Catalogue
OF THE
Arabic and Persian Manuscripts
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VOLUME IX
(Persian MSS.)
PHILOLOGY AND SCIENCES
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
This Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopedias; Ethics, Politics and Philosophy, belong to the section Sciences, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention:


No. 805. Aṣḥḥār-ul-Luğāt, a very rare dictionary explaining Arabic and Persian words in Persian, dedicated to Auranżib.

No. 814. Muntakḥab-i Bahār-i-‘Ājam, an autograph copy of IrāMan’s abridgment from his master Tek Ḍand Bahār’s exhaustive dictionary Bahār-i-‘Ājam.


No. 822. Kitāb ul-Maṣādīr, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin ‘Abd Allah ul-Busti.

Nos. 823–824. Muḥaddīb ul-Asmā, an extremely rare vocabu-
lary of Arabic nouns explained in Persian, by Maḥmūd bin ʿUmar ʿuṣḥ-Shaybānī.

No. 849. A rare work on prosody and rhyme, written for ʿAbd Ullah Qutb Shāh, by Ulfatī Ḥusaynī Sāwājī.

No. 869. An extremely rare and valuable copy of the fourth Daftar of Abul Faḍl’s letters.


No. 927. A correct and beautifully written copy of Ḥusayn Maybulūq’s commentary on ʿAli bin Abū Ṭālib’s Diwān, dated A.H. 928.

No. 934. An elegant and beautifully written copy of the Wīsāyā-i Niẓām ul-Mulk.


No. 948. Nafāʾis ul-Kalām, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Rājah ʿAli Khān Fārūqī, the eleventh King of Khāndish, by ʿAbd ul-Latīf Munṣī.

I have revised this volume, as I have revised the Persian Cataloguer’s work since Mr. A. F. Schofield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Schofield’s appointment as Record Keeper; but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khān Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the
old ones of necessity, for the world does not stand still; and whereas
in the olden time Khān Aʿẓam Tātār Khān might order a number of
ʿUlamāʾ at Delhi to compile Al-Fatāwāat-Tātārkhāniya in thirty
volumes, so now the Government of Bihar order scholars to compile a
catalogue of Persian and Arabic MSS. The same learning and the
same devotion are necessary to the accomplishment of the work, and
the same esteem should be accorded to the workers.

Imperial Library, Calcutta.
14th October, 1925.

J. A. Chapman.
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ERRATA.

Page 41 Line 16 "المستند" should be "المستند" "Nuk'at" "Nikât."
Page 98 Line 34 "Nuk'at" "Nikât."
Page 74 Line 16 "Nuk'at" "Nikât."
Page 75 Line 18 "Ruq'aât" "Ruq'ât."
Page 103 Line 31 "Ruq'aât" "Ruq'ât."
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Page 171 Line 4 "Rashhât" "Rashâhât."
Page 174 Line 4 "Maṣdarin" "Maṣdarin."
Page 177 Line 4 "Bânt Suda" "Bânt Suda"
The well-known treatise on Arabic inflexion.

Author: Abul Ḥasan ‘Ali bin Muḥammad bin ‘Ali, called Sayyid Sharif-ūl-Jurjānī:

ابن الحسن علي بن محمد بن علي المعروف به سيد شريف الجزائي

Beginning:—

• إيدك الله في الدارين كلمات لغت عرث سه قسم آمود اليم

The Author, who was born A.H. 740 = A.D. 1339 in Tāḡū, a village in Astrābād, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Din and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779 = A.D. 1377 he entered the court of Shāh Shujāʾ who appointed him as teacher in the Dār-ush-Shifā, Shirāz. When Timūr conquered Shirāz, A.H. 780 = A.D. 1387, he sent Sayyid Sharif to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Saʿd-ud-Din Taftzānī (d. A.H. 791 =

VOL. IX.
A.D. 1388). He returned to Shiráz, where he died on Tuesday, 6 Rabî‘ II, A.H. 816 = A.D. 1413. See Qabas-ul-Hāwi, vol. I, fol. 151a (Lib. copy). Comp. also Ḥabib-us-Siyar, vol. iii, Juz 3, p. 89; S. de Sacy, Notices et Extraits, vol. x, pp. 4–12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled مرف مير تصرف السيد الشريف، is divided into three sections: noun (اسم), verb (فعل), and particle (حرف).


Written in ordinary Ta’līq.
Not dated; 19th century.

No. 770.

foll. 222; lines 20; size 11 x 6½; 8½ x 4½.

شرح شافیه

SHARH-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hājib’s famous Arabic treatise on etymology and orthography شافیه.

Commentator: Muḥammad Hādî bin Muḥammad Šāliḥ Māzan-
darâni

محمّد هادي بن محمد صالح مازندرايî

Beginning:—

الحمد لله رب العالمين و بعد جنتين ميكودت ذرة يمداد

راب القدام شيعيان ائمة اطهار الغ

The Arabic original by Jamāl-ud-Dīn Abū ‘Amr ‘Uğmān bin ‘Umar bin Abī Bakr bin Yūnus, better known as Ibn-ul-Hājib (d. A.H. 646 = A.D. 1248), is a supplement to the same author’s well-known Arabic grammar الكافی في النحو (comp. Hāj. Khal. vol. iv, p. 1; Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.).

The commentator Muḥammad Hādî, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088 = A.D. 1677, says in
the preface that he wrote this commentary at the request of Khān bin Ḥasan ‘Ali Khān.

Copies of this commentary are noticed in Ethé, Ind. Office Lib. Cat. No. 2435; Buchār Lib. Cat. vol. i, p. 199, etc. Another commentary on the same work, by Muḥammad Saʿd with the takhllus Ġālib, is noticed below. The Arabic original, with a Persian commentary by Muḥammad Ǧālīḥ Māzandarānī (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words:

* ......

Written in careless Taʿliq.

Not dated; 19th century.

No. 771.

foll. 333; lines 14; size 9 × 6; 6½ × 4.

عافية شرح شيء

‘ĀFIYAH SHARH-I SHĀFIYAH.

Another commentary on Ibn-ul-Ḥājib’s same grammatical work.

Commentator: Muḥammad Saʿd with the takhllus Ġālib.

Beginning:

على نياتك ونعتيك، طيارات نزول حضرت كرداركي كه تراهين و فناء

* علم تصرف النغ

Muḥammad Saʿd Qurayṣḥi of ʿĀşimābād (Patna) was a companion of ʿĀqīl Khān Rāzī (d. A.H. 1108 = A.D. 1696), governor of Dihli in Aurangzib’s time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqāmāt-i Ḥarīrī, Kāfīyah, Shāfiyyah and Tahdīb, and his works on rhyme and prosody, are held in high estimation by the scholars of ʿĀşimābād. He also left two Diwāns in one of which he adopts the takhllus Saʿd and in another Ġālib. See Safinah-i Khwushgū, fol. 30°. His other works are: (1) Nandil, a commentary on the Arabic grammar of Nāṣir bin ‘Abd-us-Sayyid ul-Muṭarrizī (see No. 778); (2) انطاب بيدل, a commentary on Jāmiʿs Arabic commentary on the Shāh Nūṣab al-ṣubān (3), a commentary.
on the popular metrical Arabic-Persian vocabulary of Abú-Naṣr Farāhī (see Ethé Ind. Office Lib. Cat. No. 2387); a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rieu Supplement, p. 120 (where the author is called Muḥammad [B.] Sa'd); Būhār Lib. Cat. vol. i, p. 20º.

According to a statement at the end of the following copy the commentary was completed in Safar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore, 1878.

The MS. is defective at the end and breaks off with the following words:

٠ ...... و خاطر ناظر در حل معادق دانیل ر اضاف نوامه مسائیل

Written in ordinary Ta'liq.
Not dated; 19th century.

No. 772.

foll. 342; lines 15; size 9 × 5½; 7½ × 3½.

The same.

Another copy of Muḥammad Sa'd's commentary on Ibn-ul-Ḥājib's الشائبه.

Beginning:

٠ ستایش ر نیايش بسیار الم

In the conclusion of the present copy the commentator adds to his name the takhallus Ġālib محمد سعد المتخلاص به مالب and adds that he completed this work in Safar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.
Dated Rajab, A.H. 1221.

No. 773.

foll. 9½; lines 7; size 6½ × 4½; 4½ × 2.

فصول اكبري

FUŞUL-I AKBARĪ.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Ali Ilahābādī سید اکبر علی آل إلاحابادي.

The name is given so at the end of the MS., but the author
is generally known as (not as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat.- No. 2423). The words هُوَ العَلِيُّ الْكَبِيرُ in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great."

Beginning:—

الحمد لله رب العالمين ...... بدأ عالمك الله تعالى كله كلمات

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Aḥmad Lakhnawi, Lucknow, 1884; with another commentary by Ḥimâyat 'Alî Kâkûrawi, Lucknow, 1898. A commentary on the Fûsûl, entitled نوادر الموصل في شرح الفصول, by Muḥammad Sa'd Ullah of Râmpûr, was lithographed at Lucknow, A.H. 1297.

Written in fair Ta'liq.
Not dated: 19th century.
Scribe: سيد نجف علي عظم آبادي

No. 774.
fol. 62; lines 7; size 9½ x 6; 6½ x 3½.

The same.

Another copy of the Fûsûl-i Akbari, beginning as in the preceding copy.
The name of the author, given at the end of this copy, is سيد علي آکبر آل آبادي

Written in clear Indian Ta'liq with marginal and interlinear glosses.
Not dated; 19th century.

No. 775.
fol. 52; lines 17; size 7½ x 5½; 5½ x 3½.

لغة الكافييه

LUĞAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar الكافيه of Jamâl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr bin Yûnûs, better known as Ibn-ul-Ḥâjib (d. A.H. 646 = A.D. 1248).
Beginning:

ال穆تعد لله كما هو وصلوة على النبي وصية وبعد خاتم...

• محمد سليم را بخطاطورة سيد الغ

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سليم محمد مهلمد سليم Muhammad Salim.

In the preface a reference is made to كنز اللغة قاموس.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bulaq, A.H. 1255, etc.) see Hājī Khalīlī, V, p. 6; G. Flügel, i, p. 162; Loth, Arab. Cat. p. 253, etc. etc.

A detailed Persian commentary on الكافيہ, ascribed to Mir Sayyid Shari'ī Jurjāni (d. A.H. 816 = A.D. 1413), is noticed in Ethé, Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled عرآت, is noticed in Ethé, Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same کافيہ is mentioned in G. Flügel, i, p. 170. Other commentaries on the work are by Burhān-ud-Dīn bin Shihāb-ud-Dīn (lithographed, Lucknow, 1884); 'Abd-un-Nabi bin 'Abd-ur-Rasūl (lithographed, Kānpūr, 1881); a metrical paraphrase by Maulawi Ibrāhīm (lithographed, Lucknow, 1872).

Written in ordinary Nastaliq with copious marginal notes and emendations.

Dated Dulqād, A.H. 1113.

No. 776.

foll. 122; lines 15; size 9 x 63/4; 7 x 41/4.

انتخاب بي بدل

INTIKHĀB-I BĪBADAL.

A Persian commentary on ‘Abd-ur-Rahmān Jāmi’s Arabic commentary on the Kāfiyah of Ibn-i Hājib. See No. 181, xvii.

Commentator: Muḥammad Sa’d Ja‘fari محمد سعد جعفری.

Beginning:

• سيس قديس أسس حضرت أفراد قيصر سوسيس الغ

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jāmi’s commentary on the Kāfiyah. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of
Dul-ḥijjah of the same year. The commentator seems to be identical with Muḥammad Saʿd of ‘Azīmābād who wrote a commentary on the same Ibn-ul-Ḥājib. See No. 771.

Written in ordinary Taʿliq.
Dated A.H. 1234.

The scribe of the earlier portion is ʿAbd al-Hamīd b. ʿAbd Allāh al-Muhājir and of the latter ʿAbd al-Qādir al-Muhājir.

No. 777.

foll. 141; lines 15; size 9½ x 6½; 6½ x 3½

The same.

A slightly defective copy of the same.
The first folio is missing, and the MS. opens abruptly thus:—

خالئة دين كار إيشان—أما بعد فخير مصير محمد سعد جعفري
• معرض ميدار وبر صفعة جلفيس مي نكادر

Written in ordinary Taʿliq, by order of Khwājah Qamar-ud-Din Khān.
Dated 1218 Faṣlī

No. 778.

foll. 162; lines 17; size 9½ x 6; 6½ x 3½.

QINDĪL.

A commentary on Nāṣir bin ʿAbd-us Sayyid ul-Muṭarrizi’s (d. A.H. 610 = A.D. 1213) well-known Arabic grammar المصباح (see Ḥāj, Khal. Vol. V, p. 582; Loth. Arab. Cat. No. 890; printed by Baillie, Calcutta, 1802; Lucknow, A.H. 1262).

Commentator: Muḥammad Saʿd.

Beginning:—

• سبيل وسنابش بسيا ومحمدت وآفتيش ب شمار الإلم

The commentator, who in the colophon of the following copy is said to be a native of ‘Azīmābād (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Ḥājib’s
الشافعی (see No. 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.
Written in ordinary Ta'liq.
Dated 1210 Faṣlī.

No. 779.

foll. 175; lines 15; size $8\frac{3}{4} \times 6\frac{3}{8}$; $6 \times 3\frac{1}{2}$.

The same.
Another copy of the preceding work, beginning as above.
Written in fair Ta'liq with the Arabic text in red.
Not dated; 19th century.

No. 780.

foll. 39; lines 10; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

شرح مصباح

SHARH-I MISBĀH.

Another commentary on the same Arabic grammar of Nāṣir bin 'Abd-us-Sayyid ul-Muṭarrizi un-Nahwī, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Ḥāj. Khal. Vol. V, p. 582.

Beginning:—

اما بعد حمد الله ذنى الانعام جاعل النصوص في الكلام كالمحكم في الطعام...

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Ḥāj. Khal. loc. cit.; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'liq.
Dated 18 Rajab. A.H. 1231.
Scribe سعید حسین
GRAMMAR.

No. 781.

foll. 197; lines 15; size 10 x 6; 8 x 3\frac{1}{2}.

MINĀR-UD-DAWĀBIT.

A treatise on Persian grammar and prosody.

Author: 'Abd-ull Bāsīt.

Beginning:

The work is divided into 17 Bāb, as follows:

- Bab 1: در باب نجدید معنی مختلف حروف نسبی و تحیط
- Bab 2: در تحیر قواعد فارسی
- Bab 3: در تحیر نجو و تحقیقات اعراب قواعد فارسی
- Bab 4: در تالیف ترتیب قواعد معنی و الفاظ
- Bab 5: در ترتیب حروف و ایراد کلمات و حروف فارسی
- Bab 6: در تحقیق الفاظ که معنی فرد موضوع ترتیب دیگر کلمه باشد
- Bab 7: در تحصیل الفاظ و معنی
- Bab 8: در اعمال منفرد
- Bab 9: در ادب
- Bab 10: در ادب
- Bab 11: در ادب
- Bab 12: در ادب
- Bab 13: در ادب
- Bab 14: در ادب
- Bab 15: در ادب
- Bab 16: در ادب
- Bab 17: در ادب

The work is divided into 17 Bāb, as follows:

- Bab 1: در باب نجدید معنی مختلف حروف نسبی و تحیط
- Bab 2: در تحیر قواعد فارسی
- Bab 3: در تحیر نجو و تحقیقات اعراب قواعد فارسی
- Bab 4: در تالیف ترتیب قواعد معنی و الفاظ
- Bab 5: در ترتیب حروف و ایراد کلمات و حروف فارسی
- Bab 6: در تحقیق الفاظ که معنی فرد موضوع ترتیب دیگر کلمه باشد
- Bab 7: در تحصیل الفاظ و معنی
- Bab 8: در اعمال منفرد
- Bab 9: در ادب
- Bab 10: در ادب
- Bab 11: در ادب
- Bab 12: در ادب
- Bab 13: در ادب
- Bab 14: در ادب
- Bab 15: در ادب
- Bab 16: در ادب
- Bab 17: در ادب
The date of composition, A.H. 1130 = A.D. 1717, is expressed by the title.

Written in ordinary Ta'liq.
Not dated; 19th century.
Scribe ʿAlī.

No. 782.
fol. 165; lines 17; size 8½ x 4½; 6 x 3.

شرح الفیه

SHARH-I ALFIYAH.

A Persian commentary on Abū ʿAbd Allāh Muḥammad bin ʿAbd Allāh bin Mālik-ut-Tāʾī's famous Arabic grammar الفیه.

Commentator: Muḥammad ʿAlī bin Maulānā Āqā Bābā-i Sarkānī محمد علي بن مولانا آقا باباي سركاني.

Beginning:

الله رب العالمين ....... برضاك صفا notebook اصبع سنخي و أبصر ثابتة أرياب حكم يوشيدة ليست

The author of the Arabic original, who is better known as Ibn-ul Mālik un-Nahwī, died, according to Ḥāj. Khal. vol. i, p. 407, in A.H. 672 = A.D. 1273. See also Loth, Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere; but from the colophon, dated A.H. 1155 = A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436; Būḥār Lib Cat. vol. i, p. 200.

The Arabic original was printed in Būlāq, A.H. 1253; Lucknow 1263; edited by De Sacy, 1833, and, with Ibn-i ʿĀqīl's commentary, by F. Dieterici, Leipzig, 1851; German translation, by the same, Berlin, 1852.

A Persian commentary on the same الفیه by Sultān Muḥammad bin ʿAlī of Kāshān is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nastaʿlīq with numerous marginal notes and annotations.

The scribe ʿAlī b. Muḥammad says that he copied the MS. at the request of his master Mirzā Bahā-ud-Dīn Muḥammad.
No. 783.

foll. 248; lines 12; size 12 x 8; 8 x 5.

شرح ألفية

SHARḤ-I ALFIYAH.

An exhaustive commentary on Muḥammad bin 'Abd Allah bin Mālik-ut Ṭā'ī's Arabic grammar الفية, in two volumes.

Commentator: 'Abd Allah bin Mansūr ul-Qazwini

Beginning:—

• خذنتر كلميه كه ارباب كلم نحن أه صرف أوقات الم

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work الفية for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words:

دريي دو بيت بيست حرف بيان كردا كه جميعا مختصوص اند باسم

• عمل ايشان جراست

No. 784.

foll. 250 (249-198); lines and size same as above.

The second volume of the above work, beginning:—

• جراست الا خلا و خاشا و عدا كه در باب

Both volumes are written by the eminent scribe Ḥāfiz Nūr Ullah in beautiful bold Nastaʿliq with an illuminated head-piece and a double-page 'unwān at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazīr-i Aṣaf (i.e. the Wazīr of Aṣaf-ud-Daulah).

Dated A.H. 1169


See Taḏkirah-i Khwushnawisān, p. 46.
No. 785.

foll. 248; lines 15; size 10 × 9½; 7 × 4.

شرح الفيه

SHARḤ-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mālik's well-known Arabic grammar.

Commentator: Muḥammad Şādiq Barūjardi

Beginning:

الحمد لله على آلائه و الصلوت على و بعد جناب كريم بنود

قليل البضاو محمد صادق بروجردي الم

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muḥammad Muḥsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfīyāh, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated, Dulqa'd, A. 1183.

Scribe ملاسلم بن .. العجلاني

No. 786.

foll. 233; lines 16; size 8½ × 4½; 6½ × 3.

دریای لطافت

DARYĀ-I LAṬĀFAT.

Urdū grammar explained in Persian.

Authors: Inshā Allah Khān and Mirzā Qatil

Beginning:

ثنی نب اندازه دواترا سووار بست که زبان آدمی را بلغتما

کوناگون بنطق آورد آله

Sayyid Inshā Allāh Khān, with the takhallus Inshā, was a Urdū poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihli, where they held influential
posts under the Mughal emperors. His father, Mir Māshā Allāh, with the taḥḥalūs Maṣdar, was a court physician of Aurangzib, and a friend of Amir-ul-Umarā Nawwāb Dulfqār Khān (the well-known Amir of Aurangzib’s reign, who was put to death in a.H. 1124 = A.D. 1712). The troubled political condition of the times compelled Māshā Allah to leave Dihli, and he came to Murshidābād, where he entered the service of Nawwāb Sirāj-ud-Daulah. Inshā was born and brought up in Murshidābād, but in his youth he went to Dihli (during the reign of Shāh ‘Alam; a.H. 1173-1221 = A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Ḥakim Sanā Ullah Khān Firāq (pupil of Khwājah Mir Dard), Ḥakim Qudrat Ullah Khān Qāsim (also pupil of Mir Dard), Shāh Hidāyat, Miyān Shikhāb, Mīrza ‘Aẓīm Beg ‘Aẓīm (pupil of Saudā), Mīr Qamar-ud-Dīn Minnat of Sūnīpat (see No. 418), and Shaykh Wali Ullah Muḥībb. Inshā held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about a.H. 1200 = A.D. 1785, Inshā went to Lucknow, where he held similar poetical disputes with the eminent poets Muṣṭafī (see No. 709), Jurraṭ (d. a.H. 1225 = A.D. 1810), Qaṭīl (Nos. 434-435) and others. He secured the patronage of Nawwāb Āṣaf-ud-Daulah (a.H. 1188-1212 = A.D. 1774-1797) and Mīrza Sulaymān Shikhāb (d. a.H. 1253 = A.D. 1837), and was subsequently introduced to the court of Nawwāb Sa‘ādat ‘Ali Khān (Nawwāb of Lucknow, a.H. 1212-1229 = A.D. 1797-1713), from whom he received warm favours and liberal rewards. In his later days Inshā incurred the displeasure of the Nawwāb, and was removed from the court. According to a chronogram by Basant Singh Nīghāt, quoted in Āzād’s Āb-i Ḥayāt, p. 269, Inshā died in a.H 1233 = A.D. 1817, but according to Rieu iii, p. 999, about a.H. 1230 = A.D. 1814. See Āb-i Ḥayāt, pp. 259-309; Garin de Tassy, Littérature Hindoue, vol. i, p. 244; Sprenger, Oude Cat. p. 240. A copy of the work is noticed in Rieu iii, p. 998.

Inshā was well versed in Urdu and Persian, and also knew Turkish and Pushtū. Besides the present work he left a Urdu Kulliyāt; a Persian Diwān; a Persian Maṣnawi, entitled شعر بونج written in imitation of Bahā-ud-Dīn ‘Āmulī’s Nān-wa-Ḥalwā (see No. 291); a Persian Maṣnawi consisting of words of letters none of which have diacritical marks; a Persian Maṣnawi, called شکار نامه written in praise of Nawwāb Sa‘ādat ‘Ali Khān; Satires in Urdu; a Persian poetical paraphrase of the well-known Arabic grammar لغات السعادات by ‘Abd-ul-Qādir bin ‘Abd-ur-Rahmān ul-Jurjānī (d. a.H. 471 = A.D. 1078); a Persian treatise, called لغایت السعادات, containing
witty sayings of Nāvvāb Saʿādat 'Ali Khān (see Rieu iii. p 961).

For Qatil’s life see No. 434.

The work is preceded by an introduction due to Inshā Allah Khān who tells us that he wrote this work at the request of Yamin-ud-Daulah Nāẓim-ul-Mulk Nāvvāb Saʿādat ‘Ali Khān Bahādur Mubāriz Jang. Inshā Allah Khān adds further that he and his intimate friend Mirzā Qatil jointly wrote the work in which the respective share taken by each was that the introduction, the Urdu words and phrases, the idioms current in Shābjahānābād and the grammar of the Urdu language, are due to him (Inshā Allah); and that Qatil took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. بحیث السعادة and اردو حقيقة and Inshā Allah and حقيقه اردو and by Qatil.

The work consists of one ʿSadaf, (in five دُرْ دَانِه) and seven ʿJuzirah with sub-divisions, termed حروف and بلده, enumerated in the preface. Printed, Murshidābād, A.H. 1266. Written in fair Ta'lliq. Dated, 2 Jumādā II, A.H. 1240.

No. 787.

foll. 21; lines 18; size 6½ x 4½; 5½ x 2½.

دستور الهندي

DASTÛR-UL-MUBTADĪ.

A treatise on the laws of permutation in Arabic irregular verbs.

Author: Ṣafī ibn Naṣīr صفي ابن نصير.

Beginning:

الحمد لله الذي يصرف الأحوال ويغشى الأثقال ويكشف العلل

* يصلح العمل المبغ.

The author says in the preface that he wrote this tract for his son Shaykh Abul Makārim Ismāʿīl.

The explanations are given in the form of questions and answers. Comp. Rieu ii, p. 524; W. Pertzch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No. 2428; Būhār Lib. Cat. vol. i, p. 201. Lithographed with marginal notes by Muḥammad ʿAbd Ullah Bilgrāmī, Cawnpore, 1863. Again at Cawnpore, 1878,
with two appendices called Tabṣirah and Takmilah, and marginal notes.

Written in ordinary Taʿliq.
Dated Rabīʿ I, a.h. 1249.

No. 788.

foll. 22; lines 13; size $10 \times 6\frac{1}{2}; \ 7 \times 3\frac{3}{4}$.

RIYĀD-UL-ḤURŪF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: ʿIbrāhīm b. ʿAbd al-Rahmān al-Dābī al-Dawḥānī.

Beginning:

 Bollywood. جنگل

The author, who designates himself only by his poetical nom de plume ʿIbrāhīm, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatī. He, therefore, cherished the idea of writing on the subject, until in a.h. 1263 = a.d. 1846, he wrote the present tract at the desire of his friend Mir Alṭāf Husayn Khān for the use of Mahdi Hasan. He divides the work into thirty Chaman, each of which treats of a separate letter.

Written in fair Taʿliq.
Dated 20 Ḍulqāʾd, a.h. 1271.

No. 789.

foll. 61; lines 9; size $8 \times 5; \ 6 \times 3\frac{1}{2}$.

QAWĀʿID-I FĀRṢĪ.

A Persian grammar.

Author: Raʿshān ʿAlī Ansārī Jaunpūrī.
Beginning:

بعد محمد حضرت آفریدگان جبل جلاله و نعمت جذاب

Raushan 'Ali, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the Farhang-i Rashidi, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a Muqaddimah, eleven Bāb and a Khālimah.


Written in legible Nasta'liq.
Dated, Şafar, a.h. 1262.

No. 790.

foll. 61; lines 15; size 9 × 6; 6 3/4 × 3 3/4.

The same.

Another copy of Raushan 'Ali's Qawā'id-i Fārsī, beginning as above.

The latter portion of the MS., foll. 30-61, contains the Muqaddimah of the Farhang-i Jahāngiri (see Nos. 797-801), beginning:

مقدمه مشتمل است بر دروازه آمیز - اول در بیان اطلاق اسم پایس

بر ملک ایران آلیم

Folios are misplaced in some places.
Written in ordinary Ta'liq.
Not dated; 19th century.
LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No. 791.

foll. 451; lines 17; size 9½ x 6¼; 6 x 3½.

Sharaf Nama-I Ahmad Munayri.

A Persian dictionary.

Author: Ibrâhim Qiwâm Fârûqi.

Beginning:—

* بدن خداوند هستی به استلهغ *

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Din Yahyâ Munayri, the celebrated Indian saint (d. A.H. 782 = A.D. 1380), whose discourses entitled مکتوبات and letters or مکتوبات are noticed later on in this catalogue.

The work was composed in the reign of Abul Mu'azzam Bârbak Shâh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as فرهنگ ابراهيمي and شرفنامه ابراهيمي.

This copy concludes with two panygeric Qaṣîdahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qaṣîdah: دايمآ ورد ذبان، فقح مست و هم ظفر- بو المظفر باریک شهانه عالم باد ومست.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several Bâb, each of which is sub-divided into Faṣl, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each Faṣl.

Comp. Rieu ii, pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Aumer, p. 103; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719; W. Pertsch, Berlin Cat. p. 195, No. 19; Ethé, Ind. Office vol. IX.
Lib. Cat. No. 2457; Mélanges Asiatiqnes, iii, p. 494, and ix, pp. 514 and 515.
Written in fair Nasta’liq.
Not dated: 17th century.

No. 792.
foll. 287; lines 16; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.
The same.
Another copy of the Sharaf Nâmâh-i Aḩmad Munayri.
One or two folios are missing from the beginning and the MS. opens abruptly thus:

٨٨٨٨ داني در نیاید ناشی چند حرف ...

Written in ordinary Indian Ta’liq.
Dated 29 Jumâdâ II. 1218 Bengali year.

No. 793.
foll. 396; lines 17; size $12 \times 8$; $9 \times 5\frac{1}{2}$.

موري الغضلا

MUAYYID-UL-FUDALÂ.

A Persian dictionary.
Author: Muḥammad Ibn Lâd
Beginning:—

معجم متوناه و مدادی مشکسته مرداور دنا و استگیز توانا را که

بتالیف جندین حروف الخ

Blochmann, who describes the work in his Contributions, p. 9, calls the author Muhammad bin Shaykh Lâd of Dihli, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work:

For Arabic words التاج the, the, and Bâr, Rûm, Samarqand, Mâwarâ-un-Nahr, etc., دستور - ادات الغضلا - لسان الشعراء - شوقتامه - غلب حقائق الشبا - شرح مختصر أسرار - مريد الغوايد - تزني كؤا - الفضل - نظیر قواس فرهنگ علمی - فنیه الطالبین.

Later on he adds that for the sake of convenience he has observed the following abbreviations:—
The work is divided into Kitâb, Bâb and Faṣl. The Kitâb is arranged according to the first letter and the Bâb according to the last. Each Bâb consists of three Faṣl, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawi words; and the third, the Turkish words. The work also explains the words and phrases occurring in the Shâh Nâmâh of Firdausi, the Khamsah of Nizâmi, the poems of Sanâ‘i, the Diwâns of Khâqânî, Anwârî, Zuhârî, Abharî, Hâfiz, Salmân, Sa‘dî and others. The Khâtîmah (conclusion) treats of the numerals and arithmetical notation.


Written in careless Ta‘liq.
Dated Dûlqâ‘id, a.h. 1226.

No. 794.
fol. 305; lines 31; size 14½ × 8½; 11 × 5½.

KASHF-UL LUGÂT WA‘L IŞTILÂHÂT.
A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sûfis.

Author: ‘Abd-ur Râhîm bin ‘Ahmad Sûrî.

Beginning: —

الحمد لله رب العالمين ....... اما بعد حمد وصلة ميگويد افعف

We learn from the preface that the author, while reading with his son Shaykh Shihâb, the Diwân of Qâsim-i Anwârî, found that many words occurring in the Diwân were not explained either in the شîrî, or or Shîrî, and that other
dictionaries such as كنارلغت-ناجين-صوح were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the فرهنگ جهانگیری, written a.h. 1017, the author of the present work is called 'Abd-ur-Rahim Bihārī. Blochmann, in his Contributions, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muḥammad bin Lād, and must therefore have flourished in the tenth century of the Hijrah. The statement of Ḥāj. Khal., vol. i, p. 214, that the work was written about a.h. 1060 = A.D. 1650, is therefore erroneous. The work is also known as فرهنگ شیخ عبد الرحمن بیهاری; comp. Ethé, India Office Lib. Catalogue Nos. 2465-2468. The arrangement is that the first letter determines the Bāb and the last, the Faṣl. For other copies and further particulars see Rieu II, p. 495; W. Pertsch, Berlin Catalogue, pp. 224 and 225; A.F. Mehren, p. 25; J. Aumer, p. 107; E.G. Browne, Camb. Catalogue, p. 228; Salemann in Melanges Asiatiques, tome ix, p. 523 No. 51; Blochmann, Contributions, pp. 9 and 10; Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta a.h. 1264.

Written in ordinary Nastaʿliq.
Dated 1251.

No. 795.

foll. 545; lines 18; size 8½ x 5⅝; 6½ x 3⅜.

مدار الا فائض

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words.

Author: Ilahdād Fayḍī bin Asad ul-'Ulā 'Ali Shīr Sirhīndī. Rieu and others have atoms the author, 19 Asad al-ulâ on Shīr Sirhindī for Asad al-ulâ.

Beginning:

•

Ilahdād Fayḍī is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farīd Būkhārī, afterwards Mumtāz Khān, (d. a.h. 1025 = A.D. 1616) who held high military offices under Akbar and Jahāngīr (see Elliot, History of India, vol. vi, pp. 116-146; Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the Šūrāh, Muḥaddīb-ul Asmā, Tājāyn and its commentaries,
Nishab-us Sibyan, Qunyat ul Fityan, the Persian, Dari, Pahlawi and Turkish words from the old works Zufan Guya, also called Panj Bakhehi, Adat-ul Fuadal, Tabakhturi, Hall-i Luqat-ush-Shu'ara, Sharaf Nama-i Ibrahimli, and the modern works, Tuhfat-us Sa'adat-i Iskandari and Muayyid-ul Fuadal.

The arrangement is that the first letter forms the Bab and the last the Fas. Each Fas consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ع - ف and ت.

A Khatimah treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulhijah, A.H. 1001 = A.D. 1593:

خلاصت اتمام پوشید این عرس زیبا .... در تریم قبی حجّة القدر

سنہ ألف الف

This date is further expressed by the following versified chronogram in which the author adopts the takhallus Faydi:

جو این نام را خامہ نیا ہر (تیر رو

بہ وہ پایان رساد از سر اختصاص

ہی سیال تاریخ اور از فضا

خرد گفت فیضی کرگر فیض عام

The numerical value of the words Fis al Um is equal to 1001.


This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus:

و بعد آن جمله تسورد بمنصبة بیاض جلوا کر گرودید بید احمر

الطاب مولف این کتاب البداد فیضی سریندی افاعی الله عليه صلیب

فیوضه الخدی در عبد سلطان السلطانی چاپم بینال الفجری و المتمرین

.......
It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month Dülḥijjah to be correct then evidently the date of transcription, 29 Rajab, A.H. 1001, is erroneous, because the month Rajab precedes Dülḥijjah by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nastaʿliq.

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No. 796.

foll. 305; lines 19; size $10\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

MAJMAʿ-UL FURS.

The first edition of the well-known Persian dictionary.

Author: Muḥammad Qāsim bin Ḥāji Muḥammad Kāshānī, poetically surnamed Surūrī. محمد قاسم بن حاجی محمد کاشانی البناص به سروری.

Beginning:—

ابتدائی کلام هر دانشمند سخنور و انتهای سخن هر خردمند

* هیرهیر

The author, who originally belonged to Kāshān, spent most of his days in Iṣfahān. Taqī Aḥṣādī, fol. 321⁰, who praises the present work, says that when he finished his dictionary سرمة سليماني at Iṣfahān, Surūrī accused him of plagiarism and maliciously reported so to Mirzā Muḥammad Wazir Khurāsānī. The Governor, says Taqī, reprimanded Surūrī and the latter had to leave Iṣfahān for Kāshān, but went again there after Taqī had settled in India. According to some, Surūrī was the son of a shoe-maker, and Taqī, who says that Surūrī spent his days at Iṣfahān as a shoe-maker, remarks further
that Surûrī, in his later days, did not like to hear the word "shoe." Surûrī came to India during the reign of Shâhjahân and died on his way to Mecca. See Riyâd-usl-Shu'ârâ, fol. 184a; Şu'ûf-i Ibrâhîm, fol. 388 b (where the author is confounded with Surûrî Kâbulî); Sprenger, Oude Cat. p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiqques, tome ix, pp. 531–535, No. 67. The arrangement is that the Bâb is formed by the first letter and the Fâsî by the last.


Written in fair Nasta'liq.
Not dated; 17th century.

No. 797.

foll. 413; lines 25; size 13½ × 9; 8½ × 4½.

نرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Din Ḥusayn Injû bin Fâkhr-ud-Din Ḥasan of Shirâz.

جمال الدين حسين انجوبين فخر الدين حسن شيرازي

Beginning:—

دکه در لوح زبانها حرف اول زنام یست الی
The author, a native of Shiráz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahângir, who gave him the governorship of Bihâr, and subsequently, A.H. 1027 = A.D. 1617, the title of 'Aqdud-ud-Daulah. He died in Ágrah some years after A.H. 1030 = A.D. 1620

The author commenced the work under Akbar and finished it under Jahângir in A.H. 1017 = A.D. 1608, expressed by the words زمی نهگنک نوز الدين جمانگر in the following versified chronogram:—
مرتب گشت اين نهگنک نامى باسم شاه جم جاگانگیر
جوستم سال تاربخش خر دگت زمی نهگنک نور الدين جمانگر

According to the Tuzuk-i Jahângiri, p. 359, the author presented a copy of the work to Jahângir in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The Muqaddimah, divided into twelve sections کتیبی of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 208. The arrangement is that the second letter constitutes the Bâb and the first the Faṣl. The Khâtîmah treats of metaphors, and figures of speech, compound words, etc., in five دی.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in Mélanges Asiatiques, tome ix, pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Bûhâr Lib. Cat. vol. i, p 193; Rieu ii, pp. 496-498; and Supplement, p. 117; W. Pertsch, Berlin Catalogue, pp. 192-197; J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Camb. Catalogue, pp. 229 and 230; Rosen, Persian MSS., p. 298; Blochmann's Contributions, pp. 12-15; Journal Asiaticque, 1871, pp. 106-124; Ethé, Bodl. Lib. Catalogue Nos. 1734-1746; Ethé, India Office Lib. Catalogue, Nos. 2481-2493.

The work has been lithographed in Lucknow, A.H. 1293. The جهان نصر دانش of Amân Ullâh Khânahzâd Khân Firûz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see Rieu ii, pp. 509 and 510; Salemann, loc. cit. p. 543, No. 88.

Written in learned Nasta'liq. The original folios have been mounted on new margins.

