Catalogue
of the
Arabic and Persian Manuscripts
in the
Oriental Public Library
at
Bankipore
14500
Volume VIII
(Persian MSS.)

Biography, Romances, Tales
and
Anecdotes

Prepared by
Maulavi Abdul Muqtadir
Khan Bahadur

Printed for the Government of Bihar and Orissa
by the Baptist Mission Press, Calcutta
and
Published by the Superintendent, Government Printing,
Bihar and Orissa, Patna
PREFACE.

The present is the eighth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the sixth dealing with the Persian MSS. It contains notices of 120 MSS., which, added to the contents of the first five volumes, brings up the total to 768 MSS.

Of these 120 MSS., the first 77 belong to the important section, Biography. This section comprises a number of very rare works, including several early and very valuable Taḏkiraḥs of the Shaykhs and poets of early times. The remaining 43 MSS. are arranged under the heading Romances, Tales and Anecdotes.

Manuscripts of special interest have been described in detail in the Catalogue; but particular attention may be invited to the following:

No. 654. A very neatly written and correct copy (dated A.H. 1044) of Sayf-ud-Dīn’s Āṣār-ul-Wuzūrā, containing biographical notices of the most distinguished Wazīrs from the earliest times down to the reign of Mīrzā Sultān Husayn Bāiqarā (A.H. 873–911).


No. 660. Another old and neatly written copy of the same Taḏkiraḥ, dated A.H. 830.

No. 662. A very rare copy of Ṣafwat-us-Ṣafā by Ibīn-i Bazzāz, containing a detailed account of the life of the celebrated saint Ṣayykh Ṣafī-ud-Dīn Isḥāq, the ancestor of the Ṣafawī Kings of Persia.

No. 663. An exceedingly valuable and beautifully written copy of Majālis-ul-Uṣhshāq, containing a number of illustrations in the finest Persian style.

No. 671. Kalīmāt-us-Ṣādiqīn. A very valuable and rare work, containing biographies of saints who lie buried in Dihli.
No. 673. A copy of Dārā Shikūh's Saifnat-ul-Auliyā, revised and collated by the author himself.

No. 676. Mir'āt-ul-Ashrār. A rare and very valuable work on the lives of the renowned saints from the rise of Islām down to the ninth century of the Muhammedan era.

No. 684. A very valuable copy of a portion of Taqī Kāshī's Taqkirah of Persian poets, revised and collated by the author himself.

Nos. 685-686. 'Uraif-ul-'Ashiqin. An extremely rare and very extensive Taqkirah of Persian poets by Taqī Auhadi, complete in two volumes.

No. 690. A copy of the very rare third volume of Khwadj-gū's Taqkirah of Persian poets (سقیفہ خوشگو), containing notices of contemporary poets.

No. 691. A copy of Azād Bīlgirāmī's Yad-i Baydā, partly in the handwriting of the author himself.

No. 701. A rare copy of Gul-i Ra'īnā by Lodhmi Narāyan Shafiq on the lives of Persian poets, both Hindu and Muslim.

Nos. 704-705. Khulāsāt-ul-Kalām by 'Ali Ibrāhīm Khān Khalil, containing biographical notices of those poets who wrote Maṣnawis, with copious extracts from their works.

No. 708. The first-half of the rare and extensive Taqkirah of Persian poets(سقیفہ ابوالرافی) by the same 'Ali Ibrāhīm Khān.


Mainly on account of the great economy involved, it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly. This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes. Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in this Library was first started, very kindly continued, even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,
however, now that the printing is being done in Calcutta; and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer, Khan Bahadur Abdul Muqtadir, who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr. J. A Chapman, Librarian of the Imperial Library, Calcutta, who, since Sir Denison Ross left India, has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is, at present, in the hands of Mr. E. A Horne, who, in the absence of Mr. Chapman on leave in England, has seen the present volume through the Press.
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| 103  | 33   | "founded on" should be "on which is founded."
| 126  | 8    | "Aksīr" should be "Iksīr." |
| 146  | 20   | "س" should be "س" |
| 177  | 35   | "ترجمه چهل حديث" should be "ترجمة چهل حديث" |
| 171-195 | 9 | "خلاف الظريف" should be "خلاف الظريف" |
|      |      | The page-heading (odd pages) should be "Romances, Tales and Anecdotes." |
PERSIAN MANUSCRIPTS.

BIOGRAPHY.

CHRIST.

No. 649.

foll. 179; lines 14; size 7½ x 4½; 5½ x 2½.

مرات القدس

MIR'ÂT-UL-QUDS.

The life of Christ, based on the Gospels.

Author: Padre Geronimo Xavier.

Beginning:—

بسم الله الرحمن الرحيم

اذن يوم ذلك احذى بطلقة يعتقد اللجوء ليشع يوشع كريستس وبيان

پیاره تعالی آسمانی و معجزاتی برگ قدر اور اکثر اندر خطاب زمین پوس.

چون آرازش عجائب مسیح یلدی کریست و در روز زمین پرآگنده

شدرالغ*

The author, a Jesuit, was a native of Navarre. He joined the Mission at Goa in 1571 and died there in 1617. See Zedler's Lexikon, s.v. Xaverius (Hier); Biogr. Univ. s.v. Xavier (Jérôme); Dorn, St. Peters burg Catalogue, pp. 243-246; Rieu, i., p. 3; Ethé, Bodl. Lib. Cat. No. 364; Ethé, India Office Lib. Cat. Nos. 619-620; W. Pertsch, p. 57.

VOL. VIII.
The work was edited, with a Latin translation, by Louis de Dieu, under the title of "Historia Christi Persice," Lugduni Bat., 1639.

The same wrote a history of St. Peter, also edited by L. de Dieu, Lugd. Bat., 1639; lives of all the twelve apostles, written in 1609, a copy of which is mentioned by Uri, p. 270; a Persian translation of the Psalms; and the "Guide of Kings," addressed to Jahāngir in 1609; see Bibliotheca Marsdeniana, p. 395.

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Āgrah, where he was assisted in his Persian translation by Maulānā 'Abd-ussa-Sattār bin Qāsim Lāhaurī مولاية عبد السا ساتير بن قاسم لاهوري .

In the preface, fol. 4b, he refers us for a detailed account of the subject to his other work Ā'inah-i-Haq Numā آینه حق neuro which, he says, he had then very nearly completed. The date and place of composition, given at the end of the preface, are Āgrah, 15 Urdu Bihiṣt, a.d. 1602 = a.h. 1011 (wrongly written here 1612 دور و شش hundred and sixty and two), for in the conclusion he distinctly says that he completed the work at Āgrah in the forty-seventh year of Akbar's reign (a.d. 1602).

The work is divided into four chapters as follows:

I. Christ's infancy: باب اول در طفولت مسیح و بورش بابیان او on fol. 4b.

II. His miracles and teaching: باب دوم در معجزات و تعلیم او on fol. 46b.

III. His pains, sufferings and death: باب سیم در جراحات و مصائب و مرگ مسیح on fol. 144a.

IV. His resurrection and ascension: باب چهارم برخاستگی مسیح از قبر و رفتن او بر آسمان on fol. 164a.

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nastaʿlīq within gold and coloured ruled borders with an illuminated, now faded, head-piece. The headings are written in red.

The name داستان مسیح, by which the work is commonly known, is written in red as a running title at the top of every other page.

Dated 19th Šulqāʾād, a.h. 1037.

Presented to the library by Sayyid Ṣafdar Nawwāb of Patna.
No. 650.

foll. 37; lines 19 (in 4 coll.); size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The same.

An incomplete copy of the preceding work.
The beginning of this copy is different from that of the above.

It begins thus:

*باش از سناش آندورگار در جهان و تمامین شانق درماندگان* 

The first line on fol. 2a of the above copy corresponds with the sixth on fol. 2a of the present. It breaks off in the middle of the first-half of Chapter II, with the line corresponding with line 12, fol. 71a, line 12, of the preceding copy.

Written diagonally in small Nasta’liq on thin, but good paper, within three gold-ruled columns with an illuminated head-piece.

The title داستان مسیح is found here on fol. 1b.

The copy has numerous clerical errors.

Dated A.H. 1013.

Scribe: عبد الزراق قندهاری.

It may be remarked here that the general appearance of the MS., the hand-writing and the illumination at the beginning lead us to suppose that the copy was written in, or immediately after, the 18th century, and that the date, A.H. 1013, is spurious.

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PHILOSOPHERS.

No. 651.

foll. 53; lines 17; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

اتوال حکا

AQWĀL-I ḤUKAMĀ.

Biographies of ancient and modern philosophers and wise men, being an abridgment of Maqṣūd ‘Ali Tabrizi’s (مقصود على تبريزی)
Persian translation of Maulānā Shams ud-Dīn Muḥammad Shahrazūrī's (not Suhrwardi, as wrongly stated by Ethé, India Office Lib. Cat., No. 614) Tārikh ul-Ḥukamā.

Beginning:

سياس و ستایش حکمی یاد که اول بی یارست قام بر دریافت...

The Arabic original, نویه الارواج و رویه الافواج فی تواریخ الحکما, was written by Shahrazūrī about A.H. 600 = A.D. 1203, and consists of two parts, treating respectively of the ancient and the Muslim Philosophers. A complete copy is noticed by Ahlwardt, Berlin Cat., No. 10,055, and another by Sachau, Chronologie, Orientalischer Völker, p. 1. A copy of the first part is described in the Leyden Catalogue, No. 1488.

The Persian translation was made by Maqsūd ‘Ali Tabrizī, in A.H. 1011 = A.D. 1602, according to Ethé (India Office Lib. Cat., No. 614) at the request of Sultān Salīm Shāh (afterwards Jahāngīr) in Akbar’s reign, but according to Rieu, Suppl. No. 100, by order of Shāh ‘Abbās.

The title of the work and the name of the author are not given in our text, but in an endorsement on the fly-leaf at the beginning it is called Aqwāl-i Ḥukamā. هذ اکلب مسمی با قول حکما. It seems to be identical with the انتخب تاریخ الحکما (also called قول الحکما) of Munshi Mir Sayyid Sadr ud-Dīn bin Mir Muḥammad Ṣādiq bin Mir Muḥammad Amin منشی مسیح مدر الاعین بی مر مسعود مسیح بی مر مسعود بی امین, a copy of which is noticed in Ethé, India Office Lib. Cat., No. 618.

Contents:

Preface, dealing with the use of philosophy, with the ancient Greeks, and their philosophers, fol. 2a.

Part I. Account of the ancient sages as follows—

Adam, Shīg and Idris, fol. 4a.

Ṭāt, son of Idris and Aesclenus (Aesculapius), fol. 8a.

Επεδοκές (Empedocles), and Πυθαγόρας (Pythagoras), fol. 8b.

Socrates (Socrates), fol. 10a.

Ανθρώποι (Plato), fol. 14a; Άριστο (Aristotle), fol. 15a; Αναξαγόρας (Anaxagoras), fol. 16a; Θεάφρατος (Theophrastus), fol. 17a; Αιδευμενος (Aemcimus) and Αισχυλος (Aeschylus), fol. 17b; Νομωνοματικος (Democritus), Κανουσιος (Canusius) and Άριστιππος (Aristippus) and Πλούταρχος (Plutarchus), fol. 18a; Ασκέναζ (Alexander
Aphrodisiensis); Shaykh Abū ‘Ali Ibn-Iskandar, Shaykh Yūnānī, Zarādushī (Diogenes Cynicus), fol. 18⁸; Ἰπποκράτης (Hippocrates), fol. 20⁸; Ἀκμέας (Homerus), fol. 21¹; Ἀρσιλῶν (Solon), fol. 22¹; ᾿Ζένων (Zeno), fol. 23¹; Ἀσκληπιίδης Ἰωνικὸς (Alexander), fol. 23¹; Πτολεμαῖος (Ptolemaeus), fol. 26¹; Ἀχαίος Βασίλιος (Gregorius) and Ἡσιάππιος (Basilius), fol. 28¹; Luqmān, fol. 28¹; ῾Ιακώβ (Galenus), fol. 32¹.

Part II, beginning on fol. 35⁵—
Hunayn bin Ishāq, with the Kunyah Abū Zayd, of Bağdād, the first to transliterate Yūnānī books into Arabic, fol. 35⁵.
Ishāq bin Hunayn, a friend of Muktafi, skilled in astrology, on which he wrote several works, fol. 36⁸.
Muḥammad bin ʻĀkariyā, well versed in chemistry (Chemistry), fol. 36⁸.
Abū ʻUṣmān Saʿīd bin Yaʿqūb Dimishqi, well versed in Arabic and Yūnānī, fol. 36⁸.
Abū Khayr bin Bihmām of Bağdād, known as Ἰπποκράτης or Hippocrates II, who embraced Islām in his old age, fol. 36⁸.
Abū Naṣr Fārābī, fol. 37⁵. Yaḥyā Nahwī, entitled بقية a Christian, who wrote two works on Christianity, for which he received 2,000 دينار, fol. 38⁸.
Abū Sulaymān Muḥammad bin Masʿūd Bustī, who wrote the Ikhwānus Saffā, consisting of fifty-one treatises, with the assistance of Abūl Ḥasan ʻAli bin Ḥārim Zaḥjānī (here رئناتي), Abū Aḥmad Nahrajūrī, ʻAwfi, and Zayd bin Rafā‘ah, fol. 38⁸.
Abū ʻAbd Ullah Bābuli, versed in logic and author of a treatise on كسر, fol. 38⁸.
Yaʿqūb bin Ishāq, a mathematician (مهندس), and Abū Zayd Balkhī, fol. 38⁸.
Abul Faraj Taṭyīb and Abul Qāsim Kirmānī, fol. 39⁶.
Abū Ḥāmid bin Ishāq and Abū ʻAli bin Hayṣam (known as the ‘Second Ptolemaeus’), fol. 39⁹.
Abū Sahl Kūfī, Ibn Aʿlām Bağdādī, and ʻAli bin Ḥusayn, with the Kunyah Abūl Faraj, fol. 40⁹.
Abū Sahl Māshiḥ, Rahman Yār bin Marzbān, and Abū Mansūr Ḥusayn bin Tāhir of Ḥṣahān, fol. 40⁹.
Abd-ul-Wāhid Jūrjānī and Abul Ḥasan Aṣārī, fol. 41⁶.
Abul Qāsim ʻAbd-ur- Rahmān bin Abī Sadiq, fol. 41⁹.
Abu'l Ḥasan ʻAli Nasawi and ʻUmar Khayyām, fol. 42⁹.
Abū Hātim Muzaffar Isfarā’īni, Abu’l ‘Abbās (؟ لوکوی), Qādī Zayn-ud-Din bin Sahlān Sāwaji, and As‘ad Mahni, fol. 42b.
Tāj-ud-Din bin ‘Abd-ul-Karīm Shārastānī, Abul Hasan Ṭāhī Bahgādādī, Isḥāq bin Maḥārib Qummī and Abū Ja‘far bin Bābwayh, fol. 43a.
Sāhīb bin ‘Amīd and Abū ‘Ali ʿAḥmad bin Muḥammad Maskawayh, fol. 43b.
Abu’l Qāsim Ḥasan bin Faḍl, Abū’n Nafis, Abū’l Ḥasan Jawshānī, and Abū Muḥammad Bukhārī fol. 44a.
Abu’l Barakāt Bahgādādī, Bahā-ud-Dīn Abū Muḥammad (؟ جوی), Muḥammad Ḥārīṣī Sarakbī, and Maḥmūd Khwārazmī, fol. 44b.
‘Abd-ur-Rahmān Khāzin ‘Allāmī, Muḥammad bin Ahmad Bayhaqī, and Abū Rayḥān Muḥammad bin Ahmad Birūnī, fol. 45a.
Abul Fath Bustī and Abu’l Hasan Muḥammad bin Yūsuf ‘Āmīrī, fol. 47b.
Zayn-ud-Dīn Ismā’īl Jurjānī, fol. 48a.
Abū Sulaymān Muḥammad bin Tāhīr Sījistānī, fol. 48b.
Ibn Sāyyār and Abu’l Ḥasan ibn Hārūn, fol. 49a.
Ali bin Zayn Ṭabarī and Ali bin Shāhak, fol. 49b.
Īsā bin ‘Ali Jarrāḥ and Fakhr-ud-Dīn Muḥammad bin Ḥusayn ur-Rāzī, fol. 50a.
Shīhāb-ud-Dīn Abu’l Futūḥ Yahyā Suhrawardi, fol. 50b.
Written in fair Nasta‘liq within gold and coloured ruled borders with an illuminated head-piece.
Some folios at the beginning are inlaid in new margins.
The ink has corroded the paper.
Not dated. 18th century.
TRADITIONISTS AND LEARNED MEN.

No. 652.

foll. 96; lines 21; size 10½ × 6½; 8½ × 4½.

BUSTÂN-UL-MUḤADDISÎN.

'The Garden of Traditionists.' Biographical notices of eminent traditionists, with bibliographical accounts of their works.

Author: 'Abd-ul-'Azîz Dîlawî

Beginning:

الحمد لله حق حمدة ومصلى وسلام الأمام الأمام الإكمل商量

Maulānâ Shâh 'Abd-ul-'Azîz, son of the celebrated saint and scholar Maulānâ Shâh Wâli Ullah of Dîlawî, is the author of the well-known commentary on the Qurān, entitled Tafsîr-i-Fath-ul-'Azîz, and of several other works. He died on 7 Shawwâl, a.h. 1277 = A.D. 1824.

The author deals with those works on Ḥadîth which are generally cited as authorities by other authors.

The work has been lithographed at an Indian Press, 1824 (the name of the place is not given).

Written in Indian Ta‘liq.

Not dated. Apparently the middle of the 19th century.

No. 653.

foll. 112; lines 12; size 12½ × 7½; 8 × 4½.

سبحة لمرجان في أفثال هندوستان

SUBḤÂT-UL-MARJÂN FI ĀṢÂR-I HINDÛSTân.

An incomplete copy of a Persian translation of Āzâd Bilgrâmi’s Subḥat-ul-Marjân.

Translator: Sayyid Shams-ud-Dîn Ḥasanî ul-Ḥusaynî Banârâsî

سيد شمس الدين حسيني البحاري بانهاري.
Beginning:

Gulam 'Ali Azad has been repeatedly mentioned in connection with other works of his. See No. 423.

From an anonymous note at the end of the copy we learn that the translator was in the service of Maharrj Isari Parshad (Rajah of Banaras), 1869 = A.H. 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd Allah Banarasi, and was buried by the side of his father Shâh Wâris 'Ali.

The translation begins with a versified introduction in which the translator praises the Rajah briefly, and says that he translated the work at the Rajah's order.

The work is divided into four sections:

I. fol. 6b. On the pre-eminence of Hindustan based on Hadiq and Tafsir.

II. fol. 50a. Notices of the Ulamâ of Hindustan: It ends with a detailed account of the author.

The third and the fourth sections, treating respectively of 'the beauties of speech' and 'Love' are wanting.

Written in a beautiful and clear Nasta'liq.
Not dated. A modern copy.

WAZIRS, AMIRS, NAWWABS, KHANS, ETC.

No. 654.

foll. 227; lines 16; size 9½ × 6½; 7½ × 4½.

آثار الوزرا

AŠÂR-UL-WUZARÂ.

Biographical notices of the most celebrated Wazirs from the oldest times down to the reign of Mirzá Sultan Husain Bâiqarâ, who reigned from A H. 873-911 = A.D. 1468-1505.
The author wrote this work for his patron, the great Wazir Khwājah Qiwām-ud-Dīn Nizām-ul-Mulk ul-Khwāfī, with praise of whom the work concludes. According to a statement of the author on fol. 225, this great statesman accompanied Sultān Abū Sa‘īd Mirzā (A.H. 854-873 = A.D. 1450-1468) in an expedition to ‘Irāq and Adarbā’ijān in A.H. 871 = A.D. 1466, and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226 that in A.H. 875 = A.D. 1469 he was raised to the office of Wazir by Sultān Ḥusayn Bāqarā.

It would appear from the preface that long before the composition of the present work the author had collected in a Majmā’ah the writings of great kings, saints, Ulāmā and Wazirs, which was very much appreciated by the author’s patron. The author then observes that as there was no work dealing with the lives of Wazirs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:

- تاریخ امام مصطفی تاج اورژانی - شیخ علی رضوی - جامع الحکایات
- کتاب فوج بعد شدید - جامع التواریخ - تحقیق می‌نویسند
- مقدمات خواجه ابو نصر مشکاتی که از مصنفات ابو الفضل بیتاکی است - تاریخ سلجقوی
- تاریخ جبهات سیاستی جویوی - مجموع الحساب - قابوس نامه
- ظفر ناهد - مظفر - تاریخ کرمی - تاریخ نفس العصر
- رسالة سوال (تک‌البین)

Besides the above works, the author also mentions رسالة مولانا تاریخ زنی عباس مولانا مصطفی بن عبد الوهاب المدنی (fol. 2a), and تاریخ بنی عباس مولانا مصطفی بن عبد الوهاب المدنی (fol. 65a).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two Maqālahs. Maqālah I. treats
of the distinguished Wazirs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve Bāhs, as follows:—

1. Wazirs of the ancient kings, i.e., Persian and Greek, on fol. 7b.

2. Wazirs of the first four companions of the Prophet and the Imāms. Bab Dowm dr. Dzkr wazari Khalfay Rashidin w amma, hadithin, RamAYin, Allah, Allahumma jamu3in, on fol. 13b.


5. Wazirs of the Sānānids. Bab Yejm dr. Dzkr wazari Al Sama3n, on fol. 11lb.


This heading is added here in a later hand.

12. Wazirs of Timūr and his successors. The heading is wanting, and a space left blank on fol. 217b seems to have been intended for it.

The second Maqālah (in Dzkr 'Arifat, wazir gowam 'ulq) on fol. 223b, which, according to the index on fol. 7a, was to contain a special account of the author's patron Khwājah Qiwām-ud-Din, in four books (bab 'ol, wazari, al wazari, al wazari, al wazari), occupies in the text only eight pages, and there is no subdivision. This Maqālah is also imperfect in all the copies mentioned in Rieu, iii., p. 969; Ethé
Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh, with the headings and the Arabic passages in red.

Dated 10 Rabi' I, A.H. 1044.

Scribe:  أبو شروش اسماعيلي شيخ حسن مستحق به سلسلة كبريه.

The seals on the fly-leaf at the beginning have been effaced.

No. 655.

foll. 301; lines 21; size 11¼ x 7¼; 9 x 4½.

MA’ÂSIR-UL-UMARĀ.

The earlier version of the great biographical dictionary of the famous Amirs of the Indian empire from the beginning of Akbar’s reign to the time of composition, arranged alphabetically.

Author: Nawwâb Şamsân-ud-Daulah Shâh Nawâz Khân Shahid Khâwâfî Aurangâbâdî: نواب سماضل الدولة شاه نواع خان شهید خوافی اوریگا بادی.

Shâh Nawâz Khân, originally named ‘Abd ur-Razzâq, belonged to the Sayyid family of Khawâfî, which had come to India during the reign of Akbar, and several members of which held distinguished offices under the Indian Timurids. He was born on the 28th of Ramadân, A.H. 1111 = A.D. 1700, in Multân, of which place his grandfather, Muḥammad Kâzîm Khân, was the Diwân. In his early life he repaired to Aurangâbâd, and soon after was introduced to the court of Nizâm ul-Mulk Aṣâf Jâh, who made him the Diwân of Berâr in A.H. 1145 = A.D. 1732. In A.H. 1150 = A.D. 1737, when Aṣâf Jâh went to Dihli and left his son, Nâṣîr Jang, behind as his deputy, the latter made the author Diwân of his own office as well as royal Diwân. When Aṣâf ud-Daulah returned to the Deccan, and Nâṣîr Jang opposed him, the author took sides with
the latter, and fought for him in the battle which took place in A.H. 1154 = A.D. 1741. Having thus incurred the displeasure of Āṣaf Jāh, the author went into retirement, during which he occupied himself in writing the present work. He spent five years in this way, when Āṣaf Jāh re-instated him in the Diwānī of Berār, A.H. 1160 = A.D. 1747. His return to duty, we are told, did not permit him to complete the work. When Nāṣir Jang succeeded his father, he made the author his Diwān. In A.H. 1165 = A.D. 1752, the author entered the court of Šalābat Jang, and was appointed Šūbahdār of Ḥaydarābād. He lost this appointment, but when Šalābat Jang came to Aurangābād, he made the author Prime Minister, and honoured him with the rank of seven thousand, together with seven thousand horse, and the title of Šamsām ud-Daulah. He held the post for four years, during which time he rendered valuable service to the State. He defeated Raghū Bhonsla, and took five lacs of rupees as tribute; imprisoned Surja Rāo, the Zāmīndār of Narmal, and confiscated his territory; took fifty laks of rupees from the Rājāh of Maysūr as tribute; helped Rāo Bālāji against the Afghāns, and afterwards enlisted on the side of the French against the English. He held the post of Diwānī till A.H. 1170 = A.D. 1757, when the discontented soldiery, their pay having fallen into arrears, rose against him and compelled Šalābat Jang to appoint Āṣaf Jāh’s son, Basālat Jang, in his place. This hastened his downfall. He fled to the fort of Daulatabād, and his property, worth laks of rupees, was confiscated to the government. In Rajab, A.H. 1171 = A.D. 1758, he was put under arrest at Aurangābād by Ḥaydar Jang, and on the 3rd Ramadān of the same year was murdered by the French soldiers under Bussy, or, as some say, shot dead by that general himself.

We learn from the preface that after Šamsām ud-Daulah’s death the Ma‘āṣir ul-Umarā, which he had left in the rough, was lost in the sack of his house. The famous Gulām ‘Alī Azād, repeatedly mentioned in this Catalogue (see Nos. 423, 691, 697, 700, etc.), an intimate friend of the author, and attached to him as secretary, recovered the missing work after a prolonged search; arranged the scattered portions, and edited it, adding a preface, an account of the author’s life, and four biographical notices extracted from his own work, Sarw-i Azād (see No. 697). An English translation of the author’s life, as given by Azād, was published in the Quarterly Oriental Review, vol. iv., pp. 267–288.

Full particulars of the work and the author will be found in the editor’s account, fol. 2a; Morley, Descrip. Cat., p. 101; Elliot,

The author’s life by Gulâm ‘Ali Azâd, fol. 2a, beginning:

نواب مصخل الدولة — رحمة الله تعالى — فام اعلی وی صبر

عبد الرزاق است و اعلیاً از اعیان سادات خواف آلم

The author’s preface, on fol. 8a, beginning:

الحمد لله و سلام على عبادة الذين اعظمی — اما بعد عرض ميدارد

فقيه عبد الرزاق الحسينی الحموینی الازربیاني که آن مبادل سی رشد

و تميز آلم

The present MS. comprises 287 lives, beginning with ادام خان کوؤه, fol. 9a, and ending with بانوت خان حبشي, fol. 300a.

Written in a scholarly Nasta’liq.

Not dated. Apparently first half of the 19th century.

There are two mutilated notes on the title-page. A seal, bearing the inscription ابوب احمد خان, appears on the top of the same page, and is followed by a note recording the price of the MS. as fifty rupees.

No. 656.

foll. 207; lines 27; size 12 × 7½; 8½ × 4½.

MA’ÂSIR UL-UMARÂ.

The second edition of Shâh Nawâz Khân’s Ma’âṣir ul-Umarâ, revised and enlarged by his son, ‘Abd ul-Hâyy, in two separate volumes.

VOLUME I.

Begins with the author’s life by Gulâm ‘Ali Azâd, after the following introductory lines:

منصف ابن کتاب مستغل که با میر غلام علی آزاد بیگرامی مومکت

و محبت نوابی داشتنگد بعد تصییر ابن اوراق قبل ازین که از تریب فارغ
At the end of the second volume 'Abd ul-Hayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Aurangâbâd, A.H. 1142 = A.D. 1729. He devoted his early life to the pursuit of learning, and in A.H. 1162 = A.D. 1748 was raised to the rank of Khân by Nâsîr Jang, and appointed Diwân of Berâr. In the time of Šâlâbat Jang he was made Governor of Aurangâbâd and the fort of Daulatâbâd. Later on he attracted the notice of Nawwâb Nîzâm ul-Mulk Nîzâm ud-Daulah, from whom he received first the post and title (Samšâm ud-Daulah) of his father, and subsequently the title of Šamšâm ul-Mulk. He was still in the Nawwâb's service at the time of writing this work. He adopted the poetical title Šârîm.

From the concluding portion of Šâh Nawâz Khân's life, by Šulâm 'Ali Azâd, we learn that 'Abd ul-Hayy's title was originally Samîr ud-Daulah Dilâwar Jang. In the Šuḫuf-i Ibrâhîm he is called Samšâm ul-Mulk Dilâwar Jang.

According to a note found at the end of the British Museum copy (Rieu, Add. 21, 470, p. 341), 'Abd ul-Hayy died at the fort of Kanlas on the 15th of Jumâda I, A.H. 1196 = A.D. 1781, and was buried in his own garden at Haydarâbâd.

Šulâm 'Ali Azâd, in his Khizânah-i 'Amîrah, p. 296, speaking of Abd ul-Hayy in the present tense, says that he first adopted the takhallus Wiqâr, but subsequently changed it to Šârîm.

This revised edition has been printed in three volumes in the Bibl. Indica Series, Calcutta, 1888–1891. An English translation of the work, by H. Beveridge, is appearing in the same series.

From the preface in the printed text, we learn that after Šulâm 'Ali Azâd had finished with the work, 'Abd ul-Hayy recovered other portions of his father's MS, and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition, comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart, in his Catalogue, p. 19, makes a curious mistake regarding the authorship of the Ma'âshir ul-Umarâ, reversing the relation of father and son.
BIography.

The preface by 'Abd ul-Hayy, found in almost all the copies of his edition, is not in the present MS. The author's preface is however given in fol. 7v.

This first half of the work, comprising 193 lives, and beginning with ادم خان on fol. 9v, ends with the letter Sin, the last name being سر بلند خان. The names are arranged in alphabetical order.

No. 657.

foll. 208; lines and size same as above.

VOLUME II.

The second half of 'Abd ul-Hayy's edition of Ma'âṣir ul-Umarâ, comprising 250 biographical notices.

It begins with شمس الدين محمد خان ائله يسر عبرياء محمد عزت نوي and ends with بلند نوش خان بادر.

Both volumes are written by the same scribe in fair Naskh within gold and coloured ruled borders with the headings in red. Each volume has an ordinary illuminated head-piece.

Not dated. Apparently the latter half of the 19th century.

No. 658.

foll. 184; lines 11; size 7 × 4½; 5 × 3.

تذكرة صوبه داران اودة و حيدر آباد

TADKIRAH-I-ŠÚBAHDÂRÂN-I-AWADH WA ḤAYDARÂBÂD.

The title is taken from an endorsement on the fly-leaf. The work consists of the portion of the Khizânah-i-ʾĀmirah (see No. 700) devoted to the account of Āsaf Jâh, his sons and other contemporary Nawwâbs, corresponding to fol. 26v, line 1 to 98v of the Khizânah. Foll. 177v–184v contain the biography of Āzâd corresponding to foll. 98v–101v of the Khizânah.

Written in fair Nastaʿliq.

Dated 8th Dulhijjah, A.H. 1203.

The following note in the hand-writing of H. Blochmann is found on the fly-leaf at the beginning:

The title-page bears the signature of Francis Gladwin.

SHAYKHs.

No. 659.

foll. 273; lines 19; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

تذكرة الأوليا

TADKIRAT-UL-AULIYĀ.

A very old and exceedingly valuable copy of the first part of the famous Tadkīrat-ul-Auliya of Farid-ud-Din 'Aṭṭār (d. a.H. 627 = A.D. 1229), containing notices of eminent saints and Sūfis belonging mostly to the first three centuries of the Hijrah.

Beginning:

الحمد لله الجود بالضل انواع الفماهة المخال بشغف اصناف العطاء

المتجمود الجم

The author, who has been mentioned under Nos. 46–52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the Tadkīrat-ul-Auliya comprise seventy to seventy-two biographies, and these are known as Part I; but some have a Supplement, called Part II, containing usually from twenty to twenty-five notices of eminent Shaykhs of a later period. This old copy of the first part, dated a.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's
death, may be regarded as the most trustworthy transcript of his work.

As the order in our copy is different from the order of other copies, and as the names are spelt differently, the saints noticed may be enumerated as follows:—


1 So in Ikhtiyâr ur-Rasîq, Library copy, fol. 69b.
Ullah Manâzîl, fol. 229a. 61. 'Ali Sahl Isfahâni, fol. 230b. 62 Khayr-i-Nassâj, fol. 231a. 63. Abul Khayr Aqta', fol. 232a. 64. Abû Ḥamzah Kharâsânî, fol. 233a. 65. Aḥmad Masrûq, fol. 233b. 66. 'Abd Allah Turûgî (the text has ترودي, which seems to be a mistake for ترودي; see Mu'jam-ul-Buldân, where the place is mentioned under the letter ت), fol. 234b. 67. 'Abd Allah Mağribi, fol. 235b. 68. Abû 'Ali Jurjânî, fol. 236b. 69. Abû Bakr Kattânî, fol. 237a. 70. Abû 'Abd Allah Muḥammad ul-Khaṣîf, fol. 239b. 71. Abû Muḥammad Jurayrî (in the following two copies جرایر), fol. 243b. 72. Ḥusayn Maṣûr Ḥallâj, fol. 245a. 73. Ibrâhîm Khawwâs, fol. 251a. 74. Mâmshâd (or Mîmshâd) Dinawârî, fol. 256b. 75. Abû Bakr Shîbî, fol. 258a. 76. Abû Naṣr Sarrâj, fol. 271a. 77. Abû 'Abbâs Qâṣàb, fol. 271b.

The contents of both parts have been described in Ethê, India Office Cat, No. 1051, and of the first part in Cat. Codd. Or. Lugd-Batav., iii., p. 17. See also Rieu, i., p. 344; W. Pertsch, Berlin Cat., pp. 548-551; Rehatsrek, Cat. Raisonné, p. 190, No. 28; Stewart's Cat., p. 39; Copenhagen Cat., p. 8; Ethê, Bodl. Lib. Cat. No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Ethê, India Office Cat. Nos. 1052 to 1054; Hâj. Khal. ii., p. 258; Mélanges Asiatiqes, vol. v., p. 251, and Bibliotheca Sprenger, No. 354-6. Abridgments of the work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by Ābd-ul-Wâhid Balgrâmi), and in Copenhagen Cat., loc. cit. A poetic al version by 'Allâf or Ḥâfiz-i-'Alâf, composed A.H. 821 = A.D. 1418, has been described in detail in Rosen, Persian MSS., pp. 210-215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, A.H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, loc. cit.

The index, occupying foll. 6a-7a, has seventy-two names, but not in the order in which they appear in the text.

Written in Naskh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated A.H. 724 سلّه أربع وعشرون وسبعاتي (some mischievous hand has changed the last word to ستّمّة, and has added "600" A.H. above it).

Scribe: أحمد بن محمد بن الرشيد الكازرونی

Foll. 3-32 are mounted on new margins. The bottom of foll. 169-272 is slightly water-stained, but the text is not affected. Some notes and 'Arq-didâhs are found on the title page. Two seals of a certain Luṭf Ullah, dated A.H. 1089 and 1094, are also found.
BIOGRAHY.

No. 660.

foll. 360; lines 17; size 9½ x 6¼; 7 x 4.

The same.

Another copy of the first part of 'Attār's Taḏkirat-ul-Auliyyā, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with Jaʿfar Ṣādiq and ends with Muḥammad Bāqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumāda I, A.H. 830.

Scribe: بختی شاه بن ملقانشاه الساعوجی.

No. 661.

foll. 365; lines 17; size 10 x 6¼; 6 x 3¾.

The same.

A very correct and beautifully written copy of the first part of 'Attār's Taḏkirat-ul-Auliyyā, containing notices of seventy-three saints. It begins with Jaʿfar-i-Ṣādiq and ends with Muḥammad Bāqir. Throughout this valuable copy the meanings of difficult words, as well as notes and explanations, are given in the margin; but some of them, unfortunately, have been cut off by the binder; for instance, on fol. 53b.

The colophon is followed by two notes, both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability, while the second says that the copy was collated four times ولَوْ ثَانِيَا وَثَالِثاً وَرَابعَا.

One or two folios are missing after fol. 1b, and the whole of the preface (excepting the first ten lines of the Arabic doxology), together with the portion of the index giving the first six names, is wanting.
Written in a beautiful neat Naskh within gold and coloured-ruled borders, with an illuminated 'Unwân. The headings and Arabic passages are written in gold and blue. The index occupies foll. 2a–4b.

The name of the person for whom the copy was prepared has been rendered illegible.

Dated Thursday, Rabî’ I, A.H. 939.

No. 662.

foll. 442; lines 17; size 14 × 9; 9½ × 6.

سفوة الصفا

ŞAFWAT-ÛS-SAFA.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Şafi-ud-Din Ishâq bin Shaykh Amin-ud-Din Jabra’il ul-Mûsawi, the ancestor of the Şafawi kings of Persia.

Author: Tawakkul bin Ismâ’il bin Háji ul-Ardabili, commonly called Ibn-i-Bazzâz, توكيل بن اسمعيل بن حاجي الإردابلي المشهور باسم براز.

Beginning:—

سنايش و نيائيش مرحاقي زا كه شم موجودات عالم را بيړک ا مر

کن فيكون از ظلمات خف١ بمنصه ظهور جلبدو كردنيدو

Another title given to the work by the author is مراعب السنیه في المناقب الصفويه (fol. 4b).

The date of composition of the work is not given, but it seems probable that the author wrote it about A.H. 750 = A.D. 1342 Shaykh Şafi-ud-Din (who died, according to the present work, fol. 363v, on Monday, 12 Muḥarram, A.H. 735 = A.D. 1334) is always spoken of as dead, while his son and successor Şadr-ud-Din Mûsâ (who died, according to the Ḥabib-us-Siyar, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4b, as still living. He also mentions in one place that in the year in which he was writing, Malik Aṣḥāraf (who reigned A.H. 745–758 = A.D. 1344–1356) dismissed his wazîr ‘Abd-ul-‘Ali, who had shown hostility to Şadr-ud-Din (fol. 395a).

On fol. 342b the author mentions that, accompanied by Şams-ud-Din Ardabili, he paid a visit of condolence to Shaykh Şafi-ud-Din on the death of his eldest son, Khwâjah Muḥyi-ud-Din. In
another place, fol. 296, he alludes to his being in Marāghah, with the same Shams-ud-Din, on Monday, the beginning of Shawwāl, A.H. 726 = A.D. 1325.

The author of the ‘Alam Ārā-i-'Abbāsī, fol. 7 (No. 519), says that Darwīsh Tawkakkul bin Ismā‘īl, commonly known as Ibn-i-Bāzzāz (wrongly written here as نزار), wrote the Ṣafwat-us-Ṣafā in the time of Shaykh Ṣadr-ud-Dīn Mūsā: دروش توكلي بين اسم نزار (باز) (read in Zaman Ḥusayn) مدر الدين موسى كتاني در اوصف اجداد عالم توي نزار أحضاره كذلك مسما حالات وكرامت مشاهد ومقدمات عليه أوليا است

* تأليف نموده بصفة الصفا موسى ساحقه

Hāj. Khal., vol. iv., p. 105 (where ‘Bazzār’ is a misprint for ‘Bazzāz’): Majālis ul-Mu‘minin (Library copy, fol. 325); and Ḥabib-us-Siyar, vol. iii., Juz. 4., p. 10, last line (where the author is called توكلي بين اسم بار — all ascribe the Ṣafwat-us-Ṣāfā to Ibn-i-Bazzāz. See Stewart’s Cat., p. 27; St. Petersburg Cat., p. 289; see also Rieu, i., p. 345, where a revised edition of the work, prepared by Abu’l Fath ul-Ḥusayni, at the desire of Shāh Ṭahmāsp Šafawi (A.H. 930–984 = A.D. 1523–1576) is noticed. The work is divided into a Muqaddimah and twelve Bābs, most of which are subdivided into several Fāṣls, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of Shaykh Ṣafi-ud-Dīn, in two Fāṣls, on fol. 6.

Bāb I. Genealogy of Shaykh Ṣafi-ud-Dīn, his birth and early life, and his meeting with his Pir, Shaykh Zāhid, in eleven Fāṣls, fol. 10.

Bāb II. The miraculous deeds which he performed for the deliverance of men, in three Fāṣls, fol. 95.

Bāb III. The miraculous effects of his looks in favour or in anger, in three Fāṣls, fol. 116.

Bāb IV. His discourses and sayings, in six Fāṣls, fol. 153.

Bāb V. His supernatural powers manifested in various beings or inanimate objects, in three Fāṣls, fol. 211.

Bāb VI. His trances and ecstasies (ساهم ووجه), fol. 228.

Bāb VII. Manifestations of his supernatural powers, and his prophecies, in five Fāṣls, fol. 233.

Bāb VIII. His mode of life, in twenty-seven Fāṣls, fol. 328.

Bāb IX. His illness and death, in two Fāṣls, fol. 357.

Bāb X. Miracles wrought after his death, in three Fāṣls, fol. 367.
Bāb XI. The celebrity of Shaykh Ṣafī-ud-Dīn and his Khalīfahs in distant countries, in three Faṣls, fol. 404°.

Bāb XII. (Wrongly written باب أول حكمة) Miraculous deeds of his disciples, in two Faṣls, fol. 421°.

The last section ends with a Khātīmah خاتمة الكتاب in Arabic devoted to praise of the work.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwān. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary Nasta'liq, have been supplied in a later hand. The colophon, dated a.h. 1035, says that the MS. was copied in Merv Shāh-jahān, close to the shrine of Shaykh Nūr-ud Dīn Muḥammad Khāfī:—

تمت الكتاب بعون الله تعالى الفقير الكبير ببضاعة مير خليل

الباجي بإمام رسيدين كلاً (sic) در بلدة مرو شاهچهان در سر مزار

شیخ نور الدين محمد خانی سنه 525

Seals and notes of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Asgar Husayn, āliā Khwurshid Nawwāb, of Patna, are found at the beginning and end of the copy.

No. 663.

fol. 267; lines 14; size 12 × 7 7/8; 7 × 3 7/8.

مجالس العشاق

MAJĀLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hijrah down to the author's time.

Author: Sulṭān Husayn bin Sulṭān Mansūr bin Bāiqrā bin 'Umar Shaykh bin Timūr Kūrkān Sultan Hasan bin Sultan Munṣer bin Bāiqrā bin عمر شیخ بن تیمور کورگان.

Beginning:—

• ى جمالی كي اشعة لمعات حسنات هرجا جوائی بار افروخت

Sulṭān Husayn Bāiqrā, surnamed Abul Ǧāzī Bahādūr, born a.h. 842 = a.d. 1438, was the last Timurid king of Persia. After his
father’s death he made himself the master of Khurásán, and ascend-
ed the throne of Harát in a.h. 873 = a.d. 1468. He was a most 
accomplished king, and a great patron of learning and of men of 
letters. Jámi, 'Ali Shír and other scholars of high attainments lived 
in his court. Khwánd Amir (d. a.h. 941 = a.d. 1534), in his Habíb-us-
Síyár, vol. ii., pp. 202, 29, speaks highly of the king’s accom-
plishments and gives accounts of the distinguished men who flourished 
under him. Súltán Husayn died on the 11th of Dul-híjíjáh, a.h. 
911 = a.d. 1505.

The author, who gives an account of himself at the end, says 
that he at first applied his mind towards poetry, and composed 
some Gazals in Persian and subsequently wrote a Diván in Turki, 
after which he undertook the composition of the present work. The dates of commencement of the work, a.h. 908 = a.d. 1502, and 
of its completion in the following year, given in the concluding lines 
of Rieu’s copy (p. 352), are not found in the present MS.

Súltán Husayn’s claim to the authorship is denied by Búbur, 
who in his memoirs observes that Kamal-ud-Dín Husayn Kárizgáhi 
Kámil ad-dín حسین کریزگاهی wrote the Majális-Il‘Ushsháq, and that it 
is a mere stupidity that Súltán Husayn should have said that the 
work was written by himself. Amin Rázi, in his Haft Iqlim, fol. 
55a, distinctly tells us, however, that the Majális-Il‘Ushsháq, and 
the Manázil-us-Sá’írín, are the compositions of Amir 
Kamal-ud-Dín Husayn.

The work begins with an introduction on mystic love, as typi-
ified in the myth of Yúsuf and Zalikhá. The biographical notices, 
headed Majlis, begin with Ja’far Sádiq, fol. 26a, and end with Súltán 
Husayn, fol. 255b. The first fifty-five notices are arranged in 
chronological order. A complete list of the persons treated in the 
work is given in Rieu, i., p. 352. See also G. Flügel, vol. iii., p. 427; 
Jahrbücher, vol. 84; Anzeigeblatt, p. 38. The work has been lately 
lithographed at the Navalkishor Press.

A valuable copy, written in elegant Nasta’íq within gold and 
 coloured borders, with a profusely illuminated double-page 'Unwán 
at the beginning. The copy contains 32 illustrations in the finest 
Persian style. They are found in foll. 13b, 23a, 27b, 29a, 34a, 38b, 
48b, 50a, 59a, 66b, 69b, 74b, 80a, 84a, 91a, 98b, 101b, 103b, 108b, 113b, 
119b, 125a, 130b, 150a, 167a, 177a, 185b, 204b, 211a, 221b, 231b, 262b.

There are several seals and 'Ard-didáhs on the title page, but 
all of them are illegible. A note on the same page reads thus:

* رجب سنة ۳ از روجائه علیه الله تحويل محمد امين شد
The MS. is not dated; apparently 16th century.
Scribe: Ṣafī Ḥusayn Wā'īzī Kāshīfī.

No. 664.

foll. 316; lines 17; size 9 × 5½; 5½ × 3.

RASHAḤĀṬ-I-'AYN-UL-ḤAYĀṬ.

Notices on the holy Shaykhīs of the Naqshbandi order, especially on Khwājah 'Ubayd Ullah Ahrār, the spiritual guide of the author of the work.

Author: Fakhr-ud-Dīn 'Ali bin Ḥusayn ul-Wā'īzī ul-Kāshīfī, known as Ṣafī.

• Ṣafī the grandson of  the Naqshbandī kashfī. His father,  al-Husayn Wā'īzī, was a well-known author. Ṣafī enjoyed popularity as a scholar, and he succeeded his father as preacher in Herat. He wrote the poem Māhmūd wa 'Ayāz, and he died in A.H. 939 = A.D. 1532. He is the author of the work called Lātā'if-ut-Tawā'if (see No. 732), and wrote the poem Māhmūd wa 'Ayāz.

Beginning:

Ṣafī was the son of Ḥusayn Wā'īzī Kāshīfī (d. A.H. 910 = A.D. 1504), the well-known author. Like his father, he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called Lātā'if-ut-Tawā'if (see No. 732), and wrote the poem Māhmūd wa 'Ayāz. He died in A.H. 939 = A.D. 1532; see Ḥabib-us Siyar, vol. iii., juz. 3, p. 341; Sprenger, Oude Cat., pp. 80, 83.

We learn from the preface that the author was admitted to the presence of Khwājah Ahrār at the end of Dulqā'īdah, A.H. 889 = A.D. 1484, and again in Rabi' II, A.H. 893 = A.D. 1487, and heard him speak highly of the Naqshbandī Shaykhī. He carefully remembered these sayings, and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes; but owing to a series of obstacles he could not carry out his plan until after sixteen years, when he wrote the present work (A.H. 909 = A.D. 1503). He observes that he included in it notices on the successive generations of the Naqshbandī Shaykhīs, basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.
Khwâjah Nasîr-ud-Din 'Ubây'd Ullah Aḥrâr, the account of whom forms the main topic of the work, was born in Ramadân, a.h. 806 = A.D. 1403, and died, according to the author's statement, fol. 312\(^{b}\), in great sanctity and renown, on 29th Rabi' I, a.h. 895 = A.D. 1489, in his eighty-ninth year, after an illness of eighty-nine days. Dr. Rieu, vol. i., p. 353, fixes his death in a.h. 893 = A.D. 1487.

In more than one place the author tells us that the title, 乡村振兴, the numerical value of which is 909, expresses the date of completion of the work; but a later date, namely, Sunday, 5 Sha'bân, a.h. 912 = A.D. 1506, fixing the death of 'Abd-ul-Gâfur Lârî, the most eminent of Jâmi's disciples, is found on fol. 149\(^{b}\), line 2.

The work is divided into a Maqâlîh, three Maqṣâd, and a Khâṭîmah, each Maqṣâd being subdivided into three Faṣîls.

**Maqâlîh.**—Notices on the Naqshbandi Shaykhs, in chronological order, fol. 39\(^{a}\).

Maqṣâd I. Notice on Khwâjah Ahrâr's ancestors, his ancestors and parentage, his early life, his character and his travels, fol. 178\(^{a}\).

Maqṣâd II. His sayings, discourses and spiritual remarks, which the author received from his lips, fol. 209\(^{a}\).

Maqṣâd III. His miracles and wonderful deeds, with notices on the disciples by whom they are related, fol. 245\(^{a}\).

Khâṭîmah. His death fol. 312\(^{a}\).

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"There is a tradition that Khwâjah Ahrâr died during the winter season, and that his body was buried in the garden of the "Mâlikî Masjîd" in the city of Bâbâl."
The work concludes with the quotation of a *Gazal* and a *Qiṣṣah* from the third *divān* of Jāmil which, forming a chronogram giving the date of Ḳhwājah Aḥrār’s death, is followed by a panegyrical *Qaṣīdah* of our author addressed to the saint Ḳhwājah Aḥrār.

The contents of the work have been fully described in W. Pertsch, Gotha Cat., p. 121. See also Stewart’s Cat., p. 28; Cat. des MSS. et Xylogr., p. 299; W. Pertsch, Berlin Cat., p. 563; Mélanges Asiatiques, vol. v., p. 250; Ḥājj Khal., vol. iii., p. 461; Rieu, i., p. 353; Ethé, Bodl. Lib. Cat., No. 360; Ethé, India Office Lib. Cat., Nos. 633-635.

