To this Akṣā al-amānī its anonymous author himself has written a commentary, which commentary is the present text, and which, it would seem, occurs only at the Rac̣urālid, 260, l. See all the references given by Brockelmann, I, 294—296, esp. 296, 3 anon.

Beginning (after the bīṣm):

الحمد لله الذي شرح مبتعثی اللفظ اقتضي الأماني في علم البلد والبدين والمقال

The main text begins (after the bīṣm):

الحمد لله الذي نزل بصائر من أصواتهم لفهم الأماني — وبعد فيما مخفض في علم الأماني والبدين — اقتضي أيامهم

This talkhit is divided into the three fanns and a mu-kaddimah (comm.

أي مقدمة الكتاب وهي ما يندرج على المقصود بإيات اللفظ، بفيه لا مقدمة العلم، وهي ما يتوقف عليه الشرح في كنورف النطق، وموضوع النطق ذائت هنا.

Fann I begins at f 866a.
This MS. is dated: 8 Jumād 1. 1078; the scribe was a man from Minangkabau in Sumatra.

595.

DVIll. B. ff. 51a—128a, 17 l., 7½ c.M. long (20 × 13 c.M.)
The same work, imperfect at the beginning.

At the end it is named kitāb al-maʾāmī waʾl-bayan waʾl-badriʿ, but the identity of the conclusion with that of no 594 proved this text to be the Fath manzil.
Its beginning words:

جاء، زيد أبا فيما، و ناجي عبد أمر أبا، are to be found in no 594, f. 84b, l. e. a. l.

Fann I begins at f 52b, II at f. 92a, III, at f. 108b. b.

596.

كتاب عمر الحافظ في شرح تحليلية المتاق

DCLXXVIII. 20½ × 15 c.M. 166 ff. 21 l. 10 c.M. long.
A commentary on the Talkhit al-miftah, Al-Ḳazwini's ab-

ridgment of al-Sakkākī Muḥiḥ al-ʿulāmī, by Muḥammad B. ʿUmar al-Taftārī (d. 791), commonly called al-Muḫtasaʾ, it being an abridgment of his Muṣṭaʿwāli. It was completed in 756 and has frequently been published in India.

Beginning (after the bīṣm):

نحمدك يا سي شرح صدرنا

See Brock, I, 295, B.
(This MS. is imperfect at the end, Ff. 1—23 pertain to an encyclopaedic work).

597.

كتاب المقررات

CCLX. B. ff. 42a—45, 17 l., 8½ c.M. long. (22½ × 16 c.M.)
A short treatise on the ten predicaments or categories in logic, namely, al-jawwār = substance; al-khums = quantity; al-khams = quality; al-khams = relation; al-khams = place or where; al-khams = time or when; al-khams = collocation or posture; al-khams = possession or having; al-khams = action or doing; and al-khams = passion or suffering. 1

Beginning (after the bīṣm):

الحمد لله رب العالمين، هذه كلمات يرفع بها معتقد أو اعتقاد، nous laërt a l'existence

The anonymous author quotes Ibn Malik and al-Ṣaḥhāḥ al-ṭarīqī, a verse of whose he quotes in full.
This treatise is dated: Rijāl, 1287.

598.

 رسالة في بيان المعوج

DX. B. ff. 70b—76a, 15 l., 8 c.M. long (18 × 13 c.M.).
A very concise treatise on the philosophical and logical relations of things existing.

1) These translations have been taken from Lane's Lexicon, vol. VIII, f. 2995, col. 1.
All existing things, the author says, are either wajib or mumkin. Then he explains the terms al-tasâwûr, al-tahayyûn, umûm, and khabîlî; these terms and their mutual nisba are dealt with briefly, and a tanbih on the logical removal (azzam) of the tashâbhisât and ta'ayyunât with the result thereof concludes this tract.

Beginning (after the bism):

The end is:

He is the author of a near-contemporary al-i’tidal school (in Arabic: al-ittidâl). The title is fictitious.

The end is:

592.

After the muḥaddimah of 7 bayts the poem proper, containing 221 bayts, begins; spaces for titles have been left blank, the words of the poetic line and the title have been written only three times.

End:

The scribe, the Alchehese Almad, asserts that the poem in its entirety numbers 242 bayts.

600.

A manual of logic, dealing with logical and philosophical terms, as umûm, etc. Each pericope is opened by a short and summary copious marginal notes come to an abrupt end at f. 301, that is to say, the leaves are 13 c.M. wide, and some other hand shows itself.

Beginning (after the bism):

The title is:

CLXVII. A. ff. 1—14, 16 l., 8'/4 c.M. long (20 X 14 c.M.)

A treatise on logic, by an anonymous author, divided into forty futuḥ. Each of the futuḥ is indicated in red ink, each being written for the singular in all forty headings.

This MS. is dated: 1 Jumâd. l 1075; the scribe’s name is Mutas B. Ibrahim.
التصديرة الروحية

CDLXI. D. f. 74b and 75a.
The ḵaṣīdah in 21 (here 20 verses), by Ibn Sinā, about the connection between soul and body and their separation.
Beginning:

١٠٥

The poem is vocalized throughout.
See on this psychological poem, Aḥwardi, nos. 5346–5354 (here Al-Ḵaṣīdah al-ʿAynīyyah and al-Nafṣīyyah), and Brockelmann, I, 455, 35.
II. ARITHMETIC, MATHEMATICS, ASTROLOGY, ASTRONOMY, CALENDAR.

606.

CDXXXVI. A. ff. 1—41a, 11 l., 7 c.M. long (201/2 × 14 c.M.)
An arithmetical work by Al-'Umar B. Muḥ. B. al-Ḥa'im al-
Fārābī (d. 813), an abridgment from his Maqāṣida in ṣan'aṭ al-
dīn. (See above, 590.)

The text, which is written in ta'līf, begins (after the bism):

"Ama bād al-Ḥāmīl al-ahd bāl īli fi ḫāṣimah..."

The maqāṣidah, two bāb's, and a ḫāṣimah are
mentioned by Ahlwardt, sub no. 5979.

The text breaks off near the end
(41b does not belong to this text.
See Brock, II, 125. 1.

607.

CDLXXVII. VII. 21 × 17 c.M. 12 ff. 23 l., 121/2 c.M. long.
The epitome, by Yaḥyā B. Muḥ. B. Muḥ. al-Iṣṭāb al-Mālikī
(d. after 993), from the Nuzhah of Ibn al-Haim.
See the Berlin Catalogue, no. 5983.
Like the original, this epitome has a preface and two bāb's,
but it lacks the ḫāṣimah.

Beginning (after the bism):

363

الحمد لله الواحد الحد الفرد الصمد
This MS. is dated from the madras of Lam Njiong in the
time of 'Abdulrāzīq, 1 Rajab, 1280.
The scribe was: Ahmad bin 'Abd al-Malik.
Brock, II, 125 mentions Kairo V, 215, only

608.

 Guthrie in Algīr

CDLXV. b. 221/2 × 161/2 c.M. 14 ff. 15 l., 8 c.M. long.
This treatise on arithmetic, properly speaking an introduction
This MS. was written at Mecca, in the month of Rajab,
1258, by Muh. al-Ḥasan al-Jawri.
A leaf belonging to a book on chronology (calendar) has
been bound up after this text.
(Not in Brockelmann.)

609.

