(Adrianople) and was the son of Muhammad Katghudâ, who was for a long time employed in the government service. His uncle, 'Abdi Dedeh, was the Shaykh of the Melevis (followers of a religious order) of Egypt. He is said to have joined the religious order at his uncle's prompting. He died in 1171 A.D. (1757 A.D.).

16

A complete copy of the Qur'ân with Persian translation.

Folios 217; 15 inches by 9½ inches; 14 lines to a page, each 6 inches long; written in excellent NasRh on thick native glazed paper within gold-ruleds. The interlinear Persian translation is written in red ink in legible Nasta'lîq of medium size. The titles of the sûras are written in red ink. There are notes and comments in Arabic and Persian on the margins. The first two pages are illuminated in gold and blue. Many leaves have been repaired and some are soiled by moisture and injured by worms. The binding is of original Persian dark-brown leather with flap, and is blind-pressed with a medallion design. Neither the name of the scribe nor the date is given. The codex was transcribed probably during the latter part of the sixteenth century. The front fly-leaf contains the name of a Delhi priest, “Pandit Gobind Purshad,” in Arabic, Sanskrit, and English.

17

A complete copy of the Qur'ân with a complete Persian translation.

Folios 417; 11 inches by 6 inches; 14 lines to a page of Arabic text, each 3½ inches long; written in beautiful NasRh

1 See Tuh. Khat, 40.

[16]
on glazed paper enclosed by a border composed of red, blue, and gold-ruled. A complete Persian interlinear translation is written in red ink in fair Nasta’liq. Comments and references are written in the margins, and the lines of comment have been separated by irregular gold-ruled. The first two, the middle two, and the last two pages have been profusely illuminated in gilt and colors. The titles of the surahs are written in white ink upon a gold background. Rubrics on the margins indicate the alzāb, or the divisions of the text. The volume has been bound in native lacquered binding, which is elaborately decorated, both inside and out, with gold and colored floral patterns upon a groundwork of red, blue, green, and black, with gilt edges. The design and style of decoration of the binding is Persian. The name of the scribe Mullah Mustafa and the date 1269 A.H. (1852 A.D.) appears in the colophon. The copy was made apparently in India.

18

A complete copy of the Qur’ān with interlinear translation in Persian.

Folios 397; 11 inches by 7 inches; 11 lines of Arabic text to a page, each 4½ inches long; written in beautiful Nasli on native glazed paper. The Persian interlinear translation is written in legible Nasta’liq-i-shikastah-āmiz style in red ink. The whole written surface of the page is framed within gold and black borders with an extra marginal ruling in gold. The outer margins on some of the folios contain circular ornaments of gold and blue with floral designs. These circles serve as marks for certain divisions of the text. Some folios bear patches and traces of repair, and others have sheets of paper pasted on the margins to strengthen them. The first two pages are elaborately illu-
minated in Indian style in gold and colors. There are copious notes and comments in Persian and Arabic, largely quotations from Mullâ Fath-âllâh and Mullâ Bahâ al-Din, on the margins. The codex has been rebound in an English binding on which the original covers have been preserved. The outer covers are of dark leather with flap and are blind-stamped. They show a rectangular field decorated with geometrical designs, and they are slightly dusted with gold. The inside covers are of plain maroon leather.

No date is given in the colophon, but the scribe signs his name in red ink as Mîr Maḥmûd, walad-i (son of) Mîr Mūḥammad 'Allî b. Mîr Qâsim, b. Mîr Hâsûn, b. Mîr Ahmad, b. Mîr Sa'dî, b. Mîr Ḥâjjî, b. Mîr Sâyîd Hûsûn Qûmî (a native of the city of Kum, Iran), Rûdawî (a descendant of Imâm Rûdâ), and Taqawî (a descendant of Imâm Mūḥammad Taqî), who now rests in peace in the city of Kashmir.” In spite of the long genealogy given by the scribe his identity cannot be established. However, according to the list of his forefathers he was of Iranian descent and lived in Kashmir, where the present transcription was probably made during the second half of the seventeenth or the early part of the eighteenth century.

An incomplete copy of the Qur'ân which begins with the fortieth verse of the eighth surah and runs into the ninth surah but leaves it incomplete. Then it follows with the twenty-third surah, which is also left incomplete, and continues with the twenty-fourth surah complete, and the first twelve verses of the twenty-fifth surah.

Folios 173; 8½ inches by 6½ inches; 4 lines to a page, each 3½ inches long; written in large Thulût on thick native paper. The first two pages and folios 94 and 95 are illu-
minated. Many leaves are soiled by moisture and several have been repaired. There are marginal decorations in gilt and colors. The volume has been rebound in an old plain leather binding which is in poor condition. Neither the name of the scribe nor the date is given. A memorandum in English pasted on the back of the leather cover reads: "A volume of the Koran, from surah 8 verse 42 to surah 25 verse 14, written in the characters called Kay Khani (Rayhani). Purchased by me in Tehran A. D. 1878." The signature below this writing is that of J. Basset.\(^1\) The manuscript was copied probably during the sixteenth century.

20

A collection of a few sūrah of the Qurʾān, beginning with the thirty-first verse of the fifty-first sūrah and comprising the following six sūrah.

Folios 11; 8\(\frac{1}{2}\) inches by 5\(\frac{1}{2}\) inches; 14 lines to a page, each 3\(\frac{1}{2}\) inches long; written in excellent Naskh on native glazed paper enclosed by borders of red-rulings. The binding is of black leather in medallion design with double pendants above and below. The inside of the covers has been lined with plain paper. The name of the scribe and the date of transcription are not given. The front cover contains a bookplate of Oliver Henry Perkins. On the front flyleaf the death of Karbalāʾi Muḥammad Ḥusayn Qāsim-Ābādī on the 4th day of Jumā Ḳ 1299 A. H. has been recorded in Persian by a former owner. The manuscript was transcribed probably in Iran during the eighteenth century.

\(^1\) See manuscript No. 37 of this Collection.
An incomplete copy of the Qur’an beginning with the two hundred and first verse of the second sūrah and ending with the twenty-fourth verse of the sixth sūrah.

