CATALOGUE

OF

PERSIAN MANUSCRIPTS

ETHE
CATALOGUE
OF
PERSIAN MANUSCRIPTS
IN THE
LIBRARY OF THE INDIA OFFICE

BY
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PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF WALES, UNIVERSITY COLLEGE, ABERYSTWYTH
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PREFACE

The present volume contains the description of the Persian MSS. in the India Office Library exclusive of those dealt with in the Catalogue of Messrs. E. D. Ross and E. G. Browne (1902) and of the Delhi collection of MSS. The second volume, which is in a forward state of preparation, will consist of the following parts:

1. The description of a number of Additional Persian MSS., recently discovered in the Library.
2. A complete Index of the whole work in five distinct sections: (a) Index of titles of books; (b) Index of proper names of persons, authors, rulers, scribes, owners, &c.; (c) Index of geographical names and places; (d) General Index of subjects; (e) Index of dates or chronological register of historical and literary events.
3. A Conspectus of Manuscripts.
4. A concise statement on the various Collections of Persian MSS. in the Library and their origin.
5. A full List of Corrections and Additions.

As all the mistakes that have inadvertently crept into the text, will be rectified in the last-mentioned part, it will be sufficient to correct here only a few more serious errors or misleading statements, viz.:

No. 157: Imám Mahdî, represented in the MS. as thirteenth Imâm, is, of course, identical with the twelfth. Abû-ali-kâsim Muḥammad bin al-Ḥasan (see Safimât-alaulîya, No. 647, 16).

No. 170 (and likewise Nos. 175 and 658): read جهانگری جهانگری.

No. 190: read 'Abd-alàṣṭār bin Kâsim for 'Abd-alàṣṭār Kâsim, see No. 619.

No. 214: the Turki Wâkıây-i-bâbâri, contained in this copy, and stated to be complete, is, as has been shown in Mrs. Beveridge's 'Notes on the MSS. of the Turki Text of Bâbâr's Memoirs' in J. R. A. S., 1900, pp. 439-475, rather defective, going down to p. 403 in Ilminski's edition and p. 352 in Leyden and Erskine's translation; this error has already been rectified in No. 2989 (col. 1625).

No. 216: the description of this MS. correctly applies to No. 217 (30 according to the original Press-mark); 2654, given as the original Press-mark of No. 216 in the Catalogue, is a copy of the first volume of the Akbarnamâ.

No. 287: the statement, that this collection was never met with before, is due to an oversight; it is found in Brieu ii. p. 838.

No. 321: read 'Civil College' for 'Civil Collection.'

No. 400: A.H. 1137-1167, given as Shâhjahân's reign, must of course be 1037-1067 (or rather 1068).

No. 407: the names given in this MS. are very incorrect; they must be rectified by a collation with No. 449.

No. 409: read Mu'mizz-al-muhammad bin Sâm Ghûrî for Mu'mizz-al-muhammad Šâm Ghûrî.

No. 445: read دلگشا for دلگشا.

No. 506: read A.D. (1819-1849) for A.H.

No. 600: read İltamîsh or rather İltamîsh for Altamîsh.

No. 605: read مراجع التسمى for مراجع التسمى.

No. 614: the author of the Arabic original is not Suhrawardî, who is mentioned himself as the last philosopher in the book, but Shahrzâdi, comp. H. Beveridge in J. R. A. S., 1900, pp. 550 and 551.

No. 618 (cöl. 251, l. 26): read ب يوسف مر for ب يوسف مر.

No. 630, faṣl ix: read 'and was succeeded by the younger son of Calabi Amir 'Abid, 'Atîm,' comp. th. faṣl x, c. 2.
PREFACE


No. 667 (col. 344, 1. 7): read 'mystical love' for 'mystical lore.'

No. 724, 485: Al-'Amīr biajkām-illāh reigned twenty-nine years, not nine; ib., 997: read Shāh Ismā'īl II for Ibrahim II.

No. 828: read 'translated from Hindi' for 'translated from Hindūstānī.'

No. 1241 (col. 717, 1. 10): read Sahwāf for Sahwāf.

No. 1821 (col. 998, 1. 3): read 1650 for 650.

No. 1850 (col. 1021, 1. 35): read p. 17, No. 5, for p. 7, No. 5.

No. 2089: read Nos. 1574 and 1575 for Nos. 1074 and 1075.

No. 2792, VII, 9: read Harisah and her for Harisah and her.

Incomplete or incorrect Press-marks are:


The system of transliteration is the same as in my Bodleian Catalogue, viz.:

\[ a' = ' (except at the beginning of words, where any distinctive mark appeared unnecessary).

\[ b = b \]
\[ p = p \]
\[ t = t \]
\[ th = th \]

\[ j = j \]
\[ c = c \]
\[ h = h \]
\[ kh = kh \]

\[ d = d \]
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\[ s = s \]
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\[ w = w \]
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\[ l = l \]
\[ m = m \]
\[ n = n \]

\[ w = w \] (occasionally v)
\[ h = h \]
\[ y = y \]

In transcribing Persian and Arabic words (also Turkish, Hindūstānī and Pushtā) the principle of representing Eastern orthography—not the pronunciation—has been followed.

In the following table of 'Contents' all single works or collected works of one and the same author, appearing in five or more copies in this Catalogue, as well as the larger collections of biographical accounts, and any other rare or particularly interesting and important book are specially mentioned under each chapter-heading, with the addition of those copies, found in the 'Additional MSS.' and the 'Appendix' at the end (columns 1524–1632). Only the contents of Chapter VIII (Poetry) of the 'Additional MSS.' (columns 1548–1580) have been given in full in their proper place, on account of their detailed subdivisions.
# CONTENTS

A. HISTORY.

I. GENERAL HISTORY (139), Nos. 1–130

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1–54</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>8–9</td>
<td>154–159</td>
</tr>
<tr>
<td>11–12</td>
<td></td>
</tr>
<tr>
<td>12–24</td>
<td></td>
</tr>
<tr>
<td>25–31</td>
<td></td>
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<tr>
<td>33–34</td>
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<td>38–39</td>
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<td>39–42</td>
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<td>49–51</td>
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<td>51–52</td>
<td></td>
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<tr>
<td>55–53</td>
<td></td>
</tr>
<tr>
<td>53–54</td>
<td></td>
</tr>
</tbody>
</table>

II. HISTORY OF MUHAMMAD, THE KHALÍFS, AND IMÁMS (39), Nos. 131–169

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>54–76</td>
<td></td>
</tr>
</tbody>
</table>

III. HISTORY OF THE MOGULS, ÇINGÎKHÁN, TIMÚR, AND THEIR DESCENDANTS (34), Nos. 170–203

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>76–86</td>
<td></td>
</tr>
</tbody>
</table>

IV. HISTORY OF INDIA (330), Nos. 204–533

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>87–212</td>
<td></td>
</tr>
</tbody>
</table>

(a) History of the early Rájáhs and the Emperors of Dílání, and general history of India (231), Nos. 204–434

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>87–166</td>
<td></td>
</tr>
</tbody>
</table>

Rájá Soháwali, No. 208

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>88</td>
<td></td>
</tr>
</tbody>
</table>

Tawárikh-i-Pirúzsháhi, (2), Nos. 212 and 213

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>90–91</td>
<td></td>
</tr>
</tbody>
</table>

Wáki’át-i-Bábári (6), Nos. 214–218 (and 2989)

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>91–93</td>
<td>1624–1625</td>
</tr>
<tr>
<td>94</td>
<td></td>
</tr>
</tbody>
</table>

Tadhkírat-alwáqíyat and Tárikh-i-Humáyúnsháhi (Humáyún’s private memoirs), Nos. 221 and 222

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>94</td>
<td></td>
</tr>
</tbody>
</table>

Ta’rikh-i-Humáyún, No. 223

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>95</td>
<td></td>
</tr>
</tbody>
</table>

Ṭabášáti-Akbari (8), Nos. 225–232

<table>
<thead>
<tr>
<th>Columns</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>95–98</td>
<td></td>
</tr>
</tbody>
</table>
CONTENTS

Akbarnâma (29), Nos. 235-263 ........................................... 99-107
Âin-i-Akbâri (7), Nos. 264-270 ........................................ 107-108
Mukâtabáti-‘allâmî (17), Nos. 271-286 (and 324, 1) .......... 108-111 (and 124)
Gulshan-î-Bâlâghât, No. 288 ............................................. 112
Zubdat-’alawârikh, No. 290 ............................................. 112-113
Gulshan-î-Ibrâhîmî (12), Nos. 291-302 ......................... 113-118
Ikbâl-nâmâ-i-Jahangîrî (12), Nos. 312-323 ................. 112-123
Pâdîshâhnâmâ (6), Nos. 325-330 ..................................... 124-126
‘Amal-i-Shâhî (5), Nos. 332-336 ..................................... 127-129
La’tâ’ir-alakhârî (2), Nos. 338 and 339 ......................... 129-130
Ta’rikh-i-Shâh Shujâ’î, No. 340 ...................................... 130
Wâqîât-i-‘Alamgîrî (2), Nos. 345 and 346 ................. 132-133
‘Alamgîrnâmâ (11), Nos. 347-357 ................................... 133-135
Maâthîr-i-‘Alamgîrî (5), Nos. 365-369 ......................... 138-139
Adâb-i-‘Alamgîrî (2), Nos. 371 and 372 ...................... 139-140
Râhâm-i-kârâm (4), Nos. 375-378 .............................. 140-141
Rukâ’ât-i-‘Alamgîrî, No. 379 ....................................... 141

Histories of Fakhrulî-mushahhâb and Farrukhshyâr (7), No. 388-393 (and 2834) ..................................................... 144-147 (and 1534)
Haft Gulshan, No. 394 ............................................. 147-148
Tadhkhîrât-alsâlahîn-i-Caghâtâ, No. 395 ....................... 148
Muntakhab-i-Lubb (12), Nos. 396-407 ......................... 148-153
Tadhkhîrât-al-mu‘âlih, No. 409 ...................................... 154
‘Inâyât-nâmîma er Rukâ’ât-i-Inâyatkhanî, No. 411 ..... 155
Siyar-almut‘â’akhrîhîrîn (6), Nos. 416-421 ................. 157-159
Âshût’s History of Muhammadshahî, No. 422 ........... 159
Ha’âlshâhi-Hindustân, No. 426 ................................. 161
Dhikr-alshyâr, No. 429 .............................................. 162
Anonymouc work on the political and natural history of the Carnatic and India in general, No. 430 ................................................................. 162-165
History of the Indian Mutiny, No. 431 ......................... 165

(b) Minor dynasties of India (99), Nos. 435-533 

Special subdivisions:
Sind (3), Nos. 435-437 .................................................. 166-167
Gujarat (7), Nos. 438-444 ............................................. 168-170
Mirât-i-Sikandarî (6), Nos. 438-443 ......................... 168-170
The Dakhân: (a) General History (4), Nos. 445-448 .......................... 170-172
Ta’rikh-i-Dilgushâ, No. 445 ........................................ 170
Tannîk-i-Shigarî (2), Nos. 447 and 448 ......................... 171-172
(b) Buhmants and Niţâmskâhîs (1), No. 449 ............. 172-173
(c) ‘Adilshâhî (6), Nos. 450-455 ................................... 173-176
Ta’rikh-i-‘Ali ‘Adilshâhî (3), Nos. 450-453 ............. 173-174
Ba’âtîn-i-Sâlatîn, No. 455 ....................................... 175-176
(d) Kûtibshâhî (10), Nos. 456-465 ............................ 176-180
Ta’rikh-i-Sultân Muhammad Kûtibshâhî (7), Nos. 456-462 .... 176-178
Hadîkkat-alsâlahîn, No. 464 ........................................ 179
Hadîkkat-‘alâm (first makâlahî) (2), Nos. 465 (and 2839) ....... 179-180 (and 1539-1540)
(e) Asfa’i or Niţâms (4), Nos. 466-469 .......................... 181-183
Hadîkkat-‘alâm (first sketch of the second makâlahî), No. 466 ........ 181
Ta’rikh-i-Asfâl, No. 467 ............................................. 181-182
Maâthîr-i-Asfâl, No. 468 ........................................... 182-183
Tadhkira-i-Nîrmal, No. 469 ......................................... 183
**CONTENTS**

(f) Statistical Accounts (8), Nos. 470-477  
Bangálh (5), Nos. 478-482  
Muzaffarnáma, No. 479  
Official Letters, No. 481  
Báhá Sháh, No. 483  
Tuhfát-i-táza (2), Nos. 483 (and 2842)  
Bundlakhand (Farañábkhish-i-Ján), No. 484  
Marattah (14), Nos. 485-498  
Histories of the rise of the Bhoslah or Bhoslsh family (4), Nos. 485-488  
Tažárkh-i-Rájáh-náyí-Nágpúr, No. 489  
Akhbár or news-letters (7), Nos. 492-498  
Gwálíyád (1), No. 499  
Carnatic (3), Nos. 500-502  
Sa'íd-náma, Nos. 500 (and 2843)  
Túzuk-i-Wáljáhí, No. 521  
Sawáníhát-i-Muntáz, No. 502  
Panjíb (4), Nos. 503-506  
Ta'ríkh-i-Panjíb, No. 503  
Tibrát-náma, No. 504  
Shír Singh-náma (2), Nos. 505 (and 2991)  
Tažárkh-i-Mulk-i-Hazára, No. 506  
Jamad (1), No. 507  
Kashmir (6), Nos. 508-513  
Rájátarangí, No. 508  
Bahá Sháh-i-Sháhí, No. 509  
Máisír (13), Nos. 514-528  
Histories of Háyár 'Alíkhán (5), Nos. 516-520  
Histories, letters, and orders of Típú Sultán (6), Nos. 521-526  
Sringapúran (3), Nos. 529-531  
Kárg (2), Nos. 532 and 533

V. HISTORY OF PERSIA (34), Nos. 534-567  
Anonymous history of the rise of the Sháfawi dynasty, No. 536  
Futúhát-i-Hamayún, No. 537  
Ta'ríkh-i-álamárá-i-ábbáí (17), Nos. 538-554  
Ta'ríkh-i-Jahángusháí (8), Nos. 558-565  
Bayán-i-Wájí, No. 566  
Fawá'id-i-Sháfawíyáh, No. 567


(a) Tábaristán (Ta'ríkh-i-Tábarí), No. 568  
(b) The Barmakis (Akhbár-i-Barmakiyán), No. 569  
(c) Harád (Ráuñát'al-jamáát), No. 570  
(d) Túrkí (2), Nos. 571 and 572  
(e) Kard-Koyunlús (Ta'ríkh-i-Turkmáníyáh), No. 573  
(f) Shahánis and Ástárkhánis of Transoxanía (2), Nos. 574 and 575  
'Abdalláh-náma, No. 574  
Bahr-alsháfí fí manákhíb-alakhyáár, No. 575

**IND. OFF. b**

<table>
<thead>
<tr>
<th>PAGE NUMBERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>184-185</td>
</tr>
<tr>
<td>186-188</td>
</tr>
<tr>
<td>185-186</td>
</tr>
<tr>
<td>187</td>
</tr>
<tr>
<td>188</td>
</tr>
<tr>
<td>188 (and 1542)</td>
</tr>
<tr>
<td>189</td>
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<tr>
<td>189-195</td>
</tr>
<tr>
<td>189-190</td>
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<td>191</td>
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<td>193-195</td>
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<td>193</td>
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<td>195-197</td>
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<td>196</td>
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<td>197-201</td>
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<td>197-198</td>
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<tr>
<td>199</td>
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<tr>
<td>200 (and 1625)</td>
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<td>200-201</td>
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<td>201-205</td>
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<td>201-202</td>
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<td>205-211</td>
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<td>205-207</td>
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<td>207-209</td>
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<td>211-212</td>
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<td>212-221</td>
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<td>214</td>
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<td>214-218</td>
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<td>218-220</td>
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<td>220-221</td>
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<td>221</td>
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<td>222-238</td>
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<td>222-223</td>
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<td>223-224</td>
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<td>224-226</td>
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<td>226-227</td>
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<td>229</td>
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<td>229-230</td>
</tr>
<tr>
<td>229</td>
</tr>
<tr>
<td>229-230</td>
</tr>
</tbody>
</table>
CONTENTS

(g) *Aṣḥāb* (14), Nos. 576-589 ............................... 230-238
Makhzan-alafghānī (3), Nos. 576-578 .......................... 230-232
Two different Tawārikh-i-Rahmatkhānī, Nos. 581 and 582 .... 233-234
Gulistān-i-Rāḥmat, No. 587 .................................. 236-237
Husain Shāhī (2), Nos. 588 and 589 ......................... 237-238

VII. Collections of Historical Contents (29), Nos. 590-618

Tāj-ul-kīsā (2), Nos. 591 and 592 ............................... 238-239
Maṣmūʿ-alhasnānat (3), Nos. 593-595 .......................... 239-241
Taʾrikh-i-Anbiyā, No. 596 ..................................... 241-242
ʿAjāʾib-al-kīsā, No. 597 ....................................... 242-243
Maṣmūʿ-alhīdā, No. 598 ....................................... 243-244
ʿAṣfī’s Jawāmīʿ-al-hikayāt (5), Nos. 600-624 .................. 245-248
Taʾrikh-i-Mūsawī (3), No. 605 (and Nos. 2853 and 2854) .... 247 (and 1547-1548)
Nigarīstān (8), Nos. 606-613 .................................. 247-249
Taʾrikh-al-hukūmat (5), Nos. 614-618 ......................... 249-250

VIII. Biography (88), Nos. 619-706

(a) Christ and St. Peter (2), Nos. 619 and 620 .............. 250-252
(b) Wazīr, Amīr, Nawwāb, Khāns, etc. (9), Nos. 621-629 ... 252-257
Āthār-al-wuzūrār, No. 621 ..................................... 252-253
Maṭāhir-al-umārā (7), Nos. 622-628 ......................... 253-256

(c) Shāikhs (26), Nos. 630-655 ................................. 257-260
Maḥākib-al-fārūfīn (2), Nos. 630 and 631 ..................... 257-260
Raḍādat-alalīkī, No. 632 ....................................... 260-261
Rashīd-al-ālān-alhayāt (3), Nos. 633-635 ..................... 261-262
Siyar-al-fārūfīn (3), Nos. 637-639 ............................. 263-265
Akḥār-alakyā, No. 640 ......................................... 265-266
Tarjuma-i-Raṣūl-al-hayān and Tarjuma-i-Khulāṣat-alfākhir (2), Nos. 642 and 643 ........................... 266-268
Maḍāmat-i-Sayyīd Atāʾī, No. 644 ............................. 268-270
Maṣmūʿ-alalīyā (2), Nos. 645 and 646 ......................... 270-274
Ṣafīn-coal alalīyā (411 biographies), Nos. 647-649 ........ 274-316
Bāḥār-al-arwāh, No. 651 ....................................... 316-317
Maḥākib-al-alārārāt, No. 652 .................................. 317-318
Maṭāhir-al-ālārā (6), No. 653 .................................. 318-326
Sawāṭī-al-anwār (38 biographies), No. 654 ..................... 326-339

(d) Persian Poets (42), Nos. 656-677 ........................ 340-359
Tadhkīrāt-alasbārā (8), Nos. 656-663 ........................ 340-342
Maḏālis-alafāʿīs (the Caghatai original), No. 664 ........ 342
Khulāṣat-alasbār, second edition (2), Nos. 667 and 668 ... 343-347
Hamīsha Bahār, No. 675 ....................................... 347
Tadhkīra-i-Nadrat, No. 676 .................................. 350
Maṣmūʿ-alasbāʿīs (2), Nos. 680 and 681 ..................... 351-352
Maṭāhir-al-kirām-i-taʾrikh-i-Balgrān and Sarw-i-Āzd (3), Nos. 682-684 ........................................... 352-353
Khadra-i-āmīrah (6), Nos. 685-690 ........................... 353-354
Ātashkada (2), Nos. 693 and 694 ............................. 355-356
Khulāṣat-alaskār (2), Nos. 696 and 697 ..................... 357-359

(e) Rukša Poets (5), Nos. 698-703 ........................... 359-361

(f) Miscellaneous (3), Nos. 704-706 ........................ 361-364
Maḏālis-almuʿāmin, No. 704 .................................. 361-362
Tabakāt-i-Shāh-i-Jāhānī, No. 705 ............................. 363
## CONTENTS

### IX. Geography, Cosmography, and Topography (26), Nos. 707-732

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tarjuma-i-almasilik wa-almanalik, No. 707</td>
<td>364-365</td>
</tr>
<tr>
<td>Mirāt (3), Nos. 709-711</td>
<td>366-368</td>
</tr>
<tr>
<td>'Ajlīb-almakhilākat, Sa'i-albilād, and Tuhfat-al-'ajjāib (5), Nos. 712-716</td>
<td>368-375</td>
</tr>
<tr>
<td>Two works on the history and topography of Madinah (4), Nos. 719-722</td>
<td>377-380</td>
</tr>
<tr>
<td>Haft Iklim (1560 biographies), Nos. 724-726</td>
<td>380-499</td>
</tr>
<tr>
<td>Bahjat-al-Ilam, No. 729</td>
<td>500-501</td>
</tr>
<tr>
<td>Alwāl-i-'Imārāt-i-Mustakīr-alkhilāfah, No. 731</td>
<td>501-502</td>
</tr>
</tbody>
</table>

### X. Romances and Tales (127) Nos. 733-859

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tarjumat-alfaraj ba'd-alsulahab (6), Nos. 733-738</td>
<td>502-505</td>
</tr>
<tr>
<td>Tūtināma (13), Nos. 743-754 and No. 2851</td>
<td>506-509 (and 1547)</td>
</tr>
<tr>
<td>Anwār-i-Suhadī (10), Nos. 757-766</td>
<td>510-512</td>
</tr>
<tr>
<td>Tyār-i-dānāsh (11), Nos. 767-777</td>
<td>512-516</td>
</tr>
<tr>
<td>Kişşā-i-Hātim Tā'ī (enlarged reedition), No. 783</td>
<td>519</td>
</tr>
<tr>
<td>Kişşā-i-Amir Ḥamzah (2), Nos. 784 and 785</td>
<td>519-520</td>
</tr>
<tr>
<td>Kişşā-i-Shāh-i-mardān 'Allī, No. 786</td>
<td>520-521</td>
</tr>
<tr>
<td>Dārābnāma, No. 787</td>
<td>521</td>
</tr>
<tr>
<td>Kişşā-i-Saif-almuluk wa Badr-aljamāl (3), Nos. 788-792</td>
<td>521-522</td>
</tr>
<tr>
<td>Mā'dan-aljūwāhīr (5), Nos. 793-796 and (324, 2)</td>
<td>552-554 (and 124)</td>
</tr>
<tr>
<td>Jāmī'-aljākhkāyāt (anonymous), Nos. 797 and 798</td>
<td>554-557</td>
</tr>
<tr>
<td>Asfānat-algharā'allāb, No. 799</td>
<td>557</td>
</tr>
<tr>
<td>Bahār-i-dānāsh (13), Nos. 806-818</td>
<td>559-563</td>
</tr>
<tr>
<td>Kişşā-i-Gail u Sanhanhar (2), Nos. 819 and 820</td>
<td>563</td>
</tr>
<tr>
<td>Kişşā-i-Kāmrūp (5), Nos. 821 and 822 and (2855-2857)</td>
<td>533 (and 1548)</td>
</tr>
<tr>
<td>Shakaristān, No. 823</td>
<td>533-534</td>
</tr>
<tr>
<td>Mīkā u Manṣhar, No. 824</td>
<td>534</td>
</tr>
<tr>
<td>Gushāyishnāma, No. 825</td>
<td>534</td>
</tr>
<tr>
<td>Bakāwali (2), Nos. 828 and 829</td>
<td>535-536</td>
</tr>
<tr>
<td>Bāštān-i-Khayāl (13), Nos. 833-845</td>
<td>539-541</td>
</tr>
<tr>
<td>'Ajlīb-alkişṣā, No. 847</td>
<td>542</td>
</tr>
<tr>
<td>Kişşā-i-Bahrāmār u Banū Ḥasan (3), Nos. 849-851</td>
<td>542-543</td>
</tr>
<tr>
<td>Kişşā-i-Parwati u Narwati, No. 855</td>
<td>544</td>
</tr>
<tr>
<td>Bakhtyārīnāma, No. 859, 2</td>
<td>545</td>
</tr>
</tbody>
</table>

### B. Poetry.

#### I. Epic, Lyric, and Didactic Poetry (913), Nos. 860-1772

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poets who died between A.H. 400 and 500 (16), Nos. 860-905</td>
<td>546-969</td>
</tr>
</tbody>
</table>

#### 1. Firdausi and Imitators (42), Nos. 860-901

- (a) Copies of the Shāhnāma with the older preface (3), Nos. 860-862  | 546-548 |
- (b) Copies of the Shāhnāma with the Baisanghari preface (10), Nos. 863-871 (and 292)  | 548-551 (and 1625-1626) |
- (c) Copies of the Shāhnāma with another preface (3), Nos. 872-874  | 551-552 |
- (d) Copies of the Shāhnāma without any preface (7), Nos. 875-881  | 552-554 |
- (e) Abridgments of the Shāhnāma, and other works relating to the poem (11), Nos. 882-892  | 554-558 |

- Muntakhab-i-Shāhnāma (8), Nos. 883-890  | 554-557 |
- Ganjānāma (special dictionary to the Shāhnāma), No. 891  | 557 |

- (f) Imitators of the Shāhnāma (9), Nos. 893-901  | 558-563 |

- Garshāspnāma, No. 893  | 558-559 |
CONTENTS

Jahāngirnāma, No. 894 ........................................... 559
Futūḥ-alsalāṭīn, No. 895 ....................................... 559-560
Khāvarnāma (superb copy), No. 897 ...................... 560-561
Shāhinshāhnāma (superb copy), No. 901 ............... 563

2. Poets, contemporary with and subsequent to Firdauš (4), Nos. 902-905 .................................................. 563-566
Farrukhi, No. 902 .................................................. 563-564
Nāṣir bin Khusrav (3), Nos. 903 and 904 (and 1761, 5) 564-566 (and 957)
Abū-alfaraj Rūmī, No. 905 ..................................... 566

Poets who died between a.h. 500 and 600 (122), Nos. 906-1027 ......................................................... 566-610
'Umar Khayyām (2), Nos. 906 and 907 .................. 566-567
Mas'ūd-i-Sa'd-i-Salmān, No. 908 .............................. 567-568
Azraḵi, No. 909 ....................................................... 568
Aḥmad Nāmaḵ, No. 910 .......................................... 568-569
Adīb Šābir, No. 911 ................................................. 569
Mu'izzī (2), Nos. 912 and 913 .................................. 570
Sanā'ī (15), Nos. 914-928 ....................................... 570-579
Mu'ayyid-alnasafi, No. 929 ..................................... 579-580
Hasan Ghaznavī (3), Nos. 931-933 ....................... 580-581
Zāhir-al-dīn Shu'fūrwaḥ, No. 934 ......................... 581-582
Anwari (15), Nos. 935-949 ..................................... 582-588
Khākānī (21), Nos. 950-970 ................................. 588-594
Niẓāmī (57), Nos. 972-1027 (and 1765, 7) .......... 595-610 (and 964)

Poets who died between a.h. 600 and 700 (158), Nos. 1028-1185 ......................................................... 611-688
Kāmar of Isfahān, No. 1028 .................................. 611
Aṭḥr Ḥakshālawī, No. 1029 .................................... 611
Shams Ṭabāsī, No. 1030 .......................................... 612
Farīd-al-dīn 'Aṭṭār (25), Nos. 1031-1054 (and 1761, 3) 612-627 (and 957)
Aṭḥr Aūmānī, No. 1058 .......................................... 629
Jalāl-al-dīn Rūmī (59), Nos. 1060-1115 (and 2966, 2993, and 2994) ................................................ 630-654 (and 1608, 1626-1627)
Sa'dī (71), Nos. 1117-1185 (and 1768, 3, and 2995) 655-688 (and 967, and 1627)

Poets who died between a.h. 700 and 800 (92), Nos. 1186-1277 ............................................................ 688-732
Amīr Khusrav (37), Nos. 1186-1222 ....................... 688-707
Ḥasan Dihlawī (5), Nos. 1223-1227 ....................... 707-710
Badr-al-dīn of Cāč (2), Nos. 1232 and 1233 .......... 712-713
Sāmnāma, No. 1235 ................................................. 713-714
Sīndīnāma, No. 1236 .............................................. 714
Salīn of Sāwa (7), Nos. 1237-1243 ......................... 715-718
Ḥāfiz (29), Nos. 1246-1274 ...................................... 719-731
Jalāl-al-dīn of Yazd, No. 1275 ............................... 731
Tuhfā-i-Nasā'ī (2), Nos. 1276 and 1277 .................. 731-732

Poets who died between a.h. 800 and 900 (112), Nos. 1278-1389 ......................................................... 732-773
Jāmīl (Khamṣa-i-Jamāliyyah), No. 1284 ................ 735-736
Kāṣim-I-Anwār (5), Nos. 1285-1289 ..................... 736-738
Shāhī (5), Nos. 1293-1297 ..................................... 740-741
Sītā-I-Dā'ī, No. 1298 ............................................. 741-742
Jāmī (96), Nos. 1300-1389 (and 1920, 3; 1923, 24; 2913, and 2914, 1, 2 and 6) (and 1063, 1073, and 1583-1585) 743-773

Poets who died between a.h. 900 and 1000 (74), Nos. 1390-1463 ......................................................... 773-803
Bānīl (Bāgh-i-Iram) (2), Nos. 1390 and 1391 .......... 773-774
Āṣafi of Kuhistān (5), Nos. 1393-1397 ................. 775-776
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>COLUMNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hātífi (19), Nos. 1398-1416</td>
<td>776-780</td>
</tr>
<tr>
<td>Muwálí (Nażm-aldurar and Mirát-alhaká'ik), Nos. 1421 and 1422</td>
<td>781-782</td>
</tr>
<tr>
<td>Híllá (9), Nos. 1423-1431</td>
<td>782-785</td>
</tr>
<tr>
<td>Hāirrâ, No. 1435</td>
<td>788-789</td>
</tr>
<tr>
<td>Säkká of Būkhârâ, No. 1436</td>
<td>789-790</td>
</tr>
<tr>
<td>Râhâ'í of Khwâf, No. 1439</td>
<td>791-792</td>
</tr>
<tr>
<td>Hîjri of Rai, No. 1440</td>
<td>792</td>
</tr>
<tr>
<td>Hîjri of Farghâna, No. 1441</td>
<td>793</td>
</tr>
<tr>
<td>Hûdûrî, No. 1442</td>
<td>793-794</td>
</tr>
<tr>
<td>Kâshift of Badakhshân, No. 1443</td>
<td>794</td>
</tr>
<tr>
<td>Mushîkî of Būkhârâ, No. 1446</td>
<td>795</td>
</tr>
<tr>
<td>Muhtâshâm (2), Nos. 1447 and 1448</td>
<td>795-796</td>
</tr>
<tr>
<td>Thânlí (2), Nos. 1449 and 1450</td>
<td>796-797</td>
</tr>
<tr>
<td>'Urfl (13), Nos. 1451-1463</td>
<td>798-803</td>
</tr>
</tbody>
</table>

Poets who died between A.H. 1500 and 1100 (160), Nos. 1464-1623

<p>| Fâldî (16), Nos. 1464-1479                    | 803-808 |
| Wall Dâshht-bayâdî (2), Nos. 1481 and 1482    | 808-809 |
| Iyânî, No. 1483                              | 809-810 |
| Na'sîr Hamadânî, No. 1484                     | 810     |
| Tâwârîkh-i-Kûtshâhî, No. 1486                 | 811     |
| 'Âsaf, No. 1487                              | 812     |
| Tâhîr Wâski of Rai, No. 1493                  | 815-816 |
| Zulâlî (5), Nos. 1494-1498                    | 816-819 |
| Malik Kûmmî, No. 1499                        | 819-820 |
| Zuhîrî (17), Nos. 1500-1514 (and 1762, 16, and 1763, 17) | 820-827 (and 959, and 963) |
| Sharîf Kâshî, No. 1515                        | 827-828 |
| Khwârschî Â Mâh, No. 1516                     | 828     |
| Ghîyâsth-âldîn, No. 1521                      | 830     |
| Râdi of Arîmân, No. 1522                      | 830-831 |
| Abû Turâbbeg of Anjûdân, No. 1523             | 831     |
| Tâlib Âmulî (6), Nos. 1524-1529               | 831-834 |
| Mu'mîn of Astarâbâd, No. 1530                 | 834     |
| Nîzâm Dast-i-ghâibî, No. 1534                 | 836-837 |
| Bâkîrkhân (Bâkîr Nâjm-i-thânî), Nos. 1535 and 2205 | 837-838 (and 1198-1199) |
| Âtâshî, No. 1536                             | 838-839 |
| Fâsîhi Ânsârî of Harât, No. 1537              | 839-840 |
| Ridâ of Juwain, No. 1538                      | 840     |
| Rûh-alamîn (2 mathnawîs), Nos. 1539 and 1540  | 840-841 |
| Jâlîl Asîrî (11), Nos. 1541-1551              | 841-845 |
| Jân Kudî (7), Nos. 1552-1557 (and 1762, 9)    | 845-850 (and 958) |
| Hindû, No. 1559                              | 852     |
| Fîsrât, No. 1560                             | 852-853 |
| Manbâ'-alkhârî, No. 1562                      | 854     |
| Kâlim (8), Nos. 1563-1570                     | 854-857 |
| Âmânî, No. 1571                              | 857-858 |
| Ruknâ Masîh (2), Nos. 1572 and 1573           | 858-859 |
| Cundârkhân Brahman (2), Nos. 1574 and 1575    | 859-860 |
| Sâïdî (3), Nos. 1576-1578                     | 861     |
| Mathnawîyyât-i-Mullâ Shâh, No. 1580           | 862-864 |
| Hâdî, No. 1581                               | 864-865 |
| Âshnî (2), Nos. 1584 and 1585                 | 866-868 |
| Mullâ Tughrâ'î (7), Nos. 1586-1591 (and 1763, 18) | 868-875 (and 963) |</p>
<table>
<thead>
<tr>
<th>Poets who died between A.H. 1100 and 1200 (99), Nos. 1624-1722</th>
<th>Columns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sāhib, No. 1624</td>
<td>888-934</td>
</tr>
<tr>
<td>Kirāmī (2), Nos. 1625 and 1626</td>
<td>889-900</td>
</tr>
<tr>
<td>'Isā, No. 1627</td>
<td>890</td>
</tr>
<tr>
<td>Shaukat of Buchārā (6), Nos. 1628-1633</td>
<td>891-893</td>
</tr>
<tr>
<td>'Āūilkhān Ṭāzī (5), Nos. 1634-1638</td>
<td>893-895</td>
</tr>
<tr>
<td>Nāṣir 'Alī (11), Nos. 1639-1648 (and 1763, 5)</td>
<td>895-898 (and 961)</td>
</tr>
<tr>
<td>Nairang-i-Ishk by Ghānimat (3), Nos. 1649-1651</td>
<td>898-909</td>
</tr>
<tr>
<td>Tāhir Wahid (3), Nos. 1653-1655</td>
<td>900-901</td>
</tr>
<tr>
<td>Rasā, No. 1658</td>
<td>902</td>
</tr>
<tr>
<td>Nīrmatkñān 'Allā (14), Nos. 1659-1671 (and 1771, 8)</td>
<td>902-907 (and 968)</td>
</tr>
<tr>
<td>Mubārak-ʿallāh Wādīḥ (2), Nos. 1674 and 1675</td>
<td>908-910</td>
</tr>
<tr>
<td>'Abd-ʿal-kādīr Bīdīl (14), Nos. 1676-1686 (and 2115-2117, and 2946, ii. b)</td>
<td>910-913 (and 1159-1160, and 1598)</td>
</tr>
<tr>
<td>Chāhirat, No. 1688</td>
<td>914</td>
</tr>
<tr>
<td>Kāsim Dīwān of Māshhad (5), Nos. 1689-1693</td>
<td>914-917</td>
</tr>
<tr>
<td>Dilawārkhān Naqrat, No. 1694</td>
<td>917</td>
</tr>
<tr>
<td>Jaswant Rāj Munshi, No. 1695</td>
<td>917-918</td>
</tr>
<tr>
<td>Jilwa-i-Dhāt, No. 1696</td>
<td>918</td>
</tr>
<tr>
<td>Bahrām u Gulandām by Anīn, No. 1697</td>
<td>918</td>
</tr>
<tr>
<td>Thamarāt-alfu‘ād wa matijat-alwadād, No. 1698</td>
<td>918-919</td>
</tr>
<tr>
<td>Dīwān (Zain-al-ʿĀbidin Eirādar), No. 1700</td>
<td>920-921</td>
</tr>
<tr>
<td>'Abdallāh Sāmī, No. 1704</td>
<td>923</td>
</tr>
<tr>
<td>Raḥīm, No. 1705</td>
<td>924</td>
</tr>
<tr>
<td>Mukhlīṣ of Dīhlī, No. 1707</td>
<td>925</td>
</tr>
<tr>
<td>Wālīh, No. 1708</td>
<td>925-926</td>
</tr>
<tr>
<td>Shahīd, No. 1709</td>
<td>926</td>
</tr>
<tr>
<td>Fakir (2), Nos. 1710 and 1711</td>
<td>926-928</td>
</tr>
<tr>
<td>Najību‘ām, No. 1715</td>
<td>930-931</td>
</tr>
<tr>
<td>Abjādī's Anvarnāmā, Nos. 1716 (and 2924)</td>
<td>931 (and 1575)</td>
</tr>
<tr>
<td>La‘l u Gauhār, by Tizzat, No. 1717</td>
<td>931-932</td>
</tr>
<tr>
<td>Wafā of Kumān, No. 1718</td>
<td>932-933</td>
</tr>
<tr>
<td>Tīpūnāmā (3), Nos. 1719-1721</td>
<td>933</td>
</tr>
<tr>
<td>Asād, No. 1722</td>
<td>933-934</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Poets who died between A.H. 1200 and 1300 (11), Nos. 1723-1733</th>
<th>Columns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minnat (2), Nos. 1723 and 1724</td>
<td>934-935</td>
</tr>
<tr>
<td>Mathnawī-i-Kajkūlah by Khwash (second volume), No. 1725</td>
<td>935-936</td>
</tr>
<tr>
<td>Bakhṭyār-nāmā (modern adaptation), No. 1726</td>
<td>936-937</td>
</tr>
<tr>
<td>Raḥimān, No. 1728</td>
<td>937-938</td>
</tr>
<tr>
<td>Šāhīk, No. 1729</td>
<td>938</td>
</tr>
<tr>
<td>Khākā (Fath 'Alīshāh, two gorgeous copies), Nos. 1730 (and 2997)</td>
<td>939 (and 1628)</td>
</tr>
<tr>
<td>Ghān u Ishrat, No. 1731</td>
<td>940</td>
</tr>
<tr>
<td>Shauk, No. 1732</td>
<td>940</td>
</tr>
<tr>
<td>Complete works of the modern Kashmirīn poet Saif-aldīn Akhund Suīf, No. 1733</td>
<td>941-943</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Poets whose lifetime cannot be fixed, and anonymous poems (5), Nos. 1734-1738</th>
<th>Columns</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>943-945</td>
</tr>
</tbody>
</table>
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mushtafâ-nâme, No. 1737</td>
<td>944-945</td>
</tr>
<tr>
<td>Marthaïyehâ-i-Husain, No. 1738</td>
<td>944-945</td>
</tr>
<tr>
<td>Persian Anthologies and Albums of Persian Poetry (19), Nos. 1739-1757</td>
<td>945-955</td>
</tr>
<tr>
<td>Poems by Prince Jahândârshâh (2), Nos. 1751 and 1752</td>
<td>952-953</td>
</tr>
<tr>
<td>Miscellaneous Poetry in Persian, Hindustânî, Dakhî and Turkish, and extracts in verse and prose (15), Nos. 1758-1772</td>
<td>955-969</td>
</tr>
<tr>
<td><strong>II. ŞÛFISM IN PROSE AND VERSE (155), Nos. 1773-1927</strong></td>
<td>969-1080</td>
</tr>
<tr>
<td>Kashf-almahjûb (5), Nos. 1773-1777</td>
<td>969-974</td>
</tr>
<tr>
<td>'Abdillah Muhammed al-Aṣâfî's stories and treatises (9), Nos. 1778-1780 (and 1922, 29; 1923, 14-16; 2802, 7; and 2910)</td>
<td>974-975 (and 1071, 1073, 1513, and 1580)</td>
</tr>
<tr>
<td>Kâmiyâ-i-Sâ'dât (11), Nos. 1781-1791</td>
<td>975-979</td>
</tr>
<tr>
<td>Risâla-i-Ghazâli, No. 1792</td>
<td>979-980</td>
</tr>
<tr>
<td>Tamhidat-i-'Ain-alkûdât (2), Nos. 1793 and 1794</td>
<td>980-981</td>
</tr>
<tr>
<td>Works and biographies of 'Abd-alkâdir Jilânî (9), Nos. 1795-1803</td>
<td>981-987</td>
</tr>
<tr>
<td>Bayân-altanzîl, No. 1806</td>
<td>988-990</td>
</tr>
<tr>
<td>Sûfûc treatises by Naṣîr-aldîn Tûsî (5), Nos. 1807-1810 (and 1922, 23)</td>
<td>990-992 (and 1070)</td>
</tr>
<tr>
<td>Sharh-i-Kâsîdäa-Täkiyya-i-Fârûqîyyâh, No. 1811</td>
<td>992-993</td>
</tr>
<tr>
<td>Afsâl-aldîn Kâshî's treatises (17), Nos. 1812 and 1813 (and 1921, 2, 4-11, and 13-14; 1922, 8, and 14-16)</td>
<td>993-995 (and 1065-1066, and 1068-1069)</td>
</tr>
<tr>
<td>Gulshan-i-râz, with commentaries (9), Nos. 1814-1820 (and 1761, 2; and 1765, 14)</td>
<td>995-997 (and 957, and 965)</td>
</tr>
<tr>
<td>Nuzhat-alârawâh and other works of Fâkhâr-alsâdîd Husainî (16), Nos. 1821-1834 (and 1764, 4; and 2911)</td>
<td>997-1003 (and 963, and 1580-1581)</td>
</tr>
<tr>
<td>Shamâ'îl-i-Anââyû dâlâ'îl-i-Atâ'îyû, No. 1836</td>
<td>1004</td>
</tr>
<tr>
<td>Mîsâhâl-alhâdâyat u mitâhâl-alkâfiyât, No. 1837</td>
<td>1005-1006</td>
</tr>
<tr>
<td>Diyyâ-aldîn Nakhshâbî's Sîlîk-i-Sulûk (2), Nos. 1838 and 1839</td>
<td>1006</td>
</tr>
<tr>
<td>Safwat-alzâfâ (or alzâfâ), No. 1842</td>
<td>1008</td>
</tr>
<tr>
<td>Ahmad bin Yahyâ Mûnîyart's letters and treatises (7), Nos. 1843-1849</td>
<td>1008-1021</td>
</tr>
<tr>
<td>Anis-âlî'îbin u wa'dât-âlî'âkin, No. 1851</td>
<td>1022</td>
</tr>
<tr>
<td>Mirât-âl'ârifîn, No. 1854</td>
<td>1023-1025</td>
</tr>
<tr>
<td>Treatises of Gisûdarâz (11), Nos. 1856-1863 (and 1869, V and VI; and 1920, 12)</td>
<td>1025-1028 (and 1034-1035, and 1064)</td>
</tr>
<tr>
<td>Tarjuma-i-Minhâj-al'âbidin (2), Nos. 1865 and 1866</td>
<td>1028-1029</td>
</tr>
<tr>
<td>Behr-alma'âni and other Sûfî treatises of great value (3), Nos. 1867-1869</td>
<td>1029-1035</td>
</tr>
<tr>
<td>Majâlis-al'âshâhâk (77 biographies), Nos. 1870 and 1871</td>
<td>1035-1041</td>
</tr>
<tr>
<td>Maktûbât-i-Abd-alkûdûsûs, No. 1873</td>
<td>1041-1042</td>
</tr>
<tr>
<td>Jawâhir-i-Khamshâh (2), Nos. 1875 and 1876</td>
<td>1042-1043</td>
</tr>
<tr>
<td>Jad'dat-al'âshâkin, No. 1877</td>
<td>1043-1044</td>
</tr>
<tr>
<td>Maktûbât-i-'Abdallâh Kûthû, No. 1881</td>
<td>1045-1050 (and 960)</td>
</tr>
<tr>
<td>Durr-almajâlis (10), Nos. 1882-1889 (and 1890, 4; and 1762, 31)</td>
<td>1045-1050 (and 960)</td>
</tr>
<tr>
<td>Maktûbât-i-Ahmâd Fârûkî Nakshbandî, No. 1891</td>
<td>1050-1051</td>
</tr>
<tr>
<td>Khulâsat-al'ârifîn, No. 1892</td>
<td>1051-1052</td>
</tr>
<tr>
<td>Dîmîshk-i-Khayâlû, No. 1897</td>
<td>1054</td>
</tr>
<tr>
<td>Gulzâr-ı-âsrâr-al-sûfiyyâh, No. 1901</td>
<td>1055-1056</td>
</tr>
<tr>
<td><strong>Treatises of uncertain date and Sûfî collections (21), Nos. 1907-1927</strong></td>
<td>1058-1080</td>
</tr>
<tr>
<td>Six rich and important collections of mystical treatises, Nos. 1919-1924</td>
<td>1062-1077</td>
</tr>
<tr>
<td><strong>III. TRANSLATIONS FROM SANSKRIT (80), Nos. 1928-2007</strong></td>
<td>1080-1116</td>
</tr>
<tr>
<td>Mahâbhârata (29), Nos. 1928-1948 (and 1955, bâb ii; and 2918-2924)</td>
<td>1080-1089 (and 1992, and 1586-1589)</td>
</tr>
<tr>
<td>Bhagavadgîtâ (2), Nos. 1949 and 1950</td>
<td>1089-1090</td>
</tr>
</tbody>
</table>
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhágavata Puráña (4), Nos. 1952-1954, and 1955, bábi</td>
<td>1090-1092</td>
</tr>
<tr>
<td>Vishnu-Puráña (2), Nos. 1956 and 1957</td>
<td>1092-1093</td>
</tr>
<tr>
<td>Shiva Puráña, No. 1958</td>
<td>1093</td>
</tr>
<tr>
<td>Bahr-al-náját (Káisí-Khandá or Skanda Puráña), No. 1959</td>
<td>1093-1094</td>
</tr>
<tr>
<td>'Ain-al-záhír (Brahmavaiśvartta Puráña), No. 1961</td>
<td>1095</td>
</tr>
<tr>
<td>Gayá Mahátmya, No. 1962</td>
<td>1095-1096</td>
</tr>
<tr>
<td>Rámáyana (9), Nos. 1963-1970 (and 2926)</td>
<td>1096-1099 (and 1589-1599)</td>
</tr>
<tr>
<td>Sháriq-al-má'rifát, No. 1975</td>
<td>1100-1101</td>
</tr>
<tr>
<td>Sirr-i-Akbar (7), Nos. 1976-1982</td>
<td>1102-1103</td>
</tr>
<tr>
<td>Kathá Sarit Ságara, No. 1987</td>
<td>1105-1106</td>
</tr>
<tr>
<td>Singhasan Battisi (6), Nos. 1988-1993</td>
<td>1106-1109</td>
</tr>
<tr>
<td>Hindú Tales, No. 1994</td>
<td>1109-1110</td>
</tr>
<tr>
<td>Gulzár-i-Hál (Prabodha Candrodaya), Nos. 1995 and 1996</td>
<td>1110-1111</td>
</tr>
<tr>
<td>Tarjuma-i-Báráhi (Bhátsamhitá), No. 1997</td>
<td>1111-1112</td>
</tr>
<tr>
<td>Bija Ganita (Vijagañita), No. 2001</td>
<td>1113</td>
</tr>
<tr>
<td>Bahr-al-layát (Amrátakunda), No. 2002</td>
<td>1113-1114</td>
</tr>
</tbody>
</table>

**Appendix:** Treatises on Indian Music and other Arts of the Hindúás (26), Nos. 2008-2033

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghunyat-almunyat, No. 2008</td>
<td>1115-1116</td>
</tr>
<tr>
<td>Tarjuma-i-Qaríjátaka (2), Nos. 2009 and 2010</td>
<td>1116-1117</td>
</tr>
<tr>
<td>Rágháḥi-vidhu (2), Nos. 2015 and 2016</td>
<td>1119-1120</td>
</tr>
<tr>
<td>Rág darpán, No. 2017</td>
<td>1120-1121</td>
</tr>
<tr>
<td>Mufarrib-alkulúb (8), Nos. 2024-2031</td>
<td>1123-1125</td>
</tr>
</tbody>
</table>

### IV. Ornate Prose, Inshás, Epistles and Collections of Official Letters, Poetics, Rhetoric, and Riddles (115), Nos. 2034-2148

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Juz'iyát u Kulliyát, No. 2034</td>
<td>1126-1127</td>
</tr>
<tr>
<td>Ādúrri's Jawáhir-alasrá, No. 2036</td>
<td>1128-1129</td>
</tr>
<tr>
<td>Inshá-i-Mu'in alzamájí, No. 2041</td>
<td>1130-1131</td>
</tr>
<tr>
<td>Ráshálah dar 'ilm-i-kaváfí (3), Nos. 2053-2054</td>
<td>1136-1137</td>
</tr>
<tr>
<td>Náma-i-námí by Khwándamír, No. 2055</td>
<td>1137-1138</td>
</tr>
<tr>
<td>Inshá-i-Miram Siyáh (2), Nos. 2061 and 2062</td>
<td>1140-1141</td>
</tr>
<tr>
<td>Munshá'át-alnámakín, No. 2064</td>
<td>1141-1142</td>
</tr>
</tbody>
</table>

Two important collections of historical letters, chiefly of the time of Sháh Táhmasp and Sháh 'Abbás the Great, Nos. 2067 and 2068.

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inshá-i-Harkan (10), Nos. 2069-2076 (and 2932, and 2933)</td>
<td>1146-1147 (and 1593)</td>
</tr>
<tr>
<td>Munir's letters and refined prose-writings (14), Nos. 2078-2087 (and 1763, 16; 1764, 5; and 2935, and 2936)</td>
<td>1148-1151 (and 962-964, and 1594)</td>
</tr>
<tr>
<td>Bahar-i-sakhun (3), Nos. 2090-2092</td>
<td>1152-1153</td>
</tr>
<tr>
<td>Jámi'-al-kawání (11), Nos. 2097-2105, and 2118, 5 (and 2941)</td>
<td>1154-1156</td>
</tr>
<tr>
<td>and 1161 (and 1596)</td>
<td></td>
</tr>
<tr>
<td>Húsan u Díl by Muhammad Bídil, No. 2106</td>
<td>1156-1157</td>
</tr>
<tr>
<td>Majma-alínshá (2), Nos. 2122 (and 2943)</td>
<td>1165-1166 (and 1596-1597)</td>
</tr>
<tr>
<td>Historical and Official Letters of the time of Sháh 'Álam, No. 2132</td>
<td>1170-1172</td>
</tr>
<tr>
<td>Ghazálán-alhínd, No. 2135</td>
<td>1172-1173</td>
</tr>
</tbody>
</table>

Inshás and other prose-writings of uncertain date (13), Nos. 2136-2148   |

### C. THE SCIENCES, MENTAL, MORAL, AND PHYSICAL

#### I. PHILOSOPHY: LOGIC, PSYCHOLOGY, ETHICS, POLITICS, NATURAL PHILOSOPHY, COMPRENDIA OF SCIENCES, AND ENCYCLOPÆDIAS (82), Nos. 2149-2230

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akhláq-i-Náshír (10), Nos. 2155-2172 (and 2949, and 2950)</td>
<td>1181-1186 (and 1600)</td>
</tr>
<tr>
<td>Şaḥā'i-Sháik Şad-i-aklín ıslám dar 'ilm-i-akhláq, No. 2175</td>
<td>1187</td>
</tr>
</tbody>
</table>
CONTENTS

Akhlāk-i-Jalālī (5), Nos. 2183–2187 ......................................................... 1190–1192
Akhlāk-i-Muḥsinī (13), Nos. 2188–2200 .............................................. 1192–1195
Laḥb-i-mahfūz, No. 2201 ..................................................................... 1196
Akhlāk-i-Ḥakimi, No. 2203 ................................................................. 1197
Akhlāk-i-Jahāngirī, No. 2207 .............................................................. 1200–1201
Intikhāb-i-Shāyistakhānī (new version of the Jāwidān-i-khirad), No. 2210 1202–1203
Risāla-i-Muḥammad Sa’īd, No. 2211 ................................................... 1204
Wājib-alḥīf, No. 2212 ........................................................................ 1205
Haft Kishwar, No. 2215 ..................................................................... 1207–1208

Compendia of Science and Encyclopedias (13), Nos. 2218–2230 .......... 1209–1219
Shāhīd-i-ṣādiq (2), Nos. 2226 and 2227 .............................................. 1216–1217
Ḥādīka-ī-hādīk-i-ganjina-ī-Sādiq, No. 2228 .................................... 1218
Khāzān u Bahār, No. 2229 ................................................................. 1218–1219
Persian translation of Ḥāji Khalīfah’s biographical lexicon, No. 2230 1219

II. MATHEMATICS: ASTROLOGY, ASTROLOGY, CHRONOLOGY, ARITHMETIC, GEOMETRY,
MAGIC ART, FORTUNE-TELLING, AND INTERPRETATION OF DREAMS (49),
Nos. 2231–2279 ................................................................................. 1220–1244
Ulughbeg’s Tables, first and second editions (Zij-i-Khākānī and Zij-i-jādīd-i-Sultānī),
with commentary (9), Nos. 2232–2239 (and 3000) .......................... 1220–1223 (and 1630)
Ali Kūshīj’s astronomical and arithmetical treatises (7), Nos. 2240–2245 (and 2952) ................................................................. 1223–1225 (and 1601)
Treatises on the construction of Almanacks (5), Nos. 2246–2250 ........ 1225–1227
Tarjuma-i-Khulāsāt-alhīfāb (3), Nos. 2251–2253 ............................. 1227–1229
Astronomical and astrological treatises (5), Nos. 2254–2258 .......... 1229–1233
Persian translation of Euclid, No. 2260 .......................................... 1234
Khāzānāt-alī’īm, No. 2261 ................................................................. 1234–1237
Works on geomancy (3), Nos. 2266–2268 ...................................... 1238–1239
Būrān-aḥkāfat (on the influence of the stars), No. 2270 ............... 1239–1240
Treatises on the interpretation of dreams (5), Nos. 2275–2279 .......... 1242–1244

III. MEDICINE (95), Nos. 2280–2374 ................................................. 1245–1294
Isma’il bin al-Husain Jurjānī’s Dakhīra-i-Khwarizmshāhi and Aghrād-alṭibb (8),
Nos. 2280–2287 .............................................................................. 1245–1252
Yūsuf Shihāb’s Kitāb-i-tibb, No. 2288 ............................................. 1252
Ikhtiyārāt-i-badī’ (7), Nos. 2289–2294, and 2295, 8 ......................... 1252–1255
Kifāya-i-mujahidiyyah (5), Nos. 2297–2301 .................................... 1256–1259
Zuqādat-i-kawān-in-āfīlāj, No. 2302 ................................................ 1259–1260
Tuhfā-i-Khānī, No. 2303 ................................................................. 1260–1261
Miftāḥ-alsurūr-i-Ādilshāhi, No. 2306 ............................................ 1262–1263
Risāla-i-yanbū’ fi ‘ilm-alṭibb, No. 2314 ........................................ 1266
Shiṣā-almarād (3), Nos. 2315, 2316, and 2317, 3 ......................... 1266–1267
Ikhtiyārāt-i-Kāsimī or Dastār-alaṭibbā (7), Nos. 2318–2324 .......... 1267–1269
Tuhfāt-al-munin (8), Nos. 2328–2335 ............................................. 1271–1273
Riyād-i-Ālamgirī (2), Nos. 2337 and 2338 .................................. 1274–1275
Muḥammad Akbar’s medical works (7), Nos. 2339–2344, and 2345, 2 and 3 1275–1280
Khulāsāt-al-mujarrabāt (2), Nos. 2346 and 2347 ................. 1280–1282
Khulāsāt-i-kawān-in-āfīlāj, No. 2349 ............................................. 1282–1283
‘Ajīb-alṭiftīfāk dar shinākhlaun-i-tarīyāk (2), Nos. 2351 and 2352 1283–1284
Tālīm-i-Tlājī, No. 2353 ................................................................. 1284
Khānūn-i-Sikandarī, No. 2358 ........................................................... 1286
Larger works on the Materia Medica (4), Nos. 2361–2363 and 2365 1287–1290
CONTENTS

A complete Pharmacopoeia, No. 2371.
Natural History, with reference to Medicine, No. 2372.

IV. LEXICOGRAPHY AND GRAMMAR (165), Nos. 2375–2539

1. Arabic-Persian (62), Nos. 2375–2436
   a. Vocabularies and Dictionaries (31), Nos. 2375–2405
      Nişāb-ālīshibān, with commentaries (11), Nos. 2375–2383 (and 2958, 2; and 2959).
      (and 1604–1605)
      Kanz-allughāt (5), Nos. 2392–2396
      Part of an earlier Persian paraphrase and explanation of the Kāmūs, No. 2397
      Muntakhab-allughāt-i-Shāhjahān (6), Nos. 2398–2403
      1301
   b. Grammars (27), Nos. 2406–2432
      1304–1312
      1311–1312
      1313
      1314–1315
      1316
      1317–1318
      1319
      1320–1321
      1321–1322
      1323–1324

2. Turkish-Persian (5), Nos. 2437–2441
   Turkic Vocabulary (2), Nos. 2437 and 2438
   1325

3. Hindūstānī-Persian and Persian-Hindūstānī (8), Nos. 2442–2449

4. Pushtū-Persian (5), Nos. 2450–2454
   Kītāb-i-khayyālāt-i-zamān, No. 2450
   Niyād-almaḥābbat (3), Nos. 2452–2454
   1353

5. Persian-Persian (71), Nos. 2455–2525
   a. Dictionaries and Vocabularies (63), Nos. 2455–2517
      Aṣālī's Lughāt-i-furs, No. 2455
      Lughāt-i-furs-i-kadim, No. 2456
      1354
      1355–1356
      1357
   b. Grammars (8), Nos. 2518–2525
      Kānūn-i-fars (2), Nos. 2518 and 2519
      1358–1366

6. Miscellaneous Works and Compositions of Europeans (14), Nos. 2526–2539
   Tuhfāt-i-Panjāb, No. 2528
   Lughāt-i-Tilīngī, No. 2529
   Vocabularies of Kashmirian, Balādī, etc., No. 2530
   1359
CONTENTS

V. THEOLOGY AND LAW (183). Nos. 2540-2722.

1. History of Creeds and Sects (111), Nos. 2540-2550.
   Tarjuma-i-Milal u Nihal (the oldest translation), No. 2541
   Dabistān (6), Nos. 2542-2547
   Ma'rifat-al-madhābiḥ (3), Nos. 2548 and 2549 (and 1920, 11)
   1370-1371 (and 1064)

2. Exposition of the Truth, Rights, and Duties of Islām according to the various Sects and Doctrines (88), Nos. 2551-2638.
   Majmūʿi-Sultānī, No. 2551.
   Two translations of the Mukhtāṣar-i-Kudūrī, Nos. 2552 and 2553
   Muḥaddimāt-al-sulūk with commentary (5), Nos. 2554-2558
   Khażāna-al-fawā'id al-jalaliyyah, No. 2561
   Dīvān Barani’s Fatāwa-i-Jahāndārī, No. 2563
   Fīkhr-i-Firuzshāhī, No. 2564
   Miftāḥ-al-jinan (2), Nos. 2565 and 2566
   Irshād-al-muslimīn, No. 2568
   Safinat-al-mujtahīd, No. 2569
   Barāhīn-i-kāṭī, No. 2571
   Majmūʿi-khurāṣānī (3), Nos. 2572-2574
   Tarjuma-i-Kanz-al-‘alāmiḥ (5), Nos. 2575-2579
   Sajānatal-‘alāmīn, No. 2580
   Asās-i-Islām, No. 2588
   Masāʾil-i-sharīʿa-Wiṣāyā (3), Nos. 2590-2592
   Sharīʿa-Hīdāyah (2), Nos. 2593 and 2594
   Tarjuma-i-Sāḥīfā-i-kāmilah, No. 2597
   Anonymous encyclopedia of Sunnite law, No. 2598
   Kifāyat-i-Abū Muslim, No. 2603.
   Two anonymous compendia of Hanafi theology and law, Nos. 2607 and 2608
   Kanz-al-mukāshafāt, No. 2612
   Hīdāyat-i-farāsī and Dhakhira-i-Governor Hastings (3), Nos. 2613-2615
   Five works on Muḥammadan theology, law, prayers, and the duties of a Muslim, written by order of Tipū Sultān (8), Nos. 2616-2623.
   Appendix: A Pūshṭu-Persian Work on the Sunnite Creed: Makhzan-al-‘alām (7).
   Nos. 2632-2638.

3. Traditions of Muḥammad and the Imāms (38), Nos. 2639-2676.
   a. Sunnite Traditions (24), Nos. 2639-2662
   Ḥāshā-al-‘alām (1), No. 2639.
   Pāhr-alsadād, No. 2640
   Translation of and commentary on the Ḥiṣn al-ḥasūb (2), Nos. 2641 and 2642
   Pāhr, text and commentaries (4), Nos. 2643-2646
   Ruṣūl al-Burāh, text with paraphrases and commentaries (6), Nos. 2647-2652
   Five commentaries on the Māṣūḥah-al-‘alummat, the Miskāt-al-‘alummat, and the šahab-adār (5), Nos. 2653-2657
   Persian version on Al-Bukhārī's Sahih, No. 2659
   Makhzān-i-Pāhār (3), Nos. 2660-2662
   b. Shi‘ite Traditions, Nos. 2663-2670
   Sharīʿa-fīwān-i-Abū Ṭālib (4), Nos. 2663-2666
   1372-1373
   1377-1379
   1381-1382
   1382-1383
   1383-1384
   1384-1386
   1386-1390
   1390-1391
   1394
   1395-1397
   1397-1398
   1399
   1400-1401
   1403-1404
   1405-1407
   1408-1410
   1410-1414
   1414-1418
   1422-1431
   1431-1456
CONTENTS

4. Commentaries and other explanatory Works on the Qurān (36), Nos. 2677–2712

Tafṣīr-i-kalām-i-rabbānī, No. 2678
Bahr-i-mawwāj, No. 2679
Jawwār-ala tasfīr by Ḥusayn bin 'Ali al-wāzā al-kāshīfī, No. 2680
Mawāhib-i-'alīyyah by the same (10), Nos. 2681–2690
Tarjumāt-alkhawāṣ̣ṣ̣̣ (Shī'ite commentary), No. 2691
Khulāṣat-almanḥaj, another Shī'ite commentary (4), Nos. 2692–2695
Tafṣīr-i-Tāhirī, No. 2696
Part of an extensive anonymous commentary, No. 2697
Glossaries to the Qurān (3), Nos. 2699–2701
Treatises on the reading of the Qurān (9), Nos. 2702–2705, and 2708

5. Translations of the Gospels (2), Nos. 2713 and 2714

6. Hinduism (7), Nos. 2715–2721
Hujjat-al-hind (2), Nos. 2715 and 2716

7. Miscellaneous (the Bengal Code of Laws), No. 2722

VI. VAKIA (95), Nos. 2723–2817

1. Travels (7), Nos. 2723–2729
'Awālim-al-asrār fi gharāb-al-asfār, No. 2723
Travels in Upper Hindūstān, No. 2725
Diary of a journey from Dīhil to Kābul, No. 2726

2. Historical Dates and Chronograms (5), Nos. 2730–2734

3. Taxes and Revenues (3), Nos. 2735–2737

4. Regulations for Tīpū Sultan's Army, and his Royal Prerogatives (25), Nos. 2738–2762
Fath-al-mujāhidin (22), Nos. 2738–2759
Dawābiḥ-i-Sultānī (2), Nos. 2761 and 2762

5. Arts, Technical and Practical Pursuits (30), Nos. 2763–2792
a. Music (2), Nos. 2763 and 2764
Jīwhānāma, No. 2764

b. Calligraphy (2), Nos. 2765 and 2766


c. Arts of War (Ādāb-al-mulūk u Kifṣiyat-al-maṃlūk), No. 2767
d. Archery (7), Nos. 2768–2774
Kulliyāt-al-rāmī, No. 2771

e. Cookery (3), Nos. 2775–2777
Kitāb-i-Ni'matnāma-i-Nāṣirahālī (2), Nos. 2775, and 2792, vii.

f. Mineralogy (3), Nos. 2778–2780

g. Polymathics (5), Nos. 2781–2785
Majmu'at-al-āṣāmī (3), Nos. 2781–2783
Bayād-i-khwāshbālī, No. 2784

h. Alchemy (3), Nos. 2786–2788

i. Coins and Coinage (2), Nos. 2789 and 2790

COLUMNS

1450–1451
1451–1453
1454–1456
1456–1473
1457–1458
1458
1458–1460
1460–1462
1462–1463
1463–1465
1465–1466
1466
1466
1467–1468
1468–1471
1468–1470
1468–1474
1474–1477
1474–1475
1477–1478
1478–1518
1478–1481
1478
1479
1479
1479
1481–1483
1483–1484
1484–1491
1484–1489
1489–1491
1491–1508
1491–1492
1492
1492–1493
1493–1496
1496–1498
1498–1500
1500–1505
1500–1508
1501–1504
1501–1503
1504
1505
1505–1506
CONTENTS

k. Agriculture (1), No. 2791.
   Appendix: A MS. of Mixed Contents, No. 2792 (treatises on hygiene, precious stones,
   chemistry and alchemy, the climate of India, bleeding, pharmaceutical weights
   and measures, etc.)

   Shahbāznāma, No. 2793

7. Miscellaneous (22), Nos. 2796-2817.
   Khawāṣ-ahābiwān, No. 2796
   Farmāns by Akbar and Ḥālmī (3), Nos. 2808, 2; 2815 and 2816

D. PARSÉE LITERATURE (10), Nos. 2818-2827.
   Ardāi-Virāznāma in prose and verse (2), Nos. 2818 and 2819
   Three Parsee mathnawis (2), Nos. 2822 and 2823
   Kīṣa-i-Sanjān, No. 2824
   Dasātīr (2), Nos. 2826 and 2827

ADDITIONAL MSS. (161), Nos. 2828-2988

I. General History (2), Nos. 2828 and 2829

II. History of the Early Khaḷifs (1), No. 2830

III. History of Timūr (2), Nos. 2831 and 2832

IV. Indian History (15), Nos. 2833-2847
   a. Kings of Dīhlī, and General History (3), Nos. 2833-2835
      Jahāngīr’s authentic memoirs, second edition, No. 2833
   b. Minor dynasties (12), Nos. 2836-2847

1. The Dakhān in general (2), Nos. 2836 and 2837
   Sawānīh-i-Dakhān, No. 2836
   Revenue accounts, No. 2837

2. Bijāpūr (1), No. 2838

3. Gulkundah (2), Nos. 2839 and 2840
   Kūṭhnumūnī ‘ālam, No. 2840

4. Bangālah (Topography of the fortress of Gaur or Gour), No. 2841
   Pūr-Bānāras (1), No. 2842

5. Tāratīc (3), Nos. 2843-2845

6. Kōshār (2), Nos. 2846 and 2847

V. Speciality (Story of Jatāh and Kāshgāhar (Ta’rikh-i-Rashidī), No. 2848

VI. Biographies, Rekhtā Poets (2), Nos. 2849 and 2850
   Tadhirī’s Gaign, No. 2850

VII. Romances, Tales, and Legendary Histories (7), Nos. 2851-2857
   Diyā Nakhshab, No. 2852
### CONTENTS

#### VIII. Poetry (52), Nos. 2858–2909

<table>
<thead>
<tr>
<th>Title</th>
<th>Column Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Firuzi (4), Nos. 2858–1861</td>
<td>1548–1550</td>
</tr>
<tr>
<td>Shâhnâmâ with the older preface, No. 2858</td>
<td>1548–1549</td>
</tr>
<tr>
<td>Shâhnâmâ with the Bâisungharî preface, No. 2859</td>
<td>1549</td>
</tr>
<tr>
<td>b. Mas'ûd bin Sa'd bin Salmân (1), No. 2862</td>
<td>1550–1551</td>
</tr>
<tr>
<td>c. Ahmad-i-Jâm or Ahmad Nâmaštî (1), No. 2863</td>
<td>1551–1552</td>
</tr>
<tr>
<td>d. Anwârî (two excellent copies), Nos. 2864 and 2865</td>
<td>1552–1556</td>
</tr>
<tr>
<td>e. Khâkânî (2), Nos. 2866 and 2867</td>
<td>1556–1557</td>
</tr>
<tr>
<td>f. Nâmî (7), Nos. 2868–2874</td>
<td>1557–1560</td>
</tr>
<tr>
<td>g. Farid-ul-'in 'Affâr (1), No. 2875</td>
<td>1560–1561</td>
</tr>
<tr>
<td>h. Jâlî-alûn Râmi (2), Nos. 2876 and 2877</td>
<td>1561–1562</td>
</tr>
<tr>
<td>i. Hardî (1), No. 2878</td>
<td>1562–1563</td>
</tr>
<tr>
<td>k. Amîr Khusrû (2), Nos. 2879 and 2880</td>
<td>1563–1564</td>
</tr>
<tr>
<td>l. Ibn Yânîn (1), No. 2881</td>
<td>1565–1566</td>
</tr>
<tr>
<td>m. Salmân of Sówa (1), No. 2882</td>
<td>1566–1567</td>
</tr>
<tr>
<td>n. Hâjî (5), Nos. 2883–2887</td>
<td>1567–1568</td>
</tr>
<tr>
<td>o. Kâsîm-i-Antûr (2), Nos. 2888 and 2889</td>
<td>1568</td>
</tr>
<tr>
<td>p. Jâmî (2), Nos. 2890 and 2891</td>
<td>1569–1570</td>
</tr>
<tr>
<td>q. Hâtifî (1), No. 2892</td>
<td>1570</td>
</tr>
<tr>
<td>r. Hîlîlî (2), Nos. 2893 and 2894</td>
<td>1570–1572</td>
</tr>
<tr>
<td>s. Majrîm (1), No. 2895</td>
<td>1573–1574</td>
</tr>
<tr>
<td>t. Zâhûrî (1), No. 2896</td>
<td>1574</td>
</tr>
<tr>
<td>u. Râh-alûnîn (1), No. 2897</td>
<td>1574–1575</td>
</tr>
<tr>
<td>v. Hâshînî (1), No. 2898</td>
<td>1575–1576</td>
</tr>
<tr>
<td>w. Bîkhvâd (1), No. 2899</td>
<td>1577–1578</td>
</tr>
<tr>
<td>x. Miscellaneous (10), Nos. 2900–2909</td>
<td>1578–1580</td>
</tr>
<tr>
<td>Ta'rikh-i-Jân Muhammâd, No. 2901</td>
<td>1579–1580</td>
</tr>
<tr>
<td>Fârûkhnâmâ, No. 2902</td>
<td>1580–1581</td>
</tr>
<tr>
<td>Mathâwî-i-Kujkûlî by Khwañ (first volume), and Diwân of the same (2), Nos. 2905 and 2906</td>
<td>1581–1582</td>
</tr>
<tr>
<td>Gauhar-nâmâ, No. 2907</td>
<td>1583–1584</td>
</tr>
<tr>
<td>Album of Persian poetry, with specimens of rare poets, No. 2909</td>
<td>1584–1586</td>
</tr>
</tbody>
</table>

#### IX. Sûfism (8), Nos. 2910–2917

<table>
<thead>
<tr>
<th>Title</th>
<th>Column Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Râhîla-i-Tâhîqiyah, No. 2915</td>
<td>1581–1582</td>
</tr>
<tr>
<td>Shâh-i-Rûkî-âlyânîn (theosophical and mystical poems of Ahmadshâh Durrâni, with commentary), No. 2917</td>
<td>1584</td>
</tr>
</tbody>
</table>

#### X. Translations from Sanskrit (10), Nos. 2918–2927

<table>
<thead>
<tr>
<th>Title</th>
<th>Column Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian Translations from Sanskrit (10), Nos. 2928–2948</td>
<td>1584–1586</td>
</tr>
<tr>
<td>Kisho-i-Râh (allegorical romance), No. 2929</td>
<td>1590–1591</td>
</tr>
<tr>
<td>Munštâra-i-Abû û daryâ (contest between cloud and sea), No. 2940</td>
<td>1591–1592</td>
</tr>
<tr>
<td>Munštâra-i-Mullâ Sâfî, No. 2942</td>
<td>1592–1593</td>
</tr>
</tbody>
</table>

#### XI. Ornate Prose, Inshâs, Poetics, etc. (21), Nos. 2928–2948

<table>
<thead>
<tr>
<th>Title</th>
<th>Column Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kisho-i-Rûh (allegorical romance), No. 2929</td>
<td>1591–1592</td>
</tr>
<tr>
<td>Munštâra-i-Abû û daryâ (contest between cloud and sea), No. 2940</td>
<td>1592–1593</td>
</tr>
<tr>
<td>Munštâra-i-Mullâ Sâfî, No. 2942</td>
<td>1593–1594</td>
</tr>
</tbody>
</table>

#### XII. Ethics (3), Nos. 2949–2951

<table>
<thead>
<tr>
<th>Title</th>
<th>Column Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian Translations from Sanskrit (10), Nos. 2928–2948</td>
<td>1590–1591</td>
</tr>
</tbody>
</table>

#### XIII. Astronomy and Astrology (3), Nos. 2952–2954

<table>
<thead>
<tr>
<th>Title</th>
<th>Column Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Majmû'â-i-shamsî (translated from the English of Dr. W. H. Hunt)</td>
<td>1600–1601</td>
</tr>
</tbody>
</table>
CONTENTS

XIV. Medicine (3), Nos. 2955-2957
  Khulāṣat-al-tajāril, No. 2955
  Persian translation of an English medical treatise by Dr. W. Cockburn, No. 2957

XV. Lexicography and Grammar (11), Nos. 2958-2968
  1. Arabic-Persian (8), Nos. 2958-2965
    a. Vocabularies and Dictionaries (6), Nos. 2958-2963
    Dastūr-i-aśār u Dastūr-i-amsār, No. 2963
    b. Grammars (2), Nos. 2964 and 2965
      Muntakhab-al-naḥw, No. 2965
  2. Persian-Persian (2), Nos. 2966 and 2967
  3. Persian-English (1), No. 2968

XVI. Theology and Law (6), Nos. 2969-2974
  Two Kurāns (one picked up in Lucknow during the Mutiny, the other belonging to
  Tipū Sultan), Nos. 2969 and 2970
  Fatāwa-i-Karakhānī, No. 2971
  Munkashīfat fi sharh-al-munfağrat, No. 2972
  Sīsilā-i-Jigīyān, No. 2974

XVII. Varia (11), Nos. 2975-2985
  1. Arts, Technical and Practical Pursuits (4), Nos. 2975-2978
    a. Music (Aṣ-alusūl), No. 2975
    b. Calligraphy (specimens with illuminations), No. 2976
    c. Preparation of Ink (1), No. 2977
    d. Cookery (Nān u namak, kitchen recipes of Shāhjahān's court), No. 2978
  2. Falconry and Farriery (2), Nos. 2979 and 2980
    Farānāmā, No. 2980
  3. Miscellaneous (5), Nos. 2981-2985
    Petition against a Kādī, No. 2983
    The Persian Gulf Pilot, No. 2984

XVIII. Parsee Literature (3), Nos. 2986-2988
  Shīkand Gomānīk Vījār, No. 2988

APPENDIX (15), Nos. 2989-3003

I. History (3), Nos. 2989-2991
  Fragment of Tipū Sultan's memoirs, No. 2990

II. Poetry (6), Nos. 2992-2997

III. Ornate Prose (1), No. 2998

IV. Philosophy (Risālah dar pand), No. 2999

V. Astronomy (1), No. 3000

VI. Interpretation of Dreams (register of Tipū Sultan's dreams), No. 3001

VII. Bālūčī Language and Literature (2), Nos. 3002 and 3003
CATALOGUE OF PERSIAN MSS.

A. HISTORY.

I. General History.

1. A succinct chronological list of all the rulers of the world, that is, in particular, of Iran, Turan, and Hindustan (see the colophon on fol. 19b), beginning with Gayumarth (see fol. 6v, l. 1): أَلْجُنْبَنَّ نَضَرْنِي، وَسُجِّي، بِكَمْ دُرْفَتْ، إِنَّهُمْ بَيْنَ يَدَيْ بُرَاءَةِ نَزْرَ (الخُادِمُ الْإِلَهِ). (A.D. 1180), the work concludes. There is no date, but the original portions of the MSS., viz. ff. 13-129, 131-164, and 166-314, are very old, exhibiting all the common features of primitive Persian MSS., written in Naskhī. Ffs. 294 and 311 greatly injured, portions of the leaves being torn away.

No. 3669, ff. 355, l. 33; excellent Naskhī; ff. 1-123, 150, 165, and 315-353 supplied by a later hand; size, 11¾ in. by 8¼ in.

3. The same. This excellent copy agrees upon the whole with the preceding one, beginning: سِيَاسَةُ وأَفْرَزُ مَرْحَدَى رَأَدُ كَامَكْارٓ كَامَكْارًا لَهُ. The same chronological tables in the preface, but all except the first are left blank and not filled in. The first page is a little injured at the inner corner. The abridged continuation goes down, as in the preceding copy, to the accession of Al-Nasir-billah, A.H. 575.

No. 738, ff. 401, l. 29; very clear and equal, Nasta’līk; size, 15½ in. by 9½ in.

4. The same. Beginning as in the preceding copies, but with some slight modifications, viz. سِيَاسَةُ وأَفْرَزُ مَرْحَدَى رَأَدُ كَامَكْارٓ كَامَكْارًا لَهُ. The names of author and translator in the preface on fol. 1b; also the full chronological tables. The copy goes down to the reign of Khalif Almastahir-billah (who reigned A.H. 487-512 = A.D. 1094-1118).

No. 125, ff. 617, l. 21; written partly in Naskhī, partly in Nasta’līk; illuminated frontispiece; size, 13½ in. by 9 in.

5. The same. Beginning again slightly modified, viz. سِيَاسَةُ وأَفْرَزُ مَرْحَدَى رَأَدُ كَامَكْارٓ كَامَكْارًا لَهُ. The preface contains, as in the preceding copies, the names both of author and translator, and the full
chronological tables. The copy ends likewise with Almusta'īr-billāh's reign. Between ff. 27 and 28 there is a lacuna, corresponding to No. 738 (3 in this Cat.), fol. 20b, l. 17–fol. 22a, l. 6. Fol. 411r is left blank.

Copied in the twenty-first year of (I probably 'Alamgir's reign = A.H. 1089 = A.D. 1678).

No. 318, ff. 628, l. 21; unequal Nastā'īlīk, written by several hands, as it seems; some lines here and there, especially Arabic quotations, in large Naṣkhī; many water-spots; size, 13 in. by 9½ in.

The same.

The beginning runs here thus: سیاس و آقونه (آتَرین) المراد کاکمار و کاکمارا و آندرندة زمین و آسمان را آلم (read). The names both of author and translator appear on fol. 1b, l. 6 and 7; but there are no chronological tables. The history of the creation begins on fol. 2r. The copy goes down to the death of Ma'mūn only, A.H. 218 (A.D. 833).

No date.

No. 2597, ff. 452, l. 25 on ff. 1–333. l. 26 on ff. 334–452; Nastā'īlīk by two different hands, the second, resembling Shikasta, on ff. 334–452; all the Arabic quotations in Naṣkhī; illuminated frontispiece; size, 15½ in. by 10½ in.

The same.

This copy agrees upon the immediately preceding one, beginning: سیاس و ستایش مر حدای کاکمار و کاکمارا و آندرندة زمین و سمان و (read) آسمان را آلم (Zaman).

Author's and translator's names on fol. 1b, l. 6 and 7. No chronological tables. The story of the creation begins on fol. 4r. This copy breaks off in the story of Bābak (who first appeared A.H. 201 = A.D. 816); the rest is wanting. One of the missing leaves is represented by fol. 2, which has been by mistake inserted between ff. 1 and 3, the text of fol. 3 following immediately that of fol. 1. Small injuries throughout. Some English and French accounts of Tabārī's work on the fly-leaves. Among various entries on fol. 1r there is one from A.H. 1035 (A.D. 1625, 1626). Presented by Capt. J. Salmond, July 8, 1814.

No. 3310, oliv. 15, J. 8, ff. 673, l. 21; careless and not seldom very incorrect Nastā'īlīk; illuminated frontispiece; size, 10½ in. by 6½ in.

8

The same.

Another redaction of Bal'amī's version, agreeing with Morley's first copy, and beginning: للمَلَكِ الَّذِي الْاعْلَمُ عَلَى الْوَرْيِ الْوَرْيِ ذِي الْاَسْمَاءِ الْمَالِيَةِ وَلِيْ الْمَلَكِ الْعَظِيمِ (Comp. H. Kahlil ii. p. 136, and Bodleian Cat., No. 5. Tabārī's name occurs in the preface, prince Mānsūr's too, but not the translator's. It goes down to Almusta'īr's death in A.H. 227 (on fol. 703r), and is concluded by the same abridged continuation as most of the preceding copies.

9

Good old but undated copy. After fol. 651a a lacuna, as it seems.

No. 3315, oliv. 15, J. 9, ff. 725, l. 21; Naṣkhī; the last twenty-four leaves supplied by another hand; injured in many places; size, 9½ in. by 6½ in.

The same.

Another, tolerably old, but undated copy of Tabārī's chronicle, completely agreeing with Morley's second copy and Fraser 131 in the Bodleian Library (Bodleian Cat., p. 5, No. 9). Like those two it consists of two portions, the first, on ff. 1r–309a (new leaf inserted), comprising the whole history-anteilamica (including Muhammad's birth, etc., on fol. 268b sq.), the second (on ff. 310b–718b) beginning with Muhammad's genealogy and life and going down to the Khalif Almusta'īr-billāh. The names of the author, Tabārī, and of the Persian translator, Bal'amī, appear on fol. 1b, l. 8–10, and in the subscription at the end on fol. 718b, l. 4 ab infra sq.

Beginning of the first portion, on fol. 1b: و سُنَّمُ و بَنُوا (read) رَبِّي الْأَمَزْرَى (Naṣkhī).

On fol. 1v various entries from A.H. 1192 (A.D. 1778).

Lacunas after fol. 15 and 21.

No. 1938, ff. 718, l. 21; small but distinct Nastā'īlīk; small and very effaced frontispiece on fol. 1v; worn-eaten; the first five and some of the last leaves considerably damaged; size, 15½ in. by 8½ in.

10

The same.

This redaction is different again—it begins with a full index in four columns, on ff. 1r–3r (لْهُمْ كَفِيرُونَ مِنْ نَفْسِهِمْ). The work itself opens on fol. 4r in this manner: آنَمِرِنَادْربِهِ وَآسَمَمَ رَوْنَا وَآسَمَمَةَ بَدْوَانَ فِي اِسْمَانِ رَأْبَةَ ثُمَّ وَرُزْوُا سِاجِدَاتٍ أَمَرَّتْ نَسْقُوتهُ بَكَّرَا حَوْصُوحُ رَحِيمُ وَرُمَوِّهًا. A few lines of a preface follow in which the names of the author, the translator, and the Šāmānī prince are quoted, and immediately on the same page the history itself, which is styled here تَأْمُرُ نَاخِرُ (تَأْمُرُ نَاخِرُ). It begins with the Almusta'īr-billāh. It is divided into two portions, the first of which, on ff. 4r–180b, contains the pre-Muhammadan history. The second begins on fol. 181r with Muhammad's birth. خَبْرَ الوَلَدِ بِعِبَادَةِ مَا حَمَدُ: (read) قالَ الَّذِي صَلَّى الَّلَّهُ عَلَيْهِ وَسَلَّمَ وَلَدَتْ مِنْ رَفْعِ الْجِهاَدِ الْمَكَّيِّ لَفْوَرَ الْعَلَائِمِ وَإِلَى النُّورِ اللَّهُ وَمُوسَى (Fol. 1b is greatly damaged, especially the heading. Slight injuries throughout. The last leaf is partly torn out. Copied for the library of Nawwāb Khān Amlkhān bin 'Aziz Khān, A.H. 1013 (A.D. 1604, 1605).

No. 747, ff. 467, l. 27; Naṣkhī; size, 12 in. by 7½ in.
11

A defective copy of the same.
Three leaves are missing in the beginning; the copy opens abruptly thus (on fol. 8r): أَرَامُ نَارٌ نَارُ وَلَدُ نَارٍ، corresponding to No. 2669 (2 in this Cat.), fol. 3v, last line.

Account of the creation on fol. 8r. The copy goes down to the reign of the Khalif Al-kâhir (A.H. 320–322 = A.D. 932–934). The proper order of ff. 1–9 is 8, 9, 7, 10; of ff. 195–202: 196, 200, 201, 198, 196, 197, 202; of ff. 610–613: 610, 613, 612, 611. In a few other places besides these the catchword does not agree with the beginning of the next page. Many corrections in the beginning. Worm-eaten throughout.

No. 2570, ff. 614, l. 21; Nasta’liq; size, 11 3/8 in. by 7 3/4 in.

12

A still more defective copy of the same.
This copy begins abruptly in the middle of the chronological tables, agreeing with No. 2669, fol. 2v middle, and breaks off towards the end of Bâlak’s story; the last words on fol. 710 agree with No. 2669, fol. 35v, l. 4 ab infra. The account of the world’s creation begins on fol. 179, Muhammad’s life on fol. 33v. The proper order of the leaves is this: 1–678, 711–732, 737–762, 679–685, 733–756, 686–710.

No. 1888, ff. 769, l. 21; clear and distinct Nasta’liq; size, 12 1/2 in. by 7 3/4 in.

13

A large fragment of the same.
This copy contains only the second half of the work, from Muhammad to the reign of Almustâzh-ullâh, beginning abruptly thus: وَحَرَّمَهُ اُسْتَبَارَتْ وَ... اَتَّخَذَهُم مَثْلَ الْعَلَى، corresponding to No. 738 (3 in this Cat.), fol. 179, l. 11. The first heading which occurs here, in l. 4, is: أَمَامُ زَيْتُرْسُ مَالِعَة مُلَكُ مُصِّفُ صَلَواتِ اللَّهُ وَسَلَامُ عَلِيَّةِ، and agrees with No. 738, fol. 178, l. 14. The redaction of this as well as of the other two defective copies is the same as in Nos. 2669, 738, etc.

No date.

No. 310, ff. 396, l. 25; distinct Nasta’liq; size, 11 3/8 in. by 6 3/4 in.

14

Tabakât-i-Nâṣiri.
General history of the world, from the oldest times to A.H. 658 (A.D. 1259, 1260), beginning: اللَّهُ الَّذِي لا إِتِّيَافٌ لَهُ الْأَخَرُ الَّذَى لَا إِنَاءٌ لَهُ جَوْدَانٌ.

The author’s name is partly destroyed by worms; the remaining portion runs here thus: Abû ‘Amr (ibn ...), instead of the usual ‘Umar (ibn ...). Sîrîj al-Jâlîzî; comp. Bodleian Cat. No. 16; Rieu, p. 72; W. Morley, p. 21 sq.; J. Aurner, p. 67; Elliot, History of India, ii. p. 259 sq., etc. The work was completed A.H. 658, see fol. 338v, ll. 11 and 12. The twenty-three tabakât are found here as follows:

I. The prophets, on fol. 3r.

II. Is not marked here; the first four Khalifs and the Imâms follow without interruption at the close of Muhammad’s life, on fol. 42v.

III. Here consequently styled the Banû Umayyah, on fol. 53v.

IV. Correctly styled the Banû ‘Abbâs, on fol. 58v.

V. Not numbered as tabakât, but simply styled: the kings of Persia down to Yazdajîrîd III, subdivided into five tabakât, on fol. 73v.

VI. The Tubbâs and kings of Yaman, on fol. 100v.

VII. The Tâhirîs, on fol. 110v.

VIII. The Sa’dîs, on fol. 113v.

IX. The Sâmânîs, on fol. 116v.

X. The Bâyûs or Bâyûs, on fol. 127v.

XI. The Ghaznavids, on fol. 130v.

XII. The Saljûqs, on fol. 141v.

XIII. The Sanjariyâh kings, on fol. 156v.

XIV. The kings of Nîrûz and Sîjisân, on fol. 160v.

XV. The Kurdish kings, on fol. 167v.

XVI. The Khwârizmshâhs, on fol. 174v.

XVII. The Shansabâns and kings of Ghûr, on fol. 187v.

XVIII. The Shansabâniyâh kings of Tuhbâristân, on fol. 225v.

XIX. The Shansabaniyâh Sultân of Ghazna, on fol. 230v.

XX. The Mu’izzi Sultân of Hindûstân, on fol. 243v.

XXI. The Shamsiyyâh Sultân of Hindûstân, on fol. 257v.

XXII. The Mulûk-ala-shamsiyyah, or the vassals and eminent men who served under the Shamsiyyah kings, on fol. 289v.

XXIII. On the inroads of the infidels, Cingizkhan and his descendants, on fol. 337v.

Dated at Sûrât the 8th of Sha’bân, A.H. 1113 (A.D. 1702, Jan. 8), by Hâji Muhammad Sharîf ibn Mullâ Muhammed Sharîf ibn Mullâ Muhammed Tâhir Hisârî.

The middle part of the MS. contains a great number of pencil-notes in English and emendations to the Persian text. The first pages greatly injured. The main portions of the work, viz. tabakats XI, XVII–XXIII, have been edited by Capt. W. Nassau Lee, Calcutta, 1864 (Bibliotheca Indica, Series III). English translation by Major H. G. Raverty (in the same Bibliotheca Indica, London, 1873–1881.

No. 2553, ff. 402, l. 19; Nasta’liq; size, 9 3/4 in. by 5 in.

15

Another slightly defective copy of the same.

The beginning is missing. The author is called Abû ‘Umar Uthmânîn bin Muhammed bin Siraj (in the text stood originally al-Minhâj, but this is struck out) al-Jâlîzî. His usual name, Minhâj bin Siraj, is quoted here at the end.

The date, given in the last line of the last page, viz.
Jāmi'-altawārīkh (جامع التواریخ).

The first volume of the general history of Rashid-al-dīn Faḍl-ālī bīn 'Imād-al-daulah Abū al-khair bīn Muwaffik-al-daulah 'Ali, usually called Rashīd Tabīb, who was born at Hamadān, A.H. 645 (A.D. 1247), and executed A.H. 718 (A.D. 1318). The common title of the work is Jāmi'-altawārīkh, but it is also styled Ta'rikh-i-Mubārakahzānī (see fol. 4', l. 11), in honour of Sultan Mammūd Ghāzānkhān, at whose command the author began this work and finished it in Uljaitu's reign, A.H. 710 (A.D. 1310, 1311). The history is brought down to A.H. 703 (A.D. 1303, 1304); comp. Bodleian Cat., No. 23; W. Morley, p. 180; Rieu i. p. 74 sq.; G. Flügel ii. pp. 179-181; Elliot, Bibliogr. Index, pp. 1-47, and History of India, i. p. 42, and iii. p. 1 sq.; J. Auner, p. 69; Journal of the Royal Asiatic Society, vi. pp. 114-117, and vii. pp. 267-272.

This first volume, a large portion of which has been published in text and French translation by Etiénois Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836, contains in two books the origin and history of the Turkish tribes and the history of Cīngizkhan, his ancestors and descendants, to the end of Ghāzānkhān's reign. The preface begins here thus:

فهم وقاة
فراق وشکر وسابق بی یادان مراندرکار لیکن و میدع
صنانی که نیکون را جل؟ جالد آن

First book, on the Turkish tribes, on fol. 6 verso.

Second book, on the history of Cīngizkhan, etc.

On fol. 157a begins the history of Cīngizkhan's sons and successors, viz. Uktākhān on fol. 157b, Jūkūkhān on fol. 177b, Čaghatākhān on fol. 188b, Tālūkhan on fol. 194b, Kuykūkhān on fol. 198b, Munggūkhān on fol. 205b, Kāblūkhān on fol. 219b, Timūrūkhān on fol. 238b, Hālāghūkhān on fol. 242b, Abākūkhān on fol. 265a, Sultan Ahmad, i.e. Tākūdār bīn Hālāghūkhān, on fol. 283a, Arghūkhān on fol. 289b, Kārkākhān on fol. 298b, Ghāzānkhān on fol. 302b. The history of each of these sovereigns is divided into three kīsas; the third kīsa of Ghāzānkhān's history consists of the forty

kāhās on the virtues and prominent qualities of that monarch, which are quoted by Rieu and Auner, loc. cit., and begins on fol. 336a. An abridgment of this kīsa is found in Capt. W. Kirkpatrick's 'Institutes of
HISTORY.

18

Ta'rikh-i-Bankit (تاریخ بنکیت).

General history, abridged from the Jami-al-Tawarikh of Rashid-al-Din, by Abu Sulaiman Daud bin Abu-Afif al-Muhammad al-Bankiti, with the surname of Fakhr, completed on the 25th of Shawwal, A.H. 717 (A.D. 1317, Dec. 31), and dedicated to Sultan Abu Said bin Sultan Muhammad Uljaytukhan bin Arghun Khan bin Abbas Khan bin Hulagukhan bin Tuluk Khan bin Cingiz Khan (see ff. 1b, ll. 4 and 5, and 2a, ll. 9-12). Its full title is given here as:

Title page: روییه دروی برادران در معرفت التواریخ از نسخه التاریخ بنکیت.

It is divided into nine kism (an index of which is given on ff. 2a-3b):

First kism: History of the prophets from Adam to Abraham, on fol. 3a.

Second kism: Ancient history of Persia from Gayumarth to Yazdijird III, on fol. 13b.

Third kism: History of the Arabs of Muhammad to Allahustam-billah, the last 'Abbasid Khalif, on fol. 37b.

Fourth kism: History of the dynasties of Iran, contemporary with the 'Abbasid Khalifs, on fol. 116b.

Fifth kism: History of the Jews from Moses to Zedekiah, on fol. 232a.

Sixth kism: History of the Christians and Europeans from Christ to the author's time, on fol. 150a.

Seventh kism: History of the Hindus to Sultan 'Ala-al-Din Muhammad Shah Khilji, on fol. 170b.

Eighth kism: History of the Chinese, on fol. 182a.


For further details see Bodleian Cat., Nos. 24 and 25; W. Morley, pp. 25-28; Rieu, p. 79 sq.; F. Hieke, pp. 61; Elliot, Bibliographical Index, p. 79 sq.; and History of India, iii, p. 55 sq.; etc.

The eighth kism was edited with a Latin translation by Andreas Muller, Berlin, 1677; 2nd ed., Jena, 1689.

Beginning:

لقد حقت حمد والصلاة على خير حلفاء عصمت وآله اجمعين آنها جريج جل وعلا

English marginal annotations throughout. No date.

No. 215, ff. 252, ll. 21; clear and distinct Nasta'lik; size, 9½ in. by 6½ in.

19

Ta'rikh-i-Guzida (تاریخ گژیدا).

General history, by Hamdallah bin Abi Bakr bin Ahmad bin Naser Mustafii of Kazwin, completed A.H. 730 (A.D. 1329, 1330), and dedicated to the wazir Ghiyath-al-Din Muhammad, the son of Rashid-al-Din; comp. Bodleian Cat., Nos. 26-30; Rieu, i, p. 80 sq.; J. Aunier, p. 68; Rosen, Persian MSS., p. 52; Elliot, History of India, iii, p. 60; H. Khalifa v, p. 177.

Contents:

Preface, on fol. 1b, beginning:

فاطیحه or introduction, on the creation, on fol. 7b.

Bab I, on the patriarchs, and Greek philosophers, on fol. 8b (in two faslas).

Bab III, on the ancient kings of Persia, on fol. 32b (in four faslas).

Bab IV, on Muhammad, the Imams, and prophets, on fol. 50b (in six faslas).

Bab V, on the minor Mohammedan dynasties, on fol. 126b (in twelve faslas).

Bab VI, account of Kazvin and its celebrated men, on fol. 213b (in six faslas).

Between the eleventh and twelfth faslas of Bab IV nearly six pages are blank; the first nineteen leaves besides are damaged by a hole which runs through all the pages.

This copy is dated 28th of Dhul-al-Qa'dah, A.H. 1043 (A.D. 1634, May 26), by Muhammad Haidar bin Mir Muhammad Salih al-Khawafi.

No. 649, ff. 263, ll. 18; clear and distinct Nasta'lik; size, 8½ in. by 5½ in.

20

Another copy of the same.

Fatiha on fol. 6b, Bab I on fol. 7b, II on fol. 31b, III on fol. 48b, IV on fol. 136b, V on fol. 217b, VI on fol. 241b. The Khattima is entirely missing in this copy.

No date.

No. 180, ff. 263, ll. 20; Nasta'lik; illuminated frontispiece; size, 11½ in. by 6½ in.

21

Majnus-alansab (مجنع الأنساب).

An abridgment of general history down to the death of Sultan Abu Sa'id, A.H. 736 (A.D. 1335), by Muhammad bin 'Ali bin Shaikh Muhammad bin-al-Hasan bin Abi Bakr (see this full name on fol. 7b, ll. 9 and 10), who began the first sketch of the work in A.H. 733 (A.D. 1332, 1333), see fol. 2b, l. 3, and re-wrote the whole after his MS. had been destroyed in the pillage of the house of the wazir Ghiyath-al-Din Muhammad, comp. the two dibahas at the beginning of this work, the second of which begins on fol. 6d. He completed it A.H. 743 (A.D. 1342, 1343). Comp. Bodleian Cat., No. 31; Rieu, p. 83; and W. Morley, pp. 28-30.

Contents:

Mufassil or introduction, containing a short outline of cosmography, anthropology, and geography, on fol. 13b.

Kism I: Adam and the other prophets, on fol. 42b.
Kism II: The various dynasties of the world, on fol. 47a.

A detailed index of this second kism, the subdivisions of which are in great confusion, see in Rieu and Morley. It concludes with the death of Abū Sa'īd, A. H. 736, after which there follows the same enumeration of the Atabegs of Luristan down to Nuṣrāt-aldīn Pir Ahmad, as in Morley's copy.

Beginning:  لذا، لله أتى الله ممتنعًا لذكره. 
Seem to the reader an error in the copy.

No. 2385, ff. 127 II. 17; Nasta'īlīk; size, 8½ in. by 5½ in.

22

A defective copy of the same.

Beginning the same as in the preceding copy.

Introduction on fol. 17a; kism I on fol. 55b, but only a short fragment of this part, down to Noah, is found here; kism II on fol. 61b, also incomplete, in consequence of a large lacuna between ff. 93 and 94; there is a sudden transition from the short review of the Persian, Arabian, Greek, etc. rulers to the history of Cīngizkhan and his successors. The account of the Atabegs of Luristan begins on fol. 130a.

Dated the 14th of Rajab, A. H. 1127 (A. D. 1715 July 16).

No. 827, ff. 133 II. 15-17; Nasta'īlīk; small frontispiece; size, 8½ in. by 5½ in.

23

Manāḥij-āltālibīn (مَنْهِجِ الْتَلَابِيْنَ)

A general history down to Shāh Shū'ayr Muẓaffarī (who reigned a. h. 760-786, a. d. 1359-1384), entitled مناهج التلابيين. The last date, which occurs on fol. 653a, is A. H. 777 (A. D. 1375-1376). The author's name seems not to be mentioned anywhere. This is a small or abridged compendium as it is styled on fol. 3a sq., is chiefly devoted to the history of the prophets, Khalfān, and Imāms, which fills the second kism, or the greater portion of the whole work. It is divided into the following three kīmas (dealing respectively with the creation, the ancient prophets, Muḥammad and the Umayyads and 'Abbāsids Khalfān, and the dynasties contemporary with and posterior to the 'Abbāsids):

1. in four bābs: 9. A. H. 736 (down to Yazdajird III).
2. on fol. 621b (down to Yazdajird III).
3. on fol. 632b. 10. From the creation to Yazdajird III, beginning, on fol. 1b in a
4. On fol. 633b (the last of seven bābs, the last of which contains Cīngizkhan and his successors).

Dated the 12th of Dhul-Qa'dāh, A. H. 1025 (A. D. 1616, Nov. 21), at Gujarāt.

No. 1660, ff. 655 II. 17; large and distinct Nasta'īlīk; illuminated frontispiece; size, 12 in. by 6½ in.

24

Raudāt-al-ṣafā (رَوْدَةُ الصَّفَا)

A complete copy of all the eight volumes of Mirḵhwānd's (died a. h. 903 = A. D. 1497) famous universal history, written at many different hands and at very different times. For particulars about this work, which was composed at the request of Mir 'Alīshīr, we refer to Bodleian Cat. Nos. 36-69; Rieu i. p. 87 sq.; W. Morley, p. 30 sq.; J. Aumer, p. 72 sq.; Elliot, History of India, iv. p. 127 sq. etc. etc. for Mirḵhwānd's (or Mirḵhwānd's) life, to the Encyclopaedia Britannica, 9th ed., vol. xvi. p. 499.

Contents:

No. 1505, Vol. I. From the creation to Yazdajird III, beginning, on fol. 1b in a

No date. Various readings and additions on the margin. The first two pages richly embellished.
HISTORY.

No. 1506, Vol. II. From Muḥammad to 'Alī, beginning, on fol. 5b:

A full index of its contents on ff. 1a-4b. Modern copy, finished the first Jamā' al-awwal, A.H. 1188 (A.D. 1775, June 30) for Mir Abū 'Alī Khān Bahādūr, at Farrukhābād, by Fihrist, a Sāri who was engaged nine months in copying it, but wrote also some other works in the same time.

No. 1507, Vol. III. The Imāms and Khalīfs to Aḥmad ibn 'Abd al-'Azīz, beginning, on fol. 1b:

Written by the same hand as No. 1505. Notes and various readings on the margin. According to a notice at the end, this MS. was bought A.H. 1117, and collated A.H. 1118 (A.D. 1705 and 1706).

No. 1508, Vol. IV. Minor dynasties till Timūr, beginning, on fol. 1b:

No date. A former owner of this MS. was Zain al-'Abbādī ibn Muḥammad al-Abbāsī, who got it A.H. 1194 (A.D. 1783). Some leaves are misplaced, the right order of ff. 12-20 is: 12, 13, 12, 13, 14, 15, 16, 17, 18, 19, 20; cf. ff. 33-38: 33, 35, 34, 37, 36, 38; and of ff. 79-87: 79, 86, 85, 84, 87.

No. 1509, Vol. V. Cīngakān and successors, beginning, on fol. 1b:

More damages to:

Vol. VIII. The geographical appendix, on fol. 195b.

Title: 

The first eight leaves are badly damaged. A great number of headings are wanting.

No. 1511, Vol. VII. History of Sultān Hūsain, beginning, on fol. 1b (rather different from the usual beginning):

No date. The first leaves slightly injured, and the injuries repaired by another hand. FF. 1b, 121-123, 128, 129, and 142-165 supplied later by different hands, partly in Nasta'liq, partly in Shiḵastā.

Nos. 1505-1511. No. 1505, ff. 242, ll. 29; clear Nasta'liq; size, 11/4 in. by 73/4 in. No. 1506, ff. 1, 11, 21; Nasta'liq, sometimes like Shiḵastā; size, 13/4 in. by 72 in. No. 1507, ff. 183, ll. 29; clear Nasta'liq; size, 12/4 in. by 73/4 in. No. 1508, ff. 169, ll. 31; small Nasta'liq; size, 12/4 in. by 5/4 in. No. 1509, ff. 256, ll. 25; large Nasta'liq; size, 13/4 in. by 74 in. No. 1510, ff. 34, ll. 25; Nasta'liq; size, 13/4 in. by 72 in. No. 1511, ll. 21-24; large Nasta'liq; size, 12/4 in. by 72 in. Illuminated frontispiece at the beginning of each volume, except the fourth.

The same.

The first six volumes and the eighth volume of the Rauḍat-alsafa; the seventh volume is missing here, as in the two following copies, and the geographical appendix must therefore be styled چند از فهرست,

Vol. I on fol. 1b. II on fol. 100b. III on fol. 241b. IV on fol. 318b. V on fol. 414b. VI on fol. 496b. VII on fol. 632b. The copy is in a very bad state; many leaves are extremely damaged and spoilt. Vol. 209 is turned upside down.

At the end of the fourth volume there appears as date of transcription A.H. 976, end of Ramadan, A.D. 1569, middle of March; the transcriber's name is Kamāl al-dīn ibn 'Alī al-dīn. According to a statement at the end of the third volume, the collation of this copy with the original was completed the 24th of Rajab, A.H. 1024 (A.D. 1615, Aug. 19).

No. 8290, dim 15, J. 10, ff. 651, ll. 51; extremely small Nasta'liq; size 11/4 in. by 64 in.

The same.

The same seven volumes (1-6 and 8), written by different hands in different sizes. The seventh volume is missing, just as in the preceding copy.

Contents:

No. 373, Vol. I. The first pages are very dirty and slightly injured. No date. Many later corrections by another hand.

No. 374, Vol. II. No date. A few corrections on the margin.


No. 376, Vol. IV. The right order of ff. 16-49 is: 16, 41-48, 17-49, 49. No date.


No. 378, Vol. VIII (geographical appendix). Copied in the mouth of Shīrāz, A.H. 1212 (A.D. 1797, August). Various readings on the margin. This vol. is wrongly styled the seventh vol. on fol. 1b.

Nos. 373-378. No. 373, ff. 272, ll. 25; clear Nasta'liq: No. 374, ff. 356, ll. 25, seems to be written by the same hand; size of both vols. the same, 11 in. by 63 in. No. 375, ff. 325, ll. 19; large and clear Nasta'liq; size, 11 in. by 72 in. No. 376, ff. 256, ll. 17; Nasta'liq; size, 91/2 in. by 54 in. No. 377, ff. 317, ll. 31; small and close Nasta'liq; size, 81/2 in. by 81/2 in. No. 378, ff. 176, ll. 14-15; careless Nasta'liq; size, 91/2 in. by 54 in. No ornaments anywhere.
The same.
The same seven volumes (1-6 and 8).
No. 1118, Vol. I. Beginning: نزًبُ فَهْرَسُ... نِسْبُهُ إِلَى مَكَّةَ وَزَينُتَهَا للَّهُ.
No. 1119, Vol. II.
No. 1120, Vol. III.
No. 1122, Vol. V. Dated by Muhammad the father of Sayyidkhan of Bukhara, the 22nd of Dhul-aṣ-ṣa'dah, in the 41st year of (I probably) 'Alamgir's reign, A.H. 1108 (A.D. 1697, June 12).
No. 1123, Vol. VI. Slight injuries here and there.
No. 1124, Vol. VIII (geographical appendix). Fol. 21 must be read before fol. 20.
All seven volumes were presented by J. Wombwell, Esq., the 10th of April, 1804.

No. 1118-1124. No. 1118, ff. 307, ll. 20-27; No. 1119, ff. 350, ll. 27-28; both written for the greater part by the same hand in Nasta'liq; ff. 5, 7, 21, 54, 67: the upper half of fol. 70; and ff. 304-307 of the first vol. as well as ff. 239-279 of the second vol. supplied later by different hands in a more careless style; size, 13 in. by 8 1/2 in. No. 1120, ff. 296, ll. 17-19; clear Nasta'liq; ff. 274-296 supplied by another hand in a larger Nasta'liq; size, 9 1/4 in. by 5 7/8 in. No. 1121, ff. 167, ll. 33; small but clear Nasta'liq; size the same as in the first and second vol. No. 1122, ff. 424, ll. 21; Nasta'liq; ff. 1-3 supplied later, ll. 18. No. 1123, ff. 552, ll. 19; Nasta'liq; ff. 1-8 and 544-552 supplied by another hand. No. 1124, ff. 94, ll. 19; careless Nasta'liq; the size of the last three volumes the same as in No. 1120. Illuminated frontispiece at the beginning of each volume.

The same.
An excellent copy of the first six volumes of the Rauḍat-alaşfa.
No. 306, Vol. I. Beginning, on fol. 1b: نزًبُ فَهْرَسُ... نِسْبُهُ إِلَى مَكَّةَ وَزَينُتَهَا للَّهُ.
The original last page of this volume is found on fol. 1 of the following one, but supplied at the end of the first by another modern hand.
No. 307, Vol. II. The original last page of this volume is likewise found on fol. 1 of the following one, but also supplied by a modern hand at the end of this volume.
No. 308, Vol. III. This volume is dated the 4th of Dhul-hijjah, A.H. 972 (A.D. 1565, July 3), by Muḥammad Shams Ḥusayn bin Muḥammad 'Abdallah Fikih.
No. 309, Vol. IV.
No. 310, Vol. V. Dated by the same Muhammad bin Husain Muhammad bin 'Abdallah Fikih the 20th of Rabi' al-akhir, A.H. 978 (A.D. 1570, Sept. 21).
No. 311, Vol. VI. At the end: جَعَلِتُ هذَا الْكِتَابَ إِلَيْهِ.
Nos. 306-311, first vol. ff. 197, second vol. ff. 222, third vol. ff. 149, fourth vol. ff. 160, fifth vol. ff. 150, sixth vol. ff. 253, ll. 19; clear and equal Nasta'liq; apparently written by the same hand; illuminated frontispiece at the beginning of each volume; size, 13 3/4 in. by 8 1/2 in.

An incomplete copy of the first volume.
There is wanting, both at the beginning and end, about one page; it begins with the words: رَكَمَ بَيِّنَهُ... مَتَعَافِفًا... استَخْضَعَهُ. Agreeing with the preceding copy, fol. 1b, last line but two, and breaks off with the words: مَا يَمْكُرُ بِهِ مَعْلُومًا... مِنْ هِمْ... فَرَيَادُ... corresponding to the same copy, fol. 480b, last line but two. Ff. 11-18 are misplaced, the right order is: 11, 14, 12, 13, 16, 17, 15, 18. Some pages are torn or eaten. A few additions on the margin.
No. 1109, ff. 542, ll. 21; Nasta'liq; size, 10 3/4 in. by 2 3/4 in.
34

Another incomplete copy of the first volume.

Many headings omitted. The copy breaks off in the middle of the reign of Dalālīkān with these words: بیرون برود و کورکت سکاک یافت ... No 306 (28 in this Cat.), fol. 125v, l. 3.

No. 1112, ff. 480b, ll. 1 4; large and clear Nastālīk, written on paper of different colours; size, 11 in. by 6 1/2 in.

35

A very defective copy of the first volume.

Nearly half of the whole first volume is missing in this copy, owing to a very large lacuna after fol. 68, comprising about 142 leaves of No. 3411 (30 in this Cat.), from fol. 92b, l. 5 down to fol. 234b, l. 6. The text begins in the first vignette on fol. 1b, thus تعلیم فهرست نسخی, and is continued in the second vignette on fol. 2a, and having been interrupted by an illuminated frontispiece on fol. 2b, bearing the title بحاج یام روزه المفاو, goes on in the second vignette on fol. 3a, agreeing with No. 3411, fol. 1b, l. 7 sq. No date.

No. 3272, olim 16 J. 1, ff. 135b, ll. 25; clear and distinct Nastālīk; two splendidly gilded vignettes on ff. 1b and 2a, an illuminated frontispiece on fol. 2b; a little worm-eaten and slightly injured here and there; size, 11 1/4 in. by 7 3/4 in.

36

Another copy of the second volume.

Beginning as usual. Dated the middle of Muharram, A. H. 1051 (A.D. 1641, Nov. 18). By Ma'ṣūr ibn Shāfi'ī Ḥaladād. Collated by Hayleybury MSS.

No. 3412, olim 16 J. 9, ff. 508b, ll. 23; Nastālīk; fol. 351 supplied by another hand; size, 11 1/4 in. by 7 1/2 in.

37

The same second volume.

This copy was finished in the last of Rabi' al-thānī, A. H. 1050 (A.D. 1640, Aug. 18). It belonged formerly to Mr. Richard Johnson. The first six leaves are misplaced, the right order is 1, 2, 5, 4, 3, 6.

No. 556, ff. 306b, ll. 25; clear and large Nastālīk; illuminated frontispiece; occasionally various readings and additions on the margin; size, 14 1/4 in. by 9 1/2 in.

38

The same second volume.

Beginning: عنوان اسم جمعية مرادات وفهرست جموعة من

سادات. This copy was finished in the month Safar, A. H. 1075 (A.D. 1664, August-September).

No. 1785, ff. 527, ll. 19; very large Nastālīk; some parts at the end seem to be supplied by other hands; illuminated frontispiece on fol. 1b; size, 11 1/2 in. by 7 1/4 in.

39

The same second volume.

Various readings and additions on the margin. No date. Beginning as usual.

No. 1107, ff. 302, ll. 29; clear Nastālīk; ff. 206-214 supplied by another hand in smaller Nastālīk, ll. 28-30; illuminated frontispiece; size, 12 1/2 in. by 8 in.

40

The same second volume.

No date. The order of ff. 275-279 is: 275, 278, 276, 277, 279.

No. 3273, olim 16 J. 2, ff. 302, ll. 25; small but clear Nastālīk; illuminated frontispiece; size, 12 in. by 7 1/2 in.

41

An incomplete copy of the same second volume.

Beginning: عنوان اسم جمعية مرادات وفهرست جموعة من

سادات. It breaks off on fol. 499b in the middle of 'All's khilāfāt; last words: رؤى دم نرذد صور بن سرنس. A lacuna on ff. 471a and b. No date.

No. 3412, ff. 180-499, ll. 22-23; written for the greater part in Naskhī; size, 12 3/4 in. by 8 1/2 in.

42

Another copy of the second and third volumes.

Second vol. on fol. 1b; third vol. on fol. 261b.

Written by at least three different hands, and dated the 20th of Muharram, A. H. 987 (A.D. 1579, March 19). A second handwriting appears on ff. 97b-116b, a third (perhaps a fourth already) on ff. 232-354.

No. 555, ff. 364, ll. 21-29 on the first 221 leaves, ll. 31 on the rest; clear but very unequal Nastālīk by several hands; illuminated frontispiece at the beginning of each vol.; Eastern binding; size, 14 1/2 in. by 9 1/2 in.

43

Another copy of the third volume.

Beginning: جامع مسجحات. Dated by 'Ali bin ABDALLĀH ALHuSAWAN, the 16th of Dха al-Ka'BA, A. H. 1015 (A.D. 1607, March 15).

No. 3274, olim 16 J. 3, ff. 224, ll. 19; distinct Nastālīk; size, 11 3/4 in. by 6 3/4 in.

44

The same third volume.


No. 927, ff. 248, ll. 20-21; Nastālīk; plain frontispiece; size, 9 1/2 in. by 6 1/2 in.

45

The same third volume.

Excellent copy, finished the 27th of Jumādā al-Awwal,
No. 1680, ff. 609, ll. 15; very large and distinct Nasta’lîk; size, 11 in. by 6¼ in.

46

The same third volume. This copy was finished the 27th of Shabân, A.H. 1151 (A.D. 1738, Dec. 10).
No. 1145, ff. 384, ll. 17; Nasta’lîk; size, 10½ in. by 5½ in.

47

The same third volume. No date. Copied by Nasîr-aldaulah.
No. 2897, ff. 364, ll. 19; very irregular and careless Nasta’lîk; size, 12½ in. by 8½ in.

48

Another copy of the fourth volume. This excellent copy is dated the 8th of Muharram, A.H. 996 (A.D. 1587, December 9), by Ghulâm-i-Shâh-i-Wilâyât Kamâl ibn Ghiyâth. Beginning: دهشت شهید از دهمین هزار حکایت از سادات آلی. The copy was formerly in Jonathan Duncans’s library, from which G. C. Haugh . . . (the name is partly erased) got it in 1818. It was received into the India Office Library March 29, 1878.
No. 3190, ff. 178, ll. 29; Naşık; illuminated frontispiece; size, 12¼ in. by 8 in.

49

The same fourth volume. Good copy, dated the end of Rajab, A.H. 1073 (A.D. 1663, March 10), by Hajj Muhammad bin Nur-al-din Muhammad Dasht-bayâdî.
No. 3275, olim 16. J. 4, ff. 230, ll. 25; clear and distinct Nasta’lîk; size, 11½ in. by 7½ in.

50

The same fourth volume. This very fair copy was completed in Ramadân, A.H. 1081 (A.D. 1671, January-February), by Muhammad Sâdîk; the latter half of the copy, particularly towards the end, slightly injured by worms. It was received into the India Office Library March 29, 1878.
No. 3192, ff. 318, ll. 21; Nasta’lîk; size, 10½ in. by 6½ in.

51

The same fourth volume. Good old copy.
No. 988, ff. 207, ll. 27; small but clear Nasta’lîk; illuminated frontispiece; ff. 1 and 4 ornamented; splendid Eastern binding; size, 10½ in. by 6½ in.

52

The same fourth volume. Good and correct copy, but a little worm-eaten and slightly injured. No date.
No. 1676, ff. 389, ll. 17; excellent Nasta’lîk; size, 10½ in. by 6¼ in.

53

The same fourth volume. No date. Slightly damaged by worms here and there.
No. 3414, olim 16. J. 11, ff. 199, ll. 27-29; small but clear Nasta’lîk; size, 11¼ in. by 6½ in.

54

An incomplete copy of the same fourth volume. This copy, defective at the beginning, opens abruptly thus: الیاء از دامرا و ایشان حصره ساّه نه. An incomplete copy of the same fourth volume. This copy, defective at the beginning, opens abruptly thus: الیاء از دامرا و ایشان حصره ساّه نه. An incomplete copy of the same fourth volume. This copy, defective at the beginning, opens abruptly thus: الیاء از دامرا و ایشان حصره ساّه نه. An incomplete copy of the same fourth volume. This copy, defective at the beginning, opens abruptly thus: الیاء از دامرا و ایشان حصره ساّه نه.
No. 3413, olim 16. J. 10, ff. 369, ll. 19; large and distinct Nasta’lîk; size, 11¼ in. by 6½ in.

55

Another copy of the fifth, sixth, and seventh volumes. Excellent and correct copy, not dated.
Fifth vol. on fol. 1; sixth vol. on fol. 126; seventh vol. on fol. 273. Beginning of the seventh vol. in this copy: ذكر الله خالق آر بپن Salvatore Montefusco مظاهر از دامرا و ایشان حصره ساّه نه. A little worm-eaten throughout.
No. 553, ff. 327, ll. 41-43; Nasta’lîk; size, 16½ in. by 9½ in.

56

Another copy of the fifth and sixth volumes.
Fifth vol. on ff. 1-251, dated the roth of Shawwal, A.H. 1063 (A.D. 1653, Sept. 3), by ’Abd-al-arâsul bin ’Abd-ar-ralâja bin Abdallah bin Muhammed Sayyid. Sixth vol. on ff. 252-281, dated by the same the 15th of Muharram, A.H. 1065 (A.D. 1654, Nov. 25).
A little worm-eaten and slightly injured throughout.
No. 1168, ff. 581, ll. 22; very careless Nasta’lîk; size, 12½ in. by 6½ in.

57

Another copy of the fifth volume.
No. 3276, olim 16. J. 5, ff. 313, ll. 21; clear and distinct Nasta’lîk; illuminated frontispiece; the first two pages richly adorned; size, 11 in. by 6½ in.

58

The same fifth volume. Some pages, especially at the end, badly injured. After fol. 31 must be read fol. 74. No date.
No. 1067, ff. 249, ll. 21; Nasta’lîk; many injuries mended and supplied by a later hand; size, 10½ in. by 6½ in.
59
The same fifth volume.
In this copy there are wanting a few lines at the end; it breaks off with the words: بُنَيَّةً عَنْكِ. Agreeing with the last page, l. 13, in No. 310 (88 in this Cat.) Well-written MS.
No. 1042, ff. 385, ii. 21; clear and distinct Nasta‘lik; no ornaments; size, 9½ in. by 5¾ in.

60
The same fifth volume.
Beginning: اَلْأُنْسَقَةُ. No date. Some pages, severely damaged, have been carefully mended.
No. 3415, ol. 116 J. 12, ff. 288, ll. 22-23; Nasta‘lik; some pages written by other hands; illuminated frontispiece; size, 10¾ in. by 5¾ in.

61
The same fifth volume.
Beginning as in the preceding copy: اَلْأُنْسَقَةُ. Ff. 111 and 112, although written in a similar hand, are different in size and paper, quite brown and torn to pieces; they are lying loosely in this copy, but fit exactly in between ff. 110 and 113. No date. Modern copy.
No. 2413, ff. 1-179, ll. 25-41; Shikasta; collated; size, 11½ in. by 8¾ in.

62
The same.
A greatly injured copy without date, formerly belonging to A. Welland (4th Feb., 1810).
Beginning: دِماَقَةٍ مَنَاقِبِ وَمَآثَرِ سِلَاطِنِ. In many pages pieces are torn away; there are besides all headings left blank from fol. 83 to the end.
No. 129, ff. 271, ll. 20; Naqsh; size, 9½ in. by 6¾ in.

63
Another copy of the sixth volume.
Beginning: جَواْهِرُ حَمَدَة وَسَبْبُ وَسْبِيلُ شُكُورِ بَيْنِي. The proper order of ff. 126-131 is: 126, 128, 130, 127, 129, 131. Dated the 4th of Jumâdâ-al-Akbar, A.H. 1074 (A.D. 1664, Jan. 3); the transcriber and owner of this copy was Mirzâ Kulibeg Turkmân.
No. 3277, ol. 16 J. 6, ff. 560, ll. 18-20; unequal Nasta‘lik; size, 11¼ in. by 6½ in.

64
The same sixth volume.
No date. Many slight injuries everywhere. The right order of ff. 112-134 is: 112, 120-133, 113-119, 134.
No. 989, ff. 559, ll. 19-24; written by at least three different hands in unequal Nasta‘lik; size, 9½ in. by 5¾ in.

65
A defective copy of the sixth volume.
This copy is incomplete at the end, about two leaves being missing. The last words agree with No. 3277 (63 in this Cat.), fol. 559, l. 12; besides the text of the last six pages is severely damaged and whole portions torn away. It is worm-eaten throughout, but carefully mended in most places.
No. 2354, ff. 384, ll. 22; careless Nasta‘lik; size, 13¾ in. by 6½ in.

66
Another defective copy of the sixth volume.
This copy is an extraordinarily strange one; the beginning is that of 'Ali Yazdi's Zafarnâma: حمّدُ كُبْرِ، and the text of the Zafarnâma goes down without interruption to fol. 56th, last line but one, corresponding to No. 2597 (175 in this Cat.), fol. 65th, l. 4. In the same line begins quite suddenly, and without any separation, the text of the sixth volume of the Ranzat-ul-asâsî, opening with the chapter: ذَکَرُ الْفِسَادِ الْمَنْعَ. Tâbi‘i, 7th, Fol. 3277, fol. 60th, l. 10.
Ff. 52-65 are misplaced, the proper order is: 52, 57-64, 53-56, 65.
No date.
No. 985, ff. 478, ll. 20; Nasta‘lik; written by two different hands (the first of which is found on ff. 1-66); size, 11¾ in. by 8 in.

67
Part of the sixth volume.
This copy goes down to the death of Timûr only, in A.H. 807, and the immediately following events (see vol. 233, sq.). The last words correspond to No. 3277, fol. 296th, l. 8. Bibliotheca Leydeniana.
No. 2937, ff. 336, ll. 21; small but clear Nasta‘lik; the first two pages illuminated; size, 9½ in. by 6¾ in.

68
A fragment of the sixth volume.
This fragment goes down to the end of A.H. 790, and breaks off with the words: بَانِيُّ سلَطَتِ زَانُو, corresponding to No. 377 (26 in this Cat.), fol. 140th, l. 18. There seem to be lacunas after fol. 48 and fol. 56.
No. 1115, ff. 112, ll. 17; written by different hands, partly in Nasta‘lik, partly in Shikasta; many pages badly injured; size, 11¼ in. by 7½ in.
Another copy of the sixth, seventh, and eighth volumes.
No date.
Sixth vol. on fol. 1^b; seventh vol. on fol. 264^b, beginning: حمد برورگزارست کد او الموشرا از قصيدة حكاف.
Eighth vol. or geographical appendix on fol. 366^b, styled: خانم تأويل روضة الصفا بدايت و صالح و منتاجات الله تعالى و آرام.
No. 552, ff. 424, ll. 27; careless and unequal Nasta’līk, written by different hands; illuminated frontispiece at the beginning of each volume; size, 16^b in. by 9^b in.

Another copy of the sixth and eighth volumes.
The sixth vol. begins on fol. 1^b, and is dated on fol. 300^b the 2nd of Jumādā-Ⅱ al-Thuwalī, A. H. 1007 (A. D. 1508, Dec. 31); the eighth or geographical appendix (here wrongly styled the seventh) begins on fol. 301^b: خانم تأويل روضة الصفا بدايت و صالح و منتاجات الله تعالى و آرام.
No date. The real seventh volume of the Raudat-al-ṣafā is not found in this copy.
No. 1522, ff. 336, ll. 25; Nasta’līk; partly collated; illuminated frontispiece at the beginning of each volume; size, 12^c in. by 7^b in.

Another copy of the seventh and eighth volumes.
Beginning of the seventh volume on fol. 1^b: حصول و صارت دائر چمه برورگزارست کد او الموشرا از قصيدة حكاف.
Beginning of the eighth volume or the geographical appendix on fol. 121^b: خانم تأويل روضة الصفا بدايت و صالح و منتاجات الله تعالى و آرام.
No date. Richard Johnson, 1778. On fol. 121^a it is stated that this copy of the eighth vol. was once in the possession of Hajj Muhammad Ridā of Isfahān.
No. 3278, olim 16, J. 7, ff. 160, ll. 27; clear and distinct Nasta’līk; size, 12^b in. by 7^a in.

Another copy of the eighth volume or the geographical appendix.
Slight injuries. On fol. 1^b wrongly styled لدد همه.
No. 1125, ff. 48, ll. 24; clear Nasta’līk; size, 12^d in. by 7^b in.

The same eighth volume.
No date. A little worm-eaten.
No. 1908, ff. 86, ll. 15; Nasta’līk; size, 9^d in. by 5^g in.

The same eighth volume.
Beginning: خانم تأويل روضة الصفا بدايت و صالح و منتاجات الله تعالى و آرام.
No. 990, ff. 33, ll. 19; careless Nasta’līk, alternating with Shikasta; the last two leaves added by another hand in clear Nasta’līk; size, 10^d in. by 6^b in.

Another excellent copy of the geographical appendix, beginning: برزا ارياب خدار و أبحاه يصبر يوشيد و نماذن كدععي از علماء تأويل.
On the fly-leaf it is styled سعر البلاد.
No date.
No. 2540, ff. 48, ll. 25; Nasta’līk; size, 15^c in. by 8 in.

Khalīṣat-al-akhbār (خليصات الأخبار).
The quintessence of chronicles, an abridgement of the Raudat-al-ṣafā, made A. H. 925 (A. D. 1499, 1500), by Ghiyāth-al-dīn bin Humām-al-dīn Khwāndamīr, Mirḵhwān’s grandson, who was born at Harāt about A. H. 880 = A. D. 1475, and died A. H. 941 = A. D. 1535.
Cod. Bodleian Cat., No. 83-86; Ricu i. p. 96 sq.; W. Morley, p. 38 sq.; H. Kafchī iii. p. 163; Elliot, Bibliographical Index, p. 106 sq.; History of India, iv. p. 141 sq.; G. Flügel ii. p. 68, etc.

Contents:
Introduction about the creation, on fol. 2^b.
First makālah, the prophets, on fol. 3^b.
Second makālah, the Greek sages, on fol. 38^a.
Third makālah, the kings of Persia, Arabia, etc., on fol. 41^a.
Fourth makālah, history of Muhammad, on fol. 69^a.
Fifth makālah, the first four Khalifs and the Imāms, on fol. 96^b.
Sixth makālah, the Umayyade Khalifs, on fol. 108^b.
Seventh makālah, the ʿAbbāsīde Khalifs, on fol. 126^b.
Eighth makālah, minor dynasties contemporary with or subsequent to the ʿAbbāsīdes, on fol. 153^b.
Ninth makālah, Cīngizkhān and the origin of his race, on fol. 212^b, first line.
Tenth makālah, Timūr and his descendants, on fol. 234^a.
Conclusion about Harāt and its celebrated men, on fol. 279^a.

Beginning: خليصات الأخبار استيراد ملخص عالم المقدار و تقليد مشتاقات و إشراق من كلما صدرت آخرون.
This copy was finished the 14th of Jumādā-Ⅱ al-Thuwalī, A. H. 970 (A. D. 1563, Feb. 8). Ff. 40-55 supplied by a later hand. Presented by Sir W. Murl, July 18, 1877. The leaves are bound in European fashion from left to right.
No. 3155, ff. 296, ll. 27; Naskh; size, 9^d in. by 6 in.
Another copy of the same.
Introduction on fol. 49, 49, II on fol. 46, III on fol. 41, IV on fol. 40, V on fol. 39, VI on fol. 38, VII on fol. 37, VIII on fol. 36, IX on fol. 35, X on fol. 34, conclusion on fol. 29.
This excellent copy was finished by the 14th of Dhul-hijjah, A.H. 985 (A.D. 1578, Feb. 12).

No. 1102, ff. 301, 24; beautifully clear and distinct Nasta’īlīk: the first two pages luxuriously illuminated; gilt headings from the third Nasta’īlīk to the conclusion; size, 14¾ in. by 9 in.

The same.
Introduction on fol. 3a, makālah I on fol. 4, II on fol. 5, III on fol. 6, IV on fol. 7, V on fol. 8, VI on fol. 9, VII on fol. 10, VIII on fol. 11, IX on fol. 12, X on fol. 13, conclusion on fol. 20.
No. 1895, ff. 242, 21; small but clear Nasta’īlīk; small illuminated frontispiece; size, 8½ in. by 64 in.

Habib-alsiyar (حبيب السير).
The first volume of the well-known general history, called Habib-alsiyar, by the same Khwāndamir, who was engaged in this work from A.H. 927 to 930 (A.D. 1521-1524); comp. Bodleian Cat. Nos. 70-82; Rieu i. p. 98 sq.; W. Morley, p. 42 sq.; Elliot, Bibliographical Index, pp. 106-110, and 121-127; History of India, iv. p. 154 sq.; G. Flügel ii. p. 70; J. Aumer, p. 75 sq., etc.
Edited Tahrān, A.H. 1271; Bombay, A.H. 1273.
It is divided into three volumes (مجلد), each volume comprising four chapters (جزء).
This copy opens with a complete index on ff. 1, 381-383 (the leaves being misplaced, beginning: نهاران نام این نامه نام مبتداء اسلام در صفحه کمری)
The first volume itself begins on fol. 2b: لائف تکریم: خاطرات و شرایط آرامش الک
Iltifāṭ or introduction about the creation, Ibliṣ, the Jinn, etc., on fol. 2.
Chapter I, on the old prophets and philosophers, on fol. 12.
Chapter II, on the ante-Muhammadan kings, on fol. 15.
Chapter III, on Muhammad’s life and exploits, on fol. 185.
Chapter IV, on the first four Khalifs, on fol. 280.
The volume concludes on fol. 380. Copy by Murānī Aḥlabī.
The date seems to be A.H. 1070 (A.D. 1660).
No. 727, ff. 383, 25; Nasta’īlīk; illuminated frontispieces on ff. 1 and 2; size, 10½ in. by 64 in.

Another copy of the same first volume.
No. 163, ff. 425, 19; clear Nasta’īlīk; ff. 145-425 written by a second hand on much whiter paper; size, 11 in. by 6¾ in.

The same first volume.
Iltifāṭ on fol. 7a; chapter I on fol. 10, II on fol. 100, III on fol. 161, IV on fol. 258.
Dated the 1st of Rabī‘-al-thānī, A.H. 1123 (fifth year of Bahā’ūrshāh’s reign) = A.D. 1711, May 19.
No. 324, ff. 241, 23; Nasta’īlīk, mixed here and there with Shikasta; ff. 2-6 supplied by another hand, fol. 1 a little injured: collated and annotated throughout; size, 12½ in. by 7½ in.

The same first volume.
Iltifāṭ on fol. 9b; chapter I on fol. 13, II on fol. 138, III on fol. 216, IV on fol. 354. Copy by Maulānā Nūr-Allāh.
No. 1927, ff. 472, 21; distinct Nasta’īlīk; illuminated frontispiece; size, 10¾ in. by 6 in.

The same first volume.
No date. Iltifāṭ on fol. 9a; chapter I on fol. 13, II on fol. 138, III on fol. 227 (heading omitted), IV on fol. 367. The last pages a little injured.
No. 363, ff. 484, 19; clear Nasta’īlīk; illuminated frontispiece; size, 10½ in. by 6 in.

The same first volume.
No date. Iltifāṭ on fol. 10a; chapter I on fol. 13, last line but one; II on fol. 163; III on fol. 265; IV on fol. 422, first line. Various readings and additions on the margin.
No. 1786, ff. 560, 19; Nasta’īlīk; ff. 1-17, 21, 72, 96, 97, 105, 125, 144, 149, 176, 177, 193, 208, 225, 216, 231-234, 288, 325, 350, 559, and 560 supplied by another hand; size, 11 in. by 6½ in.

The same first volume.
No date. Iltifāṭ on fol. 8a; chapter I on fol. 11a, II on fol. 104, III on fol. 172, IV on fol. 278. At the end of the first chapter, after fol. 103, there is a large lacuna, corresponding to No. 757 (19 in this Cat.), fol. 104, l. 16, to fol. 115, l. 18.
No. 417, ff. 361, 23; Nasta’īlīk; size, 9¼ in. by 6½ in.

Habib-alsiyar.
The second volume of the same work, beginning: لله الهدی الک حضرت نبی نبی ندی ان سبیعی نه و نمای عدالت و عتب.
Chapter I, history of the twelve
87

Another copy of the same second volume.
It is a little incomplete at the end; one or two leaves are missing. Its last words, إن الأنسان ليس لي، correspond to the preceding copy, fol. 447b, l. 3. Chapter I on fol. 1b, II on fol. 93b, III on fol. 165b, IV on fol. 275b. Slightly injured. A blank on fol. 427b.

No. 1787, ff. 518, ll. 21; Nasta‘īlīk; size, 11 in. by 7½ in.

88

Habbā‘al-‘asīyar.
The third volume of the same work, beginning: يارب دهندان خون حسن فناس وان، در کلکس حمد نگه ده بزارت، كن ات.

Chapter I, history of the Khāns of Turkistān, of Cingiz-khān and his descendants, on fol. 1b; chapter II, history of the dynasties contemporary with the Cingiz-khānians, on fol. 94b; chapter III, history of Tīmūr and his descendants, on fol. 146b; chapter IV, history of the Ṣafawī dynasty down to Shāh Ismā‘īl’s death, A.H. 930 (A.D. 1524), on fol. 410b.

Biographical appendix, on fol. 493b.
Conclusion ( настоящем), on geography and cosmography, on fol. 500a.

No date. A note (from the 2nd of Jamā‘ādāl-‘Ād 153, A.D. 1740, August 26) on fol. 18: جلد دوم حسب السير بالاختصار دوم جمادی التاسیع سنة 1158 هجری.

No. 1788, ff. 536, ll. 29–30; partly in Nasta‘īlīk, partly in Naṣīḥī; written by three different hands on different paper (ff. 1–286 on a more brown, the rest on a more white one); illuminated frontispiece and ornamented initial pages at the beginning of the first three chapters; size, 12¼ in. by 8 in.

89

A slightly defective copy of the same third volume. This copy is incomplete at the end. Beginning as in the preceding copy. Chapter I on fol. 1b, II on fol. 47b, III on fol. 79b (here called by mistake معلولچه جهان), IV on fol. 209b. Biographical appendix, on fol. 249b. Conclusion, or geographical and cosmographical part (here entitled جلد آخر تاریخ حسب السیرک شده‌ور و معنوسی فانگیان اعتزلات), on fol. 253b. This part breaks off on fol. 268b, with these words: {

وجون راز آخر معرفت آن طرفدان مرگان معرفت را.}

According to the colophon, on fol. 78b, the second chapter of this volume was finished by ‘Abd-al-malik ibn ‘Imād-al-dīn of Kirmān, the 7th of Jumādā-al-thāuni, A.H. 1012 (A.D. 1603, November 12).

No. 1584, ff. 268, ll. 35–38; small Nasta‘īlīk; a few pages supplied by another hand; size, 14 in. by 9½ in.

90

Another more defective copy of the same.
The whole conclusion on geography and cosmography is wanting in this copy. Chapter I on fol. 1b, II on fol. 69b, III on fol. 112b, IV on fol. 382b. Good old but undated copy.

No. 1899, ff. 387, ll. 35; small but distinct Nasta‘īlīk; size, 12 in. by 6½ in.

91

Another copy of the first three chapters of the third volume.
Chapter I on fol. 1b, II on fol. 225b, III on fol. 353b.
No date.

No. 846, ff. 666, ll. 19; very large and distinct Nasta‘īlīk; some pages a little injured; size, 12½ in. by 8 in.

92

Another copy of the third chapter of the third volume.
Beginning: ای نام تو زیبت نامه.

No heading. No date. This copy is nicely written, but worm-eaten and slightly injured at many corners.

No. 3530, olm. 16. J. 15, ff. 473, ll. 25; clear and distinct Nasta‘īlīk; size, 11 in. by 7 in.

93

A slightly defective copy of the same third chapter.
Heading: جوی حسب نجات در مکاودارات اعمال و ارزاد حضرت حسین صاحب ترین امر نجوم.

Beginning as usual. It breaks off with the words: {

ملاقات دربوز، اورت اعمال و احسان، در حسین اکثر دربوز، اورت اعمال و احسان، {

(account of Sultan Bâbar's conquest of Khurāsān and Badakhshān.). The date of completion, given on fol. 367b, l. 11, is exactly the same as in Ouseley 289 in
HISTORY.

29

the Bodleian Library (Bodleian Cat., No. 77), viz. Dhul·alka'dah, A. H. 1259 (A. D. 1855). This copy was finished the 8th of Rabi'·alawwal, A. H. 1026 (A. D. 1617, March 16). It is collated throughout, and bears numerous traces of correction and amplification. There are some blanks occasionally, and several leaves are misplaced; for instance, the proper order of ff. 55-65 is: 55, 59, 58, 56 (ff. 59 and 56 being turned upside down), 57, 58, 56, 60; and of ff. 251-280: 251, 257, 258, 253-256, 257-259, 261-268, 260, 269, 270, 278, 272-277, 271, 279, 280.

No. 3019, ff. 368, ll. 19-31; very careless and unequal Nast·al·lik; size, 9½ in. by 5½ in.

95

Another copy of the fourth chapter of the third volume.

Beginning:

jo germarr az·jend·si dam dr. tar·zu, tayyab ·ttae. 

Bihl, fi 'alab 'alai, min 'iim·i 'a·l·b·baid, 

z·nef·tu·f·al·u·f, 'alai, 'a·fi·fi·f 

Biographical appendix, on fol. 192b; conclusion, on fol. 208b, first line.

No date.

No. 758, ff. 290, ll. 21; Nast·al·lik, unequally written by different hands; seriously damaged in many pages, especially by worms; size, 9⅝ in. by 5½ in.

96

The same fourth chapter.

Biographical appendix, on fol. 106a; the, or geographical conclusion, on fol. 108b margin.

The copy, which is undated (11th-12th century of the Hijrah), was greatly injured, especially in the margin-columns, but has been carefully mended.

Bibliotheca Leydeniana.

No. 2391, ff. 154, l. 15 in the centre, l. 28 in the margin-column; Nast·al·lik; size, 8½ in. by 5½ in.

97

A slightly defective copy of the same fourth chapter.

The first page is wanting in this copy, which begins abruptly: ... 'a·fi·fi·f ·nef·tu·f·al·u·f, corresponding to No. 758 (95 in this Cat.), fol. 1b, last line. Biographical appendix, on fol. 152a; conclusion, on fol. 164b. The last pages a little damaged.

The date, written distinctly 832, is impossible; it is probably A. H. 1032 (A. D. 1623).

No. 884, ff. 219, ll. 19; Nast·al·lik; ff. 7-9 and 206-211 supplied by another hand, ll. 35-42; size, 9½ in. by 6 in.

98

A more defective copy of the same fourth chapter.

Biographical appendix, on fol. 321b; conclusion, on fol. 345b. Of the latter there are only a few pages found in this copy, which breaks off, on fol. 349b, with these words: ... 

99

Extracts from the Habib·aliyār.

Two large extracts from the second volume of Khwāndamīr's work; the first, on ff. 1b-69b, comprises a portion of the fourth chapter, or the history of the dynasties, contemporary with the 'Abbāsid Khālifs, from the Tahirides down to the kings of Tabaristān, beginning:

No. 2858, ff. 349, ll. 13; Nast·al·lik; size, 10½ in. by 6½ in.

30

Khulāsa-i·Habib·aliyār.

The biographies of eminent Shaikhs, Amirs, Ulamas, and poets, which are found in different parts of Khwāndamīr's Habib·aliyār, collected into one volume and entitled:

Khulāsa-i·Habib·aliyār.

These are extracts, not from the second volume of that work (doz·dīm dīnī), as is stated on fol. 1b and in the first heading on fol. 1b, but exclusively from the third. They begin with the time of Timūr, and go down to that of the 'Āk·kork曹操 dynasty.

Khulāsa-i·Habib·aliyār.

1. Khulāsa-i·Habib·aliyār.

2.飛びうるすすめ うららは うららは

3.飛びうるすすめ うららは うららは

4.飛びうるすすめ うららは うららは

5.飛びうるすすめ うららは うららは

6.飛びうるすすめ うららは うららは

No. 414, ff. 245, ll. 15; Nast·al·lik; size, 9½ in. by 6½ in.
101

Lubb-altawârikh (الكتب التوارييح).

General history, from the earliest times to A.H. 948 (A. D. 1541, 1542), by Yahyâ bin 'Abd-alâlâf Kazwînî, who died A.H. 962 (A. D. 1555); see Bodleian Cat., Nos. 88–95; Rieu i. p. 104 sq.; G. Flügel ii. p. 71; Cat. Cedd. Or. Lugd. Bat. iii. p. 6; Krafft, p. 87; Elliot, Bibliographical Index, p. 129 sq.; History of India, iv. p. 293 sq.; H. Khalîfâ v. p. 307 fixes the author’s death in A.H. 960 (A. D. 1553). A Latin translation, with the title ‘Medulla Historiarum,’ appeared in A. F. Büsching’s ‘Magazin für die neue Historie und Geographie,’ vol. xvii, Halle, 1783. It is divided into four kîsâns.

Beginning: جهد وسیع مرخدية راک سلائیی جهان بر آشامئ عظالمئ ائم.

Index on ff. 2b–3b, in which, on fol. 2b, l. 4 ab infra, قسم دوم instead of قسم دوم and l. 3 ab infra, قسم دوم instead of قسم دوم. The third kîsm has here as well as in the text only two makâlas instead of the usual three, corresponding to the second and third in Rieu i. p. 105, so that the first (Abû Bakr, 'Umar, and 'Uthmân) is omitted, probably because the copist, being a Shi'îte, felt conscientious scruples about mentioning these enemies of 'Ali.

Kîsm I in two kîsâns: faṣl I, Muḥammad, on fol. 3b; faṣl II, the twelve Imâms, on fol. 9a.

Kîsm I: The ante-Muhammadan kings in four kîsâns:
1. Pshahdâsians, on fol. 10b; 2. Kayânians, on fol. 23a;
3. Muluk-altawââif, on fol. 29b; 4. Sâsânians, on fol. 30a.

Kîsm III: The post-Muhammadan rulers in two makâlas:
1. Banû 'Umayyah, on fol. 40b; 2. Banû 'Abbâs, on fol. 44b; and six bâb, viz. 1. Dynasties contemporary with the 'Abbâsida, in eleven kîsâns, from the Tâhirâde to the Karâkhitâas of Kîrmân, on fol. 53b;
2. Moghuls, from Čingizkhan to Abû Sa‘îd, on fol. 92b (here to be read instead of قسم دوم: نابل آل)}, 3. Successors of Abû Sa‘îd in Ìran, in five kîsâns, from the Čapâniyans to the Sarbâdars, on fol. 106b (on fol. 109b, to be read instead of قسم دوم: نابل آل}}, 4. Timûr and his successors in Ìran, on fol. 132b; 5. Karâ-koynûlû and

The same.
Beginning as in the preceding copy. Index on ff. 2b–3b.

Kîsm I in two kîsâns, on ff. 3b and 5a.

Kîsm II in four kîsâns, on ff. 22a, 25b, 31a, last line, and 33a.

Kîsm III, here in three makâlas, as in Rieu i. p. 105, on ff. 43b (Abû Bakr, 'Umar, 'Uthmân, and 'Ali), 44b (Banû 'Umayyah), and 45b (Banû 'Abbâs); and six bâb, on fol. 57b (read here نابل آل instead of نابل آل) in l. 4, 90b, 101b, 125b, 143b, and 160b.

Kîsm IV on fol. 162b. Beginning of Tâhmasp’s reign, on fol. 181b.

No date. Eleventh century of the Hijrah. The copy belonged formerly to Mr. Richard Johnson.

No. 526, ff. 184, ll. 15 on ff. 1–51, ll. 17 on ff. 52–184; Nasta’îk by different hands, as it seems; worm-eaten throughout; size, 7 in. by 44 in.

103

The same.

The index is wanting in this copy; there appears besides a most peculiar date, viz. A.H. 977 (جاهدی سنة 977) on fol. 225b, l. 7, due no doubt to a later addition, as foreign to the original as the date 963 in the second copy of Rieu’s Cat., p. 105.

Kîsm I on fol. 4b, II on fol. 26a, III on fol. 51b (where must be read instead of دوم: دوم), IV on fol. 225b. Dated the 25th of Shawwâl, A.H. 1053 (شوال سنة 1053) A.D. 1644, Jan. 6, at Jahângirnâgar by Khwâjâ Muḥammad bin 'Abd-âlra’sîl bin Khwâjâ Ḥâkid-alkâhidî. The last three leaves of this MS, from fol. 262b to 264b, are filled with a kâsidâ on the bow and arrow, by Tâhir of Balkh (see the third bâb), which begins:

ای برس نعما نشان کرد شاه ار عشت را به تفریزه با نشانه را.

This copy was presented by J. H. Peile, Esq., and received 19th of September, 1818; transferred to Civil College 9th of August, 1819.

No. 3394, clm 14. J. 24, ff. 264, ll. 11; large and distinct Nasta’îk; size, 8½ in. by 5½ in.
104

Ta'rīkh-i-İbrahimi (تاريکه‌ی ابراهیمی).

A general history of the world, of a rather desultory character, from Adam to A.H. 956 (A.D. 1549), see this date on fol. 206b, l. 17 (compare the following copy, fol. 218b, l. 13, or even to A.H. 957 (A.D. 1550), see Bodleian Cat., No. 97 (identical with this work). In Elliot's History of India, iv. pp. 213-217, and Rieu iii. pp. 1013a and 1046b, A.H. 952 (A.D. 1545-1546) is given as final date of the composition of this work, because the history of Humayun's reign is brought down to that year, see fol. 238b, l. 5. Another title of this history is تاریکه بهمن‌یاونی, because it was compiled in Humayun's reign. The author's name is given on fol. 1a of the following copy as Ibrahim bin Harir (probably Jarir, since on fol. 1b the great Tabari is likewise called Muhammad bin Harir instead of Jarir). In Beale's 'Oriental Biographical Dictionary,' Calcutta, 1881, p. 115, the author is styled Ibrahim bin Harir, and the work is said to have been dedicated to Babar (هند).

The preface, which begins on fol. 1b: بعد از حمید اسلام
الله و نعمت حمید سالارت ناقصی نموده می‌شوید آل
contains only a few lines, and gives neither title, date, nor author's name. It starts at once with a discussion on ante-Muhammadian chronology, the age of the world, etc.

History of the Israelites (old prophets, Jewish kings, etc.), beginning with Adam, on fol. 3a; Jesus, on fol. 22a; Seven Sleepers, on fol. 25a.

Old philosophers, (شمسه‌ی از احوال حکما), from Luqman to Buzurjmihr, on fol. 27b.

Old Persian kings, from Gayumarth to Yezdajirdi III, on fol. 32a.

History of Muhammad, his family, children, companions, the first four Khalifs and the twelve Imams, on fol. 53b.

Umayyade Khalifs, on fol. 103b.

'Abbaside Khalifs, on fol. 118b (interspersed with short biographical accounts of contemporary shaykhs, poets, etc.; for instance, Abū-al-ḥasan Khaʻraḵānī, on fol. 135b; Abū Sa'id bin Abū-alkhair, on fol. 138b).

Minor dynasties: Tahirides and Saffarides, on fol. 158b; Sāmānides, on fol. 159a; Ghaznavides, on fol. 162b; Khwārizmshāhs, on fol. 165b; Atābegs, on fol. 167b; Ghurides, on fol. 170a; Kutk kings, on fol. 174a; notices of renowned shaykhs, etc., on fol. 176b.

Cingizkhan, his ancestors, children, and successors, going down to A.H. 956, on fol. 178b; Karakoyunlū, on fol. 195a; Ak-koynulū, on fol. 199b; Safawis, on fol. 202b.

History of India, beginning with a general survey of the kings of Dīhil (مالوین هند) from the time of Kūbaldin Aibak, on fol. 206b. Kings of Gujarāt, beginning with Muʿizzarrahshāh, and other minor dynasties, on fol. 211b.

History of Timur and his successors, with notices of shaikhs and poets of the same time, on fol. 213a.

IND. OFF.

Sūltān Bālar, on fol. 234b, last line. Birth of Humayun, and account of his reign to A.H. 952, on fol. 235b.

Dated the 4th of Şafar, A.H. 1096 (A.D. 1685, Jan. 10).

No. 1874, ff. 239, l. 17; Nasta'lik; size, 10½ in. by 6½ in.

105

Another defective copy of the same.

This copy is in a very precarious state, it is not only incomplete at the end (about three pages wanting here, the last words agreeing with fol. 238b, l. 14, in the preceding copy), but defective in many other places, and greatly damaged in the first 150 leaves. Fol. 79 is almost completely torn away; considerable lacunae after ff. 134 and 137 (the first corresponding to the preceding copy, fol. 122b, l. 1, to fol. 129b, l. 9; the second to fol. 126b, l. 3, to fol. 129b, last line, chiefly comprising the biographical account of Bāyazid Bīšāmī). A great number of leaves are like cinder, and almost fallen to pieces. Beginning the same as in the preceding copy.

History of the Israelites, etc., on fol. 3b.

Old philosophers, on fol. 31b.

Old Persian kings, on fol. 36b.

Muhammad, etc., on fol. 60b.

Umayyade Khalifs, on fol. 114b.

'Abbaside Khalifs, on fol. 135b (Kharāţānī, on fol. 144b; Abū Sa'id bin Abū-alkhair, on fol. 147b).

Minor dynasties: Tahirides and Saffarides, on fol. 169b; Sāmānides, on fol. 170b; Ghaznavides, on fol. 173b; Khwārizmshāhs, on fol. 177b; Atābegs, on fol. 178b, last line; Ghurides, on fol. 181b; Kutk kings, on fol. 182b; Notices of renowned shaykhs, etc., on fol. 188b.

Cingizkhan, etc., on fol. 190b; Karakoyunlū, on fol. 207b, l. 3; Ak-koynulū, on fol. 211b, l. 2; Safawis, on fol. 215b, l. 4 (the latter three without headings).

History of India, etc., on fol. 218b; kings of Gujarāt, etc., on fol. 223b.

Timur, etc., on fol. 224b; Babar, on fol. 249b; Humayun, on fol. 248b.

No date. An entry from A.H. 1069 (A.D. 1659), on fol. 1b.

No. 428, ff. 251, l. 19; Nasta'lik; ff. 240-251 are written by another hand; size, 9 in. by 4½ in.

106

Nusakh-i-Jahānārā (نسخ جهان‌نارا).

General history of the world from the oldest times to A.H. 972 (A.D. 1564, 1565) commenced A.H. 971 (A.D. 1563, 1564) by Kādī Ahmad bin Muhammad Alghaffāri of Rai (who died A.H. 975= A.D. 1567, 1568). The title of the book is a chronogram, see fo. 3b, l. 5; author's name on fol. 2a, l. 11. It is dedicated to Abū-almuzaffar Shah ʻAlāmār Safawī, and divided into one hundred and three portions; comp. Bodleian Cat., No. 98; Rieu i. p. 111 sq.; Elliot, History of India, iv. p. 298 sq.; G. Flügel ii. p. 72; H. Kvala i. p. 698, etc.

Contents:

Preface, on fol. 1b, beginning: تاریکه بهمن‌یاونی.
Index, on ff. 334–43.

'Urnād or introduction, on fol. 4th in two 
1. age of the world; 2. meaning of the word ‘prophet.’
First Naskhah: God’s prophets and elects (در احوال انبوة و اوصى), subdivided into two: 1. prophets before Muhammad with Adam (در احوال انبوة و اوصى), on fol. 50; 2. Muhammad and the Imāms احوال حضرة خاتم الانبوة صلى الله عليه و حضرت (احوال حضرت اوصى عليهم التاجية و الننا), on fol. 13th, in two
(a) Muhammad’s life; (b) the twelve Imāms.
Second Naskhah: the kings of the world down to the Karā-kuynūnū (در احوال موالي و اوصى), on fol. 223, in two 
1. Persian kings from Gayāmar to Yazdājird III (در موالي و اوصى), on fol. 224, in four; 2. from the kings of Babylon to the Khākānūs (در موالي و اوصى), on fol. 264, in six.
Sahīfah II (در موالي و اوصى), in twenty 
1. the Umayyade Khalifs (در موالي و اوصى), on fol. 313, in two 
2. the ‘Abbāsid Khalifs (در موالي و اوصى), on fol. 34th, in two; 3. the ‘Abd al-Malik, with an offshoot, containing the vassals of the ‘Abbāsides, viz. the Tāhirids, Banū Aqlab, Tūlūnids, Ikhaṣids, and Alī-ibn-Hamid; 4. the Sayyids (در موالي و اوصى), on fol. 425, in six; 5. the Sulṭāns of Spain, the Sulṭāns of Yaman, the Sharifs of Makkah, the Isma’ilīs of Egypt, with offshoots, the Sulṭāns of Gilān and Māzandarān, with offshoots, viz. Alī-ziyār, Alī-ibn-Buwaib, and Kākduyān, etc., and the Musha’sha’s of Khūzistān, with offshoots; 4. the Ṣaffārids (مکاتبة), on fol. 655; 5. the Samānids (مکاتبة), on fol. 68th, with their offshoots, in four; 6. the Alpīgains, Sabūkqubais, Khwārizmshāhs, and Banū Ilyās; 6. the Saljuqs of İran, Tūrān, Syria, and Kirmān (در موالي و اوصى), on fol. 74th, in four; 7. the Tūlūnids (در موالي و اوصى), on fol. 93rd, in two; 8. the Ghurīdīs (در موالي و اوصى), on fol. 100th, in two; 9. the Ghulāmān in three; 10. the Arab Amīrs (در موالي و اوصى), on fol. 109th, in three; 11. the Greek emperors (در موالي و اوصى), on fol. 112th; 12. the rulers of Turkistan and Transoxiania (در موالي و اوصى), on fol. 115th, in two; 13. the rulers of the Kurds and Lūsūr (در موالي و اوصى), on fol. 118th, in two; 14. the kings of Tabaristan and Rustamādūr (در موالي و اوصى), on fol. 123th, in two; 15. the kings of the borders (در موالي و اوصى), on fol. 132th, in four; 16. the Mongol Sulṭāns (در موالي و اوصى), i.e. Cingizkhan and successors, on fol. 137th, in four; 17. the Gurānīs (در موالي و اوصى), i.e. Timūr, his ancestors and his sons, on fol. 160th; 18. descendants of Mirād Jahāngir; 19. descendants of Shāh Rukh and descendants; 20. descendants of ʿUmar Shaikh; 21. descendants of ‘Umar Shaikh; 22. race of Ūthmān (در موالي و اوصى), on fol. 175th; 19. the Karā-koynūnū (در موالي و اوصى), on fol. 180th; 20. the Ak-koynūnū (در موالي و اوصى), on fol. 183th.

Third Naskhah: the Șafawī dynasty (در موالي و اوصى), especially from A.H. 906 to 972 (A.D. 1500–1564), on fol. 190th.
No date. Worm-eaten throughout.

No. 23, ff. 226, l. 19; Nasta’ilik; size, 9½ in. by 5½ in.

107

An incomplete copy of the same.

This copy is extremely defective, not only in the beginning, but in many places in the text, where extensive lacunas are found. The first leaf is missing. The author’s name appears on fol. 1st, l. 3: Ahmad bin Muhammad al-Kabîr Ghaftār; the dedication to Abu-al-Muzaffar Shâh Tahmâsph Bahādurkhān on fol. 2nd, last line; and the title on fol. 2nd, l. 6. Index on ff. 2–4th.

'Urnād or introduction, on fol. 4th, in two harfs.

First Naskhah, in two ayas, on fol. 5th. The larger portion of the first aya is missing, as well as the beginning of the first nasr of the second (comprising the life of Muḥammad), in consequence of a large lacuna after fol. 7; see the preceding copy, ff. 5th–13th, and the following copy, No. 101, ff. 10–16. The second nasr of the second aya begins on fol. 8th.

Second Naskhah: Sahīfah I, in two safas, on ff. 14th and 18th. Sahīfah II, in twenty safas: 1. on fol. 24th; 2. on fol. 27th; 3. on fol. 36th; 4. on fol. 64th; 5. on fol. 65th; 6. on fol. 75th; 7. on fol. 104th; 8. on fol. 110th; 9. on fol. 113th; 10. on fol. 119th; 11. on fol. 122th; 12. on fol. 124th; and the lacuna after fol. 127, which comprises the few concluding words of the second safat and the beginning of the thirteenth safat, corresponding to fol. 101, fol. 127th, l. 3 ab infra, to fol. 128th, l. 7; the second safat begins on fol. 136th;
a lacuna after fol. 141, comprising the end of the second safah and the beginning of the first safah, corresponding to No. 101, fol. 153a, l. 10, to fol. 157a, l. 9, middle, to fol. 172b, first line; 17. opens abruptly in the history of Tímar's ancestors, on fol. 148b; 18. the second safah, corresponding to No. 101, fol. 153a, l. 10, to fol. 184a, end of l. 9; the second safah is for the same reason defective in the beginning; 19. on fol. 168b; 19. on fol. 174a, breaking off on fol. 177b; a large lacuna after fol. 177, corresponding to No. 101, fol. 169b, l. 3, to fol. 210b, l. 3, comprises the end of the ninth safah, the whole of the twentieth (the Ak-koyuni), and the beginning of the

Third Nuskhah, which opens abruptly, on fol. 178b, in the reign of Sháh Ismá'íl. The record of events from A.H. 966 to 972 begins here on fol. 179b. The copy breaks off on fol. 234b, in A.H. 972, after the first twelve lines, just as in Rieu i. p. 115.

The remainder of this copy, viz. ff. 235b-259b, contains a fragment of Amir Yahyá bin 'Abd-Alláh al-Husaini al-Kazwini's Lubb-al-tawárikh (compiled A.H. 948, see above, 101-103 in this Cat.), beginning with the fiftieth bab of the third kism (the Kará and Ák-koyuni), and breaking off in the reign of Sháh Ismá'íl Safavi; the sixth and last bab of the third kism (the Uzbegs) is found here on fol. 247b, the beginning of the fourth kism (the Safawi dynasty) on fol. 248b.

This defective copy belonged formerly to Mr. Richard Johnson.

No. 61, ff. 259, l. 19; clear and distinct Nastaliq; ff. 235-259 written by several other hands; size, 9 in. by 4½ in.

108

Another equally defective copy of the same.

It begins abruptly on fol. 3a in the preface. First words: مَلَكُ زُوْدَةٍ وِ يَابِي، corresponding to the preceding copy, fol. 1a, middle of l. 2.

Author's name on fol. 3b, l. 1; dedication to Tahmásp on fol. 4b, l. 3 sq.; title on fol. 4b, l. 7 and 8. Index on ff. 4b-7a, first line.

'Unwán on fol. 7a.

Nuskhah I, first dyah, on fol. 7b, last line; a lacuna after fol. 9, comprising one leaf (Yáfeth to Isháh). Second dyah, first nasb, on fol. 14b; this part breaks off on fol. 16b, in consequence of a very extensive lacuna after fol. 16, which comprises the end of the first nasb and almost the whole second nasb, together with the first Sahífah of Nuskhah II, except a short portion of the second nasb, the beginning of the first Sahífah of Nuskhah II (on ff. 1 and 2), and the portion from the end of the second safah to the end of the sixth Safah of the same (on ff. 17a-20a). These small remnants, which are preserved here, correspond to the preceding copy, fol. 15b, l. 7, to fol. 15b, l. 3, and fol. 21b, l. 1, to fol. 24b, l. 14.

The second Sahífah of Nuskhah II, in twenty safahs, is found here: 1. on fol. 20b; 2. on fol. 23b; 3. on fol. 33b; 4. on fol. 60b; 5. on fol. 63b, l. 6 (heading omitted); 6. on fol. 70b; 7. on fol. 98b; 8. on fol. 103b (read خَمْسَةٌ instead of خَمْسَةٌ, and خَمْسَةٌ instead of خَمْسَةٌ); 9. on fol. 113b; 10. on fol. 115b, last line; 11. on fol. 119b, first line; 12. on fol. 123b; 13. on fol. 172b; 14. on fol. 133b; 15. on fol. 145b, first line; 16. on fol. 155b; 17. on fol. 177b-183b and 223-231b; 18. on fol. 231b, 233b, 188b-193a (read خَمْسَةٌ instead of خَمْسَةٌ); 19. on fol. 193b; 20. on fol. 196b.

Nuskhah III, on ff. 204b-229b and 232a-244b.

There is a lacuna after fol. 222, corresponding to the preceding copy (No. 61), fol. 190b, last line, to fol. 191b, l. 2. On fol. 244b this Nuskhah breaks off in A.H. 936, corresponding to No. 61, fol. 207b, l. 5, and infra, so that the final portion of No. 61 (viz. ff. 208-234) is entirely missing here. But there is another lacuna on the last page, between ll. 1 and 2, where the copyist probably found a gap in the MS., from which he transcribed the text, corresponding to No. 61, fol. 205b, limen penult, to fol. 207b, limen penult. A seal of A.H. 1188 (A.D. 1774-75) on the fly-leaf.

The proper order of the leaves is: 3-16, lacuna, 1, 2, lacuna, 17-187, 223-231, 188-222, lacuna, 232-246, lacuna.

No. 101, ff. 244, ll. 15; Nastaliq; greatly injured and part totally destroyed by the worms; size, 8½ in. by 4½ in.

109

Mirád al-adwâr (مَرْتَع التَّالِيَ). General history, from Ádam to A.H. 974 (A.D. 1566), by Muḥammad Musliḥ-al-dín al-Lášt al-anšârī, who died at Ámid in Diyarbakr, A.H. 979 (A.D. 1571-72); see Rieu i. pp. 116 and 117; H. Khalil i. p. 2441; G. Flügel ii. p. 74 (where it is wrongly styled خَمْسَةٌ, etc.). As five leaves are missing at the beginning of this copy, the author's name does not appear. It is divided into ten bâbs, viz.

1. Ádam and the first prophets, imperfect at the beginning. 2. The Phíshlâdâns of Persia and the prophets and holy men of their time, on fol. 4b.

3. The Kayánânâs and their contemporaries, on fol. 27b.

4. The Sâsâniâs and their contemporaries, on fol. 47b.

5. Orígin and rise of the Islám, history of Muḥammad, the first four Khalífs, the Imáms, the Umayyâdâs, and the 'Abbásidâs, on fol. 65b. 6. The other dynasties contemporary with and posterior to the 'Abbásidâs, on fol. 215b, in eight tabâkas, viz. (a) the Sáfâridâs, on fol. 216b; (b) the Sámânîâs, on fol. 219b; (c) the Dairâmâs, on fol. 223b; (d) the Ghaț narzędzi, on fol. 230b; (e) the Sâjûks, on fol. 246b; (f) the Khwárizmshâhs, on fol. 280b; (g) and (h) the Ismâ'llîs of Maghrûb and Irân, on fol. 287b. 7. Ğingîkshân and his successors, on fol. 300b. 8. Tímar and his successors in Irân, on fol. 354b. 9. Hasanbeg and his successors (the Ák-koyuni), beginning not marked. The brief mention of the Sâfawí rulers, Sháh Ismá'íl and Sháh...
TAHMASP, is found on ff. 426b and 427a. 10. The first 'Uthmânis or Turkish SultânS from their origin to A.H. 974, the date of the death of Sulaimân I and the accession of Salîm II, on fol. 428b.

No date.

The abrupt beginning runs thus: قابِلّ رَسمْ نَكَّاحِ رَكَّزْ كَرْدَن وَشَقِّوْ فَجُرْ وَفَقَوْ بُطْهَرَ أَرْوَدْ آَلَّ

No. 166, ff. 451, l. 21; Nasta'îlî; size, 10½ in. by 6½ in.

110

TA'RÎKH-I-ALFI (تَأْرِیخُ ال‌الَّی)،

The first half, or about the first two volumes of the very rare and valuable general history, which is known as the Ta'rîkh-i-Alfi, and gives a detailed account of the millennium after Muhammad's death to A.H. 997 (A.D. 1589). It was commenced, by order of the emperor Akbar, in A.H. 993 (A.D. 1585), by Mullâ Ahmad Tartawi, and continued, after his assassination on the 15th of Safar, A.H. 996 (A.D. 1588, January 15), see below, No. 3293 (112 in this Cat.), fol. 2a, l. 9 sqq., by Aṣâfîkhân. The final revision of the first two volumes was undertaken by Bâdâ'îni in A.H. 1000 (A.D. 1591, 1592), that of the third by Aṣâfîkhân; comp. Bodelian Cat., No. 99; Rieu l. p. 117 sqq.; Elliot, Bibliographical Index, p. 143 sq.; and History of India, v. pp. 150-176. This copy comprises the first five hundred years, and goes down to A.H. 510.

Beginning of the first volume, on fol. 1a آغا كَارْبَش: در بینان امروه واقع شده بود در سال اول از رحلت خالم النبیّین که چون خالم النبیّین رحلت فرمودند اهل بیت آغا کاروش و رئیس کرود آَلَّ

The second volume begins here, on fol. 254b, with the 135th year of the Rihlat or death of Muhammad (A.H. 1453) and concludes here, on fol. 313a, with the 975th year of the Rihlat (A.H. 985). The second half of the 975th year of the Rihlat begins on fol. 335b, l. 4. It is a lacuna after fol. 59. Ffs. 85 and 542-549 are severely damaged. The right order of ff. 141-149 is this: 141, 143-148, 142, 149; and of ffs. 183-187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, l. 30; clear and distinct Nasta'îlî; size, 14½ in. by 8½ in.

111

The same.

Another copy of the second volume, beginning exactly like the preceding copy with the 135th year of the Rihlat, but going down to the middle of the 506th year of the same era (A.H. 1455-516), that is, six years further than No. 836. It comes to an abrupt end with the words: ..... نَزَّلَ بَيْنَ بَيْنِهِمْ. The 506th year of the Rihlat (the end of the second volume in the preceding copy) concludes here on fol. 253b, l. 3.

Most of the last thirty-eight leaves are severely damaged.

No. 10, fo. 262, l. 30; clear and distinct Nasta'îlî; size, 14 in. by 8½ in.

112

The same.

The second, third, and fourth volumes of the Ta'rîkh-i-Alfi.

Second volume (No. 3291) begins here (much later than in the two preceding copies) with the Khilâfat of Muhammad Amin bin Hârûn-ârrashid, in the year of the Rihlat, 183 (A.H. 193), and goes down to that of Al-Muktafi (Abû 'Abdallah bin al-mu'tasim), in the year of the Rihlat, 520 (A.H. 530), that is, twenty years further than No. 836.

Third volume (No. 3292) begins with the year of the Rihlat, 521 (A.H. 531), and breaks off in the year of the Rihlat, 682 or 683 (A.H. 692 or 693); there are besides two large lacunas in this volume, viz. between ff. 312 and 313 (eight blank leaves being inserted), and between ff. 409 and 410 (six blank leaves).

Fourth volume (No. 3293) begins, after the preface of the compiler Aṣâfîkhân, with the end of the year of the Rihlat, 684 (A.H. 694), and goes down to the year of the Rihlat, 987 (A.H. 997).

This excellent copy was finished the 14th of Rabî'al-phâlîh, A.H. 1015 (A.D. 1606, August 19).

No. 3291, ff. 442; No. 3292, ff. 415; No. 3293, ff. 494, l. 27; clear and distinct Nasta'îlî; size, 12-12½ in. by 8-8½ in.

113

The same.

The second half or the third and fourth volumes of the Ta'rîkh-i-Alfi, together with a small portion of the second volume, incomplete at the end. It begins in the midst of the 484th year of the Rihlat (A.H. 494), في الخنث الی خانه، and corresponds to No. 70 (111 in this Cat.), fol. 221a, first line, and goes down to the beginning of the 975th year of the Rihlat (A.H. 985). The second half (or the 501st year of the Rihlat = A.H. 511) begins on fol. 335b, l. 4. There is a lacuna after fol. 59. Ffs. 85 and 542-549 are severely damaged. The right order of ff. 141-149 is this: 141, 143-148, 142, 149; and of ffs. 183-187 this: 183, 186, 184, 185, 187. Most of the headings and dates are missing.

No. 312, ff. 549, l. 30; clear and distinct Nasta'îlî; size, 14½ in. by 8½ in.

114

The same.

A large portion of the same second half, beginning in the midst of the 545th year of the Rihlat (A.H. 555), مَعَدَدَ عِنْدَ رَضُوٰنَ زَمْنَ الْفِتْنَةَ اَلْأَلْف, and going down to the end of the 974th year of the Rihlat (A.H. 984).

It breaks off with these words: ..... وَكَذَّبَرْنَ لَهَا نَحْلَتْٕ لَّكَ اَرْطَاشُ بِفِئْدَ الْوَرَّدَةِ وَكَذَّبَرْنَ لَهَا رُؤْوَنَ مِنْدَرْعَةٍ, corresponding to No. 3293 (112 in this Cat.), fol. 493b, l. 9.

Many headings are omitted.

No. 121, ff. 495, l. 30; clear Nasta'îlî; size, 14½ in. by 8½ in.
HISTORY.

115

The same.

Another portion of the second half of the Ta'rikh-i-Alfi, beginning in the midst of the 59th year of the Rihlat (= A.H. 595), corresponding to No. 312 (113 in this Cat.), fol. 1279, l. 26, and going down to the midst of the 97th year of the Rihlat (= A.H. 984). It breaks off with the words: ... باز وار: کس از انسان شکست مسلم ان... corresponding to No. 312, fol. 548, last line.

A full index of this copy's contents is found on the fly-leaves.

No. 316, ff. 476, ll. 29–30; written in good and distinct Nasta'liq by at least three different hands; size, 13 in. by 8½ in.

116

The same.

Another portion of the same second half, beginning with the 53rd year of the Rihlat (= A.H. 563), corresponding to No. 3293 (112 in this Cat.), fol. 388, first line.

No. 159, ff. 211, ll. 31; small, but clear Nasta'liq; illuminated frontispiece; slightly worm-eaten throughout; size, 12 in. by 7½ in.

117

The same.

A smaller portion of the second half, or the third volume of the Ta'rikh-i-Alfi, beginning with the 501st year of the Rihlat (= A.H. 511). It breaks off with the words: ... از این سال سلطان و پیامبان ... دوام آمیزه، ... corresponding to No. 316 (115 in this Cat.), fol. 147, l. 5.

No. 385, ff. 320, ll. 29; clear and distinct Nasta'liq; illuminated frontispiece; size, 13½ in. by 8¼ in.

118

Muntakhab-i-Ta'rikh-i-Alfi (منتخب تاريخ اللفی).

Extracts from the Ta'rikh-i-Alfi, comprising:

1. Account of the Russians, on fol. 17.
2. Extract from the history of Shahrukh and account of Khotan and Khotâ, in the years 566 and 812, on fol. 91.
3. Extract from the history of Sultan Sa'idkhan and account of Tibet, in the year 929, on fol. 22.
4. Account of Kashmir, on fol. 27.

5. Account of the fortress of Kangra and its capture in 1029, on fol. 33.
6. Account of Malwa, Gujarat, Fathpur, etc., on fol. 35, etc.

No. 171, ff. 46, l. 15; Shikasta; size, 9½ in. by 5¼ in.

119

Majlami-alakhab (سجع الخبا)

A compendium of general history, from the beginning to A.H. 1000 (A.D. 1510, 1520), by Muhammad Sharif al-Jusaini, known as Wukal, who entered a second time the service of the emperor Akbar in A.H. 998 = A.D. 1590 (see fol. 38b, l. 3 ab infra). The title, written here incorrectly as جمع الخبا, appears on fol. 4, l. 5.

On fol. 1 the work is simply called: مماليک بشر و جهان

Beginning: ستاریم سعید بن اسد سالاکعرب، زاده کو، ملل

There is no proper subdivision to be found in this copy; we only learn from fol. 64 and other occasional headings, that it comprises two makalas of very unequal proportion, the first comprising the ante-Muhammadan, the second the post-Muhammadan history.

First makala (not marked) begins with a short sketch of the usefulness of historiography (علم تاریخ), on fol. 4, after which follow:

Old prophets, kings of the Israelites, etc., on fol. 4, beginning with Adam and ending with Khalid bin Sinan (Jesus on fol. 21, Seven Sleepers on fol. 23, St. George on fol. 23, Simeon on fol. 24).

Old philosophers and sages, on fol. 25, ending with Buzurjmihr.

Old Persian kings, on fol. 29, in four tabakat, from Gayamard to Yezdijird III.

Banu Lakhm in the Arabian Trakt, on fol. 56.

The Ghassanids in Syria, on fol. 57.

The Tabba's in Yaman, on fol. 58.

Second makala, on fol. 64, beginning with the history of Muhammad's life, his genealogy, wives, children, etc.; the first four Khalifs, the twelve Imams, the Ahl, etc. (Abu Bakr on fol. 74, 'Umar on fol. 76, 'Uthman on fol. 78, Ali on fol. 83, the Imams on fol. 90).

The Umayyade Khalifs, on fol. 92.

The 'Abbasi Khalifs, on fol. 114.

Minor dynasties, contemporary with the 'Abbasiids: Tahirides, on fol. 204; Saffrides, on fol. 205; Samanides, on fol. 206; Dahlamas, on fol. 209; Ghaznavides, on fol. 214; Ghurides, on fol. 217; Krit kings, on fol. 217; Saljuks, on fol. 221; Saljuks of Kirmân, on fol. 222; Saljuks of Rûm, on fol. 230; Khwarizmshahs, on fol. 230; Isma'illis, on fol. 237 (this part is curiously styled: باب تاریخ الابلام). The History of Cingizkhân begins on fol. 249; a short
chapter on the Sultân of Egypt, on fol. 255; reign
of Sultân Abú Saʿîdkhân, on fol. 260."
Sultân who ruled after the Moghuls in some of the
Bilâd-i-jihâl, that is, the local dynasties of the Cîngî-
khânî, in five taʾifâs, of which however only four are
distinctly marked, viz. Cîpânîs, on fol. 263; Iânkhân,
on fol. 264; Muzafârîs, on fol. 266 (preceded on fol.
259 by the history of Amir Shaikh Abû Iâlâkh, the
last Iîrjûkîng, which is probably reckoned as third
taʾifâh); and Sarbadârs, on fol. 268.
The Timurîs in Iran and Turân, beginning with
Timûr himself, on fol. 271, and ending with a short
sketch of the Caghatâikhânîs of Turân, on fol. 304.
History of India, first part, beginning on fol. 306 with
Sabuktagnî; Khtûn-âlîn Aibak, and the following kings
of Dîhilî, on fol. 306, down to Sultân A']:âl-aldîn Mah-
mûdshân bin Sultân Muhammadsâh, the last of the
Sayyids, and the rise of the house of Lâdî.
Kings of Gujarât, from the early Râjahs to A.H. 999,
on fol. 334.
Bâlûmîs kings of the Dakhân, on fol. 336.
Rulers of Mâlîwah, on fol. 340.
Rulers of Jaîmpûr, on fol. 342.
History of India, second part, from Bahlûl Lâdî to
Ibrâhîm Lâdî, on fol. 343.
Sketch of the reign of the Karâ-koynûnû, on fol.
344; of the Ak-koynûnû, on fol. 352; of the Ûzbegs,
on fol. 360; of the Safawîs, on fol. 364 (accession
of Shâh 'Abbâs, on fol. 383); and of the 'Uthmânî Sultân,
on fol. 385.
History of India, third part, beginning with Bâbâr,
on fol. 386 (a portion of his history has been told
already in the chapter of the Safawîs, on fol. 360 sq.);
first reign of Humâyûn, on fol. 391; Shirkhân, etc.,
on fol. 393; second reign of Humâyûn, on fol. 398;
Akbar, on fol. 399. The history of this emperor is
brought down to A.H. 1000.
No date. The oldest entry on fol. 1 is from A.H.
1027 (A.D. 1618), so that the copy of this rare work,
not met with anywhere else, is comparatively old. Other
seals from A.H. 1169, 1129, 1198, etc.
No. 17588. ff. 410. ll. 23; very small Nastaʿîlî; worm-eaten
and occasionally damaged besides, particularly on fol. 55; size,
to in. by 4 in.

120

General history.
An anonymous universal history from the beginning
of the world to A.H. 1001 = A.D. 1592, 1593 (the last
date found here, on fol. 537), and the conquest of
the Dakhân by Akbar. The copy is defective, both at
the beginning and in many parts of the context; in fact, it
is impossible to state how many lacunae there may be,
and how many leaves are misplaced by the binder, as
there are no catchwords at all, and the contents of
the book are in the most hopeless state of confusion
imaginable. No strict subdivision is visible anywhere.
To give an idea of the pell-mell character of this book,
we subjoin the principal headings in the order in which
they appear:

Fragments of a general index, on ff. 1 and 2, with
a lacuna both after fol. 1 and fol. 2.

Part of the history of the Khalîf 'Uthmân, on fol. 3 (the
story of his death appears on fol. 533). Again a
lacuna after fol. 5.

Part of the history of 'Ali, on fol. 6 (the beginning
of 'Ali's Khilafat appears on fol. 532 in the middle
of the page).

History of Hasan, on fol. 15; of 'Abd Allâh, on fol. 18;
of 'Ali ibn Al-Ḥusayn and the following Imâms, on
fol. 39 sq.

Khilafât of Muʿawiyah, on fol. 27; of Yazid, on fol.
29. History of the martyrs of Karbalâ, on fol. 32.
The other Umayyad Khalîfs, on fol. 32.
Abû Muslim, on fol. 56.
"Abbâsid Khalîfs in Asia, on fol. 58 sq.
"Abbâsid in Egypt, on fol. 83.
Kings of Yaman, on fol. 90.
Greek in Syria, on fol. 106.
Banû Umayyah in Maghârib, on fol. 105.
Banû Ablâb in Afrika, on fol. 105.
Mulâshâmin, on fol. 106.
The Tûbânîs, on fol. 108.
The Ikhshîdîs, on fol. 109.
The Hanâdshân, on fol. 109.
The Tughûtûns, on fol. 110.
The Dânishmandûns, on fol. 111.
The Urtukîs, on fol. 111.
The Salûks, on fol. 112.
The Ismâ'ilîs in Afrika, Egypt, and Syria, on fol. 112.
Sharifs of Makkah, on fol. 115.
The Banû Kilâm of Halâb, on fol. 115; the Banû
'Ukîr, on fol. 115; the Banû Asad, on fol. 119.
The Musâ'shîns Sayyids, on fol. 120.
The Atyûbîtes, on fol. 128.
History of Salâh-aldîn
Yûsuf and his successors, on fol. 129.
Mamlûk kings of Egypt, etc., on fol. 145.
Old Persian kings, on fol. 175 sq.
Mulûk-al-tawâfî, on fol. 192.
Kings of Ṭabarîstân, on fol. 205; Husâm-aldîn
and successors in Mâzârdân, on fol. 207.
Rulers of
Gâlan, on fol. 211; of Rustâmâr, on fol. 212.
Kings
of Dâlim or Bûwâhidîs, on fol. 216.
The Ṭârîshîs in Khurâsân, on fol. 224.
The Šâfîrîs, on fol. 226.
The Ghanawîdîs, on fol. 228 (the Šâmînîs follow
on fol. 382, between the Al-i-i-Jûfî and the Al-i-
Afrâsîyab).
The Saljûqûs, on fol. 235.
Rulers of Khuwarîm, on fol. 245.
The Ghûrîdîs, on fol. 255.
Rulers of Kurdistân, on fol. 263; of Lâr, on fol.
269; of Humûz, on fol. 273; of Shîrûm, on fol. 274.
Atâbîs of Aşharbâjân, on fol. 275.
Salghârîs, on fol. 276.
Rulers of Kirmân, on fol. 280.
Karâkhitî rulers in Kirmân, on fol. 281.
Muzâfârîs in Fârs, on fol. 283.
Sarbadârs in Khurâsân, on fol. 295.
Kurt kings in Harât, on fol. 297.
Shâhrukh, on fol. 300.
The Ak-koynûnû, on fol. 314; the Karâ-koynûnû, on
fol. 315.
HISTORY.

Shaikh Saft-al-din and successors, on fol. 318b.
Shaib Isma'il, on fol. 320a.
Shaib Tahmâsp, on fol. 331b.
Rulers of Khatâ or China in thirty-six tabakât, but arranged in a very queer and incomprehensible manner; it begins with a ninth tabakât on fol. 339b; after the twenty-first suddenly a new series of tabakât sets in on fol. 346b, and a third series again on fol. 347b.
The descendants of Yâfed bin Nūh, on fol. 352b (immediately after the thirty-sixth tabakât of the Chinese rulers).
The emperor Humâyûn, on fol. 354b.
Cingiz Khân, on fol. 364b.
Sultân of Transoxania after Muhammâd Khân, on fol. 369b.
Al-i-Jâli in Khwârizm, on fol. 372b.
The Sâmânides (see above), on fol. 382b.
Al-i-Afârsâyâb, on fol. 389b.
Sultân of Transoxania before Timür, on fol. 391b.
Timûr, on fol. 392b, last line sq.; his death, on fol. 410b sq.; his successors in Transoxania, on fol. 410b sq.
The emperor Bâbâr, on fol. 415b.
The History of the Persians after Jâshâh, on fol. 424b.
The History of the Polimekhs in Egypt, on fol. 430b.
Adam and the patriarchs (Adam's history pretend to be the European version, according to the people of Frangistân; the author says, God created Adam in Frangistan (sic!), and brought him then to the paradise), on fol. 434b.
Jesus' birth and life, on fol. 433a.
Roman emperors, on fol. 433b.
Saljûks in Rum, on fol. 449b.
The 'Uthmân dynasty, on fol. 452b.
Aunte-Muhammadan rulers of India, on fol. 470b.
Shâkmûnân, on fol. 473b.
Post-Muhammadan rulers of India, on fol. 479b.
Khilji dynasty, on fol. 482b; Tughlukshâhs, on fol. 489b; the Sâyyids, on fol. 496b; the house of Lûdû, on fol. 502b; Shirhkhan Afgân and his successors, on fol. 506b.
Sultân of Gujârat, beginning with Muzaffarshâh, on fol. 509b.
After fol. 512 a large lacuna; rulers of Râm appear again on fol. 513b, beginning with fol. 514b the history of Iskandar bin Karâ Yûsuf begins; on fol. 515b the history of Gujârat continues, and goes down to the abdication of Muhammed III, A.H. 980.
Rulers of Mâlwâh, on fol. 523b.


Again the emperor Bâbâr, on fol. 530b.
On fol. 532b suddenly appears the Khiljât of 'Ali (see above); on fol. 533b the death of 'Uthmân; on fol. 534a an account of Talhah and Zubair.

On fol. 535b continuation of Indian history. On fol. 536b the last date, A.H. 1001; and a short statement about the conquest of the Dakhan.
The following pages are more or less seriously injured: ff. 1, 21, 22, 175, 176, 184b, 185b, 190b, 191b, 192b, 193b, 257b, 258b, 282a, 283, 323, 324a, 341, 342b, 343-344a, 368, 370b, 380, 381, 386-388, 397b, 398, 399, 403, 404, 408b, 409, 416b, 447b, 513, and 537b.

The upper half of fol. 105 is glued together with fol. 106. Bibliotheca Leydeniana. No date.

No. 2370, ff. 537, l. 19; clear Nasta'îîk; size, 8½ in. by 4½ in.

121

Ma'dîn-i-akhrâr-i-Ahmadî (عصر ابن احمدی).

Part of the second volume of the general history of the world by Ahmad bin Bahâl bin Jamâl Kamûg, commonly known as Kanûb, who compiled it in Jahân-gir's reign, about A.H. 1023 (A.D. 1614); see Rieu iii. p. 888, where a large portion of the first volume, going down to the reign of Ibrahim Lâdi, is described. This second volume comprises the history of the Câghâtâi dynasty and the rulers of India from Timûr to Jahân-gir, see the beginning of our copy, on fol. 1b:

'Alî, Muhammad b. Ahmâm, 1023-1054 A.H. (1614-1643). The emperor Bâbâr, on fol. 115b, the forty-first on fol. 127b, the forty-second on fol. 128b, and the forty-third on fol. 146b, where a new section begins.

Contents:
Reign of Timûr, on fol. 20; Timûr's descendants, on fol. 27; beginning, on fol. 27b, with 'Umar Shaikh Mirzâ; Bâbâr, on fol. 31b; first reign of Humâyûn, on fol. 49b; Akbar's birth in A.H. 949, on fol. 63b; Shirât Shâb Sûr, on fol. 95b; Islamshâh bîn Shirâtshâh, on fol. 115b; Firuzshâh bîn Islamshâh, on fol. 129b; Muhammâm Adil Sûr, Ibhrâm Sûr, and Sîkanâr Sûr, on fol. 128b; second reign of Humâyûn, on fol. 139b; Akbar, on fol. 149b.

This copy breaks off in the thirty-seventh year of Akbar's reign, A.H. 1599 (A.D. 1590, 1591).
The copy belonged formerly to Sir Barry Close.

No. 814, ff. 343, l. 14; large and very distinct Nasta'îîk; size, 12½ in. by 7½ in.

122

Tarâz-alkhârî (طابع الأخبار).

The first volume of a large and extensive general history of the world, composed by Najm-aldin Ahmad bin Fâdî-llah of Khûstânî, called Ahmadbeghân alaishâh, and dedicated to the emperor Aurangzib (see fol. 2a, l. 17 and 18, and fol. 2b, l. 13 ab infra). The title is a chronogram, and gives as date for the commencement of this work A.H. 1052 (A.D. 1642, 1643); see fol. 2b, l. 14, and comp. Rieu iii. p. 1056a.

This first volume contains:
1. A large cosmographical introduction, styled 1. افتتاح معرفة عالم
2. and beginning, on fol. 3b, last line: وضع افتتاح معرفة عالم
3. and injuring: and接着 Wagub أباالاعان
4. and interesting: افتتاح معرفة عالم
5. and adding: and接着 Wagub أباالاعان
6. and telling: and接着 Wagub أباالاعان
7. a whole range
of astronomical, physical, geographical, philosophical, and psychological sciences in the same manner, as, for instance, Kazwini's cosmography. Beginning, on fol. 1b.

2. The first bah of the whole work, styled (see fol. 6b), and introduced by a preface, entitled, on the Jinn and the creation of Adam and Eve, on fol. 57b, next, fortunate, and awoke, and became a teacher of the Wise men of the Prophet (see the history). The first bah itself is divided into two parts, the first of which comprises the whole biblical history in four books: (1) from Adam to Jacob, on fol. 61a; (2) from Joseph to Khidr, on fol. 81a; (3) from Joshua, the son of Nun, to David, including an account of the Samaritans, on fol. 104b; (4) from Solomon to Jesus, St. George, the Seven Sleepers, etc., on fol. 113b.

The second book comprises the Old Persian history, the Pishdadian, the Kayanian, the Muluk-ul-Adil, the Shahanshahi, etc., together with short accounts of contemporaneous Muhammedan rulers; likewise in four books: (1) on fol. 142b, (2) on fol. 150b, (3) on fol. 157b, (4) on fol. 159b, introduced by an ethical chapter on the duties and qualities of a Padiasha. Beginning of this first bah, on fol. 57b.

No. 733, ff. 195b, l. 23: Nasta'liq; size, 154 in. by 92 in.

123

Intikhâb-i-Muntakhab (선택의 권한).

An abridgment of Muhammad Yusuf bin Shaiikh Rahmat Allah al-Ataki al-Kan'ani's general history, entitled Muntakhab-u-Tura'i, and completed a.H. 1056, 15th of Dhul-Muhaajirin (A.D. 1647, January 22), a detailed description of which is given in Rieu i. pp. 122–124. This extract, which is styled Muntakhab-u-Tura'i, or simply Muntakhab (see fol. 2b, l. 9), was made, as far as the hand-writing allows us to decipher, by 'Abd-al-a'zam (see fol. 2a, l. 8), and finished under 'Aalamgi, A.H. 1084 (A.D. 1673, 1674). It goes down, like the original, to the accession of Shahjahân, A.H. 1037, and is divided into the same five kims.

Beginning: Muntakhab-u-Tura'i, Khulafa-ul-Rashid, and 'Abbasid, 259, 15th of Shaban, year 259.

Dated the 25th of Rajab, in the twenty-fourth year of Muhammad's reign (= A.H. 1155, not 1149, as here is written, A.D. 1742, September 25).

No. 170, ff. 144b, l. 20: Shahistaq; size, 105 in. by 52 in.

124

Mirâ't-ul-âlam (전 세계의 시대).


It is divided into a mukaddimah and seven Arajâsh (see the index on ff. 32–52), viz.:

Mukaddimah, on the creation, on fol. 5a.

Arajâsh I, on ante-Muhammedan history, on fol. 33a, in four numayish.

