CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE
SUPERVISION OF
E. DENISON ROSS, PH.D.
Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE
4493

PERSIAN POETS
FIRDAUSI TO HAFIZ
Vol. I

Prepared by
MAULAVI ABDUL MUQTADIR

CALCUTTA
The Bengal Secretariat Book Depot
1908
PREFACE.

The present volume constitutes the first instalment of the series of volumes which are to contain a complete and descriptive catalogue of the Arabic and Persian Manuscripts preserved in the Oriental Public Library at Bankipore.

The Library owes its origin to Maulavi Muhammad Bakhsh Khan, who, at the time of his death in July 1876, left a collection of fourteen hundred volumes. In 1891, when the Library was opened to the public, it contained nearly four thousand manuscripts. The number of manuscripts is now upwards of six thousand. These subsequent additions are entirely due to Maulavi Muhammad Bakhsh's son, Khan Bahadur Maulavi Khuda Bakhsh Khan, C.I.E., to whom the Library in its present state owes its existence.

Not long after my arrival in India, in 1901, I had the privilege of visiting this Library with Lord Curzon. In view of the fact that this splendid collection was almost unknown in Europe, and not nearly so well known as it deserved to be among the learned Muhammadans of India, I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of having the Library properly catalogued, and at His Excellency's desire the Government of Bengal undertook to provide funds for this purpose.
The next step of importance was to find right men for the task and to train them in the European methods of cataloguing. I was fortunate enough to find among the Muhammadans studying in Calcutta two young men who seemed to me to possess the necessary qualifications and tastes: namely,

Maulavi Kamaluddin Ahmad for Arabic; and
Maulavi Abdul Muqtadir for Persian.

During the year 1904 these young students went through a regular course of training, during which they prepared a catalogue raisonné of the Arabic and Persian Manuscripts in the Calcutta Madrasah, which was published in 1905.

With the experience thus gained they proceeded to Bankipur and began their labours, Maulavi Kamaluddin taking up the Koranic Literature and Maulavi Abdul Muqtadir the Persian Poetry. At the end of two years Maulavi Kamaluddin, having accepted the important post of Superintendant of the Chittagong Madrasah, was obliged to give up his cataloguing work, and his place was taken by Maulavi Azimuddin Ahmad, who since his appointment has been chiefly occupied with the Arabic works on Medicine, of which the Library possesses a very fine Collection of MSS., second only to that of the Rampur Library.

Critics may possibly point out that a great many details contained in the present catalogue are sufficiently well known to scholars to make anything beyond a reference to authorities unnecessary. It must however be borne in mind that this is the first large catalogue raisonné of Arabic and Persian Manuscripts ever published in India; and that it is consequently to serve as a work of reference and a model to all future compilers of catalogues in India. European catalogues are not easily procured in India, and when procured are often difficult for a man knowing no other European languages than English to consult.

In the biographical and bibliographical details given under each work the compiler has throughout endeavoured to use original sources
and to form independent views, and in this he has laid under contribution several rare biographical works which were unknown or inaccessible to his predecessors.

The whole catalogue of the Persian Poetry will probably occupy three volumes. The present volume deals with the poets from Firdausi to Ḥāfiẓ.

Among the many remarkable and interesting works which are noticed in this volume the following are specially worthy of attention:

1.—A splendid copy of the Shah Namah (No. 1) which Alimardan Khan presented to the emperor Shah Jahan.

2.—A copy of the Rubāʿīs of Sayfuddin Bakharzi (No. 56), of which no other copy is known.

3.—A splendid copy of the Haftband of Kashi (No. 114), notable for its superb calligraphy.

4.—A very old copy of the lyrical poems of Salman of Sawah, written thirty-three years after the poet's death (No. 147).

5.—A unique copy of the diwan of Ruknuddin Sā'īn (No. 149).

6.—A very valuable and interesting copy of the diwan of Ḥāfiẓ, from which the emperors Humāyūn and Jahāngīr took omens, and on which they made notes with their own hands (No. 151).

While the present volume was being printed I was absent from India, and during that time Mr. J. A. Chapman very kindly supervised the work as it passed through the press.

I cannot in this place refrain from saying a few words in praise of the compiler of this volume. Manlavi Muqtādir has risen to the height of his task by sheer devotion and energy, coupled with a scholarly instinct such as is rarely met with among Muhammadans. In fact, I think that the present volume with all its shortcomings
represents a higher level of scholarship than has hitherto been reached in modern literary research in India, at any rate as far as concerns Islamic studies. It marks a new epoch, and I trust it may be the forerunner of much more work of the same standard of excellence.

CALCUTTA, April 1908.

E. DENISON ROSS.
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PERSIAN MANUSCRIPTS.

No. 1.

foll. 612; lines 25; size 16 × 10; 10³/₄ × 5½.

SHÂH NÂMAH.

By Firdausî.

Firdausî, with his full name Abû l-qasim Muntazir-i-khurram-i-alam, the great epic poet, was born in Shâdâb, near Tus, about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025, or A.H. 421 = A.D. 1030.

The earliest account of the poet is that given by Ahmad bin 'Umar-un-Nizâmî-ul-'Arûdî, of Samarqand, who visited the poet's tomb in A.H. 510 = A.D. 1116. (See Browne's translation of the Chahâr Maqâlah, published in J. R. A. S. 1900, pp. 77–84.)

For other notices of Firdausî's life see:—

Daulat Shâh, p. 54; Haft Iqlâm, fol. 209b; Taqî Auhâdî, fol. 541b; Riyâd-us-Su'ârâ, fol. 293b; Khâzâna-i-'Âmirâh, fol. 277a; Ātash Kadah, p. 122; Nashtar-i-Ishq, p. 1331; Makhzan-ul-Garâ'î, fol. 596; Habîb-us-Siyar, vol. ii. juz 4, p. 22; Turner Macan's edition of Shâh Nâmah, Cal. 1829; J. Mohl, Paris, 1838–1878; J. A. Vullers, 1876; Elliot, History of India, vol. iv. p. 190; Sprenger, Oude Catalogue, p. 405; Ouseley, Biographical Notices, pp. 54–99; W. Pertach, p. 68; G. Flügel, i. p. 492; Hammer, Schône Redeâstene Persiens, p. 50; Wallenbourg, Notice sur le Schahnamâ, Vienna, 1810; Gürres, Heldenbuch von Iran, Berl. 1820; J. Atkinson, Soorhab, a poem, Calcutta, 1814, and the "Shah Namah of Firdaus," London, 1832; Starkenschel's,
Persian Manuscripts.


The work has been frequently lithographed and printed. See Ethé, India Office Lib. Cat., No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysangûr, and no copy in this library contains the older preface (anterior to the Bâysangûr recension) designated by Mohl (i. p. xiv.) as "Préface No. II." (See Rieu, ii. p. 534; Ethé, India Office Lib. Cat., No. 860; W. Perisch, Berlin Cat., p. 732.) This older preface has been translated by M. de Wallenbourg in his 'Notice sur le Shahnamé,' Vienna, 1810.

According to the present preface, it appears that separate records of the annals of the early Persian kings, preserved in the library of Yazdîjird III., were by his order arranged into a complete history from the reign of Kyûmûrs, the first Persian king, down to the death of Khusrû Parwîz, that is, to A.H. 6 = A.D. 627, by one Dânishwar Dîhqân, in Pahlawi. After the conquest of Persia, during the caliphate of 'Umar, this valuable history was carried off to Arabia. From there it travelled to different countries, and subsequently came into the hands of Ya'qûb Lâys, in Khurâsân, who sent it to India. In A.H. 346 = A.D. 957 this history was translated into Persian by the order of Abû Ma'nûsûr-al-Mu'âmmary, and the account from Khusrû Parwîz to Yazdîjird III. was added to it. One of the descendants of the Sassânian kings ordered Daqîqî to versify the work; but he had completed only one thousand verses when he was assassinated by one of his slaves. No further attempts were made till the reign of Sultan Ma'hmûd of Gâzî, who by some accident possessed a copy of the Persian version of this valuable history, out of which he selected seven stories and gave them to his seven court poets to versify, in order to decide which of them was the most competent person to turn the whole work into verse. 'Unsûrî was adjudged the best, and was therefore ordered to begin the work, as Firdausî says:—

Firdausi, who was in Tûs, hearing of the great work ordered by Ma'hmûd, determined to complete the work Daqîqî had left unfinished; but having no complete account of the early legends of Persia he was unable to carry out his plans, when one of his friends Muhammadd Laškârî furnished him with the necessary annals. Having versified the battles of Đûhâk and Farîdûn, which became highly popular, he
went to Gazni. Here he met 'Unṣuri, 'Asjadi and Farrukhi, whom he satisfied with his skill and learning, and was subsequently introduced into the court of Mahmūd, who was highly pleased with him and entrusted to him the composition of the Shāh Nāmah. The author of the Chaḥār Maqālah (loc. cit.) says that Firdausi completed the poem in Tūs, where it was transcribed in seven volumes by one 'Ali Daylam. It is said that Mahmūd, who had promised Firdausi to give fifty thousand dirhams for the poem, being induced by some of his courtiers, offered the poet only twenty thousand dirhams. Thus bitterly disappointed Firdausi wrote a satire on Mahmūd, and went to Sipahbad Shīrzad, the ruler of Tabaristan, who tried to console Firdausi by pleading Mahmūd's innocence, and expunged, with the exception of a few, the satirical verses. Subsequently Mahmūd sent his promised reward to Firdausi in Tūs, but it reached there at a moment when the corpse of the poet was being borne to the burial ground. The reward was then offered to the poet's only daughter, who proudly declined to accept it.

This grand epic poem, containing sixty thousand verses, represents the National Legends of Persia, and was completed, as mentioned in the epilogue of this copy, in A.H. 400 = A.D. 1009. According to a rare epilogue in the copy noticed in Rieu ii., p. 553, and in Ethé, Ind. Office Lib. Cat., No. 878, the poem was completed in A.H. 389 = A.D. 999, and according to some verses of the same copy in Rieu even in A.H. 384 = A.D. 994.

بنام جهان داورکردنار
زهروی فتحه چارصد سال پار

after a labour of thirty-five years in the author's eightieth year.

بسمه مال و پنج اسرائ سهنج
بسم رزگ بردم پامید کنج

Contents:—
foll. 1r–13v. The Bāysangarī preface
Beginning:—

افتتاح مفهوم آن به کانون اهل کمال
بافت‌های ملک العرش خدای متعال

It should be noticed here that Kamāl-i-Khujandī (d. A.H. 803 = A.D. 1400) begins his diwān with this verse.
fol. 13v. Begins the first half of the Shāh Nāmah:
fol. 295b. Begins the second half of the Shāh Nāmeh:

چو لهرامپی پنست برقصى شاد
به شاهنامه تاج بمر نداد

After fol. 136 one folio, containing 41 verses, is missing.
After fol. 302 one folio, containing 55 verses, corresponding with
After fol. 413, one folio containing 57 verses, corresponding with
After fol. 486 one folio, of 55 lines, corresponding with Macan's
dition, vol. iii. pp. 1652-54, is also missing.
This copy contains about fifty thousand verses.
foll. 6b, 13b, 16b, 36b, 48b, 81b, 105b, 114b, 153a, 168a, 206b, 226b, 254a,
284b, 295b, 296b, 342b, 380b, 396b, 435b, 455b, 468b and 526a, contain
the most beautiful Persian miniatures painted in gold and colours.
Written in fine clear Nasta'liq, within four gold-ruled columns, with
two most sumptuous elaborately decorated 'unwâns in the beginning,
and a double-page full size miniature, with exquisite borders, on
foll. 295b and 296b. The last two pages are decorated throughout in
gold headings, written in gold and coloured flowers.
The colophon is dated 17th Ramaḍān, A.H. 942.

Scribe مرشد الكاتب الشيرازي

On fol. 612b, at the end, a note runs thus:

على مردان نان بروحمزمست باعلي حضرت كنترانيده

which means "Ali Mardān Khān, on the day of interview, presented to
A'īla Ḥaḍrat" (Shāh Jahān). The appearance of this valuable and
gorgeously decorated manuscript supports the above note.
'Ali Mardān Khān came to Delhi in A.D. 1637, and was made at
different times governor of Kābul and Kāshmir by the Emperor Shāh
Jahān. He died on his way to Kāshmir on the 16th April, 1657, and
was buried in Lāhūr.

No. 2.

foll. 538; lines 24; size 11 3/4 x 9 1/2; 9 3/4 x 5 1/2.
The same.

Another beautiful copy of the Shāh Nāmeh with the preface of
Mirzā Bāysangar, which begins as in the preceding copy on fol. 3b.
The poem itself begins on 15b as usual.
One folio, containing full-page illustration, is probably missing at the end, as the MS. opens with the folio marked 2.
Between foll. 276 and 277 several folios are wanting.
This copy of the Shâh Nâmâh contains about fifty-one thousand verses.
foll. 8a, 18b, 35b, 64b, 81a, 104b, 125b, 142b, 143b, 170a, 186b, 211b, 237b, 263b, 302b, 315b, 316b, 347b, 366b, 380b, 394b, 413b, 424b, 448b, 468b, 500a and 518a contain fine Persian illustrations within light gold forest-scene ornamented borders.
Written in a perfect Nasta‘iq, in four columns, with one gold and two ornamental rules, and adorned with two richly gilt and coloured and sumptuously designed full-page decorations on foll. 3b–4a, with the beginning of the preface in the centre written in gold on blue ground with floral decorations. A double-page ‘unwân on foll. 15b–16a. The headings are ornamented throughout. The MS. is preserved in the original old binding.
Not dated; apparently 15th century.

Scribe

شاه محمد الكاتب

No. 3.

foll. 601; lines 25; size 11 3/4 x 8 3/4; 9 1/2 x 6 1/2.

The same.

Another copy of the Shâh Nâmâh, with the preface of Bâysanâgar, together with an index of all the Persian kings from Kayûmûrş to Yazdijîrîd described in the text.
foll. 1b–11a. The preface ending with the index.
foll. 11b. Beginning of the poem, as usual.
foll. 200b. Second daftar, begins—

کمون کاریبوزن بکریم ترا
بیدان آب حکمت بهنام ترا

fol. 327a. Third daftar, begins—

چکشتهامس را داد لبرامس تخت
فرود آمد از تخت برمست رخت
fol. 478v. Fourth daftar, begins—

باپزکان ابامودان
بکرد آمد و نامور جزدان

This copy contains nearly fifty thousand verses.

foll. 4v and 14v contain primitive pictures (mere daubs).

Spaces for pictures are left blank on foll. 17v, 25v, 42v, 50v, 55v, 66v, 92v, 107v, 134v, 156v, 164v, 180v, 200v, 201v, 215v, 224v, 245v, 251v, 254v, 265v, 307v, 317v, 323v, 327v, 337v, 367v, 372v, 383v, 385v, 391v, 400v, 408v, 407v, 410v, 414v, 425v, 435v, 437v, 439v, 441v, 450v, 476v, 503v, 509v, 513v, 539v, 576v, 578v, 587v, 591v, 598v and 600v.

Several spaces for headings are also left blank.

Dated 29th Shawwal, A.H. 999.

Scribe

کمال الدين بن ابراهيم

A copy of the Sháh Námah, written by this scribe’s son Mūhammad Mun‘im, dated A.H. 1021, is preserved in the British Museum. (See Rieu, Pers. Cat. p. 537v.)

Written in good Nasta‘liq within four gold-ruled columns.

Presented by
Shīhāb-ud-Dīn Khán.

No. 4.

foll. 596; lines 25; size 10½ × 6½; 7½ × 4½.

The same.

Another copy of the Sháh Námah exactly the same as above.

foll. 1vb-11v. Preface.
fol. 11v. First daftar.
fol. 198v. Second daftar.
fol. 322v. Third daftar.
fol. 471v. Fourth daftar.

The beginning of each daftar is identically the same as in the preceding copy.

Spaces for illustrations are left blank throughout.

fol. 15vb contains a miniature.
Written by the above-named scribe کمال الدین ابن ابراهیم in fine
minute Nasta'liq, within four coloured columns with four decorated
headings, one at the beginning of each daftar.
Dated 14th Shawwàl, A.H. 1008.

No. 5.

coll. 156; lines 25; size 12½ × 7½; 9 × 5.
The same.

Another copy of the SHĀH NĀMAH, without any preface, complete in
four separate volumes.
Vol. I. Begins with the usual initial line of the poem and ends
with the account—

کشتی کیوآ نزارا از خورون یهرام

coll. 14a, 20a, 24b, 26b, 46a, 53b, 58b, 66b, 69b, 75b and 89b contain
ordinary painted pictures, and coll. 109b and 118b contain uncoloured
sketches.

No. 6.

coll. 122; lines and size same as above.
The same.

Vol. II. The second volume of the above.
Begins—

بناام خداوند خورشید وMASTER
که نل راداشف خردراد داد راهم

and ends with the account—

کفتار اندر آمدند باد و برف وهلال همدین پهلوانان

Spaces for illustrations are left blank on coll. 10a, 17a, 19a, 35a, 39b,
43b, 55b, 67b, 81a, 94a, 110b and 113b.
No. 7.

foll. 164; lines and size same as above.

The same.

Vol. III. The third volume of the above.
Begins with—

اغاز پادشاهی بهرام

The initial line runs thus:—

چوشد بهرام آکه هد از کار مه
ز لشکر که پروردگان با او پردا

Ends with the account—

پسری هندی وکار بهرام

Spaces for pictures are left blank on foll. 6a, 8a, 18b, 25a, 31a, 33b, 37b, 59a, 61b, 66b, 79b, 88a, 96b, 105b, 111b, 122b, 130b and 147a.

No. 8.

foll. 137; lines and size same as above.

The same.

Vol. IV. The fourth volume of the above.
Begins with the account—

پادشاهی یزدکرد بهرام

The initial line runs thus:—

چوشد پادشاه چهان یزدکرد
میاده پرآکنده راجعب کرد

Ends with—

درجخم کتاب کود

Spaces for pictures are left blank on foll. 21a, 27a, 45b, 65b, 82b, 85a, 100b, 103b, 123b and 134b.
All the four volumes are written in one and the same fair Nasta'liq hand, within four gold-ruled columns. The first two pages of each volume are throughout decorated in gold with a beautiful 'unwânî in each.
Dated 22nd Ramadân, A.H. 1094.

No. 9.

foll. 552; lines 26; size 12 × 7½; 9½ × 5.

The same.

Another copy of the Shâh Nâmah, without any preface, divided into four daftars.

foll. 1a–147b. First daftar.
Begins—

بنام خداوند چان و خرد
که دل را ز هرگونه و بد پرورد

Begins—

بنام خداوند خورشید مانه
که دل را بپامش خرد داد راه

foll. 294a. Blank.
foll. 294b–440b. Third daftar.
Begins—

چو لهرامس به نیست بر یکست داد
بفاهمهی تاج پرمر نهاد

foll. 441a. Blank.
foll. 441b–552a. Fourth daftar.
Begins—

بنام خداوند خورشید و مانه
که دل را بپامش خرد داد راه

The first three lines of the fourth daftar are identical, with very slight differences, with the first three lines of the second daftar.
fol. 5* contains a small miniature.

Spaces for pictures are left blank on foll. 4b, 32b, 43b, 66b, 73b, 90b, 106b, 116b, 139b, 162b, 170b, 177b, 187b, 189b, 190b, 205b, 212b, 221b, 222b, 236b, 249b, 255b, 267b, 268b, 274b, 283b, 291b, 293b, 298b, 303b, 313b, 315b, 319b, 320b, 326b, 321b, 332b, 335b, 347b, 352b, 354b, 357b, 364b, 369b, 370b, 376b, 381b, 397b, 441b, 447b, 463b, 479b, 487b, 502b, 519b, 527b, 541b, and 547a.

Written in modern fair Nasta'lıq, within fine gold and coloured columns, with a double page 'unwān in the beginning, and three small 'unwāns, one at the beginning of each daftar.

Presented by
Sayyid Khurshid Nawāb.

No. 10.

foll. 423; lines 10; size 5½ × 3½; 4½ × 2½.

Khulâsa-I-Shâh Nâmah.

An abridgement of Firdausi's Shâh Nâmah, with extracts from the poem, containing an account from Kayûmurş to Ardashîr.

By Tawakkul Beg bin Tûlak Beg.

Beginning—

محمد پیغایت و ثانی بي نبایت مرحوض کربای واجب

الوجودیا الغ

It is stated in the preface that in A.H. 1063 = A.D. 1652, during the reign of Shâh Jahân, Prince Dârâ Shikhtâh, the then governor of Kâbul, sent Tawakkul Beg as a chronicler to Gâzî where he made this abridgement at the request of Shamshîr Khân, the governor.

For Shamshîr Khân's life see Maâsir-ul-Umarâ, vol. ii. fol. 65a.

At the end an index of the names of the successors of Ardashîr, together with an account of Firdausi's life is given.

This work is also known as Muntakhab-i-Shâh Nâmah, Târikh-i-Dilkushâ and Târikh-i-Shamshîr Khânî.

For other copies see Rieu, p. 539; Ethé, Bodl. Cat., col. 453; Ethé, India Office Lib. Cat., Nos. 883–890; Browne, Camb. Univ. Lib. Cat., p. 290; Portisch, Berlin, No. 708, etc.
The work has been translated by J. Atkinson, in the "Shahnameh of Firdausi," 1832, and is also mentioned in Stewarts’ Cat., p. 20; Mohl’s Preface, p. 79; Ouseley’s Travels, vol. ii., p. 540, and Copenhagen Cat., p. 540.

The colophon runs thus:

تمام هد... بتاريخ چهارم رجب المرجب منه هشت جلوس
ابد مانوس حسب الحكم... ایو المنظر معین الدين محمد عالیگیر
نالی پادشاه محمد فرخ میر غازی
دوست محمد
Scribe

Written in fine Nasta’liq within gold grounds.

No. II.

foll. 135; lines 12; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$.

منتخب رام نراین

MUNTAKHAB-I-RĀM NARĀYAN.

Another abridgement of Firdausi’s Shāh Nāmeh by one Rām Narāyan. رام نراين

Beginning—

بکرو میامن نعمت و منت خدایارا
پرورکار خلق و خداوند کشورا

It appears from the preface that Rām Narāyan was a native of Hājipūr, in Bihār, and that his father Lachshmi Narāyan was a Peshkār in the court of Shāhzādah Muḥammad Bīdār Bahādur. Rām Narāyan completed this work in A.H. 1140 = A.D. 1727, during the reign of Muḥammad Shāh Raushan Akhtar, A.H. 1181–1161 = A.D. 1719–1748.

The name of the author, the title of the work, and the date of its completion are given in the following verses on fol. 7v:

رام نراين زدست آزرد
جامدایین نامه نموده رغو
The words  منتخب بي بدل give the date A.H. 1140 of its completion.

The book ends with a list of the names of the Samanian kings, with the length of their reigns.

fol. 132b. Blank.

The last three folios contain a detail account of Firdausi's life.

Written in ordinary Indian Nasta'liq, by one Mânîk Chand.

Dated, Patna, 7th Dilqa'ad, A.H. 1141.

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No. 12.

foll. 197; lines 15; size $8\frac{3}{4} \times 5\frac{2}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

يوسف زلیخا

YûSUF ZALÎKHA.

A romantic poem on the loves of Yûsuf and Zalîkhâ, in the metre of Shâh Nâmâh by Firdausi.

Beginning—

بنام خداوند هردمسرای
که جاوید باشد پسر دومسرای

On fol. 2b the poet says that he gained nothing from the composition of his previous poem, the Shâh Nâmâh, which contains only fabulous stories, and consequently wrote the present work giving the true account of a prophet:—
دلم کشته مسیر و کرفتم ملال
هم از کیو وطور وهم از پورزال...
زیرزمینه سقیف باید مصیب
که جز راستی مخان نبیخ واین

So the author of the Riyād-ush-Shu'ārā, on fol. 299a says that Firdausi composed this poem as a penalty for his Shāh Nāmah, and criticises the metre, which he says is better suited for epic poems. See also Ātash Kadah, p. 129.

The work has been repeatedly lithographed in Cawnpur, and once in 1898. Dr. Ethé is publishing an edition of the text.

For other copies see Rieu, p. 545; Ethé, Bodl. Cat., col. 453; Sprenger, p. 407, and Stewart's Cat., p. 55. Dr. Ross in his Ind. Office Cat., p. 21, describes a very old copy of the poems which considerably differs from all the other known editions.

This copy does not contain more than six thousand verses.
fol. 16r and 19r contain crude miniatures.
Spaces for pictures are left blank on fol. 21b, 23b, 25b, 41a, 49b, 57b, 67a, 81b, 84a, 86a, 106a, 109a and 109b.

Written in ordinary Indian Nasta'liq. Dated A.H. 1240.

No. 13.

foll. 88; lines 14; size 11 × 7; 6\frac{3}{4} × 4.

منتبخ يوسف زليخا

An extract from Firdausi's Yūsuf Zalīkhā.
Beginning—

کنم حمد یزدان جان آفرین
خداوند هفته آسان وزمین

This selection was made in A.H. 1278 = A.D. 1871 by one Sayyid Farzand Aḥmad of Bilgrām, who called himself by the poetical name of Ṣafīr میدفرژند احمد بلگرامی المتخلص به صفیر, at the request of the founder of this Library, as may be seen from the following verses at the end:—
The first two sections at the beginning on حمد و لعنت, and the epilogue are entirely the work of Ṣafir, who has tried his best to imitate the style of Firdaust.

This selection consists of about twelve hundred verses.

An autograph copy, written in a careless Nasta'liq, by Ṣafir himself.

No. 14.

diyana mnwchhr

DĪWĀN-I-MANŪCHIHRĪ.

The Dīwān of Manūchchihri, with a biographical notice on the poet's life by Rīḍā Qulī Khān at the beginning, which opens thus on fol. 1r:

در تذکرهای شعراء هر یک لعنتی از حوال و اقوال حکیم منوچهری
لو متعادل و حالات مختلف از روی ذکر کرده اند ادغ

Beginning of the dīwān on fol. 4r:

همی ریزان میان باغ لولوها بزورها
همی سوزد میان راغ عنبرها بچمرها

Abu-l-Najm Aḥmad bin Ya'qūb bin Aḥmad al-Manūchchihri اقوال این، was, according to Daulat Shāh, p. 40, and Ātash Kadah, p. 408, a man of Balkh, but the
poet himself says that he was from Dâmgân, a village in Bustám. 

and this statement is supported by Amin Râzî, the author of the Haft Iqlîm, on fol. 237b. He ranks high as a poet, and is said to have been skilled in the art of poetry even in his infancy. He was the disciple of Abul Faraj Sanjari and a contemporary of 'Unsuri, in whose praise he wrote several Qâsidas. He assumed the Takhallus Manûchihrî after his first patron Amir Manûchihrî of Gurgân (A.H. 386-411 = A.D. 996-1020), and after the death of that prince he went to Gazni and became a panegyrist of Sultan Mahmûd and his two sons Mas'ûd and Muhammad. He was raised to the dignity of a Tarkhân (one who has free access to kings and is exempted from taxes) by the latter prince, through whose generosity he acquired such great wealth that he was called Shast gallah, (having) "Sixty flocks of sheep."


Notices on the poet’s life will be found in ‘Anfîs Lubbâb-ul-Albâb, p. 53; Khulâsât-ul-Afkâr, fol. 198a; Riyâd-ush-Shu'arâ, fol. 357b; Maghzan-ul-Garâ'îb, fol. 753; Sprenger’s Oude Cat., p. 483; Rieu Suppl., No. 206.

Contents of the Diwân:—

foll. 4a-76a: Qâsidas in alphabetical order.

foll. 76b-109b: Musammîtât.

foll. 109b-112a: Gazals breaking off abruptly with the line:—

غلم و جام می را دومست دارم
نهجا ی طنه و جای ملامست

The first edition of Manûchihrî’s Diwân was published in Teheran with the biographical notice of the poet on foll. 1b-4a of this copy. A second edition was lithographed in Teheran in A.H. 1297, which was enlarged and published with a learned historical introduction on the reign of Sultan Mas’ûd, a translation and notes by A. de Kazimirski in Paris, 1886.

For other copies of the diwân see Rieu Suppl., Nos. 206, 212, v. and 224, ii., and Sprenger Oude Cat., p. 483.

Written in Shikastah within coloured borders.
Not dated, apparently Nineteenth Century.
No. 15.

foll. 70; lines 19; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Manāchibri's Diwān, exactly the same as above.
The musammitāt begin on fol. 47b.
Written in a good Nasta'īlīq.
Not dated; a modern copy.

No. 16.

foll. 39; lines 8 (in three columns); size $8\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

رَبَعِيَاتٌ عَمَرُ خَيْام

'Rubā'iyāt-i-‘Umar Khayyām.

The quatrains of 'Umar Khayyām arranged alphabetically.
Beginning as in Rieu, p. 546.

آَمَد مُسْرِي لَدا زِمِيَّانَةَ مَا
كَاي رَد خُرَايَاتِ دَيْوَانَهُ مَا
بِرْخِيزَ كَبْرَ كَنِيمٌ يِمِيَّانَهُ زَمَي
زَانْ يَيْشُ كَيْرَ كَنِيْدَ يِمِيَّانَهُ مَا

ğiyaş-ud-Din Abū Fath 'Umar bin Ibrāhīm al-Khayyāmī the great Persian mathematician, astronomer and epigrammatist, was a native of Nishāpūr. From a passage in a work designated as "The counsels of Nizām-ul-Mulk" (which, by the way, seems to have been composed centuries after the death of this celebrated Wazīr of Sultan Alp Arslān), quoted by the famous historian Mr Khwand in his well-known history Rauḍat-us-Ṣafā, vol. iv. p. 61, and by several other writers, it would appear that Nizām-ul-Mulk, Khayyām and Ḥasan ibn Ṣabbāḥ were of the same age, and that they all attended together the lectures of the Imām Muwaffaq in the college of Nishāpūr. The three schoolfellows were
very intimate friends, and it was agreed between them that the one who should first attain to power and fortune should gladly help the other two. When Niẓām-ul-Mulk became the Ważir of Alp Arslân, he at once secured a high post to Hasan ibn Šabbāh, who afterwards, as is well known, turned his enemy, left the court in disgrace, and became the leader of the ʻIsa‘īlis. A similar post was offered to Khayyām when he presented himself to Niẓām-ul-Mulk. But Khayyām refused it, and, contenting himself only with an annual stipend, retired from the court, and continued to devote his time diligently in his favourite pursuits—mathematics, astronomy, philosophy and poetry.

This fallacious story of the three school-fellows was for ages accepted by all oriental scholars, and copied by all later historians as a genuine historical fact; but recent researches have proved that the Ḥudūd is only a compilation written in the ninth century of the Muḥammadan era, and dedicated to a certain Amīr Fakhr-ud-Dīn, a descendant in the twelfth degree of the great Ważir Niẓām-ul-Mulk (See Riéu, p. 446). It has been discredited by Prof. Schukowskii, and Dr. E. Denison Ross. The latter, in his introduction to Fitzgerald’s Translation of the Rubā‘iyyat of Ṭūrkhāyam (London, Methuen & Co., 1900), rejects the story, firstly, because it has not been mentioned by the oldest historians, and secondly, because it presents a series of chronological difficulties. After reading his argument in this connection it is difficult for one to remain unconverted to his view of the question.

However this may be, ʻUmar rose to great pre-eminence as a mathematician, and his valuable work on algebra added more fame to his established reputation. On being summoned to Merv by Sulṭān Malik Šāh in A.H. 467 = A.D. 1074 to help him in his astronomical observations, for which seven others had been appointed, ʻUmar not only made valuable researches in the Sulṭān’s observatory, but also compiled a revised and enlarged edition of the astronomical tables called the Zīj.

Khayyām is the author of several works on various subjects. The following list of his works is given in Dr. E. Denison Ross’s Introduction to Fitzgerald’s Translation, pp. 73–74:—

(1) The Rubā‘iyyat; (2) Demonstrations of the Problems of Algebra; (3) Some Difficulties of Euclid’s Definitions; (4) the Zīj-i-Malik Šāh; (5) Handbook on Natural Science; (6) El-Kawn-wal-Taklīf (metaphysical); (7) El-Wajūd (metaphysical); (8) Mizān-ul-Ḥukm; (9) Lawāzim-ul-Amkina (natural science); (10) The Exactitude of the Indian method of extracting square and cube roots.

Of these the first three are in existence, while the rest are only known by name, mentioned by other writers.

Khayrām’s treatise on algebra has been published, with a French translation by F. Woepcke, Paris, 1851.
'Umar’s death is generally fixed by reliable authorities in A.H. 517 = A.D. 1123.


Copies of Khayyam’s Ruba‘iyāt are noticed in Rieu, p. 546; Ethé Bodl., Nos. 524 and 525; Ethé, India Office Lib. Cat., Nos. 906 and 907; Sprenger, Oude Cat., p. 464; W. Persch, Gottha, p. 25; W. Persch, Berlin, p. 86; G. Flugel, i., p. 496; Calcutta, Asiatic Society, No. 1548; Garcin de Tassy in “Journal, Asiatique,” 5th Seri, vol. ix., p. 548, etc.

The quatrains have been edited in Calcutta, a.h. 1252; Madras, 1862; Teheran, a.h. 1278, and Lucknow, 1878 and 1883. Also a fragment of sixty Ruba‘is edited by H. Blockmann; J. B. Nicolas, with a French translation, Paris, 1867; E. H. Whinfield, with English metrical translation, London, 1883; E. Heron-Allen, with an English translation, London, 1898; The Oriental Faculty of the University of St. Petersburg; English translation without the text by E. Fitzgerald, London, 1859, 1866, 1872, 1879 and 1890; E. H. Whinfield, London, 1882; J. Leslie, Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; German translation in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881, etc.

The above list makes no pretense to completeness, for the English editions of the Ruba‘iyāt are too numerous to count.

This tolerably old MS. contains 613 Ruba‘is, and ends with the following quatrains:—

پاره برکات از رزق صرف
پر شگفت و شگفتی
از پاداشیت مربوط
کر که بر لیل تکید می‌کرد و

Written in a clear Nastā’līq. The MS. is water-stained throughout. Not dated, apparently 16th century.
No. 17.

foll. 215; centre column, 12 lines; marginal column, 24 lines.

Size $5\frac{1}{2} \times 3; 4 \times 2\frac{1}{4}$.

حديقة الحقيقة

Hadîqat-ul-Haqîqah.

The well-known poem on ethics. By Sanâ‘î.

Begins (without any preface):—

ای درون برور برون آرا
ای خرید بخش بیخورد بضمای

The celebrated Hakim Sanâ‘î of Gaznî, whose full name is
ابوالسادات میدود بن آدم سنایی الفزولی
was, according to some, a disciple of Shaykh Abû Yusuf Hamadânî. He was one of the greatest of the Sûfi poets, and Jalâl-ud-Dîn Rûmî, who is acknowledged as the head of the Sûfis, speaks highly of him:—

عظار روح بود و سنایی دو چشم اور
ما از زنی و عطار آدم

Sanâ‘î flourished during the time of Sultan Bahram Shâh (A.H. 512–547 = A.D. 1118–1152), to whom the Hadîqah is dedicated. He came of a very noble family of Gaznî, noted for learning and piety, and it is said that Bahram Shâh was so much pleased with Sanâ‘î that he offered his sister in marriage to the poet, who, however, declined the honour. See Taqî Auḥadî, fol. 294, and Makhzan-ul-Ģarâ‘îb, fol. 313. His contemporaries were عثمان مختاري — سیدحسنی — نجم دولتی — البازی — مازنی — عمادی, and several other poets.

Besides the Hadîqah and a diwân of about thirty thousand verses, Sanâ‘î has left the following Maṣnawiš:—

کارنامه (2); كملالالعصر (1);
سررب العباد الی المعاد (1);
عقلنامه (5); طريق التمكین (4).

Dr. Ethé, in noticing the works of Sanâ‘î in his India Office Lib. Cat.,
No. 914, by an accidental oversight assumes that the Maṣnawī beginning with the line:

ايمف نم يل الهمد

may be the غريب نامه of Sanā‘ī.

The mere fact that the above verse at once begins with some story suggests that it cannot be the beginning of a work. For no Muhamadan author would open his work without the praise of God and the prophet, and I can hardly believe that Sanā‘ī, who enjoys the reputation of being one of the greatest of Ṣūfī poets, would begin any of his works without either غريب نامه or نعمة عبد محمد.

A copy without title, but beginning with the same above line, which I have noticed later on, has been identified by me to be a short selection from the باغ فرئ Banā‘ī, and I have every reason to believe that the aforesaid Maṣnawī of the India Office Lib. Cat., No. 914, 3, is not the غريب نامه of Sanā‘ī, but exactly a similar selection of the Bāg-i-Iram of Banā‘ī. My own view is that the transcriber of the India Office Library copy, having mistaken بنائي for منائي (who is in his turn sometimes confounded with نماي), has inserted the work of the former in that of Sanā‘ī. Similar mistakes have been pointed out by Dr. Ethé himself in his India Office Catalogue on the works of Sanā‘ī and Banā‘ī.

The statement that Sanā‘ī has left the Maṣnawī غريب نامه is only found in Amin Razi’s Haft Iqlim (See Ethé, India Office Lib. Cat., col. 498, No. 1559). The name of Khwâjah Ahmad, to whom Amin Razi says the above poem is dedicated, is mentioned in No. 21 hereafter. The copy of the Haft Iqlim, p. 1306 (No. D 326) in the Asiatic Society, Bengal, reads the aforesaid Maṣnawī غريب نامه and not غريب نامه غرباب نامه.

There are many conflicting statements regarding the date of Sanā‘ī’s death.

Taqi Auḥād, fol. 296, places the poet’s death in A.H. 590 = A.D. 1193; Daulat Shāh, p. 89, in A.H. 576 = A.D. 1180; Khulâṣat-ul-Afkār, followed by Nashtar-i-Ishq, fol. 752, says that Sanā‘ī was born in A.H. 437 = A.D. 1045; Jami (Nafaḥāt-ul-Uns, p. 693), followed by several others, assert that the poet in his youth addressed several poems to Sultan Mahmūd; but this is impossible, since that monarch died in A.H. 421 = A.D. 1030; moreover the latter portion of the Hadīqah abounds in praise of Bahram Shāh and his son and some men of distinction of the poet’s age such as
and contains only a few incidental allusions to Sultan Mahmud, of whom the poet speaks in the past tense.

'Ali Raqqâm (or, according to H. Kh., vol. iii., p. 40, 'Ali Raffa), who calls himself a disciple of Sanâ'i and praises in his preface to the Ḥadīqāh, Bahram Shâh, the then reigning sovereign, gives the precise date of Sanâ'i's death as Sunday, the 11th Sha'ban, a.h. 525, and Jâmi', in supporting this date, adds that Sanâ'i died in a.h. 525, the year in which he completed the Ḥadīqāh. But this date is evidently wrong. Since it has been shown by Dr. Ethé (Boill. Lib. Cat., No. 528) that Sanâ'i composed the Mašnawî Īrānī in a.h. 528 = A.D. 1133. Moreover, the best copies of the Ḥadīqāh, such as the revised and collated edition of the poem by 'Abd-ul-Laṭîf-al-'Abbâsî, noticed later on, and several other ancient copies give the date of composition of the poem a.h. 535 = A.D. 1140.

Khân-i-A'zâm's copy, from which 'Abd-ul-Laṭîf made his edition, was, according to the latter's statement in his preface (see No. 21), written eighty years after the composition of the poem, and Dr. Sprenger (Oude Cat., footnote p. 558), referring to this very copy, says that it was written in a.h. 617 = A.D. 1220. This leads us to suppose that the date of completion of the Ḥadīqâh goes so far as a.h. 537 = A.D. 1142.

Again, the date of the poet's death given by 'Ali Raqqâm is disputed by Dr. Ethé, on the ground that the 11th of Sha'ban a.h. 525 was a Thursday and not Sunday. Now Sunday the 11th Sha'ban falls in a.h. 545; and Taqi Kâshi, a very accurate Taqlîkâh writer, followed by Ādar in the Ātâsh Kâdâh, places the poet's death also in a.h. 545 = A.D. 1150. This leads us to a possible suggestion that the real date given by 'Ali Raqqâm was a.h. 545, which was, however, mistaken for a.h. 525 by later transcribers. Moreover, on referring to the poet's diwân we find that he more than once speaks of the death of the poet Amir Mu'izzî, which took place in a.h. 542 = A.D. 1147. We have therefore good reason for asserting that Sanâ'i was alive in that year.
For the conflicting statements of the dates of the poet's death and his works see Rieu, pp. 549–50; Rieu, Suppl., No. 214; Ethé, Bodl. Cat., Nos. 914–928; W. Pertsch, Berlin Cat., p. 747; Ouseley, Biogr. Notices, p. 184; G. Flügel, i, p. 498; J. Aumeur, p. 9; Cat. des MSS. et Xylographes, p. 326; Browne's Camb. Univ. Lib. Cat., pp. 294–98; H. Kh., vol. iii., p. 40; Cat. of the Arabic and Persian MSS., Madrasah Lib., Calcutta, pp. 79–80; Ethé, India Office Lib. Cat., Nos. 914–928; Sprenger, Oude Cat., p. 557, etc.

The concluding lines of the Ḥāḍīqah say that the poet, after completing the poem, sent it to Imān Burhān-ud-Dīn Abūl Ḥasan ‘Alī bin Nāṣir-al-Gaznawī alıās Bīrūnīgar for his approval, and that it consists of ten thousand verses:—

عدد شهصد هزار ایبایت
همه امثال و بند و صفاته

The Ḥāḍīqah, which is divided into ten chapters, has been fully enumerated by Dr. Ethé in his Bodl. Lib. Cat., No. 528.

After fol. 66" two folios, containing 91 verses, are missing.

Written in a very beautiful minute Nastaʿlīq, with gold "unwâns. Not dated, apparently 16th century.

Presented by
Qāṭi Rīḍā Ḥusayn of Patna.

No. 18.

fol. 262; lines 17; size $\frac{8}{4} \times 5$; $\frac{5}{4} \times 3$.

The same.

Another copy of the Ḥāḍīqah, with the preface of ‘Alī-al-Raffā or Raqqām (See H. Kh., vol. iii., p. 40).

The contents of this preface are fully explained by Rieu, p. 550. The chapter division is wanting in this copy. In the end of this preface the author says that Sānāʾi died on Sunday, the 11th Shaʿbān, A.H. 525, but this is disputed by Dr. Ethé, in his Bodl. Lib. Cat., p. 463, on the ground that the 11th of Shaʿbān A.H. 525 was a Thursday and not Sunday (see above No. 17).

Beginning of the preface:—

الحمد لله الذي يغفر بين صفاوات الضائعة والمحبين الح
The poem itself begins on fol. 9\(^a\).
This copy also gives the date of composition of the Ḥadiqah as A.H. 525.
Two extra folios recently added in the beginning contain a short account of Ḥakīm Sanā‘i written by Maulawi Muḥammad Bakhs Khān, the father of the founder of this library.
Written in a fine Nasta‘īq, with gold 'unwāns.
Not dated, probably 15th century.

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No. 19.

foll. 13; lines 23; size 10\(\frac{1}{4}\) × 6; 8\(\frac{1}{2}\) × 4.

منتخب حديثة

MUNTAKHAB-I-HADIQAH.

Selections from the Ḥadiqah of Ḥakīm Sanā‘i. By Freyd al-dīn ʿAtṭār (d. A.H. 627 = A.D. 1228).
Beginning—

حمد يجيد صفات يزدانرا
مدح يبقلح ذات مبتانا

This is probably Farīd-ud-Dīn ʿAtṭār's first selection of the Ḥadiqah, from which he made the extract mentioned below.
This selection contains about twelve hundred verses.
The concluding line gives the date of composition of the Ḥadiqah A.H. 525.

پانصد و بست و پنج گمه تمام

Written in fine clear Nasta‘īq, within four gold-ruled columns.
Dated the 3rd Dīl Ḥajj, A.H. 1061.
Scribe محمد علي بن عز الدين احمد
No. 20.

full. 39; lines 11; size \(10\frac{3}{4} \times 7; 7 \times 4\frac{1}{2}\).

اِنْتَخَابٌ اَزْ مَنْتَخِبٍ حُدِيْقَةٍ

Extracts from the selection of the Ḥadiqah of Ḥakīm Sanā‘ī.
By the same Farīd-ud-Dīn ‘Aṭṭār.
Beginning the same as above:—

حمد لبعذ صفات يزادنا أَلَّه

On fol. 3\(\nu\) the author states that he made this extract from the selection he had previously made of the Ḥadiqah (see above No. 19) at the request of some of his friends:—

یِشْرِیْعْیْ دَعَیْ عَزْ یِبَّ صَبَی
کَرْدَه بُوَّد اَزْ حُدِیْقَه مَنْتَخِبٍ
دُوْمَیْبَیْ دِرْکَمَال سِبْوَرْت فَرْد
رُوْزَیْ اَنْ مَنْتَخِب مَتْاضَه كُرْد
غَفْت اَرْ بِنِّ چِئَلَه بَازِ بَیْروَن اَز
اَنْتَفَعِبَیْ بَرَای اِمْتَضَاْر
خَاطَرَ اَنْ مَلْنَس اَجاَبَه كُرْد
وُرَیْبَیْ اَنْ مَنْتَخِب بَرَوْن آَرْوَن
ہَسَب بِرَوْقِیْ اَسْم وَذَبَح وَصَفَات
عَدَد اَنْ هَزَار وْیَک اَیَابَه

From the above quoted verses it would appear that this extract contains one thousand and one verses, but the present copy contains only about eight hundred verses.


The contents of this extract are fully described in the aforesaid India Office Lib. Cat.

This copy also gives the date of composition of the Ḥadiqah as A.H. 525.
A splendid copy; probably written for some prince, with beautiful and richly decorated 'unwans.

A note on fol. 1 says that this copy was purchased at Hyderâbâd for the Library of Bahâdur Shâh, and a seal of Amdâr Shâh is affixed.

Not dated, probably 16th century.
Written in a very beautiful and bold Nasta'liq.
Scribe  جان محمد بن مولانا خضر

No. 21.

foll. 549; lines 17; size 10½ × 6; 6½ × 3½.

لطائف الحدائق من نفليس الدقيق
LATÂ'IF-UL-HADÂ'IQ MIN
NAFÂ'IS-UD-DAQÂ'IQ.

A very valuable copy of the revised and collated edition of the Hâdiqah of Šâkim Sanâ'i, with commentaries and explanations of the text.

By 'Abd-ul-Lâtîf.

This is 'Abd-ul-Lâtîf's larger commentary on the Hâdiqah, and an abridgment of this, composed by him in a.h. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat., No. 923.

'Abd-ul-Lâtîf bin 'Abd Ullâh, died in a.h. 1048-9 = A.D. 1638-9, the 12th year of Emperor Shâh Jahân's reign. See Rieu, p. 589; Sprenger, Oude Cat., p. 494. The author of the 'Amal-i-Šâlih, fol. 747*, says that 'Abd-ul-Lâtîf, a native of Gujràt, was at first in the service of Lashkar Khân Masjîhâdi, and subsequently accepted the service of Shâh Jahân as Dîwân-i-Tân, with the title of 'Aqidat Khân. He has written a preface to the But Khânah of Muhammad Šâfi and Ḥasan Beg Khâkit, and has amplified it (see Ethé, Bodl. Lib. Cat., col. 196). He is also the author of several other works mentioned below. For his life, see Journal, Asiatic Society of 1868, p. 32, and the catalogues referred to above.

This commentary contains three prefaces by 'Abd-ul-Lâtîf and one by Sanâ'i.
foll. 18-9°. 'Abd-ul-Latif's first preface called مراتب الصدايق

Beginning—

"این نوگفتته گلزاریست که درین هنگام همیشه بهار و بهار فیش
آثار سال هزار و سی و هشتم هری و سنه اخین چلوس همانین
چهانفامی ایغ"

From this preface, which the commentator wrote in A.H. 1038 = A.D. 1628, in the second year of Shah Jahan's reign, we learn that after finishing his works on the Masnavi of Jalal-ud-Din Rumi—such as his revised and annotated edition of the Masnavi, known as لسیه نامیه مشوايات مقیم (see Ethé, India Office Lib. Cat., Nos. 1088-1090); his commentaries on the Masnavi, viz., لطیف المعوری mentioned later on, and مراتب المشروی (see Ethé, India Office Lib. Cat., No. 1102), and a glossary on that poem called لطیف اللغات, noticed hereafter—he became very fond of writing a commentary on the Hadifqah of Hakim Sanai.

The commentator, however, came to learn that Muhammad 'Aziz Kukiltash, with the title of Khan-i-A'zam, the foster-brother of Akbar, in A.H. 1000 = A.D. 1591, while enjoying the governorship of Gujrāt, had secured, from Gazni, at a large expense, an old copy of the Hadifqah, written only eighty years after the date of its composition and preserved on the tomb of Sanai. While Khan-i-A'zam was leaving for a pilgrimage to Mecca, he left this copy with 'Abd-ul-Razzag Ma'mur, known as Muqaffar Khan. In A.H. 1035 = A.D. 1625, when Muqaffar Khan came for a very short time to Agrah, the commentator managed to get a transcription from this copy. In A.H. 1037 = A.D. 1627 the commentator, while in Lahur, with the help of several learned men, corrected this copy by comparing with several other manuscripts, marked the variations, made notes on the margin, and added the twenty folios which were missing in Khan-i-A'zam's copy (see Dr. Sprenger's note on p. 558 of his Oude catalogue about this copy, from which he transcribed a copy for himself). The commentator arranged the verses of the diwan, referred in the text, according to chapters and the traditions in a systematic order, and observed several abbreviations in his commentary, such as for پای خطي،}

for م، پای مجهول مع پای تکریک
for م، پای معرف
for کاف فارسی
for کاف عربی

He explained the difficult Arabic and Persian words, and noted down their correct reading by giving vowel points on the basis of reliable authorities. He added an index to the work, with reference to pages, and called the work لطیف الصدايق مین
The commentator then dwells in length upon a comparison between the Ḥadīqah and the Maṣnawī of Jalāl-ud-Din Rāmī, and remarks that the Maṣnawī is an exposition of the Ḥadīqah. He designates the preface as مراقد الصاقيق، and says that, as he has given a detail account of Sanâtī’s life in his work خلاصة أحوال شعراء, he thought it useless to deal with the poet’s life here. (See Ethé, Bodl. Lib. Cat., No. 366.)

This preface concludes with the following chronogram of its completion, written by a friend of the commentator:

خواجة عبد اللطيف الاكتبه بدهر
ليس مستورزا دفاقيف فيض
برحديقه نوشست ديبا په
كه تود معدن حقائق فيض
بهر تاريخ أن دبير خرد
كش ديبا په حدايق فيض

The words ديبا په حدايق فيض express the date A.H. 1038 = A.D. 1628.

fol. 9b, blank.

fol. 10a. A note says that the following complete preface of Sanâtī is noted here, after consulting reliable lexicons and comparing with several other copies.

fol. 10b-21b. The preface of Sanâtī. See Rieu, p. 550b; Ethé, Bodl. Lib. Cat., No. 530.

Beginning—

مياس و مياش ميدعي اسم كه بسفي پاك مشهدان و
مشكوري را ابداع كرد اله

From this preface we learn that one of Sanâtī’s friends, Ahmad bin Mas‘ûd-al-Mustauff, seeing the poet depressed at the thought of quitting this world without leaving any work behind him, consoled the poet by giving him the examples of the prophet, his relatives and friends, and of other great men, and suggested him to write the Ḥadīqah.

fol. 22b. Abd-ul-Laṭīf’s second preface called راسته خيبان.

Beginning—

برافذان بصير و صيرفيان خبير رسته بازار ملل صورب و
معنى مخفي و مستور لناماد اله.
In this preface the commentator dwells upon the beauties of the Ḥadiqah, and the excellence of his present commentary on the poem, and says that he has not given his independent opinion in annotating and collating the present edition, but has worked in consultation with the eminent men of letters of his age, and has based the work entirely upon reliable lexicons and trustworthy authorities.

fol. 25r. The third preface of 'Abd-ul-Latif called

Beginning—

چون پاکیزه میوه باگ اصطفا او گرامی گوهار کان اجنبباً مسامی ال‌ت

In this preface 'Abd-ul-Latif says that, as he received a great deal of assistance in his present work from Mr 'Imād-ud-Din Mahmūd-al-Hamadānī, with the Takhallūs Ilāhī (d. A.H. 1057 = A.D. 1647 or A.H. 1064 = 1653) the author of a diwān (See Rieu, p. 687) and of the well-known Taḏkirah called خزینه گنج (See Sprenger, Oude Cat., p. 66), he ('Abd-ul-Latif) thought it proper to mention his (Ilāhī's) name here. This Ilāhī wrote two Qaṣidas (noted at the end of this preface), to commemorate the date of completion of the present work. And as the commentator had a long-felt desire of opening the work with the praise of the Emperor Shāh Jahān, and of mentioning in it the name of his benevolent master Lāshkar Khān, these Qaṣidas abound with their praise. The commentator began the work in A.H. 1040 = A.D. 1630, and completed it in A.H. 1042 = A.D. 1632.

The words شرح ایبادت جان نواز اشارات لطيفي، found respectively at the end of the two Qaṣidas, are the chronograms for the above dates.

It is also stated in this preface that Sanāʾī first used the poetical title of Ilāhī, and that the Ḥadiqah was named Ilāhī Nāmah.

fol. 28r–29r. Blank.

fol. 29r–41r. The contents of the Ḥadiqah.

fol. 41v. The versified index of the ten chapters into which the Ḥadiqah is divided (See Browne, Camb. Univ. Lib. Cat., p. 296).

fol. 42. A note of the commentator runs thus:—

معلوم اریاب خیرت و اصحاب فضله که طالب و خواهان الغ

The commentator in this note says that he has given vowel points to the difficult Arabic and Persian words used in the text according to best authorities, such as Qāmūs, Surāh, and other reliable lexicons. The note ends with the words حره عبد اللطيف بن عبد الله العباسي که شرح و مصحح آن کتاب مبینه نصابیست. This note, with the concluding words, is found in many copies. The lithographed edition of
this commentary (Lucknow, A.D. 1887), p. 26, also contains the above reading. I therefore doubt the genuineness of the copy, No. 923, India Office Library, which is asserted by Dr. Ethé to be an autograph copy. In the said India Office Lib. MS. the words are added to حَرْقَه; but this does not, in my opinion, affect my doubts.

fol. 42b begins the poem:

آی درون برور برون ارای اح

The date of composition of the Hadiqah given in this copy is A.H. 535.

پالصد و سی و پنج گست تمام

Another commentary on the Hadiqah, by Muḥammad Nār Ullāh Aḥrārī, is mentioned in Sprenger, Oude Cat., p. 559.

Written in a beautiful Nastalīq, within gold borders, with three fine ʿunwāns at the beginning.

Lithographed in Lucknow, A.D. 1887.

No. 22.

fell. 96; lines, centre col. 17; margl. col. 34; size 8½ x 4½; 5½ x 3½.

deewan sanai

THE DĪWÂN OF SANAĪ.

With a complete preface of the poet.

Beginning—

سیاس و مستایش مبتدی را که به سخن یالک مبخن دان و مبخن

گوی را ابداع کرد الغ

The peculiarity in this copy is that the Ḍaṣīdas, Ḍaṣāls, Fards and Rubāʿīs are (except the few Fards) all alphabetically arranged. This order is seldom found in other copies.

fell. 6a–83a. Ḍaṣīdas and gazals; beginning—

(read)

ای در دل مشفاقان از یاد تو بومستانها (بستانها

برمحبت پیچونی از صنع تو برگاهنها
The gazals end on fol. 83a with the following line:—

تانيست تكردي چو ساقي زعلاقی
نزدعتلا عين مباهاهات تكردي

Then begin the Fards:—

از گلرخان بهوه قناعت كن اي حکيم
قناح خانه هست بگلش په ميروي

The Ruba'is begin on the margin of the same folio:—

دردل زترلب هگفتنة باغیست مرا
برجان زعدم نياده داغیست مرا

Other copies of the diwan are mentioned in Rieu, p. 551; Rieu Suppl., Nos. 214 and 215, iii.; Ethé, Bodl. Lib. Cat., col. 468, and Ethé, India Office Lib. Cat., Nos. 2722, 609, etc.

Written in fine minute Nasta'liq, within gold borders.

Not dated, apparently 16th century.