A fragment of the same Muḥ.taḥārū, ending abruptly in
the fifth bāb; the last words are: 

"Qan 'aṭfir 'ān fīn 'al-ṣādīq al-mālikah..."
The last page is blank.
CDLX. B. ff. 7b—14b. 19 l., 6\(\frac{1}{4}\) c.M. long (21 \times 14 c.M.).
A short manual of arithmetic by Muḥ. B. Aḥmad al-Bihšīṭṭī al-Isfarsīnī ʿAbī Yahlīya (d. ± 900), probably the same as the one mentioned by Bröckelmann, II, 211, 4, who refers to Br. Mus. 1346, 2.

**Beginning (after the būṣr):**

الحمد لله مبديم الإحاد موثَّق الإداد ... أما بعد فتولِّم المبد المتفق عليه السرباقية ... هذه رسالة متمهية على إلّا ما لا بد من إحدام من الجهر والمقاومة بالتعاميم بعض الأخوان.

The booklet is divided into two mākāḥāb, as follows:

- المقالة ۱: في النسب
- المقالة ۲: في مبديم علم الحساب وموضوعه

The second būṣr is not indicated.

This text is dated: Jumādā I, 1083.

In addition to the text proper there are three būṣr of a heterogeneous character, namely:

I. ff. 15a—16b, a būṣr about the admonitions of Aristotle to Alexander, beginning باب في الإمامة وفي معاملة الفصل...

II. ff. 16b—18a, a būṣr from a book on the terrors in the members of the body, and their signification.

**Beginning (after the būṣr):**

باب في إخلال الإعفاء، وفي صفة مجردة الن сли...

III. ff. 18a—19b, a būṣr on the seeing of fire and its forebodings.

Beginning (after the būṣr):

باب في رؤية النار في وجه الزائر وقامت في أرض جذبي...

التحفة التجارية في أعمال الحساب

CD. 20 \(\times\) 15 c.M. 5 ff. 23 l., 9\(\frac{1}{3}\) c.M. long.


**Beginning (after the būṣr):**

الحمد لله ربي العالمين والملتئمين ...

The first būṣr treats of the aḥādīṣ al-saḥīḥ, the second of the aḥādīṣ al-kūtṣ. There is a lacuna after f 2, a.

This copy was taken in 1900 by Aḥmad Bin Muḥammad from an autograph MS. dated 2 Dūrī, 1028.

See Alwardt 5997, and Brockl. II, 392, § 10 (on one of the fractions treated of in this manual).

**Commentary:**

The commentary starts with the following:

كُتِبُ النَّوَائِبُ السَّنِيَةُ شَرِحُ التُّحْفَةِ التُّجَارِيَةِ في أَعْمَالِ الحِساب

CDLVIII. 2\(\frac{1}{2}\) \(\times\) 15\(\frac{1}{2}\) c.M. 14 ff. 21 l., 10 c.M. long.

A commentary, by Abī Bakr B. ʿAbdallāh Baʿāfī, upon the above-named manual of arithmetic by ʿAlī Bin Jammāl.

**Beginning (after the būṣr):**

الحمد لله رب العالمين، وسُلَم علي ﷺ...

The commentary starts with the following:

And after this the author, addressing the reader, observes ...
On the fly-leaf is a short statement that the Tuhfa al-hijja-ziyah was written at Mecca 28 Rab‘i‘ I, 1151.
The date of this commentary was: 26 Shar‘ban, 1129, whilst
the date of this MS. is: 1 Rab‘i‘ II, 1151. The scribe was
Muhammad bin Suleyman Habash.

In no. 611 the author of the Tuhfa is designated as ‘Ali b.
Abi Bakr al-Ansari; his full name is
علي بن أبي بكر الجمالي
اللصمي المت씨 الثاني المقدسي
(see Ahward, sub no. 5999).
He died in 1072.

613.

لام يسيرة في علم الحساب

CDXXXVII. C. ff. 51a—64a, 171, 8'/2 c.m.l. (20'/2×14'/2 c.m.)
A manual of arithmetic by Ahmad b. Al-Ha‘im.
See Ahward, 5986 and 5987, and Brock, II, 125, § 10.
Beginning (after the bism.):
قال أحمد بن علي بن علي بن عماد الآهر وأبدا
والله إنه ينادي في علم الحساب

614.

شرح النص في علم الحساب

CDXXXVII. D. ff. 64a—90a, 21 l, 7'/2 c.m.l. (20×14'/2 c.m.)
A mixed commentary on the preceding work, by Mu‘. B.
Ahmad Sibti al-Maridinti (± 863).
See Ahward, 5988.
Beginning (after the bism.):
الحمد لله محمد بن أحمد بن أحمد بن محمد سبتي المازني (863) هذا تاليف مشترك جملة توضح على المقدمة
المسمات بالاجتماع

615.

وسيلة الفئرة لمعرفة أعمال النيل والقاهر بطرق الحساب

DCLIV. F. ff. 37b—51a, 25 l, 11'/2 c.m.long (21'/2×16 c.m.)
A tract on the art of calculating the times of the qalat both
in the day-time and at night, abridged from a treatise of his father,
by Yahya b. Muhammed b. Abdurrahman al-Makki al-Ruyani
al-Khatijab (954).

Brockelmann, II, 393, § 11, 1, 1, mentions only Berlin 5700.
In the Berlin Catalogue the seven bab‘s and the khati-
mah are fully noticed.

Beginning (after the bism.):
يقول محمد حضرة احتساب ونقاء الجسمان...
وبدا فيه رسمة
منسقة لمعرفة ما يحتاج إلى العمل في طرق استخراج
أعمال النيل والقاهر

This text was written at Mecca, 22 Jama‘id. II, 1149 in
the bab‘ ‘Ali, by
ابو الفتح ابن سعيد الجبري

This treatise is followed by fa‘idah‘s, some of them
in Malay, with diagrams and figures.

616.

طريقة في معرفة القلى

CCCXCVIII, A. 23 × 16 c.m. 1—3 ff. 19 l, 8'/2 c.m.long.
A treatise, by
علي بن عامر بن أحمد الخليل الينبي
on the value of the raf‘ in different countries, written by the
author after having seen that many of his brethren, especially
beginners, had some difficulty in connection with the reduction
of the two legal ra‘ to raf‘ l’s and their different valuation in
368

various places. Then, he says:

... various reasons for proposing the position of the zodiacal signs in the heavens, which is associated with the natural order of things... (translated)

Beginning (after the bism):

الحمد لله الذي وفق مس شاء لما وعلم في الخبرة ما لا يشّا

617.

حساب التنويح بالجمال الصغير

CDXXXII. B. ff. 25a—39a, 17 l., 11 c.M. I. (20 X 14) c.M.

A small treatise on astronomy for all kinds of practical purposes and applications, beginning after the bism, and the title:

وإذا ازداد أن تقدم أنساء فاحص بسمه اسمه آدم واقتظما

The astrological indications and the influences of astronomical combinations are divided in connection with the twelve signs of the Zodiac.

This treatise is followed by a few lines of astrological hints, and some 'azimah's, to wit: a ḥīrẓ of Sulaymān Dīn Da’ī’ī, ‘azimat al-‘ayn wāl-nazar, the forty names of Allah, called the Idrisiyyah, with a sharīḥ on their cabalistic influences. The whole comes to an abrupt termination at f. 44a, in the 28th name خمس وشجاعة مروية دلائل ذكث الشخص يحصل الإذاحة.

Then begins a treatise, if it may be so called, on the burāj and astrological applications in general, chiefly on the authority of Aṭṭāf b. Rihā’i b. Iḥsmā’il, followed by several awṣāt for diseases, travels, war, sexual intercourse, etc.