Arajâsh II, history of Muhammad, the first four Khalifs, etc., on fol. 54b, in twelve numayish.

Arajâsh III, history of the Umayyads and 'Abbasids Khalifs, as well as of the other contemporaries and succeeding dynasties to Timur, on fol. 141b, in eight numayish.

Arajâsh IV, history of Timur and his descendants, of the Turks in Asia Minor, and the Safawî dynasty, on fol. 159b, in five numayish.

Arajâsh V, history of India to the accession of Babar, on fol. 235b, in nine numayish.

Arajâsh VI, history of Babar, Humâyûn, Akbar, Jahângir, and Shahjahân, on fol. 298b, in five numayish.

Arajâsh VII, history of Aurangzib and his contemporaries, probably beginning on fol. 459a (the heading is missing), in three pairayish.

The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the(s) nasrânat, forms here the fourth section of the third and last of the seventh Arajash. At the end is a short addition by another author, fixing the death of Bakhtawar-khan in A.H. 1076.

Beginning of this copy: 'Allâhumma alaikum, maa 'alaqum bayyin bismillah ar-rahman ar-rahim, amin, alaikum wa 'alaikum.

Copied by Ghulâm Muhammed, but not dated. Collected throughout: ff. 135b, 151b, 152a, 156b, 386b, and 435b a little injured.

No. 986, ff. 613b, l. 21: Nasta'liq; illuminated frontispiece; size, 114 in. by 7 in.

125

A fragment of the same Mirât-ul-âlam.

Beginning: 1

Dated the 25th of Rajab, in the twenty-fourth year of Muhammad's reign (= A.H. 1155, not 1149, as here is written, A.D. 1742, September 25).

No. 170, ff. 144b, l. 20: Shahistaq; size, 105 in. by 52 in.

124

Mirâ't-ul-âlam (전 세계의 시대).


It is divided into a mukaddimah and seven Arajâsh (see the index on ff. 32–52), viz.:

Mukaddimah, on the creation, on fol. 5a.

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The conclusion, containing the biographies of poets in alphabetical order, which is usually in other copies, and likewise in the index of this copy, called the(s) nasrânat, forms here the fourth section of the third and last of the seventh Arajash. At the end is a short addition by another author, fixing the death of Bakhtawar-khan in A.H. 1076.

Beginning of this copy: 'Allâhumma alaikum, maa 'alaqum bayyin bismillah ar-rahman ar-rahim, amin, alaikum wa 'alaikum.

Copied by Ghulâm Muhammed, but not dated. Collected throughout: ff. 135b, 151b, 152a, 156b, 386b, and 435b a little injured.

No. 986, ff. 613b, l. 21: Nasta'liq; illuminated frontispiece; size, 114 in. by 7 in.

125

A fragment of the same Mirât-ul-âlam.

Beginning: 1

Dated the 25th of Rajab, in the twenty-fourth year of Muhammad's reign (= A.H. 1155, not 1149, as here is written, A.D. 1742, September 25).

No. 170, ff. 144b, l. 20: Shahistaq; size, 105 in. by 52 in.
The greater portion of the seventh Ḍārīyāsh, containing the history of Ḍālāmrî’s reign from A.H. 1668-1078 (A.D. 1658-1668), that of the contemporary rulers, amirs, shaikhs, etc., together with a topographical and statistical account of Hindūstān, etc., on ff. 17r-153b, defective both at the beginning (where two leaves are missing) and at the end (where a large lecan of forty-seven leaves is found after fol. 153).

Consequently there are missing in this copy: the greater portion of Ḍārīyāsh I, the entire five Ḍārīyāsh from II-VI inclusive, the beginning and end of Ḍārīyāsh VII, and the whole Ḍādīmāh or takīrāsh of Persian poets, except the last few lines.

The greater part of this copy, viz. ff. 17r-154, was written by Muḥammad Mansūr, A.H. 1131 (A.D. 1719). A marginal note on fol. 4v says that the muḥaddīmah and first six Ḍārīyāsh formed one volume, and the rest the second; therefore ff. 1-12 (or 1-16) belong to that first, the rest to the second volume.

Several leaves are greatly injured; many parts quite effaced and illegible.

No. 899, ff. 154, ll. 24-25; Nasta’īlī, by two different hands; size, 9 in. by 5 in.

126

Mirāt-i-Jahānnumā (مرات جهاننما).

An almost complete copy of the extremely rare Mirāt-i-Jahānnumā or general history of the world, an enlarged edition of the Mirāt-al-Ālam, which is due, like the shorter work, to the authorship of Shaḥī Muḥammad Baḵḵā (born A.H. 1307 = A.D. 1697, 1698, died A.H. 1304 = A.D. 1694), and not to Baḵhtāwarkān, as Rieu has proved in his Cat., iii, pp. 890 sq. and 1018a; see also Elliot, History of India, vii, pp. 145-165. The usual edition of this work is that by the author’s nephew Muhammad Shafi’, A.H. 1095 (A.D. 1684). Our copy wants a portion of the introduction (two leaves being missing in the beginning, and leaving the question who the editor was uncertain), all the rest is complete; but the division into Ḍārīyāsh differs considerably from that in Rieu’s incomplete copy, especially as there are eleven instead of seven, although the contents are exactly the same. Minor differences appear in the subdivisions of the various Ḍārīyāsh, and it is not unlikely that we have got here the later edition of Muḥammad Baḵḵā’s younger brother Rūdā, see Rieu iii, p. 1018a. It opens in the elaborate index (ff. 1r-5v) with the first Pairāyāsh of the first Ḍārīyāsh.

Contents:

Mukaddimāh, on fol. 53r, on creation, in five Guftār.

Arḍīyāsh I, ante-Muḥammadan history, in three Pairāyāsh: 1. On fol. 11r, old prophets, in forty-nine Pairāyāsh, from Ḍāl to the Seven Sleepers, St. George, the monk Yarhi, and Khalid bin Sinan. 2. On fol. 63b, old philosophers, in sixteen Numayish, from Luḵmān to Democritus and Buzurgmehr. 3. In two Numayish: (a) on fol. 66, old Persian kings, from Gayāmarth to Yazaḏird III; (b) on fol. 71b, kings of Yaman and Syria before the Islam.

Arḍīyāsh II, history of Muḥammad, the first four Khalīfs, and the Imāms, in nine Pairāyāsh: 1. On fol. 72b, Muḥammad’s life from his birth to the flight, in nine Numayish. 2. On fol. 88b, Muḥammad’s life from the flight to his death, in thirteen Numayish. 3. On fol. 133b, his wives, children, scribes, etc., in three Numayish. 4. On fol. 138b, the first four Khalīfs, in four Numayish. 5. On fol. 161b, the Imāms, in twelve Numayish. 6. On fol. 168b, the Ābāb, etc., alphabetically arranged in twenty-seven Numayish. 7. On fol. 173b, the Tābītīn and the four Muṭahhīnīn, beginning with Abī Ḥanīfah, in two Numayish. 8. On fol. 176b, the seven readers of the Kurān and the traditionists, in two Numayish. 9. On fol. 178b, renowned Shaikhs, Saints, Hākimā, etc., in four Numayish.

Arḍīyāsh III, the Umayyade and the ‘Abbāside Khalīfs, together with the contemporary minor dynasties, in eight Pairāyāsh: 1. On fol. 236b, the Umayyades. 2. On fol. 234b, the ‘Abbāsides. 3. On fol. 239b, minor dynasties, from the Tābītīn to the Karaklitās of Kūrmān, in eleven Numayish. 4. On fol. 251b, kings of Rūm, from the Caesars to the Osmanlīs, in eight Numayish. 5. On fol. 256b, Sharifs of Makkah and Madīnah. 6. On fol. 257b, Khāns of the Turks, in four Numayish. 7. On fol. 258b, Cīngizkhan and his descendants, in seven Numayish. 8. On fol. 266b, Sultāns who ruled in Irān after Abī Sa’di Bahādūrkhan, from the Cūpānis to the Sarbārās, in five Numayish.

Arḍīyāsh IV, Timūr and his successors in Irān and Tūrān, the Karā-koynūn and ‘Āb-koynūn, and the Sāfawīs, down to Sulaimanshā Ḭīn ‘Abbās II, on fol. 269b, in five Pairāyāsh.


Arḍīyāsh VI, from Bābār to Shāh-Jāhān, in five Pairāyāsh: 1. Bābār, on fol. 313b. 2. Humāyūn, on fol. 315b. 3. Akbar, on fol. 324b. 4. Jahāngīr, on fol. 327b. 5. Shāh-Jāhān, on fol. 335b.

Arḍīyāsh VII, Aurangzīb’s ‘Alāmīrī, in five Pairāyāsh: 1. His early life and the first ten years of his reign, on fol. 345b. 2. His eminent qualities, on fol. 375b. 3. His children, on fol. 377b. 4. Extent of his empire, on fol. 378b. 5. Contemporary Sultāns, on fol. 379b.

This Arḍīyāsh corresponds in its contents to the first Pairāyāsh, and the first four Numayish of the second Pairāyāsh of the seventh Arḍīyāsh in Rieu’s copy, iii, p. 891.

Arḍīyāsh VIII, in two Pairāyāsh: 1. Celebrated wazīrs from the first four Khalīfs to the time of ‘Alāmīrī, on fol. 379b, in fourteen Numayish. 2. ‘Ulamā and other eminent men of ‘Alāmīrī’s time, on fol. 391b.

This Arḍīyāsh corresponds to the fifth Numayish of the second Pairāyāsh, and the first Numud of the third Pairāyāsh of the seventh Arḍīyāsh in Rieu’s copy.

Arḍīyāsh IX, in two Pairāyāsh: 1. Famous calligraphers, on fol. 395b. 2. Strange occurrences, on fol. 399b.
This Ārāyish corresponds to the second and third Numdūd of the third Pāirāyish of the seventh Ārāyish in Rieu's copy.

Ārāyish X, on fol. 409a, account of the author's ancestors, beginning with Khwājah Dīyā-ālīn, who came from Hārat to Indiā A.H. 754 (A.D. 1353) and became governor of Māltān, corresponding to the fourth Numdūd of the third Pārāyish of the seventh Ārāyish in Rieu's copy.

Ārāyish XI, on fol. 414b, notices of Persian poets, arranged alphabetically in twenty-eight Pārāyish, beginning with Abā Esā'ī in Abā-ālākhāir and Abā 'Ali Bn Sīnā. This corresponds to the first section of the Khāṭimān in Rieu's copy.

Khāṭimān, on fol. 515a, life of the author, Shaikh Muhammad Bkā, corresponding to the second section of the Khāṭimān in Rieu's copy.

Dated the 15th of Dhūl-Ḥijjah, A.H. 1148 (the seventeenth year of Muhammadshāh's reign) = A.D. 1736, April 1. From the rather defective colophon we learn that it was written for Mirzā Murshid Kūtub Allāh Khānābādī and is inscribed on the fly-leaf, Murshid Kūtub Allāh Bahādur Tābrizī, governor of Oudh. One of the copyists (probably the last) was Muhammad Hussainī Khwājah Gilānī, living in Bahgātshāh, Persia, 1148. This copy belonged formerly to Mr. A. Welland (February 4, 1810).

No. 1497, ff. 270, pl. 25; Naskhī on ff. 1-277, parts of 499 and 391, 304-331, and 340-348; the rest in Nasta'īk by various other hands; worm-eaten; size, 14½ in. by 10½ in.

127

Tānkīlālākhābh (تنقیح الادب

The sifting of the chronicles, a concise general history of the world, based on the best authorities, down to A.H. 1125 (A.D. 1713) in Farrukhshāh's reign (see fol. 409b, line penultimate, and the following copy, No. 1648, fol. 335b, l. 3), by Mullā Muhammad Māhī (so the name is written on the fly-leaf and on fol. t, in the text we have not succeeded in finding it), who began this work A.H. 1117 (A.D. 1705, 1706), see fol. 3b, l. 10 and 11. The title occurs on fol. 4b, l. 7. It begins:

جذب رفت الاعتقاد جد استمتعت الاعتقاد علی الأطلاع اسماء علاج

with a muḥaddīmān on the origin of the world and mankind, on fol. 5b, seven tabāris (تبرير), and a Khāṭimān.

The seven treatise of the following subjects:

1. History of the old prophets and sages, the Ante-Muhammadan kings of Persia down to the last of the Sāsānians, the rulers of Yaman, the Greek emperors, and the Mulūk-āltawā'īf, on fol. 8b.

2. History of Muhammad, his companions and followers, the Imāms, the first four Khalīfs, and other famous men of the same time, partly in alphabetical order, on fol. 5b.

3. History of the Umayyads and 'Abbāside Khalīfs and all the contemporary and posterior dynasties down to the successors of ChōngAzhaban, the Mūsāfārīs, the Sarbadārs, and Kūrt kings, on fol. 11b.

4. History of Timūr and his successors, the Kārākounīlā and Aḵk-Kounīlā, and the Şafāwīs, on fol. 207b.

5. The minor Indian dynasties of the Dakhan, Gujarāt, Sind, Mūltān, Bangālāb, Mālīwāh, Kāntās, Kashmir, etc., and the kings of Dihlī down to Ibrāhīm Lāṭī, on fol. 219b.


7. First section, history of the first ten years of 'Alamgīr's reign (taken from the 'Alamgīrnama), to which are added noteworthy dates in the latter years of the same emperor's life, of Bahādurshāh's reign, and the first year of Farrukhshāh, on fol. 383b.

Second section, tadhkīrah of the most famous Shaikhs (on fol. 410b), Ḥakimān (on fol. 434b), 'Ulamās (on fol. 476b), and poets (on fol. 459b) of the Islām, for the greater part in alphabetical order. This copy was made from the author's autograph by Muhammad Asfāl, and finished the third of Jumāda-ālākhār, A.H. 1108 (so is here written, but as the work itself goes down to A.H. 1125, it is undoubtedly an clerical error for A.H. 1128, which is rightly styled the fourth year of Farrukhshāh's reign, that is, of Muhammad Farrukhshāh) = A.D. 1716. May 25. Sayyid Khārī-ālāh finished the perusal of this copy the 9th of Rabi't alawwal, A.H. 1132 (A.D. 1720, January 20).

No. 579, ff. 516, l. 15; collated; large and distinct Nasta'īk; illuminated frontispiece; size, 17½ in. by 7½ in.

128

A defective copy of the same.

This copy is incomplete both at the beginning and end. In the beginning there are missing thirty leaves. It opens abruptly in the first tabāris with these words:

بناي أو تمرّس درمالة آل... corresponding to the preceding copy, fol. 315, l. 8. Tabāris II, on fol. 15b; III, on fol. 69b; IV, on fol. 151b; V, on fol. 176b; VI, on fol. 202b; VII, first section, on fol. 313b. The second section begins on fol. 336 and breaks off in the beginning of the short tadhkīrah of poems (جوهر تجربة آللا), corresponding to the preceding copy, fol. 459b, first line. Collated throughout.

No. 1485, ff. 376, l. 17; Nasta'īk; slightly damaged in many pages, especially towards the end; size, 12½ in. by 7 in.

129

Mīshkākh-ālāshālik u mīshkālah-al-nūsūf (ميشكلة النفس)

A curious work on general history, intermixed with theological and esoteric discussions, compiled by a former companion of prince Muhammad Muṣāżām, that is, the emperor Bahādurshāh, A.H. 1133 (A.D. 1721), see fol. 6b. After the usual praises of the prophet, the μηχρī, the first four Khalīfs, and the explanation of the reasons for this work's composition, a long exposition of mystical philosophy follows, dealing with the science 

مورد كوه، يصفله خلافة حكًّر، صغره عرفت توده أستورة

سماحة إسلام كوه، يغتن عن خروج وراض

1948
HISTORY.

The second volume (میراث الصفا) of Muhammad 'Ali bin Muhammad 'Abd al-Hussaini's work on general history, from the rise of Timur to A.H. 1169 (A.D. 1755, 1756). The present copy is the author's autograph (see the colophon: مطبوع في تسمية مؤلف و كاتب: كلا)، finished in the same year 1169, the second of Ramadan (A.D. 1756, May 31), and represents undoubtedly the first sketch of this volume which was afterwards revised and continued to A.H. 1179 (A.D. 1765, 1766), as the copy in Rieu i. pp. 129-131 proves. The dedication therefore to Samsam-aldinallah Shahnawazkhan Bahadur Samsamjang (the author of the Malether-aumanar, who was put to death A.H. 1171 = A.D. 1758), which in Rieu's copy is only found in the preface, appears here a second time at the end, immediately before the colophon, as the patron was still alive in 1169. This second daftar is subdivided into two babb:

First babb, on fol. 3a: Timurides of Iran and Turan, from Timur to Muhammad Zamun (A.H. 990).

Second babb, on fol. 24a: Timurides of India from Timur and Mirza Miranshah (born A.H. 769) to A.H. 1169, the third year of 'Alamgir II's reign. The latter part of this babb is very detailed, and narrates the events in full from year to year. Babar, on fol. 25a; Humayun, on fol. 27a; Akbar, on fol. 32a; Jahangir, on fol. 38a; Shah Jahan, on fol. 40a; Alamgir Aurungzeb, on fol. 44a; Bahadurshah, on fol. 50a; Moos-aldin Jahandarshah, on fol. 56a; Muhammad Farrukhsiyar, on fol. 60a; Rofst-aldinajott, on fol. 65a; Rofst-aldinauth, on fol. 67a; Muhammadshah, on fol. 69a; Ahmadshah, on fol. 139a; 'Alamgir II, on fol. 169a.

Undoubtedly for the sake of selling the MS. at a higher price, a clumsy forger's hand has effaced the proper title on fol. 3a, ll. 1 and 2, the signature (نماذج المجلد) of the letter writer, 'Abd Allâh, and the same nonsensical description appears on fol. 1a.

II. HISTORY OF MUHAMMAD, THE KHALIFS, AND IMAMS.

181

Kitab-i-Futuh (كتاب فتوح), Persian translation of the Arabic work Futuh abin 'Abd Allah, or history of Islam from Muhammad's death to the death of Hasan and Husain and the accession of Yazid in A.H. 60 and 61 (A.D. 680), by Khwajah Abu Muhammad Ahmad bin 'Atmah al-Khuff, who died about A.H. 314 (A.D. 926). The translation was undertaken in or soon after A.H. 596 (A.D. 1199, 1200) by Muhammad bin Ahmad bin Mustauffi al-Harawi, chiefly encouraged and supported by a nobleman of Khwarizm and Khurasan, see ii. 1, 6, 25, and 1. 12. As we learn from Ouseley 284 in the Bodleian Library, this first translator died when he had only finished a small portion of the work, viz. the greater part of Abu Bakr's Khilafat, and was succeeded by Muhammad bin Ahmad bin Abû Bakr al-Kâtib al-Mâbarznâbâdi, who carried the translation.
135

Tarjuma-i-Siyar-al-nabi

A Persian translation of Muhammad ibn Ishāq Almuṭṭalibī's Arabic biography of the Prophet. The anonymous translator made the first acquaintance with this famous book in Egypt in the majlis of Kādī Ama'am. Ama'am Ṭikīr al-dīn abī Ḥasan (in the copy of the Bouleian Library, Walker 96, see Bodleian Cat., No. 127) and Kādī Ama'am Bāb al-ḥamāma (see fol. 22b, ll. 9 and 10), and began after his return to Persia to put it into a Persian garb, at the request of the Āṭābēg Sa'd bin Zangī, Sa'dī's patron, A.H. 620 (in the copy of the Bouleian Library, Walker 96, see Bodleian Cat., No. 127); the Bodleian copy has A.H. 612 = A.D. 1215. It is divided into the following thirty bābs:

1. On fol. 8b, l. 1, in seven bābs, on fol. 8b.
2. On fol. 53b (in the Bodleian copy the first and second bābs are contracted into one; from that arises the apparent inconsistency in the numbering of the following chapters there).
3. On fol. 69b.
4. On fol. 69b.
5. On fol. 69b.
6. On fol. 69b.
7. On fol. 69b.
8. On fol. 69b.
10. On fol. 69b.
11. On fol. 69b.
12. On fol. 81b.
13. On fol. 95b.
14. On fol. 95b.
15. On fol. 107b.
17. On fol. 126b.
18. On fol. 128b.
20. On fol. 130b.

134

Ta'rīkh-i-Poitīh-i-Shāhm

Persian translation of an Arabic history of the conquest of Syria, perhaps—although no author's or translator's name appears in the text—of Muhammad bin 'Umar al-Wākidī's (died about A.H. 207, A.D. 822) Ta'rīkh al-shām or pseudo-Wākidī's, a Turkish translation of which is described in G. Flügel ii. p. 134. It begins under Abū Bakr and ends under 'Umar, comprising altogether forty-two waqāt or battles. It is interspersed with many Arabic verses. As title appears, on fol. 11b.

Beginning: Ta'rīkh al-shām ta'rīkh al-shām

On fol. 8b.

No date.

No. 249, ff. 220, ll. 17; Nastaʿlīq; small illuminated frontispiece; size, 5⅞ in. by 5 in.
22. در هجره صحابه رضی الله عنهم اجمعی، بمدینه, on fol. 136b (this bāb does not appear at all in the Bodleian copy).
23. در طاهر کردن بهوادا سید عیسی السلام, on fol. 144b.
24. در مناظره سید عیسی السلام و امیرآباد بهوادا, on fol. 145b.
25. در مناظره نمایه اختیار (تجربه), on fol. 147b.
26. در معانی بیان مارا معا تفخیص (twenty-seven battles according to the index, twenty-eight in the text), on fol. 149b (this is the twenty-fourth bāb in the Bodleian copy).
27. در کر و فواد عرب که پیروز و نزدیک باسال آمدند, on fol. 216b.
28. در حج الروع, on fol. 217b.
29. در مرستاد سید عیسی السلام لکمر دارالبارد, on fol. 219b.
30. در قاتل بیماری, on fol. 220b (this is the twenty-eighth bāb in the Bodleian copy; bāb twenty-nine and thirty of that MS., which are to deal, according to the index, with the prophet's wives and Abū Bakr, are not found here).

Beginning:

محمد و سیاست خرد-الرضا زا کوبتی
وجود در سال عالی آرا در دوره

Dated the twenty-second of Dū‘al-kā‘ah, a.h. 1300
(A.D. 1621, October 8).

No. 1581, ff. 215, ll. 15; distinct Nasta‘līq; size, 9 in. by 4½ in.

136

Siyar-al-nabi (سير النبی).

A large portion of another detailed history of Muhammad's life, deeds, and exploits, no doubt translated from some Arabic original like the preceding work and divided into thirty fasils, but defective at the beginning and injured throughout, especially in the first leaves, which are moreover misplaced. The contents of the thirty fasils are as follows:

1. در بین اسمه مرکب در کتاب مراتع آمیز و فضیله هم‌هم (read مرفعت) (نام), on fol. 15b.
2. در ذکر بیانات سلسل ساله و اطارات کتب سایه‌ای, on fol. 14b.
3. در ذکر اخبار متعلق به کامیاران و دل‌خوران و خویخانه, on fol. 24b (بعضی از مراکزان بطور سید علیالی, on fol. 26b).
4. در ذکر اخبار مستقیم و کامیاران و دارالسلام و دارالحظیالان, on fol. 24b.
5. در ذکر انجمن کتاب دیگران و دارالسلام, on fol. 49b.
6. در اطارات حمل حفظ الله و وفات پدرش عبد الله, on fol. 46b.
7. در بین کتابت ولادت آن سامح مدایه, on fol. 49b.
8. در ذکر حداثی که در شیب ولادت آن افشار برج, on fol. 56b.
9. در بین ایام و کتابت احوال مرزه و آن, on fol. 65b.
10. در بین شک و مرزه و شرح به سبب سکینه, on fol. 67b.
11. در رفات آن الطف از مرزه و آن, on fol. 70b.
12. در روایات و کتابت کردن ابو طالب آن, on fol. 74b.
13. در بین نجات آن حضرت به سبب خدا و مازاگری, on fol. 78b.
14. در بین اخبار کتابت و کتابت بند آن, on fol. 83b.
15. در رفات آن آمر و کتابت عمیق, on fol. 95b.
16. در بین کتابت نوزل و رحیم.
17. در بین اخبار احبار اهل کتاب و هرگز و جهانیان و خواستگر بیانان, on fol. 103b.
18. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 110b.
19. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 115b.
20. در بین اخبار عمده حصاد هم, on fol. 125b.
21. در بین دیگر امکان و آأت‌های انسان, on fol. 129b.
22. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 130b.
23. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 135b.
24. در بین وفات ابو طالب و حضور و نویس آن حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 139b.
25. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 146b.
26. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 157b (بعضی از مراکزان بطور سید علیالی, on fol. 176b).
27. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 178b.
28. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 192b.
30. در بین حضرت دیگر و دعوت جن و کتابت آن و مازاگری, on fol. 206b.

With the third year of the Hijrah this work ends.
The chief authorities quoted are: کتاب زکات و وما کتاب سحر و وما. A کتاب خیال و عید.

Beginning missing. No date.

No. 1209, ff. 219, ll. 21; distinct Nasta‘līq; size, 9 in. by 5½ in.
137

Siyar-al-nabi (سير النبي).

The last part of a very extensive history of the
prophet's life and actions, with many traditions about
his companions and successors. Since this MS.
comprises fols. 32-45 and the khâbatim of the whole
work and begins with the 5th year of the Hijrah, it is
very likely that it forms the continuation and conclu-
sion of the immediately preceding copy, the thirtythird or last
fols. of which deals with A.H. 3. It goes down to
Muhammad's death.

Beginning: 

الله أنت لله رَبِّ العالمين و السَّمَّا وَالْمَشْرِقَة... وَأَنتَ عَلَى سَبِيلٍ مُّسَلِّمٍ

The 6th year of the Hijrah begins on fol. 18b, the 7th on fol. 33b, the 8th on fol. 40b, the 9th
on fol. 54b, the 10th on fol. 68b, the 11th on fol. 103b.
The story of Muhammad's illness and death begins on
fol. 123b, the chapter about his companions and suc-
sessors on fol. 153, the khâbatim on fol. 222b.

Dated A.H. 871 (A.D. 1466, 1467). This copy is
injured at many places, especially in the last half, and
worm-eaten.

No. 1337, ff. 226, II. 21; Nasta’lîk; size, 9½ in. by 7½ in.

138

Ma’ârij-al-nubuwvah (مَعازِر النُّبُوَّة).

The detailed biography of the prophet, composed by
Mu’in al-miskin, who died A.H. 907 (A.D. 1501, 1502),
and divided into a mukaddimah, four rubks, and a khâbatim;
completed Bodleian Cat. Nos. 128-130; Rieu i. p. 139 sq.;
J. Aumeer, p. 100; G. Flügel ii. p. 391, and see also H.
Khalfa i. 20 and 513; v. i. 12, 251, and 608. According
to Rieu the work was commenced A.H. 891 (A.D. 1486);
but a note in Ouseley 364 in the Bodleian Library
proves beyond doubt that already A.H. 866 (A.D. 1461,
1462), a considerable portion of it existed in a copy,
corrected and revised by the author himself.

Beginning:

ربنا آتنا من لدنك حجة وهي لنا من
أمرنا رضد حديث كجزء منه للبطل الآخرين.

Mukaddimah, on the praise of God, invocations,
prayers, etc., in five fols.

Copied A.H. 1008 (A.D. 1599), by Khwâjah ‘Ali
Ibn Mîrkh of Samarkand.

Rubk I, in the former prophets, Adam, Sheth, Idris,
Nûh, Hâdî, Thââluth, on ‘Abd-al-mustafaali and ‘Abdallah,
Muhammad's father, through all of whom the prophetic
light has transmigrated into Muhammad himself, in
eight rubks, on ff. 19b, 83a, 104a, 111b, 113a, 121b, 124b,
and 160a. Dated by the same the 5th of Junâda-
al-thâlith, A.H. 1008 (in the text 1., 1007, which seems to
be a mistake for 1., A.D. 1599, December 23.

Rubk II, on Muhammad's life, from his birth to his
prophetic mission, i.e. to his forty-fifth year, in seven
rubks, on ff. 171b, 188a, 191b, 207b, 211a, 216b, and 222b.
Dated by the same, end of Muharram, A.H. 1109
(A.D. 1600, August 11).

Rubk III, on Muhammad's life, from his prophetic
mission to his flight, in five rubks, on ff. 227b, 244b,
257b, 272b, and 340b. Dated by the same the 1st of
Rabi-al-thâlith, A.H. 1109 (A.D. 1600, October 10).

Rubk IV, on Muhammad's life, from his flight to his
death, in fourteen rubks (here and in all the other copies
there is stated at the beginning of the Rubk that it con-
tains twelve rubks only, but the internal arrangement in
many copies is incompletely concealed by an arbitrary
omission of numbers, or by the repetition of the same
numbers in two places), on ff. 345b, 354b, 360b, 366b
(correctly styled يابن جهانير), 385b, 391b (correctly
styled يابن شمس), 407b, 414b, 433b, 448b, 458b
(correctly styled يابن يازده), 483b (correctly styled
يابن يازده), 499b, and 507a (correctly styled
يابن يازده).

Dated by the same the 9th of Safar, A.H. 1101
(A.D. 1601, August 9).

Khâtâbah, on Muhammad's miracles and marvellous
deeds, on fol. 529b.

The whole copy was finished by the same at Sam-
arkand, the 18th of Junâda-al-aswâl, A.H. 1111 (A.D.
1602, November 3). Printed in Lucknow, A.H. 1292.
A Turkish translation has appeared in Constantin.
A.H. 1257, under the title: 

داخل بنوزو مخدصي.

No. 132, ff. 564, II. 27; excellent Nasta’lîk; many additions
on the margin; illuminated frontispiece at the beginning of the
mukaddimah, the khâbatim, and each of the four rubks; a
vignette on fol. 1r.; ff. 1r. and 2v. splendidly adorned; size, 14½ in. by
5½ in.

139

Another complete copy of the same.

Beginning as in the preceding copy. It consists of
two parts, the first comprising the mukaddimah and the
first two rubks, the second the last two rubks and the
khâtâbah.

Mukaddimah, in five fols., on ff. 10b, 27a, 49b, 71b,
and 102b.

Rubk I, in eight rubks, on ff. 120a, 129b, 165b, 172b,
181b, 195b, 201b, and 261b. Title: كرس آل ذكر
خلفلت وجدت ياجود حكمة صلى الله عليه وسلم
ارحاس حسن و جنة للد فرقت للداء الله

Rubk II, in seven rubks, on ff. 278a, 306a, 309b, 332b,
338b, 346b, and 355b. Title: كرس آل ذكر
حصرون صلى الله عليه وسلم ومقدمات آن دالله
وشاهد نور إعوانة للد لي حسن ولد حرص فصالة
بوقع بلور و أضاء و قلت (لا اسم تاب على) يابن نزر وجة.

Rubk III, in five rubks, on ff. 361b, 389b, 411b, 435b,
and 561b (the last rubk is not marked). Title:
}
141

Another slightly defective copy of the same.

Beginning as usual.

Mukaddimah, in five fasls, on ff. 63b, 16a, 28b, 40b, and 59a.

Rukn IV, in seven fasls, on ff. 154b, 169b, 171b, 184a, 187a, 191b, and 196b. Title here: ركن عموم ان كتب: معالج النحو من دكتر ولود حضرت مولد علماء وعراء كان درجات نواية بونستة وتؤلب.

Rukn III, in five fasls, on ff. 199b, 213b, 224b, 236b, and 294a (here the number of the fasil is omitted). Title here: ركن عموم ان كتب: معالج النحو من دكتر ولود حضرت مولد علماء وعراء كان درجات نواية بونستة وتؤلب.

Rukn IV, in fourteen fasls, on ff. 297b, 304b, 310b, 315b (no number of the fasil), 322b, 335b, 348b, 352b, 366b, 372b (no number), 386b (no number), 406b (here called a fasil, the tenth, dealing with the 9th year of the Hijrah, so that the previous two fasil, the 7th and 8th years of the Hijrah, have not been counted at all), 419b (10th year of the Hijrah, called the eleventh fasil), and 425b (11th year of the Hijrah, called the twelfth fasil). Title here: ركن عموم ان كتب: معالج النحو من دكتر ولود حضرت مولد علماء وعراء كان درجات نواية بونستة وتؤلب.

The same without the khattmah.

Rukn I, in eight fasls, on ff. 70b, 76b, 98b, 108b, 117b, 120b, and 157b. Title here: ركن عموم ان كتب: معالج النحو من دكتر ولود حضرت مولد علماء وعراء كان درجات نواية بونستة وتؤلب.

Rukn II, in seven fasls, on ff. 167b, 177b, 181b, 186b, 188b, 191b, and 195b. Title here: ركن عموم ان كتب: معالج النحو من دكتر ولود حضرت مولد علماء وعراء كان درجات نواية بونستة وتؤلب.

Rukn III, in five fasls, on ff. 245b, 261b, 271b, 198b, and 243b (by mistake ff. 195b-245 are placed before ff. 246-283). Title here: ركن عموم ان كتب: معالج النحو من دكتر ولود حضرت مولد علماء وعراء كان درجات نواية بونستة وتؤلب.

Rukn IV, here for once in fifteen fasls (in the heading as well as in the text), on ff. 284b, 290b, 295b, 301b, 312b, 334b, 353b, 357b, 367b, 373b, 397b, 403b, and 415b. Title here: ركن عموم ان كتب: معالج النحو من دكتر ولود حضرت مولد علماء وعراء كان درجات نواية بونستة وتؤلب.

The same without the khattmah.

Rukn I, in eight fasls, on ff. 1b, 7b, 26b, 33b, 35b, 43b, 46b, and 79b.

Rukn II, in seven fasls, on ff. 89b, 103b, 108b, 120b, 125b, and 138b.

Rukn III, in five fasls, on ff. 133b, 145b (no heading), 156b, 169b, and 217b.

Rukn IV, in fourteen fasls (although there are mentioned in the heading of this fasil, as usually, only twelve), on ff. 220b, 227b, 232b, 237b, 251b (styled by mistake instead of باب جهار, باب جهار), 257b, 270b, 275b, 289b, 303b, 310b, 329b (comprising the events of the 9th year of the Hijrah, and wrongly styled باب حوار, although the immediately preceding fasil is rightly called باب حوار)، and the immediately following 34b, and 347b.

Khatmah, without a heading, on fol. 363b, beginning: 

From these introductory words it is apparent that the first portion of the khatmah is entirely missing, viz. ff. 444b-445b.
143

Another copy without the mucaffimah.

Rukan I, in eight babs, on ff. 1b, 6b, 26b, 34a, 35b, 43a (heading omitted), 46b, and 82b (heading omitted, but partly restored on the margin).

Rukan II, in seven babs, on ff. 93b, 110a, 113b (heading added on the margin), 127b, 130a, 136b, and 142b.

Rukan III, in five babs, on ff. 146b, 164a, 177b, 193b, and 268b.

Rukan IV, in twelve babs, on ff. 27b, 28a, 288a, 294b, 317b, 320b (with four fals only, although there are stated to be five in the beginning of the bab; the fourth and last here corresponds to the usual fifth, so that the proper fourth fals is missing), 335b (wrongly called 445b), 341b (wrongly called 445b), 345b (wrongly called 445b), 405b (styled restrain, the tenth, and dealing with the 9th year of the Hijrah; consequently the 7th and 8th years of the Hijrah are, as in No. 3262, included in the previous ninth bab), 415b (eleventh bab), and 428b (twelfth bab).

The khattimah begins (without any heading), on fol. 439b, exactly in the same abrupt way as the preceding copy.

After the conclusion of the khattimah there follow here, on ff. 467b-469b, elogiums on the prophet, and a narrative of the death of Elyas ibn Muca'id, the first of which begins: "Ibn Yezza, 459b, the son of Elyas ibn Muca'id, and was the last person to see him alive.

No date. Dated 'Ali bin Maulin 'Ali Muhammad is mentioned as scribe on fol. 467b, margin. Various seals of a former owner, Dylad al-din bin Kadi Khwaja Kalan.

No. 3264, ff. 469, ii. 22; Nafta'lik. Arabic quotations in Nashki; size, 151 in. by 93 in.

145

Raudat-alahhab (الرودات الاحب). Amr 'Ata-Allah bin Faqih-Allah Jamali al-Hussaini's famous history of Muhammad, his family, companions, followers, and successors, the first book of which was finished by the author already on the 11th of Dhul-Hijaah, A.H. 888 (A.D. 1484, January 10), as we learn from a subscription at the end of the first maksad on ff. 26b, last line, and 26b, first line, and from the colophon of No. 1674 (149 in this Cat.): comp. Rieu i. p. 148b, first line. The whole work was completed A.H. 900 (A.D. 1494, 1495), and dedicated to Mir Alshir. The author died A.H. 926 (A.D. 1520); comp. Bedioutian Cat., Nos. 131-133; Rieu i. p. 147 sq.; and iii. p. 108b; W. Morley, p. 15; Cat. des MSS. et Bibl. p. 208; G. Flégel ii. pp. 368 and 369; Dorn, Das Asiatische Museum, p. 346; H. Khalil i. p. 495, etc.

It is divided into three books or maksads.

Contents:

Maksad I, beginning on fol. 1b: مسجد أول

It contains the history of Muhammad's life and exploits, and is subdivided into a mucaffimah, on fol. 3b, and three babs, the first (on fol. 4b), the second (on fol. 5b), and the third (on fol. 17b), each with a separate heading.


Maksad II, beginning on fol. 288b: مسجد الأخر

It contains the history of the first three Khalifs, and the first three generations.

According to the preface in the first maksad, it is subdivided into two babs (ماجدين).

The table above (ماجدين) shows the division into short (ماجدتين) and long (ماجدتين).

No. 3266, ff. 203, ii. 25; clear and distinct Nasta'lik; illuminated frontispiece at the beginning of each book; size, 15 in. by 93 in.
147
Another copy of the first makṣas of the same work.
One copy, written A. H. 68 (A. D. 1576, 1577).
Mukaddimah on fol. 4, first bāb on fol. 1, second on fol. 5, third on fol. 38.
Large water spots; many pages slightly injured at the corners.
No. 1150, ff. 480, 19; Naskhi; size, 9 in. by 6 in.

148
The same first makṣad.
Good copy, finished the 3rd of Sha’bān, A. H. 1044 (A. D. 1635, January 22), by ʿAbd-ʿal-Rahmān bīn al-ʿĀlīm ʿAbdallāh bīn Yaʿqūb bīn ʿAbd-al-Rahmān.
Mukaddimah on fol. 31, first bāb on fol. 61, second on fol. 43, third on fol. 33. The proper order of ff. 65–72 is: 65, 67, 67–70, 66, 72. A blank on fol. 38.
A few notes and additions on the margin.
No. 522, ff. 412, ill. 25; Naskhi; size, 11 in. by 7 in.

149
The same.
Mukaddimah on fol. 7, first bāb on fol. 8, second on fol. 56, third on fol. 39. It has no date of its own, but reproduces in the colophon the date of the original composition of this makṣad, viz. the 11th of Dhū-l-Qa’dah, A. H. 888 (see No. 1703 (456 in this Cat.).
No. 174, ff. 495, ill. 24–25; written in Nasta’līk by three or four different hands; illuminated frontispiece; size, 10 in. by 5 in.

150
The same.
Mukaddimah on fol. 31, first bāb on fol. 31, second on fol. 37, third on fol. 234. An index on the fly-leaves, written very carelessly by another hand.
No date.
No. 1390, ff. 293, ill. 25; large, unequal Nasta’līk; size, 13 in. by 7 in.

151
A defective copy of the same.
The greater part of fol. 247 and the whole of fol. 247 are left blank; there are also blank on ff. 249 and 250. At the end about half a page is wanting; the last words here:

152
A still more defective copy of the same.
There are two lacunas in this copy; a larger one after fol. 195, corresponding to No. 1703, fol. 200, last line, to fol. 239, l. 16; and a smaller one, comprising about
half a page, in the middle of the text on fol. 31b, l. 6, between the words جمهور and الوحد, corresponding to No. 1703, fol. 27b, l. 27, to fol. 28b, l. 15. Fol. 181a is left blank, but the text is uninterrupted; ff. 227b, 228a, and a part of fol. 227b are also left blank.

Mukaddimah on fol. 3b, first line; the first bab on fol. 5b; the headings of the second and third babas are not to be found, because they just fall into the smaller and larger lacunas.

No date.

No. 866, ff. 243, ll. 25; clear Nasta'liq; slight injuries in many places; illuminated frontispiece; size, 10½ in. by 6½ in.

153

Another copy of the second masud of the same work.

Beginning as in No. 1703; the second bab is missing here, as in all the other copies. Mukaddimah on fol. 1b; first bab on fol. 7b.

Dated the 4th of Rabîʿ-al-awwal, A. H. 1094 (A. D. 1683, March 3).

No. 1206, ff. 264, ll. 24; Nasta'liq; size, 11½ in. by 7½ in.

154

The same second masud.

Quite agreeing with No. 1703 and the preceding copy. The right order of ff. 313-319 is: 313, 318, 314-317, 319. The first bab begins on fol. 13b.

No date.

No. 1492, ff. 233, ll. 15; ff. 168-175 supplied later; clear and distinct Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

155

The same.

The right order of ff. 1-7 is: 1, 2, 4-6, 3, 7; and after fol. 2 there is a lacuna, corresponding to No. 1703, fol. 289b, l. 11, to fol. 290b, last line but two. Ff. 49-54 are also misplaced, and must be read in this order: 49, 51, 50, 53, 52, 54.

No date. The last pages injured.

No. 1275, ff. 141, ll. 25: clear Nasta'liq; illuminated frontispiece; size, 10½ in. by 6½ in.

156

The same.

At the beginning there is wanting one leaf, containing the first ten or eleven lines of the second masud. It begins abruptly, agreeing with No. 1703, fol. 288b, l. 11. The first bab begins on fol. 8b. It concludes on fol. 21b in the usual manner, and then follows immediately a part of the third masud, beginning like No. 1703, fol. 444b, with كلام در بیعت اسکیم, and breaking off, on fol. 246b, with these words: گفتنده که ما از این آقای. This fragment of the third masud corresponds to the following copy, No. 557, fol. 10b, l. 22, to fol. 30b, l. 20. Fol. 247 does not belong at all to the preceding or following pages, ff. 248 and 249a are left blank, and ff. 249b-273b contain again a fragment of the first masud of this work, with the usual beginning: للمجد لله الذي من آن لمد; it comprises the mukaddimah (on fol. 252a), and the greater part of the first bab (on fol. 254b).

No. 885, ff. 273, ll. 19: very careless and unequal Nasta'liq, sometimes quite like Shikasta; size, 10½ in. by 6½ in.

157

Another copy of the third masud of the same work.

This copy, the only complete one of the third masud, begins, without any heading or introduction, immediately with the history of 'Ali's life and exploits: ارث sbir رحمه الله آورد اند ك حرمee امام al-khān. و امیر المؤمنین اصد الله العالی علی این ایمان تعلیم al-hāy. The first page is divided into four parts. After 'Ali, who represents the first Imam, follow the other eleven: Abū Muhammed al-Husain (on fol. 100b), Abū 'Abdullāh Husain (on fol. 108b), Abū-ad-Dāmin 'Ali Zain al-Achief (on fol. 167b), Abū Ja'far Muhammad al-Thabīr (on fol. 205b), Ja'far bin Muhammad bin 'Ali bin al-Husain (on fol. 208b), Abū-ad-Dāmin Mūsá al-Kāizi (on fol. 209b), 'Ali ibn Mūsá al-Ridā (on fol. 207b), Muhammad ibn 'Ali al-Ridā (on fol. 212b), 'Ali ibn Muhammad bin al-Ridā (on fol. 213b), Hasan ibn al-Aṣkārī (on fol. 215b), and Abū-ad-Dāmin Muhammad bin al-Husain (on fol. 216b). To these is added as thirteenth, Imām Mahdī, who is styled آخر الزمان (on fol. 222b).

This masud is concluded by an alphabetical list of famous companions and followers of Muhammad, beginning on fol. 224a with Husnab ibn 'Abd-al-muṭṭalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the first masud, are not found.

Dated the 6th of Muḥarram, A. H. 1107 (A. D. 1695, August 16).

No. 557, ff. 245, ll. 25; Nasta'liq; ff. 80-88 supplied by another hand in Shikasta, ll. 24-36; size, 13½ in. by 7½ in.

158

Raudat-al-buhādī (روتة البهدی)

A detailed history of the martyrdom of 'Ali and his family, especially of Husain and Husain, composed by Husain bin 'Ali al-wālī al-khāsī, the author of the Anwār-i-Suhaib, who died A. H. 910 (A. D. 1505); comp. Bodleian Cat., Nos. 134-137; Rieu l. p. 152, etc. It has been printed in Lahore, A. H. 1287.

Beginning: ای شریک در تو نداشته دل ما آشت در پشت بیابی تو عطایی دل ما آه آذار نامه حمید تو وحداد دل ما و نزن. It is divided into ten bâbâs and a khātâmah, but the last part of the tenth bab and the whole khâtâmah are missing in this copy. The contents of the ten bâbâs are as follows:

1. Bab 'Awl Dar Etâla: جمع بیا از آن ایبیا
2. Bab Domm در جنگئی جمعیت با سید بیرر و اندب من مالک الیا
3. Bab 'Awl Dar Etâla: جمعه جمیع جمیعیت که ججفر طبیع
4. Bab Domm در جنگئی جمعیت با سید بیرر و اندب من مالک الیا
5. Bab 'Awl Dar Etâla: جمعه جمیع جمیعیت که ججفر طبیع
6. Bab Domm در جنگئی جمعیت با سید بیرر و اندب من مالک الیا
7. Bab 'Awl Dar Etâla: جمعه جمیع جمیعیت که ججفر طبیع
8. Bab Domm در جنگئی جمعیت با سید بیرر و اندب من مالک الیا
9. Bab 'Awl Dar Etâla: جمعه جمیع جمیعیت که ججفر طبیع
10. Bab Domm در جنگئی جمعیت با سید بیرر و اندب من مالک الیا

This masud is concluded by an alphabetical list of famous companions and followers of Muhammad, beginning on fol. 224a with Husnab ibn 'Abd-al-muṭṭalib, the prophet's uncle. The subdivisions, which are quoted in the general preface of the first masud, are not found.

Dated the 6th of Muḥarram, A. H. 1107 (A. D. 1695, August 16).

No. 557, ff. 245, ll. 25; Nasta'liq; ff. 80-88 supplied by another hand in Shikasta, ll. 24-36; size, 13½ in. by 7½ in.
159

Another copy of the same.

Beginning as in the preceding copy. Of the ten bāb there are marked here only the sixth: باب شهادت مسلم بن عقيل بن أبي طالب, on fol. 77r; the seventh, (corresponding to the eighth in the preceding copy): باب شهادت مسلم بن عقيل بن أبي طالب, on fol. 88r; and the tenth: باب دمحم در وفاتي ام حسن مسلم بن عقيل و حمران, on fol. 204r. Of all the other bāb we have only a few indications in form of chapter-headings marked on the margin, viz.: مقتضى حال الحادث, on fol. 4s; نص شهادات عبد الله بن عقيل, on fol. 13r; وضعته عبد الله بن عقيل, on fol. 14r; نصت عليه أبو الكمال, on fol. 21r; نصت عليه أبو الخليل, on fol. 33r; وذات القراءة, on fol. 34r; رواية الأمام أحمد بن حنبل, on fol. 43r; مقتضى حال مسلم بن عقيل, on fol. 58r; وفاتي ام حسن مسلم بن عقيل, on fol. 63r; and حكاية عيسى بن علي بن أبي طالب, on fol. 84r.

The khātāmah, in two parts, begins on fol. 238v (مقصدة ثانى).

No date. College of Fort William, 1825.

No. 2324, ff. 256, 11 19; distinct Nasta'likh; the last page supplied by another hand; large waterspots throughout; many pages slightly damaged by the worms; size, 10 1/4 by 6 1/4 in.

160

Muntakhab-i-Rau'dat-alsuhahādā (دو تپیه پهیلند) An extract from the Rau'dat-alsuhahādā, or history of the martyrdom of 'Ali's family, similar to, but not at all identical with, the Dah Majlis (see Bodleian Cat., Nos. 136 and 137, and Rieu i. p. 155). Beginning the same as in the original work, viz.: بالله الرحمن الرحيم. و على الامام يأهله مما كتبه، و كرسه إلى ما أنى

It is probably divided into ten majlis, like the داج جلسات, but only seven of these are indicated in our copy. The first is not marked at all (identical in its contents with the first in Rieu's copy of the داج جلسات, and the third in the Bodleian copy); the second deals with فاتنةا: فاتنةا, on fol. 94v; the third with 'Ali: أم حسن, on fol. 159v; the fourth with Hasan: أم حسن, on fol. 161v; the fifth and sixth with Husain and Muslim bin 'A'kīl: مسلم بن عقيل, on fol. 192v; and the seventh with the children of Muslim bin 'A'kīl: مسلم بن عقيل, on fol. 83v; and the eighth with some other martyrs of Karbalah: مسلم بن عقيل, on fol. 111v. No further subdivision appears.

This copy was written in A.H. 996 (A.D. 1588).

College of Fort William, 1809.

No. 2267, ff. 158, 11 17; clear Nasta'likh; size, 8 1/2 by 5 1/2 in.

161

The same.

The same Muntakhab or abridgment of the Rau'dat-alsuhahādā, arranged in a far greater accordance with the Dah Majlis of Rieu's Cat. (i. p. 155) than the preceding copy, but defective at the end, and injured more or less seriously by worms, from fol. 130 down to the end. Beginning the same as in No. 2267.

Majlis I: Muhammad (دن زنده حضرت سید), on fol. 1r (there is no preface whatever).

Majlis II: Fatiha (فاطمه؛) (بسم الله الرحمن الرحيم), on fol. 4v.

Majlis III: 'Ali (دن زنده حضرت), on fol. 23v.

Majlis IV: Hasan and his children (دن زنده حضرت), on fol. 38v.

Majlis V: Husain's noble qualities and Muslim bin 'A'kīl's martyrdom (دن زنده حضرت), on fol. 56v.

P. 2
Maṭālah-āl-anwār.

A history of Muhammad and his four immediate successors, together with a short sketch of the Umayyad Khilāfat, and a long dogmatic treatise on eschatology, by 'Aṭīf Ṣūr-i-Kūshān (see fol. 7b, l. 3; Rieu iii. p. 107), calls him 'Aṭīf Navā Kūshān, and Osney 265 in the Bodleian Library, 'Aṭīf Kūshān (Kūshān), who became a Ḥanafite lawyer in his twenty-first year, and applied himself to the study of the history of Muhammad; comp. Bodleian Cat., Nos. 141 and 142.

The work is divided into twenty-one fasis, nineteen of which belong to the historical, and two to the dogmatic part, viz.: 1. on fol. 10a, az (here, 113) al-nūr wa l-bārā', on fol. 13b; 3. on fol. 18a, az (here, 113) al-maṣlaḥah, on fol. 22b; 5. on fol. 28b; 6. on fol. 35b; 7. on fol. 40a; 8. on fol. 48b, (the index on fol. 9a adds: 9. on fol. 52b; 10. on fol. 54a; 11. on fol. 56a; 12. on fol. 56b; 13. on fol. 60a; 15. on fol. 64b; 16. on fol. 66b; 17. on fol. 67b; 18. on fol. 70a; 19. on fol. 70b; 20. on fol. 74a; 21. on fol. 74b; 22. on fol. 76a; 23. on fol. 77a. The chief subdivisions of this last and longest chapter are: 1. on fol. 90b; 2. on fol. 92b; 3. on fol. 94b; 4. on fol. 96b; 5. on fol. 98b; 6. on fol. 100b; 7. on fol. 102b; 8. on fol. 104b; 9. on fol. 106b; 10. on fol. 108b; 11. on fol. 110b; 12. on fol. 112b; 13. on fol. 114b; 14. on fol. 116b; 15. on fol. 117b; 16. on fol. 118b; 17. on fol. 119b; 18. on fol. 120b; 19. on fol. 121b; 20. on fol. 122b; 21. on fol. 123b; 22. on fol. 124b.

The book ends on fol. 126a, and is dated the 6th of Jamādā-al-thālīh, A.H. 888 (A.D. 1677, August 6), by Kūlibeg.

Ff. 1-6 are filled with Arabic prayers and invocations, beginning with the following words: 1. on fol. 7b; 2. on fol. 8b; 3. on fol. 10b; 4. on fol. 11b; 5. on fol. 13b; 6. on fol. 15b.  }
of the prophet, and short extracts from Persian poetry, ghazals, and rubā'ís; on fol. 131a there is found a longer kitāb, styled بیانات کلیکی مناسبات مهدی.

College of Fort William, 1809.

No. 2315, ff. 131, ll. 17; Nastaʿlīk; size, 8½ in. by 5 in.

164

Another copy of the same.

The same مسیحی-الانوار, slightly differing sometimes in the wording of the chapter-headings.

Contents:

1. در کوه ولادت حضرت محمد=
2. از کبیری و بیت بیار
3. در کبیری و جهان
4. در مصرف و جهان
5. در جهان
6. در کبیر
7. در جهان
8. در کبیر
9. (instead of لالع the index has the more correct reading لالع)
10. در جهان
11. در جهان
12. در جهان
13. در جهان
14. در جهان
15. در جهان
16. در جهان
17. در جهان
18. در جهان
19. در جهان
20. در جهان
21. در جهان
22. در جهان

Subdivisions marked here: در کبیر

Beginning (different from that in the preceding copy):

کتاب معنوی لام مراز بیوری و حیات حادثان

Copied A.H. 1266 (A.D. 1791, 1792), at Calcutta.

College of Fort William, 1825.

No. 2197, ff. 80, ll. 15-17; partly Nastaʿlīk, partly Shikasta; size, 8¼ in. by 6¼ in.

165

Siyar-i-asfīfī (سیر عفیفی).

A detailed biography of the prophet Muhammad, translated from the Arabic work of Sa'd-al-dīn Muḥammad bin Mās'ūd Kāzārūnī, divided into four kānas and a khātāmah; see the index on fol. 84a-89.

166

Muntāḥab-al-ḥabīr (منتخب الخبر).

An abridged history of the prophets, especially of Muḥammad and his companions, the first four Khalīfs, and the martyrdom of 'Aṭī, his sons, and his whole family, compiled from many sources, which are not specified, by Bahāʾ-al-dīn Sa'd-al-dīn, beginning:

الله علي آلائه والمملكة السلام علي سيدنا

و علي آلائه والمملكة السلام علي سيدنا

It opens with the creation of the world, the creation of the جینس and علی, and goes through all the biblical prophets down to Jesus and the Seven Sleepers; the story of Muḥammad begins on fol. 58a, of Abū Bakr on fol. 132b, of 'Umar on fol. 135b, of 'Uthmān on fol. 139b, of 'Aṭī on fol. 140b, of Ḥusayn on fol. 153b, of Ḥusayn, his family, and companions on fol. 159b, of the Ḥādīs on fol. 214b. At the end a complement and continuation of Jewish and Christian history.

This copy is dated the 12th of Shābīn, in the seventeenth year of Muḥammad's reign = A.H. 1148 (A.D. 1735, December 28).

No. 788, ff. 234, ll. 15; large insegant Nastaʿlīk; size, 9½ in. by 8½ in.

167

The same.

Another copy of the same, beginning like the preceding one. The story of Muḥammad begins here on fol. 80b, of Abū Bakr on fol. 132b, of 'Umar on fol. 135b, of 'Uthmān on fol. 139b, of 'Aṭī on fol. 140b, of Ḥusayn on fol. 212b, of Ḥusayn, etc., on fol. 225b, of the Ḥādīs on fol. 310b, etc. Quite modern copy.

No. 99, ff. 340, ll. 11; modern and insegant Nastaʿlīk, on European paper; size, 7½ in. by 6¼ in.

168

Kitāb dar bayān-i-anāb-i-Ṭāibīn (کتاب در بیان انسان طالبین).

A detailed genealogical account of the descendants
III. HISTORY OF THE MOGHLIS, CINGIZKHAN, TIMUR, AND THEIR DESCENDANTS.

170

Тa'rikh-i-Jahábkhánsháyí (تاریخ جهانخانی)

History of the Moghul emperor Cingizkhan and his successors, beginning with Cingizkhan's accession to the throne, A. H. 590 (A. D. 1202, 1203) and going down to A. H. 655 (A. D. 1257); see this date on fol. 234r, l. 14. It was completed A. H. 658 (A. D. 1260) by Alá-al-dín Abáámálik bin Baha-al-dín Muhammad al-Juwainí, who died A. H. 681, the 4th of Dhú-l-Hijjah (A. D. 1283, 7th of March). H. Khalfá fixes his death in A. H. 683. Comp. Bodleian Cat., Nos. 145 and 146; Rieu i. p. 160 sq.; G. Flügel ii. p. 178; H. Khalfá ii. p. 685, No. 4353; Cat. Codd. Or. Laml. Cat. iii. p. 7; Elliot, History of India, ii. p. 384 sqq.; Nott. et Extr. ii. p. 383 sqq., and iv. p. 698; Quatrémère, Histoire des Mongols, pp. lxvii and 169, note 39; etc. etc. The usual division into three books (تاریخ جهانخانی) is not found in this copy, the text of which is uninterrupted.

Beginning: سیاس وناده مجودی را زاد روابط (síást va nàdeh meyőde zāde rābāt) (read: سیاس وناده را زادل ورده): فکرده را وواده را ورده (síást va nàdeh ro dārāh va dārāh).


No. 1914, ff. 236, ll. 19; many slight injuries; the first page seems to be supplied later; size, 12 in. by 6½ in.

171

Тa'rikh-i-Sháhrukh (تاریخ شاهرخ)

Portion of the history of Suláh Sháhrukh's reign, who succeeded his father Timúr in A. H. 807 (A. D.
1405), down to A.H. 816 (A.D. 1413), see fol. 182a, with a short introduction on Timur himself, by Nūr Ardīn Lutf-Allāh bin 'Abd Allāh (as he is correctly styled on fol. 1a, whereas in the text itself, on fol. 2, II. 4 and 5, his name is given in this peculiar form: Nūr Allāh Kātīb al-'abād 'Abd Lutf-Allāh), better known as Hāfiz-i-Ābrū, the great historian, who died at Zanjān in Shawwāl, A.H. 834 (A.D. 1431, June-July); see Rosen, Persian MSS, p. 52 sq.; Note i. p. 421 sq.; Bodleian Cat., No. 33; G. Flügel, i. p. 174; Cat. des MSS et Xyld., p. 265 sq.; Dern, Das Asiatische Museum, p. 374; Elliot, History of India, iv. p. 32 sq.; etc. etc.

Beginning of the preface, on fol. 1b. 

حمد و سپاس : 

می‌کرده‌ای، برعکس اشکال که ابتدا موجودات و اختلافات منع‌رسانی و مجموعات گرد آمده، و افتراق کتاب بنم اباد لر لریم، به داشتن از ادای افکارهای خلیل

Whether this is a portion of the race of Timur or not, or rather of the geographical work described by Rieu, loc. cit. (see especially i. p. 424b), and Bodleian Cat., No. 33, is difficult to say; but it is more likely to belong to the latter, since it is dedicated to Shahrukh and not to prince Baisungar and a similar treatise on chronology (تعریف تاریخ و قباد آب) is found here, on ff. 4a-10b, as in the geographical work (Bodleian copy, Elliot 357, fol. 15b sq).

No date.

No. 173. ff. 183, ll. 19; clear and distinct Nasta’īlkh; size, 10½ in. by 6½ in.

172

Ulas-i-arba‘ah-i-CNgiqzli (ةلاس أربعة القرديل). A history of the Moghul race, Qingizkhan, his ancestors from the time of Yafeth, son of Noah, and his descendants down to the time of Timur, styled the great ruler of the world, a son of Sultan al-‘ad Ulugbeg Mirza (see fol. 22b); comp. Bodleian Cat., Nos. 153-154; Rieu i. p. 173 sq.; Merly, pp. 94 and 95; Elliot, History of India, iii. p. 476; J. Aumer, p. 867; etc. It was translated into French by Petis de la Croix, 'Histoire de Timur-Beg,' Paris, 1722; English version by J. Darby, London, 1793. An extract in text and translation is given by C. Stewart, Descriptive Catalogue, pp. 234-247.

Beginning of the Introduction, on fol. 1b: 

اتتاعس "تاریخ جهانی" و ایجاد "جمهوری" و اعضا" حمود و سپاس حضرت ابادشاهی توئید به پا. 

Beginning of the Zafarnama itself, on fol. 73b: 

حمود : 

کتاب "تاریخ جهانی" و "جمهوری" و اعضا" حضرت ابادشاهی توئید به پا. 

The introduction is dated A.H. 1054 (A.D. 1644, 1645); the Zafarnama by the same hand three years before, A.H. 1051, the 20th of Ramadan (A.D. 1641, December 23). The copyist's name is Naser-Allah the Kati of Tattah, son of Shackle Tahir Muhammad.

An entry of a former owner, bearing the date A.H. 1138 (A.D. 1725, 1726), on fol. 1r.

No. 984, ff. 470, ll. 21; splendid Nasta’īlkh; large illuminatedfrontispieces of the most gorgeous kind on ff. 12 and 73; arabesques in gold and other colours on the margins of ff. 1, 2, 28, 73, and 74; size, 13½ in. by 7½ in.

His three sons, Sam (on fol. 13b), Ham (on fol. 14b), and Yafeth (on fol. 14b). The eldest of Yafeth's sons was Turk, the ancestor of the Turks and Tatars. Reign of Turk, on fol. 17b. Line of the Tatars, on fol. 209. (دره طبیعت ترکان) line of the Moghuls, on fol. 209. (دهه طبیعت ترکان), beginning with Moghulkhan, Karakhan, Aguhuzhan, Rukkhan, etc.; line of the Uthmani Sultan, on fol. 37b.

Birth of Cingizkhan (or as he is called here, Timurin Kahan) on the 9th of Dhul al-Hijjah, A.H. 549, on fol. 46. Cingizkhan's reign begins on fol. 52b. Uktai Kahan and his line, on fol. 138b. Jujikhkhan and his line, on fol. 148b. Hulagukhan, son of Tukhikh khan, and the Ilkhan, on fol. 161b. Caghatakh Khan and his line, on fol. 205b. 

Copied A.H. 1204 (A.D. 1789, 1790); presented by Lieut.-Col. Wm. Kirkpatrick, the 30th of May, 1804. On the margin throughout there are both Persian glosses, various readings, and short English notes, probably by Wm. Kirkpatrick.
174

The same without the Ifítíáb.
The oldest of all the copies of the Žafárnama in this collection without the Introduction, dated the 18th of Ramadan, A.H. 901 (A.D. 1496, May 31), by Sayyid Ali bin Kamál al-Akbarí. It is incorrectly styled in the frontispiece:

"کتاب زنگی نیست که ضریح می‌زند، بلکه در میلک می‌نامد و در ضریح می‌نامه می‌شنید، بلکه می‌زند."

Beginning: حمدآ کبیر طبیعتی مبارکا فی قبیت الملك

No. 81, ff. 307, l. 23; good Nasta’lîk; illuminated frontispiece; size, 9½ in. by 6½ in.

175

The same.
Another excellent and richly illustrated copy, dated the 5th of Ramadan, A.H. 933 (A.D. 1533, March 31), by Murshid, the Kîth of Shiráz.

Beginning: حمدآ کبیر ضریح مبارکا فی قبیت الملك

A complete index, comprising three pages, written by a different hand, on the fly-leaves, styled فهرست فراموشیه: حضرت تیرمیور

The work is styled on the first page:

"کتاب زنگی نیست که ضریح می‌زند، بلکه می‌نامه و می‌نامد.

No. 137, ff. 474, l. 19; small, neat, and very distinct Nasta’lîk; large illuminated frontispieces; thirty fine pictures on ff. 69, 208, 248, 258, 718, 768, 1138, 1208, 1308, 1618, 1798, 1928, 1991, 2417, 2520, 2458, 2549, 2586, 2849, 2996, 307, 3269, 3518, 3538, 3569, 3804, 4049, 4189, 4389, and 4595; some pages rather effaced, a few others damaged; size, 12 in. by 7¾ in.

176

The same.
Excellent copy, collated and with occasional notes on the margin, dated the 25th of Ramadan, A.H. 970 (A.D. 1563, May 15), by Fir Muhammad bin Hasan. Bibliotheca Leydeniana.

No. 2597, ff. 359, l. 23; splendid Naskhi; illuminated frontispiece; small illuminated headings throughout; size, 9½ in. by 7 in.

177

The same.
This fine copy is dated the 8th of Rajab, A.H. 982 (A.D. 1574, October 24), by Häjí Khídr bin Suláimán bin Häjí Khídr Kuraíshí. Bibliotheca Leydeniana.

Beginning, as in No. 31 (174 in this Cat.):

"حمدآ کبیر طبیعتی مبارکا فی قبیت الملك"

No. 2482, ff. 375, l. 23; clear Naskhi; ff. 1-9, 13, and 352-357 are put into a modern margin; size, 11½ in. by 7½ in.

178

The same.

Beginning: حمدآ کبیر ضریح مبارکا فی قبیت الملك

No. 60, ff. 490, l. 21; small illuminated frontispiece; Nasta’lîk; size, 9½ in. by 7 in.

179

The same.
Finished in the month Jumáda-al-ákhár, A.H. 1007 (A.D. 1599, January), by Muhammad alktițí, in the province of Bakháriz, in the village of sj. Many leaves injured by damp; many of the last pages almost entirely effaced.

No. 1104, ff. 349, l. 19; Nasta’lîk; illuminated frontispiece; size, 12 in. by 8½ in.

180

The same.
This copy of the Žafárnama, complete, with all the poetical specimens, as usual, opens with two additional portions: 1. A detailed index, on ff. 1b–10b, dated the 24th of Sha’bán, A.H. 1145 (A.D. 1733, February 9). 2. The introductory chapters of the abridgment of the Žafárnama, noticed below in Nos. 190 and 191, and styled فهرست از صحایح فراموشیه: حضرت تیرمیور. Both pieces are written by another and more modern hand than the Žafárnama itself, which begins here, on fol. 17b: حمدآ کبیر طبیعتی مبارکا فی قبیت الملك.

No date. Excellent and tolerably old copy, collated throughout.

No. 1315, ol. 14, J. 4, ff. 334, l. 23; small and clear Nasta’lîk; ff. 17b and 18b splendidly adorned; size, 9½ in. by 6½ in.

181

The same.
Another very clear and correct copy, beginning as usual. No date.

No. 3259, ff. 617, l. 16-17; Nasta’lîk; size, 11½ in. by 7½ in.

182

The same.
Another splendid copy, not dated.

No. 1106, ff. 254, l. 27; clear and distinct Nasta’lîk; illuminated frontispiece; splendid binding in red, gold, and other colours; size, 13½ in. by 7 in.

183

The same.
No date.

No. 3153, ff. 338, l. 16-21; Nasta’lîk, written by different hands; splendid binding; size, 8½ in. by 5½ in.

184

The same.
This copy is considerably old, and being collated would be of intrinsic value, if it were not greatly damaged throughout; a number of pages are entirely spolit by these injuries. The last leaf (fol. 428b), of which unfortunately only a fragment is left, must, as it seems, be inserted between ff. 272 and 273, where a lacuna is found. The copy breaks off on fol. 427b, towards the
end of the mathnawi, in praise of Ibrahim Sultan (see Rieu i. p. 1744), with the ba't:

سادات مغتب بشار سرود - صدایی گشته زچرخ کمود

which states that this MS. contains the third volume of the Habib-alisiyar.

No. 3083, ff. 1-112, li. 20; Nasta'liq; size, 10 in. by 5½ in.

189

The same.

Dated the 10th of Jumada-al 'alawwal, A. H. 1182 (A. D. 1768, September 22).

No. 712, ff. 91, li. 24; Nasta'liq; size, 8½ in. by 5½ in.

190

Fatihnama-i-Shahib-akirani (فتح نامه صاحبقرانی)

A more plain and simplified edition of Ali Yazdi's Fatihnama, compiled, like the original, for Abul alfath Ibrahim Sultan (see ff. 4, l. 19, and 5, l. 7) and differing from it only in so far as it omits the poetical pieces and the less important passages of the prose-narrative. Beginning of the (anonymous) abbreviator's preface, on fol. 1v:

"وَاحْدَّنَا نِعْمَةَ فَتْحَ الْجَلَّ الْمَرْحَبِ".

Comp. Bodleian Cat., No. 160, and Elliot, Biblio. Index, p. 4, No. CXXI. This abridgment is, of course, not identical with that of 'Abd-al-廿sattar Kasm (made A. H. 1024 = A. D. 1615); see Bodleian Cat., No. 159, and Rieu i. p. 177; comp. also No. 150 in this Cat.

The Zafarnama itself begins, on fol. 5v, in the same words as usual:

"حَمْدُ وَكَبْرٍ مِّكَانٍ يُنَوِّي النَّطْحَ الْتَّرَاعِ"

On fol. 14 both the following words and figures are given as title to this work.


No. 1141, ff. 335, li. 20; Nasta'liq; size, 9½ in. by 5½ in.

191

Another copy of the same.

A defective and rather confused copy of the same simplified edition of the Zafarnama, beginning:

"حَمْدُ وَكَبْرٍ مِّكَانٍ يُنَوِّي النَّطْحَ الْتَّرَاعِ"

The first heading of this portion, which ought to be inserted at the end of the volume, runs thus on fol. 10v:

"فُتْحَ اسْتِقْلَالَ لَمَّا نُقُولُ، فَضَرَبَتْ هَكَلْكَالَا كَلْمَةً

The similarity between this introduction to the Zafarnama and the ninth kalimah of Khwândamir's Khlásat-al-alkhab (see Nos. 75-78 in this Cat., and Rieu i. pp. 164 and 175) has probably caused the wrong inscription on fol. INDI. OFF.

The Zafarnama itself begins, in the usual way, on fol. 21v, and breaks off with the death of prince Umar.
Shaikh, on fol. 318b, and the end of the campaign against Mardin, on fol. 320b. The last words of this chapter are written by quite a different and altogether modern hand the 10th of Dhul-ala'dah, A.H. 1211 (A.D. 1797, May 16).

No. 2940, ff. 331, ll. 17; clear and distinct Nasta'liq; also, 11 in. by 8½ in.

192

Mathâ'-alasâdîn wa majma'-albahraim (طاع وكراة) ومجمع الجویرین)
The first volume of 'Abd-alarrazâk bin Iâshâk al-Samarkandî's history of the Timurîdes, from A.H. 704 to A.H. 875 (A.D. 1304-1470). The author was born at Harât, A.H. 816 (A.D. 1415), and died there A.H. 887 (A.D. 1482); see the full account of his life and work given by Quatremère in the Notices et Extraits, vol. xiv. pp. 1-514; comp. also Boldeian Cat., Nos. 163 and 164; Rieu i. p. 181 sq.; Elliot, History of India, iv. p. 89 sq.; W. Morley, pp. 96-98 (where a complete list of the various editions of fragments of this work is found); Cat. des MSS. et Xylogr., pp. 266-268; G. Flügel ii. p. 190; J. Anmer, pp. 87 and 88, etc. Extracts are edited by B. Dorn in Muhammandanische Quellen, iv. Auszüge, pp. 175-179. This first volume or first half of the work goes from A.H. 704 (the date of Abu Sa'id Bahâdur Khân's birth) to A.H. 807 (the year of Timûr's death and Khalîl Sultan's accession); see the beginning of the last chapter here on fol. 440b.

The death of Saljûq 'Abd Sa'id in A.H. 736 (A.D. 1336) is related here on fol. 38b, Timûr's birth on fol. 39b.

Beginning, without the usual preface:

لله الحمد

Dated the 10th of Jumâdâ-alawwal, A.H. 1000 or 1024 (الفراء), but above in figures 158=A.D. 1592, February 23, or 1615, June 7. Bibliotheca Leydeniàna.

No. 2794, ff. 440, ll. 19; small, but clear Nasta'liq; collated; size, 10½ in. by 5½ in.

193

Mathâ'-alasâdîn wa majma'-albahraim.

The second volume or latter half of the same work, containing the history of Timûr's successors from A.H. 807 to A.H. 875. Beginning:

فأقحة كلام محمد بن نائی ملك علاءی بن أحمد بن نائی مساعد به امر بمیر میر از میر خرید

Dated the 4th of Dhul-al-hijjah, A.H. 992 (A.D. 1584, December 7). Fol. 268b and part of fol. 269b left blank.

No. 1590, ff. 465, ll. 19; clear and distinct Nasta'liq; size, 9 in. by 6½ in.

194

Another copy of the same second volume.

Beginning as in the preceding copy. This copy, written A.H. 1010 (A.D. 1601, 1602), about four years before Akbar's death, was presented to the Library by Lieut.-Col. W. Kirkpatrick the 30th of May, 1804. A note from the 11th of November, 1868, on fol. 1r, runs thus: 'The leaves of this book have been cut out and mounted on different paper, and whoever did it has misplaced the pages and leaves in numerous places, and some leaves are wanting likewise—a great pity, for the work is well and elegantly written. Its value as history is sufficiently well known. This is the second volume only.' By the same hand which has written this note, all the misplacements and lacunae are carefully marked on the margin. Evident lacunae are after ff. 39 and 313. The greater portion of fol. 208b is left blank.

No. 297, ff. 333, ll. 21; large and distinct Nasta'liq; the first two pages richly illuminated; full-page pictures on ff. 25a, 49b, 56a, 88b, 119b, 147b, 177b, 236a, 258b, and 355b; size, 15 in. by 9½ in.

195

The same.

Beginning as in the preceding copies. No date. It belonged formerly to Mr. Richard Johnson.

No. 1135, ff. 376, ll. 23; written by different hands, partly in Naṣāḥi, partly in Naṭâʿī; size, 10¼ in. by 6½ in.

196

Malufzât-i-Timûrî (ملوظات تیموری)

Timûrî's alleged autobiographical memoirs, in the Persian translation of Abu ʿAlîb al-buṣūsaini ar'arîl, beginning with a preface of the translator, on ff. 1b-2b; comp. Boldeian Cat., No. 150; Rieu i. p. 177 sq.; W. Morley, pp. 99 and 96; Elliot, History of India, iii. p. 399 sq.; and iv. p. 559 sq.; etc. This version was presented to the emperor Shâh Jâhân probably a short time before A.H. 1047 (A.D. 1637). The full title given here to these memoirs runs thus: واقعات السلطان دهانسلطان سعید علاء الدین والدین سلطان ایه


The memoirs begin, on fol. 4b, with the usual account of Timûr's omens of a great future: وزراي دولت و سلطان يذعاب لیه دهان السلطان دهان سلطان سعید علاء الدین واقعات السلطان دهان

Dated the 4th of Dhul-al-hijjah, A.H. 891 (A.D. 1482, December 7). Fol. 268b and part of fol. 269 left blank.

No. 1590, ff. 465, ll. 19; clear and distinct Nasta'liq; size, 9 in. by 6½ in.

The transcriber adds a note that the translation was made from the Arabic to Persian, and the book was given to the Library by Mr. Richard Johnson. On ff. 237b-320b there...
are added the Šarukh-i Timur, or 'Institutes, designs, and enterprises' of Timur (comp. Institutes, political and military, written originally in the Moghul language, etc., first translated into Persian by Abu Ta'uilib Alhusseini, and thence into English by Major Davy. The original Persian transcribed, etc., by Joseph White, D.D., Oxford, 1783), but, as a comparison with that edition shows, in a rather different version. They are entitled in the colophon at the end:

سماحکا که بھگتی احوال

ملاجع بسته و بکل شکست

حیدر اعتماد

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The transcriber was Muhammad Ashraf. According to a note on fol. 197, this copy was finished the 4th of Shawwal, A.H. 1196 (A.D. 1783, September 23).

No. 1943, ff. 190, ll. 15; clear Nasta'liq; size, 9½ in. by 5½ in.

The same.

Another copy of the Malafzāt, in a somewhat shorter redaction, as it seems. Preface, on fol. 198; beginning of the memoirs, on fol. 198; end of the memoirs, on fol. 214; beginning of the Institutes, designs, and enterprises, on fol. 218.


No. 1792, ff. 277, ll. 14; Nasta'liq; worm-exten; size, 7 in. by 3½ in.

198

The same.

The same Malafzāt, in the shorter redaction, as in the preceding copy. Preface, on fol. 199; beginning of the Institutes, designs, and enterprises, on fol. 224.

Dated the 15th of Jumadal-aal-hāni, in the twentyfourth year of (’Alamgir probably, = A.H. 1092, A.D. 1681, July 2). This copy was made at the request of Nawb Wāhid Kullkhān.

No. 1714, ff. 299, ll. 11; large and distinct Nasta'liq; illuminated frontispiece; size, 8½ in. by 5½ in.

199

Another copy of the Tuzuk-i-Timur. The Institutes, designs, and enterprises, in the shorter redaction, beginning:

فزعذا خان جهان زادا معلم باد که جون که در طاق نیکری دیام پرستا

امشاور آخ

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Dated the 7th of Saphar, A.H. 1229 (A.D. 1814, January 29). Bibliotheca Leydeniana.

No. 248, ff. 15, ll. 15; Nasta'liq; size, 10½ in. by 7½ in.

200

The same.

Many blanks left. No date.

No. 1638, ff. 1-64, ll. 9; large Nasta'liq; size, 10½ in. by 7½ in.

201

The same.

A still shorter redaction of the Institutes, designs, and enterprises, styled in the colophon: تزورض ایام و معلم للدین. and dated the 15th of the month Aghān, in the year 1196 of the Bangāl era. Beginning as usual.

No. 3058, ff. 20-46, ll. 13-15; Nasta'liq; size, 8½ in. by 6½ in.

202

The same.

This copy, containing the fuller redaction, is defective both at the beginning and end. It opens thus:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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On fol. 197 the following note:

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IV. History of India.

a. History of the early Rājās and the Emperors of Dhilī, and general history of India.

204

Ahwāl-i-Rājāhī hindūstānī (حول راجا هندوستان). A short tract, dealing with the early Rājās of India down to Shihāb-ud-dīn Gihārī, who, A. H. 588 (A. D. 1192), defeated and killed Rajah Pithaurā, or Pritvi, as he is called by Elphinstone, History of India, 5th ed., p. 364. This short account is stated in the colophon to have been taken from the books of the nāma gharīn.

Beginning:  
"مأج النهار راجا هندوستان نظر..."  
Translation:  
"A day in the life of Rājās..."

Bibliotheca Leydeniana.

No. 2484, ff. 399-414, ll. 12; Nasta’līk; size, 7½ in. by 5½ in.

205

Risāla-i-Rājāwali ( رسالة راجا ولي). Another short account of the rulers of India, from the early Rājās down to 'Alamgrī II (الغري II), who reigned from A. H. 1167 to A. H. 1173 (A. D. 1754-1759). It consists chiefly of lists and tables with a succinct text, originally drawn up by Rājā Wall, whose real name, according to Prof. p. 855, and iii. p. 916, was Banwālidas, a munshi of prince Dārā Shukhān, and continued by a later editor, but see the following copy.

Beginning:  
"بسم الله الرحمن الرحيم صلاة و سلام علي ابنا عبد الله و بلال حسن وزعيم..."

No date. Another copy in the Bodleian Library, Bodley 695 (Bodleian Cat., No. 170).

No. 1919, ff. 85, ll. 11; Nasta’līk; size, 9½ in. by 5½ in.

206

Another copy of the Rājāwali.  
Beginning as in the preceding copy. This copy goes down as far as the beginning of Muḥammadshāh's reign, and ends on fol. 23ª middle. The remainder of this copy is filled with miscellaneous writings, chiefly epistles on mystic topics, other letters, for instance, to Fāḍil-khān (see fol. 47ª), and pieces of erate prose (see, for instance, fol. 48ª; fol. 50ª: جواب, ملک طوسی, etc.), compiled or collected A. H. 1193 = A. D. 1691, 1692 (see this date twice on fol. 28ª and 29ª in Alamgīr's reign. This collection begins:  
"شرح نما در دژ جامان سفیت..."

The author's name does not appear, as far as we can see; but as there is scarcely any separation between the Rājāwali and this portion, we suppose that both are due to the same, viz. to Rājā Wall. According to an English note, by C. Mackenzie (dated May 6, 1809), on the fly-leaf, the real name of Rājā Wall would be (contrary to Ricci's statement, loc. cit.) Rājījīn Singh, munshi to the celebrated 'Āṣafshāh, Shāhār of the Dakhān. Rājījīn Singh had sometime a jagir in the country of Adone from 'Āṣafshāh, by whose order he collected this book from different authors and authorities.

This copy was transcribed in the second half of the eighteenth century from a MS. brought from Savanere.

No. 3105, ff. 61, written in diagonal lines; Nasta’līk; size, 7½ in. by 3½ in.

207

Tables, giving the names of all the Hindū Rājās and Muḥammadan rulers of Dhilī, with a short remark about the duration of their respective reigns, beginning with Rājā Judisthir (راج جدشتیر), who reigned 122 years and 8 months, and ending with Shāh 'Ālam (who ascended the throne in A. H. 1173 = A. D. 1759).

Title:  
"نام راجا هندو و بادشاها اسلام کا از شروع: انوین زمان کلچک، تا ان و دیگر روزلکت در"  
Translation:  
"Names of Rajas and Emperors of India: From the beginning of the era..."

No. 3058, ff. 1-5, 4 coll.; Nasta’līk; size, 8½ in. by 6½ in.

208

Rājā Shoahwali (راج، شاهولا).  
A history of the Hindū Rājās and the Muḥammadan rulers of India, together with statistical tables of the Sāhābān Hindustān, compiled from various Sanskrit (for instance, the Mahabhārata) and Persian sources, by Munshi Hirām (Hiranām), son of Dhanirām, son of Dhanārāj, the Registar of the Pargana of Amānā in the Sarkār of Lakhnāu in the Sāhāb of Ahmādngar Oudh, of Dehra (Uttar Pradesh), and entitled Rājā Shōhāwali, in five tabākāt (see fol. 8, l. 1 sq.), the first three of which deal with the Hindū Rājās, the fourth with the Muḥammadan rulers down to Shāh 'Ālam (the last date mentioned in that chapter is A. H. 1194 = A. D. 1780, the time of the occupation of Ahmadabād in Gujarāt by the English), and the fifth with the statistics of India. This copy, which seems to be the only one extant, is unfortunately without any headings, all being left blank except those of the first and second tabākāt, viz.
Another copy of the same.
Beginning as in the preceding copy. A detailed index on the fly-leaves. Collated; many glosses on the margin. No date. Some pages a little damaged.
Ff. 272 supplied by another hand.

Ta'rikh-i-Firuzshah


Beginning:
主管部门在多玛亚克可考考知阿卢

It consists of a very flowery introduction and eight books, every one comprising the reign of one monarch, viz. Sultan Ghiyath-aldin Balban, on fol. 16b; Sultan Muizz-aldin Kalkubid, on fol. 30b; Sultan Jalal-aldin Firuz Khilji, on fol. 112b; Sultan Alv-aldin Khilji, on fol. 135b; Sultan Kutb-aldin, on fol. 24b; Sultan Ghiyath-aldin Tughluqshah, on fol. 274b; Sultan Muhammad bin Tughluk, on fol. 289b; Sultan Abul-almuzaffar Firuzshah, on fol. 328b. Every book, except the second, is preceded by a detailed index.

Dated the 12th of Ramad, A. H. 1007 (A. D. 1599, April 8), by Maulana Ya'kub, inhabitant of Surat.

No. 177, ff. 360, ll. 11-19; Sikka, ff. 67-70, 228, 239, 331-339, two-thirds of ff. 340-356 and ff. 357-360 later supplied in Nasta'lik by two different hands; size, 11½ in. by 6 in.

Tawarikh-i-Firuzshah

History of Firuzshah, king of Dhilli's reign, compiled by Shams-i-Siraj 'Affi (see fol. 11b, last line but one), from his accession to the throne, A. H. 752, to his death, A. H. 790 (A. D. 1351-1388), with a short account of his reign. It is an amplification, continuation, and completion of the preceding Ta'rikh-i-Firuzshah by Diya-aldin Farani. Shams-i-Siraj resumed the interrupted and incomplete task, and gave a complete history of the whole reign of Firuzshah; comp. Rieu i. p. 241 sq.; Elliot, History of India, iii. pp. 267-373; Nasser Lees, Materials, pp. 441-446.

It is divided into five khams, each subdivided into eighteen maqamas. Kism I (containing Firuzshah's life from his birth to his accession) begins on fol. 21a, II on fol. 59a, III on fol. 103b, IV on fol. 14b, V on fol. 203b. The last kism is not complete, it breaks off in the fifteenth mubaddimah.

Copied in the twenty-fourth year of '{ probably 'Aiam-
213

Another copy of the same.

This copy is more defective than the preceding one, but fortunately sufficient to supply the lacunae of No. 1002. There are missing after fol. 26 about forty-five pages (corresponding to the preceding copy, fol. 37b, 1, 3, to fol. 56, l. 8), from the middle of the eightieth msdcinc in k89 I to the middle of the fifth in k89 II. Another lacuna after fol. 97 (one leaf missing, corresponding to the preceding copy, fol. 162b, l. 9, to fol. 163b, l. 8), and a third large one on fol. 166b in the third line (comprising the whole of the rest of the preceding copy, fol. 215a, l. 5, down to the end). The real conclusion of the work, however, is found in this copy.

No date. Index on fol. 13a-14b. K89 I, on fol. 14b (heading of II missing); III, on fol. 52a; IV, on fol. 82a, first line; V, on fol. 128b.

No. 1002 a, ff. 167, ll. 17; clear and distinct Nasta’līq; size, 10/ in. by 5/ in.

214

Wakī’at-i-Bābari.

A complete copy of the rare Caggatāi or Turki original of the Bābarnama, or autobiography of the emperor Bābar, from his accession in Rāmānā, A. H. 899 (A. D. 1494, June), to Muharram, A. H. 936 (A. D. 1529, September); see the edition of this work by N. Ilmīnī, Kasan, 1857, French translation by Pavet de Courtesville, Paris, 1871.

Beginning: 

Some marginal notes and corrections on the first pages by a European hand. Bibliotheca Leydeniana.

No date.

No. 2055, ff. 234, ll. 13; large Nasta’līq; size, 10/ in. by 5/ in.

215

Wakī’at-i-Bābari.

The older Persian translation of the foregoing autobiographical memoirs of Bābar, commenced A. H. 994 (A. D. 1586), at the request of Bihārkhānah, by Mirzā Pāyānā Ḥasan Ghaznawī, and continued by Muḥammad Kulli Mughul Hīsārī; see the preface of the latter on fol. 74b sq.; comp. Rieu ii. p. 799, and Bodleian Cat., No. 179.

Beginning: 

Some pages slightly injured. Additions and short remarks on the margin. Two entries at the
end from A. H. 1051 and 1554 (A. D. 1641 and 1644),
the first of which runs thus: جهان شرط مصطفی
100, 100, 100.
No. 29, ff. 331, l. 17; unequal Nasta'liq, written, as it seems,
by different hands; size, 104 in. by 64 in.

219
Ta'rikh-i-Shirshahí (تاریخ شیرشاهی).
The same slightly abridged reduction of Aabás Khan
bin Shaikh Ali Sarwání's history of the life and reign
of Sulfán Shirsháh Sár of Dihlí (who assumed the title
of king about A. H. 946, and died A. H. 952, A. D. 1539–1545)
and his immediate successors, which is noticed in
Ríce ii. p. 827, and iii. p. 921. The original title
of Aabás Sarwání's work was حفظة کرامته, composed
at the emperor Akbar's request soon after A. H. 937
(A. D. 1579); see Boodlean Cat., Nos. 176–178; Ríce
i. pp. 242 and 243; Elliot, History of India, iv. pp. 431–
433, etc.

The present reduction is called, just as in two copies
of the British Museum, the third book (تاریخ سوم)
در ذکر احوال سلطنت سرفرنگ
وزن افغان,
so that there must have been two previous tabakas,
and begins in a similar way: جنس جلد و ایتام خالی برته‌ب
ر ا سرفه که سرفرنگ پیام ممالک در میغ تر اند فی
ہندوکش.

It is divided into the following three bâbs:

بیت اویل در ذکر احوال سلطنت شیرشاه سر

بیت سپیم در ذکر احوال سلطنت اسلامان بن عبیدالله

This copy was finished the 20th of Safar, A. H. 1030
(A. D. 1621, January 14), by Mulla Suláhí Bédákháhi.
No. 218, ff. 121, l. 15; clear and distinct Nasta'lik; size, 9 in. by 5 in.

220
Ta'rikh-i-Shirsháhí.
A Hindustání translation of Aabás Sarwání's history
of Shirsháh's life and reign, which was completed the 5th
of Jumáda-al-áwwal, A. H. 1220=A. D. 1805, August 1
(see fol. 123, last two lines), and dedicated to the
Governor-General of India, Marquits Wellesley (see fol. 2, last line, and fol. 3, first line). A lacuna after
fol. 12.

Beginning of the translator's preface, on fol. 1: شکر
هیآ س خانم‌ها برتری زا که وی اتیم ویدنگ

Beginning of the history itself, on fol. 3: حمید و لقعا
آم خالی حلف که لقعا لقعا هی

This copy, a little worm-eaten, belonged formerly to
Mr. Roebuck.
No. 2936, ff. 122, l. 13; Nastakt; size, 104 in. by 7 in.

221
Tadhkírat-al-waqlíyât.
Private memoirs of the emperor Humáyún (who
reigned A. H. 937–963=A. D. 1530–1556), compiled
by the ewer-bearer Jauhar, who commenced this work A. H.
995 (A. D. 1587), and styled both تاریخ واقعات

وزن افغان,

and even Humáyún himself (as, for instance, here on
the top of fol. 13, and in the colophon). For further particulars,
see Ríce i. p. 246, and Elliot, History of India, v. pp. 136–140.
An English translation, severely

The first leaf is a little damaged in the corners, so
that the beginning cannot be given. Part of fol. 40, the whole of fol. 40, and fol. 41 are left blank.

Dated the last of Safar, in the forty-first year (no
doubt of 'Alamgir's reign) A. H. 1109 (A. D. 1697, September 10).
No. 220, ff. 55, l. 25 (some of the first pages written in diagonal
lines); Sulakta; size, 9 in. by 5 in.

222
Ta'rikh-i-Humáyúnsháhi (تاریخ همایون‌شاهی).
The revised edition of Jauhar's memoirs, made in
a flowery court-style by Iihádád Faídí Sírhisdí, the author of a Persian dictionary مادر الفعال (compiled A. H. 1001
=A. D. 1592, 1593), and of a history of Akbar to A. H.
1010 (A. D. 1601, 1602), styled نزهه‌الکراما (see
below, No. 289 in this Cat., and Ríce iii. p. 927, and i.
p. 253). It begins: همایون کووهی که در سلیمی اجر می
سند، تاریخ صدارت و معینت، مدنّت نصد، جبود و تکرار شاه‌نامه

یا محمد، یک از دوی سلطنت نووست، و دوی سلطنت نووست، و دوی سلطنت نووست

This copy was finished the 20th of Safar, A. H. 1030
(A. D. 1621, January 14), by Mulla Suláhí Bédákháhi.
No. 218, ff. 121, l. 15; clear and distinct Nasta'lik; size, 9 in. by 5 in.

223
Ta'rikh-i-Humáyúnsháhi.
A Hindustání translation of Akbar's memoirs, completed
in the sixtieth year of his reign, and dedicated to the
September 10).
No. 220, ff. 55, l. 25 (some of the first pages written in diagonal
lines); Sulakta; size, 9 in. by 5 in.

Humáyún's accession, and history of his reign to the
year of Akbar's birth, A. H. 949=A. D. 1542 (in
سیویر سلطنت نعرین دنیا محمد نما،

پیامدهای تاریخه‌الکراما (بادی فریدی شیخ‌الدولت

1. Humáyún's accession, and history of his reign to the
year of Akbar's birth, A. H. 949=A. D. 1542 (in
سیویر سلطنت نعرین دنیا محمد نما،

پیامدهای تاریخه‌الکراما (بادی فریدی شیخ‌الدولت

2. Humáyún's journey to Khurásán
(منوژه شد آل

3. Humáyún's return from Trák to Kandahár

4. Humáyún's war-camp and invasion of India, to
his death

5. Akbar's accession

Many remarks in English on the margin throughout.
No date.
No. 788, ff. 114, l. 15; Nasta'lik; size, 8½ in. by 7½ in.
Ta'rikh-i-Humayûn (تاریخ معاویه).

Another history of the emperor Humayûn, and all the persons who were closely connected with him, and the affairs of his and his successor Akbar's reign, compiled by an old servant of the empire, and an eyewitness of most of its affairs, with the name of Bâyazid, who was chosen for this task, at Akbar's request, by his wazir Abû-al-falân bin Mubârak, beginning:

Bâyazid begins his story with A. H. 940 = A. D. 1542 (when Humayûn was forced to leave India), and brings it down to A. H. 999 (A. D. 1591), the year of the beginning of this work's composition at Lâhûr. It is divided into four fâsîls: 1. from A. H. 940 to A. H. 953, on fol. 18r; 2. from A. H. 953 to A. H. 959, on fol. 23v; 3. from A. H. 959 to A. H. 961, on fol. 50v; 4. from A. H. 961 to A. H. 999, with an account of Akbar's affairs as well as of all the high functionaries and servants of both emperors. He adds at the end that nine copies of this work were made, two of which went into Abû-al-falân's own library.

It was finished, so far as we can guess from the ta'rikh at the end, A. H. 1000 (A. D. 1591-2). The right order of ff. 86-165 is: 86, 97-104, 89-96, 81-88, 105.

No. 216, ff. 160, ll. 17; Nasta'îk; size, 9½ in. by 6½ in.

224

Historical extracts dealing with Humayûn's flight to Persia and the recapture of Kandahâr.

1. Firûzân of Shâh Ta'mâs ibn Shâh Is'mâ'îl Safawi to the governor of Harât, Muhammadkhân ibn Sharâf-aldin Tukhî, fixing the ceremonies and observances for the reception of the Indian emperor Humayûn, who had fled to Persia and asked for an interview with the Persian Shâh (A. D. 1545), on fol. 1r.

2. Account of Humayûn's reception in Khurásân, and his interviews with Ta'mâs, on fol. 6v.

3. Names of all the royal Amirs and the other distinguished attendants who accompanied prince Muhammad Murâd, third son of Ta'mâs, in his march against and his capture of Kandahâr (A. D. 1545), on fol. 11v.

Comp. for the historical facts referred to in these extracts, Elphinstone, History of India, 5th edit., pp. 453-466.

This copy (dated the first of Dhû-al-kal'dâh, A. H. 1194 = A. D. 1780, October 29) was made for Mr. Richard Johnson by Muhammad Bakhsh, with the takhallus Ashûb.

No. 3846, ff. 16, ll. 15; Shikasta; size, 8½ in. by 4½ in.

225

Ta'bakat-i-Akbarî (تاریخ اکبری).

A complete copy of the general history of India from the time of Sabuktâgin of Ghazna, A. H. 367 (A. D. 977), to the end of the thirty-eighth year of Akbar's reign, A. H. 1002 (A. D. 1593), composed by Nizâm-al-dîn Ahmad bin Muhammad Maskin of Harât, who died A. H. 1003 (A. D. 1594), and entitled both Tarâkînameh and Tarâkînameh-ye Amirî, and compiled by Bollondian Cat., N. s. 184-191; Rien. p. 220 sq.; W. Morley, pp. 58-61; Elliot, Bibliogr. Index, pp. 178 sq.; History of India, v. pp. 177-476; J. Ammer, p. 83, etc.

Beginning:

Scene: Near the camp of Humayûn, in the month Ramaḍân, in the year 995 (A. D. 1587).

It is divided into a muqaddimah, nine ta'bakât, and a khâtîmah, viz.

Muqaddimah, on fol. 3v: History of the Ghaznavides (در ذكر غزنیون).

Tabâkah I, on fol. 16v: Sul'tânâsh of Dhîlân (دیلân) from Murâzâlîn Ghârî to A. H. 1002.

Tabâkah II, on fol. 36vb: Kings of the Dakhan (دنگان) to A. H. 1002.

Tabâkah III, on fol. 39vb: Kings of Gujarât (جادوپ) to A. H. 980 (A. D. 1572).

Tabâkah IV, on fol. 46vb: Kings of Mâlwa (مالو) to A. H. 977 (A. D. 1569).

Tabâkah V, on fol. 52vb: Kings of Bangâlâh (بانگال) to A. H. 984 (A. D. 1576).

Tabâkah VI, on fol. 52vb: Sharqi kings of Jaunpur, etc. (شانپور) to A. H. 88rv (A. D. 1476).

Tabâkah VII, on fol. 53vb: Rulers of Kâshmîr (کشمیر) to A. H. 995 (A. D. 1587).

Tabâkah VIII, on fol. 56vb: Rulers of Sînd (سند) to A. H. 1001 (A. D. 1592).

Tabâkah IX, on fol. 57vb: Rulers of Multân (مدد) to A. H. 932 (A. D. 1526).

Khâtîmah, on fol. 57vb: Short geographical sketch of the Indian empire (جغرافیہ). Dated the 1st of Râbî'-al-awwal, A. H. 1031 (A. D. 1622, January 24), by Muhammad Bakhsh. Many of the first and last leaves are worm-eaten; slight injuries here and there. A detailed index on the fly-leaves. The right order of ff. 38-41 is: 38, 40, 39, 41.

No. 3320, olim 15. J. 6. ff. 579, ll. 21; large, but unequal Nasta'îk; size, 10½ in. by 6 in.

226

Another complete copy of the Tabâkah-i-Akbarî. Beginning as usual. The arrangement of the Tabâkah is the same as in the preceding copy.

Muqaddimah, on fol. 3v.

Tabâkah I, on fol. 13v: first line; II, on fol. 32ov, first line; III, on fol. 352v; IV, on fol. 422v; V, on fol. 476v; VI, on fol. 480v; VII, on fol. 485v; VIII, on fol. 516v; IX, on fol. 521v.
Khādīmah (not marked), on fol. 530a.
No. 2943, ff. 530, ll. 19; clear Nasta’līk; illuminated frontispiece; size, 10½ in. by 6¾ in.

227

The same.

The arrangement of the Tabākāt in this copy, which is complete in two volumes, differs in so far from that of the two preceding copies, that the history of the kings of Mālwa forms here the sixth tabākāt instead of the fourth, and consequently the kings of Bangalāh and Jaunpūr represent the fourth and fifth tabākāt respectively. The usual ninth tabākāt is styled here خانہ, and the real خانہ is not marked.
Mukaddimah, on fol. 3b, in No. 997; Tabākāt I, on fol. 14b, in No. 997; II, on fol. 1b, in No. 998; III, on fol. 27b, in No. 998; IV (kings of Bangalāh), on fol. 81a, in No. 998; V (Shārki kings of Jaunpūr), on fol. 83b, last line, in No. 998; VI (kings of Mālwa), on fol. 87b, in No. 998; VII, on fol. 120b, last line, in No. 998; VIII, on fol. 150b, last line, in No. 998.
Khādīmah (rulers of Multān), on fol. 154b, in No. 998.
Copied in Muhammadshāh’s reign (A.H. 1131-1161). Occasional-English notes, both in ink and pencil, on the margin, probably by Lient.-Col. W. Kirkpatrick, who presented this copy to the Library, 1844.
No. 997, ff. 230; No. 998, ff. 162, I. 19; good and clear Nasta’līk; size, 10½ in. by 6¾ in.

228

The same.

Another copy with the same arrangement of the Tabākāt as in the preceding one, viz.
Mukaddimah, on fol. 24a.
Tabākāt I, on fol. 8a; II, on fol. 151b; III, on fol. 164a; IV (Bangalāh), on fol. 192a; V (Jaunpūr), on fol. 194a; VI (Mālwa), on fol. 196b; VII, on fol. 218b; VIII, on fol. 230b; IX, on fol. 233a.
Khādīmah begins on the last page; some lines are wanting at the end.
Collated. Many marginal additions by a later hand.
No date.
No. 731, ff. 236, I. 25; careless Nasta’līk; some leaves injured; size, 15½ in. by 9¾ in.

229

The same.

This copy of the Tabākāt-i-Akbār is incomplete at the end, the ninth tabākāt and the khādīmah being wanting, in spite of the usual words at the end:

Mukaddimah, on fol. 24b.
Tabākāt I, on fol. 12b; II, on fol. 260a; III, on fol. 283a, last line; IV, on fol. 335a; V, on fol. 338a; VI, on fol. 342a; VII, on fol. 383a; VIII, on fol. 406a.
No date; but a note in a different handwriting, on the last page, states that this copy was collated at Lāhūr in

SHA'BĀN, A.H. 1079 (A.D. 1669, January). It belonged formerly to Mr. Richard Johnson.
Ff. 83 and 88 are turned upside down, but fol. 88 must be put in the place of fol. 83, and vice versa.
No. 967, ff. 409, I. 25; Nasta’līk; illuminated frontispiece; size, 14 in. by 6¼ in.

230

A part of the same work.

This copy contains only the mukaddimah, on fol. 3b, and the first tabākāt (the history of the kings of Dīhil down to A.H. 1002), on fol. 19a.
Dated the 9th of Jumāda-al-awwal, A.H. 1066 (A.D. 1656, March 5), by ʿAbdallāh ibn ʿAzīz Muḥammad. Fol. 37b is left blank; fol. 253 is turned upside down.
No. 3289, olim. 15, J. 5, ff. 415, I. 21; unequally written in careless Nasta’līk and Shikasta; size, 12½ in. by 6¾ in.

231

An incomplete copy of the same part.
Mukaddimah, on fol. 3b, last line; first tabākāt, on fol. 20b. It goes down only to the sixteenth year of Akbar’s reign; all the rest is wanting.
Dated the 15th of Muḥarram in the thirty-fifth year of ʿAlamgir’s reign = A.H. 1103 (A.D. 1691, October 8).
No. 3419, olim. 16, J. 16, ff. 232, I. 16; Nasta’līk; size, 11½ in. by 6½ in.

232

A still smaller portion of the same.

This copy bears, on fol. 18, the titles of the addors and of the compiler of this part, and on the fly-leaf it is written simply: تأريخ دکر احوال شیرخان کہ بشیرخان مشهور شیرخان است, whilst on the fly-leaf it is written simply: تأريخ دکر احوال شیرخان کہ بشیرخان.
No. 1555, ff. 105, I. 19; Nasta’līk; worm-eaten throughout; size, 9 in. by 5½ in.

233

Muntakhab-altawārīkh (منتخب التواریخ).

A complete copy of ʿAbd-al-ʿAlī bin Mulḵshāh Bāḍīʿi’s general history of India, from the time of the Ghaznavides down to the fortieth year of Akbar’s
234

The first part of the Muntakhab-alkawārīkh.

This copy contains only the first part of Badā'ūnī's work, from Sabuktakin to Akbar's accession. Beginning as in the preceding copy, on fol. 19. The first sixteen leaves are filled with a detailed index, dated the 14th of Safar, A.H. 1159 (A.D. 1746, March 8); the copy itself was finished the 11th of Muharram in the same year (A.D. 1746, February 3), by Miyan Mahbūb-ī-ālam at Sīlahānānā. Collated.

No. 3140, ff. 160, ll. 21; clear Nasta'liq; splendid binding in green and gold; size, 11½ in. by 6½ in.

235

Akharnāmā (أخبار).


Contents:

A preface, containing a short index of the first book of the Akhanma, down to the end of the seventeenth year of the emperor's reign, on fol. 17. Beginning:

Khatībīn al-Shāhīnīn wa ḥaṣāsān ḥaṣāsān kādī āṣūsāt al-Wādā l-lāl

First part of the first book, on fol. 5, beginning:

A slightly defective copy of the same, in two volumes.

Contents:

First volume (No. 1):

First part of the first book, on fol. 17, beginning:

Akharnāmā (أخبار)
Second part of the first book, on fol. 235b. This part is rather incomplete at the end. It breaks off on fol. 531b in the khātimah (which begins on fol. 527a) with the words: مَا رَبِّي ْحَكَّمَ, corresponding to fol. 222b, l. 7, in the preceding copy.

Second volume (No. 2):
Second book, on fol. 1b, concluding like the preceding copies with the beginning of the forty-seventh year of Akbar's reign (khātimah, on fol. 555b). Some small blanks on the last leaves.

The handwriting in both volumes seems to be the same (except ff. 527–531 in No. 1, which are later supplied); but the first part of the first book is dated A. H. 1111 (A. D. 1609, 1700), and the second book A. H. 1132 (A. D. 1719, 1720).

Nos. 1, 2, first vol., ff. 531; second vol., ff. 561, ll. 19; large and clear Nasta'lik; size, 14 in. by 7½ in.

238
A very incomplete copy of the same.
This copy contains:
The first part of the first book, on fol. 1b, beginning:
الله أكبر (الله أكبر).
The second part of the first book, on fol. 235b. It concludes, on fol. 520b, last line, with the end of the seventeenth year of Akbar's reign, but the horoscope and the khātimah of the first book, as well as the introduction of the second book, are entirely missing in this copy.

The second book (without any heading) begins on fol. 522b, l. 3, immediately with the words: واَرْضَانُهُ كَفَى لَهُ مَتَاعٌ مُكْتَبٌ, corresponding to No. 564 (236 in this Cat.), fol. 227b, l. 5, and goes down to the nineteenth year of Akbar's reign. It breaks off, on fol. 540b, last line, with these words: بَيِّنَ بَادِئَهُ اِذَا أَدْرَكَتَ, corresponding to No. 564, fol. 263b, l. 6. All the rest is wanting.

Small blanks on ff. 1b, 20b, 32b, 275b, 277b, and 284b (entirely blank). Occasionally various readings on the margin. Presented by J. Wombbell, Esq., April 10, 1804.

No. 549, ff. 88b, ll. 19; careless Nasta'lik; ff. 350b–330b written by another hand in Shikasta; illuminated frontispieces on ff. 1b and 250b; size, 12 in. by 7½ in.

239
Another copy of the first part of the same.
First part, on fol. 1b, beginning:
الله أكبر (الله أكبر).
Second part, on fol. 206b, beginning:
نِسَبَةٌ اِنْتِمَامٌ مُكْتَبٌ.

The first part is dated the 3rd of Rajab, A. H. 1073 (A. D. 1663, February 11), by اَسْمَعْيَلُ بْنِ يَاكْوَبْ بْنِ سَلَامَةَ يَعْفَرُ مُسْتَوْيُ, at Lāhūr; the second, the 15th of Rabī' al-awwal, A. H. 1074 (A. D. 1663, October 15), by the same.

The khātimah begins here, on fol. 418b, last line:

The College of Fort William, 1825.

No. 2235, ff. 47b, ll. 19: Nasta'lik: the old and original part of this MS is greatly damaged, but most of the injured places have been carefully mended by a later hand; quite new are ff. 54–57, 124–146, and one half in each page of ff. 47b–195, supplied in Shikasta by the same who filled in the missing portions in the rest of the MS; several blanks on ff. 350b, 394b, and 404b; size, 10½ in. by 6½ in.

240
The same first book.
First part, on fol. 1b, beginning:
الله أكبر (الله أكبر).
Second part, on fol. 170b, beginning:
نِسَبَةٌ اِنْتِمَامٌ مُكْتَبٌ.

It is complete: the khātimah begins, on fol. 371b, l. 4:

Many tables in the last part of this copy are missing; the place for them is left blank; see ff. 344b, 347b, and 357b.

Dated the 29th of Muharram, A. H. 1101 (A. D. 1692, November 12).

No. 2857, qarin 15. J. 2, ff. 380, ll. 23; Nasta'lik; size, 11½ in. by 6½ in.

241
The same.
First part, on fol. 1b, beginning:
الله أكبر (الله أكبر).
Dated the 21st of Muharram, A. H. 1111 (forty-third year of 'Alamgir's reign) = A. D. 1699, July 19.

Second part, on fol. 159b, beginning:
نِسَبَةٌ اِنْتِمَامٌ مُكْتَبٌ.

Khātimah (here styled Nāsābī, Nāsābī), on fol. 342b. Dated the 24th of Muharram in the same year (only three days after the completion of the first).

No. 2667, ff. 350, ll. 20–27; very unequal writing, partly in Nasta'lik, partly in Shikasta, partly even in Nashkhi, see ff. 199 and 200; size, 11½ in. by 7½ in.

242
The same.

Index, on ff. 1b–5a (الله أكبر) (الله أكبر). Dated the 21st of Muharram, A. H. 1111 (forty-third year of 'Alamgir's reign) = A. D. 1699, July 19.

First part, on fol. 6b.
Second part, on fol. 144b.

Khātimah, on fol. 307a.

No date. A considerable number of the first and last leaves of the text severely damaged by worms.

No. 2454, ff. 344, ll. 25; Nasta'lik by various hands, all equally clear and distinct; collated throughout; size, 14½ in. by 8½ in.

243
The same.

First part, on fol. 1b.
Second part (not separated from the first), on fol. 187b, beginning in the sixth line.

The khātimah begins on fol. 367b, l. 3.

The last three lines of this book are missing; it
breaks off with: \( \text{که خندیت اوربند شاهنشاه} \) agreeing with No. 564 (236 in this Cat.), fol. 239, last line but three. Various readings and short additions on the margin. Many leaves injured at the bottom.

No. 124, ff. 375, ll. 17; clear Nasta'liq; size, 13\( \frac{3}{4} \) in. by 10\( \frac{1}{2} \) in.

244

A slightly defective copy of the same.

First part, on fol. 1\( \frac{1}{2} \); second, on fol. 136. At the end a leaf or two missing; the seventeenth year of Akbar's reign begins here on fol. 271\( \frac{1}{2} \). The first part is dated the 1st of Shaban, A.H. 1098 (A.D. 1686, December 28).

No. 3295, olim 17, J. 6, ff. 273, ll. 23; Nasta'liq; illuminated frontispiece at the beginning of each part; size, 13 in. by 8\( \frac{3}{4} \) in.

245

Another copy of the first part of the first book.

Beginning as usual. Dated the 5th of Dhul-alkadah, A.H. 1094 (A.D. 1682, October 26). All the horoscopes are left blank.

No. 3297, olim 17, J. 8, ff. 236, ll. 23-25; Nasta'liq; illuminated frontispiece; size, 13\( \frac{3}{4} \) in. by 7\( \frac{1}{2} \) in.

246

The same first part of the first book.

Beginning as usual. The horoscopes on ff. 29, 29\( \frac{1}{2} \), 33\( \frac{1}{2} \), and 41\( \frac{1}{2} \) are omitted.

No date. Modern copy, presented by J. Wombell, Esq., April 19, 1804.

No. 282, ff. 246, ll. 15; written by two different hands in Nasta'liq; the first on ff. 1-104, the second on ff. 105-446; size, 8\( \frac{1}{4} \) in. by 5\( \frac{1}{4} \) in.

247

The same.

No date. Presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Annotations and various readings, both interlinear and marginal, besides many English notes, written probably by Kirkpatrick himself.

No. 3380, olim 14, J. 1, ff. 289, ll. 17; Nasta'liq, written by at least three different hands; size, 10\( \frac{1}{2} \) in. by 6 in.

248

The same.


No. 2833, ff. 1-174, ll. 21; clear Nasta'liq; large illuminated frontispieces; size, 12\( \frac{3}{4} \) in. by 8\( \frac{1}{4} \) in.

249

The same.

Good copy, but without any headings throughout.

No date. The right order of ff. 256-259 is: 256, 258, 257, 259. Partially collated.

No. 3398, olim 14, J. 3, ff. 260, ll. 19; clear and distinct Nasta'liq; size, 10\( \frac{1}{2} \) in. by 6\( \frac{1}{4} \) in.

250

A defective copy of the same first part.

The original handwriting breaks off, on fol. 174\( \frac{1}{2} \), with the words: \( \text{خند خلاق جلدار نجم دیگر} \), corresponding to No. 3330 (247 in this Cat.), fol. 228, l. 6. On the following and last page, fol. 175, there are added by another hand a few lines about Humayun's death. All the horoscopes in the beginning are left blank.

No. 3339, olim 14, J. 1, ff. 175, ll. 19; Shikasta; the last page added in Nasta'liq; size, 10\( \frac{1}{2} \) in. by 5\( \frac{1}{4} \) in.

251

Another copy of the first part, and a small portion of the second part.

The second part begins here on fol. 425. Some pages are injured and worm-eaten. Several lacunae, for instance, after ff. 16, 102, and 438. No date.

No. 3335, olim 17, J. 10, ff. 447, ll. 16; very unequally written, for the greater part in Shikasta; size, 10\( \frac{1}{2} \) in. by 6 in.

252

Another copy of the second part of the first book.

Beginning: \( \text{سلسلة أنتمأخ} \).

This copy was finished the 29th of Muharram, A.H. 1098, that is, the thirtieth year of 'Alamgir's reign (= A.D. 1686, December 15).

The khatimah begins on fol. 283\( \frac{1}{2} \), l. 9.

No. 168, ff. 294, ll. 19; Nasta'liq; size, 10\( \frac{1}{2} \) in. by 5\( \frac{1}{4} \) in.

253

The same second part.


No. 8, ff. 1-129, ll. 31-32; Nasta'liq; slightly injured at many places; size, 13\( \frac{3}{4} \) in. by 7\( \frac{1}{2} \) in.

254

The same.

Beginning:

\( \text{جلوس مقام حسنی شاهنشاهی در اورگان} \) فیمضیتی و جهانیان سلسلة انتمأخ

It ends with the beginning of the seventeenth year. The horoscope and the khatimah are entirely wanting.

No date.

No. 169, ff. 168, ll. 19; Nasta'liq; some slight injuries; size, 10\( \frac{1}{2} \) in. by 6\( \frac{1}{4} \) in.

255

Another copy of the second part of the first book, and the whole second book.

The second book is not separated from the first, and the usual beginning of the latter, \( \text{خسیر تار سال} \), is quite missing in this copy; the seventeenth year of Akbar's reign begins here on fol. 167\( \frac{1}{2} \), the eighteenth
on fol. 170, and it seems as if by mistake of the transcriber a good portion of text between both is omitted. It goes down to the beginning of the forty-seventh year, and is concluded by the same khatimah, as, for instance, in No. 564 (236 in this Cat.), beginning on fol. 494b.

The date is incomplete (the 11th of the second Jumadal, in the thirty-third year of, probably, 'Alamgir's reign = A.H. 1101, A.D. 1690, March 22).

No. 2928, olm 17, J. 9, ff. 486, ll. 25; large, and distinct Nasta'lik; ff. 58, 59, and 64 supplied by other hands; large illuminated frontispiece; size, 13½ in. by 8½ in.

256

Another copy of the second book of the same.
The second book of the Akhbarnama, without Muhammad Salihi's continuation. The forty-seventh year of the emperor's reign is noted on fol. 339b, lin. penultimate. The khatimah begins, on fol. 340a, l. 3: بنايمرن آی فکر آنن.

Beginning of this book, on fol. 1b: سنن تازه: نام علی حضرت آی.


No. 2463, ff. 343, ll. 21; distinct Nasta'lik; collated throughout; illuminated frontispiece; worm-eaten in some places; size, 12½ in. by 9½ in.

257

The same second book.
It begins, on fol. 8b: سنن تازه سام آی. Ff. 1r-3 are filled with letters of Mulai Tughra and others; ff. 4a-7 contain a proceeding or complete index of this second book. It concludes with the forty-seventh year of Akbar's reign on fol. 443b, and the last five pages, on ff. 444a-446b, contain a prose-essay, intermixed with verse, entitled: بررسی آمیزش، and beginning: بل صاحبالم آی. با موضوع آن.

This copy is dated the 25th of Dhu-l-hijjah, A.H. 1159 (the twenty-ninth year of Muhammadalih's reign = A.D. 1747, January 12, by Rami' Rawi, who is at the same time the author of the بررسی آمیزش.

No. 2888, olm 15, J. 3, ff. 446, ll. 19; careless Nasta'lik; size, 12½ in. by 6½ in.

258

The same.
All the horoscopes are left blank; see, for instance, ff. 267a, 290, and 309a. The copy ends with the beginning of the forty-seventh year of the emperor's reign. No date.

No. 2827, olm 17, J. 5, ff. 405, ll. 21; large and clear Nasta'lik; a few pages a little effaced; size, 14½ in. by 9½ in.

259

The same.
This copy contains the same long introduction about the conquest of Surat as Ameer's No. 251 (p. 90); the eighteenth year of Akbar's reign begins here on fol. 198.
The copy concludes, like the preceding ones, with the beginning of the forty-seventh year. The horoscopes are likewise left blank.
Copied by Abu al-Hair ibn Muhammad Saki at Lahor; date incomplete.

No. 2926, olm 17, J. 7, ff. 419, ll. 19; very careless Nasta'lik; size, 13½ in. by 8½ in.

260

The same.
The second book, with the complete continuation of Muhammad Salihi, beginning, on fol. 502b. حكم اشرف: اعلی حضرت آی.

Beginning of the khatimah, on fol. 532b, l. 9 (headed: خاتم آدم داریم تصرف شدیم اندو أود).
Collated. Dated by Sayyid Bahadir 'All the 2nd of Babi' al-thani, A.H. 1225 (A.D. 1610, May 7).

No. 2853, ff. 175-356, ll. 21; clear Nasta'lik: illuminated frontispieces on ff. 175a and 502b; size, 12½ in. by 8½ in.

261

The same.
The same second book, with Muhammad Salihi's continuation, incomplete at the end. The continuation begins, on fol. 259b, as in the preceding copy: حكم اشرف اعلی حضرت آی; the forty-ninth year of Akbar's reign on fol. 266a (heading omitted), the fiftieth on fol. 269a (here headed by mistake A'azarul-Janaab and Naim); but on fol. 270a, l. 3, the continuation breaks off (corresponding to the preceding copy, fol. 530a, l. 3 ab infras), and is immediately followed by the khatimah, beginning as usual: بد امر اود (corresponding to the preceding copy; fol. 532b, l. 9), so that fol. 530a, l. 4 ab infras, to fol. 532b, l. 8, of No. 2853 are missing here.
No date. The colophon gives the 12th of Safar, but no year. Ff. 114-132 are misplaced, their proper order is: 114, 131, 115, 116, 130, 117-129, 132.

No. 2887, ff. 274, ll. 23; large Nasta'lik; size, 12½ in. by 8 in.

262

A large fragment of the second book.
This copy breaks off in the middle of the thirty-first year of Akbar's reign, with these words: وکر اری آنی شواز کردینس, corresponding to No. 564 (236 in this Cat.), fol. 400a, l. 19.

No. 1294, ff. 279, ll. 15-21; very unequally written by different hands, partly in Nasta'lik, partly in Shikasta; the first leaf is supplied later; size, 9½ in. by 5 in.
263

A smaller fragment of the same.

This copy goes down to the twenty-third year of Akbar's reign only. The last words on fol. 271b, last line, correspond to No. 564, fol. 322a, l. 2.

No. 8, ff. 130b-273, ill. 21; Nasta'lik, written by two different hands, the first on ff. 130-177, the second on ff. 178-272; size, 13½ in. by 7½ in.

264

Â‘in-i-Akbari (آیین آکبری).

The third book or supplement of the Akbarnâma, containing the detailed statistical description of the Indian empire and the Institutes of Akbar, by the same Abû-al-fadl bin Mubâran; comp. Bodleian Cat., Nos. 213-216; Rieu i. p. 251 sq.; W. Morley, p. 112; J. Aunier, p. 91, etc. etc.

Beginning, on fol. 130b: آیین آکبری، نهان راز ناوان.

Ff. 11b-12b contain a full index of the contents of this work. It has been edited by H. Blochmann in the Bibliotheca India, Calcutta, 1877; English translation by the same in the same collection, vol. i, Calcutta, 1877. An abridged and insufficient paraphrase of this work was published by Gladwin in three volumes, Calcutta, 1873-1876; reprinted in two volumes, London, 1880.

Ff. 51b, 52a, 52b, and 33b are left blank. Copied by Muhammad Husain Kasli, and finished the 17th of Dhu-al-âdha (August is the missing year).

No. 6, ff. 365, ll. 21; Nasta'lik; size, 13½ in. by 9 in.

265

Another copy of the same.

This copy is the only one among those of the Â‘in-i-Akbari in this collection which is dated, viz. 14th of Safar, A. H. 1119 (A. D. 1707, May 17); but there is only a very short fragment of the index found here on fol. 1b. The text of the work itself begins already on fol. 2a in the usual manner.

No. 816, ff. 379, ll. 23; clear Nasta'lik; ff. 2, 3, and 101-107 supplied by another hand in Shikasta; ff. 24-27; fol. 104 left blank; size, 13½ in. by 8½ in.

266

The same.

No date. Well-written copy. Bought A. H. 1196 (A. D. 1782); belonged formerly to Mr. Rich Johnson.

No. 1114, ff. 463, ll. 19; large Nasta'lik; illuminated frontispiece; size, 11½ in. by 6½ in.

267

The same.

No date.

No. 8142, ff. 482, ll. 19; careless and unequal Nasta'lik; illuminated frontispiece; splendid binding; size, 11 in. by 6½ in.

268

The same.

Some tables are left blank, for instance, on ff. 20b, 21b, 116b, 116b, 231b, 232a, and 243b. No date. College of Fort William, 1825.

No. 2120, ff. 342, ll. 25; Nasta'lik; size, 12½ in. by 6½ in.

269

The same.

No date. Worm-eaten. The tables on ff. 97b, 98a, 124b, 155b, 170b, 171b, 198b, and 294b are not filled in.

No. 2407, ff. 394, ll. 23; Nasta'lik; by two different hands; ff. 385-391 are later added on different (white) paper; illuminated frontispiece; size, 13½ in. by 8½ in.

270

Muntakhab-i-Â‘in-i-Akbari (منتخب آیین آکبری).

An abridgment of the Â‘in-i-Akbari, which especially all the larger statistical tables are omitted. Beginning the same as in the preceding copies. A short index at the end, on ff. 451b-454b. A portrait as title-page. No date.

No. 1809, ff. 454, ll. 11; Shikasta; illuminated frontispiece, and small illuminations throughout the whole copy; occasionally marginal glosses and interpretations; size, 8½ in. by 4½ in.

271

Mukâtabat-i-Â‘allâmi (مکاتبات عالیامی).

The official letters and refined prose-writings of the same Abû-al-fadl, which were collected between A. H. 1011 and 1015 (A. D. 1602-1606, 1607), by 'Abd-âlamâd bin Âfdâl Muhammad; comp. Bodleian Cat., Nos. 1378-1383; Rieu i. p. 396; W. Morley, p. 109; A. F. Mehren, p. 26; J. Aunier, pp. 18 and 124, etc.

This collection is sometimes called or ماکاتبات ابو الفضل انشا ابو الفضل, and has been printed under the latter title in Calcutta, 1810, in Lucknow, A. H. 1262 and 1280.

It was originally divided into three books, which are, however, marked in very few copies only.

First dafar (letters, written in Akbar's name), on fol. 1a, beginning: مکاتبات عالیامی مرزا دوآبی که وجود بشر

RA گزارخانه عبد اله حسن آمادگی یک

Second dafar (letters, written by Abû-al-fadl himself to Akbar and toAmirs), beginning here on ff. 9b, last line, and 97a, first line, a little before the usual beginning in most other copies; thus: آغا دفتر دوم از لحیمت

 Islanders: میهماین این خصوص خصوصی موردی قبل که کامی آن

The usual beginning of the second book, viz. حضرت مفتی خطب کتاب، is found here on fol. 99a, last line.

Third dafar (miscellaneous letters and prose-pieces) is not marked here, but a comparison with other copies shows that it must begin on fol. 233b. Beginning: تا

یک حرف دیگر م به این اثر سره فرم بسم الله

At the end of the first book is given as date the 4th of Safar, A. H. 1211 (A. D. 1756, August 9).

No. 2925, ff. 334, ll. 12; very careless Nasta'lik, often like Shikasta; size, 9½ in. by 6½ in.
272

Another complete copy of the same.
Beginning as in the preceding copy. The second daftar (without a special heading) opens on fol. 70b; the third (also without a heading), on fol. 19b. Collated in some parts. No date. A little injured here and there.
No. 1456, ff. 379, l. 15; large, but rather rude Nasta'lik; size, 9½ in. by 5½ in.

273

The same.
Beginning of the first daftar as usual. The second and third daftars are not marked in this copy.
No date.
No. 2444, ff. 199, l. 12–16; written by different hands, partly in Shikasta, partly in Nasta'lik; size, 9½ in. by 5½ in.

274

A slightly defective copy of the same.
Beginning of the first daftar as usual. Second daftar on fol. 40b, l. 9; third daftar on fol. 126b, l. 3. The last page is missing; the copy breaks off with the words: .... دو سر حرفی رقم کم, corresponding to the following copy, fol. 189b, l. 1.
No. 3584, fol. 212, l. 17; unequal Nasta'lik, written by three different hands, the first on ff. 1–9, the second on ff. 10–55, the third on ff. 56–228; size, 10½ in. by 6 in.

275

A somewhat more defective copy of the same.
Beginning as usual; second daftar, on fol. 50b, l. 10: امرکریه مشاهشي...; third daftar, on fol. 166b, l. 13: حفظ نمسر معنی آم.
No date. After fol. 40 a lacuna, corresponding to the following copy, fol. 53b, l. 1, to fol. 54b, l. 15. Another lacuna in the midst of the text, on fol. 43b, last line but one, corresponding to the following copy, fol. 58b, l. 13, to fol. 61b, l. 1. Collated throughout. Many interlinear English transliterations, written in pencil.
No. 8 J. 6, ff. 189, l. 17; small, careless Nasta'lik; some pages in a much larger handwriting; size, 10 in. by 4½ in.

276

Another copy of the first two daftars of the same.
The second begins here on fol. 71b. Dated the 17th of Rabī' al-awwal, A.H. 1186 (A.D. 1772, June 18).
No. 8 J. 3, ff. 195, l. 17; large and clear Nasta'lik; size, 10½ in. by 6½ in.

277

The same.
Another copy of the first and second daftars, dated the 27th of Jumādā al-althānī, A.H. 1204 (= March 15;
A.D. 1790), at Dānāpur, by Bābar 'All. Collated throughout.
The second daftar begins here on fol. 68a.
No. 435, ff. 187, l. 15; large and distinct Nasta'lik; size, 9½ in. by 6 in.

278

The same.
The same first and second daftars, not dated. Many interlinear glosses. The second begins on fol. 57b.
No. 807, ff. 165, l. 15; Nasta'lik; size, 8½ in. by 5½ in.

279

The same.
A defective copy of the first two daftars, the second of which begins on fol. 49a. It breaks off, on fol. 110b, with the words: .... نا نم نب مداد زادت, corresponding to No. 8 J. 6 (275 in this Cat.), fol. 107b, l. 4. Many interlinear and marginal glosses on the first sixty-three leaves.
No. 8 J. 5, ff. 110, l. 17–19; Nasta'lik; size, 9½ in. by 6 in.

280

Another copy of the first daftar.
Kāfūr یک از مکتوبات عالمی ادو ال Geli, and dated the first of Jumādā al-althānī, A.H. 1161 (A.D. 1748, May 29).
No. 2837, ff. 54; written by different hands in Shikasta; partly in diagonal lines; size, 7½ in. by 4½ in.

281

Another copy of the first daftar.
Dated in the month Rabī' al-akhir, in the third year of (probably Shāh 'Alam's) reign = A.H. 1176 (A.D. 1762, October–November). Interlinear glosses on the first pages.
No. 8269, fol. 9 J. 2, ff. 67, l. 12–17; very unequal and careless Nasta'lik; size, 11½ in. by 7 in.

282

The same.
A modern transcript of the first daftar by Muhammad Kāzīm. No date.
No. 3382, fol. 43 J. 15, ff. 104, l. 13; large Nasta'lik; size, 8½ in. by 6½ in.

283

The same.
Another complete, but very bad and soiled copy of the first daftar, dated the 21st of Rabī' al-awwal, A.H. 1204 (1789) = Samvat, 1846 (A.D. 1789, December 9). Interlinear glosses throughout. Between the fly-leaf and the first page of the text there are inserted seven smaller leaves, containing a فرمانی اخبار ادو ال Geli or glossary to Ashk-alsaf's letters.
No. 8 J. 8, ff. 73, l. 13–23; Shikasta; ff. 1, 2, 9–14, and 73 supplied by other hands; size, 8½ in. by 4½ in.
A defective copy of the same.

This incomplete copy of the first daftar breaks off with the words: ... خلافة الدولة، corresponding to No. 8. J. 3 (78. in this Cat.), fol. 69a, l. 8, and 8. J. 6 (77. in this Cat.), fol. 4b, l. 12. Various readings and interlinear glosses occasionally.

No. 3361, oliv 8. j. 7; ff. 59, l. 15; Nasta'liq; size, 8½ in. by 4½ in.

285

A still more defective copy of the same. It breaks off, on fol. 4b, with the words: ... خلافة الدولة، corresponding to No. 1456 (72. in this Cat.), fol. 40b, l. 1 ab infra. No. 1896, ff. 48, l. 13; Nasta'liq; size, 9½ in. by 6½ in.

286

Another copy of the second and third daftars.

Beginning of the second daftar, on fol. 1: عَرَضُ فَدْعَةً، beginning of the third, on fol. 108a, last line: خُلاَفَةَ الْإِلَهَةِ. The second daftar concludes on fol. 104b, and is dated the 26th of Dhul- al-Hijjah, A.H. 107 (A.D. 1668, November 13); ff. 105a-108a, last line, contain repetitions of some parts of the second daftar, viz. ff. 105a-107b are identical with ff. 100b, l. 10 to 102b, l. 12, and fol. 108a, l. 1-15 with fol. 104a, l. 8 to 104b, l. 3. The third daftar is dated the 1st of Muharram, A.H. 108 (A.D. 1678, February 23). Interlinear glosses occasionally here and there.

No. 8. J. 9; ff. 256, l. 15-18; ff. 1, l. 104, and 207-232 are written in Shikasta, ff. 103-109 in Naskh; size, 9½ in. by 5 in.

287

Rūṣāt-i-Shaikh Abū-alfaḍāl (رَؤَشَةَ شِيْخِ أَبُو الْفَالِد). Private letters, addressed by Abū-alfaḍāl to his friends and contemporaries, and collected by Nūr Muhammad (see fol. 1, l. 6 and 7); this collection, never met with before and quite distinct from the usual Mūkāṭāt-i-Allāmī, is perhaps that fourth book, of which the Sāwānīh-i-Akbārī speak; comp. Rieu i. p. 396.

Beginning: تُلْعَبُ عَدَدُ الأَذْيَاتِ وَلَا هِيَ مَهْرِبُ حَدَارَدَ. There appear scarcely any names of the persons addressed. Some letters are obviously written to Faidī. Copied in the reign of Muhammadshāh by 'Abd-al-Allah; first owner, Sayyid Nīmat-Allah; last owner, Sir Charles Wilkins.

No. 2847, ff. 34, l. 12, towards the end l. 14; Nasta'liq, slightly mixed with Shikasta; size, 8½ in. by 6 in.

288

Gūlshān-i-Balāghāt (گُلَشَانِ بَلَاغَةٔ). Official letters and documents, collected by 'Abd-alwahhāb bin Muḥammad Ma'mūrī al-Isfahānī, with the takhallus Fa'āl, a contemporary of Abū-alfaḍāl, and beginning: ... نَفْسُ الْإِيَّاحِ. The first letter is addressed to Ibrāhīm Khān, the governor of Lāh; several letters to Abū-alfaḍāl are found on ff. 41a and 43b. The date, A.H. 996 (A.D. 1588), appears on fol. 37b; the date, A.H. 1019 (A.D. 1610, 1611), on fol. 73a. The copy is not dated.

No. 1885, ff. 77, l. 13; large and distinct Nasta'liq; small illuminated frontispiece; size, 10 in. by 5½ in.

289


No. 192, ff. 252, l. 15; clear Nasta'liq; illuminated frontispiece; size, 9½ in. by 3 in.

290

Zubdat-ultawārīkh (زِبْدَت الْتَوْارِيْخ). General history of India from Muṣīz-al-Ahd bin Sām to the accession of Jahāngīr, A.H. 1014 (A.D. 1605), being a revised and greatly enlarged edition of the Ta’wārīkh-i-Hakīkī by 'Abd-al-bakr (see fol. 2b, last line sq.), made by the son of that author, Nūr-al-hakīm al-mashrikī al-dālīhāwī al-bukhārī (see fol. 3a, l. penult.), who died A.H. 1073 (A.D. 1663); see Rieu i. p. 224, and Elliot, History of India, vi. p. 182 sq. On the Ta'wārīkh-i-Hakīkī, comp. Rieu i. p. 223, and Bodleian Cat., Nos. 195-198.

Beginning of this work: خَطَّاطٌ كَبِيرٌ وَجَالِدٌ بِنَمَائِنَ فَأَنَا مُحَذِّرُ دُنَيَةَا كَانَ كِتَابٌ مِنْ ذَرْعِكمَ وَلَا إِلَهَ إِلَّا هُوَ أَحْبَابُهُ وَمَلَأَهُ مَلَائِكَةَ مِنْ نَعْبُدَةٍ صَرِيحًا. The title appears on fol. 4½, l. 13. The arrangement of the subdivisions agrees with that in Rieu iii. p. 966.

Mukaddimah, on the meaning of 'Pādshāh' and the usefulness of historiography (در بَنَيَانِ عِنْدَ اللّهِ مَعْنَىٰ لَفْتَةٍ فَأَذِنَاءَ وَفَكَّرَةٌ جَمِيعُ عَلَمٍ تَسْتَلِعَ). On fol. 4a.
Kings of Dihlī, on fol. 5b, beginning with Muḥammad bīn Sāmīn, on fol. 6a.
Babar, on fol. 6a; Humayūn, on fol. 68a; Shīrshāh (or as he is called here, Shirkhān), on fol. 81a. On fol. 94b, l. 12, there is a considerable but carefully concealed lacuna (as an English note on the margin points out), comprising part of the history of Shīrshāh and his successors as well as of the second reign of Humayūn.

Akbar, on fol. 95b.
Accession of Jahangir, on fol. 203a.
Kings of Māwah, on fol. 203b.
Kings of Gujarāt, on fol. 203a.
Kings of the Dakhān, on fol. 261a (the Niẓām-almulkīs, on fol. 271a; the Adīshāhīs, on fol. 279a; the Kutb-almulkīs, on fol. 275a).
Rules of Kashmir, on fol. 276b; of Tattah and Sind, on fol. 290b; of Multān, on fol. 295a; of Bangālāh, on fol. 296a; of Jaunpur, on fol. 307a.
No date. Twelfth century of the Hijrah. Former owners: Mr. Richard Johnson and Mr. C. Stewart.

No. 1865, ff. 210a, ll. 17–19; unequal Nastaʿlīk; worm-eaten; size, 10½ in. by 9½ in.

291

Gulshan-i-Ibrāhīmī (گلشن ابراهیمی).

General history of India, from the oldest times to a. h. 1015 (A. D. 1608, 1607), composed by Muhammad Kāsim Hindishāhī of Astarābād, who had been dedicated by him to his patron Nasir al-Dīn Ibrāhīm ʿAdīshāh, who ruled over Būjāpur from a. h. 988 to a. h. 1037 (A. D. 1580–1627); see Bibl. i. p. 225 sq.; Bodleian Cat., No. 217; W. Morley, pp. 63–68; Elliot, Bibl. Ind., p. 310 sq.; History of India, vi, pp. 207–236 and 532–569. The work is also styled تاریخ آبادان, and commonly مکالیات.

It has been lithographed at Bombay and Poona, 1831 and 1832; 3rd edition, Lucknow, a. h. 1281. The whole has been translated into English by J. Briggs in his History of the Rise of the Mahomedan Power in India, 4 vols., London, 1829. Former selections of some portions of the same work were Alexander Dow's History of Hindostan, London, 1768; Jonathan Scott's History of Deccan, Shrewsbury, 1794; and Anderson's Account of Malabar, Asiatic Miscellany, 1786. It is divided into a mukaddimah, twelve makhālas, and a khātimah. Beginning: پیامبر نبی پیامبر نبی و درجه نصیران پیامبر نبی و درجه نصیران

Mukaddamah, on fol. 3a, first line: Tenets of the Hindūs and early Rājās of Hindustān down to the rise of Islam.

Makhālah I, on fol. 24a: Ghasanwāde Sulțān of Lāhūr.

Makhālah II, on fol. 68a: Sulțān of Dihlī.

Makhālah III, on fol. 288b: Sulțān of the Dakhān in six raudhās, viz.


of Tiling; 5. Imādshāhs of Barār; 6. Baridshāhs of Bīrār, etc.

Makālah IV, on fol. 54r: Sulṭān of Gujarāt.

Makālah V, on fol. 59r: Rulers of Māwah and Mandāū.

Makālah VI, on fol. 62r: Fārūkī Sulțān of Barhānpūr.

Makālah VII, on fol. 63r: Sulțān of Multān and Shārī rulers of Jaunpur.

Makālah VIII, on fol. 64r: Rulers of Sīnd, Tattah, and Multān.

Makālah IX, on fol. 64r: Sulțān of Sulțān of Multān.

Makālah X, on fol. 66r: Kings of Kāshmir.

Makālah XI, on fol. 69v: Kings of Multān (heading is here forgotten).

Makālah XII, on fol. 66v: States of India.

Khātimah, on fol. 74r: Description of India, etc.

This copy, which is badly written in many places, is dated the 22nd of Shavwāl, A.H. 1098 (A.D. 1648, November 9).

No. 1281, ff. 743a, ll. 15–26; very unequal Nastaʿlīk, partly in Nastaʿlīk, partly in Shikasta; size, 18½ in. by 10 in.

292

Another complete copy of the same.

Beginning as in the preceding copy.

The order of the twelve makhālas in the index (on fol. 3b) is identical; but in the book itself, the seventh makhālah of the original is split into two, the Shāhī rulers of Jaunpur forming a special makhālah, viz. the eighth; therefore the twelfth makhālah here corresponds to the eleventh of the usual copies, and the chapter on the Shāis of India has consequently no heading whatever.

Vol. I (comprising the mukaddimah, the first two makhālas, and the first raudhā of the third):

Mukaddimah, on fol. 3b.

Makālah I, on fol. 19v.

Makālah II, on fol. 64v.

Makālah III, on fol. 250r (first raudhā).

Vol. II (comprising the rest):

Second raudhā of the third makhālah, on fol. 1b.

Third raudhā of the third makhālah, on fol. 103b.

Fourth raudhā of the third makhālah, on fol. 172b.

Fifth raudhā of the third makhālah, on fol. 180b.

Sixth raudhā of the third makhālah, on fol. 238b.

Makālah IV, on fol. 182r.

Makālah V, on fol. 238r.

Makālah VI, on fol. 278r.

Makālah VII, on fol. 294r.

Makālah VIII (Shārī Sulțān of Jaunpur), on fol. 296r.

Makālah IX (Rulers of Sīnd and Tattah), on fol. 303r.

Makālah X (Sulțān of Multān), on fol. 312r.

Makālah XI (Rulers of Kāshmir), on fol. 319r.

Makālah XII (Rulers of Multān), on fol. 347r.

The Shāis of India, on fol. 351r.

Khātimah, on fol. 401r.

The first volume is dated A.H. 1141 (tenth year of Muhammadshāh's reign) = A.D. 1728, 1729; the second
the 27th of Ramadān, a. h. 1163 (third year of Ahmadshāh’s reign = Samvat, 1867) = A. D. 1750, August 30, at Shāhjahānābād.

No. 2426, ff. 356, II. 44: careless and unequal Nasta’līk; illuminated frontispiece; large waterstains; size, 11 1/2 in. by 7 1/2 in. No. 2428, ff. 402, II. 17: written for the greater part in legible Shīkasta; illuminated frontispiece; size, 11 1/2 in. by 7 1/2 in.

293

The same.
A third complete copy of the Gulshan-i-ʻIbrāhīmī in three volumes.

Vol. I: Mukaddimah, on fol. 1 b; Makālah I (Lāhūr), on fol. 7 a; II (Dīhil), on fol. 50 a.
Vol. II: Makālah III (Dakhān): first rauḍah, on fol. 1 b; second, on fol. 129 b; third, on fol. 265 b; fourth, on fol. 348 b; fifth, on fol. 357 b; sixth, on fol. 359 b.
Vol. III: Makālah IV (Gujārāt), on fol. 1 b; V (Mālwa and Māndū), on fol. 79 b; VI (Buhārānpūr), on fol. 125 b; VII (Bangāl), on fol. 143 b; VIII (Sind and Tattāh), on fol. 157 b; IX (Mūltān), on fol. 170 b; X (Kashmīr), on fol. 180 b; XI (Malābar), on fol. 219 b; XII (Shaikhā, etc.), on fol. 220 b; Khatīmah, on fol. 273 b.
The first volume is dated only, a. h. 1176 (A. D. 1762, 1763).
Nos. 2887, 2888, and 288, first vol. ff. 504, second vol. ff. 361, third vol. ff. 726; II. 21: Nasta’līk; collated; written by the same hand, except some portions at the beginning and end of the third vol.; size, 13 in. by 7 1/2 in.

The same.
A fourth complete copy of the same, with a detailed index on ff. 11 a-11 b, beginning:

سُمِّي بِذُوِّاسْمَاءِ عَالِیَة

On the back of the binding the book is also styled Nārāmsāmāā.
The history begins on fol. 12 b.
Mukaddimah, on fol. 16 a.
Makālah I, on fol. 21 b; II, on fol. 55 a; III, on fol. 232 a; IV, on fol. 461 a; V, on fol. 506 a; VI, on fol. 539 a; VII, on fol. 549 a; VIII, on fol. 558 b; IX, on fol. 566 b; X, on fol. 573 a; XI, on fol. 596 a; XII, on fol. 601 a.; Khatīmah, on fol. 641 b.
No date.
No. 2035 a, ff. 612, II. 23: clear and distinct Nasta’līk; beautifully illuminated on ff. 12 b and 13 b; size, 13 in. by 8 1/2 in.

295

The same.
A fifth complete copy of the same, arranged in the same way as Nos. 2425 and 2426 (292 in this Cat.); it contains thirteen instead of twelve makālahs (the seventh being split into two), in the following order:

First volume (Jālāl al-Dīn), on fol. 1 b-360 b, beginning as usual.
Mukaddimah, on fol. 4 b; Makālah I, on fol. 20 a; II, on fol. 62 a; III in six rauḍahs, first on fol. 268 b.
Second volume (Jālāl al-Dīn), on fol. 367 b, beginning:

سُمِّي بِذُوِّاسْمَاءِ عَالِیَة

296

An incomplete copy of the same.
This copy is defective in the middle part; between ff. 522 and 523 some pages are missing; besides, many leaves are injured and most of the headings omitted.
Beginning, on fol. 1 b:

نُورُ دُنْسَانِ کَلَمَاتٍ نَقِيمِ ۢ يَمِين

Mukaddimah, on fol. 4 b.
Makālah I, on fol. 11 b; II, on fol. 49 a; III, on fol. 243 b; IV, not marked; V, on fol. 571 b; VI, on fol. 610 b; VII, on fol. 622 b; VIII, on fol. 641 a; IX, on fol. 651 b; X, on fol. 658 b; XI, not marked; XII, on fol. 694 a.
Khatīmah, not marked, seems to begin on fol. 746 b.
No. 2280, obi, 15. J. 1, ff. 741 b, II. 25: Nasta’līk, by different hands; size, 12 in. by 8 1/4 in.

297

Another incomplete copy of the same.
A large portion of the Gulshan-i-ʻIbrāhīmī, defective both at the beginning and end, with a large lacuna besides after fol. 1. Many headings are entirely or partly missing. According to the date of completion, given on fol. 323 b, viz. a. h. 1018 (A. D. 1609, 1610), this copy belongs to the second recension of the work, which was finished in that year; see Rieu i. p. 226 a. It opens in the second rauḍah of the third makālah, the history of the ‘Adilshāhs of Bijāpūr, with an account of Yūsuf ‘Adilshāh, whose death is fixed on fol. 13 b, 17, in a. h. 976 (tarikh: تاریخ شهشه عادل; the third rauḍah of the same makālah begins on fol. 130 b, the fourth on fol. 199 b, the fifth on fol. 207 b, the sixth on fol. 209 b.
Makālah IV, on fol. 211 a, without any heading; V, on fol. 275 a; VI, on fol. 322 b; VII, on fol. 337 b; VIII, without any heading; IX, on fol. 351 b; X, on fol. 364 b, without a heading; XI, on fol. 373 b; XII, on fol. 410 b; XII, on fol. 416 b, breaking off in the biography of Sayyid Jalāl-al-dīn Ḥusain. The last two pages are partly torn away.
HISTORY.

298
A third incomplete copy of the same.
This copy begins with the fourth raudah of the third makalah, the Kuthabah of Tiling, on fol. 14b; fifth raudah, on fol. 26b; sixth raudah, on fol. 29b.
Makalah IV, on fol. 31b; V, on fol. 12a; VI on fol. 12b; VII, on fol. 214b; VIII, on fol. 233b; IX, on fol. 250b; X, on fol. 26a; XI, on fol. 310b; XII, on fol. 318b. Klástimah, on fol. 338b.
A detailed index of this volume on ff. 1-13b, dated the 2nd of Sha'bán, A.H. 1556 (A.D. 1742, October 2), at Aurangábád. No date at the end.
No. 135, ff. 324, 11 17; large and clear Nasta'liq; size, 11 1/4 in. by 6 1/4 in.

299
The first volume of the same.
This copy, called the first volume of the Gulshan-i-Ibráhími, comprises the muqaddimah, the first and second makálas, and the first raudah of the third makálah.
Muqaddimah, on fol. 5a. Makalah I, on fol. 8a; II, on fol. 61a; III, on fol. 338b; first raudah, on fol. 338b. With the heading of the second raudah of the same makalah the copy concludes on fol. 461b.

300
The same.
This copy is a little larger than the preceding one, since it goes about three pages beyond the beginning of the second raudah of the third makalah, breaking off with the words: .......
Beginning: as usual.
Muqaddimah, on fol. 6a. Makalah I, on fol. 10a; II, on fol. 72a; III, on fol. 40b; first raudah, on fol. 40b; second, on fol. 569b.
No. 3294, fol. 16 J. 14, ff. 575-579, 19; large Nasta'liq; written by two hands (the second on fol. 440-579); size, 12 in. by 6 1/2 in.

301
The same.
This copy contains only the muqaddimah, on fol. 8a, and the first two makálas, on fol. 25b and 72b respectively. A full index of this volume on ff. 1b-3a. Beginning the same as in No. 1128 (399 in this Cat.), on fol. 4b. As of date is given only the 15th of Rabí‘ al-thání, without a year. The last twenty-seven leaves are more or less damaged.
No. 135, ff. 348, 11 17 (ff. 1-3, 11 18; large Nasta'liq; size, 11 1/2 in. by 7 in.

302
A fragment of the same.
This copy breaks off in the first half of the second makaláh with the words: ....; corresponding to No. 3294 (300 in this Cat.), fol. 123b, l. 16. After fol. 3 a lacuna. About half of the first five pages is torn away. Beginning the same as in No. 1128 (299 in this Cat.).
No. 244, ff. 126, 11 15-23; very unequal Nasta'liq, from a large and distinct one to a small and very careless one; size, 8 7/8 in. by 4 3/4 in.

303
Ta'rikh-i-Rájahání-hindí (تاریخ راجہانی هندی).
A short abridgment of the history of India, made from Firishtha's work and other standard histories, A.H. 1018 (see fol. 36b, l. 6: تاریخ کے تمام عشرہ افت میں، اکثر بهisActive: A.D. 1609, 1610, by an anonymous author, and beginning: در محکماؤں هند کے وزیر اعظم پر: کیفیت نظر انقلاب اسلام در آن بھلاد، ذکر فرزندان سام بن الحکم نویع علمیہ مکالمہ تک).
The preface gives a short account of the antenuhhammadan Rájahs of India; the book itself is divided, like Firishtha's, into twelve makálas, viz. 1. سلامتی آئوش, on fol. 4a; 2. سلامتی دہلی, on fol. 7a; 3. سلامتی دکل, on fol. 20b; 4. سلامتی تہران, on fol. 26b; 5. سلامتی فارس، on fol. 41a; 6. سلامتی ملک, on fol. 44b; 7. سلامتی بھارت, on fol. 46b; 8. سلامتی ملتان, on fol. 50b; 9. خانکا ملتان, on fol. 51b; 10. خانکا کشمیر, on fol. 53b; 11. خانکا ملتان, on fol. 54a.
Dated the 19th of Rabí‘ al-thání, A.H. 1149 (A.D. 1736, August 27).
No. 2983, ff. 59, 11 14-15; careless Nasta'liq; size, 9 3/4 in. by 5 5/8 in.

304
Another copy of the same abridgment.
Beginning the same. It is styled here, on fol. 1b, دیو وکیل. Makalah I, on fol. 2b; II, on fol. 6b (down to Akbar's death, A.H. 1014); III, on fol. 21b, in six raudás; IV, on fol. 35b; V, on fol. 36b; VI, on fol. 37b; VII, on fol. 41a; VIII, on fol. 44a; IX, on fol. 45a; X, on fol. 45b; XI, on fol. 47a; XII (Saints of India), on fol. 48b, in two sections: a. Usábi order, on fol. 48b; b. Suhráwárdí order of Mu'llám, on fol. 50b. No date.
No. 3006, ff. 1-33, 11 15; large Nasta'liq; size, 11 1/2 in. by 5 1/4 in.
305

Jahangirnama (چهارگنجنامه).
The complete first or original edition of the authentic autobiographical memoirs of the emperor Jahangir (who reigned A. H. 1014-1037 = A. D. 1605-1627), beginning az ummanat bi-yaghatin yekastet negabī az ruz-yajheshih hasmad jama'dad nanan hazar va jamadad dinarāt 7rāmāt al-
These memoirs go down to the beginning of the nineteenth year of the emperor's reign; comp. Rieu i. p. 253 sq.; Bodleian Cat., Nos. 210-220; W. Morley, p. 112 sq.; Elliot, History of India, vi. p. 276 sq.; J. Aumer, p. 93 sq.; etc. A second or revised edition by Mir Muhammad Hādī, who brought the history down to the end of Jahangir's reign, is described in the Bodleian Cat., No. 221, and has been edited by Sayyid Ahmad, 1864, at Ally Gurch, under the title تواریخ جهانگیری, which is frequently given to these memoirs.
No date.
No. 184, ff. 311, ll. 15-21; written by many different hands in very unequal Nastālīk and in Shikasta (so on ff. 262-277); size, 10 in. by 6½ in.

307

Another copy of the same.
This copy is likewise complete, going down to the beginning of the nineteenth year of Jahangir's reign (see fol. 215v, last line but two). Beginning the same. Notes and remarks, both in Persian and English, on the margin. Presented by Lieut.-Col. William Kirkpatrick, May 30, 1804.
No. 151, ff. 216, ll. 23; good Nastālīk; illuminated frontispiece, size, 10½ in. by 6 in.

308

The same.
This copy is incomplete, and goes down only to A.H. 1024, the tenth year of the emperor's reign. Nūrān, A.H. 1024, appears on fol. 168v, l. 9 and 10. The last words agree with the preceding copy, fol. 86v, l. 10. Beginning the same. No date.
No. 1605, ff. 170, ll. 17; Nastālīk; size, 8½ in. by 5 in.

311

The same.
Beginning as in the preceding copy. In the colophon it is styled تاریخ جهانگیری.
No date. Beginning of the present century (about 1862 or 1863).
No. 2383, ff. 327-370, ll. 11; large Nastālīk; size, 8½ in. by 5½ in.
312

Ikbāhnāma-i-Jahāngīrī
d(يکبناـمہ جهانگیری)
The first two volumes of the history of Sultan Akbar and Sultan Jahangir, composed A.H. 1029 = A.D. 1620 (see fol. 4v, last line but two), by Muhammad Sharif, called Mut'amadkhān (see fol. 4v, l. 9), who died A.H. 1049 = A.D. 1640; comp. Rieu, ib. p. 922 and l. p. 255; W. Morley, p. 120; Elliot, History of India, vi. p. 400 sq.; J. Aumer, p. 92, etc.
The first volume, on ff. 1b-154b, comprises the history of Akbar's ancestors;
The second volume, on ff. 155b-59b, the history of Sultan Akbar's reign, from his accession to his death.
The third volume (containing Jahangir's reign) to his death and later added by the same author) is wanting here (see copies of this volume farther below in Nos. 314-323); therefore this copy is styled both on fol. 1r and in the colophon: أکبرنامہ موعت خان

Beginning of the first volume here: تعلیم الله ای بن جهانگیری

Beginning of the second volume (agreeing verbatim with the beginning of the second part of the first book of the Akbarnāma, of which it is an abridgment, see No. 235 sq. in this Cat. and J. Aumer, loc. cit.)

The first volume is dated the 10th of Rabī' al-awwal, in the nineteenth year (probably of Alamgir's reign, A.H. 1087 = A.D. 1676, May 23). FF. 17-23 are misplaced, the right order is 17, 22, 18-21, 23. Some pages a little injured at the corners.

No. 161, ff. 592, ll. 13-10; very unevenly written, partly in Shikasta, partly in Nasta'īlīk; size, 10½ in. by 6½ in.

313

Another copy of the second part of the second volume of the same.

This part of the Ikbāhnāma-i-Jahāngīrī, دفتر دختر بسیط, begins in the middle of the twenty-eighth year of Akbar's reign with the chapter: زمین آتی کا میرم خان در سلطان مظفر خان و امر میرم خان در سلطان مظفر خان, corresponding to fol. 444a in the preceding copy, and goes down to the death of Akbar. It contains about one page more than No. 161, for the end of the preceding copy, اتمام شان در سلطان مظفر خان is found here on fol. 232v, l. 9.

Dated the 10th of Rajab, A.H. 1064 (A.D. 1654, June 5), at Ahmadabad.

No. 1322, ff. 223, ll. 14-15; Shikasta, ff. 1, 4, and 5 supplied by another hand in Nasta'īlīk; size, 9½ in. by 5½ in.

314

Ikbāhnāma-i-Jahāngīrī.
The third volume of the same work, containing the

history of Jahangir's reign from his accession to his death; comp. Bodleian Cat., Nos. 224-230, and Rieu i. p. 255. Beginning: شامه سر سلطان و فردوسی: قرار دادن

It has been edited in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286.
A little worm-eaten. Dated the first of Safar, A.H. 1071 (A.D. 1660, October 5).

No. 247, ff. 177, ll. 15; Nasta'īlīk; size, 9½ in. by 5½ in.

315

The same third volume of the Ikbāhnāma-i-Jahāngīrī.
Beginning as in the preceding copy. Lacunae after ff. 7 and 60. Dated the 10th of Safar, in the third year of Bahadurshah's reign, A.H. 1122 (A.D. 1710, April 10), by Muhammad Alī.

No. 2007, ff. 192, ll. 15; large Nasta'īlīk; size, 9½ in. by 5 in.

316

The same.

This copy is dated the 12th of Jumādā al-awwal, in the eleventh year of Muhammadshah's reign, A.H. 1142 (A.D. 1730, December 3).

No. 3148, ff. 158; written by two different hands, the first a large and distinct Nasta'īlīk, on ff. 1-115r, ll. 16-17; the second Shikasta, on ff. 115a-158, ll. 23; splendid binding in brown and gold; size, 9½ in. by 8½ in.

317

The same.

A very inelegant copy, the last ten leaves of which are greatly injured, whole portions being torn away. Beginning as usual. Written in Muhammadshah's reign, A.H. 1153 (A.D. 1745, 1746), as it seems (the date being partly destroyed).

No. 2045, ff. 186, ll. 11-14; mostly written in Shikasta; ff. 74-108 by another hand in diagonal lines in Nasta'īlīk; size, 10½ in. by 6½ in.

318

The same.

The chapter on contemporary poets, which is found in some copies, is wanting here; it closes with Jahangir's death.

Dated the 9th of Jumādā al-awwal, in the twenty-fifth year of Muhammadshah's reign, A.H. 1156 (A.D. 1743, July 1).

No. 3285, olim 14, J. 21, ff. 159, ll. 17; Nasta'īlīk, mixed with Shikasta; collated; rather worm-eaten in the latter half; size, 10½ in. by 6½ in.

319

The same.

This copy, like the preceding one, has no chapter on contemporary poets; it just breaks off with the heading: کازن شیرک معاصر آختر توده

The last words being مالک حبیب هابن (Mulla Hayati of Gilan, the first of the contemporary poets).
No date. The proper order of ff. 26–31 is: 26, 28, 27, 30, 29, 31.

No. 2987, ff. 120, ll. 17; the older part, in clear Nasta’lîk, comprises ff. 1–34 and 43–120; the remaining portion is added by a modern hand, which has also repaired many injured corners in the other pages; size, 10½ in. by 6½ in.

320

The same.


No. 1065, ff. 200, ll. 13; large and distinct Nasta’lîk; size, 9½ in. by 5¾ in.

321

The same.

No date. This copy was purchased at Serimpapatam, A.D. 1802, presented by J. H. Pelle, Esq., and received the 19th of September, 1818; transferred to Civil Collection, August 9, 1819.

No. 3389, clm. 14, J. 25, ff. 185; the first seventy-nine leaves written in Nasta’lîk, 13–14 diagonal lines; the last 160 leaves are added by a European hand, as it seems, ll. 11–13; size, 8½ by 6 in.

322

The same.

Dated the 25th of Rabî‘-alawwal, A.H. 1231 (A.D. 1816, February 24). Occasionally various readings on the margin.

No. 3147, ff. 175, ll. 15; illuminated frontispiece; splendid binding in green and gold; size, 10½ in. by 6 in.

323

A defective copy of the same.

This copy breaks off on fol. 141b in the middle of the nineteenth year of Jahângir’s reign, A.H. 1033, which begins on fol. 139a. Last words: تا سر برآ ی دوی گردید ... گذشت که از آب ... in No. 3285 (318 in this Cat.).

No. 3322, clm. 14, ll. 12; modern Nasta’lîk; size, 9¼ in. by 6¾ in.

324

Maathîr-i-Jahângîr (ماثير جهانگیر).

A large fragment of Kamgâr Hausing’s (died A.H. 1050–A.D. 1640, 1641) history of the early life and reign of the emperor Jahângîr, which was completed A.H. 1040 (A.D. 1630, 1631) comp. Rieu i. p. 256 sq.; Bodleian Cat., No. 223; Elliot, History of India, v. p. 439 sq. This copy opens abruptly, on fol. 16a, with the death of Akbar and Jahângîr’s accession: رُذاکه همین بیست و دسامه ای آدم. The events are narrated from year to year, viz.: first year of his reign, on fol. 19b;

second, on fol. 28b; third, on fol. 36a; fourth, on fol. 38b; fifth, on fol. 44b; sixth, on fol. 48b; seventh, on fol. 53b; eighth, on fol. 59b; ninth, on fol. 63b; tenth, on fol. 67b; eleventh, on fol. 73b; twelfth, on fol. 82b; thirteenth, on fol. 90b; fourteenth, on fol. 100b; fifteenth, on fol. 108b; sixteenth, on fol. 116b; seventeenth, on fol. 145b; eighteenth, on fol. 153b; nineteenth, on fol. 165b; twentieth, on fol. 183b; twenty-first, on fol. 191b; twenty-second, on fol. 218b. In the middle of this year, the last but one of Jahângîr’s reign, the copy breaks off on fol. 223b. A later portion of the MS., viz. the events between Jahângîr’s death and Shâhjâhân’s accession, going from the 19th of Rabî‘-alawwal, A.H. 1037, to the 26th of Jumâdat-al-awwal in the same year (Shâhjâhân’s accession took place on the 7th of Jumâdat al-Il), on ff. 10a–15b, likewise incomplete both at beginning and end.

Besides the main portion, the Maathîr-i-Jahângîr, or as it is styled on the back of the binding, the ‘Jahângîrinama,’ by which more general term it is, for instance, designated by Khâkhân too, this copy contains two other fragmentary pieces, viz.

1. Fl. 19–9b, the first part of the third book of the Maktabât-i-Abû-‘alâfi or Muktâbat-i-‘alâmî, the collection of Abû-‘alâfi’s letters (comp. Nos. 271–286 in this Cat.), beginning: يا فاتح إبرار علم وحكم اللَّه.

Abû-‘alâfi’s name appears on fol. 2a, l. 2.

2. Fl. 223b–229b, the last portion of the Ma’dan-al-jawâhir, by Mullâ Ťârizî (composed A.H. 1025–A.D. 1616), comprising part of the sixteenth bâb, the whole of the seventeenth bâb, and the khatîmûn of the shorter reduction (comp. Bodleian Cat., Nos. 464 and 465; Rieu iii. p. 1038b). Bâb XVII begins on fol. 224b; دردشة اندیشه تهیه تهیه. This portion is dated the 11th of Jumâdat al-Il, A.H. 1180 (A.D. 1766, November 14).

No. 3098, fl. 229, ll. 10–15; Shikasta, by at least three different hands; size, 9½ in. by 4½ in. (the last seven leaves 4½ in.).

325

Pa’dishâhnamâ (باديشاهنامه).

The first volume of ‘Abd-al-alâmiq Lâ’hî’s (died A.H. 1065=A.D. 1655) history of the emperor Shâh ‘Abd-al-lah, comprising the first ten years of his reign, A.H. 1037–1047 (A.D. 1627–1638), beginning: تکرار کلمات مک کلّار آن نام سامه را جهان آهنی کرد اللَّه; comp. Bodleian Cat., Nos. 232–235; Rieu i. p. 260 sq.; W. Morlay, p. 122; J. Anmeer, p. 95; Elliot, History of India, vii. p. 3 sq., etc. The introduction, on the emperor’s ancestors, begins with Timur, on fol. 23b; Bâ‘bar, on fol. 25b; Humâyûn, on fol. 29b; Akbar, on fol. 30b; Jahângîr, on fol. 31.

The first year of Shâhjâhân’s reign, on fol. 33b; the second, on fol. 131b; the third, on fol. 131b; the fourth, on fol. 170b; the fifth, on fol. 208b; the sixth, on fol. 250b; the seventh, on fol. 284b; the eighth, on fol. 316b; the ninth, on fol. 348b; the tenth, on fol. 402b. The appendix, containing an account of the con-
temporarily, Shaiks, Mullas, Hakims, and poets, on folio 440. No date. An index on the fly-leaves.

No. 317. ff. 454, ll. 15; excellent, large, and clear Nasta’lik; all the pages sprinkled with gold; illuminated, size, 11 1/4 in. by 8 in.

326

Another copy of the first volume of the Pādirshāhīnāmā.

Beginning as in the preceding copy. Timūr, on fol. 22b; Bābar, on fol. 24b; Humāyūn, on fol. 32b; Akbar, on fol. 33b; Jahāngīr, on fol. 34b; the history of Shāhjahān’s reign begins on fol. 41b. The appendix on the contemporary learned men and poets is wanting here; ff. 10 and 102 are left blank.

No date. An index on the fly-leaves.

No. 328. ff. 384, ll. 16-17; large Nasta’lik; size, 12 1/2 in. by 6 1/2 in.

The same.

This copy which begins, on fol. 5b, thus: رنگکلاراً کچ گرمانش شیخ، contains, on ff. 1b-4b, a short introductory chapter on Shāhjahān’s life before his accession, styled ذکر احوال خمسہ مال امام شاہ‌خانی کی, and beginning: در شاہ‌خانی جلی الله شریف. See the same account at the end of Elliott 368 in the Bodleian Library Cat. No. 232. The sketch of the emperor’s ancestors begins with Timūr, on fol. 15b; the history of Shāhjahān’s reign, on fol. 24a.

Dated the 24th of Rabi’-al-‘Aṣād, A.H. 1162 (A.D. 1749, April 13). The appendix on the learned men, etc., begins somewhere about fol. 166a, but there is no heading marked.

No. 1105, ff. 171, ll. 27; inelegant and careless Nasta’lik; size, 15 1/2 in. by 8 1/2 in.

328

Pādirshāhīnāmā.

The second volume of the Pādirshāhīnāmā, comprising the years A. H. 1047-1057 (A.D. 1638-1647).

Beginning, on fol. 4b, اولین سال کے کارن کیمرہ رو، درکر کرۂ ترکشہر کا ہندوک. A complete index, on ff. 1b-3b, beginning: ماؤن ازلر بید. One volume.

These first two volumes of the Pādirshāhīnāmā have been edited in the Bibliotheca Indica, Calcutta, vol. i., 1867; vol. ii., 1868.

Copied by Maulānā Shaikh Naṣr-Allāh of Sādān in the month Ṭaḥf, A. H. 1109, that is, the forty-first year of Ālamgīr’s reign (A. D. 1698, January, February).

No. 1388, ff. 370, ll. 19; large and distinct Nasta’lik; size, 13 1/2 in. by 6 1/2 in.

329

Pādirshāhīnāmā.

The third volume of the Pādirshāhīnāmā, supplied, after ‘Abd-al-‘Alam’s death, by Muhammad Wārit.
At the end, on fol. 235b sq., an account of the revenues of Hindustan and other statistics are found.
Dated the 14th of Rajab, in the twenty-fourth year of Muhammadshah's reign (= A.H. 1155, A.D. 1742, September 14).

No. 911, ff. 240, II. 21; Nasta'lik; size, 14 in. by 6½ in.

332

'Amal-i-Sali (عمل صال)  
A very large and detailed history of Sháhjáhán's reign, together with a full account of his forefathers and predecessors, especially of Akbar and Jahangir, and of the first three years of Álamgir's reign, completed by Muhammad Sali Kandú, A.H. 1070 (A.D. 1659, 1660); see the chronogram, the long title, the coat of arms; comp. Rieu i. p. 203 sq.; A. F. Mehren, p. 21; Elliot, History of India, v. p. 123 sq.; etc. It consists here of two volumes, the first comprising the introduction and the first seven years of Sháhjáhán's reign (which begins here on fol. 95), the second the remaining portion of his reign and the beginning of that of Álamgir. The biographical appendix on famous Shaikhs, Muallás, Haftas, poets, etc., begins on fol. 271b in No. 857.

Beginning of the whole work:  
صلح نوری جمیل بیان
و حمید رازی کلیسی حسین از حمیده به حسین

An index on the fly-leaves of the first volume (No. 856), which is dated the 11th of Rajab, A.H. 1112 (A.D. 1700, December 22).
The second volume was finished the 25th of Dhul-hijjah, A.H. 1113 (A.D. 1702, May 23).

No. 856, ff. 247; No. 857, ff. 301, II. 23; Nasta'lik; size, 14 in. by 6½ in.

333

Another copy of the same.
The first year of Sháhjáhán's reign, on fol. 103a; the second, on fol. 119b; the third, on fol. 133b; the fourth, on fol. 151b; the fifth, on fol. 167a; the sixth, on fol. 190b; the seventh, on fol. 218b; the eighth, on fol. 248b; the ninth, on fol. 270b; the tenth, on fol. 291b; the eleventh, on fol. 309b; the twelfth, on fol. 316b; the thirteenth, on fol. 320b; the fourteenth, on fol. 327b; the fifteenth, on fol. 331b; the sixteenth, on fol. 340b; the seventeenth, on fol. 349b; the eighteenth, on fol. 352b; the nineteenth, on fol. 359b; the twentieth, on fol. 375b; the twenty-first, on fol. 395b; the twenty-second, on fol. 415b; the twenty-third, on fol. 426b; the twenty-fourth, on fol. 430b; the twenty-fifth, on fol. 443b; the twenty-sixth, on fol. 448b; the twenty-seventh, on fol. 463b; the twenty-eighth, on fol. 454b; the twenty-ninth, on fol. 459b; the thirtieth, on fol. 462b; the thirty-first, on fol. 469b.
The first year of Álamgir's reign, on fol. 493b.

Biographical appendix, on ff. 505b-530.

Copied A.H. 1157 (A.D. 1744, 1745). On fol. 18 this work is incorrectly styled 'مجلة

No. 84, ff. 530, II. 23-25; a few pages with less lines; very careless and unequal Nasta'lik, written by different hands; size, 14 in. by 6½ in.

334

The same.

A third copy of the same, in three volumes. Beginning quite different from that in the preceding copies:

The history of Sháhjáhán's ancestors appears to be much shorter here. The story of Sháhjahán's accession begins here already, in No. 3132, on fol. 28b; the second year of his reign, on fol. 107a; the third, on fol. 129b; the fourth, on fol. 154b; the fifth, on fol. 190b; the sixth, on fol. 211b; the seventh, on fol. 262b; the eighth, on fol. 293b; the ninth, on fol. 323b; the tenth, on fol. 378b; the eleventh, in No. 3133, on fol. 1b; the twelfth, on fol. 24b; the thirteenth, on fol. 33b; the fourteenth, on fol. 43b; the fifteenth, on fol. 57b; the sixteenth, on fol. 76b; the seventeenth, on fol. 89b; the eighteenth, on fol. 106b; the nineteenth, on fol. 122b; the twentieth, on fol. 161b; the twenty-first, on fol. 219b; the twenty-second, in No. 3134, on fol. 1b; the twenty-third, on fol. 29b; the twenty-fourth, on fol. 40b; the twenty-fifth, on fol. 50b; the twenty-sixth, on fol. 66b; the twenty-seventh, on fol. 78b; the twenty-eighth, on fol. 100b; the twenty-ninth, on fol. 113b; the thirtieth, on fol. 121b; the thirty-first, on fol. 141b.

The biographical index, on fol. 235b, in No. 3134.

An index of the contents of the second volume is found on ff. 269b-271b, in No. 3133.
The first volume is dated the 1st of Shaban, A.H. 1213 (A.D. 1799, January 8); the second and third, A.H. 1225 (A.D. 1810). On the first leaves, as well as in the colophons, this work is again styled 'مجلة'.

The author's name does not occur here in the preface; only in the colophon Muhammad Sali is mentioned.

No. 3132, ff. 434; No. 3133, ff. 271; No. 3134, ff. 308, II. 17; large and distinct Nasta'lik; illuminated frontispiece at the beginning of each volume; the first two pages of each volume splendidly adorned; size of No. 3132, 14½ in. by 6½ in.; of Nos. 3133 and 3134, 10½ in. by 6½ in.

335

The same.

A fourth complete, but very badly written, copy of the 'Amal-i-Sali, without any date. The main work ends on fol. 697b (the biographical appendix beginning on fol. 663b).

There are added:
1. On the margin, frequent quotations from the 'مجلة' (see above, Nos. 325-330 in this Cat.) in red ink.
2. On ff. 699a-711b, genealogical lists and a general index of famous personages appearing in the book:

    فصل من مجمّع بأسماء الأئمة والصوفياء والقادة على
    تناوار من أعلام الفقهاء، وعلماء الخطاب، وعلماء
    الآيات نقاء

3. On ff. 712b-736, some other historical documents, especially letters, relating to Sháhjáhán's time, probably taken from the previous, too, if not belonging to the

The first heading is:  
نجل نامه үلیعی محصین از مشاهده  

No. 14, ff. 530, II. 23-25; a few pages with less lines; very careless and unequal Nasta'lik, written by different hands; size, 14 in. by 6½ in.
HISTORY.

336

Extracts from the 'Amal-i-Sâlih.
Short extracts from the second book of Muhammad Sâlih Kanâbi's 'Amal-i-Sâlih (as it is styled here), entitled: بعثه إلى نواذير من فهو كرس捧 حفر بفرح ساحر بإله يدعو الله بروحه است تأمل في ماله كفوي دخله الغير.

It begins with ذكر طول وعرض ملوك فزفونو زين الله منطلاها مكونه ذلك في this way:

These extracts were made by Muhammad Bakhshkhân, with the takhallus Ashâb, the author of a history of the reign of Muhammadadâh and other works (died A.H. 1199 = A.D. 1785).--see Rieu iii. p. 944; Elliot, History of India, viii. p. 232;--for Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 657, ff. 24, ll. 15; Shikasta; size, 8 in. by 4½ in.

337

Tuhfât-i-Shâhjâhân (تنحة شاهجاهن).
A concise history of the life and reign of the emperor Shâhjâhân, from his birth in A.H. 1000 = A.D. 1602 (fol. 3a, l. 6) to his death in A.H. 1106 = A.D. 1696 (fol. 31, first line), based on the best authorities, is a list of which is given in the preface, particularly on the

work of Malik (سعد) Umar bin Hasân bin Shâhjâhân, who died A.H. 1107 = A.D. 1696;--see fol. 1b, l. 6.

Beginning: از آنکه تحریر مکتوب جلد و مفتخیر نبیه

No date. C. M. K. 43.

No. 2935, ff. 32, ll. 11-13; Shikasta; size, 9½ in. by 8½ in.

338


Beginning: حمد الله BufferedReader Percentage http://www.azizis.com/ ابرار شيخ فتح علي رضي

After the preface follows an introductory chapter on

IND. OFF.
Historical extracts.


2. Extracts from the preceding history of the conquest of Kāchhārān and Ashām (see Nos. 310–311 in this Cat.), on fol. 7a.

A short sketch of the capture of the fortress of Ghārmah is added on fol. 72a.

No date.

No. 1572, ff. 79, 117–18; careless and irregular Nastālīk, mixed with Shikasta, by different hands; size, 9 in. by 5½ in.

345

Wākī‘āt-i-‘Alamgiri (Wakī‘at al-Malik).

The above title appears in the colophon, where (on fol. 14a) the work is wrongly ascribed, just as in Rieu’s first copy, to Mirkhán (i.e. Sayyid Mir, brother of Shāhīl Mīr Khowfī, died A.H. 1080 = A.D. 1669, 1670). The real author was ‘Āqīkhán Rāzī, better known by his diwan and several romantic manuscripts (see Rieu ii. loc. cit., and Bodleian Cat., Nos. 1148 and 1149). He is correctly mentioned in the colophon of the following copy.

Beginning:

 ververtt, jordh na ‘Alī Husaini, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

This copy belonged formerly to Robert Ireland, Fort William in Bengal, June 1, 1782.

No. 1724, ff. 108, ll. 15; clear and distinct Nastālīk; size, 9 in. by 5½ in.

Another copy of the same.

Most of the headings are omitted in this copy; beginning the same as in the preceding one. In the colophon this history is styled Naurāt-‘Alam.

Copied at Mursidabad in the dominion of Nawwāb Mu’tamān-al-mulk Muḥārak-al-‘adsulah Sayyid Muḥārak ‘Alikhān Bahādūr Pirjāng; the date is the 19th of Dhū‘al-Qa’dah, in the twenty-second year (of whose reign is not stated).

No. 1453, ff. 92, ll. 17; Nastālīk; size, 9½ in. by 5½ in.

The same.

Mukaddimah, on fol. 5a. Makhāl I, on fol. 8a; II, on fol. 14a. The last chapter, relating the death of the Khānkhān, begins on fol. 122a. Date of composition: 29th of Shawwāl, A.H. 1073.

The copy is not dated. Bibliothèque Leydeniana.

No. 2493, ff. 129, ll. 15; Nastālīk; size, 8½ in. by 6½ in.

Another copy of the same.

Beginning:


The title given to it in the colophon is the same as in the preceding copy: ‘Āqīkhān’s Naurāt-‘Alam. The author ‘Āqīkhān is mentioned on the last page, last line but two.
HISTORY.


No. 1562, ff. 80, ll. 15; large and distinct Nastā'īk; size, 9⅞ in. by 6 in.

347


A history of the first ten years of the emperor ‘Alamgir’s reign, to the end of Rajah, A. H. 1078 (A. D. 1668, middle of January), by Muhammad Kāzim bin Muḥammad Amir Munshi, who died, according to Rieu iii. p. 1083, A. H. 1092 (A. D. 1681). The statement therefore in Morley’s Cat. and elsewhere, that this work was completed in the thirty-second year of the emperor’s reign, i.e., A. H. 1100, must needs be wrong. See other copies of the same work in Bodleian Cat., Nos. 243 and 244; Rieu i. p. 267; W. Morley, p. 125; J. A. Namer, p. 97, etc.; comp. also Elliot, History of India, vii. p. 174 sq. It has been edited in the Bibliotheca Indica, Calcutta, 1865-1868.

Beginning:

ای داد: یعلی بن زوکریٰ باب شاه شام
آبرک کو گنجون پنیر خوهم آغ


No. 615, ff. 315, ll. 21; Nastā’īk; illuminated frontispiece; size, 9⅞ in. by 5½ in.

348

Another copy of the same.

This copy is about one year older than the preceding one, dated the 10th of Shawwāl, A. H. 1130 (A. D. 1718, September 6), but it is very badly written. Collated and annotated A. H. 1138 (A. D. 1725, 1726), at Shāhjahānābād. Beginning the same as in the preceding copy.

No. 1795, ff. 302, ll. 13-26; written for the greater part in bad Shikasta, a few leaves in Nastā’īk, by different hands; size varying from 8½ in. by 4½ in. to 10½ in. by 5½ in.

The same.

Another old, but undated copy, a little worm-eaten. The first ten leaves are later supplied, and from the Arabic paging, which begins on fol. 11 with r, it appears that the original copy opened immediately with ‘Alamgir’s accession, and that the missing introduction was added by another hand afterwards. Collated.

No. 853, ff. 227, ll. 16-23; large and clear, but very unequal Nastā’īk, by different hands; size, 12½ in. by 7 in.

350

The same.

This copy is dated the 20th of Sha‘bān, in the seventh year of Muḥammadahā’s reign (A.H. 1138, A.D. 1726, April 23), by Muḥkum Singh. It is styled here, on fol. 1r: گل گلگریٰ، and in the colophon: گل گلگر باداها.

A blank on fol. 274b.

No. 1611, ff. 334, mostly written in diagonal lines of different number; Nastā’īk; size, 8½ in. by 5 in.

351

The same.


No. 3328, oliv 14. J. 10, ff. 432, ll. 17; very careless Nastā’īk; size, 9½ in. by 5½ in.

352

The same.

A very good copy, dated the 10th of Jumādā-al-akhirā, A. H. 1184 (Samvati, 1827 A.D. 1770, September 10).

No. 359, ff. 372, ll. 21; Nastā’īk; illuminated frontispiece; size, 9½ in. by 5½ in.

353

The same.

No date.

No. 171, ff. 332, ll. 18-21; small, but clear Nastā’īk; ff. 241-248 and 321-322 supplied by other hands; size, 10½ in. by 5½ in.

354

A slightly defective copy of the same.

Ff. 547, 550, 554, and 559 are very severely damaged, considerable portions of the text being torn away.

Dated in the more modern part the 10th of Rajah, in the forty-fifth year of Shāh Ṭāhir’s reign (A.H. 1217, A.D. 1802, November 6). Bibliotheca Laydeniensia.

No. 2600, ff. 277, ll. 17; consisting of two portions, an older and a more modern one, the latter on ff. 1-4, 16, 18, 14-37, 49, 51-57, 124-137, 133-139, 545, 546, 551, and 577; Nastā’īk; illuminated frontispiece; size, 9½ in. by 5½ in.

355

An incomplete copy of the same.

This copy breaks off in the middle of the sixth year of the emperor’s reign with the words دل ناپید: چهار تر، corresponding to No. 359 (352 in this Cat.), fol. 236v, l. 3. Besides fol. 557 is torn away. The right order of ff. 46-66 is: 46, 54, 55, 47-56.

No. 581, ff. 611, ll. 15; large and distinct Nastā’īk, written on white and brown paper; size, 9½ in. by 5½ in.

356

Another incomplete copy of the same.

This copy, dated A.D. 1811, is very defective at the beginning; it opens abruptly in the third year of ‘Alamgir’s reign, fol. 4r, l. 3 ab infra, corresponding to No. 2600 (354 in this Cat.), fol. 279v, l. 9. It is besides rather incorrect in many places.
The fourth year of Alamgir's reign begins on fol. 56b; the fifth, on fol. 151b; the sixth, on fol. 213b; the seventh, on fol. 245b; the eighth, on fol. 265b; the ninth, on fol. 320b; and the tenth, on fol. 387b.

Bibliotheca Leydeniana.

No. 3545, ff. 444, l. 13; very neat and distinct Nasta'liq; size, 10½ in. by 7½ in.

357

A fragment of the same.

This copy contains only a small portion of the Alamgirnama, but many headings being omitted, and no dates being found at all, it is impossible to state how far it extends; it seems to comprise only the first two or three years of the emperor's reign. Beginning as usual on fol. 41. The first three leaves, fol. 1, and the margin of ff. 2b-4b, as well as of ff. 143-147, and the whole of fol. 148 are filled by fragments from Muhammad Mahdi Astarabad'i's Tabari or al-Ikhwan al 'Nadir, the history of Nadirshah (see Rieu i. p. 192 sq., and Bodleian Cat., Nos. 302-306), beginning:

No. 14. ff. 11, ff. 148, ll. 19; careless Nasta'liq; the fragments of Nadirshah's history written by another more careless hand; size, 9½ in. by 6½ in.

358

Lubb-altawarikh-i-Hind (Lubb al-tawarikh-i-Hind).

General history of India, abridged from Firiqabi's famous work (see Nos. 291-324 in this Catalogue), but enlarged from other sources, and brought down to A.H. 1191 (A.D. 1689, 1690), by Râe Rinârâab, son of Râe Bhâramâl (see author's name and title, on fol. 1, l. 4, and fol. 2, l. 3). It begins with the reign of Shah Hâmid Khâûrî (A.H. 572), and goes down to the thirty-third year of that of Alamgir, to whom the work is dedicated; see Rieu i. p. 228 sq.; Bodleian Cat., No. 245; A. F. Mehran, p. 18; Elliot, History of India, vii. p. 168 sq.

It is divided into the following ten fasls:

1. Kings of Dihli, on fol. 2b, beginning with Shah Hâmid Khâûrî.
2. Sultanâns of the Dakhan, on fol. 129b, in six shurbas: (a) Bahnânus of Gulbahar, on fol. 129b; (b) 'Adîshâhs of Gîjâpur, on fol. 139b; (c) Nizâmshâhs of Ahmadnagar and Daulatâbâd, on fol. 147b; (d) Kubbâshâhs of Tîling, on fol. 158b; (e) 'Imâmshâhs of Barâ, on fol. 161b; (f) Baridshâhs of Bîdar, on fol. 162b.
3. Sultanâns of Gujarât, on fol. 163a.
5. Sultanâns of Bûranâpûr and Asir, or Khân-îs, on fol. 180b.
6. Sultanâns of Bangâlâh, on fol. 184b.
7. Shârkh-rulers of Jaunpur, on fol. 188b.
8. Rulers of Sind, on fol. 190b.
9. Rulers of Multân, on fol. 192a.

10. Rulers of Kashmir, on fol. 192b.

Beginning:

Dated the 24th of Muharram, in the forty-second year of Alamgir's reign = A.H. 1110 (A.D. 1698, August 2), only four years after the completion of the work.

No. 3505, ff. 193, ll. 14-17; Shikasta; size, 9½ in. by 5½ in.

359

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1b, l. 4; date (A.H. 1110) on fol. 1b, l. 5; title on fol. 3a, l. 9. The chronogram at the end (fol. 160b) appears here in a mutilated and consequently useless form, as follows:

Amlâh Hâmidshânas.

Fasl I, on fol. 2b; II, in six shurbas: (a) on fol. 100b; (b) on fol. 107b, last line; (c) on fol. 114b; (d) on fol. 124b; (e) on fol. 126b; (f) on fol. 127b; III, on fol. 129b; IV, on fol. 137b; V, on fol. 146b; VI, on fol. 149b; VII, on fol. 156b; VIII, on fol. 157b; IX, on fol. 158b, last line; X, on fol. 159b.

Dated by Muhammad Jalâl-aldin, the 4th of Dhl-albijlah, A.H. 1131 (the first year of Muhammadshâhs's reign) = A.D. 1719, October 18.

This copy belonged formerly to Mr. Richard Johnson.

No. 1127, ff. 160, ll. 20; Nasta'liq; size, 10½ in. by 6½ in.

360

The same.

This copy is dated the 17th of Muharram, A.H. 1156 (twenty-fifth year of Muhammadshâhs's reign = A.D. 1743, March 13), at Shaikhjahânâbâd. Collated the 24th of Safar in the same year. Another collation was completed the 17th of Dhl-al-alka'dâh, A.H. 1195 (A.D. 1781, November 4), at Haiderabâd in the Dakhan.

The ten fasls are found here: 1. on fol. 71b; 2. in six shurbas, on fol. 23b; 3. on fol. 226b; 4. on fol. 236b; 5. on fol. 243b; 6. on fol. 247b; 7. on fol. 251b; 8. on fol. 253b; 9. on fol. 254b; 10. on fol. 255b.

Author's name and title on fol. 70b, l. 3 and 4, and fol. 71b, l. 7. The full chronogram, Hâmidshânas, on the last page. As title to this work is given here, on fol. 70b: Tauriz Lâl shabab, and in the colophon: Lâl shabab.

No. 1506, ff. 70-257, ll. 14-18, many pages written in diagonal lines; Shikasta; size, 8½ in. by 4½ in.

361

An extract from the same.

A select portion of the first fasl of the Lubb-altawarikh-i-Hind, comprising the history of the emperors of Dihli from Babar's birth in A.H. 888 = A.D. 1483 (so to be read instead of 988 on fol. 2a, l. 9) to A.H. 1196 = A.D. 1685 (see fol. 80a, last line), with a fragment of the history of Siwâi or Siwâj, the famous Marattah prince of the Bhoishal family, beginning on fol. 81a.
HISTORY.

Beginning of this extract, on fol. 1b.

Description of the Sāhabas of Hindūstān, on fol. 18v.
Hindū Rājāhs, on fol. 61r.
Muḥammadan dynasties, beginning with Sabuktāgin, on fol. 117v; "Alāmghir, on fol. 335r.

Both the short account of "Alāmghir's death, and the compendium of the local histories of India, are wanting here.

No. 2342, ff. 369, ll. 17; clear and distinct Nasta'liq; large illuminated frontispiece; the first two pages prettily adorned with gold borders round each line; size, 17¾ in. by 8½ in.

A fragment of the same.

The first part of the Khulāṣat-alsāwārīkh, comprising about a third of the whole, that is, the introduction, the account of the Hindūs (on fol. 55b), the description of the Sūbas of India (on fol. 71b), and the history of the Hindū Rājāhs (on fol. 129b). At the end a list of the Muḥammadan dynasties down to "Alāmghir. Beginning as in the preceding copies.

No. 3051, ff. 47b-186, ll. 10-13; Shikasta; size, 8¾ in. by 5½ in.

Maḥthir-i-"Alāmghir (مکثر علیمغیر).


It consists of two unequal parts, the first of which, on ff. 1b-25, comprises the first ten years of the emperor's reign, and is a mere abridgment of Muḥammad Khān's "Alāmghirnāma (see Nos. 347-357 in this Cat.). The second part is Muhammad Sāḥib's own work, and contains the history of the last forty years of "Alāmghir's reign. The work has been edited in the Bibliotheca Indica, Calcutta, 1870-1871.

Beginning of the first part, on fol. 1v: " большой Лледий...

This copy was finished the 25th of Rabi'-aṭthānī in the twenty-third year of Muḥammadāhā's reign, A. H. 1154 (A. D. 1741, July 10). Purchased from the executors of the Marquess of Hastings.

No. 3129, ff. 169, ll. 18; Nasta'liq; size, 9½ in. by 5½ in.

Another copy of the same.

Beginning the same. The second part commences here on fol. 39b. No date. Fol. 5 and many of the following leaves, especially in the second half, slightly damaged. On fol. 1r this work is styled "تاریخ علیمغری".

No. 217, ff. 325, ll. 15; careless Nasta'liq; size, 9½ in. by 5½ in.
The same.
Another quite modern copy of the same work, dated the 20th of Jamādā-al-awwal, A.H. 1211 (A.D. 1796, November 21).

Beginning of the first part, on fol. 1a: ۱)

Beginning of the second part, on fol. 31a: ۱)

قِفِ الرَّحمَانَ مِنَ الْبَارِيِّينَ:

Bibliotheca Leydeniana.

No. 2484, ff. 251, li. 17; very clear and distinct Naṣīḥa; size, 11 in. by 7½ in.

368

A defective copy of the same.
Beginning of the first part, on fol. 1b; of the second, on fol. 35b: ۱)

It breaks off in the middle of the forty-fifth year of ʻĀlamgīr's reign, A.H. 1113.

No. 1455, ff. 197, li. 17; Naṣīḥa, by different hands on various paper; size, 9 in. by 4½ in.

369

Extracts from the same.
These extracts from the Maʿāthir-i-ʻĀlamgīr contain the history of the proceedings in the Daḵān during the emperor's reign, styled in the colophon: ۱)

جَهَنَّمَ يُذَّابُ النَّاسَ وَمَا ۤلاَّ عَلَى الْخَلْقِ مَحْلُولٌ

سَبِيلَةَ الدَّارِ إِلَى

Dated the 12th of Rabiʿ-ı-alawwal, in the seventeenth year of Muhammadshāh's reign, A.H. 1148 (A.D. 1736, August 2), at Ahmadiābād.

No. 1981, ff. 62, li. 15-18; Shikasta; size, 8½ in. by 4½ in.

370

Letters.
Copies of official letters, all written in the thirty-ninth and fortieth years of ʻĀlamgīr's reign (A.H. 1107 and 1108 = A.D. 1695-1697), and received from Sūrat, A.H. 1698. The library received them from the Register Office, August 24, 1821. After fol. 7 one leaf appears to be torn out. Ff. 24b-27a and 35b-38b are left blank.

No. 150, ff. 65, li. 15; Shikasta; size, 12½ in. by 7½ in.

371

Adāb-i-ʻĀlamgīr (آداب عالمره).

State papers, documents, and letters written in ʻĀlamgīr's name by the Munshi-al-ʻalāmīl Jāhīd Abū-ʻalī, with the honourable title of Kābiḳānh, and collected by Șādik Muṭṭalbī (died the first day of A.H. 1129=A.D. 1716, December 16) at the request of his son, Muhammad Zāmān. The date of this collection is A.H. 1115 (chronogram: ۱) الله أز باغ جان (A.D. 1703, 1704); comp. the fuller description of the contents of this work in Rieu i. p. 399 sq., and Elliot, History of India, vii. p. 205. The majority of these letters belong to the time of Aurangzēb's minority.

Beginning: ۱)

خُداَوَندَ عَلَىٰ عِلَامَتِ خَرَمَجُ حُمَّاسَةَ

کَفَارَتُ مَنْ وَقَدَأَ خَلَقَبَسُ سَيِّدَتُ کُنَّاَ لَ کَذَلِکَ

Dated the 17th of Jamādā-al-awwal, A.H. 1151 (A.D. 1738, September 2), in Muhammadshāh's reign, at Shāhjāhānābād.