Dated A.H. 1046.
No. 798.

foll. 550; lines 23; size $13 \times 7\frac{1}{4}; 7 \times 3\frac{1}{2}$.

The same.

Another complete copy of the Farhang-i Jahângiri, beginning as above.

Written in ordinary Nasta'liq, with occasional notes in the margin.

Dated Rabi' I, (year not given).

Scribe: نعمت الله ابن حسن خواجه حسن ابن خواجه دعيم, is dated A.H. 1204.

No. 799.

foll. 573; lines 21; size $11 \times 6\frac{1}{4}; 7\frac{1}{4} \times 4$.

The same.

Another complete copy of the Farhang-i Jahângiri, beginning as above.

Written in ordinary Nasta'liq with marginal emendations.

Not dated; apparently 19th century.

No. 800.

foll. 364; lines 25; size $11 \times 6; 7\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the Farhang-i Jahângiri, without the Khâtimah, beginning as usual.

Written in fair Nasta'liq, with an illuminated head-piece and a double page 'Unwân.

Not dated; apparently 18th century.

No. 801.

foll. 577; lines 25; size $12 \times 6\frac{1}{4}; 8 \times 3\frac{3}{4}$.

The same.

Another complete copy of the same Farhang-i Jahângiri, beginning as above.
A splendid copy. Written in good Nasta’liq within gold and coloured borders with an illuminated head-piece.

Dated Muḥarram, A.H. 1069.

Scribe: Muhammad.

The seals of Nawwāb Sayyid Vilayāt ʿAli Khān and Sayyid Khurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 802.

foll. 673, lines 21; size 12 × 8; 9 × 5½.

Burhān Qāṭī'

The well-known Persian dictionary.

Author: Muḥammad Husayn, poetically surnamed Burhān, bin Khalaf ut-Tabrizi.  

Beginning:

أنا راهنما به زبان در افواتا  

از نام تو وردند زبانا بدو راه

The author says that he has included in the present work the contents of the Farhang-i Jahangiri, Majma’-ul Furs of Surūrī, Surmāh-i Sulaymānī (by Taqi Auhādī), Șīhāb ul-Adwiyāh of Ḩusayn- ul Anšārī, but that he has omitted the poetical quotations. The work is dedicated to Sulṭān ʿAbd Ullah Qutb Shāh bin Qutb Shāh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words كتاب ناجح برھان قاطع in the following versified chronogram:

جو برھان از زیتون بزدان  

مر این مجموعه را کردید جامع  

پی تاریخ اتمامش قضا کفته  

کتاب ناجح برھان قاطع

It consists of nine Fa’idah on the Persian language, its letters, particles and orthography; twenty-eight Guftār comprising the dictionary proper. The twenty-ninth Guftār treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

Catalogue, Nos. 2495–2503 (copy No. 2495 was transcribed from the original MS. in the author’s own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bûhâr Lib. Cat. vol. i, p. 194; Blochmann, Contributions, pp. 18–20; Háj. Khal. vol. vi, p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Aḥmad ʿĀsim was printed in Constantinople, A.H. 1214 and in Bûlāq, A.H. 1251.

Written in fair Indian Taʾliq with marginal emendations.
Dated Shâhjahānâbād, Rabiʿ I, A.H. 1225 = April, 1810.
Scribe: لاَجمِي مل.

No. 803.

foll. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

The same.

Another copy of the Burhān-i Qâṭiʿ, beginning as above.
Written in fair Naskh.
The MS. is in a damaged condition, mostly the latter portion, and the paper is getting brittle.
The transcription of the copy was commenced in Shābīn, A.H. 1151 and finished in Rabiʿ II A.H. 1152.

No. 804.

foll. 403; lines 19; size $10 \times 6$; $8 \times 4$.

فُرهْدَگ رشِدٔی

FARHANG-I RASHĪDĪ.

A Persian dictionary containing the contents of the Farhang-i Jahāngiri (see No. 797) and the Farhang-i Surūrī or Majmaʿul Furs (see No. 796), but correcting the errors occurring in both.


Beginning:—

تاشیشی که آراش سرناه هر سخن و برایش دیباچه هرنو

‘Abd-ur Rashīd, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Luḡāt (see No. 833), completed
this work in a.h. 1064 = a.d. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burhân-i Qâṭî (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753; Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 20-24; Salemann in Mélanges Asiatiques, tume ix p. 546, No. 95. Edited in the Bibliotheca Indica by Maulavi Dulfasaqir ‘Ali, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Spleth under the title ‘Grammaticae Persicæ præcepta ac regulæ,’ Halle, 1846; it also forms the basis of ‘Abdul-Wâsî’ Hânsawi’s grammar.

Written in Indian Nasta’liq.
Dated Rabî’ I, the fourth regnal year of Bahâdur Shâh.

No. 805.

foll. 367; lines 31; size 12½ x 8½; 10 x 5½.

شهر اللغات

ASHHAR-UL-LUGĂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: Gulâm Ullah Bhikan Siddiqi ul-Hânsawi ul-Gaznawi

عَلَّام الْه بِشَكُ لَيْن صَدِيقٍ يَنَاوُي الغَزْنِوي

Beginning:—

حمد بححد و ثناء بعهد مرخالقام الخلقى را كى وجود بشر را از جمله

 الموجودات مراتب اعلى دان فانجیه آية كريمة و لقد كرمنا بني آدم الى

آخره دال ابي حال است الله

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is a.h. 1082 = a.d. 1671, but according to the chronogram: سنة حرار و مشنا و دو و 1671 i.e. 1668-855, it is a.h. 1113 = a.d. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta’liq.
Dated 15 Rabî’ I, a.h. 1224.
Scribe

The following note by H. Blochmann is found on the fly-leaf at the beginning:—


On the left side of the above note the same Blochmann remarks thus:

"Copy written by Sanā-Ullah of Bardwān, in 1216 Bengali San (A.D. 1809-10)."

It is to be noticed that the date "A.H. 1113," which Blochmann adds after the word Ashhar ul-Lughat, indicates the date of composition of the work.

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No. 806.

foll. 640; lines 21; size 11\(\frac{1}{4}\) x 7\(\frac{1}{4}\); 9 x 4\(\frac{1}{4}\).

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of بحار عجم (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to Ḵẖāliṣ (d. A.H. 1122 = A.D. 1710), Mīr Najjāt (d. A.H. 1126 = A.D. 1714), Bīdīl (d. A.H. 1133 = A.D. 1720), Bahār-i ʿAjām (comp. A.H. 1152 = A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from الف to a portion of ش, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word شاخ:

* شاخ شکسته گه برو آشیانی نفهم ......

The next word explained is شاخل:

شاخل - بفتخت خان و غم این غله است که در زبان هند اهر .. خوانند *

The MS. breaks off in the beginning of the letter ل with the word لا طالع:

لا طالع بطاو غير منقوطة و همزه مكسور قبل از لام - بیقانده - حکیم ......

* شباهی ...
The explanations of words are illustrated by quotations from well-known ancient and modern poets.
Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.
Written in ordinary Nasta'liq.
Not dated: 19th century.

No. 807.
fol. 115; lines 17; size 10½ x 6; 7 x 3½.

چراغ هدایت
CHIRĀḠ-I HIDĀYAT.

A poetical glossary.
Author: Sirāj-ud Din 'Ali Khān, poetically surnamed Ārzū سراج الدین علي خان آرزو تخلص
Beginning:

أما بعد حمد واقع جميع لغات و صلوات بر ارضي و انقل موجودات

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دفتر دوم سراج اللغت of his Sirāj-ul Lugāt سراج اللغت containing those words and phrases used by modern poets which are not found in the Farhang-i Jahāngīrī, (see No. 797) Surūrī (see No. 796) Burhān-i Qāṭī (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147 = A.D. 1735, during the reign of Muḥammad Shāh.

For other copies and further particulars see Rieu ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethée, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 121. Like the Sirāj-ul Lugāt, it is arranged alphabetically, the first letter determining the Bāb, the second the Fast. It has been printed in the margins of the lithographed edition of the غلبات اللغات, Nawal Kishor Press, Kānpūr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq.
Dated Ša'ār, A.H. 1240.
Scribes: امر سلکه وخوشوفت رایی.
No. 808.

foll. 281; lines 15; size $9\frac{1}{4} \times 6; \ 6\frac{1}{2} \times 3\frac{1}{4}$.

The same.

Another copy of Ārzū's Chirāg-i Hidāyat. The explanations of the last five words are wanting in this copy.
Written in ordinary Indian Ta'liq.
Not dated; 19th century.

No. 809.

foll. 101; lines 13; size $7\frac{1}{4} \times 5; \ 5\frac{1}{2} \times 3$.

The same.

Another copy of Ārzū's Chirāg-i Hidāyat.
Written in ordinary Nasta'liq.
Not dated; 19th century.

No. 810.

foll. 283; lines 16; size $12 \times 9; \ 8\frac{1}{4} \times 5\frac{1}{2}$.

مرآت الامطلاح

✓ MIR'ÂT-UL ISTILÂH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Rām Mukhliṣ.

Beginning:

يدا در مقاله که قربانیان ملال اعلی بالووجب سوردی زمزمه حمد

الغ

The author, a Khatri Hindu of Lahore, was a pupil of Mirzā Bidil, and a friend of Ārzū. He was attached to the service of Muḥammad Shāh, and was honoured with the title of Rāi Rāyān. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian Diwān and left a collection of letters and a history of the war of Muḥammad Shāh with Nadir Shāh (Elliot’s History, vol. viii. p. 76). For his life see Safinah-i Khwushgū, fol. 203b; Gul-i Ra’īnā, fol. 278a; ‘Īqd-i Šurayyā, fol. 60a; Safinah-i Hindi, fol. 77b.
In the beginning the author says that the words تحقیق اصطلاحات which are equivalent to A.H. 1158 = A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabî‘ I, A.H. 1157 = A.D. 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author’s famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997.
Written in ordinary Indian Ta’liq.
Dated, November, 1820.

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No. 811.

foll. 144; lines 15; size 11½ × 6¾ ; 8 × 4¼.

نوادر المصدر

NAWÂDIR-UL-MAŞÂDIR.

A vocabulary of Persian verbs explained in Persian, with copious illustrations from ancient and modern poets.

Author: Lâlâ Tek Chand Bahâr لاله نگیند بهار.

Beginning:—

• بعد ستایش خداوند خرد آمیز دانش آموز گیش تعلیم شانه ای

The author, whose famous work, Bahâr-i ‘Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a Muqaddimah, twenty-four Bāb and a Khâtimah. The arrangement is alphabetical. The Khâtimah, fol. 141a, contains the vocabulary of Žand and Pâzand verbs taken from the Farhang-i Jahângiri (see No. 797).

The work has been lithographed at Dihli, A.H. 1272.
Written in ordinary Ta’liq.
Dated 2 Ramadân, in the fourth regnal year (?); apparently 19th century.
No. 812.

foll. 396; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

**MUŚTALIHÂT-USH-SHU'ARÂ.**

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Iran.

Author: Wârastah

Beginning:—

- بسم الله مجيبا میخوانم و سفینه کنندی در بحر سفین میرانم الن

According to the author of the Gul-i Ra'ńâ, fol. 284a, Wârastah, called Siyâlkotî Mal after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شانی and a Tâdkirah. He finally settled at Derah Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766. Comp. Roebuck's edition of Burhân-i Qâti', p. 12. See also Sprenger, Oude Catalogue, p. 146, where the author's anthology, entitled جنگر زنک ژنک, is noticed. The title of the work is a chronogram for A.H. 1180 = A.D. 1766, the year in which the work was completed.

Comp. Rieu ii, p. 503. Lithographed at Lucknow, 1888, and, with Khulâsah-i Bahâr-i 'Ajam, Lucknow, 1854, Cawnpore, 1898. Written in ordinary Indian Ta'liq.

Not dated; 19th century.

The folios towards the end of the copy are water-stained and damaged.

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No. 813.

foll. 225; lines 23; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'liq with an illuminated head-piece.

Not dated; 19th century.
No. 814.

foll. 1420; lines 19; size 12½ x 7; 9 x 4½.

MUNTAKHAB-I BAHĀR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lālā Tek Chand Bahār's exhaustive and popular dictionary Bahār-i 'Ajam, by Indarman.

Beginning:

بهار آفرینی که گلدهر زبان انسان را استعداد نگه داشت، کرامت

In the preface Indarman, a pupil of Lālā Tek Chand, after highly praising the latter and his work, the Bahār-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768.

Indarman's preface is followed by his master Lālā Tek Chand's preface in which he says that he completed the work after twenty years' labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbih-ul-Gāfīlin by Sirāj-ush-Shu'arā (تنبیه الغافلين، مراجع الشعراء), and a short treatise by Mīr Muḥammad Ḥafīẓ Afḍal Ṣābit (رسالة مختصرة حضرت میر محمد انفلث ثابت). After the completion of the first draft of the work, he got access to some other works, viz. the Mustaliḥat-ush-Shu'arā of Wārastah مصلحت الشعراء، Wārastah (see No. 812), the treatise by Anand Rām Mukhlīṣ، رسلالة انذ رام مخلص, and one in which the author's name was not mentioned و رسالة دیگر که نام مولف درآن نمکت نبوده. Tek Chand then gives the chronogram بادگزار تقی بهار which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads بادگزار تقی بهار and accordingly comes to the wrong conclusion that the date of completion is 1152 + 10 = A.H. 1162 = A.D. 1748. Our copy has 5 instead of 45 سال in Rieu's copy. In my opinion both the readings تا 45 سال and تا 45 سال, which convey no sense, are incorrect. The correct reading seems to be بادگزار تقی بهار عاده سال تاریخ تمام ......
Tek Chand also wrote a treatise on letters, entitled جواهر الكورون (lithographed in Kānpūr, A.H. 1267) and another on verbs, called نوادر المصادر (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, Histoire de la Littérat. Hindouïe, i. p. 281; Rieu ii, p. 502 and 503; Blochmann, Contributions, pp. 28-30. Lithographed at Maṭbū‘-ul-‘Ulūm Press, Dihli, A.H. 1853, under the title مصطلحات بهار

Written in minute Nasta‘iliq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwal, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و المثلة ك باتمام رسيد مستنجم كتاب بهار عجم تاليف

إساتدي منفرد ميكن مدغض فقيه حفري ... اندرم اول روز بنيشنه

شهر شوال سنة دوارة از جملش شاه عالم بهادر بالدشة غازيم موقع سال هزار

* و يض니다 و هشتاد و صحرا .....*

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size 10 × 6½; 7 × 3½.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

روزحساب - روز شمار - يوم ? يوم التحساب و لله دايم بما بدوليت

و أيام عمروا - أيام كبر بلداني يوم الحساب ده - آخرت - فردا - جزا -

حشر - منشطر - سناخيز - سناخيز.

The headings, one hundred in number, under which the names are grouped, run thus:

اسمي بهشت - اسمي ديزخ - اسمي دينا - اسمي زمانه

اسمي آسمان - اسمي زمین ..... اسمي شهر ..... اسمي سلاح - اسمي بیر

and so on.
The copy ends thus:

آسکی جری - محل مکان.... خیام فرمیل - .... با مرم
نا اهل میادم محببtt - که مرک بترم محببت نا اهل بود

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to Shara'f Nāmah (see No. 791) and cites examples mostly from ancient poets such as Khāqānī, Anwārī, Zuhūrī, Mujir-i Bailaqānī, Khusrau, Hasan Dihlawī, Salmān, Hāfiz, etc. In some places he also quotes Jāmi.

Written in ordinary Nasta'liq.
Not dated; 19th century.

No. 816.

foll. 75; lines 13; size, 9 x 5¾; 6 x 3.

لَبَبْ لَبّاَب

LUBB-I LUBĀB.

A glossary of the names applied to various things.

Author: Khwājah Amir خواجه امیر.

Beginning:

بعد از حمد خداوند زمین و آسمن و نعم رسل مقصود ان

The author says in the preface that in A.H. 1233 = A.D. 1817 he compiled two works on the names of Persian infinitives but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234 = A.D. 1818, he abridged the two works, and entitled the abridgment لب لباب: it consists of thirty Fasl.

The words explained are the various names of God, prophets, Imāms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible Nasta'liq.
Dated 4 Shawwál, A.H. 1243.
ARABIC–PERSIAN DICTIONARIES.

ARABIC–PERSIAN DICTIONARIES.

No. 817.

foll. 162; lines 15; size 8 × 5; 5½ × 3.

مصادر

MAŞĀDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâdi Abû 'Abd Allah ul-Ḥusayn bin Aḥmad uz-Zūzānî.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:

اثرة بما لامه تأ، حتى أتبت على الحروف الصعبة
و انتصت ما لامه الغ

According to the author of the Buγyat-ul Wu‘āt, fol. 183º, the author died in A.H. 486 = A.D. 1093. See also Ḥâj. Khal. vol. ii, p. 93; Rieu, p. 505.

The arrangement, as given in Rieu loc. cit., is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (ناقص), defective (اجوف) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Peters burg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair Naskh with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:

سودة المذهب العلمي ابن محمد طالب زين العابدين في ثاني عشر شهر محرم الحرام سنة خمس و نسرين بعد الآلف في بلهة أحمد نكر من الله التوفيق

In several places on the title-page the work is called تاج المصادر أزبي.
Several notes and 'Ard-didahs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Alamgir's time, dated A.H. 1116.

Another of one of the is dated A.H. 1188. The third, also disfigured, partly reads زين الدين ... بهادر and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by Badii, whose Takhallus appears thus in the concluding lines:

إِن چُنین لَفظ بَدیع، را بَدیع، نَظم کر
تُبُود ذِر روْزِگار اِزَرَی هَمین قَلم و نَشان

Beginning of the glossary:

آز پسر حمد خداورد زمین و آسان
در لغة نظم کلم همچون الکی عمل

It is written in ordinary minute Naskh.

No. 818.

foll. 99; lines 17; size 11½ × 6¾; 8 × 4.

The same.

Another copy of Zuzani's Masadir, beginning as usual:

الحمد لله على سواحغ آلهه المسابقة انواجنا الخ

Written in fair Indian Ta'liq.
Not dated; 19th century.

No. 819.

foll. 153; lines 15; size 9½ × 6; 6 × 3½.

دستور اللغة

DASTUR-UL-LUGAT.

A rare old grammatical dictionary.

Author: Abú 'Abd Allah ul-Husayn bin Ibrāhīm bin Aḥmad un-Natanzī

ابو عبد الله العصين بن ابراهيم بن أحمد النبذوي.
Beginning:

الحمد لله الذي أبدع العالم بقدرته وحصُب بني آدم بكرامته الحميدة


The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Ḥāj. Khal. vol. iii, p. 227; Leid. 102-4; Paris 4286; Ups. 10.

A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nastaʿliq

Dated A.H. 1114.

No. 820.

foll. 194; lines 23; size 3½ x 6¼; 7½ x 5.

تاج المصادر

TĀJ-UL-MAṢĀDĪR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maṣādīr of Zūzānī (see No. 817).

Author: Abū Jaʿfar Ahmad bin ‘Ali ul-Maqqari ul-Bayhaqi

The author of the Buġyat-ul-Wuʿāt, (Lib. MS.), who says that Bayhaqi was born about A.H. 470 = A.D. 1077, and died in Ramadān, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Ḥāj. Khal. vol. ii, p. 93.

This copy of Bayhaqi’s Tāj-ul-Maṣādīr deceptively begins thus with the preface of Zūzānī’s Maṣādīr:—

الحمد لله على سواقة غلابة مسبقة انواجها واشتراك نعيماً المثلثة

أزرلجا ......... قال الفاضل الإمام الجليل السيد أبو عبد الله التحسيني بن أحمد الزرزفي ... هذه مصادر تجمعتها وفتحتتها وجردتتها عن شواهد الحديث والأشعار الخ...
A comparison with the following copy of Bayhaqi’s Tâj-ul-Masâdîr will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzani’s Maṣâdîr. The name of Zûzani, occurring in the third line of the present preface, has been penned through and corrected thus in the margin:

• بدلاً - الشیخ الإمام أبو جعفر أحمد بن على المقری البیقی

In the preface (line 26), as well as in the colophon, the work is called تاج المصادر.

The author of the Buġyat-ul-Wu‘át loc. cit. calls this work “Fountains of dictionary” باباب اللغة. It is to be noticed however that it bears a close agreement with the Maṣâdîr of Zûzani in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqi’s Tâj-ul-Maṣâdîr is an enlarged recension of Zûzani’s Maṣâdîr.

The contents of the Tâj-ul-Maṣâdîr have been described in Ethé, Bodl. Lib. Cat. No. 1635. Lithographed, Bombay, 1301–1302.

Written in learned Nasḫī with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumâdâ I. A.H. 850, runs thus:

• رفع الغراغ من انساخ هذا الكتاب الميمون المشاکر الموسم بناج المصادر المفسوب بالبيقی ... يوم الاثنين aztئ عشرين من شهر جماید الأولى سنة خمسين و ثمانيما على يد اصغف عبا الله الملك الجمید

محمود بن محمد (illegible) غفر الله له ....

Foll. 188–194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises:

I.

الرسالة العربية العضدية Risâlat-ul-Ḥarfiyat-ul-‘Adudiyah, so called in the colophon.

Author: ‘Adud-ul-Din ‘Abd-ur-Rahmân bin Ahmad ul-‘Iji عضد الدين عبد الرحمن بن أحمد الإسی.

Beginning:

• نبذه فايدة تشمل على مقدمه وتذيیه وتقسیم وخاتمہ الم
The treatise explains the meaning of the technical term and consists of a Mugaddimah, a Tanbih, a Taqsim and a Khâtimah. Brock. vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work الرسالة الوضيعة العضدية. It is also known as الرسالة الوضيعة, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes. The colophon runs thus:

تتمت الرسالة الحرفية العضدية بعهود الله وحسي توفيقه على يد
اضعف العباد سيد أحمد بن سيد إمام الحسيني المرتيناني في مدرسه
( illegible ) سلطان الزمان ...

Not dated; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Ali and Imam Shâfi'i.

II.

الملعث al-Mușallağ, by Abû 'Ali Muḥammad bin Mustanîr ul-
Baṣrî, better known as Qutrub: أبو علي محمد بن المستدرج البصرى المعروف بقطرب.

Beginning: —

قال أبو علي القطرب هذا كتاب الغثة وسميته المثلث

According to Háj. Khal. vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071-7073.

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the Tâj-ul Maşadîr.

Dated 24 Ramadân, A.H. 845.

The colophon is followed by a note, dated 22 Ramadân, A.H. 1120, in which the price of the Tâj-ul-Maşadîr is recorded as rupees five only.

No. 821.

foll. 229; lines 27; size 10*7; 8*4½.

The same.

Another copy of Bayhaqi's Tâj-ul-Maşâdir.

Beginning: —

الحمد لله رب العالمين حمدأ ي فوق حمد الشافعیين الام
The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.
Written in old learned Naskh with occasional marginal notes.
Not dated; apparently 14th century.
The title-page contains a list of the contents.

No. 822.

foll. 167; lines 15; size 10 × 7 \( \frac{1}{4} \); 7 × 4 \( \frac{1}{2} \).

كتاب المصادر

KITÂB-UL MAŞĀDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqi’s Tâj-ul Maşâdir (see No. 820).
Author: Abû Bakr Muhammâd bin ‘Abd Ullah ul-Bustî

ابو بكر محمد بن عبد الله البستي

Beginning:

كتاب المصادر. تأليف الشيخ ابى بكر محمد بن عبد الله ... بن البستي. رحیم الله عفّه - بسم الله الرحمن الرحيم الحمد لله رب العالمين

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال الشيخ ابوبكر مصنف هذا الكتاب

The contents are similar to Bayhaqi's Tâj-ul Maşâdir, but they differ slightly in arrangement.
Written in learned Naskh with copious marginal notes.
Not dated; apparently 15th century.

No. 823.

foll. 172; lines 19; size 12 × 7 \( \frac{1}{2} \); 8 × 4 \( \frac{1}{4} \).

محدث الاسماء

MUHADDAB-UL-ASMĀ.

A vocabulary of Arabic nouns explained in Persian.
Author: Maḥmûd bin 'Umar bin Maḥmûd bin Maṃsûr ul-Qâḍî uz-Zanjî us-Sanjari of the Shaybânî tribe.

محمود بن عمر بن محمود بن منصور القاضي الزنجيري ثم شيبان من قبيلة شيبان.
Beginning:

الحمد لله الذي خلق الخلق بقدرته الخ

The work is noticed in Hâj. Khal. vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight Kitâb, each subdivided into three Bâb. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God اسماء الحسني. The author enumerates the following sources:

- كتاب البلغه - كتاب الأسماوي الموسوم با السعدي - الأسماوي و الأسماه
- مصطلحات المنطق - المبادر - الروضة - ترجمان القرآن - نظر الاسماهي

A correct and complete copy.
Written in fair Nasta'liq.
Not dated; 19th century.
A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page:

كتاب مندوب الاسما في مرتب التعرف تصنيف محمد بن عمر بن منصور القاضي الزنجبي السنجوري ثم العربي من قبيلة بني شيدان - كتبه حفظ الله بدرش عثمان خدا بنشش ابن مولوي محمد بن نخش خان مرحن
29 سبتمبر سنة 1879

No. 824.

foll. 183; lines 19; size 8\(\frac{3}{4}\) x 5\(\frac{1}{2}\); 6 x 3\(\frac{1}{2}\).

The same.

A defective and incomplete copy of Mahmûd bin 'Umar us-
Sanjari's Muhaddâb-ul Asmâ, beginning as above.

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary Naskh.
Not dated; 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only بقيت منجيوه خرده شه 25 فروريد سنه 1902 ع
No. 825.

foll. 100; lines 5; size $9\frac{1}{2} \times 6; 6\frac{1}{2} \times 1$. Nisab-us-Sibyan.

The most popular Arabic-Persian vocabulary. Author: Abu Nasr Farahi.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ... قال الشيخ الإمام

الجل العالم بدرالحق و الشرع و الدين ... أبونصر محمد القرآني

There are different readings of the author's name. Haj. Khal.

vol. ii, p. 559 gives the author's name as the sheikh بدر الدين أبي نصر جامع السير محمد بن هسان شجبان (d. a.h. 187 = a.d. 802) in Jumādā II, a.h. 617 = a.d. 1220, entitling it لمعة القدر, on which Alā-ud-Dīn Muḥammad bin 'Abd-ur-Raḥmān ul-Khuṇjandi wrote the commentary ضوء المعونة. The same Haj. Khal. vol. vi, p. 347, while noticing the present work, calls the author ابن مراد محمد بن أبي بكر بن حسن بن جعفر الأديب القرآني and says that Sayyid Sharif Jurjānī wrote an appendix تعلیقه on the same, and that a Persian commentary on it was written by Kamāl bin Jamāl bin Hisam ul-Harawi. In Fleischer Catalogue, p. 333, the author is called بدر الدين ابننصر الرجی القرآني, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called ابنصر فراهی مسعود بن حسن بن حسین الادیب and in No. 2381. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, a.h. 1268; Tabriz, 1846; Isfahān, 1869; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrāhīm Ḥaqqī, Constantinople, 1886.


The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta’liq.

Not dated; apparently 19th century.
The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning of the copy.

No. 826.

foll. 38; lines 11; size 9 x 5 ½; 7 x 3 ½.

The same.

Another copy of Abû Naṣr Farâhî's Niṣâb-us-Šibyân.

Beginning:

* همیکویه ایو نصر فراوهم

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ﮔ and the Persian by ﮓ.

Written in fair Nasta'liq, with occasional notes.

Not dated; 19th century.

Scribe: سید محمد علی پسر میراحمد علی خان.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân is found at the beginning and end of the copy.

No. 827.

foll. 31; lines 11; size 9 x 5 ½; 6 ½ x 3 ½.

The same.

Another copy of Abû Naṣr Farâhi's Niṣâb-us-Šibyân, beginning:

* همی گوید ایو نصر فراوهم

Written in fair Nasta'liq.

Dated, a.h. 1160.

Scribe: نجيب الدین.

No. 828.

foll. 76; lines 5; size 8 ½ x 4 ½; 4 ½ x 2 ½.

The same.

A very correct and valuable copy of the same Niṣâb-us-Šibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabí' II. a.h. 1111.

Scribe: محمد طاهر‌الدین‌الکازرونی.
No. 829.

foll. 83; lines 18; size 8 × 4½; 5½ × 2½.

شرح نصاب الصيان

A commentary on the Nisâb-us Sibyân of Abu Naṣr Farâhī.

The copy begins without a preface with the first Qīf'ah thus:

القطعہ الأولى - يَغِيَرْ مَهْمَزَةً وسُكْوِينِ وَأَرْوَى أَوْلِ نَفْسِتَيْنِ يَعْنِي بَرَاءَة

* نفْسِتَيْنِ أَزِينَ كَنُونِ الْمَغْلُوْبِ

Written in a hasty Nasta'liq.

Not dated; 19th century.

Some folios are written diagonally.

—

No. 830.

foll. 521; lines 21; size 9 × 4½; 6 × 2½.

الصحة من الصحاح

A'S-SURĀH MIN-AS-SIHĀH.

A very valuable copy of the well-known abridgment of Jauhari's (d. A.H. 393 = A.D. 1002) famous Arabic dictionary, the Sīhāh, with the addition of the Persian equivalents.

Author: Abul Faḍl Muḥammad bin 'Umar bin Khālid, commonly known as Jamāl-ul-Qurashi: ابن الغضب محمد بن عمر بن خالد المدعو جميل القرشي.

Beginning:

* قَالَ الْفَقِيْرُ إِلَى مَوَلاَهُ الْغَفُرِي بِهِ عَمَّيْنَ سَوَاءً الْمَغْلُوْب

In the conclusion the author says that he completed the work 16 Ṣafar, A.H. 681 = A.D. 1282, in Kāshgar, and that he made a fair copy of the original in Ḥulqa'd, A.H. 700 = A.D. 1300.

The arrangement is that, as in the original work, the last letter constitutes the Bâb and the first the Faṣl. The words explained are repeated in red ink on the margin.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwân.

Not dated; 16th century.

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

foll. 376; lines 29; size 10½ × 6½; 7¼ × 3½.

The same.

Another copy of the Şurâh, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh.

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated; 18th century.

No. 832.

foll. 394; lines 21; size 11 × 6; 7¼ × 3½.

كشف اللغات

KANZ-UL-LUĞÁT.

An Arabic-Persian dictionary.

Author: Muḥammad bin ʿAbd-ul Khâliq bin Maʿrûf محمد بن عبد الخالق بن مأرب.

Beginning:

جوهر كنز لغات محمد و ساينش ثعالب (تثار ياراه حضرت)

In the preface the author tells us that he compiled this work from the Sihâh, Mujmal, Dastûr, Maṣâdir, Ikhṭiyârât-i Badi'i, Luğât-ul-Qurân, and ʿSharḥ-i Niṣâb. It is dedicated to Kâr Gïyâ Sulṭân Muḥammad, who reigned in Gilân from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sulṭân’s son and heir apparent Kâr Gïyâ Mirzâ ʿAli, who was put to death by his brother, A.H. 911 = A.D. 1505.

Written in ordinary Nasta'liq.
Not dated; 18th century.
The seal of Nawwâb Sayyid Vilâyat 'Ali Khân, of Patna, is found at the beginning and end of the copy.

No. 833.
foll. 380; lines 17; size 10 × 5½; 7 × 3⅓.

مَنْتُخَبُ الْلُّغَاتِ هَاَمِيَةَ

MUNTAHKHAB-UL-LUGÂT-I-SHÂHJAHANI

The well-known Arabic-Persian dictionary.

Beginning:—

• ستایش و سپاس مالک الملكی که ذکر آلمگژ ملی گرفته‌کر

The author, whose Persian dictionary is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Şîhâh and the Şurâh.
The work is dedicated to Šâh Jahân, and the date of composition is expressed, in a verified chronogram, found at the end of the following copy, by the words منطخبしてくれる i.e. 1092–46 = A.H. 1046.
The words explained are arranged according to the initial and final letters.

Calcutta, 1808, 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair Nasta’liq with an illuminated head-piece.
Not dated; 19th century.

No. 834.

foll. 247; lines 20; size $12\frac{1}{2} \times 8\frac{3}{4}; \ 8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Rahmān’s Muntakhab-ul-Luqāt.
The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:

أبتدأ أغلب كرسي - أبتغاء خواستي - أبتلاء آزمودين و دو بلا و رج

Written in fair Ta’liq, by order of Sayyid Farḥat 'Ali.
Scribe: حامد حسين

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy

عاصي أحمد حسين فرح الله ذنوبه

No. 835.

foll. 64; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}; \ 6\frac{1}{2} \times 3\frac{1}{2}$.

شرح نصاب بديع

SHARḤ-I NISĀB-I BĀDĪ'.

A commentary on the work نصاب بديع Nisāb-i Bādī'.
Commentator: Lālā Tek Chand, with the takhallus Bahār.
(See Nos. 811 and 814.)

Beginning:

جوهر غرض از تسوید این حرف تحقيق الفاظ و حلق معاني و تدوين

The original work نصاب بديع, a copy of which is mentioned in Ethē, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

E

VOL. IX.
Persian vocabulary in the form of Qit'ahs in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian.

The commentator has given full attention to the correct spelling and pronunciation of words.

The commentary itself begins thus on fol. 3v.

An edition of the Ta'liq by Muḥammad Sharif, son of Shaykh Muḥammad Ashraf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible Ta'liq.
Dated A.H. 1244.

**TURKISH-PERSIAN DICTIONARY.**

No. 836.

foll. 92; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

(LUGAT-I TURKİ.)

A vocabulary of Turki or Oriental Turkish, explained in Persian.

Author: Faḍl Ullah Khān فضل الله خان.

Beginning:—

The author calls himself a cousin of Sayf Khān Chākū سيف خان كد ویکو نژاد ... است, and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.
According to Rieu, p. 511, followed by Ethé, India Office Lib. Catalogue, No. 2437 the king was Aurangzib.
The work is divided into three Bāb.
The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Rahim, at Calcutta, A.H. 1240.
Written in legible Nasta‘liq.
Not dated; 19th century.

HINDI-PERSIAN DICTIONARY.

No. 837.
fol. 105; lines 9; size 8½ x 6; 6¼ x 4.

ُذَرَاب اللَّنَات

GARÂ‘IB-UL LUGÂT.

A dictionary of Hindi words, explained in Persian.
Author: ‘Abd-ul Wâsi’ Hânsawi

Beginning:—

سبحانك رب العزات، كما يصفون اللّغ

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.
The work has been re-edited in an improved form by Sirâj-ud Din ‘Ali Khân ‘Arzû; see No. 838.
Written in ordinary Ta‘liq.
Not dated; 19th century.

14501
No. 838.
fol. 155; lines 26; size $14 \times 8$; $11 \times 6$.

قرآن اللغات

ГАРА‘ИБ-УЛ-ЛУГАТ.

A Hindi-Persian dictionary arranged alphabetically.

Author: Sirâj-ud-Dîn 'Ali Khân, poetically surnamed Ārzû

سلج الدین علي خان المنتصب به آرزو.

Beginning:

سبحانك لا علم لنا إلا ما علمتنا ... بعد حمد و سبيل معلم

السماع و السمعة و السلام فاسم الفصحا الگ

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled قرآن اللغات, containing the Persian, Arabic and Turki equivalents of Hindi words, which, however, was not free from defects. The present author, Ārzû, therefore prepared this revised and corrected edition of the work. The Гара‘иб-ул Лугат, to which Ārzû refers, is evidently the work of 'Abd-ul Wâsi’ Hânsawî, noticed under No. 837. Comp. Rieu iii, p. 1030; see also Sprenger, Oude Catalogue, p. 135; Garcin de Tassy, Littér. Hindouie, vol. i, p. 228.

Written in ordinary Ta‘liq.
Dated Şafar, a.H. 1227.

PUSHTÛ DICTIONARY.

No. 839.
fol. 405; lines 13; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4$.

فرهنگ ارتماتی

FARHANG-I IRTIĎÂ‘I.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstâni.
Author: Muhammad Irtidā Khān

Beginning:

The author says that he belonged to the Afgān tribe 'Umar Khayl, and was the son of Nawwāb Amān Khān, the cousin of Amir-ul Umarā Nawwāb Najib-ud Daulah Bahādur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Puštū dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihli, where he was requested by Rājah Peeray La’l to compile a work on Puštū words and phrases. He dedicates the work to صاحب سیف و القلم ناکم الدولة سیف الملك دوست岱أ لخان ارجیلد مستر سن نبادر شهامت جنگ.

The date of composition given in the preface as well as at the end is a.h. 1225 = a.d. 1810.

The work is divided into 166 Fašt. It begins with Puštū vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot; names of animals; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24th. Each verb has as subdivisions تعلیم - مشروط - ماضی - مصدر - تعلیم etc. occasionally followed by phrases. The Puštū words are followed by interlinear paraphrases in Persian and Hindūstānī, denoted on the margin by the letters ف (Persian) and ه (Hindūstānī). The Puštū words, written in bold Naskh, are indicated by the letter ِ.

Written in fair Ta’liq.

Dated, a.h. 1225.

Scribe: عبد الرحمن
MISCELLANEOUS.

No. 840.

foll. 94; lines 15-19; size 9 x 6; 7 x 3½.

I. An anonymous glossary of Pârsî, Darî and Pahlawî words, explained in Persian.

Beginning:—

الحمد لله رب العالمين ....... اما بپاید دانست که این زبان را
پارسی خوانند و دری و پهلوی و سبب آنست که

The words are arranged in alphabetical order.

