full of fish, persuades his mate to transfer to it their nest. The Mirzam is secretly told of that plan by the female halcyon, who had an intimacy with him, and contrives to follow the pair to their new abode. In the end he induces the female halcyon to compass the death of her mate, after which he causes her to be devoured by a weasel.

The tale includes the three following subordinate stories: 1. The sick ape, who was told that the brain of a black dragon would heal him. 2. The king of the cats, who with his three Wazirs plotted the destruction of the wolf (on nearly the same lines as the story of the king of the rats). 3. The rats, which infested the cell of a hermit, and made terms with the hermit's weasel.

Owing probably to the transposition of a leaf in an earlier MS., there is at the end of this tale (fol. 135b, line 15, to fol. 137a,

a The Mirzam, or Murzim, is a water-fowl with long legs and neck, a hooked beak, and black-tipped wings, feeding principally on fish (Damiri, vol. ii., p. 380). The word is wanting in Arabic dictionaries. The 'Ulljam, vaguely described in the Kāmās as a white bird, appears to be the halcyon (Dozy, Supplément, ii., p. 160).
line 9) a misplaced fragment of the life of Barzūyah (filling up a lacuna at fol. 16b of the MS., and corresponding with p. 73, line 7, to p. 75, line 9, of De Sacy's edition). This is followed by the final address of the sage to the king.

Another peculiar feature of this MS. is found at the beginning of the chapter on Barzūyah's mission. Barzūyah says to Anushirwan that he had read in the books of physicians of some herbs, growing on the mountains of India, from which a remedy was extracted which brought the dead to life. That passage, which occurs in the early Hebrew and Latin versions, was found by De Sacy in only one Arabic MS. See his preface, p. 23; also Benfey, Panchatantra, vol. i., p. 60; Keith-Falconer, Kalilah and Dimnah, p. xxiii.; and Guidi, Studii sul Testo Arabo, p. 10.

Copyist: 

1158.

Or. 4593.—Fol. 168; 9½ in. by 6½; 11 lines, 4 in. long; written in fair Neskhi; dated Ḥadramaut, Thursday, 26 Dulhijjah, A.H. 1235 (A.D. 1818).

A metrical version of Kalilah and Dimnah, by Ibn al-Habbāriyyah.

Beg. : اللهم الله العلي شانه

The author, whose full name is Nīgām al-Dīn Abu Ja'la Muḥammad B. Sāliḥ al-Ḥashimi al-'Abbāsī, was born in Baghdad, and died in Kirman, A.H. 504. Ibn Khalīkān, De Slane's translation, vol. iii., p. 150, mentions the present version under the title Nāṭā'īj al-Fiṭnah fi Naẓm Kalilah wa Dimnah, which is not found in our MS., but is given on the title-page of the edition lithographed in Bombay, A.H. 1394.

In the prologue, the author, after praising the book of Kalilah as being by itself sufficient for the glory of India, says that in turning it into verse he followed the example of Abān al-Lāḥikī, who, although before him in point of time, did not come up to him in poetical merit:

لكنني إذ لم اجد مزيدا

عليهم نظمه جميل

متبع فيه ابن اللاحح

وليس وهو سابق بالاحت

ما قدم العصر مفيدا فضلا

قد يسبق النفع الازه اصلا

فان يكن اقدم من عمر

قاني الطف منه شعر

He says, further on, that, not having found any liberal and accomplished patron with whose name he might adorn his book, he composed it for his own sake and for other men of taste and talent:

والام اجده في العصر ذا سباحه

يهتز للحكمة والخشامة

الانوه من طمي برسمه

مترجا ما صنف فيه باسمه

وأنها توظب لنفسى

والفضلاء نفهم من جنسي

There is, however, in the lithographed edition, a prologue of some extent, from which it appears that the author originally dedicated the work to his former patron in Isfahan, the Wazir Majd al-Mulk Abu 'l-Faḍl As'ad B. Mūsā (d. A.H. 492), and sent it from Kirman to the physician Abu 'l-Faraj (Yaḥya B. Sa'īd Ibn al-Talāmīd, c. A.H. 500), requesting him to present it in his name to the Wazir on the festival of Nairūz. The same fact is recorded, at the end of our MS., in the
following lines:

A similar statement is found at the beginning of the Bombay edition, where the author's patron is called Abn B. 'Abd al-Hamid B. Lāhiq B. 'Ufair al-Rakāshi al-Lāhiqī. Although in the present text that dedication is suppressed, the name of Majd al-Mulk remains in the epilogue, where the author says that, thanks to the Wazir's auspices, he had completed the poem in ten nights:

The earlier version, to which the poet refers, is mentioned in the Fihrist, pp. 119, 163, and 305, where the author is called Abn B. 'Abd al-Hamid B. Lāhiq B. 'Ufair al-Rakāshi al-Lāhiqī. It was written for the celebrated Wazir Yālya B. Ja'far [read Khalid] al-Barmaki. See De Sacy, Kalilah and Dimnah, p. 30.

The contents of the present version will be seen from the following headings:

1159.

A metrical version of Kalilah and Dimnah, by Jalāl al-Din al-Hasan B. Ahmad, called al-Nakkāsh.

The author's name occurs in the following lines of the prologue, fol. 5b:

It is found again in the epilogue, fol. 111:
space of a hundred nights, from the 20th of Dulka’dah, A.H. 828, to the 20th of the month of Safar of the following year:

وَقَدْ تَهْيَى نَظَمٌ ذِى الأَرْجُزَة
بِمَقْطَنٍ الفَخَافُهَا الوجِيزَة
فِى مَاَيَةٍ مِّن الْبَرَّاءِ الْشَّاهِئِ
بِفَطْنَةٍ مِّعَ مَالٍ مَوَانِيَةٍ
اَلُّهُمَا الْعُشْرُونَ مِّن ذِى تَعْدُ
سَنَةٌ فَحِكَلَكَ مَعَ وُجُودٍ الْشَّاهِدَ
وُخَنُّها الْعُشْرُونَ إِيَّا مَن صَفَر
خَنُّهُ الْحَمَلُ بِمِثْلِ وَظَفْر

In the prologue, after discoursing on philosophy and on the utility of apalogues, and giving various precepts of morals and practical wisdom, the author says that the book of Kulalalah (sic) and Dimnah, which Kisra had obtained from India, had been translated by that king's order into Pehlevi. After the Arab conquest, and in the time of Ma'mun, that Khalif's Wazir, Ibn Barmaq, having expressed a desire to learn the book by heart, Aban al-Lahiki volunteered to turn it into verse for the Wazir's convenience, and submitted of his free will to a period of solitary confinement in order to carry out that task, which he performed in the space of three months. His version amounted to fourteen thousand verses. Five chapters, lost at the time of the invasion, في أول الغارة، were subsequently restored by Šadaqah B. Sind.

It is curious to notice that the author makes no mention of the original translation of 'Abdallah B. al-Mu'kaffa', although it appears, from the above-quoted passage of the epilogue, that his versification was based upon a prose text, which could be no other than that standard version.


In the present copy the text runs on without any division or heading from fol. 21 to the end; but the titles of some sections have been added in the margins. The contents are as follows:

Prologue of al-Naḵkāsh, fol. 46b. Preface of 'Ali B. Shahjawaḵ (De Sacy's علی بن شاهجوخار; Guidi's جهاد b. Sag'van; v. Studii sul Testo arabo, p. 7), containing the story of King Daishalām (De Sacy's (دیشمال) with the sage Baidabā, and of the origin of the book, concluding with an enumeration of its fourteen chapters, fol. 106. (There is a slight lacuna at fol. 116, owing to which the beginning of the fable of the lark and the elephant is lost.) Mission of Barzūyah to India (De Sacy's second chapter), fol. 166. Preface, ascribed to Buzurjmihr, explaining the nature and scope of the book, fol. 21a. (It is, in reality, the preface of Ibn al-Mu'kaffa', De Sacy's third chapter.) Life of Barzūyah, related by himself, fol. 266. The lion and the ox, fol. 306. Trial of Dimnah, fol. 54. The ring-dove, fol. 65a. The owls and the crows, fol. 72b. The tortoise and the ape, fol. 82b. The hermit and the weasel, fol. 86b. The rat and the cat, fol. 87a. The king of Kashmir and the bird Finzah, fol. 88b. The lion and the jackal, fol. 91a. The story of Iliar (إیلار) and Abrakht (آبرخت) (De Sacy's ایلار وابرخت), fol. 96b. The lioness and the horseman, fol. 104b. The hermit and his guest, fol. 105b. The traveller and the goldsmith.
FABLES AND TALES.

1160.

Or. 3924.—Foll. 80; 8 in. by 5; 19 lines, 3 in. long; written in Neskhi, with very few diacritical points; dated Jumādā I., A.H. 1065 (A.D. 1655).

Copyist: Glaser, no. 218.

Sulwān al-Matā, by Ibn Zafar (see no. 1156, II.).

Beg. قال الفيروز إلى الله تعالى ونعمه به محمد بن
امي محمد بن ظفرعلة الله عنه أن شكر الله لاسف
الملايين الفاخرة

The text is that of the later recension, and it agrees with the Tunis edition. The five Sulwānahs begin respectively at foll. 3a, 17b, 32b, 47b, and 61b.

Foll. 74—80 contain miscellaneous extracts, viz., a fragment of a treatise on prosody, some poetical pieces, and a letter of the Zaidi Imām al-Mahdi Ahmad B. Yahya (d. A.H. 840) to al-Kāsim B. Amir al-Mūminin al-Mu'ayyad.

1161-4.

Or. 1595—1598.—Four uniform volumes, consisting respectively of foll. 440, 371, 333 and 369; 9 in. by 7; 25 lines, 3 in. long; written, apparently in Egypt, in plain Neskhi; dated Wednesday, 12 Safar, A.H. 1245 (A.D. 1829).
1165-8.

Or. 2916—2919. — Four uniform volumes, consisting respectively of fol. 534, 399, 414 and 428; 9 in. by 6\text{\frac{1}{4}}; 21 lines, 4 in. long; written in cursive Neskhi, apparently in the 19th century.

[Presented by Col. S. B. Miles.]

Another copy of Alf Lailah wa Lailah, evidently derived from the same source as the preceding, with which it is in close verbal agreement, although in some places a little shorter.

The contents of each of the four volumes are the same as in the preceding set, and each volume has the same preamble.

1169.

Or. 4699.—Foll. 40; 3\text{\frac{1}{8}} in. by 6\text{\frac{1}{4}}; about 25 lines, 5 in. long; written in rude Neskhi, apparently early in the 19th century.

A fragment containing stories relating to Sulaiman and Balkis and to Iskandar Du \textsuperscript{1}-Karnain, written on the plan of the Arabian Nights.

It is divided into nights, those included in the fragment being numbered 204—215. At the beginning of each night Shahrizâd is requested by her sister Dùnyazâd to resume, with the king’s permission, the story of the preceding night.

The 204th night begins, fol. 30a, as follows:

The conclusion of the story of Sulaimân, fol. 30a, is as follows:

Amîr Mûsâ and Shaikh \textsuperscript{4}Abd al-Samad reach in their wanderings the wall of Alexander. This leads by an easy transition to the story of the latter, which fills the remainder of the fragment.

A Danish note, on fol. 20b, states that the MS. was bought, A.D. 1846, of an old Nubian who had attended Dr. Lepsius.

1170.

Or. 4639.—Foll. 689; 8\text{\frac{3}{4}} in. by 6\text{\frac{1}{4}}; 27 lines, 3\text{\frac{1}{4}} in. long; written in fair small Neskhi, apparently in the 18th century. [Lane.]

A vast collection of fables, tales, and anecdotes, with the following title written by the same hand as the text:

The author’s name, which followed, has been purposely obliterated, but is still partly legible. It appears to read

The text begins, without any preface, with the fable of the lark which wreaked vengeance on the elephant for crushing its young ones, the story of the preceding night.

The conclusion of the story of Sulaimân, fol. 30a,...
allegory of the man who fell into a well, and remained suspended between life and death, fol. 9b; the crow and the serpent, the eagle and the snake, the bird Titiu and the sea, the crow, the ring-dove, and the rat, the crow, the eagle, and the snake, fol. 23a; the crow, the ring-dove, and the rat, fol. 34a; the king of India, his wife Abrâkhth and Bilâd, the tale of the hundred and one nights, fol. 60a; the two hunchbacks and the Mirzam, the tale of the hundred and one nights, fol. 96b, &c.

Further on are various tales of some extent, and innumerable short stories. The tales are mostly taken from the Arabian Nights, for instance, that of the young slave who used to tell a lie once a year, a tale of the hundred and one nights, fol. 105; the bull and the ass, fol. 133b, &c. The longest are the following: The tailor, the humpback, the barber and his brothers, a tale of the hundred and one nights, fol. 141—162. The death of Ja'far al-Barmaki, fol. 189—193. The porter and the three ladies, fol. 261—265. Adventures of the sea-faring merchant, fol. 322—35. Dalilah, the crafty woman, and 'Ali al-Zíbaḵ, fol. 381—405. Abu Kîr and Abu Sîr, fol. 474—488; Ibrahim and al-Sitt Jamilah, fol. 528—539.

The collection has been left unfinished. It ends with the rubric لفظة ورجل.

1171.

Or. 4100.—Foll. 123; 6½ in. by 4; 18 lines, 2¾ in. long; written in cursive and rude Neskhî; dated (fol. 54) 1 Tishrin II., A.D. 1727. [Budge.]

I. Foll. 1—54. The story of king 'Azâb-bakht, his son, and the ten Wazirs, imperfect at the beginning.

The tale has been edited by Knös, 1807. It has been translated into Danish by Rask, 1829, and into French by Caussin de Perceval in his edition of the Mille et une Nuits, 1806, tom. viii., pp. 221—458. There is also an edition printed in Beirut, 1882.

In the early part of the MS. there are lacunae and transpositions. Foll. 2—3 contain the end of the introductory story and the beginning of the first tale, that of the ill-starred merchant, corresponding with pp. 240—248 of Caussin's translation. Fol. 1 contains a further portion of the same story (Caussin, pp. 251—2). The rest of the contents is as follows:

Story of the rash merchant and his two sons, wanting the beginning, fol. 4. Story of Abu Šâbir, fol. 9. Story of prince Kahzâd (alias Bahzâd), fol. 12. Story of king Dâdbin, the Wazir's daughter, and the treacherous Kûrûn, fol. 16. Story of Bakhth Zamûn, fol. 21. Story of Bahkâdor (alias Bahkard) and the slave Yathra, fol. 27. Story of Ilânshâh and the envious Wazir, fol. 29. Story of King Ibrahim and his son, fol. 38. Story of Sulaimân Shâh and his two sons, fol. 44. Conclusion of the main story, fol. 51.

The text of this and the two following articles is extremely incorrect and full of vulgarisms. For other MSS. see Nicoll, p. 152b; the Leyden Catalogue, no. 463; De Jong, no. 68; Aumer, nos. 530—31; the Paris Catalogue, no. 3638; Pertsch, nos. 2652—4, 2764; and the Arabic Catalogue, pp. 516a, 327a.

II. Foll. 54b—76. Story of the wise Haikar, Wazir of Sennacherib, and of his nephew Nâdân.

Beg. نبديك بعون الله تعالى ... وكتبت شرح قصة حيّار للليم ونهاح سماح. ملك انور كنت
اند حيّار وزيرة
See for a translation Caussin de Perceval, ib., pp. 167—220, and for other copies the Paris Catalogue, no. 3656, 4; the Copen-
hagen Catalogue, no. 236; Pertsch, no. 2652, art. 5; the Leyden Catalogue, 2nd ed., no. 545, &c.

III. Foll. 76b—123. The apologues of the sage Josephus as related by him to king Nebuchadnezzar.

The Sirat Saif B. Dī Yazan was printed in seventeen parts, bound in four volumes, Bulak, A.H. 1294, and has been re-printed in Cairo, A.H. 1303 and 1805 (see the Khedive’s Library, vol. v., p. 71). The present text differs widely from that of the Bulak edition, being considerably shorter, and containing far less poetical passages. It begins with an introduction dealing with the legend of Salomon and Balkis and with the story of Noah, his two sons Shem and Ham, and their descendants. The story of king Dū’l Yazan and his Wazir Yathrib, with which the printed text begins, is found at fol. 6, and commences as follows: قال

The detailed narrative ends, fol. 269, with the capture of ‘Affāshah and Bāniyūs by al-Malik al-Hadīhād, king of the seven climes, their rescue by al-Ḥamra, daughter of al-Malik al-Āḥmār, who is then given in marriage to ‘Affāshah, and with the expedition of Saif against the town of Jabalkāh. Further on it takes the shape of a prophecy, in which the concluding events of the hero’s life are briefly foretold. The last is his being poisoned by his queen, a daughter of king Bahārām, and avenged by his son Miṣr, who slays the murderer.

For MSS. of the same tale see the Arabic Catalogue, p. 608a; Pertsch, no. 2401; Leyden, no. 2563; Lund, no. 6; and the Paris Catalogue, nos. 3810—20. Several incidents of the tale are mentioned by Lane

The romance of Saif Dū’l-Yazan.

سيرة الملك سيف ذو الابن

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in his translation of the Arabian Nights, chap. xx., notes 64, 63, chap. xxv., notes 11, 15, 16.

1173-79.

Or. 3146—3152. — Seven uniform volumes, consisting of 200 foll. each; 9 in. by 6½ in., 25 lines, 4½ in. long; written in Cairo for Herr von Kremer, in a cursive Neski, about A.D. 1880. [KREMER, no. 156.]

**FABLES AND TALES.**

The popular romance of Delhemeh. The following title is prefixed to the first volume:

سيرة المجاهدين

The hero of the work is called the son of the first Muhajir and the chief of the Banu Kiláb. The romance consists of fourteen parts, each of 200 pages; and it contains the greater portion of the romance.

The first Juz, Or. 3146, foll. 1—100, deals chiefly with the story of Jundubah, chief of the Banu Kiláb, and of his son al-Salshah, called Malik al-'Arab. The first portion, a condensed translation of which is given by Lane, Manners and Customs of the Modern Egyptians, chapter xxiii. (5th ed., vol. ii., pp. 133—144), occupies only the first fourteen folios of the MS. At the end of the first Juz it is related how al-Salshah takes leave of the Khalif 'Abd al-Malik B. Marwān, who sends with him his own son Maslamah to assist him in establishing his rule in the Ḥijāz.

The heroines of Fables and Tales, who gives her name to the romance, does not appear before the third Juz, Or. 3147, fol. 82. Her real name was Fāṭimah. She was a daughter of Amir Maẓlūm B. al-Salṣāl, who, from fear of his brother and successful rival, Amir Zālim, had kept her birth secret.

She falls into captivity, and becomes the slave of an Arab Shaikh called al-Ḥārith. From an early age she takes to arms, dons male attire, and performs prodigies of strength and daring. Struck with awe by her exploits, the Arabs bestow upon her the nick-name of Ḍu’l-himmah, or according to vulgar pronunciation, Delhemeh, "the spirited one." The origin of the name is thus stated, Or. 3147, fol. 86:

فَنَبَتَتْ هِبْتَهَا فِي تَلْوِيْمٍ وُظّهَرَ اسْمُهَا وَحْقٌ عَلَى

بالسَّنَةِ النَّاسِ نَسْوَاهَا ذَٰلِكَ الْهَمَة

In the 14th and last Juz, Or. 3152, foll. 101—200, Delhemeh has reached an advanced age, and the principal actors are her two sons, namely, Amir ‘Abd al-Wahhāb
and Abu Muhammad al-Baṭṭāl, and her grandsons, Saif al-Ḥanafiyyah and Amir Zālim, both sons of ‘Abd al-Wahhāb. The action is placed in the time of the Khalif Hārūn al-Rashid, who plays a prominent part in that portion of the tale. The following are the principal events related. Saif al-Ḥanafiyyah, riding in pursuit of the Greek princess Malikah Nūrī, falls into an ambuscade and is made prisoner; but he is soon rescued by his father, ‘Abd al-Wahhāb, who seizes also upon the Christian princess, and gives her in marriage to his brother al-Baṭṭāl. Nūrī, at the instigation of the renegade Kūdī ‘Ukbah, “the accursed,” tries to poison her husband al-Baṭṭāl, but fails in the attempt. In the meanwhile, Khalif al-Rashid is hard pressed by a rebel chief called Zālim B. al-Gharib al-Khāriji, who takes Mecca and makes the Khalif prisoner. ‘Abd al-Wahhāb comes to the rescue and engages in single combat with Zālim. The latter, however, vanquishes him, carries him wounded to his castle, and consigns him to the keeping of his mother, al-‘Aṣsārah, whereupon the latter declares ‘Abd al-Wahhāb to be her husband and the father of Zālim. Meanwhile the Khalif, rescued by Delhemeh, returns to Baghdad. There the arch-villain of the story, ‘Ukbah the renegade, who had abjured Islām in the land of the infidels, contrives, thanks to the protection of the Lady Zuba’idah, who looks upon him as a pillar of the faith, to ingratiate himself with the Khalif, and to become his confidential adviser. By means of forged letters he persuades the Khalif that Zālim and his father, ‘Abd al-Wahhāb, are plotting for his deposition. Both are thrown into a dungeon. Al-Baṭṭāl, who attempts to release them, is himself entrapped. The same fate befalls al-‘Aṣsārah, who with a host of Arabs had taken Baṣrah, and was besieging Baghdad. In the end, however, ‘Abd al-Wahhāb is released by his son, Saif al-Ḥanafiyyah, and escapes from Baghdad with Delhemeh and his brothers, routing on his way a body of Turks sent in pursuit.

The first volume of the Sirat al-Mujāhidin has been lithographed in Cairo, A.H. 1298. Its contents correspond with those of Or. 3146, foll. 1—97.


1180.

Or. 4655.—Foll. 155; 9½ in. by 6½; from 20 to 30 lines, about 5½ in. long; written by several hands in cursive and indistinct Neskhi, apparently in the 18th and 19th centuries. [Lane.]

The first volume of the same romance, endorsed لمجزو الولاباقم من سيرة الجهادين وفلاني المباصب على الن级别 Beg. لله ربي العليم... قال الراوي [لمجزو لله الذي جعل سيره أولى عبادة إلى القوم الآخرين]

It consists of three parts (Juz), beginning respectively at foll. 1, 46, and 104. Their contents correspond with those of Or. 3146, foll. 1—1886. The last passage relates to the burning of the Muslim ships by the fleet of king Leon, and to the subsequent flight of the Muslim army, which is stopped by al-Ṣaḥṣāh.

1181.

Or. 4656.—Foll. 100; 8 in. by 6; from 20 to 30 lines, about 5 in. long; written by
orb seven hands, apparently in the 17th and 18th centuries. [LANE.]

Another volume of the same romance, designated on the title-page as the 46th: المجزز السادس والأربعون من سيرة الجاهليين في سبيل الله رز العالمين وهم الأمير ذو الله العلي
Beg. تال ثم ذكر ابن هاشم وسارة مقنعين إلى ان وصروا إلى القسطنطينية وخروج الناس على القائم
The incidents related in this volume are placed in the time of Khalif al-Muttaṣim. It is related in the beginning how King Armanus, having proposed to set free his captive Abu Muḥammad al-Baṭṭāl, was rebuked by the monk Shūdaras, and was finally deposed and cast into prison, his son Bimand being enthroned in his place. The last event related is the disappearance of al-Amirah Dulhimmah, who is carried off from Malatia by 'Āṣif, when her son, Amīr 'Abd al-Wahhāb, sends his own son Daigham in pursuit of the ravisher.

1182.
Or. 4657.—Foll. 88; 8½ in. by 6½; 23 lines, 3½ in. long; written by several hands in cursive Neski, apparently in the 18th century. [LANE.]

Continuation of the preceding volume, the last three pages of which are repeated with some variation at the beginning. It ends with the story of the onslaught of Falūghaṡ, reputed son of Armanus, upon the Arabs and their booty, and with an account of the mystery of his birth.

1183.
Or. 4676.—Foll. 140; 8½ in. by 6½; 23 lines, 4½ in. long; written in very fair Neski; dated Thursday, 5 Rabī‘ II., A.H. 118, probably for 1122 (A.D. 1710). [LANE.]

The romance of the Banu Hilal, also called Sirat Abu Zaid.

This is the MS. from which Lane drew the abstract he gave in his “Manners and Customs of the Modern Egyptians,” vol. ii., pp. 114—125. It contains the first portion of that voluminous romance; but it is imperfect at the beginning. After four lines of poetry, the narrative commences as follows:

وَفَرَقَتْ الْأَمْرِيْرُ شَهِيدَ بْنَتْ زِيدٍ مِّنَ كَلَامَهَا وَمَلَك سْرَحُ يَسْعَى لِلاَّبِدَةِ مِنْ نَظَامِهِ مَقْثَأٌ لَّهُ يَا بْنَت

The story begins with the birth of three sons of Sarhān, king of the Banu Hilil, and with that of Diyāb, son of Amīr Ghanim, Shaiṭh of the tribe of Zaghābah, and of his wife, daughter of Kādi Fā‘id. Further on comes the account of the birth and early life of Barakāt, afterwards called Abu Zaid, who, with his father Amīr Rizākh, and his mother Amīrāh Khaḍrah, plays the most prominent part in this portion of the tale. The story told in verse by Khaḍrah, a metrical version of which has been given by Lane, p. 120, is found at fol. 44b. The last incidents recorded in this volume are the marriage of Abu Zaid with Butainah, daughter of Amīr Ghanim, and the death of his adoptive father, Amīr Fāḍl al-Zahlahi. The title is found in the colophon: وَهَذَا مَا انتَهَى إِلَيْنَا مِنْ سَيْرَتِ بْنِي هَلَالِ أَصْحَابِ الطَّطُومَ وَالْقُتَالِ

Copyist: الفقير عبد الشاعر التاجي

Several episodes of that romance have been printed in separate volumes in Cairo and Beirut, 1870—1880. A very different version of the story contained in the present MS. was printed in Beirut, 1869. See the Catalogue of Arabic Books in the British Museum,
coll. 638—642. The episode of the stealing of the mare has been translated by Lady Anne Blunt and her husband, London, 1892. For MSS. see Pertsch, nos. 2569—84, and the Khedive's Library, vol. v., p. 105.

1184.
Or. 3368.—Foll. 70; 8½ in. by 6½; 25 lines, 4½ in. long; written in small cursive Neskhi, apparently in the 19th century.

[Presented by Sir Charles A. Murray.]

The story of 'Ali's expedition against Ras al-Ghul and of the conquest of Yemen, with this title: هذه سيرة غزوة في رجل من الكافرين: يقال له رأس الغول مع سيده الرسلين صلى الله عليه وعلى آله وصحبه اجمعين

The story, which is pure fiction in glorification of Imam 'Ali, is written in the style of popular romances, with frequent admixture of poetical passages. It begins as follows: Muhammad was conversing with the faithful in Medina after the evening prayer, when ten horsemen from Yemen appear, escorting an old woman, who throws herself at the Prophet's feet. She tells him that Hattil, her husband, having witnessed his miracles, and being convinced of his divine mission, had brought his tribe to the true faith. On hearing this, a bloodthirsty tyrant, Ras al-Ghul, whose proper name was al-Mukharik B. Shihab al-Khashami, had made a raid upon the tribe, slaying their men and carrying off the women into bondage. Muhammad promises that they shall be avenged. On the next day he asks the assembled faithful whether any of them knows of Ras al-Ghul. Then 'Umar B. Umayyah al-Damri gives a full account of that chief's career. From his earliest youth, he says, he had taken to a course of violence and bloodshed, had slain his own father and his Wazirs, and had brought all Yemen under his sway. Thereupon Zubair B. al-'Awimm volunteers to march against the miscreant, and Imam 'Ali, who was lying prostrate with fever, is miraculously healed by the Prophet, and sets out to join Zubair in his expedition.

The same story is noticed in the Paris Catalogue, no. 3582, and by Pertsch, no. 2594. It is ascribed in most copies to Abu 'l-Hasan al-Bakri. The work was printed in Cairo, A.H. 1282, with the title كتاب نفح اليبن المعرف برأس الغول, and has often been re-printed since. See the Khedive's Library, vol. v., p. 99. It has also been lithographed in Bombay, A.H. 1295.

1185.
Or. 4641.—Foll. 132; 8½ in. by 6½; 25 lines, 4 in. long; written in Neskhi; dated 18 Rabi' II., A.H. 1248 (A.D. 1830).

[I. A. Lane.]

The expedition of 'Ali B. Abi Talib against the seven castles, هذا كتاب غزوة الإمام على بن أبي طالب كرم الله وجهه ورضى عنه في السبع حصن بالتعليم والكمال

The rebel who had seized this castle was his own cousin. . . . Having heard this, the Prophet set out with a large force to rescue his cousin. . . . He sent his cousin back to him, and sent a message to the other castles, saying: Calm down, O Abu! Clear the way for me and I will join you. . . . The work has been lithographed in Cairo,
A.H. 1280 (see the Khedive's Library, vol. v., p. 94). It is a popular tale in glorification of ʿAli. Its fantastic character betrays itself from the very outset. Muhammad was sitting with his Companions, when there appears before him a Jinn called Harfaṣah, who tells the Prophet that his people, the faithful Jinns, are engaged in war with a heathenish nation, who worship an idol called al-Maniʾ, and whose king, Ḥaḍḍām B. al-Ḥajjaf al-Bāhili, is a formidable miscreant. None will be able to cope with him but the invincible champion, Amir al-Mūminin ʿAli B. Abi ʿṬalib. In the sequel one of the Companions, ʿAbdallah B. Anis, describes the wealth and power of the idolatrous king, whose residence is situated in the Wādī al-Kamar, Yemen, and ʿAli volunteers to set out single-handed to attack him.

Copyist: علی ابو صابر الساداتی

1186.

Or. 4044.—Fol. 210; 10 in. by 6½; from 22 to 25 lines, 4½ in. long; written in coarse Nesbhi, apparently early in the 19th century.

[LANE.]