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No. 23.

foll. 167; lines 14–15; size 8\frac{1}{4} \times 4\frac{3}{8}; 6\frac{1}{8} \times 3\frac{1}{8}.

ديوان احمد جام

DîWÂN-I-AḤMAD-I-JÂM.

The lyrical poems of Aḥmad of Jâm, not arranged in alphabetical order.

Beginning as the second copy of Sprenger, Oude Cat., p. 325.

اي جميلت ثابتي درانس رجوان انداخته
پرو روزي تو لوزي درچيان انداخته

Abû Naṣr Aḥmad bin Abul Ḥasan (or, according to some, Abul Ḥusayn), surnamed Zhandapil, شيخ الإسلام أبو لصر احمد بن أبو الحسن (يابر الصبي) الناميي الاسمي معروف به زندپیل, usually
designed as شيخ الإسلام أحمد جامعي, was born in Nāmaq, a village in the district of Jām, in a.h. 441 = A.D. 1049. He was a descendant of Jarir bin 'Abd-Ullāh, who embraced Islam in the year in which the prophet died.

The Shaykh spent his early life in bad company, during which period his studies were totally neglected; but at the age of twenty-two he left his parental home and began to lead an ascetic and studious life. After thus devoting his life for eighteen years, he came back to his native place, Jām, at the age of forty, in a.h. 480 = A.D. 1087. His celebrity as a great saint began to attract crowds of people around him, who desired to repent. According to Nafahat, the Shaykh, in his well-known work مراح السايرین says that, up to the age of sixty-two, when he was composing the said work, eighteen thousand people had already undergone the ceremony of penitence under his spiritual guidance, while his son Shaykh Zahir-ud-Din 'Isa, in his Ramāz- ul-Ḥaqā'iq (See H. Kh., vol. iii., p. 480), says that his father left six hundred thousand people behind him as his followers and disciples. Besides the diwan, he is the author of no less than fourteen Šāfīe works, of which the following, viz.,

ابيس التالبين، ومالك مسروري، جهار العقيقه، مراح السايرين, are extant among the Šāfīī sects, while the rest are said to be destroyed during the raids of Changiz Khān. He had thirty-nine sons and three daughters, out of which only fourteen sons and the three daughters survived him. These fourteen afterwards became great scholars, authors and spiritual guides to people.

He died in a.h. 536 = A.D. 1141. See Taqī Anhādi, fol. 43b; Nafahat, pp. 405-417; Riyād-ush-Shu'arā, fol. 7b; Ṣuḥuf-i-Ibrāhim, fol. 6b; notices on his life will be found in Majalis-ul-‘Ushāhāq, fol. 65b; Haft Iqlim; Atash Kadhā, p. 103; Makhatul-ul-Garā‘īb, fol. 7b; Khulāṣat- ul-Afsār; Daulat Shāh, p. 348, and Ḥabib-us-Siyar, vol. ii., Juz 3, p. 71. See also Rieu, p. 551; Sprenger, Oude Cat., p. 323, and Ethé, India Office Lib. Cat., No. 910.

On fol. 115b begins another diwan alphabetically arranged, agreeing with Rieu's copy, noticed in his catalogue, p. 551, and Sprenger's first copy, noticed in his Oude Cat., p. 324.

Beginning—

ای تمام توبیدل و زبانها
افتداده چوروز بر روانها

fol. 164b. Rubā‘is; beginning—

دوری زغمت من زغم بیمارم
اندوم ترا بیاد تومیدارم
No. 24.

foll. 163; lines 16–17; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

THE DĪWĀN OF MUKHTĀRĪ.

The diwān of Mukhtārī, containing Qaṣidas, gazals, maṣnawīs and Ruba‘īs, without any alphabetical order.

Beginning—

ترا بفارس باد ای ولایت کرمان
بفت نامه همی از دیار همدستان

The first Qaṣīdah is in praise of Sulṭān Arslān bin Kirmān Shāh (A.H. 494–536 = A.D. 1100–1139).

Mukhtārī, with his full name مراجع الدين علي بن محمد المصتاري الغزنوی, who at first adopted the poetical title of ‘Uşmān, which he subsequently changed for Mukhtārī, was a native of Ǧaznī and a contemporary of Ḥakim Sanā‘ī, who speaks very highly of the poet and calls him his master. Mukhtārī flourished during the reign of Sulṭān Ibrāhīm bin Mas‘ud of Ǧaznī, who reigned from A.H. 451–481 = A.D. 1059–1088, but spent the greater portion of his life in Kirmān in the court of Arslān Shāh bin Kirmān Shāh, in whose praise most part of the poet’s diwān is devoted. Mukhtārī was skilled in the various kinds of poetry, and some of his Qaṣīdas were imitated by several later poets of distinction, such as Khāqānī, Khusrū, Jāmī, etc. Besides the diwān (of which Ārzā saw a copy containing seven thousand verses) Mukhtārī seems to have left a Shahriyār Nāmah, in imitation of Firdausī’s Shāh Nāmah (See Rieu, p. 542).

According to Taqī Kāshī, Oude Cat., p. 16, the poet died in A.H. 554 = A.D. 1159; while the author of the But Khānah (Ethis, Bodl. Lib. Cat., col. 197), followed by Ātaš Kadaḥ, fixes the poet’s death in A.H. 544 = A.D. 1149. The authors of the Riyād-ush-Shu‘arā, fol. 371; Khuṣṣasat-ul-Askār, fol. 170, and Māqṣūn-ul-Ǧarā‘ib, fol. 750, place the poet’s death in A.H. 534 = A.D. 1139, which seems too early. Still earlier is the date given by Taqī Anṣādī, fol. 600, viz., A.H. 430 = A.D. 1038.
For further notices on the poet's life, see Daulat Shâh, p. 93; Haft Iqlîm, fol. 98.
fol. 161°. Rubâ‘i’s; beginning—

ملکخ ملکا لقش بتا را جان هد
عدله مسب دم زدن حیوان هد

The MS. breaks off abruptly (wanting a folio or two), with the following first line of a Rubâ‘i.

نامه دل اهل عشق جانباز تنویست
کانجام تو در وفا چی اخاز تنویست

The Bodl. Lib. copy mentioned above wants only nine lines from the beginning.
Written in a very beautiful Nasta‘liq, within gold ruled borders, and with a fairly decorated ‘unwân.
Not dated, apparently 16th century.

No. 25.
fol. 322; lines 19; size 10⁵⁄₈ × 6; 7¹⁄₄ × 3³⁄₄.

ديوان انوری

THE DIVWÂN OF ANWARI.

Begins—

مقدری نه بالس بقدرد مطلق
کند ز شکل غباری چو کنبد ازرق

* Auḥad-ud-Din ‘Ali Anwari اوحدالدین علی انوری, perhaps the greatest Qaṣīdah writer of Persia, was born in Mahânah, in the district of Khâwarân, from which he assumed the poetical title of Khâwarî, subsequently changed into Anwari at the request of a friend. He was educated in the Manṣûriyyah Madrasah in Tûs, where he spent most of his time in the study of science. He was well versed in astrology, and

vol. 1.
wrote several works on that subject, one of which is said, by the author of the Šuḫūf-i-Ibāḥīm, fol. 27, to be known by the name of مکی. Like Adib Šābir, who died in A.H. 540 = A.D. 1145 (see Taqī Kāshī, Oude Cat., p. 16), Anwārī was one of the favourite poets of Sulṭān Sanjar (d. A.H. 562 = A.D. 1166), to whom most of his qaṣīdas are addressed, and whom the poet survived (see Ḥ. Kh., vol. iii., p. 264).

It is related in the Makhzan-ul-Ḡarāʾib, f. 23, and other Ṭaddkiras, that there was a conjunction of the seven planets in the sign of Libra in A.H. 581 = A.D. 1185, and Anwārī predicted a terrific storm, which would destroy buildings, uproot trees, and cause immense destruction. The people were so much frightened that they built rooms under ground to protect themselves from the approaching catastrophe. When the day arrived nothing took place, and on the failure of the prediction, Fārid Kāṭib, a pupil of Anwārī, is said to have written the following satirical verses:—

کفت اوری که از اثر پادهای مسخت
ویران شود سراچه و کانه مسندری
در روز حکم او نوزیده‌ست همچین باد
یا مرسوم الريح تو دانی و اوری

The author of the Ātash Kadah mentions Adib Šābir as the author of the above lines; but this seems improbable, as Šābir died in A.H. 540. On account of the ridicule and shame he was subjected to, Anwārī went to Nishāpūr, and from there to Balkh, where he died, according to Taqī Kāshī, Oude Cat., p. 16, in A.H. 587 = A.D. 1191. Daulat Shāh places the poet's death in A.H. 547 = A.D. 1152; but the copy of Daulat Shāh referred to by Sprenger, p. 332, places Anwārī's death in A.H. 556 = A.D. 1160. Taqī Auḫādi, fol. 66a, places it in A.H. 547 = A.D. 1152; Khulāṣat ul-Afkār, f. 15b, in A.H. 599 = A.D. 1173; Ātash Kadah, pp. 77, in A.H. 656 = A.D. 1258; Mir'āt-i-Jahān Numā, as mentioned by the author of the Nashīr-ī-Iṣhāq, fol. 86, in A.H. 582 = A.D. 1186; Mir'āt ul Khīyāl, A.H. 549 = A.D. 1154; Sarw-ī-Āzād, in A.H. 585 = A.D. 1189.

For notices on Anwārī's life and his works, see Rieu, ii., p. 554; Sprenger Oude Cat., p. 331; Rieu Suppl., No. 218; Ethé Bodl., col. 471, etc.; Ethé, India Office Lib. Cat., No. 935, etc.; G. Flügel, vol. i., p. 502; Stewart's Cat., p. 56; W. Pertsch, p. 83, and Berlin Cat., p. 743; J. Aumer, p. 10; Cat. des MSS. et Xylographes, p. 319; Rosen Pers. MSS., p. 170; Browne, Camb. Univ. Lib. Cat., p. 298; Riyāḍ-ṣaḥīḥ al-Suwarā, fol. 13a; Ḥabīb us-Siyar, vol. ii., Juz iv., p. 103; see also Hammer, Rede Künstе, p. 88; M. Ferte, Journal Asiatique 1891, and Zhukowski's Essay on Anwārī's life and poetry, published at St. Petersburg in Russian, and revised by Pertsch, Litteraturblatt für Orientalische Philologie, Band II., pp. 10–18.
The diwān of Anvari has been printed, and lithographed resp. in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

Taqi Auhadi mentions having seen a copy of Anvari’s diwān, consisting of 14,000 verses, and the author of Khulāṣat ul-Afsār one of 12,000 verses.

Contents:

This copy of the diwān is divided into two parts, marked by two separate ‗unwāns.

fol. 2v. Qaṣidas, arranged alphabetically, begin:

ای قاعده تازه ز دمست تكرم را الغ

fol. 169v. Another series of qaṣidas, most of them very short, intermixed with muqâṭṭi‘āt without any order, begins:

این مجلس صاحب جهانست

یا شکل بهشت چاودانست

fol. 204r. (satire) begins:

تو وزیری مدت مدلست گری

دمست من بی عطا را بینی

fol. 249r. Short satirical Maṣnawīs, beginning:

حبذا گیر قاضی گیرنگ

اگه دارد ز مسک خارا نگ

fol. 253r. Gazals, alphabetically arranged, beginning:

ای غارط عشق تو جمالها الغ

fol. 295r. Rubā‘iyāt, without any order, beginning:

آیی که کفه شمس ازراق آمد

وکن که درخت قبله آفاق آمد

Written in fine clear Nastalīq, within coloured ruled borders; a few pages in the beginning contain notes on the margin with occasional interlinear annotations.

In the colophon it is dated A.H. 700; but the appearance of the MS. shows that it belongs to the 15th century A.D.

Scribe

عبد الراشد
No. 26.

foll. 252; lines 19; size 12½ × 6½; 8½ × 4.

The same.

Another copy of Anvari's diwan. 
Begin at once with a Qasidah in praise of Sultan Sanjar.

گر دل و دسم بحر و کان باشد
دل و دسم خدا یگان باشد

The usual opening Qasidah, beginning with the line مقدریه به بالبیس
بقدر مطلق الغ
is wanting in this copy.

foll. 1r-133r. Qasidas without any alphabetical arrangement.

ff. 136r-243v. Qasidas, muqatti'at, tarkib-bands, hazaliyat and gazals
all intermixed.

ff. 243r-252v. Rubaiyat, without any alphabetical order, be-
ingning—

اذ مشرق دسم گوهر آل نظام
ده ماه تمام را طلو عس متدام

Written in a firm Nasta'liq.
Dated Sha'ban a.h. 992.

Scribe محسن محسن (؟) نامه خوان مشهدی

____________________________

No. 27.

foll. 149; foll. 25 centre col. and 42 margl. col.

Size, 14½ × 7½; 13½ × 5½.

The same.

Another copy of Anvari's diwan without any alphabetical order.
Begins the same as above.

foll. 1r-81r. Qasidas intermixed with muqatti'at.

foll. 81r-110v. Hazaliyat.
Begin as in No. 26:

نو وزیری و منسِک مدح صفت گوی اخ

foll. 110a-112a. Maṣnawi.
Begins as in No. 26:

حبذا گیه فاصی گیرنگه
آنکه دارد ز سنجک خارا ننگ

112a-138a. Gazals in alphabetical order.
Begin—

از دور بیدیدم آن پیرا
آن رنگی با تن آذری را

foll. 138a-149b. Rubâ'iyât.
Begin—

آی که کشت ضامن ارزاق امد
و آی که دریس قبله آفاق آمد

Written in ordinary Nastaʿlīq, within coloured ruled columns.
Not dated, 16th century.

No. 28.

foll. 71; lines 25; size 12 x 6½; 9 x 4.

شرح قصائد انوری

A COMMENTARY ON THE QAṢĪDAS OF ANWARĪ.

By مصمد بن داود بن مصمد بن مصمو علوي شاذیابادي
Muḥammad b. Dāʿūd of Shādīābād.
Begins—

میسا س بیقیاس مر صانع قدیم را که بامر کن جمله مکوّنات را از
نهاclone که کلمه عدم در صورت، وجود آورد
It is stated in the preface that the author, a favourite courtier of Sultan Naṣir-ud-Din Khilji, on once reciting a poem from Anwari’s diwan, was ordered by that monarch to write a commentary on the difficult verses of Anwari.

Naṣiruddin Khilji, son of Ḥiyyāṣ-ud-Din Khilji, reigned in Mālwa from 906 to 916 A.H., and Shādiābad, also called Mandā, is one of its divisions.

For other copies see Rieu, p. 556; Ethé, India Office Lib. Cat., No. 947.

Dā'ud Shādiābādī has also written a commentary on the abstruse verses of Khaqānī, as will be seen hereafter.

Written in ordinary Indian Nasta’īlq.

Not dated, 18th century.

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No. 29.

foll. 105; lines 198; size 10\(\frac{3}{4}\) × 7\(\frac{1}{2}\); 7\(\frac{1}{4}\) × 4.

The same.

Another copy of the same without the preface, beginning at once with the commentary on the verse:

مقدر له بالمس بقدر مطلق...
مقدر اندازه هرچهیز کنده

التب دمسم افزار کار قدرب توانائی مطلق خاص الگ

Written in ordinary Indian Nasta’īlq.

Not dated; 18th century A.D.

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No. 30.

foll. 172; lines 13; size 7\(\frac{3}{4}\) × 4\(\frac{1}{2}\); 6 × 3.

شرح قصائد انوری

SHARH-I-QAṢĀID-I-ANWARĪ.

A commentary on the difficult Qaṣidas and Muqaṣṣīʿāt of Anwari.

By Ṣebr ʿAbd al-Ḥasan Faraḥānī.
Begins—

سياسي كه از روي گواهی خرد بر ذمه خانواده امکان لازم است

Taqī Auḥadī, in his ‘Urafi (fol. 107v), says that, while he was composing the Taḏkirah, Abūl Ḥasan was then living in ‘Irāq. Ṭahir-i-Nasir Ḵābdā, in his Taḏkirah, fol. 162v, says that Abūl Ḥasan Farahānī, owing to adverse circumstances, left his home and proceeded to Isfahān. On his way he met with Ṭahir Ḵābdā’s uncle, Mirzā Ḥasan Ālī, who died in the beginning of the reign of Shāh Ṣafī (a.h. 1038–1052). After staying for some time in Naṣīr Abād Abūl Ḥasan went to Shīrāz, and entered the service of Imām Quli Khān, the governor of Shīrāz, where he was put to death.

For notices on his life and other copies see Rieu, p. 556; Sprenger, p. 332; Ethé, Bodl., col. 478, and Mélanges Asiatiques, vol. iv., p. 54; Ethé, India Office Lib., No. 948.

foll. 115v–116v. The explanations of the different uses of حروف نفسه are given.

foll. 117v–120b. Blank.

foll. 121v begins the commentary on the Muqattā‘ī:—

ای نام تو قالت عبارت را روح... الخ تعالی الله خفادیده

متعال که بستون خامه و اوتاد ناقط وطناب مسطور خیام بلند ابیابه را افراده

See Ethé, Bodl., col. 478, and Sprenger, p. 333.

On foll. 122v the commentator explains in detail the following kinds of verses, viz., قطعه، غزل، ترجیع، مخرب.

Written in ordinary Nasta‘iliq. Dated Kūlpī, a.h. 1211.

No. 31.

foll. 396; lines 19; size 11½ × 6½; 8 × 4.

ديوان خاتاني

THE DĪWĀN OF KHĀQĀNĪ.

Beginning—

دل من پییر تعلیم امست و من طلف زبان دانش

دم تسليم مسر عشر و مسر زانو دبستانش
Khāqānī, with his full name, افضل الدين بديل إبراهيم بن علي
نهاة خيافاتي الفرواني, was the son of ʿAli Najjār, i.e. ʿAli the carpenter,
a native of Shīrwān. He was called the
حسن العرب حسن العجم, one of the most celebrated early poets of Arabia, who stood unrivalled
in the laudatory poems addressed to the prophet, and died during the
caliphate of ʿAli. Khāqānī refers to this in one of his verses quoted in
ʿAuff's Lubāb-ul-Albāb, p. 22.

چون دید که در هر تمام
حسن عجم لیاد نام

Several biographers say that his original name was Ibrāhīm, while
some assume it to be ʿUṣmān; but the poet himself says in his following
verse that he was called by his father "Badīl," meaning a substitute
(for Sanāʿī).

بدل من آدم اندر جهان سنائی را
ارزان سبب پدرم نام من بدل نداد

In his Tuḥfat-ul-ʿIrāqayn the poet frankly admits that his father
was a carpenter, and his mother a Nestorian Christian converted to
Islām. He also tells us that his grandfather was a weaver, and that his
paternal uncle, Mīrzā Kāfi b. ʿUṣmān, was a medical practitioner. In
one of the verses of his ode to Ḥṣahān, the poet says that he was born
in A.H. 500 (A.D. 1106) at Ganjah. At an early age Khāqānī lost his
father, and was left entirely to the care of his uncle, who taught him
Arabic, metaphysics, medicine and astronomy. At the age of twenty-
five the poet lost his uncle. The undoubted celebrity of Khāqānī as a
poet is no doubt due to the celebrated Abul ʿAlā of Ganjah, who actually
trained the poet in the art of verse-making, and who gave Khāqānī his
daughter in marriage.

The poet at first adopted the poetical title of Ḥaqāʾiqī, which he
subsequently changed, at the suggestion of Abul ʿAlā of Ganjah, for
Khāqānī, in honour of Khāqān-i-Kabīr Manūqīh, the then reigning
sovereign of Shīrwān. He was introduced into the court of this
monarch through the influence of his father-in-law, the aforesaid
Abul ʿAlā, who, according to Amin Rāzī, was at that time ملاک الشعراء,
or "the king of the poets" of Shīrwān, and was addressed in the Imperial
Orders as در فرامین و مناهیر، or "the Master of Poets" استاد الشعراء
ویزا استادالشعراء لوهشته. When Khāqānī gained the warm favour of
the Khāqān and rose to distinction, he began to ill-treat his former
benefactor, Abul ʿAlā, and in consequence of a bitter jealousy between
the two, they wrote biting satires against one another.
Amin Razi states that Ḥamduallah Mustaafi, in his Tāriḵ-i-Guzidah, followed by Žāmi in his Naṣḥat-ul-Uns, conceives Khāqānī to be a pupil of the poet Afṣah-ud-Din Falakī, and that Āḏari, in his Jawāhir-ul-Asrār (see Rieu, p. 43s), says that both Khāqānī and Falakī were the pupils of Abul ʿAlā. The latter's statement is supported by the following verses of a qiṣṭah, quoted in the Haft Iqlim (MS. copy A. S. B., No. D. 326, fol. 1107) which Abul ʿAlā addressed to Khāqānī.

Drōger pīser bud nāme ḍo hāwoān
beqafalāt mī līqā bīla hām
bejāy to bīsībar kordām k̄ōlī
tīra dūxtar mīl mū bāhre hām
ĉīra hūmāst mī mībdārī kha mī ġum
*tīra ġum pīderxwanāde ġum āmstādām*

Khāqānī enjoys the world-wide fame of a great Qaṣīdah writer, and ʿAņfī, in his Lubāb-ul-Albāb, remarks that the poet received one thousand dinār for each of his Qaṣīdās addressed to the king. From the numerous Arabic words which the poet uses in his diwān and the Arabic Qaṣīdah which he addressed to Shirwān Shāh, it can at once be concluded that he was also well versed in Arabic.

His life was spent in the court of Khāqān Manāẓīhr, and his son Akhtashān (or Ākhaṣāṭān) Shāh, who died about A.H. 584 = A.D. 1188, and to whom most of the poet's poems were addressed. It is said that Khāqānī once addressed a verse (quoted in Danlat Shāh, p. 80) to the Khāqān, which offended the latter to such an extent that he passed orders for putting the poet to death; but the poet managed to pacify the monarch by smooth excuses, and succeeded in obtaining permission to undertake the pilgrimage to Mecca, which he had already performed once in his youth. On his way he composed the well-known Maṣnawi Tuhfat-ul-Itraqayn (vide infra). On his return from the pilgrimage he visited Isfahān and returned to Shirwān. Again here he incurred the displeasure of Akhtashān Shāh, and to avoid it he fled to Baylaqān, but was arrested and imprisoned by the order of the monarch in the fort of Shābrān, where he composed the Ḥalīṣiyah, or the "Prison Poem" (see Khanykov, pp. 118–128). After an imprisonment of seven months he was released through the intervention of the Khāqān's mother. The poet spent his last days in Tabriz, where he died.

* These verses are also quoted in Danlat Shāh, pp. 70–71, but they are found with numerous variants in the Tāriḵ-i-Guzidah (see Browne's translation, pp. 21–22).
The date of Khāqānī’s death, A.H. 582 = A.D. 1186, fixed by Hamdullah Mustauff in his Tārīkh-i-Guzīdah, and followed by Amin Rāzī and Āğur, has been ably discredited by Dr. Rieu in his Persian Cat., p. 559. The learned doctor has shown that the poet survived his patron Akhtashān Shāh, composed poems in praise of the Atābāk Naṣrat-ud-Dīn Qızil Arslān, who reigned from A.H. 582–587 = A.D. 1186–1191, and addressed a Ḍaṣṭāḏah to Sulṭān Tukush Khwārizm Shāh after the conquest of Iṣfahān in A.H. 590 = A.D. 1193. We therefore agree with Dr. Rieu, in accepting the date A.H. 595 = A.D. 1198 given by the authors of the Khulāṣat-ul-Afkār, fol. 53ª; Mukhbir-ul-Wāṣilin and Natāʾij-ul-Afkār (in the margin of the Ḥabib-us-Siyar, vol. ii., Juz 2, p. 176).

According to the copy of Daulat Shāh mentioned by the author of the Şuḥn-i-İbrāhīm, fol. 276ª; Khāqānī died in A.H. 588 = A.D. 1192, but Browne’s edition of the Daulat Shāh gives A.H. 582 = A.D. 1186.

Notices on Khāqānī’s life will be found in Riyāḍ-ush-Shu’arā, fol. 124ª; Khaṣāna-i-‘Āmīrah, fol. 153, and Makhzan-ul-Garā’ib, fol. 224. See also, besides the above-named references, Rieu, p. 558; Sprenger, Oude Cat., p. 461; Hammer, Redekünste, p. 125; Ouseley’s Biographical Notices, p. 157; Khanykov, Mémoires sur Khacanī, in Journal Asiatique, 6ª série, vol. iv., p. 137 (1864), and vol. v., p. 206 (1865); Salemann’s introduction to his Russian edition of Khāqānī’s rubā’īs, St. Petersburg, 1875; Ethé, Bodl. Lib. Cat., Nos. 560–581; Ethé, Inde Office Lib. Cat., Nos. 950–970; W. Pertsch, Berl. Cat., p. 762; G. Flügel, i., p. 508; Mélanges Asiatiques, iii., p. 114.

The diwān contains Ḍaṣṭāḏah, Tarjī’āt, Maṣrāṭ, Gazals, Muqāṭṭi’āt and mixed Rubā’iyyāt, in no particular order.

foll. 1ª–251. Ḍaṣṭāḏah and Maṣrāṭ.

foll. 252ª–388ª. Gazals, Tarjī’āt, Maṣrāṭ and Muqāṭṭi’āt together without any order.

foll. 388ª–396ª. Rubā’īs.


The poetical works of Khāqānī have been lithographed in Lucknow, 1879.

foll. 396 has been supplied by one Ilahdād, son of Shaykh Niẓām in A.H. 1000.

Written in a beautiful Nastaʿlīq, within gold and coloured borders. Not dated, apparently 14th century.
No. 32.
foll. 366; lines (centre col.) 19; margl. col. 12: size 10 x 5\(\frac{1}{2}\); 6\(\frac{1}{2}\) x 3\(\frac{1}{2}\).

کلیات خاقانی

KULLIYĀT-I-KHĀQĀNĪ.

The poetical works of Khāqānī, containing his diwān and the Tuḥfat-ul-ʻIrāqayn.

The MS. is divided into the following sections:—

I. The preface of the Tuḥfat-ul-ʻIrāqayn. One folio, containing about fifteen or sixteen lines from the beginning is wanting, and the preface opens abruptly, thus:—

دیده میگیریم موفق مکه ثانی امست حضرت خواجه
که قاعدہ چنانست کہ که یارکم دهد آلل

II. foll. 4v–215r. Qašīdas in alphabetical order, with the exception of the first, which begins—

دل میں پیر تعیین امست و میں طفل زبان پناہ
دم تسلیم مر عصر و مر زانو دبستانش

This section is dated A.H. 1024.

III. foll. 215r–249r. Muqtaṭṭiʿat in alphabetical order, beginning—

یا صفوة الرحمن هافع خلقه آلل

IV. foll. 249v–295r. Gazals in alphabetical order, beginning—

جم میں تاخذ بغداد ده ای یار مرا آلل

V. foll. 295v–302r. Rubāʻis in alphabetical order, beginning—

ای تیرهند سیبیل برجس لکا آلل

VI. foll. 302v–365v. Tuhfat-ul-ʻIrāqayn, beginning—

مایم نظرگران ع 넘어ک
زن حلقہ مبیز و میرہ خالک
This is the well-known Maṣnawi of Khâqânî, in which the poet gives a description of his pilgrimage, specially referring therein to the two ‘Irāqs, viz., ‘Irāq-i-‘Arab and ‘Irāq-i-‘Ajam.

foll. 1⁴; 365⁵ and 366⁴ contain beautiful full-page miniatures. Six sumptuous ‘unwâns, one at the beginning of each section.

Written in perfect Nasta‘iliq, within gold and coloured borders.

The Tuḥfat-ul-‘Irâqayn has been lithographed in Agra, 1855, and in Lucknow, 1876. Extracts from the poem have also been printed in Lucknow, 1867.

The MS. is dated A.H. 1027.

Scribe قاسم الشیرازی

No. 33.

foll. 114; lines 15; size 8 3/₄ × 5 3/₄; 6 1/₄ × 3 3/₄.

تحفة العراقین

TUHFAT-UL-‘IRÂQAYN.

Another copy of the Tuḥfat-ul-‘Irâqayn, with the complete preface, which begins thus:

خیر ما اعتمد الفظيب بالله كلمة العيزل لقصور بالله عن معرفته الله آلی

The poem itself begins as usual, on fol. 6⁴.

foll. 1⁴-12⁴. On the margin, some selected Qasidas of Khâqânî.

Written in a fine Nasta‘iliq, within gold-ruled borders.

Dated A.H. 1014.

Scribe محمد معبد بن مرزا محمد البخاري
No. 34.

foll. 213; lines 23; size 9½ x 6; 7 x 4.

شرح ديوان خاقاني

SHARH-I-DĪWÂN-I-KHĀQÂNĪ.

A commentary on the difficult Qaṣīdas of Khāqānī. By Muḥammad bin Dā'ūd bin Muḥammad ʿAlawī. (See No. 28 above.)

Begins—

جواهر زواهر مسیام بیقایی تقار حضرت صدیقه جل یزدانه را مزراو اوست آلخ

No alphabetical order is observed in the explanation of the Qaṣīdas. It begins with the commentary on the Qaṣīdah with which most of the copies of the diwān begin, viz.:

دل می یپر تعليم اسم و می طفل زبان دانش

For other copies, see Rieu, p. 561; Ethé, Bodl., Col. 483; Ethé, India Office Lib. Cat., No. 968, and Sprenger, Oude Cat., p. 462.

A commentary on Khāqānī's diwān by ʿAlawī Lāhījī of Jahāngīr's time is described in Rieu ii., p. 562; another, called مصیبت قامة by ʿAbd-ul-Wahhāb bin Mahmūd al-Ḥusaynī al-Maʿmūrī, with the takhallūs غنایی, who flourished about A.H. 1090 = A.D. 1679, is mentioned in G. Flügel, i., p. 509, and W. Pertsch, Berlin Cat., p. 770, and a third, called فرح آفزار by Qabūl Muḥammad, the author of the Haft Qulzam, is noticed in Sprenger, Oude Cat., p. 463.

The present copy is written in careless Nastaʿlīq, evidently by different hands, though the colophon mentions only ابراهیم میرزا حسین ابغازیم، as the scribe.

Dated A.H. 1036.
No. 35.

foll. 183; lines 25; size 11\(\frac{2}{3}\) x 6\(\frac{1}{3}\); 9 x 4.

The same.

Another copy of the same commentary. Beginning as above. Written in ordinary Nastaliq. Dated, A.H. 1223.

No. 36.

foll. 76; lines 15; size 8\(\frac{2}{3}\) x 5\(\frac{1}{3}\); 6\(\frac{1}{3}\) x 3\(\frac{1}{3}\).

دیران ظهیر فارابی

THE DĪWÂN OF ZAHİR FÂRYÂBĪ.

With a preface.

Beginning of the preface—

"الم단 بی نهایت و آفرین بی پایان قادریا که دو هیچ در حیرت

The author of this preface, who does not mention his name, was a contemporary of Zahîr Fâryâbî. He says that he had a great desire to meet Zahîr Fâryâbî, but before he could do so the poet had departed for the next world. He then collected the scattered poems of Zahîr in a diwân, and dedicated it to the Wazîr Majd-ud-Dîn Aḥmad bin Muḥammad.

The same preface is noticed in Sprenger, Oude Cat., p. 579; Rieu Suppl., Nos. 222 and 223, and Ethê, Bodl. Lib. Cat., No. 582.*

Beginning of the diwân on fol. 5\(v\) as in Rieu Suppl., No. 582, and Ethê, Bodl. Lib. Cat.

* I think the author of this preface is probably Shams-ud-Dîn Sîjâsî, who is mentioned by H. Kh., vol. iii., p. 203, to have collected the poet's diwân. Amin Râzî, however, gives a very meagre account of a poet whom he calls Shams-ud-Dîn Ṭâhir of Sinjâs or Sîjâs. (See Ethê, India Office Lib. Cat., col. 475, No. 1301.)
Rieu Suppl., Copy No. 222, correctly reads پنک instead of جنگک in the first line, and لیز instead of تیز in the second line. The initial line of the copy of زهیر's diwan noticed by Dr. Rieu in his Pers. Cat., vol. ii., p. 562, viz.:—

ستاره مهده ود طالع منیب ترا
زماه پومه زند پایه، مری ترا

is found here on fol. 43; and it is remarkable that Gustavus Flügel, in his catalogue, vol. i., p. 497, has quoted this verse as the initial line of the diwan of Amr Mu'izzî, who died in A.H. 542 = A.D. 1147.

زهیر-عذ-Din Fâryâbی, a native of Fâryâb, in Balkh, was, according to Daulat Shâh, a pupil of Rashîd-i-Samarquandi, the author of the معه و وفا، and a contemporary of خاقانی, Mujir-ud-Din Baylaqâni, and several others. Besides being a renowned poet, Zahir enjoyed the reputation of a great philosopher and astronomer of his age, and was called the صدر المکا or "The head of the philosophers" (See 'Auifi's Lubâb-ul-Albâb, p. 298). Zahir, in his poetical compositions, is sometimes ranked with Anwari, and it is said that among the later poets of Kâshân there was a controversy as to which of the two deserved preference, and Majd-ud-Din Hamgar, to whom the matter was referred for decision, gave preference to Anwari.*

He was at first a panegyrist to تغân Shâh, who ruled in Nishâpur from A.H. 569–581 = A.D. 1173–1185, and of Hussâm-ud-Daulah Arâshîr, the ruler of Mâzandrân A.H. 567–602 = A.D. 1171–1205. At the latter's hands the poet received many favours, and alludes to them in this verse:—

ماهید که بعد خذهسه ده ساله در عراق
نام هریس خسرو مازندران دهد

See Browne's Ibn Isfandiyár's History of Tabaristan, pp. 71–3, where also a long Qašidah of the poet addressed to this ruler is quoted. When Zahir rose to distinction he attached himself to the services of the Atábaks of Ādurbaijân, Muḥammad bin ʿIl̲d̲uguz, known as Jahân Pahlawân (A.H. 568–582 = A.D. 1172–1186), and his brother and successor, Qızîl Arslân (A.H. 582–587 = A.D. 1186–1191). The poet, however, left the latter's court, and entered the service of the Atábak Naṣrat-ud-Din, the

* This versified reply of Majd-ud-Din, which he sent to Kâshân in the month of Rajab, A.H. 674, is fully quoted in Browne's Târikh-i-Guzidah, pp. 61–62.
son of Muḥammad bin Īlḍuguz. He spent his last days in retirement, and died, according to the Tārīkh-i-Guzīdah; Taqī Kāshī (Oude Cat., p. 16); Taqī Auḥādī, fol. 430; Daulat Shāh; Khazāna-i-Āmirah, fol. 227a; Riyād-us-Shurʿarā, fol. 245; Ṣuḥuf-i-Ibrāhīm, fol. 575, in A.H. 598 = A.D. 1201, at Tabriz, and was buried in Surḵhāb, near the tomb of Khāqānī.


The diwān was printed in Calcutta, A.H. 1245, and lithographed in Lucknow, A.H. 1295.

Written in a fine Nastaʿlīq, within gold-rulled columns.

Not dated, apparently 15th century.

No. 37.

foll. 337; lines 21; size $6\frac{1}{2} \times 5\frac{3}{4}; 4\frac{1}{2} \times 3$.

KHAMSÃ I-NIZÃMĪ.

The five poems of Nizāmī, also called Panjgān. Nizāmī, with his full name نظام الدين أبو محمد الباب بن يوسف بن مريد الإنجوي, the greatest of all the Maşnawī writers, was born in the province of Qum, but the greater portion of his life was spent in Ganjeh, a town of Arrān. Nizāmī’s brother, Qiwāmī-i-Muṭarringsī, was also a poet of great distinction, and a copy of his poems (O. E. 6464) is preserved in the British Museum. It also appears from several verses of his poems that he had a son named Muḥammad. Very unreliable accounts of the poet are given by his biographers, and I should like to refer to the learned monograph of W. Bacher, who has based Nizāmī’s life exclusively on the poet’s own statements in the several poems of his Khamsah.

Various conflicting dates are assigned to Nizāmī’s death. Daulat Shāh, p. 131, followed by Taqī Auḥādī, fol. 743, gives A.H. 576 =

Of the various statements of his age made by Niẓāmī himself in his poems, the most accurate seems to be that in the prologue to the Laylá Majnūn, where the poet says that he had then counted seven times seven years: مجموعه هفت مبيع خرام, that is, forty-nine years, and as the poem was completed in A.H. 584 = A.D. 1188, as mentioned in the same prologue

کارامته هد به بهترین حال
در سلیح رجب به تو فا دال

we may conclude that the poet was born in A.H. 535 = A.D. 1140.

Again, in the epilogue to the Iskandar Nāmah, which was added by a contemporary of the poet, it is stated that he died at the age of sixty-three years and six months.

فروعن برود هش مه ز حصد و مه مال

So we may infer that Niẓāmī died in A.H. 599 = A.D. 1202.

For further notices on Niẓāmī’s life see Haft Iqlim, fol. 268; Riyād-usb-Shuʿārä, fol. 411; Makhzan-ul-Ḡarāʾib, fol. 867; Ātash Kadah, p. 318; see also Sprenger, Oude Cat., p. 519; Rieu, p. 564; Captain H. Wilberforce Clarke’s Translation of the Sikandar Nāmah, London, 1881; Hammer Redekünste, p. 105; W. Bacher’s Niẓāmī’s Leben und Werke, published in German, Leipzig, 1871; English translation of the same, London, 1873.

For other copies of Niẓāmī’s Khamsah and his works, see, besides the above-mentioned catalogues, Rieu Suppl., Nos. 225–229; Ethé, Bodl. Lib. Cat., col. 487; Ethé, India Office Lib. Cat., Nos. 927–1027; Camb. Univ. Lib. Cat., pp. 303–306; G. Flügel, i., p. 503; W. Pertsch, p. 67, and Berlin Cat., p. 751; St. Petersburg Cat., p. 32, etc., etc.

According to Daulat Shāh and Taqi Aḥadi, Niẓāmī has left, besides the Khamsah, a diwān containing above twenty thousand verses, and the former quotes a gazal of the poet, and although ‘Aufi (vol. ii., p. 397) cites three short gazals which he says he heard a scholar reciting in Nishāpūr, yet he distinctly says that, except the Maṣūawi poems, Niẓāmī left very little poetry. W. Bacher (p. 7), however, cites a verse from the Laylá Majnūn as a proof that the poet arranged his diwān in

VOL. I.
50 PERSIAN MANUSCRIPTS.

A.H. 584 (A.D. 1188). Strange that no copy of the diwān of such an eminent poet as Nikāmi is to be found anywhere.

The Khamsah of Nikāmi was lithographed in Bombay, 1834 and 1838, and in Tehran A.H. 1261. Edited in Tabriz, 1845.

Contents:—

I.

fol. 1v.

مختصر الاسرار

MAKHZAN-UL-ASRÂR.

Begins—

هسنت كلید در گنگ حکیم
ب سم الله الرحمن الرحیم

The poem is divided into twenty sections or Maqâlas. According to this copy, the poem was completed in A.H. 582 = A.D. 1186, as will appear from the following concluding lines:—

از گله هیرس مده تا ابن زمان
پانصد و هفتصد و دو افزون بدان

But this seems improbable, as the Shîrîn Khusrû, which was composed after the Makhzan-ul-Asrâr, is dated A.H. 571 = A.D. 1175. Copies of the poem are mentioned by Rieu and Ethé, pp. 559 and 488, bearing the dates A.H. 552 and 559 = A.D. 1157 and 1163 respectively. However, the question of the date of composition of the poem has been ably discussed by Professor Rieu, who assigns the date A.H. 572 or 573 = A.D. 1176 or 1177. See also Ethé, India Office Lib. Cat., No. 972, 1.

The poem is dedicated to Fakhru’d-Din Bahrâm Shâh, son of Dâ’ûd, King of Armenia and Rûm, f. 5v.

شاه فلک تاج و ملیمان نگین
منفر آفاق ملک فخریان

Bahrâm Shâh was the hereditary ruler of Arzan Jân, and a vassal of Qilij Arslân (A.H. 558-578 = A.D. 1162-1182). He died in A.H. 622.

The Makhzan-ul-Asrâr was lithographed in Lucknow 1869, 1872, and with a commentary, 1881; Cwanpûr, 1869, and edited by H. Bland, Lond. 1844. An English translation by J. Hadden Hindley, in manuscript, is preserved in the British Museum, London.

foll. 30v-31v. Blank.
The loves of Khusru and Shirin.

The prologue contains eulogies on Sultan Tuğral, Shams-ud-Din Abū Ja'far Muḥammad, and Qızıl Arslân. There is also a panegyric addressed to Tuğân Shâh under the heading در منح أمیر طفاناشه on fol. 33°.

Tuğân Shâh ascended the throne of Persia in A.H. 569 = A.D. 1173, after the death of Sultan Sanjar, and was slain by Tukush, the Sultan of Khwârizm, in A.H. 581 = A.D. 1185.

There are different views regarding the dedication of the poem. According to Nashtar-i-Ishq, fol. 1832, the poem was dedicated to Tuğral Arslân, who ascended the throne in A.H. 573 = A.D. 1177: according to Rieu, p. 566, to Shams-ud-Din Abū Ja'far Muḥammad bin Atâbak İlduguz, and according to Ethé, Bodl., col. 488, to the three above-named persons.

In the prologue on fol. 34°, the poet says that he composed the poem at the instance of Tuğral Arslân, as will be seen from the following verses:

(1) چو سلطان جهان شاه جوان بخست
    که برخوردار باد از تاج و از تخت
(2) پناه ملک مشاهده طفرل
    خداوند جهان سلطان عادل
The line giving the date of completion of the poem (in A.H. 576 = A.D. 1180) mentioned by Rieu, p. 566a, is not found in any of our copies.

Nizāmī also states at the end how he was honourably received and highly rewarded by Qizil Arslân.

The poem ends with a short eulogy on the prince Nāṣrat-ud-Dīn.

The Khusrau-wa-Shirin was lithographed at Lahore in A.H. 1288. For the contents, see Hammer's Schirin, Leipz., 1809.

III.

fol. 102b.

LILÎ ÎV MEHNDÎV

LAYLÂ AND MAJNÛN.

A poem on the loves of Laylâ and Majnûn.
Begins—

ای نام تو بهترین مر اغاژ
پی نام تو نامه کی کم باز

The poem is dedicated to Akhtashān Shāh, or Shirwān Shāh (d. in A.H. 584), as mentioned in the epilogue, fol. 156b.

نه شروان شاه بل چهان شاه
کی نسو تلی اعتمان شاه

On fol. 106b the poet says that he received a letter from that king requesting him to take Laylā Majnūn as his next subject, after the completion of Shīrīn Khusraw. Hence he composed the present poem, as he says on fol. 107a, consisting of more than four thousand verses, completing it at the end of Rajab, A.H. 574 = A.D. 1178 (probably a mistake for A.H. 584 = A.D. 1188).

این چهار هزار بیست و اکثر
هد گفته چهار ماه کمتر...
کرامتسه ههد به بیشترین حال
در مسلم رجب بنت و فا دال
تاریخ عیان که داشته با خود
هفتاد و چهار بود و پانصد

دهتاد و چهار و چهار is evidently a mistake for هشتاد و چهار, as it has already been mentioned that Nizāmī composed his Khusraw Shīrīn in A.H. 576 = A.D. 1180.

The story begins on fol. 112b:—

گوییده دامستان چنین گفته
آن لمعه که در این مسیمن فهث

The poem ends with a dedication to the same Akhtashān Shāh. Edited, Lucknow, 1870 and 1888. Translated into English by J. Atkinson in 1836.
HAFT PAYKAR.

Haft Paykar, or "The Seven Images," containing seven stories related by the seven favourites of the king, Bahrām Gūr, hence its other name, چسته بابرام گور.

Begins—

آی چهان دیده پرده خویش از تور
همه بودی پرده پیش از تور

The poem was written for ʻAlā-ud-Dīn Karb Arslân, a descendant of Aqshauqar Aḥmadīlī (d. A.H. 527 = A.D. 1132). He was governor of Marāgah, where he was besieged in A.H. 602 = A.D. 1205. See Kāmil, vol. xii., p. 156, and vol. x., p. 483.

The poet refers to the above king on fol. 160b:—

عمدة مسلک علی الدین
حافظ و ناصر زمان و زمرین
شاه کرب ارسلان گورگیر
په ازلاب ارسلان بتاج و صریر
نسل افغندی مورید ازو
جد و ابا کمال امید ازو

Other copies have قزل ارسلان and and کرب ارسلان substituted for

G. Flügel and several others assert that the poem was dedicated to Qizil Arslân, but it seems improbable, as this Arslân died in A.H. 587 = A.D. 1191, while the poem was composed in A.H. 593 = A.D. 1196 (see Rieu, p. 567.) Dr. Ethé, India Office Lib. Cat., No. 972, 4), is, however, of opinion that it was dedicated to Naqrat-ud-Dīn Arslân, who ascended the throne of Mūsīl in A.H. 598 = A.D. 1201.

On fol. 164a begins the story:—

گوزه اماسی گنج خاک راز
گنج گوزه چنین کشاپد باز
The prologue, fol. 215°, contains the date of the composition, the 14th of Ramadān, A.H. 593 = A.D. 1196.

Some copies read an erroneous date, A.H. 598 = A.D. 1201.

The Haft Paykar was lithographed in Bombay, 1849, and Lucknow, A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his “Behramgur und die Russische Fuerstentochter,” Kasan, 1844.

V.

foll. 215°.

اسکندرنامه

ISKANDAR NĀMAH.

The Book of Alexander.

Begins—

خداوند جهان پادشاهی تراسته
زما خدمت آید خداوند تراسته

The poem is divided into two parts; the first part, called Sharaf Nāma-i-Iskandarī, or Iskandar Nāma-i-Barri, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously as Khirad Nāma-i-Iskandarī, Iqbal Nāma-i-Iskandarī or Iskandar Nāma-i-Bahri, describes the king as a prophet and philosopher, and relates his adventures at sea.

In the prologue, after highly eulogising the king Naṣrat-ud-Dīn, the poet says that the monarch had wished the poem to be dedicated to him.
Naṣrat-ud-Dīn Abū Bakr bin Atābak Muḥammad ascended the throne at Tabriz, A.H. 587 = A.D. 1191, on the assassination of his uncle, Qizil Arslān, and died in A.H. 607 = A.D. 1210. (See Ḥabīb-us-Siyar, vol. ii., Juz 4, p. 127.)

The story begins on fol. 225:—

گزرنده نامه خسروی
چنین داد نظم مسیح را نوی

In Copy No. 38, fol. 341, the poet enumerates his works thus:—

سوی مخزن آورده اول پسیچ
که مستی تکردم دران کار هیچ
درو چرب و شیرینی انگیختم
بیهور و خسرو درآویختم
وزانیا مسایره بیرون زدم
در عشق لبی و مجنون زدم
چو زان دامتان باز برداختم
سوی هفته پیکر فران تنخست
کنون بر بساط مسیح پروری
زلم کرم اقبال اسکندری

From this it is clear that the Iskandar Nāmah was composed after the Haft Paykar, i.e., after A.H. 593 = A.D. 1196.

In other copies the date of composition of the Iskandar Nāmah is given A.H. 597 = A.D. 1200.

باتارین پانصد نود هفته سال
چهارم محرم بوقت زوال

and this date is supported by the author of the Naṣhtâr-i-Iṣḥâq, fol. 1832. But the present copy and copies of earlier dates do not mention any verse giving the date of composition.

The epilogue to the first part ends with a panegyric on the same Naṣrat-ud-Dīn.

On fol. 293 the second part of the Iskandar Nāmah, called in the heading کتاب اقبال النامه, begins—
PERSIAN MANUSCRIPTS.

The prologue contains a dedication to Malik Qâhir 'Izzud-Dîn Mas'ûd bin Nûr-ud-Dîn Arslân, who became the ruler of Mauṣîl in A.H. 607 = A.D. 1210, and died in A.H. 615 = A.D. 1218.

In the epilogue, fol. 337*, the poet says that he had reached at this stage the age of sixty.

The first part of the Iskandar Nâmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Rusorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also Spiegel, "Die Alexandersage beiden Orientalen," Leipzig, 1851, pp. 33-50.

The whole of the first part has been translated into English by Capt. H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nâma-i-Bahri, by Dr. Sprenger, Calcutta, 1852 and 1869.


In noticing a copy of the Khamsah, Dr. E. Denison Ross, in his Cat. of the Arabic and Persian MSS., in the India Office Lib., pp. 26-27, has described a copy of the Iskandar Nâmah, which is particularly interesting for offering a recension of the poem. This version is not divided into two parts, and the learned doctor has made ingenious attempts in showing the considerable differences from other known versions.
Written in a fine minute Nasta’līq within four gold borders. Dated, the 20th Safar, A.H. 885.

Scribe

محمد بن علي

No. 38.

foll. 507; margl. col. of 16 lines, central col. of 21 lines.

Size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The same

Another copy of Niżāmī’s Khamsah.

Contents:

fol. 1b. مخزن الأسرار. Makhzan-ul-Asrār.
The colophon, fol. 43r, is dated the 14th Rajab, A.H. 882.

fol. 43v. خسرو و هشیرین. Khusru wa Shīrīn.

This portion is dated, fol. 158v, the 18th Dīqa’ad A.H. 882.

fol. 158v. لیلی و مینون. Laylā wa Majnūn.

Dated, fol. 240v, 17th Muḥarram, A.H. 883.

fol. 240v. هفت پیکر. Haft Paykar.

Dated, fol. 327v, 8th Rabi’ I, A.H. 883.

fol. 327v. The first part of the Iskandar Nāmah, called in the heading كتاب شرفنامه اسكندري

Dated, fol. 444v, the 23rd Jammādī I, A.H. 883.

fol. 444v. The second part of the Iskandar Nāmah, called كتاب اقبالهم

Colophon, dated the 3rd Rajab, A.H. 883.

foll. 22a, 65v, 85v, 101v, 105v, 203v, 204v, 210v, 227v, 233v, 235v, 255v, 261v, 273v, 370v, 382v, 469v contain miniatures in Persian style.

Written in a fine clear Nasta’līq, with a double page ‘unwân at the beginning of the work, and illuminated headings at the beginning of each poem.

On fol. 1r, a note, written in a gold circle, runs thus:—

خمسة مولاانا للطامي از خراش قطب مقاله كرد احمد مال روحما

It also bears the seals of ‘Ināyat Khān Shāh Jahānī and ‘Abdur Rashīd-i-Daylāmī, two nobles of the court of the Emperor Shāh Jahān.
No. 39.

foll. 278; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}; \ 7\frac{3}{4} \times 4\frac{1}{2}.$

FOUR MASNAWĪS BY NIZĀMĪ.

1. fol. 1b. مکزون آلمرار
2. fol. 31b. خسرو و میرزا
3. fol. 107b. هنف شیکر
4. fol. 168a. Iskandar Nāmah (the first part).

Twenty-seven lines from the beginning are wanting, and the poem abruptly opens with the line:

خورد تا ابد در فیاید ترا
که تااب خورد بر تااب ترا

fol. 252b. The second part of the Iskandar Nāmah, called in the heading خورد نامه
folios containing about one thousand two hundred verses are missing at the end.

Written in a beautiful Nasta'īq, apparently in the 16th century.

No. 40.

foll. 110; lines 17; size $6\frac{1}{2} \times 4\frac{1}{2}; \ 4\frac{1}{2} \times 3\frac{1}{2}.$

TWO MASNAWĪS BY NIZĀMĪ.

1. fol. 3b. مکزون آلمرار
2. fol. 39b. لیلی مکزون

foll. 2b, 3b, 7b, 21b, 26b, 56b, 65b and 80a contain fine, but faded miniatures.

This splendid copy is written within four gold-ruled borders in a very minute and beautiful Nasta'īq, with a fine illuminated double-page 'unwān, at the beginning of the مکزون آلمرار, and an exquisitely decorated heading at the beginning of the Laylá Majnūn.

Not dated, apparently 15th century.

[S. Khursūd Nawāb.]
No. 41.

coll. 297; lines 12; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

خسرو شیرین

KHUSRÛ SHÎRÎN.

Khusrû Shirin; begins as usual.


Written in fine Indian Nasta'liq, between fancy gold grounds, within thick gold and coloured borders. In the colophon it is stated that the manuscript was transcribed for one Yusuf Khan.

Dated, Monday the 22nd Dil Hajj A.H. 1237.

No. 42.

coll. 234; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

اسکندر نامه

ISKANDAR NÂMAH.

The first part of the Iskandar Nâmah, generally called the شرفنامه

اسکندری

coll. 30*, 32*, 48*, 84*, 93*, 121*, 130*, 169*, 170* and 198* contain fine miniatures in the Indian style, illustrating the text.

On fol. 226*, space for miniature is left blank.

Written in a clear Indian Nasta'liq, with a fine double-page 'unwân.' Not dated. 17th century.
No. 43.

foll. 123; lines 817; size 9½ × 5; 7½ × 3.

The same.

This copy contains scantly notes on the margin in the same handwriting as the text.
The headings are in red.
Written in a clear Nastaliq within red-ruled borders.
Dated 27th Safar, A.H. 1143.
Scribe, Muḥammad Khan Qādiri. محمد خان قادری

S. Khurshid Nawāb.

No. 44.

foll. 246; lines 15; size 14 × 8½; 10 × 5½.

The same.

Another copy of the first part of the Iskandar Nāmah.
foll. 7b, 15b, 21b, 22b, 27b, 30b, 36b, 38b, 45b, 46b, 49b, 53b, 56b, 62b, 64b, 66b, 67b, 71b, 76b, 79b, 83b, 86b, 91b, 92b, 96b, 103b, 108b, 111b, 117b, 121b, 124b, 128b, 133b, 138b, 144b, 147b, 154b, 163b, 165b, 171b, 173b, 183b, 188b, 200b, 209b, 217b, 228b, 227b, 236b and 243b contain fine coloured illustrations in Indian style.
Written in fine bold Nastaliq, within gold ornamented grounds, with a double-page ‘unwān at the beginning.

Copyist, محمد

Dated Lahore, Sunday the 11th Safar, A.H. 1144.
No. 45.

foll. 13; lines 23; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4$

KHULĀSA-I-KHAMSA-I-NIZĀMĪ.

Extracts from the five Maṣnawīs of Niẓāmī, with a short prose preface.

Begins—

بر أصحاب دولت و ارباب مکتب واجب ولازم اسمه بعد از قرائت قرآن كریم و تلاوت فرمان قدیم الع

This redaction is divided into thirty-seven chapters according to the subjects, which are generally concerned with moral and religious precepts.

The first chapter, در توحید و مناجاة, begins thus on fol. 2v:—

ای همه هستی ز تو پیدا شده
خالک ضعیف از تو توانا شده

Other copies of the Khulāsah are mentioned in Rieu, p. 575; Ethé. Bodl., col. 493, and Pertsch, Berl., No. 738; see also Sprenger, p. 521. A copy of similar extracts, divided into thirty-five chapters, is described in Ethé, India Office Lib. Cat., No. 982. See also Ethé, Bodl., Nos. 597 and 598, Rieu (ib.), and Pertsch, Berl. (ib.).

Written in fine clear Nasta’liq, within four gold-ruled borders, with the headings in red.

Dated A.H. 1061.

Scribe, Muḥammad ‘Alt محمد علي
No. 46.

foll. 473; 25 lines in four centre columns; 63 lines in marginal column;
size 14 × 9; 12½ × 8; 9½ × 5½.

کلیات شیخ فرید الدین عطار

KULLIYÂT-I-SHAYKH FARîD-UD-DÎN

‘ATTÂR.

The complete poetical works of Farîd-ud-Dîn ‘Aṭṭâr.

Farîd-ud-Dîn ‘Aṭṭâr, with his full name ابوجامد محمد بن ابوبكر ابراهيم فريدالدين عطار النيسابوري, the celebrated mystic and a most profound Ṣūfī poet, about whom Jalâl-ud-Dîn Râmi, the greatest of all the Ṣūfî poets, is said to have made the following remarks:

خش مهر عمق را عطار گمش
ما هنوز اندیشخم یک کوه ایم

was born in Shâdiyâkh, near Nishâpûr in A.H. 513 = A.D. 1119, during the reign of Sultan Sanjar, and was killed by the Muḍâls in A.H. 627 = A.D. 1229, at the age of 11½ lunar years. ‘Aṭṭâr, who is more renowned as a Ṣūfî than as a poet, derived his poetical title from the profession of his father, a druggist, which ‘Aṭṭâr himself continued for some time. Meagre and unreliable accounts of his life are found in the Ṭâj kirâs, and I should like to refer to the life added in the beginning of the Ṭâj kirât-ul-Auliya, edited by Dr. Browne. See also Taqî Auḥadî, fol. 450; Nafahât; Haft Iqlîm, fol. 216; Majâlis-ul-Ushshâq, fol. 92; Makhzan-ul-Ḡarâ’ib; Danlat Shâh and H. Kh., vol. ii., p. 68.