No. 1675, ff. 408, li. 21-23; written by many different hands in Naṣīḥa and Shikasta; size, 11 in. by 6½ in.

372

Another copy of the same.
Beginning the same.
Dated the 12th of Rabiʿ-ı-alawwal, A.H. 1184 (A.D. 1779, November 1), by Mr. Cole, at Lucknow, in Shāh ʻAlam's reign.

No. 2942, ff. 188, li. 16-22, written in a very rough and unequal way by many different hands in Naṣīḥa and Shikasta; size, 11 in. by 7 in.

373

Kālīmāt-i-ṭawīlyāt (کلمات طبیعت).

Another collection of notes and orders, issued by the emperor ʻĀlamgīr and edited by his favourite secretary Ināyat-allaḥ, who died A.H. 1139 (A.D. 1726, 1727); see Boclæan Cat., Nos. 248-251; Rieu i. p. 401, and iii. p. 1807 sq.; Elliot, History of India, vii. p. 203.

Beginning: ۱)

الله از قلم شکسته و دانه خشک هم آبد

که سیاس و سیاسی جناب کریم آله

No date. According to Rieu i. p. 401 this collection is contained in the letters or گزاعان عالمره, or گزاعان عالمره, edited Lucknow, A.H. 1260, and Lahore, A.H. 1281; but it must be noticed that there exist also two special collections of letters with the same particular title of 'Rukaʻat-i-ʻĀlamgīr', different from the Kalīmāt-i-ṭawīlyāt; see Boclæan Cat., No. 252; Rieu ii. p. 801 (comp. i. p. 401, where a very similar collection is noticed under the title of ۱)

J. Aumeur, p. 96; and No. 379 in this Cat.

No. 1594, ff. 61-160, li. 11; Naṣīḥa; size, 8½ in. by 2½ in.

374

Another, but much shorter copy of the same.
Beginning as in the preceding copy. No date.
No. 1761, ff. 39-87, 10 diagonal lines in a page; Shikasta; size, 8½ in. by 4 in.

375

Rakah-i-karāīm (زاوت کلمات).

A third collection of letters by ʻĀlamgīr, mostly written to Amirkhān (who died soon after A.H. 1131 = A.D. 1719), and collected after Amirkhān's death by his son Shāykh Ḩusayn; see
HISTORY.

Bodleian Cat., No. 253; Rieu i. p. 400; Elliot, History of India, vii. p. 204.

Beginning: سخن جان است و دیگری که نگه می‌گرفته و داد شد.

The names both of the collector Ashrafkhán and of his father Amirkhán appear on fol. 1, last three lines.

This copy, which is the most extensive among those of the above-mentioned, in the India Office Library, is not dated; it belongs to the twelfth century of the Hijrah. The title on the inside of the binding, ‘Rukat Alomgîr,’ is incorrect.

No. 3021, ff. 53, ll. 15; large and distinct Nasta’lîk; size, 8½ in. by 5½ in.

376

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1594, ff. 1-50, ll. 11; large and distinct Nasta’lîk; size, 8½ in. by 5½ in.

377

A much shorter copy of the same.

Beginning as usual. Dated the 24th of Shawwal, A. H. 1154 (Samvat, 1798) = A. D. 1742, January 2.

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olmic. J. 14, ff. 41-68, ll. 14-16; Nasta’lîk; size, 8 in. by 4½ in.

378

The same.

The beginning of this copy is quite different from that in all the preceding copies, viz.:

دیراژ خورشید شد کار که - شرب ندارد روز دیازر سخن

The name of the collector, Sayyid Ashrafkhán Mir Muhammad al-usfis, appears on fol. 1, first line.

The notes are called ‘Arshiad.

No date.

No. 1761, ff. 1-38, 10 diagonal lines in a page; Shikasta; size, 8½ in. by 4 in.

379

Ruka’t-i-‘Alamgîr (قیام علیکم ارسطی).

A fourth collection of short notes and orders of ‘Alamgîr, different from those in J. Aumer, p. 96, and the Bodleian Cat., No. 252, which bear the same title; comp. also Rieu ii. p. 381.

Beginning: فلسطین ولی عیادت عیادت است که...

The copy belonged formerly to Mr. Richard Johnson.

No. 3388, olmic. J. 14, ff. 1-40, ll. 12; large Nasta’lîk; size, 8 in. by 4½ in.

380

Dastur-i-‘Alamgal (دستور العمل علیکم).

A fifth collection of notes and letters of ‘Alamgîr to his father Shâhjahân, his sons, officials, and servants, collected A. H. 1156 (here wrongly called the twenty-ninth year of Muhammadshah’s reign) = A. D. 1743; see another copy in Rieu i. p. 402.

Beginning: بعد حمد رتب الفعالین و لعنت خاتم المرسلین.....

The last of the collection is the well-known ‘last will’ (میثات نام) of the emperor.

No date.

No. 3344, ff. 51, ll. 15; Shikasta; size, 7 in. by 5½ in.

381

The same.

Part of the same collection, as it seems, styled in the colophon ‘جمعیه رقابت علیکم’ or ‘رسالة دستور العمل’, and beginning: دیراژ رازهی حافظ فرق عظیم،

No date.

No. 3301, olmic. J. 12, ff. 1-52, ll. 12-18; Shikasta; size, 10 in. by 5½ in.

382

The same.

Another part of the same collection, as it seems, styled in the colophon ‘کلمات اورونکزیب’ and beginning abruptly thus:

دریوش پلوک عظیم در کار چنان زندگی راه یاد کرده و روز قیامت آن

No. 3301, olmic. J. 12, ff. 32-60, ll. 12-16; Nasta’lîk; size, 10 in. by 5½ in.

383

Letters of ‘Alamgîr to his second son, prince Muhammad A’zamshah, probably selected from the foregoing collections, in all of which he comes in for the largest share of notes, beginning: دیراژ سعید تمّام شاه عظم...

Comp. Bodleian Cat., No. 254.

This collection is incomplete, and breaks off in the middle of a letter on fol. 31½.

No. 3337, olmic. J. 13, ff. 1-32, ll. 13; unequal Nasta’lîk; size, 9½ in. by 5½ in.

384

The main portion of this very uncouth and often illegible MS. contains a series of notes and letters of the emperor ‘Alamgîr, chiefly to his son, prince A’zamshâh (see the preceding collection), to Dîh-al-safakkhân, and others, beginning, on fol. 40: شهدای موفقیت حسن ایشان...

This portion comprises ff. 4-10, 3, and 11-56, and is dated the 23rd of Safar, A. H. 1193 (A. D. 1779, March 12). It is followed, on ff. 56-68, by a short historical piece (from Mir Ghulam Husain Khán’s سرگذاری المقرک، as it seems; see below, Nos. 416-421 in this Cat.), entitled:

نحویت دارشانی از علم حسن خان.
dated likewise A.H. 1193, the 5th of Rabi‘al-awwal (A.D. 1779, March 23).

On ff. 1 and 2 are fragments from the 'Umdat al-mulk ba‘ith, in mathnawi-baits ('Umdat al-mulk Anwar-al-din Khwān Muhammad Allāwī was Nawwāb of the Carnatic A.H. 1162-1210 = A.D. 1749-1795); on ff. 69–84 are various miscellanies: 1. Extracts from Amir Khwān’s poetry; 2. A Hindustānī mathnawi, styled Nādirmāna (Nādirmāna), on ff. 71a–78b, with the date of composition A.H. 1152 (A.D. 1739-1740); 3. A few ghazals by Dhanī (see A. Sprenger, Catalog., p. 389), fragmentary letters, and other pieces in prose and verse, and on ff. 55a–84b A Nādirmāna’s Dost Khān’s letter to the author, in mathnawi-baits, a reply to the poetical letter on ff. 1 and 2.

No. 3108, ff. 84, ll. 9–13, at the beginning and end in diagonal lines, written by different hands in Shikasta; size, 6¾ in. by 3¾ in.

385
Bahāūsdurshāhnāma (بہادورشاهنامہ)

A detailed history of the first two years of the reign of Bahāūsdurshāh, the second son of Alamgīr (who reigned A.H. 1199–1200 = A.D. 1707–1708), by Mirzā Nur-aldin Muhammad, generally known as Ni’matullah, with the takhallus ‘All, and the honorary titles of Mukarrabkhan and Dānimandkhan, who died A.H. 1112 (A.D. 1710); see Bolsean Catalogue, No. 256; Rieu i. pp. 268 and 272; ii. p. 1049; Elliot, History of India, vii. p. 569; J. Anmer, p. 97.

Beginning: بسم الله الرحمن الرحيم دست برآورده فجر خرم نم در مهان دو جهان در دنیا حلق بنات نا باد مشر؛ افر سلطان، حسن مولال زان که راه آوری آور
No date. Entries of A.H. 1106 and 1107 (A.D. 1798 and 1799) on fol. 1. Most headings throughout the text are left blank.

No. 1942, ff. 106, ll. 17; Nastālīk, written by different hands; size, 10¾ in. by 6¾ in.

386

The same.
The same history in a rather abridged form, beginning: افر سلطان حسن محمد مولال زان که راه آوری آور
Copied A.H. 1195 (A.D. 1781), by Muhammad Jafar Rīfāṭī, in the army of the Nawwāb Bahāūsdurshāh.

No. 3391, olm 14, J. 19, ff. 54–107, ll. 15; Nastālīk; size, 7¼ in. by 4½ in.

387

The same.
The same abridged edition of the Bahāūsdurshāhnāma as the previous copy, but beginning like No. 1942:

Dated the 10th of Shawwal, A.H. 1217 (A.D. 1803, February 3), at Sarirangapatam. Presented by J.H. Felle, Esq., and received September 19, 1818; transferred to Civil Coll., August 9, 1819.

No. 3392, olm 14, J. 20, ff. 60, ll. 11; Nastālīk; size, 7½ in. by 5½ in.

388
Farrukhnāma (فرخنامہ)

A special history of A.H. 1124 and 1125 (A.D. 1712 and 1713), that is, from Bahāūsdurshāh’s death to the successful establishment of Farrukhshāy’s reign, in the form of eighteen stories (نُصْتَان) dealing with the struggles of Bahāūsdurshāh’s sons, by Shaikh Muhammad Mun‘īm Jafarīshāh, who published this book at the special request of the Khwāt-akaltāb Shāh Shukr-ālā; see fol. 1b, last line but one, and fol. 2a, last line.

Beginning: سیاس سپا بِسقیم قاِدِر دِر اَل آب سُیف نَامَان کلمَ عَ
Occasionally explanatory notes on the margin. There is a great want of correctness in the dates, for instance, in the very beginning of the first edition, Bahāūsdurshāh’s death is fixed in A.H. 1123 (l), 20th of Muharram.

Dated by Shaikh Khāir-ālā ‘Abbās, the 24th of Rabi‘al-awwal, in the fourth year of Farrukhshāy’s reign (A.H. 1128 = A.D. 1716, March 18). A special history of the same eventful years, similar to, but not identical with this work, is described by Rieu i. p. 273, under the title of Farrukhshāynāma, and ascribed to Mir Muhammad Ahsan Ijād.

No. 1876, ff. 114, ll. 13–14; irregularly written in careless Nastālīk and Shikasta; some of the last pages in diagonal lines; worn-eaten; size, 8½ in. by 4½ in.

389
Ta‘rikh-i-īrādātkhan (تاریخ آرادتکہناء)
The memoirs of Mirzā Mubārak-ālā, with the takhallus Wādi‘, and the honorary title of Irādātkhan, son of Khwāt-akaltāb Shikasta Nawīs (میرزا مباورک-الال ایراداتکه سبیل، لش ملک ایراداتکه سبیل،) who also bore the title of Irādātkhan (Irādātkhan-i-Shāhjāhānī), to distinguish him from his son Irādātkhan-i-‘Alamgīrī, on the principal events during the seven years from ‘Alamgīr’s death, A.H. 1118, to the entrance of Farrukhsiyar into Dīlī in Muharram, A.H. 1125 (A.D. 1713, February), completed A.H. 1126 (A.D. 1714), when the author was sixty-seven years old; see fol. 19, ll. 7 and 8, fol. 2b, l. 6, and fol. 90b, l. penult.; comp. Rieu iii. p. 938, and Elliot, History of India, vii. p. 534 sqq. An abridged English translation was published by J. Scott, London, 1780.

Beginning: "تمهید کتابی باین این سوال و رواج: "که جامع آن دمیرا بارک راجم اخلص خطاب زیادی خدا خدا،" ولد فیکان شکمتی نیزی میشوند و آمیزید، در تریکب کردن،" لعل نیست تا یونس نکل انتقادات ایا بوسی" من ملک و ملکه و دین و دینان،" انشاء اللہ،"
390

Another copy of the same.

**Beginning:**

نُفَرَتُكِ فِي حَکَمِهِ آَنَّا

After the preface there follows, on ff. 30-43, an index of the work, and on fol. 6a the real beginning of the history. (described completed A.H. 1190 = A.D. 1776). He entered the emperor's service A.H. 1115, the 25th of Jumada II (A.D. 1703, November 5), and lost his father Mu'tamad-khan, sixty-nine years old, the 18th of Jumada II, A.H. 1117 (A.D. 1705, October 7). In the preface the author speaks of his former life and of the last three years of 'Alamgir's reign. On fol. 93a he gives an account of the emperor's death, and on fol. 94a he begins the history of Bahadurshah. A title does not occur, but the author calls himself very often رَاجِمٌ عَرَبْتَانَا.

No. 3139, ff. 165, ll. 17; large Nasta’i’k; two illuminated frontispieces on ff. 1r and 5r; binding red with gold; size, 11½ in. by 6½ in.

391

Ibrāhima (عبِرْتَانَا).

The first volume (Ibrāhima), or at least portions of the first volume, of the Ibrāhima, by Kāmār, son of Nain Singh of the Kāyath tribe, who, like his father and forefathers, was in the Imperial service, and personally attached to the unfortunate emperor 'Azam-shāh, of whose short-lived reign he wrote, as a tribute of his gratitude, a detailed and circumstantial history, the (described in Rieu iii. p. 937). The present work is of a later date, and of a wider import. It gives the history of India from A.H. 1118 to 1131 (A.D. 1707-1719), that is, from the accession of the same 'Azam-shāh, who was defeated by Bahadur-shāh the 18th of Rabī‘-al-awwal, A.H. 1119 (A.D. 1707, June 19), to the elevation of prince Rūhān Akhtar to the Imperial throne, under the title of Muhammad-shāh. There is no introduction; the book begins, on fol. 9, immediately with the story of 'Azam-shāh and his accession, the 18th of Dhu-al-Ḥijjah, A.H. 1118 (A.D. 1707, March 23).

First heading, on fol. 9a: 

تَأْرِيخُ فُقَرَأَ السِّرِيرُ

A complete index, styled عِرَبْتَانَا, on ff. 1r-5b.

Dated the 24th of Muharram, A.H. 1133 (A.D. 1769, May 30), the ninth year (sic! correctly the tenth year) of Shāh 'Alam's reign, by Sayyid Fīkṛ-Allah, who copied it by order of Maulawi-Mīr Muhammad Aslām-Nāshib. (no title appearing in the work itself), and dedicated it to his patron. It begins, on fol. 10, with the death of the emperor 'Alamgir. The author does not disclose his name.

**Beginning:**

جَمِيعٌ مَنْ كَفَّارٍ كَباَرُ حَقَّ اللَّهُ

A short account of the contents of this work in English is given on the margin, particularly of the first thirty-two leaves, together with some explanations and paraphrases of Persian words, probably by William L.
Chambers, to whom this copy formerly belonged. Another copy of the same work is described in Rieu i. p. 273. No date.

No. 253, ff. 189, II. 13; Nasta‘īlīk, by two different hands, the second beginning on fol. 145v; size, 8½ in. by 6½ in.

394

Haft Gulshan (هفت گلشن).

An autograph of Muhammad Hādi Kāmīlkhān’s compendium of Indian history, especially of the minor dynasties, whilst the later portions of the history of Dihlī and the Moghul emperors are very short, written by the author in A.H. 1266, and finished in the month of Muharram of that year = A.D. 1723, October. In Rieu iii. p. 908 and in Elliot’s History of India, viii. pp. 13-16 (in both of which the fuller title, هفت گلشن محمّد حسن خان, is given), the date of this book’s composition is fixed in A.H. 1332 (A.D. 1720), and to that year the history of Dihlī is really brought down (not to Bābar only, as in Rieu’s and Elliot’s MSS., our copy obviously being a somewhat later and revised edition, for the author enumerates in the preface the three works which he had undertaken to write, viz. گلستان سعدی, a history of Muhammad, the first Khalifs, Imāms, Saints, and Shaikhs, compiled A.H. 1133=A.D. 1720, 1721 (chronogram = هفت گلشن محمّد حسن خان), which we have got here; and گلستان سعدی, a more detailed history of the Moghul emperors down to Muhammadshāh, see the immediately following copy; this last work the author states here to have commenced in A.H. 1135 (A.D. 1722, 1723).

Contents:


Third Gulshan, in one gulban: Kings of Bangalāh, on fol. 231.


Sixth Gulshan, in one gulban: Rules of Kashmir, on fol. 339.

Seventh Gulshan, in one gulban: History of Muhammad, the first Khalifs, Imāms, and holy persons, on fol. 358. This part is only indicated by its heading—the history itself is found, as the author repeats, in his other work: گلستان سعدی. The Gulshan on the saints and holy personages of Hindustān, which is described as the seventh in Rieu and Elliot, is not found anywhere in this copy.

Written in Shāhjahānbad by the author, A.H. 1136.

Beginning: آیات تجوید و بیدانجعید و سجاده دعاء

تادکیرت-السلاطین خانغا

A large portion of the very scarce second volume of the same Muhammad Hādi Kāmīlkhān’s later work, the general history of the Indian branch of the Timūrids down to the seventh year of Muhammadshāh’s reign (A.H. 1137, 1138=A.D. 1724, 1725); comp. Rieu i. pp. 274, and iii. pp. 924 and 1084; W. Morley, p. 99; Elliot, History of India, viii. pp. 17-20; Nassau Lees, Materialia, p. 469. This fragment begins with the third year of Shāhjahān’s reign, A.H. 1039 (A.D. 1630), and breaks off with the second year of Muhammadshāh’s reign, A.H. 1132. As there is no preface or conclusion, there is consequently no author’s name or title found anywhere, but a comparison of the extract on Bahādurshāh’s death, given in English translation in the History of India, viii. p. 19, with fol. 316v, inc. penult. sq. of this MS., proves beyond doubt its identity with the تادکیرت-السلاطین خانغا (commenced, according to the preceding copy, A.H. 1135).

Beginning, on fol. 1: بالسومر از جلیل علی‌الصدور; "جئین در انتهای این سال فرخند فعال آم.

Alamgir’s reign begins on fol. 79, but is incomplete; it breaks off in the twenty-first year (A.H. 1088, 1089 = A.D. 1678), and is immediately followed (on fol. 154v) by the account of Aḥamshāh’s accession (ذكر جلوس). The first year of Bahādurshāh’s reign begins on fol. 162v; the first year of Muhammadshāh’s reign, on fol. 238v. The right order of ff. 166-327 is 166, 247-326, 167-246, and 327. This copy came from Farrukhābād, A.H. 1197 (A.D. 1783). On the back appears the title: "Ma‘āṣir-i-Jahangīr," by a very peculiar mistake, which finds its explanation on the fly-leaf in this note: كتاب تاریخ. The author’s name Kāmīn had been confounded with Kāmīr, and since the latter, viz. Kāmīr Ḥusaini (who died A.H. 1050 = A.D. 1640, 1641), is the author of the مانیک جہانگیری (see No. 324 above), the latter title has been wrongly assigned to this MS. It was purchased from the executors of the Marquess of Hastings.

No. 3151, ff. 328, II. 15: excellent Nasta‘īlīk; splendid binding in red and gold; size, 9½ in. by 6½ in.

396

Muntakhab-i-Lubbāb (منتخب لیباب).

A complete copy of the second volume of Muhammad Hāshim ‘Allikhān, commonly called Khāškhān or Khāshkhān’s Muntakhab-i-Lubbāb, containing the history of the Timūrids in India from Bābar to Muhammadshāh, and completely agreeing with the copy described in Rieu i. pp. 232 and 233; see also...
HISTORY.

Bodleian Cat., Nos. 250–261; W. Morley, p. 100 sq.; Nassau Lees, Materials, p. 465; Elliot, History of India, vii, pp. 211–533. It was not completed before A.H. 1143 or 1144 (A.D. 1731), and the author died probably in the same year. Edited in the Bibliotheca Indica, Calcutta, 1868–1874.

Contents:
Complete index, on ff. 4b–11b. Beginning of the preface, on fol. 12b.

Introduction (شمرنا) on the origin of the Timurides, and the life of Timur and his descendants, on fol. 12b, l. 4 ab infr.

Bārār, on fol. 15b; Humayûn, on fol. 25b; Shīrshâb, on fol. 29a; Salimshâh, on fol. 32b; Zā‘mâshâh, on fol. 34b; Akbar, on fol. 38a; Jahângîr, on fol. 56a, 83a; Shâhshâh, on fol. 83a; ‘Alâ’mîr, on fol. 157b; Saints of the time of ‘Alâ’mîr, on fol. 170b; Ajamshâh, on fol. 274b; Bâhâdurshâh, on fol. 281b; Jahândârshâh, on fol. 299b, last line; Farrukhsây, on fol. 305b, 307b; Raff-’al-darajât, on fol. 309b; Raff-’al-dulâbâh, on fol. 344b; Muhammadsâhâh, on fol. 346b. Last chapter (seventh to thirteenth year of Muhammadsâhâh’s reign), on fol. 390b.

No date. End of the twelfth chapter of the Hijrah. The larger portion of this MS. (ff. 4–298) is written by Hâjî Darwish ‘Ali, who also wrote ff. 1b–3b of this copy, containing a short introduction into Persian taxicography, which deals with the deficiencies in the form, frin, and spelling of the language, and gives valuable remarks as to the interchange of letters, etc. This short tract may perhaps be due to the authorship of Khwâshkân himself, as there are enumerated at the end, on fol. 3b, a few other early works of the compiler of this tract, which have been lost, viz. شمّ, إخلاق مصمم في علم إخلاق راحل، إنجلمان (in English, ‘Primer of Ethics’), ‘محلل مصمم’ (compare with the modern Primer of Ethics), Rieu ii. p. 814. Part of fol. 94b and the whole of fol. 94b left blank, but the text is uninterrupted. This MS. belonged formerly to Mr. Richard Johnson.

No. 323, ff. 392, ll. 25; large Nasta’îlî, written by two different hands, the second on ff. 299–292; size, 14½ in. by 9 in.

397

Another copy of the same. The same second volume of the Muntakhab-i-Lubâb, beginning as in the preceding copy.

Contents:
Bārâr, on fol. 9b; Humayûn, on fol. 30b; Akbar, on fol. 57b; Jahângîr, on fol. 94b; Shâhshâh, on fol. 151b; ‘Alâ’mîr, on fol. 318b; A’zamshâh, on fol. 574b; Bâhâdurshâh, probably on fol. 588b (the headings are missing throughout the latter portion of the MS.;) Jahândârshâh, on fol. 628b; Farrukhsây, on fol. 647b; Raff-’al-darajât and Raff-’al-dulâbâh, on fol. 688b; Muhammadsâhâh, on fol. 698b.

Dated the 23rd of Jumâda-alawwâl, A.H. 1125 (A.D. 1617).


No. 2409, ff. 1–400, No. 2401, ff. 401–752, ll. 19; large and distinct Nasta’îlî; size, 14½ in. by 7¼ in.

398

The same.
A third complete copy of the second volume of the Muntakhab-i-Lubâb, in four books, جهان جهان شعر و سياسة من قبل اللقب, as the colophon states; what is meant by these four books is not clear, as only three distinct parts are marked in the text, viz. on ff. 1b, 95b, and 329b.

Contents:
Bârâr, on fol. 5b; Humayûn, on fol. 17b; Akbar, on fol. 37b; Jahângîr, on fol. 63b; Shâhshâh, on fol. 95b (here a new part begins); ‘Alâ’mîr, on fol. 189b; A’zamshâh, on fol. 324b (this portion, viz. ff. 324b, 10–4, to fol. 328b, l. 3, where it breaks off, is repeated on fol. 328b, where a new part begins, to fol. 333b, l. 3; Bâhâdurshâh, on fol. 339b; Jahândârshâh, on fol. 356b; Farrukhsây, on fol. 364b; Raff-’al-darajât, on fol. 391b; Raff-’al-dulâbâh, on fol. 395b; Muhammadsâhâh, on fol. 397b.


No. 2946, ff. 1–221, No. 2947, ff. 222–429, ll. 21; large and distinct Nasta’îlî; size, 15½ in. by 10½ in.

399

The same.
A fourth complete copy of the same second volume.

Contents:
Bârâr, on fol. 5b; Humayûn, on fol. 17b; Akbar, on fol. 30b; Jahângîr, on fol. 59b; Shâhshâh, on fol. 95b; ‘Alâ’mîr, on fol. 189b; A’zamshâh, on fol. 334b; Bâhâdurshâh (second year of his reign), on fol. 342b; Jahândârshâh, on fol. 361b; Farrukhsây, on fol. 367b; Raff-’al-darajât, on fol. 394b; Raff-’al-dulâbâh, on fol. 397b; Muhammadsâhâh, on fol. 399b.

No date. Modern copy.

No. 3256, ff. 435, ll. 26–27; mostly in Shahkasta, written by different hands; a few portions in Nasta’îlî; size, 14½ in. by 8½ in.

400

The same.
The first half of the same second volume, from Bârâr’s conquest, A. H. 932, to the end of Shâhshâh’s reign, A. H. 1067 (A.D. 1562–1657), divided into two sections, viz.

First section, on ff. 1b–139b, beginning in the usual way:

The same. جهان جهان شعر و سياسة

Bârâr, on fol. 6b; Humayûn, on fol. 25b; Shīrshâb, on fol. 28b; Salimshâh, on fol. 34b; Zâ‘amshâh, on fol. 35b; Bâhâdurshâh, on fol. 37b; Akbar, on fol. 41b; Jahângîr, on fol. 84b.

Second section, on ff. 140b–276b, beginning:

فî نسخة أخرية من كتاب التاريخ

Az jumān
No date. Beginning of the thirteenth century of the Hijrah.
Bibliotheca Leydeniana.
No. 2544, ff. 361, l.15; small, distinct, and very near Nasta’īk; size, 10½ in. by 7½ in.

403

Another portion of the same.
This portion begins exactly where the preceding copy breaks off, i.e. with Farrukhsiyar’s accession: بارونانی اخبار لیل و نهار رگنخ خاندان آل آل, corresponding to No. 3256, fol. 368v, l.17, and goes down to Muhammedshah’s reign. According to the Arabic pagination 382 leaves are wanting in the beginning; it is slightly incomplete at the end also.
No. 385, ff. 79, ll. 21; Nasta’īk; part of fol. 79v and the whole of fol. 79r written by another hand in Shikasta; size, 12 in. by 6½ in.

404

A third portion of the same.
A very small portion of or rather extracts from the first half of the second volume of Khváfkhán’s history (خوارخان دختر از قیام آل آل), as it is styled in the colophon, beginning in the usual way, on fol. 1r: جهان جهان...، and going down to A.H. 952, Rabl-alawwal 12th (A.D. 1545. May 24), the date of Shirahshah’s death, see No. 3256 (399 in this Cat.), fol. 24v, last two lines. It is divided into eleven small parts or حرفه (on ff. 1r, 11r, 25v, 37v, 45v, 53v, 57v, 79v, 89v, 101v, and 111v).
Dated the 29th of August, A.D. 1806.
No. 3054, ff. 116, ll. 6–8; Shikasta; size, 8½ in. by 6½ in.

405

Selections from the second volume of the Muntakhab-i-Lubāb.
This copy contains select portions:
1. From what is called here, erroneously, the first volume (جلد اول), that is, the first half of the second volume, on ff. 1r–99v, beginning with Akbar’s reign, A.H. 963, and going down to the end of Shihjahshah’s reign, A.H. 1058 (A.D. 1556–1658).
2. From what is called here جلد دوم, that is the second half of the second volume, on ff. 100v–216v, beginning with Aurangzeb’s accession in A.H. 1068 and going down to A.H. 1131, the first year of Muhammedshah’s reign (A.D. 1687–1719).
No. 2992, ff. 216, ll. 8–9; large Nasta’īk; size, 9¼ in. by 6½ in.

406

Other selections from the same volume.
A few short extracts, all taken from Ḥāligh’s reign.
Beginning: غوبدند در برخانز زبيب اقتباس حضرت...شیخ برمن آل آل.
No. 246, ff. 16, ll. 14; Shikasta; size, 7½ in. by 5½ in.
407

Muntakhab-i-Lubāb.

A small portion of the extremely rare third volume of Khwāfkhān’s work, devoted to the minor dynasties of India; see Rieu i. p. 235.

Beginning: 

This fragment contains only the principal part of the history of the Bahman dynasty in the Dakhân; it begins, after a historical introduction, with Sultan ‘Alā’-aldin Gângî Bâhmanî, called Hasan, who died A.H. 795 (A.D. 1395), on fol. 8a-21b; then follow:

Sultan Muhammadshâh Bâhmanî, died A.H. 777 (A.D. 1375), on fol. 21b, last line.

Sultan Mulâjîhd bin Sultan Muhammadshâh, died A.H. 779 (A.D. 1378), on fol. 34b.

Sultan Dâ’udshâh bin ‘Alâ’-aldin, on fol. 37b.

Sultan Muhîmdshâh bin Sultan ‘Alâ’-aldin, died A.H. 799 (A.D. 1397), on fol. 38b.

Sultan Ghâiyâth-aldin bin Sultan Muhîmd, on fol. 40b.

Sultan Shâmsh-aldin bin Sultan Muhîmd, on fol. 42b, last line.

Sultan Firuzshâh bin Dâ’udshâh, died A.H. 825 (A.D. 1422), on fol. 46b, last line.

Sultan Ahmadshâh, on fol. 63b.

Sultan ‘Alâ’-aldin Ahmad II, on fol. 65b.

Sultan Humâyûn bin Sultan Ahmadshâh, on fol. 79b.

Sultan Nizâm-aldinshâh ûn Humâyûn, on fol. 84b.

Here the copy breaks off.

No. 84, ff. 86, li. 9; careless Nasta’îhî; size, 8½ in. by 5½ in.

408

Extracts from historical works.

A collection of specimens of historical writings, taken from the following histories and Inshâs:

1. Extracts from Muhammad Kâzîm’s ‘Alâmgin-nâmâ, see Nos. 347-357 in this Cat. on fol. 1b, beginning:

2. Extracts from the first book of Abû-al-‘âlî’s ‘Abkarrnâmâ; see Nos. 235-263 in this Cat. on fol. 61b, beginning:

3. Extracts from the second book of the same, on fol. 117b, beginning:

4. Extracts from the letters and refined prose-writings of Abû-al-‘âlî (‘adab makhtûbât abu al-falâd), see Nos. 271-287 in this Cat. on fol. 150b; of Mir Muhammad Hâshim, and ‘Alâmghir, on fol. 153b; of Nizâm-aldinshâh ûn (rugat namum al-mâlik), i.e. Asâfîh, who defeated Mubâràkhshâh, A.H. 1137 (A.D. 1724), and died A.H. 1161 (A.D. 1748), see Rieu i. pp. 233b and 402, on fol. 181b, etc.

No date.

No. 189, ff. 185, li. 19-33; unequally written in Shikasta; size, 11½ in. by 6½ in.

409

Tadhkirat-almulûk (تذکرہ الاملعک).

A general history of India, from the Arab conquest to A.H. 1449=A.D. 1736, 1737 (see fol. 139b, l. 5, and fol. 172b, first line; Hallal fekhr al-dîn al-kâmil li al-walî, written, chiefly on the basis of the Tadhkârât-i-Akhbâr (see Nos. 225-232 in this Cat.), at the request of some friends, by Yahyâkhân, who had been Mir Muâash of the emperor Farrukhshây (see fol. 1b, last three lines), and entitled: Tadhkirat-almulûk (see fol. 2b, l. 1).

Beginning:

A short introductory part deals with Nâshirwân and his successors, Muhammad and the first four Khalifs on fol. 2a, the Umayyâdes on fol. 2b, and the ‘Abbâsides on fol. 4a. The history of India begins, on fol. 9a, with the Ghaznavides (Nâsir-aldin Sabuktur and fol. 9b, Sultan Muhammad on fol. 9b, Mas’ûd and his successors to Khusru Malik bin Khusru Shâh, A.H. 555-583=A.D. 1160-1187, on fol. 13b-17b).

Sultans of Dîldî, from Mu’izz-aldin bin Muhammad Sâm Ghûrî to the nineteenth year of Muhammadshâh’s reign, A.H. 1149, on fol. 17b (Bâhbar on fol. 60a, Shirkhân on fol. 61a, Salimkhân bin Shirkhân on fol. 64b, Humâyûn on fol. 67b, Akbar on fol. 69b, Jahângîr on fol. 80b, Shâhshahân on fol. 90b, ‘Alâmghir on fol. 102a, Bahâdurshân on fol. 112a, Râfî-akbarsâht and Râfî-aldinshâh on fol. 125b, Muhammadshâh on fol. 135b).

Sultân al Dakhân, from A.H. 748 (A.D. 1347) to the imprisonment of Abu al-Hasan by ‘Âlamghir, on fol. 140b (beginning with the Bahmanis; Nizâm-aldinshâh on fol. 141a, ‘Adilshân on fol. 149b, Khûb-aldinshâh on fol. 150b).

Sultân of Gujarât, from A.H. 793 to 983 (the usual date is 980 or 981=A.D. 1379-1575, on fol. 150b).

Sultân of Mâlûksh, from A.H. 899 to 970 (sic; the usual date is 977=A.D. 1466-1563, that is, Bâz-Bahâd ur’s submission to Akbar after a reign of sixteen years, on fol. 166b).

Sultân of Bangâlûr, from Fakhîr-aldin (A.H. 741=A.D. 1340, the date is omitted here) to A.H. 982=A.D. 1574, on fol. 169b.

Sharkî Sultân of Jâmpûrî, from A.H. 784 to 881 (A.D. 1382-1476), on fol. 172b.

Rulers of Sind, from the Arab conquest, A.H. 86 (A.D. 705), to the annexation by Akbar (here given as A.H. 993), I on fol. 173b.

Rulers of Multân, to the annexation by the Moghul emperors, on fol. 175b.

Sultân of Kashmir, from A.H. 747 to 995 (A.D. 1346-1587), on fol. 178b.

Dated by Iyâs-âlî the 14th of Jumâdâ-alawwal, A.H. 1212 (fortieth year of Shâh ‘Alam’s reign)=A.D. 1797, November 3. On fol. 1b this work is incorrectly styled: Tadhkirat al mulûk.

No. 1147, ff. 187, li. 19; Nasta’îhî; size, 10½ in. by 6½ in.
410
An anonymous history (or part of a history) of the last few years of Muhammadmashah's reign, from the 18th of Dhul-qi'dah, A.H. 1159 (A.D. 1746, December 2), to the 11th of Jumadh-al-dhah, A.H. 1161 (A.D. 1748, June 8). The account of Ahmadshah's accession begins on fol. 94b. It is in form of a diary and evidently by an eye-witness, who noted down the events immediately after their occurrence.

Beginning: جویز از پوسته‌زیان ریزیک گرفت.

Worn-eaten. This copy seems to be the compiler's autograph.

No. 1612, ff. 17-98, ll. 11-15; Shikasta; size, 8½ in. by 5½ in.

411
‘Inayatnaına (‘Imaymat). A collection of famous letters and other interesting historical documents by Bābar, Humāyūn, Akbar, Jahāngīr, ‘Alamgīr, Darā Shukhīt, Bahādurshāh, and other eminent men of the Mogul empire, made by ‘Inayatkhān Rāshīk, the son of Shams-ul-daulah Lutf-ullākhān, A.H. 1163 (A.D. 1750), when he was in his forty-ninth year; see another copy of the same, endorsed زرعتت مختلفات حفیظ in Rieu ii. pp. 876 and 877. The compiler was a brother of Shākīrkhān, the author of a history of Muhammadshah and his successors (A.T. 1174), see Rieu i. p. 279.

Beginning: بسم الله شتاق قرين بیت المصور سوارود: و پیام حمید مهدی فیااست که به که فیلمش نشکه

The first document in this collection is headed thus, on fol. 3 Marie مکانی فلارکین مچمود و. بانی باخداش که بعد از اتفاق مالک محمدی ابامک کتاب مکان

No date.

No. 549, ff. 1-171, ll. 11; Shikasta; size, 8½ in. by 5 in.

412
A sort of a diary or note-book, containing military statistics, especially relating to Indian cities and fortresses, interspersed with historical notes, tables, genealogies, itineraries, etc., all referring to modern Indian history and topography.

A تفصیل سلامین دلی or a series of short notes on the emperors of Dihli, from A.H. 602 to A.H. 968 (A.D. 1206-1561), begins on fol. 63b.

A جمعية میرزا مهدی خان جمعیة میرزا مهدی خان (as the following copy reads more correctly), that is, a short outline of the history of the Timurides in India, by Nizām-ul-mulk Muhammad Hādī al-‘ulūsānī al-aṣfāwī, commonly called Shāh Mirzā, with the honorary epithet Mirzā Mahdikhan Shāfawī (the author of the Nādiri or history of Nādirshāh, completed A.H. 1171 = A.D. 1756, 1758; comp. Bodleian Cat., Nos. 302-306 and 1971; Rieu i. p. 192 sq., etc.), begins on fol. 67b. The main portion of this little historical outline was completed A.H. 1142 (the title in its correct form is a chronogram) = A.D. 1729, 1730, and the more recent dates added later on. The last date, found here on fol. 70b, is A.H. 1173 (A.D. 1759, 1760).

Beginning of the سبب به تسخیص میده مک تی اقامت جهان آلله

No. 1727, ff. 72; mostly written in Shikasta; size, 17 in. by 6 in.

413
Majmūʻa-i-Mīrzā Mahdikhanī (Jamī'a Mīrzā Mahdikhanī حاشیه).

Another copy of the same historical outline by Mirzā Mahdikhan Saflwī, beginning as in the preceding copy. The tables go down to Bahādurshāh's death only; all the later dates are wanting.

No. 339, ff. 1-7; careless Nasta’īlk; size, 11½ in. by 7 in.

414
The same.

A third copy of the same, also emlosing with Bahādurshāh's death, A.H. 1124 = A.D. 1712. The date of composition appears on fol. 21, ll. 3 and 2 ab infra. According to the wording of the title here, جمعیه میرزا مهدی خان, it would be A.H. 1122, but that must be corrected into 1142 according to the preceding copy, by adding one ی in میرزا and another ی in ناصری. College of Fort William, 1809.

No. 2304, ff. 10, ll. 13; careless Nasta’īlk; size, 9 in. by 5 in.

415
Miscellaneous tracts.

These tracts contain historical and statistical accounts of different kinds, viz.:

1. Dates of birth and death of the Mogul emperors from Timūr to Shāh ʻAlam (ولادت و رفت و باشندگان), on fol. 1b; the last date is A.H. 1185 = A.D. 1771, 1772.


3. On the fourteen sciences (صفره) on fol. 9b; the subdivisions علم هندری که عالمی از الففلاک در کتاب افکارام از علم ناوورند, on fol. 11b, and علم بر روح کتاب عربی, on fol. 12b.

4. Statistical accounts (دانست در علم), on fol. 12b: (a) Statistics of India, especially under ‘Alamgīr and his successors, beginning with Dihli or Shāhjahānābād, on fol. 15b; after which follow Āgra (Akbarabad),
418

The same.

First volume on fol. 1b; second on fol. 383b.
No date.

No. 1981, ff. 128, ll. 21; Nasta'lk, by at least three different hands (the first on f. 1-243 and 352-358, the second on f. 225-232, the third on f. 383-389); size, 11½ in. by 6 in.

419

A fragment of the same.

A large portion of the first volume of the Siyār-al-muntakhab, beginning abruptly: نمبر... عند التکليف وال...; corresponding to No. 3319 (417 in this Cat.), fol. 169b, l. 6, and going down to the end of the first volume, which was completed according to the colophon on the 26th of Muharram, A.H. 1195 (A.D. 1781, January 22), corresponding to No. 3319, fol. 354b. The proper order of the leaves is: ff. 1-176, 180-203, 177-179.

No. 2931, ff. 203, ll. 21; clear and distinct Nasta'lk, written in the most regular style; size, 10½ in. by 7½ in.

420

A smaller fragment of the same.

This portion of the first volume begins with ذكرت نور بن فهم الدولة مهدي أحمدعله (Sa'id Ahmed Khan Bahadur Saluṭajang's death in A.H. 1169 = A.D. 1756); corresponding to the preceding copy, fol. 19b, l. 13, and goes down to Mr Muhammad Kasim Khan's occupation of 'Azimabad (i.e. Patna), A.H. 1174 = A.D. 1760, 1761. The last words, with which this copy breaks off, on fol. 103b, correspond to the preceding copy, fol. 94b, l. 4 ab infra. Ff. 109b-110b (ll. 13 in large Nasta'lk) contain two short fragments of questions and answers on Hindustān grammar, from questions 91 to 98 and 103 to 176.

No. 2594, ff. 110, ll. 17-19; Shikasta; size, 9½ in. by 6½ in.
421
Fihrist-i-Siyar-almuta'akhkhirin (فهرست سیر المعمول).
An index to the Siyar-almuta'akhkhirin, with references to a special copy of that work (which is not stated) and corrections by a former English owner.
No. 1825, ff. 17; Shikasta; size, 9½ in. by 5½ in.

422
A detailed history of Muhammadshah’s reign (A.H. 1131-1161 = A.D. 1710-1748), composed at Mr. Jonathan Scott’s request, A.H. 1196 (A.D. 1782), see No. 250, fol. 18, l. 10, by Mirzâ Muḥammadbakhsh, with the takhallus Ashâb, see fol. 17*, l. 8, and fol. 23*, l. 12, in two volumes. The history is styled at the end of the second volume: تأريخ فرض جسر و جلوس عجم سلم که مدخته و شاپرک و مدخته بین جسر و جلوس عجم سلم که مدخته و شاپرک و ملقه و ملقه و سلطانان ایلام جبان حمص ملک و حواریوں عالمی شاپرک عجم.

Thepreface gives a complete list of all the historical works written on the dynasty of the Moghul emperors from Bâhar to Muhammadshah; the history itself begins with Muhammadshah’s birth, on fol. 26b. In the first part the author often refers among other works (see Rieu, loc. cit.) to a history تأريخ فرض جسر و جلوس عجم سلم که مدخته و شاپرک و ملقه و سلطانان ایلام جبان حمص ملک و حواریوں عالمی شاپرک عجم, otherwise styled تأريخ جغرافیه, the author of which is unknown. The history only goes down to the death of Zakariyyâkhân, A.H. 1158 (A.D. 1745), and of Nâdirshâh, A.H. 1160 (A.D. 1747); see ff. 330a and 327b respectively.
No. 200, 251, ff. 333, l. 15; Nasta‘lik, by two different hands; size of No. 200, 8½ in. by 7½ in.; of No. 251, 8½ in. by 7½ in.

423
Ta‘rikh-i-Ahmadshah (تاریخ احمدشاهی).
A short history of the reign of the emperor Abû-‘alas-hajar Muhammadshah, the son of the emperor Muhammadshah, composed by Muhammad ‘Alîkhân Anšârî bin Hilâyat-‘alîkhân (who began six years later, A.H. 1202, a very large general history of the Timūrids, styled تأريخ مظفری; see Rieu i. pp. 282 and 283, and Elliot, History of India, viii. p. 316 sq.) in A.H. 1196 (see ff. 1*, l. 6, and 2a, l. 8) = A.D. 1782.
Ahmadshah ruled A.H. 1161-1167 (A.D. 1748-1754), six years and three months, and after having been deposed and blinded he lived twenty-one years more, and died A.H. 1188 (A.D. 1775), in the sixteenth year of Shâh ‘Alam’s reign.
Beginning: برکت الله کی قدرت کا یہ جسم انسان را از خاصیت ما و ملیت بعلو مسائل ظهور اور معرقیش معذرت.
No date. Probably the author’s autograph.
No. 194, ff. 32, ll. 15; Nasta‘lik; size, 9½ in. by 5½ in.

424
À‘lîn-i-‘Alamshah (آَلِین عالمشاهی).
The first volume of a history of Prince ‘All Gauhar, who ascended the throne of Dîhil under the title of Shâh ‘Alam, A.H. 1173 (A.D. 1759), from Ahmadshah’s deposition, A.H. 1167 (A.D. 1754), to about A.H. 1203 (A.D. 1788), by Ghulâm ‘Alîkhân bin Rusâhan-alaua‘la (Bakhârîkhân Rustomjâng; see Bodleian Cat., No. 266; Rieu i. pp. 278 sq. and 281 sq.; Elliot, History of India, vii. p. 393).
It is also styled sometimes تأريخ عالمشاهی, and on fol. 1* of this copy (see also fol. 1b of the following copy) تأريخ عالمشاهی and (in the colophon) شنیشانه. This first volume corresponds to the second book of the Bodleian copy (the first book there is the مقدّمّة or history of ‘Alâmîr’s successors down to the accession of ‘Alâmîr II, which is wanting here altogether), and goes down to about A.H. 1185 (A.D. 1771).
Beginning: محمد صادق ااحمد را رسول کا مینار: اداکت ه‌ر میرا حیفت دانش الت.
Dated in the month Rajab, A.H. 1207 (A.D. 1793, February, March).
No. 298, ff. 290, ll. 15; large Nasta‘lik; size, 9½ in. by 6½ in.

425
The second volume of the À‘lîn-i-‘Alamshahî (styled here تأريخ احمدشاهی جلد دوم), comprising the next seventeen or eighteen years of Shâh ‘Alam’s reign from A.H. 1185 to A.H. 123, from Dâbrîkhân’s defeat to the dethroning and blinding of Shâh ‘Alam, by Ghulâm Kâdîrîkhân, and corresponding to the third and fourth books in the Bodleian copy.
Beginning: لله الکی جعیل السلاطین العظمی و سلاطین مرکزی (دی‌ایل) کی بیانات کریم.
This volume is divided here into two mašālas, viz.:
1. در لیلیا وکارکان و نادریاک نمونه سراک دکتر (on fol. 28):
2. لمالت بالغ مقالّ مینار دعا داده فی جیه عربات افکار (on fol. 316).
426

Hakîkahâ-Hindustân (تاریخهای هندستان).
History and topography of the Sûbahs of Hindustân and the Dakhan, compiled A.D. 1204 = A.D. 1790 (the title is a chronogram, see fol. 3b, l. 2; the date appears besides on fol. 1b, l. 5 and at the end of the book) by Lahmi Narâyán, with the takhallus Shafík (see fol. 1b, l. 3), the author of the Tannik-i-Shigarf, a history of the Dakhan, composed A.H. 1200 (see Nos. 447 and 448 below), the Bâsîq-alghanâ'im or history of the Marathas, A.H. 1214, and several other works, for which see No. 468 (further below) in this Catal, and Rieu i. pp. 238 and 372 sq.

Beginning: بعد محمد جهاندار جان آفرین خداوند:

Banâr b. رضوی چهل جلال و عرم نواله و دویم سید

كشتی خواصوبانو اغ

The book contains four makâlas:

Makâlah I (not marked here by special heading) begins on fol. 3b, and deals with the old revenue returns, drawn up by his grandfather and signed by Nizâm-âl-mulk, extending as far as the Fasli year, 1139 (see fol. 3a, l. 5, with further additions and supplements.

Makâlah II (beginning on fol. 35b) gives an account of the following Sûbahs of Hindustân: Shâhjahânâbâd (Diliâh), on fol. 36a; Akbarâbâd (Agra), on fol. 41b; Allâhabâd, on fol. 43a; Oudh, on fol. 49b; Bahâr, on fol. 46a; Bangâlah, on fol. 47b; Orissa (here wrongly spelled اوریسا), on fol. 49b; Mâlwa, on fol. 50b; Ajmiir, on fol. 51a, Ahmadâbâd-i-Gujarat, on fol. 52b; Tattah, on fol. 55b; Multân, on fol. 57a; Lhâr, on fol. 59c; Kâbul, on fol. 72a (Kashmir, which ought to be between the last two, is not marked at all in this copy).

Makâlah III (beginning on fol. 76b) deals with the following Sûbahs of the Dakhan: Khândis, on fol. 81b; Barâr, on fol. 93b; Aurangâbâd, on fol. 107b; Bidar, on fol. 120b; Bîjâpûr, on fol. 127b; Haiderâbâd, on fol. 143b.

Makâlah IV (beginning on fol. 163b) contains a short chronicle of the Muhammadan rulers of India, from Suljac Mu'izz-âldîn Sâm down to A.H. 1204 in the reign of Shâh 'Alâm. No date.

No. 3855, ff. 213b, l. 14 on ff. 1-84, l. 16 on ff. 85-213; Shikasta; size, 8½ in. by 4½ in.

427

Notes and other official documents of the last Moghul emperors of Diliâh, especially of穆罕默德shâh, Ahmdshâh, 'Âlamgir II, and Shâh 'Alâm. The latest date that appears is A.H. 1213 = A.D. 1798, 1799 (on fol. 28a); one of the earliest, even before the accession of Muhammadsâh, A.H. 1127 = A.D. 1715 (on fol. 78a). Even a few of 'Âlamgir Aurangzib's are found here and there.

IND. OFF.

428

Ta'rîkh-al-alânî (تاریخ الالانی).
A short chronicle of the successors of Timur and of the Moghul emperors of India down to Shâh 'Alâm, by Şâh Shânân bin Mirzâ Bâbâ, beginning: لله يُعَجِّبُ الله...

It is scarcely anything more than a mere list of the rulers with very short dates and notices, full of errors, and of very little consequence in any respect. Dated in the month Dhul-al-ka'dah, A.H. 1220 (the forty-eighth year of Shâh 'Alâm's reign) = A.D. 1866, January, February. It seems to be the author's autograph.

No. 3160, ff. 34, l. 11; large Nastâlık; splendid binding in green and gold; size, 6½ in. by 4½ in.

429

Dhirk-al-siyar (ذکر السیر).
A history of the last times of the Moghul empire in India from A.H. 1151 (A.D. 1738, 1739), and the massacre of the people of Diliâh by order of Nâdirshâh, down to the end of Shâh 'Alâm's reign, completed by Ghulâm Husainkhán, the son of Muhammd Himmatkhan of Shâhjahânâbâd, A.H. 1221 = A.D. 1806, 1807 (the title is a chronogram, see fol. 387a, l. 2 sqq.). All his ancestors were in the service of the Moghul emperors; his own father, who died A.H. 1168 (A.D. 1754, 1755), from Muhammad Farrukhsîyâr's reign down to that of 'Âlamgir II (see fol. 3a, l. 10 sqq.).

Beginning: محمد حفصی کو از زمان قهرمان ملایر

Allah علیه نبی و علماء السلام را آفرین، دعوت پرده می‌زند او را

و جمع که جمع حیات پرداخته.

The title, given to it on the back of the binding and on fol. 1s, is caused by a confusion of the name of the present author with the similar one of Ghulâm Husain bin Hidâyat 'Allâkhân; see Nos. 416-421 above.

No. 1501, ff. 388, l. 16; large Nastâlık; size, 13½ in. by 8 in.

430

Two portions of a great work on the political and natural history of his own country and of India in general, projected by the ruler of the Carnatic, Nawwâb Wajhâh 'Azîmâh Bahûdûr, with the epithet of Siraj-alumârâ (see fol. 3b, l. 8 sqq.), or as he is styled with
his full name on fol. 219b, l. 10: Muḥammad ʿAlikhān Bahādur Dīl-alʿalākājāng Sirāj-alumārā, who was installed by the British Government as Nawwāb the 3rd of February, 1820, and died the 12th of November, 1825. Both from the prefixes of these two portions and from an English notice on the fly-leaf we learn that the superintendence over this vast enterprise was entrusted to Mālik Nuḥ Muhammad Sībghāt-Allāh (صبيختا الله), with the epithet Muḥammad-alʿalām Bād-ral-aulaunah Mufti (see fol. 3b, ll. 2 and 3), or as he is called on fol. 220a, ll. 3 and 4: “ʿAṣīm Nawāzkhan Bahādur Muṭṭamandjung ʿUndat-alʿalām Mufti Bād-ral-aulaunah, who selected proper collaborators for the various parts, the most prominent of whom was Rīdā ʿSāhib, known as Haftī Ḍūkī Ḍursīnkhān Bahādur (see fol. 4a, l. 1, and fol. 220a, last line). He applied himself particularly to the history of the rulers of the Carnatic, from Saʿd-al-ʿalākhān to Nawwāb Muḥammad ʿAlikhān Bahādur Wālājāh. After his death Sayyid Murtatā (see fol. 4b, l. 1) took the work in hand in order to supply other necessary portions of the political history (according to the English notice, on a basis of the previous work by Sayyid Muḥammad Bādakhsānī, with whose style the Nawwāb was not altogether pleased—a statement which we cannot find in the Persian introduction). The Nawwāb's death interrupted this work, and also, Sībghāt-Allāh, and the principal compiler, Sayyid Murtatā, were still alive in 1859, the latter as teacher in the Madrasa.

First portion: Political history on ff. 1-217, styled, according to fol. 4b, l. 3: عظمت التوزیع (for the general title, given in the English notice, viz. Sirāj-ʿaltawwārākh, no corroboration is found in the text), beginning:

باحت ترتیب اور عظیم حکمران و انتظام مسنود جمله آن

جعفر خرازی از آرکیدکارگان

According to the index on fol. 4b the original work was to contain seven maqālas and five muḵaddimas, the last three of which were after the maqālas, viz.:

Maqālah I: The Ghaznavides.
Maqālah II: Rulers of Dīhlī, from the Ghurides to the end of the Timūrids Sūlāns.
Maqālah III: Sūlāns of the Dakhān, from the Bāhmanshāhs to the Barīshāshāhs.
Maqālah IV: Sūlāns of Lāhūr, etc.
Maqālah V: Islamic rulers, from the Arabian Khālifs, beginning with Muʿāwwiyah, to the end of Timūr's reign.
Maqālah VI: Persian kings, from Gāyūnmarth to Yazdijird III.
Maqālah VII: Rulers of the Carnatic, history of Nawwāb Haidār ʿAlikhān and Tipī Sūlān, and the English conquest.
Maḵaddima I and II: The Indian Rājās and the Hindū religion, together with a short account of the creation, etc.
Maḵaddima III: Islam and sun worship in India.
Maḵaddima IV: The wonders of the seven climates, and the springs, wells, rivers, places of worship of the Hindū and other religious creeds, etc., in India. Of these twelve subdivisions there are found in our text only six, viz.:

1. On fol. 5a, a general introduction on the value of historiography, the sources of Hindū history (Muḥāshāmats, etc.), and a general outline of the pre-Islamic history of India.

2. On fol. 11b, history of the creation, of the first patriarchs and the Hindū Rājās in detail, with a concluding portion on the first rise of Islām in India (on fol. 53b). These two parts correspond upon the whole to the first and second muḵaddimas of the original plan.

3. On fol. 56b, the Ghaznavides from Nāṣīr-aldīn Sabuktāqnī to Khusraw Malik bin Khuwaṣṣah (here styled مالک چهارم, corresponding to the first maḵālah of the original plan).

4. On fol. 78b, the Sūlāns of Dīhlī, from the Ghurides to Sūlān Alā-aldīn (here styled مالک چهارم چهارم).

5. On fol. 106b, continuation of the Sūlāns of Dīhlī, from Bahādur Afgān Lādī to Timūr and Shāhrukh (here styled مالک چهارم چهارم).

6. On fol. 140b, the Timūrids of India: Bābār, on fol. 143b; Humayūn, on fol. 149b; Shīkh Shāh and his successors, on fol. 154b; second reign of Humayūn, on fol. 158b; Akbar, on fol. 161b; conquest of Muḥāwah and short history of that country, on fol. 163b; conquest of Gujārat and condensed history of it, on fol. 164b; Jahāngīr's birth, on fol. 171b; conquest of Patna and Bengal and history of both, on fol. 172b; conquest of Kashmir and history of that country, on fol. 176b; conquest of Tattah and Sind and history of Sind, on fol. 180b; Jahāngīr, on fol. 183b; Shāh Jahan, on fol. 191b; Alamgir, on fol. 204b, first line; Bahādurshāh and Jahāndārshāh, on fol. 215b; Faruq Mkhayr, on fol. 216b; Rāfi-ʿaldarajāt and Muḥammadshāh, on fol. 216b (here styled مالک چهارم چهارم).

The last three parts correspond to the second maḵālah and to portions of the fourth and fifth maḵālas of the original plan.

Second portion: Natural history, on ff. 218b-337b, styled, according to fol. 220b, last line: جامع تنها، with the additional title of حسن چجیم, beginning:

بدهماکه در بالا وپنطی

زند اسم عظیم روس هستی

It is divided into the following eight bābs:

1. Roses and other flowers (در ذکر اقسام الگلی خاویشوره), on fol. 221b.
2. Tobacco and other kinds of trees and fruits (در شرح حال جمعی ونیاکر که وگری عمیق اوزانی), on fol. 233b.
4. Cereals (در بیان انواع حبیبات), on fol. 281b.
5. Birds and poultry in the Ghauts (در ذکر اقسام طعور و مرغیان که در سیل یافتنی گلیت و بالا گذشان بیدائی), on fol. 284b.
6. Beasts of prey, beginning with the lion (حیوانات الپیم،) on fol. 299a.
7. Waterfowl and fishes (حیوانات السما،) on fol. 303b.
8. Domestic animals, principally the horse (حیوانات الأعماق،) on fol. 313a.

The Nawwáb's zeal for the compilation of this work seems to have been particularly stimulated by the establishment of the Asiatic Society in London in 1822, if we understand the allusion on fol. 3b, first line sq., correctly.

No. 3215, ff. 337, ii. 29; Nasta'ltik. By four different hands, the oldest (probably that of Sayyid Murtaḍah himself) on ff. 1-10, another (the next and most distinct of the four) on ff. 11-317, a third on ff. 318-319 and 324-337, a fourth on ff. 330-333; size, 12½ in. by 7½ in.

431

Zafarnámá-i-wáká'í-i-ghadr (حفترة واقع غادر).
A succinct history of the Indian Mutiny in 1857 and 1858, extending from the beginning of July, 1857, to February, 1859, and completed in the same year (A. H. 1275), the title means a chronogram for that year. It was written by a Muhammadan who conceals his name, but is upon the whole friendly to the English, for the immediate information of the Secretary of State for India and Members of Council.

Beginning: بسم الله الرحمن الرحيم - حفتمة واقع غادر حباً جمعه بلغة خدودية مزوجة كأبناء كنون عالم را عليه أبو البشر لله.

This copy was completed the 21st of Dhí-al-biháj, A. H. 1285 (A. D. 1869, 4th of April), and presented to the Library, 1870, March 23. A short English statement about the contents of the book (with the mistaken date of composition, A. H. 1289 instead of 1275), dated February 16, 1870, is inserted before the first page.

No. 3403, fl. 57, ii. 16; Nasta'ltik; size, 8½ in. by 5 in.

432

Dastur-al'amal (قسطعم). The revenue system under the emperor Akbar, said to have been compiled by Rájah Todar Mal (see the colophon and compare Elphinstone, History of India, 5th ed., pp. 510 and 519), Akbar's famous minister of finance; but several portions of the book do not admit of his authorship, for instance, fol. 51a, where Sháhjáhnábâd is mentioned, the new town of Dihlú built in Sháhjáhnábâd's reign, long after Todar Mal's death, and on fol. 74b (see the remark on the margin). If the book is really Todar Mal's Dastur-al'amal, several portions must have been added later by some one else. It was badly copied by a Hindu, ignorant of the Persian language, A. H. 1195 (A. D. 1781), for Mr. Richard Johnson, and is therefore full of the biggest blunders. It is also imperfect. Another note, on fol. 1r, states, that it was copied by 'Rájah Anu'darain from a copy belonging to the Nabob Vizier.'

433

Fihríst-i-Šábáját-i-Hindústán (مقدم صناحيص). Statistical tables and revenue accounts of the single provinces and districts of Hindustán, copied from those drawn up by Mr. James Grant (مقدم جامز غرانته), beginning with Sháhjáhnábâd. The first page contains an index of the whole.

No date.

No. 1574, fl. 131; Shikasta; size, 10½ in. by 6½ in.

434

Ján-i-kámil bákaíd-i-quswára-i-šábáját-i-Hindú Dákhan u tañfil-i-pargánat-i-šábáját-i-Dákhan (جمع کامل مقدم کوشان صناحيص هندو دکان و پرانامب صناحيص دکان). Statistical account of the various provinces and districts of Hindustán and the Dákhan in general and of the latter in particular, made by Ḥákím Dá'sân, sent from Haidárlábâd in A. H. 1200 (A. D. 1786).

It begins with the district of Sháhjáhnábâd.

No. 1790, fl. 51; Shikasta; size, 10½ in. by 6½ in.

b. Minor Dynasties of India.

Sind.

435

Cačnáma (جشنامه). The legendary history of the usurpation of Brahman Caé, the Rájah of Aler, and the Arab conquest of Sind, by Muhammad bin Khášim, A. H. 92 (A. D. 710), translated from an Arabic original by Muhammad 'Ali bin Hámid bin Abíbakr Káfi (see fol. 7a, l. 3), who in the reign of Násir-al-dín Kábáca (or Kábača) al-salsaláh (A. H. 670-685 = A. D. 1270-1286), after having retired from the public service in the 58th year of his life, A. H. 613 (A. D. 1216), devoted himself to reading and studying.

This work is also styled Aṭār-i Mubárak (here on fol. 1a); Mína-i-šáhjáhnábâd (here in the heading of fol. 1b); Mína-i-šáhjáhnábâd (see Rieu iii. p. 949); and Najd al-manâqib (as frequently in the text itself); and Mína-i-šáhjáhnábâd (in the Zubdat-ul-tawârikh and the Tabákat-i-Abkâri), comp. Rieu i. p. 290 and iii. p. 948; Elliot, History of India, i. pp. 137-211. It is dedicated to Násir-al-din's wazir, Husain bin Abíbakr bin Muhammad al-As'hâri, the same, to whom A'ufi presented his poem, see A. Sprenger, Catal., p. 1.
Catalogue of Persian MSS.

438

Ta’rikh-i-Sind (تاریخ سنند).

History of Sind, from the Muhammadan conquest to the annexation by the emperor Akbar, composed by Muhammad Ma’sūm bin Sayyid Šaft ālkhāsimī alzandī (الکذابین) instead of the usual altirmidī alkhāsimī, with the iakhallūs Nāmī (see fol. 2b, II. 8 and 9), who died shortly after A.H. 1015 (A.D. 1607), comp. Rieu i. p. 297 and iii. p. 949; Elliot, History of India, i. pp. 312–232; W. Morley, p. 72 sq. It is divided into four Juz’ or chapters, viz.:

1. History of the early kings of Sind, its conquest by Muhammad bin Kāsim and its history under the Umayyade and Aḥbāḥide Khalifs (partly abridged from the preceding Cañāna), on fol. 3a.

2. History of Sind under the Ghaznavides and their successors on the throne of Dihlī, A.H. 801 (A.D. 1399), and history of the Sāmarah and Samaṣmah dynasties, to A.H. 916 (A.D. 1510), on fol. 20b (the heading is here omitted).

3. History of the Arghānī dynasty to the death of Sultan Mahmūd Khān, A.H. 932 (A.D. 1524), and of some rulers of Tattah till A.H. 903 (A.D. 1505), on fol. 51b.

4. History of Sind from A.H. 902 to the complete subjugation of the country by Akbar in A.H. 1001 (A.D. 1592, 1593), on fol. 164b. The work ends here with the capitulation of Jānībeg, whose death is recorded in a few lines.

Beginning: بر نظم صادق کارگرالله عالم بی ایبی اساد و حواطر زادهد محمدبدک خبر شناص علی ومصونو خواجه اوبدبالله بارژندوری.

Dated the 8th of Jamada-alawwal, A.H. 1186 (A.D. 1772, Aug. 7), by Mażhar-allah, by Muhaddith.

No. 43, ff. 174, li. 17; Nasta’līk; size, 10½ in. by 7½ in.

437

Another copy of the same.

Beginning as in the preceding copy. Juz’ I, on fol. 3a; II (heading not marked), on fol. 22b; III, on fol. 53b; IV, on fol. 153b. Copied by Abd-al-ażiz for Colonel Mackenzie, and finished the 26th of Dhū-al-hijjah, A.H. 1216 (A.D. 1802, April 29).

No. 2952, ff. 163, II. 15; Shīkasta; size, 10½ in. by 6½ in.

Gujarat.

438

Mirāt-i-Sikandar (مرات صندر).

History of Gujarat, from the foundation of the monarchy to the suicide of Sultan Mużaffar III, the last king of Gujarat, A.H. 1000 (A.D. 1591, 1592), by Sikandar bin Muhammad, surnamed Manjhu (or Manjhu Akbar, as in other copies), who completed this work in A.H. 1026, or (according to one copy in the Bodleian Library, Hunt. 230) A.H. 1022, 9th of Rabî‘-al-awwal (A.D. 1611 or 1613, April 29); comp. Bodleian Cat., Nos. 272–275; Rieu i. p. 287 sq.; W. Morley, p. 83; W. Pirtsch, Berlin Cat. p. 438 sq.; and Sir Edward Clive Bayley, "The Local Muhammadan Dynasties of Gujarat," London, 1886 (a sequel to Elliot's History of India), which contains an almost complete translation of this work, with numerous annotations. The text has been lithographed, A.H. 1246 (A.D. 1831), and printed at Bombay, 1851.

The present copy, although not dated, is perhaps the best and most correct in the India Office collection, and at least as old as the following ones, if not older. A seal with the date A.H. 1056 (A.D. 1646) on fol. 1a. It belonged formerly to Mr. Richard Johnson, whose escutcheon, with the date A.H. 1194 (A.D. 1780), is found on the inner side of the binding.

Beginning: للهُمَّ اللّهُ الذي جعل نارًا من عوَّل نَشْرِهِ سلطنًا بين الناس سلطنًا.

The work contains the reigns of the following twelve Shāhs, with the dates of their accession:

1. Zafrakhān, afterwards Mużaffar Shāh I, A.H. 810 (A.D. 1407), on fol. 3a (the date on fol. 12b).
2. Sultan Ahmad I, A.H. 813, 14th of Ramādān (A.D. 1411, Jan. 10), on fol. 14b.
3. Sultan Muhammad bin Ahmad, A.H. 845 (A.D. 1441), on fol. 31b.
7. Sultan Mużaffar II, A.H. 917, the 7th of Ramādān (A.H. 1511, Nov. 28), on fol. 103b.
8. Sultan Sikandar bin Mużaffar, A.H. 932, 22nd of Jamada-al-akhir (A.D. 1526, April 5, but see the suggestion in Bayley, p. 307, note 3), on fol. 146b.
9. Sultan Bahādūrshāh, A.H. 932, 26th of Ramādān (A.D. 1526, July 6), on fol. 155b (Bayley inserts between 8 and 9 the short reign of a certain Mumādhūshāh II, see p. 318 sq.).
10. Sultan Mahmūd II (styled Muḥammad III by Bayley, but called here distinctly Sultan Mahmūd II), on fol. 235b.

12. Sultan Muzaffar III, A.H. 968, Ramadhan (A.D. 1561, May, June), on fol. 268 (the last two reigns are entirely omitted in Bayley's work).

No. 1038, ff. 299, ll. 19; good Nasaltik; illuminated frontispiece, the first two pages neatly embellished; size, 9½ in. by 5½ in.

Another copy of the same.

Beginning as usual. Dated in the month Dhul-al-kadah, A.H. 1046 (A.D. 1637, end of March to end of April).

No. 970, ff. 166, ll. 21-24; written by different hands, partly in Nasaltik, partly in Shikasta; some portions collated; size, 14½ in. by 8 in.

The same.

This copy, which is in a very bad condition, owing to the destructive work of the worms, was completed the 5th of Shawwal, A.H. 1072 (A.D. 1662, May 24).

Beginning: Gimal Allah al-Din (here Justice is omitted)

No. 3022, ff. 392, ll. 17-20; Nagshali, mixed with Shikasta; size, 9½ in. by 5½ in.

The same.

Dated the 12th of Shawwal, A.H. 1190 (1183 of the Bangâli era= A.D. 1776, Nov. 24).

No. 404, ff. 312, ll. 15; written by different hands, partly in Nasaltik, partly in Shikasta; size, 9½ in. by 6½ in.

A defective copy of the same.

This copy is worm-eaten and more or less injured throughout; there is a large lacuna after fol. 2; comprising according to the Arabic pagination twenty-three leaves, and corresponding to No. 1038 (438 in this Cat.), fol. 2b, l. 12, to fol. 25b, l. 13.

Dated the 27th of Rajab, A.H. 1049 (A.D. 1639, November 23) by Abd-al-aziz al-kurashi. The author's name appears here on fol. 3b, l. 6, in full: Sikander bin Muhammad Manjâh Akbar. Halleybury MS.

No. 3378, olim 14, J. 17, fol. 241, ll. 19 in the older part on ff. 3-16, 18-79, and 85-107; ll. 17 in the more modern part on ff. 1, 2, 17, 30-84, and 95-241; Nasaltik, by two hands; size, 8¼ in. by 4¾ in.

Another, still more defective, copy of the same.

This copy, greatly damaged, begins: Gimal Allah al-Din (here Justice is omitted).

The author's name, on fol. 1b, l. 5, is given simply as: Sikander bin Manjâh. A large lacuna after fol. 5, comprising the end of Muhammad Khâsh's reign and the reigns of Ahmadshâh and Muhammedshâh, corresponding to No. 1038, fol. 6b, l. 13, to fol. 42b, l. 11. Fol. 6 opens in A.H. 855, the year of Khâshalshâh's accession. Another lacuna after fol. 201 (in the reign of Ahmadshâh II), corresponding to No. 1038, fol. 254b, l. 9, to fol. 258b, l. 14. The copy breaks off on fol. 240b, corresponding to No. 1038, fol. 297b, l. 14. On fol. 1a there appears in the same handwriting the end of a condensed prose-narrative of Firdausi's Shâhnâmeh, entitled Efsam ol Shâhnâmeh No. 1821, ff. 249, ll. 19; Nasaltik; large spots; size, 9 in. by 5 in.

444 Mirâ-î-Altâmûdi (Mârûq-ol-Adîmî).

A very extensive and rare history of Gujarât, from the earliest times to the defeat of the Maharratâs in A.H. 1174 (A.D. 1760, 1761), composed by 'Ali Muhammad Khâsh, who began the introduction of this work in A.H. 1170 (A.D. 1756, 1757, see fol. 89, l. 14); the fourth year of the reign of 'Alâmghir, comp. Rieu i. pp. 288 and 289; W. Morley, pp. 84-86; Cat. Cold. Or. Lugd.-Bat. iii. p. 13; Bayley, 'The Local Muhammadan Dynasties of Gujarât,' p. xii sq., and p. 2 sq. (where a condensed translation of the earlier parts of this work is given). Makaddimah, on fol. 9b; beginning of the ante-Muhannadan period, on fol. 18a; beginning of the Muhannadan rulers, on fol. 23b. A Khâtâmah or appendix, containing geographical, topographical, and biographical matters concerning Gujarât, on ff. 651b-682b.

Beginning: Fâhre-ol-fâm a'dâm-Allah, mukallam shâh: kalâm kâna, mâyâibre, râzan râzan manfâale, hâtâqum manaqibum wa-ânâmîn mâhâzat dâ'îm wa-ânâmîn mâhâzat dâ'îm.

Dated the 6th of Rabî'-al-awwal, in the twenty-sixth year of Shâh 'Alâm's reign (A.H. 1190= A.D. 1785, January 17) by Lutf-Allah. The first part of this work has been translated by Dr. J. Bird for the Oriental Translation Fund: 'The political and statistical history of Gujarât, translated from the Persian of Ali Mohammad Khân,' London, 1835.

No. 222, ff. 812, ll. 15; Nasaltik; size, 8½ in. by 7¼ in.

445 Ta'rikh-î-Dilkuhsâ (Ta'rikh-ol-Dalkoush).

Part of the annals of military transactions in the Dakhan under the emperor 'Alâmghir, from about A.H. 1068 to A.H. 1120 (A.D. 1658-1708), by Bhim-ibn Raghubârmandâś (Bhims-i-Bahauddin-Adîmî), entitled Dalkoush (see author's name and title on fol. 3b, ll. 4 and 10). The author was born in the twenty-third year of Shâhjâhan's reign, A.H. 1050 (A.D. 1641). An abridged translation of these annals is found in Jonathan Scott's 'History of the Dekkan,' vol. ii. pp. 3-123.


No. 94, ff. 105, ll. 15; Nasaltik; size, 7½ in. by 5½ in.
446
Kadâyâ-i-Salâtîn-i-Dakhân (تفضیلیات سلطانی دکن).
A history of the Dakhân, compiled chiefly on the basis of Firish'tâ's Gulshan-i-Ibrâhîmî (see Nos. 291-304 in this Cat.), by Mirzâ Mahdîkhan, i.e. Nizâmâlîân Muhammad Hâdi alhusain ala'îsâwî, the author of the Boledaîn Cat., Nos. 302-306) (see above, Nos. 412-414), in A.H. 1156, A.D. 1743 (the title is a chronogram). According to the index on the second page, this work was to contain seven bâhs, viz.:
1. Bahmani Sultan of Gulbargah; 2. A'dilshâh of Bijâpur; 3. Nizâmshâh of Ahmadnâgor; 4. Kutbshâh of Tiling; 5. Imaâmshâh of Barârâ; 6. Baridiyâh Shâh of Bidar; 7. Fârûq Sultan of Khândîs, etc., with a khâtûmah on the history of Malabar and Sarââdîb and the European settlements in India. But this copy (or perhaps the work itself) is incomplete, giving only the first bâh (the Bahmanîs) from A.H. 748 to A.H. 934 (A.D. 1347-1528), and the greater part of the second bâh (the 'A'dilshâhs) to A.H. 1005 (A.D. 1596, 1597).
Beginning:
پرستش و نزاعات بی فیکس پیدا کن آلیه و از باد نازی خوازم کل گل و حوضه شان آل
The second bâh begins on fol. 70a.
No. 332, ff. 9-109, ll. 25; careless Nast'aâlîk; size, 11½ in. by 7 in.

447
Tumûk-î-Shigart (تعمیق شیرت). History of the Dakhân, compiled by La'âmî Narâyan, with the takhallûs Shafsî (comp. No. 426 above and No. 468 below), A.H. 1200 = A.D. 1786 (the title is a chronogram); see the references made to this work in Rieu i. p. 238b and ii. p. 860c. It begins on fol. 2a with a topographical and statistical account of the different šîbâhâs; on fol. 40b follows the history of the conquest of the Dakhân under the kings of Dihlî; on fol. 43a that of the Bahmanî Sultan, abridged from Firish'tâ, and finally the Mulk al-ulûm in several subdivisions, viz.:
1. A'dilshâh of Bijâpur, on fol. 51b; 2. Nizâmshâh of Ahmadnâgor, on fol. 54b; 3. Imaâmshâh of Barârâ, on fol. 58a; 4. Kutbshâh of Haidarâbâd, on fol. 58b; 5. Fârûq Sultan of Khândîs, on fol. 61a; 6. Baridiyâh Shâh of Bidar, on fol. 62b.
On fol. 63a begins the account of the Moghul emperors down to A.H. 1200.
Beginning of the whole work:
با ورود نزاعات کستکور خامه مس
Mr. Richard Johnson, to whom the work is dedicated (see fol. 2a), received this copy in February, 1788 (A.H. 1202, Jumâdâ I), from Haidarâbâd.
No. 1732, ff. 20i, ll. 15; Nast'aâlîk; size, 9½ in. by 5 in.

448
Another copy of the same.
Beginning as in the preceding copy.
Topographical and statistical account on fol. 2b. Conquest of the Dakhân, etc., on fol. 40b.

Bahmanîs, on fol. 42b; A'dilshâhs, on fol. 51a; Nizâmshâhs, on fol. 53a; 'Imâdshâhs, on fol. 59a; Kutbshâhs, on fol. 59a; Fârûq Sultan, on fol. 61a; Baridiyâh Sultan, on fol. 63a; Moghul emperors, on fol. 63b.
No date.
No. 771, ff. 195, ll. 12-13; large Nast'aâlîk; size, 14½ in. by 7½ in.

449
Burbân-i-Maâthîr (بربان ممتاز).
An excellent, but defective copy of 'All bin 'Azizallah Tabâtabâ'î's history of the Bahmanîs and Nizâmshâhs of Gulbargah, Bidar, and Ahmadnâgor, commenced A.H. 1000 = A.D. 1592 (the title is a chronogram), and completed in or shortly after A.H. 1004 (A.D. 1596), comp. Rieu i. pp. 314 and 315, and iii. p. 1085b. Six leaves are missing at the beginning of this copy, and possibly one or two at the end. It opens abruptly in the first tabâkah (Gulbargah), in the reign of Sultan 'Alâ'-al-dîn Hasanîsh Bahmani (A.H. 742-758 = A.D. 1342-1357), thus:

The first heading appears on fol. 6b.

The following reigns (with the respective dates of accession) are these:

Sultan Muhammadeshâh I bin Sultan 'Alâ'-al-dîn Hasanîsh Bahmani (A.H. 758-775 = A.D. 1357-1373), on fol. 17a.

Sultan Muhabhidshâh bin Sultan Muhammadeshâh Bahmani (A.H. 775-779, 18th of Dhul-al-hijjah = A.D. 1373-1378, April 17), on fol. 16a.

Sultan Dâ'udshâh I bin Mahmûdshâh bin Sultan 'Alâ'-al-dîn (A.H. 779-786, Muhammad = A.D. 1378, April to May), on fol. 17a.

Sultân Abû-al-mu'azzâfâr Muhammadeshâh II bin Mahmûdshâh (A.H. 780-799, 26th of Rajab = A.D. 1378-1397, April 25), on fol. 18a.

Sultân Abû-al-mu'azzâfâr Ghyûyâth-alîn Bâhmanîshâh bin Sultan Muhammadeshâh II (A.H. 799, Rajab to 17th of Ramadan = A.D. 1397, April to June 14), on fol. 19a.

Sultan Shamsh-al-dîn Dâ'udshâh II bin Sultan Muhammadeshâh II (A.H. 799-800, 23rd of Safar = A.D. 1397, June to Nov. 15), on fol. 19a.

Sultan Taj-al-dîn Abû-al-mu'azzâfâr Firûzshâh bin Ahmadshâh bin Sultan 'Alâ'-al-dîn Bahmani (A.H. 800-825, 11th of Shawâwal = A.D. 1397-1422, September 28), on fol. 21a.

Second tabâkah (Bidar).
Sultan Shihâb-al-dîn Abû-aîghâzî Ahmadshâh I bin Ahmadshâh bin 'Alâ'-al-dîn Bahmani (A.H. 825-836 = A.D. 1422-1435), on fol. 29b.

Sultan 'Alâ'-al-dîn Abû-al-mu'azzâfâr Ahmadshâh II bin Ahmadshâh (A.H. 836, 2nd of Rajab, to 862, end of Jumâdâ-al-walî = A.D. 1435; February 21, to 1438, April), on fol. 46a.

Sultan Hûnayyûnshâh bin 'Alâ'-al-dîn Ahmadshâh II (A.H. 862-865, 27th of Dhul-aîka'dah = A.D. 1458-1461, September 3), on fol. 57b.
HISTORY.

Sultān Nizāmshāh bin Humâyūnshāh (A.H. 865–867, 13th of Dhū-ḥalqadah = A.D. 1461–1463, July 30), on fol. 64b.


Sultān Mahmūdshāh bin Muḥammadshāh (A.H. 887–924, 24th of Dhū-ḥuljīdh = A.D. 1482–1518, December 27, not 904, as in Rieu, loc. cit., since it is distinctly stated that he reigned 37 years and some months), on fol. 79b.

Third tabākah (Ahmadnagar).

Sultān Ahmad Barri (A.H. 891–911 = A.D. 1486–1505, see fol. 166b sq.), on fol. 123b.


Sultān Husaynshāh Nizāmshāh (A.H. 961–972, 7th of Dhū-ḥalqadah = A.D. 1553–1565, June 6, see fol. 376b), on fol. 319b.

Sultān Abū-al-muzaffar Murtadā Nizāmshāh (A.H. 972–996, 18th of Rajab = A.D. 1565–1588, June 13, see fol. 521b), on fol. 376b.

Shāhzaḍa Mirānsāh Husain bin Murtādā (A.H. 996–997, Rajab = A.D. 1588–1589, May), on fol. 524b.

The subsequent reigns and events from A.H. 997 to 1004 (A.D. 1589–1596) are no longer kept distinct; a detailed account of them is given by Rieu, loc. cit. Šalābatkhān’s escape from the fortress of Karīlah (کریلا) is narrated on fol. 532b sq., ‘Adilshāh’s arrival and war with Jamālkhān on fol. 543b sq.; expedition against the Portuguese on fol. 548b sq.; punishment of the traitors on fol. 552b sq.

The same gap in the narrative, noticed by Rieu, is found here between ff. 553 and 557, (fol. 557 being left blank, and fol. 557b beginning with a new page (پیام الله (رحمه السلام)). Advance of the Moghuls into the Dakhan, on fol. 557b sq.; night attack (نُجْف) of Abhangkhan, on fol. 563b sq.; breach made in the wall of the fortress of Ahmadnagar, on fol. 574b sq.; peace made with prince Murād, on fol. 583a sq.; departure of the Moghuls and submission of Ḫudākhān and others, 27th of Rajab, A.H. 1004 (A.D. 1596, March 27), on fol. 590a.

No date.

No. 127, ff. 590, ll. 19; clear and distinct Nasta’līk; size, 11½ in. by 7½ in.

c. ‘Adilshāhs.

450

Ta’rīkh-i-Allāh ‘Adilshāh (ناصرالله علي عالی الله).

Beginning: سئاست حکایت میان روشنیه دان تک گزاره و پادوشک
ملک آسمان و زمین مندگان و موزات آر
Beginning of the story (birth of ‘Alī ‘Adilshāh II), on fol. 63r.
No date.
No. 3006, ff. 54–174, ll. 15; large Nasta’līk; size, 10 in. by 5½ in.

451

Another copy of the same.

Beginning: سئاست حکایت میان روشنیه دان تک گزاره و پادوشک
Melk آسمان و زمین آل
Beginning of the history, on fol. 10v. Author’s name, on fol. 9v, l. 11. Chronogram, on fol. 121b, first line.
No date. Bibliotheca Leydeniana. On ff. 22–33 the text of the first lines in each page is considerably damaged, likewise on ff. 107b–110a and 112b–114b.
After fol. 120 a small lacuna, as it seems.
No. 2479, ff. 113, ll. 17–18; careless Nasta’līk, mixed with Shikasta; size, 8½ in. by 4½ in.

452

A modern copy of the same.

Beginning: سئاست حکایت میان روشنیه دان تک گزاره و پادوشک
Author’s name, on fol. 9b, last line. Beginning of the history, on fol. 10v. Chronogram, on fol. 208a, l. 10. Dated the 1st of Jumādā-Ⅰ al-thānī, A.H. 1233 (A.D. 1818, April 8).
No. 3052, ff. 212, ll. 13; large and very distinct Nasta’līk; size, 8½ in. by 6½ in.

453

The same. Another modern copy, likewise written in the present century.

Beginning: سئاست حکایت میان روشنیه دان تک گزاره و پادوشک
Author’s name, on fol. 9v, ll. 11 and 12. ‘Adilshāh’s birth, on fol. 9b. Chronogram, on fol. 126b, last line.
No. 3175, ff. 138, ll. 17; large and distinct Nasta’līk; size, 10½ in. by 8½ in.

454

Tawārīkh-i-Haft Kursī (نواریک هفت کرستی).
A short history of the ‘Adilshāhs of Bijāpur, from the reign of Ya’qūb ‘Adilshāh to the conquest of Bijāpur, by Ḳalamgīr, in A.H. 1097 (A.D. 1686), identical in its contents, its conciseness, and its richness of dates with the two previous works described in W. Morley, p. 77, and Rieu i. p. 318, but nevertheless, as it appears, of different authorship, since the short preface—there is no preliminary portion—contains no allusion to the two previous works on which that history of the ‘Adilshāhs is based. This copy contains only a reference to ‘Abd-al-muhammād
Shāhnawāzkhān, at whose request the anonymous author (who is called—apparently on no authority—
on the fly-leaf) compiled this abridgment. It is divided into seven najlis, dealing with the first seven
rulers of Bijāpūr, viz.: 1. Yūsuf Ḍilishākh, died A. H. 925 Æ. D. 1519 (on fol. 3); 2. Ismā'il Ḍilishākh, died A. H. 931 Æ. D. 1524, 1525 (on fol. 10a); 3. Ibrāhim Ḍilishākh I, died A. H. 956 Æ. D. 1558 (on fol. 11b); 4.
'Allā Ḍilishākh I, died A. H. 958 Æ. D. 1560 (on fol. 20b); 5. Ibrāhim Ḍilishākh II, died A. H. 1036 Æ. D. 1626
(on fol. 24b); 6. Muhammad Ḍilishākh, died A. H. 1067 Æ. D. 1656 (on fol. 27b); 7. 'Allā Ḍilishākh II, died
A. H. 1083 Æ. D. 1671 (on fol. 31b). A short appendix contains a tabulated list of these seven rulers and a few
words about Sīkandar Ḍilishākh, to A. H. 1097 Æ. D. 1686.
Beginning:  "وَأَتَىَ تِوَارِيقَ هَلْفَ كَرِيْسُ نَدَا أَيَاَ (أَ) وَجِدَ فِى دِرْبِ رَزَّمَاعَ"
No. 3051, ff. 1-46, II. 8-10. Shikasta; size, 8½ in. by 6½ in.

455
Bāsht-i-Salātīn (بِساتین سلامی)
A history of the Ḍilishākh dynasty of Bijāpūr, from the origin of the dynasty to its last representative, Sultan
Sīkandar, and in this Catalogue, is compiled by Muhammad Ibrāhim al-zubairi (see fol. 3b, l. 11), and entitled
Bāsht-i-Salātīn (بِساتین السلامی) (ff. 3b, l. 9, and 435b, last line). The author's name, therefore, as given here,
agrees completely with that in W. Morley, p. 79, and the same is the case with the date of composition, viz.
A. H. 1240 Æ. D. 1824, 1825 (see ff. 431b, last line but one, and 433b, l. 12, where the author states that it is
the eighth year now since the conquest of Bijāpūr by the English, which took place A. H. 1233). A different
author's name and an earlier date, viz. A. H. 1237 (Æ. D. 1821, 1822), are found in Rieu's copies, l. p. 319 sq.
Beginning: "سُبْحان رَزَّمَاعَ كَفَيْنَ خَلْقاً كَبَّرًا حَدَّى آَلَّا" The
authorities on which the author based his work are six, viz.:
1. Muhammad Kāsim Firishtā's Naurāsnāma (or Gulshan-i-Ibrāhimī), composed A. H. 1015, see Nos. 291
and 304 in this Catalogue.
2. Mir Rāfiʿ-al-dīn Shīrāzī's Tadhkikat-al-muluk, composed between A. H. 1017 and 1020 (not 1000, as Morley
states), see Bodleian Cat., No. 276, and Rieu i. p. 316.
4. Sayyid Nūr-ālākh ibn Khádi Sayyid 'Ali Muḥammad Nūr-ālākh's Insāb-‘Alī Ḍilishāshiyāh, composed in 'Alī Ḍilishāshah II's reign, that is, the Ta'rīkh-i-‘Alī
Ḍilishāshah, see Nos. 450-453 in this Catalogue.
5. Miyān Nūrat, the king of poets in the Dakhān's versified Allāmā, composed in the same reign.
No mention of Mr. Grant Duff is found here. The
work is divided into eight gardens (būstān) and an appendix, viz.:
Būstān I, on fol. 3b: Reign of Yūsuf Ḍilishāshah, who founded Bijāpūr, A. H. 919 Æ. D. 1513 (see fol. 18b,
largest fol.), and died A. H. 925 (according to others already A. H. 913 or 916, see fol. 19b, last two lines).
Būstān II, on fol. 19b: Reign of Ismā'il Ḍilishāshah, A. H. 925-941 (Æ. D. 1529-1534), see fol. 39b, last line
(not 931, as Rieu and the immediately preceding Haft Kursi state).
Būstān III, on fol. 39b: Reign of Ibrāhim Ḍilishāshah, A. H. 941-955, see fol. 61b, l. 7.
Būstān IV, on fol. 62b: Reign of 'Allā Ḍilishāshah, A. H. 965-988 (see the ta'rīkh on his death, Shāhān,
Page 455
Shaikh I, on fol. 143a: Reign of Ibrāhim Ḍilishāshah, A. H. 988-1037 (1036 in the Haft Kursi), see fol.
24b, first line.
Būstān VI, on fol. 240b: Reign of Muhammad Ḍilishāshah, A. H. 1037-1067, see fol. 279b, l. 7.
Būstān VII, on fol. 286b: Reign of 'Allā Ḍilishāshah II, A. H. 1067-1083, see fol. 318b, first line (Rieu's copies
fix his accession in A. H. 1048 Æ. D. 1638).
Būstān VIII, on fol. 318b: Reign of Sīkandar Ḍilishāshah, who ascended the throne in A. H. 1093 (Æ. D.
1673), and died A. H. 1111 (Æ. D. 1699, 1700), see fol. 413b, first line.
A supplement, dealing with the last years of 'Alāmīr's reign, followed by a short summary of subsequent
events down to A. H. 1233 (Æ. D. 1818), the date of Bijāpūr's conquest by the English, on fol. 417b sq.
Some leaves injured, for instance, ff. 143 and 144.
No. 3408, ff. 435, written by a number of different hands; the main portion, fo. 25-370 middle and 330-419, in very
equal Shikasta, l. 11-20; another portion, fo. 1-24, in very clear and distinct Nasta'īlīk, l. 15; and a third portion, fo. 270 middle to 319, in another smaller Nasta'īlīk, l. 11; size, 9 in. by 5½ in.

456
Ta'rīkh-i-Sultān Muḥammad Kūṭubshāhī (تاریخ السلطان محمد قطبشاهی)
A history of the Kūṭubshāh dynasty of Gulkundah, by an anonymous author, commenced A. H. 1026 (Æ. D. 1617)
and completed in the beginning of A. H. 1027 (Æ. D. 1618). It was dedicated to Sultan Muhammad Kūṭubshāhī, see
Bodleian Cat., No. 277; Rieu i. p. 320; W. Morley, p. 82; Cat. Codd. Or. Lugh. Cat. iii. p. 10.
Beginning: "تَعَمِّيدهُ كَوْكَامًا بَلْدَةً وَرَائَادَ نَهدَمَاهُ" Makhaddimah, containing an account of Kārā Yūsuf
Turkmān and his family, on fol. 3b.
Makākhā I: History of Sultan Kuli Kūṭāl al-muluk, who founded the dynasty, and died A. H. 950 (Æ. D. 1543,
1544), on fo. 29b.
Makākhā II: History of Sultan Jamshid (died A. H. 957 Æ. D. 1550) and of Sultan Subhān Kūlt, on fo. 92b.
Makākhā III: History of Sultan Ibrāhim Kūṭbshāhī, died A. H. 988 Æ. D. 1580, on fo. 113b.
Makākhā IV: History of Sultan Muhammad Kuli Kūṭbshāhī, died A. H. 1020 Æ. D. 1612, on fol. 190b.
Kātībān: History of the first five years of Sultan
Muhammad Kutbshahi's reign, from his accession, the 17th of Dhu-l-ka'bah, A.H. 1020 (see fol. 256b, l. 4 and 3 ab infra) = A.D. 1612, Jan. 21, to the end of A.H. 1025 (end of A.D. 1616), on fol. 254a.

This work is interspersed with much poetry, and the khitamah contains a long series of ghazals, rub'ais, marthiyras, kašidas, etc., composed by Muhammad Kutbshahi himself; all the ghazals bearing consequently the takhallus سلطان قدس نبي الله

This copy was finished the 20th of Ramadān, A.H. 1078 (A.D. 1668, March 4), by Shaikh 'Abd-al-Allhami.

No. 179, ff. 280, ll. 15; Nasta'lıq; size, 11¾ in. by 6¾ in.

457

Another copy of the same.

Mukaddimah, on fol. 2a.

Maḥalā I, on fol. 21b; II, on fol. 82a; III, on fol. 100a; IV, on fol. 169a.

Khitamah, on fol. 225a.

The greater portion of this copy was transcribed by Shaikh 'Abd-al-Allhami bin Shaikh 'Abd-Allah of Baghdad, the servant of Abūl'Abbās al-Mashhādī at Hādjārādād, from a MS. in the library of Mir Shams-al-Dīn 'Ali Khānsāyib; the Mukaddimah is dated the 15th of Shawwal, A.H. 1197 (A.D. 1783, September 13); the first maḥalā, the 22nd of Ṣafar, A.H. 1198 (A.D. 1784, January 16), the second, the 1st of Rabi' al-awwal, A.H. 1198 (A.D. 1784, January 21), the third, the 1st of Rabi' al-akhir, A.H. 1198 (A.D. 1784, February 23); the khitamah, the 20th of Rabi' al-akhir, A.H. 1198 (A.D. 1784, March 13). Some leaves are supplied by Mir Faqīh, a few others by Mir Ḥādīr 'Ali.

No. 1136, ff. 149, ll. 17; irregular Nasta'lıq; size, 10½ in. by 6¾ in.

458

The same.

Mukaddimah, on fol. 2a.

Maḥalā I, on fol. 16b; II, on fol. 50a; III, on fol. 61a; IV, on fol. 102a. Khitamah, on fol. 134a.


No. 9232, ff. 146, ll. 25; careless Nasta'lıq, mixed with Shīkasta; size, 12½ in. by 7½ in.

459

The same.

This copy is not dated. Mukaddimah, on fol. 2b.

Maḥalā I, on fol. 26b; II, on fol. 84b; III, on fol. 107b; IV, on fol. 180b. Khitamah, on fol. 238b.

No. 37, ff. 263, ll. 17; Nasta'lıq; size, 9½ in. by 6 in.

460

A defective copy of the same.

This excellent old copy is incomplete at the end; all the specimens of Muhammad Kutbshahi's poetry are IND. OFF.

missing, as well as the verses with which the other parts of the book are interspersed.

Mukaddimah, on fol. 3a.

Maḥalā I, on fol. 34b; II, on fol. 114b; III, on fol. 128a; IV, on fol. 213a. Khitamah, on fol. 323a. It breaks off on fol. 314b. Last chapter-heading (corresponding to No. 179, 456 in this Cat., fol. 269b):

بيان شعبة أز جامعيت ذات قسما مفاته و لم يسمح الله

Last words (corresponding to No. 179, fol. 270a, l. 9):

ك ك مأهولان زمان هنوزون حكاي بينا ك ابدنا نايد

آخربه باختلاف رواتين بين امام ساعد و مهاورد

يا اباب فدل و حكمت...

A portion, ff. 188b and 189a, is left blank, but the text is uninterrupted.

No. 2411, ff. 314, ll. 15; splendid Naskhī; size, 12 in. by 7½ in.

461

Another defective copy of the same.

This copy is apparently transcribed from the preceding, No. 2413, as it breaks off exactly in the same place, and has the same blank in the third maḥalā, on ff. 146b and 148a.

Mukaddimah, on fol. 3a.

Maḥalā I, on fol. 31a; II, on fol. 84a; III, on fol. 102a; IV, on fol. 180a.

Khitamah, on fol. 235b.

Last words, as in the preceding copy: رواتين بي امام ساعد و مهاورد يا اباب فدل و حكمت ...

No date.

No. 2956, ff. 245, ll. 15; large Nasta'lıq; size, 11½ in. by 7 in.

462

A still more defective copy of the same.

This otherwise excellent copy comprises only the Mukaddimah and the four maḥalās, but here the fourth maḥalā is put before the third. The whole khitamah is wanting; and there is besides a lacuna of four or five leaves after fol. 141 (at the end of the fourth maḥalā), corresponding to No. 179, 456 in this Catalogue, fol. 248b, l. 4 ab infra to fol. 254a.

Mukaddimah, on fol. 2b.

Maḥalā I, on fol. 23b; II, on fol. 75b; III, on fol. 142b; IV, on fol. 94b.

No date.

No. 2978, ff. 207, ll. 19; Naskhī; size, 10½ in. by 6½ in.

463

Maṭṭir-i-Kutbshahi Maḥmūdī (مطير كتیبه ماعمدی)

A very summary account of the reign of Sultan Muhammad Kutbshahi (A.H. 1020—1035 = A.D. 1612—1626), together with a detailed account of all the contemporary events, especially in the Safawi dynasty, with which
the ruler of Gulkundah maintained friendly relations (see Rieu i. p. 1867), by Muhammad bin 'Abdallāh of Nishāpur, who entered the service of Sultan Muhammad Kull Kūthbahā, A. H. 995 (A. D. 1587), see fol. 36b sq. Originally he wrote it in three volumes, but afterwards he several times altered and enriched it, especially after a long journey through Persia, and a pilgrimage to Makkah. The present copy is only a portion of the whole work, and incomplete at the end; as the current year is mentioned A. H. 1033 (A. D. 1624), on fol. 153, l. 22, but a later date, A. H. 1038 (A. D. 1629), the year of Shāh 'Abbās' death and Shāh Sāfī's accession, appears on fol. 172. It begins on fol. 3, with an account of the Safavids, from Shāh Sāfī to Shāh 'Abbās, to whom the largest portion of this MS. is devoted (in twelve manuscript leaves, on the basis of Iskandar Munsī's 'Tārīkh al-'Ummānī, comp. Rieu i. p. 1870). The account of the Kūthbahā dynasty begins on fol. 86a, but already on fol. 92a the Persian history is continued.

The 'Tārīkh al-'Ummānī is often quoted.

Beginning: مدت هزار مزار جوهر حمد و سياس و غدر در نتنا بپیام نادر حضرت با جنل الجزیری که معاشر ندان حکم از زمین

No. 841, ff. 180, l. 25; distinct Nasta'īl; illuminated frontispiece; size, 14 in. by 8 in.

464

Hadīkat-al-salātīn (ہدیکتِ سلطانی)
The history of Sultan 'Abdallāh Kūthbahā of Gulkundah, who was born A. H. 1023 = A. D. 1614 (chronograms for his birth, see on fol. 7, last line, and A. H. 1026, = A. D. 1619, on fol. 68b, l. 5, and on fol. 8, l. 1), succeeded his father, Sultan Muhammad, A. H. 1025 (A. D. 1615) (see the beginning of that year, on fol. 153b, last line). The history goes down to the end of the sixteenth year of his reign, A. H. 1050 = A. D. 1640, 1641 (see the following MS.), contains, according to the index, and to Rieu i. p. 324 sq., the history of the Afghans of Haidarābād, in five bābs, the last of which is not extant; the same applies to the khātimah, which was to contain the author's life.

Prefix of this first makhālah of the history of the Kūthbahās is a preamble (on ff. 1b-1a) similar to that noticed by Rieu in the second makhālah of this work (see p. 325), viz. Mir 'Abdul Turāb bin Sayyid Ahmad alirdawnī, who states that at the request of the Nizāmshāh Mir Akbar Alikhān Bahādur Asaf Jī, the minister Abū-alkāsim almusawi Mir 'Alam (i.e. the author of the second makhālah) charged him, viz. 'Abdul Turāb, to write a history of the Kūthbahās who reigned almost 200 years in the Timlinga empire, on the basis of the 'Tārīkh-i-qalamī and other tārīkhāt, and that he compiled consequently a work, styled "Kāmil al-'Ummām al-Muqaddimah," (see fol. 30a, l. 3, fol. 30b, l. 5, and fol. 31a, l. 1), which is nowhere cited in the Timlinga empire, and which contains the contents of which agree with the seven bābs in the makhālah, whilst the khātimah pretends to give an account of Mir 'Alam's life.

The beginning of the makhālah, of which four lines only are found, agrees word for word with that in the makhālah, viz.

No. 2232, ff. 122, l. 21; large Nasta'īl; size, 12 in. by 7½ in.
e. Ḍāfṣah or Nizám.

466

Short fragment of a history of the early life of Nizám 'Alíkhán Ḍāfṣah II, from his birth in A.H. 1146 (A.D. 1733-1734), at Aurangábâd (see fol. 138, l. 9 sq.), to A.H. 1171 (A.D. 1758); the 3rd of Ramadan of that year appears on fol. 39b, l. 5 and 6), by Abú 'Alá'ímsám al-mu'allâfi (see fol. 62, l. 2), the author of the history, the first makhâlah of which is contained in the preceding copy.

This fragmentary biography, which has the same introduction as the first makhâlah: beginning: "Nâzâr Mâlik..." is in doubt a part of the first original sketch, out of which the second makhâlah of the work has been expanded; comp. the contents of the same in Rieu i. pp. 324 and 325. The date of this copy, which was transcribed in January, 1785 (A.H. 1199, Rabî' I), at Haidarâbâd, is a clear evidence of it. The following headings appear in the text:

1. Tâdhîb Surahât, on fol. 138.
2. Sayyid ad-Dîrî, on fol. 139.
3. Sayyid ad-Dîrî, on fol. 140.
4. Sayyid ad-Dîrî, on fol. 141.
5. Sayyid ad-Dîrî, on fol. 142.

The death of Nizám-al-mulk Ḍāfṣah, the father of Ḍāfṣah II, is recorded on fol. 23b, l. 9 penult. On fol. 40a this copy breaks off suddenly.

No. 859, ff. 40, ll. 14: clear and distinct Nastâ'îk: size, 9½ in. by 6½ in.

467

Tadhkhîr-i-Ḍâfî (al-Mâlik Asfâh).

A history of the Ḍâfîs or Nizâm's of Haidarâbâd, from their origin to Shawwâl, A.H. 1206 (A.D. 1792-1793, May, June; see the last date 1206 on fol. 310b, last line), somewhat of the same character as the second part of the history of the Nizâms (see the preceding copy), but dealing in detail only with the reign of Ḍâfṣah II (A.H. 1175-1217 = A.D. 1762-1803), by Ḍâfî 'Ali, called Tajallâ Shâh. It is the same work which is noticed under the title of Dakhân Asfâh in Rieu i. p. 327, and iii. p. 1037, where it is stated that the author's death in A.H. 1206 prevented the completion of the history.

Beginning: "Ammâa nisâya min al-îtalâh marâhûdârî yâsir qâbêl al-umlâq..."

Previous history of the Amir of Haidarâbâd, on fol. 5a.


Reign of Nizám-al-mulk Ḍâfîsah II, on fol. 5a.


Reign of Ḍâfîsah II (deposed A.H. 1175 = A.D. 1762), on fol. 26a.

Reign of Ḍâfîsah II, on fol. 85a.

Copied A.H. 1226 (A.D. 1811).

No. 2928, ff. 342, ll. 15: Nastâ'îk; size, 10½ in. by 6½ in.

468

Maqâm-i-Ḍâfî (al-Mâlik Asfâh).

A history of the Ḍâfîs or Nizâm's of Haidarâbâd, compiled between A.H. 1207 and 1208 (A.D. 1792, 1793), by Lañâni Narâyân, with the takhallus Shaâfî of Aurangábâd, who was born as son of Bâc Manâsrân, the diwan of Nawwâb Ḍâfîsah, A.H. 1158 (A.D. 1745), see Rieu i. pp. 238, 327, and 328; and iii. pp. 1039a and 1038a; Mackenzie Collection, vol. i. p. 132.

2. Ḥakîkah-i-Hindûstân, a topographical account of the Súbâh of Hindûstân and the Dakhân, A.H. 1204 (A.D. 1790); comp. No. 426 in this Catalogue.
4. Fisâs-al-ghanînî, a history of the Marâstâs, likewise A.H. 1214. In this book the author refers to his previous work for further details about the Marâstâs.
5 and 6. Two tadhkhîrâs, viz. Gul-i-Îrânî and Shâms-i-Gharbân; comp. about the former, A. Sprenger, Cætal., p. 145, No. 5.

Beginning: "Gwâdār Muhammâd sâr al-mâlik al-mâlik khâshâ yâ sâmâ yâ hâmâd al-târîkh..."

The book begins with the grandfather of Nizâm-khán Asfâh I, Khwâjâ 'Abîd, on fol. 2a (see A. Sprenger, Cætal., p. 193).

History of Ḍâfîsah I, on fol. 10a; he was born A.H. 1082 (ta'rîkh: 1151), and died A.H. 1161.

History of Nâsirîsah, on fol. 82b, l. penult.

History of Ḍâfîsah, on fol. 85b.

History of the Marâstâs and their invasions of Hindûstân, on fol. 123b, first line.

469

Tadhkira-i-Nirmal (ندیکتا نرمال)

History of the fortress of Nirmal (in the district of Haidarabad) from its foundation to A.H. 1231 (Fasli year 1225) = A.D. 1816, see fol. 96b, last line, the end of the governorship of Nawawb Ashraf-aldaulah Bahadur (who was governor since the Fasli year 1220, see fol. 93b), compiled by Abd-alrazaek ibn 'Abd-al-nabi, an inhabitant of Nandar (in the Sehah of Muhammadabad, see fol. 6b, l. 5), and munshi to General Sir John Malcolm (دیوان سر جان مکلمندی), A.H. 1232 (A.D. 1817, see fol. 5b, l. 4), at his master's request, who had reached Nirmal on his campaign against the Findar in September of that year.

Our copy is apparently fuller than that in Rieu i. p. 327, which only goes down to A.H. 1193, Muharram (A.D. 1783, Dec.).

Beginning (the same as in Rieu), on fol. 5b.

جناح الله: ودامروا عليه اللتين بعده، برغم من مرور مد ينفعًا جاراي قلم آغا.

This history ends on fol. 46b, and is dated, by Mir Ghulam Husain, the 16th of June, A.D. 1851 (A.H. 1267, 15th of Shaban). The remaining portion of the MS. contains:

Excerpts from the Hadisat-al-alam (محفوظات العالم), the history of the Ni'ams of Haidarabad, see Nos. 465 and 466 in this Cat., on ff. 97–108. They are taken exclusively from the first madleah of that work, the history of the Kutbshahs, viz.

The third for of the sixth baha (reign of 'Abdallah Kutbshah, who died A.H. 1083 = A.D. 1672), on fol. 97b.

The seventh baha, complete (reign of 'Abd-al-majid Kutbshah, known as Tanashah, who was deposed A.H. 1098 = A.D. 1687, and died as 'Aalamgir's prisoner, A.H. 1113 = A.D. 1701), on fol. 106b, lin. penult.

Parts of the first, third, and fourth bahas promiscuously, on fol. 111b. Events of the reign of Kuli Kutbshah (who died A.H. 950 = A.D. 1543, 1544), on fol. 141b; of that of Israkim Kutbshah (who died A.H. 988 = A.D. 1580), on fol. 145b, etc.

The most prominent dates which appear are A.H. 979 (A.D. 1571, 1572), on fol. 148b; 1019 (A.D. 1610, 1611), on fol. 176b; 1072 (A.D. 1664, 1665), on fol. 189b; and 980 (A.D. 1572, 1573), on fol. 164b.

FF. 111b-112b contain an index both of the Tadhkira-i-Nirmal and the extracts from the Hadisat-al-alam (the latter begins on fol. 2b, second column, l. 3 ab intra); fol. 4 is left blank.

No. 3189, ff. 198, ll. 11; clear Nastaliq; size, 8½ in. by 7½ in.

470

f. Statistical Accounts.

470

The revenues of the Dakhan, according to the rent-roll (الاحوال صوانيات ذو قدوم جمعيتي), containing full statistical tables of the assessment of all the various provinces, beginning with Khândish, on fol. 18b.

The latest dates which occur in these statistics are A.H. 1144 (A.D. 1731, 1732), on fol. 31b, and 1163 (A.D. 1750), on fol. 128a.

On ff. 156b-176a a short account of the kings of Dilha is given, beginning with Sultan Shihâb-aldin Ghuri (A.H. 587 = A.D. 1191), down to the sixth year of Akbar's reign (A.H. 958 = A.D. 1561), comp. No. 412, fol. 63b sq. above; the account of Babor begins on fol. 167b, of Humayun on fol. 168b, of Akbar on fol. 173a. On ff. 177–189a follow the same chronological tables of the Moghul emperors from Timur to the accession of Shah 'Alam, A.H. 1173 (A.D. 1759), entitled جوجوه روز هندوستان, which have been noticed above in Nos. 412–414, compiled by Nasir-aldin Muhammed Hadji alhussaini asefawni, with the epithet Shah Mirza, usually called Mirza Mahdikhan, beginning:

مراجع تفصيل صوانيات ذو قدوم جمعيتي, المكتسب: 

No. 926, ff. 159, ll. 13; partly Nastaliq, partly Shikasta; size, 9½ in. by 5½ in.

471

471

The same.

Another copy of the same statistical tables, but with a much larger historical survey, beginning on fol. 84b with Shihâb-aldin Ghuri, and going down to A.H. 1119 (A.D. 1707), Bahadurshah's accession to the throne. Beginning the same as in the preceding copy. Ff. 73–77 are left blank.

No. 1974, ff. 142; Shikasta; size, 8½ in. by 4½ in.

472

472

Statistical tables of all the places and villages in the provinces of the Dakhan (الفصول مدونه صوانيات ذو قدوم جمعيتي). Incomplete at the end.

No. 1908, ff. 120; Shikasta; size, 8½ in. by 4½ in.

473

473

Statistical tables of all the villages, etc., in the province of Khândish (الفصول مدونه صوانيات ذو قدوم جمعيتي, خاندش). Incomplete.

No. 1632, ff. 63; Shikasta; size, 8½ in. by 4½ in.

474

474

Statistical tables of the revenues of the province of Baror (جمع فحل صوانيات ذو قدوم جمعيتي, بوادر). Incomplete.

No. 1707, ff. 174; Shikasta; size, 8½ in. by 4½ in.
475
Statistical tables of the province of Bijnor, written by Amara Râi.
No date.
No. 227, ff. 118; Shikasta; size, 8½ in. by 4½ in.

476
Statistical tables of the province of Muhammedâbâd Bidor, written quite in the same way, and as it seems, by the same hand, as the preceding ones.
No date.
No. 89, ff. 65; Shikasta; size, 8½ in. by 4½ in.

477
1. Statistical tables of Haidarâbâd down to the 7th of Shawwâl, A.H. 1197 (A.D. 1783, Sept. 5), styled:

2. Statistical tables of the influential landowners in the Dakhan down to the last of Râbi'-alawwal, A.H. 1198 (A.D. 1784, Feb. 22), styled:

No. 1015, ff. 130; Shikasta; size, 8½ in. by 4½ in.

478
Tawârikh-i-Bangâlâ (تاریخ بنگال)

The same history of the Nazims of Bangalâ and the transactions in that province during the governorship of Ibrahimkhan, Jâfâr Khan, Saffar Râzkhân, Shujâ'-alâdâlah, and Ali Wirdikhan, from the rebellion of Sibhâ Singâh, A.H. 1107 (see fol. 29), A.D. 1695, 1696, to Ali Wirdikhân's death in A.H. 1169 (A.D. 1756), which is noticed by Rieu i. p. 312. It was written by order of Mr. Henry Vansittart, Governor of Fort William (1760-1764), and begins:

No. 2965, ff. 1-131, ll. 12; Nasta'lik; size, 9½ in. by 6½ in.

479
Mu'azzafarânâmâ (موزفر نامه)

A very explicit and detailed history of the Nâzîms of Bangalâ, from the rise of Nawwâb 'Ali Wirdikhan Mahâbatjâng to A.H. 1186, when Nawwâb Sayyd Muhammad Ridikhân, commonly called Mu'azzafarânâmâ, fell a prisoner into the hands of the English, by Karam Ali (see fol. 1b, last line), who was personally attached to the service of Mu'azzafarânâmâ and wrote this history in the same year 1186 (A.D. 1772, 1773), see fol. 2a, ll. 1 and 2. The title appears on fol. 3a, l. 3 ab infra. Another copy of the same work is described in Rieu i. p. 373.

Contents:
1. History of Nawwâb 'Ali Wirdikhan Mahâbatjâng, on fol. 3b, from his early life to his death, the 9th of Rajab, A.H. 1169 (A.D. 1756, April 9), see fol. 133a, ll. 4 and 5.
2. Rule of Nawwâb Siraj-aldâlah, on fol. 140b, who was killed after a reign of fifteen months and two days, in Shawwâl, A.H. 1170 (A.D. 1757, June, July).
3. First rule of Mir Muhammad Ja'far Khan, on fol. 181a, from the 14th of Shawwâl, A.H. 1170 (A.D. 1757, July 2), to his deposition in A.H. 1174, Rabî'-alawwal, after a reign of three years, four months, and some days.
4. Rule of Mir Muhammad Kasîmkhan, on fol. 211a, from the 10th of Rabî'-alawwal, A.H. 1174 (A.D. 1756, Oct. 20), see fol. 218b, l. 5, to A.H. 1177, exactly three years.
5. Second rule of Mir Muhammad Ja'far Khan, on fol. 275a, from the 10th of Rabî'-alawwal, A.H. 1177 (A.D. 1763, Sept. 18), to his death, the 14th of Shawwâl, A.H. 1178 (A.D. 1765, Feb. 6), see fol. 286a, ll. 1 and 2, altogether one year, seven months (so here, instead of the correct five months, which being a clerical error for 5), and four days.
6. Rule of Nawwâb Najm-aldâlah and the beginning of the deputy-governorship of Mu'azzafarânâmâ, on fol. 286a, to Najm-aldâlah's death, A.H. 1179, last of Dhu'-al-kadhâ'ah (A.D. 1766, May 19), after a reign of one year and three months.
7. Rule of Nawwâb Saffar-aldâlah, on fol. 298b, from the 9th of Dhu'-al-kadhâ'ah, A.H. 1179 (A.D. 1766, May 19), to his death, in A.H. 1183 (A.D. 1770), after a reign of three years, ten months, and some days.
8. Rule of Nawwâb Mubarak-aldâlah, on fol. 341b, from A.H. 1183, Dhu'-al-kadhâ'ah (A.D. 1770, Feb., March), to A.H. 1185, Dhu'-al-kadhâ'ah (A.D. 1772, Feb.), when the Nizâmat was abolished.

Khâtâmah, on fol. 353b: Mu'azzafarânâmâ's arrest, A.H. 1186, 23rd of Mu'harram (not 29th, as here is stated on fol. 354b, l. 2, having being written by mistake for 29th, since immediately afterwards the 24th is mentioned) A.D. 1772, April 26th, and the events of the following months, to the appointment of Ameer Begam as caretaker of the Nizâmat, rast of Jumâdâ-al-thani period in the same year (A.D. 1772, Aug. 30).
No date.

No. 291, ff. 335b, ll. 11; clear Nasta'lik; size, 8½ in. by 4½ in.
480
Statistical accounts of the Sūbahs or provinces of Bangālāh, mainly in the years 1172 and 1173 of the Bangālī era (= A.H. 1179 and 1180, A.D. 1765-1766). No. 1482 comprises the year 1172, without any subdivisions. No. 1483 the year 1173, distinctly arranged according to the twelve months, in the following order:

March–April (جمیع), on fol. 16a.
February–March (پیمان), on fol. 28a.
January–February (ماه‌ی), on fol. 46a.
December–January (پرس), on fol. 64a.
November–December (آگست), on fol. 80a.
October–November (نیسان), on fol. 92a.
September–October (پریندو), on fol. 166a.
August–September (سپان), on fol. 119a.
July–August (سامان), on fol. 134a.
June–July (آرد), on fol. 149a.
May–June (بیست و دومه), on fol. 161a.
April–May (بیست و یکم), on fol. 179a.

Ff. 1-15 and 200-204 do not strictly belong to No. 1483; they deal with accounts of various years, viz. 1172-1177 of the Bangālī era.

No. 1482, ff. 334, No. 1483, ff. 204; Shikasta; size, 9½ in. by 6½ in.

481
Important collection of official letters.

Copies of letters, chiefly relating to the affairs of Bangālāh, ranging from A.H. 1162 to A.H. 1187. The oldest date, 1162, 2nd of Rajab (A.D. 1749, June 18), appears in a letter of Hidayat Mubārāk-aldin Kākhā to Nawwāb Sidrāj-aldulāwah, on fol. 26a; some of the latest, viz. 1st of Shawwāl, 1187 (A.D. 1773, Dec. 19), and A.D. 1774, 29th of March, on fol. 40a. The great bulk of letters, parawards, and akhīrds belongs to the first years of Shāh ʿAlam’s reign, A.H. 1174-1177 (A.D. 1760-1763), especially to the fifth year of his reign = A.H. 1177, and contains the correspondence between the Nāsim Nawwāb Kašmīr Alī Khān (see above in No. 479) and the Governor, Mr. Vansittart, as well as other officials of the East India Company; between the same Nāsim and Nawwāb Shaḥs-aldulāwah; between the Nāsim Mir Muhammad Jalār Akhkhān (see above, No. 479) and Shaḥs-aldulāwah, the emperor Shāh ʿAlam and the Governor; between the same emperor and Shaḥs-aldulāwah, the king of England and others; between the Governor and Maharājā Shitāb Rān, Muḥammad Irfīkhān and the Wazir Shujāʿ-aldulāwah, etc.

There is also one letter, previous to the period mentioned above, viz. by Nawwāb Šaṭīf (who died A.H. 1161 = A.D. 1748) to the empror Muḥammadshāh, on fol. 41a.

Similar collections of letters, some of which are probably identical with ours, are noticed in Rieu i. p. 407 sqq. Former owner: Sir Charles Wilkins.

No. 287, ff. 50, l. 10; Nastaʿlīk; worm-eaten; size, 9½ in. by 7½ in.

482
Dastūr-ālam (سیستμ-العمل).
Statistical record of Bangālāh and adjoining parts of India, from the beginning of A.D. 1775. It is styled, on fol. 18a, "بسطالعمل دوره بنگال و پس از این دوره (بسطالعمل دوره بنگال و پس از این دوره: برای علوم و تحقیقات، در گذشته و حال، کتاب جامعی)".

It was finished the 5th of April, A.D. 1775 (1776 Š) = 29th of the month Cīt (see No. 480 above) of the year 1182 of the Bangālī era = 15th of Šaṭar in the 17th year of Shāh ʿAlam’s reign (which is A.H. 1190, as the emperor did not ascend the throne before the 4th of Jamādā I, A.H. 1173; but this date corresponds exactly to the 5th of April, 1776, and not 1775!). The copy is interleaved. Another copy of the same is noticed in Rieu i. p. 409a.

No. 1566, ff. 1-12, l. 15; Shikasta; size, 9½ in. by 6½ in.

Banāras.

483
Tūḥfa-i-tāza (تَّحْفَةٌ تَازَةٌ).
Tūḥfa-i-tāza, also called Balwandīnāma, a history of the Zamindārs of Banāras, from Rājāh Mansūrān and his relatives to the deposition of Rājāh Cīt Singh in A.H. 1195 (A.D. 1781), by Khair-aldin Kākhā Muhammad (see fol. 1b, l. 6), who died about A.H. 1242 (A.D. 1827, comp. Rieu iii. p. 946). He wrote besides the Gwaliyārānāma (A.H. 1206 = A.D. 1792, see Rieu iii. p. 1028), a history of Jaunpur (A.H. 1211 = A.D. 1796, 1797, see Rieu i. p. 311), and the Tbratnāma, or history of Shāh ʿAlam (A.H. 1221 = A.D. 1806, see Rieu iii. p. 946). The present work is described in Rieu iii. p. 964. It was originally divided into five parts, but our copy, like those in the British Museum, only contains the first three, viz.: 1. History of Rājāh Mansūrān and his relatives, on fol. 2a. 2. History of Rājāh Balwand Singh, A.H. 1162-1184 (A.D. 1749-1771), on fol. 17a. 3. History of Rājāh Cīt Singh, A.H. 1185-1195 (A.D. 1771-1781), on fol. 48a. The other two parts, the histories of Rājāh Mahipat Narān and Rājāh Īdīr Nārān, which are enumerated in the index on fol. 2a, were to form a second volume, beginning with A.H. 1196 = A.D. 1782 (see fol. 137b, l. 12-15). But that second volume seems to have remained unwritten.

Beginning:

سیاست خدادانی که در یه ذائق شوقی (سیاست خدادانی که در یه ذائق شوقی)
دریگان ندای دریگان ندای نکردن توان دردست آگ

Copied from a MS, dated A.H. 1253 (A.D. 1837), by Muḥammad Amjad, for the late Principal and Professor of the Calcutta Madrasah and Secretary of the Asiatic Society of Bengal, H. Blochmann (died 1879). Received Nov. 6, 1877.

No. 3205, ff. 138, l. 21; very clear and distinct Nastaʿlīk; size, 12½ in. by 7½ in.
Dundelkhand.

484

Farahbakhsh-i-Ján (فرخ زاده جان)

An encomiastic account of the life and deeds of Rájáh Barsingh (or as he is called in other histories, Nar Singh) Deo of Oorcha in Dundelkhand, the murderer of Akbar's prime minister Abu-Álワfíz, from his birth to Samvat 1644 (= A.D. 1607, A.H. 1015-1016), translated from the Hindustani work, compiled by a follower of the Rájáh, Gisídás, at the request of Mr. Turner Macan (see fol. 6b, in penultimate), by Ráo Shhw Parshád (see fol. 6b, l. 6), in the years 1828 and 1829 (see fol. 5b, l. 1 ab infra, and fol. 7b, l. 7), and finished the 15th of Shawwal, A.H. 1244 (= 30th of April, 1829, Samvat 1886). The original work contained thirty-three क़्रिक्स, to which the translator has added (on ff. 76-80) two क़्रिक्स more, on the family of the Rájáh and the date of this compilation.

Beginning, on fol. 4b. The title is a chronogram for A.H. 1244. Dated, by Naráyán Dás of Shájáhpálah, in the same year 1244, 4th of Dúl-al-káshád (A.D. 1829, May 8). Presented to the library, October 17, 1842.

No. 2920, ff. 54, ll. 12-14; very legible Shikasta; size, 10 in. by 6¾ in.

Marattahs.

485

The same history of the rise and progress of the Marattah state, from the origin of the Bhoslah family down to the death of Sivájí and the accession of Sábhájí in A.H. 1091 (A.D. 1680), which is described in Rieu i. p. 327 as the work of an anonymous Hindú writer, based on Marattah traditions. At the end the same enumeration of Sábhájí's successors down to the accession of Rághbír in Nágpur, 1773, and of Rámp Rájáh in Sátrah, 1758; as Rieu remarks, it must have been compiled before A.D. 1777 (A.H. 1191).

Beginning: हराना शकर खदा इयेज़न राजा दे किस्ता नहीं किन देव जहाँर, टैफ़ा रहे हो।

The full title of this chronicle is found here on fol. 1b, l. 4 and 5.

No date. From fol. 5b onward English references to the contents of the work are made in pencil on the margin.

No. 1967, ff. 45, ll. 12-16; Shikasta; size, 10¾ in. by 6¾ in.

486

Another, but incomplete chronicle of the Bhoslah family of the Marattahs, from its origin, that is, Sivájí and his ancestors, to the operations against Rájáh Rám after the capture of his capital (Rághgar) in A.H. 1102 (A.D. 1690). The first mention of the year 1102 appears on fol. 39b.

No. 3222, ff. 144-159, ll. 12-16; careless Nasta'ílik; size, 9½ in. by 6½ in.

He shows everywhere a most hostile tendency against the Marattahs, as the very beginning of this abrupt chronicle proves: देहाना देखो और कम जी, नमस्त्र और देहाना देखो।

On the outside of the binding this MS. is styled: क़़रऱ और देहाना देखो, यह सीईवाढ़ी बोहौसला।

No. 2920, ff. 54, ll. 12-14; very legible Shikasta; size, 10 in. by 6¾ in.

487

An incomplete history of the rising of the Bhoslah family of the Marattahs, from Málújí, whose son Sábhájí, or Sábhájí I., married afterwards the daughter of the Rájáh chieftain Jánú Ráo, and begat the great Sivájí (born in May, 1627 = A.H. 1036), the real founder of the Marattah empire; comp. Elphinstone, History of India, 5th ed., p. 617 sq.

Beginning: क़रऱ देखो देहाना देखो, यह सीईवाड़ी बोहौसला।

On the fly-leaf this chronicle is ascribed to Daulat Singh. It is most incorrectly written, and abounds in numberless un-Persian words and phrases, looking like a bad translation from some Marattah work.

Statistical tables of the various dominions of the Marattah state, on ff. 58b-59b.

A second part, incomplete at the end, begins on fol. 60b with the transactions between Sádáshív Ráo Bhal, Holkar, and Sájá'iháal, leading up to the famous battle of Páulpái in A.H. 1174 (A.D. 1761). This part breaks off on fol. 83b. The proper order of the chapters being wanting: 1, 2, 11, 3, 8, 22, 9, 10, 13, 12, 14-21, 23, etc. The copy belonged formerly to D. Ruddell.

No. 3075, ff. 83, ll. 15-17; written in a curious style of Naskhi; size, 8½ in. by 5½ in.

488

Another short history of the Marattahs, especially of the Bhoslah or Bhoslah family, from the reign of Múhammád ádáh (who ascended the throne of Dílí in A.H. 1131 = A.D. 1719) to the end of Sháh 'Alam's reign (A.H. 1221 = A.D. 1806), similar in its chief contents to an account described in Rieu ii. p. 801b. It begins with Sáhú Bhoslah II., who had been crowned as chief of the Marattahs in the fortress of Sátráh in the beginning of A.H. 1120 (A.D. 1708, March). At the end there are inserted some of Sháh 'Alam's elegies. As title is given here in the beginning: अहोल हस्ति और नंस जोइंद, और अज्जेट अन्य में से जोइं रहेगा के राजा दे किस्ता नहीं।

No author's name. No date.

No. 3222, ff. 144-159, ll. 12-16; careless Nasta'ílik; size, 9½ in. by 6½ in.
489

Tawârîkh-i-Râjahî-Nâgpûr (تواریخ راجه‌های ناجپور). Annals of the Marattah Râjahs of Nâgpûr (Nâgpore), of the Bhoslah (or as it is always spelt here, Bhoslah) family, compiled, and respectively translated from seven Persian and twenty-five Marattah sources, for Mr. Richard Jenkins (the former British Resident in Nâgpore), December, 1823.

Beginning of the preface, on fol. 1r:

The seven Persian authorities are:

1. Khâtûn-i-Muntakhab, completed about A.H. 1143 or 1144 = A.D. 1731, comp. above, Nos. 396-497.

2. Tawârîkh-i-Nâgpûr (a history of the Nâîmâns down to A.H. 1218 = A.D. 1838-1804, by Kâdir Khân Munshi, as seen in Rieu iii. p. 322).

3. Soûlûm Khân (account of the Sâbahs of the Dakhân and the Nâîmâns down to A.H. 1197 = A.D. 1783, by Mun'imkhân, as seen in Rieu i. p. 322).


5. Khâtûn-i-Muntakhab (not known).


7. Khâtûn-i-Muntakhab (wrongly spelt for Mâhâr-âdâr, the second edition of which was completed A.H. 1194 = A.D. 1780), as seen in Rieu i. p. 339 sq.

It gives in a short and concise form the events of every year (except in the first portion), partly in narrative, partly in letters, statistical tables, etc., from 1599 (Fasli year 1069) to 1818 (Fasli year 1228).

Beginning, on fol. 4r:

A large fragment of the history of the Marattah wars in India, from A.H. 1171 to 1199, A.D. 1757-1785, compiled by 'Ali Ibrâhimkhân, who died as chief magistrate of Banaras, A.H. 1208 (A.D. 1793-1794). This account was written under the administration of the Governor-General, Charles Earl Cornwallis, see fol. 1r, ll. 4 and 3 ab infra, and comp. Rieu i. p. 328. The book has been translated by Major Fuller, see his printed version in Elliot's History of India, viii. pp. 257-297. Beginning, as in Rieu:

(d) Fol. 22r sq., corresponding to No. 2954, fol. 87b, last line, last word sq. (A.H. 1171, ووزر المالمه وعاجل واجد به لفظ),

(e) Fol. 23r, corresponding to No. 2954, fol. 88r, l. 3 ab infra (A.H. 1164, ووزر المالمه اب البريغ خان (عائشة بنت محمد مغيث))

(f) Fol. 25r sq., corresponding to No. 2954, fol. 53b, l. 14, penult. (A.H. 1173, إعفاء من المكلم).

2. Extracts from the 'Alamgîrnamah (by Munshi Muhammad Kâzîm), or the history of the first ten years of 'Alamgir's reign (see above, Nos. 347-357), beginning on fol. 28r, last line, with the following chapter:

3. Extracts from the Ta'rikh-i-Rohillah, probably the best Persian history of the Rohillah, by Shihw Parsâd (as seen in Rieu i. p. 306), beginning on fol. 51r, and dealing chiefly with Ahmadshâh Durrânî and his affairs with the Marattahs, shortly before and after the battle of Pânîpat (A.H. 1174 = A.D. 1761).

4. The same history of the Marattahs, from Râjah Bhum and the origin of the Bhoslah family to the death of Siwâji and the accession of his son Sa'bâbî, A.H. 1091 (A.D. 1680), which is described in No. 485 above. Beginning, on fol. 68b:

At the end the same short enumeration of Sa'bâbî's successors as in No. 485 above.

No date. Quite modern handwriting.

No. 2895, ff. 112, ll. 17; large and distinct Nasta'îlî; size, 12 in. by 9 in.

490

Historical documents, chiefly relating to the history of the Marattah power in India.

1. Extracts from the account of the Marattahs in Ghalân 'Ali Azâd's famous tâdh-khârah, the Khâtûn-i-dimtûrah (compiled in A.H. 1176 and 1177 = A.D. 1763), see further below under 'Biography'.

(a) Fol. 1r sq., corresponding to No. 2954, fol. 41b, l. 8 sq. (beginning with A.H. 1176).

(b) Fol. 8r sq., corresponding to No. 2954, fol. 63b, l. 8 sq. (A.H. 1164, ووزر المالمه, third son of Nâwîb Asafân).

(c) Fol. 15r sq., corresponding to No. 2954, fol. 99b, l. 7 sq. (A.H. 1173, آمدرس أحمدشاه در هند برخی مشاهد).

1 This statement is wrong; it ought to be either A.H. 1069 or Fasli 1069.
**HISTORY.**

492

A first collection of Akhbār, or news-letters, chiefly relating to the Marattah affairs in 1810, beginning with the 8th of February, and ending with the 8th of December. They contain news of Jaswant Rāo Holkar, Daunat Rāo Sindhiyāh, the Meherājāh of Gvālīyār, Ranjīt Singh, the Sikh ruler of the Panjāb, Rānā Zālīm Singh, Mr. Archibald Seton (the Resident at the court of Dihlī), of Akbarābād, Dihlī, Ujain, etc. On ff. 1 and 20 the collection is styled: مختصر أخبار هندستان وخير; on fol. 60, مختصر أخبار هندستان وخير; and on the back of the binding, with reference to the chiefly Marattah news, أخبار ناكير. No. 2945, ff. 276, ll. 10; Shikasta; size, 104 in. by 64 in.

493

A second collection of Akhbār, or news-letters, relating to Marattah affairs, from the end of 1811 to the autumn of 1812, beginning with the 27th of December, 1811, and ending with the 6th of September, 1812. They contain news of various agents and comptrollers (محرر and مختص من موظف), chiefly of Kōl Kōst, that is according to No. 2946 (496 below), fol. 49, l. 2: Kōst Nākīr, the city of Nāgpur, the seat of the Bhojah family (the agents name there was Izbār Pātā). Besides of Meherājāh (agent: Mahādādā), Bitūl (agent: Bāpū), Malikāpur (comptroller: Waukat Rāo), Patna (comptroller: Nārāyan Rāo), Poorna, etc. A certain number of Akhbār is written by the same Pandūrāng Rām, who is mentioned in Rieu i. p. 330, as translator of Marattah news-letters during the years 1809 and 1810. No. 2949, ff. 323, ll. 10-14; Nasta’dīk, mixed with Shikasta; size, 101 in. by 64 in.

494

A third collection of Akhbār, or news-letters, relating to Marattah affairs in 1812 and 1813, beginning with the 3rd of December, 1812 (but we find news as far back as November, 1812, see fol. 1b sq.), and ending with the 17th of December, 1813. They contain news of Mr. (afterwards Sir) C. T. Metcalfe (Resident at the court of Dihlī, from 1811 to 1819, and from 1826 to 1827), Meherājāh Mahārāj Rāo Holkar II. (the illegitimate son and successor of Jaswant Rāo Holkar), Ranjīt Singh, Rānā Zālīm Singh, Nawāb Mir Khān (the Afghan general of Holkar), Daunat Rāo Sindhiyāh, of Burhānpūr, Dihlī, Aurangābād, Ujain, etc. This collection is styled on the back of the binding, like No. 2945 (492 above): أخبار ناكير.

No. 2947, ff. 101, ll. 10-13; written by different hands, partly in Nasta’dīk, partly in Shikasta; size, 105 in. by 64 in.

495

A fourth collection of Akhbār, relating to Marattah affairs in the second half of 1814, beginning with the 24th of June, and ending with the last of December, similar in its contents to the second collection. They contain chiefly news of Nāgpur, by the same agent Izbār, besides letters of Mahādādā, Bāpū, etc., see No. 2949 (493 above), news of Bitūl, etc. Many of these are translations from Marattah, as the prefixed ترجمة shows. As title appears again on the back of the binding, as well as three times in the collection itself (viz.: between ff. 119 and 130, 239 and 240, and 304 and 305). No. 2948, ff. 358, ll. 8-31; Nasta’dīk, mixed with Shikasta; size, 105 in. by 64 in.

496

A fifth collection of Akhbār, relating to Marattah affairs, from the end of 1815 to the autumn of 1816, similar in its contents to the third collection. The dates given in this MS are frequently wrong, and different months have been jumbled together in the same way as in Rieu i. p. 286. According to a note on the back of the binding, the news-letters refer to 1816, and that is confirmed by the last section (fol. 102 sq.), where the 29th of February is mentioned several times, a fact that points undoubtedly to 1816, as being a leap-year, in spite of the year 1817 having been written almost continually instead of 1816. A similar confusion prevails as to the Muḥarram year, sometimes 1232, sometimes 1231. This copy contains various sections, 1. ff. 1-13, divided into 13 kītās; 2. ff. 14-84, in several unnumbered portions; 3. ff. 85-101, in 15 kītās; and 4. ff. 102-127, in 23 kītās. The last sections deal with January and February, 1816, the middle part goes as far as September, 1816 (or 1817, as written here), the first section comprises November and December, 1815 (or 1816). The news-letters refer to the same personages as in No. 2947 (494 above), to the agents of Nāgpur, Burhānpūr, Ujain, etc. No. 2946, ff. 127, ll. 10-11; Nasta’dīk, mixed with Shikasta; size, 95 in. by 64 in.

497

A sixth collection of Akhbār, relating to Marattah affairs in 1817, beginning with the 2nd of January, and ending with the 28th of September. The majority of news-letters, particularly in the second half of the copy, are those of Daunat Rāo Sindhiyāh; besides Ranjīt Singh, Holkar Jaswant Rāo Bāhāo and various wakils and other officials have contributed letters. The collection is styled on ff. 78, 80a top, and 136a first line: أخبار ناكير.

No. 2991, ff. 167, ll. 9-11; Nasta’dīk, mixed with Shikasta; size, 93 in. by 64 in.

498

A seventh collection of Akhbār, referring to Marattah affairs in 1818, beginning with the first of January, and ending with the last of December, quite similar in its contents to the fourth and second collections. The majority of Akhbār are by Izbār, agent of Nāgpur. The
501

Türük-i-Wölâjâh (دژرلوا اتلاجی).

A history of the Carnatic, especially of the time of the Nawâb Anwarkhân, who died A.H. 1162 (A.D. 1749), of his son and successor, Nawâb Muḥammad 'Ali (with his full name: Amr-šâhīd Wolâjâh 'Umdat-almulk Aṣ-Ṣâla-ulâ' Muhammad 'Ali Anvar-al-dîn-khân Bahâdur Šâfarang, see fol. 132), who ruled over the Carnatic from A.H. 1162 to A.H. 1210 (A.D. 1749-1795), and of the first contests between the English and French in India, to the unsuccessful siege of Madras (مدراس) by the French under Lally, 1758, and the capture of Pondicherry (پونچری) by the English under Clive, 1761. It covers partly the same ground as the famous mathnawi of Anârkhân, or the exploits of the Nawâb Anwarkhân, by Mir Isma'īlkhân Abjadi, who completed his poem in A.H. 1174 (A.D. 1760), see Springer, Catal. pp. 307 and 308), and to whom a special chapter, the mu'addimah (on ff. 14b-17a) is dedicated. The mu'addim Bahâdur (or Bâhâdurâkân) bin Iṣâa, see fol. 15b, l. 4 ab infra, was commissioned in A.H. 1195 (A.D. 1781) (see fol. 13b), by the Nawâb, to compose on the basis of the Anwârânâms, but with greater detail, and the removal of all the incongruities and deficiencies caused by a poetical treatment of the matter and the exigency of rhyme and metre, a history of the rulers of the Carnatic, from their first ancestors in Madinâh, to his own time. The work was to be divided into a ma'akâddimah, two daftars, and a khâthmah, but our copy comprises only the mu'addimah (on fol. 14b sq.), containing the eulogy of Abjadi, and the first daftar, beginning on fol. 17b with the ancestors of the Nawâlws, in fact with 'Umar ibn al-Khattâb, and going down to the capture of Pondicherry. This portion was completed A.H. 1200 (A.D. 1786), see fol. 21b in the Carnatic, to which the second daftar was to contain the subsequent events, and particularly a series of important political correspondence, between the principal historical personages of that age, and the khâthmah, a description of India, particularly of the Carnatic. Beginning of the work, on fol. 10b: 

الزائير أمثال صغير وهجاجه كدهيربر نظير سلطنتين للزائيرن تأريخ توزك وهجاجه الثأر.

It ends on fol. 215b.

The remaining portions of this volume (ff. 19-99a and ff. 216b-219a) contain:

1. A short summary of events in the Carnatic from the time of 'Alamgîr, on ff. 1-2a.
2. A short history of the progress of English conquest in India (called: جزير النيل داخل أنغريز در قايم مهند), from about A.D. 1612 to the first four decades of the present century, on ff. 2b-9.
3. Rules for the lower, middle, and higher style of letter-writing, each group subdivided into seven kânûns (واجبات مرسّلات ادنى ووسط وعلي متسمين هفت قانون), on ff. 216b-219a.

No. 3174, ff. 219, l. 17; clear and excellent Nastâ'îkî; size, 10¾ in. by 8 in.
502

Sāvāništ-i-Muntāz. (سازمان معیتاز)
A detailed history of the reign of the Nawab 'Umdat-al-umārā, who ruled the Cutch from the beginning of Haleliq to Rabī‘ al-thānī, A. H. 1210 (A.D. 1795, Oct.), to the month Rabī‘ al-awwal, A. H. 1216 (A.D. 1802, July), with an account of the last year of the reign of his father, Muhammad 'Allikhan, the son of Anwar-al-daulah or Anwar-khan, a summary of the events under 'Umdat-alumārā's successors, his nephew 'Azim-ud-daulah, and 'Azim's son 'Azimjān (who succeeded his father in A. H. 1235, A. D. 1820), and a full genealogy. The author is Khair-al-daula Sâhir-al-daulah Abū 'Amir Muhammad Nāsir- khān Bahadur Samsājang, who was born A. H. 1194 = A. D. 1789 (see foll. 16b sq.), received the title of Sahib-ul-umālul Jalāl al-Dīn A. H. 1210 (A.D. 1795, Jan.), and that of Khwārizm, the author died in A. H. 1235 (A.D. 1820, Dec.) that of 'Umdat-al-umārā. As the poet Abjadi had done for Anwar-khan in his famous Anwar-nāma, Khair-al-daula set to work and finished this history (see the note on fol. 16b, l. 13) A. H. 1252, the 27th of Dhu-al-ahidjāh (see foll. 289, last two lines) = A. D. 1837, April 4. It is divided into four (each of which contains four or five books), the first comprising the years A. H. 1209 and 1210, on fol. 164b, that is, the last year of Muhammad 'Allikhan's reign, his death the 20th of Rabī‘ al-awwal, A. H. 1210 (A.D. 1795, Oct.), and 'Umdat-alumārā's accession; the second, A. H. 1211 and 1212 on fol. 188; the third, A. H. 1213 and 1214, on fol. 205b; the fourth, A. H. 1215 and 1216, with a short summary of later events, and a detailed genealogy of the family and descendants of Anwar-khan, on fol. 221b. Khātimah, on fol. 258b, giving an account of the circumstances which led to the composition of this work.

Beginning: "Habib-ul-mulāmāt, unshakl-e-muqaddas, faraq-e-bijnāt, a dād-e-jahān, a dād-e-jahān!..."

No copy of this rare work is known.

Copied A. H. 1266 (A. D. 1850).

No. 3176, ff. 159–288, l. 17; very distinct Nasta’līk; size, 10½ in. by 8 in.

Panjāb.

503

Ta’rikh-i-Panjāb (تاریخ پنجاب)
History of the Panjāb, from the earliest times to A. D. 1850, completed A. H. 1264 (A. D. 1848), by Ghulām Muhīr-ul-daulah, known as Bāzī or Bāzī (بازی in the text, بازي in the colophon) Shāh Lūdāyānī ‘alāwī kādīrī, see fol. 28b, l. 2 and 3. The title is a chronogram for A. H. 1264, by elimination of the units, except the and in the word (پنجاب; comp. Rieu iii. p. 953, where a full description of this work is given. Beginning: "Habib-ul-mulāmāt, unshakl-e-muqaddas, faraq-e-bijnāt, a dād-e-jahān, a dād-e-jahān!..."

It contains a muḥaddimah, five daftars, and a khaṭimāh, viz.

Muḥaddimah, on fol. 2b: Geography of the Panjāb, in a detailed manner, from the account of the writers of the time, Bāzī and others, to a description of the climate and climate of the Panjāb, in a detailed manner, from the account of the writers of the time, Bāzī and others, to a description of the climate and the climate of the Panjāb.

Daftār I, on fol. 6b: Hindū Rājās, from Sadāmān to Pithāran, in a detailed manner, from the account of the writers of the time, Bāzī and others, to a description of the climate and climate of the Panjāb.

Daftār II, on fol. 61b: Muslim Sultāns, from Mahomād of Ghaznawī to A. H. 1183 (A.D. 1779, 1770), the date of Shāh Ahmad Abdal’s death, see fol. 180b, l. 4 and 3 ab infra.

Daftār III, on fol. 180b: Gurus of the Sikhs, from Nānak to Gōwind Singh (گویند سیکھ), in a detailed manner, from the account of the writers of the time, Bāzī and others, to a description of the climate and climate of the Panjāb.

Daftār IV, on fol. 224b: Sikh Sārdārs and Rājās, in the last period of the Moghul empire of Dīhlī, in a detailed manner, from the account of the writers of the time, Bāzī and others, to a description of the climate and climate of the Panjāb.

Daftār V, on fol. 308b: Raujīt Singh, the great Sikh Mahārājā’s life and reign, to the 27th of June, 1839 (not 1838, as mistake is written here on fol. 419b, l. 2), the date of his death.

Khaṭimāh, on fol. 420b: History of the British conquests in India, in a detailed manner, from the account of the Rajahs of Kangra, Jamān, etc., mentioned by Rieu, loc. cit., as probably forming a part of the khātimāh, is not found in this copy.

FF. 175 and 176 are badly injured in the middle. This MS. was received from Dr. Koyle, July, 1856.

No. 3244, ff. 477, l. 21–22; careless and coarse Nasta’līk; size, 14½ in. by 7½ in.
504

Ibrātnāma (III). Geography, statistics, and history of the Panjāb, especially of the Sikhs, from their first appearance in history down to A.D. 1849, by Muftī 'Alī-ud-dīn, son of Muftī Khair-ud-dīn of Lāhūr (see fol. 1b, l. 5 and 6), an official of the East India Company, who was still alive in 1856, when this MS. was received from Dr. Royle. The author left his native town, Lāhūr, in 1832 (A. H. 1239, Samvat 1881), on account of the oppression of the Sikhs, and settled in Lūdānīa (Ludhiana). In 1854, when he was in the service of Mr. Charles Raikes, the Commissioner and Superintendent of Lāhūr, he compiled this work (A. H. 1270, Samvat 1111), see fol. 2a, l. 4 sq., and fol. 2b, l. 4 ab infra. This MS. is the author's autograph, completed, according to the colophon, in the same year, 1854, 13th of September (= 20th of Dūlāh-alīshāh, A. H. 1270), and styled, with its full title, 'Bāb 'Allah namā, wa mudd al-azrār; according to a note prefixed to the MS. by the before-mentioned Mr. Raikes it was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.'

Beginning:

(As pointed instead of the first six lines of the text, in the following passage, the reader will understand the author's division into three great parts, viz.:
1. Geography of the Panjāb, its flora, fauna, natural productions, etc., on fol. 4b (تاریخ حضور و ارتباط آنان در آسیا).
2. History and topography of Lāhūr, from its foundation to the present day, on fol. 30b (تاریخ دام و عهد میلاد).
3. History of the Sikhs in the Panjāb, from the birth of Bāhā Nānak to the final victory of the English in 1846, and a few subsequent events, till 1849, on fol. 81a (ایجاد و ازدواج).

To these 'bars or daftars there is added on, on fol. 326a–375a, a kind of khatimānā (without a general heading), dealing in detail with the customs and usages, as well as the prevalent philosophic and religious ideas of the people of the Panjāb, beginning with a sketch of the sect of the Kādiris; among the numerous short chapters of this part are the most prominent ones: the great days of the Mughals year (تاریخ جوهر و اردشیر), on fol. 331b, last line; the Feldar of the three principal creeds, the Muhammadans, Hindūs, and Sikhs, on fol. 333a; manners and customs of the Muhammadans, from the cradle to the grave, on fol. 334a, of the Hindūs, on fol. 342b; of the Sikhs, on fol. 332a; scientific attainments (علمنام) of the same three creeds, on fol. 353b; usages in eating, on fol. 356b, last line, in dress, etc., on fol. 360a, the court-officials under the Maharajāt Ranjīt Singh (سوات آنکور و خوتو خوشحال), on fol. 364b, etc., etc.

505

Shir Singh nāma (III). History of the Panjāb and the special events which took place in Lāhūr from A. H. 1256 to 1264 (A. D. 1839–1843), by an eye-witness, Muḥammad Nakī (Nākī) of Pāshāwar, son of Muḥammad Khwājah Bahsh, who wrote it at the request of Bahsh Bahgatīr (see ff. 4b, l. 5 and 6, and 66b, l. 5). The above title of this work, which is described by Rūmī iii, p. 99, is not found in the text itself, but assigned to it in an English note, prefixed to the fly-leaf, by the Commissioner and Superintendent, Mr. Raikes, who states that this MS. was sent 'to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore.' It was received into the library from Dr. Royle in July, 1856. The history begins with the death of Ranjīt Singh in A. H. 1255, see fol. 7a sq., and closes with the assassination of Shir Singh and the proclamation of Dalip Singh in A. H. 1259, see fol. 66b sq.

Beginning:


No. 3231, ff. 70, l. 9. Large Nasta'īlīk illuminated frontispiece; miniature paintings, illustrating especially murder scenes, on ff. 77b, 83b, 10b, 23a, 23b, 36b, 38b, 43b, 53b, 59b, and 67b; also, 103 in. by 55 in.

506

Tawārikh-i-Mulk-i-Hazāra (III). History of the state of Hazāra and the neighbouring states and districts in the Panjāb, especially during the thirty years from about A. H. 1319 to 1349 (Samvat 1876 to Samvat 1906, see fol. 110b, last lines, and fol. 120b, l. 4 and 3 ab infra), by an eye-witness of all the events recorded, Mahātā Singh of the Kayath tribe (fol. 3b, l. 1), who was five years recorder of the Pargana of Ābūl Bāqar, and occupied since Samvat 1881 the same office in the state of Hazāra (مملکت سلطانی , as it is called on fol. 4b), which borders the west of the state of Sūrābāy (سرکوکت), and the south on Khānpūr of the Gāmkārs.

Beginning:

No. 3041, ff. 376, 11. 18; large Nasta'īlīk: the first two pages luxuriously illuminated; smaller gold ornaments on ff. 2a and 2b; size, 12 in. by 8¼ in.
of Hazará. In a notice glued on the first page the work is rather incorrectly designated as 'Tawārīkh-i-Jumū-
mo', a history of the principality of Jummu and the
neighbouring hill-states, from the earliest times to the
ascension of Mahārājā Goolāb Singh, by an unknown
author (1). It was sent, according to the same notice
(signed by C. Raikes, Commissioner and Superintendent),
to the Imperial Exhibition at Paris, for works of art and
industry, by the Punjab Committee at Lahore.' It was
received into the library from Dr. Royce, July, 1859.

No. 3229, ff. 120, ll. 10–15; Nastālīk; size, 10 in. by 6½ in.

Jamūn.

507

Tawārīkh-i-Rājah-gān-i-Jamūn (تاریخ راجگان جمون).
A portion of the rare chronicle of the Rājahs of
Jamūn (or Janū, according to Thornton), which is
described in Rieu iii. p. 955 under the title of راج
درہبور, composed by Ganasīdā Badrāh, and com-
pleted A. H. 1623 (A. D. 1847, Samvat 1904). Our
copy, being only a fragment of the whole, does not
exhibit author's name or title; the name given above is
the one found in the colophon. It is moreover very
incorrectly written, and especially the respective Mu-
hammadan and Hindu dates, wherever they appear
together, are invariably greatly at variance with one
another (take, for example, fol. 313, where A. H. 391,
the correct date of Sūltān Mahāmīd's ascension, is
represented as Samvat 1931, whereas it ought to be 1057
or 1058, and so in many other places). It begins
abruptly in the history of the early Rājahs with
the name of Jāmūn, on fol. 11; for، جمہر

Chapter-headings are very few and far between;
the time of Muhammad begins on fol. 26b; that of
Sūltān Mahāmīd of Ghaznī, on fol. 31b; Akbar's reign,
on fol. 78v; the end of Rājah Kāyā Singh's reign and
beginning of that of Dharb Dāw (which coincides with
'Alamgīr's death, A. H. 1118), on fol. 83v; Gulāb Singh's
obtaining possession of Kashmir in Samvat 1902 (A. D.
1846), on fol. 142v.

Copied by Muhammad 'Altī

No. 3181, ff. 144, ll. 15; Nastālīk; illuminated frontispiece
on fol. 1v; size, 9½ in. by 6½ in.

Kashmir.

508

Rājāstāranī (راج ترمیم).
An incomplete copy of the oldest Persian translation
of Khānān's Rājāstāranī or history of Kashmir,
originally written in Sanskrit, A. D. 1148 (printed in
Calcutta, 1835; French edition and translation by
A. Troyer, Paris, 1840–52); comp. Rieu i. p. 296, and
Asiatic Researches, xv. pp. 1–92. The translator's name
is not mentioned in this fragment, but he is undoubtedly
the same Mūllā Shāh Muhammad who translated the
work from the Sanskrit original by order of Akbar,
A. H. 998 (A. D. 1590), and whose version was revised
by Badā'īnī in A. H. 999 (A. D. 1591); comp. also Elliot,
History of India, v. p. 478.

Beginning:
کلّن بندت مولٕف کتاب اصل کہ حسب
لکھے کیا ایک ترجمہ آن تمامہ مشہو

Last words:
تملکہ زمین ساختہ کہ فتحی و مولوی
دران مزونہ رہی رہی ہے۔

Bibliotheca Leydeniana.

No. 2492, ff. 45v–192v, ll. 17; distinct Nastālīk; size, 12½ in.
by 8 in.

509

Bhārīstān-i-Shāhī (بھارتستان شاهی).
Another history of Kashmir, based on the same
Sanskrit work and other sources, by an anonymous
author, brought down to A. H. 1023. The eighth year of
Jahāngīr's reign (see the chronogram at the end: نام
A. D. 1614, and beginning, without introduction:
۱۱۰۸ روزانہ اخبار سالائین ممالک کے
plementation حالات و انٹلوقات ملکہ و احکام و احوال افراد
اکنے بیش مگر دیکھتے دیکھتے دیکھتے آپ
کے، بیش مگر دیکھتے دیکھتے دیکھتے آپ
چینی کے، تہم تہم کے چینی چینی چینی کے، تہم تہم کے،

214–221 a poetical fragment is added, a peculiar
kind of didactic poem, consisting of a series of کہا's,
usually two, sometimes three, and even four baits long,
mixed with fars and put together in form of a matn-
nawī, being all of the same metre; it begins thus:

chapter headings are very few and far between; the
time of Muhammad begins on fol. 26b; that of
Sūltān Mahāmīd of Ghaznī, on fol. 31b; Akbar's reign,
on fol. 78v; the end of Rājah Kāyā Singh's reign and
beginning of that of Dharb Dāw (which coincides with
'Alamgīr's death, A. H. 1118), on fol. 83v; Gulāb Singh's
obtaining possession of Kashmir in Samvat 1902 (A. D.
1846), on fol. 142v.

Copied by Muhammad 'Altī

No. 3181, ff. 144, ll. 15; Nastālīk; illuminated frontispiece
on fol. 1v; size, 9½ in. by 6½ in.

Kashmir.

508

Rājāstāranī (راج ترمیم).
An incomplete copy of the oldest Persian translation
of Khānān's Rājāstāranī or history of Kashmir,
originally written in Sanskrit, A. D. 1148 (printed in
Calcutta, 1835; French edition and translation by
A. Troyer, Paris, 1840–52); comp. Rieu i. p. 296, and
Asiatic Researches, xv. pp. 1–92. The translator's name
is not mentioned in this fragment, but he is undoubtedly

No date. The right order of ff. 160–166 is: 160,
162–165, 161, 166.

No. 945, ff. 221, ll. 16; Nastālīk; size, 8½ in. by 5 in.

510

Ta'rikh-i-Kashmir (تاریخ کشمیر).
A third history of Kashmir, from the earliest ages
down to the twelfth year of the emperor Jahāngīr's reign,
commenced on the base of the old Sanskrit work Rājā-
stāranī and other authentic documents, by Haidar
Malik bin Hasan Malik bin Kanāl-uldin Muhammad
Nājī bin Malik Naṣīr of Cāwarah, commonly called
Rā's almutkī (see fol. 4v), A. H. 1027 (A. D. 1618), see
fol. 3b, l. 11, and completed about A. H. 1030 (A. D.
1621), see Bollettan Cat., Nos. 316 and 317; Rieu i.
A fourth historical work, based on the same original Sanskrit work of Rājatarangini, by Narāyana Kulī, with the takhallus Aṭīja, a Hindū Brahman of Kashmir, composed A. H. 1122 (A. D. 1710); comp. ff. 3*-1, 4 and 5, and 4*-1, l. 7.

Beginning: سپاس جهان از دیدگاه تاریخ نماید.

514

Naṣabnāme-i-Ṭābaghā-Masūrī.

This is the same short account of the Rajahs of Mysore and Nagar, the dates of their birth, wives and children, which is noticed by W. Morley, Cat., pp. 86 and 87, and is entitled there: حکایتی از راجا مسوری و نگار.

The little work was originally written in the Carnatic language, and by order of Tipu Sultan, a Persian translation was made of it, by Asad Anwar and Ghulam Husain (see fol. 25, l. 2). One of these is represented here; as date appears, on fol. 1, l. 2–4, A.H. 1213, 20th of Dhū-al-Ḥijjah (A.D. 1758, June 5). It begins with Timmaraj and goes down to Ḥaidar 'Alī (about 260 years). Beginning of the account: از حمص از ناحیه مسولا و نگار.

Biblioteca Leydeniana.

No. 2469, ff. 1–38, l. 13; Nastaliq; size, 8½ in. by 6½ in.

515

Another copy of the same.

Beginning of the same as in the preceding copy. It is styled here: پیامدر راجا مسوری و نگار.

No. 1241, ff. 43, l. 10; Shikasta; size, 7½ in. by 4½ in.

516

Kiša-i-Ḥādīr 'Alīkhānī.

A biography of Nawwāb Hādīr 'Alīkhān of Mysore, from his rise to his death in the beginning of Muharram, A.H. 1197 (A.D. 1782, December) (see fol. 43, l. 4 and 5), by an anonymous author (according to a notice on the fly-leaf his name was Munshi Amir), who during the last two years of Hādīr 'Alīkhān's reign was in the service of Captain John Kennaway (see fol. 42, l. 1 and 2), and returned to his native town of Haharabad the last of Dhū-Ḥaḍad (A.D. 1752, Nov. 6). He was an eye-witness of the last deeds of the hero of this book.

Beginning: ستایش ناصری که به دکتر کلیفی قریب از نورانی.

No date. Another copy of the same history in Rieu III. p. 1033.

No. 3079, ff. 44, l. 13; Nastaliq; size, 8½ in. by 5½ in.
Dated at Patna the first of Rabî‘ al-‘alâhkar, A.H. 1217 (A.D. 1802, Aug. 1). The full title on the fly-leaf is:

توغوز نژاپ حسین حسین حسینی

Bibliotheca Leydeniâna.

No. 2636, ff. 220, ll. 9; large Nasta‘îik; size, 8½ in. by 5½ in.

519

Another copy of the same.

This copy is complete, but very badly written, and without any date. Beginning the same as in the preceding copy. Account of the ancestry of Haidar ‘Ali, on fol. 109; of his birth, on fol. 134. Author’s name on fol. 7, l. 7.

Bibliotheca Leydeniâna.

No. 2464, ff. 95, ll. 13; Shikasta; size, 8½ in. by 5½ in.

520

A fragment of the same.

This fragmentary copy agrees with No. 2636 (518 above) as far as fol. 48, where the advance to the fortress of Karrul (Kamul or Kunnool, in the Presidency of Madras, see Rieu i. p. 332) is described, corresponding to fol. 109 in No. 2636. The remaining portion we have not been able to trace in that copy; for instance, on ff. 49b-50a a mathnawi in praise of the capture of the hill-fort of Guti (Gutti or Goety, غطعی in the district of Bellary) appears, which is not found in No. 2636. That capture took place in A.H. 1170 (A.D. 1770-1771).

Bibliotheca Leydeniâna.

No. 2622, ff. 55, ll. 13-15; Shikasta; size, 8 in. by 7½ in.

521

سلطان التوارم

A history of the Sultans of Mysore, viz. Fath Naik, Haidar ‘Ali, and Tipu Sultan, by an anonymous author, dedicated to Tipu (see fol. 109, l. 5, and fol. 119, last line). It is divided into two daftars, the first dealing with the history of Tipu’s father and grandfather, who are respectively called جیب کانی and تردرس کانی; the second relating the events in the reign of Tipu himself, who is called ظل اله (the shadow of God), down to the march on Kolar (see fol. 154b sq.). The first daftar begins on fol. 133, the second (without this heading) in eighteen gunbars on fol. 160. The third and fourth years of Tipu’s reign (A.H. 1199-1200 = A.D. 1785 and 1786) commence on fol. 93, the narrative of his march on Calicut on the Malabar coast (fifteenth gunbar) on fol. 140. The eighteenth and last gunbar, beginning on fol. 160, contains a detailed genealogy of Tipu, but is apparently imperfect.

Beginning:

سلطان نشانی مام وی مین مظفر جامع وحدت عالم وکمال ملک ملک مکان کا ام ام محمد ملک مکستم کا ام

On fol. 1 this book is styled کتاب تأریخ خداوند

Bibliotheca Leydeniâna.

No. 2718, ff. 166, ll. 11; large Nasta‘îik; size, 8½ in. by 5½ in.

522

Nishâh-i-Haidari (نیشان حسینی).

Special history of the reigns of Haidar ‘Ali and his son Tipu Sultan of Mysore, completed A.H. 1217 (A.D. 1802), see fol. 250b, last line (in Rieu i. p. 331 it is stated that the work was written at the close of A.H. 1213, which probably only means, that the last events, related in it, refer to that year), by an eye-witness of the events related, and a servant of both Sultan, from A.H. 1167 to 1213 = A.D. 1754-1799 (see fol. 20, l. 7-9). Mr Husain ‘Alkhân Kirmáni, and entitled نشان حسینی حسینی by W. Morley, p. 87, where a fuller title is given, viz. نشان حسینی حسینی خریج و نزیده دولت تپوه سلطان.

The same author wrote in A.H. 1157 (A.D. 1748) the تذکر البلاد ولکم, or history of some principalities of the Bâlâgha country (see Rieu i. p. 331 sq.). The present work begins, after the introduction, on fol. 30b, with an account of Haidar ‘Ali’s ancestors (ذکر جد). From A.H. 1163 = A.D. 1754, the year of Tipu’s birth and the rise and progress of Haidar ‘Ali’s power (on fol. 13b, first line), the history becomes more detailed, and every subsequent year is marked by a special heading.

Haidar ‘Ali’s death and Tipu Sultan’s accession (A.H. 1197) are related on fol. 157b sq.

Tipu’s death in A.H. 1213 (A.D. 1799), on fol. 241b sq., followed by a short enumeration of his virtues, manners, etc.

Beginning of the introduction, on fol. 80b:

شکار کلام زردار و زیبای آدم خانیه شرخ و بیانیه

The first nine leaves are misplaced; their proper order is: f. 8, 2-7, 1, 9. This work has been translated for the Oriental Translation Fund by Col. William Miles: 'The History of Hyder Naik', London, 1842, and as sequel to it, 'The History of the Reign of Tipu Sultan', London, 1844. Copied by Sayyid Ibrahim.

No. 2580, ff. 251, ll. 15; large and clear Nasta‘îik; size, 10½ in. by 6½ in.

523

Another copy of the same.

This excellent copy begins in a different way, viz.: شیرازه دفتر متشق اخبار عالم و جامع مجموعه اوراد و افزاع مسابقیت کافی ام. محمد ملک مکستم کا ام

In every other respect it agrees completely with the present copy. The author’s name, Mir Husain ‘Ali, son of Sayyid ‘Ali al-kâdir, a kirmáni, appears on fol. 2b, l. 4; the title on fol. 2b, l. 10. The chapter on Haidar ‘Ali’s ancestors begins on fol. 3; that of Tipu’s birth, in A.H. 1163, on fol. 10; that of the events of A.H. 1213, and of Tipu’s death, on fol. 209b. The date of completion is given in full as 9th of Rajab, A.H. 1217 (A.D. 1802, Nov. 5), on fol. 220b, l. 6.

No. 3179, ff. 210, ll. 17; Nasta‘îik; size, 10½ in. by 8½ in.
A fragment of the same.

A small portion of the Nizām-i-Haidarlı, from the beginning to the reduction of the fort of Bālpur (commonly called Ballaspoor, in Mysore), by Haidar 'Ali Khân, in A.H. 1152 = A.D. 1748, 1750 (see the last chapter-heading on fol. 134, corresponding to No. 2500, fol. 414, above), fol. 414, above. The last words of this fragment, on fol. 105, correspond to No. 2989, fol. 465, l. 1. Beginning of the preface on fol. 105, on fol. 105.

The leaves of this fragment are curiously misplaced by the binder; their proper order is: ff. 19, 2–9, 1, 17–36, 11–15.

No. 3081, ff. 36, l. 15; careless Nastella'; size, 8 in. by 5 in.

525

Letters of Tipu Sultan.
The first volume of a large collection of letters and notes, by the famous Sultan Tipu of Mysore, presented to the library by Lieut.-Col. W. Kirkpatrick, 13th April, 1811, and annotated throughout by him. It contains, according to a note prefixed to the volume (besides more than 600 others), all the letters which appeared in the 'Selected Letters of Tipoo Sultan,' published by Black, Parry, and Co. (see preface to that work) for an explanation of the confusion which prevails in the arrangement of these letters, and covers the years A.H. 1182–1201 (A.D. 1764–86). This volume brings the correspondence down to the end of the 13th month of the year 1201 = A.D. 1786–7, and consists of five parts, viz.: I. ff. 1–90, copied April 5th, 1800; II. ff. 91–152; III. ff. 153–241, copied 17th May, 1800; IV. ff. 242–293; V. ff. 294–356.

Address of the first letter, on fol. 19:

Heem saal Gulam Rahim zamindar.

No. 2100, ff. 36, l. 15; Nastella'; size, 7½ in. by 4½ in.

526

Copies of orders by Tipu Sultan.
No. 2102, ff. 6; Shikasta; size, 7½ in. by 4½ in.

527

Historical miscellanies.
Chiefly relating to the Nizams of HAidarabad, the rulers of Bijapur, Haidar Ali of Mysore, and the Marathas and Afghans, invasions of India.


2. Account of Nizam-ul-Mulk 'Asafjâr I, who died A.H. 1161 (A.D. 1748); see above, No. 467 sq.

3. Account of Nizam-ul-Mulk 'Asafjâr II, who died A.H. 1161 (A.D. 1748); see above, No. 467 sq.

4. Account of Nizam-ul-Mulk 'Asafjâr III, who died A.H. 1161 (A.D. 1748); see above, No. 467 sq.

5. Account of the events of A.H. 1197 (A.D. 1783), the first year of Tipu Sultan's reign, on fol. 19.

6. Account of the events of A.H. 1198 (A.D. 1784),
Tipu's second year, on fol. 208 (f. 21 b and 22 a left blank, as well as the larger portion of fol. 21 b).

3. Account of the events of A.H. 1199-1200 (A.D. 1785 and 1786), etc., on fol. 24 b (a lacuna between ff. 37 and 38, another between ff. 39 and 40).

4. Statistical accounts of the Dārgāh as, or police inspectors, the Sirdārs, the British power in India, Indian Rāga and Rāgins, and an endless number of other small items, gazals and rubās, by Ḥasan 'Aṭī 'Isrā'īl, Zāin-al-'abīdīn (the former author of the Mufarrīḥ-al-akulūb, a work on the music of Mysore, the latter of the Fath-al-mujāhidīn), and others, on fol. 46 a sq. As dates for some of the statistical items appear the years of Muḥammad's birth (Mawlid: Mawlid), 1224 and 1226, comp. ff. 47 a and 52 a.

Bibliotheca Leydeniana.

No. 2548, ff. 59, 60, 15 and less; Shikasta, by different hands; size, 11 3/4 in. by 8 in.

Seringapatam.

529


No. 2583, ff. 16, 2 ff.; Nastā'īk; size, 9 1/2 in. by 7 1/2 in.

530

A similar account of Seringapatam, and the contest with Haidar 'All, beginning: کلیه رست سرینگاباتام ول میسورھا نامدار وزیر آفتاب و راجا راست یہ دغدغه حکمرانی خان در بارا و غیره. Bibliotheca Leydeniana.

No. 2598, ff. 22, ll. 11-12; Shikasta; size, 9 1/2 in. by 7 in.

531

Another more detailed account of Seringapatam, and the contest of its rājās, with Haidar 'Allikāhān and Tipu Sultan, down to the latter Sultan's death, A.H. 1213 (A.D. 1799), and the annexation of the territory by the English. Beginning: پس از حمید کرگار کاسپی رززک کار خالقی جمله شکوه و حجیم حکمران نادری خان در بارا و غیره. Bibliotheca Leydeniana.

No. 3057, ff. 17-128, ll. 13; Nastā'īk; size, 8 3/4 in. by 5 3/4 in.

Kurg.

582

Alwāl-i-Mulk-i-Kurg.

A short history of the conquest of the realm of Kurg (Coorg), nine manzils from Seringapatam, in A.H. 1187 (A.D. 1773, 1774), during Haidar 'Alli's reign in Mysore. The date is expressed in the following funny way (see fol. 62 b, ll. 3 and 4): "از دوسم و دومنما در نقشه چهارم بهار و نشان می‌دهم چهارم بهار و نشان می‌دهم. The author's name is not mentioned. A short additional piece is found on fol. 75 b. Beginning: کلن ولسنت اخبار فتوحات اپ: ابوبکر أحمد بن فاطمی کبیر کریم. No date.

No. 1978, ff. 51-55, ll. 10; Nastā'īk, mixed with Shikasta; size, 9 1/2 in. by 5 3/4 in.

583

A comprehensive history of the Rājās of Kurg, from A.H. 1047 (year of the Kali Yug 4734) to A.H. 1232 (A.D. 1637-1807), compiled by order of the late Rājā Wira-rājandar (or Wār Rājandar) Wadiyar, the son of Lankarājandar Wadiyar, the son of Paţārājandar. This work was translated from Canarese sources (as Rieu states, by Husainkhān Lūhānī, whose name we cannot detect in this copy), and commenced A.H. 1211 (year of the Kali Yug 4898) = A.D. 1796, 1797, see here fol. 1 b, last line, comp. Rieu i. p. 333. The story of the Rājā's ancestors begins on fol. 1 b, first line.

Beginning: بعد از حمید و دومنما ازد چهارم معاویه و چهارم چهارم راست راست. This copy is dated the 4th of Jumādá-āl-w lawal, A.H. 1240 (A.D. 1824, Dec. 25), by Muṣṭafá Fakhr-aldin.

No. 2588, ff. 109, ll. 15; Shikasta; size, 13 in. by 8 1/2 in.

V. History of Persia.

584

Kitāb-almun'am fi 'athār-i-mulūk alafājam (کتاب المعلمین و اثارات ملکوم). The title in Arabic: تاریخ کتاب المعلمین و اثارات ملکوم. History of the kings of Persia, from Gayāmarth to Anūshirvan, by Faḍil-Allāh al-Husayni, who dedicated this work to Nuṣrat-aldin Ahmad, the ruler of Luristan (died A.H. 733 = A.D. 1332, 1333), comp. Boleinius Cat., No. 285; Rieu ii. p. 81 b; H. Khalifa v. p. 629; W. Morley, p. 132; J. Amüer, p. 78; W. Persch, Berlin Cat., pp. 420 and 421. Editted at Tahāran, 1843. It was translated into Turkish under the title of بلاغت ترجمان بالاغت ترجمان بغل خان, see Persch, loc. cit.

Contents: Introduction, on fol. 1 b. "Beginning: نصیر و دارالحکم، "Reign of Gayāmarth on fol. 11 b, of Hūshang on fol. 23 b, of Tahmīrath on fol. 34 b, of Jamshīd on fol. 45 b, of Dāhik on fol. 52 b, of Farīdūn on fol. 58 b, of Mi-'Ādr on fol. 68 b, of Aṭrāsīyab on fol. 78 b, of Kākūdā on fol. 82 b, of Kākūkā on fol. 86 b, of Kākūsān on fol. 88 b, of Lurārāp on fol. 93 b, of Guštāb on fol. 95 b, of Bāhman bin Īslāmiyān on fol. 98 b, of Dārā-i-'Alābān on fol. 100 b, of Ikāndār on fol. 102 b, of Ardāshīr bin Bābāk on fol. 110 b, of Shāhpūr on fol. 115 b, of Harīmuz on fol. 115 b, of Nārsī on Bahrām on fol. 117 b, of Harīmuz on Nārsī on fol. 117 b, of Shāhpūr bin Shāhpūr on fol. 121 b, of Yezdajir on fol. 121 b, of Bahrām on fol. 122 b, of Yezdajir bin Bahrām on fol. 130 b, of Anūshirvan on fol. 139 a.

Dated the 21st of Jumādá-āl-thānī, A.H. 1021 (A.D. 1612).
535

A defective history of the first twelve years of the reign of Shah 'Abbas the Great, from his accession, A.H. 966 (A.D. 1558), to A.H. 1007 (A.D. 1599), the year of the conquest of Khurasan, and the date of the composition of this work (the title is a chronogram, see fol. 11b, l. 2), compiled by Siyyâkî Nizâm (سیاکی نیازم), see fol. 88, l. 6, and dedicated to Shah 'Abbas. He gave to the book this peculiar title, because, as he says, the first twelve years of 'Abbas's reign witnessed twelve different conquests, and the name of the Shah consists itself of twelve letters. It is divided into a preface, styled 'Karamat,' with seven 'Asha,' see fol. 13, and twelve 'Asha,' but unfortunately this copy contains only the first twelve and the twelfth or last.

536

A very detailed history of the rise of the Safawi dynasty, the origin of the priestly state in Ardabil and the ancestors of Shah Ismail, as well as the reign of that first king of the Safawi dynasty (A.H. 909-930 = A.D. 1523-1544), which fills the main portion of this work. Unfortunately the MS. is defective at the beginning, and neither title nor author's name can be ascertained. There are, moreover, no distinct subdivisions, and dates are scarcely ever given. On a piece of paper, pasted on one of the fly-leaves, it is styled:

فارغ للعلم آیات عباسی

Whether any other copy of this highly valuable history is extant in a European library we are unable to find out; all that can safely be stated is that it is neither identical with the 'Asma almawali' (see Bodleian Cat., No. 287), nor with the fourth chapter of the third volume of the 'Jami' al-sirat' (see No. 88 sq. in this Cat.). It ends on fol. 305b with the accession of Shah Tahmasp, A.H. 930; last words:

...وحش فرستا شهاب.. بهفدا خان خرید الله مولانا رآ زورده در دار السلطنه تریل.. یزد تیمادین.

Ff. 306a-312b are filled with a kind of genealogical and chronological table of the Safawi dynasty, incomplete at the end (the last leaves being partly torn away), beginning with A.H. 892 (see fol. 306b, l. 4) = A.D. 1487, the year of Shah Ismail's birth; the last date that can be found in the text itself is A.H. 1015 (A.D. 1606), on fol. 311b, lin. penult., but according to the preliminary index on fol. 306a, these lists were to go down to the reigns of Shah Safi II, i.e. Shah Sulaiman (who succeeded his father, 'Abbâs II, A.H. 1077 = A.D. 1666).

538

A complete copy of Iskandar Munshi's history of Shah 'Abbas the Great and his predecessors in the Safawi line, originally completed A.H. 1025 (A.D. 1616), but afterwards continued to 'Abbas's death, and the accession of Shah Safi in A.H. 1038 (A.D. 1629), comp. Bodleian Cat., Nos. 289-299; Rieu i. p. 185 sq.; W. Morley, p. 133 sq.; W. Tertsch, Berlin Cat., pp. 433-436; Erdmann in Zeitschrift der D. M. G. xv. p. 457 sq.; G. Flügel ii. p. 174 sq.; J. Aumer, p. 50; Journal Asiatique, v. (1824), p. 86 sq.; H. Khaify vi. p. 564, etc. According to the preface, Iskandar Munshi divided his work originally into a 'makhtimah,' on the forefathers and predecessors of Shah 'Abbas and the virtues and eminent qualities of the Shah himself, and two 'zhâ'ifas,' the first containing 'Abbas's life from his birth to his accession (A.H. 975-996 = A.D. 1571-1588), the second the first thirty years of his reign (A.H. 996-1025 = A.D. 1588-1616). He afterwards added the history of the last thirteen years of his reign (A.H. 1025-1038 = A.D. 1616-1629), and subdivided the second 'zhâ'ifa' into two 'makhtimah,' the first to contain the first karn or generation, i.e. the first thirty years, to A.H. 1025, the second the remaining years to 1038. The latter is also styled in some Bodleian copies the third 'zhâ'ifa.' A 'khâtåm,' which the author had intended to comprise wonderful stories and strange incidents of the time, was never completed.

Beginning of the whole work: جوز نصرعلّم کریمی
Mukaddimah and first Šahīfah, on fol. 1ª.  
Second Šahīfah, first mašqād, on fol. 157ª; second mašqād, on fol. 425ª.  
Dated the 10th of Muharram, A.H. 1050 (A.D. 1640, May 11), by Dāʿūd Kātib, at Lāhūr.  
No. 126, ff. 507, ll. 25; clear and distinct Nastaʿlīk; illuminated frontispiece at the beginning of each of the three parts, size, 13¼ in. by 7¾ in.

539

Another complete copy of the same.  
Mukaddimah and first Šahīfah, on fol. 1ª.  
Second Šahīfah, first mašqād, on fol. 300ª; second mašqād, on fol. 663ª. The first mašqād is dated the first of Jumādā-al-ʿAṣar, A.H. 1052 (A.D. 1642, Aug. 27.), the second mašqād the 27th of Rajab in the same year (A.D. 1642, Oct. 21), byʿAbd-al-ʿAlī bin ʿAbd-al-ʿAlī bin Khusain-Nasir.  
No. 1915, ff. 776, ll. 21; clear and distinct Nastaʿlīk; illuminated frontispiece at the beginning of each of the three parts, size, 11¼ in. by 6¾ in.

540

The same.  
Another most excellent copy of the whole work, to which only the first leaf, or rather the first page, is wanting. It opens abruptly thus: جلال حضرت مقتضى ʿAbbās مولانا و مسمى فارسي مزنري، corresponding to the preceding copy, fol. 1ª, last line.  
Mukaddimah, on fol. 3ª.  
Šahīfah I, beginning with ʿAbbās's birth, on fol. 52ª.  
Amirs and Khāns preceding to his reign, on fol. 60ª.  
ʿUlamāʾ and Shāikhs, on fol. 64ª.  
Ḥakams, on fol. 70ª.  
Calligraphers, on fol. 72ª.  
Painters, etc., on fol. 74ª.  
Poets, on fol. 77ª.  
Singers and Musicians, on fol. 80ª.  
The history continues on fol. 81ª.  
Šahīfah II, first mašqād, on fol. 236ª; second mašqād, on fol. 629ª.  
Beginning of the year 1037, on fol. 740ª. Death of ʿAbbās, on fol. 744ª.  
Amirs of his time, on fol. 749ª; Wazirs, on fol. 752ª.  
Epigotes, on fol. 755ª.  
Dated the 22nd of Ramādān, A.H. 1099 (A.D. 1688, July 21), by Muḥammad bin Muḥammad Ḥusayn of Shīrāz. The first leaves are a worm-eaten; on ff. 556ª-597ª all the headings are left blank.  
No. 2890, ff. 757, ll. 19; Nastaliq; size, 12¾ in. by 8 in.

541

The same.  
This, otherwise very good and correct copy, is severely injured at the bottom of the last four pages, and has besides a lacuna on ff. 726ª middle to 730ª end (the whole space being left blank), corresponding to No. 1915 (539 above), fol. 751ª, l. 18 middle to fol. 754ª, l. 2. Some leaves besides are worm-eaten.  
Mukaddimah and first Šahīfah, on fol. 1ª.  
Second Šahīfah, first mašqād, on fol. 237ª; second mašqād, on fol. 618ª.  
No. 3435, alim 16. J. 17, ff. 753, ll. 19; clear and distinct Nastaʿlīk; size, 11 in. by 6¾ in.

542

Another copy of the mukaddimah and the first Šahīfah of the same work.  
Beginning here: بسم الله الرحمن الرحيم.  
Dar al-māʿid ʿalī bin ʿAbbās ʿAlī bin Shāhīfah.  
Dated the 23rd of Muharram, A.H. 1076 (1776), A.D. 1665, Aug. 5, collated A.H. 1147 (A.D. 1734, 1735).  
No. 385, ff. 383, ll. 21; Nastaʿlīk; size, 10½ in. by 6 in.

543

The same mukaddimah and first Šahīfah.  
Beginning as usual: جنان نشر مصادر ألم.  
No. 855, ff. 1-355, ll. 17; large and distinct Nastaʿlīk; size, 10¼ in. by 6 in.

544

The same.  
Dated the 22nd of Dhū-al-Ḥijjah, A.H. 1092 (A.D. 1683, Jan. 2). All the headings are omitted.  
No. 300, ff. 268, ll. 19; clear and distinct Nastaʿlīk; size, 14 in. by 8½ in.

545

The same.  
The original portion of this copy, written in Naḵšī, is a very correct one, but not dated. Beginning as usual. Mukaddimah, on fol. 4ª; Šahīfah I, on fol. 41ª; Amirs and Khāns, on fol. 49ª; ʿUlamāʾ and Shāikhs, on fol. 53ª; Ḥakams, on fol. 56ª; Calligraphers, on fol. 60ª; Painters, etc., on fol. 62ª; Poets, on fol. 65ª; Singers and Musicians, on fol. 68ª. Continuation of the history, on fol. 69ª.  
Bibliotheca Leydeniāna.  
No. 2976, ff. 222, ll. 21; Naḵšī is the older part; ff. 1-36, 84, 85, 157, and 128 are added by a later hand in Shīkasta, ll. 25; size, 11¼ in. by 7 in.

546

Another copy of the second Šahīfah of the same work.  
First mašqād, on fol. 1ª, beginning: عنوان صحيفه  
سلمت عالم أعز يدانشان كنفر الكثر  
Second mašqād, on fol. 320ª, beginning: بعد ازحمر  
whether the following:  
Then the first mašqād was copied in the month Ramādān, A.H. 1063 (A.D. 1653, July-August), the second in the month Dhū-AL-ḤIjah of the same year (A.D. 1653, Sept.-October), by Muḥammad Amin.  
No. 298, ff. 427, ll. 23; clear and distinct Nastaʿlīk; illuminated frontispiece at the beginning of each mašqād; size, 14¾ in. by 9 in.

547

The same second Šahīfah.  
First mašqād, on fol. 1ª; second, on fol. 351ª. The first is dated the twelfth of Shābān, A.H. 1070 (A.D. 1660, April 23), the second the same year by the same hand.
Karam-ālī Shāmīlū, the 9th of Dhū-ALhijjah, A.H. 1093, that is, the twenty-sixth year of 'Alamgīr's reign (A.D. 1682, December 9).

No. 855, ff. 554-555, ll. 17; large and distinct Nastālīk; size, 2½ in. by 6 in.

555


Beginning: نابغة حاليه را سرست كر زبان محدث السكان را كذلم زکرم كسرت بالقاطر. No date.

No. 1538, ff. 63-277, ll. 9; large Nastālīk; size, 10½ in. by 7½ in.

556

The same.

Another copy without date. Occasionally marginal glosses, explaining uncommon Arabic and old Persian words.

Beginning as in the preceding copy.

No. 3631, ff. 177, ll. 15; Shikasta; size, 9¾ in. by 4½ in.

557

Another slightly defective copy of the same.

Ff. 1-58 contain a complete index of the history of Shāh 'Abdāl-Aswād II; on fol. 68 the work begins abruptly thus: نابغه حاليه را سرست كر زبان محدث السكان را كذلم زکرم كسرت بالقاطر, corresponding to No. 1538 (555 above, fol. 73, l. 1).

Dated the 12th of Jamādā-al-ādah, A.H. 1155 (A.D. 1742, July 15), the twenty-fourth year of Muhammad-shāb's reign, by Khākān Khushalār Khāyath; the index was written two days later, the 14th of the same month.

Bibliotheca Leydeniana.

No. 2566, ff. 178, ll. 11-12; Shikasta; many headings left blank; size, 8½ in. by 6 in.

558

Ta'rikh-i-Jahānushāhī (Dārussafāra). The well-known history of Nadirshah, who ruled over Persia A.H. 1148-1160 (A.D. 1736-1747), together with a summary account of the events immediately preceding and following his reign, composed by Mirzā Muhammād Mahdīshāh Astarāshâdī, A.H. 1172 (A.D. 1757.)
565

The same.
No date.
Presented by J. H. Pelle, Esq. (of the Madras Civil Service), and received 19th September, 1813; transferred to Coll. (i.e. Haileybury), August 9, 1819.

No. 3261, ff. 125, ll. 23; written by three hands, in clear Nasta‘īlī on ff. 2-20, 81-92, and 123-125, in careless Nasta‘īlī mixed with Shīkasta (with some resemblance to the first hand) on ff. 60-84, and in pure Shīkasta on ff. 71-75, 88-122; size, 11 in. by 8 in.

566

Bayān-i-Wākī (سیر واقع)

A history of Nādirshāh, from his invasion of India to his death in A.H. 1160 (A.D. 1747), and of subsequent events during the reigns of Muhammadshah and Ahmadshah, together with a narrative of the author’s own travels to Persia and Arabia, by Khwājah ‘Abd-al-‘Alīk Bakhshī bin Khwājah ‘Abd-al-‘Alīk Majmūd bin Khwājah Muhammad, originally of Kashmir, who came to Sháhjahānábād and was an eye-witness of all the principal affairs which went on during Nādirshāh’s invasion: comp. on this interesting work Rieu i. p. 384 sq., and F. Gladwin’s incomplete translation, styled “Memoirs of Khaje ‘Abdul-kareem,” Calcutta, 1788. According to the index, on fol. 3r, it was originally divided into four books and a khatam, but in the progress of his work the author must have changed his mind, for our copy contains, like those in the British Museum, five books, the last of which brings the history down to the time of Nādirshāh’s death to A.H. 1199 (A.D. 1785), the year in which he completed this work; see the last page, l. 12: 

The title appears twice, on fol. 2v, last line but one, and fol. 3v, l. 12. The author’s name is mentioned on fol. 1v, last line but one, and last line.

The same.
No date. Modern copy.

No. 2651, ff. 137, ll. 23; Nasta‘īlī; size, 12 in. by 8 in.

564

The same.
No date. Quite modern copy, collaged throughout.

No. 2012, ff. 224, ll. 15; large and distinct Nasta‘īlī; illuminated frontispiece; size, 11 in. by 7½ in.

a. Tabaristan.

568

Ta'rîkh-i-Tabari (A.D. 937).  
Chronicle of Tabaristan, composed by Muhammad bin al-Hasan bin Isfandiyar in and after A.H. 613 (A.D. 1216, see fol. 39b, 11 and 12), comp. Bodleian Cat., No. 307; Rieu i. p. 202 sq.; F. Spiegel in Zeitschrift der D. M. G. iv. pp. 62-71; Sir W. Ouseley, Travels, iii. p. 554, and B. Dorn, Sehr-eddins Geschichte von Tabaristan, etc. (preface, pp. 3-6). As his sources the author enumerates particularly the following three works: (1) by Abû-al-Hasan Muhammad al-Mâshîyûdânî, fol. 3b, l 6 (comp. Dorn, p. 4); (2) a risâlah, translated for Dâ'ûd Yazdî, A.H. 197 (A.D. 812, 813), by a man of Sind, Alâ al-Sud, from Hindî into Arabî; and (3) another risâlah, translated by Ibn al-Mu'kaffa' from Pahlavi into Arabic (styled جوزاب نامه, according to the Bodleian copy), see fol. 5b, l 4-7. Apparently, Muhammad bin al-Hasan did not complete his work, since in the last portion many events are related which occurred a long time after his death (the last date mentioned here at the very end of the book is the death of Fakhr-al-Dîn al-Hasan, A.H. 750 = A.D. 1349), and we must therefore assume that this chronicle was continued by another hand, more than a hundred years after the original author's lifetime. In the Bodleian copy there is still later appendix (missing here), with short chronological notes, the last of which gives the date A.H. 842 (A.D. 1438, 1439).

Beginning: محمد و ندا و مدب بن مدتیا آسامداران یا سرستات کو وام و آواز و خالق اشی که است آین.

The work is divided into four parts (قسم).

Kism I: در ابتدا بین بندی طریستان: subdivided into four chapters, viz. (باقی) (The translation of Ibn al-Mu'kaffa'). 2 in. در ابتدا بندی (First cultivation of Tabaristan and building of its cities, etc.). 3 در خصوصیات و عجایب طریستان (Peculiarities and wonders of Tabaristan). 4 در دیگر مکاتب و مراکز و دانشمندان و مؤرخین (The kings, great and rich men, Ulama, ascetics, scribes, physicians, astronomers, philosophers, poets, etc. of Tabaristan).

Kism II: در ابتدا بندی ولی و میلاد ایشان: (Beginning of the dynasties of Wazir and Buwaih in Tabaristan).

Kism III: در ابتدا بندی ولی طریستان و بخشی که: (Kings of Tabaristan to Nushirwan bin Minûchir bin Kabiis, etc.).
Kism IV:

Dated the 7th of Rabī‘-al-awwal, A.H. 1907 (A.D. 1686, Feb. 1). The same hand, who wrote this date, added:

ماكاء وصاحب احترامان و واعظ الإسلام حكّام
حوزت الله وجد عبد الله نجيبحدّ (the first owner of this book was Muhammad ‘Aziz-ullah, son of ‘Ubad-ullah Nakhshbandi).

No. 1901, ff. 108, ll. 18 on the first forty-eight leaves, ll. 15-17 on the rest; Nasta‘īlī, by two different hands; size, 9½ in. by 5¼ in.

b. The Barmaḳs.

569

Akhbār-i-Barmaḳiyan (عکبت برماقیان).

Kitāb-i-akbār-i-Barmaḳiyan, styled on the fly-leaf and on fol. 1a, تاریخ برماقیان and نامه برماقیان, a special history of the Barmaḳs or family of Barmaḳ, the well-known ministers of the ‘Abbāsids (the last of which was executed by order of Hārūn-arrashid), translated from the Arabic original of Abū Muhammad ‘Abd-Allāh bin Lābarî, see, for instance, fol. 55r, l. 3 (چنین), 55v, l. 7 (ابو محمد عبد الله بن لابري مؤلف أول ابن كتب) and fol. 102r, l. 1 (ابن مؤلف عربى مؤلف عبد الله) —and Abū-al-kāsim Tabrīki (رود تاریخ), who seems to have been the co-editor of the work, see fol. 3b, l. 12 (جعفر دورى ابن الغلام طابی) (کتاب مؤلف عربى بن لابري) —into Persian, by Diyāʾ Barani (پیامبر), the author of the Firdawsī-nāmeh (سیستان ملک ماکاء را سراست که) (طهران), see above, No. 211, and dedicated to Sultan Firuz-Shah (A.H. 752-776, A.D. 1351-1388).

Beginning: كتاب أخبار برماقیان که بهده فیه دینی از

عبارت عربی بهادر ترجمه کرده ایست و دیده‌را اخضاب

همان سلطان برماقیان دم طال جالا بیل و زنید داد

محمد وکتفه را بفص هویش کریم و خلق و خوابه

را بفسبرد کریم و پهلو برند پسانت اختاب.

Other copies of this work are described in the Bodleian Cat., No. 308, and Rieu i. p. 333; comp. also Elliot, History of India, iii. p. 93, and vi. p. 484; and Sehefer, Christomatiḥe Persane, ii. p. 6 sq., where all the histories dealing with the Barmaḳs are enumerated.