سیره الملك الظاهر بیبرس

The romance of al-Malik al-Ẓāhir Baibars.

Beg. لحمد الله الواحد احد القوم القدوم الصد اما بعد فاؤد لا يخفى عن كل ذي فوتب رؤهم لائهم رابع مستقيم ان فن التواريخ والقصص والسير من فتى الفاكهة العظيمة ان الولاء التوفيق ... ان ازيد اسطرا من سیرة الملك الظاهر بیبرس وما جاء من بلاده وهي ارض الحمل نصصه ذلك السيرة في ورق ریط

The work has been described, and a portion of the second volume translated, by Lane, "Manners and Customs of the Modern Egyptians," vol. ii., pp. 126—145. In the present volume the narrative begins with al-ʿĀqid ʿAbdallah, the last Fatimite Khalif, and his Wazir Shāwar, who betrays Alexandria to the Franks. We are then told how the Abbaside Khalif al-Muqtadi-billah and his Wazir, Ibrāhīm al-ʿAllamī, sent the Kurds to the succour of the Syrians, hard pressed by the Franks, and how the Kurds, led by the three sons of Zangi, namely Ŧūr al-Dīn, ʿAyyūb, and al-Šālib, possessed themselves of Syria and Egypt. The history of Māḥmūd, afterwards Baibars, the hero of the tale, begins on fol. 25, with the mention of his birth.

The last incidents in the present volume relate to ʿAbān, son of ʿUṭūn, who prepares a talisman destined for Shīlāh, and kills his own father, Yūnān, on the latter's refusal to embrace Islamism, and also to Maḥṣūr al-ʿĀʾik, son of ʿAṣfūṭ, who with seven youths born on the same day with himself, takes to highway robbery, and seizes upon the treasure of the king of Antioch.

The romance of Baibars is remarkable, among works of the same class, as containing, in the midst of a mass of fictitious characters and imaginary incidents, a certain proportion of historical elements and popular legends, dating from the time of the Crusades.

The language is vulgar Arabic, and abounds with such forms as "خشي ما ايش" for "خشي ما ايش" "لولا" for "لولا" "اوبأ" for "اوبأ" "ولوا" for "ولوا", &c.

The MS. consists of eighteen quires, bearing consecutive numbers from 1 to 16.

For other MSS. see the Arabic Catalogue, p. 698 a; Pertsch, no. 2600; and the Paris Catalogue, nos. 3905—3920.
1187.

Or. 4645.—Foll. 190; 9½ in. by 6½; 23 lines, 4½ in. long; written in rude Neskhi, about the beginning of the 19th century. [LNE.]

Another volume of the same romance, consisting of nineteen quires, bearing consecutive numbers from 14 to 20.

It begins abruptly with the following passage: 

"..." (text continues)

This is evidently a sequel of the concluding passage of the preceding MS. It relates to Asfūt and to his son Mansūr. The former proceeds to Rūmat al-Madā’in, the residence of Rūm, who, on hearing that Asfūt was father of Mansūr who had carried off his treasure, orders him to be hanged. Further on, foll. 17–22, is found the account of the accession of al-Malik al-Mu’azzam ‘Isa, which has been translated by Lane, Modern Egyptians, vol. ii., pp. 128–144; but the present text differs widely from that which Lane followed.

The last pages contain the story of the two sons of the Sultan of Morocco, Fāris and Kārā Ašlān. The latter is sent with presents to Sultan Baibars, who treats him with great regard.

1188.

Or. 4646.—Foll. 208; uniform with the preceding and written by the same hand. [LNE.]

Continuation of the preceding volume, consisting of twenty-one quires, bearing consecutive numbers from 20 to 31. It begins with the expedition of Kārā Ašlān against two Fidāwi robbers, who infested ‘Akka. It ends with the adventures of Ahmad Sikandarūn, who enters the Takyah of his father, Aghā Shāhīn al-Afram, and slays there twenty men.

1189.

Or. 4647.—Foll. 210; uniform with the preceding. [LNE.]

Continuation of the preceding volume, consisting of twenty-one quires, numbered from 31 to 51. The last pages relate to al-Rakṭah, daughter of al-Malik al-Sākḥāt, and to the death of Ma’rūf in Ḥalab.

1190.

Or. 4648.—Foll. 210; uniform with the preceding. [LNE.]

Continuation of the preceding volume, consisting of twenty-one quires, numbered from 51 to 71. The last section relates to the dispute which arose between Baibars and Aghā Shāhīn, after the latter had interceded in favour of ‘Alā al-Dīn al-Baisari, to save him from death. It comes to an abrupt termination.

1191.

Or. 4649.—Foll. 130; 8½ in. by 6½; from 25 to 30 lines, 5½ in. long; written in close cursive Neskhi, about A.H. 1177 (A.D. 1764). (See further on, no. 1195). [LNE.]

The first volume of the same romance.

The first part of the MS., foll. 1–34, has been supplied by a later hand, with this title: 

"..." (text continues)

...
Al-Malik al-Sālih, described here as the Khalif of Baghdad, being told by an escaped captive of a Muslim lady, Sharifah, who had been captured and ill-used by Malik Rūm, sets out for Rūmat al-Madā'in, releases her and makes Rūm prisoner. The story of Maḥmūd, afterwards Baibars, begins on fol. 306. The volume concludes with the death of al-Malik al-Sālih. The last passage corresponds with Or. 4645, fol. 14a.

1192.

Or. 4650.—Foll. 219; 8½ in. by 6; about 15 lines, 4½ in. long; written in a large, straggling, and ill-shaped Neskhi, apparently in the 18th century. [LANE.]

The second volume of the same romance, with the following title: إنشاد المماليك الشريفين ومهم مصلى والسرائيليين وحائى الرايتين سلطان الاسلام والمسلمين . . . . . الملك الظاهر بيدرس رحمة الله تعالى عليه.

Beg. وبرفع الفصل إلى دخول الملك قاعة السلاح طلمت نشأه

This passage relates to the accession of Baibars, and corresponds with Or. 4645, fol. 128a. The volume concludes with the rescue of Durr Malik, sister of Baibars, from Saʿfād, and with her marriage with the Ḥājib Karkātin. The corresponding passage is found in Or. 4646, fol. 22.

1194.

Or. 4652.—Foll. 240; 9½ in. by 6½; 23 or 24 lines, 5½ in. long; written in fair Neskhi; dated A.H. 1235 (A.D. 1820). [LANE.]

Another volume of the same romance, designated on the first page as containing Parts V.—VII., لمسن والساعد والسابع.

Beg. وبرفع الفصل في الكلام إلى كشف ستر ترتين للحاجب لما إنه دخل تيه وجلس واقيل عليه الشع العالم

It contains the continuation of the preceding portion of the preceding set, namely, Or. 4645, fol. 14—128. The latter teems with incidents and poetical passages not found in the present text.
MS., and begins with the visit paid by Jawān to Karkaṭīn al-Ḥājjīb. In the last section it is related how Abu Bakr al-Taṭrānī went to Genoa and there released his wife and children from captivity. The corresponding contents in the previously described set extend from Or. 4646, fol. 23, to Or. 4648, fol. 35.

1195.

Or. 4653.—Foll. 53; 9½ in. by 6½; from 25 to 32 lines, 5½ in. long; written in close Neskhi by the same hand as Or. 4649; dated 26 Ramadan, A.H. 1177 (A.D. 1764). Foll. 1 to 16 are in a coarse character of later date.

Another volume of the same romance, designated on the title-page as the eighth, al-ṭāhir al-aṣrar min sibār al-ṭāhir ibn Bīrūs

Beg. لفدت مرتين البش و ما يفعل من هذتا

The Sultan receives a letter from Akash al-Nājībī, announcing the landing of Malik Marṭūn al-Abraṣh with several ships at Tarābulus. The last chapter deals with the adventures of Shīḥah, who, disguised as a Christian priest, rescues Baibars and secures Jawān and his ally Bartaḵash in the Golden Church of Constantinople. The corresponding contents are found in Or. 4648, foll. 36—124b.

Copyist: حضران جليلي ابن المرحوم يوسف بيك

 נתונים مصر سابق

1196.

Or. 4654.—Foll. 306; 7½ in. by 5½; 17 lines, 4½ in. long; written by two hands in fair Neskhi, apparently in the 17th and in the 18th century.

Two volumes of the same romance bound in one. The first is designated as the ninth volume, the second as the tenth and last volume, al-ṭāhir al-aṣrar min al-ṭāhir al-aṣrar.

The ninth volume, foll. 1—188, is mainly taken up with the wars of Baibars against the Kan Hulaʿūn on one side, and the Dāhiyat al-Rūm on the other.

The first five folios have been supplied by a later hand, and begin as follows: تال الزاوي الناقل لهذا الكلام وهو ابن الدين باري

The narrative begins with the receipt by Baibars of a letter brought from Tauriz, in which al-Kān Hulaʿūn, the qān Hulaʿūn, warns him against his own son Katbughā, who, at the instigation of al-Kāmil B. al-Mughith and of Ahmad B. Aibak, was preparing to invade the Sultan’s dominions.

The volume is imperfect at the end. The last pages relate to an Amazon called Malikah Nujūm, and to the ten warriors, ‘Arūs and others, whom she vanquishes in single combat and makes prisoners.

The tenth volume, foll. 189—306, the first page of which is by a later hand, begins as follows: ويرجع الفصل والكلام إلى حيلة شرد:

It contains the remaining incidents of the reign of Baibars and of his son and successor, al-Malik al-Saʿīd. Baibars himself confers the Sultanship upon the latter, fol. 261b, and dies some time after, on his return from pilgrimage, at Damascus, as it was
suspected, by poison, fol. 285. The story concludes with the recall of Muḥammad B. Ḫālīfah from al-Karak, and with his installation as Sultan.

MANUSCRIPTS OF MIXED CONTENTS.

1197.

Or. 1034.—Foll. 88; 7 in. by $\frac{5}{4}$; about 20 lines in a page; written by several hands, with dates ranging from A.H. 833 to 935 (A.D. 1429—1528).

I. Foll. 2—9a. A treatise on complicated cases of inheritance, which arise when heirs die before the division of the estate, leaving heirs of their own.

The story concludes with the recall of Muḥammad B. Ḫālīfah from al-Karak, and with his installation as Sultan.

The above two articles are dated Muḥarram, A.H. 935 (A.D. 1528).


The scope of the work is described as follows: and with his instal-

The present copy contains only the introduction, consisting of a minute description of stages and distances from Cairo to Mecca, and thence to Medina and Yanbu'.

At the end is a note of a former owner, dated A.H. 875.

IV. Foll. 40—88. A super-commentary upon a treatise on the law of inheritance, imperfect at the beginning.

The same work is noticed, without author's name, in the Khedive's Library, vol. iii., p. 309.

II. Foll. 9b—24b. A treatise on arithmetic, abridged by the same Ibn al-Ha'im from his own work.

The same work is noticed, by Loth, no. 770, iv., by Pertsch, nos. 1107—8, and in the Paris Catalogue, no. 2474, 4. The same work is noticed.


The same work is noticed, without author's name, in the Khedive's Library, vol. iii., p. 309.

The beginning, which is partly obliterated, reads: لِمَّا بَدَّلَ الْهَالِكُ الْمَالَ مُنْسَبًا إِلَيْهِ أَفْضُلُ بِمَالِهِ لِمَنْ كَانَ مَأْمُوْسًا لَهُ فِي الْمَالِ وَلَهُ مَنْ كَانَ مَآَمُوْسًا وَلَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا لَهُ مَنْ كَانَ مَآَمُوْسًا L. U. C. U. 2

The present copy contains only the introduction, consisting of a minute description of stages and distances from Cairo to Mecca, and thence to Medina and Yanbu'.

At the end is a note of a former owner, dated A.H. 875.
MANUSCRIPTS OF MIXED CONTENTS.

Of the preface nothing remains but these last words: يتوعد الله ذوي الفضل العام... وبعد وقد وقفت بعض شيوخنا على كتابات في علم التاريخ.

1198.

Or. 1535.—Fol. 76; 8½ in. by 5½; about 20 lines in a page; written by various hands, apparently in the 16th and 17th centuries.

[SIR HENRY C. RAWLINSON.]

I. Foll. 2—15. Two chapters on the sources and course of the Nile, one by Jalāl al-Dīn (Muḥ. B. Ahmad) al-Mahallī (d. A.H. 864), and the other by Jalāl al-Dīn al-Suyūṭī (d. A.H. 911), to which this title is prefixed: كتائب مدي النيل على تقرير للشعر العلامة الامتيق الدقيق لاجلال العملي وفيه نبذة للشعر العلامة خانة للاظاظ جلال الدين السيوطي تعمدها الله برحمته في مدي النيل إضافة على التقرير.

The first begins: نصف في مدي النيل ومنتهئه من كلمات الشعر خلال الدين العملي وهو من الجهة من كلمات مدي النيل المنتهئ. It is probably extracted from the work entitled القول المفيد في النيل السعيد by the same author. See the Paris Catalogue, no. 2259.

The second begins, fol. 6b, with the heading: الكلام على النيل من كلمات حافظ [حافظ].

It agrees to a great extent verbatim with the chapter on the Nile in Husnul-Muḥādarah, vol. ii., pp. 238–248; but the arrangement is different. On fol. 12a is a rude drawing, representing the sources of the Nile in the Mountains of the Moon, and the three lakes through which it flows.


 Beg. لم يذكر في الفصل العام... وبعد فقد وقفت بعض شيوخنا على كتابات في علم التاريخ.

III. Foll. 25—31. Notices extracted from a work entitled مشتهى العقول في منتهئ النقل.

 Beg. لم يذكر في الفصل العام... وبعد فقد وقفت بعض شيوخنا على كتابات في علم التاريخ.

The author's object is to show the extreme limit, or ne plus ultra, which has been reached in any given line. Thus he states that the most prolific of authors was Ibn Shāhīn, who wrote no fewer than three hundred and thirty books, that the most disastrous of floods was one which happened in Mecca, A.H. 771, &c.

The work is ascribed in the following heading to Jalāl al-Dīn al-Suyūṭī: هذا كتاب مشتهى العقول في منتهئ النقل للامام العلامة جلال الدين السيوطي نفعنا الله به.
The same author is named in the Khedive’s Library, vol. vii., p. 524, and in an edition lithographed in Cairo, A.H. 1276. But no such work appears in the list of al-Suyūṭī’s writings.

Another copy described by Hammer, Handschriften, no. 186, and by Flügel, Vienna Catalogue, no. 824, is anonymous.

IV. Fol. 32—52. A short history of the Prophets, from Adam to Muhammad, in the form of a Kasidah, by Muhammad B. ‘Ali al-Miṣri al-Khāfījī, with the heading: تصح أن النبي محمد ابن علوي الفن تفكر

The author, who calls himself towards the end, fol. 51b, Ibn Zaid, mentions in the same passage, fol. 51a, as his master, Imam Fakhr al-Dīn ‘Uthmān al-Mukri, of Jāmi’ al-Azhar. He adds that the Kasidah consists of 516 Bāṣīṭs.

The copy was written by ‘Abdallah al-Miṣri, A.H. 1071 (A.D. 1660).

Another MS. is described, without author’s name, by Ahlwardt, Berlin Catalogue, no. 1027b.


VI. Fol. 57—61. A treatise on music, without author’s name.

It is divided into eight Bāṣāt and a Khātīm, a table of which is given in the preface. But the present copy ends with the seventh Bāb.

Copyist: يوسف الغزى

1199.

Or. 1762.—A volume of extracts fully described, in the Persian Catalogue, pp. 1024—6.

It contains only two Arabic extracts, namely, from the following works:

Fol. 529. Mīnājah al-dīn. A work on medicaments, by Ibn Jazlah; v. Arabic Catalogue, p. 222b; the Leyden Catalogue, no. 1335; Loth, no. 756; and the Khedive’s Library, vol. vi., p. 44.


1200.

Or. 2599.—Fol. 32; 7½ in. by 5½; written apparently in the 13th century.

I. Fol. 1—18; 12 lines, 3½ in. long; written in fair Neskhi, with occasional vowels.

Filla al-‘arab, a metrical treatise of syntax, by al-Ḥarīrī (no. 923).

II. Fol. 19—32; 13 lines, 3½ in. long; written in imperfectly pointed Neskhi.

A fragment relating to the tricks of conjurors and quacks, without title or author’s name.
It is a portion of the work called Al-akhtar fi Kastaf al-erasar, the author of which, ‘Abd al-Rahim B. ‘Umar B. Abi Bakr al-Dimashki al-Janbari, lived in the seventh century of the Hijrah.

The fragment contains Babš 9—13 (the first imperfect at the beginning) of Fasl xiii., and the beginning of Fasl xiv., ending with the tenth line of Bab 1.


In Flügel’s edition of Haj. Khal., the author is called ‘Abd al-Rahman B. Abi Bakr, but his name, as given above, is found in the MSS. mentioned in the Khedive’s Library, vol. v., p. 370; in the Leyden Catalogue, no. 1222; and in Pertsch’s Catalogue, no. 1374. Our MS. of Kasif al-Zunun has also ‘Abd al-Rahim B. ‘Umar, both under Al-akhtar and under Kastaf al-erasar. In both places it is added that the author died A.H. 665.

1201.

Or. 2602.—Foll. 82; 9 in. by 6¾; fragments of various sizes and of different dates, ranging from the tenth to the seventeenth century. [Shapira.]

The most important by their age or extent are the following:

Foll. 1, 2. Fragment of a letter, probably ascribed to ‘Umar, threatening an invasion of Irak, apparently from a Kitab al-Futuh; 11th century. It contains these words:

ومشته في الغزاة... بالزقة فان شمت بالزقة غيره زمله

Foll. 5—7. The last portion of a Kasidah, by ‘Abd al-Wadud; 10th century. The poet’s name appears in these lines:

دونكنها السحر جامعة حبرها الفكر يمثير من نظم عبد الودود سيرها مشهورة تلتقي ليضهر

Foll. 8—10. A grammatical fragment on the use of direct speech, فى الخلاطية; 13th century.

Foll. 11, 12. Fragments of an obscene work on sexual intercourse; 16th century.

Foll. 14, 15. Fragment of a philosophical work, on the influence of the heavenly spheres on living beings; 18th century.


Foll. 17—20. Philosophical disquisition upon the credibility of past experience in medicine; 12th century.

Foll. 21—28. A fragment treating of alchemical operations; 13th century.

Foll. 29—32. Fragment of a treatise on dialectics; 12th century. It contains this heading:

فصل في المفتيقة والمفتيقة وما يجيب...

Foll. 33, 34. Fragment of the tale of Anis al-Jalis and Nur al-Din, with an anecdote relating to Hârûn al-Rashid and Ja’far; 15th century.

Foll. 35—38. Fragments of letters, one of which is dated A.H. 879.

Foll. 39—68. مرحل الإزراح. A grammatical treatise (no. 968, I.).

Foll. 73—76. A portion of the Coran in the Maghribi character; 17th century.

1202.

Or. 2897.—Foll. 171; 12½ in. by 8½; 29 lines, 5½ in. long; written in Neskhi, apparently
in Yemen; dated Friday, 20 Sha’bān, A.H. 1190 (A.D. 1776).

[Presented by Col. S. B. Miles.]


Title:

Kitāb Rasīd al-Salāmiyīn, Tashīf al-Imām al-Mu’tazī al-Maghībī al-Dhahabī. contents divided into two sections, each marked by a different script.

The work is divided into ten Makālahs, the first two of which are alone extant, viz.:

Fol. 117b. al-Imām al-Mu’tazī al-Maghībī, In the preamble to the work, the author designates himself as the author of the first Makālah.

Fol. 127a. The second Makālah is marked by a different script and begins at fol. 166b, and is left unfinished.

The author is only designated at the beginning of Makālah I., and of some other sections, by his title: Muḥyī al-Dīn ibn al-Ḥasan al-Nawāwī. He was one of the later Zaidi Imams, probably Muḥammad B. al-Ḵāsim, who died A.H. 1054. See Khulāṣat al-Āthar, vol. iv., p. 122.

1203.

Or. 3102.—Foll. 75; 10 in. by 6½; about 29 lines, 4½ in. long; written in a rather cursive and sparingly pointed character, apparently by a scholar, in the latter half of the 14th century.

[Kremer, nos. 38 and 112.]

I. Foll. 26—4a. Bayān Woman in Marriage, or the Validity of a Declaration of Divorce

A treatise on the law of divorce in Islamic law, describing the process of dissolution of marriage, and the conditions under which it can be declared valid.

The title of the work is taken from the following short preamble, in which the scope of the work is described:

Moreover, the title of the work is extremely useful,

The author is only designated at the beginning of the work, and of some other sections, by his title: Muḥammad Ibn al-Ḥasan al-Nawāwī.

He was one of the later Zaidi Imams, probably Muḥammad B. al-Ḵāsim, who died A.H. 1054. See Khulāṣat al-Āthar, vol. iv., p. 122.

1203.
The author says that, on his arrival at Baghdad, A.H. 484, he was assailed with questions relating to the above legal point, and had set forth his views in a tract entitled *Kawa'id al-Kubra* in a tract entitled *Al-Kitab fi Radd al-mu'jam al-`arifah min al-`arifah*. Subsequently, however, he reconsidered the subject, and, having changed his opinion, he expounded his arguments and conclusions in the present work, deeming it better to come round to truth than to persist in error.

The above title and the author's name are written, by the same hand as the text, on the first page: *Al-Kādi Abu'l-`Abbas Ahmad B. 'Umar B. Suraij al-Baghādādi, the first Shāfi'i doctor of his day, died in Baghdad, A.H. 306, at the age of fifty-seven. See Isnāwī, fol. 82a; Ibn Ḫādī Shuhbah, fol. 23b; and the Kāmil, vol. viii., p. 85. In the Fihrist, p. 213, he is stated to have died A.H. 305. His patronymic, which is often misread Ibn Shuraïh, is fixed by the Kāmil, vol. i., p. 239.*

The author of the present tract, whose full name is Fakhr al-イスām Abu Bakr Muḥammad B. Ahmad B. al-Ḥusain B. 'Umar al-Shāshi, was born in Mayyafarikin, A.H. 429, and died in Baghdad, A.H. 507. See Isnāwī, fol. 92b; Ibn Ḫādī Shuhbah, fol. 52b; and Ibn Khallikān, De Slane's translation, vol. ii., p. 625, where A.H. 427 is given as the date of his birth.

The above title and the author's name are written, by the same hand as the text, on the first page: *Al-Kādi Abu'l-`Abbas Ahmad B. 'Umar B. Suraij al-Baghādādi, the first Shāfi'i doctor of his day, died in Baghdad, A.H. 306, at the age of fifty-seven. See Isnāwī, fol. 82a; Ibn Ḫādī Shuhbah, fol. 23b; and the Kāmil, vol. viii., p. 85. In the Fihrist, p. 213, he is stated to have died A.H. 305. His patronymic, which is often misread Ibn Shuraïh, is fixed by the Kāmil, vol. i., p. 239.*
The second question is: 

The author, who was born in Herat, A.H. 375, wrote several esteemed works, mostly on law, among which the Tabakat al-Fuqaha is especially mentioned. He died in Merv, A.H. 458. See Sam'āni, fol. 379b; Ibn Khallikān, De Slane's version, vol. ii., p. 619; Ta'rikh al-Islām, Or. 50, fol. 66; al-Isnāwī, fol. 109b; and Haj. Khal., vol. iv., p. 141.

They are apparently taken from the work entitled al-Asr al-Muqaddim, mentioned by Haj. Khal., vol. i., p. 341. The extract there given agrees with the above beginning. See also Wüstenfeld, Leben Nawawi's, p. 156, no. 30.

VII. Foll. 57a–58a. A tract relating to special cases of manumission, by al-Sunbāṭī.
BEG. XIII. Foll. 676—70a. Answers of Muwaffik al-Din Abu 'l-Baḵā Ya'ish B. 'Ali B. Ya'ish al-Ḫalabi to some grammatical questions brought from Damascus by Abu Naṣr al-Dimashḵī.

BEG. XI. Foll. 675—70a. Answers of Muwaffik al-Din Abu 'l-Baḵā Ya'ish B. 'Ali B. Ya'ish al-Ḫalabi to some grammatical questions brought from Damascus by Abu Naṣr al-Dimashḵī.


Beg. IX. Foll. 59b—64b. The Arabic Syntax of Ibn Hishām. See the Arabic Catalogue, p. 239a, and Pertsch, no. 318.

Beg. This copy is stated, at the end, to have been collated with the autograph MS. of the author.

BEG. X. Foll. 65a—67a. Some remarks on affirmative, negative, and interrogative sentences, without author's name.

BEG. This copy is stated, at the end, to have been collated with the autograph MS. of the author.

XI. Foll. 676—70a. Answers of Muwaffik al-Din Abu 'l-Baḵā Ya'ish B. 'Ali B. Ya'ish al-Ḫalabi to some grammatical questions brought from Damascus by Abu Naṣr al-Dimashḵī.

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BEG. XI. Foll. 675—70a. Answers of Muwaffik al-Din Abu 'l-Baḵā Ya'ish B. 'Ali B. Ya'ish al-Ḵalabi to some grammatical questions brought from Damascus by Abu Naṣr al-Dimashḵī.
Copyist (foll. 53a, 70a):  

الدفنة المختلة بالعبادة المنيئة  

امتداد بن عبد الله  

Copyist (foll. 53a, 70a):  

الدفنة المختلة بالعبادة المنيئة  

1204.  

Or. 3107.—Foll. 154; 7 in. by 5½; from 17 to 20 lines, 4½ in. long, in a page; written in a cursive hand, apparently by a scholar; dated (fol. 53b) Mizzah, near Damascus, Muḥarram, A.H. 828 (A.D. 1425).  

[KREMER, no. 117.]  


The author was a native of Isfahan and a noted theologian. Having been called as a religious teacher to the Madrasah of Naishāpur, he spent the latter part of his life in that city. He died of poison, A.H. 406, and his death was ascribed to Sultan Mahmūd, who had been instigated against him by his religious adversaries. See Ta’rīkh al-İslām, Or. 49, fol. 55b; Ibn Khalikān, De Slane’s translation, vol. ii., p. 673; and Wüstenfeld, Arabische Geschichtschreiber, no. 170.  

The object of the present tract is to refute the attacks directed against the orthodox school of traditionists by the Jahmiyyah, Ḥismiyah, and Muṭazilah, and to show that those Hadiths which seem to ascribe to God bodily attributes are to be taken in a spiritual sense.  

The scope of the work is set forth in the following title:  

كتاب بيان مشكل الحديث ورد على المعتقد والمنتبع من الأمسيه والجسمية  

This is probably the work mentioned by Haj. Khal., vol. v., p. 559, under the title of مشكل الآثار. It is divided into short unnumbered sections, only marked by the heading:  

فصل في إبادة الدلالة:  

ان الله عز وجل شئ واحد لا يجوز عليه الانقسام ومتى  

تأويل مختلف الحديث.  

II. Foll. 1053.  


The title and the author’s name are found in the subscription, fol. 53b:  

مختلف الحديث ورد على المعتقد والمنتبع وجميع الأعمال وتمكن أصحابه عليه وأظهر الائدة بإبادة الجهة المخففة المندهش أهل العلم أهل العلم وعطاء أهل العلم وأهل العلم وعطاء أهل العلم وأهل العلم  

This is only the concluding portion of the work, other fragments of which are found further on, artt. IV. and VI. The text commences abruptly as follows:  

تانا حديثين:  

التشتيت يكذب القرآن ووجه المفعول قارى يومهم أن قلب  

لهم بين اصبعين من أصابع الله عز وجل  

This is probably the work mentioned in the Fihrist, p. 78, among the writings of Ibn
Kutaibah, under the title كُتَبُ مَعْتَفَفٍ لِلسَّمْعِ وَلَهُمْ عَذَابُ الْيَمِ شَغْرُ زَلَّةَ وَمَلِكُ كَذَابٍ وَعَابِلٍ مَكْبَرٍ


It begins and ends abruptly. The first section relates to the observation of Friday, باب فَرْضِ الْيَتِم. The last treats of the future fate of the children of idolaters, باب أُيُّلادِ المُشْرِكِينَ.

VI. Foll. 120b—154b. A third fragment of the above-mentioned work of Ibn Kutaibah.

Beg. قالوا الرايدة لا سامع الله وريتم أن الله وزوج معه ظهر ائمة فاحش ذريته إلى يوم القيامة امثال الذر

The last Hadith quoted is:

عبد الله بن منصور السعدي: (535)

Copyist (fol. 536).

Or. 3180.—Foll. 11; 7 in. by 5; 17 lines, 4 in. long; written in neat Neskhi; about A.H. 799 (A.D. 1397).

[KREMER, no. 140.1]

I. Foll. 1—5a. Ten scientific riddles, drawn up in verse by 'Abdallah B. As'ad al-Yāfi'i (v. no. 473), with their solution by his disciple Burhān al-Dīn Ibrāhīm B. Mūsa al-Abnāsī. The following title is prefixed: كِتَابُ الْأَجْوَابِ الْمَكْتُوبِ فِي الْأَلْفَازِ الْيَعَانِيَةِ لِلْشَّيْخِ الْإِمَامِ الْعَالِمِ الْإِسْتَسْلَامُ بِاللهِ تَمَالَ الشَّيْخِ عِبَّادُ بِنِ عَسَدٍ الْيَعَانِي، نُزِيلُ الْبَيْتِ لِلْهَلَامَ
The verses begin:

الله الذي نظم الدروس في الدنيا
وفي كل لحظة ما يمكن التعبير عن

This copy was written, A.H. 799 (A.D. 1396-7), by İbrahim B. 'Ali B. Muḥ. II. Foll. 5b—6b. A metrical treatise on algebra, known as al-Urajzat al-Yasammiyyah (v. no. 753, III.).

Beg. لحمد الله الواحد القادر العظيم العظيم المتقن الأقدار.