Folios 56; 5½ inches by 8½ inches; 12 lines to a page, each 6 inches long; written on parchment in Kufi (cufic) with diacritics in red ink. Some folios are loose and damaged by fire. The titles of the sūrahs are written in large characters and are crudely illuminated in green and yellow. The binding and the colophon are missing, and neither the name of the scribe nor the date is given. Judging from the style of its writing, and of its ornamentations which are done in the rude and coarse manner of the period, the copy was made probably in Syria during the tenth or the eleventh century.

II. COMMENTARIES UPON THE QUR’ĀN

Anwār al-Tanzil wa Asrār al-Ta’wil

“The Lights of Revelation and the Mysteries of Interpretation,” a complete copy of the celebrated commentary on the Qur’an by Baydawi.

Qādī Naṣīr al-Dīn Abū Sa‘īd ʿAbd-āllāh b. ʿOmar al-Baydawi was a native of Fars, Iran, but the exact date of his birth is unknown. His father was a Qādī al-Qudūt, or a Chief Justice, under the Aṭābek Abū Bakr b. Sa’īd b. Zangi,
the patron of Sa'di, the well-known poet of Iran. He held the same office himself after his father's death. He derived his surname from Al-Bayda', or the White, the Arabic name of a place in Fars, so named after a conspicuous turbat-i-
safid, or white tomb.1 His main work, the famous commentary on the Qur'an, which is described below, was written in Arabic. It is based on Zamakhshari's Kashshâf, to which he has added much material from other sources. He has also written a history in Persian entitled, Nizâm al-
Tawârikh, which has not been published. Among his other works mentioned by Ḥamd- āllâh Mustawfi, a contemporary writer, are the Minhâj al-Wusûl, Ghâyat al-Qaswâ, Ṭawâfi' al-Anwâr, and Mişbâh al-Arwâh.2 There is some controversy about the exact date of Baydawi's death. According to the Turkish bibliographer Ḥâjjî Khalîfah, he migrated from Shiraz to Tabriz, and died there in 685 A. D. (1286 A. D.).3 The Kitâb al-Asâlim, which also contains an account of his life, puts his death at 716 A. H. (1316 A. D.).

The Anwâr al-Tanzil was edited in two volumes by H. O. Fleischer in Leipzig 1846-1848. It was printed also in three volumes in Istanbul, Turkey in 1285 A. H. Chrestomathia Bairawiaina, a translation and explanation of the commentary of Baydawi on the third sūrah, was published in English by D. S. Margoliouth, London 1894. There are numerous critical works on Baydawi's commentary in Arabic and Persian.

Folios 370; 10½ inches by 7¼ inches; 33 lines to a page, each 4½ inches long; written in legible Naskh on native glazed thick paper. A few pages toward the end have been rewritten by a different copyist. Some folios have been damaged by moisture. There are copious notes and quota-

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3Ḥâjî, Ḳhût. 1, 469-81.
4See Eihâ, Desc. Cat. 1.
tions on the margins from Mawlana Khusraw and other authorities. The verses of the Qur'an are written in red ink, and the titles of the surahs in large Thuluth in red. The frontispiece and the title-page are illuminated in gold and colors, and red-rulings frame the text. A partly torn index, indicating the number of pages, apparently a later addition, is written in red ink and prefixed to the volume. The original gilt-stamped leather binding has been wrapped in a silk bag. The gilded patterns on the exterior of the covers comprise a large oblong medallion with double pendants above and below, with corner angles harmonizing in style, and a border of gilt framing the field. The interior of the covers is of dark-brown leather with an ornamented blind-pressed central medallion in gilt on a green ground offset by four pendants. The top and the lower parts of the medallion are extended by straight gilt lines to meet the gold-rulings which frame the field. The last pages have been rewritten, and the name of the first copyst and the date of transcription do not appear. The name of the last calligrapher is also not given. It was written probably during the latter part of the fourteenth or the early part of the fifteenth century.

The first volume of an abridged commentary of the above-listed work of Al-Baydawi, without a title.

It begins:

الحمد لله، وكيام على عبادة النبين اسقفي الخ

The author, whose name is given at the end of the volume as Al-'Imadi, states in his preface that he first saw a copy of Al-Baydawi's Anwar al-Tanzil in a friend's possession, while he was traveling with him on a pilgrimage to Mecca.

Upon examining it carefully, he found it to be too long and bulky. He therefore started preparing a resumé of it for his own use. After the completion of the work, however, he decided to let other pious Muslims profit by its contents, for he states: “It turned out to be much shorter than the original, and could easily be carried around by the travelers.” As the name of the author does not appear in full, and as there are a number of writers by that name, it is difficult to ascertain to which 'Imadi the present work belongs. It is possibly the work of Shihab al-Din Abu al-'Abbas Ahmad b. 'Imadi b. Yusuf al-Aqfahs, commonly called Ibn al-'Imadi, who died in 808 a. h. (1405 a. d.). He has left other works on theology, one of which is listed by Rieu.1 Or it may be assigned to Isma'il b. 'Omar b. Kathir al-Damasceni (a native of Damascus), commonly known as 'Imadi al-Din, who died in 774 a. h. (1372 a. d.), and who wrote a commentary on the Qur'an.2 On the other hand, the name of the scribe is also Ibn al-'Imadi, and this arouses the suspicion that the abridgment might have been made by him. This may be one reason why, at the end of the present work, before signing his name, he simply states that this is the first volume of “Al-'Imadi,” without giving the full name of the author or quoting the complete title of the book.

No other copy of this work has been listed in any of the catalogues of the well-known collections. Hajji Khalifah, however, mentions an abridgment of the Anwar al-Tanzil, without quoting the beginning of the work, by a Muhammad b. Muhammad b. 'Abd al-Rahman, commonly known as Imam al-Kamiliyat al-Shafi'i al-Qahiri (a native of Cairo), who died in 874 a. h.3 A more detailed account of this author has been given in Al-Suyuti's “Nazmi al-Iqayin fi A'yan al-A'yan.”4

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1 See Rieu, S. C. A. M. 119.
2 See Alwardt, Berlin Cat. 1. 379.
3 See Hajj Khalil, 1. 481.
4 See page 163 of the Arabic edition of this work by Hitti, New York, 1927.
The author was born at Damascus in 752 A.H. (1351 A.D.). He made a pilgrimage to Mecca and on his way back went to Cairo where he lived for some time. He returned to his native town and was made a qādi, or judge. Later, he moved into Asia Minor, and was presented at the court of Sultan Bāyezid I of Turkey, and this sultan received him with great respect and honor. He was still at Bāyezid’s court when the war broke out with Tamerlane. At Bāyezid’s defeat he was taken to Samarkand by Tamerlane. After the latter’s death he settled in Shiraz, where he was reappointed qādi. He spent the last years of his life in traveling, made several pilgrimages to Mecca and Medina, and died in Shiraz in the year 833 A.H. (1429 A.D.).

