Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
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BANKIPORE

14503
VOLUME XI
(PERSIAN MSS.)

SCIENCES (CONTINUED) AND ARTS

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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1927
This eighth volume of the Catalogue of the Persian MSS. and the eleventh of the whole Catalogue, contains notices of 150 MSS., which, added to the number of MSS. described in the preceding seven volumes, brings up the total to 1,110.

The MSS. described in this volume belong to the section Sciences, which was not completed in the preceding volume, and to Arts, and are arranged under the heads of Medicine, Logic, Arithmetic, Algebra and Geometry, Astronomy and Astrology, Geomancy, Divination, Interpretation of Dreams, Falconry, Mineralogy, Archery, Calligraphy and Drawings, and Anthologies and Albums.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and worthy of attention.


No. 992. 'Ilajāt-i Dārā Shikūhī, a rare encyclopædic work on medicine.

No. 1026. Asās-ul-Iqtibās, a work on logic by Naṣīr-ud-Din Muḥammad ʿt-Tūsī. A beautifully written copy, dated A.H. 981.

No. 1045. A very useful and interesting copy of 'Abd-ul-'Alī Barjandi’s commentary on Naṣīr-ud-Din Ṭūsī’s famous manual Bist Bāb on the construction and use of the astrolabe, containing valuable marginal notes and annotations by the commentator himself, and glosses due to Khayr Uullah Khān Muhandis.
No. 1049. Kifāyat-ut-Ta'lim, a rare work on astronomy by Muḥammad bin Masʿūd Ḟaznawi.

No. 1061. Maʿyar-ul-Azmān, a treatise on chronology by Ratan Singh Zakīmi.

No. 1066. Risālah-i Raml, a very small tract on geomancy, by Naṣir-ud-Dīn Muḥammad Tūsī.

No. 1072. Bāz Nāmah, a work on falconry, without the author’s name. The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey.

No. 1078. Twenty finely illuminated sheets of excellent calligraphic specimens, bound in leather.

No. 1079. An album of miniatures and specimens of calligraphy.

No. 1080. Another album of miniatures and specimens of calligraphy.

No. 1086. A third album of miniatures.

No. 1089. An exceedingly valuable and most beautifully written copy of a Persian anthology, bearing an autograph note by Shāh Jahān, with many seals and signatures of nobles and distinguished persons of the Muḥal Court.

No. 1091. A very interesting and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shāh Jahān), and containing a collection of choice poems by the eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

No. 1094. A large collection of prose and poetical compositions by various authors together with the Qābūs Nāmah of Kaikā’ūs bin Iskandar.

No. 1096. A very useful and interesting album containing a collection of 4,578 Rubā‘is by 461 poets of ancient and modern times, arranged in alphabetical order.

No. 1098. A very interesting, valuable and most beautifully written and illuminated copy of a Persian anthology,
containing a large collection of choice and useful compositions in prose and verse by various authors and poets.

No. 1099. A very interesting and beautifully written album, containing love letters each written on a beautifully designed drawing representing a tree, fruit, or flower-bunch, and such like, followed by the reply, written on an exactly similar drawing.

No. 1101. Tuḥfat-ul-Ḥabib, a rare and very interesting anthology by Fakhrī bin Muḥammad Amīrī.

No. 1109. An interesting album of Persian lyrics and verses arranged according to the topics of which they treat.

IMPERIAL LIBRARY; CALCUTTA,
4th October, 1926.

J. A. CHAPMAN.
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A collection of medical works by Yûsufî, viz.
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An anonymous treatise containing a collection of medical prescriptions with a similar tract

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PERSIAN MANUSCRIPTS.

MEDICINE.

No. 961.

foll. 270; lines 17; size 7½ x 4½; 5 x 3.

Nūr-ul-‘Uyūn.

A rare and complete copy of an old Persian medical work on the diseases of the human eye and their treatment, in the form of questions and answers.

Author: Abī Rūḥ Muḥammad bin Manṣūr bin Abī ‘Abd Allāh bin Manṣūr ul-Jurjānī (Ethē, Bodl. Lib. Catalogue, No. 1575, has Yamānī), known as Zarrin Dast:

Beginning:

بدائته أول علم بزبان يوناني وسياطي بود تا بوقت بيغامبر ما عليه السلام.

The author tells us in the preface that he wrote the work at the request of his royal patron Abū Fath Malik Shāh bin Muḥammad ibn Dā‘ūd, of the Saljūq dynasty, who reigned A.H. 465-485 = A.D. 1072-1092. He mentions several earlier authors, such as Ḥunayn ibn Ishāq, Ibn Māsawayh, Muḥammad ibn Zakariyā Rāzī, etc., none of whom, he says, had satisfactorily dealt with the diseases of the eye. He further adds that having regard to the fact that Persian was the current language in his time, and that his royal patron, the reigning sovereign, also spoke Persian, he wrote this work in that language in the form of questions and answers, so that it might be easily remembered by one and all.

VOL. XI.
The date of composition, given by the author, is A.H. 480 = A.D. 1087.
The work is divided into ten *Maqālah*, each of which consists of a number of questions and answers, as follows:—

I. در علم تشريح و تركيب و حد وهيلات و مراج خاص و مراج عام و جشم و عقبات و رحلات و عضوهن الم consisting of one hundred and fifty three questions and their answers, on fol. 4a.

II. در بيمارببا و عراضهاتي كى بيقننذ در جشم كى بنون ديد بيشم و بعض در نونن يانيت و عملات در يكي چکونه باشند و سباب آن بيماربي از چه باشد و نام هر يكي جه خوانند و ابن سهل است درافشان و بنشنمن این consisting of two hundred and fifteen questions and their answers, on fol. 41b.

III. در بيمارببا 34 بهشم ننوان ديد و بعض در ننوان يانيت لا بعدين نتم و تبديز درست و ذاكي تيز in two hundred and five questions and answers, on fol. 89b.

IV. در علاج بيمارببايي كى آننا علاج ننوان كرود و علاج پذيرد و آن عملهاتي نوان ديد و بعفي ننوان شناخت و عمر نوعي را ازان بيمارببا و عراضه چکونه علاج كنند تا موانق آيد و از لقي زود نفع پديد آيد الم in one hundred and seventeen questions with answers, on fol. 122a.

V. در بيمارببايي كى در جشم افند كى آننا علاج ناباشد و علاج پذيرد و زنچ in twenty questions and answers, on fol. 164a.

VI. در آن كى چه بابد كورد ما عرضت بای دارد و حمل نيعت به بيمار رساند الم in one hundred and ninety questions and answers, on fol. 167a.

VII. در صفح و دستكارباى كى در جشم بابد كورد كى هريك چکونه باشند الم in thirty questions and answers, on fol. 192a.

VIII. در ائه علاج ننوان كرود نه بازارد و بيمارببا و زراحت گودن كى علم كردن و دروغ غردن الم in twelve questions and answers, on fol. 213a.

IX. در داروهای مفرد كى در علاج جشم باید آيد الم in twenty one questions and answers, on fol. 219b.

X. در داروهای مركب در علاج بيماربباى جشم چهار بارند الم in twenty one questions and answers, on fol. 238b.

Each *Maqālah* is immediately followed by the questions which are again repeated with their answers.

Folios are misplaced in several places and the MS. is water stained at the beginning.
No. 962.
fol. 189; lines 31; size 17×12½; 16×10.

Dakhīrah-I Khwārazm Shāhī.

An exceedingly valuable and the oldest known copy of the earli-
est encyclopaedia of medical science in Persian, complete in two separate volumes.

The name of the author, as given in the present copy, is Ismā'īl bin ul-Husayn bin Muḥammad bin Ṣāḥib ul-Ḥusaynī ul-Jurjānī as-Samīl bin ʻAlī bin ʻAbd Allāh ʻAbd Ḥarmānī al-Dawrī.

Beginning:

الحمد لله رب العالمين و السُّلْطَانُ عليه سيدنا محمد المصطفى رَحْمَةُ اللهِ عَلَيْهِ،

كأن تقدير إيرد تعالى جنان برد كثك جمع كندك ابي كنب بنداد دعا كوى خوازمشاهแห الجل العالم العادل المؤيد المفصوص ولى النعم قطن الدين نضر المسلمين جمال الإسلام قاهر الكفر و المشركين عمام الدولة فنفر الامة ناج المعني أمير العزرا إرسال رعين يعين الدكر والسلطان أبو الفتح محمد بن يمني الملك معيين أمير المومنين قد دعا خوازمشاه

It is remarkable that the opening lines, the name of the author and that of his patron, as given in the present copy, differ more or less from those found in other copies.

We learn from the preface that during the year 504 A.H. = A.D. 1110, 1111, when the author happened to visit Khwārazm, he was charmed by the pleasant climate of that country as well as by the noble qualities of its ruler Muḥammad Khwārazm Shāh, (who was appointed governor of Khwārazm by the Saljūq Sultan Ṣanjār in A.H. 491 = A.D. 1098, and ruled there till A.H. 521 = A.D. 1127. The author therefore chose to settle there; and wrote the present work, which he dedicated to his patron, the aforesaid Khwārazm Shāh. He further adds that his object was to write a book which should have a world-wide reputa-
tion, as well as to remove the want and inconvenience of physicians
and others, which they felt in the absence of a comprehensive medical work.

Yâqût in his Mu'jam-ul-Buldân, vol. ii, p. 55, gives the author's name as Abû Ibrâhim bin ul-Hasan bin Muḥammad ul-Ḥusayni, and says that he stayed for a long time in Khwârazm and subsequently went to Merv, where he died in A.H. 531 = A.D. 1136, 1137. Ḥāj. Khal, who calls the author Zayn-ud-Din Ismâ'îl bin Ḥusayn ul-Jurjâni, mentions four works by the author; viz. the present work, in twelve volumes; the Aqrâd-ūt Tibb (see Ind. office Lib. Cat. No. 2286) in two volumes; the Khafi 'Alâ'î (see No. 966 below) in two; and the Yâdgâr, ِبادگار in one. The same Ḥāj. Khal. gives in one place A.H. 530 = A.D. 1135, 1136, in another A.H. 531 = A.D. 1136, 1137 and in a third, A.H. 535 = A.D. 1140, 1141 as the date of the author's death. Habîb-us-Siyar, vol. ii, juz 4, p. 176 wrongly states that the author flourished in the reign of Tukush, who reigned A.H. 568-596 = A.D. 1173-1200. See Rieu ii, p. 466; W. Pertsch, Berlin Catalogue, p. 574; Ethê, India Office Lib. Catalogue, Nos. 2280-2283; Ethê, Bodl. Lib. Catalogue, Nos. 1576-1578; E. G. Browne, Camb. Catalogue, p. 211. Ḥāj Khal. vol. iii, p. 330, mentions a Turkish translation of the work by Abul Faḍl Muḥammad bin Idrîs ud-Daftari, who died in A.H. 982 = A.D. 1574.

Contents:

The entire work is divided into nine Bakhsh or Kitâb, with numerous subdivisions termed, Guftâr, Bâb and Fasî. The contents of the work in all the copies are almost the same, but the wording of the headings as well as of the body in the present copy differs to some extent from those of other copies. The present copy contains the first five Kitâb, as follows:

I. Definition and utility of medicine; structure of human body

...
II. Health and diseases of the human body (اندر نکاہ داشتن) 

نورودیم از ندرستی و بیماری و انواع و اعراف و اسباب آن و شناخت نیش و تخدیر و شناخت احوال هرچه از نیو بیروین آید جون عراق و نفت و بول و غایه و انجه از جمله شناختن اعراف باشد اندرین کتاب باشد (on fol. 46b, in nine Guftâr. The last seven foll. of this Kitâb, supplied in a later hand, are written in a curving and hasty hand by احمد ابن محمد ابن ابو القاسم العوارمی (الخوارزمی؟) and are dated 24 Rajab, A.H. 741.

تامن شد کتاب دوم از ذخیره خوارزمی شاهی و از پس ابن کتاب سیرم آید انشا از الله تعالى رفع الفراق می تحویله الرابع و العشرون من رجب المبارک سنه احمد و ارایین و سبعاماهی على يد العبید الضعيف ... احمد ابن محمد ابن ابو القاسم الجوارمی (؟)

III. Preservation of health; precautionary measures (اندر نکاہ داشتن)

ندرستی و تدیری و مسکن شناختن و احوال غذا و تدیر طعام و شراب و تدیر خواب و بیداری و تدیر حرکتی و سکون و شناختن احوال کشتن و عطر و مصرف و بخار داشتن و غنی و تدیر قی کردن و داروی مسئول خریدن و تدیر نصد و حجامت و دویچه و حقیقی و شیاف و تدیر امراف نفسانی جوین شادی و اندوه و ندیشه گارا و غیر آن و تدیر حالیه که اندرتین مردم پیدا آید و پیدا آمدین آن نشانهای بیماری بود که خواهد بود و تدیری پیروی اطاق و تدیری پیریان و مصالحین (جمله اندرین کتاب باشد (on fol. 77b, in fourteen Guftâr.

IV. Diagnosis of diseases; crisis and prognosis (اندر استخراج عرض)

بعنی اندرشناخت مری بیماری که کدام بیمارست و شناختن نضیج و بحران و شناختن حال بیماران که چگونه خواهد بود و این را طبیب مقدم المعرفه کوند (on fol. 142b, in four Guftâr. Dated Rabi' II, A.H. 665.

V. Various kinds of fevers; their symptoms and cure (اندر باد کودن تب و اسباب و انواع آن و احوال علاق آن) (on fol. 157b, in six Guftâr.

No. 963.

foll. 190-403 (213 foll.); lines and size same as above.

The second volume of the Dakhirah-i Khwârazm-Shâhi, or the continuation of the preceding copy, comprising the last four Kitâb, as follows:—
VI. Diseases of the human body from the head downwards (اندر علاج بیماری‌ها از فوق سر تا ناحیه پایین), on fol. 190b, in twenty-one Guftār. Dated Shawwal, A.H. 668.

VII. Tumours, ulcers, wounds, etc. and their treatment (اندر علاج آسمای و ریزه و تدبير شکافت و داغ، خراج و عالم اندازی که تیاب شود و تدبير شکستنی و آرزویی), on fol. 356b, in seven Guftār. Dated Duhlījjaḥ, A.H. 668.

VIII. Necessary precautions against the diseases of the external parts of the body (اندر پایکری و آراشی تا), on fol. 379b. Dated Duhlījjaḥ, A.H. 668.

IX. Poisons and antidotes (اندر زمزا و بازها (؟ پاد زمزا)), on fol. 388b, in five Guftār.

After finishing this ninth Kitāb, with which the Dakhīrah originally concluded, the author wrote a unique or supplement, dividing it into two parts termed Guftār and کتاب قرانا دین.

The Guftār, treating of the various medical uses of the different limbs of animals (اندر متالع اضعا حیوانات) begins on fol. 400b. It is arranged alphabetically, beginning with حمد and ending with دهم.

The قراناندین, divided into two Maqālah, treating respectively of simple and compound medicaments, is wanting.

Each Kitāb is preceded by a full table of its numerous subdivisions. Both the volumes are written by one and the same scribe محمد بن احمد بن عمران in good Nasḵb with the headings in a bold hand.

Besides the last seven fol. of the second Kitāb, written by احمد ابن محمد محمد ابن ابو القاسم, and dated A.H. 741, several other foll. supplied by the same scribe are found here and there in both volumes. A few foll. at the beginning of the first volume and the last two foll. of the second volume are written in a later hand, and spaces for insertion of the names of diseases are left blank in many places.

No. 964.

foll. 453; lines 19; Size 11½ x 7; 8 x 4½.

The Same.

Another copy of Dakhīrah-i Khwārazm Shāhī.

The beginning of this copy, which slightly differs from the preceding, is:

الحمد لله حمد الشاکرین و الصلاة على نبی المصطفی۴ ۶ آله اجمعین
• جوی از تقدیر ابرز جلفی بود الغ
The present copy comprises the first four Kitāb as follows. 
Kitāb I, on fol. 5a; II, on fol. 106a; III, on fol. 208a; IV, on fol. 409a.
Spaces intended for minor headings are left blank in several places.
Written in ordinary Nasta'liq within red borders.
Not dated; apparently 18th century.

No. 965.

foll. 231, lines 15; Size 9 × 5 1/2; 7 × 4.

A very bad copy of the fourth and fifth Kitāb of the Dakhīrah-i-Khwārazm Shāhi.
Beginning:—

كتاب الرابع من الدخيرة الخوارزم شاهية... إن تقدم المعرفة رابين
كتاب جهار غنثار است.

The fifth Book begins on fol. 77a.
Written in a careless Indian Ta'liq with the headings in red.
The MS. is full of clerical mistakes.
Dated A.H. 1244 = A.D. 1866.
The MS. is in a damaged condition.
The seals of Sayyid Khwurshid Nawwāb and Sayyid Vīlayat ʿAlī-Khān of Patna are found at the beginning and end of the copy.

No. 966.

foll. 94; lines 15; Size 9 × 5 1/2; 6 × 3.

خنی دلائی
KHAFĪ-I-'ALĀ'I.

A hand-book of medicine.
Author: Ismāʾīl bin Ḥasan Jurjānī.
Beginning:—

الحمد لله رب العالمين ... أما بعد جوهر خان دعا غوی اسمیل
ابن الحسن الجرجاني أجمع كتاب ذخيرة خوارزمشاهی فارغ شده الخ...
The author, who has been already mentioned in connection with his earlier and larger work, the ذُخْرُ الغَيْرِهِ خَواَرِزَمْشَاهِي No. 962, tells us in the preface to the present work that after completing the دَكْهِرَة, he was requested by prince Atsiz, the son and successor of مُحَامَمَد مَحْرَازم شَاه (A.H. 491–522 = A.D. 1098–1128) to write a compendium of that larger work. Hence the composition. He further adds that as this manual, consisting of two volumes, could be carried in boots, he entitled it Khafi, or hidden. The prince for whom the work was written is designated here thus:—

الامیر الالج السید العادل باز الدين عمدة الإسلام علاوادين و الدرل٨
ضیاء الملک نجم الامه موبین الملك تاج الملک و السلاطین نظام المعالی
erialize ارسلان أبو المظفر انسیدرین خوارزم شاه حسام امیر المومنین

The date of composition assigned to the work in Stewart’s Catalogue, p. 106, is A.D. 1113 i.e. A.H. 506–7. The work consists of two parts, treating respectively of theoretical and practical medicine. Part I is subdivided into two Maqálah; viz.

1. Preservation of health, in sixteen Báb, fol. 3ª. 2. Diagnosis of disease, in seven Báb, fol. 3ª.

Part II is subdivided into seven Maqálah, viz.


A copy of the work is noticed in Rieu ii, p. 475. Written in fair Nasta’liq within gold and coloured borders, with an illuminated head-piece and double-page 'Unwán at the beginning, by order of Rājah Ajit Singh Bahādur.

Dated Jumádá I, A.H. 1196.
No. 967.
fol. 129; lines 7; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

QĀNŪNCHAH.

An anonymous medical tract treating of the substantial elements of health; i.e. the constituent parts of the body and the organs; temperaments and faculties; various conditions and accidents of the body, and their symptoms; preservation of health; treatment of diseases; diet; etc., etc.

The work seems to be a Persian translation of Maḥmūd ibn Muḥammad ul-Jaḡmīnī’s (d. A.H. 745 = A.D. 1344) Al-Qanūn, a compendium of Avicenna’s (b. A.H. 370 = A.D. 980 and d. A.H. 428 = A.D. 1037) famous medical encyclopædia, الفتوئ (Canon); see Arab. Cat., vol. iv. p. 73.


Neither the author’s name, nor the title of the work appears in the text, but in the colophon the work is called Qānūneḥ.

The work, divided into ten Maqālah, begins at once with the first Maqālah thus:

این رساله مرتب گشت برده مقاله - مقاله اولی در امور طبیعی -

باید دانست که طبعیت چیست الگ در تشریح

Maqālah II. fol. 15.a

Maqālah III. fol. 27.a

در احوال بدن انسان و اسباب و علامات وی

که دلایل مبکن بر چگونگی بدن

Maqālah IV. fol. 44.b

Maqālah V. fol. 62.a

در نیبی و نفرشة

Maqālah VI. fol. 79.a

در تدبير تدریرستان

Maqālah VII. fol. 92.b

در پیان اموری که از سینه تا پایین تان پیدا

میدهد

Maqālah VIII. fol. 105.a

Maqālah IX. fol. 111.b

در بقیه امری امضا

Maqālah X. fol. 121.b

در بیماریان غافر بدن

Written in ordinary Tašiq.
Dated 24 Sha‘bān; the year is illegible. Apparently 19th century.
The scribe: سید محمد امین الدین says that he wrote the copy at
the request of his teacher Ḥakim Muḥammad Ismā‘īl.

No. 968.
foll. 277; lines 21; size 9½ x 6; 5 x 2¼.

إختبارات بديعی

IKHTIYARÂT-I BADĪ‘Ī.

A work on materia medica.
Author: ‘Ali bin ul-Husayn ul-Anṣārī, better, known as Ḥājī
Zayn-ul-‘Attār علي بن العسين الانصاري المشتهر بعاجي زين العطار.
Beginning:—

اکداد محمد بن عد و اعداد سبسل مبیدی را كه اکثر ادعا او برهور
ورقی از اوراق ر شجیری از شجیر سمت و نوش یافته الم

The author, who was born in A.H. 730 = A.D. 1330, and died, A.H.
806 = A.D. 1403, was the son of Jamāl-ud-Dīn Husayn, a renowned
physician of Isfahān. Besides the present work he wrote other medical
treatises, viz. نسالة در صفوف مودان و زنان and نعقة البلوك - مقاتل الخواریب

He completed the present work in A.H. 770 = A.D. 1368.
The work is divided into two Maqālah.

Maqālah I treats of the simple drugs, in alphabetical order,
fol. 3.\textsuperscript{2}

Maqālah II on compound medicaments, in sixteen chapters,
fol. 251.\textsuperscript{2}

A very old copy of the work, dated A.H. 805, is noticed in Ethé,
India Office Lib. Catalogue, No. 2289. See also Rieu ii, p. 469; E. G.
1581–1584; Ḥāj. Khal. vol. i, p. 197.

Lithographed, Cawnpore, 1879.

Written in minute Nasta‘liq within gold and coloured borders,
with an illuminated head-piece at the beginning of each Maqālah.
The original folios are placed in new margins. The colophon is
dated 24 Ramadān, A.H. 996.

Scribe: برهان.

The seals of the kings of Oude, Sulaymān Jāh, Amjad ‘Ali and
Wājid ‘Ali, are found at the beginning and end of the copy.
No. 969.

foll. 461; lines 17; size 10¾ x 6¼; 7½ x 3¼.

The Same.

Another copy of Ḥāji Zayn-ul-'Āṭṭār’s Ikhtiyārāt-i Badi‘ī, beginning as above.

Maqālah I, fol. 4. The names of the drugs, with their correct reading, are written in a bold hand on the margins throughout.

Maqālah II, fol. 385. Written in ordinary Nasta‘liq within gold and coloured borders with an illuminated head-piece at the beginning of each Maqālah.

A seal of Munshī Muḥammad Ṣafdar ʿAlī Khān, dated a.h. 1277, is found on the title-page.

Not dated; apparently early 19th century.

No. 970.

foll. 130; lines 28; size 9¼ x 5¼; 7 x 3½.

KIFĀYĀH-Ī MUJĀHIDĪYAH.

A work on medical science.

Author: Manṣūr bin Muḥammad bin Aḥmad bin Yūsuf bin Ilyās

Beginning:

شخبر سیاس مرخالقی را كه در خلق ل انسان دقیق حکمت او

According to Rieu, p. 470; Ethé, Bodl. Lib. Catalogue, No. 587; Ethé, India office Lib. Catalogue, No. 2297, the work was dedicated to Sultān Zayn-ul ʿAbidīn of Kashmir (a.h. 826–877 = a.d. 1423–1472), and not to ʿAlā-ud-Din Muḥammad Khilji, as wrongly asserted by the authors of the Leyden Catalogue, vol. iii, p. 276. In the present MS, the name of the person to whom the work is dedicated is omitted. The author also wrote a medical treatise on the anatomy of the human body, entitled تشریم منصوري (lithographed at Delhi, a.h. 1264, Lahore, 1889, and 1895). The present work, also
called (as in the colophon of this copy), is divided into two Fann. The first, subdivided into two Qism, treats of theoretical and practical medicine, and the second, consisting of two Maqālah, deals with simple and compound medicaments. Cf. Āṣaf. Lib. vol. i, p. 966.

For further particulars of the work and the author see the Catalogues referred to above. The work has been lithographed, under the title, Lucknow, 1869 and 1873; and with a Hindūstānī translation and commentary by Gālām Gīlānī bin Muḥammad Ibrāhim, in Amritsar, 1911.

Written in minute Nim-shikast. The colophon, dated Šafar, A.H. 1209, says that the MS. was copied from a copy belonging to Ḥakīm Muḥammad Fārūq.

Scribe: Ḥumāyūn bin Khānī.

No. 971.

foll. 627; lines 20; size 11 × 6½; 7 × 5½.

KHULĀṢAT-UT-TAJĂRĪB.

A work on practical medicine, containing prescriptions for the treatment of the diseases of the various parts of the human body from the head downwards.


Beginning:

حمد بلال حصي حميدي راك ابكمال حكمت وقهر عفائت وقهرت

ماهيئت اشرف انساني را ار خزانة جود خلعت وجود بوشانيد الغ

In the colophon the author is designated thus: Amir Bahā-ud-Daulah ibn Amir Shams ud-Dīn Muhammad Qasim. Amir Bahā-ud-Daulah ibn Amir Shams ud-Dīn Muhammad Qasim.

We learn from the short preface that the author wrote this work in Turushī, one of the dependencies of Ray, in A.H. 907 = A.D. 1501, 1502, and divided it into the following twenty eight Bāb... تاليف ابي رسامه در اوان سنه سبع وسعتمة در مسكي طرشت من قراء راز اتفاق اتفاق.
Contents:

I. fol. 2⁰  
باب اول در بیان انگیزه دانسته آن موضوع علیه حفظ صحت  
و مرافع است و وجه کلی

II. fol.  
باب دوم در بیان حفظ الصحت که اعظم مقامات طبیعی است

III. fol. 53⁳  
باب سوم در بیان تدوین افقال و بیان و تفاهمن و مرتقبان
بنعب و اعراف مقوله نفسانی و آبایی بدن

و هواهای مقصر و استفزانات

IV. fol. 110⁶  
باب چهارم در بیان تداویر انگیزه بترزیب بدن متعلق است

V. fol. 126⁶  
باب پنجم در بیان اقسام امراض

VI. fol. 149⁶  
باب ششم در بیان حمایات و اباب و علامات و معالجات آنها

VII. fol. 199⁶  
باب هفتم در بیان حمصه و جدید

VIII. fol. 257⁶  
باب هشتم در احوال دماغ و بیان آن

IX. fol. 304⁶  
باب نهم در بیان احوال جسم

X. fol. 327⁶  
باب دهم در بیان احوال گوش

XI. fol. 336⁶  
باب یازدهم در بیان احوال بینی

XII. fol. 345⁶  
باب دوازدهم در بیان احوال دل

XIII. fol. 355⁶  
باب سیزدهم در بیان احوال حلق

XIV. fol. 382⁶  
باب چهاردهم در بیان احوال دل

XV. fol. 389⁶  
باب پانزدهم در بیان احوال مری و معدة و آب و ماق

XVI. fol. 416⁶  
باب شانزدهم در بیان بعضی امراض که اگر اطلاع این مالک
تخصیص آنها بپذیرند مناسب تکذیب یاد می‌کند

و بعضی مکاتبات بعضی امراض. ذکر آن کرد یا اند

XVII. fol. 422⁶  
باب هفدهم در بیان احوال جرب و مرارة

XVIII. fol. 447⁶  
باب هجدهم در بیان احوال شهر

XIX. fol. 452⁶  
باب نوزدهم در بیان احوال رد

XX. fol. 484⁶  
باب بیستم در بیان امراض مقعد

XXI. fol. 492⁶  
باب بیست و یکم در بیان احوال گرد

XXII. fol. 501⁶  
باب بیست و دوم در بیان احوال متانه

XXIII. fol. 515⁶  
باب بیست و سوم در بیان احوال آفتاب تناقل

XXIV. fol. 529⁶  
باب بیست و چهارم در بیان احوال آفتاب توانالد و پستان

XXV. fol. 553⁶  
باب بیست و پنجم در بیان امراض پشت و متافل و پالیا

XXVI. fol. 563⁶  
باب بیست و ششم در بیان سوموم و ادویه زمانکار و حیوانات

اذات سم کردن و تریاقات مظلغا
A portion of the work containing the last twenty Bāb is noticed in Ethē, India Office Lib. Catalogue, No. 2955. Comp. Ḥāj. Khal. vol. III, p. 164. In the lithographed edition, Lucknow, A.H. 1282, the work is wrongly ascribed on the title-page to Ḥakīm Muhammad ‘Ali Khān, who died in A.H. 1162 = A.D. 1748, i.e., two hundred and fifty years after the composition of the work.

The colophon says that this copy was transcribed from a MS. which was copied from the author’s autograph copy.

Written in a clear Naskh within coloured borders, with an illuminated head-piece and a double-page ‘Unwān.

Dated A.H. 1070.

Scribe:  شرف الدين علي النسيم الزاهدي الكبوري.

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. 972.

foll. 315; lines 24; Size 10 × 7; 6½ × 4½.

The Same.

Another copy of the Khulāṣat-ut-Tajārib, beginning as above.

The colophon, dated 11 Muḥarram, A.H. 1022, says that this MS., was copied from a copy transcribed from a copy transcribed from the author’s copy.

Written in small Nasta’liq with occasional emendations in the margins.

Scribe:  ابن حيدر قلی.
No. 973.

text as in the image above.

No. 974.

text as in the image above.

No. 975.

A work on medicine.

Author: Bhūwah bin Khawās Khān

مَدِانُ الْعُشُ شَيْخُ سَكِنْدَرَ شَاهِ

MA'DAN-USH-SHIFA-I SIKANDAR SHAHÎ.
Beginning:

The beginning of this copy is quite different from that of the copies noticed in Rieu ii, p. 471; Ethé, Bodl. Lib. Catalogue, No. 1592, and Ethé, India office Library Catalogue, No. 2305, although the substance of the preface, as given in Rieu, is the same as here.