In the heading prefixed to the above beginning the author's full name is given as follows:

الله الذي نظم الدروس في الدنيا
وفي كل لحظة ما يمكن التعبير عن

This is followed by some detached observations on arithmetical questions, written, as well as the Yasammiyyah, by the same hand as art. I. They include a double table of the numerical figures called Kalam al-Ghubar and Kalam al-Hindi, the first of which are very similar to our own.

III. Foll. 9b—19b. Legal questions relating to the defiling of water by the lapping of dogs, written by another hand, but about the same date.

1206.

Or. 3483.—Foll. 279; 9 in. by 5½; 17 lines, 3½ in. long; written in fair Neskhi; dated Friday, 10 Rabi' I., A.H. 832 (A.D. 1428).

[Sidney Churchill.]

I. Foll. 13—282. حليمة الأعبر من ضمار الاخير| في تلخيص الدعوات والانكار المستقلي في الليال والنها.

Prayers for day and night, handed down from the earliest period of Islamism, collected and commented upon by Abu Zakariyya Yahya B. Sharaf al-Nawawi.

The work of al-Nawawi consists in the present copy of 361 Babs (not 365 as stated by Haj. Khal., vol. iii., p. 109), a full table of which, filling seven folios of close writing, foll. 5—12, has been prefixed by an anonymous writer.

The work was completed, as stated by the author at the end, in the month of Muḥarram, A.H. 667.

On the title-page is a short notice of the author.

See Wüstenfeld, Leben und Schriften des Nawawi, p. 151, no. 14. For other copies,
see the Berlin Catalogue, no. 3694, where the contents are stated; Pertsch, no. 805; Loth, no. 340; the Paris Catalogue, nos. 592, s, 1177; and the Khedive’s Library, vol. i., p. 221.

Scribe: محمد بن نصر الله بن منصور الكواري

II. Foll. 232b—274. التبيان في آداب حملة

.. A work by the same author, treating of the merit attached to the recitation of the Koran, of the regard due to the men who hand it down, and of the rules to be observed in reading, teaching, and transcribing the sacred volume.

Beg: الحمد لله الكريم المكان ذى الطول والفضل والمن والخلاص... أما بعد فإن الله سجانه وعالي من على هذه الأمة زدها الله شرونا بالدين الذي ارتفعاه

It is divided into ten Babs, the headings of which are given by Ahlwardt, Berlin Catalogue, no. 614. See Haj. Khal., vol. ii., p. 183, and Wüstenfeld, Leben des Nawawi, p. 150, no. 6, and, for other copies, Casiri, no. 1420; the Brill Catalogue, 1886, no. 348; and the Leyden Catalogue, vol. iv., p. 6.

At the end is a note in which the transcriber states that he had read the two preceding works before Shaikh al-Islam Amin al-Din ‘Abd al-Salam, A.H. 855.


Beg: الميد الله على نواله والصلاة على نبيه محمد وآله وإمامه... وقال النبي صلى الله عليه الصلاة وسلم مستقر امتي ثتنا وسبعين فترا

In the heading the author is called برغم الله والدين عبد الرحمن بن أحمد بن عبد الغفار الصريفي المطرز الشهابكاري, and it is added that twelve days elapsed between the writing of the treatise and the death of the author. Al-Iji states at the end that he wrote these lines on the 13th of Ramaḍan, A.H. 756, as a keep sake for his brother in God, Shams al-Millah wal-Din Muhammad al-Damaghānī, in the town of Nairīz.

The work is called by Haj. Khal., vol. iv., p. 217, العقائد العضدية. It is generally found accompanied by the commentary of Dawani. See the Arabic Catalogue, p. 1906; the Leyden Catalogue, vol. iv., p. 255; Loth, no. 751; the Berlin Catalogue, no. 1998-9; and the Khedive’s Library, vol. vii., p. 408.

1207.

Or. 3569.—Seven fragments of papyrus, written in very cursive and unpointed Neski, in the ninth century; mounted in a glazed frame. [Greville Chester.]

They consist of marriage contracts and receipts, attested by witnesses, and are written in an almost undecipherable hand, very like the Fayyum papyri published by Prof. Karabacek. The largest measures 10 in. by 5, and is dated A.H. 269. The others, which are much smaller, belong to the same period. The last one is dated A.H. 271. Two of them are partly written in Coptic.

1208.

Or. 3678.—Foll. 205; 7 3/4 in. by 5; from 19 to 23 lines, about 3 in. long; written in a small and cursive character, partly Nestalik, partly Neski, very deficient in diacritical points, about A.H. 1001 (A.D. 1593).

[Budge.]

I. Foll. 1—25. Gloss of Timur Muḥammad B. Shaikh Muḥammad al-Bukhārī upon
the commentary of al-Baidawi upon five Surahs of the Koran; imperfect.

Beg.

VII. Foll. 39-40. A similar tract, beginning: المهدود وعلم الفرد ليس مادة مسايا بها لاستنكاره الدور

It is ascribed, in the colophon, to ‘Ali al-Kushji.

VIII. Foll. 40b—58. A treatise on logical subtleties, by Mahmud B. Ni‘mat-ullah al-Bukhari (see no. 731).

Beg.

V. Foll. 34b—35b. Another logical tract.

Beg.

VI. Foll. 35b—39. A metaphysical tract, beginning: الجزاء من الفرد المعوي التحلول عليها ما جنس أو نصل
1209.

Or. 3744.—Foll. 140; 9½ in. by 6¼.
[Glasee, no. 28.]

I. Foll. 1—117; 17 and 20 lines, about 5 in. long; written in Neskhi by two hands, apparently in the 14th century.

An exposition of the essential points of creed and law, according to the Ibādi sect, by Abu Iṣḥāq Ibrāhim B. Kais.

The first heading is Bāb fi adāb al-ʿulamāʿ. The chapter begins:

Further on, the author describes his work as follows:

The following title is written at the beginning of the text, fol. 2b:

The work consists of a great number of short Bābs, dealing with the ordinances of the law with regard to religious duties and civil transactions, arranged in the usual order of legal works. The author's name is repeated at the beginning of every Bāb, and at the end. The work is imperfect at the end, but only slightly. The concluding chapters deal with the law of inheritance. The last is entitled Bāb: Iṣḥāq B. Kais.

II. Foll. 118—139; 24 lines, 5 in. long; written in fair Neskhi, apparently in the 12th century.

A fragment of an early theological work, by a Sunni author, whose name does not appear. It begins abruptly in the course of preliminary matter relating to the duties of scholars, masters, and disciples, and treats mainly of the obligatory knowledge of God and of his attributes. It breaks off in the course of a chapter relating to the names of God.

The remaining chapters have the following headings:

The first heading is Bāb al-ṣihr bi l-ʿulamāʿ. The chapter begins:

None but early authors like al-ʿAsmaʾī, al-Shāfiʿī, ʿAli B. ʿAbd al-ʿAzīz (d. A.H. 287), and Abu ʿl-ʿAlīyah are quoted.

1210.

Or. 3750.—Foll. 93; 8½ in. by 6; 15 lines, 3½ in. long; written in fair Neskhi; dated 10 Shaʿbān, A.H. 956 (A.D. 1549).
[Glasee, no. 34.]

I. Foll. 3—13. Extracts from the Mufradāt of Ibn al-Baitār (no. 798), relating to the medicinal properties of some mineral substances.

The following title is written at the beginning of the text, fol. 2b:

The work consists of a great number of short Bābs, dealing with the ordinances of the law with regard to religious duties and civil transactions, arranged in the usual order of legal works. The author's name is repeated at the beginning of every Bāb, and at the end. The work is imperfect at the end, but only slightly. The concluding chapters deal with the law of inheritance. The last is entitled Bāb: Iṣḥāq B. Kais.
II. Foll. 14—35. A treatise on physiognomy, translated into the vernacular, without author's name.

The work, which the author describes as a compendium, is divided into a Mukaddimah, two Babs, and a Khatimah. It was completed on Monday, the 23rd of Dulhijjah, A.H. 950. Another copy, also anonymous, is noticed in the Khedive's Library, vol. vi., p. 195.


The work, which is divided into ten Babs, is dedicated to the author's master, al-Ustad al-Kabir Sayyidi Shihab al-Din B. al-Fil (ابن الدفل). Haj. Khal. has, incidentally, fol. 89b, to his being in Halab, A.H. 852.

See Haj. Khal., vol. iii., p. 545, where the author's Nisbah is written الزغوني.

1211.

Or. 3752.—Foll. 180; 8 in. by 5; 15 lines, 4 in. long; written in large distinct Neskhī, with occasional vowels, apparently in the 16th century, supplemented in parts by a later hand.

I. Foll. 1—57; dated Wednesday, 10 Jumāda I., A.H. 1020 (A.D. 1611).

A commentary upon the Lamiyyat al-Ajam of al-Tughrā'i, abridged from the commentary of Khalil B. Aibak al-Safadi.

The author, whose name does not appear, is Muḥ. B. 'Umar Baḥrāk al-Ḥadrāmī. See no. 1056.

Appended to the above, foll. 58—60, and written by the same hand, are two Kasidahs in imitation of the Lamiyyat al-Ajam. The first, by Badr al-Din Muḥ. B. Yaḥya B. Bahrān al-Baṣrī al-Tamīnī, begins as follows:

لِحْجِّي الْمِلْدِ وَلاَزْرِيّانِ فِي الْكَسْلِ
فَانَصَبَ كَبِيْرُ غَيْبَةِ الْإِلْمِ

The second, by Sharaf al-Din Abu Muḥ. Isma'īl B. Abi Bakr al-Mu'adri, begins:

زيادة القول تَمْكنُ النَّسَقِ فِي الْعَمْلِ
وَمِنْطَقَةُ المِرْأَةِ قَدْ يُهَدِيهِ لِلْحُزْلِ

See for the last Ahlwardt's Verzeichniss, nos. 695—8.

II. Foll. 61—73. A commentary upon the Kasidah of Ka'b B. Zuhair, known as Banat Su'ād, without author's name.

Beg. ...

II. Foll. 74—76. A Kasidah entitled
There are a few glosses between the lines.

IV. Fol. 77—82. Correspondence of the Sharif of Mecca, al-Hasan B. 'Ajlan B. Rumaiithah (A.H. 798—829) with the Sultan of Yemen, Ahmad B. Isma'il al-Malik al-Ashraf (A.H. 803—827) on the conflict of Amir Musa B. Ahmad al-Hasan al-Sharif with the tribe of Kinanah:

The two letters are followed by a Kasidah composed on the same occasion by Isma'il al-Mukri, and by another addressed to the above Sultan al-Ashraf by al-Sharif al-Murtada [Yahya B. Ahmad].


The poem is divided into short sections, with the heading مُقْنُوتْ which begins: نَحْفُ الْحَجِّيَةِ شَهَرُ وَفَاعِلَة. The date of composition, apparently A.H. 890, is conveyed in the following lines at the end:

For a copy of the same Kasidah with commentary see Ahlwardt’s Verzeichniss, no. 186.

VI. Fol. 96—122. The well-known Makṣūrah of the same Ibn Duraid, beginning: بِهِ الْيَقِينِ (see no. 1035), with an anonymous gloss beginning, after the 2nd Bait, as follows: لا تَلْبَى مَن يُلْتَبِى مَن تَلْبَى. The gloss begins: هل حرف استفساه والطول ما شرف من الأثر الديار ولا تسيط الظل طلتي *** يكون شخص يرى مرتضاً

Copyist: يُبْحَثُ الْمُلْبِسُ بِالْحَلُّ الْمُلْبِسِ الْمُلْبِسِ

VIII. Fol. 132—142. A Kasidah containing pious and moral precepts and rules of conduct, by al-Rumaili.

The poem is divided into short sections, with the heading مُقْنُوتْ which begins: نَحْفُ الْحَجِّيَةِ شَهَرُ وَفَاعِلَة. The date of composition, apparently A.H. 890, is conveyed in the following lines at the end:

IX. Fol. 143—151. A Kasidah by Kha-
manṭāsh al-Ḥimyari,  تصدية من خبرائش للهبيري
رحمة الله

Beg. تأويب القلب تباريز الحبي
وعاده عاديد شوق قد ثؤوي

The poet dwells on the glories of the ancient kings of Himyar, and boasts of his descent from them.

X. Foll. 152–180. The Kaṣidat al-Fazāriyyah, by Abuʾl-Ḳāsim al-Fazāri,  نغ

The poet's full name is Abuʾl-Ḳāsim Muḥammad B. ʿAbdallah al-Kairawāni al-Fazāri.
The commentator, ʿAbd al-Rahmān al-ʿUtaki, says that he was a panegyrist of the ruler of Kairawān, Abu Yazid Makhład B. Kandād. He was favourably received by the Fatimite Khalif, al-Mansūr billah, who had gained a victory over the latter (A.H. 334, v. Kamil, vol. viii., p. 327), and he composed the above Kasidah in the Khalif's praise.

The Kasidah begins as follows:

Beg. لعمرك ما أوس بن سعدا بقومه
ولا سيدي الأوار قيس بن عاصم

It is accompanied by a full commentary, probably by the above-named ʿAbd al-Rahmān al-ʿUtaki, which contains much historical matter and many poetical quotations. It

begins: هو اوس بن حارث بن لام الطائي وكان سيدا
مقدماً في ثمود وقد هو رجات بن عبد الله الطائي علي
عمر ببن هند

The last thirty Baits, especially devoted to the praise of al-Mansūr, are left without commentary.

For copies of the Kasidah and commentary see Ahlwardt, Verzeichniss, no. 913, and the Khedive's Library, vol. iv., p. 304.

1212.

Or. 3766.—Foll. 157; 8½ in. by 6; written by several hands.  [Glasee, no. 50.]

I. Foll. 1–38; 21 lines, 3½ in. long; written in small, sparingly pointed, Neskhī; dated Friday, 23 Ḡaʾbān, A.H. 1063 (A.D. 1653).

A full commentary by Jamāl al-Dīn ʿAlī B. Muḥ. B. Ṭḥāmil al-Bakri upon the Muḥaddimah of al-Azhār (no. 365), including the text.

The following title is prefixed in the same hand as the text: كتب النكت الكائنة لا تضمته:

Mقدمه الازعاز الزانعة عن سماها الأصولية الاستاذ تايل
سيدنا العلامة... جمال الدين... على بن محمد
بناح الباري رحمه الله رحمة واسعة

Beg. بل الهم استعينت هيدايتی استعين... ربع فذه نبیة شرفیة مشتملة على نكت لطيفة

Kayda لا تسقط مقدمة الازعاز

The author lived apparently in the ninth century. Ibn Ḥumaid al-Mukrāni, who wrote a commentary upon the same work about A.H. 950 (Or. 3802), acknowledges borrowing freely from the earlier one of al-Bakri.
II. Fol. 39—81; 9 lines, 2½ in. long; written in large Neskhi; dated Thursday, 11 Dulkā'dah, A.H. 1058 (A.D. 1648).

A treatise on the bases of jurisprudence, by Izz al-Dīn Muḥammad B. Yahya B. Bahrān (see no. 428), كتاب الكافل بن ينابل المطالب، تأليف سيدنا العلماء... عز الدين محمد ابن عبیس ابن عبیس بن عبد هایرن بن الله بُواب الرحمة تراث
Beg. The treatise consists of ten Babs, with the following headings: 1. في الحكم الشرعيّة.; fol. 39b; 2. في المتنور.; fol. 41a; 3. في الخضعقة والمجز.; fol. 63b; 4. في المجموع.; fol. 65b; 5. في الضرور ولفص.; fol. 67; 6. في الأمر والنهي.; fol. 68; 7. في المجتمع والطبق والطراه والمول.; fol. 70b; 8. في الاجتماع.; fol. 72; 9. في التزاع.; fol. 73b; 10. في الترجيح.; fol. 77.

There are copious marginal notes in a minute character.

The work is mentioned as الكتاب لا ينابل المطالب in the life of ʿAbd al-Haфиз al-Muhallā, Khulāṣat al-ʾAthār, vol. ii., p. 306. For other copies see Ahlwardt, Glaser'sche Sammlung, no. 3, 4, and no. 235.

III. Fol. 86—95; written in two columns, about 17 lines; dated Shawwāl, A.H. 1063 (A.D. 1653).

An Urfūžah in praise of Imam al-Hāḍi Yahya B. al-Husain, and of the other Imams and ʿUlamā who after him handed down the Zaidī doctrine, by Burhān al-Dīn Ibrāhīm B. Yahya al-Suḫūli (v. no. 385), طارظاهذهب.; في استناد الذهب مذهب البحت الطاهرين المناف.
Beg. The poem was completed in Muḥarram, A.H. 1058, as stated by the author in the following lines of the epilogue:

The text, which is included in the com-
The original treatise is divided into a Muqaddimah, a Maksûd, and a Khâtîmah.

The author was appointed by Ja'far Pasha to the office of Mufti in Ṣan‘ā, where he died A.H. 1050. See Tabâk al-Halwa, Or. 3919, fol. 116, where the present commentary is mentioned with two other works of the same writer, viz., a commentary upon the Takmilat al-Ahkam, and a tract entitled مختصر الامام الشافعي في النهي عن سبب الصيحة.

Copyist: محمد بن علي الجوالي

1213.
Or. 3769.—Foll. 97: 7¾ in. by 5¾; 21 and 19 lines, 3½ in. long; written in Neskhi, apparently in the 16th century.

I. Foll. 2—54. A commentary upon the Ajarrûmiyyah (no. 969), without author’s name.

Beg. تال محمد أبو عبد الله الصنيعجي الاجيزي. حنجل الله تعالى الكلام هو اللزوم المفيد بالوضع
الكلام له معياني معني في اللغة ومنع في الاصطلاح

The same commentary is found in two Gotha MSS. (Pertsch, nos. 295-6), in one of which the author is called Shaikh Najm al-Din. Another copy, also anonymous, is noticed in the Arabic Catalogue, p. 4736.

II. Foll. 55—97. A short history of Yemen, without title or author’s name.

Beg. ...}

1214.
Or. 3770.—Foll. 72: 8 in. by 6½.

I. Foll. 2—46; 27 lines, 5 in. long; written in small and fair Neskhi, with occasional vowels; dated Saturday, 10 Rabî‘ I., A.H. 659 (A.D. 1261).

نظام الغريب

A glossary of rare words used by ancient poets, arranged according to subjects, by ‘Isa B. Ibrahim B. ‘Abdallah al-Raba‘i al-Lughawi
The author was a native of Yemen and an eminent grammarian, who died A.H. 480. See Bughadat al-Wu'at, fol. 188a, and, for other copies, no. 918, iii., the Arabic Catalogue, p. 468a; the Leyden Catalogue, 2nd ed., no. 68; and the Landberg Catalogue, no. 347.

The first chapter has the heading: باب ما جاء في حلق الإنسان من الغريب. The last treatises of words usually used in the dual, fol. 46a, and copies, no. 347.

This copy was written by Shaikh 'Amr b. Salmān al-Khawlānī, before whom it was read in the same year, as attested by a Samā’ dated 8 Jumāda II., A.H. 659. It was again collated A.H. 853.


Beg. لحمد الله حيد مترف درويته ... اعلم أن

The work concludes with a chapter on 27 metres omitted by previous writers, followed by a commentary upon the verses quoted as examples.

For copies entitled the مروض البaug see Dérenbourg, Escorial, nos. 328, s, 330, s, and the Khedive’s Library, vol. iv., p. 194.

1215.

Or. 3779.—Foll. 133; 5½ in. by 3½; about 15 lines; written in Neskhi; dated 6 Ramadam, A.H. 1075 (A.D. 1665).

[GLASER, no. 64.]

A volume of miscellaneous and fragmentary contents, the most important of which are:


II. Foll. 5–13. Fragment of a commentary upon the Fatībah.

III. Foll. 15–19. A Kasidah by Nashwān al-Ḥimyari, beginning: 

ذَكْرَتْ دِياَرِ رَمَادِسَاتِ حَوَالِي

رسوًا وطلاع عنوا ومغانًا

It is preceded by the latter part of a Kasidah with the same rhyme, in answer to which it was written.

IV. Foll. 20–49. Fragment of a treatise on alchemy, the author of which refers for the explanation of occult phrases to Abu Ishāq Ibrāhīm B. Ismā’īl al-Ajdābī, an author of the fifth century of the Hijrah. See Yākūt, vol. i., p. 182.
V. Foll. 50—53. Tables of strange and secret alphabets.

VI. Foll. 61—64. Fragment of a Kasidah in 3 with takhmis. The first line is:

فوُنَتْ مِنْهَا مَلَكُ قَارَوْنَ لَمْ تَنْتَل
هِيَ لِحَدِيثِي فِي فِيلَ مِنْهَا وَخُرَّةُ


Beg. عَادِئُ النَّهَى وَلُوَى وَخَرَّاً
فُنُوْنُ النَّهَى بِالدِّمَامَا

His Diwan has been lithographed in Bombay, A.H. 1291, 1301, and printed in Cairo, A.H. 1297.

VIII. Foll. 70—75. A Kasidah by Sayyid Muḥ. B. 'Abdallah al-Imām Sharaf al-Din (no. 814), beginning:

صَأَحَتْ رُجُلُ الصَّبَأ رُضُوفُ لِلْزَّائِمَا

IX. Foll. 750—82. A Kasidah by Imām al-Ḳasīm B. Muḥ., beginning:

يَا جَلَالُ الْغَلِيْفِ الْحَقَّارَا
يَا مِنْ يَنْبِتْ مَشْرَىْ قَدْ طَرَىَ

X. Foll. 86—100. Two more Kasidahs by 'Abd al-Rahīm al-Bur‘i, the latter of which has a takhmis.

XI. Foll. 101—106. A Kasidah including the names of God, beginning:

اِبْنِ الْحَبِيبِ الْاَلْمَيْسَاءِ مِنْ هُوَ الْلَّهِ

XII. Foll. 108—118. A Takhmis of Banat Su‘ād (no. 1037, ii.), beginning:

دَمَ الْحَبِيبِ بِسِيفِ الْفَجَرِ مَطْلَوْلَ


Beg. يا ابها الراكب الغادي أو الساوي

1216.

Or. 3802.—Foll. 90; 7¾ in. by 5½; from 15 to 18 lines, 4 in. long. [GLASER, no. 88.]

I. Foll. 3—53; written apparently in the 15th century.

A commentary, by 'Imād al-Dīn Yaḥyā B. Muḥ. B. Ḥasan B. Ḥumaid al-Mukrahī, upon the Mukaddimah of the Azhār (no. 365), with this title: شرح مقدمة الإمام للعلامة عماد الدين يحيى بن محمد بن حسن بن حسین بن مسعود بن عبد الله المقراتي توني الله ميتكاته

Beg. الجَمِّدَ اللَّهِ عَلَى كُلِّ حَالٍ... هذِهْ نُبْدَةُ لِطَفْقَة

مَبْتَغِةً عَلَى مَعَارِضِ مَقْدَمَةِ الإِذْهَارِ تَأَلَّ مَوَلاَنَا أَمْيِرُ الْمُوْمِنِينَ

At the end the author refers the reader to his previous work, الربابة المفرز (completed A.H. 941; no. 424), and acknowledges that he borrowed much of the present commentary from an earlier one by al-Bakrī (see no. 1212, i.).

II. Foll. 57—90; 17 lines; written in fair Neski, with occasional vowels, probably in the 13th century.

A commentary, without author's name, upon a grammatical work; imperfect at beginning and end.

The work commented upon proves to be the Mufassal of al-Zamakhshāri (no. 925), and the portion included in the present fragment extends from page 119, line 14, of Broch’s second edition, to p. 133, line 17.

The commentator gives only the initial words of the passages which require
explanation. The first words are: اى هذه الآيات: which are explained as follows: من القلب: لا يشكل كفوؤهم ادخلت التكلسوا في رأس ولغت في اسمي وانجل الكلام ادخلت راس في التكلسوا الم. 

The last words, are thus commented on: فسر كلمة بالغازبان الجزيرة في: سمت السلف يعبر بها عن الاعد الم

1217.

Or. 3831.—Foll. 146; 8½ in. by 6; from 20 to 25 lines, about 4 in. long; written by several hands, in the 18th and 19th centuries. [GLASER, no. 119.]

I. Foll. 1—18. Fragment of Bughyat al-Tullab, an abridgment by Muḥammad B. ‘Abdallāh Naṣīṣ al-Zabīdī al-Ḥanāfī of the first or biographical part of the Tahdib al-Asmā of Muḥyi al-Dīn al-Nawawī,بغية الطلاب عاملًا مختصب تهذيب الآسا للأمام مكيين الدين اللفوي اختصار العلامة محمد بن عبد الله نصير الزبيدی للفتوى رحمه التعالی

 Beg. محمد الله حيد الشاكرین . . . فانما ما كان

 The fragment comprises, besides the preface of the abbreviator, the Muḥammads and the beginning of the alphabetical series down to ثمامة بن ابی Ḥuthāl (Wüstenfeld’s edition, p. 182).

II. Foll. 9—12. Fragment of a tract in refutation of an anonymous writer, who reproved the practice of raising the voice in public prayer, المتعلق لرث الاصوات بالتهايل والاستغفار.

The author quotes al-Suyūṭī.


Imperfect at beginning and end.

IV. Foll. 21—34. A commentary upon the Jazariyyah, a versified treatise upon the pronunciation of the Coran (no. 93), imperfect at beginning and end.

The commentary on the ملحد لله (the 2nd verse of the text) begins: مقول اللف تألف فيه، للاستغراق أو للجنس أو للهد

The author is Zakariyyā B. Muḥ. al-Anṣārī, who died A.H. 926. See above, no. 94, ii.

The leaves are transposed; they must be taken in this order: foll. 21, 31—34, 22—30.

V. Foll. 35—39. A collection of versified eulogies and prose comments upon a verse called بيت الزمام, by Muḥammad B. Iṣḥāq B. Ibrahīm al-Maḥdī, and upon its Takhmis, by Iḥṣā’il B. Muḥ. Fā‘ī (see nos. 1049, ii., and 547).

The verse, which is the first of a compleat, is as follows:

رابت الزمام فقلت الزمام تأتي سيفقاه هذا المبدي

The text, which is included in the commentary, begins:

The work is divided into a Mukaddimah, four Kisms, and a Khatimah. See no. 1220, ii. The present fragment does not extend beyond the Mukaddimah.


Append is a versified answer to the same tract, by Ṣafī al-Dīn Aḥmad B. al-Ḥasan B. Ishāk B. Amir al-Mūminīn (first cousin to the author).

VIII. Foll. 104–119. A dissertation on a legal question relating to the prayer of the dawn, namely, whether its two Rak'ahs may be lawfully postponed.


The MS. has many passages expunged and marginal corrections. It is probably the author's rough draft. A clean copy of the same text occupies foll. 120–127.

The remaining contents of the MS. are too fragmentary and unimportant to call for a detailed description.
Muntasba, an abridged treatise on Usūl al-Fīkh, by Ibn al-Hājib (d. A.H. 646), upon its commentary by 'Aḍud al-Dīn al-Iḍij, and upon the notes of Sa‘d al-Dīn al-Taftazānī, without author's name.

Beg. أحمد للوالي المتى إمل الأمال ... وبعد

The same work is ascribed in Landberg's Catalogue, no. 651, to Ṣalih B. al-Mahdi al-Mukbili, or rather al-Makyali, who lived about A.H.: 1100. See no. 409.

For the text see Haj. Khal., vi., p. 170; Pertsch, no. 1048; and Loth, nos. 298—304.

II. Foll. 48—61. Two fragments of commentaries upon theological treatises, the first of which is endorsed المله من حاشية الشریف على المنهذ

"probably from the gloss of al-Sayyid al-Šarīf upon the ‘Aḍud al-Dīn" (see Haj. Khal., vol. vi., p. 218).

III. Foll. 62—101. Extract from a commentary by al-Ḥasan B. Islāk (see no. 432, i., 1049, u.) upon a metrical treatise entitled Manzūmat al-Huda, من شرح منظومة الہدی

The commentary includes only three lines of the text, which relate to the rules to be observed in satisfying natural wants, dressing, eating and drinking. The copy is imperfect at the end.

Beg. خاتمہ تصدیت التفاوو لاقاص من هذة التفاه

The commentary begins: أئ هذة خاتمہ تصدیت التفاوو من هذة صلیم اللہ حاجج الفتى اثر،

1219.

Or. 3850.—Foll. 227; 8 in. by 5½; written in Neskhi by several hands, A.H. 1053 (A.D. 1643). [Glasse, no. 138.]

I. Foll. 2—155. A commentary by Sayyid Šarim al-Dīn ʿIbrāhim B. Muhammad al-Wazir upon Usūl al-Aḥkām, a collection of the Hadiths upon which are based the ordinances of the law, compiled by Imām al-Mutawakkil-ʿalla'llah Ahmad B. Sulaimān.

The first leaf, supplied by a later hand, contains this title: كتاب مقدمة للحديث المسما

الفلك الدوار تأليف السيد العلامة ... صارم الدين

بإبلاغهم من محمد الوزير عاة بركة

الفرد للالم الخطئ بالقدم واخرج : العالم من حسن العدد

For an account of the author, who died A.H. 914, see no. 540. The full title of the original work is اصول الأحكام في ملائ والمؤام.

It is mentioned in the Ḥadāʾik, Or. 3786, fol. 129, and in the Tarjumān, fol. 139, as one of the numerous works of Imam al-Mutawakkil, who died A.H. 566. See also no. 412.

The Usūl al-Aḥkām is described in the present commentary, fol. 21, as containing 3312 Hadiths. The object of the commentator is to trace each of them to its source, and to show in which of the authentic collections it is recorded.

The introduction, which occupies foll. 6—89, contains a full history of Tradition, and of the Sunni and Shi‘ah works in which it is collected, with arguments in support of the genuineness of the latter, and a full enumeration of the early vouchers of Shi‘ah traditions among the Ṣalāḥah and the Tabī‘in. It concludes with the Riwāyah of the author, and an explanation of the technical terms used in the science of Hadith.

Of the original work, which begins, fol. 89b, with كتاب الطهارة, there is only a small portion extant. It breaks off in the course of باب النضو, and it is stated at the end that no more had been found.