His Muqaddimah, the best known of his works, which is described below, has been lithographed in Cairo, and numerous commentaries have been written on it. He has also written a history in verse, surveying the life of the Prophet and the four Khalifahs down to the times of Bāyezid I, which is entitled Dhāt al-Ṣhārif.

Folios 69; 8 inches by 4½ inches; 19 lines to a page, each 2½ inches long; written in Nashk on glazed paper in red, green, and black ink, within gold-rulings. The opening page contains an illuminated ‘uwānī in gold and colors. In addition, there are many rubrications and decorative title-pieces. Copious notes and comments are written in margins which are framed by gold borders. The original Oriental flap-binding is in brown leather, the outside covers of which are blind-pressed with an elongated floral medallion and pendants, all framed in gilt borders. The inside covers are lined with pink paper. The name of the scribe, Ḥāfiz Abū Bakr b. Sulaymān, and the date 1240 A.H. (1824 A.D.), are written in red ink in the colophon.

1 See Huart, Hist. of Arabic Lit. 356-7, and Ḥājī Kjal. 6. 78.

[25]
IV. PRAYERS

25

Kitāb al-Du'ā

A collection of prayers in Arabic with titles written in Turkish, containing some of the surahs of the Qurʾān.

Folios 158; 6⅓ inches by 4⅛ inches; 11 lines to a page, each 2 inches long; written in excellent Nashīḥ on native glazed medium weight paper, within borders of red, black, and gold rulings. The titles of prayers are written in Turkish in red ink upon a gold ground. There are several ṭawwāb in gold and colors and fifty-nine illustrations of religious nature also in gilt and colors. The binding is of dark-brown leather with flap, blind-pressed in medallion design with pendants above and below. The name of the scribe Ibrāhīm al-Ḥāmidī Behjet, and the date 1198 A. H. (1783 A. D.) are given in a decorative circle on the colophon. On the back flyleaf the dates of births of five sons with their first names are written in poor Riqʿah handwriting, but the owner’s own name does not appear.

26

Dalāʾil al-Khayrāt

A copy of the well-known devotional work, consisting of a collection of prayers by Abū ʿAbd-Allāḥ b. Sulaymān al-Jazūlī, who died in 870 A. H. (1465 A. D.).¹

¹ See Uṣūl, Khāl. 3, 238; and Brockelmann 2, 252-3.

Folios 94; 6 inches by 4 inches; 11 lines to a page, each 2 inches long; written in excellent Nashīḥ on native glazed medium weight paper, within borders of red, black and heavy gold. Headings are exquisitely decorated in floral patterns in gilt and colors. A richly illuminated ṭawwāb in gold and colors adorns the opening page. Two water-color paintings on folios 14b and 15a, depicting the Holy Cities of Mecca and Medina, are framed in gilt borders. Notes and corrections are written on each page in an extra margin ruled in gold. The last folio contains a decorative tail-piece in gold and colors. The leather binding is highly decorated. The outside covers are gilded and elegantly designed with a medallion, pendants, and matching corner angles. The inside covers are of simple dark-red leather. The name of the scribe Ahmad Riqqi, and the date 1200 A. H. (1785 A. D.) appear in the colophon.

The scribe Ahmad Riqqi was a native of Istanbul and was the Imām (priest) of the Mosque of Mīrū Khūr. He had his apprenticeship in calligraphy under Sayyid ʿAbd-Allāḥ ʿAbdāl.²

² See Tuh. Khāt. 89.

A copy of the same work.

Folios 99; 6⅓ inches by 4⅛ inches; 11 lines to a page, each 2⅓ inches long; written in fairly legible Nashīḥ on rough grain thick paper in black and red ink. There are two illuminated title-pieces and two full-page crude designs depicting the Holy Cities, which are framed with borders in gold and colors. The codex is bound in an original oriental flap-folding of dark-brown leather. The outside covers are blind-pressed and the inside covers are lined with paper. The name of the scribe, Maḥmūd al-Kūrdī b. Rasūl, and
the date 1196 A.H. (1781 A.D.) appear in the colophon. The back flyleaf contains the bookplate of Luther Brewer.

28

A copy of the same work.

Folios 104; 6½ inches by 4 inches; 11 lines to a page, each 2 inches long; written in excellent Naskh in red and black ink, on native glazed paper within double borders of gold. The opening four pages contain two exquisitely illuminated iwtans and gold interlinearisations. In addition there are several illuminated smaller title-pieces and two illustrations in water-colors, depicting scenes from the Holy Cities of Mecca and Medina, which are framed in gold-rulings. The original leather flap-binding is of maroon color, with blind-pressed checkerboard design and ornamented gilt borders.

The name of the scribe, Aḥmad al-Naẓīfī, an apprentice of Ḥusayn al-Wahlī, and the date 1231 A.H. (1815 A.D.) appear in a decorated circular title-piece on the last folio. The front flyleaf contains a circular small seal impression of a former owner which reads: “Bendeh (the slave) Edhem al-Wasfī Nurī, 1302 A.H. (1884 A.D.).” The back flyleaf contains an inscription by Shaykh al-Ḥājj Muhammad Nurī Shams al-Din Naqshband (belonging to the Naqshbandi order of dervishes), the caretaker of the tomb of Yahyā Efendi, certifying the acceptance of the scribe to the order. Below this memorandum there is a circular seal impression bearing the Qur'ānic verse: “Lā dhāhā illā llāh Muhammad Rasūl-llāh (There is no God but Allah, and Muhammad is His Prophet).” Then five letters of the alphabet, Mīm, Sād, Nūn, ‘Ayn, and Qāf are inserted between the two parts of the verse. These are evidently the abbreviated titles of the Shaykh showing his rank in the order.

[28]

V. CHRISTIAN PRAYERS

29

صلاة باکر النهار
Ṣalāt Bākīr al-Nahār

An Arabic-Coptic prayer book containing the Psalms and the prayer entitled: “Al-Salām Laka Yā Maryam,” or “Peace be unto Thee, O Mary.”