A Turkish translation of the work by Muḥammad Ṭabarī bin Muḥammad Ṣarīr ul-ʿAbbāsī, made in A.H. 993 = A.D. 1585 (see Rieu, Turkish Cat., p. 74), was printed in Constantinople, A.H. 1236, and in Bālāq, A.H. 1256. An excellent autograph copy of another Turkish translation by ʿĀrif Chalabi, dated A.H. 1046, is preserved in this library; see also W. Pertsch, Berlin, Turkish Cat., p. 31.

The present copy is a good one. Written in a learned Nastaʿliq hand within gold and coloured ruled borders, with an ordinary headpiece. The headings are written in red. The copy bears marks of collation. Foll. 298-316 have been inlaid in new margins.

Dated Monday, 20 Shawwāl, A.H. 1036.

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No. 665.

foll. 180; lines 21–23; size 8 × 5½; 5½ × 3½.

تَوْلِیج الْرِّشْعَات

TAUDĪH-UR-RASHAḤĀT.

A commentary upon the difficult passages in ʿAli bin Ḥusayn ul-Wāʾizi ul-Kāshīfī’s Rashahāt (see the preceding number in this Catalogue).

Author: Muḥammad Ḥusayn bin Muḥammad Hādī ush Shīrāzī

Beginning:

سَیَعَانَاتُ الْلَّهِ وَبِجَدَدِ يَا مَسِيَّتُ لاَ هَيْوَ الْاَلَّهِ أَلَّا هُوَ بَاَنَّ

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual
guide, Habib Ullah, which he had received from his mouth; but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the Rashahât of Fakhr ud-Din bin Maulâna Husayn Wâriz in the presence of the Shaykh Habib Ullah, the Shaykh, in the course of his lectures on that work, discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the Rashahât, as well as some other of his teachings and sayings.

The divisions of the work, which are the same as in the Rashahât, are as follows:—

Maqâlah, on fol. 2a; Maqsad I, on fol. 76a; Maqsad II, on fol. 96a; Maqsad III, on fol. 158a; Khâtimah, on fol. 180a.

Written in ordinary Nasta'liq within coloured ruled borders, with the headings in red. Interlinear and marginal emendations, etc., prove that the copy has been collated throughout.

Dated Sunday, 5 Rajab, A.H. 1186.

No. 666.

foll. 210; lines 17; size 10½ × 6½; 8¼ × 4½.

اُخْبَارُ الَّعَظِيمِ

AKHBÂR-UL-AKHYÂR.

This work, the full title of which is Akhbâr-ul-Akhyâr fi Asrâr-ul-Abrâr, which is the title of this work, contains biographical notices of eminent Shaykhs and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author: 'Abd-ul-Haqq bin Sayf-ud-Din ut-Turk ud-Dihlawi ul-Bukhârî. He belonged to the Qâdirî order, and adopted the poetical nom-de-plume of Sayfi, which he subsequently changed to Haqqî. For his life, see No. 537.

Beginning:—

شكر ومكر حضنت واهب العطيات و تعالى رت قلب كا يطم أوردًا

*بِلَاءَ نَبِيُّ يَسِتِّ الْحَمَّامَة*
After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Mu'in-ud-Din Chishti (d. A.H. 633 = A.D. 1236) to the end of the tenth century. Towards the end, on fol. 209b, he states that he had finished the compilation of the work before his setting out on a pilgrimage to the Hījāz in A.H. 996 = A.D. 1588. On his return, he thoroughly revised the work. According to the chronogram ذكر الأويا quoted in Ethé, Ind Office Lib. Cat., No. 640, and also given in the lithographed edition, p. 369, but not found in this copy, the work was completed in A.H. 999 = A.D. 1591. In the Tuzuk-i-Jahāngīrī, Aligarh edition, p. 282, Jahāngīr says that in A.H. 1028 = A.D. 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies, see Rieu, I, p. 355; Ethé, Bodl. Lib. Cat., No. 363; Ethé, Ind. Office Lib. Cat., No. 640. See also Elliot, History of India, Vol. VI. p. 491.

Lithographed in the Aḥmadi Press, A.H. 1270. The work is divided into three Tabaqāt and a Khātīmah. It begins with the biography of Shaykh Muḥyī-ud-Din Abū Muḥammad ʿAbd-ul-Qādir ul-Ḥusaynī ul-Jilānī, fol. 6b.

The first Tabaqāt contains notices of Khwājah Muʿin-ud-Din Sijzi, his contemporaries and disciples, fol. 19a.

The second contains notices of Shaykh Farīd-ud-Dīn Ganj-i-Shakar, his followers and pupils, fol. 40b.

The third contains notices of all the saints who flourished from the time of Naṣīr-ud-Dīn Maḥmūd Chirāq-i-Dihli down to the author's own time, fol. 60b.

It is followed by special chapters on ecstatic Shaykhs (ذکر بعضى مجاذب الخ) fol. 185a, and female saints (ذکر بعضى انسانى صالحات) fol. 189a.

The Khātīmah, here styled (تكمله), treats of the author's ancestors, family, and his own life, fol. 191b.

Written in ordinary Nastaʿlīq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Mauavi Muḥammad Baḵsh Khān, the founder of this library, says that he received the MS. as a present from Nawwāb Sayyid Fidā Ḥusayn Khān Ṣaḥīb Bahāʾūdūr on the 7th of January, 1859.

The colophon is dated Friday afternoon, 26 Ṣafar, the second
regna year of Abu'l Fath Muḥammad Shāh, corresponding to A.H. 1133.

No. 667.

foll. 349; lines 16; size 11½ × 7½; 7½ × 4½.

The Same.

One or two folios are missing from the beginning, and the text opens abruptly thus:

• مَرَقَ في آمنة شجراء أعضاء وأوراق اطراف رأ الْفَغْلَ....

An index of the names of persons treated in the work is given at the end of the copy.
Written in fair Ta’liq.
Dated A.H. 1278.

No. 668.

foll. 121; lines 17; size 7½ × 4½; 5½ × 2½.

أخبار الأسفية

AKHBĀR-UL-ÂŞFIYĀ.

This work, like the Akhbār-ul-Akhyār of 'Abd-ul-Ḥaqq Dihlawi (see No. 666), contains biographical notices of the most renowned saints and holy men who lived or visited India.

Author: 'Abd-uṣ-Samad bin Afdal Muḥammad bin Yūsuf Anṣārī.

• عَمَّ الصمد بن إسحاق محمد بن يوسف انصار

Beginning:

جهان جهان آفرین مرکز جهان آفرین را که جان دانش و جان

• بعض بصحب فطریان دیقته رس الم

The author was a nephew of the famous Abul Faḍl 'Allāmī, whose official letters, variously styled مکاتبات ابو الفضل مکاتبات علامی and انشا ابو القسط, he collected and edited between A.H. 1011 and 1015 = A.D. 1602 and 1606. In the preface he tells us that for a long
time he had cherished the idea of writing a work on the saints and holy men of India, until in A.H. 1014 = A.D. 1605, in the reign of Jahângir, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town, Âgrah.

The contents of the work are practically identical with those of the Akhhbâr-ul-Akhbâr of 'Abd-ul- Haqq Dihlawî (see No. 666). It begins, as the other does, with the life of Gauş-üs-Šamâdânî Qutb-i-Rabbâni Šâykh Muâhid-ul-Dîn Abû Muhammâd 'Abd-ul-Qâdir ul- Husaynî ul-Jilânî, on fol. 7v, and ends with that of Fâtimah Sâlimah, on fol. 120b. The index given at the beginning of the copy shows the names of 262 male (Ethê, Ind. Office Lib. Cat., No. 641, has 245) and 4 female saints, whose lives have been told in the work; but notices of many saints are missing on account of lacunae. After the life of Šâh Gûrûdî, fol. 20b, of which there are only two lines, the notices of the following saints are wanting:—

- Šâh Gûrûdî, Fâtimah Sâlimah, Šâh Jânâb al-Dîn Khân, and others.

The life of Fâtimah Sâlimah, which begins on fol. 35a, and breaks off on fol. 36a, is followed by a lacuna; and the notices of the following saints are wanting:—

- Šâh Jânâb al-Dîn Khân, Fâtimah Sâlimah, and others.

The life of Šâh Jânâb al-Dîn Khân, which begins on fol. 41a is also incomplete. It breaks off on fol. 42b; then the accounts of the following persons are wanting:—

- Šâh Qâsim Tâqûghî, Šâh Gûrûdî, Fâtimah Sâlimah, and others.

The account of Fâtimah Sâlimah, of which only the heading is given (fol. 73b), together with that of 'Abd al-Qodûs, is also wanting.

Written in swift Nastâ'iliq, with the headings in red. Additions and emendations are occasionally found in the margins.

The binding is in a damaged condition, all the folios being loose.
Not dated, apparently eighteenth century.
Of three seals on the title-page, two have been effaced: the third, dated A.H. 1109, bears the inscription صعّدت الله.

No. 669.

foll. 114; lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{8}$.

The Same.

This copy, transcribed from the preceding MS. by order of Maulavi Shihâb-ud Din Khudâ Bakhsh, formerly librarian of the library, has all the lacunae noted in the above copy, spaces being left blank, except that here the account of سيد محمد بن جعفر شيخ صدر الدين حكيم المكي and the earlier portion of the life of نور الدین حکیم are to be found (foll. 40th and 41th). It is evident that the corresponding folios in No. 668 were lost after the transcription of this copy.

It contains a wordy colophon, beginning with the praise of God and the Prophet, after which Gulam Muhammad 'Abbâs, otherwise Muhammad 'Abd Allah, son of Hakim Sayyid Rifâyat Husayn of 'Azimâbâd (Patna), says that it was transcribed at his dictation from a damaged MS. at the request of his friend Shihâb-ud-Din Khudâ Bakhsh Khân, the librarian. The library scribe, محمد فضل الباجي غزنوی, adds that he transcribed the copy by order of the above-named, finishing it on 4 Şa'bân, A.H. 1323.

The copy, though neatly written, is full of clerical errors. Written in fair Nasta'liq, with the headings in red.

No. 670.

foll. 154; lines 17-19; size $8 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{3}{4}$.

نرخية خلاصة المفاخر

TARJUMAH-I-KHULASAT-UL-MAFÂKHIR.

A Persian translation of عبد الله بن اسعد الباجی البغدادی 'Abd Ullah bin Al-Yâfî ul-Yâmani's (d. A.H. 768 = A.D. 1367) Khulâsat ul-Mafâkhir, containing a collection of legends, most of them referring to the great saint Shaykh 'Abd ul-Qâdir Jilâni.
Beginning:

الحمد لله رب العالمين ... ميكود اضعف عباد الله اعجل الله

* شانه كه جوز كتاب خلاصة المفاخر المم*

Dr. Ethé, who notices two copies of the work, under the title ترجمة الكتمة, in the Bodl. Lib. Cat., Nos. 332 and 333, and a third, entitled ترجمة خلاصة المفاخر, in the Ind. Office Lib. Cat., No. 643, observes that 'Abd Allah Yāfī' composed two works on the same subject: one, called خلاصة المفاخر, chiefly relating to Shaykh 'Abd ul-Qadr Jilānī, and another, called روض الراحين في حكایات الصالحين; and that to the latter work he composed a supplement (كتلة), of which the present work is a translation. It would, however, appear from the preface to the present copy, as well as from other reliable sources, that the Khulāṣat-ul-Mafākhir and the Takmilah are not two separate works, but are only two different names for the same work, viz. 'Abd Allah Yāfī' s supplement to his Raudat-ur-Riayānīn. In the preface the translator observes thus:

ميكود اضعف عباد الله ... كه جوز كتاب خلاصة المفاخر في

مناقب الشیم عبدالقادر و جماعة من عظمة من الشیوخ الکابر مشتمل

است برعضي آيات عجيب و حکایات غريب ... و بذالگي ... شیخ قطب الانام شیم عبد الله عامی زائر النصرین الشریفین ...

این کتاب عبار ارسیل التکمیل لروح الراحین فی حکایات الصالحين تالیف

فرماوده ... الله *

In the preface to the Khulāṣat-ul-Mafākhir in the Būhār Library copy, 'Abd Allah Yāfī' himself says that he wrote the work as a supplement (كتلة) to his Raudat-ur-Riayānīn:

التي هي من نثة المعجزات و الراحین اردنها على سبيل التكمية

للكتب المشود بهم الراحين في حکایات الصالحين و سمته كتاب

اکثر تجربه الآيات و الراحین و اراده غربان حکایات روح الراحین

و لقبته بخلاصة المفاخر في اختصار مناقب الشیم عبدالقادر و جماعة

عظمة من الشیوخ الکابر ... الله *
The translator, who does not reveal his name, tells us in the preface that his spiritual guide, whom he designates as سيد السادات قدوة المشاهق قطب العالم سيدي و شيخي ومخدومي شيخ جال المحقق والمعرف و الدین إله بخازر قديم الله سره وتور صريعه had studied the original work (Khulāsāt ul-Mafākhīr) for many years, and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Sayyid Jalāl-ud-Din Makhdūm-i-Jahāniyān, also known as Jalāl-i Surkh, who came from Bukhārā to Bakr, and finally settled in Uch, where he died in A.H. 785 = A.D. 1384 (see Akhbār-ul-Akhyār, p. 72); for the author of the Sawātī’-ul-Anwār (composed between A.H. 1135 and 1142 = A.D. 1722 and 1729) remarks that a disciple of Jalāl-ud-Din Bukhārī translated into Persian the كمله, or the supplement to ʿAbd Ullah Yāfī’s Raudat-ur-Riyāḥīn. See Ethé, Ind. Office Lib. Cat., col 332.

Notwithstanding this, Dr. Ethé (Bodl. Lib. Cat., loc. cit.) unaccountably holds that the present translation is possibly identical with Shaykh Usūnān bin ʿUmar ul-Kahf’s حكايات الصالحين (mentioned in Hāj. Khal., Vol. III, p. 81), which contains a Persian collection of legends of saints, divided into twenty Bābs each consisting of ten Hikāyat.


The present copy contains 196 Hikāyat. Each Hikāyat is preceded by the name of the Shaykh on whose authority it is related.

The last Hikāyat occupies foll. 128b–147b, and concludes with an Arabic Qasidah in praise of Shaykh ʿAbd-ul-Qādir Jilānī.

The text is followed by fifteen letters, written by Shaykh ʿAbd-ul-Qādir Jilānī to his disciples and followers, occupying foll. 148a–154b. They are introduced by the following heading:—

مكتوبات من كلام قطب العالم شيخ مصحي الدين سيد عبد القادر

جبلاني فقس الله سرعة العزيز

VOL. VIII.
In the colophon (fol. 147b), dated Dhu‘l-Hijjah, A.H. 991, the work is wrongly ascribed to the saint ‘Abd-ul-Qādir Jīlānī:-

تم الكتاب المستطاب المسمى بالتكملة للشيخ مصلى الدين عبد القدر
الله عنهید... بيد العبد الصغير... خولجه خضر حافظ ابن شيم
مربك العشرين من شهر ذي العجة يوم الثالث... سنه لائدى وتسعين
و تسعة

Written in ordinary Nasta‘liq within red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No. 671.

foll. 117; lines 15; size 8 x 5\frac{1}{2}; 6\frac{1}{2} x 3\frac{1}{2}.

كلمات الصادقین

KALIMĀT-US-SĀDIQĪN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihli.

Author: Muhammad Šādiq Hamadānī

The MS., defective at the beginning, opens abruptly thus:-

گوگنست برزان گیتی فرو
سیاهی شب روشنایی روز

In the preface the author calls himself Muhammad Šādiq Hamadānī. He seems to be identical with the author of the Tabaqāt-i-Shāh Jahānī (Rieu, iii., p. 1009), which in the Tārīkhi-Muhammadī is ascribed to Maulānā Šādiq Kashmirī (Rieu, iii., p. 1096b). It seems therefore probable that the author's ancestors originally belonged to Hamadān, and that from that place they emigrated to India, settling in Kashmir. Among the poets of the reign of Jahāngīr in the author's Tabaqāt-i-Shāh Jahānī (Rieu's copy, fol. 304b), there is mention of his brother, Mulla Muhammad Yūsuf Kashmirī Hamadānī. Again, on fol. 92a of the present work, he tells us that his maternal grand-father, Hāji Muḥammad Hamadānī, came to Multān, and finally settled in Dihli, where he died
on the 19th of Safar, A.H. 1006 = A.D. 1597. According to Rieu, p. 1609, the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihli. In the present work, he frequently refers to the celebrated saint and writer, Shaykh 'Abd-ul- Haqq of Dihli, always designating him as حضرت مجدد (Master). His spiritual guide appears to have been Khwâjah Muhammad Bâqî un-Naqshbandi, خواجه محمد الباقی النقشبندی الوری, to whom he devotes a long notice, foll. 93a-112a, and who, according to the author's statement on fol. 93a, died on Monday, 25 Jumâdá II, A.H. 1012 = A.D. 1603.

On fol. 91b, while eulogising the reigning sovereign, Jahângîr, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the Ma'âşîr-i-Jahângîrî.

We further learn that the author left another work, entitled سلسلة الصادقین. He refers to it on fol. 93b.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023 = A.D. 1614. The date of Muhammad Sâdíq's death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the Tabaqât-i-Shâh Jâhâni.

In the preface, the author enumerates the following works as those on which he based the present composition قواعد، اخبار الأخبار طبقات ناصری سیر العاریین، سیر الأولیا، القواد and Others authorities quoted in course of the narrative are قواعد السالکین، دابل العاریین تاریخ فيروزی، رشاعات، نهجات, etc.

The notices, 125 in number, begin with خواجه قطب الدين وختیار میان شیخ المداد and end with خواجه قطب الدين وختیار میان شیخ المداد.

Contents:—

Mujaddidinah.—Pre-eminence of Dihli, fol. 3a.

Accounts follow of:—


2. Khwâjah Tatmáji, son of Khwâjah Qutb-ud-Din, buried by the side of his father’s tomb; fol. 9a.

3. Sayyid Nûr-ud-Din Ahmad Mubârak Gâznawi, Khalîjah of Shaykh Shihâb-ud-Din Suhrawardi, and, according to some, a disciple of Shaykh 'Abd-ul-Wâhid bin Shaykh Shihâb-ud-Din Ahmad Gâznawi. His tomb is to the east of the Ḥa’ud-i-Shamsî; fol. 10a.

4. Shaykh Hamîd ud-Dîhlawî; fol. 10a.

5. Qâdî Ḥamîd-ud-Dîn Nâgûrî, Khalîjah of Shaykh Shihâb-ud-Dîn Suhrawardi, and, according to some, a disciple of Shaykh
Shams-ud-Din Samarqandi. He is the author of خواج شمس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khwājah Qutb-ud-Din; fol. 10b.


7 and 8. Qādī Sa'd and Qādī 'Imād, followers of Khwājah Qutb-ud-Din, by whose side they lie buried; fol. 14a.

9. Shaykh Mu'izz-ud-Din Dihlawī, a disciple of Qutb-ud-Din, and buried by his side; fol. 14a.

10. Shaykh Wajih-ud-Din, a contemporary of Qutb-ud-Din; fol. 14b.

11. Shaykh Nizām-ud-Din Abu'l Muwayyid, probably buried by the side of his mother Sārah's tomb; fol. 15a.

12. Shaykh Burhān-ud-Din Mahmūd Abu'l Khayr, son of Abu'l Khayr As'sad ul-Balkhī. He received spiritual instruction from Burhān-ud-Din Marjānānī. His pupil was Maulānā Kamāl-ud-Din. His tomb is to the east of Ḥaḑr-i-Shamsī, and is known as نخود; fol. 15a.

13. Shaykh Turk Bayābānī, a disciple of Shaykh Shihāb-ud-Din Suhrawardī. He died in the reign of Mu'izz-ud-Din Bahram Shāh, and his tomb is on the skirts of the fort of Firūzābād; fol. 16a.

14. Shaykh Nūr-ud-Din Dihlawī, a contemporary of Sultān Nāsir-ud-Din, son of Sultān Shams-ud-Din Ilīmish. He is the author of جامع العقائد. His tomb cannot be traced; fol. 16b.

15. Mu'īn-ud-Dīn 'Imrānī. He wrote commentaries on حصان, حصامي, and كنز; was a master of learning in Muḥammad Tuğlaq's time; Maulānā Shams-ud-Dīn Yahyā was his pupil; fol. 17a.

16. Khwājah Muḥammad Mū'īnah-dūz, a disciple of Qādī Ḥamīd-ud-Dīn. His tomb is by the side of Ḥaḍrāt Khwājah's; fol. 17a.

17. Shaykh Badr-ud-Dīn Gāznawī, a Khālijīah of Qutb-ud-Dīn Bakhtyār Īṣkī. He died at the age of a hundred, in the reign of Sultān 'Alā-ud-Dīn, and lies buried by the side of Qutb-ul-Auliya; fol. 19a.

18. Khwājah Bust: his tomb is to the north of Khwājah's, on a higher level; fol. 19a.


20. Shaykh Imām-ud-Dīn Abdāl, the sister's son of Dīyā-ud-Dīn Mard-i-Gayb; he received the robe of Khilafat from Shaykh Bādṛ-ud-Dīn Gāznawī; died, A.H. 770 = A.D. 1368; fol. 20a.

21. Shaykh Rāji, Khālijah of Bādṛ-ud-Dīn Shāh Madār (fol.
an account of whom, and of whose disciples and Khalijahs, is given here.

22. Shaykh Shams al-Din; fol. 21a.
23. Shaykh Shihâb-ud-Din, Khalijah of Shaykh Imâm-ud-Din Abdâl; fol. 22a.
24. Shaykh ‘Imâd-ud-Din Dihlawi, a disciple of Shaykh Imâm-ud-Din Abdâl; he received the robe of Khalijat from Shaykh Shihâb-ud-Din ‘Ashiq; Shaykh Tâj-ud-Din Imâm was his favourite disciple; fol. 22a.
25. Shaykh Nizâm-ul-Haqq wad-Din, originally named Muhammad bin Ahmad bin ‘Ali; died on Wednesday, 18th Rabi’ II, A.H. 725 = A.D. 1324; fol. 22a.
26. Shaykh Najib-ud-Din Mutâwakkil, brother and Khalijah of Farid Ganj Shakar (died in the time of Mu’izz-ud-Din Kayqubâd, grandson of Sultan Giyâs-ud-Din Balban); fol. 28a.
27. Shaykh Sadr-ud-Din Darwish: Shaykh Šalâh-ud-Din was his disciple and Khalijah; fol. 30a.
28. Shaykh Nur-ud-Din Parrân, a disciple of Shaykh Danîyûl; fol. 31a.
29. Shaykh Diyâ-ud-Din Rûmi, a disciple and Khalijah of Shaykh Shihâb-ud-Din Suhrawardi; died in the reign of Sultan Qutb-ud-Din; fol. 31b.
30. Sayyid Maułâ, who lived in the time of Sultan Balban; fol. 32a.
31. Shaykh Abû Bakr Tûsî, who lived in the time of Sultan Jalâl-ud-Din; fol. 33a.
32. Shaykh Farid-ud-Din Nâgûrî, the grandson of Hamîd-ud-Din Nâgûrî; collected the discourses of Hamîd-ud-Din, which he entitled سرور الصدور; came to Dihli during the reign of Sultan Muhammâd Tuglak; left seven sons; fol. 34a.
33. Shaykh Nasîr-ud-Din Maḥmûd, a Khalijah of Shaykh Nizâm-ud-Din Auliya; died, 18th Ramaḍân, A.H. 757 = A.D. 1356, during the reign of Firuz Shâh; fol. 34a.
34. Fâkhr-ud-Din Marwazi, a disciple of Shaykh Nizâm-ud-Din Auliya, died in the reign of Sultan Giyâs-ud-Din Tuglak; fol. 39a.
35. ‘Ala-ud-Din Nili, a disciple and Khalijah of Shaykh Nizâm-ud-Din Auliya; fol. 40a.
36. Khwájah Taqi-ud-Din, a disciple, Khalijah and sister’s son of Nizâm-ud-Din Auliya; fol. 39a.
37. Khwájah Hârûn, surnamed Rafi’-ud-Din, eldest brother of Khwájah Taqi; fol. 41a.
38. Sayyid Muḥammad Kirmānī of the Sayyid family of Kirmān and Gaznin; was a disciple and companion of Shaykh Farid Ganj Shakar; fol. 40ª.

39. Qādi Muḥyi-ud-Dīn Kāshānī (on the margin), a disciple of Niẓām-ud-Dīn Auliya, during whose life-time he died; fol. 42ª.

40. Sayyid Shams-ud-Dīn Khāmūsh, eldest son of Sayyid Muḥammad Kirmānī; died, A.H. 732 = A.D. 1331, during the reign of Sultan Muḥammad Tuğlaq; fol. 42ª.

41. Sayyid Aḥmad Kirmānī, another son of Sayyid Muḥammad Kirmānī; died on Thursday, 1st of Sha'bān, A.H. 752 = A.D. 1351; fol. 43ª.

42. Khwājah 'Aziz-ud-Dīn, disciple of Niẓām-ud-Dīn Auliya; fol. 43ª.

43. Khwājah Qādi, son of Shaykh Ya'qūb; fol. 43ª.

44 and 45. Khwājah Muḥammad and Khwājah Mūsā, sons of Fāṭimah, the third daughter of Shaykh-ul-Islām Farid-ul-Auliya, who was married to Badr-ud-Dīn Ishāq; Mūsā left the work انوار الإقراء في كرامت الأخبار; fol. 44ª.

46. Khwājah 'Aziz-ud-Dīn Şufi, the son of Bibi Mastūrah, the wife of Farid-ul-Auliya; was a pupil of Qādi Muḥyi-ud-Dīn Kāshānī; an excellent calligrapher; composed نحاة الإقراء في كرامت الأخبار in praise of Niẓām-ud-Dīn Auliya; fol. 44ª.

47. Khwājah Abū Bakr Shibli, an intimate friend of Sultan-ul-Auliya; fol. 45ª.

48. Jamāl-ud-Dīn Dihlawi, a disciple of Farid-ul-Auliya Ganj Shakar; revised the works of Diyā-ud-Dīn Barani; Sultan Muḥammad Tuğlaq gave him the title of انوار الملکي; his sons Khwājah Aḥmad and Khwājah Niẓām-ud-Dīn were distinguished; fol. 45ª.

49. Maulānā Faṣiḥ-ud-Dīn, a disciple of Sultan ul-Maṣḥā'īkh; fol. 45ª.

50. Maulānā Shihāb-ud-Dīn Imām, the Imām of Niẓām-ud-Dīn Auliya; the poet Khusrau had great regard for him; fol. 45ª.

51. Shaykh Rukn-ud-Dīn Dihlawi, son of Shaykh Shihāb-ud-Dīn Imām; was a leading Khalīfah of Niẓām-ud-Dīn Auliya; Mas'ūdbak was one of his disciples; fol. 46ª.

52. Shaykh Kabīr Auliya, a favourite slave of Sultan Muḥammad Tuğlaq; his original name was Malik Qubul; he died during the reign of Sultan Muḥammad; fol. 46ª.

53. Khwājah Muayyid-ud-Dīn Ansārī, a disciple of Niẓām-ul-Auliya; left a son named Nūr-ud-Dīn Muḥammad; fol. 46ª.
Biography.

54. Shaykh Ḥaydar, a friend of the Sultān-ul-Maṣhā‘ikḥ; fol. 49a.

55. Shaykh Abū Bakr Muṣallā Bardār, a disciple and Muṣallā-keeper of Nizám-ul-Auliyyā; fol. 46b.

56. Khwājah ‘Aziz-ud-Din, the son of Abū Bakr; fol. 47a.

57. Maulānā Shams-ud-Din Yahiyya, a favourite Khalijah of Shaykh Nizám-ud-Din Auliyyā and a distinguished scholar of his age; he left several learned pupils, one of them the celebrated Shaykh Naṣir-ud-Din Mahmūd; he left a commentary on the 'Uṣūl al-Maṣādir, and wrote several treatises on Sufism, one of which is called Manāhij al-Ma‘ārif; died in the reign of Sultān Muḥammad Tughlaq; fol. 49b.

58. Maulānā Wajih-ud-Din Bābuli, a disciple and friend of Nizám-ud-Din Auliyyā; was held in high estimation by the ‘Ulamā of his time; fol. 49b.

59. Amir Khusrau Dihlawi, a favourite disciple and Khalijah of Nizám-ud-Din Auliyyā; died on Wednesday, 9th Du‘līqā‘d A.H. 725 = A.D. 1324; fol. 50b.

60. Khwājah Shams-ud-Din, the sister’s son of Amir Khusrau, and a most obedient follower of Nizám-ud-Din Auliyyā; fol. 53a.

61. Khwājah Diyā-ud-Din Baranī, a favourite of Nizám-ud-Din Auliyyā; was a constant associate of Amir Khusrau and Amir Hasan; he spent his last days in composing books, such as ‘Uṣūl al-Salāt, Tafsīr Khudrī, Falsafsīr Khudrī; he also left a book entitled Usūl al-Halās, etc.; fol. 53b.

62. Maulānā Diyā-ud-Din Shāmī, a contemporary of Sultān-ul-Maṣhā‘ikḥ; he left a work entitled Tafsīr al-Halās; fol. 54b.

63. Khwājah Muayyid-ud-Din, a prince, was Governor of Ajrās in the time of Sultān ‘Alā-ud-Din; he subsequently became a disciple of Nizám-ud-Din Auliyyā; in his old age, he was seen by the author of the Siyār-ul-Auliyyā; fol. 53a.

64. Shaykh Nizám-ud-Din Shīrāzī, an esteemed friend of Nizám-ud-Din Auliyyā; the author of the Siyār-ul-Auliyyā saw him after the death of Nizám-ud-Din Auliyyā; fol. 53b.

65. Shaykh ‘Uṣmān Sayyāb, a disciple of Shaykh Rukn-ud-Din Abū’l Fath, who was the Khalijah of his grandfather Shaykh-ul-Islām Bahā ud-Din Dākariyyā; he attended the majlis of Shaykh Naṣir-ud-Din; fol. 55b.

66. Shaykh Shihāb-ud-Din Haqqū, a disciple and Khalijah of his father, Fakhr-ud-Din Zāhid; fol. 56a.

67. Shaykh Šadr-ud-Din Hakim, an esteemed Khalijah and
companion of Shaykh Naṣīr-ud-Dīn Maḥmūd, as well as a favourite of Shaykh Niẓām-ud-Dīn; fol. 57a.

68. Shaykh Fakhr-ud-Dīn Ṣānī, son and successor of Shaykh Shihāb-ud-Dīn Ḥaqqū; fol. 58b.

69. Sayyid Yūsuf ul-Ḥusaynī, son of Sayyid Jamāl; was a teacher in the Madrasah of Sulṭān Fīrūz; he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulānā Jalāl-ud-Dīn Rūmī, and was a pupil of Maulānā Ḍuṭh-ud-Dīn Rāzī, the commentator of Mafātīḥ and Muṣannafs; among his works is the Būsqī, a commentary on the ʿUthmān’s al-ʾAbūl-Lūb, he also wrote a commentary on Mafātīḥ, entitled Tawājud al-ʾAfnāl; fol. 59a.

70. Qāḍī ʿAbd-ul-Muqtadīr Shariḥī, son of Qāḍī Rukn-ud-Dīn; was a Khaliṣāth of Shaykh Naṣīr-ud-Dīn Maḥmūd; his pupil was Qāḍī Shihāb-ud-Dīn; he died, 26th Muḥarram, A.H. 791 = A.D. 1388; fol. 59b.

71. Shaykh Zayn-ud-Dīn, a disciple, Khaliṣāth and sister’s son of Shaykh Naṣīr-ud-Dīn Maḥmūd; fol. 60a.

72. Maṣʿūdībak, disciple of Shaykh Rukn-ud-Dīn bin Shaykh Shihāb-ud-Dīn Inām; he was a relative of Sulṭān Fīrūz, and his original name was Shīrkhan; he wrote Tamīmīdat (introduction) on the model of Tamīmīdat Ulūm al-ʾIḥbās; left a Dilvān and a work, entitled ʾUṣūl al-Ḥavāfī; fol. 60a.

73. Shaykh Badr-ud-Dīn Samarqandī, a disciple and Khaliṣāth of Shaykh Sayf-ud-Dīn Bākharzī; he died in the time of Sulṭān ul-Maṣḥāth; fol. 61a.

74. Shaykh Rukn-ud-Dīn Firdausī, the Pīr of Shaykh Najib-ud-Dīn Firdausī, and disciple of Badr-ud-Dīn Samarqandī; fol. 61b.

75. Shaykh Najib-ud-Dīn Firdausī, disciple of the aforesaid Shaykh Rukn-ud-Dīn; one of his disciples was Sharaf Yahyā; fol. 62a.

76. Shaykh Hasan Ṭāhir, a disciple and Khaliṣāth of Rāji Ḥāmid Shah, who was a disciple of Shaykh Husūm-ud-Dīn Manikpurī; he was born in Bihar, whence his father had come from Multān; went to Dihli from Jaunpūr during the time of Sulṭān Sikandar Lodi, and died, 24th Rabīʿ I, A.H. 909 = A.D. 1503; he left a work entitled ʾUṣūl al-ʾArabī; fol. 62a.

77. Maulānā Samā-ud-Dīn, son of Fakhr-ud-Dīn, was born in Multān, A.H. 808 = A.D. 1405; received the robe of Khilāfat from Shaykh Kabīr-ud-Dīn Ismāʿīl, the grandson of Makhduṭm Jahāniyān; lost his eye-sight in his old age; wrote a commentary on the Maḥṣūl al-ʾAṣrār; Shaykh Jamālī, a
scholar and poet, was his disciple; he died, 17th Jumādā II, A.H. 907 = A.D. 1501; fol. 64a.

78. Shāh 'Abd Ullah Qurayshī, a follower of Shaykh-ul-Islām Bahā-ud-Dīn Ḍakarīyā; married his daughter to Sultān Bahā’ūl Lodi; Shaykh Hājī ‘Abd-ul-Wahhāb Bukhārī was his disciple; fol. 65a.

79. Shaykh Hājī ‘Abd-ul-Wahhāb Bukhārī, a disciple of Shāh ‘Abd Ullah, and a descendant of Sayyid Jalāl Bukhārī; was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525, in the beginning of the reign of Zahir-ud-Dīn Bābur; he wrote a commentary on the Qurān; fol. 65b.

80. Shāh Abūl Gāyūb Bukhārī, son of Shaykh Hājī ‘Abd-ul-Wahhāb; he died in the reign of Sultān Bahā’ūl Lodi; fol. 67b.

81. Shāh Jalāl shītrāzī, a disciple of Shaykh Muhammad Nūr Bakhs; came to Dihli during the reign of Sultān Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humāyūn; fol. 68a.

82. Shaykh Sulaymān Mandū, son of ‘Abd-ul Šafā; was born in Dihli; he traced his descent from Ibrāhīm Adham; his sons were Shaykh Dā’ūl, Shaykh Muhammad, and Shaykh Kamāl, Mirzā Sulaymān visited him in A.H. 936 = A.D. 1529; he went to Mandū at the time of Timur’s invasion of Dihli; he died after a long life of one hundred and fifty, or more, years; fol. 69b.

83. Shaykh Muhammad Mashā’īkh, son of Hājī ‘Abd-ul-Wahhāb, daughter’s son of Shaykh Ṣadr-ud-Dīn, and younger brother of Shāh Abūl Gāyūb; he accompanied Humāyūn in the campaign of Gujarāt; the date of his death, A.H. 942 = A.D., is expressed by the chronogram شیخ هادی بدر he was succeeded by his son Shaykh ‘Abd-ul-Karīm, who was succeeded by Shaykh Muhammad Sahīd, who was succeeded by Shaykh ‘Abd-ul-Wahhāb, who was succeeded by Shaykh Muhammad Yusuf, who was still living at the time of the composition of the present work; fol. 71b.

84. Shāh Muzammil, received the Khišlājat from his great grandfather; was born A.H. 921 = A.D. 1515; was in the company of Shaykh Salīm Sikrī; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salīm Khān, son of Shir Khān; fol. 71b.

85. Shāh Mudāṣṣīr, the fourth son of Hājī ‘Abd-ul-Wahhāb; was born, A.H. 924 = A.D. 1518, and died, A.H. 961 = A.D. 1553; he was succeeded by his eldest son ‘Abd-ul-Gāfār, who was succeeded by his son Sayyid Ahmad, who was succeeded by Shaykh Salīm. Shaykh Mudāṣṣīr left another son called Shaykh Nizām, who died before ‘Abd-ul-Gāfār, leaving three sons; fol. 72b.
86. Shaykh Rukn-ud-Din, son of 'Abd-Ullah Qarayshi; fol. 73a.
87. Shaykh Abu'l Fath Qarayshi, son of Shaykh Rukn-ud-Din; fol. 73b.
88. Shaykh Addhan Dihlawi, a disciple of Maulana Samah-ud-Din; was the maternal grandfather of 'Abd-ul-Haqq Dihlawi; he died, a.h. 934 = a.d. 1527; fol. 73a.
89. Shaykh Yusuf Qattal, a disciple of Qadi Jalal-ud-Din Lahauri; died, a.h. 933 = a.d. 1526, in the reign of Zahir-ud-Din Bubur; fol. 73b.
90. Shaykh 'Abd Ullah Dihlawi, the eldest son of Shaykh Yusuf Qattal; died a.h. 980 = a.d. 1572; fol. 74a.
91. Shaykh Jamali; performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rumi, Baghdad, and visited Nizam-ud-Din Mahmud at Shiraz and Maulana 'Abd-ul-Rahman Jami at Harat; was an eminent poet of India, and received due recognition at the hands of Bubur and Humayun; died a.h. 942 = a.d. 1535; fol. 74b.
92. Sayyid Husayn Pah Minari; came from Mashhad to Dihli during the reign of Sikandar (Lodi); fol. 75a.
93. Shaykh Taj-ud-Din Muhammed Dihlawi, son of Shaykh 'Abd-ur-Samad, and a descendant of Farid-ul-Auliya Ganj Shakar; died towards the end of the eighth century a.h.; fol. 75a.
94. Shaykh 'Ala-ud-Din Ajudhani, a disciple of his grandfather, Shaykh Taj-ud-Din bin Shaykh 'Abd-us-Samad bin Shaykh Munawwar; his father's name was Nur-ud-Din; was born, a.h. 872 = a.d. 1467, and died, 14th Rabi' 11, a.h. 948 = a.d. 1541, during the reign of Shir Khan Afgan; in his time he was called Farid-al-Samii; fol. 75b.
95. Imam Shir Khan,1 originally named Farid, the son of Hasan, a servant of a noble of the Lodi Kings; came to Bihar during the reign of Sultan Ibrahim Lodi; assumed the title of King, a.h. 947 = a.d. 1540; died, a.h. 951 = a.d. 1544; fol. 76a.
96. Shaykh Hasan Khayali, eldest son and disciple of Shaykh Hasan Tahir; died a.h. 944 = a.d. 1537; composed poems and also left some discourses; fol. 76b.
97 and 98. Sayyid Shams-ud-Din and Sayyid Abu Tahlib, two friends, who led an honourable life from the time of Sultan Ibrahim bin Sultan Sikandar Shah to that of Islam Khan bin Shir Khan;

1 Note: Shir Khan hardly deserves mention in this work; but his name, like those of the saints noticed in the work, is written in rubric.
Islam Khán accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abu Tálib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78a.

99. Shaykh Amán Pánipati, a great Sufi scholar: Shaykh Muḥammad 'Ašíqí Sanbáli was his Khalíjah; fol. 79a.

100. Sayyid Ibráhím Iraji, son of Mir Mu'in and disciple of Shaykh Bahá-ud-Dín Qádírí Shaṭṭári; died, A.H. 953 = A.D. 1546; fol. 79b.

101. Nur Sayyid 'Abd-ul-Awwal, son of 'Alá; according to Akhbar ul-Akhyár, certain of his ancestors, who belonged to Zayd-púr, in Jaunpúr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Aḥmadábád, and finally settled in Dílhi; his works are Fuss al-balázi, a commentary on Sahíh Bukhárí; Rasm al-Fu'áid, a gloss on the Fuss al-balázi; Qa'idát al-khátim, an exhaustive gloss on the Fuss al-balázi; and glosses on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80a.

102. Shaykh 'Abd-ul-'Azíz, youngest son of Shaykh Hasan Táhir Jaunpúri, and brother of Sháh Khayáli; was a Khalíjah of Miyán Qádí Khán Yúsuf Násihi Zafarábádí; was born at Jaunpúr, A.H. 896 = A.D. 1490; died, 6th Jamádá II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, Ṣarátam, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miyán Shaykh Qutb-ul-'Álam was well known; among his compositions are al-Iltiháb and al-Murathib; fol. 82a.

103. Shaykh Ishaq Multání; died, A.H. 989 = A.D. 1581; fol. 85a.

103. Shaykh Hasan; lived in the time of Salím Khán, son of Shir Khán; died, A.H. 967 = A.D. 1559; fol. 85a.

104. Múllá Muhammad Majd; Sul tá Muhammad Gujarati became his disciple, and held him in high estimation; brought to Dílhi by Humáyún, after the conquest of Gujrat; died in the reign of Shir Khán Súr; fol. 86a.

105. Shaykh Šákiriyá, surnamed Bahá-ud-Dín, a descendant of Gánj Shakár; died, A.H. 970 = A.D. 1562; fol. 86a.

106. Shaykh Táj-ud-Dín Dílhwáli, son of Shaykh Bahá-ud-Dín Šákiriyá; wrote a commentary on Nasíra al-wáhir; fol. 86b.

107. Shaykh Yúsuf Dílhwáli, a disciple of Sháh 'Abd-ur-Razzáq
Jhanjhánah, whose discourses he collected; died in the reign of Akbar; fol. 85ª.

108. Shaykh Jâmi Ûil Dihlawi, eldest son of Shâh Muḥammad Khayâli, and disciple of ‘Abd-ur-Razzâq; died at the end of A.H. 1024 = A.H. 1615; was succeeded by his son, Shaykh Kamâl; fol. 86ª.

109. Shaykh Husayn, Naqshî, died, 14th Jumâda II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh ‘Ali Ahmad, was well educated, and died in an assembly in the presence of Jahângir; fol. 87ª.

110. Shaykh Sayf-ud-Din, father of the celebrated saint, Shaykh ‘Abd-ul-Haqq Dihlawi; was born, A.H. 920 = A.H. 1514; and died, A.H. 990 = A.D. 1582; his son, Shaykh ‘Abd-ul-Haqq, left about one hundred works; fol. 87ª.

111. Shaykh Rizq Ullah Dihlawi, brother of Shaykh Sayf-ud-Din, and uncle of ‘Abd-ul-Haqq; died, A.H. 979 = A.D. 1571; wrote an account of Sultan Sikandar Lodî, and of the dynasty down to his own time; fol. 92ª.

112. Maulânâ Ismâ’il ‘Arab, a disciple of Khwâjah ‘Abd-ush-Shâhid; was an eminent scholar, most of the students of the Madrasah of Dihlî being his pupils; fol. 93ª.

113. Shaykh Bahîlûl Dihlawi; spent most of his time in reading the Qurân, and delivering lectures on Tafsîr, Ḥadîṣ, Fiqh, etc.; fol. 93ª.

114. Shaykh Ḥâji Muḥammad; belonged to the Qâdirî order; died, 1st Ramadân, A.H. 1007 = A.D. 1598; fol. 94ª.

115. Shaykh ‘Abd-ul-Gâni Bayâbâni; was a Khalifah of Shaykh ‘Abd-ul-‘Azîz; died, 9th Jumâda II, A.H. 1017 = A.D. 1608; fol. 94ª.

116. Shaykh ‘Abd ul-Wâhid Ajûdhanî; died, A.H. 1019 = A.D. 1610; fol. 95ª.

117. Shaykh Wali Muḥammad Dihlawi, a disciple of Shaykh ‘Abd-ul-‘Azîz; fol. 95ª.

118. Sayyid Muḥammad Muḥtasib Dihlawi, a contemporary of the author; fol. 96ª.

119. Maulânâ Ḥâji Muḥammad Hamadâni, the maternal grandfather of the author; came to Muitân from Hamadân with Nur Sayyid ‘Ali, and settled in Dihlî; died, Thursday, 19th Šafâr, A.H. 1006 = A.D. 1597; fol. 96ª.

120. Khwâjah Muḥammadaj ul-Bâqi un-Naqshbandî ul-Uwaysî, the author’s spiritual guide; died Monday, 25th Rabi’ II, A.H. 1012 = A.D. 1603; wrote a commentary on some sûrahs of the Qurân, and also left a Maṣnawi; fol. 97ª.
121. Miyan Shaykh Tâj; belonged to Sanbhâl; was a disciple of the author’s Pir; fol. 116a.

122. Khwâjah Husâm-ud-Din Ahmad, a Khalifah and companion of the author’s Pir; was very kindly disposed towards the author; fol. 110b.

123. Shaykh Ahmad Sirhindî Fâruqî, another Khalifah and companion of the author’s Pir; fol. 112b.

124. Shaykh Iahdâd, another Khalifah of the author’s Pir; fol. 116b.

The work ends with a poem that the author wrote in praise of his Pir, Khwâjah Muhammed Bâqî.


Not dated; apparently 18th century.

No. 672.

foll. 303; lines 17; size 10 x 5\frac{2}{4}; 6\frac{1}{2} x 3\frac{2}{4}.

ZUBDAT-UL-MAQÂMÂT.

The life, miracles and spiritual teachings of the great saint of the Naqshbandi order, Shaykh Ahmad Fâruqî Sirhindî, and of his spiritual guide, Khwâjah Muhammed Bâqî Billah.

Beginning:

* احمد الله الباقی با البلقی الدین و الدورى السردى الثام

In the preface, the author, who does not reveal his name, states that, although his ancestors belonged to the Kubrawi order, and although, in his earlier days, he had himself derived benefit from the society of several eminent Shaykhs of that order, even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandi order. He chanced to come to India, where he made the acquaintance of Amir Muhammed Nu’man at Burhânpûr. In A.H. 1031 = A.D. 1621, he secured an interview with the great saint, Ahmad Fâruqî Sirhindî, whom he subsequently attended constantly for nearly two years, and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request
of Aḥmad Fārūqī’s children, and that he had not proceeded far with the work, when the saint “renounced this world,” i.e., died.

The author chose two titles for the work; viz., Barākāt-ul-Ahmadiyat-il-Bāqiyah and Zubdat-ul-Maṣāmāt. The latter, if the word مـ is prefixed, forms a chronogram for A.H. 1037 = A.D. 1627, in which year the work was completed.

At the end of the preface (fol. 4b), he observes that, after the completion of the work, he will give an account of the later Shaykhs of the order (Naṣḥībandī).

The work is divided into two Maqṣūds, each subdivided into several Faṣls:

Maqṣūd I. Account of Aḥmad Sirhindī’s spiritual guide, Khwājah Muḥammad Bāqī Billāh, who was born in Kābul, A.H. 971 or 972 = A.D. 1563, and died (according to the chronogram ۱۰۱۲, fol. 25b), A.H. 1012 = A.D. 1603;—in four Faṣls; fol. 4b.

Maqṣūd II. Children and Khalījahs of Khwājah Muḥammad Bāqī Billāh, fol. 46a, as follows:

Children: Khwājah ‘Ubayd Ullah, fol. 49a; Khwājah Muḥammad ‘Abd Ullah, ib.

Khalījahs: Spaces for headings, which were to indicate the names of the Khalījahs, are left blank in many places, and the section ends with an account of Shaykh Ilahdād; fol. 51a.

Maqṣūd III, in eleven Faṣls, as follows:


Imām Rafi‘-ud-Din, Sirhindī’s ancestor in the sixth degree; fol. 65a.

Shaykh ‘Abd-ul-Aḥad, Sirhindī’s father; fol. 67a.

Shaykh ‘Abd-ul-Quddūs, a son of Shaykh Ṣafī-ud-Din; fol. 70b.

Shaykh Rukn-ud-Din, the second son and the first Khalījah of ‘Abd-ul-Quddūs; fol. 73b.

Shaykh Jalāl Thānisari, a Khalījah of ‘Abd ul-Quddūs; fol. 74b.

2 Birth and early life of Aḥmad Sirhindī; fol. 90b. He was born in Sirhind, A.H. 971 = A.D. 1563.

3. Sirhindī’s interview with Khwājah Bāqī Billāh, from whom he received spiritual instruction; fol. 98a.

4. Sirhindī’s writings and letters, addressed to his Pir (Bāqī Billāh); fol. 115b.

5. Special gifts which he received from God; fol. 125b.
6. His daily prayers and devotion; fol. 138a.
7. His insight into divine matters or mysteries; fol. 152b.
8. Manifestation of his supernatural powers; fol. 178a.
9. His death; fol. 200a. He died on Tuesday, 29 Šafar, A.H.
1024 = A.D. 1624, at the age of sixty-three.
10. His children:—
Khwājah Muḥammad Šādiq, the eldest son; fol. 213b;
Khwājah Muḥammad Saʿīd, the second son; fol. 219b;
Khwājah Muḥammad Maʿṣūm, the third son; fol. 231a.
11. His Khalīfahs and spiritual friends:—
Mīr Muḥammad Nuʿmān; fol. 249b;
Shaykh Muḥammad Tāhir Lāhauri; fol. 259b;
Aḥmad bin ʿAbd-ul-Ḥad Fārūqī; fol. 261b.
Space for the insertion of the next Khalīfah's name is left blank on fol. 265b.
Shaykh Badi-ud-Dīn Sahāranpuri; fol. 267a;
Shaykh Nūr Muḥammad; fol. 269a. Another blank space for a heading.
Shaykh Hamīd of Bangālah, who studied at Lāhaur; fol. 270b;
Shaykh Muzammil; fol. 277b;
Shaykh Tāhir Badakhshī; fol. 279a;
Maulānā Yūsuf Samarqandi; fol. 281a;
Maulānā Sāliḥ Kūlābī; fol. 283a;
Maulānā Muḥammad Šīdīq, of Kishm, in Badakhshān; fol. 284a. Spaces for the insertion of the names of the next twelve Khalīfahs are left blank.
The work ends with some panegyrical Rubā'īs, addressed to Aḥmad Sirhindī and his Pir, Bāqī Billah.
Written in ordinary Nastaʿlīq on blue and creamy papers, with the headings in red.
Not dated, apparently the latter half of the 18th century.