The above was transcribed by Nasīr B. 'Abd al-Hafīz B. 'Abdallah B. al-Muhallā (who died A.H. 1081; see no. 429) in Shahārah, A.H. 1053.

III. Foll. 161—203. A defence of the Zaidi doctrine with regard to the first three Khalifs and to other disputed points, with an enumeration of Zaidi 'Ulamā and of their works, by Yahyā B. Muh. B. Ḥasan B. Ḥumaid (the author of al-Wābil al-Mighzār, no. 424), with this title: كتاب فرحة الأنصار ونقاء الأفكار في عدد الأبرار من أهل البيت الأطهر وشيعتهم الأخيار جمعه سيدنا العلامة حسن بن حميد المتراق رحمه الله

Beg. المهد للدید البعيدة منارة الإسلام ... وبعد نافی لما حبطت حجة الإسلام إلى بيت الله المرمز سالی هنالك من دید الاسترداد عن مسائل عامة.

The author wrote this tract in answer to some questions put to him in Mecca, after he had performed the Ḥajj. He refers incidentally to Yahyā Sharaf al-Dīn (A.H. 912—965) as the reigning Imam, and to his own perusal of the Uṣūl al-Āḥkām in A.H. 960.

This copy is dated Sunday, 5 Rabi‘ I., A.H. 1053.


The first verse of the original poem is: ناجhiba لكل الذي يزني الإسلام وحبل عمرك بالأعمال موصل

The Kasidah is found with the same beginning in Simt al-La‘āl, fol. 56a.

The author of the Takhmis, commonly known as Ibn Mughal, was one of the teachers of Imam al-Mansūr al-Kāsim. He was born A.H. 960, and died in Shahārah, A.H. 1048. See Sirat al-Kāsim, Or. 3329, fol. 26b; Bughyat al-Murid, fol. 57; and Simt al-La‘āl, Or. 3969, fol. 212.


The Kasidah begins:

آواویل غیب في الزمان نواجم
واوهم جهيل بالضلال هاهم.

The author of the Takhmis, Kādī Aḥmad al-Maswārī, was Khāṭīb of Ṣan‘ā, and lived on to the time of al-Mutawakkil Ismā‘īl (A.H. 1055—87). See Khulāṣat al-Āṯur, i., p. 204, and Tib al-Samar, vol. ii., fol. 196.

He says in the preface that he found the above Kasidah in Shahārah, A.H. 1040, and that he sent it with his Takhmis to Imam al-Mu‘ayyad Muh. The original poem, he says, was composed by al-Ḥādī B. Ibrāhīm B. ‘Alī B. al-Murtadā Ibn al-Wazīr, who founded upon it a prose work entitled نهایة التنویه في ازراق النمودج, and sent it to Imam al-Nāṣir Muh. B. al-Mahdī (A.H. 773—793). It is given in extenso in Simt al-La‘āl, fol. 143. This copy was made by Mahdī B. Muh. al-Muhallā in Shahārah, A.H. 1053, upon the original draft of the author of the Takhmis, who was then alive.

VI. Foll. 220—227. A Kasidah in praise of the shrub called Kāt (Catha edulis), by Sayyid ‘Abdallah B. Yahyā Sharaf al-Dīn (Imam, A.H. 912—965), with a Takhmis by

Beg. ادر غزنوی ورایتیت من القات زبرجدیات اوراق وریقات

1220.

Or. 3851.—Foll. 263; 8½ in. by 5½; 22 lines, 4½ in. long; written in fair Neskhi; dated A.H. 1044-5 (A.D. 1634-5).

[Glaser, no. 139.]

I. Foll. 3—7. Khutbah, or address, of ‘Ali B. Abi Ṭalib, asserting his claims to the Khilafat, as handed down by Yazīd B. ‘Abd al-Malik al-Naftali, with this title: کتاب تحقیق الاختبار ومعرفة امامة سيد أواة الدوام ... امور المومنین

على ... الرواية هذه رواه يزيد بن عبد الملك النوفي الباشیمى المدنی بن المیرة بن نویل بن میثت بن عبد المطلب بن هاشم

Beg. عن النوفي عن محمد بن صنایی الیباین عن منذر بن يزيد حدثنا بساین‌ک بکریة قام امیر المومنین

على بن ابی طالب

II. Foll. 8—50. A treatise on the basis of the creed, by Imam al-Mansūr-billah al-Kāsim B. Muḥammad (A.H. 1006—1029), with this title: کتاب الأساس لمقاید الکیاسی فی

مورفة رب العالمین وعهداء فی المخلوقین وما ينتم بذلک من اصول الدین تأليف مولانا امیر المومنین ... القسم

ین صحیح قدس الله روحه

Beg. لحمد الله الذي قفل اصحاب العقول فی تأليف اعلام بریثه ... وبعد فانه لا کان علم الكلام هو من اجل العلم

It is divided into a Mukaddimah, fol. 9a; the following Kitābs: 

الف. 22b, الف. 30a, الف. 36a, الف. 41b, الف. 45a; and a Khāṭimah, fol. 48b.

This copy is dated Monday, 9 Muḥarram, A.H. 1045. The work is mentioned as اساس الأصول in Wüstenfeld’s Jemen im XIXten Jahrhundert, p. 59, and Khulāṣat al-Atvar, ii., p. 307. For another copy see no. 215, and Ahlwardt, Glaser’sche Sammlung, no. 3.

III. Foll. 52—74. A warning against sedition, by the same Imam, with this title: کتاب التحذير من الفتنة ومعرفة الفتنة تصنیف مولانا امیر المومنین ... المصور بالرب العالمین ابن امیر المومنین

See no. 214, vi.

Beg. للحمد الله الذي جعل الكتاب هذا للفتنة

اما بعد فانه لا يقع النكران على من حذر من الفتنة

على الفتنة

IV. Foll. 75—94. Guidance unto the right path, by the same Imam, کتاب الارشاد إلى جهیة سبيل الرشد فی طرق اعمال العباد

Beg. للمجید الله وسلم على عباده الذي اصطفا اما بعد فانه لا كأن الغفلة فائت فی الحکایات الشرعیة

The author says at the beginning that he withdrew whatever in his previous book, کتاب التهیه فی دار التقلید, was contrary to the doctrine laid down in the present work.

V. Foll. 94—101. A collection of forty Hadiths, extracted by the same Imām from the Amāli (الامالی) of Abu Ṭalib, کتاب بقیة الامالی الطالب وحیفة الراغبی فی الاحادیث الاربعین المنطقة من امالم ابی طالب

Beg. قال الفقیر کی الهمی القسم بن محمد امیر المومنین لظلم الله به هذین الاربعین حديثا من امالم ابی طالب

علیم
The compiler gives at the beginning his Riwayah traced up to Imam Abu Ṭalib Yahya B. al-Ḥusain B. Ḥārūn. This Imam, who died A.H. 424, is the author of many standard Zaidi works (enumerated in the Hadāīk, Or. 3786, fol. 97), including the Amāli.

The Hadiths are preceded by Isnāds. The first Hadith relates to the first apparition of Gabriel to the Prophet. It is said at the end that the work was compiled at the request of a native of Damascus, A.H. 1025.

VI. Foll. 101b—105. A tract, in verse, against the Sufis, by the same Imam, the compiler gives at the beginning his Riwayah traced up to Imam Abu Ṭalib Yahya B. al-Ḥusain B. Ḥārūn. This Imam, who died A.H. 424, is the author of many standard Zaidi works (enumerated in the Hadāīk, Or. 3786, fol. 97), including the Amāli.

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MANUSCRIPTS OF MIXED CONTENTS.

XX. Foll. 197—204. A controversial tract upon the Imamat, written by the same author in answer to a pamphlet by a Fakih not named.

XXI. Foll. 205—261. A treatise against the Mu'tazilah, without title. It is the sequel to art. XIV.


The MS. was written for Sayyid Badr al-Din Muh. B. Abdallah B. Hashim, of the Rabbi family (foll. 94, 119).

1221.


XXX. Foll. 303—308. A treatise by the same, on the apparent disagreement of the Imams, compiled by the same.

The MS. was written for Sayyid Badr al-Din Muh. B. 'Abdallah B. Hashim, of the Rabbi family (foll. 94, 119).
After a general introduction, the author, following the usual order of legal books, begins with ablution and prayer, and ends with legal sentences, pointing out for each question the greater plausibility of the opinions of al-Shafi'i.


II. Foll. 22—30. A treatise on the disagreement of the schools of law, by Jalâl al-Din 'Abd al-Râhîm B. Abî Bakr al-Suyûti, with this title: كتاب حلول الوراث في اختلف الباطب تأليف الشيخ الإمام ... جلال الدين عبد الرحمن بن أبي بكر السبطي رحمه الله

Beg. The author, after showing that the diversity of opinion among the doctors is a special blessing upon Islâm, discusses the question whether it is allowable to pass from one school to another. See Haj. Khal., vol. ii., p. 601, and vol. vi., p. 673, no. 296.

The author, who was Mufti of the Hijâz, wrote it in refutation of a work written by some Egyptian in defence of music, and entitled فرح الإساءة برحم السامع which was shown to him A.H. 958. He boasts of having broken up with his own hands many musical instruments, and of having brought the players to condign punishment. The work is divided into a Muṣâaddimah, two Babs, and a Khâtîmah. It is mentioned, with the above title, in the notice of the author, Nûr al-Sâfîr, Add. 16,648, fol. 1026, and under the title of كف الزعاع عن تعلمي الله والسامع, in Khulâsât al-Athar, vol. iii., p. 305, and Wüstenfeld, Jemen im IX. Jahrhundert, p. 93.

IV. Foll. 87—126. A tract against the practice of clapping hands while reciting the Adkâr, or litanies, by Mufti 'Aṣif al-Din 'Abd al-Salâm B. Shaikh al-Islâm Wâjih al-Din 'Abd al-Râhîm B. 'Abd al-Karîm al-Muṣâbîrî al-Shâfî'i al-Zâbîdî, بكتب احتفاء الساكينين الاخير بحكم حلال التخصص بالاذكار لسیدنا ومولاتنا شيخ الإسلام وفیت الانام عفيف الدين عبد السلام بن شيخ الإسلام ووجیه الدين عبد الرحمن بن عبد الكريم زیاد المقصّر الشافعی الزبیدی

Beg. After a long introduction, showing that the great Sufis conformed to the ordinances of the law, the author sets forth the subject of his tract, fol. 97a, as follows: علم أنه قَبَل البهت والسواک عن التخصص في الاذكار ما حکم عنه علیها الشریعة والحقيقة ولم ار من اور ذاك نقله صرحا في عین المسأله

At the end are eulogies on the work by the father of the author, by Râdi al-Dîn Abu Bakr B. 'Abd al-Majîd al-Kurbatî, and by others, dated A.H. 973, fol. 118b; also
opinions delivered by Shujāʿ al-Dīn ʿUmar B. Muḥ. ʿĪbādah and other ʿUlamāʾ, on the question discussed by the author, fol. 123a.

V. Foll. 127—131. Legal opinion of Kadi ʿAbd al-Muḥammad ‘Umar al-Muzajjad on usury, in answer to a question sent by the Zaiddi ‘Ulamāʾ, from a party inviting the opinion of a friend as to the propriety of spending money in a manner not usual ordinances. It begins with كتيب ذكر التوحيد, which is followed, fol. 7, by كتيب ذكر الطهارة, and it breaks off in the course of كتيب ناركة.

It is stated on the title-page that the work was commenced in the middle of Jumāda II, A.H. 1173 (A.D. 1760).

II. Foll. 55—85. A treatise of grammar, without author's name. The following title, in the same hand as the text, is prefixed: كتيب عدد المCharacters which is by Davat abu a詳細 in the middle of the margin. It begins with باب حد الكلمة and breaks off in the course of the chapter entitled باب خبرالا التي ل définiि mis.

III. Foll. 86—99. Fragment of a very full commentary upon Miṭṭah al-Faʿiḍ (see no. 439, iii.).

The extant portion deals only with these words of the text: ثم ابن البا لاب ولم ثم ابن اب (v. Or. 3877, fol. 176b).

The first chapter begins: فصل اعلان أن النفع إلقاء بين عدد العمات من الذكور، ى نذالت هو معنى قول الشيخ...
In this, as in the preceding article, there are many erasures and corrections.

1223.

Or. 3898.—Foll. 225; 8¾ in. by 6; written by various hands, with dates ranging from A.H. 1256 to 1280 (A.D. 1840—63).

[GLASEB, no. 184.]

I. Foll. 2–8. A disputation in prose and verse on the pre-eminence of 'Ali, without author's name, probably by Ibn Ja'mán, the author of the remaining contents of the volume.

Beg. . . . . . 

The question is submitted, fol. 7a, to the authority of the "scholar of the age," 'Abdallah B. 'Ali B. 'Abdallah al-Jalāl (a contemporary of Ibn Ja'mán, v. infra, art. iii., fol. 29).

II. Foll. 9–24. Notices of three eminent contemporaries, by Ismā'il B. Husain B. Hasan Ja'mán, with this title:

\[\text{ادرار النظرة في تراجم الثلاثة الإSeguelem} \text{ة المجيد والشهيد المحمي} \text{دم} \text{هينใบ سهين} \text{نقي القدرة ليس يذكر} \text{فإيا} \text{لا إصدار}

The notices relate to the following men:

1. Ismā'il B. Ahmad B. 'Abdallah, who assumed the Imāmat with the title of al-Mutawakkil 'ala 'llah, A.H. 1220, in al-'Zafir, and died in Damār, A.H. 1250.
2. Sayyid Ṣafi al-Dīn Ahmad B. 'Ali al-

Sīrājī, who was murdered A.H. 1250. 3. The latter's disciple, Sharaf al-Islām al-Husain B. 'Ali al-Mu'ayyadi, who died A.H. 1251.

The work includes verses by the author in praise of those three personages. It was composed in Duhijjah, A.H. 1251, and the present copy is dated Ṣafar, A.H. 1256.

The author belonged to the tribe called Banū Ja'mán (sometimes written Jaghmān), descended from Šuraif B. Du'āl. See Ṣabakāt al-Khawāṣṣ, Or. 3036, fol. 30b; ʿIbīlāṣat al-Athār, vol. i., p. 21; and Wüstenfeld, Çufiten, p. 104. He is the author of all the following articles, and his seal, dated A.H. 1238, is impressed upon the first page. He died A.H. 1256 (v. infra, art. vii.).

III. Foll. 25–113. Diwan of the same Ismā'il B. al-Husain Ja'mán, with a preface by the author:

Beg. 

The author says that the only merit of his Diwan is that it contains the praises of the holy descendants of the Prophet. It consists, however, chiefly of Kasidahs addressed to contemporary men of letters, with short introductions, stating on what occasion they were composed. The dates occasionally given range from A.H. 1227 to 1250.

The Diwan includes also several poems by the correspondents of the author. At the end are some pieces in mixed prose and verse, the first of which, foll. 86–91, is entitled the qamāma bishchīyah, and was written A.H. 1235.

* The reading Ja'man (جمان) is fixed by the Taj al-'Arūs, vol. viii., p. 230.
A note to one of the Kasids, fol. 34b, states that it had been left unfinished, the author having suffered martyrdom with al-Naṣir, and that it was subsequently completed by the Khātib Izz al-Islām Muḥ. B. ʿAli Wahšīh, a noted and talented author of a Diwan entitled Wād al-Dāʾīqī in Mādī Sīd al-Maṭālīq.

IV. Foll. 114—175. A collection of texts and traditions relating to ʿAli, abridged by Ibn Jaʿrān from the Shawāhīd al-Tanzīl, with this title: كتاب صدر شواد السرزي، في الإ하여야 المختارة والشهود الباطنة تحتوي نزولها في إمام هذه إمامًا اختيارًا... الشهيد في الله ضبا الإسلام وعين إيمان الزمان اسمع بن حسنين بن حسن جمعان رضوان الله تعالى عليه

Beg. المدي للرب العالمين حندا يقوم عنا دوابج. حقه... اما ابداءه المطلع على هذه النبذة فأعلم ونتكل الله انا قد صرأ في زمان لنت فيه شمس المعرف.

The Shawāhīd al-Tanzīl is, as stated in the preface, a work of al-Haḍīz Abu l-Kāsim ʿUbaḍ Allah B. Abdallah B. ʿAlī B. ʿAmīrī al-Naṣīḥātī al-Ḥanāfī al-Ḥakīm, known as Ibn al-Ḥaddād, who died shortly after A.H. 470. See also Taʾrīkh al-Islām, Or. 50, fol. 173b, where the author is described as a Shiʿah well versed in the science of Hadith. The same names and genealogy are there given, with the exception of the surname, which is written Ibn al-Ḥaddād, ابن لهذا, instead of Ibn al-Ḥaddād.

The author, having found an old and correct copy of the above work, abridged it to its present shape by omitting the Isnāds. The first chapter is headed: نصل في كثرت: خصائص أمير المومنين كرم الله وجهه من آتائ السلف

The abridgment was completed on Saturday, 23 Ramadan, A.H. 1252.


Beg. المدي للرب العالمين حندا يواري تعبه... وبعد حمبد الله ذي اللال... فان كنت كثيرا ما انطلب السنين التي ظهر فيها وقفة الآل وعمره ازمانهم وترببها في الأحوال.

The author was induced by the prevailing ignorance on the subject of the lives of the Imams to compile the present abridgment. It begins with a life of the Prophet, entitled السبأ الحراي التنبس خيالًا الراوي followed, fol. 180b, by a succinct account of the Imams, under the title of القاد الذا انتضد في ذكر من قام من المتيرة ليس من تعد.

The latter part begins with ʿAli, al-Ḥasan, al-Ḥasan al-Ḥasan, al-Ḥasan al-Ḥasan, &, and is brought down to ʿAbdallah B. al-Mutta[wakil Almād, who succeeded his father, with the title of al-Mahdi, and died A.H. 1251, when his son ʿAli was proclaimed with the title of al-Manṣūr.

VI. Foll. 205—207. A short account of the adversaries of the holy Imams, namely, the Umayyads and the Abbasides, by the same author. It is stated at the end to be taken from Anwār al-Yaḵīn (no. 538).

Appended are three short extracts written, like the two preceding articles, by Muḥammad B. ʿAli Wahšīh (see art. III.), on the 13th of Rabīʿ I., A.H. 1253.

VII. Foll. 211—225. A treatise on the teaching of the Imams on the subject of the legitimacy of ʿAli’s Khilāfat, by the same
MANUSCRIPTS OF MIXED CONTENTS. 781

author, with this title: "... على بن أبى طالب بن عبد المطلب صلوات الله عليه..."

The Diwan has been printed in Bulak, A.H. 1251. For MSS. see the Arabic Catalogue, p. 275b; Ahlwardt, no. 105; Pertsch, no. 2227a; the Khedive's Library, vol. iv., p. 249; the Paris Catalogue, nos. 3082-3, &c.

Fol. 54—57 contain various poetical extracts.

Copyist: "... على بن أبى حمزة بن أحمد ابن..."

1225.

Or. 3905.—Foll. 20; 11\(\frac{3}{4}\) in. by 8\(\frac{1}{2}\); written by several hands. [GLASEB, nos. 191-2, 207.]

I. Foll. 1—3; written in a minute cursive Neskhi, in slanting lines; dated Muharram, A.H. 1166 (A.D. 1752).

Copy of the letter of Sultan Sulaiman I. to al-Mu'tahhar, son of Imam Sharaf al-Din. See no. 996, fol. 241.

II. Foll. 5—12; from 30 to 40 lines, about 6 in. long; written in fair Neskhi, probably in the 16th century; containing the following three articles:

1. A tract on the religious obligations of the adults, "... علي بن أبى طالب بن عبد المطلب صلوات الله عليه..."


1224.

Or. 3902.—Foll. 57; 12\(\frac{3}{4}\) in. by 7\(\frac{1}{4}\); from 31 to 38 lines; written in imperfectly pointed Neskhi; dated A.H. 1113 and 1115 (A.D. 1702-3).

I. Foll. 1—8. Al-Nu'ayyah, the short encyclopaedia of al-Suyuti, "... علي بن أبى طالب بن عبد المطلب صلوات الله عليه..."

See the Arabic Catalogue, p. 213a; the Berlin Catalogue, no. 75; Pertsch, no. 167; the Leyden Catalogue, 2nd ed., no. 12, &c.

II. Foll. 9—53. The Diwan of 'Ali B. Abi 'Alib alphabetically arranged, with this title: "... على بن أبى طالب بن عبد المطلب صلوات الله عليه..."
They form a series of strophes of five Baits each, rhyming in turn in all the letters of the alphabet. They are not included among the verses of the same Imam quoted in Simt al-La'al.

3. The prayer of the coat of mail, with an introduction and a commentary.

 baru سرسو سرسو سرسو سرسو سرسو سرسو سرسو سرسو

III. Foll. 13—20; 21 lines, 6½ in. long; written in large, partly vocalized Neskhi, apparently in the 19th century.

A Kasidah in praise of 'Ali, called the القصيدة العلوية, and beginning:

حاكم لملب همه غير مالك
لست في شرعه لنفسك مالك

It is followed by a commentary in which the author quotes numerous Hadiths in support of the pre-eminence of 'Ali.

 Beg. الحمد لله الذي يتصل من عباده من يشا
 ويعتبر

1227.

Or. 3908.—Foll. 51; 8¼ in. by 6½; written by several hands.

I. Foll. 1—5; 19 lines, 3½ in. long; dated Wednesday, 27 Rabi' I., A.H.876 (A.D.1471).

A short tract on dialectics, by Shams al-Din al-Samarkandi, كتاب عين النظر في المنطق في علم للد لتجز الشاعر الرئيس مولانا شمس الدين السمرتدى

 Beg. للمب للرب العالمين ... أثبت الأول في التلازم من الشيئين وسيا ملازية وهو عبارة عن استدلال

The author is apparently Shams al-Din Muhammad B. Ashraf al-Ḥusainī al-Samar- kandi, who wrote the well-known Adāb al-Baṭh (Haj. Khal., vol. i., p. 207), and died about A.H. 600. The tract consists of three sections, termed Baṭh, viz., fol. 1b, في التنزيم في الدرس, fol. 3b, and في الدوران, fol. 4b.

1226.

Or. 3906.—Foll. 29; 10 in. by 7.

I. Foll. 1—14; about 21 lines, 6 in. long; written in a large and cursive Neskhi, in Yemen, apparently in the 18th century; dated Bait al-Kaṣr, 19 Ramadān (no year).

الهيئة السنية في الهيئة السنية

A collection of Coranic verses and Hadiths relating to the heavens, the figure of the earth, and other astronomical notions; by Jalāl al-Dīn al-Suyūṭi.

 Beg. للمب للرب الذي عابنا ما لم نكن نعلم...


The first heading is مب من درث والكرسي; the second, مب بين درث والسه السامع.

Copyist: محمد بن محمد بن اسم النمر.

II. Foll. 15—29. Detached fragments of panegyrics in ornate prose and verse, without author's name.

 Beg. كل يقال له وينك وصفه
 ويعجب عن البرية وحليته

II. Foll. 6—12; 20 lines, 4 in. long;
written by the same hand; dated Jumāda I., A.H. 876 (A.D. 1471).

An elementary treatise on logic, by 'Abd-Allah B. Muhammad B. Abī l-'Īsām al-Najrī, with this title: کتاب هدایة المبتدين وبيان المندوب: تأليف سيدنا العلامة: الأمر الصلاحة رسالاً عدة... علماء اليأس عبد الله بن محمد بن أبي القسم الجرى مد الله مديته.

Beg.،الحمد لله المعين من به امتعه... وبعد هذه خصصته علم المنطق يستعين به المبتدى.

The author is designated in the above title as still living. He completed this work, as stated at the end, in the first decade of Rabī' I., A.H. 876.

The treatise is divided into two Bābs, thus described in the preface: الأول في الاقتظاء ومهماتها وما يتعلق بها والثاني في ترة العام إلى النصوص والتصنيف وكيفية اكتسابها.

III. Foll. 13-18; from 27 to 30 lines, written in three columns; dated Sunday, 1 Jumāda I., A.H. 1238 (A.D. 1818).


V. Foll. 27-43; 15th century. Fragment of a popular Shi'ah romance, in prose and verse, treating of the doughty deeds of 'Ali B. Abī Ţalib in his encounters with the Jews of Khairār. At the beginning of the fragment we are told how Muhammad sends al-Miqdād B. al-Aswad al-Kindi with a letter to the kings of Khairār, who treat him with contumely and drive him away. In want of a bolder messenger, Muhammad calls for 'Ali with these words: ابْنُ قَرْطَى وَكَذَّبَتُهُ أَيْنَ هَذِئِي مَنْ رَبَّيْنِ مَفْرِجَ كَرْبَيْنِ أَيْنَ نَارُ الدَّكَتِابِ إِنَّ أَشْعَبَ الطَّاعَنَ وَمَذَابَ أَحْسَنَ نَارٍ وَلَا عُبْدٌ إِنَّ أَقْدَمَ الْبَرَاذِبِ إِنَّ عَلِيَّاً إِبْنِ أبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ. 'Ali appears forthwith, is miraculously cured of his ophthalmia by an application of the Prophet's saliva, and at once starts on his mission.

VI. Foll. 44-51; 18th century. A chapter on prayer, extracted from a work entitled روضة الاعجاز وكنز الاستریار. باب أدب الدعا ما أنزل على الرحم عيللم. قال كم الاعتبار طالب صفا الرحيم عيللم ثنائن سنة فوجدتهما في بلاد الروم وذئبه صورة ذهنا أدب الدعا.

1228.

Or. 3910.—Foll. 76; 8 1/2 in. by 6 1/2; from 14 to 21 lines; written by several hands, about A.H. 1106 (A.D. 1695).

[Glase]ar, no. 201.]

I. Foll. 1-27. A tract showing that the
ancestors and relatives of the Prophet were true believers, by Ḥāshim B. Muḥammad al-Husaini, with this title: 

كتاب إرشاد الهارب: صلى الله عليه وسلم ما ورد في الألف والواحد في حق الصحاب، وذكر عبادة الله وأحوجهم إليه هاشم بن محمد بن السيد السيسي بصرف الله بعيب نفسي

Beg. ... 

This copy was written on the 29th of Sha'ban, A.H. 1106, for Sayyid ʿImād al-ʿIṣlām Yahya B. Ibrāhīm B. ʿAlī B. Ibrāhīm al-Mahdī al-Jaḥfāfī (see Ṭīb al-Samar, Or. 2428, fol. 170).

V. Foll. 74—75. Two elegies on the death of ladies belonging to the Imam’s family, without author’s name; dated A.H. 1105 and 1106.

1229.

Or. 3912.—Foll. 77; 9½ in. by 7; a volume of mixed contents, written by various hands.

[GLASER, nos. 203—6.]

I. Foll. 1—6; dated Rajab, A.H. 1188 (A.D. 1774).

التثبيت عند التبييض

A metrical treatise (Urjūzah) on the trial of the dead in the tomb, by Jalāl al-Dīn 'Abd al-Rāḥmān B. Abī Bakr al-Uṣuytī.

Beg. لحِيَّةٌ لله على الإسلام والشَّكْر لله على الأنعام. ‘


II. Foll. 7—11; written by the same hand.

A treatise in the form of a Kasidah on great and venial sins, by Badr al-Dīn Muḥammad B. Raḍī al-Dīn [Muh. B. al-Ghazzi
III. Foll. 12—14. A satire in Rajaz verse upon the ignorant Kaiq of the period, by Sayyid Abu Bakr B. al-Kasim al-Ahdal (who died A.H. 1035). See Khulāṣat al-Athar, vol. i., p. 64), with this title:

'كتاب جهر الجهات في الكبابير والعصافر
نظم الشقي الأمام... بعد الدين محمد بن العلامة رضي
البدن الغزي الشرقي
لمحمد الله رزى الواقع المبكر
اللغات السيقات الواسع المبكر

See Haj. Khal., vol. ii., p. 643, where it is said that the poem was composed A.H. 940, and the Khedive's Library, vol. vii., p. 531. It is followed by some remarks in prose.

V. Foll. 24—37. Extracts from the Azhār and other Zaidi works, relating to legal questions.

VI. Foll. 38—40; dated Ramadan, A.H. 1215 (A.D. 1801).

The last four pages of a collection of a hundred traditions relating to 'Ali. It is described at the end as 

'بئدة من مناقب الإمام
امير المومنين وسيد الوليد على بن أبي طالب

VII. Foll. 41—49; 27 lines, 5½ in. long; written in neat Neskhi; dated Sunday, 18 Shawwal, A.H. 658 (A.D. 1260).

A glossary to the Coran, in which words used in various significations are explained and illustrated by quotations; by Abu 'l-
'Abbas Aḥmad B. 'Ali al-Muḳri.

Beg. 

قائل أبو المعاس أحمد بن علي القرى رضي
الله عنه لامهد الله الذي امتنع يصفا فرادنئه عن روية
الابصار... هذا كتاب وجهة القرآن وقد جمعته منها
ما ثبت عندى صحة عن الإمام عبد الله بن عباس
بين عبد الطلب رضي الله عنه ليكون عونًا لطالبيه

The words are not alphabetically arranged. The first is 'الواحى' with six meanings, the second 'المسمى' with four meanings, the third with four meanings, &c.

Similar works, mostly based, like the present, on the teaching of Ibn 'Abbās, are mentioned by Haj. Khal., vol. vi., p. 424. See also Suyūṭī's Itḥāk, pp. 327 and 419.

VIII. Foll. 50—77 written in cursive Neskhi in the 19th century. Two fragments of a chronicle of Yemen, designated as the second volume of Riyād al-Rayāḥīn fi Ḥākbār al-Awwalān wa'l-Akhīrin, without author's name.

Beg. 