Firishtah, vol. i. pp. 330, 345 and 350, and the author of the Tabaqät-i Akbar Shâhí mention that Bhūwah, son of Khawâs Khân, was a great noble of Sikandar Shâh Lodî's time (A.H. 894–923 = A.D. 1489–1517). He was put to death by Sulṭân Ibrâhîm Shâh, (the successor of Sikandar Shâh) in A.H. 925 = A.D. 1519.

The composition of the work, which the author compiled and translated from Sanskrit works enumerated in the preface, was completed in A.H. 918 = A.D. 1512, 1513. The work, also known as Ḥabistân, is divided into a Muqaddimah and three Bâb, described in the Catalogues mentioned above.

Lithographed, Lucknow, 1877 and 1889.

A full Table of Contents, occupying eight pages, is given at the beginning of the copy.

Written in ordinary Nasta'liq, with an illuminated head-piece.

Dated 18 Ramadân, A.H. 1082.

No. 976.

foll. 76; lines 17; size 9½ x 5½; 7 x 3½.

رياض الادوية

RIYĀD-UL ADWIYAH.

A treatise on simple and compound medicaments.

Author: Yûsuf bin Muḥammad, with the takhallus Yûsufi بوسف بن محمد المتنقل بوسف.

Beginning:

الحمد لله الذي خلق لكل دواء روحاني جعل حبيبه لعلل القلوب شفاء

The
The author, who flourished under Bābur and Humāyūn, was a native of Harāt, and compiled a work on the epistolary art called بدافع الإشارة، نواب اخبار جامع الغوايد written in A.H. 913 = A.D. 1533. His other medical works are صيدلة وحفظ الصحت علاج الأمراض; نواب اخبار written in A.H. 937 = A.D. 1530, a versified treatise of therapeutics; see Rieu ii, p. 475; Ethê India Office Lib. Catalogue, No. 2304; Ethê, Bodl. Lib. Catalogue, No. 1591; Háj. Khal. ii, p. 564.

The Riyād-ul Adwiyah is noticed in Rieu ii, p. 840. It is divided into two Bāb devoted to simple and compound medicaments, in alphabetical order.

Written in hasty Nasta'liq.
Dated A.H. 1193.
Scribe: علم علي.

The seals of Nawwāb Sayyid Vilâyat ʿAli Khān and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 977.

foll. 105; lines 17; size 9 1/4 x 5 1/2; 7 1/2 x 3 1/4.

The Same.

Another copy of Yūsufī’s Riyād-ul Adwiyah, beginning as usual. This copy, written in different hands, is dated 1191 Faṣlī.

The original tract is followed by a collection of prescriptions, written in the same hand as the latter portion of the copy.

No. 978.

foll. 254; lines 13–17; size 10 x 5 1/4; 7 x 4.

بعر الجواهر
BAHR-UL JAWAHIRO.

A dictionary of technical terms relating to medical science.
Author: Muḥammad bin Yusuf-uṭ-Tabīb ul-Harawi

Beginning:

* محمد bin Yūsuf-uṭ-Tabīb al-Harawi
* بوسف الطبيب الهروي
* حمد العلماء احدي ذروة الانتهاء تحقيق الغ

VOL. XI.
The work begins with an Arabic preface in which the author dedicates the work to Zahir-ud-Din Muḥammad, better known as Amir Beg, whose name is introduced thus:

- ظهیر الدوله و السعادة و الدینا و الدین محسن المشهور بامیر بیگ

It is doubtful whether the present author is the son of the well-known physician Yusuf bin Muḥammad who flourished under Bābur and Humāyūn and wrote several medical works (see No. 976).

The work is arranged in alphabetical order and comprises the names of drugs with their uses, botanical and anatomical terms, the various diseases, etc., etc.

Edited by Hukeem Abdool Mujeed, Calcutta, 1830.

A very incorrect copy, written in bad Taʿliq, with marginal notes.

Not dated; 19th century.

No. 979.

foll. 258; lines 21; size 9 × 6½; 7 × 3½.

The Same.

Another copy of Muḥammad bin Yusuf's Bahr-ul Jawahir, beginning as above.

The names of drugs, arranged in alphabetical order, are written in red.

Written in fair Naskh.

Not dated; 19th century.

No. 980.

foll. 66; lines 15; size 8½ × 5; 5 × 2½.

مطلب الیضاهرین

MATLAB-UL MUBASHIRIN.

A treatise on sexual intercourse and treatment for increasing or restoring virile power.

Author: Muḥammad Ḥakim Gilānī.

Beginning:

حمد و سپاس و ثناى بی قیاس سعیج حکیمی را که بید تدرت و پلام

اپادت الیغ
The royal personage to whom the work is dedicated is Mirân Muḥammad Shâh, whose name is introduced after a series of honorific titles. He is probably identical with Mirân Muḥammad Shâh Fârûqi of Gujarât, who reigned from A.H. 943–944 = A.D. 1536–1537.

The work is divided into four Fann and a Khâtîmah, each Fann consisting of several Fâsl.

Written in fair Nasta'liq.

Not dated; 18th century.

No. 981.

foll. 121; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

قَرَابَادِين شَفَّافِي

QARÂBÂDÎN-I SHIFÂ’Î.

A pharmacoœœia or description of medical drugs, arranged in alphabetical order according to the first letter.

Author: Muẓaffar bin Muḥammad ul-Husaynî uṣh Shifâ’î مظفر بن حسین شفایی.

Beginning:

الله الحكيم العليم والصلى على... بعد بوضيحة نمائد

The author was a native of Kâshân, and died in A.H. 963 = A.D. 1556. See Rieu ii, p. 474; Ethé, Bodl. Lib. Catalogue, No. 1594; Ethé, India Office Lib. Catalogue, Nos. 2310–2312; Āṣaf Lib. vol. i, p. 964. Lithographed (on margin of Dâkâ Úlah Khân’s ترابادین ذکایی on the same subject), Dihli, 1865.

The first drug described is

Written in a learned Ta’liq, with marginal notes and emendations.

Not dated; 18th century.

A note on the fly-leaf at the beginning says that this MS. belonged to the donor’s brother Muḥammad Ismâ’îl bin Maulâvî Shâykh Muḥammad Bakbîsh Khân Siddîqi.

Another note on the same page is dated 15 Shawwâl, A.H. 1186.
No. 982.

foll. 96; lines 19; size $10\frac{1}{4} \times 5\frac{1}{4}; 7\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

Another copy of Shīfā'ī's Qarābāḏīn, beginning as above. Spaces for headings are left blank in the latter half of the copy. Written in ordinary Nastaʿlīq. Dated 9 Ramadān, year not given, apparently 19th century.

Scribe: گورم الدین ولد شیخ صبیح الدین بن شیخ بدرالدین:

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No. 983.

foll. 170; lines 11; size $8\frac{3}{4} \times 4\frac{3}{4}; 5\frac{3}{4} \times 3$.

The Same.

Another copy of Shīfā'ī's Qarābāḏīn, beginning as usual. Written in fair Taʿlīq. Not dated; 19th century.

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No. 984.

foll. 135; lines 25; size $9\frac{1}{4} \times 7; 7 \times 4\frac{1}{4}$.

افیس الأطیبا

ANĪS-UL-ATĪBBĀ.

A fragment of a manual of medicine.
Author: Abūl Khayr Muḥammad bin Muḥammad ul-Fārisī.

Beginning: حمد یا مجدد قادری حکیم را سراور است که مصور مفعّش از ترکیب اجسام متغیّلة الغ

The work is divided into two Šahīfah, each consisting of numerous subdivisions:
šahīfah I on theoretical medicine, در طب نظری fol. 2a.
šahīfah II on practical medicine, در طب علیه fol. 72b.
The general arrangement is that diagnosis of diseases is given first; after which follows the 'symptoms' and then 'treatment.'

The MS. is defective towards the end, nearly one-fourth of the second Saḥīfah being missing. There are several lacunae in the copy, and the folios are misplaced in several places.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated; 16th century.

No. 985.

foll. 24; lines 18–23; size 8½ × 6¼; 7 × 4¼.

مفردات

MUFRIDĀT.

A medical tract treating for the most part of simple medicaments, but also of some compound medicaments for various diseases of the human body from the head downwards.

Author: Muḥammad Maṣūm bin Sayyid Ṣafā‘ī ul-Ḥusaynī ut-Turmuḏī ul-Bhakari with the poetical nom de plume Nāmī: مصعب معصوم بن سيد منفي الحسيني الترمذي ابناً و البيتى مسكناً و النامي تختصاً.

Beginning:—

حمد خداوند گو کش بدر کریمان
هست برای بیم حمشات شاہ و گدا

The author, already mentioned in connection with his more popular work Tārīkh-i Sind (see No. 599), says in the preface to the present work that he compiled it from the Iḥtiyārat-i Badi‘i and some other medical works for the convenience of medical students. At the end the work is called علم نامی, which, however, seems to be another work of the author.

It is divided into twenty-six Bāb, each consisting of several Faṣl. Each Faṣl is devoted to a particular disease, under which its remedies are given.

Written in ordinary Ta‘liq.

Dated Shawwāl, A.H. 1110, the 23rd regnal year of ‘Alamgīr.

The MS. is in a damaged condition, the folios having separated from the binding.
No. 986.

foll. 158; lines 9; size $9 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

A treatise on sexual science, with medical advice.
Author: Tāhir ظامر.
Beginning:

• خدايی که دیده نمی‌شود و صوت و شکل ندارد

In the beginning the author speaks of the Emperor Jahāngīr in the present tense, and to him he, most probably, dedicated the work:

نظرالدین محمد جهانگیر باشکوه زیب پدایش وزندگانی ثمره بخش.............جهری بهد که عبارت از کتاب هندی آسپین است بدل میدانند و شب و روز در آرام و فراخت میگذرانند و اثر نم و ام در خواب هم نمی‌بینند

Later on the author says that he composed the work in 1678 Hindi year; (i.e., the Bikramājīt Sanbat) = A.D. 1622. He divided it into nine Fasīl.
The style is bad and confusing.
Written in fair Ta‘līq.
Dated 21 Jumādā I, A.H. 1238.

No. 987.

foll. 75; lines 17; size $8 \times 5$; $6 \times 3\frac{1}{2}$.

دستور الاطبا

DASTŪR-UL-ÂTIBBĀ.

A treatise on medicine according to the Indian system.
Author: Muḥammad Qāsim Hindū Shāh Astarābādī, better known as Firishtah محمد قاسم هنده شاه استرابادي المعروف به فرشته.
The MS. is defective towards the beginning, and opens abruptly with the following words:

• و از خود بر صفحت روزگار یادگاری گذارم

The author, well known for his popular general history of India تاریخ فرشته, has already been noticed in this Catalogue, No. 538.
MEDICINE.

The work also styled اختیارات قاسمی, consists of a Muqaddimah, three Maqālah and a Khātimah, described in Rieu, Suppl. p. 113; Ethé, India Office Lib. Catalogue, Nos. 2318–2324; W. Pertsch, Berlin Catalogue, p. 580; Ethé, Bodl. Lib. Catalogue, No. 1601. Comp. also Hāj. Khal. iii, p. 225.

The present MS. comprises only the first Maqālah on simple drugs and ailments, arranged in alphabetical order.

The MS. is in a damaged condition, and there are lacunae in several places.

Written in ordinary Nasta’liq.

Not dated; 17th century.

No. 988.

foll. 110; lines 19; size $9\frac{2}{3} \times 6$; $8\frac{1}{4} \times 4\frac{1}{4}$.

الغاط ادويه

ALFĀZ-I ADWIYAH.

A description of drugs.

Author: Nūr-ud-Dīn Muḥammad ‘Abd Ullah bin Hakim ‘Ayn-ul Mulk Shirāzi.

Beginning:—

هو الله أحد الله الصمد ك فائقة حقيقت بيجنجه أز دايره

Muḥammad ‘Abd Ullah, who edited the private letters of his uncles Abul Faḍl and Fayḍī (see Ethé, Ind. Office Lib. Catalogue, Nos. 287 and 1479) and is himself the author of several Inshās (see Ethé, India Office Lib. Catalogue No. 2066) as well as of the Ṣufic work مراتب الوجود, noticed in the aforesaid Catalogue No. 1925, 15, says in the preface to the present work that he wrote it at the time of the accession of Shāh Jahān, A.H. 1038 = A.D. 1628, for which year the title of the work forms a chronogram. The author further adds that he has taken the medical terms from the Greek, Arabic, Latin, Spanish, Hebrew, Syriac, Berber, Turkish, Persian and Hindi languages.

The work is divided into a Muqaddimah, a Natījah and a Khātimah, as follows:—

Muqaddimah in four Fā’idah, fol. 4v.
Nati'jah: Dictionary of drugs, arranged in alphabetical order, according to the first and second letters of each word, fol. 10a.

Khātimah, on six useful medicaments not found in ancient works, fol. 99b.

The author uses the following abbreviations in the work:

پوست = ب; رطویت = ز; برد = ب; حرارت = ح; طبع = ط;
بدل = ل; مصل = ص; شریست = ش; قوت = ق; معتدل = مع.


The Alfaż-i Adwiyyah has been lithographed in Delhi and Madras, A.H. 1265; with an English translation by F. Gladwin, Calcutta, 1793. For other editions see Catalogue of Printed Books in the Brit. Mus. by Edwards, p. 442.

Written in ordinary Nasta'liq.

Dated Safar, the fifth regnal year of 'Alamgir II.

Scribe: غرب الالی بن شیخ دیبن غرب الالی بن شیخ خضر پدر الدین شیرازی قصته منیر.

No. 989.

foll. 358; lines 15; size 4½ x 5; 6 x 3.

قرابادین معصومی

QARĀBĀDĪN-Ī MAṢŪMĪ.

A treatise on compound medicaments.

Author: Maṣūm ibn Karim-ud-Din ushman-Shūstari ushman-Shīrāzi

معصوم ابن گوهرالدین الشوشتری الشیرازی

Beginning:

تعمیدی که خاطر ان عطبار مسبع حمص و مصاح افك در اظهار و

تكرار آن عجز قابل و متعنست الی

The author tells us in the preface that he compiled this work from several old and modern works, with some useful additions of his own, in A.H. 1059 = A.D. 1649, and divided it into a Muqaddimah, seven Maqālah and a Khātimah, fully enumerated at the beginning.

A copy of the work is mentioned in Aṣaf Lib. vol. i, p. 966.
Written in ordinary Nasta'liq with an illuminated head-piece.
Dated A.H. 1114.

No. 990.
foll. 399; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.
The Same.
Another copy of Ma'sūm's Qarābādīn, beginning as above.
This copy is slightly defective towards the end.
Written in ordinary Ta'liq.
Not dated; 19th century.
The MS. is wormed.
A seal of شاه واجد حسين شاطری, dated A.H. 1258, is found at the beginning of the copy.

No. 991.
foll. 177; lines 17; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 4$.
The Same.
Another copy of Ma'sūm bin Karīm-ud-Dīn's Qarābādīn.
The present copy lacks a few lines at the beginning, and opens thus:

• اما بعد برسای صواب نمای خردمدان خورده بین

Corresponding to line 4, fol. 20 of the preceding copy.
Written in a careless Ta'liq.
Not dated; 19th century.
The MS. is in a damaged condition.

No. 992.
foll. 284; lines 25; size $13\frac{1}{2} \times 8$; $10\frac{1}{2} \times 5$.

'ILĀJĀT-I DĀRĀ SHIKŪHĪ.

An encyclopaedic work on medicine, in two separate volumes.
The volumes form only a portion of the entire work. The first volume has two endorsements, viz., دارا شکوهی and دارا شکوهی. On
the title-page of the second volume the work is called دخیرة دارا شکویه, but in the opening line of the same volume the title given to the work is علاجات دارا شکویه. A medical work, called علاجات دارا شکویه, containing similar matters and with the same arrangement, is noticed in Blochet, vol. ii, pp. 103–104, and it seems evident that the two are identical.

According to Blochet the 'Ilâjât-i Dârâ Shikûhî was composed by Nûr-ud-Dîn Muḥammad ʿAbd Ullah Ḥakîm Shirâzî نور الله حکم شیرازی, and dedicated to Prince Dârâ Shikûh. Blochet's copy, extant in three volumes, lacking one or two pages at the beginning, comprises a prolegomena and ten Guftâr, subdivided into several Æsrâr.

Vol. I.

This volume opens abruptly with a section dealing with advice, instructions and precautionary measures for travellers:

سنیم سیویم در تدیری مسافران و اصفای مشتاق مشتاق پنچ حرف

* اگر نیست سفر دراژ دارا اول فصد کند پس پی مسیم خرود الغ

Then follows the third Æsrâr, in two Tadbîr, as follows:

Tadbîr I, fol. 3a, on edibles مکول, such as grains, meat, fish, fruits, herbs, boiled and cooked things, and on kitchen recipes, simple substances and drugs of any kind, etc., etc.

Tadbîr II, fol. 80b, on potables مشروب, such as beverages, agreeable drinks, etc., etc. It ends with some prescriptions and remedies for particular diseases.

Written in ordinary Taʿliq.

Not dated; apparently 19th century.

No. 993.

coll. 553; lines 12–17; size 9 × 5\(\frac{1}{2}\); 6\(\frac{1}{2}\) × 3\(\frac{1}{2}\).

علاجات دارا شکویه

'ILÂJât-I Dârâ SHIKûHî.

Vol. II.

This MS., which is endorsed on the title-page 'the second volume of the second volume of the دخیرة دارا شکویه, contains only a portion of it and begins at once with the eighth Guftâr thus:

* گفتار هشتم علاجات دارا شکویه در استخدام و فصد و حجمات
MEDICINE.

The earlier part of this volume treats of the anatomy of the human body, containing descriptions of the various nerves, veins, muscles, etc., venesection and phlebotomy. It ends with the thirty-fourth Asrār. The latter portion contains for the most part prescriptions, arranged under the various diseases for which they are intended.

Full-sized anatomical illustrations are given on foll. 20b, 27b, and 36b.

Written in ordinary Ta'liq.

Dated 19 Jumādā II; year illegible. Apparently 18th century.

No. 994.

foll. 357; lines 24; size 9½ × 6; 6½ × 3½.

TUḤFAT-UL-MU'MININ.

The well-known work on materia medica.

Author: Muḥammad Mu'min Ḥusaynī Tanakābūnī محمد مهتم حسيني تناكابني

حسنی تناکابنی

Beginning:

سبحانک اللّه يا قدوس يا طيب الغفوس

The author's father (Mir Muhammad Zamān Tanakābūnī) and grandfather were the court physicians of the Ṣafawī kings. The work is dedicated to Shāh Sulaymān (A.H. 1077–1105 = A.D. 1666–1694), to whose court the author was attached. We learn from the preface that the author's main object in writing the present work was to correct the errors and the inaccuracies which he noticed in the Iktiṣār-i Badi'ī (see No. 968 in this Catalogue). He based it on the Arabic medical work entitled جامع بغدادی، also styled مالاً ماء الطيب جهله، and several other Arabic and Indian medical treatises.


The work is divided into two parts. The first, containing five chapters, is called Tashkhis and the second, called Dasturāt, consists of three Qism of which the third is wanting in the present and all copies extant.
At the end is found a section called دستور العمال on the different kinds of fever, consisting of a Muqaddimah, five Fasl, and a Khātimah, beginning:

• رهویشگی بلطغه الكرم الٰج

Written in small Nasta'liq with an illuminated head-piece.
The colophon on fol. 349b is dated 6 Dūlqa'd. The year is not given, apparently 18th century.
Explanatory marginal notes, written in the same hand as the text, are found throughout.
The seals of Sayyid Khwurshid Nawwāb and Sayyid Vilayat 'Ali Khân of Patna are affixed at the beginning and end of the copy.

No. 995.

foll. 298; lines 24; size 12½ x 8¼; 9 x 5½.
The Same.

Another copy of Mu'min Husaynī's Tuhfat-ul Mu'minīn, beginning as above.
The Dastūr-ul 'Amal is wanting in this copy.
Written in fair Nasḵh.
Dated 4 Shawwāl, a.H. 1130.
Scribe: یاس عبیدو رشید.
The seals of Sayyid Khwurshid Nawwāb and of Sayyid Vilayat 'Ali Khân of Patna are found at the beginning and end of the copy.

No. 996.

foll. 459; lines 19; size 11¾ x 7¼; 7½ x 4½.
The Same.

Another copy of the same Tuhfat-ul Mu'minīn, without the Dastūr-ul 'Amal.
Written in ordinary Ta'liq within coloured borders with an illuminated head-piece.
Dated 24 Muharram, a.H. 1240.
Scribe: نوارش حسین انصاری.
No. 997.

foll. 428; lines 19; size 9½ × 5½; 7 × 3¾.

The Same.

A defective copy of the same Tuḥfat-ul Mu'minin, beginning as usual.

It breaks off with the third Tashkhis on the nature and properties of simple drugs and ailments, arranged in alphabetical order. The last two Tashkhis of the first part and the entire second part are wanting.

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

No. 998.

foll. 173; lines 17; size 9½ × 6; 7 × 4¾.

The second Qism of the Dastūrāt of the Tuḥfat-ul Mu'minin on compound medicaments.

Beginning:

قسم ثاني از دستورات جامع موسوم بتحفة المومنين كأن
مشتمل است بشرحیات و دستورات در بیان اعمالی كه متعلق است
بادریه مرکب.

Written in ordinary Ta'liq.
Dated Monday 3 Sha'bān, the forty-fifth year of Shāh 'Ālam's reign.

No. 999.

foll. 404; lines 15; size 9¾ × 6; 7 × 3¾.

تراذالی ٍجلالی
QARĀBĀDĪN-I JALĀLĪ.

A work on compound medicaments.
The name of the author is partly wormed. The portion extant is
Haṭi Jalāl bin Amin-ut Tabib ul-Murshidī ul-Kāzarunī حاجی جلال
بن امین الطبيب المرشدي الكازرونی.
Beginning:
الحمد لله رب العالمين ........... أما بعد بدأنه إلى مقالات

The author tells us in the preface that the author of the Ikhtiyārāt-i Bādi’ī, d. A.H. 806 = A.D. 1403, (see No. 968) had omitted a good deal in his second Maqālah on compound medicaments. Our author therefore removed the deficiencies of the said work by additions from other medical works, as well as from the experience he had gained from experts, and thus compiled the Ikhtiyārāt-i Bādi’ī in its complete form. It is further said that Ḥājī Jalāl prefixed a Muqaddimah to the first Maqālah, and at the end of each Bāb added a Faṣl from the Daḵhtirah-i Khwārazm Shāhī (see No. 962).

A copy of this work is mentioned in Āṣaf Lib. vol. i, p. 964.

The MS. is defective towards the end, and headings are omitted in many places.

Written in ordinary Ta‘līq.

Not dated; 19th century.

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No. 1000.

foll. 48; lines 22; size 7 × 4; 5½ × 2½.

خِرْقَة

KHIRQAH.

A treatise on sexual intercourse.

Author: Murtaḍā Quli Shāmilū مرتضى قلي شاملو.

Beginning:
سبحان الله رزگ أميرى باسط حمد و سلسلة حكيمى كه خرقه

The author’s father, Hasan Beg Shāmilū, was the governor of Khurāsān, and died towards the end of Shāh Ṣafī’s reign (A.H. 1038–1052 = A.D. 1629–1642). Murtaḍā Quli flourished under Shāh Sulaymān (A.H. 1077–1105 = A.D. 1667–1694), who appointed him to the government of Qum. He was a good poet, and also wrote a beautiful Shīkastah hand.

The work, dedicated to Shāh Sulaymān, is divided into thirty sections termed بخزة See Rieu ii, p. 794.
There is a lacuna after fol. 47.
Written in fair Nasāb.
Not dated; 18th century.
The seals of the last two ex-kings of Oude are found at the end of the copy.

No. 1001.

foll. 372; lines 23; size 11¼ x 6½; 7¾ x 4.

طَبّ اکبری

طیب-ی اکبری

A work on the symptoms of diseases and their treatment, translated, with additions, from the Arabic work شرح اسباب و علامات نافیس بین یواذ یمنی (d. after A.H. 850 = A.D. 1446).
Translator: Muḥammad Akbar, commonly called Muḥammad Arzānī, bin Ḥājī Muqīm محمد اکبر عرف محمد ازیانی بن حاجی مقم.
Beginning:

مع정보ی نتیجہ کلامی کہ مشام ناطقہ دانش آئینی را کہ آئینۂ ادراک

The title of the work, given in the preface to this copy, is غلب اکبر.

The translator, a renowned physician of India, flourished in the reign of Aurangzīb, to whom the work is dedicated. He left several other medical works; viz. میران الطب (see No. 1005), مرحوم القلب (lith. Bombay A.H. 1286; Lucknow, A.H. 1280), مفرح القلب (lith. Lucknow, 1882), and تعاریف الامراض - طب الغربی (see No. 1004).

Muḥammad Akbar completed the translation in A.H. 1112 = A.D. 1700. For other copies see Rieu ii, p. 478; Ethé, India Office Lib. Catalogue, Nos. 2339 and 2340. Printed in Calcutta, 1830; in Delhi, A.H. 1265; in Madras, A.H. 1264; Bombay, 1275 and 1279; in Lucknow, A.H. 1272 and 1289; in Teheran, A.H. 1275; Lahore, 1911.

The work is divided into twenty-seven Bāb and a خاتمہ, described in Ethé, India Office Lib. Catalogue loc. cit.

Marginal notes and emendations, written in the same hand as the text itself, are occasionally found.
Written in small Nasta'liq within coloured borders with the headings in red.
Dated, on fol. 369b, 21 Jumâdâ I, A.H. 1242.

No. 1002.

foll. 452; lines 23; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of Muḥammad Arzâni's Ṭibb-i-Akbari, beginning as above: صمغ توری کلامی الغ.
Written in bad Indian Ta'liq within coloured borders.
Not dated; apparently latter half of the 19th century.

No. 1003.

foll. 269; lines 23; size $12\frac{3}{4} \times 9\frac{1}{2}$; $10 \times 7$.

The same.

Another copy of the preceding work, beginning as usual.
A detailed index of the contents is prefixed.
Written in ordinary Ta'liq with the headings in red. Marginal notes and emendations are found here and there. The seals and signatures of sayyid Khwurshid Nawwâb and Sayyid Vilâyat 'Ali Khân of Patna are found in the copy.
Written in Indian Ta'liq.
Not dated; apparently early 19th century.

No. 1004.

foll. 217; lines 19; size $9 \times 5\frac{3}{4}$; $7 \times 4$.

QARÂBÂDÎN-I QÂDIRÎ.

A work on compound medicaments by the same Muḥammad Akbar Arzâni.
Beginning:—

• ثقات ق که شایان چنان مستطاب حضرت الی تعالی است ال
In the preface the author after enumerating his previous six compositions, viz. ميزان الطب - محرر القلوب - طب الأکبر - تلخيص طب النبي - معرفة أکبري and تعاريف الأمراض says that he commenced to write the present work in A.H. 1126 = A.D. 1714, and according to Rieu ii, p. 480, he was still engaged on it in A.H. 1130 = A.D. 1718.

According to the preface the work is divided into twenty-two باب, but the present MS. comprises the first thirteen only.

The author says that he belonged to the Qâdiri order, and therefore entitled the work after the holy name of the great saint 'Abd-ul Qâdir Jilâni.


Printed in Bombay a.H. 1277 and in Delhi, a.H. 1286; Lucknow, 1886.

Written in ordinary Ta'liq.

Not dated; 19th century.

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No. 1005.

foll. 519; lines 9; size 9 × 5\(\frac{1}{2}\); 7 × 3\(\frac{1}{4}\)

مَيْزَان الطَّبِّ

MİZÂN-I TÎBB.

A hand book of medicine by the same Muḥammad Akbar.

Beginning:

الحمد لله ورب العالمين...................أما بعد العبد الجلّي محمد

• إرزياني المسمى به محمد أکبر ميكوبد

In the short preface the author tells us that he wrote this مختصر or manual for the use of his own children and other students of medicine.

The work is divided into three Maqālah, as follows:—

I. On the symptoms and qualities of heat, cold, moisture and dryness, fol. 2\(\text{a}\).

II. On simple and compound medicaments, fol. 5\(\text{a}\).

III. On diseases and their treatment, fol. 59\(\text{a}\).

See Rieu ii, p. 479; Ethé, Bodl. Lib. Catalogue, No. 1612. Lithographed, Calcutta, 1836; Cawnpore, 1876; and Lucknow, a.H. 1318.

Written in large Indian Ta'liq.

Not dated; 19th century.

VOL. XI.
No. 1006.

foll. 168; lines 15; size 9 x 5½; 5½ x 2½.

شفاء القلب

SHIFÁ-UL QULÚB.

A medical tract.
Author: ʿAbd-al-Ṭabīb ʿAl-ʿArbaʿī, better known as Jalāl ud-Dīn.

* أحمد الطبيب البرجندى الشهير بجلال الدين

Beginning:—

* معاذ منقسم أساس و مسير بديع عقول

The author tells us in the preface that he wrote this work for ʿUmdat-ul-Mulk Nawwāb Amīr Khān, to whom he presented it on the occasion of his (Nawwāb's) visit to Kābul. This Amīr Khān, a favourite of Muḥammad Shāh, was appointed Governor of Allāhābād in A.H. 1152 (A.D. 1739) and died, A.H. 1159 (A.D. 1747). See Beale's Biographical Dictionary, p. 71.

The work is divided into a Muqaddimah, three Bāb and a Khātimah, with numerous subdivisions styled Maqālah, Faṣl, Munṣaʾat, Muḥājir, Bahṣ, Qāʾidah, Fāʾidah, Qānūn, Fann and Taʿlīm:

Contents:—

on fol. 6a.
fol. 7b.
fol. 40b.
fol. 92a.
fol. 161b.

The paper towards the beginning of the MS. is getting brittle, and the writing in many places is illegible. The latter portion, foll. 122-168, is supplied in a later hand. The MS. is slightly defective towards the end, and breaks off with the words:—

* ويك تقسم إهاميزة كه بخصوص وى صيده ونصف دب unicode...

Written in fair Nasḵh.
Not dated; 18th century.
MAKHZAN-I ASRĀR-I ÂTIBBĀ.

An encyclopaedia of medical science.

Author: Muḥammad Mahdi bin Muḥammad Ja'far bin Muḥammad Hasan Ṭabīb.

Beginning:

Muḥammad Ṭabīb, Muḥammad, Ṭabīb, Ṭabīb, Ṭabīb.

The author says in the preface that he compiled the work in Persian from trustworthy works of ancient and modern physicians.

The date of composition, expressed by the title, is A.H. 1170 = A.D. 1757.