Besides his well-known work, Ṭâj kirât-ul-Auliya and a diwân, containing, according to Makhzan-ul-Ḡarâ’ib, thirty thousand verses and
ten thousand Rubā'is, Ḍāṭūr is said to have left forty Maṣnawīs, of which
the following are known:—

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(14) وصیت نامه</td>
<td>Command 13</td>
</tr>
<tr>
<td>(15) ببی نامه</td>
<td>Command 14</td>
</tr>
<tr>
<td>(16) اسرار شهود</td>
<td>Secret of the Light</td>
</tr>
<tr>
<td>(17) جواهر الامام</td>
<td>Gem of the Imam</td>
</tr>
<tr>
<td>(18) مظاهر العجایب</td>
<td>Manifestations of the Marvels</td>
</tr>
<tr>
<td>(19) خیاط نامه</td>
<td>Scribe of the Name</td>
</tr>
<tr>
<td>(20) صدیق الافبا</td>
<td>Saint of the Alphabet</td>
</tr>
<tr>
<td>(21) هفید الاعیان</td>
<td>Praise of the Names</td>
</tr>
<tr>
<td>(22) لسان الغیب</td>
<td>Tongue of the Veil</td>
</tr>
<tr>
<td>(23) مفتاح الفتوح</td>
<td>Key of the Mysteries</td>
</tr>
<tr>
<td>(24) گل هرمز خسرو نامه</td>
<td>Rose of the Persia of Kings</td>
</tr>
<tr>
<td>(25) کنز البحرا</td>
<td>Treasure of the Sea</td>
</tr>
</tbody>
</table>

Ethé, Bodl. Lib. Cat., Nos. 622–25, mentions three copies of the
Kulliyāt, each containing twenty or twenty-one Maṣnawīs, and Sprenger
also mentions a similar number of Maṣnawīs. But our copy of the
Kulliyāt contains the poet’s diwān and twelve Maṣnawīs only.

Contents (marginal column):—

I.

foll. 1r–93r.

چهره الذات

JAUHAR-UD-DÂT.

This is only the second of the three daftars into which the poem is
divided. The first and the second daftars are wanting in this copy. It
begins thus:—

تعالی اللّه ازین دیدار پر نور
که در ذراف عالم گشته مشهور
It is incomplete towards the end, and breaks off abruptly on fol. 93* with the first part of a verse, viz., بود کاایجا توزیع سر حلقه‌انه. The second part of twenty verses at the end are wanting, and space is left blank for them. On fol. 21 about forty-four verses are wanting, and after fol. 8 three folios, containing about two hundred and fifty verses, are missing. The poem is also called جوهر ذات جواهر الذاهب and جواهر نامه. For other copies see Sprenger, Oude Cat., p. 351; W. Pertsch, Berlin Cat., p. 780; Ethé, Bodl. Lib. Cat., No. 622, 623, etc.; Rieu, ii., pp. 576-577; Ethé, India Office Lib. Cat., No. 1031, 1017, etc., and G. Flügel, i., p. 513.

II.

fol. 1* (centre column).

مظهر العجائبات

MAZHAR-UL-'AJÂ'IB.

Beginning—

آفرین جان آفرین پر جان جان زانکه هسس او آشکارا و نبان

On fol. 3*, the author, after giving the title of the poem in this way—

این کتاب از غرابیب آمد است

مظهر مر عجایب آمد است

enumerates his following previous compositions:—

جوهرالذات

بیلبل نامه

البی نامه

پید نامه

and

ذكره الأولیا

خسرو گل

اشتر نامه

منطق الطر

مصیبت نامه

اسرار نامه

وصلت نامه

Thirty-eight lines, which were missing on fol. 21, have been recently added by the scribe of this library.

After fol. 8, three folios, containing about three hundred verses, are missing.
For other copies, see Sprenger, Oude Cat., p. 353; Rieu, p. 579; Ethé, Bodl. Lib. Cat., No. 622, 5, etc., and Ethé, India Office Lib. Cat., No. 1131, 18, etc.

fol. 70b–71a. Centre column blank.

III.

fol. 71b.

ملحق الطیر

MANTIQ-UT-TAYR.

Beginning—

آفرین جان آفرین پاک را
آتکه جان پیشید و ایمان خالد را

The poem is divided into thirty sections, مقایله. The verse giving the date of its composition A.H. 583 = A.D. 1187, quoted in Rieu Suppl., No. 235, ii., is wanting here.

Lithographed in Lucknow, A.H. 1288, and Bombay, A.H. 1280.

Edited by Garcin de Tassy, Paris, 1857; translated into French in 1863. For other copies, see Sprenger, Oude Cat., p. 354; Ethé, Bodl. Lib. Cat., No. 622, etc.; Rieu, p. 570a; Pertsch, Berlin Cat., No. 753; G. Flügel, i., pp. 509 and 511: Browne, Camb. Univ. Lib. Cat., p. 312. fol. 121b blank.

IV.

fol. 121b.

حلال نامه منصور نامه

HALÂJ NÂMAH OR MANSÛR NÂMAH.

Beginning—

بود منصوری عجب شوریده حال
در رغ تحقیق او را صد کمال

This poem, seldom found in other copies of the Kulliyât, is noticed in Stewart Cat., p. 60; Ethé, Bodl. Lib. Cat., No. 623, 15, and Ethé, India Office Lib. Cat., No. 1033, 13.

fol. 124b–125a blank.
V.

ินชัยส์ نامه

MUŞİBAT NÂMAH.

It is also called نزهه نامه. See Upsala Cat., p. 100. Begins—

حمد پاک از جان یاک آن پاک را
کو خلافت داد منبب عاشق را

The poem is divided into forty chapters, enumerated by Spruner, Oude Cat., p. 349. See also Rieu, p. 576; Ethé, Bodl. Lib. Cat., No. 622, 12; Fertsch, Berlin Cat., No. 761; and G. Flügel, i., p. 510. foll. 200b–201 blank.

VI.

لغان الغيب

LISÂN-UL-ĠAYB.

Begins—

اسم توحید ابتداي نام اوسنت
مرغ روح جملگی در دام اوسنت

See Ethé, Bodl. Lib. Cat., No. 622, Art. 4, etc.; Ethé, India Office Lib. Cat., No. 1031, 16, etc.
Spaces for headings are left blank.
fol. 249a blank.

VII.

خیاط نامه

KHIYÂṬ NÂMAH.

Begins—

بنام آنکه هستی رو نفان یافته
لغون ناطقی رو نو جان یافته
The title of the poem occurs in the following verse (fol. 249b):—

چوپ بر کاغذ نهادم نواخ خامه
لوعتم نام این خیاطی نامه

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356. See Ethé, Bodl., No. 624, Art. 16; Ethé, India Office Lib. Cat., No. 1033, 611.
follows 259a–260b blank.

VIII.
fol. 260b.

مفتاح الفتوح

MIFTĀH-AL-FUTŪH.

Begins—

پنیه من بینی کو فهرد
باهم عذر صد عصیان افیرد

The title is mentioned in the following: fol. 261b.

"تو مفتاح الفتوح نام کی هیان"

For other copies, see Ethé, Bodl., Nos. 622, Art. 19; 623, Art. 10; 624, Art. 7; 627, Art. 3, and Rieu Suppl., No. 235, vi.; Ethé, India Office Lib. Cat., Nos. 1031, 11, etc.
follo ws 277b–278a blank.

IX.
fol. 278b.

کنز الحقائق

KANZ-UL-ḤAQÂ'IQ.

Begins—

بیام آنکه جانرا نور داد
خرید را در حالی پیچین داد

The following verse on fol. 280a gives the title of the poem:—

چوپ گفتم اندر کنار حقایق
نهادم نام این کنارحقایق
For other copies, see Sprenger, p. 356, where the initial line is different; Ethé, Bodl., Nos. 622, Art. 18; 623, Art. 9; Rieu Suppl., No. 235, v.; Ethé, India Office Lib. Cat., No. 1031, 13, etc.
fol. 292a blank.

fol. 292b.

HAFT WÂDİ.

Begins—
حمد پاک از جان پاک آن پاک را
کو خالقت داد مشت خالق را

Some seven or eight verses of the beginning are, with slight alteration, exactly the same as in the مصیبت تامه
For other copies, see Sprenger, p. 357, and Ethé, Bodl., No. 622, Art. 9; Ethé, India Office Lib. Cat., No. 1031, 6, etc.
Spaces for headings are left blank throughout.
fol. 293a blank.

fol. 299b.

II.

USHTUR NÂMAH.

Begins—
ابعد بر نام حی لا یزال
صانع اشیا و ابداع جلال

For other copies, see Sprenger, p. 352; Rieu, p. 575; Ethé, Bodl., No. 622, Art. 15, and Leyden Cat., ii., p. 114; Sprenger Cat., p. 352; W. Pertzch, Berlin Cat., p. 717; Ethé, India Office Lib. Cat., No. 1031, 1, etc.
Spaces for headings are left blank.
fol. 348a blank.

fol. 349b.

PAND NÂMAH.

The most popular of all the poems of ‘Aţtâr.
Begins—

حمد بیبد مر خداي پاک را
آنکه اینان داد مствовать خالق را

For other copies, see Rieu, p. 579; Sprenger, p. 355; Ethé, Bodl., No. 622, Art. 10 (where the initial line is different); W. Pertsch, Berlin Cat., pp. 72, 91, etc.; G. Flügel, i., p. 511, and iii., p. 415; Rosen, Pers. MSS., p. 292, etc.

This poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann. Ḥāji Khal, vol. ii., p. 68, mentions a Turkish commentary on the Pand Nāmah, by Shamsī (d. 1009), entitled Saʿādat Nāmah. For other editions and translations, see Ethé, India Office Lib. Cat., No. 1031.

fol. 355a and 356a blank.

XIII.

fol. 356b.

ديوان

DĪWĀN.

Containing Qaṣīdas, Ğazals and Rubā‘īyat.

fol. 356b. Beginning of Qaṣīdas without alphabetical order.

سبحان خالقی که صفاتش زکریا
بر خالق عیسی میفگند عقل انبیا

fol. 365a. Ğazals not alphabetically arranged.

Begins—

پیر ما میرفست هنگام مصر
اوفغاناده بر خرایاتی گذر

fol. 413b–419a. Rubā‘īyat (about 191 in number).

Begin—

از عشق تو کام دل ما ناکامیست
از آرام گرفتند ری ی آرامیست
ای زاهد نیکخان منشین با می
بر خیز که سرمایه‌ی من پد نامیست

fol. 419b–420a blank.

fol. 420a. Spaces for eleven quatrains are left blank.
fol. 421. Another series of Rubā‘iyāt, numbering one thousand seven hundred and eighty-four.

Opens thus:—

ای هفتم میهیم پرده دار در تو
وی هفتم بهم هرهگداز در تو
رخ زرد و کبوود جامع خورشید منبر
مرگشته دزه عبار در تو

The total number of Rubā‘iyāt in this diwān is one thousand nine hundred and seventy-five only, while the number of gazals, compared with another copy of the diwān mentioned hereafter, is much less.

For other copies, see Sprenger, Oude Cat., p. 348; Ethé, Bodl., No. 636; Ethé, India Office Lib. Cat., No. 1031, etc. See also G. Flügel, iii., p. 447, where a copy of the Qašīdah, entitled لیغاء الابزار, is described.

A very correct copy, written in a fine clear Nasta‘līq, within gold-ruled borders. The frontispiece of each of the Mašnawīs is fairly decorated.

Not dated; apparently 17th century.

No. 47.

fol. 442; centre column 15 lines; marginal column 24–26 lines.

Size $10\frac{3}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

سبعہ فرید الدين عطار

SEVEN MAŠNAWĪ POEMS OF

FARİD-UD-DİN ‘ATTĀR.

I.

fol. 1b.

البی نامه

ILÂHĪ NĀMAH.

Begins—

البی نامه را افغز کردم
بنامم باز نامه باز کردم
The poem is divided into twenty-two chapters, described by Sprenger, p. 357. See Ethé, Bodl., No. 622, Art. 11; Rieu, p. 576, and Stewart's Cat., p. 61.

Colophon: Dated, Shâh Jahân Âbâd, the 24th Ramadân, A.H. 1133, during the reign of Muḥammad Shâh.

foll. 127b–128a blank.

II.

fol. 128b.

اسمور نامه

ASRÂR NÂMAH.

Begins—

بنام آنکه جانرا نوردین داد
خرد را در خدادادی یقین داد

According to Sprenger, p. 358, the poem is divided into twenty chapters, مائلا، and according to Ethé, India Office Lib. Cat., No. 1031, 12, into nineteen.

For other copies, see Rieu, p. 576; Ethé, Bodl., No. 622, Art. 18; Pertsch, Gotha, No. 52; G. Flügel, i., p. 510; St. Petersburg, p. 332, and Pertsch, Berl., No. 688.

The work has been lithographed at Tehran, A.H. 1298.
Dated the 13th Șafar, A.H. 1123.

foll. 175b blank.

III.

fol. 175b.

امضر نامه

USHTUR NÂMAH.

(See No. 46 above, Art. XI.)

This is dated the 27th Șafar, A.H. 1123.

foll. 296b–297b blank.
IV.

fol. 297b.

Мучибын Наме

MUŞİBAT NÂMAH.

(See No. 46 above, Art. V.)

Dated 17th Rajab, A.H. 1123.
fol. 407a blank.

V.

fol. 407b.

بيل نامه

BULBUL NÂMAH.

Begins—

کلم بردار راز دل عیان کن
سراگذش پنام غیب دان کن

See Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 8; Ethé, India Office Lib. Cat., No. 1031, 3.

VI.

fol. 413b.

پیسر نامه

BÎSAR NÂMAH.

Begins—

من بغير توه بينم در جهان
قادرا پروردگارا جاودان

The title of the poem occurs on fol. 416a.

مس پیسر نامه را پیدا كنم
عاهشقانرا در جهان هیدا كنم

See Sprenger, p. 349, and Ethé, Bodl., No. 622, Art. 17; Ethé, India Office Lib. Cat., No. 1031, 7, etc.
fol. 417a blank.
VII.

fol. 417a.

وصلت نامه

WAŞLAT NÂMAH.

Begins—

ابندا اول بنام کرگار
خالق هشت و هشین و پنجم و پنجم

fol. 418a. l. 11 contains the title of the book.

نام این کرده وصلت نامه من
زاکه وصلت دیده ام از خوبنی

See Rieu, p. 579; Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 7; Ethé, India Office Lib. Cat., No. 1031, 10.

Written in a careless Nasta'lijq.

fol. 1a contains two seals of Mirzâ Khurram Bakht, son of Mirzâ Jahândâr Shâh, son of Shâh 'Alam, King of Delhi.

No. 43.

fol. 375; lls. 15. Size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3$.

منظور العجائب

MAZHAR-UL-'AJÂ'IB.

Another copy of Mazhar-ul-'Ajâ'ib, by Farid-ud-Din 'Aţïtâr.

Written in ordinary Nasta'lijq. Dated, Patna, 15th Shâ'bân; the year is not given. Written by Amân Ullah. 18th century.
No. 49.

full. 110; lls. 25; in four gold-ruled columns. Size $11\frac{1}{2} \times 7$; $9 \times 5\frac{1}{2}$.

جوهر الذات دفتر أول

JAUHAR-UD-DÂT.

First Daftar (Book) of Jauhar-ud-Dât, by Farid-ud-Din ‘Aṭṭâr.
Begins as usual.
Written in fine clear Nasta’lijq. Not dated, probably 17th century.

No. 50.

full. 145; lls. 17. Size $6 \times 4$; $4\frac{1}{2} \times 2\frac{1}{4}$.

منطبق الطير

MANTIQ-UT-TAYR.

Another copy of Manṭiq-ut-Ṭayr.
Begins as usual.
foll. 1°, 11°, 33°, 41° and 77°, contain miniatures very much damaged.
The headings are written in Naskh, with gold.
Written in an elegant minute Nasta’lijq character, within gold-ruled borders, with beautiful but faded ‘unwān.
Dated, 7th Jamādī I, a.h. 842.

(Ḍāmīr ud Din.)
No. 51.

foll. 163; ll. 14; size $8\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of Faridu’d-Din ‘At’âr’s متن سطح، with a complete copy of اسرار نامه and some fragments from his other Mašnawis on the margin.

fol. 1b (centre column) begins the متن سطح

On fol. 3b (margin) begins the اسرار نامه, and it ends on the margin of fol. 69a.

The following verse in the epilogue gives A.H. 573 as the date of composition of this poem:

پانصد و هفتمین و سمه بگذشته سال
هم ز تاریخ رسول دو جلال

but Rieu Suppl., No. 235, quotes a verse giving the date A.H. 583.

Written in fine and clear Nasta’îq, within gold-ruled borders.

Not dated, apparently 14th century.

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No. 52.

foll. 334; ll. 13; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

ديوان فريدالدين عطار

DĪWĀN-I-FARĪD-UD-DĪN ‘AṬṬĀR.

Another copy of Farid-ud-Din ‘At’âr’s diwan, containing about one thousand two hundred verses of Qâshidas and four thousand verses of Ġazals.

Qaṣīdas, without any alphabetical arrangement, begin as usual.

The Ġazals, alphabetically arranged, begin as in Sprenger, p. 348, on fol. 54a:—

گفتم الاندر مسمت و خواري مرا
چون ب در يئي نيز بگذارين مرا
It is remarkable that this copy of the diwān does not contain the Ḥazals ending in the letters ف ع ط ض ص خ ده and خ ع ط ض ص خ ده.
One or two folios are wanting at the end.
Written in a very modern hand; probably 19th century.

No. 53.

foll. 66; lines 14: size 11 × 6; 8 3/4 × 4 3/4.

ديوان معين حشتي

DĪWĀN-I-MU'ĪN-I-CHISHTĪ.

The diwān of Khwājā Mu'īn ud-Dīn Chishtī, with the Takhallus Mu'īn containing mystical and sufiistic poems in alphabetical order.

Beginning—

ربوه جان و دلم را جمال قام خدا
نواخت تشمه لبانا زلال نام خدا

The only source which leads us to suppose that the author of this diwān is the celebrated Khwājā Mu'īn ud-Dīn Chishtī, is, that some of its verses are found quoted in Taqī Aḥṣā'ī's 'Urafa't, fol. 672*, and Wālīh's Riyāḍ ush Shu'arā, fol. 375*, which they attribute to this holy saint; but neither of them, nor any other authority, distinctly says that Mu'īn Chishtī is the author of any diwān.

Khwājā Mu'īn-ud-Dīn Ḥasan al-Sanjart, خواجه معيون الدين بن خواجه خيام الدين حسن السنجری, the most distinguished saint of the Chishtīyah sect, was the son of Khwājā Ğīyūs ud-Dīn Ḥasan, and was born in Sistān in A.H. 537 = A.D. 1142. He was the disciple of Shaykh Uṣmān Hārūnī, with whom he remained for fifteen years. He came to Ajmūr during the time of Pithaurā, the Rājah of that place, who was defeated by Shihāb ud-Dīn Ğurfi in A.H. 588 = A.D. 1192. Here he died on the 6th of Rajah, A.H. 633 = A.D. 1235, and his shrine was constantly visited by emperors and princes, and attracts even to this day crowds of votaries.

See Akhībār-ul-Akhīyār, p. 26; Safinat-ul-Auliya, p. 158; Miṭṭāḥ-ut-Tawārīkh, p. 87; Makhlzan-ul-Garā'īb, fol. 764; Majma'ul Fushālā, i., p. 542, etc.
This copy of the diwān ends with the line—

حَرَضَ بِمَعِيتِهِ عَرْفَانٍ

The subscription runs thus—

ديوان حضرت معيت بدر عرفان........ حضرت معيت

الدينindicator مرحمر العزيز

The diwān has been repeatedly lithographed in Lucknow, and lastly in 1898.
The greater portion of fol. 48ᵃ and fol. 48ᵇ, 49ᵃ and 49ᵇ are left blank.
Written in ordinary rough Nastā‘iqliq.
Dated the 4th Ramadān, a.h. 1256.
Scribe

No. 54.
foll. 378; lines 21; size 11¾ × 7; 8½ × 4.

ديوان كمال اصفهاني

DĪWĀN-I-KAMĀL-I-ISFAHĀNĪ.

Beginning—

إِيْ صَفَاهُ تِرْبَيْتُهَا رَآ زَيَانَ اَنْدَاخِتُهَا

عَزْبَ ذَائِبُ مُحَمَّدُ رَآ دُرْكَمَانَ اَنْدَاخِتُهَا

Kamāl-ud-Dīn Ismā‘īl, son of the celebrated Jamāl-ud-Dīn Muḥammad

bin ‘Abd-ur-Razzāq of Isfahān, came from a noble family of

Isfahān, noted for learning and wealth. His father, Jamāl-ud-Dīn, who
died, according to Taqī Kāshī, in a.h. 588 = a.d. 1192, was a favourite
panegyrist of the Šā‘īd family, and has left a diwān (noticed in Sprenger,
Oude Cat., p. 445), extracts from which are quoted in Daulat Shāh, Haft
Iqlīm, etc. Another son of Jamāl-ud-Dīn, named Muḥ’in-ud-Dīn ‘Abd-ul-
Karim, turned out a great scholar, while Kamal-ud-Din became one of the distinguished poets of his time. It is said that there was a dispute among the later poets in regard to the relative merits of the father and the son, and Shaykh 'Ali Hazin (d. A.H. 1180 = A.D. 1766) is said to have decided the question in this way:—

استاد متصیل غربه جمال اسمه و لیکن تکمیل همان طرز و روش کار کمال اسمه

However, Kamal gained the immortal fame of خلاق المعاني, or the inventor of new senses or ideas; and it can safely be remarked that, as a poet, he is more renowned than his father, Jamal. Like his father, Kamal also was a panegyrist of the Sahid family, and most of the Qasidas in his diwan are found in praise of Rukn-ud-Din Sahid bin Mas'ud.

Kamal fell in the general massacre of the inhabitants of Isfahan by the Mujals under Uktat Qasam, and it is said that, when he was dying, he wrote the following Rubasi on the wall with his blood:—

دل خون هد و هر شب چاگندازی این اسمه
در حضور ای که می‌خواهی این اسمه
با این همه هم هریک نمی‌پذیرم کفم
هماید که ترا بدهی لوازی این اسمه

Daulat Shah places the poet's death in the 2nd of Jamadi II., A.H. 635 = A.D. 1237, and this date is generally accepted; Taqfi Anhad, fol. 610, followed by the author of the Mirtat-ul-alam, fixes the poet's death in A.H. 639 = A.D. 1241; Khulasat-ul-Afsar, fol. 150, in A.H. 628 = A.D. 1230; and Nashtar-i-Ishq, fol. 1474, in A.H. 623 = A.D. 1226.

For other notices of the poet's life, see Habib-us-Siyar, vol. ii., Juz 4, p. 190; Baharistan, fol. 102; Haft Iqlim, fol. 246; Atash Kadh, p. 151; Makhdun-ul-Zarib, fol. 709; see also Rieu, Pers. Cat., p. 588; Sprenger, Oude Cat., p. 454; Ethel, Bodl. Lib. Cat., Nos. 638-643; Ethel, India Office Lib. Cat., Nos. 1055-1057; W. Pertzsch, Berl. Cat., p. 783, and Hammer Redekunste, p. 156.

This copy contains Qasidas, Tarkib-bands, Qit'as, Gazals and Rubais without alphabetical order. The persons praised being the following:—

fol. 11, Sultan 'Ala-ud-Din Tukushing (A.H. 590-596); fol. 13, Giyas-ud-Din Muhhammad bin Khwairizm Shah; fol. 15, Atabak Sa'id bin Zingi (A.H. 599-623); fol. 18, Atabak Mu'azzar-ud-Din Abu Bakr bin Sa'd Zingi (A.H. 623-658); fol. 26, Husam-ud-Din Ardashir bin Hasan of Mazandran; fol. 28, Na'srat-ud-Din; fol. 29, Nizam-ul-Mulk
آدمی را چهار خصله هست
در دو گیتی ز باقی و فانی

در هجو پسر زردوز

أت را به چنان بیان تنزینه
همه فانی توحید پاییده

ای حکم ترا نهاده سرها کردن
در چهار طاععه فلک را کردن
ای طریفه که در راه کشف را از تیغ
اهیست بداندیش ترا ما کردن (?)

For other copies, see Rieu, p. 580⁶; Ethé, Bodl., p. 507, and Pertsch, Berl., No. 762.*
This valuable copy bears the seals of many noblemen of the court of the Emperor Shâh Jâhân, such as بندگی شاه جهان عبد الرشید دیلی — عنايت خان شاهچهی — and اعتماد خان شاهچهی, etc.

Written in fine Nasta'liq, within gold and coloured columns, with four beautifully illuminated headings at the beginnings of the Qaṣīdas, the Muqaṭṭī'at, the Gâzals and the Rubâ'iyât.

Not dated, apparently 15th century.

No. 55.

foll. 336; lines 17; size 10 × 6; 7\(\frac{1}{4}\) × 3\(\frac{3}{4}\).

The same.

Begins as above.

foll. 8\(a\)—8\(b\). Tarkib-bands, intermixed with Qiṭ'as, without any regard to alphabetical order.

foll. 8\(a\)—174\(a\). Qaṣīdas, alphabetically arranged.

foll. 174\(a\)—205\(a\). Muqaṭṭī'at, intermixed with Tarkib-bands and Gâzals.

205\(b\)—209\(a\). A Maṣnawi.

Begins—

تا زبانم بکام جنبن اسم
دروثای رئیس لنبان اسم

foll. 209\(a\)—285\(a\). Qiṭ'as, Gâzals and Qaṣīdas all intermixed without any system or order.

foll. 285\(a\)—336\(a\). Rubâ'iyât.

Begins—

ای مسح تو آورده قلم را به مسح
وی ناظره در وصف کفس بسته دهد
چون هر مسح آوری مسح از تو پرد
پس چون مسح آوری کنی پیش تو می

This copy also bears the seals, dated a.h. 1044 and 1048, of ʻInâyat Khân Shâh Jâhân, 'Abd-ur-Rashîd-i-Daylamî, and of several other noble men of Shâh Jâhân's court.

vol. 1.
Written in a beautiful clear Nasta‘līq, within gold-coloured columns, with double-page ‘unwâns.
Not dated, apparently 16th century.

No. 56.

full. 10; lines 12; size 7¾ × 4½; 4½ × 2¾.

رباعيات سيف الحدين باخرزي
RUBÂ‘IYÂT-I-SAYF-UD-DÎN BÂKHARZÎ.

A very rare copy of the Quatrains of Sayf-ud-Dîn of Bâkhazar without alphabetical order.
Beginning—

ی دین مرتود سبیہ هرصةہ باز
پیروسته در رحمس تو برہمه باز
هرکس کہ بدگارہ توآید به لیاز
اسمعو از ذركیه توکی کردہ باز

Sa‘îd b. Muṣaffar, better known as Sayf-ud-Dîn Bâkhazar, was a native of Bâkhazar, between Nishâpûr and Herât. In his early life he applied his mind towards study, and after acquiring knowledge from various sources, he became the disciple of the celebrated saint, Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221), who made him his Khalîfah, and afterwards sent to Bîkhârâ to give spiritual instructions to the people. He was a contemporary of Halâkû Kân, who succeeded his brother Mangû Kân (d. A.H. 654 = A.D. 1256) in the kingdom of Persia, and died in A.H. 663 = A.D. 1264. Sayf-ud-Dîn is reckoned as one of the greatest Şûfîs, and it is said that kings and princes of his time used to travel on foot to pay their respects to him. Amin Râzî, the author of the Haft Iqlîm, narrates that Mangû Khan's mother, who professed the Christian faith, founded a big Madrasah in Bîkhârâ at a large expense, and appointed the Shaykh as the trustee of that institution. The latter portion of his life was spent in Bîkhârâ, where he died, according to Naṣfahât, p. 494; Riyâql-ush-Shu‘arâ, fol. 174a; Makhzan-ul-Garîb, fol. 344, and Majma‘ul-Fuṣâhâ, vol. i., p. 242, in

For further notices on Sayf-ud-Din’s life, see, besides the above references, Taqi Auhandi, fol. 301; Haft Iqlim, fol. 202, and Atash Kadah, p. 109.

The total number of Rubais in our copy is fifty-one, and the poet’s name occurs in the following last Rubai:

صيافا ز جهان بدر بسوار منال
هكركم مكن از زمانه اظهار ملدل
كاي دولت ديكران راين مبعث تو
چون نياك تكه كت جيلائمست خيال

No other copy of the Rubais is mentioned in any other catalogue.
Written diagonally, in a fine clear Nasta‘liq, within gold-ruled borders, with an artistic frontispiece.
Not dated, apparently 15th century.
Scribe
فقير حمید
A copy of this MS., with a biographical notice of the poet, has recently been edited and printed in the Z. D. M. G.

No. 57.

foll. 103; lines 20; size 9\(\frac{3}{4}\) x 6\(\frac{3}{4}\); 6\(\frac{3}{4}\) x 3\(\frac{3}{4}\).

ديوان اثير اومانی

THE DÎWÂN OF ASâR-I-AUMÂNÎ.

Beginning—

دهید بیوی حیات از نسیم باد صبا
چمن ز بلبل و گل بر همد برجک و نوا
Ašīr-ud-Dīn Aumānī, called by the author of the Ātash Kadah, p. 340, Ašīr-ud-Dīn ʿAbd-Allāh al-Ghīr al-dīnī, was a native of Aumān, a village in the district of Hamadān. Ašīr was a pupil of Naṣīr-ud-Dīn Ṭūsī, who died in A.H. 672 = A.D. 1273, and a contemporary of Ruḵn-ud-Dīn Qabālī, Kamāl-i-Iṣfahānī and Majd-ud-Dīn Hamgar. He flourished during the time of Sulṭān Sulaymān, Shāh of Kūrdisṭān, to whom he was a panegyrist, and to whose praise the greater portion of his diwān is devoted. Daulat Shāh, p. 172, quotes a Qaṣīdah which Ašīr is said to have composed in praise of the winter season, and to have addressed to Atābak Uzbak bin Muḥammad. Extracts of the Qaṣīdas which Ašīr and Kamāl addressed to each other are quoted in the Haft Iqlīm. Ašīr was also well versed in Arabic, and died, according to Taqī Kāshī, Oude Cat., p. 17, No. 51, and Șuḥnī-i-Ibrāhīm, fol. 41°, in A.H. 665 = A.D. 1266. Ātash Kadah, however, gives the poet’s death in A.H. 656 = 1258.

Notices on the poet’s life will be found in Daulat Shāh (loc. cit.); Haft Iqlīm, fol. 280°; Taqī Anāhīdī, fol. 40°; Riyaḍ-üşsh-Suʿarā, fol. 6°, and Makhzan-ul-Ǧarāʾīb, fol. 16°. See also Rieu Suppl., No. 239, 1, and Ethé, India Office Lib. Cat., No. 1058.

Poems in praise of the following persons are found at places:—

Shīhāb-ud-Dīn, fol. 10°; Bahā-ud-Dīn Abūl Fath, fol. 22°; Majd-ud-Dīn Hamgar, fol. 36°, 37°, etc.; Fakhr-ud-Dīn, fol. 44°; Kamāl-ud-Dīn Īsmāʾīl of Iṣfahān, fol. 65°, and several other contemporaries.

On fol. 48° is a satire, Ǧīĝū, on Majd-ud-Dīn Ṭawīl, the Qaḏī of Hamadān, which runs thus:—

ای دل و دست تو اجمال کوره یا تفضیل
کف کان بخش تو تنزلی مطا را تاولیل

Amin Rāzī, on the authority of the Tārīḵh-i-Guzīdah, states that Ašīr, towards the end of his life, being annoyed with the said Qaḏī, wrote the above satire.

The Rubāʿīs begin thus on fol. 102°:—

چون از بیو خلق صاحبم بر کف دست
گیرم که گرفته هد مرا مراکف کف دست
گفت از بیو وصل خوبروانان آخر
تا کی باشم نباده مس بر کف دست

Another series of Rubāʿīs, arranged in alphabetical order, begins thus on the margin of the same folio:—
The MS. bears the seal of 'Abd Ullah Quṭb Shāh, the sixth king of the Quṭb Shāhī dynasty of Golconda in Hyderabad, who died in a.h. 1085 = A.D. 1674.

Written in a fine clear Nastaʿlīq, within gold and coloured columns, with a handsome double-page 'unwān.

Dated, a.h. 1015.

No. 58.

foll. 207; lines 16–17; size 9 × 5½; 5¾ × 3½.

ديوان سيف الدين اسفرنگی

DĪWĀN-I-SAYF-I-ISFARANGĪ.

Beginning—

شب چو بردارد لقاب از هونگ اسرار من

خفته گیرد صح را اه دل بیدار می


Sayf-ud-Din, A'raj, or the lame, a native of Isfarang in Máwarā-un-Nahr, was, according to some, a disciple of Shaykh Sayf-ud-Din Bākharzī (see No. 56 supra). The biographers differ widely in giving the dates of the birth and death of the poet and the period in which he flourished. Daulat Shāh, p. 126 (who calls the poet, on p. 109, a pupil of Rashīdī), holds a very high opinion of the poet, and says that Sayf-ud-Din, whose diwān was studied by the scholars of Sulṭān Ulug Beg's court and preferred to the diwān of Aṣīr-ud-Din Akhsakī, who died in a.h. 608 = A.D. 1211 (see Rieu, p. 563), came from Bukhārā to Khawārizm in the beginning of the reign of Sulṭān Ḫūršād bin Khawārizm Shāh (a.h. 551–567 = A.D. 1156–1171),
and that he composed poems in answer to Khāqānī, Zahīr and other eminent poets. Danūl Shāh further states that ‘Ulā’ī ‘Aṭṭār, ‘Idnānī and Malik Shānah Tarāşh were the pupils of Sayf-ud-Din, and that his diwān consisted of twelve thousand verses.

The above statement of the poet’s admission into the court of Īlāsān is supported by Taqī Auḥādi, fol. 308* Amin Rāzī, and ‘Ali Qullī Khān Wālih, the first and the last of whom place the poet’s death in A.H. 573 = A.D. 1177. According to Khulāṣat-ul-Afḵār, fol. 80*, the poet died in A.H. 583 = A.D. 1187.

But Taqī Kāshī (see Oude Cat., p. 17), a very reliable Taḵkīrah writer, says that Sayf-ud-Dīn was born in A.H. 581 = A.D. 1185, and died in A.H. 666 = A.D. 1267, and Ādur, in his Ātesh Kadah, states that Sayf-ud-Dīn came in his youth to the court of Sultān Muḥammad bin Tukūsh (A.H. 596–617 = A.D. 1199–1220) at the time when that monarch gained victory over the Qarā Khitāīs in A.H. 606 = A.D. 1209. According to the But Khānah, Ethē, Bodl. Lib. Cat., col. 200, No. 43, the poet was born in A.H. 581 (as asserted by Taqī Kāshī), and died in A.H. 652 = A.D. 1254 or A.H. 660 = A.D. 1261.

Of all the dates given above, we can either accept Taqī Kāshī, or the author of the But Khānah. For in the poet’s diwān we find poems addressed to Sultān Muḥammad bin Tukūsh, designating him by the title of Sanjar, which the Sultān assumed after his victory over Qarā Khitāīs. Qašādas are also found in praise of Niẓām-ul-Mulk bin Sāliḥ, the waqīr of the above Sultān from A.H. 606–613 = A.D. 1209–1216 (see Habīb-us-Siyār, vol. ii., Juz 4, p. 183), and of Qūḏ-ud-Dīn Mīr ‘Aṯīr Ḥābash, the governor of Transoxinia from A.H. 617–649 = A.D. 1220–1251 (see Habīb-us-Siyār, vol. iii., Juz 1, p. 46).

For notices on the poet’s life and his work, see, besides the above references, Makīzān-ul-Ḡarā’ib, fol. 342; Rieu, p. 581; Rieu Suppl., No. 220, ii.; Ethē, Bodl. Lib. Cat., col. 509; Ethē, India Office Lib. Cat., No. 1059; Sprenger, Oude Cat., p. 561; Hammer Redekünste, p. 123; J. Anmer, p. 9; Cat. des MSS. et Xylographes, p. 330, and Pertsch, Berlin, fol. 201*.

Beginning of the Ḡazals:

تا دلم را گای در سنگ امدمس
هم مرا از خویشتن نگه امدمس

After fol. 4, two folios are missing, and the MS. is also defective at the end, and breaks off with the line:

کلمه حسن تازه تا از گل روزی بود؟
خشاف لمع شود زلم پشم زرم دریغ مس
PERSIAN MANUSCRIPTS.

Written in fine Nasta'îq, within gold-ruled columns.
Not dated, apparently 16th century.

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No. 59.

foll. 387; lines, centre col. 19; marginal col. 33; size 7\frac{1}{2} \times 5\frac{1}{2}; 5\frac{1}{2} \times 2\frac{3}{4}.

مشنوی مولانا جلال الدين رومنی
THE MAŞNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

Beginning—

بشنو از لی چون حکایت میکند
وز جدالیها حکایت میکند

The author of this illustrious poem, Jalâl-ud-Dîn Muḥammad, generally known as Maulawi or Maulâna Rûmî, born on the 6th Rabî' I, A.H. 604 = 30th September, A.D. 1207, was the youngest of the three children of the celebrated Bahâ-ud-Dîn Walad. Bahâ-ud-Dîn’s father, Jalâl-ud-Dîn Hûsayn, an inhabitant of Balkh in Khurâsân, was a noble man of such great learning and sanctity that Sultân `Alâ-ud-Dîn bin Khwârizm Shâh (A.H. 596-617 = A.D. 1199–1220) gave him his only daughter in marriage without any request on his part. Bahâ-ud-Dîn, who also married a princess of the same royal family, surpassed his father in learning and celebrity, and was called the Şultân-ul-`Ulamâ. Bahâ-ud-Dîn claimed his descent from the first caliph Abû Bakr, and Taqi Auḥadi, in his ‘Urafsât, fol. 175’, gives the following genealogy:—

بیا، الدین بن حسن الطفیعی بن احمد الطفیعی بن مصدود الطفیعی
بن مورود بن ثابت بن مسیب بن ظاهر بن حماد بن عبد الرحمن
بن ابویکر صدیق

Bahâ-ud-Dîn was repeatedly requested to sit on the royal throne, but he always refused it, and devoted his life in preaching the true precepts of Islâm. Thousands of people flocked round him and became his disciples.
In short, he became so popular and powerful as to rouse the jealousy of the Sultān, in consequence of which he had to leave Balkh.

On the eve of his departure from Balkh, Bahá-ud-Din gave an elaborate address in the great mosque of Balkh, in which he predicted that the kingdom would very shortly be destroyed by the Mughals and the king driven out of the empire. Bahá-ud-Din, however, left Balkh in A.H. 609 = A.D. 1212, with his whole family and a few chosen attendants, numbering altogether about forty in all, with the firm determination of not returning to Balkh so long as Sultān Muḥammad reigned. Jalāl-ud-Din was only five years old when his father left Balkh for Mecca. On his way Bahá-ud-Din met the celebrated Faríd-ud-Din ʿAṭṭār at Nishāpūr, who presented a copy of his Asrār-Nāmah to the young Jalāl-ud-Din. At Bagdad Bahá-ud-Din was the guest of the illustrious Shāykh Shihāb-ud-Din Suhrwardi, who was deputed by the Khalifah to receive him. The caliph is said to have offered numerous presents to Bahá-ud-Din, but he not only declined to accept them, declaring them to be unlawfully acquired, but even refused to visit the caliph, and warned him of the forthcoming general massacre of Balkh by the Mughals. While still in Bagdad, Bahá-ud-Din heard the news of the dreadful fate of Balkh and its inhabitants. In this event the Mughals, under Chingiz Khān, are said to have destroyed fourteen thousand copies of the Qurān, and to have killed fifteen thousand scholars besides two hundred thousand inhabitants. From Bagdad Bahá-ud-Din came to Mecca, and then went to Damascus and thence to Malāṭiyah. From this latter place he went out, and stopped for four years near Arzinjān in Armenia. He then came to Lārindah, and remained here for seven years at the head of a college. It was here that Jalāl-ud-Din, who had now reached his eighteenth year, was married to Gauhar Khātūn, the daughter of Lāla Shāraf-ud-Din of Samarqand. The celebrity and fame of Bahá-ud-Din Walad not only drew thousands of followers around him every day in the course of his journey, but also attracted the attention of Sultān ʿAlā-ud-Din Kayqubād (A.H. 616–634 = A.D. 1219–1236), the king of Asia Minor, who invited Bahá-ud-Din to his capital, Qūniyāh, made him the head of a college, and became his disciple. Bahá-ud-Din died here on the 18th Rabīʿ II., A.H. 628 = A.D. 1231, and the Sultān, as a token of his love and regard, erected a fine monument over the tomb of this venerable saint to commemorate his death. Sayyid Burhān-ud-Din Tirmiḏi, a favourite disciple of Bahá-ud-Din, hearing the news of his master's death, came from Tirmiḏ to Qūniyāh in A.H. 629 = A.D. 1231, and took Jalāl-ud-Din under his spiritual instruction. After remaining for some time at the head of four colleges at Qūniyāh, and after Burhān-ud-Din's departure from that place to Qaysarīyah, where he died, Jalāl-ud-Din came in contact with the celebrated Shams-ud-Din Tabrizī, who came to Qūniyāh in A.H. 642 = A.D. 1244. This Shams-ud-Din was an intimate friend of Jalāl-ud-Din's father,
and Jalâl-ud-Din was delighted to accept him as his spiritual guide. The high regard that Jalâl had for Shams-ud-Din can very well be ascertained from the Takhallus Shams which Jalâl-ud-Din has adopted in his own diwan. Shams-ud-Din remained a constant companion to Jalâl-ud-Din till A.H. 645 = A.D. 1247, when the former was arrested and probably executed in a riot in which Jalâl's eldest son 'Alâ-ud-Din was killed. Jalâl then appointed Şâlah-ud-Din Zarkûb as his assistant, and the latter remained a faithful companion for ten years, till he died in A.H. 657 = A.D. 1258. After Şâlah-ud-Din's death, Hûsâm-ud-Din Châlabî, the most favourite disciple of Jalâl, became his chief assistant. This Hûsâm-ud-Din was the chief cause of the production of this sublime poem, called the Maşnawî. Seeing that the followers of Jalâl-ud-Din took a keen interest in reading the Maşnawîs of Sanâ'i and 'Aţţâr, Hûsâm suggested to Jalâl-ud-Din to compose a Maşnawî poem similar to that of Sanâ'i's Ilâhi Nâmah, but on a larger scale. After the completion of the first daftar the progress was interrupted for two years, owing to the death of Hûsâm-ud-Din's wife. It was, however, resumed in A.H. 662 = A.D. 1263, and brought up to six daftars, when the author, Jalâl-ud-Din, died in Qûniyâh on the 5th of Jamâdi II, A.H. 672 = 17th December, A.D. 1273. The six books of the Maşnawî are said to consist of twenty-six thousand, six hundred and sixty couplets. A seventh volume is also attributed to the author of this Maşnawî, but from a note at the end of the copy No. 651, Ethê, Bodl. Lib. Cat., it would appear that Jalâl-ud-Din, in a conversation with his son, Sulţân Walad, gives reasons for having completed his Maşnawî in six books.

Hûsâm succeeded Jalâl-ud-Din as the head of the Şûfî sect for ten years, till he died on the 22nd Sha'bân, A.H. 683 = 4th November, A.D. 1284. Jalâl-ud-Din's second son, Babà-ud-Din, surnamed Sulţân Walad, succeeded Hûsâm-ud-Din, and died on the 10th Rajab, A.H. 712 = 11th November, A.D. 1312. Sulţân Walad was succeeded by his son, Amîr ʻArîf Châlabî, who died on the 24th Dîl ʻHajj, A.H. 719 = 5th February, A.D. 1320. Notwithstanding the fact that Sanâ'i and 'Aţţâr, the two early Şûfî poets, take precedence in producing similar mystic Maşnawîs, and although Jalâl-ud-Din himself admits their superiority and gives due credit to them, as he says:—

عتار روح بود و سنائی در چشم اور
ما از بیسنائی و عطار آمدیم

yet the last is admitted on all hands to be one of the most profound Şûfîs, and the greatest mystic poet of Persia.

In his last days Jalâl was almost worshipped by his followers, and Mu'in-ud-Din Parwânâh, the Mu'gâl governor, had the highest regard
for him. Jalāl’s Maṣnawi was esteemed as only next to the Qurān by his disciples, who were called the Maulawīs after him, and who afterwards became a very powerful sect. They gathered in a body and enthusiastically listened to the Maṣnawi, which was recited by some particular Śūfi, one of whom is called by Sūlṭān Walad in his Maṣnawi.

The Maṣnawi is esteemed up to the present age as the standard text of the Śūfi. It represents the true inward meaning of the holy sayings of God and the prophet, illustrated in the form of anecdotes.

Aflākī, a disciple and a companion of ‘Ārif Chalabī, the grandson of Jalāl-ud-Dīn, in his Manāqib-ul-‘Ārifīn, which he commenced in A.H. 710 = A.D. 1310 and completed in A.H. 754 = A.D. 1353, and which forms the chief source of the above bibliographical account, states that Jalāl-ud-Dīn’s son, Sūlṭān Walad, has left, besides a diwān, three Maṣnawi in the metre and style of the Maṣnawi of his father. Jāmi’, in his Nafaḥāt, p. 542, followed by the author of the Ḥabīb-us-Siyar, vol. iii., Juz L, p. 66, only says that Sūlṭān Walad has left a Maṣnawi in the style of Sanā’ī.

Dr. Sprenger, Oude Cat., p. 587, mentions a poem by Sūlṭān Walad as مَشْنُوْي ولدی, while W. Pertsch, in his Berl. Cat., No. 822, mentions one diwān and two Maṣnawi, viz., وَلَدَنامہ, or مَشْنُوْي ولدی، and رَابَت نَامَہ by this Walad. H. Kh., vol. vi., p. 467, in mentioning the Walad Nāmah, simply says, “Walad Nāmah, by Sūlṭān Walad,” and in noticing the رَابَت نَامَہ the same H. Kh., vol. iii., p. 342, only concludes thus: “Rabāb Nāmah—a selection of which was made by Yūsuf, known as Sinah Chāk, who died in A.H. 953.”

The following description of a very valuable copy of the three Maṣnawi of Sūlṭān Walad (bound in one volume), lately added to the collection of the Asiatic Society, Bengal, by Dr. E. Denison Ross, written in A.H. 718 = A.D. 1318, only five years after the author’s death, by his grandson, ‘Uṣmān bin ‘Abd-Ullah, will give some idea of Sūlṭān Walad’s works.

This volume consists of three Maṣnawi.

1. This Maṣnawi, which the author styles as مَشْنُوْي مَعْنِوی, begins with a preface in which he states that he composed this at the request of a venerable person who suggested to him that although he (Sūlṭān Walad) had composed a Maṣnawi in imitation of Sanā’ī’s Ilāhī Nāmah, yet it was desirable that he should write a work in imitation of his father’s Maṣnawi, the style of which was more appreciated by his friends. The following quotation from the beginning of the preface will give some idea:—
مسب تأليف ابن مغنوی معمون و امرار بر انتار آن بود که
یزكرکی از اهل دل ازین ضعیف بطریق اعتقاد اسنادا و اسناد کردند
که بر وزن البی نامه خواجه مناحی رجبه الله عليه كتابی انها
فرموده اید توقعیست که بر وزن مخنوی خداوندگار مولانا قدسا
الله بسیره الغریز جهت رعایت خواج و دعستان که برآن وزن از ذوالدین
بپیار خو کردند و ابن وزن در طبع همان نشته اسد و متوسط
که مه کتابی دیکر بسازید زیاره هو نظمی که کفته اید بطریق تمهید و
تتبع حضرتبا بنده است هم بین وزن كتابی صاخش اولی تر باند

The poem itself begins thus, after a long heading written in red:—

بیضی از تاپ باکه باب
نکتیه عشق در هرکونه باب

In one place the author refers to his grandfather, Bahā-ud-Dīn
Walad, in this way:—

چه ما سلطان بهای الدينه ولد
نور نور و سر پهنه اجد

This Mašnawi is incomplete at the end and after the following
line—

داسی آن واقع کیرو و هوغلم
تاخوری از چام او بی لب مدام

breaks off abruptly with a long heading pertaining to this portion.

2. The beginning of this Mašnawi is wanting, and it opens abruptly
with the line—

بر همه صدعا توانا اوسفت
خالق نش زشت وزیبا اوسفت

Towards the end of this book, the author says, in the following
verses, that he commenced this in Rabī’ I., A.H. 690, and completed it in
the same year on the 4th of Jamādī II.
A colophon at the end of the book runs thus:—

This is evidently the Maṣnawi which Sulṭān Walad composed in imitation of Sanāʾi’s Ilāhī Nāmā, and to which he refers in the preface quoted above. It is noticed by Dr. Sprenger in his Oude Catalogue, p. 587, under the title مغنوي ولدي, agreeing with the name given in the above colophon.

A great portion of the preface to this Maṣnawi (wanting in the present copy) is quoted in Sprenger’s Cat. (loc. cit.), where the author also calls the poem as مغنوي ولدي, and from where we learn that Sulṭān Walad had produced a diwān before the composition of this Maṣnawi.

Towards the end of this Maṣnawi several Arabic, Turkish, and Rāmī verses are found.

3. This book is also in imitation of his father’s Maṣnawi, and begins with a preface which runs thus:—

In the middle of this preface the author states that he composed his first book dealing with moral and religious precepts, and with the accounts
of his father and his attendants and friends; that he wrote the second book in the metre of his father's Maṣnawi, dealing with similar subjects, and that now he is going to repeat the same thing in his third book, as the repetition of such moral and religious precepts will keep the careless in constant awakening. The following quotation from the middle of the preface will convey the idea:—

قدرس الله سره و اصحاب بركیه اوه كه همدل و همدم حضرت
بوزن قدس الله سره كرده امدي و در ضمی احوال إیشان نصایح
و موعظه كفته هذ شذ بعد ازان دفتری درکر پر وزن مغنوي مولانا
قدس الله سره كفته امدي و در اناها هم پید و نصایح مکرر هذ ش... الخ

The poem itself begins thus, after a long heading:—

می کنم با نام جهت اغذی باز
کتیبهای نادر پر راز باز

In the second heading of this book, which runs thus—

در بيان آنکه چون دو دفتر از مغنوي تمام هد در موعظه و
نصیحت را از طريق منظم بسته پذرم الغ

the author informs us of his first two books, and explains the reason for the necessity of the third (the present one), and for not aspiring for a fourth.

The colophon at the end runs thus:—

لام كتاب المثنوي المعنوی علي يدي احتر عباد الله و اعضیم
عثمان بن عبد الله عتیق مولانا ابن مولانا المعروف بالولد نورا الله
بیوره المویب يوم السبیت اربع عشر من شهر موال منه ثمان عشر و
سبعیّة... في مدنیه قولبه

From the facts recorded above, we come to the conclusion that Sulṭān Walad, after composing his diwān, wrote the Maṣnawi (No. 2) in imitation of Sanā’ī’s Ilāḥī Nāmah, and styled it as مغنوي ولد نامه or مغنوي ولدي، and then the first and the second daftars (Nos. 1 and 3) in imitation of his father’s Maṣnawi, to which he gave the title of رباب نامه.
پیام بعض حکم‌های در تاکیر مجلد دوم که اکثر جمله حکم‌های بندی را معلوم شود در فواید آن کار بندی از کار فرو ماده

fol. 40v. Begins the second daftar:

مدتی این محدود تاکیر شد
متعلقی پایبند تا خون هشی شد

fol. 61v. Begins the third daftar without any preface:

ای ضیاء الحق حسام الهدی بیار
این میثم دفتر که منت همدن پر
fol. 127b. Begins the fourth daftar, without preface:

ای ضیاء الحق حسام الدين توی
که گلشنی از مه بنورت مینوی

fol. 250b. Begins the fifth daftar, without preface:

شه حسام الدين که نور نجم امست
طالب اخاز مفر رنجم امست

fol. 317b. Begins the sixth and the last daftar, without preface:

ای ضیاء الحق حسام الدين بسی
میل میهمود بشخشم مادمی

This is the oldest and the most beautiful copy of the Maṣnawi that we possess in the library.

foll. 38b, 39a, 63b, 64a, 127a, 250a, 316b, and 317b, contain beautiful floral designs in gold and colours.

Written in beautiful minute Nasta'liq, within gold-ruled borders.
The preface to the second daftar is written in Naṣkhi, and the headings at the beginning of each daftar are finely decorated.

Unfortunately, this valuable copy is very much damaged, but utmost care has been taken to preserve it.
The colophon is dated, Shab'ān, A.H. 856.

Scribe, Muḥammad bin Ḥasan-al-Kirmānī

For commentaries on the Maṣnawi, see Ḥaj. Kh. v., p. 375.
The text has been printed in Bombay, A.H. 1262, 1266, 1273, 1280, and 1294; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Bulāk, with a Turkish translation by Isna'īl Anqirawi, in A.H. 1251 and 1268; in Constantinople, A.H. 1289, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by Shaykh Yūsuf bīn Ḥamad. The contents of the text have been stated by Hammer, Jahrbücher, vol. 65, Anz. Blatt, pp. 17–26; Hammer, Sitzungsberichte der K. K. Akademie, Phil. Hist. Classe, vol. viii., pp. 626, 693, 728, 762, 785, 818. Portions have been translated into German verse by M. V. Hussard, Mines de L'Orient, vol. ii., p. 162, etc., and by George Rosen, Leipzig, 1840; an English translation of the first book by J. W. Redhouse, 1881. Extracts in
English translation are also found in S. Robinson's Persian Poetry for English Readers, 1883, pp. 367–382. An abridged translation of the poem was published by E. H. Whinfield, London, 1887.

No. 60.

foll. 77; lines, centre column 15; margl. column 34.
Size $8\frac{1}{4} \times 5\frac{1}{2}; \; 6 \times 3\frac{1}{4}$.

The same.

Five books of the Maşnawi in five separate volumes. Second daftar wanting.

Book I.; without any preface.

On fol. 1r is a short account of a certain note which is said to have been written by Jalâl-ud-Din, directing his followers as to how the Maşnawi should be used:—

حضرت مولوی ایت عبارت را بر پشت متفنی خود نوشته بودند
که متفنی را جنس آن نگفت هم که حاصل کنند و تکرار کنند بلکه
زیر پایی نبند و بالای آسان لند که متفنی نرودان معراج حفايق
امست نه آنکه نرودان گردن گیری و شهر بیسر بگردن هرگز بر یام
منصوب نرود و بمراد دل نرسی

نرودان آسان امست این کلم:
هر که زین برمیرون آید بیام
نی بیام چرخ کو اخضر بود
بل بیام کز فلف برتر بود
بیام گردوکون را ازو آید یا
گردوش پاشند همیشه زان یا

The above is noted by Ethé, Bodl., No. 660.
The Maşnawi begins with the usual line.
No. 61.

foll. 64; lines and size the same as above.

The same.

The third book of the above, with the Arabic preface. See Ethé, Bodl., No. 646.

Begins—
الحكم جنود الله يقوى بها أرواح المرهدين

The Mašnawi begins as above, on fol. 2a.

No. 62.

foll. 66; lines and size same as above.

The same.

The fourth daftar of the same, with the Arabic preface.

Beginning—
الطعن الرابع الى احسن المراجع واجلب المنافق

The Mašnawi begins on the margin.

No. 63.

foll. 79; lines and size the same as above.

The same.

The fifth book of the above, with a Persian preface. See Ethé, Bodl., No. 646.

Beginning—
بدلادين و آگاه باشید که شریعت همیوش شمعسیت که ره میدماید

The Mašnawi begins on the margin.
No. 64.

foll. 89; lines and size the same as above.

The same.