Folios 276, of which twenty are blank; 4½ inches by 3½ inches; 10 lines to a page, each 2 inches long; written in fairly legible Naskh and Coptic on thick native glazed paper in red and black ink. The titles are written both in Arabic and Coptic in red ink. There are one hundred full pages of Coptic writing with occasional titles in Coptic throughout the Arabic text. There are three full-page crudely executed miniatures, representing God the Father, the Virgin and Child, and King David. In addition, there are eight full-page illuminations and eight decorative headings in gold and colors. The codex has been bound in old brown morocco with flap, which is blind-pressed in gilt medallion design, pendants above and below, with corner angles harmonizing in style and decoration. The volume is further protected by an old morocco slipcase which is blind-pressed in medallion design. Neither the name of the scribe nor the date is given, but the copy was made probably in Egypt during the seventeenth century. The back cover contains the bookplates of Bateman and Robert Hoe.
VI. LAW

30

متنق قلب
Multaqā al-Abīhūr

A treatise on the Ḥanafi law by Ibrāhīm al-Ḥalabī.

The author, Burhān al-Dīn b. Muḥammad b. Ibrāhīm al-Ḥalabī (a native of Aleppo), studied in his native town and in Cairo. He was appointed the preacher of the mosque of Sultān Muḥammad, and taught in the religious school, Dār al-Qira’ā, of Muftī (judge) Sa’dī Chelebi in Istanbul. He died in 956 A. H. (1549 A. D.), when he was ninety years old.1

Folios 265; 7½ inches by 4½ inches; 15 lines to a page, each 2 inches long; written in fairly legible Nasta’liq, on glazed paper, within heavy gold-rulings. The written portion of the folios measures 44 inches by 2 inches, and many additions and corrections have been written on the wide margins. The titles have been inscribed in larger characters in red ink. An index of the contents accompanies the text. The binding is of brown leather with flap and is blind-pressed in gilt. The central figure on the outside covers consists of a medallion in floral pattern framed by gold borders. The inside of the covers has been lined with plain paper. The name of the scribe is not given but the date 1102 A. H. (1690 A. D.) appears in the colophon. The handwriting and the signature of a former owner, Shaykh al-İslām Sayyid ‘Abd-āllāh, who is commonly known as Piri-

1 A number of commentaries have been written on his above-listed work for which see Hāi. Khatā 6, 102-6, and Brockelmann 2, 432. A French translation of the work was published by M. H. Sauvage, Marseille 1882.

[30]

Zādeh, appear on the front flyleaf. On the back flyleaf a memorandum indicates that the manuscript was purchased at the auction of the property of grand vizier Ḫusayn Pāshā.

VII. GRAMMAR

31

 قطر الندا وسل الصدا
Qatār al-Nadā wa Ball al-Ṣadā

The well-known grammar of ‘Abd-āllāh b. Yūsuf Ibn Hīshām.

The author was born in 708 A. H. (1308 A. D.), and was a student of the celebrated grammarian Abū Ḥayyān. He studied theology and taught Qur’ānic exegesis at Cairo. He died in 761 A. H. (1359 A. D.). His above-mentioned grammar was translated into French under the title of “La Pluie de Rosée,” by A. Goguer and published in Leyden, 1887. Ibn Hīshām has also written the Mughnī al-İlabī, a treatise on syntax, which has been printed both at Cairo and Tehran. He is said to have written fifteen works, all dealing with grammar.

Folios 50; 8½ inches by 6½ inches; 25 lines to a page, each 3½ inches long; written in legible Naskh in black and red ink, on native glazed paper of medium weight. Two folios have been mutilated and some have been slightly damaged by moisture. There are copious notes on the margins which have been written in poor handwriting. The codex has been rebound in a flap-binding of paper boards with leather back. Neither the name of the scribe nor the date is given. On
the front flyleaf several verses of Arabic poetry are copied, and the name of a former owner, Yūsuf ibn al-Shaykh Muhammad al-Jamīlī, and the date 1170 A. H. (1756 A.D.) have been recorded. The manuscript was copied probably in Syria during the seventeenth century.

VIII. RHETORIC

32
المختصر في علم المعاني
Al-Muktaṣar fi `Ilm al-Ma'āni

A treatise on rhetoric by the famous Mullā Sa'd al-Din Mas'ūd b. 'Omar, commonly known as Al-Taftāzānī, who died in 792 A. H. (1389 A. D.). The work is divided into three parts, and each part is subdivided into smaller sections. For a complete table of contents see Ethd, Desc. Cat. 32-3.

Folios 156, 84 inches by 5 inches; 21 lines to a page, each 24 inches long; written in neat Nasḵh, on native glazed paper, in three different handwritings within gold borders. Some pages have been repaired and rewritten in Nasta'Tiq. There are copious notes and corrections in Persian and in Arabic, written diagonally across the margins, some in Naskh and some in Nasta'Tiq. The opening page contains an exquisite title-piece in gold and blue. The binding is of red leather, blind-pressed with the design of a medallion and pendants on the outside covers and covered with plain paper in the inside.

Neither the name of the scribe nor the date of transcription is given. The front flyleaf contains a memorandum of a former owner written in beautiful Nasta'Tiq in Arabic which reads: “I acquired this volume by purchase, through legal means. I, the criminal servant Muhammad Taqi ibn al-Aḥmad al-Kāzīrānī.” The line underneath this has been blacked with ink, but the seal impression of Muhammad Taqi and the date 1242 A. H. (1826 A.D.), which appear below it, are clearly legible. Folio 1a contains some verses in Arabic and Persian and the seal impression of a former owner, Muhammad Ṣafi’, which besides the name bears the date 1052 A. H. (1642 A.D.). Underneath this seal a memorandum in Arabic in the handwriting of a second owner states: “I bought this manuscript from Muhammad Ṣafi’.” The signature and the seal impression which follow have been rubbed off and are not legible. One other seal impression has been badly stamped and its contents are not clear. The manuscript was copied probably in Iran during the end of the sixteenth or the beginning of the seventeenth century.