II. Fol. 8o. Another anonymous glossary of Pârsî words used by Firdausî in the Shâh Nâmâh, arranged in alphabetical order.

Beginning:—

الحمد لله رب العالمين ....... ترجمه الفاظ پارسی که ملك العالم
فردوسي شاهنهام به‌بان منظم ساخته


The first two glossaries, written in learned Nasta’îiq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta’îiq, is also not dated, and apparently belongs to the nineteenth century.
PROSODY, RHYME, POETICS, AND RHE TORIC.

No. 841.

foll. 362; lines 12; size 9 x 5; 6½ x 3.

المعجم في معايير الشعر العجم
AL-MU'JAM FĪ MA'ÂYİR-I ASH'ĀR-IL 'AJAM.

A work on Persian metre, rhyme and poetical figures.
Author: Shams-i Qays شمس قيس.
Beginning:—

الحمد لله المعلم بنعوت الجلال الموصوف بصفات النمال الأخ


The present MS., which forms a part of the basis of Mirzā Muḥammad's edition of the work, is somewhat abridged and lacks a part of the printed edition; viz. p. 3, line 17, to p. 6, line 8.

Of the two Qism into which the work is divided, the first, on metre, begins on fol. 21b and the second, on rhyme, on fol. 182b.

Written in fair Nasta’liq.

No. 842.

foll. 74; lines 17; size 8½ x 5½; 5½ x 3.

معمار الأشعار
MI'YĀR UL ASH'ĀR.

A damaged and defective copy of a work on prosody and rhymes in Arabic and Persian poetry, ascribed by Muḥammad Sa’d Ullah, who edited the work with his own commentary, entitled معمار الأشعار a.H. 1264 = A.D. 1847 (see No. 843), to the celebrated Naṣīr-ud-Dīn Tūsī (born a.H. 597 = A.D. 1200, died a.H. 672 = A.D. 1273). Fakhri
ibn Muḥammad Amīrī ul-Harawi, in his ʿIṣāb al-ḥimṣ (see No. 848), also ascribes the present work to Naṣīr-ud-Dīn Tūsī.

Beginning:—

الحمد لله حسن الشاكيقین و الصلوة ..... أما بعد لین مختصریست

در علم عرشی و قوا وی شعر تازی و قابی •

The work is divided into a Muqaddimah and two Fānā, as follows:—

Muqaddimah:—On the intrinsic value of poetry and arts connected with it; مقدمه در بیان مافیت شعر و ذکر صناعاتی که شعر را بدان

تعلق باشد, in three Faṣl:—

(1) Definition of Poetry; fol. 1b. 
(2) Variety of metres and rhymes in different languages, fol. 3a. 

فصل دوم در اسباب اختلاف اوزان و قوا وی در لغت

(3) Arts connected with poetry, fol. 3b. 

فصل سوم در درک صنعتیانی که شعر را بدان تعلق باشد

Fān I. On metres, fol. 4a, comprising the following ten Faṣl:—

(1) on fol. 4b:—

در اشارت باجرایی اویل شعر

(2) on fol. 6a:—

در کیافیت اعتبار حروف متقاعد و ساکن در شعر و اشارات:

بقطع شعر

(3) on fol. 8a:—

در اجرای قافیه شعر که از حروف متقاعد و ساکن مولف شوند

(4) on fol. 10a:—

در ازگان شعر که مولفست این اجرای

در بحرا و دواور

(5) on fol. 11b:—

در تغییر ازگان و الابن آن و تغییر فروع هر یک

(6) on fol. 16b:—

در تفصیل اوزان مستعمل در هر بحرا

در تغییر زیادت که تعلق با ازگان ندارد

(7) on fol. 28a:—

در ذکر معانی بعضی الابن مذکوت باربری

(8) on fol. 53b:—

در بیان قافیه منفعت علم عرشی

Fān II. On rhyme, comprising the following ten Faṣl:—

(1) on fol. 57b:—

در ححد قافیه و انسلم آن

(2) on fol. 59a:—

در بیان حروف و حرفگری که اجرای قافیه باشد

(3) on fol. 60b:—

در احکام این حروف

(4) on fol. 63a:—

در انواع قوا وی بنزنیک عرب
The Mi'yar-ul-Ash'ar, composed in A.H. 649 = A.D. 1251, was lithographed at Tihran in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muhammad Sa'd Ullah Muradabadi under the title Mizan al-Afkâr (see No. 843).

Written in fair Nastaliq.

Not dated; 18th century.

Presented to the library by Sa'adat 'Ali Khan of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

foll. 273; lines 11; size 10 1/4 x 6 3/4; 7 x 4.

MIZAN-UL-AFKAR.

A commentary on the Mishwar al-A’shar, a work on prosody and rhyme ascribed to the celebrated Nasir-ud-Din Tusí (see No. 842), with the text.

Commentator: Muhammad Sa’d Ullah Muradabadi.

Beginning:—

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muḥammad Ashraf, Muḥammad Zuhūr Ullah, Muḥammad Ismāʿîl Murādābādī and Ḥasan ‘Ali Muḥaddīs. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Rāmpūr, of which place, according to some, he was appointed a Qāḍī in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are the following:

1. Ḥāshiyah Sharḥ Bozūrī - Ḥāshiyah Sharḥ Sallam Ībn al-Ḥasan 'Ali Mūḥaddīs al-Rūmisī
4. etc., etc.

His son Ḥāfiz Lutf Allah was also an eminent scholar of Rāmpūr. See ʿAbd al-Muʿīnisī, Hādāʾiq-ul Ḥanafīyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muhammad Saʿd Ullah wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawal Kishore Press, Lucknow, A.H. 1282. Saʿd Ullah wrote the work at the desire of Mirzā Muhammad Ridiā Khan Bahādur Fath Jang, with the tākhallus Barq, and dedicated it to Wājīd ‘Ali Shāh, the last king of Awadh. The preface is followed by a biographical account of Naṣīr-ud-Dīn Tūsī, to whom the original work is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Tūs on Saturday, 11 Jumādā I, A.H. 597 = A.D. 1200 and died at Baḡdād on 18 Dūlījījah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12b:

الحمد لله ابى جمله خدريه باشد يا انشائيه بحر حال محمد رستايش

Written in bold Nastaʿliq.
Not dated; 19th century.

No. 844.

foll. 15; lines 17; size 9 × 5; 6⅓ × 3⅓.

A treatise on rhetoric and prosody.
Author: Sayyid Sharif Jurjānī

Beginning:—

- قال السيد الإمام ... على المشترى بالسيد الشريف الجرجاني

The author has already been mentioned in connection with his popular work ʿArif Mīr (see No. 769).
The present work is divided into the following three Bāb:

I. fol. 1b.

II. fol. 5b.

III. fol. 10b.

Written in a careless Ta'liq.

The copy is worm-eaten and pasted over with patches throughout.

Dated Shāhjahānābād, the seventeenth regnal year of Muḥammad Shāh.

Scribe: مقتفي جلال الدين الكولوبي بن يتعز حضرت مخذوم شيخ جمال شمس العارفين.

A seal of the scribe, dated A.H. 1156, is found at the end of the copy.

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No. 845.

foll. 28; lines 15; size 7\(\frac{3}{4}\) \times 4\(\frac{3}{4}\); 5\(\frac{1}{4}\) \times 3.

جمع مختصر

JAM'I-MUKHTASAR.

A short tract on Persian prosody and poetical figures.

Author: Wahīd Tabrizi

Beginning:—

سیاس بیفیس ولی عظمی را که بتشریف نطق انسانرا مشرف ساخته الغ

The author wrote the work for his brother's son.


Written in ordinary Nasta'liq.

Not dated; 19th century.

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No. 846.

foll. 43; lines 17; size 8\(\frac{1}{4}\) \times 5; 6\(\frac{1}{4}\) \times 3.

مرفی سیفی

'ARŪD-I SAYFĪ.

The well-known treatise on Persian prosody.

Author: Sayfī Būkhārī سیفی بخاری.
Beginning:

الحمد لله الذي جعل علم العروض ميزان الشعر والصلة على
صاحب ديوان الرسالة وأهل بيته الأشعار.

Maulānā Sayfī, also known as 'Arūḍī on account of his masterly ability in prosody, was a native of Bukhārā. He enjoyed the favour of the celebrated Mir ‘Alī Shīr Nawā‘ī, and later on was appointed teacher of Mirzā Bāīsāngar. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See Ḥabīb-us-Siyar, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end:

بنويس كه هست نيضها تارييخش

The work is variously known as عَروض ضاهیه - عروض سيفي and ميزان الأشعار.

Comp. Rieu ii, p. 525; W. Pertsch, Berlin Catalogue, p. 116; Ḥāj. Khal. vol. iii, p. 419; Ethé, India Office Lib. Catalogue Nos. 2046–2048. The work has been edited in Cawnpore, 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of “Prosody of the Persians,” ib. 1872.

Written in learned Nasta'liq.

Dated 4 Shawwāl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

foll. 84; lines 15; size 7½ × 4; 4½ × 2.

The same.

Foll. 1–59. The ‘Arūḍ-i Sayfī; beginning as usual. (See the preceding notice.)

Foll. 60–84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus:

قواني قطعا ردا في أبيات غزل رقصدة را و ذكر اين

and ends:

وجون حال ردف نسبتي مجتال قائيه مشاهه حال آنس بود اورا

رديف نام كورند - شعر
No. 848.

foll. 123; lines 13; size 8½ x 5; 5½ x 2½.

Two treatises on Persian poetical figures and metres.

I.


Author: Fakhr b. Muhammad Amir al-Harawi

Beginning:

دلف هو بانیان با جوهر جان و جوهر خرد خرده دان مربع سلاست

The author, who calls himself, fol. 2a, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author’s patron Shâh Hasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit’ah at the beginning:

رشخ جم و فردوم، نقد شجاع ذوالفگون
چشم و جوهر ارنگون شاه حسی خصال
The author's royal patron is evidently Shâh Hasan (or Husayn) Argûn, king of Sind, who succeeded his father Shâh Beg Argûn in A.H. 928 = A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962 = A.D. 1552.

Fakhri is also the author of a Taḍkirah of poetesses, entitled جواهر العجاجب (see No. 1098) which he wrote in the time of Muḥammad ʿIsâ Tarkhân, who took possession of Tattah after the death of Shâh Husayn Argûn and died in A.H. 974 = A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources:

Khwâjah Naṣîr-ud-Dîn Tûsî, Rashîd-ud-Dîn Watwât, Waḥîd Tabrizî, Sharâf bin Muḥammad ur-Râmî, Quṭb-ud-Dîn. Shams-i Qays, the author of the Miṯṭâḥ, Akhâfsh Naḥwî and particularly names the Bâdâyûn of Amir ʿAtâ Ullâh Maṣhâhî and the Bâdâyûn of Husayn Wâʿız Kâšîfî, to which last our author frequently refers. Later on, fol. 5°, he mentions thus the following works by their names:

- ميدان al-ʿasâr (read ميدان al-ʿasâr) by Khwâjah Naṣîr-ud-Dîn Tûsî (see No. 842) dedicated to Khwârzm Shâh;
- حقابل الدقائق by Sharâf bin Muḥammad ur-Râmî, dedicated to Uways bin Hasan Nûyân.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1371.

II.

Foll. 118–123. A small versified tract on Persian metres.

Author: Rashîd Watwât.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على نبيه محمد و آله و صحبه اجمعين المُغَل

The versified Qitʿah begins thus:—

هَزّم رَا كُرْتَم أرْكَانُ هِمِي خَوَاهِي ازْ مَكِنَر
بِكِيرِيَ أَوْزِنُ رَآ أَيَادُ وَبَكِيَ أَوْزِنُ أَبَيَ قَطَعُهُ رَا اِلْزَيْر

Rashîd-ud-Dîn Muḥammad bin ʿAbd-ul-Jalîl ul-Umari رُشْد الْدَيْن مَجْد بن عبد الجليل العمّري (called here in the preface مَجْد بن عبد الجليل العمّري, a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwâzm Shâhî (fynasty, viz. Atsîz (A.H. 535–551 = A.D. 1140–1156), and his son ʿIl-Arsâlân (A.H. 551–568 = A.D. 1156–1172), and died in A.H. 578 = A.D. 1182. Besides a Diwân (see Rieu ii, p. 553), and the present work,
he wrote a treatise on poetry entitled حدائق السحر و دقائق الشعر (see the notice on the preceding treatise), another work called نواذ القلاذد; and a metrical translation of the sayings of ‘Ali.


Written in fair Nastaʿliq.

Dated Kābul, a.h. 981.

The seals of Nawwāb Sayyid Vilāyat ‘Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 849.

foll. 83; lines 15; size 8½ x 5; 6½ x 3.

ריاض الصنائع تطب شاهي

RIYĀD-US-ṢANĀʾI-I QUTUB SHAḤI.

A treatise on prosody and rhyme.

Author: Ulfati Ḥusaynī Sāwaji.

Beginning:

حمد وانترذ فدى كامل مبدع و صافعى را شايان است كه امتراج

انکل عناصر و از اندواج اصول موايلد الم

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shāh ʿAbd Ullah, that is to say ʿAbd Ullah Qutub Shāh, the sixth king of the Qutub Shāhī dynasty. He reigned a.h. 1020-1083 = a.d. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is a.h. 1046 = a.d. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nastaʿliq.

Not dated; 18th century.
No. 850.

foll. 107; lines 17; size $9\times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

MAJMA‘-US-SANÂ‘I‘.

A treatise on poetical figures.

Author: Nizâm-ud-Din Ahmad bin Muhammad Şâlih Siddiqi ul-Hasani

Beginning:—

الحمد لله الذي انعم علينا و هدانا إلى الإسلام .... شكر زيادة إز

Anne ۲۶ در تجرير و تladen كنجد الم

At the end the author says that he wrote the work in A.H. 1060 = A.D. 1650, the twenty-fourth year of Shâh Jahân’s reign. The date is also expressed by a chronogram at the beginning.

The work consists of the following four Fast:—

1. تقسيم كلام, various kinds of composition.
2. بدايات لغظي, word ornaments.
3. بدایات معنوی, concetti.
4. سروقات شعري, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 999; Ethé, Ind. Office Lib. Catalogue, Nos. 2088 and 2089. A copy of the work is preserved in the Bûhâr Lib. (See Cat. vol. i, p. 204.)

Written in ordinary Ta’liq.

Dated 10 Dhu'lijah, the fifteenth year of Muḥammad Shâh’s reign (A.H. 1146).

Scribe: محمد قاسم ولد خان محمد ساکن کول.

A note by one Jalâl-ud-Din, grandson of Shaykh Jamâl Shams-ul-‘Arifin, found at the end of the copy, says that the copy was transcribed for him.

No. 851.

foll. 79; lines 15; size $9\frac{3}{4} \times 6$; $7 \times 4$.

The same.

A slightly defective copy of the same Majma‘-us-Sanâ‘i‘.

The MS. is defective at the beginning, and opens abruptly thus:—
In the colophon of the present copy the author is called مديقى الحصني.
Written in ordinary Ta‘liq.
Dated, 1819.
Scribe: مهمن سهاب.

No. 852.

foll. 73; lines 17; size 9½ x 5½; 7 x 3½.

The same.

Another copy of the Majma‘-us-Sanâ‘i, beginning as usual.
Written in ordinary Nasta‘liq.
Not dated; 19th century.

No. 853.

foll. 24; lines 17; size 8 x 4½; 4½ x 2½.

An anonymous tract on Persian prosody.
The name of the author and the title of the work are not given anywhere.

Beginning:

الحمد لله رب العالمين و الصلاة ... اما بعد اين رسالة ايضا در علم

عرض مشتمل بر مقدمه و يکیاب و خاتمه

It is divided into a Muqaddimah, one Bāb and a Khātimah as follows:

Muqaddimah fol. 1b:

مقدمه در بیل اموری که دانستی آن پیش از شروع در علم موجب

بیشتری و آن مشتمل است بر چنین فصل

Bāb, fol. 6b:

باب در مقام که بیارتست از تفصیل بیشتر و ذکر اقسام آن بحساب

زباناتی و تصرفاتی که واقع می‌شود و آن مشتمل است بر نزیده بیشر

vol. IX.
No. 854.

Two treatises by Siraj-ud-Din 'Ali Khân Ārzû, for whose life see No. 399.


Beginning:

The treatise is divided into several chapters (Bāb) as follows:

I.—on fol. 7a.

II.—on fol. 9a.

III.—on fol. 28a.

IV.—on fol. 36a.

V.—on fol. 43a.

VI.—on fol. 49a.

VII.—on fol. 62a.

VIII.—on fol. 68b.

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112. 'Atiyah-i Kubrâ, on metaphor and simile.

Beginning:

In several places the metres are illustrated by verses of Sayfi i.e. Sayfi Bukhârî, who died after a.h. 905 = A.D. 1500 (see No. 846). Written in minute Naskh with an illuminated head-piece.

Scribe: Muhâammad Ǧâher.
It is divided into several sections called بعث as follows:—

on fol. 78b. بعث بيان
on fol. 79a. بعث تشبیه
on fol. 101b. بعث حقيقة و معجز
on fol. 109a. بعث امثال
on fol. 111a. بعث كتابة
on fol. 112a. بعث تعریض

On fol. 78b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta’liq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat ‘Alī Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 855.

foll. 31; lines 17; size 9½ × 6½; 7 × 3½.

Two treatises by Shams ud-Dīn Faqīr شمس الدین فقیر.

The author, a poet of no small distinction, has already been mentioned in connection with his Diwān (see No. 411).


A tract on rhetoric and figurative speeches.

Beginning:—

سببان لله من نقص رأ كه عمر بی مثل هیچیمی صرف ملازمت
• جهل نموده ام الگ

The author says in the preface that he compiled this work from the مفتاح of Sakkākī (i.e. the well-known work Miftāḥ-ul-Ulūm by Siraj-ud-Dīn Abū Ya‘qūb Yūsuf bin Abī Bakr bin Muḥammad bin ‘Alī us-Sakkākī (d. A.H. 626 = A.D. 1229) and the موطل of ‘Allāmah Taftāzānī (i.e. the commentary on Sakkākī’s Miftāḥ by ‘Allāmah Sa’d-ud-Dīn Mas‘ūd bin ‘Umar ut-Taftāzān (d. A.H. 791 = A.D. 1388).

It is divided into a Muqaddimah, two Faṣl and a Khātimah, as follows:—

Muqaddimah, on fol. 2b: مقدمه در بیان مجمول از تعریف فصاحت و بالا. 
Faṣl I, on fol. 3a:
فصل أول در بيان صناع معنوي

Faṣl II, on fol. 9a:
فصل دوم در بيان صناع لفظي

Khātīmah, on fol. 12a.
خاتمه در بيان سروقات شعری

II. foll. 15-32.
رسالة واطیه فی علم الفروض و القاعدات

Risālah-i Wāfiyah fi 'Ilm-ul-'Arūḍ wa'l Qāfiyah. A treatise on prosody and rhyme.

Beginning:
بعد از تقدير حمد مبديعه سب (sic.) دنيا و آخريت با کمال تقاطع
و موزونیت ساخته و پرداخته اوسط الغ

The work consists of two Rukn:

I, on fol. 15b.

II, on fol. 28a.

The date of composition, a.H. 1162 = a.d. 1748, is expressed by chronograms at the end.

Written in a careless Ta'liq.
Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 856.

foll. 149; lines 9; size 9½ × 6; 6 × 3½.

نالوس خیال

FÂNUS-I KHAYĀL.

A treatise on Persian grammar and prosody.
Author: Abul Fakhr Arshad Ashraf with the takhallus Khayāl

ایه الفجر ارشد اشرف مختصر خیال

Beginning:

بعد حمد نا محضود کس بیکسان و درود نا محضود شفیع رایسبن الغ

The work begins with a wordy preface. The author commenced the work in a.h. 1187 = a.d. 1773, for which he gives one hundred tāriḵ in the preface, and completed it in a.h. 1190 = a.d. 1776, for which he gives another one hundred tāriḵ at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'liq.
Dated Ramadān, a.h. 1228 Faṣli.
No. 857.

foll. 96; lines 12; size 10 × 6½ : 6 × 3¾.

Čâhr Sharbat.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: Mirza Muhammad Hasan Qatil.

Beginning:—

• نخوت فروشی زبان فضی بیانال بلیغ کلام با یک کل شاداب ارغ

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpî, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mir Sayyid Muhammad, son of Mir Amân 'Ali.

The work is divided, as its title indicates, into four Sharbat, each subdivided into several sections termed بخش - ایاگ - چاناغ.

Contents:—

Sharbat I, on prosody and rhyme, in two Chânâğ, the second of which comprises nine Ayâğ, on fol. 5ᵃ.

Sharbat II, on idioms and figurative expressions, in one Chânâğ, on fol. 3³ᵇ.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three Chânâğ, on fol. 4⁴ᵃ.

Sharbat IV, on Turki grammar and vocabulary, in one Chânâğ, on fol. 8⁹ᵃ.

See Rieu ii, p. 795. The work has been edited with marginal notes by Muhammad Gulâm Jabbâr, Lucknow, 1887.

Written in fair Ta'liq.

Dated 15 Dûlqa'd, A.H. 1253.

Scribe: سید اشرف علی رضوی.
No. 858.

foll 104; lines 15; size 11½ x 7½; 7½ x 4½.

میزان العرض

MİZân-UL-‘ARûD.

An extensive work on prosody.
Author: Moṭī Rām Mīrāthī
Beginning:

سیدنے اللّه خدایی یکنا - بی آنت و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جموع مارس صاحب (†). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfī. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223 = A.D. 1808, the year in which the work was commenced. The date of completion, 28 Safer, A.H. 1224 = A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205 = A.D. 1790, fol 39a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39; arrest of the traitor, Ġulām Qādir Khān, the Rohilla chief, by Nawwāb 'Ali Bahādur Marhattah, A.H. 1203 = A.D. 1788, fol. 97a. On fol. 101a he gives the tārīkh of the birth of his son, Shaykh Šībqāt Ullah Mufti of Mirath, in A.H. 1189 = A.D. 1775.

Written in fair Ta’liq.
Not dated; 19th century.

No. 859.

foll. 40; lines 16-19; size 10 x 6½; 7 x 3½.

میزان الأشعار

MİZân-UL ASHʿÂR.

A treatise on the art of rhyming.
Author: Muḥammad Sa’d محمد سعد.
Beginning:

جوهار زواهر ثنا و محمدزاده زوار حضرت دارازیست که علم مرقص را
موجب معرفت اوزان صمغی و سپیم اشعار سخت

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the میزان الشعرا of Naṣīr-ud-Din Tūsī and the عروض of Sayfī Bukhārī. He therefore wrote the present treatise in an easy style, dividing it into a Muqaddimah, nineteen Bāb and a Khālimah. This Muhammad Sa’d seems to be identical with the author of the میزان and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25-40. An extract from the میزان الشعرا.

Beginning:

الحمد لله رب العالمين ... باید دانست که شعر بالکسر در لغت
دانستی است و در اطلاق گفتی کلام موزون است الی

The arrangement and the substance are the same as in the text.
The text is written in ordinary Nasta’liq by لعلچند, and is dated the forty-seventh year of Aurangzib’s reign (A.H. 1116).
The extract is written in careless Indian Ta’liq without a date, apparently in the 18th century.

No. 860.

foll. 19; lines 15; size 8 × 4¼; 6¼ × 2¾.

رسالة صورخ

RISĀLAH-I ‘ARŪD.

A very modern treatise on prosody.
Author: Yusuf Husayn Shahid بوسف حسین شهید.

Beginning:

الحمد لله الذي ... اما بعد بندة زولیة حبری علیرشانی

If would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdi Bakhs’s treatise on the same subject, which the latter sent to one Nawwāb Ja’far Ḥasan Khān Sāhib.
Written in fair Nim Shikastah on various coloured paper.
Not dated; latter half of the 19th century.
A note on the title-page, dated Patna 1905, says that the MS
belonged to Sayyid Šafdar Nawwâb of Patna.
ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

foll. 605; lines, 15; size 13 × 7½; 8¼ × 4¼.

رسائل الامجاز

RASÂ’IL-UL I’JAZ.

The well-known work on epistology and elegant prose writing, consisting of official documents and of the author's own letters.

Author: Amir Khusrau of Dihli.

(See No. 125).

Beginning:—

هذا الكتاب بفضل الله ذي النور. انشاّات سحر الصيد الجبي.

After eulogising the reigning sovereign, 'Alâ-ud-Din Muḥammad (A.H. 696-716 = A.D. 1296-1316) and his son and successor Qutb-ud-Din Mubârak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled اعجاز خسروی or رسائل الامجاز, consists of five Risâlah, divided into Khat, which are again subdivided into Harf. See Rieu ii., p. 527; Ethê, Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خسروی, Lucknow, 1876, and the first Risalah, in the same place, 1865.

A very splendid and neat copy, written in bold Nasta’liq with an illuminated head-piece and a double-page 'Unwân.

An index of the contents occupies the first four folios of the MS.
Written for Mahārājāh Sri Kāshi Narāyan Sri Isri Parshād Narāyan Singh.
Dated December 1848.
Scribe: بندت شیو پرشاد.

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No. 862.

foll. 351; lines 15; size $12\frac{1}{4} \times 8$; $8 \times 4\frac{3}{4}$.

The same.
Another copy of Amir Khusrau's Rasā'il-ul-I'jāz, beginning as above.
Occasional marginal notes.
Written in ordinary Ta'liq.
Not dated; 19th century.

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No. 863.

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

روقات جامی

RUQĀ'ĀT-I JĀMĪ.

Another copy containing the collection of Jāmi's letters (see No. 180 xviii); beginning as usual:

* بعد از انشا مصائف ثناه مصمد الم

Written in Indian Ta'liq with marginal and interlinear glosses.
Dated 10 Ramadān, A.H. 1241.
Scribe: شیخ جلال الدین

---

No. 864.

foll. 63; lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7 \times 4$.

The same.
A slightly defective copy of Jāmi's letters, beginning as usual.
The MS. is defective towards the end and breaks off with the following words:

---
ORNATE PROSE, INSHĀS, OFFICIAL LETTERS, ETC.

Written in ordinary Ta'liq.
Not dated; 19th century.

No. 865.

foll. 83; lines 15; size $8\frac{1}{2} \times 5; 6 \times 3$.

**RUQA'ĀT-I JĀMĪ WA MĪRAM SIYĀH.**

The letters and specimens of refined prose-writings by Jāmi and Miram Siyāh Qazwini,

I. **Rūqāt Jāmī**

Jāmi’s letters, foll. 1–35 (see above), beginning:

بعد از انشاء مصحف ثانی، و معصومه لله الذي انزل على عبد

الكتب الحکم

See Ethé, Bodl. Lib. Catalogue, No. 894, 35; No. 895, 35; No. 896, 20 and No. 965; Ethé, India office Lib. Catalogue, Nos. 1387–1389; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the ‘Selections for the use of the Students of the Persian Class,’ vol. vi, Calcutta, 1811.

The collection is also known as انشاء جامی - منشات جامی and sometimes ديوان الرسائل.

II. **Rūqāt Mīram**

foll. 36–83. The letters of Miram addressed to contemporary kings and others. For the author see No. 232 in this catalogue.

Beginning:

بعد انشاء حمد و ثناء بعد باشامی را كه از آزل تا ابد السحر

See Ethé, India Office Lib. Catalogue, Nos. 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated; apparently 17th century.

From a note on the title-page of Jāmi’s collection of letters, it would appear that it was compared with the copy written by Jāmi himself.
No. 866.

foll. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$.

**MAKHZAN-UL-INSHÂ.**

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Ḫusayn bin 'Ali ul-Kâshīfī. حسین بن علي الكاشفي

Beginning:—

هو الأول و الآخر الظاهر ...... حمد خداروند سرایم فخست • تا شود •

ابن نامه بنامش درست •

The preface contains an eulogy on the reigning sovereign, Sultan Husayn, and on the author's patron, Mir 'Ali Shir, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

ṣallu wu rûznu wu ammam nûshût • bâhârâm z ājîm âdmânî •

The work is divided into a 'Unwân, three Ṣâhîjah and a Khâtîmah, as follows:—

'Unwân: What a Kâtîb must know, fol. 4ª.

Ṣâhîjah I and II: Forms of address (خطابات) and answers (جوابات), fol. 4ª.

Ṣâhîjah III: On the various matters which have to be stated, fol. 118ª.

The third Ṣâhîjah is preceded by a short introduction in which the author says that after completing the first two Ṣâhîjah he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afḍal-ud-Dîn Muḥammad.

The Khâtîmah, treating of the forms of prayers used in letters, begins on fol. 227ª.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Ḥâj. Khal. vol. v. p. 466.
For the author's work، the contents and arrangement of which are identical with the present work، see Ethé، Bodl. Lib. Catalogue، Nos. 1357-1358.

Written in fair Nasta'liq.

Dated، Dulqa'd، A.H. 960.

Scribe: الله بخش لکا لامری.

Some folios، after fol. 198، are misplaced، and the right order seems to be:

foll. 118، 122-125، 121، 119-120، 126-141، 149، 143-148، 142، 150.

No. 867.

foll. 150: lines 20: size $14\frac{1}{4} \times 8\frac{3}{8}$: 9 x 5.

MUKÂTÂBÂT-I 'ALLÂMÎ.

A collection of the letters written by Abul Faḍl، the prime minister of Akbar، collected by 'Abd-uss-Samad bin Afdal Muḥammad، عبد الصمد بن أفضل محمد.

Beginning:—

گونا گون نیش سرداری را ستد که وجود بشررا از کار خاکه عدالت

The editor، who calls himself the sister's son of Abul Faḍl، says that he commenced the present collection shortly after Abul Faḍl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606، for which the title forms a chronogram.

This collection، which is generally called مکاتبات ابو الفضل or انشاي ابو الفضل، is divided into the following three parts called Dafṭar:—

I. Letters written in Akbar's name to kings and Amiṛs، foll. 2a.

II. Letters written by Abul Faḍl to Akbar and Amiṛs، foll. 32a.

III. Miscellaneous letters، select extracts and other pieces of refined prose، foll. 87a.

Faḍl has been printed at Calcutta, 1810; lithographed, with notes by Maqbool Ahmad Gubamü'i, Lucknow, a.h. 1262, and edited, with marginal notes from various sources, by Muḥammad Hādi 'Ali, a.h. 1280.

Written in fair Nasta‘liq. The first part or Daftar is dated Lucknow, a.h. 1226; the second and third respectively 10 Rabī‘ II and 14 Rajab of the same year.

No. 868.

foll 83; lines 14; size 9½ x 6; 7½ x 4.

The same.

A fragment of the same collection of Abul Faḍl’s letters, defective both at the beginning and end.

It opens abruptly thus:

بموقف غير مقدس حضت قبله كاهي ملذى اميس كاهي

دامت بركته ميرساند

This seems to be a portion of the first part of the Mukātabāt-i ‘Alāmī. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta‘liq.

Not dated; 19th century.

No. 869.

foll. pp. 228 (foll. 114); lines 17; size 10 x 6½; 7½ x 4½.

MUKĀTABĀT I ‘ALLĀMĪ (FOURTH DAFTAR).

The extremely rare fourth Daftar of Abul Faḍl’s letters.

This collection, endorsed on the title-page, contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to ‘Abd Allah Khān Uzbak (son of Sikandar Khān), who ascended the throne of

Beginning:

بعد از حمود بن مرجدز واحده القماری را که تمامی روز زمستان را
کریسی بوسیکی تا در دوبار از ظالمقلار منویی شجاعت و صماعت خود
هموار ساخته‌اند

The remaining fifty-one letters are written by Abul Faḍl himself to the following persons:—

(1) Prince Murâd, pp. 15–40.
(2) Prince Dâniyâl, pp. 40–53.
(3) Emperor Akbar, pp. 53–66.
(4) Maryam Makâni, pp. 66–78.
(6, 7 and 8) Maryam Makâni, pp. 91–98.
(13) His mother, pp. 108–112.
(14) Abul Fayd Faydî Fayyâdi (Abul Faḍl’s brother), pp. 112–117.
(15) A friend, pp. 117–121.
(20) Hakîm Humâm, pp. 132–134.
(23) Ḥakîm Fathi Ullah Shîrâzî, pp. 140–142.
(24) Mr. A‛shraf Munshî, pp. 142–143.
(26) Maulânâ Shikibî, pp. 147–149.
(37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177–179.
(38) Shaykh Jauhar Sarhindi, pp. 179–183.
(39) Shaykh 'Abd-us-Samī' Jaunpūrī, pp. 183–186.
(42) Shaykh Muḥammad Qā'im Multānī, pp. 190–192.
(45) Shaykh Nizām Pānī Patī, pp. 196–199.
(47) Shaykh Ja'far Bhakarī, pp. 202–204.
(48) Ḥafīz Bāqī Khān, pp. 204–205.
(49) Khwājah 'Abd-us- Sattār, pp. 205–208.
(50) Mir Ya'qūb Ḩāshīmī, pp. 208–211.
(51) A friend, on the death of Faydī, pp. 211–217.

Amīr Ḥaydār Bilgrāmī in his Sawānīḥ-i Akbarī, followed by Muḥammad Ḥusayn Āzād in his Darbār-i Akbarī, mentions the fourth Daftar of Abūl Faḍl, which, however, was hitherto not found in any copy of Abūl Faḍl’s letters.

The present MS. was transcribed from a copy belonging to Mir Ḡulām 'Ali Āzād’s library, which, strangely, was not known to the author of the Darbār-i Akbarī, a grandson of Ḡulām 'Ali Āzād. The first copy from the original MS. was secured by Sayyid Hasan Bilgrāmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulāvī 'Abd-ul-Jalil, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct Ta’liq.

Dated July, 1918.

Scribe:—

سيد علي احسن المتخلص به احسن و المدعو به شاہ میان بدریامی
ثم المارهوری

E416
No. 870.

foll. 22; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

DĪBĀCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose, by Zuhūrī; see No. 284, III.

Beginning:—

• سرود سرایان عشترتکیده قال الغ

Written in fair Nasta’liq, sometimes diagonally.
Not dated; 19th century.

No. 871.

foll. 161; lines 5-12; size $9 \times \frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{4} \times 3$.

RASĀ’IL-I TUĞRĀ.

A collection of the refined prose-writings of Tuğrâ, similar to the one noticed under No. 333.

Beginning:—

• ثماني بیمار پیرائی که انگشت سیره را بدافته شبدوشن الغ

Written in fair Nasta’liq.
Dated 12th Sha‘bân, A.H. 1258.
The seals of Nawwāb Sayyid Vilâyat ‘Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.
No. 872.

foll. 469; lines 19; size 13 x 8; 9 x 5½.

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, jārmāns, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الانكار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:

این نسخه که همچون گل روزق برود است
از رشک مفائف گل بزرگ عرق است
گردید ورق است در گلستان گل را
هر مفایه این هزار گل را ورق است
برعده غمیر منير مستفيدان خرد و دانشوران و مستندان جریئة
نظم ر هنرپوری مستوفی نماند النَّمَرِ

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:

1. Mirzâ Jalâl-ud-Din Tabâ-Tabâ'î's preface to the collection of Arabic and Persian inâhâs entitled Riyâd-i Fayd, fol. 1ª.

Beginning:

یگانه ابرد سخت آفرین و براواند چرخ بیرون را بکدام زبان نام آفرین

Khunâyi 'brm Âlm

2. Preface to Muraqqa', by the same Mirzâ, fol. 5ª.

Beginning:

جبان جبان آفرین جبان آفرینی زا که تصویر کلک تقدیرش از مرقع

اختوان سهیر الم

Beginning:—
بنام ازد هزیه برخی پایه سخت و سختخوری و گذشته گوهر
معنی و معنی نوری از

Beginning:—
جهت کشایی تصویر سیاس بپار پیروی که گلی با هزار دهان
بیشگونید، غلیظی شاخسار آلب

5. Mirzâ Jalâl’s preface to the Diwân of Qudsi, fol. 16a.
Beginning:—
سخت آفرینی که بحکم اقتضا حکمت مدار پرکار تکوین در کار آفرینش
کالیخت آلب

Beginning:—
کلم کلامانی مسجحان دم که با تاثیر جانداری انقاس قدسی و نفوس
افضه حیات و احیاء اموات میکند‌اک

7. Mirzâ Jalâl’s preface to the Diwân of Mullâ Munir, fol. 20a.
Beginning:—
جبان آفرینی که زمین و زمان و مکان و مكان را بعدوان کن فناک
آفریندگی آلب

Beginning:—
منش مونگا گون و سیاس از قیاس افزون سزاوار مانعی که قلم مشغش
از خط ریحان بر نخسته زنگین جمن نیشنده آلب

Beginning:—
آفرین سخت بر سخت آفرین که همچوب سخت گوهری را از کان دل
بکارداران سیب پار آورد آلب
10. Muḥsin Fānī’s introduction to the Maṣnawi of Mullā Shāh, fol. 27°.