The sixth and the last book of the above Maşnavi, with the Persian preface noted by Ethé, Bodl., No. 646.

Beginning—

مجلد ششم از دفتر های مشنوی

The poem begins on the margin.

All the five daftars are written by one hand in a fine minute Nasta'liq, within gold and coloured borders, with a small decorated heading at the beginning of the third, fourth, fifth, and sixth daftars, and a double-page 'unwân at the beginning of the first.

The third daftar is dated A.H. 1085.

No. 65.

foll. 261; lines 27; size 9 × 4; 7 × 2½.

The same.

Another copy of the Maşnavi, complete in two separate volumes; three daftars in each.

Vol. I.

The first book without any preface.

fol. 79a. Blank.

fol. 79b. Begins the second daftar with the preface.

Beginning—

بيان بعضي از حكمت تأخير ابن مجلد دوم كه اگر جمله

حكمت البی الغ


fol. 158b. The third daftar, without any preface.
No. 66.

foll. 236; lines and size same as above.

Vol. II.

The last three daftars of the above.
The fourth daftar begins without any preface.
foll. 83b. Blank.
foll. 83c. The fifth book without any preface.
foll. 178a and 179a. Blank.
foll. 179b. The sixth daftar, with the Persian preface.

This is a very correct copy of the Mašnawi, and was transcribed by some good scholar, as it contains learned notes in the same hand on the margin, with the references and explanations of the verses of the Qur’ān alluded to in the text.

Written in a firm Indian Nasta’liq, within gold and coloured borders, with the subject-headings in red, and small decorated headings at the beginning of each daftar.

Dated the 7th Rabi’ I., A.H. 1095.

No. 67.

foll. 218; lines 11; size 11 × 7; 7¾ × 4.

The same.

Another copy of the Mašnawi, complete in six separate volumes.

Vol. I.

The first book, with a short Arabic prose preface, in praise of the Mašnawi and its author.

Beginning—

هذى الأسرار القدميتى و الانوار الروحيته و الإيجاب الغمغمة

The Mašnawi begins on fol. 2b.
No. 68.

foll. 196; lines and size the same as above.

The same.

The second book of the above, with the Persian preface. The Maṣnawi begins on fol. 2b.

No. 69.

foll. 253; lines and size the same as above.

The third daftar, with the Arabic preface. The poem begins on fol. 3r.

No. 70.

foll. 206; lines and size the same as above.

The fourth daftar of the Maṣnawi, with the Arabic preface. foll. 1r-5b. An incomplete index to this daftar. foll. 6r and 8r. Blank. foll. 8r. Begins the Maṣnawi.

No. 71.

foll. 229; lines and size the same as above.

The same.

The fifth daftar of the above, with the Persian preface. The Maṣnawi begins on fol. 3b.
No. 72.

foll. 256; lines and size the same as above.

The same.

The sixth and the last daftar of the above, without any preface.

All the six volumes are written in the same bold and fine Nasta‘liq, within gold and coloured borders, with two sumptuous double-page ‘unwāns at the beginning of daftars I, II, IV, and V each, and a double-page ‘unwān at the beginning of daftars III and VI.

The scribe of these splendid copies was one Āgā Mirzā, said to have been an Armenian Christian by birth, who subsequently embraced Islam in the presence of Shāh Ābd-ul-'Azīz of Delhi (the author of the Tafsīr-i-Fathul-'Azīz, d. in a.h. 1239 = a.d. 1823). Āgā Mirzā was then adopted by Mir Muḥammad Amīr Panjah-Kash, otherwise called Amīr-i-Raḍwān, a noted calligrapher of the age, who taught him the art of calligraphy. Āgā Mirzā died in a.h. 1273 = a.d. 1856, as will appear from the following versified chronogram:

روح آغا آغا يوحن سوزي فردوس رفعت
قدسيان كفعت اورا مرحبا
از بي تعظيم وتاريخ وفات
كفت رضوان ميرزا آغا بيا

From the colophon it appears that these six vols. of the Mağnawi were transcribed at the instance of a certain Indian Nabob, Fayḍ Muḥammad Khān Bahādur.

بموجب ارشاد . . . كیوان مرتبہ مرتبہ صولت خورشید علم . . .
نواب نامدار ملک اشتیار اسد الدولة ممتاز الملک فیض مسلم
خان بهادر هزیرچنجک

Dated a.h. 1249.
No. 73.

foll. 109; centre col., lines 21; margl. col., lines 40.

A commentary on the Maṣnawi by Niẓām-ud-Dīn Dā'ī.

 sistem al-dīn msbdūn 'n al-sūn ashrī al-shirazi anfūl al-

(See Sprenger, Oude Cat., p. 494.)

Begins—

الصد لله رب العالمين و السنة والسلام علي خير خلقه مصمد
و الله اجمعين أما بعد ابن ناگیز یس٣ مکعوی بر موارد مشروی که از

The author of the Şuhuf-i-Ibrāhīm, fol. 309b, says that Niẓām-
ud-Dīn, known as Dā'ī, a disciple of Shāh Ni′mat-Ullah Wālī
(d. A.H. 834 = A.D. 1430), is also the author of a Maṣnawi called
Mashāhīd, and died in A.H. 915 = A.D. 1509. According to
Sprenger, p. 387, he was born in A.H. 815 = A.D. 1412; but according to
Ethis, Bodl. Lib. Cat., No. 883, in A.H. 810 = A.D. 1407, as he is said
to have collected his diwān in A.H. 885 = A.D. 1480, when he
was 55 years old. Taqī Aḥadī, fol. 231b, says that Dā'ī was a
country of Shāh Ni′mat-Ullah, in whose company he passed a
greater portion of his ascetic life. His Kulliyāt, consisting of Maṣnawīs,
Qaṣīdas and Ḍazals, amounting to forty thousand verses, is said to have
been preserved on his grave at Shīrāz. ‘Ali Qult Khān-i-Wālī, in his
Riyād-ush-Shu′arā, fol. 144a, says that he has visited twice the sacred
tomb of this saint. See also Makhzan-ul-Ḡarāʾīb, fol. 256, Nashṭar-i-
Īṣhq, f. 635, and Sprenger, Oude Cat., p. 387.

The commentary on the first line of the Maṣnawi begins thus:

بشنو از لی چون خواست میکید—ترغیب با استعمال اواز لی از

جهت آنست که میبست...

fol. 56b. A preface to the second daftar:

المجلد ثاني من حاشیه حضرت الداعی علي الشوشی المولی
قصد سواء الله هما و رضی الله عنیما
The commentary begins with the line:

jon bunnargi ḥaqiqi ṭaftas zuha—ṣhin ḥassam al-din anxi ḥsan
塔拉克 زا كه مولانا مشروي بنام أو نظام كرده اسم

fol. 71b. Begins the third daftar:

المجلد الثالث... الحكم جنود الله يتزوي أرواح السريدين ذكر
حكمته در ابتدائي ابن جلد

Numerous folios are missing between daftars third and fourth, and the marginal column on fol. 74b is left blank.

On fol. 86a we suddenly find تمام شد شرح مشروي مجلد چهارم, after which begins the fifth daftar:

المجلد خامس.... زيراکه اکر شهصی در خانه دوش باشد...

fol. 105b. Begins the sixth daftar:

من المقدمته قوله مصباح الظلم وهم شبهه وزيالاها هناك
در بیست باشد يعني چنانچه

The commentary on the sixth daftar is very short.
For other copies of this commentary, see Sprenger, Oude Cat., p. 494; Hammer, Handschriften, No. 126; W. Fertsch, Berlin Cat., p. 792; Ethé, India Office Lib. Cat., Nos. 1099 and 1100.
Lithographed at Lucknow, A.H. 1282.
Written in ordinary small Nastaʿliq.
Dated 23rd Ramadān, A.H. 1208.
No. 74.

foll. 264; lines 17; size 8 1/2 x 5 1/2; 6 1/2 x 3.

لطائف المعنوي من حقائق المشنوي

LATÂ'IF-UL-MA'NAWI

MIN HÂQA'IQ-UL-MASNAWÎ.


عبد اللطيف بن عبد الله العباسي

Begins—

شرح بعض إيباد مشكلة فارسي وترجمه... وديباچهای تازی

مشنوي مولوي معنوي

For life, see No. 21 supra.

In the preface it is stated that the commentator had previously revised, corrected, annotated, and prefaced a copy of the Maṣnawi under the name of نسخة ناسخة مشروبات ملهمة (see Rieu, p. 5890, and Ethé, Bodl. Col., 517), and had written on the margin explanations of the difficult verses of the Maṣnawi, and of the texts of the Qurân and the Ḥadîṣ alluded to therein; but some of his friends requested him to make a separate work out of those marginal notes, with some fresh additions. Hence the compilation of the present work.

In the preface, the words لورالله مرتفعة after the name of Jalâl-ud-Dîn give the date of his death A.H. 671.

foll. 3o–5o. A Persian translation of Jalâl-ud-Dîn's Arabic preface annexed to the first daftar, which begins:—

هذالکتاب این كتاب المعنوي المعنوي مشنوي معنوي معنوي و

نسبت او بسوي معنی بواسطة آنسج که...
بشنواز لی ... شعر نامی مولانا عبد الرحمان جامی قدس
سیره البیات در شرح ابن دو بیعت که مکتبت مغنی مولوی امس.

fol. 60a. Begins the commentary on the second daftar:
مدلی ابن مغنی ... شعر درنفاسات الین مذکور امس که بعد
از اینک خدست مولانا بالتعاس لپی عسام الدین ...

fol. 103b. Begins the Persian translation of the Arabic preface to the third daftar:
الحكم تکمیلی بهنی دانشهاي استوار کرده هد

The commentary on the poem itself begins on fol. 106b:
ماية غوو را زخود ... شعر معنی بیش چهین میشود که وجود
ظاهرو غوو را که بنخله مایه و عرض امس ...

fol. 157b. Begins the translation of the Arabic preface to the fourth daftar:
الصد لله حق حمده همه میاموم و مستایش مر جناب مقدس
و الصلة وسلام و درود و رحمت خاص او ...

The commentary on the book begins on fol. 150b:
مغنی را چونتو مبدأ بوده ... در نفاسات الین مذکر امس
که سبب نظم مغنی آن بود که چون لپی حسام الدین که بعد از
فوت صالح الدین ...

fol. 104b. The commentary on the fifth daftar.
Begins:
جز بصوصی لدیدی صالحی ... شعر قیام بر دو قسم امس اقتراحي
و استبانی اقتراحي آنست که در وی نتیجه یا تیپینی نتیجه بالفعل
مذکور باشد
No. 75.

Fol. 234°. Begins the commentary on the sixth daftar:—

Other copies are mentioned in Rieu, p. 590; Sprenger, p. 494; and Pertsch, Berl., No. 775.

Lithographed at Lucknow, 1866, and at Cawnpur, A.D. 1876, with a dedication to the Emperor Shâh Jahân, which is not found in our copy. See also Stewart’s Catalogue, p. 59.

Written in a rough Indian Nasta’liq.

Dated the 17th Diqa’ad, A.H. 1110.

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LATÂ’IF-UL-LUGÂT

OR FARHANG-I-MASNAWÎ.

A glossary to the Masnawi of Jalâl-ud-Din Rûmî.

By the same ‘Abd-ul-Latîf.

Begins—

In the preface, the author says that, after a close study of twelve years, he compiled this glossary, with the assistance of one of his pupils, Maulawi Ibrahim Dihlawi, after consulting several reliable Arabic and Persian lexicons, such as Qâmús, Şurâh, Farhang-i-Jahân-Gîri, Kaghî-ul-Lugât, Madâr-ul-Afûdîl, and many others.

The words are arranged alphabetically.

The initial letters are according to Bâbs, and the final according to Fa’sîl.
The following abbreviations are observed throughout, viz., ع for Arabic; ف for Persian; ت for Turkish, and س for Suryani.

The glossary begins on fol. 2 with the words اسٹنی چیزی از جمل

The words explained are noted on the margin in red.

For other copies see Rieu, p. 590. The work was lithographed in Lucknow, A.D. 1877, under the title of Farhang-i-Maghnawi. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Written in a careless Indian Nasta'liq.

Not dated, apparently 18th century.

No. 76.

foll. 184; lines 24; size 9½ × 5½; 7½ × 3½.

مکاشفات رضوی

MUKÂSHIFAT-I-RADAWÎ.

Another commentary on the Maghnavî, by one Muhammad Rišâ محمد رضا. See Sprenger, Oude Catalogue, p. 495.

Beginning of the preface of Daftar I.

له هر حمید مترجم آفریدگار جهان و جهانیان است له هر

جامدی کاشف اسرار فرآینست له هر مثنوی خوانی مثنوی دانست

In this short preface, the commentator says that, in his youth, while he was engaged in the service of his sovereign, the idea of writing a commentary on the Maqnavi of Jalâl-ud-Dîn Rûmî often occurred to his mind; so he compiled the present work in A.H. 1084, after retiring from service.

foll. 75. Begins the second daftar.

منشی این مثنوی تأخیر شد ... اگر ایشان مینفرماید بانکه هر

چیزیا در اعتنا بدرجه کمال از تدریج و امکان جهت نباهت
fol. 106v. Begins the third daftar:

ای ضیاء الحق حسام الدین بیار — یعنی روی اردشیر بیا که دفتر
مسیوم معنی هدف

fol. 133v. The fourth daftar, beginning:

نور زان ماه باشد و ان ضیا — کما قال الله تعالی و هوالله جعل
السلام ضیاء والقمر نورا

fol. 149v. The fifth daftar, beginning:

چاره اینجا آب و روغن کردیست — ای اینه له ملخ تست
چاره آنسنت که از بیچارگی آنرا منخ نام کنم

fol. 166v. The sixth daftar, beginning:

راز اندار گوش منکر راز ليست — یعنی کتابات دقیق را
اگر صریح ادا کرده هدف منکران حقيقة را از آن بهره
نگزاهم بود

The text of the Mašnawi is generally introduced by the letter م, an abbreviation for متنی.

The headings of the Mašnawi are written in red, but spaces for the purpose have been left blank in several places.

A copy of this commentary is mentioned in Ethé, India Office Lib. Cat., No. 1105.

Written in ordinary Indian Nastaʿlīq.
Scribe, Asad-Ullah:

امد الله ولد شاه معد الله نبیه هنیه بیا. الینی المعروف
حضرت شاه بایجی برَهْلیپوری

Dated the 20th Rajab, the third year of the reign of Ḥmad Shāh.
No. 77.

foll. 194; central column, lines 17; marginal column, lines 41-53.
Size $8\frac{1}{4} \times 5\frac{1}{4}; \ 6\frac{1}{2} \times 4$.

Another commentary on the Mašnawi.
Begins:—

الحمد لله الولي والصلة علي النبي وله المهده هو أصول
أصول الدين يعني يغت دين حقائقه ورسب اسم كأصل
 طريق اسم وطريق للغ اسم كأصل شريعة اسم

The title of the work and the name of the author do not occur in
the preface; but at the end of the first daftar it is called “the
commentary on the mašnawi, by Shāh 'Abd-ul-Fattāḥ.”

بِنَامَمِ رُسُمَ يَحْرُمُ شَاهِ عَبْدُ الفَتْحَاءِ بِدَفْتِ أَوَّلِ مَتَعَوْيِ مُولُوي

"روم .......

On the first page is found "حاشية عبد الفتاح الكرائتي".
Shāh 'Abd-ul-Fattāḥ, a native of Gujrāt, was a ripe scholar and a
learned expounder of the Mašnawi. He came to Delhi during the reign
of Aurangzīb, and was rewarded for his teaching with an estate in
Gujrāt, where he died in a.h. 1090 = a.d. 1670. See Rieu, p. 1090.
fol. 55b. Begins the second daftar:—

اِگْرَیِه حَکَمَتِ الْبَیَّ بَنِهِ رَا مَعْلُومَ حَوْدَ درِ فَوَايدِ آَنِ کَر اِبْنَهٰ

اِذَانَ کَارِ فَرُوْمَانَد

fol. 80b. The third daftar, beginning:—

الْحَکَمُ جَبْرُولِ اللَّهِ عَالِیٰ فِی الْأَرْضِ الْحَکَمُ بِکْسِر اولْ حَکَمَتِهَا
وَ دَرْسَتِ کَرَیٰ وِ دَانِسَتِ وِدَامَ دَوْارَی وِ حَکَمَ اسْمَ وِ فَتْحَی اسْمَ
مِیانِی وِ صَاحِبَ تَبَیِّ اما ابِنْا مِرادَ مِیانِی اسْمَ

fol. 135b. The fourth daftar, beginning:—

وَمَّا مَبْعَنِی ائِی کَنَتْ الْحَکَمُ اِلَّا اَنَّهُ مِرادُ رَا اِنْدَوْهُ آوْرَد

اینْسَتْ کَهْ بَدْرِسْتی مِنْ بَرْضِم
folios 155b. Begins the fifth daftar:—

g. نبودی خلق معجوب و تنی. اله پهلوی، مامع معجوب

امست و با کفایه امشه پس خون رومی صمیم توان گشته

folios 177b. Begins the sixth daftar:—

ذلالی تقیت، العاززة، الع قوله تعالی انا كل شيء، خلقتها بقدر

یعنی آفریدیم هر شی را باندازه و محدود که ازان حد و اندازه

تخارز نکده که اهل دنیا از اهل عقیق، از حد عقیق، قدم به‌رون

نفوذت نهاد

Written in ordinary Indian Nastaliq.
The name of the scribe is given at the end of the first daftar:—

مولوی عبد الاصحاب ماسکی نگالو در مدرسه میر فضل علي

صاحب ماسکی میس

The MS. is dated in the colophon the 22nd Shawwāl, a.h. 1206.

No. 78.

foll. 545; lines 19; size 8 3/4 x 6; 6 1/4 x 3 1/4.

حل مشتی

HAJ-I-MASNawi.

A complete commentary on the six daftars of the Masnawi, by Afḍal of Ilaḥabād. افضل الیابائی. See Ethé, Bodl., No. 671, and Rieu, p. 592, where copies of the commentary only on the first daftar are noticed.

Begins—

مر خدا را حکم کر لطف قوی

داد توییقم بیل مغنی
Muḥammad Afḍal of Ilahābād was born on the 9th Rabi’ I., A.H. 1038 = A.D. 1628, at Sayyidpur, in the vicinity of Ḥāzīpur, and subsequently settled in Ilahābād, where he died on the 15th Dīl Ḥajj, A.H. 1124 = A.D. 1712, at the age of eighty-seven. Besides this commentary, he is said to have left several other Persian and Arabic works. See Miftāḥ-ut-Tawārīḵh, p. 446 (Agra Ed., 1849).

foll. 1v–7v. The index of the first daftar.

In the introductory poem, the commentator mentions some of the minute points he has explained in this work, after which he gives a detailed account as to why the Maṣnawi was divided into six daftars.

foll. 13v–18v. Paraphrase of Jalāl-ud-Dīn Rāmī’s Arabic preface, which begins as:—

هذا كِتاب المَشْبُوِي المعنوي أي كِتاب مَشْبُوِي معنوي اسم
وِنسبت اَي بِسْوَي معنِي بِواسطة أَنْسِب أَلْغ

foll. 18v. Begins the commentary on the first daftar.

foll. 165v–169v. Index to the second daftar.

foll. 170v. Beginning of the Khuṭbah of the second daftar:—

وَإِنَّ مِنْ هَذِهِ الْإِبْنِ أَنْسِبَ أَصْبَحَ حَسَبَ هَذِهِ وَقَعَ هَذِهِ وَقَعَ

foll. 171v. Begins the second daftar:—

مَدِينَةِ أَنْسِب مَشْبُوِي تَأْخِيرُهُدْ أَخَذَ دَانِسَتَ كَهَا بَعِيدَ بَعِيدَ

foll. 255v–262v. Index to the third daftar.

foll. 263v. Begins the third daftar with the Khuṭbah:—

الْحُكْمِ حَبُّودُ اللَّهُ. حَكْمُ بِكْسِرُ حَبِّ مَهْلِه وَفُنْحُ كَافِ جَمِع

foll. 339v–343v. Index of the fourth daftar.

foll. 344v. Begins the fourth daftar:—

الْحَمْدُ لِلَّهِ حَقَّ حَمْدِهِ مَسْتَأْشِرُ مُرْ غَدَائِرَبَسَ چَنَانَکَه
full. 408\textsuperscript{a}-408\textsuperscript{b}. Index to the fifth daftar.
fol. 409\textsuperscript{b}. Begins the fifth daftar:——

و عنده مفاتيح القلوب نزديك ان خدامت كليديهاي دلها

foll. 471\textsuperscript{b}-476\textsuperscript{a}. Index of the sixth daftar.
fol. 477\textsuperscript{b}. Begins the sixth daftar:——

كي بطوف حوله من لم يطف ... طوف گرد چیزی گمشت

In the prologue, the commentator says that he compiled the present work in A.H. 1104, at the age of sixty-seven, during the reign of Alamgir.

یکهزار و یکصد و چهار از سبین
بود از هرهف گلدشتہ کابن حزبان
که بنقصت و هفست عمر اور رسید
وalie مقصود دل او بد بیدید

The MS. ends with the following versified chronogram:——

خامه تاريخ ختم او بنوشت ...
بدور معني صنفه افضل

A slip, attached in the beginning, bears the names of several other commentaries on the Mašnawi, from which the author has taken his authority. (1) Lašā'īf-i-Ma'nawię, by 'Abd-ul-Lašīf; (2) Tašiḥ-i-Mašnawi, by Mir Muḥammad Hašhim, composed in A.H. 1122; and Mukāššišiš-i-Raḍawi, by Muḥammad Riđa, compiled in A.H. 1084.

The above names are frequently quoted on the margin after the notes.

The text is introduced by the word قول in red.
A note at the beginning of each daftar assigns the date on which it was commenced to be copied.

The colophon is dated, Sha'ban, A.H. 1206.
Written by Muḥammad 'Alīm-ud-Dīn bin Fašīh-ud-Dīn al-Qanṭīji

محمد علمی الدین بن فصیح الدین القدوجی

Ordinary firm Indian Nastaʿlīq, within coloured borders.
No. 79.

 foll. 146; lines 11; size $\frac{6}{3} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{4}$.

**DURR-I-MAKNÛN.**

By 'Abd-ul-Fattâh-al-Husayni-al-'Askari.

ميريد عبد الفتاح السيئي العسكري

Begins:—

الحمد لله الذي هدانا إلى الصراط المستقيم الذي هو مرصاد
المتقين العارفين الواصلين الذين وصل بالله العظيم...

A selection from the Mašnawi, with short explanations of the same, introduced throughout by the word در مکنون. Dedicated to Aurangzib.

The name of the work is given in the following line:—

**هاءدام نام يا را در مکنون ...**

‘Abd-ul-Fattâh is also the author of a complete commentary on the Mašnawi, styled مفتاح المعاني, which, according to A. Sprenger's Cat., p. 492, was collected by his pupil, Hidâyat-Ullah, in a.h. 1049 = A.D. 1639. A copy of the مفتاح المعاني is mentioned in Ethé, India Office Lib. Cat., No. 1103.

A work of the same style, which is a collection of Şâfi sayings and anecdotes, composed in a.h. 1151 = A.D. 1738 by 'Aziz-Ullah bin Sayyid Asad-Ullah al Ḥasanî al-Husayni, is mentioned in Rieu Suppl., No. 21.

Written in fair Nasta'liq, within gold borders.

Not dated, apparently 18th century.

Scribe:— "محمد علي تهوي"
No. 80.

foll. 146; lines 13; size 4\(\frac{3}{4}\) \(\times\) 2\(\frac{3}{4}\); 4 \(\times\) 1\(\frac{3}{4}\).

The same.

Another copy of the same, slightly defective at the beginning, one folio containing only seven lines is wanting at the beginning, and the MS. opens thus:

هم الغالبون—بعد هذا نموذة مي آید که چیز مغادد ابدي
و دولت سرمدی نامزد این خاکیای علی

Written in Nim Shikastah, within gold borders.
Dated 29th Muḥurrām, a.h. 1077.
Scribe عبتیق اللہ

No. 81.

foll. 488; lines 19; size 10\(\frac{1}{2}\) \(\times\) 6; 8\(\frac{1}{2}\) \(\times\) 4.

شرح مثنوی

SHARH-I-MASNAWĪ.

Another commentary on the difficult verses of the Mašnawi, by Khwājah-Ayyāb Pārsā.
See Ethë, Bodl., No. 670, and Browne’s Camb. Univ. Cat., p. 326.
Begins:—
حمد لابصی و ثنای نامدها مر ملکی را که لی وجود عشق
در خلوتکدی و حدثی نفه مرا، امرار احذه و اخباز و احذه
اوست.
The name of the author mentioned in the preface of this copy is only ایوب. The work was compiled in A.H. 1120 = A.D. 1708, as will appear from the following versified chronogram on fol. 2a:

یافست شرح منعوی مولوی
فلمب اتمام از لطف خدا
گفت تاریخش بگوش دل عرد
طرفة شرح معنوی جانشزا

The explanations of the text are verified by quotations from the Qurān and Ḥadīṣ.

fol. 2a. Begins the commentary on the first line:

بیشود آیه چنین حکایت میکند... الله بیشود خطاب عام اسم
و در تصمیم کتاب واکد خطاب اشاره دارد لطفاً تقدیم علم الیقین
و مبیک شریعت بر طریقت و حفیظت

fol. 140b. Begins the second daftar:

مدتی این منعوی تأخیر شد... الله وجه تأخیر بحساب حفیظت
این مولانا در ایام آنده تصور فرموده

fol. 226b. The third daftar, beginning:

ای ضیاء، الحق حسام الدین بیار... الله لفظ بیار مربوط با مصراع
ثنایی علی بیار این میوم دفتر و همین بکمار اتمام

fol. 328b. The fourth daftar, begins:

همین عالی تو آی مرتبا... الله مرتبی بالضم امید داشته
شده... حسین چنین خواهی خدا خواهد چنین الح... روزی
حضور مولانا در معینی این مفسرونند که حفیظی حواسبت
بدگان خاص خرد را

fol. 368b. The fifth daftar, begins:

شه حسам الدین که نور انهم اسم... مبشر بالکسر کتاب و نامه
The sixth daftar begins:

"بيشقش بهر رضایت میکشم... اگر یعی بیشق مختوم را برای رضایت تومیکشم"

Written in ordinary Indian Nasta'īlq, within coloured borders.
The text is written in red.
The colophon of the second daftar is dated Jumādī 1, A.H. 1148.

No. 82.

foll. 391; lines 29; size 13 × 8½; 10½ × 6.

شرح مثنوی

**SHARH-I-MAṢNAWĪ.**

Another commentary on the Maṣnawi, complete in two separate volumes, each containing three daftars, by Maulānā 'Abd-ul-'Alī, known as Bahr-ul-'Ulām, "The Sea of Knowledge."

First three daftars.

Daftar I.

Begins with an Arabic preface of the commentator.

الحمد لله للذي امتاز في حجاب غيبه أللَّه

Maulānā 'Abd-ul-'Alī, of Sīhāl in Lucknow, was one of the most distinguished Oriental scholars of the nineteenth century in India. His grandfather, Maulānā Qūṭb-ud-Dīn, a man of great distinction, is the author of the famous work كتاب تلویجات, while his father, Mullā Nīrām-ud-Dīn (d. A.H. 1161 = A.D. 1748), has left several important works such as:

حااشیه شرح هدايتہ الملكه مصنفة علاءہ صدر الدين شیرازی
On the death of his father, 'Abd-ul-'Ali began to receive his education under Mullâ Kamâl-ud-Dîn Sihâlawî (d. 13th Muḥarrâm, 1275 A.H.), the favourite pupil of his father, and the author of—

حاشية كمالیه بر سرح عقاید جلالیه
شرح کریم احم]
عروا الرثیق
تعلیمات حاشیه زاهدیه بر سرح تذیب جلالیه

'Abd-ul-'Ali at first travelled to Shâh Jahânpûr, where he was honourably received by ʿAbd al-Rahmân Khan, a nobleman of that city. On the death of Rahmat Khan, 'Abd-ul-'Ali was called to Râmpûr by Nawâb Fayd-ULLah Khân, the Jâgîrdâr of Râmpûr (A.H. 1187–1209 = A.D. 1774–1794). After a short stay here, he came to Buhâr in Bengal at the request of Munshi Ṣadr-ud-Dîn, to give lessons to the students of his Madrasah; but a slight displeasure between Ṣadr-ud-Dîn and 'Abd-ul-'Ali caused the latter's removal to Madrâs, where he was appointed by Muhammad 'Ali Khân, the Nawâb of Karnatic (d. A.H. 1210 = A.D. 1795), to teach the students of his Madrasah. It was here that 'Abd-ul-'Ali received the title of Bahâr-ul-'Ulâm from the Nawâb. On the death of Muhammad 'Ali Khân, 'Abd-ul-'Ali continued to enjoy the same favour from the Nawâb's eldest son, 'Umdât-ul-Umarâ (d. A.H. 1216 = A.D. 1801), and Asim-ul-Daulah (d. A.H. 1235 = A.D. 1819), the nephew and successor of 'Umdât-ul-Umarâ. Here he died on the 12th Rajab, A.H. 1235 = A.D. 1819. Beside the present work, he is the author of several Arabic and Persian works, such as—
فواحة الرحمون شرح مسلم المبوب
تكمله بر شرح مال نظام الدين بر تعبر ابن همام
تنوير الابصار شرح فارسي منار
حاشيه بر شرح صدرائي شیرازی
شرح هدایة الصرف
رساله در احوال قیامت
رساله توحید
شرح مواقف قدیمه و جدیده

The commentator in the beginning quotes Jāmī, and frequently refers to ‘Abd-ul-Lâţif, and also in some places to Muḥammad Riḍā and Afdâl Ilahâbâdî. (See Nos. 76 and 78 respectively.)

The text is introduced by the word قوله.

fol. 2α. Begins the commentary on the first daftar:

بشتو از لی قیوم حکایت میکند الله فی البتیین عارف مامی
شیخ عبد الروحان جامی قدس سره در شرح ابن میفراپنکد که
مقد از لی انسان کامل و مکمل آق

fol. 138β. Begins the second daftar:

مذکر این مفروقی تاکیر هدید و جنگ تاکیر اعتلای در تصنیف
مفتونی از مضراع ثانی معلوم شد که برای ظهور امرید که لاق آق

fol. 266α. Begins the third daftar:

ای غیبت الحق صاحب الین پیام – امر فرمودند باورند نیویم
دفتر و حالاته ازند که نتس لفیس مولوی اسف قدس سره

This volume is dated the 16th Shawwwal, a.h. 1235.
No. 83.

foll. 282; lines and size same as above.

The last three daftars of the above.
fol. 1⁴. Begins the fourth daftar:—

مشروٰی یونان کشیده یا پاییده— ظاهر آنسه که مراد از کشیده ذاکر حق اسّم

fol. 94⁹. Begins the fifth daftar:—

طالب آغاز مسر پنجم اسّم— مسر بالکسر مین و مکون فاء

اسّم بعثی دفتر

fol. 183⁹. Begins the sixth daftar:—

کی بطوء حوله مین لیطیف— در قاتوم مذکور اسّم أل-

Written in ordinary Nasta'īlīq.
In the colophon, written in the same hand, it is said that this copy was copied from the commentator's autograph copy:

اکل هرس مسیوی... که تصیف مولنا عبداللهی... این مولنا نظام الدین... از مسوده دستخطی مولنا مصدوق که مصنف این هرس اند در عبدالسلطان ابوالقادر غازی الدین جیبدر بادشاه در دارالامارت لکھتو بسپ فرماش... امید علی خاصع ذکر بغیر پنجم شهر رمضان المبارک ۱۲۹۶ هجری

یغط... روز لال
No. 84.

foll. 377; lines 45; size $14 \times 9$; $11\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another complete copy of the above, by the same 'Abd-ul-'Ali. fol. 1\textsuperscript{a}. Begins the first daftar.
fol. 88\textsuperscript{b}. The second daftar.
fol. 175\textsuperscript{a}. The third daftar.
fol. 234\textsuperscript{a}. The fourth daftar.
fol. 285\textsuperscript{a}. The fifth daftar.
fol. 335\textsuperscript{a}. The sixth daftar.

Scanty notes on the margin are found in different hands.
Written in a firm learned Nasta'liq, within coloured borders.
Not dated, apparently 19th century.

No. 85.

foll. 173; lines 23–25; size $11 \times 6\frac{1}{2}$; $8 \times 4$.

مختار قادري

MUNTAKHAB-I-QÂDIRÎ.

An extract, made by one Ḥayāt 'Ali in A.H. 1220, from Shāh Wali Muḥammad Akbarābādî's Makḥzan-ul-Asrār, a commentary on the Maṣnawī, which was compiled in A.H. 1140 = A.D. 1727. (See Spronger, Oude Cat., p. 495. W. Pertzoh, Berlin Cat., pp. 791 and 792, and Ethé, India Office Lib. Cat., No. 1107.)
fol. 1\textsuperscript{a}. The preface of Ḥayāt 'Ali.
Begins:—

حمد ببعض و سپاس ببعض مزاوار بارکاره آرامکه ارای (؟)
خلوکده عیب که بستا هر گناگون و صور رنگارنگ ظهور نموده

In this preface, Ḥayāt 'Ali says that his first intention was to transcribe a copy of the Makḥzan-ul-Asrār itself; but the only copy he
could procure at that time was full of mistakes and illegibly written by some illiterate Hindū. So he preferred to make the present extract, and named it Muntakḥab-i-Qādiri, after the holy saint Shaykh 'Abd-ul-Qādir Jīlānī, of whom he was a follower.

fol. 2r. Begins the preface of Shāh Wali Muḥammad.

میاس و معاشت مر حضرت و جوید مطلق را که بصر اجناس
و انواع تخفیصات علی الدوام موجود و مشهود اوسط

In this, Wali Muḥammad says that he has taken utmost care to explain the hidden meanings and the deep sense of those difficult verses of the Maṣnawi which were not understood and therefore omitted by other commentators.

The names of Jāmī and Muḥammad Rīḍā frequently occur in the present work.

fol. 2v. The commentary begins with the initial line of the Maṣnawi:—

بشنو از عی نی چون حکایت میکند—معمیش همانست که حضرت
مولوي جامی قدس سره لوحه اند که لی را با وصلان کامل و کاملاً
مکمل که از عوود و خلق فلی بهده اند

Written in two different hands.
fol. 1v-158v. Ordinary Indian Nasta‘īlq.
fol. 159v to the end in Shikast.
Dated, 14th Shawwal, a.h. 1224.

No. 86.

fol. 97; lines 11; size 10 × 6; 8 × 4½.

جوهر مولوی و لالی مشنوی
JAWĀHIR-I-MAULAWĪ-WA-
LAĀLI-I-MAṢNAWĪ

A short selection from the Maṣnawi.
By Abū Bakr al-Shāshī.

Two persons named Zain al-Dīn Abū Bakr and other Taḏkiras, but none is called Shāshī.

Begins:

拄木 الله حم Hayes اما م و صل و علي خيير الذاكرين محمد و آله
الظهرين الطيبين اجمعين بعد اباد ميكود الشيخ قطب
العارفين... زين الملة و الدنيا مولانا ابوبكر الشاهي قدس مره

In the introduction, prefixed by some unknown person, it is said that Abū Bakr Shāshī, who is called Zain al-Dīn Abū Bakr Shāshī, was requested by some of his intimate friends to make a selection from the Maṣnawi, and to arrange it from the standpoint of the Sūfis; but out of respect he did not dare do it until, as it is said, he was ordered in one of his dreams by Maulawī Rāmī to do it. So he made this extract and divided it into sixty-three chapters, some of which are enumerated in Ethē, India Office Lib. Cat., No. 1087.

The selection of the Maṣnawi begins on fol. 2b with the initial line of the first daftar.

This copy contains only sixty-one chapters.

fol. 1* contains the autograph and seal of Badr-ud-Daulah Shuja‘-ul-Mulk Muḥammad Sa‘ādatmand Khān, Bahādur Asād Jang, dated A.H. 1239.

The colophon reads:

تبمز تمام هد در بلده پناور در دولت خانه مرزا خوشحال بیگه

بتاريخ 1089 شهري ماه محرم

The last folio bears a signet and seal, dated A.H. 1094, of one Muhammad Mofżīr.

Written in fine Nasta‘īlīq, within gold-coloured borders, with two double-page decorated 'unwāns.'
No. 87.

foll. 270; centro column 21 lines; marginal column 16 lines.
Size 10½ × 6; 6¼ × 4.

ديوان جلال الدين رومي

DÎWÂN-I-JALÂL-UD-DÎN-RÛMÎ.

Usually styled as Diwân-i-Shams-i-Tabriz.
Begins—

(?)

صد ذركي دلبا كأنها نبودس زابيدا

Maulawi Rûmî has adopted in the diwân the takhallus of Shams-i-Tabrizi after the name of his spiritual guide Shams-ud-Dîn Tabrizi. Hence it is also called Diwân-i-Shams Tabriz.

This copy begins without any preface, and the initial line does not correspond with any of the other copies, some of which have a preface by some anonymous editor who compiled it in Rabî‘ I., A.H. 817 = A.D. 1414. See Rieu, p. 599; Rieu Suppl., Nos. 243–4; Ethé, Bodl., col. 522; Ethé, India Office Lib. Cat., No. 1109; G. Flügel, I., p. 522; Sprenger, Oude Cat., p. 497; Leyden Cat., vol. ii., p. 113; Gotha Cat., p. 69; Munich Cat., p 16; St. Petersburg Cat., p. 214, and Hammer Redekunste, p. 172. For extracts, see Krafft, p. 65. Select poems have been edited, with a translation in German verse by V. von Rosenzweig, Vienna, 1888. An edition has been lithographed in Lucknow, 1878, with the title, Diwân-i-Hadrat-i-Shams Tabriz.

The Rubâ‘iyât mentioned in other copies are not found in this MS., and a very few Tarkîb-bands are found on one or two folios.

Folios are missing after foll. 1 and 160.

Written in fine and beautiful Nastâ‘îq, within gold and coloured borders, with a single-page decoration in the beginning.

The colophon is dated, Sha‘bân, A.H. 1017.

Scribe, Majd-ud-Dîn مجد الدين مجيد الصسبي الكهفائي
THE DĪWÂN OF IMĀMĪ.

Imāmī, with his full name Šāh Ṣadīq, was originally of Herāt, but spent the greater portion of his life in Kirmān and Isfahān. He was one of the most learned poets of Khurāsān, and the noble Qāḍī family of Herāt is said to be descended from him. He was a contemporary of Shaykh Sa’dī, and Khwājah Majd-ud-Dīn Hamgar. Daulat Shāh, on the authority of the author of the Nuzhat-ul-Qulāb, narrates that the four distinguished scholars, viz., Khwājah Shams-ud-Dīn Muḥammad, known as Ṣāhib-i-Dīwān, Malik Mu’īn-ud-Dīn Parwānāh (who was the governor of Rām and died in A.H. 677 = A.D. 1274. See Rien, p. 594), Maulānā Nūr-ud-Dīn Raṣṭī and Malik Iftikhr-ud-Dīn Kirmānī, on consultation with each other, sent a Qiṭʿah to Majd-ī-Hamgar, in which they asked his opinion about the poetical compositions of Imāmī, Sa’dī, and even about his own—

and Majd-ī-Hamgar exaggerated the merits of Imāmī to such a degree that he gave him preference over all, and even over Sa’dī, and decided the question in the following Rubā‘i:

ما كرِّجه بنطق طوطِي خوش تفسِيم
پر هنرگ غنطاوی مسعودی مگسِم
در شیرو شاعری باجماع امِم
هرگز من و سعدی پامامی نرسِم
Imâmi flourished during the time of the Atâbaks of Fârs, to whose praise he addressed several Qasidas. A beautiful Qasidah, which he addressed to his patron, Fâkhri Mulk, is quoted in Daulat Shâh.


Notices of Imâmi's life will be found in Makhzan-ul-Ḡarâʾīb, fol. 14; Yad-i-Bayḍâ, fol. 8; Mirʿat-ul-Khiyâl, p. 50; and Taqi Aḥâdî, fol. 64. See also Rieu Suppl., No. 213, ii.; Ethé, Bodl. Lib. Cat., No. 676; and Sprenger, Oude Cat., p. 439, where other copies of the diwân are mentioned.

This copy of the diwân contains Qasidas, Ėazals, Muqaṭṭât and Rubâ'îs.

The Rubâ'îs begin on fol. 94a, as in the Bodl. Lib. copy:

ке جان گً وگه ت جانست خوانائ
ке آلتینه ہو دو ہانست خوانائ
سر نفس ار بدائي از حکمت نفس
در هر نفس اپنہ خواہی آئست خوانائ

The fly-leaf bears the signature of H. Blochmann, dated 1868, with a note: "Copied from the MS. in the A. S. Bengal."

Written in a clear Nastaʿliq.

No. 89.

foll. 49; lines 17; size 7½ × 4½; 5 × 2½.

دیوان عراقی

DĪWÂN-I-IRÂQĪ.

Beginning as in Rieu, ii., p. 594.
Fakhr-ud-Din Ibrāhim bin Shahrūrī ʿIraqī, one of the greatest mystic poets of his age, was born in the village Mahal, in the Aʿlam district of Hamadān (see G. Browne’s Biographies of Persian Poets, translated from the Tārīkh-i-Guzidah). At an early age he learned the Qurān by heart, and recited it with such pathos and melody, says Jāmi, that the people of Hamadān were charmed with the sweetness of his voice. He was educated in several well-known madrasahs of his native place, and became a pupil of the great Sūfī, Shihāb-ud-Dīn Suhrāwārī, at whose instructions he came to India and settled in Multān under the spiritual care of Shaykh Bahā-ud-Dīn Zakariyyā of Multān (d. A.H. 666 = A.D. 1267), who gave his daughter in marriage to ʿIraqī. The issue of the marriage was a son, whom the poet named Kabīr-ud-Dīn. Bahā-ud-Dīn, on his death-bed, appointed ʿIraqī his successor. After a long sojourn of twenty-five years in India, ʿIraqī proceeded on a pilgrimage to Mecca, and then visited Rūm, where he came in contact with Ṣadr-ud-Dīn Qūniyāwī (d. A.H. 672 = A.D. 1273) and wrote his well-known Sūfī tract, Lāmaʾât. Here Muʿīn-ud-Dīn Parwānāh, the governor of Rūm, who died in A.H. 677 = A.D. 1278, entertained high regards for ʿIraqī, and is said to have become his disciple. From Rūm ʿIraqī travelled to Egypt, where the then reigning king took him as his spiritual guide, and appointed him the Shaykh-ash-Shuyūkhi of Egypt. Subsequently the poet retired to Damascenus, and after staying there for six months, he was joined by his son Kabīr-ud-Dīn, in whose company he passed only a few happy days, and died, according to Tārīkh-i-Guzidah, in the Jabal-ūs-Sāliḥ, in Syria, in A.H. 686 = A.D. 1287, or, according to Naṣabat, p. 700, on the 8th Dīlqāʿ, A.H. 688 = A.D. 1289. This is followed by Majālis-ul-Ushshāq, fol. 108v; Ḥaft Īqlim; Khulāṣat-ul-Afkār, f.l. 123a; Ṣuḥuf-i-Ibrāhim, fol. 594b; Riyyādush-Shuʿarārā, fol. 256b; and Mirʿat-ul-Khiyāl, fol. 63. Daulat Shāh, p. 215, however, places the poet’s death in A.H. 709 = A.D. 1309, which is adopted by Taqī Kāshī, Oude Cat., p. 17, and Taqī Auhādī, fol. 444a. The diwān consists of Ṭaṣādīs, Gazals, Tarjih-bands, Qīṭās, and Marāṣis without any alphabetical order. fol. 1r. Ṭaṣādīs.
fol. 8v. Tarjī'bands beginning:—

الروس تلالحب بدماد
ام همروس تبللس لغمام

The burden runs thus:—

که همه اوسم هر چه هست پنی
جان و جانان و دلبر و دل و دین

fol. 11v. Ġazals beginning:—

مرا ازهر چه در عالم رخ دلدار اولی تر
نظر پرن میکنم باری باری بار اولی تر

fol. 14v. Another series of Tarjī'bands, beginning:—

در جام جهان نمای اول
شد ناهش همه جهان مسلم

The burden runs thus:—

می نی خ جانفرای ماقی
در جام جهان نمای باقی

fol. 19v–39v. Ġazals and Qiṭ'as intermixed; beginning:—

لقد اطلعست من قید الفراقي
فمالي ل اطه صعب الطبقاقي

First four of these Ġazals consist of alternate Arabic and Persian verses.

fol. 39v. Rubā'īs, wrongly styled here as Qiṭ'as; beginning:—

ای زندگی لئ و توائم همه تو
چالی و دلی ای دل و جام همه تو

fol. 43v. Maršiyah, or elegy written on the death of Shaykh Bahā' ud-Din Zakariyya, with the following heading:—

این مرثیه یا سم که هیغ فضر الکین عراقي گفته اسب در فراقی
هیغ خود بعد از وفات هیغ بهاء الکین زکریا رحمة الله عليه
Beginning—

کارم از دمست رفته و دمسي از کار

دیده ای نور ماند و دل ای یار

foll. 45ª-49ª. Qasidas and Gazals intermixed.
This copy ends with the following line:—

عراقی خود ندارد چشم ورنه

رخت خورشید تابان می نماید

For other copies, see Sprenger, Oude Cat., p. 440; Rieu, p. 593;
Ethé, Bodl. Lib. Cat., No. 680; Ethé, India Office Lib. Cat., No. 1116;
and Rosen, Persian MSS., pp. 203-205.
Written in ordinary clear Nasta‘iliq.
Not dated, apparently 17th century.

No. 90.

foll. 44; lines 16-18; size 8 x 4¾; 5½ x 3½.

دیوان مسجد همسر

THE DĪWĀN OF MAJD-UD-DĪN HAMGAR.

Beginning—

کچاسب در همه ملک جهان مسلمانی

که مهر دل نسبارد بدمس شیطانی

Khwājah Majd-ud-Dīn خواجه مجدالدنی هب بعله معروف به مسجد همسر, better known as Majd-i-Hamgar, was a contemporary and a fellow-citizen of the celebrated Šādi of Shīrāz. Besides being recognised as an authority in Persian poetry, he was noted for his eloquence and his calligraphy. Majd-ud-Dīn is said to have traced his origin to Anūshirwān, and this statement is strongly supported by Daulat Shāh, who says that, owing to his high lineage, the poet was highly respected
by the kings and nobles of his age, and freely associated with them; but the word Hamgar (which generally means a "weaver"), after the name of the poet, throws at least some doubt on the correctness of the statement regarding his origin. Taqī Kāshī (Oude Cat., p. 17), distinctly designates the poet as Khwājah Majd-ud-Dīn Hibat-Ullah ibn Hamkar. A grandson of this Majd-ud-Dīn, who transcribed some Rubā'is of the poet in a.h. 697 = a.d. 1297 (see Rieu Suppl., No. 211, vii.), calls himself Ishāq bin Qiwām Muḥammad Hamgar. From this we can conclude that Hamgar was the family epithet of the poet.

Majd-ud-Dīn was in high favour with the Atābak of Fārs, Sa'd bin Abū Bakr bin Zingī, to whom he was a panegyrist. After the death of this prince he went to Yazd, and thence to Iṣfahān, where he was warmly received by the great Sāhib-i-Diwān Khwājah Shams-ud-Dīn Muḥammad and his son Khwājah Bahā-ud-Dīn. Majd-ud-Dīn was a constant companion of Bahā-ud-Dīn. He addressed several panegyric Qaṣīdas to these Khwājahs, and composed a beautiful elegy on the occasion of Bahā-ud-Dīn's death.

Azād Bilgramī, in his Khazāna-i-Āmirah, narrates that one day Majd-ud-Dīn, while in the company of Bahā-ud-Dīn, daringly said that he could finish the "Saljūq Nāmah" in one day.* The poet, kept to his word by Bahā-ud-Dīn, completed the work within a few hours in a.h. 669 = a.d. 1270, as would appear from the following verses of a Qīṭāh (quoted in the Khazāna-i-Āmirah), which the poet composed to commemorate its completion:

يِهَدْ صَائِمُ رُؤْوَیَ كَمْ از دَوْ دَاكِکْ شَهْی
کتاب قَصْةُ سَلَیْفَتُهُ كَرَدْ تَنَامْ
بِسَال شَفَصَد وَسَحْثَ وَهَلْ از حَسَابِ عَرَبْ
شَهِ دَوْ شَهْی وَ فَرْغَیْدَهُ مَلاُ مَاهِ صَیامَ

Except Azād, no other biographer mentions any Saljūq Nāmah composed by this Majd-ud-Dīn. One Saljūq Nāmah, composed by Zahir-ud-Dīn of Nishāpūr, is mentioned in H. Kh., vol. iii., p. 606. (See also Rieu, vol. ii., p. 849a.)

According to Taqī Kāshī (Oude Cat., pp. 17 and 478), Majd-ud-Dīn died in a.h. 686 = a.d. 1287. See also Ethē, Bull. Lib. Cat., Nos. 678 and 679, where copies of his diwān are mentioned, and Rieu Suppl., No. 211, ii., iv. and vii.

* By this "Saljūq Nāmah" the poet probably meant the big poetical history of the Saljūq Dynasty composed by Qānīfī, who was living in Qānīyah in a.h. 672. (See Rieu, ii. p. 583a.)

VOL. I.
Notices on his life will be found in Daulat Shāh, p. 176; Taqī Aḥṣadi, fol. 644; Haft Iqlim, fol. 65; Riyāḍ-nsh-Shu'arā, f.d. 368; Mir'at-ul-Khiyāl, p. 54; Makhzan-ul-Ġara'īb, fol. 751; Ātash-Kadah, p. 390; Majma'-ul-Fuṣahā, vol. i., pp. 594–8.

This copy of the diwān contains for the most part Qašidas intermixed with a few Gazals without any alphabetical arrangement. The Rubā'is and Qiṭ'as mentioned in Ethē, Boll. Lib., copy No. 678, are wanting in this copy.

Written in fair Nasta'lig, within gold-ruled borders.
Not dated, apparently 10th century.

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**No. 91.**

foll. 281; lines (centre column) 9; marginal column (double) 21.
Size 13 × 8; 8 × 5.

کلیات سعدی

**KULLIYĀT-I-SAʿDĪ.**

The complete works of Shaykh Musharrif-ud-Dīn Muṣliḥ b. ʿAbd-Ullah Saʿdī, شیخ مسرف الادی مسلم بن عبدالله سعدی الشیرازی, who was born about A.H. 580 = A.D. 1184 in Shirāz. He derived his poetical name from the Atābak of Fars, Saʿd bin Zingtī, d. A.H. 623 = A.D. 1226, to whose service his father ʿAbd-Ullah is said to have been attached. This monarch conceived a great affection for the young Muṣliḥ-ud-Dīn, and on the death of the poet's father took him under his care and sent him to the Nizāmiyāt Madrasah to prosecute his studies under the guidance of Abul Faraj bin Jauzī, d. A.H. 597 = A.D. 1200. After a careful study of philosophy and religious dogmas, he turned his attention towards Sūfism, and became the disciple of the celebrated saint, Shaykh Shihāb-ud-Dīn ʿUmar Suhrawardi, who died in A.H. 632 = A.D. 1234.

Daulat Shāh, Amin Rāzi, and several others, assert that Saʿdī was a disciple of Shaykh ʿAbdul-Qādir Gilānī (who died in A.H. 561 = A.D. 1165), and that the poet accompanied him on his pilgrimage to Mecca. But this seems to be erroneous, since Ḥamdullah Mustaʿufī, in his Tārīkh-i-Guzidah, written forty years later, assigns the poet's death
to the 17th Dil Hajj, A.H. 690 = A.D. 1291, while Taqī Auḥādī, Jāmī, Amin Rāzi, and many others, assert that Sa'dī died in A.H. 691; and even if it be granted that the poet lived for 120 years, as asserted by some, the date of his birth would fall 9 or 10 years after the death of 'Abdūl Qādir Gilānī. The above statement seems to have been based on a very common reading of the second story of chapter second in Gulistān, which runs:—

عبدالقادر کیلانی را رحمة الله عليه دیدم که در عرصم کویه روزی بر حَصّا نهاده همیگفت

but on consulting an old and correct copy of the Gulistān, it will be seen that the story runs thus:—

عبدالقادر کیلانی را رحمة الله عليه دیدم... and not دیدند. Taqī Auḥādī, however, says that Sa'dī was a disciple of Mūsā b. Qissalūl, the Mālikī judge of al-Ṭiqi b. Ḥabīb, d. 673 = A.D. 1274 (see Majmā‘ul Fussāḥā, p. 338), but this is not supported by any other Taqīkārāh.

After completing his studies he went on distant travels, and is said to have visited even India, as mentioned by him in the eighth chapter of the Būstān:—

بیت دیدم از عاج در مومینات
مرصع چه در چاهیست ماناب... ..

Again he goes on to say—

بیست آمید بعد از آنان رستویض
و زالجا براه یس تا حنیف

He went on pilgrimages to Mecca not less than fourteen times, and on most occasions on foot, and is said to have served for a long time as a water-carrier at Jerusalem and in Syria, giving water to travellers and pilgrims. He passed his last days in his native place, Shīrāz, where he died and is buried. His tomb is still known as Sa'diyah. It is asserted by some that Sa'dī was the first poet who composed Hindūstānī verses, and examples of such verses, bearing the poet’s name, are also given to us; but save and except his travels in India, in the course of which he probably acquired some knowledge of that language, there is no substantial evidence to support the assertion.

Bisutún was the first man who collected and arranged the works of this most famous of Persian authors.

For notices on Sa‘di’s life and his works, see Daulat Shah, Browne’s Edn., pp. 202–210; Haft Iqlim, fol. 63b; Taqi Anhadí, fol. 290b; Khulaṣat-ul-Afsár, fol. 74b; Nafahát-ul-Uins, Cal. Edn., p. 699; Khazánát-i-‘Amirah, fol. 185b; Riyād-us-Shu‘arà, fol. 166b; Makhzan-ul-‘ajarib, fol. 221; Ātash-Kadah, p. 360; Šuhuf-i-Ibrāhīm, fol. 414a; Nashtari-i-Jahq, fol. 754; Mir‘at-ul-Khiyāl, Cal. Edn., p. 61; Ḥabib-us-Siyar, vol. ii., Juz. 4, p. 130; Majlis-ul-‘Ushshāq, fol. 111a, and Majma-ul-Fuṣāhā, p. 244. For his life and works see also Rieu, pp. 595–608; Spranger’s Oude Cat., p. 545: Ethé, Bodl. Lib. Cat., Nos. 681–748; Ethé, India Office Lib. Cat., Nos. 1117–1185; W. Persch, p. 88; and Berlin Cat., pp. 800–826; G. Flügel, vol. i., p. 527; Cat. des M. S. M. et Xylographes, p. 337; Rosen, Persian MSS., pp. 175–202; J. Aumer, p. 16; Ouseley Biogr. Notices, p. 5; Wiener Jahrbucher, vol. 64; Anzeigebblatt, p. 5; and especially Cholmogorof, in “the Gelehrte Denkschripten der Kasaner Universität,” 1865, p. 525, and 1867 (reprinted Kasan, 1867); and Dr. W. Bacher, Sadi-Studien, in “Zeitschrift der D. M. G.”, vol. 30, pp. 81–106; and Sadi’s Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer’s critical remarks in “Zeitschrift der D. M. G.”, vol. 34, pp. 389–402); compare also F. Nève, Le poète Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31–37, and Ethé, India Office Cat., Nos. 117–185, and Encyclopaedia Britannica, Ninth Edn., vol. xxii., p. 142, etc.

The Kulliyát has been printed and lithographed in Calcutta, 1791–1793, by J. H. Harrington, in two volumes; in Bombay, a.h. 1226, 1267, 1280, etc.; Dehli, a.h. 1269; Cawnpur, a.h. 1280; Lucknow, a.h. 1287; Tabriz, a.h. 1257 and 1264; Tehran, a.h. 1263 and 1268, etc.

Contents of the Kulliyát:

A. Centre column.

fol. 4v. Preface of ‘Alī b. ʿAbdulbaker, a.-h. 728 = a.d. 1325, who collected and arranged the gazals of Sa‘di alphabetically in a.h. 726 = a.d. 1325, and subsequently improved the same in a.h. 734 = a.d. 1333, with an alphabetical index. See Rieu, p. 596.