(The whole MS. has 49 ff.).

618

الإفراز الشاحى بإلقاء في معرفة الماظن والإثمان


A treatise on the calendar, chronology and astronomy, wanting the first leaf, beginning: 

... the calendar, the months, the days, and the hours, and the names of the days, the seasons, the solstices, the equinoxes, the sun's courses, the lunar courses, the phases of the moon, the daily hours, the months, the days, the hours, the minutes, the seconds, and the nails... (translated)

The faṣ'il's dealt with are the Arabic and Roman years, (partly on the authority of Al-Sulṭān Al-Mād B. Mūsā (Ajl and Al-Hāfatī), the būrāj, the manāzil, their ǧīfāt and their distribution over the burāj, the rūkāb, the courses of sun and moon, the seasons, sunrise and sunset, meteorological hints for agricultural labourers, all in the form of a brief compilation from various sources, with many quotations and nāzīm's.

The original work was written in 1016, 25 Rabi’ II and this MS. copy in Acheh, 1134; the scribe was 

علي بكر بن السيدروس الحضرمي

The author's name does not appear.

It would seem that the same work has been described by Rieu, sub no. 773, IV, as "a treatise on the lunar mansions, and the divisions of time."

619

قائمة السؤال في شرح المشترة فصول


A commentary, by Yūnus B. Yūnus B. ‘Abdallāh Kādir B. Al-Majdī al-Rashtī, upon the work of Al-Majdī (760—850), about the use of the quadrants called mašīfū, together with the parallel circles.
See Ahlwardt, no. 5846, and Brockelmann, II, 128. This
commentary occurs only at Copenhagen (97, 3) and Munich 859.
Beginning (after the bism):
الحمد لله الذي أعطى من شاء بما ينبغي
على الشديد

This is an excerpt from a book on the use of the astrolabe, by Abdal-wahhab B. Ibrahim al-Zanjani al-Khazraji (± 654).

This is divided into 21 faṣl’s.

Beginning:

الفصل الأول في السماوي والسياري والصور الآتية

See Brockelmann, I, 474, and Leyden MXC, I “allud exemplar mibi non innutitii”.; consequently, this is the second text

extent known under the above title.

622.

تذكرة ذي الباب في استعمال السحر بالاستطلاع

CDLX. A, f. 1—58, 21 l., 7 c.M. long (21 × 14 c.M.)
A treatise by Abu'l-Kasim Al-Zubayr B. Ahmad B. Ibrahim B. Zubayr al-Thašah about the use of the astrolabe. After the

basmalaha and the mention of the author’s name the text begins:

الحمد لله الذي أرضي التنصيب على السماوي كمال وجوهر

After quoting some Qur'anic verses about the creation of heaven and earth and an extensive shabādah, the author proceeds:

وبد فاتي لما رأيت الناس لما تلازموا في القدير والحدابات على

The kasm’s are:

فسم في نوع الاستطلاع (باب واحد)  " .. نسج نهج الاستطلاع الشمالي والصطر والدوار وتقلما

المسيية فيه (باب واحد)  " .. كمية السحر بالاستطلاع (باب واحد)
In reality the third Դաիսում contains 140 ինգուրs, the last of them dealing with ։

At the end the second word of the title is not դաիսում but all.)

623.

داراب المعدل


An astronomical treatise by 'Abdal'aziz B. Muṣ al-Wafāi al-muwafaqāt b'il-jami' al-Mu'ayyadi (d. 874, 876 or 879).

See Brockelmann, II, 129.

Beginning (after the Դաիսում):

قد الشهاب ربي السامعي ۶۲۳. ۶۳۳.)

ما بعد سالانه بعض المعاد

في عمل رسلة على الآت التي سمعتها داراب المعدل فأزدهر في

سواك ۶۲۳. ۶۳۳.)

وبدينا على مقدمة وخمسة عشر بابا مقدمة نيا صفة

لازلت وكذبة سوءها

The first ինգուր deals with

كيفية أفعال الآت على الجهات ونصب

بكلمة مشتركة مع بالآت المكابب بطريرك سهيل المكابب

على داراب المعدل وبالكماح مع

 emissary of the subject

فاطمة توجيه القرص

This text is dated: 22 [Jul]. 1150; the scribe was: Ijusayn B. 'Uthman, khâdim of saydina 'Abdallah B. al-Abbas.

The last leaf is filled by a tract on the same subject, divided into 10 Դաիսումs; on the fly-leaf: وبدينا رسلة مقدمة على

داراب المعدل أثر أعبر مصفحها

624.

کتاب التسیوین والترقیب فی الحلم والترقیب


A treatise on astrology, by the astronomer Shihabaddn Aḥmad B. Al-Majdi (760–850, for which see the Gotha Catalogue, sub nos. 1407 and 1418), with some astronomical chapters.

Beginning (after the Դաիسում):

الحمد لله رب العالمين ۶۲۳. ۶۳۳.)

There are a great many Դاիسویه s, e.g.

النون ۶۲۳. ۶۳۳.)

تقوم القمر في تقوم ۶۲۳. ۶۳۳.)

التراویح ۶۲۳. ۶۳۳.)

تقوم القمر حسب فعال ۶۲۳. ۶۳۳.)

حساب الترکیب حسب الحبوب المعدل

Further on lists, computations, and applications of astrological maxims are given.

This MS is full of holes. The work is mentioned by Brockelmann, II, 128, no. 10.

625.

 رسالة نبأ الارادات في أمر علوم العالك


A fragment of the astronomical treatise of Muhammad Bin Abi Bakr al-Farisi (d. 659), which is founded on the

رسالة المترجمة والرسالة القائمة والرسالة المفسرة

See Ahlwardt, no. 5888, who notices the contents at length.

This MS is the only one mentioned by Brockelmann (I, 474, 8).

Beginning (after the Դաիسویه):

الحمد لله رب العالمين ۶۲۳. ۶۳۳.)

ما بعد فیٹ القمر محمد

فارس في آت نبأ لما فیته على نفسه

This MS ends abruptly in the Kâr alAli 'l bayt al-rabi' in the body of the Դاiked fi ḥabl bayt al-arj; its last words are:

۶۲۴. ۶۳۴. ۶۳۴.)

كن اننل رض الاعمال بصاحب البايین

626.

قصيدة علم النجوم


A Դاائد on astrology, with some astronomical excursuses.

Beginning (after the Դاائد):

الحمد لله ربي العالمين
The finding of the kiblah is touched upon in connection with the geographical position of Egypt, Iraq, Sham and Aceh (the annihilation of Kali). The schemata are:

The adhbar al-masāsurah to the west is the main theme discussed in one of the poems. The kiblah is established in the context of the theme of the poem. The theme of the poem is explained through a series of verses that highlight the importance of the kiblah in religious and cultural contexts. The poem concludes with a reference to the geographical position of Egypt, Iraq, Sham, and Aceh.

The original text of the poem is in Arabic, and the translation provided above is a representation of the natural reading of the document. The number 627 is mentioned, which may refer to a page number or a reference within the text.
The end of juz' 1 (f. 67b) presents the notice:

The astrological treatise, written in the beginning. On f. 2 begins

The name Abu Ma'shar occurs everywhere, and this booklet is a complete compilation of his sayings on horoscopy, etc. His real name is

The title of this book is not inadequately chosen, in so far as chiefly people and their features are dealt with in relation to horoscopy.

The book is divided into many unnumbered қawlīs, mostly entitled al-қawlī or al-kawl 'alā. The қawlī al-ḥawāī al-ḥamr is divided into many faṣīlīs and wajhīs.