Beginning:

حمدًا للذى هو البِوجود كَه جزور في اللسان أَنْهَ لا الْهَ الاَللَّهَ

11. Mir Bāqir’s preface to the Maṣnawi of Zafar Khān, fol. 28°.

Beginning:

حمد ببعض و سُبُس ببعض مر حضرت واهب الصور و ذاكرة بكر بشر


Beginning:

یکانه که هزار و یک نام مبارک هزار و یک جوان بر انفخم آن


Beginning:

مرقع کر نامه رنگین حمد میدع صورت آقیونه نه آنگونه دانشین


Beginning:

شقای علت لحن دین خور فامی است که حکیمی حمد سرا

15. The same Mirzā’s preface to Mir’at-ul-Jawāhir, fol. 32°.

Beginning:

الوان جواهر زواهر آبدا حمد و شکا سزاوار و شایسته قادر على الإطلاق

16. Preface to the Maṣnawi of Zulâlī, fol. 32°.

Beginning:

لَا لُکِرنا مِنْ مِنْهُ سَازاوار حمد خدارنیست کا انسر کرامت بر

فرق اهل معنی نبادٰ
17. Preface to Zulâlī’s Sab’ Sayyārah, fol. 33a.
Beginning:

زلال چشم سار سفی حمد سفی آفونی را که بلغاء شیرین زبان
بعد آو رطب اللسانند الٰل

18. Preface to the Sâqi Nāmah, fol. 34a:—
Beginning:

صاحب نوشان خمیشته افلک پنشاه حمد باذه پیمانی سر خوشند

19. Preface to the Bayâd of Shaykh Fayḍī, fol. 35a.
Beginning:

دیده‌پنه راز نكته سرائنسی لاين
فهرست خیال جانگدارانسی لاين
تعویض دل سفی طراوسی لاين
طومار جنون عشق‌پرائنسی لاين

20. Preface to the Bayâd of Sâ‘ib Tabrizi, fol. 35b.
Beginning:

این بیانی است که قوینی سروشت آزادگان رفسنجان مجموعه

پریشان خوابان است الال

21. Another preface to the same Bayâd, fol. 35b.
Beginning:

سفید حمد مبدع معنی آفونی ازان دلند پایه تراست الال

22. Raushân Damir’s preface to the Bayâd of Nawwâb Sa‘îd Khân, fol. 36b. Beg.:—

روزی با قلم که در عالم معنی بموشگانی و باریک بینی علم است

23. Preface to the Bayâd of Mirzâ Muḥammad Rîdâ, fol. 37b.
Beginning:

مانعی که بیاض سحررا بخطوط شعاعی شیرازه بست الال

24. Miyân Muḥammad Na’îm’s preface, fol. 41a,
25. Preface to Faydī’s Diwan, fol. 42b:—
Beginning:—

بسم الله الرحمن الرحیم
کفی ازّ لَ هَ سَ طَ لْ سَ قَ دِ یم

26. Preface to Zuhūrī’s Nauras, fol. 44a; beginning as usual; see No. 284, III.

27. Zuhūrī’s preface to Khwān-i Khalīl, fol. 48a; beginning as usual; see No. 284, I.

28. Zuhūrī’s preface to Gulzār-i Ibrāhīm, fol. 57a; beginning as usual; see No. 284, II.

29. Another preface to Zuhūrī’s Gulzār-i Ibrāhīm; beginning on fol. 61a:—

ای نورس گزار براهم از تو الغ

30. Shaykh Abū Faḍl’s preface to Akbar Nāmah, fol. 63a; beginning as usual; see No. 552.

31. Ḥamīd’s (i.e. ‘Abd-Allāh Lāhaurī) preface to Bādshāh-jaḥān Nāmah (i.e. Pādishāh Nāmah), fol. 70a; beginning as usual; see No. 565, Part II.

32. Mirzā Ṭabā-Ṭabā’ī’s preface to Pādishāh Nāmah, fol. 74a.
Beginning:—

• شکفتی روی گلشن سختی باخنده رختی ... ببار افزورزی است الم

33. Preface to the second Daftar of Pādishāh Nāmah, fol. 86b; beginning as usual; see No. 565 (second Daftar).

34. Muḥammad Ṣāliḥ’s preface to the third volume of Shāhjahān Nāmah, fol. 87a.
Beginning:—

خدایا ثالثی تو گویم نخستت که بالا تراز هر سختی حمّد تست

35. Muḥammad Ṣāliḥ’s preface to the Diwan of Mir Mu’in-ud-Dīn Ğāżī, fol. 89a.
Beginning:—

خدایا را کفم بر سر نامه یاد که ببندید بهره‌ای معنی کشاد
Beginning:—

حسى ارنا صورت احکام شرعي و قدر ارزاني معني كلم عرفي للغ

37. Islam Khán's preface to Islâm Khán, fol. 94a.
Beginning:—

نقوش مقدمه تجارب نما دار ميل بلدات رجائي بيشهر الغ

38. Nurullah's preface to the Bayād of Muhammad Hakim, fol. 97a.
Beginning:—

این بياض جلسه كه ارواقش رشک فرامى هشت بهشت نيلکون

و هفت چمن است أسم الله

Beginning:—

ایرذ سخت آفرین را سياج كه جراح كفره را از تاب خرد یروشی

کرده‌نده الله

40. Muhammad Sâli'h's preface to the Bahar Dânish of Inâyat Ullah, fol. 98a, beginning as usual. See No. 741.
41. Preface to the Ruq'ât of Inâyat Ullah, fol. 101a.
Beginning:—

حمدى كه ميران ذهن منتحقات دقيق نطاق از سنجیدن آن بعجز

قصر معترف آيد الله

42. Preface to the Diwan of Abul Fayd Faydî, fol. 102a.
Beginning:—

بنوفيقش سخت كردم چو آنگ رامش ش بحصدش نکه پرداز

43. Muhammad Sâli'h's preface to Mullâ Munir's commentary on the Qasidahs of 'Urî, fol. 104a. See No. 259.
It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muhammad Sâli'h (evidently the author of the 'Amal-i Sâli'h, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105b), is omitted in the preface of the copy No. 259 (fol. 4b, line 3). It also transpires from the present preface that
Muhammad Šāliḥ wrote this preface in Ramadān, a.h. 1075 = A.D. 1664 and not in a.h. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the Diwān of Zafar Khān, fol. 108b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading: ایضاً از منشات ميرزا مذكور, fol. 110a.

Beginning:—
الله اکبر ای پس غم و خسیس، کدام چاپر پیداکنیست که صدمه دهشت کند

* جبیوش گفتگوی انگار در گلی مفکران شکسته المغ

46. Preface to the Tuḥfat-ul-‘Irāqayu (of Khāqānī), fol. 111a.

Beginning:—

• هزار دستاں خامد دو زبان ای پرتنه طراز خیاب جشم زار آنُم

47. Preface to the Muraqqā’āt of Muḥammad Dārā Shikūh, fol. 113a.

Beginning:—

حمدی که قلم از تصوير آن قاضر است و خیال از تصویر آن عاجز

* آلم

48. Preface to the Bayād of Naṣīrā-i Hamadānī, fol. 113b.

Beginning:—

درین مصیفی نگه کن بچشم معنی بین

* که رشک مورت معنی و لعدت چین است

49. Mullā Munir’s preface to Gulshan-i ‘Ināyat (meaning probably the collection of ‘Ināyat Ullah’s letters), fol. 114a.

Beginning:—

نیبیش آفرینی که سخن مظهر انوار تجلیات ارست و خرد آنگه دار

* اسم و صفات ار الی

50. Preface to the collection of Mullā Munir’s Magnawis, fol. 119a.

Beginning:—

دبیچه سخن سناپش ایردیست که گویایی بخش زبان و صاحب

* نظم قران است الی

51. Preface to the first collection of Mullā Munir’s works fol. 124a.
Beginning:—

According to Munir’s statement, fol. 126a, he collected his first Kulliyat, consisting of the works written by him up to the age of twenty-seven, at Jaunpur, in A.H. 1050 = A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as بیت الصلم, هفت اختر, کار نامه, together with his subsequent compositions, will be included in his last Kulliyat.

52. Mullâ Munir’s preface to the arithmetical work, Tauhid, of Maulana Samad, fol. 126b.
Beginning:—

انجی در شمار نیاید و در حساب تکذید ستایش رو سپاس یگانه است

که اصل شمار ازست

53. Preface to the نشأة حلال of Mullâ Munir, fol. 127b.
Beginning:—

نشأة حلال سرمستان خمخطانه نیش گش که کیفیت معاني دریانه

اذن الغ

54. Preface to the Guldastah (of Mullâ Munir), fol. 128a.
Beginning:—

این بیغانگان آتشا رو و اشداپای سختگو معنی سگاان نیش گوش

الغ

According to the preface to the Naubâdah (see below), the Guldastah contains a choice collection of Munir’s poetical works, and was completed, according to the present preface, at Jahângir Nagar (Dacca) on 4 Dulqa’d, A.H. 1049 = A.D. 1639.

Beginning:—

این نیش سرشنال معنی نزد بیدار دالی قدسی نباد سیاحان قوار

سواد الگ

56. Preface to the Naubâdah (of Mullâ Munir), fol. 129b.
Beginning:—

برآی نیش بیرایی چمن نشیدن معنی پوشیده نماند الالم
بعد از حمید، جهان‌نیک هفت اختر را دانست، آموخت هفت.

کشور آنگ

According to Munir’s statement in the preface, the Haft Akhtar consists of seven Mašnawis which he describes as follows:

(i) اول - آب و رنگ و آن در سایش مرز و بوی اکبر آباد است و صفت آب جون، که در پایان آن شیر‌زاران است و تنها چمپشت الهان شهر و مدح خدیو سلمان شکوه

(ii) درم - بخش بند، و آن در مدح عالی‌تر می‌گردد و اختر است و صفت میداگاه اور و بیل ظفر بازاتی آن شیر خورشید پنچه بر خصص رویه بر و مالی و مال زدن زیین از کافی و ملال

(iii) سیویم - مریا اخیرالی و آن در نمايش صورت حلال آینه و صفت قصر آینه نگار نواب سیف خان و مدح آن صاحب السیف که از آینه تیغش صورت ظفر نمودار است

(iv) چهارم - ساز و بیک و آن مشتمل است بر اوصاف نیل و پلی و نیاک او که سرماهی ساز و بیک حیوانی و ظرف نیان است

(v) پنجم - میان خانه و آن در مفت شراب است و بیان حالات مستی و کیفیت حس سافی

(vi) ششم - درد و الام و آن در بیان سوزش دل و گداشتن جای رفشه حس و ذوق معمد و چالشی عشق است
Beginning:—

The preface is incomplete and breaks off abruptly.

59. Extracts from the Padishāh Nāmah of Muhammad Amin or Aminā of Qazwin (see No. 566), fol. 131a–146a.

60. Extracts from the writings of Mullā Muqīmā, foll. 140a–145b.
Beginning:—

Mullā Muqīmā, a contemporary of Tuğrā (d.c.a.h. 1078 = A.D. 1667, see No. 333), is the author of this Namah, noticed in Rieu ii, p. 743.

Beginning:—

62. Extracts from the Bayt-ul-Ma'mūr, a history of Shāh Jahān, by Ma'mūr Khān, with the takhallas Jam, fol. 146a.
Beginning:—

63. From the writings of 'Alī Riḍā Tajalli, fol. 149b.
Beginning:—

Mullā 'Alī Riḍā Tajalli, a native of Ardaqān, in Yazd, came to India during the reign of Shāh Jahān, but subsequently returned to his native land where he died in A.H. 1088 = A.D. 1677, see Spengler, Oude Cat. p. 150.
64. Naẓm wa Naq-ī Muḥammad ‘Alī Māhir, entitled Gul Aurang, in praise of Aurangzīb. It consists of ornate prose and verses, fol. 151°. The title appears on fol. 158°.

Beginning:

فرخذدما كلام زلگین از حمد و همان المکی است که اجراء,
• احكامش الف

Muḥammad ‘Ali, with the takhlīṣ Māhir, edited the Diwān of Muḥammad Tāhir Gānī (d. a.h. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muhammad Šāliḥ Kanbū. In praise of Šah Jahān, fol. 158a.

Beginning:

بعد از ادای مراسم حمد و سپاس علیه دیوان از لوا و نعت
• شناسنده معنی لم زیر الی

66. From the writings of Tuğrā. تاج المداوین Tāj ul-Madā‘îl of Mullā Tuğrā, fol. 161a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muḥammad Šāliḥ, fol. 166a.

Beginning:

گلگونون من خرائ و پریه پیگران تیزکام و هیونان مرقع باه و دم
• و تکبران آهنین سم الف

68. Praise of I’tiqād Khān, by Mullā Munir, fol. 167b.

Beginning:

الله المعهود که نخل امیدم ببار آمد، و غذجه آرزوی شگفتی آهار نهاده
• الف

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are:

Himmat Khān’s letter to Ashraf Khān, fol. 169a.
Letters of Shaykh 하실-din Sulṭānpūrī to Ibrāhīm Khān, etc. foll. 169b—172b.
Another by the same to Zakariyā Khān Bahādur, fol. 174b.
Humâyûn’s letter to Bîram Khân, fol. 174a.
Jahângîr’s letter to Shâh ‘Abbâs, fol. ibid.
Shâh Jahân’s letter to Mullâ Shâh, fol. ibid.
‘Alamgîr’s letter to Mu‘azzam Shâh, fol. 175a.
Letter from Dârâ Shikûh to Muhsin Fânî, and the latter’s reply, fol. 175a.
Writings of Sultan Shujâ’ on the gate of the Monghyr Fort on the occasion of his flight, fol. 175b.
Letter from Pari Khânam, daughter of Shâh Tahmâsp, to Shâh Ismâ’îl II, fol. 176b.
Mir Jumlah’s letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol. 178a, and Wazîr Khân’s reply, fol. 178b.
Mirzâ Jalâlî’s letter, as dictated by Shâh ‘Abbâs, to ‘Abd Ullah, fol. 178b.
Petition of Mirzâ ‘Aziz Kokah, entitled Khân-i-A’zam, to Akbar at the time of the former’s departure to Mecca, fol. 179b.
Petition of Sa’d Ullah Khân to Shâh Jahân, fol. 180b.
Mu’âammad Bâqîr’s letters to Shâh ‘Alam consisting of those letters which do not contain diacritical points, fol. 181b.
Mirzâ ‘Abd-ur-Rasûl’s letter to ‘Alamgir, each sentence of which expresses the date A.H. 1075 = A.D. 1664, the year in which the letter was written, fol. 182a.
Âsaf Khân’s letter to ‘Adil Khân, fol. ibid.
Qâbil Khân’s letter to Shaykh Munîr, fol. 182b.
Letter from Khân Khânân to Khwâjah Abul Hasan, fol. 183a.
Mu’tamad Khân’s letters to Khân ‘Âlam, etc., fol. 185b-187b.
Khân Khânân’s letter to Mullâ Hayâtî Gilânî, fol. 192a, and the latter’s reply, fol. 192b.
Nawwâb Ja’far Khân’s letter to Shaykh Chând, fol. 192b.
Letter from Nawwâb Âsaf Khân to Khwâjah Mirâk Hûsâyîn, fol. 193a.
From Sa’d Ullah Khân to ‘Abd-ur-Râhîm Siyâlkotî, fol. 193b.
From Mirzâ Abû Sa’id to Jalâlâ (Tabâ–Tabâ’î), fol. 194a, and the latter’s reply, fol. ibid.
From Bîbadal Khân to Mullâ Munîr, fol. 194b.
From Nûr Mu’âammad Mu’min to Munîr, fol. ibid.
From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter’s reply, fol. 195a.
From Hâkîm Sarmad to Dârâ Shikûh, fol. 195b.
A congratulatory letter from Niqâm Hîsârî to the prince Mu’âammad A’zâm Shâh on the occasion of the latter’s entry in
Bengal in A.H. 1089 = A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195b.

Munshī Kāzīm’s letter consisting of those letters which do not contain diacritical points, fol. 196a.

Arabic letter by Sayyid Maḥmūd bin Sayyid Muḥammad ul-Kurūsī usḥ-Shāfi‘i, foll. 196b–198b. In the concluding lines the letter is addressed to Abu’l Qāsim Muḥammad usḥ-Siddiqi.

From ‘Ābid Khān to Háji Abu’l Qāsim, deceased, fol. 198b.

A Ruq‘ah of Mirzā ‘Abd-ul-Qādir Bīdīl, consisting of those letters which do not contain diacritical points, fol. 198b.

From Mirzā Jalālāl to Nawwāb Mir Jumla, fol. 199a.

From Mirzā Jalālāl to Nawwāb Islām Khān, fol. 199b.

Mirzā Jalālāl’s reply to Nawwāb Afḍal Khān’s letter, fol. 201a.

Another letter from Jalālāl to Nawwāb Afḍal Khān, fol. 202a.

Tālib Kalīm’s letter to Nawwāb Zafar Khān* when the latter was wounded by a lunatic, fol. 202b.

Mir ‘Ali Shīr’s letter to Sulṭān Husayn Mirzā to soothe the latter’s anger, fol. 203b.

Qādī Muḥammad Qāsim’s Ruq‘ah to Nawwāb Islām Khān, fol. ibid.

Letter from Mir Qāsim ‘Alī Kamahi to Faridūn, fol. 204a.

Letter from Mullā Muḥammad Sūfī to Āṣaf Jāh, and the latter’s reply, fol. 204b.

Letter from Qādī Nūr Ullah Shūstāri (the author of the Majālis-ul-Mu’minin, see No. 720) to Shaykh Abul Faḍl, fol. 205a.

Letter from Khwājah Muḥammad Hāṣhim to Bakhsī-ul-Mulk, fol. ibid.

Letters from the same Khwājah’ to Qādī ‘Arīf, foll. 205b–206a; to Mullā Muḥammad Yūsuf, fol. 206a; to Muḥammad Qāsim Ḥakkāk, fol. ibid.; to Muḥammad Murād, calligrapher, fol. 206b.

Letter from Shārif Sarmādī to Ḥakim Abul Fathî, fol. ibid.

Letter from Mullā Muḥammad Sāliḥ to Nawwāb Ja’far Khān, fol. 207a.

Letter from ‘Abd-ul Maṣīḥ Munshī to Āṣaf Jāh, fol. 207b.

Letter from the aforesaid Munshī to Sa’d Ullah Khān, fol. 208a.

Letters from Hakim ‘Abd-ul-Hādiq to Nawwāb Ja’far Khān, fol. 209a; to Qāsim Khān, foll. 209b–210a; three letters to Nawwāb Islām Khān, fol. 210a–211b; to Nawwāb Khān Khānān, fol. ibid.; to Khān Zāmān, fol. 212a.

Letters from Maulānā ‘Urfī to Khān Khānān, fol. 212a; to Āṣaf
Khān, fol. 213a; to Ḥakim Abul Fath Ǧilānī, fol. 213b; another to Khān Khānān, fol. ibid.

Letters from Mullā Munir to Iʿtiqād Khān, fol. 214b; to Sayf Khān, fol. ibid.

Letter from Mullā Ḥayāti Ǧilānī to Nawwāb Rustum Khān, fol. ibid.

Letter from Mirzā Šādiq Dast-Gayb to Ṣafī Quli Khān, fol. 215a.

Letter from Mullā Ǧānī (probably Ṣanāʿī, see No. 250) to Shāh Ğarib Mirzā, fol. 215b.

Three letters from Mirzā Muḥammad Rīdā to Nawwāb Iʿtiqād Khān, fol. 216a–217a; to Qādī Afdal, fol. 217a and the latter’s reply, fol. 218b; two letters to Mirzā ʿAbd-ul-Maʿbud, fol. 218a–219a; to Ḥaraj Khān, fol. 219b; to Mirzā Ǧharif, fol. ibid.; to Mullā Muḥammad Yaʿqūb, fol. 220b.

Letter from Mirzā Jān to a friend, fol. 221a.

Letter from Mullā Zuhūr to Ḥakim Ātashī, fol. 222a, and the latter’s reply, fol. 222b.

Letter from Muḥammad Amin Mustaġnī (of Kašmir) to Amīrī, fol. 223b.

Mirzā Jalālā’s reply to a friend, fol. 224a.

Five letters of Muḥammad Bāqīr, all consisting of those letters which do not contain diacritical points: (1) to Ḵᵛājā Khān, fol. 224a; (2) to Nawwāb Amīr Khān, fol. 224b; (3) to Nawwāb Abū Nasr Khān, fol. 225a; (4) in recommendation of a Ḥakim, fol. 225a; (5) not named, fol. 225b; two other letters by the same, one to Muḥammad Rīdā and the other not named, fol. 225b.

Letter from Sūltān-ul-Maṣḥāʾikb (Nizām-ud-Dīn Auliya) to Amīr Khurṣdān, fol. 225b.

Letter from Muḥammad Maʿṣūm to Khwājah Muḥammad Ḥanīf, fol. 226a.

Two letters from Sayyid Niʿmat ʿUllah (probably the well-known saint and poet of Nārnāl, who died at Firūzpūr, east of Rājmahal in A.H. 1077 = A.D. 1666), to Nawwāb Fīdāʾi Khān (i.e. ʿAẓīm Khān Kokah of Shāh Jahān’s time), fol. 226a–226b; in reply to Sayyid Ṣafī-ud-Dīn, fol. 227a; to Mirzā Muḥammad, fol. ib.


Three Ruqʿahs by Muḥammad Bāqīr consisting of letters which do not contain diacritical points, fol. 229a.

Sharḥ-i Risālah-i ʿAjbah: a commentary on the Sūfi tract Risālah-i Sajjīb of Sayyid Muḥammad Gisūdarāz, by
'Abd-ul-Wahid Ibrahimi Husayni Bilgrami

Beginning:

اما بعد حمد الله على نواه و صلى على ذبيحة محمد و آله و مكيود

وضع ابن كلمات غرامي الغ

The commentary itself begins thus on fol. 231b:

الحمد لله رب العالمين... قوله تعالى و تكلم الأمثل تضربيا

للفس لعلم يتفرعون ما جهار برادر بوديم يعني ما جهار روح بوديم جمادي

Muhammad Gisudaraz, with his original name Sayyid Muhammad bin Sayyid Yusuf Husayni, was one of the most renowned saints of India. He was born at Dihli, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Nasir-ud-Din Chiragh-i Dihli, after whose death, A.H. 757 = A.D. 1350, he went to Gujarát where he spent a long time in the company of the eminent Shaykh, Khwajah Rukan-ud-Din Kan-i Shaker. In A.H. 815 = A.D. 1412 he came to Gulbarga and died on 16 Du'iqa'd, A.H. 825 = A.D. 1421. See Akbbâr-ul-Akhyar, pp. 121-128.

The commentator is probably identical with Mir 'Abd-ul-Wahid Husayni Wasi'ti Bilgrami, who adopted the poetical title Shâhidî, wrote the works سنابل - حل شبات - شرح وجهه ابن حاجب etc., and died 3 Ramadân, A.H. 1017 = A.D. 1608. See Sarw-i Âzâd, p. 247.

Letters from 'Alamgir to Shaykh Sayf-ud-Din Sarhindi, fol. 234b; to Muhammad Bâqir, fol. ib.

Mirzâ Jalâlâ's letter to Muhammad Bâqir Shirazi, fol. 234b; the latter's reply, fol. 236a.

Mirzâ Jalâlâ's Waqshat Nâmah, a satire on Shaydâ, fol. 237b.

Letter from 'Arif Lahauri to Dânâ, fol. 240b.

Satire of evil-minded persons, by Mirzâ Jalâl, fol. 203a.

Mirzâ Jalâlâ's letters to Diyyâ-ud-Din, son of Mullâ Hâli Tabrizî, fol. 244a; to Mirzâ Muhammad Husayn, fol. 246a; to Mirzâ Aminâ asking him not to be afflicted by the envy and enmity of people, written from Kashmir, fol. 247a; to Hâji Husayn Kirmâni, asking for spectacles, and to several others, fol. 248a.

Letters of 'Inâyat Ullah Kanbû, foll. 253a-256a.

Letter from Mir Ilâhi to Dânâ, fol. 256a.
Letter from Shaykh 'Abd-uş-Şamad to Maḥmûd, fol. 1b.
Čhandarbhân’s letters to ‘Abd-ul-Karîm, Bhâkmal and Hâjî Muhammad Jân Qudâi, foll. 257a–258a.
Mirzâ Jalâlâ’s letters to Tâlib Kalîm, foll. 258a; to Bandah Riḍâ, fol. 258b; to Mirzâ Muhammad Husayn, fol. 259a, to ‘Abd Ullah Najm-i Şâni, fol. 260a.
Tûğrâ’s letters to Bazmi, fol. 260b; to Mirzâ Kâzîm, fol. 261b; etc.
Mir Bâqîr’s letter to Şâ‘ib and others, fol. 263b.
Ruq’ah of Naṣîrâ-i Hamadâni, fol. 265a.
Mirzâ Muḥammad Munṣhi’s letter to Tâlib Kalîm, fol. 265b; the latter’s reply, fol. 266b.
Letter from Tâlib Kalîm to Mirzâ Aminâ, fol. 268a.
Letter of Mullâ Ḥaydar Khiṣâli, on behalf of Mirzâ Rustum, to Tâlib Kalîm, fol. 269a.
Qâdî Nûr Ullah’s letter to Ḥakîm Ḥâdiq, fol. 269b.
Letter from Mirzâ Shâydâ to Mirzâ Jalâlâ, fol. 270b.
‘Urî’s letter to Zuhûrî, fol. 271b.
Zuhûrî’s letter to Shaykh Faydî, fol. 272a.
Muṣṭafâr Husayn’s letter to Tâlib Kalîm, fol. 273b.
Ḥakîm ‘Abd-ul-Ḥâdiq’s letters to Mullâ ‘Abd-ul-Laṭîf, Ḥakîm Fatih Ullah, Qâdî Nûr Ullah, Mir Ilâhi, and others, foll. 274a–277b.
Shaykh Muḥârâk’s letter to Shaykh Faydî, fol. 278b.
Mullâ Muḥammad Amîr’s letter to Muḥammad Şâliḥ Kanbû, fol. 280a.
Selections from the writings of Muḥammad Şâliḥ Kanbû, foll. 283a–289a.
Naṣîrâ-i Hamadâni’s letter to a physician, fol. 289a.
Mullâ ‘Abd-ul-Majîd Munṣhi’s letter of congratulation to Shâh Jahân on the occasion of the conquest of Balkh, fol. 294b.
Ḥakîm Ḥâdiq’s letter to Khâṅkhânân wishing a happy ‘Īd, fol. 295b.
Letter from Mirzâ Jalâlâ to Nawwâb Afḍal Khân, fol. 1b.
‘Inâyat Ullah’s letter to Bâqîr, fol. 296b.
Muḥammad Şâliḥ’s congratulatory letters to Shâh Jahân on several occasions; to Sa’d Ullah, etc. foll. 299a–303b.
 رسالة عبار الحسب Risâlah-i ‘Iyâr-ul-Hasab or ‘the touch-stone of pedigree.’ A treatise in which the pride and vanity of a man’s
high pedigree is discouraged, with remarks on the actions and
conduct of a man by which his pedigree, noble or mean, is to be
judged; by Shaykh Muhibb 'Ali, fol. 304a.

Beginning:

بعد از نیایش احذیه که میتراست از تهمت والد و ولاد رپس از ستایش حمدی که مغزها ست الخ

*کار نامه مولانا مینیر Kār Nāmah-i Maulā Munir, fol. 313b.

Beginning:

*بعد از سایس ایزد دانش آمون رپس از درود پیغمبر حرب افرؤز

In the preface Munir Lāhauri says that one day when he
was present in an assembly of the learned men and eminent
poets of his age, they lowered the position of several distinguished
ancient poets by declaring them inferior to some modern poets.
Munir, therefore, wrote this tract in which he supported those
ancient poets by pointing out defects and mistakes in the poems of
the modern poets.

In the conclusion the author says that he wrote this tract
at Akbarābād, 7 Rabi’ I, A.H. 1050 = A.D. 1640.

*مناظرة اربعة مناصب Munâzirah-i Arba‘ ‘Anāsir, or ‘Dispute between the four elements.’ A short allegorical prose piece, by the same
Mullā Munir of Lāhaur, fol. 319b.

Beginning:

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را از چهار عنصر

*انتظام بخشید الغ

مناظرة تیغ و قلم Munâzirah-i Tīg wa Qalam, or ‘Dispute between Sword and Pen.’ Another allegorical prose piece by Munir, fol. 323b.

Beginning:

*بعد از سایس داریی که تیغ بششادت توحیدش زبان بر کشاده الغ
مناظرة روز و شب Munâzirah-i Rūz wa Shab or ‘Dispute between Day and Night,’ by the same Munir, fol. 328a.

Beginning:

*بعد از سایس ایزدی که کهره روز را از پرتو مهر برافروخته الغ
نکات مینیر Nuk’āt-i Munir. Short exhortations by Munir, each
of which is introduced by the word تکنن, fol. 330a.
Beginning:

Hayātī Gilānī's letter to Rustam Khān, fol. 332a.
From the writings of Muḥammad Šalīḥ Kanbū, foll. 332a–333a.
Letter from Mir Sayyid Sharīf Jurjānī (d. A.H. 816 = A.D. 1413),
the author of the well-known grammar Ṣarf-i Mir (see No. 769),
to the renowned Ṣūfī Sayyid ‘Ali Hamadānī, d. A.H. 786 = A.D. 1374
(see No. 150), fol. 333b.
The story of Sarmad, as related by Mu'tamad Khān (d. A.H. 1049 = A.D. 1639),
the well-known author of Iqbal Nāmah-i Jahāngīrī,
who flourished under Jahāngīr and Shāh Jahān (see No. 559),
fol. 334b.
The account of Sarmad, about whom there are numerous
conflicting statements, runs here thus:

"Sarmad, the son of a Jew, after staying for some time with
Shaykh Bahā-ud-Dīn Muḥammad and Mir Muḥammad Bāqīr Dāmād,
came, by way of sea, to Tattah in A.H. 1042 = A.D. 1632.
Here he fell in love with a Hindū boy, who at first showed no inclination
towards Sarmad. Fearing scandals the boy's father reported the
matter to Mahmūd Beg, the Bakhshī and chronicler of Tattah,
and concealed the boy in an unknown place. The separation of
the boy brought distraction and madness to Sarmad so much so that
he threw away his clothes and became naked. At this time he
received the following verse from Mahmūd Beg:

كدید مختصر إلکاک اگر در دستم می باشد
کوکاب را برای اهل حاجت جوین درم پاشم

In reply Sarmad sent the following Rubā'ī to Mahmūd Beg:

لی باد بی‌مرزایی بخشم
کوکاب که کوکاب چو درم می باشم
خیرشید مرا نیز می بخشم

As the love of Sarmad was pure and chaste it produced miracu-
lous effects upon the boy who cut off his connection with his parents
and joined Sarmad. After some time both of them came to Lāhaur,
and when the emperor returned to that place from Kashmir, I
traced the whereabouts of Sarmad in a garden and went to visit
him there. I found him naked, covered with thick crimped hair all
over the body and long nails in his fingers. He spoke too much
and uttered verses. He spoke correct Persian and was a poet."
Prose pieces of Sā'ilb, in praise of wine, tobacco, etc., fol. 335a
From the writings of Mirzâ Jalâlî, fol. 337a.
Prose pieces by Mirzâ 'Abd-ul-Qâdir Bîdîl, fol. 342a.
From the writings of Zahîrâ-i Tafrîshî, fol. 346b.
Writings of 'Abd-us-Sâmad Sukhân, fol. 355a.
Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khan, fol. 356a.
Prose pieces by Tuğrâ (see No. 333), fol. 384a.
Prose piece by Shaykh 'Abd Ullah, fol. 395a.
Prose pieces by Mirzâ Jalâlî in praise of Kashmir, fol. 398a.
Prose piece by Qâdî Muhammâd Qâsim in praise of Shâhâbâd, fol. 408a.
Prose pieces in praise of Kashmir, by Muhammâd Sâlih Kanbû, fol. 409b; by Shaydâ, fol. 411a.
Praise of Isfâhân, by Naşîrâ-i Hamadânî, fol. 433a.
Praise of Shâh Jahân's mosque in Shâhjahânâbâd, fol. 434a.
Praise of Jahân Árâ's mosque, fol. 435b.
Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammâd Murâd by Shâh Jahân's order, fol. 438a.
Praise of Shâlahmâr, fol. 440b.
Praise of Sayf Khân's garden, by Mullâ Munîr, fol. 443b.
Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448a.
Hâkim Hâdíq's letter to Khân Khânân, Dârâb Khân and others, fol. 447b.
The concluding portion of the MS. contains خاکخه to the following works:
Diwân-i Hâdíq, Sawâd-i A'zâm of Mullâ Munîr, fol. 466a; Tafsîr-i Husaynî, fol. 466b; Gulistan of Sa'dî, (by Muhammâd Sâlihî), fol. 467a.
Written in fair Nasta'liq.
Not dated; 19th century.
A fly-leaf at the beginning contains a letter from Abû Hâmîd Muhammâd Gazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmîyah Madrasah, copied from Ta'dkirah-i Daulat Shâh, by Maulavi Muhammâd Bakbgh, the father of the donor.
A note on the title-page, dated Ramadân, A.H. 1274, says that the MS. was once presented to one Muhammâd Khân Bahâdur.
No. 873.

foll. 90; lines 17; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6$\frac{1}{4} \times 2\frac{1}{4}$.

رياض الوداد

_JRIYÂD-UL WIDÂD._

A collection of letters and other refined prose writings.

Author: Ízad Bakšh Rasà
eyd بخش رسا

Beginning:—

سبحان الله إيه فضل واحسان وكم ألغ

In the preface the author traces his descent through Āsaf Khán Ja'far, of Akbar's time, from Abú Bakr Siddiq, the first Khâlifah. He flourished in Aurangzib's time and died, according to Hamishah Bahâr, Sprenger, Oude Catalogue, p. 123, in a.h. 1119 = a.d. 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from a.h. 1084 to 1106 = a.d. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is a.h. 1103 = a.d. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu _loc. cit._


Written in fair Nasta'liq.

Not dated: 19th century.

No. 874.

foll. 290; lines 17; size $9 \times 4\frac{3}{4}$; 7$\frac{1}{4} \times 2\frac{1}{4}$.

چار منصر

CHÂR 'UNSUR.

The author, Mirzâ 'Abd-ul-Qâdir Bidil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual:—

خداوندا زبان معذر آلغ
According to a chronogram at the end the work was completed in A.H. 1116 = A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The Châr 'Unsûr is included in the Kulliyât-i Bidil, lithographed in Lucknow, A.H. 1287.

Written in beautiful Nasta'îliq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unsûr.

The scribe گل محمد ولد شیع عبد الرسول فانسوی says that he transcribed this copy at the request of گانبل.

Dated 9 Shawwâl, the second regnal year of Shâh 'Alam.

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No. 875.

foll. 112; lines 12; size 9\(^2\) \times 5\(^2\); 5\(^1\) \times 2\(^1\).

بهمارستان خیال

BAHÂRISTân-I KHAYÂL.

A work containing ornate prose-writings and letters.

Author: Sharaf-ud Din 'Ali ibn 'Abd-ul Muhsin Mûsawi Shahrîstânî Isfahânî, entitled Ihtîrâm Khân Farrukh Shâhî.

علي ابن عبد المحسن موسوي شهروستاني اصفهاني مختصر بالتحرم خان فرخ شاهي

Beginning:

بر آنینه ضمیر خورشید نظیر میریان گنجینه معاوینی و نگانم سفینه

جوهر ششاسی و سفندانی الغ

We learn from the preface that the author, who was attached to the service of Farrukhsiyar, was highly pleased with his appointment as a Bakhshî of Kashmir, and wrote the present work by the desire of Mahârat Khân in A.H. 1129 = A.D. 1716, expressed by the words در منثور لطيف. The work, which abounds in praise of Kashmir, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful Nasta'îliq on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in Nim-Shikastah hand.

Not dated; 18th century.
No. 876.

foll. 244; lines 13; size \(7\frac{1}{4} \times 4\frac{1}{8}; \ 5\frac{1}{4} \times 2\frac{1}{4}\).

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

الغ

In his preface the editor, who designates himself as جوت پرکاس, says that his father علّامی who adopted the takhallus شهرى and was attached to the service of Nawwâb Hifz Ullah Khân, had left behind some refined prose and poetical writings which he (جوت پرکاس) edited in the present form. According to the chronogram on fol. 6\(a\), the editor’s father died in A.H. 1119 = A.D. 1707.

It is divided into two Tabaqât:—

طبقة أول منظوم به قصائد مزدف، و اشعار مختلط ملزم (on fol. 6\(b\)).

طبقة دوم مستور (on fol. 124\(a\)).

The first Tabaqah consists of Qasidahs, versified letters, eulogies, etc. It ends with some Rubâ'îs and chronograms. The second Tabaqah, in prose, contains letters to the Khâns and Amirs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بين گلش پیخران.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated; 19th century.

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

foll. 55; lines 15; size \(8\frac{1}{4} \times 6; \ 6 \times 4\).

RUQA'ÂT-I-MUHAMMAD 'ALÎ.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.
Author: Muhammad 'Ali, entitled Faḍl 'Ali Khān

Beginning:—

حمد و ستایش بی يعد خالقی را که به‌کمکت کاملی از جمله حیوانات
• نیل را بصورتی عجیب و هیچ‌چیز غیر خلقند نموده خلق

In the preface the author, who eulogises the reigning sovereign Muhammad Shāh, says that he wrote this work while he was the Dāroghah of the Imperial elephant-stable. The date of completion, given on fol. 14b, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجب نیب جنگی ندرت غراز.

On the title-page the name of the author, written in a different hand runs thus:—

ميرزا محمد علي المخاطب بفضلتينغلال بهادر متنخمل باتفضل
• جرایبی اصل شیارانی الوطن

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless Ta'liq.

Dated, Bilgrām, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

toll. 72; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

منثورات عالی

MANŞÛRÂT-I-'ÂLĪ.

A collection of the refined prose writings of Nī'mat Khān 'Âli (for whose life see No. 370).