The preface has been translated into English by J. H. Harrington in the Calcutta Edn., pp. 24–26.

The preface begins:

تكرر و سياس معيودي جلبت قدرته ك إنهذينة مخولات

بالليست
I.

میاسن بیغایت و متساکیش بی از نهایت آفریدگاریا جاج جلاله و
عم لواله که از کم یا موجودات در دریای وجود

II.

الف. دوم ریساله (رساله ثانی در مجلس بینگانه) the five majlis or homilies.

Beginning—

الصد لله الذي خلق الرجوب من عدم
فبدت علي صفاته انوار اسرار القدم

Ethé, Bodl. Lib. Cat., No. 681, ii., appears to have read the above
verse as prose, and his "قبيلة" instead of "فیت" in our MS.,
spoils both the meaning and metre. The above Qašïdah of ten lines
contains Arabic and Persian verses alternately; on fol. 23½ begins the
second majlis.

قال الله تعالى يا ایها الذين آمنوا ان تة الله أي کسای که
بودانیس حق جل و عالی اسرار دارید

On fol. 31½ is the third majlis (المجلس الثالثه), beginning—

قال رسول الله صلى الله عليه و آله و سلم من اصحاب و
همومهم و احد کتافه الله تعالى هموم الدنيا و الآخره... مهتر
عالم و مید بی آدم چنین میفرماید كه هرکس كه بامداد مسر
ار جامه خواب بردارد

On fol. 35½ begins the fourth majlis (المجلس الرابعه)—

بسم الله الرحمن الرحیم بنام خداوند، تشایسته نشرمان که تا
اور نوراهد صبا پرده گل نگفاند
On fol. 43° is the fifth and the last majlis (المجلس الخامس) beginning—
ملكا مارا از همه معاصی نکاه دار توافق طاعات و عبادات ارزانی کن

The fifth majlis has been translated into English by J. Ross, Bombay Transactions, vol. i., pp. 146–158.

III.

fol. 58° (رساله در سوال صاحب دیوانی) (رساله، ول...) This Risālah contains the five questions of Khwājah Shams-ud-Din Muḥammad Juwaynī Ṣūḥīb Diwān (d. a.h. 683 = A.D. 1284) to Sa’dī, with the answers of the latter.

Beginning—
صاحب صاحب قرآن خواجه زمین و زمان لیکو می‌برد و صورت همس‌الدین، والدین

It has been translated into English by Harrington, Introduction, pp. 14–17, and into German by Graf, Lustgarten, ii., pp. 136–142.

IV.

fol. 62° (رساله در سوال مولانا معدالدین در عقل و عشق) (رساله دولت...) which is styled here. Beginning—
رساله راه جدا پادشاه ملک مغض
ای ز الفاظ توافق بر از در تهیم

This Risālah is in answer to a question of Maulānā Sa’d-ud-Din.

V.

fol. 67°. This is styled as (رساله مسیم در نصیحت ملک) (رساله مسیم در نصیحت ملک).

Beginning—
بسم الله الرحمن الرحیم المجد لله كافی حسب الغدیق
وحده و السعد علي لمعه و استراحته
The text has been edited by Latouche, Zenker ii., 1848, and by Barle, Vienna, 1856.

VI.

fol. 78b. Three short tracts as follow:—

1. رساله اول رساله سلطان آباقا.

Beginning—

شیخ معبدی رجعت الله عليه فرموده اند که در وقت مراجعه
از زیارت که به چنین بدار الملاک نبود رسدیم

This tract contains a short description of the poet’s interview with Sultán Abáqa, through Khwájah Shams-ud-Din, and his advice to the Sultán in the following Qiţ’ah, fol. 80b:—

شیخ که حفظ رعیت نکاه میدارد
حالیت باد خراشش که مزد چنین پانیست
وگردید راعی حکایت زهر و مارش باد
که هر چه میپردازد اوت جناب مسلمانی اسم

It is said that the Sultán was so much affected by the above Qiţ’ah that he could not help shedding tears.


2. fol. 81a. دوم حکایت اکیانو.

Beginning—

معلوم شد که خسرو عادل دام دولته قابل تربیت است

This tract contains much advice given by Sa’dí to Ankiyánú, the Mugal governor of Fārs, A.H. 667–670 = A.D. 1269–1272.

3. fol. 80b. سوم حکایت ملک همس الدين تازی گوی.

Beginning—

در زمان حکومت ملک عادل مرجوم همس الدين تازی گوی

This tract contains an anecdote relating to Sa’dí’s remonstrances made to Malik Shams-ud-Din, the revenue collector of Fārs in A.H. 676 = A.D. 1277.

VII.

fol. 88a. کلستاش. The Gulistân.
Beginning—

منت خدا‌پنا عز و جل که طاعتش موجب قرین‌تست آلع

The Gulistân was composed in A.H. 656 = A.D. 1257.

The numerous editions of the Gulistân may be enumerated. Calcutta, 1806 (Persian and English by Fr. Gladwin, 2 vols., reprinted. London, 1809), 1828 and 1851 (by A. Sprenger), also 1861 (school edition); Bombay, A.H. 1249 and 1844; Lucknow, A.H. 1264, 1284 (some with Urdu translation), 1297 (with marginal notes) and 1882; Lahore, 1870; Delhi, 1870; Cawnpore, 1887; Tabriz, 1821; Bulaq, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1870; European editions by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863; and by J. T. Platts, London, 1874. Translations:—into French, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (le Parterre de Fleurs), Paris, 1828; (lihographed), and by C. Defrimery, Paris, 1858; into Latin, by Gentius (Rosarium Politicum, etc.), 1651; second edition, 1655; into German, by Adam Olearius (Persischer Rosenthal), Schleswig, 1654; new edition in 1660, etc.; by B. Dorn (Drie Lustgänge aus Saâ'd's Rosenhain), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846; into English by Fr. Gladwin, Calcutta, 1806, and in London, 1833; by Dumoulin, 1807; by James Ross, London, 1823; new edition, 1890; by E. B. Eastwick, Hertford, 1852; new edition, London, 1880; by J. T. Platts, 1873.

VIII.

fol. 257a. کتاب صاحبه or epigrammatic poems in the form of Muqâṭî'ât dedicated to Shams-ud-Din Şâhib-Diwân.
Beginning—

طریق و رسم صاحب دولتنائست
که بوازند مردان تکوا را

The initial line of this agrees with that of Ethê's, Bodl. Cat., No. 682, art. 18. The prose introduction is wanting here.

IX.

fol. 4b. بستاقان. The Bûstân. Margin column.
Beginning—

بنام خداوند یان آفرین
حکیم ممفی در زبان آفرین

It was composed in A.H. 655.

ز رحمص فزوني بون پنچاه و بنج


X.

fol. 91ª. کتاب قصاید عربی Arabic Qaṣīdās.

Beginning—

حیسن بیشندی المدامع لا نجری آل-

XI.

fol. 95ª. کتاب قصاید فارسی. Persian Qaṣīdās in alphabetical order.

Beginning—

شکر و مسیمان و مسئ و عزفت خدايرا
پورودگار خلق و خداوند کبیرا

Nineteen of these Qaṣīdās have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., ix., pp. 92–135 and xii., pp. 82–118.
XII.

fol. 120⁴. كتاب مرائي, or elegies.  
Beginning—

دل شکسته که مرهم نهید دگر بارش
پیشیم خسته که از پا یار بر کند خارش


XIII.

fol. 124⁴. كتاب ملمعات, or poems with alternate Persian and Arabic verses.  
Beginning—

تو خوش خلق بریزی و روی برناوی
ندانست چه مکافات این گنه پاپی

Compare Ethé's, Bodl. Lib., No. 681, art. 10.

XIV.

fol. 128⁴. كتاب ترجیعات, or refrain poems.  
Beginning—

ای مرد بلند فامست دوست
وه و چه همانیلست چه نیکوسنت

Corresponding to the initial line of Ethé, India Office Lib. Cat, No. 1117, art. 13, with the alteration of the word چماپیلست, where it is چماپیلست. Compare also Ethé, Bodl. Lib. Cat., No. 683, art. 14. The usual beginning in other copies, آی زلف توهر خمایه کسندی, is found here on fol. 131ᵃ as the beginning of the eleventh poem of the Tarji'āt.

XV.

fol. 134⁴. كتاب طيبات, or pleasant gazals, in alphabetical order.  
Beginning—

اول دفتر بنام ایزد دانا
صاحب پرویدگار حی توئانا
Fourteen of these gazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xiii., pp. 443–467.

XVI.

fol. 203b. كتاب بدايع, or ornate gazals in alphabetical order.

Beginning—

ایکه انکار کنی عالم دروهانرا
تو چه دانی که چه سامان و مرسم ابسانرا

agreeing with Ethé, India Office Lib. Cat., No. 1124, art. 10, and No. 1126, art. 12.

Ten of these gazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 541–554.

XVII.

fol. 236b. كتاب خواتینم, or signets, in alphabetical order.

Beginning—

مهسا و حمد بی پایان خدا را
که صنعش در وجود آورد ما را

Seven of these gazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 554–564.

XVIII.

fol. 240b. كتاب غزليات قدمی Arranged in alphabetical order.

Beginning—

ای پار ناگزیر که دل در هوای تست
جان لیز اگر قبول کنی هم برای تست

This portion begins with the gazal rhyming in ی and ends with ی

XIX.

fol. 254b. كتاب مقاطعات, or fragmentary poems, arranged in alphabetical order.
Beginning—

XX.

fol. 256v. Obscene poems and mock homilies, with a short prose introduction in Arabic.

1. كتاب خبيغاته و مجلس هزل و مضحكاته. Obscene, or obscene poems.

Beginning—

قال مسudi الزميني بعض ابنای الملوك ان اصنف لهم الع

The first poem begins with the line:

غازري حصم ول دل روئي داشه
خاطر اتدر کمک موتی داشه

Ethé, Bodl. Cat., No. 681, art. 17, has روئي instead of روئي, موئي instead of موئي, and شکج instead of کمک.

On fol. 258v is an obscene story in the form of a Mašnawī, beginning—

آن شیبیدی که در بلاد شمال
بود مرنه بپسیل صاحب مال

See Ethé, Bodl., No. 692.

2. fol. 262v. Called مجلس اول در هزل.

Beginning—

الفن الشيطان ان


Beginning—

حدثنا (مسجد ابی لبسان قال اخبرنا ابی زهیده الكوفي
المضحکات

4. 268v. or comic pieces.

Beginning—

هتشی از فلسفی سوال کرد که مرا افتیاد همسر شکسته آن.
XXI.

fol. 269b. رعاياءه or quatrains in alphabetical order.

Beginning—

هر ساعد انقرف پژوهش خومنا
آگاهی نیست مردم بیرونرا

XXII.

fol. 277b. Short Mażnawi poems.

المشياب من الصاحبه.

Beginning—

همه را ده چو میلهی مرسوم
له یکی راضی و گرگ مشروم

This agrees with the second section of the mentioned in Ethé, Boll., No. 682, art. 18. See also Ethé, India Office Lib. Cat., No. 1120, art. 10.

XXIII.

fol. 280b. کتاب فردیاف, or detached distichs.

Beginning—

چه زی که براپیدنت بتوییق از دسوت
در حق کسی کن که ورا کاری هست

After eleven distichs the manuscript breaks off with the line—

این طالع من لیست که نزدیک تو اش
مگویست از دور پیامی برسانم

This is a beautiful old copy of the Kulliyât, with whole-page miniatures on foll. 1b, 2a, and 281a; foll. 2b, 3b, and 4b, full gilt ground, with sumptuous decorations and colours. The first two folios contain a table of contents written in white.

Foll. 6a, 16b, 20a, 32a, 34a, 38b, 43a, 50b, 63a, 64a, 77b, 80a, 83a, 87a, 103b, 109b, 119a, 121b, 129a, 137b, 151a, 156a, 163a, 171a, 183a, 187b, 197a, 199a, 205b, 209a, 224a, 228a, 232b, 236a, 241a, 249b, 255b, 267b, and 280b contain smaller size miniatures in the finest Persian style, and beautifully
illuminated headings at the beginning of each book or part, and numerous ornamentations throughout.
Written in a beautiful and clear Nasta’liq.
Not dated, apparently 15th century.

No. 92.
The same.

Another copy of the Kulliyat.
After ‘Ali bin Ahmad’s preface follow:—
1. fol. 2b (margin). First risalah beginning as in the preceding copy.
2. fol. 4a. Second risalah (دور مجلس پیکانه), beginning as usual.
3. fol. 14a (margin). Begins the third risalah (رسالة صاحب دیوان) as in the preceding copy, but without any distinct heading.
4. fol. 15a (margin). Without any heading, begins the fourth risalah known as (عشق و عشق), beginning as in the preceding copy.
5. fol. 16a. Fifth risalah (نصيب الملوك), beginning as in the preceding copy.
6. fol. 21b. Sixth risalah, containing the usual three single risalat, viz., ملك الکیانو، رساله مسلطان إیاقا (on the margin), and حکایت ملك همس الدین مرحوم on fol. 23a. The beginnings of all these three risalas agree with those of the preceding copy.
7. fol. 24b. بوسان.
8. fol. 99b. کستان.
9. fol. 153b. قصائد عریضی. It begins here:—

جیبت بعضی المد امع لاحیر
فلما طعن الماء استعمل علي ا سكر

10. fol. 100b. قصائد فارسي, in alphabetical order, beginning as in the preceding copy.
11. fol. 183b. كتاب مرائي, or elegies, and مملعات, that is, poems, with alternate Persian and Arabic verses, are intermixed here. It begins here:—

خليبي الهدى الفحي (الجحي) و اصل
وليك من هداد الله افعال

See Ethé, Bodl. Lib. Cat., No. 686, art. 12, and also Ethé's, India Office Lib. Cat., No. 1117, art. 11. The usual initial line of the مرائي, viz., دل شکسته که مرهم نهد آلح, is found here on fol. 186a (margin), and the usual first line of the مملعات, viz., تعودون خلق بریزی آل, on fol. 184b.

12. fol. 191b. ترجيعات.
Beginning—

اي زلف توهر خسی كسدي
چشم بكرمه چشم بدي

See Ethé's, Bodl. Lib. Cat., No. 681, art. 11.
13. fol. 197b. كتاب طييات. Alphabetically arranged as in the preceding copy.

14. fol. 277b. بدائع.
Beginning—

الصدق لله رب العالمين علي

Comparo Ethé's, Bodl. Lib. Cat., No. 681, art. 13.
15. fol. 308b. كتاب خوارثيم. Beginning as in the preceding copy.
17. fol. 326b. صاحبیه.
Beginning—

الصدق لله نعمة و ايد المزيد من كرمه

The initial line of the first poem is—

نگیم ختم رسالت مجد عربي
مششيع روز قيامت مجد عربي

Exactly agreeing with Ethé's, India Office Lib. Cat., No. 1118, art. 14.
18. fol. 344b. رياضيات.
Beginning as in the preceding copy.
This Maṣnawi poem, regarding the author-ship of which there is much dispute, is very seldom found in copies of the Kulliyat. It is, however, included in the Calcutta edition of the Kulliyat. The work is ascribed to Sa'īdī in Tārīkh-i-Muḥammadī, written A.H. 842 (see Rieu, p. 865), but it is not included in Bisutūn's edition.

Compare Ethé’s Bodl. Lib. Cat., No. 681, art. 18, and Ethé’s India Office Lib. Cat., No. 1118, art. 16.

This beautiful MS. contains on foll. 47ᵃ, 49ᵃ, 55ᵇ, 57ᵇ, 80ᵇ, 83ᵇ, 89ᵇ, 91ᵃ, 93ᵃ, 104ᵃ, 106ᵇ, 109ᵇ, 112ᵇ, 113ᵇ, 130ᵇ, 138ᵇ, 141ᵇ, 146ᵇ, 177ᵇ, 180ᵇ, 187ᵇ, 193ᵇ, 203ᵇ, 204ᵇ, 212ᵇ, 221ᵇ, 240ᵇ, 248ᵃ, 253ᵇ, 264ᵇ, 269ᵇ, 288ᵃ, and 307ᵇ; small miniatures, in fine Cashmere style, within gold borders, illuminated and embellished by arabesque colours throughout, with decorated headings at the beginning of each part.

Written in a clear Nasta’liq, in original Cashmere binding.

Not dated, apparently 17th century.

No. 93.

foll. 92; lines 11; size 6½ × 3½; 4 × 2.

شش رسالة ساعدي

SHASH RISÂLA-I-SA‘DÎ.

The six risâlas of Sa’dî, with the usual Bisutûn’s preface at the beginning.

Contents:—

1. fol. 6ᵃ. First risalâh (در تقرير ديباچه). Beginning as usual.

2. fol. 15ᵃ. Second risalâh (در مجلس بیگانه), in five majlis; fol. 22ᵃ, the second majlis; fol. 27ᵃ, third majlis; fol. 31ᵇ, fourth majlis; and fol. 39ᵇ, the fifth majlis.

3. Third risalâh (در موال صاحب دیوان). Beginning as in the preceding copy.

4. fol. 57ᵇ. Fourth risalâh (در عقل و عمق). Beginning as in the preceding copy.

5. fol. 62ᵇ. Fifth risalâh (در صیخس الملوك). Beginning as in the preceding copy.

6. fol. 83ᵇ. Sixth risalâh, subdivided into the usual three hikâyât, viz., (a) (سلطان آیاقا) (حکایت اینکیار), and (b) fol. 86ᵃ (حکایت همس الدین), wrongly styled here as “رساله دوم راسال" VOL. I. l
instead of "سپیم". The beginnings of all the above three ḥikāyāt exactly agree with those of the proceeding copy.

This is one of the most valuable copies in the library, containing the autographs of Shâh-Jahân—

"العبد لله الذي انزل علي عبده الكتاب حررة شهاب
الدين مصدق صاحب قران ثاني شاه جمان فقط باقر پسر ملا میر علیس";

and ʿAbd-ur Rahîm, dated A.H. 1019. This is most probably ʿAbd-ur Rahîm Khân Khânân, son of Birâm Khân, the first prime minister of Akbar.

The above autograph suggests that the MS. was transcribed by Bâqar, son of Mir ʿAlî, but the name of the scribe at the end has been tampered with by some mischievous hand and changed to میر علي.

The date has been also changed into A.H. 944.

Written in a beautiful minute and clear Nastaʿlīq, within gold and coloured borders, with a small decorated heading at the beginning.

No. 94.

foll. 41; lines 19; size $7\frac{3}{8} \times 4\frac{1}{2}$; 6 x 3.

رسالة هفتنگانه

RISÂLA-I-HAFTGÂNAH.

Seven risâlas by Saʿdi, wrongly styled on fol. 29 as "شرح رسالة هفتنگانه.

Contents:

1. fol 29. رسالة اول در تقرير ديباجه.
2. fol. 69. رسالة (دوم) در مجلس پیچگانه — المجلس الأول
on fol. 90, مجلس الثانی; fol. 135, مجلس الثالث; fol. 159, المجلس الرابع; fol. 189, المجلس الخامس; fol. 189, الموابع.
3. fol. 23⁰. رسالة سوم در سوال صاحب ديوان.
4. fol. 25⁰. رسالة چهارم در عقل و عشق.
5. fol. 27⁰. رسالة پنجم در نصیحه الملوك.
6. fol. 35⁰. رسالة ششم مفصل برمه حکايت
            اول صلطن آغا خان
    fol. 36⁰. حکايت دوم تریسه اکیانو
    fol. 39⁰. حکايت سوم ملك همس الدين تازی
7. fol. 40⁰. رسالة هفتم در مجلس هزل

Written in an ordinary Nasta'liq, within gold borders. Not dated, apparently 17th century.

No. 95.

foll. 158; lines 14; size $8\frac{1}{2} \times 5\frac{3}{4}; 5\frac{3}{4} \times 3$.

بوستان

BÛSTÂN.

A very modern copy of the Bûstân, with occasional notes on the margin. The headings are in red.

Written in clear Nasta'liq.

Not dated, apparently 18th century.
THE GULISTÂN AND THE BÛSTÂN.

The Gulistân written in the centre of the page, and the Bûstân written on the margin. The Gulistân ends on fol. 207v.

Written in fine and clear Nasta'îq, within gold and coloured borders, with two whole-page miniatures at the beginning, and ten small miniatures on foll. 46v, 47v, 75v, 76v, 122v, 123v, 152v, 153v, 170b and 180b, and a double-page faded 'unwân.

Not dated, apparently 16th century.

Scribe, Hidâyat Shirâzi.

THE BÛSTÂN.

An incomplete copy of the Bûstân. The margin contains many notes explaining the meanings and derivations of words written in an ordinary hand. Spaces for headings are left blank. The MS. breaks off with the story beginning with the line—

بشيري در از هرام شوگا فتاد
کونفتند پري مبارك فتاد

Written in fine Nasta'îq.
Apparently 16th century.
No. 98.

foll. 21; lines 12; size $11 \times 7\frac{1}{4}$; $7\frac{3}{8} \times 4\frac{1}{4}$.

SELECTIONS FROM THE BÛSTân.

Beginning with the usual initial line. Similar extracts were made by Shâh Qâsim-i-Anwâr (d. A.H. 837 = A.D. 1433, 1434). Compare Sprenger, p. 532; Ethé, Bodl., No. 743; Rieu, p. 635. See also Ethé's India Office Lib. Cat., Nos. 1148-49.

Written in beautiful and bold Nasta'liq, within gold and coloured borders, by Fâkhr-ud-Din 'Alt b. Ḥâji Muḥammad al Bukhârî, at Gujrat. Not dated, apparently 10th century.

No. 99.

foll. 18; lines 13; size $9\frac{1}{2} \times 6$; $5\frac{3}{8} \times 3\frac{1}{4}$.

Another selection from the Bûstân; begins with the usual initial line. A splendid copy, with a double-page 'unwân at the beginning and beautiful illumination at the end, with ornamented headings at the beginning of each story.

Written in exquisitely minute Nasta'liq, within gold and coloured borders. Probably by Mîr 'Imâd, the famous calligrapher, who died in A.H. 1024.
No. 100.

foll. 94; lines 15; size 8½ × 5½; 6¼ × 2¾.

شرح بوستان

SHARH-I-BUSTÂN.

A commentary on the difficult verses of the Bûstân.

Begins—

ربنا لا تواخذنا ان نسينا او اخطانا وصل علي لبيبك الح ميكريد

بغير و ناداني در فهم الفاظ و درك معاني عبدالواضع هانسوي كه

اگرچه الح

By 'Abdul Wâsî Hânsawi, the author of the Ğarâ'ib-ul-Luğât, a glossary of Hindî words with Persian explanations, which was improved and re-edited by Sirâj-ud-Dîn 'Alî Ârzû, and of a Persian Grammar, printed 1851 in Cawnpûr. See Rieu, p. 1098b.

For other copies see Sprenger, Oude Cat., p. 552; Ethê's India Office Lib. Cat., No. 1150; and Cambridge University Lib. Cat., p. 334.

On fol. 2a, l. 11, begins the commentary on the Introduction. بنام

جهاندار جان آفرین; on fol. 2b the commentator says that in an old and correct copy of the Bûstân, dated a.h. 700, the initial line runs thus:—

بنام خدایی که جان آفرید

یکی بچه محسن بر زبان آفرید

Chapter I., on fol. 12b; II., on fol. 36b; III., on fol. 48b; IV., on fol. 59b; V., on fol. 71b; VI., on fol. 77b; VII., on fol. 80b. After this, contents run without any marked separation of the chapters.

The colophon runs thus:—

تمام هد کتاب شرح بوستان... بتاريخ پنجم شهر جمادی

الثاني در هگامه افغان ابدالي
A red note on the right margin. Written in a careless Nasta’liq hand. Apparently 12th century A.H.

No. 101.

foll. 123; line 15; size $7 \times 4\frac{3}{4}$; $5 \times 2\frac{3}{4}$.

The same.

Another copy of ‘Abdul Wāsi’s commentary on the Bāstān, beginning as in the preceding copy.
The Ms. is much damaged and wormed throughout.
Scribe, Muḥammad Ṣādiq. محمد صادق
Dated, Shāhjahānābād, the 21st Dīqa’d, A.H. 1203.
A note at the end says that the copy was made by the order of Mahārājāh Jīt Singh Bahādur.
Written in a clear Nasta’liq.

No. 102.

foll. 100; lines 14; size $11 \times 7$; $6\frac{1}{4} \times 3\frac{3}{4}$.

ғلیستان

GULISTĀN.

This valuable and the oldest of all the copies of the Gulistān in this library, written in a very beautiful minute Nasta’liq, on various coloured and gold-sprinkled papers, is due to the penmanship of a good calligraphist of Shīrāz, who calls himself Muḥammad al-Qiwām al-Shīrāzī محمد القدر الشيرازي

Dated, Rabi’ II., A.H. 900.

Rien, p. 602, No. 2951, mentions a copy of the Gulistān and Bāstān, bound together, written by the same calligrapher.
Our copy is written within gold lines, with two illuminated whole-page 'unwâns at the beginning.

---

**No. 103.**

fell. 125 ; lines 12 ; size $8 \times 4\frac{3}{4}$ ; $5\frac{1}{4} \times 3$.

The same.

This fine copy is in the handwriting of the famous calligrapher, Hidâyat Ullah Zarrin Raqam, of Shirâz. It contains a copy of a colophon found also in Rieu, p. 605.

The colophon runs thus:—

تم الكتاب بصدالله عز و جل وهي النسخة الأولى بخط المصف عفالة تعالى عنه يوم السبت في العشر الآخیر من محرم سنة ائتين وستين وستمائة يوم فتح شيراز انتقل الملك من الى سلفر الي غيرهم

Our copy is dated A.H. 1115.

Written in a beautiful clear Nasta’liq.

---

**No. 104.**

fell. 68 ; lines 15 ; size $9\frac{1}{4} \times 5\frac{3}{4}$ ; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

Another fine copy of the Gulistân, written in a beautiful minute Nasta’liq, with fairly decorated margins and ‘unwân at the beginning, with gold-ruled and coloured borders. The last two folios are written in the same hand in fine Nim Shakastah.

It is dated A.H. 1141.

Copyist زام نراقی پندیف
No. 105.

foll. 78; lines 16-18; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{3}{4} \times 5\frac{1}{2}$.

The same.

Another copy of the Gulistân, showing the specimen of a beautiful firm Shikastah hand. Written diagonally almost throughout within black-painted margins. Notwithstanding the thickness of the paper the margins are wormed throughout, but the body is quite safe. One side of all the folios has been left blank throughout.

Dated the 16th Dîl-Hajj, A.H. 1208.

Copyist حب بن علي

______________________________

No. 106.

foll. 172; lines 11; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the Gulistân.

Written in an ordinary clear Nasta'liq, with scanty notes at the beginning. The damages throughout are pasted over with paper, and care has been taken to preserve the MS.

It is dated the 25th Muḥarram of the 8th year of Muḥammad Šāh's reign.

Copyist محمد علي ابن زریان رطم
No. 107.

foll. 278; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

AN ARABIC COMMENTARY ON
THE GULISTÂN.

By Surârî. 

Beginning—

الحمد لله الذي جعّلني من علماء البيان ومعالي

An autograph copy of Surârî's valuable commentary on the Gulistân of Sa'dî.

Mušlih-ud-Din Muṣṭafâ b. Sha'bân, poetically known as Surârî, flourished during the reign of Sultan Sulaymân, and was appointed as a tutor to his son, Prince Muṣṭafâ, who was put to death by his father in A.H. 960 = A.D. 1552. Besides this commentary, he has left commentaries on the Maṣnawi, the Bastân, the Dîwan of Ḥâfiz, and the Shabastân-i-Khiyât. Surârî died in A.H. 969 = A.D. 1561, at the age of seventy-two. See Haj. Kh., vol. v., p. 230. See also Rieu, p. 606â.

In the preface the commentator says that he wrote this commentary for the use of his pupil, the above-named prince, and completed it, as he says in the conclusion, in Âmâsiyâh at the end of Rabî' II, A.H. 957 = A.D. 1550. fol. 28â, Chapter I; II., on fol. 97â; III., on fol. 140â; IV., on fol. 171â; V., on fol. 178â; VI., on fol. 208â; VII., on fol. 215â; VIII., on fol. 247â.

See Sprenger, Oude Catalogue, p. 549; G. Flügel, p. 539; Ethê's Boll. Lib. Cat., No. 721; the St. Petersburg Cat., p. 343; and Rieu, p. 606â.

Notes and corrections on the margins in Surârî's hand are not unfrequent.

The text explained is lined with red ink. The commentator concludes the copy with the following statement:—

تم شرح كلياتنا في آخر ربيع الآخر منه سبع و خمسين و تسعماية في البلده اماميه حسب عن البليلة. و تم كتابته في اواخر ذي القعدة سنة احدي و ستين و تسعماية كتبه الفارح
الفقير مเถري الخ
Written in a learned Naskhī hand, within red borders, with a small decorated 'unwān, in a.H. 961, i.e., just eight years before his death.

No. 108.

foll. 169; lines 21; size 10½ × 6; 7½ × 3½.

نورستان

NŪRĀSTĀN.

Another autograph copy of a commentary on Sa'di's Gulistān.

Begins—

میاسن بیقیام مر داوریا که خلاصة طیبیت انسان‌ها معروف

حكمت علی و علم اخلاق داشته و خلعت خلق‌ت اینان بر بالای

عرفان رما ساخته

In the preface the commentator, who calls himself Muḥammad Wāsil Kūrdī Šalārī, says that he composed this work during the reign of Bahādur Shāh (d. a.H. 1124 = A.D. 1712), the second son of the Emperor 'Alamgīr I., and dedicated the preface to the saīd prince. On foll. 3b-3a, the commentator gives a short account of Sa'di's life, after which he begins the commentary by introducing the text by the word قوله:—

منبت مره جدا را . . . منبت بکسر میم و تشذیب نون عدل المنعم

النعم علي المنعم يعني شمار کود منعم لمعتباي خرود را بر نعست

داادة شده الخ

Chapter I., on fol. 24b; II., on fol. 53a; III., on fol. 77b; IV., on fol. 100b; V., on fol. 105a; VI., on fol. 125a; VII., on fol. 130a; VIII., on fol. 134a.

The following subscription and the date of the MS. prove that it is an autograph copy.
چون كتاب گلستان كه معبد و عظيم و ناصح... پردازه على
بنده گناهگار... محمد وصل كردي سالاری در تصرير شرح
گلستان... بتاريخ چهاردهم شهر ذي حجه العرام سنة 1005 كه زار
یکصد و پنج هریه مقدسه مبايل منه مسی و هفت جلوس عدالت
مانوس اورنگ شاه عالمگیر بهادر غازی.... در بلده متبرکه
شاه جهان آباد پدمس پاری قلم شکسته رقم این ذره مقدار صورت
ارقام و اختصار یافت.

Written in a learned Nasta’liq hand, within coloured borders.

No. 109.

foll. 111; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

ANOTHER COMMENTARY ON
THE GULISTân.

Begins—

منست بی منتبا باغبانی را سرد که خلقه دل تفک آدم در
صحن گلستان علم الانسان مالم علم شگفتانگیز لقیم عیب
شگیم لطف عمیم ایست.

In the preface the commentator, who calls himself Khwâjah
Faqir Ullah, of Itâwah, says that, among others, he was one of the
pupils of a certain Shaykh Muhammed 'Aqîm Qurayshî. One day his
fellow-students asked their venerable teacher to write a commentary
on the Gulistân, which was their text, saying that 'Abdur Rasûl's
commentary on the same, which was then current in the country,
was not satisfactory. So he was entrusted with the work, and
completed it within less than two months in a.h. 1155 = a.d. 1742, in
the 25th year of Muhammed Shâh's reign.

On fol. 2r the commentator enumerates a number of Arabic and
Persian lexicons on which he has based the work, such as:
موید الفضلا
فرحه‌گ جهانگیری
صلاح
زیدة الفواید
طاریف اللغات
تاج الطالبین
کنز اللغات

On f. 3r begins the commentary:—
منبت مر خدايرا . . منبت بالكسر و تضديد نون سیاس کردن
بر نعتم رمان بنت‌الله شکر تضعیف و لفظ مر که میان دو کلمه واقع
هذب برای زیبه کالم اسمت

On f. 20r, chap. I.; II., on f. 47r; III., on f. 67r; IV., on f. 78r; V.,
on f. 81r; VI., on f. 94r; VII., on f. 98r, and VIII., on f. 107r.
The text is represented by the letter م (for متن), and the
commentary by ش (for شرح) in red.
Written in a modern clear Nasta'liq, dated the 21st Dil-حاجی,
A.H. 1260.
Copyist: قاسم علیخان غازی‌پوری

No. 110.

foll. 295; lines 21; size 12½ x 7½; 8¾ x 4½.

بهار پاران

BAHÂR-I-BÂRÂN.

A very useful and exhaustive commentary on the Gulistân, by
Muhammad Gïyas-ud-Din, of Râmpûr, محمد غیاسالدین بن جلال
الدین بن شرفالدین رامپوری
Beginning:

In the preface the commentator, after highly praising the Nawāb of Tonk, Muḥammad Wazīr Khân, better known as Wazīr-ud-Daulah (d. A.H. 1281 = A.D. 1864), the son of the Pindāri chief Nawāb Ṭimūr Khân, states that, after composing his well-known Persian lexicon, the Giyāq-ul-Lugāt, which he completed in A.H. 1242 = A.D. 1826 (see Rieu, p. 504), and after writing his commentaries on the Sikandar Nāmah and on the Qasīdas of Badr-i-Shāh, some of his friends, and particularly his son, Muḥammad Qamar-ud-Dīn, prevailed upon him to write an exhaustive but easy commentary on Sa’dī’s Gulistān. So, having obtained a very old and correct copy of the Gulistān from a certain Mawlawī Muḥammad Makhdūm at Lucknow, which was dated A.H. 753 and written in Kirmān, he wrote the present commentary, after carefully studying the following commentaries on the text:

- Shukrastan Shorā Mawlā Muḥammad Mustaqīm
- Khayābatan Shorā Shorā Abūl Ḥasan Abūl Ḥasan
- Shorā Shorā Nusrā Shorā Allāh Abār
- Shorā Shorā Mawlā Shorā Allāh Abār
- Shorā Shorā Shorā Shorā Allāh Abār
- Shorā Shorā Shorā Shorā Allāh Abār
- Shorā Shorā Shorā Shorā Allāh Abār
- Shorā Shorā Shorā Shorā Allāh Abār

The commentator further states that, as his chief make it easier than all other existing commentaries, he in explaining those phrases and verses which look easy been noticed and explained by other commentators. In the it is stated that the work, was completed in A.H. 1259 = and that Munshī Ghhedā Lāl composed the following versif gram for the date of its completion:

بناه ایزد عجب شرح گلستان
Other chronograms are:

مستمتع الدرجات
تعليمات مفصل
رياض القرائي

and

صومس مشم قلمستان

The metre of all the Arabic verses and most of the Persian verses is scanned. The commentator has taken great care in giving throughout the philology of words and in parsing words and analysing sentences in many places. In most places possible objections are raised, and then explained in the form of question and answer.

The text is introduced by the word قوله:

منته فریب اکرام... قربت اسم... منش دو معنی دارد اول

انه احسان خرد کسی را پاد دادن بههمه البته بزرگی خرد دوم

احسان کسی را اقرار نمی‌دان

Chapter I. begins on fol. 35
Chapter II., fol. 95.
Chapter III., fol. 144.
Chapter IV., fol. 156.
Chapter V., fol. 178.
Chapter VI., fol. 221.
Chapter VII., fol. 229.
Chapter VIII., fol. 262.
Written in an ordinary clear Nastaliq, within coloured borders.
Not dated, apparently 18th century.
FARHANG-I-GULISTĀN.

A short glossary on Sa'di's Gulistān by one Ḥamid bin 'Abd ʿUllah al-Masawi. Ḥāfez bin ʿAbd al-Ḵāleq. Dr. Ethé, India Office Lib. Cat., No. 1182, reads the author as Junayd bin 'Abd ʿUllah. Begins—

الحمد لله على نعمة و الصلة علي نبي و السالم علي أصحابه

Besides giving the meanings of numerous single words which are alphabetically arranged, the author paraphrases the Arabic and Persian verses, quotations from the Qurān, the traditions of the prophet, and the sayings of the great men used by Sa'di in the Gulistān.

It is divided into three Qismāt:

قسم أول در اشعار عرائي و بعضي فarsi begins on fol. 1r.

قسم دوم در بيان معاني و بعضي مركبات الفاظ كلام رحي

و ترتيب حروفه برد beginner on fol. 7r.

قسم سشم در لغات مفردات به ترتيب aˈfrasi

begins on fol. 8r with the word امتیه, and ends with aˈfrasi.

Written in an ordinary Nastaʿlīq.

Not dated, apparently 18th century.
No. 112.

foll. 14; lines 9; size $8 \times 4\frac{1}{4}$; $6 \times 3$.

کریما

KARÎMÂ.

Another very beautiful copy of the Karîma, written by the famous calligrapher Âgâ Mirzâ (for Life, see No. 72 above).
Written in beautiful bold Nasta’liq, within gold lines and borders.
Dated A.H. 1233.

_____________________

No. 113.

foll. 25; lines 8; size $8 \times 4\frac{1}{4}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the Karîma, with richly illuminated two whole page ‘unwâns at the beginning, and fairly decorated with gold floral squares throughout.
Written in an ordinary bold Nasta’liq during the time of Wâjid ‘Ali Shah (the late King of Oudh).
Dated A.H. 1263.

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VOL. I.
No. 114.

foll. 12; lines 8; size 9 3/4 x 6 1/4; 7 3/4 x 4 3/4.

ہفتِ بند کاشی

HAFTBAND-I-KÂSHÎ.

The seven stanzas of Kâshi.

Beginning of the first stanza:—

السلام أي ماية ائام خورشید رب العالمين
آسان عز و تمکین آفتگان داد و دین
مفسی هر چار دفتر خواجه‌هار هشت خلد
داور هر شش جهس اعظم امیر المومنين

The poem ends with the following line:—

زايزان حضرت زا بر در خلد بری
میرمده اواز طیهم فادخلوها خالدین

Maulâna Kamâl-ud-Din Hasan [or according to some Muhsin],
Kâshî, was born and brought up in Ámul, but his ancestors belonged to a noble family in Kâshân, as the poet himself says:—

مسکین کاشی اگر در خطة امل بود
لیکن از جد و پدر مسکین پکانان میرمده

and hence he adopted the poetical title of Kâshî. He flourished during the time of Sultân Muhammad Khudâbandah, surnamed Sultân Uljâitâ Khan, who succeeded his brother Gazân Khan to the throne of Persia in A.H. 703 = A.D. 1303, and died in A.H. 716 = A.D. 1316. This Uljâitâ Khan is said to have been the first monarch of Persia who proclaimed himself of the Shi’ah sect. He gave a public proof of his faith by causing the names of the twelve Imâms of the Shi’as to be engraved on all the money which he coined. Kâshî enjoys the celebrity of being one of the best panegyrists to ‘Ali and the Imâms, and enjoys
the unique distinction among poets in never having addressed a
single verse to any king or noble. According to Taqi Kāshī,
Oude Cat., p. 18, No. 68, Kāshī died in A.H. 710 = A.D. 1310.
Amin Rāzī, the author of the Haft Iqlīm, states that Kāshī also
left a diwān consisting of gazals and qaṣidas. Taqi Kāshī had seen
six thousand verses of this celebrated poet. Dr. Sprenger, p. 457,
notices the following three commentaries on this poem:—

(1) مصطفی علي بن محمد صادق حسيني اعجاز أسدی (2) الرضا
dedicated to Nawāb Shujā-ud-Daulah Muḥammad Khān
Aṣ-ṣād Jāng. (3) A commentary written under Ġāzi-ud-Din Ĥaydar
(d. A.H. 1242 = A.D. 1826). For notices on the poet’s life, see Sprenger,
Oude Cat., p. 457; Daulat Shāh, p. 296, and Riyād-ud-dīn Shu’arā, fol. 345.
The poem has been lithographed with glosses in Sulṭānī Press,
Lucknow.

This rare and splendid copy is written in a beautiful, bold Nasta’īq,
on full page gilt ground, within gold floral borders. A fine specimen
of caligraphy.

Dated A.H. 1200.

Scribe  محمد علي اعجاز رقم

No. 115.

foll. 12; lines 8; size 7½ × 4½; 6 × 8½.

The same.

Another beautiful copy of the Haftband of Kāshī.

Beginning as in the preceding.

Written in a fine Nasta’īq, within gold and coloured floral designed
borders, with a beautifully illuminated ‘unwān.

Folios 1, 3, and 12, the last of which is dated A.H. 1263, have been
added by a modern hand.

The following note on an extra folio at the beginning, with the
crest of Naṣīr-ud-Din Ḥaydar, King of Oude (A.H. 1243–1253 = A.D.
1827–1837), shows that the MS. belonged to the Imperial Library in
A.H. 1250.
حیدر بازیه اوده غازی خلیفه الله ملکه و سلطنته ۱۳۵۰ دی بیست السلطنه دکن رحیم خلیفه ظل الله و داخل کتابخانه
یاده‌ها خانه همایون و مبارک باد

No. 116.

fol. 24; lines 8; size \(14\frac{3}{4} \times 9\frac{1}{4}\); \(7\frac{3}{4} \times 4\).

The same.

Another splendid copy of the same, beginning as usual.

Written in an elegant bold Nasta’liq, within gold and coloured borders.

This beautiful and neat copy was written for the founder of this Library by one Muhammad Ra’di ud-Din. The scribe, a good caligrapher as well as a learned Oriental scholar, belonged to a respectable family of Dehli and died about A.D. 1806.

The colophon, dated A.H. 1304, runs thus:—

الحمد لله ... که ابن سه راه بده کامی بی‌خانه هفت شهر
گلمه اول در ۳۰۰ هه مکه و صد و چهار هجرة البیوه
حسب فرمایش ستوده صفیه ... خان بهادر مولوی حسنا بیش
خان صاحب ابن مولوی مصطفی خان مرجوم بیب مسکین محمد
رضی الله خفر الله ... در بلده پاگی بور صورت اختیام

پانست
No. 117.

full. 66; lines 11; size 7½ x 5½; 5 x 2½.

ΖΑΔ-ULE-MUSÂFIRÎN.

The provisions for travellers on the mystic road. A Šâfistic Mašawī poem in imitation of the Ḥadiqah of Sanâ‘î.

By Amir Ḥusaynī Šâdāt.

Beginning:—

اي برتر از ان همه که گفته‌نادید
فنانه یک زندگی یا بهتست

Amir Ruhn-ud-Din (or Kabir-ud-Din) Ḥusayn bin Ālim (or Ğānim, as H. Kh., iii., p. 528 reads) bin Abil Ḥasan (or Ḥusayn) al-Ḥusayni, generally called Amīr Ḥusaynī Sādāh, and known by the name of Ḥasr al-sadāh, was born in A.H. 671 = A.D. 1272 according to his own statement in the last Faṣl of his Book al-ṣurrah, where he says that he was then forty years old when he completed that book in A.H. 711 = A.D. 1311. According to Naḥshāṭ, p. 705, he was originally from Guzîv, a village in the country of Ĝūr, but he settled and spent almost his whole life in Herât. He was a great traveller and a renowned Šâfī poet. According to many authorities he was a disciple of Shaykh Ruhn-ud-Din Abul Fath (d. A.H. 735 = A.D. 1335), the son and disciple of Shaykh Šadr-ud-Din Muḥammad (d. A.H. 684 = A.D. 1286) and grandson of Shaykh Bahâ-ud-Din Zakariyyâ, of Multân (d. A.H. 686 = A.D. 1286); according to others he was a disciple of Bahâ-ud-Din Zakariyyâ himself; while some, including Ādur in his Āṭash Kadah, p. 121, call him a disciple of Šihâb-ud-Din Ūmar Suhrawardî (d. A.H. 632 = A.D. 1234). But if the date of the poet’s birth, i.e., A.H. 671, fixed above, can be relied upon, most of the above statements regarding his discipleship are disproved, and we can safely conclude that he was a disciple of the above-mentioned Shaykh Ruhn-ud-Din Abul Fath, who died in A.H. 735 = A.D. 1335. Ḥusaynī came to Multân, and after staying there for some time went to Herât, where he came in contact with Faḵhr-ud-Din ‘Irāqî (see supra No. 89) and
Puṣūf-i-Ībrāhīm (mentioned later on) and spent there his last days.


But all these statements seem to be wrong, since the concluding line of the present Maṣūnāt gives the date of its completion A.H. 720 = A.D. 1320.

This date is also found in the copy mentioned in Sprenger, Oude Cat., p. 430, and in Ethé, India Office Lib. Cat., No. 1834. But Ethé, India Office Lib. Cat., Nos. 1832 and 1833, gives A.H. 720 = A.D. 1320.

Besides the present poem and a diwān, he has left several Ṣūfī works in prose and verse, such as

(see Ethé, India Office Lib. Cat., No. 182);

(see Ethé, India Office Lib. Cat., No. 1829);

Dr. Rieu, in his Persian Cat., p. 608, calls it instead of

The present poem is divided into eight maqālas enumerated in

Ethé, India Office Lib. Cat., No. 1832; see also Ethé, Bodl. Lib. Cat., No. 1259; Rieu, p. 608; Sprenger, Oude Cat., p. 430; W. Pertsch, p. 10; Cat. Codd. Or. Lugd., Bat. II., p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also H. Kh., vol. iii., p. 528.

The present MS. is wormed out in many places.

Written in a firm Nastaʾliq.

Not dated, apparently 18th century.
No. 118.

fol. 44; lines 11; size $7\frac{1}{4} \times 4\frac{3}{4}; 5\frac{1}{4} \times 3$.

The same.

Another copy of the Zād-ul-Musafirin, beginning as above.

This copy contains less anecdotes than the preceding one, and the verses do not very often agree in their arrangement with the above copy. The last verse, giving the date of its composition, is not found here.

fol. 7v, 10v, 17v, 19v, 23v, 25v, 40v, and 41v contain ordinary coloured illustrations.

Written in a modern clear Nasta’liq, within gold and coloured borders, with a small decorated heading at the beginning.

Not dated, apparently 19th century.

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No. 119.

fol. 36; lines 14; size $6 \times 3; 4\frac{1}{2} \times 2\frac{1}{2}$.

كنز الرسوم

KANZ-UR-RUMÛZ.

The Treasure of Secrets.

Another Şafi’i Mašnawi by the same Fâhîr-us-Sâdât Amir Husaynī.

Beginning—

باز طبيع را هواي ديگر اسم
بلبل جانرا لواي ديگر اسم

After praising God and the prophet, the poet devotes several Qaṣidas to Shihâb-ud-Din Suhrawardî, Shaykh Bahâ-ud-Din Zakariyyâ, Shaykh Ṣadr-ud-Din, and Amir Kabîr Nûr Ullah. The poet then proceeds to
مقام تفكر
في شرح التوكل
در مقام رضا
در بيان تلویق و تمکین
در بيان نمایه و حضور
در بيان انساع
در بيان نیع و بسط
در بيان فنا و بقا
در بيان جمع و تفرقه
در بيان تجلی و استهاد
در بيان تجرید
در بيان وجد وجود
در بيان منکر
در بيان محو و انہاء
در بيان وقت
در بيان احوال
در بيان معجزه گوید
در بيان انس گوید
and
در بيان قرب گوید

في بيان الإسلام والتسليم
في بيان كلمة شهادة
في شرح الصلوة
في شرح الزکوة
في شرح الصوم
في شرح الج
في شرح العلم
في شرح التوحید
في شرح المعرفة
في بيان النفس
في شرح التقلب
في شرح الروح
في بيان العقل
في شرح التصوف
در بيان مقامات
مقام توه
در مقام وداع گوید
في شرح الهد
في شرح الصبر
در مقام فقر

The MS. ends with an epilogue در ختم كتاب گوید, with the following last line:
طول و عرضی خواستم ای یکی نامه را
متصدی (؟) همکنست غامه را
The title of the poem occurs on fol. 7b:—

هرچه طبعم را خرد پیغام کرد
پیر ما کنز الرموزن نام کرد

For other copies, see Ethé, Bodl. Lib. Cat., No. 1258; Ethé, India Office Lib. Cat., Nos. 1830 and 1831; Sprenger, Oude Cat., p. 431; Krafft, p. 66; W. Pertsch, p. 12; Rieu, p. 845, etc. See also H. Kh., vol. v., p. 254.

Written in a fine minute Nasta'liq, within gold and coloured borders, with a double page ‘unwân at the beginning.

Not dated, apparently 16th century.

No. 120.

foll. 71; lines 7; size 9½ × 6; 7 × 4.

The same.

Another copy of the Kanz-ur-Rumûz, beginning as above.

This copy is written in a fine bold Nasta'liq, between double gold lines, within gold and coloured borders, with a double-page ‘unwân in the beginning, and with headings written on gold ground throughout. The contents of the book are annexed at the end in the same hand.

Not dated, probably 17th century.
GULSHAN-I-RÂZ;

or

The Rose-Garden of Mystery.

The well-known mystic Maçuawi, composed in answer to fifteen metaphysical questions propounded by Amir ʻUsayn Sudât (see No. 117 supra).

By Shaykh Mahmûd Shabistari.

Beginning—

بِنَامَ أَنَّكَ قَانُوًا فَكُرِبْتُ آمَؤُضْف
جَرَاغُ دِلِّ بِنْوَرٍ جَانَ بَرَافْرُخْف

Shaykh Mahmûd Shabistari or Chabistari, whose full name was مُسَّدُ الْدُّنِياء مَصْوِدُ بْنِ عَبْدِ الْأَعْرَامِ بْنِ يَسِيِّي التَّبِريْزِيَ الْمَشْتَرَي, was born in Shabistarr, a village at eight farsangs from Tabriz, during or about the reign of Hulâgû Khân (A.H. 654–663 = A.D. 1256–1264). According to the prologue in this copy the poet received some questions in the month of Shawwal, A.H. 700 = A.D. 1300, from a certain person of Khurásân, and in answer to them he composed the present poem:—

گَلْشَن یْزِه هُفْفُ مَاهُ ازْهَفْفَصْد مَال
زِه‌رَفَتْ نَاْگْهُانَ درَمَهُ مَهُوْال

But all other copies, noticed in the catalogues mentioned below and the Mafâtîh-ul-Ijâz, a commentary on the poem mentioned hereafter, correctly give A.H. 717 = A.D. 1317 instead of A.H. 700. It is also stated in this prologue that the poet had composed several works in prose before this, and that this was his first poetical composition which he wrote in the Maçuawi style.
Jami, in his Nafaḥāt, p. 705, says that the propounder of these questions was the celebrated Amir Ḥusaynī Sādāt (see No. 117 above). Taqī Anḥādī, in his ʿUraflūt, fol. 657ª, supports Jami's statement, and adds that the questions were seventeen in number; but according to our copy of the poem and its commentary, mentioned in the following number, the questions were not more than fifteen.

According to the authors of the Majalis-ul-ʿUghshaq, fol. 115ª; Haft Iqlīm, fol. 327ª, and Riyāḍ-ush-Shuʿarā, fol. 370ª, the poet died in a.H. 720 = A.D. 1320.

E. H. Whinfield, in his learned introduction to the Gulshan-i-Rāz, in which he has made an ingenious attempt to compare Oriental and European mysticism and to explain the pantheism of the Ṣafīs as expounded in this poem, expresses his regret at not finding sufficient materials for the biographical account of the poet, and accepts the above date of the poet's demise. Taqī Anḥādī, fol. 657ª, stands alone in placing the poet's death in a.H. 708 = A.D. 1308.

Besides the Gulshan-i-Rāz, Māḥmūd Shabistarī has left three Ṣafīsī prose treatises, viz.:—

حَقّ الْيَقِينِ فِي مَعْرُوفِ رِبّ الْعَالَمِينَ

(see Rieu, ii., p. 822ª; Ethē, Bodl. Lib. Cat., No. 1298, Art. 6; Mélanges Asiat. v., p. 229, and H. Kh., vol. iii., p. 79);

سعادت نامه

(see Rieu, p. 871ª, and H. Kh., iii., p. 598); and

رساله متعهد.

For other copies of the Gulshan-i-Rāz and notices on the poet's life, see Rieu, ii., p. 608; Ethē, Bodl. Lib. Cat., No. 1260; Ethē, India Office Lib. Cat., No. 1814; W. Pertsch, Berlin Cat., pp. 827–29 and 872; Sprenger, Oude Cat., p. 477; G. Flügel, iii., pp. 425 and 426. See also H. Kh., v., p. 233.

The poem has been edited with a German translation by Hammer Purgstall, "Rosenflor des Geheimnisses," Pesth, 1838; published with English translation by E. H. Whinfield, "The Mystic Rose-Garden," London, 1880; lithographed in Bombay, A.H. 1280. Extracts in German translation are found in Tholuck's "Blüthensammlung," 1825, p. 192. An anonymous English translation of some of the important parts of the poem, entitled, "The Dialogue of the Gulshan-i-Rāz," was published in London (Trübner) 1887. A large portion of a Turkish adaptation is noticed by Dr. Ethē in his India Office Lib. Cat., No. 1761.

The present copy ends with the following verse, in which the poet mentions his name:—

بنام خریش کردم ختم پایان
الپی عاقبت معود گردان

A few pages towards the end are slightly damaged.
This splendid copy is written in a beautiful firm Nasta’liq, within gold and coloured borders, with a faded heading at the beginning. Not dated, probably 15th century.

No. 122.

foll. 46; lines 11; size 8 × 4\frac{1}{2}; 6\frac{1}{2} × 3\frac{1}{2}.

The same.

Another copy of the Gulshan-i-Râz. Beginning as in the preceding copy.

Written on various coloured papers in an ordinary careless Nasta’liq. Dated, Murshidabad, 14th Ramadân, A.H. 1269.

Scribe مسیح مصدق امیر مرزا المروف بالموضوی الرضوی

No. 123.

foll. 289; lines 23; size 8\frac{1}{2} × 5\frac{1}{2}; 6\frac{1}{2} × 3\frac{1}{2}.

ographer the most exhaustive of all the Persian commentaries on the Gulshan-i-Râz of Maḥmūd Shabistarī. By Muḥammad bin Yahyā al-Lahiji.

Beginning—
Shams-ud-Din Muhammed bin Yahya was a disciple of Sayyid Zayn-ud-Din Muhammed Nur Bighash (b. A.H. 795 = A.D. 1392 and d. A.H. 869 = A.D. 1464) (see Majalisa-ul-Mumimin, fol. 374v), and was appointed the Khalifah of the Nurbakshiyah sect after his death. The early portion of his life was spent in Ray and he subsequently settled down in Shiraz, where he came in contact with Jalal-ud-Din Muhammed Dawwani (d. A.H. 908 = A.D. 1502), the author of the well-known treatise on ethics called Al-Falqi Jalali (see Rieu, p. 442), at whose instance Lahihi is said to have written the present commentary.

According to the commentator's statement in the preface he commenced to write the present commentary on the 19th of Dil Hajj, A.H. 877 = A.D. 1472, a day in the life of the great scholar of the time.

The author of the Majalisa-ul-Mumimin, fol. 377v, who gives a detailed account of Lahihi's life, says that the commentator, after finishing his work, sent a copy to the celebrated Jami, who expressed his high admiration for the work and the author in these terms:

ای بی نور بیش ارباب نیاز
خوم ز بهار خاطرب کلیس راز
یکره نظیری بر مس اقلیم انداز
باشد که برم به بریک ز مجاز

Lahihi's death is generally fixed in A.H. 912 = A.D. 1506.

The author of the Suhfi-i-Ibrahim, fol. 54v, places Lahihi's death in A.H. 980 = A.D. 1572; but this seems improbable.

Other commentaries on the Gulshan-i-Raz by (1) Mozaffar al-Din, (2) Molana Arfess bin Husain al-Balassii, and (3) Shihab-Taba, all mentioned in H. Kh., vol. v., p. 233.

Lahihi has also left several treatises on Sufism, and is the author of a diwan, containing about two thousand verses, in which he adopts the poetical title of Astri.

For other copies of the Mafatih-ul-Ijaz, see G. Flügel, iii., p. 426; Pertsch, Berlin Cat., p. 829; J. Aumeur, p. 20; Cat. of the Lib. of Raghib Fasdi, Constantinople, A.H. 1285, No. 690; Cat. Codd. Or. Lugd., Bat. II., p. 17; Ethé, India Office Lib. Cat., No. 1816; Sprenger, Oude Cat., p. 478; II. Kh., v., p. 232, etc.
Three extra folios containing the index of the commentary are added in the beginning of the MS.