The work consists of four Fann, each of which comprises numerous subdivisions termed Muqaddimah, Maqālah, Maqṣad, Bāb, Maḥlab, and Fasāf, fully enumerated at the beginning. They are as follows:

I. Definition and utility of medicine; composition and structure of the human body and its organs; health, its preservation and general treatment, etc., fol. 3ª.

II. Compound medicaments, arranged in alphabetical order, fol. 45ª.

III. Simple medicaments, in alphabetical order, fol. 308ª.

The MS. is defective towards the end. It breaks off at the beginning of the third Fann with the word Bāzas. So the greater portion of the third Fann and the whole of the fourth are wanting.

Written in minute Nastaʿlīq.

Not dated; 19th century.
KHULÂSAT-UL 'AYSH-I 'ÂLM SHÂHÎ.

An exhaustive work on sexual intercourse and similar matters.

Author: Mazhar Mu'âaffar.

Beginning:—

محمد بیقیاس و سنابش با سباست آزیبگری را، یک خلقت انسان را

الغ

From the wordy preface, mostly devoted to the praise of the reigning sovereign Shâh 'Âlam, to whom the work is dedicated, we learn that the author wrote it in A.H. 1177 = A.D. 1763, 1764, the fifth regnal year of that king.

The work consists of two Matlab, each subdivided into twenty Bab. A complete index, with reference to the pages, is given on foll. 41-64a.

Matlab I. fol. 4a.

مطلب اول مبینی بر احوال و صفات آراش مزدان و حسن معاعشرت و مبایشرت ایشان با زنان و بیان مقویت بیله‌ها از ادرار و اعیذه

بیر آن *

Matlab II. fol. 64a.

مطلب دوم مختصر از درای زنان و بیان مداری دریای اعضای ایشان و صفات زنب و پیریه با حسن معاعشرت و مبایشرت و آداب ارصاف خلوت و ذکر اسرار و حکایات و حركات و سنگات ایشان که باید تصریفه

باهم مزدان بوده باشد *

A copy of the work, without the author's name, is noticed in Ethé, Bodl. Lib. Catalogue, No. 1628.

Written in fair Indian Ta'liq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Dated Friday, 12 Rajab, A.H. 1189.
Scribe: میر هدایت الله.
No. 1009.

foll. 167; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

تاليف شريف

TALÍF-I SHARÍF.

Indian materia medica or a dictionary of simple medicaments.


Beginning:—

برک درختان سبز در نظر هوشیار - قلمای گوناگون و درختنی موزین

* دلیلیست سلمع و بهانهیست قااطع الیم

In the preface the author says that the use of Indian drugs in the prescriptions of his ancestors obliged him to have recourse to Hindi works and therefore he, for convenience sake, thought of writing a work on Indian materia medica on the model of اختیارات تحقیق النور al-Sufi and Dārā Shāhī and their successors were not up to the mark he removed their deficiencies in the present work. For the names of drugs, he says, he has followed the usage current in Shāhjahānābād.

The British Museum copy, Or. 1696, contains a dedication to Shāh ‘Alām (a.H. 1173–1221 = a.D. 1759–1806), and the author’s ء علی the ema' As (See No. 1010) expresses by its title the date of composition, a.H. 1177 = a.D. 1763, 1764.

The names of drugs, arranged in alphabetical order, are followed by their descriptions, properties and uses.

A copy of the work is noticed in Rieu ii, p. 842. Lithographed in Delhi with the الغة الإندية, a.H. 1265. A second edition, lithographed in Delhi, a.H. 1280, contains also the خواص الجواهر or نفحه علمائها by the same author, also dedicated to Shāh ‘Alām, and five works of Gulām Muḥammad Khān, viz. - رسالة جربچین - رسالہ وبا - رسالہ ختنی - رسالہ زیدة المحاقب - رسالہ ماکول و مشروب. An English translation, entitled "the Taleef Shereef, or Indian materia medica," was published by Dr. George Playfair, Calcutta, 1833.

The author’s medical tract مائعة was lithographed, Lucknow, 1873.

Written in ordinary Nasta'liq.

Not dated; 19th century.
No. 1010.

foll: 477; lines 18; size $10\frac{1}{2} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

ILĀJ-UL AMRĀD.

A work on compound medicaments.
Author: Hākim Muḥammad Sharif Khān
Beginning: —

Muḥammad Sharif Khān, son of Muḥammad Akmal Khān, who has already been mentioned (No. 1009) in connection with his other medical work Tālīf Shīrīf, says in the preface to the present work that in his youth he had written glossaries on Shārīj Mughz Kāf, Shārīj Asbāb wa Ḫulāṣat Masmū‘ al-Baqīs’ Ast, etc., and had collected the prescriptions of his deceased grandfather, father, uncle and others, but, owing to adverse circumstances, could not make proper use of them until he was persuaded by his father and some of his friends to write the present work. The title ILĀJ-ul AMRĀD is a chronogram for the date of the completion of the work, a.h. 1177 = A.D. 1763, 1764. The work is divided into a Muqaddimah, twenty Maqālah and a Khātimah.

Lithographed, Lucknow, 1879; Delhi, a.h. 1303.
Written in hasty Ta’liq.
Dated 9th April, 1813,
Scribe: * خرازجی لعل ولد رکبیت رای بن هیرا لعل کابلہ تیاکر ساکن: چکله سکدر آباد

No. 1011.

foll. 535; lines 10; size $9\frac{1}{2} \times 5\frac{1}{2}$; $8 \times 4$.

RIYĀD-UL FAWĀ‘ID.

A thesaurus of medical science.
Author: Muḥammad Amān bin Muḥammad Afdal bin Muḥam
MEDICINE.

39

mad 'Arif bin Muhammad Husayn Mirzâ bin Muḥammad Tūlak Sulṭân, governor of Tâliqân

Beginning:

سياس بیقیاس مرحمی را که معمومان الی مصیلا را به دواست

In a short preface the author tells us that he studied the science of medicine under Shaykh 'Abd-ul Lātîf bin Shaykh 'Abd-ul Ḥaq, and wrote the present work for the benefit of the public.

The work consists of a Mugaddimah, two Fann and a Khātīmah, which are enumerated in the preface. Each has numerous subdivisions.

They are as follows:

Mugaddimah on the utility of medicine, fol. 10°.
Fann I on theoretical medicine, in seven Maqālah, fol. 11°.
Fann II on practical medicine, also in seven Maqālah, fol. 180°.
Khātīmah on miscellaneous subjects, relating to the preservation of health, advice to physicians, etc. etc., in twelve Faṣl, fol. 523°.

A copy of the work is mentioned in Aṣaf Lib. vol. i, p. 956.

Written in ordinary Ta'liq.

Dated a.h. 1187.

No. 1012.

foll. 73; lines 15; size 10 × 6; 7½ × 4.

GIYÂŞIYÂH.

A hand-book of medicine.

Author: Muḥammad ibn Ilyās ush Shirāzi.

Beginning:

سياس و ستایش خداوندی را که ذات اربیچ ذات نهاند الی

It is said in the preface that the work is named after Giyāsh-ud Din Sâlâr, for whom it was written.

It is divided into four Maqālah, as follows:

I. Theoretical medicine, in eighteen Bâb fol. 2°.

II. Practical medicine; diseases of the various parts of the body from the head downwards, and their treatment, in fifty-nine Bâb, fol. 20°.
III. Simple drugs, fruits, etc., in twenty-eight Bāb, fol. 44ª.
IV. Compound drugs, in twenty-two Bāb, fol. 54ª.
Written in ordinary Nastāʿīq.
Dated 12 Shawwāl, the 18th regnal year (?).

No. 1013.

foll. 41; lines 17; size 9 × 6; 6 × 3½.

KHULĀṢAT-UT-TASHRĪḤ.

A treatise on the anatomy of the human body.
Author: ʿAbd-ur-Razzāq Abd al-razāq.
Beginning:—

بسم الله الرحمن الرحيم - هست زاسباب شفای سقیم - اطاف حداد
و ثنای حکیمی را سرد فهب تشریح ابدان انسان اذم

The author tells us in the preface that he learnt the science of anatomy from his master Quṭb-ud-Din Muḥammad Ādām, who subsequently gave him a post in the royal hospital, the building of which, says the author, was a most wonderful work of the deceased Sultān. The name of the king to whom the work is dedicated is not mentioned, there being only a series of honorific titles. The author enumerates the following works at the beginning:—

ذخیرة — كامل الصناعة — قانون — تشریح etc.
The work is divided into a Muqaddimah, six Faṣl and a Khātimah, as follows:—

Muqaddimah: the various organs, or component parts of the human body, fol. 3ª.

Faṣl I. Bones, fol. 7ª.
II. Nerves, fol. 15ª.
III. Arteries, fol. 19ª.
IV. Veins, fol. 21ª.
V. Muscles; fol. 26ª.
VI. Complex organs, fol. 28ª.
The Khātimah is wanting.
Written in ordinary Nastāʿīq.
Dated Duḥhijjah, 19th century.
Scribe: سردها رام قاپه ساکن قصبه تغییر
MEDICINE.

No. 1014.

foll. 22; lines 15; size 9 1/2 x 6 1/2; 7 x 3 1/2.

دستور الفص

DASTÚR-UL FAŞD.

A treatise on phlebotomy or venesection.

Author: Muḥammad Beg مُحَمَّد بِيگ.

Beginning:—

الحمد لله رب العالمين .....

We are told in the short preface that the author compiled this manual from Dakhîrah-i Khwârazmshâhî and from other good works, dividing it into six Bāb, each consisting of several Faṣl.

A copy of the work is noticed in Āṣaf Lib. vol. i. p. 950.

Written in ordinary Tāliq.

Not dated; 19th century.

No. 1015.

foll. 124; lines 29; size 13 1/2 x 9; 10 1/2 x 6.

شفا خانه

SHIFĀ KHĀNĀH.

A dictionary of drugs, with the names in Arabic, with the Persian and Hindûstānî equivalents, arranged in alphabetical order.

Author: Sayyid Muḥammad 'Alî Khān Bahâdur alîs Nawwâb Dûlah سید مُحَمَّد علی خان بَہادُر علی نوُب دُلہ.

There is no preface to the work. It begins at once with the names of the drugs. It consists of two parts:—

I. fol. 1b., beginning thus:—

- تفصیل ادیب مستعمله کہ اول آنہا الف است بلحاظ حرف ثانی -

- ام یعنی انبہ یہ
II. fol. 117a, beginning:—

The name of the author is taken from the colophon found at the end of the first part, fol. 116a. It is dated Dhu l-Hijjah, A.H. 1269.
Written in ordinary Ta’liq.
Scribe: Sādī Muhammad 'Alī.

No. 1016.
fol. 199; lines 21; size 12 × 6½; 6 × 4½.

فارابادین سریانی
QARÂBÂDÎN-I SURYÂNÎ.

A medical work treating of the preparation of vinegars, beverages, pills, lozenges, electuaries, ointments, and other medicaments.
The name of the author is not given anywhere, and the work begins at once without a preface with the following lines, the title of the work occurring in them:—

The headings of the prescriptions, written in red, are in Syriac, followed by the Persian equivalents, after which the method of preparing the prescription and its effects are given.
Written in ordinary Ta’liq.
Not dated; 19th century.

No. 1017.
fol. 454; lines 15; size 9½ × 6; 6½ × 4.

فارابادین کافی
QARÂBÂDÎN-I KÂFÎ.

An elaborate thesaurus of medical science.
Author: 'Abd-ul Karim, entitled Khâqân Muḥammad Mirzâ.
Khân ibn Ḥakīm Muḥammad Yūsuf Khân

Beginning:

*بعد إن محمد وسياس بی پاہان بر آنیغنا عالمین و سرفسانده أدمیری

برملیک وجنیان الیم.*

The author states in the preface that after acquiring the necessary knowledge of the other branches of literature he applied his mind to the study of medicine—a taste which, he says, he inherited from his father—with the result that he wrote an Arabic work on medicine, entitled خریتیه العلاج (the numerical value of which gives the date of composition, A.H. 1202 = A.D. 1788), at his native place Shāhjahanābād. He then adds that as some useful prescriptions of his own and of other experts could not be included in the work, he thought of writing a detailed work on medical science with the object of removing the want of a work on the subject. He therefore commenced the present composition at Kānpūr in A.H. 1223 = A.D. 1808, and divided it into a Muqaddimah, twenty Bāb and a Khāti-mah, fully enumerated at the beginning.

The author enumerates the following works as those on which he based his work:

- مجموعهٔ بقائی و دارا شکوهی - تعقیبة المؤمنین - قرونیسی قدیری
- دستور العلی - عجالة ناعمیه تالیف حکیم شریف خان
- شروح میرچر - شروح قانون - طلب اکبر - مجیدیات اکبری - etc.

The colophon, dated Dulhijjah, A.H. 1224, tends to suggest that the MS. is an autograph copy by the author. This assertion is supported by numerous marginal emendations written in the same hand as the text itself.

Written in ordinary Ta'liq.

A seal of Muṣaffar Ḥusayn bearing the inscription بر اعدیه دین شد مظفر حسین is found at the beginning and end of the copy.

No. 1018.

foll. 274; lines 19; size 12 × 7½; 7½ × 4.

Mujarrabāt-I Bū 'Alī Khān.

A medical tract, containing tested cures and remedies for all diseases.

Author: Ḥakīm Bū 'Ali Khān.
Beginning:

The author says in the preface that he long had cherished the idea of writing a medical work, when he was obliged to leave his native country Lahore, and go to Bundelkhand, where he compiled the present work. From a statement on fol. 60, it appears that in A.H. 1219 = A.D. 1804, while the author was staying at Lucknow, he had to go to Bundelkhand by order of John Bailey جان بايلي and Mirzâ Ja’far. Towards the end of the copy the date A.H. 1226 = A.D. 1811, is repeatedly mentioned.

The work consists of two Fann, each of which comprises a separate volume. The first deals with remedies and cures for special diseases of the human body from the head downwards, and the second with general diseases. The present copy comprises the first Fann or the first Jild.

The author does not give any title to the work, the one given above is taken from an endorsement on the fly-leaf.

Written in fair Ta’liq.
Not dated; 19th century.
Scribe: بیماری الال واند نع آنند ساکن اشرف آباد.

No. 1019.

foll. 220; lines 17; size 9 x 5½; 5⅛ x 3.

MULTAQAT-I DAKA‘IYAH.

A work on compound medicament, treating of the various kinds of medical preparations, arranged alphabetically.

Author: Dakhā Ullah Khān ibn Ishāq ibn Ismā‘il ut-Tabib, popularly called in Delhi, Tabib-i Khaqân Muḥammad Baqā Khān: دکھا للہ خان ابن اسحق ابن اسمیعیل الطبیب المشور فی دیار الدھلی طبیب خاقان محمد باق خان (d. A.H. 1209 = A.D. 1794).

Beginning:

سیاس بیقیاس میخداپر سرد کہ در فرمن پیداپک هر موجهی از

In the preface Dakhā Ullah tells us that he compiled the work from the collections of recipes and medical preparations of his father.
and grandfather, which he found in their pharmacopoeias and notebooks. The full title given to the work is ملتقى جذاكره من متنه قرائح ذاكائه من متنه مجموعة بقالية but at the end it is called مجموعه بقالية. Written in fair Nasta’liq with notes and emendations on the margins.

Dated Râmpûr, 12 Dulqa’d, A.H. 1257.
Scribe: محمد رحم الله ولد سبأ محمد ولى الله.

No. 1020.

foll. 108; lines 10; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

تحفة الأحباب

TUHFAT-UL AHBAB.

A work on sexual intercourse.
Beginning:—

بدانه مباشرت امريست كه خداوند ذكر آذا برلنا ادای نوع

• انسان كه اشرف مخلوقات است الله

The author, who does not reveal his name, says that he wrote the work at the request of some of his friends, dividing it into nineteen Faṣl, enumerated at the beginning.

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

No. 1021.

foll. 87; lines 17; size $12 \times 7\frac{1}{2}$; $7\frac{3}{4} \times 4$.

جواب شافي

JAWAB-I-SHAFI.

A controversy regarding two general propositions of the science of medicine.

كل حلو حار رغب (1) "All sweet things are of a hot and moist temperament."

كل حلو حار (2) "All sweet things are of a hot temperament."

Author: Muḥammad Sa’īd
Beginning:—

The controversy took place between the author and one Ḥakīm Hifāzat Ḥusayn, both of whom were still alive in A.H. 1282 = A.D. 1865. The author, a popular Ḥakīm of Patna, wrote this tract in the form of a letter addressed to Ḥakīm Hifāzat Ḥusayn, in refutation of the latter's belief in the first of the two propositions.

The full title of the work, as given in the beginning, is خلاوة العملية في رد من أحدث من العلوم والوطب موجبة الكلية جواب شافعي. The MS. was written at the author's request by his pupil نابر حسین in A.H. 1282.

Written in ordinary Ta'liq.

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**No. 1022.**

foll. 89; lines 13-16; size 8 × 5; 6 × 4.

The same.

Another copy of the Jawāb-i Shafi, beginning as above:

Written in ordinary Ta'liq.

Dated 15 Rajab, A.H. 1292.

Scribe: محمد الحق.

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**No. 1023.**

foll. 85; lines 18; size 9½ × 6; 7½ × 3½.

The same.

Another copy of the above work (جواب شافعي).

Written in fair Ta'liq.

It is said on the title-page that the copy was written at ʿAzīmābād (Patna) in A.H. 1297 by Muḥammad ʿAbid Ḥusayn at the request of Sayyid Ahmad Ḥusayn.

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**No. 1024.**

foll. 60; lines 20; size 12½ × 8½; 9¼ × 5¼.

A collection of medical tracts by Yūsufi. He has been mentioned in connection with his رايتية الأدوية (See No. 976).
MEDICINE.

Beginning:—

The date of completion, A.H. 913 = A.D. 1507, is expressed by the title of the work, (see fol. 7⁰).

II. fol. 7⁰. Qasidah dar Hifz-i Sihhat.
A Qasidah on the preservation of health and general treatment, preceded by a short preface.
Beginning:—

* بعد آز حمد حكيم دانا الم...

It is dedicated to Bābur, whose name appears in the conclusion of the Qasidah. According to Rieu, p. 475, the poem was completed in A.H. 937 = A.D. 1530, 1531; but no date is given in this copy.

A Qasidah containing Indian names of various articles especially of medical drugs.
Beginning:—

* نام هر جذبی تبدیل به نو از هوای پسر الم...

The Qasidah is followed by a Mašnawi, entitled Manāt dar Mašnawī Bughāī, fol. 10⁰.

IV. fol. 10⁰. Jamī’-ul Fawa’id, a commentary on the author’s works; a versified treatise on therapeutics (see Rieu, p. 475⁰; Ethé, Bodl. Lib. Catalogue, No. 1591; Hāj. Khal. ii, p. 564).
Beginning:—

* حمد نا محمد حکیمی را که بقانه حکمت و کامل صناعت الم...

V. fol. 48⁰. Sittah-i Durūriyah. On the six important principles for the preservation of health.
Beginning:—

* الحمد لله المعلم الحیوة النفوس و صنعه الاستقلال...

The work, dedicated to Humāyūn, was completed, as stated at the end, in A.H. 944 = A.D. 1539, 1540.

VI. fol. 51⁰. Dalā’il-un Nabīl A treatise on the scientific knowledge of the pulse.
Beginning:—

* الحمد لله النائج الحکیم العالم الم...
It was completed, as stated at the end of the treatise, in A.H. 942 = A.D. 1537, 1538.

VII. fol. 56b. دلائل الورى Dalâ’il-ul Baul. A tract on urinology.

Beginning:

• بعد از سياس حکم مطلق جل ذكر...

The date of completion of this tract, as given at the end, is also A.H. 942 = A.D. 1537, 1538.

Written in ordinary Ta’liq.

The medical tracts of Yûsufi have been lithographed with the author’s طب يوسفى, Cawnpore, 1874.

Dated A.H. 1254.

No. 1025.

foll. 291; lines 15–17; size 9 × 5; 7 × 3½.

I. foll. 1–208. An anonymous treatise containing a collection of medical prescriptions classed under the diseases; beginning without preface.

الصداع - اطفيل كشنيزى مختصر بوسط هليله زرد بوسط هليله
• کابلى بوسط هليله سياة الغ

This part of the work is intermixed with numerous Arabic passages.

II. foll. 209–291. A similar tract, containing prescriptions with similar arrangement, beginning as above:

• اطفيل كشنيزى مختصر بوسط هليله الغ

This tract is not interspersed with Arabic passages.

Written in ordinary Ta’liq.

Dated 21 Shawwl, A.H. 1209.
LOGIC.

No. 1026.
fol. 150; lines 30; size 9 × 6½; 6 × 4½.

ASĀS-UL-IQTIBĀS.

A work on logic.
Author: Naṣīr-ud-Dīn Muḥammad bin Muḥammad bin ul-Ḥasan ut-Ţūsī
Beginning:—

ربك أدهني علمًا و وفقتني تستمثًا - خداوندا متعلمان حكمة را بالهام
حق و تلقين صدق و توفيق حسن مويد جنده الخ

The author, a well-known philosopher and astronomer, has been mentioned already as author of the Akhlāq-i Nāshīr in No. 938 in this catalogue. According to a statement in the colophon the author completed the work on 22nd Jumādā II, A.H. 642 = A.D. 1244.

According to the table of contents prefixed to the copy the work is divided into a Muqaddimah and nine Maqālah with subdivisions styled Fann and Faṣl. The principal divisions are as follows:—

On fol. 1b.

مقدمة سغى در منطق مقاله أول در مدخل منطق كه آنرا ایسا خوانند

in four Fann, fol. 2a.

مقاله دوم در مقولات عشرة و آنرا قاطع و ریاض خوانند

in nine Faṣl, fol. 8a.

مقاله سوم در عبارات و غرض ازین مباحث اقوال جامعه است و آنرا باری ارسنیاس خوانند, in two Fann, fol. 14a.

مقاله چهارم در علم قیاس و آنرا انولوئیقا اول خوانند

in two Fann; fol. 44b.

مقاله پنجاهم در برهم و آنرا انولوئیقا دوم خوانند

in two Fann; 87b.

مقاله ششم در محل و آنرا طولیقا خوانند
in three Fann; fol. 112a.

مکاله هفت زم در مکالهه و آن‌ها سوپرتبیخی خوانند.

in three Fasl; fol. 129a.

مکاله هشت زم در خاتمیت و آن‌ها بی‌تبریخی خوانند.

in three Fann; fol. 132b.

مکاله نهم در شعر و آن‌ها بی‌تبریخی خوانند.

in three Fasl; fol. 146a.

The copy is written in beautiful small Naskh within gold-ruled borders with an illuminated, but now faded, head-piece.

It is said in the colophon that this MS. was transcribed from a copy written by امین الدین محمد بن حبیب الله سنغر, on Rabi' II, a.h. 733. The present MS., written by هدایتکاری آقا میرزا فاضل‌خان میرزا بهادر, is dated Friday, 24 Rabi' I, a.h. 981.

A note at the end says that the MS. was transferred from the scribe to one Abd-ul Jalil bin Abd-ul Wakil.

No. 1027.

foll. 20; lines 11–18; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

 رسالة صغيرة و كبرى

RISĀLĀH-I ȘUĞRĀ WA KUBRĀ.

The two well-known treatises on logic by Mir Sayyid Sharif Jurjāni (b. a.h. 740 = a.d. 1339, d. a.h. 816 = a.d. 1413).

The author and his work Șarf-i Mir have already been noticed under No. 769.

I. رسالة صغيرة

Risālah-i Șugrā, fol. 1b.

Beginning:—

• بدائمه هرچه در زمینه آید اگر خالی از حکم باشد فخور

II. رسالة كبرى

Risālah-i Kubrā, fol. 6a.

Beginning:—

• بدائمه هرچه در زمینه است دراکه اللہ


The colophons of both the Risālahs, each dated a.h. 1219, give the name of one and the same scribe محمد بخش; but the hand-writing in the first is ugly and childish and that in the second, fair Ta‘liq and quite different.
No. 1028.

foll. 18; lines 19; size $9 \times 5\frac{1}{2}; 7 \times 3\frac{1}{2}$.

The Same.

Another copy of Sayyid Sharif's Risālah-i Kubrā wa Šuğrā. Beginning with the Risālah-i Kubrā:

* بدانکه آدمی را قوتست در اکه الغ

Written in careless Ta'liq.
Dated Jumādā I, a.h. 1243.

No. 1029.

foll. 8; lines 19; size $10 \times 6\frac{1}{2}; 7 \times 3\frac{1}{2}$.

رسالة كبرى

RISĀLAH-I KUBRĀ.

A copy of Sayyid Sharif's Risālah-i Kubrā, beginning as usual:

* بدانکه آدمی را الغ

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

No. 1030.

foll. 83; lines 14; size $6\frac{1}{4} \times 4; 5 \times 3$.

رسالة منطق

RISĀLAH-I MANTĪQ.

A treatise on logic.
Author: 'Alī Rıdā

Beginning:

الحمد لله رب العالمين.......این قیویدیست سودمد ارباب تعالیم

* و تعالیم را که در حقیقی مذاکره الغ

There is no title given to the work. In the opening lines the author simply says that a logical discussion with his master Ibrāhīm Khān gave him an occasion to write the present work.

Written in careless Nasta'liq.
Dated Jumādā I, a.h. 1237. 14503
ARITHMETIC, ALGEBRA, AND GEOMETRY.

No. 1031.

foll. 109; lines 7; size 9½ x 7; 6½ x 4½.

LİLÄWATĪ.

A Persian translation of Bhāskarāchāryā’s Sanskrit work on algebra and geometry.

Translator: Fayḍī.

Beginning:—

اول زثنایی پادشاهی می گویم وانگه زستانشاله می گویم

Fayḍī, the well-known scholar and writer, has been already mentioned in detail under No. 261.

In the preface, which abounds in eulogies of Akbar, the translator tells us that Bhāskarāchāryā, the author of the original, was a learned mathematician of Bedar in the Deccan. The exact time of the composition of the original, he adds, is not known, but in A.H. 995 = A.D. 1587 the same author wrote an astronomical treatise, entitled بکیم کنوهمل. He then narrates the circumstances which led to the composition of the Sanskrit original, so called after the name of Bhāskara’s daughter Lilāwati.


Written in ordinary Tā’līq with marginal notes and interlinear glosses.
Dated a.h. 1244.
Scribe: جهانجیر لال

No. 1032.
fol. 78; lines 21; size 9 x 6; 6½ x 4.

ترجمة خليصة الحساب

TARJUMAH-I KHULĀSAT-UL-ḤISĀB.

A Persian translation and explanation of Bahá-ud-Din Muḥammad bin Ḥusayn 'Āmilī's (d. a.h. 1030 = A.D. 1621) well-known Arabic work on arithmetic خليصة الحساب.

Beginning:

حمدئ که هیچ عدیدی احصائی آن تننی و شکری که پُر هیچ یک میلی میلی از نرسد آن خ

For the Arabic original see Ḥāj. Khal. vol. iii, p. 168; Loth, Arab. Catalogue, p. 220; Arab. Catalogue of the Brit. Mus. p. 622; J. Aumer, p. 138; etc.

The name of the translator is not given anywhere. The arrangement and the divisions of the original, consisting of a Muqaddimah, ten Bāb and a Khātimah, are maintained without any change.

A copy of the work is noticed in Ethé, Ind. Office Lib. Catalogue No. 2251, where the headings of all the chapters, both Arabic and Persian, are fully enumerated.


Written in fair Naskh.

Dated Bijāpūr, Thursday, 6 Rabi' II, a.h. 1111.
Scribe: مبارک المبارک انغلان.
The seals of the late ex-kings of Oude are found at the beginning and end of the copy.

No. 1033.

foll. 53; lines 18; size 9 × 6; 6 × 3.

KHULÂSAT-UL-ḤISÂB.

Another Persian explanation of Bahá-ud-Din ʿAmili's Khulaṣat-ul-Ḥisâb.

Beginning:

*حمدی که مقدری نباید حضور شود و محضر نگردد قدیش الغ

Neither the commentator's name nor the title of the work is given anywhere. In the colophon the title appears twice. Like the Arabic original the work consists of a Muqaddimah, ten Bāb and a Khâtimah. The Arabic text of the original is omitted throughout. The work ends with a subscription in which it is said that "the treatise, entitled Khulâṣat-ul-Ḥisâb, was completed on Saturday, 7 Rabi' I, A.H. 1081 = A.D. 1670." This date, most probably, is the date of the completion of the present work. Immediately after we find the date 15 Ṣa'īd, A.H. 1226 (evidently the date of transcription of the copy) where it is again said that "the treatise, entitled Khulâṣat-ul-Ḥisâb, was finished."

Written in ordinary Taʿliq.

Scribe and owner: محمد بن خش.

No. 1034.

foll. 35; lines 20; size 9 × 5½; 7 × 3½.

The Same.

Another copy of the same Persian explanation of Bahá-ud-Din's Khulâṣat-ul-Ḥisâb, beginning as above.

*حمدی که مقدری نباید حضور شود الغ
Written in fair Naskh.
Not dated; 19th century.
Scribe: شیم صدر الدين.

No. 1035.

foll. 219; lines 17; size 10 × 6½; 7 × 4.

GAYAH-I JIHD-UL-HISÂB.

Another Persian commentary on Bahá-ud-Din 'Amili's Khulášat-ul-Hisáb.

Commentator: Muḥammad Zamān Fayyād, entitled Šāliṣ bin Muḥammad Šádiq-ul-Anbâlji ud-Dihlawi uš-Shâfi'i ul-Hanâffy.

Zaman Šāliṣ bin Muḥammad Šádiq-ul-Anbâlji ud-Dihlawi uš-Shâfi'i ul-Hanâffy.

Beginning:—

خالعة الحساب للمحاسب و غاية جهد الحساب للحساب حساب.

It would appear from the preface that from the time of his student life the commentator had, in preference to other subjects, a peculiar taste for mathematics. While he was engaged in studying the Khulášat-ul-Hisáb of Bahá-ud-Din 'Amili he made up his mind to write a book on arithmetic in Persian, and so he composed one entitling تطهیش المعاسین in A.H. 1093 = A.D. 1682. Subsequently in A.H. 1120 = A.D. 1708 he wrote a Persian commentary on the حكم الرياضي (better known under the name of جغدنی), and entitled it طهیش المعاسین. He also wrote a treatise on the distances of planets ( در ابعاد اجرام) in A.H. 1120 = A.D. 1708, entitling it رسالة ارتقاء الجبل, after which he finished the treatise رسالة ارتقاء الجبل, which he had begun in A.H. 1114 = A.D. 1702. Later on he, at the request of some of his friends, wrote the present commentary in A.H. 1130 = A.D. 1718. [It is to be mentioned here that the dates given above are expressed by the titles].