I. fol. 1b.

A treatise, intermixed with verses and numerous passages of the Qurān, see Ethé, India Office Lib. Catalogue No. 1660 (1); beginning:—

• صبح صمای سفی از پرتو آفتاب روپیست الخ

II. fol. 14b.

The prose preface to the Diwān, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib. Catalogue and No. 1660 (2), Ethé, Ind. Office Lib. Catalogue; beginning:—

• عیال انزلی نقد سفی اکسپیست که چون برفلزات معدن الخ
III. fol. 24b.
A satire on physicians; See Rieu ii. p. 744b;
Beginning:—

حکیم علی الاطلاق از دارالشفاء رحمت و نسبت كامل الصداعت

ثيرت الال

IV. fol. 27b. Letters to Mirzá Mubarak Ullah Wádíh and Mirzá Muhammad Sa'íd, (steward of the Imperial kitchen); see Rieu ii, p. 745a; beginning:—

حکیم حقيقی مرزاي موتا و دوست مرزایان الم

V. fol. 31b مناكبه حسن و عشق موناكه ائه ی حسن و عشق Munâkahat-i Ḥusn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical prose in prose and verse, also styled حسن و عشق حسن و عشق حسن و عشق; see Rieu ii, p. 703, etc., beginning:—

حدیث عشق شد زین بیان الال

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bahsh Șahbâ'î, Delhi, 1844; Lucknow, 1873, 1899.

VI. fol. 41a. وقائع Waqâ'î. Siege of Ḥaydarâbâd with its fuller title وقائع خیام عالی وقائع خیام عالی وقائع جیبید آباد, also styled تربوت خیام, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bân in A.H. 1097 = A.D. 1685.

Beginning:—

دستی که مدرس کشاشف صنه الال

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbûl Ahmad). A lithographed edition appeared in Kânpûr, 1870. For further particulars see Rieu, i, p. 268, ii, pp. 745, 796 and 850; W. Perstch, Berlin Catalogue, p. 492; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqû'î in the present MS. is defective towards the end and breaks off with the words:

در ازdan منصداران دیگر را نپذیر از آب و گل باپامی اطعه اذن

عشرة

Written in fair Nasta'îq.
Not dated; 19th century.
RUQA'ÂT-I-MUNSHÎ.

A collection of letters, Farman, Parwanahs, Sanads, and other official documents relating to the reign of Aurangzib.

Author: Munshi, popularly called Malikzâdah:

* Munshi ka bîn al-qrân, bi-mâlik zâda muwâhid asâst

Beginning:

Munshi hâkîmat kalmâl-i 'azâzî mawådat bâ anšâ, muhîfisâ sharîfâ

The work is noticed in Rieu iii, p. 985, under the title Nâgar Nâmâh-i Munshi.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6v, is partly found here on foll. 119b-123a, from which we learn that the author entered the service of Prince Muhammad Mu'azzam Shâh 'Alam, whose son, Prince Muhammad Mu'izz-ud-Din, he accompanied in the campaign of Kábul, but, owing to the severities and difficulties of the way, returned from Pishâwar. He was then appointed Munshi to two successive Diwâns of the Deccân, viz. Rahmat Khân and Mirzâ Muhammad Irâni, entitled Bashârat Khân. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Sha'bân, the twenty-seventh regnal year, a.h. 1095 = a.d. 1683.

The author then adds, fol. 122a, that he divided the work into the following two Daftaras:

Daftar I.-

Comprising the author's own compositions, in four Sa'âhâs:

Sa'âhâh 1. Letters of princes.
Sa'âhâh 2. Letters of high officials.
Sa'âhâh 3. Letters, petitions, Parwanahs, Sanads, etc., of officials in the Divânî or financial department.
Sa'âhâh 4. Letters of the author and his friends.
Daf\'tar II.—
Compositions of other Munshi\'s, in five Ṣa\'īḥah:

- Ṣa\'īḥah 1. Farmāns and Sanads of the Imperial Daftar.
- Ṣa\'īḥah 2. Imperial orders.
- Ṣa\'īḥah 3. Petitions and letters of Khāns.
- Ṣa\'īḥah 4 and 5. Select compositions of Shaykh Tālī Yār and other eminent Munshi\'s.

In the beginning, fol. 2°, the author gives an account of some eminent Munshi\'s of old and modern times, such as, Sa\'di; Naṣīr-ud-Din Tūsī; Sharaf-ud-Din ʿAli Yazdī; Khwānd Mīr; Shāh Sikandar Beg; Shaykh Abūl Fadl bīn Shaykh Mubārak; Amin Ahmad Rāzi (author of the Haft Iqīlīm); the author of the Tārīkh-i Badā\'ūnī (ʿAbd-ul-Qādir); Muḥammad Qāsim; Mu\'tamad Khān; Afḍal Khān; Islām Khān; Sa\'d Ullah Khān; Ḥamīd Lāhaurī; Shaykh Muḥammad Wārīg; Qāḍī Muḥammad Afḍal: Shaykh ʿAbd-ul-Raḥīm Khayrābādī; Mullā Munirā; Pindi Dās(?); Shaykh Hibat Ullah, Munshi of Prince Murād Bakhsh; Chandar Bhan Barhaman of Lāhaur; Shaykh ʿAbd-ud-Ṣamad Jaunpūrī, Secretary to Ja\'far Khān; Shaykh Tālī Yār, better known as Ulūrāj, (Munshi of Rustam Khān); Mullā Abūl Fath, entitled Qābil Khān; Mirzā Muḥammad Kāzīm; Mullā ʿAbd-ul-Khāliqu Panjābī, Munshi of Muḥammad Mu\'aż̲-ẓ̲ān Shāh ʿĀlām Bahādur; Shaykh ʿInāyat Ullah; Shaykh Muḥammad Sāliḥ Kānī; Ilahād Afgān Multānī; ʿĀqīl Khān; Amānat Khān Khawāfī, better known as Mīrak Mu\'īn-ud-Dīn Ahmad; Mir Muḥammad Rīdā.

Written in ordinary Ta\'liq. The folios are hopelessly confused. Not dated; 19th century.

No. 880.

foll. 49; lines 15; size 9 × 5\(\frac{1}{2}\); 6 × 3\(\frac{1}{2}\).

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to Maulāvī Muḥammad ʿAli and begins thus:

بغمدت مولوی صاحب قدر دان ... مولوی محمد علي صاحب

* مولوی صاحب دام رسل حلقہ بکشُن ... آمل

Other persons to whom the letters are addressed are Lālah
Kunwar Sen, Lālah Bindrāban Khwushgū (d. A.H. 1170 = A.D. 1756), Lālah Bihārī Lāl, Nūr Muḥammad ‘Alīm, Lālah Mānik Chand, Nawwāb Zayn-ud-Din Aḥmad Khandān, etc. etc.
Written in Nim Shikastah.
Not dated; 19th century.

No. 881.

foll. 121; lines 13; size 9 x 5; 6 x 2½.

BAHĀRĪSTĀN-I MA’NĪ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, Farmāns, notes, and similar documents, written in Muḥammad Shāh’s reign (A.H. 1131–1161 = A.D. 1719–1748).

Author: Partāb Rām Rānā Nandi, known as Hirā La’l bin Pāras Rām Gobind.

Beginning:—

• بصنوف احمد و الوف اشكر انشا برداري كه بظلم قدرت ديدار الم

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معدن القوانين در علم عربی و لمو امک کذال مال (پوتبی گیان مال؟)

• که بتطلع رس ساکر از زبان سنتربه بدآذها برج تصنیف کردم

He then adds that he was very strongly requested by his brother ستوكهی رام لاله کنائی دلی to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight Bāj, each sub-divided into several Chaman.

The date of composition given in the beginning as well as at the end, is A.H. 1158 = A.D. 1745.

Written in ordinary Ta’liq.
Dated 9 Dulqa’d, A.H. 1249.
Scribe: امر سکتیه.
No. 882.
foll. 283; lines 15; size $12\frac{1}{2} \times 8; 8 \times 4\frac{1}{2}$.

MANŞÛRÂT-I ANAND RÂM.

A very interesting and useful collection of the prose writings of Anand Râm.

Beginning:

 meille بیچاره مختصر که مچ زبان را چه یارا که در بیابانی تمیز

حمدت که حروف از اعراب به انجا غربانه سیده بر خار مغیلان میساپند

The author, whose poetical nom de plume was Mukhlis., has already been mentioned in connection with his work entitled مرات عمارات, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabl' I A.H. 1149 = A.D. 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ans which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents: The work is divided into six parts, each of which begins with an illuminated head-piece:

1.

Foll. 1b–36a. Author's letters to the following persons:

I'timād-ud-Daulah Chin Bahadur Nusrat Jang, fol. 1b.
Siraj-ud-Din 'Ali Khan Arzu, fol. 2b, 4a, 5a.

To a friend, fol. 5a.

Miyân Faqir Ullah, with the takhallus Åfirin of Lâhaur, fol. 8b.
Sharaf-ud-Din 'Ali, with the takhallus Payâm, fol. 9b.
I'timād-ud-Daulah Chin Bahadur Nusrat Jang, fol. 11b.

Another to the same, fol. 12b.

Râjah Khwushhâl, Chand, fol. 12b.

Mîrzâ Jawwâd, with the takhallus Sarâmâd, fol. 15b.

Râjah Bakhtmal, Diwan-i Khâlijah, fol. 16b.

Sharaf-ud-Din 'Ali Payâm, fol. 17a.

A friend, fol. 18b.
Láláh Shewak Râm, fol. 1b.
A nobleman, fol. 19a.
Siráj-ud-Dín 'Ali Khán Ārzú, when the author was in the company of I'timád-ud-Daulah at the campaign against Bâjí Râo, fol. 19b.
Khudá Yár Khán Bahádur Šábit Jang 'Abbási, Zamíndár of Khudá Ābád, fol. 20b.
Shir Afgan Khán Bahádur, fol. 22a.
Siráj-ud-Dín 'Ali Khán Ārzú, fol. 25a.
Sayyid Luţf Ullah, Mutásaddi of Khudá Yár Khán Bahádur Šábit Jang, fol. 27a.
Mir Luţf Ullah, fol. 29a.
'Abd-ul-'Azíz Khán, Mir Munshi of I'timád-ud-Daulah, fol. 30b.
Qizilbash Khán with the takhlíš Umíd, fol. 31a.
A friend, dated a.h. 1155 = a.d. 1742, fol. 31b.
Šafdar Muhammad Khán, congratulating him for receiving the Diwáni of Láhaur, fol. 33a.
Aḩmad Husayn Khán, fol. 33b.
Râî Nagar Mul, fol. 35a.
A grandee, fol. 1b.

II.

Foll. 37b-55a پریخانه Pari Khânah, or "The fairy-house."
Beginning:—

رَنگِ حَمَد و سَبیش مَصوْرِی رَآ که قَلم قَدرَتُش از سواد خَط بِه‌ردَاز

جرِهُه گَلَذِداران پَرِداخته‌انَّم

It is a sort of introduction in praise of a Muraqqá' which contained specimens of beautiful calligraphy due to the penmanship of Mir 'Imád, Mir 'Ali, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54a, 54b, the author says that he wrote this introduction in a.h. 1144 = a.d. 1731, expressed by the chronograms زَهی مَوقع تَصورِها and بِی بِها مَوقع از تصور.

III.

Foll. 56a-67a. A long letter written to the Şafawi king of Persia by order of Muḥammad Şâh, on the occasion of the former's accession to the throne.
Beginning:—

سر ناَّم بِنام پادشاَهی است
کَه بِه‌شد جَبِه ساَهروک کَلَه‌یست
According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four Chaman, each subdivided into two Guldastah, as follows:—

First Guldastah, containing some interesting and curious anecdotes and fables, fol. 69a.
Second Guldastah, containing satirical anecdotes, fol. 85a.
First Guldastah: Interesting accounts relating to well-known persons and events, fol. 87a. Accounts of the following are important:

Râjah Jai Singh of Anbîr, fol. 87b.
Mirzâ Muḥammad Muqîm, librarian of Shâh 'Abbâs, fol. 90a.
Jahân Ārâ Begam, daughter of Shâh Jahân, fol. 90b.
The white elephant of Shâh Jahân, fol. 91a.
Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol. 92b.
Râjah Hari Siugh, the archer, fol. 94b.
Râî Harkiran, fol. 95b.
Account of Sati, fol. 96a.
Kite-flying, fol. 103b.
Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol. 106a.

Second Guldastah: description of some trees, flowers, and fruits, fol. 106b.

Chaman III. First Guldastah: Interesting and useful events, each of which is narrated under the word نبosit, fol. 115b.
Second Guldastah: Wise sayings and admonitions, each introduced by the word تکن, fol. 121a.

Chaman IV. First Guldastah: Witty sayings and accounts relating to some persons, fol. 125a.
Second Guldastah: Witty sayings of the author himself on some occasions, fol. 128a.
The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخة دلندشی نوشته فلم in the following line of a versified chronogram, fol. 134b:

جوین بپاابن رستدبیارخش
نسخة دلندشی نوشته فلم

The Chamanistān has been lithographed, Lucknow, 1877.

V.


Beginning:

خدائوندا قلم آشفته رحم را جه قدرت که به بمار پیرایی چمیستان

ثناية پردازد الال

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muḥammad Shāh's reign, while he was staying in Shāhjahānābād, he, with some of his friends, viz., Ārzū, Muḥammad Qulī Khān, Ma'nī Yāb Khān, with the takhallus Shā'īr, Rāo Kirpā Rām, Rāi Fathī Singh and others, went to see the fair of Shāh Madār, held near the tank of Kishan Dās, an account of which, he says, he has given in his بدلال وقائع. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhni servant to relate a story. The servant then related the above story, which, says the author, Muḥammad Jā'īsī had rendered into Hindi. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words نغمة چند in the following versified chronogram at the end:

چو ابی نغمة چند نقاش شوئ
باین لگ بر صفحه تصویر کرد
بتر بکرک دل سال اتمام آن
قلم نغمة چند تصویر کرد

In the conclusion Kirpā Rām adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author’s own handwriting:

اعجز ترین مخلوقات کربا رام که ای کاش می میردم و این روز سیاه
نمی دیم می نویسد که این سطحی چند که هرگاه بذگان علی
سرگذشتی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمی نموده بودند

*
VI.

Foll. 203b.-283a. Kārnāmā-ī 'Ishq. The love-story of prince Gauhar of China and princess Mamlukat, beginning:

* گل گل شفافکی‌ی چمن بیدان و طاری در کلیپرگ زبان ال‌غ

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A.H. 1144 = A.D. 1731, and is also expressed by the following chronogram at the end:—

* چه شور انگیز ترگیز قصه بوده

A very neat and correct copy, written in good Ta'liq.
Not dated; 19th century.
DASTÛR-UL INSHÂ.

A collection of letters compiled for the author’s patron, Fidâ’i Khân, known as Sayyid Ǧulâm Ḥusayn Khân, son of Nawwâb A’zam Khân.

Author:— Yâr Muḥammad Qalandar.

Beginning:—

ثنائى آفنیبدة نور در چشم و روح در جسم که مردم دیده و/or نظر دار مصراى الال

The author, who designates himself as Yâr Muḥammad Qalandar, see fol. 137a, tells us in the preface that the letters which he had written as a servant of Fidâ’i Khân, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizâms ‘Ali Wardi Khân and Sirâj-ud-Daulah (a.h. 1151–1170 = A.D. 1738—1756). See Rieu iii, p. 1031a. Printed in Calcutta, a.h. 1249.

Written in ordinary Ta’liq.

Dated 1215 Bengali year.

RIYĀD-UL-MUNSHA’ÂT.

A collection of letters written in the name of Nawwâb ‘Ali Ibrâhîm Khân, the author of the well-known works, Khulāṣat-ul-Kalâm (see Nos. 704–706), Gulzâr-i Ibrâhîm (see No. 707) and Şuḫuf-i Ibrâhîm (see No. 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amirs, Râjâhs, chiefs,
relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:

محمد ببعد و احصا و ثلثا لا تعد ولا تحصى خالقياً را سراسة كه
ذرات مكونات را بنور قدرت كاملة و حكمت بالغة از حجلاة عدم بمفصة وجود
رسبيد آل و

The compiler, Muḥammad ‘Ali Tamannā, son of Khwājah ‘Ubayd Ullah (in the following copy ‘Abd Ullah) Tā’īd ‘Azīmābādī محمد على نما ابن خواجه عبد الله تاءيد عليم آبادي, tells us in his preface that after the death of his father, which took place in the middle of Rajab, a.h. 1206 = A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two Raūdah. He further adds that as the preface to Maulavi Gūlām Yaḥyā Khān’s Persian translation of the Hidayah was due to the ‘brilliant pen’ of that holy personage (his father), he made it the ‘Unwān (superscription) of both the Raūdah.

The compiler’s introduction is followed by the preface to the Šuhuf-i Ibrāhīm of ‘Ali Ibrāhīm Khān (see No. 708), beginning thus on fol. 3º:

محف السبعم طبع سليم نلعض بعدم و ثلثا حضرت باري است

Then follows the preface to the Hidayah; beginning:

محمد و سبیل بپیچب معبدی را سراوار است که فقیه بالغ اندیشه

[The Arabic Hidayah by Burhān-ud-Din Abul Hasan ‘Ali bin Abū Bakr ul-Margīnānī (d. a.h. 593 = A.D. 1197) is a well-known work on Muḥammadan law according to the Ḥanafi school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Hāj. Khal., vol. vi, p. 479; printed at Calcutta, a.h. 1234. A copy of Gūlām Yaḥyā’s Persian translation of the Hidayah with the present preface, is noticed in Rien i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Gūlām Yaḥyā, highly eulogises the Governor-General, Warren Hastings, and designates him thus:
Nawâb ʿAmir al-mimalk ʿUmâd al-daulâ ʿUmmâr Jâfâr masturârân hâstân bâdâr

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic Hidâyah and other trustworthy works, with the assistance of Mullâ Tâj-ud-Din, Mir Muḥammad Ḥusayn and Mullâ ʾShariʿat Ullah, and entitled it Hidâyah-i Fârsî. The date of completion, a.h. 1190 = a.d. 1776, is expressed by the words هدایة فارسی شریعت انجام یافت.


Raudâh I.

Letters written in the name of Nawwâb ʿAli Ibrâhîm Khân to princes, leading Amîrs, Rajâhs and others:—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together:

To Mirzâ Jahândâr Shâh, foll. 6a–7a.
To Râjâh Prân Nath Pandit, fol. 7a.
To Āṣaf-ud-Daulah Āṣaf Jâh Yahyâ Khân Bahâdur, Hizâbr Jang, fol. 7a.
To the Governor-General Warren Hastings, fol. 7b.
To Nawwâb Muḥammad Yâr Khân Bahâdur Ġâlib Jang, better known as Nawwâb Bahâdur, son of Shujaʿ-ud-Daulah Bahâdur and brother of Āṣaf-ud-Daulah Bahâdur, fol. 7b.
To Mirzâ Ḥasan Ṭâqâ Khân Bahâdur Zafar Jang, Nâʾîb of Nawwâb Āṣaf-ud-Daulah Bahâdur, fol. 8a.
To Sarfarâz-ud-Daulah Bahâdur, fol. 8b.
To Nawwâb Ḥaydar Beg Khân Bahâdur Nuṣrat Jang, Nâʾîb of Nawwâb Āṣaf-ud-Daulah Bahâdur, foll. 8b–12b.
To Nawwâb Mukhtar-ul-Mulk Mâdâr-ud-Daulah Bahâdur, uncle of Shâh ʿĀlam, fol. 12b.
To Sayyid Mubârak ʿAli Khân Bahâdur Firûz Jang, Nâṣim of Bengal and son of Nawwâb Mir Muḥammad Jaʿfar Khân, foll. 15b–16b.
To Khân Khânân Nawwâb Mir Muḥammad Rîdâ Khân, Nâʾîb of Nawwâb Mubârak-ud-Daulah, fol. 16b.
To Sayyid Muḥammad Taqī Khān Bahādur Dilāwar Jang, youngest son of Khān Khānān Muẓaffar Jang, foll. 17b.
To Asad-ud-Daulah Muḥammad Zāki Khān Bahādur Basālat Jang, son-in-law of Khān Khānān Bahādur, foll. 18a.
To Nawwāb Khān Zamān Bahādur Nādir Jang, better known as Nawwāb Shujā’ Qulī Khān, son of Nawwāb Muḥir-ud-Daulah, deceased, of Shāh ‘Ālam’s time, fol. ib.
To Nawwāb ‘Abbās Qulī Khān Nuṣrat Jang, youngest son of Nawwāb Muḥir-ud-Daulah Nādir Jang, fol. 19a.
To Sulṭān Dāʾūd Mirzā, son of Shāh Sulaymān Ḥusaynī of Persia, fol. 1b.
To Nawwāb Amir Khān Ilahābādī, son of Khān ‘Ālam Nawwāb Bāqū Ullākh Khān Niʿmat Ullāhī, fol. 20a–20b.
To Mukarram-ud-Daulah Sayyid Muḥammad Khān Ḥashmat Jang of Jahāngīr Nagar, fol. 20b.
To Khān Jahān Khān Jasārat Jang, governor of Ḥuglī, fol. ib.
To Mirzā Ḥulām Ḥusayn Khān Ṣābit Jang, fol. 21a.
To Sayyid Gulām Ḥusayn Khān, son of Nawwāb Hīdāyat ‘Alī Khān Asad Jang, of Dīlī, fol. ib.
To Tafaḍḍul Ḥusayn Khān, vakil of Nawwāb Āṣaf-ud-Daulah, fol. ib.
To Ḥasan Riḍā Khān of Murshidābād, grandson of Mahābat Jang, fol. 21b.
To Mirzā Muḥammad Kāẓim Khān, son-in-law of Ḥasan Riḍā Khān Murshidābādī, fol. ib.
To Mir Muḥammad Saʿīd Khān Tabā-Tabā, brother of Nawwāb Mukhtār-ud-Daulah, fol. 22a.
To Khwājah ‘Ayn-ud-Dīn Khān, fol. ib.
To Mirzā Muḥammad Khalil Iṣfahānī, vakil of Ḍuʿlfaqar-ud-Daulah Nawwāb Najā Khān, foll. 22b–23a.
To Ḥakīm Shīfā‘i Khān, physician to Āṣaf-ud-Daulah, fol. 23a.
To Ḥakīm Aṭhar ‘Alī Khān ‘Azīmābādī, fol. 23b.
To Muḥammad Ḥusayn Khān ‘Azīmābādī, son of Zā‘ir Ḥusayn Khān, fol. 24a.
To Barq Andāz Khān, through Nawwāb Majd-ud-Daulah, fol. ib.
To Mirzâ ‘Aṭâ Beg Khân Kâbuli of A’żamgarh, fol. 24\(^b\).
To Makramat Khân ‘Azimábádi, fol. 24\(^b\).
To Shâh Ğulám ‘Ali Şâhib, fol. ib.
To Mîr Qâmar-ud-Din, with the takhlîs Minnat, of Dihli, entitled Malik-ush-Shu’arâ, fol. 25\(^a\).
To Shâh Muḥammad Ajmal Ilahábâdi, with the takhlîs Ajmal, fol. 25\(^a\).
To Mirzâ Muḥammad Muḥsin Jahângir Nagari, fol. 25\(^a\).
To Mirzâ Bû ‘Ali, Risâlahdâr in the time of Nawwâb ‘Āli Jâh, fol. 25\(^b\).
To Mahârâjâh Dîrâj Mâdho Râo Sindhiyâh, fol. 26\(^a\).
To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol. 26\(^a\).
To Mahârâjâh Ran Bahâdur Shâh Bahâdur Shâmsîr (in the following copy, fol. 40\(^a\), Shîr Jang), ruler of Nepâl, fol. 26\(^b\).
To Mahârâjâh Mûdâhîji Bhonslah, ruler of Orissa and Nâgpûr, fol. 27\(^b\).
To Mahârâjao Râjah Bîshan Singh Bahâdur, fol. ib.
To Mahârâjâh Swâ’i Rânâ Čhatr Singh, fol. 28\(^a\).
To Mahârâjâh Ser:hîb Sokh (sic) Bahâdur, Râjah of Bundelkhand, fol. 28\(^b\).
To Mahârâjâh Mîstdur Nqvid Sokh (sic) Bahâdur, Râjah of Bhandâwar, fol. 29\(^b\).
To Gangâdhar Bâlâjî Dakhni, ruler, of Kâlpî, fol. ib.
To Râjah Flnsdr Shâh (sic) Bahâdur Dilâwar Jang, fol. 29\(^b\).
To Râjah Siwâjî Fâlî Râb Pehâd (sic) Dakhni, fol. 29\(^b\).
To Sadâseo Malhâr Râo Dakhni, secretary to Mahârâjâh Mâdho Râo Sindhiyâh, foll. 30\(^b\)-34\(^a\).
To Mahârâjâh Bahâdur, the permanent Nâ’îb to Nawwâb Shujâ’-ud-Daulah, fol. 34\(^a\).
To Mahârâjâh Himmat Bahâdur Gûshâîn, fol. 34\(^b\).
To Mahârâjâh Sundar Singh, Diwân of Mubârak-ud-Daulah, the Nâzîm of Bengâl, fol. ib.
To Amir-ul-Mulk Intiyyâz-ud-Daulah Mirzâ Râjah Mahârâjâh Gobînd Râm Bahâdur Sîpihdâr Jang, who was then staying at Calcutta as an ambassador of Nawwâb Âşaf-ud-Daulah, fol. ib.
To Sewâào Pannâh Râo Dakhni, a chief of Mâdho Râo Narâyan Peqhwâ Dakhni, fol. 35\(^a\).
To Râjah Čhatr Singh (of Banârâs), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in a.H. 1196 = A.D. 1781, foll. 35\(^a\)-36\(^a\).
To Raja Muhip Narayan Singh, the successor of Raja Chait Singh, fol. 36a.

To the brother of (in the following copy, fol. 56a, the Raja) Debi Singh, ruler of Purneal, fol. 36b.

To Ahliyya Bati (the wife of Khande Rao, the son of Malhar Rao Holkar of Indore), fol. ib.

To Sarsati Bati, fol. 37b.

To Rani Gulab Kunwar, wife of Raja Balwand Singh, Raja of Banaras, fol. ib.

To Raja Bujhiraj, treasurer of Asaf-ud-Daulah, fol. 38a.

The concluding portion of this Raoudah contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Raoudah II.

Letters written by the compiler’s father to leading Amirs, friends and relatives:—

To Mubarak-ud-Daulah Sayyid Mubarak ‘Ali Khan Firuz Jang, fol. 43a.

To Khan Khannan Mir Muhammad Ridha Khan Muzzaffar Jang, foll. 43b–45a.

To Maharajah Nand Kumarr Rai, Na’ib of Mir Muhammad Ja’far Khan, whose son Najm-ud-Daulah was the Subahdar of Bengal, fol. 45b.


To Maharajah Sundar Bhao, fol. 52a.

To Khanjah Khan Jasarat Jang, in charge of the Hugli Fort, fol. 52b.

To ‘Abbais ‘Ali Khan, with the takhallus Maftun, son of Nawwab Ihtiram-ud-Daulah and brother of Mir Muhammad Ja’far Khan, fol. ib.

To Ridha Quli Khan Kirmani, fol. ib.


To Itibar ‘Ali, Naizir of Munni Begam, wife of Nawwab Mir Muhammad Ja’far, fol. 53b.

To Haji Sa’adatmand Khan, Naizir of Nawwab Mubarak-ud-Daulah, fol. ib.

To Shaykh Khayr Ullah Sarhindi, fol. 54a.

To Haji Ahmad ‘Ali, with the takhallus Qiyamat, of ‘Azimabad, fol. 54b.
To Khādim Husayn Khān 'Azimābādī, fol. ib.
To Ḥakīm Sayyid Shāh Muḥammad Faṣīḥ 'Azimābādī, fol. 55a.
To Shāh Muḥammad Ajmal Ilahābādī, Sajjādah Nashīn of Shāh Afḍal Ilahābādī, fol. 55a.
To Tafaqīl Husayn Khān, who, as an ambassador of Āṣaf-ud-Daulah, was then in Calcutta, fol. 55b.
To Mīr ‘Abd-ur-Raḥīm Khān, Munṣhī of Munni Begam, fol. ib.
To Mīrzā ‘Askari ‘Azimābādī, fol. 56a.
To Shaykh Qudrat Ullah ‘Azimābādī, an influential merchant, fol. 56b.
To Hājī Raushan ‘Ali Murshidābādī, fol. ib.
To Mīr Qamar-ud-Dīn, with the takhallas Minnat, of Dihli, entitled Malik-ush-Shu’ārā, pupil of Mīr Shams-ud-Dīn Faqīr ‘Abbāsī fol. 58a.
To Shaykh ‘Ali Bakbhash, with the takhallas Maftūn, of ‘Azimābād fol. ib.
To Khwājah Amin-ud-Din, with the takhallas Amin, of ‘Azimābad, fol. 58b.
To Mīrzā Māzhar ‘Ali Murshidābādī, teacher of Nawwāb Mubārak-ud-Daulah, fol. ib.
To Hājī Muḥammad Sāhīb, brother’s son of Khwājah Muḥammad Wājīd, entitled Fakhur-ut-Tujjār, fol. ib.
To Khwājah Luṭf Ullah, son of the aforesaid Fakhr ut-Tujjār, fol. 59a.
In the name of the aforesaid Khwājah Luṭf Ullah to Hājī Muḥammad Sāhīb, fol. ib.
To Khwājah Afḍal Ullah, better known as Khwājah Afzūn, foll. 59b–67a.
To Khwājah Asad ‘Ali, son of Khwājah Afḍal Ullah, foll. 67a–68a.
To Khwājah Gūlām Husayn, sister’s son of Khwājah Afḍal Ullah foll. 68a–68b.
To Khwājah Muḥammad Hayat, fol 68a.
To Munṣhī Rāi Sarat Singh (in the following copy, fol. 112b, Sarb Sukh) ‘Azimābādī, fol. 69a.
To the son of the aforesaid Rāi, fol. ib.
The remaining portion, foll. 69a–73a, contains letters addressed to relatives, friends and other contemporaries, without any name.
It is to be noticed that the names of some addressees are followed by the word ‘deceased,’ meaning that they were dead at the time of the compilation of the work.
Written in careless Ta'liq.
Dated 8 Dhu‘l-‘Ajdah, A.H. 1251.
Scribe: شیخ جعفر

**No. 885.**

foll. 118; lines 16; size 9 × 6; 7½ × 4.

The same.

Another copy of the Riyâd-ul-Munṣāḥat, beginning as above.
The preface to the Ṣuḥuf-i Ibrāhīm, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.
Dated A.H. 1271.

The seals and notes of Nawwâb Sayyid Vilâyat ‘Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

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**No. 886.**

foll. 297; lines 21; size 14½ × 8½; 10 × 5½.

طلسائت خیال

**TILISMÂT-I KHAYÂL.**

A large collection of letters addressed by the author to the emperor Shâh ‘Alam, Wazîrs, Amîrs, distinguished persons and friends, together with models and specimens of various official forms and documents; forms of letters intended for all classes of society; description of feminine charms; riddles etc., edited by the author's son.

Beginning:

سود دیدن معنی ِ نگلگونه عارض سعیض حسین بمار پیریلی گلش

پیویست الیخ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism*:
Almost all the headings are omitted. The tract on feminine charms, entitled مرات الجوام , and written in imitation of Ṣāʿīb's tract on the same subject and of the same title, begins thus on fol. 259b:

الس خسارة همجومامة ترا اختصرا آنها

The seventh Tiliš on Qaṣā'id, riddles, etc. begins on fol. 294r. Written in ordinary Taʿliq.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS., 11 Rabi I. A.H. 1280, is found on the title-page.
No. 887.

foll. 121; lines 15; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

حديقة الإرشاد

ُهادیقۃ‌الإرشاد

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author: Muḥammad Ṣādiq, poetically surnamed Akhtar محمد صادق المتخلص باختر.

Beginning:—

يُعَشِّبِيَ سِباِسُ بِداِبَعِ نُجُبْرَی ۙ رِکُ اِبِرَمْ قَلْمُ اللّٰٓهُ

The author, a native of Bengal, wrote this work by the desire of Nawwāb Muḥammad 'Alī Khān Bahādur Sipīhdār Jang, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the Shum 'unjīs, p. 63, says that Qāḍī Muḥammad Ṣādiq Khān, with the takhallus Akhtar, belonged to the Qāḍī family of Hugli, near Calcutta. He spent a long time at Lucknow under the patronage of Gāzi-ud-Din Ḥaydar (A.H. 1229–243 = A.D. 1814–1827) who honoured him with the title of urmuk al-shura. He died at Lucknow after the Mutiny. The works written by him are: Muṣāhada Ḥidrī, Noor al-anṣār, Sāḥiḥ Maḏāʿ, and Nādir al-Fārsī. and Nādir al-Fārsī.

Written in fair Taʿlīq, most probably by the author himself, as would appear from the colophon.

No. 888.

foll. 85; lines 21; size $9\frac{1}{4} \times 6$; $7 \times 4$.

رغعت اولاد حسن باخاری

رُعْعَتُ اولاد حَسَن بَخَارِی

The letters of Sayyid Aulād Ḥasan ul-Bukhārī ul-Qanaʿaṣī, edited and collected by Faḍl-ur-Rahmān فضل الرحمن.

Beginning:—

حمد جليل وثنائي جميل مرآن منشي ندرت نكر ندرت را كه يبك

ودش قلّم الّٰهُ
In the preface the editor Faḍl-ur-Raḥmān says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (Majlis), as follows:

fol. 2b مجلس أول در مكتبات مطبوعه
fol. 42b مجلس ثاني در ناشرات
fol. 71a مجلس ثالث در رقاعات
Written in ordinary Ta'liq.
Not dated; 19th century.

No. 889.

foll. 130; lines 13; size 10\(\frac{3}{4}\) x 6; 7\(\frac{3}{4}\) x 4.

نوادر المجامع

NAWĀDIR-UL-MAJĀMIʿ.

A collection of letters and specimens of refined prose-compositions.

Author: Maḥtāb Rāi Pandit, with the poetical nom de plume Miskin: میتار رای پندت المخلص به مسکین.

Beginning:

شاکرنشینی طوطیب رتکی بالال شیرین مقال زبان بدمساری ثانی عالم

The author calls himself a pupil of Pandit Lachhmi Rām. The work, divided into four sections, consists of detached prose-pieces; letters written by the author himself to his friends; letters written by the author at the request of his friends; official letters, etc.

Written in ordinary Ta'liq.
Not dated; 19th century.

No. 890.

foll. 14; lines 10; size 9 x 5\(\frac{3}{4}\); 7 x 4\(\frac{1}{4}\).

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning:

قليلة مربحة مطلع دامت ظلال إجلاله، أداب وتسليم بص

تعظم الخ
The collection is preceded by some versified مناجات in Persian.
Written in careless Ta'liq.
Not dated; 19th century.
The copy is in a damaged condition.
PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

foll. 42; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{1}{4}$.

انس العشق
ANIS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Hasan bin Muḥammad, entitled ash-Sharaf, generally called ar-Rāmī.

حسين بن محمد الملقب با الشرف المشهور بالرامي

The MS. is defective at the beginning, and opens abruptly thus:—

دست تصرف داد وصحیفہ این یک را برموز کتب
آسماني موشح گردانید وتحف تحسیات برغة مقدس آن سیدی که لولی

Rاست بھوما انا انتص از فیش برعرش کشید

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Naṣīr-ud-Dīn Tūsī, during the reign of Sultān Uways of the Ḥūkūmī dynasty (who reigned A.H. 757-776 = A.D. 1356-1375).


The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows:—
1. در صفت مر، hair, fol. 4a.
2. در صفت جبين, forehead, fol. 7b.
3. در صفت ابرو, eyebrow, fol. 8a.
4. در صفت چشم, eye, fol. 10b.
5. در صفت مره, eyelash, fol. 13a.
6. در صفت رو, face, fol. 13b.
7. در صفت خط, down, fol. 15b.
8. در صفت خال, mole, fol. 18b.
9. در صفت لب, lip, fol. 20b.
10. There is a lacuna after fol. 22b and the earlier portion of the chapter on "teeth," is missing.
11. در صفت دهان, mouth, fol. 24a.
12. در صفت زانگداهن, chin, fol. 25b.
13. در صفت گردن, neck, fol. 27a.
14. در صفت بر, breast, fol. 27b.
15. در صفت ساعد, fore-arm, fol. 29b.
16. در صفت انگشت, finger, fol. 29b.
17. در صفت قد, figure, fol. 30b.
18. در صفت میان, waist, fol. 33a.
19. در صفت ساق (wrongly written here د قد instead of ساق), leg, fol. 34a.


Written in fair Nasta'liq.

Not dated; 19th century.
SHABISTÂN-I NUKÂT WA GULISTÂN-I LÜGÂT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhî: فتاحی.


The present copy lacks one or two folios at the beginning, and opens abruptly thus:

أَزْ رُوَّاهُ رَجُلٌ نُبَوِّي عَلَيْهِ وَسَلَّمَ بَوْنٌ يَدُوَّرُونَ دَلَّ;
• أَزْ يَا فَتَادَةَ رَسِيدٌ وَقُوَّلُ يَطِرُحُ يَسْقُطهُ بِرَأْبَتِ رُوَّاَتِ رُوَّاهُ مُنْدُوِّ; جَمِيعَ

The work is divided into eight Bâb, each sub-divided into several Fasl, as follows:

Bâb I, on fol. 2b, in five Fasl.
Bâb II, on fol 13a: in three Fasl.
Bâb III, on fol. 19a: in four Fasl.