قد تقدم السفر الأول من روايات الرايحين في
أخبار الأولين والآخرين وقد ارتدت فيه عجباء الغراب
وجراب الجواب وابتداء بالشروح بالسفر الثاني
مستعينا بالله على الإعاقة

The first fragment begins with Rajab, A.H. 1276, when Imam al-Hādi al-Husain B. Muḥ. al-Hādi brought the rebel Bani Ruваishān to submission, and marching in the month of Shabān to Ḍamār, prepared to spend there the month of Ramadan. It breaks off in the year A.H. 1281. The second fragment, foll. 72—77, deals with the years 1287 and 1288.
1230.
Or. 3916.—Foll. 185; 5 1/2 in. by 4 1/4; 18 lines, 4 in. long; written in fair Neskhī, apparently in the 13th century. [Glaser, no. 210.]


Beg. قال القاضي الأجل السيد شمس الدين جعفر بن أحمد أيام الله تعالى، أما بعد حفيد الله الذي هو ناظم كل كتاب... فإن رواة الأحاديث الواردة عن

Kadi Shams al-Dīn Ja'far B. Aḥmad B. 'abd al-Salām, one of the greatest authorities of the Zaidis, lived under Imam Aḥmad B. Sulaimān in the early part of the 6th century, and visited Irak in order to collect traditions. He was the master of Sayyid Hamzah B. Sulaimān, father of Imam al-Manṣūr (who was born A.H. 561), of Shaikh al-Ḥasan B. Muh. al-Rassās, and of many other Ulāmā of note. See Tarjumān, fol. 140b.

The Hadiths included have all one and the same Isnād given at the beginning, fol. 10b. The first Hadith begins:

إن الملكة... تتضع أسمتها لطلاب العلم.

On the title-page the work is called

الاربعون لمدحت العلماء.

At the end, foll. 386—40, is appended a religious exhortation by the same Kadi Ja'far, with the title

فصل في معرض وعظ وطوابق من كلام القاضي شمس الدين جعفر

II. Foll. 41—44, 2—8. The theological tract commonly called al-Thalāthūn al-Mas'alāh, by Ahmad B. al-Ḥasan al-Raṣṣās (see no. 207), with the following title:

كتاب مصاحات العلم في معرفة لمي القائم تلذيف الشعث الأجل

بي الفدين وزيس الوحديين أحمد بن الفيس بن محمد

الرخص طلبه مدمته

The beginning differs from that of no. 207. It is as follows:

الحمد لله وحده وحده وحده على محمد وإله اسمه الذي يحب على كل مكلف أن يعرف الله تعالى وتوحيده وعدله وصدقه ووعده.

III. Foll. 46—63. Answers of Imam al-Manṣūr-billah 'Abdallah B. Hamzah (d. A.H. 614) to Amir al-Ḥasan B. Yaḥya B. 'Abdallah B. Sulaimān on points of law and policy.

الجواب مسال سأل عنها الشريف الأمير, المسئي بن بني أبي عبد الله بن سليمان من بنى الهادي أجاب الإمام الأجل المتصور بالله عز وجل عبد الله بن حزيمة بن سليمان الحبشي عليه وبدين له براهمتها

Beg.战绩 الله وحده وحده وحده وحده

يقيم الحدود وليس بامام ولا صلى امام ما يحب عليه.

IV. Foll. 63—121. Al-Durrat al-Yatimah, a treatise by the same Imam on legal prescriptions relating to captives and booty (no. 210, iii.).

الدرة البينية في احكام السبي: والغنيمة.

Prefixed to the treatise, foll. 63—65, are the questions in answer to which it was written. They are stated in the margin to have been sent from Damascus,

него جواب المسائل الواردة من الشام

V. Foll. 122—133. Answers of the same Imam to some theological questions, the first of which relates to the Throne:

Beg. سالت عن العرش والكرسي وما ها والجواب:

عند ذلك ان فيها قولا لاهل العلم

According to the titles found on foll. 1
and 63, the questions were put by Fākīh Yaḥya B. Ḥusain.

VI. Foll. 133b—154. Letters and tracts of the same Imam, written by another and later hand, viz.: 1. Letter to Amir Ṣafī al-Dīn Muḥ. B. Ibrāhīm B. Muḥ. 2. Letter to the Imam’s son Muḥammad. 3. Letter entitled تفقة الأخوان إلى أهل دار معين. 4. A collection of seventy forms of prayer for forgiveness of sins, \( \text{الاستغفار السبعون} \).

VII. Foll. 157—182. Answers to questions relating chiefly to the treatment due to unbelievers.

They are probably due to the same Imam. The beginning of the preamble is wanting. The first question relates to the Anfūl mentioned in the Qurān, Surah viii., v. 1, سل الله علّه وسلاّم.

1231.

Or. 3929.—Foll. 183; 8½ in. by 6¼; written by several hands. [Glasek, no. 223.]

I. Foll. 1—10. The first part of an anonymous commentary upon the Minhāj al-Ṭalibin of al-Nawawī (no. 313), with this title: كتاب الدرر الورفج في شرح ﻟدرايقت ﻟالضفة المهاج. It begins abruptly as follows: ينطيله ويدفع في يمتهن أي صدقت وقيل البر هو الجنس.

Beg. ابیت الله علّه وسلاّم.

The next following books are fol. 60a; لوكا 37a; روکا 72a; وقف fol. 816, &c. Towards the end the leaves are out of order, and some are lost.

The commentary deals entirely in verbal explanations, often illustrated by quotations from the poets. An author occasionally quoted is al-Azhari, one of the early commentators of Mukhtasar al-Muzani (see above, no. 304), and it is probable that the present gloss relates to the same text-book.

II. Foll. 13—17. The Burdah of al-Būṣīrī (no. 1079); dated Ṣan‘a, Shawwāl, A.H. 1151 (A.D. 1738).
Manuscripts of Mixed Contents.

In 25 Bab's, a table of which is given at the beginning:

Muhammad Ibn Sirin is quoted as an authority in the following heading of Bab 25:

VI. Foll. 176b—179. Exhortation of al-Harith al-Ra'ish to his son Du 'l-Manir, in the form of a Kasidah,

The author is called at the end al-Sayyid 'Imad al-Din. The rest of the name has been blotted out.

1232.

Or. 3930.—Foll. 207; 6½ in. by 5.

Further on there is a dedication to a powerful Amir, Nasir al-Mulk Wa'fadar:

The entire text, written in red, is included. The commentary on the first Hadith begins, fol. 12a, as follows:

From the above it may be seen that the author was a Sunni. In this, as in some other copies of the Arba'in, the text comprises, not forty, but forty-two Hadiths. The commentary breaks off in the explanation of the 42nd.

For other commentaries see Haj. Khal., vol. i., p. 238, vol. iv., p. 33; the Paris Catalogue, nos. 745—9; Pertzsch, no. 614; Loth, no. 169; the Berlin Catalogue, nos. 1476—1504; and the Khedive's Library, vol. vii., p. 168.

II. Foll. 99—207; about 20 lines, 3½ in. long; written in cursive and rude Neskhi; dated Muharram, A.H. 1166 (A.D. 1752).

A full commentary by
Hamid B. Hasan Shakir upon the Nasa'iha, or precepts, of Sayyid 'Amir B. Muḥ. B. 'Abdallah (see no. 545).

The precepts, ten in number, are addressed to the author's son Muhammad, and relate principally to religious duties. They are dated 29 Jumada II., A.H. 1127. The commentary was written at the request of Sayyid al-Mutahhar, another son of the author, and was completed in Muharram, A.H. 1166. The MS. is the autograph draft of the commentator.

Foll. 2—6 contain miscellaneous extracts, the first of which is a contention between two towns of Yemen, Thulā and Kaukabān, imperfect, and without author's name.

1233.

Or. 3932.—Foll. 239; 8 3/8 in. by 6; about 19 lines, 3 3/8 in. long; written by several hands, A.H. 1055—1169 (A.D. 1645—1756).

I. Foll. 2—138. A collection of Khutbahs, ascribed in the endorsement to Jamāl al-Din 'Ali B. Aḥmad al-Akhfāsh: The Khutbahs have headings giving their ordinal numbers, and, in some instances, an indication of the subject. The copy breaks off in the course of the 116th Khutbah.

II. Foll. 139—146. The forty Hadiths called al-Sailakiyyah (see no. 156), with this title: كتاب الأربعين لحديث السئاقية المروية عن رسول الله الملتئم على أتم ما قال خطبنا. The Hadiths have no Isnads, but state only the name of the earliest authority, as Anas B. Mālik, Ibn 'Abbās, Abu Hurairah, &c.

They consist of pious exhortations, beginning for the most part with إياكم الناس، and relating to the vanity of earthly goods, and to the duty of preparing for death and for the next life.


The commentary is ascribed by Haj. Khal., vol. iv., p. 203, to Kadi Abu Yahya Zakhariyyā B. Muḥ. al-Anṣārī, who died A.H. 926. See also Pertsch, nos. 364—5, and the Khedive's Library, vol. iv., p. 195. The present copy is imperfect at the end.
IV. Foll. 155—162. The first portion of the abridgment of al-Anbār (see no. 388), by 'Abd al-Rahmān B. 'Abd al-Salām, with this title:

كتاب مختصر الأنهار في أدلات مسائل الأنهار: تاليف الفقهاء العلامة المحقق عبد الرحمن بن عبد السلام رحمه الله

Blank spaces left for the insertion of the text have not been filled. The copy ends abruptly.

V. Foll. 163—173. A tract showing that the study of Ḥadīth does not belong to any sect in particular, but is common to all Muslims; by Sayyid Diyā al-Islām Ikhāk B. Yūsuf B. al-Mutawakkil ‘al-akhir Ismā‘īl B. al-Imām al-Kāsim, with this title:

هذا بيان
رفع ما يتوجه البعض من الناس من أن قرأ حديث رسول الله ... شفاعي وأمثاله أو حققه أو نحو ذلك وإنما هي إسلامية إيمانية ... للسيد العلامة عبد السلام اسمه بن يوسف بن المتولى على الله اسمر باب الإسلام القائم

Beg.

The author’s father, Yūsuf, the eighth son of al-Mutawakkil Ismā‘īl, was born A.H. 1068. See Bughyat al-Murid, fol. 156. The copy is dated 25 Sha‘bān, A.H. 1169.

VI. Foll. 175—203. A commentary by Shihāb al-Dīn Ahmad [B. Muh.] Ibn Ḥajar al-Ḥaythami al-Makki (d. A.H. 973) upon the Ḥamzīyyah, entitled Umm al-Kura (no. 1082, i.), by al-Būṣīrī, with this title:

كتاب الفقه في شرح الهجرة: تاليف سيدنا ... شهاب الملة والدلت أحمد بن حسير الهمش وثم المكي

Beg.

The author is mentioned in Tib al-Samar, Or. 2428, fol. 153, as a friend of the writer. His full name is Sayyid Muḥ. B. Ismā‘īl B. Ṣalāḥ al-ʾAmīr al-Ḥamzī al-Kuhlānī. See no. 393.

VII. Foll. 204—219. A polemical tract by Sayyid Muḥammad B. Ismā‘īl al-ʾAmīr, with this title:

النهم الصائب للقول الكاذب: تاليف سيدى العلامة حمد بين اسمعيل الامير حفظه الله وراحبا باطلاه العلوم

Imam al-マンṣūr billah (al-Ḥusain B. al- Қāsim, A.H. 1139—61) having received two hostile pamphlets, tore one of them to pieces, and entrusted to the author the task of replying to the other, although, the latter adds, it quite deserved to share the fate of the first. The answer was finished on the 14th of Sha‘bān, A.H. 1153.

Beg.

اللهم لذي يقول لهن وهو يهدى سبيل...

The author is mentioned in Tib al-Samar, Or. 2428, fol. 153, as a friend of the writer. His full name is Sayyid Muḥ. B. Ismā‘īl B. al-ʾHamzī al-Kuhlānī. See no. 393.


IX. Foll. 221b—232. A Kasidah showing the transitory nature of this life, as exhibited by the fate of prophets and kings of old; by Shaikh Muḥammad B. Zain: هذه احبار
MANUSCRIPTS OF MIXED CONTENTS. 791

The subject of the work is thus stated:

وُسَّسَ اللَّهُ لَنَا الأَعَانَةُ
فِي مَا تَأْخَذَنَا مِنَ الْأَعَانَةِ
عَنْ مَذَابِ الَّامْمِ زِيدَ الْفَرْضِ
أُذْكَرَ ذَلِكَ مِنْ أَهِمِّ الْفَرْضِ

This is the Glunyat al-Bāhith, or Bughyat al-Bāhith, more commonly called al-Rahbiyyah, by Muwaffik al-Din Abu Abdallah Muḥ. ʿAli B. al-Ḥusain al-Raḥbi, called Ibn al-Mutキンah, or Ibn al-Mutafannmah, ascribed by others to Šalī al-Dīn Yūsuf B. ʿAbd al-Laṭīf al-Hamawī. According to Yāḵūt, vol. ii., p. 760, the former writer, al-Raḥbi, so called from his native place, Raḥbat Mālik B. Ţauḵ, a town on the Euphrates, died in that town, A.H. 577. See Haj.
The author appears to have been a Sunni; he adduces the authority of Abu Ḥanīfah and of al-Shafī′ī. After discussing the meaning of abrogation and the conditions under which it takes place, he enumerates the Surahs in which abrogating verses occur, after which he proceeds to the exposition of individual instances, in the order of the Surahs.

He received a tradition orally, if this late copy is to be trusted (fol. 2a), from Saʻīd B. Aḥmad B. Muh. al-Naisābūrī, i.e., al-ʻAyyār, a traditionist who died A.H. 457. See Ta’rikh al-ʻIslām, Or. 50, fol. 63.

II. Foll. 15—58. A treatise on the Imālah (pronouncing e or i for a) in the recitation of the Koran, according to the seven Koran-readers; by Abu l-Ṭayyib ʻAbd al-Mun‘im B. ʻAbdallah B. Ghalbūn, with this title:

كتاب الاستكمال لبيان جميع ما يأتي في كتاب الله عز وجل في مذهب القراء السبعة في التفخيم والالامئة وما كان بين النظرين جميعا كاملا

The prayer is mentioned, without author's name, by Haj. Khal., vol. iii., p. 42, and by Ahlwardt, no. 946. In the Khedive's Library, vol. vii., p. 174, it is ascribed to al-Zāhid Muḥrīz B. Khalaf.

1235.

Or. 3941.—Foll. 89; 8½ in. by 6; 21 and 25 lines, 4 in. long; written in Neskhi, with red-ruled margins; dated (fol. 14) Rajab, A.H. 1147 (A.D. 1734).

[GLASER, no. 235.]

I. Foll. 1—4. A treatise on the abrogating and abrogated verses in the Koran, by Imām al-Muzaffar B. al-Ḥusain B. Zaid B. ʻAli B. Ḥadīmah al-ʻArāfīsī, with this title:

كتاب جميع ما في القرآن الكريم من الآيات القرآنية النافحة والمنسوحة للإمام المظفر بن الامين بن زيد بن علي بن مذربة الفارسي رحم الله مثواه.

The prayer is mentioned, without author's name, by Haj. Khal., vol. iii., p. 283; al-Munāwī, fol. 2038, and Ahlwardt, no. 366.

The author is apparently the famous Maghribi saint, Abu Madyan Shuʻayb B. al-Ḥasan, who died A.H. 589 or 590. See Haj. Khal., vol. i., p. 283; al-Munāwī, fol. 2038, and Ahlwardt, no. 366.

The prayer is mentioned, without author's name, by Haj. Khal., vol. iii., p. 42, and by Ahlwardt, no. 946. In the Khedive's Library, vol. vii., p. 174, it is ascribed to al-Zāhid Muḥrīz B. Khalaf.

Beg. al-Baqir al-ʻImām al-ʻAshiq al-mujtahid al-mishkīr al-muḥsīn

... للمجذب وسلام على عبادي الذين أصطفين...

And this work was written at a time when the anomalies of the Koran were still in the process of being set out under the guidance of scholars and students...

The author appears to have been a Sunni; he adduces the authority of Abu Ḥanīfah and of al-Shafī′ī. After discussing the meaning of abrogation and the conditions under which it takes place, he enumerates the Surahs in which abrogating verses occur, after which he proceeds to the exposition of individual instances, in the order of the Surahs.

He received a tradition orally, if this late copy is to be trusted (fol. 2a), from Saʻīd B. Aḥmad B. Muh. al-Naisābūrī, i.e., al-ʻAyyār, a traditionist who died A.H. 457. See Ta’rikh al-ʻIslām, Or. 50, fol. 63.

Ibn Ghalbūn, a celebrated Koran-reader,
was born in Halab, A.H. 309, took up his abode in Egypt, and died there A.H. 389. See al-Dahabi, who calls him 'Abd al-Mun'im B. 'Ubaid-ALLah, Ta'rikh al-Islâm, Or. 48, fol. 213, and al-'Ibar, Add. 23, 250, fol. 152. Two of his works on the various readings of the Coran, are mentioned by Haj. Khal., vol. i., p. 252, and vol. vi., p. 63. See also Husn al-Muhadarah, vol. i., p. 280, and the Berlin Catalogue, no. 577, p. 220.

After an introduction on the general practice of the seven readers with regard to Tafkîm, Imâlah, and the intermediate utterance, the work falls into two distinct parts. In the first, beginning fol. 20a, the words liable to Imâlah are taken in the order of the grammatical forms to which they belong. In the second, beginning fol. 54a, they are enumerated in detail according to the order of the Sûrah.

1236.

Or. 3946.—Foll. 212; 7½ in. by 5½; from 15 to 19 lines, 3½ in. long; written in fair, but imperfectly pointed Neskhi, about A.H. 1064 (A.D. 1654). [Glaser, no. 240.]

I. Foll. 2—124. The Kasidah Himyariyyah of Nashwan B. Sa'id, with its historical commentary (see no. 584). The following title, in the hand of the copyist, is prefixed: كتاب خلاصة السير لجامعةLEXIAXتبابعد اخبار الموتى المتتابعة من ملك الامام مصى ابستترم انincl循环 ملم مملوك في الامام وجميع الملك من درك الملك تلك القاضي الواضح في العالم العلامة

The genealogy is traced up to حسان ذي مراد بن معرائ

The first eleven Baits of the Kasidah, written consecutively in red ink, are followed by the commentary, which begins:

ودن في

على الله علیه نغاب بن شغفت بن اسم بن نجف بن لامك بن متوسل بن احدم ... وتین

كثير من علماء السير ان اول مرسى بابه الله بعد نوح الم

These last words are the first in no. 585, i., with which the present copy closely agrees.

It is dated Ramadan, A.H. 1064 (A.D. 1654).

II. Foll. 125—165. جرح لامية الجهم للعالمية

Commentary of Balârîk al-Hâdrîmî upon the Lâmiyyat al-'Ajam of al-'Uthmânî. See no. 1056.

The last two folios are by a modern hand.

III. Foll. 167—170. The text of the Kasidah Himyariyyah (art. 1.).

IV. Foll. 171—174. A Kasidah described in the heading as the Wasîyyah of al-Hâdi ila' l-Hasan B. al-Husain (d. A.H. 298), هذه ودية مؤنث الأمام الهدای للملامين في لیلہم ساکن مدينة صحیف

Beg. بقی أصروا للده عین الزلزل

ولأنا ننفع عند المعاوسر

A marginal note, however, and the colophon state that the real author is al-Hamdâni, هذه الوصية صحت الهدای (see no. 580).

V. Foll. 174. A prayer in verse, ascribed to al-Nawâyi, with Tasdis, beginning: يا من يرى ما في الضمير وبسع من
VI. Foll. 175—179. A Kasidah in praise of Abu Bakr, with Takhmis, beginning:

فيا ليب شعرى ما مدحى وما فكري
وتد جاء في القرآن فضل ابا بكر

VII. Foll. 179b—185. A Kasidah by Ibn Himyar, with Takhmis, beginning:

يا من لعين قد اصر بها السرح
واطاع [اضلع] حدر طويل على الشرر

VIII. Foll. 186—189. The Muthallath of Kutrub, versified by Ibn Zuraik, beginning:

Verisimo ponea بالğciya الأمر والنهب

This is the work published by E. Vilmar, Marburg, 1857. Ibn Zuraik is mentioned again as the versifier in the epilogue:

Waيب زرئق نظما نشر بها تقدما

His full name is Muḥ. B. ‘Ali B. Ibrāhīm (see Flügel, Vienna Catalogue, no. 76). He is probably the author of the rhyming gloss written in small oblique lines between the verses. The same gloss is noticed also by Ahlwardt, no. 151, who reads the author’s name ایب زرئق. For other copies see Pertsch, nos. 408—413, and the Khedive’s Library, vol. iv., p. 183.

IX. Foll. 189-190. A poem of Abu Ḥ- Wafā, with Takhmis, beginning:

لا تلم صبوق نسي حب يصب

X. Foll. 190—195. The well-known poem called al-Munfarijah, the القصيدة الفريدة المسما المنفرجة, with Takhmis, beginning:

استدأ أزمة تفرجى قد امس اللك بالبلح

See Ahlwardt, no. 385, and Pertsch, no. 1539, i.

XI. Foll. 196-7. Story of the cat and the mice, the القصيدة الهور والقار وما جرا بينها, ascribed to Ibn Arhab.

Beg. قال ابن ارحب بينما انا ساير في ذات يوم من الأيام في بعض البارى والقار وتد بتعدت من الديار

Followed by a fragment of a doxology in rhyming prose and verse, foll. 198-9.

XII. Foll. 200—205. Story of the Kadi and the thief, القصة القاضي والسارق وما جرا بينهما


القصيدة الفريدة لسيدى الشيخ القطب الغوث ...

Shu‘aib Abu Madyan ... وتخيسها لسيدى الشيخ الإمام...

cطب عميد الدين حسب دى على الغرب.

Beg. of the Kasidah:

ما لذة العيش الا عيشة الفقرا
هم السادات والсадات والدرا

The Kasidah is imperfect at the end. Foll. 208—210 contain miscellaneous verses.

1237.

Or. 3937.—Foll. 249; 8 in. by 5; 21 and 25 lines, 4 in. long; written in fair but imperfectly pointed Neskhi; dated from Thursday, 4 Rajab, A.H. 1061, to Sunday, 18 Rajab, A.H. 1071 (A.D. 1651—61).

[Glaser, no. 251.]

I. Foll. 2—131. علم الفديت


It wants the first page. See the Arabic Catalogue, pp. 396b, 721b; Haj. Khal.
MANUSCRIPTS OF MIXED CONTENTS.

I. Foll. 132—218. A refutation, by Fakih Badr al-Din Muhammad B. Yusuf B. Hibat al-Fadlī al-Kadami, of a pamphlet against the Zaidis ascribed to Faqih Ahmad B. Zaid, *Kitab al-anfus min dhōr az-Ziğī wa'as-suṣūf min ar-Rad* (see no. 207), with this title: 

هذه الثلاثين المقالة في أصول الدين وشرحنا لسيدينا العابد الزاهد العلامة نور الإسلام أحمد بن عبد الله العشم عادت تركاه وهو المقرب في بني الدرواد في جهة الأمة العليا وشهده عند بنيته مشور

بَيْنَ الْحَقِّ وَالْكَلَّامِ مَنْ يَعْقِبُ فِي ثَلَاثٍ مَوَاعِيْثٍ

The precise date of the author is not known. He quotes, fol. 235a, al-Mahdi Ahmad B. Yahya, who died A.H. 840, and it appears from the above title that he died before the date of the present copy.

The commentary includes the whole text written in red.

1238.

Or. 3991.—Foll. 322; 8½ in. by 6; 19 lines, 3¾ in. long; written in fair Neskhi; dated Rada', Ramaḍān, A.H. 1090 (A.D. 1679).

[Glaser, no. 285.]

I. Foll. 6—225. Nahj al-Balaghah, or speeches, letters, and sentences of 'Ali, compiled by Sharif al-Radi Abu 'l-Hasan Muḥ. B. al-Ḥusain B. Muḥ., who died A.H. 406; with this title: 

كتَابْ نَهْجُ البَلَاغَةِ وَهُوَ أَحْتَتَرُ مِنْ كِلَامِ إِمَامِ الْبُوْلِيْهَاءِ عِلْيَ بَنْ أَبِي طَالِبٍ... جَمِيعُ الشَّرِيفِ الْرَّضِيّ ذَوِّ النَّسِينِ ابْنِ الْمُسَئِلِ الْمُحِيّ بِنْ الطَّأَرْذِيّ الْمُتَنَابِيّ ابْنِ إِحْدَى النَّسِينِ بِنْ مُوسَى التَّمَعِّمِ

بَيْنَ الْحَقِّ وَالْكَلَّامِ يَعْقِبُ فِي ثَلَاثٍ مَوَاعِيْثٍ

See above, no. 527, the Arabic Catalogue, p. 511b, and the Persian Catalogue, p. 18. The text has been lithographed in Cairo, without date.
Contents: fol. 8b: Contents: fol. 146a; fol. 192b.

At the end, fol. 223b, is an appendix not found in the Cairo edition, with the heading: "زيدة من نسخته عى عهد المصنف.

It concludes with the legends of 'Ali's seal.

Appended is a Khutbah without Alif, ascribed to 'Ali, extracted from Amur al-Momenin, fol. 226–8.


The work is divided into four parts, the last three of which begin respectively foll. 252b, 275b, and 282b.


Beg. حدثنا أحمد بن سنان عن أبيه سنان الكوفي.

The dispute is said to have taken place in al-Rakka in the time of al-Ma'mun. The disputants are evidently fictitious persons. Majnun, the advocate of 'Ali's claims, who of course ends by convincing his opponent, is described as a man of superior intellect, who, owing to the wiles of a treacherous wife, had been confined in a madhouse.

Foll. 1–5 and 316–322 contain miscellaneous notes and extracts.

1239.

Or. 4018.—Foll. 22; 8 in. by 6; consisting of two fragments written by several hands, apparently in the 12th century.

[Glaser, nos. 319, 320.]

I. Foll. 1–9; about 25 lines, 5 in. long; written in a small and stiff Neskhi.

Answers of Sharif Abu '1-Fath al-Nasir B. al-Husain al-Nasir to various questions relating to points of law and theology.

Beg. مسائل الشريف القسم بن العباسي كان صال.

The work begins with a short letter, requesting the Imam to answer the enclosed pamphlet of the Khawarij against the Shi'ah. The pamphlet which follows begins: "زعمت: الشيعة إن عليا عالم وصى رسول الله صل الله عليه وسلم وأنه يعلم الغيب وإننا بكعرف فين يرى لنا النبي على ما يقبل البهجة من على.

The Imam's answer begins after the Basmalah, fol. 234, as follows: "آركك الله بكمبرت الأثر وعندنا قتأب عيان النار . . . قد تهمت بريحك كتبناك وما ذكرت فيه من أمر الغيف الذين في ناحيتين من الخواج، وكما الإمام.

The work is divided into four parts, the last three of which begin respectively foll. 252b, 275b, and 282b.


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The dispute is said to have taken place in al-Rakka in the time of al-Ma'mun. The disputants are evidently fictitious persons. Majnun, the advocate of 'Ali's claims, who of course ends by convincing his opponent, is described as a man of superior intellect, who, owing to the wiles of a treacherous wife, had been confined in a madhouse.

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The work is divided into four parts, the last three of which begin respectively foll. 252b, 275b, and 282b.


Beg. حدثنا أحمد بن سنان عن أبيه سنان الكوفي.

The dispute is said to have taken place in al-Rakka in the time of al-Ma'mun. The disputants are evidently fictitious persons. Majnun, the advocate of 'Ali's claims, who of course ends by convincing his opponent, is described as a man of superior intellect, who, owing to the wiles of a treacherous wife, had been confined in a madhouse.

Foll. 1–5 and 316–322 contain miscellaneous notes and extracts.

1239.
The author, one of the Zaidi Imams, is generally called Abu'l-Fath al-Dailami. His full name is al-Nasir-lidinallah Abu'l-Fath Nasir al-Husain B. Muhammad B. Isa, &c. After rising in the Dailam country, he proceeded, A.H. 430, to Yemen, and established his rule in Sa'dah. After many years' war with Amir al-Subaihi, he was slain by him shortly after A.H. 440. He left a Tafsir in four volumes, and other works. See Hadai'ik, fol. 1096; Anwar al-Yakin, fol. 182b; and Tarjumân, fol. 137a.

There are three series of questions, put to the Imam respectively by the following men: Sharif al-Kasim B. 'Abbás, fol. 1a; Sharif Zaid B. 'Ali B. al-Husain, fol. 1b; and 'Ubaid B. Yazid al-Hamdani, fol. 3a. The fragment breaks off, fol. 8b, in the middle of a question relating to the fate of the wives of the faithful, and of the wives of unbelievers after death.

The next leaf, written by the same hand, is a fragment of a letter discussing the sense of al-ma'ah madh, and exhorting to union and concord between all the followers of the Prophet.

II. Foll. 10—22; about 20 lines in a page, written apparently in the 11th century.

A fragment of the Diwan of Jarir (see no. 1032), with a commentary.

The verses are written in large vocalized Neski. The commentary is written between the lines in a smaller character. A great part of the fragment is taken up by the satirical poems exchanged between Jarir and his contemporary Ghassan.

The first piece of the latter consists of three Baits, and begins:

The answer of Jarir begins:

The end of the second hemistich is lost, the leaf being torn at the edge.

The next piece is also by Ghassan, and begins:

The last complete piece in the fragment begins:

In the commentary, two early interpreters, designated by the names of Aḥmad and Abu Ja'far, are frequently quoted. The latter Kunyah is probably meant for Abu Ja'far Muhammad B. Ḥabib, who had read the Diwan with Muḥ. B. Ziyād al-ʻArabi and with 'Umārah B. ʻAkīl. See Notices Sommaires, p. 208.

1240.

Or. 4005.—Foll. 119; 8½ in. by 6; a miscellaneous volume.

[Glaser, nos. 300—2.]

I. Foll. 1—36; 21 lines, 3½ in. long; written in fair, almost unpointed, Neski; dated Monday, 25 Dulhijjah, A.H. 914 (A.D. 1509).