No. 673.
fol. 207; lines 19; size 9 × 5 ½; 6 × 3 ½.

SAFĪNAT-UL AULIYĀ.
A very valuable copy of the famous work, Safinat-ul-Auliya, containing biographical notices of holy men and eminent Shaykhs from the beginning of Islam to the author's time.
Author: Muḥammad Dārā Shikūh Ḥanafi Qādiri

Beginning:

الحمد لله رب العالمين ... أما بعد أطيب إحسان و معجزات

*سيد إمام آلهم

The author of this work was the eldest son of Shāh Jahān, the ill-starred Dārā Shikūh, who was put to death by his brother, Aurangzib, in a.h. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadān, a.h. 1049 = A.D. 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, India Office Lib. Cat., No. 647. See also Rieu, i., p. 356; Stewart’s Cat., p. 25; Bibliotheca Sprenger, No. 367; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS., revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation صح, i.e., "correct."

The following note, written by the author himself, and dated a.h. 1050, is found on the title-page.

هذا كتاب سفينة الأولياء حره محمد دارا شكوه حفظي قادر مي

001

The above is followed by another note written by the author in two places: قابله محمد دارا شكوه, i.e., "collated by Dārā Shikūh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated a.h. 1176, says that he received the MS. from Sultān-ul-Gāzi Ḥamad Shāh Durrānī at Lahore.

قد رهدتى هذ الكتاب السلطان الغازي أحمد شاه دوانى في لاهور

* ١١٧٦
The transfer must then have taken place immediately after Ahmad Shâh Durrâni's advance against the Marathas, and their defeat at Pânipat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Nasîh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 674.

foll. 90; lines 21; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The same.

Another copy of Dârâ Shikûh's Safînat-ul Auliyâ, written in Nim Shikastah within gold-ruled borders.

Foll. 2–8 and 80–89 are written diagonally across the page.

Dated Saturday, 26 Sha'bân, the 39th year of 'Âlamgîr's reign (A.H. 1108).

Scribe: Muhammad Mansûm Jibrîl al-'âmal al-yâmi.

A note on the title-page says that the MS. once belonged to Mirzâ Muhammed bin Mu'tamad Khân.

No. 675.

foll. 159; lines 15; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

سُكِينة الأُولُوِيا

SAKÎNAT-UL-AULIYÂ.

Biographies of the Indian saint, Mir Muhammed, commonly called Miyan Mir or Miyanjiw, and his disciples.

Author: Muhammad Dârâ Shikûh (see No. 673).

Beginning:

سجَن الذي هو الأول والآخر الظاهر والباطن الخ

After dwelling at some length on the virtues and excellencies of the Sûfis, the author tells us in the preface that on the night of the 10th Dulhijjah, A.H. 1049 = A.D. 1639, in his 25th year, he received initiation into the Qâdîrî Silsilah from the 'great master.' He evidently means his spiritual guide, Muhammad Shâh Lîsân Ullah (a disciple of Miyanjiw), a detailed account of whose life is given on vol. VIII.
We learn from it that the real name of the saint was Shâh Muḥammad; that Miānjîw used to call him Muḥammad Shâh: that his friends and followers addressed him as Ḥâkwân (a preacher or tutor), and that his title was Lisân Ullah. From a note at the end of the copy, we learn that Muḥammad Shâh Lisân Ullah died on 13 Ṣafar, A.H. 1072 = A.D. 1661, and was buried in the vicinity of Lahore, near the tomb of Miānjîw.

The date of composition of the work, given on fol. 5v, as A.H. 1042 = A.D. 1632, seems to be a mistake for A.H. 1052 = A.D. 1642, because later on (fol. 10v) the author refers to his previous work, Safinat-ul-Awliyâ, which he completed in A.H. 1049 = A.D. 1639.

Contents:—
Superiority of the Qâdirî Silsilah (order) to others, fol. 8v.
Life, sayings, works and miracles of Miyanjîw, fol. 14v.
Account of Miyanjîw’s sister, Bibi Jamál Khâtûn, fol. 83v.
Notices on the disciples of Miyanjîw, who had died before the time of composition of the present work, fol. 85v.
Notices on those disciples of Miyanjîw who were still living, fol. 96v.

Mir Muḥammad, better known as Miyan Mir or Miyanjîw, to the description of whose life the work is chiefly devoted, was born in Siwastân, Sind, A.H. 938 = A.D. 1531 (fol. 16v). He was the son of Qâdî Sâjîd-Tah (†), son of Qâdî Qalandar Farûqi (fol. 17v).
He spent the latter portion of his life in Lahore, where he was repeatedly visited by Shâh Jahân, and where he died in A.H. 1045 = A.D. 1635. Dârâ Shikûh erected a gubbaň over his tomb.
Written in Indian Ta’liq, within coloured-ruled borders.
Not dated, apparently 18th century.

No. 676.

foll. 647; lines 17; size 11 × 6½; 8½ × 4.

MIR’ÂT-UL-ASRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century.
BIography.


Beginning:

الحمد لله رب المشروق و المغرب فإنما تولوا فتى و رجل الله ألم

The author, who belonged to the Chishti order, gives a detailed account of his family, fol. 583ª. It would appear that one of his ancestors, Shaykh Dā’ūd, emigrated from Balkh to India, and settled in Radawli (Thornton’s Rudauli), Oude, during the time of Sultān ‘Alā-ud-Din Khaljī of Delhi (A.H. 695–715 = A.D. 1296–1316).

Dā’ūd’s grandson, Shaykh Ahmad ‘Abd-ul-‘Haqq, who was a Khalifah of Shaykh Jalal Panipati, and died, 15 Jumādā, A.H. 837 = A.D. 1433 (see fol. 596ª), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawli. On the death of the author’s brother, Shaykh Hamid bin Shaykh Qutb-ud-Din, great-grandson of Shāh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Hamid’s Khalifah, succeeded to the authority (fol. 599ª).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Sufis, he secluded himself for several “forty days” (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the Taqīkhat-ul-Awliyā of Fariq-ud-Din ‘Attār, and in it, in the account of Bāyazid Busṭāmī, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwāl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shāh Madār (see No. 677 of this catalogue), a history of Sālār Mas’ūd, entitled Mir’āt-i-Mas’ūdī (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gîtā, entitled Mir’āt-ul-‘Haqā’iq (see Rieu, iii., p. 1034ª).

According to the author’s statement in the preface, fol. 9ª, the work was to consist of a Muqaddimah, twenty-nine Tabaqāt and a Khātimah; but in the conclusion, fol. 640ª, he gives us to understand that, after writing the twenty-third Tabaqah down to the account of Shaykh Ahmad ‘Abd-ul-‘Haqq, he found himself unable to go on with the work.

It was suspended for twelve years; then, on the occasion of the
author's second visit to the tomb of the great saint Khwâjâh Mu'in-ud-Din Chishti, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third Tabaqah, closing it with the account of Shaykh Husâm-ud-Din Mânikpûrî, who died, according to the concluding line, on 15 Ramadân, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9b):—

جواهر التفسير و تفسير حسني وشرح مشكاة ورحلة الجباب وكشف المتاجج ومعني الزواج ودلائل العارفين وفوائد السالكين وراجح القلوب وانقل الغواد وفوائد الغواد وسير الروهان وسرر المعني وعديد المعاني وشرح آداب المرهّبين وحقائق الغواد وكمله (كتبه) نوّر الصداماني وفوّجوفات منه وقصص الحكم وترجمة العوارف وكلمات الصدannels وقانون الأولا وقانون الإتفاق والкрытة الأولا وجامع علم وخصائص جلال ومرة العارفين ونافع يانغب كأثرا راحة الجبال غويند ورحة الراحين وكتاب عمرو الوثقى وجمال مجلس شيخ عاداً الدولة وفصل الخطاب وشواهد الهدوة ونفحات وشعات ورحلة الصغا وحبيب السير ورحلة الشهداء وسير العارفين واصحاب الآخرين واطيف صوفي ونادي فيه شاهد نصيف في غياب كنزي ونادي مرات سندر لمح تقيا ومنتخب التوابين وملفظ شيم أحمد كنزو وملفظ شييم

أحمد الحق

In each of the twenty-three Tabaqât into which the biographical notices are arranged, the Quth, or recognized head of the Chishtis, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents:—

Preface: treating of Sûfism, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah: treating of the خرقة خلافات, or robe of spiritual succession, the four Fîrs, viz., Hasan, Husayn, Khwâjâh Kamil Ziyâd, and Khwâjâh Hasan Bašri, and the fourteen following Khânwâdahs, with a description of their essential features, fol. 17б:—
1. The Zaydis, so called from Khwājah 'Abd-ul-Wāhid bin ayd, a disciple and Khalījah of Khwājah Hasan Baṣrī.
2. The 'Iyāḍīs, called after Fuḍayl bin 'Iyāḍ, Khalījah of Khwājah 'Abd-ul Wāhid.
3. The Adhamīs, after Ibrāhim bin Adham, who received the robe of Khalījah from Khidr (prophet), Fuḍayl 'Iyāḍ and Muḥammad Bāqir.
4. The Hubayris, after Hubayrah Baṣrī, disciple and Khalījah of Khwājah Ḥudayfah of Mar'āsh, who was a pupil of Ibrāhim bin Adham.
5. The Chishtīs, after Abū Ishāq Shāmī, who received the name of Chishti from his spiritual guide, Ulū (Mamshād) Dinawari, pupil and Khalījah of Ḥudayfah Mar'ashī. Abū Ishāq was sent to Chishtī, where Abū Ahmad Chishti became his disciple. In his last days Abū Ishāq made over the robe of Khalījah to Khwājah Abū Ahmad Abdāl, who was succeeded by Khwājah Muḥammad Chishti, from whom Khwājah Abū Yusuf Chishti received the robe, and was succeeded by Khwājah Maudūd Chishti. Likewise there were five Chishti Khalījahs in India, viz. Khwājah Mu'in-ud-Din Chishti, Khwājah Qutb-ud-Din Chishti, Khwājah Farīd-ud-Din Chishti, Khwājah Niẓām-ud-Din Chishti and Khwājah Naṣīr-ud-Din Chishti.
6. The 'Ajamīs, after Ḥabīb 'Ajamī, pupil and Khalījah of Ḥasan Basrī.
7. The Tayfūris, after Bāyazīd Bistamī, called Tayfūr, who, according to the Latā'if-i-Aṣhrāfī, was a pupil of Ḥabīb 'Ajami.
8. The Karkhīs, after Ma'rūf Karkhī, originally a Christian, but converted to Islam by Imām 'Ali Rida, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the Khirqah from Dā'ūd Tā'lī, pupil of Ḥabīb 'Ajami.
11. The Kāzarūnīs, after Abū Ishāq Kāzarūnī, pupil and Khalījah of Abū 'Abd Ullah Khaffīf, who was a Khalījah of Junayd Baḡdādī's pupil, Muḥammad Ruwaym.
12. The Tūsīs, after 'Alā-ud-Din Tūsī, the pupil and spiritual successor of Shaykh Wajih-ud-Din (here روح الدين) Abū Ḥafs (a follower both of the doctrines of Ulū Mamshād Dinawari and of Muḥammad Ruwaym, through his two teachers Shaykh Muḥammad 'Ammūyah and Akhī Faraj Zanjānī, respectively).
13. The Suhrawardīs, after Diyā-ud-Din Abū Najib Suhrawardī,
pupil and spiritual successor of Shaykh Wajih-ud-Din Abū Hafṣ, who was lineal successor in the fourth degree of Junayd Bağdādī. Abū Najib received the Khirqah from Abūl-ʿAbd al-ʿAzīz Maqāzī, lineal successor in the fifth degree of Junayd.

14. The Firdawsīs, after Najm-ud-Dīn Kubrā Firdawsī, who received the Khirqah from Abū Najib Suhrawardi, lineal successor in the sixth degree of Junayd.

The Muqaddimah continues with an account of the following twelve of the forty branch-families (খাতানোয়াত) otherwise styled Silsilah, i.e., subordinate orders, on fol. 22v:

1. The Qādirīs or the Gaūsīs, called after ‘Abd-ul-Qādir Jilānī, pupil and spiritual successor of Abū Šaʿīd Maḥfūẓī, who was lineal successor in the fourth degree of Junayd Bağdādī.

2. The Yasawīs, after Abūl-ʿAbd al-ʿAzīz Yasawī, pupil and Khalīfah of Yūsuf Hamadānī, lineal successor in the sixth degree of Junayd Bağdādī.

3. The Naqshbandīs, after Khwājā Bahā-ud-Dīn Naqshbandī, pupil and successor of Āmīr Sayyīd ‘Alī Kalaī, who received the Khilāfah from Abūl-Qāsim Gurgānī in the seventh degree. Abūl-Qāsim was third lineal successor of Junayd Bağdādī.

4. The Nūris, after Abūl-Ḥasan Nūrī, who received the robe of Khilāfah from Sārī Saqaṭī.


6. The Shatṭāris, called شیخ همیش, after Shaykh ‘Abd Allāh Shatṭārī, the pupil and successor of Muḥammad ‘Arīf, seventh lineal successor of Bāyazīd Bistāmī. ‘Abd Allāh Shatṭārī was the first Shaykh of this order to visit India.

7. The Ḥusaynīs, حسینیه بخاری, who trace their line from Sayyid Jallāl Buhkārī back to Imām Ḥusayn and ‘Ali bin Abū Ṭālib.

8. The Zāhidīs, after Badr-ud-Dīn Zāhid, disciple and Khalīfah of Fakhr-ud-Dīn Zāhid, successor in the eighth degree of Junayd.

9. The Anṣārīs, after ‘Abd Allāh Anṣārī, successor of Junayd Bağdādī in the fourth or fifth degree.


11. The ‘Aydarūsīs, after Mīr Sayyīd ‘Abd Allāh ‘Aydarūsī, pupil and successor of Shaykh Abū Bakr, whose line is traced from Abū Madyān back to Junayd Bağdādī.
12. The Qalandarīs. Their line is not traced from any particular recognized head of an order. Muḥammad Qalandar and his pupils affirmed their belief in this order. Shāh Ḥaydar Qalandar, Shāh Ḥusayn Balkhī and his pupils, Shams-ud-Dīn Tabrīzi, Mawlānā Rūm (i.e. Jalāl-ud-Dīn Rūmī) and his friends and attendants, Fakhr-ud-Dīn ʿIrāqī, Khwājah Isḥāq Maʿrībī, and Ḥāfiz Shīrāzī, belonged to this order. The order, also known as Chishtiyā-i-Qalandariyāh, چشتیہ قلندریہ', was spread in India by Shāh Khīḍr Rūmī, who came to this country during the reign of Sulṭān Shams-ud-Dīn ʿĪltamīsh (a.h. 607-633 = a.d. 1210-1235), and became a disciple of Khwājah Quṭb-ud-Dīn Bakhtyār ʿUshī.

The twenty-three Ṭabaqāt contain biographical notices of the following, the recognised leader among those belonging to each successive generation being mentioned first in every case:—

I.
Muḥammad, Abū Bakr, ʿUmar, and ʿUṣmān, fol. 47a.

II.
ʿAlī and the twelve Imāms, fol. 70b.

III.
Hasan Baṣrī and his contemporaries, fol. 95a. (Hasan's full name was Abū ʿAlī ul-Ḥusaynī bin Ḥasan ul-Baṣrī. According to some, his Kunyah was Abū Muḥammad, and according to others Abū Saʿīd. He died at Başrah, Rajab, a.h. 110 = a.d. 728, at the age of eighty-nine.) Kamil bin Ziyād, fol. 97a; Abū Yahyā Mālik Dinār, fol. 98a; Muḥammad Wāṣi', fol. 99b; Abū Ḥāẓim Makkī, fol. 100a; Khwājah Yūsuf Isbāṭ and Rābi'ah ʿAdawiyah, fol. 100b.

IV.
Khwājah ʿAbd-ul-Wāḥid bin Zayd (originally of Başrah, who died in a.h. 176 = a.d. 792; according to Safinah, 27 Ṣafar, a.h. 176), fol. 104b; Ḥābīb ʿAjāmī, fol. 104b; ʿAtbah bin ʿUlām, fol. 105b; ʿAbd Ullah Ḥusayn, fol. 106a; Khwājah Fath bin ʿAlī ul-Muṣalī, fol. 106b.

V.
Khwājah Fudayl bin ʿIyād, with his Kunyah Abū ʿAlī (originally of Kūfah, but according to others of Merv, in Khurāsān or of Samarqand, who died at Mecca, in Muḥarram, a.h. 187 = a.d. 802), on fol. 107b; Sufyān ʿṢaurī, fol. 109b; Abū Ḥanīfah Nuʿmān bin Śābit ul-Kūfī, fol. 110b; Imām Shāfiʿī, fol. 112b; Aḥmad Ḥanbal
VI.

Khwâjah Ibrâhîm Adham, with his Kunyah Abû Isâq, fol. 122a. (He was the son of Sulaymân bin Mansûr Balkhî, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Bagdad, by the side of Imâm Āhmâd Ḥanbal; but according to others in Syria, near the tomb of the prophet Lût, i.e., Lot. According to Nafahât, he died in Syria, a.h. 161 = a.d. 777; according to others, in a.h. 176 = a.d. 792; while some give the date as Shawwâl, a.h. 187 = a.d. 802.) Ma'rif Karkhi, fol. 122a; Du'n Nûn Mîrî, fol. 123a; Abû 'Ali Shâqîq, fol. 124a; Āhmâd bin Khiḍrawyah, fol. 125a; Ibrâhîm, fol. 125b; Abû 'Abd Allâh Muḥammad bin Fadl, fol. 126a; Muḥammad bin 'Abâ Hâkim ut-Tirmiti, fol. 126b; Abû Bakr Warrâq, fol. 127b; Abû 'Ali Jurjâni, fol. 128a.

VII.

Khwâjah Hudayfah Mar'ashi, fol. 128a. (He died on 14 Shawwâl; according to Safīnat-ul-Awliyâ, 18 Shawwal. The year of his death cannot be traced.) Bâyânizâd Ristâmi, fol. 129a; Hâtim bin Aṣamm, fol. 132a; Abû Sulaymân Darâni, fol. 133a; Ibrâhîm Diyâ-ul-Bagdâdi and Muḥammad Samâk, fol. 133b; Muḥammad bin Aslam Tûsî, and Abû Turâb, fol. 134a; Ahmad Hawârî, fol. 134b; Yûsuf bin Yâsin, fol. 135a; 'Abd Allâh Muḥammad bin Ismâ'il ul-Maqrîbi, fol. 136a.

VIII.

Khwâjah Hubayrah Baṣrî (died on 18 Shawwâl; but the year cannot be traced), fol. 136b; Khwâjah Sârî bin Muğlis us-Saqâti, fol. 137a; Yâhîa bin Ma'âd Râzî, fol. 138a; Abû Ḥâfs Haddâd, fol. 139a; Ahmad Ḥarb, fol. 140a; Abû Hamzah Bagdâdi, fol. 142a; Khâyr-i-Nassaj, fol. 142b; Samnûn Muhîbb, fol. 143b; Abû Ḥâmzah Khurâsâni, fol. 144a; Shâh bin Shûjâ' Kirmâni, fol. 145a.

IX.

Khwâjah 'Ulû Dinawarî (died 14 Muḥarram, year not given), fol. 164b; Junayd Bagdadî, fol. 147a; Mamshâd Dinawari, fol. 150a; Abû Sa'id Kharrâz, fol. 150b; Abû 'Uṣmân Ḥirî, fol. 152a; Abû'
Abū Isḥāq Chishti (died on 14 Rabi‘ II—year not given—in ‘Akkah, Syria), fol. 159a; Abū Bakr Shibli, fol. 160b; Husayn bin Mansūr Hallāj, fol. 162b; Fārs bin ‘Isā Baḡdādī, fol. 166a; Abū ‘Abbās ibn ‘Atā, fol. 167a; Abū Muḥammad Jurayrī, fol. 168a; Abū Bakr bin Tā‘ir ul-Abhari, fol. 168b; Abū Bakr Kattānī, fol. 169a; ‘Abbūl ‘Ullāh bin Muḥammad Manāzīl, fol. 170a; Abū ‘Ali Rūdbārī, fol. 170b.

XI.

Khwājah Abū Ahmad Chishti (born 3 Jumāda II, A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 Kroh from Harrāt), fol. 171b; Abū Ya‘qūb Nahrajūrī, fol. 173a; ‘Abbūl ‘Ullāh bin Muḥammad Murtaḍā, fol. 173b; ‘Abbūl ‘Ullāh bin Khāṭif, fol. 174a; Abū’l Khayr Ḥamād Aqṭa‘a, fol. 176b; Abū ‘Uṣmān Maqrīzī, fol. 179a; Abū’l Qāsim Rāzī, fol. 179b; Abū’l ‘Abbās Sayyārī, fol. 180a; Abū’l Qāsim Ḥakīm Samarqandī, fol. 181a; Abū’l Qāsim Naṣrābādī, fol. 181b.

XII.

Abū Muḥammad Chishti (died A.H. 421 = A.D. 1030, during the time of Sultan Mahmūd), fol. 182b; Abū’l ‘Abbās Naḥāwāndī, fol. 185b; Abū Naṣr Sarrāj, fol. 186b; Abū’l Faḍl bin Husayn, fol. 187b; Abū’l Qāsim Bashar Yāsīn, fol. 188a; Abū ‘Ali Daqqāq, fol. 189b; Abū ‘Ali Sayyāh, fol. 191b; Abū ‘Abbās ur-Rahmān Sullāmī, fol. 191b; Sultan-ush-Shuhadā Amir Mas‘ūd, fol. 192b.

XIII.

XIV.

Qutb-ud-Din Maudud Chishti, fol. 229a. (He was son of Nasir-ud-Din Abu Yusuf Chishti, and learnt the whole Qur'an by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Ahmad-i-Jam in Harat. He died, 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Ahmad bin Maudud bin Yusuf Chishti, fol 227a; Abu Tahir Kurd, fol. 228a; Abu Ali Fardadi, fol. 229a; Abu Bakr bin 'Abd-Allah u't-Tusi un-Nassaj and Imam Muhammad Gazali bin Muhammadul-Gazali u't-Tusi, fol. 230a; Abu'l Faqih Ahmad bin Muhammadul-Gazali, fol. 232a; 'Ayn-ul-Qudat Hamadaní, fol. 233a; Abu Nasir Abu Ja'far bin Abu Ishfaq ul-Harawi, fol. 236a; Sultàn Majd-ud-Din, fol. 236a.

XV.

Khwaja Haji Shariif Zandani, pupil of Maudud Chishti, fol. 237a. (He died on 3—or 6, according to Safinah—Rajab. The year is not known; but he was a contemporary of Yusuf Hamadani—b. A.H. 440 = A.D. 1048, and d. A.H. 535 = A.D. 1140. His tomb is in Syria.) Yusuf Hamadani, fol. 237a; Ahmad Yasawi, fol. 238a; 'Abd-ul-Khaliq Gujduwani, fol. 239a; Diya-ud-Din Abu Najib 'Abd-ul-Qahir bin 'Abd-Allah Suhrawardi, fol. 241a; Abu Muhammad bin 'Abd-Allah-ul-Basri, fol. 242a; Ahmad bin Abul Hasan ur-Rafai, fol. 244a; Abu 'Abd-Allah Sauma, fol. 245a; Shaykh Hammad Dabbas, fol. 246a, Abu 'Abd-Allah Quadayb ul-Ban Mausali, fol. 247a; Abu'l Abbass bin 'Arif ul-Undulusi, fol. 248a; Hakim Saniai ul-Gaznawi, fol. 148a.

XVI.

Khwaja Usmán Haruni, pupil of Haji Shariif Zandani, fol. 250a. (He belonged to Harun, a village in Khurasan or in Fargana. He spent his last days in Mecca, where he died and was buried, 6 Shawwal, A.H. 607 = A.D. 1210.) Muhyi-ud-Din 'Abd-ul-Qadir Jilani, fol. 254a; Shaykh Abu Madyan Magribi, fol. 259a; Shaykh Sadaqah Baqaddi, fol. 260a; Abu Muhammad 'Abd-ur-Rahman Tafyuni, عفني، fol. 261a; Shaykh Muhammadul-Awanni, fol. 262a; Abu's-Sa'ud ibn u'sh-Shibli, fol. 263a; 'Adi bin Musa'fir Shami ul-Hankari, fol. 264a; Hayat bin ul-Qays ul-Tarrani, fol. 264b; Abu Ishfaq ibn u'z-Zarif, fol. 265a; Shaykh Jagir, fol. 265b; Abu 'Abd-Allah Muhammad bin Hashimi, fol. 266a; 'Umar ibn Fariq ul-Hamawi, fol. 266b; Shaykh Mtesa Sadrani, fol. 268a.)
XVII.

Khwâjâh Mu‘in-ud-Dîn Chishti, fol. 270a. (He was son of Khwâjâh Gîyâs ud-Dîn Hazan Sîjzi, and was born in Sijistân, A.H. 537 = A.D. 1142, but was brought up in Khurâsân. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhârâ and then to Bagdad, where he placed himself under the tuition of Khwâjâh `Usmân Hârûnî, from whom he received the robe of spiritual succession, خرقة خلاف. He afterwards enjoyed the society of Shaykh Najm-ud-Dîn Kubrâ, for two and a half months; `Abd-ul-Qâdir Jilânî at Bagdad, for five months and seven days; Dîyâ-ud-Dîn Abû Najîb Suhrawardi; Shaykh Awhad-ud-Dîn Kirmânî; and Shihâb-ud-Dîn Suhrawardi. From Bagdad he came to Hamadân, where he interviewed Yusuf Hamadânî. He interviewed Abû Sa‘îd Tabrizi at Tabriz, Shaykh Mahmûd at Isfahân, and then visited the tombs of Shaykh Abû Sa‘îd Abûl Khayr at Mahnâh and of Abûl Hasan Khirquanî at Khirquân. After visiting Shaykh Nâsir-ud-Dîn at Astârâbâd, he travelled to Harât, Sabzvâr, Balkh, Gaznî, Lahore, and Dîhlî, and came at last to Ajmîr, where he finally settled. He died on 6 Rajab—some say Dîlîhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) Najm-ud-Dîn Kubrâ, fol. 282b; Shihâb-ud-Dîn ‘Umar bin Muhammâd us-Suhrawardi, fol. 287b; Shaykh Muhîy-ud-Dîn Muhammâd bin ul-‘Arabi, fol. 289b; Shaykh Rûzbhân Baqli ush-Shirâzi, fol. 294a; Shaykh Bahâ-ud-Dîn Walad, fol. 296a; Sayyid Burhân-ud-Dîn Muhaqqaq, fol. 297a; Majd-ud-Dîn Bağdîdî, fol. 297b; Sa‘îd-ud-Dîn Hûmmûlî, fol. 2.8b; Sayf-ud-Dîn Bâkharzî, fol. 303a; Ra’dî-ud-Dîn ‘Ali Lâlâ Gaznawî, fol. 305a; Bâbâ Kamîl Jandî, fol. 306b; Shams-ud-Dîn bin Muhammâd bin ‘Ali bin Malîk dâd ut-Tabrizi, fol. 308a; Shihâb-ud-Dîn Maqûtûl, fol. 310b; Farîd-ud-Dîn ‘Aṭṭâr, fol. 312a; Muhammâd Turk Narnawî, fol. 314a; Mir Sayyid Husayn Khingsawâr, fol. 315a; Sayyid Nûr-ud-Dîn Mubârak Gaznawî, fol. 316a; Shaykh Hamîd-ud-Dîn Şûfî us-Sawâlî, fol. 317a.

XVIII.

(Beginning with an illuminated head-piece.) Khwâjâh Qutb-ud-Dîn Bakhtiyâr bin Kamâl-ud-Dîn Ahmad bin Musâ Usîhî, entitled Kâkî and Bakhtyâr, fol. 320b. (He was born in Úsh, in Mávarân-Nahr, or in Farqânâh. His father died when he was only a year and a half old. He was a pupil and the chief Khalîjâh of Khwâjâh Mu‘in-ud-Dîn Chishti, with whom he spent the last years of his life at Delhi and Ajmîr in intimate friendship. He died in

XIX.

Shaykh Farîd-ud-Dîn Gaunj-ī-Shakar, pupil and spiritual successor of Khwâjâ Qûṭ-ud-Dîn U šî, fol. 359b. (His mother was the daughter of Mullâ Wajîh-ud-Dîn Khujandî. He died, 95 years old, on 5 Muḥarram, A.H. 668 = A.D. 1269, or 669 = A.D. 1270; and was buried in Patan, i.e., Pâk Patan, otherwise called Ajwodhán, in the Punjâb.) Najîb-ud-Dîn Mutawakkîl, fol. 384a; Badr-ud-Dîn Ishâq, fol. 385b; Jamâl-ud-Dîn Hânsawi, fol. 387a; ’Arîf Sîstâni, fol. 389a; Dâ’ûd bin Maḥmûd, fol. 390a; Sayyid Muḥammad bin Maḥmûd Kirmâni, fol. 391a; Mîr Sayyid Khâmûsh, fol. 392a; Sayyid Kamâl-ud-Dîn Ǧahmân bin Sayyid Muḥammad Kirmâni and Sayyid Nûr-ud-Dîn Mûbârak, fol. 393b; Mîr Sayyid Muḥammad bin Sayyid Kamâl-ud-Dîn Ǧahmân and Shaykh Šadr-ud-Dîn in Bahâ-ud-Dîn Ǧâkariyâ, fol. 395b; Shaykh Abû’l Fâtîh Rukn-ud-Dîn, fol. 396b; Shaykh Šadr-ud-Dîn, known as Hâjî Shirâg, fol. 397a; Shaykh Peyârah Husânmûrî, Shaykh Shâh Mûsâ ’Ashiqân and Shaykh ’Ušmân Sayyîd Dîhlawi, fol. 397b; Nûr Sayyid Šadr-ud-Dîn, better known as Sayyid Hasani, fol. 400b; Shaykh Šâlah-ud-Dîn Darwîsh Sîstâni, fol. 401b; Shaykh Šâlah Sayyîh, fol. 402b; Shaykh Ahmad Nahrwâlî, fol. 404a; Shaykh Badr-ud-Dîn Mûftyâb, fol. 405b; Shaykh Badr-ud-Dîn Samarqandi, fol. 408a; Shaykh Šâfi’i Budhînî, fol. 409b; Jamâl-ud-Dîn Ǧahmân Jûrâni, fol. 412a; Nûr-ud-Dîn ‘Abd-ur-Rahmân Isfarâ’înî, fol. 412b; Sa’d-ud-Dîn Fargâni, fol. 413b; Shaykh ‘Azîz bin Muḥammad Nasâfî, fol. 414a.
XX.

Shaykh `Alā’-ud-Dīn `Ali ʿĀḥmad Ṣābir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farid-ud-Dīn Gānj-i-Ṣhākar, who died on 13 Rabi’ I, A.H. 690 = A.D. 1291, fol. 416b; Naṣīr-ud-Dīn Maḥmūd bin Yahyā Awadhī, fol. 420b; Shams-ud-Dīn Yahyā, fol. 425b; Shaykh Qutb-ud-Dīn Munawwar bin Shaykh Būrhnān-ud-Dīn bin Shaykh Jamāl-ud-Dīn, fol. 427b; Ḥusām-ud-Dīn Multānī, fol. 429a; Fakhr-ud-Dīn Zarrādī, fol. 431b; `Alā’-ud-Dīn Nīlī, fol. 433b; Būrhnān-ud-Dīn Gārib, fol. 434b; Wajh-ud-Dīn Yūsuf Ṣānī, fol. 436b; Shihāb-ud-Dīn Imām, fol. 437b; Sirāj-ud-Dīn `Uṣmān, fol. 438b; Nizām-ud-Dīn Muḥammad Bādāʿūnī and his pupils, fol. 441a; Amīr Khusrāw bin Amīr Sayyīf-ud-Dīn, fol. 450b; Amīr Ḥasan ʿAlā-i-Sanjari, fol. 452b; Qāḍī Fakhr-ud-Dīn bin Rukn-ud-Dīn, fol. 453b; Khwājah Gurg Majdūb, fol. 4 6a; Sayyīd ʿAlā’-ud-Dīn (bin) Sayyīd ʿĪzz-ud-Dīn Kantūrī, fol. 457a; Sayyīd Amīr Māh bin Sayyīd Nizām-ud-Dīn, fol. 459a; Shaykh Sharaf-ud-Dīn Manayrī ul-Bihārī, fol. 461a.

Shaykh Shams-ud-Dīn Turk Pānipati, fol. 465b. (He was a descendant of Khwājah ʿĀḥmad Yasawi, who traced his genealogy back to Muḥammad Ḥanīfīn bin ʿĀlī Murtaḍā. He was the disciple and Ḳhālijah of ʿAlā’-ud-Dīn ʿAli Ṣābir. He spent a long time in Turkistān and Māwarā-un-Nahr in pursuit of Ṣufic lore, and subsequently came to India, where he chose ʿAlā’-ud-Dīn Ṣābir as his spiritual guide. He died on 19 Shabān, and was buried at Pānipat. The year of his death is not known. He was a contemporary of Naṣīr-ud-Dīn Maḥmūd Awadhī, who died in A.H. 757 = A.D. 1356, during the reign of Sūltān Firūz Shāh, A.H. 752-790 = A.D. 1351-1388.) Rukn-ud-Dīn ʿAlā’-ud-Dawla Simnānī, fol. 468a; Ṣafī-ud-Dīn Abu’l Fath Ḥishāq, fol. 474a; Muḥammad Bābā Samāsī, fol. 478a; Bahā-ud-Dīn Naqshband, fol. 480b; Imām Abū ʿAbd ʿAllah ʿĀff-ud-Dīn ul-Yāfī, fol. 484b; Makhdūm Jahānīyān Sayyīd Jalāl Husayn Bukhārī, fol. 486a; Mir Sayyīd Muḥammad Gisūdarāz, fol. 489b; Maulānā Khwājāgī, fol. 501b; Shaykh Ṣadr-ud-Dīn Hakīm, fol. 503b; Qāḍī ʿAbd-ul-Muqṭadīr bin Qāḍī Rukn-ud-Dīn, fol. 504b; Muḥammad Mutawakkīl Kantūrī, fol. 506b; Shaykh Dānīyāl, known as Ṣūrāta Ṣawdā, fol. 510a; Makhdūm Shaykh ʿAlā’ul Ḥaqq Wa’d-Dīn Bangālī, fol. 513b; Shaykh Muḥaffār bin Shams-ud-Dīn Balkhī, fol. 520a; Sayyīd ʿĀlī bin Shīḥāb-ud-Dīn Hamadānī, fol. 523a.

XXII.

Shaykh Jalāl-ud-Dīn Pānipati, disciple and Ḳhālijah of Shams-ud-Dīn Turk Pānipati, fol. 526b. (He died on 13 Rabi’ 1, and was
buried in Pāṇipat. The year of his death is not known. He was contemporary with Sultān Maḫmūd bin Muḥammad bin Firūz Shāh. Sayyid Ashraf Jahāngīr Simnānī, fol. 531a; Khwājā Alā-ud-Din Aṭṭār, fol. 542a; Khwājā Muḥammad Pārsā, fol. 544b; Khwājā Yaʿqūb Charkhī, fol. 547a; Khwājā Nizām-ud-Din Khāmūsh, fol. 548a; Zayn-ud-Din Abū Bakr ul-Khwāfī, fol. 549b; Sayyid Qāsīm Anwār, fol. 551b; Mawlānā Muḥammad, better known as Maǧribī, fol. 553b; Sayyid Nīmat Ullah Wāli, fol. 553b; Sayyid Šadr-ud-Dīn, known as Raḫū Qattāl, fol. 555b; Shaykh Širāj-ud-Dīn Sūkhtah, fol. 558a; Makhdūm Shaykh Akhi Rājgīrī, fol. 559a; Makhdūm Shaykh Qiwām-ud-Dīn, fol. 564b; Shaykh Ikhtiyār-ud-Dīn, fol. 567b; Sayyid Yad Ullah, fol. 568b; Makhdūm Shaykh Fath Ullah, fol. 570a; Makhdūm Shaykh Abūl Fath Jawnpūrī, fol. 571a; Makhdūm Shaykh Husām-ud-Dīn, fol. 573a; Bābā Iśāq Maǧribī, fol. 576b; Shaykh Ahmad Khattū Gujarātī, fol. 579a.

XXII.

Shaykh Ahmad ‘Abd ul-Haqq Radawli, fol. 583a. (He was disciple and principal Khalijah of Jalal ud-Dīn Pāṇipatī. His grandfather, Shaykh Daʿūd, who traced his descent back to the second Caliph ‘Umar, left his native place Balkh during Hūlāgū Khan’s devastation, and came to India, where he settled in Radawli near Awadh, during the reign of Sultān Alā-ud-Dīn Khijjī, A.H. 695–715 = A.D. 1296–1316, and became a disciple of Naṣīr-ud-Dīn Awadhī. Ahmad ‘Abd-ul-Haqq was the second son of Shaykh ‘Umar bin Daʿūd. After a few preliminary interviews with Jalāl Pāṇipatī, he went to Sunām, where he stayed for some time, and then returned to Pāṇipat. Not finding his master there, he went to Bādāʿūn, in the year in which Timūr invaded India, and fought the battle of Delhi with Sultān Maḥmūd, A.H. 801 = A.D. 1398. From Bādāʿūn he went to Bhakar, and then again to Pāṇipat, when he received the Khirqah of Khilāfāt of the Chishti order from his Pir, who later on placed his children under his tuition. After the death of his Pir he came to Bengal, where he met Shaykh Nūr Qūṭh-i-Alam. He finally returned to his native place Radawli, where he died, 15 Jumādā II A.H. 837 = A.D. 1434.) Makhdūm Shaykh Nūr ul-Haqq bin Shaykh ‘Alā ul-Haqq Bangālī, fol. 600a; Hāǧī Sayyid ‘Abd-ur Razzāq, fol. 604b; Shaykh ‘Abd ul-Quddūs bin Shaykh Ismāʿīl, fol. 610a; Makhdūm Shaykh Muḥammad ‘Isā Tāj, fol. 615b; Sayyid ‘Abd Ullah Burḥān ud-Dīn Gujarātī, fol. 616b; Makhdūm Shaykh Širāj, fol. 623b; Dāwar Malik bin Maḥmūd, fol. 624b; Makhdūm Shaykh Kabīr, fol. 626a; Sayyid Jalāl Gujarātī, fol. 627b; Shāh Miyanjīw
Qutb-i-Wilāyat, fol. 628a; Shaykh 'Abd Ullah Shaṭṭār, fol. 631a; 'Āshiq-i-Ṣâdiq Shâh Dâ‘ûd, fol. 634a; Makhdûm Shaykh Jamāl, fol. 635a; Shaykh Husayn bin Mu‘izz Balkhi ul-Bihārî, fol. 636b; Mir Sayyid 'Alam ud-Dîn, fol. 638b; Makhdûm Shaykh Husâm-ud-Dîn fol. 641a.

C. Stewart, in his Catalogue, p. 29, while mentioning the work, remarks that the author is "unknown." The work is noticed in Rieu, pp. 359 and 973.

Five Ḥâshiyaḥs (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بین مرتبه احتمالت و وحدت و وحدت , on fol. 1b.
2. دوم حاشیه بر مقدمة كتاب در باب مرأت خلافت (sic), on fol. 15b.
3. حاشیه سیوی در احوال خواجه نصیف الدین مودود جستی در بینال عالم و برخ , on fol. 227b.
4. حاشیه جامع در ذکر شیخ احتمال الدین کرمی در بینال نفی تقاسم و انباط و دیگر مقدمات منفصل صورت اهله مفا , on fol. 23b.
5. بنجم در ذکر حضرت سید اشرف جباعگر در بینال احوال خلیفه وقت شاه جمال باشاشه از اول نا آخر, on fol. 530a.

A detailed table of contents occupies fol. 11a-15b; and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned Khalījaḥs and disciples of Shaykh Niẓâm-ud-Dîn Muḥammad Badâ‘ūnî.

Written in neat Nasta‘liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a double-page 'Unwān. The headings are written in red throughout.

Copied at the request of the donor of the library, at Ḥaydarâbâd, dated 15 Ḍu‘l-hijjah, A.H. 1220.

No. 677.
fol. 52; lines 13; size 11 x 6; 6½ x 3.

مرآت مداری
MIR’ĀT-I-MADĀRĪ.

Life of Shâh Madâr, one of the most popular saints of India.
Author: 'Abd-ur-Rahmān Chishti.
Beginning:

The author, who has been already mentioned, see No. 676 in this catalogue, gives us to understand in the preface that, very early in his life, he began a search for some account of Shaykh Badi’-ud-Din, generally known as Shâh Madâr; and although he consulted several historical and biographical works, as well as the Mahfuzât of the Shaykhs of different places, he found nothing. At last, on his journey to Ajmir, A.H. 1053 = A.D. 1643, he chanced upon a history of the saint, written by his principal Khalijah. Qâdi Mahmûd (not Muhammed, as wrongly given in Rieu) Kantûri, and entitled İmâni-Mahmüdi. This work, says the author, contained a detailed and true account of Shâh Madâr, and was based on the writer’s personal knowledge of the saint, and on discourses which he had directly heard from him. From this work, and from the Latâ’if-i-Ashraf of Sayyid Ashraf Jahângir Simnâni, an intimate friend of Shâh Madâr, he compiled the present work, with some additional accounts derived from trustworthy sources. He then proceeds to say that, at the request of Shaykh Amân Ullah of Sandilah, he visited the tomb of Shâh Madâr in Makanpur (Thorton’s Mukonpoor, district of Kânpûr), on Thursday, 25 Dūlqâ’d, A.H. 1064 = A.D. 1653, and wrote this work close to the shrine.

According to the author, Shâh Madâr belonged to a Jewish family of Halab (Aleppo), where he was born, A.H. 715 = A.D. 1315. His father, Abu’l Ishâq Shâmi, a strict follower of the law of Moses, (Rieu, p. 361, calls Shâh Madâr’s father ‘Shaykh ‘Ali, a Jew of Halab’) placed him under the tuition of a Jewish teacher, Hadiqah Shâmi. After the death of his parents, he travelled to Mecca, and thence to Medina, where he embraced Islam. On fol. 13b the author remarks that Sayyid Ashraf Jahângir Simnâni, in his Latâ’if-i-Ashraf, says that on one of his journeys to Mecca he met Shâh Madâr, who afterwards left for India. The author also mentions the saint’s journey to India. The ship was accidentally wrecked, but he reached the shore with the help of a plank. He went to Gujarât, and thence to Ajmir, where he visited the tomb of Khwâjah Mu’in-ud-Dîn Chishti. After staying there for some time, he went to Kâlpî, and thence to Qannûj, where he met Shaykh Axi Jâmi, disciple and Khalijah of Sayyid Jalâl Bukhârî; and there he fixed his abode in a place which, the author states, from that time onwards was known as
Makanpūr. He afterwards made an excursion to Jaunpūr, attended by his favourite pupil, Qādi Shihāb Qudwā’ī; and at Lucknow visited Shaykh Qiyām-ud-Din, who died shortly after. At Jaunpūr Sultan Ibrāhīm Shariqī, with all his nobles and attendants, paid a visit to him; but Qādi Shihāb-ud-Din, the leader of the ‘Ulamā of Jaunpūr, and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashraf Jahāngir Simnānī. It was at Jaunpūr that Shaykh Husayn Mu‘izz Balkhi, a disciple of Shaykh Sharaf-ud-Din Yahyā Manayri, studied the latter half of the ‘Awārif under Shāh Madār.

Shāh Madār returned to Makanpūr, where Qādi Muṭahhar and his followers became his pupils. At the request of Sultan Ibrāhīm Sharqī and others, he returned to Jaunpūr; and on his way visited Kantūr, where Qādi Maḥmūd Kantūrī and his followers became his pupils. On this occasion he was received by the king, Nūr Ṣadr-i-Jahān, Qādi Shihāb-ud-Din and many others.

Shāh Madār stayed at Jaunpūr for some years, and then returned to Makanpūr, where after three years Qādi Maḥmūd Kantūrī paid him a visit. Towards the close of his life, while discoursing with his pupils and followers, he once stated that he had spent thirty-five years of his life in Syria, forty in Mecca, Medina and Najaf, and fifty in India. It is related that before his death he took off his ḍustār, pirāhan, and iżār, دستار و پیراهن و ازار; and after handing them to Qādi Maḥmūd, expired on Thursday, 18 Jumādā, A.H. 840 = A.D. 1433, at the age of 125 years. His tomb at Makanpūr is still visited by large numbers of devotees.

On fol. 43a-44b, the author dwells upon Shāh Madār’s modes of prayer.

On fol. 50a the author gives a description of the tombs of Shāh Madār’s chief attendants and pupils, thus:—

The tombs of Qādi Maḥmūd and his son are in Kantūr; that of Qādi Muṭahhar, in Kālpī; of Qādi Shihāb Qudwā’ī, in Jilānī; of Shāh Allā ( propagated in Gaur, Bengal; of Sayyid Jamāl-ud-Din, entitled Jumman, in Bihār; of Sayyid Aḥmad Bādpā, in the vicinity of Jaunpūr; of Jūdan Madārī, in Awdh; of Shaykh Shams Tā’īb, in Lucknow; of Shaykh Buddhan Ṣiddiqī, in Sandilah, and of شاه ليکشا (sic.), in Qannūj.

It is said on fol. 15b that Shāh Madār belonged to the Uwaysi order; and the genealogy of his spiritual succession traced back to the Prophet, is as follows:—

VOL. VIII.
The author refers to his previous work on fol. 45a.

For Shāh Madār's life, see Akbār-ul-Akhyār, p. 189. A copy of the present work is noticed in Réau, p. 361. A neatly written copy, transcribed from our MS., is preserved in the Būhār Library.

Not dated; written in a careless Indian Ta'liq, in the latter half of the eighteenth century. Some of the folios are misplaced; the right order is 24, 31-32, 27-30, 25-26, 33.

No. 678.

foll. 83; lines 11: size 6 1/4 x 3 3/4; 5 x 2 1/4.

TĀRĪKH-I-QĀDIRIYAH.

Biographical sketches of the saints who form the filiation of the Qādiri Silṣīlah, from the Prophet to the author's Pir, Shāh Fath Muḥammad Qādiri.

Author: 'Abd-ur-Raḥīd Qādiri-ul-Kayrānawi

Beginning:

الحمد لله الذي جعل قلوب العارفين منفرداً بذور العرفان إلـَّـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

The author's father, Nasar Muḥammad Quṭb Qādiri, was both the sister's son and the son-in-law of the author's Pir, Fath Muḥammad Qādiri, to whom the last notice, foll. 76-83, is devoted.

According to this notice, Hājī Shāh Fath Muḥammad Qādiri ul-Kayrānawi, entitled Šaykh Yaḥyā Madānī, and better known as Miyānjīw, was born in Anbālah. He received the robe of Khīlāfat at Madinah from Šaykh Yaḥyā Madānī, and settled at Kayrānāh (Thornton's Kyranah), where he died on Wednesday, 29 Rabī' I, a.h. 1130=
A.D. 1717, at the age of sixty-three. In the preface, the author tells us that he wrote this work at the request of some of the followers of the Qâdiri order, in A.H. 1150 = A.D. 1737.

Contents:


The number of works, mentioned by the author in the preface as the sources of this compilation, is eleven, of which the latest are the Akhbar-ul-Akhbâr (see No. 666), Mir'at-ul-Asrar (see No. 670), and Taḥârif-i-Rashidiyah. The last-named work, composed by the author himself (see Rio, i. p. 361), contains very similar notices of the same persons as those contained in the present work, and is arranged in the same order. It is evident that this is only an extract from the author's previous work.

Written in ordinary Indian Ta'liq, within red-bordered borders, with the headings in red, by order of Hadrat Shâh Sâhib, most probably the Pir of the Scribe: محمد منير قادري انصاري كيرانوي.

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated; apparently eighteenth century.
No. 679.

foll. 261; lines 17; size 9 × 4 1/2; 7 × 3.

اعمال المقصود

UŞÛL UL MAQSÚD.

Notices on the Shaykhs of the Qalandari order, and especially on the author’s father.

Author: Turâb ‘Ali bin Shâh Muḥammad Kâẓim Qalandari ‘Alawi

Beginning:

بعد حمد خداائيك لا اله إلا الله وحده لا شريك له كلمه ايست در بيان

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the Qalandari Shaykhs, and of his father, for the use of his children and friends; but the execution of the plan was delayed until Sha’bân, A.H. 1225 = A.D. 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Turâb proceeded with the work, using these pages, when of a sudden he lost his brother, Ḥimâyat ‘Ali. According to the author’s statement on fol. 232b, he died of snake bite on Friday, 25 Rajab, A.H. 1226 = A.D. 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author’s father, Muḥammad Kâẓim, whose life, teachings, and miracles form the main topic of the work, and occupy foll. 95–261, was a descendent of Nizâm-ud-Din Qârî, better known as Shaykh Phîkan of Kâkûrî, near Lucknow.

According to Badâ’ûnî, vol. iii, p. 24, Shaykh Bhîkan was a great Sufi scholar and died, A.H. 981 = A.D. 1573.