IX. MANUSCRIPT OF MIXED CONTENTS

33

A composite volume, without a title, containing the following works:

I. (Begins on folio 3b)

تَلْعِيم التَّعلم في طريق التَّعلم
Ta‘līm al-Muta‘allim fi Ṭarīq al-Ta‘allum

A celebrated treatise in Arabic on the science of pedagogy, and the means of acquiring it, by Imām Burhān al-Dīn Al-Zarnāṭī. It is divided into thirteen chapters and was written, according to Huwart and Brockelmann, about the year
600 A. H. (1203 A. D.). There are several commentaries on it written by various Arab and Turkish writers. A well-known Turkish translation of it has been made by Shaykh ʿAbd al-Majīd b. Nuṣāḥ b. Isrāʿīl, and it is called "Irshād al-Tālībīn fī Tāʾlīm al-Mutaʿallīnīn." It has been edited and published in Latin under the title of Enchiridion Studiosi by H. Reland in 1709, and by K. P. Caspari in 1838.¹

II. (On folio 33b)

اربعين
Arbaʿīn

The forty sayings of the Prophet Muḥammad rendered into Persian verse by Jāmī,⁴ the well-known poet of Iran. The poem, according to its concluding verses, was composed in 886 A. H. (1481 A. D.).

The Prophet’s sayings in Arabic have been inscribed in red ink in separate panels, and serve as captions to the Persian verses which follow them.

III. (On folio 39b)

A religious qaṣīdah or ode, in Arabic, without a title, by Shaykh ʿAlī al-Dīn Turkīstānī (a native of Turkistan) which begins:

فَقَالَ الْمَلَكُ َٰلَهَمْٰکَ
تَدَكَّارَهَا نَعِينَ بِالْقَسَمِ

IV. (On folio 46b)

قصيدة يقول العبد
Qaṣīdat Yaqūl al-ʿAbd

A religious qaṣīdah written by Imām Sirāj al-Dīn ʿAlī b. ʿOṯmān al-Awāṣi al-Firgānī, which was composed, accord-

ing to Flügel² in the year 569 A. H. (1173 A. D.). Ḥājjī Khalifah states that the poem contains sixty-six verses, and the one listed by Flügel has only sixty-five verses, but the present qaṣīdah consists of sixty-seven verses. There are many Arabic and Turkish commentaries on this poem, and a commentary in Latin was published by Peter von Bohlen in Königsberg 1825.

V. (On folio 43b)

Two pages of prose quotations in Arabic, which consist of the sayings of the Prophet and of the Imāms.

VI. (On folio 53b)

نصاب الصيان
Niṣāb al-Ṣibān

A well rhymed Arabic-Persian vocabulary, with a short preface, by Abū Naṣr-i-Farāhī.

This well-known vocabulary was a popular textbook in the schools in Iran. Very little is known about its author. He died, according to Browne, in 1242 A. D. He wrote a rhymed treatise in Arabic on Hanafite Jurisprudence.⁵ According to Ḥājjī Khalifah, Farāhī has also composed a poetical version of the Jāmī’-al-Ṣaghrā of Shāhānī in 617 A. H. (1220 A. D.).⁶

¹ See Uṣūl, Khaṣ. 2.325; Hturt, Hist. of Arabic Lit. 289; and Brockelman I. 462.
² See page 135 of this Catalogue.

³ See Flügel, Vienna Cat. 3.95.
⁴ See Browne, Lit. Hist. of Persia 2.488.
⁵ See ʿUṣūl, Khaṣ. 2.559, 6.346; and Rien. B. M. P. C. 504.
The prose sections run 19 lines to a page, each 2½ inches long, written within red-rulings. The titles of chapters and of poems are written in red ink. There are corrections and notes on the margins in the handwriting of different persons. The binding is of brown leather with flap, and is blind-pressed in gold. The outer covers show a central medallion design within gilt borders. The inside covers are lined in green paper. Neither the date nor the name of any of the scribes is given. The front flyleaf contains the seal impressions of two former owners. One of these, a small oval seal which is stamped on the upper right corner of the page, reads: “Tawakkul-i‘Ali (one who has faith in ‘Ali, the fourth Khalifah) Aḥmad al-Khāliqī.” Two lines of handwriting above the seal have been rubbed off. The second seal, stamped a little to the left, contains the name Jalāl and the legend: “Ya Dhū al-Jalāl,” or, “O The Lord of Glory,” but bears no date. One other seal impression appears on top of folio 3b and belongs to a former owner, Muḥammad ‘Ali Muḥtāq, but contains no legend or date. The manuscript was transcribed probably in Turkey during the end of the seventeenth or the beginning of the eighteenth century.

X. FRAGMENTS

34

A disintegrated and fragmentary manuscript without beginning or end. It contains a collection of ecclesiastical stories dealing with lives of Christian monks of the Nestorian Church. The names of Antony of Egypt, and the two well-known Nestorian Patriarchs Timothy and Gregory, and other saints are frequently mentioned. From its context the manu-

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VII. (On folio 73b)

التضيقة الطرطازية
Al-Qaṣīdat al-Ṭanṭūrānīyyah

A poem written by Mu‘in al-Dīn ‘Ali Naṣr ʿAbd al-Razzāq al-Ṭanṭūrānī, in praise of Nizām al-Mulk. It begins:

ضائيات الأهل فقد يلذ باللال باللال
مأوى زارئي وأماك في الزائر نال

The poet Ṭanṭūrānī, a professor at Nizāmiyyah College at Baghdad, was a friend and a protégé of Nizām al-Mulk, the famous vizier at the court of the Seljūq rulers Āl Arslān and Malikshāh. He wrote a number of qaṣīdahs, some of which have been commented upon by the Western writers.6

VIII. (On folio 77a)

التضيقة النور
Al-Qaṣīdat al-Nāẓīrah

A poem written in the same rhyme as the above-listed qaṣīdah. It is, as its name implies, a nāẓīrah, or a parallel to the previous poem. It begins:

يا حبيب الكلب غوثا كافى يجار جار
يا سربع الخبى سير فنادي بالود تاز

The poet’s name is not given. The poem may have been written by another poet in imitation of Ṭanṭūrānī’s qaṣīdah, or may have been composed by Ṭanṭūrānī himself.

Folios 84, of which 20 are blank; 8 inches by 4½ inches; written in Nasta’liq of various sizes by different copyists.

* See Broekelmann 1, 252; and Dawlatshāh 27.
script appears to be an abridged translation into Arabic from the Syriac version of either the “Paradise,” 1 or “Lives of Holy Men,” of Palladius, Bishop of Hellenopolis, 2 or of the “Paradise” of Joseph Huzaya, both of whom lived during the fifth century. This attribution, however, is not certain.