Written in ordinary Nasta'liq.
Not dated; 19th century.
No. 1036.

foll. 133; lines 9; size \(7\frac{1}{4} \times 4\frac{1}{4}; \ 4 \times 2\frac{1}{4}\).

ترجمة

TARJUMAH-I KHULÂSAT-AL-HISÂB.

Another Persian paraphrase and explanation of Bahá-ud-Dín 'Ámilí's Khulâsat-ul-Hisâb, by Muḥammad Šādiq bin Ḥāji 'Abd-ul-'Ali Tabrízí.

Beginning:

حمد نامصدور احدیرا که احاد منفردات مجرد را مداده کوئین

مرکبات مادیه کردنی‌ته الغ

In the preface the translator says that he rendered the Arabic original into Persian for the convenient use of Persian students. It is divided into a \(Mugaddimah\), twelve \(Bāb\) and a \(Khâtimah\).

Written in ordinary Ta'liq.

Not dated; 19th century.

The translation is followed by a Hindûstâni tract on the measurement of fields, beginning thus:

ذكر بیماری چنین کیچت کون کانو که کمیت کئی قسم کی هوتی

هین

No. 1037.

foll. 217; lines 17; size \(9\frac{1}{4} \times 5\frac{1}{4}; \ 7\frac{1}{4} \times 3\frac{1}{4}\).

دستور حساب

DASTÔR-I ḤISÂB.

A treatise on arithmetic.

Author: Indarman.

Beginning:

حمد بیعد ذات ایندی را که در صورت علم حساب بالائظام و گورد آوری

اندر عالم برداخته اینم

We learn from the concluding lines that the author, a native of Ḥisâr, wrote this work during his temporary stay at Dihli. The date
ARITHMETIC, ALGEBRA AND GEOMETRY. 57

of the completion of the work is confusing. The first one given in words is A.H. 1180 = A.D. 1767; the second one, expressed by the chronogram گُلْدَسْتُهُ دانشوری, is equivalent to A.H. 1090 = A.D. 1679. The first date, however, seems to be more correct. According to the preface the work consists of five مَعَالَه and a خَاتِمَة. Each مَعَالَه is subdivided into several باب and فَصِل.

Written in ordinary تَلْقِ, with signs of collation.

Dated 5 Rajab, the 14th regnal year of شَهٍّ ʻÂlam.

Scribe: خَليَّة شَفي٢.

In a note at the end it is said that the copy was collated.

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No. 1038.

foll. 58; lines 17; size 11½ × 6; 7½ × 3½.

كَفَايَة الْجِبْر

KIFÂYAT-UL-JABR.

A treatise on arithmetic, similar to that by Bahâ-ud-Din.

Author: Muhammad ʻAlâh-ud-Din bin Diyânat Khan Jahândâr Sháhí.

Beginning:-

الله ﷺ الکبیر

الحمد لله الذي هو أسرع العصبيين والصلوة والسلام على سيدنا

مَعَالَه و أصبعه لجميع

The author, who apparently flourished under Prince Jahândâr Sháh, says in the preface that he learnt these Arithmetical operations from his deceased father.

The title of the work appears in the colophon as well as on the title-page, but not in the work itself. It is divided into a Muqâddimah thirteen باب and a خَاتِمَة, fully enumerated in the beginning.

Written in fair تَلْقِ.

Dated 18 Rabi‘ I, A.H. 1227.
No. 1039.

foll. 93; lines 17; size 8½ x 5; 6½ x 3½.

 رسالة حساب

(RISALAH-I HISÂB.)

A treatise on arithmetical operations, without title, author’s name or preface.

It begins at once with مقدمة thus:—

مقدمة بآید دانست که درین کتاب علامات بحور اراخر نوشند

The author sets forth in the work, by questions and answers, the principles of arithmetic.

Written in fair Nasta’līq, with copious marginal notes.

Not dated; 19th century.

No. 1040.

foll. 7; lines 25; size 10 x 5½; 8 x 3½.

An anonymous tract on arithmetical operations, based on the خلاصة الحساب of Bahâ-ud-Din ‘Amîlî, the قطاع المستقيم of Daylami, and other works.

Beginning:—

بدانه اگر خواهند که مجهولی را بطریق جبر و مقابلہ استطراح کند

لازم است که آن مجهول را الگ

Neither the author’s name nor the title of the work is given anywhere. It is to be noticed however that the present tract comprises only the subject treated in chapter viii of Bahâ-ud-Din’s خلاصة العینہ, viz., استطراح المجهولات بالجبر والمقابلة.

The tract ends with a versification of the contents by one Shams-ud-Duḥâ, whose name appears in the last verse.

Written in ordinary Ta‘līq.

Not dated; 19th century.
ASTRONOMY AND ASTROLOGY.

No. 1041.

foll. 219 ; lines 17-19 ; size 9½ x 6½ ; 6½ x 4.

Zîj-i Jadîd-i Sultânî.

The famous astronomical and chronological tables of Sulṭân Ulugh Beg (d. a.h. 853 = A.D. 1449) bin Shâh Ruh bin Timûr, that is, the second revised ones, compiled by the Sulṭân with the assistance of Šâlah-ud-Dîn Mûsâ, called Qâdîzâdah-i Rûmî, and Mawlânâ Gîyâş-ud-Dîn Jamshîd (the compiler of the original edition), and, after the death of both of them, by co-operation with the celebrated mathematician 'Alî bin Muḥammad Qûshjî (who died in Constantinople, a.h. 879 = A.D. 1474).

Beginning:—

تبارک الذي جعل في السماء برجاً وجعل فيها سراجاً وقرأ معرفاً مصيراً


The work is divided into four Maqâlah, as follows:—

مقاله اول در معرفت تاریخ

in a Muqaddimah and seven Bāb, on foll. 2o.

مقاله دوم در معرفت اوقات وظالع وقت و انچه بهان تعلق دارد

in twenty-two Bāb on fol. 16a.

مقاله سوم در معرفت روش ستارگان و موضوع اشام در طول و عرض و توابع آن

The A. H. 853 corresponds to A.D. 1449. Ulugh Beg is the most famous astronomer of the Timurid empire, and it is interesting to note that his work has been translated into English.
in thirteen Bâb, fol. 28°.
Tables on foll. 41–215.

in two Bâb on fol. 216°.
Written in fair Nasta‘liq, with occasional marginal notes.
Not dated; 18th century.

No. 1042.

foll. 346; lines 18; size 13×7; 8½×4.

Sharh Ziyâ Jâdîd-i Sultanî.

A commentary on the preceding work.
Commentator: Niẓâm-ud Din ‘Abd-ul ‘Ali bin Muḥammad bin Ḥusayn ul-Barjandî:

Aجناس حمد وأسباس معرى إز توههم نذائي و أنواع شكربي تياس

‘Abd-ul-‘Ali, a renowned scholar and mathematician, was a pupil
of Manṣûr bin Muḥammad bin Ḥusayn Kâšî, and of Sayf-ud-Din
Taftâzânî (d. A.H. 916 = A.D. 1510). He was still alive in A.H. 930 = A.D.
1523, the year in which he wrote a commentary on the
آداب العبضه
‘Aḏud-ud-Din Ījî (d. A.H. 756 = A.D. 1355). His other works are:

1. A commentary on Niẓâm Nisâbûrî’s treatise on arithmetic

الشمسية

2. A commentary on the تحرير المعجمی of Naṣîr-ud-Dîn Ṭûsî.

3. A commentary on Qâdîzâdah Rumî’s commentary on the

ملخص of Chiǧmînî.

4. A treatise on the distances and sizes of planets, dedicated to

Ḥâbib Ullah, Wazîr of Khorâsân.

5. A treatise on the construction of almanacks, completed in

6. A commentary on the ييست باب of Naṣîr-ud-Dîn Ṭûsî (see No.
1045). For ‘Abd-ul-‘Ali’s life see Ḥâbib-us-Siyar, vol. iii, Juz. 4
p. 117.

The commentary embodies the entire text of the Zij, without the
tables. The text is marked by a red line drawn above it.
ASTRONOMY AND ASTROLOGY.

The date of completion of the commentary, A.H. 929 = A.D. 1523, given in Rieu, ii, p. 457; Ethé, Bodl. Lib. Catalogue, No. 1520 and Ethé, India Office Lib. Catalogue No. 2237, is not found in this copy.

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

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No. 1043.

foll. 328; lines 21; size \(11\frac{1}{4} \times 6\frac{1}{4}\); \(7\frac{3}{4} \times 4\).

The same.

Another copy of Barjandi's same commentary, beginning as above.

Written in ordinary Ta'liq within ruled borders, with an illuminated head-piece.

In the colophon, dated 11 Ramadān (year not given, but apparently 19th century), the work is called تشریح مواضعات عورقانی. fol. 8–16 are bound upside down.

Scribe: محمد اکرم ولد احمد بیگ.

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No. 1044.

foll. 349; lines 21; size \(10 \times 6\frac{1}{4}\); \(7 \times 3\frac{3}{4}\).

The same.

A defective copy of Barjandi's commentary on the Zīj-i Jadid-i Sultānī.

It opens abruptly thus in the middle of the fifth Bāb of Maqālah II:—

ماهیة اسمي ماهیه فرس پاشد آنبا که این ماهی را بجاالی مقدم

کنند الغ

Corresponding with fol. 24\textsuperscript{a} line 17 of the preceding copy; and breaks off in the middle of the second Faṣl, Bāb I of Maqālah IV, corresponding with fol. 328\textsuperscript{b}, line 17 of the preceding copy.

Written in fair Nasta'liq.
Dated 1250 Faṣlī.
No. 1045.

foll. 121; lines 17; size 9 1/2 x 6; 6 3/4 x 4.

شرح بيست باب در معرفت اسطرب

SHARH-I BIST BÂB DAR MA'RIFAT-I ASTÂRLAB.

A commentary on Naṣīr-ud-Dīn Tūsī’s (d. A.H. 672 = A.D. 1273) famous manual بیست باب (so called on account of its being divided into twenty Bâb) on the construction and use of the astrolabe.


Beginning:—

ناتوجه خطاب دوره باب و خاتمه مقال در همه حال اساس و ستایش

besides the well-known work المباني اخلاق نصرف on ethics (see No. 938) Naṣīr-ud-Dīn Tūsī wrote several works on astronomy, and rendered into Persian the Arabic version of Ptolemy’s astrological work Liber Fructus, commonly styled شرح تمره الباطنیوس. Barjandi wrote commentaries upon the تمره الباطنی and the تمره بینه of Tūsī and also left several other works. See No. 1042. According to Ḥalīl us-Siyar, vol. iii, juz 4, p. 117, he was still living in A.H. 930 = A.D. 1523. See Rieu i, p. 453; St. Petersburg Catalogue, p. 111; Būhār Lib. Catalogue, vol. i, p. 178. See also Hāj. Khal. vol. iv, p. 471; Rosen, p. 318, etc.

According to Rieu and the Būhār Lib. copy the commentary was completed in A.H. 889 = A.D. 1484.

The commentary is preceded by a detailed and descriptive list of the contents, with reference to pages, by Ḥafiz Ullah, who in a short preface says that when, at his request, Miẓā Muḥammad Abū Turāb completed the transcription of the copy, he (Ḥafiz Ullah), prefixed a list for the convenience of readers.

The copy contains valuable marginal notes and annotations, which according to the colophon are due to the commentator himself, and glosses due to Abul Khayr Munajjim, entitled Khayr Ullah Khân Muḥandis خیر المهندسين اب او الغیر منجم المغادب بغير الله خان. Muḥandis who wrote a commentary on Naṣīr-ud-Dīn Tūsī’s edition of the Arabic version of Ptolemy’s Almagest (تمره المجسطی) see No. 1058. It also contains diagrams, several of which are on interleafed sheets. Interlinear notes in red are found throughout the copy.
Written in learned Nasta’liq on thick paper.
Scribe: محمد أبو طراب.

No. 1046.

foll. 110; lines 17; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 4$.

The Same.

Another copy of the same commentary upon Tûsi’s Bist Bâb, beginning as usual.


This copy contains all the marginal notes, annotations and interlinear notes found in No. 1045, likewise ascribed in the colophon of the present copy to the commentator Abul Khayr Munajjim, entitled Khayr Ullah Khan Muhandis.

Written in fair Nasta’liq by the order of Mahârâjah Ujjît Singh Bahâdur.

Dated Muḥarram, A.H. 1206.

No. 1047.

foll. 193; lines 15; size $7 \times 4$; $5 \times 2$.

The Same.

Another copy of Barjandi’s commentary upon Tûsi’s Bist Bâb, beginning as usual:


The text is distinguished by a red line drawn above it.
Written in good Nasta’liq.
There is a lacuna after fol. 168, and folios 169–293 are written in a later hand.

Dated A.H. 1080.
No. 1048.

foll. 53; lines 19; size $8\frac{1}{4} \times 5$; $5\frac{1}{4} \times 2\frac{1}{4}$.

Risâlah-i Hay'at.

An astronomical treatise.

Beginning:

Dr. Ethé, who notices a copy of this work (Bodl. Lib. Catalogue No. 1541), ascribes the authorship to 'Abd-ul-'Ali Barjandi (see No. 1042). His name does not appear in the present copy. Like Ethés copy it is divided into a Muqaddimah and four (not three as stated in the preface) Maqâlah, as follows.

Muqaddimah, fol. 2\textsuperscript{a}.

Maqâlah I, on fol. 2\textsuperscript{b}.

Maqâlah II on fol. 5\textsuperscript{b}.

Maqâlah III (wrongly styled on fol. 16\textsuperscript{a}.

Maqâlah IV (wrongly styled on fol. 41\textsuperscript{b}.

Written in good minute Naskh.

Dated 17 Rabi' II, A.H. 1052.

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No. 1049.

foll. 158; lines 19; size $10\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

Kifâyat-ut-ta'Lîm fi Šanâ'at ut-Tnjîm.

A work on astronomy.

Author: Muḥammad bin Mas'ud ul-Gaznavi bin Muḥammad bin Zaki محمد بن مسعود الغزني بن محمد زکی.

Beginning:

A work on astronomy.

Author: Muḥammad bin Mas'ud ul-Gaznavi bin Muḥammad bin Zaki محمد بن مسعود الغزني بن محمد زکی.

Beginning:

SeasonsKhâlûndi Râkeh Afzîdgar Aṣânît Bî Mahsûl Hâjat Râkîn Kâr.

*بِدلالِ حَجَتِ الْغَرْم
The work is mentioned in Háj. Khal. vol. v, p. 219, where the author is called امام ظهیر الدين ابن المعمر منصور بن الركي الغزني.

The text is divided into numerous short sections treating of the motions of the planets and their position in longitude and latitude; the influence of the planets on human life and the globe; horoscopes of nativity, and other astronomical operations.

Written in fair Nasta’liq.

Not dated; 19th century.

Marginal emendations and signs of collation are found throughout the copy.

No. 1050.

foll. 183; lines 21; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

A very damaged copy of the same Kifáyat-ut-Ta’lim.

The paper is getting brittle, and patches of thick paper have rendered the MS. illegible in many places.

Written in Naskh and Nasta’liq with marginal notes and emendations.

Not dated; 18th century.

No. 1051.

foll. 127; lines 15; size $10 \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

شرح رسالة نوشجي

SHARH-I RISÂLÂH-I QÛSHJI.


Commentator: Muḥammad, entitled Muṣlih-ud-Din ul-Lâri ul-Ansârî محمد المعاصر بصل الدين اللى الادبي.

Beginning:—

• همايون نامة كه مريم بنام ولعب العظام ياشاهدي بود الح

The commentator, a native of Lâr, came to India during the reign of Humâyûn, but returned to Constantinople, and died in Diyâr Bakr, A.H. 979 = A.D. 1571. Besides the present work he wrote

VOL. XI.
a general History entitled وراة الأدوار و وراة الأخبار (see Rieu i, p. 115) and commentaries on هدایت الفکه, on تهذیب المنطق, on astronomical treatises and other works.

A copy of the present commentary is noticed in G. Flügel, vol. ii, p. 489. For other commentaries on the work see Ethé, Ind. Office Lib. Catalogue, No. 2240. For particulars of the original work see Ethé, Bodl. Lib. Catalogue, Nos. 1534-1538; Rieu ii, p. 458; W. Pertsch, Berlin Catalogue, p. 3511. See also Háj. Khal. vol. iii, p. 458; etc.

The work, divided like the original into a Muqaddimah and two Maqālah, is dedicated to the emperor Humāyûn (A.H. 937-963 = A.D. 1530-1556).

Muqaddimah, treating of geometrical and physical preliminaries, in two Qism : (1) در آنچه تعلق به‌خاتم‌الدرو (2), on fol. 4b. در آنچه تعلق به‌بینا (دیوان دارد) بطّیعه دارد, on fol. 12b.

Maqālah I, on heavenly bodies (در بین احوال اجرام علیه), on fol. 15a, in six Bāb.

Maqālah II, on the division of the globe and the influence and effects of the planets on it, در بیان هرک از این و قسمت از باقی‌الا و بیان, (در آنچه لازم آید از راه اکثر اختلاف اوضاع علیه, on fol. 71b, in eleven Bāb.

Written in fair Nasta‘liq on thick papers.
Not dated; 18th century.
Scribe: محمد رضا.

No. 1052.

foll. 161; lines 14; size 7½ × 4½; 5½ × 2½.

The same.

A slightly defective copy of Muṣliḥ-ud-Din Lāri’s commentary upon Qūshjī’s astronomical tract, beginning as above.
The copy is slightly defective at the end, wanting the last thirty-two lines of the preceding copy.
Written in fair Nasta‘liq.
Not dated; 18th century.
ASTRONOMY AND ASTROLOGY.

No. 1053.
fol. 87; lines 15; size 9 × 5½; 6 × 3½.

ترجمة تشریح العفّلاک

TARJUMAH-I TASHRĪH UL-AFLĀK.

A Persian translation and explanation of Bahá-ud-Din ‘Amílî’s (d. A.H. 1030 = A.D. 1621) famous Arabic work on astronomy تشریح العفّلاک.

Beginning:—

ربنما مخالخت هذا بطالة انتجاج عجيب است و ابتداء غريب من ضمن حمد و ثناء اللّه

The name of the translator is not given, and the work begins at once with the paraphrase.

For the Arabic original see Rieu, Supplement, Arabic Catalogue, Nos. 763 and 1249; Loth, Arabic Catalogue, p. 298, where a Persian commentary, entitled تفریح الإدرک by Ṣâdîq-ud-Dín Muḥammad bin Ṣâdiq ul-Husaynî is mentioned. See also Kashf-ul-Ḥujub, fol. 35ª.

Written in ordinary Ta’liq, with diagrams and occasional marginal notes and emendations.

Dated 4 Sha’bân, A.H. 1244.

Scribe: محمد باقر.

No. 1054.
fol. 7; lines 19; size 7 × 4½; 4½ × 2½.

تمة قرانات محمد بكراني

TATIMMAH-I QIRÂNÂT-I MUḤAMMAD BAKRÂNĪ.

A small tract on the determination of the times and of the horoscopes of each time.

Beginning:—

الحمد لله رب العالمين........... اما بعد این رساله تمة قرانات حکیم

فاضل محمد بكراني رحمه لله است الہ

It would appear from the few opening lines that this small tract forms only an appendix or supplement to a larger work by Ḥakim Muḥammad Bakrânî.
It treats of the motions of the planets and stars, and their position in altitude and longitude (illustrated by diagrams), and the consequent effects on the various parts of the globe. The horoscope begins with Tuesday 28 Sha'bān, A.H. 860 = A.D. 1455, and is brought down to A.H. 1080 = A.D. 1669, the year down to which, says the author, he had promised in the beginning of the work to bring down his account.

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

No. 1055.

foll. 126; lines 7; size $6\frac{1}{2} \times 4\frac{1}{4}$; $4 \times 2\frac{1}{4}$.

زایچه حسین قلی

ZĀ'ICHĀH-I ḤUSAYN QULĪ.

A horoscope of the birth of Ḥusayn (Muḥammad) Qulī حسین (محمد) قلی.

Author: Ibn-i Abul Ḥasan Muḥammad Kāfī ابن ابو العس محمد کافی.

Beginning:—

سبحانک ما اعظم شانک دقیقه سنچان اسطرب آفاق و انفس و رد

بندان درجات سپهر تقدس الغ

It appears from the preface that the author wrote the horoscope by order of Jānī Khān, an Amir of Khorāsān, and father of Ḥusayn (Muḥammad) Qulī. The word Muḥammad after Ḥusayn is added in a modern hand. The birth of Ḥusayn Qulī is fixed at mid-day, Saturday, 27 Jumādā I, A.H. 1095 = A.D. 1683.

The author bases his calculation on the statements of شبیخ شیر مغي الدین.

The work consists of three Bāb, fourteen Faṣl and a Khātimah. Foll. 10⁶–16⁹ are left blank for astronomical tables.

Written in clear Nasta'liq, with an illuminated, but faded, frontispiece.

Not dated; 18th century.
**Zīj-i Jadīd-i Muhammad Shāhī.**

Astronomical tables by Rājah Jai Singh Sawā'ī.

Beginning:

Rājah Jai Singh, who succeeded his father Rājah Bishan Singh, as Rājah of Ambar, in A.D. 1699, (A.H. 1110) was an influential military officer under Aurangzīb and his successors. He founded Jaipur, called after him, and died in A.H. 1156 = A.D. 1743.

We learn from the preface that the Rājah, having found that the almanacs constructed by his predecessors were defective and incorrect, brought the fact to the notice of the emperor Muhammad Shāh (A.H. 1131–1161 = A.D. 1719–1748), and was commanded by the emperor to organize new observations with the help of Muslim, Hindu and European experts. After spending seven years in making observations in Dihli, Jaipur, Mathurā, Banāras and Ujjain, he sent Padre Manoel, with some competent hands, to Europe, who brought back with them the astronomical tables of De La Hyre, which were included in the present work, completed in A.H. 1140 = A.D. 1727.

The work is divided into three Maqālah. For further particulars see Tod, Annals of Rajasthan, vol. ii, p. 356; Ma‘āṣir-i ‘Ālamgiri, p. 424; Hunter, Asiatic Researches, vol. v, p. 177–211. See also Rieu ii, p. 460, where a very good account of the work and the author is given. Beale, p. 193, etc.

Written in ordinary Ta‘liq.
Not dated; 19th century.
No. 1057.

foll. 113; lines and size as above.

TASHIL-I ZIJ-I MUHAMMAD SHĀHĪ.

An explanation of Râjah Jai Singh's Zij-i Muhammed Shāhī (see No. 1056 above), by 'Abd Ullah, entitled Mahârat Khân, bin 'Azîm-ud-Dîn Muhammed Khân.

Beginning:

• ثلثي بسيار و حمد بن شمار حكيمى را كى رامد حكمت الله

The present writer tells us in the preface that, finding Râjah Jai Singh's Zij-i Muhammed Shâhî too difficult to be understood, he wrote the present explanation.

It is divided into a Muqaddimah and five Maqâlah.

Written in ordinary Ta'liq by the scribe of the preceding copy.

No. 1058.


تقریب التحریر

TAQRĪB-UT-TAHRIR.

A Persian paraphrase and explanation of Naṣîr-ud-Dîn Tūsî's edition of the Arabic version of Ptolemy's Almagest (تّزویر المجلسی), by Abul Khayr, better known as Khayr Ullah, and entitled Khayr Ullah Khân, and surnamed Muhandis, bin Luṭf Ullah.

Beginning:

ثانيى كى انداراه مهندس خرد بلون است شایل مانعى كى خالق

• سبع سماوات الاله

The translation is preceded by a short preface in which the translator's son Muhammed 'Ali ur-Riyâdi says that his father had previously written a commentary, entitled تقرير التحرير, upon the تحرير الإقليدس, that is to say, the elements of Euclid in Arabic
as edited by Naṣīr-ud-Dīn Tūsī (a copy of this commentary, entitled ترجمة تحریر اقیلس, is noticed in Ethé, Ind. Office Lib. Catalogue, No. 2260). Muḥammad ‘Ali then proceeds to say that after the completion of that commentary his father wrote one on the تحریر مختصری of the same Naṣīr-ud-Dīn Tūsī, which for a long time remained neglected in the form of a draft until he made a clean copy of it, arranging it in the present form.

Muḥammad ‘Ali’s preface is followed by that of his father Khayr Ullah Khān, beginning thus on fol. 2v:—

الحمد لله رب العا لمینی............ أما بعد برغمیر علت مسیراً اوی

In this preface the translator Khayr Ullah Khān, after referring to his previous commentary on the تحریر اقیلس, says that he wrote the present one, entitled تقریب التحریر، with the help of his master ‘Abd-ul-‘Ali Barjandi’s commentary upon the تحریر المجسطی of Naṣīr-ud-Dīn Tūsī. He further adds that he completed the draft of the present commentary in the third decade of the reign of Muḥammad Shāh, who reigned a.h. 1131-1161 = a.d. 1719-1748.

The translation begins thus on fol. 3r:—

الحمد لله مبدا في كل مبدا............ سبیس است مرخداًرا که

For the Arabic original, which according to the concluding lines in the present copy was completed on 5 Shawwāl, a.h. 644 = a.d. 1246, see Loth, Arab. Catalogue, Nos. 741 and 742; Brit. Museum, pp. 187, 620, 745; Ḥāj. Khal. vol. v, p. 387; etc.

The text, written in Nasrī and sometimes marked with a red line above it, is followed by translation, and then occasionally by Barjandi’s commentary (which, according to a statement at the end, was completed in Dūlqa’d, a.h. 921 = a.d. 1515), and finally by Khayr Ullah’s explanation.

Written in ordinary Nasta’līq with diagrams and tables.

Dated 22 Shawwāl, a.h. 1251.

Scribe: سید حمایت الله معاون ای ب عالم خان موسوی الرحموی.
No. 1059.

foll. 84; lines 15; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

رسالة در معرفت اسطراب

*RISÂLAH DAR MA'RIFAT-I ASTARLAB.*

A treatise on the astrolabe.

Author: Nûr Ullah bin Muḥammad ul-Ḥasanî ush-Shūghtari

Beginning:

حمد ببعض و ثقلت ببعض قابليرا كه به بدائع نظرت و صناع حكمت

اطباق سموات سبع را اله

The work, consisting of one hundred Bāb, treats of the determination of times and of the horoscope of each time; the distances and sizes of the planets; the method of reckoning degrees and distances, etc., etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

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No. 1060.

foll. 50; lines 15; size $9\frac{1}{2} \times 6$; $7 \times 4$.

The same.

Another copy of the preceding work, beginning as above. The headings of all the Bāb are enumerated at the beginning of this copy.

Written in a hasty Ta'liq.

Not dated; 19th century.

Scribe: گویند نوابین.
A treatise on chronology.

Author: Ratan Singh, with the takhallus Zakhi, son of Rai Balok Ram, 

Beginning:

المهم لكي نجمد و بك نستعين و نصلى على خير خلفك محمد

و رأته الطبيبي الغ

An account of the author’s life and of his ancestors is to be found in the Sallam al-Hasr, a history of the Oude dynasty from its origin to the death of Muhammad ‘Ali Shāh, A.H. 1258 = A.D. 1842, which the author wrote for the Shāh, see Rieu iii, p. 962.

The author, with his titles Munshi-ul-Mulk Fakhr-ud-Daulah Dabir-ul-Mulk Rājah Ratan Singh Bahādur Hushyār Jang منشي المک فخر الدولة دبیر الملک راجه رتanj سنج بهادر هوشیار جنگ and was born in Lucknow, A.H. 1197 = A.D. 1782 and, after serving the East India Company for some years in Calcutta, returned to Lucknow in A.H. 1230 = A.D. 1814, and attached himself to the Oude throne.

According to Rieu, p. 1096, where he is said to have written in A.H. 1216 = A.D. 1801 a philosophical treatise entitled جام غنیت نما, he adopted the takhallus زحمی which seems to be correct. According to the author of Šubh-i Gušša Zakhi was well versed in Arabic, Persian, Turkish, English and Sanskrit, and died in A.H. 1267 = A.D. 1850.

We learn from the preface that the author wrote this work at the request of his friends in Jumādā I, A.H. 1234, corresponding with March, 1819.

The work treating of the origin and account of the various eras, is divided into a Muqaddimah, two Maqālah and a Khātinah, as follows:—

Muqaddimah: خریت نبود (chronology) explained.

Maqālah I.

در بيان كیست ایام بیلابیا و ساعات و اجرا آن و سنین و شهران م آ در بيان شیوه روز (1) fol. 95b در بيان اجرا شیوه روز (2) fol. 9a

در بيان سال و عهده (3) fol. 106b. 

Astronomy and Astrology.
Magâlah II.

in twelve Bâb:

1) on fol. 26b, 2) on fol. 26a, 3) fol. 46b, 4) fol. 46a, 5) fol. 45b, 6) on fol. 61b, 7) on fol. 61a, 8) on fol. 57b, 9) on fol. 63b, 10) on fol. 75b, 11) on fol. 84b, 12) on fol. 87b.

Khâtîmah—Dates of the various eras corresponding with the date on which the author completed the work, viz. Sunday, 25 Jumâdâ I, A.H. 1234, equivalent to 21 March, 1819.

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

Dated A.H. 1239.

Scribe:  علماء حسین.

No. 1062.

foll. 21; lines 15; size 9 1/2 x 6; 6 x 3 1/2.

استعمالات التقويم

İSTİLÂHÂT-UT-TAQWÎM.

A short manual explaining the methods and principles of the construction and computation of the almanack.

Author: Ġulām Husayn bin Fath Muḥammad Karbalâ'î Jaunpûrî.

علام حسين بن فتح محمد كربلائي جونبوری.

Beginning:

حمد و ثنا مر قادّری را سرد که اجرام علويه را علی حوارد کردند.

The author, mentioned in the following notice, gives us to understand that after acquiring a satisfactory knowledge of the construction of the almanack he wrote several treatises on the subject. He then bitterly complains of the sad neglect of astronomy in his time, and says that most people were quite ignorant of the technical terms and methods of construction of the almanack.

The work is divided into a Muqaddimah, and fourteen Bâb, the contents of which are described in the beginning.
No. 1063.

foll. 62; lines 15; size 9½ × 6; 6 × 3½.

A commentary on Bahá-ud-Din 'Amili's treatise Šafiḥah on the astrolabe, with the text.