Muḥammad Kâẓim was the disciple and spiritual successor of Shâh Bâsit ‘Ali Qalandar Ilahâbâdî, who died 17 Du’l-hijjah, A.H. 1196 = A.D. 1781 (see fol. 81a).

The author visited his tomb three times. The preface does not include any list of the author’s sources; but in the course of his narration he refers to Hujjat-ul-‘Arîfîn, Maṭlûb-ut-Tâlibîn, Mûrâd-ul-Muridîn, Mîr’ât-ul-Asrâr, Fuṣûl-i-Mas‘ûdiyîn, etc., and frequently to Manâqib-ul-Asfiyâ.
The work is divided into twelve Aṣls, each devoted to the life of a Shaykh, as follows:—

(1) 'Abd-ul-'Aziz Makkī Qalandar, fol. 20. (2) Sayyid Khīḍr Rūmī, fol. 13. (3) Sayyid Najm-ud-Dīn Qalandar Gauṣ-ud-Dahr, fol. 21. (4) Qūṭb-ud-Dīn Bīnā-Dīl Jaunpūrī, fol. 30. (5) Muḥammad Qūṭb Qalandar, fol. 38. (6) Shāh 'Abd-us-Salām Qalandar, fol. 39. (7) 'Abd-ul-Quddūs Qalandar Jaunpūrī, fol. 41. (8) Shāh Muṣṭāfā, better known as ʿUṣūl al-Ṣawā', fol. 45. (9) Shāh Fath Qalandar Jaunpūrī, fol. 52; his wives and children, fol. 57; his pupils, fol. 59. (10) Shāh Iḥādīyah Ahmad, fol. 60; his pupils and Ḥaḍrātikhāns, fol. 64. (11) Shāh Bāṣīṭ 'Alī Qalandar Ḥāḥābādī, fol. 65; his pupils and Ḥaḍrātikhāns, fol. 82; his mother, Phūl Bībī, fol. 83; his elder brother, Muḥammad Wārīq, fol. 84; his younger brother, Muḥammad Wāsīl, known as Wāṣīl-ul-Haqq, fol. 86; his children, fol. 88. (12) Shāh Muḥammad Kāẓim, the author's father, fol. 93; his education, fol. 103; his taste for music, fol. 104; his noble character, fol. 105; his interview with Shāh Maẓhar Ḥusayn, fol. 110; his interview with his spiritual guide, fol. 112; his disappearance from the army, fol. 113; his return, fol. 115; his journey to Ḥāḥābād, fol. 118; his marriage, after his return from attendance on the Pir, fol. 120; he receives instruction from his Pir, fol. 124; he receives the spiritual robe of succession, fol. 128; his instruction to his children and pupils, fol. 165; his illness and death, fol. 174; manifestations of his supernatural powers before and after his death, fol. 193 and 212; his relations, children, friends and followers, fol. 215; his letters, fol. 218; Ḥimāyat 'Alī (the author's brother), fol. 229; Bahārām 'Alī, fol. 233; Āṣiq Ulāh, fol. 235; Inshā Allāh, fol. 236; Qudrat Ulāh Balgrāmī, fol. 243; Shāh Umīd 'Alī Jaunpūrī, fol. 245; Faḍl Ulāh and Sāḥib 'Alī, fol. 246; Muḥammad Maḥfūz and Muḥīb 'Alī, Khān, fol. 247; Shaykh Āḥmad Ḥusayn, fol. 255; Shāfā'at Ali, fol. 257.

A badly written copy, with patches and worm-holes throughout. The headings, some of which are faded, are written in red.

Not dated; latter half of the nineteenth century.
POETS.

No. 680.

foll. 260; lines 19; size 9 3/4 x 4 3/4; 6 1/2 x 2 1/2.

TADKIRAT USH SHU'ARÅ.

The well-known collection of biographies of Persian poets by Daulat Shâh bin 'Alâ-ud-Daulah Bakht-i-Shâh (according to W. Pertsch, ibn-i-Bakht-i Shâh) ul-Gâzi us-Samarqandi, d. a.H. 900 = A.D. 1494.

Beginning.—

تحميدى كه شاهدا بلند برؤز انديشه بساحت و فضى كبرياء أن

طيران نتوافد نعوم آل ج

A very excellent edition of this work by Prof. E. G. Browne has lately been published (London. 1901). Hammer’s “Schöne Redekünste Persiens” is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Sacy in his “Notices et Extraits,” vol iv. pp. 220-272.

The work, which the author dedicated to Mir 'Ali Shir, was completed, according to some copies, on the 28th of Shawwâl, a.H. 892 = A.D. 1486.

It is divided into a Muqaddimah, seven Tabaqât and a Khâtîmah, as follows:—

Muqaddimah—Treating of ten Arabic Poets, fol. 17a.
Tabaqah I. Beginning with Rûdaki, fol. 16a.
Tabaqah II. Beginning with Azraqi, fol. 37b.
Tabaqah III. Beginning with Dâlîqâr Shirwânî, fol. 60a. In the printed edition, this Tabaqah (p. 128) begins with Nizâmi.
Tabaqah IV. Beginning with Farid-ud-Din 'Attâr, fol. 91a.
Tabaqah V. Beginning with 'Imâd-i-Faqih, fol. 121a.
Tabaqah VI. Beginning with Sayyid Nî'mat Ullah Kühistânî, fol. 158b.
Tabaqah VII. Beginning with Amir Shâhi Sabzwâri, fol. 207a.
Khâtîmah. Treating of six poets, who were alive at the time of composition, fol. 233b. It begins with Jâmi, and ends with a short.
historical account of the reigning prince, Abūl Gazī Sultan Husayn, brought down to A.H. 885 = A.D. 1480.

The Tabaqīt are arranged in chronological order. For other copies, see Revi., i, p. 364; W. Pertsch, Berlin Cat., p. 597; A. Sprenger, p. 7; Cat. des MSS. et Xylogr., p. 398; G. Flügel, II, p. 366; J. Aumer, p. 1; Rosen, Persian MSS., p. 160; Dorn, Das Asiatische Museum, p. 349, No. 19; Rehatsekar, Mulla Firuz Library, p. 130; Ḥāj. Khal. vol. ii, p. 262; Ethé, Bodl. Lib. Cat., Nos. 348-359; Ethé, India Office Lib. Cat., Nos. 656-663. A lithographed text of the work appeared at Bombay in 1887.

A Turkish translation, entitled سفينة الشعرة, appeared in Constantinople, A.H. 900.

There is a lacuna on fol. 258b; and the text from line 5, p. 538, to line 10, p. 539, in the printed edition is wanting.

Written in ordinary Nastaʿliq, within gold and coloured-ruled borders; with an illuminated head-piece and a double-page 'Unwān. Dated Ramadan, A.H. 1051.

The title page contains three seals of Sayyid Husayn, of Aurangzib's time. Two of these are faded; the only one which is legible, and which is dated A.H. 1104, is preceded by the following note:

* دِرَكُ الوَقَائِيَةَ بِمَعْرُوفٍ عَرَبِ أَبْنِيَاءُ نَمُودَ *

No. 681.

foll. 197; lines 17; size 10½ x 6; 8½ x 4½.

The same.

Another copy of Daulāt Shāh's Tādqirat-ush-Shuʿarā, beginning like the preceding copy. Muqaddimah, fol. 9a; Tabaqah, i, fol. 12b; ii, fol. 30b; iii, beginning with Niẓāmī, fol. 51b; iv, fol. 72b; v, fol. 95b; vi, fol. 124b; vii, fol. 159a; Khātimah, fol. 178b.

Written in ordinary Nastaʿliq, within gold and coloured ruled borders; with an illuminated head-piece and a double-page 'Unwān.

In the colophon, dated Haydarābād, 24th Shah bān, A.H. 1217, the scribe says that he wrote this copy for Karam ʿAli Khān.

Scribe: اسماعيل سكنده فهله كفذي.

Patches of thin paper are pasted over the paper here and there without rendering the text illegible.
No. 682.

foll. 195; lines 12; size 7½ x 4½; 4½ x 2½.

TUHFHAH-I-SAMI.

A very valuable copy of the biographical notices of the Persian poets who flourished from towards the close of the ninth century of the Hijrah to the middle of the tenth.

Author: Sam Mirza.

Beginning:

"BÁBŠÁR BÁTÁBÁD GÁLÁTÁN KÁLÁM "

Prince Sam Mirza, who designates himself in the preface "QÁDIR "HÁDÁD AS-SÁM "HÁDÁD AS-SÁM, was the son of Sháh Ismá'íl Safawi of Persia. He was born in A.H. 923 = A.D. 1517, and was put to death in A.H. 984 = A.D. 1570. See Habib-us-Siyar, vol. iii.; juz 4, pp. 83 and 104.

The author tells us in the preface that accounts of the earlier poets had been given in the Baháristán, Majalis un-Nafis, and Taḏkirat ush-Shu'ará, but that no work had dealt with the poets and eminent writers of the subsequent period; so he filled up the gap with the present composition. He wrote it in A.H. 957 = A.D. 1550, dividing it into seven Sáhiyats; see O. Frank, Morgenländische Handschriften der kgl. Hofbibliothek in München, p. 34 and Anhang, and S. de Sacy, Notices et Extraits, vol. iv, pp. 273-308. Cf. also Hammer, Schöne Redekünste, pp. 349, 379; Kraft's Cat., p. 126; Rieu, i, p. 367; W. Pertsch, Berlin Cat., p. 600; G. Flügel, ii, p. 367; Sprenger, Oude Cat., p. 12; J. Aumer, p. 1; Ethé, India Office Lib. Cat., Nos. 665 and 666.

Written in fair Nasta'liq, within coloured borders; with an illuminated head-piece.

Dated Sha'bán, A.H. 968, or eleven years after composition, and sixteen years before the author's death.
No. 683.

foll. 197; lines 14; size 7½ x 4½; 5½ x 2½.

The same.

Another copy of Sām Mirzā’s Tuḥfah-i-Sāmī, beginning as the above.

Written in ordinary Nasta’liq, within ruled borders; with an illuminated, but faded, head-piece and a double-page ‘Unwān.

The MS. is water-stained.

Dated 17 Jumādā II, a.h. 971, or thirteen years before the author’s death.

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No. 684.

foll. 395; lines 25-26; size 10 x 7; 6¾ x 4¾.

خلاصة الأشعار و زيدة الافكار

KHULĀSAT-Ul-ASH‘ĀR WA ZUBDAT-Ul-AFKĀR.

A very correct and valuable copy of a portion of the famous Taqkirah of Persian poets by Taqi Kāshi, poetically surnamed Dikrī, ذكرى.

Beginning:

ذاكرتا احوال سنجاب صاحب كمال ونبصرة اعمال دانش پژوهان

تصبح مقال آلغ

The author, who in the preface calls himself Ibn-i-Sharaf-ud-Din ‘Ali Taqi-ud-Din Muḥammad ul-Ḥusaynī ul-Kāshānī, was born about a.h. 948 = a.d. 1539, and was still alive in a.h. 1016 = a.d. 1607. In a.h. 985 = a.d. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In a.h. 993 = a.d. 1585 he added an appendix on contemporary poets. In a.h. 1016 = a.d. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, Oude Cat. (see pp. 13-46), and Ethé, India Office Lib. Cat. (see Nos. 667-668). For full particulars of the work, see Bland, J.R.A.S., vol. ix, p. 126; cf. also W. Pertsch, Berlin Cat., p. 610.
The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Taḏkirah*, and gives full notices of forty-nine poets of the ninth, and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Ḥāfiz (died, according to this author, in *A.H.* 794 = *A.D.* 1391), with almost the whole of the Diwān, and ends with Amīr Kamāl-ud-Dīn Ḥusayn Fanāʾi (Sprenger wrongly reads Fatāyi), died *A.H.* 893 = *A.D.* 1487.

There is an appendix (foll. 270–395), in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus:—

بر خاطر ذکرَتِ ارثِ الاعصار پوشیده و معطوفِ نیست که آدمی بواست ابضله

شرافت نطق از سیر حیوانات ممتنع است اگر

In this preface the author says that, after completing the *Khulāṣah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Taḏkirah*; but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with * серьجمال الدين کازرونی* and ends with ْم. A list of the poets, from whom quotations are given, occupies foll. 268b–269b, and is preceded by a few head-lines in which the author gives the following information:—

نبرست شعرائی که شعر ایشان دربی مجدد مثبت است و احوال

ایشانی بواسطةه عدد شهیر یا به سبب آنها اطلاع بر حالات ایشان حامل

نشدت از دیوانی ازین جمعه عمومی مثابرة اسم شل دربی تدربه

مطوبر نیست ایشان بیحث غلط ان اشعار در آخر مجدد رابع و راتم این

کتاب خیرمال ان صاعرا در ذیل اسم ایشان مثبت و مطوبر ساخته نا

فی الجملة باقی فل او به قدر یا سبیب باشد و بیحث از زمرة فرایوشان

عند نبوده و بعده اننا نصح مخالا الذکر و انا له نظاظرون از خواعوژ گذیکه

ال والاکبان محو نکردنود و بالله الإعاذة الكالان.
The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on كاتب الوليدة الفاسد إذا، which the author adds in his own handwriting on the margin of fol. 318\(b\), he introduces himself thus:

اما دريمين ايم أنغام وأي مصبر وكذاب ناس وديوان اشعار أو

Dr. since and his collections, three, to his knowledge and to his knowledge of the poems, in the last of which he refers himself thus:

\[\text{نوفته ١٣٢٠ سبتمبر سالم} \]

Again, on the margin of fol. 332\(b\), while adding an explanatory note on a verse of لغة المارد, he refers to himself thus:

There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nastalig.

The MS. is not dated; but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II, A.H. 1292, says that the MS. was purchased at Phûlwâri for one rupee and eleven annas through Shaykh ʿAbd-ul Jalîl دبیر گلگی, then residing at Khalilpûr, Parganah Phûlwâri, in the house of the bookseller, Shaykh Wazir 'Ali, deceased.

No. 685.

foll. 420; lines 25; size 14 1/2 x 8 1/2; 9 1/4 x 5.

قرآن العاشقین

'URAFAṬ-UL ʿĂSHIQĪN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqi Auhadi.
The author's name, as given in the preface, is Taqi bin Mu'in-ud-Din bin Sa'd-ud-Din Muḥammad ul-Husaynī ul-Aḥādī ul-Daqqāqi ul-Balbānī ul-Iṣfahānī:

Beginning:—


The author belonged to a family of Balbān in Gāzārūn, and was born in Iṣfahān in the month of Muharram, a.h. 973 = a.d. 1565, during the reign of Shāh Tahmāsp Ṣafawi (a.h. 930–984 = a.d. 1524–1576). The names, Aḥādī and Daqqāqi, refer to his ancestors. He claimed descent by seven steps from ShAYKH Aḥād-ud-Din 'Abd Ullah ul-Balbānī, and through him from ShAYKH Ibn i 'Ali Daqqāqi, in lineal descent from the Imām Mūsā Kāẓim. This Taqi, who adopted the takhallus Aḥādī, must not be confounded with his contemporary name-sake, Taqi Kāshī, who adopted the poetical nom de plume Dikri, and also wrote a Taqdīrah—the Khulāṣat ul-Ashār wa Zubdat-ul Afkār (see No. 674 in this Catalogue).

From the preface, occupying foll. 1–12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fārs, and then visited Shīrāz, where he spent four years in the company of learned men, one of them being Maułānā Mir Qāri Mowlana Mowlana, who wanted to marry his daughter to the author. Aḥādī adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In a.h. 995 = a.d. 1586 he appeared in the camp of Sultan Muḥammad Khudā Bandah, where he received the news of Shāh 'Abbās's march against the Sultan. After the overthrow of Khudā Bandah's power, Aḥādī secured an introduction to the court of Shāh 'Abbās (a.h. 935–1038 = a.d. 1587–1629), and was received with honour. He continued to enjoy the king's favour till a.h. 1003 = a.d. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf, and other places of sanctity. In a.h. 1009 = a.d. 1600 he returned home.
where he stayed till the end of A.H. 1014 = A.D. 1605. On the 1st of Rajab, A.H. 1015 = A.D. 1606, he left for India with a number of friends, and after visiting Shirāz, Kirmān, Qandahār, etc., reached Lahore. After staying eighteen months in Lahore he came to Āgrah, where he spent a year and a few months, and then travelled to Gujarāt, where he stayed for three years. He went back to Āgrah in A.H. 1020 = A.D. 1611. In A.H. 991 = A.D. 1583 he compiled an anthology entitled Firdaus-i-Khayāl, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shirāz and Gujarāt, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Āgrah, one of the nobles of Jahāngīr's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it ‘Urfāt wa Gūrafāt-i ‘Aṣhiqīn wa ‘Arāsāt wa ‘Araḏāt-i-‘Arīfīn:

In the conclusion the author says that he commenced the work at Āgrah in A.H. 1022 = A.D. 1613, and finished it in the same place in A.H. 1024 = A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram:

*بِدْرِ سَالِ اِبْنِ ذَوْىَ تَمَامَ شَدَةً*

The author of the Šuḥuf-i-Ibrāhīm, fol. 152a, says, however, that Aḥvādī finished the work at Gujarāt, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Āgrah, A.H. 1036 = A.D. 1626, and entitled it Ka'bah-i ‘Irīfan. Some of Aḥvādī’s biographers give us the following list of his other compositions: a Maṣnawi, entitled Ya'qūb wa Yūsuf; a Sāqi Nāmah, entitled Nish‘ah-i Bikhumār (wrongly called by Bland and Sprenger “Nisār wa Khumār”); a Persian dictionary, called Surmāh-i Sulaymānī, founded on Būhrān Tābrizī’s famous lexicography, Būhrān-i Qāṭī’. A very full list of his works, given by the author himself in his Ka’bah-i ‘Irīfān, is quoted thus by the author of the Guldastah (see No. 692 below), fol. 89b:

دَرْسَ سَنَةٍ ١٣٠٦ عَرَائِسٌ دَارٌ أَكْرَمُ تَرْكُبَ دَادَمُ دَرْسَ سَلِّمَ الْبَصَلَمَ رَسِيدٌ

این نَسْخَهُ کَہَ کَبِیْعَةٌ عِرَائِسَتْ اَل عَرَائِسَ دَرَ اَحْمَدٌ آبَادَ گُچَرَاتَ سَنَةٍ ١٣٠٦
منتخب شد - تالیفات و منظومات برنی ترتیب است که از مبدا آمده در مثنویات اول یعقوب و يوسف بعد ساخت، نامه موسوم به نشان بیجار
سپس کمیه دیدار که مجموع ابعاد است اکتاف سفینه، که خزینه الدینیه است بس کمکه حرکتی نمی‌باشد، لوح محفوظ پس قلم قدرت که
بیت المعمور است دیوان قصاید مسمی به نصره العارفین دیوان قز
موسوم به دکتراء العارفین دیوان تراکم و ترکهات دیوان مقطعات و مطابلات
و اهلی و برهانات عبده و از ویاوه دیوان عین الحیات مسیشی بر انجه
در هند گفته شده‌ستاو مثنوی در مثنویات سرمه سیلیمی در لغت فرق و دری دیگر کافیه الیه شده در ریش سکی و مقاتلا مقایع و عینیه در تصور
که فوت شده و جغر اوحد که از تركیب تالیفات واقع است و عرقات العارفین
و عرقات العارفین و انتحاب کمیه علفان مسیش و حرفنی و مخال و دیوان
و دیوان آمید در جواب اشعار امیدی و دیوان اصولی و دیوان غزل
موسوم بهرام مسیش مع قدف مکرر که شیر و شکر فیز موسوم است دیوان

* جواهر زوار اه دیوان در و نفر که قصاید محض اذن

For Taqi Auhasil's life, see Tahir Naşr-əbādi, fol. 177b ; Makhzan- ul Garā'ib, fol. 121b ; Majma' - un- Nafā'is, fol. 88b ; Riyād- ush- Shu'arā, fol. 70b. See also Bland, J.R.A.S., vol. ix, pp. 134-136; Sprenger, Oude Cat., p. 95.

Complete copies of Auhasil's Taqkirah are very seldom found. Āzād, in his Khizānāh-i 'Amirah, p. 7, says that he had seen a copy of Auhasil's 'Urafdāt containing the letters س to ی، but that he had no copy to refer to at the time of writing his Khizānāh. Ārzū also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wālih, who condemns the 'Urafdāt, saying that it consists of "idle tales," etc., remarks thus:

ذكرى مسمى بعرفات كه مزخرفات فيسيان در منج كرده تاليف نمونة
مشتمل بر هفتاد هزار بيت و باز ارمان ذكرى دیگر انتحاب كرده است
مسمى بعیبة عزلان که اگر بنظر نکنه سنچان دقتیه پای برپد مایه مولف را
ارمان در سی پیامند .... در مثنویانش اشعار شتر گره بنظر رسید.
Árzú, however, says that he had never seen so copious a book, but that it wanted revision.

The work is divided into twenty-eight عَمَّا، each containing one letter of the alphabet. Each عَمَّا consists of three عَمَّا، viz., the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with ابُلْحَسْن رَوْدَاتِي، ends with محمد طاهر موسوی under خ. Which is the fifth name of the third عَمَّا.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third عَمَّا under the letter خ are omitted; and the notices of 138 poets, named in the index under these two عَمَّا, are wanting.

No. 686.

foll. 421–817; lines and size same as above.

The second volume of the 'Urafát, in continuation of the preceding.

It begins with محمد طاهر عطار and ends with محمد يوسف خان.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS. was transcribed by order of Mir Ṣābīr, 14 Jumādā, A.H. 1050.

The following note, written in a bold Nasta'liq, is found on the fly-leaf at the beginning of the first volume:—

بکاره بیست و هفتم شهر ذیحجه سال ۱۲۳۴ هجری این کتاب مستند را در مستقر الملك صدر أكبر آباد هیده نموده شد حق سبقانه تونویق مطالعه دهد.

The above is followed by a seal, most probably containing the name of the writer of the note; but it has been mutilated.

No. 687.

foll. 329; lines 20; size 11 × 6½; 8 × 3½.

تذکره طاهر نصر آبادی

TADKIRAH-I-ṬĀHIR NAṢĪRĀBĀDĪ.

Notices of eminent persons and Persian poets who flourished in the eleventh century of the Hijrah.
Author: Muḥammad Tāhir Naṣīrābādī

Beginning:

The author, who on foll. 272a-279a gives a long and wordy account of his life, says that he was born in Naṣīrābād (written here as well as in other places Naṣrābād, as read by Bland and Sprenger), a district of Isfahān. He says that he lost his father in a.h. 1044 = a.d. 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then, in a.h. 1027 = a.d. 1617. His ancestors held honoured offices under the Ṣafawī Kings of Persia; one of them, named Khwājah Ṣadr-ud-Din ʿAlī, enjoyed high position in the time of Mirzā Sulṭān Muḥammad Gūrgān, who ruled Isfahān prior to Mirzā Shāh Rukh. The author was a pupil and friend of Aqā Ḥusayn Khwānsārī and a panegyrist of Shāh Sulaymān Ṣafawī, to whom he dedicates the present work.

We learn from the preface that Tāhir commenced the work in a.h. 1083 = a.d. 1672, but evidently it received additions until a.h. 1089 = a.d. 1678, in which year Darwīsh Naṣīrā is said to have died: see fol. 315a. According to Ethē, India Office Lib. Cat., some copies contain additions up to a.h. 1092 = a.d. 1681.

The work is divided into a Muqaddimah, five Şafs and a Khātimah, as follows:

**Muqaddimah.** Kings and Princes, fol. 4b.

**Şaf I.** In three Firqaḥs (sections), viz., (1) Amīrs and Khāns of Īrān, fol. 8a; (2) Amīrs and Khāns of Hindūstān, fol. 29a; (3) Wazīrs, Mustaʿufīs and Secretaries, fol. 39b.

**Şaf II.** Sayyids and Nobles, fol. 54b.

**Şaf III.** In three Firqaḥs, viz., (1) Scholars and learned men, fol. 85b; (2) Calligraphers, fol. 118a; (3) Darwīshes, fol. 119b.

**Şaf IV.** Professional poets, in three Firqaḥs, viz., (1) poets of ʿIrāq and Khorāsān, fol. 121b; (2) poets of Mawarāʿun-Nahr, especially of Balkh and Bukhārā, fol. 257a; (3) poets of Hindūstān, fol. 264b.

**Şaf V.** The author and his relatives, fol. 269a.

**Khātimah.** Chronograms, logographs and riddles, ancient and modern, fol. 279b.

Copies of the work are noticed in Rieu, i, p. 368; Ethē, Bodl. Lib. Cat., No. 373; Ethē, India Office Lib. Cat., No. 669; Sprenger.
Oude Cat., pp. 88-108; Pertsch, Berlin Cat., p. 616. See also Bland, J.R.A.S., ix, pp. 137-140. A good and correct copy. Written, within gold and coloured ruled borders, in Nastālīq by a learned scribe, who gives the following chronogram for the date of the transcription of the copy, A.H. 1150:—

جو آخر شد كتابت جوين كاستن
که باشد نى المثل پر در گوهر
بکفتم با قلم تارييم بنويس
قلم شامی كنان كفتا شد آخر

The colophon, giving the date of transcription and the name of the scribe, runs thus:—

 بتاریخ نام دنی الحمجه يوم یکشنبه سنه ۱۴۱۱
یکهرا و یکصد و یکم چا از هجرت سید المرسالیی سلیل الله علیه و سلم صورت
انجام. پذیرفته راکه فقیر حقیر محمد مقمی ابن حاجی کمال اعفانی نفر له
ذنیه

Additions and emendations, written in the same hand as the text itself, are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1v, with a modern and tasteless illuminated head-piece, is supplied in a later hand.

An index of the contents, in a quite modern hand, is given at the end of the copy.

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No. 688.

foll. 124; lines 11; size 8 x 5; 5 x 3.

کلبات الشعراء

KALIMĀT-USH-SHU'ARĀ.

Biographical notices of the poets who flourished during the reigns of Jahāngir, Shāh Jahān and Aurangzib.

Author: Muḥammad Afdāl Sarkhwūsh, محمد افضل سرخوش.

Beginning:—

سنگ جال است و دیگر گفتگو جانا زمی بشنو
اگرهر لحظه جانی ناگه خواهج سخت بشنو

VOL. VIII.
According to the author of the Šuḫuf-i-Ibrāhīm, fol. 390°, Sarkhwūsh, son of Muḥammad Zāhid, was born in Kashmir during the reign of Shāh Jahān, A.H. 1050 = A.D. 1640. The author of the Mirāt-ul-Khayāl, a contemporary biographer of Sarkhwūsh, says that the poet was a Muğal by birth, and a grandson of Mir La‘l Beg of Badakhshān. According to the author's own statement in the preface, he was a hereditary servant of Ālamgīr, spent his youth in pursuit of rank and honour, and finally settled in Shāhjahānābād (Dihli). He was a pupil of Mūsāvi Khān Fīrat and Shāykh Muḥāmmad 'Alī Māhīr Akbarābādī, and was on intimate terms with Nāṣir 'Āli. He died in Dihli, according to Gul-i-Ra'nā, fol. 127b, and Nishtar-i-'Ishq, p. 874, in the fourth year of Farrukh Siyar's reign, A.H. 1126 = A.D. 1714, but according to Šuḫuf-i-Ibrāhīm fol. 390b, in A.H. 1127 = A.D. 1715. He completed the work in A.H. 1093 = A.D. 1682, for which the title forms a chronogram. A copy of the work is noticed in Rieu, i, p. 369. His poetical compositions are نير على نور, in imitation of Jalāl-ud-Dīn Rūmī's Maṣnawi; a romantic poem called سانغى ناهم, a حسن و عشق; two Maṣnawis, one entitled فضًا و قدر, the other on some peculiarities of India; and جنگ ناهم محمد گوش و خوش. He also wrote a prose work, called عظم شاه. The author of the Gul-i-Ra'nā, who mentions the above works, says that Sarkhwūsh also left two Diwâns, consisting of Qaṣīdahs, Gazals, Rubā'īs and miscellaneous poems, but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubries are left blank throughout. Foll. 120–124 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary Nasta'liq, within red-rulled borders.
Not dated; nineteenth century.

No. 689.

fol. 90; lines 14–15; size 9 × 5½; 7½ × 3½.

Hamīshah Bahār.

'Eternal Spring.'

A biographical dictionary of Persian poets who flourished in India from the time of Jahāngīr (A.H. 1014–1037 = A.D. 1605–1628)
to the accession of Muḥammad Shāh (a.h. 1131 = a.d. 1719), with
notices of some poets who lived in Akbar’s time (a.h. 963–1014 =
a.d. 1556–1605), arranged in alphabetical order.

Author: Kishan Chand Ikhlās.

Beginning:

The author Kishan Chand, with the poetical nom de plume
Ikhlās, was a Khatri Hindū of Shāhjahānābād. His father, Achal
Dās, was an admirer of learning and spent his time in the society of
the learned. Ikhlās died in the reign of Ahmad Shāh (a.h. 1160–
Sprenger, Oude Cat., p. 117, where a complete list of the poets
noticed in this work is given. See also Rieu, iii, p. 1086b. A copy
of the work is noticed in Ethé, Ind. Office Lib. Cat., No. 675.

The author says on fol. 20 that the date of composition,
a.h. 1136 = a.d. 1723, is obtained by doubling the numerical value
of its title.

The first poet mentioned in this copy, as in Ethé, India Office
Lib. Copy, is Mir Ilāhī. Amīr Khān Anjām, who is the first poet in
Sprenger’s list, and the second in Ethé’s, is the eighth in our MS.
Written in ordinary Nasta’liq, with the headings in red.
Not dated; latter half of the nineteenth century.

No. 690.

foll. 216; lines 14–16; size 7½ × 4½; 6 × 3½.

SAFINAH-I KHWUSHGU.

Biographical notices of Persian poets, with extracts from their
works.

Author: Bindražān Dās, with the takhallus Khwushgu بندراسب
داس البكاليس بخشغأ.

The author, a Hindū of the Bais tribe, was a native of Mathrā.
He enjoyed the company of Mirzá ‘Abd-ul-Qādir Bidil, Muḥammad
Afdal Sarkerwah and Shaykh Sa’id Ullah Gulshan, and was a
favourite pupil of Siraj-ud-Din ‘Ali Khān Ārzū, who in his Majma’-
un-Nafā‘ī’s, vol. i, fol. 137a, remarks that Khwushgū was his constant companion for twenty-five years. Both Ārzū and the author of the Gul-i-Ra‘nā, fol. 269a, say that Khwushgū dedicated the present work to ‘Umdat-ul-Mulk Amir Khān Anjām. The author at first was in service, but later on renounced the world and spent his days in piety in Ilāhābād. He died in ‘Azīmābād. The author of the Gul-i-Ra‘nā gives the following as the date of Khwushgū’s death:

The author began the work in A.H. 1137 = A.D. 1724, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ārzū added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376; Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age, and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets; i.e., 266 more than in Sprenger’s copy, which contains only 545. The present MS. comprises the extremely rare third volume, containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:

The first poet mentioned here is Ṭorajm. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:

The first poet mentioned here is Ṭorajm. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:

2. Ḥusaynī, a good poet of ‘Alamgīr’s time; was alive in A.H. 1103 = A.D. 1692, fol. 2a.
4. Shāh Ismā‘īl, with the takhlīl Dabīḥ and Dabīḥ, the son of Kamāl Muḥammad Maḡūl and companion of Muḥammad Tāhir Naṣrābādī and other poets of Īrān; came to India after performing three pilgrimages to Haramayn, i.e. Makkah and Madinah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3a.
5. Qadira, with the takhlīl ‘Irīfān; led a simple and obscure life in Iṣfahān; died in A.H. 1105 = A.D. 1694, fol. 3b.
6. Mirzā Nizām-ud-Dīn ʿAlī, with the takhlīs Tāli; was the son of Shāh Jahān's foster-brother, and chronicler of Shāhjahān-ābād; left a short Diwān. His son Mirzā Husām-ud-Dīn, then living in Shāhjahānābād, was also a good poet, fol. 4a.

7. Sirājā, with the takhlīs Naqqāsh, of Isfahān; was the sister's son of the calligrapher, Shafi'ī; did not come to India, but spent his time in Isfahān in poetical discussion with Mirzā Ḥasan Wāhib; lived for more than one hundred years; died, according to the chronogram composed by Shafi'ī Aṣār, in a.h. 1005 = a.d. 1604, fol. 4b.

8. Mirzā Muḥammad Tāhir, with the takhlīs Tāhir, of Naṣrābād; wrote a Taḏkirāt of the poets of Irān, Turān and Hindūstān from the time of Shāh ʿAbbās, and rendered great help in writing the present Saḥīnah. His ancestor, Khwājah ʿṢadr-ud-Dīn ʿAlī, held high positions under Mirzā Sulṭān Muḥammad, and built three Madrasahs in Isfahān. His father led a miserable life. The poet was born in a.h. 1048 = a.d. 1642 (but see his Taḏkirāt, No. 657, where the date of his birth is fixed in a.h. 1027 = a.d. 1618), and spent his early life in coffee shops, until he received full training under Aqā Ḥusayn Khwānsārī, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzā ʿṢā'īb and Mirzā Jalāl Asir. He wrote a Maʿṣnawī, in imitation of the artificial Maʿṣnawī of Ahlī Shirāzī, fol. 5a.

9. Mirzā Bādī-uz-Zamān, the eldest son of the above-mentioned Tāhir Naṣrābādī; was well skilled in riddles, poetry and prose, fol. 7a.

10. Ḥājī ʿAbd-ul-Wāsī, with the takhlīs Aqdas; the son of Ḥājī Muḥammad Jān Qudṣī; attached to the service of Zib-un-Nisā Begam till the end of ʿĀlamgīr's time, fol. 7a.

11. Mir Muḥammad Ḥāshim, with the takhlīs Maḍmūn and Maṣhrābī, of ʿĀzimābād, Patnā; was a pupil and clerk of Mirzā Muʿīz Mūsawi Khān Fīṭrāt, at the time of the latter's Diwānī of the said place, fol. 7b.

12. Muḥammad Ibrāhīm, with the takhlīs Inṣāf; Indian-born, a pupil of Mirzā Muʿīz Mūsawi Khān, but died in his youth; left a short Diwān, fol. 8a.

13. Mir Jamīl, with the takhlīs Sūzī, originally of Bukhārā; was a Maṣḥābdār of ʿĀlamgīr's time and an intimate friend of Mirzā Bīdīl: left a short Diwān, fol. 8b.

14. Mirzā ʿĪsāʾī, with the takhlīs Hijāb; a Muḥājal of Persia; came to India towards the close of ʿĀlamgīr's time, fol. 8b.

15. Muḥammad Ishāq, with the takhlīs Shaukat, of Bukhārā;
came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Şafi Quli Khan, the Governor; was also favoured by Mirzâ Sa’d-ud-Dîn Muḥammad Râqîm, the wazir of Khurâsân, and was alive there till A.H. 1105 = A.D. 1694. The date of his death is unknown, fol. 9b.

16. Mukhlis Kāshī, a popular poet; his Diwân is well-known, yet Naṣrâbâdî does not mention him in his Taḏkirah, fol. 10b.

17. Shâfi’î, with the takhallus Aṣâr; blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his Diwân was before the writer. From the Târikh, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11b.

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted.

Miyān Shâh Nâṣir with the takhallus ‘Ali, son of Rajab ‘Ali Ḥâlî, a Panjâbî Sayyid, was born in Sirhind. The statement of Tâhir Naṣrâbâdî that ‘Ali was a Chehâl (slave) of Kashmir is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with ‘Alamgîr, who became displeased with the poet’s manners. He subsequently attached himself to the service of Nawâb Dulfâqâr Khân Nusrat Jang, from whom he received warm favours. He died 20 Ramadân, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Nizâm-ud-Dîn Auliyyâ, fol. 13b.

Mir Muḥammad Zamân, with the takhallus Râsîkh, a Sirhindi, the son of Mir ‘Imâd and pupil of his own uncle, Mir Mafâkhir Husayn Şâqib; received high manseabs from Muḥammad A’zam Shâh, but was subsequently dismissed. His sister’s sons, Mir Gâzi Shahid and Irâdât Khân Wâdîh, were his pupils. He died A.H. 1107 (A.D. 1696), fol. 17b.

Mirzâ Quṭb-ud-Dîn, with the takhallus Mâ’il, the elder brother of Mirzâ Nizâm-ud-Dîn Tâlî, a pupil of Mirzâ Mu’izz Mûsâwî; suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramadân, A.H. 1108 (A.D. 1697). Besides his Diwân and Maṣnawi, which are popular, he left a beautiful سانقی نامه, fol. 19b.

‘Āqil Khân, with the takhallus Râzî and bearing the name ‘Askari, a Sayyid of Khwâf, was the Bakshî of Prince Aurangzib, and later the Şubahdâr of Shâhjahânâbâd; was well versed in Shûfism, and to him Mirzâ Bidîl owes his eminence; was a disciple of Shâykh Burhân Shâṭtârî Burhânpûrî, whose discourses he wrote down; is the author of: (1) مرجع, (2) (illegible), (3) لوج حوی و (4) قصة عشق راجه رانی سین بالدماوت عصبي يضع و پرون الع. He also
left a Diwan. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Alamgir's reign, fol. 20a.

Imam Quli Khân, with the takhallus Muntahi, of a family originally of Írán, but Indian for two generations; was an intimate friend of Miyân Nâşir 'Ali; his short Diwan had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21a.

Shaykh Maḥmûd, with the takhallus Hayrán, of Sîrînd; followed the model of Miyân Nâşir 'Ali, fol. 21b.

Mir Hâdi, with the takhallus Sharar, an eminent poet of Persia, fol. 22a.

Hîfz Ullah Khân, with the takhallus Hifzi, the son of Nawwâb 'Allâmi Sa'd Ullah Khân, prime minister of Shâh Jâhân; received the Sûbahdâri of Sistân and Tattah towards the end of 'Alamgîr's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khân, with the takhallus Qâbil (also dead at the time of writing), in Dakhân, where the latter had come with Nizâm-ul-Mulk Aşaf Jân, fol. 22a.

Shukr-Ullah Khân, with the takhallus Khâksâr, a Sayyid of Khwâf, son-in-law of 'Aqil Khân Râzi; left a short Diwan and a commentary on Rûmi's Maşnawi; died A.H. 1112 (A.D. 1700), fol. 22b.

Mûlâ Muhammad Sa'id, with the takhallus Ashraf, the son of Muhammad Sâlîh Mâzandarâni, and daughter's son of Muhammad Taqi Majlisi; came to India towards the close of 'Alamgîr's reign, and was appointed tutor to Zib-un Nisâ Begam; died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24b.

Shaykh Husâm-ud-Dîn, father of the writer's master, Sirâj-ud-Dîn 'Ali Khân Arzû; was a Manşabdâr under 'Alamgîr, and died A.H. 1115 (A.D. 1703), fol. 25b.

Muhammad Akram, with the takhallus Ganîmat, received his training under Mir Muhammad Zamân Râsîkh; spent some time in the company of Mîrzâ Urluq Beg, the Faujdar of Sialkot; wrote the Maşnawi قیصر عشقا , A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mîrzâ 'Abd-ul-'Azîz (the son of the just mentioned Mîrzâ); fell in love with a boy named Shâhid, fol. 25b.

Khwâjah 'Abd-ur-Raḥîm, with the takhallus 'Abid, of Tûrâni origin; led an ascetic life, and generally spent his time in the company of Nâşir 'Ali, fol. 27a.

Mir Jalâl-ud-Dîn, with the takhallus Siyâdat, a Sayyid of the Panjâb; settled in Lahore; was a great poet, and has left a Diwan; had three brothers, all of whom were good poets, fol. 27a.
Mir Ahmad, with the *takhallus* Fâ’iq, the brother of Mir Jalâl-ud-Din Siyâdat; is said to have been, as his brother was also, a pupil of Mirzâ Dârâb Jûyâ, fol. 28°.

Mir Najât, brother and pupil of Mir Jalâl-ud-Din Siyâdat, insane during the last portion of his life; has left a Diwân, fol. 30°.

Mir Madhûsh, another brother and pupil of Siyâdat; author of a Diwân; held high posts in Lahore towards the end of `Alamgir’s reign, fol. 30°.

Mirzâ Abûl Fath with the *takhallus* Fâtîh, the brother’s son of Muhammad Husayn ‘Arîf Şâhzwârî; came to India from Islahân towards the end of `Alamgir’s reign, fol. 20°.

Muhammad Sa’îd Qurayshi, of ‘Azmâbâd, Patnah, a companion of ‘Âqil Khân Râzî; well versed in the various branches of Arabic and Persian literature; left fifty-five works:

أَزْتَالِيف وَتَصَلَفَ مِثْل شُرُوحٍ مَعَامَاتٍ حَزيَى وَشرَوحٍ كَانِهٍ وَشَتَие١
وَتَمْدِيدٍ وَدِيْگَر‫ مَنْداوَاتٍ مَانَفَذ١ عَروضٍ وَقَوَايِنٍ وَغَيْر ذَلِك تَرْبُوبٍ بَنْجَاه١
وَمَنْفِضَهُ دَارُد١

The scholars of ‘Azmâbâd treat his works as authorities. He wrote a Diwân, in which he adopts the *takhallus* Sa’d and also Gâlib, and left a Maṣnawi, fol. 30°.

Muhammad ‘Âshiq Himmat, a pupil of Miyân Nâsir ‘Ali. The writer had heard from his (Nâsîr Ali’s) son, Miyân ‘Ali ‘Azm, that Muhammad ‘Âshiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islam by Nâsîr ‘Ali. He lived in Lahore; but, having incurred the displeasure of Himmat Khân Bahâdur, went to Gorakhpûr and Oude, and spent some time with Abûl Fath Khân Junûn. He left a Diwân and a Maṣnawi, fol. 30°.

Shaykh ‘Abd-ul-Wâhid, with the *takhallus* Wahshat, of Thanesar; received training from Miyân Nâsir ‘Ali, through whom he gained reputation; lived with Shâh Gulshan Ullah in Aurangâbâd, and left a Diwân and Maṣnawi, fol. 31°.

Mirzâ Abû Turâb, with the *takhallus* Baydâ, of Persian origin; lived in the company of Nawwâb Dulfâqâr Khân of ‘Alamgir’s time, and received liberal rewards from him, fol. 32°.

Mir ‘Ali Ridâ, with the *takhallus* Haqiqat, a relative of Mir Mafâkhîr Husayn Saqib of Sirhind; wrote a Maṣnawi in the metre of Yûsuf and Zalikhâ, fol. 32°.
Sháh Muḥammad Afdal, with the takhallus Afdal; was a relative of Sháh Muḥammad Abul Maʿālī, a saint of Lahore, fol. 32a.

Mullá Jamāl, who adopted the takhallus Suwaydā, and also Farḥatī and Ijābat, was a poet of Lahore; left three Divāns and nine Maṣnawis, fol. 32b.

Shaykh Muḥammad Afdal, with the takhallus Muḥaqqar, of Ilahābād, was a Khalīfah of Mir Sayyid Muḥammad of Kālpī. His genealogy reaches Abbās, the uncle of the Prophet. His original home was Sayyidpūr in Gāzipūr, but he settled in Ilahābād at the desire of his Pīr. He composed several works in Arabic and Persian, and his حکم منقول مولانا روم is well-known. He died on Friday 15, Dūlājjaḥ, A.H. 1114 (A.D. 1702), fol. 33a.

Rabīʿ-ī Balkhi, a poet of the latter part of ‘Ālamgīr’s time; received his takhallus from Mullā Shaukat, fol. 33a.

Muḥammad Saʿīd, with the takhallus Iʿjāz, a middle-class man of Shāhjahānabad, was a pupil of Shaykh Ḥād-ūl ʿAzīz Ḥizārat. He spent his last days in Multān in the company of the Sūbāshdār of that place. He died A.H. 1117 (A.D. 1705), fol. 33a.

Ḥājī Muḥammad Aslam, with the takhallus Sālim, originally from Kaṣhmir, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fānī, the master of Mullā Tāhir Gani. For a long time he was attached to the service of Muḥammad Aʿzam Sháh, who permitted him to go on pilgrimage. On his return he visited Mirzā Bīdīl, who held his Diwān in high estimation. He died in Kaṣhmir, A.H. 1119 (A.D. 1707), fol. 34a.

Shāhzhādah Muḥammad Aʿzam Sháh, entitled Ali Jāh, with the takhallus Aʿzam, was born in A.H. 1056 (A.D. 1646). He died 18 Rabīʿ 1, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humayūn, near the tombs of Murūd Bākhsh and Dārā Shikāh. Mirzā Bīdīl, Mir Muḥammad Zamān Rāsīkh, Hājī Aslam Sālim and Ḥākīm Shaykh Husayn Shuhrat were his court poets. He composed beautiful Hindi poems, and his compositions on music are well known, fol. 36a.

Izād Bākhsh, with the takhallus Rasā, the grandson of Asaf Khān Jaʿfar and the pupil of Shaykh ʿAbd ul ʿAzīz ʿIzzat, was a Shiʿah, converted to the Sunni belief by his master ʿIzzat, and therefore for a long time used the takhallus Sunni, which he subsequently changed to Rasā. His two compositions are mentioned thus:
He served 'Alamgir in several capacities; but when Sultān Muḥammad 'Azīm, the second son of Shāh 'Ālam, advanced from 'Azimābād to Akbarābād, and preparations for a war between the royal army and 'Āli Jāh were being made, Īzād Bakhshe Rasā, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38a.

Mir Najib, with the takhallas 'Āli, the Amin of Jizyeh at Akbarābād towards the close of 'Alamgir's reign; has left a short Diwān, fol. 38b.

Sayyid Hasan, with the takhallas Šmā, of Bilgrām in Qannauj, was well-versed in Arabic, Persian and Hindi. He was the elder brother of Sayyid 'Abd-ul-Wāhid, takhallas Dauqi, and died in youth, A.H. 1119 (A.D. 1707), fol. 39a.

Muḥammad Riḍā, with the takhallas Niyāz, spent most of his time in Aḥmadābād, and died A.H. 1120 (A.D. 1708), fol. 39b.

Mirzā Barkhwurdār Beg, with the takhallas Fardī, the son of Yādgār Beg of A'zam Shāh's time was the pupil of Mirzā Bidīl. He was killed in battle with Muḥammad A'zam Shāh, A.H. 1119 (A.D. 1707), fol. 39b.

Shaykh Kamāl-ud-Din, with the takhallas Afsari, of Dihli, the Khalifah of Sayyid Muḥammad of Kālpī, flourished in 'Alamgir's time. He composed the Mašnawi, Raḥbār-i Raḥbār, fol. 39b.

Sayyid Husayn, entitled Imtiyāz Khān, with the takhallas Khālīs, was a Ridāw i Sayyid of Persia. He came to India in the beginning of 'Alamgir's reign, and the Emperor married him to the daughter of Mir Hādi, better known as Faḍā'īl Khān. He was the Diwān of 'Azimābād under Prince Muḥammad 'Azīm-ush-Shān, and the Hāvili built by him in 'Azimābād on the bank of the Ganges still looks fresh. He received the title of Imtiyāz Khān from Bahādur Shāh. He composed a long Diwān, to which Mukhliṣ Khān, takhallas Paydā, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistān, and Mir 'Abd-ul-Jalil Bilgrāmī wrote the following Tārikh of his death: AḥĀ' ākā miyān Khān, fol. 40b.

Khālīs, another poet, who lived in Hindūstān and Dakhan. Nothing is known of his origin and family connections. His Diwān
had been seen by Arzū. He composed a Maṣnaawi in praise of Indian fruits, fol. 42b.

Mun'im Khan Khān Khānān Bahādur Shāhī, with the takhallus Mun'im, once a companion of Rūḥ Ullah Khān, Mīr Bakhtābī of 'Ālamgīr's time. He was the Wakil, and later the Dīwān, of Prince Muḥammad Mu'āẓzam Bahādur Shāh. On Bahādur Shāh's accession to the throne Mun'im became wazir of all the dominions of India, and received the title of Khān Khānān. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works مکاتبات معمولی and مکاتبات معمولی, fol. 42b.

Shaykh Jamāl Ullah, with the takhallus Lāmi', of Akbarābād, who spent his whole life in earning his livelihood by teaching Hindū boys, and died in Bahādur Shāh's time. His Dīwān and Maṣnaawi consist of from two thousand to three thousand verses, fol. 43b.

Karam 'Ali, with the takhallus Karam, a soldier of Bahādur Shāh, in whose praise he composed Qasīdahs, fol. 43b.

Mīrzā Muḥammad Beg, with the takhallus Birang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711), fol. 44a.

Rafi' Khān, with the takhallus Bādil, the brother's son of Wazir Khān 'Ālamgīrī. He versified the prose work, Ma'ārij-un-Nubūwat, in forty thousand verses in the metre of the Shāh Nāmāh, and entitled it حملة حیدری. He died in Bahādur Shāh's reign, fol. 44b.

'Aqīl Khān, with the takhallus 'Āshiq, one of the best pupils of Mīrzā Bīdil. He died in youth, A.H. 1124 (A.D. 1712). He left a Dīwān, fol. 45a.

Nawāzish Khān, with the takhallus Tāli', the son of Islām Khān Rūmī. His house was always full of poets. Mir Aḥsan Ḥād and Nūr Muḥammad Husayn Najīb were his companions. He wrote a short Dīwān, and died in the time of Bahādur Shāh, fol. 46a.

Mukhlīs Khān, with the takhallus Paydā, a Sayyid of Persia, who held the post of تخت بخشي under 'Ālamgīr, and died in the reign of Bahādur Shāh, fol. 46a.

Ḥakīm Mīrzā Muḥammad Ni'īmat Khān, with the takhallus 'Āli, and entitled Dānishmand Khān, was originally from Maṣḥhad. After performing the pilgrimage, he came to India in the middle of 'Ālamgīr's reign. He was skilled both in prose and poetry, and wrote قمر بخشي بادر شامی in prose. His work, entitled وقائع حیدریا بیواین نصاب الصبران is beautiful. His taḥdīm of the verses of قمر بخشي بادر شامی is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahādur Shāh. His Dīwān consists of five thousand verses, fol. 46b.
Muḥammad Yūsuf, with the takhāllus Qadim, the uncle's son of Quṭb-ud-Dīn Mā'īl, received full training under Sarkhwush, and died in early youth. fol. 49a.