Folios 59; 9½ inches by 6 inches; 25 lines to a page, each 5 inches long; written in legible Naskh on thick parchment in black ink which has turned yellow with age. There are circular marks in red ink at the end of sentences. The binding and many folios from the beginning and from the end are missing. From the style of its calligraphy, and the quality of the parchment on which it has been written, it may safely be placed around the eleventh or twelfth century.

35
أم أبو إبراهيم
Umm al-Barāḥīn

A fragmentary manuscript which is a treatise on religious faith written by Imām Sayyid Abū ’Abd-allāh Muḥammad b. Yūsuf b. Ḥusayn al-Sanūsī, who died in 892 A. H. (1486 A. D.). Ḥājjī Khalīfah lists this work both under the above title and under the title of ‘Aqā’īd al-Sanūsī 3 and places the author’s death in 895 A. H. (1489 A. D.). The ‘Aqā’īd is a useful work on which various commentaries have been written. It contains an elaborate explanation of the tawḥīd, or

unity, and of the attributes of the Deity, according to the religion of Islam.

Folios 161; 129 folios 9 inches by 7 inches, and 32 folios 8 inches by 6½ inches; 5 lines to a page, the lines of the former group 4½ inches long and of the latter 4½ inches long. Written in Maghribi style of Naskh on loose leaves of thin paper in poor and hardly legible handwriting. It contains interlinear corrections and notes on the margins. Many folios are missing from the beginning and from the end. The binding is missing, and the folios are enveloped in a camel skin cover with string ties. Neither the name of the scribe nor the date is given. The manuscript was written probably in North Africa during the sixteenth or seventeenth century.

1 The “Paradise” of Palladius contained the lives of the Western ascetics, and the “Paradise” of Joseph Huzaya contained the lives of the Eastern ascetics. See “The Historia Monastica” of Thomas, Bishop of Marga, 2.193, edited and translated into English by E. A. Wallis Budge, London 1901.

2 The original name of this town was Διοφῆ, but was changed to Δομεσόφη because Helena, Constantine’s mother, was born there. See 2.194 supra.

3 See Ḥājī Khāl. 1.439-40.
PERSIAN MANUSCRIPTS

I. ASTRONOMY

A treatise on astronomy by Muhammad Rida Munajjim-Bashi (chief astronomer), especially compiled for Fath-Ali Shah of Iran (ruled 1797-1834 A.D.).

A short preface, containing definitions of technical terms, introduces the work. After a long eulogy on the Shah, the scribe mentions that Munajjim-Bashi, who had devoted some time to the study of mathematical sciences, composed the present work at the request of the Shah in Tehran.

The volume contains numerous tables indicating the positions of the moon and the stars, calculated by the chief astronomer himself. Useful explanations are inserted to facilitate the use of these tables in connection with the observations made. In addition, there are several figures representing the globe, and these figures are divided into sections to designate the various climates and the effects resulting from the different positions of the planets. The work seems to be quite original but it undoubtedly contains much material borrowed from its traditional forerunners.

Folios 22; 17 1/2 inches by 12 inches; written partly in beautiful Nasta’liq and partly in legible Shahkastah, on thick paper with a creamy tinge, and outlined by gold margins. The opening folios form a double-page illumination, and each is decorated by an ‘unvan, or title-piece, in gold and colors. Some leaves are torn and have for this reason been strengthened with patches; many are damaged by wormholes. There are numerous astronomical and astrological tables in black and red-rulings. The headings of tables are written in Thuluth style of handwriting in red and less often in black. The original binding is missing, and the volume has been rebound in modern cloth of olive color. Neither the date nor the name of the scribe is given. The manuscript was probably written during the early years of Fath-Ali Shah’s reign.

II. GENEALOGY

Genealogical tables of the prophets and the principal Eastern dynasties, without title or author’s name. The contents of the first portion of this manuscript agree with a similar work which has been listed among the Turkish manuscripts on page 153 of this catalogue. The last portion of the manuscript contains the genealogical tables of the Safavi, Afshar, and Qajar dynasties, and the genealogy is brought down to the reign of the ruling monarch Fath-Ali Shah Qajar.

The present work, in addition, contains a preface in which the writer, whose name is not given, states that the manuscript was based upon a similar work on genealogy, written in Turkish by Yusuf b. ‘Abd al-La’if, entitled: “Tawarikh wa Siyar-i-Anbiya wa Akhbar-i-Suluk-i-Maluk,” and dedicated to Sulayman the Sultan of Turkey. A copy of this Turkish work, which, according to the preface, was in truth nothing more than a translation of an original manuscript in Persian which had been lost, was brought by some merchants to the city of Erivan in the year 1078 H. (1667 A.D.). The Governor of Erivan, Safi-Qu’li Khan, upon examining its contents realized that it was a translation of the missing Persian manuscript. He therefore lost no time in having it translated back into the Persian language, and he dedicated
it to the ruling monarch of his time, Shāh Sulaymān Ṣafavī. The remaining portion of the preface gives some detailed account of the various dynasties for which genealogical tables are drawn, and these in general agree with the above-mentioned Turkish manuscript in this Collection.

Folios 43; 13 inches by 8 inches; written in beautiful Nasta‘īq on thick native glazed paper of ivory finish, and framed by green borders. Folios 1b and 2a contain the preface, and they are written diagonally across the pages. The quotations from the Qur’ān and some titles are written in red ink. The genealogical tables are made with concentric circles, sometimes in colors, but mostly in blue, which contain the names of persons. These circles are connected by horizontal lines in red to which are sometimes appended short historical comments. The last two folios, which contain circles bearing the names of Fath-‘Ali Shāh, of his forty-three sons, and of his ninety-five grandsons, are exquisitely decorated. The Shah’s name appears in a large circle illuminated in gold and colors, and adorned with the design of the royal crown on top. The names of the princes are written in smaller circles arranged in a large square, and linked with radiating lines to the Shah’s circle, which is in the center. The circles bearing the names of the Shah’s grandsons are each linked to circles which bear their father’s names.

The volume has been rebound in old black boards. The name of the scribe and the date are not given. The back flyleaf contains the following memorandum in pencil written in English: “Chronological chart of Persian Dynasties closing with the reign of Fattah Ali Shah (Fath-‘Ali Shāh) from Rev. Dr. Bassett, late missionary 1886.” The manuscript was evidently made by the order of Fath-‘Ali Shāh (ruled 1797-1834 A. D.) and probably belonged to the Royal Library.