Commentator: Abul Qasim, better known as Gulam Husayn bin Fath Muhammad Karbalai Jaunpuri.

The full title of the work, given in the preface, is "Anis-ul-Ahbab in, peyin maqal, astarlab.

Beginning:

جبل جبل مقنطرات تنصيد كه ارتسام آئ بر صفايض السنة اهل

دانيش و بينش غير ممكن است الف

The commentator tells us in the preface that the Arabic text of Bahá-ud-Din’s Šafiḥah was too difficult to be understood. He therefore rendered it accessible to the public by writing the present commentary, in which he fully explained the method of the preparation and working of the astrolabe.

The commentary is preceded by a discourse on geometrical, physical and astronomical preliminaries, divided into two Fasl; thus.

fol. 2b. فصل أول في مسائل هندسه و حساب.
fol. 5a. فصل دوم في مسائل هندسه.

The commentary itself begins thus on fol. 7b:

بسم الله الرحمن الرحيم - شرفع ميدنام اين رساله را ... ازتفعت

درجات جدديتك ... در است مرانب بزگی و عظمت تو الیه

The date of composition of the commentary, A.H. 1234 = A.D. 1818 is expressed by a chronogram on fol. 2b.

The motions of the planets and stars and their position in altitude and longitude are illustrated by diagrams.

Written in fair Ta'liq.
Scribe: بِنّر بِخش

No. 1064.

foll. 249; size $13\frac{3}{4} \times 10$; $11\frac{3}{4} \times 7\frac{1}{4}$.

A MS. containing only astronomical tables, similar to those in the Zij-i Muhâammad Shâhî (see No. 1056) but without any text. It begins with the following heading on the first folio:—

* جدرل تعديل ارل و دقائق حرص قمر بمركز نگرده انگ

Written in Nasta‘liq.
Not dated; 19th century.

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No. 1065.

foll. 27; lines 17; size $9 \times 5$; $7 \times 3\frac{3}{4}$.

رسالة اسطرلاب

RISÂLAH-I ASTÂRLÂB.

An anonymous treatise, without title or author's name.
Beginning:—

* باب اول در گوتنی ارتفاع و انحاطاط ماه و ستارگان الم

The treatise, beginning without any preface, treats of the determination of times, the distances of the planets, the method of reckoning degrees and distances, etc., etc.

It consists of numerous short chapters, and ends with the ninety-ninth: نود و یکم در شناختن اسطرلاب ها و امانع ها: غاية الارتفاع.

On the title-page the work is called غاية الارتفاع.

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

No. 1066.
fol. 4; lines 13; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

RISÂLÂH-I RAML.

A very small tract on geomancy.
Author: Naṣir bin Muḥammad Tūsī.
Beginning:

\[ \text{حمد بعبدا و ستایش بلا حد مر حضرت موجودیرا سر اک کن} \]

Naṣir-ud-Dīn Muḥammad Tūsī, the celebrated philosopher, who has been repeatedly mentioned in this catalogue, says in the preface to this small tract that he wrote these few words on geomancy at the request of his royal patron.

The work has no divisions. A table, divided into seven columns, and bearing the heading: جدول الأسرار في علم الرمل و سیئته مقارنة بالغيبات is found on the title-page, but it is doubtful whether this table is meant for this treatise or belongs to some other MS.

Written in ordinary Nastaʿlīq.
Not dated; 18th century.
The copy is damaged and worm-eaten throughout.

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No. 1067.
fol. 53; lines 16; size $12 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$

GULZÂR-I RAML.

A very modern treatise on geomancy.
Author: 'Alī Hasan Khān, son of Nawwâb Muḥammad Quli Khān Bahādur.
Beginning:

\[ \text{بعد حمد ایرد و غفار و نامت سید ابراز ....... چنین گورد بندید زلیده بیل الاع} \]
In the preface the author gives us to understand that he devoted fourteen years to the study of geomancy during which period he perused seventy-five treatises which he enumerates in the beginning, but that he still could not acquire a thorough knowledge of the subject.

The work is divided into sixteen Guldastah, subdivided into several Gul and Gunchah, but the last two Guldastah are wanting in this MS.

Written in ordinary Ta'liq.
Not dated; latter half of the nineteenth century.

No. 1068.

foll. 48; lines 11; size $8 \times 4\frac{1}{4}$; $5\frac{1}{4} \times 3$.

An anonymous treatise on geomancy, with many tables and other figures.

Beginning:—

الحمد لله رب العالمين ......... بدانکه ابی جند قراїد (توالع

• منغره ار رسایل بتعصر امتداد الف

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

No. 1069.

foll. 27; lines 13; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{4}$.

A very damaged and worm-eaten MS. containing two anonymous treatises on geomancy.

I. Foll. 1–14. It is divided into twenty-five Faśl and begins thus:

الحمد لله رب العالمین ......... بدانکه اسیدک الله فی الدارین

• که این نسخه ایست در پیان جند الف

II. Foll. 15–27. This treatise is written in the form of questions and answers, and begins thus:

الحمد لله رب العالمین ......... اما بعد این نسخه ایست در

• بعضى سوال و جواب
Some tables and other figures are found at the end of each treatise.

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

No. 1070.

foll. 129; lines 16; size $8\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 4$.

Fàl Nâmáh.

A book of divination.

Beginning:—

* فرهنگ کتاب نور ضیور حساب اول دفتری داشته که خطاب دارد الغ

The name of the author is not given, but it is evident that he wrote the work for the emperor Jahângîr. The date of composition, A.H. 1019 = A.D. 1610, is expressed by the following words الی قول نور الالین نعمه جهانگیر عادل.

The predictions or omens are arranged under the names of Jahângîr, and the princes, Parwiz, Khurram and Khusrau, as well as other distinguished courtiers of Jahângîr.

Written in ordinary Indian Ta'liq.

Dated 29 Shawwâl, 1159 Faşli.

Scribe: محمد عباس.
INTERPRETATION OF DREAMS.

No. 1071.

foll. 226; lines 21; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

KÂMIL-UT-TÂ'BÎR.

An exhaustive work on the interpretation of dreams.

Author: Abul Faḍl Ḥusayn bin Ibrāhîm bin Muḥammad ut-Tīfīsī.

Beginning:

سياس مر خداپرا که واحد و عمد و قادر است مالک ذر الجلال

وحر نافر است الفم

In a short preface the author tells us that after finishing the composition of كتاب معايض بالأحاسين he directed his attention to a Persian work on the interpretation of dreams, but finding that there was no standard work on the subject he applied his mind to the composition of this work and dedicated it to the king of Rûm Abûl Fath Qızîl Arslân (in Ethé, India Office Lib. Catalogue No. 2276, Abûl Faṭḥ ʿIzz-ud-Dîn Qîlîj Arslân) bin Masʿûd, who reigned A.H. 569–588 = A.D. 1173–1192. Comp. also Ethé, Bodl. Lib. Catalogue, No. 1571, 3: Bland's paper on the Science of Taʾbîr, Journal of the Royal As. Soc. xvii, pp. 124 and 155.

The author enumerates about twenty works on which he based the present composition. A list of these works together with a description of the sixteen Faṣl into which the work is divided, is given in Ethé, India Office Lib. Catalogue, loc. cit.

The last Faṣl is followed by an alphabetical list of all the things, seen in dreams, with detailed explanations of their meanings, based on the sayings of Imāms and other holy men.

Fol. 97b is left blank.

Written in ordinary Taʾliq.

Dated 4 Muḥarram, A.H. 1127.
FALCONRY.

No. 1072.

foll. 125; lines 13; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

باز نامه

BÂZ NÂMAH.

A work on falconry, without author's name.

Beginning:—

بعد حمد و ثناء ایزد نوانا که شهدار فکر اهل ذکا و شاهین عقول جمع

باز نامه

In the preface the work is called Bâz Nâmah: و این مجموعه ایست موسوم به باز نامه ....... The author could not be traced, but his references to the provinces of India, e.g. Bengal, Bihâr, Assam, Orissa, etc., as well as his frequent usage of Hindi names of the months, of birds, etc. suggest that he was a resident of India. On fol. 13a he says that in the fourteenth year of 'Alamgîr's reign (A.D. 1671) Lashkar Kâh, the Súbâh kâr of Bihâr, presented to the emperor a kind of bird called تبیغ شير. On the same folio he again says that Subhán Quli Kâh, King of Tûrân, sent as a present to 'Alamgîr a kind of bird called نورسی. We can therefore conclude that the author wrote this work in, or after, 'Alamgîr's time.

The work is divided into seventy-six Bâb. The first twenty-six Bâb treat of various kinds of hawks and birds of prey, the names of which are given in Arabic, Persian, Turkish and Hindi, of their diet, training, directions relating to hunting, and signs of health and disease. The remaining Bâb are devoted to their diseases and treatment.

The MS. contains twenty-three beautiful and highly finished illustrations representing different kinds of hawks and birds of prey. They are on foll. 6b, 7a, 7b, 9a, 10a, 10b, 12a, 12b, 13b, 14a, 14b, 15a, 15b, and 16a.

Written in fair Nastâ'iliq on thick paper with occasional notes on margins.

Not dated; 17th century.

A list of the contents, written in a different hand, is prefixed to the copy.
MINEROLOGY.

No. 1073.

foll. 50; lines 13; size 9 × 6; 6⅝ × 4.

جواهر نامه

JAWÂHIR NÂMAH.

A treatise on precious stones and minerals.

Author: Muḥammad Ashraf bin ul-Ḥasan ur-Rustamdārī محمد اشرف بن الحسن الرستمдарی.

Beginning:

حمد بيبعد و شكر بيبعد حكيمي را سرد گه بموجب الله

The author says in the preface that he wrote this work at a time when Zahir-ud-Din Bābur had conquered India and got hold of the precious jewels stored up by its former kings. The work is dedicated to Bābur and to his son and heir-apparent Humāyūn.

A copy of the work in which the author is called محمد بن اشرف الصيني الرستمداری and which contains twenty-two chapters, is noticed in Rieu iii, p. 996.

In the present copy there are twenty-six chapters, each subdivided into several sections, as follows:

I. Pearl (بیلو ), in six Fašl, fol. 3a.
II. Sapphire (بًاغوت ), in five Fašl, fol. 7b.
III. Ruby (لعل ), in six Fašl, fol. 10b.
IV. Emerald (زمرد ), in five Fašl, fol. 12b.
V. Zabarjad, in three Fašl, fol. 14a.
VI. Diamond (الماس ), in four Fašl, fol. 15a.
VII. Cat’s-eye (عين الثمر ), in three Fašl, fol. 17a.
VIII. Turquoise (فرحوزة ), in five Fašl, fol. 18a.
IX. Bezoar (پارمر ), in four Fašl, fol. 20b.
X. Mummy (مومیایی ), fol. 22a.
XI. Ambergris (عنبیر ), fol. 23b.
XII. Musk (مشک ), in one Fašl, fol. 25a.
XIII. Stones of animal origin (سنگهای حیوانی ), fol. 26a.
XIV. Cornelian (صقیق ), in four Fašl, fol. 27a.
XV. Stones which resemble Yâqūt, in four Fašl, fol. 27b.
XVI. Shell (جُعْفَة), in four Faṣl, fol. 28b.
XVII. Load Stone (مَظَنَّاتِيس), in five Faṣl, fol. 29a.
XVIII. Emery (سَبِّابَة), in four Faṣl, fol. 31a.
XIX. Melochites (دمِنَة), in four Faṣl, fol. 31b.
XX. Lapis lazuli (الجُوْرِد), in five Faṣl, fol. 32a.
XXI. Coral (بَسْد و مَرْجَان), in four Faṣl, fol. 34a.
XXII. Jasper (يِّشْب), in four Faṣl, fol. 35b.
XXIII. Crystal (بلْزَر), in four Faṣl, fol. 37a.
XXIV. Jamast (a coarse blue gem), in four Faṣl, fol. 37b.
XXV. Other kinds of stone (لَحْجَاء مَخْلَقَة), in twenty-two Faṣl, fol. 38a.
XXVI. Metals (نَفُورات), in twelve Faṣl, fol. 44b.

The title of the work, given on the fly-leaf as well as in the colophon, is جواهر نامه.
Written in ordinary Ta‘liq.
Dated 8 Muḥarram, A.H. 1248.
The MS. has been repaired throughout with patches of thin paper.

No. 1074.
foll. 164; lines 14; size 9½ × 6; 7 × 3½.

MAJMŪ‘AT-.US-ŠANĀ‘I.

A polytechnical work containing a collection of recipes for making artificial pearls, rubies, sapphires and other precious stones, preparing inks, dies and all kinds of colours, poisons and antedotes, dissolving and oxidizing metals, making artificial flowers, fire-works, etc., etc.

It begins at once without a preface with the following lines in which the work is ascribed to Hakim Faylaṣūf-i-Maṣḥibī: نسخة مجموعة الصنائع برئي فايده جعفر إمام ار حكيم فاصوف مغربي مشتمل كشف برجل وسم باب الغم. According to Ethé, India Office Lib. Copy No. 2781, the author was Mir Yahya. The present copy exactly agrees with Ethé, India Office Lib. Copy No. 2783 and is likewise divided into forty-three Bab fully enumerated in the beginning.

The colophon of the Bodl. Lib. Copy, (No. 1870), dated A.H. 1033, proves that the work was written before that year. According to Stewart’s Catalogue, p. 97, the work was composed by Zayn-ul ‘Abidin
in the reign of Aurangzib; but a Turkish version which appears to have been made in A.H. 1065 = A.D. 1654, is noticed in G. Flügel ii, p. 525. The MS. is defective towards the end and breaks off with the following words:

و حاجت خواستئی را شايد ن دشمنان و بر حكیمان رفته نشاید نمار

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

ARCHERY.

No. 1075.
fol. 74; lines 14; size 7½ × 4; 6½ × 3.

HIDÂYAT-UR RAMÎ.

A treatise on archery.

Author: Muḥammad Budha‘ī.
Beginning:—

محمد متوفر و تفیای متكاثر خدادی جل و علا آن توائاثی را

The work is dedicated to 'Alā-ud-Din Abul Muẓaffar Ḥusayn Shâh, who reigned in Bengal, A.H. 904–927 = A.D. 1498–1521. The work is divided into twenty-seven Bâb, most of which are subdivided into several Faql. See Rieu ii, p. 488; W. Pertsch, Berlin Catalogue, p. 337; Ethé, India Office Lib. Catalogue, Nos. 2768–2769. The original work is followed by a versified tract on the same subject (archery), beginning on fol. 70b:—

Written in ordinary Ta‘liq.
Dated A.H. 1139, the ninth regnal year of Muḥammad Shâh.
Scribe: Muhammad Abâd.
The signature ‘Gore Ouseley’ is found on the top of the first page.
CALLIGRAPHY AND DRAWINGS.

No. 1076.

foll. 35 ; lines 17 ; size 8 x 5 ; 6 x 3.

رِسَالَة خوشنوْسِی وی

RISĀLAH-I KHWUSHNAWĪSĪ.

A treatise on calligraphy.
Author: ‘Abd Allah ʿus-Ṣayrāfī عَبْد الْلَّهِ ٱلسَّبْرَى.
Beginning:—

شَكِرُ وَسَلَامُ نَفْرَأْنِی وَسَتَايِشُ بَيْنِ بَايْنِ گَاْمِلَیِّ رَآ کَهْ نَقْطَةٌ نُیسِتَیِ

The author seems to be quite different from his namesake Khwājah ʿAbd Allah ʿus-Ṣayrāfī خَوْجَهَ عَبْد الْلَّهِ ٱلسَّبْرَى who is repeatedly mentioned in the work as an eminent calligrapher of past times and author of a treatise on calligraphy (see foll. 10b, 14b, 21b, 25a, 25b, etc.), and of whom the author gives a short account on fol. 21b.

We learn from the preface that several men of high position and sons of great men, who had learnt calligraphy from the author, requested him to write a short treatise on that art for the use and benefit of beginners as well as experts. Hence the composition.

The year in which the author wrote the work is not given, but internal evidence shows that he did so during, or immediately after, the reign of the great Muγal Emperor Akbar (A.H. 963–1014 = A.D. 1555–1605) whom he praises on fol. 19a.

According to the preface the author divided the work into a Muqaddimah, two Bāb and a Khātimah, each of which is subdivided into several sections. These divisions are however enumerated in the text in a confusing manner. The main subjects treated are as follows:—

1. The excellence and origin of penmanship, fol. 2b.
2. Instructions for the preparation of (ordinary) ink, fol. 3b.
3. Distinction between various kinds of pens, and instructions for cutting the pen, fol. 4a.
4. The six characters, viz. Muḥaqqaq, Șulz, Taqī, Riqa, Rayhān and Nasḵh, fol. 5a.
5. Instructions relating to paper: its qualities, methods of preparing and colouring it, etc., etc., fol. 6°.
6. Instructions for preparing special kinds of ink, fol. 10b.
7. Instructions for nibbing the pen and holding it, fol. 14a.
8. The origin of the art of writing; its development and progress, etc., etc., fol. 16b.
9. This important section, containing notices of eminent calligraphers, and headed as باب بنجم or the 'fifth Bāb,' consists of three Faṣl, subdivided into two Dāfjah, the first of which treats of the ancient calligraphers. The second Dāfjah and the entire remaining portion of this Bāb are missing. The calligraphers noticed under the first Dāfjah are as follows:

Ibn-i Muqlah— inventor of the six characters—was the Wazir of the 'Abbaside Caliph al-Râdî; died in A.H. 327 = A.D. 938; fol. 21a.

Ali ibn Hilâl—better known as ابن بواب—was the pupil of the above; died, Jumâdá I, A.H. 413 = A.D. 1022, during the reign of Qâdir Billâh; was buried by the side of the tomb of Imâm Ahmad bin Muḥammad bin Ḥanbal; fol. 21a.

Jamâl-ud-Din Khwâjah Yâqût ul-Mustaṣsim—A pupil of Ibn-i Bawwâb; flourished during the reign of Mustaṣsim Billâh (A.H. 640–656 = A.D. 1242–1258); fol. 21b.

Khwâjah Argûn—pupil of Khwâjah Yâqût; fol. 21b.

Khwâjah ‘Abd Ullah us-Ṣayrafi—made himself a master in Muḥaqqaq and Rayhân; fol. 21b.

‘Abd Ullah ul-Harawi, popularly called آش بز، was the master and teacher of the author; his father was the cook of Shaykh Zayn-ud-Din Khâwâfî, hence the epithet آش بز; fol. 22a. His pupils were:

(a) ‘Abd-ul-Ḥaq—was skilled in all the characters; fol. 22a.

(b) Muhammad bin Sulṭân Shâh ul Harawi—better known as حافظ توله, was skilled in Naskh; fol. 22b.

(c) Sayf Ullah Kirmâni—was skilled in all the characters; fol. 22b.

(d) Muḥyî-ud-Din Ḥasan—passed his own hand-writing as his master’s and thus incurred the latter’s displeasure; fol. 22b.

Khwâjah ‘Abd Ullah Marwârî—was skilled
in calligraphy, letter-writing, music, etc., and lived in the time of Sultan Husayn Mirzâ; fol. 22b.

ملا معمود سمرقندی — fol. 22b.

Khwâjah Tâj ul-Musalmâni — fol. 22b.

میر عبد العبد — fol. 22b.

ملا ملک عبد الله Maulanâ 'Abd Ullah — better known as Maulanâ Darwish; was well-skilled in Ta’liq; خوایش اختبار عیان Murâ'î and several others were also skilled in Ta’liq; fol. 23a.

ملا ملک علي تبریزی میر ‘Ali Tabrizi — was the inventor of Nasta’liq. He flourished during the reign of Timûr; fol. 23a.

ملا ملک جعفر Maulanâ Ja’far — was the pupil of the above and was skilled in all the characters; was attached to the library of Mirzâ Bâisanâgar during the time of Shâh Rukh; fol. 23a.

مولا شیخ عبد الله خوارزمی Shaykh ‘Abd Ullah Khwârizmi and مولا شیخ معمود Shaykh Mâhmûd were the pupils of Maulanâ Ja’far; fol. 23a.

شیخ بايزيد بویانی Shaykh Bâyazid Bûrâni and مولا سلطان علي القابلي Maulanâ Sultan ‘Ali Qâ’îni were the pupils of Maulanâ Azhar; fol. 23a.

There is a lacuna after fol. 23b and a large number of folios seem to be missing. Fol. 24a begins with باب هفتم or the seventh chapter, treating of the rules for the correct writing of every letter of the alphabet, the relative proportions of the letters to be judged by numbers of dots, syllabaries showing combinations of letters, etc., etc.

A similar treatise by ‘Abd Ullah Shayraﬁ, with similar divisions, but with a different beginning, is noticed in J.A.S.B., New Series, vol. xiv, 1918, No. 8 (p. cccxviii).

Written in ordinary Nasta’liq.

Dated 20 Ramadân, A.H. 1120.

Scribe: محمد فاضل ولد شیخ عبد الله ولد شیخ ابوبکر.

On the first page of the MS. appears the signature of Sir Gore Ouseley, in whose hand-writing the following note is found on the title-page:—

No. 23.

رسالة دير علم خط

"A Treatise on Penmanship.

The author of this valuable little work was a learned man named Abdullah. He has given the proper form and proportion of each character of the various alphabets in general use in Persia, Arabia
and India, so clearly as almost to obviate the necessity of a writing master.

The date of this essay is not given, nor the birth and country of the author (Abdullah) mentioned.

This copy was transcribed by Muhammed Fazel the son of Sheikh Abdullah and grandson of Sheikh Ayub, A.H. 1120.

G.O.

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

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No. 1077.

foll. 158; lines 12; size 7¾ x 4½; 5¼ x 3.

تذكیرہ خوشنویسان

**TADKIRAH-I KHWUSHNAWISÂN.**

A treatise on calligraphy, followed by notices on eminent calligraphers brought down to the reign of Muḥammad Akbar II (A.H. 1221–1253 = A.D. 1806–1837).

Author: Rāqim Gulām Muḥammad Haft Qalami رقیم غلام محمود حفت قلمی.

The original work is preceded by calligraphic specimens in various character, writing models, etc., etc. The earlier portion of the preface is wanting and the work opens abruptly thus on fol. 88a:

...... این قلندر میکنند و تعالیم اصول خطوط باشند بقدر نیم و

* استعداد هریک گفتگه میشد نم*

The name of the author could not be traced from the work, but in his notice on Muḥammad Ḥafīẓ, fol. 153b, he adopts the takhallus رقیم. According to the preface as extant in the present copy the author divided the work into a Muqaddimah, three Bāb and a Khātīmah, and completed it in A.H. 1230 = A.D. 1823 in the reign of Muḥammad Akbar Shāh, with whose praise the preface ends.

The preface is followed by an account of the origin of calligraphy and of the various characters. Then follow instructions, in prose and verse, as to the preparation of ink, cutting the pen, etc., etc., after which the author lays down specific rules for the correct writing of every letter of the alphabets.

The notices on calligraphers begin on fol. 102a.
According to Rieu ii, p. 523, the author was a native of Dihli, and lived in Lucknow in the time of Āṣaf-ud-Daulah. Of the dates found in the notices the latest is that of the death of Lālah Lachhmī Rām Pandit, a.h. 1233 = a.d. 1817 (fol. 157a).

The original arrangement has been very much disturbed in the present copy. Most of the folios have been misplaced and some are missing.

The work has been edited in the Bibl. Indica series by Shams-ul-'Ulamā Khān Bahādur Dr. Hidāyat Ḥusayn, under the title "تذكرة خوشوعسان". A comparison of the printed edition with the present copy shows that the historical accounts of kings and princes connected with the calligraphers noticed, found at some length in the present copy, are very much curtailed or are altogether omitted in the printed edition.

The present copy is full of clerical mistakes. It also contains later additions; e.g. the date of Mir 'Alī-ul-Kātib's death, given here on fol. 111a, as a.h. 924 (that is erroneous; see vol. ii, p. 79), is not found in the printed edition (pp. 49-54).

The earlier portion, containing various specimens of calligraphy, is written in fair hands, and the latter, in a careless Ta'liq.

Not dated; 19th century.

No. 1078.

foll. 20; size 12½x8; 8½x5½.

Twenty finely illuminated sheets, with beautiful floral designs, of excellent calligraphic specimens in bold Nasta'liq, with gold sprinkled borders; bound in leather.

The first sheet contains the sura of Fatiha, beginning thus:

*بسم الله الرحمن الرحيم*  
الحمد لله رب العالمين النج

The specimens have the following signatures. In two cases there are also dates.

(1) 'Abd-ur-Rahid, (also called Rashidā-i Daylāmi عبد الرشید دیلصی). He was the pupil and the sister's son of Mir 'Imād-ul-Ḥusaynī, after whose assassination he came to India (during the reign of Shāh-Jahān) and was appointed writing master of Prince Dārā Shikūh. His other pupils were Muhammad Ashraf Khwājah Sarā, Sa'idā-i Ashraf, 'Abd-ur-Rahmān, Mir Ḥājī, etc. He was a contemporary of the poet Mīrzā Šā'īb. Both of them died, according to a chronogram by the aforesaid Sa'idā-i Ashraf, in a.h. 1080 = a.d. 1677; but accord-
ing to others it was in A.H. 1081 or 1085. (See Tādkirah-i Khwushnawisān, pp. 95–100.) Foll. 1b, 3b.

(2) ʻImād-ul-ʻHusaynī, ʻAbd al-ʻAbbasī of Qazvin. A.H. 1015. He led an independent and simple life at Isfahān. He excelled others in Nasta‘īq hand. Being a Sunni he was assassinated at the instigation of Šāh Ābbās, A.H. 1024 = A.D. 1615 (See Sprenger, Oude Catalogue, p. 89; Tādkirah-i Khwushnawisān, pp. 92–95). Foll. 2a, 4a.

(3) Jawāhir Raqam (with his original name Mir Sayyid ʻAli Khān, Tabrizī) Mīr-Sayyid ʻAlī Khān, Mīr-Sayyid ʻAlī Khān. He was the writing master and librarian of Aurangzīb. He died A.H. 1094 = A.D. 1682 (See Rieu ii, p. 783). Foll. 2a, 6a, 8a, 11b, 16a.

(4) Hidāyat Ulīfā (Zarrin Raqam, Hādīyat al-ʻUlfā). A.H. 1099, 1101 and 1111. He also was the librarian of Aurangzīb, at whose order he wrote several copies of the Diwān-i Hāfīz in a minute hand. He was the writing master of prince Kām Bakhshī, and died A.H. 1118 = A.D. 1706. (See Tādkirah-i Khwushnawisān, p. 58). Foll. 5b, 9b, 10a, 12a.

A note on the fly-leaf at the beginning, dated A.H. 1220, says that Qādī ʻAlī Akbar Munshī Astarābādī bought this copy for five hundred rupees from one Bashārat Khān Afghān at Poonah.

No. 1079.

foll. 38; size 14½ × 10.

An album of miniatures in Indian style and specimens of calligraphy, with illuminated margins.

The miniatures, representing scenes of Indian life and Eastern fiction, include portraits of Indian Princes, Hindū ladies in various attitudes, Hindū Faqīrs, etc., almost all without names. Some of them are indecent.

Fol. 6b contains the portraits of Bāz Bahādur and Rūpmati, inscribed in Nasta‘īq Bāz Bahādur and Rūpmati. Bāz Bahādur riding a horse with a hawk in hand is pursuing Rūpmati, also on a horse, with a lanceet in hand. A miniature on fol. 11a, without name, represents a jungle scene. Bāz Bahādur and Rūpmati, both on horseback with hawks in hand, are penetrating the jungle, attended by a number of females.

Bāz Bahādur, with his original name Malik Bāyazid, of Mālawah (A.H. 962–978 = A.D. 1554–1570), fell in love with Rūpmati, a courtesan, and the story of their love has been handed down to posterity in song.

A miniature on fol. 16a representing Aurangzīb on horseback
bears the following inscription in a later hand: معي الدين اورنگ زيب عالمگیر بادشاہ.

The last folio contains a fine drawing representing the figure of a hawk with a gold chain round its neck.

The calligraphic specimens, which are in Nasta'liq, Naskh and Shikastah, have the following signatures. Where there are dates, these are given:

1. 'Abd-ur-Rašīd عبد الرشد [see No. 1078–(1)], foll. 3b, 30a.
2. Ḥāfiz Nār Ullah حافظ نور الله. He flourished under Nawwâb Ašaf-ud-Daulah of Lucknow, who ruled from A.H. 1188–1212 = A.D. 1774–1797. His pupils were Lâlâb Surub Singh, Miyân Wajîh Ullah, and others (see Taḏḵirāh-i Khwūshnawīsân, p. 64). The Sharḥ-i 'Alīfāh, in two volumes (see Nos. 783–784) were transcribed by him in A.H. 1160. Foll. 5b, 32b.
4. Mahdi Quli مهدی قلی , fol. 16a.
5. Muḥammad 'Abbās محمد عباس , fol. 20b.
6. Muḥammad Ibrāhīm محمد ابراهیم , fol. 21a.
8. Āgā Mīrzâ Āmū میرزا آمو (died A.H. 1273 = A.D. 1856; see vol. i, p. 101; Taḏḵirāh-i Khwūshnawīsân, p. 27), A.H. 1233, fol. 22a.
13. Sudh Râi سدود رائی , A.H. 1179. He was a Kāyath of Ilahābād. His ancestors, Bhog Chand and others, were attached to the royal courts of Dihli. Muḥammad Mūsâ was his writing master in Nasta'liq, and he wrote Shikastah on the lines of Dirāyat Khān (see Taḏḵirāh-i Khwūshnawīsân, p. 121). Foll. 29b, 33b.
14. Āgâ 'Ali Khān آغا علی خان , fol. 31a. The scribe does not sign his name, but in an inscription, added in a later hand, he is said to be Āgâ 'Ali Khān.
15. Muḥammad Husayn Zarrin Qalam Akbar Shâhī محمد حسین زرن قلم اکبرشاهی , (i.e. the well-known calligrapher of


No. 1080.

foll. 45; size 14½ × 10¼.

An album of miniatures and specimens of calligraphy, with wide and gold sprinkled borders.

The miniatures, all in Indian style, represent various scenes of Indian life, and include, besides fancy subjects, portraits of Indian ladies, princes and Hindū Faqîrs, most of them without names. Some of the drawings represent fights of elephants, animals, etc. The following have names in Persian:

1. Shīrīn. She was the wife of Khūsrau Parwiz (king of Persia) and the beloved of Farhād. She is spoken of as the daughter of the emperor Maurice in the Persian and Turkish romances, that celebrate the love of Khūsrau for Shīrīn, and Shīrīn for Farhād. Fol. 6b.