Beginning (after the doxology):

The book deals with the letters in the order of the zodiacal signs and certain constellations, and also with Allah's names. It is divided into:

The subject of this book is: the astrological treatise of Abu Ma'shar, written at the outset with the zodiacal signs and their meaning, afterwards with all kinds of constellations and their influence on human life. The book is divided into many unnumbered қawlīs, mostly entitled al-қawlī or al-kawl 'alā. The қawlī al-ḥawāī al-ḥamr is divided into many faṣīlīs and wajhīs.

The book is a complete compilation of his sayings on horoscopy, etc. His real name is...
631.

كتاب الزوايا في معرفة الموانئ

CCJC. A. ffl. 1—16a (21 \times 15\frac{1}{2} \text{ c.M.)}

A calendar, arranged after the Syriac (Jewish) system, from Tishrin I to the end of Elul. In the space reserved for each day astronomical, physical, economical and meteorological questions are written. After each month the Latin name is added, but mostly erroneously.

The fuller title runs: في أول شهري اشتر نقلفني ما يحتاج الله من الزوايا وحولاتها والشمس والقمر وما يوافق من الموانئ في استخراج الفترات واضح الدوا في المواقع كفرة على الطيب نسب استخراجه وتوفيقه

An illegible name follows. According to Ahwardt, 5784, the author of a similar calendar was named راقي بن زيد، but in the Berlin MS. Tishrin I is January, here, however, it is October, consequently this work is in all probability a different one.

F. 15b ought to follow after f. 8a; the MS. breaks off after 25 Elul.

632.

الخطب في معرفة الزوايا والقوافل والثقلة بالقمر

CDLII. 19 \times 13\frac{1}{2} \text{ c.M. 37 ff. 21 l., 9\frac{1}{8} \text{ c.M. long.}}

A treatise on the calendar, chronology, and applied astronomy. As the first leaf is lost, and f. 1 begins with wasam-maytu hu, the name of the author does not appear.

This book comprises:

المقدمة

فصل في معرفة الزوايا والقوافل والثقلة بالقمر

This text is dated 8 Safar 1118.

The last two ff. of this MS. contain a so-called Za‘arjah, a method of foretelling the future by means of the combination of letters and figures in squares in connection with the twelve zodiacal signs. This one is styled a Za‘arjah azimah, and deals with man and woman as married couples فصل نذكر فيه (فصول) في جباس البروج وزوجة في خانة الفرائض وال Thousand. The end is the explanation of a da‘irah fr'ilim al-falk ‘ala 'l-buruj al-athna 'ashr.

633.

الخطب في معرفة الموانئ

CDLIII. 21 \times 12\frac{1}{2} \text{ c.M. 12 ff. 10 l., 2 \times 4 \text{ c.M. long.}}

An incomplete nazm on the calendar and chronology. It begins (after the bism):

الخطب لذي الذي نذر شفقة بانعم الأثمان لنفيه هادي

The last line is:

و نظر إلى الجَذْب وَالجَذْب لَهُمْ مُدَّةً وَسُهُبَةً نَجْدُ أَهَدَاء

Under the title is written 1283 in modern figures.
DCLV. D. ff. 23a—29b, 25 l., 12 c.M. long (20 X 16 c.M.) A treatise by عبد الله الشبلي about the cabbalistic force in astrology of seven so-called asma', namely: طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. Their ajmār (wa hiya asma' al-tanjam) are:

اطيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل. طيطيليل.

The names are also called اسماء زجر.

These names have each their khādim, namely:

الشعري. فDIV. وددل. تطيليل. سطيليل. شريف. ارتيليل. ديديل. On the authority of الرابان أبو بكر السامرائي and ابوب عبد الله الشبلي the author tells us that the seven names had been found, written upon a tablet of seven metals within a white marble case, among the heirlooms of بابن یاکوبر آل-کرطوبی, who had got this tablet from a disciple of the philosopher هنیدی وکین, the latter having performed the most miraculous feats with them.

Beginning (after the bism):

قال الشهیر ابوب عبد الله الشبلي نقلاً من عبد الله

This treatise is followed by some fa'idah's with cabbalistic signs.

III. COSMOGRAPHY AND MEDICINE.

635.


The present copy begins in the first mākalah, just before the section on winter.

(واما الشتاء فهو أول نزول الشمس برجب) (الجدي).

On f. 2a, the second mākalah begins, but near the middle of this MS. a part of the mūkaddimah is to be met with. So far down as the leaves have not been transposed the division of the work seems to be the traditional one into three mākalah's, naz'ī's, and na'sī's.

This MS. looks rather old; the two last leaves have been supplied by a later hand.

The end is:

ودداجية برسائی باریة ارجل وعقل هذا راينا بعمر کثریا وکیین ای اخیر انتقال وهلد الله الوهاب

See Brock. 1 478.
This portion ends abruptly: 

F. 11 does not belong to this MS.

387.

This book does not occur in Brockelmann, but it is mentioned in the Berlin Catalogue as a defective fragment of two leaves. See also the Gotha Catalogue, 1254, 1, which mentions Oxford 971, 3.

Only the muğaddimah and the two fa'īlāt occur in the Berlin MS. the khatīmah deals with 

388.


A book of general therapeutics, containing an enumeration of diseases with their remedies, based on the theories of Galen.

All the prescriptions end with 'wa-lad al-amr'; their first word is ạl-akhdār, throughout. The diseases dealt with are: the toothache, soreness of the throat, scrofula, ulcers of the tongue, etc., etc. Two passages may be quoted here by way of illustration.
IV. CABALISTIC WORKS, DIVINATION, CHARMS.

639.

البأكاء السُمَيْمَة


A collection of religious and devotional formulae.

Generally these kinds of talismans — for a talisman, عَزْيَة, this collection of hَاَيْكَالُز’s, and nothing else — are ascribed to the Imam Ja’far al-Südik, the ‘Alide, whose name has been given to all books of divination and so-called primitive.

This Imam was the sixth of his dynasty; he died in 148.

See further C. Snouck Hurgronje, The Acehnese, II, 190 “seven hakals are given by Muhammad to his companions as an infallible charm, which is inscribed upon the throne of Allah, and which guards its possessors against all evils, brings them every blessing and enables them to hurl their enemies to destruction”.

See also Browne’s Cambridge-Handlist, no. 1223.

On the last leaf there is a talisman, and the whole treatise is entitled عَزْيَة.

The name Ja’far, however, does not occur in this MS.

On the cover of the name of the book is جَيْفَالْ بُنْ عَوَجَد, i. e. the seven hَاَيْكَالُز.

640.


The seven hَاَيْكَالُز both in Acehnese and Arabic.
The Achehnese text is to be found on ff. 15-21b, 10 lines, 6 1/2 c.m. long, the Arabic text on ff. 22a-28b, 7 lines, 6 1/2 c.m. long.

On f. 27b, after the end of the haykal, a du'â begins, with the Malay heading تُقَال ذِبَّحُ دَايَمُ ذَلِكْ إِنَّ ذِكَارًا. See the preceding number.

641.

الzőك السبعة وفترةها

CCLXXIX. 11 x 8 c.m. 138 ff.

Ff. 1-56b are filled by the surah's 18, 36, 67 and 32.
Ff. 57a-71a, concerning some du'â's, are in Achehnese.
Ff. 73a-78a are filled with du'â's without any title.
Ff. 79a-84b present an Achehnese introduction to the seven haykal's.
Ff. 84a-96a, 7 l., 4 1/2 c.m. long, contain the with Malay headings.