الباب الأول في الإيمان والاسلام
الباب الثاني في ذكر الملوك
و أعيانهم
الباب الثالث في العلم

PERSIAN MANUSCRIPTS.

No. 892.
fol. 86; lines 11–14; size 11½ x 7½; 7½ x 4½.
Bāb IV, on fol. 26a: in three Faṣl.
Bāb V, on fol. 29a: in five Faṣl.
Bāb VI, on fol. 40b: in four Faṣl.
Bāb VII, on fol. 49b: in ten Faṣl.

Bāb VIII, on fol. 71a: in four Faṣl.

The first chapter of the Shabistān-i Nukāt has been edited with Turkish commentary, German translation, and notes by H. Ethé Leipzig, 1868. A commentary on the entire work, composed by Hāji Muhammad Bahram ibn Akhwund Mullāzādah, known as Mullāzādah-i Mullā Gīyās-ud-Dīn, and dedicated to Abūl Muṣṭaffar Sayyid 'Abd-ul-'Azīz Bahādur Khān, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hājj Muhammad Bahram (deceased): (see fol. 79a).

The text is followed by a commentary on the Arabic verses in the work, foll. 80a–86a, beginning thus:

لا هذم الصادق سد السداد...... النج سداد بفتح سين م `, نم است هذم ويراب كرس نم است سد استنكم دادن جذير لغ

Written in fair Ta'liq by Al-Sayf Al-San. The colophon of the text is dated Banāras, 12 Shawwāl, A.H. 1241, and that of the commentary, also Banāras, 1 Ramaḍān, A.H. 1241.

No. 893.

foll. 89; lines 14; size 9 x 5; 6 x 3.

TUḤFAH-I SULTĀNĪ.

A collection of Persian and Turkish proverbs.

Author: Muhammad Ibrāhīm bin Zayn-ul-ʿAbidin Naṣīrī.

Beginning:

حمد بيمثل و سياجملك المالك ذو الجلال را سواست آلم
In a wordy preface the author tells us that he wrote this work for Sultan Husayn, whose name is introduced thus after a series of honorific titles occupying four pages:

шеٓم شّهٓم طٓافق و مٓاّه نٓا خٓرٓگة شٓآه سٓآطٓان حٓسٓين ظٓل اللٓلّ

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Shâh Sultan Husayn was most probably identical with the celebrated Abul Gâzî Sultan Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta’liq, with an illuminated head-piece.
Not dated; 19th century.
The seals of Nawwâb Sayyid Vilâyat ’Ali Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

foll. 68; lines 13; size 8½ × 5½; 6¼ × 2¾.

رسالة ومعا

RISÂLÂH-I MU‘AMMÂ.

The well-known treatise on riddles and logographs.
Author: Husayn bin Muhammed ul-Hasani

Beginning:

بَنَام آنِئه اَز تَالِيف و تَركِيب مُعَمَّلِي جَمَّل رَأ دَادَة تَرْتِيب

اما بعد مَعَروض آنِئه تَقيّر حِسّين ب‍ن مَعَحَمَّد الحسني را

• ٌجمَّد مَعَمَّى بود اَلى

The author, who in the colophon to the present MS. is called مَير حسّين الشّتّهاب بالشقيمي, was a native of Nishâpûr and lived in the court of Sultan Husayn Mirzâ. He wrote the present work at the request of Mir ’Ali Shir, and died A.H. 904 = A.D. 1498. The author is better known as أمير حسّين مشاه في بن بيري. See Rosen, p. 123. See also Habîb-u-Šiyyar, vol. iii. Juz 3. p. 340, Comp. also Haj. Khal vol. v, p. 638; Rieu ii. p. 650; W. Pertsch, p. 117; Ethé, Bodl. Lib. Catalogue, No. 1353-1356; Garcein de Tassy, Journal
Asiatique, 1847, vol. x, p. 357. A commentary on the work by the
author's pupil Sâdiq Ruknî is noticed under No. 213, and Ethé, Bodl.
Lib. Catalogue, No. 1356. A Turkish commentary by Surûrî is men-
tioned in Rieu. loc. cit.

Some folios after the first are missing.
Written in Nim-Shikast with marginal notes throughout.
Dated 12 Muharram, a.h. 1096.
Scribe: علّام محمد بن عبد الوهاب الصديقی الدموی
The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid
Nawwâb of Patna are found in several places.

No. 895.

foll. 81; lines 15; size 10½ × 5½; 6½ × 2½.
The same.

Another copy of Hûsayn bin Muḥammad's treatise on riddles
and logographs, beginning as above.
The original treatise is preceded by Mu'ammās on the ninety-
nine names of God, and begins thus:

الله — ليست حد خامه از نام الله دم زدن باید زبان دارند نگاه

The copy is full of marginal notes.
Written in a careless Indian Ta'liq.
Not dated: 19th century.

No. 896.

foll. 60; lines 15; size 7½ × 4½; 5½ × 3.
The same.

A very much damaged and defective copy of Hûsayn's riddles,
beginning as usual.
The first six folios are written in fair Nasta'liq and the remain-
ing in ugly Ta'liq.
Copious marginal notes throughout the copy.
Not dated; 19th century.
Scribe: شاه عبد الله.
No. 897.

foll. 102; lines 17; size 6 × 3½; 5½ × 3.

جَامِ جَم

JÂM-I JAM.

A commentary on Husayn bin Muḥammad’s treatise on riddles. Commentator: Rūp Kishore Sāqi, son of Rāi Nawal Kishore

Beginning:—

إِذِ مَعِمَى هَكَمَةَ تَوَأَّطِفُ بَرْتَازَ فَيْمُ هُمْ وَقَبِعٌ وَقَبِعٌ وَقَبِعٌ وَقَبِعٌ ... 

أَمَا بَعْدَ گَدَارِشَ مِنَدَمَلَ بِذَلِكَ رَوْبِ كَشُورِ صَاقِي وَدَ رَأَى نُوْل

كَشُورُ ... كَذِهِ يَئِيْشُ اِزَّمَى بْيَحْمُر سَلِى شَرِّجُ رُسُالَةَ هُلْفِ كَبْرَى وَصَعُبَى

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The commentary itself begins thus:—

بَقَامَ آنَكَةَ اِزْتَلَّافِ وَتَرَكَبٌ دِرَ حَمَدْ وَفَعَّتَ كَهْ فَتَحْتَ كَلَامَ

أَسْتَ اَلْفَاظَ مَعَا وَتَلَّافٍ وَتَرَكَبٍ وَتَشْبِهٍ وَتَبْدِيلٍ وَتَكْمِيلٍ وَتَخْصِصٍ

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The text is indicated by the letter م and the commentary, by ح. An alphabetical index of the names on which the Mu’ammās are written, is given at the beginning of the copy.

Written in fair Nasta’īq.


Scribe: هِمّرُ لَالِ كُول.
No. 898.
fol. 36; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

**SHARH-I MU'AMMĀ.**

A commentary on the *Mumání* of Jāmī (see No. 180. xii).

**Beginning:**

الوف حمد و ستایش حکیم کارساتی یا که ذات با جلالش از سمت

*تشبیه و تحلیل مجدر و معارفه*.

The commentator does not reveal his name, but from the words قدس سرَّه, added after the name of Jāmī, it is evident that it was written after Jāmī's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to ʿAbd Ullah Bahādur Khān ابوجعفر عبد الله باهردر خان.

Written in learned Nastaʿlīq, with a small illuminated headpiece.

Dated Jumādā I, A.H. 998.

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No. 899.
fol. 184; lines 19; size $10\frac{1}{4} \times 5\frac{1}{2}$; $8 + 4$.

**JĀMI'-UT TAMSİL.**

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

**Author:** Muhammad ʿAli Jabalrūdī معجج علي جبل رودی.

**Beginning:**

سياس بیهود و ستایش بیعد بی منفی مثلاً زا سرد که باهمی داشمان

We learn from the preface that the author came to Haydarābād in A.H. 1054 = A.D. 1644, in the time of Sultan ʿAbd Ullah Qutub Shāh, and was admitted to the literary assemblies held by the Wazīr Shaykh Muḥammad ul-Khâṭūn, in one of which the collection of Turkish proverbs made by order of Shāh ʿAbbās was highly spoken
of. This incident induced the Wazir to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a Fašt.

A copy of the work is noticed in Rieu ii, p. 773. A very similar work of this author, entitled مراجعatu l-اعمال, but with a different preface, is noticed in the Catalogue of the Bûhûr Lib. vol. i, p. 211. Lithographed in Teheran, a. h. 1285 and 1302. See Mélanges Asiatiques, vol. v, p. 522.

A collection of Persian and Hindûstâni Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824. Written in ordinary Nastâ'liq.
Not dated; 18th century.

No. 900.

foll. 255; lines 11; size 12 × 7; 7½ × 4.

The same.

Another copy of Muḥammad 'Ali Jabalrûdi's Jâmi'-ut Tamšîl, beginning as usual.
Written in Nastâ'liq.
Dated Teheran, a. h. 1241.
Scribe: محمد هادي.

No. 901.

foll. 51; lines 13; size 8½ × 5; 6 × 3.

Majma'-ul Amsâl.

An extract from Muḥammad 'Ali Jabalrûdi's Jâmi'-ut Tamšîl, beginning as usual:

• سياس بيدر و ستايش بيعد الم

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs, arranged, like the original, in alphabetical order.
Written in fair Ta'liq.
Not dated; 19th century.
No. 902.
fol. 262; lines 16; size 9½ x 6½; 7 x 4.

صفت كائنات

ŠIFAT I KĀ‘İNÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author: Siyāl Kūtî Mal, poetically surnamed Wârastah.  

Beginning:

حمد سفيّن أفيّنی که دلبی صاف بابدن را برگه الصفا گردانیده

The work itself begins thus with a rhetorical description of

The author, who does not give his name has already been mentioned in connection with his work (see Nos. 812–813). The title of the work and author’s name are thus endorsed on the title-page.

The date of composition of the work, given in the preface, is A.H. 1171 = A.D. 1757.

Comp. Rieu iii, p. 1006 and 1024 where the work is called صفات کائنات which seems to be a more appropriate title. Edited with marginal notes by Dinadayâl and Dhanpat Râî, Lucknow, 1878.

Written in ordinary Nasta‘liq.
Dated 5 Jumâdâ II, A.H. 1235.
Scribe: اسسیبی‌پورشاد.

No. 903.
fol. 294; lines 14; size 9 x 5½; 7 x 3½.

The same.

Another copy of Wârastah’s Šifat-i Kâ‘înât, beginning as above. There is a lacuna after fol. 9½, and the last four lines on fol. 8º.
and the first nine lines on fol. 9a of the preceding copy are wanting here.

Written in fair Ta'liq.
Dated A.H. 1200.
Scribe: مَعْتَم نَعَم.

A seal, bearing the inscription اسم الله الغالب, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzā Asad Ullah Khán Gālib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

foll. 47; lines 12; size 7 3/4 x 6; 5 1/4 x 3 1/2.

رسالة معما

RISÂLÂH-I MU‘AMMÂ.

A treatise on riddles and logographs.
Author: Nāṣir 'Alī ul-Husaynī ul-Asgârī.
Beginning:—

محمد ميكوف خداوندی را که علم اسما بآدم تعالیم نمود ای

The author wrote this treatise at the request of one علم امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm علم امام, whose name is expressed by a logograph, fol. 2a, sent a riddle to the author which he received through his friend Shaykh Muḥammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse:—

ببلل مارا هولیا گلش است گفته ام سه بار نامش روشن است

It is worked out on the margin thus:—

از ببلل هزار خریسته شده ترداقا و از هزار حرف غ و لفظ گلش که
چهر حرف دارد به مانسیت چار عنصر بطریب طعمی هواش حرف
دوم باشد که ل باشد و جون لفظ ام سه نیست بلگوند مجموع علم امام

بعضو آید.
In the colophon, dated Kānpūr, Duluḥijjah, A.H. 1268, the scribe Wāriṣ ʿAlī Sayif },${ } mentions the author in the present tense. The colophon, fol. 32a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logographs. It begins thus:

\[\text{نقدان عصر سعدان مکتوب معانی نیکو دانند که حلال.} \]

\[\text{عقد نغزو معما به امریست اینم.} \]

Written in fair Nasta'liq with occasional marginal notes. The seals of Nawwāb Sayyid Vilāyat ʿAlī Khān and Sayyid Khwurs̱hīd Nawwāb are found at the beginning and end of the copy.
SCIENCES.
ENCYCLOPAEDIAS.

No. 905.

foll. 183; lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

Dānish Namah-i Jahān.

A work on physical science.


Beginning:

The work is divided in ten Faṣl, twenty Aṣl, four Natā’ij and a Khūṭūmah, treating of natural philosophy; meteorology, as vapours, rain, winds, thunder, shooting stars, etc.; mineralogy; botany; physiology; psychology, and anatomy.


Written in ordinary Ta’liq.

Not dated; 19th century.

The folios have been placed in new margins.
No. 906.

foll. 384; lines 35; size 15$\frac{1}{4}$ x 8$\frac{3}{4}$; 11 x 5$\frac{1}{4}$.

Durrat-ut-Tâj Li-Gurrat Ud-Dubâj.

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Qutb-ud-Din Mahmûd bin Mas'ûd bin Muslih ush-Shirâzi

Beginning:—

أُرِجَعِي بِضَمْرِ ارْبَابِ كِلَاتِ وَخَاطِرِ اعْتِجَابٍ فَرَآسَتِ ِبَوْشَدْهَةَ نَيْسَتِ

كَهَّ نُثِيَ جَالِلِ رَوْيَعَتِ وَرَضْفِ كَمَالِ الوُهَيْتِ وَشَكْرِ مَوَاهِبِ نَعْمَ بِي

Nava'is al-faqîh

Qutb-ud-Din Shirâzi, the most eminent disciple of Khwâjah Nasîr-ud-Din Tûsî (d. A.H. 672 = A.D. 1274), and according to Taqi Auhadi, fol. 583$^a$, the sister's son of Shaykh Sa'di, was born in Shirâz, A.H. 634 = A.D. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock. ii, p. 212. He died on Sunday, 17 Ramadân, A.H. 710 = A.D. 1310.

Regarding the word "Dubâj" in the above title, Dr. Rieu, p. 434, informs us that Amîrah Dubâj was the hereditary title of the Ishâqâwand or Ishâqiyah princes of the Bayah Pas, or Western Gilân, whose capital was Fûman, and for one of whom the Durratat Tâj was composed. According to the preface in our copy, Dubâj, for whom the author wrote the work, was the son of Fil Shâh bin Rustam Shâh. His name is introduced thus, fol. 2$^a$:—

شهر يار معظم سلطان جبل وديم جمشيد عبد الملك فردل شمس

الدنيا والدين فنجر الملكون والسلطانين قاعم الكفر والمشريدين نافر الظوارج

و المتعمرين مصي العدل في العالمين مظهر الحق بالبراهين المخصوص

بعنواعات رب العالمين ديباج بن السلطان السعيد حساب اللولو الدین فیشاحد

بن الملك معظم سيف الدين رستم بن دیباج.
For the genealogy of Dubaj, the author refers to histories of the kings of Māzandarān and traces it from Ādam thus:

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilan, Muḥammad bin Jamāl-ud-Dīn Muḥammad bin Ǧibrīl (sic).

...  

... took charge of his office and made a public announcement of the king's noble deeds and liberalities.

The work is divided into a Fāṭihah (introduction), five Jumlaḥ (books) and a Khātimah (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fāṭihah, on science in general and its branches; in three Fasl:
(1) on fol. 38v: در بيان قضایت علم و تعلیم
(2) on fol. 78v: در حقائق علم و آنها تفصیل علم به‌یسی است با مکتب
(3) on fol. 88v: در تفسیر علم و آنها به‌دست تعلق دارد

Jumlah I. On Logie (منطق) in seven Maqālah:
(1) on fol. 19v: آن مشقی است برر دند تعلیم و بیان روس ثمانیه
نیز در آنست
(2) on fol. 26v: در اکتساب تصویرات
(3) on fol. 27v: در قضایا
(4) on fol. 33v: در لوازم قضایا عند الانتقاد
(5) on fol. 36v: در حجت
(6) on fol. 39v: در توابع اقسام و لواحق آن
(7) on fol. 40v: در صلات بانگاهه که برهان و جدل و خطاب
و شعر و مقاله است

Jumlah II. On Philosophy proper (فلسفه واقعی), in two Fann:
(1) on fol. 44v: در امر علمه جمله مفهومات را
(2) on fol. 52v: در اقسام اعتقاد و عقیده و اعتباری

Jumlah III. On Physics (علم اسناد که علم طبعی است), in two Fann:
(1) on fol. 62v: در جمجم علمی و مفهومات و احکام آن
(2) on fol. 72v: در تفسیر و صفات و آثار آن

Jumlah IV: On Mathematics (علم اصطلاح که علم رياضی است), in four Fann:
(1) on fol. 82v: در استقادات که عبارت است در کتاب اقلیدس
(2) on fol. 135v: در تحلیل مصطلحی بطليموس
(3) on fol. 173v: در ارتباطاتی بمعنی خواص اعداد
(4) on fol. 181v: در علم موسیقی بمعنی علم العنان

Jumlah V. On Metaphysics (علم علم علی که علم الپی است), in two Fann:
(1) on fol. 215v: در عقل ر اثار آن در عالم جسمانی و روحانی
(2) on fol. 222v: در واجب الوجود و وجودات او و نواجع جلال او
و کیفیت فعل و عفونات او

Khātīmah, in four Qutub:
(1) on fol. 234b. The fundamental principles of faith (دين).
(2) on fol. 294b. The secondary points.

(3) on fol. 331b. Ethics and politics.

(4) on fol. 367b. Rules of religious life, Sufism, etc.


Written in small learned Nasta'liq.

Dated Haydarabad, Golconda, Rabi I, a.h. 1027.

Scribe: Ali bin Hammad.

The title-page contains a biographical notice of the author Quth-ud-Din Shirazi (copied from the Taqdirah of Taqi Auhad), by the donor's father Maulavi Muhammad Bakhsh Khan, dated 25 Dulqadar, a.h. 1272.

On the same page is a note by Muhammad Ali ul-Husayni, dated, Surat, a.h. 1166.

No. 907.

foll. 376; lines 20; size $11\frac{3}{4} \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

نفائس العنوین

NAFA'IS-UL-FUNUN.

The well-known encyclopaedia of science.

Author: Muhammad bin Mahmud ul-Amuli

Beginning:

حمد و شفافی اندیها حضرت باشامهی را که افکار اذکار و انظر

عقل از

The author, a bigoted Shi'ah, flourished during the reign of the Ilkhan sovereign Sulthan Uljaitu (a.h. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the Kulliyat of the Qanun of Ibn-i Sinâ, upon the Kulliyat of the Qanun of Sharaf-ud-Din Ilâki, and upon the Mush'tasar fil Usul of Ibn-i-Hajib.

We are told in the preface that the author had an eager
fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, Shaykh Jamál-ud-Din Abú Ishāq Mahmúd Shāh (A.H. 742–754 = A.D. 1341–1353) he dedicates the work to a certain wazir, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultán Abú Ishāq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called Qism, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each Qism is subdivided into several sections, called Maqálah.

The present MS. ends in the middle of the fifth Báb of first Qism, treating of the history of the kings from the time of the ‘Abbasides down to the author’s time. The concluding words are:

این غمیف کفت قبیب سال باشد نومود ترا معلوم نیست
اکنون قبیب چیبل سال است...

The full title of the work, given in the preface, is:

هفتین الفنون فی عرائس العيون

Detailed descriptions of the work are given in G. Flügel, i. pp. 38–42; Rieu, ii, p. 435; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7; pp. 164–167; and p. 352, 2; Wiener Jaehrbiicher, vol. 61, Anzeigeblatt, pp. 2–10; Mélanges Asiatiques, iii, p. 734, and v, p. 261; Rehat-sék. Catalogue raisonné, p. 58, No. 44; Háj Khal. vol. iv, p. 500 and vi, p. 364; etc.

No. 908.

foll. 354; lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth Báb of the first Qism:

• چیبل سال است این غمیف از خواب نیست
• این غمیف از خواب نیست از بخش د. محمد ر. جرکند تمام نمود

Both the copies are written in fair Nasta’liq by the same scribe within coloured borders with an illuminated head-piece and a double-page ‘Unwán at the beginning of the first copy.
A full table of contents, occupying thirty-two pages, is prefixed to the first copy.
Not dated; apparently 17th century.

No. 909.
fol. 753; lines 19; size 11½ × 7½; 8 × 5.
The same.
A complete copy of the Naṣīḥa-ul-Funūn, comprising both Qism.
Beginning as usual:—

حمد و ثقة و شكر و انتظر الف

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also.
The MS., written in ordinary Ta‘liq, is in a damaged condition.
A list of the contents is given at the end of the copy.
The seal of Nawwâb Sayyid Vilâyat ‘Ali Khân of Patna is found at the beginning and end of the copy.
Dated Ramadān, A.H. 1219.

No. 910.
fol. 969; lines 21; size 12 × 7½; 9 × 4½.

جوهر العلوم همايونی
JAWĀHIR-UL-‘ULŪM-I HUMĀYŪNĪ.

A very large and extremely rare encyclopaedia of different sciences.
Author: Muḥammad Fāḍil bin ‘Ali bin Muḥammad ul-Miskini ul-Qâdi us-Samarqandi: محمد فاضل بن علي بن محمد المسكيني القطافي السمرقندي.
Beginning:—

فاضل بن مصطفى مع توضيحات و ملاحظات مفصلة و كاملة

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works حكایات الأنوار (see Nos. 907-909) (by
Imám Fakhr-ud-Din Râzí, d. A.H. 606 = A.D. 1209, see Hâj. Kha l vol. ii, p. 19) and he wrote the present work treating of one hundred and twenty sciences. He eulogises the reigning sovereign Muḥammad Humâyûn Pâdishah to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962 = A.D. 1554.

The work is divided into a Muqaddimah, three Maqâlât and a Khâtimah.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—

Muqaddimah, in three Qism, fol. 2b:—

(1) قسم أول دربان شرف علم و فضيلة علماء
(2) قسم دوم دربان تعريف وتفسير
(3) قسم سوم دربان تعداد و اباب و فهرست ابن كتاب

Maqâlah I, fol. 4b.

Each Maqâlah comprises two Qism, subdivided into several Bâb, each treating of a separate subject.

First Qism, in twenty-two Bâb:—

(1) باب اول در علم خط
(2) باب دوم در علم انشا
(3) باب سوم در علم شعر
(4) باب شهار در علم قافية
(5) باب پنجم در علم عروض
(6) باب ششم در علم معا و حل معما و حل معما و حل معما و حل معما
(7) باب هشتم در علم دايت و اظهار مضمر
(8) باب هشتم در علم لطائف و مطالبات
(9) باب نهم در امثال و حكايات و استعارات
(10) باب دهم در علم لغت
(11) باب یازدهم در علم صرف
(12) باب دوازدهم در علم نحوه

vol. ix.
باب سیزدهم در علم معانی

باب چهاردهم در علم بیان

باب پانزدهم در علم مغالطات منقوله و معقوله

باب شانزدهم در علم عقاید

باب هفدهم در علم معروفت الیاف

باب هویجه در علم امور عامة

باب نوزدهم در علم اعراض

باب بست در علم حكمت

باب بست و یکم در علم منطق

باب بست و دوم در علم مناظره و اداب بحث

Second Qism, in twelve Bāb:—

باب اول در علم قصص الامنیا

باب دوم در معروفت تاریخ ملک فرس که قبل از عهد سید

باب سوم در علم سیر النفی و بیان معجزات و ذکر معارج

باب چهارم در معروفت واقعات و نجات ذوقی و بیان اوصاف

باب پنجم در معروفت اوصاف و احوال جمع خلفا

باب ششم در معروفت تاریخ سلطانین که بعد از خلفا بوته اند

باب هفتم در معروفت تاریخ بندگان حضرت صاحبقران و اولاد

باب هشتم در علم انساب

باب نهم در علم مقالات عالم

باب دهم در علم سیر و مقالات طبیعة اولى از اولیا

باب پنجم در معروفت مرافقات و مقالات طبیعة ثانیه از

مضاوی طریقت از خولجه‌ها نشانند و غیرهم و بیان مقابر

و مراعات انتبا و اولیا و بیان طرح و وضع خانه کعبة

باب دوازدهم در بیان عجایب المخلوقات و امور الخروری

و دینوی و دنیوی
Maqālah II, fol. 343a.

First Qism, in twenty-two Bāb:

(1) باب اول در تهذيب اخلاق
(2) باب درم در علم تفظیله نفس از ارمان ذمیمه
(3) باب سیعم در علم معاصر در معروفت حقوق والدین و ولاد
(4) باب چهارم در بیان معاملات با زوجات
(5) باب پنجم در معروفت ادب استعمال
(6) باب ششم در معروفت حقوق ممالک
(7) باب هفتم در معروفت جیزان
(8) باب هشتم در علم مجاسس و محاضر
(9) باب نهم از علم ادب ملک و در بیان علم حقوق رعایا بر ملک
(10) باب دهم در علم حقوق ملک بر رعایا
(11) باب یازدهم در بیان معروفت جواده نامه
(12) بابدوازدهم در بیان معروفت فرس نامه و بعضی از حیوانات
(13) باب سیزدهم در بیان معروفت فرسنامه
(14) باب چهاردهم در بیان معروفت پنیه نامه و غیره
(15) باب پانزدهم در علم تشریح اعضا
(16) باب شانزدهم در معروفت کلیات طبی
(17) باب هفدهم در بیاناسب سفر غزواته و يتعلق بها
(18) باب هجدهم در بیان علم فض
(19) باب نوزدهم در بیان معالجات طبی
(20) باب بیستم در بیان حمایت
(21) باب بست و رکم در بیان علم قربانادین متعلق معروفت ادریخه
(22) مفیده و مربوط به تریبیت حروف تهجی

Second Qism, in nineteen Bāb:

(1) باب اول در علم عدادات بر مذاهب اربعه
(2) باب درم در علم مفاکسات و تفاسیرات
(3) باب سیعم در معاملات
باب جهانم در معرفت عفر و شهادات و ماناسب بهذة

* السطورات

باب پنجهم در علم عقوبات و جنایات

باب ششم در علم فرایش و قسمت مواریس و ایجاد قواعد

* چند جهت نفس ست و غرب و قسمت و سه حساب

باب هفتم در علم ادباء الفاظی و متنقدات

باب هشتم در علم ملوك (صرفک) و تبادلات

باب نهم در علم معاصیر و دعائی

باب دهم در علم سجلات

باب یازدهم در علم فقیه

باب دوازدهم در علم اصول فقه

باب سیزدهم در علم لحیضی

باب چهاردهم در علم صيد و اصطاد و حمل و حرم من اکثر

* حیوانات

باب یازدهم در علم سنن و احکام

باب شانزدهم در علم آداب طعام

باب هفدهم در معریزت امور مباحثه

باب هجدهم در معرفت فواید مفتقره و لائیف مجامعه قبیه

باب نوزدهم در علم موعظه و نصایح

Maqālah III, fol. 789b.

First Qism, in twelve Bāb :-

(1) باب اول در علم تفسیر و حل الفاظ مشکلّات قرآنی

(2) باب دوم در علم قرآن سبیعه

(3) باب سوم در علم خواص ابراد فتحیه و ترجیه قصیدة برده

* و حزب البصر (و) سور و آيات

(4) باب چهارم در علم ادیعیة ماثورة و دعوات مشهورة

(5) باب پنجم در علم حدیث

(6) باب ششم در علم اصول حدیث

(7) باب هفتم در معرفت قواعد و اصطلاحات صوفیه

(8) باب هشتم در علم سلوك
باب نهم در علم توحید و مراتب مکاشفات
باب دهم در معرفت مشاهدات
باب یازدهم در معرفت مقامات و مراتب آن
بابدوازدهم در علم حقيقیت

Second Qism, in thirty-three Bāb:

باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
باب دوم در معرفت استخراج تقویم و شبکه نجومی
باب سوم در معرفت انحکام نجوم
باب چهارم در علم هنیدت
باب پنجم در علم اصطلاح و بیان صنعت آن
باب ششم در معرفت کره اتفاق
باب هفتم در معرفت اقایام سبعه
باب هشتم در علم صور کواکب
باب نهم در معرفت مسالک و میالک
باب دهم در علم تکسیر
باب یازدهم در علم آداب وقف
بابدوازدهم در علم حرف
باب سیزدهم در علم جغرافیا
بابچهاردهم در طلسمات
باب پانزدهم در علم نیروییات
باب شانزدهم در علم کیپیا
باب هفدهم در علم سیپیا
باب هجدهم در علم نقوش اسما و شرایط آن
باب نوزدهم در علم تستنگر کواکب
باب بستم در علم غرایم
باب بیست و یکم در علم رمل
باب بیست و دوم در علم حساب
باب بیست و سوم در علم مساحات وجر اتقال و بیان مبصراً

(sic)

باب بیست و چهارم در علم استفتا
باب بیست و پنجم در علم قیامت
No. 911.

foll. 400; lines 10; size 12½ × 8; 7½ × 5.

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindūs, in two volumes.

Author: Mirzā Khān ibn Fakhr-ud-Dīn Muḥammad میرزا خان ابن فخر الدين محمد.

In Rieu i, p. 62, where a copy of the work is noticed, the author is called Mirzā Muḥammad B. Fakhr-ud-Dīn Muḥammad.

Beginning:

الحمد لله رب العالمين ... اما بعد چنین گورد مست جاده

= هندیان الگ

We are told in the preface that the author wrote this work in 'Alamgir's reign at the request of Kūktūštāsh Khān (governor of Multān, who afterwards received the title of Khānjahān), for prince Muʿizz-ud-Dīn Jahāndār Shāh.

The work is divided into a Muqaddimah, seven Bāb and a Khātimah, as follows:

Khātimah: در علامت قیامت و احوال آخرت.
Written in careless Nastaʿlīq.
Not dated; apparently 19th century.
Muqaddimah on the Hindû system of writing.
Bāb I on prosody (باتکل).
Bāb II on rhyme (نک).
Bāb III on figures of speech (التكاز).
Bāb IV. on the theory of love (سفراز رس).
Bāb V. on music (ستگیت).
Bāb VI. on sexual science (کوک).
Bāb VII. on physiognomy (سامدرک).
Khātimah on idioms.

The present MS., comprising the first volume, ends with the first portion of the fifth Bāb, with the following words:

و تمام بندهان سه مانرّ باشد بدین شکل

No. 912.

foll. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth Bāb and the remaining part of the work.

Beginning:—

بدین شکل ... هشکاد و نمی مارنده تال بنور مصوره النم.

Both the volumes are written in beautiful bold Ta’liq.
Dated 27 Ramadān, a.h. 1211.
Scribe:  شرف علمی ساکی ماهره.

No. 913.

foll. 371; lines 23; size 14 × 7½; 9 × 5.

شاهر مصدق

SHĀHID-I-ŠĀDIQ.

A vast and somewhat rare encyclopedic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muhammad Šādiq bin Muḥammad Šāliḥ ul-İsfahānī ul-Āzādānī محمد صادق بن محمد صلیم الصفیانی الإصفهانی.

Beginning:—

الحمد لله تعالى و منه المبتدي و آله المنتمی الغ
A detailed account of the author has been given in connection with his historical work Šubh-i Šādiq, No. 471.

We learn from the preface to the present work that Šādiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpūr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five Bāb, subdivided into numerous Faṣl, and a Khātimah.

Contents:

Bāb I, treating of God, the Prophet, prophetship, saintship, faith, Islām, good and bad deeds, etc:

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیاست و اینچه بدایه مناسب بود on fol. 5ª, in 107 Faṣl:

- نقل اول در حمد و سپاس ازد تعالی
- نقل دوم در وجود صاحب جل و علا
- نقل سوم در توحید
- نقل چهلم در معروف حق تعالی
- نقل پنجم در مجتهده و افعال حق
- نقل ششم در تسبب و ذکر
- نقل هفتم در ذکر مناجات
- نقل هشتجم در دعا
- نقل نهم در فعّال رسول انت خداوند علیه و آله و رسل
- نقل دهم در علیه و رسل بر سرید الانام علیه و آله و رسل
- نقل پنجم در معارج
- نقل ششم در ماهیت خلفای راشدان
- نقل سیزدهم در درستی اهلبیت و مناقب ایشان
- نقل چهاردهم در ذکر صحابه و رعایی
- نقل پانزدهم در نبوت
- نقل شانزدهم در ولایت
- نقل هفدهم در مشاقات
- نقل هجدهم در کرامات
- نقل نوزدهم در اسلام و ایمان
فصل بسم الله الرحمن الرحيم

فصل بسم الله و هو بمثابة و الاختلافات أو

فصل بسم الله و سبب و ذكر رواج

فصل بسم و نصمه و ذكر مدعيا يوحيته نبمته

فصل بسم و القرآن فكر

فصل بسم و نتاج في العادة و ارتداد

فصل بسم و ششيم در بت بسببة

فصل بسم و هشيم در تفاسع

فصل بسم و ششيم در كيش هنر

فصل بسم و نهم في فسق

فصل سبب در نية و استغفار

فصل سبب و يم في نداء و اعتداء

فصل سبب و ذمم في شريعت و نكفل

فصل سبب و نصمه في نيث

فصل سبب و جلب في علم و عمل

فصل سبب و بجيم در جبرو اختبار

فصل سبب و ششيم در قضا و قدير

فصل سبب و هشيم در سعادت و شقات

فصل سبب و هشيم در عزو ذو

فصل سبب و نه مدر حسنات و سيات

فصل جلب در طاعة و عبادة

فصل جلب و يم في محا و تقوى

فصل جلب و دوم في طبارت

فصل جلب و نصمه في اذان

فصل جلب و جلب في نمذ

فصل جلب و بجيم در ريزه

فصل جلب و ششيم در زكية

فصل جلب و هشيم در حج
فصل چهل و هشتم در کعبه شریف
فصل چهل و نهم در قبیله
فصل پنجاه در معروف سمت تبله
فصل پنجاه و یکم در مسجد
فصل پنجاه و دوم در تصرف
فصل پنجاه و سوم در بکش و همساع
فصل پنجاه و چهارم در شیع و مرید
فصل پنجاه و پنجم در ریا
فصل پنجاه و ششم در مطالبت نفس
فصل پنجاه و هفتم در ریاضت
فصل پنجاه و هشتم در تجرد و تعلق
فصل پنجاه و نهم در تولک
فصل پنجاه و دهتم در قناعت
فصل شست و یکم در صبر
فصل شست و دوم در شکر
فصل شست و سوم در شکایت
فصل شست و چهارم در رضا و تسلیم
فصل شست و پنجم در اختلاص
فصل شست و ششم در رقیق
فصل شست و هفتم در ثبات و استقامة
فصل شست و هشتم در خوف
فصل شست و نهم در رجا
فصل هفتم در یاس
فصل هفتم و یکم در اعمال
فصل هفتم و دوم در اخلاق و تهدیب آن
فصل هفتم و سوم در عادات
فصل هفتم و چهارم در ادب
فصل هفتم و پنجم در انسار و هضم نفس
فصل هفتاد و ششم در حسی ظن
فصل هفتاد و هفتم در توافع
فصل هفتاد و هشتم در نجیة وسلام
فصل هفتاد نهم در تكر وعمب
فصل هشتادم در غير
فصل هشتاد و يکم در تفاخر
فصل هشتاد و دوم در مرج و فرم
فصل هشتاد و سوم در ذکر جميل
فصل هشتاد و چهارم در ذکر اخبار و اشوار
فصل هشتاد و پنجم در احسن
فصل هشتاد و ششم در مکافات و معجزات
فصل هشتاد و هفتم در عفو
فصل هشتاد و هشتم در شفاعت
فصل هشتاد و نهم در انتقام
فصل نودم در حلم
فصل نود و ریهم در چرم و حیاء
فصل نود و دوم در رحم
فصل نود و سوم در دوق و شدت
فصل نود و چهارم در مدارا و مؤسا
فصل نود و پنجم در غصب
فصل نود و ششم در حسد
فصل نود و هفتم در حرص
فصل نود و هشتم در طمع
فصل نود و نهم در استغنا
فصل سدم در درکرم و فضیلت آن
فصل سد و ریهم در قفوت و سرعت
فصل سد و دوم در منت
فصل سد و سوم در اخبار
فصل مقدم و چهارم در سوال
فصل مقدم و پنجم در هدیه
فصل مقدم و ششم در اسراف
فصل مقدم و هفتم در بخش

Bab II, treating of sovereignty, government, rules and precepts relating to administration:

باب دوم در بررسی و سلطنت و حکومت و آداب و متعلقات آن

فصل اول در جاه و همایش
فصل دوم در خلافت و امامت
فصل سوم در سلطنت
فصل چهارم در ذکر برخی از عظمتی ملک
فصل پنجم در علوم همیت
فصل ششم در حفظ ناموس سلطنت
فصل هفتم در حکم و نفاق آن
فصل هشتم در سیاست
فصل نهم در مهاباد
فصل دهم در اکا دی آی سلطان
فصل یازدهم در فوجیت
فصل دوازدهم در مشورت
فصل سیزدهم در تصمیم و تقدير
فصل چهاردهم در علم و حکم
فصل پانزدهم در عجلت و تلی
فصل شانزدهم در تجزیه
فصل هفدهم در عمل و درک
فصل هجدهم در عمل و نصب
فصل نوزدهم در وزارت و آداب آن
فصل بیست در عمل سلطانی و کتاب دیوان
فصل بیست و یکم در دیپلم و آداب
فصل بست و دوم در رسواين و كار ايشاني
فصل بست و سوم در رعايا و دهاقيين
فصل بست و جهارم در رزاعت
فصل بست و پنجيم در قضا و آداب آن
فصل بست و ششم در فتوی
فصل بست و هفتم در احتمال
فصل بست و هشتم در اقامت حدوت
فصل بست نهم در معاملات و خصومات
فصل سوم در شبوت
فصل سی و یکم در شهرات
فصل سی و دوم در قسم
فصل سی و سوم در علم
فصل سی و چهارم در ظلم
فصل سی و پنجم در قنل
فصل سی و ششم در نقصان و دیبت
فصل سی و هفتم در غارت و سپي
فصل سی و هشت در حبس
فصل سی و نهم در پارداي سلطان
فصل چهارم در تزتیب و ترتیب بارگاه
فصل چهارم و یکم در تاج و تخت
فصل چهارم و دوم در سر و خطبه
فصل چهارم و سوم در علم و رايت
فصل چهارم و چهارم در نویست
فصل چهارم و پنجيم در خاتم
فصل چهارم و ششم در خيمه
فصل چهارم و هفتم در فرش
فصل چهارم و هشتم در نشست سلطان با علما و ندما
فصل چهارم و نهم در عجیبت سلطان و آداب آن
فصل پنجم در آداب ندبی
فصل پنجم و یکم در رگوب و نژول
فصل پنجم و دوم در لشکر کشیدن و سفر کرد
فصل پنجم و سوم در عمل و جنگ و آداب آن
فصل پنجم و چهارم در درغ و سلاح
فصل پنجم پنجم در جهاد و شهادت
فصل پنجم و ششم در شجاعت و جدی
فصل پنجم و هفتم در هزیمت و رفیع
فصل پنجم و هشتم در ذکر بعضی از بداع معارف
فصل پنجم و نهم در ذکر برخی از تدیبرات
فصل ششم در کمیت و کمیت سیاه
فصل ششم و یکم در صفات سالار سیاه
فصل ششم و دوم در تریپ و تجیب سیاه
فصل ششم و سوم در مرسوم داشن به سیاه
فصل ششم و چهارم در داشتن سیاه و حفظ ایشان
فصل ششم و پنجم در نگهداریت مراتب سیاه و رعیت
فصل ششم و ششم در اسم و لقب
فصل ششم و هفتم در خدمت
فصل ششم و هشتم در تریپ حشمت و خدمت
فصل نهم و نهم در رعایت تربیت یافتهان
فصل هفتمد در رعایت حقوق خدمت
فصل هفتم در طاعت ولاه
فصل هفتم و دوم در ادامه حقوق نعمت
فصل هفتم و سوم در بیگی کفزان نعمت
فصل هفتم و چهارم در رفوا
فصل هفتم و پنجم در غدر
فصل هفتم و ششم در ابدای و ارادت
فصل هفتم و هفتم در ذکر خواجی سرا
Bāb III, on reason, knowledge, efficiency and deficiency:

باب سوم در عقل و علم و عيب و هنر و انچه مناسب است بدين

on fol. 116a, in 80 ۸۰م: —

فصل اول ذ در عقل و انچه
فصل دوم در جاذوی
فصل سوم در حمق
فصل چهارم در ذکر و نهم
فصل پنجم در مکرو و حیله
فصل ششم در علم و حکمت
فصل هفتم در فضیلت علم
فصل هشتم در آداب علماء
فصل نهم در فضیلت علماء
فصل دهم در طلب علم و آداب آن
فصل یازدهم در درس و مذاکره
فصل بیست و اول در تذکر و نسبت
فصل بیست و دوم در خطا و عواقب
فصل چهاردهم در حقیقت و برخای
فصل پانزدهم در سوال
فصل شانزدهم در جواب
فصل هفدهم در تصنیف و تالیف
فصل آیندهم در اسول و اجوبة
فصل نوزدهم در ذکر عالم و جاهل
فصل بیست در جهاب و تکوهش
فصل بیست و یکم در عیب و هنر
فصل بست و دوم در عیب جویی و عیب یبوشی
فصل بست و سوم در کلام و سکوت
فصل بست و چهارم در فضیلت سپشی
فصل بست و پنجم در فضیلت و بلاغت
فصل بست و ششم در ادب سپش گفتی
فصل بست و هفتم در اسرار و کتابان آن

فصل بست و هفتم در مدقق
فصل بست و نهم در قول و فعل
فصل سیم در کذب
فصل سی و یکم در عید و رفاه
فصل سی و دوم در نیمیت و اقدام
فصل سی و سوم در نیمیت
فصل سی و چهارم در یکم
فصل سی و پنجم در نیمیت و غمز
فصل و ششم در مزاح و مطالبه
فصل سی و هفتم در روض و نصیحت
فصل سی و هفتم در ذکر خلیف و واعظ
فصل سی و نهم در صورت بعضی از خطب
فصل چهلم در صورت بعضی از رسائل
فصل چهلم در خط و کتابت
فصل چهلم و دوم در دواز و قلم
فصل چهلم و سوم در رسائل و مکاتیب
فصل چهلم و چهارم در یکم
فصل چهلم و پنجم در ملاک شعر
فصل چهلم و ششم در معما
فصل چهلم هفتم در علم عریض
فصل چهلم و هفتم در علم قوافی
فصل چهلم و نهم در چهلم و نهم
فصل پنجم در لغت
فصل پنجم در کتاب و قرآن
فصل پنجم و سوم در تفسیر
فصل پنجم و چهارم در حدیث
فصل بنجاة و بنجيف در دعوات
فصل بنجاة و بنجيف در خلاف
فصل بنجاة و بنجيف در إسلام
فصل بنجاة و بنجيف در طب
فصل بنجاة و نهج در مفصل و عالم
فصل شمص در بينار
فصل شمص و يكم در عادات
فصل شمص و نهم در علم حروف
فصل شمص و نهم در علم غريب
فصل شمص و جهاد در علم دم و دهم
فصل شمص و بنجيف در علم رمل
فصل شمص و نهم در تطوير تفاوت
فصل شمص و بنجيف در علم شائه
فصل شمص و بنجيف در كهانه
فصل شمص و نهم در تعبير
فصل هفتاد در خواص و بيدار
فصل هفتاد و يكم در هيكات و نجوم
فصل هفتاد و نهم در استرالب
فصل هفتاد و نهم در بعضي از مسائل نجوم
فصل هفتاد و جهاد در بر خشي از احكام
فصل هفتاد و بنجيف در علم حساب
فصل هفتاد و نهم در مساحت
فصل هفتاد و بنجيف در سياق و استيقان
فصل هفتاد و نهم در علم انساب
فصل هفتاد و نهم در علم الخبر

The seventy-ninth Faṣl on history forms a very valuable and
interesting chronological compendium of prominent events. The
births, deaths and incidents connected with the lives of Muḥammad
and his companions, the Imāms, kings, eminent authors, poets, saints
and other distinguished personages, are given under each year in
vol. ix.

L
فصل هشتادم در امثال

باب چهارم در عشق و محبت و عادات و نفر و غني و عيش و غم و لهو، و لعب و سعي و سفر و انشه باین لائق بود

فصل اول در عشق
فصل دوم در شوق و نیرق
فصل سوم در هجره و رحل
فصل چهارم در انس و محتشمت
فصل پنجم در شهرت و حمول
فصل ششم در مجالس و مجنست
فصل هفتم در زیرات
فصل هشتم در تقدیم و تأکید و آداب نشسته در مجالس
فصل نهم در درستی و نشتایی
فصل دهم در دشمنی و عداوت
فصل یازدهم در شامت و نجاج
فصلدوازدهم در نقر
فصل سیزدهم در غنی
فصل چهاردهم در نوهوش مال
فصل بانزدهم در جمع مال
فصل شانزدهم در زر و سیم
فصل هفدهم در جواهر
فصل هجدهم در نقد و نسیه
فصل نوزدهم در قرض
فصل بسیم در امانت و خیانت
فصل بست و زیم در زردی
فصل بست و دوم در سعی
فصل بست و سوم در کسل
فصل بست و چهارم در شغل و فراغ
فصل بست و پنجم در سفر
فصل بست و ششم در راه رفته
فصل بست و هفتم در دوخت و غربت
فصل بست و هشتم در تجارت و آداب آن
فصل بست و نهم در ربووا
فصل سی و چهارم در کیل و میزان
فصل سی و یکم در کسب و صناعت
فصل سی و دوم در نقلیات
فصل سی و سوم در جوالهی
فصل سی و چهارم در ربع و طلب آن
فصل سی و پنجم در حالل و حرام
فصل سی و ششم در سیری و گیشگی
فصل سی و هفتم در قلمت و کثرت اکل
فصل سی و هشتم در آداب طعام خوردن
فصل سی و نهم در طعام دادی و نضیلت آن
فصل چهل در آداب سفره کشیدن
فصل چهل و یکم در غیافت
فصل چهل و دوم در بستگی بر طعام
فصل چهل و سوم در اولان طعام
فصل چهل و چهارم در طبیعی
فصل چهل و پنجم در قعط و غلا
فصل چهل و ششم در لباس
فصل چهل و هفتم در خلعست دادی
فصل چهل و هشتم در رنگ
فصل چهل و نهم در بوی
فصل پنجاهم در عیش و طرب
The sixty-second Faql on Chess contains several problems illustrated by diagrams.

Bāb V, Universe, time, life, death, sphere, elements, nature, etc.
فصل الأول: في عالم و حوادثه
- فصل دروم دردنيا و أخرى
- فصل سوم درنحوش دنيا و طالب آن
- فصل جهارم در تركي دنيا
- فصل پنجم در حوالاً و انقلاب دنيا
- فصل ششم در زمان
- فصل هفتم در نصر
- فصل هشتم در أيام و ليالي
- فصل نهم در صلح و شفق
- فصل حتم در رسال و ماه
- فصل يازدهم در عمر
- فصل دوازدهم در غزيمت دانستن عمر
- فصل سیزدهم در غفلت
- فصل پانزدهم در محساس
- فصل هفدهم در روح و جسم
- فصل ایندهم در حبات و موت
- فصل نوزدهم در ريا
- فصل بست در جدارة
- فصل بست و يكم در كافي
- فصل بست و دوم در قبر
- فصل بست و سوم در میراث
- فصل بست و جهارم در مرثيه
- فصل بست و پنجم در حشر و نشر
- فصل بست و ششم در محساسه و ثواب و عقاب
- فصل بست و هفتم در بهشت
- فصل بست و هشتم در اعارف
- فصل بست و نهم در دورخ
فصل سیم در اتالک
• فصل سیم در کواکب
• فصل سیم در ابعاد اجزار
• فصل سیم در هیئت‌ها فلک و عناصر
• فصل سیم در جهاد در آتش
• فصل سیم در پنجم در باد
• فصل سیم در ششم در آب
• فصل سیم در هفتم در خاک
• فصل سیم در هشتم در نباتات
• فصل سیم در نهم در ریاغین
• فصل چهل در اثرار
• فصل چهل و یکم در ابرو برف و باران
• فصل چهل و دوم در قوه و برق
• فصل چهل و سوم در شهاب
• فصل چهل و چهارم در قوس قزح
• فصل چهل و پنجم در عيون و انفجار آن
• فصل چهل و ششم در آبز
• فصل چهل و هفتم در انبار
• فصل چهل و هشتم در بحار
• فصل چهل و نهم در سفینه
• فصل پنجاه در جبال
• فصل پنجاه و یکم در هیئت زمین و تقسیم آن پاتالبم

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll. 281ᵃ⁻³⁰⁵ᵇ.
فصل بنغاته وشمام در حمام
فصل بنغاته هفتم در مدرسه و خانقاه
فصل بنغاته و هشتم در قلعه
فصل بنغاته و نهم در ملایکه
فصل ششم در جیب و شیاطین
فصل شصت و ریم در حیوانات
فصل شصت و روم در انسان
فصل شصت و سوم در یاجرچ و یاجوچ
فصل شصت و چهارم در قلب
فصل شصت و پنجم در حواس
فصل شصت و ششم در طول و قصر
فصل شصت و هفتم در قوت و ضعف
فصل شصت و هشتم در حس و جمال
فصل شصت و نهم در عروض و سیرت
فصل هفتاد در قبیح
فصل هفتاد و زیم در علم فراست
فصل هفتاد و دوم در اختلاج
فصل هفتاد و سوم در عطسه
فصل هفتاد و چهارم در ناخذ جاید
فصل هفتاد و پنجم در نسب و حسب
فصل هفتاد و ششم در توالد و تناسل
فصل هفتاد و هفتم در حقوق والدین
فصل هفتاد و هشتم در اولاد
فصل هفتاد و نهم در اخوان و اقربا
فصل هشتاد در تزویه و مناذره
فصل هشتاد و زیم در غربت
فصل هشتاد و دوم در عقت و عصمت
فصل هشتاد و سوم در شهوت
Khātimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order:

A table of contents is given at the end of the preface, occupying foll. 2a–5b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart’s Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najib ‘Ali Khan, alias Sayyid Husayn ul-Hasani, bears a colophon in which the scribe says that he completed the transcription at Shāhjahānābād in the garden of Shā’istah Khān on Wednesday, 16 Dulqa’d, a.h. 1138, the eighth year of Mahammad Shāh’s reign—

[Amir-ul-Umarā Shā‘istāh Khān, with his original name Abū Tālib, or Mirzā Murād, was the son of Ważir Aṣaf Khān, and grandson of Nūrjahān’s father I’timād-ud-Daulah. He was appointed Ważir by the emperor Shāh Jāhān. In 1047 = a.d. 1638 he was appointed governor of Berar, and in a.h. 1062 = a.d. 1652 to the important command of Gujarāt. He became governor of the Deccan in a.h. 1069 = a.d. 1659, and of Bengal in a.h. 1077 = a.d. 1666. He died in a.h. 1105 = a.d. 1694. The remnants of his tomb and his garden are still to be seen at Ağrah on the banks of the Jamnā.]
On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS. through Mirzâ Murâd 'Ali and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

foll. 267; lines 21; size 7½ × 6; 7½ × 4.

عقول عشرة

'UQÛL-Ì 'ASHRAH.

A compendium of science.

Author: Muḥammad Barârî Ummi ibn Muḥammad Jamshîd bin Jabbârî Khân ibn Majnûn Khân Qâqshâl: محمد براري امی ابن جمشید بن جباری خان ابن مجندین خان قاقشال

Beginning:

حمدی که لیق درگاه کبریا باشد قدرت انسان نیست که تواند بچا آورد "الع

In the preface the author says that he wrote this work in a.h. 1084 = a.d. 1673 for the use and information of his friends. He incidentally mentions on fol. 184a that in the reign of Shâh Jahân, a.h. 1047 = a.d. 1637, he was present in an assembly at کوره, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there. Later on, fol. 266a, he says that once he visited the tomb of Sultân Husayn Sharqi at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل معقل with numerous subdivisions کیست فرامست - قسم. The main divisions are:

1. The celestial globe (در بیان کردن اطلاع), on fol. 4b, in sixteen فرامست, nine فرامست and two کیست.
II. The Astrolabe (در استر لاب)، on fol. 56b, in six and three fragments.

III. The Geomancy (در رمل)، on fol. 64b, in nine and five fragments.

IV. The terrestrial globe (در كورة زمين و انجه بهدو مناسب)، on fol. 75a, in thirty-seven fragments.

The twenty-second fragment, fol. 146a, contains short notices of eminent saints; the twenty-third, fol. 151b, a most important section, deals with eminent authors and their compositions.

V. Medicine (در علم طب)، on fol. 193b, in sixteen, twenty, and ten fragments.

VI. Mountains (در جبال)، on fol. 233b, in two fragments.

VII. Minerals, vegetables and animals (در معنيديات)، on fol. 239b, in six and six fragments.

VIII. Seas (در بحار)، on fol. 257a, in two fragments.

IX. Creations, inventions, wonders (در وضع و اختراع)، on fol. 261b, in three fragments.

The tenth, on Time and space (در زمان و مكان)، is wanting, and the MS. ends after the ninth fragment with the following versified chronogram expressing the date of completion of the work:

A full table of contents is given at the beginning, foll. 2a-4b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, i, p. 43.

Written in a careless Ta'liq.

Apparently 18th century.

A seal, dated A.H. 1277, and bearing the inscription بر اعوادی دین شد مظفر حسین, is found in some places.

Emendations are occasionally found on the margins.
RASHḤĀT-UL FUNŪN.

An encyclopædia of sciences.

Author: Amin-ud-Din Khān bin Sayyid Abul Makārim bin Sayyid Amīr Khān Husaynī ul-Harawī

Beginning:

سياس بقيس آن معبد مطلق و آن مسجد بحق را جل ورمس

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chronogram on fol. 2a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen Rashḥāt enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents:

Rashḥah I. Exegesis of the Qurān, fol. 2a.
Rashḥah II. Traditional sayings, fol. 3b.
Rashḥah III. Fundamental principles of faith, fol. 5a.
Rashḥah IV. Scholastic Theology, fol. 5b.
Rashḥah V. Fundamental principles of the law, fol. 7b.
Rashḥah VI. Law, fol. 8b.
Rashḥah VII. Doctrines of Sūfism, fol. 10a.
Rashḥah VIII. Science and its branches, fol. 14a.
Rashḥah IX. Medicine, fol. 18a.
Rashḥah X. Practical Philosophy, fol. 26a.
Rashḥah XI. Syntax, fol. 34b.
Rashḥah XII. Flexion, fol. 37a.
Rashḥah XIII. Rhetoric, fol. 37b.
Rashḥah XIV. Eloquence, fol. 40a.
Rashḥah XV. Ornaments of speech, fol. 41a.
Rashḥah XVI. History, fol. 41b.
The sixteenth or the last Rashfhah is an abridgment of universal history. It begins with Ḵᵛḏār, and is brought down to the death of Aurangzīb.

Written in ordinary Ta’liq.
Dated Pūnāh, Rabi’ II. a.h. 1273.
Scribe: Սև Ահմեդ Աբի Սև Հճբեբ Ալլահ.

No. 916.

foll. 143; lines 17; size $8\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

MUKHTASAR-I MUFİD.

A short general compendium of science.

Author: Sayyid Muḩammad Aslam Bangâlī Pandwâ’i

اسلام بنگالی باقاوی

Beginning:

سبحان‌الله حکمت بالغه خالق ارض و سموات بمرتبه شامل الیم

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Gulam ‘Ali from the works of Alâ-ud-Din Abû ‘Ali Qûshjî, Hamd Ullah Mustaui Qazwînî, Tûsî, Muhammad Barârî, Maşlih-ud-Din Lüri, and others. The date of composition of the work, a.h. 1201 = a.d. 1787, is expressed by a versified chronogram at the end. The work is divided into a Maṭlab and twenty Fâ’idah as follows.
No. 917.

foll. 75; lines 12; size 8 x 5½; 6 x 3½.

Farmān-i Ja‘farī.

A tract on logic, theology, natural philosophy, etc.

Beginning:—

* نکلی طور عقل فلسفه آفرین و مصاحباً ایمن فهم حقیقت گزین

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwāb Mirzā Ja‘far Ali Khān. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three Juz and a Khātimah, with numerous subdivisions enumerated in the beginning of the work.

The three Juz treat respectively of logic, natural philosophy and metaphysics.

Written in fair Ta‘liq.

Dated 10 Muḥarram, A.H. 1258.

Scribe: Eshaq Gol.
No. 918.

pp. 529 (foll. 264); lines 21; size 12 x 8½; 9 x 61.

QAWĀ'ID-UL-MAŞDARĪN.

A modern, but useful and interesting work of a heterogenous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Aḥmad Ullah bin Muḥammad Wāḥid bin Shaykh Imām Qurayshi

Beginning:

سنیش حکیمی که در ادراك فنون حکمت حضرت دور بین حکمای

In the preface the author tells us that he wrote this work in a.h. 1261 = a.d. 1845 to make his son fully conversant with the intricacies of Persian grammar:

جمع اقاعد حروف و قواعد تركيب معنایي و مصادر و اشعار و لغات

تجکیل و غیر تجکیل و غيره فناود به تحصیل آید

The work is divided into twenty sections, called Bayān, as follows:

1. p. 5 در چگونگی زبان فارسی و عامت تركیبات صیغه و ضمیرها و غیره.
2. p. 13 در حروف مفردات و اعواب و املا و تبديلات حروف تهجی و مصادر.
3. p. 43 در بخت حروف مركبات و اسماء سابقات و جمع و ظرف و قابل

و مفعول و جناد الفاظ که معنی گوناگون بیدا نمی‌باشد و حروف ضمیر ذی
روح و غير ذی روح و تفسیر اسماء و ترمیم و مشبه و مشبه به
و اقسام اضافت و تشیب و استعاره و الفاظ تجکیل و سمجع و مقلوب
و مصابل لفظی و معنی و اقسام نظام و کیفیت آن

4. p. 69 در مصادر بارصی معمه صیغه و ضمیرها از الف ممدوه.

نا باید مثلا تجکیلی

*
5. p. 113
در إسماة أعضاي الإنسان: إزهار نمط آباد، و فارسي و هندي.

6. p. 117
ور فارسي و هندي

7. p. 121
در إسماة ادوات مفردة كه تعدل مراحل إنسان ضرور إست

8. p. 126
در إسماة ادوات مركبة و إجزاءي معدني و خواص الادوات

9. p. 130
در إسماة آلات و افراس كه بكار طباث و جراحات دركار إست

* وبعضي طرقات ضروري

10. p. 132
در إسماة آثار و فواكه و أمثال و ترزا و بعثيات و حيوانات و أطعيات.

* كه در خورش إنسان مخصوس إست

11. p. 142
در إسماة أنساب و اكتساب إنسان و حرف ص ف حيوان كه برين.

* عربي طابر و ماعي و ساين و زاخف باشد

12. p. 159
در إسماة بلاد و مقامات و أغوار و روادها

13. p. 175
در إسماة نغمات و سلاغين و حكا و خوانات و برومان.

* و زنات و سور و زوغ القاف سلف معه حقيقات آنها

14. p. 200
در إسماة تلبسات و بارحه و سلالات و سازه كه بكاز مطران.

* و سرود خوانات مي آين

15. p. 210
در إسماة سي و نين بارند و دوادرة مقم و شش آواره موسيقى.

* و فت خط جام و شته كن كمح و نترونس و ثري و هفت طام سيماب و فت أنشدوده بسياين و فت الوان با فت ستارة و هرت فت آراث و تزا و تزور و نه حوارات و هفت قلم كتابات و اربع عناصر و خواص

* خمسه و دعات مه شه و شه جيت أزكني

16. p. 214
در إسماة هشت بيشت و هفت جسه و فت دوزن و الوان.

* كناغون و دوادرة مه شمس معه بروج آسام و ماه قمر و هفت اقليم

17. p. 221
در تركيب نوشتن حساب جمال و حروف إبجد و اوروان إجناس.

* و ادويه و مه وشور إعداد معه كوايف أفن

18. p. 227
در قواعد و إسماة بحور عروض كه براي نظام ضرور إست و تركيب.

* تقطيع كرد معه قانونه و رديف
The MS. breaks off abruptly at the beginning of the last section with the word بستَان under the letter ب. Written in fair Ta‘liq.
19th century.

No. 919.

foll. 105; lines 15; size 9½ x 6; 6½ x 3½.

A fragment of a work of an encyclopaedic nature.
The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading:

المثنوینات جُنُد لُغات فُلُوئات و مُعْتَرَتُب و خَاصیة آن از اعمال جوهریان

و اطعام حذف متدان و ارد بش است انغ

The subjects treated in this copy are:

Mineralogy, fol. 1a; prosody and rhyme, fol. 28b; female beauties, fol. 61b; human bodies, fol. 81a; description of horses, camels, weapons, places, etc., fol. 93a; meanings of detached letters; fol. 98b; compound letters, fol. 100a.

Neither the author’s name, nor the title of the work could be ascertained. On foll. 39a-61b the author reproduces the treatise on rhyme by ‘Atā Ullah bin Maḥmūd ul-Ḥusaynī (d. A.H. 929 = A.D. 1523) who extracted it from the Maqṣa‘a, or last section of his exhaustive work on the art of poetry, entitled تکمیل الصناعة. It is therefore evident that the present work was written after the death of ‘Atā Ullah.

Written in ordinary Nasta‘liq.
Not dated; 19th century.
ETHICS, POLITICS, PHILOSOPHY.

No. 920.
fol. 26; lines 15; size 9\(\frac{1}{2}\) x 6; 5\(\frac{1}{4}\) x 2\(\frac{3}{4}\).

Tārijmah-i Bānāt Suʿād.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmā’s (d. A.H. 41 = A.D. 661) famous Qasidah in praise of the Prophet.
Translator: Muḥammad Ja'far
Beginning:

نقل كردة أند روات ثقات كه كعب وأبيه هو در بسر زهير بن أبي

سلمى مزني از مقام خویش بیرین آمد که

The work begins at once with an account of the circumstances which led to Zuhayr’s conversion to Islām and his composition of the Qasidah. The first Arabic Bayt begins thus on fol. 4a.

بانت سعادت قلابی اليوم منبول الم ابتدآ كرذ يسبح فراق و عشق تا

مسباني و شفقت طلب نمايد از حضرت نبويه الغ

In the concluding lines it is said that Muḥammad Ja'far translated this Qasidah by order of Shāh Muḥammad ul-Ja'fari.
Written in ordinary Indian Ta'liq.
Not dated: 19th century.

No. 921.
fol. 83; lines 15; size 9\(\frac{1}{2}\) x 6; 7 x 4.

Sharḥ Qasidah-i Ḥimyarīyah.

A Persian paraphrase and explanation of Sayyid Ismā'īl bin Muḥammad bin Zayd bin Rabī'at ul-Ḥimyari’s (d. A.H. 179 or 171 = A.D. 795 or 787) famous Qasidah, also called Qasidah Ḥimyarīyah, composed in praise of the Prophet and his family.

VOL. IX.
Beginning:—

For the Arabic original see Loth. Arabic Catalogue, No. 371, xii. The translator’s name is not given. The commentary begins thus on fol. 7b:—

The commentary is preceded by a biographical sketch of Sayyid Ismā‘īl with an account of the incidents connected with his interview with Ja‘far Ṣādiq, the sixth Imām of the Shi‘ah.

Written in careless Ta‘liq.
Dated 28 Ramadān, A.H. 1253.
Scribe: Sīd al-bi‘r Būsh.

The seals of Nawwāb Sayyid Vilāyat ‘Ali Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 922.

toll. 109; lines 17; size $8\frac{1}{2} \times 5; 5\frac{1}{2} \times 2\frac{1}{2}$.

شرح تقسيم برداء

SHARH-I QAṢĪDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Din Abū ‘Abd Allah Muhammad bin Sa‘īd Būshir‘is (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qaṣīdah in praise of the Prophet, entitled Burdah برداء.

Commentator: Gādanfar bin Ja‘far Husaynī.

Beginning:

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Aumer, Arab. Catalogue, p. 234; G. Fligel i, p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Hāj. Khal. iv, p. 523; etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-
tion; French translation by De Saéy in Garcin de Tassy's Exposition de la foi Musulmane, pp. 127-148.

For other Persian commentaries on Burdah see Ethé, India Office Lib. Catalogue, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol. 3\(^b\) with the first Bayt of the Qaṣīdah. Each Bayt is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word ممتحن. The Arabic text is written in red.

Written in good Nasta’liq.

Dated 28 Šafar, year not given; apparently 17th century. The original folios are placed in new margins

Scribe: محمد قاسم.

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No. 923.
fol. 168; lines 17; size 8\(\frac{1}{2}\) x 4\(\frac{3}{4}\) : 5\(\frac{1}{2}\) x 2\(\frac{1}{4}\).

شروح تصيدة بردة

SHARḤ-I QAṢĪDAH-I BURDĀH.

A detailed, but anonymous, Persian commentary on Būṣiri’s Qaṣīdāh.

The work begins at once with the commentary on the first Arabic Bayt thus:

اَسْمَ تَذَكَّرُ جَيْرَانَ اللَّغَةِ الْجَوْهُرَ - التذكّرِ ذِي أَوْرَقِ الْجَيْرَانِ هَمَاسِه

الجِيْرَانِ جَمِيعُ ذِيْ خَدَارْنَدِ سَلِمْ دَرْخَتْ أَسْتَدْرَابِيْهِ يَا أَسْمَ مَوْطِعِ الْغَلَامِ

The arrangement is that each Bayt of the Arabic original is immediately followed by meanings of its detached words, introduced by the word اللغة الْجَوْهُر; then follows a grammatical explanation, called التَّصَرِيفِ، then a syntactical explanation, called التَّحْمِيلِ، then a paraphrase, introduced by the word مَيْوَدِ، then a detailed mystical explanation of the Bayt, called للَّكَاتِ، and finally a general summing up, termed التَّحَكَّمِ.

Written in minute Nasta’liq, with occasional marginal notes.
Not dated; 18th century.
No. 924.


**SHARḤ-I QAṢĪDΑH-I BURDAH.**

Another Persian commentary on Būṣīrī’s Qaṣīdah.

Commentator: Niẓām-ud-Din ibn Muḥammad Rustum bin 'Abd ullah ul-Khujandi ul-Aminābādī

Beginning:

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian.

The author quotes verses from several poets, the latest of whom is ‘Urfī who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic Bayts are given first, and finally the substance.

Written in fair Ta’liq.

Not dated; 19th century.

Scribe: خبر الله

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No. 925.

foll. 44; lines 21; size 9 1/4 × 6; 7 3/4 × 4.

**SHARḤ-I QAṢĪDΑH-I BURDAH.**

Another Persian commentary on Būṣīrī’s Qaṣīdah.

Beginning:

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold Naskh, is followed by an elaborate grammatical and syntactical explanation which is some-
times followed by a short paraphrase. There is a lacuna on fol. 40a indicated by the following note:

Written in ordinary Indian Ta'liq, with occasional marginal notes.

Dated 3 Jumâdâ I, A.H. 1205.

Scribe: محمد.

No. 926.

foll. 112; lines 19; size 7½ × 4½; 6½ × 3.

شرح قسيمة بردة

SHARH-I QASIDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûsîrî's Qasidah-i Burdah.

The MS. opens abruptly thus:

المنفسل ممسقم ....... و سنام كوناكون ....... از كله

خمول احرام جلال بسته متوجه دركه النفس

The commentary opens on fol. 12b with the first Bayt of the Arabic, thus:

أمس تذكر جهان بدني سلم النفس التذكر ياد كردان و ياد أوردين جار

همسائه جهوان جمع شين در صاحب سلم النفس

Each Arabic Bayt is followed by meanings and explanation of detached words, introduced by the word المفردات; then follows the grammatical and syntactical explanation, introduced by the word التركيب, and finally a general summing up, حامل الفعوى.

The MS. breaks off in the middle of the ترکیب of the Arabic Bayt معاسبه: هم الجبال فسل عنهم مصداتهم

و قال احتمال شدايد است و عدم تأثر افعال وايضا خصال در

The MS. is damaged and pasted over with patches throughout. Written in ordinary Nasta'liq.

Not dated; 18th century.
No. 927.

foll. 356; lines 19; size 94 × 64; 64 × 4.

شرح ديوان علي

SHARH-I DĪWĀN-I 'ALĪ.

A Persian commentary upon the Arabic Diwān of 'Ali bin Abū Tālib.

Commentator: Ḥusayn bin Mu'in-ud-Din. ul-Maybuḍi: حسن بن معين الدين الميبدى.

Beginning:

سيّس سعادت أسّس و شكر عبادات أسّس معبدى را ك اعلام نبّوت

ولديس ألغ

Husayn Maybuḍi, who adopted the poetical nom de plume Manṭiqi, was born, according to Sâm Mirzâ's Tuhfah-i Sâmi, in Maybuḍ, a village in Yazdajird. [The correct reading is Maybud, and not Maybid or Maybud as generally accepted by modern writers. The author of the Ansâb (Gibb Memorial Series Edition, fol. 547b) gives the following particulars of the place: بنقل الميم و سكون اليم المفتوحة بائنين من تحقتها و جم اليم الموحدة و في آخرها الدال المعجمة ... وهو بلدة بنو حم، امتدّت من كبر امتداد قريّة من برد جرد ... الم.] He studied philosophy in Shirāz under Dawâni, that is to say, the celebrated philosopher Muhammad bin As'ad Dawâni, who was born, a.h. 830 = a.d. 1426 and died a.h. 908 = a.d. 1502 (see Habib-us-Siyar vol. iii, juz 4, p. 111). Ḥusayn was a well reputed scholar of his time, and, according to Yahyâ Qazwini's Lubûb-ut-Tawârikh (see No. 469), was put to death, a.h. 910 = a.d. 1504, at Yazd, by the order of Shâh Ismâ'îl Šafawi (a.h. 907–930 = a.d. 1502–1524). The author of the Riyâd-ul-'Ulamâ says that Husayn died in a.h. 912 = a.d. 1506. See also Raudât-ul-Jannât, p. 258. Some others place Husayn's death in a.h. 904 = a.d. 1498, which seems improbable. See also Habib-us-Siyar, vol iii, juz 4, p. 112. A collection of Husayn's letters is noticed in Krafft, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj. Khal., vol. ii, p. 499 and vi, p. 474. His philosophical treatise جامع كيثي فما is noticed in Rieu ii, p. 812.

For the Arabic Diwān of 'Ali, with its full title انوار العقول من كلام وصي الرسول see the Arab. Cat. of the British Museum;
p. 276; G. Flügel i, pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same Diwân, by Mustaqimzâdah Sa'd-ud-Din bin Sulaymân, was printed in Bûlåq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of Sûfis and philosophers, divided into seven sections, called فتاية or كتاليا. The seven sections are as follows:—

**Fâtîhah I.**, on the true path followed by the elect, fol. 3\(\text{b}\):
* فائحة أولى در بیان زاد راست که مسلک اعیان است *

**Fâtîhah II.**, on the essence of God, fol. 13\(\text{b}\):
* فائحة ثانیه در ذات خدا تقدس و تعالی *

**Fâtîhah III.**, on the names and attributes of God, fol. 21\(\text{b}\):
* فائحة ثالثة در اسماء وصفات *

**Fâtîhah IV.**, on "the greater man" or the macrocosm, fol. 30\(\text{a}\):
* فائحة رابعه در انسان‌های بزرگ *

**Fâtîhah V.**, on "the lesser man" or the microcosm, fol. 46\(\text{b}\):
* فائحة خامسه در انسان‌های کوچک *

**Fâtîhah VI.**, on prophecy and saintship, fol. 69\(\text{a}\):
* فائحة سادسه در نبوت و ولایت *

**Fâtîhah VII.**, on the virtues and prerogatives of 'Ali, and the history of his life, fol. 77\(\text{a}\). A commentary on this seventh Fâtîhah, by Gûlâm Hûsayn bin Hîdâyat 'Ali Khân Tabâtâbâ'î is noticed under No. 1319. Beginning of 'Ali's Diwân and the commentary, on fol. 99\(\text{a}\):

بَوهوُم آدم و الاَّم حوْوا

مقسم تعريف اشارة است به تعيين و تميز معنى در ذهني سامع و حوف که

نورد سبويه ام و نورد خليل مجموع همراه و لاَم است *

In the conclusion the commentator says that he completed the work in Safar, A.H. 890, the year 406 of the Jalâlî era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

شَرَح = شَ (i.e. the commentator Maybudi)

شُیطَم سمعي الدین ابن عربی = مَع
(i.e. Māḥmūd Shābistārī, the author of the Gulshan-i Rāz).

For other copies of the commentary see Rieu i, pp. 19 and 20; Ethé, Ind. Office Lib. Cat. Nos. 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.
Dated 22 Rabī‘ I, a.h. 928.

No. 928.

foll. 392; lines 19; size 10 × 6½; 7 × 4

The same.

Another copy of Husayn Maybūdī’s commentary upon the Diwān of ‘Ali, beginning as above:

- سیاس سعادت أساس الخ

Fāṭihah I on fol. 3b; II on fol. 15a; I II on fol. 23a; IV on fol. 31b; V on fol. 48a; VI on fol. 59a; VII on fol. 77b.
The commentary with the text begins on fol. 98b.
The text is written in red.
Written in good Naskh, with copious marginal notes.
Not dated; 16th century.
The MS. is in a damaged condition and the paper is getting brittle.

No. 929.

foll. 246; lines 20; size 9½ × 6½; 7 × 4½

The same.

Another copy of Husayn Maybūdī’s commentary upon ‘Ali bin Abū Tālib’s Diwān, beginning as usual.
The commentary begins on fol. 69b.
Written in ordinary Naskh. Occasional notes on the margins.
The MS. ends with a Farmān by Sultān Husayn Mirzā prohibiting beard shaving, written by ‘Abd-ul-Wāsī‘.
Beginning:

چون طرخ مشکین احیاس سنت زئنت عذار روزگار دولت ماگشته

- الخ
Written in fair Nastāliq.
Folios are mounted on new margins.
Not dated; 17th century.
The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 930.
foll. 275; lines 25; size 8½ × 5; 6½ × 3.
The same.
Another copy, with the usual beginning. The commentary begins on fol. 73a.
Written in a learned Nasta'liq slightly inclined to Naskh.
Foll. 1–22 are written in clear Nasta'liq, in a later hand.
Not dated; 17th century.
The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy.

No. 931.
foll. 282; lines 15; size 10½ × 6; 7½ × 4½.
The same.
The same work, complete in two separate volumes.