2. Gurū Gobind, as a Hindū Faqīr. Gurū Gobind was the son of Teg Bahādur, a famous chief of the Sikhs. After the execution of his father by order of Aurangzīb in A.H. 1084 = A.D. 1673, he rebelled against the emperor, and later on two of his sons were taken prisoners and put to death. Thenceforth he led a retired and sorrowful life until his death. Fol. 8b.

3. The emperor Shāh Jahān, fol. 14a.

4. Muḥammad Shāh’s horse in a back-broken state after the death of his master, fol. 25a.

5. The one on fol. 37a; though not named, can be identified as the celebrated Hindū poet Kabīr Dās, who by trade was a weaver, and lived in the time of Sultān Sikandar
Shâh Lodi of Dihli (A.H. 894–923 = A.D. 1488–1517). He is seen here weaving cloth, attended by a royal personage (probably Sikandar Shâh) and a youth, who are seeking blessings from him. One on the last folio, also without name, seems to represent Majnûn, who, reduced to a skeleton for Layla’s love, is sitting in the midst of the jungle.

The calligraphic specimens, which are in Naskh, Nasta’liq and Shikastah, contain the following signatures and dates:

1. ‘Abd Ullah Mushkîn Qalam ul-Husayni. He was the father of Mir Muḥammad Šâliḥ Kašâfi, the author of the Masa‘lî; see Rieu, i, p. 154. He wrote five Maṣnawîs and a Diwân; received, from Akbar the title of Mushkîn Qalam and the takhllûs of Wûsûf, and died in A.H. 1025 = A.D. 1616. Fol. 2a.

2. ‘Ali-ul-Kâtîb, see vol. ii, p. 79, fol. 3b, 9b, 23a.


10. Jâwâhir Raqâm, that is to say Mir Sayyid ‘Ali Khân Tabrizî, (see No. 1078–(3)) fol. 24a.

11. Abû’l Ma’âlî, fol. 25a.


15. Yâqût Raqâm Khân, (see No. 1079–(18); fol. 30a.

16. Nâmdâr. (He was the writing master of Farrukh Siyar, who reigned from A.H. 1124–1131 = A.D. 1712–1718; see Taqdir-i Khwushnawisân, p. 59.) Fol. 34a.


18. Mir Muḥammad Husâyîn ‘Atâ Khán Murâsîn Raqâm, Mir Muhammad Husayn Ata Khan Murassan Raqam, (with the takhllûs Taḥsîn Tecêsîm). He was the son of Muḥammad Bâqîr Tuğrâ.
Nawis. He flourished under Nawwāb Shujā’-ud-Daulah Bahādur of Lucknow, who ruled from A.H. 1167 to 1188 = A.D. 1753-1774, and at whose order he rendered in Hindi Rekhtah the story of the four Darwishes تَصَّرْفُ شُجَرُد وَشَبرُ; see Taḏkirah-i Khwushnawisān, p. 61; A.H. 1191, fol. 38b.


23. Muḥammad Sa’d-ud-Dīn محمد سعد الدین, A.H. 1266, fol. 45a.

No. 1081.

foll. 12; size 18½ × 12.

A volume containing twenty-three sheets of calligraphic specimens in Nasta’līq and Nasḵ, pasted on thick boards. Some of them are signed and dated as follows:

1. Tūmān Khwājah, written in Balkh, fol. 2b.
2. Waqīh-ud-Dīn وَجِیه الدین, fol. 3a.
3. Mir ‘Alī Mir ʿAlī, fol. 4a, 6a.
5. Muḥammad Husayn محمد حسین, fol. 5b.
6. Muḥammad ‘Is̱īt Ullah Khān محمد عضمت الله خان, fol. 6b.
7. Muḥammad Muqīm محمد مقیم (he lived in the Kāli Masjid at Delhi; see Taḏkirah-i Khwushnawisān, p. 60), fol. 7a.
8. ‘Alī ul-Husaynī, علی الحسینی, fol. 7b.
10. ‘Alī Rīḍā ʿAlī, علی رضا (see No. 1080–(22); fol. 9b.
11. Faqīr فقیر, fol. 11b.

No. 1082.

foll. 10; size 11½ × 7.

An album of miniatures and specimens of calligraphy.

The miniatures, representing scenes of Indian life, include portraits of Indian ladies, princes, Amirs, Jogis, etc.
The following portraits have names added in Persian:

1. Maulavi Jâmî (i.e. 'Abd-ur-Rahmân Jâmî; see No. 180), fol. 4ª.
2. The well-known Jogi Jaipâl, fol. 7ª.
3. Sultân Khusrau Sultân Khosrow (eldest son of the emperor Jahângîr; died A.H. 1031 = A.D. 1621). He is depicted receiving a glass of wine from a lady. Fol. 8ª.
4. Shîr Afgan, son of Sayf Khân Kokah شیر افغان پسر سيفخان كوكه, fol. 10ª. (This portrait I believe to be of Jahângîr; it has "Shîr Afgan son of Sayf Khân Kokah" added in a later hand).

The calligraphic specimens, which are in Nastâ'îiq, bear the following signatures:

1. 'Abd-ur-Rahîm 'Anbarîn Qalâm عبد الرحيم عنبرین قلم, fol. 4ª.
2. Muḥammad Husayn, محمد حسين, fol. 5ª.
3. 'Ali, علي, fol. 8ª.
4. Mir Hasan ul-Ḥusaynî مير حسن الحسيني, fol. 9ª. This folio contains the seals and signatures of Diwānât Khân (with his original name Muḥammad Ḥusayn; he was an Amir of 2,500 under Shâh Jahân, and died at Ahmâdnagar in A.H. 1040 = A.D. 1630), and Muḥâfîẓ Khân.

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No. 1083.

foll. 10; size 12 x 9½.

An album containing twenty sheets of modern calligraphic specimens in Naskh and Nastâ'îiq, with the following names and dates to some:

3. (No name), A.H. 1276; fol. 5ª.
4. Mir Hâjî مير حاجي, (to be distinguished from his namesake noticed in Taḏkirah-i Khwûshnawisân, p. 55. The latter was an adopted son of 'Abd-ur-Rasâḥid Daylami, d. A.H. 1080 = A.D. 1669), A.H. 1191, fol. 6ª.
5. Sayyid Muḥammad Mirzâ سيد محمد ميرزا, foll. 10ª, 10ª.

Presented by Sayyid Šafdar Nawwâb of Patna, 8th August, 1906.
No. 1084.

foll. 28; size 15 x 9½.

An album of calligraphic specimens in Nasta'liq, with wide borders, bearing the following signatures and dates:—

1. Khwurshid, fol. 1b.
2. 'Abd-ul-Ḥusayn, fol. 3b.
3. Ḥasan Ṣidā, fol. 4b.
4. Šafdar Husayn, A.H. 1304, foll. 5a, 24a.
5. 'Ināyat Āḥmad 'Uṯārid Raqam, A.H. 1256, foll. 6b, 7a, 16b–21a.
6. Ilāhī Bakbsh, A.H. 1256, 1257, foll. 8a–16a.
10. Muḥammad Šādiq [perhaps identical with Murīd Khān Muḥammad Šādiq Tabātabā'ī, who was an Amir of Muḥammad Shāh, (A.H. 1131–1161 = A.D. 1718–1748); see Taḏkirah-i Khwusnaqisān, p. 107], fol. 23b.
13. 'Ali, fol. 25b.
15. Muḥammad Šarif, fol. 26b.
16. 'Imād-ul-Ḥusaynī, fol. 27a.
17. Mīr 'Ali, fol. 27b, 28a.

No. 1085.

foll. 24; size 11½ x 7½.

Twenty-four folios (fastened together so as to form a continuous strip) containing specimens of calligraphy in Nasta'liq, some bearing the following names and dates:—

1. Šafdar Ḥusayn, fol. 1b, 24a.
2. Sayyid 'Ali, fol. 3b.
3. Hidâyat Ullah, fol. 4ª.
4. Mir Husayn ul-Husayni, better known as Mir Kalanki ul-Hâji, fol. 7ª.
5. Muhammad Sharif, fol. 9ª.
6. Muhammad Fâdil, fol. 10ª.
8. Ja'far Hasan, fol. 15ª.
10. 'Abd-ur-Râshîd Daylami, fol. 17ª.
11. 'Abd-Ullah ul-Qâdirî, fol. 18ª.
12. Muhammad Ibrâhîm, fol. 19ª.
13. Ilâhi Bâkhsh, fol. 21ª, 23ª.

Presented by Sayyid Safdar Nawwâb of Patna, 8th August, 1906.

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No. 1086.

Fol. 12; size 14½ x 12.

An album of twenty-two miniatures in Indian style, including portraits of saints, Indian princes, Amîrs, etc. The following bear inscriptions in Nasta'liq:

1. حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه حضرت علي كرم الله وجهه

2. حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني حضرت بير دستور سيد عبد القادر جيلاني

3. حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص حضرت امام غامص

4. عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خواجه خضر عمر عطار و حضرت خrightness Khâdîr, the prophet who, according to Moslem belief, is still alive, and serves as a guide to travellers who lose their way), fol. 3ª.

5. Ibrâhîm Adham (king of Balkh, who renounced the throne, became a pious devotee, and died between A.H. 262 and 267 = A.D. 875 and 880), fol. 4ª.

6. Baba Kabir, engaged in weaving cloth [see No. 1085-(5)], a portrait to which the present bears a strong resemblance, fol. 4ª.

7. Sultan Shujâ' (the second son of Shâh Jahân, and governor of Bengal, died A.H. 1071 = A.D. 1660) fol. 5ª.
8. Nāwāb Da‘ūd Khān (probably Da‘ūd Khān Panni, son of Khīḍr Khān Panni). He served several years under Aurangzīb, and was killed in an encounter with Amīr ul-Umārā Husayn ‘Alī Khān at Burhānpūr, A.H. 1127 = A.D. 1715), fol. 5b.


10. Nāwāb Ahmad Khān, fol. 6b.

11. Nāwāb Shamsīr Khān. (It is difficult to say whether he is one of the two Shamshīr Bahādūrs of Bājī Rāo Peshwā's family, or identical with Shamshīr Khān of Shāh Jahān's time at whose request Tawakkul Beg abridged the Shāh Nāmah, see No. 10), fol. 7a.


13. Nāwāb Shukr Īllah Khān (either Shukr Īllah Khān I, a nobleman in the service of Aurangzīb, or his son Shukr Īllah Khān II, who was appointed governor of Mewāt in A.H. 1114 = A.D. 1702; see Beale's Biogr. Dictionary, pp. 382 and 383), fol. 8a.

14. Marṣīyah Khwān (a reciter of elegies), fol. 9a.

15. Nāwāb Hamīd Khān (as a boy) and Nāwāb Māzhār Khān, fol. 10a.


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No. 1087.

A single sheet, 14½ × 9½. Specimen of calligraphy in Nastaliq without name or date.
No. 1088.

A single leaf, $7\frac{1}{2} \times 4\frac{1}{2}$. A portrait of the celebrated saint Shaykh 'Abd-ul-Qâdir Gilâni (d. A.H. 561 = A.D. 1165) with the following inscription in a hasty Ta'lliq:

شیبہ مبارک حضرت پیروں بہر دستگیر ہے

ANTHOLOGY AND ALBUMS.

No. 1089.

foll. 69; lines 14; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

An exceedingly valuable and most beautifully-written copy of a Persian anthology, bearing an autograph note by Shâh Jahân, with many seals and signatures of nobles and distinguished persons of the Muğal court.

Beginning:

لی ذات تو از صفات ما پاک کنہ تو بروح حید ادرک

The MS. consists of choice selections mostly from the poetical works of Sa'di, Nizâmi, Khusrau, and Jâmi. Other prominent contributors are:

Abû Sa'îd Abul Khayr (the renowned saint and Rubâ'i writer, d. A.H. 440 = A.D. 1048).

Shaykh Najm-ud-Din Kubrâ (d. A.H. 618 = A.D. 1221).

Sayf-ud-Din Bâkharzî (see No. 56).


Jalâl-ud-Din Rûmî (see Nos. 59-87).

Shâms-i Tabrizî (see No. 87).

Qâsim (see No. 170).

Khwâjâ Kirmâni (see Nos. 143-145).

Ašâfî (see Nos. 219-220).

Haydar (see No. 234).

Humâyûn (see No. 214).

Hayratî (see Nos. 235-236).

Riyâdî (d. A.H. 884 = A.D. 1479).

Ibrâî Yâmin (see Nos. 137-139).

Amîr Shâhi (see Nos. 173-176).
Figâni (see Nos. 217–218).
Lisâni (see Nos. 229–230).
Ahli (see No. 231).

In the autograph note Shâh Jahân says that this valuable MS. was deposited in his library on the auspicious day of his accession to the throne; viz. the 8th Jumâdâ II, A.H. 1037:

* 

There are two miniatures in unfinished outline at the beginning by Ridâ, and two more in good Persian style, without the painter’s name, at the end.

Written in beautiful perfect Nasta’liq on thick gold sprinkled paper with a sumptuously decorated double-page ‘Unwân. The margins are designed in gold throughout.

On foll. 14a and 68a the scribe gives his name as علي الحسيني, but on fol. 44a he calls himself علي الكاتب. For ‘Ali ul-Kâtib’s life see vol. ii, p. 79.

The seals and ‘Ard-didâhs covering the first and the last folios, except one, have been obliterated by some mischievous hand. That one (at the bottom of the last folio) reads thus:

* 

The above note at once suggests that this valuable MS. once belonged to the celebrated Nûr Jahân, the favourite wife of the emperor Jahângîr.

No. 1090.

foll. 52; lines 12; size 11 × 6½; 7 × 3½.

An elegant and beautifully written copy of a Persian anthology containing choice pieces taken from the prose and poetical works of eminent writers.
I.

fol. 1ª: A short moral precept by Shaykh Abū Sa'īd Abul Khayr (d. A.H. 440 = A.D. 1048); beginning:

من مقالات شیخ ابی سعید ابی الخیر - گفت این تصرف عریست

* در دل توانگریست در دریشی خدارندیست در بندگی آنج

II.

fol. 1ª: Account of the physician Barzūyah (بزریه) as given by himself; beginning:

چهارین گویید برزیه طبیب مقدم اطعام پارس که پدر می از شکرپایان بود

و مادر می از خاندان علماء زردشت و اول نعمتی که ختایی تعالی بر

* من ارزانی داشت درستی پدر و مادر بود و شفقت ایشان آلم

Barzūyah, a Persian physician of great reputation, flourished under Nūshirwān the Just (A.D. 531–579). He visited India at that monarch's order, and on his way back took several books, one of which, he says on fol. 15ª, was the famous Kāliyah and Dimnah کیله و دمنه, which, according to some, he translated into Persian.

III.

fol. 16ª: مقد پنده لفمان. The precepts of Luqman to his son; beginning:

الحمد لله ربا للعلمین ............ ابن ام پنده سودمند ست که لفمان

* حکیم مسرحون را وصیت کرده و فرمود که هرکه ابن سختنارا یاد گیرد گمان

IV.

fol. 20ª: مناجات, a prayer; beginning:

پاربل دل مبارک تو برحمت جان ده .......................... الی دی دی که پرکار

* نو جان پاره مالم

The above are followed by selections from the poems of the following poets:

1. قرامری قلایی (with his full name Nūr-ud-Din Muḥammad). He was the son of Maulānā 'Abd-ur-Razzāq and the brother of the celebrated Ḥakīm Ḥimām and Ḥakīm Abūl Fathī Gīlānī of Akbar's time. (See Munštakhab-ut-Tawārikh of 'Abd-ul-Qādir Bada'ūnī, foll.
423-424; Riyād-uṣḥ-Shuʿarā, fol. 335a; Majmaʿ-un-Nafāʾis, vol. i, fol. 383b; Taqi Auhadi, vol. ii, fol. 598a; Maḵẖzan-ul-Ḡarāʾib, vol. ii, p. 675, etc.).

2. "Unṣuri (the well-known court poet of Sultān Mahmūd).

3. Khāqāni (see Nos. 31-35).

4. Shihāb-ud-Dīn Khālah (Taqi Auhadi, vol. i, fol. 348b, says that, according to some, the poet was a contemporary of Shams-ud-Dīn Haddādi. See also Majmaʿ-un-Nafāʾis, vol. i, fol. 229b: Riyād-uṣḥ-Shuʿarā, fol. 195b, etc.).

5. Jalāl-ud-Dīn Rūmī (see Nos. 59-87).


This valuable copy is remarkable for a fine specimen of calligraphy, due to the penmanship of Muḥammad Husayn Kaẓmīrī. His autograph is repeatedly found throughout the copy. A good Nastaʿlīq writer of India, he flourished during the time of Akbar, who sur-named him Zarrūn Raqām. See Taḏkiraḥ-i Khwusḥnawīsān, p. 78.

In several places the MS. is dated A.H. 1000.

Written in elegant bold Nastaʿlīq on thick paper within gold floral borders.

Two beautiful miniatures by Akbar's court painters Farrūḵ and Sankar (see vol. vii, p. 43, Nos. 49 and 29 respectively) are found on foll. 15b and 16a, and two more illustrations, in Persian style, on foll. 51b and 52a.

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**No. 1091.**

pp. 210 (foll. 105), lines 12; size 8½ × 5½; 5½ × 3.

An exceedingly valuable and beautifully written copy of a Persian anthology bearing an autograph note by prince Khurram (afterwards Shāh Jahān), and containing a collection of choice poems by eminent poets and princes who flourished between the seventh and the tenth centuries of the Muhammadan era.

Beginning:—

"عشقانی و عبوری از حد گذشته یارا گرفتوش کشیده‌ی داری طاقت نماند ما"
The most prominent contributors are:—
Sa‘di (see Nos. 91–113), pp. 1–8.
Khusrau (see Nos. 125–131), pp. 8–9, 26–28.
Maulānā Sayfi (probably Sayfi Bukhārī, the author of the well-known work عروض سيفي، see No. 846, some of whose verses quoted in Taqī Auḥadī, vol. i, fol. 315b, are found here), pp. 15–22.
Hāfiz (see Nos. 151–161), pp. 29–37 and 172.
Hasan (see Nos. 132–133, pp. 38–42.
Kamāl (that is to say Kamāl of Khujand, Nos. 163–164), pp. 43–45.
Salmān (see No. 147), pp. 46–48.
Qāsim (see No. 170), pp. 49–53.
Jāmi (see Nos. 180–212), pp. 54–83.
Shāhī (see Nos. 173–176), pp. 84–90.
Kāṭibī (see No. 171), pp. 91–99.
Ahli (see No. 231), pp. 100–109.
Riyādī (that is to say Riyādī of Samarqand, who died, according to Taqī Kāshī, A.H. 884 = A.D. 1479, see Sprenger, Oude Catalogue, p. 20, and Rieu iii, p. 1074), pp. 123–130.
Suhaylī, also Suhaylī (Amīr Niẓām-ud-Dīn Aḥmad Suhaylī, Wazīr of Sulṭān Ḥusayn Mirzâ, left, besides a Persian and a Turkish Diwān, a Maṣnawi, Laylā wa Muṣnūn, and died A.H. 907 = A.D. 1501; see Ethē, Bodl. Lib. Catalogue, No. 981; Sprenger, Oude Catalogue, pp. 20, 78 and 572; Rieu ii, p. 756, etc.), pp. 139–142.
Amīr Muḥammad Sāliḥ (a native of Herat, was an Amīr attached to Sulṭān Ḥusayn Mirzâ; see Riyād-ūṣb-Shu‘ārā, fol. 220a), pp. 143–148.
Hilālī (see No. 228), pp. 149–166.
Haydar (see No. 234), pp. 167–170 and 178.
Nuwidi (most probably Nuwidi Niẓāhpūrī, who flourished under Sulṭān Ḥusayn Mirzâ; spent his last days in the service of the emperor Humayūn, and died in Āgra, A.H. 948 = A.D. 1541. Besides a Diwān, consisting of four thousand
verses, he is the author of的功能和引理, see Taqi Auhadi, vol. ii, fol. 759a, pp. 179–182.

Shauqi (perhaps identical with the Shauqi noted in Taqi Auhadi, vol. i, fol. 365a, where it is said that Shauqi, who is mentioned in the Majalis-un-Nafis of Amir 'Ali Shir, was a good Persian and Turkish poet), pp. 183–186.

Sultân Husayn Mirzâ (see No. 667), p. 187.

Badi'-uz-Zamân Mirzâ (eldest son of Sultân Husayn Mirzâ.

He reigned conjointly with his younger brother Muza'far Husayn Mirzâ over Khurâsân, and died in A.H. 921 = A.D. 1515), pp. 187-188.

Other names are: Muḥammad Muḥsin Mirzâ, p. 188; Ibn-i Husayn Mirzâ, p. 189; Faridûn Husayn Mirzâ, p. 189; Sultân Mas'ûd Mirzâ, p. 190; Bâisunghâr Mirzâ, p. 190; Muḥammad Husayn Mirzâ, p. 191; Muḥammad Mu'min Mirzâ, pp. 191–194; Garibi (that is to say, Shâh Garib Mirzâ, see Riyâd-ush-Shu'arâ, fol. 284a), pp. 195–201; Amir 'Ali Shîr the celebrated prime minister of Sultân Husayn Mirzâ. He adopted the Takhallus Nawâ'î and Fâni, and died A.H. 906 = A.D. 1500), p. 202.


The following autograph note of prince Khurram, p. 2, in which he does not dot any letter, has been partly cut off by the binder:

الله أكبر بنجم آذرسنة 1410 داخلا كتابخانه املىقصوئ ظل الی نور
الدين جهانگیر پادشاه بن اکبر پادشاه شد حرة بنده حرم بن جهانگیر پادشاه

H. Blochmann, who transcribes the above note on the title-page, reads حرة بعدة حرة. He has the following notes:

"This beautiful 'Collection of Choice poems' contains on the second leaf the signature of Prince Khurram (emperor Shâh Jahân)."

"The signature resembles Shâh Jahân's signature in Journal, As. Socy. Bengal, for 1870, pt. I, plate xii, in every detail. Prince Khurram was fourteen years old when he wrote this.

[Sd.] J. H. Blochmann.

1874.

On the right-hand margin Blochmann adds the following note:

"Vide Proc. As. Bengal, Novr. 1874."

The signature "J. H. Blochmann," dated 1873, is also found on fol. 1a. It is followed by the following note in the donor's handwriting:
The seal of 'Inâyat Khân Shâh Jahâni, followed by the following note, is found at the bottom of fol. 2a:

Written in exceedingly beautiful minute Nasta'liq on thick gold-sprinkled paper, with a sumptuously designed and beautifully illuminated double-page 'Unwân. A Rubâ'i runs thus at the top and bottom of foll. 1a and 2a (on each a hemistich):

Pages 31-32, 79 and 172 contain fine illustrations in the best Persian style.

The MS. is not dated, but its general appearance suggests that it was written in the latter half of the sixteenth or at the beginning of the seventeenth century.

No. 1092.

foll. 159; size 7 x 3\(\frac{1}{2}\) ; 4\(\frac{1}{2}\) x 2.

An album of Persian prose and poetry, containing miscellaneous pieces in disorder, many folios being upside down. The principal contents are:

I.

A defective prose piece opening abruptly on fol. 2a thus:

• با نغمه قانون حکم‌ت صقیر طرابوی‌الج

II.

Another prose piece, beginning on fol. 7a:

• حکم‌ت بالغه الْغ
III.

Preface by Aqā Husayn Khwānsārī; beginning on fol. 8a:

* سبعان الله إبن حسن گوهر گرامیه و اختربند دیابه است آزم

IV.

Verses by Şā'ib, Adib Şābir, Khallāq-ul-Ma'āní (i.e. Kamāl Isfahānī), etc., fol. 13a.

V.

A medical tract on the uses of قهوه (coffee) and نیاک (tobacco), by Nizām-ud-Dīn Aḥmad Gilānī, written at the request of Nawwāb Khān Zamān; beginning on fol. 20b:

شکری مذنها مر صانعی راجل شمال و عظم برخانه که کلیفته بیانید

VI.

Shāh Tuğrā’s letter to Mirzā Bazmī, fol. 27a; beginning:

* دشت سبز و کوه سبز و دشت سبز و خانه سبز

Followed by some other letters.

VII.

A collection of moral anecdotes, beginning on fol. 31a:

حکایت - شیخ ابوالحسن بصیری رحمة الله عليه چنین مروده اند که

VIII.

Some prose pieces in praise of Nawwāb Hakīm Şāhib, etc.; beginning on fol. 34b.

IX.

A collection of anecdotes, beginning thus on fol. 43a:

نقلست که استاد ابو ربعان بیرونی که در علم اکم نجوم گرانه جهان

X.

A dispute between Day and Night by Munīr Hindi; see No. 872 (fol. 323a); beginning on fol. 44b:

بعد از سیاس ایزدی که چهره روز را از پژوه سر هر آفونجته می‌رود
XI.

Preface to the of Gazâlî, fol. 46⁶; beginning:

• حمديک عقیدهین گلش نظم در غزاز الغاظش به وزر دستان الغ

XII.

, on fol. 47ᵃ; beginning:

زبان شکسته ترم از قام نمی دانم که شرح آن بکدام زبان کم (sic)

XIII.

, on fol. 47ᵇ; beginning:

بستم لب پیاله ؛ حروف شرات تلهم کرد دو تلهم فناعت ؛ آب تلهم

XIV.

A collection of fables and pleasantry, fol. 50ᵃ.

XV.

Poems and verses, some of them Turkish, by Ja'far, Mirzâ Jalâl, Shâpûr, Saḥâbî, Tajalli, Naqîrî, Sâ'îb, Fu'dâlî, Urî, Tâlib Âmulî, Muhammad Quli Salîm, etc., together with some elegant prose writings; fol. 54ᵇ.

XVI.

Preface to Mir Muhammad Mu'min Adâ'i's Diwân by Mirzâ Jalâlâl Ţabâtabâ’î, fol. 92ᵃ; beginning:

• هرچند از ما مشتی تبی دست هوا پرست الی

XVII.

Preface to Mullâ Munîr Lâhaurî’s Diwân by Mirzâ Jalâlâ; see No. 872-7; beginning on fol. 95ᵃ:

• جهان آفونی که زمینه و زمان و مکین و مكان را ابعذان کی نگان

XVIII.

A collection of Arabic proverbs and moral sayings, fol. 96ᵃ; beginning:

• البياض نصف الحسن ال
ANTHOLOGIES AND ALBUMS.

XIX.

A collection of recipes, fol. 102ª.

XX.

Åqâ Ḥusayn Khwânsâri’s writing (here incomplete) on the occasion of Shâh Šâfi’i’s making a vow to give up drinking; beginning on fol. 109ª:

XXI.

In praise of Iṣfahân, fol. 111ª; beginning:

- تذکر خوش‌خراش قلم

XXII.

The same piece of Åqâ Ḥusayn’s writing as on fol. 109ª (Art. XX), also incomplete.

XXIII.

Sâqî Nâmah by Ḥakim ‘Aṭâ; beginning on fol. 115ª:

- زهی بیش درگاهت ای نور پاک شب و روز در سجدہ افتاده تاک

XXIV.

A fragment of a medical tract on the uses and properties of compound medicaments, foll. 122–130; parts of this tract, are bound upside down.

Written in beautiful hands by different scribes.

Of the dates of transcription given in the MS. the earliest is A.H. 1023.

No. 1093.

foll. 294; size $10 \times 6\frac{1}{2}; 8\frac{1}{2} \times 5\frac{1}{2}$.

A large collection of selections from the poetical works of ancient and modern authors, together with some prose pieces.

The poetical selections contain Qaṣidahs, Maṣnawîs, Rubâ’îs, Ḡazals and Fards, and the prose consists of short historical anecdotes, relating to saints, kings and other great men, moral sayings, letters, etc.

The MS. begins thus:

- در آتش مصنعت یادانه سوختنیم در انظار ساکی و پیدانه سوختنیم
The prominent contributions are Şâ‘ib; Jâmi; Tâhir; Kamâl Khujandi; ‘Urfî; Sâm Mirzâ; Fiğâni; Khwâjû; Rukn-i Şâ‘în; Tâlib Kalîm; Sahâbî; Hilâlî; Khayyâm; Banâ‘î; Khâqâni; Firdausi; Shâh Ni‘mat Ullâh Wali; Malik Qummi; Zafar Khân; Shifâ‘î; Sa‘di; Muhtasham; Faydî; Anwari; Hâfiz; ‘Aṭṭâr.

It would appear from the colophon, dated Shâhjahânâbâd, 26th Jumâdâ I, A.H. 1079, that the collection was made by the scribe Mirzâ Muḥammad himself.

Written in ordinary Nasta‘liq.

The seals of the ex-kings of Oude are found at the beginning and end of the copy.

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**No. 1094.**

foll. 325; lines 33; size 12½ x 6; 10½ x 3.

Another large collection of prose and poetical compositions by various authors, beginning with some Arabic prayers to be recited on the several days of the week, here ascribed to Abûl Ḥasan Mûsâ bin Ja‘far:—

ادعية الأيام المربعة عن أبي الحسن موسى دعاء يوم الجمعه - اسم الله الرحمن الرحيم - مرحبا بخلق الله الجديد وبكما من كتبين شاهدين القيم

Other important pieces are:—

I.

Zuhûrî’s prefaces, viz.:—

(1) دیباچه نورس ظهوری (see No. 284—III), fol. 11b.
(2) دیباچه خوان خلیل (see No. 284—I), fol. 13a.
(3) دیباچه گلزار ابراهیم (see No. 284—II), fol. 17a.

II.

Maṣnawiâs and poems by Wâlihî (fol. 20a) and Salîm Astarâbâdî (fol. 22a); a poetical description of female beauty (fol. 23a).

III.

دیباچه بیانی شاه عباس از آقای حسین. Preface to the Bayâd of Shâh Abbâs by Aqâ Husayn, fol. 25b.
IV.

From the prose writings of Mirzā Raḍī Mustaufi in praise of Isfahān, fol. 26b; beginning:—

In the conclusion Raḍī says that he completed the writing on 12 Rabi‘ I, A.H. 1059 = A.D. 1649. (This is dated 24 Jumādā II, A.H. 1091.)

V.

(see No. 333—III), fol. 33b. (Also dated A.H. 1091.)

VI.

Husn wa Dil. A romantic tale by Mirzā Raḍī Mustaufi; beginning; on fol. 41a:—

VII.

Bagh wa Bahār, by Āqā Zahirā; beginning on fol. 85b:—

VIII.