III. DICTIONARY

Majma‘ al-Furs

A dictionary of Persian words explained in Persian by Muḥammad Qāsim b. Ḥājjī Muḥammad Kāshānī, poetically known as Surūrī. Taqī al-Din Kāshānī, the author of Khuṣṣaṣat al-‘Ashrāī, gives a brief account of his life. According to this authority, Surūrī was the son of a shoemaker; he is said to have been endowed with an excellent memory and to have known more than thirty thousand verses by heart. He lived in Isfahan for the most part, and later went to India where he stayed several years. He died on his way to Mecca, but the exact date of his death is unknown. More information on his life is available in the Mīrāt al-‘Aṣam of Muḥammad Baḵshāvar Khān, and in the Riyād al-Shu‘arā of ‘Ali-Quli Khān Dāghanstānī, poetically named Wālīh.

In his preface, which he dedicated to Shāh ‘Abbās (ruled 1587-1629 A. D.), Surūrī states that, after long study of Persian and Arabic books, he succeeded finally, in the year 1008 A. H. (1599 A. D.), in collecting sixteen standard works on various subjects, the contents of which he condensed in his present work by eliminating the Arabic and common Persian words.1

Folios 292; 10 inches by 6½ inches; 19 lines to a page, each 3½ inches long; written in fair Nasta‘īq, on native paper of heavy quality with a creamy hue and a slight sheen. The words are arranged according to their initial and final let-

1 An account of the Majma‘ al-Furs is given by Ǧāj. Khl. 5. 325.

[42]
ters, and are written in red ink. Some notes and corrections are in the margins. Many pages are soiled by damp; some have spots and rubbings; and others have been repaired. The contemporary binding is of stamped maroon leather. The outside covers are pressed with a medallion figure, pendants, and double-ruled gilded borders. The inside covers show a light-red leather, blind-pressed, with medallion design in color, cut out and embellished by filigree work upon a blue background. The covers are original but have been slightly repaired.

The colophon gives the name of the scribe, Muhammad Sabzawai, and the date 1030 A. H. (1620 A. D.). Underneath the name of the scribe there are three seal impressions by former owners. Two of these are the impressions of the same square seal which reads: “Al-Mudhrib (the sinner) ‘Inayat-Allah 1130 A. H. (1717 A. D.)”; and the third, an impression of an oval seal, which reads: “Agall al-Ibad (the least of slaves) IbrahIm,” but the date is not legible. On the right-hand side of the page, towards the middle, a memorandum by another previous owner reads: “Of the possessions of the sincere slave, Muhammad Bâqîr.” Underneath this writing his seal bearing the date 1110 A. H. (1698 A. D.) appears. Writings and seals of other owners have been rubbed off for the most part and cannot be correctly deciphered. The front flyleaf contains another seal impression of ‘Inayat-Allah, mentioned above, and a number of verses written in Persian in different handwritings. Other memoranda and seal impressions are not clearly legible. The back flyleaf is full of notes and quotations from various sources written in red and black ink by different persons.

IV. ETHICS

39

ابواب الجنان

Abâb al-Jinân

"Gates of Paradise," an ethical work based on the Qur’ân and the traditional sayings of the Imams, by Mirzâ Muhammad Rafî‘, poetically surnamed Wâ’îz (the Preacher).

The author lived in Isfahan during the reigns of Shah ‘Abbâs II, and Shah Sulaymân, and died about 1694 A. D. He has also left a Diwan, or a collection of poems. His life has been treated by Râ‘î-Qul Khân, poetically surnamed Hidayat, in his Riyâd al-‘Arifîn, in which he gives a few specimens of his verse and mentions this work.

The present manuscript is divided into a musqaddimah, or an introduction, and fourteen majlises, or lectures, each of which is subdivided into many parts.¹

Folios 295; 113 inches by 63 inches; 19 lines to a page, each 4 inches long; written in three different handwritings, in Nastaliq-it-shikastah-âmiz, on cream-colored paper of slight sheen; margins ruled in red, gold, and blue. Quotations from the Qur’ân and the sayings of the Imams are written in small Naskh and underlined with red ink. Section-headings are inscribed in red ink. The binding is of plain red leather with black leather on the inside. The colophones give the name of the last of the scribes, Imâm-Qul Shahbustari, and the date 1228 A. H. (1813 A. D.). This is an original manuscript, which has been rewritten in parts and repaired in many places, and it looks much older than the given date.

¹ For details of the contents see Browne, Can. Cat. 69-63, and Rieu, S. B. M. P. C. 109-10.
V. SUFISM

40

نزهة الأرواح
Nuzhat al-Arwâh

"The Delight of Souls," a treatise on the nature and rules of spiritual life, written, according to the Şâfî doctrines, by Ḥusayn b. ʿAlîm Abû al-Ḥasan al-Ḥusayni. The book is divided into twenty-eight faṣîls (chapters), and in each faṣîl are embodied anecdotes, verses, and some sayings of illustrious men. The opening pages contain praises of the Prophet Muḥammad and of the four Khalîfahs, and an address to Deity.¹

The author, who is better known by his title, Fâkhr al-Sâdât, was a celebrated poet and an eminent Şâfî. He was born in Guzîv, in Ghorian, about A. H. 671 (1272 A. D.). This date is easily calculated from his present work, in the last chapter of which (in folio 112a) he mentions that he has already reached the age of forty. The date of composition of the work is given by the author, on folio 114a, as A. H. 711 (1311 A. D.); hence the date of his birth may be safely placed around A. H. 671. He established himself, later, in Herat, where he gained many followers. He died, according to Dawlatshâh, in A. H. 719 (1319 A. D.), but Jamî, in his Naftahât al-Uns, places his death on the 16th of Shawwâl A. H. 718. He is noted for other important and well-known works.²

Folios 120, of which 1-3a and 115-20 are blank; 68 inches by 4 inches, 13 lines to a page, each 3 inches long. Thirty-

¹ For details of contents see Flügel, Vienna Cat. 418. Other copies are mentioned by Rieu, R. M. P. C. 40; Sprenger, Onôh Cat. 430; and Bâji Khal. 6.321.
² See Rieu, R. M. P. C. 605.