Mīr Aḥmad Akbar, with the takhāllus Akbar, of Daulatābād in Dakhān, was the author of a Dīwān and two Maṣnawīs. Nothing further is known of him. fol. 48a.

Mīr Sayyid Muḥammad, with the takhāllus Sāqīb, a pupil of Mīr Tāhir ‘Alawī. He suffered from insanity. He left a Dīwān, fol. 49a.

Mīr ‘Aḥmad-ul-‘Alī, with the takhāllus Tāli’, of Sabzwar, received training from Mīr Sāqīb, fol. 49b.

Aqā Ibrāhīm, with the takhāllus Faydān, the son of Aqā Muḥammad Ḥusayn Khān Nājī. A large number of poets always assembled in his house, the author being one of them. Mīrzā Bīdāl was generally invited by him. He died of consumption, in his youth, in the time of Muḥammad-ud-Dīn Jāhāndār Shāh, a.h. 1124 (A.D. 1712), fol. 49b.

Mīrzā Ayyūb, with the takhāllus Jaudat. His father, Muhammad Salīm, came from Badakhshān to India. In a.h. 1114 (A.D. 1702) he became Amin of Jīzāyah at Alwar in Mewāt. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dihlí, and Sarkhwush composed the following Tarīkh of his death: อภิوب نبشت كودة مسکین، fol. 51a.

Ahmad, with the takhāllus ‘Abrāhīm, an educated man of Shāh-jahānābād and a good musician. He died in a.h. 1125 (A.D. 1713), fol. 51b.

Ḥaḍrat Shāh ‘Aḥmad-ul-‘Aḥd, with the takhāllus Wahādat, but better known as Miyān Ghul, the grandson and the Khalijah of Shaykh Ahmad Sirhindī, popularly called Mujaddil Alī Sānī. He was a darwīsh of high rank, and lived in Fīrūzābād, old Dīwānī, where he died in the reign of Muhammad Farrukh Siyar, a.h. 1126 = A.D. 1714. He left a small Dīwān, fol. 52a.

Aqā Muhammad Ḥusayn Khān, with the takhāllus ‘Nağī, originally from Shīrāz, was skilled in caligraphy; wrote good Nashḵ and Ta’liq hands, and has left a Dīwān. He lived for the most part in Jahānābād, but towards the end of his life he was sent to Bengal as Dārogah in the beginning of Fattakh Siyar’s reign, and died there in a.h. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53a.

Muhammad Afdal, with the takhāllus SarkHWUSH, the second son of Muhammad Zāhid, who was attached to the service of ‘Aḥmad Ulugh Khān Zakhmī, after whose death all the five sons of Zāhid entered the service of the king. Sarkhwush was born in Kashmir, a.h.
1050 = A.D. 1641, in the reign of Shāh Jahān. Tāhir Naṣrābādī's statement that Sarkhwūsh was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwūsh, and received from him the takhallus Khwushgū. He died in Muḥarram, A.H. 1126 = A.D. 1714, at the age of seventy-six. His Kulliyāt consists of about forty-five thousand bayts. His other compositions are: مثنوی نورِ علی نور. which he wrote in imitation of Manlānā Rūmīs Maṣnawi, مثنوی—ساتی تامه—مثنوی حسن و عشق. جملاته مسعود مثنوی در بیان بعضی خصوصیات هندوستان-قضا و قدر—His prose works are: دباجیه مثنوی—جُوْش و خوش; and اعظم شاه دیوان. fol. 53b.

Hakīm ‘Abd-ur-Razzāq, with the takhallus Mashrab a Sayyid of Isfahān, came to India towards the end of ‘Ālamgīr's reign, and settled in Bareilly. He spent a portion of his life in Lucknow, and was for some time attached to Nawāzish Khān Tālī. He was well-skilled in ma‘qūlāt, manqūlāt and medicine. He died in A.H. 1127 = A.D. 1715, fol. 50b.

Hāfiz Muḥammad Jamāl, with the takhallus Talāsh, flourished in the reign of Shāh ‘Ālam, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a Diwān, fol. 60a.

Khwājah Abul Fath Khān, with the takhallus Junīn, was of Kašmīrī origin. In ‘Ālamgīr's reign, he was the Diwān of Gorakhpūr, in Oude, where he settled. In Shāh ‘Ālam Bāḥādur Shāh’s reign he became the Diwān of Lucknow, and subsequently of Aṣīmābād. He died in the latter place, after his dismissal. His body was removed to Gorakhpūr, where it was interred in the grave built by him. He is the author of a Diwān. His grandson, Khwājah Muṣaffar, was still living in Patna, fol. 60a.

Mirzā Abul Ma‘ālī, entitled Wazārat Khān, with the takhallus ‘Āli, was a native of Īrān, but flourished in India, and held the post of Diwān under Farrukh Siyar. He is the author of a Diwān, and died in A.H. 1128 = A.D. 1716, fol 60b.

Mirzā Mubārak Ullah, with the takhallus Wādhī, the grandson of Irādat Khān, the Subahdār of the Deccan in ‘Ālamgīr's time, was a pupil of Mir Muḥammad Zamān Rāsikh, and composed a Qasīdah, entitled فلک المبارک. He died in the reign of Farrukh Siyar. He left a bulky Diwān and a prose work on Ṣūfīsm. He left another prose work, in praise of the royal bath room, fol. 61a.

Shaykh ‘īsmaṭ Ullah, with the takhallus Kāmil, a Shaykhzādah of Murādābād, received the takhallus from Mirzā Bīdīl. He died in the reign of Farrukh Siyar, fol. 62b.
Mir 'Abd-ur-Raḥmān, with the takhlīlūs Girāmī, the son of Amānāt Khān of 'Ālamgīr's time, fol. 63a.

Mirzā Faqīrā, entitled Sayf Khān, the son of Tarbiyāt Khān of 'Ālamgīr's time, was a good soldier, fol. 63b.

Gustākb, a good poet, fol. 63b.

Muḥammad Amin, with the takhlīlūs Maṭla', of whom, however, the author knew nothing. Khān Şāhib (Ārzū) had seen his Diwān, fol. 63c.

Mir Muḥammad 'Ali, with the takhlīlūs Maṭla', a Sayyid of Irān, was a companion of Māḥyar Khān, the Faujdār of Islāmābād, Mathrā, in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64a.

Mirzā Hātim Beg, with the takhlīlūs Hātim, well-skilled in Shikastah hand. Khwushgū practised Shikastah hand under him. He learnt the Shikastah hand from Mir Ğulām 'Ali Buzurg and (?) Mir 'Abd-nas-Şamād Sūkhān (the pupil of Dirāyāt Khān, son of Kifāyat Khān). He was a disciple of Hazrat Şāh Gūlshan Ullah, and died in Farrukh Siyar's time, fol. 64a.

Mirzā Muḥsin, with the takhlīlūs Du'īqādār, enrolled himself as a soldier under prince Şuḥjā', and was from his early age a companion of Mirzā Bīdīl. Khwushgū saw him, he being then more than ninety years of age, in the company of Bīdīl, fol. 64b.

Mir Sayyid Ja'far, with the takhlīlūs Rūhī, was a Ni'mat Ullāhī Sayyid. One of his ancestors, named Maḥmūd, settled in Jalesar, a dependency of Āgrah. He wrote a Diwān, fol. 65a.

Sadānānd, with the takhlīlūs Bitakallūf, uncle of Khwushgū, was originally from Lakhnauti. His ancestors served under Dārā Shīkūh. He wrote a Diwān, which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, a.h. 1129 = a.d. 1717, fol. 65b.

Mir Muḥammad Ḥanīf, with the takhlīlūs Ulfāt, the elder brother of Mir Muḥammad Afdāl Şābit, died in a.h. 1130 = a.d. 1718, fol. 66a.

Mirzā Abū Tālib, with the takhlīlūs Hīnā'ī, of Ṣafavī, chief calligrapher of Sultān Ḩusayn Şāfawī's time, was well-skilled in writing the Shikastah hand. He died in a.h. 1130 = a.d. 1718, fol. 66a.

Mirzā Muḥammad Muḥsin, with the takhlīlūs Tā'īr, lived in Yazd, in Sultān Ḩusayn Şafawī's time. In Farrukh Siyar's time he sent his Diwān to Ḥakīm-ul-Mamālik Şaykh Ḥusayn Shuhrat, and the quotations are from it, fol. 66a.
Mizār Ġāzī, with the takhallus Shahīd, a relative of Mirzā Raushān Dāmir, and the pupil and sister’s son of Muḥammad Zamān Rāsīk, was an intimate friend of Ḍūmād Yār Khān Yaktā, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the Maṣnawi in imitation of Zulālī’s سبعة سيرة. His other Maṣnawi is شم حنون, fol. 67a.

Sayyid ‘Abd Ullah, with the takhallus Qābil, a Bilgrāmī Sayyid, who knew Arabic, Persian and Hindi well, and was skilled in the military art. He served under Sarhāland Khān Dilāwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67b.

Mīr Muḥammad Aḥsan, with the takhallus Ījād, was a descendant of Shāh Sayyid Nūr-ud-Dīn Mubārak Ḡaznawi. After spending some days in the company of Nawāzish Khān Tā’ī, he went to Gujarāt, and enrolled himself among the soldiers of Muḥammad A’zām Shāh, and enjoyed there the society of Mīrzā Bīdīl, Hājī Aslām Sālīm and Shāh Gulsan. Subsequently, he became the Faujdār of Itāwah under Muḥammad Māh, alias Khair Andīsh Khān Kanbūh. In Bahādur Shāh’s reign he entered the service of Nawwāb Nizām-ul Mulk, and got through him the mansāb of three hundred under Prince ‘Aẓīm-ush-Shāh. In Farrukhī Siyar’s reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death, fol. 68b.

Mizār Dā’ūd Masjīhādi, the Mutawalli of the tomb of the eighth Imām ‘Alī Musī Ṛidā, was one of the best poets of Masjīhād. He died in the reign of Sūltān Husayn Safawī, at the age of seventy, fol. 69b.

Nūr Muḥammad ‘Ali, with the takhallus Tamkīn, was of Persian origin, but flourished in Hindūstān. Khwushgū visited him at Ajmīr towards the close of ‘Ālamgīr’s reign. It is known from Gulāb Rāfī Mukhlīs, the Munšī of Nawwāb Zabardast Khān bin Ibrāhīm Khān, that Mīr Tamkīn was the brother’s son and pupil of Mīr ‘Abd-ur-Rasūl Istīqā, and that he died in A.H. 1132 = A.D. 1720, fol. 70b.

Kamtar (sic), whose origin and pedigree could not be ascertained, fol. 70b.

Bhūpat Rāfī Bayrāgī, with the takhallus Bígam, a Khatri Hindū, whose ancestors were Qānūngūs in the Panjāb. He fell in love with a Hindū boy, named Narāyan Chand, and after relinquishing the world became the disciple of Narāyan Bayrāgī. He wrote the Hindi work پورتھ چند یتاش in the name of the boy. In his early age he received lessons from Sarkhwus. Khwushgū, in his fourteenth year, derived
knowledge from him. He left several compositions. His Magnawī on the stories of the Indian saints is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 70b.

Mirzā Abd-ul Qādir, with the takhallus Bidil, was a Muğal of the Ailās tribe. His father, Mirzā 'Abdul Kháliq, was a man of great piety. Bidil was born in A.H. 1054 = A.D. 1646. Maulānā Qāsim Darwīsh, a friend of his father, found out the Tārīṣh for the date of his birth. He finished the Qurān at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzā Qalandar. At first he was attached to the service of Shāh Shujā', the second son of Shāh Jahan. He at first adopted the takhallus of Razmi, which he subsequently changed to Bidil. He entered the service of Muḥammad A'zam Shāh, who gave him a mansab of five hundred, and under whom he served for twenty years. During this time he received literary help from Shaykh 'Abd-ul-'Azīz Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shāhjahan-ābād, where Khūshgū visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Shīism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Muhābbārat. His and his were sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Safar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death, fol. 73a. [For his works, see vol. iii, p. 195, of this catalogue.]

Nāẓim Khān, with the takhallus Fārīg, was of Qumm. He came to Sind, and thence to Dihlī, where he received a mansab and the title of Nāẓim Khān. He died in the beginning of Muḥammad Shāh's reign, fol. 97a.

Sayyid Amir Khān, 'Alamgīr Shāhī, a Sayyid of Sind, was the Šubahdār of Akbarābād in Bahādur Shāh's time, and became the Šadr of Hindūstān in Farrukh Siyar's time. He died in the beginning of Muḥammad Shāh's reign. He is said to have left a small Dīvān. His takhallus could not be ascertained, fol. 97b.

Mirzā Arjumand, with the takhallus Āzād and Junūn, the son and pupil of Mirzā 'Abd-ul Ğāni Beg Qubūl, fol. 98a.

Muḥammad 'Atā Ullah, with the takhallus 'Atā, a native of Amroha in Moradābād, was a pupil of Mirzā Bidil, and died A.H. 1136 = A.D. 1724, fol. 98a.

Sayyid Ṣalābat Khān, with the takhallus Sayyid, from Surat,
a pupil of Mirzā 'Abd-ul Ǧāni Beg Qubūl, was the Mir Āṭish in Farrukh Siyar's reign, and a friend of Ǧamsām-ud-Daulah, son of Amir-ul-Umarā Bahādur. He is the author of a Dīwān, and died in A.H. 1137 = A.D. 1725, fol. 99a.

Mirzā 'Abd-ul Ǧāni Beg, with the takhlīš Qubūl, originally from Kašmir, was a pupil of Mirzā Dārāb Beg Jūyā, and lived in the old fort of Dīhil. He wrote poems in praise of Ǧamsām ud-Daulah, Nawwāb Ǧīzām-ud-Mulk, and Mir Jumlah Ṭarkhān. Khwushghū visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzā Girāmī, was living then, fol. 99b.

Mir 'Abd-ul Jalīl, with the takhlīš Wāsiṭī, of Bilgrām, at first adopted the takhlīš Ṭarāzī. His father, Mir Sayyid Aḥmad, was a pious man. 'Abd-ul Jalīl was born 13 Shawwāl, A.H. 1071 = A.D. 1661. He entered the service of Ǧālamgīr in A.H. 1111 = A.D. 1700, and obtained a manṣāb and the posts of Bakhshigārī and chronicler of Gujarāt. Later, he became the Bakhshī and the chronicler of Sistān, which posts he retained till the reign of Muḥammad Ṣāh. In his youth, he wrote the Maṣnawi. He died 23 Rabi‘ II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrām, and buried by the side of his father's tomb on the 6th of Jumādā I. He died at the age of sixty-six years, six months and ten days, fol. 101b.

Lālāh Sukhrāj, with the takhlīš Ṣabqat, a Hindū Kāyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khān Wažīr. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzā Bīdil. For a time he served under Sayyid Asad Ullah Khān, popularly called Nawwāb Auliyā, as Mir Sāmān and Diwān. He was present in the army of Amir-ul-Umarā Sayyid Husayn 'Ali Khān in the conquest of the Deccan, and composed a Maṣnawi of 700 verses on the conquests of the Sayyid, in the style of the Shāh Nāmah. He died in Shab‘bān, A.H. 1138 = A.D. 1726, fol. 103a.

Furṣat, of Kašmirī origin, received training from Ḥadrat Shāh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105b.

Bhūpat Rāi, with the takhlīš Bāniyāh, of Sahāranpūr, lived in Aṯām Shāh's time, and died in A.H. 1139 = A.D. 1727, fol. 106a.

Gulāb Rāi, with the takhlīš Mukhlīš, the son of Gūr Dās, who was the Munshi of Nawwāb Zabardast Khān, son of Ibrāhīm Khān. He was a Khatri Hindū. In the reign of 'Alamgīr, when the author was in Ajmīr, he visited Mukhlīš several times, and again in Sir-
hind, when Mukhliṣ and Munṣḥi Qalandar Khān were staying there, fol. 106b.

Shaykh Sa'd Ullah, with the takhlīṣ Gulshan, a Shaykhzādah of Burhānpur, was a great saint of the Naqshbandi order, and a disciple of Shaykh 'Abd-ul Aḥad, alias Gul Muḥammad, with the takhlīṣ Aḥad. He spent twenty years in Aḥmadabād, Aurangābād, and in cities in the Deccan, and twenty years in Shāhjahān-ābād, in the mosque built by Zib-un-Nisā on the banks of the Jamna. His Kulliyāt consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumādā I, A.H. 1140 = A.D. 1728, and was buried in Aḥdipūrah, near Shāh Ganj, in a place belonging to Khwājah Muḥammad Nāṣir, fol. 106b.

Mīr 'Abd-us-Ṣamad, with the takhlīṣ Sakhun, a Persian Sayyid. He received the takhlīṣ from Mīrzā 'Abd-ul Qādir Bidīl, from whom he received training at first. He finally went to Aḥmadabād with Mubāriz-ul-Mulk Sarbāland Khān, and died there A.H. 1141 = A.D. 1729, fol. 110b.

Mīyān Fādil Ullah, with the takhlīṣ Khwuehtar and Hunar, the second son of Miyān Muḥammad Afḍal Sarkhwush, was in the service of 'Ali Aḥmad Khān, through whose influence he received the mansūb of five hundred and the title of Hunwar Khān. He died in youth, A.H. 1141 = A.D. 1729, fol. 111a.

Mīr 'Azmat Ullah, with the takhlīṣ Biqhabar, was the son of Mīr Luṭf Ullah. He wrote several Ṣūfī treatises and Maṣnawis. Mīrzā Bidīl enjoyed his society, and it is said in the Tadkīrah of Gūlām 'Ali Aẓīd that Biqhabar in his Tadkīrah, entitled سفينة быстрий, gives in detail an account of his intercourse with the Mīrzā. He died on Monday, 24 Dūlqa'd, A.H. 1142 = A.D. 1730, and was buried by the side of Niẓām-ud-Dīn Auliyā. His Kulliyāt consists of about fifteen thousand verses, fol. 111b.

Mīr Sayyid Luṭf Ullah, with the takhlīṣ Aḥmādi, but better known as Shāh Laddhā, Bilgrāmī, was born in A.H. 1053 = A.D. 1645. He was in the service of Najābat Khān. At the age of twenty-two he renounced the world, and went to Shāh Burhān Shāṭṭāri at Burhānpūr, and then to Mīr 'Abd-ul-Jalīl. Subsequently, he interviewed Mīr Sayyid Aḥmādi of Kālpī, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumādā I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113a.

Sayyid Gūlām Muṣṭafā, with the takhlīṣ Fārīg, the brother's
son of Sayyid Luṭf Ullah Bilgrāmī, was on the staff of Nawwâb Mubâraz-ul-Mulk Sarbaland Khān, and was killed in Gujarât, in the battle fought with Ja'īr of Jodepûr, on 8 Râbi' II, A.H. 1143 = A.D. 1731, fol. 114a.

Khwâjâh Muḥammad 'Āqil, with the takhallus 'Āqil, a descendant of Ahmâd-i Jâm Zandah Fil. He and his brother, Khwâjâh Kâmil, were in the service of Muḥammad A'zâm Shâh. Subsequently, when his brother became the Dâroghah of the artillery of Amir-ul Umarâ Şamsâd-ud-Daulah, he retired from the service. He wrote the Maṣnawi, a copy of which, written in his own hand, was with Khwushûgû. He also wrote Hindi poems under the takhallus 'Abdu l-Ḥurr. He died A.H. 1143 = A.D. 1731, fol. 115a.

Ikhlâs Khân, with the takhallus Wâmiq, a Khatri Hindû of Kalânwâr, embraced Islâm under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Ālamgîr, in the presence of Maulavi Siyâl Koti, and received honours and distinctions. In the time of Farrukh Siyar, he received the munsâb of 5,000, and became the Munshi-ul-Mamâlik. In Muḥammad Shâh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117b.

Shaykh Muḥammad Riḍâ was from Sistân, but on account of his service lived for the most part in Bhakar. He was a pupil of Mir 'Abd-ul-Jalîl Bilgrâmî, and died in A.H. 1143 = A.D. 1731, fol. 118a.

Lâlah Sheo Râm Dâs, with the takhallus Hayâ, the second son of Râi Bhûktî Mal Asad Khânî, was a pupil of Mirzâ Bidîl, and wrote a prose work, entitled تکلیف بهار ارم, in the style of the Mirzâ's Chabâr Unsur. He died in Akbarâbâd, A.H. 1144 = A.D. 1729, fol. 118a.

Arshad 'Ali, with the takhallus Rasâ'i, born in Hindûstân, was a disciple of Sayyid Shâh Bhikak, and a friend of Ārzû. He died in Delhi, A.H. 1144 = A.D. 1732, fol. 122a.


Aḥmâd Yâr Khân, with the takhallus Yaktâ, the son of Allâh Yâr Khân, Thânahdâr of Ĝaznîn, was the grandson of Khânjar Khân. Towards the close of his life, in the reign of Muḥammad Shâh, he succeeded his father as Thânahdâr of Ĝaznîn. He died there, A.H. 1145 = A.D. 1733, fol. 122b.

Maulavi Imâm-ud-Dîn, with the takhallus Riyâdî, the son of
Luṭf Ullah, *takhallus* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1734, fol. 123a.

Fath Muhammad, with the *takhallus* Fā’iḍ, the Munshi of Mu’taqid-ud-Daulah Shâh Wardi Khân Qarâwal Regi. The author saw him several times in the house of Khwushhâl Chand, the Diwân of the Khân. He died, A.H. 1145 = A.D. 1733. He left a small Diwân, fol. 123b.

Zâhid ‘Ali Khân, with the *takhallus* Sakhâ, a good poet of Persia, was for some time the Beglerbeg of the king of the port of Lâr. He came to India during the reign of Muḥammad Shâh, from whom he received the mansâb of 5,000. Nawwâb Burhân-ul-Mulk Sa‘ādat Khân Bahâdur promised him the rank of 7,000, but soon afterwards Sakhâ was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet’s Diwân. The author saw a Bayâd of the poet, written by himself, fol. 124a.

Shâh Mubârâk, with the *takhallus* Ābrû, one of the Pirzâdâhs of Gawâliyar, a pupil of Sirâj-ud-Dîn ‘Ali Khân Ārzû, was well-versed in Rîkhtâh, in which he left a voluminous Diwân. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124b.

Ni‘mat Ullah Khân, with the *takhallus* Ni‘mat, a Ni‘mat Ullâh Sayyid, was the son of Nawwâb Rûḥ Ullah Khân Mir Bakhshî of ‘Alamgîr’s time. Like his father, he was very liberal and generous. In the reign of Farrukh Siyar and Muḥammad Shâh he was the Šûbahdâr of ‘Azîmâbâd, Patna. He was a pupil of Mirzâ ‘Abd-ul-Ćâni Beg Qubûl; and died, A.H. 1147 = A.D. 1735, fol. 125b.

Muḥammad Mâh, with the *takhallus* Šadâqat, the brother’s son of Muḥammad Akram Ğanimat, was from the Panjâb, and occasionally visited the house of Ārzû. He died in A.H. 1148 = A.D. 1736, fol. 126b.

Hâkim-ul-Mamâlik Shaykh Husayn, with the *takhallus* Shuhrat, was originally from Arabia. His father settled in Shirâz, but Shuhrat came to India, and spent his life in the service of Prince Muḥammad A’zam Shâh. He was well versed in medicine. He frequented the society of Mirzâ Bîdîl and Hâjî Āslam Sâlim. Khwushgû visited him several times. He died in A.H. 1149 = A.D. 1737. His Diwân is popular, fol. 128b.

Muḥammad Sunnâ Khân, with the *takhallus* Waḥshât, originally from Kashmir, lived with Ikhlâṣ Khân, the newly converted Muslim who wrote the *Tarâkh Fârûq Shâmi*. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131a.

Nûr Ullah, with the *takhallus* Nuzhat, of Kashmir, was a pupil
of Mirzā 'Abd-ul Ėani Beg Qubūl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131a.

Mir Muhammad Ja'far, with the takhallus Jur'at, was a mansāb-dār under Muḥammad Shāh, fol. 131b.

Maymanat Khān, with the takhallus Maymanat, of Kashmīr, was the brother's son of Rukn-ud-Daulah I'tiqād Khān of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal mansāb. He died after A.H. 1140 = A.D. 1728, fol. 132a.

Shāh Muhammad Husayn, with the takhallus Bahjat, spent some time in the company of Nawāzish Khān Tāli'. He died after A.H. 1140 = A.D. 1728, fol. 132b.

Mīrzā Muhammad Aḥsan, brother of 'Ārif Ullah Khān's wife, fol. 132b.

Muḥammad Yūsuf, with the takhallus Nihat and entitled Sukhanwar 'Ali Khān, lived for a long time with Nawāb Dulfāqār 'Ali Khān. He was in the army of Muḥammad Aẓam Shāh, when that prince was the Sūbahdār of Aḥmadābād, and received the title of Sukhanwar 'Ali Khān in the reign of Farrukh Siyar. Besides Qaṣidāhs and Maṣnawīs, he wrote a prose work dealing with Iʿtimād-ud-Daulah Qamar-ud-Dīn Khān Cīn Bahādur from the time of Ālamgīr to that of Muḥammad Shāh. He died in the middle of Muḥammad Shāh's reign, fol. 133a.

Mullā Khāshī', originally from Persia, lived in Kashmīr. He was a pupil of Mullā Sāṭi', fol. 134a.

Shaykh Muḥammad 'Ali, with the takhallus Riwāj, a disciple and pupil of Ḥadrat Shāh Gulsān, was very kind to the author. He died in Shāhjahānābād after A.H. 1140 = A.D. 1728, fol. 134b.

Shāh Wali Ullah, with the takhallus Ishtiyāq, lived in Dihli. He died after A.H. 1140 = A.D. 1728, fol. 134b.

Shaykh Muḥammad Sharaf-ud-Dīn, with the takhallus Payām, was of Akbarābād. He had a long friendship with Ārzū, and enjoyed the company of Anand Rām Mukhliṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135a.

Muḡal Khān, with the takhallus Qābil, the son of Muḡal Khān of Ālamgīr's time, was a pupil of Mīrzā Bīdil, and subsequently changed his takhallus for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135b.

Muḥammad Muqīm Khān, with the takhallus Masīḥ, a Persian, was the uncle's son of Muḥammad Muʿizz-ud-Dīn Jahāndār Shāh. He was the Diwān of Ajmīr in Farrukh Siyar's time, and in Muḥammad Shāh's time became the fort-master of Jbānsī, and died there in the middle of the latter's reign, fol. 136a.
Muḥammad ʿAli, with the takhallus Afsar, came to India during Farrukh Siyar’s time. He was a friend of Ārzū, and in the beginning of Muḥammad Shāh’s reign was in service in Bengal, fol. 136a.

Farrukh, lived in Amnābād, Lahore, fol. 136b.

Mīr Muḥammad Nāṣir, with the takhallus Sāmān, a Sayyid of Jaunpūr, flourished under Mīrzā Jānjānān Mazhār, and finally settled in his native country as a Bahshī and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137a.

Mīr Muḥammad ʿAli, with the takhallus Rāʿij, a Sayyid of Tāṛbīz, lived for a long time in Siyālkot, Panjāb; and died, A.H. 1150 = A.D. 1737. The author read his Diwān with great pleasure, fol. 137a.

Muḥammad Muqīm, with the takhallus Āzād, of Akbarābād, was a pupil of Hājī Aṣlam Sālim. In the reign of Bahādur Shāh, he was with Sayyid Amir Khān, Sūbahdār of Tattah. He was a friend and companion of Ārzū, Mīrzā Hātim Beg and Miyān ʿAli ʿAẓīm, and died in A.H. 1150 = A.D. 1737. He is the author of a Diwān, a copy of which reached Anand Rām Muhīlīs at Shāhjāhānābād, fol. 138b.

Mīrzā Abū Turāb, with the takhallus Gubār, son of Muḥammad ʿAli Khān ibn-i Mīrzā Ḥabīb, was of a noble family of Persia. His father and Muhīlīs Khān Paydā were Tanbakshīs تانبکشی of ʿĀlamgīr’s time. As Gubār spent a great portion of his life in Aḥmadābād, his poems were less popular in other parts of India. He was killed in the battle which took place between Muʿmin Khān, the Sūbahdār of Gujarāt, and the Rājpūts, A.H. 1150 = A.D. 1737, fol. 138b.

Ṣamsām-ud-Daulah Khān-daurān Bahādur Mānsūr Jang, with the original name Khwājah ʿĀsim and the same takhallus (ʿĀsim), was of Akbarābād, and held high position under Farrukh Siyar. In Bahādur Shāh’s time he held the post of Bahshī under Prince ʿĀsim-ʿush-Shān, and received the title of Aṣhraf Khān. Subsequently he was deputed to Bengal, and received the title of Khān-daurān Bahādur, and distinguished himself in the battle fought with Jahāndār Shāh near Akbarābād. Soon after, he received the title of Ṣamsām-ud-Daulah. On Muḥammad Shāh’s accession, ʿĀsim fought bravely in the battle with Qūtb-ul-Mulk Sayyid ʿAbd Ullah Khān, and after achieving victory received the mansāb of 8,000 and the title of Amir-ul-Umarā. He studied the Jog system, and practised حس دم i.e., ‘the retention of the breath’. He was killed in the battle fought with Nādir Shāh at Karnāl on the 21st of Dūlqa’d, A.H. 1151 = A.D. 1738. After his death Nādir Shāh used to
call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140a.

Mir Afdal, with the takhallus Šābit, of the noble Sayyid family of Khawâf, was the brother's son of Himmat Khan. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثى) on the death of Imâm Ḥusayn in the form of a Maşnawi. Although his ancestors were Sunnis, he professed the Shi'ah faith. He spent his last days in the house of Ḥakîm Imâm-ud-Dîn Aksîr, dying in A.H. 1152 = A.D. 1739, at the age of fifty, fol. 141b.

Mir Ḥaydar, with the takhallus Tajrid, an Indian Sayyid, a pupil of Sirâj-ud-Dîn 'Ali Khân, held a manaşab under a relative of I'timâd-ud-Daulah, but subsequently went to Sind with the Sûbahdâr of that place, and thence to Sûrât. He then came to Bengal, and enjoyed the company of Şujûţ-ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143b.

Shaykh Sa'd Ullah, with the takhallus Akhtar, but afterwards 'Ali, was the best poet of Ajmir. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmir. He spent some time at Peshâwar, after which he entered the service of Muẓaffar Khân, the brother of Nawwâb Amir-ul-Umarâ, and then that of Burhân-ul-Mulk Sa'âdat Khân, finally attaching himself to the service of 'Ali Aşgâr Khân, takhallus Şujûţ. He is the author of a long Diwân, and wrote several Maşnawis. He died in A.H. 1153 = A.D. 1740, fol. 145a.

Nawwâb Mu'tamin-ud-Daulah Ishâq Khân, with the takhallus Ishâq, rose to distinction in the reign of Muḥammad Shâh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147a.

Khâjah 'Abd Ullah, with the takhallus Sâmi, belonged to the family of Mullâ 'Iwaḍ Wajîb, and flourished under Muḥammad A'ẓam Shâh. He was a friend of Mirzâ Bidîl, and lived in Lahore. He died in A.H. 1155 = A.D. 1742, fol. 147b.

Shâh 'Ali Akbar, with the takhallus Anwar, was the son of Haydar Khân, the friend of 'Umdat-ul-Mulk Amir Khân of 'Âlamgîr's time. For a long time he was in Kâbul with his father, but subsequently came to Aqimábâd, Patna, where he lived with Âqâ Husaynâ, whose daughter he married. He wrote good Nasta'îq, Nashâh, Shi-kastah and Shaftâ hands, and died in A.H. 1155 = A.D. 1742, fol. 148a.

Mîrzâ Girâmî, the son and pupil of Mîrzâ 'Abd-ul Gani* Beg Qubûl, was the master of five hundred pupils. He had no faith in
any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148b.

Mizrâ Mahdî, with the takhallus Hujjat, of Kashmir, was a pupil of Mizrâ Mahdî Hujjat, of Persia. He was the brother's son of Mizrâ Dârâb Beg Jûyâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Din Khân Bahâdur, fol. 149b.

Mullâ Sâti', of Kashmir, was a pupil of Jûyâ. He was in the service of Sâmsâm-ud-Daulah Amir-ul-Umarâ Bahâdur, and wrote a long Diwân. He died after A.H. 1150 = A.D. 1737, fol. 149b.

Muhammad Mas'ûd, with the takhallus Râfi', of Kashmir, was a pupil of Mullâ Sâti', and spent some time in the service of Sâmsâm-ud-Daulah, through whose influence he received a Jâgir in Kashmir; but subsequently he returned home. 150b.

Shâykh Faqir Ullah, with the takhallus Âfirin, was a good poet of Lahore. The author saw Âfirin's Diwân with Miyan Nur-ul 'Ayn Wâqif at Patyâlah, fol. 151a.

Mullâ Dânâ, of Kashmiri origin, wrote the Shâh Nâmâh of Farrukh Siyar with Nâzîm Khân. He lived on a Jâgir for a long time in Kashmir, and died after A.H. 1150 = A.D. 1737, fol. 153b.

Ma'nîyâb Khân, with the takhallus Shâ'ir, whose name was Gul Muhammad, was the son of a respectable Darwish of Panjâb. One of the wives of Shâh 'Alam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mizrâ Bîdîl, and a court poet of Muhammad Shâh. He died in A.H. 1157 = A.D. 1744. He left a Diwân and Ma'znawî, fol. 154a.

Ahmâd Yâr Khân, with the takhallus Mûjjid, the brother's son of Imtiyâz Khân Khâli, was a Sayyid of Maqâmâh, but lived for a long time in 'Azîmâbâd, Patna, and died A.H. 1158 = A.D. 1745, fol. 155b.

Karam 'Ali, with the takhallus Bîriyâ, son of Shâh Muhammad Wali, an inhabitant of Karûnji, in Patna, was a disciple of Hadrât Shâh Gulshan Ullah, and a pupil of Miyan 'Aziz Ullah 'Aziz. When the author enquired about Bîriyâ in 'Azîmâbâd, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155b.

Mihr 'Ali, with the takhallus Bikas, a Qâdîzâdah of मस्तर (?) in Akbârâbâd, was a pupil of Mizrâ Bîdîl. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156a.
Nizám Khán, with the takhallus Mu'jiz, of an Afghan tribe of Pesháwar, was a pupil of 'Abd-ul-Latíf Khán Tanhá, and flourished in the time of Farrukh Siyar, fol. 156b.

Mírzá Luṭf Ullah, with the takhallus Nişár and entitled Nuṣrat Ullah Khán, was a pupil of 'Abd-ul Latíf Khán Tanhá. He is the author of seventy-thousand verses, fol. 157a.

Mírzá Muḥammad 'Ali, with the takhallus Tamamá. In Farrukh Siyar's time, he was engaged in writing the Sháh Námah. The writer saw him one day in the assembly at Sanách-ud-Daulah's place. He enjoyed for a long time the company of 'Abd-ul Latíf Khán in Kábul. He finally went to Bengal and entered the service of Nawwáb Shujá'-ud-Daulah Bahádur, and died there, fol. 157a.

Nawwáb Qazálbásh Khán, with the takhallus Umíð, born and brought up in Ispáhán, was the pupil of Mírzá Táhir Wahíd. After spending a long time in the Deccan as a fort-keeper (فی بقایار), he returned to Dílín in the beginning of Muḥammad Sháh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157b.

Abul Barakát Khán, with the takhallus Şútí, was a leading man of Kashmír. His brother, 'Abd-ul Majíd Khán, served as Díwán under Farrukh Siyar and Muḥammad Sháh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullá Sáti', fol. 158a.

Mírzá Qamar-ud-Dín, entitled Nizám-ul-Mulk Áṣaf Jah Fath Jang, was from Túrán. He was the son of Mírzá Shíháb-ud-Dín, entitled Gázi-ud-Dín Khán Bahádur Firúz Jang bin 'Abid Khán, and rose to high distinction during the reigns of Álamgír and his successors. He wrote fine prose. In the Díwán which he sent to Mírzá Bídil, he adopted the takhallus Shákir; but later, when he received the title of Áṣaf Jah, he changed it to Áṣaf. He died in Jumádá II, A.H. 1161 = A.D. 1748, fol. 158b.

Dídáh Mağúl, with the takhallus Dídáh and entitled A'azz Khán, was a Túráni noble. He held the mansab of 5,000, and was for a time the Şúbahdár of Kashmír. He wrote a Taḏkírah of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162a.

Ahmad Quli Khán, with the takhallus Ayman, was from Persia. In the reign of Muḥammad Sháh, through the influence of Nawwáb Burhán-ul-Mulk Sa'ádat Khán Bahádur, he got access to nobles and chiefs, fol. 162a.

[A note on the margin says:—“It appears from the Taḏkírah of 'Ali Quli Khán Wálih Dágistání that Ayman was born in Qumm,
and came in 'Ālamgir's time to Kābul, where he spent some time, and came to Hindūstān in the time of Muḥammad Shāh, from whom he received the maṃṣab of 5,000. He was killed in the battle fought between Burḥān-ul-Mulk Saʿādat Ḳhan and Nādir Shāh, A.H 1151 = A.D. 1738.]

Gulam Ashraf Khān, with the takhallus Rifāʿat, whose origin is unknown, was present once in an assembly in the author's house, fol. 162a.

Aḥsan Ullāh Khān, takhallus Rādī, of Kashmīr origin, was a brother of Qādi Khān Kashmīrī, and received the title of Faṣāḥat Khān in the reign of Muḥammad Shāh. He was a pupil of Mirzā 'Abd-ul Gani Beg Qubūl, fol. 162b.

Mir Muhammad 'Alim, with the takhallus Taḥqīq, was the son of Mir Bādīʿ-ud-Dīn Samarqandi, popularly called Mir Matīn, and the pupil of Mirzā Muʿizz Mūsawi Khān Fītrāt. He led a happy and respectable life in 'Azīmābād. He was well versed in various arts. He spent many days in Shāhjahānābād, and visited Bengal. He is the author of a long Diwān, and died in A.H. 1162 = A.D. 1749, fol. 162a.

'Azīz Ullāh, with the takhallus 'Azīz, the son of Mullā Mubārak, the tutor of Zib-un-Nisā Begām, was well versed in logic. He lived in Patna; fol. 163a.

Shāh Yaqūn, with the takhallus Yaqūn, a Muğal of Tūrānī origin, led the life of a Darwīsh, and spent his time in the coffee shops of Shāhjahānābād. He wrote a Diwān; fol. 163b.

Rahmat Ullāh, with the takhallus Tamkīn, was the grandson of Mullā Muḥammad Amin, the renowned scholar of the times of Shāh Jahān and 'Ālamgir. Tamkīn's original home was in Kashmīr. He was the tutor of Jawāhir Khān, and a pupil of Mirzā 'Add-ul Gani Beg Qubūl; fol. 164a.

Sayyid Muḥammad Ashraf, with the takhallus Ḥasrat, whose ancestors were Mūsawi Sayyids, came to India and settled in Sandilah, Lucknow. He was a pupil of Mirzā Bīdīl; fol. 164b.

Khayr Ullāh, with the takhallus Fīdā, originally of Gujarāt, was a good Maṣnawī writer, but had little taste in Gazals; fol. 165a.

Sayyid 'Abd-ul Wāhīd, with the takhallus Wāhid and Ḍāuqī, of Ḍīlgrām, was the elder brother of Mir Aḥsan Īmā. At first he entered the service of Prince Muḥammad Aẓam Shāh, and later on, in the time of Muḥammad Shāh, attached himself to the staff of Nawwāb Mūbāriz-ul Mulk. He was a friend and a pupil of Mir
Azmat Ullah Bikhabar. He is the author of the work \textit{Shikast-i Khilal}; fol. 165a.

Mir Mu'hammad Sami', with the \textit{takhallus} Ma'zhar, was a foreign Mu'gal. While \textit{Muhtasib} of Ajmir, he received training in poetry from Muhammad Muqim Khan Masih; fol. 166a.

Khwaja Maqsud, with the \textit{takhallus} Jami', of Kashmir, was a disciple of Mirza 'Abd-ul-Gani Beg Qubul. He is the author of a Divan; fol. 166a.

Mirza 'Ali Beg is said to have been originally from Iran, but as he was born in Kashmir, he is better known as a Kashmiri. He was a pupil of Mirza 'Abd-ul-Gani Beg Qubul; fol. 166a.

Mirza Ta'lim Beg, with the \textit{takhallus} Furqat, was seen by the author in Ajmir. He lived for a long time with Muqim Khan Masih, and afterwards came to Shajahanabad; fol. 166a.

Shah Jawwad, with the \textit{takhallus} Jawwad, an Iranian born, lived in Mathru on the banks of the Jamna, and finally went to Bengal, where he died. He was very kind to the author. He wrote a Divan and Maqaswi; fol. 167a.

Shaykh Sadr-ud-Din Muhammed, of Pishawar, was a pupil of Mirza Bidal; fol. 167a.

Shaykh Muhammad Salahi, better known as Muhammed Kazi, with the \textit{takhallus} Agah, the son of Shaykh Sadr-ud-Din Muhammed, was a companion of Ma'niyab Khan, \textit{takhallus} Sha'ir, and was intimate with the author; fol. 167a.

'Abd-ul-'Ali, with the \textit{takhallus} Tahshin, of Kashmiri origin, a grandchild ofMirza Darab Juyah, lived for a long time in the house of Nawwab Burhan-ul-Mulk Sa'adat Khan; fol. 168a.

'Abd-ul-'Azm, with the \textit{takhallus} Tahshin, of Lahore, placed himself in early life in the pupilship of Miyan Faqir Ullah Afin; fol. 168a.

Haqim Beg Khan, with the \textit{takhallus} Hakim, a nobleman of Lahore, whose father, Shadman Khan, was a Suhahdar there, was a pupil of Miyan Afin, and wrote a \textit{Tadkirah} of contemporary poets, which, however, the author did not see; fol. 168a.

Nasir Ullah, with the \textit{takhallus} Yatim, passed his days in Lahore, and was a pupil of Miyan Afin; fol. 168a.

Nusrat, originally from Kashmir, lived in Lahore. He wrote a Divan; fol. 169a.

Shah Mim (میم), with the \textit{takhallus} Mim, a disciple of Sayyid Barakat Ullah, entitled Shahib-ul-Barakat Bilgrami, was living in Shajahanabad, when the book was written; fol. 169a.
Sayyid Gulam 'Ali, with the takhallus Azad, a Husayni Sayyid of Bilgram, was the grandson of Mir 'Abd-ul Jalil. In a.h. 1149 = a.d. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a Taqdirah, seen by the author; fol. 169b.

Mir Ma'sum, with the takhallus Wajdân, and entitled 'Ali Nasab Khan, the son of Mir Muhammad Zamân Râsikh, spent his time in the Panjâb, where he was very popular; fol. 170a.

Miyân 'Ali 'Azîm, with the takhallus 'Azîm, was the son of Miyân Nâsir 'Ali. Khwâshgû, from birth, enjoyed 'Azîm's favour. He had two brothers, (1) 'Ali Alim, a soldier in the service of Sayyid Quṭb-âl-Mulk Bârî in Muhammad Shâh's time, who died in Akbar-âbâd, and (2) 'Ali Karim, who died at the age of twenty; fol. 171a.

Abul Hasan, with the takhallus Mirzâ, who received the title of Qâbil Khân. His family came from Shiraz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullâ Afirîn, and associated with Dilir-dil Khân, Subad-dar of Tattah and Nâzîm of Kashmir, after whose death Mirzâ attached himself to the service of his son, Himmat Dilir Khân, accompanying him to Etawah. He wrote a voluminous Diwan; fol. 172a.

Muhammad 'Aqil, with the takhallus Yaktâ, a good poet; fol. 172a.

Rabi', with the takhallus Anjab, a pupil of Murta'dâ Quli Beg, takhallus Wâlâ, was once seen by the author in the presence of Shâh Gulshan Ullah; fol. 172b.

Sufi, with the takhallus Mastânah, a pupil of Shâh Afirîn Lâhauri; fol. 173a.

Muhammad 'Aqil, with the takhallus 'Aqil, whose pedigree is not known, was long in the service of Nawwâb Nizâm-ul Mulk A'zaf Jâh in the Deccan. He has left a long Diwan; fol. 173a.

Muhammad Panâh, with the takhallus Qâbil, of a noble family originally of Kashmir, a pupil of Mirzâ Bidil, associated long with A'azz Khân, takhallus Didah. Subsequently, he came to Lahore with Himmat Dilir Khân. He left several Magânis and Gazals, and was very kind to the author; fol. 173a.

Shaykh Muhammad Ahsan, with the takhallus Sâmi, a descendant of Râjah Todar Mal Khatri, the Diwan of Akbar's time. It was the grandfather of Sâmi' that embraced Islam. Sâmi' was a pupil of Mirzâ Bidil. The author was a friend of his from the time of Baqâdur Shâh. Sâmi' was in the service of Zahir-ud-Daulah 'Azim Ullah Khân. He wrote a Diwan and Ma'navis; fol. 173b.

Miyân Sadîq, with the takhallus Alqâ, was a Shaykhzâdah of
Hindūstān, and a friend of Miyan Nāṣir 'Ali. His verses numbered about two thousand. He was well versed in riddles and Tārīkh, and composed a prose work entitled جمار كيفيت, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge; fol. 174a.

Mir Sayyid 'Ali Jaulân, a Qâdizâdah of Parganal Sunâm in Sirhind, came to Shâhjahanâbâd some eighteen years before the author wrote; fol. 175b.

Muḥammad Ashraf, with the takhallus Yaktâ, was a native of Kashmir, where his poetical genius was still highly spoken of; fol. 175b.

Abul Fayd Mast Ma'ni, although claimed as a pupil of Shaykh Sa'di, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzâ Bidil, who revised his poems. He afterwards received training under Hakim Shaykh Husayn Shuhrat; fol. 176a.

Mirzâ Zaki, with the takhallus Nadim, was an Amir of the court of Nâdir Shâh, whom he accompanied to India. Here he became intimate with Qizilbash Khân, with whom he left his Diwân when he returned to Persia. When Nâdir Shâh took up his abode in the mosque of Raushan-ud-Daulah Zafar Khân, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadim. With his permission, Nadim went on the pilgrimage. The author failed to ascertain his subsequent history; fol. 176b.

Aqâ 'Abd-ul-Maulâ, with the takhallus Maulâ, was from Isfahân. He had good knowledge of Arabic, and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanfân, near Isfahân; fol. 177b.

Sayyid Muḥammad Nâzîm, with the takhallus Shu'lah, was the son of Hakim Mir Šafi Ardastâni. The author learnt that Nâzîm had studied medicine, and had written several works on that subject; fol. 177b.

Aqâ Šâlîlî, with the takhallus Burbân, was a Persian, but had long lived in Shâhjahanâbâd. He wrote a Diwân; fol. 177b.

Imâm-ud Din, with the takhallus Iksîr, was of Isfahân, but had long lived in India. He was versed in medicine, and was intimate with Mir Muḥammad Afdal Šâbit. He composed a Qaṣidah by introducing medical terms in praise of Afdal Šâbit; fol. 178b.

Muḥammad Ḥayât, with the takhallus Hadrât, first adopted the takhallus Qâbil. He was living in old Dihli; fol. 178b.
Miyān Nūr-ul-'Ayn, with the takhlīs Wāqīf, the third son of Qādī Amānat Ullah, was Qādī of Bātālah in Lahore, a post held by his ancestors till the time of Muḥammad Shāh. The author stayed in his house at Bātālah for eighteen months during the tumult of Nādir Shāh’s invasion. His poems were revised by Mir Muḥammad Ma’sūm Wajdān; fol. 178°.

Mir Zayn-ul-‘Abidin, with the takhlīs ‘Āṭir, a pure Sayyid of Amnābād in Lahore, was a pupil of Mir Ma’sūm Wajdān, son of Mir Muḥammad Zamān Rāsikh; fol. 180°.

Muḥammad ‘Ali, with the takhlīs Ḥashmat, a friend of the author, was a pupil of Mirzā ‘Abd-ul-Ǧānī Beg Qubūl; fol. 180°.

Mir Muḥammad Dūst, with the takhlīs Ṣānī, son of Mir Muḥammad ‘Ali Rā’īḥ, was living in the Panjāb; fol. 181°.

Mirzā ‘Abd-ur-Ḳidā, also called ‘Abd-ur-Razzāq, with the takhlīs Matīn, descended from Mālik Ughtur, was born and brought up in Iṣfahān. He came to India, and stayed for some time in the garden of Khusraw Beg at Muγalpūrah, Shāhjahānābād, and subsequently settled in Lucknow, where he eulogised Nawwāb Būrḥān-ul-Mulk Sa’ādat Khān; fol. 181°.

Shaykh Muḥammad ‘Ali, with the takhlīs Hazīn, was descended from Shaykh Zāhid Gīlānī, the spiritual guide of Shaykh Ṣafī-ud-Dīn Iṣḥāq Ardbīlī, through eighteen generations. He was born and brought up in Iṣfahān, but at the time the author wrote was living in Lahore. The author saw him in Banārās, where he was staying on his way back from ‘Azīmābād; fol. 182°.

‘Ali Quli Khān, with the takhlīs Wālih, son of Muḥammad ‘Ali Khān, and a disciple and pupil of Shaykh Muḥammad ‘Ali Ḥazīn, came to India during the reign of Muḥammad Shāh, and received a mansab of 5,000; fol. 183°.

Āġā Tāhir Shīrāzī, a pupil of Shaykh Muḥammad ‘Ali Ḥazīn, was living in Shāhjahānābād; fol. 184°.