A poetical description of female beauty by Mirzā Dā‘ūd (on the margin); beginning:—

IX.

Qābus Nāmah, also called Mau‘ızat Nāmah (see Rieu ii, p. 769b). A book of admonitions written by Amīr Naṣr-ull-Ma‘ālī Kalka’ūs bin Iskandar bin Qābus Wasḥamgīr (of the Ziyārid dynasty); for his son Gīlān Shāh. For printed editions see Edwards, pp. 318–319; beginning on fol. 90a:—
باب اول در شناختن ابرد تمامی
باب دوم در آفرینش پیغمبران
باب سوم در سیاسی داشتن خداوندان نعمت
باب چهارم در اروزه تناوت از راه توانائی
باب پنجم در شناختن حق پدر و مادر
باب ششم در اروزه کمتر از اروزه هنر
باب هفتم در سه گفتگو از نک و نه
باب هشتم در پنداده نیشتروان عادال
باب نهم در پرور و جوانی
باب دهم در ترتیب طعم خوردن
باب یازدهم در ترتیب شراب خوردن
بابدوازدهم در عفونت شدید و عیسی وزیده
باب سیزدهم در نرد و شطرنج باختن
باب شانزدهم در عشق وزیده
باب هجدهم در تیم نهایی
باب یازدهم در گمراهی رفتین
باب هفدهم در خفتین و آسوده
باب هجدهم در شکار گورن
باب نوزدهم در چوگاه زدن
باب بیستم در گزارش گورد
باب بیست ویکم در جمع گورد عمال
باب بیست و سوم در نگاه داشتن امامت
باب بیست و سوم در برد خودیان
باب بیست و چهارم در فیلسوفان و خانه خردمن
باب بیست و پنجم در اسب خردمن
باب بیست و ششم در زن خواستن
باب بیست و هفتم در شناخت حق فرزند
باب بیست و هشتم در دوست گردیدن
باب بیست و نهم در اندازه گردیدن از دشمن
(30) fol. 113a.
(31) fol. 114a.
(32) fol. 116a.
(33) fol. 118a.
(34) fol. 120a.
(35) fol. 120b.
(36) fol. 121a.
(37) fol. 122a.
(38) fol. 122b.
(39) fol. 123b.
(40) fol. 125a.
(41) fol. 126b.
(42) fol. 127a.
(43) fol. 129a.
(44) fol. 129b.

X.

Mǖraj al-akhbār Mi‘rāj-ul-Khayāl, an erotic poem by Mullā ‘Ali Rīḍā, who adopted the takhllū‘ Tajalli; beginning on fol. 140a:—

در سرم دیگر همیل اشک بار الگ

Mullā ‘Ali Rīḍā Tajalli, a native of Ardaqān, in Yazd, came to India during the reign of Shāh Jahān, but spent his last days under Shāh ‘Abbās II and Sulaymān, and died A.H. 1088 = A.D. 1677. See Rieu ii, p. 738.

XI.

Gazals by Šā‘īb, Šāfī Qulī Beg, Sāmī, Ṣaydī, Muḥtashīm, Naḥāt, Waḥshi, etc., foll. 147–188.

XII.

Maṣnawīs by Wālīhī and others, foll. 194a–227b.

XIII.

Rubā‘īs arranged alphabetically, foll. 228a–313b.

VOL. XI.
XIV.

Selections from the Diwân of Salim Quli Ţîhrâî (see No. 311), beginning on fol. 314b, with Zulâli’s Maşnawi (see No. 282) in the centre column.

XV.

سحر حلال
Sihr-i Ḥalâl by Ahli Şîrâzî (see No. 231), fol. 315b, in the centre column.

XVI.

Âqâ Husayn Khwânsârî’s writing on the occasion of Shâh Şâfi’î’s giving up drinking. See No. 1092–(20); fol. 320b.

XVII.

A form of Kâbin Nâmâh, or Marriage-bond, beginning on fol. 323b:

• زبادیزین عروسی که مشاطه گلی نمایا گذید فصالحت آله

Written in various beautiful hands by different scribes.

A note on a fly-leaf at the beginning says that this Bayâd was transcribed at Iṣfâhân, A.H. 1092, during the reign of the Şafawi Sayyids.

No. 1095.

foll. 231; size 7¾ × 4¾; 5½ × 3½.

Selections from the Diwâns of the following poets:

(1) Farîd-ud-Dîn ‘Aṭṭâr (see Nos. 46–52), beginning on fol. 1b:

• سبضمان خالقی که صفت‌ش ز کبریا الگ

(2) Ḥasan Dîhlawi (see Nos. 132-133), beginning on fol. 41b:

• لی غمرا خون‌پریت تاراج ده جانبا الگ

(3) Kâtibî (see No. 171), beginning on fol. 65b:

• لی گل آدم به پرچم جلی مضمر ساخته الگ

(4) Āṣafî (see Nos. 219-220), beginning on fol. 100a:

• ساز آبان خدا ب دل زرآوانتی را الگ

(5) Figâni (see Nos. 217-218), beginning on fol. 123b:

• ای سرقامه نام تو عقل گرو کشایر الگ
(6) Ahli (see No. 231), beginning on fol. 131b:—

در چشم فرش آن مصبر که ساری جلوه گاه انچا اله

The selection from Ahli's Diwan ends with a colophon, dated A.H. 1009.

(7) Jahân, beginning on fol. 151a:—

ای ز امرکن نکانت گشته پیدا کانفت

ذات بیجاون ترا ترک صفت غیب حیات

(8) Khayâli, that is to say Maulânâ Khayâli of Bukhârâ who died during the reign of Uluq Beg (d. A.H. 853= A.D. 1449), see Rieu ii, p. 639; beginning on fol. 161a:—

لی زده کوس شهدم که بر ایواز قدم

هر در عالم بر صفات هستی ذات علم

(9) Tâlib. In a subscription at the end of the selection the poet is called طالب شیرازی Tâlib-i Shîrâzî. In a poem on fol. 167a, the poet praises Shîrâz and the then reigning king Shâh ‘Abd Ulla. Beginning on fol. 166b:—

دلا بعلم علی قرآ نمی گذری

دریم سراه سفلي چه راه می سیری

(10) ‘Arifi (see No. 172), beginning on fol. 169a:—

دل زبون شد دگر چه خواهد شد

همه خونش شد دگر چه خواهد شد

(11) Salmân (see No. 147), beginning on fol. 173a:—

هر دل که در هوالی جمالش کمال یافته اله

The colophon is dated A.H. 1010.

(12) Āhî (d. A.H. 927 = A.D. 1520, see Rieu ii, p. 736), beginning on fol. 200a:—

لی عمد خجالت از گل روبی تو لا اله را

ماد غزال چشم تو چش غزال یا

(13) Humâyûn (see No. 214), beginning on fol. 208b:—

Bei تو جانی که شود خاک دل چاک انچا اله
No. 1096.

foll. 329; lines 14; size $10\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

A very valuable and interesting album containing 4,578 Rubā'is by 461 poets of ancient and modern times, arranged in alphabetical order.

Beginning:

أُمِّي خَالِقَ فُؤُور وَفَارَ شَكْرَا شَكْرَا
هَلْ زَاَقَمُومُ وَسَارَ شَكْرَا شَكْرَا
شَكْرَا هَضَارَ شَكْرَا شَكْرَا

The names of the contributors are written in red on the margins.

A beautiful and carefully written copy. Clear and bold Nasta'liq. Gold and coloured-ruled borders and an illuminated headpiece. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour.

An index of the names of the authors of the Rubā'is occupies four folios at the beginning.

Not dated; 17th century.

No. 1097.

foll. 126; lines 10; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6 \times 3$.

An album of Persian poetry, containing a collection of Gazals and Rubā'is, preceded by the story of Plato's invitation to Alexander and the philosophers of that time, beginning thus:

غِيَامَتُ قَرْدُسِ الْفَلَاقُوْنِ اسْكَفْدَرُ ذِرَالْفَرْطِينِ وَحَكْمَاءُ آَنِ زَهَانَا - آَرَذَةُ اندُ

که روزِی اسکفدر بِمَلَاقِمِ الْفَلَاقُوْنِ حَکِمَآَمِ الدَمْ.
The prominent poets from whose Diwâns the collection is made, are:

Humâyûn, fol. 8a; Haydar, fol. 10a; Âsâfi, fol. 12b; Lisâni, fol. 13b; Muḥtasîm, fol. 14b; Nişârî Tûnî, fol. 33b; Gazâli, fol. 34b; Shihâbi Kirmâni, fol. 42a; Qâsim, fol. 43a; Salmân, fol. 52b; Sharif, fol. 55a; Shahidi, fol. 56a; Sharaf, fol. 59a; Mudâmî, fol. 63a.

Rubâ'îs, by Amir Sayyid Muḥammad Harawi, fol. 66a; Shâykh Zâdah Lâhiji, fol. 73b; Auḥadî, fol. ib.; 'Atţâr, fol. 74a; Gâyâsi Mashhâdi, fol. 79a.

Gazals by Salmân, fol. 80a; Ahli, fol. ib.

Maşnawîs, by Maulânâ 'Abd Ullah in admonition of his son, beginning on fol. 87a:—

إلى سهر جمال را مدع نو نکنگ چند گویست بشنو

Jâmi, fol. 89a, beginning:—

خراکش پیبرد با دلق درشت الی

Khusrau, fol. 89b, beginning:—

شیهدسم که مصموود جوان بخست

The Maşnawîs are followed by Gazals of Khusrau, Sa'dî, Haydar, Humâyûn, Sharif, Âsâfi, Lisâni, and some others.

Written in beautiful Nasta'liq with floral designs throughout.

Not dated; 17th century.

No. 1098.

foll. 625; lines 25; size 10 × 5½, 8 × 3½.

A very interesting and beautifully illuminated copy of a Persian anthology, containing a large collection of choice compositions in prose and verse by various authors and poets.

The contents, given at the beginning, are as follows:—

Prose.

I.

دیوانه بیانی. Preface to the entire work, by an anonymous author; beginning on fol. 1b:—

این نادره مجموعه زاقسم سنگ
دلم‌یای کلام را بود چون گل‌ش
بیست و هفتم بهمن دیده قلم را از مکمله درات سره سلیمانی

نمایش الاله

نعلان الله زهی پایه بلند سپس و زینت ارجمند گفتار الاله

جاده‌ی راه رضایی کرم بسم الله الرحمن الرحیم

لی پایه ادراک تو این قلم پست الاله

II.

پریشکه‌ی از بیاض از عارض خود
دل سوخته‌ی از سواد ار مشک ختن

دیباچه بیاض از نصیرالعینی همدانی. Preface to Bayād by Naṣīrā-i Hamadānī (a contemporary of Taqī Aḥjadi, was well versed in Inshā and poetry. He left a Diwān of one thousand and one verses, and died, according to Majmaʿ-un-Nafasī, vol. ii, fol. 488a, in a.h. 1002 = A.D. 1593, but according to Rieu, p. 1173, in A.H. 1015 = A.D. 1606. See also Riyād-ush-Shuʿará, fol. 418a; Makbzan-ul-Garāʾīb, vol. ii, p. 920; beginning on fol. 2a:

III.

دهای دیباچه بیاض از میرزا معز موسیخان. Preface to Bayād by Mirzā Muʿīzz Mūsawī Khān (for his life see No. 355); beginning on fol. 2a:

سبحان الله هر چند دیده قلم را از مکمله درات سره سلیمانی

IV.

دهای دیباچه بیانی شاه عباس از آقا حسین خوانساری. Preface to the Bayād of Shāh ʿAbbās by Aqā Husayn Khwānsari (the son of Aqā Jamāl Khwānsari and father of Aqā Jamāl Shānī; flourished during the time of Shāh ʿAbbās II who reigned A.H. 1052-1077 = A.D. 1642-1667. See Riyād-ush-Shuʿará, fol. 110a; Makbzan-ul-Garāʾīb, vol. i, p. 205); beginning on fol. 3a:

تعالی الاله زهی پایه بلند سپس و زینت ارجمند گفتار الاله

V.

دهای دیباچه مرجع زنبان نسیا بیکم از راشد. Preface to the Muraqqaʿ of Zib-un-Nisā Begam, by Rāshid (with his original name Mullā Ridaʾi, who flourished in Aurangzib's time); beginning on fol. 5b:

جاده‌ی راه رضایی کرم بسم الله الرحمن الرحیم

VI.

دهای دیباچه بیانی محمد کاظم منشی. Preface to the Bayād of Muḥammad Kāẓim Munshi (the author of Īlamgīh Nama; see No. 570); beginning:

لی پایه ادراک تو این قلم پست الاله
VII.

Preface to Sirr-ul-Ālamīn of ʻAbd-ul-Laṭīf Khān (by Muḥammad Saʻīd Urdūbādī); beginning on fol. 10a:

* انسر ترجمه كلام خير انجام إباد كمال حمد مبدعي آل م

VIII.

Preface to Khān Jabān’s Bayād by Khwājah ‘Alī Akbar (written in A.H. 1103 = A.D. 1691); beginning:

* محمد صانعي ـ ٍٍ صفحات إبی رنگ افلاك ٍٍ آل م

IX.

Preface to the Diwān of Zafar Khān (see No. 330); beginning on fol. 11a:

* بلبل خوش العنان قلم الن

X.

Miscellaneous letters and refined prose writings, some of them headed by the name of the author, as follows:

Mullā Raunaqi’s letter, demanding a horse, fol. 14a.
Letter by Aqā Qāsim Farderski, fol. 1b.
Letter by Mullā Raunaqi Hamadānī, fol. 1b.
Letter by Himmat Khān, fol. 14b.
Letter by Chandar Bhān Munshi, fol. 1b.

XI.

Mirzā Kāmran’s letter to Kāmrān Beg, fol. 14b.

XII.

Hājī Bābā’s satire of Peshawar, fol 15b.

XIII.

Letters and writings of ‘Abd-ul-Laṭīf Khān:

Relating to bow, fol. 16a; demanding spectacles, fol. 16b; in praise of the sword, fol. 17a; in praise of the horse, fol. 17b; letter for Mukhlis Khān, asking for the book, fol. 18a; relating to the bow, fol. 18b; in praise of the grape, fol. 1b; satire on Hindūstān, fol. 19a; satire on a night-rain at
Bijâpûr, fol. 19b; satire on contemporaries, fol. 19b; letter written to the Khâtûb of Bašrâh, fol. 20b; satire on Hindûstân, fol. 19b; in praise of horse and paper, fol. 20b; in praise of indigo, fol. 19b; asking for maâst (coagulated milk), fol. 19b; satire on Hindûstân, fol. 21b; letter addressed to Âqâ Hûsayn Khwânsârî, fol. 21b.

XIV.

Dibâjehâli Qâsími Zuhûrî’s prefaces to Gûzar Ebrâhîm (see No. 284-II), fol. 22b; to Nûrûs (see No. 284-III), fol. 25b; and to Khwâjâ Khâlid (see No. 284-I), fol. 27b.

XV.

Mukhtâb Shîfâyâ Shkasteh Nûris Letter of Shâfi’â Shkastah Nâwis, fol. 32b.

XVI.

Recâtayat az Khwâjâ ‘Ali Akbar, on riddles and in praise of Kâshmir, followed by several others on different subjects, fol. 34b; on rhetorical flourishes, figures of speech and plays on words, etc., etc. fol. 41b. Some of these letters on ‘good advices’ are headed the muwassat; others are addressed to:—

Karam Ullah Khân Bakhshy of Lâhaur; Mirzâ Khwâjâgî; Iftikhâr Khân, son of Muqhtâr Khân; Mir Abûl Fath, Diwân of Kâshmir; Mir ‘Aftâb; Mirzâ ‘Azîm; Shûkur-Ullah Khân; Sayyid ‘Abd Ullah; Mir Muḥammad Murâd, chronicler of Lâhaur; ‘Abd-ur-Rahîm Khân; Ja’far Malik Zamîndâr; Mir ‘Ibâd Ullah Munshí; Mirzâ Muḥammad ‘Ali, Mir Bahîr (admiral) of the Narbadah; Mirzâ ‘Abd-ur-Rahîm; Mirzâ Kâzîm, Diwân of Lâhaur; Mirzâ Lutf Ullah; Mir Abû Ma’âli; Mukarram Khân; Shâkir Khân; Mir Fâkhra; Sayyid Aḥmad Khân, Diwân of Lâhaur; Mirzâ Ja’far; Mirzâ Khurrâm Beg; Sayyid Khwâjâ; Muḥammad Bâqîr; Malik Hâdî; Mir Abû Ma’âli; Farrukh Beg; Khwâjâ Muḥammad Siddîq; Salâbat Khân; Hâjî Qâsim Halâbî; Sayyid Mîrak; Muḥammad Shâfi’î; Muḥammad Ridâ; Mirzâ Abû Tûrâb; Mirzâ ‘Ali Nâqi; Râjâh Râjûr; Mirzâ Muḥammad Nasîr; Muṭhib ‘Ali Beg; Mir Abû Qâsim; Jân Nîsâr Khân; Mirzâ ‘Ibâd Ullah; Nawwâb Fâdîl Khân; Dîyânât Khân; Mirzâ ‘Aziz Ullah; and Mirzâ Dîldâr Beg.

XVII.

Recâtayat Muwâlata ‘Alami Letters of Jami (see No. 180-xviii), fol. 66b; beginning:—

• بعد از انشای صحیفه ثقاّل
XVIII.

Letters of Amān Ullah Husaynī, with the takhlīṣ Gulshanī on fol. 73b; beginning:—

• Ḥādīd wa-ṭafruk ḥadādāra ʾa kā yācqwīt qwāt nāqṣa qī ʾl bībā allāh

For further particulars and the author see No. 1396.

XIX.

Prose pieces by Naṣīrā-i Hamadānī, fol. 77a; beginning with a preface:—

• Kār nāma ṭaftāhī Ḥāmid muṣbūd surt hawīn nhā ṣākuwā dāngānī est ṭaxīm

The preface is followed by several letters addressed to the following:—a relative (not named); ʿIrāq Muʿīn, Wazīr of ʿĪṣafān; a friend (not named); Muḥaffar Ḥusayn Kāshi; Dānishmand Khān. Preface to Bayād, fol. 81b; Preface to Anwārī’s Diwān, fol. 82a.

XX.

Writings of Ṣāʿīb, fol. 83b; beginning:—

bāʿrūṣ wa ʿṭol sharḥ tamāma ṭaddāda ʾām ʾr qwātaw ma miwān nwust

Ṣāʿīb’s prose writings, collected here, consist of letters addressed to the Wazīr of ʿĪṣafān, ʿInāyat Khān bin Zafar Khān, and to some friends who are not mentioned by name. A piece in praise of tobacco is also found on fol. 85b.

XXI.

Writings of Mullā Ṭuḡrā, fol. 87b, consisting of some letters and the following pieces:—

(1) ṭawfiqat (2) masābiḥat (3) jilāḥat (4) and (See No. 333.)

XXII

Preface to the Diwán of Mullâ Munir Lâhauri, fol. 114b.

XXIII.

Two letters by Muḥammad Salim written in words in which there are no letters with diacritical points, fol. 120b-121a.

XXIV.

Two letters, one of which consists of words the letters of which have diacritical points above, and another in words of letters which have diacritical marks below (fol. 121a), followed by a letter that can be read both as verse and prose; fol. 121a.

XXV.

‘Id greetings sent to ‘Alamgir by Qâbîl Khân, Fâdîl Khân and ‘Abd-ul-Wâsî’.

XXVI.

Inscription at Deoharah at Akbarâbâd by Shâykh Abul Faḍl, fol. 121b; beginning:—

XXVII.

Letter by Nayan Singh Munshi, fol. 122a.

XXVIII.

Raushân Damîr Munshi's 'Dispute between the Eyes and the Tongue,' fol. 122a.

XXIX.

Sa'd Ullah Khân's letter to Shâykh 'Abd-ul-Karîm Sirhindî, fol. 124a.

XXX.

Dastûr-ul-'Amal by Shâykh Abul Faḍl, fol. 124b; beginning:—

این منشورالاداب الی و دستور العمل کار اگاهی از منبع عاطفیت

و معنی رافت شاهنشاهی صدور یافته الع

PERSIAN MANUSCRIPTS.
Anthologies and Albums.

Akbar's *Farmān* prohibiting the giving of alms, fol. 127a. A letter from Akbar to Shāh 'Abbās, fol. 128a.

**XXXI.**

منشورات میرزا نصیبی. Letters of Mirzâ Faṣiḥî, fol. 130b. The persons to whom the letters are addressed are:
- Nawwâb Aṣaf Khas, fol. 130b.
- Khwâjah Hasan Bukhârî, fol. 131a.
- Mullâ Afsâh Qummi, fol. 131b.
- Friends (not named), fol. ib.
- A Sayyid, fol. 132b.
- Shâh Nâzîm, fol. 133a.
- An eminent scholar (not named), fol. ib.
- Another friend (not named), fol. 134a.

**XXXII.**


Beginning, fol. 139b:

*خود را چو ز خود بهرتو غایب دیدم الم*  
For the author and his other work see No. 848—I.  
He also left a Persian anthology entitled نعمة العبید (see No. 1101).  
The work is noticed in Ethê, Bodl. Lib. Cat. No. 362; see also Sprenger, Oude Catalogue, pp. 9–11. Lithographed, Lucknow, 1873.

**XXXIII.**

آقا حسین خوانساری در توه شرایت، شیا صقی ثانی. Aqâ Husayn’s Khwânsârî’s writing on the occasion of Shâh Safi’s making vows to give up drinking; see No. 1092—(20); beginning on fol. 144a:

*تذرو خوشظرام قلم اللم*

**XXXIV.**

رسالة قوانین. Risâlah-i Qawânîn. A treatise, in the form of an epistle, by Mu’in-uz-Zamjî ul-Asîzârî; beginning on fol. 149b:

*جنون رتم ام مشک زنی برحریم حمد الی بنگرای لام دیر*

After praising God and the Prophet the author tells us that in his early youth he left home in search of knowledge, and came to
Herat in A.H. 873 = A.D. 1468. He then eulogises the reigning sovereign Sultan Husayn, and dwells on the praise and distinction of Herat as the residence of Maulana Jami. The epistle ends with a mention of the author's visit to Khwaja Majd-ud-Din Muhammad.

The author is well known for his valuable history of Herat, entitled روتس الاجنات في أوصاف مدينة البرات; see Rieu i, p. 206.

XXXV.


XXXVI.

Khân Khânân’s letter to Mullà Nazîrî Nishāpuri, fol. 154b.

XXXVII.

‘Urî’s letter to the same Nazîrî, fol. ib.

XXXVIII.

Mîr Bâqîr Dâmâd’s letter to Darwish Fakhrâ, and the latter’s reply; fol. 154b.

XXXIX.

Mullâ Bihishti’s letter to Mîr Ilâhi, fol. ib.

XL.

Qâdî Nûr Ullah’s letter to Abul Faqîl, when the latter was on a hunting excursion; fol. 155a.

XLI.

Writing of Mullâ Muhammed Yusuf, fol. 155b.

XLII.

Mullâ Bihishti’s letter to Zafar Khân, fol. 156b.

XLIII.


XLIV.

Writing of Bâbâ Tâhir Kamîl in praise of Shikastah hand-writing, fol. ib.

XLV.

Two letters by Shâh Muridâ to Nawwâb Mukhtar Khân, fol. 157b.
XLVI.
Shaykh Muḥsin’s letter to Mullā Shāh, fol. 158ª.

XLVII.
Shaykh Muḥsin Fānī’s letter to Nawwāb Islām Khān, fol. 158ª.

XLVIII.
Shaykh Muḥsin Fānī’s letter to Mīrak Shaykhb, fol. 159ª.

XLIX.
Three letters by Shāh Jahān to Mullā Shāh, foll. 159ª–160ª.

L.
Bābā Tāhir Kāmil’s letter to Nawwāb Kāmgār Khān, fol. 110ª.

LI.
Bābā Tāhir’s praise of the Mīstar (parallel threads strained on a piece of paste board, used by scribes for ruling lines) prepared, for transcription of the Qurān, in a.H. 1074 = A.D. 1663, composed at the request of Ḥakīm Ḥaydar, fol. 160ª.

LII.
نسخة معما Nuskhah-i Mu’ammarā. A treatise on riddles by an anonymous author, beginning on fol. 161ª:—

ابن مختصريس متشتاب مقدمه وقواعدى جند ك معتبر است الغ

LIII.
مجمع الصنائع Majma‘-us-Ṣanā‘i‘. A treatise on poetical figures by Nizām-ud-Din Aḥmad bin Muḥammad Sāliḥ us-Siddiqi ul-Husaynī, beginning on fol. 166ª:—

الحمد لله الذي أنعم علينا ونذانا إلي الإسلام الغ

(See No. 850.)

LIV.
دفتار الشعر Daqā’iq-ush-Shi‘r. A treatise on poetical figures by ‘Ali bin Muḥammad, better known as Tāj-ul- Hallāwi, beginning on fol. 205ª:—

شجر جميل رب جليل را كه جلال صفات ذات أروست الغ
The author, who does not mention his name, says in the preface that as the حادائق السعیر of Rashid Watwät and other works on the subject had become obsolete in his time, and as people did not take much interest in re-reading the same old books, he wrote the present work, introducing in it new ideas, and making choice selections from the works of eminent poets.

LV.

واحیة التنزه Haqā'iq-ul-Hadâ'iq. Another treatise on tropes in Persian poetry, this one by Sharaf bin Muhammad bin Hasan ur-Râmi, beginning on fol. 235b:—

بعد از محمد بیسکو و بیدج و بیدج محمد اقیل الشعر وقد شرف بن

مع محمد بن حسن الرامي احس حسن الله عوائبه الیغ

In the preface the author says that he wrote this commentary on the حادائق السعیر of Rashid-ud-Din Watwät by order of his royal patron ibn Hasan Shâh Uways ابن حسن شاه اویس; that is to say, Uways bin Hasan Buzurg of the Ilkâni dynasty, who reigned from A.H. 757-777 = A.D. 1356-1374. It is divided into two Qism, the first containing specimens from the works of ancient poets, and the second (fol. 249b) from those of later poets. See Haj. Khal., vol. iii, p. 21, where the date of completion of the work is given as A.H. 878 = A.D. 1473. This is doubtful. For an account of the author see No. 891; see also Rieu ii, p. 814. For other copies of the work see Kraft, No. 68; Ethé, Bodl. Lib. Cat. No. 1340; Rieu., Suppl. No. 421—V; etc.

LVI.

انس-الشعر Anis-ul-Ushâhâq. A treatise on poetical description of female beauty by the same Shara'f bin Muhammad bin Hasan ur-Râmi. See No. 891. Beginning on fol. 254b:—

حمد رثنیا خالقی را علمت كلمته الف

LVII.

مجمع البكاء والافعال Majma'-ul-Kamal wa'l Afdâl. A treatise containing moral, religious and spiritual instruction, without the author's name; beginning on fol. 269b:—

الحمد لله الذي نور مصابع القلب بانوار حكمته وزين بسائر

البراءة باطلهم نفعته •
LVIII.

Risālah-i Ištīlah-i Šāfīyah. A short tract on Sufic terminology, explaining the meanings of شراب - خرائط - پرپچان etc., etc. without the author's name, beginning on fol. 275b:

بدان ارشدک اللهو چند کلماتیکه در اصطلاحات سوئیه واقع است

LIX.

در باب نی و معنی آن گوید. An explanation of the word نی used in Jalāl-ud-Din Rūmī's Mašnawi, beginning on fol. 275b:

عشق جزئی و مان جزئی نه ایم ........................ این سطري چند است بعضی منثور و بعضی منظور الغ

LX.

منتبغ سلک السلوک Muntakhab-i Silk-us-Sulûk. Extract from the Sufic work سلک السلوک of Diyā-ud-Din Nakhshabī; beginning on fol. 276b:

* بیاپید دانست که یکی از اصطلاحات این علم لسان حال است الغ

The author has been mentioned in connection with his popular work طولى نامه (see No. 728).

LXI.

A mystical tract, ascribed in the heading to Mullâ Shâh (see No. 326), beginning on fol. 279b:

وجدت آمد آمده بنا مطلب است - یمی قدمنش بگار کثرت خلل

LXII.

Lawā’ih, by Jāmi (see No. 181—X) beginning on fol. 281b:

* رب رغفا التکمیل و التسیم لا احسی ثناآ عليك كيف الغ

LXIII.


حمد بیهود و ثقابی بیهود حضرت ذوالجلالی را که آثار قدیدت او در

* عالم آفاق الغ
LXIV.

A treatise on physiognomy by Muhammad Ḥakīm Ḥājī Muḥammad, beginning on fol. 300b:

* سپاس بیشتر خداوندیارا را بیشتر و مانندیارا گو.

The author frequently refers to رسوله حیاة النبي.
The tract is followed by an extract from a work on اخلاق، beginning thus on fol. 307b:

* باید که سختی بسیار نگویید چه بسیار گفته نشانه حفت دماغ آن

LXV.

A tract containing short biographical notices of the Prophet and the twelve Imāms, written in A.H. 803 = A.D. 1400, by an anonymous author; beginning on fol. 308b:

* صفوه حمد بیبهر و فذوری شکر بیبهرد در نظر حضرت معصومه ای

LXVI.

An ingenious or witty prescription for persons suffering from love, beginning thus on fol. 313b:

* معجویه که حکمی تجریه کارو اطلاعی امتثال دنی بیماران عشق و مهجوری ز خستگی فراق و رنجوری را ببادوست آن ناکور و ترغیب

* نموده اند

* روز نکو معالجه عمری کوهنت است

LXVII.

Extracts from the well-known medical work of Muḥammad Mansūr bin Muḥammad bin Aḥmad (see No. 970), beginning on fol. 314b:

* نصف اول در تدبیر خلیل و مولود - بدانه هرگاه که علامات آبستنی ظاهر شود الغ

LXVIII.

Prose writings of Ni‘mat Khān ‘Alī (see No. 878):

(a) Preface to his Diwān, beginning on fol. 322b:

* عیار افزایی نقد سختی اسپوست که چون بر فلزات معدن لفظ طرح شود الغ
(b) Husn wa ‘Ishq, “Beauty and Love,” a tale in mixed prose and verse. Beginning on fol. 328a:—

حذفت عشق شهد زيب بيان و جو شمعة اتند آتش در بانم

(c) or the siege of Haydarabad; beginning on fol. 337b:—

• دمیکه مدرس کشف صبح الغ

The story is followed by a letter addressed by Ni’mat Khan to Mirza Muhammad Sa’id, Superintendent of the royal kitchen مشروط باورچیخانه پادشاهی, beginning on fol. 361b:—

• اغزی میرزا محمد سعید از موضات سواسر فواید الغ

LXIX.