Written in a learned Nasta’liq, within yellow borders. The text explained is written in red.

Not dated, apparently 17th century.

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No. 124.

fol. 13; lines 16; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مشنوی بو علي قلندر

THE MASNAWĪ OF BŪ ‘ALĪ QALANDAR.

A short Mašnawī poem containing moral instructions. On fol. 1° the poem is thus styled:

مشنوی هدایت و بشارت زبدة السالکین . . . شاه شرف

الدين بو علي قلندر

Beginning—

مرحبًا ای بلال باغ کنی

از گل رعنا بگو با ما سمن

مرحبًا ای هم هد فرخنده فال

مرحبًا ای طوطی مشکر مثال

مرحبًا ای قاصد طيار ما

می دهی هر دم خبر از یار ما

Shaykh Sharaf-ud-Din Bû ‘Alî Qalandar, better known as Sharaf-ud-Dîn-i-Pâni Patî, was, according to his own statement in one of his compositions (as Amin Râzî says), originally from 'Irâq, and had enjoyed the company of Jalâl-ud-Dîn Rûmî and Shams-ud-Dîn Tabrizî; but as he rose to distinction and died in Pâni Patî, he is generally known as Sharaf-ud-Dîn-i-Pâni Patî. He is said to have been descended
from the great Imám Abú Ḥanishah, and a genealogy of his birth is given in the Siyar-ul-Aqtab. According to several authorities Sharaf-ud-Din was the Khalífah of Khwâjah Qutf-ud-Din Bakhtiyar Úshí. Besides the present Mašnawi, he has also left a diwán, noticed in Sprenger, Oude Cat., p. 565. His or letters, which he is said to have written in the name of his favourite disciple Iktiyáur-ud-Din, are full of divine knowledge. A treatise entitled حكمشاه, generally ascribed to him, is, according to ʿAbd-ul-Ḥaq Dihlawi’s, Akhbár-ul-Akhýar, p. 147, not genuine.

Sultan ʿAlá-ud-Din Khîjî (A.H. 695—716 = A.D. 1295—1316) was a favourite disciple of Sharaf-ud-Din and entertained high regards for him. According to Amin Râzí, Sharaf-ud-Din exchanged Rubâ’ís (quoted in the Haft Iqlîm) with Sultan Muḥammad Tuġlaq (A.H. 725—752 = A.D. 1324—1351).

Sharaf-ud-Din’s death is generally fixed in the month of Shawwâl, A.H. 724 = A.D. 1323.

The MS. is divided into the following three headings:—

fol. 2². در بيان درع

fol. 3². در بيان فشير را

fol. 13². في المناجات بحضري قاضي الحاجب

The Mašnawi ends with the following verse:—

روز مصير دار با آل رسول
وز فليل مقبنان كرديم قبول

Other copies of the Mašnawi are noticed in Sprenger, Oude Cat., p. 556, and Rieu, p. 608.

Lithographed in Lucknow, A.H. 1266.

Written in ordinary clear Nasta’lîq, with the headings in red.

Not dated, apparently 18th century.
No. 125.

ff. 318; lines (centre column) 17; (margl. col.) 26;
size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

THE THREE DĪWĀNS OF KHUSRŪ.

Yāmīn-ud-Dīn Abū Ḥasan Amīr Khusrū was one of the greatest musicians and the most famous Persian poet in India. His father, Amīr Sayf-ud-Dīn Māhmūd Shamsī Lāchīnī, came to India from Hāzarā (near Balkh) and settled down in Patyālī, where the poet Khusrū was born in a.h. 651 = a.d. 1253. At the age of seven Khusrū lost his father, who fell in a battle near Ilahābād, and the future poet was placed under the care of his maternal grandfather 'Īmād-ud-Mulk, who took great trouble with his education. After completing his twentieth year Khusrū stayed with Kishlā Khān, brother of Sultan Ğiyās-ud-Dīn, and afterwards entered the service of Buğrā Khān, the youngest son of that prince. He subsequently settled in Delhi and became one of the favourite disciples of the celebrated saint Niẓām-ud-Dīn Auliya, for whom the poet entertained the highest regard, which almost amounted to worship.

Khusrū lived to enjoy the favours of five successive kings of Delhi: Mu‘izz-ud-Dīn Kayqubād (a.h. 686-689 = a.d. 1287-1290); Jalāl-ud-Dīn Firuz (a.h. 689-695 = a.d. 1290-1295); Mūhammad Shāh (a.h. 695-715 = a.d. 1295-1315); Ğiyās-ud-Dīn Tuglaq (a.h. 721-725 = a.d. 1321-1324), to whom he dedicated the Tuglaq Nāmah; and Mūhammad bin Tuglaq (who came to the throne in a.h. 725 = a.d. 1324).

While in the court of this last monarch, Khusrū heard the news of the death of his spiritual guide Niẓām-ud-Dīn Auliya, on which he renounced the world, and after seven months' mourning followed him to the grave, on the 29th Dūl Qa’d, a.h. 725 = a.d. 1324, and lies buried by his side in the beautiful collection of mosques and tombs outside Delhi.

Besides his Persian compositions, which are said to be ninety-nine in number, he produced numerous Hindi poems and riddles. Daulat Shāh, p. 240, says that Khusrū, in one of his works, himself mentions
having left between four hundred and five hundred thousand verses, and that Mirzâ Bāysāngar, after ceaseless attempts, once succeeded in collecting 120,000 verses of the poet, but on another occasion the prince again obtained 2,000 verses from the Ġazāls of the poet. The prince, therefore, concluded that it would be very difficult for him to collect the complete work of the poet and gave up the idea for ever. In comparing the number of the verses of the two well-known Khamsas of the two world-famed poets, Niẓāmî and Khusrāv, Da‘ulat Shāh says that Niẓāmî’s Khamsah consists of 28,000 verses, while that of the latter contains 18,000. According to the poet’s own statements, as made in the following five poems (see No. 128 below), it would appear that his Khamsah consists of 17,896 verses.


Contents:—

I.

fol. 1b: Tuhfât-ush-Sîgar, “The present of the early age.” This is the first diwān of Khusrāv beginning with a prose preface.

Compare Rieu, p. 609; Ethê, India Office Lib. Cat., No. 1187, etc., where it changes slightly.

In the preface the poet says that he had an extraordinary taste for poetry in his early days, and relates an anecdote how he was introduced to the presence of Khwâjah Izz-ud-Din, who, hearing of the surprising genius of the young poet, tested him by giving him the four words مري (hair), بيضه (egg), لبر (arrow), and موزه (melon), which apparently have no connection with each other, and asking him to compose by using these words a quatrain, which the poet extemporized on the spot.

vol. i.
Khwâjah 'Izz-ud-Dîn highly praised the poet's talents, and gave him the title of پًشحلطتج یی(کحیش)ه که، which Khusrâ has adopted in many of his early poems.

The poet states further that his brother Tâj-ud-Dîn Zâhid took great pains in collecting the poems, which Khusrâ had composed in his sixteenth to nineteenth year, and arranged them by inserting verses of his own composition at the beginning of each poem. These connecting verses, which are generally called بیزح مَرخ، on account of their being written in red, if taken together form a complete poem.

Tuḥfat-us-Ṣâgar contains Qaṣīdas, Qiṭâs, Gazals, Maṣnawis and Rûbâiyyât.

foll. 42v-56v. Qaṣīdas in praise of Sulṭân Ğiâṣ-ud-Dîn, his son Khân-i-Shâhîd, and his spiritual guide Nizâm-ud-Dîn Auliyyâ. The Qaṣīdas are introduced by the following بیزح مَرخ (a Rûbâ'î):


Beginning of the Qaṣīdas:

غداي عز و جل ذو الجلال كن في كون
بري ز حيز و مستغني از حرا و ز چون
وجود او ازلي و بلقاي او ابدي
نه آن پنا که فنا گردش بى ایمان
تفجرات حذوه از جلال او كوتاه
 تعرضات زوال از وجود او بیرون
fol. 32ª. Qi’yas. Begin:—

إي آنكه وجد نسب بيرون آخ

fol. 33ª. Ḷazals; beginning:—

إي آفتاب تافته از روی انورت
وي كوفته نباح ز لعل چو هکرت

fol. 49ª (margin) begins the Maṣnawi:—

هي هي اي تبره راي نوراني
وي سبيله كار سيز پيشاني

Compare Ethé, India Office Lib. Cat., No. 1187.

fol. 52ª. Rubâ’is (about 110 in number); beginning:—

یکسر تو را که نور بعض قدری
گوید مودن از همان تو قدری
چون مرتو در سینه نگنید ما را
گویم همه رب اضرح لی صدری

II.

fol. 58ª.

Gurrat-ul-Kamāl, غرة الكمال, or the poems of maturity, with a preface which begins:—

غرة كمال السالی از دبیبه جمد محترمی است که مطلع
دیوان بهتر را سبب كتابه خلق الإنسان علمه البيان

In this lengthy preface the poet at first deals with the need of knowledge and its advantages, quoting numerous verses from the Qurʾān and the traditions in support. The poet then goes on to discuss the excellence and superiority of Persian poetry over Arabic by enumerating several reasons, and taking Sanāʾi, Khāqānī, Raḍī, Kamāl, Niẓāmī and Saʿdī as his models in various branches of poetry. He further deals with several kinds of صنعت (poetical ornaments),
towards which he says he had a particular leaning, by giving a prominent position to Maulānā Bahā-ud-Dīn Bukhārī, who was well versed in the art of composing riddles (معما). The poet here quotes several șan'ats of his own on the names of several persons, such as نجم, مخلص, مهرور, etc. He states further that he was requested by his brother 'Alā-ud-Dīn 'Alī Shāh to collect this diwān, which he, as he says later on, wrote from his thirty-fourth to his forty-third year, or from A.H. 685 = A.D. 1286, to the end of A.H. 693 = A.D. 1293. The preface concludes with a short account of his own life.

The Ğurrat-ul-Kamāl consists of Qašidas, Qiṭās, Tarji’bands, Mağnawis, Gazals, and Rubā’is.

fol. 90°. Qašidas; beginning:—

چه زهره خالک مسکین را که توحید خدا گوید
بدين آلودگي ذات م قدس را تنا گوید

Compare Ethé, Bodl., No. 754, and India Office Lib. Cat., No. 1186, where the initial line begins with the words چه زهره.

The Qašidas are mostly devoted to the praise of the poet’s spiritual guide, Nizām-ud-Dīn Auliya, Sulṭān Muizz-ud-Dīn Kayqubād, Jalāl-ud-Dīn Firūz Shāh, Rukn-ud-Dīn Ibrāhīm, ‘Alā-ud-Dīn Muḥammad Shāh, and several other persons.

fol. 156°. Qiṭās and Tarji’bands. Beginning:—

هر که گوید که من از عقل شناسم حق را
لي خود باشد و بر وي صحف عقل مبند

On fol. 165°.

المتفرقات في الهزل و الزم و الاستهزاء و الطيبات و الشكابات

و غيرها

Beginning:—

با ملك خوانم صد قطعه چون آييات آل

fol. 169°. The Mağnawi called Fath-Na’ma, or according to Rieu, p. 611, and Elliot’s Hist. of Ind., iii., pp. 536-544, Miftāḥ-ul-Futūḥ, مفتاح الفتح, written in praise of the first campaign of Firūz Shāh, who came to the throne in A.H. 889 = A.D. 1290.
Begins:—

مصیر بر نام شاهی کردم آغاز
که بر هفاهان در دولت کند پاز

On fol. 171° the poet gives with great precision the time and date of Firūz Shāh's accession to the throne in the following verses:—

به هنیه کافتا ب از مهد شہ جنس
بتخت آسمان فیروز بیهست
جماد دومین را میومین روز
میوم سابع ز روز عالم افروز
بکاه پاهاش با فیروزی فعال
ز هجرت مشدید و هستاد و هم فعال

i.e. on Tuesday morning, at the third hour of the third day of Jamādī II.,
A.H. 689 = A.D. 1290.

On fol. 181° begins another Mašnawi of a different metre.
Beginning:—

این نامه که چان درو مسرشم
هرحرف یخون دل لوشتم

On fol. 186° (margin) begins another Mašnawi of a different metre.
Beginning:—

ژهی فریدنده قصر آسمان سای
که هسته از رفعتش بر آسمان چای

On fol. 186° another Mašnawi, called فرس البرس, with the following introductory verse:—

فرس الفرس خطاب هد این اصبه نامه را

The Mašnawi begins with the line:—

ای فلک مركب و ستاره میانه
مرکبست پا نباده بر سر ماه
foll. 186⁴–192⁵, several short Maşnawis of different metres introduced by the usual بیسه مرسخ.
On fol. 192⁵ (margin) a Maşnawi called قصة باز نامه، as the introductory red verse says:

ابن قصة باز نامه من دان که بعین آلم

Beginning:

بر راى خداىگان عالم
خطران میهکش معظم

foll. 193⁵–196⁶. Maşnawi in the metre of Shâh Nâmah.
Beginning:

ولایه ملتانى و خصص افگنا
بلهگر کشی همچنین مه روهنا

foll. 196⁶ (margin) beginning of the Gazals with the heading توحید پاری غز استم
The initial line runs thus:

ای ز خیال ما برون در تو خیال کی یاد
با صفح تو عقل را لف کمال کی یاد

fol. 230⁴. Rubâ‘iyât, with the introductory verse:

ابیانه عاشقانست نگه کن که هر یکی

Beginning:

پاکست افداًنده کرم و اکبر
بیرون ز خیال دانش عقل پمر

On fol. 231⁴ (margin) runs a heading المتفرقات في المديح dealing with صفی، صفی، صفی، صفی، etc.
On fol. 233⁵. Rubâ‘iyât.
Beginning:

الجا که مقام یازیبا بویده اسم آلم

Most of these Rubâ‘iyât are devoted to the praise of خال، خال، خال، خال، etc., etc.
On fol. 243r. مخلص, أحمد, شرف, مصى and others.
The Tuḥfat-us-Ṣīgār and the Ğurrat-ul-Kamāl have been printed in the Kulliyāt of Amīr Khusrū in Nawal Kishwar press, Lucknow.

III.

fol. 246r. Nihāyat-ul-Kamāl.

نهایة الكمال

The fifth diwān of Amīr Khusrū, containing the poems of the last years of his life.

Contents:—
A short prose preface which contains nothing but the praise of God, the prophet, and the saint Niẓām-ud-Dīn Auliya.
Begins:—

بسم الله الراهم الذي وحده السميع المتعال

fol. 248r. Qaṣīdas without alphabetical order.
Beginning:—

مباحث آن كردکاریا که هد زامرش جهان پیدا
لیوان از دیده پیدا کرد و در پچم لیوان پیدا

fol. 273r. Maṣnawi. Beginning:—

صد هکر زبان ما خدا را
کو جان ده و جان معانست ما را

fol. 277r. Qiṭ‘as and Tarji‘bands.
Beginning:—

در آبدار خانه هاه زمانه دي
ديدم نشته صنعت زكرکه كلال

fol. 279r. Ğazals. Beginning:—

ای زتکار مازاى همه کس
همه کس را تکار مازاى و پس
fol. 317a. Ruba‘iyat. Beginning:—

या रब करमें आमेंदा जाविद मनीसें
तारिखम औ नाबूर इद्रयम मनीसें

On comparing with another copy of the Niḥāyat-ul-Kamāl, mentioned hereafter, the arrangement of which exactly agrees with the present copy, it is found that this copy wants eight Ruba‘is, and breaks off abruptly with the following Ruba‘i:—

बा पद के दिशा ब्र पुनः सहाय के दाद
दल देग नू फंदू के नीतीह के दाद अल

It appears from the table of contents on fol. 1a, which gives under an illuminated circle the names of all the five diwāns of Khusrū, that the two diwāns, viz., न्यथा न्यथा and न्यथा, have been torn away from the present copy by some mischievous hand.

This excellent copy is written in a fine, clear Nasta‘liq, within gold and blue borders, with a double-page ‘unwān at the beginning, and three beautifully illuminated headings, one at the beginning of each diwān.

Not dated, apparently fifteenth century.

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No. 126.

foll. 78; lines (centre column) 17; (margl. col.) 26;
Size 12 × 7¼; 9 × 4½.

نهاية الكمال

Another copy of the Niḥāyat-ul-Kamāl (see above number).1
fol. 1a. Preface.
fol. 3a. Qaṣīdas.
fol. 28a. Mašnawi.
fol. 32a. Qīṭas and Tarji‘bands.
fol. 35a. Gazals.
fol. 76a. Ruba‘iyat.
The arrangement in this copy is identically the same as in the preceding one.
Written in an ordinary clear Nasta'liq, within gold and coloured borders.
Not dated, apparently sixteenth century.

No. 127.

foll. 323; lines 17; size 10 x 6; 6½ x 3¼.

ديوان امیر خسرو

DĪWĀN-I-AMĪR KHUSRŪ.

A very fine copy of Khusrū’s dīwān, containing a collection of Ḥazals from his different dīwāns. At the end about one hundred and seventy-four Qiṭ’as and Rubā’īs (intermixed) are added. The Ḥazals are alphabetically arranged, except the first eight poems. Beginning corresponding to the first Ĥazal of copy No. 762, Ethé, Bodl. Cat.

ای بدرمانندی بنام همه
کرم تسه عذر خواه همه

On fol. 3° begins the first alphabetical Ḥazal:

ابرغیزید و من میشوم از یار جدا
چکنم دل چهارین وقت ز دلدار جدا

Compare Ethé, Bodl. referred to above.
On fol. 307° Qiṭ’as and Rubā’īs.
Beginning:

مهمان ملکا گر درن همه دیوان
خلاف داین سختی گفت خسرو مسکین
This valuable MS. once belonged to Sakinah Bānū Begum, as appears from a note on fol. 1r, which runs thus:—

ذیوان عسرو از اموال مکینه بنو بیکم ... آم

Sakinah Bānū was the daughter of Humāyūn and half-sister to the Emperor Akbar. She was married to Shāh Gāzi Khān, son of Naqīb Khān Qazwini, a personal friend of Akbar. See Humāyūn Nāma, of Gulbadan Begum, (Beveridge's ed.) p. 275.

It also bears the seals of several noblemen of Shāh Jahān’s court, viz., عہد خان شاهیهانی, dated A.H. 1063, and many 'Arjīdīdas of his reign.

Written on fine paper in a neat and firm Nastālīq, within gold and coloured borders, with a small decorated heading at the beginning.

Dated 25th Ramaḍān, A.H. 978.

Scribe

محمدرحمن بن سلطان علی غیاث الدين علي جنابی

The colophon ends with the following Qiṭ'ah quoted by the scribe:—

غرض تفحییم کز ما یاد ماند
که هستی را نبی بیتم نفاذی
مگر صاحبدی روزی برحمت
کند در حق ابن مسکین دعایی
No. 128.

foll. 235; lines 19; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

خسرو امیر خسرو

KHAMSA-I-AMİR KHUSRÛ.

A very fine copy of the five maṣnawīs of Amir Khusrû, written in imitation of the Khamsah of Nizâmî.

As a maṣnawi writer Khusrû is held by some to rank higher than Nizâmî. It is said that Mirzâ Bâysangar generally preferred Khusrû's Khamsah to that of Nizâmî, while Mirzâ Ulugh Beg Gûrgân took the part of the latter. However, Khusrû himself was not a little proud of his Khamsah, and is said to have boastfully uttered the following verse on its completion:—

دبده خسروی هد بلند
زلزله در گور نظامی فگند

I.

Maṭla'-ul-Anwâr

مطلع الانوار

A mystical poem written in imitation of Nizâmî's Makhzan-ul-Asrâr, in the same metre, and dedicated to 'Alâ-ud-Dîn Muḥammad Shâh.

Beginning:—

بسم الله الرحمن الرحيم
خطبة قدمسست بملاء قدیم

In the conclusion the poet says that the Maṭla'-ul-Anwâr contains three thousand three hundred and ten distiches, and was written in two weeks in the year A.H. 698:—

ورههم بهت آوری ادر هامار
سیصد و ده پر هشر و مه هزار
از اثر اختر گردون خرام
شد بدو هفتم این مه کامل تمام
مال که از پف کهی کشش بود
از پس همصد نورد همصد بود

The Colophon is dated middle of شاووال، A.H. 974.
Scribe محمد بن علاء الدين

II.

شیرین و خسور

SHİRİN-U-KHUSRÛ.

The loves of Khusraw and Shirin; an imitation of Nizâmi's Khusrû-
-u-Shirin.
Beginning—

* خداوندا دلم را چشم یکمی
بمعراج پنجم رأی برمای

This poem is also dedicated to Sultân ʿAlâ-ud-Din. It was com-
pared in the beginning of Rajab, A.H. 695 = A.D. 1295, according to this
 copy, fol. 97v.

* ز آغاز رجب فرخ شد این فال
* ز هیچ رحم همصد و پنج ول نورد مال

but according to other copies (see Rieu, p. 611; Ethé, Bodl., No. 766,
&c.) in A.H. 698 = A.D. 1298. The latter date seems to be more correct,
as the poet himself says, on fol. 97v, that he composed the Maṭlaʿ-ul
Abwâr in A.H. 698 (see above) before this work.

فمسرد از پرده این صبح نمی‌روم
نمود از مطلع الی‌الب این نورم
پس از کلام چکید این نورت نو
که لامیش کرده شیرین و خسور
The Shīrfūn-u-Khusraw consists, as the poet says towards the end, of four thousand one hundred and twenty-four distiches.

The colophon here is dated Dhu‘l-Hijjah, A.H. 974.

III.

MAJNŪN-U-LAYLĀ.

The loves of Laylā and Majnūn, in imitation of Nizami’s Laylā-u-Majnūn.

Begins—

اَيِ دَاهِدَ بِذلٍ خزَیْنَهُ راز
عَلْل اَز تُرَهَّدَه خزَیْنَهُ پرداز

This poem, like the two preceding magnwifs, is dedicated to Sultan ʿAlā-ud-Dīn, and ends with the praise of Shaykh Nizām-ud-Dīn Auliya. In the conclusion this magnwif is said to contain two thousand six hundred and sixty distiches.

بيتش بشمار راستي هست
جمله ذو هزار و هفتصد و هست

(Compare Sprenger, Oude Cat., p. 460, where it is said to contain 2,360 distiches only.) It was completed in A.H. 698 = A.D. 1298.

تاريخ زهيرت الیه بگذخت
مالش لودمس و پیشصد و هست

is evidently a mistake for هست.

The colophon is dated Jumādā II, A.H. 975. The text has been printed at Calcutta in 1811; lithographed, 1818; Lucknow, 1869.
IV.

آئینه مکندزی

ÂİNA-I-SIKANDARİ.

It is also dedicated to Sultan 'Alâ-ud-Dîn.

Beginning—

جهان پادشاه‌ها خذالی تراست
اژل تا ابد پادشاهی تراست

In the end the poet says that this maâşnawi contains four thousand four hundred and fifty distiches, and was written in a.h. 699 = A.D. 1299.

غر آوی همه بیش ازد رعیت
پهلواف و پیچه هد و چارصد
دریان دم که پایان آین پیکرتصت
ز تاریخ هفصد یکی کمتر امس

The colophon here is dated Dilqa’d, a.h. 974.

Transcribed by

كمال الدين حسنين و جلال الدين مصعود

HASHT BIHISHT.

A poem on the loves of Bahram, composed in imitation of Nizâmi’s Haft Paykar.

Begin—is—

ای کشاپد ز خزاين جود
نقش پیوند كارگاه وجود

In the beginning the poet, after lavishing praises on Nizâm-ud-Dîn Auliya and enlogising Sultan 'Alâ-ud-Dîn, enumerates on fol. 195b his previous four maâsnawi of the Khamsah. In the end the poet states
that the poem was completed in A.H. 701 = A.D. 1301, and contains
three thousand three hundred and fifty-two verses.

He further states that he completed the Khamsah in three years

and had it revised and corrected by one Qādī Shihāb-ud-Dīn, whom the
poet describes in his preface to the Ġurrat-ul-Kamāl (see infra) as one
of the most learned scholars of the time.
The colophon is dated Dullāhijjah, A.H. 974.

Transcribed by Kāmil ad-Dīn Ḥusayn wa-Jalāl ad-Dīn Mūsawī

It is noticeable that this splendid copy of the Khamsah has been
transcribed, as will appear from the colophons given at the end of each
maṣnawī, by two different persons (probably brothers); but the hand-
writings are so alike and even throughout that it is very difficult to
distinguish the two.

Written in a beautiful minute Nastālīq, within four gold columns,
on fine thick paper, with four beautifully illuminated headings and an
exquisite double-page ʿunwān at the beginning.

No. 129.

foll. 153; lines 12; size $12 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مطلع الأزور

MAṬLAʿ-UL-ANWÂR:

A beautiful and valuable copy of the Maṭlaʿ-ul-Anwâr, transcribed
by the famous calligrapher Mīr ʿAlī, in Bukhārā, in the middle of
Shāhān, A.H. 947, for Sultan ʿAbdul ʿAzīz of Bukhārā (son of Sultan
تست علی یک اصفهانکانی و اقل العباب السلطانی میر
علی الكابیل السلطان الاعد الاعظم الکرم مکز السلطنة و
الدیناء و الدین ابر الغازی سلطان عبد العزیز پبادر خلد اللهد تعالى
ملکه وسلطانه و افاض علی العالمین پره و احسائه فی اواسط
شعبان العظم منه مبع و اربعین و تسعمائه بدار الفاخرة
بیهار

باعتمصلیان میرک کتابدار

Written in a perfect bold Nastalīq, within richly illuminated and
coloured borders, on fine thick paper, with many-coloured and gold-
sprinkled margins, and a most sumptuously adorned double-page
'unwán of the finest workmanship, at the beginning. The headings
are written on girt grounds within floral designs of different colours.
- folls. 150v, 151v, 152v and 153v contain full-page, highly finished
illustrations in the best Persian style.

On fol. 150v a note runs thus—

تصنعب خسرو بابت محمد معصوم سوردگر بتاریخ بستم
شوال مینه ۱۰۸۸ در مسکار نواب فلک جناب عضد الفلاة الکری
نواب امیر الامرا بمعروف محمد رزیع ابتیاغ شده داخل
جمع شد

No. 130.

foll. 119; lines 17; size 9 1/4 x 5 1/2; 6 1/2 x 3.

قرآن السعدین

QIRÁN-US-SA'DAYN.

"The Conjunction of the Two Lucky Planets."

A historical maşnavi by Amīr Khusrū, containing an account of the
meeting of Sulţān Mu'izz ud-Dīn Kayquwād of Dīhilī (A.H. 686-689 =
A.D. 1287–1290) with his father, Nasir-ud-Din Bugra Khan of Bengal, in A.H. 688 = A.D. 1289, at Dihlt.

After the following introductory verses—

شکر گویم که بتوفیق خداوند جهان
بر سر نامه ز توحید نوشتم عنوان
نام این نامه و اوصاف قرآن السعدين
کز بلنديش بساعدين مبهر مس قرآن

the poem begins thus—

حمد خداوند سرايیم نقصس
تا مرشد این نامه بناامش درمست

foll. 13b–17b. Description of Dihlt, the Jami’ Masjid, etc

The serve as headings throughout, such as—fol. 13b, صفت مسجد; fol. 14b, صفت حضرت دهلی که ممواد اعظم ; fol. 15b, صفت مطالب منارة ; fol. 15b, جامع که ; fol. 15b, حضرت که .

foll. 53b–67b. An account of the correspondence between the father and the son, begins with the following introductory verse—

ذكر پیغام پدر موسی جقر گوست خوشیش .

foll. 67b. The meeting of the father and son begins with the

Îتلاص مه و خورشید قرآن معیدین .

Several gazals of Khusra are inserted in many places.

On fol. 108a the poet says that he wrote the present poem in three months, completing it in Ramadán, A.H. 688 = A.D. 1289, when he was in the thirty-sixth year of his age.

On fol. 111a the poem is said to contain three thousand nine hundred and forty-four verses.

ورز عمل یانز کمایی هماز
نهصد و چار و چهل و مه هزار

Some marginal and interlinear notes are found on the first few folios.

The maṣnawi has been lithographed in Lucknow in A.H. 1259, and edited with a commentary, by Maulawi Qudrat Ahmad, Lucknow, A.H. 1261. Dr. Sprenger, p. 471, describes three commentaries on this poem; one composed in A.H. 1014, by Nār-al-Ḥaq; another by ʿAbd-ur-Rasāl Qāsim, and a third by some anonymous writer.

Written in a careless Indian Nastaʿlīq. Dated 14th Ṣafar, A.H. 46, probably meant for 1246.

No. 131.

foll. 159; lines 14; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

دولواني خضر خان

DUWAL RÂNÎ KHIDR KHÂN.

A poetical narrative of the love adventures of Khidr Khan, son of Sulṭān ‘Ala’-ud-Dīn Muḥammad Shāh Khīlji (A.H. 695–715 = A.D. 1295–1315) and Duwal Râñî, the daughter of Rāy Karn, the Rājah of Gujrat, dedicated to Sulṭān ‘Ala’-ud-Dīn, the father of the hero.

Begins—

سر نامه بنام آن خداوند
که دلیا را نمی‌داند داد پیوند

On fol. 22r Khurâs says that the original name of the heroine was Diwāl Dī in Hindī, but he changed it into Duwal (plural of دولت) Râñî for the sake of convenience, and after adding the name of the hero Khidr Khan to that, entitled the poem as دولواني خضر خان

برسم هندوی از مام و پاشی
دراول بود دیوبود دی خطاباش . .
یکی علمت درو افکند از کار
که دیوبود را دول کردم بهباد.
The poem is also called عضیفه or عضیفه. See Rieu, p. 612, Art. xiv.

In the conclusion, foll. 153b, 154a, the poet says that he wrote the present poem in four months and a few days, completing it on the 6th of دیلما, A.H. 715 = A.D. 1315. He further says that the poem at first consisted of four thousand and two hundred verses, but after the death of خیبر خان, he added three hundred and nineteen verses, thus bringing up the total to 4,519 distiches.


For other copies see Rieu, pp. 612, 617 and 618; Sprenger, Oude Cat., p. 470; T. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Ethé, Bodl. Cat., Nos. 777–779; and Ethé, India Office Lib. Cat., cols. 694 and 705.

This MS. is of some historical importance, as appears from the colophon, which says that it was written at the instance of شیحاب الدین أحمد خان (Governor of Gujrat during the reign of Akbar) at أحمداบาด, on the 4th دخليجة, A.H. 995 = A.D. 1586, by حسین بن علی-الحسینی, and was corrected and compared under the supervision of the poet واقي. محمد شریف واقي was originally of نیشابور, and came to India in the reign of the Emperor Akbar, and was in the service of شیحاب الدین أحمد خان. (See Nashtari-’Ishq, p. 1054.)

Written in a clear نسخی, within gold borders, with gold-sprinkled margins, and a small decorated heading at the beginning.
THE DĪWĀN OF AMĪR ḤASAN OF DIHLĪ.

With prose preface.

Beginning—

кий, یوته ییشم ین دهلی، ین خواجہ علامہ الدین میستالی

Khwājah Amīr Ḥasan, surnamed Najm-ud-Dīn, خواجہ امیر فیشم

الدین حسن دهلی بن خواجہ علامہ الدین میستالی

was the son of ‘Alā-ud-Dīn Sīstānī, known as ‘Alā-i-Sanjari, who settled in Dīhlī, کہ حسن بن خواجہ علامہ الدین میستالی

where Ḥasan was born in A.H. 651 = A.D. 1253.

Khwājah Ḥasan, with his friend Amīr Khusrū, served for five years خواجہ امیر خسرو

under Muḥammad Sulṭān, son of Ġiyāṣ-ud-Dīn Balban, and subsequently came to the court of Sulṭān ‘Alā-ud-Dīn Khiljī (A.H. 695-715 = A.D. 1295-1315), in whose praise most of Ḥasan’s poems are devoted. دیا-ی-بارانی، یا یکسند که خواجہ حسن اور امیر خسرو،

Diyya-i-Baranī, a constant companion of Khwajah Ḥasan and Amīr Khusrū, praises the former as a man of exemplary character, and says that he خواجہ حسن اور امیر خسرو،

was called the Sa’d of India (see Tārīkh-i-Firuz Shāhī, pp. 67 and 359). Like his intimate friend Khusrū, Ḥasan was one of the favourite دیا-ی-بارانی، کہ خواجہ حسن اور امیر خسرو،

disciples of Shaykh Niẓām-ud-Dīn Auliya, whose sayings Ḥasan noted دیا-ی-بارانی، کہ خواجہ حسن اور امیر خسرو،
down every day and then arranged in a book entitled Fawā’id-ul-

Fawā’id-ul-Fawā’id (see Rieu, p. 972a), which was so much admired by the disciples of Shaykh Niẓām-ud-Dīn Auliya that even Khusrū is said to یکسند که خواجہ حسن اور امیر خسرو،
have looked upon it with envious eyes. After the desertion of Dīhlī by Muḥammad bin Ṭuğlaq, Ḥasan accompanied that monarch to his new دیا-ی-بارانی، کہ خواجہ حسن اور امیر خسرو،
capital, Deogiri or Daulatabad, where the poet spent the last days of his life, and died probably in A.H. 727 = A.D. 1327. Nashtar-i-Ishq, f. 424, دیا-ی-بارانی، کہ خواجہ حسن اور امیر خسرو،
gives 9th Ṣafar, A.H. 737 = A.D. 1336, as the date of the poet’s death; خواجہ حسن اور امیر خسرو،
Khulāṣat-ul Afkār, f. 49a, A.H. 738 = A.D. 1337; and Taqī Kāshī, Oud Cat., p. 18, gives A.H. 745 = A.D. 1344. Other notices on the poet’s life
will be found, Naftâ-ul-Uns, p. 711; Haft Iqlim, f. 109b; Daulet Shâh, p. 247; Makhzan-ul Garâ'tib, f. 171; Šuṭuf-i-Ibrâhîm, f. 217b, and Riyâd-ush-Shuʿarâ, f. 95b.

In the preface, seldom found in other copies, the poet calls the first Qasîdah (in the beginning of this copy of the diwân) Khamsîn, خمسمین, giving three reasons for the same; viz., first, because it consists of fifty verses; secondly, it was composed in the fiftieth year of his age; and thirdly, it contains the names of fifty holy men through whose intercession the poet supplicates favours from God. Further on he says that he collected the diwân during the reign of Sultan 'Alâ-ud-Dîn, and completed it on Sunday, Rabî‘ I, A.H. 714 = A.D. 1314, at the age of sixty-three (consequently the poet must have been born in A.H. 651). He also says that he began composing poetry from the thirteenth year of his age and continued writing prose and verse for fifty years.

Contents:—
The diwân contains Qasîdahs, Ğazals, Muqâṭta‘ât, Rubâ‘îyât, and Maqnawîs.

fol. 3b. Qasîdah called Khamsîn خمسمین

Begins:—

ای بیصف صنع تو پرایان سهره چرخ برین
این گری جز داغ تسیمانت ندارد برجین

After this begins the usual Qasîdah on f. 5b with the initial line:—

ای حاکم جهان و جهان داور حکیم
مصدق همه بدايع و تو مینبع قدم

corresponding with the copies mentioned in Rieu, p. 618; Sprenger, Oude Cat., p. 418; Ethé, Bodl. Cat., Nos. 780 and 781, and in other catalogues.

fol. 102b. Ğazals alphabetically arranged, except the first two.

Beginning of the initial Ğazal corresponding with Nos. 1225 and 1227 of Ethé, India Office Lib. Cat.

ای رقم رانده بر سبیده و سیاه
از درون و برون ما آگاه

The first alphabetical Ğazal begins on f. 103b—

ای دردها فروده دل پیچار را
پار به نباهت آنکه نپرستد یار را
fol. 267a. Muqatta’at. Beginning—

مَهْيَنَاها زمَانِ دُولَّهِ تو
امان اهل ایمان باد آسی

Agreeing with Ethé, Bodl., Nos. 780 and 781, where the second part of the verse is altogether different.

fol. 272a. Rubâ’is. Beginning, as in Ethé, Bodl., No. 780—

ای فضل تو و تمام مشوی نادانیها
حفو تو پذیرای پشیمانیها

fol. 287v–300r. Maşnavis, mostly in praise of Sultan Alâ-ud-Dîn Khîlîjî. Beginning, as in Ethé, Bodl., No. 783—

بیا ای گهر جوی دریای غیب
ز درها چه داری برون کش ز جیب

For other copies and notices on the poet’s life, see Rieu, p. 618; Sprenger, Oude Cat., p. 418; Pertsch Berlin Cat., p. 841; Cat. des MSS. et Xylograpbes, p. 356; J. Aumer, p. 22; Ethé, Bodl. Cat., Nos. 780–783; and Ethé, India Office Lib. Cat., Nos. 1223–1227. See also Hâj. Kh. III., p. 275.

The MS. was transcribed for the library of Shaykh Farîd Bukhârî by the famous calligrapher محمد حسین کشمیری in A.H. 1010.

برسم كتاب safه نواب قبره گاهی ... همی رد بخاری سله
الله تعالی ... کمیه کشمرن محمد حسین کشمیری سنه عشر و الف

Shaykh Farîd Bukhârî, a general of Akbar, received the title of Murtadâ Khan from Jahângîr, in addition to many other honours. He died A.H. 1025 = A.D. 1616.

Written in a firm and clear Nasta’lîq, within gold borders, with two small decorated headings.
No. 133.

foll. 171; lines 19; size 10½ × 6; 7 × 3¾.

The same.

Another copy of Hasan Dihlawi's diwan, containing a few Qasidas in the beginning without any order, Gazals alphabetically arranged, and a Ma'navi in praise of Sultan 'Ala-ud-Din, with a few Rubais and Qi'tas in the end.

fol. 1b. Qasidah. Beginning as usual—

ای حاکم جہان و جہان داور شکیم آل


ای خط خوش از مراف تر انگیخته مه را
بر دفتر طاعه رقی مانده که را

fol. 169a. Ma'navi begins as above—

بيا ای گهر جوي درياي غيب آل

fol. 170b-171b. Qi'tas and Rubais intermixed. Beginning:

خصرو از روي كرم پپسنده
هر چه اين بينه حسی میگرید

This copy is 31 years older than the preceding one, but not so complete, and is therefore placed after it.

Written in a neat and firm Nasta'liq by the same محمد حسین جنابی (who is the scribe of the Khusrav's diwan noticed above), within gold and coloured borders, with a small illuminated heading.

Dated Rajab, A.H. 979.
THE DĪWĀN OF AUHADĪ.

Shaykh Rukn-ud-Dīn Auḥadī, a great Ṣūfī poet, flourished during the time of Sūltān Abū Saʿīd Khān (A.H. 716–736 = A.D. 1316–1335). There are a great many controversies among the biographers of this poet. Some call him a native of Iṣfahān, while others say that he was originally from Marāgah. Again, he is confounded in most taḵkiras with his spirituāl guide Auḥad-ud-Dīn Kirmānī (d. A.H. 697 = A.D. 1297), who was a Ṣūfī poet of no less distinction, and is the author of the well-known Ṣafī Maṣnawī مصباح الرواح (see Ḥāj. Kḥal, vol. viii., p. 577). But it seems probable that Auḥadī was born in Marāgah during the reign of Arḡān Khān (A.H. 688–690 = A.D. 1284–1291), but as he frequently resided in Iṣfahān he is also called Iṣfahānī. From an early age he led a pious life, and subsequently became the disciple of Shaykh Auḥad-ud-Dīn Ḥāmid al-Kirmānī, from whom he derived his poetical name Auḥadī. It is said that Auḥadī came to Tabriz during the reign of Sūltān Abū Saʿīd Khān, and, after receiving great honours and distinctions from that monarch and his Wazīr Khwājah Ḥiyāq-ud-Dīn Muḥammad bin Khwājah Rāshīdī, returned to Iṣfahān with ample reward. Besides the dīwān he left a poem entitled ḽām-i ḽam (see the following number), and another called Dah Nāmāh (see Rieu Suppl., No. 258), consisting of ten love letters, which the poet composed in A.H. 706 = A.D. 1306, at the request of the Wazīr Wajāh-ud-Dīn Yāṣuf (Daulat Shāh, p. 210, reads Ḥiyā-ud-Dīn Yāṣuf), a grandson of the celebrated Khwājah Naṣīr-ud-Dīn Ṭūsī (d. A.H. 672 = A.D. 1274).

The author of the Majmāʿ ul-Fūṣaḥā, vol. i., says that Auḥadī has also left a poem entitled Anis-ul-ʿAshiqīn.

Auḥadī died, according to the inscription on his tomb at Marāgah, as stated in Jāmī’s Nafaḥāt, p. 706, in A.H. 738 = A.D. 1337. See also Ḥabīb-us-Siyār, vol. iii., Juz i., p. 125; Riyyād-ush-Shuʿarā, fol. 16b; Khulāṣat-ul-Afkār, fol. 21a, and Nashtar-i-Iṣḥāq, fol. 92.
Daulat Shâh has erroneously placed Anâhidi's death in A.H. 697 = A.D. 1297, which is the date of death of his spiritual guide Anâhad-ud-Din Kirmâni; and this has been blindly followed by Amin Râzi in his Haft Iqlîm, fol. 249°. Sultan Husayn Bâyaqrâ, in his Majalis-ul-'Ushshâq, fol. 69, still more absurdly places the poet's death nearly two centuries earlier, i.e., in A.H. 554 = A.D. 1159, and the author of the Majma'ul Fuṣâhâ accepts this date without any hesitation.

The diwan of Anâhidi is noticed in Rieu, ii., p. 618; Rieu Suppl., No. 258. See also Sprenger, Oude Cat., p. 360, and Hâj. Khal., vol. iii., p. 264.

Contents:—
This copy begins with a Qâṣîdah, the initial line of which runs thus:—

چرا پنداشته دعی از من تا چندین هرودالی
کجا پنداشتوالی چند که همچون روز بیدالی

The initial Qâṣîdah is followed by a few Tarkîb-bands, after which run the Qâṣîdas again.
fol. 40°. Tarkîbands, beginning:—

عشق خروشی که عیان دیده ام
سپیده بیوشی که زنان دیده ام

fol. 52°. Gazals, alphabetically arranged, beginning:—

چگونه دل دل سپارم بصورت تو نگارا
که در جمال تو دیدم کمال صنع خدا را

On fol. 128° are found some Tarkîb-i-Murabba', which begin thus:—

آن مرو مهی که نام دارد
کان قامه خوشگرام دارد

After which the usual Gazals are continued.
fol. 329°. Rubâ'is, beginning:—

پررب جبروس و پادشاهیت که دید
لطف و کرم نامتهاهیت که دید
Comp. Rieu Suppl. (loc. cit.) where گک is substituted for لطف.
Written in an ordinary Nasta’liq.
Dated the 12th Rabī’ L, A.H. 1069.
Scribe احمد القادر

---

No. 135.
foll. 194; lines 12; size 7½ x 4½; 4¼ x 2¾.

جامع جم

JÂM-I-JAM;

or,

The Cup of Jamshid.

A Maṣnawi in imitation of Sanâ’ī’s Ḥadiqah by the same Auḥādī.
Beginning:—

قل هو الله لامرّ قد قال
من له الصمد دايمة متعال

Daulat Shâh says that when the Jâm-i-Jam was composed it was so much valued that some four hundred copies were taken from it in one month, and that people bought and sold them for high prices.
The title of the poem occurs on fol. 28a—

قائم أي نامه جام جم كردم
وندرو ترش كل رقم كردم

A portion of the prologue is devoted to the praise of Sulṭân Abû Sa‘îd (A.H. 716–736), and his Wazīr Ġiyâs ud-Din Muḥammad, to the latter of whom the poem is dedicated.
It is divided into three daurs, as the poet says on fol. 29a—

قسمتي رامس كردمش به دور
تا نبوشنده را نباهد جور
In the epilogue, fol. 192b, the poet says that he completed the poem in A.H. 733 = A.D. 1332 in one year.

Copies of the Jâm-i-Jam are noticed in G. Flügel, i., p. 543; W. Pertsch, Berlin Cat., pp. 713 and 839-841; Ethé, Bodl. Cat., Nos. 785-789; Ethé, India Office Lib. Cat., Nos. 1228-29; Rieu, ii., p. 619; Rieu Suppl., No. 258, ii., and No. 259; see also Ḥāj. Kh., ii., p. 498; Sprenger, Oude Cat., p. 362.

Written in a clear and fine Nasta’liq, within gold and coloured borders, with the headings in red throughout.

Not dated, apparently 16th century.

Scribe اصیل الہی محمد

No. 136.

foll. 119; lines 14; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

The same.

A defective and incomplete copy of Auḥad’s Jâm-i-Jam. Portions at the beginning and likewise at the end are wanting, but an attempt has been made by some artful hand to make the manuscript appear a perfect and complete one by adding the original frontispiece, with the usual بسم الله الرحمن الرحیم in the beginning, and also by finishing the copy with an ordinary modern illumination, with the words تکمل تمام نو.

foll. 22b, 43a and 61b contain faded illustrations.

Written in a beautiful clear Nasta’liq, within gold coloured borders. Not dated, apparently 16th century.
The complete poetical works of Ibn-i-Yamin, the celebrated Qit'ah writer, with a prose preface, fol. 1v-4r.
Beginning as in Sprenger, Oude Cat., p. 483.

The anonymous author of this preface, who was a contemporary of Ibn-i-Yamin, says that from his early life he used to associate with the eminent scholars of his time, and having himself a taste for poetry, which he preferred to prose, as he says:—

he intended to collect and arrange the works of Ibn-i-Yamin. But, unfortunately, he says, the copy of the poet's works, which, if arranged, would have made a complete diwan, was lost by Ibn-i-Yamin himself, in the confusion of the battle at Khiwaf in A.H. 748 = A.D. 1342, in which the poet accompanied the Prince Wajih-ud-Din, the second of the Sarbadars (A.H. 738-744 = A.D. 1337-1343). However, after ceaseless labours he succeeded in collecting some of the early poems of Ibn-i-Yamin, added to them the poet's later compositions, and thus arranged and completed the present diwan in the month of Dilqa'd, A.H. 756 = A.D. 1355.

According to Dr. Sprenger's copy (loc. cit.) this preface was compiled in A.H. 753 = A.D. 1352.

Evidently there is some error in the statement of the compiler of the Cat. des MSS. et Xylographes, p. 358, who says that the poet collected his poems in A.H. 756 = A.D. 1355. He seems to have mistaken Ibn-i-Yamin's friend (who, as mentioned above, really compiled the preface and collected the poet's diwan in the said year) for Ibn-i-Yamin himself.
Amir Fakhr-ud-Din Maḥmūd bin Amir Yamin-ud-Din Muḥammad
poetically known as Ibn-i-Yamīn, was a native of Fāryūmad, which
is three days' journey from Sabzwar. His father, Yamin-ud-Din,
by origin a Turk, came to Khurāsān during the time of Sultan
Muḥammad Khudā Bandah (A.H. 703-716 = A.D. 1304-1316), and
settled in Fāryūmad, where he became an intimate friend of the
celebrated Wazir Khwājā 'Alā-ud-Din Muḥammad. Yamin-ud-Din,
who was also a distinguished scholar of his age, occasionally held
poetical discussions with his son, and out of the numerous poetical
 correspondence which passed between the father and the son, some, as
a specimen, are quoted in Daulat Shāh, p. 273. Ibn-i-Yamīn is said
to have been a disciple of Shaykh Ḥasan, who played an important part in
the history of the Sarbadārs (see Ḥalīb-us-Siyar, vol. iii., Juz 2, pp. 62-
63). He spent his life as a panegyrist to the Sarbadārs of Khurāsān
(A.H. 737-783 = A.D. 1337-1381). Besides his well-known Qīṣās, which
are the best of his poetical compositions and the celebrity of which has
immortalized his name, he has left numerous Qaṣidas, ḇaṣālās, ḍuṣāf, and Mağnāwis. He was renowned for his mild disposition, piety and
charitable deeds, and died according to Taqi Kāshī (Oude Cat., p. 18);
Daulat Shāh, p. 275; Taqī Aḥjadi, fol. 72, and Śuḥuf-i-Ibrāhīm, fol. 20,
in A.H. 745 = A.D. 1344.

Further notices of the poet’s life will be found in the Haft Iqlim,
fol. 227; Khulāsat-ul-Afsār, fol. 214; Ātash Kadah, p. 16, and Makhzan-
ul-Gara'ib, fol. 30. See also Sproenger, Oude Cat., p. 433; Rieu, p. 825;
Rieu Suppl., No. 261, ii.; Ethé, Bodl. Lib. Cat., Nos. 790-92; Ethé,
India Office Lib. Cat., Nos. 1230-31; Cat. des MSS. et Xylographes,
p. 358; W. Pertsch, Berlin Cat., p. 86, and G. Flügel, i., p. 545.

The Qīṣās of Ibn-i-Yamīn have been translated into German verse

fol. 4A. Qaṣidas. Beginning as in Sproenger, p. 434:—

ای دیده در شناخت حال کاپیامه
بایند که پایست نوره آر آزم

These few Qaṣidas are mostly in praise of ʿAlt.

fol. 9A. Ţarjīʿat. Beginning:—

پاز فراش قیسی یعنی نسیم لویبار آل آل

fol. 10A (margin) a long series of Qaṣidas. Beginning:—

روز قیسی عربی نه سه حربان عیم
وقت هادیست میاسب از غم ایام درم

fol. 61a. Muqâṭṭât. Beginning:—

کرده گردون بکام بمکم کر نیاهمد گو میاس

fol. 141a (margin). Qiṭ'as giving the following dates of death of the undermentioned personages:—


Most of these Qiṭ'as bearing the above dates were evidently added by the collector of the diwan.

fol. 145a (margin). Maṣnaâwi with the heading موعظة  حکمت و موعظة illustrated by two anecdotes, beginning:—

چه خوش گفت فرزانه هوشمند
چه از درجه باقی به کشور بهد

This is followed by another poem, entitled as رسله کار نامه Risâla-i-Kâr Nâmâh, addressed to the morning breeze, beginning:—

نسبم صبح جامع تازه کردنی
رسيد شنط بی اندازه کردنی

In this the poet describes in glowing language the beautiful natural scenery of his native place, Faryûmad, and enumerates with praises the names of his relatives and the distinguished personages of his age. He further states that he wrote this Kâr Nâmâh in A.H. 741 (A.D. 1340).
fol. 151a. Another Maṣnawi, entitled Risāla-i-Kanz-ul-Ḥikmat, containing only moral precepts, beginning:—

بپام نخادي كه هيستي آزومست
زيردستي و زيردستي آزومست

fol. 153b. A poem with the heading نصیحه بزرچمهر beginning:—

هميدم كه ميگفت بزرچمهر
بکسری كه اي شاه پیروز چهر

This is followed by several short maṣnawis on different subjects.
fol. 157a (margin) برائے lowered beginning:—

اي دوستان ز صحیع دليا خذدر کنیبد
دنيا پلیپست بر سر آن پل گذر کنیبد

foll. 159b-227a. Gazals in alphabetical order, beginning:—

زلج مشکین تو ضرماه سودامست مرا
لعل شيرین تو شور دل هیدامت مرا

The initial lines of the Gazals quoted in Ethé, Bodl. Lib. Cat., No. 790, and Ethé, Ind. Office Lib. Cat., No. 1230, are not found in this copy.

After a few Mukhammasât on fol. 198a, which begin:—

در عشق تو اي صنم چنام آل

the usual order of the Gazals is continued.
fol. 227a. Rubā‘is, beginning:—

اي از تو جهان بر و تو بیرون ز جهان
پروله هشمت رخ تو طوطی جان

The number of Rubā‘is here is above three hundred. This copy ends with a few Mu‘ammās, etc.
foll. 1b-32b are written in a firm Naskh, and the remaining portion in a clear Nasta’î, within coloured borders.
Not dated, apparently 16th century.
Among several seals and 'Arqādidas on fol. 1 is a seal of Muḥammad Tāhir.

This Muḥammad Tāhir, with the title Ṣaf-shīkan Khān, was a nobleman of the rank of 3000, who served under 'Ālamgīr, and died in A.H. 1085 = A.D. 1674.

No. 138.

foll. 104; lines 14; size $\frac{8}{3} \times \frac{5}{2}$; $6\frac{1}{3} \times 3\frac{1}{2}$.

دیوان ابن یمن

DĪWĀN-I-IBN-I-YAMĪN.

The diwān of the same Amir Fakhr-ud-Din Maḥmūd Ibn-i-Yamīn.

Contents:—
fol. 1v. Gazals in alphabetical order, beginning as in Ethé, Bodl. Lib. Cat., No. 790:—

اي خداوند قادر یکتا
میبد کون و خالق اشیا

fol. 83v. Tarjīḥbands, beginning as in Ethé, Bodl. (ibid.):—

چو نور ذات در تاید ز دراب آ ش

fol. 86v. A maǧnawī, beginning:—

طلب کن تا خبر از گنج یانی
توکی ابن گنج را پی رنج یانی

fol. 88v. Mustazāds, beginning:—

با جمع بیان صمیمت سنگین چه خوش آید—در گلش زیبا
در کامه زر باده رنگین چه خوش آید—همهور گل رعنا

fol. 89v. Mukhammasāt, beginning:—

تا هاد لب خوش می‌واش راه کنیم
من بعد ما ز عشق می‌چای عطر کنیم
fol. 89b. Rubā‘is, beginning:—

ای بارکه رخسار تو آئینه مامت آأخ

fol. 91b. Fards, beginning:—

نوا ای دل هوموم از آنیش غم نرمی بینم

On the same folio is the مناجات, which begins thus:—

پادشاه عمر نبه کرده ام آلم

The MS. ends with seven majalis; the first begins thus on fol. 93b:—

تا که آن چهره هوردا دارد
عائشاقرا همه هوردا دارد

Written in a clear Nasta‘īq, within gold and coloured ornamented borders, with an illuminated heading at the beginning.
Not dated, apparently 17th century.
Scribe ل점 الدين كشميري

No. 139.

foll. 43; lines 12; size 7½ × 4½; 5 × 2¾.

انتخاب مقطعات ابن يمين

A SELECTION FROM THE QĪT’ĀS OF IBN-I-YAMĪN.

Beginning—

کر ثواب و عقاب خواهد بود
نیک و بد را مخبری بس ازین

Written in ordinary Nasta‘īq, within gold borders.
Not dated, apparently 16th century.
Scribe اصل الدين
THE DĪWĀN OF BADR-I-CHÂCH.

Beginning:

حمد آن سلطان عالم را که عالم پور است
انس او در راه ایمان انس و چانرا وبحر است

Badr-ud-Din Muḥammad, was a native of Châch, or Shâsh, the modern Taškhud, also called Banâkit. He came to India and spent the greater portion of his life as a panegyrist in the court of Sultan Muḥammad bin Tuglaq (A.H. 725–752 = A.D. 1325–1351).

This most accomplished scholarly King of India, who was well versed in science, philosophy, literature, poetry, and calligraphy, conceived great favours for the poet, and conferred upon him the title of فخر الزمان, to which the poet refers thus on fol. 7v:

دریم در بدر جامی را سپه شیرین غالیمی دان
اگر چه خسرو عالم کند فخر الزمان نامش

In some places in the diwān he also adopts the poetical title of جامی.

Though a poet of no little celebrity very meagre notices on his life are found, and in a few Taškiras only.

Of the two dates of the poet's death given in Taqī Kāshī, viz., A.H. 754 = A.D. 1353 and A.H. 854 = A.D. 1450 (see Sprenger, Oude Cat., p. 19, No. 114, and Ethé, India Office Lib. Cat., col. 344, No. 114), the former is probably correct.

For notices on the poet's life, see Haft Iqlīm, fol. 391a; Taqī Anḥād, fol. 133v; Yad-i-Baydā, fol. 32v; Riyāḍ-ush-Shu'arā, fol. 57v; Makhzan-ul-Ḥarām, fol. 95; ʿAtāsh Kadaḥ, p. 101; ʿṢuḥr-i-ʿIbrāhīm, fol. 114b and Miftāḥ-ut-Tawārīkh, p. 133. Copies of the poet's diwān are noticed in Sprenger, Oude Cat., p. 367; Rieu, iii., pp. 1031a–1032a and 1046a; Ethé, Bodl. Lib. Cat., No. 793 and Ethé, Ind. Office Lib. Cat., Nos. 1232 and 1233.
The diwan contains Qasidas mostly in praise of Muhammed bin Tuglaq, and some referring to several contemporary events. Some Gazals, Qit'as, satirical poems, with a few Rubâis at the end, are also found in this copy.