Mirzā Ḡulām Muḥammad, with the takhlīs Ulfat, a Muγal of the Bārlās tribe, lived in Lahore, teaching Hindū boys. The author visited him several times; fol. 184°.

Shaykh Muḥammad Fākhir, with the takhlīs Fāḵīr, was the second son of Shaykh Muḥammad Yaḥyā, popularly known as Shaykh Khub Ullah Ilāhābādī. The author learnt that Fākhir had gone on a pilgrimage to Makkah and Madinah, where he adopted the takhlīs Zā’īr; fol. 184°.

Shaykh Muḥammad Nāṣir, with the takhlīs Aḏdālī, was the third son of Shaykh Muḥammad Yaḥyā, and died in Jumādā I,
A.H. 1062 = A.D. 1749, most probably a mistake for 1162; fol. 184b.

Shaykh Kamal-ud-Din, with the takhallus Haqir, son of Shaykh Muhammad Afdal Ilahabadai, devoted his life to the teaching of boys; fol. 185a.

Khwaja 'Abd-ul-'Aziz, with the takhallus Bismil, the son of Khwaja Abu'l Fath Khan Junun, received instruction from Shaykh Afdal Ilahabadai, and finally settled in Gorakhpur. He wrote a Diwan; fol. 185a.

Shah Muhammad Shahi, with the takhallus Wairid, a relative of the Nemat Ullah Sayyids, had long lived in the house of Biram Khan, son of Nawab Ruh Ullah Khan. He led a pious life, and had a large number of disciples and followers; fol. 185b.

Murshid Quli Khan, with the takhallus Makhmur, and entitled Rustum Jang, was the son-in-law of Nawab Shuja-ud-Daulah Bahadur, Suhadar of Bengal. On Nawab 'Ali Wadi Khan Mahabat Jang's accession, Makhmur went to the Deccan; fol. 185b.

Mir Sayyid Muhammad, with the takhallus Shahpir, the son of Mir 'Abd-ul-jalil Bilgrami, was born on 14th Rabii II, A.H. 1101 = A.D. 1689. He was well-versed in philology and history. He wrote the work called Tajrooni, and the Maqnaawi entitled Nasr Hanz, dealing with the romance of Sayyid Hasan Tirmidhi Bilgrami and his lover Shah Fayadh; fol. 186b.

Mir Dost Muhammad, with the takhallus Sani, the son of Mir Muhammad 'Ali Rahi of Siyalkot, was living in the Panjab; fol. 187a.

Shaykh Muhammad Iwad, with the takhallus Hikmat, was of Jaunpur, and frequently visited Banaras; fol. 187a.

Mirza 'Arif Beg, better known as Aliff Beg, adopted the takhallus Aliff. He was the son of Mirza Uluq Beg, and originally belonged to Badakhshan. His ancestors held high offices under 'Alamgir. He had long lived in Aqimabadd; fol. 187b.

Khwaja 'Aqibat Mahmuud, of Kashan origin, was living in 'Aqimabadd. He at first adopted the takhallus Nazim, but subsequently changed it to Gazi; fol. 187b.

Mirza Jann-i Jann, with the takhallus Mazhar, the son of Mirza Jann, and grandson of Majnoon Qa'shal, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Mazhar's father Mirza Jann was a mansabdar under 'Alamgir. Mazhar was a great saint of the Naqshbandi order; fol. 187b.

Faqih Sahib, with the takhallus Dardmand, from the Deccan,
was related to Nawwāb Khān ʿĀlam, who was killed with Prince Muḥammad Aʿzām Shāh on the battle-field. He was a pupil of Maẓhar, and stayed for some time in ‘Azīmābād; fol. 191b.

Basāwan Rāi, with the takhallus Ḑidār, a pupil of Maẓhar, went for a short time to ‘Azīmābād, and then returned to Shāhjahānābād, where he was living; fol. 192a.

Mir Ahmad Husayn, with the takhallus Mukhlīs, the son of Mir Muḥammad Husayn, was a Sayyid of Sirhind, related to Wazīr Khān of ‘Ālamgīr’s time. He got a post through the influence of Lālah Bhawānī Pandit, son of Lālah Sitā Rām; fol. 192b.

Sīr Gūpāl, with the takhallus Tamīz, a Brahman of the Sūrdaj tribe, was a pupil of Mīrzā ᐂdīl, and possessed a very good knowledge of Hindi. When he was staying in the Parganah of Mahābān with Rāo Siwāk Rām Nākar, the Governor of that place, he wrote a Maṅawi dealing with Mathrā and Birj Mandil, and their architects and buildings; fol. 193a.

Sirāj-ud-Dīn ‘Ali Khān, entitled Istīdād Khān, with the takhallus Ārẓū, was the son of Shaykh Ḩusām-ud-Dīn, and the master of the author. According to his own statement, he was born in a.H. 1099 = A.D. 1687, expressed by the chronogram composed by his father. [According to Āzād’s Khizānah-i ʿĀmirah and others, Ārẓū was born in a.H. 1101 = A.D. 1689. See also Ethē, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

1) Miftawī Mahmūd Ṭāhir ḏar Jawāb Zalālī Masīmī Bahṣī Wdsq
   - Ghār Huzrār Bīt
   - Saqī Nāma Masīmī Bālām Ab
   - Miftawī Dīghr Dr Bahr Nīr Mntāvr
   - Miftawī Ḫwsh W Khris
   - Miftawī Dīghr Dr Bahr Hdqd Dḥkīm Sndn

which was still incomplete, when the present author wrote.

2) Rqūtā Masīmī B Ṭāhir Shrq
3) Nwdr lnlz Htn Dr Bhn Lgtn Hndh
4) Dd Ṭxtn Sīn Ṭsr Mhsām Ḩr Brl Ṭdr Ṭdr Sdh ḫds Hn d Bīt
5) Qddsm Nmwd Ṭr Bīt Huzr Bīt
Anand Rām, with the takhallus Mukhliṣ, the son of Rājah Hardirām Khatri of Lahore, the Wakil of Mubāriz-ul-Mulk Sarbaland Khān and Nawwāb I’timād-ud-Daulah, at first received training under Mīrzā Bīdil, and later associated with Ārzū. He was very kind to Khwushgū. The Diwān of his Gazals contains about ten thousand verses; fol. 203b.

Sayyid Šīlān Nābi, with the takhallus Nasīm, a Sayyid of Amrohāh, in Murādābād, and a pupil of Ārzū, was very kind to the author; fol. 207b.

Shaykh Shara‘ud-Dīn, with the takhallus Šābiq, though a contemporary of the author, was unknown to him; fol. 208b.

Bīkās, a disciple of Shāh Gulshan Ullah and a pupil of Ārzū; fol. 208b.

Shaykh ‘Abd-ul-Haqq, with the takhallus Shūrāsh, a native of Akbarābād, generally lived in Shāhjahānābād; fol. 209a.

Shaykh Šīlān Asad Ullah, with the takhallus Asad, a Fāribi Shaykh and an inhabitant of Muḥammadābād, Banāras, where he was occasionally visited by the author; fol. 209b.

Muḥammad Kāẓim, with the takhallus Ri‘jā, of Kāshmiir The author saw him one day in the presence of Ārzū; fol. 209b.

‘Abd-Ullah with the takhallus Khalīf (†), was from Kāshmiir. In his youth he came to Shāhjahānābād, and gave training to Damūdar Kanwal, son of Gaṅgā Rām Pandit of Kāshmiir, the Wakil of Irādatmand Khān. Subsequently, on the author’s recommendation, he was appointed tutor to Debi Dat, the younger son of Lālah Sītā Rām. He was a pupil of Mullā Nudrat Kāshmiirī, and abode in the neighbourhood of the author; fol. 209b.

Mir Muḥammad Kāẓim, with the takhallus Rāfī, originally from Tirmīd, was the son of Abul Qāsim Khān, brother of Mir Ḥusayn Khān, and succeeded his father as Rājāh of Kotāhah in Sirhind, where the author visited him; fol. 210a.

Anbā‘ī Dās, with the takhallus Mukhliṣ, belonged to the 1st tribe. An inhabitant of Lahore, he was well-versed in Inšā‘ and fairly skilled in writing the Shikastah hand. When the author went to Batālāh from Kāngrah, he saw Mukhliṣ in the latter place, where he had come in the capacity of Nawwāb Abul Barakāt Khān Sāfī’s Munshī; fol. 210b.
Üjágar Chánd (اوجاکر چند), with the takhallus (تکالوس), a Káyath, long lived at ‘Azmábád, where the author visited him every day; fol. 211a.

Bábú Bálmukund, a Káyath of the Sri Básto sect, was the brother’s son of Ráí ‘Álam Chánd, the Díwán of Náwwáb Shujá’-ud-Daulah Bahádur. His original home was Máníkpúr in Iláhábád. When the author was staying at ‘Azmábád, he made the acquaintance of Bálmukund, who was then living with his brother, Rájah Kirat Chánd (راجات کیرتچند), the Díwán of Náwwáb Ihtirám-ud-Daulah Zayn-ud-Dín Aḥmad Khán Bahádur Haybat Jang. Afterwards, the author visited him frequently in Banáras. Later on, he went to Sháhjahánábád, where he got an introduction to Árzú on the author’s recommendation; fol. 211b.

Gur Bakbsh, (the reading is doubtful, the page being wormed. It stands thus: كر نجس) with the takhallus Huḍúrí, belonged to the Kanébú tribe of the Panjáb, but long lived in Islámábád, Mathrá, where the author enjoyed his favour while receiving his training from Khalifá Jiwan Rám. Gur Bakbsh received training first from Mir Muḥammad Ma’súm Maḥrás; then spent a long time in the company of Mirzá Bídil. He composed a Hindi romance of Kámürp and Kámłatà, in the style of Shírin wa Khusrau; but it was still incomplete when the author wrote; fol. 213a.

Lála Ḥákím Chánd, with the takhallus Nudrat, belonged to the Bais tribe (بیس), and was a descendant of Khwájah Hardí Rám, Qánum Gúš of Thánesar. He and the author were intimate friends, and both read Akhláq-i-Náširi with Miyan Muḥammad ‘Ābíd. Nudrat enjoyed the society of Mirzá Bídil, Sháh Gulsúhan Ullah, Árzú, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhágwat, in the style of Shírin wa Khusrau. He wrote another Maqṣáwí (ذره و خورشید), consisting of two thousand verses. His Saqáy támé, containing seven hundred verses, is in praise of Náwwáb Šáms-ud-Daulah. He also wrote Qašidahs in praise of Mir Jumláh Tarbhán and other nobles of his time. His prose work, شش جمیت, consists of about fifteen thousand lines; fol. 215b.

Rájah Rám Naráyan, Súbahdár of ‘Azmábád, with the takhallus Maúzún, was a Káyath of the Sribásto sect. He was the son of Díwán Rang Lál, and a friend of the author. He wrote good prose, and received his takhallus from Sháykh Muḥammad ‘Ali Ḥazín; fol. 216a.
Munshi Sarb Sukh, with the takhallus Khâkistar, a Kâyath of the Šribasto sect, was a brother of Râjah Râm Narâyân Mauzûn. He long lived in 'Azîmâbâd. He received the taste for poetry from Faqîh Sâhib Dardmand (the pupil of Mirzâ Jân-i Jânân Maghar), who visited that place. He was a friend of the author; fol. 216b.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'liq. Not dated, apparently 18th century.

The following note by Āzâd Bilgrâmi, dated A.H. 1182, says that the MS. was written at his dictation:

- فقير آزاد بكسر کم استثنا نمود سننه 1183

The note is followed by Āzâd’s seal, with the inscription فقیر آزاد 1178.

No. 691.

foll. 130 (pp. 260); lines 21; size 10 x 6½; 8 x 5.

یان بیضا

YAD-I-BAYDĀ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulâm ‘Ali Āzâd.

Beginning:—

- نعمه من نظم الشیام و علم آدم الاسماء الالغ

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years’ stay in Siwistân, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a Tadkhirah in A.H. 1145 = A.D. 1732, entitled it Yad-i-Baydā. This work received a wide circulation. Subsequently, when he came to Ilâhâbâd, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram طبع کلمین ید بیضا نمود. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was
staying at Aurangâbâd, he received a letter on the 4th Ramadân, A.H. 1150 = A.D. 1737, from Mir Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the Taqkirah, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banâras thief,' as if the latter had written the Taqkirah after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:

عجّب تر آنها انچیه از نقل و حکایت نقیر از غذایی مصنفات و عجایب مولفات نقل می‌تند مجموع را پذیرفند نسمت داده کوبی آنهم احوال بی‌پنجم خود سیر کرده تذکره را انتظاب نموده باشد حال آنها چشم بی نورش از آن مصنفات خیبر ندارد.

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the Taqkirah.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, Oude Catalogue, p. 142, the work contains 532 biographies. The first poet mentioned here is Afdal-ud-Dîn Muḥammad Kāshânî, p. 4, and the last, Mir Muḥammad Yûsuf bin Mir Muḥammad Ashraf, p. 249b.

A very valuable and correct copy. Pages 160–222, written in small Nim Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nastâ'liq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

"Yad-i-Baydâ
J.H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

Ghulâm Ali Āzâd's handwriting is the small close handwriting towards the end of the book, from میر عبد العلیل . This I investigated in Bilgrâm itself. J.H.B."
BIography.

A note by an anonymous author, dated A.H. 1152, on the left side of the page runs thus:

شاعراً مسمى بيد بضاً از تالیفات سید غلام علی آزاد بلکرامی
صلحه اللہ تعالیٰ هنگامیکہ فقیر نالی عقد بلکرم وتنه بودم میر سید محمد
طلب ثراً بمن دادند. فی سنة 1152 هجری و این نسخه اکثر بحفظ
مصنف است سلمه اللہ تعالیٰ شانه.

A third note on the same page, by Khān Bahādur Maulavi Khudā Bakhsb Khān, the donor of the library, says that he bought the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

No. 692.

foll. 247; lines 13–15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{4}$.


gランسط

GULDASTAH.

Taqi Auḥadi, as stated in No. 685, made an abridgment of his 'Urafāt, and called it Ka'ba-i-'Irfaq. At Jahāngir's order, he wrote an abridgment of Ka'ba-i-'Irfaq, and entitled it Intikhab-i-Ka'ba-i-'Irfaq, dividing it into three Rukns, called دیوانی، حذفی and متنی, devoted respectively to ancient poets, the poets of the middle age, and the modern poets. The present MS. comprises selections from the Intikhab-i-Ka'ba-i-'Irfaq, made in A.H. 1155 = A.D. 1742 by 'Abdul-Wahhab (of 'Alamgir's time), son of Sayyid Mansūr Khān, and grandson (son's child) of Sayyid Dilāwar Khān, and grandson (daughter's child) of Ǧīyās-ud-Dīn Khān bin Jumlat-ul-Mulk Islām Khān Raḍawi Mashhadi.

عند الزهاب عالمگیری ولد سید منصور خان و نبرده سید
دالور خان و نواسہ غیاث الدین خان بن جملة الملك اسلام خان زیتونی مشهده

Beginning:—

رب به نستعين من كمبه عرفان انطباع عرفات العارفين تصنیف میر
تقدیم. الدهن حسینی دقاتی بلباغی کہ بموجب حكم نور الدين محمود

جہانگیر باشانہ الغ
The notices in each *Rukn* are arranged in alphabetical order.

*Rukn I*, fol. 1 b.
*Rukn II*, fol. 43 a (without heading).
*Rukn III*, fol. 74 b.

In several places folios have been misplaced, and the right order seems to be 1–105, 110–136, 107, 106, 137–138, 109, 108, 139, 140–167, 169, 168, 170. There is a gap after fol. 170. The last poet mentioned (fol. 171 a), is Mirzâ Yûsuf Khân. Foll. 172 a, 180 b, contain a collection of 'Umar Khayyâm’s Rubâ'îs, arranged, except the first one, in alphabetical order.

These Rubâ'îs are preceded by a short biographical sketch of Khayyâm.

Foll. 181 a–247 b contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs. These headings, arranged in alphabetical order, are written in red ink. Foll. 181–203 come after foll. 204–247.

Written in ordinary Indian Ta'liq, within gold and coloured borders.

Not dated; apparently 18th century.

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**No. 693.**

foll. 488; lines 24; size 12 \times 7 \frac{1}{4}; 10 \times 5 \frac{3}{4}.

**RIYĀD USH-SHU'ARĀ.**

A biographical dictionary of Persian poets, with quotations from their compositions.

Author: 'Ali Quli Dâgîstânî, poetically called Wâlih, عليقلی داگیستانی متخلص براله.

Beginning:

تذکرة مفصل خاطر القدس مأثور صاحب دانش عاكمة حمد ناطقیست که نظم مجموعه مکتبات را بکلیف خلق از فی اثراته صورت گرفت نگار بر اوجه تکونی با حس نظامی جلور ظهور به خشیده •

Wâlih, in the preface, traces back his genealogy to 'Abbâs, the uncle of the Prophet. On the invasion of Hâlakû Khân and the downfall of the 'Abbâsid dynasty, some members of the latter fled to Dâgîstân, and settled there. Their connection with the house of
Abbas had great influence over the Lazgis of that place, who recognised them as thier chiefs, and gave them the title of Shamkhali. This Shamkhali dynasty, to which our author belonged, ruled the Lazgis for many years, and gave eminent officers to royal courts. One of the forefathers of Walih, who was appointed Beglerbegi of Erivan by Shah Safi, and received the title of of Safi Quli Khan, left two sons, Fatih Ali Khan, the Wazir of Sultan Husayn, and Mihr Ali Khan, of whose four children, the last, Muhammad Ali Khan, the father of Walih, was appointed Beglerbegi of Erivan, A.H. 1126 = A.D. 1714, and died, according to Azad and the Buhr Lib. Copy of Riyadush-Shu‘arâ, fol. 343a, in A.H. 1128 = A.D. 1715, but according to Rieu and others in A.H. 1129 = A.D. 1716.

Fatih Ali Khan was deposed from the Wazirate in A.H. 1133 = A.D. 1720, and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible Afghân invasion of Persia under Mahmud Khan in A.H. 1134 = A.D. 1721, and the author's relatives remained distracted and helpless under the sway of the Afghân conquerors, when, in A.H. 1142 = A.D. 1730, Walih, who was born in Isfahan, Safar, A.H. 1124 = A.D. 1712, and after his father's death had returned to Isfahan, attracted the attention of Shâh Tahmâsp Safawi. In his early days, while Walih was pursuing his studies in a Maktab at Isfahan, he fell in love with his cousin, Khadijah Sultan. She was betrothed to him; but their union was prevented by the Afghân invasion and her forcible marriage to Karimdâd, the slave of Mahmud Khan. This exercised a very painful influence over Walih, and made the remainder of his life sad and unhappy. The romance forms the subject of a Manawwi entitled 'Walih wa Sultan,' by Mir Shams ud-Din Faqir 'Abbâsi Dihlawi. The death of Shâh Tahmâsp (the author's patron), in A.H. 1144 = A.D. 1731, intensified the wretchedness of Walih's life in Isfahan. He left for India, and through the influence of Rauhan ud-Daulah and Burchan ul-Mulk Sa‘dat Khan obtained access to the Dhihi Court, and received from Muhammad Shah the command of four thousand, the post of second Mir Tuzuk, and the title of Zafar Jang. In the time of Ahmad Shah, he received the command of six thousand and the title of Khan Zamân Bahâdur. In the reign of Alamgir II, he was sent from Awadh to Shâbjahanâbâd to supervise the work of Safdar Jang's son, Shujâ‘ ud Daulah, and through 'Imad ul-Mulk's recommendation received the command of seven thousand. Walih died in Dhihi, A.H. 1170 = A.D. 1756. The chronogram for his death, composed by Shah ‘Abd ul-Hakim, is thus versified by Azad:


The words are equal to 1170. The chronogram is quoted at the end of the present copy.

Wālih himself has given a detailed account of his life at the end of the present work (foll. 473-488); but it is more fully dealt with in the Khizānah-i 'Āmirah, pp. 446-450, by his friend and biographer, the celebrated Āzād, who repeatedly met Wālih in India, and received a copy of the present work just at the time of writing the Khizānah-i 'Āmirah.

We learn from the preface that, while composing the work, the author consulted no less than seventy Dīwāns, besides numerous historical and biographical works relating to his subject. In selecting poems, he has mostly chosen Qašā'īd, Gazals, Qī'ahs, and other kinds of verse, omitting Maṣnawīs which, he says, if selected, "would have swelled the size of the volume to twenty thousand couplets." He wrote the work in India, A.H. 1161 = A.D. 1748, which date he gives in the following chronogram at the end:

این تذكرة جوهر طرب فزایی دل شد
ناریخش را دل از خرد سایل شد
غفنی ز ریاس الشرا رفت خزان
در گوینر سروده داخ شد

The biographical notices, which are said to amount to 2,500 in number, are arranged alphabetically. In the Khātīmah the author gives specimens of his own compositions, both Persian and Turkish.


Written in a small Nim Shikastah hand, within coloured ruled borders. A full tabulated index is given at the beginning.

Not dated; apparently, first half of the 19th century.

Scribe: گلش علي.
BIography.

No. 694.

foll. 227; lines 15; size 9½ × 5; 6 × 3.

تذكرة حسيني

TADKIRAH-I-ḤUSAYNĪ.

Notices relating mostly to poets, but partly to saints and princes, of ancient and modern times, with specimens from their writings.

Author: Husayn Dūst ibn Sayyid Abū Ṭālib Sanbhali.

Beginning:

حمد بقيتاس و سباک محددت اسام جذاب عائشی یا سراست.

In a short preface the author tells us that he came to Dihli from his native place Sanbhal, and devoted his time to the study of literature, especially the poetical works of eminent authors, and thus became well-skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end, the work is dedicated to Shāh Sharaf-ud-Dīn Mahmūd. It ends with a versified chronogram, expressing A.H. 1163 = A.D. 1749 as the date of composition:

ابن نامه جویاشفت زیب انسام تاریم شدست خجسته انجام

The names are arranged in alphabetical order.

A copy of the work, but with a different beginning, is noticed in Rieu, i, p. 372. See also Sprenger, Oude Catalogue, p. 134. The work has been lithographed in the Nawal Kishore Press, Lucknow, A.H. 1292 = A.D. 1875.

Written in fair Nastā'liq. within coloured-ruled borders.
Not dated; latter half of the 19th century.

Scribe: یبرابع الحسن العسني.
No. 695.

foll. 280; lines 21; size 10½ x 7½; 8½ x 5.

Majma‘-un-Nafā‘īs.

The famous Taḏkirah of Persian poets by Sirâj-ud-Din ‘Alî Khân Ārzû (d. A.H. 1169 = A.D. 1755), in two volumes.

Vol. I.

Beginning:—

حمد صانعٍ كه زبان قلم و قام زبان را به تحرير و تقویم كلمات فصحا

The author, who has already been mentioned (No. 399), gives an account of his life on fol. 43a of the present work.

He says, in the preface, that in compiling this work he made extracts from one hundred Divâns of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such Taḏkirahs as Taqi Auḥadi, Naṣrâbâdi, Kalimât-ush-Shu‘arâ, Tuḥfah-i-Sâmi, etc.

He states that he received assistance from only one man, namely Shaykh Mubârak Muḥyī-ud-Dīn.

The date of completion of the work, given in the preface, is A.H. 1164 = A.D. 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 838 notices, begins with the saint Abâyazid Bīštâmi, and ends with Muḥammad Mâh Şadâqat, breaking off thus:—

گوشه گیری مصلحت با قامت جام دیده ام - لیلی بر ......
No. 696.

foll. 281–552 (272); lines and size same as above.

Vol. II.

Continuation of the preceding copy, beginning with the words:

(Sic) سرمه بصد ناز بغود مي بالد ......

This part of the work, containing 897 notices, begins with Mullâ Șabâ’î, and ends with Muḥammad Ashraf Yaktâ. It concludes with a Khâtimah, fol. 546a, containing short extracts from those poets, particulars of whom the author was unable to get.


Both the volumes are written, in ordinary Nasta’liq, by Aḥsan Ullah احسن الله.

Dated 9th Șafar, a.h. 1179.

A full index is placed at the beginning of each volume.

The signature of H. Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875.

No. 697.

foll. 111; lines 23–24; size 10×6\(\frac{1}{2}\); 8×4\(\frac{1}{2}\).

سوز آزاد

SARW-I-ĀZĀD.

The second volume of Āzād's great biographical work (Ma’āšir- ul Kirām), containing notices of the learned men and poets of Bilgrām and other parts of India, who lived after a.h. 1000 = a.d. 1591, with the special title of Sarw-i-Āzād.

Beginning:

سروماية حمد نیاز مبدعی که ارواح معالی را با اقوال الغاظ آمیخته اعظم

In the preface the author says that, after completing the  יח- ی- Baydâ (see No. 691), he resolved upon writing a work on the learned men of Bilgrām. He then wrote a work, dividing it into two
volumes, the first of which he styled متأثر الكورام, and the second سرو أزاد.

This volume, like the first, consists of two فسایس:—

I. Biographies of Persian poets who were born in India, or came to it from other countries, fol. 2a. Notices of learned men and poets of Bilgrám, fol. 72a.

II. Notices of ربخیات poets, fol. 102a.

The author mentions himself on fol. 84b.

The work ends with some Hindústání دوخار, which, according to Ethé, India Office Lib. Catalogue, No. 683, are extracts from Mir غلام نبی’s Hindústání treatise انک دریبن, composed in a.h. 1154 = a.d. 1741.

The present volume, like the first, was completed in a.h. 1166 = a.d. 1753, for which the author gives the following chronogram on fol. 2a.

نشاند آزاد سرو سپز تارة

Compare, on this work, Sprenger, Oude Catalogue, p. 143, and Bland, ix. p. 151.

Written in ugly Indian تلیق.
Not dated, apparently 19th century.
An index of the lives, written in a later hand, is attached at the end of the copy.

No. 698.

foil. 217; lines 21; size 12¾ × 9½; 9½ × 6½.

باغ معاونی

BĀG-I-MAʿĀNI.

A biographical dictionary of Persian poets, arranged in alphabetical order.

Author: Naqah ‘Ali نقش علي.
Beginning:—

نقش علي نام خدا نام خدا آمده نام خدا

سیاس بین قیاس بهار آفرینی را سزا ست که عادل ناطقه الگ

The author's name is distinctly given on fol. 2a as نام خدا. He says that, after finishing the five Chamans of the Tadkirah-i Bāg-i
Maʿānī, he took up the portion containing the sixth and seventh Chamans and the Khātimah:—

أما بعد ميكوند مولف ابن ايراق سک آستنی نبی و ولي تنش علي
عند الله عنده من جرائم الخطي و الجلالي كه جون آرانتز بنچ قمي
ذكارة باغ معاني بآباداري سهاب الطاف و سرچشمة اعتبان الفي شاداني
خاطر حامل شد حاليا مفتقار عندلي بكلم برشاخسار كلامي جمي ششم
 وهفتم و خانه هزار است (Sie)

Sprengor, Oude Catalogue, p. 152, who wrongly holds that the author of the work may be ʿAli Ibrāhim Khān, says that the work apparently consists of three or four large folio volumes, of which he had seen only the second. Our copy comprises a portion of the third volume.

It is arranged in alphabetical order, and contains short biographical notices of poets from the ninth century down to the author's time, but mostly poets who came to, or lived in, India.

There are numerous additions on the margins, written by the author himself, the handwriting being identical with the text. This shows that it is an autograph copy.

As for the date of composition, Dr. Sprengor is most probably correct in holding that the title of the work باغ معاني, the numerical value of which is 1174, forms a chronogram. In support of this may be mentioned that the author, while noticing the life of ʿلطاء الله خان اعلى تخلص (fol. 37b), mentions a.h. 1174 = A.D. 1760, as the current year: در ابن اولاق كه دراز و يصد و هفتاد و جهار مجرسنت الط: and he gives it again in fol. 126b. But it is evident that the work received later attention from the author himself. There are the marginal additions, and in several places in the text a date, mentioned as the current year, has been changed to a later one. For instance, on fol. 36b, the date of the author's meeting with ميد نور الدين خان اللفتى تخلص has been corrected and changed to a.h. 1190 = A.D. 1776, and again, on fol. 126b, the original date mentioned as the current year has been changed to a.h. 1196 = A.D. 1782. In noticing the life of ʿAzad, the author says that he (ʿAzad) was then engaged in writing the سرر آزاد which, as we know, was completed in a.h. 1166 = A.D. 1752. In the same place, on the margin, the author adds in his own handwriting that he received a copy of ʿAzad's خرائط عامة (completed in a.h. 1176 or 1177 = A.D. 1762 or 1763):—
The present copy begins with the account of Muhammad Zayn al-Din, the last name under the letter خ. The catchwords of the last folio are حروف العين الممتهلة.
Written in a hasty Ta’liq.
Not dated; 18th century.

No. 699.
fol. 262; lines 17; size 11½ x 7; 9 x 5.

سفينة عشرت

SAFĪNAH-I 'ISHRAT.

A biographical dictionary of ancient and modern Persian poets, with extracts from their works.
Author: Durgâ Dâs درگاه داس (see fol. 52a).
Beginning:—

حمد ناظمی که تیایی عناصر را ترتیب بند ساخته

The notices are arranged in alphabetical order. The first poet mentioned is اسدی طوسی. The MS. breaks off in the middle of the letter حاجی نردون سابق نخلص.
The date of composition, a.h. 1175 = a.d. 1761, is expressed by the title of the work.
The copy, a quite modern one, is not free from clerical mistakes.
Written in ordinary Ta’liq.
Not dated; 19th century.
No. 700.

foll. 349; lines 17; size 9¾ x 6; 7 x 3½.

خزائنة عامرة

KHIZÂNÂH-I-‘ÂMIRAH.

Notices of ancient and modern poets, and of some leading Indian Amirs who were contemporary with the author.

Author: Mir Ġulâm ‘Ali Āzâd عِلّم علی آراس.

Beginning:

سر كلم را جعفر حمد صانعی كه انسانیا بگوهر گرانماهی ناطقه نواخت

This is the most popular of all the taḍkirahs of the author. In the preface he tells us that he wrote it at the desire of his brother’s son, Mir Awlād Muḥammad, who requested him to compile a taḍkirah of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rieu, i, p. 373. The date of composition, given on fol. 2b, is A.H. 1176 = A.D. 1762.

The notices of poets, 135 in all, are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars, see Sprenger, Oude Catalogue, p. 143; Bland, Journal of the Royal Asiatic Soc., ix, pp. 40–43; Elliot, Hist. of India, viii, p. 188; Ethé, Bodl. Lib. Catalogue, No. 381, where a full list of all the biographies is given; Ethé, India Office Lib. Catalogue, Nos. 685–690. The work has been lithographed in Cawnpur, A.D. 1900.

Written in legible Nastaʿlīq.

Not dated, apparently 19th century.
No. 701.

foll. 286; lines 23; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

GUL-I-RA'NÂ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: Laçhšî Narâyân, with the poetical nom de plume Shafîq, of Aurangâbâd.

Beginning:

يآ رب مقبول ساز انشیانی مرا
در خوش سخنان بند کي جاي مرا
چون بوفقیون کي رنگ قائم دارد
آمیز ز خزان کي گل عفونی مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called Faşâ, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindû poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words گلی شفقت in the following versified chronogram:

نوک قلم آنی بحصر سختوران
از قوم مسلمین و فریق هندوی سپت
تاریخ لین صحیفه رنگین سصر گرمی
از یافط طلع سرده گلی شفقت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768:

این کتاب مناسب بیش از خواندن این صحیفه شفقت
بچه اسلوب تازه شد مرقوم
از تاریخ ناشنده مرقوم

He shows high respect for Æzâād Bilgrâmi, whom he calls his Pîr, and to whom he devotes the first notice, occupying foll. 2b–13b.

He enumerates the following works as those he consulted:

1. مرآة الخيال تالیف شیرخان لودی
2. کلمات الشعراء تالیف سروخش دهلی
3. همیشه بهار تالیف اختاس دهلی
4. حبیب الشهرا تلیف محمد على خان کشمیری
5. ربیع الشهرا تلیف واله دانستانی
6. خصل ثالث از ذکریا تلیف خوشگلو
7. مجمع النقولیا تلیف سرویل الدین علی خان آزاوی اکبر آسادی
8. ید بیشا و صرو آزاد و خراشیه عامره موس هذکریا تلیف حضرت آزاد بلگاواشی
9. یز نظر تلیف میر عبید الیوفاب دولانی دی
10. مردم دیده تلیف شاه مهد العیم حاکم لاهوری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.


The second Fašl (fol. 261 a), which is of special interest, treats of the following Hindū poets (the names, written in bad red ink, are in most places indistinct or illegible; but an attempt has been made to read them):—

Ajal, or Achal, Dās of Jahānabād, belonged to the Khatri tribe, and led the life of a devotee, generally in the company of Darwišes; fol. 261 b.

Ikhlas Jahānabādī, with his original name Kīshan Chand, the son of Ajal Dās and a pupil of Mīrzā Ṭab-u-Dīn Qubūl of Kashmir, and author of the Tadkīrah entitled Ḥāṣbaḥ Bāmar (compiled, a.h. 1136 = A.D. 1723); fol. 261 b.

Anandagi of Bindrāban, versifier of the Hindī work; fol. 261 b.

Ulfat, a Kāyath of ‘Aşimabād, with his name Lālā Ujākar Chand, adopted the takhballus Gurbat, but subsequently changed it to Ulfat. His poems were revised by Mūhammad ‘Alīm Tāhqīq; Samarqandī, a man skilled in music and archery, son of Bādi’-ud-Dīn Samarqandī, better known as Mīr Matīn, and pupil of Mīrzā Mūsawī Fītrāt; fol. 262 a.

Barhaman, with his full name Rāi Chandar Bhān Lāhaurī, son of Dharam Dās, a clerk, and pupil of Mūlā ‘Abd-ul Ḥakīm Siyāḥ Kotti; author of nash Ruham (a letter to him by Munir Lāhaurī is quoted); fol. 262 a.

Barhaman, with his name Lālā Jagat Rāi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbān in a.h. 1091 (evidently a mistake for a.h. 1181 = A.D. 1767); fol. 264 b.

Bitakulluf, with his name Lālā Saddānd, the uncle of Lālā Khwusghū, the Tadkīrah writer; originally from Lakhnauti in Sahā-

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ranpûr, and in service under Zib Bânû Begam, the wife of Prince Mûhammad A'zam Shâh; author of a small Divân, entrusted at the time of his death to Shafîq; fol. 264 b.

Bîgam, a Khatri, with his name Bhûpat Râi, the descendant of Panjâbi Qânûngâ; fell in love with a Hindû boy named Narâyân Chand, renounced the world, and became a disciple of Narâyân Bairagi; author of stories and the stories of the Indian devotees in Maşnawîs (قصص ذيقراء هند در مثنویات نظم کرده), particularly that of Bâm Deo (he was alive in the time of Sultan Firûz Shâh); his Kulliyât consists of fifteen thousand verses (died, according to Khwûshgû, in A.H. 1132 = A.D. 1719); fol. 265 a.

Bâniyâh, the takhallus of Bhûpat Râi Bâniyâh, i.e. grocer, of Kangûh, in Sahâranpûr, who died in A.H. 1139 = A.D. 1726; fol. 265 b.

Bahâr, whose name was Râi Uday Bhân Dihlawî, a pupil of Kişân Chand Ikhlâs; fol. 265 b.

Bidar, with his name Gulab Râi, a Khatri of Naushahrah in the Panjâb; fol. 265 b.

Bidar, the takhallus of Basawân Râi of 'Azîmâbâd and Shâh-jahânâbâd, a pupil of Mazhar Jân Jânân; fol. 266 a.

Tausani, takhallus of Râi Manûhar, son of Launkaran (لونکرین), the Râjah of Sânghar in Akbar's time; known at first, according to Bâdâ'ûnî, as Mûhammad Manûhar, afterwards given the title of Mirzâ Manûhar; the first hindu poet whose name became known in Persia, and the only one whose verses were entered by Sâ'îb in his Bayad; also mentioned in Taqi AuÂhadi's Taqdirah; the eponymous author of Akbar's Manûhar Nagar in Sânghar; fol. 266 a.

Tâzah, of Dîhli, with his name Lâljî, a pupil of Mir Mûhammad Afzal Sha'bit Ilâhîbâdî; fol. 267 a.

Tamiz, with his name Sri Gûpâl, according to Khwûshgû a Barhaman of the Sûraj tribe; well versed in Hindi, and the author of a Maşnawi in praise of Mathra; a pupil of Mirzâ Bidîl; fol. 267 a.

Hâyâ, with his name Lâlâ Sheo Râm Dâs, of Akbarâbâd, the second son of Râi Bhaktî Mal, who served under Asad Khân, Wazîr of Aurangzib; a pupil of Mirzâ Bidîl, and author of a prose work entitled in praise of Mathra, in the style of the Chahâr 'Unsûr of Mirzâ Bidîl; fol. 267 a.

Huzûrî, takhallus of Gûr Baksh [the account here is taken from Khwûshgû, No. 690]; fol. 268 b.

Khwûshgû, originally called Bindrâban, a Hindû of the Bais tribe of Mathra; a pupil of Sirâj-ud-Dîn 'Ali Khân Ārzû and author

Khâkistar, with his name Lâlâ Sarbhsukh Râi, a Kâyath and brother of Râjah Râm Narâyân Mauzûn; fol. 271 a.

Daibir, *takhallus* of Lâlâ Daulat Râi Burhânpûrî, the brother of Lâlâ Khwushhâl Chand Farhât; author of a detailed account of the family of Nawwâb Âsaf Jâh of Haydarâbâd and his Âmsârs, and a resident there at the time of the writing of this work, and a friend of the author; fol. 271 a.

Dânish, with his name Lâlâ Sâbâh Râm Lakhnawi, a contemporary of the author; was in the service of Râjah Shitâb Râi Nâzîm of 'Azimâbâd as *Pîshkâr* of the Parganah Danwâr; the elder brother of Khîm Râm, *takhallus* Bînîsh, then *Munshî* to Mir Nûr-ul-Hasan Khân Bilgrâmi; fol. 271 a.

Diwânâh, *takhallus* of Lâlâ Sarbhsukh Râi; fol. 271 b.

Daînîn, with his name Rûp Narâyân, uterine brother of the author, and born on Monday 24 Zumâdâ I., A.H. 1162 = A.D. 1748; the holder of a post under the title of Dûlî Chand in the court of Amir-ul-Mamâlik Âsaf-ud-Daulah; his poems were corrected by Âzâd and Khân Sâhib Dâkâ; fol. 271 b.

Sabqat of Lakhnau, with his name Sukhrâj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khân, the Wazir of Aurangzib; well versed in all branches of literature, and pupil of Mirzâ Bidil. For some time he held the post of *Mîr Sâmân* and then that of Diwân under Asad Ullah Khân, popularly called Nawwâb Auliya, the cousin of Quṭb-ud-Mulk, the Wazir of Muḥammad Farrukh Siyar. He accompanied the army of the Amir-ul-Umarâ Sayyid Husayn 'Ali Khân, brother of Quṭb-ud-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amir-ul-Umarâ over Dâ’ud Khân Afgân, in the style of the Shâh Nâmâh, consisting of about seven hundred verses. In Sha‘bân, A.H. 1138 = A.D. 1225, the sad news reached Dîlî that he had died in a battle against Râjah Gir dhâr; fol. 271 b.

Shahîd, with his name Bâlmakund, a native of Mânîkpûr in Lahore, and nephew of Râi 'Âlam Chand, the Diwân of Nawwâb Shujâ’-ud-Daulah, Nâzîm of Bengal; fol. 273 a.

Shafiq, with his full name Lâughmî Narâyân, the author of the present work; fol. 273 b.

'Ishrat, with his name جیکش (probably *Jay Kishân*), a Barhâman of Kashmîr, was in the service of Nawwâb Najm-ud-
Daulah Amir Khan, *takhallus* Anjám, and Nawwāb Mu'tamin-ud-Daulah Ishāq Khan; Yahyā Khan, the Diwan, of Muḥammad Shāh's time, made him the Qānūnghū of Kāshmir; author of the Maṣnawi Rām Sītā, which Shafiq considers better than that of Maṣīhā Pānipati; fol. 277a.

'Āshiq, with his name Sheo Rām, of the Panjāb, highly spoken of by Shaykh Nūr-uli-'Ayn Wāqif of Batālah in one of his letters to Azād; died in A.H. 1179 = A.D. 1765; fol. 277b.

Farḥat, with his name Lālā Khwusghāl Chand Burhānpūrī, the uncle of Lālā Daulat Rāi Dabir; died in Burhānpūr, A.H. 1147 = A.D. 1734; fol. 277b.

Farḥat, *takhallus* of Lālā Dhan Rāj Burhānpūrī, a Kāyath of the Saksinah tribe, who laboured under a chronic disease, which led someone to point out that the words داللمالعَحَ ث (chronic) give the Tārikh of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277b.

Qudrat, with his name Lālā Muśtaq Rāi, a Khatri Hindū, born on the day on which Mirzā Bidil died, i.e. 4 Ṣafar, A.H. 1033 = A.D. 1623. In his early age he came to Shāhjahānābād, and at the date of this work was living in Bareilly; had a taste for Maṣnawi poems and versified the Mahābhārat, wrote Gazals in addition consisting of thirty thousand verses, and Qaṣidahs of ten thousand; fol. 277b.

Lālāh, *takhallus* of Sarūnjī (سَرُنِجَي), born in Sarūnj, Mālwah, and brought up in Burhānpūr; a friend of the author; in service under Nawwāb Āṣaf Jāh II; fol. 277b.

Mukhlīs *takhallus* of Rāi Anand Rām, the son of Rājah Hardī Rām of Lahore; lived in Shāhjahānābād, and was the Wakil of the courts of Nawwāb I'timād-ud-Daulah Qamar-ud-Dīn Khān (Wazir of Muḥammad Shāh) and Sayf-ud-Daulah 'Abd-uss-Ṣamad Khān (Nāzim of Lahore and Multān); received the title of Rāi Rāyān; was a pupil of Mirzā Bidil, and later of Ṭarzū; was the most eminent of all the Hindū poets, and died in A.H. 1164 = A.D. 1750; his Diwan consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqā; fol. 278a.

Mukhlīs, with his name Anbā'ī Dās, a native of Lahore; fol. 280a.

Mauzūn, *takhallus* of Rājah Rām Narāyan, the Shubahdār of Azīmābād from the time of Nawwāb Mahābat Jang to the time of Qāsim 'Ali Khān. In A.H. 1172 = A.D. 1758, when the prince 'Ali Gauhar advanced on Azīmābād, Mauzūn rebelled, and joined Sādiq 'Ali Khān alias Mīrān (son of Ja'far 'Ali Khān, Shujā'-ul-Mulk, the Nāzim of Bengal) in his battles with the prince. In
A.H. 1174 = A.D. 1760, when Nawwāb 'Alijāh Qāsim 'Ali Khān, son-in-law of Shujā'-ul-Mulk, became Nāẓim of Bengal, he dismissed Mauzūn from the Sūbahdārī, and arrested him. Towards the end of Rabi, II. A.H. 1177 = A.D. 1763, when Qāsim 'Ali Khān was defeated by the English, he took Mauzūn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280b.

Mauzūn, takhallus of Rājah Madan Singh Jahānābādī, whose original home was Jakūlī in Itāwā (Jakūlī). His ancestors had settled in Shāhjahānābād. His father, Jagat Singh, was at first Munshi and afterwards Diwān of Nawwāb Gāzi-ud-Dīn Khān Frūz Jang, and received the mansāb of 3000 in the time of Nawwāb Āsaf Jāh. Mauzūn attached himself to Āsaf Jāh. He was dismissed in the time of Nawwāb Nizām-ud-Daulah Nāṣir Jang Shāhīd, but was re-appointed under Amir-ul-Mamālīk. After his father's death, Mauzūn received the mansāb of 2000, and the title of Rājah from Amir-ul-Mamālīk, and in the time of Āsaf Jāh II was raised to the mansāb of 3000. He died at the age of forty-nine on 5 Shawwāl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhī Bandar. His compositions consist of Ġazals, Qasīdāhs, Rubā'īs and short Maṣnawīs; but, the author says, his work needs revision; fol. 281b.

Mašrab Akbarābādī, of Rājpūt tribe. His name was Bhauri Singh, but he changed it to Rām Singh. He was a pupil of Muhammad Muqīm Āzād Kashmīrī, and adopted both the takhallus Mašrab and Mašrabi. He spent some time in Murshidābād, and at the time of writing this book he was serving with Mirzā Haydar Beg under Nawwāb Shujā'-ud-Daulah Nīshāpūrī; fol. 283a.

Munshī, takhallus of Lālā Fath Chand Burhānpūrī, a Kāyath, and author of poems in imitation of Shaukat Buḫhāri; visited by the author in the house of Āzād; fol. 283b.

Nudrat, with his name Lālā Hakīm Chand Thānisārī [the account is taken from Khwusgū, which see]; fol. 283b.

Wālī, a Hindu, a Munshī under Dārā Shikūh; learnt the technicalities of Sūfism from Mullā Shāh Badakhsī, and accordingly chose the takhallus Wālī; fol. 284a.

Wārarstah, called Siyālkotī Mal after the name of his birthplace, Siyālkot; author of Maṣūlāt al-shurūr (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled Jawr Sāni and a Taḏkīrāt; settled finally at Derah Gāzi Khān, near Multān, and died there in A.H. 1180 = A.D. 1766; fol. 284a.

Hindū, with his name Mathrā Dās, a resident of Bengal during Shāh Jahān's time; imprisoned by Khān Zamān, Governor of
Bengal, whereupon he sent a Gazal to Ḥakim Ruknā Masih Kâshî; fol. 285b.

Hunar, with his name Gyan Râi, of a family belonging to Shâhjahânâbâd, but born in Daulatâbâd, A.H. 1128 = A.D. 1715. His grandfather was the Diwân of Nawwâb Qâlij Khân Bahâdur, the brother-in-law of Bahâdur Shâh. His father, at first a chronicler under the Nawwâb, was appointed Munshi to Sayyid ‘Alam ‘Ali Khân, the brother’s son of Amir-ul-Umarâ Husayn ‘Alam Khân, and later on received the post of Hugür Naqisi (حضرت نزی) under Āṣaf Jâh, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father’s place eight months later, and continued to enjoy the favour of Āṣaf Jâh, to whom he addressed several panegyric poems. After his patron’s death, he served under Nawwâb Nizâm-ud-Daulah Shahid, and resigned his service in the time of Amir-ul-Mamâlik Āṣaf-ud-Daulah, and at the time of writing this book was living in Aurangâbâd. His poems were corrected by Āzâd. The author added, after the completion of this work, that Hunar died in Aurangâbâd on the 9th of Ramadân, A.H. 1190 = A.D. 1770; fol. 285b.

Written in ordinary Indian Ta’lîq, with rubrics. A subscription at the end says that one Subhân Ahmad had the copy transcribed by the scribes - میر کرمعلی - میر بازرگان علي - میر طیفیل على - میر افتخار علي لاله بیگویل لعل کابته سکینه ان and میر علی - میر علیم حیدر. Dated 5 Jumâdâ II, 1204 Faṣlī year.

No. 702.

foll. 331; lines 19; size 12½ x 7¾; 9⅓ x 5⅓.

آئنکة

ÂTASHKADAH.

The famous collection of biographies of ancient and modern Persian poets, with extracts from their works, by Ḥâjî Luṭf ‘Ali Beg Iṣfahâni bin Āqâ Khân, poetically surnamed Ādur.

حاجی لطف علي بیگ اصفهانی المتخصص باذر بن آقا خان

This copy begins with the following Bait-i-Surkh:

در طرف جرم دیدم وی مگفت وی
این خانه باپی خویی آتشگرد بایستی
The author, who has been mentioned under No. 400, was born in Isfahân, A.H. 1134 = A.D. 1721. He commenced the work about A.H. 1174 = A.D. 1760. The last date found in this copy (fol. 284a) is A.H. 1187 = A.D. 1773, when noticed among the poets contemporary with the author, is stated to have died. According to a copy in the British Museum, Add. 16, 727, the latest date, which records the death of Farabi, is A.H. 1193 = A.D. 1779. That poet is not mentioned in our copy. According to Ethé, Bodl. Lib. Catalogue, No. 384, the author was still alive in A.H. 1199 = A.D. 1785. The author of the Sham‘i Anjuman, p. 65, says that A’dur died towards the close of the twelfth century, Hijrah.

The Ātashkādah, or the ‘Fire temple,’ consists of two مجمور or ‘Censers,’ subdivided into ‘sparks,’ ‘fire tongue,’ شعلة ‘shine’ and ‘rays.’

The notices are arranged under the towns or provinces to which the poets belonged, and in alphabetical order. A detailed account of the work is given in the J.R.A.S., vol. vii, pp. 345-392; and there is an additional notice in vol. ix, p. 51, by N. Bland, who also edited the chapter in “Ātashkādah” on the royal and princely poets (London, 1844). Comp. Ethé, Bodl., Lib. Catal., Nos. 384-386, where a complete list of all the biographies is given. See also Rieu, i, p. 375; W. Pertzch, Berlin Cat., p. 624; Sprenger, p. 161; Ethé, India Office Lib. Catal., Nos. 693-694. The work has been lithographed, Calcutta, A.H. 1249, and Bombay, A.H. 1277.

Written in fair Nasta’liq.

The colophon says that the MS. was written for Captain Store (استور). Dated 25th October, 1823.

Scribe: كچیت ستکه کیلتری.

No. 703.

foll. 182; lines 11; size 8½ x 4½; 5½ x 3.

اسیس الاحبا

ANİS-UL-AḤĪBBĀ.

Biographical notices of Mirzā Muhammad Fākhir Makin and his pupils.

Author: Mohan La’l Anis موفین لعل انس.
Beginning:--

The poet Makin, whose life forms the main theme of the work, has been noticed under No. 430.