Ff. 97a-119b, An Achehnese treatise on certain du'â's.
Ff. 120a-133b, Du'â's, with Malay headings, e.g. اهـ ١١٢٤ the du'â for the slaying of ġurbân's, the du'â's aţâkâh, and other untitled du'â's.

The last pages, of a larger sized paper, are filled by some du'â's a with Malay explanations.

642.

قرية عظيمة في علم الرمل

CCXII. 19 1/2 x 15 1/2 c.m. 28 ff. 7 l., 9 1/2 c.m. long.
A treatise on divination by means of dots and lines, usually ascribed to the Ḥāmid bin Qâsim (d. 148), the common authority in these matters, and this to such a degree that at Batavia books of divination are called Jâpar-sîdâ. (The name is du'â's a)

Beginning:

الرمل الداخل

643.

CCLXII. 27 x 27 c.m. plane.
A so-called jîmat. The inner circle contains the names of the four khâlîfah's and that of Fatimah, the two outer ones, figures, letters, and a repeated ya (â لله). In circumscribed squares
the names of the ḡaḥābah, of the archangels, short du’a’s, lā ilāha illa lāhu, and Mūsāmad are to be found. The four outermost corners present the word لَّلَّ in almost gigantic characters.

644.

CDXII. 22 × 16 1/4, c.M. 37 ff.

A collection of charms and ‘aṣīmah’s, chiefly squares with figures, for all kinds of eventualities.

The two first leaves belong to a book on charms performed by means of Allāh’s names.

The first faṣl deals with ‘aṣīmah’s for him who wishes for

An ṣalāma man believers all the inhabitants of the world.

The rest is made up of charms with letters, numbers, Kūr’ān-verses, applications of du’a’s, erotic indications and hints. All this precedes the above-named work on divination with letters (the figure of a hole in 9 m.M.), by Al-Hāṣān al-ʿUjaymi d. 1113, beginning after the bism:

Qal allā huwa bākhumu fi ṣawādha wa ṣawādha

It is divided into the following ten faṣl’s:

1. Ṣawādha al-ḥurūf wa-thābita
2. Ṣawādha wa-thābita
3. Ṣawādha al-μuḥyīya
4. Zawk bi-fatin ya’thahij al-ḥurūf as-sawādha
5. Ṣawādha al-ḥurūf as-sawādha
6. Ṣawādha al-ḥurūf as-sawādha
7. Ṣawādha al-ḥurūf wa-thābita
8. Ṣawādha al-ḥurūf al-ṣawādha wa-thābita
9. Ṣawādha al-ḥurūf al-ṣawādha wa-thābita
10. Ṣawādha al-ḥurūf al-ṣawādha wa-thābita

A special nāv of this treatise is formed by the epitome of a work of Al B. Sinā, which is divided into eight faṣl’s, namely:

1. Bākhumu fi ṣawādha al-ḥurūf wa-thābita
2. Zawk bi-fatin ya’thahij al-ḥurūf as-sawādha
3. Ṣawādha al-ḥurūf wa-thābita
4. Ṣawādha al-μuḥyīya
5. Ṣawādha al-ḥurūf as-sawādha
6. Ṣawādha al-ḥurūf as-sawādha
7. Ṣawādha al-ḥurūf wa-thābita
8. Ṣawādha al-μuḥyīya

The eighth faṣl is not indicated.

A special nāv of this treatise is formed by the epitome of a work of Al B. Sinā, which is divided into eight faṣl’s, namely:

1. Bākhumu fi ṣawādha al-ḥurūf wa-thābita
2. Zawk bi-fatin ya’thahij al-ḥurūf as-sawādha
3. Ṣawādha al-μuḥyīya
4. Ṣawādha al-ḥurūf as-sawādha
5. Ṣawādha al-ḥurūf wa-thābita
6. Ṣawādha al-μuḥyīya
7. Ṣawādha al-ḥurūf as-sawādha
8. Ṣawādha al-μuḥyīya

The eighth faṣl is not indicated.

This text is followed by diagrams and a piece of verse by Almād B. Zārāq.
On the Kibrat al-abamar see Broekelmann, II, 337.

On ff. 11a–12b the hundred names are mentioned together with their mystical figures, as, for instance: ٤٤٤، ٤٤٥، ٤٤٧-٤٤٩; the last three being ٤٤٨، ٤٤٩، ٤٥٠. The rest of this MS. is in the Bugi language but written with Arabic characters.

648.

Be tasked the mosaic of the mosque before the abjad


A treatise, by the Sultan, on the cabbalistic signification of the Arabic letters in the old order, the so-called abjad, with regard to the *fitrah*, the names of Allah, and other relations, in connection with the four elements, the common constellations, the zodiacal signs, the four points of the compass, etc., all based on the arithmetical values of the letters. The author quotes chiefly Indian authorities, and he attributes the abjad-science to the abh al-Hind. There are a great many diagrams and squares in this treatise.

Beginning (after the bism.):

الحمد لله الكافف من شأ فاطمة السمر المباركة أولي

The date is: 22 Dhu'l-Hijjah 1158.

This text is followed by 'Abdallāhūr al-Jūʿanī's prayer for help (tawassul).

649.

abeticus did you transcribe the manuscript


A treatise on the secret virtues of certain letters when used in a certain order. An instance of the application is contained in the following lines:
On f. 1b there is a faṣilī ḥalz al-kur‘ān (an Hisham b. al-Ḥarith’s and B. ‘Abbās), on f. 2a al-du‘ā‘a ‘inda khattam al-ṣūrān, on f. 3a: mā jā‘a fi faṣil al-basmalah; then: mā jā‘a fi ṣād al-khirā‘ah, mā jā‘a fi faṣil ‘umm al-ḥurūf al-basmalah. This chapter, dealing with the pre-eminent qualities of the fatīḥah, is very long; all the latter’s uses are indicated, e.g.

For a truly efficacious, purifying, cleansing ḥadīth, ḥamal fī hādath, ʿidāfah al-basmalah, al-ṣūrān, al-ḥurūf al-basmalah, al-ṣawād‘, etc. In the same copious manner the proceedings for making one’s prayers efficacious are dealt with, mention being made of ḥadīth’s, and quotations given from famous faṣil’s, with various instances and fawa‘id. Occasionally figures, diagrams and drawings illustrate the text.

The last surah is the 112th, and the last charm is intended to protect its owner from evil done by rulers.

The end is:

This text is dated: 7 Rajab 1120.

After this there are the following references, from one Ibn Da‘ās Al-Id (d. 702), from Muhammad b. Ǧasim Al-Ghazāli and from an anonymous author respectively.

This treatise is undoubtedly the same as no. 344 of the India Office Catalogue, p. 88.

365.

On the striking qualities and efficacy of the ḥurūf al-ṣūrān-verse III: 167, when recited in different manners, at various hours

CDLV. P. f. 113a—147b, 25 l., 10 c.m. long (20×16 c.m.)