In the preface the author mentions an old history from the time of Sultan Mahmud of Ghazna, مختار محمد (مختار محمد), composed by a certain Imām Kaffāl (so to be read here instead of یحیی).

This history concludes on fol. 104v, and ff. 105a–108a are filled up with some other short stories on the same subject, the first is called the twenty-second story of the eighth book, and the second (on fol. 104v) the thirty-sixth story of the seventh book. The first begins:

آخراذن که کونیان ای دین خالد الیمکی بنا

سرورسی (أ. نیود) وکتفه، ای آنکه در هویش فدیت یک

مأمون خلفیه بکریسی مرا مخلخان و کفت آن

Raudāt-al-jannāt (روصات الجنة).


Preface and introductory chapters, for which we refer to the Bodleian Cat., loc. cit., on ff. 11b–14b, beginning:

یکندیت بیاین بلدة مره (کیفیتت یکندیت بلدة مره), in seven volumes, on ff. 15b, 19b, 16b (two), and 26b (three).

Raudah I (The building of Harāt, without a heading, which may be supplied from the Bodleian copy; in seven volumes, on ff. 15b, 19b, 16b (two), and 26b (three).

Raudah II (Topography of Harāt), in two volumes.

Raudah III (General excellence of Khurasan and special pre-emience of Harāt, together with traditions, etc.), in two volumes.

Raudah IV (Suburbs of Harāt and neighbouring places, beginning with Harātrīd), in two volumes.

Raudah V (Places, more distant from Harāt, beginning with Balḥ), in two volumes.
HISTORY.

571

Ta'rikh-i-Hasht Bihisht ( Titles of Heaven).

The seventh book or section (Kitab) of the very rare history of the first eight Turkish Sultans from 'Uthmanbeg Ghazi (died A.H. 726 = A.D. 1326) to Bayazid II (who reigned A.H. 886-918 = A.D. 1481-1512), composed A.H. 912 (A.D. 1506, 1507) by Isid bin Husam-aldin Albidisti, who died A.H. 926 (A.D. 1520); see Bodleian Cat., No. 311; Rieu i. p. 216 sq., and the date of the
author's death, ib. p. 219, last line; W. Morley, p. 142; W. Fertels, Berlin Cat., p. 440; Tornberg, p. 191; H. Khallf, ii. p. 110 and vi. p. 509, etc. A Turkish translation of the same is noticed in G. Flügel ii. p. 216 sq.

This seventh portion contains the history of the seventh Turkish Sultan Muhammad II (reigned A.H. 835-886 = A.D. 1451-1481), and begins after a long worded heading with the following:

Then follows immediately the section on the Khâtîmah (which begins on fol. 214b); but only one leaf seems to be missing.

Several of the first and also a few of the last leaves are extremely damaged.

No. 91, ff. 210, l. 19; Nastâlîk; size, 8½ in. by 5½ in.

572

Fathnâma-i Khânkâr-i Râm (مژده‌ خانکار رام).
The campaign of Sultan Muhammad III (who ascended the throne of Turkey A.H. 1003, and died A.H. 1012 = A.D. 1595-1604) against Hungary in A.H. 1005 (A.D. 1596, 1597), see fol. 1b, l. 3, translated according to the last words of this little tract from Turkish into Persian. No author's or translator's name appears anywhere. On fol. 18 the tract is styled: نسخه نامه خانگار رام.

Beginning: لله و لله

Quite modern handwriting, from A.H. 1217 (A.D. 1802, 1803), probably copied at Seringapatam, like the second and larger half of this MS., which is apparently written by the same transcriber.

Bibliotheca Leydeniana.

No. 2469, ff. 1-15, l. 11; large Nastâlîk; size, 8½ in. by 6 in.


573

Ta'rikh-i-Turkmânîyâ (تاریخ ترکمنیه).

A history of the Turkman dynasty, that is to say of the Kare-koyunlu branch, with a detailed account of the reigns and warlike deeds of Karâ Muhammad, the founder of the dynasty, and his son, Karâ Yusuf (who died, according to the Cat. Oddi. Or. Lugd. Bat. iii. p. 11, A.H. 823 = A.D. 1420). This work, composed by Ibn 'Abdallah Mahâmâd of Nishâpur (see fol. 6a, last line) after A.H. 959 (A.D. 1543), is so much the more precious, as we have no other special history of this powerful Turkman tribe, and this MS. seems besides to be almost unique in European collections, having been copied, according to a note on fol. 18 and on the first fly-leaf, from a scarce MS. in the possession of Capt. Roebeck. But unfortunately the value of our copy is somewhat diminished by the absence of all dates (the only date in the whole book is A.H. 959 = A.D. 1543, in the short chapter on Karâ Muhammad's ancestors, on fol. 21b, l. 2), and the apparent omission of a very considerable portion of the history of Karâ Yusuf and his successors on fol. 161b; the last chapter, on fol. 160b, relates prince Rustam, 'Umar Shaikh Mirza's son and Timur's grandson's flight before his brother, prince Sikandar, and his taking refuge in the fortress of Nishâpur, where he was besieged by his brother and escaped at last to Karâ Yusuf at Tabriz. The immediately following chapter on fol. 161b transfers the scene of action, without the slightest transition, into the kingdom of Tiling or Tillingâna in India, and deals after a preliminary account of the Bâjahs of Tiling with the Kutbshâhs of Gulkandah, who conquered Tiling, especially with Sultan Kuli Kutb-almulk, the founder of the Kutbshâhî dynasty, whose reign as independent king of Tillingâna lasted thirty-two years, from A.H. 918-950 (A.D. 1512-1543). His death is mentioned on fol. 228b in the Khâtîmah. Now, Kuli Kutb-almulk was, according to the Tashkistan Firdos (see above, Nos. 456-462, and also Cat. Oddi. Or. Lugd. Bat. loc. cit.), the great-grandson of Karâ Yusuf, whose descendants had thrown themselves with the remnants of their defeated armies into India and waged war against the infidels, that is, the Hindu Bâjahs of the Dakhân, Tiling, Gulkandah, etc. The logical connection between these two separate portions of our MS. is thus cleared up, but the fact remains, nevertheless, that the whole history of the last years of Karâ Yusuf, and of the reigns of his son Sikandar Turkmân (who was slain by his own son Kubâd, A.H. 841 = A.D. 1437), and Sikandar's brother, Jahânshâh (who was extirpated by Hasûn Beg, the founder of the Ak-kuyunlî dynasty, in A.H. 872 = A.D. 1467), are missing.

There is another drawback in this otherwise so extremely valuable work, that is, the flowery style which often conceals under a mass of poetical phrases the real substance of the story; this is especially regrettable in the dedication on ff. 9b-10b, where the name of the sovereign, at whose request the work was written, is so cleverly surrounded with flattering epithets, that it is almost impossible to find it out. It seems to be Muhammad, and as he is called further on خداوند, we suppose the Safawi ruler Muhammad Khudâbânda, surnamed Sultan Sikandar Shâh, the eldest son of Shah Tahmâsp, is meant, especially as there are several puns with the word Sikandar in the dedication, for instance, on fol. 10b, ll. 3 and 2 ab infra ساندر شکوه ک ذ دین (Sânder Shukhoj-e Din).
of Transoxania, especially of the Astarkhání Sultán, from the accession of Din Muhammadkán in A.H. 106 (A.D. 1597, 1598), after the assassination of 'Abdulmúminkán, to A.H. 1500 (A.D. 1640, 1641), in the reign of Nadhir Muhammadkán (the years A.H. 1147-1150, on ff. 215v-274v), with a full account of contemporary events in the neighbouring countries, and a short introduction on the descent of the dynasty from Čingizíkán and the Kipárik rulers, by Mähmid b. Amir Wali (see the colophon on fol. 409v). A large portion of the work, viz. ff. 275v-389v, is devoted to special events of that time, not narrated in the main story, and a detailed account of all the great men, Amir, 'Ulumá, Kádis, Shaíkhás, and poets of Transoxania, and particularly of Balkh. Ff. 389v-409v contain in the form of an appendix a relation of the author's extensive travels from A.H. 1034 (A.D. 1624, 1625) onwards.

Beginning: ازفانغ أعلما، ظفر نفاجم مأك كوكب: احتمال خوانين نفاة تيموري د سوحت آنها، رخت نم شفا. الرسول الله ملك وسلطان، أي توهم الدرب، shows, that Nadhir Muhammadkán (who died A.H. 1509 = A.D. 1649) was still alive when this transcript was made.

Copied from the author's autograph by Sháh Kásim in Nadhir Muhammadkán's library, soon after the composition of the work itself, as the phrase added to the Sultán's name shows that Muhammadkán was still alive when this transcript was made.

No. 1498, ff. 409, li. 21; distinct Naskhí; illuminated frosted piece, the first two pages embellished with gold stripes between the lines; size, 14½ in. by 9½ in.

g. Afghání.

576

Ta'ríkh-i-Khánjáhání u Makhzan-alalfghání (ناویه خانجاحانی و مخزن الالفغاني)

The fuller reduction of Khwájah Ná'im-ulláh b. Khwájah Hábíb-ulláh Haráwi's history of the Afghání, which was completed the 10th of Dád-alhijjáh, A.H. 1201 (A.D. 1673, February 1), and dedicated to Khánjáhán, in whose service the author was at that time, comp. Bocquoy's Cat., Nos. 2025 and 2026; Bocquoy, p. 210 sq.; W. Morley, p. 245 sq.; Elliot, History of India, v. p. 67 sq.; and Dorn's 'History of the Afghans from the Persian of Neamet Ullah,' London, 1829-1836.

Beginning: حمد الله مولى خانجاحانی و منصور، و مسعود الرحمن، و داود الله

The work is divided into a mukaddimáh, seven bábs, and a khatimáh.

Mukaddimáh on Jacob, his offspring, etc., in Arabic.

Báb I: History of king Saín (Thalát), the Arx, etc., and the migration of the Afghans to Ghur, Küh-i-Sulaimán, and Rúh. در باب اول ملاک طبرخ و تادرب، سکین، و در سپس، او نامارت، و ایالت دنی ایران.

575

Bahr-alasár fí manakhí-alakhyár (بحر الاسرار في مناصب الأخبار)

A very rare and detailed history of the Uzbekhkání.

1 In Bayo's Oriental Biogaphy, Dictionary, p. 5; a chronogram of his death is quoted: قیامت قیام شد این، which clearly gives 1006; by a strange mistake, however, the author of that book makes it 9006.
Another copy of the same.

This copy, which is considerably shorter than the preceding one, agrees with the second copy of this work in Rieu i. p. 211b (Add. 26,283) in so far as (1) the prefix is wanting, and the few introductory lines are followed immediately by the index on fol. 2a. (2) Bāb V, containing the history of Khānjānān, is altogether omitted.

Contents:
Mukaddimān (called here; Kānāb), on fol. 3a; Bāb I, on fol. 8b; Bāb II, on fol. 25a; Bāb III, on fol. 42a; Bāb IV, on fol. 74a; Bāb VI, on fol. 119a; Bāb VII, on fol. 150a; Khātimān, on fol. 171a. The text ends on fol. 220a, dated the 26th of Jumādā-alawwal, A. H. 1090 (A. D. 1679, July 5), and is followed by two appendices, viz. (1) the same genealogy of Haibatkhān bin Sulaimān, written by himself, which is noticed in the second copy of Rieu, on ff. 220a–223a, etc. (the same manuscript of add. 26,283, etc.); and (2) the Bodleian Cat., No. 2026. 2. A collection of traditions of Khwājah Yāghyā Qalāb and Ḥadrat Makhkhum-i-Jahānán (that is, Jālāl-aldin Bukhāri, who died, according to Rieu i. p. 354a, A. H. 785 = A. D. 1383, 1384), on ff. 213a–226b; comp. Bodleian Cat., loc. cit.

The first appendix is styled at the end."
580

Two other short tracts on the origin of the Afghans (در بینا تحقیق اصل و نسل هردم افغان) both anonymous, the second being an extract from the تأریخ افغانی از بهم افغانی (نیست زمینه از نصایح) کتاب از شیخ علی بن ابراهیم. See above, Nos. 219 and 220.

Beginning of the first tract, on fol. r8v, last line:

بدانکه این سوال در بینا تحقیق اصل و نسل هردم افغان، که بیشتر استفاده شده، است.

Beginning of the second tract, on fol. 25b, last line:

در بینان تحقیق اصل و نسل هردم افغان، تأریخ افغانی عباسی، نسخه جمله که جون آورده است، طبق آن کتاب جمال

The second tract is incomplete at the end, breaking off in the middle of a phrase.

No. 1214, ff. 18r-27v, ll. 16; large and clear Nastâlîq; size, 75 in. by 44 in.

581

Tawârikh-i-Rahtmâkhânî (تاریخ رحمت خانی)

A history of the Khabani and Ghuri tribes of the Afghans, and especially of Yusuf Zi (i.e. Bâyzâd Anshârî) ibn 'Abdallâh, the founder of the Rûshânî sect; comp. Akhound Darwiza's هنری الإسلام (in Nos. 2392, 2456, 2467, 2476 and 2590 in this collection, and the Asiatic Researches, vol. xi, pp. 363-482, and his people, by Pir Mu'âz'âmâshah, son of Pir Muhammad Fadîl, who was in the service of the famous Rohillâh chief Haftâz Rahmatkhanî (who died A.H. 1188 = A.D. 1774; see No. 583), and got from him the order to condense and rewrite, in an easy and readable style, an old Puhtî history (written about A.H. 1031 = A.D. 1622) with the title of تاریخ اسماعلی (see fol. 2b, l. 7 sq.), dealing in particular with Yusuf Zi's life and adventures; comp. W. Pertsch, Berlin Cat., p. 460, where the present work is styled تاریخ اسماعلی حافظ اسماعلی.

As the other work of the same title (see the immediately following copy) is written three years later than this, our present book cannot have based on that, as Pertsch assumes. This work is written in Puhtû also, with a Persian preface, and divided into the following seven makhâmat (completed, according to the colophon, A.H. 1181 = A.D. 1767, 1768):

1. در ذكر أواخر عماد أبلغ شبهه شاهزاده بأول يوم يوسف زي وکشش شند سرادیان يوسف زي از بعد، از علوم که سپرگر می‌کرد، به گوشه از آن می‌توانست، از آن باعث یافت. در ذکر سبیدن يوسف زي به مشاور و غیبت مملکت.
2. در بینان تحقیق اصل و نسل هردم افغان، از خبر مردم يوسف زي، به گوشه از آن می‌توانست، از آن باعث یافت. در ذکر سبیدن يوسف زي به مشاور و غیبت مملکت.
3. در بینان تحقیق اصل و نسل هردم افغان، از خبر مردم يوسف زي، به گوشه از آن می‌توانست، از آن باعث یافت. در ذکر سبیدن يوسف زي به مشاور و غیبت مملکت.
4. در بینان تحقیق اصل و نسل هردم افغان، از خبر مردم يوسف زي، به گوشه از آن می‌توانست، از آن باعث یافت. در ذکر سبیدن يوسف زي به مشاور و غیبت مملکت.
5. در بینان تحقیق اصل و نسل هردم افغان، از خبر مردم يوسف زي، به گوشه از آن می‌توانست، از آن باعث یافت. در ذکر سبیدن يوسف زي به مشاور و غیبت مملکت.
6. در بینان تحقیق اصل و نسل هردم افغان، از خبر مردم يوسف زي، به گوشه از آن می‌توانست، از آن باعث یافت. در ذکر سبیدن يوسف زي به مشاور و غیبت مملکت.
7. در بینان تحقیق اصل و نسل هردم افغان، از خبر مردم يوسف زي، به گوشه از آن می‌توانست، از آن باعث یافت. در ذکر سبیدن يوسف زي به مشاور و غیبت مملکت.

No. 2194, ff. 7r-23v, ll. 16; large and clear Nastâlîq; size, 83 in. by 54 in.; printed in red and black.

582

Tawârikh-i-Rahtmâkhânî (تاریخ رحمت خانی)

Another work of the same title and the same contents, compiled for the same Hâftâz Rahmatkhanî, by Hâftâz Muhammad Sadîk, in seven majalis, A.H. 1184 (A.D. 1770, 1771); comp. on this Dorn, Bulletin scientifique de l'Académie de St. Pétersbourg, iv, p. 5 sq., where an abridged translation of the work is given; also Dorn's History of the Afghans, i, p. xi, No. 10, and W. Fertsch, Berlin Cat., p. 461.

Beginning:

بعد از محمد صلى الله عليه وآله ودعاً وسلاماً وابن کشمشم فاروق الخداوند

No date. Ff. 20b (partly), 21, 22b, 51a (partly), 51b, and 52a are left blank.

No. 1350, ff. 109, ll. 16; clear and distinct Nastâlîq; size, 81 in. by 54 in.

583

Khulâsat-alansâb (خلعات الأنساب)

A genealogy of the Afghans, by Hâftâz Rahmat bin Shah 'Alam of the Kûna-khail tribe (see fol. 6r, ll. 7 and 8), who was the ruler of Rohilkand since A.H. 1161 (A.D. 1748), and was killed in battle A.H. 1188, the 11th of Safar (A.D. 1774, April 23), against the combined forces of the East India Company and the Wazir of Oudh, Shujâ'î-al-daulah; see Bodelein Cat., Nos. 321 and 322; Rieu i, p. 212 sqq.; B. Dorn, History of the Afghans, i, p. xii, No. 13; K. F. Neumann, Geschichte
The work concludes on fol. 54b. Ff. 55-75 contain chiefly Rukhata poetry, intermixed with a few Hindustani prose-pieces (on ff. 67-68a); the chief headings are:

NAME JURJA SULMAN:
hoja Harsh Nor Asakun Alagh, on fol. 55b (in mathnawi-baits), beginning:
hoja Harsh Nor Asakun Alagh, on fol. 55b (in mathnawi-baits), beginning:
hoja Harsh Nor Asakun Alagh, etc. Ghazals, on fol. 63b sq. and fol. 68b; marthiyas or elegies (all in Rekhta), on ff. 69a-75b.

Bibliotheca Leydenianna. R. Chambers.

No. 2655, ff. 75, ill. 15 (on ff. 1-54, the rest in diagonal lines);
Nastaliq; size, 8½ in. by 7 in.

586

A large fragment of the same.

This copy, which contains the greater portion of the foregoing history, comes down to A.H. 1185 (A.D. 1771);
Najib-aldaula’s death is related on fol. 94a (A.H. 1184);
Shah ‘Alam’s return from Ilahabad to Delhi, on fol. 95a (A.H. 1185). The last chapter, found here on fol. 96a, relates the death of Mulla Sardakh Khan Bakhsh.

Beginning as in the preceding copy. Bibliotheca Leydenianna.

No. 2773, ff. 39-97½, ill. 13; Nastaliq; size, 8½ in. by 5½ in.

587

Gulistan-i-Rahmat (گلستان رحمت).

A special history of the family and the ancestors of the author of this work, the Nawwab Muhammad Mustajabh Khan, chiefly of his own father, Hâfiz-almalk Hâfiiz Rahmatkhân, after whom the book has been named, together with many details about his greatest-grandfather, Shaikh Shihâb-aldin, known as Shihâb Kuti Bâbâ; his grandfather, Shah ‘Alamkhân bin Mahmââkhân, known as Shâhch Mûti, and the story opens, after a long-winded introduction, with a retrospect to former Afghan rulers, beginning with Shâhshâh.

Beginning:

فیض آلی را هزاران ستاره را به راه;
سوز و سازگاریست که در تلور آن;

It is translated by Charles Hamilton in the ‘Historical relation of the origin, progress, and final dissolution of the Government of the Rohilla Afghans in the Northern Provinces of Hindostan,’ London, 1787. This copy is not dated.

No. 249, ff. 133, ill. 14-16; Nastaliq; size, 9 in. by 6½ in.

585

Another copy of the same.

The preface is wanting in this copy, which begins at once with a short account of Shâhshâh:

در آیام در عرصبندی و حکومت علیه خرید عرب با نام اسلام بیان;

It is divided into four volumes, each of which contains:

The text concludes on fol. 32a,
HISTORY.

588

Husain Sháhi (حسین شاهی)

A detailed history of the dynasty of the Durrání Afghans, comprising the reigns of Ahmad Sháh Durrání and his successors Timurráhsh and Sháh Zádán to the fifth or sixth year of the latter Sultan’s reign, A.H. 1218 (A.D. 1758), composed by Imám-áthír Húsái (حسینی, so here and in the following copy, Rieu reads خسیس), and dedicated to his spiritual guide Khwájá Abú Muhsín Húsái al-Áhsání (Rieu has again al-Áhsání) al-Agentó al-Ákhunhá (see fol. 1; l. 4, and fol. 2; l. 5 and 6), A.H. 1213 = A.D. 1758, by Sálihu b. Músá b. Yusuf, so distinctly on fol. 22; last line; fol. 32; l. 9, and fol. 56; l. 9 and 10; not 1216 as is stated by W. Morley, p. 76; comp. Rieu iii. pp. 904 and 905. It is the same history which Morley describes under the title of تأريخ نسب ناسمة أحمد شاه ذرغاني; the correct title, as given above, appears here immediately after the date on fol. 22; last line.

Beginning: مولی اللهم انت قد انك رحم کار، رحمن الامة و الامام

Genealogy of Sháh Álamsháh, his rise to power, etc., on fol. 2; his death, on fol. 32; accessions of Timurráhsh, on fol. 34; and his death in A.H. 1207 (A.D. 1792, 1793), on fol. 56; accessions of Sháh Zádán in the same year, on fol. 57; account of Amirs and great state-officials, on fol. 80; geographical appendices, giving the various stages in the Panjáb and the distances from Pešávar to Kábúl and Raandár, etc., on fol. 88; genealogy and family of Khwájá Abú Muhsín, the author’s patron and Pir, on fol. 98, concluded by various specimens of his letters.

No date. Bibliotheca Leydeniana.

No. 2805, ff. 118, l. 15; careless Nasta’líg, mixed with Shi-kastá; illuminated frontispiece; size, 8½ in. by 5½ in.

589

Another copy of the same work.

Author’s and patron’s names, title, date, and beginning exactly as in preceding copy; see ff. 1; l. 489; and 2; l. 6 and 16; genealogy, etc., of Ahmadsháh, on fol. 2b; his accession, on fol. 6b; his death, on fol. 31b; accession of Timurráhsh, on fol. 33; his death, on fol. 54; last line; accession of Sháh Zádán, on fol. 53; last line; account of Amirs, etc., on fol. 74; geographical appendices, etc., on fol. 81; genealogy, ancestors, family, etc., of Khwájá Abú Muhsín, on fol. 91b.

No date. This copy was presented to the library by Prof. Fausboll, September 15, 1883.

No. 3444, ff. 112, l. 19; Nasta’líg; gilt edges; size, 9½ in. by 6 in.

VII. COLLECTIONS OF HISTORICAL CONTENTS.

590

Qisas-al-Ábsiyá (قصص الأدبيين)

Undoubtedly the oldest of all the various works with the same or a similar title, identical with that in Cat. Cod. Or. Lugd. Bat. iii. p. 16; Rieu i. p. 143; W. Pertzsch, Berlin Cat., p. 978; G. Flügel ii. p. 370; H. Khalifa iv. p. 518, etc. It is a famous history of the prophets from Ádam to Muhammd, based on the Qurán and the traditions, with an appendix on the early khalifs down to the death of Mu’áwiyah, and an account of Hujráh bin Yusuf. The author (distinctly introduced, on fol. 10, last line but one) gives his name as Isáhák bin Isám bin Manṣúr bin Khálaf of Nishápúr, and traces the chain of his traditions through Abú Muhammad bin Allah bin al-Áhsán bin Ahmad al-Ákṣár al-mufassas al-muqarrabí—Máná in bin Bahám—Ma’mún bin Ahmad al-súlami al-Áhrwá—Ali bin Isáhák—Sálih bin Abú-al-Áhrmán—Muhammad bin Marwán al-kufí, and Muhammad bin Sálih b. Álbá (Rieu: Sálih al-kubá), died A.H. 146 = A.D. 763, 764) back to Ibn ‘Abbas. Rieu therefore places the author’s lifetime at the end of the fifth century of the Hijrah.

Beginning: لحم الله لله ملأ المخالب وسأله على

The last two leaves are greatly damaged, a considerable portion of each being torn away.

Dated the 14th of Safar, A.H. 1125 (A.D. 1713, March 12), by Muhammd Ma’ájim bin Muhammad (the latter is called حاكم كربلاء), College of Fort William, 1825. Arabic works of the same title and contents are mentioned in Loth, Arabic MSS. of the India Office, p. 205; J. Ammer, p. 182, etc.

No. 2924, ff. 135, l. 25; careless Nasta’líg, mixed with Shi-kastá; size, 11¼ in. by 6½ in.

591

Najj al-Qisas (نAJ al-Qisas)

A large collection of biographies and legends of the prophets from Ádam to Muhammd, by an anonymous author (an incomplete note on the first page of Ouseley 193, in the Bodleian Library, calls him ... Ibn Násr al-bukhárái), beginning with a short Arabic introduction,
on fol. 32b: صل، on fol. 34b: ابراهيم, on fol. 35b: لوط, on fol. 36b: يعقوب, on fol. 39b: يوسرف, on fol. 46b: شعيب, on fol. 49b: داوود, on fol. 51b: سيدنا زيد بن ثابت, on fol. 53b: سيدنا علي

Then follows in the middle of the same page a Persian introduction, beginning: سهبا و سهبا اور نایب می دهد که چهارم چهارم آن آب
comp. Bodleian Cat., No. 342.

The legends of the ante-muhhammadan prophets open with Adam and conclude with Jesus, Mary, the Seven Sleepers, and St. George. On fol. 215v begins the history of Muhammad. The work ends with Hasain's death and the events which followed it. A complete index of the whole book is found on ff. 1r-3b.

Dated the 10th of Ramadan, A.H. 1104 (thirty-sixth year of 'Abd-al-Malik's reign) = A.D. 693, May 15, by Mullâ Muhammad Yûsuf bin Shaikh Bakî-aldin. On fol. 1v two other titles are given to this work, viz.,

ّتاریخ انبیاء

and

تاریخ انبیاء

but the latter belongs to a smaller work of the same kind; see the following MSS., and Bodleian Cat., No. 343. On fol. 6r, l. 11, occurs the genuine title تاریخ انبیاء. This copy belonged formerly to Mr. Richard Johnson.

No. 322, ff. 199, ll. 30; dear Nasta'liq; some of the first and the last leaves very severely damaged, the whole half of fol. 597 torn away; size, 1/4 in. by 91/4 in. 592

A fragment of the same.

This incomplete copy of the تاریخ انبیاء breaks off in the story of Jacob and Joseph (in the twelfth majalis of that episode, which is divided into forty majalis).

Last words: و بیاورده بیست خون جانک و کفتن ... رویق ... corresponding to the preceding copy, fol. 84a, ll. 9 and 10.

No. 392, ff. 190b-205v, ll. 13; large and distinct Nasta'liq; size, 105/4 in. by 63/4 in. 593

ایتام (مجمع للسانات)

A second work to which the title of مجمع للسانات is assigned, but which, according to W. Furtwängler, Berlin Cat., p. 522, should bear the above designation: مجمع للسانات, based, as the first words prove, for the greater part on the twenty-seventh book of the Shâhî of Muhammad bin Isma'il bin Yârâkî al-Buhkârî (died A.H. 258 = A.D. 870), which contains the legends of the prophets; comp. Zeitschrift der D. M. G. V. p. 5 sq. The real author's or translator's name is not mentioned. It begins, on fol. 3b, thus: ﷺ علی الله ﷺ

ایتام بعد راوندري میکنيد ممکن است میکنيد بین ابراهيم

The words with which the preceding copy opens are found here in ll. 11 of the first page, and run thus: ... راوندري ممکن است میکنيد بین ابراهيم اخباره الفارسية روایت ممکن است و به این میکنيد بین ابراهيم اخباره الفارسية روایت ممکن است و به این میکنيد بین ابراهيم

Copied by Mullâ 'Abd-alkâdir ibn Shaikh 'Abdallah, known as Râji, for Hâji Thanâ-ullah bin Muhammed Mûkîm Fâdîl bin Muhammed Gházî ân Kanânpûr (কানাপুর) in Bangladesh, and dated the 23rd of Dhul-âdi, A.H. 1203 (A.D. 1789, September 14).

No. 2442, ff. 193b-232v, ll. 17; large Nasta'liq; size, 123/4 in. by 8 in. 594

A shorter redaction of the same. This copy, which is rather incorrectly written, but considerably older than the immediately preceding one, contains a sort of abridgment of the مجمع للسانات or کیاکش-الکابیا, with some additions however, particularly at the end.
Beginning:


Dated the 4th of Jumadá-al-khádhar, A.H. 1076 (A.D. 1665, December 12). This date appears on the margin of the last page, but in spite of that the copy appears to be incomplete; the last words being that the text was:

No. 3489, fol. 14. J. 16, ff. 109, ll. 15; Nastālq, size, 8½ in. by 6½ in.

596

Ta’rīkh-i-Anbiyā (تاریخ‌الانبیاء).

Another very detailed work on the prophets and holy men before the Islam. The proper title of the book cannot be ascertained, as the first leaf is missing; but its characteristic difference from all the other books of the same (or a similar) kind is, that it only treats of ante-Muhammadan saints, leaving out Muhammad entirely, and that the biographies are much more detailed and diversified. The title as given above, is assigned to this MS. on fol. 1a.

It is divided into forty-one majālis, viz.:
1. On fol. 4a, in seven bābās.
2. On fol. 4b, in seven bābās.
3. On fol. 5a, in eleven bābās.
4. On fol. 5b, in eleven bābās.
5. On fol. 6a, in eleven bābās.
6. On fol. 6b, in eleven bābās.
7. On fol. 7a, in eleven bābās.
8. On fol. 7b, in eleven bābās.
9. On fol. 8a, in eleven bābās.
10. On fol. 8b, in eleven bābās.
11. On fol. 9a, in eleven bābās.
12. On fol. 9b, in eleven bābās.

597


Biographies of the prophets from Adam to Muhammad, based on commentaries of the Qurān (for instance, the Thāmūdites), the descendants of Abraham, Jesus, the Korān, the Kafkār, Adam, etc.) and works of historical and dogmatical character (like the Shāhid al-nabwā, the Murūj al-nabwā, and others), by
Catalogue of Persian Mss.

598 Majma‘-al-budā‘ (تعجیم الهدی). Legends and biographies of the prophets, Imāms, and other holy men, by 'Ali bin Hasan alzawwāri (علي بن حسان الازواري), incorrectly styled on fol. 1r, and in the frontispiece on fol. 1b. The genuine title appears on fol. 2b, l. 3.

It is divided into forty bābs, viz.:
1. History of Creation, on fol. 2b.
2. Creation of the Jinns and account of Satan, on fol. 3b.

599 Tafsir-i-tadhkīrat-alanbiyā wa alumām (تفسير تذکرات الابنیات و الاسماء). A dogmatic history of the prophets from Ādām to Muḥammad, based especially on verses of the Qurān.
and traditions, entitled تفسیر ذکر الانبیاء والامام (see fol. 53, l. 15), by an anonymous author, who conceals his name and dedicated this work to Khwajah Hasan. According to the introduction it is divided into a preface, two chapters, and a conclusion, viz.:

1. دیوان فاسیت گز دکر قصید انبلیا و فاسیت حکایات از اولیا و بناه به ایام علی و علیاروی میلاد قلم و لوح و عرب و کرسی و آنادی و ماه و نور ایینا و نور درکت بعف آجیزه غربت که در مدار فذیف مسیر است.

2. مقصد اول در بیان تفسیر آیات مورد احتیاج منعم قدم در بیان سیرت سریر علییا و فسیل‌شانه انسان ماه فکر افتاد شاه سریر ابطالا در اعمال فکر رحیم اکثریت جلالت سرود نبی الله. گذشته در مهندنی آنها از دربان احوال خلیفه از این احوال حکایات.

The دیوان, a kind of cosmographical description of the wonderful things in heaven and on earth, begins on fol. 6b. The first مکسیس is not marked, but it seems to begin on fol. 41b, where it is written.

Title and index, on ff. 55b-75b. Beginning of the first باب of kism I, on fol. 8b: the following بابس are not marked, but the second seems to begin on fol. 17b, the third on fol. 34b, the fourth on fol. 47b; this breaks off on fol. 66b; fol. 97b opens apparently in the seventh باب, and the text seems to continue uninterruptedly to the fifteenth, which has a proper heading, on fol. 163b. The sixteenth seems to begin on fol. 172b, the seventeenth on fol. 182b, the eighteenth on fol. 189b, and the nineteenth on fol. 197b, breaking off on fol. 199b. Bāb 20-25 are entirely missing. Fol. 200a opens abruptly in the fifth باب, and the beginning of the sixth is marked on fol. 240b. The latter breaks off on fol. 247b (the last page of the MS.).

Dated in the month Sha'ābān, A.H. 1013 (A.D. 1604-1605, January 20), by ʿAbdul-Bagha. Collated. In some respects the copy resembles a first sketch more than a complete and finished work.

600

Jawāmiʿ-ʿalihikāyāt wa Jawāmiʿ-ʿalirwāyāt (جوابع (الکبابات و لوامرات الباقات).

A complete copy of the famous collection of stories and anecdotes, compiled, A.H. 625 (A.D. 1228), by the court of Sultan Abū al-Muʾāmin ʿAlīshāh (who reigned A.H. 607-633= A.D. 1211-1236) of Dihlī, by Maḥmūd Nūr-Allāh Muhammad ʿAnfī, the well-known author of the oldest tadhkira, Lohāb-alakbāh, and divided into four کیسمات, each of which contains twenty-five chapters; comp. Bede's Cat., Nos. 324-331; Rieu ii. p. 749 sq.; G. Füger, i. p. 410; J. Ammer, pp. 56 and 57; Elliot, History of India, ii. pp. 155-203; H. Khalla, p. 510, etc.

First کیسم (treating of the knowledge of God), on fol. 55.
Second کیسم (treating of good morals), on fol. 276b.
Third کیسم (treating of blamable conduct), on fol. 374b.
Fourth کیسم (treating of cosmographical matters), on fol. 448b.

Beginning: حمد و تنا مبکر ماده را که از بدا بیکار
صباح سعود بهات زر از عظمت میت در جهان
پاداش که در

No date.

No. 595, ff. 516, ll. 27; Nastaʿlīk, ff. 495-447 supplied by another hand; collated; size, 11½ in. by 6½ in.

601

A fragmentary copy of the first کیسم of the Jawāmiʿ-ʿalihikāyāt.

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunae after ff. 66b (96b being left blank) and 199. Ff. 89 and 90 are also blank, but there seems to be no gap, as the catchword of fol. 88b agrees with the beginning of fol. 91b.

Beginning of the preface, on fol. 1b:

شاپ میکا: سبکزم در بدنانی بید آباد مباح و جواد الیک

Title and index, on ff. 55b-75b. Beginning of the first باب of kism I, on fol. 7b: the following بابس are not marked, but the second seems to begin on fol. 17b, the third on fol. 34b, the fourth on fol. 47b; this breaks off on fol. 66b; fol. 97b opens apparently in the seventh باب, and the text seems to continue uninterruptedly to the fifteenth, which has a proper heading, on fol. 163b. The sixteenth seems to begin on fol. 172b, the seventeenth on fol. 182b, the eighteenth on fol. 189b, and the nineteenth on fol. 197b, breaking off on fol. 199b. Bāb 20-25 are entirely missing. Fol. 200a opens abruptly in the fifth باب, and the beginning of the sixth is marked on fol. 240b. The latter breaks off on fol. 247b (the last page of the MS.).

Dated in the month Sha'ābān, A.H. 1013 (A.D. 1604-1605, January 20), by ʿAbdul-Bagha. Collated. In some respects the copy resembles a first sketch more than a complete and finished work.

This copy contains:
1. On ff. 1b-38b, باب 1-6 and a portion of باب 7 of the third کیسم.
2. On ff. 39b-77b and 143 the larger portion of the second half of the first کیسم, from the middle of باب 15 to the end of باب 25.
3. On ff. 78b-142b the end of باب 6, باب 7-11, and the larger portion of باب 12 of the first کیسم.

Bibl. Leydeniana. A former possessors was C. Martin. The first fragment begins thus:

کیسم سبکزم از کتاب جوابع لکبابات و لوامرات الباقات در بیان

This fragment is in a very confused state, and defies thorough investigation by the almost complete absence of headings; there are many blanks besides, and lacunae after ff. 66b (96b being left blank) and 199. Ff. 89 and 90 are also blank, but there seems to be no gap, as the catchword of fol. 88b agrees with the beginning of fol. 91b.

Beginning: حمد و تنا مبکر ماده را که از بدا بیکار
صباح سعود بهات زر از عظمت میت در جهان
پاداش که در

No date.

No. 595, ff. 516, ll. 27; Nastaʿlīk, ff. 495-447 supplied by another hand; collated; size, 11½ in. by 6½ in.

602

Fragments of the same Jawāmiʿ-ʿalihikāyāt wa Jawāmiʿ-ʿalirwāyāt.

This copy contains:
1. On ff. 1b-38b, باب 1-6 and a portion of باب 7 of the third کیسم.
2. On ff. 39b-77b and 143 the larger portion of the second half of the first کیسم, from the middle of باب 15 to the end of باب 25.
3. On ff. 78b-142b the end of باب 6, باب 7-11, and the larger portion of باب 12 of the first کیسم.

Bibl. Leydeniana. A former possessors was C. Martin. The first fragment begins thus:

پاداش که در
CATALOGUE OF PERSIAN MSS.

604

A fragmentary piece of the same.

This short fragment of 'Aafi's 'Akwāl comprises the end of the 15th, the complete 20th, 21st, 22nd, and 23rd, and the beginning of the 24th bâb of the first Kalam. 20th bâb, on fol. 29 (physicians and philosophers); 21st bâb, on fol. 44 (interpreters of dreams); 22nd bâb, on fol. 55 (astrologers); 23rd bâb, on fol. 121 (poets); 24th bâb, on fol. 143 (singers).

No. 1560, ff. 18, ll. 15; large Nasta'îlîk; size, 9½ in. by 6½ in.

605

Ta'ârîkh-i-Musawi (تاریخ موسی اولی).

A history of the prophet Moses, compiled after thirty-five years' researches by Mu'in al-Ahmîs, that is, Mu'in al-Muhammad al-Fârâhi al-Tâbi, who died A.H. 947 (A.D. 1501, 1502); comp. H. Kâmil iii. pp. 20 and 513; iv. pp. 251 and 608. He is the author of many interesting works, such as: (Abridged from the original of this author and others; see above, Nos. 243-144) Nâmâh-e-Mo'âseb, and many others. This story of Moses, also called Mo'âseb, is one of the most interesting in the ancient world, and was finished A.H. 940 (A.D. 1498).

Beginning.

Dated the 23rd of Ramadan, A.H. 906 (A.D. 1501, April 12). It ends on fol. 180c, and the following pages contain morning and evening prayers of the prophet, etc. etc.

No. 2929, ff. 181, ll. 27; Naskhi; much worm-eaten and damaged throughout; size, 10 in. by 6½ in.

606

Nigâristân (نگارستان).

Anecdotes and curious narratives of celebrated men from the time of Nizar bin Ma'add bin 'Adina, one of the forefathers of Muhammad (see fol. 3, II. 4 and 3 ab infra), to the beginning of the tenth century of the Hijrah, compiled by Ahmad bin Muhammad bin 'Abd al-Ghafir Al-Ghafir Al-Kâzû, the author of the Jâhan (see above, Nos. 106-108), in A.H. 959 = A.D. 1552 (see the chronogram at the end on fol. 169b).

Beginning:

Ro: (see the abovementioned Exhibits).

No. 2421, ff. 169, ll. 23; clear and distinct Nasta'îlîk; worm-eaten; size, 12½ in. by 6½ in.

607

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 1992, ff. 346, II. 17; Nasta'îlîk; illuminated frontispiece; size, 8½ in. by 4½ in.

608

The same.

Copied by Muhammad Shâhlî of Kashmir; no date. Slightly injured in many places.

No. 62, ff. 301, II. 17; unequal and careless Nasta'îlîk; size, 9½ in. by 5½ in.

609

The same.

No date; fol. 133 injured.

No. 32, ff. 289, II. 18; Nasta'îlîk, ff. 1 and 255-288 apparently written by another hand; illuminated frontispiece; size, 9½ in. by 5½ in.

610

The same.

Many pages injured and worm-eaten; fol. 11 is left entire, but there is consequently a lacuna, corresponding to No. 1817 (612 below), fol. 53b, middle of 1.4 ab infra to fol. 11b, middle of 1.12. A great portion of fol. 152 torn away. No date. Some corrections on the margin.

No. 531, ff. 295, II. 19; Nasta'îlîk; size, 8 in. by 4½ in.

611

A modern copy of the same.


No. 2187, ff. 259, II. 17; written very irregularly by various hands in different styles of Nasta'îlîk and Shikasta; size, 9½ in. by 5½ in.

612

An incomplete copy of the same.

This copy is rather old, but defective at the end. The 5th line ab infra on the last page corresponds to No. 531 (610 above), fol. 393a, last line.

No. 1817, ff. 194, II. 23; Naskhi; size, 8½ in. by 4½ in.
613

An abridgment of the same.
This copy, considerably smaller than the preceding ones, contains only extracts from the Nigāristān; for instance, the story, beginning on fol. 37b: أَبْنَى مَيْلٍ مَعْرِفَتُ مَيْلٍ مَعْرِفَتُ, is found in No. 1592 (607 above), on fol. 22b; the story, beginning on fol. 39b: رَكَّزَ مَعْرِفَتُ مَيْلٍ مَعْرِفَتُ, on fol. 50a of the same copy, etc. There is besides a lacuna after fol. 56. Beginning as usual.
Copied A. H. 1162 (A. D. 1749).
No. 1904, ff. 88, l. 15; large Nasta`līk; very worn-eaten throughout; size, 9½ in. by 5 in.

614

Tarjuma-i-Ta’rikh-álhukamá (ترجمة تاريخ الحكماء)

A Persian paraphrase of Mauлána Shams-ál-din Muhammad Suhrawardí’s biographies of ancient philosophers and wise men, entitled آئین‌نامه لحكام (آئین‌نامه لحكام), made at the request of Saltán Baha’al-Din Jalal al-Din Suhrawardí (who assumed the title of Jalāngīr) in Akbar’s reign, A. H. 1017 (A. D. 1603, 1603), by Muammad ‘Ali of Tabriz (see fol. 2a, l. 10 and 11; fol. 3a, l. 6, and 13). The translator’s preface begins, on fol. 1b: آئین‌نامه لحكام.
The work itself opens thus: آئین‌نامه لحكام.

On fol. 27b begins the appendix, which adds to these biographies those of celebrated Muslim philosophers and wise men of the Islám, beginning: خلقت له MSC يلد كل مجاهد تأويل حكم.
No date at the end of this part, which is written by an entirely different hand.
No. 1579, ff. 191, l. 19; Nasta`līk, by two different hands; size, 8½ in. by 5½ in.

615

Another copy of the same.
Dated the 11th of Shawwáth, A. H. 1030 (A. D. 1629, March 29), and collated with the author’s autograph, A. H. 1064 (A. D. 1654), at Akbarabad. The appendix on the Muḥammadan Ḥakīms begins on fol. 161b, equal in length and wording to the preceding copy. Beginning the same as in No. 1579.
No. 1762, ff. 215, l. 17; Nasta`līk; size, 8½ in. by 5½ in.

616

The same.
Dated A. H. 1041 (A. D. 1631, 1632), by Muhammad Sháh of Kashmir; little injuries here and there. The appendix, which is considerably shorter here than in the two preceding copies, begins on fol. 189a.
No. 63, ff. 219, l. 17; Nasta`līk; size, 8½ in. by 5½ in.

617

An incomplete copy of the same.
The preface is missing in this copy, which begins immediately with the biography of Plato:

First fol: ih.: مَتَّى جَدَابُر كَوْلَ ذِي الْعِلْمٍ وَنَجُومُ أَمْسَى ذِي الْعِلْمٍ وَنَجُومُ.

The appendix is of the same length here, as in Nos. 1579 and 1672 (614 and 615 above), begins on fol. 42b, l. 6. At the end of this appendix there is added an ethical treatise (styled بَيْدَاءُ الدِّرَاسَةُ, in sixteen slídas, beginning on fol. 67b, thus: مَتَّى جَدَابُر كَوْلَ ذِي الْعِلْمٍ وَنَجُومُ أَمْسَى ذِي الْعِلْمِ.

The little treatise is styled in the context simply: مَتَّى جَدَابُر كَوْلَ ذِي الْعِلْمٍ.

On fol. 1a the author is styled: مَتَّى جَدَابُر كَوْلَ ذِي الْعِلْمٍ.

No date. On the fly-leaves as well as at the top of fol. 1a the author is styled: مَتَّى جَدَابُر كَوْلَ ذِي الْعِلْمٍ.

No. 1433, ff. 92, l. 26–29; small Nasta`līk, sometimes without any discretionary points; size, 11½ in. by 8½ in.

618

Intikháb-i-Ta’rikh-álhukamá (امتناع تاريخ الحكماء)

An abridgment or extract from the preceding work, made by Munsí Mir Sayyid Shád-al-din bin Mir Muhammad Shádik bin Mir Muhammad Amin, beginning:

No date at the end of this part, which is written by an entirely different hand.
No. 1655, ff. 108, l. 11; Nasta`līk; size, 8½ in. by 5½ in.

VIII. Biographie.

a. Christ and St. Peter.

619

Mirát-álkuds (مروى النذئ). The life of Christ according to the Gospels, a work, the materials of which were first collected and arranged
by the Portuguese Jesuit, Padre Geronimo Xavier, and afterwards translated under his superintendence into Persian by Maulana Abul Sattar bin Kasim Lahluri at Agra, A.D. 1602 (A. H. 1010, 1011), at the request and for the sake of the emperor Akbar. Xavier died as missionary in Goa, A.D. 1617; comp. on this work Bodleian Cat., No. 364; Rieu i. p. 3; W. Pertsch, p. 571; Cat. des MSS. et Xyl., p. 243 sqq., etc. This work was edited with a Latin translation by Louis de Dieu: 'Historia Christi Persici,' Lugd. Bat. 1639. It is from this printed edition, according to a note on fol. 1, that the present copy was transcribed for Mr. Richard Johnson, A. H. 1185 (A. D. 1771, 1772), at Calcutta. The date given, at the conclusion of the work, viz. A. H. 1127 (A. D. 1618), is apparently that of the original MS. on which Louis de Dieu based his edition; see Rieu, loc. cit.

Beginning of the preface, on fol. 1b: "I have translated this work of my own accord, in order to make it known to the Persians, and for the glory of God."

The preface ends on fol. 5a, first line, and the whole space from there to fol. 9a is left blank.

Beginning of the life of Christ, on fol. 9b, with the first bab (Christ's childhood): "In the days of King Herod, the first part of the genealogy of Jesus, who is God's Son."

Second bab (Christ's miracles and teaching): "And he went throughout the region round about, teaching." Second title appears on fol. 43b.

Third bab (Christ's sufferings and death): "And it came to pass, as he was praying in the temple at night." Fourth bab (Christ's resurrection and ascension to heaven): "And, in the same night, he ascended into heaven, and was received into heaven." Conclusion, on fol. 166v.

As title is given on the fly-leaves, "Wazirs,Amirs,Naumibors,Khans,etc."

621

Áták-ar al-vazara (áták al-vázara)

Biographies of some of the most eminent Wazirs from the oldest times down to the reign of Sultan Husain Mirza, who ascended the throne in A. H. 873 (A. D. 1469), by Saif al-din Haji bin Nizam al-din, and dedicated to the Wazir Khwajah Kiwám-aldin Nizám-al-mulk al-kháwfi, who was appointed to his office A. H. 875 (A. D. 1470), 1471; comp. Rieu, l. 12, 3a, last line, and 170c. As date of composition is given on fol. 170b, last line but one (just as in the Bodleian copy, Bodleian Cat., No. 347), A. H. 803, which is undoubtedly a mistake for 853 (A. D. 1478, 1479). The work is divided into two makálas, the first dealing with the prominent wazirs of the most renowned dynasties of the East down to the author's time, the second with the special life and deeds of his patron Khwajah Kiwám-aldin. Other copies in the Bodleian, loc. cit., and Rieu ii. p. 969.

First makálah (first title): "Makálah ila tanzim al-dár wa 'amalan wazir" (first). In twelve babs:

1. Wazirs of the companions of the prophet and the Imáms (âr dâr wazir 'alâ al-amâl wa'ad al-ma'mûn) on fol. 6b (this báb is in the Bodleian and British Museum copies the second).

2. Wazirs of the ancient kings, i.e. the Persian and Greek (âr dâr wazir al-salâm), on fol. 7a (in the Bodleian and British Museum copies the first).

3. Wazirs of the Dunayyads (âr dâr wazir al-dunayyad), on fol. 7b.

4. Wazirs of the 'Abbasides (âr dâr wazir al-'abásah), on fol. 8a.

5. Wazirs of the Sámanbad (âr dâr wazir al-sáman), on fol. 8b.

6. Wazirs of the Ghaznavides (âr dâr wazir al-ghásnah), on fol. 8b.

7. Wazirs of the Búyids (âr dâr wazir al-búyid), on fol. 11a.

8. Wazirs of the Saljuqs (âr dâr wazir al-saljuq), on fol. 11a.

9. Wazirs of the Khwâzir (âr dâr wazir al-khûzah), on fol. 146v.

10. Wazirs of the Cingizkhan and his descendants (âr dâr wazir al-cingizkhan), on fol. 148v.

11. Wazirs of the Muzaffarides and Ghûrides (âr dâr wazir al-muzaffar), on fol. 159v.

12. Wazirs of Timur and his successors (âr dâr wazir al-timûr), on fol. 162v.

Second makálah (second): "Makálah ila tanzim al-dár wa 'amalan wazir" (second). In four babs:

Kawâfi-i-Pitar-i-Ísawí (kawâfi-pitar-i-íswáy)

The life of St. Peter according to the Gospels and the Acts of the Apostles, in Persian, by the same Padre Geronimo Xavier. St. Peter is usually represented by the Greek letter Sigma with the dot added or the reverse. Beginning: "And Peter, being taken at once to the temple..." It has likewise been edited by Louis de Dieu, Lugd. Bat. 1639; see Rieu i. p. 3. This copy was made for Richard Johnson, 1778. Xavier also wrote a complete biographical work of all the twelve apostles, A. H. 1609; see Bodleian Cat., No. 365.

No. 1713, ff. 50, 11. 13; Nasta'ílí; size, 8½ in. by 5½ in.
1. Nizām-al-mulk’s fine qualities and superiority over all other wazirs (در اخلال و اطوار آخترعت و تریمکه) on fol. 171a.

2. His life and actions before he became wazir (در حالات و کیفیت محبت آن حضرت قبل از وزارت) on fol. 175b.

3. His actions as wazir (در حالات زمان وزارت) on fol. 176b.

This bāb breaks off on fol. 183a; the fourth (which was to contain an enumeration of the distinctions gained from the Sultan) is not found at all (comp. the Bodleian and British Museum copies, where the whole second mahālah comprises only 9–10 pages). The author probably never finished his task.

Beginning: شریف کی حضرت پاسگاهی در آن زمان رسیدن به فرمانربی و زمینه.

No date.

No. 1569, ff. 183, ll. 15–16; Nasta‘līk, mixed with Shikasta; towards the end very badly and incorrectly written; much damaged throughout; size, 9 in. by 6½ in.

623

Another copy of the same first edition.

This copy, which is dated the 10th of Sha’bān, A.H. 1203 (A.D. 1789, May 6), by Muhammad Yūsuf of Auranṭābād, contains:

A complete index of all the biographies found in this work, on fol. 1b.

The editor’s preface, on fol. 6b, beginning as in the preceding copy.

The author’s life, on fol. 6b.

The author’s original preface, on fol. 143b, beginning as in the preceding copy.

Beginning of the dictionary, on fol. 15b.

Many English notes on the margin.

No. 2449, ff. 492b, ll. 21; clear and distinct Nasta‘līk; size, 12 in. by 7½ in.

624

The same.

Another excellent but undated copy of the first edition of the Makhīr-al-amal, styled here (by an inference drawn from the words: انم آت آيی کتاب ست) on the fly-leaf: Montaznamah, i.e. میراث نامه.

Editor’s preface, on fol. 1b.

Life of the author, on fol. 2b.

The author’s original preface, on fol. 18a.

Beginning of the dictionary, on fol. 9b.

No. 2847, ff. 306, ll. 21; very clear and distinct Nasta‘līk; size, 12½ in. by 8¼ in.

625

The same.

Complete index, on ff. 1–6.

Editor’s preface, on fol. 7b.

Author’s original preface, on fol. 20a.

Beginning of the dictionary, on fol. 21a.

No date.

No. 2910, ff. 672, ll. 15; Nasta‘līk; size, 11½ in. by 7 in.

626

An addition to the same.

A shorter second or additional volume to the preceding work, serving as supplement to the first, and containing a large number of new biographies, arranged in alphabetical order like those in the first volume. It begins with Isma‘ilbeg Dīlī and concludes with Yalankishkhan Bahādur. No preface or khātimah.

No date. Mr. Richard Johnson received it from Mir Muhammad Husein in Haidarābād, A.D. 1788.

No. 840, ff. 142, ll. 21; careless Nasta‘līk; written, as it seems, by the same copyist who transcribed No. 622; size, 15½ in. by 9½ in.

*According to the Bodleian and British Museum copies, the word which is erased here must be read: اجحیادات.
627

Maṭḥir-al-umārā (مَثْحِرُ العَمْرَاءِ).

This curious MS. of a rather unattractive exterior (both on account of the unclean hand and the many cancelled portions) is nevertheless of singular interest and importance, as it exhibits the brouillon or first sketch of the second revised and greatly enlarged edition of Semsâm-al-da'wlah's biographical dictionary, by the author's son, Mir 'Abd-al-Ḥayy (born A.H. 1143 = A.D. 1729, 1730; died A.H. 1196 = A.D. 1782), who commenced this edition, for which he used all the most famous historical and biographical works, A.H. 1182 (A.D. 1768, 1769), and completed it A.H. 1194 (A.D. 1780). Unfortunately there are seventy-two leaves missing between ff. 4 and 5.

Contents:

Preface of the second editor, 'Abd-al-Ḥayy, on fol. 1r, beginning: سادات بیکرکان و نیابیس بی اندیز مالک الملکی را که کر آثار الع
The date of completion, A.H. 1194, appears in the last line of this preface (تا راک: زحم ادب مصاحب هم لغت الله و سلام علی عباد الله الع).

The author's original preface, on fol. 3b (the first line, beginning لغت الله و سلام علی عباد الله الع, is crossed out).

The dictionary itself is subdivided into at least five parts, each of which is arranged in alphabetical order and preceded by a table of contents; the system of these subdivisions is not clear, since they all appear to be of mixed contents both as to chronology and to rank. The first part is missing; the second, on fol. 3a, contains twenty-two biographies, beginning with Amin-al-da'wlah Amin-al-dāínkhhān, who died A.H. 1152 (A.D. 1739, 1740), and ending with Mukarrabkhān, the son of Aminkhān, who died A.H. 1158 (A.D. 1745). In the text itself there were originally a larger number of biographies, but they have been crossed out (denoted by ريچ in the text, by a big خُو in the table of contents).

First biography: Ḳurrahîn Auran, under Humāyūn, who died A.H. 975 (A.D. 1567, 1568).


The fourth begins on fol. 9a and contains eighty-five biographies, three of which are afterwards cancelled.

First biography: Iḥtīmānkhān, who died A.H. 1056 (A.D. 1645).

Last biography: Yaḳūbkhān Badakhḵāl, who died A.H. 1037 (A.D. 1627, 1628).

The fifth begins on fol. 132a and contains 138 biographies, four of which are afterwards cancelled.

First biography: Aḥsankhān Sultan Ḥasan, who died A.H. 1120 (A.D. 1708, 1709).

Last biography: Yaḥyākhān Bahādūr, who died A.H. 1075 (A.D. 1665, 1666).

The whole number of biographies therefore in this brouillon is 371, or deducting the eleven which afterwards have been crossed out, 360. In the first missing part there may have been eighty or ninety more, which would give a total of about 450 biographies, whereas the usual copies of this second edition contain 731.

A khitābān, giving the editor's short account of his own life, is found on fol. 203b; see Rien i. p. 340.

This MS. exhibits throughout erasures of certain lines in the text and corrections and annotations in the margin, all in the same handwriting. Usually a blank space is left between the single biographies for future additions. Ff. 96, 97, and 131 are entirely blank. Presented by Lieut.-Col. W. Kirkpatrick, 30th of May, 1804.

No. 2424, ff. 204, l. 21-23; Shiḵasta; size, 12½ in. by 6½ in.

628

Another copy of the same.

This copy of the second or revised and enlarged edition is the usual one, beginning on fol. 1b with the second editor's preface: سادات بیکرکان و نیابیس بی اندیز مالک الع, after which follow:

The preface of the first editor, Faḵr Ghulâm 'All, on fol. 3b, beginning: حد حضرت شاهنشاه الع.

The author's life, on fol. 4b, and a detailed index of the whole work, on ff. 9b-12b.

Beginning of the dictionary with Isma'īlīبغ Dūdī (see No. 626), on fol. 12b.


DATED the 2nd of Shawwāl, A.H. 1221 = A.D. 1807, January 2.

Nos. 857, 838, ff. 597, l. 27; clear and distinct Nastālīk; size, 14½ in. by 8½ in.

629

Tadhkirat-al-umārā (تَذْكِیَرَةُ العَمْرَاءِ).

The biographical dictionary of famous Amirs and Khāns who served under the Moghul emperors of India, Akbar, Jahāngīr, Shāhjahān, and 'Alamgīr, compiled by Kīvāl Rām, son of Kāghāmān Dās; comp. Bedleian Cat. No. 258; Rien i. p. 339; A. Sprüeuger, MSS. of the late Sir H. Elliot, in Journal of the Royal Asiatic Society of Bengal, vol. xxiii, p. 239, No. 70; Elliot, History of India, viii. p. 192. The date of composition is here distinctly 1104 (A.D. 1788); see fol. 2b, l. 3. Other copies exhibit the dates 1184 and even (if it is not a mere mistake in writing) 1140 (as the Bedleian copy does, a date which after all would not be inconsistent with the chronology of the tadhkirah, as it does not mention any Amirs beyond 'Alamgīr's reign).

The work is divided into two books, the first containing the Muhammadan, the second the Hindū Amirs, both in alphabetical order.
Each báb is subdivided into two fasls, viz.:

First báb: Nasel Alw in jar Ameen Kal as abjat bala sah vohed saj adh, on fol. 234; with an appendix, on fol. 22b.

Second báb: Nasel Alw in jar Ameen Kal as abjat bala sah vohed saj adh, on fol. 234.

Beginning:

Copied from a Ms. in the possession of Captain Roebuck, by Munshi Mirzahab. No date.

No. 2655, ff. 294, ii. 15-17; Shikasta; size, 10½ in. by 7½ in.

c. Shaihkhs.

630

Manakib al-arifin (Biographies and detailed traditions of the principal Shaikhs of the seventh century of the Hijrah, that is, of Jalal-aldin Rumi, his father, son, and successors, as well as his friends and spiritual successors, compiled by Maulana Shams-aldin Ahmad Alai al-arifin; comp. Rieu i. p. 344; G. Flügel ii. p. 371; W. Ferttsch, Berlin Cat. p. 553; Hammer, in Wiener Jahrbücher, vol. 74, Anzeigebucht, p. 5; H. Khalifa vi. p. 154, etc. Numerous portions of this work have been translated into English by J. W. Redhouse in the Introduction to his translation of ‘The Mevlevi, Book the First,’ Trübner’s Oriental Series, London, 1881. The author commenced this work, according to his own statement, on fol. 25, lin. penult., A.H. 710= A.D. 1310, 1311 (perhaps a clerical error for A.H. 718 = A.D. 1318, 1319, the usual date given in the Vienna and British Museum copies), and did not complete it before A.H. 754 (A.D. 1353), as the last words of this copy unmistakably prove. They run here (with one important difference from the wording in other copies) thus:


The work is divided into ten fasls, the first nine of which contain, each, one biography of a great Shaikh, whilst the tenth gives a complete list of the descendants of Jalal-aldin Rumi’s father, of Jalal-aldin himself, and of his son, Sultan Walad.

Fasl I: Bahá-áhhák wa-aldin Walad Muhammad bin al-Husain bin Ahmad alkháhti al-bahlaki, the father of Jalal-aldin Rumi, who died A.H. 628 (A.D. 1231), on fol. 36.

Fasl II: Burhan-áhhák wa-aldin almuhadákik, the spiritual guide of Jalal-aldin Rumi, on fol. 17b.

Fasl III: Maulana Jalal-aldin Rumi, the great mystic poet, born A.H. 604, the 6th of Rabit-alawwal (A.D. 1207, September 30), in Balkh, died the 5th of Junada-al-ákháhar, A.H. 672 (A.D. 1272, December 17), in Kühnya (Izmir), seems to begin on fol. 23b (no heading marked in the text).

Fasl IV: Maulana Shams-aldin wa-aldin Muhammad bin Ali bin Mahábd al-talabári, Jalal-aldin’s friend and guide, on fol. 171b.

Fasl V: Sháhí Sharí-áhhák wa-aldin Faridúdn, known as Zakkour-i Kívaní (الزکری), more correctly Kühnyaí (الزکری), the gold-beater of Iznik, friend and one of the spiritual successors of Jalal-aldin Rumi, on fol. 200b.

Fasl VI: Husáim-áhhák wa-aldin Hasan bin Muhammad bin al-Hasan Ibn Akht Turk, also one of Jalal-aldin’s spiritual successors and chief collaborator in the Mathnawí, on fol. 211b.

Fasl VII: Bahá-áhhák wa-aldin Sultan Walad, Jalal-aldin’s son, died A.H. 712 (A.D. 1312), on fol. 239b.


Fasl IX: Calabi Shams-aldin Amir ‘Abid, brother of Amir ‘Arif, died the 5th of Muhrum, A.H. 739 (A.D. 1338, July 24). His brother and spiritual successor, Husám-áhhák wa-aldin Amir Wáhíd, died the last of Shab-an, A.H. 742 (A.D. 1342, February 7), and was succeeded by his younger son Calabi Amir ‘Abid (according to Rieu, loc. cit.: ‘Alim), on fol. 283b.

Fasl X: Full list of the descendants of the foregoing Shaiikhhs, on fol. 288b.


(f) Issue of Múzaffar-áhhák, Sultan Walad’s daughter (Fasl X, c, 2): Burhá-áhhák Amir Sháh.
Beginning of the whole work:

"لقد الله الذي نزى قلب أولئك بانان العين والبيان، أجري من فضلك مسح على لسان الإنسان".

Dated the beginning of Rabī’-al-awwal, A.H. 1027 (A.D. 1618, end of February). Collated. A few pages a little injured. Ff. 288 and 289 are turned upside down, so that fol. 287 is immediately followed by fol. 289. A Turkish translation of the Manakib al-ārīfīn, styled "or the eight paradises (containing only the first eight fāsils of the original), probably by Darwish Maḥmūd, who died A.H. 998 (A.D. 1595), is noticed by G. Flagei in p. 372, and H. Khalīf vi. p. 154, No. 13937.

No. 1670, ff. 291, ll. 12; Nashki; illuminated frontispiece; size, 9½ in. by 7½ in.

631

Thawākib-al-manakib-i-әuliyā’-әllāh

A modern edition of Shaikh Ahmad ‘Arifī’s Manakib al-ārīfīn, by ‘Abd-al-walīh b. Jalāl-al-dīn Muḥammad al-Hamādānī (see fol. 23a, l. 2) who revised and corrected the original work, carted it in some places by omitting superfluous stories and traditions, increased it in others by adding much needed explications, and paid particular attention to dates, genealogy, etc. This edition, the title of which is a chronogram for A.H. 947 = A.D. 1540/1541; (see fol. 23a, last two lines), is divided into a mukaddimah, nine dihārs or biographies, and a khittāmah. The nine dihārs deal with the same mystic Shaikhs as the first nine fāsils of the original work, viz.:

2. Wālād Bahlī, styled Sulṭān-al-ʿulāma, the father of Jalāl-al-dīn Rūmī, on fol. 3b, in six bābhs. His death is fixed here in A.H. 618 (clearly a mistake for A.H. 628), the 18th of Rabī’-al-ṣālikh (see fol. 10b, l. 8 and 9).
4. Mauṣūlīn Jalāl-al-dīn al-bābī al-ʿulāma, on fol. 24b, in ten bābhs, each subdivided into two fāsils.
5. Shaikh Shams-al-dīn Tabrizī, on fol. 6b, in eight bābhs. His death is fixed here in A.H. 643 (A.D. 1245), 1246 (see fol. 15b, l. 4). The usual (and probably more correct) date is A.H. 645 (A.D. 1247, 1248).
6. Shaikh Jalāl-al-dīn Farīdūn Kānīwī (Ferwāni, Kodwēni), on fol. 186d. He died the Ist of Muharram, A.H. 657 = A.D. 1258, December 29 (see fol. 190b, l. 3).
7. Shaikh Jalāl-al-dīn Farīdūn, known as Jalāl-al-dīn, on fol. 190b. He died the 22nd of Shaʿbān, A.H. 683 = A.D. 1284, November 3 (see fol. 194b, l. 7 and 8).
8. Jalāl-al-dīn Farīdūn, known as Jalāl-al-dīn, on fol. 194b. He died the 10th of Rajab, A.H. 712 = A.D. 1312, November 11 (see fol. 200b, l. 13 and 14).
9. Jalāl-al-dīn Farīdūn, known as Jalāl-al-dīn, brother of the preceding Shaikh, in six fāsils, on fol. 202b. His death is fixed here on the 24th of Dhū-al-ḥijjah, A.H. 729, instead of 719, as in the original work (see fol. 23a, l. 3 ab infra).

Randat-al-alaikīn

Biographies of prominent Sūfī Shaikhs of the Naḵṣbandī order, principally of the great Shaikh Maulānā Al-āl-dīn al-bābī al-ʿulāma, so distinctly on fol. 3b, last line, and fol. 4b, l. 5; in the immediately following copy of the Rasḥah, No. 705, the word is sprit, on fol. 152b, first line, Al-āl-dīn al-bābī al-ʿulāma, with the distinct marginal gloss: Ḍū al-ḥijjah (spirt) instead of Ḍū al-ḥijjah (Sūfī). Whereas in W. Pertch, Berlin Cat., p. 563, it appears as Fārābī; in all three different forms of spelling it is the name of a village in Kūhstān (al-hijīstān), compiled by ‘All bin Maḥmūd al-albāwī al-al-būnī (Kūhstān), and beginning:

آئنا كيما كفرن كبريات نور بود
عالم تم أن جبر عطية نور بود
قى جهان ندى نور بود
قل الفيروزي إلى إكرمة الله الذي على بن محمد الع

The tea introductory biographies, which preceed that of the principal hero of this—father unknown—work (no further copies of which are mentioned anywhere), and which are merely copied from the Naḵṣbandī-alums, are:

2. Khwājah Muḥammad Bābī-i-Samāī (Samāī), one of the spiritual successors of the preceding Shaikh, on fol. 43.
3. Sāyyid Amīr Kulīl, spiritual successor of the preceding Shaikh, died A.H. 772 (A.D. 1370), on fol. 53.
7. Maulānā Nūzān-al-dīn Khāmīsā, friend and pupil of Al-āl-dīn (No. 6), on fol. 174.

10. Khwajah Ubaid-ullah, died A.H. 895 (A.D. 1490), on fol. 29b (see his full biography in the immediately following work, the Rashahat).

On fol. 31b, the detailed history of the life and wonderful deeds of the principal subject of this work follows, Maulana 'Ali-aldin alakhshghi alkhustani, with his real name, Muhammad bin Muhammad bin Mu'min, who died A.H. 892, in the month Jumada-alawal (A.D. 1487, April-May). See fol. 176b. Ta'urik of his death.

He was the pupil of Sa'd-aldin. Khayyari (No. 9).

A concluding chapter on the pre-eminent of the Naskhabandi order over the other Tarikhs and Sikhasl in Persian, is added on fol. 176b, but is incomplete at the end. It breaks off on fol. 174, so that both date of completion and date of transcription are missing. Many pages injured. Numerous marginal additions. Fol. 52 must be inserted between ff. 46 and 47.

No. 618. ff. 174-176. Nasta'lik; size, 6 ⁵/₈ in. by 4 ⁵/₈ in.

633

Rashahat-i-ain-allhayat (الراشحوت این الالهیات).

Another, better known, collection of biographies of great Naskhabendi Shiikhs, principally of Shiikh 'Ubaid-ullah Ahrar, the spiritual guide of the author of this work, by 'Ali bin al-Husayn al-Wa'a al-kashghi, known as Safl, who began to compile it A.H. 893 (A.D. 1488), and finished it after sixteen years' labour, A.H. 909 (A.D. 1503, 1504), see ibd. last line; 2d, first line; 3d, ll. 6 and 7, and the last lines of the last page of this copy. The title, رشحوت این الالهیات, forms a chronogram.

Other copies are noticed in Bodleian Cat. No. 366; Rieu i. p. 353; W. F. H. T. O. P. P. E. C., p. 121; W. F. H. T. O. P. P. E. C., p. 503; Cat. des MSS. et xylogr. p. 209; H. Khafia iii. p. 461, etc. A somewhat later date than 908, viz. A.H. 912 (A.D. 1506, 1507), appears on fol. 150b, l. 7, in the chronogram: خسک دیک. The author died A.H. 939 (A.D. 1532, 1533). The Rashahat are divided into a makalah (containing the biographies of the former great Naskhabandi Shiikhs), three makasds (giving an elaborate account of the ancestors, the life, sayings, deeds, and miracles of Shiikh 'Ubaid-ullah, born in Ramaqan, A.H. 866 = A.D. 1404, March, April, died the 27th of Rabii-alawal, A.H. 895 = A.D. 1490, February 20, see fol. 307b, ll. 7 and 8), and a khattimah (giving the story of the Rashahat's death). The full headings of the various chapters are as follows:

634

Another excellent copy of the same.

Beginning as in the preceding copy, Makalah, on fol. 3b; Makdad I, on fol. 192b; II on fol. 225b; III, on fol. 268b; Khattimah, on fol. 342b. There is no date; but a note at the end of the book, in another handwriting, informs us that this copy was collated by the owner, Mir Ahmad bin Mir 'Abd-alrazaq, with the original in Rajah, A.H. 1041 (A.D. 1632, January-February). College of Fort William, 1809.

No. 2925. ff. 346, ll. 16; very distinct and correct Nasta'lik; size, 11 ⁵/₈ in. by 6 ⁵/₈ in.

635

The same. Makalah, on fol. 3b; Makdad I, on fol. 177b; II, on fol. 210b; III, on fol. 259b; Khattimah, on fol. 319b. Ff. 321 and 322 are supplied by another hand, and the contents of the last original leaf (fol. 323) appear repeated on ff. 324b, last line—329b, last line.

No date.

No. 625, ff. 323, ll. 19; clear Nasta'lik; size, 9 ⁵/₈ in. by 5 ⁵/₈ in.

636

A very similar work on the Naskhabandi order, compiled A.H. 947—A.D. 1540, 1541 (see fol. 1, last line), by Abu al-mu'assim Muhammad Bakir bin Muhammad 'Ali, without any special title (on fol. 1, it is styled اخراج غريبة, in a muqaddimah, four makasds, and a kh-
timah. It differs from the Rashāhāt only in so far, as the biography of the founder of the order, Bahāʾ-aldīn Muhammad bin Muhammad Naṣḥbandī, occupies here the same space as that of 'Ubayd-Allāh Āḥrār, whose life is the principal theme of the Rashāhāt.

Beginning: 

The fourteen biographies deal with the following Shiākh:
1. Sūtān-al-maṣūḥiyyāt Muḥammad bīn Ghiyāth-Allāh al-Ḥasanī al-Anṣārī Sījī (سّمّي) as explained in a marginal gloss: 
2. Ḥāḍrat Shāhīd-Allāh Bahāʾ-aldīn bīn Muḥammad Muḥammadī Āḥrār (the forrer) Khurāndī, on fol. 183b.
4. Ḥāḍrat Sūtan-ul-ʾAlāʾī bīn Bahāʾ-aldīn bīn Muḥammad bīn Qaṣīma Muḥammad bīn Mālik-Allāh Tirmīdī, on fol. 15a.
5. Sūtān-al-maṣūḥiyyāt Maḥmūd bīn Ḥusayn bīn Qaṣīma Muḥammadī bīn Tirmīdī, on fol. 153b.
7. Ḥāḍrat Sūtan-al-maṣūḥiyyāt Maḥmūd bīn Qaṣīma Muḥammadī bīn Tirmīdī, on fol. 153b.
9. Ḥāḍrat Sūtan-al-maṣūḥiyyāt Maḥmūd bīn Qaṣīma Muḥammadī bīn Tirmīdī, on fol. 153b.
11. Ḥāḍrat Sūtan-al-maṣūḥiyyāt Maḥmūd bīn Qaṣīma Muḥammadī bīn Tirmīdī, on fol. 153b.

The biographies of fourteen renowned Shiākh and holy men of India, all belonging to the Cāhī order, compiled by ʾAlī bīn Ṣaʿdī-Allāh, known as Darvīsh (or Mūlā) Jamālī, see fol. 20b. II. 2 and 3. Other copies of the work are described in Rīs. ii. p. 354, and W. Perach, Berlin Cat., p. 556. According to A. Spranger's Cat. Oudh, p. 446, the poet Jamālī of Dihlī died A.H. 922 or 925, the author of the Sāfinā also fixes his death in 935 (A.D. 1528), and refute the statement of the author of the Tāḥākit-i-Shāhīḥāt, that he had lived until A.H. 942 (comp. Bodleian Cat., No. 376 42). According to the same Sāfinā, Jamālī was born near Dihlī, went to Khurāsān under Sultān Ḥasan Mirzā, made the acquaintance of the poet Ṣāḥib, undertook extensive journeys, returned afterwards to India and was in high favour with Sultān Sikandar Lūdī and also with the emperor Bābār. This book is dedicated on fol. 4v, last line, to Ḥumāyūn, and since the epithets given to his name seem to imply that he was sovereign ruler already at that time, the book must have been finished after A.H. 937 (A.D. 1530) (the date of Ḥumāyūn's accession to the throne), and the poet cannot have died already, A.H. 925. A.H. 942 (A.D. 1535-1536) seems therefore, after all, the more correct date of Jamālī's death; comp. also Bodleian Cat., No. 1274. In the preface the author gives us a short statement about his pilgrimage to Makkah, and his travels in Maghrib, Ya- 

No. 1233, ff. 244, 24v, 13: Inelligant Nasta'lit; illuminated frontispiece; size, 9 in. by 5 in.
638

Another copy of the same.

This copy contains only thirteen biographies, which completely agree with those in Rieu's copy, viz.: 1. on fol. 3b; 2. wanting; 3. on fol. 13a; 4. on fol. 33b; 5. on fol. 43b; 6. on fol. 65b; 7. on fol. 74b; 8. on fol. 98b; 9. on fol. 104b; 10. on fol. 110b; 11. on fol. 113b; 12. on fol. 122b; 13. on fol. 123b; 14. on fol. 132b.

The work ends on fol. 142b; the remaining pages (ff. 142b-164b) are filled with various traditions and tales of Khalifs, saints, etc., in the same handwriting.

No date.

No. 1751, ff. 164, ll. 19; Naṣailk; waterstains, size, 8½ in. by 5½ in.

639

A shorter redaction of the same.

This copy contains apparently the same thirteen biographies as the preceding one, but is much shorter in extent. It is dated the 7th of Shawwal, A.H. 1123 (fifth year of Bahádursháh's reign = A.D. 1711, Nov. 18), by Múhammad Murád Sanúl Sháh Khádír.

No. 939, ff. 88, ll. 17; Shikasta; some pages supplied by another hand in careless Naṣailk; worm-eaten and slightly damaged throughout; size, 8½ in. by 5 in.

640

Akhbár-alaşfíyá (الأخبار البسيطة).

Biographies of the most renowned Shaikhs and holy men of India, from the Muḥammodan conquest to the end of the tenth century of the Hijrah, compiled by 'Abd-ál-Ilákh bin Saif-ál-dín Alturk Aļḏáhláwí Aļbukhrádí (see fol. 5b, ll. 10 and 11), the well-known author of the Tāzíyat al-Hikáyá (see below further in the next chapter 'Geography, etc.'), and many other biographical and mystical works. He was not able to finish the original sketch of this work, made many years before, until after his return from Hijáz, whither he had gone, A.H. 956 (A.D. 1588), see fol. 269b, in A.H. 999 (A.D. 1591), according to the chronogram on fol. 268b.

ذاعم و ناري من كتاب مورد سرگرمی دنیا الا حسن

which gives us the same time as that of their edition, as an additional title of this work, other copies of which are described in Bodleian Cat. No. 363, and Rieu i. p. 355, where as final date of completion, A.H. 1028 (A.D. 1619) is given, in consequence of an incidental remark in Jaháŋgír's autobiographical memoirs. The above chronogram, which seems to fix definitely the completion of the work, has not been noticed in any previous copy. The work begins with the biography of the great Súfí Shaikh 'Abd-ál-Ilákh Allámí, on fol. 9b, after which follows immediately that of Khwájah Múhu-ál-láh Aļb Al-Ilákh, the founder of the Cúshá order (who died A.H. 633 = A.D. 1236, see No. 637, 1), his contemporaries and disciples, on fol. 24b; it goes over to Shaikhs Farálik-ál-Ilákh wa-ál-dín Gunj-i-Shákar (who died A.H. 664 = A.D. 1265), his followers and pupils, on fol. 49b; and enumerates all the Shaikhs from the time of Naṣir-áldín Múḥammad Cúrghí of Díl (died A.H. 757 = A.D. 1356) down to the author's own epoch, on fol. 75b; and deals towards the end in special chapters with a number of ecstatic Shaikhs (ذکر نعمة و سفاح), on fol. 240a; with female saints (ذکر دختر مراتب)، on fol. 245b; and the author's ancestors, family, and own life (here styled تکلمات or حكاية, on fol. 248b).

Beginning:

شکر مومن و راهی عظام راک عطیاء:

The margin of ff. 2-87 is covered with fragments of theological and cosmographical treatises, without any title.

No date.

No. 1450, ff. 270, ll. 17; unequal Naṣailk; the first page supplied later; size, 10 in. by 5½ in.

641

Akhbár-alaşfíyá (الأخبار البسيطة).

A much smaller and less known work, of very similar contents, giving likewise biographies of all the famous Saints and Shaikhs who have lived or stayed in India, compiled by 'Abd-ál-Ilákh bin Afdal Múhammad bin Yáusuf Ālášá, a nephew of the famous Abu-ál-Ilákh and editor of his official letters, the manuscript of which is not in the Bodleian Library. See above, No. 271-286 in this Cat., compare also Rieu iii. p. 1387, where as title of the present work is given: 'Akhbár al-Ilákhííyá.

It was completed A.H. 1014 (A.D. 1605, 1606) and dedicated to the emperor Jaháŋgír, see fol. 1b, fol. 6b, last line, fol. 7b, ll. 15 and 16, and fol. 7b, ll. 14 and 15. It contains short biographical accounts of 245 male and 4 female persons, beginning, as the preceding work, with Ghausú al-Iláshání Kúthbú-Iláshání Shaikhs Muhýí-ál-láh Aļb Múhammad 'Abd-ál-Ilákh al-Iláshání al-Iláshání al-Iláshání (born A.H. 471 = A.D. 1079, died A.H. 561 = A.D. 1166), see fol. 8b, and ends with Fátimah Súlímán, on fol. 70b. A complete index on ff. 1-5b; the work itself begins thus, on fol. 6b:

جَهان جان آدم میں جان اور جان میں جان، ناہم کبھی باحث فطران،

and concludes on fol. 70b. Ff. 71b-74b are filled by another hand with a story of Shaikh Sharáfat-ál-láh Aď Ab' Ali Kalandár of Pánipút (who died A.H. 734 = A.D. 1324, see Rieu ii. p. 668, and iii. p. 1390b sq.), copied by Bášír Súmání, in the thirty-first year of Jaháŋgír's reign (A.H. 1098, 1688).

No. 885, ff. 71, ll. 19-28; very irregularly and unequally written in Shikasta; size, 10½ in. by 5½ in.

642

Tarjuīmat-š-Raúdat-š-Ráyíhán (ترجمة رود gı رضي الرحمن).

Biography of Saints and great Shaikhs, translated

was born in the reign of Sháh Ismá'íl Šafávi (the exact date is given on fol. 14, last line, and fol. 15, first line; chronogram: خرَحْبُ حَرَّمِ حَسَنُ أَبَنِيَّ وَلَى، and likewise on fol. 31, l. 1 sq.: خرَحْبُ حَرَّمِ حَسَنُ أَبَنِيَّ وَلَى). The copy is incomplete at the end: one or two leaves of the epilogue are missing. There seems to be also a small lacuna after fol. 11. Worm-eaten throughout.

No. 3100, ff. 126, ill. 15; Nasta'liq; size, 7½ in. by 4½ in.

Majma' al-ulûm. An almost complete copy of a hitherto unknown, extremely large and interesting biographical work, containing the lives of all the most renowned Saints, religious heroes, and great mystic Shaikhis, with its full title: "Majma' al-ulûm" or "Majma' al-ulûm" (the latter title being a chronogram, fixing the date of the composition of this work in A.H. 1043 (A.D. 1633, 1634); see fol. 3, l. 3 sq. Only one leaf is missing in the beginning, the initial words لآ لعی اس من owners of the manuscripts (or the equivalent, corresponding to fol. 2, l. 3 in the following copy, and the last few leaves are greatly injured and partly torn away. The work was compiled by 'All Akbar Ḥasanî Ārādānī, see fol. 1, l. 7 sq., and dedicated to the emperor Jahân-shâh; see fol. 2, first line sq. It is divided into a mukaddimah, twelve bâbû (each preceded by a complete index), and a khâtâmah, viz.:

1. Mukaddimah, on fol. 3: Explanation of the Sûfi terms حذوق, عبادت, راهیت, ولی, مفتّح, زلیطت, و ولی zwarte Kârânmâhât et cetera.
2. Makâm I, on fol. 14 b: Genealogy and pedigree of the great Saint Jamâl-'al-dîn Dîwânâ and the ramiﬁcation of his family with the Yaṣâwî, Kûbrâwî, and Naṣîhûnî orders (در ذکر شجرة نسبية وسمحة سمنية حضرت آیشان).
3. Makâm II: Life and travels of the Saint, on fol. 30 b (در ذکر مسیحی حضرت آیشان).
4. Makâm III: Miracles of the Saint, on fol. 47 a (در ذکر بعضی از حواریت حضرت آیشان).
5. Makâm IV: Spiritual sayings of the Saint, on fol. 103 a (در ذکر بعضی از کلمات قدسی حضرت آیشان).
is fixed here in A.H. 166 or 167 = A.D. 782, 783, or 778, 779, and the leading Saints of his order, ending with Abúhdikh Yázdnáiyár Urmáwi, the originally last Shaikh Abú Ísák Sháhí, having been cancelled, altogether sixty-three biographies), on fol. 240b.

The death of Shaikh Abú-alwáfi', one of Khujandi's pupils, altogether thirty-six biographies, being a selection only of such as were great mystic Shaikhs at the same time), on fol. 756.

(A Female Saints, from Rábi'áh 'adawiyya of Ba'ara to Bibi Auliya, a contemporary of Sultan Muhammad Tughlúk, buried in Díhil, altogether thirty-eight biographies), on fol. 814a.

(On the excellent qualities and virtues of the house of 'All and the first four Khálifs, together with some discourses on Khúr and Ilyáh), on fol. 833a.

The list of authorities, used by the author, is as follows (see fol. 3a, compared with and supplemented by the following copy, fol. 5b):

1. Shaikhs of the Nakshbandí order and Turkish Shaikhs, from Khwájah Yúsuf Hamadání, whose death is fixed here in A.H. 555 = A.D. 1160, to Shaikh Muhammad Máníj, who was born A.H. 1007 = A.D. 1598, 1599, and thirty-five years old at the time when the author wrote this part of his work, altogether 162 biographies), on fol. 374b.

2. Shaikhs of the Suhrawarí order, from Shaikh Shírází-al-dín Suhrawarí, who died A.H. 634 = A.D. 1234, 1235, to Khwájah Muhammad bin Aẖmad bin Muhammad bin Yúsuf Císthi, whose death is fixed here in A.H. 507, and his death in A.H. 597 = A.D. 1113-1120, altogether sixty-four biographies), on fol. 568b.


4. Poets, beginning with Amir Kásim-i-Anvar, who died A.H. 837 = A.D. 1433, 1434, and ending with Bábá Kamál Khujándí; the last date is
This copy, which exhibits at the end as date only the 2nd of Rabî‘-al-awwal, A.H. 1043 (A.D. 1633, September 6), i.e. the date of the completion of the work itself, is undoubtedly in its principal parts the author's own first sketch or 'brunillon,' as the whole aspect of the MS. unmistakably proves. Almost in every page portions are struck out and either replaced by others on the margin or restored later on, which gives quite a unique value to the MS. There are besides numerous marginal corrections and additions. The actual number of biographies, according to our counting, is 1370; on fol. 3, first line, the author states that he intends to enumerate 1000 and — biographies (ةَمَرُوج), مَعْلُومات (مَلُِّوْ), etc. carefully avoiding any exact statement. In the following copy this passage has been filled in, and 1511 is given as the proper number, which exceeds that in the present copy by 141, but may very well be correct with regard to a later revised and enlarged edition, of which the following copy is, no doubt, an imperfect specimen. Rather peculiar are the chronological dates given in this work; they often entirely differ from those commonly fixed upon by standard authors.

No. 1647. ff. 929, ll. 19; Nasta‘līk, by different hands; size, 13¼ in. by 9½ is.

646

Another, but incomplete copy of the same.

This copy, which seems to represent a later redaction of the work, also with a few erasures and numerous marginal corrections and additions, contains only the first half of the work, viz.:

Mukaddimah, on fol. 561; Bāb I, on fol. 271; II, on fol. 230; III, on fol. 366; IV, on fol. 466; V, on fol. 453; VI, on fol. 496; VII (containing the index only), on fol. 553. There is besides a large lacuna after fol. 382 in the third bbd., corresponding to ff. 231b, last line—253b, l. 15 in the preceding copy.

Beginning of the preface, on fol. 1b:


No. 1622, ff. 554, ll. 17; Nasta‘līk; size, 10 in. by 5½ in.

647

Safinat-al-auliya (سَفِينَة الأُولُوِيَّات). Biographies of Saints and famous Shaikhs, from the
beginning of Islam to the author's time, compiled by
prince Dārā Shukhā, the author of the
مجمع
الذوـائـي
حصـاء الأعراس
and the
الزرق

comp. Rieu i. p. 356; W. Petesch, Berlin Cat., pp. 38
and 546; J. Aumer, p. 145, etc.), and finished the 27th
of Ramadān, A.H. 1040 (A.D. 1630. Jan. 21), in
the author's twenty-fifth year; comp. fol. 12 v. last lines; see
also fol. 79 a, 1. 13, and fol. 86 a, 1. 4. A complete index
of all the persons quoted in this work is found on
ff. 1 r-13 a (the right order of which is 7, 1-2, 6, 2-5,
13). The work itself begins, on fol. 13 b:

لله آل و
السلام على محمد سيد المليان

and on the other hand, the general principles of


Lithographed in Lucknow, A.D. 1872. It contains
the following short biographies, which are particularly
valuable by a comparative strictness in the chronologcal
order and the full dates they give:

1. Muhammad, the first four Khālis, the twelve
Imāms, some Aṣḥāb and Tābi‘īn, and the four
great legal authorities.

1. The prophet Muhammad, died A.H. 11, the 12th
of Rabi‘ I, on fol. 16 a.

2. The first Khālīf Abū Bakr Siddīk, with his real
name: ‘Abdullāh, son of Abū Kuhfah (bin) ‘Uthmān bin
‘Amr bin ‘Amr bin Ka‘b bin Sa‘d and Umm-alkhāir
Salmā, died A.H. 13, the 22nd or, according to others,
the 23rd of Jumādā II, 65 or 65 years old, on fol. 18 a.

3. The second Khālīf ‘Umar Fārīq ibn al-Khāṭtāb,
with the Khunab Abū Haṣṣān, died A.H. 23, the 28th
of Dhū- al-hijjah, 63, or according to others 64, 65, or 58
years old, on fol. 19 a.

4. The third Khālīf ‘Uthmān bin Affān Dhu-al-nūrin,
with the Khunab Abū ‘Umar, or Abū Lai‘lā or Abū
‘Abbās, died A.H. 35 (or according to others 36),
the 13th or 18th (17th in the following copy) of Dhū-
al-hijjah, 88, or according to others 90 or only 75, 82,
or 86 years old, on fol. 19 b.

5. The fourth Khālīf and first Imām Alī Murtadā
Asad-allāh bin Abī Talib, with the Kunyah Abū- al-hasan
Abū- al-aurāb, died A.H. 40, the 21st of Ramadān
(according to others the 17th or 23rd), 63 or 65 years
old, on fol. 20 a.

6. Hasan bin ‘Ali bin Abī Talib, the second Imām,
with the Kunyah Abū Muhammad and the Lakabs
Takī and Sayyid, born in Madinah in the middle of
Ramadān, A.H. 5, died 48 (in the following copy 47)
years old, A.H. 50, the 11th of Rabi‘ I, on fol. 21 a.

7. Hasūn bin Abī Talib, the third Imām,
with the Kunyah Abū ‘Abbās and the Lakabs Shahīd
and Sayyid, born in Madinah, the 4th of Shaw‘āb, A.H.
4, killed at Karbalā, 57 years and 5 months old, A.H.
61, on the day ‘Ashūrā, i.e. the 10th of Moharram, on
fol. 21 b.

8. ‘Ali bin Husain bin ‘Ali al-μurtadā, the fourth
Imām, with the Kunyah Abū Muhammad, Abū-alhassan,
and Abū Bakr, and the Lakabs Sa‘ād and Zain-al-ābīdīn,
born in Madinah, A.H. 33 (according to others 36 or
38), died 61 or 62 (according to others 56 or 58)
years old, the 18th of Moharram, A.H. 94 or 93; his mother
was the daughter of the last Persian king Yazghird III,
on fol. 21 b.

9. Muhammad bin ‘Ali bin Husain, the fifth Imām,
with the Kunyah Abū Ja‘far and the Lakab Bākīr,
born in Madinah, A.H. 57, the 3rd of Sa‘āf, died 57
(according to others 58, 63, or 73) years old, A.H. 114
(according to others 117 or 118); his mother was
Fatimah, a daughter of Imām Husain bin ‘Ali, on fol. 22 a.

10. Ja‘far bin Muhammad bin ‘Ali bin Husain, the
seventh Imām, with the Kunyah Abū Abdullāh or Abū
Isma‘il, and the Lakab Sādīk, born in Madinah, A.H.
80 (or according to others 83), the 17th of Rabi‘ I, died
68 or (65) years old, at Madinah, the 15th of Rajab,
A.H. 148; his mother was a daughter of Kāsim bin
Muhammad bin Abībakr Siddīk, on fol. 22 a.

11. Mūsā bin Ja‘far al-ṣađīk, the seventh Imām, with
the Kunyah Abū-al-hassan and Abū ‘Ibrahim, and the
Lakab Kāsim, born at Abū ‘Ibād (inj), between Makkah
and Madinah, the 7th of Sa‘āf, A.H. 128, died 54 (or
according to others 55) years old, the 6th, 7th, or in
the middle of Rajab, A.H. 183, in the prison of Hārin-
ārashid; his mother was a slave-girl, bought by Imām
Muhammad Bākīr and given to Imām Ja‘far Sādīk, on
fol. 22 b.

12. ‘Ali bin Mūsā Kāsim bin Ja‘far, the eighth Imām,
with the Kunyah Abū-al-hassan and the Lakab Rīḍā,
born at Madinah the 11th of Rabi‘ II (or according
to others the 6th, 7th, or 8th of Shawwāl), A.H. 153 (or
156), died 49 (or according to others 44, 45, or 53)
years old, in Tūs, the 21st or 29th of Ramadān, A.H.
208, on fol. 23 a.

13. Muhammad bin ‘Ali bin Mūsā bin Ja‘far Sādīk,
the ninth Imām, with the Kunyah Abū Ja‘far (usually
called Abū Ja‘far the second) and the Lakabs Ta‘kī and
Jawād, born in Madinah the 10th of Rajab, A.H. 193,
died 25 years old, A.H. 230, the 6th of Dhū-al-hijjah,
under the Khalīf Mu‘taṣim, on fol. 23 b.

14. ‘Ali bin Muhammad bin ‘Ali bin Mūsā bin Ja‘far
Ṣādīk, the tenth Imām, with the Kunyah Abū-al-hassan
(usually called Abū-al-hassan the third) and the
Lakabs Ḥādī, Zaki ‘Askari, and Nāki, born in Madinah the
13th of Rajab (according to others on the day ‘Arafah,
i.e. the 9th of Dhū-al-hijjah), A.H. 214, so to be read
instead of the date ك أ م د ج م و
in the text both of this and the following copy (others say A.H.
213), died 40 or 41 years old, near Baghdād, end of
Jumādā I (according to others the 13th of Jumādā II).
A.H. 254; under the Khalīf Munctasir-billah (read Almuntassir-billah, since Munktasir had died six years
before that date), on fol. 24 a.

15. Hasan bin ‘Ali bin Muhammad bin ‘Ali Ridā,
the eleventh Imām, with the Kunyah Abū Muhammad
and the Lakabs Zaki, Khāliṣ, Siraj, and ‘Askari, born at
Madinah, A.H. 231 (according to others 232), died
29 (or 28) years old, the 6th or 8th of Rabi‘ al-awwal,
A.H. 260, on fol. 24 b.

16. Muhammad Mahdi bin Hasan bin ‘Ali bin Mu-
hammad bin ‘Ali Ridā, the twelfth Imām, with the
Kunyah Abū-al-kāsim, born A.H. 258, the 23rd of Ramadān;
in A.H. 265 or 266 he disappeared, according to
Shī‘īte belief, to turn up again at the end of time;
according to Sunni doctrine he died in one of these
two years, on fol. 25 a.

17. Salmān the Persian, with the Kunyah Abū
Abdullāh, died A.H. 33 at Madinah, one of the com-
Biography.

panions of the prophet; some say he was 1500 years old, others 350, others again 250, and the last statement, the author of the book says, is the correct one (111). One more additional statement is made: (17)

18. Waheeb Karki, of Naja, one of the Tanbin, was killed, according to some authorities (see the annotated references), in the battle of Suffin (AH 37), according to others (see the annotated references), he died AH 22, the 3rd of Rajab, on fol. 25b.

19. Hasan Barsi, with the Kabyeh Aba Sa'id, another of the Tabiri, born AH 21, died 89 years old, the 4th of Rajab, AH 120; buried at Basrah, on fol. 26b.

20. Kausim bin Muhammad bin Alibakr al-Majdik, also one of the Tabiri and one of the seven theologians (17) of Madina, was brought up in the house of his aunt Aisha; he died AH 107, 108, 112, or even 102, on fol. 26a.

21. Imam-i-alam Aba Hanifa of Khaib, the first great legal Imam, with his real name Nu'man bin Thabit, one of the Tabiri and friend of Imam Jafar Sadiq (No. 19), born AH 59, died at Bagdad, the 15th of Rajab, AH 150, 70 years old, on fol. 26b.

22. Malik bin Anas bin Malik, the second great legal Imam, with the Kabyeh Aba Abdallah, born AH 95 (according to others 94 or 95), died the 7th of Rajab, AH 119, on fol. 27a.

23. Muhammad bin Idris Shafi'i, the third great legal Imam, with the Kabyeh Aba Abdallah, of the Kuraish, a pupil of Imam Malik, born AH 150, died at Mecca, 54 years old, the last of Rajab, AH 204; his mother was Umamah, daughter of Hamzah bin al-Kasim bin Zaid bin Hasan bin 'Ali bin Abi Talib; from his father's side he was a descendant of Abdur-Rahman bin Shams, the prophet's grandfather; after his studies under Malik he went to Iraq and associated with Imam Muhammad bin Hasan, a pupil of Abu Hanifa (No. 26), on fol. 27b.

24. Ahmad Hanbal, or with his full name: Ahmad bin Muhammad bin Hanbal, the fourth great legal Imam, Shafi'i's pupil, with the Kabyeh Abu Abdallah or Aba Abdallah, born at Bagdad, AH 164, died 77 years old, in his native town, the 12th of Rabia' al-awwal, AH 241, on fol. 27b.

25. Imam Abu Yusuf (in the following copy wrongly: Muhammad Yusuf) Ya'kub bin Ibrahim of Khaib, a pupil of Abu Hanifa, the first who ever got the title of Kadi-al-Adud, born AH 122, died 70 years old, the 27th of Rajab, AH 182, on fol. 28a.

26. Imam-Abu Malik, whose father Hasan came from Syria to the Iraq; he was brought up in Khaib and became a pupil of Abu Hanifa, died the 14th of junkaath II, AH 189, on fol. 28b.

II. Shaf'is of the Kadi's order (which was styled Juma'ah) before the time of Shafii 'Abd-al-Aziz Jami'.

27. Shafi'ah Maruf Karkhi, son of Firdous or Firdaus (according to others of 'Ali), with the Kabyeh Aba Madjud, originally a Christian, but converted to Muhammadanism by the Imam 'Ali Ridha bin Musa (No. 12); he became a pupil of Abu Hanifa and was instructed in Suni lore by Habib Razi, who was himself a pupil of

Salman the Persian (No. 17), he died AH 200, the 2nd of Muharram, on fol. 28a.

28. Shafi'ah Sari al-Ashki, with the Kabyeh Aba al-Hasan, a pupil of the preceding Shafi', died over 93 years old, the 3rd of Ramadan, AH 253 (in the following copy AH 250), on fol. 29a.

29. Shafi'ah Jumad of Muhammad bin al-Jumad of Baghdad, with the Kabyeh Aba-al-Kasim and the Kabyeh Aba al-Sadiq (because the order was called after him Jumad), Ta'a'ib al-Jamal, Fawwara, Zaydah (the last two on account of the trade of his father, who was a glassblower in Nahawand), and Khurasan; he was born and brought up at Bagdad and followed the doctrines of Sufyan Thauri (No. 162); he was also the principal pupil and nephew of Shafi'ah Sari al-Ashki (No. 28), and died the 27th of Rajab, AH 297; others, but incorrectly, fix his death in AH 299, on fol. 29b.

30. Shafi'ah Aba Bakr Shibli, with his real name, Ja'far bin Yacub, pupil of the preceding Shafi', born, according to some, in Bagdad, according to others in Samarra, died 87 years old, the 27th in the following copy the 7th of Dhu-al-Ajja, AH 334; he was a follower of the Malikite school, on fol. 31b.

31. Shafi'ah Aba-al-Sadiq Tartusi, a pupil of the preceding Shafi', on fol. 32b.

32. Shafi'ah Aba al-Hassan Hakkar, with his real name, Ali bin Muhammad bin Yusuf bin Ja'far al-Kurshidi al-Hakkar, pupil of the preceding Shafi', died in Muharram, AH 486, on fol. 32a.

33. Shafi'ah Aba al-Hassan Hakkar, with his real name, Ali bin Muhammad bin Yusuf bin Ja'far al-Kurshidi al-Hakkar, pupil of the preceding Shafi', died in Muharram, AH 486, on fol. 32a.

34. Shafi'ah Aba al-Hassan Hakkar, with his real name, Ali bin Muhammad bin Yusuf bin Ja'far al-Kurshidi al-Hakkar, pupil of the preceding Shafi', died in Muharram, AH 486, on fol. 32a.

35. Shafi'ah Aba al-Hassan Hakkar, with his real name, Ali bin Muhammad bin Yusuf bin Ja'far al-Kurshidi al-Hakkar, pupil of the preceding Shafi', died in Muharram, AH 486, on fol. 32a.

36. Shafi'ah al-Mahdi or Shafi'ah Aba Nasir Shibli, with his real name, Ali bin Muhammad bin Yusuf bin Ja'far al-Kurshidi al-Hakkar, pupil of the preceding Shafi', died in Muharram, AH 486, on fol. 32a.

Ghazzali, al-Mahdi, or Shafi'ah Aba Nasir Shibli, with his real name, Ali bin Muhammad bin Yusuf bin Ja'far al-Kurshidi al-Hakkar, pupil of the preceding Shafi', died in Muharram, AH 486, on fol. 32a.
alakhar, a. h. 561, 90 (respectively 89) years, 7 months, and 9 days old; in India the Urs or anniversary of his death is celebrated by some on the 11th, by others on the 17th of that month, in Baghdad the 17th, but the author of this work himself (Darâ Shukhâ) used to celebrate it on the 9th as the most correct date of the great Shâhâkh’s death. Among ‘Abd-alkâdîr Jilânî’s numerous works are mentioned (styled in Cat. Codd. Or. Ldeg. Bat. iv. p. 194 sq.; comp. also H. Khafla iv. p. 338 and O. Loth, Arabic Catalogue of the India Office Library, p. 168 sq., where, besides, a collection of sermons and another of Sûfic essays are described, see below in No. 49, and a genealogy of ‘Abd-al-kâdîr, similar to the above, is given) and [is] in the manuscript (see ib. iv. p. 317; H. Khafla iv. p. 386, and O. Loth, Arabic Cat., loc. cit.), on fol. 33b.

37. Shâikh Sai’d-al-dîn ’Abd-al-wâhâbî, the eldest son of ‘Abd-al-kâdîr Jilânî and his successor in the spiritual office, born in Shâbân, a. h. 512, died at Baghdad, the 27th of Shawwâl, a. h. 603; he left two sons, Shâikh ’Abû Mansûr ‘Abî-lâsâlâm and Shâikh Abî-al-fath Salmân (but see No. 63 further down), on fol. 43a.

38. Shâikh Sharaf-al-dîn ’Isâ, with the Kunyah Abî ‘Abd-al-rahmân, ‘Abd-al-kâdîr Jilânî’s second son, for whom his father composed his famous work, and died a. h. 573 in Mîr, on fol. 43b.


40. Shâikh Sirâj-al-dîn ‘Abî-al-jâhbâr, with the Kunyas Abû ‘Abî-al-rahmân and Abû-al-fârâbîr, fourth son of ‘Abd-al-kâdîr Jilânî, was mutfî of Trâk; the author of this work (Darâ Shukhâ) possessed ‘Abd-al-kâdîr’s collection of sermons, styled (see O. Loth, Arabic MSS., p. 169, and H. Khafla ii. p. 605 sq.), in Sirâj-al-dîn’s own handwriting, on fol. 43b.


42. Shâikh Abî Ishâq Turâhtâm, sixth son of ‘Abd-al-kâdîr, died the 25th of Dhî-al-kâbah, a. h. 600, on fol. 44b.

43. Shâikh Abî-al-fâdîl Muhammad, seventh son of ‘Abd-al-kâdîr, died at Baghdad the 5th (in the following copy again the 25th) of Dhî-al-kâbah, a. h. 603 (so no doubt correctly in the following copy; here is given as date again a. h. 600), on fol. 44b.


45. Shâikh Abû Zakariyyâ (so correct in the index and in the following copy; the text here has Abî-bakr Zakariyyâ) Yahyâ, ninth son of ‘Abî-al-kâdîr, born the 6th of Râbi’-al-awwal, a. h. 550, died the 14th of Shâbân (Tobr), a. h. 600, in Baghdad, on fol. 44b.

46. Shâikh Abûnâsir Mûsâ, the tenth and last son of ‘Abd-al-kâdîr, born the last of Rabî’-al-awwal, a. h. 539 (sic, perhaps a mistake for 559), settled in Damascus and died there the first of Jumâda-al-kâbah, a. h. 618, on fol. 45b.

47. Shâikh ‘Ali bin Ha’îsî, a pupil of Shâikh Tâj-al-dîrîn Abî-‘alurâfî (correctly in the following copy: ‘Abî-al-wâfî), and both friend and disciple of ‘Abî-al-kâdîr Jilânî, died 120 years old, a. h. 564, on fol. 45b.

48. Shâikh ‘Abî ‘Umar (or Amr) Uthmân Yakhîn (so in the text here; the index and the following copy have instead of يحين[sic] some very indistinct word, which must be read, according to the Nâfâhât-al-âlum, Sârîghînî or Sârîghînî), pupil of ‘Abî-al-kâdîr, without date, on fol. 45b.

49. Shâikh Abî Sai’d Khiîbî (بجعب), so in the index, from تجهيج, as on fol. 46b, l. 9, is distinctly written, the name of a place in Trâk; in the heading here he is called ‘Abî-al-kâdîr, got his investiture from ‘Abî-al-kâdîr, died a. h. 557, on fol. 46b.

50. Shâikh Kâdîb-al-‘âlum (the following copy has the silly reading: كاذب بالإجرا), pupil of Mansûr, with the Kunyah Abî ‘Abdallâh, a pupil of ‘Abî-al-kâdîr, died a. h. 570, on fol. 46b.

51. Shâikh Ahmad bin Mubârâk, a pupil of ‘Abî-al-kâdîr, died a. h. 570, on fol. 47b.

52. Shâikh Sâdâlah bin Husain of Baghdad, with the Kunyah Abî-al-fârâbî, a friend and disciple of ‘Abî-al-kâdîr, died a. h. 573, on fol. 47b.

53. Shâikh Bâkî bin Baxtî (بشت), in the following copy تبشت, but the former is confirmed by the Nâfâhât-al-âlum, No. 1412, fol. 243b, a pupil of Shâikh Abî-al-wâfî (No. 313), and disciple of ‘Abî-al-kâdîr, died about a. h. 553 (the following copy has 550), on fol. 47b.

54. Shâikh Muhammad alawânî (الواني), known as Ibn-al-kâdîr, so in the index, the text on fol. 47b, last line, and in the following copy; in the heading here he is styled Ibn-al-fârâbî (بشت), a pupil of ‘Abî-al-kâdîr, on fol. 47b.

55. Shâikh Abî-al-sulûd bin al-Shâbîlî, a pupil of ‘Abî-al-kâdîr, on fol. 48b.

56. Shâikh Abî ‘Umar Kuraishî, with his real name: Uthmân bin Marwûz bin Hâmid bin Sulâkîs (in the following copy: Sulâm), one of the great Shâhiks of Egypt, was a Hâbalîte and pupil of ‘Abî-al-kâdîr, died more than 70 years old, a. h. 564, and was buried by the side of Imâm Sha’î’s tomb in Mihr, on fol. 48b.

57. Shâikh Mawâwîk-al-dîn al-malakî, with his real name: ‘Abdallah bin Muhammad bin Ahmad bin Kâdâmah al-Hambali, a pupil of ‘Abî-al-kâdîr and author of many works, màkànas, etc., died a. h. 620, on fol. 48b.

58. Shâikh Muhammad bin Ahmad aljuwânî (الجواني), a pupil of Shâikh ‘Abdallâh Yahyâ (Batîbî, باتب), in the following copy, who was himself a pupil of ‘Abî-al-kâdîr, died a. h. 650 (according to the following copy, a. h. 558 or 565), on fol. 48b.

59. Shâikh Abî-Madîn Maghribî, with his real name: Shu’âb bin Husain (or Hasan), a pupil of Shâikh Abî-al-kâzâmî Maghribî and spiritual guide of the immediately following Shâikh Muhyi-al-dîn Ibn...
64. Shaikh 'Abdallāh, or, according to the following copy, 'Abdallāh (from 1474 or 1476 to a place in the district of Dihl), a descendant of 'Abd-alkādīr Jīlānī in the 13th generation; and son of Sayyid 'Umar bin Sayyid Ḥasan (or Husain) Ḥantāli; he came in his 12th year from Baghdād to India, and died more than 100 years old, the 10th of Rabī‘-alawwal, A.H. 1037, on fol. 49b.

65. Ḥadīṯ Šīkh Mir Muḥammad, known as Miyaq Mir or Miyānjī, a descendant of the Khalīf ‘Umar, born at Siwāstān (Sivas), A.H. 957 (ninth century), as Rieu states i. p. 358, lived more than 60 years in Lāhir, and died there, 88 years old, A.H. 1045, the 7th of Rabī‘-alawwal. Darā Shukhāh has given a full account of the life and deeds of this Indian saint and of his chief disciples in a special work of his, the Sīrat-i Ṭūbīn (see Rieu i. pp. 357 and 358). Among his pupils are mentioned: Hājī Nī‘mat-ullāh Shībīndī, Shaikh Tagān, Shaikh Ja‘farī, Mulla Khwāshā Kāhīn, Miyaq Hāmid, Mulla ‘Abd-alkādīr Dānishmand, Hājī Sālih (all deceased at the time of this book’s composition), Mulla Shukhāh Bāhārī, Shaikh Muḥammad Lāhirī, Shaikh Ahmad Sūnāmī, Shaikh Ahmad Dīhlwī, etc., on fol. 50a.

III. Šāhiṣths of the Nukhashī order (formerly Ṭūfīrī, see fol. 52b, l. 3, and fol. 59b, l. 1 ab infra; both in the heading and index simply styled ʿSalsalo-i sharīf-e-khwajagān).

66. Shaikh Abū Yāzīd (commonly called Bāyāzīd) Bīstāmī with the honorary title of ‘Alī ʿAbd-alkādīr Jīlānī, whose real name was Ṭūfīrī bin ‘Isā bin ‘Abd-Allāh bar ‘Abd-Allāh bin ʿAbd-Allāh bar Ṭūfīrī bin Ṭūfīrī. His grandfather was a Pārs, who was converted to Islamism. This founder of the Ṭūfīrī order died the 15th of Sha‘bān, A.H. 261 (according to others 264; the date given by Jānī, viz. 264, or 234 as the following copy has, see the Majma‘-al-anwā‘īyah, fifth bab, is a clerical error), on fol. 52a.

67. Shaikh Abū-ḥasan Kharākānī (Kharākānī is a place near Ḳazwīn), with the real name: ‘Ali bin Ja‘far, a disciple of the preceding Shaikh, but born a considerable time after Bāyāzīd’s death. He died the 10th of Muharram, A.H. 425, on fol. 52b.

68. Shaikh Abū ‘Ali Rūbbārī (Rūdbārī is in the province of Tūs), whose father was Muhammad bin Kāsim bin Maṣūq, a descendant of the old Sāsānian kings; he was a pupil of Shaikh Ḥusain Baghdādī (see No. 29) and died A.H. 322 in Mīrz, on fol. 53b.

69. Shaikh Abū ‘Ali Kātbī, lived in Egypt too, and was a disciple of the preceding Shaikh; he died A.H. 346 (according to others 356), on fol. 53b.

70. Shaikh Abū ‘Uthmān Maghrībī, with his real name: Sa‘īd bin Ṣalām (Sa‘īd in the following copy), pupil of Abū-ḥasan ‘Ṣalih-i-dunyawī (Ṣalih-Dinawī in the following copy) and disciple of the preceding Shaikh; he died in Niṣāhpūr, A.H. 373, on fol. 53b.

71. Shaikh Abū-ḥasan-i ‘Alī Gurgānī, was connected through one spiritual guide, Abū ‘Uthmān Maghrībī (No. 70), with the Ṭūfīrī order, through another, Abū ‘Ḥasan Kharākānī (No. 67), with that of Bāyāzīd Bīstāmī; he was a friend of Abū Sa‘īd bin Abū-ḥasan (No. 29a), and of the author of the book al-Kifr al-hujūb (No. 29b) in his younger years; he died A.H. 459, on fol. 53b.
72. Shaikh Abū ‘Ali of Fārmad (or Fārmad near Tūs), with his real name: Fudail (Fasil in the following copy) bin Muḥammad, the Shāikh-āl-bahāykh of Khurāsān, a disciple of Imām Abū-alkāsim Khusāhair (No. 299) and pupil of the preceding Shāikh; he had some intercourse with Shāikh Abū Sa‘īd bin Abū-al-khair and died A.H. 477, on fol. 53a.

73. Khwājā Yūsuf bin Ayyūb of Hamadān, with the Kunyah Abū Ya‘qūb, a pupil of the preceding Shāikh as well as of Shāikh Abū Tahāk Shāhāt; he was acquainted with Shāikh Abīl-Allāh Juwaini, Shāikh Hasan Simnānī, and also with the great Abī-al-kādir Jihānī. He was born A.H. 440 and died on the way to Marw, A.H. 535, on fol. 53b.

74. Khwājā Hasan of Andāk (near Bukhārā), with his real name: Hasan bin Husain, and the Kunyah Abū Muḥammad, born somewhat after A.H. 460, died A.H. 572, on fol. 53b.

75. Khwājā Ahmad Yasawī (Yasī, ياسي, being a well-known town in Turkistān), a pupil of Yūsuf Hamadānī (No. 73), died A.H. 562, on fol. 53a.

76. Khwājā Abī-al-ḥālālik of Ghūdawān (six farangs from Bukhārā), son of Imām Abī-al-jamīl (in the following copy: Abī-al-jāmil), a descendant of the kings of Rūm and an ancestor of Bahā-al-dīn Naḵshband (see below, No. 82); he got his investiture from Khwājā Yūsuf of Hamadān, and died A.H. 575, on fol. 54a.

77. Khwājā Ārif of Rīgujar (روجروج) in the district of Bukhārā, pupil and successor of the preceding Shāikh, died A.H. 715 (f.), on fol. 54a.

78. Khwājā Muḥammad, born in a village near Bukhārā (with the name of Abū-ul-faqīr, абу л фақир, in the following copy he is called Abī-al-khair Fughnawī), pupil and successor of the preceding Shāikh, died A.H. 715, on fol. 54a.

79. Khwājā ‘Alī Rāmāntī (of ‘Alā, علی رامندتی, in the district of Bukhārā), pupil and successor of the preceding Shāikh, died A.H. 791, 130 years old, on fol. 54b.

80. Khwājā Muḥammad Bāhā-i-Samāsi (بهاء السامسی, one of the villages near Rāmāntī), the pupil and successor of the preceding Shāikh and the adopted father of the great Bahā-al-dīn Naḵshband (No. 82), on fol. 54b.

81. Sayyid Amir Kulā, one of the best pupils and successors of the preceding Shāikh, born in Sūkhār (سکحر), died the 8th of Jumādā-al-awwal, A.H. 772, on fol. 54b.

82. Khwājā Bahā-al-dīn Naḵshband, with his real name: Muḥammad bin Muḥammad al-bukhrāwī, pupil of the preceding Shāikh, born in Muḥarram, A.H. 718, died the 3rd of Ramdān, A.H. 791, 73 years old, on fol. 54b.

83. Khwājā Pārsā, with his real name: Muḥammad bin Muḥammad bin Muḥammad al-bukhrāwī, a famous pupil of Bahā-al-dīn Naḵshband, who found a right royal reception in Makkah, when performing his pilgrimage, in Muḥarram, A.H. 822; the 23rd of Dhū-al-Ḥijjah of the same year he entered Madīnā, and died there the 24th of the same month, 73 years old, on fol. 55a.

84. Khwājā Abī-al-nasr Pārsā, with the epithets Burhān-al-dīn and Ḥassān-al-dīn, son and pupil of the preceding Shāikh; he accompanied his father on his last pilgrimage, died A.H. 865, on fol. 55b.

85. Khwājā Abīl-Allāh ‘Attār, with his real name: Muḥammad bin Muḥammad al-bukhrāwī; he was originally of Khūrāsān, pupil of Bahā-al-dīn Naḵshband, died 20th of Rajab, A.H. 822; his eldest son Khwājā Hasan ‘Attār died A.H. 826, on fol. 56a.

86. Maulānā Ya‘qūb Carkhī (Carkhī is a village between Kābul and Ghazna), another famous pupil of Bahā-al-dīn Naḵshband, on fol. 56b.

87. Khwājā ‘Ubaid-Allāh (in the index and in the following copy: Abīl-Allāh) Ghūdawānī Ahrār, with the epithet Naṣir-al-dīn, son of Khwājā Muḥammad bin Shhāb-al-dīn Turānī, who died 90 years and a few months old, 29th of Ramdān, A.H. 895, and was buried in Samarkand, on fol. 56b.

88. Maulānā Nūr-al-dīn Khāmūs, pupil and successor of Khwājā ‘Alī-al-din Ahrār, died more than 90 years old, in Samarkand, on fol. 57a.

89. Maulānā Sād-al-dīn of Kāshghar, pupil and successor of the preceding Shāikh, died 7th of Jumādā-al- controllers, A.H. 860, on fol. 57b.

90. Maulānā Abī-al-rāmāhm Jāmī, the renowned poet, with the epithets of ‘Imād-al-dīn and Ṣād-al-dīn, son of Ahmad bin Muḥammad of Dasht (a place near ʿIsfahān), pupil of Maulānā Saʿīd-al-dīn Kāshghar, and belonging, according to some, to the Ḥanafite, according to others to the Shāfiʿite school; he was born in Jām, the 22nd of Shaʿbān, A.H. 817, and died 3 years after his contemporary, the great Shāikh Khwājā Ahrār, the 18th of Muḥarram, A.H. 898, 81 years old, on fol. 57b.

91. Maulānā Abī-al-ḥasfār Lārī, with the epithet Radī-al-dīn, a pupil of Jāmī, wrote glosses (حاشیات لری) on Jāmī’s Ḥaššās (عقايدة الإسلام); he died the 5th of Shaʿbān, A.H. 912, and is buried at Ḥarāt, on fol. 59a.

92. Khwājā Abī-al-ḥasfār (in the following copy: Abī-al-ḥasfār), a grandson of Khwājā ‘Ubaid-Allāh Ahrār, lived 18 years in India, and died in Samarkand, A.H. 982, on fol. 59b.

93. Khwājā Bāḥrī, died 40 years old, in Dūḥā, A.H. 1012, on fol. 59b.

94. a and b. Hāshim Khwājā and Sāliḥ Khwājā, two brothers and renowned Shāikhs of Transoxiana, the elder of whom, Hāshim, died near Samarkand, the 5th of Muḥarram, A.H. 1046, and the younger, Sāliḥ, in Muḥarram, A.H. 1048, at Balkh, 78 in the following copy 77 years old, on fol. 59b.

IV. Shāikhs of the ‘Oṣūt order.

95. Khwājā Abī-al-wāḥid (bin) Zaid, originally of Baṣrah, and pupil of Hasan Baṣri (No. 19); he got his investiture from the Imām-ī-ʿazīm, i.e. Abū Ḥasanī (No. 21), whose follower he was, and died the 27th of Sārār, A.H. 177, on fol. 59a.

96. Fudail bin Ṭayād, with the Kunyah Abū ‘Ali, originally of Kaṣfā (according to others of Marw in Khūrāsān, of Samarkand, or even of Bukhārā), a pupil of the preceding Shāikh and contemporary with ʿIbrāhīm Aḥdām (No. 97), Safyān Taḥrīr (No. 163), he was a follower of Abū Ḥasanī, and died in
Muharram, A.H. 187; (in the following copy 188), and was buried in Makkah, on fol. 60a.

97. Sultan Ibrahim Adham, with the Kunyah Abu Ishak, son of Sulaiman bin Mansur Balkhi, of the old royal family of Balkh, and ruler of Balkh himself for some time, till he renounced worldly splendour, entered upon the mystic path and went to Makkah; he was a follower of Abu Hanifa and got his investiture from Fuad bin Tayy; he died the 16th of Jumada-al-awwal, A.H. 162 (or according to others A.H. 161, in the following copy A.H. 160), on fol. 60b.

98. Khwajah Hudaija of Marash, a pupil of the preceding Shai'kh, died the 14th of Shawwal (year omitted), on fol. 61b.

99. Khwajah Hubairah of Barrah, a pupil of the preceding Shai'kh, died the 18th of Shawwal (year omitted), on fol. 61b.

100. Shai'kh Ulla Dinawari, pupil of the preceding Shai'kh, different from Shai'kh Mansukh Dinawari (who appears further down, in No. 140), died the 14th of Muharram (year omitted), on fol. 61b.

101. Khwajah Abu Ishak Shami, pupil of the preceding Shai'kh, died the 14th of Rabii-al-akhirah (year omitted), on fol. 62a.

102. Khwajah Abu Ahmad Abdal Cishiti, the real founder of the Cishiti order, who, like Ibrahim Adham, renounced a princely position and became a follower of Abu Ishak Shami, born A.H. 250, died the 10th of Jumada-al-awwal or Jumada-al-akhirah, A.H. 355 (356 in the following copy), and was buried in Cishiti, on fol. 62b.

103. Khwajah Muhammad Cishiti, son and pupil of the preceding Shai'kh, said to have greatly contributed by his sanctity and good counsel to the conquest of Samanid by Mahommed of Ghazna, whom he accompanied, 70 years old, on that expedition; he died the 1st of Rajab, A.H. 411, and was buried in Cishiti, on fol. 63a.

104. Khwajah Yusuf bin Muhammad Sim'an (سمان) in the heading (اسم) the Syrian, with the Lakab Nasir-al-ardin, a nephew of the preceding Shai'kh by sister's side, born in Cishiti, died the 4th of Rabii-akhirah, A.H. 459, 84 years old; he appointed as his spiritual successor his eldest son, Khwajah Kuthal-ardin Maudud (see the following Shai'kh), on fol. 63b.

105. Khwajah Kuthal-ardin Maudud Cishiti, who knew in his seventh year the whole Kur'an by heart; his father died when he was 26 years old, and then he assumed the spiritual leadership, but placed himself nevertheless for some time under the tuition of the Shai'kh-alsalam Shai'kh Ahmad-i-Jam (No. 308) in Harat; he died the 1st of Rajab, A.H. 527, on fol. 62b.

106. Khwajah Ahmad bin Maudud bin Yusuf Cishiti, pupil of his father, made the pilgrimage and lived six months in Madina as Jar-ardin; after his return he went to Baghdad and visited Shai'kh Shihb-ardin Suhrawardi (No. 149); he was born A.H. 569, and died A.H. 577 (so correctly according to the following copy), on fol. 63b.

107. Shah-i-Sanjan, with the epithet Rukun-ardin and his real name Mahomud, originally of Sanjan near Khwaj, a pupil of Khwajah Maudud Cishiti, died A.H. 597, on fol. 63b.

108. Khwajah Haji Sharif Zandi, a pupil of the same Maudud, between whom and the subordinate order or silsilah of Khwajah Muin-ardin Cishiti he forms the connecting link; he died the 6th of Rajab (year omitted), on fol. 63b.

109. Shai'kh 'Uthman of Harun (near Nishapu르), pupil of the preceding Shai'kh, died the 16th of Shawwal (year omitted), on fol. 63b.

110. Khwajah Muin-al-ardin Siyaq Cishiti, born in Sijistan, but brought up in Khurasan, son of Khwajah Ghayath-ardin Hasan (Hasan in the following copy), pupil of the preceding Shai'kh, and head of the Cishiti order in Hindustan; when he had renounced worldly aspirations, he travelled to Samarkand and Bukhara, and thence to the 'Irak-i-'Arab; in Haran he put himself under Shai'kh 'Uthman's tuition and remained 20 years with him. He afterwards visited for a longer time Shai'kh Abd-al-akhirat-Jilani (No. 36), Shai'kh Najm-al-ardin Kubra (No. 124), Khwajah Yusuf Hamadani (No. 73), Shai'kh Abu Said Tabriz and Shai'kh Hussain Zanjani in Lahur; from Lahur he went to Delhi and at last to Ajmear, where he settled for the remainder of his life. He was born A.H. 537 and died in Ajmear the 6th of Rajab (according to others 3rd of Rajab, as in the following copy reads, the 9th of Dhu-al-akhirah), A.H. 633.

The statement therefore, made here on fol. 65b, first line, and in the following copy too, that he lived 104 years (روك) is wrong; it ought to be 100 years less 4. The author of this work, prince Darah Shukri, remarks incidentally at the end of Muin-ardin's biography, that he himself was born in Ajmear, the last of Safar, in the middle of the night, A.H. 1024, when his mother was 24 years old, as the first son after three daughters, on fol. 64b.

111. Shai'kh Hamid-al-ardin ala'ifi ala'ifi ala'udi, with the Kunyah Abu Ahmad and the epithet Sutan-al-akhirin (or, according to the following copy, Sult'an-al-akhirin), one of the great spiritual successors of the preceding Shai'kh. He exchanged a series of letters (رسائل) on the Sufi topics of qul and inna with Shai'kh Bakr-al-ardin Zakariyya Multani (No. 152), and died the 29th of Rabii-akhirah, A.H. 673, in Nagur, on fol. 65b.

112. Khwajah Kuthal-ardin Ushki Kikl, with his real name: Bakhtiyar bin Ahmad bin Musa, born in Usb, near Farghana; he was a pupil of Khwajah Muin al-ardin Cishiti (No. 110), went later on to Baghdad, to enjoy Shai'kh Shihb-ardin Suhrawardi's (No. 148) tuition, and proceeded at last to Multan, where he became attached to Shai'kh Bahal-ardin Zakariyya Multani. Shai'kh Farid-al-ardin Ganj-i-shakhar (No. 113) became his pupil there. The last years of his life he spent in Delhi and in Ajmear in intimate friendship with Muin-ardin Cishiti, and died in the same year as his spiritual teacher and friend, viz. A.H. 633, the 14th of Rabii-akhirah; he was buried in Delhi, on fol. 65b.

113. Shai'kh Farid-al-ardin Ganj-i-shakhar, the pupil and spiritual successor of the preceding Shai'kh, with his real name: Mas'ud bin 'Aziz-al-ardin (Izz-al-ardin in the following copy) Mahomud, a descendant of the Khalif 'Umar on his father's side; his mother was the daughter of Maulana Wajih-al-ardin Khushnuni; he was born in Khulal, a village near Multan, and died 96 years old, A.H. 664, the 5th of Muharram; he was buried in
124. Shaikh Najm-al-din Kubra, with his real name: Aḥmad bin Umar aḥkawat, and the Kunyah Abū-ali anāh (in the following copy: اُحِماد بن عَمْرٍ عَلَى) ( thiện), disciple both of ‘Ammār-i-‘Yāsīr, who traced his doctrines back to Abū-alkāsīm Gurgāni, and of Shaikh Isma‘il Kāshī. The latter got his investiture from Muḥammad bin Mālikī (here مالکی), but the continuation is confirmed by a marginal gloss in the Nafṣāt-al-ulus, No. 1412, col. 198a, line 9), who was connected with the prophet by the following line of Shaikhs: Muḥammad bin Dā‘ūd, Abū-al-a‘bahs Idrīs, Abū-alkāsīm bin Ramādān, Abū Ya‘kūb (Tabari, as the Nafṣāt-al-ulus adds), Abū ’Abdallāh bin ʿUthmān, Abū Yaʿkūb (Yaʿkūb in the Nafṣāt-al-ulus) Nahrūjī, Abū Yaʿkūb Sūsī, Abū-al-walīd bin Zaid, Kūsān bin Ziyād, ‘Ali bin Abū Tālib, the fourth Khalif. Shaikh Najm-al- din led the 10th of Jumādā-al-awwal, A.H. 618, the year when Hūlāghū entered Khwārizm, more than 60 years old; his chief companions and disciples were, besides the five immediately following Shaikhs, Bāhā Kamāl Khānī (or according to the Nafṣāt-al-ulus, Jandī), Shaikh Jamāl-al-din Khūsanī (بخس), and according to some, also Maulūn Bāhā-al-din Wālād, the father of Jālāl-al-dīn Rūmī (No. 136), on fol. 70b.

125. Shaikh Majd-al-din (in the following copy: Majd-al-dīn) Baghdādī, with his real name: Sharaf (in the following copy: Sharīf) bin al-Mu‘ayyad bin Abū-al-alfāth, and the Kunyah Abū-Ṣa‘īd, pupil of the preceding Najm-al-din Kubrā, died A.H. 607 or, according to others, 616, and was buried in Asfārānī, on fol. 71a.

126. Shaikh Sa‘d-al-din Hamdānī, with his real name: Muḥammad bin Mu‘ayyad bin Aḥmad bin al-‘asās (Abū-ḥasan) according to the Nafṣāt-al-ulus, another pupil of Najm-al-din Kubrā, died 63 years old, A.H. 650, the 10th of Dhu-al-hijjah (عيد الفجر), and was buried in Bahārābād in Khurāsān, on fol. 71b.

127. Shaikh Sa‘if-al-din Bākhārī, also pupil of Najm- al-din Kubrā, died 73 (in the following copy 70) years old, A.H. 658, and was buried in Bakhrārī, on fol. 71b.

128. Shaikh Najm-al-din Rāzī, known as Dāya, pupil of the same Najm-al-din Kubrā, and author of many works, for instance, the يَتَنَسِرْ جَرِيف الدَّافِق, died A.H. 654, and was buried at Baghdād, on fol. 72b.

129. Shaikh Ra‘ī-al-din ‘Alī Lālā, with his real name: ‘Alī bin Sa‘īd bin Abū-al-ṣul Lālā of Ghazna, pupil of Najm-al- din Kubrā; he made among other journeys one to India, and died the 3rd of Rabī‘-al-awwal, A.H. 642, and was buried at Ghazna, on fol. 72b.

130. Shaikh Jamāl-al-din Ahmad Jārshiān (جوشان), on further down and in the following copy as well as in the Nafṣāt-al-ulus, No. 1412, fol. 207a, l. 6; here Jāriyānī, جَرِيَانَی) جَرِيَانَی, a pupil of the preceding Shaikh, died end of Rabī‘-al-akhir, A.H. 669, on fol. 72b.


128. Shaikh Rūk-n-al-dīn ‘Alī-al-dīn al-Simmānī, with his real name: Ahmad bin Muḥammad bin Aḥmad al-

V. Shaikhs of the Kubrā order.

120. Shaikh Abū-bakr bin ‘Abdallāh Nasṣāf (نَـشَـعَ) of Tis, a pupil of Shaikh Abū-alkāsīm Gurgānī (see No. 71), and a contemporary and friend of Abū-bakr Dinawārī, on fol. 70a.

121. Shaikh Ahmad Ghazālī, originally of Tis, pupil of the preceding Shaikh and brother of the famous Ḥujjat-al-islām Imām Muḥammad Ghazālī, died A.H. 517, and was buried at Kāzīmīn, on fol. 70a.

122. Shaikh Abī-ḥasāb Suhrwardī, with his real name ‘Abd-al-alkāhir (in the following copy: ‘Adud-al-alkāhir) and the honorary title of Dīya-al-dīn, a descendant of the Khalif Abū-bakr in the 13th generation, and disciple both of Ahmad Ghazālī and of his uncle Shaikh Wāṣī-āl-dīn (No. 447); he died in the night of the 15th of Jumādā-al-akhir, A.H. 653, and was buried at Baghdād, on fol. 70a.

123. Shaikh ‘Ammār-i-‘Yāsīr (يَسَر), or Yāsīr, as he is styled on fol. 71a, line 7), a pupil of the preceding Shaikh, on fol. 70b.
of 'Abdallāh and pupil of the preceding Shaikh, on fol. 74b.

143. Ruwaim (روئ) bin Ahmad bin Yazid bin Ruwaim, with the Kunyas: Abū Muḥammad, Abūbakr, Abū-al-hasan (Abū-al-husain according to the Nafahat-al-alsans), and Abū Shaibān, originally of Baghdād and pupil of Junayd, died A.H. 503, on fol. 74b.

144. Shaikh Abū 'Abdallāh Muḥammad bin Khāsif, originally of Shīrāz and of royal blood, a pupil of the preceding Shaikh and a Shāfi‘ite, friend of Abū-al-hasan Mālikī, Abū-al-husain (in the following copy Abū-al-husain) Muzayyin (No. 175), and Abū-al-hasan al-Tabrīzī (No. 219), died 95 or, according to others, even 104 years old, A.H. 371 (in the following copy 375), and was buried in Shīrāz, on fol. 75b.

145. Shaikh Abū-al-abbās Ḥahwānī, with his real name: Ahmad bin Muḥammad bin al-Fadl (Afsāl in the following copy), a pupil of the preceding Shaikh and a disciple of Ja‘far Khudl, died A.H. 370, on fol. 75b.

146. Shaikh Abū Faraḍi Zanjānī (Farrukh Ruhānī in the following copy), pupil of the preceding Shaikh, died the first of Rajab, A.H. 157 (read 427, as in the following copy, 427 being omitted before ded), on fol. 75b.

147. Shaikh Wajih-al-dīn, a follower both of the doctrines of Manṣūḥ Dīnawārī (see No. 140) and of Ruwaim (see No. 143) through his two teachers, Shaikh Muḥammad Ammāyah and Abī Faraḍ (here called Farrukh also) Zanjānī, respectively. He was himself the spiritual teacher of Shaikh Abū-al-ḥusain Suhrawardī (No. 122), and died in Baghdād, on fol. 76b.

148. Shaikh Shihāb-al-dīn Suhrawardī, the founder of the Suhrawardī order, with his real name: ʿUmar bin Muḥammad al-bakrī, the Kunyas Abū Ḥafs and the epithet Shaikh-i-Shuyūkh, a descendant of the Khalif Abū Bakr, a Shafi‘ite and pupil of his uncle Shaikh Abū-al-ḥusain Suhrawardī (see above); he also enjoyed the company and tuition of the great ‘Abd-al-kādir Jilānī (No. 36). He was born in Rajab, A.H. 539, and died in Baghdād the first of Muḥarram, A.H. 632, on fol. 76b.

149. Shaikh Hamd-al-dīn ʿNāgūrī, with his real name: Shaikh Muḥammad bin ʿAṭā, one of the greatest pupils of the preceding Shaikh, whose teaching he attended in Baghdād, where he also enjoyed the companionship of Khwājah Kūṭḥ-al-dīn Bakhtīyar Ūshi Kālid (No. 113) and Gānji-shakar (No. 113); before he renounced the world, he was ʿNāgūrī, the son of ʿNāgūrī. He died A.H. 643 and was buried in Dihlī by the side of Kūṭḥ-al-dīn Bakhtīyar, on fol. 76b.

150. Shaikh Najib-al-dīn ‘Alī bin Buzghāsh (بزگش) of Shīrāz (but his family came originally from Syria), likewise a pupil of the great Shīhāb-al-dīn Suhrawardī; he died A.H. 678 in Shīrāz, on fol. 77a.

151. Shaikh Abū-ral-ḥamād Zahr-al-dīn bin ‘Ali bin Buzghāsh, the pupil and spiritual successor of his father Najīb-al-dīn, died A.H. 716 (the Nafahat-al-alsans, No. 174, fol. 215b, ll. 1 and 2 ab infra, fix his death in A.H. 726, but a note on the margin gives again distinctly 716), on fol. 77a.

152. Shaikh Bahā-al-dīn Zakariyyā Maltānī, son of Wajih-al-dīn bin Kamāl-al-dīn ‘Āliṣāḥ Kuraishi, with the Kunyas: Abū Muḥammad and Abū-al-barakāt, one
of the greatest pupils and spiritual successors of Shihab-aldin Sahrawardi, born A.H. 566, died the 7th of Safar, A.H. 666, 100 years old; he is buried in Mulkant, on fol. 77a (the headings of Nos. 150-152 are in great confusion in the text, but both the index and the following copy enable the correction of the text).

153. Shaihk Fakhr-aldin 'Irāqī, pupil of the preceding Shaihk, well known as author of a diwan and of the 'UAlā, he was originally of Hamadan and died the 8th of Dhu-al-qa'dah, A.H. 658 (read in the text here, as well as in the following copy, instead of 638 years old); he was buried in Damascus, on fol. 77b.

154. Amir Husaini Sādāt, with his real name: Husayn bin 'Alī bin Abī-Allah Husain, originally of Ghūr, author of the Kanz al-Imām, the 'Aϊr, the 'UAlā, and the questions put in Shabistari's hadith, and the questions put in Shabistari's hadith, and he was a pupil of Shaihk Babā-aldin Zakariyyā Murtānī (No. 152), and died in Harār the 10th (18th in the following copy) of Shawwāl, A.H. 718, on fol. 78a.

155. Shaihk Sadr-aldin Muhammadd, with the Kunyah Abī-'Alī-aldin, son, pupil, and spiritual successor of his father Bahā-aldin (No. 152), died the 3rd of Dhu-al-qi'dah, A.H. 684, and was buried in Mulkant by the side of his father, on fol. 78a.

156. Shaihk Rukn-aldin, with the Kunyah Abī 'Alī-aldin and the epithet Faḍl-aldin, son, pupil, and spiritual successor of the preceding Shaihk Sadr-aldin; he filled his holy office 52 years, and died the 9th of Jumādā-al-wuwal, A.H. 735, 88 years old; he was buried by his father's and grandfather's side, on fol. 78a.

157. Hādżrat Makhdum-i-Jahāniyān, i.e. Sayyid Jalāl Bakhārī (see the Siyar-al-Ārāfol, No. 13), whose grandfather, Sayyid Jalāl Bakhārī Sunkh (سَرْح), was the first of this order who went from Bāhrākā to India and became a pupil of Shaihk Babā-aldin Zakariyyā Murtānī (No. 152); he had three sons, viz. Sayyid Ahmad Kabir, Sayyid Bahā-aldin, and Sayyid Muḥammad; the eldest of these had again two sons: Makhdum-i-Jahāniyān Sayyid Jalāl and Sayyid Rāju Katāli. Makhdum-i-Jahāniyān received his spiritual tutition both from his father and from Shaihk Rukn-aldin bin Shaihk Sadr-aldin bin Shaihk Bahā-aldin Zakariyyā Murtānī (No. 156); in Makkah he formed a sincere friendship with the Imam 'Abdallāh Yāfī (No. 62), and after his return to India he became in Dihl closely associated with Shaihk Nasir-aldin Gūrsh of Dihl (No. 116) and finally a member of the Cishtī order. He was born the 14th of Sha'bān, A.H. 707, and died the 10th of Dhu-al-qi'dah, A.H. 755, 78 years, 3 months, and 26 days old, on fol. 78a.

158. Burān-aldin Kuṭb-aldin, with his real name: 'Abdallāh bin Nasir-aldin Muhmūd bin Makhdum-i-Jahāniyān, and the Kunyah Abī Muḥammad, grandson of the preceding Shaihk, born the 14th of Rajab, A.H. 750, died the 8th of Dhu-al-qi'dah, A.H. 856, 66 years old (so correctly in the following copy; here is written by mistake "250 years, 4 months, and 24 days old, on fol. 79a.

159. Hādżrat Sirṣ-aldin Muhammadd Shāh 'Alām, with his real name: Muḥammad bin Kuṭb-aldin, and the Kunyah Abī-aldin Karakāt, son and pupil of the preceding Shaihk, born the 17th of Dhu-al-qi'dah, A.H. 817, died 63 years old, A.H. 880, the 20th of Jumādā-al-akhir (so correctly in the following copy), on fol. 79a.

VII. Shaiheh who had little or no connection with any of the before-mentioned orders (مَهْمَّامَة مُمَطْرَدَة).

160. Mālik-i-Dinār, one of the Tūba-i-Tābī'īn, friend of Hasan Baṣrī (No. 19); his surname is explained in the following miraculous way: when once on a voyage, the crew of the ship demanded passengers-money from him, and beat him several times in consequence of his declaration that he had none; at last a number of fishes appeared, each with a dinār or gold piece in its mouth; Mālik-i-Dinār took one and paid therewith his passage; the crew worshipped him as a saint, but he stepped out upon the sea and walked over the waves; he died A.H. 137, on fol. 80a.

161. Shaihk Hābīb-i-a'jamī (Umar, as the following copy adds), with the Kunyah Abī Muḥammad, a native of Fārs and pupil of Hasan Baṣrī, died A.H. 156 and was buried in Baṣrāh, on fol. 80b.

162. Sufyān Thaurī, son of Sa'dī Kāfī, with the Kunyah Abī 'Abdallāh, died in Baṣrāh the 3rd of Sha'bān, A.H. 161 or 162, 63 years old, on fol. 80b.

163. Da'dīn bin Naṣr Tālī, with the Kunyah Abū Sulaimān (in the following copy Abī Salām), disciple of Abd al-Hanifāf of Kāfah (No. 21), pupil of Hābīb Rāzi (comp. No. 27), and friend of Fudail bin 'Iyād (No. 96) and Ibrāhim Adham (No. 97), died A.H. 162 or 163 and was buried in Baghdād, on fol. 81a.

164. 'Atalab bin al-Ghulām (in the following copy bin Sulām, in the Haft Ilkūm, No. 49, fol. 67b ibn 'alāllām, i.e. al-Ālī) son of 'Abān bin Jumāh, one of the Tūba-i-Tābī'īn and pupil of Shaihek Hasan Baṣrī, died A.H. 160 (167 in the following copy), on fol. 81b.

165. Imám 'Abdallāh bin Mūbarāk, a disciple of the Imam-i-a'jam, i.e. Abū Hanifah, and contemporary with Sufyān Thaurī (No. 162) and Fudail bin 'Iyād (No. 96); he was born A.H. 118 and died in Rāmanād, A.H. 131, on fol. 81b.

166. Muḥammad bin Sulām, known as Ibn Simmāk (سَكَّات), according to a marginal gloss in the Nafshāt-alums, No. 1412, fol. 34b, with the Kunyah Abū-Allāb, friend of Sufyān Thaurī, died A.H. 183, on fol. 82a.

167. Shaihk Shaihkī bin Ibrāhim Bakhā, with the Kunyah Abū 'Ali, a Ramāfite, friend of Ibrāhim Adham and personally acquainted with the seventh Imam Māshākāzim (No. 11), died as martyr, A.H. 194, on fol. 82a.

168. Yūsuf-i-Asbā, who inherited 70,000 dirhams and gave all of them to the poor, died A.H. 196, on fol. 82b.

169. Abū Sulaimān (Abū Sulām in the following copy) Dārānī, with his real name: 'Abd-alraṣūmī bin Aḥmad bin Aṭīyyah, one of the great Shaiks of Syria (Darān is a village near Damascus); he died A.H. 215 and was buried in Darān, on fol. 82b.
170. Fath bin 'Ali of Musli, died the 10th of Dhul- al-Hijjah (9), A.H. 220, on fol. 82b.

171. Basar Haifi, son of Harith bin 'Abd-ala'laman bin 'Ata bin Haman bin Abdallah, with the Kunyah Abu Na'sr, friend of Ahmad Hanbal (No. 24) and Fudail bin Tyaak (No. 96), born in Baghdad, A.H. 150, died the 10th of Muharram, A.H. 227, and was buried outside the town of Bagdad, on fol. 83a.

172. Ahmad bin Abi-Allah (الله), so to be read instead of both in the text here and in the following copy, according to fol. 90b, l. 1, and the Nafsah-alunus, with the Kunyah Abu-Allah, originally of Damascus, pupil of Abu Sulaiman Darani (No. 169), died A.H. 239, on fol. 83b.

173. Haim bin 'Uwain (عوين), so correctly in the Nafsah-al-unus; here and in the following copy االنام (the deaf one), with the Kunyah Abu-Abd Allah, originally of Balkh, pupil of Shaikh Sheik Balkhi (No. 167) and a Hafiz, died A.H. 237, on fol. 83b.

174. Shaikh Ahmad bin Khidrwaib, with the Kunyah Abu 'Hamid (in the following copy Abu 'Abid), originally of Balkh, pupil of the preceding Shaikh; he was personally acquainted with Ibrahim Adham, Shaikh Bayazid Basami (No. 66), Abu Turab Bakshah (who died, according to the Nafsah-al-unus, A.H. 245, in the same year as Duh-alunus Misri), and Abu Ha's Haddad (No. 184); he died A.H. 240, 95 years old, and was buried in Balkh, on fol. 83b.

175. Shaikh Abu-Allah's Hamza bin Muhammad of Harat, died A.H. 241, on fol. 84a.

176. Shaikh Harih (in the following copy 'Ariah, مارس) bin Asad Muhammad, with the Kunyah Abu Abdallah, of Basrah, died in Baghdad, A.H. 243, on fol. 84a.

177. Hadrat Shaikh Duh-alunus Misri, with his real name: Tubah (here Tuba) bin Ibrahim, and the Kunyah Abu-Allah, a follower of the Imam Malik (No. 22), and a pupil of Israil, the 26th of Sha'b-an, A.H. 245 (so correctly in the following copy), on fol. 84a.

178. Abu Turab Nakhshabi, with his real name; 'Asfar bin ala'shan (全力打造), or according to others: 'Asfar bin Muhammad bin ala'shan (the following copy reads ala'shan), a great Shaikh of Khurasan, contemporary and friend of Abu 'Haimin Attar Basri and Haimin ala'shan (No. 173), died the 17th of Jumad-alawwal, A.H. 245, on fol. 85a.

179. Ibrahim bin 'Isa, of Isfahan, was in friendly intercourse with Ma'sufi Karkhi (No. 27), died in Isfahan, A.H. 247, on fol. 85a.

180. Zakariyya bin Yahya ala'rawi, praised by the Imam Hanbal (No. 24), died in Harat in the month Rajab, A.H. 255, on fol. 85a.

181. Abu Abdallah ala'shan, one of the great Shaikhs of Khurasan, friend of Abu Ha's Haddad (No. 184), died A.H. 255, on fol. 85a.

182. Muhammad bin 'Ali Hakim al-Mirda', with the Kunyah Abu 'Abdallah, founder of the current school (البراءه) in I'hur al-am, i.e. Abu Hanifah (No. 21); but this can scarcely be taken in the literal sense of the word, as Abu Hanifah died A.H. 150; a great stress is also laid upon his continual intercourse with the prophet Khidr, on fol. 85b.

183. Yahya bin Ma'addi Basri, with the Kunyah Abu Zakariyya and the Lakh Watz, died A.H. 258, and was buried in Nishapur, on fol. 86a.

184. Abu Ha's Haddad, with his real name: Amr bin Salamah (عمرو بن سلمة), of Nishapur, pupil of Abu Abdallah Bawardi (بوريدي), teacher of Abu 'Uthman Hirri (No. 205), and contemporary with Junaid (No. 29), died A.H. 264 or 265, on fol. 86b.

185. Shaikh 'Ali bin 'Ummad Basghaddi, who had met with Duh-alunus Misri (No. 177), and performed the pilgrimage seventy times, died A.H. 265, and was buried in Harat, on fol. 86b.

186. Ahmad bin Wahab, with the Kunyah Abu Ja'far, died A.H. 270, on fol. 87a.

187. Shaikh Shujah Kirmani, with the Kunyah Abu-Allahwari, of royal descent, and pupil of Abu-Allah Haddad (No. 184); he was a friend of Abu Turab Nakhshabi (No. 178), Abu 'Ubayd Basri, etc., and died after A.H. 270, on fol. 87a.

188. Shaikh Hamdan Kasadi, with the Kunyah Abu Iskil, son of Umarah (in the following copy Isam); he founded the school (البراءه) was a follower of Sufyan Thauri (No. 162), and a friend of Abu Turab Nakhshabi (No. 178), 'Ali Kasratabd (read Nasratabd or Nasratabd), and Abu Ha's (No. 184), and died A.H. 271, on fol. 87a.

189. Fath bin Shakhraf (صخر), with the Kunyah Abu Na'sr, born in Marw, died the 15th of Sha'b-an, A.H. 273, on fol. 87b.

190. Shaikh Abu 'Abdallah (in the following copy Abu Muhammad) Mukhtar, son of Muhammad bin Ahmad, born in Harat; he was the Pir of Shaikh Abu 'Ali bin Mukhtar ala'shan ala'shan (alakht in the following copy), and died in Harat, A.H. 277, on fol. 87b.

191. Abu 'Abdallah Maghribi, with his real name: Muhammad bin Isma'il, the spiritual guide of Ibrahim Khawwas (No. 199) and Ibrahim bin Shaibhan Kirmanshi (No. 232), and the pupil of Abu-Allah, a school in the following copy All Zarrin, who was himself a disciple of Khwajas 'Abd-al-walid Zaid (No. 95), whose teacher Shaikh Hassan Basri (No. 19) had been; he died, 122 years old, A.H. 279, on fol. 87b.

192. Shaikh Abu 'Abdallah Khakian ala'shan, of Baghdad, died A.H. 279, on fol. 88a.

193. Sahal (in the following copy Subail) bin 'Abdallah Tuastiari, with the Kunyah Abu Muhammad, a Hafiz, pupil of Duh-alunus Misri (No. 177), died in Muharram, A.H. 283, 80 years old, on fol. 88b.

194. Abu Sal'id Kharriz, with his real name: Ahmad bin 'Isa, born in Baghdad, and founder of the """"لخ""""; he was a pupil of Muhammad bin Mansur Tusi, and friend of Duh-alunus Misri (No. 177), Sari Sakat (No. 25), Basar Haifi (No. 171), and others, and died in Makka, A.H. 286 (according to others 285 or 287), on fol. 88b.

195. 'Abbas bin Hamzah Nishapuri, with the Kunyah Abu-Allahald, friend of Duh-alunus Misri and Bayazid Basami (No. 66), died in Rabi'-alawwal, A.H. 287 (288 in the following copy), on fol. 89a.

196. Abu Hamzah Baghdadi, with his real name: U
Muhammed bin Ibrāhim, friend of Bashar Ḥāfi, Sarī Sāḏa, and Abū Turāb Nakshabandī (No. 178), pupil of Ḥarah Muhāsabī (No. 176), and contemporary with Abū-Allah (in Nos. 201 and in the following copy Abū-Allah) Nūrī and Khair al-nassāj (No. 221), died A.H. 289, on fol. 89b.

Abū Hamzah Khurāsānī, born in Nishāpur, friend of Abū Turāb Nakshabandī and Abū Saʿīd Kharrās (No. 194), and contemporary with Shāhī Khunājī (No. 29), died A.H. 290, on fol. 89a.

Shaikh Abū Bakr Taqākā, with his real name: Muḥammad bin ʻĀbdallāh, contemporary with Abū-Allah Nūrī and Abū Hamzah Khurāsānī, died A.H. 290, on fol. 89b.

Ibrāhim al-Fārūqi, with the Kunyah Abū ʻIṣākh, of Baghdaḏ, belonging to the same group of friends and contemporaries as the previous Shāhī; he died A.H. 291, and the statement of a conversation between him and Abū-Allah Khurāsānī, who died A.H. 425 (No. 67) must needs be wrong, unless a mere spiritual intercourse is meant, on fol. 89b.

Zakariyya b. Dālūya, with the Kunyah Abū Yaḥyā, of Nishāpur, died A.H. 294, on fol. 90a.

Abū-Allah (according to Nos. 196, 198, and 222, and the Nafṣah-al-ulus: Abū-Allah) Nūrī, with his real name: Ṣaḥḥād bin Muḥammad or Muḥammad bin Muḥammad, known as Ibn Baghawi, his father having been a native of Baghdaḏ between Ḥarāt and Marw (see on Baghawi, also called Bagh, with the nisba Baghawi, Barbier de Meynard’s Dictionnaire géographique etc. p. 109); he was born and brought up at Baghdaḏ, pupil of Sarī Sāḏa, friend of Muḥammad bin ʻĀbdal Kaṣaṣb and Abū Muḥammad bin Abū al-Awārī (No. 172), and contemporary with Shāhī Junaḍ and Duḥ-al-nuṣūr Misrī; the Shāhīs of his time gave him the honorary epithet of ʻAlam al-ṭarīqāt (the prince of hearts); he instituted the festival of Ṭurqī, and died A.H. 295 (others fix, less correctly, his death in A.H. 286), on fol. 90a.

Shaikh ʻAmr (in the following copy ʻAmr) bin ʻUthmān Makki al-Ṣāḥībī, with the Kunyah Abū ʻAbdallāh, pupil of Junaḍ, and teacher of Junaḍ bin Mansūr Hallaj (No. 211), died in Baghdaḏ, A.H. 296 (according to others, A.H. 291 or most likely 297, the same year in which Junaḍ died), on fol. 90b.

Abū ʻUṯmān Wātī, with his real name: Saʿīd bin Isma‘īl bin Saʿīd bin Mansūr, born and brought up in Ra‘i, lived afterwards in Nishāpur, where he died, A.H. 298, on fol. 91a.

Samān bin Muḥammad (according to the Nafṣah-al-ulus: bin Ṣamān al-Muḥammad) Kaddiḏābī, with the Kunyah Abū-Allah (or Abū-Allah) al-Ṣāḥībī (according to others Abū-Allah al-Ṣāḥībī), friend of Sarī Sāḏa (No. 28), Muḥammad bin ʻAlī Kaṣaṣb, and Abū Ṣaḥḥādānī, died A.H. 298, on fol. 91b.

Abū ʻUthmān ʻHirī, with his real name: Saʿīd bin Isma‘īl ʻHirī Nishāpūrī (Hirah is a quarter of Nişāpur), originally of Ra‘i, pupil of Shaikh Sinjā (No. 183), Abū Ḥaṣṣā Ḥaddad (No. 185), and Yaḥyā b. Maḥmūd Ra‘ī (No. 183), in the following copy the latter two are called his friends, not his teachers), and friend of Shaikh Junaḍ, Rawāmīn (No. 143), Yūsuf bin Ḥusayn (No. 208), and Muḥammad bin Fadl Balkhi (No. 217), died in Ra‘i (al-ala‘wī), A.H. 298, on fol. 91a.

Shaikh Ṣaḥḥādānī (or ʻHirī), with his real name: Muḥammad bin Muḥammad bin Mansūr Hallaj, died A.H. 299 (this Shaikh is entirely wanting in the following copy), on fol. 91b.

Ṣaḥḥādānī (or ʻHirī), son of Muḥammad bin Muḥammad bin Ḥāfi, of Nishāpur, friend of Ḥāfi and friend of Shaikh ʻAli ʻAbd Allāh ʻAbd Allāh, pupil of Ḥāfi and teacher of Shaikh Junaḍ (No. 194), died A.H. 300, on fol. 91b.

Abū-Allah (or Abū-Allah) al-B屋顶 (or Abū-Allah) Hallaj, died in Ra‘i (al-ala‘wī), A.H. 300, on fol. 92a.

Abū-Allah Hallaj, with the Kunyah Abū ʻAbdallah, originally of Baidā in Fars, the views of the greatest Sāḥeb Shāhīs are utterly at variance with regard to his spiritual authority; some, like his own Pir ʻAmr bin ʻUthmān Makki (No. 292), Abū Yaḥyā Ḥafrājū (No. 298), and ʻAlī bin Sa‘īd al-Sulaymānī (in the following copy again Sulaymānī, comp. No. 193) Isfahānī, reject him altogether; whereas Shaikh Abū Bakr Shāhī (No. 30), Abū-Allah b. Ṣa‘īd bin Abū-Allah ʻAbdallah (No. 294), Khwajā ʻAbdallah Ansārī (No. 308), Shaikh Abū-Allah al-Makki (No. 267), and Pir ʻAlī al-Hujwīrī, the author of the book of Sūrat al-ʾAlaq (No. 83) in his refutes the common idea that Shaikh Junaḍ had written a fatwa for the execution of Hallaj, by simply referring to the fact of Junaḍ having died eleven or twelve years before his alleged victim. Hallaj was put to death in Baghdaḏ in the month of Dhu-l-Qa‘da (A.H. 309), on fol. 92b.

Shaikh Abū-Allah b. Ṣa‘īd bin Abū-Allah ʻAta, with his real name: Muḥammad bin ʻAlī bin Ḥāfi, friend of Junaḍ and Shaikh Abū Sa‘īd Kharrās (No. 194), died in Dhu-l-Qa‘da (A.H. 309) (according to others, but less correctly, A.H. 311, in the following copy this Shaikh is wanting), on fol. 93a.

Abū Bakr Ṣa‘īd, with his real name: Muḥammad bin Zakariyya (No. 310), on fol. 93a.

Abū-Allah al-Ṣāḥībī (or Abū-Allah) al-Ṣāḥībī, with his real name: Abū-Allah b. Muḥammad b. ʻAbdallāh (according to others: Muḥammad b. ʻAbdallāh b. Yaḥyā), one of the most excellent pupils of Shaikh Junaḍ and friend of Saḥīb bin ʻAbdallah Tustar (No. 193), died A.H. 312 (according to others, A.H. 314), on fol. 93b.
216. Nabān bin Muḥammad al-ḥamām, originally of Wasiṭ, lived in Mīr, was a friend of Shaikh Jannād, and one of the spiritual teachers of Nūrī (No. 201), died in Ramaḍān, A.D. 316, on fol. 93b.
217. Muḥammad bin Paḍūl (Fudail in the following copy), with the Kunayn Abū ʿAbdallāh, born in Bāḥlā and pupil of Shaikh Aḥmad bin Khudrawāw (No. 174), died A.H. 319, and was buried in Samarkand, on fol. 93b.
218. ʿAbd- al-Ḥusayn (in the following copy and the Naṣḥat-al-ḥans: ʿAbd-al-ḥans) Warrāk, with his real name: Muḥammad bin Saʿd, one of the great Shaikhs of Nishāpūr, pupil of Abū ʿUthmān Ḥāri (No. 205), died A.H. 310, on fol. 94a.
219. Shaikh Abū-ʿAl-ḥassān al-Darrāḏī, born in Baghdād, was a pupil of Ibrāhīm Khawwās (No. 199), and died A.H. 320, on fol. 94b.
220. Shaikh Abū ʿUmar (in the following copy Abū- bāk) Dimishki, friend of Abū ʿAbdallāh bin Jallā (No. 210), and one of the companions of Dhu-ʿAlān Miṣrī, died A.H. 320, on fol. 94a.
221. Shaikh Khair al-Qasāṣī, with the Kunayn Abū- ʿAl-ḥassān, and the real name of Muḥammad bin Ismāʿīl, originally of Sāmārā, lived in Baghdād and was a pupil of Sārī ʿAlī, as well as a contemporary of Shaikh Jannād, Ibrāhīm Khawwās (No. 199), and Shibli, died 120 years old, A.H. 322, on fol. 94b.
222. Shaikh Abū Bakr al-Qasāṣī, with his real name: Muḥammad bin Mūsā, known as Ibn Farghānī, one of the old companions of Shaikh Jannād and Abū- ʿAl-ḥassān (or Abū- ʿAl-ḥans, as the following copy has) Nūrī (No. 201), died in Maʿw, A.H. 320 (according to others, after A.H. 320), on fol. 94b.
223. Shaikh Abū Bakr Kitābī (Kīṭābī, in the following copy and the Naṣḥat-al-ḥans, Cāṭārī, Cāṭī), with his real name: Muḥammad bin ʿAlī bin Jaʿfar, originally of Baghdād, pupil of Shaikh Jannād, honoured by the epithet, ʿAlī al-ʿAlī (al-ʿAlī), because he spent 30 years in the choirs or precincts of the temple of Makkah, and died there, A.H. 322, on fol. 94b.
224. Shaikh Ibrāhīm bin Dāʿūd al-ḥāṣṣār al-ṣalīkī (so according to the Naṣḥat-al-ḥans, No. 1412, fol. 81b marginal gloss; the text here has ʿAlī, ʿAlī, or ʿAlī, ʿAlī), with the Kunayn Abū ʿIshaq, one of the Syrian Shaikhs, contemporary with Jannād, Dhu-ʿAlān Miṣrī, and Abū ʿAbdallāh bin Jallā (No. 210), died A.H. 326, on fol. 95b.
225. Abū- ʿAl-ḥassān (according to the Naṣḥat-al-ḥans, No. 1412, fol. 86b, Abū- ʿAl-ḥassān) bin Muḥammad al-muzzayyin (Muzayyin), with his real name ʿAlī of Baghdād, friend of Jannād and Saḥīl (in the following copy saḥīl ʿAlī), Abū ʿAbdallāh Taṣtārī (No. 193); there are said to have been two Shaikhs with the name Muzzayyin, viz. Muzzayyin-ib-Kabīr and Muzzayyin-ib-Saghīr; the greater and the smaller Muzzayyin; the present Shaikh is Muzzayyin-ib-Saghīr, who died in Makkah, A.H. 327 or 328, on fol. 95b.
226. Abū ʿAlī Thaqāfī (Ṭaqī), confirmed by a marginal gloss in the Naṣḥat-al-ḥans, No. 1412, fol. 97b; in the text of the Naṣḥat and the following copy (ṣughla), with his real name: Muḥammad bin ʿAlī al-walī, contemporary with Abū ʿAlī ʿAbdallāh bin ʿAlī Muṣṭafā ʿAbdallāh (No. 184) and Ḥamdūn Ḥaṣṣār (No. 188), died A.H. 328 (so correctly according to the following copy, instead of 308, as is written here), on fol. 95b.
227. Shaikh Abū Muḥammad Mutkaṣṣarah, with his real name: Abūdallāh bin Muḥammad Nishāpūrī, lived in Baghdad, and was a pupil of Abū ʿAlī ʿAbdallāh and of Shaikh Jannād (No. 29); he died A.H. 328, on fol. 95b.
228. Shaikh Abū Yaʿqūb Naṣṣar, with his real name: ʿIsḥāq bin Muḥammad, pupil of Abū Yaʿqūb ʿAlī, and friend of Jannād and ʿAmr (in the following copy again ʿUmar) bin ʿUthmān (No. 202), stayed many years in Makkah, and died there A.H. 330, on fol. 95b.
229. Shaikh Abū-al-ḥassān al-Qāsimī, with his real name: Ali bin Muḥammad bin Suḥail (in the Naṣḥat-al-ḥans, No. 1412, fol. 80b, Suhail), lived in Mīr, pupil of Shaikh Abū Jaʿfar ʿAbdallāh (in the following copy ʿAlī), and spiritual guide of Abū- ʿAl-ḥassān (according to others Abū- ʿAl-ḥassān), ʿAmīr (in the following copy ʿAlī), and ʿUthmān Maghribī. He died the 15th of Rajab, A.H. 331 (or according to others 332), and was buried in Mīr, on fol. 96a.
230. Shaikh Abū Bakr bin Tāhir Abhārī, with his real name: Abūdallāh bin ʿAbdillāh bin ʿAbdillāh bin ʿAbdillāh bin ʿAbdillāh, contemporary with Shibli, and friend of ʿUstāfī bin Ḥusayn (No. 208); he was one of the great Shaikhs of ʿIrāq and died A.H. 330, on fol. 96b.
231. Shaikh Abūdallāh Māzālī (according to the Naṣḥat-al-ḥans, No. 1412, fol. 100b, Muḥammad bin Muḥammad bin Māzālī), pupil of Ḥamdūn ʿAṣārī (No. 188), died A.H. 331, on fol. 96b.
232. Shaikh Ibrāhīm bin Shabān akīr-mākānshāhī, with the Kunayn Abū ʿIshaq, a Shaikh of ʿIrāq and friend of Abū ʿAbdallāh Maghribī (No. 191) and Shaikh Ibrāhīm Khawwās (No. 199), died A.H. 337, on fol. 96b.
233. Shaikh Abū ʿAli Mashtūlī (in the following copy Mashtūlī, Mashtūlī or Mashtūlī being a village, 10 farsangs from Mīr), with his real name: Ḥasan bin ʿAlī bin Mūsā, disciple of Abū ʿAlī ʿAbdillāh and Abū Yaʿqūb Mūsā, died A.H. 340, and was buried in Mashtūlī or Mashtūlī, on fol. 96b.
234. Shaikh Abū Bakr Tāmīshānī, originally of Fars, lived in Nishāpūr, and was a disciple of Shaikh Abū Bakr Shibli (No. 30), died in Nishāpūr, A.H. 340, on fol. 96b.
235. Shaikh Abū Saʿd Abhārī, with his real name: Abūdallāh bin Muḥammad, originally of Bahrā, dwelt in Makkah; he was a friend of Jannād, died A.H. 340 or 341, on fol. 96b.
236. ʿAbdul ʿAlī al-ḥāṣṣār (Al-ḥāṣṣār), with the Kunayn Abū Muḥammad, friend of Jannād, died A.H. 341 (so correctly, according to the following copy, instead of 301 in the text here, being omitted) in Shīrāz, on fol. 96b.
237. Ibrāhīm bin Abū Almāwīl al-Qāsimī, with the Kunayn Abū ʿIshaq, one of the great Shaikhs of Raḵkā, friend of Abū ʿAbdallāh bin Jallā (No. 210) and Ibrāhīm ʿAṣārī (No. 224), died A.H. 342, on fol. 96b.
238. Shaikh Abū- ʿAl-ḥassān al-Qāsimī, with his real name: ʿIsḥāq bin Muḥammad, friend of Abū Bakr Warrāk (No. 254), and author of a Naṣḥat on several verses of the Qurʾān, died the 30th of Muḥarram, A.H. 342, in Samarkand, on fol. 96b.
239. Shaikh Abū-alkāṣīm bin ʾĪsā (bin ʿAli in the following copy) al-bahāghādī, with his real name Fāris (Fārid, فَارِس, فارس), grandson of Ahmad bin Sayyār, with his real name: Rāšīd bin ʿAbī-ʾAlī bin Malāḥ, pupil of Abū Bakr Wāṣītī (No. 222), born in Marv, died there, A.H. 342, on fol. 97a.

240. Shaikh Abū-ʾal-ʿabāba ʾṢāyārī (بائع سیر) (Sāyārī, سیر), grandson of Ahmad bin Sayyār, with his real name: Rāḥīm bin ʿAbī-ʾAlī bin Malāḥ, father of Abū Bakr Wāṣītī (No. 222), born in Marv, died there, A.H. 342, on fol. 97a.

241. Shaikh Abū-ʾal-kāṣīm al-tāsinātī (تائسیت, Tais, a village in the province of Mīr, or according to others, near Maṣḥāf in ʿAṣkhārī, with his real name Hamād, friend of Junaid and Abū ʾAlī ʾAbdallāh bin Jaʿlā, died A.H. 343, on fol. 97a.

242. Abū Bakr Miṣrī, with his real name: Muḥammad bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, pupil of Junaid, died in Basrah, A.H. 345, on fol. 97a.

243. Abū Bakr ʾAtūnī (عثمان), with his real name: Muḥammad bin ʾAbī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, pupil of Junaid, died in Basrah, A.H. 345, on fol. 97a.

244. Abū Muḥṣīm (Muṣīm, مسیم), with his real name: Abū ʾAlī Maḥmūd bin Ṣāhīh bin Wāḥab ʾAtūnī, died in Babylon, A.H. 348, on fol. 97a.

245. Abū ʾAlī ʿAmr bin ʾAbī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, with his real name: Muḥammad bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, friend of Junaid and ʿAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 348, on fol. 97a.

246. Shaikh Jaʿfar bin Muḥammad bin Nuṣair (Nuṣair, نصير), with his real name: Muḥammad bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died in Baghdād, A.H. 348, on fol. 97a.

247. Abū-ʾal-Ḥasan (Abū-ʾAlī bin Ṣaḥḥāl, Ṣaḥṭāl, ʿAlī bin Ṣaḥḥāl), with his real name: Abū-ʾAlī bin Ṣaḥḥāl, died in Baghdad, A.H. 348, on fol. 97a.

248. Abū ʾAlī Jurānī, with his real name: Muḥammad bin Abī-ʾAlī bin Ṣaḥḥāl, died in Baghdad, A.H. 348, on fol. 97a.

249. Shaikh Abū ʾAlī bin ʾAbī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, with his real name: Abū ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died in Baghdad, A.H. 348, on fol. 97a.

250. Shaikh ʿAbdul-Ḥakīm bin Ṣaḥḥāl, with his real name: Muḥammad bin Abī-ʾAlī bin Ṣaḥḥāl, died in Baghdad, A.H. 348, on fol. 97a.

251. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣaḥḥāl, died in Baghdad, A.H. 348, on fol. 97a.

252. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣaḥḥāl, died in Baghdad, A.H. 348, on fol. 97a.

253. Shaikh Abū Bakr Muḥṣīm (Muṣīm), with his real name: Muḥammad bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 348, on fol. 97a.

254. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died in Baghdad, A.H. 348, on fol. 97a.

255. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died in Baghdad, A.H. 348, on fol. 97a.

256. Shaikh Ismaʿīl bin ʾAbī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

257. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

258. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

259. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

260. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

261. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

262. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

263. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.

264. Abū ʾAlī ʿAbdallāḥ bin Abī-ʾAlī bin Ṣāhīh bin Wāḥab ʾAtūnī, died A.H. 365, on fol. 97a.
272. Abú-alkásim Rázi, with his real name: Ja'far b. Ahmad b. Muḥammad, lived in Nishápûr and was a friend of Ibn 'Aţâ (No. 312), Muḥammad b. Abú-aljâwârī (correctly al-jawârī, as in No. 172), and Abû 'Ali RûdBârî (No. 68), died in Rai, A. H. 378, on fol. 101b.


275. Shaikhs Abû-alkâhir (ابو الکاہر), so according to the index on fol. 2a, the following copy, and the Nafâḥât-al-ûns, No. 1412, fol. 102b, last line; the text here reads Abû-al-jânâid, (ابو الجند) Habashî, with the nickname of Abû-al-jânâid (like Abûbâkîr al-jârîsî, see No. 268); but a marginal note in the Nafâḥât-al-ûns, No. 1412, fol. 103a, declares this to be a mistake, for sixty years he stayed in the holy places and died in Makkah, A. H. 383, on fol. 101a.

276. Ahmad b. Ibrâhîm al-munâswâwântî (ابن إبراهيم المعاوشاوية), with his real name: Muḥammad b. Abû 'Ali, one of the Shaikhs of Baghdâd, died 83 years old, A. H. 386, in the month Sha'â'ân; he is called here a friend of Shaikh Sârî Sakçâ'thî, which is an impossibility, since that Shaikh died twenty years before Ahmad b. Ibrâhîm was born (see No. 28), on fol. 101b.

277. Shaikh Abû-alkâhisân b. Sâbîn (ابن شیخ العلی), with his real name Muḥammad (in the Nafâḥât-al-ûns more fully: Muḥammad b. Abû'ala b. Isâmâ'îl b. Sâmâ'n), and the Laqâb al-Bâliyya, the laqâb al-Fâlîkî, "wisdom-speaking," a contemporary of Shaikh Shibli, born A. H. 300, died 15th of Dhu-l-âdâd or Dhu-l-âjîjah, A. H. 386 or 387, on fol. 101a.


279. Abûbâkîr al-âlî, with his real name: Muḥammad b. Ibrâhîm al-sâfî, lived in Syria and died in Damaascus in Dhu-l-âjîjah, A. H. 386, on fol. 102a.

280. Shaikh Abû-alkâhisân Dinawârî Wâ'izî, with his real name: 'Abd-al-âsâsîn b. 'Umar b. Muḥammad b. Isha'âk, died the 24th of Dhu-l-âjîjah, A. H. 397, and was buried by the side of Imam Hânbal, on fol. 102a.

281. Khwâjâ Yâhîyâ b. 'Anâmâr al-shaibâhî, originally of Sijîshân; he had personally known Shaikh Abû 'Abdallâh b. Kthâfî (No. 144), and Khwâjâ 'Abdallâh Aśârâî (No. 300) had known him when a boy; he died A. H. 402, on fol. 102a.

282. Shaikh 'Uthmân b. Abû 'Amr (Abû 'Umar in the following copy) Bâkîlî, died in Rajâb, A. H. 402, 84 years old, on fol. 102a.

283. Shaikh Abû 'Ali Dâkîkî, with his real name: Hasan b. Muḥammad Dâkîkî, pupil of Shaikh Abû-
alkásim Nasrâbádí (No. 267); Ábu’l-álsam Kashâri (No. 299) was his disciple and son-in-law; Ábu’l-Áli died in Nishápûr in the month Dhu’l-a’dáh, A.H. 405 or 406, on fol. 102b.

284. Shaikh Ábu’l-Álamáman (comp. Nos. 257 and 263; in No. 294 and in the following copy simply 'Ábálamán) Sulámi, with his real name: Muhammád bin Husain bin Muhammád bin Músá Sulámi, pupil of Shaikh Ábá-l-álsam Nasrâbádí (No. 267) and Shaikh Shibli; Shaikh Ábu’l-Áli bin Ábá-l-ákhár got his investiture from him, after the death of his father, Ábá-álamáman; Ábá-l-álamáman is the author of the book and the source of the family tree given in Sháhábnâ, A.H. 470, on fol. 102b.

285. Shaikh Ábu’l-Ála Mâlini (Barbier de Meynard, Dictionnaire géographique etc. de la Perse, p. 511, calls him Ábu’l-Ála), with his real name: Áhmad bin Muhammád bin Áhmad bin Imam Sáli bin Háfiz (so distinctly in the following copy; here is written سلی), born in Mâlin near Haríst, died in Sháhábnâ, A.H. 472, on fol. 102b.

286. Ábá-al-asas (according to the following copy and the Náfshát-al-anum Ábá-al-áhusain) bin Jahám Hamdání, with his real name 'Áli, disciple of Kaukabí and Ja’far Khálíq (No. 246), author of a work 1268, in which the life and miracles of the Gharáthálam Ábá-al-kaddár Jíl are alleged to be related (see supra). 'Ábá-al-kaddár was born A.H. 470, i.e. 56 years after the death of his imaginary biographer Ábá-al-asas, see No. 36); he died A.H. 476, on fol. 102b.

287. Shaikh Ábá-l-Álah Tâkí (طاقی), with his real name: Muhammád bin Fádîl bin Muhammád al-tákí alajjastán al-áharawí, pupil of Músá bin Ámrán Juráftí (or according to a marginal note in the Náfshát-al-anum, No. 1441, fol. 158b, Juráftí, Jírístí or Jírístí being a town in Kirmand), died the 1st of Safar, A.H. 416, in Haríst, on fol. 103b.

288. Shaikh Ábá-l-Álahá Dástání, with his real name: Muhammád bin Áli Dástání, and the Laqáb Shaikh-álsamáshiykh, contemporary with Ábá-al-asas Kharákání (No. 67), died in Rajáb, A.H. 471, 59 years old, on fol. 103b.

289. Shaikh Ábá l-Manşúr Isfahání, died in Ramádán, A.H. 418, on fol. 103b.

290. Sálír-Ál-Más’úd Ghází, according to Shaikh Ábá-alákhk Díhláwí one of the great generals of Sultan Múmíní bin Ghiyáth, fought many battles in India and was killed there, A.H. 495; his grave is visited every year by many pious people, on fol. 103b.

291. Shaikh Ál-Áli Siyáh, of Marw, was a contemporary with Ábá-al-ábbás Káshâb and a friend of Ábá-l-Áli Dákkák (No. 283), died in Marw in Sháhábnâ, A.H. 424, on fol. 103b.

292. Shaikh Ábá-Isháq bin Shahriyár Kázárání, with his real name Ibráhim, originally of Fars; Shaikh Ábá-Isháq bin Áhsaá bin Muhammád al-farí’í bin Ábá al-ákhár was his instructor in Súfism; he had personally known Ábá-al-áhusain bin Jahám (No. 286), and died in Dhu’l-a’dáh, A.H. 426, on fol. 103b.

293. Shaikh Ábá Manşúr Muhammád al-Ánsári, the father of the famous Shaikh-álsám Wáhází “Ábá-al-Álahá Ánşári (No. 300) and pupil of Sharíf Hamzá “Ákíl, as well as of Ábá-al-mu’annáfír Tirmídí, died in Sháhábnâ, A.H. 430, and was buried in Bakhá by the side of Sharíf Hamzá ‘Ákíl, on fol. 103b.

294. Shaikh Ábá Sa’íd bin Ábá-al-ákhár, the great Súfí, with his real name Fadh-l-Áli, born in Mahámah in Khurásán; he was first a pupil of Shaikh Ábá-al-ákhár bin Sáli bin Súfí (who himself had as teacher Ábá-Nájír Sáli, No. 271, the pupil of Ábá Muhammád Murtásh, No. 227, whose father had been Shaikh Jújírd Sáli, No. 209), and after the death of Shaikh he got his investiture from Shaikh Ábá’l-Álamáman Sáli (No. 284); he also studied one year with Ábá-al-ákhár bin Jújírd Sáli; he was born A.H. 357, and died the 4th of Sháhábnâ, A.H. 440, 1000 months old (= 83 years and 4 months), on fol. 104b.

295. Shaikh Ámúr (عمر, not عمار, as the following copy has), a nick-name (paternal uncle) given to Áhmad bin Muhammád bin Hamzá Sáfti, with the Kunayáh Ábá Isma’il, by Shaikh Ábá-al-ákhár Nádawándi (No. 145); he died in Rajáb, A.H. 441, 92 years old, on fol. 105a.

296. Shaikh Ábá ‘Abdalláh (in the following copy ‘Abdalláh) lub Bakrayáh (بكریه), with his real name: ‘Áli bin Muhammád bin ‘Abdalláh; he had, in his youth, personally known Shaikh Ábá ‘Abdalláh bin Khásif (No. 144) and had friendly intercourse with Shaikh Ábá-al-ákhár Kashári (No. 299), Shaikh Ábá Sa’d (No. 294), and Shaikh Ábá-al-ákhár Nádawándi; he died A.H. 442 in Shíráz, on fol. 105b.

297. Shaikh Ábá-al-asas Rúzí, with his real name: ‘Áli bin Muhammád bin Ibráhim (in the following copy: ‘Áli bin Muhammád bin Muhammád bin Ibráhim), pupil of Shaikh Ábá-al-asas (more correctly Ábá-al-áhusain) Husrá (No. 266), and friend of ‘Abd-Ábá’l-ákhár bin ‘Abd-Ábá’l-ákhár (No. 299), Shaikh Ábá Sa’d bin ‘Abd-Ábá’l-ákhár; he died in Ramádán, A.H. 451, 85 years old, on fol. 105a.

298. Haṣrat Shaikh Pir ‘Áli Hujwírí, son of ‘Uthmán Ibn ‘Áli allájábí alghazawáni, with the Kunayáh Ábá-al-asas, the famous author of the famous book كشف أجهزه, pupil of Shaikh Ábá-al-ákhár bin Súfí (or Husrá) al-khalwâti, himself, as pupil of Shaikh ‘Árús (or ‘Árús), teacher of Shaikh Ábá Sa’d bin Ábá-al-ákhár, and Shaikh Ábá-al-ákhár Kashári, followed the Hanáfite doctrine; he spent a considerable time in Láhir and found there many disciples; he died either A.H. 456 or 464 in Láhir (see the objection to both these dates in Rúyíh, p. 343), on fol. 105b.

299. Shaikh Ábá-al-ákhár Kashári, with his real name: ‘Abd-Álkarim bin ‘Abdalláh al-khalwâti, one of the Shákhá of Khurásán and author of the book فتح أجهزه, and the author of the book ‘Alí al-jâhí (الجاهلي) and the Ábá-al-ákhár bin ‘Abdalláh, with the Kunayáh Ábá Isma’il, of Harrá; he was the pupil and son-in-law of Shaikh Ábá ‘Abdalláh (No. 283); and spiritual guide of Shaikh Ábá ‘Abdalláh (No. 72), and died in Bakhá-al-khalwâti, A.H. 465, on fol. 106a.

300. Shaikh-al-asam Khwájá ‘Abdalláh Ánásír, son of Ábá Manşúr Muhammád Ánásír (No. 293), with the Kunayáh Ábá Isma’il, of Harrá; he was a descendant of Ábá Manşúr Matt (مط) Ánásír ibn ‘Abd ‘Ayubh Ánásír, who, in the reign of the Khalifát ‘Uthmán, went...
with Alman bin Kais to Khurāsān and settled in Harat, was born in Shabān, A.H. 356, and died, 85 years old, A.H. 458, 9th of Rabi’-al-akhir, on fol. 106b. 301. Abū-al-hasham Najjār, died the 2nd of Dhul-hijjah, A.H. 481, 84 years old, on fol. 106b.

302. Abū Naqr al-Hajjāwī al-Khānjarī, with his real name: Muhammad bin Ahmad bin Abī Ja’far, originally of Kirmān, died 124 years old, in Khānijabād, A.H. 500, on fol. 106b.

303. Ḥujjat-al-salām ʿImām Muḥammad bin Muḥammad al-Ghazālī al-tāsī, with the Kunyah Abū Ḥanīd and the Lakab Zain-al-dīn, who had as teacher in Sāfīsīn Shākh Abū ʿAlī Fārmādī (No. 72); he was a Sha’bī āthe in many important works; for instance, the ʾahāma al-tawārīkh, 40 volumes, in Farsīs, Kirmān, Kashān, etc., in the Nafā肮at-al- aluns there is added the Maktubat (masābik). He was a brother of Ḥāmām Abū Ḥanīfah, was born A.H. 450, and died, 54 years old, the 14th of Jumādā al-akhir, A.H. 505, in Baghdad, on fol. 106b. 304. Abū-al-ḥātbās Ḥurūr, with his real name: Abū bin Ḥurūr, died A.H. 507 (so correctly in the following copy; here written by mistake), on fol. 107b.

305. Ḥākima Sanāʾi Ghazānawī, with his real name: Abū-al-majdūd Majdūd bin Ādām, the famous author of the Ḥadīth, a pupil of Khwajā Yūsuf Hanadānī (No. 73); his death is fixed here in A.H. 525; this tārikh is stated to be inscribed on Sanāʾī’s tomb in Ghazān, which Dārā Shukhūr, the author of this work, states to have visited himself, on fol. 107b.

306. Shākh Abū ‘Abdallāh Juwainī (جویینی), so to be read instead of Juwainī (جویینی), which is found both in index and text here, and also in the following copy, with his real name: Muḥammad bin Ḥumāmīyāh (حمامیه), one of the Shākhis of Khurāsān and friend of Shākh Abū-al-hashan Bustī, died 90 years old, A.H. 530, on fol. 107b.


308. Ḥujjat-al-salām Ḥadīrat Shākh Abū-al-jām, son of Abū-al-muṣalas, with the Kunyah Abū Naqr, born in Nāmaḵ in Jām, a descendant of that Jarir bin ‘Abdallāh al-tajjāfīt whom the Khalif ʿUmar ibn al-Khāṭṭāb had given the name Yūsuf bin Ummat; he had 39 sons and 3 daughters, and 17 of these children (including the daughters) survived him; the mother of the emperor ʿAbkar, the great-grandfather of the author of this work, was also a descendant of Shākh Abū-al-jām; Shākh Zāhir-al-dīn ‘Īsā, one of the Shākh’s sons, reports in his Māʿāmul, that his father, during his lifetime, had brought 600,000 (in the following copy only 300,000) persons to repentance. According to a legend, told here in detail, Abū Sa’d bin Abū-al-ḥairī, who died one year before Abū-al-jām’s birth, had a prophetic vision of this coming great ornament of Sāfīsī, and charged in his last will his son Abū Tāhir (to whom he also afterwards appeared in a dream) to hand to Abū-al-jām, as soon as he was grown up, his (the father’s) own garment (حَرْطَب) as token of investiture, a commission which was duly executed. One of the greatest pupils of Abū-al-jām was Khwajā Mūsūdī Čisti (No. 105). The Shākh was born A.H. 414 and died, 95 years old, A.H. 536, on fol. 107b.

309. Shākh Abū-al-ḥabbās bin ʿIrfī, with his real name: Abū-al-muṣalas Abū-al-ṣālaḥī ʿIrāfī, so correctly in the following copy and in the Nafā肮at-al- aluns, No. 1412, fol. 250b, where the father’s name is spelt ʿIrāfī), alandulūsī, died A.H. 536, on fol. 108b. 310. Abū-al-salām Abū ‘Abd-al-aţālūm Abū-al-ṣālaḥī ʿIrāfī, in the Nafā肮at-al- aluns, with the Kunyah Abū-al-habīb (or Abū-al-ḥabīb, as the following copy has), author of the Shīb, see A.H. 536, on fol. 108b.


with his real name, Yahyâ bin Jaish, put to death in Halab by the orthodox 'Ulamâ, A.H. 587, 39 or 37 years old, on fol. 111ª.

319. Shaikh Jâgir (ذَجَّير), originally of Kurdistan, lived in Sâmirah and died there A.H. 590, on fol. 111ª.

320. Shaikh 'Abd-al-ralîm (in the following copy 'Abd-al-râhîm) Maghribi, with the Kunyah Abû Muhammad, died A.H. 592, 70 years old, on fol. 111ª.

321. Shaikh Abû 'Ali bin Muslim, of Irâk, died 90 years old, A.H. 594, on fol. 112ª.

322. Shaikh Nizâmi of Ganjâ, the great epic poet, here called a pupil of Akhi Faraj (in the following copy again Farrukh, see No. 146) Zanjâni (!), died A.H. 596, on fol. 112ª.

323. Shaikh Abû 'Abdallah al-kurâshî (الکرایشی) al-kurâshî in the following copy), with his real name, Muhammad bin Ibrâhîm, died A.H. 599, on fol. 112ª.

324. Shaikh Rûzbahân Rafîî, with the Kunyah Abû Muhammad bin Abî Nasr, pupil of Sirâj-ad-dîn Mahmu'd bin Khalîfah, author of many publications, among others, of the (in the following copy): نفیس مار ج (Marjâ'î); 50 years he preached in Shirâz, and died in the middle of Muharram, A.H. 606, on fol. 112ª.

325. Shaikh Abû-al-âhsan Karduwâih (كردوویه), lived in Shirâz and died the end of Muharram, A.H. 606, on fol. 112ª.

326. Shaikh Abû Ishâq Aghrab (اغرب), with his real name Ibrâhîm bin 'Ali, lived in Bâstîlî (بسطلی) and died there, A.H. 607, on fol. 112ª.

327. Ibn Sabâbghî, with his real name, 'Ali bin Hamîd al-sulâmî, and the Kunyah Abû-al-âhsan, died the 15th of Sha'bân, A.H. 612, and was buried in one of the villages of Misr, on fol. 112ª.

328. Shaikh 'Ali bin Isâ (so correctly in the index of this copy and the text of the following one; the text here has Uwaïs) Ya'qûbî, with the Kunyah Abû Muhammad, who had received much instruction from 'Abî-al-kurâshî; he was a pupil of Shaikh 'Ali bin Hai'âti (No. 47), whose teacher Taj-al-ârifin Abû-alwalka (No. 313) had been; he died the last of Dhût-al-kal'dah, A.H. 619, in the year 1322 (Jacob's hospice), on fol. 113ª.

329. Shaikh Yûnus bin Yûsuf (in the index and in the following copy; the text here has Saiyf) Shabani, founder of the 'Âlîshî, died A.H. 619, on fol. 113ª.

330. Shaikh Kuraishî, with his real name 'Ali, and the Kunyah Abû-al-âhsan, died A.H. 621, on fol. 113ª.

331. Shaikh Farîd-ad-dîn 'Âtâr, the great mystical poet, born near Nishâpûr in Shirbân, A.H. 573, spent 85 years in Nishâpûr and was put to death A.H. 627, 114 years old. He was a pupil of Shaikh Majd-al-adîn Baghdâdî. Of his works mentioned here are: 

332. Shaikh Ibn Farîd al-îmâri, with his real name, 'Umar bin Farîd al-hamamawi, with the Kunyah Abû-alhaç and the Lakab Sharaf-ad-dîn; he was born in Egypt, spent his life there, and belonged to the Banû Sad; he wrote the famous mystical Kashf ad-dîn 222 (222) and died the second Jumâdâ-al-sawal, A.H. 632 (here is written by mistake 630, in the following copy).
344. Ibn Muţarraf of Andalus, with the Kunya Abé-Abdallāh, lived a long time in the precincts of Makkah, and died, over 90 (in the following copy 97) years old, a. h. 737, on fol. 116b.

345. Shaikh Shams-al-din, with his real name: Muḥammad bin Ahmad, Mālahī, a Naḥbalite, died a. h. 711, on fol. 116a.

346. Shaikh Hamīd-al-din (in the following copy: Ṭumād-al-din), with his real name: Ahmad (or according to the following copy: Muḥammad bin Ahmad) bin Shaikh-al haḏramiyyah Ibrahim bin 'Abd-al-raḥmān (or according to the following copy: 'Abd-al-raḥmān) of Wasāt, died, 54 years old, in a. h. 711, on fol. 116a.

347. Shaikh Sulaimān Turkmān, lived in Damascus, died a. h. 714, on fol. 116a.

348. Shaikh Najād-al-din, with his real name: 'Abdallāh bin Ahmad bin Muḥammad al-‘Iṣfahānī, a pupil of Abā al-‘īṣlāḥī al-‘Iṣfahānī, lived for some time in the precincts of Makkah, and died there in Jumāḍā-al-aḥār, a. h. 721, 78 years old, on fol. 116a.

349. Shaikh Aḥmad ‘Iṣfahānī, the author of the Jamī’ (see No. 338), said to have been a companion of Shaikh Aḥmad-al-din Khirānī (see No. 333); he died a. h. 738 in Tabriz, a. h. 714, on fol. 116a.

350. Maulānā Muḥammad (so in the text here and in the following copy, but the Index has Muḥammad) Zāhid Murghabī, with the Lakāb Jalāl-al-din, a pupil of Maulānā Šāhīn-al-din Harawi, and an excursive treatise, died in Dihū-al-‘Iṣfahān, a. h. 778, and was buried in Murghab, near Harāt, on fol. 116b.

351. Maulānā Zain-al-din Abūbakr (the translator) Tabāyādī, son of Shaikh ‘Alī bin Shaikh Abūbakr bin Shaikh Ahmad bin ‘Alī bin Muḥammad al-Ḥasanī bin Shaikh Movahhid Tabāyādī (Tabāyādī is a village near Jām), likewise a pupil of ‘Alī bin Muḥammad al-Ḥasanī, and a spiritual guide of Khwājah Bahā-al-din Nakḥshbandī (No. 82); he died the last of Muḥarram, a. h. 791 (so corrected in the wrong 'Aṣadī al-Dānī, here), on fol. 116a.

352. Khwājah Ḥānā of Shīrāz, the great lyrical poet, with his real name, Muḥammad, the Lakāb Shams-al-din, and the honorary epithet Ṭālam-al-qaḥṣa, the tongue of the invisible world; he is said to have been a pupil of Khwājah Bahā-al-din Nakḥshbandī, and died in Shīrāz, a. h. 792, on fol. 116b.

353. Maulānā Zahir-al-din Khāwās, pupil of Shaikh Sa‘īd-al-din Khāwās, who died a. h. 793 (in the following copy 783) and contemporary with Zain-al-din Abūbakr Tabāyādī (No. 351), he died a. h. 800, on fol. 117b.

354. Shaikh Kamāl (or Kamāl-al-din) Khujandī, died in Tabriz, a. h. 803, on fol. 117a.

355. Maulānā Muḥammad Sārīn, with the takhallus Maghrībī, pupil of Shaikh Ismā‘īl Sīst, who was a companion of Shaikh ‘Alī bin ‘Abd-al-ḥaḏramī of Asfārīn (No. 131) and a contemporary of Shaikh Kamāl Khujandī; he died a. h. 809, 60 years old, on fol. 117b.