According to this and the following copies, the poet's patron, Muhammed bin Tuglaq, received the robe of honour (Khilfat) from the Khalifah in A.H. 745 = A.D. 1344, as would appear from the line on fol. 9a.

The copy mentioned by Dr. Rieu, p. 1046, reads ماء (instead of ام as in our copy), which gives the date A.H. 746; but it can be safely remarked that ام is more suitable for the metre of the line than ماء. Several copies read ام instead of ام, which is absurd. For the different interpretations of this date see Elliot's Hist. of India, vol. iii., p. 568 (footnote).

fol. 37b. A Qasidah in commemoration of the building of Khurramabad A.H. 744.

fol. 44a. Beginning of the first Qit'ah—

وقت غروب تا ليلود قفص طاععتي
در عصر عدل برو دافن الصاف کستر

fol. 50a. A Qasidah in which he says that he was ordered by the king to proceed to Deogir, or Daulatabad, in A.H. 745, beginning:—

باص دولسه شه بود غره ضعبان
که صوی ملکشف دیرگیر شد فرامان

The numerical value of دولسه شه is equal to A.H. 745.

fol. 54b. Beginning of the first Gazal:—

ای دل تشه صغير عشک آلح

fol. 60b. A satirical poem on the poet Nasir-ud-Din, beginning:—

ناصر الديني كه از غلو علو آلح

Badâ'uni, vol. i., p. 241, says that the poet composed a Shâh Nâmâh, or poetical account of Muhammed Tuglaq's reign, consisting of thirty thousand verses. See also Rieu, iii., p. 1032a, who quotes the following
verse of the poet (found in this copy on fol. 64*) as expressing the date of completion of that poem in a.h. 745:

مازال تاريخ عرب دولت هه ذيئده
آسان عدد گنپهای مرا داد نظام

fol. 67*. Rubā’īs. Beginning:

وقت لب جوی آب دلچو آمد
هنگام گل و هرمان کن در آمد

Copies of his poems are mentioned in Sprenger, Oude Cat., p. 387; Rieu, iii, pp. 1031, 1032* and 1046*; Ethé, Bodl. Lib. Cat., No. 793; Ethé, India Office Lib. Cat., No. 1232–1233. Translations of some of the poems will be found in Sir H. Elliot’s History of India, vol. iii., pp. 567–573.

The whole diwān has been lithographed with glosses and vocabulary, Lucknow, a.h. 1261. The Qaṣīdas have also been lithographed in Cawnpūr, a.h. 1261, and with a commentary in Rāmpūr, a.h. 1289.

Written in an ordinary Nasta‘īlq during the reign of Muḥammad Farrukhāy Siyar (a.h. 1124–1311 = A.D. 1712–1718), as will be seen from the following colophon:

بتاريخ بسی و هشتی به مام محرم انمام مه (مصد فرح میر
روز دو هشته وقت دوریم روز بر امده بود و بادشاه متوجه بهان
هکار زیانت بودید در ازان وقت تصریز یافت

No. 141.

foll. 97; lines 14; size 8½ × 6; 6¾ × 4.

The same.

Another copy of the Diwān of Badr-i-Chāch. Begins as above.

It contains Qaṣīdas, Muqāṭṭa‘āt, and Ġazals intermixed with Rubā’īs at the end. This copy contains more Ġazals and Rubā’īs than the preceding one.

Written in ordinary clear Nasta‘īlq.

Not dated, apparently 18th century.
No. 142.

foll. 57; lines 21; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Begins as above. Contains only Qaššas and Qiṭʿas.
Written in ordinary minute Nastaliq. Spaces for headings are left blank.
Not dated, apparently 18th century.

No. 143.

foll. 106; lines 17; size $8 \times 4\frac{1}{2}$; $6 \times 3$.

ديوان خواجه کرماني

THE DWAN OF KHWAJU KIRMANI.

Beginning:—

ای که زلفه شب قدیسم و رخص زیبا عید
عيد ما بي تو عبيد اسم و توثي ما راعید

The first few Gazals (foll. 1$^{b}-3^{b}$) are not in alphabetical order, and after some Khamsah poems (foll. 4$^{a}-8^{a}$), the Gazals alphabetically arranged begin thus on fol. 8$^{a}$:—

رام گر برگه گلی باهد له بیبد و ریس را
ور سلیمان ملک خواهد نگرد بلقبیت را

Kamal-ud-Din Abul 'Aṭā' Maḥmūd bin 'Alī was born in Kirmān, according to his own statement in the epilogue of Gul-u-Naurāz (quoted by Erdmann in his "Chudschi Germani," Zeitschrift der Deutschen Morg. Gesellschaft, vol. ii., pp. 205–215), on the 5th of
Shawwâl, A.H. 679 = A.D. 1280. (See Rieu, ii., p. 620.) He received spiritual instructions from the celebrated Rukn-ud-Dîn 'Alâ-ud-Daulah al-Sîmâ'în (d. A.H. 736 = A.D. 1345). He at first entered the service of Muhammad Muzaффar of the Muzaффari dynasty, and subsequently went to the court of Shaykh Abû Ishâq, the ruler of Shîrâz (A.H. 742–754 = A.D. 1341–1353); in whose praise he composed several poems, and died there, according to the authors of the Nashtâr-i-Ishâq, fol. 608, Ta'rikh-i-Husaynî, fol. 75⁴, and Khâzâna-i-Amîrah, fol. 160⁵, in A.H. 753 = A.D. 1352.

According to the verse quoted by Hâjî Khalîl; vol. iii., p. 175, and Hâbib-us-Siyar, vol. iii., Juz. 2, p. 24, Khwâjâ completed his Khamshah in A.H. 744 = A.D. 1343. So A.H. 742 = A.D. 1341, given by Daulat Shâh as the date of the poet's death, and followed by Taqî Ahmadî, fol. 218, is erroneous.

- In the copy of the Riyâd-ush-Shu'ârâ, referred by Dr. Rieu, p. 620⁶, Khwâjâ's death is given in A.H. 742; but the author of the Shu'uf-i-Ibrâhîm, fol. 295, mentions a copy of the same Ta'rikh, giving the date A.H. 760 = A.D. 1358, while our copy of the Riyâd-ush-Shu'ârâ gives A.H. 842 = A.D. 1438—a most absurd statement.

His Khamshah, which he wrote in imitation of Niţâmi, consists of the following five poems:—

1. همای همان‌ون (see the following No.).
2. گل و لوروز in the metre of Khusrû and Shîrîn, composed in A.H. 742 and dedicated to Tâj-ud-Dîn, Aḥmad of 'Iraq, who was for some time the Wazir of Amir Muḥammad Muzaффar.
3. کمال تامه in the metre of Haft Paykar composed in A.H. 744.
4. گوهر تامه composed in A.H. 746; and (5) رعدة التوار a Sîfī poem divided into twenty sections. It was composed in A.H. 743, and dedicated to Shams-ud-Dîn Mahmûd bin Šâ'în. The Khamshah of Khwâjâ is noticed in Sprenger, Oude Cat., p. 473, and described by Dr. Rieu in his Persian Cat., pp. 620–623.

On the poet's life and works compare, besides the above-mentioned references, Ethé, Bodl. Lib. Cat., Nos. 794–796; Ethé, India Office Lib. Cat.; G. Flügel, i., pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; W. Pertzsch, pp. 6 and 70; and Schefer, Chrestomathie Persane, vol. ii., Paris, 1885, pp. 251, 252.

Written in ordinary Nasta'îq.

Not dated, apparently 17th century.
No. 144.
fol. 170; lines 18; size 8½ x 4½; 7 x 3.

هماي و همايون

HUMAI-U-HUMAYUN.

The most popular of all the Ma‘nawis of Khwajâ Kirmâni (d. A.H. 753 = A.D. 1352). See No. 143 above.

The poem deals with the love-adventures of Prince Humâi of Khâwar and Princess Humâyûn, daughter of a Chinese Emperor.

Beginning:—

بنام خداوند بالا وپسیه
که از هستیش هست سبب خدای چه هست
فورونده شمسه خاوري
برارنده طاق دیلوفری

In the prologue, fol. 8, the poet, after highly praising the reigning sovereign, Sultân Abâ Sa‘îd Bahâdur (A.H. 716-736 = A.D. 1316-1336) and his Wazir Gıyâs-ud-Din Muhammad (d. A.H. 736 = A.D. 1336), says that he was persuaded by Abul Fath Majd-ud-Din to compose the present poem.

The story itself begins on fol. 19:—

برارنده نبرد دریای راز
سر درج گهر چنین کرد بار

In the epilogue the poet says that he completed this poem in A.H. 732 (A.D. 1381), for which he gives the following chronogram:—

کرم بذل برهر که دارد هوس
که تاريخ ابتا نامه بذل اسمه و بس

The word بذل is equal to 732.

A note at the end of the MS. says that the copy was purchased at Ilahābād from one Ḥusayn Bakhsh, a merchant of Lucknow, on the 19th October, 1865.

Written in a clear Nastaʻliq, within red-ruled borders, with a fantastic Unwān.

Not dated, apparently 17th century.

No. 145.

fell. 92; lines 17; size 10 × 6½; 6½ × 8.

The same.

A defective copy of Khwājūs Humāi-u-Humāyūn.
Eighteen lines from the beginning and seventeen from the end are missing.

It opens thus:

گندای درض بر همان پادشاه
بدرگاه اوا پادشاهان گدا

and breaks off with the following line:

که خواجوجوز عیسی روان بهش باش
یهانگیر گرد و جهان بهش باش

A fine correct copy, tolerably old.
Written in a fine Nastaʻliq.
Not dated, apparently 15th century.

A seal of شرف الدين محمد صادق bearing the date A.H. 1072, is fixed at the end.
DIWÂN OF ‘IMÂD-I-FAQİH.

Beginning with Ġazals in alphabetical order:

ای هر دم از عطای توکامی نگر مرا
وز شکر لعسی تو دهی پر شکر مرا

Khwâjah ‘Imâd-ud-Dîn Faqîh
a native of Kirmân, flourished during the reign of the Muẓaffarîdes of Fârs, and was a contemporary of the celebrated Ḥâfiz of Shîrâz. Jalâl-ud-Dîn Shâh Shuja‘ (A.H. 759–786 = A.D. 1358–1384) had great regards
for the piety and learning of the poet.

The author of the Ḥâdîb-us-Siyar, vol. iii., Juz. 2, p. 37, and almost
all the biographers, relate a curious anecdote about the poet’s having a
cat which used to mimic the poet in his prayers. Shâh Shuja‘, who
greatly esteemed this celebrated Sufi poet, took this incident to be one
of his miracles, and Ḥâfiz, being jealous of ‘Imâd’s position, is said to
have addressed a taunting Ġazal referring to this incident. The following
verse of that Ġazal bears a clear allusion:

ای کیاف خوش‌سرام کجا می‌روی بناز
غره مسروکه گریه عابد نامز کرد

The author of the Haft Iqlîm, fol. 84b, on the authority of Āqurî’s
Jawâhir-ul-Asrâr, states that among the modern and ancient poets
‘Imâd was the only individual whose poetry was free from all sorts of
faults and defects.

Besides the diwân the poet has left several Maṣnawis, such as:

صحبت نامه (2) composed in A.H. 766 (A.D. 1364);
میرس الابرار (1) composed in A.H. 731 (A.D. 1330);
صحبت نامه صاحبیدلی (3) composed in A.H. 722 (A.D. 1322); and
ˈدء نامه (4) or ˈطراهنش نامه composed in A.H. 750 (A.D. 1349).
The complete poetical works of the poet are noticed in Ethé, Bodl. Lib. Cat., No. 808, on the basis of which copy a detailed account of the poet's work is given by G. Ouseley in his Biographical Notices of Persian Poets, pp. 195-200: The suggestion by W. Pertsch, in his Berlin Cat., pp. 715 and 716, supported by Dr. Ethé, in his India Office Lib. Cat., No. 1852, that this ʻImād is the father of Ibn ʻImād (d. A.H. 800 = A.D. 1397), the author of the روزه الکمیسین (see Ethé, Ind. Office Lib. Cat., loc. cit.) and the ʻعمر القدوی (see W. Pertsch, Berlin Cat., loc. cit.) is most probably correct.

ʻImād died, according to Daulat Shāh, p. 254, and Nashtar-i-Ishq, fol. 1135, in A.H. 773 = A.D. 1371, while the author of the Riyād-ush-Shuʿarā, fol. 264, places the poet's death in A.H. 772 = A.D. 1370. Taqī Aḥmadī, fol. 482, places the poet's death in A.H. 673 = A.D. 1274, which is evidently a mistake of the copyist for A.H. 773.

For further notices of the poet's life, see Yad-i-Baydā, fol. 144; Khulāsat-ul-Afkār, fol. 124; Makhzan-ul-Ḡarīb, fol. 586; Miftāḥ-ul-Tawārikh, p. 146, and Natāʾij-ul-Afkār, p. 287. See also Sprenger, Oude Cat., p. 436, and Rieu, Pers. Cat., pp. 869 and 871.

fol. 151: Musammītāt. Beginning:—

ای ز میللاب فراهست خانه دلها خواب
بیدللا را آتش هوریت کچر کرده کتاب
دارم از حضرت ملایی گر بفرامشی جواب
اینکه می بینم به بیداریسم یا رنب یا بی‌واب
خویشبن را در چیزهای هادی پس از چندین عذاب

fol. 154: Rubāʾis, in alphabetical order. Beginning:—

هیرین دهمست که بسته خوانند اورا
جز تنگدلان کندر ندانت اورا

fol. 160: Another series of Rubāʾis without any alphabetical order. Beginning:—

با دهمست و با دومست لطیف میکن
بیداد ز هرکس لعل میکن

The initial Rubāʾī quoted in Ethé, Bodl. (loc. cit.), is found here on fol. 156.
foll. 162a–163. Qit'as, Rubâ'is, and Fards, dealing with riddles (چیستیان) and other Šan'ats. Beginning:—

چیستیان آن هنیمین که هر منافق
با تأویل زرعلم غیب اسرار

Written in ordinary Nasta'liq, within coloured borders, with a small 'unwân.
Dated 18th Rajab, A.H. 1004.
Scribe مسیح قاسم ابی مسیح جلال

No. 147.

foll. 93; lines 22; size $6\frac{1}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{1}{4}$.

غزلیات سلمان

GAZALIYÂT-I-SALMÂN.

The oldest known copy of the collection of the lyrical poems of Salmân, written only thirty-three years after the poet's death.
The Gazals are alphabetically arranged throughout. Beginning:—

اگر حسن تو بکشاید ثقاب از چهره دعوری را
بگل رضوی براونداید در فردوس، اغلي را

Khwâjah Jamâl-ud-Din Muḥammad Salmân خواجه جمال الدين محمد سلمان was a native of Sâwah, situated between Ray and Hamadân. He came of a noble family of Sâwah, where his father, ‘Alâ-ud-Din, was a respectable revenue officer.
The author of the Ḥabbîb-us-Siyar, vol. iii., Juz. 1, p. 136, says that Salmân composed the Mâgnâwi Firâq Nâmâh in A.H. 761 = A.D. 1359, and, referring to this Mâgnâwi, the poet himself says in his following verse, quoted in Rieu, ii., p. 264, that he had then passed his sixty-first year.
So we can conclude that the poet was born about A.H. 700 = A.D. 1300.

In following the above statements Dr. Rieu, by an oversight, misinterprets the meaning of ياف و ياف as "seventy-one" instead of sixty-one, and consequently comes to a wrong conclusion that Salmân was born about "A.H. 690" = A.D. 1291, instead of A.H. 700 = A.D. 1300; and Dr. Ethé, in his India Office Lib. Cat., No. 1237, has unexpectedly accepted the wrong date given by Dr. Rieu without noticing the obvious mistake.

According to Daulat Shâh, Salmân, Khwâjâ Kirmâni, Ubayd Zâkâni and Nâsir Bukhârî all lived under Sultân Abû Sa‘îd. The earliest compositions of the poet are probably his eulogies on the death of Sultân Abû Sa‘îd, who died on Rabi‘ II, A.H. 736 = A.D. 1335, the Qasîdas which the poet addressed to the Sultân’s Wazîr, the celebrated Khwâjâ Giyâs-ud-Din, who was murdered by order of Amir ‘Ali Pâshâh on the 21st of Ramadan, A.H. 736-757 = A.D. 1335, and his eulogies on the death of the distinguished Wazîr.

Salmân entered the service of Sultân Husayn Buzurg (A.H. 736-757 = A.D. 1335-1356), and continued to enjoy inestimable honours from the Sultân and his talented wife, the beautiful Dilshâd Khâtûn, whom the King had married in the latter part of his life. Husayn Buzurg and his son and successor, Shaykh Uways, both began to learn the art of poetry from the poet, and the tutorship of two such royal personages acquired a world-wide fame for the celebrated Salmân, and to this the poet refers in the following verses:

من از پی اقیال ابن خاندان
کرفنم جهنان به تیغ وزان
من از خاوران تا در باختن
ز خورشیدم امروز مشهور تر

When Shaykh Uways succeeded his father in A.H. 757 = A.D. 1356 the poet obtained further favours from him and his mother Dilshâd Khâtûn. In appreciation of the poet’s merit the latter is said to have given him two villages of Ray for composing Qasîdas in answer to Zahhir-i-Fâryâb. After the death of his patron, Sultân Uways, in A.H. 776 = A.D. 1374, Salmân continued to enjoy for some time the same favour from his son, Sultân Husayn, who was killed by his brother, Sultân Âhmâd, in Safar A.H. 784 = A.D. 1382. At last, owing to the
failure of eyesight in his old age, Salmān retired from the court and repaired to his native land, Sāwah, where he spent the last days of his life in tranquillity.

Salmān enjoys the reputation of one of the best Qaṣīdah writers, and from the poems which he composed in answer to Zahir-i-Fāryābī, Aṣgir-i-Aumānī, Sanāʾī Ǧaznawī and Jamāl-ud-Dīn and Kamāl-ud-Dīn-i-İṣfahānī, it will be seen that he surpassed his predecessors in the sublimity of style and the novelty of ideas. He is said to have held poetical contentions with Sirāj-ud-Dīn Qumrī, and Naṣīr Buḫārī is said to have reckoned himself as a pupil of Salmān.

His beautiful artificial Qaṣīdas (قصائد مصنوع), addressed to the Wazīr Ğiyāṣ-ud-Dīn, which represent curious kinds of Taṣḥīḥāt, speak of the wonderful genius of the poet and the peculiar versatility of his mind. Dr. Ethé, in his India Office Lib. Cat., No. 1241, quotes two verses from one of these Qaṣīdas and explains the chief subtleties contained in those lines. Daulat Shāh, p. 131, in noticing the life of Sayyid Dulfaqār of Shīrwān, who flourished during the time of Sultan Muhammad (d. A.H. 617 = A.D. 1220), son of Sultan Takeh Khwārizm Shāh (d. A.H. 596 = A.D. 1200), and was marvellously skilled in composing artificial Qaṣīdas, says that Salmān was the first poet who successfully imitated Dulfaqār in such compositions, and excelled him by adding more Taṣḥīḥāt and subtleties in his (Salmān’s) own compositions, as Daulat Shāh remarks:

و قبل از خواجه سلمان صوتی کسی در صنعت شعر ممل
قصیده ذوالثقائو لفتته اسم که مجموع صنایع و بداخی هم را
هام آهد و آن قصیده مشتمل اسم بر توشیحات و دوائر و
زخارفات و د هر یک بیست چندین مصادر و ایبات ملون در بعور
مختلفه اخراج میمون و بیرون می آید و خواجه سلمان صنعتی
چند در قصیده خود زیادی ساختمه

Dr. Ethé, in his 'Bodl. Lib. Cat., No. 1333, in describing a Taḏkirah which contains chiefly the accounts of those poets who are known for the various arts and peculiarities in their poetical compositions, quotes, as a specimen, a few lines from a Qaṣīdah called مفاتیح الكلام of the said Dulfaqār, and explains their various subtleties.

Besides Qaṣīdahs and Gazals Salmān has left a number of Qīṭās and Rubāʿīs, extracts from which are quoted in the Taḏkiras.
Amin Rāzi, the author of the Haft Iqlīm, seems to be ridiculously prejudiced for Salmān, and ascribes the following two beautiful Rubā'is of Khayyām to Salmān, although he has once quoted them amongst the quatrains of Umar in noticing his life. The two Rubā'is are:—

آمَد سَعَر فَدَا ز مِنْهَا ضَرْبَان
كَأَيِ رَلَد خَرَافِل يَوْرَانِهَا مَا
نَمَيْزَ كَهَنْ كَهَنْ يَارْبِكْ عِبَادَتُهَا ز مِنْهَا
فِنْ يَرْبِكْ كَهَنْ كَهَنْ يَارْبِكْ عِبَادَتُهَا مَا
دِيْگَرْ—از بَسْكَتْ هُسْتَم بَازِمْسَتْ تَوْه
فِرْوَدُ هُمْسُتْدُ ز دِسْتُمْ تَوْه
دِيْگَرْ یَنْبَتْ هُسْتَم مَسْخَر
آمَرْوَتْ بَسْعَاغْرِي هُسْتَم تَوْه

Strange to say that Ādur in his Atash Kadah has blindly followed Amin Rāzi, and attributes, in a similar way, the above quatrains to Salmān, although he (Ādur) quotes the first Rubā'ī under the life of Khayyām.

The two Maşnavīs of Salmān, viz., مَشْتَفَد و خوْرَشِید and مَشْتَفَد و خوْرَشِید, are noticed in Rieu, Pers. Cat., p. 625.

A complete copy of the poet's dīwān, with his Maşnavī, مَشْتَفَد و خوْرَشِید, will be noticed later on under the "Mixed Contents."

Salmān spent almost his life as a panegyrist to the Îlgānī rulers, and composed, as noticed in the Ḥabīb-us-Siyar, vol. iii., Juz. i., numerous poems relating to several contemporary events, such as:—

(1) Qaṣīdah on the occasion of the flight of Shaykh Ḥusayn Buzurg to Bağdād in A.H. 739 = A.D. 1338.
(2) Qaṣīdah on the occasion of the accession of Sulṭān Uways in A.H. 757 = A.D. 1356.
(3) Qaṣīdah when Sulṭān Uways came to Bağdād and was received by Khwājah Mirjān (d. A.H. 775 = A.D. 1373) in A.H. 765 = A.D. 1363.
(4) Qaṣīdah when Sulṭān Uways went to Mūsāl after a stay of eleven months in Bağdād.
(5) Marşıyyah on the death of Amīr Qāsim (brother of Sulṭān Uways), who died of phthisia in A.H. 769 = A.D. 1367.
(6) Marşıyyah on the death of Birām Shāh in the same year.

(8) The most pathetic elegies on the death of his patron Sūltān Uways, which took place on Jamādi I., A.H. 776 = A.D. 1374; one of them runs thus:—

ای فلفک آسمعه رئیک دکی های آسمان کرده
ملک ایران با برکت همه ویران کرده
آسمالی را فرود آورده از اوی خوشیش
بر زمین افگنده با خالک یکسان کرده
لبست کاری مختصر گر با حفیق میروی
قصد خون و جال و عرض حر مسلمان کرده

(9) Qaṣīdah on the accession of Sūltān Ḥusayn in A.H. 776 = A.D. 1374, who was killed by his brother, Sūltān Aḥmad, in the month of Ṣafar, A.H. 784 = A.D. 1479.

Dr. Rieu, p. 626, says that Salmān composed a Qīṣāh on the event of the inundation at Bagdād in A.H. 775 = A.D. 1373; but the author of the Ḥabbīb-us-Siyar (loc. cit.) places that event in A.H. 776 = 1374, and says that Khwaja Nāṣir Bakhārī also composed the following Qīṣāh, on the event of that catastrophe:—

دجله را امسال رفتاری عیب مستانه بود
پای در نجیب و کف بر لب مگر دیوانه بود

Danūlat Shāh, p. 271, however, says that the second part of the above couplet was extemporized by ḑāṣir Bakhārī in the presence of Salmān, who wanted to test ḑāṣir by reading out before him the first part.

(10) The same author of the Ḥabbīb-us-Siyar, vol. iii., Juz. 2, p. 35, says that Salmān addressed two Qaṣīdās to Shāh Shujāʾ (d. A.H. 786) on the occasion of his victory in Adarbājān in A.H. 777 = A.D. 1375, and that the second Qaṣīdah of the poet met the highest approval of that king.

From the dates referred to above it is clear that Salmān was still living in A.H. 777 = A.D. 1375.

Regarding the date of the poet's death, Danūlat Shāh’s statement is ridiculously inconsistent. He says that Salmān died in A.H. 769 = A.D.
1367, while later on he relates that the poet attended the funeral procession of his patron, Sultan Uways, which took place in A.H. 775 = A.D. 1373, with mourning. Strange to say, the authors of the 'Urafat, fol. 311r; Mir'at-ul-Khayal, p. 73; Riyad-ussh-Shu'ara, fol. 176r, and several others, have blindly followed Daulat Shahr's date without detecting this palpable blunder. The author of the Majma'ul Fuṣḥa, vol. ii., p. 19, is still more inaccurate in placing the poet's death in A.H. 669 = A.D. 1270—a date which is about twenty years earlier than the poet's birth.

Gulam 'Ali Azad, in his Khazana-i-'Amirah, fol. 189v, says that while compiling the said Taṣkirah, he came into possession of a copy of Salman's divān, dated the Muḥarram, A.H. 791 = A.D. 1388, written (thirteen years after the death of the poet) by one Nāṣir bin Bazurẓāmīr. This scribe noted a Qiṣḥah at the end of that MS. which gives a very accurate date of Salman's death, viz., Monday evening the 12th of Safar, A.H. 778 = A.D. 1376, in the following two last lines:

\[
\begin{align*}
\text{لَمَّا فَضَّلَتِ الْحَلَّةُ}
\end{align*}
\]

\[
\begin{align*}
\text{كَمَّا لَقَدْ عَمِرَ بِكَٰمَدِ چَوْرَمْ صَحَحَ كَرَدَ بِفَارِن}
\end{align*}
\]

\[
\begin{align*}
\text{بِسَاطَ دَارِ قُرَارٍ اَسْمَ مَالِ تَارِيِخَ}
\end{align*}
\]

\[
\begin{align*}
\text{چَوْرَمْ مِيلَ بَسَيْ بِسَاطَ دَارِ قُرَارٍ}
\end{align*}
\]

The words بِسَاطَ دَارِ قُرَارٍ = 12 and بِسَاطَ دَارِ قُرَارٍ = 778.

I am inclined to support strongly the learned Azad in his assertion that the author of the above Qiṣḥah was a contemporary of Salman, and that the above date is most likely correct. This date has also been given in Khulasat-ul-Afsar, fol. 80v; Nashtar-i-Ishq, fol. 813; Nat'ij-ul-Afsar, p. 207; and Sham'i Anjuman, p. 193.

For other notices on the poet's life and his works see Makhzan-ul-Gara'ib, fol. 335, Sulhuf-i-Ibrāhīm, fol. 375, H. Kh., vol. iv., p. 389, and Babāristān, fol. 102. See also Ouseley, Biographical Notices, p. 117; Sprenger, Oude Cat., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer Christomathie Persane, vol. i., Paris, 1883, pp. 114, 115; Rieu, ii., p. 624; Rieu Suppl., Nos. 220, Art. iii., and 265; Ethé, Bodl. Lib. Cat., Nos. 807-810; Ethé, India Office Lib. Cat., Nos. 1237-1242.


Written in a fine minute Naskh, within gold borders, with a small faded heading in the beginning. The headings are written in gold throughout.

The colophon, dated A.H. 811, runs thus:
No. 148.

foll. 186; lines 14; size 9 × 6; 5¾ × 2¾.

MIHR-U-MUSHTARÎ.

Beginning:—

بِيْنِمَ نُمْحِيَ عَالِمَ عَمْقَ
كِهِ بِرَدَّةَ نَهِذِ ذَوقَ غَمَ عَمْق.

Different readings of the second parts of the first eight verses are given here on the margin. Comp. Rieu, p. 626; Sprenger, Oude Cat., p. 312; Ethé, Bodl. Lib. Cat., No. 811; Ethé, Ind. Office Lib. Cat., No. 1244, etc., where the second part of the above quoted verse differs in different MSS. See also the Cat. of Persian and Arabic MSS. in the Ind. Office Lib. (p. 31), by Dr. E. D. Ross and E. G. Browne, where the first eight bayts are altogether in a different metre.

The author of this romantic Maḏnawi, “Sun and Jupiter,” Shams-ud-Din Muḥammad ‘Aṣṣār مَوَلاِّيَانَا حُمُسُ الدِّينِ مَعْمُودُ عُسْارُ الْعَبْرِيُّ a native of Tabriz, flourished during the reign of the Ilqānī Sovereign Sulṭān Shaykh Uways (A.H. 757–776 = A.D. 1356–1374), and was a contemporary of the celebrated Salmān of Sāwah. ‘Aṣṣār, though a good poet of his time, never found favour in the eyes of the public, nor were his works appreciated by his contemporaries, for which the poet bitterly complains in the prologue of the present poem. ‘Aṣṣār further adds that, finding himself neglected, he went into solitude, till one of his friends, who visited him one night, encouraged him to complete his poetical works by adding to them a Maḏnawi. The poet reluctantly yielded to the request of his friend, to whom he related the story of Mihr-u-Mushtari:—

VOL. I.
Besides the present poem 'Aṣṣār is said to have left many Qaṣīdas and Ḥazals.

'Aṣṣār's death is generally fixed in A.H. 784 = A.D. 1382.

The author of the Ṣuḥuf-i-Ibrāhīm, fol. 591ª, places the poet's death in A.H. 764 = A.D. 1362. But this seems improbable, since we learn from the epilogue that the poem was completed on Friday, the 4th Shawwāl, A.H. 778 = A.D. 1376.

Other copies noticed in other catalogues bear 10th Shawwāl instead of 4th.

The Maṣnawi is said to contain five thousand one hundred and twenty distiches:—

كه ابيات بديعه رأ عدد بيبست
پگویش پنج الفسح و صد و بيبست

fol. 10ª. Begins the story:—

چنين دارم ز تاريخ كه یاد
كه در اصطخر شاهي بود یاداد

Compare the catalogue by E. D. Ross and E. G. Browne (ibid.), where the second line correctly reads اصطخر instead of اصطخر (see Yaqūt, vol. i., p. 299). For notices on the poet’s life and other copies of the Maṣnawi, see the catalogues referred to above and Haft Iqлим, fol. 130ª; Makhzan-ul-Garā’ib, fol. 523; Bahārīstān, fol. 103ª; Ṭaṭaš Kadaḥ, p. 49; Ouseley Biogr. Notices, 201–226; G. Flügel, i., p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornburg, p. 111; Pieper, Comment. de Mihrī et Muschterī. amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449. See also Háj. Khal., vol. vi., p. 277.

A Turkish translation of the poem is noticed in the Paris Catalogue, No. 313, and in J. Aumer, Türkische Handschriften, No. 178.
foll. 44b, 93b, 127b and 162b of this MS. contain slightly faded illustrations in a good Persian style.

A note in white at the head of the illustration on fol. 44b runs thus:—

بِرَسم كتابه حافظان الأعظم ولي محمد بهادر حان خلد الله
تعالي ملكه

This Wali Muḥammad was probably the second king of the Aṣtrākhān Dynasty, who succeeded Bāqī Muḥammad in A.H. 1014 = A.D. 1605, and reigned till A.H. 1017 = A.D. 1608.

Written in a beautiful and clear Nastaʿlīq, within gold and coloured borders, with a small faded heading at the beginning.

Dated A.H. 1017.

Scribe: محمد بن محمد موسى البخاري

According to Taqī Kāshī (Oude Cat., p. 26) the poet Nigarī, of Arān, near Kāshān, who died in A.H. 979 = A.D. 1571, left in imitation of this a Maṣnawi to which he gave the same title.

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No. 149.

foll. 67; lines 14; size 10½ × 6; 6½ × 3½.

ديوان رکن الدين صايين

THE DĪWĀN OF RUKN-UD-DĪN ṢĀĪN.

Beginning:—

صائغيا يأك نفصل بي مي و معشق مدار
که مرا بي مي و معشق دمي نيست قرار

Rukn-ud-Dīn Harawī, better known as Rukn-i-Ṣā'in, of Herāt, flourished during the time of Sultan Abū Saʿīd Bahādur Khān (A.H. 716-736 = A.D. 1316-1335). After the death of this monarch Rukn-ud-Dīn entered the service of Sultan Tughr Timūr Khān (A.H. 737-753 = A.D. 1336-1352), who, to make up for his own want of education, eagerly sought the learned society of the poet. It is said that on one occasion the poet passed
some disparaging remark upon the aptitudé of the monarch, who somehow or other overheard it, and caused the poet to suffer imprison-
ment for some time. Rukn-ud-Din subsequently became a favourite companion of Sultan Mubāriz-ud-Din Muḥaimmad al-Muṣaffar, the
founder of the Muṣaffari dynasty of Fārs, who ascended the throne in
A.H. 713 = A.D. 1313, was deposed and blinded in A.H. 760 = A.D. 1358
by his sons Shāh Shujāʿ (A.H. 760-786 = A.D. 1358-1384) and Shāh
Māhmūd (d. A.H. 776 = A.D. 1374), and died a prisoner in A.H. 785
= A.D. 1363. It is narrated in the Rauḍat-us-Ṣafā, vol. iv., p. 147, on
the occasion when Shāh Shujāʿ and Shāh Māhmūd went to seize their
father Mubāriz-ud-Din, Rukn-ud-Din was the only person in attendance
on that unfortunate monarch. In the midst of the horror the poet threw
himself down from the upper floor and began to use abusive language
towards Shāh Shujāʿ. Rukn-ud-Din, however, narrowly escaped death
from a severe wound inflicted by Shujāʿ, who on recognizing the poet
begged his forgiveness and ordered the physicians to attend on Rukn-
ud-Din. After his recovery Rukn-ud-Din attached himself to the
services of Shāh Shujāʿ, but died shortly after while accompanying the
prince to Yazd.

Taqī Kāshi's statement that Rukn-ud-Din Sā'īn and Rukn-ud-Din
Harawī were two different persons (vide Sprenger, Oude Cat.,
p. 18, Nos. 91 and 94) is not supported by any of the poet's
biographers. Moreover, we distinctly read in the Rauḍat-us-Ṣafā
(loc. cit.) that Rukn-ud-Din Harawī was known among the poets as
Rukn-i-Sā'īn موالا رکن الدین حربی کے درمیان شعرا برقک صائین
اضمهار دارد آغا.

Daulat Shāh, p. 237, followed by the authors of the Atash Kadah,
p. 118, and the Makhzan-ul-Garā'ib, fol. 274, says that Rukn-ud-Din
was a Qādī's son of Simnān, and adds that besides the diwān the poet
has left a ده نامه نامہ
데د. According to Taqī Auhadi, f. 261, Rukn-ud-Din
was a companion of Sayyid Ḥusayn Sādāt (see No. 117 above) and of
Shāh Sayyid Ni'mat Ullāh Walt (see No. 167 below). This statement
is followed by Arzū, who, however, calls the poet a native of Isfahān.
The poet died, as stated by the author of the Shuḥuf-i-Ibrāhīm,
fol. 343, in A.H. 764 = A.D. 1362.

For further notices on the poet's life see, besides the references
mentioned above, Ḥabib-us-Siyar, vol. iii., Juz. 2, p. 25; Haft Iqlim,
fol. 189, etc.

The diwān consists mostly of Qaṣīdas and a few Qiṭ'as, Ǧazals,
Fards and Rubā'ís, without any alphabetical arrangement. Most of the
Qaṣīdas are devoted to the praise of Ǧiyāṣ-ud-Din bin Rashīd-ud-Din
(Wazir of Sultan Abū Sa'īd) and Mubāriz-ud-Din. Some satirical
poems are addressed to Abū Isḥāq (A.H. 742-754 = A.D. 1341-1353), his
Wazir Shams-ud-Din Muhammad bin Sā'īn and to Shāh Mahmūd, brother of Shāh Shujā'.

Copies of Rukn-i-Sā'īn's diwān are very rare.

Written in a clear Nasta'liq, within gold borders, with a finely decorated heading, and a double-page illumination in the beginning.

Dated Ṣafar, a.h. 883.

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No. 150.

toll. 14; lines 15; size $\frac{6}{4} \times 3\frac{1}{2}; \frac{5}{4} \times 2\frac{1}{2}$.

ديوان علي همداني

DĪWÂN-I-‘ALĪ-I-HAMADÂNĪ.

A small collection of the religious and mystical poems of Sayyid ‘Ali of Hamadân.

Beginning:—

ای گرفتن عشق فارغ از مال و منال
والمان حضرت را از خود و جنس مدل

Cf. Rieu ii., p. 825*, iii., where the last word مدل is wrongly substituted by منال.

Amīr Sayyid ‘Alī bin Shihāb-ud-Dīn al-Hamadānī, the title of which is Fakhr al-Hamadānī, one of the most distinguished saints of his age and founder of the Sāfī sect, was born on the 12th Rajab, a.h. 714 = A.D. 1314. He was a direct descendant of the prophet, and for his full pedigree we refer to the Kitāb al-Badakhshī, in the Bodl. Lib. Cat., No. 1264, and the Majalis-ul-Mu'minīn, fol. 373*. Dr. Ethē, in his Bodl. Lib. Cat., loc. cit., in noticing the aforesaid Khulāṣat-ul-Manaqīb, says that it was compiled by Sayyid ‘Alī himself, while the author of the Majalis-ul-Mu'minn, loc. cit., is of opinion that the author of the said work was Maulānā Nur-ud-Dīn Ja'far al-Badakhshī, a very learned pupil of Sayyid ‘Alī.
Sayyid 'Ali was the disciple of Shaykh Sharaf-ud-Din Mahmud of Mazdaqan (in Ray), but also received his spiritual instructions from Shaykh Taqiq-ud-Din 'Ali Dast, whose principles he generally followed. After Taqiq-ud-Din's death Sayyid 'Ali reverted to his former master, and at his instruction he travelled all over the Moslem world, gathering a large number of followers from every quarter. He went to Kashmir, according to the Masta'at (see Ethé, Ind. Office Lib. Cat., loc. cit.), in A.H. 741 = A.D. 1340 (but Dr. Rieu, p. 447, places this event in A.H. 781 = A.D. 1379), where almost all the inhabitants of that city flocked round him and became his disciples. A saint with an immense fame, at the head of a large number of Darwishes, he was highly respected by the kings and nobles of his time and was almost worshipped by his followers. On his way to Persia from Kashmir, Sayyid 'Ali died on the 6th Dhu-l-Hijjah, A.H. 786 = A.D. 1374, at the age of seventy-three, and was buried in Khuttilan. It is said that at the time of his death he uttered the words بسم الله الرحمن الرحيم which formed the chronogram of his death.

Other Persian works by Sayyid 'Ali are:

*ذخيرة الملوک* {the well-known work on ethics and politics (see Rieu, p. 447; G. Flügel, iii., p. 284; Ethé, Bodl. Lib. Cat., Nos. 1451-1453; W. Pertsch, Berlin Cat., p. 7, No. 5; C. T. Tornberg, p. 290; Cat. Cod. Or. Lugd. Bat., iv., p. 220, etc.)}; حل النصوص {a commentary on the well-known mystic work فصول الحكم by Ibn-i-'Arabi, who d. A.H. 638 = A.D. 1204}; مشارق الأذواق {a commentary on the wine-qasidah of 'Umar Ibn-ul-Farid, who died in A.H. 786 = A.D. 1385}; رسالة الإصطلاحات {a treatise on Sufic terms and expressions (see W. Pertsch, Berlin Cat., p. 275, No. 4)}; the mystical treatise علم القيامة {composed in A.H. 778 = A.D. 1376}; or Physiognomy (see Ethé, Bodl. Lib. Cat., No. 1241, 28); letters (see Rieu ii., p. 835; No. IV.); for small mystical tracts (see Rieu ii., p. 836*; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresden, No. 198, 20, etc.); دعاء قاعد {or ten rules of contemplative life (see Rieu ii., p. 829*, No. XI, and G. Flügel iii., p. 420). Some of Sayyid 'Ali's works are also noticed in Blochet's Cat. des Manuscrits Persans, Paris, Nos. 156-57. On Arabic works of Sayyid 'Ali, see Arabic Cat. of the British Mus., p. 406; Loth, Arabic Cat., pp. 94 and 195; Rieu Supplement, p. 12, etc.}

For further notices on Sayyid 'Ali's life and his works, see, besides the references given above, Ḥabib-us-Siyar, vol. iii., Juz 3, p. 87; Nafaḥat-ul-Ums, p. 515; Daulat Shāh, p. 325; Haft Iqlim, fol. 277*; Taqi Aḥadī, fol. 478*; Majmaʿun Nafāʾis, vol. ii., fol. 306*; Riyāḍ-ush-
No. 151.

foll. 201; lines 15; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

ديوان حافظ

DĪWĀN-I-HĀFIZ.

The lyrical poems of the celebrated Ḥāfiz of Shīrāz.

This extremely rare MS. is no doubt one of the most valuable possessions of this library. It bears numerous marginal notes in the handwriting of the emperors Humāyūn and Jahāngīr, who, after consulting the odes (according to a popular belief of the Muhammadans, they reveal the hidden secrets of fate like an oracle), have made notes on the margin which explain in most instances the particular reasons for consulting the odes and the results that followed after consulting them. There is an autographic note on a fly-leaf at the end by Sultān Ḥusayn Bāyaqrā.

It seems proper to mention here that in pursuance of an old and popular belief, the Muhammadans occasionally take omens from passages of the Holy Qurān, the Şāfic Maşnawi of Jalāl-ud-Din Rūmī and the mystic poems of Ḥāfiz. In ancient times the Romans and the Arabs used to take omens from the flights and cries of birds and from many other incidents; but such auguries were discouraged among the Arabs by the introduction of Islām. In the middle ages of Christendom the Iliad and the Odyssey of Homer continued to be regarded with high veneration. Verses from the poems were selected at random and men's destinies were foretold. This belief developed to such an extent that the physicians of the time freely recommended, as a remedy forague, the placing under the patient's head every night of a copy of the fourth book of the Iliad.
Notwithstanding the difference of opinions among the Muhammadan jurists as to the legality of taking omens from a book or an incident, the diwān of Ḥāfiz has gained the widest popularity as a book to be consulted by those who seek to look into the future, and as such has been the subject of numerous compositions. Ḥāj. Khol., vol. iii., p. 272, says that Muhammad bin Shuykh Muhammad al-Harami wrote a treatise on the omens taken from the diwān of Ḥāfiz, mentioning the occasions on which the odes were consulted and the results that followed. The same Ḥāj. Khol. further states that Kafawi Maula Husayn, who died after A.H. 980 = A.D. 1572, also wrote a treatise in Turkish on the omens of the poems of Ḥāfiz, illustrating the discussions with beautiful anecdotes.

There seem to be various ways of taking omens from the diwān of Ḥāfiz. The most common way is to take an omen from the verse which first meets the eyes of the person consulting the diwān. In some cases the entire Gazal to which that particular verse belongs, serves the purpose of an omen. Some people take the omen from the maṭla1 or the first verse of a Gazal opened at random; while others count forward from the maṭla and take the omen from the seventh verse. Mehdi ‘Alī Khan, the author of the Tārikh-i-Nādirī, fol. 66a, under the year A.H. 1142 = A.D. 1729, while narrating the story of Nādir Shāh’s taking an omen from the poems of Ḥāfiz, quotes the following two verses of the poet which met Nādir’s eyes on opening the diwān:

\[
\text{اگر چه پاده فرح بخش و باد گل بیز اسمه}
\]

\[
\text{پایانک چینگ مصور می که محبت تیز اسمه}
\]

\[
\text{عراق و فارس گرفته بشعر خوش حافظ}
\]

\[
\text{پیا که نوبت بغداد و وقت تبریز اسمه}
\]

It will be seen that the second verse, according to which Nādir acted and conquered Fārs and Bagdad, is the seventh verse of the Gazal which begins with the first verse.

One very interesting way of taking omens from the poems of Ḥāfiz is given thus at the end of the copy, No. 155.

\[
\text{ترکیب فالامه حضرت خواجه حافظ—نيست در ذل داشته}
\]

\[
\text{فانه بنام حضرت خواجه حافظ و خانه نبات خوانده بعمل}
\]

\[
\text{آرد فان نباق با بد معلوم خواهد شد—در خانه از خانه اگمشه}
\]

\[
\text{نهد و آن خانه را گذاشته شمار نماید نم خانه را حرف نوبست}
\]
پایه‌پذیر تمام لرزش هرگاه تمام شود از سر لرزش همان طور حروف
هم نوید مکر بالا اینصرف را تا که انگشته نیاده بود همه‌ها
جمع کید مصعمر سراغال پرمی آید.

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A person places his finger on one of the letters. He begins counting from the next letter and counts nine. The ninth letter will be one of the letters of a word in a hemistich. He counts nine again, and takes the ninth letter, and so on until he reaches the letter upon which he first placed his finger. He will then have all the letters of all the words of the first hemistich of a maṭla' and in their proper order; and all he will have to do will be to decide which is the first word of the hemistich, because the first-found letter will not necessarily have been the first of the first word, but it may have been a letter in the middle of one of the
words. The hemistich thus obtained, when added to the second part, which can easily be found in the diwān, will serve the purpose of an omen. For instance, if the finger is placed on the 187th letter, that is ۵۳; leaving it out and counting from the next, every ninth letter is taken. These letters will stand thus:—

\[
آرم بکف | طالع اکرم ددکن ددم ند
\]

That is to say,

\[
آرم بکف | طالع اکرم مدد کند دامنش
\]

Now if a little discretion is used it will be found that these letters, beginning from the printed line, form the following maṭla' of Ḥāfiz:—

\[
طالع اکرم مدد کند دامنش آرم بکف
\]

and the second part,

\[
گر بکشم زهی طریب ور بکشد زهی ضرف
\]

can be found in the diwān.

The name of Ḥāfiz is familiarly known to all Persian students as "Lisān-ul-Ḡayb," or "The Voice of Mystery." In connection with this title, the author of the Natāʾij-ul-Afkār (a very modern work) relates the following interesting story. That on the death of Ḥāfiz, people, on account of his apparent sinfulness, objected to approach his bier. It was then decided that scattered verses from his odes, written on separate slips of paper, should be placed in a vessel and one drawn out by an unlettered child, and the dispute be decided by the sense of the verse. This was done, and the slip containing the following verse was drawn:—

\[
قدم دریغ مدار از جنزة حافظ
که گرچه عرق گناهست میرود به پهشت
\]

All accepted the omen of this verse and offered prayers for him. So, the author of the above-named work says, from that very day Ḥāfiz became known as "Lisān-ul-Ḡayb." But this story seems to be quite unfounded; as Muḥammad Gulandām, who was a friend and contemporary of Ḥāfiz, and who collected and preface the poet's diwān after his death, does not designate the poet by any such title as "Lisān-ul-Ḡayb"; nor does he make even the slightest reference to this title. It seems almost certain that during his lifetime and for some years after his death Ḥāfiz was not called "Lisān-ul-Ḡayb" or "Tarjamān-ul-
Asrâr.” In the MS. copy of مصل فصبي (No. D. 278 in the Asiatic Society of Bengal), in which the historical accounts from the beginning of the world down to the author’s time (the last date mentioned is A.H. 845 = A.D. 1441) are arranged in chronological order, the author, who calls himself in the preface أحمد بن محمد يحيي معروف به فصيح خوافي under the year A.H. 792 = A.D. 1389, designates Ḥâfiz as مولانا, أعظم افتخار الأفاعی شمس الملک و الدي مصمد الحافظ الشيرازی and does not mention the poet’s name with either of the above titles. Even ‘Abd-ur-Razzâq of Samarqand, (d. A.H. 887 = A.D. 1482), in his Mašla’-us-Sâ’dîn (composed in A.H. 875 = A.D. 1470) does not designate the poet with any such titles. But the celebrated Jâmi, in his Nafâḥât-ul-Uns (composed in A.H. 875 = A.D. 1470) distinctly designates Ḥâfiz as لسان الغيب و ترجمان الأسرار; while in his Bahârîstân (composed A.H. 892 = A.D. 1436) the same Jâmi tells us that, as the verses of Ḥâfiz flowed spontaneously without exertion as if they had come from the other world, he is called “Lisân-ul-Gâyb”*; but this explanation of Jâmi is very reasonably disputed in the Khazâna-i-‘Amirah by Âzâd of Bilgrâm, who conceives that a better reason for the term “Lisân-ul-Gâyb” might be adduced from the fact that the poet’s odes, when consulted, reveal the hidden secrets of fate like an oracle; and the learned biographer quotes the following verse of a well-known poet in support of his view:—

مردان خاک هم خبر از آسمان دهد
فال کلام حافظ شیرازی که لعیظ

Mîrzâ Mehdi Khân relates that Nâdir Shâh, after expelling the Afgân from ‘Irâq and Fârs, went to visit the tomb of Ḥâfiz. At this time Shâh Thâhmâsp wished to send Nâdir to Âdarbaijân, while the people of Khurásân wished him to return to their own country. In this dilemma Nâdir consulted the diwân of Ḥâfiz, and the following verse met his eye at once—

عراق و فارس گرفته بشعر خوش حافظ
بیا که نوبت بغداد و وقت تبریز است

* Dr. Steingass, in his Persian-English Dictionary, while explaining the term لسان الغيب, says that this title was given to Ḥâfiz by Sa’dî. In this the learned doctor commits a grave chronological error. Ḥâfiz was not born until many years after the death of Sa’dî, which took place in A.H. 691 = A.D. 1291.
Nādir followed the orders of the oracle and succeeded in taking possession of Bagdād and Tabrīz.

I have already cited sufficient evidence to prove the general faith in the diwan of Ḥāfiz as a work to be consulted as an oracle, and have shown that kings, nobles, and even scholars took omens from the odes in moments of suspense and dilemma. In his memoirs, p. 188 (Sayyid Aḥmad’s edition), Jahāngīr himself says that on several occasions he consulted the odes of Ḥāfiz, and that the results which followed were exactly according to the sense of the verse. I quote here the emperor’s own words:

Moreover, this precious copy of the diwan, which bears marginal notes in the handwriting of the emperors Humāyūn and Jahāngīr, indicating in most instances the reasons for and the results of consulting the odes, is a strong evidence in support of the faith in the oracles of Ḥāfiz’s odes.

Unfortunately portions of some of these valuable marginal notes have been cut through by the foolish binder. I have, however, made attempts to replace the original words. I have also made an attempt to corroborate the statements of these notes from historical accounts obtained from original sources, such as: (1) The Akbar Nāmah of Abul Faḍl; (2) The Muntakhab-ut-Tawārikh of Badā'ūnī; (3) Tuzuk-i-Jahāngīrī, or the memoirs of Jahāngīr, completed in a.h. 1033 = A.D. 1623; (4) The Tārīkh-i-Salim Shāhī, or the apocryphal memoirs of Jahāngīr; (5) The Iqbal Nāma-i-Jahāngīrī, composed in a.h. 1037 = A.D. 1627, by Musta’īd Kān; (6) The Maāṣir-i-Jahāngīrī, composed in a.h. 1040 = A.D. 1630, by Kāmār Ḥusaynī; (7) The Tārīkh-i-Humāyūnī, composed in a.h. 995 = A.D. 1586, by Jauhar, and other works of less importance.

These marginal notes are as follows:

Note I. on fol. 24a.

This note in its original form reads thus:

This can be correctly read as follows:

برای نور چشمی شاه خرم کشادشی امید که از تفرقه امان آید
This note bears no date, and no satisfactory reason for taking the omen is mentioned in the note. But the title "I hope that the separation will come to an end" enable us to ascertain the time when this omen was taken.

In the eighth year of Jahangir's reign (A.H. 1022 = A.D. 1613), when Khurram was sent against the Rânâ, the prince is designated by the author of the Iqbal Namah, p. 72, as Sultân Khurram Sultan Khurram

In the eleventh year of Jahangir's reign we are told that on the last Friday of Shawwal, A.H. 1025 = A.D. 1616, the emperor gave Sultan Khurram the title of Shâh Khurram, and ordered him to march for the conquest of the Deccan. The author of the Iqbal Namah, p. 90, in connection with this title says that from the time of Timûr till that time no prince had ever received such a title.

See also Tuzuk, p. 167; Maâshir-i-Jahângiri, fol. 92a.

Again, in the twelfth year of Jahangir's reign we are told that after the conquest of the Deccan, Khurram came from Bûrhnâpur and paid his respects to Jahângir at Mandû on Saturday, the 11th of Shawwal, A.H. 1026 = A.D. 1617, and that as a reward for this conquest the prince received the title of Shâh Jahân. The author of the Iqbal Namah, p. 104, thus refers to this:

See also Tuzuk, p. 195; Maâshir-i-Jahângiri, fol. 100a.
The date on which the omen was taken may be held to fall within the period when Khurram held the title of Shāh and before he became known as Shāh Jahān, that is, between the end of Shawwal 1025, and the 11th of Shawwal 1026, and this is the period in which a long separation took place between Jahāngīr and Khurram. That Jahāngīr keenly felt the pain of this separation, the extent of which is particularized by the emperor himself as covering a period of fifteen months and eleven days, can be ascertained from the following words which give expression to the emperor's intense joy in receiving Khurram on his return:

و بتاريخ روز مبارك شهبه هستم مهر ماه اليدي سنه دوازده
جلوس موافقه يازدهم شهر شوال سنه هزار و بضع و هشت هجري
بعد از گلشن منه پیر و يک گهري در قله ماندو بمباركي و
فرخي معادت ملته مهوني در ایالت ماتارنق پانزده ماه
ويباشه روز كنیفیت بعد از تقديم اداده کورنر و زمين بوس بالاي
جهوري طلبیما و از غایب معبت و شوقي ای انتشار از جای
خود برخامته در آغوش عاطفت گرفته پردهاکه او در اداده
و فروتني مبالغه نمود من در عنايب و شفقت انزوودم و نزديک
حكم ليستن فرمودم اله

Our conclusion is that it was during this separation that Jahāngīr consulted the diwan, and that he was consoled by the sense of the following verse:

چشم بد دور کرک آن تفرقه خوش پاز آورد
طالع نامور و دولت مادر زائفت

It is the fifth verse of the ode beginning with the line:

ماقیا آمدن عیبد مبارک بتاده
وان مواعید که کردن مرود از یاده

The ode here consists of seven verses. (Brock, No. 75.)

Note II., fol. 38a.

این غزل خاصه این بیست تفایل همایون شد چند پار
This ode, and particularly this verse, has several times proved to be a good omen.

The ode referred to in the note consists of nine verses, and begins thus:

بیا که رایت منصور باشهه رسید
لود فتح و بشارت بیه و ماه رسید

Brock, No. 277.

The particular line from which the omen is taken is the fourth verse of the above ḡazal:

عذریز مصر برغم برادران غیور
ز قعر چه‌برامد باوج ماه رسید

This undated note does not mention the reason why the omen was taken, nor does it enable us to ascertain its author.

The handwriting of this note very closely resembles that of the note No. III. (on fol. 67v), which is unmistakably that of the emperor Humâyūn. Moreover, as it is said that the verse proved a good omen, and as the verse is an allusion to Joseph’s success, in spite of the hostility of his brothers, we have good reason to believe that the author of this note is no other than Humâyūn. It was owing to the hostile actions of his brothers, Mirzâ Kamrân, Mirzâ ‘Askari and Mirzâ Hindâl, that this emperor, after having been defeated by Shîr Shâh in a.H. 947 = A.D. 1448, had to leave India and take shelter in Persia under Shâh Tâhmâsp. On his return from Persia Humâyūn had severe struggles with his brothers, whom he completely subjugated and regained the throne of India in a.H. 962 = A.D. 1554. It was most probably during these struggles that the emperor took this omen.

Note III., fol. 67v.

This note distinctly reads thus:

از فال مصطف که ریاب براد از دیوان حافظ ایب حسین فیت
آمد و چندین بار ابایه مناسب آمده که اکر شرح انها هدف کنی
هور اینما الله تعالی پیش ولایات مقرب و مubarزان آن دیار
بامر کردکار هدف نذر خویی بپیچانه لسان هم قبیل فرستاده هم و
This note, dated A.H. 962 (A.D. 1554), is written in a bold, steady Naskh, and is quite different from the handwriting of Jahangir, which is only a crude and unsteady Nasta’lîq.