حکایت ایبولاقاسم بصری هیکییت-ی ابولقاسم بصری. The story of Abul Qasim of Basrah and his gems, taken, as stated in the preface, from the جامع الحکایات (of ‘Auffi, see No. 727), beginning on fol. 363b:—

• رازیان اخبار و نائلان آثار و مهندسان داستان کوه الغ

LXX.

• قضا و قدر, ‘Fate and Destiny,’ a tale rendered from Arabic into Persian at the request of Sayyid ‘Abd Ullah, by Abul Qasim ایبولاقاسم, beginning on fol. 371b:—

• سیاسه بیفیا مرقادر فابری هاکه پادشاهی رفیع القدر سلطنت طراز الغ

POETRY.

LXXI.

Qasidahs. The prominent contributors are:—

Zuhuri, fol. 381b;
‘Unsuri, fol. 382b;
Madihi, fol. 383a;
Tugray, fol. 384b;
Darab Juyay, fol. 387a;
Sahib, fol. 388a;
‘Urfi, fol. 388b;
Khwajah ‘Ali Akbar, fol. 393b;
Nauri, fol. ib;
Shifati, fol. 394b;
Mirza Mu‘izz, fol. 397a;
Shah Shujah (addressed to Hakim ‘Inayat-ud-Din, and the latter’s reply), fol. 398b.

VOl. XI.
LXXII.

Gazals by Qâsim Diwânâh, fol. 399b;
Jalâl Asir (in alphabetical order), fol. 401b;
Sâ’ib, fol. 408b;
Tâlib Kâlim, fol. 414b;
Fâshî, fol. 416b;
Tarzi Afshâr, fol. 417b;
Hâfiz, fol. 418a;
Sa’di, fol. 419a;
Sabri, fol. 419b;
Muhammad Tâhir ‘Alawi, fol. 420b;
Tâlib Amuli, fol. 424b;
Muhammad Quli Salim, fol. 426b;
Hikmat, better known as Mukhîs, fol. 427a;
Mirzâ Ibrâhim Adham, fol. 428a;
Shâtâ’î, fol. 428b;
Wâshî, fol. 429a;
Ganî, fol. 430b;
‘Inâyat Khân ‘Âshnâ, fol. 434b;
Nâsir ‘Ali, fol. 435b;
Shaukat, fol. 437a;
Yûsuf Beg Shâmlû, 439a;
‘Urﬁ, fol. 439b;
Tâhir Waﬁd, fol. 442b;
Mufid Balkhi, fol. 449a;
Mirzâ Ra’dî Dânîsh, fol. 449b;
Hasan Khân Shâmlû, fol. 450b;
Shâpûr Qazwînî, fol. 451a;
Mirzâ Barhaman, fol. 451b;
Nâdîm Gîlânî, fol. 452a;
Mir Şaydî, fol. 452b;
‘Ali Ridâ Tajallî, fol. 4b;
Dârâb Jûyâ, fol. 453a;
Karam Ullah Khân ‘Âshîq, fol. 454b;
Dânà, 4b;
Kâﬁ, fol. 4b;
‘Ali Fâni, fol. 4b;
Partau, fol. 455a;
Lâmî, fol. 4b;
Fâ’iq, fol. 4b;
Munawwar, fol. 4b.
LXXIII.

Verses in praise of female beauty, etc. fol. 456b.

LXXIV.

Tajri‘-bands and Tarkib-bands:—
Wāsukht by Waḥshi, fol. 468a;
Šīfā‘ī’s satire of Mūminā, fol. 469b;
Jūyā, in praise of ‘Ali, fol. 471b;
Elegy by Muḥtaṣīm Kāshī, fol. 472b;
Tarjī‘-band by Sa‘di, fol. 473b; by Yūṣuf Beg Shāmlū, fol. 474a.

LXXV.

Mūkhammasāt: by Tūfaylī, fol. 475b;
Shaydā, fol. 476a;
Husāmī, fol. 476b;
‘Ābid, fol. 476b;
Šūfī, fol. 476b;
Riḍā, fol. 477a;
Šābā, fol. 477b;
Sa‘dī, fol. 477b;
Luṭfī, fol. 478b;
‘Īṣmat, fol. 478b;
Mahdī, fol. 478b;
Hasan, fol. 479a;
Rāfī‘, fol. 479a;
Sayyidā, fol. 479b;
Sā‘ib, fol. 479b;
Taqi, fol. 480a;
Nizām, fol. 480a;
Taqi, fol. 480b;
‘Urūfī, fol. 481a;
Adham, fol. 481b;
Riḍā‘ī, fol. 482a;
Jalālī, fol. 482b;
Khusrau, fol. 482b;
Nazīrī, fol. 483b;
Majīd, fol. 483a;
Šīfā‘ī, ib;
Ḥāfiz, fol. 484b;
Hilālī, fol. 483b;
‘Irāqī, fol. 484b;
Šīfā‘ī, fol. 484a;
Haqqiri, fol. 1b;
Bahâ'i, fol. 484b;

LXXVI.

Rubâ'is: — Munîr Lâhaurî, fol. 486b;
Dastûr, fol. 1b;
Fahmi, fol. 487a;
‘Urﬁ, fol. 1b;
Ibrâhîm Adham, fol. 487b;
Qudsi, Sâﬁ Hamadânî, Mahwi, Sâ‘îli Nîhâwandi, Mir Shâki, Hasani (or Husayni) Kâshi, Fanâ’î, Shauqi, Mas’ud Qummî, Sahâbî Najafi and Kalim, on fol. 488b; Mir Yâhyâ, Ibrâhîm Tûnî, Rashidâ, Hâfiz ‘Ali, Yâr Muḥâmmad Râkînâh, Mâni Maslîhâdi, Nargisî, Wârastah and Tâlib, on fol. 489a.
Mullâ Ğanî, Gûyâ and Sahâbî Astarâbâdî, fol. 490a.

LXXVII.
Muqaṭṭa’ât by Ibn-i Yamin, fol. 493b.

LXXVIII.
Maṣnawis: (a) Maḥmûd wa Ayâz by Zulâlî (see No. 282), beginning on fol. 499b:—

بدّام انتِکه محمدوّش ایاز است الگ

(b) Maṣnaawi, by Nâsîr ‘Ali, beginning on fol. 536b:—

الهی ذرة دربی بچان ریز شور در پنگه زار استخوان ریز

(c) by Zuhurî, beginning on fol. 547b:—

الف ابدا نام دربشی سینه از داغ مفسی رنگی

(d) In praise of the barber by Mullâ Ğanî beginning on fol. 548b:—

مرو بر تی زبانی گشته هر میلگ
(e) Satire of the barber, by Faqir Haqir, beginning on fol. 549a:

فَنَادَ ازْقُريشُ جَرْجُخُ سَتَمْعارُ الْلَّمَاع

(i) Inscription on the Chil Sitûn of Shâh 'Abbâs by Muhammâd Beg Farûsût, beginning on fol. 549b:

• لِئِ مُصِلِّي بَنِائِي عَرْشُ نَظَامُ الْمَالِ

(g) Inscription of Shâlahmâr Kashmir by Tâlib Kalim, beginning on fol. 550b:

• لِئِ هَمَايُونَ بَنِائِي عَرْشُ نَظَامُ الْمَالِ

(h) Praise and satire of the horse by Tâlib Kalim, beginning on fol. 551a:

• مَرَا تَا انتِكَدَ هَرَمُ بِجَلْبِي الْغَلِّ

(i) Praise of the horse by Hasan Beg, beginning on fol. 551b:

• مَرَا ذَرَّرَزَنِي گَلْگُونَ سَمَّنِدیستُ الْغَلِّ

(j) Satire of the horse by the same, beginning on fol. 552a:

• مَرَا آسِیستُ سَمَّتُ وزَرَاءُ وَلَائِفُ الْغَلِّ قَصُّهُ لِوَلِی قَابُل

(k) A tale by Muhammâd 'Âsim, beginning on fol. 552b:

• بُروتٌ شَوَکِی بِسَدِ اِلْطَلَّابِ گُلْلِ الْغَلِّ

(l) Sûz wa Gudâz by Nau'i (see No. 272), beginning on fol. 553a:

• البَّی گَرَیهُ ام رَا فَالِکُی دَهُ الْغَلِّ

(m) Maşnawi by Naṣîrâ-i Hamadâni, beginning on fol. 558a:

• کِیمِ الدَّوَانِ ازْ خُوَدُ هَرَاسَی

(n) Farhâd wa Shirîn by Waḥshî (see No. 245, XI), beginning on fol. 560b:

• البَّی سِیْفَهَ دَهُ آنشُ اتفِرَیزُ الْغَلِّ
(p). مثنوی نعمت‌الدخان

Maṣnawi by Ni‘mat Ḵān ʿĀli in imitation of Rūmī’s Maṣnawi, beginning on fol 573b:

قطر هوش هرکه از مالیت و زر میکند
حلف فروماندی در گوش قیصر میکند

Written in beautiful Nasta’liq with an illuminated head-piece at the beginning of each section.
An index of the contents is given at the beginning of the copy.
Not dated; 18th century.

No. 1099.

foll. 403; lines 14; size 10½ x 7; 6½ x 3½.

مراسلات شوقی

MURASILAT-I SHAUQĪ.

A very interesting and beautifully written album, containing for the most part love letters, together with a collection of choice verses by ancient and modern poets suitable for quotation in letter-writing, beginning with a preface:

سر منشئ مراسلات شوقی ستایش آن شاهدیست که سر نوشته معنی حقیقتش الیغ

The compiler, who designates himself ندوی جانشان عبدالغفاری وارسته ازاد نشان, says that he made this collection at the request of Sultān Baland Akhtar, and that he completed it in A.H. 1148 = A.D. 1735, for which the title forms a chronogram.

The above-named Baland Akhtar seems to be identical with the brother of the emperor Muhammad Shāh. He adopted the poetical title of Aḥshah (شاعر) and left a Maṣnawi, entitled ناهد و اختیار, which he completed in A.H. 1139 = A.D. 1726. See Beale, Biographical Dictionary, p. 34.
Each letter is written on a beautifully designed drawing representing a tree, a fruit or a flower-bunch, etc., and is then followed by the reply, written on an exactly similar drawing. Each pair thus written, is followed by a collection of choice verses suitable to the subjects of the letters.

There are altogether forty topics, to which the letters relate. They are:—‘Promise,’ ‘Expectation,’ ‘Separation,’ ‘Remembrance,’ ‘Forgetfulness,’ etc., etc.

Written in fair Nim-Shikast within gold and coloured borders with an illuminated head-piece.

Not dated; 18th century.

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No. 1100.

foll. 239; lines 19; size $10 \frac{3}{4} \times 6 \frac{1}{4}; 8 \frac{1}{4} \times 4 \frac{1}{4}$.

Another collection of choice compositions in prose and verse, both Arabic and Persian, by various authors and poets, beginning with a preface without the author's name:

• سبکک ارکه هرکند ......... ماتعلقک دراک سرمه سلیمانی میکشتم الگ.

The prominent compositions are:

I.

دیباچه نورس; that is to say, Zuhūrī's preface to the Nauras (see No. 284—III); beginning on fol. 3v:

• سوره سرایان عشرتکده کال الالگ

II.

ویارک مرزا همابون, beginning on fol 7r:

آندک استفسار کواینف احوال شده بود حقاقی بطرف لامال این است

• الالگ

III.

Sanbhā Sāo’s letter to Aurangzib, fol. 8r; beginning:

• بیگه داشت راسم دم ثابت قدم سیوا بعرض حضرت شاهنشاهی

• میسراند الالگ
IV.

در تعریف حقه از مبوزا صابع, i.e. in praise of the Huqqah by Sā'ib, fol. 9ª; beginning:

بسم اللہ یکمہ ز حروف شراب تلخ کردم بدرد تلخ قفاعت ز آب تلخ

Followed by some poems of Sā'ib.

V.

An account of Shaykh Sharaf-ud-Din Bihārī’s meeting with Shaykh Muḥammad Gaṣg, taken from the latter’s treatise entitled رسالة اوراد, fol. 14ª; beginning:

١. شیخ محمد غوث رحمه الله در رسالة اوراد خود نوشتهالیغ

VI.

Conversation between طوماع بن عدی (the messenger of 'Ali) and معاویه, fol. 15ª.

VII.

A collection of Arabic sayings and precepts, fol. 18ª.

VIII.

'Urfis letter to Faydi, fol. 23ª.
Khānhānān’s letter to 'Urfī and the latter’s reply fol. ib.
Sultān Yahyā Mirzā’s letter to Jāmī fol. 24ª.
Sayings of Niẓām-ul-Mulk, fol. 24ª.
Letter by Abūl Fath Gīlānī, fol. ib.
Mirzā Ibrāhīm’s letter to Shaykh Bahā-ud-Din Muḥammad, ol. 25ª.
Mu‘awiyyah’s letter to ‘Ali and the latter’s reply, fol. 26ª.
In praise of 'Ali taken from منهاج النجات, fol. 27ª.
The above is followed by selections from the Diwâns of Anwārī, Naẓīrī, Ḥazīn, etc.

IX.

The following prose works of Mullā Ṭuğrā (see No. 333).
(1) مرات الفقهو, fol. 41ª; فردوسهیه
(2) مرات الفقهو, fol. 54ª; beginning:

١. نکه تاران میدان تقریب از درست سناشیر نذیری الیم
(3) کتربالوعیانه, fol. 59ª; beginning:

٢. نضایس منتظر دهان جواهر حمد مکرمیست الیم
ANTHOLOGIES AND ALBUMS.

(4) تاج المدامح

- سخريتي فلم تنظر شهيُّك إلم ما

(5) انوار المشارق

- إلم جوش دل صراحتي و جام إلم تو

(6) تعداد النوادر

- در تارة زمانين هنذ دلقيّ شهم

(7) ذكرى الانتفاض

- طغرا تابئ تابژ تيز کفکی

(8) تجاوبات

- كشمير شود فصل خزان عالم دوار

(9) مجمع الغزل

- چه نو از وسعت چه کم

(10) مشاهبات ربعت

- موسوم أن شد كه مينا راک هندي سر کند

(11) تحققات

- از بنغلط است حرف قاموس فلك

(12) مرتفعات

- نو بهار یسیه متقاض آز پر بل کند

(13) دبابة معتر الأدراك

- سار سستی تارانگ حمد صنعیست که گلش مضمون زنگین

(14) 'Tuğrâ's letters addressed to the following persons:-

Shâh Ṣafî's ambassador, fol. 81

Mi'r Muḥammad Muqīm, fol. 81b.

Muqīmā, fol. 82b.

Hamzah Khan, fol. 83a.

Qâdî Nizâma, fol. 84a.

Mi'r Ḥusayn, fol. 84b.

Shamsâ-i Khwushnawis (calligrapher), fol. 85a.

Masiḥ-uz-Zamân, fol. 8b.

Qâdî Zâdah, fol. 85b.
Khwâjah Lâlâ, fol. 86a.
Description of the court of the king of the Deccan, fol. 86b.
Letter to Timûr Khân, fol. 87a.
Letter to Tâlibâ, fol. 87b.
Letter to Shâh Abul Hasan, fol. ib.
Letter to Mirzâ Bazmi, fol. 88a.
Letter to a friend (not named), fol. 88b.
Letter to Mirzâ Raḥîm, fol. 89a.
Letter to Muhammad Shâfi', fol. ib.
Letter to a friend (not named), fol. ib.
Letter to Mullâ Muqîm, fol. 89b.
The above prose writings of Tuğrâ end with a colophon, dated A.H. 1160, in which the scribe شافع الله علیہ says that he transcribed them at the request of Nawwâb Shâh Quli Khân Bahâdur.

X.

A piece of refined prose in praise of Shâh 'Abbâs and his conquests; beginning on fol. 91a:

* منشآی نشان عهدامی عملی نام کومیست کہ در بزم کوم الم

XI.

A poetical description of female beauty by Mîr Sayyid 'Ali Mîhri beginning on fol. 95a:

* ای بس چاپک بسیمی حروف الم

XII.

قمری الغالب, by 'Ali Riḍâ Tajalli (see No. 1094—X); beginning on fol. 96b:

* در سرم دیگر همای عشق پار الم

XIII.

A long Qaṣīdah by 'Urfi Shîrâzî; beginning on fol. 100a:

* جهان پکشتم و دردنا کہ هیچ شهر و دیار الم

XIV.

A prose piece by Mirzâ Faṣîhî; beginning on fol. 102b:

* چشمے مین میا محتاته اشارات است الم

The above is followed by a Gazal of Kamâl Khujandi, and some Rubâ'îs.
XV.
A prose piece by Zuhûrî in praise of 'Urâfî; beginning on fol. 104½:

• بامعة طور افتضآش جزاغ علم روشي است اثن

XVI.
Nâşîr 'Ali's Ma'ânawi poem in praise of a نقاش; beginning on fol. 108b:

• بود نقاش قلم نیرنگ عشق

The above is followed by short prose and poetical pieces by several authors.

XVII.
فقه بند کاشی. The Haft-band of Mullâ Kâshî (see No. 114); beginning on fol. 123½:

• السلام لى سابه ات خوششید رب العالمین الغ

XVIII.
سوز و گداز. Sûz wa Gudâz, by Nau'i (see No. 272); beginning on fol. 147a:

• الهی خذاءام را مالکی ده الم

XIX.
ساقی نامه. Sâqi Nâmâh, by Mullâ Muḥammad Şûfî (see No. 301, fol. 43b); beginning on fol. 156a:

• الا لى دل مانده ای کار و بار الم

XX.
ساقی نامه. Sâqi Nâmâh, by Hakim Partawi (see Taqi Auḥadî vol. i, fol. 145a, where this Sâqi Nâmâh is quoted; see also Riyâd-us-h-Shu'arâ, fol. 59b); beginning on fol. 159b:

• دل پرده بردار از روی گیار

XXI.
An Arabic piece containing moral precepts, etc.; beginning on fol. 162a:

• حکی ای داود علي نبی‌نا! علیه السلام اویه! الیه ان لجلس

• اقتان الحکیم الغ
XXII.

قصة دير و قاني Story of the thief and the Qâdi (of Bağdâd); beginning on fol. 168b:

- آردة اند که در شهر بغداد قانی بود با دیانست و امانت الف

XXIII.

A dictionary of Persian idioms and phrases explained in Persian, and arranged in alphabetical order; beginning without any preface on fol. 173b:

باب الالف - از آب برآمدی ظاهر شدند است اگر خوب ظاهر شد

- میکوند خواب از آب بر آمد الغ

XXIV.

A collection of miscellaneous poems, Maşnavis, letters, etc., by various authors.

XXV.

A description of the rainbow by Muḥammad bin Maṇṣûr beginning on fol. 216b:

چنین گوید مصبر این سطور مسعودی منصور که غرس نسواد این اوراق

- الغ

The MS. ends with some prose-pieces consisting of letters, marriage-bonds, etc., etc.
Written in various hands.
Not dated; 18th century.

No. 1101.

foll. 251; lines 19; size 10½ x 6½; 7½ x 4½.

(الحجبة) (TUḤFAT-UL-ḤABĪB.)

An anthology containing a large number of choice ḡazals selected from the Diwâns of well-known poets, from the time of Sa'di to the tenth century of the Hijrah, by Fakhrī ibn Muḥammad Amīrī.
Beginning:

The work is preceded by a preface devoted to the praise of the Wazir Ḥabib Ullah to whom the work is dedicated, and whose name is introduced thus in the following verse:

The author's other works mentioned in this catalogue are جواهر العبائد, see No. 1098—(32). His Persian translation of Mir 'Ali Shīr's Majālis-un-Nafā'is, entitled الكافن نامه, is noticed in Rieu i, p. 365.

The author does not assign any title to the work, but in Sprenger, Oude Catalogue, p. 12, it is called ملحة الصبع. See also Rieu, Supplt. No. 375, where a copy of the work is noticed.

The Gazals are arranged in alphabetical order.

The first eleven Gazals, except the one on fol. 4⁹, are Turkish. The rests are Persian.

The arrangement is that Gazals of the same metre and rhyme, by different poets, are grouped together generally followed by one of Fakhrī's own. The prominent poets from whose works the selection is made are: Sa'di, Khusrau, Hasan Dīlawī, Salmān, Ḥāfiz, Kamāl Khujandi, Jāmi, Hilālī, Banā'ī, Kātibī, Ibn-i-Yamīn, Khwājū Kirmānī, Ahlī Shīrāzī and 'Imād Faqīh-i Kirmānī.

Written in fair Nasta'liq.

Not dated; 18th century.

The signature of Mr. Salāḥ-ud-Dīn Khudā Bakhsī (the eldest son of the donor), dated 22 August, 1891, appears on the fly-leaves at the beginning.

No. 1102.

foll. 95; lines 12-15; size $6\frac{1}{2} \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

An album of prose and poetical pieces, of little value, put together without any order. The poems whose names frequently occur are Naṣīrī Nishāpurī, Muḥtaṣīm, Ṭūn Radī, Maylī, 'Aṭṭār, 'Irāqī, Zuhūrī, Auhādī, 'Unṣūrī, Tālib Āmulī, Khusrau, Niyāzī, Fānī, Figānī Malik Qummī, Naṣīrā and Ṣā'ib.
Written in Shikastah.
Not dated; 18th century.

No. 1103.

foll. 47; size $12 \times 7\frac{1}{2}; 10\frac{1}{2} \times 5\frac{1}{2}$.

A small collection of poetical selections from the works of Babā Naṣībī Gilānī; Mirzā Tāhir Wahid; Urfi; Ni’mat Khān ‘Āli; Salmān Sāwajī; Jāmi; Zahiru-ud-Dīn Shufrawah; Kamāl Ismā‘il; Ahli Shirāzī; Amir Shāhī; Figānī; Mirzā Bidil, and many other poets. In many places the rubrics of the names of the poets are omitted.

The MS. opens abruptly with the following line of Figānī:

دلی میلاند و عفاری که آرد تاب دیداراش

نفاغانی گر دلی داری تو باش اینجا که مس رفتم

Written in fair Nasta’liq. The latter portion is written in an ugly and careless minute hand.
Not dated; 18th century.

No. 1104.

foll. 427; lines 10; size $11 \times 6; 6\frac{1}{2} \times 3\frac{1}{2}$.

A large collection of poetical extracts, divided into eight sections,

I.

Detached verses by one hundred and sixty-four poets, whose names are arranged in alphabetical order; beginning with a verse by Muqīmī-i Hīsān:

در خلوتیکه بدند فیصای تو وا شود

بی اختیار آئینه دست دعا شود

II.

Rubā‘is. The prominent contributors are:

Shaykh Abū Sa‘īd Abul Khayr, fol. 211b;
Mushtaq Isfahānī, fol. 214a;
Aḥsan Qummi, fol. 217a;
Umādi, fol. 1b;
Hijri, fol. 218a;
Muḥtaṣabam Kāshī, fol. 226b;
Wālīh Harawi, fol. 221b;
Ahli Shīrāzī, fol. 223a;
Aḥmad Jām, fol. 2b;
Aṣīr Aumāni, fol. 224a;
Abul Faraj, fol. 226a;
Bāqir Dāmād, fol. 229b;
Afḍal Kāshī, fol. 232b;
Bīḍil, fol. 237a;
Bāqi Billāh, fol. 244a;
‘Urfī, fol. 247b;

III.

Extracts from the Diwāns of:—
Khālīṣ, fol. 265a;
Mīr Najāt, fol. 270a;
Maḡribi, fol. 277b;
Faṣiḥi, fol. 279a;
Khusrau, fol. 281a, and Shārqi, fol. 284a; with extracts from the Diwāns of many others.

IV.

Mukhammasāt, by:—
Ahli Shīrāzī, fol. 336a;
Jāmī, fol. 339a;
Sa’dī, fol. 341a;
Khusrau, fol. 346a;
Ṣā’īb, fol. 355b;

V.

Tarji’bands, by:—
Mushtāq ‘Ali Khān Isfahānī, fol. 360a;
‘Irāqi, fol. 362b; Shamsī, fol. 366a;

VI.

Enigmas, fol. 376a.

VII.

Some Qaṣīdahs, Maṣnawi, etc., fol. 380a.

VIII.

Qaṣīdahs in praise of the companions of the prophet, the Imāms, with chronograms expressing the dates of birth and death of the prophet, the Imāms and other distinguished persons, and of some events, fol. 396a.
The MS. ends with the famous قصیده مصنوعی of Ahli Shirāzī (see No. 231).
Written in fair Nasta'liq in two columns.
Not dated; 19th century.

No. 1105.

foll. 124; lines 30 (in 3 columns); size \(8 \times 5\frac{1}{4}; \ 5\frac{1}{4} \times 4\).

Selections, mostly from the poetical works of well-known modern poets, with some from those of ancient authors, arranged in alphabetical order.

Beginning with a Gazal by Shaukat Buhārī:—

\[\text{خطایا رنگ تاثیری کرامت کی نغام را از اعل}^{*}\]

Other contributors are: Šā'īb; Muḥammad Quli Beg Salīm; Ḥāfiz; Ġani Kashmīrī; Ruknā-i Māsiḥ; Shaykh Aḥmad Jām; Anwārī; Nisbatī; Khwājah Mīr Dārd; Tālib Āmulī, etc.
Written diagonally in fair Ta'liq.
Not dated; 19th century.

From some notes at the beginning of the copy it appears that the MS. once belonged to Sayyid Mubārak Hūsāyn Šāʿīd Lakhnawī. In 1910 Khwundakār Ŵali Akbar of Murshidābād purchased it from one Sayyid Mahdī, and presented it to S. Khudā Bakhsh (the eldest son of the donor), who deposited it in the library.

No. 1106.

foll. 91; size \(10 \times 6; \ 7 \times 3\frac{1}{4}\).

Choice selections from the prose and poetical works of ancient and modern authors.

I.

Poetry.

Foll. 1–42. Containing Gazals, Rubā'īs, Fards, etc. The prominent contributors are:—

Mirzā Jalāl Asīr; Shaykh Jamālī; Āsaf Qumma; 'Ināyat Khān Āshnā; Zafar Khān Aḥsan; Bīdā; Muḥammad Raḍī Bāḍil; Ḥakīm Ḥādīq; Rāṣīkī; Muḥammad Quli Salīm; Sanjār Kāshī; Šā'īb; Mīr Šaydī; Tālib Āmulī; Tuğrā; Nāṣīr 'Alī; Muḥammad Jān Qudsī;
Anthologies and Albums.

Mirzâ Mu‘izz; Mullâ Nisbatî; Tâhir Wahîd; Darwîsh Wâlih; Ġanf; Sarkhwush; Fitrat; Faydî; ‘Urﬁ; Ḥâfiz, etc.

Beginning:—

* َلِى ُقَلْبِهِ اِزْ بَهْارِ الْخَيَالِ ُتُسِينُهَا الْغَمَّ

II.

Prose.

Foll. 43–91. Historical anecdotes, wise and moral sayings taken from Ḥabib-us-Siyar, Nigâristân, etc.; extracts from Jāmî’s commentaries on the Fusûs and on Rûmî’s verse; علم حق در علم صوفي گم شود اللُّغ; Tûzak-i Timûrî, and from many other works.

Beginning:—

حکایت گذش مسرور خادم گه یکورزمرا مامون خلیفه بضغواند و گفت

* الگ

Written in beautiful Nasta‘liq and also in ordinary Nim-Shikast and Nasta‘liq.

Dated 13 Şafar, the third regnal year of Shâh ʿAlam.

The following Persian note in the handwriting of Sir William Gore Ouseley appears on the title-page:

ابت بیاسب بتاریخ چهارم شهر غیبشه 1319 هجری داخل کتابخانه
ابت بنده الهی شد، حره گوراژی.

No. 1107.

foll. 302; lines 27; size 11½ x 5½; 9½ x 4½.

Select Ḏazals from the Divâns of a large number of poets from the 7th to the 12th century of the Hijrah, arranged for the most part in alphabetical order.

The MS. seems defective both at the beginning and end. It opens abruptly with the second part of a verse rhyming in الف الف thus:—

* بمجران زیستی مشکتلی از جمله مشکلابا

and ends with some Ḏazals rhyming in ی. In several places the alphabetical order is disturbed. The most frequently recurring names are those of Sa’di, Khusrau, Salmân Ḥâfiz, Kamâl Khujandi, Jâmî, Malik Qummi, ‘Urﬁ, Tâlib Kalm, Ṣâ’ib, Bidil, etc.

Vol. XI
In some Gazals headed لمحرة i.e. 'by the writer' the takhallus Farhat is adopted, and it seems probable that the anthology was compiled by that poet.
Written in careless Ta'liq.
Not dated; 19th century.

No. 1108.

foll. 82; size $9\frac{1}{2} \times 5\frac{1}{2}; 7\frac{1}{4} \times 2\frac{3}{4}$.

An anthology of Persian verses. The general arrangement is that poems and verses of the same metre and rhyme, though by different poets, are grouped together. The copy is defective at the beginning, and opens abruptly with the following verse:

\[\text{زبهرلاردّرگرهمّسرزمبرخاک}\\\text{کسینگفتکمسکینخابکاینچاکست}\]

The most prominent contributors are:

Šā'ib; Nāṣir ‘Ali; Bīḍīl; Kamāl Khujandī; Ġāni Kāshmirī; Jalāl Asīr; Khāqānī; Ḥāfīz, Figānī; Zuhūrī; Ibn-i Yāmin; and some others.

Written diagonally in fair Ta'liq.
Not dated; 19th century.
The original folios have been mounted on new margins.

No. 1109.

foll. 285; lines 14; size $9 \times 6; 7 \times 3\frac{1}{4}$.

A very interesting album of Persian lyrics and verses, arranged according to the topics of which they treat. Verses treating of the same subject are selected from the works of various authors, and grouped together.

The most prominent contributors are:

The original arrangement of the MS. has been very much disturbed, and a large number of the folios are misplaced or missing.
Written in good Nasta'liq.
Not dated; apparently 19th century.

No. 1110.
foll. 64; size $8\frac{1}{4} \times 4\frac{1}{4}$; $7\frac{1}{4} \times 3$.

A rough collection of little or no value, containing indifferent specimens of Persian and Rekhtah verses, recipes, charms, etc., etc., written by different hands.

Beginning:

"هَمْسِ أَنَّ اللَّهَ الرَّحْمَنُ الرَّحِيمُ"

Not dated; 19th century.
"A book that is shut is but a block"

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