A commentary upon Miftahi al-Fā'id (no. 439, iii.), imperfect at the beginning, and without author's name.

It begins in the middle of comments uponباب المحب, the fifth Bab of the treatise. The next section begins:
It is the commentary of Kasim B. Muḥ. al-Hijji, and the contents correspond with foll. 11—30 of the complete copy, no. 443, i.

II. Foll. 37—43; 20 lines, 3½ in. long; written in fair Neskhī; dated Monday, 24 Rabi‘ I., A.H. 882 (A.D. 1477).

A tract on the proper performance of the legal prayer, imperfect at the beginning.

It is divided into three Faṣls, the second of which begins:

A marginal note at the beginning states that it is the work entitled "تلاوة علم الغيب" by Imam al-Mahdi ʿAbd al-Wahhab B. Yahya. The statement is correct. See above, no. 1220, ix.

III. Foll. 44—100; 23 lines, 4 in. long; apparently of the 16th century. A copious collection of Hadiths (without Isnāds), bearing mostly upon religious and moral duties and rules of life, imperfect at the beginning.

It is divided into short sections called Bābs. The first three have the following headings:

All Bābs have similar headings. To the Hadiths are sometimes added sayings of later date, among which there is one, fol. 65a, ascribed to Imam Yahya B. ʿAbd al-Wahhab, who died A.H. 749.

IV. Foll. 102—116; 21 lines, 3½ in. long; written in Neskhī, with all the vowels, apparently in the 16th century.

II. Foll. 37—43; 20 lines, 3½ in. long; written in fair Neskhī; dated Monday, 24 Rabi‘ I., A.H. 882 (A.D. 1477).

A tract on the proper performance of the legal prayer, imperfect at the beginning.

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IV. Foll. 102—116; 21 lines, 3½ in. long; written in Neskhī, with all the vowels, apparently in the 16th century.
by the author himself. In several passages the commentator refers to a more extensive commentary previously composed by himself, which he designates as the "alasal."

II. Foll. 64—70; about 27 lines, 4 in. long; written in cursive Neskhi; dated Dulhijjah, A.H. 895 (A.D. 1490).

A treatise on the manumission of slaves as compensation for some bodily injury, by Imam 'Izz al-Din B. al-Hasan, who died A.H. 900.

The author's name is more fully given at the end: 

The first paragraph begins: 

The next chapter begins: 

The last section is: 

Pious life requires, according to the author, a four-fold knowledge, namely, that of God, of his enemy Iblis, of one's own soul, and of godly works.

IV. Foll. 71—74. Forty Hadiths, which Salīm al-Fārisi is stated to have received from the Prophet's lips.
The first Hadith begins:

The author, whose name does not appear, says that he based his work on the reliability of al-Mansûr-billah 'Abdallah b. Hamzah (no. 156), to which he added about a hundred Hadiths from other sources.

VII. Foll. 106–113. The theological treatise known as al-Thalâthun al-Mas'alah (no. 207).

VIII. Foll. 114–121. Answers to various questions relating mostly to law.

The first question is: هل يقاب الإنسان إذا ظلمه بالنعم؟ and the answer is by Najm al-Din Yûsuf B. 'Almâd B. 'Uthmân (see no. 356).

The above six articles, III. to VIII., are written by one hand, and dated A.H. 1001-2 (A.D. 1593-4).

IX. Foll. 126–136. A treatise on the law of inheritance, by Jamîl al-Din al-Fadl B. Abî 'l-Sa'îd al-'Ushaîfî (no. 439, iii.).

This copy is dated Friday, 19 Jumâda II., A.H. 1021 (A.D. 1612).


This copy is dated Rabi' I., A.H. 1024 (A.D. 1615).

XI. Foll. 189–190. Another copy of the first five pages of art. I.

1243.

Or. 4043.—Foll. 86; 7 in. by 5½; fragments by various hands. [GLASER, no. 344b.]

I. Foll. 1–26; 18 lines, 3½ in. long; written in fair Neskhi; dated Thursday, 8 Şafar, A.H. 685 (A.D. 1286).


Beg. تال الشيخ الإمام حجّة الإسلام زين الدين جمع باب حجّة النزلي الطوسي رحمه الله أما بعد حجّة الله جمع معاذته على جميع إياذاته. فانل سأقتني أن ابني ذلك مذهب السلف زمن الله عنهم في صفات الله تعالى الناظر بها الكتاب المزّي والودرة بها سنة النبي...
Further on, the subjects of the two Bābs of which the work consists are stated as follows:

The compiler appears to have lived in Yemen in the 8th century of the Hijrah. He gives many Fatwahs of a Fakih of that country, Sayyid Ahmad B. Mūsa B. 'Ajil, and says of one of them (fol. 48a) that it was written in answer to his (the author’s) father.

Ibn 'Ajil died, according to al-Isnawi, fol. 116, A.H. 684. Another legist of Yemen frequently quoted is Abu Bakr B. 'Umar Ibn Da'sain.

III. Foll. 60—86; 18 lines, 3½ in. long; written in fair Neskhi, apparently in the 15th century.

Fragment of a manual of arithmetic for the use of Kātibs or accountants, without title or author’s name.

The first chapter begins:

باب ضرب هذه الكسور إذا قيل لك كم نصف في نصف فقد علمت

After a few chapters relating to the multiplication of fractions, there occurs this passage (fol. 69a):

وفي هذا كفاهة لأحداث الكتاب

Fragment of a collection of Fatwas, or legal opinions, on questions relating chiefly to the laws of sale, marriage, and divorce.

The author quotes the standard works on Shāfi‘i Furū‘, such as the Tanbīh and the Muhaddab of Abu 'Ishaq Ibrāhīm B. 'Ali al-Shirāzī (d. A.H. 476), the Rauḍah of al-Nawawi (d. A.H. 676), and the Mu‘īn of Diyā al-Dīn ‘Ali B. Ahmad al-Yamanī (d. A.H. 700).

The concluding chapters treat of roots and squares. The last extant is headed:

باب الأول من المقترنات وهي احوال وجذور

1244.

Or. 4218.—Foll. 270; 6 in. by 3½; 17 lines, 2 in. long; written in neat and minute Nestalik, apparently in the 16th century.

I. Foll. 4—113. The Book of Definitions, 5 k
MANUSCRIPTS OF MIXED CONTENTS.

II. Foll. 117—120. A tract on the meaning and use of the verb لف, by Ibn Kamāl Pasha (Aḥmad B. Sulaimān, d. A.H. 940):

رسالة كاد لابين كمال بابا
لم يذهب ليه... أما بعد هذه رسالة في تحقيق
وضع كاذ وتوضيح طريق استعماله

See De Jong, Biblioth. Acad., no. 157, 9.

III. Foll. 120b—169. Extracts from the miscellany of Muḥammad Chelebi, هذه فوائد
من عدة جمعه محمد جابي

Beg. 

The extracts, which relate mostly to grammatical questions, are taken from many works, most of which are named at the end of each extract. Some of these works are those of Turkish Ulama of the tenth century, such as Yaʿqūb B. Sayyid ʿAli (d. A.H. 931), Ibn Kamāl Pasha (d. A.H. 940), and Muḥammad al-Birgili (d. A.H. 981).

The compiler of the Majmūʿah is probably Muḥammad Chelebi, son of the Mufti Abu ʿl-Suʿūdī, who was successively professor at Constantinople, Kadi of Damascus and of Ḥalab, and who died in the latter city, A.H. 971. See Ḍaʾil al-Shaḵāʾik, Add. 18,519, fol. 27.

Dissertations by Ibn Kamāl Pasha, mostly on questions of grammar and rhetoric, occupy the rest of the volume, as follows:

IV. Foll. 170a. On the names of God, showing that their legitimate use depends on certain conditions, رسالة في بيان أن اسم الله
على توقيفه

Beg. 

فهذه رسالة مربعة في بيان أن أسماء الله تعالى.


V. Foll. 174b. On Nisbahs derived from plural nouns.

Beg. 

وأي هذه رسالة في نسبة للمجع أعلم أن المجع
لا ينبغي إلا إذا لم يكن له موضع إخلا

VI. Foll. 175b. On the figure of speech called al-Mushāḵalāh، رسالة في تحقيق المشاكة
لا يذهب لما الدم على مشاكة الخبر


VII. Foll. 178b. On the various kinds of the secondary or figurative meanings of words، رسالة في تقسيم المجاز

Beg. 

فهذه رسالة منبذة في تقسيم المجاز لما كان
مصدر الجوزي في اللغة مفروض كان أو مركبا
في أقسام المجاز، 360

See Haj. Khal., iii., p. 360.

VIII. Foll. 184a. On changes in the original meanings of words، رسالة متعلقه بالتوسعات في كلم العرب

Beg. 

علم أن في لسان العرب توسعت فهمها
على اعمال الأدب


IX. Foll. 190b. On various modes of allocation، في بيان الالتفات وسائر شعب تأويل
الخطاب

Beg. 

لم يذهب الله الذي إنزل الكتاب تبيانا... فهذه
رسالة مربعة في بيان تأويل الخطاب وتصنيف شعبي التي
منها الالتفات
See De Jong, no. 157, 30, and the Khedive's Library, vol. vii., p. 440, no. 44.

X. Fol. 203b. On the preposition in its partitive sense, رسالة تتعلق بـ التخصصية ما أعلمني أن التخصصية المعتبرة في من التخصصية هي التخصصية في الإجاء

See Haj. Khal., iii., p. 446; De Jong, no. 157, 24; the Vienna Catalogue, no. 1791, 7; and the Khedive's Library, vol. vii., p. 442, no. 57.

XI. Fol. 208a. On the use of personal pronouns, رسالة متعلقة بالضمائر

المفرد الله الذي توالي السرائر وقفت علىضمائر

See De Jong, no. 157, 24; the Leyden Catalogue, 2nd ed., no. 241; and the Khedive's Library, vol. vii., p. 441, no. 51.

XII. Fol. 217b. On the common subject of philologers and rhetoricians, رسالة متعلقة بـ لبيان أن المعاني يشارك اللغوي

أعلم أن صاحب علم المعاني يشارك اللغوي في البحث عن مفردات اللفظ


XIII. Fol. 222b. On prophylactic means against pestilence, راحة الراحات في رفع آفات الابضاح

المفرد الله الذي كان دافع الراحلة بلجاه الدعاى . أما بعد ذلك كان حقيقة جاذب الشميس ولا يام ذره من تزبيب الكلام

See Haj. Khal., iii., p. 339; the Leyden Catalogue, no. 2036; and the Vienna Catalogue, no. 1919, 19.

XIV. Fol. 227b. On the pre-eminence of the Persian language, في بيان مرتبة اللسان الفارسية

المفرد الله الذي كان علمي بتعليم الألفاظ ... بعد هذه رسالة مرتبة في بيان مرتبة النص الفارسية على سائر الألفاظ ما خلالة العربية

See the Vienna Catalogue, no. 1919, 2.

XVI. Fol. 235a. On the words NO and LIS as denoting existence and non-existence. 

المفرد الله الذي جعل الموجودات على وجودها. داعلا ... وبعد هذه رسالة مرتبة في تحقق معنى الليس واللابه قد اشتهى على كثير من الفضلاء


XVII. Fol. 239a. On the rational order and disposition of discourse, في تحقيق معنى الألفاظ والضئلة

أعلم أن أسس البلاغة وقاعدة الصواب نظم الكلام لا يعطي ضم بعينه إلى بعض كيف جاء وإنقلب بعض ترتيبهم على حسب ترتيب المعاني في النفس

See De Jong, no. 157, 11, and the Khedive's Library, vol. vii., p. 441, no. 54.

XVIII. Fol. 2436. On the true sense of the words مزية and خاصية in rhetoric .

المفرد الله .. وبعد هذه رسالة تزبيها في
See De Jong, no. 157, 25, and the Khedive’s Library, ib., no. 53.

XIX. Fol. 248b. On the figure of speech called Usłub al-Ḥakim.

Beg. STUDY THE UNIVERSITY OF THE HAKIM... BB. ALamins of the sciences etc., and the sciences of the languages at the university of the Hakim.

See Haj. Khal., iii., p. 366; Vienna, no. 1919, 18; De Jong, no. 157, 10; and the Khedive’s Library, vol. vii., p. 152.

XX. Fol. 253a. On the form of loan words in Arabic.

Beg. STUDY THE UNIVERSITY OF THE HAKIM... BB. ALamins of the sciences etc., and the sciences of the languages at the university of the Hakim.

See Haj. Khal., iii., p. 373; Vienna, no. 1919, 18; Leyden, 2nd ed., no. 239; and the Khedive’s Library, vol. vii., p. 442, no. 58.

1245.

Or. 4274.—Fol. 38; 8 ½ in. by 6; 17 lines, 4 in. long; written in fair Neskhi, apparently in the 18th century. [BUDGE.]

I. Foll. 1—22. A Sufi tract on the importance of a frequent repetition of the words الله, and upon its influence on spiritual life; without author’s name.

The first page, supplied by a later hand, begins:}

... ALAM THE HAKIM... BB.}
1246.

Or. 4280.—Foll. 117; 6\(\frac{1}{4}\) in. by 5; 11 lines, 2\(\frac{1}{2}\) in. long; written in fair Neskhi; dated A.H. 1156—1158 (A.D. 1743-45).

[BUDGE.]

I. Foll. 55-55. A treatise on the peculiarities and distinctive attributes of Muḥammad, by al-Suyūṭī (see no. 992, i.).

 Beg. قال الشیخ الامام... تاج الموضوعيين اب الفضل جلال الدين عبد الرحمن السبیلو السبیلی الثاني... للمدینة الیا اتقان مکبّتیا کل شیء احیاء.

II. Foll. 56-71. A versified treatise (وزیرة) by the same author upon the trials of the dead in the grave (no. 1229, i.),

 منظومة التنزیل للشیخ عبد الرحمن السبیلو السبیلی.

III. Foll. 71-79. A tract on the signs of the Mahdi, who is to come at the end of time, by the same author.

 Beg. المسباق للرب العالیین... اما بعد هذه نذرة من علائم المهدي رضی الله عنه من نحو سبعین حديثاً مخزونة الامامیان.

IV. Foll. 80-84. Last precepts of Muḥammad to his daughter Fāṭima, 

 وصیتіا للذبیی صلوات الله فاطمة الزهراء

 Beg. المسباق للرب العالیین... اما بعد حديثاً صلوات الله علیه مسعود بن احمد بن سیمیتی علیه رضی الله عنها نوجدها تطبّن.

V. Foll. 85-94. An account of the birth of Muḥammad, ascribed in the heading to al-Māridīnī.

 النطق الراقی في ولد خیر الحلالین للمادرینی

 Beg. المهدی الالذي جا سباق فضاء في ربیة وراءت بطلقه اهل السعد.

 It begins with a long panegyric on the Prophet, in which are artificially introduced the titles of the standard books of sacred lore. A work of the same name is attributed by Haj. Khal., vol. v., p. 327, to Shams al-Din Muḥ. B. Naṣir al-Din al-Dimashḵī, who died A.H. 842. See the Arabic Catalogue, p. 771 ad p. 177.

 VI. Foll. 94-98. A prayer which Muḥammad taught his disciples, and which is said to ensure forgiveness of sins; with an introduction.

 Beg. الروى عن النبي صلی الله علیه وسلم... ثم دعا دعاهتنا نفى قولنا على يا رسول الله

 The prayer itself begins:

 السباقان انت المهدی المسباقان انت الله الملاك القدس

 All the above articles are written by one scribe, Kāsim, called Rāmi, B. Murād.

 VII. Foll. 98-117. A tract showing that Khidr is alive; by Muḥammad B. ʿAun al-Din al-Mausili al-Baghdādī.

 Beg. المهدی الالذي قام بالخلاص والفداء... اما بعد نبیت المفتقر إلى رحیم رضی الله عنه تمائم حسن بن عون الذي الوصل Initiative الهدی هده رسالة جمعتها وکرسة وضعتها في حصت الخضر على السلام:

 This appears to be the author's original draft. He completed it on the first of Safar, A.H. 1163.

1247.

Or. 4308.—Foll. 52; 9\(\frac{1}{4}\) in. by 6\(\frac{1}{2}\); 25 lines, 5 in. long; written in fair Neskhi, apparently in the 15th century.

[BUDGE.]
MANUSCRIPTS OF MIXED CONTENTS.


Beg. قال الشّيخ الإمام ... كمال الدين أبو الثنا محمد ابن الإمام بالكاملية بالقاهرة المعزية ... للهدى لله رب العالمين حمدًا يوافي نعمه ... أما بعد هذه نبذة من ترجمة شيخ الإسلام البحر الرباني حميس الدين النواري.


Imperfect at the end.


Beg. فصل منقول من المدح باب الجوائز وكم من كلمة تدور على الألسن مثلًا وجاء القرآن بالعديد منها واحسن.

They consist chiefly of sayings of holy men.

III. Foll. 20b and 22. Fragment of a work on the excellence and virtues of the Koran: فصل من كتاب الدر النظيم في فضائل القرآن العظم.

Beg. فصل في نبذة ماما جاء في فضائل القرآن العظم وقلاوته.

The author is Abu Muḥ. 'Abdallah B. As'âd al-Yâfî (d. A.H. 768). The work has been lithographed in Cairo, A.H. 1272. See the Khedive's Library, vol. ii., p. 193.

A work bearing a similar title (with instead of فضائل فضائل) is ascribed by Haj. Khal., vol. iii., p. 197, to Abu 'Abdallah Muḥ. B. Ahmad B. 'Ubȧdallah Suhail al-Jauzi, called Ibn al-Khashshâb al-Yamani.

IV. Foll. 23-51. Anecdotes of saints and Sufis, extracted from a work designated in the colophon as كتاب اطّراف الجوانب, by the same al-Yâfî.

The first anecdote, numbered as the fourth, begins: حكاية عن الشيخ الكبير ابن ملجم بن الشّيخ أبو المركبات مساعد بن أبي سعد النساري البندقداري رضي الله عنه. قال سمعت ابني يقول كأن الشيخ عُتَاز ... الطلبى رضي الله عنه يشى بين الخلف المع ... اطّراف جوانب الاليات المذكورة على غرار البكرامات

A fuller title and the author's name were written in the upper margin of the first page; but the writing has been mutilated by trimming. It reads as follows: نبّضة من: اطّراف اطّراف جوانب الاليات المذكورة على غرار البكرامات للشيخ ... السعد الياكروني اليماني.

The stories bear numbers ranging from 4 to 100; but the numbers are not consecutive.

1248.

Or. 4314.—Foll. 166; 8½ in. by 6. [BUDGE.]

I. Foll. 3-90; 17 lines, 3¾ in. long; written in fair Neskhî; dated Hisnkaifa, A.H. 927 (A.D. 1521).

Commentary upon the metaphysics and physics of the Hidayah, الهدیة في المکان, by Athîr al-Dîn Mufadal B. 'Umar al-Abhari (d. A.H. 663).
In the margin is written a gloss by ‘Abdallah B. Shihāb al-Din al-Yazdi upon the above gloss of al-Khīṭā’ī.

Beg. حَدَّا لِمَّا خَلَقَ اَلْإِنْسَانَ وَعَلَّمَ الْبَيْانِ وَشَكَّا لِمَّا أَعْلَمُ بِدَابِعِ المَعَانِ

See Haj. Khal., vol. ii., p. 408, and the Khedive’s Library, vol. vi., p. 147. The author states at the end that he completed the gloss in Shīrāz, 17 Dulḥijjah, A.H. 962. He wrote also a gloss on the text of the Mukhtaṣār. See Khalūṣāt al-Athār, vol. iii., p. 40, where he is called ‘Abdallah B. al-Ḥusayn Yazdi, and is said to have died A.H. 1015. For other glosses by the same writer, see Loth, nos. 545—551.

III. Foll. 167—172; 15 lines, 3¾ in. long; written in neat Nestalik, in the 17th century.

A commentary upon a short treatise on the rules of debate, designated in the endorsement as شَرْحُ رَسَالةِ الأَدَابِ،

Beg. لَكَ الْجَمِّدِ جَعَلَ اللَّهُ فَيْضًا مَثَّلًا فَتَبَيِّنَهَا عَلَىُّ الْقَرْبِ


The commentary is by Muḥ. al-Ḥanāfī al-Tibrizi, and it has the conclusion quoted by Haj. Khal., ib., p. 211. For other copies, see Pertsch, no. 2811, 1.

The original work of al-Ijī has been frequently printed in India under the titles آداب الأُمَّةِ الرَّسَالَّةٌ المَعَذِّبَةُ
1249.

Or. 4318.—Foll. 78; 7½ in. by 4¾; written in neat Persian Neskhi; dated (fol. 24) 22 Dulka'dah, A.H. 1071 (A.D. 1661).

I. Foll. 2—24; 16 lines, 2½ in. long. A Persian treatise on astronomical geography, imperfect at the beginning.

The first rubric is:

This section, which forms the greater part of the present fragment, foll. 3—24, gives under the names of some towns, beginning with San'ū and ending with Khanbaligh, their distances from Mecca and from each other.

II. Foll. 25—43; 8 lines, 2¼ in. long.  

A treatise by Bahā al-Dīn Muḥ. al-'Āmili (see no. 763, i.), with marginal notes.

III. Foll. 44—64; 15 lines, 2½ in. long. An anonymous treatise on the law of inheritance, with marginal notes.

The author says that he was the first to comment on Naṣīr al-Dīn's work. The commentary is dated Tebriz, Dulka'dah, A.H. 1013.

1250.

Or. 4371.—Foll. 120; 8½ in. by 5¼; from 19 to 21 lines, 3½ in. long; written by several hands, with ruled margins, apparently in the 17th and 18th centuries.

I. Foll. 2—28. A work on the sanctity of the holy places in Jerusalem and Hebron, in thirteen chapters, without author’s name.

It is chiefly based upon the work of Bahā al-Dīn al-Kāsim B. ‘Ali B. al-Ḥasan Ibn ‘Asākir (d. A.H. 600) entitled 

It is divided into two Kīms, viz., 1. in Kātīfah al-tāmi‘ with the commentary, and 2. the Kīma of the ṭamām and the Kīma of the al-ṭāmi‘.

The author, as stated in the next-following commentary, is Naṣīr al-Dīn al-Tūsī. The same work is mentioned in the Arabic Catalogue, p. 454a, as 

The first of the above works is mentioned by al-Ḏahabi, Ta‘rīkh al--Islām, Or. 52, fol. 162, among the writings of al-Kāsim B. ‘Ali, under the title

II. Foll. 29—60. Commentary of Ahmad
B. Ahmad B. Muh. al-Burnusi, called Zarrūk, al-Fāsi (d. A.H. 899) upon the prayer called Ḥizb al-Bahr by Abu l-Ḥasan 'Ali al-Shādīlī.

Begin. يقل العبد المذكور ذلبه الراجح بكل حال عفو ربه أحمد بن أحدهم بن محمد بن عيسى البرني عرف بِزرْوَةَ النافس ... لله الذي نت للإياده

See the Arabic Catalogue, p. 85b; the Khedive's Library, vol. ii., p. 202; and, for other commentaries, Ahlwardt, Berlin Catalogue, nos. 3870–74.


Begin. أعجب الله الذي خلق السموات ... وعند قبول التفوق إلى ربه الغني أباه إبراهيم القرآني ثم الامدى بما طاعت كتاب الهيئة على اعتقاد أهل السنة نب橄榄 المعلومة إلينا الفضل جلال الدين السبئي

The work is dedicated to Sultan Muḥammad Khān B. Ibrāhīm Khān, who reigned A.H. 1058–99. For MSS. of the Ḥīʾah, see Pertsch, no. 52, 4, and the Khedive's Library, vol. i., p. 387.


Begin. قال الشیخ الامام ... عز الدين أبو حمزة عبد الغنی إبن مهنا ... ودر الدين إبن عبد الله مهنا ... بن جهانة ... أما بعد عبد الله على خزیل إفاضة ... نحن مختصر في سیرة مهنا رسول الله صلی الله سلیم جمعته من كتب في المغالي والسير

End. هذا آخر ما جرى على مؤآثر من نصائحه: وكالأئم الذي لا عد لها وكانام ما ذكرنا من المجن الظفرة بل آلل منها

III. Foll. 22–129. A fragment of a collection of homilies, without title or author's name.

The work is divided into sittings (مجالس), each beginning with a doxology. They consist of discourses upon Coranic texts, illustrated by Hadiths, and followed by reflections or exhortations conveyed in rhymed prose and verses.

The sections contained in the present fragment are the latter part of the 12th Majlis, and the next following, from the 13th to the 24th, the headings of which are
as follows: 13. fol. 32b; 14. fol. 36a; 15. fol. 45a; 16. fol. 52a; 17. fol. 61b; 18. fol. 66b; 19. fol. 76a; 20. fol. 86b; 21. fol. 93b; 22. fol. 112b; 23. fol. 120b; 24. fol. 128a (imperfect at the end).

The 13th Majlis begins: 

The fragment appears to belong to one of the numerous pateretic works of Abu'l-Faraj 'Abd al-Rahmān Ibn 'Ali Ibn al-Jauzi. It is quite in his style, and several of the immediate authorities quoted in it, such as Ibn al-Ḥuṣain, Muḥammad B. Nāṣir, and Abu Mansūr ('Abd al-Rahmān B. Muh.) al-Ḵazzāz, are found among the masters of Ibn al-Jauzi, as mentioned in the Ta'rikh al-Islām, Or. 52, fol. 119.

The grandson of Ibn al-Jauzi enumerates in Mirʿāt al-Zamān, Add. 23,279, fol. 105, no less than sixty-three works of the same nature (المعنى), written by his grandfather, very few of which were known to Haj. Khalifa.

1252.

Or. 4373.—Foll. 119; 11¾ in. by 7¼; from 33 to 37 lines, 5 in. long; written in small and close Neskhi by several hands; apparently in the 17th and 18th centuries. [BUDGE.]


II. Foll. 40—75. A dictionary of the rare words of Hadith.


The present fragment consists of the preface, which is given by Haj. Khal., vol. iv., pp. 322—9, and of the first part of the alphabet down to ُ før. For other MSS. see the Arabic Catalogue, p. 641a; Uri, no. 1061; Loth, no. 990; the Berlin Catalogue, nos. 1650—58; and the Khedive's Library, vol. i., p. 334. The work has been printed in Teheran, A.H. 1269.


The author of the gloss, whose name is not found in the MS., is Ahmad B. Muh. al-Ḥanafi al-Ḥamawi. His work has been printed with the text in two volumes, Constantinople, A.H. 1290.

The present fragment corresponds with pp. 1—146 of vol. i. of that edition. It extends to the first 70 pages of the printed edition of the text, Calcutta, 1826.

For MSS. of the text see the Arabic
MANUSCRIPTS OF MIXED CONTENTS.

Catalogue, p. 124a; Leyden, no. 1878; Gildemeister, Bonn, no. 11; Loth, no. 272; Aumer, no. 323; the Paris Catalogue, nos. 967-8; and the Khedive’s Library, vol. iii., p. 5.

1253.

Or. 4875.—Foll. 154; 8 in. by 6; from 18 to 22 lines; written by several hands, apparently in the 17th and 18th centuries.

[BUDGE.]

I. Foll. 1—85. A commentary by Sa’d al-Din Sa’d-ullah of Barda‘, upon the Unmudaj, or grammatical compendium, of al-Zamakhshari.

The commentary includes only detached passages of the text, preceded by حديث الآيات... and بعد فقول المتفرج في التفرج... سعد الدين سعد الله عن الهفوة والهذيان حره الله من سكان أراضي درع حميت عن طوارق الفتن والبعيد لما روبرت الوزير المرفوع بالاندفاع لم يوجد في أعداده عوج الف.


II. Foll. 86—117. The short treatise of prosody known as عَرُض الاندِلْسَى, by Abu ʿAbdallâh Muḥammad, called Abu ʿl-Jaish al-Ansârî al-Andalusi (see no. 992).

Beg. قَالُ الْفَقِيرِ إِلَى الْانْدِلْسِيّ أَبُو أَبُدُّ اللَّهِ سَمِعَ المَعْرُوفِ بَابِي الْفَلِيْشِ الإِنْدِلْسِيّ أَحَدِ اللَّهِ وَاتَّلَكَ عَلَيْهِ... اسْتُبِعَتْ فِي هذَا الْفِقْهُ مَا أَذَكَّرَ عَلَى الْآثَارِ الْأَرْبَعِ وَالثَّلَاثِينِ الخَتَمُ.

It is followed by an anonymous commentary which begins, fol. 89, as follows:... بعد هذه كُلِّغَ يُصْحِبُهُها الْقَبُولِ الْعَلَمِيّ الَّذِي فِي طَيْبٍ طَيْبٍ مَكْرَمَةً فِي شَرِّ شَكْلَاتِ الْخَتَمُ النَّقِيّ فِي عَمَلِ الْعَرُضِ وَالْعَرَضِ.


IV. Foll. 144—154. A commentary by ʿAli B. Murâd al-Umari upon the Fikh al-Akbar, or articles of faith, by Abu Ḥanîfah (d. A.H. 150), imperfect at the end.

Beg. حَدِيدَاً دَائِرَةً مَسَطَّرَةً لِمَنْ تُؤْثِرَ بِذَاتَهُ... وَبَعْدَ نَقْوَلِ الْقَرْرِ الْوَرِىّ عَلَى بِمِنْ رَاضٍ العَرَبِ هذَا هُجَاهَةً بَنَتَّ وَقَرَّرَتْهُ نَفْهَاً الْفَقِهَةُ الْأَكْبرُ لِلإِلَامِ الْأَعْظَمَ...
The work is dedicated to the Mufti of Constantinople. The author, Abu’l-Faḍl Nur al-Dīn ʿAlī B. Murād al-ʿUmari al-Maṣūlī al-Shafiʿi, was Khaṭīb and Mufti of Mosul. He was born A.H. 1060, and died A.H. 1147. The present commentary is mentioned as one of his works in the Silk al-Durar, vol. iii., p. 231.