Humayun’s historians unanimously testify to his firm belief in omens. These he drew from passages of the Qur’an, the poems of Hafiz, and from various incidents. In the above note the emperor himself says that on an occasion he took omens from the poems of Hafiz, and that on this particular occasion he also consulted passages of the Qur’an. We are told that when this emperor, after blinding Kâmrân in A.H. 960 = A.D. 1552, intended to march against Kashmir, he took an omen from the Qur’an, and the Musirr Yusuff (12th Surah) met his eye, and that, having been convinced by Khwajah Husayn Marwâ and others, that this was a bad omen, the emperor gave up the idea of invading Kashmir at that time. See Tabaqat-i-Akbari; Akbar Namah, vol. i., p. 329; Iqbal Namah, vol. i., fol. 137b. Again, we are told that on the day (middle of Duhlajjah, A.H. 961 = A.D. 1553) when the emperor was setting out for the conquest of Hindustân, he consulted the diwan of Hafiz as an oracle, and the following verse encouraged him to undertake the enterprise:

دولت از مرغ همايون طلب وساله او
زانكه با زاغ وزغن شهر دولت نبود

Some copies read همت instead of دولت in the second hemistich. The author of the Iqbal Namah, vol. i., fol. 143b, refers to this:

و همان روز بديوان لسان الغيب تفاول جسمه باين بشاربه
فتح و فيروزي يافتد - دولت از مرغ ال

See also Akbar Namah, vol. i., p. 340.

The verse quoted above is the fourth verse of the ode, which begins thus on fol. 472 of this copy:

خستگانرا چو طلب باشد و قومه بنود
گر تو بهداد كني شرط مروره بنود

Brook, No. 216.
Now the شاه بست from which the omen is taken, and to which reference is made in the note, is the following:—

نظر بر قره توفيق و بی دولته شاهست
بده کام دل حافظ که فال بکشیاران زد

It is the eighth verse of the ode beginning with the line:—

صغر خسرو خاور علم بر کوهساران زد
بختست مرحست یارم در امیدواران زد

(Brock, No. 276.)

The date of taking this omen, e.g. Α.Η. 962 (Α.Δ. 1554), at once recalls the fact that it was during this memorable year that Humâyûn had to make desperate attacks to regain the throne of India.

The historians of Humâyûn's reign, as I have mentioned above, very often give references to the omens which the emperor took on several occasions, but none of them say anything about this particular omen which Humâyûn took from the شاه بست quoted above. The note was written in Dhu'l-hijjah 962 at Dehlî (شهر دیبانه). It would be of interest to explain the position of Humâyûn at that time.

In the middle of Dhu'l-hijjah, Α.Η. 961 = Α.Δ. 1553, the preceding year, Humâyûn had set out from Kâbul for the conquest of Hindūstân. Towards the end of Muḥarram, Α.Η. 962, he came to Bikrâm and thence passed to Nilâb. On the 2nd of Rabî' II. he reached Lâhûr. He arrived at Sirhind on the 7th of Rajab, and, after defeating Sikandar Shâh on the 2nd of Sha'bân, reached Dehlî in triumph in the beginning of Ramadan. As the note is dated 18th Dhu'lıl-hijjah, it is evident that he wrote this note three and half months after his arrival at Dehlî.

Even after the conquest of Dehlî, Humâyûn had to suppress several rebellions. ʿÂdîl held Bihâr, Jaunpûr and great part of the country east of the Ganges. Sultan Muhammad Khân Sûr, the then governor of Bengal, who marched against ʿÂdîlî and spread his detachments over Jaunpûr (a province of the ممالک شرقی), was defeated by ʿÂdîlî with the assistance of his general Himû and was heard of no more. Such was the state of affairs in the ممالک شرقی when Humâyûn regained the throne of India in Α.Η. 962. So we may conclude that Humâyûn at this time was planning to settle affairs in Bengal, and that for this reason he consulted the diwân.

'vol. i.
Note IV., fol. 67v.

This note in its present form runs thus:

... حسر در سر را با رهه نودم در سکار... بد الماس

فراسده از سرم افعاد... تكون ان را خوب رمد دا ایسه نقال...

دنوان خواجه نودم ان غزل براد و روز دنك نا نود سدا مصد

حرزه نور الدین چیانگیز ان اکرف اندیه گهاری فی ماه محرم

یم 1046

میه

It can be read thus:

در اعیمر بر سر را ایسه نودم... دز سکار توعید الماس

تراشیده از سر می افعاد شگون ان را خوب ندانسته تفاول

بدیوان خواجه نودم این غزل براد و روز دیگر توعید پیدا نداد

حرزه نور الدین چیانگیز ان اکرف اندیه گهاری فی ماه محرم

یم 1046

میه

In this note Jahāngīr says that during a shooting excursion he lost the brilliant diamond amulet, and that for this reason he consulted the diwan of Ḥāfiz.

Jahāngīr was at the time at Ajmīr in order to have a closer control over the operations against the Rānā. He started from Dehli on the 2nd of Sha'bān, a.h. 1022 = a.d. 1613, the eighth year of his reign, and entered Ajmīr on the 5th of Shawwāl. Even after the submission of the Rānā in Bahman, a.h. 1023 = a.d. 1614, Jahāngīr was staying at Ajmīr. While there the emperor spent most of his time in shooting; and minute details of his shooting excursions are given in the histories and particularly in the Tuzuk.

In one place (Tuzuk, p. 125) Jahāngīr says:

غره امشدار مز مطابق دهم محرم سنہ ۱۰۴۶/۰/۰ به شکار لیله گاو از

اجمیر بر امدم روز نهم معاونت نودم و بخشده. حافظ جمال که در

دو کروهی شهر واقع امست منزل نودم و بخش دقعه را در

انها گذارانیده اخر روز به شهر داخل همد درین بست روز ده

نیله شکار شد
Again in the Tuzuk, page 135, he says:—

But on none of these occasions does the emperor or his historians give any reference to his losing the diamond amulet. If he wrote this note (which he evidently did at a time when he was no longer staying at Ajmir, as the words رفته بودم in the note would suggest) shortly after taking the omen, it may be held that he lost the diamond amulet during the shooting excursion to which he alludes in the Tuzuk, p. 135, quoted above.

The ode from which the emperor took the omen consists of ten verses, and begins thus:—

(Book, No. 241.)

On the margin, towards the left of this ode, is the following note:—

Note V., fol. 73. :

Reads thus:—

Should be read thus:—

r. 2
The reference of this note is to that memorable occasion of the subjugation of Rānā Amarsingh. Prior to this time the Rānās of Udaypūr had never been subdued by the kings of Dehli, and although Akbar had an army constantly employed against the Rānā, he could not gain any considerable advantage. In A.H. 1022 = A.D. 1613 Jahāngīr sent Khurrām against the Rānā. After arriving at Udaypūr, the capital of the Rānā, in 1023 (A.D. 1614), Khurrām sent troops to all parts of the country and so completely hemmed the Rānā in the mountains that all supplies were cut off. In the meantime a malignant disease played havoc among the Rānā’s soldiers and they began to desert him. Thus reduced to extremities, and afraid of becoming a prisoner in the hands of the Mughals, the Rānā sent two of his principal servants to the prince to intimate that he was willing to make submission provided that he was assured of honourable terms. So Khurrām sent Mullā Shukr Ullāh (who shortly after was honoured with the title of Afḍāl Khān) and Sundar Dās (afterwards Rāy Rāyān), to the Rānā with honourable promises. When Khurrām heard the news of the Rānā’s arrival he sent several of his nobles to receive the chief. On Sunday the 26th of Bahman, A.H. 1023, the Rānā with his sons and attendants paid homage to Khurrām at Gogunda. In his Tuzuk, p. 134, Jahāngīr says that at the end of the above month, while he was engaged in shooting outside Ajmīr, he received the news of the Rānā’s submission to Khurrām.

Now, as in the note Jahāngīr says that two days after taking the omen he received the news of the Rānā’s submission, it necessarily follows that he consulted the diwān between the 26th and the last day of the month of Bahman, A.H. 1023 (A.D. 1614).

Jahāngīr made this note at a later period, as would appear from the date Muḥarram, A.H. 1024 (A.D. 1615).
The Gazal from which the omen is taken consists of eight verses, and begins thus:

کونوکه در چمن آمد گل از عدم بوجود
بنفشه در قدم اور لباد مسر بسجد
بنوش جام صروحي بناله دف و چنگ
بیوم غیب مفاقي بنگمه نی و عود

(Brock, No. 121.)

Note VI., fol. 81b.

Portions of this note have been hopelessly cut through by the binder. The characteristic crudeness of Jahāngīr’s handwriting makes any note of his difficult to read. This note is more difficult to decipher than most; and the crooked position of the lines, and the shakiness of the letters suggest that the note must have been written when the emperor was under the influence of wine. In his Tuzuk, p. 151, the emperor himself admits the bad results of his excess in drinking, and says that while intoxicated his hand trembled so much that he could not hold the wine-cup to his lips but was helped by another.

کار بجایی کمید که در خمارها از بسایری وعده و لزیتن
دسمت پیاله خود نمی گرفتند خورد بلکه دیگران می‌خورندند

The note in its existing form runs thus:

نک کس حان عالم که حافظ... نام دامس کساده
نودم... ن عالم را نست دارای... ن که اثنی کر
فرستانده نودم

I have deciphered the note thus:

بجای کس حان عالم که حافظ حسن نام دامس کساده بودم
خان عالم را یکش دارای ایران بایلی غی فرستانده بودم

The words evidently mean “the man or the servant of Khán ‘Alā’un; for in a MS. copy of this library called Jahāngīr Nāmah, fol. 28b, we read:

بعد از پنج ماه پدر من کس یکش اور فرستاده ش
I had much difficulty in ascertaining the name حسین cut off after the word حافظ. In the histories of the emperor’s reign there is very seldom to be found a name with the title of حافظ. Once in the Tuzuk, p. 274, we meet the name of one هاشیج Hasan, who, we are distinctly told, was the servant of خان ‘Ālam. We read that on the 20th of the month of Tir, A.H. 1028 = A.D. 1618, this هاشیج Hasan came with a letter from شاه ‘Abbās to Jahāngir, and presented him on behalf of خان ‘Ālam with a very valuable sword which he had received from شاه ‘Abbās.

درین تاریخ حافظ حسین ملازم خانعالم با مکتوب مرگرب
گرامی برادرم سها عباس و عرضاشت آن رکن السلطنت
بدرگاه پیوهست و خنیفر قیسه دندان ماهی جهور دار سیاه ابلق
که برادرم بفانعلم لطف نموده پرندن چر ان فانسم تمام داشت
بدرگاه فرموده پر ان نظر گلخته

Mīrzā Barkhurdār, known as خان ‘Ālam, was the son of ‘Abdur Ḳahmān Dūldī. His ancestors held influential offices in the courts of the Timurides. In the 44th year of Akbar’s reign the Mīrzā was put in prison for some offence. He afterwards became a favourite courtier of Jahāngir, and in the fourth year of his reign was honoured with the title of خان ‘Ālam. In the eighth year of Jahāngir’s reign he was sent as an ambassador to شاه ‘Abbās with يادگار ‘Ali, who had come to as the ambassador of the شاه. See Tuzuk, p. 121; مداشير-ی-جاهمگری; Iqbal Nāmah, etc. In A.H. 1027 = A.D. 1617, خان ‘Ālam reached Qazwin with great pomp, and after interviewing the شاه, made innumerable valuable presents. The شاه became so much attached to خان ‘Ālam that he could hardly pass a minute without his company. In the fourteenth year of Jahāngir’s reign, A.H. 1029 = A.D. 1619, خان ‘Ālam returned from Persia and paid his respects to Jahāngir. He also held high offices under شاه Jahān, and in A.H. 1041 = A.D. 1631 this emperor, in consideration of خان ‘Ālam’s old age, granted him a handsome pension. خان ‘Ālam passed his last days at Agrah.

In the note Jahāngir only tells us that he took this omen for the servant of خان ‘Ālam (هاشیج Hasan); but this does not help us very much to decide what the emperor wished to learn.

In the Tuzuk, pp. 273–74, we are told that shortly before هاشیج Hasan’s arrival (20th Tir, A.H. 1028), one سیدی Hasan, the ambassador of the King of Persia, came to the court of Jahāngir, namely, on the
13th of the month of Tir. Jahângîr must have heard from Sayyid Hasan the news of Ha'àzîz Hasan’s intended visit to India from the Persian court; and feeling keenly the long separation of Khân Ālam, whom he loved so much and called Bhâ’î (brother), and wishing the speedy arrival of Khân Ālam’s servant (Ha'àzîz Hasan) he consulted the diwân. A detailed account of Khân Ālam’s life will be found in the Mașîr-ul-Umarâ, Lib. copy, vol. i., pp. 256–57. See also Iqbal Nâmâh; Mașîr-i-Jahângîrî, and other histories of Jahângîr’s reign. His name frequently occurs in the Tuzuk, pp. 121, 237, 274, 278, 280, 284, 315, 320, 332, etc., etc.

The verse from which the omen is taken is:

حافظ از بهر تو آمد صوی اقلیم وجود قدیمی نه بودیم که روان خواهد هد

The ode consists of nine verses, and begins thus:

نفس باد صبا مشاه فشان خواهد هد عالم پیچ دگر باره جوان خواهد هد

(Brock, No. 213.)

Note VII., fol. 111a.

Runs thus:

نیمه خلصتی می از الله نسر حکیم ابر الفتح نرامد کاه او را ۱۸۱۸ ۳

Read thus:

نیمه خلصتی فتح الله پسر حکیم ابر الفتح نرامد کاه او را ۱۸۱۸ ۳

Hâkim Fat’h Ullah was the son of the celebrated Hâkim Masîh-ud-Din Abul Fath, son of Maulâna Abd-ur-Razzâq of Gilân. Abul Fathî, with his two brothers, entered the services of Akbar in the 20th year of his reign. Fat’h Ullah was an accomplice of Khusrâ and adopted a hostile attitude towards Jahângîr. Qâsim ‘Ali, who was at first in the services of Akbar and was subsequently honoured
with the title of Diyarān Khân by Jahāngīr, had some ill feelings against Fath Ullah, and reported to Jahāngīr that Fath Ullah had told him one day that it would be well if the emperor made Khusrū the governor of the Punjab. Fath Ullah denied the charge on oath; but only ten or fifteen days after he was arrested as a traitor. It so happened that Jahāngīr, in the second year of his reign, was staying at Surkhāb on his return from Kabul to Lāhūr. There he heard that about five hundred men under Fath Ullah, Nūr-ud-Din (son of Gıyās-ud-Din), Sharīf (son of Iˈtimād-ud-Daulah), and several others, were aiming at the emperor’s life and trying to release Khusrū from prison and set him up as king. The ringleaders were arrested and brought before Jahāngīr. Nūr-ud-Din, Sharīf, and others were killed by the imperial order.

As regards Fath Ullah, we are told in the Tuzuk, p. 58, that he was chained and delivered by the emperor to reliable servants. But all other historians, e.g., the authors of the Iqbal Nāma-i-Jahāngīri, pp. 27–30; Maasir-i-Jahāngīri, fol. 21a; Maasir-ul-Umara, fol. 96b, etc., say that Fath Ullah was publicly exposed by being seated on an ass with his face turned towards the tail. We read in the Iqbal Nāmah:

ود باب حکیم فتح الله حکم هد هد که تشیب کرده بر خر و آلگون
شوار مازندر و منزل پدرول بابین رستوئی آورده پامند

Mr. Blochmann, in his translation of the Â’in-i-Akbār, vol. i., p. 425, on the authority of the Tuzuk, p. 58, tells us that Fath Ullah was killed by Jahāngīr’s order as an accomplice of Khusrū. But nothing in the Tuzuk, nor in any other history, supports the view that Ḥakim Fath Ullah was killed by the imperial order. The phrase مسکندر دروغ کار خود نامیب in the Tuzuk, as well as in other histories, does not, as Mr. Blochmann thinks, allude to Fath Ullah’s death. It only means that his false oath (against the report of Diyarān Khân) did not long deceive, but proved him a traitor. Moreover, in the note Jahāngīr says, “This ode came out for releasing Fath Ullah: I pardoned his faults.” As the note is dated A.H. 1018 = A.D. 1609 (fourth year of Jahāngīr’s reign) we may conclude that the emperor took the omen in that year and pardoned Fath Ulla’s fault and released him from imprisonment.

The ode from which Jahāngīr took the omen consists of nine verses, and the following two opening verses served the emperor’s purpose:—

آتکه در سالم جوایز چون میخال راهم
خالق میسوم و عذر قدیم میخواهیم
Towards the end of Akbar's life, he received continuous reports of Jahāngīr's excessive drinking, which displeased the emperor's mind to a high degree. In A.H. 1012 = A.D. 1603, Akbar left Āgra intending to bring Jahāngīr from Ilaḥābād and to keep him under his direct supervision; but it so happened that while crossing the river the boat grounded and he had to pass the whole night in that awkward position. This was considered a bad omen and the king returned to Āgra. Jahāngīr, on hearing that his father, having given up the idea of coming to Ilaḥābād, had returned to Āgra, resolved to visit Āgra with the object of paying respect to his father and of removing the bad impressions from his mind. This he did, and Akbar received him with great affection. Jahāngīr remained with his father for ten days and abstained.
from drinking within this period. Akbar was satisfied with Jahângîr, and gave valuable admonitions to him. In 1014 (A.D. 1605), when Akbar's illness became serious, some of the conspirators, such as Mân Singh, Khân A'zâm, and others, who espoused the cause of Khusrâ, closed the gate of the fort, in which Akbar was lying, against Jahângîr. The conspirators strongly pleaded Khusrâ's cause before Akbar. The emperor gave them to understand that he was quite satisfied with Jahângîr who, he plainly told them, would succeed him. Thus disappointed, the conspirators gave up the idea of taking Khusrâ's side, and joined Jahângîr. Akbar sent for Jahângîr, and the prince had now no difficulty in visiting his father. On the eve of his departure Akbar gave his own sword and turban to Jahângîr, and, in presence of the influential courtiers, declared Jahângîr his heir apparent.

In the note Jahângîr himself says that when he left Ilahâbâd to visit his father he consulted the diwân of Hâfîz on his way to Agrab, and that he succeeded in gaining his father's favour and in securing the throne.

The ode from which Jahângîr took the omen consists of seven verses, and begins thus:—

جِهَرَ يَدُّ عَزْمُ ذِي أَرْضٍ خُوَّدُ بَإِشِّمِ
جِهَرَ يَدُ هُلَكَ كَفَّ يَأَيَ بَأَرْخُوَدُ بَإِشِّمِ
غَمَّ غَرَبِي وَ مَسَّتَ جِيَ بِنَرْيَ تَأَيِّم
بَصَرُ خُوَّدُ رَوَمُ وَ شَهْرُ يَأَرْخُوَدُ بَأِشِّمِ

(Brook, No. 381.)

Jahângîr's grandson, prince Dârâ Shikâh, in his Safimat-ul-Auliya, p. 317, while noticing the life of Hâfîz, alludes to this omen taken by Jahângîr on the above-mentioned occasion, and quotes the entire Ġazal noted above. The prince further states that he has seen the note in question in the handwriting of the emperor Jahângîr on the margin of diwân-i-Hâfîz. It is therefore clear that the diwân-i-Hâfîz, with the marginal note in Jahângîr's handwriting to which the prince refers, is no other than this valuable copy.

Note IX., fol. 121v.

The note runs thus:—

وَحَدَ رَوَمُ نَعْدُ أَرْزَانَ... مُرِّضَةُ دَعَامُ الدُّنَا حَيَانَكَر
يُنُوبُ نَادِمِهَ
Uşmān Afgān was a powerful chief in Bengal. Akbar repeatedly sent forces against him, but could not subdue him. In the seventh year of Jahāngīr’s reign (A.H. 1021 = A.D. 1612) we are told that on the death of Jahāngīr Quli Khan, Islām Khan succeeded him as the governor of Bengal. When Islām Khan was in camp in Dacca, he sent Shujʿat Khan with an army against Uşmān. On the 9th Muharram a sanguinary battle took place between Shujʿat Khan and Uşmān, in which several nobles of Jahāngīr’s court were killed. In the midst of the fight Uşmān received a musket shot on the forehead, but notwithstanding the fatal wound he continued to fight and encourage his people for several hours. Uşmān’s relatives, hearing of his mortal wound, retired from the field. Uşmān died of the wound at midnight. His sons, brothers, and other relatives submitted to Shujʿat Khan, and were pardoned. See Tuzuk, pp. 102–104; Iqbal Nāma-i-Jahāngīrī, pp. 60–64; Maāṣir-i-Jahāngīrī, foll. 49a–52a.

The verse from which Jahāngīr took the omen is:

خووردُ نام لبیر نظر باده، بدَه تا سر مست
عند در بدر کمر ترکش جوزا گنگم

The author of the Maāṣir-i-Jahāngīrī, fol. 51b, says that when Jahāngīr heard the rumour of ‘Uşmān’s death, the emperor, in order to ascertain the truth, consulted the divān of Ḥāfiz, and he also quotes the above verse, which he says met the emperor’s eye on opening the divān. This line is the second verse of the ode beginning with the following line:

دیده دریا کنم و صبر بصرا فگنمن
و اندیشی کار دل خویش بدریا فگنمن

The ode consists of seven verses. (Brook, No. 396.)

In connection with this omen we find in the Tuzuk, p. 104, that both of the above verses are quoted.
Note X., fol. 178v.

Reads thus:—

روزمه شنیده دولت س محرم انتخاب برین بیست که تا جهان
باشد به نیکی در جهان کام باد صورت(س) یافته و السلام در
وضع منکه ... (منکیر)

This note, written in minute Naskh, closely resembles the handwriting of Humayun. No reference for taking an omen is given in the note. The word منکیر, of which half is cut, leads us, however, to suppose that Humayun wrote the note in that city when he was engaged in the conquest of Bengal in A.H. 944-945 = A.D. 1537-1538.

The full verse referred to in the note is:—

تا جهان باشد به نیکی در جهان کام
وین دعا بر ان س و جانست از دل و جان ملتنم

LIFE OF ḤĀFIZ.

The full name of this celebrated poet is Khwājah Shams-ud-Din Muhammad Ḥāfiz al-Shirāzī. Although the exact date of his birth is not given by any biographer, yet from some of his poems relating to several contemporary events the dates of which range from the reign of Shaykh Abū Ishāq (A.H. 742-754 = A.D. 1341-1353) to that of Shāh Manṣūr (A.H. 790-795 = A.D. 1388-1392), we can safely conclude that this eminent poet was born in the beginning of the eighth century of the Muhammadan era. He came no doubt of a learned family of Shirāz, and it seems that at an early age he learnt the Qur'ān by heart—a fact which probably led him to adopt the poetical title of Ḥāfiz (one who learns the Qur'ān by heart). From his youth he had an ardent zeal for poetry, and devoted most of his time to great literary works. Muhammad Gulandām, in his preface to the poet's diwān, states that Ḥāfiz was so busily engaged in delivering lectures on the Qur'ān, in studying the Matāli and the Misbah and writing glosses to the Kashshaf and the Miftāh, that he found no opportunity to collect his poems into a diwān; and this was not done until after his death, which took place in A.H. 791 = A.D. 1388, when Gulandām collected the scattered poems of his lamented friend, arranged them into a diwān, and wrote a preface to it. Some
biographers say that Ḥāfiz wrote a commentary on the Qur'ān, but they do not give any satisfactory proof for this assertion.

Materials for a true biographical account of so learned a poet as Ḥāfiz are unfortunately far less copious than we should wish. The informations concerning the circumstances of his life as given by his biographers are seldom authenticated, and the sources on which they have based their accounts are either vague inferences deduced from the poems of the poet, or simply bold assertions most of which present chronological difficulties.

The author of the Majma‘-ul-Fuṣahā, vol. ii., p. 11, a very modern biographer, stands alone in giving us to understand that Ḥāfiz originally belonged to Sirkān (a place in Hamadān, see Ya‘qūt, vol. iii., p. 82), that his father settled in Shīrāz, and that he was a pupil of one Maulānā Shams-ud-Dīn ‘Abd Ullah of Shīrāz. The celebrated Jāmī, in his Naḥḥāt-ul-Uns, p. 715, tells us that although he did not know the particular saint from whom Ḥāfiz received his spiritual instructions, and could not exactly say to which sect of the Sufis he belonged, yet from the poet’s odes he judged him to be a Sāfi of great eminence.

Again, some biographers are of opinion that Ḥāfiz led a married life, and relate that he fell in love with a damsel Shāh-i-Nabāt whom he married afterwards—an inference drawn from Odes 13, 19 and 237—and that the poet had several sons whom he survived (Ode 117 and Qiṭās 598 and 606). The author of the Khazāna-i-Āmiraḥ mentions that one of the poet’s sons, named Shāh Nu‘mān, came to India and died at Burhānpūr, where he lies buried near Fort Asir.

Ḥāfiz, being conscious of his own superior ability, never sought favours from kings and princes. He loved retirement and seldom left his native city, Shīrāz, which had for him a peculiar fascination. The well-known historian Muhammad Qāsim Fīrishtah tells us that Mahmūd Shāh Bahmanī, who reigned in the Deccan from A.D. 780–799 = A.D. 1378–1396, once invited Ḥāfiz to the royal court, and sent him the passage-money. The poet accepted the invitation and proceeded as far as Harmuz (in the Persian Gulf) where he went on board the Şultan’s ship. Finding the sea rough and stormy, the poet had not the courage to undertake the voyage, and returned in haste to his native city. The poet is said to have sent an apology (Ode 142) to the king, in which he refers to the dangers of a stormy sea.

Regarding this king and the poet a very interesting story is deduced from Ode 158:—

It is said that the king once became ill, and he desired his three damsels (the cypress), گل (the rose), and گل (the tulip) to wash his body. They did so, and it so happened that he recovered instantly. These three damsels were thenceforth taunted as خسائس (body-washers) by other dependants of the king, who, understanding
the awkward position of the damsels, uttered the following first part of the first couplet of this ode:—

ماأتي حديث مرو و کل و لاله میرود

But the king, as well as the other poets of his court, failed to find the second part, and the matter was referred to Ḥāfiz with a mission. The poet added the following second part to the king's hemistich:—

این بسم در لاله گنبله میرود

and completed the ode, it is said, in one night.

Some are of opinion that Sayyid Qāsim Anwār (see below) collected and edited the poems of Ḥāfiz; but according to the preface which is found in many good copies of the diwān, it will at once appear that Muhammad Gulandām collected the poems into a diwān and wrote the preface to it. It may be true, as Daulat Shāh says, that Sayyid Qāsim was an ardent admirer of the poems of Ḥāfiz, and that there were few who could better appreciate the excellence of Ḥāfiz's odes than Qāsim.

The great Salmān of Sāwah (see above) was a contemporary of Ḥāfiz. The author of the Riyād-ush-Shu'ārā, fol. 102a, says that as each of these great poets received from strangers some of the poems of the other, and handed them down together with his own, people were confused and inserted some poems of the one in the diwān of the other.

Ḥāfiz may be said to be the greatest lyric poet that Persia has produced. The origin of lyric poetry is no doubt due to the celebrated Sa'di, but the style introduced by Ḥāfiz in the lyric is highly refined and polished; and the peculiar beauty of his expressions remains to this day not only unsurpassed but unequalled. Among Persian authors, Sa'di of course enjoys a vast reputation, and his Gulistān and the Bustān, his two masterpieces, have immortalized his name; but comparing his lyric poems with those of Ḥāfiz, it must be admitted that the poems of the latter enjoy a wider reputation. Students of Persian literature have all a great admiration for the poems of Ḥāfiz, and commit to memory most of the beautiful odes and verses from the poet's diwān. Some students are so fond of Ḥāfiz, that they get the whole diwān by heart. Even among the Šāfis it has obtained a high position. Besides innumerable editions of the diwān, it has been translated into almost all the civilized languages of the world. Regarding the style Sir Gore Ouseley remarks:—

"His style is clear, unaffected, and harmonious, displaying at the same time great learning, matured science, and intimate knowledge of the hidden as well as the apparent nature of things; but above all, a certain fascination of expression unequalled by any other poet."
As a proof of the appreciation of his style by later poets, it may be said that it was not only imitated by succeeding poets for nearly one and a half century till the time of Bābā Figānī (see below); but at the same time his poems were made the subject of taḏmīn (the insertion of the verses of another in one's own poems) by most of the well-known poets, among whom Jāmī, the last great classic poet of Persia, may be cited as an example. A copy in which the poems of Ḥāfiz have been converted into mukhammas by a poet Ḥāfiz have been noticed in Sprenger, Oude Cat., p. 415.

Thanks to the persevering research of Mr. Browne, three hemistiches of Sa'īdī have been found in the dīwān of Ḥāfiz (see Browne's History of Persia, vol. ii, pp. 588–89). These hemistiches of Sa'īdī are not very well known to all; nor does Ḥāfiz admit that he took them from Sa'īdī. Mr. Browne says that if Ḥāfiz was of opinion that in quoting the verses of so great a poet as Sa'īdī, it was not necessary to mention his name, it is only a further proof of the great popularity of Sa'īdī. But my opinion differs from that of Mr. Browne to some extent. Ḥāfiz, it seems to me, intended to show that his hemistiches (instead of Sa'īdī's) make the verses of Sa'īdī more fascinating, more polished and more poetic. For instance, the second part of the following verse of Sa'īdī (quoted by Mr. Browne),

\[
\text{بندم گفتی و خورسندم عفافک الله نکو گفتی}
\]

\[
\text{مگم خواندی و خورسندم جزناک الله کرم کردی}
\]

is thus changed by Ḥāfiz with a marked improvement—

\[
\text{بندم گفتی و خورسندم عفافک الله نکو گفتی}
\]

\[
\text{جواب باغ میزبد لب لعل هنکر خا را}
\]

Daulat Shāh, p. 305, with his usual inaccuracy, places Ḥāfiz's death in A.H. 794 = A.D. 1391, and mentions an interview of the poet with Timūr as having taken place after the conquest of Fārs by the latter and the death of Shāh Manṣūr in A.H. 795 = A.D. 1392.

According to Gulandām, Ḥāfiz died in A.H. 791 = A.D. 1388—a date which is expressed by the words خالک مصلي in the following versified chronogram, which, according to trustworthy authorities, is engraved on the poet's tombstone:

\[
\text{چراغ اهل معنی خوایه حافظ}
\]

\[
\text{که یمامی بود از نور تجلی}
\]
This date has been adopted by the authors of the Riyāḍ-ul-ugh-Shu‘arā, fol. 101a; Majma‘ul Fussāḥ (loc. cit.) and Miṣṭaḥ-ul-Tawārīkh, p. 186. Jāmt in his Naṣrāt (loc. cit.), followed by the authors of the Majālis-ul-Ugh-shāq, fol. 129a; Habīb-ul-Siyar, vol. iii., Juz 2, p. 47; Ḥāj Khalīl, vol. iii., p. 272; Haft Iqlim, fol. 67b and Naṣhtar-i-Ishq, fol. 481, places the poet’s death in A.H. 792 = A.D. 1389.

Most of the biographers who accept the second date, A.H. 792, give, in support, the following chronogram (also quoted in Rieu, p. 628)—

بسل ب واض و دال اي جه
ز روز هچب میمون مصمد
بسوی جمه اعلی روشن هم هد
فرید عهد همس الدین مصمد


Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; Text with Sādi’s Turkish Commentary was edited by Brockhaus in 1854; by Rosenzweig, with a German metrical translation, 3 volumes, Vienna, 1858, 1863 and 1864; with Commentary by Fath ‘Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Šādiq ‘Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay, 1828, 1841 and 1888, besides A.H. 1267 and 1277; Cawanpur, 1831; Bulak, A.H. 1250, 1266 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and
1883; Lahore, 1888. The Diwan of Ḥāfiẓ has been translated into German prose by Hammer Tübingen, 1812; in English prose by Wilberforce Clarke, with notes and commentary, in 2 vols., London, 1891.


The tomb of Ḥāfiẓ is placed at the foot of a cypress tree which is said to have been planted by himself. The place is known as Ḥāfiẓiyah after the poet's name, and is at a distance of two miles north-east of Shīrāz. The beautiful stream Rukni, so celebrated by the bard, runs close by the garden, and the Maṣjid of Muṣallā lies about a quarter of a mile west of the tomb.

Ṣultān Abul Qāsim Bābar, after conquering Shīrāz (a.h. 856 = a.d. 1452), visited the tomb of Ḥāfiẓ, and his Wazir Maulānā Muḥammad Muʿammār erected a handsome monument over the tomb of the poet. In a.h. 1226 = a.d. 1811 Wakil Karīm Khatan Zand placed on the tomb a slab of the finest alabaster, having sculptured on it, in beautiful Nastaʿlīq character, two odes from the poet's diwan, one of which begins with the line:—

مَزْدَةَ وُصِلَ تُوُكُوكَ سَرِ جَانِ بِرْ خَيْزِم
طَائِرُ قَدَسِمَ وَازْدَامِ جَهَانِ بِرْ خَيْزِم

He also built a fine pavilion with apartments for the Mullās and the Darwishes who attend the tomb. In this hall a superb copy of the

vol. 1.
poet's diwan was placed open for perusal. In front of the apartment is a fine fountain of pure water, and the garden is beautifully ornamented with cypress trees of great size and age.

Contents of the diwan:—

foll. 1v–171v. Gãzals, beginning as usual:—

اليا ايتها الساقسي ادر كاما ونولها
كه عمق آسان نعود اول ولي افتاد معكمها

foll. 172r–177r. Qašidas (five in all), beginning:—

هذا عرصة زمين جرى بساط ارم جوان

foll. 178v–180v. Târkib-bands (six in all), beginning:—

صاحي ادرس هواي الغ

foll. 180v. Mukhammasât, beginning:—

در عمق نواي صم جنانم

foll. 181r–187r. Qiṭ‘as (thirty-seven in all), beginning:—

دل منه برداني واسباب الخ

foll. 187v–193v. Mašnamis (five in all), beginning:—

مر فنوه دارد الخ

The fifth Mašnawi beginning with the line

هلك آمد در جهان الخ

breaks off with the third line, and the remaining folios containing seventy-twoRubâ‘is are supplied in a modern hand.

The first and the last seven folios are supplied in a later hand.

fol. 60 is left blank.

foll. 25v and 137v contain beautiful illustrations of a fine Persian style.

The MS. bears on the flyleaf at the end the following seals and signatures:—

I.

سلطان حسين هاي قراي شعبان منه 18 تبریک مقبل همد
II.
کمترین خانه زادان عرض دید سه جلو سن و رالا
میمنه خان
113 (sic)

III.
هفدهم ماه جمادی الثانی سنه 6 عرض دیده تمویل محمد باقر شد

IV.
۱۷ جمادی الثانی سنه تمویل محمد باقر شد

V.
۳ ربيع الآخر سنه تمویل محافظ خان شد

VI.
۱۷ ذی القعده سنه 6 عرض دیده شد العبد عبد الله جلیی

VII.
۱۷ محرم سنه 6 عرض دیده تمویل مسیب شد

This copy is written in a beautiful perfect Nastaliq by some distinguished calligrapher apparently in the ninth century.
It was presented to this library by Nawwâb Subhân Ullah Khân of Gûrakhpûr, a great patron of learning.
No. 152.

foll. 153; lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; 6 x 3.

The same.

A beautiful copy of the diwān of Ḥāfiz.
Beginning as usual:

اللَا يَا اِيَّاهُ السَّافِقِي اِدْرَكْكَامًا وَنَؤْلِيَابَ لَهُ

This copy contains only one Maṣnawi on fol. 147a; beginning as in Ethé, India Office Lib. Cat., Nos. 1246 and 1249, where it is styled as

بيِّا سَافِقِي أَن مِّيْكَ حَالٌ أَوْرُدٌ
كِرَامُتُ فُضْلٍ كِمَالٌ أَوْرُدٌ

The Maṣnawi is followed by a Qaṣīdah on fol. 148a; beginning as in Ethé, Bodl. Lib. Cat., No. 828:

جوُزَا صَعِر لِمِانَد حِمايَل بِراَبِرِم
يَعِنِي غُلَاَمُ عُباَئِم وَسوَقُتُ مِيِّغْوُرُم

fol. 149a: Qiṭʿas; beginning:

هَمُّهُ اَزْ دَامُتُ عَفِيقُ شُورُ الْكِيْبِ مَاسِب
أَن شَكْيَاتِهَا كَأَنْ فَرَهَدَ وَشَهَبُ جُرُدَهَا انْد

fol. 150b: Rubâʾis; beginning:

مِن حَاكِل عَمْر خِوْد نَدَانِم جِزْ غَم
دِرْ عَفِيقُ لَوْ يَد خِوْدَ نَدَانِم جِزْ غَم
يَهُوُهُ الْمَدَمْ دُمَارُ نَدَانِم نَفْسِي
يَهُ مُوَلِّي عِمْوُار نُدَارُم جِزْ غَم

The Rubâʾis are twenty-seven in number.

This copy of the diwān, as well as the preceding one, varies considerably from other copies, and does not contain all the poems which are nowadays attributed to Ḥāfiz.
Written in a firm and beautiful Nasta'liq, within gold borders, with a beautifully illuminated double-page 'unwân.
Dated A.H. 971.
Scribe میرزا

No. 153.

 foll. 262 ; lines 14 ; size 8 × 5 ; 6 × 3\frac{1}{2}.

The same.

The diwan of Ḥāfiz with the preface of Gulandâm.
Beginning:

حمد بعث و ثاناي بعث و سياس بيقياس حضرموت خذاونديرا
كه جميع ديوان آل م

In the preface Muḥammad Gulandâm, who calls himself a friend of the poet, after lavishing praise on the excellence of the poetry of Ḥāfiz, which he says was equally admired by kings and Şāfis, states that he requested Ḥāfiz several times to collect his poems into a diwan, but as Ḥāfiz was always busy in giving lectures upon the Qur'an, in writing glosses to the Kashshâf and the Miftâh and in studying the Maṭâli' and the Miṣbâh, he paid very little attention to Gulandâm's request. At last, on the poet's death in A.H. 791, Gulandâm took the task of collecting the diwan upon himself. Gulandâm further adds that he often held converse with Ḥāfiz in the lecture-room of Maulânâ Qiwâm-ud-Din 'Abd Ullâh (an eminent doctor of Shîrâz, d. A.H. 772 = A.D. 1370).

The Bombay edition of the diwan contains the above preface.

Contents of the diwan:

fol. 1\textsuperscript{a}. Preface.
fol. 7\textsuperscript{b}. Qaṣidâs, seven in number; beginning:

پس از حمد خداوندی که لی بیست و بی همتا
بنا و نعی بی‌بند کنی از ابی و دل انشا

The Qaṣidâh on fol. 148\textsuperscript{a} in the preceding copy beginning with the line جوزا صخره نهاد حمايل برازم آل م is found on fol. 11\textsuperscript{a} in this copy.

fol. 17\textsuperscript{a}. Gazals. Beginning:

الآ يا ایها الساقی ادر کاما و ناولها آل م

لا ای آهوری وحشی کجائي آلل

fol. 232°. Three Mašnawi styled here as ماصی نامه: Beginning:
مر فته دارد دگر روزگار آلل

fol. 236°. مگنی نامه: Beginning as in Ethé, Bodl. Lib. Cat., No. 838:

ییا ماصی از ناده بر کن بیتی
مگنی کجاتی بزن بریتی

fol. 239°. ترجمه دید. Beginning as in Rieu Suppl., p. 271, and Ethé, Bodl. Lib. Cat., No. 816:

ای ناده بیاد دوستداری آلل

fol. 244°. مکس. Beginning as in Ethé, India Office Lib. Cat., No. 1246:

درو عمق تواي صنم جانام آلل

fol. 245°. مقططاه. Beginning:

توفریک و بده خویش از خرد هپرس
چرا دیگری پاینده معتقد

fol. 254°. Rubâtís, in alphabetical order, beginning:

ای دورست که برده دل از دکت مرا
در پایی فراق کرده پسه مرا

The following note on fol. 1° suggests that this valuable copy once belonged to the library of Sultan Muḥammad Quṭb Shāh, of Golconda, who succeeded Muḥammad Quṭb Shāh in A.H. 1020 = A.D. 1611.

دیوان خواجه حافظ تمام شد در کتابخانه عامله پنجم مصه
حص کتاب بیشتر اولم ماه جنادات سنی در دار السلطنه
چیدر آباد... العالسی لبولا سلطان مصه قطب شاه
A seal of this king is fixed below the note.
Written in fine clear Nasta’liq, on blue paper, within gold borders, with a double-page ‘unwân at the beginning. The headings are written in white on gilt grounds.

No. 154.

foll. 214; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

The same

Another copy of the diwan of Hâfiz without the preface.
Beginning:

اللاتا ابها الساعي ادرکاسا و ناولبا آن

fol. 194a. Two Maşnawis, the first beginning as in the preceding copy:

اللاتا آهوی وحسی کبایی آن

The second begins thus on fol. 195b:

سفر دارد دگر روژگار آن

fol. 202b. The first of these Qiţas begins as in Ethê, Bodl. Lib. Cat., No. 286, and Ethê, India Office Lib. Cat., No. 1259:

زمینه گنگر پاک داهتی در اصل آن

Some Qiţas giving the date of death of several contemporaries of Hâfiz are found here, such as:

On fol. 202b a Qiţah giving the date of Tûrân Shâh’s death, 21st of Safar, A.H. 787, conveyed by the words ميل بهسم. This is evidently Khuwâjah Tûrân Shâh, surnamed Jalâl-ud-Din, who was the Wazir of Shâh Shuja’, the patron of Hâfiz.

On fol. 204b another Qiţah bearing the date of death of Bahâ-ud-Din in A.H. 782 expressed by the words قرب طاعت. This Bahâ-ud-Din was a celebrated Qâdi of Shiraz during the reign of Shâh Shuja’.

On fol. 208b a Qiţah giving Majd-ud-Din Isma’îl’s death in A.H. 756 contained in the words رحمت حق. This man was also a distinguished Qâdi of Shiraz.
Then begin the Rubâ'is, which are forty-two in number; beginning of the first Rubâ'i as in Ethé, Bodl. Lib. Cat., No. 834:—

اصتب زغمت میان خون خواهم خفست
وز بستر عافیت برون خواهم خفست

Written in a bold and clear Nasta'liq, within gold ruled borders, with an illuminated frontispiece.
Dated, Aḥmadābād, 26th Muḥarram, A.H. 1034.
Scribe  محمد حسين الیم

Presented by  شاه احمد علیه of گازipur.

No. 155.

foll. 206; lines 12; size 7½ x 4½. 5 x 2½.
The same.

Another copy of the diwān of Ḥāfiz.
Contents:—
fol. 1r. Gulandam's preface, beginning as usual.
fol. 5r. Qaṣīdas, beginning:—

قید عرصه زمین جهت ساطع این جوان آلغ

fol. 15r. Gazals, beginning as usual:—

الیا ایها الساقی ادر کامو و ناویا آلغ

fol. 184r. Another series of Qaṣīdas, beginning:—

دارای جهان نصرت ندن خسرو کامل آلغ

fol. 185r. Muqâta'at, beginning:—

ماقیما پیمانه پر کن زالکه صاحب مجلس امست آلغ

fol. 189r. Mašnawi, beginning:—

الا ای آهوم وحسی کنایی آلغ
fol. 195°. Another series of Gazals, beginning:

دیدم به‌واب خوش که چر ماهی برایمی آَلَ

fol. 197°. Rubā‘īs, seventy in number, beginning:

کفیٰ که ترا شوم مدار انديسه آَلَ

Written at Shirāz, in a fair Nasta‘īq, within gold-ruled borders.
Not dated, probably 16th century.

Presented by
Khurshid Nawāb of Patna.

---

No. 156.

fol. 245; lines 13; size 6½ × 3½; 4½ × 2½.

The same.

Another copy of the diwan of Ḥāfīẓ.

Contents:

fol. 1°. Gazals, beginning as usual.
fol. 218°. Qasīdas, beginning:

جُوزا سمر لباد حمل برامیر آَلَ

fol. 220°. Maṣnawi, beginning:

اَلَّا اَيُّ آهوی وضحی كحائی آَلَ

fol. 226°. Another series of Gazals, beginning:

ای داده بیاد دوستداری آَلَ

fol. 228°. Another series of Qasīdas, beginning:

مایهٔ چر تو آسان ندارد آَلَ

fol. 230°. Mukhammasāt, beginning as in Ethé, Ind. Office Lib. Cat., No. 1246:

در هچر تو ای صنم چنام آَلَ
fol. 232a. Muqaṭṭa‘at, beginning:—

ز خواب مسنتی دو شین چو چشم یکمشهدم آلی

fol. 239b. Rubâ‘ís, forty-six in number, beginning:—

مردي ز کبیده دار خیبر پرس
امراکر م ز خواجہ قنبر پرس

The MS. breaks off with the first line of a Rubâ‘í

تا حکم قضای آستانی باحمد
کار تو همیشه کامرانی باشند

but some artful modern hand has tried to make the MS. look complete by repeating a Rubâ‘í and finishing the copy by adding a false colophon, dated 15th Sha‘bân without giving the year.

Written in a clear Nasta‘liq, within gold-ruled borders, with a decorated heading in the beginning.

Apparently 16th century.

---

No. 157.

fol. 314; lines 14; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The same.

A copy of the diwân-i-Ḥāfiz, with a short glossary of the diwân in the end.

Contents:—

fol. 1a. Gulandám’s preface, beginning as usual.

fol. 7a. A Qaṣīdah in praise of ‘Alî bin Abû Ṭâlib, not found in any other copy; beginning:—

آن گلی‌ن پای وفا آنسرو پستان صفا
خورشید برج ارتشی یعنی علی مرتضی
مقصود امر که فکان مطلوب اسم جسم و جان
مفتي درس انس و چنان معنی حروف اما
درج و‌لایه را صدف برج امامت را هر ف
شاه عرب ماه لیف چابک سوار نیست

fol. 8v. One Musaddas in praise of Imám Sháh-i-Khurásán, beginning as in Ethé, Bodl. Lib. Cat., No. 838:—

ندوش بودم در طواو روضه خیر الاقام
شاه سلطان خراسان آن امام ابن الامام

fol. 12v. A Qašīdah in praise of Abú Išáq, beginning as in Ethé, Bodl. Lib. Cat., Nos. 826 and 836:—

سفیده دم که صبا بوي گلستان گیرد
چمن ز لطف هوا نکه بر چنان گیرد

fol. 14v. A Qašīdah in praise of Sháh Shuja', beginning:

شد عرصة زمین جوی بهتست برین جوان
از پرتو سعادت شاه جهان سمان

fol. 17v. A Qašīdah, beginning as in Rieu Suppl., No. 267, with a slight difference:—

پس از حمد خداوندی که نی یهیست و نی همتا
ثنا و نعم پیغمبر کنن از جان و دل انسا

fol. 18v. Qašīdahs in praise of 'Alī bin Abú Ta'lib. The verses of the first Qašīdah begin with the successive letters of the alphabet. It runs thus:—

آلک آن اولیایی دین پرور
قاضی شرع و مفتي منبر
لی بپاژم بهارو مان علي
کو بکنيد اسم قلعتهم خیبر

The second Qašīdah begins on fol. 20v as in Ethé, Bodl. Lib. Cat., No. 830:—

مقدمي که ز آثار صنع كرده اظهار آنچ
The Qaṣīdah beginning with the line جوزا مصر نباده آله is found here on fol. 22a.

fol. 24a. A Qīṭḥah in which it is said that the diwān of Ḥāfiz consists of eight thousand verses:

کردم شمار بیست پیتش
شد هشت هزار بعنوان من

foll. 24b-25a. Qīṭḥas. Most of these Qīṭḥas give the dates of the death of the same persons mentioned in No. 154 above.

fol. 26a. Gazals, beginning as usual:

الا يا ایها الساقي ادر كاما و ناولها آله

foll. 26b. Maṣnawīs, including ماقي نامه.

foll. 280a. Muqatṭāt.

foll. 280b-291a. Qīṭḥas bearing the dates of the death of several persons, such as Khwājah Fath Ullah, Khwājah Ṭāhir, Abū Ishāq, Tūrān Shāh, Qiwām-ud-Din, and Bahā-ud-Din.

foll. 291b-293a. Several beautiful تضمین on some of the Gazals of Ḥāfiz in the form of Mukhammas. The first begins thus:

اگر خواهی که بکماید ترا قفل در دلها
کلید خود بکن پیرسته خاموشی ببفلافا
منادی میزند هر صبح در بس Tattoo
اما يا ایها الساقی ادر كاما و ناولها
که عميق آمان نماود اول ولي افتحاد متفکرها

fol. 294a. Rubāʿīs, beginning:

در آرزوزی بوس و کناره مردم آله

The Rubāʿīs in this copy are one hundred and thirty-one in number, much more than in any other copy.

fol. 308b. فرهنگ دیوان حافظ. A very short glossary of the diwān.

Beginning:

بر رای خرد مندان و اریاب عرفان و اصطحاب وجدان پوشیده

نماند آله
The author of this glossary, who does not mention his name, gives the meanings of the words used in the diwān in mystical senses.

The glossary itself begins on fol. 309a with the word خارج (fol. 309a), and ends with the word هجر. It is divided into three parts, viz., مقدمة (fol. 309a), (fol. 311b), and خاتمه (fol. 313b). The words explained are in alphabetical order.

It is worth noticing that this copy of the diwān contains about two hundred and four Rubā'ís of the celebrated Khayyām of Nīshāpūr. They run from foll. 27a–109a, and are written in a minute Nastālīq on both sides of the last verse of each of the Gazals of Hāfīz.

The last quatrains of Khayyām found here runs thus:

```farsi
گر می نشوی طعنه مزن مستانرا
ور توهه دهد توهه کم پردازنرا
لو فصر برین کنی که من می نفروم
صد کار میکنی که می غامسم آنرا
```

foll. 28b, 31b, 34b, 37a, 42b, 43b, 45b, 48b, 50b, 53b, 55b, 58b, 68b, 71b, 74b, 77b, 85b, 89b, 94b, 97b, 98b, 99b, 104b, 106b, 108b, 109b, 113b, 115b, 117b, 118b, 119b, 122b, 123b, 126b, 131b, 133b, 138b, 141b, 144b, 151b, 154b, 155b, 158b, 160b, 162b, 164b, 167b, 169b, 172b, 175b, 181b, 184b, 185b, 189b, 191b, 204b, 214b, 222b, 226b, 227b, 233b, 236b, 237b, 248b, 253b, 261b, and 264b contain beautiful illustrations in the Indian style.

foll. 1a, 2a, 25b, 26b, 307b, 308b contain full-page flower-plants.

Written in fine, clear Nastālīq, within gold borders, with a double-page 'unwān at the beginning. The headings are sumptuously adorned throughout.

Not dated, apparently 17th century.

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No. 158.

foll. 172; lines 12; size 4½ × 2½; 3 × 1½.

The same.

A beautiful copy of the diwān of Hāfīz, containing Gazals, Muqaṭṭa'at, and Rubā'ís only:

foll. 1a. Gazals.
fol. 169a. Muqaṭṭa‘at, begin thus:—

This Qiṭa‘h agrees with the one on fol. 287³ of the preceding copy, but the arrangement of verses is different there. It begins there:—

agreeing with the third line here.

fol. 170a. Rubā‘is, begin:—

The colophon says that this copy was written by one Ḥasan, a servant of Syyid Zayn-ud-Din ‘Alī Khān Bahadur Firūz Jāng, Nawwāb Nāẓim of Bengal (succeeded in 1810), and completed on the 14th Šāfār, a.h. 1230.

Written in a beautiful minute Shafi‘, within gold and coloured borders, with a small decorated heading in the beginning. The first sixty-six folios are decorated with floral designs in gold on the margin.

No. 159.

foll. 140; lines 19; size $9\tfrac{1}{2} \times 6\tfrac{1}{2}$; $7 \times 4$.

شرح ديوان حافظ

SHARH-I-DĪWĀN-I-HĀFIZ.

A commentary on the dīwān of Ḥāfiz.

Begins:—

حمد حق و لعب مصطفى را

از دل پژبان رسانده اول
The name of the commentator, Afšāl, occurs only in the above opening lines. He is probably the Afšāl of Ilāhābād who wrote the Mašnawi, a commentary on the Mašnawi (see No. 78 above), and to this the commentator refers in his present work on fol. 12v:—

The colophon quoted below also gives this name.

It appears from the concluding lines of this commentary that the author has also left a commentary on the Qurān-us-Ṣa'dayn.

The following quotation from the introduction (مقدمه) will give an idea of the importance of the commentary:—

بِفَکَر غَدَوْن زِرَام مَسْنَٰن
کے از فَضْل از بِعَضِی مَجَان مَن
شد از شَرِح دِیوآن حَافظ چَنَان
کے نَفْوَام آورَدین اندْرْبیان
بِذَان بِعَضِی چَنَان دَعْس فَکِرت زَدِم
بِشَرَح قُرآن دو مُتِعد آَمَدم

باِید داَلاَسْم که اِسکَال ایبَات واقعِه دِیوآن خوَایه حَافظ بِهْند
وجه امَس و تِفْصِیل آن وِجْه آنکه بِعَضِی ازَان ایبَات ازَان قَسم
اِمنِس که مَعَنی شَعْری آنِش بِعَضِی ازَان قَسم بَر لِی آید پَس رَفع آن غَمْوَش باید کرَد و بِعَضِی ازَان قَسم که
مَعَنی شَعْری بِعَبارَت عَرَبی مَودَی هَذِه پس تِرْجِمِه آن باید
نوَشَت و بِعَضِی ازَان قَسم که مَعَنی شَعْری آن مَوتِوف اِسَمِ بِر
فضَل پَس ذَکِر آن قَضِیه باید نَمُود و بِعَضِی ازَان قَسم که اگر چَه
مَعَانی آنِیا ظَاحر اِسَم اما درَان مَعَانی اِختِلَاف واقع شَدِه
The is followed by an explanation of phrases and mystical words used in the diwan of Ḥāfiz, such as: 'sāfī 'ulūl 'zulfl, 'būmeh, etc., etc., and the commentator quotes Musṭalab-ūsh-Shu'arā and Sharḥ-i-Gulshan-i-Rāz and others as his authorities.

The colophon:

No. 160.

foll. 104; lines 27–29; size 10\(\frac{1}{4}\) × 6\(\frac{1}{4}\); 9 × 5\(\frac{1}{4}\).

Sharḥ Dīwān Ḥāfiz

SHARḤ-I-DĪWĀN-I-ḤĀFIZ.

A defective copy of a commentary on the diwan of Ḥāfiz by one Sayf-ud-Din Abul Ḥasan 'Abdur Raḥmān with the Takhallus Khatmī
The commentator at first explains the meanings of the words and phrases, with their grammatical relations, and then proceeds to give an elaborate explanation of the verses, illustrating by quotations from the Qur'ān, the traditions and other great authors and poets. In several places the commentator has put possible difficulties in the form of questions (سؤال), explaining them satisfactorily in the form of answers (جواب).

Written in a careless and rough Indian Nasta'liq by one مسیح نفس الدین علی بن مسیح مقدس فاضل
Not dated, apparently 18th century.

No. 161.

foll. 210; lines 17 (centre column); 30 (marginal column);
size 10\(\frac{1}{2}\) x 6\(\frac{1}{4}\); 8\(\frac{1}{2}\) x 4\(\frac{1}{4}\).

Another defective commentary on the Diwān-i-Hāfiż.
The name of the author is not found anywhere, as many folios are missing from the beginning.
The MS. opens with the first line of a Ğazal ending in,

\[
\begin{align*}
\text{الأي} & \text{ طلبي} \text{ گروایی اسرار} \\
\text{میادا خالیت} & \text{شکر} \text{ ز منقار}
\end{align*}
\]
In some places difficult words and phrases are explained. The explanations of verses, though short, are of a learned and a decidedly Şāfic character. References to the İstilâḥat of Mir Sayyid 'Ali Hamâdâni and Farhang-i-Lugât are given in many places.

Written in an ordinary Indian Nasta'liq.

Not dated, apparently 18th century.
"A book that is shut is but a block"

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.

R. B., 148, N. DELHI.