356. Shāh Kāsim-i-Anwar, originally of Adharbat, was born and brought up in Tabriz; he was first a pupil of Shaikh Sadr-al-din Ardabīlī, and later on of Shaikh Sadr-al-din ‘Alī Yamaṇī, whose teacher Shaikh Aḥmad-al-din Khirānī (No. 333) had been, and also of Khwājah Bahā-al-din Nakḥshbandī, died a. h. 837 in Khajûrî, near Jām, on fol. 117b.

357. Shaikh Zain-al-din Khwāfī, with the Kunya Abūbakr, pupil of Shaikh ‘Alī bin Abī al-Ḥāzhramī Kunzfī Ṣa‘īd, who was himself a pupil of Shaikh Yūsuf Kūrānī, whose Pičh had been Shaikh Tāj-al-din Hasan Shamsī, the pupil of Shaikh Muḥammad ‘Īṣfahānī, whose spiritual guide Shaikh ‘Abd-al-ḥaḏramī Naẓīrī had been under the tuition of Shaikh ‘Ali bin Buhghush of Jumādā, No. 156, the pupil of the Shaikh-‘alshuyukh Shīrāzī-al-dīn Sukhrāwārī, No. 148); he died the 2nd of Shawwāl, a. h. 838, on fol. 118a.

358. Ḥadrat Shaikh (in the following copy Sayyīd) Bāli-al-din, with the Lakāb: Shāh Ṣalāh, a pupil of Shaikh Muḥammad Taifūr Shāmī, died the 17th of Jumādā-al-aṭawwār, a. h. 840, in Makānārī near Ramī, his grave is visited every year in that month by an innumerable crowd of male and female devotees, on fol. 118a.

359. Maulānā Jalāl-al-din Darānī (or Darānī), with the Kunya Abū Yazīd, a friend and disciple of Maulānā ‘Abd-al-ḥaḏramī Khulwātī (No. 353), died the 10th of Dhi-al-‘Aqīdah, a. h. 862, on fol. 118a.

360. Khwājah Shams-al-din Muhammad al-Kūsā’ī (Kūsā’ is a village near Harāt, where he was born) al-ṣām, a pupil of Maulānā Shams-al-din as-Sad-dīn Khūshghārī (No. 89), a descendant of the Shaikh-al-ṣām Ahmad al-ṣām al-‘Alamī (No. 357); he was a pupil of Shaikh Zain-al-din Khwāfī (No. 357), and a friend of Shaikh Bahā-al-din ‘Umar (Tabrizi is added in the following copy); his majlis was frequented by famous Shāhīs like Maulānā Shams-al-din Khāshghārī (No. 89), Maulānā Shams-al-din Muḥammad Asad, Maulānā Jalāl-al-din Bārānī, and others, he died the 26th of Jumādā-al-aṭawwār, a. h. 863, in Harāt, on fol. 119a.

361. Maulānā Shams-al-din Muhammad Rājī (Rājī is a village, nine farsangs from Harāt, a pupil of Maulānā ‘Abd-al-ḥaḏramī Khūshghārī; he was born in the month of Shabān (šād Dānī, a. h. 820, and died the 16th of Ramaḍān, a. h. 904; his grave is close by that of Khwājah ‘Abd-al-ḥaḍramī Ansārī, the Shaikh-al-ṣām, on fol. 119a.

362. Shaikh Šafi ‘Alī, of Jām, pupil of Zain-al-din Khwāfī, died a. h. 908, on fol. 120a.

363. Amir Sayyīd ‘Alī Kīwām, one of the Sayyīds or Ruṣūd, or Shaikh Kāsīrī, or near Sirhind, and pupil of Shaikh Bahā-al-din Jaunpurī, died in Jaunpur, a. h. 950, on fol. 120a.

364. Makhūmī Shaikh ‘Abd-al-ḥaḍramī, pupil of Ḥadrat Makhūmī-sām Shaikh Ḥājī Muhammad Khāshghāzī of the Kūshalī order (who was himself a pupil of Shaikh ‘Abd-al-ḥaḍramī Anā’ī, whose Pičh was received his spiritual education from Amir Sayyīd ‘Alī Hamadānī); the Makhūmī-sām died a. h. 937 (in the following copy 930), Shaikh ‘Ubayyīn Khwārizmī, a. h. 956, in Syria, on fol. 120a.

365. Shaikh ‘Alī Mūṭakī, son of Abū al-ḥaḍramī al-Kādihān al-muṭkaṣari al-kabīr al-muḥtār, one of the great saints of India; his ancestors
came from Jaunpur, he himself was born in Bhrâbâpur and was a pupil of Shâh Bâjn Câshâ, who lived in the same town; after having received the Câshî investiture from Shâh Bâjn’s son, Shâhâb-Allahkhân, he went to Multân, and later on to Makkah and Madâin-nah, where he obtained from Shâhâb-Allahkhân Muhammad al-aqâlî Muhammad al-Aslâmâbâdi, who had been a descendent of the Prophet (Sâlih al-Aslâmâbâdi). He died in Madâin-nah in the 2nd year of the Rehât al-Bīrâwî, A. H. 975. 30 years old, on fol. 120v.

366. Shâhâb-Allahkhân’s son, Shâhâb-Bahá-Allahkhân, died in Jaunpur, A. H. 976, more than 100 years old, on fol. 121v.

367. Shâhâb-Salâm Pathbâr, son of Shâhâb-Bahá-Allahkhân, born in Dili, pupil of Khwâjah Ibrâhim (who was a descendent of Khwâjah Fudâil bin ‘Iyâd, see No. 96) of the Câshî order; Shâhâb-Salâm was himself a descendent of Shâhâb-Allahkhân of Gânj-i-ashkar, and originally a soldier by profession; the emperor Akbar held him in high esteem, and it was in his house that Jahângîr was born (therefore his name Salâm). Shâhâb-Salâm was born in A. H. 897 and died the 29th of Ramadan, A. H. 979; he was buried in the principal mosque at Pathbâr, on fol. 121v.

368. Shâhâb-Nizâm-al-Adîn of Abnîtâ (or Abnîtâ, a village near Lâhûr), pupil of Shâhâb-Miru’u Jaunpurî, whose Pîr had been Shâhâb-Ithâbâd, the commentator of the Fârâbî and the Hâfiz, died in A. H. 897, on fol. 121v.

369. Shâhâb-Dâ’ûd Cha’mîndâl (or Chînmandal) is a village near Lâhûr, whose forefathers had come from Arabia to India; he was the first a pupil of Mauînî Ismâ’îl Ibn Uth (or Uth), whose Pîr the great poet ‘Abd-al-a’lâm Jâmi had been; he joined the Kâdîrî order, and died in A. H. 903, on fol. 121v.

370. Shâhâb-Nizâm of Nârânâ in India, a pupil of Shâhâb Khân (or Kāshâ) Câshâ, who lived in Gwâliyâr and died in A. H. 940; Shâhâb-Nizâm died in A. H. 997, on fol. 122r.

371. Shâhâb-Wâjih-al-Adîn Gânjântî, lived in Ahmad-Mahbâb, and was a disciple of Shâhâb-Allahkhân Muhammad al-Aslâmâbâdi; he died the 1st of Sa’d, A. H. 998; Muhammad Ghanâth died the 15th of Ramadan, A. H. 797, in Akbar-Mahbâb, 80 years old, and was buried in Gwâliyâr, on fol. 122v.


373. Khwâjah ‘Abd-al-a’lâm Jâmi, a descendent of the Shâhâb-Allahkhân Ahmad-i-Jâmî; he lived in Zandajân (near Harât), and died A. H. 1005; when ´Abd-al-a’lâm-Umb came from Transoxiana, in order to subdue Khurâtân, and entered the Khwâjah’s majlis in Zandajân, the latter entreated him to spare the holy men, and predicted to him the conquest of Harât in nine months, nine days, and nine hours, a prediction which actually fulfilled; his disciple, Shâhâb-Fâshî, the father of Shâhâb-Allahkhân (see fol. 123r), line 2 of this copy, who was Dârâ Shâhâb, the author’s own Pîr, died the 22nd of Ramadan, A. H. 1019, in Lâhûr, on fol. 122v.

374. Shâh ‘Abd-al-a’zîm ’Alâm, of the Kâdîrî order, pupil of Shâhâb-Dâ’ûd Cha’mîndâl (No. 369), settled in later years in Lâhûr; he was born the 10th of Dhul-al-Hijjah, A. H. 960, and died the 15th of Rabî’-al-awwal, A. H. 1024; he was the author of a work on the life and miracles of ‘Abd-al-a’zîm Jâmî, entitled Nuzât al-`Abîm (or Nuzat al-`Abîm), A. H. 1023.

375. Shâhâb-Muhammad bin Fâshî, descendant of Shâhâb-Allahkhân Muhammad al-Aslâmâbâdi, ‘Ali-Allahkhân al-Aslâmâbâdi, died in Jaunpur, but he was born at Ahmed-Mahbâb in Gujarât; he was a pupil of Mauînî Nasîf ‘Umarî, and performed the pilgrimage to Mauînî and Madâin-nah, and stayed 12 years in the former town, where he enjoyed the tuition of ‘Ali-Allahkhân Muhammad (No. 365); after his return to Ahmed-Mahbâb, he became for a further 12 years a disciple of Shâhâb-Wâjih-al-Adîn Gânjântî (No. 371); he belonged to the Câshî order, and died in Bhrâbâpur, the 2nd year of Ramadan, A. H. 1029, on fol. 123r.

376. Shâhâb-Muhammad bin Muhammad ‘Abd-al-a’lâm, of the Kâdîrî order, born in Bihar, and Akhâbâd, being in the latter capacity a pupil of Khwâjah Fudâil bin ‘Iyâd, whose Pîr Mauînî Khwâjah Nâsîf, died the 28th of Shabâb, A. H. 1045, 70 years old. The author of this book had enjoyed his tuition for some time, on fol. 123v.

VIII. Female Saints.

378. Shâhâb-Muhammad ‘Abd-al-a’zîm of Khawajâ, the first wife of the prophet, with the Kunyah Um-mi Hind, daughter of Khâlîl bin ‘Abd-al-a’zîm; she died the 17th of Ramadan, A. H. 58, 66 years old, and was buried in the cemetery of La’îk in Madâin-nah; Abu Hurairah read the prayer over her body, on fol. 123v.

379. Shâhâb-Muhammad ‘Abdul-Allah, Muhammad’s third and best beloved wife after Khadijâ, daughter of Abû-bakr, died the 17th of Ramadan, A. H. 58, 66 years old, and was buried in the cemetery of La’îk in Madâin-nah; Abu Hurairah read the prayer over her body, on fol. 123v.

380. Zainab, daughter of Khawajâh bin Quraysh, with the Kunyah Um-mî, of Khawajâ, the first wife of the prophet, with the Kunyah Um-mî of Khawajâ, the first wife of the prophet, with the Kunyah Um-mî of Khawajâ, the first wife of the prophet, the seventh wife, married to him in Ramadan, A. H. 3, died the first of Rabî’-al-awwal, A. H. 4 (in Mâin’s Life of Mahomet, A. H. 4 and 5 respectively are given), on fol. 126v.

381. Zainab bint Ja’ab, with the Kunyah Um-mî, whose mother Um-mî (in the following copy Amma’ah) bint ‘Abd-al-a’zîm was Muhammad’s aunt, the prophet’s seventh wife, married to him in the month Dhul-al-Hijjah, A. H. 5; her original name was Banûh, and her first husband Zaid, Muhammad’s adopted son, she died A. H. 20 or 21, on fol. 126v.

382. Saudah, with the Kunyah Um-mî, daughter
of Rabî'ah bin 'Abd Shams bin 'Abd . . . . , bin Na'īm bin Mālik bin Habib bin 'Amir bin Luwavy bin Ghâlîb akurāshiyah al-fāmiyriyyah, and Bint Kāsīn bin 'Amr, Muḥammad's second wife, whom he married in the tenth year of his prophetic mission, shortly after Khādijah's death; she died at the end of the Khalif 'Umar's reign (or according to a less trustworthy authority) during the reign of Muʿawiyah, on fol. 127ª.

383. Saʿīfiyyah, daughter of Hayy bin Akhtab bin Saʻbatah (سنبتة) and Hurrah (تنة) and Hurrah (تنة); here it is spelt خرها (خرها) in the following copy خرها (خرها); she was a Jewess, Muḥammad's fourth wife; she died A.H. 36, according to others, A.H. 52 or 52, or even, as some assert, in Khalif 'Umar's reign, on fol. 127ª.

384. Umm Habībah, daughter of ʻAbū Suṣyān, and Saʿīfiyyah bin al-Jafr (in the following copy اب وليا) bin Umayyah bin 'Abd-al-ʿAlam, the aunt of the Khalif 'Uthmān. Umm Habībah was Muḥammad's third wife, whom he married in his thirty-fourth year in Madinah, A.H. 7; her dowry was 400 gold dinars, or according to others, 400 silver dirhams; she died A.H. 42 or 44, on fol. 127ª.

385. Ḥafaṣ, daughter of Umm Masōfah, the second Khalif, and Zainab bin Mālik bin Ḥabīb bin Wābah, Muḥammad's fourth wife, married to him A.H. 2 or 3; she was born 6 years before Muḥammad's prophetic mission, and died A.H. 45 or 47 (in the following copy a third alternative, viz. A.H. 41, is given), on fol. 127ª.

386. Juwāriyyah, daughter of Ḥarīrī bin Ḥabīb (in the following copy bin Habīb bin Ḥabīb bin Mālik), married to Muḥammad as his eighth wife in Shabībān, A.H. 5 or 6; she died in Madinah, A.H. 55 or 56, 65 years old, on fol. 127ª.

387. Māmūn, daughter of Ḥarīrī bin Ḥuzayna, and Hind bint Ṭurṭūs, bin al-Hadā, married to the prophet as his eleventh wife, A.H. 7; she died, according to most trustworthy authorities, A.H. 51, or other authorities, A.H. 61, or 66, on fol. 127ª.

388. Umm Saḥāmah, with her real name: Hind bint ʻAbū Umayyah, married to the prophet in Shawwāl, A.H. 4, as his sixth wife; she died the 3rd of Rabī' al-akhir, A.H. 61 or 59, 84 years old; Abū Ḥurayrā read the prayer over her body, on fol. 128ª.

(b) The prophet's daughters.

389. Ḥadīrat Fāṭimah Zahrah, with the Kunyah Umm Muḥammad, and the Latkabs Tāhirah, Zākiyyah, Ṣaḥīyā, Mardiyāb, and Bātul; she was the youngest daughter of the prophet, and married to 'Ali in Ramadān, A.H. 2, after his return from the battle of Badr, when she was 15 or 16 (more correctly 18) old; she bore him three sons, Ḥasan, Ḥusayn, and Muḥsin, and three daughters, Zainab, Umūm Kultūm, and Ruqayyah; Muḥsin and Ruqayyah died quite young; Zainab, who was married to Abūl- Ḥajār al-Jafar, and Umūm Kultūm, who was married to the Khalif 'Umar, left no children behind; Fāṭimah was born five years before Muḥammad's prophetic mission, and died the 3rd of Ramadān, A.H. 11, six months after the prophet's death, 28 years old, on fol. 128ª.

390. Ḥadīrat Zainab, the eldest daughter of the prophet, married to her cousin Abū al-ʿAbdābin al-
649
The same.
A very badly written copy, spoiled and damaged in many places. Dated the 20th of Rabî‘-al-‘ādâr, A.H. 1179 (A.D. 1765, October 6), by Fadlallah, son of Ghalâm Mahdi (sixth year of Shâh ‘Alâm’s reign).
No. 1878, ff. 108, ll. 15-19; irregularly written, partly in careless Nastâ’îkh, partly in Shikasta; size, 8¾ in. by 5 in.

650
Fâsh–alkullâh (فاضل القلم).
History of the life and wonderful deeds of the great Shaikh Mir ‘Abdallah ibn Mir Mu‘aflâr al-husâsîn al-tîrîmidî (who died A.H. 1036 = A.D. 1626, according to the two chronograms on fol. 198v: زيدباق دلی قطب and روگن رفع which is probably the correct reading), on fol. 133b.

606. Umm Muhammad, the aunt of Shaikh ‘Abdallah Jilâni, on fol. 133b.

607. Khadija-i-Wâzâr, daughter of Muhammad bin ‘Ali bin ‘Abdallah and intimate friend of Ibn Samîn (No. 277), was born A.H. 374, died A.H. 460, 86 years old; she was buried by the side of Ibn Samîn, on fol. 133b.

408. Karâmah of Marw, daughter of Ahmad bin Muhammad bin Abi Hâkim, died A.H. 460 or (according to the following copy) 463, on fol. 134v.

409. Fâ’tima-i-Wâzâr, daughter of Hussain bin Hassan bin Faḍîlawâlî (or Faḍîlawylâh), died A.H. 521, on fol. 134v.

410. Fâ’tima, daughter of Nasr bin ‘Atâ, who during her whole life had only three times left her house; she died A.H. 573, on fol. 134v. The author adds here a few remarks (taken from Imâm ‘Abdallah Yâfis’s تأليف وثائق ورثة داوود王朝 and روغن رفع which is probably the correct reading), on fol. 134v.

411. Bibi Jamâl Khâtûn, daughter of Kâdi Sü’d, data (ساکن دمان) and sister of Haḍrat Miyaq Mir (No. 69), on fol. 134v; she was over 60 years old, and lived in Siwastân, when this work was composed in A.H. 1049.

No data; but this copy appears to be older than the following (dated) one, and is, with very few exceptions, much more correct in the spelling of names as well as in the dates.

No. 660, ff. 135, ll. 17; Nastâ’îkh; size, 8¾ in. by 6¼ in.

648
Another copy of the same.
This copy concludes on fol. 127v, and is dated the 12th of Dhul-al-‘adâr, A.H. 1120 (A.D. 1709, February 22), by ‘Alâ‘-al-dîn, known as Lâr Muhammad bin ‘Alî Ridâ. Ff. 130-134 are written by quite a different hand, and filled with some traditions in Arabic, beginning:
قال على ابن أبي طالب رضي الله عنه وكرم ووجوه سعت النبي ﷺ.

The proper order of the leaves is: ff. 1-89, 97-105, 96-96, 106-134.

No. 1863, ff. 134, ll. 17 (except ff. 130-134, ll. 10); clear Nastâ’îkh; size, 8¾ in. by 5¾ in.

651
Râbat-al-arâwâh (رآبة الأراوة).
The life, miracles, and maxims of the great Sultan Shaikh ‘Aziz-âl-dîn (born in Lahâr, the 3rd of Jumâdâ II, A.H. 1047 = A.D. 1637, October 23, died 37 years, 4 months and 17 days old, the 20th of Shavwâl, A.H. 1084 = A.D. 1674, January 28), by Hâfiz MuhammadSa‘îd bin Hâfiz (see fol. 2v, ll. 6 and 7; fol. 3v, line 4; and fol. 5v, line 4), who commenced the compilation of this work in the beginning of Rajab, A.H. 1084 (A.D. 1673, October 12), and finished it after some interval during prince Muhammad Sulaymân’s campaign against Kâbul, A.H. 1085 = A.D. 1674, 1675 (comp. fol. 4v, ll. 3 and 4, and fol. 5v, ll. 4 and 5). It is divided into the following five books:

1. درتاين ولاد واحزو إمام طاهر، ولد واحذ نعمت
2. أوصي أعز حمزة
3. on fol. 5v.
BIography.

652

Maṇākīb-al-ḥadārāt (Managing the affairs).

A more modern history of the great Shi'kh of the Naḵshbandi order, especially of Shi'kh Ahmad Fārkī, who died in Sirhind, A.H. 1034 or 1035-1025 or 1626 (referred to as Shīkhs Muḥammad ʻAlī Maṣʿūn Umarī, the son of the preceding Shi'kh, who died, according to Delece, Oriental Biogr. Dictionary, p. 190, A.H. 1079 = A.D. 1668 (simply styled Muḥammad or Muḥammad al-Naṣṣāḥī), and Shi'kh ʻAbd al-Naṣṣāḥī (called ʻAlī or ʻAbd al-Naṣṣāḥī), the same who wrote in A.H. 1035-1037 (A.D. 1627-1628) the Khlaṣāt al-dimār (their contemporaries and disciples). The full title of the book is: Maṇākīb-adī Maṣʿūn Umarī, the which is divided, according to the index on ff. 2 and 3, into a muḵkaddimah, three maḥāls, eleven bābās, and a khāṭimah. But unfortunately the MS. is in a hopeless confusion; many leaves are misplaced, several lacunae are found besides, and a great number of catchwords being torn away, it is impossible to restore order. There are three distinct beginnings in the book, the first, on fol. 173, the second, on fol. 174, and the third, on fol. 178, for: the book is: Maṇākīb-al-dimār (Managing the affairs).

Accordingly, we have three large divisions, probably comprising the muḵkaddimah, the three maḥāls, and the khāṭimah, respectively.

Muḵkaddimah (A review of the history).

In this review, the author narrates the life of the Shi'kh, from birth to death, in detail. He begins by describing the Shi'kh's early life, education, and travels. He then details the Shi'kh's role in the Naḵshbandi order and his interactions with other Shi'kh leaders. Finally, he describes the Shi'kh's death and his impact on the Naḵshbandi order.

Matlaβ I, in four fasīs, on fol. 163, margin: fasī 1. Maṇākīb al-dimār (Managing the affairs), on fol. 164; or Maṇākīb al-dimār, on fol. 164, margin: on Maṇākīb al-dimār, on fol. 164, margin: the first, on fol. 168, margin; the second, on fol. 169, margin; the third, on fol. 177, margin; the fourth, on fol. 185, margin.

Matlaβ II, in four fasīs, on fol. 188, margin, in nine bābās, only eight of which are found in this copy, viz. the first, on fol. 188, margin; the second, on fol. 189, margin; the third, on fol. 190, margin; the fourth, on fol. 191, margin; the fifth, on fol. 192, margin; the sixth, on fol. 193, margin; the seventh, on fol. 194, margin; the eighth, on fol. 195, margin; and the ninth, on fol. 196, margin.

The beginning of the third Matlaβ (Managing the affairs), in the Khatīmāt (Managing the affairs), and of the Khatīmāt (Managing the affairs), cannot be traced anywhere, but the greater portion of both is undoubtedly contained in this copy. There appears an eleventh bāb, on fol. 196, in the Khatīmāt (Managing the affairs), probably belonging to the third Matlaβ.

On fol. 190, margin, in the third bāb, there seems to be given the author's name, viz. Muhammad Murād bin Ḥabīb-ṭalā bin Ḥabīb-ṭalā (in the Khatīmāt (Managing the affairs) and the Khatīmāt (Managing the affairs), who is probably identical with the holy Shi'kh of Ḥaḏr, Muhammad Murād Naḵshbandi, who died, according to Rieu i.p. 300, A.H. 1134 (A.D. 1722); in the first bāb, beginning, on fol. 2, margin, is stated, that this work is the third bāb of the Khatīmāt (Managing the affairs).

It was written, according to the colophons on ff. 39 and 225, in A.H. 1139 and 1140 (A.D. 1726-1728).

No. 1940, ff. 226, centre-column, li. 13, and a margin-column, lii. 32-34. Nastaʿlīk; many little damages throughout; size, 10½ in. by 6½ in.

653

Maṭlaβ-al-ṭalābīn (Students of the Naḵshbandi order).

A detailed biography of the great Shi'kh of the Naḵshbandi order, Niẓām-al-dīn Muhammad Auliya, who was born in Bāḏān, the 27th of Safar, A.H. 636 (A.D. 1238, October 30), became a pupil of Shi'kh Fard-adīn Ghani-šakar, the 15th of Rajab, A.H. 655 (A.D. 1257, July 29), was nominated by him his Khalīfah or spiritual successor, the 2nd of Rabi'-al-awwal, A.H. 656 (A.D. 1258, March 9), died the 18th of Rabi'-al-awwal, A.H. 725 (A.D. 1325, April 3), and was buried in Ghaythpur, near Dhilī (see fol. 113, line 11), and compare the Safina-al-ṭalābīn, No. 11, together with a full account of his deeds and doctrines, of the great Shi'kh of the Naḵshbandi order, his relations and disciples, as well as of the pedigree of the compiler of this work, Muhammad Būlāk bin Shīkhs Aḥū Muhammad Khaḍīlah Dihlawī bin Shi'kh Aḥī Aḥī, who was a descendant of the hero of this biography, and completed this history of the life of his great ancestor A.H. 1111 = A.D. 1699, 1700 (see the two chronograms Ḥūdūd ẓarā ṭalābīn and ṭalābīn ẓarā Ḥūdūd, on fol. 2, line 9, and fol. 29, line 3). Niẓām-al-dīn Auliya was the spiritual teacher of the two great poets of Dhilī, Amir Ḥusayn and Amir Ḥasan. The work is divided into the following 17 Matlaβs: 1. Pedigree and birth of Niẓām-al-dīn, account of his parents, and genealogy of the author of this work, on fol. 5. Niẓām-al-dīn's father is called here Khwāja Ahmad bin Khwāja Aḥī bin Bāḏānī (died the 6th of Dhu-al-ḥijjah, A.H. 641 = A.D. 1244, May 15, five years after the birth of his son; his mother was Dihī Zalikha).

317 318
2. Niẓām-aldīn’s earlier education in the exact sciences and astronomy, under the guidance of Muḥammad b. ʿAṭā al-Dīn ʿAlī, on fol. 10b.

3. Niẓām-aldīn’s journey from Baḥrīn to Dīhīl, and thence to Ajwardhān, in Multān, to become a pupil of Shāhīk Fārid-aldīn Gaŋji-šakhar in Shāfīī lore (در بین تعلیم و نظر سلطان المعمار و نقاشی،) (اجمل علی حرفه) در بین تعلیم و نظر سلطان المعمار و نقاشی، on fol. 10b.

4. The death of Fārid-aldīn Gaŋji-šakhar, the pupil of Khwāja Ḥūṣain-aldīn Bakhtīyar Kākī Ḥāšī (در اکثریت ودیع الصور) and the spiritual guide of Niẓām-aldīn Anlīs, is fixed in this work, on fol. 12b, in a.H. 668 (4th of Muḥarram a.d. 1269, September 4), instead of the usual date, given in all other biographies, see the Saʿīnad-al-ʿalāmīyā, No. 113, cf. A.H. 664 = A.D. 1266, October 17 (کملاً) also No. 64a above in this Catalogue.

5. Niẓām-aldīn’s arrival in Ajwardhān, and beginning of his studies under Fārid-aldīn Gaŋji-šakhar (در اکثریت ودیع الصور) in Multān (در اکثریت ودیع الصور) on fol. 14b.

6. Niẓām-aldīn’s steadiness, devotion, confidence, and obedience as Fārid-aldīn’s pupil, the Shāhīk’s tender affection for him, the explanation of the rules and rites of the Bailat or initiation, the duties and relations of Pir and Murid, and account of Bībī Fatimā Newā, in a.H. 666 = A.D. 1267 (کملاً) also No. 64a above in this Catalogue.

7. Niẓām-aldīn’s nomination as Khalīfah of Fārid-aldīn, and explanation of the various kinds of the Khīlāf, the origin of the Khīrkhān or devotee’s garb, the Kulāb or cowl, and other matters pertaining thereto (در اکثریت ودیع الصور) in Multān (در اکثریت ودیع الصور) on fol. 29b.

8. Niẓām-aldīn’s setting up a ʿAṣfī convent in Ghiyāthpur, near Dīhīl, and account of Shāhīk Malikiyār-i-Parrān and Shāhīk Abūbakr Ṭūsī Ḥāshārī (در اکثریت ودیع الصور) in Multān (در اکثریت ودیع الصور) on fol. 37b. The renowned Shāhīk Nūr-aldīn Malikiyār-i-Parrān came from Lār to Dīhīl in the reign of Ghiyāth-aldīn Balān (A.H. 664-668 = A.D. 1266-1267) and entered there into close friendship with Shāhīk Abūbakr Ẓūrī Ḥāshārī, see fol. 40b.

9. Niẓām-aldīn’s practice of poverty, resignation, in God, worship, asceticism, and spiritual exertions in his earlier years in Ajwardhān and Dīhīl (در اکثریت ودیع الصور) for the sake of and in a.H. 666 = A.D. 1267) (کملاً) on fol. 41b.

10. Niẓām-aldīn’s offerings and donations, and princes coming to beg at his door, together with an account of the seven Sultāns of Dīhīl, who were his contemporaries and partly hostile, partly friendly to him (در اکثریت ودیع الصور) (کملاً) on fol. 46b. The seven Sultāns are: 1. Ghiyāth-aldīn Balān, reigned 21 years, and died A.H. 686 = A.D. 1287; 2. Muʿīzz-aldīn Kābūd bin Nāṣīr-aldīn, grandson of the former, the same to whom Amīr Khusrū dedicated his two books in a.H. 689 = A.D. 1290; he was, contrary to his predecessors, hostile to the Shāhīk, and was killed after a reign of four years and four months, A.H. 720 = A.D. 1320 (کملاً) on fol. 51b. The usual date of his death is A.H. 721 = A.D. 1321, by Khusrūkhan, who usurped the throne for four months, after which he was slain in his turn by 6. Ghiyāth-aldīn Taghuḵ, the governor of Multān, who became king, A.H. 720 (کملاً) on fol. 52b. The same to whom Amīr Khusrū dedicated his two books (کملاً) on fol. 53b.

11. Niẓām-aldīn’s great forbearing and kind affection to high and low, his intercourse with Shāhīk Fārid-aldīn Abū-aldīn, and their mutual humility and civility (در اکثریت ودیع الصور) in Multān (در اکثریت ودیع الصور) on fol. 55b. Shāhīk Fārid-aldīn Abū-aldīn was the son of Shāhīk Ṣadr-aldīn Amīr, and grandson of Shāhīk Bahā-aldīn Ẓakārya, he died A.H. 735 = A.D. 1335, January 5), comp. the Saʿīnad-al-ʿalāmīyā, No. 156.
11. Stories of Niẓām-al-dīn's supernatural powers and the miracles worked by him, with an explanation of the various stages of the mystic road, the different kinds of Wilāyat or saintship, the terms Ḥāfiz or 'pilgrim', Ḥāfiz or 'lieutenants', the condition of the 'beloved', and the like.

12. Niẓām-al-dīn's Sāma' and some of its ceremonies (in Ḍevarī Shāhī, Sama[Sultan Salmān (the son of Da'i) andqān Aqā]).

13. Niẓām-al-dīn's humility, asceticism, and devotions in his later years, and account of the prayers, fasting, and mortifications of himself and other Chishti Piras (in Da'i Shāhī, andqān Aqā).

14. Account of the prominent Shāikhs of the Chishti order, its fourteen Khānwādās or families, and its fourteen branches (in Da'i Shāhī, andqān Aqā).

15. The Chain of the Chishti Piras is the usual one, but in an inverted order, Rieu i. pp. 359 and 360, viz. 1. Farid-al-dīn Gaṅji-shahar (see above in the third majal), who had five sons, viz. 2. Shaikh Nāsir al-dīn (the father of Maulānā Kamāl-al-dīn); 3. Shaikh Shihāb-al-dīn; 4. Shaikh Badr-al-dīn Sulaimān, who inherited his father's position with the consent of his brothers, and was succeeded by his famous son, Maulānā Alā-al-dīn; 5. Shaikh Niẓām-al-dīn, the father of Khwāja Ibrāhīm, and grandfather of another renowned Shaikh, Maulānā Aẓīz-al-dīn; and 6. Shaikh Ya'qūb, the father of Maulānā Aẓīz-al-dīn (in the index, Chishti, J.).

The fourteen branch-families (خانواده‌ای و فروع), otherwise styled silisias, i.e. subordinate orders, see Rieu i. p. 360) are: 1. The Kâdiris or Ghaithis (شیخ‌الدین غایثی), beginning with Abâ-al-dârîn Jânâni (see the Safin-al-auliyia, No. 36, and the Majma'-al-auliyia, eighth bâb). 2. The Yaswis, beginning with Ahmad Yasawi, the pupil and successor of Khwâjah Abû Yusuf Hamadânî (usually called Yusuf Hamadânî, comp. on both the Safin-al-auliyia, Nos. 73 and 75, the Majma'-al-auliyia, seventh bâb, and the Maqâmât-i-Sâyîdî A'tâ'î, No. 644 in this Catalogue). 3. The Nakabandis, beginning with Bahâ-al-dîn Nakabandî (see the Safin-al-auliyia, No. 82). 4. The Nûris, beginning with Abû-al-hasan Nûrî (see the Safin-al-auliyia, No. 291). 5. The Khîrâwis, beginning with Ahmad bin Khîrâwî (see the Safin-al-auliyia, No. 174). 6. The Sha'îrîs or 'Ishânîs (عسکریان), beginning with Abûl-âla Sha'îrî, the pupil and spiritual successor of Shaikh Muhammed 'Arîf. 7. The Husamis or Bukhâris (حسامیان), who trace their line from Sayyid Jalâl Makhdûm-i-Jâhânâya Bukhârî (see the Safin-al-auliyia, No. 157) back to Imam Husain and 'Ali bin Abî Tâlib. 8. The Zâhidis, beginning with Khwâjah Ba'dî-al-dîn (in Rieu, loc. cit., Badr-al-dîn) Zâhidî, and the pupil and spiritual successor of Fakhr-al-dîn Zâhidî. 9. The Anâris, beginning with Abûl-âla Anârî (see the Safin-al-auliyia, No. 360). 10. The Safwis, beginning with Safi-al-dîn Ishaq Arzabili, pupil, son-in-law, and successor of Shaikh Zâhidî Ibrahimî Jânâni. 11. The 'A'idarûnis, beginning with Sayyid 'Abdallâh 'A'idarûni, the pupil and successor of Shaikh Abûbakr. 12. The Kalandarîs, beginning with Shaikh Haidar Kalandar and Shâh Husain Balki Kalandar; this order, often called the Kalandarî and Cîshnî branch (خانواده جنگی و فروع) was spread in India by Shâh Khîrî-ir-Rûmî, a pupil of Khwâjah Kuţb-al-dîn Bakhtîyâr Kâki (No. 2 in the list of Firs above; comp. also Bodleian Cat., No. 1997). 13. The Uwaisis, who trace their line back to Uwais Karî (see the Safin-al-auliyia, No. 18). 14. The Nizâmis of Gânis was one of the prominent Shaikhs of this order. 15. The Ma'dânis, beginning with Badr-al-dîn Shâh Ma'dânî, whose life has been described by his pupil Shaikh Muhammad ibn Abû Muhammad 'Ali (see the Safin-al-auliyia, No. 358, and Rieu i. p. 564).

16. Nizâm-al-dîn's relations, spiritual successors, down to the author of this book, and pupils (دربار اعظمی) and his descendants; for example, Shâh Muhammad al-Mahdi, his son, and Shâh Muhammad Râzî, his grandson, were pupils of the Nizâm-al-dîn, who is traditionally considered the founder of this order (السلطان المشهور و رضوئ الله ابن رضوان كخاشرف). On fol. 147.}

Principal relations: 1. Khwâjah Muhammad, pupil and nephew of Nizâm-al-dîn, son of his sister Bibi Janmat. 2. Khwâjah Ra'if-al-dîn Hârîn, son of Khwâjah Muhammad. 3. Khwâjah Nu'a-al-dîn Nâbî, son of a younger brother of Ra'if-al-dîn Hârîn, who bore likewise the name of Khwâjah Muhammad. 4. Khwâjah Abûbakr, a son, or son-in-law, as it seems, of Bibi Janmat, and father of Khwâjah 'Aziz-al-dîn.


Beginning of the whole work, on fol. 1b: 

A full index of the seventeen matlabs is found on ff. 29, 3a, 3b, and 5a. The proper order of the leaves, which are curiously misplaced, is: ff. 1-3, 5, 4, 6-16, 115-121, 107-114, 122-175. Among the numerous authorities, constantly referred to in this work, the most prominent and most frequently occurring ones are:

This copy was transcribed A.H. 1137 (A.D. 1724, 1725), in Muhammedshah's reign, by Sayyid Mir Muhammad Ganjâji (known as Sayyid Muhammad Kirmâni (see above), etc.

No. 886, ff. 175, ll. 15; Nastâlîk; size, 9/16 in. by 5/8 in.

654

Sawâ’î al-anwâr (ال显示屏, the lights).

The most elaborate and detailed work on the great Shaikhs of the Câshî order that has yet come to light, by one of the more modern Khalifas or spiritual successors of Mu'in-al-din Câshî, Farid-al-din Ganj-i-shakar, and other renowned Furs, Muhammad Akram bin Shaikh Muhammad 'Ali bin Shaikh Hâbbakhsh ahanafi albarâsawi (see ff. 1b, l. 5; 5b, ll. 15 and 16, etc.; who commenced this work, chiefly for the spiritual guidance of his pupil, Sharaf-al-din 'Alikhan bin Shaikh Bahâ-aldin bin Ihtishâmshâh Badâ-'unî, A.H. 1135 (A.D. 1723), at Dihl, and completed it, after seven years' labour, the 13th of Mu'harram, A.H. 1142 (A.D. 1729, August 8), see fol. 6b, line 6 ab infra, sq.) The chronogram for the beginning of the work is: (1135), in a ta'rikh, by the above-mentioned Sharaf-al-din 'Alikhan, see fol. 69, last line, sq.; that for the completion is: (1142), see fol. 72, l. 2 sq.

The author's chief authorities were (see fol. 75, Impenit. sq.):

(by Sayyid Asraf Jahangir)
A.H. 21 (A.D. 642), died, 89 years old, the 1st or 5th of Rajab, A.H. 110 (A.D. 728, October 10 or 14), on fol. 45a (No. 17 in the Matľūb-al-Altlibīn).

2. Khwajah 'Abd-al-Wahhāb bin Za'd, died the 27th of Safar, A.H. 177 (A.D. 793, June 13); the brief of the māzi fixes his death as early as A.H. 128 (1), on fol. 52b (No. 16 in the Matľūb-al-Altlibīn).

3. Khwajah Fudail bin 'Iyād, with the Kunyas Abū 'Ali and Abī-allaḍīd, on fol. 56b (No. 15 in the Matľūb-al-Altlibīn); as birth-places are given here: Marw, Buhārā, Kāfāf, or Samarkand.

4. Khwajah 'Ibrāhīm bin Adham, died the 16th of Jumādā-al-awwal, A.H. 161, 162, or 166 (A.D. 778, February 19, 779, February 8, or 782, December 26), on fol. 62a (No. 14 in the Matľūb-al-Altlibīn); his father's name is given here as Adham bin Sulaimān bin Mansūr Tamīmī.

5. Sayyid Bāḍ-allaḍī Huddhafī almarṣab, in common with Shākiq Bahlī, and Abū Sulaimān Darānī, exchanged many letters with Yūsūf-i-'Ašbāt, on fol. 70b (No. 13 in the Matľūb-al-Altlibīn; date of death, as in all other biographies, only the 4th of Shawwāl).

6. Shākiq 'Ammīn-al-Altlibīn Hubairah albaḍī, died the 8th of Shawwāl (no year mentioned), 120 or even 130 years old, on fol. 71b (No. 12 in the Matľūb-al-Altlibīn).

7. Khwajah 'Ulī Dnawari (Dinawar is a place in Kāhīshān, between Hamadān and Baghdād, near Kirmān or Kirmānshāh, the Arabized seal Kirmānshāh), died the 24th of Muharram (no year), on fol. 73a (No. 11 in the Matľūb-al-Altlibīn).

8. Sharif-allaḍīn Abū l-Iṣlāḥ Cishtī (Cisht is a place in Khurāsān, in the district of Harāt; another Cisht is in Indīn, near Mūlān), on fol. 73b (No. 10 in the Matľūb-al-Altlibīn).

9. Abū 'Alīmad Abūl Cishtī, died, 95 years old, A.H. 355 (A.D. 969), on fol. 75a (No. 9 in the Matľūb-al-Altlibīn).


12. Khwajah Kuṭb-allaḍīn Mādūd Cishtī, died A.H. 577 = A.D. 1133, on fol. 81a (No. 6 in the Matľūb-al-Altlibīn). His three most prominent Khalfās were: (a) Hāji Sharif Zandanz; (b) Khwajah 'Alīmad, born A.H. 577; died A.H. 577 = A.D. 1133, 1114–1118, 1182 (Safr-al-Altlibīn, No. 106). Mādūd's son, and brother of Khwajah 'Abd-al-Allīf; (c) Shāhaan, s.v. Kuṭb-allaḍīn Mādūd, died A.H. 597 = A.D. 1209, 1201 (Safr-al-Altlibīn, No. 107).

13. Khwajah Hāji Sharif Zandanz, died the 3rd of Rajab (year unknown), on fol. 87b (No. 5 in the Matľūb-al-Altlibīn).
14. Khwājah Uthmān Hārūnī (Hārūnī is a place in the district of Nshāpur or in that of Fārankhān) on fol. 88b (No. 4 in the Maṭlūb-al-ṭabbūlīn).

15. Khwājah Muʿīn-al-dīn Cīshni Sījīr, son of Khwājah Ghiyāth-al-dīn Ḥasan ibn Sayyid Ahmad Ḥasan ibn Sayyid Tahir ibn Sayyid `Abd-al-ḥazīm ibn Sayyid Ibrāhīm ibn Imām `Alī Rida` ibn Imām Mūsā Kārim ibn Imām Jaʿfar Ṣādiq ibn Imām Moḥammad Bākīr ibn Imām Zain-al-ḍāʾīn ibn Imām Husain, on fol. 91b (No. 3 in the Maṭlūb-al-ṭabbūlīn). He was born, A.H. 537 (A.D. 1142, 1143), in Sijistan, went to India and enjoyed the tuition and companionship of `Abd-al-kādir Jilānī and Naṣīr-al-dīn Kubar, and died the 6th of Rajab, or according to others, the 20th of Dhu-l-albābiţah, A.H. 632 = A.D. 1235, March 27 or September 5, as in the preceding work. He had two wives, viz., Bibi `Iṣmat, the daughter of Shaikh Washington Mathadi, and Imam or Imām-al-ṭālib (معلم الطلبة), a Rājā's daughter; one daughter, Bibi Hāṣa, Jamal, and three sons, viz., (a) Shaikh ʿAbd-al-ṭālib, (b) Shaikh Fath-al-dīn, (c) Shaikh Husain-al-dīn. His two most renowned disciples and Khalifas were: (a) ʿAbd-al-ṭālib Baktīyār, and (b) Hamd-al-dīn Sayḥ al-dīn al-Naṣīr al-dīn al-Safavi, Swālī being one of the townships of Nūrān, with the Kūnayr ʿAbd-al-ḥād and the epitaph of the Saʿd-al-alāmīn, died the 11th of Ramadān, A.H. 641 (A.D. 1244, February 22), or, more correctly, the 29th of Rabī al-akhir, A.H. 673 = A.D. 1274, Nov. 1 (see the Safiṣi-al-ṭalāṭīa, No. 111).

16. Khwājah ʿAbd-al-ṭālib Baktīyār Kākī Usbī, son of Khwājah Kawal-al-dīn bin Ahmad bin Musā Usbī, on fol. 107b (No. 2 in the Maṭlūb-al-ṭabbūlīn). His chief disciples were: (a) Shaikh Farid-al-dīn Ganji-šakar; (b) Shaikh Badr-al-dīn Ghażnawi, who came from Ghazna to Lāhīr, and later on to Dhill, whose Khalifāt was Shaikh Imām-al-dīn Abdal, succeeded by Shaikh Shihab-al-dīn ʿAshīk, whose Khalifāt again was Shaikh Imām-al-dīn Dhillawi, likewise a pupil of Imām Abdal, succeeded in his turn by Shaikh Taj-al-dīn Imām, succeeded. (c) Shaikh Khiṭir Rāmī (see the list of subordinate orders of the Osāṭīn, No. 12 in the Maṭlūb-al-ṭabbūlīn), whose pupil was Shaikh Nāṣir-al-dīn Kandār; and (d) Kādī Hamd-al-dīn al-Nūrānī (see the Safiṣi-al-ṭalāṭīa, No. 149), with his real name: Moḥammad bin Ṭāh, who belonged at the same time to the Sanwārīd order, being a disciple of Shaikh Shihab-al-dīn Suwārī, and died the 4th of Ramadān, A.H. 643 (A.D. 1246, January 24), at Dhill; his son was Maulāna Naṣīr-al-dīn.

Sons of Shaikh Naṣīr-al-dīn or Naṣr-Allah: (a) Khwājah Bāyazīd, (b) Khwājah Nīmat-Allah, (c) Khwājah ‘Abd-al-Allah, (d) Khwājah Karim-al-dīn, (e) Khwājah Ibrāhīm, (f) Khwājah ‘Abd-al-‘Azīz (a Mālahān Kāmāl-al-dīn, who appears as Shaikh Naṣīr-al-dīn’s son in the Maṭlūb-al-‘alāmin, is not mentioned here at all).


19. Shaikh Jamāl-al-dīn Hānsawī, with his real name Ahmad, died during Farid-al-dīn Ganj-i-shahār’s lifetime, on fol. 191. He was Shaikh Abū-barakāt Tāsi Hāfīz Kalandar and Shaikh Husam-al-dīn of Anālīpat, among his companions and disciples; his son was Shaikh Bahān-al-dīn, the father of Shaikh Khūṭb-al-dīn Munawwar (one of Nizām-al-dīn Anūkāy’s Khalīfahs, see the Maṭlūb-al-‘alāmin, 16th māṭlūb, No. 3 in the list of Khalīfahs).


21. Shaikh Nizām-al-dīn wa-al-dīn Muhammad bin Ahmad bin ‘Ali al-bukhārī (see a different statement in the Saffat-al-‘alāmiyā, No. 114, and the Maṭlūb-al-‘alāmin), with the honorary epithets of Sultān-al-mashahākh and Nizām-al-‘alāmiyā, on fol. 196. His paternal as well as his maternal grandfather, Khwājah ‘Ali and Khwājah ‘Arab, came from Bukhārā, stayed some time in Lāhīr, and settled there in Badi‘-ān; both were descendants of the Khalīfah ‘Ali bin Abī Talib, their respective genealogies being: (a) Khwājah ‘Ali bin Sayyid Ābkāh bin Sayyid ‘Abd-al-Allah bin Sayyid ‘Ali bin Ibbāk bin Ibbāk bin Sayyid ‘Ali bin Ahmad bin Sayyid ‘Ali bin ‘Abbād bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bayn Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk bin Ibbāk (or more correctly: Ahmad-ī, as above, No. 419 in this Cat.), son of Shaikh ‘Abbād bin Ibbāk (who died in Sāwāwal, A.H. 825; Rau, loc. cit., fixes Sāwāwal’s death on the 16th of Dhi‘ al-‘Adhā of that year, soon after the accession of Sultan Ahmadshāh); his spiritual successor was his grandson, ‘Abd-al-‘Azīz bin Ahmadshāh, who appears as Shaikh Naṣīr-al-dīn’s son in the Maṭlūb-al-‘alāmin, 5th māṭlūb), the brother and Khalīfah of the preceding Shaikh, on fol. 189. He died the 5th of Ramadan, A.H. 669 (A.D. 1277, April 21), at Dihlī, in the reign of Ghiyāth-al-dīn Balban.

22. Shaikh Naṣīr-al-dīn Mahmūd Cirāgh of Dihlī, son of Shaikh Yahyā Audhī (see the Saffat-al-‘alāmiyā, No. 116, and the Maṭlūb-al-‘alāmin, 16th māṭlūb, No. 1 in the list of Khalīfahs), on fol. 243. His prominent discipless and Khalīfahs were: (a) Sayyid Muhammad Ghiyāth-al-dīn, grandson of Sayyid ‘Abd-al-‘Azīz (shāhīdān, who died in Dihlī, the 4th of Rajab, A.H. 720 = A.D. 1322, at Qabarba, 155 years old, A.H. 825 = A.D. 1422), in the reign, as is stated here, of Sultan Firuzshāh Ghiyāth-al-dīn; (b) Sayyid Muhammad ‘Alī (A.D. 1492), died the 20th of
his grandfather Ḳādī 'Abd-almukṭadīr (mentioned under c), and author of excellent Arabic ḥadīṣas as well as of Persian poetry, born the 14th of Muharram, A.H. 772 (A.D. 1370, August 3), died the 23rd of Rabī’-al-awwal, A.H. 858 (A.D. 1454, March 23).

23. Shaikh Siraj-al-dīn ‘Uthmān, known as Akhī Siraj, one of the most renowned successors of Niẓām-al-dīn Al-īyā’ī, on fol. 291b (see the Maṭlūb-al-ālībīn, 16th mṭlḥ, No. 10 in the list of Khalīfas), whose spiritual successor was Shaikh ‘Alī-al-dīn bin ‘Aṣūr Lāhīrī Banglī; the son, pupil, and Khalīfa of the latter was Shāh Nūr- al-dīn Kūṭ-b-ī-ālām, author of مكتبات découvertes, full of deep thoughts, and father of Shaikh Rūfūs-al-dīn and Shaikh Anwar. One of the prominent disciples of Shaikh ‘Al- ālīdīn Banglī was Sayyid ‘Abd-Allāh ‘Imām (Simnānī, as we learn from fol. 360a, l. 3, and Rieu i. p. 361a; died A.H. 840 = A.D. 1436, 1437), who travelled in company with Sayyid ‘Alī Hamadānī, and took ‘Alī- ālīdīn as Pir when he came to India; he was also contemporary with Kādī Shīhāb-al-dīn Daniabatābādī, and a friend of Shāh Madārī (who also died A.H. 840, see Rieu, loc. cit.); his discourses were collected in a volume, which bore the title of كتاب الطالب المأثور, see the list of authorities above. A renowned pupil and Khalīfa of Shaikh Nūr-al-dīn Kūṭ-b-ī-ālām was Shaikh Husām-al-dīn of Mānjīpūr (see the Maṭlūb-al-ālībīn, 16th mṭlḥ, Nos. 11-13 in the list of Khalīfas), whose sayings and discourses were collected in the راج لفظ الهذاي, Husām-al- dīn’s chief disciple and Khalīfa was Rājī Ḥamīdsādī, the father of Rājī ‘Syīrīdī, and the spiritual guide of Shaikh Ḥasan Tāhir of Jaunpūr, who wrote the سيف work and, like many other authors, died in Dīhil, the 24th of Rabī’-al-awwal, A.H. 900 (A.D. 1503, September 16). Ḥasan Tāhir was the friend of Maulānā Ḥākīdād (or as the name is pointed here distinctly: Ḥākīdād, الإحاء, Jaunpūr, the commentator of the Tafsīr al-Fāzie, or sayings and discourses of Shaikh Nīzām-al- dīn; (o) Khwājah Shams-al-dīn, here called a nephew of Amir Khusrav (but see the Maṭlūb-al-ālībīn, loc. cit., No. 21 in the list of pupils); (p) Khwājah Dīyā-al-dīn Barānī (ib., No. 19); one of his works, mentioned here, is the حصر or book of regret, an extract of which is given.

24. Kūt-b-ī-ālām Shaikh ‘Alī-al-dīn ‘Ali bin Ahmad Sābīr, pupil of Farīd-al-dīn Gajni-shakar, on fol. 320v. The ‘Alkhabar-al-ālībīn (see No. 640 in this Cat.), represent him as nephew and son-in-law of Farīd-al-dīn, but that statement is not corroborated by any of the detailed accounts of that Shaikh’s family, both in the present work and in the Maṭlūb-al-ālībīn. He died before Nīzām-al-dīn, the 13th of Rabī’-al-awwal, A.H. 690 (A.D. 1291, March 16).

25. Shaikh Shams-al-dīn Turk Pānīpatī, the Khalīfa of the preceding Shaikh, on fol. 325v. He was the son of Khwājah Ahmad Bazurg ibn Khwājah ‘Abd-al-ālmin, a descendant of Khwājah Ahmad Yassawī (see the Safat-al-ālībīn, No. 75), who traced his genealogy back to Muhammad Hamīdī bin ‘Aḥmad Murțadā, and dwelt for a long time in Turkistan and Transoxania, in pursuit of Sūfī lore, he came before to India and chose ‘Alī-al-dīn ‘Ali Sābīr as his spiritual guide. He died in Pānīpat, the 10th of Sha’bān, but the year of his death is not known; he was contemporary with Shaikh Nāṣir- al-dīn Mahmūd Anlī, who died A.H. 757 (A.D. 1350), i.e.
the great Mahmud Ciragh of Dhihl, who died A.H. 757, 18th of Ramадán (A.D. 1357, Sept. 14), see No. 22, above. 28. Shaikh Jalal-al-âlîj-khur aldin Pâinpâti, with his real name, Muhammad bin Mu'izz-al aldin Khwâjah Mahmûd, the Khalîfah of the preceding Shaikh, on fol. 328. His name Mahmûd traces his origin back to the Khwâjah 'Uthmân bin 'Affân, by the following chain of ancestors: Karim-al din Khwâjah Ya'kûb (Mahmûd's father) bin Jamil-al din Khwâjah 'Ida bin Majd-al din Khwâjah Jamil bin Sharaf-al din Khwâjah Muhammad bin Badr-al din Khwâjah Abâbâkhr bin 'Adâl-din Khwâjah 'Ali bin Shams-al din Khwâjah 'Uthmân bin Najm-al din Khwâjah 'Abd-al-rahmân II bin Zain-al din Khwâjah 'Abd-al-aziz al sarâkhsî bin Fakhr-al din Khwâjah Khâlid bin Diya-al din Khwâjah Walid bin 'Abd-al din Khwâjah 'Abd-al-aziz al kabîr bin 'Abd-al-din Khwâjah 'Abd-al-rahmân al kabîr bin 'Abd-al-din Khwâjah 'Abd-al-rasûl bin 'Abd-al-rahmân II bin 'Abd-al-din Khwâjah 'Abd-al-rahmân bin Husam-al din Khwâjah 'Abd-al-din Khâlid bin 'Abd-al-rahmân bin Khwâjah 'Abd-al-rahmân bin 'Abd-al-rahmân. (See No. 25, above.) 27. Makhdum Shaikh (or Shâh) Ahmad 'Abd-al-âlîj-khur aldin Raudâli, the principal Khalîfah of the preceding Shaikh, on fol. 333. His grandfather, Shaikh Dâ'ûd, who traced his origin back to the Khalîfah 'Umar, had left his native town Balikh during the devastation under Hûlûgîân, and came to India, where he settled, in Sultan 'Alî-al din Khîlîj's reign (A.H. 695-715 = A.D. 1296-1316), in Raudâli, near Audh, and became a pupil of Shaikh Naşir-al din Mahmûd Ciragh (see No. 22, above). His son was Shaikh 'Umar, who again had two sons: Shaikh Tahtal-din and Shaikh Ahmad 'Abd-al-àlîj-khur. The latter chose Jalâl-al din Pâinpâti as his spiritual guide. He afterwards spent some time in Sûnâm, where he lived in the house of an excellent female devotee, Fâtîmah; then went back to Pâinpâti, and not finding his master there, to Badâ'un, in the very year when Timûr invaded India and fought the battle of Dhihl with Sultan Muhammad, the grandson of Fîrûzshâh, who took refuge in Gujarat (Râbi'-ulÂakhir, A.H. 801 = A.D. 1398, December, to 1399, January); from Badâ'un Ahmad 'Abd-al-àlîj-khur betook himself to Bhakhar, later on again to Pâinpâti, to enjoy once more Jalâl-al din's tuition, and after his Pir's death to Bângâlah, where he met with Shaikh Nâr 'Küt-al-khâmîsh (see No. 23, above). He finally returned to his native place Raudâli, and died the 15th of Jama'âth-al-din (A.H. 837 = A.D. 1434, January 27), 120 years old (tr'ikh: 900). Among his disciples the most prominent were: (a) Shaikh Bâkhtiyâr; (b) Shaikh Mukhîsh with his two sons, Bâhrîm and Shams-al din; (c) Shaikh Naşir-al din and his younger brother, Shaikh Khâlid-al din, sons of Shaikh Badr-al din Cîshît. 28. Makhdum Shaikh 'Ârif, son and Khalîfah of the preceding Shaikh, on fol. 350. He married Umm Kûthâmî, the daughter of Shaikh Nûr-al din (the Khalîfah of Sayyidî Mûsâ), and begat two daughters, the second of whom was married to Shaikh 'Abd-al-kudûs, and one son (the immediately following Shaikh). He was 50 years head of the order, after the death of his father, but the exact date of his demise is not given anywhere. 29. Shaikh Muhammad bin 'Abd-al-âlîj-khur aldin Ahmad 'Abd-al-âlîj-khur, son and Khalîfah of the preceding Shaikh, on fol. 352. His son was Shaikh-i-Auliya, known as Shaikh Buch, the father of Shaikh Pir and Shaikh 'Ammûsîr. 'Ammûsîr's son was Shaikh 'Alam, Shaikh Pir's son was Shaikh Kûb-al din, who healed one of Sultan Akbar's Amir, Rahmat Khan, who was also his disciple, from a dangerous illness, by offering twenty years of his own life for that of the Amir, an offer which God accepted. Kûb-al din's son and successor was Shaikh Hamîd, who died the 2nd of Jumâda-1 al-awwal, A.H. 1052 (A.D. 1643, March 4), in Jahângir's reign; his Khalîfah was Shaikh 'Abd-al-rahmân Cishît, the author of the Šâhîn (completed A.H. 1065 = A.D. 1655, see on this work and some of the before-mentioned Shaikhs and others, Rieu i. p. 359 sq.), the Šâhîn-i-Ghaznawi and other works. 50. Kûb-al din Shaikh 'Abd-al-kudûs (or âlîj-khur aldin) bin Shaikh Isamûl Gangîl al-âlîj-khur aldin (see the Sa'dîn-al-âlîj-khur, No. 118), on fol. 359. He was the pupil, brother-in-law, and Khalîfah of the preceding Shaikh, but got besides an investiture from almost all the Khânwâds or nâfše branches; his grandfather was Shaikh Sâfî al-âlîj-khur aldin Hamînî, one of the Khalîfas of Sayyid Ashraf Jahângir Simnâni (see No. 23, above). Shaikh 'Abd-al-kudûs spent thirty-five years in Raudâli, left that place in A.H. 896 (A.D. 1491), in the beginning of the reign of Sultan Sikandar bin Bahâl Lüdî (A.H. 894-923 = A.D. 1490-1517), at the suggestion of 'Umar Khân Kâsi, one of the Sultan's Amirs and a pupil of himself, and went to Shahâbâd, near Dhihl, where he stayed another thirty-five years. When in A.H. 932 (A.D. 1525, 1526) Bâbar defeated and killed Sultan Ibrâhîm bin Sikandar bin Bahâl Lüdî (A.H. 923-932 = A.D. 1517-1526), and sacked Shahâbâd, 'Abd-al-kudûs betook himself to Gangîl, where he spent fourteen years more, and died the 23rd of Jumâda-al-akhir, A.H. 944 (A.D. 1537, November 27), or according to less trustworthy authorities, A.H. 945, 84 years old; he must consequently have been born A.H. 860 (A.D. 1456). Among his numerous sons particularly prominent were Shaikh Hamîd-al din, born A.H. 889 (A.D. 1481, 1482), and Rûkûn-al din, the author of the al-áthar al-dînî, born A.H. 897, the 5th of Jumâda-1 al-awwal (A.D. 1491, March 2), and father of Shaikh 'Azîz-al-âlîj-khur. His eight principal Khalîfas were: (a) Shaikh Jalâl-al din Thânîsâri, see below; (b) Shaikh 'Abd-al-ghusîrî 'Aşâmîrî, father of Shaikh Abû 'Issâ'î and Shaikh Ahmad Sirâj-al-âlîj-khurî; (c) Khîdrkînân, known as Shaikh Khân, of Jamî; (d) Shaikh 'Abd-al-azîz of Kâhrânâ; (e) Shaikh 'Abd-al-âlîj-khur Sahâranpûrî (who died A.H. 905 = A.D. 1499, 1500, see Rieu iii. p. 890); (f) Shaikh 'Abd-al-âlîj-khur, father of Shaikh Ahmad Sirîhîndî; (g) Mir Sayyid Râfî-al din Akbarbâdî; (h) Shaikh 'Abd-al-rahmân.
31. Sheikh Jalāl-almillah wa-al-dīn bin Maḥmūd al-farākū bar aḥānīsārī, the principal pupil and Khalīfah of the preceding Shāhīkh (see the Sāfīnāt ul-ḥalālīyā, No. 119, on fol. 354). He was originally of Balkh, and traced back, on father's and mother's side, his pedigree back to the second Khalīfah 'Umar Fārūq. He died the 14th or 24th of Būl-Ḥijjah, A. H. 989 (A. D. 1582, January 9 or 10), in the same year in which he had been honoured in Thānisār by the visit of the emperor Akbar (who was on the march to the Faxābāb, to quell the rebellion of his brother Mīrzā Muhammad Hakim, the viceroy of Kābul), the prime-minister Abū-alsafād, and his brother, the poet Faẓāl. The chronogram of his death, however, given here in the text, would fix the Shāhīkh's death in A. H. 992; but, says the author of this work, two or three years more or less in a tā'rikh is an admissible licence.

32. Sheikhi Nizām-al-dīn Thānisārī, see below; (b) Shāhīkh Abū-alsafādī, his elder brother and father of Shāhīkh Nizām-al-dīn; (c) Kālidī Simārār of Kairān; (d) Shāhīkh Muṣā; (e) Shāhīkh Ḳaṣī; (f) Mir Sayyid Faḍlī, native of Tuhāna, commonly called Ḳaṭirūt Mir.

33. Shāhīkh Nizām-al-dīn bin Abū-alsafādī, nephew and Khalīfah of the preceding Shāhīkh, on fol. 393. When towards the end of the A. H. 1014 (A. D. 1606), the first year of Jahāngīr's reign, this emperor's rebellious son, Sultan Khusraw, fled from Akbarabad and passed through Thānisār, he called upon Shāhīkh Nizām-al-dīn, who incurred thereby the emperor's displeasure, and had to leave India. Before going to Balkh, where he finally settled and died, the 8th of Rajab, A. H. 1035 or 1036 (A. D. 1626, April 5, or 1627, March 25), he performed the pilgrimage, and composed during his stay in the holy cities two commentaries on Tariqī's Lāna't (comp. Bodleian Cat., No. 1254), the former written in Makkah, the latter in Madīnah.

34. Shāhīkh Ḳaṣī of Shāhīkh, eldest son, and pupil of the proceeding Shāhīkh, on fol. 435. In A. H. 1015 (A. D. 1608) when Alamgīr ascended the throne in Shâhjahan-alād Dīlāl, the Shāhīkh was calumniated before him, and consequently summoned to Dīlāl; but he was fully acquitted. He died the 6th of Ramadān (year not known), but his anniversary is celebrated the 15th of Sha'bān. His five principal Khalīfātās were: (a) Shāhīkh Sānudhī, see below; (b) Shāhīkh Bulākī (Balākī) Khaṭībb; (c) Shāhīkh Gilarbī, a farrār of the brother of the author of the Sīratul-ṣawārib (see Rieu, E. 358); (d) Shāhīkh Abū-almalā'ī, who lived at Kairān in the district of the Salāranāpūr; (e) 'Abd-al-ṣalādīrī, son of Mohammad Sa'dūn (Ṣafīdūn is not far from Panīpat), the principal Khalīfah of the preceding Shāhīkh, on fol. 445. He lived 96 years, the first part of which he spent in his Pir, Shāhīkh Dā'ud's company, the second in Bhūhar, the last in Sa'dūn, the original home of his family. In A. H. 1111 (A. D. 1699-1700), he invested the author of this work, Shīkh Muhammad Akram, with the gar-ment of the Khalīfah, and appointed him his spiritual successor. His four chief companions and disciples were: (a) Shīkh Muhammad 'Ali, the father of the author, see below; (b) Shīkh Pir Muhammad of Shīkh Muṣṭafā; (c) Shīkh 'Abd-al-ṣalādīrī; (d) Shīkh 'Abd-alrahīm Kashmirī, who lived in Lāhūr; (e) Sayyid Kāsīm Bur-hānpūrī; (f) Kādī 'Abd-al-hayy, son of Kādī Sālim of Kairānā; (g) Shīkh Śaṭīk Burhānpūrī; (h) Shīkh Fathī, whose successor was Shīkh Jāmāl al-Akbarī.
The well-known biography of Persian poets by Daulatshah bin 'Ali al-aldaulah Bakhtshah (according to W. Pertsev: ibn Bakhtshah) of Samarqand, who completed this work A.H. 892 (A.D. 1497), and dedicated it to Mr 'Ali Shahr. Hammer's "Schöne Rede Kunstens Persiens" are principally based on it. It is divided into a muqaddimah, seven tabakat, and a khattimah, comp. Notices et Extr. iv. p. 220 sq., where the full list of biographies is given; Bodleian Cat., Nos. 348-359; E. i. p. 364; W. Pertsev, Berlin Cat., p. 397 sq.; A. Sprenger, Catal., p. 7 sq.; Cat. des Mss. et Xy1. p. 308 sq.; G. Flügel ii. p. 364 sq.; J. Aumer, p. 1; H. Khallil ii. p. 261, No. 2819; Dorn, Das asiatische Museum, p. 319, No. 19; Behatse, Mulla Firuz Library, p. 150 sq.; Rosen, Persian MSS., p. 106, etc. On the various articles of this work, translated into European languages, see W. Pertsev, loc. cit. A Turkish translation of it, entitled سلسلة الشعر, appeared in Constantinople, A.H. 1259. Daulatshah died A.H. 900 (A.D. 1494, 1495).

This copy, excellently written and comparatively old, begins, on fol. 11b: "لحميد соответствует уровень студентов." In the last tabakah added in the middle is a list of the copies (printed and manuscript) of the other copies. Muaddimah, on fol. 11a. Tabakah I (beginning with Roudagi), on fol. 17a; II (beginning with Azraki), on fol. 38a; III (beginning with Nizami), on fol. 64a; IV (beginning with Farid aldin Attar), on fol. 88a; V (beginning with Imad Fakh), on fol. 118a; VI (beginning with Sayyid Nemat al-aldal of Khusain), on fol. 155a; VII (beginning with Amir Shahi), on fol. 197a. Khattimah (beginning with Jani), on fol. 222a. In the text itself only the third tabakah is marked by a special heading; all the others have been determined both by the index on ff. 10a-11b and a comparison with the following copies.


No. 2763, ff. 246, ll. 17; Nastaliq; size, 8½ in. by 6½ in.

Another copy of the same.

Another excellent copy of Daulatshah's tadzhirah, dated the 15th of Muharram, A.H. 1095 (A.D. 1684, Jan. 3). Muaddimah, on fol. 105. Tabakah I, on fol. 16a; II, on fol. 42a; III, on fol. 74a; IV, on fol. 103b; V, on fol. 136a; VI, on fol. 175a; VII, on fol. 216b. Khattimah, on fol. 243b. Worm-eaten. The proper order of the leaves is: ff. 1-151, 154-209, 152, 153, 210-266.

No. 2780, ff. 266, ll. 17; clear and distinct Nastaliq; size, 9½ in. by 5½ in.

The same.

This copy, considerably older than the preceding one, is somewhat damaged on the first pages.

Dated the 8th of Dhul-alhijjah, A.H. 1102 (A.D. 1619, Nov. 16).

No. 2337, ff. 140, ll. 15; Nastaliq; size, 6½ in. by 5½ in.
BIOGRAPHY.

659

The same.

This copy is likewise injured in many places, especially in the corners, and worm-eaten. It is dated the 5th of Rābī‘-al-awwal, in the 49th year (of the Hijra) that would be A.H. 117 = A.D. 1705, June 27th.

No. 869, ff. 390, ll. 17; careless and rude Nasta‘līk; only the first twenty-six leaves supplied by another, careful hand, on more modern paper; size, 8½ in. by 4½ in.

660

The same.

An excellent copy, not dated.

No. 2539, ff. 65–430, ll. 15; very clear and distinct Nasta‘līk; size, 10½ in. by 7½ in.

661

The same.

No date. The sixth tabbah begins here, on fol. 201 (طبعة سادي), with Kamāl Khūja‘ī; the usual beginning (viz. with Nīmat-allah Kūhīsanī) is found here on fol. 206.4

No. 401, ff. 304, ll. 16; legible, but very incorrect Nasta‘līk; ff. 1 and 2 supplied later; size, 9½ in. by 5½ in.

662

A defective copy of the same.

This excellent copy, written in the tenth or eleventh century of the Hijrah, breaks off towards the end of the sixth tabbah, in the biography of Bābā Saudā‘ī of Abīward, who flourished under Shāhrukh, on fol. 243.4

The last words: ... Bābā Saudā‘ī to agree with the preceding copy, fol. 259, line 4 ab infra. Mukaddimah, on fol. 128. Tabbah I, on fol. 19b, II, on fol. 45b, III, on fol. 76a (heading omitted); IV, on fol. 108b, V, on fol. 145b, VI, on fol. 143b (only headed جمعة), and beginning with the Muzaffarī, i.e. correctly: Nīmat-allah Kūhīsanī). The last four pages (ff. 243 and 244), written by another hand, contain (a) the end of Jāmī’s شرح فصول للكتاب, a commentary on Muhāyīlīn Muhammad bin ‘Ali al ‘Arabī’s (died A.H. 633 = A.D. 1240) فصول للكتاب, an extract from the same Arabic author’s larger mystical work, the شرح فصول للكتاب (comp. Bodleian Cat., Nos. 984, 9, and 976, and W. Pertzsch, Berlin Cat., p. 274), and (b) another small prose tract on mystical matters, beginning: علما ماذا بداخل قل دل مازا بسفر يلخ، أَلْيَحُ لَهُ سَرْبَة فِي دُرْسِ أَطْهَاب الْحَيَاة.

No. 2506, ff. 244, ll. 15 (ll. 19 on the last four pages); excellent Nasta‘līk; illuminated frontispiece; size, 8½ in. by 4½ in.

663

A still more defective copy of the same.

This copy is incomplete both at the beginning and end.

It opens abruptly in the introduction, thus: ... بانذَقَ دَوْر الكَبْر يَدَوْر يَطْهَر، corresponding to the preceding copy (No. 3206), fol. 69, l. 8, and breaks off in the beginning of the ninth tabbah with these words: ... تَطْهِر وَتَخدَم حَكَم أو دَرْمَة، corresponding to fol. 194, l. 3 ab infra, in the same copy.

No. 400, ff. 181, ll. 15; Nasta‘līk; size, 8½ in. by 4½ in.

664


Beginning: بوز حمد آگاه کم بیساب جهان بملت اله، برلخ آنالیکت.

The title appears on fol. 3v, last line. The work is divided into eight Majlis, viz.:

1. Poets who died in the author’s lifetime, but were never personally known to him, beginning with Rāsim-i-Anwār, on fol. 5v. The heading is omitted.

2. Contemporary poets, who were personally known to him, but died before the composition of this work, i.e. A.H. 896, on fol. 18b, beginning with Sharaf-aldīn ‘Ali Yazdi.

3. Contemporary Shaikhs and poets, personally known to him, and still alive at the time of the composition of this work, on fol. 46b, last line, beginning with Jāmī.

4. Fudalīs, or men of letters, who composed occasional verses, on fol. 66b, first line, beginning with Fahlwān Muhammad.

5. Noblemen of Khurāsān, who excelled in poetical composition, on fol. 84v, beginning with Danālīshāh.

6. Poets and ingenious men of other countries, on fol. 89b, beginning with Ahmad Hāṭibeg.

7. Poetry and witticisms of Sultāns and priaces, on fol. 97a, beginning with Amir Timūr Gārgān.


No. 2507, ff. 1–110, ll. 15; Nasta‘līk; size, 8½ in. by 5¼ in.

665

Tabrīz-i-Sāmī (١٢٨٨ هـ). Biographies of Persian poets from the end of the
ninth century of the Hijrah to the middle of the tenth, a kind of continuation to Davlatshah's and Nawâ'r's  
tadkhîras, by the prince Shâh Mirzâ, son of Shâh Ismâ'il,  
who was born A.H. 923 (A.D. 1517), and put to death  
A.H. 984 (A.D. 1576), see Rieu I. p. 367 sq.; W. Pertseh,  
Sprenger, Catal., p. 12; J. Amer, p. i.; Krafft, p. 126;  
273-308, where a full list of the biographies has been  
given, and O. Frank, Morgenlandische Handschriften  
der kgl. Hofbibliothek in München, p. 34 and Anhang.  
It was compiled A.H. 957 (A.D. 1550), and divided  
to seven calîfîs, see Rieu and Pertseh, loc. cit. This  
copy contains (as far as it is possible to count  
the single items, several names being omitted) 579  
biographies.

Beginning:

No date.

No. 2676, ff. 132, ll. 15; Nasta'liq; illuminated frontispiece;  
size, 9½ in. by 5 in.

666

Another copy of the same.

This copy, transcribed by Bâkî Muhammad Háfîz  
Nâr of Arzâkud, but likewise not dated, is much  
shorter than the preceding one, and more like an  
abridgment of the original work, containing only  
474 biographies.

Beginning the same as in the preceding copy.

No. 661, ff. 73, ll. 19; clear Nasta'liq; size, 9½ in. by 6½ in.

667

Khulûsât-âlshâr wa Zabdat-alafkâr

The tadhkîrâh of Persian poets by Taklî-aldîn  
Kâshi, who was born about A.H. 946 (A.D. 1539, 1540),  
and completed the four volumes which form the main  
portion of this work in A.H. 985 (A.D. 1577, 1578).  
An appendix on contemporary poets he added to  
he published in A.H. 1016 (A.D. 1607, 1608). An  
abridgment of this second edition, in which the  
poetical specimens are omitted, is contained in this  
copy, and it agrees upon the whole so well with that  
in Sprenger's Catal., p. 15 sq., that it will be only  
necessary to point out the slight differences which  
exist between both. That the author of this edition  
was already contained in the second edition already  
in A.H. 997 (A.D. 1589), we learn from fol. 1100b, l. 12,  
where this date appears, preceded by the usual words  
خالقاً يملاً. Comp. on this important work, Bland,  
in Journal of the Royal Asiatic Society, ix. p. 126; A.  
p. 610 sq.

Beginning:

جلال‌الدین ومظفر که مفتی قرآن به او اسماء  
دین می‌نماید و مفتی قرآن به او اسماء می‌نماید.

The work is divided into a mukaddimah, four faṣâs,  
four rukas, the fourth of which is wanting in this copy,  
and a khâtimah, subdivided into twelve fasâs. It is  
dedicated to Shâh Tâ Hayâb (who died A.H. 984 = A.D.  
1576), see fol. 408, l. 3; title, on fol. 88; index, on ff.  
9½-12b; Munâjât, on fol. 12b.

Mukaddimah on the utility of such a tadhkîrah, on  
fol. 13b.

"Four faṣâs on mystical lore: first, on the  
knowledge of the name of God, second, on the  
knowledge of the name of God, third, on the  
knowledge of the name of God, fourth, on the  
knowledge of the name of God.

Excerpts from Ali's Arabic diwan, (on fol. 73b).

Rukah I (comprising the first and second mujallad  
of the whole work), on fol. 108a. Fifty-four ancient  
kašâdî writers from the time of Sabuktâgin to the eighth  
century (the numbers quoted in the following instances  
are those in A. Sprenger, Catal., p. 15 sq.).

10. The poet's name appears here distinctly as Abû  
Mansûr Kaşâar Ajaî alawârâ (on fol. 192a).

17. The name is spelt here thus: 'Abî al-adâ' bin  
'Abî al-adâ' bin 'Umar bin al-Râbi' aljabâl  
alsâlûtâ (on fol. 229a).

35. Here is distinctly written Shâfîrâwâ (on fol.  
329b).

42. Najî-aldîn Jarâbûsî (on fol. 382a).

This rukah is dated the 21st of Râmadân, A.H. 1038  
(A.D. 1629, May 14).

Rukah II (comprising the third mujallad), on fol. 454a.  
Fifty-two ghazal-writers and later kašâdî writers  
from the eighth century to the beginning of the ninth;  
the first is Sa'dî of Shirâz.

80. 'Izz-aldîn Kârkhâ (on fol. 586a).

88. Najâ-aldîn bin Muhammad bin Zangi (on fol. 627b).

90. Muza'far Harawi, died A.H. 782 (both dates  
of Sprenger's copy are confounded here; there is first  
82 and then 20, written before 700, on fol. 636b).

This rukah is dated the 5th of Dhul-alka'dah, A.H.  
1038 (A.D. 1629, June 26).

Rukah III (comprising the fourth mujallad), on fol.  
691b. Forty-nine modern poets of the ninth and a few  
of the tenth century.

114. Badr-aldîn Shâhî, died A.H. 854 (here again  
appear both dates, on fol. 791a).

130. Amir Tadjûd-din Saifî (on fol. 864a).

132. Shâhshâh Wali Kândârî (on fol. 866b).

139. Sa'âyid Aâ'if, died A.H. 634 (on fol. 875b).

141. Here spelled  
فیضی یوردانی (on fol. 879a).

145. Looks, both in index and text, as Fândî (on fol.  
888a).

This rukah is dated Muḥarram, A.H. 1039 (A.D. 1629,  
August-September).

Rukah IV (comprising the fifth mujallad) is missing.

Besides the poets quoted above, some others have a  
different spelling in the text, but in the index those  
agree with Sprenger.
BIography.

Khathtnah: Contemporary poets, in twelve asl, beginning, on fol. 89b; حمد و سپاس بی عدأ آریزکا، بین از نوین فیصل از در حق که تصریح، را نکته اینی، می‌باشد.

As I, in two fascicules: Poets of Khâshân. First fascicle, on fol. 89b; second fascicle, on fol. 90b.

322. Here spelt Kíjân-aldin Muhammad (on fol. 90b).

326. Shujâ'-aldin Glânadān (on fol. 93b).

327. Maulâna Fabâ instead of Afdân (on fol. 94b).

330-331. Between these two our poet more is found in our copy, viz. Maulânâ 'Abd (so to be read instead of 'Abd) Sakhâ, died A.H. 965 = A.D. 1557, 1558 (on fol. 98b).

As II, in two fascicules: Poets of Isfahân. First fascicle, on fol. 98b; second, on fol. 101b.

303. Hairati is called here Husâní, on fol. 98b.

312. Here called Shâhâki Zâmnâ (of Zâmnâ, in the district of Isfahân, on fol. 100b).

313. Aytâ Malik Mal'ârî (on fol. 100b).

322. Abâ Tâlib (on fol. 101b).

339-340. Between both one poet more is found, viz. Maulânâ Hasrî, died A.H. 968 = A.D. 1560, 1561 (on fol. 102b).

340. Maulâna Kâsim Zârî (on fol. 102b).

As III: Poets of Küm and neighbourhood, on fol. 102b.

356-357. Between both Maulânâ Masârainâ (on fol. 103b).

As IV: Poets of Sâwa and environs, on fol. 104b.

367. Called here Sâzâ'ren (on fol. 105b).

As V: Poets of Kazwin, on fol. 105b.


381. Mirzâ Sulaimân (on fol. 106b).

386-394 are found here in the following order: 391, 392, 385, 386, 387, 389, 389, 390, 397, 394 (on ff. 106b-106b); between 387 and 394 appears another poet, not found in Sprenger, viz. Imâm Khâ dib Fâsînî (still alive in the author's time, on fol. 106b).

As VI: Poets of Gillân, on fol. 107b.

406. Precedes here 405 (on fol. 107b).

411 is wanting here.

As VII: Poets of Tabrîz and Aharbâjân, on fol. 108b.

429. Called here Hasânâb Aţrî, on fol. 109b.


435. 'Abâ Aţâ' (on fol. 109b).

437. Mir Husain Shâhu (on fol. 109b).

As VIII: Poets of Yazd and Kirman, in two fascicules, first, on fol. 110b; second, on fol. 111b.

461. Maulânâ Husain Kami (on fol. 112b).

474. Here: Maulânâ Ghabârî (on fol. 112b).

480 is wanting here.

482. 'Abbâl instead of Dākhâli (on fol. 113b).

485. Faidî is called here by a strange mistake Fâsînî (on fol. 113b).

487. Heading is omitted here.

After 489 (Mâzâr, on fol. 115b) a lacuna; the next poet on fol. 115b is Maulânâ Nâfî (corresponding to Sprenger's 'Aţâ (No. 498). Consequently the end of the eighth Asl and the beginning of Asl IX, Poets of Shirâz, are missing here.

508-511, 515-517, 520 and 521. All the headings are omitted here.

Asl X: Poets of Hamadân and environs (heading omitted), on fol. 116b.

522-526. Headings omitted.

527. 'Abâ Bâbâ Darâ (on fol. 117b).

528-534. Headings omitted. After 534 another poet, not found in Sprenger, viz. Mir Ali (on fol. 118b).

First appendix (حافل): Poets of Baghdad (heading omitted, on fol. 119b).

538-544. Headings omitted.

Second appendix: Poets of Jarbâdîân, on fol. 119b.

547, 548, and 553. Headings omitted.

Third appendix: Poets of Khwân, on fol. 120b.

557. Here called Maulânâ Tâghî (on fol. 120b).

558 is wanting here.

600. Heading omitted.

561 is wanting here (see fol. 120b).

566. Zuâhî appears here in the queer form of Râhâmî (on fol. 120b).

Asl XI: Poets of Rai and Astarâbâd, in two fascicules, first, on fol. 121b; second, on fol. 122b.

569 and 576. Headings omitted. In the place of 577 appears here Maulânâ Fâhîmi (on fol. 121b).

578. Here called Musâbâbîkhan (on fol. 121b).

579 and 580. Headings omitted.

587. Heading omitted.

Asl XII: Poets of Khurasân, on fol. 123b.

610. The takhallus is here Dâwikî (on fol. 124b).

612 and 613. Headings omitted.

618 appears here as Maulânâ Kamâl (on fol. 125b).

620 and 624-626. Headings omitted.

627. The takhallus is here Maulâmî (on fol. 125b).

630 is wanting here.

634-636. Headings omitted.


641-642. Between both appears another poet, viz. Maulânâ Fâhîmi (on fol. 125b).


650. The takhallus here seems to be Darâlî (on fol. 126b).

651. Heading omitted.

652-653. Between both Khuâjâ Kamâl-aldin, son of Hâfiz Husain Tabîb (on fol. 126b).

653-654. Headings omitted.

The tadhkira ends on fol. 126b. Ff. 126b-1347 contain a list of those contemporary poets who sent their poetical specimens to the author after the completion of his work, in alphabetical order. It is undoubtedly the same list which Sprenger mentions as forming an appendix to the second edition (see Catal., p. 14), and which W. Perseh, Berlin Catal., p. 612, wrongly represents as not having been mentioned by Sprenger. Perseh, loc. cit., enumerates the poets in
full. It begins, as in Persch, with Maulānā Ḥāfiz in the Bibliotheca Leydeniana.

No. 2561, ff. 1-453, No. 2562, ff. 1-454-951, No. 2563, ff. 2-454-971, ll. 15; very incorrectly written in Nastālīk; size, 104 in. by 74 in.

668
Khātīmā-i-Khulāsāt-ashkar ( خط ما خلاص اشعار )

This is undoubtedly the same copy of the Khātīmā as the appendix to Ṭaḥṣīl-i-Kāshī which, according to A. Spranger, Catal., p. 15, formerly belonged to Mr. Hall, of Banaras, and which was copied in the very year of its completion, viz. A.D. 935, in the month of Jamād-a-i-Qa'ād (A.D. 1255), by Aḥmad, son of Shams-ad-dīn Muhammad al-Kāshī. It represents the first and fuller edition of the book of which work, with all the poetical extracts, which are not to be found in the more common abridgment of the second edition. The first leaf is missing; a full index on the fly-leaves, and a second index on the last two pages.

The twelve as is are found here:
1. Poets of Kāshī (beginning with Muḥāsham), on fol. 3.
2. Poets of Isfahān, on fol. 9.
4. Poets of Sāwā and environs, on fol. 16.
5. Poets of Kāzvin, on fol. 73.
6. Poets of Gilān, on fol. 88.
7. Poets of Tabrīz and adjacent districts, on fol. 167.
8. Poets of Yazd and Kirmān, on fol. 190.
10. Poets of Hamadān and environs, on fol. 238.
12. Poets of Khurāsān, on fol. 259.

A short conclusion ( backdrop ), on fol. 309.

No. 3112, ff. 310, 4 coll., each ll. 24; clear Nastālīk; very much worn through; size, 12 in. by 7½ in.

669
Tadhkīrā-i-Nasīryābādī ( تذكیری نسیرویاد )

Biographies of contemporary poets by Muhammad Tahīr Nasīryābādī (or Nasīryābādī), who began to compile this work A.D. 1089 (A.H. 1679), and divided it into five sections ( تحقیق ), and a khātīmā. Various copies contain additions up to A.H. 1083 (A.D. 1673), and even to A.H. 1092 (A.D. 1692), comp. Bodleian Cat., No. 372; Persch, p. 368; W. Persch, Berlīn Catal., p. 610; A. Spranger, Catal., pp. 88-108, and Bland, in Journal of the Royal Asiatic Society, ix. pp. 117-140.

Mukaddimā: Poetry of kings and princes, on fol. 5. 

Section I: Poetry of the Amirs, Khāns, and vazirs of Iran and Hindustān, on fol. 9, in three tirōks or classes.

Section II: Poetry of the Sayyids, Najibs, etc., on fol. 64.

Section III: Poetry of wise and learned men, calligraphers, fāṭirs, etc., on fol. 100, in three tirōks.

Section IV: Poetry of professional poets in 'Irāq, Khurāsān, Transoxania, and Hindūstān, on fol. 142 (the heading is forgotten here), in three tirōks.

Section V: Poetry of relations of the author himself. The beginning of this section is not marked. The author's own biography begins on fol. 326, last line, Khātīmā, containing chronograms, logograms, riddles, etc., on fol. 328.

Beginning:

سراطی نهال خمیل از طریق آن

No. 2565, ff. 276, ll. 17; careless Nastālīk; size, 10½ in. by 7½ in.

670
Kalimāt-alshur'ār (کلمات الشعراء)

The words of the poets, a tadhkīrā of the Persian poets of India, flourishing in the reigns of Jahāngīr, Shāhjahān, and Alāmīr, by Mirzā Muhammad Afdal with the takhallus Sarkhwsh, who died at Dihlī, A.H. 1127 (A.D. 1715), according to the Khazānā-i-ʿāmīrān (Bodleian Cat., No. 390, 60), or A.H. 1126 (A.D. 1714), according to the Khulāsāt-alaftār (Bodleian Cat., No. 391, 135); even A.H. 1125 (A.D. 1713) is given as date of his death, comp. Rieu i. p. 369; W. Persch, Berlīn Catal., p. 617; Bland, in Journal of the Royal Asiatic Society, ix. p. 168; A. Spranger, Catal., p. 108 sq.; where a detailed account of this tadhkīrā is given. The title of the book (see fol. 3, l. 6) is a chronogram, giving the date of composition as A.H. 1093 (A.D. 1682). It is arranged alphabetically, and begins (on fol. 3b) with Mīr Iltūk (he who died, according to the Khulāsāt-alaftār, Bodleian Cat., No. 391, 26, A.H. 1092 = A.D. 1692); others give the date of his death as A.H. 1057, 1063, or 1064 = A.D. 1647, 1653, or 1654, see Rieu ii. p. 687, ill. p. 1091, and A. Spranger, Catal., p. 436; the last poet is Mīr Yahyā Kāshī (he who died A.H. 1074 = A.D. 1663, 1664), on fol. 103b.

Beginning:

حسن جامش و دیگرکلمه دانان کحوش

The first biography, Ilāhī of Hamadān, begins on fol. 3b; the last, Yahyā Kāshī, on fol. 126b, last line.

No date. 12th-13th century of the Hijrah.

No. 3109, ff. 132, ll. 12; Nastālīk; size, 7½ in. by 4½ in.

671
Another copy of the same.

Beginning as in the preceding copy; title on fol. 3b, l. 5.

The first biography, Ilāhī of Hamadān, begins on fol. 3b; the last, Yahyā Kāshī, on fol. 126b, last line.

No date. 12th-13th century of the Hijrah.

No. 2609, ff. 108, ll. 12-13; written for the greater part in Shīkastā; size, 6½ in. by 4½ in.

672
A fragment of the same.

This fragment of the Kalimāt-alshur'ār breaks off on fol. 36b in the specimen of the poet with the takhallus Sayyid, i.e. Mīr Sayyid Ali (beginning on fol. 36b = fol. 51b in the preceding copy). The last words, کسوم ... مسلمان را, correspond to fol. 52b, l. 4 in the same copy. Ff. 37b and 38th contain (in a different handwriting) a few Rekhta ghazals. Bibliotheca Leydeniana.

No. 2773, ff. 1-38, ll. 16; Nastālīk; size, 8½ in. by 5½ in.
673

Mirāt-alkhāyāl (میراث الکحیال).
Biographies of renowned Persian poets and poetesses, by Shīrkhān ibn 'Alī Anjālkhān Lādī, who completed this work in A.H. 1102 (A.D. 1696, 1691), comp. Bodleian Cat., Nos. 374 and 375, where a complete list of the biographies is given; Rieu i. p. 369 sqq.; W. Persich, Berlin Cat., p. 618; Bland, in Journal of the Royal Asiatic Society, ix. pp. 140 and 142; A. Sprunger, Cat., p. 115, and J. Aumer, p. 3. Printed Calcutta, 1831, and Bareilly, 1848.

Beginning:

ای زر بن بزائین ننعلی سراى را رک....

The first of the ancient poets is Rūdāgī, on fol. 10b; the first of the modern poets Jamālī, on fol. 48; the tadkhīrah of the poetesses begins on fol. 217v.

Dated the rst of Shafar, a.H. 1147 (the sixteenth year of Muhammadāshī's reign) = A.D. 1734, July 3.

An index of the whole work is found on the fly-leaves.

No. 2911, ff. 220, ll. 17; unequal Nasta'īlī; size, 9 in. by 6¼ in.

674

Another copy of the same.
Beginning as in the preceding copy. The tadkhīrah of poetesses is entirely missing here. No date.

No. 226, ff. 235, ll. 15; Shīkasta; many damaged leaves have been carefully mended; size, 8½ in. by 4½ in.

675

Hamishā Bahār (همیشه بهار).
Eternal Spring: a tadkhīrah of Persian poets who flourished in India from the time of Jahāngīr to the accession of Muhammādshāh (A.H. 1131 = A.D. 1719), by Khātūn Khāshānī Ikhlās, who completed this work in A.H. 1136 (A.D. 1723, 1724), see fol. 7v., ll. penult. and ultim. Compare the complete list of poets in this tadkhīrah in A. Sprunger, Catal., p. 117 sq.; see also Rieu iii. p. 1086v.

Beginning, on fol. 5b:

یا دکتر توکارفرش دارای خون از....

The first poet mentioned in this copy is Mir Ilāhī (see above in No. 670), on fol. 8a, not, as in S. S. S. list, Amīrkhan Anjām, who follows here as second, on fol. 9b; the last is Ahmad Yārkhān Yāktā, as in Sprunger. This copy is dated A.H. 1139 (ninth year of Muhammadshāh's reign), the 9th of Dhu-al-qādā (A.D. 1727, June 28), by Muhammad Majid, at Shāhjahanābād.

The remark on the fly-leaf, that it was copied A.H. 1231 (A.D. 1816), is consequently wrong; there are besides seals of former owners, for instance, of Mir Gulām, bearing the date A.H. 1222 (A.D. 1807, 1808).

The Hamishā Bahār fills ff. 5-173; the first leaves, ff. 1-4, and the last, ff. 174-191, contain various specimens of Persian poetry, mostly in oblique or diagonal lines. On the margin of ff. 5-29 there are additional verses also.

A former owner of this copy was Mr. Hall (Benares, 1851); see, besides, the remark of A. Sprunger, Catal., p. 117, note.

No. 3103, ff. 191, ll. 11 (in the main portion); Shīkasta; size, 9½ in. by 5 in.

676

Tadhkira-i-Nadrat (نذکیره ندرت).
A large fragment of a tadkhīrah of ancient and modern Persian poets, compiled by 'Alī Fitrāt 'Atā-llāhī, with the takhallus Nadrat, in the nineteenth year of Muhammadāshī's reign, A.H. 1149, 1150 (A.D. 1737, 1738), see fol. 32v., margin, ll. 11-12. It is divided into two main parts, seven and one; the former nine comprising the nine centuries of Persian poetry, from A.H. 200 to 1100 (A.D. 816-1159); the latter dealing with contemporary poets of the twelfth century. Of these ten subdivisions, only five are found in this copy, viz. Camaan I: Poets of the third century, from Rūdāgī to 'Umārānī, on fol. 33v.; Camaan III: Poets of the fourth century, from 'Amīr Akāfī to Abū-al-fara Jāmī, on fol. 33b; Gulshan I and II (not separated here); Poets of the fifth and sixth centuries, from 'Utsūr to Jamāl-al-ālīn 'Abd-al-razzaq of Isfahān, on fol. 34v., margin; Gulshan III: Poets of the seventh century, on fol. 61v., beginning with Kamāl-al-ālīn Isma'il, and breaking off abruptly in the account of Jalal-al-ālīn Rūmī.

Beginning:

ناز نی سخاوت بهر سا مانی را سرست که....

Bibliotheca Leydeniana.

No. 2678, ff. 32-71, ll. 17 in the centre, ll. 34 on the margin; Nasta'īlī; size, 11½ in. by 7¼ in.

677

Tadhikrat-alahwāl (تأذکر الاحوال).
The autobiography of Shaikh Muhammad 'Ali Ḥāzin, who was born in Isfahān, in Rabī'-al-akhir (A.H. 1163 (A.D. 1651, December, to 1652, January), and died in Banaras, A.H. 1180 (A.D. 1766). He wrote this account of his life in A.H. 1154 (A.D. 1741), see fol. 156v., ll. 7.

Beginning:

ختم، و نسل، والن، و تعمیر، بیعت....

The above title is found in Rieu i. p. 379. Other titles, given to this book, are

Tadhikrat al-ahwāl, in Bodleian Cat., No. 383; A. Sprunger, Catal., p. 141, and

Tadhikrat al-ahwāl, on the fly-leaf of this copy. An English translation of it was published by F. C. Belfour, London, 1830; the Persian text by the same, London, 1831.

Dated the 8th of Rabī'-al-akhir, A.H. 1227 (A.D. 1812, March 23) at Lucknow, by Muhammad Hādī, comp. A. R. B. by the student of the Pert Henry, who copied it for

College of Fort William, 1825.

No. 2141, ff. 1-160, ll. 11; large Nasta'īlī; size, 9½ in. by 6½ in.

678

Tadhkira-i-lmn'ūsīn (نذکیرہ المعاصرین).
Biographies of one hundred contemporary poets of
Persia, by the same Shaikh 'Ali Hazin, compiled in
India, A. H. 1165 (A. D. 1752) ; comp. Rieu i. p. 372 ;
W. Pertsch, Berlin Cat., p. 621; Bland, in Journal of
the Royal Asiatic Society, ix. p. 147; Garcín de Tassy,
Mémoire sur la religion musulmane, p. 112, and A.
Sprenger, Catal., pp. 133-141, where the full list of
biographies is given.

Beginning : 

طاعن الله محمد الجوهریة إریان بریشان

جامعة کنو دید کنن بریشان اجاد مشاهد آن

Dated by Muhammad Anis (or as he is spelt here
the 26th of the month Sáwán, (سپناریه) in the year
1213 of the Bangáli (Fašl) era (A. D. 1806, August 13).

Bibliotheca Leydeniana.

No. 2786, ff. 1-72, ll. 15; Nastā'īlk; size, 8½ in. by 6½ in.

679

Another copy of the same.

Beginning as in the preceding copy. It was transcribed
by the same who copied 'Ali Hazin's autobiography (No. 677), and probably in the same year,
viz. A. H. 1227 (A. D. 1812).

No. 2141, ff. 161-270, ll. 11; large Nastā'īlk; size, 9½ in. by 6½ in.

680

Majnūn-al-nafā'ī's (جمان النفاسی).

The second half of the famous tadhkírah of
Persian poets, completed A. H. 1164 (A. D. 1750, 1751),
by Siraj-al-dín 'Ali Khán Ārzá, who was born A. H.
1103 (A. D. 1690), and died A. H. 1169 (A. D. 1756); comp.
A. Sprenger, Catal., p. 132; Bodleian Cath., No. 380.

This copy, which is no doubt Mr. Hall's (see A.
Sprenger, Catal., p. 134, note), begins with the letter
ض, and ends with ي; the first poet mentioned is
Diyá-al-dín Fáráb. Among the numerous works of Ārzá
the most prominent are : سلسلة اللغة, a glossary of
ancient poets; رواج مداد, a glossary of modern
poets; نسق اللغة عالمی, a criticism on Shaikh 'Ali
Hazin; سلسلة الهامی, a glossary of Hindi words
(comp. Rieu ii. p. 561, and iii. pp. 997, 1000, and
۱۰۰۰), and مبنا لكستان, a commentary on the
Gushtán (Bodleian Cat., No. 725; A. Sprenger, Catal.,
P. 557).

This copy is one of the oldest we have of Ārzá's
work, transcribed from the author's autograph, A. H.
1166 (19th of Jumádá-al-walá, sixth year of Ahmad-
sháh's reign) = A. D. 1753. March 24, by Ārzá's pupil
Mir 'Arif-al-dín, known as Imám-al-dín; it came into
Ka'ibúd-jang's library, A. H. 1204, end of Rabi'-al-
wal (A. D. 1789, December 20).

No. 3116, ff. 344, ll. 17; Nastā'īlk, mixed with Shikasta;
size, 12½ in. by 6½ in.

681

Muntakháb-i-Majnūn-al-nafā'ī's (المحتکب جمعه النفاسی).

An abridgment of 'Ali Khán Ārzá's tadhkírah
(مختکب نذور که خان آرژا), written in the shape of an
album, and likewise identical with the one mentioned
by A. Sprenger, Catal., p. 134, at the end of the note.

Fr. 2-14° contain a complete alphabetical index of
all the poets quoted in this work. On fol. 15 the real
tadhkírah, or rather the anthology (for the biographical
notices are either extremely short or left out altogether),
begin with a rubá'í by Bárâzíd Bistâní. On fol. 16,
a rubá'í by Bârzíd in Rekhá is added.

This copy is dated the 1st of Şafar, A. H. 1243 (= A. D.
1827, August 24, the twenty-second year of Akbarsháh
II, the son of Sháh 'Alam and nominal emperor of Dilli,
from A. H. 1221 to 1253 = A. D. 1809-1837).

No. 3117, ff. 137, 2 col., in diagonal lines, with an
additional line between the columns; Nastā'īlk, mixed with Shikasta;
size, 12½ in. by 6½ in.

682

Masáhir al-kálím (عمر الكرم).

The first volume of the great biographical work on
the famous men of Balgrám in Audh and neighbourhood,
and those other eminent Indians who were in some
way or other connected with that district, by Mir
Ghulám 'Alí Khán Husaini Wáští Balgrámí, with the
takhallús Ārzá, who was born in Balgrám, A. H. 1116
(A. D. 1704, 1705), and died towards the end of A. H.
1200 (A. D. 1786, September); comp. on the author,
who has been mentioned above as the first editor of
the Masáhir-al-almará, in No. 632 sq., and again in No.
655, Rieu i. p. 373; A. Sprenger, Catal., p. 142,
and Bland, in Journal of the Royal Asiatic Society, ix.
pp. 150; and on the Masáhir al-kálím, Rieu iii. p. 971,
and W. Pertsch, Berlin Cat., pp. 566-569, where a full list of
the biographies in the second part of the work (six-
seven in the Berlin copy) is given.

The date of composition is A. H. 1166 (A. D. 1753),
according to the chronogram. The Masáhir-al-kálím is divided into two parts, the first dealing
with the Fújírár or Shaikhs and pious men, the second
(begging on fol. 1) with the Fudála or learned men;
there are seventy-seven biographies in the former, and
seventy-two (five more than in the Berlin copy) in the
latter. The author mentions himself in both, see ff.
65° and 122°.

Beginning : 

نظام العائد سارة إلى الله السومي...

وأعذار التماسة والتصامم

This copy was sent (according to a note in this MS.)
by the author from Aurangábád, to Mr. Richard
Johnson, at Haidarábád, through 'Lutchmen-narain' (that is no doubt Luchán Nárán), the author of the
کلمة رمی, a tadhkírah of Persian poets in India, composed
A. H. 1181 = A. D. 1767, 1768, and a faithful
Ghulám or servant of Ārzá, see Rieu iii. p. 977), the
1st of March, 1785; 100 rupees were sent in return.

No. 1229, ff. 123, ll. 11; Nastā'īlk; size, 9½ in. by 5½ in.

683

Sarw-i-Āzád (سر ول آزاد).

The second volume of Mir Ghulám 'Ali Āzád's great
biographical work on the famous men of Balgrám and other parts of India, with the special title of Sarw-i-Ázíd, likewise composed A. H. 1166, according to the following three chronograms:


This copy was transcribed from the author's autograph, by Muhammad Ma'ruf bin Muhammad Böllâkî, an inhabitant of Aurangâbâd, and dated the 16th of Rajab, A. H. 1182 (A. D. 1768, Nov. 26).

No. 2979, ff. 331, ll. 17; distinct Nasta'îlîk; size, 9½ in. by 5¼ in.

Another copy of the same.

Beginning as in the preceding copy; an index on the fly-leaves. The first and the last three pages rather effaced.

Dated Rabî'-alawwal, A. H. 1193 (A. D. 1779, March, April).

No. 2786, ff. 185, ll. 27; Nasta'îlîk; size, 9½ in. by 6½ in.

The same.

Another excellent copy, without a date. Complete index on ff. 1a–5a. Beginning of the tadkhirah in the middle of fol. 6a.

No. 2964, ff. 376, ll. 15; large and distinct Nasta'îlîk; size, 11½ in. by 7 in.

The same.

No date. Complete index, on ff. 1b–6b. Beginning of the tadkhirah on fol. 7b.

No. 2963, ff. 404, ll. 18; Nasta'îlîk, by different hands; size, 11¾ in. by 7 in.

The same.

No date. Complete index on the fly-leaves.

No. 1824, ff. 1–267, ll. 21; clear Nasta'îlîk; size, 9½ in. by 5½ in.

The same.

No date. An index on the fly-leaves.

No. 1140, ff. 317, ll. 16–21; unequal Shikasta; size, 9½ in. by 6½ in.

Khaţâna-i-Ámirâh (خزائن عامر به).

The best known of all the tadkhiras of Mir Ghulâm 'Ali Ázíd, styled the 'Royal Treasury,' and composed in A. H. 1176 and 1177 (A. D. 1762, 1763). It contains in alphabetical order 135 of the most renowned ancient and modern poets, comp. Rodellât Catal, No. 381, where a full list of all the biographies is given; Rieu i. p. 373, where the twenty-one authorities are enumerated, on which this work is founded; A. Sprenger, Catal., p. 143; Bland, in Journal of the Royal Asiatic Society, ix. pp. 40–43; Elliot, History of India, viii. p. 188; see also No. 490 in this Cat., where extracts from the account of the Marattahs (inserted in this tadkhirah after the tenth biography) are found. A full index on the fly-leaves.

IND. OFF.
Beginning of the selections (in alphabetical order) on fol. 11b, with Shafī‘Athār (who died A.H. 1124 = A.D. 1712). Dated the 12th of Muḥarram, A.H. 1191 (A.D. 1777, February 20), and written for Mir Dīyā‘-alīn Muḥammad-makhdūm. This copy is obviously the same which was formerly in the possession of Mr. Hall, see A. Sprenger, Catal., p. 149, note.

No. 3166, ff. 234, 2 coll., each ll. 12; Nasta‘īlī, mixed with Shikasta; size, 8 in. by 5½ in.

692

A very large universal biography of Persian poets, with copious extracts, comprising, according to the index on ff. 19-17, 2200 names, by an anonymous author, without preface and colophon. This big volume, which is (to judge from the blank leaves left between chapters and single names) the first sketch of a tadhkirah only, must have been compiled between A.H. 1170 and 1180 (A.D. 1757-1766), for on fol. 95b the death of Sirāj-al-Dīn Allāh-khān Arūz (see Nos. 680 and 681 above) is fixed in A.H. 1170 (contrary to the usual statement), and on fol. 663b Shams-al-Dīn Fakhr, who died, according to A. Sprenger, Catal., p. 394, A.H. 1180 or 1181 (A.D. 1766, 1767), is spoken of as still alive. Perhaps we have got in this copy the very rare — and as yet never met with — 'Nādīr bīn Ḍa‘ūd, which was compiled A.H. 1172 or 1178 (A.D. 1758, 1759, or 1664, 1665), by Mr. Abū al-aswad Daulatābādi (see A. Sprenger, Catal., p. 144, No. 11). The arrangement is alphabetical; each letter forms a separate volume, and each volume is subdivided into three sections: (ancient, middle, and modern poets), the last of which comprises again two (viz. poets of Iran and Turan, and poets of India). The first name on fol. 16 is Shāhī Khān Ṭūrān. As for the old poets in particular, the biographical dates are very incorrect; Ṭūrān’s death, for example, being fixed a.d. 425 (instead of A.H. 425), and 1393 (instead of 1394, etc.). No. 2415, ff. 936, 2 coll., ll. 15 in each; written by different hands in Nasta‘īlī and Shikasta; size, 10½ in. by 7½ in.

693

Atashkada (اهکدا). The comparatively oldest copy of Hāji Luṭf‘Allībeg Iṣfahānī’s famous collection of biographies of Persian poets, styled Atashkada or the Fire-temple, and compiled during the years A.H. 1174-1193 (A.D. 1760-1779), comp. Bodleian Cat., Nos. 386-386, where a complete list of all the biographies is given; Bland, in Journal of the Royal Asiatic Society, v. p. 345 sq.; Rieu p. 375; W. Pertsch, Berlin Cat., p. 624; A. Sprenger, Catal., p. 164, etc. The chapter on the ‘royal’ and ‘princely poets’ has been edited by N. Bland, London, 1844; the whole work has been lithographed at Calcutta, A.H. 1249, and at Bombay, A.H. 1277. This copy, by far older than those in the Bodleian Library, the British Museum, and in Berlin, was made by Muhammad Hasan al-munawwī, at Shiraz, for Mirāz Muhammad, and finished in the month Jamā‘al-salāwwal, A.H. 1196 (A.D. 1792, April-May), only three years after the completion of the original work itself.

Beginning: بروغ آتشکده دل و زنای اختر زبان سیاه دیوانی فهیمندی است آل

Complete index of poets on ff. 3½-5½.

First Censer (کمربین أولی), the older poets, subdivided into—

A flame (شعله), containing royal and princely poets, on fol. 5½.

A first firebrand (نمر) of three: (a) Poets of Adharbaijan and its dependencies, on fol. 14; (b) Poets of Khurasan, on fol. 29b; (c) Poets of Tabaristan, Jurjān, Lāhījān, Rasht, and Māzandarān, on fol. 87c; (d) Poets of Irāq-i-‘Arab and Irāq-i-‘Ajam, on fol. 86b; (e) Poets of Fārs, on fol. 137c.

A second firebrand: the poets of Turan, in three: (a) Poets of Balkh and its dependencies, on fol. 156c; (b) Poets of Khwārizm, on fol. 162b; (c) Poets of Transoxania, on fol. 165b.

A third firebrand: poets of India, in three: (a) Poets of the Dakhan, on fol. 181b; (b) Poets of Dīhil, ib.; (c) Poets of Kashmir, on fol. 184b, and a lustre (فراغت), containing poetesses, on fol. 184c.

Second Censer (کمربین ثانی), modern and contemporary poets, subdivided into two rays (شیار), viz.:

(a) The modern poets, on fol. 185b; (b) Ghaṭimatīn and autobiography of the author himself, with extracts from his own works, on fol. 226c.

This copy was brought from Persia, 1801.

No. 2829, ff. 444, 4 coll., ll. 25; excellent, but small Nasta‘īlī, the first two pages splendidly embellished; illuminated frontispiece; magnificent eastern binding; size, 11½ in. by 7½ in.

694

Another copy of the same.

This copy of the Atashkada was written by the author’s own son, ‘Alī Muḥammad al-sahirzā al-barbūrjī (ابن مرزه، اثر فردوسی، در مجموعه مجموعه فردوسی), in the reign of Fāth ‘Alī Shāh of Persia, and finished in the month Safar, A.H. 1215 (A.D. 1800, June, July). Index on ff. 3½-5½.

First Censer (کمربین اول), older poets, on fol. 5½.

The flame (شعله), on fol. 5½; first firebrand (نمر), poets of Iran, in five sparks (شیراز), on fol. 14bé (heading omitted), 28b, 77b, 85b, and 133b; second firebrand, poets of Turan, in three sparks, on fol. 152a, 157b (margin); and 161b (here must be read instead of 157b); third firebrand, poets of India, in three sparks, on fol. 175b (first and second) and 177b margin (here again should be read instead of 177b).

The lustre (فراغت), poetesses, on fol. 178b.

Second Censer: modern and contemporary poets, on fol. 179b; Ghaṭimatīn (author’s autobiography, etc.), on fol. 181b margin.

A geographical index on the fly-leaves at the end of the MS.

No. 3445, ff. 324, 4 coll., each ll. 17, and a fifth on the margin, ll. 34; neat, but very small Nasta‘īlī; large illuminated frontispiece, the first two pages gorgeously embellished; size, 8½ in. by 5 in.
Lubbi-i-Lubab (المتالب).

An epitome from the large and well-known tadhkirah by 'Ali Kullikhan, with the takhallus Wa’ilih (which was completed A.H. 1166 = A.D. 1753), compiled by Bodleian Cat. Nos. 377 and 378; Rieu i. p. 371; W. Pertzsch, Berlin Cat., p. 623 n. 91; Bland, in Journal of the Royal Asiatic Society, ix. p. 143; A. Spranger, Catal., p. 132, No. 18, etc.), made by Kamar-al-din 'Ali bin Sanuallah al-Hasan al-nasiri al-thahiri for Mr. Richard Johnson.

This copy is the compiler's autograph, and finished by him on the 12th of Rabi’ a, A.H. 1194 (A.D. 1780, July 14), at Lucknow.

Beginning:

إِن ذَلِكَ نَصِيرٌ مِنْ دُعَاءِ الْخَالِقِ مِنْ أَمْرِهِ. كَلِّيِّ أَسْتَرْكَ، أَنْتَ جَذْرَةُ الْعَرْشِ نُبِتُ كَأَنَّكَ.

It contains nearly all the same poets, who are quoted in the Rassas, but much shorter, with a few biographical notices and a few specimens of their poetry; but in spite of its being only an abridgment, it is of some value as the author has made some interesting additions, which are not found in the larger work. It is alphabetically arranged, and begins with Shakeh Abul Sa‘id bin Abul-alhaj.

No. 1013, ff. 236, 11. 15; Shikasta; size, 10 in. by 6 in.

Khalis al-Ithbat (خالیص الدکر).

Perhaps the fullest and most valuable copy extant of Abü ‘Abd Allah ibn Marhám (the Bodleian MS. Maghfa‘ir) Haji Muhammad Begkhân Tabrizi al-Reshtání’s (born A.H. 1166 = A.D. 1753, died A.H. 1221 = A.D. 1806) important and rare tadhkirah of Persian poets, compiled in A.H. 1206 and 1207 (A.D. 1791-1793), compiled by Bodleian Cat. No. 391, where the complete list of 494 poets is given; Rieu i. p. 378; Bland, in Journal of the Royal Asiatic Society, ix. pp. 153-158; A. Spranger, Catal., p. 163; Elliot, History of India, viii. p. 298, etc.; see also Bodleian Cat. No. 1855, where the author’s travels in Europe during A.H. 1213-1218 (A.D. 1799-1803) are described under the title of Aḥmad Farshi, and No. 1994, where his diwan is noticed.

This copy was made, as an English letter inserted in this MS. informs us, by Mr. George Swinton, from the original work, and revised by the author in his own hand, when in Calcutta, 1804, after his return from England. Mr. Swinton gives, besides, the following particulars as to the fate of his copy: ‘Having lent it afterwards to the late Dr. Leyden, it passed, with his own books, into the hands of his executors, who sold the Oriental portion of his collection to the Honourable Court of Directors (i.e. of the East India Company), in Leadenhall Street. I had quite lost sight of it until last year, when I accidentally learnt where it was. The Honourable Court were graciously pleased, on my application, to restore it to me, and I thus became once more possessor of a work to which I had attached a peculiar value for the sake of its author, under whom I had studied Persian in London, previously to my appointment to the Bengal Civil Service. Having now gratified my desire of having it again, I conceive that I cannot more appositely manifest my regard for the memory of its author, as one of the most enlightened and noble-minded of the natives of India, nor better evince my grateful sense of the Honourable Court’s liberality in placing the work at my disposal, than by replacing it on the shelves of their Library for the general benefit of Oriental scholars who, like myself, are admirers of the Persian Muse.’

This letter is dated 29th August, 1851, 4 Athel Crescent, Edinburgh. The MS. was numbered 53 in the Bibliotheca Leydeniana, and is the same which Mr. Bland has described in No. xi. of his valuable paper; the pages containing the description are annexed to this copy.

Beginning, on fol. 1b:

لاقی منشور سیاس، و سیاست:

پاک طالب ناز، کراچی، ناک، فارسی، ناز، فارسی، ناز، فارسی.

The twenty-eight Haditaks, containing biographies and poetical specimens of 310 poets, begin, on fol. 8b, with Abú Sa‘íd bin Abú-al-haj.

The Dīwān or appendix, giving specimens of 159 (in Elliot 181: 160) other poets, begins on fol. 328; the Khattâmah, with twenty-four more poets, including the author himself, on fol. 344.

The five treatises begin on fol. 366b: 1. (on ethics), on fol. 366b. 2. (on medicine), on fol. 368b. 3. (on prosody and rhyme), on fol. 370b. 4. (on prosody and rhyme), on fol. 375b. 5. (on medicine), on fol. 376b. 6. (universal history, biography, and geography), on fol. 366b.

The fifth and last treatise, the longest of all, is subdivided into four bābās, viz.: (a) (the ancient prophets); (b) (the Khalifas); (b) (the Khilafas), in seven faqs; (c) in seven faqs, on the wise men of Greece and Rome, the companions, etc., of the prophet (d) (the Khilafas), and poets of Islam; (e) on the seven faqs, the Damascus of the East, with and posterior to the Abbadide Khalifas; although the historical notices are very short and concise, they abound in many and very correct chronological dates; on fol. 418, l. 4 ab infra, for instance, Rūdāgī’s death is fixed (and no doubt correctly) in A.H. 343 (A.D. 955). This abridgment of universal history, which sometimes appears as a separate work (see Rieu iii. p. 895, and Bland, loc. cit., p. 47), was compiled A.H. 1208 (A.D. 1793, 1794). Beginning of the Lubb-al-asiyar wa jahānuma: ‘Eh! what shall man do? Its the end of the world, the end of the world.

The chronogram for the commencement of the whole work, viz. 1206, is appended to the end of the last treatise.

Bibliotheca Leydeniana.

A few leaves (ff. 107-110) are unfortunately quite parched, and consequently almost crumbling to pieces.

No. 3922, f. 473, l. 23; small, neat, and very distinct Nastalik; size, 11½ in. by 8½ in.
697
Another copy of the same.
The list of poets begins on fol. 8b, and concludes on fol. 320b. The Fils of as appendix contains only sixteen names in this copy as compared with the 159 or 160 of other copies. The four treatises on ethics, music, prosody, and medical science are entirely missing here; but the fifth, viz. the abridgment of general history, لَدَنَّ الْسُّؤُرِ وَجَهَانَا, in four bâls, is found here on ff. 322-390.
Beginning as in the preceding copy. No date.
No. 3115, ff. 390, ll. 21; clear and distinct Nasta'îl; size, 10½ in. by 7½ in.

e. Rekhta Poets.

698
Tâhkîrât-i-'Ali Hassaini Gardizi (تذكرة علي حسيني عددی)

A tâkhkîrah of Rekhta poets, by 'Ali alhussaini al-Gardizi (see vol. 1b, l. 3 ab inrha), compiled in Persian, a. h. 1165 (A. D. 1752), at Dihli, comp. A. Sprenger, Catal., p. 178; Hieu iii. p. 1071; Gardin de Tassy, Litterature Hinolique, etc., 2nd ed. i. p. 523; Journal Asiatique, 5th série, ii. p. 369. It is arranged alphabetically, and contains, according to the index on ff. 70b and 71b, ninety-seven biographies. It begins with Siraj-aldin 'Alîkhan Arzû (see above, Nos. 680 and 681), on fol. 3b, and ends with Abd-alwâlahb Yakrû, a pupil of Abrû, on fol. 70b, l. 2.

Beginning:
بدیند سخن سخن سخن سخن سخن سخن

This is the oldest of the India Office copies, dated a. h. 1180 (A. D. 1766, 1767), and belonged formerly to Mr. J. Edward Hall (Benares, 1851), who left it to Dr. A. Sprenger, as we learn from the latter's Catal., p. 178, note. On ff. 71b and 72 there is added by another hand the index of some Hindustâní medical work. A few Rekhta biots, on fol. 1b.

No. 3118, ff. 1-72, ll. 15; Nasta'îl, written by two different hands (the first on ff. 1-21, the second in the handwriting of the colophon and on fol. 2-7b); size, 8½ in. by 4¾ in.

699
Another copy of the same.
This copy, dated by Mu'in-aldin Bhagalpuri the first of Dhu-l-hijjah, a. h. 1216 (A. D. 1802, April 4), belonged originally to Tiptu's library. Later owners of it were: Hâfiz Ahmad Kâhir, Maulawi Ridâ Hasan-khan Bahâdur, and Mr. J. Edward Hall, who got it from the latter, the 22nd of October, 1848, at Calcutta.
This is the second of the two copies lent by Mr. Hall to Dr. A. Sprenger, see the latter's note in his Catal., loc. cit. The first biography, that of 'Alîkhan Arzû, begins here on fol. 3b, last line; the last, that of Abd-alwâlahb Yakrû, on fol. 79b. There is no index in this copy.
Beginning as in the preceding copy.
No. 3170, ff. 79, ll. 13; Nasta'îl; size, 8½ in. by 5½ in.

700
The same.
This copy, which contains, according to the index on ff. 32b and 33b, 108 poets, was transcribed in Calcutta by Mir 'Ali-îbî (مولى علي بی) in the year 1213 of the Bangali era (= A. D. 1805, 1806), and begins in the usual way, on fol. 33b. The author's name appears on fol. 34b, first line; the first biography ('Alîkhan Arzû), on fol. 36b, l. 1; the last (Yakrû), on fol. 118b, Bibliotheca Leydeniana.
No. 3452, ss. 27-119, ll. 13; clear and distinct Nasta'îl; size, 8½ in. by 6½ in.

701
Makhrân-i-Nikkât (مختصر نکات)

The most valuable biography and anthology of the earlier Rekhta poets, written in Persian by Muhammad Kiyam-aldin bin 'Ali, with the takhallus Kâ'im of Cândpur (see title and author's name here on fol. 2b, l. 6 and 8), comp. A. Sprenger, Catal., p. 179 (it is one of the authorities used by Sprenger in his most valuable alphabetical list of Rekhta poets). The title is a chronogram, giving as date of composition A. H. 1168 (A. D. 1754, 1755), comp. also fol. 75b, l. 3 and 4. The author died A. H. 1210 or 1207 (A. D. 1795, 1796, or 1792, 1793), comp. A. Sprenger, loc. cit.

Beginning:

This is divided into three tabakas (see fol. 2b, ll. 2 and 3), viz.:

First tabâkah (the older poets, در نیان اشعار شعراء منتظمین), on fol. 2b, beginning with Sa'dî, on fol. 3b, and ending with Mir 'Jâfar, with the takhallus Jâfar, the contemporary of Dihli (see A. Sprenger, Catal., p. 242, l. 21 sq.), on fol. 13b.

Second tabâkah (the poets of the middle period, در نیان اشعار شعراء متوسطین), on fol. 14b, beginning with Shah Mubârak, with the takhallus 'Ali (A. Sprenger, Catal., p. 196, l. 5 sq.), on fol. 14b, and ending with the Afghan Kântarûn (A. Sprenger, Catal., p. 247, l. 19 sq.), on fol. 35b.

Third tabâkah (the modern poets, در نیان اشعار و احوال شعراء معاصرین), on fol. 35b, beginning with Mir Shams-aldin Fâkîr (A. Sprenger, Catal., p. 223, l. 21 sq.), on fol. 36b, and ending with Kiyam-al-din 'Ali (bin 'Ali Kâ'im), the author of this work.

No date.

No. 3522, ss. 86, ll. 11; clear and distinct Nasta'îl; size, 8½ in. by 6½-6½ in.

702
'Iyâr-al-sha'ârâr (عید الشعراء)
The touchstone of poets, a very extensive, but utterly uncritical tâkhkîrah of Rekhta poets, by Khûlû Când bin Bhawânî Când bin Râî Sâlâmatârî bin 'Ajâ'ib Râî Kânyât, with the takhallus Diâkâ' (acumen), or, as Sprenger reads, Dhukâ (sun), see fol. 2b, l. 3 and 4, and fol. 137b, l. 9, a native of Dihli, who lived in Sîkandârâbâd, and compiled, or at least began to compile, this tâkhkîrah in A. H. 1208=A.D. 1793, 1794, or 1213=
A.D. 1798, 1799 (according to a rather ambiguous chronogram on fol. 2b, l. 8), at the request of his teacher Mir Nasir-aldin Nasir, see fol. 138v, l. 7. The title appears on fol. 2v, l. 3. According to A. Sprenger, Catal., pp. 184 and 185, he must have been engaged in this work more than thirty years, since a date as late as A.H. 1247 is found in it. He died A.H. 1262 (A.D. 1846). In the preface, on fol. 2v, l. 3 ab infra, he mentions his previous work, the

بديع ذو

Beginning: حمصف، جزءة ك وط ل كلاط لررد

The tadhkirah is arranged alphabetically, beginning with آية, that is, the emperor Shah 'Alam, on fol. 2b.

The author's own biography, with copious extracts from his Rekhta poems, begins on fol. 137v.

No date.

No. 3131, ff. 474, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 9½ by 6 in.

703

Gulshan-i-Hind (گلشن هن)

A tadhkirah of the most famous Rekhta poets, written in Hindustani by Mirza Lutfi, A.H. 1215 (A.D. 1800, 1801), at the request of Mr. Gilchrist (see fol. 2a, l. 4 ab infra, and fol. 2b, l. 12).

Beginning: ممن لرذآ لرذآ لرذآ لرذآ لرذآ

The first poet of this alphabetical tadhkirah is آية, on fol. 4a; the last, Yakhran, on fol. 195v.

No date. On the inner side of the binding is an entry from A.H. 1265 (A.D. 1849). Comp. A. Sprenger, Catal., p. 184.

No. 3126, ff. 156, ll. 17; the larger portion is written in Shikasta; ff. 42-79 and 81-104 in large and stiff Nasta'liq; fol. 79v and parts of fol. 133 left blank; a few pages in diagonal lines; size, 11½ by 6½ in.

Miscellaneous.

704

Majalis-alma'minin (مجلات المؤمنين).

Biographies of famous Shiites, from the beginning of Islam to the rise of the Safawi dynasty, and the triumph of the Shi'a faith as the acknowledged state religion in Persia, A.H. 905 (A.D. 1499), composed between A.H. 1585-1602 (A.D. 1185-1202), by Nur-Allah bin Sharif al-Wasiti al-Mas'udi al-Dhiban, and entitled Majalis-alma'minin (see fol. 2b, ll. 6 and last but one); comp. Bodleian Cat., Nos. 367-370; Rieu i. P. 337; W. Pertseh, Berlin Cat., p. 564 sq.; Goldziher, Beiträge zur Literaturgeschichte der Shī'a und der sunnitischen Polemik, Wien, 1874; O. Leth, Zeitschrift der D. M. G., vol. 29, p. 676. Printed in Tabaran, A.H. 1268.

The work is divided into an introduction and twelve sections (مجلات), viz.:

1. فتحه, تَذْكِيرِ تَذْكِير، البِنْيَانِ فِي الْمُحَرَّمِ، البِنْيَانِ فِي الْمُحَرَّمِ (on the Shi'a in general and the Imamiyyah or Ithna-ashariyyah sect in special), on fol. 2b, last line.


No date.

No. 1400, ff. 598, ll. 25; written in unequal Nasta'liq, by different hands; size, 11½ by 7½ in.
Tabakât-i-Shahjahân (طیبات شاه جهان)=[A.D. 1369-1425], on fol. 634 (bâb II, on fol. 212; bâb III, on fol. 30).

Tabakât II: Famous men, who lived under Mirzâ Mirnâshâh and died under Sultan Shâh Shâh (A.H. 897-956=A.D. 1495-1544), on fol. 40 (bâb II, on fol. 63; bâb III, on fol. 75).

Tabakât III: Famous men under Sultan Muhammad bin Mirzâ Mirnâshâh and Mirzâ Ulugh Beg bin Mirzâ Shâh Shâh (A.H. 950-982=A.D. 1447-1479), on fol. 149 (bâb II, on fol. 65; bâb III, on fol. 102).

Tabakât IV: Famous men, who lived and died under Sultan Abû Sa'id Gârgân (A.H. 954-873=A.D. 1445-1469), on fol. 109 (bâb II, on fol. 118; bâb III, on fol. 121).

Tabakât V: Famous men, who lived and died under Mirzâ Umar Shaikh Bâbâder, son of Sultan Abû Sa'id Gârgân (A.H. 947-949=A.D. 1445-1544), on fol. 133 (bâb II, on fol. 147; bâb III, on fol. 155).


Tabakât VII: Famous men under Sultan Hammâyûn (A.H. 933-963=A.D. 1531-1559), on fol. 192 (bâb II, on fol. 203; bâb III, on fol. 215).

Tabakât VIII: Famous men under Sultan Akbar (A.H. 963-1014=A.D. 1556-1605), on fol. 223 (bâb II, on fol. 267; bâb III, on fol. 284).

Tabakât IX: Famous men under Sultan Jahângir (A.H. 1014-1027=A.D. 1605-1627), on fol. 348 (bâb II, on fol. 369; bâb III, on fol. 385).

Tabakât X: Famous men, contemporary with Sultan Shahjahan, from A.H. 1637-1646=A.D. 1627-1636, on fol. 358 (bâb II, on fol. 412; III, on fol. 424).

After fol. 434 two leaves are missing. Worm-eaten and slightly injured throughout.

No date.

Beginning.

۹۰۶

The autobiography of a modern Persian, who occupied various positions, in the reign of Fath 'Ali Shah (A.H. 1211-1280=A.D. 1797-1834), but conceals his name with the greatest care. He was born the 16th of Jumâdâ II, A.H. 1197, at Isfahân (A.D. 1783, May 19), see fol. 56, ll. 4 and 3 ab infra, and began to note down the events of his life, at the request of some true friends and companions, in the month Dhû-al-hijjah, A.H. 1239 (A.D. 1824, August), see fol. 21, l. 4 sq. He mentions incidentally his grand-uncle 'Abd-âl-rahimkoh (fol. 41 b, l. 6), and three brothers of his, viz. Mirzâ 'Ali Akbar, Mirzâ 'Ali Râd, and Fath-âl-âl-hâkim (fol. 42 b). If the last-mentioned brother should be identical with Fath-âl-âl-hâkim, son of 'Abâl, the last reigning prince of the Zand dynasty (who was defeated, captured, and murdered in A.H. 1299=A.D. 1785), the anonymous author would of course be a son, and probably the youngest son, of that unfortunate ruler also, but the God of Ages.

The biography itself is divided into four bâbâs, with the following headings:


2. On fol. 56 (the author gives a history of Persia and the world, and the date of the accession of the Zand emperors).

3. On fol. 146 (the author gives a history of Persia and the world, and the date of the accession of the Zand emperors).

4. On fol. 266 (the author gives a history of Persia and the world, and the date of the accession of the Zand emperors).

On fol. 385 there is inserted a poetic description of the earthquake of Shirzâ, some years before the composition of this autobiography, by Mirzâ Kâ'im, of Shirzâ, a famous penman and calligrapher (see Rieu ii. p. 206), entitled: "Eghtaz-e Gârgân dar Bâlân zâlî Shâh Shâh"

On fol. 61; 139 a historical treatise by the author himself is added, a concise account of some Persian kings.

After fol. 433 there are two leaves missing. Worm-eaten and slightly injured throughout.

No date.

Beginning.

۹۰۷

The Persian adaptation of the famous geogra-
The first, subdivided into two fasls, viz.:

1. فمال آزل در ذکر کره زمین و مکاف و محاصره آن و معرفت طول و عرض بلندان و خورشید و ماه و فصل و ماه (the terrestrial globe, its dimensions, etc.), on fol. 32b.
2. فمال در ذکر آنان جنوبی و خط الاستوای وما يعلق و يسبس الارض (the southern hemisphere, the equator, etc.), on fol. 33b.

The second is subdivided into seven fasls, each dealing with one of the seven climates, on ff. 33b, 41a, 51b, 84b, 107b, 113b, and 117b.

Dated the 12th of Safar, A.H. 1220 (A.D. 1805, May 12).

Bibliotheca Leydeniana.

No. 2725, ff. 1-130, vol. II; Nasta'liq; Arabic quotations in Nashki; size, 8 1/2 in. by 6 1/2 in.

709

Mirāt (میرت).
The first two bāhs of the earliest Persian adaptation, as it appears, of the first part of the Arabic cosmography of Zakariyyā bin Muhammad bin Mahmūd al-Kaswīnī (died A.H. 682 = A.D. 1283), the well-known Arabic quotations in Mirāt, and the Geography, etc.

No. 1026, ff. 55, II, 17; good old Nashki; many maps; some leaves injured; size, 10 1/2 in. by 6 1/2 in.

708

Šuwār-al-ʿalāmīm (شورالعالمین). A geographical compendium, styled both in the colophon and on fol. 1a, شورالعالمین, and identical with that described by Rieu i. p. 420 sq. The compiler, whose name is not mentioned, was a servant of Amir Murāzir-aldārkh wa-aldunyā wa-aldin Muhammad (see fol. 2b, l. 6), the founder of the Muzaffarī dynasty (blinded by his son Shāh Shuja', A.H. 760 = A.D. 1359).

According to a passage in one of the British Museum copies this little book was composed A.H. 748 (A.D. 1347, 1348); comp. also Mélanges asiatiques, vols. IV, p. 54, VI, p. 574, and VII, p. 43.

Beginning: In the name of God, the Most Bountiful, the Most Merciful....

It is divided into two bāhs:

1. جوهر خر و خراسان معروف - هست یک کتاب مفصل

2. یک کتاب جواهر نوسرا - در نزدک زبان مفصل

Besides Kaswīnī's cosmography, which is usually styled here جواهر المخلوقات, sometimes also جواهر المخلوقات, other works have furnished materials for this poem, for instance, a کتاب جواهر ترکت, کتاب حیات, and others; comp. fol. 5a, II, 1-11.
by a confusion of this second bāb with the third, which has not yet been found anywhere, as title in the colophon is given غرائب الدنيا. It corresponds upon the whole to the mukaddimah and the second nabiyyah of Kāzwinsī’s cosmography (في المسائل الفلكية), whereas the first nabiyyah of that work (في المسائل الفلكية) is the subject of the third bāb, the third of the miracles. After a praise of God and Muḥammad there follows here an explanation of the terms غريب and غريب, after which the poetical description of all the sublunar things begins, in about the same order, as in Kāzwinsī’s work; the first section, on fol. 55, deals with the غرائب جماهیر, or the wonders of the inanimate things, general geography, longitude and latitude, mountains, wells, lakes, seas, islands, minerals, etc.; the following sections treat of plants, birds, huge beasts, Ghīdāh, monkeys, different sorts of men, and finally of man himself.

Last verse:

١٠٠: جس يغريب دناشت او ارثک او چون چرک عیار والو وال

Dated the first of Rabī‘-al-ḥijjah, A.H. 1135 (A.D. 1723, January 9).

No. 78, ff. 233, 2 coll., each ii. 15; clear and distinct Nasta‘līk; size, 9 in. by 7 in.

710

Another copy of the second bāb of the Mirāt.
The second bāb of the Mirāt, with its proper title, غرائب الدنيا (which appears correctly here, on fol. 1r, whilst it is in other places incorrectly styled غرائب الدنيا و غرائب الاعلی, as if the copy included the third bāb also), quite agreeing with ff. 39b–233a in the preceding copy. Copied by Sayyid ‘Abd-al-Ḥakīm Rājā‘ī; the year is omitted, only the 9th of Dhū‘-al-Ḥijjah is given. Ff. 6–23 are misplaced; their right order is: 6, 15–22, 17–14, and 23.

No. 191, ff. 129, 2 coll., each ii. 21; clear Nasta‘līk; size, 9 in. by 7 in.

711

A defective copy of the same.
The same second bāb of the Mirāt in a shorter redaction (with omission of various passages and verses) and incomplete besides in consequence of a lacuna between ff. 21 and 27, comprising ff. 19, 1–21, 5 of the preceding copy. The proper order of the leaves is: ff. 1, 2, 26, 16–21, 27–94. Beginning on fol. 26b, the same as in the preceding copies. An index on ff. 21–23.

On the fly-leaf and the back of the binding the copy is incorrectly styled غرائب الدنيا.

Dated the 20th of Rajab, A.H. 1074 (A.D. 1664, February 17), at Shāhjahānābād.

No. 611, ff. 1–23, 16–21, and 26–94, 3–4 coll., each ii. 12–21, partly in diagonal lines; careless Nasta‘līk; size, 8½ in. by 7½ in.

712

'Abd-al-Ḥakīm Rājā‘ī, al-Fā‘l, b. ‘Abd-al-‘Azīz, Kirmānī, wrote a second bāb, the Mirāt, in 1135 A.H. (1723 A.D.) at Shāhjahānābād.

The same literal Persian prose-translation of the
first part of Kazwin’s cosmography which is described in G. Flügel ii. pp. 506–508 (styled there ٌحَمْدُ الْرَّحْمَٰنُ ِفي الْعَرَب). the Bodleian Cat., No. 397 and 398: Rieu ii. p. 462 sq., and W. Percies, Berlín Cat., p. 367 sq.; comp. also H. Khalifa iv. p. 188; Cat. des MSS. et Xylographes, p. 258; De Sacy, Christomathie Arabe, 1st ed., iii. p. 414 sq. Beginning the same as in the Arabic original, and in the copies of Vienna, the British Museum, and the Bodleian Library, viz.: ٌحَمْدُ الْرَّحْمَٰنُ ِفي الْعَرَب). According to the colophon of the second Vienna copy this translation was completed in the month Jumâdâ I, a.H. 860 (A.D. 1455, May, June). Kazwin’s name runs here as in most of the abovementioned copies: زرَّا بْنِ عُمَيْدٍ بْنِ حمَّودٍ الكُثْمِي. The dedication to Tizz-al-din Shâhpûr bin Uthmân, mentioned by Rieu, loc. cit., is found neither in this nor in the following copy. This Persian version has been printed in Tabârân, a.H. 1264 (A.D. 1848).

No date.

No. 1919, ff. 259, ll. 25; Nasta’līk, profusely illustrated throughout; illuminated frontispiece; size, 11 in. by 6½ in.

713 A defective copy of the same. No date. A lacuna of six leaves after fol. 273, corresponding to the preceding copy, fol. 237*, l. 6 to fol. 243*, l. 7 (which agrees with the middle of line 2, on fol. 274*). Parts of ff. 17 and 24 torn away. The last leaf supplied later. The whole copy is, like the preceding one, profusely illustrated; in some places blanks are left which have not been filled in.

Beginning: َبِسْرَبُبِمَّ ِلَّهُمَّ ِرَحْمَٰنُ ِرَحْمَٰئِي ِحَمْدُ الْرَّحْمَٰنُ ِفي الْعَرَب). Bibliotheca Leydeniana.

No. 2543, ff. 291, ll. 19; Nasta’līk, pictures throughout; size, 10½ in. by 6½ in.

714 ٌخَبَبٍ-الْمَكْلَحَلَكَا ِغَيْرُهُمْ (ِغَلْوُنْٰي ِغَرَائِبُ المَرْجَعَاتَ)

One of the finest specimens of modern Indian calligraphy and illuminating art, written at the request of Mr. Charles Ralais, Commissioner and Superintendent of Lâhûr, under the supervision of Muftî ‘Ali-al-din of Lâhûr, by Faḏl-al-din bin Muhammad Baksh Sahâf of Lâhûr, and completed the 21st of September, A.D. 1854 (see the title-page, fol. 1*). According to a note by Mr. Raikès himself, fastened to the front fly-leaf, this MS. was sent to the Imperial Exhibition at Paris, for works of art and industry, by the Punjab Committee at Lahore. The India Office Library received it from Dr. Royle, July, 1856.

The Persian translation of the first part of Kazwin’s cosmography, contained in this copy, is the more modernized one, which was made under Abû-al-maṣūfahr Ibrahim ‘Adlīshâ I (see fol. 5*, l. 6), who reigned from A.H. 941 to 965 (A.D. 1534–1558), and completed in the beginning of Shâh-bân, a.H. 954 (see ff. 8b, last line, and 9s*, l. 1) = A.D. 1547; second half of September; it is described in Rieu ii. p. 464. This version has been lithographed at Lucknow, a.H. 1283 (A.D. 1866).

Beginning like the Arabic original, on fol. 3*:

ٌحَمْدُ الْرَّحْمَٰنُ ِفي الْعَرَب). The name of the author of the Arabic original appears on fol. 5*, ll. 2 and 3, in this form: زرَّا بْنِ عُمَيْدٍ بْنِ حمَّودٍ الكُثْمِي. The four muqaddimâs appear here on ff. 9a, درَجَةٌ حَيْثُ بْنِ حمَّودٍ الكُثْمِي (ِفْلَيْتِي ِغَلْوُنْٰي ِغَرَائِبُ المَرْجَعَاتَ) (ِفْلَيْتِي ِغَلْوُنْٰي ِغَرَائِبُ المَرْجَعَاتَ), and (ِفْلَيْتِي ِغَلْوُنْٰي ِغَرَائِبُ المَرْجَعَاتَ), (ِفْلَيْتِي ِغَلْوُنْٰي ِغَرَائِبُ المَرْجَعَاتَ). A complete index on ff. 27*-30*.

Beginning of the main portion of the work on fol. 30*, corresponding to the Arabic original, p. 16, of Wüstenfeld’s edition: َبِسْرَبُبِمَّ ِلَّهُمَّ ِرَحْمَٰنُ ِرَحْمَٰئِي ِحَمْدُ الْرَّحْمَٰنُ ِفي الْعَرَب). First makâlah, on fol. 31*; second makâlah, on fol. 145*.

It is profusely illustrated throughout with first-class drawings. The greater part of the margin is covered partly with short explanatory glosses or tracts closely related to the text of Kazwin’s work,—as for instance a, on fol. 29d; بِسْرَبُبِمَّ ِلَّهُمَّ ِرَحْمَٰنُ ِرَحْمَٰئِي ِحَمْدُ الْرَّحْمَٰنُ ِفي الْعَرَب), on fol. 30b; اخْتِوَارُ يُقْرَبُكَ, on fol. 35b; اخْتِوَارُ يُقْرَبُكَ, on fol. 36*; اخْتِوَارُ يُقْرَبُكَ, on fol. 36*, a; اخْتِوَارُ يُقْرَبُكَ, on fol. 42b; اخْتِوَارُ يُقْرَبُكَ, on fol. 70a; اخْتِوَارُ يُقْرَبُكَ, on fol. 109b; اخْتِوَارُ يُقْرَبُكَ, on fol. 112*, etc.; اخْتِوَارُ يُقْرَبُكَ, on fol. 229a; اخْتِوَارُ يُقْرَبُكَ, on fol. 239b; اخْتِوَارُ يُقْرَبُكَ, on fol. 266b; اخْتِوَارُ يُقْرَبُكَ, on fol. 302a; اخْتِوَارُ يُقْرَبُكَ, on fol. 304b; اخْتِوَارُ يُقْرَبُكَ, on fol. 313b; اخْتِوَارُ يُقْرَبُكَ, on fol. 378a; اخْتِوَارُ يُقْرَبُكَ, on fol. 481b; اخْتِوَارُ يُقْرَبُكَ, on fol. 510b, etc. etc. (ِفْلَيْتِي ِغَلْوُنْٰي ِغَرَائِبُ المَرْجَعَاتَ), in general being scattered throughout the margin,—partly with independent treatises of various kinds, in a smaller, but equally neat hand. The larger sections of these marginal additions are as follows:

1. ff. 4½-17: A treatise on simple drugs (ِفْلَيْتِي ِغَلْوُنْٰي ِغَرَائِبُ المَرْجَعَاتَ) in nine fascicles (not eight as is stated in the beginning, since there appears on fol. 10b a فَمَلَّهُمْ يَعْلَمُونَ ِمَعْلُومٍ كَمْرَكِبٍ, etc.), fol. 10b of this tract must be immediately followed by fol. 12*, since ff. 11* and 11* are mere repetitions of ff. 10* and 10*.

Beginning: اَبُو ٌخَبَبٍ اَلْمَكْلَحَلَكَا ِغَيْرُهُمْ ِفِي الْعَرَب). This treatise is followed on ff. 15*-15*.

IND. OFF.
a repetition of this; a treatise on the foreboding palpitation of the limbs, on fol. 145²; a tract on physiology, on fol. 146³; a longer treatise on medicine, abridged from a work of Sayyid Ismail Husaini Jurjani (the author of the dictionary, see below), on fol. 147⁴; 5. A story of Nimrid, and some medical maxims, styled

"..."
GEOGRAPHY, ETC.

16. Fol. 260a-260b: A few chronological data about great Shaikhs, beginning with Bâyazid Bîja’î (died A. H. 261 = A. D. 875) and ending with Ahmad-i-Jâm (died A. H. 536 = A. D. 1141, 1142), see the Safiat-al-ala’iyyâ, Nos. 66 and 96.

17. Ff. 227b-229b: Extracts from Nîsâmî’s Astkand Šândar-dor, beginning with epigrams and concluding with several promising verses and a few sayings.

18. Ff. 239a-246a: A treatise on the peculiarities of women’s clothing, beginning: ‘No woman should wear clothes resembling those of men, with a special chapter entitled: “On the propriety of haircuts and dressing.”’


20. Ff. 248b-255a: A medical work, ascribed to Avicenna (4135), and a number of arithmetical problems, one of which is headed: ‘A commentary on the problem of the moon’s motion in relation to astronomical calculations. The rest are without specific headings.

21. Ff. 255a-266b: Arts and games, consisting of:

(a) A kind of game, in which any possible combination of two letters of the Persian alphabet is explained by a Persian fard, for instance, ‘drunk milk’ (on fol. 255a).

(b) Two treatises on archery, the first (on fol. 259b), styled: ‘The art of archery,’ and beginning: ‘The first verse (on fol. 258b):’

(c) An introduction to geometry (on fol. 259b).

(d) An introduction to chess (on fol. 263b).

(e) Various forms of chirography (on fol. 264a).

(f) A tract on the history of the world (on fol. 265a).

22. Ff. 267b-275b: An abridgment of a general history in various parts of the world, from the creation of humankind to the emperor Bahá’u’lláh, beginning: ‘This is the story of the world from the beginning...’

The comparatively more detailed portion ends on fol. 273b, with the seventh tahavvî, on the descendants of Cingiz-khan; the remainder consists of mere lists of the Indian Rajas, taken from the Jadûl-i-Râhûl (so as to be read instead of the wrong spelling ‘Jadûl-i-Râhûl’; see Nos. 205 and 206 in this Cat.), and of the emperors of Dilmûn. As a sort of appendix a list of all the battles is added (on fol. 275b), in which Muhammad fought against the unbelievers; they are sixty-five altogether; twenty-seven he conducted personally; in thirty-eight only his army was engaged.

23. Ff. 403b-404b: Lu’kîn’s advice to his son, beginning: ‘A letter to my son, Lu’kân, beginning: ‘Believe in God, and keep away from evil. I have heard from the people of ...’

24. Ff. 404b-410b: Short stories and traditions, beginning with a story of a king who, when he was thrown into prison, was freed by his devoted wife, on fol. 408a, a story of a man who was thrown into prison, on fol. 413b, a story of a man who was thrown into prison, on fol. 418b, and another story of a man who was thrown into prison.

25. Ff. 417b-418b: A series of commendations or good advice, and other tracts of practical philosophy, beginning with a treatise on the importance of God, which opens thus: ‘The God Almighty...’


27. Ff. 421b-438b: 441b-450b, 451b-453b, and 457b-461b: Medical prescriptions against all kinds of diseases, and tracts of a similar kind.

28. Ff. 462b-464b: Mystical tracts, on the Kiblah, on fol. 462b; on the terminology of the Prophet, on fol. 463b; on the mystical relationship between the sexes, on fol. 463b; on the mystical relationship between the sexes, on fol. 464b.


30. Ff. 526b-530b, 534b-535b, and 538b: Prescription for making the elixir of life (on fol. 533b), and a series of small tracts on sexual intercourse, usually headed: ‘On...’

31. Ff. 549b-550b, 552b-554b, 555b-559b, 564b-566b, 570b, and 574b: A third series of medical prescriptions. No. 3248, f. 588, ll. 15; a very large and distinct Nasta’i, four grandly embellished stars on f. 142b, 145b, and 148b; four full-sized pictures on f. 145b, 146b, 148b, and 149b; three splendidly illuminated frontispieces on f. 35b, 42 (the pages themselves adorned in magnificent colours), and 30, a smaller one bound on fol. 37b; the lines of the title-page (on fol. 14) surrounded by broad stripes of gold; size, 15½ in. by 9½ in.
Sair-albilād  

A literal Persian translation of the second part of Šāhriār's great cosmographical work, the ʻAkūr al-bilād, or geographical section, by Muhammad Murād bin ʻAbd-ʻal-rāhāmān, who dedicated it to Nawwāb Mūsawilkhān (with his original name Mir ‘Ali Anghar, who died A.H. 1054 = A.D. 1644, 1645), see Rieu iii, p. 991, where extracts from this work are noticed, see fol. 106, ll. 3 and 14. It must have been composed between A.H. 1037, the year of ʿAbdallāh’s accession, who is mentioned as reigning sovereign, and A.H. 1054 (A.D. 1628-1645, see Rieu, loc. cit.).

Beginning, on fol. 9b:

\[\text{حَمَدُ عَلَيْهِ اِسْمٍ وَ سَيْاصَمْ}
\[\text{بِنْوَانَ ازْمَةَ وَ قَيْسِانَ مَالِكَةَ الْمَلْكِيَّةِ وَ درْخَوِرَ وَ عَمْلَتَ}

The translation begins with the first mukaddimah, on fol. 10b, corresponding to the Arabic text, ed. Wustenfeld, p. 5. First Iklim, on fol. 14b; second, on fol. 52b; third, on fol. 98b; fourth, on fol. 192a, 196a, fol. 314b; sixth, on fol. 368b; seventh, on fol. 387b. On f. 1c, an index of the whole work, divided into two sections, the first of which gives all the geographical names, the second, beginning on fol. 46b, is a penult, and incomplete at the end, the names of Imāms, Shaikhās, etc., mentioned in the book. Another complete copy of this translation is in the Bodleian Library, see Bodleian Cat., No. 400.

No date. The original part of the MS. comprises ff. 53-372, all the leaves before and after that have been supplied by the same latter hand.

No. 2517, ff. 304, ll. 21; large Nasta’līk, by two different hands; size, 11 in. by 64 in.

Tahfīz-al-ajā'ib (تَهْفِیْز الْعِیّاْب).  

An older but greatly abridged Persian translation or rather adaptation of the second second volume of Kāzvīn’s cosmography, the Sīrat al-ḥākim, called here Sīrat al-ḥākim al-anāmāb, and composed by ‘Ali Tūhīr (Tūhī in Rieu iii. p. 1059a), A.H. 926 (A.D. 1522), see fol. 2b, ll. 9-11; fol. 3a, l. 9; and fol. 156b, l. 1 (in Rieu, loc. cit., A.H. 948).

Beginning:

\[\text{حَمَدُ اَلْجَلَّالِ مَانِعَ رَآْكَ عُجْباَبِ وَ غَرَبَتِ}
\[\text{غَرَبَتِ وَ رَآْكَ عُجْباَبِ وَ غَرَبَتِ}

The first Iklim begins on fol. 4a; the second, on fol. 32b; the third, on fol. 53a; the fourth, on fol. 94a; the fifth, on fol. 144a; the sixth, on fol. 172a; the seventh, on fol. 187a, last line. A khatūmah or epitaph of the translator is found on fol. 194a, last line sq.

Copied in the month Ramadan, A.H. 1056 (A.D. 1646, October, November), at Multān.

No. 3138, ff. 106, ll. 15; very large and distinct Nasta’līk; splendid binding in gold and gesso; size, 12½ in. by 7½ in.

ʻAjā'ib-al-akalām (عَجَبَاتِ الْعَالَمِ)

A compendium of cosmography by an anonymous author, written, as Rieu i. p. 417 proves, about A.H.

908 or 909 (A.D. 1502, 1503), and dedicated to the wazīr Ghiyāth-āl-mīnīlah wa al-dīnāy wa-ul-dīn Ḥādīb-āhālī (see here, fol. 114a, ll. 12 and 13). It is divided into a mukaddimah, on geometry (در مساحت گمرک), on fol. 114b, last line; two maqāla, 1. Measurement and division of the globe and detailed account of the seven climates (در مساحت گمرک) on fol. 115b, on fol. 116b; 2. Measurement of the spheres and stars, etc. (در مساحت گمرک) on fol. 115b, and a khātūmah on the times of prayer and the Kiblah (در مساحت گمرک) on fol. 160b.


No. 3633, ff. 113-165, ll. 20; Nasta’līk; size, 10 in. by 5½ in.

718

A compendium of cosmography without title and author’s name. It begins forthwith with the mukaddimah, which is subdivided into the following ten fasā (compare fol. 145b, ll. 4 and 6):

1. در بیان اجسامی پیشین علل کل و نفس
2. در بیان پیدای آدام این کل و ترتیب ایجاد
3. در کریست انقلاب و تغییر در هر یک
4. در بیان پیدای این برادران و مکان هر یک
5. در بیان تقسیم عناصر
6. در بیان کیستانی که لازم برای این
7. در بیان طبقات عناصر
8. در بیان طبقات عناصر و چگونگی ایجاد
9. در بیان طبقات عناصر و حفظ
10. در بیان امکان و حفظ حیات

After this mukaddimah there follow, on fol. 145b, twenty asla, viz.:

1. در بیان ساخت‌الانس
2. در بیان پیدای تخار و دخان و بیان حفظ
3. در بیان پیدای شدن پایه
4. در بیان پیدای پایه
5. در بیان پیدای پایه
6. در بیان پیدای پایه
7. در بیان پیدای پایه

717
719

Akhbār-i-ḥashnāh dar akhbār-i-Madīnah (खबरेर-हशनाह दर खबरेर-मदीना)

History and topography of Madīnah, a Persian translation of Samḥūdī's famous Arabic work خلیجہ الدیونی، باخبری واد مصطفی، which extract from his larger work دیوان تمثیلین which was made by Samḥūdī (died A. H. 911 = A. D. 1505, 1506) himself. A. R. 893 (A. D. 1488), comp. Wüstenfeld, Geschichte der Stadt Medīnah im Auszuge aus dem Arab. des Samḥūdī in "Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen," vol. ix. hist.-philol. Classe, pp. 1-155; J. Aume, Arab. Cat., p. 144; H. Khāla, ii. p. 744, No. 2302, and vi. p. 450, No. 12924, etc. Two other (more or less defective) copies of this rare work (Elliott 362 and Walker 30) are described in Bodleian Cat., Nos. 238 and 139. The Persian translator's name is not mentioned anywhere. The work is divided, like the Arabic original, into eight bābāh, comp. Wiener Jahr-bücher 1855, vol. 70, Anzeigebblatt, p. 88. An index on ff. 4-6.

720

Jadb-alkulab īlā dār-al-mahbūb (उद्धुल-अलेही की नहीं)

Another Persian history and topography of Madīnah, likewise based on Samḥūdī's researches, but chiefly on the larger work of the Arabic historian, viz. the ₣, which, as is stated here, is itself already an extract from a still larger, but unfinished work of Samḥūdī, entitled اجحیاة الیدود (correctly اجحیاة الیدود) English as أبحث على الأديب, see W. Fritsch, Berlin Cat., p. 512, where another complete copy of the Jadhbalkulab is described, and H. Khāla vi. p. 450, No. 14294), and composed A. H. 886 (A. D. 1481), by 'Abd- al-ḥakāk bin Saif-al-dīn al-turk al-dīwānī al-bukhari (the well-known author of the تاریخن کهی, see above, No. 290; Bodleian Cat., Nos. 195-198; Rieu i. p. 223, etc.; the اجحیاة الیدود, see above, No. 640, and many other works, died A. H. 1022 = A. D. 1614, 1643), who also made use of Samḥūdī's smaller publications, the لخانیہ الدیونی, باخبری واد مصطفی (see the previous copy), and a Sarnā on the burning and rebuilding of the mosque in Madīnah. 'Abd-al-ḥakāk began his Persian adaptation A. H. 998 (A. D. 1590) in Madīnah, and completed it A. H. 1001 (A. D. 1693) in Dīhil, compare also Elliot, History of India, vi. p. 176, and Rieu iii. p. 1025. It is divided into the following seventeen bābāh
274

Haft Iklīm (Haft Ḩikmat)

A good and complete copy of Amin Alī Ahmad Rāzī's famous geographical and biographical encyclopedia, entitled Haft Iklīm or the Seven Climates, and completed A.H. 1002 (A.D. 1594), according to the chronogram: فلسطين إبراهيم ابن، on fol. 20v, line 6, comp. Bodleian Cat., Nos. 416-420; Rieu i.p. 335 sq.; Sitzungsberichte der bayer. Academie, philosoph.-philol. Classe, 1873, p. 626.

Beginning: مأمون حي، on fol. 41v:

خَرَدَ هَرْبَا نَمَّا، ْنَجَّى، وَبَدْدَسَ بِنِمَ ْحَدَا صَارَأَ آَكَرَ كَلَيْدَ

Iklīm i, on fol. 21r; II, on fol. 30v; III, on fol. 54v; IV, on fol. 203v; V, on fol. 466v; VI, on fol. 503v; VII, on fol. 548v. A double index of this work is found on ff. 138v-150v; the first short one, comprising only the names of the countries and cities, is incomplete, and begins in the middle of the 3rd Iklīm, on fol. 1v; the second larger one, containing the names of all the
renowned men, is complete, and begins on fol. 2a. The last finished leaves are seriously damaged. This copy was the 10th of Jumādā-al-awwal, A. H. 1086 (A.D. 1675, Aug. 21), at Ahmadibad.

List of the countries and towns, and of the Amirs, Shaikhs, Ummades, and poets mentioned in each of them.

First IXL: Yaman, on fol. 21a:
1. Suhail-i-Yamani Khwājah Uwais Kain, a saint of the prophet's time (Safinat-ul-alaliyā, No. 18), on fol. 26b.
2. Abū 'Abdullāh Wahab, a companion of 'Abdullāh 'Abbas, quoted in the Tāj al-ʿulūm, on fol. 27b.
3. Shaikh Muhammad, quoted in the Fasbat al-insān, contemporary with Najib-ādīn 'Ali bin Burghah, whose Pir was Shaikh Shihāb-ādīn Subrahādī (Safinat-ul-alaliyā, Nos. 148 and 150), in the time of Abūbakr, ruler of Shirāz (i.e. Abūbakr bin Sa'd, Atābeg of Fars), reign A.H. 623-658 = A.D. 1226-1260, on fol. 27b.
4. Shaikh 'Abdul Qādir, quoted in the Fasbat al-insān, on fol. 28a.
5. Shaikh Abū-al-shaikh Jamil, originally a highwayman, on fol. 28a.
6. Shaikh Sa'id Haddād (the blacksmith), on fol. 28b.
7. Shaikh Ahmad bin Abū-Ja'd (the blacksmith), contemporary with Shaikh Sa'id, on fol. 28b.
8. Bilād-ul-open, on fol. 28b, last line; Nubia, on fol. 29a; China, on fol. 29b; Suradīth, on fol. 30b; Jābulādī, on fol. 30b.

Second IXL: Makkah, on fol. 30b:
9. Abū al-Qādir, one of the Tābi'in, on fol. 32a.
10. Abū-al-shaikh 'Abd-Allāh bin 'Abd-al-Azīz, died A.H. 105 (probably A.H. 150, as the following copy has, =A.D. 767), on fol. 32b.
11. 'Umar bin 'Uthmān asifsī (Safinat-ul-alaliyā, No. 202), the spiritual guide of Mansūr (more correctly Husain bin Mansūr) Hallāj, author of a tāj al-ʿulūm (or rather a tāj al-ʿulūm), according to the following copy), on fol. 32a.

Abū Tālib Muhammad bin 'Ali, author of a tāj al-ʿulūm (or rather a tāj al-ʿulūm), a work on Shīʿism, on fol. 32b.

Abū al-Qādir Fakhr-ādīn Tāj-al-ṣaṣāfī Khālid bin Rāfi' (Rifā'ī), in the index on fol. 2a, and in the following copy, Rāfi (Rifā'ī), a friend of Anwārī's and protégé of 'Ala-ādīn, the ruler of the province of Jihāl, quoted by 'Aṣf, on fol. 32a, last line.

Abū-al-shaikh Ibrāhīm, under the Āl-i-Nāṣir, i.e. the Ghaznavide dynasty (see A. Sprenger, Catal., p. 3, No. 20), on fol. 33a.

Madinah, on fol. 33a:
14. Sa'd bin-Abū-Ja'd, a companion of the prophet, who stayed in the battle against the Āhāb (the confederates against Muhammad), on fol. 34b.
15. Abū Ayyāb Anṣārī, in whose house the prophet stayed, in the first year of the Hijrah; seven months (comp. the Safinat-ul-alaliyā, No. 300), on fol. 34b.
16. Kais bin Sa'd bin 'Uqādāb, one of the four Sa'dāb, is explained here (by Dr. Maria Wöhr), but also a faithful companion of the prophet; the other three Sa'dāb are 'Abdullāh bin Zubair, Abīnāf bin Ka'īs, and Sharīḥ (Sharif) Kādī, on fol. 35b.
17. 'Abbās bin 'Abdullāh al-Sulaimānī, one of 'Alī's companions, on fol. 34b.
18. Khassān bin Thābit, one of the Anṣār, and panegyrist of the prophet, on fol. 34b.
19. Abū Muhammad Sa'id bin Muhammad ibn al-munṣibīn (Al-munṣibīn: al-munṣibīn), one of the seven lawyers (Qānes (Muscle) of Madinah, a friend of 'Abdullāh 'Abbas, 'Abdullāh 'Umar, Zaid bin Thābit, and Sa'id Wākīs; he performed the pilgrimage forty times during his life, on fol. 34b.
21. Muhammad bin Ishāk, the first who wrote a Kāna Sibb, died A.H. 151 (A.D. 768), on fol. 35a.
22. Rabi'ah bin 'Abd-al-shaikh (Abū 'Abd-al-shaikh), in the following copy, on fol. 35b.

Yamān, on fol. 35b:
23. Musa Salamah Khālid (the liar, Muhammad's rival in the prophetic mission, slain in the battle of Yamānah, A.H. 11 = A.D. 633), on fol. 35b.
24 and 25. Hajjāj bin 'Uthmān Khālid, the great champion of the Unayyade Khails, especially of 'Abd al-malik bin Marwan, and his son Wālī (not a falsehood, as the name is spelt here, on fol. 35b, first line), who besieged Makkah A.H. 73 (A.H. 692, 693), and killed the pretender 'Abdullāh bin Zubair, and 'Abd-al-shaikh bin Muhammad Ashāk, on fol. 35b. Hajjāj's death is fixed here in Shawa’ra, A.H. 109, in the 54th year of his age, under Walī bin 'Abd-al-malik (the correct date is A.H. 95 = A.D. 714, June, as Wālī died A.H. 96).
26 and 27. The two renowned Arabīan poets, Jurair (here wrongly spelt as Zayrīr) bin 'Atiyyah and Farazdaq, on fol. 35b. The death of both is fixed here in A.H. 112 (Dīr al-Sal and Dīr al-Dār), contrary to the usual date, viz. A.H. 110 = A.D. 728, 729 (comp. Dey, Christomathie Arabie, first ed., tome iii, p. 516 sq).
he received his investiture from Khwājah Mu'in-aldin Siāji (who died A. H. 633 = A. D. 1236, Safinat-ul-aliyya, No. 110), on fol. 51b.

33. Ma'āzîn, a descendent of the preceding Shaikh, on fol. 51b.

Baghdād, on fol. 51b, with its twenty-two tumbāns or districts, for instance, Shari'ibād, Salāmibād, Jannatābād, etc.; also Nārāngābād, on fol. 52b.

34. Manālān Sirāj-aldin Uthmān, who received his investiture from Shaikh Nizām-i-auliyā (who received A. H. 725 = A. D. 1325), see the Sawātī-ul-anwar, No. 23, also quoted in the al-Sirafī-ul-arba'ī, on fol. 53b.

Orisā (Saurāsa), on fol. 53b; Kādī, on fol. 53b.

35. Third Ilim: Iran, on fol. 54a; Irāq-i-'Arab, on fol. 54b.

Baghdād, on fol. 55b.

37. Abū 'Abdallāh Ahmad bin Muḥammad al-Shāki, (in the following copy, where it is corrected by another hand Hambat, which is no doubt the right name, see Safinat-ul-aliyya, No. 24), one of the four Imāms of the Sunnah, on fol. 55b.

38. Ma'rūf Karkhī, born of Christian parents, and converted to Islam by Imām Ali, bin Mas'ūd al-Sa'īdī, quoted in the al-Sirafī-ul-arba'ī (Safinat-ul-aliyya, No. 27), where he died A. H. 204 (A. D. 819), on fol. 55b.

39. Sādi Qaṣṣāt (so correct in the index, the text has wrongly (كَاشْسَة) a pupil of Ma'rūf, and uncle of the following Shaikh Jumadī, the first who preached Sufism in Baghdad; he died A. H. 235 = A. D. 857 (Safinat-ul-aliyya, No. 23), on fol. 56b.

40. Shaikh Jumādī (Safinat-ul-aliyya, No. 29), quoted in the al-Sirafī-ul-arba'ī, on fol. 56b.

41. Abū-ul-aslām Nūrī (Safinat-ul-aliyya, No. 201), on fol. 56b.

42. Abū Sa'id Kharrāz, a pupil of Jumādī (Safinat-ul-aliyya, No. 194), quoted in the al-Sirafī-ul-arba'ī, on fol. 56b.

43. Shaikh Abū Muḥammad bin Ahmad Ruwām (Safinat-ul-aliyya, No. 143), on fol. 56b.

44. Sa'mān bin Muḥib (Safinat-ul-aliyya, No. 204), on fol. 56b.

45. Abū 'Abdallāh Khālīfī (قلقب), on fol. 56b.

46. Abū Ahmad Khālīfī, (Safinat-ul-aliyya, No. 204), contemporary with Jumādī, on fol. 57b.

47. Abū Ahmad bin al-Jallā, with his real name Ahmad bin Yaḥyā Jalālī (Safinat-ul-aliyya, No. 210), quoted in the al-Sirafī-ul-arba'ī, on fol. 57b.

48. Muhammad bin Ḥasan al-Jama'ah, one of Dhu-al-Nun Mīrī's pupils, on fol. 57b.

49. Shaikh Abūbakr Katābī (Safinat-ul-aliyya, No. 223), quoted in the al-Sirafī-ul-arba'ī, spent thirty years in Makkah, on fol. 57b.

50. Abū al-'Abbās bin 'Atā (Safinat-ul-aliyya, No. 212), a pupil of Jumādī, on fol. 57b.

51. Ibrāhīm Fātīk, a companion of Jumādī and pupil of Hāljā, on fol. 58b.

52. Abū Bakr ibn Yaḥyā Nāmākī (تَبَّنُي, on fol. 58b.

53. Ibrāhīm bin Thābit, said to be a contemporary of Sāri Qaṣṣāt (No. 39), which is impossible, comp. Safinat-ul-aliyya, No. 263, on fol. 58b.

54. Ja'far bin Muhammad al-Khuzāi (Safinat-ul-aliyya, No. 246), on fol. 58b.

55. Abū Zakariyyā ibn Yaḥyā, a great traditionist, contemporary with Ahmad Hanbal, No. 37), on fol. 58b.

56. Muhammad bin 'Ali al-jawzī, on fol. 58b.

57. Abū Bakr Muhammad bin 'Abdallāh, known under the name of Mirāf, the greatest legal authority after Shafi'i, on fol. 59b.

58. Abū 'Abd al-kiyār bin 'Alī (in the following copy: Abū-āl-kīyār bin 'Alī), a great Shafi'ite lawyer, on fol. 59b.


60. Abū-al-aslām Muḥammad bin Ahmad, known as Abī-āl-jamīl (ابن الجمیل) (so in the following copy and in Elliott 159, fol. 59b), of the Bodleian Library; in the present copy, as in most others, the name is greatly corrupted), one of the prominent Kurān-readers, on fol. 59b.

61. Abū al-Aswād Muhammad bin Zād (others Yazdī, see G. Flügel, Die grammatischen Schriften der Arab. pp. 92) amūnbadr or almu'amarr, on fol. 59b.

62. Abū-al-aslām Muḥammad bin 'Alī, began in his tenth year to study under Ibn Sirāḥ (سیرائی), on fol. 59b.


64. Abū Bakr Muhammad (according to the text: bin Muḥammad) bin Bihārūz al-fālibī, on fol. 59b.

65. Abū-al-aslām 'Alī bin Hilāl, known as Ibn Bawāba, on fol. 59b.

66. Jamāl-al-dīn, known as Yākūt, on fol. 59b.

67. Malik-al-kalām Bahā-al-dīn Muḥammad bin Muṣayyad, was a long time munshi of Sulṭān Muḥammad Khwārizmshāh (who reigned A. H. 495–521 = A. D. 1102–1127); his brothers Abū ʿAbdallāh and Abū-ul-amīnāfār were likewise renowned scholars, and so was his father; his writings are compared here with 'Abd al-Muṣṭafī and Muṣnadī, on fol. 59b.

68. Shams-al-dīn Muhammad bin Muṣayyad, known as Khān (خان), a relative of Khwājah Nizām-al-mulk of Ta's, lived to the end of Sulṭān Sandjār's reign (A. H. 511–555 = A. D. 1117–1157), in whose praise he wrote ḥusāsad, on fol. 59b.

69. Fuḍūḥ, a writer both of Persian and Turkish poetry, on fol. 60b.

Kūfah, on fol. 60b:

70. Aswād bin Yazīd al-ṣanā'ī, (السنابی), in the following copy (السنابی), on fol. 61b.

71. Shari'ī, one of the Tābi'in, lived from the time of the second Khalif of that of the 'Abbasīs, and was seventy-five years Kāfī of Kūfah, on fol. 61b.

72. Abū Hāšim al-Safī, the first who was called a Sāfī, and built a convent for Sāfīs; he is also the first who is mentioned in the al-qāstā, on fol. 61b.

73. Abū 'Umar Shabābī (شباری), was sent by Abū-almalkī al-Mawān (reigned A. H. 658–668 = A. D. 1265–705) as ambassador to the ruler of Rām, on fol. 61b.
74. Abū Ya'qūb bin Abū Ya'qūb, the first who was honoured by the title of a Kādir al-kudūt and was kādi of Baghdād under the Khalif Mahdi, Hadī, and Rashid (A. H. 158-193 = A. D. 775-809); he was a pupil of Abū Hanifa, on fol. 61b.

75. Abū Muhammad Salīm bin Mihrān al-Ṭal'ī or al-'amash (الامام), as the following copy reads, on fol. 61b.

76. Abū 'Ali al-Hāfiz, known as Ibn Ziyād, was originally a dealer in pearls, on fol. 62a.

77. Abū al-ṭalāmīn or Abū al-Ṭalāmīn bin Ḥasan, known as Abū al-ṭalāmīn bin Ḥasan, died A. H. 597 (A. D. 1201), on fol. 62a.

78. Muslimi, Ma‘ād, a Shi‘ite, on fol. 62a.

79. Abū al-ṭalāmīn bin Ḥasan, known as Abū al-ṭalāmīn bin Ḥasan, on the seven readers of the Kurān, of the pupils of the preceding Shāhīk, on fol. 62b.

80. Abū Zakariyyā Yahyā bin Ziyād, known as Abū Zakariyyā Yahyā bin Ziyād, of the Qurān, of the pupils of the preceding Shāhīk, on fol. 62b.

81. Abū ‘Umarah Ḥusayn bin Ḥabīb al-‘alami, one of the seven readers of the Kurān, on fol. 62b.

82. Abū Rūyda, the great poet, was killed in A. H. 695 (A. D. 1296), on fol. 62b.

83. Abū Abū al-‘abā‘id, al-alwānī, a copyist of the 'Abbāsid Khalif Ma‘mūn, died A. H. 207 (A. D. 822, 823), on fol. 62b.

84. Abū Rūyda, the great poet, was killed in A. H. 695 (A. D. 1296), on fol. 62b.

85. Abū Abū al-‘abā‘id, al-alwānī, a copyist of the 'Abbāsid Khalif Ma‘mūn, died A. H. 207 (A. D. 822, 823), on fol. 62b.

86. Abū Abū al-‘abā‘id, al-alwānī, a copyist of the 'Abbāsid Khalif Ma‘mūn, died A. H. 207 (A. D. 822, 823), on fol. 62b.

87. Abū Abū al-‘abā‘id, al-alwānī, a copyist of the 'Abbāsid Khalif Ma‘mūn, died A. H. 207 (A. D. 822, 823), on fol. 62b.

88. Abū Abū al-‘abā‘id, al-alwānī, a copyist of the 'Abbāsid Khalif Ma‘mūn, died A. H. 207 (A. D. 822, 823), on fol. 62b.

89. Abū Abū al-‘abā‘id, al-alwānī, a copyist of the 'Abbāsid Khalif Ma‘mūn, died A. H. 207 (A. D. 822, 823), on fol. 62b.
104. Abu-al-hasan Nasir (correctly Naṣr, see No. 100), bin Shumail al-maṣ‘īnī (al-māzīnī), a great traditionist, lawyer, and grammarian, mentioned in the Tābriz-i Bābūni; he died at Marw in the same year as the Imam ‘Ali bin MUṣːa al-rīḍa (Saḥmat-al-a‘la‘īyā, No. 12); but Flügel fixes his death in A. H. 204/A.D. 820, on fol. 72b.

105. Abūbakr Muḥammad bin Ḥasan bin Duraṣ, called by many the second Khalīl bin Aḥmad on account of his proficiency in grammar and poetry; he was first the pupil of Abū Ḥātim Sijjānī in Baṣrāh, then travelled for nearly twelve years for the sake of study in Irāk, Khurāsān, Egypt, Syria, and Fars, and became at last wazir of Fars; he wrote a treatise مختصر رفع العقول (correctly Rafa‘ al-molk) in which he received a present of 1000 dinars, and which has frequently been commented upon, and the Kāmāl al-kāmil (completed fol. 72b); he died at Baghdad A. H. 321/A.D. 933, the same day as Abū Ḥāšim ‘Abd-al-‘asālim Mu‘azzalī, on fol. 72b.

106. Abū ‘Ubaydah Ḥaywī, contemporary with Mūsā bin ‘Abd-al-‘azīm al-Ḥillāh, on fol. 72b.

107. Abū-al-‘alā Muḥammad bin al-Kāsim, contemporary with the Khalīf Al-Mu’tāwakkil (A. H. 232-247=A.D. 847-861), lost his sight in early youth and lived forty years in blindness, on fol. 73a.

108. Abū Muḥammad Kāsim bin ‘Alī Ḥarīrī, the great author of زهر الألفاظ في المبادئ (completed fol. 73a), together with the مبادئ الأدب (completed fol. 73b), and the Necrology of the Abu al-‘asālim Mu‘azzalī, on fol. 73b.

109-118. ‘Abbas bin ‘Abd-al-‘azīm, and his contemporaries: Mu‘ammār bin Rāshīd al-zadī (الزدی), the traditionalist and author of the كتب جامع (the complete fol. 74a), Abu ‘Umar bin ‘Alī, one of the seven Kurān-readers; Abu ‘Naṣīr Sa‘d bin Abu ‘Urwaḥ al-‘addawī (ابن اورواح الإذادي); Abu Sa‘d al-Kaṭṭān (الكتان); Abu-al-adāy (الوادی); Abū-al-ḥasan al-salāḥi (al-salāḥi); Abu ‘Alī, and others. Abu Tamīmī, on fol. 73b.

110. Al-‘ādīb, a poet, on fol. 74a.

111. Abū Dūaf (al-dū栖), a student of the Khalif Ma‘mūn and his brother Mu‘āmin, and author of the كتب على مختصر ماليك (الملک), the مختصر (completed fol. 74a), and the حاشية (completed fol. 74b); Abu Tamīmī Tālī wrote eulogiums on him; he died A. H. 126/A.D. 746 (الملک) probably a mistake for 226=A.D. 844), on fol. 74b.

112. Abu Ya‘kūb al-sa‘īdī (السائذ), on fol. 74b.

113. Abū-l-ʿādīb, a poet, on fol. 74b.

114. Al-‘ādīb, a poet, on fol. 74b.

115. Abū-al-ḥasan bin al-ʿāṣim, a student of the Khalif Ma‘mūn and his brother Mu‘āmin, and author of the كتب على مختصر ماليك (الملک), the مختصر (completed fol. 74a), and the حاشية (completed fol. 74b); Abu Tamīmī Tālī wrote eulogiums on him; he died A. H. 126/A.D. 746 (الملک) probably a mistake for 226=A.D. 844), on fol. 74b.

116. Al-‘ādīb, a poet, on fol. 74b.

117. Abū-l-ʿādīb, a poet, on fol. 74b.

118. Al-‘ādīb, a poet, on fol. 74b.

119. Abū Dūaf (al-dū栖), a student of the Khalif Ma‘mūn and his brother Mu‘āmin, and author of the كتب على مختصر ماليك (الملک), the مختصر (completed fol. 74a), and the حاشية (completed fol. 74b); Abu Tamīmī Tālī wrote eulogiums on him; he died A. H. 126/A.D. 746 (الملک) probably a mistake for 226=A.D. 844), on fol. 74b.

120. Al-‘ādīb, a poet, on fol. 74b.

121. Abū-l-ʿādīb, a poet, on fol. 74b.

122. Abū-l-ʿādīb, a poet, on fol. 74b.

123. Al-‘ādīb, a poet, on fol. 74b.

124. Abū-l-ʿādīb, a poet, on fol. 74b.

125. Al-‘ādīb, a poet, on fol. 74b.

126. Al-‘ādīb, a poet, on fol. 74b.

127. Abū-l-ʿādīb, a poet, on fol. 74b.

128. Al-‘ādīb, a poet, on fol. 74b.

129. Abū-l-ʿādīb, a poet, on fol. 74b.

130. Abū-l-ʿādīb, a poet, on fol. 74b.

131. Abū-l-ʿādīb, a poet, on fol. 74b.

132. Abū-l-ʿādīb, a poet, on fol. 74b.

133. Abū-l-ʿādīb, a poet, on fol. 74b.

134. Abū-l-ʿādīb, a poet, on fol. 74b.

135. Abū-l-ʿādīb, a poet, on fol. 74b.

136. Abū-l-ʿādīb, a poet, on fol. 74b.

137. Abū-l-ʿādīb, a poet, on fol. 74b.

138. Abū-l-ʿādīb, a poet, on fol. 74b.

139. Abū-l-ʿādīb, a poet, on fol. 74b.

140. Abū-l-ʿādīb, a poet, on fol. 74b.
148. Najdi, on fol. 80a.
149. Maulana Amini, on fol. 80b.
150. Maulana Zamani, in whose praise Sheikh Muhammad Zargar (the goldsmith) wrote a famous rubai, on fol. 80b.
151. Maulana Hasan Ali, on fol. 80b.
152. Muhammad Bakir, on fol. 80b.

Tabas-i-Khat (حrasing), an appendage of Khurasan, on fol. 81a:

153. Shams-al-din Muhammad bin 'Abd-al-arham, author of a diwan, on fol. 81a.

155. Maulana Abadi (عبد), so here, but 'Abdi, in the following copy, a poet, on fol. 81a.

Fars: Dar-al-Jird (فارس در جیرد), on fol. 82a.

156. Maulana 'Alami, a poet, on fol. 82b.

ج (ج), on fol. 82b.

157. Kadi 'Adud-al-din 'Abd-al-Mahmud bin Rukn-al-din, contemporary and friend of Khwajah Bashir and of his son Khwajah Ghiyas-al-din Muhammad Tarik, author of the Ma'afin al-Mo'assasat al-Halaj (المواسات (الحلاج, the book of corrections for the 12th century poet Jalal-al-din al-Mahalli), according to Mustafii, in his Tariikh-i-Guzida, every century of the Hijrah has produced one great authority on the Islamic creed: the first, 'Umar bin al-quais; the second, Shafi'i; the third, Abul-Muqaddas Ahmad bin Shurah; the fourth, Abubakar Tabbah b. Khalif; the fifth, Muhammad Ghazali the Hijjat-al-Salaam; the sixth, Imam Fakhr-al-din Muhammad bin 'Umar; and the seventh, Maulana 'Adud-al-din, on fol. 82b.

158. 'Arif, a poet, on fol. 83a.

Nairiz, on fol. 83b.

159. Maulana Mali, a great scholar in arithmetic and a good poet, under Shah Tahmasp Safavi's reign and Mirza Ahmad Khwani's government of Fars, on fol. 84a.

Ishak, on fol. 84a.

160. 'Abd-al-Mahmud, a Sa'udi, on fol. 84b.

Beid'ra, on fol. 84b.

161. Husain bin Mansur-al-Hallaj (Sa'fat-alalaun, No. 211), the pupil of 'Umar (or 'Amr, see Sa'fat-alalaun, No. 202) bin 'Uthman Makkii, the great Shaikhs are divided in their opinions about him: the majority reject him, but Ibn 'Ata, Abu 'Abdallah bin Khafif, Shibli, Abu-al-smaray Naristan, Abu-al-abbas Sharibi, and others consider his execution unjustifiable; others again maintain that Husain bin Mansur Hallaj and Mansur Hallaj are two different persons, on fol. 84b.

162. Shaik Abi Islaq Ibrahim bin Shabrivar, who converted 24000 Parsees and Jews to Muhammadanism, on fol. 85b.

163. Kadi Nasir-al-din, son of Kadi Imam Rad-al-din 'Umar bin Fakhr-al-din 'Ali, the author of the well-known commentary on the Kur'an (الكلمات المنتجة و الأسرار), the Shur al-dalal, the 'Aqida al-Fiqhi, the Fath al-dalal, i.e. the Fath al-dalal in the hadith (see Cat. Cod. Lingg. Bat. iv. p. 32, ll. 7 and 8), the 'Aqida al-Fiqhi, the Fath al-dalal, the 'Aqida al-Fiqhi, the Fath al-dalal, the 'Aqida al-Fiqhi, the Fath al-dalal, (perhaps a mistake for the Shur al-dalal al-Fiqhi, see Cat. Cod. Lingg. Bat. iv. p. 31, l. 10), the Shur al-dalal, in four volumes, the Fath al-dalal, (a commentary on the Shur al-dalal, by Imam Fakhr-al-din Razi, see Cat. Cod. Lingg. Bat. iv. p. 32, ll. 9 and 10), and the Shur al-dalal (a commentary on the Shur al-dalal, he died A.H. 680 (read 685 = A.D. 1289 or 692 = A.D. 1293), on fol. 85b.

Kazara, on fol. 85b.


165. Sheikh Amu-al-din, who was Shalik-al-salam of Fars under Shah Shaikhs Abu Islaq (who reigned over Fars A.H. 742-754 = A.D. 1341-1353), and is praised in one of his Hafiz ghazals; he himself wrote occasionally poetry, on fol. 85b.

166. Sheikh Sa'id-al-din Muhammad, contemporary with Amir Muzaffar (who was deposed by his son Shah Shujah A.H. 706, A.D. 1359) and author of the Shur al-Fiqhi, commonly known as the Shahin Sharh (الشريّة) to Maulana Ali Kastafi's (died A.H. 879 = A.D. 1474, 1475 = A.H. 908 = A.D. 1502, 1503), on fol. 86a.


168. Shalik Abi al-alhasan Karduwa, who did not leave his house for sixty years, except on Friday and high festivals (Sa'fat-alalaun, No. 325), on fol. 87b.

169. Abu-al-abbas Almas bin Yalifi, the teacher of Abi 'Abdallah bin Khafif, on fol. 87b.

170. Bundar bin Husain, pupil of Shibli and like-wise teacher of Abi 'Abdallah bin Khafif (Sa'fat-alalaun, No. 256), on fol. 87b.
171. Shaikh 'Abdallah (so here in all copies, contrary to the previous Abû 'Abdallah) bin Khalfi, one of the great Şifîc Shaikhs of Fârs (Şafiat-al-ala'iyâ, No. 144), on fol. 86b.

172. Shaikh Mu'min, about whom Khwajah 'Abdallah Anşârî relates a tradition of Ismâ'il Dâbâs, who had met the Shaikh in Shirzâ, on fol. 87b.

173. Abû Muhammed bin Abî Naṣr al-Bakîlî, known as Shaikh Râzâbâhan (Şafiat-al-ala'iyâ, No. 324), author of the three books, the躺着l, و Fa'âsîl, and the کار, on fol. 87b.

174. Shaikh Abû Bakr Tâmîstânî (Şafiat-al-ala'iyâ, No. 234), pupil of Shibli and Ibrâhîm Dabba'h of Shirzâ, on fol. 88a.


177. Shaikh 'Abdallah Bâkîr (بكر, here in the text بالكر), a great traveller; Khwajah 'Abdallah Anshârî had called him 30,000 stories and 30,000 traditions, on fol. 88b.

178. Ibn Mîlâh, the wazir of the Khalîf Alî Kumârî (A.H. 320–342 = A.D. 932–944), whom he helped to dethrone (first with the assistance of Mû'în and Bâlî, who were however put to death by Alî Kumârî) and to replace by Muhammed bin Mîkârâdî, who assumed as Khalîf the name of Al-Râdî (A.H. 322–329 = A.D. 934–941); he was later en mutilated by Ibn Râdî (usually called Ibn Râdîk) (usually called Ibn Râbi'âk) and died A.H. 327 = A.D. 939 (compare on this interesting and adventurous character, Weil, Geschichte der islamischen Völker, Stuttgart, 1866, pp. 200–214). He was the first to develop the style of writing, called نغما, out of the old Kâfis, on fol. 88b.

179. Abû-ul-faţîma Masûnir bin Dârâ (or Dârâbîm, as some other copies have), originally attached to Abû Kâfini Dâlamî, afterwards wazir of the Khalîf 'Algîhî (A.H. 422–467 = A.D. 1031–1075), who gave him the honorary title of Amin-al-ala'înun, Majd-al-wuzara'; he was deposed through the jealousy of 'Amid-al-ala'înun, the wazir of Tughrulbeg Sâljuq, on fol. 89a.

180. Ahmad bin 'Abd-al-âlîm, was first a high official of Alùntâshâ, and became, after Ahmad bin Hasan Maimandsh's death, wazir of Sultan Mas'ûd I of Ghazna, who summoned him from Khwârizm; it is stated here to have been twenty years wazir of Mas'ûd (which is simply impossible, as Mas'ûd I only reigned from A.H. 421–432 = A.D. 1030–1041) and two years wazir of Mas'ûd's son and successor, Mâqdhûd; he was at last arrested and poisoned at the instigation of the Amir of Sultan Maqdhûd, on fol. 89a.

181. 'Abd-al-âlîm bin Ahmad bin 'Abd-al-âlîm, was twenty-two years wazir of Sultan Ibrahim of Ghazna (A.H. 451–469 = A.D. 1059–1069) and sixteen years wazir of Ibrahim's son and successor, Mas'ûd III (A.H. 492–508 = A.D. 1090–1114); he was killed in Sultan Bahramshâh bin Mas'ûd's reign (A.E. 512–547 = A.D. 1118–1152), on fol. 89b.

182. Naṣr-al-âlîm bin Abû-alamîd, son of the preceding wazir, himself wazir under Sultan Khusrav Malik bin Bahramshah (A.H. 555–583 = A.D. 1160–1187), best known by his translation of Ka'ilâh and Dinâh, on fol. 89b.

183. Alâshâh-kalbâr Khwâm-al-mulûk Nâshîm-al-âlî, wazir under Sultan Ibrâhîm, on fol. 90a.

184. Abû-al-âlîm Muslim bin Ma'hâdûd, was in the service of Malik Nâshîr (A.H. 698–754 = A.D. 1299–1341) in Egypt; to him the work الزمان من فارس (the Timewor of Fars) was dedicated, on fol. 90b.

185. Taj-al-âlîd, who was first wazir of Mu'azzaf-al-âlî, Sunkur bin Maqdhûd (the Atabeg of Fars), who became virtually independent about A.H. 543 = A.D. 1148, 1149 and later on wazir of Sultan Mas'ûd Saljuq (A.H. 577–574 = A.D. 1173–1152), on fol. 90a.

186. Khwâjâh Khwâm (or as the text here reads Kiyâm) - al-âlî, wazir of Jalâl-al-âlî Shâh Shu'ây' (A.H. 760–786 = A.D. 1359–1384), on fol. 90a.


188. Diyâ-al-âlî Fârsî, who came from Fars to Khwârîzîm under the first Saljuq, a poet, whose productions were collected in a diwan, but did not become very widely known; he had poetical contests with many contemporaries, for instance, Shihâb-al-âlîn Nâmû and Shams-al-âlîn Nâmû. In one of his poems quoted here, he sings the praise of Nâshîm-al-âlî (who is perhaps identical with No. 183), on fol. 90a.

189. Rafi'-al-âlî Marzûbân, who was according to some authorities a contemporary of 'Alâsâh Shâh Bâdâghî and Abû Salîk Gurgânî, two of the predecessors of Fâdîqâ, but belongs more likely to the time of the Saljuqs, on fol. 91b.

190. Rad-âlî, a poet, on fol. 92a.

191. Shaikh Shams-al-âlî Mu'înî bin 'Abdallah Al-Sârî, the great didactic poet, who studied first in the Nizâmiyyah in Baghdâd under Abû-al-Îlvaraj bin 'Askî and became afterwards in mystical science the pupil of Shaikh 'Abd-al-âlîd Jâliînî, in whose company he performed the pilgrimage; in one of his sea-voyages he travelled with the great Shaikh Shihâb-al-âlî Suhrwardî; he died in 1160 years old, A.D. 690 (A.D. 1291), on fol. 92b.

192. Khwâjâh Majd-al-âlî Hamgar, king of poets under the Atabegs of Fars and intimate friend of Khwâjâh Bahâ-al-âlî, the Sâhab-Dîwan and son of the famous Shams-al-âlî, on fol. 94b.

193. Farid Fârsî, a poet, on fol. 96b.

194. Nâshîr of Ba'jâq (تپ, a place near Râmîjir in Fars), contemporary with Salî, on fol. 96b.


196. Maulânâ Ku'tb-al-âlî Allâmâb, pupil of Khwâjâh Naşir-al-âlî Tûsî, lived from the time of Hâlûgh-khan (A.H. 654–663 = A.D. 1256–1265) to that of Sultan Muhammad Khudâbânda (A.H. 703–716 = A.D. 1304–1316); works: اخراج شمسی (on astronomy), صدى (the Sun), and مفاهیم الفلك (astronomy), and كُتّاب (al-Qâtim) (his work is probably Sakkâkî's (died A.H. 626 = A.D. 1229) encyclopaedic work, and Kuṭb-al-âlî was the first to
write a commentary on it); he was a friend of Sa'di, on fol. 96v.

197. Kuṭb Mukyi, author of a diwân and of مکوو ط دار (on fol. 96v).

198. Faḍl-Allāh Wasṣāf, author of the ترخیص (this is a glaring mistake, by which Faḍl-Allâh Kazwînî, the real author of the history in question, see Nos. 534 and 535 in this Cat., has been confounded with Faḍl-Allâh Shîrîzî, the father of the famous historian Wasṣâf, comp. Rieu i. p. 162a and ii. p. 811b), on fol. 96v.

199. Ibn Naṣîrî, under Sultan Abû Sa'id Khân (the Khânâr ruler, A.H. 716-736 = A.D. 1316-1335), wrote occasionally poetry, especially rubâ‘î, on fol. 97v.

200. Khwâjah Hâdî, the great lyrical poet, whose death is fixed here in A.H. 792, although the tâ’rîkh quoted immediately after it, viz. حاکم مصلي, clearly gives the more correct date, A.H. 791 (A.D. 1389), on fol. 97v.

201. Abû Ishâk Hallâj, a poet, on fol. 98a.

202. Sa’d Gál, another poet, on fol. 98b.

203. Amir Sa’d-îl-Èln Muhammad, died some time after Sultan Ya’qub (i.e. Ya’qubshâh Âk-koymûnî, who reigned A.H. 853–866 = A.D. 1448–1461); the exact date of his death is not fixed, but according to the Majalis-al-mun’in it took place in A.H. 903 (A.D. 1497, 1498); among his writings there are enumerated here: حاشية شيء و رسالة، خطبة، حديث، and حاشية ابجد (see on the Tajrid No. 167 above), on fol. 98v.

204. Amir Ghiyâth-Èl-Èln Mansûr, son of the preceding Shaikh, died according to the chronogram of Maulânâ ‘Alî Hasan Khârîsî: خدا حاکم النور (the usual date, given in the Majalis-al-mun’in, is A.H. 948). Two honorary epithets were given him by the scholars of his time, viz. Utâd-al-Èlmar (the master of men, a title, given according to a marginal note in the following copy, fol. 98v, to Khwâjah Naṣîrî-Èln Tâsi also) and ‘Akl-i-Èl-hâli ‘ashar (the eleventh reason), on fol. 98v.