6 of the folios are written in excellent Naskh on thin native glazed paper; the rest of the folios are written in a different hand in poor Naskh, on paper of heavy quality, and contain numerous mistakes in spelling. Apparently the bulk of the original manuscript was destroyed and the lost portions were restored by a second copyist. Some marginal additions and corrections in different handwritings are also inserted. Chapter-headings and sub-sections are written in red on the original leaves. Most of the folios have been damaged by damp and wormholes. The author’s name appears on folio 113a, and the date of composition, which has already been referred to above, appears as 911 instead of 711. This is evidently an error on the part of the second copyist. The original binding is missing, and the book has been rebound in plain boards, the inside covers of which are lined with colored paper. The colophon gives the name of the last copyist, in red ink, as Khân Muḥammad Maḥmûd b. Ḥusayn b. Muḥammad. On the lower section of the colophon, near the bottom of the page, a memorandum of a former owner, Muḥammad Bâqir b. Khwâjah Qâdî b. Khwâjah Shams al-Dîn Muḥammad Shâfî’î, states that the manuscript was purchased in the city of Ahmad Ankar (probably Ahmadnagar) in the Bombay Presidency in A. H. 900 (1582 A. D.). On the right margin another memorandum, which is not signed nor dated, reads: “I bought this manuscript of Nuzhat al-Arwâh, from Mir Muḥammad, for the sum of eight rupees. If any one claims it, his claim will not be valid.”

To the front flyleaf, the signature of Henry George Keene, is affixed. The same signature, with the date of March 1803, and a lozenge seal impression containing the same name and date in Arabic characters, appears on folio 5a. Henry George Keene (1781-1864) was a noted Persian scholar who spent most of his life in India. In 1824 he was appointed a professor of Arabic and Persian at the East
India College at Haileybury, near Hertford. Among his published works are: “Akhlaq-i-Muhsini” and “Anvar-i-Suhayli,” the two well-known works of Kashiﬁ, consisting of lithographed texts and translations, Hertford 1851; “Persian Fables,” London 1833; and “Persian Stories,” London 1835.

VI. NATURAL HISTORY

41

عجائب المخلوقات

‘Ajā’ib al-Makhlūqāt

A Persian version of a treatise on Natural History, entitled “Wonders of Creation,” by Zakariyyā al-Qazvīnī. The translator’s name is not given, but the author’s name appears as Zakariyyā b. Muḥammad b. Maḥmūd al-Kūfī al-Qazvīnī, who died about 681 A. H. (1282 A. D.). This appellation is in agreement with the one mentioned by an almost contemporary author, Ḥamd-llāh Mustawfī of Kazvīn (b. c. 1281 A. D.), who in his Nuzhat al-Qulūb, attributes the present work, as well as the Aṭṭār’s Bīlād, or “Monuments of the Lands,” to the same author. The work begins with the ordinary preface, of which the initial doxology in the original Arabic is retained.

The Arabic text of the ‘Ajā’ib al-Makhlūqāt was edited by F. Wüstenfeld, Göttingen, 1848, and Dr. H. Ethé published a German translation of it in Leipzig, 1868.8

Folios 292; 10½ inches by 6 inches; 23 lines to a page, each 3½ inches long; written in fair Indian Ta’līq of medium size, on native glazed paper. Margins are ruled in black and blue. The opening page contains an illuminated title-piece in gold and colors in Indian style. The first two folios and folio 3a are written in a poor hand, and the initial doxology in Arabic has been underlined with red ink. The titles are inscribed in red as are some notes and corrections on the margins throughout the manuscript. Approximately two hundred colored paintings, some full-page, others half-page or smaller in size, representing constellations, plants, and animals, employed to illustrate the text, are all the work of a single Indian artist and are of rather inferior workmanship. The old red morocco binding is repaired on the back and sides, and covered with paper on the inside. The colophon supplies the date 1243 A. H. (1827 A. D.); and the name of the scribe, which is given in the last two short lines, has been blocked out by red ink. These lines, however, can be deciphered by holding the page against the light. They read: “Written by Qādī Muhammad Shāh b. Qādī Murād-Bakhtshī resident of Muhammad-Ābād.” On the inside of the front cover there is a bookplate of Oliver Henry Perkins.

VII. OFFICIAL DOCUMENT

42

وقفة ملكة شاه سلطان حسین صفوی

Waqt-nāmah‘i Shāh Sulṭān Ḥusayn Ṣafavī

A historical and official document, written by the order of Shāh Sulṭān Ḥusayn Ṣafavī (ruled 1694-1721 A. D.), acknowledging a religious endowment to the people of the city of Isfahan. It sets aside what was, in effect, a funeral par-
lor for the needy Muslims, where they might wash and prepare the bodies of their dead for proper burial, in full accordance with the requirements of Islam. It is stipulated in the document that the building and its equipment may not change hands, may not be sold, and should be free to the poor forever.

Folios 13; 9 inches by 6½ inches; 5 lines to a page, each 3½ inches long; written in excellent Thuluth, on thick native glazed paper with narrow gold-rulings between the lines. The whole page is framed with heavy rulings in gold, blue, red, and green, and there is an extra margin in gold. The first folio is missing from the beginning. Folio 1a, as it now stands in the present manuscript, is sumptuously illuminated, and no doubt was originally one of the double pages which introduced the document. It is surrounded by an elaborate floral border in gold with broad, irregular, gold bands between the lines of writing. All quotations from the Qur’an appear in gold. The names of God, of the Prophet Muhammad, and of the Shah, are written in gold letters in the upper margins whenever they are mentioned. Each leaf has been tipped to stub with a blank sheet between, and the manuscript has been rebound in full red crushed levant morocco, gilt-edged with gold clasp.

Folio 10a contains the date of transcription 1118 a. h. (1706 a. d.), and the seal of the Shah is stamped at the bottom of the page. This seal is square, but has a dome-shaped projection on top. It reads: “In the name of the most merciful God, the least of the dogs of Amir al-Mu’minin (which means the Emir of the faithful, and is the title of the fourth Khalifah ‘Ali, who is regarded as the first Imam by the Shi’ahs) Sultan Hujayn” 1 1125 a. h. (1713

1 Sultan Hujayn was destined to be one of the most tragic rulers of Iran. In 1721, fifteen years after he made the present waqf, or endowment, an Afghan