A treatise on the striking qualities and efficacy of the ʿumm al-ḥurūf, al-ṣawād‘, al-ḥamal fī hādath, al-ṣūrān, al-ḥurūf al-basmalah al-basmalah. The author quotes Al-Birn, Al-Shāfīī, Al-Ghazāli, and various, probably Maghrībī authorities. This treatise follows the regular order of the surah’s, expounding the properties of each.
and different times. The anonymous author refers to the
الباب ٣٢٢ ١٣٢٢، دار بعض خواص الآية الكرسي ومتناقلها
by Abu‘l-Hasan al-Shadili, in the introduction of which work the verse just men-
"سرة بحس"   "المملكة
tioned is recommended for all possible purposes.
"الواقعة"          "القرآن
It is divided into the following bāb's:
"الانشراح والنفس
الباب ١٠١ ١٢٠، دار بعض خواص الآية الكرسي
الباب ١٠٢ ١٢٠، دار بعض خواص الآية الكرسي
ما تحت كل عدد من الأسرار
فريد: "ثناَبَتْ بَلَغْتُ مَعَهُ مِنْ لَاذِمَا مَعَهُ، فَذُكَرَ"
surah's and ayah's, beginning in the 94th fa'Idah.

The 95th fa'Idah begins with the method of application for surah XX: 1—7 on each 14th day of a month.

The 99th (f. 6, a) is of a purely fa'lt-like character, with a diagram containing figures in connection with astrological facts, namely fi dikr al-awfiq al-sab'ah allatt l-il-kawarik al-sab'ah min dalika l-wifq al-thalithi alladi mansub ila 'l-kamar' etc. The diagram is like this:

<p>| | | |</p>
<table>
<thead>
<tr>
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</tr>
</tbody>
</table>

But this fa'Idah ends abruptly, it is followed by a fragment from the 54th fa'Idah, the 55th (f. 7a) dealing with ma ya'ma' li'l-judism wa'l-barag, i.e. against leprosy and elephantiasis, and based upon Tradition throughout. In the following fa'Idah's Tradition is also drawn upon exclusively.

The 59th is followed by some part of the 44th, this one by the 32nd, dealing with the khaawasq of surah CV. The last fa'Idah occurring is the 36th, containing applications (wata'aladha mafqur 'ifada). It ends abruptly: ya tabit ya daim wab ha'ee ya fehim ya rad ya adeem ya umm zu'dakr

654.

Kawda fi-'Ila'a al-Qur'an

DLII. 20 x 14\(\frac{1}{2}\) c.m. 36 ff. 13 l. 8\(\frac{1}{2}\) c.m. long. A fragment of a work on the cabalistic influence in all circumstances of life of certain Qur'ān verses, written in the 'azimah-manner in squares, 20 of detail's, 30 of Allah's names equally written in squares, 40 of portions of some surah's, e.g. the CX² (to be recited nine times after the 'ubād-prayer).

Some of the injunctions are rather exacting, e.g. the fasting during 19 days and the recitation of a certain Qur'ān verse 1909 times daily in order to cause one's foes to take to flight. Some squares have not been filled in at all, others show figures like common 'azimah's, and a few of them present the well-known combinations of four mystical elements as usual.

This fragment begins:

Wa'lam zidda mi al-faisal bīdhih al-tifidham kāmi '-hash mai'a shura al-anjām wa al-anjām. Tashītk al-makān.

The end is:

Fala'adha kālam al-rasul Sayyidan wa 'Ismā' al-Ma'mum an-Nasir wālī be's (follouzul du'as) fīfasāq, mu'aqadd al-Ma'mum wa bīdhih al-tifidham kāmi 'hash mai'a shura al-anjām wa al-anjām. Tashītk al-makān.

(sūrah IX: 129).

655.

DLXI. A small bag 12 x 11 c.m., containing 'azimah-like fragments of the Qur'an, formulae, charms, mystic drawings, etc., all written on very small slips of paper.

656.

CCLXXVII. 11 x 8 c.m. 254 ff. 8—12 l., of different length. The contents of this mixed MS. are:
Du‘ā’s, (after the dedication to the rūḥ of the Nābi and that to the ẓāḥīb of the du‘ā) for such as wish: to be rescued from fire, to obtain power and might, vigour and a high rank; forgiveness of their sins, excellence and the increase of food; the performance of their wishes, strength of faith, good health; grace and piousness and knowledge; admission to their rulers; safety from perils; moral and religious distinction; immunity from injury by foes, from madness, leprosy, hernia, and burns; from the terrors of Nakir and Munkar; from the evil eye, from the plague and other diseases; from the trials of the grave and bad dreams, and evil from their fellow-men. These are followed by others for the getting of children, and the finding of grace in the eyes of mankind and of Allah, for easy delivery in child-birth and abundance of milk, for protection from snakes and other hurtful animals.

The du‘ā al-khātimah is the last of all.

Du‘ā’s of a purely religious character.

Figures, repetitions of the sign named the Crown of Sulaymān, of a prophylactic character.

A tract on the secret virtues of the bismillah, divided into three bab’s, by Abū l-‘Allām Ahmad b. ‘Uthmān (d. 622), described by Ahlwardt, sub no. 4156.

This tract is followed by an apposite illustrative tale about Mūhammad and Abū Hurayrah (ff. 89b—90b).
... 177a—180a. Notes in Malay, on ‘azīmah’s and fa‘is’s.
... 180b—182a. Notes on the mystic meaning of letters.
... 185a—201a. The du‘ā‘ fatīḥah and du‘ā‘ khatm al-Ñūrān, with a Malay explanation, du‘ā‘ ri‘y al-ahmār.
... 201—242 are blank.
... 243—254 are in Achehnese.

657.

كتاب الْكَتَاَبُ الْعَمَّالُ

The first bāb treats of the khwāṣṣ and the advantages of the baṣmālah, citing some traditionists and their commentators.

In the same way the second bāb treats of the khwāṣṣ and applications of the fatiḥah, to be recited in several circumstances of life. The third bāb mentions the kaballistic virtues of the verse of the Throne, the fourth enumerates those of the XXVIth sūrah, the fifth and sixth those of the LVIIIth, the seventh of the XCIIIth, the eighth of the CVIIth, the ninth of the CVIIIth, the tenth of the CXLIIIth, the eleventh the pecularities of several other sūrah’s, the twelfth those of special verses, the thirteenth and fourteenth contain hints on charms for worldly purposes, the fifteenth treats of several virtues connected with Allāh’s greatest name, the sixteenth of the khwāṣṣ of other names. The 17th bāb is entitled: fi dīkr adī‘yah ‘azīmah wa istighsāḥīh nāfī‘ah; the 19th: fi mā yata‘allāk bi‘l-‘istikhārāt waqiyihā; the 18th: fi dīkr adī‘ah wa adī‘yah; the 20th gives charms for travellers; the 21st deals with fawā‘id yata‘allāk bi‘l-i‘ayn wa‘l-na‘zir; the 22nd is not noticed, the 23rd treats of fawā‘id tata‘allāk bi‘l-‘ammah ay al-shukhūnāh.

The 24th and 25th do not appear. The 26th is filled by charms against several diseases and complaints, the 27th contains charms against the crying of children, the 28th charms against disagreeable things in childhood, the 29th charms against a painful parturition. The 30th bāb is devoted to the treatment of bodily diseases; the 31st has a sexual character, treating, as it does, of the breaking of the hymen. The 32nd deals with some medicinal plants and their occult power, the 33rd with fawā‘id yata‘allāk bi‘l-‘ahm, the 34th bears upon some famous incantations. The title of the 35th is: fi fawā‘id tata‘allāk biradd al-‘ammah wa‘l-abi‘r wa‘l-masru‘k; that of the 36th: what one is to apply in order to get rid of locusts and moths and other vermin.

This part of the MS. ends abruptly in the khāṣtīmah comprising prescriptions for difficult performances as, for instance, touching fire, erasing ink without spoiling the paper, etc.