For MSS. of the Fīkāl Akbar see the Leyden Catalogue, vol. iv., p. 227; Loth, no. 380; Pertsch, no. 641; and the Berlin Catalogue, no. 1923.

1254.

Or. 4376.—Foll. 177; 8 in. by 5½; from 12 to 23 lines; written in rude and cursive Neskhi, about A.H. 1199 (A.D. 1785).

A miscellaneous volume, containing chiefly edifying discourses, religious tracts, and legends relating to prophets.

I. Foll. 1. Converse of Moses with God, مناديات موسى

Beg. روى عَن جعفر بن محمد عن وهب بن منبه عن كنب الاختبار رضي الله عنه أن موسى عليه السلام لما خرج إلى منادات الله عز وجل أضفائف اخاه هارون الغ.

See Rosen, Institut, no. 219, 5, and Notices Sommaires, no. 60.

II. Foll. 11. Legend of the death of Moses.

Beg. روى عَن كنب الاختبار رضي الله عنه أنه سال موسى عليه السلام رضي الله عنه عز وجل أن يعلم بهبته.

III. Foll. 12. The story of Jesus and the skull, قصة اليوم.

IV. Foll. 16. A discourse in glorification of Muḥammad, recording the Coranic texts relating to him, and enumerating the visions and portents which heralded his birth.

Beg. لمذ الله نور وتوى هذب الأمة الصميدة بوجود سيد المسلمين

V. Foll. 34. The Hamz̄iyah in praise of Muḥammad, by al-Būṣīri (no. 1082, i.), with a Takhmis, beginning لعل الرسول عَلَيّ خلاك

Imperfect at the end.

VI. Foll. 40. History of the Prophet Job, حديث قصة نبي الله إبوب علم

Beg. قال كنب الاختبار رضي الله عنه لم يكن بعد يوسيف إلا ابوب علم

VII. Foll. 63. Forty Hadiths illustrated by anecdotes; compiled by Muḥammad B. Abi Bakr.

Beg. لعل الله رب العالمين ... أما بعد فإن العبد المذنب الفقير الحجب إلى عفو ربه الغني محمد بن أبي بكر رضي الله عنه بعد طول خوضه في بحر الذنوب والصبر.

The first Hadith begins: عبد الله بن عمر رضي الله عنه أنه قال رسل الله صلى الله عليه وسلم الرحمان يرحمهم الرحمن ارحمهما من في الأرض يرحمهم من في السماء.

The same collection is noticed, without author’s name, by Rosen, Notices Sommaires, no. 60, 2, and no. 144, 3, and by Ahlwardt, Berlin Catalogue, no. 1545.

VIII. Foll. 101. A discourse against the use of the flute.

Beg. هذا المجال في النهى عن المؤامر، قال رسل الله صلى الله عليه وسلم ننادي منادى يوم القيامة تحمت الغير يتم انفام واسمعهم من الهوى والمؤامر.
This is followed, fol. 124, by another Majlis, called the seventh, on the punishment due to wailing women, 

IX. Fol. 130. Death of Fāṭimah, 

wherein the punishment of wailing women is included. 

X. Fol. 136. Discourse on the punishment of undutiful children, 

XI. Fol. 140. History of Abraham and Ishmael, in Rajaz verse, 

XII. Fol. 154. Last precepts of the Prophet to Fāṭimah, relating to the rewards in store for dutiful wives, 

XIII. Fol. 158. Story of the orphan and the Prophet, 

XIV. Fol. 165. Story of the youth Hūlāl and the Prophet, 

XV. Fol. 172. Death of Mary, mother of Jesus, 

several hands in fair Neskhi; dated A.H. 909—1110 (A.D. 1504—1699).

B. Fol. 33. A commentary upon a metrical treatise by Ahmad Abu ’l-‘Abbās Shihāb al-Dīn B. ‘Imād al-Dīn (see no. 196) on the cases of impurity which do not necessitate ablation.

The first line of the Kasidah, which is written in red ink, is:

The commentary is ascribed on the title-page to Abu Yahya Zakariyya al-Anṣāri (d. A.H. 926); but the real author is Abu ’l-‘Abbās Ahmad B. Ahmad B. Ḥamzah al-Ramlī, who died A.H. 957. See the edition printed at Bulak, A.H. 1298; the Khedive’s Library, vol. iii., p. 350; and the Berlin Catalogue, no. 3632.

The present copy is dated 20 Dulhijjah, A.H. 1110 (A.D. 1699).


Beg. fol. 1255.

Or. 4377.—Foll. 154; 8 in. by 5½; from 19 to 25 lines, about 4 in. long; written by
The poem, which is designated at the end as al-Raḥbiyyah, is included in the commentary, from which it is distinguished by a red line drawn over it.

For copies of the same commentary, see Uri, no. 279 (compare Nicoll, p. 575), and Aumer, no. 368. In the last MS. the commentator is called Shams al-Dīn Abu 'Abd-allah Muḥ. B. Burḥān al-Dīn Ibrāhīm B. Shams al-Dīn Muḥ. al-Salāmi al-Shāfi‘ī, and is said to have died A.H. 925. Haj. Khal., vol. iv., p. 337, has an earlier date for his death, viz., A.H. 879, and gives to the commentary the title tālqib (vol. i., p. 469). The present copy is dated Jumāda II., A.H. 1085 (A.D. 1675).

Foll. 34—43 contain a table with directions for the division of estates, and the beginning of the Raḥbiyyah.

III. Foll. 122—154. A commentary, by Muhammad Sībṭ al-Māridī, upon a metrical treatise on the law of succession by Jalāl al-Dīn Naṣr allāh al-Ḥanbali al-Baghdādī and on its recension by the latter's son Kādī lī-Ḥuṣnāt Muḥibb al-Dīn al-Baghdādī.

Beg. al-lamā bi ṣabīl allāh ... amma bi-rais ṣabīl allāh wa ḥamīd ...}

The poem, which is in the form of a Kasidah rhyming in Alif Maksūrah, on the various readings of the Koran, by Muḥammad al-Afrānī, with the author's own commentary entitled Beg. (see no. 87). It begins:

The author says in his prologue that he followed the teachings of his master, Šūṭān
B. Almad al-Mizaji al-Shafi'i, who died A.H. 1075. (The latter was the leading professor of al-Azhari; see Khulasa'at al-Athar, vol. ii., p. 210.) The commentary was completed, as stated at the end, in al-Azhari, on the 22nd of Shawwal, A.H. 1079.

II. Foll. 40—46. Summary of the points of divergence between al-Shafi'i and Abu Hanifah, without author's name.

Beg. سماك لا علم لنا إلا ما عادتنا

The author's name is found at the end:

خدم بها اضعف عباد الله محمد بن الشيخ بدر الدين

الوقائي

Muhammad B. Badr al-Din Mahmud al-Maghrawi al-Wafai was professor in Kutahiya, where he died A.H. 940. See Shakir, fol. 170b, and Haj. Khal., vol. ii., p. 197, vol. vi., p. 475. The two preceding articles are probably also by him.

VII. Foll. 94—102. Notes on the Sharh al-Wikayah by Sadr al-Shari'ah, probably also due to the last-mentioned author, كتب أو أول شرح الوقائي لصدور الشريعة


1257.

Or. 1033.—Foll. 106; 9 in. by 6½; 19 lines, 3½ in. long; written in fair Neskhi, with ruled margins; dated Wednesday, 24 Dhu-l-Hijjah, A.H. 1266 (A.D. 1850).

ارتد المتنين على منتقس المعارف عمي الدين

A work in defence of the orthodoxy of the great mystic Muhyi al-Din Ibn 'Arabi, by 'Abd al-Ghani B. Isma'il Ibn al-Nabulusi, who died A.H. 1143 (see no. 1097).

Beg. سماك لا علم لنا إلا ما عادتنا

The author wrote it in the Madrasah of Karagöz Pasha, Kutahiya, A.H. 928.

VI. Foll. 79—93. Observations on the first part of 

كتاب العمار

of al-Hidayah and on its commentaries, entitled 

النهاية الخاية

dedicated to Ibrahirn Pasha.
Ibn al-'Arabi was violently attacked, disparaged and maligned, by one of the Ulama who adhere to the letter and ignore the spirit. He says, further on, that the pamphlet was ascribed (whether rightly he could not say) to Ibn Imām al-Kāmilīyāh (i.e., Kamal al-Dīn Muḥ. B. Muḥ. ʿAbd al-Rahmān al-Kāhīrī, who died A.H. 874).

The author concludes, fol. 101—105, with several testimonies of great divines in defence and praise of Ibn al-'Arabi, the last of which is by his own father, Ismāʿīl al-Nābulusi, and with a Kasidah of his composition in praise of that great Sufi. He states at the end that he completed the work on the first of Jumāda I., A.H. 1083.

Copyist: Ibn Kāmil al-ʿAlī al-Ḥanḍātī

The work is mentioned, among the author’s numerous writings, in Silk al-Durar, vol. iii., p. 34, and a copy is noticed in the Khedive’s Library, vol. ii., p. 83.

LATEST ACCESSIONS.

1258.

Or. 4572.—Foll. 200; 10½ in. by 6; 19 lines, 5 in. long; written in fair Neskhī, apparently in the 15th century.

Life and Homilies of Ephraim Syrus (see no. 36).

The life, foll. 8—22, begins as follows:


The Homilies begin, fol. 22b, with this rubric:

And also the life of the holy prophet the evangelist is published into Arabic, and is taken by the first of the four evangelists. The text agrees with that of Arund. Or. 1, the contents of which are stated in full in the Arabic Catalogue, pp. 26—29. But it breaks off, fol. 183, at the fifth page of Homily xxxvii. Homilies xv., xvii., and xxi. are only represented by their headings, the text having been purposely omitted by the scribe.

On fol. 8 are the names of two former owners of the MS., Paul son of Macarius, Patriarch of Antioch, and Paul son of the Metropolitan of Aleppo.

Some leaves of later date, apparently of the 17th century, have been added at the beginning and at the end of the MS. Foll. 1—7, which are partly torn, contain an exposition of the orthodox creed, Tafsīr al-Athār al-Hadīsah, and an introduction to the Psalms, beginning: Tārikh Sharha Kitāb al-Dalai‘a l-Zâyimīr.

Foll. 184—200 contain a note on the implements of Mass and on Christian chronology; a life of St. Simeon Thaumaturgus of Antioch, the evangelist and martyr, by the historian of Palaeography, fol. 185; an account of a miracle performed by the Holy Martyr George,
In the following list of the remaining homilies, the figures in parenthesis refer to the nos. under which the Syriac originals are mentioned by Assemani.

**Fol. 9a.** على بشارت الملائِك لزكريا الكاهن. On the Annunciation of Zachariah (8).

**Fol. 14b.** على بشارت الملائِك لوالدة الله مريم العذراء. On the Annunciation of Mary Deipara (9).

**Fol. 19b.** على المنى السيدة مرتريم إلى البصوات. On the visit of Mary to Elizabeth (10).

**Fol. 26b.** على بشارت يوحنا في البذ كان الكلمه. On the Gospel of John, “in the beginning was the Word.” (Wright’s Catalogue, no. 783, 4, c).

**Fol. 29b.** على الوحيد الكلمه الإلهية. On the One, the eternal Word.

**Fol. 33b.** على اسم إمانويل. On the name Emmanuel (15).

**Fol. 365.** على ميلاد رينا بالجسد. On the birth of our Lord in the body (13).

**Fol. 41b.** على ميلاد رينا بالجسد وعلى الكوكب. On the birth of our Lord, and on the Star which appeared to the Magi, &c. (14).

**Fol. 60a.** على الدنى هو الغطاس أعني عبد الظهور. On the Epiphany (28).

**Fol. 66a.** على المعمودية المقدسة. On the holy Baptism (29).

**Fol. 70a.** ميل مازا إمام رينا في الأرض ثمين سنه ثم اعتند الخ. Why our Lord was thirty years on earth before he was baptized, &c. (19).

**Fol. 73a.** على دخول رينا الهيكل. On the Presentation in the temple (37).

**Fol. 77b.** على قول سمعان أن هذا موضوع لمضى.
LATEST ACCESSIONS.

On the words of Simeon, "This is set for the falling and rising of many" (38).


Fol. 85b. On the Temptation (72).

Fol. 92b. On the sitting on the young ass, i.e., Palm Sunday (135).

Fol. 96b. On the Ascension (175).

Fol. 140b. On the Resurrection (175).

Fol. 144a. On the first two pages of the MS. contain a table of the homilies; the third, a coloured drawing of a cross.

Copyist: تءَمَرّضَس ابن القمص عبد البلاك ابن: 
غِرِّبٌ ... بَكْنيَتْ الشَّهِيد العظيم ماري حَريس

1260.

Or. 4724.—Foll. 78; 8½ in. by 6½; about 13 lines, 4½ in. long; written in cursive and ill-shaped Neskhi, apparently in the 17th century.

Life of S. Victor, the holy father, who suffered martyrdom in Ansinia, Upper Egypt, under Diocletian.

It begins abruptly as follows: يعرَّجه بِغَرِّبٍ بِجَمَاعة إلى الابن من ميلاده إلى كَنَاله وَبِهلا الرب من كل حكمة و علم ولكن إذا مضتى به إلى البعث بغُرِّب رأى ابنه فهو يغضب عليه.

The MS. is very fragmentary; it consists of detached leaves, either single or in small groups, separated by more or less considerable lacunae. In the absence of a complete copy, the proper sequence can only be approximatively restored. The narrative begins with the presentation of the infant Victor in the church of Antioch by his mother Martha,
LATEST ACCESSIONS.

wife of Romanus, who is styled the Wazir of the Emperor Diocletian. It ends with the martyrdom of the Saint, the recovery of his body by his mother Martha, and a miracle wrought by Victor, after his death, upon the Deacon Samuel, the shaykh Samwil.

The martyrdom of S. Victor is celebrated in the Coptic Church on the 27th of Bermudah. There is also a commemoration in his honour on the 27th of Hator. See Assemani, Biblioth. Laurent., p. 180, and Mai, Collectio Nova, tom. iv., p. 101. A life of the same saint is noticed in the Paris Catalogue, no. 150, s.

1261.

Or. 4725.—Fol. 111; 8⁵/₄ in. by 6⁵/₈; about 15 lines, 4⁵/₄ in. long; written in fair Neskhi, apparently in the 17th century.

A homily on the building of the church of S. Victor by his mother Martha, slightly imperfect at the beginning.

The first words extant are:

The homily appears to have been delivered in the church of S. Victor. The orator, whose name is not given, tells for the edification of his hearers how Martha, the mother of the holy martyr, sailed from Antioch to Alexandria under the protection of the Emperor Constantine; how she proceeded from thence up the Nile, and succeeded, in spite of the desperate opposition of the Persians and of the Devil in person, in reaching Ansinā and the castle of Arākūn (قصر أراكوين), where S. Victor had suffered martyrdom, and where she raised a magnifi-cent church dedicated to his memory. He concludes, foll. 40—93, by relating fourteen miracles wrought there by the Saint after his death. His closing words are as follows:

The latter part of the MS. contains some detached leaves of a life of S. Victor, foll. 94—105; a shorter version of the building of his church by Martha, foll. 106—109; and two leaves of a Coptic service-book relating to the feast of S. Victor.

1262.

Or. 4723.—Fol. 168; 12 in. by 8; 19 lines, 5⁷/₈ in. long; written in large Neskhi, apparently in the 15th century.

Ten homilies, mostly on the lives of saints, appointed to be read on feast-days of the Coptic Church.

The first homily is on the martyrdom of Cosmas, Damian, Antimus, Leontius, Abrabius (Euprepius), and their mother Theodora, which is commemorated on the 22nd day of the month of Hator. It has this heading:

The homily begins by a reference to the feast of S. Victor, and then tells how Cosmas, Damian, Antimus, Leontius, Abrabius (Euprepius), and their mother Theodora, were martyred on the 23rd day of the month of Hator. The homily then proceeds to describe the miracles wrought by S. Victor after his death.

See Uri, Codices Christiani, no. c., 2.
The other homilies are as follows:

II. Fol. 16a. On the miracles wrought by the saint-martyrs, Cosmas and Damian, after their martyrdom, in the church dedicated to them in the land of Sadum, or Banuait, on the 24th of Hator.

III. Fol. 23b. Homily of Bifamun, Bishop of Akhmim, in commemoration of the holy martyr Kaltah (Coluthus Ansanavensis), on the 24th of Hator.

IV. Fol. 45b. Homily of Anba Ishak, Bishop of Ausage, in praise of the same saint, on the 24th of Bashans.

V. Fol. 64a. Homily of Anba Zakharius, Bishop of Sakha, on the advent of Christ and the Holy Virgin in Egypt, on the 24th of Bashans.

VI. Fol. 80a. Homily of Anba Heriacus (Cyriacus), Bishop of al-Bahnas, on the alighting of Christ and the Holy Virgin in the convent called Bái Isús, or house of Jesus, on the 25th of Bashans.

VII. Fol. 93a. Homily of Anba Theophilus, Patriarch of Alexandria, on the alighting of the Holy Virgin at Mount Kaskaím, now Dair al-Muhrak, on the sixth day of Hator.


IX. Fol. 133a. On the martyrdom of the same saint, on the 25th of Hator.

X. Fol. 145b. Life of Mari Ya'kub al-Farisi (Jacobus intercisis), whose martyrdom
was accomplished on the 27th of Hator, مسيره القدس العظيم ماري بتطوبر القارس الذي اكل which means ‘in the ninth and twentieth days of the month of Hator.’

On the fly-leaf is a table of the ten homilies by a later hand.

1263.

Or. 4687.—Foll. 274; 11½ in. by 8; 18 lines, 5 in. long; written on stout brownish paper in semi-Cufic, probably in the tenth century.

The Koran, imperfect at beginning and end.

It begins abruptly with適合 عذاب عظيم (Surah ii. 108), and breaks off, fol. 274, at these words بنهم يومذ (Surah xxxvii. 32). A further fragment of three leaves, inserted after fol. 269, extends from Surah lxxix. 26, to Surah lxxxv. 23.

The writing shows a state of transition from pure Cufic to early Neskh. Archaic features are to be found in the angular and elongated form of ص, ر, ك, and ط, in the position of medial س and م above the line, and in the prolongation of the point of أ and ي below the line. The hasta of ط is curved into a bow opening to the left. The tops of the three upward strokes of س are on a steep slope descending from right to left, and the final م ends in a rounded tail, which gives it the appearance of a ﺔ. The diacritical points and vowels are those used in Neskh; but Jazm is not marked, and there is a peculiar sign (ـ) denoting the diphthongs au and ai, as for instance in ﺔا، ﺔو، ﺔي، &c.

The division into thirty Juz and seven Sub’ is marked by the words للجز السبع, written in the original hand and in red ink in the margin. The groups of five and ten verses are denoted by yellow circles, and the Sijdahs by circular ornaments of interlaced pattern, also in the margins. The headings of the Surahs are in red ink, and consist only of the name of each and the number of its verses, as for instance: 1263: سورة ال عمران ماينا ايه

An English notice pasted on the cover states that the MS. was procured in Meshed Aly, near Hillah.

1264.

Or. 4704.—Foll. 235; 5 in. by 2½; 19 lines, 1½ in. long; written in small and neat, vocalized Neskh, with double ‘Unwan and gold-ruled margins, apparently in the 17th century. Bound in painted and glazed covers.

The Koran.

Foll. 229—235 contain various prayers to be recited after the reading of the Koran; a Persian treatise, by Bahá al-Din Muḥammad al-‘Amili, on the prostrations (صيود) to be performed at the recitation of certain verses; and a short Persian tract on Waʿf and Imālah, without author's name.

1265.

Or. 4700.—Foll. 22; 8 in. by 6; 9 lines, 4 in. long; written in large vocalized Neskh, with ruled margins, apparently in the 18th century.

The 25th Juz of the Koran (xli. 47 to xlv. 36).

Belonged to the Swedish Orientalist, A. Gustav Holm.
1266.

Or. 4379.—Foll. 384; 12½ in. by 8½; 27 lines, 6 in. long; written by two hands in cursive Neskhi, apparently in the 17th and 18th centuries.

[I. Foll. 1—131. The first part of Mavâhib i ‘Aliyyah, the Persian commentary of Husain Vâ’îz Kâshîfî upon the Coran (Persian Catalogue, p. 94), extending from the beginning of the work to chapter vii., v. 149. The work has been lithographed in Bombay, A.H. 1279, 1297, &c.

II. Foll. 132—384. A portion of the ملالا الترجم, the Arabic Commentary of al-Farrâ’ al-Baghawi upon the Coran (see above, no. 101). It extends from the beginning of سورة الأنعام, chapter vi., to the first verse of سورة ص, chapter xxxviii.

1267.

Or. 4594.—Foll. 246; 12½ in. by 8½; 31 lines, 4½ in. long; written in fair Neskhi, with a ‘Unwân and red-ruled margins, in the 18th century.

الدر المتنور

A portion of the full commentary of Jalâl al-Dîn al-Suyûtî upon the Coran (see no. 125).

This volume comprises the Sûrat al-Nîsâ and Sûrat al-Ma‘îdah, the latter beginning at fol. 142b.

Beg. اخرج ابن الصریس في فصلاين والخاس في ناسخه ابن مردوية والبیهقی في الدبلین من طرق عن ابن عباس قال تزلت بالمدينة النسا

There are a few marginal notes in the Maghribi character. On the first page is a seal-impression of Șâlih Bâi B. Muştafa, with the date A.H. 1185, and a Wa‘îf, or deed of gift, of the present volume, by the Bâi to the Mosque built by him in Sûk al-Jum’âh, near Mak’âd Zawâwî, dated Safar, A.H. 1190 (A.D. 1776).

1268.

Or. 4544.—Foll. 474; 21½ in. by 13; 17 lines, 6½ in. long; written in neat large Neskhi, with ‘Unwân and gold-ruled margins, apparently in the 17th century.

مشكوة المصاصیب

Mishkât al-Musăbih, an improved recension of the Musâbih, or Collection of Hadiths, of al-Farrâ’ al-Baghawi, by Wâlî al-Dîn Muhammad b. Abdallah al-Khatîb al-Tibrisî, who completed the work A.H. 737 (see above, no. 140).

Beg. اللهم ان نحده ونستعينه ونستغفره.... أما بعد فإن التسلک بهديه لا يستنبث الا بالانتفاة لا صدر من مشكوة

The MS. comprises two separate portions, jointly amounting to about three-quarters of the work. The first, foll. 3—209, begins with the preface, and ends abruptly with the words قالوا يا رسول الله ابن يوم which belong to the first Faṣl of the Bâb entitled باب صیام التطوع (see the edition lithographed in Bombay, A.H. 1295, p. 131, line 1, and Matthews’ translation, vol. i., p. 482).

The second portion, foll. 210—474, begins with the words صلى الله عليه وسلم ترابا من الأرض فریى به في وجهه which belong to the second Faṣl of the Bâb (Bomha edition, p. 307, line 22, and Matthews’ translation, vol. ii., p. 198); and it ends abruptly with these words انك قد صدتكم فقال عبدي، which are found near the end of the first Faṣl of the باب
LATEST ACCESSIONS.

Or. 4706.—Foll. 220; 7 in. by 5¾; 19 lines, 4 in. long; written in neat Neskh; dated on the eve of Monday, 24 Jumâda I., A.H. 907 (A.D. 1501).

Or. 4618-9.—Two uniform volumes, consisting respectively of foll. 249 and 254; 11¾ in. by 7½; 25 lines, 4½ in. long; written in fair Neskh, apparently in the 19th century. [LANE.]

Verâ al-zamân

Two volumes of the chronicle of Abu l-Mu'azzafar Yusuf B. Kizughli, who died A.H. 654 (see no. 465).

The first volume comprises A.H. 218—279, and begins as follows: 

The author collected in this work, as he states in the preface, the notes he had written on the Targhib with a view to correct its numerous errors, and to supplement, where necessary, the information it conveyed. In an appendix, foll. 216—220, the author states at length his Ismâîl, and says at the end, foll. 220a, that he completed the dictation of the work on the fifth of Rabi‘ I., A.H. 875. The full title, as given in the preface, is "Maʿâlim al-miṣârah min al-tathâb ilâ ma waqât al-fâth al必需 from the author’s note, and in one sentence: ... in the 19th century.

The author died, as stated by Haj. Khal., vol. ii., p. 288, A.H. 900. The work is fully described by Ahlwardt, Berlin Catalogue, no. 1332.

The present copy belonged to Ahmad Jazzâr Pasha, who by a deed of gift inscribed on the first page, dated Muharram, A.H. 1199, made it over to his Mosque in Acre, for the use of students.

1270-71.

2169.

Or. 4706.—Foll. 220; 7 in. by 5¾; 19 lines, 4 in. long; written in neat Neskh; dated on the eve of Monday, 24 Jumâda I., A.H. 907 (A.D. 1501).

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The author collected in this work, as he states in the preface, the notes he had written on the Targhib with a view to correct its numerous errors, and to supplement, where necessary, the information it conveyed. In an appendix, foll. 216—220, the author states at length his Ismâîl, and says at the end, foll. 220a, that he completed the dictation of the work on the fifth of Rabi‘ I., A.H. 875. The full title, as given in the preface, is "Maʿâlim al-miṣârah min al-tathâb ilâ ma waqât al-fâth al必需 from the author’s note, and in one sentence: ... in the 19th century.

The author died, as stated by Haj. Khal., vol. ii., p. 288, A.H. 900. The work is fully described by Ahlwardt, Berlin Catalogue, no. 1332.

The present copy belonged to Ahmad Jazzâr Pasha, who by a deed of gift inscribed on the first page, dated Muharram, A.H. 1199, made it over to his Mosque in Acre, for the use of students.
Of the last year, A.H. 279, only the first two pages are extant. It breaks off at the beginning of the notice of al-Mu'tamid, and its continuation is lost. Of the last year, A.H. 276, only the first two pages are extant. It breaks off at the beginning of the notice of al-Mu'tamid, A.H. 277 is missing after fol. 246.

The second volume comprises A.H. 282—460. The first year, A.H. 282 (wrongly headed 79 in the MS.), begins as follows:

The last year, A.H. 460, ends with a long obituary notice of Abu Mansur 'Abd al-Malik B. Muḥ. Ibn Yūsuf al-Baghdādi, and a short one of Abu Ja'far al-Tusi. There is a lacuna, fol. 212, involving the loss of two years, viz., A.H. 214 and 215.

There is neither title nor author's name in the MS.; but the identity of the work is sufficiently established by the author's reference, vol. ii., fol. 205, to the Muntazam as the work of his grandfather, and is dated as follows:

The author, whose full name is Nūr al-Dīn 'Alī B. Burḥān al-Dīn Ibrāhīm B. Aḥmad al-Ḥalabi al-Ḳāhirī al-Shāfī'i, was born in Cairo, A.H. 975, and was attached as teacher to the Madrasat al-Ṣalāḥiyah. He died on the last day of Sha'ban, A.H. 1044. See Khulāṣat al-Āthar, vol. iii., p. 122, where a full list of his numerous works is given.

The present work, generally known as al-Sirat al-Ḥalabīyyah, was compiled, as stated in the preface, from two previous lives of
Muḥammad, namely, ‘Uyūn al-Athār, by Abu l-Faṭḥ Ibn Sayyid al-Nāṣ (no. 512), and al-Sirāt al-Shāmīyyah, by al-Shams al-Shāmī. The latter work, the proper title of which is سبیل الهدی والرشد فی سریة خیر العباد, was written by Shams al-Dīn Muḥammad B. Yūsuf B. ‘Alī al-Dimashkī al-Sālīḥī, who died A.H. 942. It was edited from the author’s rough draft by his disciple, Muḥammad B. Muḥ. al-Fishī, A.H. 971. See the Khedive’s Library, vol. v., p. 66; the Arabic Catalogue, p. 538; Pertsch, no. 1796; and the Paris Catalogue, nos. 1987—96.

The ‘Uyūn al-Athār forms the groundwork of the present compilation. The extracts from al-Sirāt al-Shāmīyyah are distinguished from it by قال at the beginning and انتهى at the end. The author’s own additions are preceded by the word اول. The preface includes a pompous eulogy upon the head of the Bakri order, Abu l-Mawāhīb B. Muḥ. B. ‘Alī al-Bakrī (d. A.H. 1037, Khulāsah al-Athār, vol. i., p. 145), at whose request the work was written.

The Īnsān al-‘Uyūn has been printed in three volumes, Bulak, A.H. 1292. The present MS. contains the first third of the work, corresponding with pp. 1—487 of the Bulak edition. The last three Bābs relate to the death of Abu Tālib, fol. 230a; to Muḥammad’s journey to al-Ṭā‘īf, fol. 234b; and to the conversion of al-Ṭuḥail B. ‘Amm al-Dausi, fol. 242a.

For other copies see the Arabic Catalogue, p. 425; Pertsch, no. 1801; the Paris Catalogue, nos. 1999—2006; and the Khedive’s Library, vol. v., p. 14.

On the first page of the MS. is a distich, ending with a chronogram for the author’s death, A.H. 1044:

1275.

Or. 4623.—Foll. 282; 12½ in. by 8½; 25 lines, 5½ in. long; written in fair Neskhi; dated Sunday, 24 Ramadan, A.H. 1143 (A.D. 1731). [Lane.

The second volume of the same work.

It begins with the chapter relating to the Mi‘raj, and to the ordinance of the five daily prayers, باب ذكر الإسرا والمراة وفرض الصلوات الخمس.

The last chapter, fol. 270a, relates to Muḥammad’s expedition against the Banu al-Muṣṭālīk, in the fifth or sixth year of the Hijrah; but it is not concluded in the present volume, which ends in the course of an account of the well-known adventure of ‘A‘īshah, with these words: قالت أبو حنيفة كان الناس عليه حكمًا نع أيهم سافرت فقد سافرت مع حميم وليس غيرها من النساء كذلك.


Copyist: سليمان الكرناو الذهبي.

1276.

Or. 4624.—Foll. 372; uniform with the preceding and written by the same hand; dated A.H. 1144 (A.D. 1731—32). [Lane.