205. Maulânâ Shams-Èl-Èln Âlî Fâeri, a great scholar in the time of Mirzâ Sultan Abû Sa’îd (Abû Sa’îd Gurgânî, reigned A.H. 854–873 = A.D. 1450–1469), professor at the Ma’drasa-i-Ghiyâthîyâ (after Sultan Abû Sa’îd’s death he was engaged in a تأريخ و تابع اسماء جمعية معمار (Sultân Husain Mirzâ reigned A.H. 873–911 = A.D. 1469–1506), and died in the fortress of Shâdûnân, on fol. 98v.

206. Maulânâ Nâ’im-Èl-Èln Abû Ya’azîd, lived in Shiraz at the time of Maulânâ Jalal-Èl-Èln Muhammad Dawânî (born A.H. 893 = A.D. 1447, died A.H. 988 = A.D. 1502, 1523), and died in Sultan Ya’qub’s reign (see Nos. 167 and 203 in this list), on fol. 98b.


208. Amir Sayyid Aqil-Èl-Èln ‘Abdallah, author of the الیز (a life of Muhammad, mentioned in H. Khalla iii. p. 222, and in Rieu iii. p. 1061b; a marginal note in the following copy mentions besides a مقياس فیه معيظة مطبع, by him, which he dedicated to Sultan Shâhrukh, but it is not clear whether that is a separate work or partly identical with the Durj-Èl-dûrân) and the میزانات (at the Sultan’s request from Shiraz to Harat; the date of his death is not given here; it was A.H. 883 = A.D. 1478, 1479), see Rieu i. p. 147, on fol. 99v.

209. Amir Jamal-Èl-Èln (so correctly instead of Jalâl-Èl-Èln in the following copy) ‘Ata-Allah, nephew of the preceding Shaikh and author of the well-known history of Muhammad, his family and disciples, styled روضة الامام (see Nos. 145–157 in this Cat.), on fol. 99v.

210. Khwâjah Jalal-Èl-Èln Muhammad Dawânî (see Nos. 167 and 206 in this list), who after his Pir’s death and that of Mir Sa’d-Èl-Èln Muhammad (No. 203 in this list) became the most renowned spiritual teacher of his time; among his greatest pupils were Maulânâ Ahmad Ardabîlî, Maulânâ ‘Abdallah Shusharti, Maulânâ ‘Abd al-Walid Shusharti, Maulânâ ‘Abdallah Yâmî, Khwâjah ‘Abdu’l Turkhâh (died about A.H. 1600 = A.D. 1592), see Rieu ii. p. 669b, Maulânâ Ahmad Kurd, Amir Fakhru’d-Èln Samâk (in the following copy, سماک, Shâh Abû Muhammîd Shîrîzî, Maulânâ Mirzâ Jân, and Amir Fat’h-Allah Shîrîzî, on fol. 99v.

211. Maulânâ Lišânî, the well-known poet, lived the greater part of his life in Tabriz, and died there A.H. 941 (A.D. 1534, 1535), on fol. 99v.

212. Bâbâ Fighânî, an equally famous poet, who had originally the tâhâlals of Sakkârî; in Tabriz, where he had settled for some time, he gained the favour of Sultan Ya’qub (see No. 203 in this list), and received from him the honorary title of Bâbî (i.e. Bâbâ-i-arâ’); after that Sultan’s death he went to Khurasân (Abiward and Mashhad in particular, see Rieu ii. p. 651), and died there A.H. 952 (A.D. 1519), on fol. 99v.

213. Maulânâ Ahli, also a renowned poet; from Fârs he went to Harât, where he composed his famous artificial kisâdâth (تصدید مصنوع) in imitation of one of Khwâjah Salâmî’s (of Sâwâh, died A.H. 778 or 779 = A.D. 1376, 1377, see Bodleian Cat., Nos. 807–810), in honour of Mir ‘Alîshir (see a detailed description of this kisâdâth in Bodleian Cat., No. 807, 8); after his return from Harât he became a favourite of Shâh Ismâ’l Safawi (A.H. 999–1030 = A.D. 1546–1584), and died, according to the chronogram: باداش شعر يو들은ي (A.H. 942 (A.D. 1535, 1536), on fol. 101v.

214. Maulânâ Yârî, went to Harât in Sultan Husain Mirzâ’s reign (see No. 205 in this list), where he was saved from a disgraceful punishment by the exertions of Mir ‘Alîshir, on fol. 102v.

215. Kamâl ibn Ghiyâth, a poet, on fol. 102v.

216. Maulânâ Mu’înî (in the following copy Mu’in), a poet of Sultan Husain Mirzâ’s time, on fol. 102v.

217. Maulânâ Mânî, a poet who was in his later years attached to Shâh Ismâ’l Safawi, but fell a victim to the jealousy of the other courtiers and was put to death, on fol. 102v.

218. Malik Kâsim Nakkâsh, calligrapher, illustrator, and poet, on fol. 102v.

219. Amir Sayyid Sharîf-Èl-Èln (so correctly in the following copy; here is written throughout the paragraph Sharîf instead of Sharîf) ‘Ali, a grandson of Mir
Sharif-aldin 'Ali Jurjâni (the author of the Şarîf-i-Mir, see Bodleian Cat., Nos. 1635-1636; the Risâlat-alkubrâ fi-l-ma'naštik), see Ricci ii. p. 84; and other scientific treatises; died a.H. 816 (A.D. 1413, 1414), and therefore styled Amir Sayyid Sharîf-i-thâni; he was twice prime-minister of Shâh Ismâ'il Šafawî, on fol. 102 b.

220. Amir Sayyid Sharîf Bâkî, son of the preceding Amir, was wazir of Irâq-i-nam under Shâh Tâhmasb (A.H. 930-934 = A.D. 1524-1527), later on Kadî and prefect of Shiraz; an enmity between him and the governor of Fars, Ibrahimkhân, compelled him to resign that place and to content himself with the wazirship of Dârâshîhr; but his fame increased, he obtained at last the grandwazirship and took his revenge on Ibrahimkhân by dismissing him summarily; soon after he died and left two sons, Amir Mu'in-aldin Ashraf, known as Mirzâ Mahkûdân, and Mirzâ Amir, on fol. 102 b.

221. Mirzâ Amir or Mirzâ Mir, the younger son of the preceding Amir, was in Shâh Sul-tân Muhammâd's (A.H. 985-995 = A.D. 1577-1587) reign, through the enmity of Mirzâ Salmân, imprisoned in the fortress of Istarâkhr, where he died, on fol. 103 a.

222. Amir Mu'in-aldin, with the tabballâs Ashraf, the elder son of Amir Sayyid Sharîf Bâkî, became a great favourite of Shâh Ismâ'il II (A.H. 984-985 = A.D. 1576-1577), but withdrew after Ismâ'il's death, for safety's sake, from Razwân to Baghchê; in Rûm he was greatly appreciated, and he died at last as Kâddî-alkudât of Makkah, on fol. 103 b.

223. Amir Mahdîb-aldin Hâbil-âllah, brother of Amir Sayyid Sharîf-i-thâni (No. 219 in this list), was for some time Kadî, prefect, and Shâhid-aldin of Shiraz, and constructed the 'new place', 'ma'had-i-mudâ', of Imâmzâda Sayyid Amir AYNâd, as well as the madrâs, the caravanserais, the baths, shops, and the nakârkhânâna (i.e. the place where the kettle-drums are beaten) connected therewith, on fol. 103 a.

224. Shâh Wajîh-aldin Khalîl-âllah, eldest son of the preceding Amir, on fol. 103 a.

225. Amir Sharâf-aldin Ibrâhim, on fol. 103 b.

226. Shâh Hâdîr, another brother of Amir Sayyid Sharîf-i-thâni, was under Shâh Tâhmasb chief justice of Khurasân and under Shâh Sul-tân Muhammâd some time Kâddî-alkudât of Fars, on fol. 103 b.

227. Amir Sul-tân Ibrâhim, on fol. 103 b.

228. Mir Murdâd Sharîfî, who studied already in his fourteenth year the hadîth; he was appointed chief justice of Khurasân, but resigned this post later, and went on a pilgrimage to Makkah and Madinah; on his way back he went to India, but died en arriving there; he left a Kâhidî, a fatwâ, and a dîwan of ghazals, on fol. 103 b.

229. Shâh Abd Muhammâd, on fol. 103 b.

230. Mawlaynâ Mirzâ Zân, author of the following glosses: 'hadîth-e Rashîd, hadîth-e ëmâl, hadîth-e ëmâl, hadîth-e ëmâl, hadîth-e ëmâl, hadîth-e ëmâl, hadîth-e ëmâl, and hadîth-e ëmâl', on fol. 103 b.

231. Mir Fath-âllah, frequented first the company of the Šâfic recluse Mir Shâh Mir, later on he applied himself to the more exact sciences under Khwâjâ Jamâl-aldin Ma'mûd (No. 210 in this list), afterwards he went to the Dakhân and became a great favourite of the Wâll of Bûjâpûr (i.e. 'Adîl Shâh), after whose death he came to Akbar's court, rose to high honours there, and received the title of 'Adud-aldalâhâ; in A.H. 997 (A.D. 1589) he died in Kashmîr, see Ricci iii. p. 105 a, where other details are given, and Blochmann, ʻAyn-i-Akbar, p. 33, on fol. 103 b.

232. Mir Taki-aldin Muhammâd, alive at the time of the composition of this book, on fol. 104 b.

233. Hakîm ʻImâd-aldin Ma'mûd, a famous medic, author of Shâla'dar âdâf-dar (the China-root), a Rasa'il dar ʻilm al-bâsin (on opium), a Rasa'il dar ʻilm al-nâs (on anatomy), and a commentary on some much discussed points in Avicenna's Canon, on fol. 104 b; and on these and other treatises of ʻImâd-aldin Ma'mûd, Bodleian Cat., Nos. 1595-1597, and Ricci ii. pp. 474 and 844. He died about A.H. 1000 = A.D. 1592 (no date of death is given here), on fol. 104 b.

234. Hakîm Kamâl-aldin, another clever physician, author of a commentary on the above work, by Amir Ghîyât-aldin Mansûr (No. 204 in this list), on fol. 104 b.

235. Mirzâ Muhammâd Hakîm, also a clever physician, on fol. 104 b.

236. Kâsimâbeg, a renowned physician who flourished from the time of Burhân Nâzîmshâh (A.H. 911-916 = A.D. 1505-1553) to the end of Murtadâ Nâzîmshâh's reign (A.H. 972-996 = A.D. 1565-1588), see No. 449 in this Cat., on fol. 104 b.

237. Shâh Mansûr, rose to the rank of wazir under Akbar, but was calumniated and killed by order of Mirzâ Muhammâd Hakîm, who came from Kâbul to subdue Lâhur, A.H. 985 = A.D. 1581 (ta'rvîk of his death still existent), on fol. 104 b.

238. Abdîbeg, a great Siyâq-writer and poet, author of a Khamseh and a diwan, containing over 10,000 baits, on fol. 105 b.

239. Khwâjâ Shaikh Muhammâd, a Siyâq-writer and poet, brother of Khwâjâs Lâshkarnawis (the pay-master-general), on fol. 105 b.

240. Khwâjâs Sharîf, a poet, on fol. 105 a.

241. Mawlaynâ Urî, the great poet, on fol. 105 a.

242. Amir Fârîghî, a great expert in divination (i.e. ajâhîn), on fol. 105 b.

243. Mir ʻAli Asghar, son of the preceding Amir, a good physician and mathematician, on fol. 106 b.

244. Mawlaynâ Darwish ʻUsâin Sâlik, wrote good rubâis, on fol. 107 b.

245. Mawlaynâ Kašîdî, a poet who came to India and found favour with Akbar some years before the composition of this work, on fol. 107 b.

246. Inâyat-âllah, in Akbar's favour, calligrapher and librarian of Humâyûn's library, also poet, was still alive at the time of the composition of this work, on fol. 108 a.

247. Mawlaynâ Churârî, poet, still alive, on fol. 108 b.

248. Kâdîrî, also a poet, on fol. 108 b.

249. Mawlaynâ Burāhî, in the following copy, here Mawlaynâ Sâmîr, on fol. 109 a.

250. Maktubî, the poet, on fol. 109 a.

251. Maktubî, on fol. 109 a.

252. ʻAsîrî, son of the preceding poet, on fol. 109 a.


254. Mawlaynâ, on fol. 109 a.

255. ʻIzzâdî, on fol. 109 b.
263. Sa'd-r-aldin Muhammad, went to the Dakhân, where he rose to high dignity and received the honorary epithet of Fahlkhân; in his youth he used the takhlīs Kalâmî, on fol. 111b.
264. Shams-aldin Muhammad, brother of the preceding Sa'dr-aldin, who was for some time Râdi of Tabris or Turushi in Rai, and followed, later on, his brother to the Dakhân; but before he could reach him, he was overtaken by death, on fol. 111b.
265. Muhîy, one of the pupils of the learned Dawâni (who died A.H. 908 = A.D. 1502, 1503, see Nos. 167 and 266 in this list), on fol. 111b.
266. Muwâli (Muwâli), who knew the whole diwan of Háthî by heart, on fol. 111b.
267. Hârîtî, son of Muwâli, on fol. 111b.
Khalîsî, on fol. 111b; Awwâz, on fol. 111b; Shâsh, on fol. 112b; Ahsâsî, on fol. 112b; Dizfâlî (Dzfrâ), on fol. 112b; Shuâkîr, on fol. 112b.
268. Sahl bin Abdallâh, a leader in Shasm, on fol. 112b.
269. Abû-aldâf, wrote occasional poetry, on fol. 112b.
270. Malânâ Abdallâh, on fol. 112b.
271. Malânâ 'Abdallâh II, lived for 20 years in Najaf in pious meditation, on fol. 112b.
272. Malânâ Begi, lived 30 years in Harât, on fol. 112b.
273. Râzî, a poet, on fol. 112b.
274. Malânâ Muhammed Taki, went to India and became attached to the Sipahsâlar 'Abd-âlrahim Khân-khânân (A.H. 964-1036 = A.D. 1556-1627, see No. 410 in this list); he is still alive, on fol. 113b.
275. Nishâtî, was attached to the Kizilbash Amirs, on fol. 113b.
276. Niyâzî, a well-known poet, on fol. 113b.
277. Najmî, another poet, on fol. 113b.
Kirmân, on fol. 113b.
278. Shâh Shujâ', who did not sleep for 40 years, and used to put salt in his eyes, so that they became like two cups of blood, on fol. 113b.
279. Shaikh Abûl-Mâmûn Hâmîd, a companion of Shaikh Muhîy-aldin bin Alârâbah (died A.H. 938 = A.D. 1532), who in his biography and other works has recorded episodes of Abûjâl-aldin's life. He is the author of a mathnawi and many rubâis; he died A.H. 697 = A.D. 1298 (Shâinâl-alauliyâ, No. 333), on fol. 113b.
280. Imam Shams-aldin Muhammad bin Al-Tughân, author of 'Sâfe works in verse and prose and of a diwan of ghazals, on fol. 114b.
Bammû (a town in Kirmân), on fol. 114b.
282. Tâyyân Bammû, a famous poet, on fol. 114b.
283. Abjâl-aldin, another poet, whose diwan is not extant, on fol. 115b.
284. Kamâl-aldin Khwâji, with his real name Muhammad bin 'Ali, and the Kusnây Abû-âstâ, a pupil of Shaikh Rukn-aldin 'Alâ-aldinulah Siymmetric (who died A.H. 736 = A.D. 1336) and author of a Khaamsah and a diwan of nearly 15,000 bâtz, containing ñâstâs, ghazals, and rubâis, on fol. 116b.
285. 'Imâd Fakhî, flourished under the Muzaffarides, especially under Shâh Shujâ' (who reigned A.H. 760-786 = A.D. 1359-1384); he is highly praised, on account of his faultless diction, by Shaikh Adhûrî in his Jâhâr al-îlâr, on fol. 116b.
288. Khurramshâh, on fol. 117b.
289. Kâdî Shihâb-aldin Mâhmûd, on fol. 117b.
290. Khwâjâ Shihâb-aldin 'Abdâl-lâh al-bayânî, a protégé of 'Abû-âldâwâl Sultân Husain Mirzâ (who reigned A.H. 873-912 = A.D. 1469-1506), whose prime minister he became; after the Sultan's death he retired into a hermit's cell; Sultân Ibrahim Amîn has composed an elegy on him, on fol. 117b.

291. Shâh Jahânghîr Hashimî, was related on his father's side to Shâh Kâsîm-i-Anwâr (whose descendant he was in the fourth generation) and on his mother's side to Shâh Nî'mat-âl-lâh Nûr-bakhsh; he went to Sûd, and was greatly honoured by the ruler of that country, Mirzâ Shâh Husain (so here, in other sources Hasûn, comp. Rieu ii, p. 80a), Amir Dîh-abîn'âm Beghan's grandson (who died A.H. 962 = A.D. 1555); on his way back he was, near Kîr (or Kîj) Mukrân, attacked by highwaymen and killed (A.H. 946 or 948 = A.D. 1539, 1540 or 1541, 1542, see Rieu, loc. cit., and A. Sprenger, Catal., p. 55, l. 1); he left a diwân and a mathnavi, styled مظفر الأئلّ (so correctly in the following copy; here it is called by mistake مظفر الايالّ), an imitation of Nişâmî's Makhzan-al-asrâr, on fol. 118a.

292. Amir Shams-aldin Mûhammad, wrote rubâ'îs, on fol. 118b.

293. Amir Fâdîl (so in the index here and in the following copy; the text of the present copy has Fâdîlî) Bâmni, had about a year before the composition of this work a bitter controversy with his cousin (see the next Amir) on this transitory world, which hastened his death, on fol. 118b.

294. Amir Sâfî, the cousin of the preceding Amir, on fol. 119a.

295. Masîhî (the name is left out here in the text, but is given in the index in its correct place), on fol. 119b.

296. Wâhid (in the following copy Wâhidî), known as Mir Uktalî, on fol. 119b.

297. Hâfizî, a lâfâdî and occasional poet, on fol. 119b.

298. Abû 'Abdâl-lâh Sîzî, on fol. 120a.

299. Khwâjâh 'Abdâl-lâh Tâkî, on fol. 120a.

300. Shaikh Abû-âldâwâl Bashârî, in the following copy Başrî, one of the Pirs of Khwâjâh 'Abdâl-lâh Anşâri, on fol. 120a.

301. Khwâjâ Ma'in-aldin Sîzî (usually called Cishtî, see Safnat-al-sa'îli, No. 110; Ma'tlab-al-albîn, 15th ma'tlab, No. 3; and Sawââjâl-alawwâ, No. 15), on fol. 120a.

302. Abû-al-âla-âs 'Ali bin Âlûtî al-Farrush, the famous panegyrist of Sultân Mahmu'd of Ghazna; his first patron was Mir Abû-al-ma'âsîr Nâsîr-aldin Çağhâni, who was appointed governor of Bâlkh by Sultân Mahmu'd; the famous قلصا دافعکار is quoted here that is cited full, on fol. 120a.

303. Abû-âldâwâl, panegyrist of Abû 'Ali Simûrî, on fol. 120b.

304. Shams-aldin Muhammad Mûbrârkshâh, quoted in 'Afsî's tadkhîrâh (see A. Sprenger, Catal., p. 6, No. 93), wrote rubâ'îs and elegies, on fol. 120b.

305. Imán Shams-aldin Muhammad bin Nâsîr (or bin Na'sî, as the following copy reads), who wrote a جمع الأشرار and a rubâ'î in honour of Malik Tâj-aldin El'dûz, originally a slave of Sultân Mu'izz-aldin bin Sâm (killed on A.H. 602 = A.D. 1206), but later on king of Ghazna from A.H. 602-611 = A.D. 1206-11, on fol. 120b.

306. Farid-aldin Jâsîr-al-âsafàk 'Ali, the astrologer, poet, and brother of Nâsîr-aldin Sha'râni, the wazir of Nirûz, on fol. 120c.

307. Ajâl-aldin Nasîr-aldin, quoted in 'Afsî's tadkhîrâh; he was sent on an embassy from Sistân to Sultân Ghiyâth-aldin Ghur (who died A.H. 599 = A.D. 1203), and greatly honoured by the latter, on fol. 120b.

308. Ajâl-aldin Zain al-sâzîjî, on fol. 121b.

309. Badî-aldin Türkû, a good poet (compare A. Sprenger, Catal., p. 6, No. 94), on fol. 121b.

310. Malik Jalâl-aldin, one of the kings of Sistân, on fol. 121b.

311. Amir Kamâl-aldin, on fol. 121b.

312. Kâdî Ahmad, known as Kâdî Lâghar (the thin Kâdî, in contrast to another Kâdî who was very stout), on fol. 121b.

313. Kâdî Başrî, brother of the preceding Kâdî, became blind in his fourth year, on fol. 121b.

314. 'Ashkî, on fol. 121b.

315. Abû Na'sî, the author of the works of 'Abû Na'sî, on fol. 121b.

316. 'Imâm Sharâs-aldin Mu'âhammad bin Muhammad, a rubâ'î-writer, on fol. 121b.

317. Kâdî Barakah (the Lord), a composer of riddles (مهمم), on fol. 121b.

318. Mirzâ Timûr, a young poet, on fol. 121b.

319. Bikhûdu, on fol. 121b.

320. Ka'âlahâr, Dâwâr, Bust, on fol. 121b.

321. Shaikh Abûâdâl-âs Nîkân (the village), a village near Bust, quoted in the تأريخ میکاکمی (compare on this work, Rieu iii, p. 1010), on fol. 121b.

322. 'Abd-âl-âsâfâdî Abu-âldâwâl Bustî, who was the first mu'âshî of Nâhî ibn Manâshî Sâmânî (who reigned A.H. 365-387 = A.D. 976-997), lived afterwards with the Amirs of Bust, and became at last a favourite of Nâsir-aldin Sahnuxtîn, who had conquered Bust; he wrote Arabic and Persian poetry (comp. Ethê's 'Rûdagî's Vorâfîr und Zeitgenossen' in 'Morgenländische Forschungen,' p. 55, No. 18), on fol. 121b.

323. 'Imâm-âlajâl Shams-aldin, on fol. 121b.

324. Bahârî, on fol. 121b.

325. Abûbâkâr Ahmad Baihâki, the teacher of Sultân Mahmu'd of Ghazna and author of the works, on fol. 121b.

326. Mainmând (in the south of Kühistân), on fol. 126a.

327. Hasan Mainmând, was wazir of Bust under Nasîr-aldin Sahnuxtîn, on fol. 126a.

328. Ahmad bin Hasan, Sultân Mahmu'd of Ghazna's foster-brother, filled a number of the highest state offices under Mahmu'd, and was some time wazir of Khorasân; also under Sultân Mas'ûd bin Mahmu'd (A.H. 421-432 = A.D. 1030-1041) he occupied for some years the post of prime-minister, on fol. 126b.

329. 'Abd-al-âl-âsâfî bin Hasan, wazir under Sultân Mauddî bin Mas'ûd of Ghazna (A.H. 432-440 = A.D. 1041-1049); after seven years' office he made an expedition to Sistân, to wrest it from the Sadîjâks, and he was appointed governor of Bâlkh by Sultân Mauddî; as a result of nobles had raised 'Ali bin Mas'ûd to the throne of Ghazna, 'Abd-al-âl-âsâfî proclaimed 'Ali's brother 'Abd-
alrashid bin Ma'âdh, who had hitherto been kept in
prison, king, and marched with him against Ghazna.
Ali could not withstand his brother's attack, and 'Abd-
alrashid confirmed 'Abd-alrazaq to the end of his life
in his wazirship, on fol. 126b.
327. Muhammadshâh Usî of Khandâh, on fol. 126b.
328. Khwâjah Hasân, wrote occasionally poetry, on
fol. 126b.
329. Ju'mâni, a poet, went to Trâk, but could not get on
with the people there, as he was a great liar, on fol. 126b.
331. Hâshimi, on fol. 127a.
332. Abdallah, in Ahmar's service, on fol. 127a.
Ghazna or Ghâzân, on fol. 127a:
333. Ustâd-ali-akamâd Majd-al-din 'Adâm al-Sânâ'î,
the great mystic and didactic poet, pupil of Abû Yusuf
(correctly: Yüsuf, see No. 334) Hamadânî in Khurâsân;
as works of his are mentioned here a dâwa of kãsâd, ha-
gazâls, and rubâ'îs, the kashf, the tasnîm, the tâlân
(3): his death is fixed here in A.H. 525 (A.D. 1131),
on fol. 127a.
334. Shaikh Râji-al-dîn 'Ali Lâlî, son of Shaikh Sa'id,
who was a cousin of Shaikh Sânâ'î; on his way to
Makkah he made in Khurâsân, the acquaintance of
Shaikh Yüsuf Hamadânî (see the Safina-al-aliyâ, No.
73; and the Makânat-i-Sayyid Atâ'î, No. 644 in this
Cat.); in Khwârizm he enjoyed the friendship of Shaikh
Najm-al-dîn Kubbâr (see the Safina-al-aliyâ, No. 124).
He got the investiture from 124 famous Shaikhs, and
on his way to India he had intercourse with Abû-ali-arjâ
Ratan, on fol. 130a.
335. Alsayyid alajall al-Sharif-al-dîn Hasan bin Nâsir
al-awalî, a famous poet under Bahramshah of Ghazna
(A.H. 512-517 = A.D. 1118-1123); when the Sultan
got jealous of the Shaikh's great popularity, the latter
went on a pilgrimage to the holy cities; on his return
he found great favour with Sultan Masûd' bin Sultan
Muhammad bin Malikshah, the Salonj ruler (A.H. 529-
534 = A.D. 1134-1140) in Bagház; he died in Julwân,
after A.H. 545 (A.D. 1149-1150), as a poem of his with
that date is quoted here (fol. 131b, l. 10, see the same
mentioned in Rieu iii. p. 1009), on fol. 130a.
336. Jamâl-al-dîn Muhammad bin Nâsir al-awalî, the
elder brother of the preceding poet; he occupied a high
position at Bahramshah's court and wrote a kâšidah in
honour of his sovereign, on fol. 132a.
337. Hâkim 'Uthmân bin Muhammad al-Mukhtârî,
the poet, contemporary with Sânâ'î, who frequently
mentions him in his kâšidas; he lived most of his life
in Kirkîm, and was the panegyrist of Arslânshâh bin
Kirmânshâh, the Saljûq (who reigned A.H. 494-512
= A.D. 1101-1118); he also composed a kâšidah in praise
of Arslân bin Masûd III, one of the last of the Ghaznavides
(A.H. 509-510 = A.D. 1114-1115), with which his diwan
opens. Another of his kâšidas can be read in six dif-
frent ways. Besides lyrical poems he has written a
manhâj, from which quotations are given here (comp.
on Mkhârî, who died A.H. 544 or 554 = A.D. 1149,
1150, or 1159, Rieu ii. p. 543), on fol. 132a.
338. Shâhshâh-al-dîn Shâh Abû Ali Bâjâ (Lâlî), so in
the text of this and the following copy; the index here
reads Rîdâ, (Lâlî), a panegyrist of Sultan Bahramshâh
(see above, No. 335), on fol. 134a.

339. Diwy-aldaula wa-al-dîn Muhammad bin Abû
Nâsir (Nûsîr) (in the index wrongly Nâzîr), on
fol. 134b.
340. Isma'il bin Ibrahim, a poet, on fol. 134b.
341. Abû Hanîfah Iskâfî, a poet attached to Sultan
Masûd bin Malikshâh (see No. 325 above), on fol. 134b.
342. Samîd-al-dîn Abû 'Umar, one of the panegy-
rists of the Ghaznavide Sultan Khwarazmshâh bin
Bahramshâh (A.H. 547-555 = A.D. 1155-1163), on fol.
135a.
343. Abûbakr bin al-Masûd' al-Khurâsânî, flourished
under the last Ghaznavide Sultan Khwarazmshâh bin
Khwarazmshâh (A.H. 555-582 = A.D. 1160-1186); he
used as tahâllus, Khurâsân, on fol. 135a.
344. 'Ali bin Muhammad al-Fathî, on fol. 135a.
345. Jamâl-al-dîn Nâsir, known as Kâfaraki-Ghâzân,
on fol. 135a.
346. Ma'ulânâ Ya'qûbî Cârkhî, one of the companions
of Khwâjah Bahâl-al-dîn Nakshband and Khwâjah 'Alâ'
al-dîn 'Atâ'î and spiritual guide of Nâsir-al-dîn Ubad-
al-dîn (comp. on all four the Safina-al-aliyâ, Nos. 86,
82, 85, and 87), on fol. 135a. Cârkhî is a village in the
district of Ghazna, and a native of the same place was—
347. Ma'ulânâ 'Uthmân, known as Ma'ulânâshâda, on
fol. 135b.
348. Khwâjah Yusuf of Sa'jâwând (a place in the
same district), on fol. 135b.
349. Khwâjah Abû 'Umar Sa'jâwândi, on fol. 135b.
350. Majd-al-dîn Ahmad bin Muhammad Sa'jâwândi,
author of the Commentary on the Kurân, in
the way of tradition, a commentary on the Kurân,
(See above, no. 335) (i. e. a work on traditions),
he also wrote occasionally poetry, on fol. 135b.
351. Mir Muhammadshâh, one of Akbar's Atâbâgs,
wrested Kâbul from the sway of Mirzâ Sulaimân the
ruler of Bakhtshân; he composed a Persian and a
Turkish diwan, on fol. 135b.
352. Mirzâ 'Aziz Kûkûtâsh, usually known as Khân
A'zâm, son of Shams-al-dîn Muhammadshâh Anka (who
was the brother of Mir Muhammadshâh, and bore the
same honorary epithet of Khân A'zâm), a foster-brother
of Sultan Akbar and one of his best generals, on fol.
136a.
353. Ma'ulânâ Bâkâsi, was first in Kâbul in the
service of Mirzâ Muhammad Hakâm, but went
afterwards to India, on fol. 136a.
354. Ma'ulânâ Shiri (in the following copy Sairî),
well versed in the art of metre and rhyme, on fol. 136b.
355. Lâzâhir, on fol. 136b:
356. Fakhr-al-dîn Muhammad bin 'Abd-almalik,
who had learnt in Arabia the subtleties of the
interpretation of the Kurân and the science of tradition,
and in Persia elegant style and rhetorical power, on fol.
136b.
357. Afsâh-al-dâjam Siraj-al-dîn al-Mînâhî (in the
following copy, ibn al-Mînâhî), on fol. 137a.
358. Abû Ja'far'âmar bin Iskhâk, a poet, on fol. 137a.
359. Abû 'Umar Al'âmî alajall Abû al-Faraj bin Mas'ûd al-Rûmî, the
well-known poet of Sultan Ibrahim of Ghazna
(A.H. 451-492 = A.D. 1059-1068); he was a great
favourite of the vizier Khwâjah Muhammad bin Bihâr
bin Abâm, in whose praise he composed one or more
kâšidas; he also praised in his poems the general,
Manûsîr bin Malikshâh bin Ahmad Maimandi, on fol. 137b.
389. Abā 'Abdollāh Rūzbī bin 'Abdollāh al-Nukṭi, on fol. 138b.
390. Hamid-al-dīn Muḥammad bin Saʿdī Sīyālkhūt, a poet, on fol. 139a.
391. Maulānā Shīrī, panegyrist of Khān Aʿzām (No. 352), in whose honour he composed a series of muḥaṭṭāt (about 1,000 baits) styled جهان افzar; some maintain that Maulānā Shīrī was a native of Sīyālkhūt, which was founded by Sulṭān Muḥammad bin Sām (see No. 305 above), on fol. 139a.
392. Maulānā Muḥammad bin Saʿdī, a poet, on fol. 139a.
393. Jashnī (جشنی), a poet, on fol. 139a.
394. Kādī Sadr-al-dīn, like the following four belonging to the time of the composition of this work, on fol. 139b.
395. Maulānā Saʿd-‘allāh (in the following copy Sadr-al-dīn), a great Sāfī, on fol. 139b.
396. Maulānā Jamāl-al-dīn, on fol. 139b.
397. Kādī Sāfī, who settled for a long time the legal disputes of Lāhūr, on fol. 139b.
398. Maulānā Munawwar, on fol. 139b.
399. Nāgar-kāt (in the Kāhāstān or hill country, i.e. the northern part of the province of Lāhūr), on fol. 139b; see Hind, on fol. 140a.
400. Shaikh Badr-al-dīn, on fol. 140a.
401. Shaikh Muḥammad, Badr-al-dīn’s eldest son, still alive, on fol. 140a.
402. Shaikh Ḥāji Fath-‘alām, on fol. 140a.
403. Shaikh ‘Abd-al-aslām, Ḥāji Fath-‘alām’s son, still alive, on fol. 140a.
404. Maulānā Jauhar, on fol. 140a.
405. Maulānā Bāyazīd (these two appear also to have been contemporaries of the author), on fol. 140a.
406. Maulānā Ṣaḥāḥ, a great calligrapher and occasional poet, on fol. 140a.
407. Maulānā Khāki, wrote a few verses, on fol. 140b.
408. Hānîsâ, on fol. 140b.
410. Shaikh Kutb-al-dīn Munawwar (a grandson of the preceding Shaikh, see the Sawāti-al-anwâr, Nos. 19 and 23, and the Muḥallā-ṣalihiyâ, matlāb 16, No. 2 of the first ten Khalīfâs), the Khalīfah of Shaikh Niẓām-al-dīn Auliya, on fol. 140b.
411. Maulānā Maghthâl, a well-known poet, on fol. 140b.
412. Thalâsar, on fol. 141a.
413. Shaikh Jalâl, a great Pir, on fol. 141a.
414. Shaikh Niẓām bin Shaikh ‘Abd-al-aslāhār (in the index ‘Abdollāh aslāhāh), the Khalīfah of the preceding Shaikh and contemporary with the author of this work; he wrote many works on Ṣūfism and also a دت噬م on commentary on the Kurān, on fol. 141a.
415. Fārîd, on fol. 141b.
416. Pānīpât, on fol. 141b.
417. Shaikh Sharaf-al-dīn, known as Abā ‘Ali Kalandâr, originally of ‘Irāq, but rose to renown and died in Pānīpât; he had enjoyed the companionship of Shams Tabriz and Muḥallâ-Rûm (i.e. the great Jalāl-al-dīn Rûmî), and lived twenty years in Dihlî in religious austerities, before he applied himself to deeper Ṣūfī meditations; he exchanged rubā’is with Sulṭān Muḥammad Tughluq (who ascended the throne of Dihlî A.H. 725 = A.D. 1325, see the Muḥallā-ṣalihiyâ, matlāb 9, No. 7), and wrote a famous letter to Sulṭān ‘Alâ-al-dīn Khilji (who died after a reign of twenty years, A.H. 715 or 716 = A.D. 1316, see loc. cit., No. 4), on fol. 141b.
418. Kādī, a verse-writer, on fol. 142a.
419. Dihlî, on fol. 142a.
420. Muḥammad bin Ahmad bin ‘Ali, known as Shaikh Niẓām-al-dīn Auliya, born in Bādârīnī, lived in Dihlî, pupil of Farid-al-dīn Ganji-shakar in Ajwadān, etc. (see his full biography in the Muḥallā-ṣalihiyâ). His death is stated here to have taken place the 12th (in the following copy the 18th) of Rabī′-al-awwal (the usual date is the 18th of Rabī′-al-awwal, see the Muḥallā-ṣalihiyâ and the Saffāt-al-ṣalihiyâ, No. 114), A.H. 725 (A.D. 1325, Feb. 27, Masmūd 4, Shahrīār 3, April 3), on fol. 142b.
422. Maulānā Shams-al-dīn Yahiya, a pupil and Khalīfah of Niẓām-al-dīn Auliya (see the Sawātī-al-anwâr, No. 23, j, and the Muḥallā-ṣalihiyâ, 16th matlāb, No. 2 in the list of Khalīfâs), on fol. 143b.
423. Maulānā Fakhr-al-dīn Zârâdī (so here distinctly, see the Sawātī-al-anwâr, No. 23, d, and the Muḥallā-ṣalihiyâ, 16th matlāb, No. 5), another Khalīfah of Niẓām-al-dīn Auliya and author of two risālas درایبح والیع، on fol. 143b.
424. Maulānā ‘Allā-al-dīn Nâshir, another Khalīfah of Niẓām-al-dīn Auliya, who however never exercised his Khalīfah and never took any pupils (see the Sawātī-al-anwâr, No. 23, f, and the Muḥallā-ṣalihiyâ, 16th matlāb, No. 6), He is stated here to have collected at the end of his life the ملتوطات or sayings of Niẓām-al-dīn in the فرید al-dīn (a work that is usually ascribed to Amir Ḥasan, the poet, see the Sawātī-al-anwâr, No. 23, n, and Rieu iii. p. 979), on fol. 143b.
425. Maulānā Burhān-al-dīn Gharîb, another pupil and Khalīfah of Niẓām-al-dīn, died in Dīwīr (according to the Muḥallā-ṣalihiyâ, 16th matlāb, No. 7 in the list of Khalīfâs, in Daulatâbâd; and also the Saffāt-al-ṣalihiyâ, No. 117, and the Sawātī-al-anwâr, No. 23, g), on fol. 143b.
426. Amir Ḥusraw, the great poet, son of Amir Lâjûn of the Banū of Bākîn, who came to India and settled in Patyâlī; when Amir Ḥusraw was four years of age, his father went from Patyâlī to Dihlî, and died there; the child’s education was then taken in hand by his uncle (see a different statement in Rieu i. pp. 240 and 241, which is taken from Amir Ḥusraw’s own account of his life). Amir Ḥusraw became afterwards the pupil of Niẓām-al-dīn Auliya, and served seven kings from Ghiyâth-al-dīn Balbân to Sulṭān Muḥammad Tughluqshâh (comp. the Muḥallā-ṣalihiyâ, 5th matlāb). When Sulṭān Muhammad, Balbân’s son, was killed between Lâhūr and Multān by Tâtars and Moghuls, Amir Ḥusraw, who had attached himself to that prince, was taken prisoner and carried off to Balbân; but after two years he succeeded in escaping from Khurásân to Dihlî and entered Sulṭān Balbân’s...
service, after whose death he served his six successors; he died six months after his Pir Niẓām-al-dīn, A.H. 725 = A.D. 1325 (ta’rikh of his death: 3 Ḏū’l-Ḥijjah and Ḥijrī 1325) (تاریخ رحیم و حدیث علی). Mīrza Baisanghīr bīn Mīrza Shāh-rūkhī collected, as is stated by Daulatshāhī, 120,000 verses of Amir Khusrō, but according to the poet’s own remark in one of his risālas, he had composed between 400,000 and 500,000. His Khamsah contains 18,000 lines, the first four books, 4,000, the fifth, 6,000, and the sixth book, 4,000, containing 8,000 verses, and Ḥašt-e Ḍurgha, 1,000 the Tashqānām, 2,000, and the ʿUrf-en. His four diwāns are entitled respectively ʿUrf-en, the ʿUrf-en, the ʿUrf-en, and the ʿUrf-en, and ʿUrf-en. Among his kasālas are particularly famous the elegy on the death of Balbī’s son, prince Muḥammad, and the Piri paicheh wali, in Khākānī’s style, the latter of which is quoted here in full, on fol. 143b.

392. Klwājah Ḥasan, with the epithet Najm-al-dīn, the Sa’īd of India, as he is styled here, likewise a pupil of Niẓām-al-dīn; towards the end of his life he was requested by Ṣultān Muhammad Tughlak to Divgīr, where he died, on fol. 146b.

393. Shāhīm Jamālī, went in the reign of Ṣultān Ḥusayn Mīrza to Khurāsān, and stayed there almost to the end of his life; when he received a summons to Dīhil, he returned to Dīhil, and was buried there. The ta’rikh of his death is given here as A.H. 925 = A.D. 1519 (see on the impossibility of this date the Siyar-al-arifīn, No. 637 in this Cat.), on fol. 147b.

394. Mālūnma ‘Ali Ahmad, under Akbar, on fol. 147b.

395. Mālūnma ‘Abī-ul-aṣlak, on fol. 147b.

396. ‘Azharī, under Akbar; the original home of his family was Mausel, but he was born in Dīhil, on fol. 147b.

Agra, on fol. 147b.

397. Shāhīm ‘Abī-ul-aṣlak, son of Shāhīm Muḥbār Niẓāmī, the famous wazīr of Akbar and author of the Akbarsānī, etc., on fol. 147a.

398. Shāhīm ‘Abī-ul-aṣlak Fā‘lī, the great poet and brother of ‘Abī-ul-aṣlak, king of poets in Akbar’s court and author of the Ḍurgha al-khāli (more correctly according to the following copy) (مروار الدرب) on ethics, the ḍurf, a commentary on the Korān (in both works no letters with discordant points appear), a diwān of 15,000 baits, the epic poem ḍurf al-rḍb, and an unfinished Khamsah, on fol. 148b.

399. Wāḥshī, a poet, on fol. 148b.

400. Wāḥshī, wrote verses too, on fol. 149a.

Lakhnāū, on fol. 149a:

401. Sayyid Shāhī, a poet, on fol. 149b.

402. ‘Abūl (or as it is distinctly pointed here Ṣawad), on fol. 149a.

403. Shāhīm ‘Abī-ul-aṣlak, called Sirāq-ī-Dīhil, the second (according to others, the first) Khaliṣef of Niẓām-al-dīn Aḥtamī (see the Sawātī-alanwār, No. 22, Maḥbūl-al-ulūm, 16th matḥāb, No. 1 in the list of Khalīfa and Saftārat-ul-ulūm, No. 116), on fol. 150a.


Kālāp, on fol. 150a:

405. Shāhīm ‘Abī-ul-aṣlak, on fol. 150a.

General account of the history of Hindustān and the Muḥammandan rulers of Dīhil from Amīr Naṣir-al-dīn Sabūtgaṭīn (died A.H. 927 = A.D. 997, after a reign of 20 years) to the emperor Akbar, on ff. 150b–179a. Other renowned personages belonging to, or connected with the Moghul dynasty in India are:

406. Mīrza Kāmān, the second son of the emperor Bābur, was governor of Kandahār in his father’s time, and got Lāhīr and Kābul in addition at the accession of his brother Humāyūn; his subsequent repeated revolts, his final punishment by being blinded, and his withdrawal to Makkah are related here in full; he died in Makkah in Dīhil-aljībīn, A.H. 964 (A.D. 1557, Sept., Oct.), the proper ta’rikh for his death is: 6 Ḏū’l-Ḥijjah; the other ta’rikh, quoted here, viz. 12 Ḏū’l-Ḥijjah, would give the wrong date 968 (the wording of this ta’rikh in the following copy, 968, is quite impossible); Mīrza Kāmān composed both Persian and Turkish poetry, on fol. 179b.

407. ‘Abī-ul-aṣlak, the only son of Mīrza Kāmān, used as poet the tawhall Shaukatī; he was put in the fortress of Gwāliyār, A.H. 974 (دو رده) (न्तव आदर आदर), or more correctly according to the ta’rikh, ‘Aštād, 975 (देव कविता आदर आदर), on fol. 180a.

408. Mīrza ‘Aḵārī, the third son of Bābur, was once pardoned by Humāyūn for his rebellions behaviour, but repeated it and was imprisoned; at last he succeeded in escaping to Balkh, and went from there on a pilgrimage to the holy cities (so the account here, differing in several particulars from the usual statement); he died in a wādi between Syria and Makkah. He also wrote occasional poetry, on fol. 180b.

409. Mīrza Hindāl, the youngest son of Bābar, born A.H. 924 (A.D. 1518), killed A.H. 958 (A.D. 1551) during a night attack of his brother Mīrza Kāmān on Humāyūn’s army; the ta’rikh of his death is: 12 Ḏū’l-Ḥijjah (night attack); he also composed verses, on fol. 181a.

410. Alāmīr ala’zam Muḥammad Bārakhmānī, with the honorary title of Khānkāhānī, son of Saif ‘Alībeg bin Yārībeg bin ‘Alī Shākarbeg Bahārī (the Bahārī dynasty in Hamadān, Dinawar, and Kurdistān was a branch of the Karāj-koynūnī Turkmāns), born in Badakhshān, went after his father’s death to Balkh and entered in his 16th year the service of the emperor Humāyūn, who after his return to India conferred upon Bārakhmānī first the governorship of Kandahār; he received the title of Khānkāhānī, and from Akbar that of Khākhāhānī Bābā; in the first five years of Akbar’s reign he was the supreme head of the government of India, but in A.H. 967 (A.D. 1560) Akbar, feeling himself strong enough to exercise his sovereign power, dispensed with Bārakhmānī’s services. An attempt at rebellion on Bārakhmānī’s part was speedily suppressed, and Bārakhmānī had to implore the emperor’s pardon, which was willingly granted him. He then set out for the pilgrimage, but was assassinated, A.H. 968 (A.D. 1561), ta’rikh: 12 Ḏū’l-Ḥijjah, near Patan in Gujarāt by Muḥbār Nuḥānī (read Lūbānī), whose father had been slain by the Moghuls (see here; according to the usual statement, by Bārakhmānī).
himself in battle. Bairamkhán was a good kashdah and ghazal writer, on fol. 181b.

410. Amin al-jalā' Sipahsālār 'Abd-rala'îm Mirzâkhán, with the same honorary epithet of Khánkâhán (see above, No. 277), son of Bairamkhán, at whose death he was four years old. For the conquest of Gujarat he received the title of Khatâbkâh Khán of the dignity of a Panhâzâr; he also subdued Sind, and is at the present moment (i.e. A.H. 1002, the date of this work) engaged in the conquest of the Dakhân; in his poetry he uses the takhallus Râhîm, on fol. 183b.

411 and 412. 'Ali Kuli Khánzâmân and Muhammad Sa'd Rahâ'ûrkâh, two brothers, sons of Hâdâr Sultan Uzbek, who was one of Humâyun's Amirs. They also entered Humâyun's service and rose by degrees to high dignities. Under Akbar they became twice rebellious, and when at last attacked by the emperor, they both fell in the battle A.H. 974 (A.D. 1567); the two ta'rîkhâ, however, for their death, quoted here, give A.H. 975, viz. 1568. Both occupied themselves with poetical compositions, but Khánzâmân, who chose Sultân as takhallus, with greater success than his brother, on fol. 184a.

413. Mirzâ Jânî, the last ruler of Tattah in Sind, who succeeded his predecessor Muhammad Bâkî (A.H. 993 = A.D. 1585, as we learn from W. Morley, p. 73). Muhammad Bâkî was the son of Mirzâ Isâm, who had seized the reins of government A.H. 962 (A.D. 1554), when Mirzâ Shâh Husein, of the Argân dynasty, had died without a son and successor. Muhammad Bâkî had as brothers, Mirzâ Muhammad Sâlih, who was slave, and Mirzâ Pâyanda, who, being himself unable to govern, handed the supreme power over to his son Mirzâ Jânî. Sind was at last subjugated to Akbar's power by 'Abd-rala'îm Khánkhânâ, Mirzâ Jânî capitulated (A.H. 1001 = A.D. 1592), and became a loyal servant of Akbar, who confirmed him as governor of Tattâh (see also No. 436 in this Cat.), on fol. 185a.

414. Zâinkhân Kuktâl-shâh, a faithful servant of Akbar, who gave him the government of Kâbul and its dependencies; he was a great connoisseur in Indian Râgs, and a poet also, on fol. 185b.

415. Kâlî Muhammad-shâikh, of the Jânî Khurbân tribe, one of Akbar's Amirs; his ancestors had been in the service of the Goghatâ Sultan, his grandfather in that of the Abbâghâ Sultan (Hussain) Mirzâ; he used Ulfat (according to the following copy Lâmi') as takhallus in his poetical compositions, on fol. 186a.

416. Khân 'Alam, son of Harudâna Kâka (who was together with Murâd Kâka a foster-brother of Mirzâ Kûmrân, see above, No. 405, and a poet); he was in Akbar's service and made himself conspicuous in the war against the Afghâns, on fol. 186b.

417. Thânhkhân, another of Akbar's Amirs, on fol. 186b.

418. Ishâkkhân, held for some time a generalship in Akbar's army, but was removed from his office, on fol. 186b.

419. Sakkâî Caghatâi, wrote Persian and Turkish poetry, died on a journey to Sarândib, on fol. 186b.

420. Muhammad Yusuf, was some years in Akbar's service, wrote some poetry, and died young. A.H. 975 = A.D. 1562, 1563 (ta'rîkh: گدا شد بررس مصرائی

so correctly in the following copy), on fol. 186h.

421. Khwâjah Muhammad 'Abd-alrahmân (in the following copy Muhammad Râhîm) 'Abdâl, was first one of Akbar's secretaries, afterwards a warrior; he wrote besides some poetry, on fol. 187a.

422. Mâulârâ Yâdghûr Hâlatî, a poet of the same time, on fol. 187b.

423. Muhammad Husain, son of the preceding poet, with the takhallus Bâkî; he became insane, poisoned his father, and was killed himself, on fol. 187a.

424. Shâhshih Alâ Suleimân 'Abd-rala'îm Dârânî (comp. the Safnât-al-aulâyîya, No. 169), styled, 'the sweet basil of hearts' (زهار القلب), quoted in the following copy, on fol. 189a.

425. Alâ 'Umar (see the Safnât-al-aulâyîya, No. 220), on fol. 189b.

426. Islam bin Dâ'ûd (see the Safnât-al-aulâyîya, No. 224), on fol. 189b.

427. Kâshânî, on fol. 189b.

428. Shâhshih Suleimân Turkman (see the Safnât-al-aulâyîya, No. 347), on fol. 189b.

429. Shâhshih 'Ali Kurî, had many pupils and followers and performed many miracles, on fol. 189b.

430. Dâ'ûd bin Ahmad Dârânî, on fol. 189b.

431. Ahmad bin Alâ al-jâwârî (more correctly alaâwârî, see the Safnât-al-aulâyîya, No. 172), on fol. 189b.

432. Alâ 'Abdallah Makhbûl Hudbûl, on fol. 189b.

433. Muhammad bin Hasan al-Shâbînî, cousin of Farrâ', was for many years Kâbîl-ulkadûnî, on fol. 189b.

434. Shams-aldin 'Abdallah, known as Itn-ahlâsîn (ابن الملاسین, as on fol. 189b.

435. Alâ-aldin Mahmûd, the first Khâjîb of Damascus, was Kâbîl-ulkadûnî of Syria in the time of Malik Nasir (the Mamlík-Sultân who died A.H. 741 = A.D. 1341), on fol. 189b.

436. Alâ-alkâsîm 'Ali bin al-Hasan bin 'Assîrî, author of a Târîkh in seventy-two volumes, on fol. 189b.


438. 'Ali-aldin 'Ali iln alârânim (read: iln Abî-alâzam) al-kurâshî, a physician, especially famous throughout Egypt and Syria, author of the Mûjâz or epitome (with its full title موجز العامة في الطب, edited Calcutta, 1828); he is usually known as Ibn-alasîn, and died A.H. 687 (A.D. 1288), on fol. 189b.

439. Alâ Nunâwîs Hasan bin Hâni (not Hâfîz 'Alî, as both here and in the following copy is written by mistake), the famous poet under Harûn-al-asha'bîd, on fol. 189b.

Ba'tîbâk, on fol. 189b.

440. Ma'shdâkhân (میشکلاخان), one of the companions of Marwân Himâr (i.e. Marwân II, with the honorary title of the 'ass of Mesopotamia'), the last Umayyad Khâlib (who was defeated and slain A.H. 132 = A.D. 749); he was summoned together with 'Abd-al-alaamîd Kâbîb and Salâm Hâdi, two other companions of the unfortunate Khâlib, before Abî Ja'far Mansûr (who ascended the throne as second 'Abbâsîde Khâlib after the death of his brother Abû-al-'Abbâs al-Saffâh, A.H. 136 = A.D.
Abū 'Ali Kātib (see the Safat-al-a'aliyya, No. 69), on fol. 196b.
453. Abū 'Ali Māshūṭī (see the Safat-al-a'aliyya, No. 233), on fol. 196b.
454. Shiāk Muʿammarr, originally an Abyssinian slave, on fol. 196b.
455. Abū Shur'ab al-Makna', performed the pilgrimage on foot seventy times, on fol. 196b.
456. Abī-ahāsam of Kurālah (comp. the Safat-al-a'aliyya, No. 229), contemporary with Abū Sulaimān Nīl (or Nālī), on fol. 196b.
457. Shiākh Nūr-al-dīn 'Abd-al-rahmān, got his investiture from Shiākh Jānāl-al-dīn Yūsūf Kūrānī after less than twenty days' tuition, on fol. 196b.
458. Shiākh Abū-ahābās of Dama'nāh (on the way to Alexandria, see Wüstenfeld, Jacot's Reisen, loc. cit., p. 468), on fol. 196b.
459. Abū 'Abdallāh albarī, on fol. 197a.
460. Abī Jā'far Ḥadād, the pupil of Ibn 'Aṭā', called Sağhr-i-Misārī, to distinguish him from another Shiākh of the same name, who is called Kābir-i-Baghādādī, on fol. 197a.
461. Aḥkāl 'Ahammad, lived a great deal in Rām and Syria, had many pupils, but never enjoyed a Pir's tuition, until he heard of 'Abd-al-ahāsam's fame (see the Safat-al-a'aliyya, No. 132); he then with all his pupils became a disciple of that Shiākh, on fol. 197a.
462. Nāhān 'Abdallāh Saiyānī (in the following copy; the present one makes two distinct Shiākh out of the one, viz. Nāhān 'Abdallāh and Shiābānī), on fol. 197a.
463. Abūbākār, probably misspelt for Dākāk, see the Safat-al-a'aliyya, No. 193, the spiritual guide of Abūbākār Dākāk-i-saģhr (so according to the following copy, on fol. 217, l. 4; here this Shiākh is left out).
464. Abūbākār Sağhr-i-Misārī (so probably to be read instead of Sağhr-i-Misārī in the text), the spiritual guide of Shīrāwī (Sīrāwī), on fol. 197a.
465. Shiākh 'Imrān Thulthī (Tulthī), on fol. 197a.
466. Abī Irāhīm Ismā'il bin Yūsuf Māzinī, a contemporary and disciple of Shīfī, wrote various works on Shī'ite law, especially one Mace'mūd, which is one of the most difficult books to read, on fol. 197a.
467. Muḥammad bin 'Abdallāh bin 'Abd-al-ahāsam, another disciple of Shīfī, and contemporary with the preceding Shiākh; he was born A.H. 182 (A.D. 798) and died, 80 years old, A.H. 262 (A.D. 876), on fol. 197b.
468. Abī Ya'qūb Yūsuf bin Yūsuf al-Būsīṭi, or Būsīṭ, likewise a disciple of Shīfī, and the greatest legal authority after his master's death, was summoned by the Abbāsīde Khalīf Alwāthīk-ballūh (A.H. 277-282=A.D. 842-847) to Bagdad, to solemnly declare the Kurān as divinely inspired or created, which he refused to do; he was thereupon put in chains and died in his prison in Bagdad, A.H. 232 (A.D. 846, 847), on fol. 197b.
469. Abūbākār Muḥammad bin Ahmad bin Jāfar Kitābī (comp. the Safat-al-a'aliyya, No. 223), known as Ibn Ḥadād, kāti and professor, among whose works is particularly renowned the Kātab al-nuṣūrī, written upon by Kāfīl of Marw, Abū Tāyūb Tabārī and Abū 'Ali Sinjīrī (see al-Moshtahī, ed. De Jong, p. 157), on fol. 197b.
470. 'Abd-almalik bin Abü-alkasîm, known as al-Masîḥi, was in the service of Hâkim bin 'Azîz Isma'îl and wrote thirty works, among which are most prominent a madârj, containing many strange and wonderful stories, and filling 13,000 leaves; a kitâb al-qarn 'îsîrî, containing 200 leaves; a kitâb al-nafîs, on 1,500 leaves; and a kitâb al-‘ala‘a wa al-ma‘âkîn (on sexual intercourse), on 1,200 leaves; he was born A.H. 366 and died A.H. 423 (A.D. 966, 967-1033), on fol. 198b.

471. 'Abd-arrahmân alkhālûkînî (al-‘Abbâsî), kâdî of Miṣr, got every year a stipend of 1,000 dinârs, and reached the age of 83 years, on fol. 198a.

472. Salûm bin Yahyâ, was also kâdî of Miṣr, died 75 years old, on fol. 198a.

473. Hâbat-ullâh (the present copy seems rather to read Hâbat-ullâh al-‘Abbâsî) bin 'Abî, on fol. 198a.

474. Kûth-âl din bin 'Abd-âl-karîm (in the following copy bin is omitted) bin 'Abd-al-nâr, author of the tarîkh, and a commentary on al-kutâb, died A.H. 733 (A.D. 1332, 1333), on fol. 198a.

475. Abî-al-husnân (in the following copy, Abî-‘al-‘usnân) bin Yahyâ bin 'Abî 'Ali, a great calligrapher and Inshâ-writer at the court of the Egyptian rulers, composed also good poetry, on fol. 198a.


477. Tüllûn, the ancestor of the Tüllûnides in Egypt, on fol. 198a.

478. Ahmad ibn Tüllûn, the first of the Tüllûnides who was an almost independent governor of Egypt (died A.H. 270 = A.D. 884), on fol. 198b.

479. Abû-al-jâshî, his son, i.e. Khumârâwaïh (died end of A.H. 282 = A.D. 896), on fol. 198b. After a short remark on this ruler there follows a very brief history of the Iklâmîs, viz. Muhammad (died 66 years old, A.H. 343 = A.D. 954, 946), his two sons, Abû-alkâsim and Abû-al-hussân (died A.H. 352 = A.D. 965, 957), and Abû-al-mrisk Kâfîr (A.H. 354-356 = A.D. 965-967), to A.H. 361 (A.D. 972), when the Fatimîs dynasty was firmly established in Egypt.

480. Al-Mu‘izz li-dînillâh, the first of the Fatimîs who conquered Egypt and established his residence in Kâhirah, A.H. 361 (or, according to Wûstênfeld's Geschichte der Fatimiden-Chalifen, p. 119, A.H. 362 = A.D. 972 or 973); he died A.H. 365 (A.D. 979), on fol. 199a.

481. Nizâr al-Azîzînî, son and successor of Al-Mu‘izz, reigned 21 years and died, 42 years old, A.H. 386 (A.D. 996), on fol. 199a.

482. Al-Hâkîm bimarshilâh, son and successor of Nizâr al-Azîzi, reigned 25 years, and was assassinated A.H. 411 (A.D. 1021), on fol. 199b.

483. Al-Zâhir li-dînillâh (or rather li-zâz dînillâh), son and successor of Al-Hâkînm, reigned 16 years, and died A.H. 427 (A.D. 1036), on fol. 199b.

484. Al-Mustansîrînî, son and successor of the preceding monarch, ascended the throne in his seventh year; Nâsîr bin Khusrâu and Hasan Şâhâbâr are stated here to have been in his service; his general, Basâsî, entered Baghda (A.H. 450 = A.D. 1058), deposited (but did not imprison, as is stated here) the 'Abbâsîs KhalîfâsAl-Kâsimîn didlapping, and had for about a year the Khutbah reed in Mustâsîr's name. Mustâsîr appointed first his eldest son, Al-Mu‘azzâr li-dînillâh Nizâr, and later on his youngest (here wrongly called his second) son, Al-Mu‘azzârînî Anâmâd, as heir to the throne; after his death (in A.H. 457 = A.D. 1054, end of December) the latter ascended the throne, had his brother Mu‘azzâr killed (or rather immured alive, see Wûstênfeld, loc. cit., p. 273), and reigned 7 years and 2 months; he was assassinated by Mu‘azzâr’s adherents A.H. 495 (A.D. 1101), on fol. 200b.

485. Al-Amir binshâmînînî, bin Al-Mu‘azzârînî, succeeded his father, when 5 years old; in his reign Hasan Şâhâbâr grew powerful, and in A.H. 515 (A.D. 1121) his murderous devotees assassinated Amir’s commander-in-chief, Malik Adfal (see the proper version of this story in Wûstênfeld, loc. cit., p. 290), who left behind him 600,000 (in Wûstênfeld 6,000,000) gold dinars, 250 burs (read according to Wûstênfeld 250 burs) of silver dirhems, 75,000 atlas-robos, 500 boxes with wearing-apparel, an insetka set with jewels, 12,000 dinars in value, besides innumerable horses, camels, oxen, buffaloes, and milk-goats; the milk of which yielded 1,000 dinars per annum. After a reign of 9 years, A.H. 524 (A.D. 1130), Amir was assassinated by the same followers of Hasan Şâhâbâr, on fol. 200b.

486. Al-Hâfîz li-dînillâh bin Munštâsîrî, (according to Wûstênfeld he was a grandson, not a son, of Mustâsîr), who got his son Hasan poisoned by a Jewish physician (this and the other incidents told here about Al-Hâfîz’s waizirs are wild distortions of the real facts, see Wûstênfeld, loc. cit., p. 306 and the previous pages); he reigned 20 years, and died A.H. 544 (A.D. 1149), on fol. 200b.

487. Al-Zâhir al-fâzîl, so here and in the following copy; correctly, according to Wûstênfeld, Al-Zâhir, (al-fâzîl) billâh, son of Al-Hâfîz, had intimate friendship with Nâsîr, son of ‘Abbâs, the wazir of the realm, but was betrayed by him, and murdered in his, Nâsîr’s, house after 5 years’ reiign, A.H. 549 (A.D. 1154), on fol. 200b.

488. Al-Fâ‘iz al-fâzîl, so correctly in the following copy, here he is called Al-Kâbîr al-fâzîl) bin Nûrînillâh, son of Al-Zâhir, reigned 6 years and a few months, and died A.H. 555 (A.D. 1160), only 11 years and 6 months old, on fol. 200b.

489. Al-‘Abîdînî, son foolishly called a son of the preceding child, whereas he was (see Wûstênfeld, loc. cit., pp. 310, 321, and 325) a son of Yûsuf bin al-Hîfîz, the brother of Al-Zâhir, and consequently a cousin of Al-Fâ‘iz, the last of the Fatimîs, who died A.H. 567 (A. D. 1171), on fol. 200b. After a short summary of his wars and negotiations with the Crusaders, his affairs with Nûrînillâh bin Tûmid-aldînî Zangî, Asad-aldîn Shîrkûh, etc., his final deposition and the gradual rise of Amîr Salah-aldîn Yûsuf bin Nâsîr-aldîn Ayyûb, a nephew of Asad-aldîn Shîrkûh, to independent power in Egypt (A.H. 581 = A.D. 1185), the continuation of the story is
interrupted by an enumeration of the three predecessors of Al-Mu'izz lidinillah (see No. 480 above), who were the founders of the independent dynasty of the Fātimides in Maghrib, otherwise styled 'Alides, or, as here, Isma'ilis, viz.:

490. Abū-ālāsīm Muhammad bin 'Abdallāh, called Mahdi (a mixture of the name of the twelfth Imam Mahdi, see Safinat-ala'iyā, No. 16, and the real name of the first Fātimide ruler who renounced his allegiance to the 'Abbaside Khalifs, viz. 'Ubayd-allāh al-Mahdi, who is by Shi'ite writers frequently represented as the resurrected twelfth Imam); his genealogy is traced back, as usual, to Isma'il, the son of the sixth Imam Ja'far aṣ-ṣāliḥ (comp. Wustenfeld, loc. cit., p. 14); according to Sunnite and Maghribi versions, which are given here too, he was an offspring of 'Abdallāh bin Šālim Baṣrī; according to 'Irāqi versions a descendant of 'Abdallāh b. Māmūn Kadhāq (see ib., pp. 5 and 6). He established his rule in Maghrib either a. H. 296 or 299 (297 in Wustenfeld, loc. cit., p. 38 = A. D. 910), reigned 26 years and died a. H. 322 (= A. D. 934), so correctly in the following copy; the present copy has a wrong 332), 62 years old, on fol. 201b.

491. Al-Kā'im baniširallah Ahmad bin Muhammad (again in confusion of the son with the father; the Kuyah of al-Kā'im was Alā-ālā–im and his real name Muhammad, see Wustenfeld, loc. cit., p. 70), son and successor of al-Mahdi; he had to contend against the sectarian Abū Ṭayyib, who besieged him in the fortress of Mahdiyāb, and died, after a reign of 12 years, a. H. 334 (A. D. 946), on fol. 201b.

492. Al-Mansūr bīkawatīlallah Isma'il, son and successor of al-Kā'im; he finally conquered and killed Abu Ṭayyib, and died after a reign of 7 years, a. H. 351 (A. D. 963), 39 years old, on fol. 201b. His son and successor was Al-Mu'izz lidinillah (see No. 480 above).

493. 'Aṣīl-ālādīn (the Saladin of European writers), the powerful founder of the Ayyūbi dynasty in Egypt and Syria; he died a. H. 589 (A. D. 1193), on fol. 202a.

494. Malik 'Aziz Abī al-ālah-ūthmān, 'Aṣīl-ālādīn's son and successor, who had been governor of Egypt during his father's lifetime; he deprived his brother Malik Afdal of the governorship of Damascus, but after his own death, in a. H. 595 (A. D. 1198, November), Afdal returned and established his rule in Damascus (this statement again is wrong; Malik Afdal did not succeed in regaining Damascus, see Well, Geschichte der islamitischen Völker, 1866, p. 364), on fol. 202b.

495. Malik 'Adil Abūbakr, the brother of 'Aṣīl-ālādīn, and uncle of Malik 'Aziz and Malik Afdal (who first acted as guardian of 'Aziz's minor son Al-Mansūr, but soon asserted his own independence); he drove Malik Afdal from Damascus (see the previous statement in No. 494) and relegated him to Samosata, where he stayed until his death in a. H. 622 (A. D. 1225); 'Adil distributed his realm in the following way: to his eldest son, Malik Kāmil, he gave Egypt; to his second son, Malik Mu'izzā zam, Damascus; to his third son, Malik Ashraf, Mesopotamia; and to his fourth son, Malik Aḥad, with the name of Ayyūb, Kılıça (or Aklha) in Armenia (according to Well, loc. cit., p. 365, it was Ashraf, the third son, who got the government of Kılıça in addition to Mesopotamia). 'Adil's death is by a strange confusion fixed here in a. H. 598 instead of 615 (=A. D. 1218), on fol. 202a.

496. Malik Kāmil bin Malik 'Adil, who reigned till a. H. 635 (A. D. 1238); in a. H. 625 (A. D. 1228) he annexed Yaman and Hijāz to his Egyptian and Syrian dominions, drove his brother Malik Mu'azzā zam (correctly: Mu'azzā zam's son Dādā, see Well, loc. cit., p. 367, since Mu'azzā zam had died a year before) from Damascus and gave it to Malik Ashraf; Mu'azzā zam's son (in the text again Mu'azzā zam) had to be satisfied with the fortresses of Karak, Shabak, and Hālab (here ژیلا). Malik Ashraf's death is fixed here in the same year as that of his brother Kāmil, on fol. 202b.

497. Malik 'Adil II, Kāmil's son and successor, reigned only one year in Egypt and was then deposed and imprisoned by his brother, Malik Sālih, on fol. 202b.

498. Malik Sālih Ayyūb, son of Kāmil; the vicissitudes of his reign are here related in the following way (there is in this, as well as in the previous accounts, scarcely any mention of the wars and struggles with the Crusaders): when he lost his hold on Egypt, he went to Damascus and summoned his uncle Isma'il (who had likewise the epithe of Malik Sālih) from Bailbāk; the latter obeyed, but having obtained help from the governor of Hims, he put his nephew to flight, who betook himself to Karak, but was imprisoned there by the governor of that fortress. Meanwhile 'Adil II had escaped from prison, had taken a second time possession of Egypt, and offered Malik Nāṣir, the governor of Karak, 100,000 dinars for the extradition of Malik Sālih. But the former swore allegiance to Malik Sālih, and went with him to Egypt, where the latter succeeded a second time in seizing the reins of government, and in imprisoning his brother 'Adil for the remainder of his life. He died a. H. 647 (A. D. 1249), on fol. 202b.

499. Malik Mu'azzā zam, son and successor of Malik Sālih (i.e. Turānshāh), who was killed (a. H. 648 = A. D. 1250) by the Mamluks or slaves (مَلْمِلِكُوُينَ, as they are called here), on fol. 203b. With him the dynasty of the Ayyūbis ended, and Tāzik-ālādīn Aībak, the Mamluk, who declared himself Sultan in a. H. 652 (A. D. 1254), more correctly a. H. 650 (= A. D. 1252) and assumed the title of Malik Mu'izz, founded the dynasty of the Mamluks.

FOURTH IKTĪM. Marw-i-Shahjāhn, on fol. 203b.

500. Khwājah Bashār Hāfī (so called, because he always walked barefooted, see Safinat-ala'iyā, No. 171), on fol. 203b.

501. Abdallāh (bin) Mubārak, contemporary with Sulaymān Thauri and Fuṣūl bin Iyād (see Safinat-ala'iyā, No. 165); he was honoured by the titles of Amir-i-išāra and al-bārā (lord of the pen and the sword) and Imām-ala'iyām, and alternately performed one year the pilgrimage, engaged in warfare the next, and applied himself to commercial pursuits the third, on fol. 204a.

502. Fath bin Shakhrafi (Safinat-ala'iyā, No. 189), here spelt ٩١٤٢٢٢٤٤, on fol. 204a.

503. Shaikh Manṣūr bin 'Ammār, on fol. 204a.

504. Shaikh Abī 'All Siyāh (Safinat-ala'iyā, No. 291), on fol. 204a.
505. Shaikh Abū 'Ali Shah-bábi (the tuberosa), on fol. 246b.

506. Abū-al-ālābāb Sayyār (Safinat-alauiyā, No. 240), on fol. 204b.

507. Hakim Buzurjmār, on fol. 204b.

508. Kāfāl-i-Marwazi (the locksmith of Marw, i.e. Abūšakr 'Abd-al-ālābāb b. Ahmad b. 'Abdullāh, the great Shāfī'ī lawyer, who is stated to have been consulted by Sultan Mahmūd of Ghazna as to a choice between the Shāfī'ī and the Hanafī legal doctrines, and died A.H. 419, A.D. 1028, see Barbir de Meynard, Dictionnaire géographique, etc., pp. 531 and 532), on fol. 204b.

509. Muhammad b. Naṣr, a lawyer and traditionist, on fol. 204b.

510. Ibrahim b. Ahmad, a Shāfī'ī lawyer, wrote a commentary on the ḥākim, so correct in the following copy; here the name is spelt عَارِبِي، but the ḥākim, the standard work on Shāfī'ī doctrines, is composed by Abū Ibrahim Isma'īl b. Yahyā al-Maznī, a disciple of Shāhī, who died A.H. 264, A.D. 878; his full name, according to Barbir de Meynard, loc. cit., was Abū 'Isāhāb Ibrahim b. Ahmad b. Isḥāk, and his death is fixed there in A.H. 340 (A.D. 951, 952); comp. also Safinat-alauiyā, No. 237, where he is stated to have died A.H. 342 (A.D. 953, 954), on fol. 204b.

511. Isā b. Muhammad al-ţābawli, on fol. 204b.

512. Abu Manṣūr 'Umar (in the index of this and the text of the following copy wrongly 'Ammār), see Ethē, Rūstāq's Vorläufer und Zeitgenossen, No. 241, bin Ahmad (according to Aub, b. Muhammad), under the Sāmānids and first Ghaznavides, on fol. 204b.


514. Abu Naqūṣ Abī-al-ţābawli b. Manṣūr al-ţāṣājī, a paneegyrist of Sultan Mahmūd of Ghazna; he wrote a kāšād in honour of the conquest of Sūnān in India by that ruler, on fol. 205b.

515. Shaikh-al-şābīn Ḥārith, the second Lākūnān, wrote some famous rubās, on fol. 206b.

516. Fakhīr-al-dīn Muḥammad b. Ṣa'īd, the poet, on fol. 206b.

517. Shams-al-dīn Muḥammad Daḵā'ī, author of a diwan, on fol. 206b.

518. Alḥakīm Muḥammad bin 'Ali al-Samāwī, the celestial one, paneegyrist of Sultan Sanjar (A.H. 511-527 = A.D. 1117-1127), on fol. 206b.

519. Shāhī-ḥādīs Abū-al-ālāhasan Ta'Lībāsh, likewise a paneegyrist of Sultan Sanjar, on fol. 207b.

520. Sāyīd Abū 'Ali bin al-Hashāb, a ruler of whom is quoted here, on fol. 207b.

521. Aṭṭā'-al-dīn Al-Ṭūthī, had munāzārāt or poetical contest with Abū Sā'īd (see No. 573 below) and Anwārī, on fol. 207b.

522. Khwājah Husain, who was in intellectual matters a disciple of Maulānā Isām-al-dīn Ibrahim, and in legal matters of Shaikh Ibn Ḥajar, the mujtah of 'Arabiān and the holy cities of Makkah and Madinah; he wrote a famous ta'rikh on the birth of Sultan Salīm, the eldest son of the emperor Akbar (afterwards the emperor Jahāngīr), and his brother Shah Murād, on fol. 208b.

523. Maulānā Muşāhī, was born and died in Bukhārā, on fol. 208b.

524. Wāsīlī, on fol. 208b. Maḥmūd, on fol. 209a.

525. Shaikh Abū Sa'id Fadl-ālābāb bin Abū-ālkhāir, the great rubā'ī writer, was a pupil of Abū-ālkhāir Sa'nakšī (see No. 544 below), but got by order of that Pir his investiture from Shaikh Abū-al-ālābāb Sullānī (see Safinat-alauiyā, No. 294, and Ethē, Die Rubā'īs des Abu Sa'id b. Abualkhāir, in Sitzungsberichte der Münchener Akademie, philos. philol. Classe, 1875, pp. 145-168, and 1878, pp. 38-70), on fol. 209b.

526. Ahmad b. Shādūn, the wazir of Sultan Tugh-rulbeg b. Mikā'il Saljuqī (the first independent ruler of that dynasty, died A.H. 455 = A.D. 1063), on fol. 209b.

527. Asād of Maḥmūd, who, according to Daulatshāh, had one day in the majlis of Sultan Muhammad b. Malikshāh (A.H. 498-511 = A.D. 1104-1117) a contest with Imam Muhammad Ghazalī (who died A.H. 505 = A.D. 1111), on fol. 209b.

528. Aḥmad-al-dīn Anwārī, the great paneegyrist of Sultan Sanjar; his death is fixed here in A.H. 586 (or according to others even 547); the proper date is either A.H. 585 or 587 (A.D. 1190 or 1191, see Bodleian Cat., No. 543 sq.), on fol. 210b.

529. Khwājah Mu'ayyād, a descendant of Abu Sa'id bin Abū-ālkhāir, on fol. 211b.

530. Shaikh Abū Naṣr, likewise a descendant of Abu Sa'id, on fol. 211b.

Abāward, on fol. 211b.

531. Fudail bin Ṭyād (Safinat-alauiyā, No. 96), on fol. 211b.

532. Bābā Shaikhū, was in the service of Mīrāz Shāhārūkh's son, Mīrāz Bainanghar (who died A.H. 837 = A.D. 1434), on fol. 211b.

533. Maḥmūn Almāh, went at an early age to Tāshrākh and joined the ascetics (بَعْضٌ مِنْ الدِّيْر) of Bukhārā; later he went to the Trāṣ and stayed in Kāshān, where he got a professorship; but when Amir Jamāl-āl-īn Astarābādī became wazir of that town, he was deprived of his stipend, and only his death saved him from the imprisonment which the wazir had resolved upon, on fol. 211b.

534. Shaikh Al-ālāhāsān Dānishmand, who in his fourteenth year could explain the commentary of the 'Aṭā'īr (no doubt the metaphysical work of that title by Naṣr-al-dīn Tāṣājī, who died A.H. 672 = A.D. 1274) with glosses, and in his twenty-fifth lectured on the Almagest; he had also a prodigious memory. Among his numerous works the most prominent ones are: كُتُب قَصْدَحَاتُ مَحَاسَنُ (or perhaps كُتُب حَمَاسَن) (the work on the science of Cruz); كُتُب مَجْمَعَةُ الْغَنِّ (the same work on logic by Najm-al-dīn 'Ali bin 'Umar al-Tā Państānī, who died A.H. 693 = A.D. 1294), and the تَهْمِذِيْنُ (i.e. the treatise on logic) and the same work on logic by Sa'd-al-dīn Mas'ūd b. 'Umar al-Taftazānī, who died
550. Imām-al-alajj Fakhr-aldīn Muḥammad al-Zurkhānī, of whom two rubā‘īs are quoted here, on fol. 214b.

552. Balhk, on fol. 215a:
553. Shaikh Abū Ḫulayl ibn Aḥmad (or Ḫulayl Aḥmad, Sāfīnāt-al-ālīyā, No. 97), got his investiture from Fudāil bin Tāyyid (ib., No. 96), on fol. 215b.

556. Ahmad bin Khidrāwāḥ (Safīnāt-al-ālīyā, No. 174), had 1,000 disciples, on fol. 216b.
557. Shaikh Abū Bakr Warrāk (Safīnāt-al-ālīyā, No. 264), on fol. 216b.
558. Shaikh Bahā-al-dīn Walad, with the epithet Sūltān-al-nāmā, grandson of Shaikh ‘Alī-al-dīn Muḥammad, the uncle of Sūltān Muḥammad Khwārizmshāh, and father of the great Jalāl-al-dīn Rāmū (Safīnāt-al-ālīyā, No. 136; see also the Manākīb-al-‘arīfīn, No. 630 in this Cat.); he had in Baghdād a meeting with Shaikh Shihāb-al-dīn Suhrāwārdī; after he returned from the pilgrimage he settled fifteen years in Adharbaikān and Lārinda, and afterwards returned to Kūnīyāh (Iṣna’ūn), where he died, A.H. 628 (A.D. 1231), on fol. 216b.

559. Maḥmūd Jalāl-al-dīn Muḥammad, known as Maḥmūd-i Rūmī, the great mystical poet (Safīnāt-al-ālīyā, No. 137), who left his native town Balkh in his father’s company, when he was six years old, and met on his way to Makkah in Nishāpūr Farid-al-dīn ‘Attār, who presented him with a copy of his mystical poem ‘A‘ṣr az-Zawā’im-nāma (the famous Avicenna), on fol. 220b.

bin Malmud, well known by his name جعفر المسعودی, which have been praised by the poet Anvari; he flourished under Sultan Sanjar, on fol. 223b.

563. Malik-alkuttab Rashid-aldin al-Watwati, the well-known poet and chief secretary of Atsiz, the Khwarizmshah (who succeeded his father Kuth-al-din Muhammad as governor of Khwarizm, A.D. 1127), became independent A.D. 1140, 1141, and died A.D. 1155 (A. H. 551). When Sultan Sanjar captured the fortress of Hazarasp, he was made prisoner and condemned to a painful death, but pardoned through the intercession of Muntakhab-al-din (in the following copy Muntajub-al-din, which means practically the same) Badi' Katiib, the Sultan's secretary; after Atsiz' death he served 17 years more under his son and successor Il Arslan (A. H. 551-567 = A. D. 1156-1172), at whose death he was more than 80 years old. He died, 68 (in the following copy more correctly 97) years old, A. H. 578 (A. D. 1182), and left besides his diwan various prose works, among them the famous حذفیه al-Isb, on the art of poetry, on fol. 223b, last line.

564. Imam Shams-al-din al-bakhtari, contemporary with Khwaja Nizam-al-mulk, the great vizier of the Saljuqs, on fol. 226b.

565. Siraj-al-din, a poet who lived at the court of the Khwarizmshahs, on fol. 226b.

607. Nizar ad-Din al-Tahir bin Muhammad (better known as Zahir Fayyabi), renowned as poet, astronomer, and philosopher (therefore called by his contemporaries مهرالکیا); he was first a panegyrist of the Kings of Mazedaran, but attached himself afterwards to the Atabegs of Ardabilisjan, Muhammad bin Illuguz, the so-called Jahangbahawan (A. H. 568-582 = A. D. 1172-1186), and his brother and successor Kisil Arslan (A. H. 582-587 = A. D. 1186-1191); at last he fled from the court of the latter and joined that of the Atabeg Abulakr (i.e. Nasrat-al-din Abulakr, the son of Muhammad bin Illuguz). At the end of his life he retired from the world, and died A. H. 592 (so here and in the following copy; the usual and no doubt more correct date is A. H. 598 = A. D. 1201, 1202); he was buried in the cemetery of Surkhab, in Tabriz, by the side of Khakani, on fol. 226b.

Andakhu (between Balkh and Marw), on fol. 226b:

567. Sayyid Jam'ad-al-din Barakah (as the following copy adds), the teacher of Amir Timur Gurgan, on fol. 228b.

568. Imam-al-sajjad Ithikhar-al-aiinnam Mas'ud bin Muhammad bin 'Ali, scholar and poet, on fol. 229b.

569. Mahmud bin Mas'ud, son of the preceding Shaykh, author of Persian and Arabic works, among which is the زندیه al-Zindah, on fol. 229b.

Tirmidhi, on fol. 228b:

570. Shaykh Muhammad 'Ali Hakim, a great Kur'an-interpreter and traditionist, on fol. 228b.

571. Abubaker Warrak, was acquainted with the Pentateuch, the Psalms, and the Gospels, and wrote verses too, on fol. 228b.

572. Kidwat-al-shirah Abub-al-harwan, a poet, known by the name of سهیدکی (probably مسجدکی, Manjaknic), on fol. 228b.

573. Shihab-ad-din Abub Sabor, one of the most renowned among the earlier poets and favourite of Sultan Sanjar; he was drowned in the Oxus by order of Atsiz, whose murderous design against Sanjar the poet had communicated to the latter, A. H. 547 (A. D. 1152, 1153); other taddikim give as date A. H. 546, and even 540, on fol. 228b.

574. Shah Nusr Khwaja, a poet, went at an early age to India; he was the companion of the Khaghanat (i.e. 'Ali Kulikhan) in his rebellious attempt against Akbar (A. H. 974 = A. D. 1567, see No. 411 above), was made prisoner and put to death, on fol. 231b.

575. Mir Sayyid 'Ali Musawwir (the painter), was in the emperor Humayun's service and honoured by the epithet of Nadir-al-mulk Humayunshahi; towards the end of his life he undertook the pilgrimage to Makka, and remained there until his death, on fol. 231b.

Sayyid-i-Khalishtan (Sayyid Shadman in the Atashkadeh, Bodleian Cat., col. 287), on fol. 231b:

576. Maunab 'Alihi, who had first the tahlilus Mi'namat, which he was requested to exchange for 'Aishih, when he had the honour of being received among the servants of the Shahanshah (i.e. Akbar), on fol. 231b.

577. Fatihi, a poet, on fol. 231b.

578. Maili, who wrote riddles (معجم) and occasionally poetry, on fol. 231b.

Khatlan, with its capital Kattab, on fol. 231b:

579. Maunab 'Adili, who wrote the following ta'rikh on the death of Mirzah Sulaiman Badakhshah's wife: Mi'rajat al-Mulk Tabbarat (A. H. 985, A. D. 1577), on fol. 231b.

580. Maunab Bakti, another poet, on fol. 231b.

Badakhshah, on fol. 232a:

581. 'Ali bin Asad, a panegyrist of the kings of Badakhshah, on fol. 232b.

582. Maunab Shams-ad-din Muhammad, born according to the حمص al-Basir (in a place called Arjuman-e-Jamshid), on fol. 232b.

583. Mirzah Khurram, the son of Mirzah Sulaiman Badakhshah (see No. 579) and author of a diwan. He was born A. H. 941 = A. D. 1534, 1536 (ta'rikh: خلیفه, امداد ندر), and slain A. H. 967 = A. D. 1559, 1560 (ta'rikh: خودخال امید ندر), on fol. 232b.

584. Muhammad Kasim Khan Mauji, a poet, who grew up under the protection of the emperor Humayun and was raised at last to the rank of a Khan, on fol. 232b.

585. Mirzah Alibeg or Mirzah Alibeg Akbarshahi, because the emperor Akbar showed great favour to him from the moment of his arrival in India, both on account of his poetical talent and his warlike prowess; he was still alive at the time of the composition of this work, on fol. 233a.

586. Hafiz Khattab, another poet of the same time, on fol. 233a.

587. Maunab Abarti (ابارتی) so correct in the following copy; the present one reads both in text and index تبریز), also a poet of Akbar's time, on fol. 233a.

588. Maunab Badakhshah, a poet of the same time, on fol. 233a.

589. Maunab Niyaz, likewise under Akbar, whose kindness he badly rewarded by leaving him and going to Gujrat, where he joined the rebellions Mirzas (see
Elphinstone, History of India, 5th ed., p. 504 sq.), after whose fall he was imprisoned for a long time; at last he escaped and stayed in Kâbul, where later on he attached himself first to Mirzâ Shâhrukh (or better, Shâhrukh Mirzâ, the son of Mirzâ Tâhirâ; see No. 585), who after being driven out of his kingdom of Badakhshân which he had wrested from his grandfather Mirzâ Sultânam, see No. 579, in A.H. 983 = A.D. 1575, entered Akbar's service. A.H. 993 = A.D. 1585, and commanded the army sent against Kâshmir; and thence to Mirzâ Yusufkhân (who completed the conquest of that country), with whom he went to Kâshmir; in consequence of the rebellion of Yahâg (the nephew of the former king of Kâshmir, Yusufshâh, who in A.H. 1000 = A.D. 1592 raised a rebellion against Akbar, but was very soon slain by some of his own followers), in which he appears to have been implicated, he was arrested and imprisoned, and in A.H. 1002, when this work was composed, he was a prisoner still, on fol. 233o.

590. Nadimi, on fol. 233o.

Kâbul, on fol. 233v:

591. Abâ Hânîfush Nû'mân bin Thâbit, the Imâm-i-zân (Safina-alalıyla, No. 21); his father Thâbit was a native of Kâbul, but had afterwards settled in Kûfah, where Abâ Hânîfush was born; he belonged to the Thâbitî, was a friend of Imam Jafar Sâdiq and the spiritual guide of Fudâil bin Ýyâd, Uthâlim Aham, Dâshâd Tâli, and Bashar Hâfî (Safina-alalıyla, Nos. 96, 97, 163, and 171). The dates of his birth and death as well as the length of his life (viz. A.H. 80 and 150 = A.D. 699-767, and 70 years) are contained in the following tarîkh:

592. Dîyâ-âldin Maḥmûd, on fol. 235o.

593. Hâji Muḥammad, poet and protegé of the emperor Humâyûn, on fol. 235o.

594. Mauluwâna 'Alîm, under Akbar, on fol. 235o.

595. Wâṣîl, a poet and collector of poetry, on fol. 235o.

596. Ghâdûrî, was first attached to Muhammad Hakim Mirzâ (Akbar's half-brother and governor of Kâbul, died A.H. 993 = A.D. 1585), and after his death went to India and entered Akbar's service, and was raised to the rank of a Pirâvâsi (see fol. 234o).

597. Mir Amâdî, who fell from his horse and died, A.H. 981 (A.D. 1573, 1574), in Jaumprûr, on fol. 235v.

598. Khwâjahzâda, of great renown in Transoxania and Kâbul, on fol. 236o.

Kâshmir, on fol. 236v:

599. Yusufkhân, who completed the conquest of Kâshmir for Akbar (see No. 389); he was a good musician and wrote poetry occasionally, on fol. 237o.


601. Mauluwâna Muhammad Amin Mustâghnu, a poet, on fol. 237v.

602. Shaikh Ya'kub, Sââfi and poet, on fol. 238o.

603. Mauluwâna Mazährâ, a good poet, went at an early age to Irân, but returned later to Kâshmir and entered, after the conquest of his country by Akbar, the service of this great monarch, who raised him to the rank of Mirzâhîr, or admiral. At the time of the composition of this work he had retired with a pension and lived in his native country, on fol. 238o.

604. Hamdîd, a poet, on fol. 238o.

605. Auji, another poet, on fol. 238o.

606. Bâhîrî (Bâhirî), so in the index of this copy; in the text the name has been left out; in the following copy it is distinctly spelt Mâhîrî, Madhârî), likewise a poet, on fol. 238o.

607. Mauluwâna Nâmi, better known as a grammarian than as a poet, on fol. 239o.

Ghârîjân, on fol. 239o:

608. Bâdî'-âlzâmân 'Abd-al-wâsî aljâbaâl, a renowned poet, who went from his native mountains to Harât, and afterwards to Ghazna, where he was patronised by Bahârîshâh (the Ghamzâwîde who reigned A.H. 512-547 = A.D. 1118-1153); four years later he gained by a kašîdâh the favour of Sultan Sanjar, when the latter came for Bahârîshâh's support to Ghazna, and went with him to Marw, on fol. 239o.

609. Fakhr-al-âsadât wa al-ârifân Hüsân bin Hassan (or as the following copy reads, Hassan bin Husain, both writings being incorrect, the proper designation is Husân bin 'Alim bin Abî Husain or Hassan, see Safina-alalıyla, No. 154, and Rieu i. p. 40o) al-Husaini, a great Sâfi and poet, who was according to some a pupil of Shaikh Rukn-al-âdîn bin Shaikh Sadr-âlîn bin Shaikh Bahâ-âldîn Mûltânî (Safina-alalıyla, No. 156; usually the grandfather himself, Bahâ-âldîn Zakariyâyy Mûltânî Safina-alalıyla, No. 152), is mentioned as Fakhr-al-âsadât Hüsânî's Pir, according to others of Shaikh Shihâb-âldîn Suhrawardi (Safina-alalıyla, No. 148). He was the author of the Sâfic works:

610. Malik Shams-al-âldîn, the first of the Kûrt kings (who are said by some to be descendants of the Ghûrîdes, by others to be related to Sultan Sanjar; by some again, on the authority of the Târîqat Mârshâzî, see Rieu ii. p. 1010), to be the effrangi of a certain or Sûvar, who came from Khatât and settled in Ghâr; this dynasty ruled altogether 116 years, and was represented by eight kings, contemporary with Abâkâkhân (see his father Hûlûgûkhân A.H. 663 = A.D. 1265); his death is fixed here, quite at variance with the usual date (viz. A.H. 676 = A.D. 1278), in A.H. 665, and he is stated to have been poisoned, on fol. 240o.

611. Malik Shimâl-al-âldîn, a descendant of the Kûrt kings, composed some poetry, on fol. 242o.

Bâdâghân, on fol. 441v:

612. Hanîfâlah (probably correctly Hanîzâlah, see Ech, Râdâgî's Verlaeuern und Zeitengenossen, p. 38, No. 1), the only Persian poet under the Tâhûrides, on fol. 243o.

Aṣâfdr (nowadays called Sâbdr, Sâbdr, so correctly E 2
in the following copy; the present text has wrongly

613. Imám Rashíd-al-din Muḥammad bin Maḥmūd, a poet, on fol. 243b.


615. Alajjal Muḥammadibad-al-din Sayyid-alkattāb Mansūr bin ʻAli, a third poet, on fol. 244a.

Fāḥesh, on fol. 244a.

616. Shaikh Abū-ʻal-ḥasan, on fol. 244a.

617. Shaikh Abū-ʻal-ḥālīf, on fol. 244a.

618. Muḥammad-al-din, a poet, a rubā’i of whom is quoted here, on fol. 244a.

Hārāt, on fol. 244b.

619. Abū Imām ʻAbdallāh bin Abī-ʻal-mansūr Muḥammad al-ʻAnsārī, the Shaikh-al-ʻalām (Saifin-al-ʻalā[y], No. 300), pupil of Shaikh Abū-ʻal-ḥasan Kharākānī (Saifin-al-ʻalā[y], No. 67); besides his Persian and Arabic poetry there are mentioned two renowned works of his, a qasīdah and the tarjimah, on fol. 245a.

620. Muḥammad Carkhgar (the cutter), one of the Abdāl, on fol. 245b.

621. Shaikh ʻAmām (this nickname was given to him by Shaikh Abī-ʻal-abbās Nahāwandi, see also Saifin-al-ʻalā[y], No. 295), on fol. 245b.

622. Khwājah Abū Muḥammad (more correctly in the following copy Abū Ahmad) Abdāl, see also Saifin-al-ʻalā[y], No. 102), the real founder of the Cishtī order, on fol. 245b.

623. Abū-ʻal-walād Ahmad bin-ʻal-rajā’, many traditions of whom are reported in al-Bukhārī’s Sahih, on fol. 245b.

624. Abū ʻAbdallāh Mukhtār (Saifin-al-ʻalā[y], No. 190), on fol. 245b.

625. Aqāl al-ḥakīm Sharaf al-alamān Abū-ʻal-ḥamāsū Abūbāk Arzākī, the renowned poet; he was one of the confidential friends of the Saḥīḥ ruler of Nishāpūr, Shams-al-dina wad-in ʻalā Tughānshāh (the nephew of Ṭughrubeg and Cakkarbeg, who associated with a number of poets of that time, for instance: ʻAbdallāh Kūrosbi, Shujā’ Nasawt, Ahmad Badih, Ḥākikī, Naṣīmī, and others; this Tughānshāh I, the patron of Arzākī, is not to be confounded with Tughānshāh II (of the same house of Saḥīḥ), who lived in the time of Sultān Sanjar, was for some time ruler of Persia after Sanjar’s death, but was killed by the Khwājeghaq (A.H. 581 = A.D. 1185; this latter Tughānshāh was an early patron of Žāhir Fārābī). Besides his poetry (mostly kāsīdahs in honour of Tughānshāh), he wrote for the same Sultān a work on sexual intercourse, on fol. 246a.

626. Fakhr-ibn Khālid, an intimate friend of Sultān Sanjar and a rubā’i-writer; among the rubā’is quoted here is one, composed A.H. 543 = A.D. 1148, when Sanjar after his heavy defeat by Gūrkhan, the Karakhīta ruler, received in Ṭrāk from Bahrāmshāh, his nephew, the welcome news of the conquest of Ghazna and the death of the Gūrkhan Saif-al-din Sirū, on fol. 247a.

627. Abū Mansūr Abī-ʻal-rashīd, also a rubā’i-writer, on fol. 247b.

628. Abī-ʻal-rāf’ bin al-Fath, a poet, friend and companion of Muhammad Sām (i.e. Shihāb-al-din Muḥammad Gūrūr, who was killed A.H. 602 = A.D. 1206), on fol. 248a.

629. Abū ʻAbdallāh Muhammad bin ʻAbdīr-rabbin ‘Uthmān al-Imāmī (generally known by his takhallus Imāmī), under Abakkhānī (see No. 610), lived most of his time in Kirmān, and was contemporary with Majd-i-Hanqar, the king of poets of that time; his diwan is still extant, on fol. 248a.

630. Mūlānā Sād, a panegyrist of Khwājah ʻIzz-al-din Tāhir afaryūn (of FARYūn near Sayyidā), see Rūy ʻi, p. 752 & foot-note), the waiz of Khurāsān under the Sultāns of the Gīngizkhanī line; his diwan is still extant, on fol. 248b.

631. Mūlānā Rūk-al-din, known as Rūk Sān, a contemporary and companion of Amir Muṣaffar (i.e. Mubārīz-al-din Muḥammad al-Muṣaffar, the founder of the Muṣaffarī dynasty of Fārs); and also of Shāh Shujā’, his son, who together with his brother Shāh Maḥmūd deposed and blinded his father in A.H. 760 (A.D. 1359). He was also at some time in the service of Tughā Tūrkhānī, who reigned in Khurāsān A.H. 737-753 (A.D. 1339-1352), and had the misfortune to be imprisoned by him; his diwan is still extant, on fol. 248b.

632. Abū-ʻal-fadl ʻUthmān, of whom one rubā’i is quoted, on fol. 249a.

633. Maṣḥūl, a poet, on fol. 249b.

634. Mūlānā Hāsanshāh, a poet, who was first attached to Sultān Muhammad bin Mirzā Bahṣungār (put to death in A.H. 855 = A.D. 1452), on fol. 249b.

635. Mūlānān Bāmānī, a contemporary of Mīr ʻAlīshīr, whose jealousy he had roused by his clever verses; when he once addressed a kāsīdah to him and got no reward for it, he substituted the name of Sultān Ahmad Mirzā (the son of Abū Sādīr Mirzā, after whose death in A.H. 873 = A.D. 1469, he ascended the throne of Samarqand) for that of Mīr ʻAlīshīr; after which he betook himself to Tabriz and attached himself to Sultān Yaḥyā (i.e. Yaḥyābeg of the Aḵ koymulli dynasty, who reigned A.H. 883-896 = A.D. 1478-1491). After the Sultān’s death he returned to Harāt, but as Mīr ʻAlīshīr was still powerful there, he went to Transoxiana and entered the service of the rulers of that country (i.e. of Sultān ʻAlī Mirzā, the son of the above-mentioned Ahmad Mirzā); he was killed in Samarqand A.H. 918 (A.D. 1512), on fol. 250a.

636. Mirām Siyāh, a poet (no indication of the time in which he flourished being given here, but from No. 1029 in the Bodleian Cat. it becomes evident that he flourished under Sultān Husain Mirzā and under Huṣayn, and that he was moreover a pupil of the following Shaikh ʻAlīshīr Abīdāl), on fol. 251a.

637. Bābā ʻAlīshīr, one of the Abīdāl of his time, contemporary with Jāmī; he had been for years so wholly absorbed in pious meditations, that all the stirring events in Harat and Khurāsān from the death of Mirzā Shāhrūkh (A.H. 850 = A.D. 1447) to the accession of Sultān Husain Mirzā (A.H. 873 = A.D. 1469) had passed absolutely unnoticed by him; he wrote occasionally, on fol. 251a.

638. Shaikh Abū-al-wāḥīd Fārīgī, a great Šāfī and occasional poet, on fol. 251b.
639. Mir Sayyid Muhammad Ġamāb (the clothweaver), a great rubā‘ī-literary, he came to India A.H. 560 (A.D. 1561, 1562), fell under the influence of Akbar and died A.H. 673 (A.D. 1565, 1566); the ta’rīkh on his death is Mirzah Gā’far ‘Abd al-Malik, on fol. 254b.

640. Mir Dauri, was kātib-al-mulk (imperial secretary) under Akbar, and a great calligrapher, and likewise a great calligrapher, on fol. 252a.

641. Sāhil, a munshi of Akbar’s time, and likewise a great calligrapher, on fol. 252a.

642. Ghazālī (correctly according to A. Sprenger, Catal. p. 45, No. 848, and Jambak, who died A.H. 567 = A.D. 1559, 1560), great in poetical contests and muqaddas, on fol. 252b.

643. Nūrī, the grandson of Maulānā Ḥasan Shāh (see No. 634), renowned by his jēśis and pious manners, on fol. 252a.

644. Maulānā Khātimī, came after long wanderings to India; he afterwards resolved upon performing the pilgrimage, but died on his way to Makkah, on fol. 252a.

645. Maulānā Fath-Allāh, contemporary with Maulānā Mushkī (probably Mushkī Bāhrā, who was born A.H. 945 = A.D. 1538, 1539; see A. Sprenger, Catal. p. 508), with whom he had continual contests, on fol. 253a.

646. Maulānā Ānj, lived nearly 60 years in Kashmir, on fol. 253a.

647. Mir Amān, a good poet, who spent most of his time in Kābul, on fol. 253a.

648. Maulānā Matki, a poet, who was, like the following four poets, still alive at the time of the composition of this work, on fol. 253a.

649. Māsūd Tīrgar (the arrow-maker), on fol. 253b.

650. Shāhī Ramī (the soothsayer), on fol. 253b.

651. Ţulūsī, on fol. 253b.

652. Ismā’īl, on fol. 253b.

Būkharā (between Nishāpūr and Harāt), with its dependency Tābād, on fol. 253b:

653. Maulānā Ţa’līn-ādīn Abū Bakr Tābādī (Samīn-ālīyā, No. 351), on fol. 253b.

654. Shi‘kh Sā‘īd Būkhārī, a pupil of Shi‘kh Nā‘īm-ādīn ‘Umar (Samīn-ālīyā, Nos. 17 and 124), who appointed him afterwards his nā‘īm and sent him to Būkhārā; according to some he died A.H. 648 = A.D. 1250 (the usual date of his death is A.H. 657 or 658 = A.D. 1259 or 1260); he lived in the time of Hūlagūkhān (who became sole master of Persia A.H. 654, and died A.H. 663 = A.D. 1265-1265) or in that of Mangu Khān, Hūlagū’s elder brother (who died A.H. 654 = A.D. 1265), which comes practically to the same thing. Mangu Khān’s mother, who was a Christian, is said to have founded a madrasah in Būkhārā and to have made Sā‘īd-ādīn governor of that institution; a number of verses from his ‘Amrāt al-daw‘a‘ are quoted here, on fol. 253b.

655. Abū-‘Alā‘īsīm All bin al-‘Utsāin (in the following copy bin al-‘Utsāin) bin Abī al-‘Utsāyīb, was first secretary to Sultan Rukn-ādīn Ṭughrūl-ī Beg (who died A.H. 455 = A.D. 1063), but afterwards retired from the world, on fol. 254b.

656. Tāj-ādīn Ismā‘īl, a poet, on fol. 254b.

Khwāfī, on fol. 254b:

657. Shāh-i-Sanjānī, i.e., Rukn-ādīn Ma‘mūn, a pupil of ‘Alavī Ma‘shūl ‘Uṣūlī (Samīn-ālīyā, Nos. 107 and 105), a great Sā‘īd and rubā‘ī-literary, on fol. 255a.

658. Shi‘kh Zain-āl-mulk wa-ādīn, on fol. 256a.

659. Amīr Khwājā-ādīn, on fol. 256a.

660. Khwājah Ghiyāth-ādīn Pir ‘Ālī, one of the 40 years vazir of ‘Alavī Shāh, and afterwards vazir of ‘Alavī Shāh ‘Alī-ādīn (Shāh Shāh’s grandson and successor). In Harāt A.H. 850 = A.D. 1447 and his brother Sultan Muhammad (who was defeated and put to death by another of his brothers, Bābā, A.H. 855 = A.D. 1451); he died in the reign of Mīrzā Bābā (A.H. 863-864 = A.D. 1459-1460), on fol. 256a.

661. Khwājah Majd-ādīn Muḥammad, son of the preceding Khwājah, was first munshi under Sultan ‘Abbās Sha‘īr Mīrzā (the son of Sultan Muhammad Mīrzā, who reigned A.H. 854-873 = A.D. 1450-1469) and afterwards vazir of Sultan ‘Abbās Sha‘īr Mīrzā (‘Abbās Sha‘īr Mīrzā’s successor, A.H. 873-890 = A.D. 1469-1506), on fol. 256a.


663. Maulānā Muḥaffar, under Malik Ghiyāth-ādīn ‘Umar (probably Ghiyāth-ādīn II, the last of the Kurt dynasty who reigned over Harāt, Gbār, etc., A.H. 771-783 = A.D. 1370-1381, and was defeated and put to death by Timūr); after a quarrel with Ghiyāth-ādīn he stayed for some time at the court of Shāh Shujā‘ the Muḥaffarīde (A.H. 750-768 = A.D. 1350-1348), but afterwards returned to Harāt; he was called the second Khākhānī on account of his great poetical genius, but is said to have thrown his divān into the water shortly before his death, because no one after him would be able to estimate his poetry at its full value, on fol. 256b.

664. Kiwāmī, a poet, on fol. 257a.


666. Rūsī, lived some time in Harāt and went then to ‘Āmmān, where he gained the favour of the kings of that country; he fell in there with Maulānā Wālī (probably the poet Wālī Dāshīt Bayādlī), who showed him great respect; he died in ‘Āmmān, on fol. 257a.

Jāmī, on fol. 257a:

667. Shi‘kh-al-aslām Ahmad Jāmī (i.e., Ahmad Nā‘īm, see Samīn-ālīyā, No. 368), father of Shi‘kh Ẓahīr, al-‘Alī (in the Samīn-ālīyā Zahir-ādīn) Isfāhān, who in his life gave an account of his father’s life. Ahmad Jāmī left 39 sons and 3 daughters, and wrote 14 important Šūfī works, among which are particularly renowned: al-‘Uzma‘ī, an al-Bushrā al-Sarīr (Seruq al-sarīr), and a book of poetry of al-Bushrā al-Sarīr, these books are still extant and enjoy a wide circulation among the Šūfīs; all his other writings have been lost, on fol. 257b.

668. Fūrshāb, was in his younger years a pupil of Khwājah Wajh-ādīn Tā‘īrī Faryūmī, and obtained afterwards the favour of the Shāhīb-dīwān or prime minister Khwājah ‘Ammīr al-‘Imām Muhammad (the same vazir of Hūlagū and Hūlagū’s successors, to whom
Sa'di dedicated his کتاب، ماهمجیه and who was executed A.H. 683 = A.D. 1284 under Arghun Khan, the son of Abak Khan and grandson of Hulagu Khan, who reigned from A.H. 653 to 690 = A.D. 1254-1291; he was a good poet, on fol. 258a.

669. Imam-al-jahil Ni'am-al-din al-Kitaib (al-Kitaib), wrote poetry also, on fol. 258b.

670. Maulana Nasir-al-din 'Abd-alrahman Jami, the last great classical poet of Persia, whose death is fixed here in A.H. 890 (contrary to the usual date 898 = A.D. 1492; see Safinat-alalayiyah, No. 90); he reached the age of 81 years, which has been expressed by the word كن (synonymous with كتاب) in a tarikh by Maulana 'Abd-alghafir Lari (Safinat-alalayiyah, No. 91); he was a pupil of Sa'di and al-mahmud wa al-din Khashghi. His grandfather Maulana Shams-al-din Muhammad Daskhi had migrated from Daskhi, near Isfahan, to Jom, on fol. 258b.

671. Maulana 'Abdallah Hattafi, the nephew of Jami and renowned epic poet, who died A.H. 927 = A.D. 1521 (tarikh شاهرازور); extracts are given here from three of his mathnavis, viz. the غرایْنَهْوُرُخْوْر، the یئَارْهَاتْ، and the مَلْحَة (on fol. 260a).

672. Maulana Dhu'ayb, a poet, on fol. 260b.

673. Shaikh Kuthb-al-din Haidar, the founder of the Haidar order, called the Shaikh of the Abd al-Junayd (Arabic: شیخ آل جنید); Shih-i-Sanjand (No. 657) wrote a famous ruba'i about him; he died (or, as is stated here, mysteriously disappeared) in A.H. 618 (A.D. 1221), on fol. 260b.

674. Abu 'Abdallah Muhammad bin 'Abdallah al-Junayd, a poet, on fol. 261a.


676. Riyadi, one of the famous poets of the time of Sultan Husein Mirza, whose exploits he celebrated in an epic poem; when Shih Isma'il Safawvi conquered Khurasan, he fixed this event by the highly complimentary tarikh، امرُ الموتى سهَر علی علم أي طالب (= A.H. 918, A.D. 1513), he attached himself to the latter Shih and commenced an epic poem on his conquests also (comp. Rieu iii, p. 1074, where his death is fixed in A.H. 912 = A.D. 1512), on fol. 261a.

677. Faridi, imitated Hafiz for some time, and became at last blind; he also attempted an imitation of the

678. Nawidi, on fol. 261b.

679. Zuhuri, on fol. 261b.

680. Mir Husein Kafri, a good Shikaast-writer and poet, on fol. 261b.

681. Maulana Sultan Husein, a clever man and occasional poet, on fol. 262a.

682. Ahmad bin Masriq, one of the Aqta (Safinat-alalayiyah, No. 206, where he is called Ahmad bin Muhammad bin Masriq), on fol. 262b.

683. Abu Naser Sarraj (Safinat-alalayiyah, No. 271), called the طویس الاعتراف، on fol. 262a.

684. Malshuk Tus, one of the demented sages (شش یاده سده) who never prayed; he was contemporary with Abu Sa'id (probably Abu Sa'id bin Abu al-khair, Safinat alalayiyah, No. 294), on fol. 262b.

685. Shaikh Abu bakr bin 'Abdallah al-Nasaj (Safinat-alalayiyah, No. 120), one of the companions (respectively pupils) of Abu-alkasim Gurgani (who died A.H. 450 = A.D. 1058, Safinat-alalayiyah, No. 71), on fol. 262b.

686. Husayn al-asmah Muhammad bin Ahmad (correctly, bin Muhammad) al-Ghazali (Safinat-alalayiyah, No. 305), a Sha'irite, who studied under the Imam al-jahim al-Nasaj bin al-malik al-Durawi (died A.H. 478, Rabii al-akhir = A.D. 1085, August); the great wasir Ni'am-al-din-mulk appointed him professor in the 'madrasah; after he renounced the world and gave himself up to divine speculations only. In Sufi lore he had as teacher Abu 'Ali Faramadi (Safinat-alalayiyah, No. 72); he made the pilgrimage to Makka and Madinah, stayed on his return from the holy places some time in Damascus and wrote there the two renowned works, جراح المقات كان امام العهادي and احبار عالم الفناء, went afterwards to Jerusalem and from hence to Egypt; on his return to Tars he founded there a madrasah and a Sufi convent, and died A.H. 505 (A.D. 1111); he is stated here to have written 999 works, on fol. 262b.

687. Shaikh Ahmad Ghazali, brother of the preceding Hujjat al-asmah (Safinat-alalayiyah, No. 121) and pupil of Abu Bakr Nasaj (see No. 685); he wrote many risals, one of which is entitled يسوع وكنيته, and has suggested to Shaikh Falkir al-din Irlak (who died A.H. 688 = A.D. 1289; see Safinat-alalayiyah, No. 153) the main lines on which he composed his famous أعلام.

688 and 689. Abu 'Abdallah Targhidi, and Baba Mahmud Tus, two holy men, whose lives are fully described in the>

690. Khwaja Ni'am-al-din, the great wazir of the Saljuk kings Alp Arslan and Malikshah, who was assassinated by a follower of Umar bin Said in Ramadan A.H. 485 (A.D. 1092, October); the news of his death reached Malikshah in Baghda on the 24th of Ramadan, he handed Malikshah a war banner to Khwaja Taj-al-din and went hunting; but on the 23rd of Shawwal he fell ill, returned to Baghda, and died there about the middle of that month (only 18 days after Ni'am-al-din's assassination, as is stated here; but that is evidently incorrect; it may have been only 18 days after Malikshah was informed of the death of his wazir); some verses of Ni'am-al-din are quoted here, on fol. 263a.

691. Firdausi, with his real name Abu-alkasim Mansur, son of Falkir al-din Ahmad, born in Shahrud, near Tars, the immortal author of the Shahnama (some particulars given here with regard to the poet's life, and a number of short lyrical poems quoted here, have been published in text and translation in Etho's "Firdausi als Lyriker," Sitzungsberichte der Munchener Akademie, philos.-philol. Classe, 1873, pp. 628 sq. and 632), on fol. 264a.

692. Assadi, usually designated as Firduasi's teacher and as author of the Garaqapnina (but comp. Bodian Cat., No. 597), on fol. 265a.

693. Khwaja Mansur (in the index Ali Mansur), was in the service of the Amir Khudada and wrote occasionally poetry, on fol. 266b.

694. Maulana Sultan Ali, a great calligrapher and occasional poet; in calligraphy he was the pupil of Maulana Agha, whose teacher Ja'far had been, the disciple of Mir 'Ali Tabrizi, who laid the foundation of
the Naskh-Tâlik; Sultan 'Ali had many disciples, among these Mawlânâ 'Alâ-al-dîn, Mawlânâ Sultan Muhammed Khandân, Mawlânâ Sultan Muhammad Nûr, Kalandar Kâchî, and Mawlânâ Zain-al-dîn Mühûdî, who was the teacher again of Mawlânâ Mir 'Ali (comp. on several of these calligraphers Bödilcan Cat. Nos. 1896 and 1900; Mawlânâ Sultan 'Ali died A.H. 919 = A.D. 1513; Mawlânâ Mir 'Ali, usually called Mir 'Ali al-Kâchî, died A.H. 950 = A.D. 1542; Mir 'Ali Tabrizi, son of Iyâs, was a contemporary of Kamal Khunjâdi, who died A.H. 823 = A.D. 1420, 1421, and made a fine copy of three of Khwâjâ Kirmânî's mathnawis in A.H. 798 = A.D. 1396, see Rieu ii. pp. 621b and 622a), on fol. 267c.

695. Mawlânâ 'Abû-ala-smâd, likewise calligrapher and poet; a copy of Jâmi's diwân is from his pen, on fol. 267b.

696. Mirzâ Aghâr, a poet, on fol. 267a.

697. Mawlânâ Mâni, a favourite of Abû-ala-hasan Mirzâ, the son of Sultan Husain Mirzâ Bâkârâ, and a good poet, on fol. 267b.

698. Ashrafkhan Munshî, calligrapher and occasional poet, on fol. 267b.

699. Alâmât Mirak Sâlihi, went in his youth to Trâk and attached himself afterwards to Shâh Tahtamâ Şafîwî (who reigned A.H. 930-984 = A.D. 1524-1579); at last he rose to the dignity of a wazir of his native province of Mashhad, on fol. 267b.

700. Muhammad Mirak Sâlihi, brother of Alâmât Mirak, and a good poet, on fol. 268a.

701. Mawlânâ Ghazâlî, went first to the Dakhân and became then a companion of 'Ali Kulîkhân, the Khanzâmân; he stayed with him a considerable time and composed during that period a mathnawî, nafiz dâwût, after the Khanzaman had been slain by Akbar's troops (A.H. 974 = A.D. 1567) he became a favourite of Akbar himself and was raised to the rank of king of poets; he died in Almadabad, in Gujarât, and was buried there in a place called Sarchî (the târîkh for his death is: = A.H. 986, A.D. 1572). He was born, according to Rieu ii. p. 66b, A.H. 936 (A.D. 1529, 1530). His diwân and his mathnawâs contain altogether 70,000 verses, and he wrote besides the following prose works:

مرائت لبابي، امرامكرویه، رخاتلی، and خواستگاری, on fol. 268b.

702. Mawlânâ Ibn 'Ali, with the khalâtshâl Wâkîfî, was some time governor of the Dakhân, on fol. 269a.

703. Shaikh Rubâ'î, a good writer in verse and prose, on fol. 269b.

704. Mir 'Arâlahâsh, wrote occasionally poetry, on fol. 269b.

705. Mir Bâkî (in the following copy Mir Bâkî), also composer of some poetry, on fol. 269b.

706. Mawlânâ 'Abû-alâlî Najâšî, a poet, on fol. 269b.

707. Darwîsh Nizâmî, a rubâ'î-writer, on fol. 270b.

708. Kâsim Arâlîs, calligrapher, târîkh-writer, and poet, on fol. 270b.

709. Muhammad Hâshîm Mârduni, a poet, on fol. 270a.

710. Mawlânâ Muhammad Ridâ, a poet, on fol. 270b.

711. Akâsâ, author of a Sâkînîmâna and other poetry, on fol. 270b.

712. Tâki Pirzâda, author of a famous rubâ'î, on fol. 270b.

713. Mir 'Azmi, who composed some sweet verses, on fol. 270c.

714. Nishâbûrî, lived most of his time in Tabriz, and wrote some pleasant poetry, on fol. 271a.

715. Mir 'Arâb, with the khalâtshâl Bâdîhî, on fol. 271a.

716. Ufî, quite a young poet at the time when this work was written, on fol. 271a.

717. Nâdîrî, a poet, who came two years before the composition of this work for a short time to India, but nobody knows where he is gone to since, on fol. 271a.

Nishâbûrî, on fol. 271a.

718. Abû 'Hašâ Haddâd (Safînât-alalîyâ, No. 184), on fol. 271b.

719. Uthmân Hiri (correctly Abû 'Uthmân Hiri, see the next line in this and the following copy, and Safînât-alalîyâ, No. 205), a great Şûfî; it is said that there have been four men quite unequalled in mystic lore, viz. Abû 'Uthmân in Nishâbûrî, Junaí in Baghdad (No. 40 above), Abû Abdallâh bin al-Jâli in Syria (No. 47 above), and Abûdallâh in Rai, on fol. 272a.

720. Habâtîn Kâsâr (Safînât-alalîyâ, No. 188), on fol. 272a.

721. Abû 'Ali Dakhbâk (Safînât-alalîyâ, No. 283), contemporary with Amir 'Ali, the governor of Kirmân, who once asked him for advice, on fol. 272a.

722. Abû-ala-kâzîm Nasrâbâtî, or, as in the text here, Nasrâbâtî (Safînât-alalîyâ, No. 267), on fol. 272a.

723. Alâmât Hârîb, who enjoyed such a reputation as a saint, that Yahyâ bin Maânî Râzi (Safînât-alalîyâ, No. 183) stipulated in his last will, that when he died his head should be laid on the foot of that great Shaikh, on fol. 272a.

724. Abû Muhammad Murtaâsh (Safînât-alalîyâ, No. 227), on fol. 272b.

725. Abû ʻHamzâ, contemporary with Junaí, as it seems, on fol. 272b.

726. Abûbakr Farrâ (Safînât-alalîyâ, No. 265), on fol. 272b.

727. Abû 'Umar (in the following copy Abûbakr) Zanjûd, another renowned Shaikh, on fol. 272b.

728-732. Amir Nishâbûrî, Khalîli Nishâbûrî, Husain bin Muhammad al-Sullamî, Shaikh Abû-'Ali-alamân Sullamî (Safînât-alalîyâ, No. 284), and Shaikh 'Abû Ali Thâkâfî (Safînât-alalîyâ, No. 226), five other great saints whose biographies are found in the فعائد الناس, on fol. 272a.

733. Shaikh Farid-al-dîn 'Attâr, the great mystic poet, who got his first tuition, according to the Sâl al-dîni, from Shaikh Khûsh-al-dîn Hâdar (No. 673), to whom he afterwards dedicated his كلام الس thựى; later on he spent some time with Shaikh Buân-al-dîn Kâfî, then made the pilgrimage, and became afterwards a pupil of Shaikh Majd-al-dîn Baghdadî, from whom he received his investiture. He was born A.H. 513 (A.D. 1119) under Sultan Sanjar and put to death during the general massacre of the inhabitants of Nishâbûr by the Moghuls of Cingûkûbân, A.H. 627 (A.D. 1230; another date, given by some biographers, viz. A.H. 619, is evidently incorrect), 144 years old. His mathnawis are said to contain upwards of 100,000 haits, his diwan, containing 72,000 ghazals, and rubâ'îs, 40,000 haits. Of his mathnawis (he is reputed here to have written 40 of them) there are mentioned here: مسيحتي نامه، اسرار نامه، الى نامه.
as author both of a Kurān-commentary (the تفسیر of the Qurān) and of the or the oldest among the more or less fabulous histories of the prophets (in Nos. 739 and 740 there may possibly be some confusion between two or three different writers; for the author of the or the or the Qurān is in the best copies of that work distinctly called Isāk bin Ibrāhīm bin Munsūr bin Khūshāf al-Nishāfūrī, see No. 590 in this Cat.; Rieu i. p. 143; W. Pertuch, Berlin Cat., p. 798, etc.; on the other hand, Beale in the Oriental Biogr. Dictionary, p. 13b, styles him Abū Isāk Ahmad or Abū Isāk Ibrāhīm bin Isma‘il, and evidently identifies him with Abū Isāk Thal‘alī, as he fixes his death in A.H. 427 = A.D. 1036, on fol. 278a.


742. Muḥammad bin Mūsāyib al-‘arba‘i (in the following copy Ṣamdū‘i), in the index of the present copy by al-‘Arba‘i, on fol. 278b.

743. Muḥammad bin Ibrāhīm Fakhrī, on fol. 278b.

744. Abū al-hasan ‘Ali bin Ahmad, author of an elementary and an intermediate commentary on the Kurān, (correctly called Tafsīr ‘Abd al-Wahhāb) and of an explanation of the names of God (Sharh ‘Abd al-Wahhāb), on fol. 278b.

745. ‘Abd-al-malik (i.e. Abū Mansūr ‘Abd-al-malik bin Muḥammad bin Isma‘il al-Thal‘alī, who was born A.H. 350 = A.D. 961, and died A.H. 429 = A.D. 1038), the author of the Aṣa’il, on fol. 278b.

746. Usūld al-ma‘ānī Raqqāt-al-dīn, a great legal authority and panegyrist of Kīlī Tāmghākhān of Turkistan, who resided in Samarkand (about A.H. 558 = A.D. 1163, see Rieu iii. p. 1093b); he generally used Banda as takhallus (in Beale’s Oriental Biogr. Dictionary, p. 224b, his death is fixed in A.H. 598 = A.D. 1202), on fol. 278b.

747. Malik-al-sha‘ira Ifthikhar-al-adil al-Mur‘i‘izi, the court-poet of Sultan Malikshāh (A.H. 465-485 = A.D. 1073-1092) and Sultan Sanjar, who conferred upon him the rank of a king of poets. His father Būrhnān had been a court-poet of Alp Arslān (A.H. 455-465 = A.D. 1063-1072). Amīr Mur‘izī was introduced to Malikshāh by the Amīr ‘Alt (i.e. Alī bin Farānūz, the ruler of Yazd, see Rieu ii. p. 55b, here called the Sultan’s son-in-law; in reality he was the brother-in-law of Alp Arslān); he was killed by a stray arrow from Sanjar’s bow (A.H. 542 = A.D. 1147); his diwan comprises more than 15,000 lines, on fol. 280b.

748. Sayyid-al-qādir Sādir-al-dīn, author of the Tafsīr (not ‘A‘zār al-ma‘āṣir, as the present copy wrongly reads), and poet, on fol. 282b.

749. Imām Shams-al-dīn Muḥammad al-Dhātī, a poet, on fol. 282b.

750. Hujiat-al-‘alā ‘Imām ‘Umar Khayyām, the great astronomer, freethinker, and rubā‘i-writer, on fol. 282b.

751. Shāhīrūr, a renowned Inshā-writer under Sultan Jalāl-al-dīn (the Khwārizmshāh who reigned from A.H. 617 = A.D. 1221, or according to Rieu ii. p. 581a, A.H. 621 = A.D. 1224, to A.H. 628 = A.D. 1230, 1231).
and author of a work on letter-writing and correspondence, styled رسالة شاغورة, on fol. 283b.

752. Khabbaaz (otherwise and probably more correctly called Khābbāz, see Ethê, Redgha's Vorlauter, etc., No. 11), baker and poet, under the Sāmānids, on fol. 283b.

753. Kātibi, the well-known poet, was first in the service of Shahrūkh Mirzā's son Bāisunghar Mirzā (who died A.H. 837 = A.D. 1434), but disappointed there, went to Shirwān, and remained for some years at the court of Amir Turāhā, the ruler of that country; he fell at last a victim to the plague at Astarābād (A.H. 838 or 839 = A.D. 1433 or 1435; see a fuller biographical account in Rieu ii. p. 637, and A. Sprenger, Catal., pp. 457-458; see also on his poetical works Bodleian Cat., Nos. 867-870), on fol. 283b.

754. Ibn Jalāl, wrote poetry occasionally, on fol. 285a.

755. Jalāl-aldīn Taḥbīsh, physician and poet under the Muẓaffarids (died A.H. 795 = A.D. 1393, see Bodleian Cat., No. 855), on fol. 285a.

756. Maŭlānā Lutf-Allāh, a good writer in verse and prose and a renowned Sāfī, on fol. 285a.

757. Sāfī, a poet, on fol. 285a.


759. Maulānā Amir Husain, contemporary with Jāmi, a great composer of riddles and author of a ساسد در فن عنا (or as it is usually called, see Bodleian Cat., Nos. 1353-1356 = A.D. 1498, 1499), the first riddle quoted here is on the name of Muhammad Mu'min Mirzā, on fol. 286a.

760. Mirzākhanā, wrote poetry occasionally, on fol. 286a.

761. Khwājah Husain Thanlā (in the text here wrongly spelt منالی), seems to be identical with the well-known poet Husein Thānī, who is called Mshhāh in most tadhkirs and died A.H. 905 = A.D. 1500 (see Bodleian Cat., Nos. 1045-1049); he was chiefly renowned by his kāsidas, in one of which, quoted here, he praises Khwājah Šāh Mūsār, who is no doubt Akbar's wasīr Šāh Maš'ūr Shirāzi (pat to death on account of alleged correspondence with Akbar's rebellious brother Mirzā Muḥammad Ḥakim, A.H. 980 = A.D. 1581), on fol. 286b.

762. Muhammad Mu'min, a good musician and poet, on fol. 287a.

763. Mir Muhammad Sharif Wuñū, a good poet, went to India and attacked himself first to Šīlāb-aldīn Aḥmadkhan and after his death to the Sipāhsārī 'Abd-ralhîm Khānkhānān (the translator of Bābar's memoirs), see Nos. 216-218 in this Cat.); later he entered the service of Akbar, on fol. 287a.

764. Maulānā Neẓārī, another poet of Akbar's time, who had come to India and entered, like the preceding poet, the service of the Khānkhanān 'Abd-ralhîmkhān; he was (probably at the time when this work was written) contemplating a pilgrimage to Makkah (which he carried out, according to later tadhkirs, in A.H. 1012 = A.D. 1603, 1604, see Rieu ii. p. 817b), on fol. 288a.

765. Mir Ṣafī (in the following copy, Mir Ṣafī), was for years police-superintendent (کسیک) of Kīrmān, on fol. 288a.

766. Nūrī (in the following copy Nawī), wrote, like the preceding Mir Ṣafī or Ṣafī, poetry occasionally, on fol. 289b.

767. Ḫān, wrote poetry in his native dialect (the dialect of Nāshāpur), on fol. 289b.

768. Āghā, another dialectical poet, on fol. 290a.

769. Amir Yamin-aldīn Tughrāl, originally of Turkistan, settled in Fārūymad in Khurāsān and became a friend of Khwājah 'Alā-aldīn Muḥammad, who was in the time of Sultan Abū Sa'id (i.e. Sultan Abū Sa'id Bahā'-dūr Khān Khūkān, the son and successor of Sultan Muḥammad Khudābāna, who reigned A.H. 716-736 = A.D. 1316-1335) wasir of Fārūymad, on fol. 291a.

770. Amir Muḥammad bin Amir Yamin-aldīn, commonly known as Ibn Yamin, the son of the preceding Amir and a famous kif'ah-writer (he died A.H. 745 = A.D. 1344, 1345, see Bodleian Cat., Nos. 790-792), on fol. 291a.

771. Amir Shāhī, a descendant of the minor dynasty of the Sāb'dās, was attached to Mirzā Bāisunghar, the son of Mirzā Shahrūkh (comp. No. 753), and in great favour with him; he also received his ancestral estates back through his patron's kindness; his diwān, comprising 1000 bānas, is still extant, on fol. 291a.

772. Amir Sultan Maš'ūd, son of Amir Shams-aldīn 'Ali, who was himself a grandson of Amir Shams-aldīn 'Ali al-nāṣibī al-nāṣibī al-kūfī; his mother was the grandmother of Sultan Abū Sa'id Khwājah's cousin Mirzā Muḥammad Khwājah (belonging, like the elder Amir Shams-aldīn, to the Muhktāris under the Moghul emperors); traced their genealogy back to the Imām Zain-al-ābbāzī; Shams-aldīn 'Ali II (Maš'ūd's father) had succeeded in making himself master of a vast territory in Sīrābat, and when 'Ubayd-aldīn Khān, the Uzbek ruler, took possession of Harat (A.H. 943, = A.D. 1546, Aug. 15, see Rieu iii. p. 1086), and the whole of Khurāsān paid homage to him, Shams-aldīn alone refused to do so; after 'Ubayd-ālā's defeat by Šāh Tahmāsp in the same year 943, the latter conferred the title of Sultan upon Shams-aldīn and formally assigned the territory of Sīrābat to him; Amir Sultan Maš'ūd wrote poetry occasionally, on fol. 291a.

773. Amir Muḥammad Kaskānī, devoted himself to a religious life and wrote some poetry, on fol. 292a.

774. Amir Husein Kudsi Karbalā'ī, whose father had migrated from Karbalā' to Khurāsān and settled in Sīrābat; Amir Husein himself went, towards the end of his life, to Harat in consequence of a favour shown to him by the governor of that place, Muḥammad-khan; he wrote some pretty verses, on fol. 292a.

775. Mir 'Ali 'Arab Fikrī, brother of the preceding Amir; only a few verses are preserved of him, on fol. 292b.

776. Nāvālī, nephew of Amir Husein Karbalā'ī (on his brother's side) and writer of verses, who went to India and found favour with Akbar, on fol. 293a.

777. Digā, another nephew of Amir Husein Karbalā'ī (on his sister's side), also a poet, on fol. 293a.

778. Shūhūdī, a poet, on fol. 293a.

779. Muḥammad Taḵī, likewise a poet, on fol. 293a.

780. Kānī, was at the time when this work was composed, in the service of 'Abd-ralhīm Khānkhānān.
(see Nos. 763 and 764); he wrote poetry too, on fol. 2934.
781. Kamâli Afsâh, a good kashidah-writer, on fol. 2935.
782. Hâjî Kamâl, contemporary with Kamâli Afsâh, to whom he addressed a rubâ‘î, on fol. 294a.
783. Nâjîkhî, a good writer in verse and prose, on fol. 294a.
784. Hâdîrî, on fol. 294a.
785. Sayyid Muhammad, on fol. 294a.
787. Alsdar-alâjîl ‘Imâd-âlîn Mu’tâyîd (mathnawî bin Ahmad Kâtîb, of whom a rubâ‘î has been preserved, on fol. 294b.
788. Shaikh âdâhî, or âdâhî, with his real name Habîl, son of Khwâjah ‘Ali Malik, as a man of importance under the Rasûlsâdîs in Asfârîn (pref. Nos. 700–711 in this Cat.). âdâhî rose to the rank of a king of poets in the reign of Sâhirî; when he afterwards renounced the world and gave himself up to a religious life, he became first a pupil of Shaikh Muhîyî-âlîn Tâasî and then of Sayyid Nîmat-âl-salâm Wali, from whom he received his instruction. He then made extensive travels, performed the pilgrimage and went to India, where he stayed some time at the court of Sultan Ahmadshah Bahmanî (i.e. Shihâb-âlâlîn ‘Abd-al-‘alîhâm-î Ahmadshah I, who reigned A. H. 825–838 = A. D. 1422–1435, see No. 449 in this Cat.). After his return to his native town he lived there thirty years in seclusion, and died A. H. 866 (A. D. 1461, 1462), eighty years old (the usual statement is eighty-two years), at Asfârîn (as the following copy has, or at Asfârî, as is distinctly written in this). The ‘ata’îk for his death is ûsrûs; extracts are given here only from his lyrical poems, on fol. 294a.
789. Shaikh ‘Izz-âlîn Pûr-i-Husain (or Pûr-i-Husain according to the following copy), a saint and occasional poet, on fol. 296a.
790. ‘Izz-âlîn Râﬁ‘î, writer of charming verses, on fol. 296a.
791. Sa’îf-âlîn, a poet, on fol. 296a.
792. ‘Amir Hamâyîn, a writer of verse and prose, on fol. 296a.
793. Kădî Ahmad Figârî, a poet, on fol. 296a.
794. Muhammâd bin Hummâyûh (i.e. Shaikh â’ ‘Abd-al-‘alîhâm Jûwâînî, see Safînat-ul-‘alayhi No. 366), author of the ‘adâf work, on fol. 296a.
795. Shaikh Sâ’d-âlîn Hummûyîl (the following copy has, less correctly, Abû Sâ’d bin Hummûyûh, see Safînat-ul-‘alayhi, No. 126), another great ‘adâf authority, author of the kunj ul-‘alam and the kunj ul-khuwâs; he also wrote poetry occasionally, for instance, rubâ‘îs, some of which are found in his kunj ul-khuwâs, on fol. 296a.
796. Abû-‘alîm-âlî, known as Imâm al-jâhâmîn, in great favour with Sultan Malikshah Saljûkî (comp. under Muhammâd al-Ghazâlâi, No. 686), had controversies continually with Imâm Khushârîi (Safînat-ul-‘alayhi, No. 290), on fol. 296a.
797. Khwâjah Shams-âlîn Muhammâd Sâhib-dîwân, to whom Sâlî’s kâtib was dedicated, the prime minister of Hûlmî and his son Abâbakhîn (who reigned A. H. 663–680 = A. D. 1265–1282), executed by order of Arghunshah for the alleged crime of having poisoned Abâbakhîn A. H. 683 = A. D. 1284 (comp. No. 668 above); he was an accomplished poet and wrote some well-known rubâ‘îs at the death of his son Bahâ’î-âlîn Muhammâd, on fol. 297a.
798. Mâlûnâ Ma’un-âlîn, a pupil of Shaikh Sâ’d-âlîn Hummûl (so spelt here both in this and the following copy, see No. 795) and author of the books on the khâtâb (composed A. H. 735 = A. D. 1334–1335, comp. Bodleian Cat., Nos. 1447–1449), on fol. 297a.
799. Abû-ul-barâ‘ît Najm-âlîn, at whose suggestion Sultan Sâhid-âlîn (the Ayubiât of Egypt, who died A. H. 589 = A. D. 1193, see No. 493 above) founded a madrasah in the precincts of Shâh’s tomb in Mîr and appointed Najm-âlîn professor of the same; the latter was buried afterwards in the same tomb, on fol. 297b.
800. Alsdar-alâjîl Zain-âlîn Sâ’d-îd, with the honorary epitaph of Hâtîm al-azamam; he wrote occasionally rubâ‘îs, on fol. 297b.
801. Shaikh Hâjî Muhammad, who was a disciple of Mir Sayyid ‘Ali Hamadânî (Safînat-ul-‘alayhi, No. 135) in the fourth generation, and had himself thirty-seven Khâtâbis, among whom are the most renowned: Shaikh ‘Imâd-âlîn Fa’dîl, Mâlûnâ Muhammad Zâhid, who lived a long time in Balkh, Sâdralîn Harawî, also in Balkh, Shaikh Nâr-âlîn Muhammâd Khwâfî, and his grandson Shaikh ‘Abd-âl-lâtîf (or rather Nâr-âlîn ‘Abd-âl-lâtîf, as the following copy reads) in Khwârizm; Shaikh Hâjî also composed poetry, on fol. 298a.
802. Mâlûnâ Nau‘î, a poet, who at the time of the composition of this work was in the service of prince Dâniyâl (the third son of the emperor Akbar), on fol. 298a.
803. Tâwâsh, on fol. 298a.
804. Khwâjah Mir ‘Ali (in the following copy Shâh ‘Ali), a poet, who was in the service of Muhammâd Jâ’îr Bâdhûr, the son of Mirzâ Shâhshûkh, in whose honour he wrote all his verses, on fol. 298b.
805. Ahî, a poet, who got enamoured with prince Farâhân, the son of Sultan Husain Mirzâ, on fol. 298b.
806. Mâlûnâ Tâ’î, a kashidah-writer in the reign of Abû-‘al-kânîm Bâbar, the grandson of Shâhshûkh (Bâbar died A. H. 861 = A. D. 1457, see No. 660); he died, according to a ‘ata’îk by Mir ‘Alâshir:}
was dedicated to Shāh Taḥmāsp, see the Bodleian Cat., Nos. 513-517, as the following copy reads), and a "Shāhīz" extracts from all of which are given here (comp. besides the Khulāṣat-alkalām, Bodleian Cat., No. 390, 58b, on fol. 309b. 810. Maulānā 'Abdī, a good mathnawi-writer, on fol. 300a. 811. Mīr 'Abd-al-ßākī, a good rubā‘i-writer, on fol. 300b. 812. Shītābī, a poet, on fol. 300b. 813. Maulānā Mu‘īn ‘Allāmah, founded a madrasah and a Sāfīe convent in his native town, on fol. 300b. 814. Maulānā Ḥasan, from whose mathnawi some quatrains are quoted here, on fol. 302a. 815. Mīr Ḥājī, contemporary with Mīr ‘Ali Shīr, lived in seclusion for almost forty years; he left some poetry, on fol. 301a. 816. Maulānā Ḥairātī, a poet, who left his native town and went to Trāk; he wrote a famous kaṣīdah in honour of Shāh Taḥmāsp, on fol. 300b. 817. Mu‘īlū, a good physician and occasional poet; he spent most of his time in Yazd as companion of Shāh Nār-aldīn Nīmat-allah Bākī, on fol. 302a. 818. Maulānā Nīhārī, a great astronomer, and author of a mathnawi, stylized, cypres and pensive, as well as of a diwān, on fol. 302a. 819. Ḥavālī, wrote rubā‘īs, on fol. 302a. 820. Dhanjī, another poet, on fol. 302b. 821. Āfāt, likewise a poet, on fol. 302b. Kuhestān (in the following copy Kātān, which is the name of the chief town of Kuhestān), on fol. 302a: 822. Shams-al-dīn Muḥammad bīn Āmin-al-dīn, a renowned Shāikh and Shīra who died in Harāt, on fol. 302a. 823. Nīzārī, a Sufi, and according to the biographer Ḥīṣām al-‘Allālī who chose his tahallūs in honour of Almūsafatī-lādīn Nīzārī, the eldest son of Almūsafatī-Bīlāsī Nīzārī, who had originally been designated heir to the throne, but was afterwards repudiated by his father, who appointed as his successor his younger son Almūsafatī-Bīlāsī; thereupon after Almūsafatī’s death the Isma‘īlī split into two factions, one of which adhered to the Imāmīship of Nīzārī, as Nīzārī did himself; he was a poet of considerable power (his death is fixed in A.H. 720= A.D. 1320, see A. Sprenger, Catal., p. 524), on fol. 302a. 824. Kūshkī, an intimate friend and panegyrist of Sultān Sanjar, on fol. 303a. 825. Rū’s ‘Allāh Sa‘īdī Birjandī (Birjand is one of the borougas of Kuhistan), wrote poetry occasionally, on fol. 303b. 826. Maulānā Muḥammad bīn Ḥusaym, commonly known as Ibn Ḥusaym, the author of the Tahallūs al-Nâm (a mathnawi celebrating the exploits of ‘Ali bīn Abī Tālib, in imitation of Firdausī’s Shahānkhāna, composed A.H. 830= A.D. 1427, see Bodleian Cat., No. 512) and of a diwān, on fol. 303b. 827. Maulānā Fāsh-al-dīn Muḥammad Nīzārī, a great mathematician and astronomer, author of a commentary on Jāchmīn’s Ma‘ṣūm, on fol. 304a. 828. Maulānā Jā‘al-al-dīn Muḥammad Wa‘īz, on fol. 304a. 829. Maulānā Jamshīd, one of the wazirs of Sultan Husayn Mirza, on fol. 304a. 830. Maulānā Abī-al-‘Allāl Ābī-Jarjī, an astronomer, who for eighty years drew up the annual calendar, in order to support his children, on fol. 304a. 831. Maulānā Abīdī, one of the great ‘Ulamā of this time (i.e. the time when this work was composed), on fol. 304a. 832. ʻAskī, son of Khwajah Nīmat-allāh, who was some time wazir of Sultan Abū Sa‘īd (died A.H. 873= A.D. 1469, see No. 635); ʻAskī himself was at some time a favourite of Nīzām-al-dīn Mīr ‘Allāh Shīr, and some other time he was enjoying the companionship of Bābī-al-zamān Mirza (Sultān Husayn Mirza’s eldest son, who died A.H. 920 or 921= A.D. 1514, 1515). His death is fixed by a tārīkh of Amir Sultan Ibrāhīm Aminī, viz. Zafar al-ʻittihat, in A.H. 923 (A.D. 1517); he left a diwān, on fol. 304a. 833. Maulānā Wali, greatly esteemed in Khurāsān and particularly in Sistān; he was the author of a diwān, on fol. 304a. 834. Khwāsrawī, in the service of prince Salīm (Akbar’s son, who assumed the title of Jahanār), a great expert in archery and a poet, on fol. 305a. 835. Bakā‘ī, a poet, on fol. 305b. 836. Sultān-al-‘Ārifīn Shaikh Abū Yazīd Ta‘fārī bīn Ḥusayn al-Sarashīn (Persian, in the Safīn-āl-aluvīya, No. 66, Sarashān), one of the greatest Shaikhīs and Saints, who lived thirty years in the Syrian desert sleepless and starving, and enjoyed the tuition of 113 Pirs; the statement, however, that he also was a disciple of the imām Jafar Sa‘īdī, must be a mistake, as the latter died A.H. 148= A.D. 765 (Safīn-āl-aluvīya, No. 10), and Abū Yazīd Bistānī a.H. 261 (A.D. 875); the second of the two rubā‘īs, quoted here from as Shaikh’s pen, is identical with one usually ascribed to Abū Sa‘īd bīn Abū-‘Alī (viz. No. 41 in Ettehād’s Rubā‘ī’s des Abū Sa‘īd bīn Abulkhair, Sitzungsberichte der bayrischen Academie, philos-philo. Classe, 1878, p. 44), on fol. 305b. 837. Shaikh Abū-al-‘Āla Kalārāni (Safīn-āl-aluvīya, No. 97), contemporary with Abū ‘Ali bīn Sa‘īd; Kharārān is a borough in the district of Bistān, on fol. 306b. 838. Shaikh Diyā-aldīn ‘Umar, on fol. 307a. Dāmghān, on fol. 307b: 839. Abū Jafar, a great Sufi, who was met by one of the saints in Mādinah during the lifetime of Shaikh Abūbakr Kitābī (who died in Makka h A.H. 322= A.D. 934; see Safīn-āl-aluvīya, No. 223), on fol. 307b. 840. Minūchīrī, the great panegyrist of Sultan Mubnīd of Ghazna, and his successors, with the nickname of Shatstgall (died A.H. 483=A.D. 1090, see the edition of his diwān with translation, notes, and introduction by A. de Bibeirsen Kazimirski, Paris, 1887), on fol. 307b. Iṣfahān, on fol. 308b: 841. Salmān Fāris (Salmān the Persian, see Safīn-āl-aluvīya, No. 17), one of the companions of the prophet, with his original name Māḥīyīn bīn Badakhshān bīn Adrakhkāh (تَحَلْفِسَ), or as the following copy reads,
Adhrakshah or Adharaksh (آدرکخش); he is stated here, as in the Safiat, to have reached the age of 250, or, according to the majority of traditions, even of 350 years, on fol. 309b.

842. Shaikh 'Ali Suhail, contemporary with the Khalif Umar and Uthman, on fol. 310b.

843. Shaikh Najm-al-din, lived for a long time in the holy precincts of Makkah, on fol. 310b.

844. Ibrahim bin 'Isa, a saint who could walk across the water, on fol. 310b.

845 and 846. Aba Gharib and Aba 'Abdallah, two other saints, the former great in performing miracles, the latter renowned because for forty years he did not lift up his head from the ground nor saw the sky, on fol. 310b.

847. Aba Muslim Marwazi, the great pioneer of the 'Abbasside cause; Hamzah of Isha'an calls him a descendant of Hamza bin Ammar, and traces his pedigree back to Gudjar, the old Iranian king; others connect him with the great war-crusader Euzarjumir, and others again with Sahl, the son of a concubine of 'Abbass bin 'Abbass. He was born about A.H. 100 (A.D. 718, 719) in Isha'an, but brought up in Kafah, and had an equal command over Persian and Arabic. From A.H. 120-128 (A.D. 738-749) he was governor of Khorasan in Marw, where he proclaimed the 'Abbassides as lawful heirs to the Khalifat. He put to death A.H. 177 (A.D. 796) by order of the Khalif Al-Mansur, the seventh 'Abbasside (who reigned A.H. 136-155 = A.D. 754-775), on fol. 310b.

848. Aba Ja'far Muhammad bin 'Ali, with the epigraph Jamal-al-din, was first attached to the court of Sultan Mahmund bin Muhammad bin Malikshah (who succeeded his father in A.H. 511 = A.D. 1118); at a later period he became wazir of the ruler of Muisil, Ataheb Zangi bin Aksamun (a post he filled, according to Renon, p. 66b, from A.H. 541-558 = A.D. 1146-1163). He accompanied the post Khakani on his pilgrimage to Makkah and Madinah, and the latter dedicated to him as token of gratitude his famous mathnawi, Khuwejat-ul-Aintai (the date of this journey, given here as A.H. 466, is of course quite nonsensical). Jamal-al-din was deposed from his wizarship by the Ataheb Kurb-al-din Manuid A.H. 558, and died in prison one year later, A.H. 559 (A.D. 1164), on fol. 311a.

849. Abu-alhasan, with the epigraph of Jalel-al-din, son of the preceding wazir, on fol. 311b.

850. Aba 'Abdallah Muhammad bin Sadiq-al-din, with the epigraph of 'Imad-al-din Kattib, went in early youth to Baghdad, and after completing his studies he entered the service of the wazir Yahya bin Huhairah, who appointed him superintendent (Nasir) of Baasha and Wasi. After one or two years' employment in this office he went to Damascus and became munshi of Sultan Nure-al-din of Syria (who reigned A.H. 541-569 = A.D. 1146-1173); after whose death he stayed in Mosul and also entered for some time Sultan Salih-al-din's service. He survived the latter great monarch of Egypt (who died A.H. 583 = A.D. 1193). His death, which is not fixed here, took place A.H. 597 (A.D. 1201). He is the author of the book Juz ed-Dawr (see J. Aumer, Arabic Cat., p. 210), the Table of the came to be known as Juz ed-Dawr (see J. Aumer, Arabic Cat., p. 210), the Table of the}
Hārith bin 'Ali bin Huṣain bin 'Ali bin Muḥammad bin 'Ali bin Ṭūsak-al-rādī (comp. Eṣṭeq. Nāsib bin Ḥusayn’s Leben, Denken und Dichten, in Travaux de la 6e session du Congrès international des Orientalistes à Leide, vol. ii. Leyden, 1884); the shortest and probably oldest version of his fictitious autobiography is given here in full; the correct dates of his birth and death are A. H. 394 (A. D. 1004) and 481 (A. D. 1088), on fol. 312b.

864. ʿAbd-al-ʿalāʾi Nahlā, who succeeded Muḥammad Ḥaḥālān in the lord-lieutenancy under Sulṭān Malikshāh, and rose towards the end of Malikshāh’s reign (who died A. H. 485 = A. D. 1092) to the rank of a master-general of the army of Sulṭān Barkyārūk and Sulṭān Muḥammad, Malikshāh’s sons; when a feud ensued between the two brothers, ʿAbd-al-ʿalāʾi fled to Hilla, the governor of which became his pupil, and left to him the whole political and financial administration of the country. Through some cause ʿAbd-al-ʿalāʾi was some time after imprisoned, but escaped after enduring many hardships and joined Barkyārūk again, in whose service he died; he left a considerable amount of poetry, on fol. 316a.

865. Sadr-al-ʿalāʾi Khujandī, kādī of Isfahān, contemporary with Zahrāʾ (Zahr-al-ʿalāʾi Farrābī, who died A. H. 508 = A. D. 1122); he wrote rubā’iāt, on fol. 316b.

866. Jamāl-al-ʿalāʾi Khanjādī, son of the preceding poet, on fol. 317a.

867. Imām-al-ʿalāʾi Shams-al-ʿalāʾi wb-al-ʿalāʾi Muḥammad Shufwūrāḥ, a poet of the time of Sulṭān Arslān bin Ṭoqrūl Suljūqī (who reigned A. H. 599-571 = A. D. 1161-1176), on fol. 317b.

868. Zahr-al-ʿalāʾi Abūl-ʿalāʾi Shufwūrāḥ, first cousin to the preceding poet, wrote poetry also, on fol. 318b.

869. Jamāl-al-ʿalāʾi bin Abūl-arrazaq, whose diwan is still extant; he was a panegyrist of the Suljūqīs (according to Taqī Kāshī he died A. H. 588 = A. D. 1192, see A. Sprenger, Catal., pp. 445 and 446, and Rieu ii. p. 581), on fol. 319a.

870. Kamāl-al-ʿalāʾi Ismāʿīl (with the epithet Ismāʿīl-i Ṭabīha, which is left out here), son of the preceding Jamāl-al-ʿalāʾi and still more renowned as poet than his father; a brother of his was Muʿin-al-ʿalāʾi Abūl-arrazaq; he fell in the general massacre of the people of Isfahān by the Mongols under Uqtāl Kūšān (the usual date assigned is A. H. 635 = A. D. 1237, 1238; here no date is given), on fol. 321b.

871. Rāfī-al-ʿalāʾi Masʿūd (or bin Masʿūd) Luhbānī, contemporary with Kamāl-al-ʿalāʾi Ismāʿīl, on fol. 324b.

872. Rāfī-al-ʿalāʾi Abūl-ʿarrazāk Luhbānī, another poet (whose death is fixed by Taqī Kāshī in A. H. 603 = A. D. 1206, 1207), on fol. 325b.


874. Shaikh Aḥmād, who is wrongly called by others a native of Marāqah, pupil of Shāhī Shuḥād-al-ʿalāʾi Kirmānī, author of the famous mathnavī, جمع دمشق, and of a mystic diwan. He began to flourish under A ḥ ḡ ūkhānī (A. H. 685-690 = A. D. 1284-1291), and died A. H. 738 = A. D. 1337-1338 (the date of his death given here on the authority of Daulatshāh, viz. A. H. 697 = A. D. 1298, is that of his teacher Aḥwād-al-ʿalāʾi Kirmānī, with whom Aḥwād has frequently been confounded by Persian biographers; see Rieu ii. p. 610; Bodleian Cat., Nos. 785-789 and 1904, 195; and Salmañ-al-ʿalāʾi, Nos. 333 and 349), on fol. 326b.

875. Kamāl-al-ʿalāʾi Ziyyād, a poet, on fol. 328a.

876. Shams-al-ʿalāʾi bin Fakhr-al-ʿalāʾi (i. e. Shams-i-Fakhrī), panegyrist of Shāh Abū Iṣḥāq of Fārs and Irāk (reigned A. H. 743-754 = A. D. 1341-1353) and author of a Farhang or Persian dictionary, dedicated to the same monarch (i.e. the fourth part, عالم الفرحن, of his encyclopedic work), مصور جمال ومعنا امlodash famously edited by Salernam, Karāj, 1887, under the title of 'Shams-i-Fakhrī Ispahānensis Lexicon Perseum; see also Māhengeh Asiaatiques, tome i. p. 417 sq.), on fol. 328b.

877. Ḥanẓa-i Iṣḥāḥānī, with the epithet of Shah sawīr-i-mīdār-i-nukṭādānī, the champion horseman of the hippodrome of saggacy; the author of the famous تأریخ (completed A. H. 350 = A. D. 961, edited by Guttwald, Leipzig, 1844), on fol. 328b.

878. Khwājah Amin-al-ʿalāʾi Ḥasan, contemporary with Hāfīz, who praises him in one of his ghazals, on fol. 328b.

879. Mirzā Yār Ahmad, spent some time in companionship with Amir Najm-al-ʿalāʾi Gilānī, the wakil or administrator of the realm, after whose death he was himself raised to that office by Shāh Ismaʾīl Šafawi (A. H. 909-930 = A. D. 1503-1524) and honoured with the epithet of Najm-i-thānī (the second Najm); in a battle against the Uzbegs of Transoxania, he was taken prisoner and put to death by order of Ulaid-al-ʿalāʾīkhānī the 3rd of Ramadān, A. H. 918 (A. D. 1512, November 12), on fol. 329a.

880-882. Mirzā Kamāl-al-ʿalāʾi Shāh Ḥusayn, who was Najm-i-thānī’s successor in the office of wazir or wakil; he was assassinated by Miḥtar Shāh Kūšī, and his body was interred in Karbalā; he left two sons, Mirzā Ismāʿīl, who lived in Iṣḥāḥānī went upon the pleasures of the chase, and Mirzā Zahr-al-ʿalāʾi Ibrāhīm, a studious man and a good calligrapher, who occasionally composed good rubā’iāts, on fol. 329b.

883-885. Mirzā Salmān (in the following copy spelt throughout Sulaimān), a good Inshā-writer and poet; he was first appointed superintendent of public works under Shāh Tāḥmāsp; under Sulṭāns Ismaʾīl II (A. H. 984-995 = A. D. 1570-1577) and Muḥammad Khurābānda (A. H. 985-995 = A. D. 1577-1587) he rose to the rank of wazir; during the invasion of Khurāsān, when on the point of capturing Harāt, he was assassinated by some discontented Amirs; he left two sons, Mirzā Aṣkalālāh, who also wrote poetry occasionally, and Nizām-al-ʿalāʾi, on fol. 330b.

886. Saʿīd-al-ʿalāʾi Muḥammad Ṭafṣīrī, a good mathematician and astronomer and a clever satirist; among his pleasantry in verse (ارن، is an انیمیت, some objects of which are quoted here, together with a few verses of a more serious character, on fol. 331a.

887. Khwājah Afsāl-al-ʿalāʾi Muḥammad Ṭarīkāh, studied first in Kāshān under the tuition of Maulānā Abū-ahasan, then went in pursuit of theological as well as theosophical knowledge to the Arabian Irāk, to
Syria and Hijaz, and returned at last to his native country, where he gained favour with Shah Tahmasp; he was twice, under Shah Tahmasp and under Shah Muhammad Khudabanda, appointed wall of the sepulchre of Ali b. Musa alrida (his death took place about A.H. 1000 = A.D. 1592, see Rice ii. p. 669 b); he was a good rubai writer, en fol. 331 a.

888. Khalfah Asad-Allah, en fol. 331 b.

889. Amir Shujah-aldin Ma'mun, a grandson of the preceding Khalfah; his father, Khalfah Sayyid 'Ali, was honored by Shah Tahmasp with the epithet of Khalfah-i-Sultani, on fol. 331 b.

890. Amir Taki-aldin, known as Mir Shah, went to the Dakhkan and rose to the rank of a peshwa or wakil under Sultan Ibrahim Kutbshah (A.H. 957-988 = A.D. 1550-1580); when Sultan Muhammad Kuli Kutbshah (A.H. 988-1020 = A.D. 1580-1612) ascended the throne he saw himself compelled to resign his office, and went away to perform the pilgrimage, but on the way to the holy cities he died; he left some poetry, on fol. 332 a.

891. Amir Shahs-aldin, went to Birjand and obtained there the honorific title of Sa'drji; in his poetry he used the takhallus of Hasmiri, on fol. 332 a.

892. Kadi Nur-i, a poet of considerable renown (according to Rice ii. p. 669 a, a pupil of Khwajah Afdal-aldin Muhammad Tarikab, No. 887 above), two of his best kasidas are given here in full, on fol. 333 a.

893. Zalaari-aldin Safi, another poet, on fol. 334 a.

894. Amir Jalal-aldin Husain Safi, a poet, on fol. 334 a.

895. Maulana Taki-aldin Majd-aldin, who died in the Panjshir, a little over 60 years old, on fol. 334 b.

896. Maulana Damiri, the renowned poet, who first used Bakhsh as takhallus, but changed it into Damiri at the request of Shah Tahmasp Safavi: he wrote altogether 100,000 batls, that is 70,000 in the form of ghazals, 12,000 in that of kasidas, which are all in praise of the Imam, and the rest in that of mathnavis, viz., Khwajah Bakhsh, and the Master of the Heart, Rizvi, who has given to this poet the epithet of 'the Master of the Kasida,' which is (correctly in the following copy, see Bodleian Cat. No. 395-1424). He imitated the diwans of a number of famous poets, viz., Sa'di's in his Chahar Mahall, Amir Khusraw's in his Molk, Khwajah Hasan's in his Chahar Mahall (in the Bodleian Cat., loc. cit.), Shakh Kamal's in his Chahar Mahall, Hafez's in his Chahar Mahall (in the Bodleian Cat. misspelt as Jami), Jami's in his Chahar Mahall, Bah Fighani's in his Chahar Mahall, Bana's (according to the Bodleian Cat. Thani's) in his Chahar Mahall, Shabst's in his Chahar Mahall, Humayun's in his Chahar Mahall, and Mirza Ashrafjan's in his Chahar Mahall, on fol. 335 a.

897. Maulana Muhammad Sharif Sarmadi, a poet, en fol. 336 b.

898. Amir RuzSabri, poet and musician, withdrew after a gay life into the Friday mosque of Isfahan, and spent there his remaining days in constant reading of the Koran, on fol. 336 b.

899. Maulana Shikha, in the following copy quite distinctly Maulana 'Asa, came to India and gained the favor of the Sipahsalar 'Abdalrahim Khan Khaykhanan (see Nos. 216-218 in this Cat.), in whose honor he wrote a number of batls, for which he received 10,000 rupees; lengthy quotations are given here from this poem as well as from his ghazals and rubais, on fol. 337 a.

900. Aka Shakhah, a poet, on fol. 338 b.

901. Shefali, likewise a poet, son of Hakim Maulana, a clever physician, on fol. 338 b.

902. Maulana Babashah Kashi, a famous calligrapher, who received for 1000 batls 3 tomans = 100 rupees; he also composed original poetry, on fol. 339 a.

903. Babar Tali, lived about thirty years in Kashi, and when that country was conquered by Akbar, he gained the favor of that great monarch; he wrote verses occasionally, on fol. 339 a.

904. Abu-alasim Amri, a poet, was imprisoned and blinded by order of Shah Tahmasp, whose panegyrist he had been for thirty years, because he was suspected of believing in metamorphosis (Nasimi), on fol. 339 a.

905. Nik, a poet, on fol. 339 b.

906. Safi, another poet, on fol. 339 b.

907. Chizi, used in his poetry as takhallus Manasab (pseudonym), according to the following copy, Munshi, (pseudonym), on fol. 339 b.

908. Maulana Wafa; among other specimens of his poetry portions of a kasida are quoted here, in the description of a horse is given, on fol. 340 a.

909. Maulana Dukla, a poet, on fol. 340 a.

910. Dari, son of Maulana Damiri (No. 896), dervish and verse-writer, on fol. 340 b.

911. Harfi, a nephew of Nik (No. 905); this poet is left out in the present copy, and the batl quoted of him in the following copy is assigned here to Dari.

912. Abu Ali, the son of Hakim Khabib (whether this Hakim Khabib is really identical with Khubachi, see No. 752 above), as has been ascertained from Boudjari's 'Voyage et Zeitgenossen,' Nos. 11 and 12, appears very doubtful now, as Khubachi was a native of Nishapur, and Abu Ali is classed here among the modern poets of Isfahan, on fol. 340 b.

913. Wafa Kuri, another modern poet, on fol. 340 b.

914. Mr Amani, who had been nearly fifty years an opium-cater at the time when this work was composed, without impairing his brain-power, on fol. 340 b.

915. Maulana Madakh, a poet, on fol. 340 b.

916. Maulana 'Ali Surrakhwan, correctly Surrakhwan, a sort of juggler, who produces forms of angels and human beings in the public square and tells their fate on the resurrection-day, was originally a cutler; some bats he wrote on the death of his son are quoted here, on fol. 340 b.

917. Maulana (or Mr) Nazar Zamani, wrote poetry occasionally, on fol. 340 b.

918. Mr Ali Najjar (the carpenter), of whom a rubai is quoted, on fol. 341 a.

919 and 920. Kalami and Salami, two brothers who made themselves favourably known by their verses, on fol. 341 a.

921. Maulana Budali, an occasional poet, on fol. 341 b.

Natan (in the province of Isfahan), on fol. 341 b.

922. Shaikh Nur-aldin bin 'Abd-alasam, who was
in Sufi lore a pupil of Shaikh Najib-aldin 'Ali bin Buzghush of Shiraz (who died A.H. 678 = A.D. 1279, 1380, Safinit-alaluyiyah, No. 150); among his own disciples were Shaikh 'Izz-aldin Muhammad and Shaikh Kamal-aldin 'Abd-alrazaq, both of Khashan (see Nos. 931 and 932 below), on fol. 341a.

923. Khowjah Amirbeg, a son of Shaikh Muhammad Kajal-ard Tabriz (Kajal, is a village near Tabriz, see W. Pertsch, Berlin Cat., p. 655, note 1) and a relative of Amir Zakariyya; although his father lived in Tabriz, he himself was born in Naftan; under Shah Tahmasp he was for some time wali of the seaport of the Imama Ali bin Masu al-Miraj (see No. 887 above) and also wazir of Khurassan, on fol. 341a.

924. Mirza Khisab, a good musician and poet (under the Safavids, it seems), on fol. 341b.

925. Ashab, poet and calligrapher, on fol. 342a.

926. Maulana Muhammad Murshidi, a great mathematician, astronomer, and poet, on fol. 342a.

927. Mir Manhali, a clever poet, on fol. 342a.

928. Ahradostan, on fol. 342a.

929. Khashn, a poet, on fol. 343a.

930. Maulana Ghabari, of whom a rubai is quoted, on fol. 343b.

931. Shaikh 'Izz-aldin Muhammad (see No. 922 above), the author of the 'Aqsha Tariqat (comp. H. Khalifa ii. p. 175, No. 2353), the 'Aqsha Tariqat (see G. Flugel ii. p. 371 sq.; the first part of it has been edited by Dr. A. Sprenger, Calcutta, 1845, under the title, 'Abdur-razaq's Dictionary of the technical terms of the Sufis'), the 'Aqsha Tariqat (a commentary on the 'Aqsha Tariqat by Ibn 'Arabi, who died A.H. 638 = A.D. 1240, see Safinit-alaluyiyah, No. 60), the 'Aqsha Tariqat (a commentary on the 'Aqsha Tariqat by Khwajah Abdallah Ansari, who died A.H. 481 = A.D. 1088, see Safinit-alaluyiyah, No. 300), and other works (in G. Flugel i. p. 403, a 'Aqsha Tariqat, by the same 'Abd-alrazaq Khashani, is described); he was a contemporary of Shaikh Rukn-aldin 'Ala-aldin Simnani (who died A.H. 736 = A.D. 1336, see Safnit-alaluyiyah, No. 133), with whom he had many controversies on Sufic topics; his death, the date of which is not mentioned here, took place in A.H. 730 = A.D. 1329, 1330, on fol. 343b.

932. Nasib-almuluk (the councillor of kings, in the following copy 'Aziz alhadrat (bikhadrat in this copy) Abu Tahir Isma'il, was under Sultan Malikshah, governor of Khashan, and gave the inhabitants of that province a remission of taxes for four years, on fol. 344b.

933. Mu'in-aldin Abu Nasr, was originally munshi and auditor of Sultan Mahmud bin Muhammad Salji (who succeeded his father Mahmud, the second son of Malikshah, A.H. 1118 = A.D. 1708); under Sultan Sanjar he was first appointed governor of Ray and afterwards wazir of the realm; he was finally assassinated by one of the Isma'ilis or followers of Hasan Sabbah, on fol. 344a.

935. Fakhr-aldin Tahir, son of the preceding Mu'in-aldin, was wazir of Sultan Alp Arslan (correctly Arslanshah) bin 'Ogur bin Muhammad bin Malikshah (who reigned A.H. 556-571 = A.D. 1161-1176), but died young, on fol. 344a.

936. Sharaf-aldin Anushirwan alkhahidi, was for some years wazir of the 'Abbasid Khalif Al-Mustarahbilah (A.H. 512-529 = A.D. 1118-1135); the further statement we find here, that after the Khalif's death he entered the service of Sultan Mahmud bin Muhammad Saljuki and was for seven years wazir of that ruler, cannot be true, as Sultan Mahmud died A.H. 525 = A.D. 1131, four years before the Khalif, comp. also Eichwirt, ed. Ahlwardt, pp. 354-355, where the death of Anushirwan (or as he is called there, Anushrwan bin Kahlid) is fixed in A.H. 632 = A.D. 1234). It is the same wazir for whom Hariri (died A.H. 576 = A.D. 1122) composed his immortal Mahmash, on fol. 344a.

937. Bashar-aldin alasghar alfadlan al-Mahmud, the great rubai-writer and author of a number of Sufic tracts, as 'Arjumand Namah, 'Aqsha Tariqat, Mazhab al-khams, and others, the corrected date of whose death is A.H. 707 = A.D. 1307, 1308 (see Bodleian Cat., No. 799; Rieu ii. p. 829). It is stated here in the beginning that Khwajah Nasir-aldin, i.e. Nasir-aldin 'Utbi (died A.H. 672 = A.D. 1273, 1274), wrote verses in his praise, but, a few lines further on, the story of Mahmud 'Arefi about a certain Khwajah 'Afda in Sultan Mahmud's time is unscrupulously referred to the present 'Afda-aldin Khash who lived 300 years later, on fol. 344b.

938. Alsayiyid alsiyad Shams-aldin Muhammad bin All, a poet, on fol. 345a.

939. Ra'a-ala'nimah Nasir-aldin, likewise a poet, on fol. 345b.

940. Alfa-al-kudat Maulana Imad-aldin, was according to Maulana Mu'in Juwaini's statement in his Arba'in Kaddas (composed A.H. 735 = A.D. 1334, 1335, see Bodleian Cat., Nos. 1447-1449) the confidant of the famous wazir of Sultan Abu Sa'id, Khwajah Ghayath-aldin Muhammad bin Khwajah Rashid-aldin (who rose to the rank of wazir A.H. 728 = A.D. 1328, and was put to death A.H. 736 = A.D. 1336); he also wrote poetry, on fol. 345a.

941. Sayyiid-aldin Sayyid Ashraf, a writer in verse and prose (probably identical with Sayyiid Jalal-aldin Ashraf Khashi, who flourished in the reign of Hulgha's son Abu'l-Abbas, A.H. 663-682 = A.D. 1265-1282, see A. Sprenger, Catal., p. 74, l. 3), on fol. 346b.

942. 'Afdal-alsuwar 'Ali-aldin al-khanshashib (the timber-merchant); besides other verses, some baits are
quoted here which he composed in praise of Shaikh 'Umar Suhrwardi (who is probably identical with the well-known Shihab-al-din Suhrwardi, whose original name was 'Umar bin Muhammad and who died A.H. 632 = A.D. 1234, see Safinat-al-alauiyya, No. 148), on fol. 346b.

943. Shaikh (or Sayyid) Jamal-al-din, contemporary with Abakakhân and imitator of Sa'di, on fol. 346b.

944. Maulânâ Kamal-al-din, a writer in verse and prose, on fol. 347b.


947. Zain-al-din Fâkhta (or Fakhtâ, the ring-dove), a poet and author of the Gâhî, in the title of which he is also renowned by the clever way in which he used to match words of exactly the same numerical value, for instance: 'Fâl al-'unâ, 'world' and 'transitory' (both = 141); 'Yâd' and 'wife,' probably on account of the beauty of the women of that town (both = 21); 'Gâhî' and 'scorpion,' scorpions abounding in that city according to Yâkût (both = 372); 'Dâvâ' and 'vile' (both = 72); 'Dawâ' and 'dog' (both = 80); 'Dawâ' and 'sufferer,' 'sweetheart' and 'coquetry' (both = 68); 'Fât'h and 'faith,' 'Shâh' and 'conqueror' (both = 366); 'Tâhmasp' and 'the world's refuge' (both = 171), 'Fâhî' and 'wicked,' 'refractory' and 'rebellious' (both = 171); 'Fâhî' and 'slâv-âs' (both = 370), on fol. 349b.

955. Amir Muhammad Isâsh, with the takhallus Sanjar, son of the preceding Mir Haidar and superior to his father in the sweetness and eloquence of his poetry; he also wrote occasionally ta'rîkh and riddles, on fol. 350b.

955. Amir Husain, nephew of the same Mir Haidar (who is again called here distinctly Rafik), wrote likewise poetry, on fol. 350b.

957. Râfï' al-din, a poet, on fol. 356b.

958. Maulânâ Safir (sâfîr), a poet, on fol. 356b.

959. Mir Haidar Rafik (so distinctly in this and the following copy, râfî'i), see Ta'if, in Bodleian Cat., col. 282, No. 589, the takhallus Masib, comp. also Rieu ii. p. 688, on fol. 349a.

960. Mir Haidar Rafik (so distinctly in this and the following copy, râfî'i), see Ta'if, in Bodleian Cat., col. 282, No. 589, the takhallus Masib, comp. also Rieu ii. p. 688, on fol. 349a.

965. Shiruj, who towards the end of his life wrote a satire upon the governor of Khurassân and was obliged to take to flight; he went to Isfâhan, where he hid himself for the remainder of his days, on fol. 351b.

966. Maulânâ Haidar Dhimih, a poet who lived the greater part of his life in the Dakhân, on fol. 351b.

967. Râdâ', a poet, on fol. 351b.

968. Muhammad Kâsim Ksirâ (kisarî), a grandson of Ali Rid, who died A.H. 942 = A.D. 1535, 1536, see Bodleian Cat., Nos. 1027 and 1028, and poet, on fol. 352a.

the first three words of the first hemistich giving A.H. 984, the first three words of the second A.H. 985, and also a ta'rikh on the completion of Shaikh Feidân's well-known kusida Fâhî in comment on the Kûran, which contains no letters with diacritical points, viz. Sûrah 112, the numerical value of all the words of which is equal to 1002 (A.H. 1002 = A.D. 1593, 1594).
969. Hayātī, wrote many poems in the dialect of Kāshān, on fol. 352b.

970. Shāhi, a poet who led a very sad life; towards the end of his days he went to India, but died in Lāhūr before he could settle there, on fol. 352b.

971. Najīb-aldīn, is stated here to have died under the (last) Ṣolṭānīs and to have been a panegyrist of the Amir of the fortress of Ḥāfṣī (i.e., Wāshīk, in the province of Isfāhān); comp. on him A. Spenger, Catt., p. 513, and W. Pertzsch, Berlin Cat., p. 710, note, where he is called a contemporary of Ḥāfṣī Shāhi (who died A. H. 398 = A. D. 1002, see Bodelian Cat., Nos. 552–554), on fol. 353a.

972. Muḥammad Yāsfī, of whom one rubā‘ī is quoted, on fol. 353b.

973. Maulānā ‘Alī Naḵšī, a poet, on fol. 353b.

974. Uflāfī, brother of ‘Alī Naḵshī, wrote also occasionally poetry, on fol. 354a.

975. Khuwayndīr, on fol. 354a.

976. Zulālī (the famous mathnawi-writer under Shāh ʿAbbās, who died A. H. 1025, 1026, or 1031 = A. D. 1616, 1617, or 1622; see Bodelian Cat., Nos. 1081–1084; the Khūšāšt-āl-kālām, No. 32, ib. col. 297; the Khūšāšt-āl-kālām, No. 116, ib. col. 306, etc.); only a few lines are quoted here, and none of his mathnawīs is mentioned by name, on fol. 354b.

977. Taḥhī, of whom some verses composed in the prime of his youth are quoted here, on fol. 354b.

978. Taḥhī, a poet, of whom one rubā‘ī is given, on fol. 354b.

979. Surūdī, musician and poet, on fol. 355a.

980. Bābā Shākhī, excelled in various arts and handicrafts, was a clever stone-cutter, a good lute-player, and an occasional poet, on fol. 355a.

981. Shāh Murādī, a writer in prose and verse, on fol. 355a.

982. Taqī (تاج), so here in text and index, in the following copy Naḵshī, a poet, son of Maulānā Hasān, who enjoyed a great reputation and authority among the people of Kāshān in the time of Sultān Muḥammad Shāh (see Nos. 883–885 above), on fol. 355a.

983. Taṣṣīfī, a rubā‘ī-writer, on fol. 355a.

984. Jalāl-aldīn Ḫafāfī, a clever poet; the extracts quoted are from a mathnawī of his, on fol. 355a.

985. Mir ʿAlī, a poet, like the two following ones, on fol. 356a.


987. Maulānā Ṭalḥī, on fol. 357a.

988. Shāikh Nizāmī, the great epic poet, usually designated as Nizāmī of Ganja, since he spent in the latter town almost his whole life; the large extracts given here are mainly taken from his diwān (the authenticity of which has frequently been disputed, but see Bodelian Cat., Nos. 618 and 619), on fol. 357a.

989. ʿAbdu ʿl-ʿĀlī, one of the famous men of Trāḵ, wrote some poetry, on fol. 359a.

990. Khwājah Mašʿīdī, went under Sultān Husain Ind. Off.
of his death handed his diwâns that he might set them in order, appropriated those of his poems which appeared suitable to himself, and threw the remaining ones into the water, on fol. 362a.

999. Maulâna Malik, lived at the time when this book was composed in the Dakhan, and wrote chiefly rûbâ’îs and a Sâfî, on fol. 362b.

1000. Hijrî Shamshîrî (the sword-cutter), wrote clever verses, on fol. 363a.

1001. Abâ’ Muhammâd, son of Mir Makî, another poet, on fol. 363b.

1002. Ghânâfîr of Karâjâr, had poetical contests with most of the contemporary poets, viz. Hâdîm Kâshi (No. 961 above), Maulânâ Washî (Wahshî Bâfîkî, who died a.H. 991 or 992, a.d. 1583 or 1584, see Bodleian Cat., Nos. 1039-1042), and wrote besides a diwân of ghazals, a mathnâwî styled Pir-i-‘Imâm Ahamdî, containing about 4000 bâits, and a Histoire Complète de l’Iran (a kind of autobiography, as it seems), on fol. 363b.

1003. Mir Ilhâm, a poet, on fol. 364a.

1004 and 1005. Bahârî and Hasan Wâhîmî, two other poets, on fol. 364b.

Sâwâ, on fol. 364c.

1006. Shâhi ‘Uhmân Sâwâjî, died a.h. 695 (a.d. 1296), in the reign of Ghâzîkhan (who died a.h. 703, a.d. 1304), on fol. 364b.

1007. ‘Ustâd-al-bashar ‘akkî-i-hâdi ‘ashar (the eleventh reason) Khwâjah Nasîr-al-dîn Abû Ja‘far Muhammad bin Hasan (according to Rieu ii. p. 441, Muhammad bin Muhammad bin Hasan), the great scholar who is usually known as Nasîr-al-dîn Tâsî, because, although his family originally belonged to Sâwâ, he himself was born in Tús, the eleventh of Junâmâd-al-alawî, a.h. 597 (a.d. 1201, Feb. 17), and was 9 years and 5 months old, when Fâkhr al-Dîn Râzî (the great theologian who was born a.h. 514, a.d. 1120), died a.h. 606 (a.d. 1210).

In philosophy he was the pupil of Fârîd-al-dîn Dîmâd, whose teacher had been Sâdî-al-dîn Sârêkî, who himself enjoyed the tuition of Bahânâyâr, a direct pupil of Abâ’ Ali Ibn Sânî. In Kuhistân, where he stayed for some time, he enjoyed the favour of the Ispâlî governor Nasîr-al-dîn Mu’tahshâm (in the time of the ‘A’bâsâde Khalîf Musta’sîm, a.h. 640-656 = a.d. 1242-1253), at whose request he wrote his famous Hâl-e-e Nâmî-Nâmî. An Arabic qâṣîdah in praise of Musta’sîm which he sent to Baghdad, and which Ibn ‘A’bâl-kamî, the Khalîf’s wazir, returned to Mu’tahshâm (died a.h. 655, a.d. 1257) with pernicious insinuations against Nasîr-al-dîn, was the cause of the latter’s imprisonment till a.h. 654 (a.d. 1256), when he was released by Hâlûgâkhan and became the favourite of that Moghul ruler. It is said by some, that at Nasîr-al-dîn’s instigation the Khalîf Musta’sîm was assassinated. He died the 18th of Dâhâ-al-jâhîm, a.h. 672 (a.d. 1274, June 25), 77 years, 7 months, and 7 days old. In Baghdad. As his principal works, besides the Hâl-e-e Nâmî-Nâmî, are mentioned here: Shahr-i-eqray (i.e. a commentary on Ibn Sânî’s Sâfisîm, composed a.h. 644, a.d. 1246, 1247, see Loch, Arabic MSS., p. 133), or more commonly Tâhdiq-i cual and Zâdiq-i cual (i.e. a commentary on Loch, Arabic MSS., p. 106b).

1008. Khwâjah Salâmî, son of Khwâjah ‘Allâdîn Muhammad, and renowned as an epic and lyric poet, flourished under the Îkâni rulers, especially under Sultan Uvais Îkâni (a.h. 757-776 = a.d. 1356-1374), and retired from the world at the end of his life. According to Jâmi’s statement in the Bahârîstân, he was a clever imitator of earlier qâṣîdah-writers, especially of Kamâl Ismâ’îl (see No. 870 above). He composed a diwân and two mathnawîs: ‘Alî ’alâm (i.e. 954) and Ibrâhîm, on fol. 365b.

1009. Muntakhab-al-dîn, likewise a poet, on fol. 366a.

1010. Kâdî Masîl-al-dîn (in the following copy wrongly spelt Shâ‘î-al-dîn) ‘Îsâ, the minister and teacher of Sultan Ya’qûb (see No. 991 above), who compiled with all orders the Kâdî gave; for instance, when once the Sultan for the reception of the envoys from Egypt and Rûm in ‘Abd al-Rahîm put on a gold-embroidered garment and seated himself on the throne, the Kâdî entering the majlis and perceiving that dress, declared in the presence of the whole assembly, that it was not lawful for men to dress in such a way, and requested his attendant, Sârî-al-dîn, to remove that garment from the Sultan’s shoulders; the latter submitted to this ruling and showed no resentment. But immediately after Sultan Ya’qûb’s death, a.h. 896 (a.d. 1491), he was put to death by order of the Imam-al-murâdh, Sâfî Khalîl. Some poetical specimens of the Kâdî are quoted here, on fol. 367c.

1011. ‘Arîf, a poet who lived for about fifteen years at Akbar’s court; then he got permission to perform the pilgrimage, and soon after died, on fol. 367c.

1012. Sârî, poet and ta’rikh-writer, went a couple of years before the composition of this book from the Dakhan to Lâhûr and composed a qâṣîdah in praise of Akbar; but since he found no opportunity to deliver it to the Sultan, he returned to the Dakhan, on a pilgrimage to Makkah and died there; he left a diwân, on fol. 367c.

1013. ‘Abî Falî, wrote, like the following two, some clever poetry, on fol. 368b.

1014. ‘Abî, on fol. 368a.

1015. Harîf (called in the following copy by mistake again ‘Arîf), on fol. 368a.

Hamdânî, on fol. 368b.

1016. Khwâjah Yâsûf Hamadânî (i.e. Yâsûf bin Ayyûb, the great Shâhîk, Sâfînât-al-nilûyây, No. 73), enjoyed in Baghdad the tuition of Shâhîq Abû ‘l-Fârîd Shârîzâ, he died a.h. 665, a.d. 1269 = a.d. 1169, 1170 in the Sâfînât-al-nilûyây, a.h. 535, in the Majma-al-nilûyây, 7th bâb, a.h. 555, on the way from Harât to Marv, and was buried in Marv, on fol. 368b.

1017. Abû-al-falâh (according to others Abû-al-mal-‘alî, see Rieu i. p. 411) ‘Abdal Allah bin Muhammad al-Miyanjî, with the honorary epithet of ‘A’in-al-kudrat (Sâfînât-al-nilûyây, No. 307), the great mystic Shâhiq, who was put to death by order of Kâwân-al-dîn Abû-al-kâsim Darguzîn, the wazir of Sultan Sanjar, a.h. 533 (a.d. 1138, 1139). He excelled by his unrivalled works on Sâfîm; one of
these in Persian mixed with Arabic is described in the
Bodleian Cat., No. 1247, under the title of
[الخاتم في خلف النباتة]
his correspondence is noticed in
T Vulc. loc. cit.); he also wrote occasionally Persian
poetry, on fol. 369b.
1018. Shaikh Fakhr-al-din Ibrahim, known as Traki
(Safa-al-islahiy, No. 153), the great Sufi Shaikh and
mystic poet, who went at an early age to India and
enjoyed in Multan the tuition of Shaikh Bahau-din
Zakariya (died A.H. 666 = A.D. 1267, see Safa-
al-islahiy, No. 153), with whom he stayed twenty-five
years. He married his daughter (who had his son
Kabra) and became finally his Khaitah; after his death he performed the pilgrimage and afterwards went to Rüm (Asia Minor), where he became the pupil of Shaikh Jadad-alin Kuniyawi (Safa-al-islahiy, No. 61, died A.H. 672 = A.D. 1273; 1274), in consequence of whose lectures he composed his well-known
[الخاتم في خلف النباتة] (see Bodleian Cat., Nos. 1251-1252). Mu'in-
aldin Parwana, the governor of Rüm, put himself
under Fakhr-al-din Traki's spiritual guidance. After Mu'in-al-din's death (in A.H. 677 = A.D. 1278; 1279, see
Riu II p. 594) he went to Egypt, where he was appointed Shaikh-al-shuyukh, and afterwards to Syria.
In Damascus he stayed some time with his son
Kabra, who had come from Multan to benefit by his
father's spiritual advice, and died A.H. 688 =
A.D. 1290 (others give the wrong date of 707); his
diwán is still extant, on fol. 369b.
1019. Amir Sasyid 'Ali bin Shihab-alin bin Mu-
hammad, was first a disciple of Shaikh Sharaf-alin
Mahmut bin 'AbdulAziz of Multan (in the province of
Kaj) and afterwards of Shaikh Taki-al-din 'Ali Dusi,
after whose death he went back to his first Pir; among
his works are mentioned here:
[الخاتم في خلف النباتة] (in the following copy; here[الخواتمة في خلف النباتة]
correctly شارف فسمب, (الخاتم في خلف النباتة) [الخاتم في خلف النباتة]
(commentary on Ibn 'Arabi's well-known work),
[الخاتم في خلف النباتة] (from Fari's
wine-cask, with its proper title, see G. Flügge ii. p. 419), and [الخاتم في خلف النباتة] (see Bodleian Cat., Nos. 1451-1453); he also composed Persian
poetry. He died A.H. 786 (in Dhul-hijjah = A.D.
1385, January) in Kābul and was buried in Khutūtā, on
fol. 371a.
1020. Abū 'Abdul, on fol. 371b.
1021. Shaikh Abū Barakat, contemporary with 'Ain-
alkudāt (No. 1017), on fol. 371b.
1022. Abū 'Abdullāh (or !) Sūfī, contemporary
with Abū'Abdulak Dākāk (who died A.H. 790 = A.D. 903, Safa-al-islahiy, No. 198), on fol. 371b.
1023. Aqṣaf, on fol. 371b.
1024. Shaikh Hāfiz Abū-al-īlāh Hasan bin Ahmad
'Atfār, mentioned by Khākānī in his
[الخاتم في خلف النباتة], on fol. 371b.
1026. Abū-Abdu'llah bin al-Hadīm, author of the
[الخاتم في خلف النباتة], on fol. 372a.
1028. Kahnās, on fol. 372a.
1029. Abū Hāfiz (in the following copy simply Hāfiz)
Tammūn, a great traditionist, on fol. 372a.
1030. Sarāk bin al-īlāh, on fol. 372a.
1031. Abū-al-īlāh Ja'far bin 'Ali al-Kiswar, tradi-
tionist and famous for his fatwās, on fol. 372a.
1032. Aḥmad al-jall al-Sādī-ālīn al-Mu'ād bin Sa'd
bin Salāmān, the famous poet who went in early youth
with his father to Ghazna and rose to high rank at the
court of the Ghaznavides; the following extract from one
of his kāsidas is quoted here (as a counter-proof to the
two verses cited in Riu ii. p. 548) to show that he was
really a native of Hamaḏān and not of Ghazna:

كر دل شن شهبت الحياة ممتعة
وراحب يكم أمل اذ همانست

He became a great favourite of prince Saif-al-din
Mahmūd, the son of Sultān Ibrāhīm (see No. 181), in
whose praise he wrote many kāsidas; but when the
former became suspected of hostile intentions against
his father and was arrested, Ma'sūd bin Sa'd bin Salāmān
was, as his alleged accomplice, imprisoned too,
in the fortress of Nāi, A.H. 472 (A.D. 1079; 1080) not
572, as is here wrongly stated both in this and the
following copy. He was released, after a very long
captivity, under Sultān Ma'sūd III. The date of his
death is not given here (it was probably A.H. 525 =
A.D. 1131, see Bodleian Cat., No. 526); he was a
contemporary and disciple of Abū-al-ālār Rānī (see
Bodleian Cat., No. 523), whom he frequently praises in
his poems, and left besides his Persian diwan one in
Arabic and one in Hindi or Hindūstāni; comp. A.
Sprague's article on 'Early Hindūstāni Poetry' in the
Journal of the Asiatic Soc. of Bengal, vol. 22, pp. 442-
444, on fol. 372a.
1033. Abū Sa'd (in the following copy Abū Sa'id)
bin Ma'sūd bin Sa'd bin Salāmān, son of the preceding
poet, was versed in poetry too and flourished under
Sultān Bahramshāh (see No. 181), on fol. 376b.
1034. Al-jall al-Sādī-ālīn, a poet of the reign of
Sultān Mūṣīdshāh (A.H. 465-485 = A.D. 1072-1092);
his diwan is not extant, on fol. 376b.
1035. Abū Uthmān Anūnān (Anūn is a village in
the district of Alam which belongs to Hamaḏān);
before Hulagu conquered Baghdād he was a companion
of Sulaimānshāh, one of the lieutenants of the last
Khalīf Al-Mustā'sim, and wrote panegyric in his
honour; in his later years he wrote a cutting satire on
the Kād of Hamaḏān, Majd-alīn Tawīl; he also
exchanged poetical epistles with Kamāl-al-din Ismā'īl
(see N. 8790), on fol. 377a.
1036. Hībat-allāh (in the following copy Haibat)
bin Ibrāhīm, a poet, about whose lifetime nothing is
known, on fol. 376b.
1037. Mir Mughith Mahvi, a great rabī'-writer
(died A.H. 1016 = A.D. 1607, 1608, see Riu ii. p. 738),
on fol. 376b.
1038. Dāmīri, the son of Hairānī (not to be con-
founded with Dāmīri of Isfahan, see No. 8960), who
was the author of the following mathnawī:

[الخواتمة في خلف النباتة] شهبت في خلف النباتة
آرامس ونوراء

[الخواتمة في خلف النباتة], on fol. 376b.
1039. Halākī, author of a diwan; was in his earlier
years attached to Sultan Husain Mirza, the son of Bahram Mirza (Bahrám Mirzá was the fourth son of Sháh Ismá’il I Safawi, and died A. H. 96= A. D. 1549, see Bica, i. p. 1044, or according to Beals, Oriental Biogr. Dict. p. 668, A. H. 957 = A. D. 1555), on fol. 378b.

1040. Rashki, a poet who was so far reduced in his circumstances that at last he had to take the place of a night-watchman (حیاط), the most despised of all occupations, in Tabriz, and was eventually killed there, on fol. 380a.

1041. Khwajah Akh Mir (was wazir under Sháh Tahmasp, according to Taki Káshi); one of his rubáis is quoted here, on fol. 380c.

1042. ’Abd al-Azíz, merchant and poet, visited India, on fol. 380d.

1043. Maliki of Sarkhán, a poet (died, according to Taki Káshi, A. H. 1004 = A. D. 1595, 1596), on fol. 378b.

1044. Kúsari, a poet, on fol. 381b.

1045. Shará, Haláki’s nephew, came to India in the very year when this work was written, spent a short time at the court, and then became a dervish, on fol. 381a.

1046. Bazmi, on fol. 381a.

1047. Haidari, a poet who was for some time attached to Mir Muhammad Khan Anka (that is, either Shams-ud-din Muhammad Arzakhan, with the honorary title of Azamkhán, who was assassinated A. H. 969= A. D. 1562, or his brother Mir Muhammad Khan, see Nos. 351 and 352 above), but returned to his native country after his patron’s death and died there, on fol. 381a.

1048. Mardabí, a poet, on fol. 381a.

1049. Panáhi, a clever imitator in poetry, on fol. 381a.

1050. Shaikh-al-’Arifin Abá Zakariyyá Yáhá bin Ma’ádh (i.e. Yáhá bin Mrádh Rázi, see Safí- n-alayíyá, No. 183), contemporary with Jánád (Safí- n-alayíyá, No. 29); he went from Ray to Bálk and Hará, on fol. 381a.

1051. Sháh-bá-‘í, the royal falcon of the two worlds) Kuhl-i-wakt Yásh bin al-Husáín (usually called Yásh bin Husáín Rázi, see Safí- n-alayíyá, No. 208), a pupil of Díb-al-súnú (No. 449) and contemporary with Abá ‘Uthman Hírí (Safí- n-alayíyá, No. 295); his death is fixed here in A. H. 275 (A. D. 873) instead of the usual date, A. H. 303 or 304 (A. D. 915-917), on fol. 381a.

1052. Shaikh Najm-ud-din Díyá (Safí- n-alayíyá, No. 128), a pupil of Shaikh Majíd-ud-din Baghdádi (Safí- n-alayíyá, No. 125), during the invasion of the Moghuls they fled from Khwarizm to Rúm and spent some time there in the companionship of Jalál-ud-din Rámi and Shaikh Sád-ud-din Kúniyáwi (see No. 1018); he died A. H. 654 (A. D. 1256) and was buried in Baghádád. His two chief works on Súfism are (see Bodleian Cat. No. 1428) and "Násimi’s stories"; he also composed Persian poetry, on fol. 384a.

1053. Abúbakr Behlí (بیلی), contemporary with Shaikh Bundár Saináfí (see above, No. 179, and Safí- n-alayíyá, Nos. 250 and 252); two of his rubáí is quoted in the "Musammat-ud-dín" (see the preceding Shaikh), on fol. 384b.

1054. Shaikh Abúbakr, on fol. 384b.
not mentioned here). He also wrote occasionally Persian poetry, especially rubā‘īs and kīfās, on fol. 386b.

1065. Muhammad bin Zakariyya Rāzī, the great physician, and author of the کتاب الاطباق, the کتاب الاطباق (کتاب المطباق) which was dedicated to Abū Sāliḥ Mansūr bin Jāḥiṣ, the nephew of Quraysh al-Samānī (A.H. 275–295 = A.D. 892–917), who appointed governor of Rayy to repulse Muhammad bin Hārūn, who had taken possession of Tabaristan. According to others, the work in question was dedicated to Abū Sāliḥ Mansūr bin Nāhā bin Nāṣr bin Isma‘il (a suggestion which is scarcely possible, as this Mansūr ruled A.H. 350–366 = A.D. 961–976), and Muhammad bin Zakariyya died A.H. 311 or 320 = A.D. 923 or 932. Muhammad devoted himself originally to musical studies, but exchanged them afterwards for medical ones, which he pursued chiefly under the guidance of Hakim Abū al-Hasan al-Būlāni, the author of the ديوان اللمحة الفارسية, on fol. 357b.

1066. Abū Badr Muhammad bin Aḥmad bin ʿAbd Allāh Anārī Rāzī Daʿulābī (Daʿulāb) is a village in the district of Rayy, adjoining Tabaristan; other places of the same name are found, as is pointed out here: (a) in Yaman, usually called سوق الفن (سوق الفن); (b) near Tāʾif, with which the poet Abū-l-Ḥusnī bin ʿUmar bin ʿUthmān is connected; (c) between Makkah and Madinah; (d) in Awzā; (e) a quarter of Baghdaḏ, a great traditionist and writer of taʾriḵs on the birth and death of renowned scholars; he died A.H. 320 = A.D. 932, on fol. 387b.