The author, Anis, a pupil of Makin, describes himself on fol. 142b as a Hindū Kāvath, and son of Rāi Tūlā Rām, Qānūngū of Parganah Gopāmau, Sarkār Khayrabād. He tells us that, after writing a Diwān, he was thinking of collecting poems of Makin's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahārajāh Tiket Rāi (d. A.H. 1215 = A.D. 1800), Diwān of Sarfarāz-ud-Daulah Mirzā Ḥasan Ridā Khān, the Nażib of Āsaf-ud-Daulah. He was requested by the Rājah to write a Tadkirah after the model of 'Ali Ḥazīn. Hence the present composition. It was completed in A.H. 1197 = A.D. 1782, for which the author gives the following chronogram on fol. 181b:--

Contents:--

Ijtīḥād—Notice on Mirzā 'Azīmāi Iksīr, master of Fākhīr Makin, fol. 7a.

Fatḥ-ul-Ḥāb—Notice on Fākhīr Makin, fol. 10b.

Fugl—Notices on thirty-one Muslim disciples of Makin, beginning with the Emperor Shāh 'Ālam, who adopted the Takhlīlīs Aftāb, fol. 28b.

Fāsīlah—Notices on six Hindū disciples of Makin, beginning with Rā'ī Sūrī, fol. 114b.

Ikhtītām—Notices on five Muslim pupils of Makin, beginning with Khwājah Muhammad Ḥasan, fol. 160b. (In the index, given at the beginning of the copy, only three names are given.)

Huṣn-i-Xṭāmāh—Notices on six Hindū disciples of Makin, beginning with Khwūshīl Chand 'Īrfān, fol. 167b.

The contents of the work have been described by Sprenger, Oude Catalogue, p. 161. See also Rieu, i, p. 376.
Written in careless Nasta'liq. 
Not dated; latter half of the 19th century.
The following note is found on the title page:—

"rvr" Tazkiras i Anis
or
Anis ul Ahibba
a History of Literature
(quite modern) by Mohan Lal Anis.
"a rare book
(Sd.) J. H. Blochmann."
noticed by Sprenger."
The MS. is worm-eaten in some places.

No. 704.

foll. 252; lines 21; size $13\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{3}{4} \times 6$.

Khulâṣat-ul-Kalâm.

A very valuable and rare Persian Tâdkhilah, consisting of selections from Maṣnawis, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amin-ul-Daulah 'Aziz-ul-Mulk ‘Ali Ibrâhîm Khân Bahâdur Naṣîr Jang, with the takhallus Khalîl.

نواب امین الدوله عزیز الملك علی ابراهیم خان بابدار نصیر جنگ

المتناص به خليل

Beginning:—

 تعالى الله ما قصر فمیل کوته بیان را جه یارا که زبان به جهد و تذکر

متكلم بن بیان توانیم کشودالله

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in a.h. 1208 = a.d. 1793. See Sprenger, Oude Catalogue, p. 180, where the date is wrongly given as a.h. 1008 = a.d. 1598. He is the author of several other works, viz., Gulsâr-i Ibrâhîm (see No. 707), Šûhûf-i Ibrâhîm (see No. 708), and a history of the Mahratta wars from a.h. 1171 to 1191 = a.d. 1757-1777 (see Rieu, i, p. 328).
The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Alam (A.H. 1173–1221 = A.D. 1759–1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Asaf-ud-Daulah and the Governorship-general of Warren Hastings.


The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from خا الف, comprising the letters from اسدي طوسي, and, breaking off in the middle of selections from the Shirin wa Khusrau of Amir Khusrau, ends with the words تر خرش.

The poets dealt with in this volume are as follows:

The statement made in the Târikh-i Firishthah, and in other Ta'rikhs, that Asadi, at the request of Firdausi, completed the Shâh Nâmah by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadi's only composition is the Gurshâsp Nâmah, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadi died in the reign of Sultan Mas'ûd bin Mahmûd Gâzi; fol. 38.

His father, Muhammad 'Ali, better known as Haji Bâbâ-i Badakhshâní, came to India from Turkistan, and Khalifah was born in Shâhjahânâbâd, Dihli. A.H. 1087 = A.D. 1676. He became the disciple of Mir Jalâl-ud-Din Husayn Badakhshânî, who was born in India, and was a Jama'dar under Fath Ullah Khân of 'Alamgir's time. He travelled to many cities in India, and finally, at the request of Sa'adat Khân Burhân-ûl Mulk, Subahdâr of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dihli in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Sûfism. At the request of his Pîr, he added the seventh Daftar to the Maşnawî, left incomplete by Maulânâ Rûmî, and also incorporated an incomplete story of the princes at the end of the sixth Daftar. He further added four more Daftars, that is to say five in all, to the six of the Maşnawî. His book consists of six thousand verses; fol. 1488.

His name was Khwâjah Muhammad Tâhir, son of Zafar Khân Ahsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Hamid.
and others. Towards the end of his life he went to Kashmîr, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of Qâsidahs, Qtâ'ahs and Gazals, was seen by the author, and contained seven hundred and ninety-five verses of Ma'ânawis; fol. 20a.

{4} - He was a disciple of Shaykh Auâd-ud Din Kirmâni. There are controversies regarding the date of his death. According to Daulat Shâh, he died in A.H. 760 = A.D. 1359; Armû and Taqi Husaynî Dikri fix his death in A.H. 697 = A.D. 1297, in the time of Gâzâ Khan. The real truth is that he flourished in the reign of Arghun Khân bin Abâqâ Khân bin Hûlakû Khan, and was still alive in the reign of Sultan Abû Sa'id Bahâdur Khân (d. A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sultan, and died in A.H. 738 = A.D. 1338. He composed the Ma'ânawi, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jâmi, Wâlih and the author of the Nafâ'is-ul Ma'âşir. The author had no copy of the poet's Ma'ânawi, at the time of writing, but quotes six hundred and thirty-six verses from his Jâmi; fol. 21b.

{5} - He flourished in the time of Shâh Ismâ'il Shafawi, and died in A.H. 942 = A.D. 1535. He wrote the Ma‘nawi (in reply to the bey's verses of Kâtibû), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34b) from the Ma'ânawi, which originally consisted of one thousand and one verses; fol. 31b.

{6} - Was the son of Mirzâ Ra'dî. He came to India during the reign of Shâh Jâhân, who gave one of his adopted daughters to the poet in marriage. He died in Dîli in the beginning of Aurangzib's reign; fol. 40b.

{7} - Was the son of Mullâ Muhammad Sâlih Ma'ânandarâni, the commentator of the *A'mâl* Kānî. He was a good caligrapher and painter, and came to India in 'Alamgir's time. He was the daughter's son of Mullâ Muhammad Taqi Majlisî. He wrote the Ma'ânawi, in reply to Muhammad Quli Salîm's Ma'ânawi of the same name. He died in Monghîr, Bihâr, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of Farrukh Siyar's reign. [This date, given in figures, is evidently a mistake for 1126 or some other date, as Farrukh Siyar reigned from A.H. 1124-1131 = A.D. 1713-1719.] His Ma'ânawi consists of four hundred and
four verses, of which two hundred and forty-six are quoted here; fol. 49b.

(8) — Was the son of Shaykh Ḥusām-ud-Dīn Ḥusām. On the paternal side he was descended from Shaykh Nasir-ud-Dīn Chirāg-ī Dihlī, and on the maternal, from Shaykh Muḥammad Gaqū of Gwalīar. His Kulliyāt includes the Maṣnawīs, the Sāqī Namah, entitled عالم آب, and the Maṣnawi in the metre of Sanā'ī Gaznawi, containing about thirty thousand verses in all. After the destruction of Dihlī, he came to Lucknow and attached himself to the service of Nāwwāb Shujā'-ud-Daulah; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlī; fol. 54b.

(9) — Was the sister's son of Mir Abul Qāsim Qandruski. No account of him is given in the Tadkiraḥ. He wrote a poetical account of the exploits of 'Ali down to his death. Nājaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the Khātimah of the Ḥallah Ḥaidrī, written, but left incomplete, by Mirzā Muḥammad Rafig Bādjil of India; 56b.

(10) — Was the brother's son of Mirzā Muḥammad Ṭāhir, entitled Wazīr Khān, of 'Ālamgīr's time. He wrote the Maṣnawī Ḥallah Ḥaidrī, in the metre and style of the Shāh Namah, consisting of about forty thousand verses. He died in A.H. 1123 = A.D. 1711, in the reign of Babādur Shāh; fol. 61b.

(11) — Son of Mirzā 'Abd-ul Khāliq. He was born in Akbarābād [probably a mistake for 'Azīmābād—see No. 381] A.H. 1054 = A.D. 1644. He at first adopted the takhallus Ramzī, but subsequently changed it to Bidīl. He died on the 4th of Ṣafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 83b.

(12) — Was the son of Shaykh Ḥusayn bin Shaykh 'Abd-us-Samad Jiği. His compositions are جامع تشریح الاعلاین - شرق الشمسین - در هیلک و حساب - رسائل اسطوانی - نظریه در نقد - شکیار - خلاصة العصاب. His Maṣnawi are شیر و شکر and نان و حلوا. He died in Isfahān, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shāh ʻAbbās; fol. 112b.

(13) — Was the son of Ḥakim Muḥammad Bāqīr. He sometimes used the takhallus ʻAbbās and sometimes ʻAbbās. The date of his death could not be ascertained; fol. 115b.
BIOGRAPHY.

Originally belonged to Yazd; and came to India during ' Alamgir's time. He died in his youth, A.H. 1088 = A.D. 1677. He wrote a short Maṣnawi, entitled مراح الخيال, consisting of two hundred and thirty-seven verses; fol. 118b.

His grand-father, Mir Dīyā-ud Dīn Husayn Badakhshānī, entitled اسلام خان and having the takhlīs Wālā, was a noble of ' Alamgir's time. He died in A.H. 1152 = A.D. 1739; fol. 120b.

He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lāhaur. The present writer saw his Kulliyāt, and found there only one incomplete Maṣnawi; fol. 123b.

Adopted the takhlīs Ja'far and Ja'fari. In his youth he came to India, and through the influence of his uncle, Mīrzā Gīyās-ud-Dīn, entitled Āṣaf Khān, the father of Nur Jahān Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahāngīr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawi, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103b.

He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Dīwāns, seven Maṣnawīs (منونات سبعة) and one Maṣnawi in praise of the Ka'bah; fol. 138b.

The versified questions of the gūlshān Rāz, to which Shaykh Maḥmūd Shabistāri wrote a reply, are of his composition. His other works are - کنر الزمر - سه نامه - ضرائط المستقيم - روح الإرهاج - زاد المقالون - طرب المجاس - نزهة الإرهاج. His death occurred in Herat, A.H. 718 = A.D. 1318; fol. 218b.

He died, according to Naḥfāt, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224a.

He made a versified abridgment, in thirty-two Hikāyat, of Nakhshab's Tūṭī Nāmah, which was written in prose, and consisted of fifty-two Hikāyat; fol. 227a.

Besides the extracts from the poet's Khamsah, the author has given extracts from three other Maṣnawīs of the poet, but he had no copy of the Tuğlaq Nāmah at the time of writing; fol. 229a.

This volume breaks off in the middle of the extracts from the
while the following volume opens with Tuğrā-i Mashhadi under the letter د. The accounts of the poets under the letters دا to داد, with the extracts from the three Maṣnawis of Khusrau, referred to by the author, are wanting.

No. 705.

foll. 519; lines and size the same as above.

This copy of the Khulāṣat-ul-Kalām, endorsed as vol. ii, comprises the letters from ۲۳ to ۲۹, beginning with ملا طغرلي مشهدی and ending with دالي استرابادي. The portion comprising the letters دالي to دا داد is wanting.

Beginning:

ملا طغرلي مشهدی · طغرلي منشور سخوری و سرلوح دیوان نکته

The poets noticed in this volume are the following:

ملا طغرلي مشهدی (23): He came to India during the reign of Jahāngir, and spent his last days in Kasbīr, where he died. He sometimes adopted the takhallus شیفته. He wrote a Maṣnawi in praise of Kasbīr in imitation of Zulālī, and a ساقی نامه in the style of Mullā Zuhārī; fol. 1r.

ملا مشهدی تسبیری (24): He received the title of ملک الشعراء from Burhān Nizām Shāh, who liberally rewarded the poet for his ساقی نامه, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22a.

شمس الدين محمد عصار تمزی (25): His Maṣnawi, entitled مهر و مشتری, has been highly spoken of by the author of the Khulāṣat-ul Ashʿār and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the Maṣnawi. The total number of verses is five thousand, one hundred and twenty. He died, A.H. 784 = A.D. 1382; fol. 42b.

مولانا عارفی (26): He wrote دا نامه, consisting of Gazals and Muqṣaṭtaʿat, which he dedicated to Khwājā Ḥiyāj-ud Din. He also composed the Maṣnawi گوی و جوگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55b.

علي سربندی ناصر على نام (27): Besides the Maṣnawi, entitled محوود و ایاز, he wrote another
Maθnawi in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram أذن ينعي نف، composed by Mirzâ Afdal Sarkhwush; fol. 56a.

(28) عرفنى شيرازى: He got access to 'Abd-ur Raḥim Khân Khânân through Mir Abul Fathî Gilânî. He was poisoned at the age of thirty-six; fol. 61b.

Mary: He was born in Bilgrâm, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turki and Hindi Dictionary; and adopted the takhallus of and and. Besides the Maθnawi quoted, he composed other Maθnawi; but except for a few verses the author had no access to them. He died in Dihli, A.H. 1138 = A.D. 1726, and was buried in Bilgrâm; fol. 65a.

Mary: His original name was Farid-ud-Din. He was born in A.H. 513 = A.D. 1119, during the reign of Sultân Sanjar Saljuqi, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the Maθnawi, his poetical compositions consist of forty-four thousand verses; and according to the author of the Haft Iqlim he wrote forty-two poetical treatises, of which the following are some: خسرو - جواهر دامى - ولد نامه - ولد نامه - جواهر نامه - مظفر الجامع - نامه - مظفر الجامع - نامه - اشتر نامه - بلبل نامه - مظفر الطير - جواهر الذات - مظفر الطير - نامه - ونامه - نامه - سپاس نامه and and; fol. 70a.

(30) عُلَّم: Was born in the Panjâb; his Maθnawi, entitled and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88a.

Mary: Was born in Shâhjahânâbâd, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscat. His Diwân, consisting only of Gazals, contains about seven thousand verses; while in his Khamasa there are more than six thousand verses, of which the alone contains three thousand and thirty-three; fol. 97a.

(31) حکم: His Maθnawi consists of six thousand and three verses, of which the author gives one thousand four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118b.

(32) فقیر الدين اسعد جرجاني: Was a courtier of Sultân Maθmûd
bin Malik Shâh Saljûqi, who reigned from A.H. 511-525 = A.D. 1117-1131. Muhammad 'Afi says that, besides the Mašnawi, he has not seen any other verse of the poet. According to Arzu, the Mašnawi consists of ten thousand verses, and those who ascribe it to Nizami 'Arûdi or Nizami Samarqandi are wrong. 'Ali Quli Khan says that he has perused the Mašnawi from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135b.

His father, Shaykh Mubarak, died in Lahaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Faydi; the second, Abul Faqil; the third, Abul Khayr; the fourth, Abul Barakat; the fifth, Abul Amin; and the sixth, Abul Hasan. The author had no copy of the poet's Khamsah at the time of writing, but gives an extract from the Nal Daman; fol. 144b.

Was a native of Yazd, and came to India during the time of 'Alamgir. He excelled all others in writing satirical and obscene verse. The author extracts from his Mašnawi, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168a.

After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of Malik al-shura from Shâh Jahân. His Nama consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172a.

Better known as Gona Badri, was the son of Mir Sayyid Janabadi. He was a pupil of Giyâs-ud-Din Manzur Shirazi, and a contemporary of Mullâ 'Ali Qushji, with whom he held discussions in the presence of Mirza Ulug Beg. He composed the following Mašnawi poems in imitation of Nizami's Khamsah:

... containing five thousand verses; ... of four thousand, five hundred verses; ... of three thousand verses; ... of two thousand, five hundred verses; ... of three thousand verses. He also wrote Zidat al-shurah, containing four thousand, five hundred verses, and a Sâqi Nama. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201a.

(see No. 171): He wrote a Khamsah. The date of his death is A.H. 838 = A.D. 1434; fol. 209a.

... (see No. 292): His Shâh Nama, in which he
gives a detailed account of ten years of Shâh Jahân’s reign, consists of fourteen thousand, nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218a.

—Was a native of Persia; came to India during the time of ‘Alamgîr, and made acquaintance with Ni‘mat Khân ‘Âli. The author had seen the poet’s ten Mañawis, entitled نشانه تخت شهید, containing about one thousand verses; fol. 256a.

—Was a native of Pânîpat in India, and the companion of Shaydâ; he wrote a versified translation of the Ramâyana in four thousand verses; fol. 263b.

—The author had seen two Mañawis of the poet; viz. مجموع, consisting of one thousand, five hundred and sixty verses, and completed in a.h. 696 = a.d. 1296, and کتاب العارفین, of which he had a defective copy of about six hundred verses; 267b.

(see No. 418) —The author saw him in Murshidâbâd, a.h. 1195 = a.d. 1781. He wrote a خمسه. An extract of his Mañawî, entitled بیمار و خزان, which contains two hundred and seventy-one verses, is given; fol. 268b.

—Was born in Lâhaur, a.h. 1019 = a.d. 1610, in the reign of Jahângîr. His father, Mullâ ‘Abd-ul Jalîl bin Abû Ishâq Lâhauri, wrote a beautiful hand, and was engaged by Akbar to write the draft of Abul Faqîl’s Akbar Nâmah. Of his Mañawis, the one entitled جامه گرمه consists of four Jûz; viz. ساز و برخ در صفت برخ پیان و دیگر (2) آپ و رنگ در تعريف بانات أكثر آماد (1) نور و صفا در ستایش حوض و مسجد (3) تعاون که مگاینصب به‌درستی است درد و لام معجزه بر حالات عشقم (4). The author had only the Mañawî of the poet, entitled مظاهر کل, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to Bengal in the company of Sayf Khân; fol. 287a.

—Was a native of Persia, and a contemporary of Jâmî. He wrote a خمسه in imitation of Nişâmî, and his پیام و سخن, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291a.

—Was a native of Jabal-‘Amul; his father, Sayyid Masâ‘îd, died in Isfahân; he received the title of ملك الشروى from Sultan Husayn Safawi; he adopted the takhallus Mihrî, but sometimes Sayyid. The author had seen only
the Maṣnawi of the poet, entitled سرایایی، containing a small number of verses; fol. 308b.

(See No. 320): He wrote the Maṣnawi قضاء و قدر, containing fifty-five verses; fol. 310a.

(See No. 59): His Maṣnawi consists of about forty-eight thousand verses; fol. 311a.

(See No. 37): His Khamsah consists of twenty-eight thousand verses; fol. 339b.

(See No. 336): He wrote that excellent Maṣnawi [Space left blank for number of verses]; fol. 417a.

(See No. 379): Was on intimate terms with the author. He composed the Maṣnawi كل و كشتي; fol. 429a.

([There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two Maṣnawis are mentioned.]): fol. 430b.

(See No. 245): Of all his Maṣnawis, the مرناجات مرحمان امستنبر عبد العال is the best; he had intended to write a Khamsah, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447a.

(55): Originally belonged to Qazwin; was the grandson of Mullá Fath Ullah Qazwini; the Diwán of his Gazals and Qasidahs consist of about five thousand verses; his prose work, entitled اعوان الصفات, contains the traditions of the Imāms. He came to India during the reign of Shāh Jahān; his Maṣnawi, consisting of three hundred and forty-four verses, contains an account of the battle between Shāh Abbás II and Islām Khān; fol. 461a.

(56): He undertook to write a poetical account of the exploits of Shāh Ismā'īl, but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465b.

(57): Besides the Diwán, consisting of Gazals, he left صفاته- مثنوي شاه و درويش ترجمة جهيل حدیث and لیلی و مجفنین- العاشقین; fol. 491a.

(58): He died in A.H. 1074 = A.D. 1694. The author saw his Kulliyāt, consisting of twelve thousand verses, the number of the verses of his Maṣnawis being four thousand, five hundred and eighty-three; fol. 500a.
Both volumes are written by the same scribe in legible Nasta'liq, with rubrics.
Not dated; first half of the 19th century.

No. 706.

foll. 79; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

The Same.

Another copy of 'Ali Ibrâhîm Khân's Khulâsât-ul-Kalâm, without the poetical extracts. The biographies are the same as in the preceding copy.
Beginning, as in the preceding copy.
The notice on Khusraw in vol. i, fol. 229, of the preceding copy is found here on fol. 23; and the first notice in vol. ii of the preceding copy begins here on fol. 43.
The notices of the poets treated under the letters دل to دل and the remaining notices under خ, which are not in the preceding copy, are found here on foll. 23$^{b}$–43$^{b}$.
A list of the contents is given at the end of the copy.
Written in ordinary Indian Ta'liq.
Not dated; apparently 19th century.
The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 707.

foll. 336; lines 13; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

GULZÄR-I-IBRÂHÎM.

A Persian Tadkira of Rekhtah poets, with specimens of their compositions.
Author: 'Ali Ibrâhîm Khân
Beginning:—

[Read:] رغفانی کلام محمد (بحمد مبتنی است که انجام (انصاف) (read) سخنان روح پور را بمرده جلی در قلب را بال انواح

[Anساب] رجعته
The author, whose two other biographical works, 'Ḵẖāṣṣatāt al-kalām' and 'Maḵṭūṭāt 'Abūl-Ḥasan', have been noticed in this catalogue, (Nos. 704 and 708), tells us in the preface to this work that, after completing the 'Tadkira' of Persian poets, he was requested by some of his friends to write a biographical dictionary of the Rekhtah poets. Hence the present composition. He completed it in A.H. 1198, corresponding to A.D. 1784, during the reign of Shāh 'Alām, under the Wazirate of Ḡūrūb-ud-Daulah and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with the name of a poet and ends with the name of another. The main text is preceded by a short Mašnawi, beginning thus:

\[ \text{Khudaronda khor yekamayin zeyati} \]

In conclusion, there is a very short account of Amir Khusrau, with some specimens of his Hindi poems, after which there is added a Mašnawi of Mir Taqi.


Written in ordinary Indian Ta'liq, within coloured borders. The copy is full of clerical errors.

Dated, Du'lq'a'd, A.H. 1220.

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**No. 708.**

foll. 656 ; lines 21 ; size 14 × 9 ; 10 × 5½.

Maḵṭūṭāt 'Abūl-Ḥasan

**ṢUḤUF-I-IBRĀḤĪM.**

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author: 'Ali Ibrāhīm Khān.

Beginning:

\[ \text{Ṣuḥuf 'Abūl-Ḥasan yekamayin zeyati} \]

The author, who has been mentioned in connection with his other 'Tadkira' (No. 704), to which he refers in the preface
to the present work, fol. 2a, says that he based it on seventy-two ancient and modern works. He composed it at Banáras, during the reign of Sháh 'Álam, in a.h. 1205 = a.d. 1790, which date is expressed by the chronogram سُبْحَانَ اللهُ عَلَّمَاتُهُ فُرُضَ، fol. 2b. The notices are arranged in alphabetical order, beginning with شَجَيْلَ بَيْسَمَةً بَسْطَامٍ.

The MS. is an incomplete one, and breaks off with 'Urifi Shírāzí, under the letter خ. The last folio, containing the notice of Mirzá Fath Ullah Janáb, should be placed after fol. 210b.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'liq, within coloured ruled borders.
Not dated, latter half of the 19th century.

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No. 709.

fol. 78; lines 15; size 9¼ x 6; 7½ x 3½.

لاقِ تَرْيَا

‘IQD-I SURAYYA.


Author: Guilâm Hamadání, poetically surnamed Muṣḥafi bin Wali Muḥammad bin Darwísh Muḥammad غَلَامَ مُسْحَافِي الْمُتَغَلَصَ بِالْمَصْحَافِي، وَلِيُ مُسْحَافِي بْنَ دَرْوِشٍ مُسْحَافِ.

Beginning:—

* ارْلَ كَ ذَ بْن سَلِيْمَة جَلْبَانِي كَرَدَ الْمُحَمَّد

Muṣḥafi, an eminent Urdu poet of Hindustán, belonged to a noble family of Amrohah in Múrúdábád. He was born in Lucknow, and came to Díhlí in A.H. 1190 = A.D. 1776, where he spent his days in the study of Rekhtah poetry, and in holding discussions with the best poets of the place. He finally settled in Lucknow, where he died. He was well-versed in Arabic and Persian, and made himself acquainted with the various branches of Muhammadan literature. In his تَذكَّرَة فَارْسِي (see No. 711), composed in A.H. 1236 = A.D. 1820,
he says (fol. 97b) that he was then about eighty years of age. He must have been born, then, about A.H. 1156 = A.D. 1743. On fol. 96b of that work he refers to his work مجموع القوائد, and says that he had made up his mind to write an Arabic Diwān, and had written some Arabic Ǧazāls, comprising one Juz and one or two Qaṣīdahs in praise of the Prophet; but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled خلامة العروض, and a work on Persian idioms called مفيد الشعراء. On fol. 65a of his تذكرة فارسی (No. 711), he mentions the following works as previously composed by him:—Two Persian Diwāns, one (then incomplete) in answer to Naẓīrī Nīshāpūrī, and the other containing original poems; three Urdū Diwāns; two Persian and Hindi Tādkirahs دو تذكرة فارسی و هندی; a part of a Shāh Nāmah (incomplete), brought down to the genealogy of Shāh ʿAlam; an Urdū Diwān; and a rough copy of a Persian Diwān, in the style of Jalāl Asīr and Nāṣir ʿAlī.

Sprenger (who mentions a copy of this work), on the authority of the Gūlshān-i Bīkhār (composed, A.H. 1248–1250 = A.D. 1832–1834), says (p. 182) that Muḥāṣafī died about A.H. 1243 = A.D. 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the Natāʾij-ul-Afkār, p. 420, places Muḥāṣafī’s death about A.H. 1250 = A.D. 1834. See Garcín de Tassy, Littérature Hindou, vol. i, p. 373.

In the preface, the author tells us that he wrote this Tādkirah at the suggestion of the celebrated poet, Mirzā Qatil, in A.H. 1199 = A.D. 1784, for which the words زمین باخ باخفا form a chronogram.

The notices, 133 in number, are arranged in alphabetical order The first poet mentioned is Būsaf and the last is Muḥāṣafī.

Written in ordinary Indian Taʿliq, at the request of Muḥāṣafī, in the house of Mirzā Jangli.

The name of the scribe is illegible.

BIography.

No. 710.

foll. 74; lines 21; size 14½ x 8½; 10½ x 5.

TADKIRAH-I HINDĪ.

A biographical dictionary of Urdu poets, with extracts from their works.

Author: Gulām Hamadānī, poetically surnamed Muṣḥafi (see No. 709).

Beginning:

†

The author wrote the present work at the request of his pupil, Mustaḥsan Khalīq, treating of the Rekhtah poets who flourished from the time of Muḥammad Shāh (A.H. 1131-1161 = A.D. 1719-1748) down to the author's time, giving particular attention to the biographies of those contemporaries with whom he was acquainted.

The date of completion of the work, given at the end, is A.H. 1209 = A.D. 1794.

The work ends with biographical notices of some female poets.

Written in fair Ta'liq.

Dated, 2 Šafar, A.H. 1238.

Scribe: Muhammad Ali Beyg.

No. 711.

foll. 131; lines 21; size 14½ x 8½; 10½ x 5.

TADKIRAH-I FĀRSĪ.

Biographical notices of modern Persian and Urdu poets of India, with extracts from their works.

Author: Muṣḥafi.

Beginning:

†

The above text is in Persian and contains biographical information on various poets, both Persian and Urdu, providing insights into their lives and works.
For particulars of the author and his works, see No. 709.

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdu poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order, beginning with Amin-ud-Daulah Mu'in-ul Mulk Amir, and ending with Mir Ahmad Yar.

The date of completion, A.H. 1236 = A.D. 1821, is expressed by several chronograms at the end.

Written in fair Ta'iliq.

Dated, A.H. 1237.

Scribe: Ramadân Beg Tapân.

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No. 712.

foll. 257; lines 25; size 12 1/4 x 8 1/4; 9 x 5 3/8.

KHULÂŞAT-UL-AFKÂR.

Biographical notices of ancient and modern poets, with copious extracts from their works.

Author: Abû Tâlib bin Muḥammad Isfahâni.

Beginning:—

کل بیدار و کچر بی زنگ
تواند بود الیک

The author, who has been mentioned in connection with his میر طالبی (see No. 627), says in the preface to the present work that he commenced it in A.H. 1206 = A.D. 1791, at the age of forty, and completed it, according to the chronogram کل بیدار و کچر بی زنگ in A.H. 1207 = A.D. 1791. A full account of the work, and an abstract, of the preface, are given by Bland in the J.R.A.S., vol. ix, pp. 153–158. See also Sprenger, p. 163; Elliot, History of India, vol. viii., p. 298; Ethé, Bodl. Lib. Catalogue, No. 391, where a complete list of 494 poets is given; Ethé, Ind. Office Lib. Catalogue, No. 696; Rieu, i, p. 378.

The work is divided into a Muqaddimah, twenty-eight Hadigahs, one Dail and a Khâtimah.
The *Dail*, giving specimens of 159 poets, begins on fol. 227a; and the *Khātīmah*, with twenty-three more poets, begins on fol. 233a. The original work is followed by:

1. A treatise on ethics, * رسالة در علم إخلاق*, fol. 249b;
2. A treatise on music, * در صنعت موسیقی*, fol. 251a; and it ends with specimens of mixed Arabic and Persian poems and some Hindi verses.

Written in minute Ta’liq.
Not dated, 19th century.

No. 713.

foll. 223 (pp. 445); lines 25; size 15 × 9; 12 × 6½.

مختزن الغزالي

MAKHZAN-UL-ĞARÂ‘IB.

A biographical dictionary of ancient and modern Persian poets, complete in two volumes.

Author: Ahmad ‘Ali Hāshimi of Sandilah, son of Shaykh Ğulâm Muḥammad ibn Maulavi Muḥammad Hājī.

احمد علي هاشمي سنديله ول شيخ غلام محمد ابن ابيمولوي محمد حاجي

Beginning:

كوهر الغاظ فصاحب بندين وآلبي معاني بانت توانان شايبه رشته

حمد خداونديست الله

Sprenger, Oude Catalogue, p. 146, wrongly states that the author dedicated the work to Nawwâb Şâldar Jang, who died in a.h. 1167 = A.D. 1753; and Dr. Ethê, Bodl. Lib. Catalogue, No. 395, while pointing out this mistake, remarks that Sprenger "seems to have misunderstood the preface." Curiously, Dr. Ethê himself commits a blunder in holding that the author’s father was a son of Faḍīlāt. The word ḋudlu (ma’āb), occurring before the name of Shaykh Ğulâm Muḥammad’s father: شيخ غلام محمد ابن فضل الله مولوي محمد حاجي, is only an epithet in praise of Muḥammad Hājī, meaning “repository of learning.”

We are told in the preface that, at the time of writing the work, the author was in his fifty-fifth year. Later, in noticing the life of
Gulam Fakhr-ud-Din Khan Hayrat, p. 221, he mentions A.H. 1217 = A.D. 1802 as the current year. If he also wrote the preface in that year, he must have been born in A.H. 1162 = A.D. 1748. The date of completion of the work, however, as expressed by the following chronogram at the end, is A.H. 1218 = A.D. 1803.

The words in the chronogram are equal to 1218.

The author says that, from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry; but as he was ignorant of the idioms and phrases of the Persian language, he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwab 'Izzat-ud-Daulah Mirza Hasan Suhrawanj, son of Mirza Muhammad Muhsin, the elder brother of Nawwab Safdar Jang. Suhrawanj Jang recommended the author to Nawwab Dulfaqar-ud-Daulah Mirza Najaf Khan Bahadur Glib Jang Husayni (d. A.H. 1196 = A.D. 1782), through whose influence he was enrolled in the risalah of Shah Alam. After the death of Dulfaqar-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dhiili, the author began to associate closely with learned men from Khurassan, 'Iraq and Fars, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets, which he had written on separate sheets. In this project, he says, he received encouragement from his master, Mirza Muhammad Hasan Qatif, d. A.H. 1233 = A.D. 1817 (see No. 434), who suggested his writing the work in the form of a Tadkirah, arranging the names in alphabetical order.

The author quotes the following works as his sources—

1. تذكرة مجالس العشاق.
2. تذكرة دولت شاه سمرقندي.
3. تذكرة ملا عوني.
4. تذكرة ميرزا محمد.
5. تذكرة عمير علي شير.
6. تذكرة نقيس.
7. سام ميرزا.
8. علي صاحب ترني.
9. تاریخ شیخ عبد القدر بدلوی.
10. تامین النقالی.
11. طبقات المشهور.
12. مجمیع النقالی.
13. تاریخ ضیاء الدين بروینی فیروز شاهی.
No. 714.

continuation of the preceding copy. It begins with the title and ends with...
Beginning:

حمد ر سیاس آفیکی، را روست که سخت سنگان امرار قدرت
عالی را از پرده گنب ده، بشرساتن وجود جلوگرم ساخته‌ه.

From an autobiography which Bhagwan Das gives on fol. 93b, we learn that he was the son of Dalpat Das bin Harbans Rai of the Kayath caste. His ancestors originally belonged to Kalpi. His father came to Lucknow during the Nizamat of Burhan-ul-Mulk (d. A.H. 1152 = A.D. 1739), and continued to hold high offices in the court until the time of Nawwab Asaf ud-Daulah (d. A.H. 1212 = A.D. 1799). The author was born in the house of his maternal grandfather, Lalrah Ram Gulam Qanungu, in A.H. 1164 = A.D. 1750, for which he gives the chronogram مسی جوان بخت. He received his early education from Maulavi Sayyid Yusuf Saharanpuri, and subsequently applied his mind to history and poetry. He at first adopted the takhallus Bismil, and received his training in poetry from Mirza Muhammed Fakhir-i-Makin (d. A.H. 1221 = A.D. 1806). He composed three Masnavis; viz., (1) Silsilat-ul-Mahabbat (سلسلة الحب) in imitation of Jami's Silsilat-ud-Dahab; (2) Mazhar-ul-Anwar (مصابيح الأنوار) in the style of Nizami's Khamsan-ul-Ashr; and (3) Mihr-i-Diyah (محر منور) in the style of Jami's Yusuf Zalikha. He also wrote two Dvwans, consisting of Qasidahs, Tarjih bands and miscellaneous verses. Subsequently, he composed a Persian anthology, entitled تذکرة حديثة فندى, containing accounts of ancient and modern poets who flourished in India from the beginning of Islam [in India] to A.H. 1200 = A.D. 1785. At the request of Sayyid Khairat Ali, the author also wrote a treatise, entitled سوانح الزهرة, giving an account of the Prophet and the twelve Imams. In his youth, he held the post of Mir Bahar; and subsequently, in the time of Asaf ud-Daulah, became a Dwan of راجها دمی سکه بادار. After the Raja's death, he entered the service of راجها بکر جند بادار and then that of میراجها نکرت رائی نوزاد بادار صاحب سلطان. The names of the poets are arranged in alphabetical order, beginning with محمد اشرف بکا and ending with محمد تقی بن سکه. The date of composition, A.H. 1219 = A.D. 1804, is expressed by the chronogram بادار given in the conclusion.

Written in ordinary Indian Ta'liq, within coloured borders.

Dated, 7 Jumada II, A.H. 1220.

Scribe: مکین للال.
No. 716.

pp. 1058 (foll. 529); lines 15; size 10½ x 6½; 7½ x 4.

Nishtār-i 'Ishq.

"The Lancet of Love."

An extensive biographical dictionary of ancient and modern poets, with copious extracts from their works.


Beginning:

Jumâr Mahmud Mir Mustawdi’ Râ 'azan Na’in Na’imah Moujodât Râ Bâqal Fawrât

And Râ ‘adbat br ‘Ammât ‘Irân li ‘Ijmâh Tahrir Fawrât Al-lâg

The author, a native of Patna, was the son of Aqâ ‘Ali Khan of Shâhjahanabâd, and adopted the poetical nom de plume ‘Ishq. We learn from the preface that he performed several journeys to Akbar-âbad and Shâhjahanabâd, and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems, which he preserved carefully. In A.H. 1223 = A.D. 1808, he happened to meet Mir Muhammed Ja’far Masih of Barail, the Tahâildar of Parganah Atrauli, who showed him a copy of Wali’s Ta’dkirat-usb ‘Ush Shu’arâ (see No. 693). As this work, says the author, did not contain interesting selections, he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gives a long list of them in the preface, and observes that his selections consist chiefly of Gazals and Rubâ’is. He commenced the work in A.H. 1224 = A.D. 1809, and finished it on Thursday, 13 Rajab, A.H. 1233, for which he gives several chronograms, p. 46. Towards the end of the preface, the author says that Qâdi Sa’id-ud Din Muhammad Khan Bahâdur, with the poetical nom de plume Sa’id, son of Najm-ud-Din ‘Ali Khan Shâqib, Qâdi-ul-Qudâi of Calcutta, received a copy of the work from the author, and wrote a Khutbah in its praise. It is found here (pp. 49-52).

The work, complete in two volumes, contains 1470 notices, arranged in alphabetical order. The present MS., comprising the
first volume, breaks off in the middle of the notice on صارم with the words: 

No. 717.

pp. 1059–2071 (foll. 506); lines and size same as above.

Continuation of the preceding copy, opening with the words مقالی کرده ام.

A complete index of the names of the poets treated in the work occupies pp. 3–33.

Both volumes are written, in ordinary Indian Ta'liq, by the same scribe.

Not dated; latter half of the nineteenth century.

No. 718.

foll. 148; lines 16; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4$.

GULSHAN-I-BIKHÂR.

A Persian Ta'kidrah containing notices of Rekhtah poets, with extracts from their compositions.

Author: Muhammad, called Mustafâ, poetically surnamed Shifthâh in Rekhtâh and Hasrâti in Persian: محمد البدؤور به مصطفی المتناس به شیفتة در ربخه و به حسروتی در فارسی.

Beginning:

گل سرسبد سخن حمد چم طرازیست که به جنگش شمال و مدا

در گلشان گیتی گلماي رنگین گذقینده

* In a note at the end of this copy, the author is called Nawnâb Muhammad Mustafâ Khan Bahâdur. Tâmm šud nasnâna گلشان بیخار من تصیف نواب محمد مصطفی خان بادئر. According to M. Garoin de Tassy, Littérature Hindouï, 2nd edn., vol. iii, p. 123, the author was the son of a man of position, 'Ažim-ud-Daulah Sarfarâz-ul-Mulk Murtaḍâ Khan Mużaffar Jang, of Dîhil, and was still alive in 1866. See also the same work, vol. i, p. 43. The author tells us, in the preface, that he commenced the work in a.h. 1248 = a.d. 1832, for which date he gives the chronogram بسمه منتفیه رجب; and finished it in a.h. 1250 =
BIOGRAPHY.

A.D. 1834, expressed by the chronogram المهد لله على حصول المقاصد و الشكول. He further states that, at the conclusion of compilation, he had completed twenty-six stages of his life. He must then have been born in A.H. 1224 = A.D. 1808.

The notices of poets, about 600 in all, are arranged in alphabetical order, and the verses quoted, from them, according to the radij, or final letter. The first poet mentioned is آب و and the last بكونه.

The work ends with chronograms giving the date of completion, and with praises of the work by several friends of the author, occupying foll. 166h-184a.

A copy of the work is mentioned in Rieu, iii, p. 1089. See also Sprenger, Oude Catalogue, p. 189. Printed in Dihli, 1845, and lithographed several times.

Written in ordinary Indian Nasta'liq.

MISCELLANEOUS.

No. 719.

foll. 468; lines 25; size $10\frac{3}{4} \times 6\frac{3}{4} = 7\frac{1}{4} \times 4$.

منظر الإنسان

MANZAR-UL-INSÂN.


The Arabic original was edited by Wüstenfeld, Göttingen, 1835-1850, and translated into English by De Slane, 4 vols., Paris, 1842-1871.

The version begins with a long and wordy Arabic preface, in which the translator attempts to imitate the elegant style of Ibn-i-Khallikān.
Beginning:

In the preface, the translator calls himself Yūsuf bin Aḥmad bin Muḥammad bin 'Uṣmān; but in the concluding passage (fol. 467b), he adds the following names to his pedigree: 'Abd al-ʿĀdil Shāh bin Muḥammad Shāh bin Aḥmad Shāh bin Muḥammad Shāh bin Mużaaffar Shāh (i.e. Maḥmūd Shāh I of Gujarāt, better known as Maḥmūd Bigarrah, who reigned a. h. 863–917 = A.D. 1458–1511).

In the concluding lines, he says that he commenced the work on 17 Rabi' I, a. h. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwal, a. h. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramaḍān, a. h. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ʿAbd al-ʿĀdil and end with ʿAbd al-ʿĀdil. The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khallikān's work, by Kabir bin Uwaysa bin Muḥammad ul-Laṭifi, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sulṭān Sulaim (a. h. 918–926 = A.D. 1512–1519); and Ḥāj. Khal, vol. vi, p. 455, is of opinion that its author is identical with Azhar ud-Din Ardabili, who died in Cairo, a. h. 930 = A.D. 1523.

The present copy is written in good Nastaʿliq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margin. Marks of collation are found in some places.

Dated, Tuesday, 14 Ṣaʿfar, a. h. 1018.
No. 720.

fol. 473; lines 24; size 12\(\frac{1}{2}\) x 9; 9 x 6.

MAJÁLIS UL-MU’MININ.

Biographical notices of eminent persons, such as Imáms, Aṣḥáb, learned men, commentators, traditionists, Sayyids, Qárís, grammarians, philosophers, kings, Amírs, Wazírs and poets professing the Shi‘áh faith, from the earliest times down to the rise of the Šafáw dynasty of Persia.

Author: Sayyid Núr Ullah bin Sayyid Sharíf ul-Ḥusaynī ul-Má‘áshi ushman Shúshtari سيد نور الله بن سيد شريف المشني الموشي الشوستری.

Beginning :-

نفقات دکنشی حمد و رشحات جانفرلی نما که از جمه شمل

The author, better known as Qádí Núr Ullah, traces his descent from Imám Ḥusayn. He belonged to the distinguished Mar‘áshi Sayyid family of Shúshtar. He came to Lahore, and was appointed Qádí of that place by Akbar, in succession to Shaykh Mu’in who died in A.H. 995 = A.D. 1586. He commenced this work in Lahore A.H. 993 = A.D. 1585, and completed it in A.H. 1010 = A.D. 1601. Badá‘uí, who speaks of Núr Ullah highly, says that the Qádí wrote a very learned opinion on the ‘worthless’ Tafsír of Faydí. In his present work the author expresses hatred of the Sunnis, and makes vehement attacks upon them. In the conclusion he fervently requests Shi‘áh readers to conceal the work from their adversaries (i.e., the Sunnis); lest, says the author, having obtained information of the sacred places of the Shi‘áhs, they should destroy or otherwise injure them. The Majális stirred up the feelings of the Sunnis, and at their instigation the author was flogged to death by order of Jahángír. According to the author of the Kashf-ul-Hujub, this took place in A.H. 1019 = A.D. 1610. Other works written by the Qádí are: كشف العوار - عشرة كامله - مصاب اللواصب - احقاق الحق, etc.

For particulars of the author’s life, see Muntakhab ut-Tawáríkh, vol. iii, p. 137; Kashf ul-Hujub (Bibl. Indica Series), p. 487; Raudát ul-Jannát; History of Shúshtar (Bibl. Indica Series), p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shi‘a und-
der Sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D.M.G., vol. xxix, p. 676; Rieu, i, p. 337; Ethé, Bodl. Lib. Cata-

The Majālis ul-Mu’minin has been printed in Tehran, a.h. 1268.
The work is divided into an introduction (ناقد) and twelve
sections, called Majlis, as follows:—

Introduction, meaning of the term Shi‘ah, fol. 2h.

Majlis I. Account of the places connected with the Shi‘ahs
and the Imāms, fol. 8b.

Majlis II. On some Shi‘ah tribes or families, fol. 41a.

Majlis III. On the Prophet’s companions (Aṣḥāb) who professed
the Shi‘ah faith, fol. 52a.

Majlis IV. On the Tābi’in, or immediate followers of the
Aṣḥāb, fol. 93a.

Majlis V. On the learned men of the second generation after
Aṣḥāb, viz. theologians, commentators on the Qurān, traditionists,
Sharifs; jurists, lectors of the Qurān, grammarians and lexico-
graphers, fol. 111b.

Majlis VI. On the Suffis, fol. 207a.

Majlis VII. On the philosophers, 279b. On fol. 300a
the account of خمس الدين محمد الجهني ends with the words
ديور رسالة得知 كة معتبرو مشهور است
علم وعمل
، after which the words نسة امل جهنود
have been added in a later hand. This is followed by a blank space, and a note in
the margin says, “it was so in the original” .

Majlis VIII. (Consisting of one Muqaddimah) on the famous
Shi‘ah kings, and sixteen Junāds, comprising as many Shi‘ah dynas-
ties, fol. 302a.

Majlis IX. On the famous Shi‘ah Amirs, generals, etc., fol. 360b.

Majlis X. On the great Shi‘ah Wazirs and secretaries, fol. 372b.

Majlis XI. On the Arab poets, fol. 395b.

Majlis XII. On the Persian poets, fol. 430a.

Written in fair Nasta‘liq, with the headings in red. Most of the
folios are loose; but, fortunately, none seem missing. Fol. 472 is
pasted over with patches in several places.

Dated, Rabī‘ II, a.h. 1045. On the top of the title-page is found
a seal of محمد علي خان, dated a.h. 1211. On the same page are
found the seals of Nawwāb Sayyid Vilāyat ‘Ali Khān and Sayyid
Khurshid Nawwāb of Patna.
Biography.

No. 721.

foll. 606; lines 24; size 12 × 7; 7½ × 4.

The Same.

Another copy of Qâdi Nûr Ullah Shûshtari's Majâlis ul-Mu'minin, beginning as above.

Contents:—

Introduction, fol 2b; Majlis I, fol. 11b; II, fol. 60a; III, fol. 77a; IV, fol. 139a; V, fol. 166b; VI, fol. 304a; VII, fol. 390b; VIII, fol 417a; IX, fol. 486a; X, fol. 499a; XI, fol. 534a; XII, fol. 570b.

A full index of the contents is given at the beginning of the copy in a later hand.

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol. 300a of the preceding copy is also found here, fol. 414b, at the end of the notice on دیگر رساله در علم رمل شمس الدین محمد الجعفری after the words

The date of transcription, given at the end of this copy, is also 'Rabi' II, a.h. 1045, although the general appearance of the MS. would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh, within gold and coloured borders with an illuminated head-piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS. is water-stained and some of the folios are loose.

No. 722.

foll. 258; lines 35; size 16¾ × 9¾; 13 × 9.

MA'ĀŞIR-I-RAHIMĪ.

A defective copy of the Khâtîmah of the rare work Ma'âşir-i-Rahîmî.

Author: 'Abd-ul-Bâqî Nahâwandi.

The first eleven lines of the preface are wanting. The twelfth line runs thus:—
The author gives an account of himself and his ancestors at the end; foll. 245ᵃ—257ᵇ. From this account we learn that he was born in Jūlak, one of the dependencies of Nahawand in Hamadān. The date of his birth, expressed by the chronogram, fol. 245ᵇ, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amir Taqī-ud-Dīn’s Taḏkīrah, entitled Ma’āṣir-ul-Khidrīyah, which was dedicated to, and named after his brother, Ḥaqā Khīḍr, and to Amir Abu’l Baqā’s Taḏkīrah, dedicated to Shāh ‘Abbās. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shāh Ismā’īl, his family left Jūlak, and settled in Nahawand, where his ancestors received rent-free tenure from the Shāh. His father, Khwājah Ḥaqā Bābā, with the poetical nom de plume مدرکی was made a Wazīr and Nāżir of Hamadān by Shāh ‘Abbās, and his two brothers, viz., Ḥaqā Khīḍr, who was also a Wazīr, and Muḥammad Rīdā, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kāshān, Ray, Qazwīn and Qumm. It so happened that the author’s spiritual guide, Amir Muḥīq-ud-Dīn ‘Alī Maḥwī Asadābādī Hamadānī, who was Muṣāḥīb to the celebrated ‘Abd-ur-Rahīm Khān-i-Khānān, returned to Kāshān in A.H. 1006 = A.D. 1597, and informed the author of the munificence and learning of the Khān-i-Khānān. This led presently to the author’s deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazīr in place of his brother, Ḥaqā Khīḍr, who had been killed. In Ḍulqād, A.H. 1023 = A.D. 1614, he arrived at Burhānpūr in Khāndish, and was received with respectful welcome by the Khān-i-Khānān, who ordered him to write the present work. He was made Amīn of the Deccan and Berār, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Ṣafar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khān-i-Khānān for a long time, the author, after his patron’s fall, went to Mahābat Khān, and on his recommendation obtained the favour of Prince Parviz the second son of Jahāngīr), who made him the Diwān of Bihār and Patna.

According to the Tārikh-i, Muḥammadi ‘Abd-ul Bāqī died in A.H. 1042 = A.D. 1632.

The Ma’āṣir-i Raḥimi, completed in A.H. 1025 = A.D. 1616, is

The present copy, comprising the Khâtimah, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the Khân-i Khânân, and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the Khân-i-Khânân's favour. The first name mentioned is Maulânâ Farîd-ud-Dîn Dîhlawi, fol. 3r, of whom the notice extends to fol. 4r. Nearly three-fourths of fol. 4v is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17r, and the whole of fol. 17v and 18r, are blank.

Foll. 18r-20v, containing an account of the poet شکبی , belong to the section on poets.

Foll. 22r blank.