The third and last volume of the work, beginning as follows:

الابن من الجزء الثالث: ‘ذلك أتى وتولى وليس غيرها من النساء كذلك.

The corresponding portion of the Bulak edition extends from p. 384 of vol. ii. to p. 488 of vol. iii.

1277.

Or. 4625.—Foll. 315; 9½ in. by 6½; 29 lines, 4½ in. long; written in small and rather
indistinct Neskhî; dated Saturday, 17 Dhu-
hiyâh, A.H. 1249 (A.D. 1834). [LANE.]

I. Fol. 1b. The Conquest of Syria (تقویم الشام), ascribed to Muḥammad B. ʿUmar al-
Wâkidî (see no. 521).

Beg. ʿUmar al-Wâkidî, the Islamic caliph, reports that the conquest of Syria was
achieved by Muslim forces under his command. This is followed by an account of the
events that led to the conquest, including battles and strategies employed by Muslim
forces. The text continues with descriptions of the towns and regions conquered,
highlighting the military victories and administrative arrangements put in place.

There is no division in the text. The portions corresponding with the three
volumes of Nassau Lee’s edition begin respectively at foll. 16, 54a, and 131b.

II. Fol. 182b. The Conquest of Egypt (تقویم مصر), ascribed to the same.

Beg. The conquest of Egypt is described, detailing the military actions and
strategies employed by Muslim forces under the leadership of ʿUmar al-Wâkidî.

The text agrees substantially with the edition published by Hamaker, 1825. The
work is included in the Futūḥ al-Shām, printed in Cairo, A.H. 1282.

III. Fol. 211a. The Conquest of Diyar-
behr, Armenia, Irak, and Persia, (تقویم العراق
والȁم, ascribed to the same.

Beg. This section details the conquests of Diyarbehr, Armenia, Irak, and Persia,
covering the military and administrative efforts made by Muslim forces under
the leadership of ʿUmar al-Wâkidî.

The first section relates to the conquest of

Dr. Mordtmann, and published in Hamburg,
1847. The remaining portion, foll. 252b-
266b, deals with the conquest of Irak, and
corresponds with foll. 91—136 of an older
MS., Add. 23,611; but it is considerably
shorter. The last chapter, ʿUmar is
mentioned in relation to the taking of the
town of Shâwar, and ends with the tidings of
time sent to ʿUmar. For other copies see the
Arabic Catalogue, p. 148, no. 7361, and p. 580;
the Copenhagen Catalogue, no. 137; Pertsch,
os. 1599, 1604; the Leyden Catalogue,
no. 782; and Dr. Lee’s MSS., no. 85.

IV. Fol. 266b. The Conquest of al-Bah-
naṣâ, (ذكر فتح البحنة), without author’s name.

Beg. The conquest of al-Bahnaṣâ is
briefer. The text begins as follows:

This work was printed in Cairo, A.H.
1278, and has often been re-printed since.
See the Khedive’s Library, vol. v., p. 96,
where the author is called Muḥammad B.
Muh. al-Mu‘izz. For other copies see the
Arabic Catalogue, p. 150; Pertsch, nos. 
1607; and the Paris Catalogue, nos. 1609–
1692.
1278.
Or. 4626.—Foll. 288; 12½ in. by 8½; 27 lines, 5½ in. long; written in fair Neskhi, with red-rulled margins; dated 19 Muharram, A.H. 1181 (A.D. 1767).


Copyist: محمد عابدين محمد العادلي اليوسفي

اللى ينفي... انى كنت سودت أوراقا في حوادث اخرى
القرآن الثاني عشر وما يليه

The first volume extends from the beginning of the work to the end of A.H. 1189. The second comprises A.H. 1190—1212, and the third A.H. 1213—20. Their contents correspond respectively with those of the first three volumes of the edition printed in four volumes, Cairo, A.H. 1297.

Copyist: على مطر الفراة

1279.
Or. 4627.—Foll. 313; 8½ in. by 6; 20 lines, 3½ in. long; written in cursive Neskhi, with red-rulled margins; dated Tuesday, 3 Safar, A.H. 1146 (A.D. 1733).

History of Egypt, by Muḥammad B. ʿAbd al-Muʿtī B. Abī l-Fath . . . al-Iṣḥāki al-Manūfī al-Shafiʿī (see no. 567).

Copyist: حجايرو بن محمد الطولوني

1280-82.
Or. 4628—30.—Three uniform volumes, consisting respectively of foll. 365, 244, and 337; 9½ in. by 6½; 27 lines, 4½ in. long; written in fair Neski; dated Friday, 11 Jumāda I, A.H. 1245 (A.D. 1829).

The Egyptian chronicle of ʿAbd al-Raḥmān B. Ḥasan al-Jabarī al-Hanaṣī, who died A.H. 1237 (see no. 571).

Beg. لحمد الله الذي شرف طاحه وشوق القلب

1283.
Or. 4631.—Foll. 177; 11½ in. by 7½; 33 lines, 5 in. long; written in small and neat Neski, with red-rulled margins; dated Thursday, 14 Rajab, A.H. 1118 (A.D. 1706).

A history of Jerusalem and Hebron, by Mujir al-Dīn al-ʿUlaimī. See no. 573.

This copy ends with the notice of Kamāl al-Dīn Ibn Abī Sharīf. It does not contain the additional matter mentioned under no. 573.

Copyist: السيد أبو السعود الدقاق ابن الشيخ علي

1284.
Or. 4632.—Foll. 141; 8½ in. by 6½; 35 lines, 4½ in. long; written in small and neat Neski; dated Medina, Thursday, 14 Safar, A.H. 1203 (A.D. 1788).

A history of Medina, abridged by al-Sayyid al-Samḥūḍī from his larger work entitled

خلاصة الوفا بأخبار دار المصطفى

A history of Medina, abridged by al-Sayyid al-Samḥūḍī from his larger work entitled

وفاء الوفا

Beg.
LATEST ACCESSIONS.

The author, Sayyid Nur al-Din Abu 'l-Hasan 'Ali b. 'Abdallah al-Samhûdi, was born in Samhûd, Upper Egypt, A.H. 844, and took up his abode in Medina, where he died on the 18th of Dulka'dah, A.H. 911. See his life in al-Sânâ al-Bâhir, Add. 16,648, fol. 193—5, where his works are enumerated, and in Wüstenfeld's preface to his translation of the most important parts of the present work, Göttingen, 1861. The Khulâsât al-Wafâ was printed in Bulak, A.H. 1285. The date of composition, A.H. 893, which is found in that edition as well as in the Museum copy, Arabic Catalogue, p. 1596, does not appear in the present MS.

For other copies, see Hammer, no. 187; the Vienna Catalogue, no. 892 (in both of which the contents are stated); Aumer, no. 382; the Paris Catalogue, nos. 1634—36; and the Khedive's Library, vol. v., p. 50.

Copyist: Muhammad b. 'Umar b. Muhammad b. 'Abd al-Muttalib.

1285.

Or. 4633.—Foll. 184; 6 3/4 in. by 4; 11 lines, 2 1/2 in. long; written in fair large Neskhi; dated 18 Ramadan, A.H. 1169 (A.D. 1756).

[LANE.]

اعلام ببناء المسجد للحرم

An abridgment of Kuṭb al-Din al-Makki's history of the sanctuary of Mecca, entitled اعلام الاعلام باخبار المسجد للحرم, by the nephew of the author.

Beg. ....

Beg. ....

1286.

Or. 4642.—Foll. 106; 8 in. by 5; 21 lines, 2 1/4 in. long; written in small and neat Neskhi, with red-ruled margins; apparently in the 18th century.

[LANE.]

أحس المسالك لأخبار البرامكة

Lives of the Barmakides and anecdotes relating to them, compiled by Yûsuf al-Milawî.

Beg. ....

الله العلى الكبير النزه عن الشهية والظاهر

Wirda bint al-'Abbās bint Muhammad b. 'Abd al-Rahman al-Aswadī (N�).
The author's name is found on the title-page: الملاوي رحمه الله تعالى

He says in the preface that no one before him had attempted to collect into one book the notices and anecdotes relating to the Barmaakides, which he found scattered in various histories. The work is a useful compilation from the best sources, such as Kitāb al-Aghānī, Ta’rikh al-Ṭabar, al-Tha‘alibī, Ibn al-Athir, Ibn Khallikān, &c. The most recent authorities are al-Suyūṭī and Raūq al-Ādāb (no. 1119). A work frequently quoted is Ḥūtb al-Surūr (no. 1109).

The work is divided into a Mukaddimah, treating of the derivation of the term Wizārah, fol. 3b, five Bābs, and a Khātimah, with the following headings: I. نهذ ذكر اخبار خالد في اخبار الدهي بني يحيى II. فرماك II. في اخبار الدهي ونامه وادبه في اخبار الفلس بن يحيى IV. IV. في اخبار حمقر بن يحيى. V. في مسبب تغير الرشيد عليهم. The MS. belonged to the Egyptian historian ‘Abd al-Raḥmān al-Jabarti, whose seal is impressed on the first page with the date A.H. 1196.

1287.

Or. 4701.—Foll. 237; 13½ in. by 11; 22 lines, 7½ in. long; written in fine large Neskhi, with a rich double-page 'Unwān, gold-ruled margins, and numerous coloured drawings in fair Persian style, apparently in the 16th century.

The well-known work of Zakariyyā B. Muḥ. B. Mahmūd al-Ḳazwini on cosmology and natural history. See above, no. 698.

Or. 4690.—Foll. 47; 7¾ in. by 5½; 13 lines, 3½ in. long; written in Neskhi, on one side of the paper only, apparently in the 18th century.

The work of al-Tifāshī on precious stones (see no. 781); an imperfect copy, breaking off at the end of Bāb III. It does not contain the author's name.

1289.

Or. 4697.—A guard-book containing the following Arabic papers:

I. A sheet, 22 in. by 16; written in the Maghribi character, with gilt borders.

Letter of the Emperor of Morocco, Maulānā Muḥammad B. ‘Abdallah, to Frederic V. of Denmark, assuring him that he has more regard for him and his people than for any other Christian nation, and that his subjects shall be treated with special favour. Dated Fez, I Muḥarram, A.H. 1174 (A.D. 1760).
II. A sheet, 19 in. by 14\(\frac{1}{2}\); written in the Maghribi character.

A treaty granted by the same emperor to Frederic V., insuring privileges to Danish traders. Dated 16 Sha'bân, A.H. 1166 (A.D. 1753).

III. A sheet, 19 in. by 12\(\frac{1}{2}\); written in cursive Turkish Neskhi, in the 18th century.

An agreement concluded between the Danish ambassador and the Turkish authorities of Beirut, concerning the establishment of a Danish consul in that port and the immunities to be enjoyed therein by Danish merchants. No date.

1290.

Or. 4864.—Eighteen sheets or slips of various sizes, thirteen of which are vellum and five paper; written in cursive, all but unpointed, Neskhi, in al-Fayyum, with dates ranging from A.H. 372 to 461 (A.D. 982–1069).

No. I., a sheet of vellum measuring above two feet square, begins as follows:

\[ \text{بسم الله الرحمن الرحيم وما توفيتني إلا بالله عليه تولنت وهو رب العرش العظيم هذا ما اصدق من قلبي}
\]

Kaysan Zojâ, father of Abû al-Rahim, in the presence of his witnesses, declares the marriage of Kirwash and Azizah.

It is a marriage contract between Malûk B. Surûr B. Kissân and Fâţimah, daughter of ‘Abd al-Rahîm B. Bârmûdah, dwelling in the estate called Afûl, a village of al-Fayyum, stipulating a dowry of twenty Dinârs of the Mustansîrî standard; dated on the last day of Rajab, A.H. 444 (A.D. 1052).

No. II., also a vellum sheet, about one foot square, contains a marriage-contract between ‘Abd al-‘âkîm B. Jâlîs and the daughter of Rîzk, also of Afûl; dated Jumâda I., A.H. 452.

No. III., a vellum sheet, measuring about two feet and a half square, but much damaged by holes and much obliterated, is a contract of marriage between Kirwâsh B. Humaid and ‘Azîzah, daughter of Khâdiy (?) (حذع); dated Ramadan, A.H. 461.

Nos. IV.—XIII. are smaller sheets or slips of vellum, containing deeds of sale of houses, apartments, shops, fields, &c., with dates ranging from A.H. 372 to 455.

Most of them relate to property situated in Ta’tûn, a village of al-Fayyum. Two brothers, evidently of Coptic nationality, Markûrah and Ba’trus, sons of Rabâbîl B. Mînâ, figure as purchasers in several of them.

Nos. XIV.—XVIII. are paper slips, containing documents of the same nature, with dates ranging from A.H. 383 to 456.
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APPENDIX.

Thirteen MSS. presented by Charles Ingram, Esq., in March, 1894.

1291.

Or. 4743.—Foll. 209; 10½ in. by 7; 29 lines, 5½ in. long; written in small and neat Maghribi, apparently in the 15th century, except foll. 1—9 and 11, which are by a later hand.

A commentary upon the Koran, by Abu Muh. ’Abd al-Ḥaḳḳ B. Abi Bakr B. ’Aṭiyyah.

Beg. " قال الفقيه مفازان القاضي أبو محمد عبد اللطيف التقليد، ابن بكر، بن علي بن عبد الله الذي ترَّا النص، وافضت القلم، ومضى القسم. وعده اشداني الله، وأباك فاني ما رأيت العلم فابن لا يدري بين المعافر شجاعنا،...


No title appears in the text. In the notice above mentioned the work is designated as "المفسر الصغير". It is commonly called "الوجيز في تفسير الكتاب المعيز".

The preface, which occupies two pages, is followed by eleven introductory chapters, with the following headings:

Fol. 36. "باب ما ورد عن النبي صلى الله عليه وسلم من الصحابة والعلماء في فضل القرآن المجيد وضرورة الاعتقام به.

Fol. 5a. "باب في فضل تفسير القرآن والكلام على لغته والنظر إلى اعرابه ودقائق معانيه.

Fol. 5b. "باب ما تطالب في الكلام في تفسير القرآن، والقراءة عليه ومراث القارئين.

Fol. 6b. "باب تأويل النبوي صلى الله عليه وسلم أخره ما نيسر منه، باب ذكر جمع القرآن، وشکل ونقطه، وبخربة وتعشيره.

Fol. 9b. "باب في ذكر الانتقلات في كتاب الله، واللغات الخمس، بها تعلق.

Fol. 10a. "باب في فضل العلماء في إعجاز القرآن مقدمة ما قال العلماء في إعجاز القرآن، 6".
APPENDIX.

Fol. 11a. Bab fi al-alwafati yiqitsfi al-i'biql 
astumalahu li tafsir kitab al-lam

Fol. 11b. Bab fi tafsir asmaa al-quran wzdk 
asura

Fol. 12a. Bab al-qul al-istada

The commentary on the Fatiha begins, 
fol. 13a, as follows: Tahl ibn Ubais wa muwfi bii:
jaghur fi nabiyya wa khayam bii al-husnina wa 
and awal al-qul

and muhammad bii nigahun al-bii sakiya 
and biyad haani fii 

Sura al-fatih al-lam wa’d al-nabiyya sabaa al-madhi

The text of the Koran is inserted by single verses, 
or groups of a few verses, preceded by arabi 
and followed by tahl al-mutad. This first volume comprises, besides the 
Fatiha, the Sura al-Bakarah and Sura al-
Imran, the latter somewhat imperfect at the end. The MS. breaks off in 
the course of comments upon v. 187.

The work is extremely rare. For detached 
volumes see Casiri, no. 1275; the Berlin 
Catalogue, no. 800; the Khedive’s Cata-
logue, 2nd edition, vol. i., p. 203; Nobles, 
Madrid Catalogue, no. 7; and Fagnan, 
Algiem Catalogue, nos. 327—29.

1292-93.

Or. 4746-47.—Two uniform volumes of 
foll. 166 and 168; 10 1/2 in. by 6 3/4; 27 lines, 
5 in. long; written in small and close 
Neskhi, apparently in the 16th century.

Bab fi al-alwafati yiqitsfi al-i'biql

Fol. 11a. Bab fi al-alwafati yiqitsfi al-i'biql 
astumalahu li tafsir kitab al-lam

Fol. 11b. Bab fi tafsir asmaa al-quran wzdk 
asura

The contents of vol. vi. correspond with 
Krehl’s edition from vol. ii., p. 303, to 
vol. iii., p. 110. Those of vol. vii. are in 
continuation of the preceding down to 
vol. iii., p. 410, of the same edition.

Vol. vi. is imperfect at the beginning. 
The first two pages contain the latter part 
of the commentary upon the first Bab of 
Kitab 59, followed by the heading of the second Bab, 
qal al-mutad al-lam. The commentary upon that Bab begins as 
follows: Tahl muhimmu wa al-husnina wa 
and biyad haani fii 

Sura al-fatih al-lam wa’d al-nabiyya sabaa al-madhi

The text of the Koran is inserted by single verses, 
or groups of a few verses, preceded by arabi 
and followed by tahl al-mutad. This first volume comprises, besides the 
Fatiha, the Sura al-Bakarah and Sura al-
Imran, the latter somewhat imperfect at the end. The MS. breaks off in 
the course of comments upon v. 187.

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logue, 2nd edition, vol. i., p. 203; Nobles, 
Madrid Catalogue, no. 7; and Fagnan, 
Algiem Catalogue, nos. 327—29.

1292-93.

Or. 4746-47.—Two uniform volumes of 
foll. 166 and 168; 10 1/2 in. by 6 3/4; 27 lines, 
5 in. long; written in small and close 
Neskhi, apparently in the 16th century.

The first two pages contain the latter part 
of the commentary upon the first Bab of 
Kitab 59, followed by the heading of the second Bab, 
qal al-mutad al-lam. The commentary upon that Bab begins as 
follows: Tahl muhimmu wa al-husnina wa 
and biyad haani fii 

Sura al-fatih al-lam wa’d al-nabiyya sabaa al-madhi

The commentary is inserted after every 
Bab of the text. Its first and main part is 
ascribed to the commentator of the Sunnah, 
i.e., the author of Sharh al-Sunnah, namely, 
al-Farrā al-Baghawi (v. Haj. Khal., iv., 
p. 37; the Khedive’s Catalogue, 2nd edition, 
vol. i., p. 357; and the Berlin Catalogue, 
no. 1295). But there are also extracts from 
other earlier or later commentators. The 
latest are the author of Jama’i al-Ushūl, 
i.e., Ibn al-Athir, who died A.H. 606, al-
Nawawi (d. A.H. 676), and al-Kâdi al-
Baidawi (d. A.H. 716).

Vol. vii. begins with Bab 35 of Kitab al-
Maghāzi. The commentary 
upon it begins as follows: 
qal al-mutad al-lam. The commentary 
upon it begins as follows: 

Waqal Sharr al-sunnah: Bab 35 of Kitab al-
Maghāzi. The commentary 
upon it begins as follows: 

Waqal Sharr al-sunnah: Bab 35 of Kitab al-
Maghāzi. The commentary 
upon it begins as follows: 

The volume ends abruptly, somewhat 
before the end of the commentary upon the 
37th and last Bab of 

Kitaab al-sharh al-madani
APPENDIX.

1294.
Or. 4749.—Foll. 314; 7 3/4 in. by 5 1/4; 17 lines, 3 3/4 in. long; written in fair Neskhi, with ruled margins, apparently in the 18th century.

The first volume of the Jami‘ al-Šaghūr of al-Suyūṭi (v. no. 147), ending with letter 3.


1295.
Or. 4750.—Foll. 385; 12 3/4 in. by 8; 33 lines, 5 1/4 in. long; written in fair Neskhi; dated Tuesday, 15 Șafar, A.H. 1103 (A.D. 1691).

الفتوحات المكيَّة

The great Sufi work of Ibn al-'Arabi (see above, no. 231).

Beg. المحمد لله الذي أختص رسوله بمبدا صل الله عليه وسلم باحص حبه... وقد فويقIVED الفقير

من العمل الزاني عنفه ربه سامان المجل.

Copyist: عبد الله بن عبد اليوس بن علي بن

الشج يوسف المغربي

1296.
Or. 4751.—Foll. 160; 10 1/2 in. by 7; 27 lines, 5 1/4 in. long; written in good Neskhi, apparently in the 15th century.

Another volume of the same work, imperfect at beginning and end. It begins with the last lines of Bāb 177. The first heading is that of Bāb 178, الباب الثامن والسبعون والباجية في معرفة مقام العيدة. The last chapter, of which only the first page and a half are extant is Bāb 268, في معرفة الروح.

1297.
Or. 4752.—Foll. 158; 9 in. by 6 1/4; 25 lines, 4 3/4 in. long; written in Neskhi with red-rulled margins, in the 19th century.

المغ الالهيَّات بشرح دلائل الخُبارات

A commentary upon Dalā‘il al-Khārīj (no. 251), by Sulaimān al-Jamāl.

Beg. المحمد لله الذي أختص رسوله بمبدا صل الله عليه وسلم باحص حبه... وقد فويقIVED الفقير

من العمل الزاني عنفه ربه سامان المجل.

The commentator, whose full name is Sulaimān B. ʿUmar B. ʿAbd al-ʿAjil al-Shāfi‘i al-Azhari, surnamed al-Jamāl, wrote this work in Egypt, A.H. 1191, and died A.H. 1204. (See the Khedive's Library, vol. ii., p. 232.) He says in the preface that it is an abridgment of a previous commentary by Muḥ. al-Mahdi B. Muḥ. (read ʿAḥmad) al-Fāsī, entitled مطالع المسمات (Haj. Khal., vol. iii., p. 235; Algiers, no. 823; and Khedive’s Library, vol. ii., p. 229), with a few additions. The MS. wants a few lines at the end. Another copy is mentioned in the Algiers Catalogue, no. 822.

1298.
Or. 4753.—Foll. 206; 10 1/2 in. by 7; 21 lines, 5 1/4 in. long; written in the Maghribi character, apparently in the 15th century.

كتاب الجمان

Kitāb al-Jumān, a historical compendium, by Muḥammad al-Shāṭibi (nos. 482, 518), slightly imperfect at beginning and end.

The contents correspond with foll. 3a—145b of Or. 3008; but the text is somewhat shorter.
1299.

Or. 4754.—Foll. 333; 13 in. by 8¼; 25 lines, 5½ in. long; written in Maghribi; dated Dulhibjiah, A.H. 1135 (A.D. 1723).

A volume of Naṣḥ al-Ṭib, a history of the Arabs of Spain, by al-Maḳkari (v. nos. 667—9), extending from the middle of Bab v. to the end of Bab vii.

The contents correspond with the Leyden edition from vol. i., p. 707, to vol. ii., p. 670.

1300.

Or. 4755.—Foll. 306; 12 in. by 8; from 28 to 35 lines, 5½ in. long; written in Maghribi, apparently in the 18th century.

A volume of the same work, with nearly the same contents as the preceding. It begins abruptly, fol. 34, with the words س تسهمها الا وحاف الفرن فن لثمين, which are found in the Leyden edition, vol. i., p. 784, line 8. It concludes, like the above, with the end of Bab vii.

The first three pages contain laudatory poems addressed to the author by the litterati of Damascus, namely, Muḥ. B. ‘Ali Ibn al-Kārī (b. A.H. 1011, Khulāṣat al-Athar, iv., p. 54), Muḥ. B. Sa’d al-Gulshāni (d. A.H. 1067, ḫb., iii., p. 468), and others.

1301.

Or. 4756.—Foll. 207; 12 in. by 8; 35 lines, 4½ in. long; written in small Neskhi, apparently in the 17th century.

A volume of a biographical dictionary of the contemporaries of Muḥammad, designated on the outer edge as الإصداء. It is in fact the Iṣābah, or more fully, الإصداء في تكريم الاصحابة, by Ibn Hajar al-‘Askalānī, who died A.H. 852. See Haj. Khal., vol. i., p. 323.

The Iṣābah is a compilation of two earlier works, namely, the Istīʿāb (no. 628) and the Usūd al-Ghābah (by Ibn al-‘Athir, who died A.H. 630; Haj. Khal., i., p. 278), with additions and corrections by the author. It was published in the Bibliotheca Indica in four volumes, Calcutta, 1853—73. For MSS. see the preface of that edition, pp. iii. and vi.; Biblioth. Sprenger., nos. 277—281; the Khedive’s Library, 2nd edition, vol. i., p. 225; and Fagnan, Algiers Catalogue, nos. 1722—23.

The MS. consists of four detached portions of the work, the contents of which, with references to the Calcutta editions, are as follows:

Foll. 1—80. From إنس بن عباس بن إنس جعفر بن ترط, vol. i., pp. 139—535.

Foll. 81—127. From الفيل من عمر بن عامر، vol. iii., pp. 4—419.


1302.

Or. 4757.—Foll. 144; 11½ in. by 7½; 34 lines, 5½ in. long; written in small and close Maghribi; dated Shaʿbān, A.H. 1082 (A.D. 1671).

An anonymous grammatical work, imperfect at the beginning. It proves to be the Taṣriḥ، التصريح بمضمون التوضيح، a com-
mentary by Khalid al-Azhari (d. A.H. 905) upon Ibn Hishâm's Audaq al-Masalik, commonly called al-Tauqî (see no. 964). It was lithographed in Tehran, A.H. 1286, and printed in Cairo, A.H. 1305.

The MS. begins abruptly with these words, which belong to the early part of Bab al-Idafah, and are found in the 2nd volume of the Cairo edition, p. 27, line 6.

It is stated at the end that the commentary was completed A.H. 896. For other copies see the Arabic Catalogue, p. 2366; Dérounebour, Escurial, nos. 76-7; Pertsch, no. 270; the Khedive’s Library, vol. iv., p. 30; Algiers Catalogue, nos. 102, 107, &c. 1303.

Or. 4758.—Foll. 164; 8 in. by 5½; about 20 lines, 3½ in. long; written by several hands in cursive Maghribi, apparently in the 17th century; extensively worm-eaten.

I. Foll. 2—41. حصل المقاصد. A versified treatise (Urjuzah) on Theology (Kalâm), by Ahmad B. Muḥ. Ibn Zikri al-Ṣughrâwi al-Tilimsânî.

Beg. يقول عبد الله احمد
 وهو ابن زكرى الله رئي احمد

The author states in the concluding verses that the work consists of upwards of 1500 Baits, and that it was completed A.H. 890. The copy is dated 4 Shawwâl, A.H. 1077 (A.D. 1667).


Beg. قال الشيخ الوفاق العالم العلامة الحقاق الحدوج
 ابو المبناي أحمد بن حسین بن علي الشهير باب
 القسطنطيني [الסותي] وعرف باب
 قنفوذ
ذكرا في هذا الكتاب ما حضر لي من وفاة الصحابة
 والعلماء والمحاربين والموتى ورتبته على الباقين بوجه
 لم أسبق اليه


III. Foll. 55—65. منية للحاسب. A metrical treatise on arithmetic, by Muḥ. B. Aḥmad B. Ghâzi, who died A.H. 919 (see above, no. 302, ii.).

Beg. يقول راجي العفو والمفار
 حمد بن احمد بن غاز

The author wrote, A.H. 895, a commentary upon it entitled بنية الطلب. See the Arabic Catalogue, p. 1906; Casiri, no. 928, 2; and the Algiers Catalogue, no. 1459.

IV. Foll. 66—164. الفقهية على الطالب. Al-Suyûṭî’s commentary upon the Alfiyyah of Ibn Malîk.

Beg. احسن ذلك اللهم على نعمت والابد ... هذا
 شرح مليم موجهه بالاني ابن مالك

For other copies see the Arabic Catalogue, p. 2375; Loth, no. 962; Escurial, no. 69; the Khedive’s Library, vol. iv., p. 36, &c. The commentary has been lithographed, Lucknow, 1831.
ADDITIONS AND CORRECTIONS.

No. 146. For 'Abd al-Rahim read 'Abd al-'Azim.

192. The Sawā'īk was printed in Cairo, A.H. 1307.


221. The proper title of the work is شُجُوُم الشهامة. See E. G. Browne, Journal of the R. Asiatic Society, 1892, pp. 261—68.

222. The Ḥikān was written, as shown by Mr. Browne, ib., pp. 305 and 436, A.H. 1274. The precise date of Baha-ullah's death is the 2nd of Dulka'dah, A.H. 1309 = 16 May, 1892. The Ḥikān ends at fol. 67. The remainder of the MS. contains letters of Bahā, for which see the Supplement to the Persian Catalogue.

223. For other copies see Browne, Journal of the R. Asiatic Society, 1892, p. 440.

364. The Zuhūr is not an original work, but a commentary upon the Luma' (no. 342), by Yūsuf B. Ṭuḥmān, who died A.H. 832. See the Berlin Catalogue, no. 4887.

420. The Manzūmat al-Busī is a metrical version of the Taġkīrah, by Abu'l-Kāsim B. 'Alī al-Busī (Berlin Catalogue, no. 4885).

588. Instead of Ḥamīd B. Muḥ. read Muḥ. B. Ḥamad.

599. An Italian translation of Futūḥ al-Ḥabashah has been published by C. Nerazzini, Rome, 1891. For other MSS. see A. d'Abbadie, "Manuserits Ethiopiens," no. 401, and Fagnan, Algiers Catalogue, no. 1628. An edition of the text, with an English translation by A. Strong is in course of publication.

682. For Or. 1182 read Or. 1185.

683. Printed at Baghdad, 1291—93, with the title نشوة الشهول في السفراء الإسلاميون. 753 v. The date of composition is A.H. 830.

1093. The Diwan of Manjak Pasha was printed in Damascus, A.H. 1301.

1185. Two versions of the same tale are noticed in the Algiers Catalogue, nos. 1915-16.

1254 viii. This is the Arba'ūn known as عصفرت, from the word 'Uṣfūr, which occurs in the first Hadith. It has been printed in Constantinople, A.H. 1263.
British Museum. Dept. of Oriental Printed Books and Manuscripts

Supplement to the catalogue of the Arabic manuscripts