1067. Aḥmad-al-Mutawakkil bin Abū Zaid (in the index of this and the text of the following copy Abū Yaḥyā) and Muhammad al-Aḥmadī (عاصري); in the following copy ʿAbd Allāhī (عاصري); or, as others spell the name (and that is undoubtedly correct, see Atashkada, No. 452, Bodleian Cat., col. 278), Ghaythi (عاصري), because his father was a ʿAbd Allāhī (عاصري) i.e. a potter, the prince of the poets of Irāk and panegyrist of Sultan Muhammad of Ghazna; he also wrote ḥaṣādas and kīfās in honour of the house of Abū, on fol. 388b.

1068. Panīrūr of Rayy, favourite and panegyrist of Majd-aldaulah Abū Ṭālib bin Fakhr-aldaulah Daʿulābī (the ruler of Isfahān and Rayy, with the name of Rustam), who succeeded his father Fakhr-aldaulah Abū-ṣ-Ṣafī (All. A.H. 387 = A.D. 997), and was deposed by Sultan Muhammad of Ghazna A.H. 420 = A.D. 1029); he also wrote ḥaṣādas in honour of the wazir Sāliḥ Isma‘il bin Ṭālib (No. 1663), who had brought him up and shown him great kindness, on fol. 388b.

1069. Aḥmad-al-Mutawakkil bin Abū Zaid, who according to some authorities is identical with ʿImādi Ḥanawi, the only one whom Ṭāhir mentions in his tadhkirah, but of whom he quotes poetical specimens which in some of the most reliable copies are ascribed to ʿImādi Shahrīyīr (Shahrīyīr is one of the bulḵāts or districts of Rayy); others maintain that the two poets were different persons (see about this question Butkāna, No. 35, Bodleian Cat., col. 200; Rieu ii, p. 557, and A. Sprenger, Catal., p. 439). ʿImādi Shahrīyīr, according to the allusions made in his own poems, of which about 2000 baits have been preserved, flourished under Sultan Tughrūl III. Saljuq (A.H. 571–590 = A.D. 1176–1194), whom he eulogised in several ḥaṣādas, on fol. 389b.

1070. Imān-al-ajall ʿAlāʾ-al-din Khwārī (Khwārī is situated in the province of Rayy), wrote a few verses, on fol. 391b.

1071. Malik-al-kalām Fadl-Allāh al-khwārī, contemporary with Khwārizmshāh Tukush (A.H. 568–569 = A.D. 1172, 1173–1180); he composed occasionally poetry, on fol. 391b.

1072. Mafkhar-al-ṣarrār Abū-al-mukarrar, a poet of the time of Sultan Muḥammad bin Muhammad bin Malikshāh (A.H. 529–547 = A.D. 1134–1152); according to Barbier de Meynard, Dictionnaire géogr., p. 213, he also was born in Khwārī, on fol. 392b.

1073. Ashraf-al-ṣarrār Badr-al-dīn al-khwārī Rāzī, a poet of the Saljuqs (as Anfi states), who derived his takhallus from Khwārī-al-dīn Tughrūl, to whom he was closely attached; his poetical compositions are very rare now, on fol. 392b.


1075. Dīkhwūlī Abū-ʿAlī al-marrāq, a panegyrist of the Saljuqs, whose divan is no longer extant, on fol. 394b.

1076. Maḥmūd Kūb-almardī, under Sultan Abū ʿAlī Bahādur-khān Idkūsh (A.H. 716–726 = A.D. 1316–1335), author of the ʿAbd Allāhī which he dedicated to the wazir Khwāzah Ghīyāth-al-dīn Muhammad (see No. 948), the son of Khwāzah Rashīd (the author of the جامع الطبقات, see No. 17 in this Cat.), on fol. 394b.

1077. Sayyīd Muḥammad Nūrkhāsh, came at an early age to Ṭāhir and settled in a village close by, where he rose to great influence and obtained many pupils and adherents, on fol. 394b.

1078. Sayyīd Ṭāhir, eldest son of the preceding Sayyīd, came to Ṭāhir under Sultan Ḥusain Mirzā, where the Amirs and other prominent men tried to retain him by the offer of splendid presents; he but refused and went to ʿArabistān, where he spent the remainder of his life in pious meditations; he also wrote occasionally poetry, on fol. 394b.

1079. Shāh Kāsim, another son of Muḥammad Nūrkhāsh, went likewise under Sultan ʿAbd Allāh Mirzā to Khūrāsān and found favour with that monarch; after some time he got permission to return to his native place, where he was greatly honoured by Shāh Isma‘il Safawī. He had two sons, Shāh Shams-almārī and Shāh Bahā-almārī, on fol. 394b.

1080. Shāh Bahā-almārī, son of Shāh Kāsim, went first to Ṭāhir and became a favourite of Sultan Ḥusain Mirzā, after whose death he entered the service of Shāh Isma‘il Safawī, on fol. 395b.

1081. Shāh ʿAbbās-almārī Muḥammad, son of Shāh Shams-almārī ibn Shāh Kāsim (No. 1079), who rose to great spiritual renown and attracted many disciples, which by degrees made him haughty and overbearing; it was at his instigation that the poet Umīdī of Ṭāhir was murdered (this event must have happened shortly
before Shāh Ismā'īl's death and Šāhāb-Ad-Dīn's accession, see No. 111 below, and also Rieu iii. p. 1091, where the exact month is given in which the murder was perpetrated, viz. Rabi‘ I, A.H. 930 = A.D. 1524, Jan. to Feb.). Immediately after Šāhāb-Ad-Dīn's accession Shāh Kīwām-āl-dīn was brought in chains to Kazvin, the capital of the Safavid dynasty at that time, and remained a prisoner in one of the fortresses to the end of his life; he wrote occasionally poetry, on fol. 395b.

1083. Shāh Shāhīn bin Shāh Kīwām-āl-dīn, brother of Shāh Kīwām-āl-dīn, author of a diwan of about 1000 baits, on fol. 395b.

1084. Amir Sayyid Muhammad, son of the preceding Shāh Kīsīm, a poet, died young, on fol. 396.

1085. Amir Shāh Riḍa, also related to the Nūrākhshāni family, was a great chess-player, and wrote occasionally poetry, on fol. 396.

1086. Fikri, related to the same family, went to the Dakhân in the time of Shāh Tahir (Shāh Tahir Husaini Khwandī, on whose adventurous life compare Rieu i. p. 395; he died in Ahmadānār A.H. 952, 953 or 960 = A.D. 1545, 1546 or 1549); he wrote occasionally poetry, on fol. 396.

1087. Kādī Muhammad, one of the Sayyids of warānīn (a little town in the province of Rai), was afterwards in the service of the Safavi Sulṭān; he was a great tā'rīkh-writer and composed at the request of Shāh Tahmāsp a clever chronogram on the conversion of 'Isākhān, the son of Lawand Garji, to Islam by that monarch, A.H. 967 (A.D. 1559, 1560), the date being expressed by the hemistich: Уммیر لوط شد که دیلی خیل ی، on fol. 397.

1088. Kādī 'Atāẓ-Allah, the brother of the preceding kādī, also renowned by tā'rīkh; two of the best known are on the peace concluded between Shāh Tahmāsp and the Turks, A.H. 969 (A.D. 1561, 1562), expressed by the words: شیرعت ی اعراب خیر خیر خیر, and on the removal of the prime-minister Amir Naṣīr (in the following copy Tā'k) al-dīn Muḥammad Ṣadr from his post in consequence of illness or infirmity (مبتل), skillfully worded in this way:

آتک تأثیر عرش خواهی از سب

(by which the removal of which from the middle of the word the date A.H. 970 = A.D. 1562, 1563, is obtained), on fol. 397.

1089. Kādī Abdullah, eldest son of Kādī Muhammad (No. 1087), lived some time at Shiraz, but returned afterwards to his native place and lived there as a very successful dīkhān or landed proprietor; he was a good poet and musician, on fol. 397.

1090. Kādī Šāhīd, another son of Kādī Muḥammad, on fol. 397.

1091. Mir Rūkūn-dīn, a poet, on fol. 397.

1092. Mir Muḥammad Kāsīm, a poet, who was for some time a companion of Ṭūsfīn (probably the same who continued the 'arzūl al-fī in this Cat.), on fol. 398.

1093. Kādī 'Abd Allāh, a rubā‘ī of whom is quoted here, on fol. 398.

1094. Amir Ṣināyat-Allah, one of the superintendents or overseers of the sepulchre or holy shrine of the Imamzāda 'Abd-Al-Āzīm, whose father Ṣināyat Allāh bin Ṣina‘i bin Ṣina‘i bin 'Alī bin 'Abd-Allah (the fourth Khalīf) had first been Amir of Madinah, had then exercised his sway in Tabaristan for some time conjointly with his brother Isma‘il (usually called Dā‘ī al-Abbas) or Dā‘ī al-Abbas, the great or first missionary), and finally went to Rai, where he died. Ṣināyat-Allah wrote occasionally poetry, on fol. 398.

1095. Amir 'Alīshāh, son of the preceding Amir, wrote likewise verses, on fol. 398.

1096. Amir 'Abd-Allah, also one of the overseers of that shrine, and an occasional poet, on fol. 399.

1097. Amir Zahir-dīn Ībrāhīm, a prominent member of the same body of mutawwals or overseers of 'Abd-Al-Āzīm's shrine, used as poet the takhālaq Wafīd (in the following copy Wafīd), on fol. 399.

1098. Amir Majīd-dīn Ismā‘īl, son of the preceding Amir, used Majīd as takhālaq in his poetry, on fol. 399.

1099. Shāhīd Shīhāb-Allāh 'Adī, one of the superintendents or overseers of the shrine of the Imamzāda Abī-al-Abbas, one of the descendants of the seventh Imam Mūsā Kāzīm, in Andarrān (a village in the district of Rai); he wrote occasionally verses, on fol. 399.

1100. Shāhīd 'Abd-Al-Āzīm, son of the preceding Shāhīd, likewise an occasional poet, on fol. 399.

1101. 'Ākā Ghiyāth, son of the preceding Shāhīd, died very young, on fol. 399.

1102. Kādī Mas‘ūd, son of Kādī 'Abd-Allah, who had come from Kazvin to Rai and obtained the kādīship of that district; after his father's death he succeeded him in his office; he is the author of a work on epistolography, styled دسوت نامی, and also wrote occasionally poetry; he had nine renowned sons in Tahrān, on fol. 399.

1103. Kādī Abūl Fath, the eldest of Kādī Mas‘ūd's sons; whilst in Iran, he was a favourite of Shāh Tahmāsp; afterwards he went to Ahmadānār in the Dakhân and rose to the rank of a wakil, when deposted from his office he set out on his return journey to his native place, but only reached Lār, where he died, on fol. 400.

1104. Amir 'Abd-al-Ākāfīr, another of Kādī Mas‘ūd's sons, was under Shāh Tahmāsp five years kādī of Tabrīz, A.H. 969 (A.D. 1561) he was killed in Rai (the tā'rīkh on his death, however, viz. شهد أباد) gives A.H. 967 (A.D. 1579), on fol. 400.

1105. Amir Muṣīz-dīn Malik, a third son of Kādī Mas‘ūd and his successor in office, on fol. 400.

1106. Amir Ta‘k-al-dīn Ṣinā‘i, a fourth son of Kādī Mas‘ūd; studied first in Shiraz under Mīrza Jān (i.e. Habīb-Allah Shīrāzī, who died A.H. 964 = A.D. 1566), afterwards in Karbalā‘ and Najaf under Mānūkāh Ahmad Ardabili; he afterwards returned to his native town; he is the author of a مطلاع الإذاع (glosses on the logic by Mānūkāh bin Abū Bakr Urma‘ī, who died A.H. 982 = A.D. 1283, 1284, a work
on which also Mirzâ Jân, Taj-aldín's teacher, has 
exercised his ingenuity, see Loth, Arabic MSS. p. 145* 
and of glosses on the ašāil or dogmas (اصل) on fol. 400b.

1107. Amîr Jâ'far, a fifth son of Kâdî Ma'sûd and 
likewise a pupil of Mirzâ Jân; he excelled particularly 
in the art of divination, called جمع, on fol. 400b.

1108. Amîr Kâdî, a sixth son of Kâdî Ma'sûd, went 
to India and entered Akbar's service; but as his career 
was not prosperous, he left for the Dakhân, where his 
eldest brother (No. 1103) occupied for some time a 
high position. Unsuccessful even there he returned to 
his native country; he was a clever poet, on fol. 400b.

1109. Amîr Zain-aldîbîdîn, a seventh son of Kâdî 
Ma'sûd, wrote likewise now and then, on poetry, on 
fol. 401b.

1110. Amîr Shamâs-aldîn 'Ali, an eighth son of 
Kâdî Ma'sûd, was an occasional poet too, on fol. 401b.

1111. Mir Abû Turâb, the ninth and youngest son of 
Kâdî Ma'sûd, a clever poet, on fol. 401b.

1112. Mâulânâ Umîdî, studied in Shirâz; in a.h. 
927 (A.D. 1521) he accompanied Dûrômilkhan to 
Harât, the capital of Khurásân, and two years later he 
returned to Rai, where he soon after was murdered 
(see No. 1051 above); the ta'rikh on his death by 
Mâulânâ Nâmî, one of his pupils, as given here, 
represents the wrong date 925: 47; لغ أهون ناصح ممكل ('Î 
Sâ'îr) of Umîdî's poems there are still extant seventeen 
kaštîs, three ghaζals, a nâmî nâsîm, and some ki'âs and 
rubââlıs, on fol. 401b.

1113. Khwâjah Muhammad 'Tâhir, Umîdî's son, who 
also wrote occasionally poetry, on fol. 403b.

1114. Khwâjah Muhammad Sharîf 'Hîrî (according 
to Îlâhî a nephew of Umîdî, see A. Sprenger, Catal., 
p. 87), who went after his father's death to Khurásân and 
became vizir of the governor of that country, 
Muhâmmedkhan Sharâf Uglû Taktû (here designated 
as Tâtûr Sultan Walad Muhâmmedkhan Sharaf-aldu'n 
Uglû, who was appointed to that post in a.h. 941 = 
a.d. 1534, 1535, comp. Bâkîr i, p. 15b); he served in 
the same capacity Muhâmmedkhan's son, and after 
the latter's death he entered Shâh Tâhâsp's service, first 
for seven years as vizir of Yazd, Akbar-khân, etc., and 
later on as vizir of Isfâhân; the ta'rikh of his death, 
composed by 'Amîrî (of Isfâhân), is: گرودید کیک کر 
زمزل زا 
زمار روزا 
ماه روز 
(translation in the numerical 
value which is 985 = a.h. 984, a.d. 1576, 1577); 
he left a diwân, which the author of this book, however, 
had not seen; some specimens are quoted, on fol. 402b.

1115. Khwâjah Ghiyâth-aldîn Muhâmmed, son of 
the preceding vizir and poet, still alive at the time 
when this work was composed (he was the father of 
the famous Nârjâ'sân, and under the title of I'timâd-aldâlaun 
ważîr of the emperor Jahângîr), on fol. 403b.

1116. Khwâjah Muhammad 'Tâhir Wa'll, another 
son of Muhammad Sharîf 'Hîrî, likewise alive at that 
time; he composed some good poetry, on fol. 403b.

1117. Khwâjah Mirzâ Ahmad, brother of Muhammad 
Sharîf and father of the author of this work, Amin 
Ahmad Râzî; he was in great favour with Shâh 
Tâhâsp and for some years kâllântar or prefect of 
Rai, on fol. 403b.

1118. Khwâjah Khwâjagî, another brother of 
Muhammad Sharîf, wrote occasionally poetry, for instance, 
a rubââ in honour of Amandegh Mustanî Muhâmmed-
khân Sharâf-aldu'n Ûglû (no doubt the same governor 
of Khurásân mentioned above in No. 1114), on fol. 404b.

1119. Khwâjah Shâpûr, son of Khwâjah Khwâjagî, 
a poet (who had first the tâlûkâh of Farîb or Farîbî, 
according to Tâkî Kâshî Kâshî, and was a sister's son 
of Umîdî, see Bodleian Cat. No. 1072); besides lyrical 
poetry he wrote mathnawis, an extract from one of 
which, در صفت شروان (or, as the same passage is styled 
in the Bodleian MS. ناسخان کو کریمی شروان), belonging 
to an epopee خسرس و خسرو, is quoted here; his death, 
which of course is not recorded here, took place about 
the same time as that of his protector Asafkhân, i.e., in 
or shortly after a.h. 1021 (A.D. 1611); comp. also Ethâ, 
Firenza's Yusuf and Zalikha, in 'Verhandlungen des 
VII Internationalen Orientalisten-Congresses, Semitic 
Section,' Vienna, 1888, p. 32, on fol. 404b.

1120. Khwâjah 'Abî-aldîra'dî, a nephew of Muhammad 
Sharîf, poet and ta'rikh-writer; one of his ta'rikhs is 
on the death of Shâh Kâsim (perhaps identical with 
No. 1083), expressed by أه من اسیم (a.h. 994, 
a.d. 1586), the other on the wedding of Muhâmmedbâd 
Nâmî, represented in this form: اهم اکبرت کمروذان 
(== a.h. 992, a.d. 1584), on fol. 405b.

1121. Khwâjah Muhammad Râdî, son of the 
preceding 'Abî-aldîra'dî, a poet, who died very young, on 
fol. 406b.

1122. Khwâjah Muhammad Muhsîn, nephew of 'Abî- 
aldîra'dî, a poet, on fol. 406b.

1123. Khwâjah 'Îzzâm-aldîrnûk, wrote occasionally 
poetry, on fol. 406b.

1124. Khwâjah Jâ'far, a good physician, writer of 
riddles and occasional poet, on fol. 406b.

1125. Mâulânâ 'Abdîl Nâmî, was attached to Umîdî 
his whole lifetime and left a diwân of ghazals, on fol. 407b.

1126. Khwâjah Hâshây-âlî Shâhshârâf (or Mushîr), 
a poet, who excelled in writing parodies to verses of the 
Shâhnâma, Lailâ and Majnûn, and other 
poems, on fol. 407b.

1127. Mirzâ Muhammad (in the following copy 
'All), with the tâlûkâh Khulûk, on fol. 407b.

1128. Mâulânâ Fahtî, had poetical contests with 
Mâulânâ Sahmî of Bukhârâ; one of his ki'âs, quoted 
here, refers to Mir Bâkîr of Astarâbâd, on fol. 407b.

1129. Mâulânâ Muhammad Sârî, a cousin of the 
preceding poet, on fol. 407b.

1130. Mâulânâ Ghâfûrî, on fol. 407b.

1131. Mâulânâ Čâïî, (in the index: مهیه) in the text; 
the following copy reads Hâjî), wrote occasionally 
poetry, like the two preceding Mâulânâs, on fol. 407b.

1132. Mâulânâ Hâsâbi, composer of well-measured 
verses, on fol. 407b.

Dâmâwand, on fol. 407b.

1133. Amir Ghiyâth-aldîn Muhammad bin Amir 
Yûsuf of Shakarâb (in the district of Dâmâwand), got 
his first instruction from his uncle Amir Fakhr-aldîn,
later on he studied under Saif-aldin Taftazani; in Sultan Husain Mirza's reign he became master in one of the madrasas (of Harat); after that ruler's death he gained the favour of Muhammad Khan Shafi (A.H. 908-916 = A.D. 1500-1510), and when Shah Ismail Safawi conquered Harat, he made him kadi of Khurasan. Ghiyath-aldin was treacherously arrested by Amirkhan, the Amir-ul-muzar of Khurasan, and put to death, 56 years old, by his command A.H. 927 = A.D. 1521 (one of the best known among his prose works is the Kalam al-balad, on fol. 412b). 1150. Abu Mansur Thalib, contemporary with Khubas and author of a work, styled Serdab al-urf, on fol. 412b. 1151. Amir 'Unsur-aldin Kakhski bin Iskandar bin Khubas (the king of Tabaristan), author of the famous Qasas, Nama (commenced A.H. 473 or 475 = A.D. 1080-1083, comp. W. Perties, Berlin Cat., pp. 302 and 303) and of Persian verses, on fol. 411b. 1152. Amir al-mas'ud Nusrat-aldin (in the index Najir-aldin) Kabudji, rose to a high position under Sultan Tashk (the Khwarizmshah A.H. 568-569 = A.D. 1172-1200); he was last denounced to his sovereign by his rivals and escaped death only by inducing those who arrested him, by means of rich gifts, to take him, before his execution, into the presence of the Shah. There he succeeded by a clever impromptu poem in appeasing his anger, on fol. 412b. 1153. Alamir al-khair Karkh-aldin al-Mas'ud bin Nusrat-aldin, son of Kabudji, wrote Arabic and Persian poetry, on fol. 413b. 1154. Abu Ali Jurjani, who gave a clever interpretation of the word 'aqd, stingingness (the = خ, the = خسارت = خسارت), on fol. 413b. 1155. Shihab al-a'zam Jurjani, on fol. 413a. 1156. Sayyid al-bukamal Sayyid Ismail (i.e. Zainal Abi Thahrim Ismail bin al-Hassan bin Muhammad bin Ahmad, or bin Ahmad bin Muhammad, see Bodleian Cat., No. 1576 sq., and Rieu ii. pp. 496 sq. and 475 sq.), the great physician and author of the Khamsin, on fol. 414a. The text (or 'Khamsin', the = خ, خسن = خسن), here wrongly called an abridgment of the preceding work, the = خسن, the = خسن, the = خسن, the = خسن, the = خسن, the = خسن, the = خسن, the = خسن. These works are stated here to have been dedicated to Iltaslan Khwarizmshah (which is impossible, since that Shah reigned A.H. 551-567 = A.D. 1156-1172, and Sayyid Ismail died, according to the best authorities, A.H. 531 = A.D. 1135-1137; the correct name of the Shah, in whose service he spent most of his time, is undoubtedly Kuth-aldin Muhammad Khwarizmshah, who reigned A.H. 491-521 = A.D. 1098-1127, and was the father of Atsiz bin Khwarizmshah, A.H. 521-557 = A.D. 1127-1156, to whom, still kept apparent, most of these works were written), on fol. 413b. 1157. Hakim Balit (باليت, in the following copy Balit, راي), a poet who is said here to have quoted in A'urf's tadkhila (in the only extant copy of that work in the Spranger Coll. in Berlin his name, however, is not found), on fol. 413b. 1158. Abu Dharab, one of the Samanide poets (Ethl, Rudag's Vorlaifer, etc., No. 15), on fol. 413b. 1159. Fakhr-aldin As'ad, the author of the epopee (completed between A.H. 434 and 447 = A.D. 1042-1055, see Bodleian Cat., No. 522; Zeitschrift

1160. Lāmi, a poet, on fol. 414b.

1161. Fāshī, the author of the romantic mathnawī court-poet of Kākā-ās (No. 115), on fol. 414b.

1162. Amir Sayyid Sharif-aldin 'Ali, was born A.H. 740 (A.D. 1339, 1430) in Tāqūfān (طاقعفان) near Astara-bād; became in A.H. 779 (A.D. 1377, 1378) acquainted with Shāh Shuja', and was appointed professor in the Dār-ash-Shifā' or medical hospital of Shīrāz; he stayed there about ten years and wrote his Arabic glosses on the Mashhādhārī (i.e. Su'ūd-aldin Tāfṣāzānī's commentary on Jalāl-aldin Muhammad Kazwini's Kamāl al-Manṭūqāt), completed A.H. 748 = A.D. 1347, 1348, comp. Loth, Arabic MSS., p. 249. In A.H. 768 (A.D. 1367), when Timur took possession of Shirāz, Sayyid Sharif-aldin was ordered to Samarkand, where he remained till Timur's death. Then he returned to Shirāz, where he died A.H. 816 (A.D. 1413, 1414), 76 years old. He had frequent scientific disputations with Su'ūd-aldin Taftāzānī (died A.H. 791 or 792 = A.D. 1389 or 1390). In Samarkand he wrote most of his famous Arabic glosses and commentaries, viz. حاشية شرح كناف (glosses on Muhammad bin Murakār Shāh Bakhšī Mirak's commentary on the Hadith of Mufaddal bin 'Umar Abhari, who died A.H. 663 = A.D. 1265, see Loth, Arabic MSS., pp. 136 and 137), حاشية حکم معین (i.e. the Ḥukm al-Muqīn) by Naṣir-aldin 'Ali bin 'Umar Kātibī Kazwini, who died A.H. 693 = A.D. 1294, see Loth, ib. p. 139), حاشية تدوين (the Tawdīn commentary on the Tawdīn, which is itself a commentary, composed on his principles of jurisprudence, or his teachings, by the author himself, 'Ubaid-ALLAH bin Ma'sūd Mahbūbī Hānafī, who died A.H. 747 = A.D. 1346, 1347, see Loth, ib. p. 79), شرح مواقف (commentary on the Rāyāt al-Mawqūf, or system of scholastic theology, by ʻAdud-aldin Ḥījī, who died A.H. 750 = A.D. 1350, see Loth, ib. p. 114), حاشية شرح جريد أصفهاني (or simply جريد أصفهاني, glosses on Shams-aldin Mihmād Isfahānī's (died A.H. 749 = A.D. 1348) commentary on the Āqād al-Hadith, Naṣir-aldin Tūsī's compendium of metaphysics and Muhammadan faith, see Loth, ib. p. 106), حاشية شرح طوال أصفهاني (glosses on the same Isfahānī's commentary on the Āqād al-Hadith, or commentary of scholastic theology by Naṣir-aldin 'Abdullāh Bādāwī, who died A.H. 686 = A.D. 1286, see Loth, ib. p. 113), حاشية شرح مطيار سلماط شاه سلطان رضي (Kutb-aldin Muhammad Bāzī, No. 1076 above, died A.H. 766 = A.D. 1364, 1365), شرح مواقف (commentary on Naṣir-aldin Tūsī's Tawdīn commentary, or elements of astronomy, see Loth, ib. p. 218), حاشية شرح مظبطي (a commentary on the مظبطي, or Shīr Bāzī's Shīrāzī, Shīrāzī's Shīr Bāzī's commentary, or Shīr Bāzī's commentary, or elements of astronomy, by Maḥmūd bin Muhammad bin 'Umar Qāshnī, or Qāshnī, resp. Ḥajjī Qāshnī, see Loth, ib. p. 219), حاشية شرح اطلاق (probably Naṣir-aldin Tūsī's commentary on Ibn Sīnā's اطلاق).
mentioned here only the two mathnawis, and as well as a divan of ghazals (the
ممايخر المختار
is omitted), on fol. 416b.
1171. Maulana Sahabi, settled in Najaf, particularly
renowned as rubai writer (he died A.H. 1010 = A.D. 1601, 1602, see the Khulasa-at-ulakar, No. 130, Bole-
lian Cat., col. 307, and ib., col. 667), on fol. 416b.
1172. Mir Muhammad Mu'min, a poet, went to the
Dalhaa and rose to high favour at the court of Ibrahim Kutbshah (who died A.H. 988 = A.D. 1580); at the
time when this work was composed he was in the
service of Ibrahim's son and successor, Muhammad
Kuli Kutbshah (A.H. 988-1026 = A.D. 1580-1612), on
fol. 417a.
1173. Maulana Sultan Muhammad Sulki, a poet,
lived many years in Kashan, on fol. 417b.
1174. Maulana 'Ali Gul, a poet at the court of the
Sultan of the Dakhai; he died before the composition
of this work, on fol. 418a.
1175. Maulana Mu'min, with the takhallaus of Ladhhat,
a very subtle writer in prose and verse, on fol. 418b.
1176. Muhammad Amin Dhauki, died before the com-
position of this work; one of his biats is quoted here,
on fol. 419a.
1177. Sayyid 'Abd-al-Hakim, wrote some ki'tas, on
fol. 419b.
1178. Mir Muradi, a poet (his death is fixed by
Taki Kashir in A.H. 976 or 977 = A.D. 1568, 1569, or
1570, 1572), on fol. 419b.
1179. Ranghani, a poet who went to India and died
there, on fol. 419b.
1180. Maulana Natiq, died on his way back from
India; two rubais of his are quoted here, on fol. 419b.
1181. Amir Shams-uldin 'Ali, a poet, on fol. 419b.
1182. Naim, a rubai of whom is quoted here, on
fol. 420a.
1183. Muhammad Mukim, son of Sayyid Muhammad
Damiyali, was in India at the time when this work was
composed, on fol. 420b.
1184. Kasami or Kasimi (according to the index,
Kasimi; the following copy reads distinctly Kismati),
spent his life in the companionship of Khwaja Hussein
Thanaki (of Mashhad), who died A.H. 966 = A.D. 1558,
see Bolelian Cat., No. 1045 sq.), an occasional poet
like the preceding Mukim, on fol. 420b.
Tabaristan, on fol. 420b; Mawandarin, on fol. 421a;
Aml, on fol. 421b.
1185. Shaikh Abu-al-tabba Kasab, the Shaikh of
Aml and Tabaristan, contemporary with Abu-al-fawaris
Kirmanshah, on fol. 421b.
1186. Shaikh Muhammad Kasab, pupil of the
preceding Shaikh, lived in Damghan, on fol. 421b.
1187. Abu Ja'far (Muhammad) bin Jarir al-Tabari,
the famous author of the
نغمات مالك
(i.e. the
نغمات مالك
commentary on the Kur'an, see Loth in Zeitschrift der
D. M. G., vol. 35, p. 588 sq.), and other works (died A.H.
310 = A.D. 922), on fol. 421b.
1188. Muhammad bin Mahmud Amuli, author of a
commentary on the
کتاب ابن سينا
or first book of Ibn Sin'a's
کتاب ابن سينا
(see Loth, Arabic MSS.

p. 228) in Arabic, and of the
نفاس العيون
(incorrectly,
نفاس العيون
an encyclopedia of
Muhammadan sciences in Persian, an imitation of
Kutub-ad-Din Shirazi's (died A.H. 710 = A.D. 1310, 1311)
(see on the latter Rieu ii. p. 434; the
نفاس العيون
were completed between A.H. 736 and 742 =
A.D. 1336-1342, see Bolelian Cat., Nos. 1483-1491,
and Rieu ii. p. 435 sq.), on fol. 421b.
1189. Shaikh Izz-aldin Amuli, author of the
Shiite treatise on Muhammadan faith and duties,
dedicated to Hasan Namiz (in the following copy,
حسن بالFMLZML. the kings of Mazendaran (see on
the
روضۃ السادات
W. Percksha, Berlin Cat., p. 246,
and Rieu i. p. 35, where no author's name is given), on
fol. 422a.
1190. Aba-al-fath Amuli, one of whose rubai's is quoted
here, on fol. 422b.
1191. Maulana Muhammad Sufi, a poet alive at the
time when this work was composed and a devout
follower of the mystic path, on fol. 422b.
1192. Maulana Khami, author of a mathnawi, on
fol. 423a.
1193. Rafi, a poet, on fol. 423a.
Rastomdar, on fol. 423b.
1194. Maulana Muhammad, lived in Mashhad, a
great logician, who wrote occasionally poetry, on fol.
423b.
Gidon, on fol. 424a.
1195. Shaikh Muhyi-aldin 'Abd-al-kadir, the founder of
the Kadi order (Safinat-ulayyi, No. 36), born
A.H. 471 (A.D. 1078, 1079), went 8 years old, A.H.
488 (A.D. 1095), to Baghdad; (he died A.H. 561 =
A.D. 1160), on fol. 423b.
1196. 'Abd-al-zaman Jamali-aldin Kilaki (in the index
and in the Safinat-ulayyi, No. 124, Kili), one of the
Khaliifs of Shaikh Najmi-aldin Kubra (who died A.H.
618 = A.D. 1221), on fol. 424a.
1197. Khwaja Taj-aldin AliShah, was first vizier
under Ulji'tul Sultan (A.H. 703-716 = A.D. 1307-
1316) conjointly with Khwaja Rashid (the author of
the 'Alf al-tawarruk, see No. 17 in this Cat.); after
Rashid's assassination under Ulji'tul's successor, 'Abd
Sa'id, he combined all power in his own hand; he died
A.H. 723 (A.D. 1323), on fol. 424a.
1198. Khwaja Najmi-aldin Mahmud (i.e. Mahmud
Gawain bin Shaikh Muhammad Gidon), known as
Khwaja-i-Jahan, a title of honour, bestowed upon
him by Sultan Muhammadadah of the Bahmani dynasty
in the Dakhai (who reigned A.H. 867-887 = A.D.
1453-1482); he was falsely accused before the Sultan,
who gave orders for his execution (A.H. 886 = A.D.
1481). Among his writings a سبيح در انشا
is mentioned, by which no doubt the مشترط
is meant, a treatise on refined prose-writing, see Bolelian Cat.,
No. 1348 (a collection of model letters, styled
رسالت در انشا
by the same author, is described ib., No. 1349);
he used to send presents to renowned Shaikhs of the
Trak and Khurasan, for instance, to the poet Jalal,
who thanked him in a naskhab, on fol. 424b.
1199. Amir Najmi-aldin Musa, one of the famous
men of Naqsh, who enjoyed afterwards the favour of
GEOGRAPHY, ETC.

Shah Isma'il Safawi and rose to the rank of a wakil, on fol. 427a.

1200. Bābā Naṣīḥī, a poet who was brought under the notice of Sultan Ya'qūb of the Āk-oyunlū dynasty by Bābā Fīqārī of Shirāz (see Nos. 203 and 212); he died according to A. Spranger, Catal., p. 519, A. H. 944 = A. D. 1537, 1538, on fol. 425a.

1201. Kārkiyākānī Ṣahīb al-Qudūs (i.e. Bākhtār), the king of Gilân, who was, after a reign of thirty-one years, deposed and imprisoned by Shāh Tahmās Pāshā, A. H. 974 = A. D. 1566; after Shāh Muhammad's accession (A. H. 985 = A. D. 1577) he was released from his twelve years' imprisonment and reinstated in his kingdom; but he proved himself a very bad ruler, and when Shāh 'Abbās after his accession summoned him to his court, he did not obey, but began secret negotiations with the Sultan. Tirmidhi 'Abbās got infuriated against him and set out to punish him, but he escaped in a ship and went towards Shirāz. He finally abandoned his project of an alliance with the Turkes, and repaired to Najaf and Karbalā', where he led a contemplative life at the time when this work was composed. During his imprisonment he had exchanged rubā'is with Shāh Isma'il Pāshā, who had been confined by his father Tahmās in the same fortress of Kābāh as he; he also wrote ghaṣals, on fol. 426b.

1202. Shāh Jāhān, with the takhallus Fīdā'ī, son of Shāhī Muhammad Lāhijā, the author of a commentary on the Mā'āth al-ajā'iz (i.e. the Ma'āth al-ajā'iz, commenced A. H. 877 = A. D. 1473); Shāh Jāhān was a poet of considerable power (Muhammad Lāhijā, the father, with his full name, Shāhī Shams-aldin Muhammad bin Yahyā Lāhijā), and was a renowned poet too, with the takhallus of Asrī, see Rieu, ii. p. 652. Shāh Jāhān died A. H. 927 = A. D. 1519, on fol. 426a.

1203. Fīdā'ī, Abūlāh Mālid, belonged on his father's side to the Nārābāshī order, and on his mother's side a nephew of Shāhī Ahmad Lāhijā; he wrote some verses, on fol. 426b.

1204. Fīdā'ī, Shāhī Yahyā, nephew of the preceding Fīdā'ī, Shīfī, on fol. 426b.

1205. Mālānā Yahyākānī (in the following copy Yahyā Jān), son of Mālānā Ahmad Shāhī, a famous physician in Shāh Isma'il's reign; he was for a long time waizir of Gilân, and died in Kazwin A. H. 967 = A. D. 1559, 1560; he wrote occasionally poetry, on fol. 427a.

1206. Shāhī Shams-aldin, was originally the teacher of Shāh Isma'il and became prime-minister under Shāh Tahmās, on fol. 427a.

1207. Mālānā Nūzād-aldin Ahmad, a great astronomer, on fol. 427a.

1208. Hakim Nīmat-aldin of Dailamān, a clever physician, had 300 Turkish and Hindū slaves, on fol. 427a.

1209. Bālā (or Pahlā) Fakhrī, was for some years prime-minister of Gilân, on fol. 427a.

1210. Hakim Sa'd-aldin-šahīr, son of the preceding Bālā (or Pahlā) Fakhrī, a physician, on fol. 427a.

1211. Mālānā Luṭf-aldin, who spread the knowledge of philosophy and logic in Gilân, on fol. 427a.

1212. Mālānā Mahammad, called Sarbarahān (the bare-headed), great both in intellectual and technical sciences, on fol. 427a.

1213. Hakim Shams-aldin, was in Akbar's service and obtained the title of Hakim al-mulk (the royal physician), on fol. 427a.

1214 and 1215. Hakim 'Ali and Hakim 'Ali-aldin, two other clever physicians, on fol. 427b.

1216. Mālānā 'Abd-aldawād, had in Gilân scientific contests with Mālānā Mirzā Jān, on fol. 427b.

1217. Nūr-aldin Muhammad Firārī (in the following copy Karārī), son of Mālānā 'Abd-aldin-šahīr, and a good poet, was for years prime-minister of Gilân, on fol. 427b.

1218. Masih-aldin Hakim Abū-aldawād, brother of the preceding Nūr-aldin, was in Akbar's service, on fol. 427b.

1219. Hakim Humām, another brother of Nūr-aldin, wrote also poetry, on fol. 427b.

1220. Hakim Dalā'ī, who spent a long time in quiet devotion in Makkah; in the very year when this work was written he had joined Akbar's court as companion of Khān 'Āzī Khākūtīh; he wrote occasionally poetry, on fol. 428a.

1221. Mālānā Hayātī, a poet, who was a protégé of Masih-aldin Hakim Abū-aldawād (No. 1219) and also favoured by Akbar, on fol. 428b.

1222. Bābā 'Abū, a Shī'ite who after thirty years wandering settled down in Kūfah by the side of Bābā 'Abūlāh's grave; he wrote risalas on prosody and rhyme and on riddles, and composed occasionally verses, on fol. 428b.

1223. Hālātî, calligrapher and occasional poet, on fol. 429a.

1224. Kūḥī, a poet, on fol. 429a.

1225. 'Ākifī, good astronomer and poet, on fol. 429a.

1226. Kāfī, a poet who came to India shortly before this work was composed, on fol. 429a.

1227. Fīdā'ī, a poet who lived and died in Shirāz, on fol. 429a.

1228. 'Ināyat Zargar (the goldsmith), a protégé of Kāfī Yahyā (No. 1204), on fol. 429a.

1229. Mir Mahmūd, a poet who came to India a few years before the composition of this work, but soon after undertook a new journey and was not heard of after, on fol. 429b.

Kazvin, on fol. 429b:

1230. Shāhī Abū-Abdullāh Shāhīn, died A. H. 531 (A. D. 1136, 1137), on fol. 430b.

1231. Shāhī Nūr-aldin Muhammad bin Khalīd, on fol. 430b.

1232. Shāhī 'Alak or 'Ilk (Allāh), on fol. 430b.

1233. Shāhī Abū 'Ali Abū Bakr, was according to the Tā'ārakh Kudrā, assassinated by an Isha'ite in Damascus, but his body was by pious people carried to Kazwin and buried there, on fol. 430b.

1234. Shāhī Sa'd-aldin Ṭulhakhwājā (Ḵᵛâḏâr), who converted many unbelievers to Islam, on fol. 430b.

1235. Shāhī Shara'af-aldin Ṭāwil, was highly esteemed by Abū Sa'id Bahadūrkāh (A. H. 716-736 = A. D. 1316-1336), who often visited him, on fol. 431a.

1236. Abū-alasīrān Zaydī, who fasted thirty years and died A. H. 343 (A. D. 956, 957), on fol. 431b.

1237. Shāhī Muhammad bin Shīrāz, according to Barbier de
he was first in the service of Uktâi Kâlân, and afterwards in that of Mangû Kâlân (died A.H. 656 = A.D. 1258), who had been his pupil; the latter appointed him governor of the whole of Kaawân, gave to one of his brothers, Kâmil-al-dîn Yahyâ, the governorship of the Irâk-i-jâmam and later on that of the Irâk-i-arab too; to another brother, Imâd-al-dîn, for some years the governorship of Mazârdarân; and to a third brother of his, Rukn-al-dîn, that of Gurjistân, on fol. 431v.

1216. Malik Radjî-al-dîn Bâlâ, under Abâkâkhân, who made him governor of Diya'îbâk; he wrote some rubâ'îs, on fol. 431r.

1217. Janâl-al-dîn Ushak al kutn, died 90 years old, in the reign of Abâkâkhân; he also wrote rubâ'îs, on fol. 431r.

1218. Kâdi Ni'am-al-dîn Uthmân, a poet under Aghâkhân, on fol. 432v.

1219. Fakhûr-al-dîn Fâth-âlî Mustauffi, one of the clerks of Khwâjah Rashid-al-dîn Fâth-âlî (the author of the 

1220. Jâmi al-dîn al-awliyâ', who died A.H. 718 = A.D. 1320, see No. 17 in this Cat.) and of Rashid-al-dîn's son, Khwâjah Ghûyâkh-al-dîn Muhammad (who died A.H. 735 = A.D. 1336); he wrote some poetry, on fol. 432v.

1220. Hamd-âl-dîn Mustauffi, brother of the preceding Fakhûr-al-dîn, the famous author of the 

1221. Sirâj-al-dîn Kumri, a renowned poet, who was for some time attached to the rulers of Khurasân and Transoxiana; after his return to the Irâk he became the favourite of Sultan Abû Saidîkhan (who died A.H. 736 = A.D. 1336); his diwan is still extant, on fol. 432v.

1222. Bahâ-al-dîn, a poet, of whom two rubâ'îs are quoted here, on fol. 433v.

1223. Imâm-al-dîn al-awliyâ', another poet, of whom one rubâ'î is quoted, on fol. 433v.

1224. U'lânî Zakânî, the famous writer of pleasanties in verse and prose (who died A.H. 732 = A.D. 1332, 1371, see Boldeîan Cat., Nos. 797-800). His first literary work was, according to Daulatshâh, a 

1225. Maulânâ Nisâr-al-dîn 'Umar Kâtîbî, who was called to Maragha by Nisâr-al-dîn Tâsh, when the latter was engaged in the {

1226. Darwish Dihâkî, a poet, praised by Mir 'Ali-shir in his 

1227. Iltikâh-al-dîn Muhammad Bahîr, well versed in Turki, under the Moghuls; he translated 

1228. Mirzâ Shârîf Jâhân (according to the index of this copy and Barbier de Meynard, Dictionnaire géogr. e.t. p. 444, foot-note, Asfrâf Jâhân), son of Kâdi Jâhân, a poet under Shah Tahmasp, born A.H. 950, 18th of Rabi'al-akhir (A.D. 1496, Dec. 24), died in Syria A.H. 962, 7th of Dhî-ul-akhir (A.D. 1555, Sept. 23); his son was Amir Sad-al-dîn Muhammad, a good musician, on fol. 435v.
1258. Kādī Būḥ-Allāh, brother of Kādī Jahān, wrote some poetry, on fol. 435b.
1259. Mirzā Khiwām-al-dīn Jafr, with the epithet of Asfākhān, came in early age to India and rose to important positions in Akbar's reign; he was a renowned verse-writer, on fol. 436a.
1260. Ākā Mullā, a poet, on fol. 437h.
1261. Amir Yahyā, author of the ʿarb al-nawārī (see Nos. 101-103 in this Cat.); he died A.H. 962 (A.D. 1555), 77 years old (the date of Yahyā's death appears twice in this article, first in the correct way, viz. 962, afterwards, probably by a mere mistake, as 972); his son, Amir Ghiyāth-al-dīn 'Ali, was still alive at the time when this work was composed, on fol. 437b.
1262. Kādī Ḥasan, a poet under Akbar, likewise still alive, on fol. 437h.
1263. 'Azīzī, author of a diwan and of some mystic poems, for instance, كُل مَوْلا (rose and wine), وجَدَة الْعَشَانَة also of a rhymed treatise on geomancy (_rmānī, (المرأة)). On fol. 437h.
1264. Mir 'Azīz, a poet, who was a friend and for some time a companion of Mirzā Shāraf Jahān (No. 1257), on fol. 437h.
1265. Kādī Ahmad Ghaffārī, the well-known author of the Jāhan al-ḡalat and the Ḳāfisān (see Nos. 105-109 and 606-613 in this Cat. respectively). He was a descendant of Imām Najīm-al-dīn 'Abd al-ghaffārī, the author of the Shāfi'ite law-book (Secrets of law), (see Bedleian Cat. No. 337), who died A.H. 663 or 665 (see No. 1238 above). Ahmad Ghaffārī died A.H. 975 (A.D. 1567, 1568), on his return from the Hijāz, on fol. 438b.
1266. Shāh ʿAlīm Fakhrī, a poet, son of Maulānā 'Azīz-al-dīn Calebī, who himself was a descendant of Shāhīr Nār-al-dīn Muḥammad bin Khālidī (see No. 1231), on fol. 438b.
1267. Maulānā Amīn, wrote a famous ḳaṣīfah in praise of one of the Safawī rulers, on fol. 438b.
1268. Maulānā Ḥilālī, author of a satire on the people of Kum, on fol. 438b.
1269. Maulānā Ismaʿīl Bakhshī, a poet, on fol. 438b.
1270. Mir Muḥammad Kar, likewise a poet, on fol. 438b.
1271. Asadbeg, another poet, on fol. 439b.
1272. Maulānā Mirād, of whom a rubāῑ, directed against Maulānā Ahmad Saʿdī, is quoted here, on fol. 439b.
1273. Sayyid Nār-al-dīn, wrote some poetry, on fol. 439b.
1274. Khwājā, a poet, on fol. 439b.
1275. Khudrā, of whom one rubāῑ is quoted, on fol. 440a.
1276. Furūghī ʿAtīr, a poet, on fol. 440a.
1277. Jabbūl, another poet, on fol. 440a.
1278. Kalāk, a sweet singer of verses, on fol. 440a.
1279. Ḥāfiz Shābīnī, who exchanged verses in the dialect of Kazwin with Masḵādī, another poet of that town, on fol. 440a.
1280. Muḥammad Shārīf Ṣādī, a poet, on fol. 440b.
1281. Sa’d-ī-lawandī, another poet, on fol. 440b.
1282. Nīśān Kalāghī, wrote some poetry, on fol. 440b.
1283. Maulānā Makārīm, an occasional poet, on fol. 440b.

Abbar, on fol. 440b:
1284. Aḥūbakr bin Tāhir, a Sēfīe Shāihī, contemporary with Shihābī, died A.H. 330 = A.D. 941, 942 (Safinat-al-alauliya, No. 230), on fol. 440b.
1285. Kamāl-al-dīn Abī Umar, was for a long time wazīr of the Sultan Sultān Arslān (A.H. 556-571 = A.D. 1161-1176) and his son TAGHRĪL (A.H. 571-590 = A.D. 1176-1194), on fol. 441b.
1287. Saʿd-al-dīn al-Bihārī (the Jew), wazīr of Arghūnshāhī (A.H. 603-609 = A.D. 1294-1291), on fol. 441b.
1288. Aḥīr-al-dīn (i.e. Mufaddal bin Umar), who died A.H. 603 = A.D. 1264, 1265), author of a Kābū al-maṣūrī on philosophy, a Kitāb al-aḥāl (so in the following copy; here a Kābū al-maṣūrī, and a Kitāb al-aḥāl; and a ḳudūs) and he also wrote Persian poetry, on fol. 441b.
1289. Raft-al-dīn, author of a translation of Euclid (Muṣafar al-falāsiḍ), a treatise on arithmetic (راما) and Persian poetry; at the end of his life he went to Kermān and died there; he flourished in the reign of Ghāzānkhānī (A.H. 694-703 = A.D. 1295-1304), on fol. 441b.
1290. Jamāl-al-dīn, a poet, on fol. 441b.
1291. Nargīsī, likewise a poet, lived in Harāt (according to A. Sprenger, Catal., p. 514, he died A.H. 938 = A.D. 1532), on fol. 441b.
1292. Tadhārī (or Tadarī), a nephew of Nargīsī and a good poet, went at an early age to Rāmū and lived there for a considerable time; afterwards he went to India and found favour first with the Khānkhānīs Bairamkhānī (see No. 400 above) and after his death with Khān ʿAbūz Kūkūltāshī (see Nos. 352 and 1220), to whom he dedicated an epic poem, which was an imitation of Ibn ʿImrālī's Naḥawī; another epic of his, the ʿAṣīf, was dedicated to Yūsuf Muḥammadkhānī; he wrote besides lyrical poetry; the place of his death was Āgra, on fol. 442b.
1293. Aḥīr Farāj, pupil of Shaikh Abī-aḥābīs Nahāwāndī (see on both the Safinat-al-alauliya, Nos. 115 and 446); his death is fixed here in A.H. 557 (the correct date is 457 = A.D. 1065), on fol. 443b.
1294. Khwājā Shād-al-dīn Ahmad, son of a Kādī of that town, became prime-minister of Kaikhātā (or Kaikhātā, as the name is usually written, a son of Abākākānī, who ascended the throne in A.H. 690 = A.D. 1291 and ruled a little over three years), with the honorary title of Sadhrāghānī, on fol. 443b.
1295. ʿAbd-al-dīn Ahmad, brother of the preceding Khwājā, was Kādī-al-kādāfī under Kaikhātānī, on fol. 443b.
1296. Kādī Bahā-al-dīn, a Ṣūfī of whom is quoted here, on fol. 444b.
1297. Kamāl-al-dīn, wrote a famous ḳaṣīfah in honour of Nasīr-al-dīn Ṭūsī (No. 1007 above), on fol. 444b.
Sanjās (so spelt here just as in the Safinat-al-alauliya, No. 333; Rāk-al-dīn Sanjāsī; in Barbier de Meynard, Dictionnaire géogr. etc., p. 300, it is called Saqās) and Suhrawardī, on fol. 444b:
1298. Shaikh Diyya-aldin Abū Naṣīb 'Abd-alkādīr al-Suhrawardi (see Sufi-aliyya, No. 122, where he is distinctly called 'Abd-alkādīr'), on fol. 4444.

1299. 'Umdat-alsālīkin Shaikh Shihāb-aldin Abū Haṣṣ Umar bin Muhammad al-Bakri al-Suhrawardi (Sufi-aliyya, No. 148), nephew of the preceding Shaikh and contemporary with Shaikh 'Abd-alkādīr Jilālī. He was Shihāb-ahānūyār al-Buhārī. The dates of his birth and death are respectively, Raṣāl, A.H. 528 (A.D. 1425; Jumāt), and A.H. 632 (A.D. 1234), in the reign of the Rašīd-ud-Dīn Khwāja (A.H. 623-646 = A.D. 1226-1249). Among his works are mentioned here: (i.e. see Loth, Arme MSS., p. 172, Aṣlah al-fishkī, al-sulah, and Aṣlah al-fishkī, al-sulah, and Aṣlah al-fishkī, al-sulah, and Aṣlah al-fis...), on fol. 4444.

1300. Shaikh Shihāb-aldin al-mākhtūb al-Suhrawardi (Sufi-aliyya, No. 318), who was put to death A.H. 585 (A.D. 1189), in the Sufi-aliyya, loc. cit., A.H. 587 = A.D. 1191, 36 or 38 years old. Among his works are mentioned here: (jurisprudence), (sulah al-fishkī, al-sulah, and Aṣlah al-fis...), on Sufi-aliyya, on fol. 4444.

1301. Shams-aldin Tāhir Sanjāfi (or Sajjāfi), a poet, on fol. 4444.

Tābriz (between Każvin and Gilan), on fol. 4444:

1302. Maullānā 'Ali, with the taḥkhalīs Tārānī, the nephew of Mauḷānā Śaikh Muḥammad, lived some time in India and Rābāl, then spent nine years in 'Arabštān, and after his return to India entered the service of the emir Hamṣān; he wrote some poetry, on fol. 4444.

1303. Mir Dīdār, likewise with the taḥkhalīs Tārānī, was a favourite of Huṃayūn too, on fol. 4444.

Sulṭāniyya (in the province of Każvin), on fol. 4444:

1304. Shaikh Jamāl-aldin Muḥammad 'Alī (fc), in the following copy Halli, contemporary with Sulṭān Uljai'tū Muḥammad Khudābāndha, the son of Argānānḵān and founder of the city of Sulṭāniyya (reigned A.H. 703-716 = A.D. 1304-1316), who was instructed by him in the doctrines of the Imāmīyya order, on fol. 4444.

1305. Shāh Tāhir, born in Sulṭāniyya, went at an early age to Każān, and, to escape the jealousy of Shāh Isma'īl Safavī, escaped from there to India A.H. 923 (A.D. 1517, in Rīvāt p. 395b, A.H. 926 is given as date of his flight). He soon became the favourite and friend of Sulṭān Burhān Nūzāmāshī of Ahmādshān (A.H. 911=912 = A.D. 1505-1505, see No. 449 in this Cat.), whom he won over to the Shī'ī order of the Imāmīyya; he was renowned as Inshā-writer and poet, and died (according to Rāvīn, loc. cit.) at Ahmādshān, A.H. 952, 953 of 956 (A.D. 1545-1546 or 1549), on fol. 4444.

Adhharṣāfi, on fol. 4474; Tābriz, on fol. 4474.

1306. Mauḷānā Shams-aldin Muḥammad bin 'Alī bin Malākhāzād (in the following copy Malākhbāz, in the Sufi-aliyya, No. 334, Malākhāzād), the spiritual guide of Jālāl-aldin Rūmī, and pupil of Shaikh Abū Bakr Sallāhābādī Tābrizī; according to others, of Shaikh Ḥukn-aldin Sanjāfi, who was also the Fird of Shaikh Aḥmad-aldin Khānṣā (Sufi-aliyya, No. 333); and according to a third tradition, of Bāṭā Kāmil Khujānī (or Turālī, as the Sufi-aliyya calls him more correctly, loc. cit.). He came A.H. 642 (A.D. 1244, 1245) to Kāniyya (Ikonion, Iconium, where he met with Jālāl-aldin Rūmī; he died A.H. 645 (A.D. 1247, 1248), on fol. 4484.


1308. Shaikh-i-Kajān, Shaikh-alsālīm of Tabriz under Sulṭān Husain (see correctly Shaikh Husain Buzurg, the founder of the Iklāt dynasty, who died A.H. 757 = A.D. 1356) and his son and successor Shaikh Uwaish (A.H. 757-776 = A.D. 1356-1374; Sulṭān Husain was the son and successor of Uwaish); the post of Shaikh-alsālīm remained in the family of Shaikh Kaj till the time of Timūr, on fol. 4504.

1309. Shaikh Diyya-aldin, a poet, on fol. 4504.

1310. Shaikh Bābā Faraj, on fol. 4504.

1311. Shaikh Fakhr al-Zāhib (in the index Fakhrīzāhib), became blind at the end of his life, on fol. 4504.

1312. Shaikh 'Abī Ḥusayn 'Abū Rūmān bin Yaḥyā, on fol. 4504.

1313. Shaikh Imām Jā'ād (or Jā'ād), on fol. 4504.

1314. Amir Sayyid Kāsin-i-Anwar (Sufi-aliyya, No. 356), the renowned poet, with his original name Muʿīn-aldin 'Ali, of Sarāb near Tabriz, got his tuition from Shaikh Shāfiʿ-aliyya was al-Farābī (so according to the Ḥāfiz-alsālīr) or from ʿAbd-aldin al-Sulṭānī Shāhurī bin Shaikh Šāfī-aldin (so according to the Jāhānār). In Jānī's ināma it is stated that he was afterwards a pupil of Shaikh Shāfiʿ-aldin 'Ali Yamān. He lived under Sulṭān Sulṭānīr several years in Ḥarāt, but repaired to Samarkand in consequence of the advice given him by Mirāz Baisunghār; ultimately he returned and settled in Kharjūrd near Jām, where he died A.H. 837 (A.D. 1433, 1434), on fol. 4504.

1315. Hakim alalaj Khāṭrān bin Mansūr Ajājī, another renowned poet, author of the epic poem Tāhir, which he dedicated to the Amir Muḥammad bin Amir Kumaj, governor of Balkh; among the lyrics specimens quoted here, is a Ḥātīdīd in praise of Kiyā Bā Tāhir bin Marzūk (in Tāki Kāsib's tadhkhīla, see A. Sperger, Catol, p. 16, No. 16, Khāṭrān's death is fixed in A.H. 455 = A.D. 1092), on fol. 4504.

1316. Amin-aldin Dād, a poet, on fol. 4524.

1317. Khwājah Jumā, a contemporary of Saʿdī and imitator of that poet in his ghazals, on fol. 4524.

1318. Irāj, another poet, on fol. 4534.

1319. Kuṭb-aldin 'Alīkī, a poet, on fol. 4534.

1320. Jāḥīd-aldin 'Alīkī, son of the preceding poet, was in the great waqf Rashīd-aldin's service (see No. 1249 above); he wrote some poetry, on fol. 4534.

1321. Maullānā Muḥammad 'Aṣār, author of the poetical collection, on fol. 4534.

1322. Bažīl, a poet, on fol. 4544.

1323. Khwājah Ghiyāth-aldin, another poet, on fol. 4544.

1324. Malik Muḥammad, son of Malik Muṣaffar-aldin, a writer of verses, on fol. 4544.

1325. Shams-aldin Ḥabūz, on fol. 4544.

1326. Khwājah 'Alī, a traditionist, on fol. 4544.

1328. Maulānā Mīr ‘Ali, a great calligrapher, on fol. 454b.
1329. Maulānā Ja’far, a good scribe, on fol. 454b.
1330. Amir ‘Abd-al-alwāhāb, was Shāhīk-alisām under Sulṭān Ya’qūb (i.e. Ya’qūbāb Bak-koynādi, a. h. 883-896 = a. d. 1478-1491; this Amir is left out in the following copy), on fol. 454b.
1331. Kādī (in the following copy Amir, by a confusion with the preceding ‘Abd-al-alwāhāb) ‘Abd-al-rahmān, was about twenty years kādī-al-askādāt of Tabriz under Shāh Ismā‘il Sāfawī, on fol. 454b.
1332. Shākh Shāh-ālāh, flourished from the time of Sulṭān Ya’qūb to that of Shāh Ismā‘il, on fol. 454b.
1333. Maulānā ‘Abd-al-ajalām, on fol. 454b.
1334. Maulānā Mīr Rā’i Kitābī, well versed in Kurān interpretation, on fol. 454b.
1335. Sharīf, author of a diwān, under Shāh Tahmāsp; the chief quotations given here are extracts from a satirical kāshād, written against Ghiyāth Khaqān, one of Tahmāsp’s muskatafs or head-clerks. and another kāshād, addressed to the same as an apology for the satirical one, on fol. 454b.
1336. Hādarbeg Anis, likewise under Shāh Tahmāsp, who imprisoned him and put him to death as the alleged accomplice of the rebellious wazir of Tabriz, Kādī Muhammad Musāfī, who had gained his position through the influence of Hādarbeg; a few of his verses have been preserved, on fol. 456b.
1337. Ḥasanbeg Shākar Oghlī (خسار غلی), was on his father’s side a great-grandson of ‘Ali Shākar of the Bahārī tribe, and on his mother’s related to Jahānshāh, the Turkmān ḍārīs (who was killed in battle a. h. 872 = a. d. 1467); he was a good poet and musician and used as takhallus Mu‘āmin, on fol. 456b.
1338. Kamāl-āl-dīn Čalāhībeg, went at an early age to Kavān, where he enjoyed the companionship of Khwājah Āḏal-ālīn Muḥammad Tarīk (No. 887 above), and thence to Shīrāz, where he became a pupil of Maulānā Mirzā Jān (No. 230 above); he was a renowned philosopher and poet, and received the honorary epithet of ‘Allāmā, on fol. 456b.
1339. Muḥammadībeg Fāṣīmī, originally of Shīrāz, but brought up in Tabriz and reckoned among the poets of that district; he was besides a good astronomer and arithmetician, on fol. 457b.
1340. Maulānā Muḥammad ‘Ali, son of Maulānā Ghiyāth-ālāh, who was sometimes Shāhīk-alisām of Ardabīl-bājī; after his father’s death Muḥammad ‘Ali succeeded to the dignity of Shāhīk-alisām; he also wrote occasionally poetry, on fol. 458b.
1341. Maulānā Muḥammad Husain, another son of Maulānā Ghiyāth-ālāh; he was a good calligrapher and occasional poet, on fol. 458b.
1342. Maulānā Nīthārī, a poet, who wrote a kāshād in honour of Kādī Muḥammad Musāfī, the governor of Tabriz (see No. 1336 above); but as he was not rewarded for it, he wrote a satire against him instead, and then betook himself to the Trāk, where he died, on fol. 458b.
1343. Mīr ‘Abd-al-albākī, one of the pupils of Maulānā Mirzā Jān (No. 230 above); when his teacher went to Trāk he betook himself to India and entered the service of ‘Abd-al-rahmān Khān Khānān (No. 410 above), in which he was still at the time of the composition of this work, on fol. 456b.
1344. Maulānā Hādīdīrī, went at an early age to India and gained the favour of Muḥammad Khān Khānān Nishāpūrī; when he paid a second visit to India he wrote a kāshād in honour of A’zām Khān and was introduced to Akbar through Mir Muḥammad-akbar Anks (see No. 375 above); he is the author of a diwān of ghazals and of a mathnāwī in imitation of Sa‘dī’s Būstān, on fol. 458b.
1345. Sāmīrī, son of the preceding poet, wrote verses too, on fol. 459b.
1346. Wādīrī, son of a blacksmith, wrote good poetry, on fol. 459b.
1347. Faṣīhī, another poet, on fol. 459b.
1348. Sabīrī, son of Karābeg the goldsmith, good writer in verse and prose, on fol. 459b.
1349. Maulānā ‘Urfī Kamāngīr (the bow-maker), wrote 130 kāshāds in praise of Shāh Tahmāsp, on fol. 459b.
1350. Maulānā Luṣṭī, son of the preceding poet, wrote verses too; he went to India and was at the time when this work was written in attendance on Zainkhā Khākūltāsī (No. 414 above), on fol. 460b.
1351. Maulānā Tūbā (توبّا), a good poet, on fol. 460b.
1352. Khwājah Fānī, was an occasional poet, on fol. 460b.
1353. Ḥakīrī, wrote a few verses, on fol. 460b.
1354. Faṣīrī, composed some poetry too, on fol. 460b.
1355. Sabīlī, good calligrapher and occasional poet, on fol. 460b.
1356. Naẓīmī, a poet, on fol. 460b.
1357. Ja’farī, an expert in divination and occasional poet, on fol. 460b.
1358. Zafirī, in the following copy Zafirī, wrote also some verses, on fol. 460b.
1359. Shākh Sufi-alīnīlāh (aljakk in the following copy) wa alīn Abū al-fath Iṣāṣa, a descendant of the seventh Imām Māsūs Kāzīm in the twenty-first generation, and ancestor of the Sāfawīs; his complete genealogy is as follows: Shākh Sufi-alīn Iṣāṣa bin Shākh Amin-alīn Jabrāʾil bin Shākh Sālih bin Kuṯb-alīn bin Saḥā-alīn Rashīd bin Muḥammad al-Hāfīz bin Iwād bin Firuzshāh bin Muḥammad bin Shārafišāh bin Muḥammad bin Isāṣan bin Muḥammad bin Ibrāhīm bin Ja’far (Muḥammad Ja’far in the following copy) bin Muḥammad bin Ismā‘il bin Muḥammad bin Ahmad Arābī bin Abū Muḥammad al-Kāsīm bin Abū-al-ṣulmā Hamaż bin al-Imām Māsūs-al-kāzīm; yearning for instruction in Sūfīsm he went, under the plea of meeting his brother Saḥā-alīn Rashīd, who lived in Fārs, to Shīrāz and settled down in the convent of Shākh Abū ‘Abdallāh bin Khāshīn (Ṣafīn-al-ṣulmānyā, No. 144); he also enjoyed there the friendship of Sa‘dī; through Mir ‘Abdallāh Fārāī he succeeded at last in being received among the pupils of Shākh Zākīd Jīlānī; at the request of this Pir (who also gave him his daughter, Bibi Fāṭīmah, in marriage) he afterwards established his spiritual authority in Ardabīl; he died a. h. 735, 17th of Dhū-al-hijjah (a. d. 1335, Aug. 8); his life,
teachings, and miracles are fully described in the
(see Rieu i. pp. 345 and 346), on fol. 461a.
1360. Shirkaš Šadr-al-din Māsā, son and spiritual
successor of the preceding sheikh and grandson of
Shirkaš Šahrūd; most of the reigns of his time
had enjoyed his tuition, for instance, Jānibekhān and
his son Turdibekhān, Abū Taimūr Gurgān, etc.; he
died, according to the Habīb-al-sayr (see Rieu i. p. 346),
A. H. 758 (A.D. 1357), on fol. 461b.
1361. Shirkaš Khwājah 'Allī, son and spiritual suc-
cessor of Shirkaš Šadr-al-din Māsā, on fol. 462a.
1362. Shirkaš Ibrāhīm, son of Shirkaš Khwājah 'Allī,
who at the end of his life undertook the pilgrimage to
Hijāz and appointed Ibrāhīm his deputy; Khwājah 'Allī
died on the way back, and Ibrāhīm became his
Khalif, on fol. 462b.
1363. Sultān Junaid, Shirkaš Ibrāhīm’s son and
spiritual successor, who by his popularity roused the
jealousy and suspicion of Mirzā Jahānah Shāh, the ruler
of the two Traks and Ardabārjān (No. 1337 above),
and had to leave Ardabāl to Diyarbakr, where he
married Khādijah, the sister of the governor A-bā-ala-
Hasanbeg. Some time after he was again compelled
to leave Diyarbakr, and on his way to Garistān he
obtained the rule of Hijāz, in conflict with Khalif-Allah (the
Shirwānshāh), and was killed by him (A. H. 860 = A.D.
1456, as we learn from other sources), on fol. 462a.
1364. Sultān Haidar, son and spiritual successor of
Sultān Junaid and nephew of Aḥājan Arab; the latter,
after his victory over Mirzā Jahānah Shāh and
Sultān A-bā-šād (i.e. A-bā-šād Mirzā Gurgān, who
reigned A. H. 854–873 = A.D. 1450–1469), married
his daughter, Ḥallimahbeghī Aghā, to Sultān Haidar;
this marriage was three sons, one of whom was
Shāh Ismā’īl, the first independent ruler of the
Ṣafavi dynasty; Sultān Haidar fell, like his father,
in a fight with the then Shirwānshāh (the son of Khalif-
Allah) and his ally, Sultān Ya’qūb (see No. 1350 above).
This event took place (according to other sources)
A. H. 893 (A. D. 1488), on fol. 462a.
1365. Shirkaš A-bān Zafar (see Barbière de Meynard,
Dictionnaire géog. etc., p. 22, foot-note), accompanied
Shirkaš ‘Abdallah Khafṣīf (A-bāb ‘Abdallah b. Khafṣīf see
Ṣafafat-ul-sayr, No. 144) on his pilgrimage to Hijāz,
on fol. 462b.
1366. Maulānā Ḥusain, a relation of Sultān Ḥašār
(No. 1364), at whose suggestion he went for his studies to
Khurasān; he also wrote poetry occasionally, on fol.
463a.
1367. Maulānā Ahmad, on fol. 463a.
1368. Khan Mirza, son of Ma’smīb, the wakil of
Shāh Ṭahmāsp Ṣafawī; he was a good lawyer and
occasional poet, on fol. 463a.
1369. Nizārī, a good poet, on fol. 463a.
1370. Maulānā Ya’qūb, another poet, on fol. 463a.
1371. Wārith, likewise a poet, on fol. 463a.
1372. Jāmī, author of a few verses, on fol. 463a.
1373. Farād, wrote also occasionally verses, on fol. 463a.
Khalkhāl, on fol. 463b.
1374. Maulānā Shirkaš Ahmad Fārā’ī (so probably
correct in the following copy and in Barbière de Meynard,
loc. cit., p. 211; this copy reads, both in text and index,
1387. Sayyid Dhib-al-āškār, the great kāšīdah-writer (see Bodleian Cat., No. 133, col. 821, and Āṭasakha, ib., col. 146; Gesichtschrift der d. M. G. xvi. p. 755 sq.); some verses from a very elaborate kāšīdah in praise of the ważīr of Shirvān, Mūsā ibn Mūsawī (ibn al-masūd), are quoted here among other specimens. Dhib-āškār went afterwards, as is stated here, to the Trak and became a favourite of Sultan Muḥammad bin Tūkush, the Khwarizmshah (A.H. 596-617=A.D. 1200-1220), who commissioned him to celebrate his exploits in an epic poem in the metre of the Shāhīn (comp. on the doubleness of this statement Zeitschrift loc. cit. p. 756); the date of his death, as usually given, was A.H. 689 (A.D. 1290), on p. 477.

1388. 'Īsā-al-ādīn, a poet (was according to Āṭasakha, loc. cit. No. 132, contemporary with Khākānī), on p. 479.
1389. Abū Tahār, wrote some poetry (this poet is mentioned in the index, but not in the text; the following copy, however, contains this item).

IND. OFF.

1390. Sayyid Ḥasan Wā'īz, a good calligrapher and occasional poet, on p. 476.
1391. Mawālī Mā'ūn, one of the court-poets of the Sultan Husain Mīrzā, on p. 476.
1392. Abīd, of whom a few verses are quoted, on p. 476.
1394. Mawālī Mīr Kamāl-al-ādīn Mā'ūn, well versed in logic and author of a glossary on the 'genden (a commentary by Shams-al-ādīn Muḥammad bin Mubarak Shāh Buhkārī, commonly called Mīrā, on the 'genden, a work on metaphysics and physics, by Kātib al-Kawzānī, who died A.H. 693=A.D. 1294, see above, No. 1244, and Loth, Arabic MSS., p. 139), on p. 476.
1395. Mawālī Mīr Muḥammad, in Akbar's service, on p. 476.
Arrān, on p. 476:
1396. Shāhīn Abū-al-ālābāb, with his real name, Abūn bin Muḥammad bin Šāhīn ibn Ṭāhir, on p. 476.
Tūkush, on p. 476; Ganja, on p. 476:
1397. Abū al-ālā, was king of poets in Shirvān under the Shāhīnšah-i-Kâtār Jalāl-al-ādīn wa Ṣamīr al-Khāṣṣān, or Akbār al-Mūsawī (so distinctly both here and in the following copy, a mixture of two royal personages, father and son, Akbār being the son of Mūsawī, according to Rūz ii. pp. 559 and 567; but in the index, ib. iii. p. 1165, the order is reversed and Mūsawī represented as son of Akbār; in the list of Shirvānšahs above, No. 135, we Akbār appears, the name of Mūsawī's son and successor being given as Farkhūkhād); he married his daughter to Khākanī, on p. 576.
1398. Ibn Khāṭīb, contemporary with Sultan Muḥammad ibn Ghazān, exchanged many मनोगताएँ with his sweetheart Māhīštī, on p. 478.
1399. Māhīštī, according to some of Nishāpūr, according to others—and that seems the correct version—of Ganja, Ibn Khāṭīb's sweetheart, wrote pleasant verses, on p. 478.
Būlaḵ, on p. 478:
1400. Muḥir-al-ādīn, court-poet of the Atabegs of Ḍhurbūzayn, especially of Kizil Arslān (A.H. 587-587=A.D. 1186-1191), who, however, ruined the poet’s jealousy and anger by bestowing greater favour on Arūr-al-ādīn Akhsakāt and Jamāl-al-ādīn Ashhārī. Muḥir-al-ādīn thereupon addressed a famous ḥijāh to Kizil Arslān. He also attached himself for some time to Sultan Tughrū bin Arslān Suljūq (A.H. 571-590=A.D. 1176-1194). Later on he was sent to Isfahān as revenue-collector, where he exchanged bitter satires with Sharaḵ-al-ādīn Shufurwah and Jamāl-al-ādīn Abī-ʿalārāzak. He was assassinated by an excited mob in a bath of that town (A.H. 594=A.D. 1198, see Bodleian Cat. No. 559). Amir Khusrū in the preface to his جلکم یک places him as poetical genius above Khākanī, whose pupil he is said to have been, on p. 479.
Khurram, on p. 481:
1401. Shāikh Nājm-al-ādīn Kubrā, with the Kanyah Abū-al-ālābāb, and his real name, Abūn bin 'Umar
works: (the famous work on Arabic grammar), رسم الخاصة (on lexicography), fark al-maadhar (on legal and religious ordinances), جزء المczą (on jurisprudence), رسم المذاة (on Arabic proverbs), المعنى المذعور (on the well-known commentary on the Qur'an, edited by Colonel Nassau Lees). After his return from Makka, Zamakhshari went to Baghdad. He was born A.H. 647 (A.D. 1247, 1248), the following copy has 463 (A.D. 1269, 1270) and died A.H. 538 (A.D. 1143, 1144), on fol. 486b.

1408. Abú-alfāth Nasr bin al-Makáríz (correctly bin Abú-almakáríz) al-Maṭārīz, a great lawyer, grammarian, poet, etc., died A.H. 610 (A.D. 1213, 1214) in Khwarizm, where he was known as the Khalifah of Zamakhshari; more than 700 elegies were composed on his death. Among his works are mentioned here: کتاب الحراطین, and کتاب المبرّ مبعوث حرتی (the well-known maubah, see Leth, Arabic MSS., p. 258), is omitted here, on fol. 487a.

1409. Abúbakr Muhammad bin Abbás, nephew of Abú Ja'far bin Jârî al-Tabāri (the great historian, comp. Nos. 2-13 in this Cat.), he was himself called تکفیری (originating in Tabaristan), his mother a native of that country, whereas his father belonged to Khwarizm; he died A.H. 383 (A.D. 993), on fol. 487b.

1410. Imám Abú-al-aldin, a poet, quoted in 'Aww's tdhkhirah, on fol. 487b.

1411. Khwajah Abú-al-wafā (so correctly in the following copy; the present one has Abú-albaqá, a reading which is besides refuted by the immediately following paragraph), a great Šīfī and saint of Khwarizm, died A.H. 835 (A.D. 1431, 1432); he wrote a number of rubā'īs, on fol. 487b.

1412. Mâlûnâ (Kamâl-aldin) Husâin, a pupil of the preceding Khwajah, author of the مصداق المهم (with its full title, the تجربة المستقصى, composed according to Rieu i. p. 144 and iii. p. 108a between A.H. 829 and 834 = A.D. 1426-1431) and of a commentary on the جزء (by Muhammad bin Sa'd bin Baghārî, who died A.H. 694, 696, or 697 = A.D. 1295, 1297, or 1298, see Leth, Arabic MSS., p. 237); he wrote poetry occasionally, and died (according to Rieu, loc. cit.) A.H. 839 (A.D. 1435, 1436), on fol. 487b.

1413. Pâhâlabn Muhammad Bûrîyâ, author of the کفّ ناس (containing stories in verse) and some rubā'īs, on fol. 487b.

1414. Husânâ Kârâqûlî, a poet, on fol. 486b.

1415. Zulâlî (left out by mistake in the following copy), was a seller of vinegar in Harât, and wrote poetry occasionally, on fol. 486b.

1416. Iftikhr-al-aldin Abû-al-kásim Muhammad bin 'Umar-Jâ'far al-Mâzakhshâri, the great Arabic scholar, who obtained his honorary title of یکثر (neighbour of God) through his long residence in Makka. Principal

1402. Shaikh Abú-al-aldin Baghdâdi, pupil of the preceding Shaikh, with the Kunâyat Abû Sa'id and his real name Sharaf bin al-Mu'ayyad; according to some he was born A.H. 647 (A.D. 1217), died A.H. 668 (A.D. 1227), and was a number of rubâ'îs by Najm-al-aldin Kubrâ are quoted here, on fol. 482b.

1403. Shaikh 'Alâ-al-aldin, on fol. 485b.

1404. Nasir-al-aldin Ma'mûd bin Mu'azzafar, a great Shâfi'i lawyer, to Whom Kâ'îl 'Umar bin Salâh bin Sâwa dedicated his work on philosophy and logic, entitled ماذاکر (he occupied for a considerable time the post of wazir of Sultân Sanjar); but was eventually imprisoned and put to death together with his son, Sheik al-aldin 'Ali, in consequence of unfounded charges against the latter, on fol. 485a.

1405. Sheik al-aldin Ma'mûd al-Bâlâ, left his native town in Sultân Muhammad Khwârizmshâh's time and attached himself to Cîngizkhân, who employed him on an embassy to the Khwârizmshâh, and afterwards appointed him his wazir; after Cîngizkhân's death (A.H. 624 = A.D. 1227), Uktâl Kâ'an confirmed him in his post, and after the conquest of Khâ'尽头 made him governor over that province; he held that position until his death in the reign of Mangû Kâ'an (who died A.H. 656 = A.D. 1258), on fol. 485b.

1406. Ma'sudbeg, son of Ma'mûd al-Bâlâ, was (in the name of Câhâta-khân, the son of Cîngizkhân and brother of Uktâl Kâ'an) governor of Transoxania and Turkistan during the reigns of Uktâl Kâ'an, Kuykâhan, and Mangû Kâ'an, the first three successors of Cîngizkhân; when Alghû, the grandson of Câhâta-khân, asserted his authority over these realms, he was appointed wazir, and continued to be at the head of affairs under Burâkhân, who sent him A.H. 666 (A.D. 1267, 1268) on an important mission to Abâkâhân; after Burâkhân had been defeated by Abâkâhân, Ma'sudbeg left him and attached himself to Kâ'ikûkân, who, after the utter destruction of Bukhârâ and Ma'sudbeg's madrasah there together with its library by Abâkâhân's army, despatched Ma'sudbeg thither to rebuild it, a task in which he wonderfully succeeded, on fol. 485c.

1407. Iftikhr-al-aldin Abû-al-kásim Ma'mûd bin 'Umar-Jâ'far al-Mâzakhshâri, the great Arabic scholar, (Makka is a village in the district of Khwârizm), who obtained his honorary title of ' neighbour of God' through his long residence in Makka. Principal
1418. Hāš̱imū Sughdī (سعدی) in the following copy; the present one has, both in text and index, Sa'dī (سعدی), a pupil of Abībakr Warāq, on fol. 489b.


1420. Shaikh Abī Mansūr Māturidi (المتروئدی) is a place near Samarkand, one of the 8th-century madrasas, who split into two sections, the Māturidīyyah, originating with Abī Mansūr, and the Ash'arīyyah (according to A. Sprenger, Catal., p. 574, he was the spiritual guide of Abū al-Hajār al-Baqī', see below, Nos. 1427 and 1461), on fol. 489b.

1421. Farīd-aldīn Abī 'Abdallāh Muhammad al-Rūdāghī, the earliest classic poet of Persia (see Ethé, Rūdāghī der Sāmānīndichter, in Göttinger Nachrichten, 1873, pp. 663–742), born blind in Rōdāgī near Samarkand, panegyrist of Amir Nāṣr II (so to be read instead of 'Abd), bin Abīn bin Isma'īl Sāmānī (who reigned A.H. 301–421 = A.D. 913–942); he died A.H. 330 or 343 (A.D. 941–954), see Ethé, loc. cit. p. 673, on fol. 489b.

1422. Zāhir- (in the following copy Zāhir-aldīn) al-Khātib, author of the al-Māhānī, the Gāvār al-Mahānī, the al-Samā'īnī (with a commentary) and the Sūr al-Taba (see on these three works H. Khāfijī i., p. 620, and iii., p. 629 respectively; comp. also R. Rivai i., p. 748, where the title of the third work is given as Sūr al-Taba); he also wrote some poetry, and flourished in the middle of the sixth century of the Hijrah, on fol. 490b.

1423. Malik-al-Khātib 'Umar bin Muhammad al-Har- tābādī (or, as the following copy reads, al-Hārmbādī), went to Khurāsān and settled in Balkh, author of letters (see above), on fol. 492b.

1424. Abī Sādī Ahmad bin Muhammad al-Mashhūrī, a poet of the time of Sūlān Mahdī of Ghazna (see A. Sprenger, Catal., p. 3, No. 19), on fol. 493b.

1425. Sayyid-al-mākīr Ustād Abū Muhammad al-Rashīdī, author of the al-Māhānī (on the art of poetry), exchanged letters and entered into poetical contests with Mas'ūd bin Sa'dī bin Salmān (No. 1032 above), who sent him his diwan as a present; he entered the service of the Khākhān-i-asnim Khiwr bin Ibrāhim, at whose court 'Amāk (of Bukhārā, see No. 1474 below) occupied the position of king of poets, and a number of other poets flourished at that time, viz. Lu'tul, Kalimā, Najbā, Sīphārī (or 'Ali Sīphārī, as he is called further down on fol. 512b, l. 5 ab infra, under 'Amāk'), Jauhari, Sa'dī, Ali-Shārjāmī, Ali-Taylī, Yahyā Farghānī, Bukhāri Sarghāri, etc. Besides other kaṣidas, some in the praise of the Khākhān Kādūshūl Abī-al-Asfāḥī bin Ahmad are quoted here; the Āstakhāda (see Bodelian Cat., 287b, No. 738), however, calls him a panegyrist of Malikīshāh, and mentions a mathnawi of his (on fol. 493b).

1426. Nizām-aldīn Ahmad bin 'Abd-ar-Rahmān (usually known as Nizāmī ar-Rūdāghī), author of mathnawis, of the and the nāwar, in prose; according to an earlier he was attached to the Salālū Sultan Tughrūl III bin Arslān (A.H. 751–759 = A.D. 1151–1154); but he himself in his al-Maḥānī states that he was forty-five years in the service of the kings of Ghur, and praises especially Abī-al-Asfāḥī Abī 'Ali bin Hasan bin Husain, with the epithet of Tughrūl (comp. also Atashkadeh in Bodleian Cat., 287b, No. 745), on fol. 495b.

1427. Hamdūl-aldīn al-Jauhari (al-Mustafā, as is added in the following copy), who had poetical contests with Ḥakīm Sūzānī (died A.H. 569 = A.D. 1173, 1174, see Bodleian Cat., 541), on fol. 496b.

1428. Mu'ayyid-aldīn, author of the (on fol. 496b.)

1429. Ajall-al-Asfāḥī Shihāb-aldīn Ahmad bin Mu'-ayyid, son of the preceding poet and a good kāshfī, on fol. 496b.

1430. Ajall-al-Maḥānī Bahā' al-Maḥānī, a poet who spent the whole of his life in Rōdāgī and Sānā, where he was greatly honored by the ruler of that country; Malik Shams-aldīn, on fol. 497b.

1431. Malik-al-Khātib al-Māhānī, the well-known poet (died A.H. 509 = A.D. 1119, see Āstakhāda in Bodleian Cat., 287b, No. 733), on fol. 497a.

1432. Ajall-al-Asfāḥī Muhammad al-Maḥānī, in which he is called Al-Shārjāmī, court-poet of the Khākhān, on fol. 500b.

1433. Asfāḥ-aldīn Al-Maḥānī, a poet who was first in the service of Sultān Bahārānshāh (A.H. 542–543 = A.D. 1148–1150), and afterwards in that of Atsiz the Khurāsānshāh (A.H. 521–554 = A.D. 1127–1160), on fol. 500b.

1434. Maḥmūd Jāmī (in the following copy Jāmī), a poet, on fol. 501a.


1437. Khwājah ‘Abd-al-Maḥānī, wrote glosses on the Fana (either Ahbari's, who died A.H. 663 = A.D. 1264, 1265, or Marghinānī's, who died A.H. 593 = A.D. 1197), on fol. 501b.

1438. Maḥmūd Fādīl, wrote glosses on the (b) of which is probably meant the commentary on the Khwājah Shāhrukh, who died A.H. 766 = A.D. 1364, 1365, on the famous treatise on logic, styled the Khwājah Shāhrukh, by Kātib i. Kāzimī, see No. 534 above), on fol. 501b.


1440. Maḥmūd-aldīn Abū-al-Asfāḥī, author of the famous history of the Timūrids (see Nos. 192–195 in this Cat.), on fol. 501b. 112
1441. Bāsātī, a panegyrist of Sultan Khalil bin Miranahāh Gurgān, (who died A.H. 814 = A.D. 1411), on fol. 501b.

1442. Riyādī, a poet (who was drowned A.H. 884 = A.D. 1479, 1486, see Bodleian Cat., Nos. 890 and 891), on fol. 502a.

1443. Jauhari, an expert in the arts of prosody and rhyme and author of a poetical version of the Siyār al-nabī, which he made at the request of Mir `Alābīrī, on fol. 501b.

1444. Mir Kuraishī, wrote some poetry, on fol. 502a.

1445. Khwajah Hāji Muḥammad, wrote likewise some verses, on fol. 502a.

1446. Maulānā Abū-al-akhīr, a great expert in philosophy and medicine and a good poet, went at the end of Sultan Husain Mīrzā's reign to Harat and stayed there till Muḥammadshāh Shāhī, the Uzbekghān, invaded Khurasān and took Harat (A.H. 913 = A.D. 1507); he then returned with the Khān to Transoxania and was greatly honoured by him; at the time of the second invasion of Khurasān, Kāshkārā Sultan, the ruler of Bakh, obtained from the Uzbekghān permission to call Maulānā Abū-al-akhīr to his court, which he did, on fol. 502a.

1447. Maulānā Kāśim Kāhī, with his real name Najm-al-dīn Muḥammad, and the Kunyah Abū-alkāsidīm; in his fifteenth year he became a pupil of Abū-abdi-rāymān Jāmī, the great poet and Şīfī, and later on attached himself to Ḥāshim Kirmānī, who had the honorary name of Shāh Jahāngīr (see No. 291 above); afterwards, in Akbar's reign, he went to India, stayed some time in Banās with Bahālurkhān, the brother of the Khānzmān (see Nos. 411 and 412 above), and settled at last in Agra, where he died, 110 years old, A.H. 988, the 2nd of Rabi'-al-akhir (A.D. 1580, May 17), a date which is ingeniously expressed by Faidī in the chronogram, (not as the word is wrongly spelt here in the following copy; comp. Rībi illī, p. 1934, where he is called Kābulī and not Samarkandī); another ta'rīkh on his death is by Maulānā Kāśim Bukhāri, one of Kāśim Kāhī's pupils: این تناقا قائد, a third by Maulānā ʿArifī; a fourth by Mir Yūsuf Astarbādī, only gives 987. Maulānā Kāśim Kāhī was a great musician and poet, on fol. 502a.

1448. Maulānā ʿAbdī Ḥalwālī, a descendant of the great saint Ḥalwālī, called the Ṣāliḥ al-ṭāhir, went after the performance of the pilgrimage to India, and stayed awhile in Lāhūr; on his way back to Samarkand he was detained by Muḥammad Hakim Mīrzā in Kābul, who gradually handed the whole management of governmental affairs to him; after some years stay in Kābul, Maulānā ʿAbdī Ḥalwālī finally returned to his native town, where he was still at the time when this work was composed; he wrote occasionally poetry, on fol. 504b.

1449. Baṭlī, known as Maulānāzādā, wrote some verses, on fol. 504b.

1450. Tārdī rūd (تاردي رو) in the following copy

(نودع رو) whose father belonged to Harat and was one of the clerks of Sultan Husain Mirza; he himself went to India and rose to an important position; he especially excelled in the composition of ta'rīkh, for instance, on the capture of Barwaj (بیرو) in Gujarat by Mīrzā Yān in A.H. 977 (A.D. 1569, 1570), on the death of Lālā Nāmī in A.H. 970 (A.D. 1568, 1569), on fol. 504b.

1451. Figārī, a poet who lived from the time of ʿUbayd-Allāhkhan Uzbek (A.H. 939-945 = A.D. 1532-1539) to that of ʿAbdallāhkhan (who succeeded his father in Samarkand A.H. 990 = A.D. 1582, see No. 574 in this Cat.), on fol. 504b.

1452. Manzārī, a poet who gained the favour of the Khānkhānān Bairunkhān (see No. 409 above), on fol. 504b.

1453. Mir Hāshim Muḥtarīm, lived in India at the time of the composition of this work; he knew the whole Muhāddārāt by heart, and wrote verses occasionally, on fol. 504b.

1454. Śāliḥ Nīkālī, a poet who wrote a mathnawi, styled بدر الله حسن نام, in praise of the deeds of ʿAbdallāhkhan Uzbek, which, however, did not meet with particular favour, on fol. 504b.

Kash (twenty farsangs south of Samarkand), also called Ḵubhat-ul-khawāfā and Zarābah (سروت, شیرسپ), as the following copy reads, comp. Vullers, Lexicon, ii. p. 836b), on fol. 505a.

1455. Abū Ishak, on fol. 505a.

1456. Khwajah Abū-albarakah, wrote some poetry, on fol. 505a.

1457. Khvajah Bahā-al-dīn, son of the preceding Khwajah, wrote likewise verses, on fol. 505a.

1458. Khwajah Ayyūb, another son of Khwajah Abū-albarakah and a good poet, on fol. 505a.

Nasaf (eighteen farsangs from Samarkand), on fol. 505a.

1459. Aḥmad-al-dīn Shāhshāh-al-maṣūlah wa-altīn Ḥusām-al-dīn Muḥammad bin Abūbakr, who, on his way to Makkah, had an interview in Rai with the poet Khākānī, and with ʿUmar Nūṣānī, the chief Kurān-reader of that town; Shāhshāh-al-dīn Ḥusām (as he is usually called) wrote several kitābs and a famous ḥājdād in praise of Kīlī Tāmghājkhan Dīrabākhan bin al-Husain of Turkistan, who resided in Samarkand (about A.H. 558 = A.D. 1153, see No. 746 above), on fol. 505b.

1460. Al-sayyid ʿalājal Multī-ʿalā Shaḥshān-al-dīn (in the following copy Shams-aldīn) al-ḥusaini, an occasional poet, of whom one rubāʿi is quoted here, on fol. 507a.

1461. Tāj-al-abūsar Muḥammad bin ʿAli al-Sūzānī, the well-known ḥājdād-writer and satirical poet (who died A.H. 569 = A.D. 1173, 1174, see Bodleian Cat., No. 541); he chose bis takhallūs Sūzānī, because, when studying in Bukhāra, he got enamoured with a young needle-maker (سوزون) and became himself in consequence an apprentice of that trade; besides other poems there is quoted here in full one of his best ḥājdāds on the unity of God (در توحید) on fol. 507b.

1462. Hakim Jānnātī, contemporary with the wazīr ʿAlā-almulk, wrote some poetry, on fol. 509a.
1476. Ma'naawi, one of the old poets (see Ethé, Rüdagi's Vorläufer, etc., No. 10), on fol. 515b.
1477. Alajali Sa'd-aldin Shams-alhukamah Kafi-alnalaj (طه), here both in text and index; the following copy reads Bukhari, (طه), a poet of the Khwârzimshâhs, on fol. 515b.
1478. Sa'd-aldin As'ad, another poet, on fol. 516a.
1479. Hakim Samani (so here سمی, in the following copy Shamsi al-samani) al-nâjî, engaged in many poetical contests; he wrote a satirical kitâf against Siraj-aldin 'Ali, on fol. 516b.
1480. Bahâ'î Bukhârî, of whom one rubâ'î is quoted here, on fol. 516b.
1481. Jâhârî (called in the Atashkhâda, Bodleian Cat., col. 286, No. 717, and in Beale's Oriental Biogr. Dict., p. 137, Jâhârî Zargar, the goldsmith), originally of Bukhârâ and contemporary with Athir-aldin Akshâki (see No. 1528 below); he grew up, however, in Irâk and composed at the request of Sulaimânshâh, the son of Sulân Muhammad, the son of Sulân Malikshâh (of the Sulânshâhs of Irâk, who ascended the throne in A.H. 547 = A.D. 1152), an epic poem styled حکایت امر احمد ومهدى; after the death of Sulân Muhammad (the successor of Malikshâh) in A.H. 555 (A.D. 1160) Sulaimânshâh ascended the throne, but only reigned a little over six months; being very much addicted to pleasure and wine he renounced the crown and handed it over to Arslânshâh bin Tughril bin Muhammad bin Malikshâh (who reigned A.H. 556-571 = A.D. 1161-1176); some of Jâhârî's lyrical poems are quoted here, on fol. 516b.
1482. Sa'd-aldin Mas'ud Daulatîyâr, a poet, of whom one rubâ'î is quoted, on fol. 517a.
1483. Rauni, a poet (who flourished under the last Sâmînides and the first Ghaznavides, comp. Ethé, Rüdagi's Vorlaufer, etc., No. 17), on fol. 517b.
1484. Majd-aldin Fahmi, a poet, on fol. 517a.
1485. Shâkirî, one of the older poets; Hindushâh in his یکم (i.e., see W. Pertsch, Berlin Cat., p. 714 sq., and Bicci ii p. 515b) quotes a few of his verses, on fol. 517a.
1486. Khwâjâ 'Abd-alkâlih Gudjâwânî, son of 'Abd-aljalîl (see Sûfist-alaluyâ, No. 76); his father had come from Rûm to Gudjâwân (near Bukhârâ); when Khwâjâ Yusuf Hamadânî (see No. 1016 above) came to Bukhârâ, 'Abd-alkâlih enjoyed his tuition. He had four Khalîfâs or spiritual successors, viz., Khwâjâ Ahmad Sadîq, Khwâjâ Auliyyâ Kalân, Khwâjâ Sulaimân Karminî, and Khwâjâ 'Arîf Riwgarî (Riwarî is five farsangs from Bukhârâ, see Sûfist-alaluyâ, No. 77, where 'Arîf is called a pupil of 'Abd-alkâlih instead of merely his fourth Khalîfa). Khwâjâ 'Arîf Riwgarî, whose disciple Khwâjâ Bahâî-aldin Nakshband (Sûfist-alaluyâ, No. 82) is here said to have been, had likewise four Khalîfâs, one of whom was Khwâjâ Mahmûd (Sûfist-alaluyâ, No. 78). Among the four Khalîfâs of Khwâjâ Mahmûd one is again mentioned, viz., Khwâjâ 'Ali Râminî (رستمی), so both here and in the following copy; Sûfist-alaluyâ, No. 79, reads Rântini), with the epithet
of 'Azizān, who lived 130 years and was buried in Khorāsan, on fol. 517a.

1497. Khwājah Muhammad Bābā-i-Samāšt (so correctly in the following copy, comp. Safinat-al-auliyā, No. 80; here he is wrongly called, both in text and index, Bābā Humāि), the Khalīfat of 'Azizān, on fol. 518a.

1498. Sayyid Amir Kullā, the Khalīfat of the preceding Khwājah (Safinat-al-auliyā, No. 81) and spiritual guide of Bābā-aldin Nakhshband; he had been twenty years under Bābā-aldin Samāšt’s tuition, on fol. 518a.

1499. Khwājah Bābā-aldin Nakhshband, died a.h. 791 (A.D. 1389); he wrote rubā’ī occasionally, on fol. 518a.

1500. Khwājah ‘Ala-aldin ‘Attār, one of Khwājah Bābā-aldin’s companions (Safinat-al-auliyā, No. 83), on fol. 518b.


1503. Khwājah Abānasīr Pārsā, son of the preceding Khwājah (Safinat-al-auliyā, No. 84), on fol. 518b.

1504. Sayyid Būhān-aldin Khwāndanāšīr, who traced his pedigree back to Zaid, the son of the fourth Imām Zain-’al-Abīn (Safinat-al-auliyā, No. 8); after his father’s death he went first to Balkh and then to Harat, where he enjoyed the tuition of many great Shaikhs, especially of Shaikh Bābā-aldin ‘Umar; after the latter’s death he returned to Balkh, where he died a.h. 871 (A.D. 1466-1467), and was buried opposite the tomb of Ahmad bin Khidrawa (see No. 555 above). He left three sons: (a) Amīrkhwānd Muḥammad (usually called Mirkhwānd or Mirkhound), the author of the Riwāya al-muṣərī (see Nos. 79–100 in this Cat.), which he dedicated to Khwājah Ḥabāb-aldin Sāwāji (comp. Rieu i. p. 98). He lived in Harat from the time of Sultan Ḥusain Mirzā to the governorship of Dūrnishkhan, went then to Tadzā, and spent two years in ‘Aamān’s service, and ended his life in Gūjarat (A.H. 941 = A.D. 1534–1535), on fol. 519a.

1505. Nāṣir Bakhsh, author of a diwān (died a.h. 772 = A.D. 1370, 1371, see Bodleian Cat., No. 804), on fol. 519a.

1506. Khwājah ‘Isnāt, son of Khwājah Maṣʿūd, who traced his origin back to Jafar, the son of Ali bin Abi Ṭālīb; he was a favourite of prince Khālid Sultan (Miranāshī’s son, who died a.h. 914 = A.D. 1411); when the intrigues of jealous courtiers separated him from his patron, he wrote a famous ghazal at the time of parting, a few verses of which, besides other lyrical poetry, are quoted here (he died a.h. 829 = A.D. 1426, or according to a chronogram in the Makhzan-al-aḥrārī, a.h. 820 = A.D. 1423, see Bodleian Cat., No. 861, and col. 351, No. 1545), on fol. 519b.

1508. Maulāna Barandaḵ, a poet and favourite of Mirzā Bākūrā (slain a.h. 819 = A.D. 1416), Sultan Ḥusain Mirzā’s grandfather (not brother, as he is strangely called here, being the son of ‘Umar Shaikh Mirzā, and the grandson of Timur, see Atashkade in Bodleian Cat., col. 286, No. 715), on fol. 520a.

1509. Maulāna Khayālī, a poet who died in Ulughbeg’s reign, a.h. 850–853 = A.D. 1446–1449, see Bodleian Cat., No. 871, on fol. 520b.

1510. Maulāna Saiṭī (i.e. Saiṭī Aḵčī), who died a.h. 922 = A.D. 1513, 1514, see Bodleian Cat., No. 948, went to Harat for study and obtained the favour of Mirzā Allāhī; after his return he became tutor of Mirzā Raisander bin Mirzā Sultan Mahmūd bin Sultan AbīSaʿīd (who ruled over Samarkand a.h. 900–905 = A.D. 1495–1499), after whose assassination by Khurramshah he settled in Bukhara, where he died a few years after, on fol. 520b.

1511. Wāsīlī, wrote some verses, on fol. 520b.

1512. Khwājah Ḥāshīmī, a descendant of Khwājah ‘Isnāt (No. 1497) and grandson of Khwājah Muḥammad Pārsā (No. 1492), a poet in the time of ‘Ubaid-Allah Khwān Usbū (A.H. 639–646 = A.D. 1242–1249); he is not to be confused with Shāh Jāhāngīr Ḥāshīmī, the author of the Usūl al-‘Ashrāf (see No. 291 above), as has been done in the Atashkade (Bodleian Cat., col. 287, No. 726, where Ḥāshīmī of Bukhara is stated to have written the Tafsīr al-‘Ashrāf, which is clearly a mistake for Tafsīr al-‘Ashrāf, comp. ib., col. 271, No. 577), on fol. 520b.

1513. Niyāzī, a poet who went first to Harat, where he got acquainted with the clever musician Shāh Muḥammad Sarmāštī (勐赛) [Meng], he repaired afterwards to Balkh, which he had to leave on account of a satire on the inhabitants of that town who threatened to murder him, and began now a wandering and restless life, going to Kāhān (the capital of Khatlān, see col. 420a) where he fell in love with Mir Haidar Ali bin Sultan Uwais, thence to Bakhdshīn, Kābul, and Kandahār, where he failed to obtain the favour of Mūhammad Bārumkhān Kāndhānān (see No. 409 above), and Sind. There again he was unable to get an admission to Mirzā Shāh Ḥusain’s court, and lived for some time in dire want, till after Shāh Ḥusain’s death his son, Mirzā Bākūr, gave him some assistance. His desire to approach Sultan Akbar, however, remained unfulfilled; and when at last, through the intercession of Shaikh Khwājah, the son of Dūst Khwān, a summons to appear in the imperial court was sent to Niyāzi, the poet had already breathed his last, on fol. 520b.

1503. Raunakī, was first attached to Mirzā Kāmīn (No. 405 above), and afterwards in the service of Mirzā Ibrāhīm bin Mirzā Sulaimān (No. 583 above) in Bādakshān, where he died a.h. 964 (A.D. 1557); some verses of a kāshfād of his, in honour of Maulānā Muḥammad Zāhīd, are quoted here, on fol. 521b.

1505. Kāthīrī, of whom one rubā’ī is quoted here, on fol. 521b.

1506. Darwāsī Māsṣūd Tirgār (the arrow-maker), a poet, on fol. 521b.
1507. Mualahá 'Abdí Ṭarakúlí, wrote some rubáís, on fol. 521a.

1508. Rahmi (as in the index of this and the text of the following copy; the present text reads Rahmí), wrote some poetry too, on fol. 522a.

Farquharson, on fol. 522a.

1509. Sháikh Muhammad Sáhirí, one of the Abdáls, on fol. 524a.

1510. Sháikh Ahmad Júwálagar (the bag-maker), a friend of the preceding Sháikh, details of whose life are given in the {الأشق الأثر} on fol. 522a.

1511. Bábí-Farghání, a great Sháikh, contemporary with the author of the کشف المجونب (i.e. Abú-al-hasan 'Ali bin 'Uthmán bin 'Abi 'Ali ajjulúqab al-najjuwíri, who died after A. H. 465 = A. D. 1073, see Bodleian Cat., No. 1245), who once visited him, on fol. 522a.

1512. Sháikh Sa'd-al-dín (Muhammad bin Ahmad, see H. Kalfa vi. p. 158), author of the مئاد al-adad, on fol. 522b.

1513. ‘Abdaláh bin Muhammad al-'Ubáidi (or, as H. Kalfa iv. p. 169 calls him, Burhadín-al-'Ubáidi), bin Muhammad 'Ubaidaláh Sharif Farghání, commonly called 'Ubri, who died A. H. 743 = A. D. 1343, 1344), a Hanafite and Sháfiite lawyer, author of a شرح طوالغ (a commentary on Násir-al-dín 'Abdallah bin 'Umar Baidawi's طوالغ الأثر), who died A. H. 810 = A. D. 1407), a Sháfiite and a منهج الموتى إلى علم الأسر (see H. Kalfa vi. p. 217), on fol. 522b.

Andiján (in the middle of Farghání), on fol. 522b.

1514. Sayyid Shams-al-dín Muhammad, with the epithet, Mir Sayyid Sarbarahmá (the bare-headed), came in Sultán Husáín Mirzá's reign to Harát and occupied there for twenty years the post of a superintendent of the tomb or shrine of Sháikh Lúkumí Purandum. Finally he was removed from that office in consequence of a charge of lavish expenditure brought against him. But through a clever kasaid addressed to Mir 'Alísháh he obtained again the post of wazír, which he held for some time till he retired from the world, on fol. 522b.

1515. Amir Nizám-al-dín Kalán Khwájah, wrote some poetry, on fol. 522b.

1516. Sipáhal, grandson of Khwájah Kalán (or Kaláñ-bég, as he is called here), a poet who died very young, on fol. 523a.

1517. Safí, a clever man, who also wrote verses occasionally, on fol. 523a.

1518. Hijri, an expert in the art of prosody and rhyme, and occasional poet, on fol. 523a.

1519. Ka'di 'Abd-al-álam', a pupil of Mualahá Álmán Jánd, and a descendant of the author of the مئاد (probably the work of that title on Hanafite law, by Burhadín al-Álmán 'Ali bin Abú-bakr bin 'Abd-al-álam Marghání, whose death is commonly fixed in A. H. 593 = A. D. 1197, see No. 1437 above and comp. H. Kalfa vi. p. 479, No. 14366; G. Flügel II. p. 202; Loth, Arabic MSS., p. 54; W. Pertsch, Berlin Cat., p. 247; edited Calcutta, A. H. 1234, translated into English by C. Hamilton, London, 1790, second edition by S. G. Grady, London, 1870); he was, at the time when this work was written, in India by order of the Khádí-alkudáj, on fol. 523a.

1520. Khwájah Kutb-aldín Bakhtyár (see Safínatul-an'álí), No. 112; Matlúb-al-tálibín, 15th málaq, No. 2, and Sáwat-al-ansár, No. 16), the spiritual successor of Khwájah Muhammad-áladín Sijzá (No. 301 above), died A. H. 633 (A. D. 1235), on fol. 523a.

1521. Báhá-áladín, lived most of his time in India and was on intimate relations with Sultán Kutb-aldín Aibak (who reigned in Dhílí A. H. 626-627=A. D. 1226-1210), on fol. 524a.

1522. Sháikh Zahir-áladín Abú-al-tállá, born A. H. 511 (A. D. 1117, 1118), died A. H. 573 (A. D. 1177, 1178), author of a مائدة on Hanafite law, than which, as here is stated, no clearer work ever was written (we suppose this مائدة is identical with the one mentioned in No. 1519, and both author's name and date of his death corrupted through some mistake on the part of the compiler of the Haft Iklím), on fol. 524a.

1523. Malik-álahám Báhá-áladín, a poet concerning whose lifetime nothing has been ascertained; a long kas-idah of his is quoted here, on fol. 524a.

1524. Malík-al-álahám Sa’íd-áladín, a poet who went in early youth to Khvárizm and spent some time in the service of the Khvárizmsháh II Arsíán (A. H. 551-567=A. D. 1156-1172); a famous kas-idah which he recited in the majlis of that prince, in imitation of one of Khákání’s by mere change of rhyme, is given here, in an abridged form, together with other specimens of his great lyrical power, on fol. 525a.

1525. Sháikh Kámál, the well-known poet (Safínatul-an’áli, No. 354), who, according to Jání’s Bahkhrástan, imitated, but at the same time surpassed, Khwájah Hasán of Dhílí (No. 332 above); after performing the pilgrimage to Makkah he settled in Tabriz, where he stayed all his life, except four years which he spent at Saráí in Dasht-á-Kipáck, the capital of the Kháán of Kipáck, Tughtamísh, who had taken him with him after his attack upon Tabriz (A. H. 787=A. D. 1385; see Rieu ii. p. 632b). After his return from Saráí Kámál Khujandí enjoyed in Tabriz the favour of Sultán Husán bin Uwáis (this statement must be corrected in so far as the favour of Sultán Husán, who reigned A. H. 776-784=A. D. 1374-1382, was bestowed upon the poet before he went to Saráí, whereas at the time of his return to Tabriz the ruler of that town was Miránsháh bin Timúr, who likewise granted him his patronage, see Rieu, loc. cit.). He had a lively correspondence with Háffí al-Shírází, and died A. H. 803 (A. D. 1400, 1401), on fol. 527a.

1526. Ajibi, a poet concerning whose lifetime nothing is known, on fol. 527a.

1527. Sháhíbí Gházálá, another poet, on fol. 528a.

Abkhisát (here wrongly spelt Akhití; ANXÉ) another form is Akhsíat
or Aksaitak, see W. Pertzsch, Berlin Cat., p. 1225, footnote, the largest town of Farghina, after Andijan, nine farsangs from the latter place), on fol. 528a:

1528. Afadal-almutakkaddmin Athar-aldin, the great poet, who, attracted by the fame of Khkânnin, went to 'Irâk and attached himself in Hamadân to Sultan Arslân bin Tughrul (A.H. 556-571 = A.D. 1161-1176). He had many poetical contests with Khkânnin, but retired at last from the world and settled down to a solitary life of pius meditation in Khalkâl (see above, col. 479); he died A.H. 608 = A.D. 1211, 1212 (see Bodleian Cat., No. 620), on fol. 528a.

Shâkh (or Câd, the modern Tashkand, also called Bâribâk), on fol. 530a:

1529. Muhammad bin 'Ali bin Isma'il alkaftall (the locksmith), derer, traditional poet, and Imâm, who spread the Hbânitâfat law in Transoxania; Shaikh Abû Ishaq Shirâzî gives a detailed account of him in his Kitâb al-ghzâl (he was born A.H. 591 (A.D. 994), and died A.H. 630 (A.D. 1041, 1042), on fol. 530b.

1530. Abû Bakr Muhammad bin Ahmad bin Husain bin 'Umar, known as al-Mustazâhar, with the epithet of Fakhr-alisâlam, a Shâfîe lawyer, studied law first under 'Abdallah Kâzarâni and Abû Mansûr Tusi, and afterwards in Baghdad under Shaikh Abû Ishaq, and Abû Nasr bin Sulaymân (Mas'ud), with whom he read his Abû Nasr's own work on jurisprudence, called al-khâmîs. After Abû Ishaq's death Abû Bakr became the head of the Shâfîe lawyers, and wrote several works on Shâfîe law, for instance, the Khâmîs of al-âlim al-khâmîs, dedicated to the Khâmîs of Khalif al-Mustazâhar Billah (A.H. 497-512 = A.D. 1094-1118), and therefore sometimes styled the Khâmîs. He was afterwards appointed professor in the Khâmîs of al-Mustazâhar in Baghdad, and died A.H. 637 (A.D. 1042, 1043), on fol. 530b.

1531. Fakhr-aladin Banâkiti (i.e. Abû Sulaimân, 'Ubayd-Allah (Saffinat-alalîyâ, No. 87), poet and historian, author of the Tauruz al-Basî, which is written on the Khâmîs which is written on the Khâmîs of Sultan Abû Sa'id, A.H. 717 = A.D. 1317 (see No. 18 in this Cat.), on fol. 531a.

1532. Badr Shâshî (or commonly Badr-i-Câd, the panegyrist of Sultan Muhammad bin Tughrul (A.H. 725-752 = A.D. 1325-1351), see Maštûb-al-âlibîn, 9th mafal, No. 7), comp. Bodleian Cat., No. 793, on fol. 531a.

1533. Khwâjah Nasîr-aladin 'Ubayd-Allah (Saffinat-alalîyâ, No. 87), better known as Khwâjah Ahrâr, whose detailed biography is found in the Khâmîs of Sultan 'Abdul-Aziz, which is written on the Khâmîs of Sultan 'Abdul-Aziz, A.H. 633-635 in this Cat., the greatest Shaikh of Turkistan and Transoxania, pupil of Maunlana Ya'kub Carrski (No. 346 above) and Maunlana Nizâm-aladin Khâmûsh (Saffinat-alalîyâ, No. 88); his death, which took place in Samarkand, is fixed here (contrary to all other statements, which give A.H. 895) in A.H. 896 (A.D. 1491), according to the following chronogram by Mir 'All khan: خدی پر چراغ ماند, on fol. 531b.

1534. Kamal Shaikh, contemporary with Khwâjah Ahrâr, on fol. 531b.

1535. 'Abd-al-Qâsim, known as Maulânâzâda, wrote poetry occasionally, on fol. 531b.

1536. Kâdhî Ghâhanfar, wrote some poetry too, on fol. 531b.

1537. 'Izâm, a pupil of Kâshim Khânî (No. 1447 above), on fol. 531b.

Sixth Ilkîm: Turkistân, on fol. 532a; Fârôb, on fol. 533a:

1538. Abû Nasr Muhammad bin Muhammad al-turki (i.e. Abû Nasr Fârâbî, or Alfarâbî, the great philosopher, see Wustenfeld, Geschichte der arabischen Aertzer und Naturforsker, p. 53 sq., and Dieterici, Alfarâbî Philosophsiche Abhandlungen, Leipzig, 1899, German translation, ib. 1892), spoke originally only Turkî, but learnt the Arabic tongue in Baghdad, whither he had gone from his native country; he studied there under Abûbâyasa bin Yûnas, with whom he read various works of Aristotle; he was a contemporary of prince Sai'îd-al-âlabî, Mutanabbi's great friend and patron, who died A.H. 356 (A.D. 666, 667), on fol. 533a.

1539. Isma'il bin Hamad al-Jauhari, the author of the Khâmîs of al-farâbî, the famous Arabic dictionary, died A.H. 393 (A.D. 1002, 1003), comp. Flügel, Grammaticische Schriften, p. 253 sq., on fol. 534a.

1540. Isâkh bin Ibrâhim, another Arabic scholar, on fol. 534a.

Jand, on fol. 534a:

1541. Bâbâ Kamal, a pupil of Shaikh Najm-al-âdin Kubrâ (see No. 1401 above), on fol. 534a.

1542. Shaikh Mu'ayyad, a disciple of Sadr-âlabî, on fol. 534a.

Kâshgar, on fol. 534a; Yarkand, on fol. 534a; Khotan, on fol. 535a. In this chapter (on fss. 535b-540a) a detailed account of the Amirs of Kâshgar is inserted, who were vassals of the Khans of Jâta and Moghulistan, from the time of Tughluk-Tîmür (A.H. 748-764 = A.D. 1347-1363), according to the Tarikh al-Rashidî (comp. on this work Ries i. p. 161, 162, and W. Ersken, History of India under Baber and Humâyûn, pp. 38-192, etc.), beginning with (1543) Amîr Tîlûk, to whom Tughluk-Tîmür entrusted the governorship of Kâshgar. Tîlûk had four brothers, viz. Mir Bâlûjî (Ersken: Yâlûjî), Shams-âlein, Kamar-al-âlein, and Abî Shaikh Daulât. After Tîlûk's death (1544) Mir Bâlûjî was raised to the governorship, and after him his son (1545) Amîr Khûlâldîâd. The latter's uncle, Kamar-al-âlein, who had in vain requested Tughluk-Tîmûr to appoint him governor instead of his little nephew, revenged himself after the Khân's death by killing the latter's children and usurping himself the Khânship. But one of Tughluk-Tîmûr's sons, who was still a baby, Khidir Khwâjah, had, together with his mother, been rescued by Khûlâldîâd and safely hidden in Badakhshân, and after Kamar-âlein's death Khûlâldîâd reinstated him in his father's Khânship. Amîr Khûlâldîâd made, at the end of his life, a pilgrimage to Makkah and Madâinah, and died in the latter town. He was succeeded by his son (1546) Amîr Muhammadshâh, who lost Kâshgar and Khotan in consequence of the conquest of these countries by Timûr. But Muhammadshâh's son (1547), Mir Sayyid 'Ali, kept an eye upon these provinces, and sought an opportunity to regain the governorship. After three invasions and successful battles against Hâjî Muhammad Shâyisa and Fr Muhammad Barlâs, the successful governors appointed by Mirzâ Ulughbeg, to whom
his father, Mirzá Sháhrukh, had given Transoxania, Turkestan, and Farghana, he at last made himself master of Káshghar again, and ruled twenty-four years. His elder son (1648), Sáids Sáid (in the following copy distinctly spelt Sánsír Mirzá), succeeded him, and reigned seven years. After his death in a. h. 869 (A. D. 1465) the younger brother (1540), Muhammad Haidar Mirzá, assumed the government of Káshghar, as the two sons of Sáisí, Abábakr Mirzá and Úmár Mirzá, were too young for such a position, and reigned twenty-four years. Abábakr Mirzá (1550), when attaining manhood, subdued Yarkand and Khotan, and at last attacked his uncle Muhammad Haidar Mirzá himself. A long war ensued between these two relatives, Haidar Mirzá being supported by Yúsufkhán, the ruler of Moghálístán, till finally, after many changes of fortune, Haidar Mirzá and Yúsufkhán perished, and Abábakr Mirzá became sole master of the country. He was in his turn overthrown by (1551) Sultan Úbíd Saídkhán, the grandson of the before-mentioned Yúsufkhán and brother of Mánúrkhán (who, after his father Ahmadkhán, Yúsufkhán's son, had ascended to the throne of Moghálístán). Abí Saídkhán, after many vicissitudes, succeeded, in Rajáb, a. h. 920 (A. D. 1514, August, September), in conquering Yartoend, the capital of Káshghar; he died a. h. 939 (A. D. 1532, 1533), and his son (1552), Abí-ul asírkhán, seized the reins of government (the date, given here for his accession, viz. 950, must be a mistake for 940, as he succeeded his father immediately). He was twenty-five years old when he became sovereign ruler, and his reign lasted nearly thirty-three years (till a. h. 971 = A. D. 1564). He was a clever writer in prose and verse, and left thirteen sons, viz.: (a) 'Abí-ul akhán in Úbíd, who was killed; (b) 'Abí-ul asirákhán, who succeeded his father, and was still ruler of Káshghar when this work was written; he was a great expert in archery and music; (c) 'Abí-ul asírkhán Saíd, who was killed; (d) 'Abí-ul 'azízia, who died sixteen years old; (e) Abíham Sáid, known as Sáfi Sáid, who was sixteen years deputy-ruler of Káshghar during his father's reign and then died; (f) Muhammad Sáid, (g) Muhammad Bákí, (h) Khurásán Sáid, who, being offended by his brother 'Abí-ul asírkhán, went to India and entered the service of Akbar; after some years he died, and left five sons, who were all alive at the time when this work was written; (i) Abí Saíd Sáid; (j) Abíllát Sáid, who likewise went to India, and left two sons behind him at his death; (l) Ulás Sáid; (m) 'Aríf Sáid; and (n) 'Abí-ul asírkhán Sáid. Among the learned men of Káshghar are mentioned here:

1553. Jamál-aláimsháh wa-aldín Sáíd bin Muhammad, known as Mánílá Mám ádím Turkestaní, on fol. 540b.
1554. Tagháhréb bin Muhammad bin Suláimán, was first a merchant, but soon to the dignity of a wazír in one of the towns of Turkestan; afterwards he became wazír of Sultán Sanjar, and was greatly praised by the poets of that time, for instance, by Amir Ma'ázzí (No. 747 above), on fol. 540b.
1555. Mánílá Sáíd-aldín (Saínát-álalíyá, No. 89), was first a pupil of Mánílá Nízám-aldín Khámísh and afterwards, at the latter's request, took Shiaik Khán-aldín Khwái (No. 658 above) as his spiritual guide. On his pilgrimage to Mákhum he enjoyed the company of Sháh Kásín-i-Anwár (No. 1314 above), Abí Yazíd Párání (see Saínát-álalíyá, No. 359), Zain-ádín Khwái, and Shiaik Khán-ádín 'Umar, on fol. 540b.
1556. Mánílá 'Álá-ádín, on fol. 541a.
1557. Mirzá Hádár, the grandson of Mu'mammad Haidar Mirzá and author of the (see above under Káshghar), who, by order of Sultán Abí Saíd-khán (see No. 1551 above), carried out a victorious invasion of Kashmir (a. h. 938-939 = A. D. 1531, 1532), and afterwards, when returning from India, went a second time to Kashmir and there set himself up for seven years as independent ruler. He was killed there a. h. 958 (A. D. 1551), on fol. 541b.
1558. Amir Ahmad Khájí, was for a few years governor of Harát under Sultán Husain Mirzá, and also for some time exercised power in Samarkand; he wrote poetry occasionally, on fol. 541b.

Tarás, on fol. 541b; 'Ugil (چکمی), on fol. 541b; Khallukh, on fol. 541b; Tútár, on fol. 541b (the Tátars are stated here to trace their origin back to Yáxet Oghán, i.e. Turk bin Yáxet, who, after a life of 240 years, left the kingdom to Alanakhán, after whom followed Dañbákú, and then Khák. The latter had two sons, Tútár and Mógúl, between whom the realm was divided; Tútár's successors were Baghúkhán, Malák-khán (so in the following copy, the present has خان), Ikán-khán, Atsíkhán, Urdák-khán, Aidák-khán, under whom the Tátars and Moghuls, who had hitherto lived in friendly intercourse, fell out with one another, and Sújí or Súnjúkhán; Rás (Russia), on fol. 542a; Búshorí, on fol. 543a; Kimák (or Kaimák, also called Kimás and Kímíyás, in Kipchak), on fol. 543a; Kházser, on fol. 543a; Isfíjúb (or Isfanjúb, as it seems to be spelt here, in Turkestan), on fol. 543b; Kustanajíyáy (Constantinople), on fol. 543b.

On f. 544a-547b, a short account of the Uthmání Sultán from Erto qulal, the father of Uthmán I (who died, 90 years old, a. h. 687 = A. D. 1288), to Sultán Muhammad III bin Murád III (who ascended the throne in a. h. 1003 = A. D. 1595), a proof that some parts of the Hafiz Iklim were written after a. h. 1002, the usual date of its completion). Rámiyáh (Rome), left out here in consequence of a small lacuna after fol. 547b; Slašaščin or Slašašvut (شکر خیاران or قریشک) or كریشک, on French or Frankish territory, where the faces of the people are half white and half black, perhaps the Grissons), on fol. 548a; Ziriýan and Tészard (کریشک or قریشک), two districts near the Caspian gates, people by tall armour-makers, see Kazwini ed. Wüstenfeld ii. p. 413 sqq., on fol. 548a.

Seventh Iklim: Buğdár, on fol. 548b.
1559. Khwáiá Ahmad, who lived in Ghazna, and to whom Sañi dedicated his غرب نام (a mathnawi of Sañi's not known otherwise, unless it is identical with the third mathnawi in No. 3346 of the India Office Collection, which bears no title there, see further below.)
in this Cat. under ‘Sanā’ī’ in the poetical part), en fol. 549b.

Ṣaudāb, on fol. 549b:
1560. Yājāj and Mājāj (Gog and Magog), on fol. 549b
Biṭṭūš (a town in Rūm), on fol. 549b; Biṭṭūš-al-rūmān (where a great number of Christians dwell), on fol. 549b; Jābulkā (at the furthest end of Maghrib), on fol. 549b.

No. 49, ff. 550, lll. 21; Nasta’ilḵ; illuminated frontispiece on fol. 19b; size, 3 in. by 54 in.

725

Another splendid copy of the Haft Iklim.

This splendid copy is without an index. Beginning the same as in the preceding copy. Iklim I, on fol. 3b; II, on fol. 5b; III, on fol. 28b; IV, on fol. 22b; V, on fol. 54b; VI, on fol. 63b; VII, on fol. 65b. Fol. 474 must be inserted between ff. 448 and 449.

Dated, by Shaikh Muhammad Islām of Ahmadābād, the 21st of Rābī‘-al-āhān, A. H. 1089 (A. D. 1678, June 12). This copy was purchased from the executors of the Marquis of Hastings.

No. 3143, ff. 662, lll. 11; clear and distinct Nasta’ilḵ; illuminated frontispiece; many marginal additions; splendid binding in green and gold; size, 18 in. by 28 in.

726

An incomplete copy of the same.

This copy opens abruptly in the third Iklim with the words: راز خواهد گشت خدام رفته, corresponding to fol. 60b, l. 5, in the preceding copy. Iklim IV, on fol. 131b; V, on fol. 40b; VI, on fol. 48b; VII, on fol. 49b.

Dated A. H. 1093 (A. D. 1682) by 'Abd-al’rahmān bin Muhammad Tāhir bin Khwājah Ahmad. There are 48 leaves missing in the beginning.

No. 1653, ff. 50, lll. 25; Nasta’ilḵ; size, 12 in. by 7 in.

727

Intikhāb-i Haft Iklim (اختیار هفت آبیلم).

An abridgment of the Haft Iklim, made by Faid-ālāh Ansārī Jānpūrī, with the takhallus Himmat (see fol. 4b, l. 1), and dedicated to Wajih-ālīn ‘Alīkhān Bahādur, who is called the master of the sword and pen (صاحب السيف والقلم), see fol. 4b, l. 1 sq. A date of this compilation, which simply gives the geographical accounts of the Haft Iklim in a condensed form, omitting all the biographical details, is not found.

Beginning:

ستایش و افراد آموزنده را که معموری هفت آبیلم

Iklim I, on fol. 5b; II, on fol. 11b; III, on fol. 22b; IV, on fol. 38b; V, on fol. 103b; VI, on fol. 113b; VII, on fol. 127.

No date. This rather modern copy belonged formerly to Mr. Richard Johnson.

No. 1386, ff. 132, lll. 15; Shikasta; worm-eaten; size, 8 in. by 48 in.

728

Historical and geographical extracts.

Contents:
1. A few extracts from a Tarāzī Mīrār-i Īrām (نمرود) (not met with hitherto), on ff. 8b-14b, 22 and 23, consisting of short accounts of the emperors Akbar, Jahāngīr, Shāhjahān, etc.
2. Extracts from the Haft Iklim, beginning with a ذکر از اطلاعات (a general account of the seven climates, somewhat like the preceding Ḥikmat, on ff. 99b-105b, and concluding with a چینین سلامتی می‌کرد در این اطلاعات (the general account of the Muḥammadan rulers of Dihli, which is found on fol. 153b, first line sq. in No. 724, col. 406 above), on fol. 153b-176b.
3. Another extract from the Baḥr-al-ṣūrat, containing a تعریف مصادر (description of cities), and beginning with Akbarabād, ff. 177b-190b.

An index of these miscellaneous is found on ff. 28b-29b.

No. 611, ff. 1b-12; 22, 23, 99-190, lll. 11; careless Nasta’ilḵ; size, 8 in. by 44 in.

729

Baḥrāt-al-‘ālam (بحیرات الهام).

A modern work on general geography, by Ḥakim Mahārāshkān of Iṣfahān, styled Baḥrāt-al-‘ālam (بحیرات الهام) (see fol. 2b, l. 2 and colophon). It is the first volume of a larger work; a second volume, entitled رگندرین افروزان (Regendarin afroozan), and comprising Persian translations of several Arabic works, for instance, تعریف البلدان (description of countries), is promised in the preface of this book. The author lived at the time of the emperor Bahādurshāh, whose death in A. H. 1124 (A. D. 1712) appears as a recent event, and must have compiled this volume about A. H. 1130 (A. D. 1718). The short extract from it described in Rieu iii. p. 992. The present MSS. contains:

1. A general part, dealing with the seven climates, in an arrangement similar to the Haft Iklim, but without any biographical notices. Iklim I, on fol. 2b; II, on fol. 7b; III, on fol. 12b; IV, on fol. 51b; V, on fol. 8b; VI, on fol. 93b; VII, on fol. 102b.

2. A special part, dealing with particular points of geographical interest in detail. The chief subdivisions of this part are:

(1) ذکر تعمیق از بلاد متفقین (ذكر تعرض از بلاد متفقین) (see fol. 104b; beginning with a description of the countries of Rūm (رومان) (see fol. 7b; first line), i.e. the استایش و افراد اطراف می‌کنند (ستایش و اطراف اطراف می‌کنند) (see Nos. 264-270 above), which, but which, on account of the usual division of the first book into two separate parts, may very well be called the fourth; miscellaneous notes on various towns and provinces (see fol. 126b), extracted from a work styled مقدمات المزارعین (مقدمات المزارعین) (see fol. 138; line 9 of col. 1).
chieflly from Ḳazwīnī’s (گیان خالق) above).

(زکر کنیه از عجایب جبل عین کو اکثر،) 23
(زکر کنیه از عجایب انپار.) 24
(زکر لاد مغرم زیاد) 25
Beginning:

سچ که آتش گرفتا را نیم خورشیده
سکتا: چگ طریقی است آن

On fol. 4* a eulogy of the Governor-General of India.

Among the numerous chapters we mention as the most interesting ones:

Fortress of Ḩāgra, with a table of inscriptions, on fol. 24*.
Māt Maqīd, with illustration, on fol. 30*.
Tāj Mahāl, with illustration, on fol. 51* sq.
Letters and firmans of Shāh Jāhān, ʿAlamgir, Dārā Shukhā, etc., on fol. 59* sq.
Mausoleum of Ṣīl Cānd, with illustration, on fol. 10*.

Account of Nūr Jāhān Begām, on fol. 120*.
Akbar’s mausoleum at Sīndh, with illustration, on fol. 191*.
Mosque at Patīpūr, with illustration, on fol. 216*.

This Kitāb i-ʿImārat, as it is styled in the colophon (another title given to it is 28
حلاق آکریائی), was transcribed from the original copy of Sīl Cānd, who was a student at the Madrasah of Ḩāgra, by 26
 crysten شاعر, for Mr. James Davidson (مختصر
اجزاء دروس) ; no date. The copy was purchased by 
Maden & Co., 1st of August, 1845. Special works on the 27
topography of the Tāj Mahāl are noticed in Rieu i. 29
p. 430 and iii. p. 95*; Mehren, Cat., p. 47; and W. 30
Pertsch, Berlin Cat., p. 520.

Masūkāt-i-ʾShahrāb Hinduştān (مساکت شهرستان)

Tables showing the distance of the different provinces, districts, and towns of India from one another, according to the statistic survey under the Mogul emperors, especially under Shah Jahan (see fol. 4* sq.). It begins with a short index of the provinces of Iran. The principal portion of this little book, dealing with India proper, begins on fol. 3*.

This copy was made for Mr. Richard Johnson by Muhammad Bakhsh, A.H. 1194 (A.D. 1780), at Lucknow.

X. Romances and Tales.

A large collection of stories, relating cases of wonderful deliverance from danger, translated by Husain bin Ṣod alzahānsi alaṭīhhān (see fol. 5*) from the
Another still more defective copy of the same.

This copy is defective at the end, breaking off on fol. 557 with the words: ...... شمر مکینئ و دیعیرا ....... corresponding to the preceding copy, fol. 307, l. 11. There is besides a large lacuna in the middle of fol. 109, between ll. 5 and 6, comprising the remaining part of bāb IV, from the twelfth story on to the end, as well as the beginning of bāb V, nearly to the end of the eighth story (corresponding to ff. 55a, l. 15-77a, l. 8, in the preceding copy).

Index, on fol. 6b. Bāb I, on fol. 19b; II, on fol. 33b; III, on fol. 53b; IV, on fol. 88b; V, missing; VI, on fol. 149b; VII, on fol. 186b; VIII, on fol. 326b; IX, on fol. 361b; X, on fol. 385b; XI, on fol. 406b; XII, on fol. 427b; XIII, on fol. 473b.

The copy, which is not dated, is somewhat worm-eaten throughout, but in most places carefully mended. The last leaves are seriously damaged. Instead of 557 there is everywhere written 55, as in the Munich copy (see J. Ammer, loc. cit.).

No. 774. ff. 557, lii. 17; large Nastaʿlīk; size, 9½ in. by 5½ in.

737

Tarjuma-i-Kitāb-alfaraj baʿd-ashiddah.

An apparently different and, as it seems, enlarged translation, or rather adaptation of the same Arabic original, designated moreover in the following copy as 'the second half' (نفیس دیگری), only, and made, according to the preface, at the request of Sultan Nasir al-Din Kubācā (A.H. 627–628 = A.D. 1228–1229). It belongs therefore to a somewhat later period than the preceding version. A translator's name does not appear anywhere. A conjecture on the fly-leaf of the following copy suggests as such Muhammad 'Aifi, the author of the next copy of the Kitāb al-Tabātābā and the Letters of the Wazir (the latter of which is in fact dedicated to Kubācā's wazir, 'Ain-al-mulk Husain al-Ash'ari, see Rieu ii. l. 719).

Beginning: حمد رزاق مکینئ که اکس را یافته کرده: و جوانی که جان داد و نام را داده و خدای محبت ساخت سعادت جای گرفته: و عقل را عقل جای گرفته و معین را معین کرده: وحشت بدو حیرت: ....... Here follows a large blank, after which the preface continues in this way: قد فرمان الله مکینئ که مکینئ سلطان ایران مرادات مکینئ و مرادات مکینئ سلطان ایران مکینئ و مرادات مکینئ سلطان ایران مرادات: الله حافظ بلاد مکینئ و مرادات مکینئ و مرادات مکینئ بزرگ و معین مکینئ.

As to the subdivision into bābs, there can be traced the following ones:

Bāb VI, on fol. 61b: باب ششم در ذکر جامعات که:

Bāb VII and VIII are not found anywhere.

Bāb IX, on fol. 101a: باب نهم در ذکر جامعات که:
Another copy of the same translation.

Beginning the same (but without the prefixed praise of God): "فَتَرَى فِرَأ بَنَكَ مُتَمَّعَ بِخَلَقِ اللَّهِ.

The bâbes which can be traced here (but all without number and heading) are: VI, on fol. 53a; IX, on fol. 80b; X, on fol. 114a; XI, on fol. 119b; XII, on fol. 132a; XIII, on fol. 153a; XVI, on fol. 223a; XVII, on fol. 254a; XVI, on fol. 315b. Fol. 21b corresponds to fol. 24a in the preceding entry, and 33b, first line, to fol. 369a, 5 there. Fol. 84b is left blank.

Dated the 17th of Ramadân, A. H. 1057 (A. D. 1647, Oct. 16).

No. 729, ff. 420, II. 17; Nastâlîk; size, 8½ in. by 6 in.

739


Beginning: ًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًًٌ
747
The same.
Excellent copy, which begins in this way:

The book concludes on fol. 242b. On fol. 243a the date is given, viz. 4th of Jumādā-āl-dāl, in the first year of 'Ālāmī's reign (A.H. 1069, A.D. 1659, Jan. 28). On ff. 243b-245a a kāshādah by Shāh Nīnat Wālī-āl-lāh (or more commonly Nīnat-āl-lāh Wālī, who died A.H. 834 = A.D. 1431, see Bieu ii. p. 634b) and some arithmetical tables are added. Many pages slightly injured.

No. 3478, fol. 215b, ll. 15-19; Nasta'īl; size, 5½ in. by 5½ in.

748
The same.

The book concludes on fol. 242b. On fol. 243a the date is given, viz. 4th of Jumādā-āl-dāl, in the first year of 'Ālāmī's reign (A.H. 1069, A.D. 1659, Jan. 28). On ff. 243b-245a a kāshādah by Shāh Nīnat Wālī-āl-lāh (or more commonly Nīnat-āl-lāh Wālī, who died A.H. 834 = A.D. 1431, see Bieu ii. p. 634b) and some arithmetical tables are added. Many pages slightly injured.

No. 3478, fol. 215b, ll. 15-19; Nasta'īl; size, 5½ in. by 5½ in.

749
The same.


No. 3495, fol. 215b, ll. 13-17; Nasta'īl; the first and the last four leaves supplied later; size, 9½ in. by 5½ in.

750
The same.

No. 2538, fol. 217, ll. 21; Naškī, by two different hands, the elder of which comprises ff. 28-154 and 156-159, undoubtedly a portion of the original copy, the missing portions of which have been supplied later on. Several pages of the original part, for instance, ff. 64, 129, etc., are greatly injured; size, 12½ in. by 9½ in.

751
The same.

This copy begins with nine māthnāwī-ba'its, the first of which runs thus:

On the top of fol. 1b the usual beginning of this work is supplied by a different hand, as it seems, viz.:


No. 2712, fol. 339, ll. 13; clear Nasta'īl; small illuminated frontispiece; size, 8½ in. by 5 in.

752
Tātīnāmā

The later and abridged version of the 'Tales of a Parrot' made by Muḥammad Kādirī in the 17th century of the Christian era. It has been edited and translated.

**Beginning:**

بعد أن جنس نانا وصف بدأ

This abridgment contains, like the British Museum copy, only thirty-five stories. No date. Modern copy. College of Fort William, 1825.

On other Persian and Turkish versions (for instance, the one mentioned in H. Kafka iv. p. 172), and on the Hindustani version of Kādirī's abridgment, the 'Tūtā-Kahānī,' see W. Pertsch, loc. cit. (No. 743 above), and Bodleian Cat., No. 444.

No. 2351, ff. 77, 12–13; Nasta'īlī; worn-eaten; size, 7½ in. by 5 in.

**753**

The same.

Another copy of Muhammad Kādirī's abridged version of the Tūtānāma, numbering here thirty-eight stories, the first being headed حکایات طولی تاجر حکایات دختر قصیر روم.

The faqeh is wanting. It begins at once with the introductory story, thus: آووه! از کنشتهای لذت آور و خوش آمدزومان که در نمایندگان نمی‌شد.

No date. Bibliotheca Leydeniana.

No. 2566, ff. 337–402, ll. 13; large Nasta'īlī; size, 5½ in. by 6½ in.

**754**

A fragment of Kādirī's abridged version.

This copy, slightly differing in wording from the usual copies of Kādirī's abridgment of Nakshabandī's Tūtānāma, contains only eight stories; that is the first eight nights, ending with the story of the prince and the seven waders (which begins here on fol. 66b), comp. W. Pertsch, Uber Nachschab's Papageienbuch, in Zeitschrift der D. M. G., vol. xxii. p. 520. In the colophon the work is styled نکثاب طولی تاجر مذکر, as if this redaction was a retranslation into Persian from some other version, a supposition, however, which is in variance with the few introductory lines on fol. 16b, where it is expressly stated, that this is the سبیلس سلیم the plain version, of Muhammad Khudabandah Kādirī.

**Beginning:**

پس ازنا وصف خداانان و رسید: حفظت این است جوئ سرکاری که درف رفیض.

Copied A.H. 1217 (A.D. 1802, 1803) at Seringapatam. Bibliotheca Leydeniana.

No. 2469, ff. 16–103, ll. 11; large Nasta'īlī; size, 8½ in. by 6 in.

**755**

Nigarānān (نیگرانان).

A collection of moral anecdotes in imitation of Sā'īdī's Gullīsīn, treating of matters of practical philosophy and ethics, interspersed with verses and short tales, by Muḥānāl al-asafa'rānī al-juwainī, who composed it A.H. 735 = A.D. 1334, 1335 (see fol. 138, line 1), and dedicated it to Sultan Abū Sa'īd Bahādur Khân (who reigned A.H. 716–736 = A.D. 1316–1336), comp. fol. 6a; H. Kafka vi. 381, No. 1398; Bodleian Cat., Nos. 1447–1449; Rieu ii. p. 754; Mélanges Asiatiques, iii. p. 732.

It is divided into seven bāls (a fihrist is found on fol. 19b, last line sq.), viz.:

- باب یل در مکار اختلاق, on fol. 21b
- باب دوم دور مصانع و برخورد, on fol. 59a
- باب سوم دور مصانع, on fol. 92a
- باب چهار دور مصانع معاشرت, on fol. 125b
- باب پنجم دور نمایش, on fol. 159b
- باب ششم دور هنر و نمایش, on fol. 198b
- باب هفتم دور فنادق مفرغ, on fol. 237b

**Beginning:**

شکرو سنا عدالت را که از دست نرسید: رسیدت بلایت

The first half collated and annotated. Copied A.H. 977 (A.D. 1569, 1570) at Samarkand by Khwājah Khwāwand bin Khwāwand Mirak. The Nigarānān concludes on fol. 277b. Fol. 278 is filled by another hand with a satire of Khwājah Abū-al-albārakāh on the Kādirī of Nishāpūr.

**Beginning:**

چو در دید زهره نجف در نجف دفتره طریق جهش

No. 56, ff. 278, ll. 17; small but distinct Nasta'īlī; the first two pages splendidly illuminated; size, 9½ in. by 6 in.

**756**

Another copy of the same.

**Beginning:**

حبد و ستایش مر خداکردو از ازشت آسمان است

In the index the usual order of the seven bāls is changed in this way, that the seventh, viz. در فنادق مفرغ, appears as third, the third therefore as fourth, and so on (see fol. 81b), but in the text the arrangement agrees with that in the preceding copy: bāb I, on fol. 81b; II (not marked), on fol. 115b; III (not marked), on fol. 149b; IV, on fol. 175b; V (not marked), on fol. 236b; VI, on fol. 271b; VII, on fol. 304b. No date; rather modern copy, bought (together with the Bahārānī, which forms the first part of this MS.) by Adam Clarke, for four guineas, 1817, from Mr. Henry George Keene, who acquired it in 1863.

Received into the library, April 10, 1877.

No. 3183, ff. 63–243, ll. 17; large and distinct Nasta'īlī; size, 11½ in. by 6½ in.

**757**

Anwār-i-Suhaillī (انوار سهیلی).

Stewart), 1855, by J. W. Ouseley, 1851; lithographed A.D. 1270; translated into English by E. B. Eastwick, Hartford, 1854, by A. N. Wollaston, London, 1878. Parts of the Anwar-i-Suhaili have been printed in text and translation in the Asiatic Journal, vol. v., in Langes' Chrestomathy (see on this very rare publication Pertsch, Berlin Cat., p. 442, note 2), and in Spiegel's Chrestomathia Persica, pp. 23-40. The latter have been translated into German by H. Eihé (Morgenländische Studien, Leipzig, 1868, pp. 147-166); some miscellaneous verses from the Anwar-i-Suhaili have been published in English translation in A. Rogers' Persian Anthology, London, 1899, pp. 35-47. The composition of this modernized version of Naṣr-Allah bin Muhammad bin al-Hamid's older Persian translation of Al-Mu'alla's' Arabic text (which was made about A.H. 539 = A.D. 1144, 1145; see Bedleian Cat., No. 430) was suggested to the author by Ni'mat-uldin Amir Shaikh Ahmad al-Suhaili, who died A.H. 907 or 908 (A.D. 1501-1503). It contains fourteen chapters.

Beginning:

حفر حكم على الأطلال جلبت حكم...

This copy, which is very much soiled, is dated the 8th of Shawwal, A.H. 1097 (A.D. 1688, Aug. 28). A few various readings on the margin.

No. 3458, dim 8. J. 23, ff. 235, ii. 11; careless Nasta'lik; size, 9½ in. by 5 in.

758

Another copy of the same.

Beginning the same. Dated by Muhammad 'Abd, son of a kadi in the district of Shāhjahānābād, who wrote it for Pehlivan Emir, A.H. 1114 (here called the 47th year of 'Aliangir's reign), the end of Safar (A.D. 1702, June 28).

No. 342, ff. 290, ii. 19; Nasta'lik; size, 11 in. by 7½ in.

759

The same.

Dated the 10th of Shaban, A.H. 1139 (here called the ninth year of Muhammadshah's reign) = A.D. 1727, April 11, by Kurnudam; some pages slightly injured.

No. 3137, ff. 154, ii. 23-24; Nasta'lik; illuminated frontispiece; size, 16½ in. by 6½ in.

760

The same.

Dated the 7th of Rajab, A.H. 1168 (A.D. 1755, April 19).

No. 3268, dim 9. J. 3, ff. 314, ii. 17; very unequal Shikasta, probably written by different hands; size, 12 in. by 7½ in.

761

The same.

Dated the 29th of Rajab, A.H. 1202 (A.D. 1788, May 5).

No. 442, ff. 328, ii. 17-18; Shikasta; size, 8½ in. by 4½ in.

762

A slightly defective copy of the same.

The first leaf of this copy is missing; it begins abruptly thus: ... correspending to No. 3458 (757 above), fol. 23, l. 6.

Dated the 27th of Sha'bān, A.H. 1103 (A.D. 1692, May 14), by Muhammad Akram al-Kätib.

No. 70, ff. 303, ii. 19; Nasta'lik; size, 8½ in. by 4½ in.

763

A still more defective copy of the same.

It opens abruptly thus: باد زیمان بر جای خلگی آمد... آتش زده کشت کوه و گِمان هم... corresponding to No. 3458 (757 above), fol. 88, l. 9 and 10; the first twenty leaves or more are greatly injured and partly destroyed by worms.

No date; end of the twelfth century of the Hijrah.

No. 3701, ff. 330, ii. 16; very clear and distinct Nasta'lik; size, 10½ in. by 7½ in.

764

Another defective copy of the same.


No. 182, ff. 305, ii. 17; Nasta'lik; illuminated frontispiece; size, 11 in. by 6 in.

765

Another very defective copy of the same.

There is a large lacuna after fol. 81, corresponding to No. 3458 (757 above), fol. 59, l. 4 ab infra to fol. 81, l. 9, and a smaller one between the last two leaves; the end of fol. 379 corresponds to No. 3458, fol. 332, l. 18, and the third line on fol. 380 to fol. 335, l. 6, in the same copy.

No. 3860, dim 8. J. 24, ff. 380, ii. 16-18; Nasta'lik; size, 8½ in. by 4½ in.

766

An incomplete copy of the same.

This copy breaks off in the tenth chapter with the words: ... ملامت خوایی نمود، corresponding to the preceding copy (No. 3366), fol. 305l, l. 13. To disguise this incompleteness the transcriber has added: ورهمی، صفت ابن کتب کلیه و دهدل از مکان حافظ الفقیر الله است'. Occasionally various readings on the margin.

No. 3472, dim 8. J. 22, ff. 273, ii. 19; Nasta'lik; size, 9½ in. by 5½ in.

767

Tiyār-i-dānish (عیار دانش).

A later modernized Persian version of Kalilah and Dimnah, in which the flowery style of the Anwar-i-Suhaili has been toned down to a more sober and plain language, and the two introductory chapters, omitted by Husain Wāhib, have been restored, on the basis of the older version of Naṣr-Allah, by Abu-alfadzil bin Mubarak, the
great prime minister of the emperor Akbar and author of the Akbarnama (see Nos. 235–270 in this Cat.). He completed this work, which was written at the emperor's request, the 15th of Sha'bán, A.H. 966 (A.D. 1558), July 10 = 19 Tirmadh-i-lahi in the year 33 = 22 Tirmadh-i-jalali in the year 51 = 14 Adharnah-i-kadim in the year 967 or, according to other copies, 957 of the Yazdajrd era = 17 Mah-i-Aspar in the Hijalj year 1645 = Mah-i-rumi in the year 1899 of the Iskandari era; comp. Bodleian Cat., Nos. 438–440; Rieu ii. p. 756a; W. Perthes, Berlin Cat., p. 274 sq.; J. Amner, p. 47; G. Flügel iii. p. 286; Notices et Extraites, x. p. 197 sq. (where extracts in text and translation are given by De Sacy). The Hindustani translation of this version is the Jāhār-i-dānshī. The Iyār-i-dānshī contains sixteen chapters and a khāthimah.

Beginning: سیاس ازل ایاد خداوندی را که کرمان تا کرمان از اندیش گردد و نهان نفراد عنوان می‌نامد ولی این تمام

All the headings are unfortunately omitted in this copy, which is the oldest among the dated copies of the India Office Library, viz. of the 6th of Rabî‘-ul-awwal, A.H. 1169 (the twenty-second year of 'Alamgir's reign) = A.D. 1659, April 20. The right order of ff. 37–44 is: 37. 39–43. 38. 44.

No. 5606, clxx. 8. J. 1. ff. 171, i. 16–19; large, unequal Nastâlīk; size, 9½ in. by 5½ in.

678

Another copy of the same.

This copy is a little spoiled by damp, but upon the whole good and useful, all the headings are found here distinctly written.

Bāb I, on fol. 6b: در خوارزم و خانمک که با بن کتاب می‌شمارند تازه‌بیش از طبیعت;

III, on fol. 30b: در خون نارونک خانم;

IV, on fol. 40b: در سرای خدادن که به شیش حکایت و یک سنگ بن مشخص;

V, on fol. 103b: در فوارن و دستور و سفری از گرایش و دستور یک خانم;

VI, on fol. 121b: در اندیشه‌ی کارزار و یک باب;

VII, on fol. 101b: در دیدار و دیواره‌ای و رازی از سر در این خانم;

VIII, on fol. 160b: در زمان شماره‌ای در دیوان;

IX, on fol. 164b: در بایگانی از کتاب;

X, on fol. 171b: در درهمی که خوش‌نامه صفتی از قبل;

XI, on fol. 194b: در داستان کارزار و یک خانم;

XII, on fol. 200b: در زنی و دختر و غیره از کتاب;

XIV, on fol. 210b: در دیوان و دیدار با یک خانم;

XV, on fol. 228b: در کتاب از خانم و دیکتری;

Khatimah, on fol. 259b.

Dated the 9th of Dhul-alkadhād, A.H. 1152 = A.D. 1740, Feb. 7 (here called by mistake the twenty-seventh year of Muhammadshah's reign, instead of the twenty-first), by Laṣīf-Allāh bin Khair-Allāh 'Alsawī, at 'Asim-Abād.

No. 1692, ff. 234, i. 17–18; Nastâlīk; size, 9½ in. by 5½ in. 679

The same.

Another very good and distinctly written copy, quite agreeing in its chapter-headings with the preceding copy.

Bāb I, on fol. 8b; II, on fol. 11b; III, on fol. 45b; IV, on fol. 116b; V, on fol. 148b; VI, on fol. 171b; VII, on fol. 206b; VIII, on fol. 228b; IX, on fol. 227b; X, on fol. 238b; XI, on fol. 255b; XII, on fol. 268b; XIII, on fol. 275b (the heading of this bāb is left blank); XIV, on fol. 283b; XV, on fol. 299b; XVI, on fol. 307b; Khatimah, on fol. 317b.

No date. The proper order of ff. 297–304 is: 297, 299, 298, 300, 301, 303, 302, 304.

No. 548, ff. 321, i. 16–17; distinct Nastâlīk; illuminated frontispiece; size, 8¼ in. by 5½ in. 770

The same.

Another good copy, with distinct chapter-headings.

Bāb I, on fol. 7b; II, on fol. 9b; III, on fol. 32a; IV, on fol. 80b; V, on fol. 102b; VI, on fol. 121b; VII, on fol. 147b; VIII, on fol. 166b; IX, on fol. 164b; X, on fol. 171b; XI, on fol. 181b; XII, on fol. 196b; XIII, on fol. 202b; XIV, on fol. 216b; XV, on fol. 220b; XVI, on fol. 234b.

No date.

No. 1408, ff. 236, i. 21; distinct Nastâlīk, by several hands; illustrations on ff. 23b, 23a and 24b, 24a, 28a, 30a, 33a, 34a, 35a, 36a, 37a and 39a, 40a, 105b, 107b, 114b, 119b, 124b, 142b, 143a and 5a, 152b, 157b, 158b, 167b, 168b and 169b, 172b, 173b, 174b, 183b, 194b, 206b, 218b, and 232b; numerous other blanks left for pictures which have not been filled in; size, 12½ in. by 6½ in.

771

The same.

Beginning: سیاس ازل ایاد خداوندی را که کرمان تا کرمان از اندیش گردد و نهان نفراد عنوان می‌نامد ولی این تمام

Index, on fol. 9b.

Contents (agreeing upon the whole with those in the three preceding copies): Bāb I, on fol. 10b; II, on fol. 14b; III, on fol. 50b; IV, on fol. 133b; V, on fol. 172b; VI, on fol. 203b; VII, on fol. 247b; VIII, on fol. 266b (headed here less correctly than in the other three copies): IX, on fol. 273b (here instead of کتاب X, on fol. 285b; در بایگانی از کتاب X, on fol. 299b (in the text the heading of bāb X is repeated here by mistake; in the index the wording is correct, only stated instead of کتاب); XII, on fol. 325b; در کتاب از اندیش گردد و نهان نفراد عنوان می‌نامد ولی این تمام); XIII, on fol. 335b; در کتاب از اندیش گردد و نهان نفراد عنوان می‌نامد ولی این تمام); XIV, on fol. 344b.  "ل"
Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be:

ff. 5-8, large blank; 9-12, 16-18, 21-23, 31-32, 37-39, and 44-46 supplied by another hand; size, 7 in. by 5 in.

The same.

No. 115 f., ff. 13, 14; Nastālīk; the first eight leaves added by a more recent hand; size, 8 in. by 5 in.

Another disorderly copy of the same.

This most peculiar copy agrees in the preface and the first bāb, although they are without headings, entirely with the preceding ones (index on fol. 9a, first bāb on fol. 10a), but further on a great disorder begins, and the copy differs altogether from the usual ones; for instance, there suddenly occurs, on fol. 52b, another first bāb (comp. bāb V in the usual copies):

Bāb ८: पाप समूह दशकां और फरार मुद्रित: इतिहास,
with a blank line following.

The copy opens abruptly, on fol. 1a, with these words:

काद देव विन दास शिवार यी विशेष योग्यी.....

Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be:

ff. 5-8, large blank; 9-12, 16-18, 21-23, 31-32, 37-39, and 44-46 supplied by another hand; size, 7 in. by 5 in.

The same.

No. 115 f., ff. 13, 14; Nastālīk; the first eight leaves added by a more recent hand; size, 8 in. by 5 in.

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Bāb ८: पाप समूह दशकां और फरार मुद्रित: इतिहास,
with a blank line following.

The copy opens abruptly, on fol. 1a, with these words:

काद देव विन दास शिवार यी विशेष योग्यी.....

Another fragmentary copy of the same.

This very incomplete copy is besides in a state of helpless confusion. So far as we have been able to rearrange the leaves, their proper order appears to be:

ff. 5-8, large blank; 9-12, 16-18, 21-23, 31-32, 37-39, and 44-46 supplied by another hand; size, 7 in. by 5 in.
Another copy of the same.

Beginning as in the preceding copy.

Bāb I, on fol. 3ª; II, on fol. 12ª; III, on fol. 27ª; IV, on fol. 35ª; V, on fol. 43ª; VI, on fol. 50ª; VII, on fol. 61ª (here wrongly styled مسلمة instead of مسلم); VIII, on fol. 71ª; IX, on fol. 83ª; X, on fol. 111ª; XI, on fol. 131ª; XII, on fol. 137ª; XIII, on fol. 146ª; XIV, on fol. 153ª. The title given to it in the colophon is لطائف الظواهر (see the remark in the preceding copy); the proper title is لطائف الظواهر which appears on fol. 2ª, last line, and fol. 3ª, first line.

The first owner of this copy, which is not dated, was Mirzá Muḥammad Ḥasan bin Ghaḏanfarḵhān ʿAlamgīrī-

No. 1804, ff. 164, l. 17; clear and distinct Nastaʿlīk; small illuminated from slip; size, 104 in. by 6 in.

Another copy of the same.

The Persian romance of Ḥātim Ṭāʾī, the model of liberality and generosity in the East, beginning, exactly as No. 451 in the Bodleian Cat.: خاصقاً حاتم طائي (Qadam-e Ḩātim Ṭāʾī), Tāhirī, ii. p. 764; J. Aumer, p. 55; W. Pertsch, Berlin Cat., p. 991; A. F. Mehren, p. 33. This romance has been translated into English by Duncan Forbes, London, 1830; the Calcutta edition by J. Atkinson, 1818, contains only an abridgment of it. Other editions, Constantinople, 1840, and Bombay. A different version of the same story, made by Husain al-Wāiz al-Shāfiʿī, A.H. 891 (A.D. 1486), is described in Bodleian Cat., No. 452, and W. Pertsch, Berlin Cat., p. 992. This copy is severely damaged by worms in many places, and not dated.

No. 2472, ff. 160, l. 13; Nastaʿlīk; size, 8½ in. by 6 in.

Another copy of the same.

The same story of Ḩātim Ṭāʾī, styled فيض حاتم طائي (Fiṣṣ al-Dīn Ĥātim Tāʾī). No date.

Beginning as in the preceding copy.

No. 750, ff. 119, l. 17; large and distinct Nastaʿlīk; worn-eaten; size, 114 in. by 7½ in.

A short fragment of the same.

Beginning as in the preceding copies. On fol. 380ª, the first faṣā begins (छंद) دأر دارمان سرگذشت حسن (Dār darāmān sarḵašt Ḵoš). The last words on fol. 413ª agree practically (of course the exact wording differs, as in all popular
romances, considerably in the various copies) with the beginning of fol. 12ª, in the preceding copy.

Copied in the beginning of the present century.

No. 2383, ff. 371-413. ll. 11; large Nastālik; size, 8½ in. by 5½ in.

783

Kīša-i-Hātim Tāl'ī.

A much fuller and greatly enlarged redaction of the romance of Hātim Tāl'ī, more than twice as large as the preceding copies and as all the other editions of this work, hitherto known. It consists of two different portions, the first of which is styled دعوتُ سُرَّا حَامَانٌ طَيَّ (see the same additional title in Rieu, loc. cit.), and begins exactly in the same manner as the preceding copies, besides being nearly the same length as that, viz.: سِيَاسَةُ بَيْعَتِينَ مِنِّرْ ذِرْعَةِ عَلَيْهِمْ مَعَ مَالِكِ عَلَى أَنْ سَدَمْ بِهِمْ فَكَهَوْا، دَخَلَ بِهِمْ قَلَبَهُمْ. The second part is styled دعوتُ حَامَانٌ طَيَّ, and begins on fol. 170ª. Rieu's note on the first and begins on fol. 371 of Bodelian Library (Bodleian Cat. No. 473); and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: ََِلَدَّهْ يَُوْتُ َلَذَّهْ مَعَ بَيْكَ نَحْوَيْ مَعِينَهُمْ عَلَى أَنْ يَرْسَلَ أَصْحَابُ الْعُمْرَةِ. 

No date.

No. 606, ff. 416, ll. 17; large and distinct Nastālik; size, 10½ in. by 6½ in.

784

Kīša-i-Amīr Hamzah (قَصَةُ امِيرُ حَمَزَة).

An incomplete copy of the romance of Amir Hamzah, the son of Abd-al-umāntahi and uncle of the prophet, in a version similar, as it seems, to that in the copy of the Bodleian Library (Bodleian Cat. No. 473), and the second and third copy of the British Museum (Rieu ii. p. 761). It begins thus: ََِلَدَّهْ يَُوْتُ َلَذَّهْ مَعَ بَيْكَ نَحْوَيْ مَعِينَهُمْ عَلَى أَنْ يَرْسَلَ أَصْحَابُ الْعُمْرَةِ. This copy breaks off at the end of the fifty-eighth dāštān, which deals with the battle of Uhud, and begins on fol. 159ª. The whole work contains, according to the various copies, from seventy to eighty dāštān. On the possible authorship of Mullā Jalāl Bakhī, comp. Rieu, loc. cit., and Garci de Tassis, Histoire de la littér. Hind., 2nd ed., vol. i. p. 236; on Turkish versions of the Ḥāzmānā, Fleischer, Kleine Schriften, iii. p. 228; Bodleian Cat. No. 2168; and G. Flügel ii. p. 29. Another copy of this romance is noticed in J. Atmmer, P. 55. Lithographed in Lucknow.

No date. Bibliotheca Leydeniana.

No. 5867, ff. 165, ll. 21; Naṣḥī, mixed with Shīkasta; size, 8½ in. by 6 in.

785

Portion of an enlarged version of the same.

The incomplete romance, contained in this most incorrect copy, and styled on fol. 1ª, both (قَصَةُ امیرُ حَمَزَة) and (قَصَةُ امیرُ عَبَرَة) and seems to be an enlarged and greatly modified redaction of the original Ḥāzmānā, resembling that defective copy of the مَيزَرُ حَمَزَة (or as it is styled with the same mistake in spelling as here: مَيزَرُ حَمَزَة), which is described in Rieu ii. p. 761 (Add. 14, 418). A great number of the first chapters are apparently missing here; the portion preserved in our copy contains thirty short (قَصَةُ امیرُ حَمَزَة) (on ff. 1ª, 8ª, 12ª, 16ª, 19ª, 29ª, 33ª, 39ª, 42ª, 47ª, 59ª, 62ª, 65ª, 68ª, 69ª, 77ª, 82ª, 91ª, 99ª, 104ª, 108ª, 113ª, 119ª, 130ª, 136ª, 143ª, 145ª, 163ª, 173ª, and 184ª), every one of which begins with the phrase (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ). Among the prominent characters that appear here are, besides Ḥāzmah himself (called امِیرُ عَبَرَة, and the prophet Muhammad, (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ) (بَابِیْ عَبَرَة), (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ) (بَابِیْ عَبَرَة), etc.

Beginning of this copy, after the standard phrase which introduces every chapter: امِیرُ حَمَزَة (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ). Among other anecdotes, (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ) (بَابِیْ عَبَرَة) (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ) (بَابِیْ عَبَرَة) (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ) (بَابِیْ عَبَرَة) (قَصَةُ امیرُ حَمَزَة) (سَرِيْرِ) (بَابِیْ عَبَرَة), etc.

No date. The 785 have been printed in seven vols., Tahrān, A. H. 1274.

No. 942, ff. 186, ll. 19; Nastālik; size, 8½ in. by 5½ in.

786

Kīša-i-Shīh-i-mardān 'All (قَصَةُ شاہ مَرْدَانَ عَلِیِّ).

Another very large, but likewise incomplete, Persian romance of similar character and similar contents as the preceding one, and therefore styled, in a note, on fol. 1ª, (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ), but whether it is merely another enlarged version of the Ḥāzmānā or rather an independent romance, dealing with heroic deeds of the same period, is difficult to say; at any rate, the chief hero here is 'All bin Abī Tālib, Muhammad's son-in-law and fourth Khālit, not Ḥāzmah, the prophet's uncle; every paragraph begins with the words (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ). On the other hand, several characters appearing in the preceding copy of the Ḥāzmānā, are found here too, for instance, (قَصَةُ حَامَانٍ). In spite of its excessive length, this copy is by no means complete; it begins abruptly thus: (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ) (قَصَةُ حَامَانٍ), and a great number of leaves are missing at the end; there is also a blank between the middle of fol. 6ª and that of fol. 7ª, and portions of ff. 8, 670, and 671 are torn away. Neither date nor author's name appears anywhere. The same
note on fol. in which gives to this romance the title of 
مراتب حزوة
also states that it was copied A.D. 1063
(A.H. 1672, 1673).
No. 589, ff. 634, l. 17; distinct Nastaliq; size, 10 in. by 5 in.

787
Dārābhāna (دارابنا)
A slightly incomplete copy of one of the numerous historical romances or collections of romantic tales, founded on Persian legends, by Abū Tāhir of Tarsus (or with his full name, Abū Tāhir Muhammad bin Hasan bin 'All bin Mūsa Taṭṭās or Tarsus), the fruitful author of prose-epoëses in imitation of Firdausi's Shāhnāma, comp. Mohi, Livre des Rois, i. préface, pp. 74 and 75. Other works of Abū Tāhir are the Kahramānāna (also called Dāštān-i-Kahramān or Hikayāt-i-Kahramān-i-Kāṭil, see W. Perters, Berlin Cat., p. 993; and on the Turkish translation of the same, W. Perters, Berlin Turkish Cat., p. 360 sq. and Fleischer, Cat. Lips., p. 532) and the Kirān-i-Hasbāsi (in Turkish translation in Bodleian Cat., No. 2101; Rieu, Turkish Cat., p. 219 sq., etc.). Abū Tāhir's original version of the present romance on Pahruz and Alexander had, according to the conclusion, on fol. 444b, been preserved in the library of the emperor Akbar, and put into its present form by Kalīkbūd bin Mīhar, at the request of another eminent Persian, Nasirīn bin Bālmānshīh. From the brochures of that compiler, the present copy was made by Abū-al-rahman, and finished the 8th of Jumādā-alawwal, A.H. 1026 (A.D. 1617, May 14). The beginning is missing; it opens in the middle of the mythical account of Dārāb's youth, in the usual manner of all Oriental fairy tales.
The first and several other leaves are greatly injured.

No. 580, ff. 444, l. 25 on ff. 17-94 with many blanks, l. 31 on ff. 95-443, written by two different hands in Naskhi; size, 11 in. by 7½ in.

788
Kīsā-i-Saif-almulūk va Bādh-al-ajmāl (قصة سيف الملك و باد الحملا)
The love-story of prince Saif-almulūk and princess Bādh-al-ajmāl, a tale from the Arabian nights in Persian translation or adaptation; the redaction of the story in the present copy is the common or second one, agreeing with No. 461 in the Bodleian Cat., Rieu ii. p. 764 (Egerton 1018), and W. Perters, Berlin Cat., p. 996 (No. 1244), and beginning: سبیلس و سبیلس بیقیس مر، صادق را که ناگا، انده این همه موردها، چیه... اما بعد صحن رویه عرب (copy Bodleian Cat., No. 461; text, Naskhi) نفاذان آتار و حکسامہ کہ ایام عمر کے راحیے نفاذان آتار و حکسامہ کہ ایام عمر کے راحیے
Comp. also G. Flügel ii. p. 27. An Eastern Turkish version in matnawī-heatis, composed A.H. 965 in Rabi-alawwal (A.D. 1553, Febr.-March) is preserved in No. 2824, ff. 1-85, of this collection.
Dated the 108th of Ramadān in the seventh year of Muhammads's reign (A.H. 1148 = A.D. 1739, Feb. 2).

No. 596, ff. 67, l. 17; Nastaliq; very curious and ornamental illustrations on ff. 4r, 5r, 14r, 14r, 17r, 19r, 21r, 23r, 25r, 26r, 31r, 34r, 34r, 36r, 38r, 39r, 41r, 52r, 53r, 54r, 55r, 56r, 58r (the full page), 59r, 60r (again the full page), 63r, 64r (the full page), 66r, and 67r (one picture, filling the two pages); size, 8 in. by 4½ in.

789
Another copy of the same.
The same redaction of the story, as in the preceding copy.
Beginning: آگار داستان قصہ صفی الملك اور کے فی قصہ مسیح و سبیلس بیقیس مرنے سے ایک
No date; the original part of the MS, in bold Naskhi, is considerably old and much damaged.
Bibliotheca Leydeniana.
No. 2497, ff. 1-67, l. 14-15; Naskhi, except ff. 1-5, 11, and 51-67, which have been added by a much more modern hand, on white paper in Nastaliq, l. 10-11; size, 8½ in. by 5 in.

790
The same.
The same redaction again, beginning: سبیلس و سبیلس بیقیس مرنے سے ایک
سما علی نور
This modern copy was finished the 8th of Jumādā-alawwal, A.H. 1217 (A.D. 1802, September 6), at Patna. Bibliotheca Leydeniana.
No. 2383, ff. 1-126, l. 11; large Nastaliq; size, 8½ in. by 5½ in.

791
A shorter redaction of the same story.
This redaction, considerably shorter and differing much in the wording (comp. Bodleian Cat., Nos. 462 and 463, and Rieu ii. p. 765), begins: روابن آتار و نفاذان آتار... جنپ سرزمین اند ک اک سلطان... کو نفاذان آتار و حکسامہ کہ ایام عمر کے راحیے
Dated the 11th of Rabi'-al-thānā, A.H. 1120 (A.D. 1708, June 30).
No. 1197, ff. 41r-73, l. 15; Shikasta, partly written in diagonal lines; size, 8½ in. by 4½ in.

792
Another short redaction of the same.
Title: اسم صفی الملك و بند جمال والمستان (sic!)

سما علی نور
Begins: بند جمال آتار اند روابن آتار... روابن آتار کو نفاذان آتار و حکسامہ کہ ایام عمر کے راحیے
Dated the 3rd of Rabi-alawwal (the year is left out).
No. 3083, ff. 10-48, l. 13; Naskhi, mixed with Shikasta; size, 7½ in. by 5½ in.

793
Ma'dan-al-jawāhir (معذرة المجرور)
A collection of moral tales and anecdotes in twenty-two books and a conclusion, or اخلاق, made by Mullā Tarzl, A.H. 1025 = A.D. 1616 (see author's name and ta'rīkh, viz. on fol. 206b, تاَریخ و کتاب جهادگان بادشاہ, i.e., and dedicated to the emperor Jahangir.
This copy, which is not dated, but contains among the MSS. of the India Office collection the fullest reduction of the work, begins: جهان جهان نیان دهدی جهادادی را سرد که را به جهانیان فرمان راگانی، که مشهور است. Comp. on this collection Bodleian Cat., Nos. 464 and 465 (containing the shorter reduction in seventeen babs, see No. 795 below); W. Fertig, Berlin Cat., p. 983 (also the shorter reduction); J. Anmer, p. 60; and Rieu iii. p. 1938.

Index, on fol. 117v, Báb I (در بیان دریه شاهدی), on fol. 110v, II (در دو علیه و محبت), on fol. 117b, III (در پیشتین), on fol. 62v, IV (در میل), on fol. 84v, V (در میل), on fol. 89v, VI (در پیشین), on fol. 115v, VII (در بیان هشدار یک از جوانی), on fol. 130v, VIII (در بیان هشدار و حیفت و نجیبی آن), on fol. 131v, IX (در بیان هشدار و حیفت و نجیبی آن), on fol. 135v, X (در بیان هشدار و حیفت و نجیبی آن), on fol. 139v, XI (در بیان هشدار و حیفت و نجیبی آن), on fol. 141v, XII (در بیان هشدار و حیفت و نجیبی آن), on fol. 145v, XIII (در بیان هشدار و حیفت و نجیبی آن), on fol. 150v, XIV (در بیان هشدار و حیفت و نجیبی آن), on fol. 152v, XV (در بیان هشدار و حیفت و نجیبی آن), on fol. 154v, XVI (در بیان هشدار و حیفت و نجیبی آن), on fol. 156v, XVII (در بیان هشدار و حیفت و نجیبی آن), on fol. 158v, XVIII (در بیان هشدار و حیفت و نجیبی آن), on fol. 158v, XIX (در بیان هشدار و حیفت و نجیبی آن), on fol. 179v, XX (در بیان هشدار و حیفت و نجیبی آن), on fol. 191v, XXI (در بیان هشدار و حیفت و نجیبی آن), on fol. 193v, XXII (در بیان هشدار و حیفت و نجیبی آن), on fol. 205v.

No. 1599, ff. 206, 11. 14-17 (ff. 195-204, 11. 13 on different paper), Nasta'liq, by various hands; size, 93 in. by 54 in.

794
Another copy of the same.
This copy, dated the 4th of Dhū-al-ʿaḍāh, A.H. 1102 (A.D. 1691, July 30), contains the same twenty-two babs, but lacks the conclusion of the first Munich copy (No. 185 in J. Anmer, loc. cit.).
Beginning as in the preceding copy. Index, on fol. 8v, l. 9 sq.

No. 318, ff. 215, il. 15; Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

795
A shorter redaction of the same.
This copy contains the text of the Ma'dan-al-jawāhir, in that shorter form in which it is found in the two Bodleian copies, the second Munich copy (J. Anmer, No. 190), and the Berlin copy, viz. in seventeen babs only, to which are added between the second and third two other babs, corresponding to the twenty-second and the third in the preceding copies (beginning here respectively on ff. 62v and 63v, and the same conclusion as in No. 793, exhibiting the name of the author, Tarzi, and the chronogram for A.H. 1025. The seventeen babs of this copy correspond to those in No. 793, as follows: Báb I, on fol. 8v = 1st; II, on fol. 13v = 2nd; III, on fol. 17v = 3rd; IV, on fol. 33v = 4th; V, on fol. 80v = 5th; VI, on fol. 120v = 6th; VII, on fol. 125v = 7th; VIII, on fol. 150v = 8th; IX, on fol. 156v = 9th; X, on fol. 158v = 10th; XI, on fol. 159v = 11th; XII, on fol. 158v = 12th; XIII, on fol. 153v = 13th; XIV, on fol. 157v = 14th; XV, on fol. 160v = 15th; XVI, on fol. 163v = 16th; XVII, on fol. 160v = 17th. Conclusion, on fol. 170v. Entirely missing are consequently babs 13, 14, and 17 of the larger redaction.
No date.

No. 1537, ff. 174, il. 17; Nasta'liq; size, 11½ in. by 8 in.

796
Two short stories, on ff. 203-206a and ff. 206v-216 respectively; the first alleged to have been taken from the preceding: بکر بکر از ماریا مشهور به فاضلی. The second, without a heading, opens thus: در نسبت به دیکر. The last pages a little injured.

No. 95, ff. 203-216, il. 15; Shīkastā; size, 8½ in. by 4½ in.

797
Jāmī-al-ḥikāyāt (جامع الفکیات):
A collection of Persian stories, compiled from various sources in prose, interspersed with verses, by an anonymous author. Beginning, on fol. 2v: امیر خسرو از دوست دوست، رضوی و حکیم. Fol. 1 contains a useful index. The title of this collection appears on fol. 2v, l. 6. Both the contents, and the few dates of composition which are found at the end of some of these stories, viz. Rajab, A.H. 1028 (A.D. 1619, June, July), on fol. 21v, l. 3 ab infra; and 4th of Shaban, A.H. 1025 (A.D. 1616, Aug. 17), on fol. 4v, last line (A.H. 1046 = A.D. 1636, 1637, at the end of the whole work is probably the date of the copy), show, clearly enough, that this collection has nothing in common with 'Aynī's well-known work of a similar title (see Nos. 600-604 in this Cat.).
The order of leaves, which are misplaced in a rather bewildering manner, is as follows: ff. 1-172, 217-228, 201-216, 173-200, 229-400.

Contents:
1. حکایات دوست دوست در خانم بر بیاب، on fol. 2v.
2. حکایات حکیم، on fol. 11v.
3. حکایات در خانم بر بیاب، on fol. 21v.
4. حکایات شادباز، on fol. 24v.
5. حکایات خشت زن شهر کازرون، on fol. 41b, last line.
6. حکایات ملا فارس عزت‌الملک و سرسر همدان الملک, on fol. 52a.
7. حکایات عزری و نر, on fol. 74a (this story corresponds to the ninth in a collection of Persian tales in the Bodleian Cat., No. 477, col. 438).
8. حکایات تاریک که در کتاب سر در خیابان فرد زندگی, on fol. 79a.
9. حکایات همای, on fol. 83b (this tale, which is not marked in the index, is taken from Ahmad bin 'Atham al-Kâfi's کتاب فتوح in the Persian translation, described in Nos. 131-133 of this Cat.), on fol. 82a.
10. حکایات هامون, on fol. 84b.
12. حکایات چهارم, on fol. 114b.
13. حکایات چهارم, on fol. 115b.
14. حکایات پدیده و شاهزاده (in the index: حکایات پدیده و شاهزاده) in three parts (pp. 115b, 116a, and 124b).
15. حکایات شاهزاده جوان و جوان خود (in the index: حکایات شاهزاده جوان و جوان خود), on fol. 125b.
16. حکایات همزمان میرزا موسی (in the index: حکایات همزمان میرزا موسی), on fol. 114b.
17. حکایات محترم شاه کسپیر و خانم دولت‌آباد, on fol. 163b.
18. حکایات محترم شاه رودیر و بزرگ و هم, on fol. 222b.
19. حکایات محترم شاه رودیر و بزرگ و هم, on fol. 204b.
20. حکایات آدشا از مادر و پدر خوی و برادر و برادران سرخ, on fol. 209b. (It is in substance identical with the original of Gozâ's and Schiller's Turandot, comp. another incomplete copy of the same story in No. 796; at the end the same moral inferences, which are given in the following copy.)
21. حکایات ایام شاه هرمند, on fol. 183b (corresponding to the eighth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
22. حکایات مرد و زن, on fol. 195b.
23. حکایات مرد و زن, on fol. 195b.
24. حکایات مرد و زن, on fol. 196b.
25. حکایات مرد و زن, on fol. 196b.
26. حکایات مرد و زن, on fol. 196b.
27. حکایات مرد و زن, on fol. 229b.
28. حکایات آدشا از مادر و پدر خوی و برادر و برادران سرخ, on fol. 243b.
29. حکایات خالد جاشی (در شهرصفر) و برسر منصور, on fol. 270b.
30. حکایات خالد جاشی (در شهرصفر) و برسر منصور, on fol. 270b.
31. حکایات بادا, دیاب و حمود, on fol. 303b.
32. حکایات بادا, دیاب و حمود, on fol. 316b.
33. حکایات داستان شاهرود و حمیدرای, on fol. 324b.
34. داستان دیابی مرد و بسر, on fol. 326b.
35. حکایات بادا, شهر خرگ, on fol. 332a.
36. داستان دیابی مرد بسر, on fol. 333b. (This and the following eight stories are in substance identical with the tales of the Bahlây-nâma, comp. Sir W. Onseley's edition of it, London, 1801.)
37. حکایات پدیده, on fol. 336b.
38. داستان دیابی مرد بسر, on fol. 339b.
39. حکایات بادا, شهر خرگ, on fol. 344b.
40. حکایات بادا, بلخستان, on fol. 347b.
41. حکایات بادا, جامی, on fol. 352b.
42. حکایات بادا, مهر مرده شیرشانی, on fol. 358b.
43. حکایات بادا, مهر مرده شیرشانی, on fol. 361b.
44. حکایات بادا, مهر مرده شیرشانی, on fol. 364b.
45. حکایات منصور, خسرو و خسرو, on fol. 367b (corresponding to the fourth story in the above-mentioned collection, Bodleian Cat., No. 477, col. 438).
46. حکایات بادا, وسر و عاقلی, on fol. 374b (corresponding to the third story in the same).
47. حکایات قاچی گز، خسرو و خسرو, on fol. 379b.
48. حکایات خشت زن و خشته و بزرگ, on fol. 380b.
49. حکایات مرد ایام در شهرخوی, on fol. 384b.
50. حکایات میرزا در شهرخوی, on fol. 390b.
51. A story without any heading, effaced in many places, dealing with an incident in 'Ali's Khilâfât, on fol. 393b.

The collection ends on fol. 399b; but the following pages down to fol. 401b contain an additional story, written by another hand in diagonal lines and dated A.H. 1955, the 2nd of Dhû-al-kal'dah (A.D. 1645, Dec. 20). Bibliotheca Leydeniana.

No. 3541, ff. 201, l. 17: Nastâ'îk, written by two principal hands, the one on ff. 1-172 and 201-228, the other on ff. 174-200, 209-258, and 277-297; a third and fourth hand, the latter especially approaching Shikasta, on ff. 173 and 269-270, ll. 18-20; size, 11 in. by 61 in.

798

Another, incomplete, copy of the same story, contained in No. 20 of the preceding collection, the story of the daughter of the Faghfûr or emperor of China, who puts certain critical questions to all her lovers, and kills them if they are not able to give the correct reply. A number of leaves are missing in the beginning, but the main portion of the story is complete. At the end a number of moral inferences are drawn, for instance: 1. برداشته یا گذاشته رازه و روز برک 2. اعتماد نیست از فرستادن تابع راز بدن و اخیر است. 3. جاود نماد در کارها تکرر ت Kültür و تربیت, etc.

No date. Comp. Behnmauer, 'Der junge Perser und die griechische Prinzessin' in 'Johannes-Album,'
Chenniitz, 1857, Prossische Beiträge, pp. 55-70, where a much older version of the Turandot story is given, as is stated there, from 'Auí's original جامع للكليات (or rather جامع للكليات (given as general title to the whole collection on the fly-leaf). No date.

No. 1239, ff. 20, ll. 16; Nasta’lik; size, 9 in. by 5 in.

789

Afsaæ-algharâh (اسام الغرائیات)

Another collection of Persian stories, without preface or conclusion, similar in character and sometimes in contents also to those in the جامع للكليات in No. 797 (comp., for instance, Nos. 21 and 22 of this compilation with Nos. 15 and 4 in the preceding one). The above title is found on the fly-leaf, and there is also the name of the author quoted, viz. Mâlûl Tâyammûnû Rûmî (ملا تامامون رومي). It contains the following tales:

1. "Qamam al-Murâjir," on fol. 1 b, 2, 3.
4. "Qamam al-Murrâjir," on fol. 78 a, b.
5. "Qamam al-Murrâjir," on fol. 81 a, b.
7. "Qamam al-Murrâjir," on fol. 88 a, b.
8. "Qamam al-Murrâjir," on fol. 93 a, b.
9. "Qamam al-Murrâjir," on fol. 95 a, b.
10. "Qamam al-Murrâjir," on fol. 97 a, b (see a similar story in W. Pertzsch, Berlin Cat., p. 981, No. 2).
12. "Qamam al-Murrâjir," on fol. 112 a, b.
15. "Qamam al-Murrâjir," on fol. 151 a, b.
22. "Qamam al-Murrâjir," on fol. 216 a, b.
23. "Qamam al-Murrâjir," on fol. 239 a, b.

Beginning:

And a double Verâf al-dawla with which it is accompanied. No date. Fol. 2 a little injured.

No. 819, ff. 264, ll. 17; Nasta’lik; size, 8½ in. by 4½ in.

800

Mahbûb-alkulâb (محمّد العقلاب)

A collection of moral tales by Barkhwurâr ibn Mahmûd Târkhmân of Farâh, with the taqallûs Mûmâzî, see fol. 1 b, 1, 2, and fol. 72 a, l. 3. The title appears on fol. 72 a, l. 6. It is in substance the same work as noticed in Rieu ii. 767 sq., but differs in so far as it is considerably smaller in extent and lacks the preface quoted there. The beginning (which differs from that in Rieu’s copy) is exactly the same as that of the Berlin copy (noted by W. Pertzsch, Berlin Cat., p. 217, No. 289), viz. جهان خانه فرخزند آب آر

801

Kitâb-i-Rânâ wa Zibâ (كتاب رنا وزمی)

Another copy of the story of Rânâ and Zibâ, the last part of the preceding Mahbûb-alkulâb, beginning:

Two verses (in calligraphy of Zibâ’s) and a fine illuminated page.

Dated by Yâbdullâh al-Bakhtâsh as the 28th of Jumâdâ-al-awwal, A.H. 1159 (A.D. 1746, June 18).

No. 1843, ff. 136-136, ll. 15; Nasta’lik; size, 8½ in. by 5 in.

802

Dâstân-i-Mahbûb-alkulâb (داستان محمّد العقلاب)

Another portion of the same Mahbûb-alkulâb, beginning:

Records of various deeds of the celebrated Mahbûb-alkulâb.

Dated by the same ‘Abdullâh al-Bakhtâsh as the preceding copy, the last of Jumâdâ-al-awwal, A.H. 1159 (A.D. 1746, June 20).

No. 1843, ff. 260-260, ll. 15; Nasta’lik; size, 8½ in. by 5 in.

803

Three short Persian romances.

1. Kîsâ-i-Firûzshâh (قصّة فیروزشاه), on fol. 1 b, different from the Mahbûb-alkulâb (No. 800 above), and beginning:

This story of the son of the king of Badakhshân is ascribed on the fly-leaf of the following copy (No. 804) to ‘Ali Naurâzshân (who might be identical with Naurâ’s ‘Alîbeg Shâmil), one of the modern poets quoted in the Mahbûb-alkulâb, Bodl. Cat., col. 388, No. 2830, and in the Sû suf-i-Târum in W. Pertzsch, Berlin Cat., p. 663, No. 206).

2. Kîsâ-i-‘Husnîrâh (قصة حسنرآه), on fol. 30 b, beginning:

This story of the son of the king of Badakhshân is ascribed on the fly-leaf of the following copy (No. 804) to ‘Ali Naurâzshân (who might be identical with Naurâ’s ‘Alîbeg Shâmil), one of the modern poets quoted in the Mahbûb-alkulâb, Bodl. Cat., col. 388, No. 2830, and in the Sû suf-i-Târum in W. Pertzsch, Berlin Cat., p. 663, No. 206).
3. Kisīs-i-Madhumālat (قصة مدمالات), on fol. 49b, beginning: جوامع زوام قدص و اثبات لقاء من مدالات. This love-story of princess Madhumālat or Madhumālat is stated to have been taken from a poetical version of the same subject, which may be either ʿAskilkhān Rāzī’s مهر رحا, composed A.H. 1055 (A.D. 1655), see Rieu ii. p. 699b, or the متا مهرو و معا, the Persian version of a Hindī poem, completed A.H. 1059 (A.D. 1649), see Rieu ii. pp. 700a and 803b. Stories nearly related to this are مهرو و معا, see further below, No. 324, and the mathmawi ندمازلي مهو و معا, described in W. Pertsch, Berlin Cat., p. 929.

The proper order of ff. 1–16 is: 1, 9, 12, 10, 11, 14, 15, 13, and 16.

No. 1421, ff. 79, ll. 17; large Nastaʿlīk; size, 11 in. by 7½ in.

804
Kisīs-i-Firūzshāh (قصة ديوان شاه)

Another copy of the same short romance, which begins the first part of the preceding copy, beginning in the same way as there. English notes and rubrics, partly in pencil, partly in ink, on the margin throughout. Dated the 10th of Ramdān, A.H. 1196 (A.D. 1784, July 28, Bāngalā era, 1191), at Calcutta. The first owner of this copy was C. Macaulay (1785), a later one Alex. Falconer.

No. 3074, ff. 56, ll. 13; Shikasta; size, 8½ in. by 5½ in.

805
Kisīs-i-Mihr u Māh (قصة مهر وما)

A Persian romance, styled, ‘sun and moon,’ or the love-story of prince Mihr, son of Khwāshshāh and princess Māh, beginning: ....... للحِدَّ اللهُ بِ认 الْعَالَمِين لبَيْتَ مِمْكَانَ (κατχόριστον) مُهْرُ وَمَاء (μένος) ΰδεον ἢ οὕτως ἀφετερίζοντα τιμή τοῦ θεοῦ. See other copies of the same story in the Bodleian Cat., No. 1441, in Rieu ii. p. 765, and in Cat. of the MSS. et Xylographes, p. 410, comp. also García de Tassy, Histoire de la littérature Hindoue etc., 2nd ed., ii. p. 550, where several Hindustānī mathnawis, written on the same subject, are noticed.

Dated the 9th of Ṣafar in the nineteenth year of Ḫosrow Shāh ( حوالي 1087 = A.D. 1676, Oct. 7).

No. 1533, ff. 73, ll. 15; size, 10½ in. by 8½ in.

806
Bahār-i-dānish (نبض دائم)

A collection of tales, the framework of which is formed by the story of Ḫādūdār Ṣultān and Bahrawār Bānā, composed A.H. 1061 (A.D. 1651) by Shaikh Ṣaṭīr-Allāh Kanbū, (see fol. 3b, l. 8), who died in Jamālād-dīnawal, A.H. 1082 (A.D. 1671, September), see Bodleian Cat., Nos. 466–472, and No. 1976; Rieu ii. p. 765, and iii. p. 193b; W. Pertsch, Berlin Cat., pp. 999 and 1000; J. Auner, pp. 54 and 55; A. F. Mehren, Ind. Off.

p. 32. The collection is preceded by a preface of the author’s younger brother and pupil, Muhammad Šāliḥ Kanbū, the author of the Amal-i-Ṣāliḥ (see Nos. 332–336 in this Cat.). The present copy, although undated, appears upon the whole the best in the India Office collection.

Beginning: في هذا الكتاب مستغفظ أفسار و يبهرًا حكمة

The work itself begins on fol. 4b. On complete editions of the text in Delhi, Lucknow, Bombay, etc., comp. Zeuner ii. p. 627; Bodleian Cat., No. 1976; and Rieu, loc. cit. Part of the text has been published in the ‘Selections for the Use of the Students of the Persian Class,’ vol. ii, Calcutta, 1809, and in the ‘Classical Selections from some of the most esteemed Persian Writers,’ vol. i, Calcutta, 1828. English translations by Alexander Dow, London, 1768, and by Jonathan Scott, 3 vols, Shrewsbury, 1799; German translation, by A. Th. Haarst, Leipzig, 1802. On a French translation by Lescali, and the printed text which is found on the margin of Nīzāmī’s Sikandarnāma, Bombay, A.H. 1261, see Zeuner ii. p. 631, and W. Pertsch, loc. cit.

No. 1468, ff. 374, ll. 15; large and distinct Nastaʿlīk; illuminated frontispieces on ff. 1b and 6b; pictures and drawings on ff. 10, 12, 13, 17, 21, 23, 25, 33b, 32b, 37b, 40b, 41b, 43b, 45b, 57b, 67b, 69b, 72b, 74b, 76b, 79b, 81b, 83b, 84b, 85b, 87b, 88b, 90b, 91b, 93b, 95b, 99b, 101b, 104b, 104b, 106b, 110b, 111b, 113b, 114b, 114b, 117b, 118b, 120b, 121b, 124b, 126b, 127b, 129b, 132b, 135b, 135b, 138b, 139b, 139b, 144b, 144b, 149b, 149b, 158b, 158b, 159b, 159b, 161b, 163b, 166b, 170b, 170b, 172b, 174b, 178b, 182b, 191b, 197b, 199b, 202b, 202b, 211b, 215b, 216b, 221b, 222b, 229b, 231b, 241b, 241b, 249b, 259b, 265b, 267b, 271b, 275b, 276b, 280b, 282b, 285b, 288b, 289b, 292b, 293b, 296b, 299b, 302b, 303b, 309b, 314b, 322b, 326b, 332b, 334b, 337b, 357b, 359b, 364b, 365b, 366b, 371b, and 372b; size, 12 in. by 7½ in.

807

Another copy of the same.

This copy of the Bahār-i-dānish, the oldest of the dated ones among the complete copies, is very rudely written, greatly injured, worm-eaten and dirty. It is collated. Beginning the same as in the preceding copy. The work itself opens on fol. 5b. Dated the 27th of Jumādā-al-akhir, A.H. 1145 (A.D. 1732, Dec. 15). College of Fort William, 1825.

No. 2604, ff. 310, ll. 17; Shikasta, many pages written in diagonal lines; size, 9½ in. by 5½ in.

808

Beginning as usual; the work itself opens on fol. 4b. The Arabic paging is wrong from fol. 14 onwards, but the text is uninterrupted and the copy complete. Dated at Ahmadnagar Farrukhabad the 26th of Muharram, A.H. 1182 (A.D. 1768, June 12), in Shah Alams reign. It belonged formerly to Mr. James Ballantyne. Collated.

No. 8217, ff. 234, ll. 17; Nastaʿlīk; size, 9 in. by 5½ in.

809

The same.

The work itself begins on fol. 8b. Dated by Shaikh Wall-Allāh ʿṢaḍīk Khista, an inhabitant of Jamālpūr, M.M.
810

The same.

This modern, but very good and correct copy is dated by Muhammad A'zam the 14th of Dhul-HEJjah, A.H. 1204 (A.D. 1792, Aug. 24). It was made at the request of Ratanji, son of Bahmaufi Wariyä (ولد بهما تفی که لا تانگ).

No. 576, ff. 389, ll. 15; excellent, large, and distinct Nasta'iliık; size, 9½ in. by 5½ in.

811

The same.

The work itself begins on fol. 9½. Dated the first of Muharram, A.H. 1207 (A.D. 1792, Aug. 19).

No. 1670, ff. 322, ll. 15; rude Nasta'iliık; size, 8½ in. by 5½ in.

812

The same.

The work itself begins on fol. 7½. No date.

No. 2757, ff. 392, ll. 15; careless Nasta'iliık; size, 8½ in. by 4½ in.

813

The same.

The work itself begins on fol. 11½. No date.

No. 1540, ff. 372, ll. 15; Nasta'iliık; size, 9 in. by 5½ in.

814

The same.

The work itself begins on fol. 7½ (but without any special indication). Ff. 169-175 are misplaced; their right order is: 169, 173, 174, 170-172, 175. No date.

No. 409, ff. 229, ll. 18-19; Nasta'iliık; ff. 1, 226, and 229 supplied by a later hand; size, 9½ in. by 5½ in.

815

The same.

No date. Quite modern copy.

No. 3492, olm 8. J. 1, ff. 337, ll. 16; Shikasta; ff. 1, 2, 41, 334-337, and a few leaves in the middle written by other hands; size, 8½ in. by 5½ in.

816

A defective copy of the same.

This copy is incomplete at the beginning (the whole of the beginning being left out). The first words, حسن... صور رجمال تماثل كرنس (808 in this Cat.), fol. 6, 1. 9.

Copied in Rajab of the year 1199 of the Bangkälah era (fourth year of Shâh 'Alam's reign = A.H. 1176, A.D. 1753, Jan.-Feb.).

No. 2465, ff. 380, ll. 13; Shikasta; size, 9½ in. by 5½ in.

817

A very incomplete copy of the same.