321. B. f. 40—45a belong to a kindred work on fawā‘id.
This portion belongs to a chapter on therapeutic treatment. At the end the author tells the reader that he was interrupted in the writing of his book more than once, especially by the fight in the Azhar between Mūlikites and Shafī‘ites in 1123, on which occasion many a believer was killed, and that afterwards he composed the introduction and gave the above title to his book, namely in the year 1138, 5 Jumād. II. This text was copied, 5 Jumād. II, 1190.

658.

خوَارِجُ الأَسْمَاءِ الْأَرِسَيْيَيْنِ

DCLV. A. f. 4a—11a, 26 l, 11 c.M. long (21/2 × 15 c.M.).
A treatise on the occult power of the repeated recitation of Allāh’s 40 names, the so-called Asmā‘ al-Idrīsīyyah, borrowed from the Arbā‘īn ism of Shihabaddīn Yāhū B. Ḥabash al-Suhrawardi al-Makītīl (d. 587), or more probably from the latter’s greater work Al-asmā‘ al-Idrīsīyyah.

See Brockelmann, II, 352, 56, 6 and especially, I, 438, 14, 10 and 11.

In the introduction a tradition concerning Idris and a tale about Al-Hasan al-Baṣri are quoted; then Shihābaddīn is referred to, and the borrowing of the materials for this treatise from the latter is set forth by the anonymous compiler, who says:

وَخَلَّتْ نُورُ هِذِهِ الْأَرْحَاذِ بِنِسَايَةِ الْخَيْرَةِ وَدِينِ الْفَضْلِ وَقُرْنَ مَعَ الْمَوْفَأٍ مَتَّى وَمَيْلِ الْبَيْضِ وَالْبَرَاءِ

In an introductory faṣl are expounded the ṣharūtī thābit, riṣāla, ṣama, and other ḍabāl on the ḥudūd, liha, ḍaʿāb, and ṭadīb of the ism.

These ṣharūtī thābit, riṣāla, ṣama, and ṣama are eight in number. The ḥudūd of all the 40 ism’s are enumerated, whilst in the margin the number of times the ism’s are to be recited is indicated in red figures. So, e.g. subḥānaka la-ilāha illā anta yā rabb kull shay’, 1922 times, ya’līh al-ilāhah al-rajī ja’nīhū, 975 times, ya’līh al-maṣūm fī kull fī’l-ilīhī, etc., but the figures cease after the sixth ism.

The 40th is yā ‘alīb al-baḍā‘i, etc.

This treatise is the first one of a book of mixed contents, which looks like the vademecum of some Muslim collector of ana. On the fly-leaf there is a wakīl in the Buginese, or perhaps Macassar language, with Arabic characters.

405

Cabbalistic lore in general as founded on Tradition and usage.

Beginning (after the bism.):

السَّلَامُ لِلَّدِينِ وَالْأَقْرَاسِ

After this follows a muḍādīnīm, in which are mentioned:

shārūṭ mā sayyī’t ala’ l-mushār ilayh wa’il-fīl bihā.

The author divides his book into 99 bāb’āt, likull ism al-bāb. The scope of his work is set forth in these words:

شَكْرُ مَا سَأَلْتُ ňāa ’l-mushār ilayh wa’il-fīl bihā

This method of arithmetical and literal computation is considered better by the author than the older methods.

The book is full of diagrams with squares, and letters composing the holy names. The last name dealt with is al-qāf (the 96th).

660.

CXXIX, 22 × 17 c. M. ff. 1—21a, 19 l., 11 c. M. long.

A treatise, by Muhammad ibn al-Walid al-zahiri, on the peculiar ḥaraqīyya’t of Allah’s names, their importance for all events in daily life, and their application and virtues in all circumstances.
The author begins with an explanation of the well-known tradition: ḵan Allāh-tīs'āh waṭīs'īn asmā mī'āh ḡhayr waṣiṣdāh waṭr, and the mention of other traditions; after that he mentions each particular name, explaining it by traditions or citing dogmatical evidence, after which he concludes with the khaṣṣiyāh of each name.

Beginning (after the bism):

الحمد لله الذي طلب من يباهه دعاءم بإسماء الله الحسنى

After the last name he quotes Al-Tirmīdī and other authorities, and then concludes his work with a khāṭimah: asmā Allāh tawliḵiyāh.

This copy is dated: 29 Jumādī II, 1285; the scribe was Mūṣammad Bāṣir B. 'Abdassalam Kottakarang.

(Not in Brock.)

This text is followed by:

I, ff. 23a–46a. A copious ḵaṣṣiyāh with ḵūṭūt on the ṭalākā.


After this follow innumerable papers, sheets, fragments, notes, and notices, in Arabic, in Malay and Achinese, (all of them either written or collected by Tungku Kottakarang), a collection of fa'īdah's, e.g.

في نفل المواط بني مات عازا بفي نفل مي قتل كانا بي زريب البدر عند المفاق ما يهذي من الفذ في كرابية ترك الفذ في الفذ يغزر, etc., and a great many stray personal notes about the said Tungku's dreams, his books, meetings, etc.

a. o. the note (I. 200) telling us that in Ramaṇān 1291 he was sitting in the masjid, formerly named Kaunala Indra, at Lam Baroeh in the XXV mukīm's.


A collection of fa'īdah's on prayer, the names of Allāh, magical squares, talismans, etc., strengthened by the authority of Kūrān and ḥadīth-commentators. Haj. Khal. (IV, 482, 930) mentions one Ahmad B. Ahmad B. 'Abdallah al-Sharji al-Zubīd al-Ḫaniḥā (d. 898) as its author; according to this statement this book is called at the end الفذ 알ا الهاي.

See Pertsch, no 1271, and Brock, II, 190, § 9.

This MS. is imperfect at the beginning; besides, the leaves have been transposed in many places. The first lines of the doxology are wanting. The heading of the fa'īdah's is written in red.

662.

خاميات قران دوع بصمغ

CCLXXII. VIII. 23½ × 17 c.M. 11 ff.

On f. 6, l. 9 a. i. begins a treatise dealing with the 120 eminent qualities and the efficacy of the recitation of the du'ā opening with the words بس يسُبب; 74 out of the whole number are for the benefit of both performers and hearers.

Beginning (after the bism):

روي أنه واطلب على قراءة يسُبب الحسن لا يصرب عليه يسُبب الابور On f. 7a the treatise ends with the 62nd khaṣṣiyāh which is copied on a page which is very fine. This leaf is copied by the hand of the writer, and the latter's errors are corrected by the notes I. 300) telling us that in Ramadān 1291 he was sitting in the masjid, formerly named Kaunala Indra, at Lam Baroeh in the XXV mukīm's.

F. 7b presents a fragment on the secret power of a kūrān verse, taken from the Khazīnat al-ʿasrār al-kubrā, fl. 6a and 8b a similar fragment, for domestic and matrimonial usage,
and a portion on the cabalistic meaning and use of the story of the Seven Sleepers both of them, borrowed from the same book, viz. Treasures of Secrets, whilst f. 9 presents some lines dealing with the khāṣṣīyyāt’s of the sāliḥah.

On f. 9b the treatise goes on with the 63rd khāṣṣīyyāt, supplied by another hand, dealing with the writing of the dārā on an egg from a black hen. After the 79th follows the 90th. The 96th is divided into 14 different and two independent ones, the 11th for success in love, the 12th for heavenly rewards.