No. 932.
foll. 414; lines and size same as above.
Vol. II, or continuation of preceding copy,
Beginning:
خطاب به امیر المومنین عثمان عليه النحية ر ركز فaniel كدشت
الشوري ملكت امیرهم الغ

Both the volumes are written in fair Naskh by the library scribe Maḥmūd 'Alam of Bihār.
Dated A.H. 1339.
A very beautifully written copy of a small collection of moral precepts.

Beginning:

قدِّرِ مِثْقَالِ خِيرٍ

It would appear from the preface that these counsels were addressed to Khwājah Niẓām-ul-Mulk Ťūsī (born in Tūs, A.H. 408 = A.D. 1017 d. in Nahāwand, A.H. 485 = A.D. 1095) the celebrated Wazīr of Sulṭān Alp Arslān by the Pir of Harāt. This Pir of Harāt is evidently identical with the famous saint Khwājah ‘Abd Ullah Anṣārī (b. A.H. 396 = A.D. 1006 d. A.H. 481 = A.D. 1088) who is also known as Pir-i Anṣār. See Riyāḍ ush-Shu‘arā, Nafahāt, etc.; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled بِنْد خِواجهِ نَبَمْ, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled بِنْدُ نَامَه or نَمَئِيْتُ نَامَه, are noticed by Flügel, iii, pp. 445, 493 and 505.

Written in beautiful bold Nasta‘liq, within gold floral designs with an illuminated, but faded, head-piece.

The title صد پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Naṣīr-ud-Dīn Ḥaydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated; A.H. 972.

Scribe: خالِد الْدِّيْنِ مِصْحَمْوُدِ بِنِ جَالِلِ الْدِّيْنِ حُمْرَانِي.
No. 934.
fol. 131; lines 11; size $8\frac{3}{4} \times 5'$; $5\frac{1}{2} \times 3$.

ویضا-ی نظام ملک

WĪṢĀYĀ-I NĪZĀM-UL-MULK.

Counsels of the famous Wazir Nīzām-ul-Mulk addressed to his eldest son Abul Muṣaffar 'Ali Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate.

Beginning:

شرایط تصدیقات بادشاہی را چہ انسباب فنغر دین بنظام ملک

Az Ḥammet گلملہ ارست الگ

Nīzām-ul-Mulk, the celebrated Wazir of Sulṭān Alp Arslān Saljūqī, was stabbed at the instigation of Ḥasan ibn Ṣabbāḥ in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazir by Barkyārūq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assasinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nīzām-ul-Mulk.

For further particulars see Raḍat-us-Ṣafā, vol. iv, p. 61; Habīb-us-Siyar, vol. ii, juz 4, p. 91; Mêlêanges Asiatiques, vol. vi, p. 115; Elliot, Hist. of India, vol. ii, pp. 485-504b. See also this catalogue, No. 16.

The work is divided into a Muqaddimah and two Faṣl, as follows:

Muqaddimah — Account of Nīzām-ul-Mulk, on fol. 7a.

Faṣl I. Dangers of the wazirate, fol. 17b.

Faṣl II. Rules and duties of Wazirs, fol. 59a.

On the title-page the work is wrongly styled as Dastūr-ul-Wuzarā' دستور الوزرا (by Nāṣihī) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Urwān.

Not dated; apparently 17th century.
No. 935.
fol. 446; lines 19; size 12½ x 9; 10 x 5½.

Sharḥ Maqāmāt-i Ḥarīrī.

A Persian commentary on the most popular Maqāmāt of Abū Muḥammad Qāsim bin 'Alī bin Muḥammad ul-Ḥarīrī containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Ḥarīrī, who was born at Baṣrah in a.h. 446 = a.d. 1054 and died in a.h. 515 or 516 = a.d. 1121 or 1122, wrote the Arabic original on the model of the Maqāmāt by Badr-uz-Zamān ul-Hamadānī (d. a.h. 398 = a.d. 1007). For Ḥarīrī see Ibn-i Khallikān, vol. i, p. 458; Brockelmann, vol i, p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:

Sharūkh Mīyāmūn min Banām Khudāi-e Ḵᵛāsh̄yāzda ast fiʿl-i ʿṣrāḥ

Rahim-Rahim Bākhshāz̄udda Anīn

The present copy is a complete one and includes all the fifty Maqāmāt into which the work is divided. They are to be found:

1, on fol. 14a; 2, on fol. 23a; 3, on fol. 30a; 4, on fol. 38a; 5, on fol. 46a; 6, on fol. 53a; 7, on fol. 64a; 8, on fol. 71b; 9, on fol. 77b; 10, on fol. 87b; 11, on fol. 95b; 12, on fol. 102b; 13, on fol. 111a; 14, on fol. 119a; 15, on fol. 123b; 16, on fol. 134a; 17, on fol. 142a; 18, on fol. 150b; 19, on fol. 165a; 20, on fol. 176a; 21, on fol. 182b; 22, on fol. 193a; 23, on fol. 203a; 24, on fol. 217a; 25, on fol. 229b; 26, on fol. 237b; 27, on fol. 247b; 28, on fol. 262a; 29, on fol. 269b; 30, on fol. 285a; 31, on fol. 293b; 32, on fol. 301b; 33, on fol. 319a; 34, on fol. 326b; 35, on fol. 333b; 36, on fol. 336b; 37, on fol. 343a; 38, on fol. 349b; 39, on fol. 352a; 40, on fol. 359b; 41, on fol. 367b; 42, on fol. 371a; 43, on fol. 377a; 44, on fol. 388b; 45, on fol. 399b; 46, on fol. 405a; 47, on fol. 415a; 48, on fol. 422b; 49, on fol. 428b; 50, on fol. 436a.

Written in careless Taʿliq.
Dated; a.h. 1263.
Scribe: Muhammed Ṣadok Eṣfahāni Ḫurābāni.
No. 936.

foll. 320; lines 19; size $10\frac{1}{4} \times 6\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح مقالات حريري

SHARḤ-I MAQĀMĀT-I ḤARĪRĪ.

A fragment of a commentary on the Maqāmāt of Ḥarīrī.
The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.
The MS. is defective both at the beginning and end. It opens with the latter half of the eighteenth Maqāmāh and breaks off in the middle of the thirtieth.
The opening words are:

فطيخة غويند وطيف جمع لوبينة بالفتق وكسر زاد

• منقوطة

The concluding words are:

• مقدار يوزي را كه بسنده باشد ونمي يائي متشة دم خود النغ

Written in ordinary Taʿliq.
Not dated; 19th century.

No. 937.

foll. 86; lines 11–17; size $13\frac{1}{4} \times 8\frac{3}{4}$; $9 \times 6$.

مقالات حميدي

MAQĀMĀT-I ḤAMĪDI.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works Maqāmāt-i Badiʿ-i Hamadānī and Abul Qāsim Ḥarīrī.

Author: Qāḍī Ḥamīd-ud-Dīn Abū Bakr Balkhi قاضي حميد الدين أبو بكر بلخی.

Beginning:

• الحمد لله الذي شرفنا بالعلم العلم وعرفنا بالدين النغ

The author, a judge and an eminent poet of Balkh, died, according to Ibn-ul Aṣīr, Kāmil vol. xi, p. 207, in A.H. 559 = A.D. 1163.
A full account of the author and the work is given in Rieu ii, p. 747. See also Ḥāj Khal. vol. vi, p. 57; Mélanges Asiatiques, vol.

It is divided into twenty-four Maqāmat.

Written in ordinary Nasta'liq with copious marginal and interlinear notes.

Dated 26 Dulqa'd, A.H. 1263.

Scribe: راج آرام.

No. 938.
foil. 273; lines 12; size 4¼ x 2¾; 3 x 1¾.

أخلاق ناسري

AKHLAQ-I NĀŞIRĪ.

The famous work on ethics.

Author: Nasīr-ud-Dīn Muḥammad bin Muḥammad ul-Ḥasan ut Tūsī, نصر الدين محمد بن محمد الطبري الفاسي.

Beginning:—

حمد بيلحم و مدفع بيلحم ابق حضرت عزرت مالك الملكي باشد الح.

Nasīr-ud-Dīn Tūsī the distinguished philosopher and astronomer, was born at Tūs on 21 Jumādā I, A.H. 597 = A.D. 1201 and died at Bağdād, 18 Dulḥijjah, A.H. 672 = A.D. 1274.

We learn from the preface that the author based the work on the Arabic work علمارة النفس by Abū 'Ali Ṭabī bin Muḥammad Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nasīr-ud-Dīn bin Abū-Ḥašım bin Abi Mansūr who was the governor of Qūhistan under the Ismā'īlī prince 'Alā-ud Dīn Muḥammad (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257. The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2,155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist; an earlier one, in which the work is dedicated to the aforesaid Nāṣir-ud-Dīn (see the Brit. Museum copy in Rieu ii, p. 856⁵, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne, Lit. Hist. of Persia, vol. iii, p. 405; Rieu ii, pp. 441 and 856; Rieu, supplement, p. 107; W. Pertsch, Berlin Cat. pp. 49 and 107; Ethé, Bodl. Lib. Cat. Nos. 1435-1443; Ethé, India Office Lib. Cat.

Written in small Nasta'liq on gold sprinkled paper.
Not dated; 17th century.
The folios are mounted on new margins.

No. 939.

foll. 185, lines 18; size \(7 \times 3\frac{1}{2}; 5\frac{1}{4} \times 2\).

The same.

Another copy of the Akhlāq-i-Nāṣiri, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned Nim-Shikastah hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

foll. 141; lines 20; size \(10 \times 8; 7\frac{1}{2} \times 4\frac{1}{2}\).

Sharḥ Aḥlāq Nāṣiri

**SHARḤ-I AKHLĀQ-I NĀṢIRĪ.**

A detailed commentary on the Akhlāq-i Nāṣiri, beginning without any preface:

قولة حمّد بحکم و ملد بحکم ایمه لغت بر آنند که اشتاقچ حمد

از حمّة است álū

The name of the commentator does not appear anywhere in the text. The colophon runs thus:

- تمام شد بعون اللّه تعالى شرح كتاب اخلاق ناصري
A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443. Written in fair Nasta’liq. Not dated: 19th century.

No. 941.

foll. 105; lines 16; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

 peru للغة

**HADİQAT-UL LUĞAT.**

A glossary on Naşir-ud-Dîn Tûsi’s Akhlaq-i Nâşiri. Author: Muḥammad Sa’d. محمد سعد

Beginning: —

حمد كثير شكر خارج از جز و تصوير لبق حضرة حائتى باشد

Muhammad Sa’d, who seems to be identical with the author of the commentary on Ibn-ul Ḥâjib’s الشافعية (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (Rukn) as follows: —

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2b.

Part II. Explanations of the Quranic verses, Ḥadîṣ, sayings of great men and poets, fol. 86b

A few lines are wanting at the end and the copy breaks off with the following words: —

* ... ...

Written in ordinary Ta’liq. Not dated: 19th century.
No. 942.

foll. 88; lines 11; size 8\frac{3}{4} \times 6; 5\frac{1}{2} \times 3\frac{1}{2}.

MIFTĀH-UL AKHLĀQ.

A glossary to the Akhlāq-i Nāṣiri.

Author: 'Abd-ur Rāḥim ibn 'Abd-ul Karīm 'Abbāsī Burhānpūrī.

Beginning:

حمد حكيمى كک أكثر اعمال عالم وفواعل بنى آدم بيارى احصار

•

انكار الغ

We learn from the preface that, with the object of getting a correct copy of the Akhlāq-i Nāṣiri, 'Abd-ur Rāḥim collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Naṣīr-ud-Dīn Tūsī himself and from which Tūsī gave lessons. Of this copy Abd-ur-Rāḥim secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzib’s reign, and divided it into two parts (Qism) as follows:

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5º.

Part II. Explanations of the Quranic verses, Ḥadīṣ, sayings of the Caliphs, philosophers and poets, fol. 71º.

Written in ordinary Indian Ta‘liq.

Dated 21 Sha‘bān; A.H. 1229.
ذخيرة الملوك

DAKHİRAT-UL-MULÛK.

A work on ethics and politics.

Author: Mir Sayyid 'Ali bin Shihâb-ud-Din bin Mir Sayyid Muhammad ul-Husaynî of Hamadân.

Beginning:—

حمد بسیر و ثغیّب بی شمار حضرت ملکی را گذ که اسباب معاش سکان

ملک دنیوی را به تمهید قانون سیاست آلیّ

The author Sayyid 'Ali Hamadani, known as 'Ali II, who was born A.H. 714 = A.D. 1314 and died A.H. 786 = A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhîrat-ul-Mulûk is divided into ten Báb as follows:—

Báb I, on faith, fol. 2ª:

باب اول در شرایط احكام ایمان و واجبات آن که سبب نجات بنداده است از عذاب ابدی و ویسنت و صول ای او بدیام ادای بیغم

سومدی

Báb II, on the duties of man, fol. 6ª:

باب دوم در ادامه حقوق عسومیت

Several folios are missing after fol. 14, and the latter portion of the second Báb, and the early portion of the third (باب سوم در مکارم اخلاق و حسن خلق) are wanting.

Báb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16ª:

باب چهارم در حقوق والدین و زوج و زوج و اولاد و عهد و اقرار و ادبو

Báb V, on the rules of government, rights and duties of subjects, etc. on fol. 24ª:

باب پنجم در احكام ولایت وسلطنت و امارات و حقوق رعايا و شرایط حکومت

خطر عده آن و وجوه عدل و احسان.
ETHICS, POLITICS, PHILOSOPHY.

Bab VI, on spiritual government, fol. 34b:

Several folios are again missing after fol. 38, and a good deal of the contents of the sixth Bab as well of the seventh (Bab مقتوم در بيان امر معروف و نبي منكر) is wanting.

Bab VIII, on gratitude and contentment:

Bab IX, on forbearance, fol. 57b:

Bab X, on the evils of pride and punishment and the excellence of humility and forgiveness, fol. 69a.

The contents of the work have been stated by Háj. Khal. vol. iii, p. 329; Ethé, Ind. Office Lib. Cat. No. 2176. See also Rieu ii, p. 447; G. Flügel, iii, p. 284; W. Pertsch, Berlin Cat. p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful Nasta’liq on thick papers with an illuminated, now faded, head-piece. The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold.

Dated. A.H. 968.
PERSIAN MANUSCRIPTS.

No. 944.

foll. 169; lines 12; size 10 × 6; 5 × 3½

أخلاق محسنٍ

AKHLĀQ-I MUḤSINĪ.

An exceedingly valuable copy of the famous work on ethics.

Author: Husayn bin ʿAlī al-Waʿīz al-Kāshīfi

Beginning:—

* حضرت پادشاه علی اطلاق عزت کلمتہ الم

Husayn Kāshīfi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultān Hūsain, and dedicates the work to that king's son Abūl Muḥṣin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900 = A.D. 1495, in which it was completed, and not A.H. 907 = A.D. 1500 as wrongly asserted by W. Pertsch, Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rieu ii, p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460–1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188–2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i, Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford, 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1888. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title إنسى العارنين was made by Pir Muhammad ʿAzīmī bin Pir Ahmad bin Khalīl of Brussa, in A.H. 974 = A.D. 1566, see G. Flügel, iii, p. 308; Fleischer, Leipzig, Cat., p. 488; Krafft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc.

Written in beautiful Nastaʿlīq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

كتبه العبد الفقير التحقير المذنب محمود بن سلطان على الفريد

* في شهر رجب المرجب سنة ***** وتسعمئة
No. 945.

foll. 140; lines 15; size $9 \times 6; 6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the Akhlaq-i Muhsini, beginning as usual.
Written in a careless Indian Ta'liq.
Dated Dulqa'd, a.h. 1270.
The seals of Nawwâb Sayyid Vilâyât ‘Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

foll. 173; lines 17; size $9 \times 4\frac{3}{4}; 6\frac{1}{4} \times 3$.

The Same.

Another copy of the Akhlaq-i Muhsini, beginning as above.
Written in fair Nasta'liq, with an illuminated, but faded head-piece.
Dated, Balkh, 14 Shawwâl, a.h. 1113.
Scribe: حاجي عبد الغفور بن ملا محمد زمان بن ملا صامی بن حاجی عبیدی
The seals of Nawwâb Sayyid Vilâyât ‘Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 947.

foll. 158; lines 15; size $8\frac{1}{4} \times 4\frac{3}{4}; 5\frac{3}{4} \times 2\frac{3}{4}$.

The Same.

A copy of the Akhlaq-i Muhsini, beginning as usual.
Written in ordinary Ta'liq with occasional corrections in the margins.
Not dated; 19th century.
Scribe: عبد الرسول.
No. 948.

foll. 383; lines 11; size $10rac{1}{8} \times 5rac{1}{2}$; $7 \times 3$.

نفائس الكلام

NAFÂ'IS-UL- KALÂM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.


Beginning:—

حمدا للعَلِيّ العادل الذي لا شبه له ولا معادل تعالنت آلهة و نوالت

The full title of the work, as given on fol. 115b, is نفائس الكلام و عرائس الاقلام. The royal personage to whom the work is dedicated, is called on fol. 46a میران عادل شاه بن مبارکشاه بن عادل شاه الفاروغي الفرخی = میران 'ّدیل شاه بن مبّارک شاه بن 'ّدیل شاه الفاروغي الفرخی = Miran 'Adil Shâh bin Mubârak Shâh bin 'Adil Shâh ul-Fârûqi. This king is identical with Râjah 'Ali Khân Fârûqi, (A.H. 984-1005 = A.D. 1576-1596), the eleventh king of Khândish (see Briggs's Muhammedan Power in India, vol. iv, p. 321), who, according to our author, ascended the throne on Monday, 20th Rabi, I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس الكلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the Tarawîh prayer of Ramadân, A.H. 989 = A.D. 1581 (see fol. 37a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work مأارج العلوم of Mulla Mu'in-ul-Miskin (see No. 486).

The contents of the work may be summarized thus:—

Noble qualities of the king: his justice, fol. 34a.

Praise of Burhânpur, fol. 47a.

Death of Mirân Shâh (A.H. 984 = A.D. 1576), fol. 49a.
Coronation ceremony of the king, fol. 64a.

The names of the persons who took prominent part in the Coronation ceremony are:

خواجه حسین از ولاد خواجه معین - زوج الله الربی - سید محمد البخاری
سید محمد - سید مصطفی دهلوی - شیخ ابراهیم بروجی بغدادی - الدهن اجسیری
سید بوز - سید ابراهیم بکری - شیخ بوتان ابن شیخ محمد نوئ - فاروقی
also spelt on the margin as
عبد الحکم بن - عبدالله الكرم شباز - سید بوزل
شیخ - شید راجن بخاری - شیخ بوتان نعمان - شیخ ابویجی خضر - شیخ باجن
قاضی - قاضی عبد الغنی - قاضی کیبر محمد - عثمان مدرس - بوسف بنکالی
شیخ احمد معتمد - محمد بن وعیدة الادین - زوج الله دکتری

There is a lacuna after fol. 82a.

Meaning of the word Wazir; fol. 105a.

On the excellence of Khilâfat, fol. 116b.

On İmâmat, Khilâfat and sovereignty, fol. 123a.

The Khilâfat of the four early Khalifahs, fol. 125b.

The Khalifahs of the Umayyide dynasty, fol. 160b.

The twelve İmâms, fol. 162b. The name of each İmâm is followed by his Kunyah or title, the date of his birth, the period of his İmâmat, his death, period of his age, his issues (male and female).

The necessity and qualifications of İmâms and Khalifahs and obedience to them, illustrated by numerous quotations from Ḥadîth, sayings of eminent 'Ulamâ and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 163b—352a.

Conclusion, fol. 352a. The work concludes with a collection of forty Ḥadîth on 'Justice,' with Persian paraphrase.

On fol. 379b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984 = A.D. 1576.

نیصد و هشتاد و چهار از حساب یا نسبته عالی خطب
یافت رقم از مدد فیض پاک رونق از تقات برین لوح خاک

This date, a.H. 984, has thrown us into some confusion; because on fol. 37b and in several other places we find the date a.H. 989 in connection with the king's learning the Qurān by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page:
Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in a.H. 1236.

Written in fair Nasta'liq.
Dated, A.H. 991.
Scribe: شیخ محمد بن شیخ عادل الله الصدیقی.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Ra'di-ud-Din Aḥmad bin Mahmūd us-Samarqandi. This assertion seems to have been wrongly based on the statement of Hajj Khal. vol. vi, p. 365, who mentions a work of the same title on ornate prose by Ra'di-ud-Din Samarqandi, popularly called حساب.

No. 949.

 foll. 160; lines 10; size 6½ × 4; 3½ × 2.

اخلاق منصوری
AKHLĀQ-I MANŠŪRĪ.

A work on ethics and politics.
Author: Giyāš, popularly called Manšūr.
Beginning:—

حمید بیوخد ... احذیرا که جز و نیست این الیع

The title of the work is not given in the text, but on the title page as well as at the end the work is called اخلاق منصوری and also اخلاق عیاث منصوری.

The author Mir Giyāš-ud-Din Manšūr was the son of the eminent philosopher Mir Šadr-ud-Din Muḥammad Shīrāzī (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i-Manşūriyah at Shīrāz and author of several works enumerated in the Majālis-ul-Mu'minin, fol. 412°. Giyāš-ud-Din held for some time the influential post of Šadr under Shāh Ẓahmāsp (A.H. 930-984
= A.D. 1524–1576), but resigned it in consequence of an unpleasant dispute with the Mujtahid Shaykh 'Ali bin 'Abd-ul-'Ali, and returned to Shiraz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz.:

(1) حجة الكلام قسم مبعث معاذ متتصدٍ رضِ اقويل حجة الإسلام غزالي
(2) معاكشات ميلان والد خوئم ميرصد الدين محمد وملا جلال الدين محمد دواني در حواشي ايشان بر شرح تجرید -
(3) معاكشات ميان ايشان در حواشي ايشان بر شرح مطالع
(4) معاكشات ميان ايشان در حواشي اوال بر شرح مختصر اصول عضدي
(5) شرح بر كتاب هياكل الانوار
(6) شرح بر رسالة ابيات واجب بدر خوئم
(7) تعديل المبناين بر منطق كه خلاصة منطق شفاست
(8) معیار الافکار كه خلاصة تعديل المبناين است
(9) لواضع ومعراق در مهنة في معاذات كتاب تحتفة فاطمي
(10) تجريد در حكمة
(11) رسالة در معرفت قبله
(12) معايض الشفا در طب
(13) شكیه (مختصر معمال الشفا)
(14) كتاب سوفير در فیثة
(15) حاشیه بر اللبات شفا
(16) حاشیه بر شرح اشارات
(17) حاشیه بر شرح حكمة العيين
(18) رسالة در باب خلافة فوزد ارشد خوئم ميرصدالدين محمد
(19) خلاصة التلفیص كه اختصار كتاب تلفیص معاني وبيان است
(20) رد بر حاشیة شمسه علاءه دواني
(21) رد بر حاشیة تغذیہ مشار الیه
(22) رد بر النموذج العلمي مشار الیه
(23) رد بر رسالة زوراء مشار الیه
(24) رسالة در تحقيق جهات
(25) رسالة مشارق در أنياب واجب.
(26) The present work.
(27) ملاحظات الاخلاق
(28) ملاحظات الموازي
(29) كتاب در نصوئ واخلاق كه بامام فرزند ارجمند خود مير شرف الدين "علي"
(30) نوشته
(31) رسالة قانون السلطنة
(32) ياض الرضوان

The author of the Majalis-ul-Mu'minin, who enumerates the above works, fol. 413a, says that he saw all of them except the last two.

The work is divided into two Mujallah:—

*Mujallah I*, on fol. 3b:

در بيان ما هي تأثیر انسان و اشاره به مورقت نیل

(in four Jامان (نجله)

*Mujallah II*, on fol. 95b:

در تذیب اخلاق و کیفیت سلوق با

خلاقیت خلاق (نجله)

For other copies see Rieu ii, p. 826a; G. Flügel, vol. iii, p. 292; Jahrbücher, vol. 81, and Anzeigeblatt, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful Nasta'liq.

Dated, a.h. 1010.
No. 950.

foll. 146; lines 17; size 7½ x 4½; 5½ x 2½.

MA'DIN-UL- JAWÂHIR.

A collection of anecdotes written in the style of Sa'di's Gulistān.

Author: Mullā Ṭarzi.

Beginning:

جھان جھان نیاپن جھاندارپا سرز کہ روايت جھانگیری فرمیان روایت
والاشکوه الیغ

The work, written for, and dedicated to Jahāngir, was composed in a.h. 1025 = a.d. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen Bāb (see fol. 8ª). The fullest redaction in twenty-two Bāb and a Khātimah is noticed in Ethé, India Office Lib. Cat. Nos. 793-795. Comp. Rieu, iii, p. 1038; J. Aumer, p. 60; Ethé, Bodl. Lib. Cat. Nos. 464 and 465.

The seventeen Bāb are enumerated thus at the beginning:

باب اول در بیان درجه شهادت و فنری و تصرفی که آن زده هالی

• معنی است.

• باب دوم در عشق و معیشت که ریلی و جمال به مطلق حقیقی است.

• باب سوم در بیوناتی و بیضائی و پاداش آن.

• باب چهارم در فضیلت نیاپن که عیقق مرآت ایمین و زبور مرآت صدق.

• و ایقلاب است.

• باب پنجم در رفیقت پوری.

• باب ششم در پاداش تهمت و انترا.

• باب هشتم در داد گسترش و عدل پوری.

• باب هشتم در فضیلت توکل و قفاعت و عبادت.

• باب نهم در فضیلت اکل حلال و صدق مقال.
باب در بیان استغفانی ایزدی که آستین اسوسی بخشی پوشید
که پایان دیوان نیست کفیده سر از جبران عصب بر
میآید

باب پیاده در بیان بخش‌شناس الی در باره سرگشتگان بانی‌تار
رلاله

باب پیاده در بیان آنه طیف‌ت آدمی را باب نم سرگشت ان و رکم الم
بر لوح جباب او نوشته و تضم مصالح برقص ازل در مزرع

وجود او کشتگ

باب سیره در مذهب فقرو افطار می

باب چهاردهم در بیان عجایب‌الاتی که از یکه غیپ بظهور میآید

باب پانزدهم در بیان حقیقت سردود

باب شانزدهم در کمال دانایی و رسانای اهل تنجیم

باب هفدهم در پایداش انگشت‌ها در حق مردوم بیگنا

The work has been lithographed at Lucknow, 1876.
Written in fair Nasta’liq.
Dated 7 Muḥarram, A.H. 1169.
Scribe: Ṣafar al-Dīn.

The seals of Nawwāb Sayyid Vilāyat ʿAlī Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.
The signature "Gore Ouseley" is found at the beginning of the copy.

No. 951.
foll. 451; lines 19; size 10½ × 6; 7 × 3½.

مجمع'al القلب

MAḤBŪB-UL-QULŪB.

A collection of moral tales and anecdotes.
Author: Barkhwurdār bin Maḥmūd Turkmān Farāhī, with the poetical nom de plume Mumtāz. براخوردار بن محمود ترکمان فراهی منخلص به منتاز.
Ethics, Politics, Philosophy.

Beginning:

The author, who flourished under Minûchîhr Khân's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethê, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay, A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.
Not dated; 19th century.

No. 952.

foll. 172; lines 17; size 7 × 4; 5 × 2¾.

گوهورستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sa'di's Gulistan.

Author: 'Azîz Ullah Husâm-ud Din ul-Banârasi

al-Dîn al-Banârasi

Beginning:

منشہ و منشہ مرسنجان آفتابی نے کہ گولستان گفتگو از نسیم سپاہ
اور همیشه بهار است آلت

The work is divided into seven chapters, called Gauhar, and a Khâtimah as Sa'di's is. It is dedicated to Shâh Jahân (fol. 10a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram گوهورستان شاہ (fol. 14b).

The seven Gauhar are as follows:

on fol. 15a. گوهور چتیا در سیرت سلاطین، تأدیب و خواص، عدالت شعار
on fol. 65a. گوهور دوم در اخلاق برگریده، الهی و لحوق ابیال
on fol. 93a. گوهور سوم در آداب گفتگو و فوايد خاصوشی
on fol. 103a. گوهور جامی در سیرتی دانش
on fol. 119b. گوهور چهارم در فضائل جود و عورت و لطافی تواضع و انکسار
on fol. 125a. گوهور ششم در کیفیت ذنی و حسن و قیمت آن
on fol. 136a. طهر هفظ در سوانع عشق و حسن و ادای دلگربی
on fol. 157b. خاتمه بعض الحکمة الجزاین ومن الموعظة الجليلت
Written in learned Nim Shikastah. Dated, Ramadān, A.H.
1116.
Scribe: محمد منعم ارولی بھاری ولد شیم عیسی بن شیم شھاب الدین.
Occasional marginal notes and emendations.

No. 953.
fol. 361; lines 18; size 8 × 4½; 5½ × 2½.

منهج الیقین

MANHĀJ-UL-YAQĪN.

A commentary upon the Testament or "Testament" of Imām Ja’far Sādiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc.

Commentator: Muḥammad bin Abū Turāb Gulistānāh معتمد بن
ابوTurāb گلستانه.

Beginning:—
رواہج برح اننزی خمیدی چا مشام مقدس ملا علی را سرکرم

طیہ تبسیخ سارد الغ

According to Rieu i, p. 22, where a copy of the work is noticed,
the Arabic text is said to be taken from the کتاب الروضہ of the famous Shi’ah doctor Muḥammad bin Ya’qūb ul-Kalīnī’s (d. A.H. 328 = A.D. 939) work کالینی.

The commentator, with his full name Mirzā ‘Alā-ud-Dīn Muḥammad bin Abū Turāb Gulistānāh ul-Ḥusaynī, was a disciple of Muḥammad Bāqir Majlīsī, and the author of a commentary upon the Nahj-ul-Balāgat, entitled حدیث المحقق فی شرح کلیات کلمه الله الناطق in twenty volumes (see Kašf-ul-Ḥujub, fol. 52b).

The date of completion of the work, A.H. 1081 = A.D. 1670, given
at the end of Rieu’s copy, is not found here.

The work is mentioned in Kašf-ul-Ḥujub, fol. 149b. See also Āṣaf Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Ta’liq.
Not dated; 19th century.
The seals of Nawwāb Sayyid Vilāyat ‘Ali Khān and Sayyid
Khwursbids Nawwâb are found at the beginning and end of the copy.

No. 954.

foll. 412; lines 17; size 9 × 5; 6 × 3.

ابرار الالبان

ABWÂB-UL JINÂN.

The first volume or Bâb of the well-known work on ethics:

Author: Mirzâ Muḥammad Rafi’ Wâ’iẓ Qazwini. 

Beginning:—

میرزا محمد رفی قزوینی

Mirzâ Rafi’-ud-Din Muḥammad, who flourished in Isfahân during the reigns of Shâh ‘Abbâs II and Sulaymân of the Šafawî dynasty, was also a poet of no mean distinction, and has left a Diwân in which he adopts the poetical title Wâ’iẓ (see Rieu ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the Riyâd-usâr Shu’arâ, fol. 463b, shortly after the accession of Sultân Husayn (A.H. 1105-1135 = A.D. 1694-1722). See also Majma’-un-Nafâ’is, vol. ii, fol. 516a; Natâ’ij-ul-Afkâr, p. 442; Makbzan-ul-Ãrâ‘ib, vol. ii, p. 987; Kashf-ul-Hujub, fol. 13, etc.

The work is based on the Qurân and the traditions of the Imâms. According to the author’s statement at the end of this volume it would appear that the whole work was to comprise eight Bâb but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two Bâb are described). The present MS., comprises only the first Bâb, divided into three Fasl. For further particulars and other copies see Rieu ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, loc. cit.; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne’s, Camb. Lib Catalogue, p. 59; W. Pertsch, Berlin Catalogue, pp. 312 and 313; G. Flügel, iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D., 1868. Both these editions contain only the first two Fasl of the first Bâb and fourteen sections of the third Fasl.

Written in fair Nasta’liq with an illuminated head-piece and a double-page ‘Unwân at the beginning.

Not dated; 19th century.
No. 955.

foll. 345; lines 19; size $10\frac{1}{2} \times 6; 8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first Bāb of Muḥammad Rafī's Abwāb-ul Jinān, beginning as above:

Written in fair Nastaʿliq with an illuminated head-piece and occasional marginal notes.

Not dated; 19th century.

A seal of Sayyid Saʿdīr Nawwāb, Patna, is found at the top of the first page.

No. 956.

foll. 321; lines 19; size $10 \times 6\frac{1}{2}; 7\frac{1}{2} \times 4\frac{1}{4}$.

The Same.

Another copy of the Abwāb-ul Jinān, beginning as usual

Written in ordinary Indian Taʿliq.

Dated 4 Ḍuḷqaʿd, A.H. 1234.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwūrshād Nawwāb of Patna are found at the beginning and end of the copy.

No. 957.

foll. 139; lines 21; size $9 \times 5\frac{1}{4}; 6\frac{3}{4} \times 4$.


tuḥfāt-ul ākhyār

The author's commentary on his own Qaṣīdah Mūnis-ul-Abrār, which he composed in praise of 'Alī, the fourth Khalīfah.

Author Muḥammad Tāhir Mūnis-ul-Abrār.

Beginning:—

الحمد لله رب العالمين ..... إما بعد أنك جمعت رحمة الله

قادر محمد طاهر ابن قصيدة راکه مونس الاپوار مست

In a short preface the author tells us that as his Qaṣīdah, entitled Mūnis-ul-Abrār, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.
The author Muḥammad Ṭāhir bin Muḥammad Ḥusayn ʿusb-Shirāzī un-Najafi ul-Qumni, a most bigoted Shi'ah, was, according to the author of the Kashf-ul-Ḥujub, fol. 54ᵃ, a contemporary of Muḥammad bin Ḥasan ul-Ḥasanī ul-Ḥurr ul-ʿĀmili who died in A.H. 1099 = A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114ᵇ) is the Majālis-ul-Muʿminin of Nūr Ullah Shūstārī, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of Sufism and a most virulent refutation of the Sufic doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Sufic writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abū Ḥasan Khirqānī, Ḥasan Baṣrī, Ibrāhīm Adham, Mālik Dīnār, Shībīlī, Junayd, Fudayl bin ʿAyād, Bishr Ἥafī, Ḍun-Nūn Miṣri, Abū Ḥafs, Abū ʿAbbās, Muḥyi-ud-Dīn Ibn ul-ʿArabi, Ahmad Gazzālī, Sāri Sāqatī, Bāyāzīd Bīštāmī and several others. It may be noticed that the author quotes passages from numerous Sunni writers, particularly from Ṣūfī, for the sake of refutation.

In several places the author refers to his following previous compositions:

ابعين (see Kashf-ul-Ḥujub, fol. 11ᵇ), on fol. 78ᵃ.
بتحفة الاعتقال, on fol. 15ᵃ.
بتحفة عباسي, on fol. 18ᵃ.
بيعة الدارين (see Kashf-ul-Ḥujub, fol. 54ᵃ) and بيعة العارفين on ol. 113ᵃ.

The Qasīdah itself begins thus on fol. 2ᵃ:

بمن نددز نوشتيلا بر در وديوار كه جشم مردمى از اهل روزگار مدار

On the title-page the author is called محمد ظاهر اصفهاني

Written in ordinary Taʿliq.

Not dated; 19th century.

The seals of Nawwāb Sayyid Vilāyat ‘Ali Khān and Sayyid Khwurahid Nawwāb of Patna are found at the beginning and end of the copy.
No. 958.

foll. 155; lines 14; size 9½ x 6; 6½ x 3.

شرح خطبة شققتية

SHARH-I KHUTBAH-I SHAQ-SHAQIYAH.

An exhaustive Persian commentary on the Khutbah-i Shaqshaqiyah.

Commentator: Imdād ‘Ali امياد علي

Beginning:—

طفي أَدْبُب هُدْرَت شقَّةُ لِلنبيُّ حَمَد ﷺ

This is a commentary on the Khutbah-i Shaqshaqiyah, found in the beginning of the well-known Arabic work Nahj-ul-Balāgat, which consists of discourses, letters and sayings ascribed to Ali bin Abū Tālib, collected by Abul Hasan Muḥammad bin Ḥusayn bin Mūsā, better known as ash-Sharif ur-Radi. See Hāj. Khal. vol. vi, p. 406. For the Khutbah-i Shaqshaqiyah see Nahj-ul-Balāgat, MS. No. 1853 (fol. 11b), Arab. Hand-list.

The commentator dedicates the work to the Wazir Mahdi ‘Ali Khān Bahādur Sipīhdār Jang.

The commentator takes great pains in giving the explanation under the following different heads: البَلَاغَةَ - النحوُ - الصرفُ - اللغةُ - ترجمةُ البُلُوطُ - الاستدلالُ - نافيةُ, and last of all ترجمةُ البُلُوطُ. The Khutbah treats of the prerogatives of ‘Ali and his noble qualities.

The date of completion of the commentary, given at the end, is A.H. 1247 = A.D. 1831.

Written in fair Naskh.

Not dated; 19th century.

No. 959.

foll. 52; lines 14; size 7½ x 5; 6½ x 3.

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa’di’s Gulistan, without author’s name.

It consists of two sections: the first, or the prose section, begins thus with the following heading:—
The second, viz. the poetical section, begins thus on fol. 32b:

Written in fair Ta'liq.
Not dated; 19th century.

No. 960.

foll. 54; lines 15; size 8½ x 5; 6½ x 3.

The Same.

Another copy of the above work, beginning:

Written in fair Nasta'liq with marginal notes and emendations.
Not dated; 19th century.

THE END

"A book that is shut is but a block"

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