Foll. 22v-23r, containing notices of the poets مدک سر هندی , عبد الله بیک ترکستانی , belong also to the section on poets.

Fol. 24r begins abruptly with the third Qism of the Khâtimah on the military officers under the command of the Khân-i-Khânân, beginning with مَداھوی نواب خواجه بیک مَرزا صفوی and ending with حَدیث الاعلائے , the painters of Akbar's Court.

Fol. 49r, which opens with extracts from the poems of شکبی , is a continuation of fol. 20v.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ اسماعیل - صیرای اصفهانی and میر جعفر , belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq, within coloured ruled borders.

Not dated - apparently 17th century.
Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khan Firûz Jang (d. A.H. 1046 = A.D. 1636), son of the famous Mahâbat Khan Zamânah Beg, who held posts of high distinction under Akbar, Jahângir and Shâh Jahân. The same page also contains an ‘Ard-didah, dated 14th Sha‘bân, A.H. 1069.

No. 723.

foll. 134; lines 17; size 9 × 5½; 7 × 3½.

MA’ÂŞIR-UL-KIRÂM.

The full title of the work, as given in the preface, fol 3a, is مائثور الكرام (مائثور الكرام تاریخ بلگرام). It contains biographical notices of Indian Shaykhs and Ulama, and especially of those who lived in, or were connected with, the author’s native place Bilgram and its neighbourhood.

Author: Gulam ‘Ali Azad. For his life, see No. 423.

Beginning:—

* نسائم المعارف سارية إلى العظم السرودي النج

We learn from the preface that the author resolved to write an account of the eminent men of Bilgram, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A.H. 1151 = A.D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan, he sent for the notes which he had left in Bilgram. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (Fiast), is the first.

Fiast I. Notices of saints and holy persons of Bilgram and its neighbourhood, in chronological order, fol. 3b.

Fiast II. Lives of learned men of India, and more especially of Bilgram, fol. 77a.

The author completed the work in A.H. 1166 = A.D. 1753, and gives the chronogram خاتمه مسك at the end.
The author, who mentions himself on fol. 77a, concludes the work with a short account of his pilgrimage to Mecca.

The second volume of the work, with the special title of Sarw-i-Ázad, is noticed under No. 697.

The Ma'áshir-ul-Kirám is mentioned in Rieu, iii, p. 970; Ethé, India Office Lib. Catalogue, No. 682. See also W. Pertsch, Berlin Catalogue, pp. 566-569, where a complete list of the biographies in the second Faṣl of the work is given.

A list of the lives is given at the beginning.

Foll. 1-77b and from the lower half of 79a to 118a are written in a childish Indian Ta'liq. The remaining portion is in ordinary, but learned, Nasta'liq.

Dated, 20th Shawwál. The year is rendered illegible by a piece of thick paper pasted over it. Apparently, the copy was written in the beginning of the 19th century.

No. 724.

foll. 300; lines 13; size $9 \times 5\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

RAWÁ'IH-UL-MUSTAFA MIN AZHÁR-UL-MURTÁDÁ.

An exhaustive work, in two volumes, containing notices and accounts of Imáms, Ulamá, and Saints, ancient and modern.

Author: Sayyid Šadr-ud-Dín Aḥmad bin Karim-ud-Dín Aḥmad ul-'Alawi ul-Musawi ul-Ḥanafi ul-Qádiri ul-Búhári ul-Bardawání:

Beginning:—

*الحمد لله على السراء والضرة و الشكر لله على إعطاء الفعماء العَمَّ

The author is chiefly to be remembered as the donor of the Búhár Library (Imperial Library, Calcutta), a collection of 960 Arabic and Persian MSS. and 1500 Arabic, Persian, and Urdú books, printed or lithographed.

At the end of vol. ii, the author gives a detailed account of his life and family. He traces his descent from Imám Músá Kážim. Sayyid Ḥusáim-ud-Dín, an ancestor of the author, married the
daughter of Naṣrat Šāh, brother of Firūz Šāh, and settled in Atraḥ, two miles from Būhār. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhuālsar. The author’s great-great-grandfather, Sayyid Muḥammad Ṣādiq, settled in Būhār. He and his wife became the disciples of Sayyid Šahā Gulām ʿAlī Dastgīr of Šahā Bāzār. Muḥammad Ṣādiq had two sons, Sayyid Ṣadr-ud-Ḍīn and Sayyid Ṣirāj-ud-Ḍīn. Sayyid Ṣadr-ud-Ḍīn was studying at Mūrshidābād under the protection of a noble of that place, when he made acquaintance with Mīr Muḥammad Jaʿfar ʿAlī Kāhān, then only a schoolboy. They lived together, and when the former was elevated to the Masnad of Mūrshidābād, Sayyid Ṣadr-ud-Ḍīn was appointed Munṣī. He afterwards became Mīr Munṣī, and later on the Madār-ul-Maḥām of the Nāẓīmat. After a time he returned to Būhār, and married Daulat-ūn-Nisā, daughter of Qāḍī Ṭālīb Ullah of Ḥilū.  Ṣirāj-ud-Ḍīn, his brother, was married to Ḥāfizah Bībī, daughter of Sayyid Bahādur Ḥusayn of Naldaṅgā in Hugli. When Lord Clive went to Mūrshidābād to settle the terms of the Nāẓīmat, Sayyid Ṣadr-ud-Ḍīn was deputed to act on behalf of the Nāẓīm. He enjoyed the favour of Šah ‘Ālam, who made him trustee of the Bāʾis Ḥazārī Parganah, the waqf estate of Sayyid Šahā Jalāl-ud-Ḍīn Tabrizi Ganjrawān Ganj Bakhsb (معاکلات اوّتاف حضرت سید شاہ جلال الدين تبریزی گنج بخش روان گنج باخش), and granted him the Aʾimmah Sanad of Parganah Ranhatti. Sayyid Ṣadr-ud-Ḍīn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal, Bihār and Orissa. He founded the Jalāliyah Madrasah, which attained a wide reputation under the principalship of the celebrated Maulanā ʿAbd-ul-ʿAlī Bahr-ul-Ulūm. The date of the building is A.H. 1189 = A.D. 1775. Sayyid Ṣadr-ud-Ḍīn attached the Jalāliyah Library, now designated the Būhār Library, to the Madrasah, and also a mosque, built in A.H. 1187 = A.D. 1773. Sayyid Ṣadr-ud-Ḍīn had a son, Sayyid Kāfil-ud-Ḍīn, the author’s grandfather, and a daughter Bint-ul-Fātimah by his second wife, Jugnā Bībī, daughter of Sayyid Wāḥīd ‘Alī of Mūrshidābād. By his first wife Daulat-ūn-Nisā Bībī, he had no children. He died, 14th Ramaḍān, A.H. 1211 = A.D. 1796, at the age of seventy-five. Sayyid Kāfil-ud-Ḍīn wasted his property. In his old age, then reduced to extreme poverty, he became a disciple of Šahā Nūr Muḥammad Naʾīmahbānd. He married Zubaydah Bībī, daughter of Sayyid Muḥammad of Hugli, and died A.H. 1243 = A.D. 1827, leaving a son, Sayyid Karim-ud-Ḍīn ʿĀḥmad. Karim-ud-Ḍīn married Khayr-ūn-Nisā, daughter of Muḥammad Sājid Siddiqī, and died in A.H. 1274 = A.D. 1857, leaving three sons, Ṣadr-ud-Ḍīn ʿĀḥmad,
the author, Sayyid Sirāj-ud-Dīn, Sayyid Ṣafī-ud-Dīn, and a daughter named Maṣūmah.

The author was born, A.H. 1259 = A.D. 1843. He received his early education from Sayyid Īzad Bakhsh. He spent most of his time in studying, particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles, and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society, and served Government and the public in various capacities.

He was a good oriental scholar; and we owe to him the works, Ḍarb-ul-Maṣālib and an edition of the Tārikḥ-i Nasa`ī. He is also reported to have written a reply to Shibli Nu`mānī's al-Fārūq, which remains unpublished. He died in 1905, less than a year after his presentation of the Būhār Library to the Government of India.

According to the author's statement in the preface, he commenced the present work in Sha`bān, A.H. 1302 = A.D. 1884, and completed it, 23rd Dulḥijjah, A.H. 1303 = A.D. 1885. He enumerates more than one hundred works, on which, he says, he based his own. For further particulars of the author, see preface to the Būhār Lib. Catalogue, vol. i; the Calcutta Review, vol. iv, No. 3, September, 1922.

The work has been lithographed in Cawnpore, A.H. 1307.

No. 725.

foll. 331; lines and size, same as above.

Volume II.

Continuation of the preceding MS.

Beginning:

[Translation of the Middle Persian inscription:]

 Copies of some Sunads and certificates granted to the author and his ancestors, written in a different hand, are found at the end of the volume.

Both volumes are autograph copies by the author, and contain numerous emendations and corrections in his hand.

Written in hasty Indian Ta'liq.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated, Friday, 27th Ṣafar, A.H. 1304.
ROMANCES, TALES AND ANECDOTES.

No. 726.

foll. 209; lines 25; size 10\frac{1}{4} \times 6\frac{1}{4}; 8 \times 4\frac{1}{4}.

ترجمة الفرج بعد الاضطربة

TARJUMAT UL-FARAJ BA'D-USH-SHIDDAT.

A collection of anecdotes of deliverance or escape from distress and danger, translated from the Arabic work الفرج بعد الاضطربة.

Translator: Husayn bin As'ad bin Husayn ul-Muayyadi ud-Dihistānī.

Beginning:

حمد رثنا قليلين را ك بحر عقول ذريات آدم أز ادراك كنوزات

ب🏅ğı و الح

In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abū Ḥasan 'Ali bin Muhammad ul-Madā'īnī, but the real author was Abu 'Ali ul-Muḥassin bin Abī Ḥāsim 'Ali, better known as Ṭanūkḫī, who died in Baṣrah, A.H. 384 = A.D. 994. In the body of the translation, Ṭanūkḫī is repeatedly mentioned as the real author of the Arabic original, and in the third Hikāyat of Bāb xi, fol. 154a, he is distinctly said to be the author:

مؤلف كتاب كويك پدر من قاضي أبو القاسم التفوقی حکایت کرد

كه قضی کرخ بغداد مدرستی بسی مفهوم بود

(The author of the book says:—“My father, Ṭanūkḫī, relates,” etc.)

The present translation was made by the order of the Wazir 'Īzz-ud-Dīn Ṭāhir bin Zangī ul-Fāryumādī, عز الدين ظاهر ابن زنكي الغر
BIOGRAPHY. 171

Jo'mal, probably about the middle or in the latter half of the sixth century of the Hijrah, at any rate, as Dr. Ethé, Ind. Office Lib. Cat., No. 733, says, before 'Aafi, who quotes the work in his جامع الحكايات (see the following No.).

The work is divided into thirteen Bābs, each of which contains a number of stories. The second folio of our copy is followed by a large lacuna; and a great portion of the preface, together with almost the entire first Bāb, is wanting.

For further particulars of this well-known work, see Rieu, ii, p. 752; W. Pertsch, Berlin Cat., p. 982; J Aumer, p. 56; Ethé, Ind. Office Lib. Cat., Nos. 733-738; Cat. des. MSS. et Xylographes, p. 408; G. Flügel, iii, p. 451, etc. Some of the stories are printed in the appendix of Chodzko’s Persian Grammar, new ed., Paris, 1883.

Written in ordinary Naskh.

Not dated; 19th century.

The original folios are mounted on new margins.

No. 727.

toll. 466; lines 31; size 12 × 8½; 9½ × 6½.

جامع الحكايات

JAMI‘-UL-HIKĀYĀT.

An old and complete copy of the famous work Jami‘-ul-Hikāyat, containing a vast collection of stories and detached narratives with miscellaneous notices, based on historical works or oral information.

Author: Nūr-ud-Dīn Muḥammad ‘Awfi.

Beginning:—

حمد بحاج مبديعی را که ازین دایست صباه وجود تافیست رواج عدم

The full title of the work, as given on fol. 3a, in agreement with Hāj. Khal., vol. ii, p. 510, and many others, is جامع الحكايات و لوامع الرويات. Dr. Ethé, Ind. Office Lib. Cat., No. 600, however, entitles it جامع الحكايات و لوامع الرويات, apparently for the reason that جامع الرويات and not لوامع, rhymes with جامع. Nūr-ud-Dīn Muḥammad ‘Awfi is the author of the well-known earliest Persian Taḏkiraḥ لباب الالباب (described by Bland, J.R.A.S., vol. ix, pp. 112-126), which he dedicated to Sulṭān Nāṣir-ud-Dīn
Qubâchah’s Wazir ‘Ayn-ul-Mulk Husayn ul-Ash‘ari. ‘Awni lived in Dhill during the time of Sultan Shams-ud-Din Ilamish (A.H. 607-633 = A.D. 1211-1236). He commenced this work at the desire of his former royal patron, Sultan Nasir-ud-Din, after whose fall he attached himself to the Court of Sultan Ilamish, and completed it for the latter’s Wazir, Qiwam-ud-Din Muhammed bin Abû Sa‘id ul-Junaydi.

For further particulars of the work and the author, see Habib us-Siyar, vol. ii, juz 4, p. 163; Tarikh-i Firishtah, vol. i, p. 117; Sprenger, Oude Catalogue, pp. 1-6; Ethé, Bodl. Lib. Cat., Nos. 324-331; Ethé, Ind. Office Lib. Catalogue, Nos. 600-604; Rieu, ii, p. 749; G. Flügel, vol. i, p. 410; Elliot, Hist. of India, vol. ii, pp. 165-203; Mélanges Asiatiques, vol. iii, p. 728; Ouseley’s Travels, vol. ii, p. 363. The contents of the work have been described in Rieu, loc. cit.

The work is divided into four Qism, each subdivided into twenty-five Bab.

An old copy. Written in learned Naskh. The letter Dal is always dotted.

Not dated; 15th century.

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No. 728.

foll. 298; lines 15; size 8 x 5 ½; 5 ½ x 3.

طروطي نامه

ΤÚΤΙ NÁMAH.

The popular ‘Tales of a Parrot.’

Author: Diyá-ud-Din Nakhsbâbî خببû اول دین نقشبندی.

Beginning:—

• مغلبات بعضیت رازق الفعال في غشه ك رازق وحوش الغ


The work, containing fifty-two stories, was composed in A.H. 730 = A.D. 1330.
Comp. Rieu, ii, p. 753; W. Pertsch, Berlin Catalogue, p. 985; Zeitschrift der D.M.G., vol. xxi, p. 505; J. Aumer, pp. 53 and 54; Ethé, Bodl. Lib. Cat., Nos. 444-448; Ethé, Ind. Office Lib. Catalogue, Nos. 743-754, etc., etc. It has been translated into English by M. Gerrans, London, 1792. A Turkish imitation of the work has been translated into German by George Rosen, Leipzig, 1858. For an abridged version of the Tütti Nāmah by Qâdiri, see Ethé, India Office Lib. Catalogue, No. 752.

The work has been repeatedly lithographed in India.
Written in ordinary Naskh, with occasional marginal notes.
Dated, A.H. 1057.

No. 729.

foll. 126; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

The Same.

Another copy of Nahshabi’s Tütti Nāmah.
Written in fair Nasta’īq, with the headings in red.
Dated, 7 Sha‘bān, A.H. 1150.

No. 730.

foll. 197; lines 23; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

A vast collection of sayings and anecdotes of prophets, kings, nobles and saints, illustrating religious, moral, intellectual or divine qualities and the opposite vices, translated from the famous work, Rabi’ul-Abrâr, of Abul Qâsim Maḥmûd bin ‘Umar uz-Zamakhshâri (d. A.H. 538 = A.D. 1143).

The translator does not reveal his name. The Arabic original is mentioned in Hâj. Khal., vol. iii, p. 344, and in a note written in a later hand on the margin of p. 345 of the Library copy of the said work, a Persian translation of the work is ascribed to Mullâ Qiwâm-ud-Din, who, it is said there, made it during the reign of Abul Fawâris Shâh Shujâ‘.
Beginning:

محمد بیعدور مبعدی را تقدست اسماؤه که بنادری سبب اقبال از مطلع

* آمال بی حکم مطاع او طالع نکردد

In the preface, the translator, after highly eulogising the reigning King Jalāl-ud-Dīn Abil Fawāris Shāh Shujā', dedicates the work to his Wazīr, Amir Salğar Shāh. Shāh Shujā', the second King of the Mazaffari dynasty, reigned from A.H. 759-786 = A.D. 1357-1384. The celebrated Hāfiz of Shirāz lived in his Court.

According to Rieu, Supplement, Arabic Catalogue, p. 714, the Arabic original is divided into ninety-eight chapters; but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS., is noticed in the Būhār Library Catalogue, vol. i, p. 332.

Written in fair Naskh.

Dated, 27 Rajab, A.H. 993.

Several seals of the nobles of Shāh Jahān's Court, and one of محمد جار الله خان رضوی, dated A.H. 1163, are found on the title-page.

No. 731.

foll. 370, lines 15–19; size 10 × 6¼; 7 × 4.

انوار سهیلی

ANWĀR-I SUHAYLĪ.

The well-known Persian translation of Kalilah and Dimnah.

Translator: Husayn bin 'Ali-ul-Wā'īz Kāshīfī (see No. 498).

The copy is slightly defective at the beginning, and opens abruptly thus:

ابن کلام سعادت فرجام آنست که اس دعوت کنندگان عالمان الّو,

corresponding with the first line, page 4, of J. Ouseley's edition, 1851.

It would appear from the preface that the work is a modernized version of Nasr Ullah bin Muḥammad bin Hamīd's older Persian translation of Al-Muqaffā's Arabic text, which was made at the request of Nizām-ud-Dīn Amir Shaykh ʻAḥmad ul-Suhaylī (d. A.H. 907 = A.D. 1501), who was a disciple of Shāykh Ādari and a favourite of Abūl Gāzi Sultan Ḥusayn. The author omitted the first two chapters, and reduced the number to fourteen.
For further particulars of the author and the work, see Rieu, ii, p. 756; Ethé, Bodl. Lib. Cat., Nos. 431–437; Ethé, Ind. Office Lib. Cat., Nos. 757–766; Cat. des MSS. et Xylographes, p. 409; Hâj Khal., vol. v, p. 239; Zenker, i, pp. 83 and 84. The work has been edited, Calcutta, 1804, 1816, 1824, etc., Hertford (by Charles Stewart), 1805, (by J. W. Ouseley), 1851; lithographed, a.h. 1270; and translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the work have been printed (with a translation) in the Asiatic Journal, vol. v, in Langlé’s Chrestomathy, and in Spiegel’s Chrestomathia Persica, pp. 23–40, which last selections have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147–166). See also A. Rogers, Persian Anthology, London, 1889, pp. 35–47, where some miscellaneous verses have been published in an English translation.

Written in various hands.
Dated, a.h. 1218.

No. 732.

foll. 245; lines 15; size 9 1/2 x 5 1/2; 6 1/2 x 3.

لطائف الطوقائف

LATĀ’IF-UT-ṬAWĀ’IF.

A collection of jests and witty sayings about the different classes of men.

Author: ‘Ali bin Ḥusayn ul-Wā‘iz ul-Kāshīfī علي بن حسين الواقف الكشفي المشيرب صفي.

Beginning: —

بعد ار ادائى لطائف تعميدات البهي وظائف مليئة حضرة رسالت

پناهي عليه و آله صلوا لِهُم

‘Ali bin Ḥusayn, better known as Sa‘ī, was the son of the author of the Anwâr-i Suhaylî (see No. 731). It would appear from the preface that, after the author’s release from one year’s imprisonment at Harât, he, in a.h. 939 = a.d. 1532, went to Garjistân, where he was favourably received by Sultân Shâh Muḥammad, for whom he wrote the present work.

It is divided into fourteen Bâbs, according to the persons, or classes of men, to which the stories relate, as enumerated in the preface, foll. 3b–4a:
1. Relating to the Prophet:

در بین استحباب و ذکر بعضی از مطابقبا که یافته طیبی غالب می‌گیرد

و سلم به‌اصحابه هرودند

2. Relating to the Imāms:

در ذکر بعضی از نکات şریفه و حکایات لطیقة انثه معصومین علومات

الله و سلامه علیهم اجمعین با خواص خویش آن

3. Relating to Kings:

* در ذکر حکایات لطیقة ملک و حکم و ظرافت سلطانین انام‌الغ

4. Relating to Amirs, royal favourites, Wazirs and high officials:

* در ذکر اطلاع امرا و مقریان و ظرافت وزرا و ایران دیوان

5. Relating to men of letters, Munshīs, courtiers and brave men:

* در لطیف ادبیات و وضایف نسیمی و سیاهیان و دوازده در مناظره

6. Relating to Arabs of the desert, grammarians, orators, etc:

* در لطیف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال

7. Relating to Shaykhs, Ulamā, Qādis, Jurors, etc:

* در لطیف مشایخ و علماء و قضاة و قاضی و رئیسین

8. Relating to philosophers, ancient and modern, physicians, interpreters of dreams, astrologers:

* در لطیف حکمین متقدمین و متاخرین و حکایات عجیبة اطبا و معیرین و منچیمین

9. Relating to poets, etc:

* در لطیف شعراء و بیدتر گفته‌ایان در محافل و ذکر بعضی از عجایب

منظع شعری و بدانچ نگری ایشان

10. Relating to male and female wags:

* در لطیف ظرافت از مردان و زنان

* H. Relating to misers, gluttons and parasites:

* در حکایات و اطلاع بیخیال و بر خواران و طفلیان
12. Relating to greedy men, thieves, beggars, blind and deaf men:

* در لطائف طامعاً و دردآن و گداپان و قورآن و گورآن

13. Relating to children and slaves:

* در لطائف کودکان و غلامان و کنیزان زیرک

14. Relating to simpletons, liars and impostors:

* در لطائف و حکایات ابلهان و گداپان و مدعیان الچ

Spaces for rubrics are left blank in several places.
The work is also known as طائف الظوايف.
Written in ordinary Ta'liq.
Not dated; 18th century.
The first and the last fifteen folios are supplied in a later hand.
A seal, dated a.h. 1237, and bearing the inscription نواب ناظر سید داراب علیهان بیادر is found on fol. 28.

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No. 733.

foll. 194; lines 15; size $9 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy, beginning as above.
Written in ordinary Ta'liq.
Dated, a.h. 1246.
Scribe: بهارى لعل.

---

No. 734.

foll. 175; lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy. A few lines at the beginning are wanting, and the MS. opens abruptly thus:

منم رسیده بدین ملک چون بهشت متعلق

The last four lines are also wanting.
Written in ordinary Ta'liq.
Not dated; 19th century.

VOL. VIII.
No. 735.
fol. 306; lines 17; size 19 x 8; 9 ½ x 5.

'iyār-i Dānīsh.

A modernized version of Kalilah and Dimnah.

Author: Abul Faḍl bin Mubārak (see No. 552).

Beginning:

* سبیس ازل ر ابد خدارندی را که از کران تا کرآن الگ

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Ḥusayn Wā‘iz Kāshī (See No. 731). He did so, restoring the two introductory chapters omitted by the latter. The date of completion of the work, given at the end, fol. 303a, is A.H. 996 = A.D. 1588. Comp. Rieu, ii, p. 756; W. Pertz, Berlin Catalogue, p. 974; J. Aumer, p. 47; G. Flügel, iii, p. 286; Ethé, Bodl. Lib. Catalogue, Nos. 438-440; and Ind. Office Lib. Catalogue, Nos. 767-777.

Written in large Ta’liq, with an illuminated head-piece, by order of Ḥārī bayār (?) at Lucknow.

Dated, A.H. 1223 = A.D. 1808.

No. 736.
fol. 248; lines 15; size 9 ¾ x 6; 6 ½ x 3 ¾.

The Same.

Another copy of the preceding work.

The top of the folios towards the end of the copy are pasted over with thick patches.

Written in ordinary Ta’liq.

Dated, 1319 Faḍli.

No. 737.
fol. 193; lines 14; size 9 x 8; 6 ¾ x 5 ¾.

The Same.

Another copy, beginning as usual.

A damaged copy; written in Nimshikastah.
Dated, A.H. 1225.
Scribe: الال

No. 738.
fol. 318; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

ZINAT-UL-MAJÂLIS.
A vast collection of historical anecdotes and stories, moral
sayings, and other miscellaneous notices.
Author: Majd-ud-Din Muḥammad ul-Ḥasanī محمد الدين محمد
الحسنی
Beginning:—
ثنی نامتناسوی وحقد نا محصور
بران سراست که شد هر دو کون از معمور
The author, who lived in Persia under Shāh ‘Abbās I, began
the work in A.H. 1004 = A.D. 1596.
A very full description of its contents is given in Rieu, ii, p.
758.
Printed in Teheran, A.H. 1270.
Written in ordinary Nasta’liq.
Dated A.H. 11 (Sic).
Scribe: كمال الدين.

No. 739.
fol. 256; lines 31; size $13\frac{1}{2} \times 8\frac{3}{8}$; $9\frac{1}{2} \times 5$.

ZUBDAT-UR-RUMÜZ.
The popular romance of Hamzah, the uncle of the Prophet.
Author: Ḥājī Qīṣṣah Khwān Hamadānī حاجی قصه خوان حمادانی
Beginning:—
• خلاصة كلمات روايات اخبار و سخن پردازان عالمقادر الع
We learn from the preface that, in A.H. 1022 = A.D. 1613, the
author came from ‘Irāq to Ḥaydarābād, and got access into the
court of Sultan Muhammad Qutb Shah, i.e., Abd Allah Qutb Shah of Golconda (A.H. 1020-1083 = A.D. 1611-1672). He had brought with him several copies of the romance of Hamzah, which he showed to his royal patron. The Sultan, says the author, ordered him to write the present version. As for his sources the author mentions the following:

خواجه عبد القادر مرآة - خواجه شهيب ترشتي - مولانا أبو المعالي نشتبورزي رازی این رازی نصر بزرگان تامذی - حلال بلغی - سعود مکی.

As for the origin of this romance, we are told in the beginning of the preface that, after the death of Hamzah, whenever the Prophet happened to pass by the gate of his uncle’s house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas‘ūd Makki, a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas‘ūd Makki devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the Abbasid Caliphs suffered from delirium. The distinguished philosophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings; that the Persian version is due to Abu’l Ma‘ali Nishapuri and Jalal Balkhi, and that Sultan Husayn Mushataqi wrote the story from its beginning down to the captivity of Iraj.

The present version is divided into numerous sections, unnumbered. Hamzah is always designated as صاحب قران. The MS. is defective towards the end. It begins with an account of the birth of Buzarchimhr, and breaks off in the middle of the account of Qasim and Badi-uz-Zaman’s march against ‘Ajam, with the following words:

فضل بريدبع نكاهم كرد و كفنت چه كفم بدبع كفنت

de la littér. Hind., 2nd ed., vol. i, p. 236. A Turkish version of
the romance is noticed in G. Flügel, ii., p. 29.

The Dāstān-i Amir Ḥamzah has been lithographed at the Nawal
Kishore Press. An enlarged version has been printed in seven
volumes, Teheran, A.H. 1274.

Written in fair Nastaʿlīq with an illuminated, but faded, 'Unwān
in the beginning.

Not dated; 18th century.

Several seals of the late kings of Oude are found on the title-page.
The MS. is water-stained.

No. 740.

foll. 288; lines 17; size 9½ × 6; 7 × 4.

احس الحكايات

AHSAN-UL-ḤIKĀYĀT.

A collection of thirty-one anecdotes.

Beginning:—

•

سياس خداوند سختي أفرين را به سختي ادا نموند .

It would appear from the preface that the author, who does not
reveal his name, was a courtier of Zafar Khān (i.e., Aḥsan Ullah Zafar
Khān, Ahsan, the governor of Kābul and Kashmir, an autograph
copy of whose Kulliyāt has been noticed under No. 329). It is said
that in 1 A.H. 1041 = A.D. 1632, when Zafar Khān took charge of the
government of Kashmir, he found there Ḥāfiz Muḥammad Riḍā, an
old man of ninety years of age, who during the fifty years of his life
in India had travelled to distant parts of India, and had finally
settled in Kashmir. This Ḥāfiz, says the author, occasionally visited
the governor, and pleased him by narrating interesting anecdotes
and events, of most of which he had been an eye-witness. As these
anecdotes were of true events, the author was requested by Zafar
Khān to write them down in the form of the present book. The
work is named after the author's patron. It is further stated that
in 1 A.H. 1053 = A.D. 1643 Ḥāfiz Muḥammad Riḍā went on a pilgrim-
age to Mecca, and died in Madinah on his way back to home.

The anecdotes are for the most part connected with well-known
Moslem rulers and kings.

Occasional marginal notes.

Written in ordinary Indian Taʿlīq.

Dated, Ḏulḥijjah, A.H. 1259.
No. 741.

foll. 245; lines 17; size $12 \times 7\frac{3}{8}$; $9 \times 4\frac{3}{8}$.

بهار دانش

BAHÂR-I DÂNISH.

The popular romance of Jahândâr Sulṭân and Bahrawar Bânû.
Author: Shaykh 'Inâyat Ullah شیخ عنایت الله.
Beginning:

* فاتحه كتاب مستطاب أفریدش و بیرایت صاحیفه دانش و بینش الگ

The author, who, according to Rieu, p. 765, died in 19 Jumâda, 1, A.H. 1088 = A.D. 1677, completed the work in A.H. 1061 = A.D. 1651.
The work is preceded by a preface of the author's younger brother and pupil, Muḥammad Šâliḥ Kanbû, the well-known author of the 'Amal-i Šâliḥ (see No. 569).
Written in fair Indian Nasta'liq. with an illuminated head-piece.
Not dated; 19th century.

No. 742.

foll. 380; lines 13–16; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

A modern and slightly defective copy of the Bahâr-i Dânish, beginning as usual.
The last folio is missing.
Written in cursive Ta'liq.
Not dated; 19th century.

No. 743.

foll. 111; lines 11; size $9\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{1}{4} \times 6$.

قصة کامروپ

QIṢṢAH-I KĀMRŪP.

The story of Kāmrūp and Kāmlātā.
Beginning:

* قصص برادران (پردازان) غرایب آثار و داستان طرازه سوانح روزگار

(Read)}
In Rieu, ii, p. 763, and Ethé, India Office Lib. Catalogue, No. 821, the work is ascribed to Mir Muḥammad Kāẓim Ḥusayni, with the takhallus Karim, who was in the service of 'Abd Ullah Qutub Shah (reigned A.H. 1035–1083 = A.D. 1626–1672), and whose poetical works are noticed by Rieu, ii, p. 683. At the end of the present copy the work is ascribed to Nawwāb Himmat Khān, son of Khān Jahān Khān. In the beginning of his Mašnawi, entitled Dastūr-i Himmat, which treats of the story of Kāmrūp and Kāmlatā, Murād says that his patron, Himmat Khān, wrote the story in prose, and that he versified it under the title Dastūr-i Himmat (see Rieu, p. 697).

Mir 'Īsā received the title of Himmat Khān from Aurangzib, and died in A.H. 1092. See Ma'āṣir-ul Umarā.


The work has been translated into English by W. Franklin, London, 1793.

Written in careless Ta'liq.

Dated, A.H. 1159.

Scribe: يركت الله.

No. 744.

foll. 10; lines 8; size 10½ x 7; 7 x 3½.

 قصة سلمان فارسي

QISSAH-I SALMÁN FÁRSÍ.

The story of Salmán Fārisi’s conversion to Islām, as narrated by Ibn-i Bābūyah (d. A.H. 381 = A.D. 991).

Beginning:—

ابن بابوية عليه الرحمة بن Samoa معى جعفر عليه

السلام روايت نموده الف

There is no preface to the work, nor is the name of the author or the title of the work given in the text. The work is however endorsed in a later hand as قصة حضرت سلمان فارسي.

Written in beautiful Nasta'liq.

Not dated; apparently 17th century.

The original folios are placed in new margins.
No. 745.

foll. 156; lines 15; size 10 × 6½; 7½ × 4.

رياش الكمال
RIYĀD-UL KAMĀL.

A Persian romance, written in imitation of the story of Ḥamzah, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world.

The first three pages are blank, and the MS. opens abruptly thus:

إفثل وی جوهر نرهنک درگ الناج سلطنت‌گوهر شبنجران خلافت

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for Muḥammad Shāh, surnamed Raushan Akhtar (A.H. 1131–1161 = A.D. 1719–1748). The author divided the work into seven Qism, each devoted to an Iqlim in which the story of some great king is related. The title of the work gives the date of its composition, A.H. 1133 = A.D. 1721.

In the conclusion the author says that this is the first Jild of the Riyād-ul Kamāl, and that, if chance favours him, he will shortly write the second Jild.

The present MS., comprising the story of Khāwar Shāh and Khwurdīd Laqā, the daughter of the emperor of China, ends with an account of Jābalsā and Jābalqā.

Written in beautiful Nasta’liq, on gold-sprinkled paper, within gold-ruled borders. The first two pages are beautifully illuminated.

The original folios are mounted on new margins.

Not dated; 19th century.

Scribe: نظام الدين الصاري.

No. 746.

foll. 152; lines 11; size 9 × 6; 6 × 3.

بکاوالی
BAKĀWALĪ.

The popular story of prince Tāj-ul Mulūk and Bakāwali.

Author: ʿIzzat Ullah Bangālī.
Beginning, as in the Berlin copy:

It would appear from the preface that the author translated this work from Hindūstānī. He commenced it before A.H. 1134 = A.D. 1722, at the request of his intimate friend, Nazar Muḥammad (not Muḥammad, as given in Ethē, Ind. Office, No. 828), whose sudden death in Duḥḥiṣjah in the same year gave the author a very severe shock, and interrupted the continuation of the work. Subsequently, he completed it at the request of some other friends.

Comp. W. Perstch, Berlin Catalogue, p. 996, where the name of the author appears as 'Ināyāt Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by Ethē, Ind. Office Lib. Catalogue, No. 829. This Persian version has again been translated into Hindūstānī by Nihāl Chand, under the title of Muḥammad 'Alī, (see 'Gooni Bukawulee,' Hindūstānī, by Nihāl Chand, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d' Orient,' 1858). A Hindūstānī adaptation of the story, entitled Gāzar Nāṣīm, in verse, was composed by Pandit Dayā Shankar in A.H. 1254 = A.D. 1838. See Sprenger, Catalogue, p. 629.

The present MS. is defective towards the end, and breaks off with the following words in the course of the story of Bahārām's arrival in the island of Firduṣs:

Nāgah e Ṣāḥib 'Alīa Afand

Written in legible Indian Ta'liq.
Not dated; 19th century.

No. 747.

foll. 44; lines 15; size 8½ × 5; 5½ × 3.

QIṢṢAH-I MIHR JABĪN WA NAYYAR AFRŪZ.

A Persian story on the love adventures of Mihr Jabin and Nayyar Afrūz.

Neither the author's name, nor the title of the work, is found.
anywhere. In the beginning the author designates himself لطيف نزل; but in the subscription he is called كسيف نزل.

Written in beautiful Nim Shikastah on floral designed paper, with an illuminated head-piece.
Dated, Rabi' I. A.H. 1150.

No. 748.

foll. 808; lines 25; size $13 \times 7\frac{1}{2} ; 10\frac{1}{2} \times 5$.

ناله مندليب

NÂLAH-I 'ANDALÎB.

The romance of the Prince Mihr-i Jahângîr, the son of Falak Qadr and grandson of 'Arsh Āshiyân, the king of Rûm and Arabia, and his friend Mâh-i Mûnir, the son of the Prince's Wazir, transformed by a bogus Faqîr, one of them into a nightingale and the other into a rose. Hence the story is sometimes styled انسانه كل وليل.

Author: Khwâjah Muḥammad Nâsîr Muḥammadî, poetically surnamed 'Andalîb: خواجه محمد ناصر محمدی المنخلس به اندلیب.

Beginning:—

• الحمد لله الرحيم الرحمن الذي خلق الإنسان و علمه البيان الفه

The author, a great Sûfi of his age, was a lineal descendant of the celebrated Saint, Khwâjah Bahâ-ud-Dîn, the founder of the Naqshbandi order. See Majma'-un-Nafâ'îs, vol. ii, fol. 324b; Gul-i-Ra'nâ, fol. 182b. The author left three sons, of whom the second, Khwâjah Mir Dârî, is the author of several works on Şûfism. Arzû, in his Majma'-un-Nafâ'îs, claims to have enjoyed the author's favour for thirty years. The author's son, Khwâjah Mir Dârî, in the conclusion of his Sham'-i-Mahfîl (see No. 1412), says that his father died in A.H. 1172 = A.D. 1759.

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Şûfism and theology, as well as the doctrines of ethics, moral principles, etc. The author therefore expounded these subjects in the form of the present interesting and impressive romance, illustrating it by quotations from the Qurân, the sayings of the Prophet and other great men. The way in which the composition was carried on was that, every night, the author
dictated in Persian a portion of the story, and this was written down verbatim by Khwâjah Mir Dard: in his absence, the author's friend, Bidar, performed the same duty. In the absence of both, the author took upon himself the task of writing. The date of composition, A.H. 1153 = A.D. 1740, is expressed by the chronogram 

A full list of the contents is given in foll. 1–14. Written in fair Ta'liq. Not dated; 19th century.

No. 749.

foll. 201; lines 25; size $12 \times 8$; $9\frac{1}{2} \times 5\frac{1}{2}$.

BÜSTÂN-I KHAYÂL.

The most popular and the longest Persian romance. It relates the adventures of a large number of fictitious personages belonging to the class of Jinn and Peris as well as to mankind.

Author: Muḥammad Taqi ul-Ja’fari ul-Husayni, poetically sur-
named Khayâl محمد تقی الجعفري الحسيني المستخلص خيال.

The author, a native of Aḥmadâbâd in Gujarât, was a pupil of the poet Šâbit. He came to Bengal in the time of 'Ali Wardi Khân, and died A.H. 1173 = A.D. 1760. He devoted more than fourteen years to the composition of the work. It comprises no less than fifteen volumes. He commenced the first volume in A.H. 1165 = A.D. 1742 at Shâh-Jahânâbâd, and the last at Murshidâbâd, A.H. 1169 = A.D. 1755, and completed it in the month of Dulhijjah of the same year. The author dedicates the work to his patron, Nawwâb Rashid Khân Bahâdur, popularly known as Mirzâ Muḥammad 'Ali Rafî' Ullah, and his brothers, Nawwâb Muḥammad Ishâq Khân and Nawwâb Mirzâ 'Ali Khân.

The whole work consists of three great Bahâr, divided into volumes, some of which are again subdivided into Gulshan, Gulzâr, Shatyr, etc.

The first Bahâr, styled Mahdi Nâmah مهدي نامه, serves as a sort of Muqaddimah or introduction to the whole work, and consists of two volumes. It treats of the history of Sultân Abul Qâsim Muḥammad Mahdi and of other ancestors and predecessors of Sultân Mu’izz-ud-Din. The second Bahâr, styled Mu’izz Nâmah معرز نامه or
Qā'im Nāmāh, relates the history of Mu'izz-ud-Din, designated Sāhib Qīrān-i Akbar, that is to say, Khalif al Qā’im bi Amrillah. It is subdivided into a Maqaddimah and two Gulshan, each Gulshan consisting of two Gulzār. The second Bahār comprises volumes three to seven. The third Bahār, styled Khwurshid Nāmāh, comprising volumes eight to fifteen, relates the adventures of Shāhzādah Khwurshid Tāj Bakbāh and Shāhzādah Badr-i Munir, respectively designated Sāhib Qīrān-i A’zam and Sāhib Qīrān-i Aṣgar. It is subdivided into seven books جلد, the second of which, consisting of two Daftar or Shātr, has the special title of Shāh Nāmāh-i Buzurg شاهنامه بزرگ. Comp. Rieu, ii, p. 770; J. Aumer, p. 57; Ethé, Bodl. Lib. Catalogue, No. 480; Ethé, India Office Lib. Catalogue, Nos. 833-846; Būhār Lib. Cat., vol. i, Nos. 448-460. An abridged Ursū translation of the work, styled Zubdatul-Khayāl, was edited by ‘Ālam ‘Ali of Karāyah, Calcutta, 1834; see Garcin de Tassy, Histoire de la Littérature Hindoue, i, p. 186.

The present MS., comprising the first volume of the first Bahār, begins thus:

• تباک الذي جعل في السماء بروجاً

Written in Nim Shikastah.
Not dated; beginning of the 19th century.

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No. 750.

foll. 368; lines 15; size 10 × 6; 7\(\frac{2}{3}\) × 4\(\frac{1}{2}\).

The Same Work.

The second volume of the first Bahār.
Beginning:

ذکرْتَنِي سلطنَ ابو الکلم مَحمد بن محمد و بادشاهازدان و بعضی

• امور عرب ......... نقلة إلى اخبار از نشایه تحقیق جدید آرده اند

Written in ordinary Ta’liq.
Not dated; 19th century.
No. 751.
foll. 350; lines 19; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

The Same Work.

Foll. 1–54. The Mughaddimah of the second Bahâr or the third volume.

Beginning:

* هرگونه سناشیه که در دل هر سناشیه کفنه به‌گذرد

Foll. 56–170. The fourth volume.

Beginning:

ابتداء بعضی بنام خدا سنت

This portion is dated, 17 Shâbân, a.H. 1274.


Beginning:

بعد از حمد و ثنای حضرت رب العالمین و نعیت دلکشی سید

المسلمین

The third and fourth volumes are written in Nim Shikastah; the fifth in fair Ta'liq.

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No. 752.

foll. 153; lines 14; size $12 \times 9$; $9 \times 6$.

The Same Work.

The sixth volume.

Beginning:

* حمدی که اگر تمام دریای‌های روی زمین مربک شود الم

Spaces for headings are left blank throughout the copy.

Written in ordinary Ta'liq.

Not dated; 19th century.

Scribe: محمد احسن.

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No. 753.

foll. 282; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same Work.

The seventh volume.
Beginning:

Written in ordinary Nim Shikastah.
Dated, 10 Dulqa'd, A.H. 1235.

No. 754.

foll. 320; lines 21; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10 \times 6\frac{1}{4}$.

THE SAME WORK.

This volume, forming a portion of the second Bahâr, and called at the beginning 'the third volume of the second Bahâr', begins thus:

Written in Nim Shikastah.
Not dated; 19th century.

No. 755.

foll. 407; lines 21–23; size $11 \times 7$; $8 \times 5$.

THE SAME WORK.

The eighth volume.
Beginning:

Written in different hands.
Not dated; 19th century.
The paper towards the beginning of the copy is becoming brittle.

No. 756.

foll. 108; lines 18–21; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

THE SAME WORK.

The ninth volume.
Beginning:

* بعد از سیاس و ستایش خداوند فضور الرحم و الصولة *
The copy is defective towards the end, and breaks off with the following words:

* مشکل است برگشته نزد خسرو آمد و گفت

Written in different ordinary hands.
Not dated; 19th century.

No. 757.

foll. 244; lines 15; size 9 × 5½; 6½ × 3½.

The Same Work.

The tenth volume (first Daftar or Shahr).
Beginning:

* نیکو تربیت مستحص و عالی تربیت اثنیه سراور جناز حضرت خالق

Written in ordinary Ta-liq
Dated, 12 Rajab, 1227 Faśli.

No. 758.

foll. 216; lines 22; size 12 × 7½; 9½ × 5½.

The Same Work.

Another copy of the tenth volume, beginning as above:

* نیکو تربیت مستحص و عالی تربیت اثنیه الغ

Written in Nim Shikastah.
Not dated; 19th century.

No. 759.

foll. 263; lines 25; size 12 × 8½; 9½ × 5½.

The Same Work.

The tenth volume (second Daftar or Shahr).
Beginning:

* ظفر مال الغ

Beginning:

* مشتر دفتر دریم از کتاب شاهنامه بزرگ که مشتمل است بر احوال
Written in hasty Ta'liq. 
Not dated; 19th century.

No. 760.

foll. 180; lines 19; size $13\frac{1}{2} \times 9$; $9 \times 6$.

The Same Work.

The eleventh volume.
Beginning:

انواع ومحمد وسنابش واقسام شکر وفیش انگ

Written in different hands.
Not dated; 19th century.

No. 761.

foll. 299; lines 19; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

The Same Work.

Foll. 1-144. This portion, called in the subscription 'the fifth Jild of the Khwurshid Nāmah', corresponds to the twelfth volume of the entire work.
Beginning:

ژبان انسان شمع انجم سخت نقی تواند شد الغ

Foll. 145-299. This is called 'the sixth Jild of the Khwurshid Nāmah', and forms therefore the continuation of the preceding portion.
Beginning:

اما راواين اخبار ونابلان آثار جنین روایت کرده اند که جون صاحبقرآن

Written in Nim Shikastah.
Not dated; 19th century.
No. 762.
foll. 272; lines 25; size $12 \times 8; 9\frac{1}{2} \times 5\frac{1}{2}$.

The Same Work.
Another copy of the twelfth volume, beginning as above.
Written in hasty Ta'liq.
Not dated; 19th century.
Some folios at the beginning are damaged by worms.

No. 763.
foll. 172; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}; 9\frac{1}{2} \times 6\frac{1}{2}$.

The Same Work.
This volume, called the third Jild of the third Bahdr, begins thus:

جميع انواع هذا واقسام ستايش بلا انتها سزاوار جذاب مقدس

خداوندیست ال...•

Written in ordinary Indian Ta'liq.
Dated, 11 Shawwal, A.H. 1257.

No. 764.
foll. 473; lines 19; size $13 \times 9\frac{1}{2}; 9 \times 6$.

The Same Work.
This MS. comprises three books.
Foll. 1-141. In the colophon this is called 'the first Shatr of the fourteenth Jild.'

Beginning:

آغاز جلد چهاردهم از کتاب بوستان خیال که مشتمل است بر احوال

• مباحث قدرت امغرال...

The transcription of this part was completed, Muharram, A.H. 1255, in the house of Maulavi 'Ali, at Mahdi Bagh, Calcutta.
Foll. 142-237. The second Shatr of the preceding Jild.
Beginning:

• آغاز شطر درهم از جلد چهاردهم كه مشتمل است بر در فصل

vol. viii.
This Shatr is dated, 5 Dulqa'd, A.H. 1254.
Foll. 238–473. Second of the two Fasil of the Khâtimah, or the
fifteenth volume of the entire work.
Beginning:—

الحمد لله تعالى بل اول ولا آخر بل آخرته

Written in Nim Shikastah.

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No. 765.

foll. 188; lines 13; size 9 × 6 1/2; 6 1/2 × 4 1/2.

The Same Work.

The Khâtimah or conclusion, beginning:—

خاتمة الكتاب بوستان خيال وذكر الاقتصادى ماحبران با ملكه الغم

In the subscription it is called the sixteenth volume.

جلد شانزدهم

Written in careless Ta'liq.

Dated, 7 Rabi' I., A.H. 1200.

Scribe: زين الدين علي.

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No. 766.

foll. 7; lines 13; size 9 1/2 × 6; 7 × 3 1/2.

قصة سلطان محمود

QIṢṢAH-I SULTÁN MAḤMÚD.

A story. The name of the author is not given in the text, and
the title of the work is taken from the opening line:—

Beginning:—

قصة سلطان محمود غزلوي ....... آوردة اند که روزی سلطان محمود

بر تخت پادشاهی نشته بود آلم

The story runs thus:—

One night Sultán Maḥmúd goes round the city in the guise of a
Kûtwal. He happens to pass by the side of his Wazir's house, and
sees a young man attempting to scale the wall of the building.
Maḥmúd catches hold of the youth, who requests Maḥmúd to take
him (the youth) to his father for a bail. This is done; but the father, a pious man, refuses to release his son. Maḥmūd then takes him to one of his (the youth’s) friends, who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend, that both he and the Wazir’s daughter were maktab-friends, and that for six months he had been visiting the Wazir’s daughter every night, when each of them recited to the other fifteen chapters of the Qurān. The youth, with his friend’s permission, goes to pay his last visit to the Wazir’s daughter. Maḥmūd, who overhears the youth’s story narrated to his friend, follows the youth, and finds that the two friends, after reciting the Qurān, part with each other with tears and cries, and the Wazir’s daughter promises to appear in disguise before her friend at the time of his execution. In the morning, when preparation was being made for the execution of the youth, Maḥmūd sends for the Wazir, whom the king asks to recognise the disguised person. The Wazir detects his daughter, to his great shame and surprise. Maḥmūd relates the story to the Wazir, and requests him to effect a marriage between the two, which is done.

Written in ordinary Ta’liq.

Not dated; 19th century.

No. 767.

foll. 102; lines 17; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4$.

ترجمة الف ليلة

TARJUMAH-I-ALF LAYLAH.

A collection of one hundred tales from the Alf Laylah, translated into Persian.

Author: Auḥad bin Aḥmad Bilgrāmī

Beginning:

نبویشی که رخسار افسانه زا بگناهون بین بیار آید اگ

In the short preface, the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends.

Written in ordinary Indian Ta’liq.

Dated, 15 Dūlqa’ad, A.H. 1251.

Scribe: محمد صنع الله عمام لمخدز
No. 768.

foll. 347; lines 19; size 13 x 7½; 10 x 5½.

قصة أمير حمزه

QIṢṢAH-I-AMĪR ḤAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amir Ḥamzah, the son of 'Abd-ul Muṭṭalib and uncle of the Prophet. The persons, who play conspicuous parts in this version, are Abâ Muslim, Miḍṭāb Shâh, Naṣr Sayyâr.

The MS. opens abruptly with the following Dâstân:—

داستان........... رقش نصر سیار بطرف خراسان - فرمای زدست فلک

* بَی بِیدَاد - هرگز کره بسته کس را نبیشد

The MS. ends at the beginning of the forty-third Dâstân, with the following words:—

* امیر داوار قلخه بغداد اسلام آباد کردن کلم

For the romance of Hamzah, see Rieu, ii, p. 761; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785, etc.

Written in ordinary Ta’liq.

Not dated; 19th century.

THE END.

"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.