The end is:

The leaves above alluded to present a mass of heterogeneous matter. F. a and b are filled up with two fāʿidah’s concerning the cabalistic science in relation to dinār’s and dirham’s.

f. 2–6. are taken up by a diagram and an explanation of the “moon-houses” in connection with good and bad omens.

(F. 5b and 6a have been crossed out.)

VII. PHILOLOGY.

I. LEXICOGRAPHY.

663.

الصحاح

CCXC. 27 × 18 1/2 c.m. 159 ff. 25 l., 13–15 c.M. long, written by various hands.

Two parts (bound together and fully vocalized) of the first volume of the well-known dictionary of Abū Naṣr ʿIsaʾīl B. ʿIjlīmīd al-Jawhari, who died in 398 (see, however, the note in Rivet’s Supplement sub 845).

The first part breaks off in the explanation of the word ʿabd, the second begins with the word ṣawāda, and ends with the letter 2, the last word being ʿabd.

The words explained in the text are written in large characters in the margin.

This MS. is dated 19 Ramaḍān 871 (I)

See Brock. I, 128,3.

664.

المعجم

CCXXXV. 30 × 21 c.m. 395 ff. 31 l., 12 c.M. long, with a red border-line.

The celebrated dictionary of Majdaddīn Muḥ. B. Yaʿqūb al-Firdawṣīdī al-Shīrāzī, who died in Zabīd, 817.
For editions and other MSS. see Brock. II, 183.

Beginning:

الحمد لله مَلِّ عَلَّمَتَا بَلَٰلُهَا بِاللٰهِ الْبَارِزِ الْأَلِيمِ

It is to be noticed that the complete title is:

الباقون امتحان

A biographical note on the fly-leaf mentions the birth of the author as having taken place on Sat. 20 Jumadil II, 729. He was born close to Shahrizor, and his death on Thursday, near midnight, 20 Shawwal in Zabid, 817; his grave is near the side of that of the Nasir al-Mubadi. Another hand has supplied a note stating that he was born at Karzin, a town in Persia.

Two verses on the rumuz of the Mu'tah, one by Nafi' al-Din Farid al-Din al-Zahawi, and another by his master. 

In the margin of f. 1a, there is a deed of gift:

ما يس العيد

جَدَّ مَرَّةٌ، وَفِي الْمَسْجِدِ رَحَمَهُمُ اللَّهُمَّ تَمَّ نَقْلِهَا (النَّبِيّ)

This volume, the margins of which have copious notes, ends with the words: routine refers to the following volume.

This MS. looks rather old.

665.

DCLIX. 30 × 21 c.M. 344 ff. 31 l., 14/3 c.M. long.

The second volume, the bab al-'ayn, down to the end of the work.

Date: Shawwal 1075; the scribe's name is حسن بن أحمد

This MS. was the property of an Achæmenian man, named 'Abdallah B. Muljammad.

666.


The third volume, from the bab al-Jadd, fa'awl al'ayn down to the bab al-kaff, fa'awl al-yun.

According to a note at the end the owner and scribe of the MS., 'Ali Bin Yalys, a Zaydite scholar, terminated this volume in Rajab 1065.

On the fly-leaf are marks of ownership of 'Abdallah ibn 'Umar ibn 'Abdallah al-Ansali, and a later one of 'Ali Bin Abi Talib, which, like the final note, lacks some of the critical points.

667.

نبذة من كتاب القرن


Beginning (after the bism.):

لا بـ مـ رأـ عـ النـ قـرـ نـ قـ رـ أـ هـ الـ نـ سـ كرـ ي

There is a Book of Differences known in Arabic literature (see Ahwardt e. v.), but not by Abü Hisab al-Hasan B. 'Abdallah al-Ashari (d. 395), whose works are enumerated by Brockelmann, I, 126, 11.

This work is not divided into chapters, the far'is's following each other without any heading, except in red. The first far'is's are: ikhtisar and ijtizaj, shahn and ishab, muja'al and muntani', inkar and jahd, zur and kidb, ikhtira' and iktillaf, ikhrar and ittiraf. It is to be regretted that
this, so far as I know, hitherto unknown work on synonyms is damaged to such a degree that even many pieces of the bottom part of the leaves are lost.

The last far'a are: na'talah and mani, tabdil and ibdul, jawi and ma'adah.

The conclusion is:

II. GRAMMAR.

668.

The well-known grammatical treatise by Abū 'Abdallāh Muḥ. B. Dā'īd al-Sanā'ī B. Ajurrūm (d. 723), printed innumerable times, and copies of which are found in nearly ever library.

See Brockelmann, II, 237, § 2.

This MS. has copious notes in the margins.

The date is: 2 Rajab, 1276, (in Malay).

669.


CLXXVII. A. ff. 9a—57b, 5 l., 6 1/2 c.M. long (22 1/4 × 16 1/2 c.M.).

This copy presents numerous notes between the lines and in the margins, and also on separate sheets of paper inserted in the MS.

It is dated as to month and day, but no year is mentioned.

Ch. 1—7a are occupied by a Malay treatise on the meaning of some Arabic prepositions. It begins:

The end is:

F. 8a—9a are filled with grammatical notes.
414
670.

CCXX. B. ff. 18–68, 3 l., 5½ c.M. long (20 × 16 c.M.). The same treatise with copious notes both on the wide margins and crowded into the spaces between the lines.

The owner of this MS. was حسب المتكيمى.

671.

DXII. C. Fl. 64b–72b (ff. 69 and 70 are blank), 5 l., 6 c.M. long (22 × 16 c.M.).

The author’s name is not mentioned. The beginning is the usual one; this copy ends abruptly in the نقل السرائى.

672.

DXIII. B. Fl. 28–85, 5 l., 7 c.M. long (21 × 15½ c.M.). The Ajurumiyyah, with interlinear and marginal notes, interleaved with slips of paper, two of which together cover the length of the whole leaf. There is not a single margin without notes and comments.

673.

DXIV. B. Fl. 11b–53, 5 l., 6 c.M. long (23½ × 16½ c.M.) The text breaks off at f. 25b with the words وقتم الازدين (In the Prayers), but is continued at f. 26b. F. 25 is the first leaf of the Mî’at ‘Amil, and f. 42 is the second leaf of the same work.

On f. 11b this owner’s mark:

ايلها كتاب حق تعلم حق جامع كأن كأن مردم إحياء تلميذ أعلموس

674.

DXVla. C. Fl. 22b–45a, 5 l., 8 c.M. long (22½ × 18 c.M.). This booklet was copied on the 30th of Mulharram.

Fl. 45b and 46a are filled with grammatical notes.

415
675.

DXVb. C. Fl. 27b–48a, 5 l., 6 c.M. long (20½ × 16½ c.M.). This copy, too, has numerous marginal and interlinear notes, which break off at f. 37. The end is wanting.

676.

DXVII. C. Fl. 42–104a; 5 l., 7 c.M. long (21 × 16 c.M.). The leaves are written on only one side, evidently in order to leave some space for notes, but this copy is almost without any commenting material.

Fl. 104b and 105a are occupied by a du`a, called ديا فتويل.

Fl. 105–108 are nearly blank, but for some insignificant notes.

677.

DXVIII. C. ff. 64a–136a, 5 l., 6½ c.M. long (20 × 15 c.M.). This text, too, has copious marginal and interlinear notes. Moreover, only one side of the leaf is written on; hence the unusual bulkiness of the work.

The fl. 136b–142b are filled up with grammatical fragments and jottings.

678.

DLXXVI. C. ff. 78a–139b, 5 l., 6½ c.M. l. (21½ × 15½ c.M.). The complete text.

679.