Beginning as usual; the work itself opens on fol. 7½. A lacuna after fol. 7½, corresponding to No. 3217 (808 in this Cat.), fol. 4½, l. 3 ab infra, to fol. 9½, l. 7½. A second, much larger lacuna after fol. 210½, corresponding to No. 3217, fol. 17½, l. 5, to fol. 212½, l. 8. This copy is dated the 1st of Rabi'-alawiwal, A.H. 1122 (A.D. 1710, April 30). Collated.

No. 2672, ff. 230, the main portion of the MS. in careful Nasta'iliık, ll. 17; ff. 1-6 by a more recent hand in careless Nasta'iliık, mixed with Shikasta, ll. 15; ff. 21-26 by a third hand in pure Shikasta, ll. 17-19; size, 9½ in. by 5½ in.

818

Bahhär-i-dânish-i-manžâm (بهار دانش منصور).

A poetical paraphrase of the Bahhär-i-dânish in mathnawi bâts, incomplete at the end, by Hasan Ali with the takhallus Tzzal, who lived in the reign of Tipû Sultan (reigned in Mâsir or Mysore, A.H. 1197-1213 = A.D. 1783-1799), to whom this work is dedicated.

Beginning: بَنْانَاكِ أَنْ كُتُبُ رَيْيٍ دَا رَدَتْ ذَلِكَ تَأْمُرُ

No. 153, ff. 247, ll. 10-19; Shikasta, the first five leaves supplied by a later hand, as it seems, ll. 9-12; size, 11½ in. by 7½ in.

819

Kišâ-ı-Gul u Saunaâr (کشیا گول و سنافر).

The story of Gul and Saunaâr (rose and pine tree) in Persian prose, beginning: رازآت اخبار و ناقص آتار جنگین.

See the same story, but in an apparently shorter version and with different beginning, noticed in Rieu ii. p. 764½, found in a MS. written in the seventeenth century. A Hindûstâní adaptation of the same was published by Hidayat 'Ali of Islâmâbâd, 1847, at Calcutta, and translated into French by Garcin de Tassy, in 'Revue orientale et americaine,' tom. vii, 1862, pp. 69-132; another Hindûstâní translation in verse was made by Ahmad 'Ali of Sarawkh, comp. Garcin de Tassy. Histoire de la littér. Hindoue etc., 2nd ed. i. 157, and ibidem about the Dakhnî and Urdu-Bângâlî translations of the same story; a third poetical translation into Hindûstânî by Nem Când was published at Calcutta, 1827, and at Lucknow, 1845.

No. 675, ff. 54, ll. 13; Nasta'iliık; size, 8½ in. by 5½ in.

820

Another copy of the same.

This version of the story of Gul and Saunaâr (here headed as in Rieu's copy): فَتْحَة كل بصنوبر begins:
 خزيمة کهدن روز باریان رکش ردو نگارشات متعلقی جنگین روایت کندیم روز سلطان السلاطین شاه اویف العباسین در.

821

Kiśqa-i-Kāmūr (قصة كامور).
The same prose version of the story of Kāmūr and Kāmlātās in Rieu ii. p. 763 sqq., where it is ascribed to the poet Muhammad Kāzmīn, that is no doubt Mr. Muhammad Kāzmīn Husainī, with the takhallus Karīm, who was in the service of Abdullah Khīshtāsh, reigned in Ḥāḍīrābād A. H. 1035–1083 = A. D. 1629–1672, see No. 465 in this Cat.; see Rieu ii. p. 683, and A. Sprenger, Catal., p. 456. Another copy of the same story is described in W. Pertsch, Berlin Cat., p. 995. It has been translated into English by W. Franklin, under the title of 'The loves of Camarūpa and Camalātā', London, 1793. A poetical version of the same story is Muhammad Murādī, composed A. H. 1096 (A. D. 1685), see Rieu ii. p. 697.

Beginning: قصّة درزان غرائط آن و دستا سرائان
سراح روزکر آل
No. 2774, ff. 103, ll. 14; Shikasta; size, 8⅜ in. by 5¼ in.

822

Another copy of the same.
This modern and undated copy of the same version begins as in the preceding copy. The proper order of ff. 1–9 is: 1, 3–8, 2, 9. This MS. belonged formerly to John G. Plunkin (f), 1806.
No. 3037, ff. 151, ll. 11 (ll. 14 on ff. 1, 3, and 4); Nasta'īk; size, 8⅜ in. by 5¼ in.

823

Shakaristān (شعرستان).
The sugar-cane, an imitation of Sādī's Gulistān and Jānī's Bahāristān, containing moral stories and anecdotes frequently mixed with verses, see the title on fol. 6a, l. 4. The author is the well-known poet and calligrapher Mir Muhammad Mu'inī, with the takhallus Arshī (عرشی), son of Jahāngīr's famous calligrapher Amir 'Abdallāh Mushkinkalām alhusainī altirmandī, see fol. 6b, l. 7; comp. Rieu i. p. 154, and ii. p. 782a, where the poet's death is fixed in A. H. 1091 (A. D. 1680); A. Sprenger, Catal., p. 335 sqq., and W. Pertsch, Berlin Cat., p. 928. This work must have been one of the first literary attempts of Arshī, since the date of composition (contained in the title) is A. H. 1031 (A. D. 1622), and his other poetical works which are mentioned in A. Sprenger and W. Pertsch, loc. cit. (میرموین قلمدر وفا، شاهد عرشی etc.), are written at a much later period, the latter A. H. 1053 (A. D. 1643, 1644), the former A. H. 1066 (A. D. 1658, 1659). He was, moreover, according to Arāḫ, panegyrist of Shāhjāhan's eldest son, prince Dārī Shukār.

The book is divided into the following six čahār:
1. دربیان آذین و وحیانات فقر.
2. دربیان غرائط و طراف و خانه.
3. دربیان غرائط و سرائان که حلبیه الفضل.
4. دربیان عارفان حق و عاطفان شاهد مطلوب.
5. دربیان نواحی و حکایات فقر.
6. دربیان غرائط و طراف و خانه.

The index found on fol. 7a differs little from the arrangement in the book itself, so far as the fifth čahār appears there as fourth and is headed: دربیان نواحی و حکایات فقر.

Beginning: بیان آنکه نامش نزدیانه‌است و روستا م.

On fol. 6a, l. 7, the mystical mathnazī, by Bahāʾ-aldīn Muhammad Āmilī, with the takhallus Bahāʾī (who died A. H. 1050 = A. D. 1640, 1641), is mentioned, comp. on that poem Bodleian Cat., Nos. 1085–1088.
No. 1757, ff. 82, ll. 13; Nasta'īk; worm-eaten throughout and spilled in many places; size, 8¾ in. by 4¾ in.

824

Mikā u Manūhār (میکا و منوهر).
The love-story of Mikā (or Minkā) and the Rāja Manūhār, a Persian romance, stated here to have been composed by Māhdomād of Gujarāt in A. H. 1098 (A. D. 1687), see the chronogram on fol. 5b, l. 7, جمع من به هوا نامه آنها.

Beginning: خس است که آمیز زاد را از حفیض

Another copy of the same story in the Bodleian Cat., No. 478; comp. on some nearly related romances in prose and verse, No. 803 in this Cat.
Dated the 1st of Jumādā-al-thānī in the fifty-third year of Amūl's reign (A. H. 1118, A. D. 1706, Sept. 10).
No. 1854, ff. 178, ll. 15; irregularly written in bad Shikasta; size, 9½ in. by 5 in.

825

Gushāyishnāma (گوشایش نامه).
Stories of remarkable escapes, compiled A. H. 1101 (A. D. 1689, 1690), according to the chronogram on fol. 5b, دهد ده هو رساه می‌بپه: where A. H. 1100 is given as date of composition. The present copy differs from that in the British Museum in two points, firstly it contains seven gushāyish (instead of the six there), and secondly, the authorship of the book is assigned to two Hindus (instead of one), viz. Rājkarn (Rajājī Rājkarn in Rieu, loc. cit.) and Bakrān Khāyāth.

Beginning: قران آن قادر بی‌پناه که مسیح اغلب را

Dated the 17th of Jumādā-al-thānī, A. H. 1184 (A. D. 1770, Oct. 8), by Gauhar 'Allī.
No. 2077, ff. 67, ll. 15; Shikasta, almost illegible in many places; size, 8¾ in. by 6 in.
An incomplete story, from A.H. 1118 (A.D. 1706), related by Anān-Allah, the grandson of Shaikh Sa'd-Allah Manshi, and beginning: "خواجی که بیاد سخت ایست؛ آن پس ایست؛ آن پس که بیاد سخت ایست…". The colophon is partly torn away.

No. 211, ff. 4°-60°, ll. 18-19; Shikasta; size, 9½ in. by 6 in.

827

Talâfi-alhiqāyat (تالیفعالیخیات).

A short collection of stories, containing seven tales, and therefore also styled, by Brahman Hisârî, beginning:

"دو سر از امام عصرهای...

Dated the 59th of Dhū-Allajjah in the year 1123 H.A. (A.D. 1712, Feb. 7) at Shâhjahândâbâd.

No. 944, ff. 27, ll. 17-22; Shikasta; size, 8¼ in. by 5 in.

828

Bakâwâli (بکاولی).

The story of prince Tâj-al-Mulâk, Bakâwâli and her rose, translated from Hindustânî by Shaikh Izzat-Allah Bangâlî, who had commenced this story in or before A.H. 1134 (A.D. 1722) at the request of a friend of his, Muhammad, and completed it after the latter's sudden death (the first of Dhū-Al-Allajjah, A.H. 1134=A.D. 1722, Sept. 13), obeying the earnest entreaty of some other friends, although he himself, in his first bitter grief, would have wished to do away with his work altogether.

Two other copies of this story are described in W. Pertusch, Berlin Cat., p. 996, where the fuller title, قصّة بکاولی, is given, and the author's name appears as Izzat-Allah Bangâlî. This Persian version has again been translated into Hindustânî by Nihâil Când, under the title of (Gooli Bâkawâli), Hindustânî, by Nihâil Când, prefaced by J. Gilchrist, Calcutta, 1844, translated into French by Garcîn de Tassy in the 'Revue d'Orient,' 1858, see W. Pertusch, loc. cit., and Zenker ii. 3924 sq. Another, still more modern, Hindustânî adaptation of the same story is the Garâz Nâmes, the rose-garden of Nasim, in verse, composed A.H. 1254 (A.D. 1838), by Pandit Dayâ Shankar Nasim, see A. Spranger, Catal., p. 629.

Beginning (different from that in the Berlin copy):

"گزار سبک دهار جاکب و نتیجه بنام، حقیقی مفتکر که امیری در قبر بتوانست، جهان از انداز حسی..."

No date. Worm-eaten.

No. 1412, ff. 76, ll. 17; Nasta'îlk; size, 10½ in. by 8 in.

829

Another copy of the same.

The beginning of this copy differs from that of the preceding one, but agrees in the main with that of the Berlin copy, viz.: "زینت دواباج و خسیسم بنا نام، حقیقی، که...

The author's name appears on fol. 69, last line; the date, A.H. 1134, on fol. 58, l. 9. The colophon is partly torn away.

No. 2474, ff. 111, ll. 11; Nasta'îlk, mixed with Shikasta; several pages slightly injured; size, 8½ in. by 5½ in.

830

Two Persian romances, in prose, by anonymous authors:

The first, on ff. 101-49, without any title, divided into ten books and beginning:

"رومانی اخبار و داستان آذر، به عنوان کرسی زینت آذر، و مختار کوثر، و خسیسم جهان...". The second, on ff. 105-50, is styled (according to the following copy):

"قصّة ملك محمد و خسیسم جهان...". The second story greatly damaged by worms.

No. 1183, ff. 105, ll. 13; Nasta'îtîk; size, 8½ in. by 5½ in.

831

Kišâ-i-Malik Muhammad u Giti afrûz (کیشا ملک محمد و گیتی افروز).

Another copy of the same story which forms the second part of the preceding collection, beginning in the same way. Lacunae after ff. 1 and 80. Dated the 14th of Rajab, H.A. 1151 (A.D. 1738, Oct. 28). Bibliotheca Leydeniana.

No. 2629, ff. 81, ll. 12-15; Shikasta; worm-eaten throughout; size, 9½ in. by 5½ in.

832

Kišâ-i-Giti Arâ (کیشا گیتی آرا).

Another Persian romance without any date or author's name, beginning:

"رومانی اخبار و داستان آذر، به عنوان کرسی زینت آذر، مختار کوثر، و خسیسم جهان...". The first and the last two pages supplied later by another hand in Shikasta, ll. 19-20; size, 9½ in. by 6½ in.

833

Bûstân-i-Khayâl (بستن خیال).

The first Bahâdur or the first two volumes (جانب) of one of the largest and most famous Persian romances, the Bûstân-i-Khayâl or 'garden of imagination,' by Mir Muhammad Taqî al-Jâfârî, allyusaini of Ahmadâbâd in Gujarât, with the bakhâlins Khayâl, who wrote this
vast collection of tales, in which historical legends are blended with the adventures of Jinns and Peris, at the request of his noble patron, Nawâb Rashidkhan Bahâdûr, wherefore, as is stated in the Berlin copy (W. Pertsch, Berlin Cat., p. 993), the work is also sometimes styled Qâ'ârân Shîrûdî, and died A.H. 1173 (A.D. 1759, 1760); see A. Sprenger, Catal., p. 193, and Rieu ii. p. 770 sq. It comprises above fifteen volumes (جبل), divided into three Bahâr (spring), the second and third of which have the additional title of a first and second Gulistân, comp. the detailed description of this bulky romance in the Bodleian Cat., No. 486 (Caps. Or. D. 9-23, the most complete copy of the work extant, in which only one of the fifteen volumes is missing). This first Bahâr, which bears besides the special title of Mâhdi-nâma (مهدی‌نامه), was commenced A.H. 1155 (A.D. 1742, 1743), at Shâhjahân-abad, and serves as a sort of mukaddimah or introduction to the whole work, relating the life and adventures of Sultan Abû-alkâsim Muhammad Mahdi and the other ancestors and predecessors of Sultan Mu'izz-âldin (I.e. the Khalif Alkâsim biamrîlah, the hero of the second Bahâr or first Gulistân); the last or fifteenth volume of the whole work (the end of the third Bahâr or second Gulistân) was commenced A.H. 1169 and completed in the month Dhu-al-albâ'îlah of the same year (A.D. 1756, September), at Murshidabad, see Bodleian Cat., loc. cit.

Beginning of the first volume (No. 1773), on fol. 1b: نبیکر که جعل علم الاسماء دوزی و فعال کشوراً جولاجه قبر

Beginning of the second volume (No. 1774), on fol. 1b:

Dârûr ûnâf Sultân Abû al-umam Muhammad Mâhdi, wa'ba Shâh-âdân wâmuha Abû al-umam Muhammad Mâhdi... (Bodl. copy correctly translated into English)

Copied A.H. 1202 (A.D. 1787, 1788), as a comparison with No. 1770 (839), which is written by the same hand, proves.

No. 1775, ff. 291; No. 1774, ff. 183; large and clear Nasta'îlî; by the same hand, II. 19 in each page: size, 12½ in. by 8½ in.

836

Bûstân-i-Khayâl.
The first Gulshan (in two Gulzâr or two volumes) of the second Bahâr or first Gulistân, corresponding to the fourth and fifth volumes of the whole work; see another copy of this first Gulshan together with the mukaddimah (contained in the preceding copy), in J. Amun, p. 57 (No. 185). Parts of this second Bahâr are also contained in the first British Museum copy (Add. 16,689).

Beginning (differing from that in the Bodleian copy):

خیال‌دین حسین اخبار و کلمن آرائه شد، شاهی آرامی آرامی

Colophon as in J. Amun, p. 58: دفتر اول آدر کلمن (الذل) رضی (المعین) جلد اول از (بی‌دری‌دوز) (supply az) (بی‌دری‌دوز) (supply az) (بی‌دری‌دوز) (supply az)

Copied A.H. 1202 (A.D. 1787, 1788), see No. 833 above and No. 839 below.

No. 1771, ff. 319, II. 19; clear and distinct Nasta'îlî, written by the same hand as Nos. 1773 and 1774 (833 above); size, 12½ in. by 8½ in.

837

Bûstân-i-Khayâl.
The first Gulzâr of the second Gulshan of the second Bahâr or first Gulistân, corresponding to the sixth volume of the whole work. Beginning: جهاد که آگر

قلم در عید روز میلاد مثال و جمع شاخص

دوزیی برع عیرق

Copied A.H. 1202 (A.D. 1787, 1788), see the preceding copy.

No. 1772, ff. 148, II. 19; clear and distinct Nasta'îlî, by the same hand as Nos. 1773, 1774, and 1771 (833 and 836 above); size, 12½ in. by 8½ in.
838

Bastan-i-Khayal.

The second Gushar of the second Gushan of the second Bahar or first Gushian, corresponding to the seventh volume of the whole work. It is incorrectly styled on fol. 196v. The colophon states that the work is by Nastaliq, and the same text is also given to this copy in the colophon. Another copy of the whole second Gushan of the second Bahar is noticed in J. A. A., p. 58 (No. 186).

Beginning:

Bastan-i-Khayal

The first shafr of the preceding second daftar, forming the tenth volume of the whole work. It is in the Bodleian copy and appears as if these two shafrs, which now form together with the preceding copy a single daftar or jild, although two distinct volumes, were originally meant to appear as third daftar; in this way some of the conflicting statements found in the Bodleian copy, the third British Museum copy (Add. 4939), and our present copies might easily be reconciled.

Beginning:

Bastan-i-Khayal

The second shafr of the preceding second daftar, beginning:

In l. 6 this heading appears:

Dated the 7th of Muharram, A.H. 1202 (A.D. 1787, Oct. 19).

No. 1793, ff. 388, ll. 19; clear and distinct Nastaliq; size, 12 in. by 8 in.

840

Bastan-i-Khayal.

The second daftar or jild of the third Bahar or second Gushian, corresponding to the ninth volume of the whole work. The work is incorrectly styled on fol. 196v. The colophon states that the work is by Nastaliq, and the same text is also given to this copy in the colophon. Another copy of the whole second Gushan of the second Bahar is noticed in J. A. A., p. 58 (No. 186).

Beginning:

Bastan-i-Khayal

The third shafr of the third Bahar, as it seems, although both on fol. 1 and at the end it is designated as second jild (a confusion, probably arising from a similar mistake as that noted in No. 841), and
therefore corresponding to the eleventh volume of the whole work (which is missing in the Bodleian copy).

Beginning: 

In 1.4 the author makes the following statement:

The title is distinctly given on fol. 71, l. 10. The story is dedicated to the emperor Shāh 'Alam (who reigned A.H. 1173-1221 = A.D. 1750-1806), see fol. 35, l. 1. The author's name does not appear anywhere.


No. 2162, ff. 152, l. 15; Nasta’īl, rather difficult to read through the absence of many diacritical points; size, 9½ in. by 6½ in.

848

Kisā-ı-Malik Muḥammad u Shahrbānū

The romance of prince Malīk Muḥammad and Shahrbānū (according to the Bodleian Cat., No. 482, Shahrshābānū), which was translated from Hindūstānī at the request of the emperor Shāh 'Alam, see here fol. 45 sq. According to the Bodleian copy the Persian translator's name is Munūsī Ghāyūrī; Laṭīfīn, who appears here on fol. 45, is no doubt the author of the original. According to the same copy the proper title of the romance is Shūlah-ī-dāš (šāla-ī-ābān).

Beginning:

Colophon:

No. 1483, ff. 152, l. 9; Šikāt; size, 8½ in. by 5½ in.

849

Kisā-ı-Bahrām-gūr u Bānū-Ḥasan

A Persian romance, the love-story of Bahrām-gūr and the fair princess, the daughter of the king of the Persians.

Beginning:

No. 2453, ff. 240, l. 21; clear Nastaʿīl; size, 9½ in. by 7½ in.
Catalogue of Persian MSS.

854

The story of Solomon and the Griffin, a Persian romance in prose, by an anonymous author, beginning:

No date.

855

Kišṣa-i-Pārwartī u Narwārtī (قصة پاروارتي و ناروارتي). The story of Narwarti and Parwarti, a Persian romance by Lāla Ranjūt, beginning:

No date. Purchased at Ḥāidārābād.

856

A short fragment of a story of an Indian Rājā (کلیک) in Calicut, at the time of the prophet Muḥammad, beginning:


857

Hikāyat-i-dūz u kādā (حكایت دوز و کادا). The humorous story of the thief and the judge, edited at Tähri, 1845; comp. Bodleian Cat., Nos. 490 and 491; Ricci li. p. 7736; W. Persch, p. 26, and Berlin Cat., p. 117 (No. 6). Beginning:

No date.

858

Kišṣa-i-Tamīm Anšārī (قصة تميم انصاري). The story of Ḥadhrat Tamim Anšārī, who lived under the Khalif' Umar, beginning:

No date.
859

Collection of tales and historical sketches.

This copy contains:

A. A main part on ff. 1a-70a, consisting of—
   1. Ff. 1r-16r: Kisa-i-Tanim Ansari, identical with that in the preceding copy, but styled on the fly-leaf "Kiswa i-Tanim Ansari", or 'story of a woman soliciting justice of the Khalif 'Umar', by 'Ali Muhammad'. Beginning, on fol. 1r: "And he was the son of the chief of the people of the city of Mekka, and he came to the Prophet and said...

B. A part on ff. 71r-117r, consisting of—
   2. Ff. 17r-34r: Rakhtyarnama, in a similar redaction as No. 475; 3, in the Bodleian Cat. (ol. 436), but divided into ten books, like the enlarged version, No. 476, i, in the same Cat. It was edited by Sir W. Ouseley, text and translation, London, 1805. Beginning, on fol. 17r: "And after the death of 'Ali, the son of Abu Talib, the son of Abu Sufian, the son of 'Abd ar-Rahman bin 'Abd Allah, the son of 'Abd Allah, the son of 'Abd Allah..."

C. A part on ff. 35r-64r, consisting of—
   3. Ff. 65r-70r: Fathnama, that is, Sultan Muhammad III's campaign against Hungary in A.H. 1005 (A.D. 1595, 1597), identical with the 'Fathnama-i-Khanan-i-Rum' in No. 572 above. It is translated from Turkish, see the title here: "Fathnama: The Story of the Sultan..."

D. An appendix, by two different hands, on ff. 71r-79r, consisting of—
   4. Ff. 71r-77r: Account of the district of Ugur, that is, Oodaghar in Telingana.

E. A short account of Dhundia Wagh, or as he is called here, Dhundiji Wagh (دومنجی قوم), the famous freebooter of Mysoore, who was last subjugated and killed by the English in 1800, see Beale, Oriental Biogr. Diet., p. 81.

No. 3053, ss. 79, li. 13 (on ff. 71-77, li. 9-10); written by three different hands, the greater part in Naski, mixed with Sul kata; size, 8 in. by 5½ in.

IND. OFF.
The poem itself is divided into two halves, viz.:

First half, on fol. 12b, beginning : بیالم خواندن جان و پیام در

Second half, on fol. 318b, beginning with Gushtâsp's reign: چو روکنار سرا داد له شاه سلطان کت تخت

The first half is dated by Hâfiz Ahmad bin Muhammed the 23rd of Ramadan, A.H. 1009 (A.D. 1601, March 28); the second is not dated.

No. 118, ff. 566, 4 coll., each ii. 25; Nasta'îlî; vignettes on ff. 1r, 12v, and 318v; illuminated frontispieces on ff. 1v, 12v, and 318v; pictures on ff. 53v, 56v, and 430v; Part of ff. 53v, 79v, 103v, and 109v left blank; many headings and single verses missing or injured; f. 47 and 256 supplied by a more modern hand; size, 13 in. by 9 in.

Another copy of the first half of the poem.

This copy, with the older preface on fol. 1v, contains only the first half, respectively the first two books of the Shâhnâma; Book I begins on fol. 3b, Book II on fol. 163v; the first goes down to Afrâsâyî's hearing of the flight of the Iranians; the second to Arjâsp's death by the hand of Isfandiyâr. All the rest of the poem is wanting. No date. The copyist was Muhammed Fadîl, known as Ad-â beadî-i Kûrî. A few various readings on the margin.

b. Copies of the Shâhnâma with the Bâisunghârî preface.

Shâhnâma.

The Bâisunghârî preface (dated A.H. 829 = A.D. 1426), see on the rather fictitious character of the same, and the whole question of the so-called Bâisunghârî recension, the excellent remarks of M. James Darmesteter in the 'Revue Critique,' October 20, 1890, pp. 215 and 216), on ff. 1r-13b, beginning : یت تر ممکن باشد که یک نتایج اصل کمال الغ باشد. At the end:

This preface is designated by Mohl as 'préface No. I,' and is printed with a few omissions in Macan's Introduction to the Shâhnâma, pp. 11-61.

Beginning of the poem, on fol. 13v: بیالم خواندن جان و پیام در

The Shâhnâma is divided into two parts, the second of which begins with Luhrâsp's reign (headed: کتاب 130) جو لهرعنس بسست شر شا شها (هلاس نامه دا آلم), this splendid copy was made by Hasan bin Muhammad Ahss in and finished at Shiraz the 18th of Dhî-al-Îkâ'dah, A.H. 967 (A.D. 1560, August 10); it was given as a present to Kâsimbeg the 1st of Dhî-ul-Ifljâh,

Other copy of the same.

Contents:
The older preface on fol. 1v, beginning as in the preceding copy.

Genealogical index of all the Persian kings, quoted by Firdausi, on fol. 7v.

Another genealogical index in verse (فهرست مقام شاهنشاهان) on fol. 9r.

Alphabetical index of the Pahlavi (and other uncommon) words, used by Firdausi in his epopee, on fol. 10v.
A H. 971 (A.D. 1564, July 11), according to a note on fol. 1b.

No. 133, ff. 538, 4 coll., each ll. 25; excellent Nasta’lik; ff. 1b and 2a gorgously illuminated in gold and blue arabesques, mixed with a variety of other colours; similar illuminations and an excellent frontispiece on ff. 270b and 271b; all the headings throughout neatly embellished; well-executed pictures on ff. 26, 162, 32a, 54b, 72b, 66b, 113b, 129b, 159b, 184a, 203b, 227b, 250b, 270b, 271b, 304b, 321b, 349b, 372b, 386b, 416a, 415b, 428b, and 519b; size, 14½ in. by 9½ in.

864

The same.

The Báisunghari preface begins here as in the preceding copy, and is concluded by a short chronological index and list of kings.

Beginning of the poem, on fol. 12b. It is divided into four books; Book I ends with Rustom’s return from Turkestan and Afrásýab’s flight; Book II, beginning on fol. 200b, with Gushtasp’s accession; Book III, beginning on fol. 315b, goes down to the accession of Nushirwan; and Book IV, beginning on fol. 464b, comprises the rest. Dated by Majd-al-dín ibn İbrahim Hāfez, A.H. 1012, the 29th of Muharram (A.D. 1603, July 9).

No. 3340, olm 11, J. 7, ff. 206, 4 coll., each ll. 25; small Nasta’lik; illuminated frontispieces on ff. 1b and 12b; adorned headings on ff. 202b and 315b. Small pictures on ff. 15a, 15b, 16a, 19a, 24a, 41a, 49a, 20b, 25b, 55b, 72b, 73b, 79b, 125b, 130b, 134b, 149b, 154b, 156b, 161b, 180b, 190b, 198b, 200b, 211b, 214b, 243b, 252b, 267b, 279b, 286b, 295b, 307b, 315b, 321b, 328b, 330b, 331b, 332b, 343b, 352b, 353b, 355b, 371b, 377b, 378b, 386b, 395b, 399b, 409b, 418b, 420b, 422b, 424b, 429b, 435b, 439b, 460b, 489b, 494b, 516b, 534b, 552b, 561b, 563b, 572b, 579b, 583b, and 585b; size, 8½ in. by 4½ in.

865

The same.

The Báisunghari preface, on fol. 1b. Beginning of the poem, on fol. 10b. It is divided into four books, which agree in their contents entirely with those in the preceding copy, except that Books II and III (beginning on fol. 144b) are not separated here. Book IV begins on fol. 336b. Small blanks on many pages, apparently left for the insertion of headings or pictures. Book I (جلد آل) is dated A.H. 1111, the 16th of Safar (called here the 44th year of ‘Alamgir’s reign) A.D. 1699, August 13; Book IV, the 8th of Dhu-al-bihjah, in the same year A.D. 1700, May 27, by Muhammad Hisari. In the first two leaves are supplied by another hand, perhaps by Warren Hastings, whose name appears at the top of the preface.

No. 3259, olm 11, J. 5, ff. 427, 4 coll., each ll. 25, and a fifth on the margin, ll. 40; Nasta’lik; size, 11½ in. by 7½ in.

866

The same.

The Báisunghari preface, on fol. 1b. Beginning of the poem, on fol. 13b. No subdivision into books. This copy was made for J. H. Peile, Esq., of the Madras Civil Service (مستر جيل ماي سرکری جنگی در سرائیک) at Seringsapatam (سرینگسپتام ہندوستان) in the year A.H. 1229, the 26th of Muharram (A.D. 1805, April 26). It was presented by Mr. Peile to the Library on the 19th of September, 1818.

No. 3255, olm 11, J. 3, ff. 547, 4 coll., each ll. 21; large and clear Nasta’lik; illuminated frontispieces on ff. 1b and 13b; size, 14½ in. by 9½ in.

867

The same.

An extremely splendid and magnificent copy of the Sháh-náma, in two volumes, with a beautiful eastern binding; written by Hidjáyat-ullah of Shiráz, but not dated.

The Báisunghari preface begins here, on fol. 2b, thus:

أي دو صف أهلا نزلت سخرين
شئ لازم و محرر أمر لئن بيار
بئس ذكر ما قد كتب
قد كتب كله كله كان
فإذا كتب للحظ آدم

The full text of the satire against Sultan Mahmud is found here on fol. 9b sq.

Beginning of the first volume, on fol. 13b; of the second volume, on fol. 344b, with Luhrap’s accession:

وزور بالいま مأة مأة
بناشا مياسد

No. 741 and 742, ff. 668, 4 coll., each ll. 25; excellent Nasta’lik; illuminated frontispieces on ff. 2b, 13b, and 344b; the whole copy luxuriously embellished throughout; full-size pictures on ff. 1b, 12b, 94b, 120b, 128b, 188b, 212b, 333b, 356b, 358b, 385b, 412b, and 529b; size, 16½ in. by 10 in.

868

The same.

The Báisunghari preface, beginning here with the same verses as in No. 704 of W. Pertsch’s Berlin Cat. (p. 735):

فوردون و سدید حُراویش خان
بامان درگی سیمین آدم روان

This beautiful copy is divided into two halves, the first of which begins on fol. 10b, the second on fol. 334b, with the accession of Luhrap. No date.

No. 1256, ff. 622, 4 coll., each ll. 25; excellent Nasta’lik; illuminated frontispiece at the beginning of the poem and of both halves of the poem; the first four pages luxuriously embellished, on the first two a long inscription as heading of the whole work; pictures on ff. 13b, 29b, 42a, 53b, 57b, 70b, 79b, 103b, 130b, 138b, 150b, 175b, 186b, 189b, 196b, 207b, 220b, 233b, 270b, 321b, 351b, 384b, 421b, 460b, 496b, 529b, 552b, and 585b; size, 17 in. by 10½ in.

869

A slightly defective copy of the same.

The Báisunghari preface breaks off on fol. 12b, in consequence of a lacuna after fol. 10, through which also the beginning of the poem is missing. The last words of the preface correspond to No. 3259 (865 in this Cat.), fol. 8b, L. 5, middle; the first words of the poem, on fol. 11b, كی انش در شی شامان, to fol. 10b, L. 7, on the margin of the same copy. The poem is divided into four books; Book II begins, on fol. 201b, with the story of Bihai (بیحان) Book III, on fol. 316b, with Luhrap’s accession; Book IV, on fol. 476b, with the reign of Nushirwan. All the larger headings are
left blank throughout; some smaller blanks besides. Ff. 506-509 are turned upside down. This defective copy, somewhat injured in the beginning too, was finished in the month Dhîl-al-hijjah, A.H. 897 (A.D. 1588, January-February).

No. 341, ff. 506, 4 coll., each ll. 25; Nasta’lîk: the first two pages embossed; size, 13 in. by 7½ in.

870

Another more defective and incomplete copy of the same.

A large lacuna in the Bâsînghari preface after fol. 2, corresponding to fol. 3a, 12-fol. 10b, 9 in No. 3255 (866 in this Cat.); at the end of the preface the genealogical list of kings in mathnawi-ba’s (see No. 861 above). Beginning of the poem, on fol. 5a. It consists here of three books only, and goes down to the death of Farānūrz, the son of Rustam; all the rest of the poem is wanting. Book II begins, on fol. 31b, with Gushîshap’s accession; Book III, on fol. 368b, with the story of FarânuRB. No date.

No. 3263, oliv il. J. 2, ff. 456, 4 coll., each ll. 25-31; Nasta’lîk: illuminated frontispiece at the beginning of each book; pictures (some of which are full-sized) on ff. 47b, 76b, 89b, 113b, 130b, 149b, 155b, 196b, 212b, 216b, 241b, 258b, 316b, 322b, 326b, 330b, 343b, 353b, 360b, and 369b; size, 13½ in. by 9½ in.

871

Dibâbâ-i-Shâhnâmâ (دیب باد شاهنامه). Another copy of the Bâsînghari preface, beginning:

افتتاح حسن آن به که کد نه کم کد کمال آن

and ending with the short chronological list of the Pishdâdian, Kayanian, Ashkânian, and Sâsânian kings of Persia. No date.

No. 3056, ff. 44-56, ii. 11; Nasta’lîk; size, 8½ in. by 6½ in.

Copies of the Shâhnâmâ with another preface.

872

Shâhnâmâ.

This copy has the same preface as Add. 27,302 in the British Museum (Rieu ii. p. 536b) and No. 497 in the Bodleian Cat., which begins thus:

حمد وشتایش مرز حرامی که خداوند گناب اند النگ

and contains a legendary biography of Firdausi, with a short genealogical account at the end. The poem is, as in many of the preceding copies, divided into four books. Book I, on fol. 9b; II, on fol. 19b; III, on fol. 333b; IV, on fol. 452b. The first book goes down to Rustam’s slaying the div Akwân (see Bodleian Cat., No. 500), the second to Kuhram’s falling into the hand of Isfandiyâr, and the third to the beginning of Nushirwan’s reign; the fourth comprises the rest. Many headings are left blank. Ff. 1 and 8 are supplied by another hand. This copy was finished in Râmâdân, A.H. 991 (A.D. 1583, September-October).

No. 433, ff. 576, 4 coll. (except the last two pages which have only two), each ll. 25; small Nasta’lîk; illuminated frontispiece at the beginning of each book; size, 9 in. by 5½ in.

The same.

The same preface as in the preceding copy: with the short genealogical account at the end. The first 6½ lines of this preface are repeated on ff. 6b and 7b.

Beginning of the poem, on fol. 7b. No subdivision into books, the copy is slightly injured in several places, especially towards the end.

Dated by A’dâm-i Bukhârâ, A.H. 1008, the 10th of Shâbân (A.D. 1600, February 25), at Samarkand.

No. 3031, ff. 375, 4 coll., each ll. 35; excellent Nasta’lîk; signatures on ff. 1b and 6b; illuminated frontispieces on ff. 1b and 7b, ff. 6b and 7b splendidly embossed; pictures on ff. 51b, 52b, 68b, 73b, 91b, 97b, 100b, 103b, 122b, 133b, 136b, 142b, 169b, 185b, 186b, 192b, 223b, 239b, 237b, 247b, 269b, 281b, 297b, 349b, and 370b; size, 14½ in. by 9 in.

874

The same.

The same preface. Beginning of the poem on fol. 6b.

No subdivision into books. Many pages are rather effaced, others slightly injured at the inner corners. The date cannot be deciphered either; the copyist’s name was Bâyâd Kull-i Harâst.

No. 3955, oliv il. J. 1, ff. 610, 4 coll., each ll. 25; Nasta’lîk; the first two pages splendidly adorned; an illuminated frontispiece besides on fol. 6b; large pictures on ff. 9b, 15b, 24b, 29b, 34b, 65b, 74b, 77b, 84b, 97b, 106b, 116b, 129b, 135b, 136b, 179b, 188b, 198b, 201b, 213b, 228b, 235b, 240b, 361b, 374b, 385b, 391b, 454b, 490b, 494b, 496b, 543b, 554b, 573b, 582b, 602b, 669b, and 609b; size, 14½ in. by 9 in.

d. Copies of the Shâhnâmâ without any preface.

875

Shâhnâmâ.

This copy, which is dated by Ya’kûb bin Ishâk A.H. 1009, 10th of Rabi’-al-awal (A.D. 1600, September 19), is divided into two hâlices, the first beginning on fol. 1b, the second on fol. 270b, with Luhrâs’s accession:

جوی اوراببد بنیست درافت داد

No. 315, ff. 510, 4 coll., each ll. 25; clear and distinct Nasta’lîk; rich illuminations on ff. 1b, 18b, and 2b, and an illuminated frontispiece besides at the beginning of the second half; size, 13½ in. by 8½ in.

876

The same.

A beautiful copy, without any subdivision, dated A.H. 1012, 1st of Râmâdân (A.D. 1604, February 2).

No. 866, ff. 523, 4 coll., each ll. 25; clear Nasta’lîk; splendid frontispieces and other illuminations on ff. 1b and 2b; pictures on ff. 4b, 8b, 14b, 18b, 26b, 33b, 43b, 45b, 48b, 54b, 56b, 57b, 52b, 63b, 64b, 66b, 68b, 74b, 74b, 77b, 79b, 88b, 97b, 110b, 113b, 127b, 145b, 147b, 157b, 169b, 171b, 172b, 180b, 186b, 189b, 197b, 206b, 217b, 219b, 232b, 243b, 254b, 269b, 275b, 277b, 279b, 289b, 297b, 348b, 353b, 358b, 371b, 373b, 379b, 389b, 402b, 428b, 433b, 472b, and 552b; size, 14½ in. by 9½ in.
The same.

Another good copy of the Shâhnâma, with excellent and numerous marginal notes and various readings, which give quite an exceptional value to it. It is divided into two dafars, the second of which begins, on fol. 271, after Bahram's death, with the struggle between Rustam and Kanes:

comp. No. 860 above.

The first dafar was finished A.H. 1053, last of Muhammad (A.D. 1643, April 20); the second, the 25th of Rabî’-al-‘akhir in the same year (A.D. 1643, July 13).

Bibliotheca Leydeniana.

No. 2564, ff. 434, 4 coll., each ll. 25; Nasta’lîk, mixed with Shâhista; illuminated frontpiece on fol. 171; fol. 136 partly effaced; size, 11 1/4 in. by 7 1/2 in.

The same.

This copy, which is not dated, is likewise divided into two halves, the first on ff. 1-305, the second beginning, on fol. 307, with Guhâr’s accession:

Fol. 306 is left blank; there seem also to be small lacunas after ff. 241, 243, 586, and 587, as the catchwords do not agree with the beginning of the first line in the next pages.

This copy contains the very rare epilogue, quoted in Rieu ii. p. 533 (see No. 860 above), and beginning here:

in which as date of completion for the Shâhnâma A.H. 389 (A.D. 999) is given: (read नह नै हिसाट ता बा तार सिद्धित)

This copy was transcribed by Maidl’ Ali Kashmiri; it may belong to the tenth century of the Hijrah.

No. 2593, ff. 601, 4 coll., each ll. 23; small, but clear Nasta’lîk, the first two pages splendidly illuminated; a portion of the text at the top of the last two leaves torn away; size, 9 3/4 by 5 3/4 in.

The same.

This copy is likewise divided into two halves, the second of which begins, on fol. 298, with Lahrâm’s accession:

see Nos. 863, 867-869, and 875 above. All the headings throughout are left blank. No date. Bound together with this MS is a letter of W. Jones to Richard Johnson, to whom this copy once belonged and who had lent it to Mr. Jones.

No. 165, ff. 526, 4 coll., each ll. 21; clear Nasta’lîk; illuminated frontpiece: the first two pages richly adorned; size, 11 3/4 by 7 3/4 in.

An incomplete copy of the same.

This copy breaks off in the story of Khosru Parviz; the last verse:

to fol. 575, first line, in No. 118 (861 in this Cat.). Many small injuries throughout.

No. 119, ff. 554, 4 coll., each ll. 25; Nasta’lîk; a vignette on fol. 1; ff. 1 and 2 luxuriously illuminated; at the beginning and end of the MS. two large pictures; size, 13 1/2 in. by 5 3/4 in.

e. Abridgments of the Shâhnâma and other works relating to the poem.

882

Intikhâb-i-Shâhnâma (أنتخب شاهنامه).

A kind of abridgment of the Shâhnâma, with the above title given to it in the colophon on fol. 207: it may perhaps be identical with the "الاختيار" or "selections from the Shâhnâma," made by the poet Khwâjah Masûd bin Sa’d bin Salmân, who died A.H. 525 (A.D. 1131), see A. Spengler, Catal., p. 456, and No. 908 in this Cat.; but this copy is unfortunately in such an extremely bad state, defective at the beginning, with a very large lacuna after fol. 8, and so severely injured throughout, that it is impossible to give any more detailed account of its character or purpose. There is scarcely one leaf undamaged, whole portions of many pages are torn away (particularly in the beginning), and where catch-words are found, they seldom agree with the initial verse of the following page. On fol. 207, where the title occurs, the copy apparently concludes and is dated by Assad-allah, A.H. 945, month of Rabî’-al-awwal (A.D. 1538, August); but on ff. 207 and 208 again some extracts from the Shâhnâma are found, and on the latter page, written by another hand, is another colophon, dated A.H. 966, 18th of Jumâdâ-al-awwal (A.D. 1559, February 26).

No. 2454, ff. 268, 4 coll., each ll. 28; Nasta’lîk; ff. 53 and 208 written by other hands; size, 10 1/2 by 6 3/4 in.

883

Muntakhab-i-Shâhnâma (منتخب شاهنامه).

This is the oldest copy in the India Office Collection of the well-known extracts from the Shâhnâma, compiled with a connecting narrative in prose by Tawak-
The same. Beginning as usual. The title, مختخت شاهنامه, appears on fol. 2a, 1, and at the top of fol. 1r and in the colophon the book is designated as لَيْبَ لَبَابَ مَنْتَخَبَ شاهنامه or simply مَنْتَخَبَ شاهنامه. The extracts end on fol. 267b, followed by the usual additions. Dated by مُتّبَعُ ٱللهُ ٱسْتَثَرَ ٱسْتَرَدَى ٱلْأَجْمَعْرُ, A. H. 1170, 9th of Shawwal (A. D. 1757, June 27). From the library of Sir Charles Wilkins.

No. 2581, ff. 276, II. 15; Nashti, mixed with Shikasta; worm-eaten throughout; size, 7½ in. by 4½ in.

The same. Beginning.

The date of composition is here (on fol. 4v, l. 5) wrongly given as A. H. 1161 instead of 1063, although it is distinctly stated that it was the 26th year of Shah Jahan's reign. The title, بِسْمِ رَحْمَةُ ٱللَّهِ وَبِسْمِ ٱلْعَلَمِ, appears on fol. 3r, first line. Copied in the fifth year of Shah 'Alam's reign (=A. H. 1177, A. D. 1763, 1764).

No. 123, ff. 296, II. 16; large and distinct Nastaliq; illuminated frontispiece; size, 11½ in. by 6½ in.

The same.

Beginning.

No. 2755, ff. 171, II. 14-21; written by at least half-a-dozen hands in various styles of careless Nastaliq and Shikasta; size, 9½ in. by 6½ in.

Another copy of the same.

This copy, the colophon of which styles the work بِسْمِ رَحْمَةُ ٱللَّهِ وَبِسْمِ ٱلْعَلَمِ, is dated the 3rd of Rajab in the first year of the reign of Rafi'-al-ázarfát (probably meant for Raffi-al-ázarfát, who reigned about three months between Farrukhsiyar and Muhammadsháh, A. H. 1133; =A. D. 1719, May 22), by Sayyid Núr Muhammad. Beginning as in the preceding copy. The extracts end on fol. 215b and are followed on the remaining pages by the usual additions.

No. 1578, ff. 119, II. 19; Nastaliq; size, 8½ in. by 4½ in.

Another copy of the same.

No. 2927, ff. 198, II. 17; splendid Nastaliq; many blanks left, probably for the insertion of illustrations; size, 11 in. by 6½ in.

The same. Beginning.

No. 392, ff. 274, II. 15; Nashti, mixed with Shikasta; worm-eaten throughout; size, 7½ in. by 4½ in.
890

A defective copy of the same.

Some leaves are missing at the beginning of this copy; the first words, on fol. 1, correspond to No. 175 (886 in this Cat.), fol. 3, 1. 10 second hemistich. No date. On the fly-leaf the incorrect title, Firdausi-i-Shahnama, is given to this work.

No. 92, ff. 198, ll. 14-30; written very unequally and sometimes almost illegibly by different hands in various kinds of Nasta'lik and Shikasta: size, 9 in. by 5 in.

891

Garshapnâma (گارشپنامه).

A special dictionary for Firdausi's Shahnama, compiled at the request of Kádá Kulibeg, with the epithet Nikâmâkhân (see fol. 3, ll. 8 and 9), by `Ali al-Mukkadi Kádá Taifur al-Bistâmi (see fol. 3, ll. 10), and completed the 7th of Jumâdá-al-Áthâr, A.H. 1079 (A.D. 1668, November 12). It is arranged alphabetically according to the first and second letters, and begins on fol. 9 with گ. An introduction or مقدمة precedes the dictionary, and is subdivided into the following three paragraphs: (مقدمه):

1. In a vein of the same style as the poems of Firdausi, and of the same period, the following is found on fol. 4:

2. The first word of each line is a title or name, and the second is a verse or phrase. The text is written in a much smaller size than the above:

3. The text is continued on fol. 5:

892

A curious composition in form of a kasidah, with the same rhyme in running through the whole book, giving a versified index of the contents of the Shahnama, compiled by Shirin Farad (شیرین فرد) for the sake of a better recollection of the principal incidents in Firdausi's masterpiece.

It opens with a rubá'î, beginning thus:

این نامه شاهنامه افداخم است به

This copy is defective, going down only to the end of Kaikhosrau's reign.

Copied A.H. 1166 (A.D. 1753), according to a note on fol. 1.

No. 1990, ff. 22, 2 coll., each ll. 12: Nasta'lik, much damaged and many lines almost effaced; size, 8 1/2 in. by 4 1/2 in.

f. Imitations of the Shahnama.

893

Garshapnâma (گارشپنامه).

The exploits of Garshap, prince of Sistan and ancestor of the chief hero of Firdausi's poem, Rustam, the oldest epic composed in imitation of the Shahnama, and generally ascribed to the poet Asadi. Firdausi's teacher; but since all the copies of this rather rare mathnawi give unanimously as date of completion A.H. 458 (A.D. 1066), see here fol. 284, l. 16, and the old Asadi died in the reign of Sultan Mas'ud bin Mahmud (A.H. 421-432 = A.D. 1030-1040), i.e. at least twenty-six or twenty-seven years before the composition of the Garshapnâma, the latter must needs be the work of a later author, who most likely was 'Ali bin Ahmad al-Asadi al-Tusi, with the two Kunyas Abu-lahab and Abu-al-ansur, the son of the older Asadi; see on this intricate question Dr. Ethé, 'Ueber persische Tenzenzen,' in 'Abhandlungen des fünften Internationalen Orientalisten-Congresses zu Berlin, 1881,' Zweiter Theil, erste Hälfte, p. 64 sq., and the Boldeian Cat., Nos. 507 and 508; comp. also Ricou iii. p. 1088b; Mohi's preface to the 'Livre des rois,' and Turner Macan's edition of the Shahnama, vol. iv, appendix, pp. 2109-2133, where a portion of the text of the Garshapnâma is published. Besides the two Boldeian copies and the Paris copy there are also recently four new ones added to the collection of the British Museum (Or. 2750, 2878, 2926, and 2976).

Beginning of the poem:

 comenzó el autor el poemita.

According to the last verse but one it contains 9000 haits (see the same statement in Elliott 1141 of the Boldeian Library, whereas Elliott 110 as of the same collection gives 10,000). Copied A.H. 1093 (A.D. 1594, 1595). This copy is in a very precarious state; many leaves are extremely injured and damaged by worms; there are besides many small blanks and omissions. Some leaves are misplaced, but as most of the catch-
words are missing, we can set right only ff. 168-177, the proper order of which is: 168, 176, 179-175, 169, and 177.

No. 276, ff. 285, 2 coll., each ll. 19; Nasta’lîk; size, 8½ in. by 4½ in.

894

Jāhāngīrmāna

Another of the older imitations of the Shāhnāma, by an anonymous author, celebrating the life and adventures of Rustam’s son Jāhāngīr, who, like his unfortunate brother Suhrāb, engages in a fight with his father, without knowing him, until at last father and son recognise each other. Beginning:

کند مادر کر کنگ کر - کورم حبید جهان گرم

On fol. 1½ the poem is styled:

آتار دستان جهانگیر

Very probably it is found like the Garshāspnāma, the Sānmāna, and others, interpolated in the course of the Shāhnāma. Dated A.H. 1112, 29th of Dāh-al-hijjah (A.D. 1701, June 6), at Akbarābād.

No. 628, ff. 166, 2 coll., each ll. 16-32, written very unequally in different kinds of Shīkhasta; size, 9 in. by 5½ in.

895

Futūḥ-alsalāṭīn

A poetical history of the rulers of India from the rise of the Ghaznavide dynasty to A.H. 750 (A.D. 1349, 1350), the date of this composition (see fol. 332½, l. 8), by Iṣāmī (ʿUmaimi), see fol. 21½, l. 3 ab infra; fol. 25½, l. 7; fol. 331½, l. 13 and the colophon. This imitation of Firdau’s Shāhnāma, which is styled

فرخ شاهنامه

(see fol. 331½, l. 4) and is mentioned by the author of the Tabākāt-i-Akbār as one of his authorities (compare Rien i. p. 220), was dedicated by the poet, who is probably identical with Khwājā ʿAbd Malik Iṣāmī, mentioned by A. Sprenger, Catal., p. 81, to ʿAlā-aldān-yah wa aldin Abū al-Muzaffar Bahmanshāh Sultān (see fol. 18½ sq.), that is, ʿAlā-aldān Hasan, the first Bahman king of the Dakhān, who, according to the statement here, assumed sovereignty in A.H. 748 = A.D. 1347 (see fol. 298½, but compare No. 449 in this Cat.), a complete index of the contents is given on ff. 1-13.

Beginning of the poem, on fol. 14½:

بنام خاواند هر درو جان

کند ابتدا نام کر آلان


Many pages are spoiled by worms; half of fol. 267 is torn away, half of fol. 327 left blank, and parts of verses occasionally omitted. No date. Tenth century of the Hijrah. This copy belonged formerly to Charl. Bodlam (Calcutta, May 1st).

No. 3889, ff. 312, 2 coll., each ll. 19; small but distinct Nasta’lîk; size, 7½ in. by 4½ in.

896

Khawārnāma

The exploits of ʿAli and his companions, a mathnawi composed in imitation of the Shāhnāma by Muḥammad bin Ḥusayn-aldīn of Khosaf in Kuhistan, usually called Ibn Ḥusayn, with the epithet of ʿthe second Firdau’s, A.H. 830 (A.D. 1427), see fol. 183½, l. 8. It is generally styled خوارنامه, but the poet himself calls it here (fol. 183½, l. 9) خوارنامه. A copy of this colophon is also sometimes designated by the simple title شاهنامه; compare Bodleian Cat. No. 512; Rien ii. p. 642; A. Sprenger, Catal., p. 432; G. Flügel ii. p. 450, and Haft Kilm, No. 826 (col. 437 in this Cat.). The poet died A.H. 875 (A.D. 1470) according to Taqi Kāshi (other, less correct, dates are A.H. 892, see H. Khlifa iii. p. 129, and 893, see Ḥabib-aliyar, vol. iii. Jur 3, p. 336). The introduction, found in the Bodleian copy, is missing in all the copies of this collection.

Beginning of the poem:

خوارنامه نام نام دکلک

سغیر نشان نام دکل


A translation of this copy in Dakhani verses was made by a poet with the fakhlūs Rustami, who excelled both in Persian and Dakhani poetry, for Khadijah Sultān Shahrānī, the sister of Sultan Abul-Kutbshah (who ascended the throne of Gulkandah A.H. 1035 = A.D. 1626, see No. 464 in this Cat.), the wife of Abū Mansūr Sultan Muḥammad ʿAdīshah bin Turākhshah (who reigned A.H. 1037-1067, A.D. 1627–1656, see Nos. 454 and 455 in this Cat.), and the mother of Mansūr Baktiyār (a copy of this translation with gorgeous illustrations is preserved in No. 834 of the India Office Collection).

No. 2557, ff. 184, 4 centre-coll., each ll. 20 (except ff. 7 and 2, with ll. 25 in a page), and from fol. 3½ on a fifth column on the margin, ll. 14; Nasta’lîk, by three different hands; size, 10½ in. by 6½ in.

897

Another copy of the same.

This most magnificent copy of the Khawārnāma is about 200 years old (undated) and illustrated with 156 gorgeous pictures, most of them nearly full-sized, in the richest variety of colours.

Beginning as usual:

خوارنامه نام نام دکلک

سغیر نشان نام دکل

One leaf is missing between ff. 206 and 207 (the lacuna corresponding to fol. 104½, margin-column, l. 12 ab
infra, to fol. 104b, margin-column, l. 5 in the preceding copy). On one of the fly-leaves at the end of the MS., a Persian note, written by 'Ali Ibrâhîm-kîn in 1789, gives the title and author's name of this poem, fixa correctly his death in A. H. 875, in the reign of Shaikh 'Umar Mîrzâ ibn Amir Timûr, and alleges two peculiar reasons why it was styled 'Zahra-nâma, viz. (1) because it is a place in Khurrasân, and the author, Ibn Husâm, lived in Khurrasân, in Kshistân; (2) because 'Zahra means 'east and west' (مشرق و غرب) and the wonderful exploits of the hero of this poem are said to have taken place in the west (غرب). He further states, that this poem is especially renowned in Isfâhan and Khurrasân, although the stories related are devoid of historical truth, that it contains 23,375 baits and 157 illustrations on 362 fios. He adds, that it must have been copied for a king or Amir. An English translation of this MS. by H. T. Prinsep, Esq., is affixed to a fly-leaf in the beginning of the MS. Another English note, but by a different hand and without signature, is stuck to one of the fly-leaves at the end, and runs thus: ‘I am not skilful in ascertaining the age and value of a Persian manuscript, but I should think, as well from the handwriting as from the pictures, that this copy was made in the north of India, and not in Persia, and that the artists were natives of India who have taken old Persian paintings for their models. I should therefore place this MS. in the third or fourth rank as a mere work of art. But it appears, from the little that I have had time to look into, to be very correct, and the handwriting is very distinct, which give it additional value: and I have no doubt but it was made with great care and a vast expense. I know nothing of the character of the work; for this is the first copy I have ever met with; nor have I found any reference to the author in other works. He has used the measure and seems to have copied the MS. of Firdâ's in his celebrated Shâh-Nâmâ, but I am not sufficiently acquainted with the two works to make any further comparison.'


899

A short fragment of the same.

Part of the episode of Gulandâm's deliverance, from the Khâwarâmâ, agreeing in substance, but not in wording, with fol. 118 eq. in No. 2557 (896 in this Cat.). It contains only six leaves and is incomplete at the end.

Heading: این حماسم کرده رسید فتحی به طالم کل انذال

روحل دو دیواری به این آر گذر و عزده دیوار اب

اجلیج را

Beginning: 

Last verse: بیبرسیسند از پرماژوز روز - سروش شنید حیدر نامدار

Bibliotheca Leydeniana.

No. 2486, ff. 195-200, 2 coll., each ll. 15; Nasta'llik; size, 8½ in. by 4½ in.

900

Hamla-i-Headari (حملا حیدری)

Another imitation of the Shahânama, in the form of a poetical biography of Muhammad and 'Ali, a kind of rhymed paraphrase of Mu'in-al-'Miskin's معیقل التیم (Nos. 138-144 in this Cat.), by Muhammad Râfî-kîn, with the takhallus Bâdhîl, who died A. H. 1123 (A. D. 1711), but left the work unfinished, which was completed twelve years after, A. H. 1135 (A. D. 1723), by Najâf, who added an older poem on the same subject, by Sayyid Abû Tâlib of Isfâhan, to the end of Bâdhil's epopee, see Bodleian Cat., Nos. 390 (Khânâš-Âl-kalâma, Nos. 9 and 10), 518 and 519; Rieu ii. p. 704; A. Sprenger, Catal., p. 368; W. Fertsch, Berlin Cat., p. 533, and Mohl, préf. to the 'Livre des rois,' p. lxxiv note. It must not be confounded with another quite modern epopee of the same title, هملا حیدری, and in the same metre, composed by Mullâ Bâmán 'Ali Kirmânî, with the takhallus Hâji, A. H. 1220 (A. D. 1805) and lithographed in Bombay, A. H. 1264, etc.; see Rieu, loc. cit.; A. Sprenger, Catal., p. 540, and W. Fertsch, Berlin Cat., p. 534. According to the last-named Catal., the original work of Bâdhil was concluded in A. H. 1119 (A. D. 1707, 1708), after fifty years' labour. It has been lithographed in Lucknow, A. H. 1267.

The poem is divided here into two parts, the first beginning, on fol. 4b:

بدنام خزاوند سلسل اخض

حرز اخگن و دار انگور و دوران اخض

the second, on fol. 147b:

بدنام بزرندة کامها

از آفرز دانای اخضانها
The first heading in the second part is:

Dastan-e Khwādah-i Sāl-e Mahdūf, wa barehār, translated by M. A. Sadr (for Iskandari). This section is larger than Ouseley 357 in the Bodleian Library (Bodleian Cat., loc. cit.), the last chapter of that copy being found here on fol. 283. Copied by Muḥammad Aẓām bin Muhammad Sadāk. No date.

No. 150, ff. 346, 4 colls., each ll. 20; excellent Nastaʿlīk; illuminated frontispieces on ff. 1 and 17; size, 14 in. by 7 in.

901

Shahīnshāhānāma (شاهینشاهانامه).


Introduction by the author, on ff. 1-5; L transcendental, beginning:

شخس جوان پدری بیانی است خیامان یزدی هم

سنت و کنفرانس، و سم و داد

Beginning of the epopee, on fol. 10:

بناه، برادر غروان دامان - تکاران: دامان زیان

This most superb and splendidly executed copy was made by order of Fāth-Allāh Shāh himself, and finished by the transcriber, Mahdī al-UPSānī al-Marāṣī, the Kātib of the royal residence, the first of Rajab, A.H. 1225 (A.D. 1810, August 2). Received from Comm. of Corresp., 28th March, 1816.

No. 3412, ff. 441, 4 colls., each ll. 20; excellent Nastaʿlīk; gorgeous frontispieces on ff. 1, 10, and 11; ff. 11, 2, 10, and 11 magnificently illuminated; smaller illuminations on ff. 313, 314, and the last two pages: very fine pictures on ff. 289, 290, 372, 44, 59, 64, 78, 85, 97, 105, 110, 111, 113, 113, 125, 115, 118, 130, 149, 150, 150, 156, 201, 201, 213, 255, 259, 265, 280, 371, 370, 343, 354, 354, 357, 360, and 366; splendidly eastern binding with flowers; size, 18 in. by 12 in. 2. Poets contemporary with and subsequent to Firdausī.

902

Diwan-i-Farrukhi (ديوان فرخزاد).

The very rare diwan of the court-poet of Sultan Mahmūd of Ghazna, Usūd Abū-al-ḥasan 'All bin Jālū (or Kāfū) Farrukhi, a native of Sistān, whose death is fixed by Tāki Kāshī in A.H. 470 (A.D. 1077, 1078); see A. Sprunger, Catal., pp. 3, No. 21, and 15, No. 8; compare besides Atashkadeh, No. 198 (Bodleian Cat., col. 269, where a work on poetry and rhetorical art, ترجمان الکلام (the translation is ascribed to him); Khulāṣat-alaʃkār, No. 207 (ib. col. 309, where he is called a pupil of Uṣūr, the king of poets at Sultan Mahmūd's court); Makhzan al-ḥadārāb, No. 1839 (ib. col. 358); Haft Iklīm, No. 302 (col. 399 in this Cat.), and Bodleian Cat., col. 823. But a much earlier and—as it seems—more correct date for his demise is given in Rūḥi Kūkī's very reliable work, the Jāmi' al-ḥādīs, vol. i. p. 439, A.H. 429 (A.D. 1037, 1038); see also Schefer, Christomathie Persane, vol. ii. pp. 342-346, and pp. r'r-r, where a few select poems in Persian text are given. There are two other complete copies of this diwan in the British Museum (Or. 3045 and 3246). The present copy is unfortunately much damaged, whole portions of the first thirteen leaves having been torn away. The diwan consists chiefly of ḱaṣids and tarbīrābuds, with a few kiṭas and rubābis at the end.

Beginning:

زیرنده تنیمنت عید بامداد یک‌گاه آلق قه

The second heptameter of this initial bāt is partly destroyed.

The second ḱaṣid, on fol. 2a, alludes to Sultan Mahmūd's conquest of Kurnānū, viz.:

تلآت کندی ای دین سعدت عماد

بیت دیوان محضر علی فردان کرک

جو یازگیمت تدفین نزد یکدًالله

No date.

No. 1841, ff. 200, 2 colls., each ll. 21-23; Nastaʿlīk; size, 8 in. by 5 in.

903

Diwan-i-Nāšir-i-Khusraw (ديوان ناصر خسرو).

The diwan or rather one of the diwāns of Abū Muʿin Nāšir bin Khursaw, with the taḵhalūs Hūjā, who was born in Kūbādiyān near Balkh, A.H. 394, Dīlūḵs (A.D. 1004, August—September), and died in Yumgān A.H. 481 (A.D. 1088); see on the life and works of this truly wonderful man, whose real character has so long been shrouded in mystery, and whose very identity with the author of the Safarname has been hotly disputed until a very recent date, especially Fagnan, Note sur Nāshir ibn Khusraw (Journal Asiatique, vii. série, tome 13, 1879, pp. 164-168); Rieu i. pp. 379-381, and iii. p. 1086; Schefer, Schefer Nameh, Paris, 1881, Introduction; and Eth, Nāšir bin Khursaw, Leben, Denken und Dichten (compare Haft Iklīm, No. 863, col. 441 in this Cat.), Die mystische, didaktische und lyrische Poesie, etc. von der Perser, Hamburg, 1888, pp. 13-19. Copies of this diwan are described in A. Sprunger, Catal., p. 428; G. Flügel i. p. 496, and W. Pertz, Berlin Cat., p. 741; there are also two copies lately added to the British Museum Collection (Or. 2845 and 3323); large extracts are found in the Ixtihān (Bodleian Cat., No. 366, ff. 366-66b), and a peculiar tasmī in the Dākaḵī-al-aʃkar (ib., No. 1332, col. 823); a lithographed edition appeared in Tabrīz, A.H. 1280. Selections from Nāšir's diwan, with German metrical translation, have been edited by Eth in the Göttinger Nachrichten, 1882, pp. 124-152, and in the Zeitschrift der D. M. G., vol. 36, pp. 478-508; one poem of his has also been published by W. Shukowski in Sapisski, iv. pp. 386-393, 1890. Other works of the poet are;
of the introduction are wanting here as in all copies except that of Gotha). Dated A. H. 1061 (A.D. 1651).

No. 1430, ff. 36v-54, 2 coll., each il. 12; large and clear Nasta'lik; size, 10½ in. by 6 in.

905

Dīwān-i-Abū-alfarrāj Rūnī (ديوان أبو الفرج روني).
Lyrical poems by Abū-alfarrāj bin Mas'ūd al-Rūnī, who was born in Lāhūr (see the Haft Iklīm, No. 359), and flourished in the reign of Sultan Ibrāhīm of Ghazna (A. H. 451-492 = A. D. 1050-1099) and his son and successor Sultan Mas'ūd III (A. H. 492-508 = A. D. 1099-1114), to both of whom he addressed panegyrics. He is not to be confounded with an older poet, Abū-alfarrāj Sījī, who was attached to the court of the Amir Abū 'Ali Simjūr, the governor of Khurasan under the Samanīs (see Haft Iklīm, No. 303), and whose pupil 'Uṣūrī was. The usual dates, assigned to Abū-alfarrāj Rūnī's death, viz., A. H. 482 or 489 (A. D. 1089 or 1096), cannot be authentic, as the poet styles Sultan Mas'ūd III the reigning sovereign in various ḳāṣidas; compare Bodleian Cat., Nos. 356 (Butkhāna, No. 1), 523; and 1333 (col. 823); Rieu ii. p. 547; and A. Sprenger, Catal., p. 368. This dīwān, which is incomplete at the end, contains chiefly ḳāṣidas, with a few ghiṣas, ḫītas, and rubāís.

Beginning:

 souhaートود و دین دیوانه (نکتاب"..

The copy breaks off on fol. 426v; ff. 430v-432 contain a short extract from Sa'dī's Būstān, written by another hand. Dated by 'Abd-ralāḳīb the 24th of Shawwāl, A. H. 1069 (A. D. 1659, July 15).

No. 328, ff. 378-432, 2 coll., each il. 18; clear Nasta'lik; size, 10½ in. by 5½ in.

Poets who died between A. H. 500 and 600.

906

Rubā'īyyāt-i-ʿUmar Khayyām (ریاضات عمر خیام).
The quatrains of the famous astronomer, mathematician, and freethinker, Maulānā Abū-ʿalāth ʿUmar bin Ibrāhīm al-Khāyāmī (or al-Khāyāmī), whose death is generally fixed in A. H. 517 (A. D. 1123), see the fullest account of his life and the tendencies of his poetry in Whinfield's Introduction to his edition of 'The Quatrains of Omar Khayyām,' and C. J. Pickering, 'Umar of Nishapur,' in the National Review, 1890. December; comp. also Meinsma, Omar Chisjām van Nishapoor etc. in De Giey, 1891, iii. pp. 594-535. Other copies are found in the Bodleian Library (Bodleian Cat., Nos. 524 and 525), the British Museum (Rieu ii. p. 54), in Gotth (W. Pertsch, p. 235), Berlin (W. Pertsch, Berlin Cat., p. 86), Vienna (G. Flügel i. p. 496), Calcutta, (Asiatic Society, No. 1548), Paris (two MSS.), and Cambridge; see also A. Sprenger, Catal., p. 464; García de Tassy in Journal Asiatique, 5th série, vol. ix. p. 548, etc. Eastern editions: Calcutta, A. H. 1252 (A. D. 1836); Tahran, A. H. 1278 (A. D. 1861, 1862), and Lucknow, 1878 and 1883; also a fragmentary edition (containing sixty-

Beginning:

بناهک کرکرک پات کردار
که همست از علی و هم یافکر ندر

对应于v. 163 in Ethē's edition (the 162 verses of the introduction are wanting here as in all copies except that of Gotha). Dated A. H. 1061 (A.D. 1651).

The present copy begins with a short biographical notice of the poet:

"Two life-lengths, both occupied with warfare, have we in our time: the first, the poet, the second the warrior. The one is the Sufi, the other the warrior."

Beginning of the first rubā’i (the same as the initial poem in Bodl. 367):

اَي ِسوْحِنِ أَمْوماً سوْحِنِ
وَأَمْومُ دوْرُ زُوْنَ أَمْوماً

(= No. 488 in Whinfield’s edition).

The third rubā’i is identical with the initial one in Rieu’s first copy:

آَمْمُ سُوْحِنِ ذَا زُوْنَ أَمْوماً

(= No. 1 in Whinfield).

This modern copy, dated 1811, contains 512 rubā’i’s in alphabetical order, except the first.

Bibliotheca Leydeniaca.

No. 2420, f. 212a-204a, 5 rubā’i’s in a page; distinct Nasta’liq; size, 9½ in. by 8 in.

907

Another copy of the same.

The same short biographical notice as in the preceding copy; beginning of the rubā’i’s on fol. 159a, also the same. No date. This copy contains 362 rubā’i’s in alphabetical order, except the first.

Bibliotheca Leydeniaca.

No. 2486, f. 158b-194b, 5 rubā’i’s in a page; Nasta’liq; size, 8½ in. by 5 in.

908

Diwān-i-Mas‘ūd-i-Sa‘d-i-Salmān (دویان مسعود سعد سلمان)

A slightly defective copy of the lyric poems of Sa‘d-al-daulah Mas‘ūd bin Sa‘d bin Salmān, who was born in Hamadan, according to ‘Aynī and the Haft Iklim (No. 1032, col. 454 in this Cat.), where a bait of his in corroboration of this statement is quoted. Rieu, on the other hand (p. 548), cites two other baits to show that his native place was Ghazna. He died probably A.H. 545 (A.D. 1141), according to others A.H. 515 (A.D. 1121). Besides his Persian diwān he wrote two others, an Arabic and a Hindustani one, compare Bodleian Cat., No. 526; Butkāna, No. 4 (ib., col. 197), and Dakhālik-alaslian (ib., col. 822); A. Sprenger, Catal., p. 485, and Journal of the Asiatic Soc. of Bengal, vol. xxi, p. 442 sqq.; see also Journal Asiaticque, 5th série, vol. ii (1853), p. 356 sqq., and J. Aumer, p. 8.

Contents:

Kasīdas, kīṭas, and ghazals, all mixed together, defective in the beginning.

The first bait, on fol. 1a, runs thus:

در كَانَ زَمَرَ جَنَّاتَ النَّارِ سُفَرَ شَدَّ عَذَا مَدَنَةٍ خَيْرَةٍ اسْتَدَرَ بَنَكَ خَيْرَةٍ دِينَ

Rubā’i’s, on fol. 245a, beginning:

ذَوَ جَوَّارُ فَلَطُ رَفَعَ بَيْسَانٌ مَرَا
وَ زَوَّاءَ حَدِيدٍ كَبِيدُ بَيْسَانٌ مَزَا

That this is really Mas‘ūd’s diwān and not Khāqān’s, as is wrongly stated on the fly-leaf, is proved by the frequent occurrence of the takhallus, in fact, on fol. 63b, 61a; fol. 76b, 111a; fol. 117b, 118; fol. 197b, 111, etc. Some pages are a little injured. No date.

No. 1424, f. 282, 2 coll., each II. 17; Nasta’liq; size, 11½ in. by 6½ in.

909

Diwān-i-Arzākī (دویان آرژاک)

Lyric poems by Abū-al-dālah Abūlakhr Zain-aldīn Arzākī, the pagenriest of the Salījī prince Tughān-shāh I, see Haft Iklim, No. 625 (col. 423 in this Cat.); Khvāna-i-‘amirah, No. 2 (Bodleian Cat., col. 256); Ātashkāda, No. 286 (ib., col. 272), where he is called a pupil of ‘Abdallah Anšārī; Khvāšāt-alasfār, No. 9 (ib., col. 363); and Makhzan-al-haṣārīb, No. 23 (ib., col. 317). He died A.H. 527 (A.D. 1132, 1133). Other copies are described in A. Sprenger, Catal., p. 366, and W. Pertz, Berlin Cat., p. 742. The earliest poetical version of the Sūfī tradition in Persian is ascribed to Arzākī, comp. Rieu ii. p. 749, and W. Pertz, loc. cit.

The present copy of Arzākī’s diwān contains:

Kasīdas, on fol. 177b, beginning:

زَقَّ تَغَلُّبَ زَقَّ تَغَلُّبَ تَغَلُّبَ

Rubā’i’s, on fol. 212b, margin, beginning:

آَمِرُ تَؤَدَّى سُوْحِنَ كَبِيدُ أَمْمٍ

No date.

No. 609, f. 177b-214b, 2 cento-coll., each II. 15, and a third on the margin, II. 24-28; Nasta’liq; illuminated frontispiece; the first two pages splendidly adorned; size, 9½ in. by 5½ in.
POETRY.

912

Dīwān-i-Muʿizzī. (ذو عزیز). The complete lyrical poems of Amir Abū 'Abdallāh, or Abūḥakr Muʿizzī, the panegyrist of Sultan Malikshāh and king of poets at Sanjār’s court. His original name was Muḥammad bin 'Abd-almalik, and his father, 'Abdalmalik Burhānī, had been a court-poet of Alp Arslān Saḷjūḳī, Malikshāh’s father and predecessor (A.H. 455—465 = A.D. 1063—1072); three places compete for the honour of being his native town, viz. Niẓāmābād, Burūkshāh, and Saṿarq, (see Būkshāvān, p. 302, and Makhdum-algharaṭīb, No. 3, ib., col. 317); the third poetical specimen, quoted in the last-named tadhkīrāt, is found in this copy on fol. 24b, last line.

Contents:

Ghazals and a few kāṣdās, arranged alphabetically, except the first, on fol. 1r, beginning:

يام جمال تابيئي اين وان جماديه تآمنه

Two short mathnawis (of forty-five and eighty-nine baits respectively), on fol. 99b, the first celebrating the Kalandar or wandering monk, and having as first word in each hemistich the word lam, begins thus:

تقلدته بورن ذو البیست ملأا مطلع انوار شامیست

The rubāʿīs, found in Rieu’s and Sprenger’s copies, are wanting here. No. 1ff. 54—63 are misplaced, their right order being: 54, 61, 62, 55—60, 63.

No. 329, ff. 164, 2 coll., each ii. 12; large Nasta‘līḵ; illuminated frontispiece; size, 11 in. by 6½ in.

911

Dīwān-i-Adīb Shābir. (ذو عابد صبير). Lyrical poems by Jālāl-aldin (as he is called here instead of the usual Shāh-baldīn) ‘Abd Allāh bin Ismā‘īl Adīb (or Shārāf-aladībhī) Shābir of Tirmidh, the panegyrist of Sultan Sanjār (A.H. 511—552 = A.D. 1117—1157), who was crowned in the Oxus by order of Atsik the Khwārizmshāh (A.H. 521—551 = A.D. 1127—1156). The date of his death is, according to Taḳī Kāshī (A. Sprenger, Catal., p. 16, No. 11), A.H. 540 (A.D. 1145—1146); other tadhkīrās fix it in A.H. 544 or 546, see the Atashkādā, No. 746 (Bordeian Cat., coll. 287); Būkshāvān, No. 8 (ib., col. 197); Khalqāṣ-alaṭfār, No. 10 (ib., col. 303); and Makhdum-algharaṭīb, No. 191 (ib., col. 344). The Haft Iklīm, No. 572, gives A.H. 547 (A.D. 1152—1153), compare Rieu ii. p. 552; A. Sprenger, Catal., pp. 313—315; and W. Pertsch, Berlin Cat., p. 709 and foot-note, in which, as the most probable date of the poet’s death, A.H. 538 (A.D. 1143—1144) is suggested according to Price, Chronology, Retrospect, ii. p. 397.

This dīwān contains kāṣdās, kīṭās, and rubāʿīs, and begins on fol. 108b:

جوذ أزين بكرشيد إيلانست

کی در مشتری کیوانست

It forms the third part of the old collection of six Persian dīwāns (see No. 903 above), and is dated end of Muharram, A.H. 714 (A.D. 1314, May 16), by ‘Abd-almuʿīn al’alawī al-kāshī.

No. 132, ff. 48—73, 6 coll., each ii. 49; striking old Naṣkī; small illuminated frontispiece on fol. 48b, and a vignette on fol. 48; forty miniature paintings throughout; size, 11 in. by 11 in.

913

A very old, but much shorter copy of the same.

This copy, which forms the first part of the six old Persian dīwāns (see Nos. 903 and 911 above), and is written A.H. 713 or 714 (A.D. 1313. 1314), contains only a select number of Muʿizzī’s poems, chiefly kāṣdās, with a few kīṭās and rubāʿīs at the end. Beginning the same as in the preceding copy. A short biographical notice at the top of fol. 1r.

No. 132, ff. 1—18, 6 coll., each ii. 40; Naṣkī; small illuminated frontispiece on fol. 1r, a vignette on fol. 1r; miniature paintings throughout; size, 10 in. by 11 in.

Sanāʿī. (ذو نايب). This is the fullest collection, as yet met with, of the mystical and didactic mathnawis of Hākim Sanāʿī of Ghazna, with his full name, ‘Abd-almajd Mājūd bin

Sanāʿī, N. 914—928. (ذو نايب).
5. Kārnāma (کارنامه), here without a title, but identified by comparison with Nos. 916 and 927 below. It begins, on fol. 347b:

6. Ishkūnāma (عشقونامه), beginning, on fol. 360b:

7. Aḵlānāma (عقلانامه), here without a title, but identified by comparison with No. 915 below. According to No. 927 below it has the additional title of Iran. It begins, on fol. 377b:

Another defective copy of three mathnavis by Sanā‘ī. Contents:

1. Ḥadiḵār, with the preface of the poet himself. Beginning of this preface (in which the poet's name appears on fol. 2b, ll. 17 and 18: يریز من که کوپه, on fol. 1b: سیاسا و سیاسا مثابیست که کوپه) is marked: 

2. ʿAḏab al-bahāʾi, composed a. h. 528 (A.D. 1134), see No. 926 below. It begins on fol. 275b:

3. Another mathnawi, without title, which may be the Gharibnāma (غریبنامه) (A.D. 1134), mentioned on col. 498, l. 4 ab infra. It begins on fol. 302b:

4. Sair-ʿalbābād ilā almāˈād (سفر العباباد الى الماء) also styled, see No. 937 below (both titles therefore designating one mathnawi only, see A. Sprenger, Catal., p. 558). It begins, on fol. 302b:

Portions of this mathnawi are also found in Elliott 108 of the Bodleian Library (Bodleian Cat., No. 553, fol. 282b sq).
POETRY.

preface of the Ḥadītkah appears as date the 2nd of Muḥarram, A.H. 1054 (which seems, however, a mere alteration of the original 1061). Ff. 316-331 do not belong to any of these three mathnawīs of Sanā‘ī, but contain a portion of the Bāgh-i-Iran (باغ ای را), also called Bahram and Bihruz (بهرام و بهرز), by Maulānā Kamāl-adīn Bañūnī, with the takhallus Hālj, who died A.H. 918 (A.D. 1512, 1513), see Beh.ldian Cat., No. 987; A. Sprunger, Catal., p. 372; Rieu i. p. 351b.

No. 1093, ff. 352, 2 coll., each ll. 19; Nasta’ilk; small illuminated frontispieces on fol. 1b and 11b; size, 9½ in. by 4½ in.

918

A very defective copy of three mathnawīs by Sanā‘ī. This very old copy of portions of three of Sanā‘ī’s mathnawīs is unfortunately not only greatly injured, but also in hopeless confusion as to the proper order of leaves, most of the catchwords being missing.

Contents:
1. Ḥadītkah, beginning, on fol. 77b, with a fihrist of the ten bābs (الفهرست الآلواب), comp. W. Pertsch, Berlin Cat., p. 748, where it is given in full), thus:

باب ملك ناقة وجمدت
کحص نوز و جردست

This fihrist consists of ten bābs and is immediately followed by the usual initial bāt of Book I of the poem: ١. ١٠٤٥، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢.

3. Kārnāmā, beginning, on fol. 116b: ١٠٥٠، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢. The conclusion of this mathnawi is found on fol. 76b, but whether it is complete, and how many of the other leaves belong to it, is absolutely impossible to say. Copied in the month Ḫurram 2, A.H. 678 (A.D. 1240, Jan.), by Firdawsī bin Ṣa‘īd bin ‘Umar bin ‘Uthmān alsūfī.

No. 1444, ff. 23-76, 77-93b, and 108b-137b, 4 coll., each ll. 25; good old Naskhi; size, 9½ in. by 6 in.

917

A defective copy of two mathnawīs by Sanā‘ī.

Contents:
1. Sair-‘al-bab ida-alma‘ad (here styled رضاء سیر الالماعد), beginning, on fol. 2b: بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢, بَنٗبَ٢.

2. Ḥadītkah, incomplete and much mutilated; Book I, on fol. 30b, beginning: بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢، بَنٗبَ٢, Book II, on fol. 93b; III, on fol. 107b, last line (the chapter not being numbered); IV, on fol. 157b; V, on fol. 165b; VI, on fol. 198b. The sixth bāb agrees with No. 2481 (918 in this Cat.), as far as fol. 205b, l. 6 (= fol. 175b, last line but two in that copy), but from thence there is no further agreement. Bāb VII, on fol. 218b, is entirely different from the corresponding seventh in No. 2481; after fol. 249 a very large lacuna; fol. 250 opens in Bāb X with the bāt:

باب و عائل هوا نامبرز - یک هوا از در عقاب بیوکرد

The exact words are not found in No. 2481; the agreement begins again on fol. 255b, first line (th. fol. 383b, first line, in No. 2481). The usual date of A.H. 525 appears here in the last bāt:

باب و عائیه و جوتان و تام

Copied by Kiwām bin Muḥammad of Shirāz; no date appears. On fol. 1a appears the same wrong spelling of Sanā‘ī’s name (سنان) as in No. 915 above.

No. 825, ff. 252, 2 coll., each ll. 14; Nasta’ilk; two luxuriously illuminated title-pages on ff. 1b and 2b; illuminated frontispieces on ff. 2b and 32b; ff. 2b, 3b, 29b, and 30b splendidly adorned; size, 8 in. by 5 in.

918

Hadītkah (حدیث کات).

Another excellent and complete copy of Sanā‘ī’s Hadītkah, written at Isfaḥān, A.H. 1027 (A.D. 1618). Beginning as usual.

Bāb I, on fol. 1b; II, on fol. 73b; III, on fol. 139b; IV, on fol. 152b; V, on fol. 158b; VI, on fol. 171b; VII, on fol. 208b; VIII, on fol. 220b; IX, on fol. 225b; X, on fol. 260b.

Occasionally short glosses on the margin.

No. 2481, ff. 395, 2 coll., each ll. 15; Nasta’ilk; the last four pages written by another hand; size, 9½ in. by 5½ in.

919

This copy was finished the 26th of Shawwal, A.H. 1077 (not 108, as is written at the end, since the transcriber distinctly says in words: سنع سعی ومعصی), A.D. 1667, April 21. Beginning as usual.

Bāb I, on fol. 1b; II, on fol. 58b; III, on fol. 100b; IV, on fol. 120b; V, on fol. 145b; VI, on fol. 143b; VII, on fol. 166b; VIII, on fol. 183b (here called by mistake باب الشمس instead of باب الشمس); IX, on fol. 196b; X, on fol. 202b. Date of composition, A.H. 525.

Damaged by worms in many pages. College of Fort William, 1825.

No. 2235, ff. 270, 2 coll., each ll. 19; Nasta’ilk, by two different hands, the first on ff. 1-125, the second on ff. 133-279; illuminated frontispieces; size, 9½ in. by 7½ in.

920

The same.

No date. Beginning as usual.

Bāb I, on fol. 1b; II, on fol. 62b; III, on fol. 73a; IV, on fol. 128b; V, on fol. 138b; VI, on fol. 157b; VII, on fol. 196a; VIII, on fol. 223b; IX, not marked; X, on fol. 301b (this last bāb is extremely short in this copy).

No. 1924, ff. 343, 2 coll., each ll. 17; Nasta’ilk; illuminated frontispiece; size, 7½ in. by 4½ in.
921

A defective copy of the same.

This copy is defective both at the beginning and end, and is besides in quite a hopeless state of confusion as to the proper order of the leaves. They are misplaced or misbound, and as most of the catchwords are missing, it is not possible to set them right. The copy begins in the middle of a prose preface, which winds up with a fusthat of the ten bab, and appears to be that of Muhammad bin 'Ali al-Rafi' (alias Muhammad bin 'Ali Ra'ikhan, see Rieu ii. p. 559b), on fol. 1a. On fol. 3b begins Sanâ'i's own preface: بساح و سناي، but in an abridged form. The mathnawi itself begins on fol. 6b; on fol. 37b appears the beginning of Bab VIII on fol. 5a that of Bab IX on fol. 86b that of Bab X, on fol. 193b that of Bab X, on fol. 246b that of Bab VI, on fol. 35a that of Bab VII, and on fol. 47b that of Bab II. No other headings are to be found. Slight injuries here and there.

No. 3418, olim 13 J. 21, ff. 200, 2 coll., each li. 17; Nasta'îlî; small illuminated frontispiece on fol. 6b; size, 6 1/8 in. by 4 1/2 in.

922

Another defective copy of the same.

This copy is in the same hopeless confusion as the preceding one, is defective at the end, and injured in many places. On fol. 11b margin begins Bab IX, on fol. 22a Bab X, on fol. 53b Bab II, on fol. 58a margin Bab III, and on fol. 86b margin Bab VIII; all the other headings are missing.

No. 3342, olim 13 J. 23, ff. 136, 2 coll., each li. 15, and a third on the margin, li. 28; small Nasta'îlî; size, 7 1/8 in. by 3 1/2 in.

923

Sharh-i-Hadiqah (شرح حدیث).

The revised and collated edition of Sanâ'i's Hadiqah with a commentary and marginal glosses by 'Abd-alla'îf bin 'Abdallâh al-Abâsî, who is best known by his revised and annotated edition of Jalâl-âlîn Râmi's mathnawi (see nos. 1068-1090 in this Cat.), his commentaries on the same poem, entitled لطائف من أمر wereld (see nos. 1101 and 1102 in this Cat.), and a special glossary (see nos. 1091-1097 in this Cat.), he died A.H. 1048 or 1049 (A.D. 1638, 1639) in Shâhjâhan's reign. The present copy, which is the author's autograph (comp. fol. 10), was finished by him the 20th of Jumâdâ-al-walâw, A.H. 1044 (A.D. 1634, Nov. 11), and represents an abridgment from a larger commentary of his, the لطائف من أمر worldly, from which all the glosses are taken (marked by َِ). According to the diwâna he began the larger work A.H. 1040 and completed it A.H. 1042 (A.D. 1630-1633), supported by his friend Mir 'Imad-âlîn Mahmûd al-Hamâdânî, with the takhallus Ilâhi, the author of the well-known tadhkira of Persian poets, the حزينة كيس (see A. Spranger, Catal., p. 66 sq.). Spranger's remarks in the note on p. 558 of his catal., that 'Abd-alla'îf borrowed the copy, described there in A.H. 1035=A.D. 1625, 1626, transcribed, collated, and annotated it, can only refer therefore to the very beginning of the author's critical labours on Sanâ'i's text, from which afterwards the two exegetical works in question sprung.

Contents:

Sanâ'i's preface, on fol. 1b, beginning: بساح و سناي، introduced by a few lines from 'Abd-alla'îf's pen, on fol. 1a: به آن دیباها چ اک ماحاص طبع.

Editor's preface, styled دیباها چ حضرت بر شیر ایمان (the meaning of which is explained on fol. 14a): دیباها چ حضرت بر شیر ایمان که چن چرخ شیر لطائفی که چن چرخ چینان شیر از آن دیباها چ حضرت بر شیر ایمان.

Bab I, on fol. 11b, beginning: چرخ دینی میوه یاغ اصفهان و کرکمی کوره کرکمی باسی یاغ دهیم این دهیم.

Beginning of Bab I of the Hadiqah, on fol. 15b: لطفی ای درست تا من در آن فلسطین و قواعد فلسطین و قواعد رفیع. The first words of the commentary itself run thus: فلسطین جمعلا رازی او این آن چن طبیعت دینو مربی که کو دیباها که دیباها که چن آن که که دیباها از آن که که دیباها.

Bab II, on fol. 112b; III, on fol. 213a; IV, on fol. 234b; V, on fol. 241a; VI, on fol. 256b; VII, on fol. 296b; VIII, on fol. 310a; IX, on fol. 316a; X, on fol. 348a. The date of composition is given here as A.H. 535:

بیست و چار چیز زمین
بیست و چار چیز زمین
البته و جار و چیز زمین
البته و جار و چیز زمین

The fates, on fol. 472b, beginning as usual, introduced by the editor in this manner (comp. Bodleian Cat., No. 528):

بیست و چار چیز زمین
بیست و چار چیز زمین

No. 344, ff. 474, li. 19; clear and distinct Nasta'îlî; illuminated frontispieces on ff. 15, 14a, and 17b; size, 10 1/2 in. by 6 in.

924

Another copy of the same.

The prefaces, both of the poet and his editor, the account of Ilâhi's share, the short introductions, and the
Dated the 15th of Jumáda-al-thani, A.H. 1061 (A.D. 1651, June 5).
No. 1430, ff. 123b–188v, 2 coll., each ll. 12–13; large Nastalíq; size, 10½ in. by 6½ in.

927

Ashár-i-Saná’i

A large collection of Saná’i’s poetical works, but arranged in a somewhat confusing manner.

Contents:
A prose preface, which is apparently that of Muhammad bin 'Ali al-Raffa (or bin 'Ali Ra’kham, see above in No. 921), as the beginning is the usual one of that preface, viz.

لله ولعبت الأغرواب الموروثة

the poet in the sequel above the word is omitted, only the 22nd of Rabí‘-al-awwal is given as date.

No. 988, ff. 276, ll. 19 (in the verses in 4 coll.); Nastalíq; size, 10½ in. by 6½ in.

925

Intikháb-i-Hadika-i-Ḫakim Saná’i (اختیاب حدیقا حکیم سنائی)

Extracts from Saná’i’s Hadíka, made by Farid-aldin ‘Attár (who died A.H. 647 = A.D. 1249), and arranged under certain headings, as: in the tohûd on fol. 174a, on fol. 174b, in the ḥikmat on fol. 175a, on fol. 175b, in the ṣirr on fol. 176a, on fol. 176b, in the ḥikmat on fol. 177a, on fol. 177b, in the ṣirr on fol. 179a, on fol. 179b, in the ḥikmat on fol. 180a, on fol. 180b, in the ḥikmat on fol. 181a, on fol. 181b, in the ḥikmat on fol. 182a, on fol. 182b, in the ḥikmat on fol. 183a, on fol. 183b, in the ḥikmat on fol. 184a, on fol. 184b, in the ḥikmat on fol. 185a, on fol. 185b, in the ḥikmat on fol. 186a, on fol. 186b, in the ḥikmat on fol. 187a, on fol. 187b, in the ḥikmat on fol. 188a, on fol. 188b, in the ḥikmat on fol. 189a, on fol. 189b, in the ḥikmat on fol. 190a, on fol. 190b, in the ḥikmat on fol. 191a, etc. etc. Other copies of the same extracts in Bollecat. Cat. No. 536; A. Sprenger, Catal., p. 333; G. Flügel, i. p. 501; W. Pertzsch, Berlin Cat., p. 750; and Cat. des MSS. et Xylographes, p. 328.

No date. Beginning: محمد وشكر حدا على الاطلاء

No. 2832, ff. 173–203; written in diagonal lines, Nastalíq; size, 7 in. by 4½ in.

926

Tarikh-al-tahrik (تاریخ التحرک)

Another complete copy of Saná’i’s mathnavi Tarikh-al-tahrik, beginning as in No. 3346 (914 above), fol. 278b. On the last page appears the date of composition, A.H. 528:

IND. OFF.

At the end of this series is written: (sic) في كتابه في الامام أبو الامام م망سر ملك المومنين آل العشيرة.

and it is dated the 17th of Safar, A.H. 1000 and (the second number is missing). On fol. 244a there is found a kashida in honour of Shaikh Abú-al-bakr Muhammad bin Mansur; on fol. 245a a new series of kasidas begins, the first bait of which runs thus:

أي نهاء فإنما سما الله بسرار جماعة الفاتopportunities of learning arabic
in alphabetical order, except the first six, on fol. 295. The tenth is on fol. 296:

The ninth is on fol. 365, and contains, quite in agreement with the above index, the mystical mathnawi, otherwise styled سرر الامام憧憬 شما (see No. 71). The tenth begins on fol. 380 and contains the second mathnawi mentioned in the index, the کارناک (see Nos. 914 and 916 above), the heading of which runs here thus: آقاز کارناک که خواجه نوفده از بهترین (read فَغرَنَش (نفرانش) در نسخهDto راوان). At the end of the copy, on ff. 393b-411, a third mathnawi is found, viz. the علماً (see Nos. 914 and 915 above), introduced by a short preface in prose, beginning: المزح الله حماد بك نظام السَّه، this mathnawi is, according to the index and the colophon on fol. 411, also styled سلتي آئک. No. 2723, ff. 411, 2 coll., each li. 15-24; written by different hands in various forms of Nastaliq; some of the last pages injured; size, 93 in. by 6-6 in.

298

Dwâwâ-i-Sanâ' (ديوان سناني). A small collection of the lyrical poems of Sanâ'i (for copies of the complete dwâwâ see Bodleian Cat., No. 537, and Rieu ii. p. 551), containing chiefly kasidas, interspersed with a few ghazals and kitâfas. Beginning: ام در ذل مخاطب از عمي تور برستانها از حجت اجذور از منع تور برستانها. Ff. 9-13 are misplaced; the right order is 9, 12, 10, 11, 13; there seems besides to be a lacuna after fol. 23b. No date.

No. 699, ff. 1-48b, 2 coll., each li. 15, and a third on the margin, li. 28; Nastaliq; illuminated frontispiece; the first two pages splendidly adorned; a drawing on fol. 1b and a picture on fol. 48b; size, 93 in. by 6-6 in.

929

Two mathnawis by Mu'ayyid alnasafi.

Two old mystical mathnawis in the very form and style of the minor didactic poems of Sanâ'i, by a poet called Mu'ayyid Alnasafi (who is doubt identical with Mu'ayyid al-Samarqandi, see Haft I'lâm, No. 1428, col. 486 in this Cat., and W. Pertzsch, Berlin Cat., p. 659, No. 305), apparently a contemporary or disciple of the author of the Hadithkâh, whom he closely imitated.

1. نصم المصباح البارم (see No. 24b-32b, beginning: ام ما ماجب مجمب هديا، ره ماجب جنّة المواري. On ff. 94b-107b, beginning: مرحبا اي رضي ملع من يئشأ اين سردت برغم من

The title of this second mathnawi appears at the bottom of fol. 32b, and again at the end of the poem, on fol. 107b, l. 13; the name of the poet, on fol. 32b, l. 4, and in the title itself. The Pahlawânâmâ is divided into fourteen short makâlas, dealing with various ethical and mystical topics, and a khâtìmah. Copied in Jumâdâ I, A.H. 637 (A.D. 1239, Dec.), by the same scribe who wrote No. 916 above, Fadl-Allâh bin Muhammad bin 'Umar bin 'Uthâmân aslân. No. 1444, ff. 24-32 and 94-107, 4 coll., each li. 25; good old Nastaliq; some pages greatly injured; size, 91 in. by 6 in.

930

Dwâwâ-i-Haftal Ghauth-alhâkâlân (ديوان حافظ قوام التغلي jornal). Lyrical poems of the great founder of the Kâdiri order, Shâh Muhy-i-aldin Sayyid 'Abd-Allâh aljî, with the honorary epithet of Ghauth-alhâkâlân or Ghauth ala'zam, who was born in Ramâdân, A.H. 470 or 471 (A.D. 1078 or 1079), and died in Rabi' I, A.H. 561 (A.D. 1166, Feb.), see Sahnât-alalaâliyâ, No. 13. They are in alphabetical order and begin:

کر بیانا یسیر ترتیب ودانه ما
بیستی از هزین جکر آب، ده حانه ما

Copied from a MS. of Nawwâb Bihârshâh. No date. Presented by Sir Barry Close, 14th May, 1813.

No. 1420, ff. 1-35, 2 coll., each li. 12; Nastaliq; collated; size, 93 in. by 6 in.

931

Dwâwâ-i-Hasan Glâznâwî (ديوان حسن غزنوی). The lyrical poems of the great panegyrist of Fâhrâmshâh of Ghazna (who reigned A.H. 512-547 = A.D. 1118-1152), Sayyid Ashraf-aldin Hasan bin Nâsir 'alawi (so his name is given in 'Aphi and Taht Khâsh, see A. Sprenger, Catal., p. 5, No. 72, and p. 16, No. 18), also Rieu iii. p. 595; in the preface of this copy, on fol. 20, l. 4, he is called Abâ alââli Hasan bin Muhammad alhasanîf; in the Haft I'lâm, No. 335, col. 401 in this Cat., and the Khulâsât-al-afkâr, Bodleian Cat., col. 359, No. 75, Sharaf-al-aldin Hasa bin Nâsir 'alawi). He died in Juwain, A.H. 565 (A.D. 1169, 1170), see A. Sprenger, Catal., p. 16; Buthkâh, in Bodleian Cat., col. 198, No. 13; and Atashkâd, ib., col. 270, No. 231; also No. 933 below.

A prose preface, beginning, on fol. 1b: "الله رحم: النَّاسُ والرَّجُلُ التَّقَلُّدُ وَاللَّهُ الْمُحْتَيْبُ وَسُلْمُ ثَلَّاحُكَ كَثِيرًا، وَجَسَدَنَا بَرَاءَةَ غَلَبَةَ وَفَطَنَ تَأْمَرُ."

Târîq, tarkibands, kasidas, ghazals, and kitâfas, all mixed together without any order, on fol. 4b, beginning: با يوم اولام وهي اذ عرف رفع مفطَّلَت

It agrees with the first quotation in the Makhtarâlî, No. 62 (Elliot Coll. 395, fol. 92b), see Bodleian Cat., col. 327.
PB's, on fol. 163b, beginning:

مقدَّمَةُ جامِعَةٍ مِّمَّا جَانِسَت
وَرَفْهُ جَانِبَانَ كَانِسَت

This copy, although not dated, has been put before the following two as being comparatively the fullest.

No. 286, ff. 187, 2 coll., each ll. 14; clear and distinct Nasta’lîk; illuminated frontispiece; size, 9½ in. by 5½ in.

932

Another copy of the same diwan.

No prose preface. The copy contains, like the preceding one, tarjim, tarkibbands, kashidas, ghazals, and kitâb without any order, and a series of rubāʼs at the end, on ff. 274b-294. Beginning the same as in the preceding copy.

Dated the 24th of Shawwal, A.H. 1669 (A.D. 1659, July 15), by ‘Abd-Allaḏghānī.

No. 323, ff. 150-394, 2 coll., each ll. 18; clear Nasta’lîk; size, 10½ in. by 5½ in.

933

The same.

This copy of Ḥasan Ghazanfar’s diwan begins with a prose preface, which is entirely different from that in No. 931. It begins, on fol. 245b:

وَفِضْلَتْ عَلَيْهِمْ عَظْمُ الْفَضْلٍ عَمَّا قَدْ رَفَعُوا

On fol. 248a margin, the date of Ḥasan’s death is correctly fixed in A.H. 595. Beginning of the diwan itself, on fol. 249b, the same as in the preceding copies.

No date.

No. 609, ff. 248b-304, 2 coll., each ll. 13-15, and a third on the margin, ll. 2-3; Nasta’lîk; two illuminated frontispieces on ff. 246b and 246, the first two pages both of prose and diwan splendidly adorned; size, 9½ in. by 5½ in.

934

Diwan-i-Ẓahīl-aldīn Shufūrwānah (ذَهْبِيّ نَادِرُ الْدِّينِ)

According to the short prose preface, on fol. 1b:

أَمَامَ عَالِمٍ ذَا فَتْحٍ أَكْمَلَ عَلَى الْطَّيْبِ الْقُرْبَاءِ وَالْبِشْرِيَّةِ

This copy contains the extremely rare diwan—not met with in any other collection—of Ẓahīl-aldīn ‘Abdallāh Shufūrwhānah, who was a cousin of the better-known Sharaa-aldīn Muhammad Fāṭiḥ-aldīn or ‘Abd-al-‘omr Shufūrwhānah (see Haft Iklim, Nos. 867 and 868, col. 442 in this Cat.; Atāshkhāda, Nos. 391 and 406; Bodleian Cat., cols. 276 and 277; and A. Sprenger, Catal., p. 17, No. 35), and, like him, a panegyrist of Sultan Arslān bin ʿAbdurrahmān Sulṭān (A.H. 556-571 = A.D. 1161-1176) and of his son and successor, Sultan ʿAbdurrahmān III (A.H. 571-590 = A.D. 1176-1194); comp. also the Makhzan-al-ʿalārābāb, No. 1492 in Bodleian Cat., col. 349, where he is praised as an expert in law, tradition, and Kūra'-interpretation.

Kīfâs, arranged alphabetically, on fol. 188b, beginning:

ایا مَسَارُ دِرَّ نَدَرُّ عَلَى تَحْكِيمٍ أَنْ سُلْطَانَ

Ghazals, also in alphabetical order, on fol. 218b, beginning:

اَنْ رَكْبَتْ نَبَتَانُ آَرَئَيْ رَا
Short satirical mathnawis (sometimes called هزلات or, as in the following copy, مدنونات در همزمان), on fol. 323, beginning:

خوشن را ید به دوست نیست ترا
و دوست مگر نهایت نیست ترا

Rubā'īs, in alphabetical order, on fol. 327, beginning:

آئی که کف کست کم یل آمد
آنی که در پیل آی آن آمد

Anwarī's diwān ends on fol. 352, and is dated by Mu'izz-aldin Ḥasanī, the 7th of Muḥarram, A.H. 1061 (A.D. 1650, Dec. 31). On ff. 353-359 there is written by another hand a series of anonymous mathnawi-baits, beginning abruptly:

بعض نکته کرامل هونه
خوشن را ید به دوست نیست ترا

Some of the last pages are damaged; large water-spots throughout the whole copy.

No. 2677, ff. 359, 2 coll., each ll. 19; Nasta'liq; ff. 216 and 353-359 supplied by other hands; size, 11 1/2 in. by 7 in.

Rubā'īs, on fol. 277, without any order, beginning:

آئی که کف کست: کم یل آمد
آنی که در پیل آی آمد

No date. This copy was presented by J. Wonawell, Esq., 10th April, 1804.

No. 340, ff. 352, 2 coll., each ll. 21; Nasta'liq; illuminated frontpiece; size, 8 3/8 in. by 4 1/4 in.

938

The same.

Another complete copy of the same diwān (styled on fol. 13: گلشات)، without a date. It contains Ḹasădas, Ḹitās, ghazals, and rubā'īs, all mixed together without any order. Beginning as usual:

مقدّر نه آم.

No. 391, ff. 331, 2 coll., each ll. 17; Nasta'liq; the first two pages splendidly illuminated; size, 10 1/2 in. by 6 in.

939

A slightly defective copy of the same.

This copy is the oldest in the India Office Collection, dated Rabīʿ-alawwal, A.H. 987 (A.D. 1579, May), by Niẓām Fadl-Allah, but unfortunately somewhat defective in the middle.

It contains:

A short laudatory introduction in prose, on fol. 1, beginning:

این جریده نامه و خواهه کرامل که از مشاهده

A first collection of Ḹasădas, Ḹitās, Ḹarja' bands, etc., all mixed without any alphabetical order, beginning:

Mقدّر نه آم.

No date. Numerous glosses and various readings on the margin and between the lines.

No. 1580, ff. 381, 2 coll., each ll. 19; Nasta'liq; size, 10 1/2 in. by 6 1/2 in.

937

The same.

Contents:

Ḳasădas and Ṭarja' bands, without any order, on fol. 1, beginning as in the two preceding copies.

Ḳitās, with the short satirical mathnawis at the end, beginning, on fol. 156:

دوش خوانی دیده، ام کو نکن دیدی نیک داد
خواب نی در حالتی کن آزمت درست است

Rabū'īs, in alphabetical order, beginning, on fol. 355:

ای جرم آم.

No date. Numerous glosses and various readings on the margin and between the lines.

No. 3515, ff. 233, 2 coll., each ll. 15; large, excellent Nasta'liq; splendid binding in red and gold; size, 9 1/2 in. by 6 1/2 in.

940

Another more defective copy of the same.

Contents:

Ḳasădas and Ṭarja' bands, first collection, in alphabetical order, except the first, on fol. 1:

Mقدّر نه آم.

Beginning of the first alphabetical Ḹasăda, on fol. 3:

سبه رفته و کوه گرفت زرنخا

Begar Dost and his Ghurān Qadr and she corresponding to fol. 8 in No. 1539 (936 above).

Ḳasădas etc., second collection, interspersed with
ghazals, likewise in alphabetical order, but only beginning in the letter ر, on fol. 180b:

The title of the poem is given here, on fol. 23, l. 6, as 'Ali bin Mahmud bin Ishak al-Anvari.

Kašidas, without any order, on fol. 2a, beginning as usual.

Kitāb, in alphabetical order, beginning, on fol. 185b:

Ghazals, on fol. 258b, beginning:

One ghazal and a few kitāb on fol. 293a, followed by rubā'is which break off on fol. 298b. The last rubā'ī, corresponds to No. 1530, fol. 369b, l. 3 ab infra.

Many various readings and interesting glosses on the margin.

No. 3520, om 3113a, ff. 298, 2 coll., each ll. 19; Nastaliq; size, 10 in. by 5½ in.

943

A part of Anvari's diwan.

This copy contains only:

Kašidas etc., without alphabetical order, beginning on fol. 1b as usual.

Kitāb, interspersed with a few kašidas, ghazals, and rubā'is (nineteen rubā'is and one fard at the end), on fol. 182b, beginning:

No date. Many various readings and glosses on the margin.

No. 2890, ff. 282, 2 coll., each ll. 17; large Nastaliq, by different hands as it seems; the first eight and the last three leaves supplied by a modern hand; size, 16½ in. by 2½ in.

944

Kašād-i-Anvari (قسطنطين انتوری).

Anvari's kašidas in alphabetical order, except the first and the third; beginning of the initial kašād as usual. The second corresponds to No. 1530, fol. 6a, the third to fol. 194b, first line, and the fourth (or second alphabetical poem), beginning:

No. 1929, ff. 216, 2 coll., each ll. 17; Nastaliq, size, 10 in. by 6 in.

945

Another copy of the same.

The same kašidas, arranged alphabetically, beginning
as usual. The second (or first alphabetical) qaṣidah, on fol. 2a, beginning: صبا نسيم دیوانی مغل دمی راز، is the second in the preceding copy too. Rich marginal notes.
No. 514, ff. 239, 2 coll., each ll. 15; Nasta'liq; size, 8½ in. by 5¼ in.

946
Intikhāb-i-divān-i-Anwari (انطباق ديوان انوری).
Extracts from Anwari's diwan, consisting of qaṣidas, ghazals, and kiṣās, without any order. The initial poem is the same as the second in the preceding two copies: صبا يسيم.
No date.
No. 669, ff. 48½-81a, 2 coll., each ll. 15, and a third on the margin, ll. 24-25; Nasta'liq; illuminated frontispieces, the first two pages richly adorned; two pictures on ff. 80a and 81a; size, 9¼ in. by 5½ in.

947
Sharḥ-i-divān-i-Anwari (شرح ديوان انوری).
Explanation of the difficult verses in Anwari's diwan, especially his qaṣidas, by Muhammad bin Dā'ud bin Muhammad bin Māhmad 'Alawi Shādiyābādi, who flourished in the reign of Nāṣir-aldin Kūlijī, the ruler of Mālāwā (A.H. 960-916 = A.D. 1550-1510), see Rieu ii. p. 556a. He also wrote a commentary on Khākānī's poems, see Nos. 968-970 below. Beginning: سياس مرا نهمن قدت راز ک بامرکد مکرناک راز نهان حادثه کند عدم در سرحا وارد آر اغ.
The first verse, explained, on fol. 2a, is the initial baft usually found in copies of Anwari's qaṣidas: مغریب ين نه.
Dated the 24th of Muharram, A.H. 1056 (A.D. 1646, March 12), by Aminkhân ibn Shaikh 'Abdallah of Shâhpûr.
No. 1126, ff. 1-58, ll. 16-19; Nasta'liq, mixed with Shikasta; size, 9¼ in. by 5½ in.

948
Sharḥ-i-divān-i-Anwari (شرح ديوان انوری).
Another commentary on Anwari's qaṣidas and kiṣās, by Abū-al-ḥassan Farḥānī (or as his contemporary Naṣrābādi in his tadhkirāt, composed between A.H. 1083 and 1092 = A.D. 1672-1681, see No. 669 in this Cat., calls him, Mir Abū-al-ḥassan, a Husaini Sayyid of Farḥānī), see Bodleian Cat. No. 657; Rieu ii. p. 556b; A. Sprunger, Catal., pp. 332 and 333; Mélanges Asiatiques, iv. p. 54.
The commentary on the qaṣidas begins, on fol. 1b: سياس كه أزري كرلیه.
The first qaṣidah commented upon is the second (or first alphabetical one) of the usual copies: بزارد این جه.

The qaṣidas conclude, on fol. 66a, with the colophon: جامع شعر شرح ديوان انوری (شرح مقطومات نوری از ایرانی), beginning with this verse:
ای قائم تو قلبی عصره را روح در راه تو خلق علی و دانش جرح.
Dated the 19th of Ramādān, in the 19th year of 'Alāmghir's reign (= A.H. 1087, A.D. 1676, Nov. 25). On fol. 1r this copy is designated as دیوان انوری.
No. 1916, ff. 91, ll. 18-19; Shikasta; size, 9 in. by 5½ in.

949
The first part of the same commentary.
Abū-al-ḥassan Farḥānī's commentary on Anwari's qaṣidas, beginning as in the preceding copy. No date.
No. 212, ff. 1-83, ll. 20; careless Nasta'liq; size, 9½ in. by 5½ in.

Khaftani (Nos. 850-870).

950
Kulliyāt-i-Khaftani (کلیهات خشتائی).
The complete poetical works of Afdal-aldin Badil Ibrahim bin 'Ali Najjâr Khaftani of Shirwân, who had originally the takhallus of Ḥaftākī, which he exchanged at the suggestion of his spiritual guide Abū afdal Ghanjâwi for Khaftâni in honour of the Khâkân-i-Kabir Minâbîr, and his son Akhsatân or Akhsâs, comp. on some points of difficulty connected with these Haft Iklîms, Nos. 1385 and 1397, col. 480 and 482 in this Cat. Khâkânî died probably A.H. 999 (A.D. 1699); another possible date is A.H. 590 (A.D. 1194), but quite impossible is A.H. 582 (A.D. 1186); see on Khâkânî's life and poetry especially Khanykew, Mémoire sur Khâcani, in Journal Asiatique, 6th série, vol. iv. p. 137 sq. (1864), and vol. v. p. 296 sq. (1869), and Salmann's introduction to his Russian edition of Khâkanî's rubâ'îs, St. Petersburg, 1875; comp. besides Bodleian Cat., Nos. 560-581; Rieu ii. p. 558 sq.; W. Pertzsch, Berlin Cat., p. 768 sq.; A. Sprunger, Catal., p. 461; G. Flügel i. p. 508; Cat. des MSS. et Xylographes, p. 329; Ouseley, Biograph. Notice, p. 157; Mélanges Asiatiques, iii. p. 114 sq., etc. Khâkânî's poetical works have been lithographed in Lucknow, 1879.
This copy of the Kulliyât contains:
1. Tahfīz-al-irâkîn (تخفیض الارتکاب), the famous mathnawi in which the poet describes his pilgrimage from Shirwân to Makkah and Madinah and his way back, with special reference to the two 'trâks, i.e. Trâk-i-sūm and Trâk-i-arâb, beginning with a prose preface, on fol. 1v: خیر ما اعتمد البته الحمائل كنه.

Beginning of the mathnawi itself, on fol. 4v: ملامح فیاظم غمانه - زدن حمله منیره و فیاظم

The contents of this mathnawi have been given in
detail by Khanykov in his Mémoire (quoted above), pp. 173-179; see also Wiener, Jahrbiicher, vol. 64, Anzeigeblatt, pp. 16-18. It has been lithographed in Agra, 1855, and in Lucknow, 1876; extracts from it have also been printed in Lahore, 1867.

2. Divan (ديوان), containing kasidas, tarjim-bands, kitâbs, and ghazals, all mixed together without any order, on fol. 91b, beginning.

A second, anonymous, mathnawi, noticed in the Kulliyat-i-Khâkhâni, Bodleian Cat., No. 560, is not found in this copy.

Dated the 13th of Safar, A.H. 1007 (A. D. 1598, Sept. 15).

No. 1267, ff. 407, 2 coll., each li. 19; Nasta'lik; illuminated frontispiece on ff. 11a, 19b; size, 11 1/2 in. by 6 3/4 in.

951

Intikhâb-i-Kulliyat-i-Khâkhâni (-selection).

Extracts from Khâkhâni's diwan (ديوان خاکانی), consisting of kasidas, ghazals, and rubâis (the latter on ff. 111b-117a), followed by the Tahfat-al'irâkâin (on ff. 117a margin-176). Beginning of the kasidas:

ما رضوان وجد مست تكير خاطب الله

Corresponding to fol. 1538 in No. 2552 (967 below). Beginning of the mathnawi as usual.

Dated the 15th of Jumada II, A.H. 1038 (A.D. 1629, Dec. 6), by Muhammad Shafi' of Isfahân.

No. 669, ff. 81b-177a, 2 coll., each li. 15, and a third on the margin, li. 24-28; Nasta'lik; illuminated frontispiece, the first two pages richly embellished; a picture on fol. 177a; size, 9 2/4 in. by 6 3/4 in.

952

Tahfat-al'irâkâin (تعفة الأراكين).

Another copy of the mathnawi Tahfat-al'irâkâin', with the prose in prose on fol. 1b; beginning of the poem itself on fol. 6b.

Many short marginal glosses. No date.

No. 262, ff. 92, 2 coll., each li. 19; small Nasta'lik; illuminated frontispieces on ff. 11a and 19b; size, 8 1/2 in. by 3 1/4 in.

953

Another copy of the same.

Prose prose, on fol. 1b; beginning of the mathnawi, on fol. 9b.

The whole copy is filled with valuable glosses, both interlinear and marginal, but unfortunately a number of the latter are half cut or torn away. As date appears only the 15th of Shawwal, but no year. Bibliotheca Leydeniana.

No. 2915, ff. 191, 2 coll., each li. 9; Nasta'lik; worn-eaten; a part of the margin cut or torn away almost throughout; size, 9 in. by 5 1/4 in.

954

A slightly defective copy of the same.

This copy begins abruptly in the prose prose, on fol. 1b, with the words:

.. در آسمان برماسکان

.. كکشده دارالع

Corresponding to No. 262 (952 above), fol. 28, 1 3/4 ab infra (one leaf missing). Beginning of the mathnawi on fol. 3a.

At the end on fol. 77a a short epilogue in prose, giving an account of the six makâlas into which the poem is divided—viz.: uruz al-hurri, jalsat al-dhikr, uruz al-khwa'id qala, uruz al-mu'afal attar, uruz al-mu'afal attar, and uruz al-mu'afal attar (here beginning on fol. 3b).

In 4th gazetteer of Mathematical, etc., restitution. 5th gazetteer of Mathematical, etc., restitution. 6th gazetteer of Mathematical, etc., restitution. (here on fol. 33b).

In 4th gazetteer of Mathematical, etc., restitution. 5th gazetteer of Mathematical, etc., restitution. (here on fol. 42b).

In 4th gazetteer of Mathematical, etc., restitution. 5th gazetteer of Mathematical, etc., restitution. (here on fol. 53b).

—the number of baits in each.

Dated, as it seems, A.H. 1078 (A.D. 1667, 1668).

The copy is greatly injured in many places, but as carefully mended as possible. Bibliotheca Leydeniana.

No. 2791, ff. 77, 2 coll., each li. 21; Nasta'lik; size, 8 3/4 in. by 5 3/4 in.

955

The same, without the preface.

No preface. Beginning of the mathnawi as usual.

Various readings and short glosses on the margin.

An entry of a former owner on fol. 1b. Dated the 14th of Muharram, A.H. 1058 (A.D. 1648, Feb. 9).

No. 1058, ff. 97, 2 coll., each li. 17; careless Nasta'lik; size, 8 3/4 in. by 4 3/4 in.

956

The same.

No preface. Dated the 24th of Rabî-al-awwal, A.H. 1099 (A.D. 1688, Jan. 28).

No. 278, ff. 127, 2 coll., each li. 15; Nasta'lik; size, 7 1/2 in. by 5 3/4 in.

957

The same.

No preface. Dated, on fol. 191b, A.H. 1134 (A.D. 1721, 1722).

Fol. 191 is left blank. Fol. 193 is filled with an anonymous prose prose, beginning:

.. بخور خارحة ودود مئنف

.. نم يذ وبه يخفي رسول بني

.. همست مخرب غامى تط مل الدين حسن

.. حامي دين اقتباس متعت خلد.

Khâkhâni's mathnawi is accompanied with a great number of interesting and valuable notes and glosses, both marginal and interlinear.

No. 1195, ff. 81b-102b, 2 coll., each li. 15; clear and distinct Nasta'lik; size, 8 3/4 in. by 4 3/4 in.
The same.
No preface; no date. Many various readings, glosses, and additions, both marginal and interlinear. College of Fort William, 1825.
No. 2186, ff. 112, 1 coll., each ll. 15; Shikasta; size, 8½ in. by 6 in.

959
The same.
No preface; no date. Numerous marginal glosses.
No. 280, ff. 105, 2 coll., each ll. 15; the last three pages supplied by another hand, ll. 17; worm-eaten; Nasta'liq; size, 7½ in. by 4½ in.

960
Beginning of the preface (different from that in Sprenger):

حمدی که نگاه می‌کنید شو نگاه را
عنوانی را و از آن‌گاه تا آخرین روز را شروع کرده‌ایم
مرتکب را را آگه

The first verse of the mathnawī, commented upon, is the usual initial bait: ملامین نظران سیف، on fol. 6a.

Another commentary on the same mathnawī, by Ghalīm Muḥammad, is noticed in Bodleian Cat., No. 580.
This copy was finished the 17th of Dhū-al-ḥijjah, a.d. 1649 (A.D. 1617, Nov. 22), only two years after the completion of the commentary.
No. 642, ff. 159, ll. 17; irregular Nasta'liq, by two different hands, as it seems; size, 9 in. by 6½ in.

961
Dīwān-i-Khākānī (دیوان خاکانی).
Another copy of Khākānī's lyrical poems, dated the 7th of Rabī'-al-akhir, a.d. 1004 (A.D. 1595, Dec. 19). It contains Ḵaṣṣās, tarjiʿbands, ḵīṭās, and ghazals, all mixed together without any alphabetical order; from fol. 321b down to the end there are only ghazals.
Beginning:

دلم دم بر تنعممیت و من طلف زمان
دانا آن

No. 1264, ff. 372, 2 coll., each ll. 19; Nasta'liq; the first two pages richly illuminated; size, 11½ in. by 6½ in.

962
Another copy of the same diwan.
This copy is dated a.d. 1006, the 10th of Šafar (a.d. 1597, Sept. 22), and contains:
Ḵaṣṣās, interspersed with some ghazals and ḵīṭās, on fol. 1b. Beginning as usual.
Tarjiʿbands, on fol. 219b, beginning:

دلا ازجان و جان تاکی یکی جویای جانان شو
جو سلطان ایست بر جذبات غلام خانی سلطان شو

963
The right order of ff. 263-270 is: 263, 265, 266, 264, 269, 267, 268, and 270. Occasional notes on the margin.
The title, کلیات خاتماني, on fol. 1, is incorrect, as the copy only contains the diwan.
No. 559, ff. 270, 2 coll., each ll. 19; Nasta'liq; size, 10½ in. by 5½ in.

964
The same.
Contents:
Ḵaṣṣās, on fol. 1b, beginning as usual.
Tarjiʿbands and ṭarjiʿbands (elegies), on fol. 200a.
Beginning:

ای گرزیشن چنگی جنگ شو فرد
آن کتاب از آن چنگ شو دارد
چون زمان عبد ستانی

No data. Many glosses on the margin of the first 40-50 leaves.
This copy was presented to Mr. Richard Johnson, 1778; a Persian note by a former owner, on fol. 1, contains the date a.d. 1803 (A.D. 1769, 1770).
No. 1283, ff. 284, 2 coll., each ll. 19-18; Nasta'liq; size, 11½ in. by 6½ in.

965
The same.
A very large and rich copy, not dated.
Contents:
Ḵaṣṣās, tarjiʿbands, elegies, ḵīṭās, mystical ghazals, etc., all mixed together without any order, on fol. 1b.
Beginning as usual. At the end of this part, on fol. 367a, there is the following colophon:

کلیات خاتماني مر
 있지پ غمار و سور و نیکات
 و شکاکیه و عاجزانه و مران و دعای
 و لهج و سهروت و علیمه

Love-ghazals, in alphabetical order, on fol. 367b:

کندی است ای ایران
ذکر عضو او قیمة کسانستی مرا

Rubāʿi's, on fol. 444a, beginning:

این جراح یاد کن
ند نک میرکند

Occasionally short glosses on the margin.
No. 2460, ff. 460, 2 coll., each ll. 19; very clear and distinct Nasta'liq; illuminated frontispiece; size, 10½ in. by 5½ in.

966
The same.
This copy contains chiefly Ḵaṣṣās, without alphabetical order, interspersed with occasional ghazals, ḵīṭās, and rubāʿi's. No date. Eleventh or twelfth century of the Hijrah.
No. 3254, col. 10, ff. 245, 2 coll., each ll. 19; clear and distinct Nasta'liq; size, 11½ in. by 6½ in.
The same.
This copy, dated the 16th of Rabî‘-alawwal, A.H. 1101 (the 33rd year of ‘Alamgir’s reign = A.D. 1689, Dec. 28), contains only khaṣāds and tarjī’-bands. Numerous marginal glosses. Fol. 148 supplied by another hand.

No. 2650, f. 1-249, 2 coll., each ll. 18; large Nasta’līk; size, 12 1/4 in. by 7 in.

A very large, but defective copy of the same.
This copy (which is incorrectly styled, on fol. 1, Kulliyāt-i-Khākhání) contains khaṣāds, tarjī’-bands, ghazals, and kifās, all mixed together, without any order. Beginning as usual. On fol. 406 a series of rubā’-s begins with the same bait as in No. 2460 (964 above):

اين جرح بدر أمعن

This part is incomplete at the end; it breaks off on fol. 415, 10th; the last rubā’ corresponds to the fourth in No. 2460, fol. 450.

On the fly-leaves, at the end, there are written some lines in Arabic, beginning:

قال النبي صلى الله عليه وسلم

No. 2652, ff. 416, 2 coll., each ll. 18; Nasta’līk; illuminated frontispiece; some embellishments on the first two pages; size, 10 3/4 in. by 6 1/8 in.

A commentary on the difficult verses in the khaṣāds and other minor poems of Khākhání (شرح المعاني balances اشعار معنى ديوان الفقلا وسلان the author’s emendations of the text). As the inscription in the following copy has it, by the same Muhammad bin Dā‘ud bin Muhammad bin Mahmūd ‘Alawi Shādiyābādī, who wrote a commentary on Anwār’s diwan, see No. 947 above; other copies of the same in Bodleian Cat., Nos. 572 and 573; Rieu i. p. 561, and A. Sprenger, Catal., p. 462.

Beginning of the preface:


clear Nasta’līk; size, 8 5/8 in. by 4 5/8 in.

Divān-i-Ẓahir Fārāyabī (ديوان ظاهر فارابی).
Lyrical poems, by Ẓahir-al-dīn ʿAbū-alfādī Tāhir bin Muhammad of Fārāb, in the province of Balkh, who died A.H. 598 (A.D. 1201, 1202), see Haft Iklīm, No. 566 (col. 419 in this Cat.), and comp. on his life and poems, Rieu ii. p. 503; Bodleian Cat., Nos. 582-584; W. Pertz, Berlin Cat., pp. 720 and 773 sq.; A. Sprenger, Catal., p. 579; Ouseley, Biograph. Notices, p. 154 etc.; Krafft, p. 62; C. J. Tornberg, p. 102; Rosen, Persian MSS., p. 205.

Contents:
Khaṣāds and tarjī’-bands, on fol. 1, beginning:

سندام فصیم جوهر سرا سرور

corresponding to the initial khaṣād in the first Berlin and the third Bodleian copy.

At the end some kīfās and rubā’-s, the latter incomplete, breaking off, on fol. 110, in the middle of a quatrain.

Printed at Calcutta, A.H. 1245.

No. 2681, ff. 110, 2 coll., each ll. 18; Nasta’līk; size, 8 1/4 in. by 4 3/4 in.
3. Lālī u Majūn (بیو و سروار), composed A.H. 584 (A.D. 1188), and dedicated to Sultan Abū-almuẓaffar Shirwānshāh. It begins, on fol. 406b:

ای دام تو بهترین سرفاگر
بی دام تو امان که کمی بزار

Edited Lucknow, 1870 (see Treubner's Record, No. 65, p. 51) and 1888. Translated into English by J. Atkinson, 1834.

4. Haft Paikār (چهار پیکار), composed A.H. 593 (A.D. 1197), and dedicated, as it seems, to the Atabeg Nūr-al-ādīn Arsānī (who ascended the throne of Maušīl A.H. 593 = A.D. 1193). It begins, on fol. 193b:

ای جهان دیده بود خوش از تو
هم دیده دیوپ دیوپ از تو

This poem is sometimes styled بینه کور (between corners), Bedi Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 319 sq.; G. Fligel, i.p. 503; Rosen, Persian MSS., pp. 171, 173, and 203; A. F. Mehrden, p. 34; Cat. Codd. Orient. Lulg. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 6 etc. On Niẓāmi's life and works comp. W. Bacher, Niẓāmi's Leben und Werke, Leipzig, 1877, p. 419; English translation, London, 1873 (reprinted in S. Robinson's Persian Poetry for English Readers, 1883, pp. 121-244), and Ethē, Die lyrische und romantische Poesie der Perser, Hamburg, 1887, pp. 39-42. The Khamsh has been lithographed in Bombay, 1833 and 1838; Tabrân, A.H. 1361; edited at Tabriz, 1845; comp. on these and other editions, and comp. on these and other editions, and on the conflicting statements respecting the proper titles of the first and the second part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D. G. vii. p. 412, Anmerkung; Bodleian Cat., col. 489, and A. F. Mehrden, p. 35 note. It was probably composed A.H. 597 (A.D. 1500, 1501), and dedicated to Nusrāt-al-ādīn, the successor of the Atabeg Kizīl Arslān (who died A.H. 587 = A.D. 1191). It begins, on fol. 267b:

خُدا خَدیاَهی پادشاهی آرَست
زا خَدمت آی چه خَدیاَهی رَتَست


50. The second part of the Iskandarnāme, here styled Sharafshān (شیرفاشان); the usual titles are شیرفاشان or لقب شیرفاشان (see above in 5th). It was dedicated to 'Īzz-āl-ādīn Maʿṣūd, and begins, on fol. 360b:

جرد مرکا که گنجی آر بدید
زلم خدا سارآ آرد کلید

Lithographed at Lahore, A.H. 1288 (A.D. 1871); see besides Hammer's Schirin, Leipzig, 1809.

972

Khamsa-i-Nīṣāmī (خمسة نظمی)
The Khamsa, or complete five epic poems, the so-called 'five treasures' ('پنج هفتم') of Jamāl-āl-ādīn Abū Muhammad Ilyās bina Yūsuf bina Muṣ'ayyad Nīṣāmūlādīn, with the takhallus Nīsāmī, of Ganja, who was born A.H. 535 (A.D. 1140, 1141), and died probably A.H. 598 or 599 (A.D. 1202, 1203); later dates of his death are A.H. 602 (A.D. 1205, 1206), 606 (A.D. 1209, 1210), and after 607 (A.D. 1210, 1211); see both Cat., Nos. 595-619 and 1981; and Rieu ii. p. 564 sq. and (as to A.H. 607) p. 569; W. Perisch, p. 67, and Berlin Cat., p. 751 sq.; Sir Gore Ouseley, Notices of Persian Poets, p. 43; A. Sprenger, Catal., p. 319 sq.; G. Fligel, i.p. 503; Rosen, Persian MSS., pp. 171, 173, and 203; A. F. Mehrden, p. 34; Cat. Codd. Orient. Lulg. ii. p. 109; C. J. Tornberg, p. 94; J. Aumer, p. 6 etc. On Nīṣāmī's life and works comp. W. Bacher, Nīṣāmī's Leben und Werke, Leipzig, 1877, p. 419; English translation, London, 1873 (reprinted in S. Robinson's Persian Poetry for English Readers, 1883, pp. 121-244), and Ethē, Die lyrische und romantische Poesie der Perser, Hamburg, 1887, pp. 39-42. The Khamsa has been lithographed in Bombay, 1833 and 1838; Tabrân, A.H. 1361; edited at Tabriz, 1845; comp. on these and other editions, and comp. on these and other editions, and on the conflicting statements respecting the proper titles of the first and the second part, Rieu ii. pp. 568 and 569; Fleischer in Zeitschrift der D. G. vii. p. 412, Anmerkung; Bodleian Cat., col. 489, and A. F. Mehrden, p. 35 note. It was probably composed A.H. 597 (A.D. 1500, 1501), and dedicated to Nusrāt-al-ādīn, the successor of the Atabeg Kizīl Arslān (who died A.H. 587 = A.D. 1191). It begins, on fol. 267b:

خُدا خَدیاَهی پادشاهی آرَست
زا خَدمت آی چه خَدیاَهی رَتَست


50. The second part of the Iskandarnāme, here styled Sharafshān (شیرفاشان); the usual titles are شیرفاشان or لقب شیرفاشان (see above in 5th). It was dedicated to 'Īzz-āl-ādīn Maʿṣūd, and begins, on fol. 360b:

جرد مرکا که گنجی آر بدید
زلم خدا سارآ آرد کلید

Lithographed at Lahore, A.H. 1288 (A.D. 1871); see besides Hammer's Schirin, Leipzig, 1809.
Edited by A. Sprenger, Calcutta, 1852 and 1869; lithographed, Bombay, A. H. 1277 (A. D. 1860), and Lucknow, 1879; comp. also W. Bacher, Nizām’s Leben und Werke, pp. 101-171.

Good old copy, collated and dated the 21st of Muḥarrār, A. H. 894 (A. D. 1488, Dec. 25), by Maulānā Ḥāji Muhammad aldurustākī albadakhshī. Fol. 261b is left blank.

No. 460, 212a, 4 coll., each li. 17; small Nasta’līk; illuminated frontispiece at the beginning of each mathnawi; some miniature paintings, for the greater part effaced, on ff. 49b, 50b, 104b, 183a, and 205b; size, 9 in. by 5¾ in.

975

Another copy of the same.

Contents:
1. Makhzan-al-‘asrar, on fol. 1b. 2. Haft Paikār, on fol. 5b. 3. Khusrau u Shirin, on fol. 12b. 4. Laila u Majnun, on fol. 13b. 5. The first part of the Iskandarname, styled ‘Arifnameh, on fol. 14b. 6. The second part of the Iskandarname, styled ‘Arifnameh, on fol. 15b. A few lines on fol. 16b are left blank. This copy, worm-eaten in many places, was finished in Rajah, A. H. 1054 (A. D. 1644, September), by Muhammad Rijād.

No. 1667, ff. 25, 4 coll., each li. 25; small Nasta’līk; an illuminated frontispiece at the beginning of each mathnawi, the first two pages of each are besides splendidly adored; size, 10½ in. by 7 in.

976

The same.

Contents:
1. Makhzan-al-‘asrar, on fol. 1b. 2. Haft Paikār, on fol. 5b. 3. Khusrau u Shirin, on fol. 12b. 4. Laila u Majnun, on fol. 13b. 5. The first part of the Iskandarname, styled ‘Arifnameh, on fol. 14b. 6. The second part of the Iskandarname, styled ‘Arifnameh, on fol. 15b. The copy concludes on fol. 15b, and on ff. 156b-156b some parts of the last mathnawi are repeated, but not in any coherent form; for instance, fol. 156b, l. 11, corresponds to fol. 147a, l. 3, but the preceding portions in both parts are quite different. On fol. 156b, l. 5, there appears the ‘Ajam li ‘Arifnameh, see above in No. 973. No date. But on fol. 1b there is the seal of a former owner, rather effaced, dated A. H. 1270 (A. D. 1660), and another of Shāh Mirkhwān (dated A. H. 1274, A. D. 1734, 1735). In August, 1782, this MS. came into the possession of Mr. Richard Johnson.

No. 387, ff. 44, 4 centre-coll., each li. 17; beautiful Nasta’līk; an illuminated frontispiece at the beginning of each mathnawi, the first two pages luxuriously adorned; a vignette on fol. 1a; miniature paintings on ff. 17, 50b, 56b, 59b, 70b, 82a, 92b, 102b, 107a, 120b, 122b, 149b, 163b, 182a, 201b, 222b, 227b, 228b, 232b, 234b, 245b, 246b, 249b, 264b, 267a, 281b, 285b, 311b, 318b, 334b, 336b, 362b, 372b, 374b, 386b, 396b, 422b, 438b, 441b, 456b, 466b, and 468b; size, 10½ in. by 6½ in.

977

The same.

Contents:
1. Makhzan-al-‘asrar, on fol. 1b. The wrong date of A. H. 1259 appears here on fol. 29b, l. 4. 2. Khusrau u Shirin, on fol. 30b. 3. Laila u Majnun, on fol. 125b. The date, A. H. 1259, appears on fol. 172b, l. 1. 4. Haft Paikār, on fol. 183b. The date, A. H. 1259, appears on fol. 257b, l. 5. The first part of the Iskandarname, styled ‘Arifnameh, or ‘Arifnameh, see above in No. 344b and fol. 345a in the colophon, on fol. 258b. The date, A. H. 1259, appears on fol. 345b, l. 10. 5. The second part of the Iskandarname, styled ‘Arifnameh, etc., on fol. 346b.
This excellent copy, dated A.H. 1072 = A.D. 1661, 1662 (see fol. 257b), was received into the Library March 29, 1878.

No. 3191, ff. 390, 4 coll., each ll. 21; Nastā’īk; an illuminated frontispiece at the beginning of each mathnawi; pictures on ff. 46b, 53b, 56b, 57b, 62b, 74b, 83b, 84b, 89b, 109b, 114b, 118b, 119b, 147b, 153b, 156b, 157b, 158b, 159b, 203b, 204b, 207b, 213b, 216b, 217b, 219b, 240b, 241b (damaged), 252b, 253b, 256b, 259b, 260b, 263b, 273b, 276b, 289b, 292b, 297b, 301b, 303b, 311b, 312b, and 314b; size, 10½ in. by 6½ in.

978

The same. This is not dated, contains the mathnawis in the following order:
1. Makhzan-ulasār, on fol. 1b. 2. Lailā u Majnūn, on fol. 30b. 3. Khuraat u Shirin, on fol. 108b. 4. The first part of the Iskandarnāma, on fol. 20b. 5. The second part of the Iskandarnāma, on fol. 322b. 6. Haft Paikār, on fol. 383b. Good copy, with two small lacunas after ff. 438 and 462.

No. 2445, ff. 466, 2 centre-coll., each ll. 14, and a third on the margin, ll. 33; Nastā’īk; small illuminated frontispiece on fol. 1b; no headings at the beginning of the other mathnawis; size, 10½ in. by 6½ in.

979

Niẓāmī’s Khamsh without the second part of the Iskandarnāma. Contents:
1. Makhzan-ulasār, on fol. 1b. 2. Lailā u Majnūn, on fol. 28b. 3. Khuraat u Shirin, on fol. 81b. 4. Haft Paikār, on fol. 156b. 5. The first part of the Iskandarnāma, on fol. 212b. Good copy, dated A.H. 1049 (A.D. 1639, 1640), by Ābū-al-ḥasan ibn Zain-al-dīn Muḥammad of Zindana (a village near Bukhāra), and presented to the Library by Lieut.-Col. W. Kirkpatrick, 30 May, 1864.

No. 1651, ff. 297, 4 coll., each ll. 21; excellent Nastā’īk; an illuminated frontispiece at the beginning of each mathnawi; size, 11½ in. by 7½ in.

980

Another copy of the same. Contents:
1. Makhzan-ulasār, on fol. 1b. 2. Khuraat u Shirin, on fol. 45b. 3. Lailā u Majnūn, on fol. 164b. 4. Haft Paikār, on fol. 247b. 5. The first part of the Iskandarnāma, on fol. 342b. This copy was presented by prince Dārū Shukhī of Muḥammad Mūṣīm of Tabrīz, with the takhallus Jauhari, the 12th of Ramaḍān, A.H. 1061 (A.D. 1651, August 29).

No. 1491, ff. 467, 2 centre-coll., each ll. 14, and a third on the margin, ll. 28; small Nastā’īk; the first two pages of each mathnawi splendidly illuminated; size, 7½ in. by 4½ in.

981

The same. Contents:
1. Makhzan-ulasār, on fol. 1b. 2. Khuraat u Shirin, on fol. 30b. 3. Lailā u Majnūn, on fol. 133b. 4. Haft Paikār, on fol. 255b. 5. The first part of the Iskandarnāma, on fol. 256b. Ff. 114 and 115 are left blank, and there seems to be a lacuna after fol. 113; small blanks also on ff. 204b and 366b. No date.

No. 142, ff. 367, 4 coll., each ll. 17; Nastā’īk; the original leaves are put into a modern margin; an illuminated frontispiece at the beginning of each mathnawi; ff. 1b and 2nd splendidly illuminated; vignettes on ff. 4b, 36b, 135b, 265b, and 326b; size, 12½ in. by 9½ in.

982


Beginning of the prose in prose:... (the text continues).

This redaction of the extracts evidently agrees with the second Berlin redaction, see W. Pertsch, Berlin Cat., p. 767; No. 599 in the Bodleian Cat.; and Rieu ii. p. 573b. The division, given above, is that quoted in the prose; in the text itself there is inserted after chapter 1r, on 12th, a new one, viz.: (from the same modification in the third Berlin redaction, and, on the other hand, chapter 3r is left out entirely. Copies of the larger redaction in thirty-seven chapters are described in W. Pertsch, Berlin Cat., p. 766; Bodleian Cat., Nos. 597 and 598; and Rieu ii. p. 575b. Copied A.H. 982 (A.D. 1574, 1575), by Muḥammad al-Husaynī. On the fly-leaf a short account of Niẓāmī’s Khamsh in French.

No. 1129, ff. 47, 2 coll., each ll. 11; Nastā’īk; illuminated throughout in a splendid manner; well-ornamented frontispiece; a picture on fol. 29b; size, 9½ in. by 6 in.

983

Four mathnawis by Niẓāmī. This copy contains:
1. The first part of the Iskandarnāma, on fol. 1b; adopted: one of the large redactions.
2. Haft Paikār, on fol. 119b; the date of completion, A.H. 593, 14th of Ramaḍān, on fol. 208b, ll. 11 and 12.
3. Makhzan-ulasār, on fol. 209b; the wrong date, A.H. 559, 24th of Rabi‘-al-awwal, on fol. 249b; ll. 10-12 in the margin-column. 4. Khuraat u Shirin, on fol. 249b;
the date of completion, A.H. 576, on fol. 356b, l. 7 in
the margin-column. Dated A.H. 1024 (A.D. 1615), see
ff. 118b, 209b, and 248b. Bibliotheca Leydenitana.

No. 2381, ff. 360, 2 centre-coll., each ll. 15, and a third on
the margin, ll. 28; small, but clear Nasta'īlkh; splendid illu-
minated frontispieces on ff. 19b, 110b, 209b, and 242b; the first
two pages of each mathnawī neatly embellished with borders in
gold and other colours; excellent eastern binding with flowers on
gold ground; size, 83 in. by 41 in.

984

Another set of four mathnawīs by Niẓāmī.
This excellent, but undated copy contains:
1. Makhzan-al-asrār, on fol. 1b.  2. Khusrav u Shīrīn,
on fol. 41b.  3. Lailā u Majnūn, on fol. 145b, beginning
(different from the usual copies):

4. Haft Paikar, on fol. 222b.

No. 1168, ff. 397, 4 coll., each ll. 15; beautiful Nasta'īlkh;
an illuminated frontispiece at the beginning of each mathnawī;
miniature paintings on ff. 20b, 21b, 24b, 34b, 46b, 53b,
67b, 84b, 90b, 91b, 97b, 101b, 104b, 107b, 111b,
131b, 137b, 159b, 170b, 199b, 204b, 237b, 258b,
248b, 273b, 278b, 289b, and 291b; size, 82 in. by 63 in.

985

Three mathnawīs by Niẓāmī.
This copy contains:
1. Makhzan-al-asrār, on fol. 1b.  2. The First part of
the Iskandarnāma (here simply styled قدرت‌زه
کشیده شده), on fol. 33b.  3. The second part of the
Iskandarnāma (here styled شریعت
در محاصره), on fol. 125b.

Dated the first of Safar, A.H. 1002 (A.D. 1603, March 12),
by Nasta'īlkh. An entry from A.H. 1020 (A.D. 1611, 1612) on
the last page beneath the colophon.

No. 2079, ff. 175, 4 coll., each ll. 18; small but distinct
Nasta'īlkh; an illuminated frontispiece at the beginning of
each mathnawī; collated throughout; two very poor pictures on ff.
52b and 68b; size, 82 in. by 63 in.

986

Another set of three mathnawīs by Niẓāmī.
This copy contains:
1. Makhzan-al-asrār, on fol. 1b.  2. Lailā u Majnūn,
on fol. 30b.  3. Khusrav u Shīrīn, on fol. 80b; this
mathnawī is by mistake headed

کتاب حضرت حضرت حضرت حضرت
امیر حضرت
but that it is Niẓāmī's, and not Amir
Khusrav's poem of the same name, we learn from the
beginning:

خاک‌ندا دری در (در)
نظام را رمز دزم نامه

Copied A.H. 976, the first mathnawī in the month
Dhū-al-Ḥijjah (A.D. 1569, May–June), the second in
the month Dhul-Qa'dah (A.D. 1569, April–May), the third
in the month Rabi' al-Ādah (A.D. 1568, September–
October), by Muḥammad bin 'Allāh.

No. 174, ff. 149, 4 coll., each ll. 21; small, but distinct
Nasta'īlkh; most headings left blank; an illuminated
frontispiece at the beginning of each mathnawī; the first two pages most
splendidly adorned; size, 11 in. by 7 in.

987

A third set of three mathnawīs by Niẓāmī.
This copy contains:
1. Makhzan-al-asrār, on fol. 1b.  2. Haft Paikar, on
fol. 81b.  3. Khusrav u Shīrīn, on fol. 255b. This
copy is styled جلد اول کتاب فاطمی
مکی.

Dated A.H. 1020, the first mathnawī the 19th of
Rabi' al-Awwal (A.D. 1786, January 20), the second in
Rabi' al-Ādah (A.D. 1786, February), the third the 25th of
Jumād̄ah al-Awwal (A.D. 1786, March 26), by Muḥammad
Muḥsin-al-Din Munṣī; it belonged formerly to Mr. Ch. Boddam (Calcutta,
April 22, 1785). Ff. 79b, 80b, and 250–254 are left blank.

No. 2094, ff. 470, 2 coll., each ll. 15; Nasta'īlkh; size, 10in.
by 63 in.

988

An incomplete copy of two mathnawīs by Niẓāmī.
1. Lailā u Majnūn, on fol. 1b.  2. Khusrav u Shīrīn,
on fol. 55b. The first mathnawī is dated A.H. 92
(=1002, A.D. 1691), the second is incomplete at
the end; its last bait corresponds to No. 141 (973 in
this Cat.), fol. 119b, l. 12.

No. 785, ff. 125, 4 coll., each ll. 21; small, but clear and
distinct Nasta'īlkh; an illuminated frontispiece at the beginning
of either mathnawī; the original leaves are put into a modern
margin; size, 10½ in. by 64 in.

989

Makhzan-al-asrār.

Another extremely old and valuable copy of Niẓāmī's
خاتم السرود
written by Fadl-Allah bin Muḥammad bin Umrān bin 'Uthmān bin Muḥammad bin 'Alī bin Abū al-
Ala bin Hārūn al-Raschīd (see Nos. 916 and 929
above), and finished in the month Rabi' al-Ādah, A.H.
637 (A.D. 1239, November); it is unfortunately injured
and effaced in many places. Beginning:

بسم الله الرحمن الرحيم - حسن کلیه دوگاه حکم

This old copy contains twenty-one makālas (instead
of the usual twenty), with the following headings: I, on
fol. 58b, درصعیم آدم و چالیش در نزول دنی
(this makāla is in the usual copies simply styled
حلویت سوم, see No. 141 (973 in this Cat.), fol. 11b, l. 3 ab infra, or
حلویت نوم, see No. 387 (976 in this Cat.), fol. 13b,
and No. 418 (996 below in this Cat.), fol. 23b); II, on
fol. 9b, of ممطح عدل (this is the first makāla,
but with the heading of the previous makāla, and so on in all the following makālas); III, on
fol. 101b, در حوالات عالم و اقلامبر
IV, on fol. 11b, نظم در آدم و عطای
V, on fol. 12b, در حوالات عالم و اقلامبر
VI, on fol. 12b, در حوالات عالم و اقلامبر
VII, on fol. 13b, در حوالات عالم و اقلامبر
VIII, on fol. 14b, در حوالات عالم و اقلامبر
IX, on fol. 14b, در حوالات عالم و اقلامبر
X, on fol. 15b, در حوالات عالم و اقلامبر
XI, on fol. 16b, در حوالات عالم و اقلامبر
XII, on fol. 16b, در حوالات عالم و اقلامبر
XIII, on fol. 17b, در حوالات عالم و اقلامبر
XIV, on fol. 17b, در حوالات عالم و اقلامبر.
The same.

This copy is dated middle of Dhul-hijjah, A.H. 976
(A.D. 1569, beginning of June), by Muhammad Tahir
of Bukhara; it contains the usual twenty makalas. In
the last verse but one of this copy there appears as
date of composition A.H. 552.

No. 1968, margin-col., f. 1-104, ii. 22; Nasta’līq.

The same.

Dated A.H. 989 (A.D. 1581), by Mahmūd bin Ahmad
Zāhidī; twenty makalas; interlinear glosses and various
readings occasionally.

No. 418, f. 1-97, 2 coll., each ii. 12; Nasta’līq; illuminated
frontispiece; size, 9¼ in. by 6¼ in.

The same.

This copy, which is dated A.H. 1017 (A.D. 1609), by
Ghulām Muhammad Fādī bīn Fādī Badaḵshi, abound
in marginal and interlinear glosses and explanations
to such an extent that the text in many places
becomes almost unreadable on account of the
bewildering amount of notes. It contains the usual
twenty makalas, and begins (with a transposition of the
hemistichs in the initial bait):

حسن كليم درکی حکم - بسم الله

College of Fort William, 1825.

No. 2165, ff. 77, 2 coll., each ii. 15; Nasta’līq; size, 8½ in.
by 5¼ in.

The same.

Beginning as in the preceding copy:

Dated the 5th of Rabi’-alawwal, A.H. 1079 (A.D. 1668,
August 13), by Muhammad Kāsim, son of Ḥātimbeg,
at Shāhjahānabad; twenty makalas.

No. 1676, f. 1-57b, 2 coll., each ii. 15; Nasta’līq; size, 8½ in.
by 5 in.

The same.

Beginning as in the two preceding copies:

حسن كليم

This copy, which is dated the 13th of Sha’bān, A.H.

1134 (A.D. 1722, May 29), and excels in rich marginal
and interlinear glosses and annotations, some of which
are of considerable length and value, contains, like No. 1444
(989 in this Cat.), twenty-one makalas, that is to say,
the usual twenty and an additional one, beginning
in the last makalah, on fol. 73b (corresponding to No.
1444, fol. 23b, l. 13), and reckoned as the twenty-first.
The wrong date of A.H. 559, 24th of Rabi’-alawwal,
appears here on fol. 78b, ll. 6 and 7.

No. 1195, ff. 1-79, 2 coll., each ii. 15; clear and distinct
Nasta’līq; size, 8½ in. by 4¼ in.

995

The same.

Beginning as in the three preceding copies:

حسن كليم.

Many marginal and interlinear glosses.

Dated the 18th of Safar, A.H. 1150 (19th year of
Muhmammadshah’s reign, A.D. 1737, June 17), by
Ghulāfūr Beg. Bibliotheca Leydeniana.

No. 2120, ff. 368-445, 2 coll., each ii. 15; Nasta’līq; size,
10¾ in. by 5¼ in.

996

A defective copy of the same.

This copy lacks the introduction, it begins at once
with the naḥwāt thus:

حکم كليم جزٍ يدًا:

خالن سمح فازن ترانا شده

Of the twenty makalas only eighteen are found in
this copy; in the midst of the eighteenth (according
to No. 1444, 989 in this Cat., the nineteenth) it breaks
off; the last bait corresponds to fol. 21b, l. 7 ab infra
in No. 1444. There is besides a lacuna between ff. 46 and
47; corresponding to No. 1444, fol. 13b, l. 15-fol. 15b, l. 4;
in consequence of which the end of the eight, respect-
ively ninth, makalah and the beginning of the ninth,
respectively tenth, are missing). Some pages are filled
with marginal and interlinear glosses.

No. 45, ff. 68, 2 coll., each ii. 15; Nasta’līq; size, 8 in.
by 5¼ in.

997

Another still more defective copy of the same.

This copy is very defective and besides in extreme
confusion; the proper order of the leaves is: ff. 38-93
(lacuna), 1-30 (lacuna), 37, 31-36. The first bait on
fol. 36b corresponds to No. 1444 (989 in this Cat.),
fol. 49, l. 12, the last bait on fol. 36b to fol. 23b, l. 9 in
the same copy. The lacuna after fol. 93 comprises
ff. 13b, l. 17-14b, l. 12 in No. 1444, that after fol.
30, ff. 19b, l. 8-29b, l. 4 ab infra in the same copy.

Makalah I (according to the usual copies خسته)
or مسمى, see No. 689 above), on fol. 63b; II (in the
usual copies), on fol. 69b; III (respectively II),
on fol. 74b; IV (resp. III), on fol. 79b; V (resp. IV),
on fol. 83b; VI (resp. V), on fol. 86b; VII (resp. VI), on
The same.
This copy was finished the 19th of Rajab, in the 49th year of — (probably Ālamgīr's reign, A.H. 1117, A.D. 1755, November 5), by Ḥādī-ālīshākhī for Ḥalīm ibn Ḥusayn, known as Wall Muḥammad. On several pages a few hemistiches and single words are omitted.
No. 1657, ff. 159, 2 coll., each ii. 13; Nastālīq; size, 8½ in. by 4½ in.

Another excellent, but undated, copy of Lailā and Majnūn.
No. 45, ff. 56, 4 coll., each ii. 20; clear and distinct Nastālīq; illuminated frontispiece; splendidly decorated headings throughout; size, 11¾ in. by 7½ in.

Another, very modern, copy of Lailā and Majnūn, dated the 26th of Dhū al-Ḥijjah, A.H. 1222 (A.D. 1808, February 24), by Munshī Mīr Khādīb. The poem concludes on fol. 162a, and is followed by some baits from the pen of the transcriber himself, as it seems. On ff. 163-166 baits of another mathnawi, not belonging to Lailā and Majnūn, are written, beginning:

Another copy of Nizāmī's Haft Paikār, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.
Beginning:

Haft Paikār.
Another copy of Nizāmī's Haft Paikār, dated A.H. 998 (A.D. 1590), but worm-eaten and injured in many places (some carefully mended). All the headings are left blank.
Beginning:

Another, very modern, copy of Nizāmī's Lailā and Majnūn, dated A.H. 1195 (A.D. 1781).
No. 510, ff. 61, 4 coll., each ii. 20-21; small, but clear Nastālīq; size, 9½ in. by 6 in.

Another, very modern, copy of Nizāmī's Lailā and Majnūn, dated A.H. 1195 (A.D. 1781).
No. 510, ff. 61, 4 coll., each ii. 20-21; small, but clear Nastālīq; size, 9½ in. by 6 in.

Another copy of the first part of Nizāmī's Aškendaru-nāma.
distinctly styled in the concluding chapter, on fol. 222b.

Beginning:

The same.

An older, but slightly defective, copy of the same, in which the first nine baits of the poem are wanting; it opens with the tenth bait: چویرئ اوغنش دل سنتکرا آل. The episode of Alexander's march to the fountain of life (حیات وحید), having been omitted in the text, is added by another hand in bad Shikasta on the margin. The poem is here styled سکندروماه بی. Occasionally various readings on the margin. Dated the 7th of Rabii-al-ahhar, A.H. 994 (A.D. 1586, March 28) by Sâlih Muhammed bin Shah Muhammed.

No. 3450, olm 13. J. 1, ff. 217, 2 coll., each il. 15; Nasta'lik; size, 8 in. by 4 in.

The same.


No. 13, fl. 215, 2 coll., each il. 17; large and clear Nasta'lik; a few ornaments on the first two pages; smaller and larger pictures, very roughly drawn, on fls. 217b, 218b, 219b, 220b, 217b, 218b, 219b, 220b; Nasta'lik, by different hands; size, 8 in. by 5 in.

The same.

This copy was written in the reign of Muhammadshah (A.H. 1111-1161 = A.D. 1719-1748). On the first twenty-seven leaves numerous interlinear and marginal glosses and notes.

No. 3424, olm 7. J. 2, fl. 215, il. 17 (on fl. 111-215); Nasta'lik, by different hands; size, 8 in. by 5 in.

The same.

Dated the 27th of Muhaarram, A.H. 1187 (A.D. 1773, April 20), by Râmaḍâni Kâthib, who wrote this copy for Mr. Richard Johnson.

No. 40, fl. 84, 4 coll., each il. 21; clear and distinct Nasta'lik; illuminated frontispiece; the first two pages richly embellished; size, 11² in. by 6³ in.

The same.

Not dated. As title appears سکندروماه بی. Worm eaten throughout to such an extent that many leaves are almost crumbling to pieces. Occasionally marginal and interlinear glosses.

No. 3766, fl. 231, 2 coll., each il. 15; Nasta'lik; size, 8 in. by 6 in.

The same.

A modern copy of the same, not dated.

No. 3468, olm 7. J. 23, fl. 317, 2 coll., each il. 11; Nasta'lik, fls. 209-254 supplied by another hand; small illuminated frontispiece; size, 8 in. by 6 in.

The same.

Another modern copy without a date. The date of composition, A.H. 597, appears on fol. 320, l. 1. Bibliotheca Leydeniana.

No. 3225, fl. 320, 2 coll., each il. 11; Nasta'lik; size, 8 in. by 6 ³ in.

The same.

A third modern copy without a date. Marginal glosses on some pages.

No. 325, fl. 324, 2 coll., each il. 15; large and distinct Nasta'lik; size, 12 ³ in. by 7 ³ in.

A defective copy of the same.

This copy, defective at the beginning, opens with the following bait:

ک از بود او هیچ چی با یو نماد

corresponding to fol. 296b, l. 4 ab infra in No. 387 (1776 in this Cat.). As date is only given the 15th (without the name of the month) of the 13th year of perhaps 'Alamgir's reign, = A.H. 1061, A.D. 1670, 1671.

No. 3477, olm 13. J. 2, fl. 223, 2 coll., each il. 15; very unequal Nasta'lik; size, 10 in. by 5 in.

Another still more defective copy of the same.

The proper order of ff. 151-162 is: 151, 162, 152-157, lacuna, comprising fol. 369b, last line, to fol. 382b, l. 11, in No. 387 (1776 in this Cat.), 156-161. The last bait on fol. 161, with which this copy breaks off, corresponds to fol. 383b, l. 7, in No. 387. The titles given here to this first part of the Iskandarnama are سکندروماه بی and اسامیه سکند.
1018

Sahar-i-Sikandarnama (سخاری سیکاندرنامه).

An anonymous Persian commentary on the first part of Nizami's Iskandarname, differs not only from that of the Calcutta edition, but also from all these described in Rieu ii, pp. 820b and 859a; W. Pertsch, Berlin Cat., pp. 762-765, and A. Spengler, Catal., pp. 522 and 523.

It begins, without preface, at once with the initial bait of the poem:

خداوند جان بادشيما ترته
زما خدمات ابد خادمتر ترست
ما خلقت للہ و الا الله يعبدون نبادشام مملكت
اشعار و جهاداندان علبت انگرا مهر عن

No date.

No. 1893, ff. 32, ll. 16-18; Nasta'liq; size, 10½ by 6 in.

1022

The second part of the Iskandarnama.

Another copy of the second part of Nizami's Iskandarnama, dated the 25th of Shabâbán, A.H. 1016 (A.D. 1607, December 15).

Beginning:

خود هر کجا آنگی آر ببدی چ

No. 387, ff. 53, 2 centre-col., each ll. 17, and a third on the margin, ll. 28; Nasta'liq; a little worm-eaten and injured; size, 8½ by 4½ in.

1023

The same.

Dated the 16th of Muharram, A.H. 1117 (A.D. 1705, May 10), by Sayyid Waliullah. It is styled in the colophon: فرونه سکندنامه.

No. 1847, ff. 123, 2 coll., each ll. 15; Nasta'liq; size, 8 in. by 5½ in.

1024

The same.

Dated the 4th of Safar, A.H. 1223 (A.D. 1808, April 1), by Muhammad 'Ali of Isfahan.

No. 155, ff. 124, 2 coll., each ll. 15; large and distinct Nasta'liq; size, 12½ by 7¼ in.

1025

The same.

No date. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 226, ff. 134-240, 2 coll., each ll. 15-21; irregular Na'chi, size, 8½ by 4½ in.

1026

The same.

This copy is likewise not dated. It is spoiled by water in many places; interlinear and marginal notes and various readings. The transcriber's name is Khâkînshîkhan ibn Nî'matkhân.

No. 3469, olb. 7, J. 24, ff. 145, 2 coll., each ll. 13; very careless Nasta'liq, sometimes quite like Shikasta; size, 7¾ by 4½ in.

1027

A defective copy of the same.

This copy, which is styled in the colophon both سکندنامه سکندنامه, was finished the 15th of Safar, A.H. 1139 (eighth year of Muhammadakhâ's reign, = A.D. 1725, Oct. 12), at Ahmadabad. ff. 109b and 110, as well as a large portion of ff. 109a and 111a, are left blank, and there is a lacuna, corresponding to fol. 44b, l. 1-fol. 44b, l. 5, in No. 387 (976 in this Cat.).

No. 399, ff. 125, 2 coll., each ll. 15; distinct Nasta'liq; size, 9½ by 4½ in.
**Poets who died between A.H. 600 and 700.**

**1028**

Dīwān-i-Kāmar

Lyrical poems by Niʿẓām-al-dīn Mahmūd Kamar of Isfahān, who was a panegyrist of the Alī- Khajandi dynasty. One of these famous Alī-Khajandi is the Haft Iklim, Nos. 865 and 866 (see col. 441 above in this Cat.), mentions the two most prominent men, viz. Sadr-al-dīn Khajandi, who was contemporary with Zahir-al-dīn Fārābī (see No. 971 above), and his son Jamāl-al-dīn Khajandi; the poet must therefore have flourished towards the end of the sixth and the beginning of the seventh century of the Hijrah. The collection contains kamāls, kiṣās, and rubāis, beginning, on fol. 76:

ای تباث‌های جانت عالم حسن و حیال
کی توالی بیان تویند حذای ذو ولال

This diwan forms the fourth part of the old collection of six Persian diwāns (see Nos. 903, 911, and 913 above), written A.H. 713 or 714 (A.D. 1313, 1314), by ‘Abd-al-almīn al-‘alāwī alkāshī.

No. 1028, ff. 76–77, 6 coll., each II. 40; striking old Nāshī; small illuminated frontispiece on fol. 76, and a vignette on fol. 76; miniature paintings throughout; size, 15 l. by 11 in.

**1029**

Dīwān-i-‘Athīr Akhsikati

Lyric poems by ‘Athīr-al-dīn, a native of Akhsikat (ذیهیسکت), one of the largest towns of Farghāna after Andiṣa, see Haft Iklim, No. 1528 (col. 495 above); Bukhāra, No. 14 in Bodleian Cat., col. 198; Atashkāda, No. 712, ib., col. 268; Khulāṣat-‘alakār, No. 26, ib., col. 362; Makhzan-al-gharāb, No. 16, ib., col. 317, etc. He came from Akhsikat or Akhsikati (also spelt Akhsikat or Akhsikat) to Khurāsān, and later on to the Persian Trak, where he lived as panegyrist of Sultan Arslān bin Taqghurī (A.H. 556–571 = A.D. 1161–1176); he afterwards retired to Khalkāl in Adharbajjān and died A.H. 608 (A.D. 1211, 1212); comp. Bodleian Cat., No. 620; Rien ii. p. 563; A. Sprenger, Catal., p. 245; W. Pertsch, Berlin Cat., p. 26, No. 1, and p. 29, No. 13.

The collection contains kamāls mixed with kiṣās and some rubāis at the end.

Beginning, on fol. 19:

جهانیا هم جهانیانست بخدا بنهاید دان
که زیر کندن نبی بودن اور جاریکان

This diwan forms the second part of the old collection of six Persian diwāns (see Nos. 903, 911, 913, and 1028 above), written A.H. 713 and 714 (A.D. 1313, 1314), by ‘Abd-al-almīn al-‘alāwī alkāshī.

No. 1029, ff. 19–47, 6 coll., each II. 40; striking old Nāshī; small illuminated frontispiece on fol. 19, and a vignette on fol. 19; miniature paintings throughout; size, 15 l. by 11 in.

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1 The two words which were destroyed by worms in the present copy, have been supplied from the Bodleian copy, Elliot 86.
Cat, col. 350). The Kulliyyāt have been lithographed in
Lucnnow, 1872.

Contents:

1. Ustūnāmā (بِعْصَرَة المَرْحَب), or the book of the camel,
a mathurawi on mystic lore (see Bodleian Cat., No. 622,
15, etc.; Rieu ii. pp. 579 b and 579 a; Cat. Codd. Or.
Lugd. Bat. ii. p. 114; A. Sprenger, Catal., p. 352; and
W. Pertsch, Berlin Cat., p. 717), on fol. 113 b, beginning:

2. Khurāsūn Gul (خُوْرَاسُنَّ غُل), an abridgment of
'Alīrā’s خُوْرَاسُنَّ غُل, or love-adventures of Gul and
Humrūz (also styled خُوْرَاسُنَّ غُل و حمَرُوُز, see Bodleian Cat., No.
625, 3, and Haft Khilām, No. 733, col. 431, ll. 14-18 in
this Cat., where the title خُوْرَاسُنَّ غُل و حمَرُوُز seems rather
applied to the present abridgment; comp., on its
itself, A. Sprenger, loc. cit.; Bodleian Cat., No. 622, 6,
etc.; and Rieu ii. p. 576 b, on fol. 27 b, beginning:

3. Balbūnāmā (بَلْبَنُنَّ نَمَّ), or the book of the
nightingale, describing the love of the nightingale to
the rose (see Bodleian Cat., No. 622, 8, etc.; and A.
Sprenger, Catal., p. 355), on fol. 100 b, beginning:

4. Pandānāmā (پَنْدَنُنَّ نَمَّ), or the book of advice
(see Bodleian Cat., Nos. 622, 10, etc., and 632; Rieu ii.
pp. 579 b sq., 795 a, and 503 b; W. Pertsch, Berlin Cat.,
pp. 72, 91, 107, 728, and 774 sq.; A. Sprenger, Catal.,
p. 355; G. Flügel i. pp. 511 and iii. p. 415; Rosen,
Persian MSS., p. 202, etc.), on fol. 105 b, beginning:

5. Maktīl-al-fā’il (مَكْتِلِ-الْفَإْل), or the speeches of
birds (see Bodleian Cat., Nos. 622, 13, etc., and 628-
631; Rieu ii. pp. 576 b, 578 a, 816 b, and 870 b; W.
Pertsch, Berlin Cat., pp. 73 and 777 sq.; A. Sprenger,
Catal., p. 354; and G. Flügel i. pp. 599 and 511, on fol.
113 b, beginning:

6. Haft Wādī (هَفْت الْوَادِي), or the seven valleys, i.e.
the seven stages on the mystical road (see Bodleian Cat.,
No. 622, 9, etc.; and A. Sprenger, Catal., p. 357), on
fol. 146 b, beginning:

7. Bīsarrāmā (بِسَارَمُنَّ), or the headless book, a short
theosophical mathnawī (see Bodleian Cat., No. 622, 17,
etc.; and A. Sprenger, Catal., p. 341), on fol. 152 b,
begins:

8. Kanz-al-asrār (کَنْزِ الْإِسْرَأْر), or the treasury
of mysteries, otherwise styled Kanz-al- al-bahr (کَنْزِ الْبَحْر),
see Bodleian Cat., No. 623, 29, and No. 624, 10,
and containing a translation and interpretation of famous
Kurān-verses, interspersed with stories, on fol. 153 b,
begins:

This mathnawī is identical with the Kent Kanz
Mokhfiā mentioned in Stewart’s Cat., since the first
heading runs thus:

"A tale of the book of the
parallels the story of the

According to the last hemistich,
king, who appears with

exactly the same wording in the Bodleian copies just
mentioned, this poem would have been composed in
A.H. 699; but since such a date is impossible, we
suggest, either to read for which would

9. Diwān (ديوان), or lyrical poems, consisting of
kasādās, ki’tās, ghazals, and rubā’s, without alphabetical
order (see A. Sprenger, Catal., p. 343; and Bodleian Cat.,
No. 639), on fol. 172 b, beginning:

10. Waslānāmā (بِعْصَرَة الْوَسْل), or the book of
union (see Bodleian Cat., No. 622, 7, etc.; Rieu ii. p. 579 b,
etc.; and A. Sprenger, Catal., p. 355), on fol. 228 b,
begins:

A special copy of the kasādā is described in
G. Flügel iii. p. 447.

A. A.
11. Miftāh-al-futūh (مفتاح الفتوح), or the key of victories (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 242b, beginning:

بنا من تُنجز نعمان
يا مرجع عصر عميان ديرد

Other copies of this rare mathnawi are only found in the following two collections and in the Bodleian Library (Bodleian Cat., No. 622, 19; No. 623, 10; No. 624, 7; and No. 627, 3).

12. Asrār-nāma (آسرارنامه), or the book of mysteries (see Bodleian Cat., No. 622, 14, etc.; Rieu ii. pp. 576a and 578b; A. Spranger, Catal., p. 358; G. Flügel i. p. 510; Cat. des MSS. et Xylographes, p. 332; W. Pertsch, p. 86 (No. 52), and Berlin Cat., p. 717), on fol. 257b, beginning:

بنا من تُنجد نعمان دیر
مراجع عصر عميان دیرد

It is divided here into nineteen makālas (not twenty, as in Spranger's copy, loc. cit., nor twenty-five, as the heading of the last chapter might suggest); the last two makālas, on ff. 283a and 284a, are respectively called the 24th and 25th, but that is merely a clerical error, since the immediately preceding one is correctly styled the 17th; the title therefore, on fol. 283a, is the 18th, the last line of which (as No. 1096 (1033 below in this Cat.)) correctly has on fol. 221a; and the title, on fol. 284a, is the 19th. The last fifty-seven baits of this mathnawi are repeated on fol. 242a (above on the page immediately preceding the beginning of the mathnawi, corresponding to fol. 285a, l. 12–fol. 285b, l. 13).

13. Kanz-al-ḥādīk (کنون المهدیک), or the treasury of verities (see Bodleian Cat., No. 622, 18, etc.; and A. Spranger, Catal., p. 356), on fol. 285b, beginning with the same initial bait as the preceding mathnawi, and in a Bodleian copy, Bodleian Cat., 623, 17, also the Masnavi (fol. 351b), beginning with the same initial bait as the mathnawi (No. 6 above):

حمد باك از جان باك آن باک
کر خلافت داد فتح حاکم

16. Lisān-al-ghubb (لسان الغموض), or the tongue of mystery (mentioned in Stewart's Cat., p. 60, and in Ouseley's Notices of Persian Poets), on fol. 410b, beginning:

اسم تنجید نعمان دیر
مراجع عصر عميان دیرد

Other copies of this rare mathnawi are only found in No. 1096 (1033 in this Cat.) and in the Bodleian Library (Bodleian Cat., No. 622, 4; No. 623, 6; No. 624, 13; No. 625, 20; and No. 626, 3).

17. Jawāhir-al-dhāt (جوهرالذات), also styled Jawāhīr-al-dhāt (جوهرالذات), and—most correctly—Jawāhīr-al-dhāt (جوهرالذات), comp. W. Pertsch, Berlin Cat., p. 780, note 1, or the essence of existence (see Bodleian Cat., No. 622, 3, etc.; Rieu ii. pp. 574a and 577b; W. Pertsch, Berlin Cat., loc. cit.; G. Flügel i. p. 513; A. Spranger, Catal., p. 351), It is also styled Jawāhīr-al-dhāt, see Rieu, loc. cit., and No. 1048 below, but comp. the remark in Haft Iklīm, No. 733 (cols. 431, l. 5–432, l. 8 in this Cat.). The present copy contains only the first of the three daftarās, of which the mathnawi consists, comp. further below, Nos. 1046–1048. Beginning, on fol. 467b:

بنا من تُنجد نعمان دیر
مراجع عصر عميان دیرد

18. Mażhar-al-jā'īh (مظاهر العجائب), or the exhibition of curiosities (see Bodleian Cat., No. 622, 5, etc.; Rieu ii. p. 579; A. Spranger, Catal., p. 353; comp. also W. Pertsch, Berlin Cat., p. 154, No. 7, where fragments of the same mathnawi seem to appear under the title of Mażhar-al-dhāt (مظاهر الامور), on fol. 564b, beginning:

آرئی جان آرون برجان جان
چشمه دارد اکثر أکثر ونهان

This copy is tolerably old, but not dated.

No. 589, ff. 560, 4 col., each ll. 29. Nasratī; an illuminated frontispiece at the beginning of each part; size, 12½ in. by 8½ in.

1082

Another but smaller copy of the same Kulliyāt.

This collection of Farīd-al-dīn 'Aṭṭār's poetical works contains:

1. Povāmān (پوکمان), on fol. 1b.
2. Ilāhīmān (یلادیمان), on fol. 1bb.
3. Wasiyāt-nāma (وسایت نامه), or the book of precepts, on fol. 69b, beginning:

ای دنیای کلها را افتتاح
نسبت بیست نام تو در امری فلاح

This very rare mathnawi, which is probably identical with the Asnāmā in Stewart's Cat., p. 60, is only found here and in two Bodleian copies (Bodleian Cat., Nos. 622, 16, and 624, 6). 4. Haft Wādī, on fol. 76b.
5. Balbūnānā, on fol. 83b.
6. Manjīk-al-jā, on fol. 88b.
7. Kanz-al-ḥādīk, on fol. 171b; the title appears on fol. 142b, lin. penult. 8. Khusrav u Gul, on fol. 155b.
10. Maṣbāh-nāma, on fol. 256b.
11. Diwān, on fol. 332b, beginning:

سجحان خالقی که صفات زیبا را از
1035

Three mathnawis by Farid-al-din 'Attar.
This copy contains:
1. Manṭik-al-sair, on fol. 1b.
2. Jawahir-al-dārā or Jawhar-al-thālāt, first daftar on fol. 64b, in a very defective and abridged form, the first page is left blank, and the mathnawi begins on fol. 65a with this bait:

کمانا دیرگانز از رو خودی قیسم
پیچ سیست این دیروت ره بر خودی

corresponding to fol. 9a, l. 3, in No. 2039 (1046 in this Cat., the fullest copy of the poem); the second chapter on the same page, beginning: 

اَل اَن جان دارا لیک

corresponds to fol. 16b, l. 3 and infra in the same copy; the last but two baits to fol. 160b, l. 10; the last two baits of the present copy are not found in No. 2039. On fol. 64b, and in the colophon at the end, the poem is wrongly styled اَتْتَرَ.
1036
Two mathnawis by Farid-aldin 'Attār.
This copy contains:
1. Mantık-altır, on ff. 3v–226v.
2. Bisarāna, on ff. 227v–239v, beginning:

The initial bait of this poem in No. 559 (1031 in this Cat.) fol. 12v, and in A. Sprenger's first copy, Catal., p. 349, is here the third; whereas the beginning of Sprenger's second copy appears here as second bait.

On ff. 18–23 there is a short account of some Pirs of the Kâdiri sect in Multân, headed by Muhammad Ghaith ibn Sâyi'd Ismâ'il ibn Shâikh 'Abd-al-kâdir ibn Shâikh Mâsâ Hassanî alhusanî algilâni, who states that his grandfather 'Abd-al-kâdir, who died the 17th of Dhîl-al-hijjah, A.H. 1087 (A.D. 1677, February 29), invested him (after the premature death of his father), A.H. 1082 (A.D. 1671, 1672), with the khalîfa.

This copy is dated by Nâr-âlîâh in the Sîbah of Khândis, the 17th of Sânâ'ân, A.H. 1105 (A.D. 1694), April 13 (here called the 38th year of 'Alamgir's reign, whereas it is more correctly the 37th, 'Alamgir having declared himself emperor of Dîhil in Dhîl-al-hajjah of A.H. 1068 = A.D. 1658, August). Presented by J. H. Peile, Esq., and received the 19th of September, 1818, transferred to Civil College, (September 9, 1819, Haileybury).

No. 3384, alim 19. J. 12, ff. 339, 2 coll., each li. 10; large and excellent Nastâ'îk, written on brown paper, sprinkled with gold; marbled margin throughout, except on the last six leaves; illuminated frontispiece on fol. 3r; size, 9 in. by 5 in.

1037
Pandnamâ.
Another copy of Farid-aldin 'Attâr's Pandnamâ, with the usual beginning. It is not dated, but on fol. 1v a seal of Mirkhân Râjî 'Ali is found, with the date A.H. 1172 (A.D. 1758, 1759). College of Fort William.

No. 2319, ff. 30, 2 coll., each li. 17; Nastâ'îk; size, 5½ in. by 3½ in.

1038
The same.
Dated the 15th of Shawwâl, A.H. 1191 (A.D. 1777, November 19), by Ghulâm 'Ali bin Shâikh 'Abd-al-kâdir bin Shâikh Ahmad bin Abû Muhammad bin Muhammad Husain. On the margin of ff. 1v–2v, a short extract from Shâh-aldin 'Amlî's died A.H. 1030 = A.D. 1620, 1621) (see Bodleian Cat., Nos. 1085–1088; Rieu ii. p. 679; A. Sprenger, Catal., p. 368, etc.). Bibliotheca Leydeniana.

No. 2760, ff. 1–38, 2 coll., each li. 11; careless Nastâ'îk, mixed with shikasta; size, 8½ in. by 5½ in.

1039
The same.
Dated the 15th of Dhîl-al-hajjah, A.H. 1209 (A.D. 1795, May 23).

No. 1345, ff. 14v–43v, 2 coll., each li. 15; Nastâ'îk; size, 7½ in. by 4½ in.

1040
The same.
No date; only the 20th of Shawaûl in the sixth year (of whose reign, it is not stated) appears in the colophon.

No. 2422, ff. 14v–49v, 2 coll., each li. 13; Nastâ'îk; size, 9 in. by 5 in.

1041
The same.
No date. Beginning:

At the top of the first and at the end of the last page this poem is wrongly ascribed to Jalâl-aldin Rûmî.

No. 3508, alim 7, J. 6, ff. 153v–189v, 2 coll., each li. 13; Nastâ'îk; size, 7½ in. by 4½ in.

1042
The same.
Beginning as in the preceding copy; no date. On the margin a Turkish paraphrase of the initial bait:

Nâzîr Ahmad, qâ'im, 8th month
Nizâr 'Abdân, winter, 8th month
Nâzîr Ahmad, 8th month

No. 3510, ff. 1–40, 2 coll., each li. 11; clear and distinct Nastâ'îk; size, 5½ in. by 3½ in.

1043
Mantık-altır.
Another copy of Farid-aldin 'Attâr's Mantık-altır, in which the composition of this mathnawi is fixed in A.H. 583 (A.D. 1187), see the last verse but one, and No. 1031, 5 above in this Cat. Beginning as usual. As date appears only the 8th of Rabi'-al-thânî, without a year. Copied at Hâidârâbâd at the request of Mr. 'Alâ-al-din.

No. 904, ff. 176, 2 coll., each li. 15; clear and distinct Nastâ'îk; size, 9½ in. by 5½ in.

1044
The same.
No date. Copied by Muhammad Šâlih ibn Hâjî Sultân Husain Gîlânî.

No. 916, ff. 111, 2 coll., each li. 19–19; Nastâ'îk; illuminated frontispiece; the first two pages splendidly adorned; size, 9½ in. by 4½ in.

1045
The same.
Excellent copy, not dated.

No. 901, ff. 169, 2 coll., each li. 15; very clear and distinct Nastâ'îk; illuminated frontispiece; size, 9½ in. by 5½ in.

1046
Jawâhir-al-dhâhât.
The only complete copy, as yet known, of Farid-aldin 'Attâr's Jawâhir-al-dhâhât or Jawâhir-i-Dhât (see above, No. 1031, 17), in three daftar.

First daftar, on fol. 1r, beginning:

 whiskey
Second daftar, on fol. 162b, beginning:

\[
\text{تَعَالَى اللَّهُ رَبُّ الْأُمُورِ}
\]

This second daftar bears also the special title of Ḥailājānma (حائلجانما), which is chiefly devoted to the divine mysteries revealed by the famous martyr of the Sufi lore, Mansūr Ḥallāj (or rather Ḥusayn bin Menṣūr Ḥallāj, who was put to death A.H. 309 = A.D. 922, see the Safinat-al-alauliyā, No. 211); another complete copy of this extremely rare poem is contained in No. 1048 below; a defective copy of the same is described in Rieu ii, p. 577; it is printed in the Lucknow edition of the Kulliyāt, pp. 533-770.

Dated A.H. 1139 (A.D. 1726, 1727), by Ḥājjī Muḥammad Hayāt, of Banaras; it belonged formerly to the College of Fort William (1825).

No. 2039, ff. 455, 4 coll., each ll. 19 (ff. 178-211 contain only 2 coll.); Nasta’īlīq; size, 114 in. by 6 in.

1047

Another copy of the second daftar of the Jawāhir-al-aldhāt.

This copy begins: 

\[
\text{تَعَالَى اللَّهُ رَبُّ الْأُمُورِ}
\]

Dated the 10th of Shawwāl, A.H. 1021 (A.D. 1612, December 4).

No. 111, fol. 113, 4 coll., each ll. 25; small, but clear Nasta’īlīq, illuminated frontispiece; the last pages a little injured; size, 8 in. by 44 in.

1048

Another copy of the Hailājanma, or third daftar of the Jawāhir-al-aldhāt. Beginning: 

\[
\text{بَنَامُ كَرْكُورِ فَرَّاءُ أَلْلّهُ يُحْشِي}
\]

On fol. 31b there appears as another title for this daftar, or rather for the whole of the Jawāhār-i-Dhāt, just as in Rieu’s copy of the first daftar, see above, No. 1031, 17 (چوامهر نامه ست ارمن منشور).

Dated the 2nd of Safar, A.H. 902 (A.D. 1496, Oct. 10).

No. 778, ff. 342, 2 coll., each ll. 12; large and distinct Nasta’īlīq; illuminated frontispiece; size, 93 in. by 6 in.

1049

Bisāranma. Another copy of Farīd-al-ḍīn ʿĀṭṭār’s Bisāranma, beginning: 

\[
\text{سِرُّ يُحْيِيُّ تُحْيَى نِسَاءُ ذَهَنِينَ}
\]

No. 695, ff. 72-72, 2 coll., each ll. 13; large and distinct Nasta’īlīq; size, 66 in. by 44 in.

1050

Haft Wādī. Another very defective copy of Farīd-al-ḍīn ʿĀṭṭār’s Haft Wādī (see above, No. 1031, 6), beginning: 

\[
\text{حَدَّتُ يَا أَيُّهَا الْإِلَيْهَيْنَ}
\]

It is in a hopeless confusion, all the verses being mixed together; it is moreover incomplete at the end, and has two lacunas after ff. 2 and 4. The last bātān on fol. 2b corresponds to fol. 147b, l. 11, in No. 559 (1031 in this Cat.), the first bātān on fol. 3a to fol. 149b, l. 8, in the same copy. The last bātān on fol. 4b corresponds to fol. 150b, l. 11, the first on fol. 5a to fol. 148b, l. 7, in No. 559. Fol. 5b, l. 10 is = fol. 148b, l. 10; fol. 6b, l. 3 ab infra = fol. 147b, l. 18, and the last bātān on fol. 10b = fol. 149b, l. 17, in the same copy. The last leaf (fol. 11) contains three ghazals with the takhallus ‘Allī.

No. 1921, ff. 11, 2 coll., each ll. 19; clear and distinct Nasta’īlīq; size, 103 in. by 6 in.

1051

Tadhkirat-al-alauliyā (تذکرۃ الالّیا). The fullest copy extant of Farīd-al-ḍīn ʿĀṭṭār’s famous biographies of eminent Sufi Shaikhs, containing both the first and the second part of the work (حَنَّا جَاهِدَ دَارَ وَجَابَةَ، and حَنَّا جَاهِدَ دَارَ وَجَابَةَ) comp. Bodleian Cat., No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Rieu i, p. 344; W. Pertsch, Berlin Cat., pp. 548-551; Cat. Codd. Or. Lugd. Batav. iii. p. 17 (where a list of the seventy-two Shaikhs of the first part is given); Rahat asc, Catalogue raisonné, p. 196; No. 28; H. Khalifa ii, p. 258, and Mélanges Asiatiques v. p. 251. Abridgments of the same work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by Ḥabīl-al-waḥādi Balgrāmī), and in A. F. Mehrum, p. 8; a poetical version by ʿAlīf or Ḥāfiz-i-ʿAllīf, composed by A.H. 1418, has been described in detail in Rosen, Persian MSS., pp. 216-215. The text of the first part has been lithographed in Lahore, 1889 and 1891. On some extracts in German translation, comp. W. Pertsch, loc. cit.

The first part (on ff. 1-279) comprises, after the introduction and the index (on fol. 5), the following seventy-two Shaikhs, to whose biographies there is sometimes added on the margin by another hand the date of death (which, however, is in many cases wrong, or at least doubtful): 1. Jaʿfar ʿṢādīk, on fol. 3b. 2. Uwais Birmi, on fol. 2a (his death dated fixed here in A.H. 302 = A.D. 650, 651, see the more correct date or dates in Safinat-al-alauliyā, No. 18). 3. Ḥasan Bāšī, on fol. 4a (his death fixed here in A.H. 140 = A.D. 757, 758, the correct date A.H. 110 = A.D. 728, 729, Safinat-al-alauliyā, No. 19). 4. Mālīk-i-Dinār, on fol. 23b (his death fixed here in A.H. 150 = A.D. 767; correct date A.H. 137 = A.D. 754, 755, Safinat-al-alauliyā, No. 160). 5. Muḥammad Wāsar, on fol. 27b (died A.H. 160 = A.D. 776, 777). 6. Hābīb-i-ʿAjamī, on fol. 28a (his death dated fixed here in A.H. 115 = A.D. 743; correct date A.H. 156 = A.D. 773, Safinat-al-alauliyā, No. 161). 7. Ḥabīb Ḥāzīm (here Ḥādīr [as it seems] Makkī, on fol. 31b (his death dated fixed in A.H. 150 = A.D. 767). 8. ʿAtabah bin Ḥūlam, on fol. 32a (his death dated fixed in the same year, correct date A.H. 160 or 167 = A.D. 776, 777 or 783, 784, Safinat-al-alauliyā, No. 164). 9. Rābaʿ-ī-adwādiyyah, on fol. 33a. 10. Shaikh Fudail bin ʿIyād, on fol. 42b (died A.H. 187 = A.D. 803). 11. Ibrāhīm Adham, on fol. 48b (his death dated fixed here in A.H. 200 = A.D. 815, 816; more correct dates are A.H. 162, 161, or A.H. 160 = A.D. 778, 779, or 776,
CATALOGUE OF PERSIAN MSS.

Another copy of the same.


Beginning: Copied by Sayyid Nûr Muhammad bin Sayyid 'Abdallah Husaini. College of Fort William, 1825. No. 2057, II, 15; Nashik; partly collated; size, 7½ in. by 5½ in.

1058

The same. This copy of the first part of the Tadhkirat-alauiyya comprises, according to the index on ff. 50–60, seventy-three biographies; but in the text itself the number of biographical accounts amounts to seventy only, and even of these four are entirely missing. There are

98
consequently wanting here Nos. 18-20, 45, 71, and 72 of No. 1051 above. 1. On fol. 6b; 2. on fol. 10b; 3. on fol. 16b; 4. on fol. 28b; 5. on fol. 33b; 6. on fol. 34b; 7. on fol. 35b; 8. on fol. 39b; 9. on fol. 41b; 10. on fol. 52b; 11. on fol. 61b; 12. on fol. 76b; 13. on fol. 82b; 14. on fol. 94b; 15. on fol. 115b; 16. on fol. 120b; 17. Abā 'Ali Shāfī (as in the index of the preceding copy), on fol. 124b; 18-20, missing, although the catch-words are all right; 21. on fol. 129b; 22. on fol. 132b; 23. on fol. 134b; 24. on fol. 137b; 25. on fol. 138b; 26. Muhammad bin Ḥarb (in the index correctly, Ḥimād bin Ḥarb), on fol. 139b; 27. on fol. 140b; 28. Isma'il bin 'Abdallāh Sirri, on fol. 144b; 29. on fol. 154b; 30. on fol. 156b; 31. on fol. 161b; 32. on fol. 162b; 33. on fol. 176b; 34. on fol. 176b; 35. on fol. 169b; 36. on fol. 176b; 37. on fol. 178b; 38. on fol. 181b; 39. on fol. 185b; 40. on fol. 187b; 41. on fol. 188b; 42. on fol. 190b; 43. on fol. 190b; 44. on fol. 207b; 45. missing; 46. Abā-al Ḥusayn Thauri (in the index correctly, Thauri), on fol. 210b; 47. 'Uthmān (instead of Abū 'Uthmān) 11īr, on fol. 212b; 48. on fol. 214b; 49. Ibn 'Atṭār, both in text and index, on fol. 215b; 50. on fol. 219b; 51. on fol. 220b; 52. on fol. 220b; 53. Abā Yaʿqūb bēn Ishaq, on fol. 222b; 54. on fol. 223b; 55. on fol. 225b; 56. on fol. 226b; 57. on fol. 226b, last line; 58. on fol. 227b; 59. on fol. 232b; 60. on fol. 234b; 61. on fol. 235b; 62. Abī-  al-kaifi Ṣāṣāj, on fol. 236b; 63. on fol. 236b; 64. on fol. 242b; 65. on fol. 249b; 66. on fol. 249b; 70. on fol. 243b.

Beginning as in the two preceding copies. No date.

No. 1271, ff. 242i, 17; irregular Nasta'liq, written by different hands; size, 10 in. by 6½ in.

1054

A fragment of the same.

This incomplete copy breaks off in the biogaphy of Shaikh Junayd Baghdādi (No. 43 in the preceding copy), which begins on fol. 152b and forms here the forty-first copy.

Beginning as usual.

No. 992, ff. 1-108b, ii. 19; large and distinct Nasta'liq; size, 10½ in. by 6½ in.

1055

Diwan-i-Kamāl Isma'īl (Kitāb-e Kāmiāl Asmā'il).

The lyrical poems of Kamāl-āl din Isma'il bin Jamāl-āl din Muhammad bin 'Abdul- al-azāzād of Isfāhan, who was a pupil of Shahrwādi, panegyrist of the Sāfī family, and is usually called حلاق المغني. He was tortured to death by the Moghuls, A.H. 635 (A.D. 1237, 1238); comp. Haft Ikhim, No. 870, col. 441 in this Cat.; Bodleian Cat., Nos. 638-643; Pers. ii. p. 581; W. Pertzsch, Berlin Cat., p. 783; A. Sprengger, Catalog., p. 454; see also Barāqān, No. 23 in Bodleian Cat., col. 196, and Atashkadeh, No. 416, ib., col. 297. This diwan consists of the following parts:

1. Kashidas and tarkibbands, on fol. 1b, with a short mathnavī and two khaṭ'as at the end. Beginning of the first khaṭ'ah:

2. A large series of khaṭ'as, intermixed with a few ghazals, on fol. 213b.

3. Ghazals, without any order, on fol. 319b, beginning:

4. Rubā'is, on fol. 359b, beginning:

5. Another copy of the same.

Contents:

Kashidas, tarkibbands, and a few khaṭ'as, beginning, on fol. 1b:

A short mathnavī, khaṭ'as, and a few ghazals; the mathnavī, on fol. 228b, is the same as in the preceding copy; the first khaṭ'ah begins (on fol. 232b):

Rubā'is, on fol. 325b, beginning as in the preceding copy.

Dated by Habīb-allāh, the son of the Kādi Barkhawārd, the 27th of Dhul-Qa'dah, A.H. 1036 (A.D. 1627, Aug. 9). Some various readings and marginal additions.

No. 2455, ff. 362, 2 coll., each ii. 17; Nasta'liq; ff. 1 and 98-98 later supplied; size, 10 in. by 6½ in.

1057

A slightly defective copy of the same.

Contents:

Kashidas, tarkibbands, marāthi, etc., on fol. 1b, beginning:

Khaṭ'as, intermixed with a few ghazals and kashidas, on fol. 211b, beginning:

Ghazals, without any order, on fol. 318b, beginning:

Rubā'is, on fol. 358b, beginning:
1058
Diwan-i-Athir Aumāni (ديوان البیاریویانی).
The lyrical poems of Athir-aldīn 'Abdallah of Aumān (near Hamadan), who flourished under Hulāgūkhan, and was a younger contemporary of Kamāl-aldīn Ismai'īl of Isfahān, with whom he contended in poetry and exchanged poetical epistles; comp. Haft Iklīm, No. 1035, col. 454 above in this Cat.; Atashkāda, No. 596 (Bodleian Cat., col. 283); Butkhanā, No. 25 (ib., col. 199); Makkhan-al'ghārā'ālī, No. 14 (ib., col. 317); A. Speyenger, Catal., p. 17, No. 51. According to the Atashkāda he died A.H. 656 (A.D. 1258), according to Taki Kâshi A.H. 665 (A.D. 1266, 1267). This diwan consists chiefly of kâsidas and kītās, intermixed with some tarkibkāns, ghazals, and rubā'īs.

Beginning:

دوز قوت روپ روزه مریم کشاده ام
Mukāṭtāt, on fol. 174b, beginning:

وی المکمل اي

rubā'īs, on fol. 210b, beginning:

ای خط تو دستور قلم گیر را

This copy, which is dated in the preface A.H. 1026 (A.D. 1617), is in a very bad state; many pages are severely injured, especially ff. 1-40 and 210-254. A short preface in prose on fol. 1v.

No. 578, ff. 254-377, 3 coll., each ll. 18; clear and distinct Nasta'ālīk; illuminated frontispiece on fol. 1v; size, 11 in. by 6 in.

1059
Diwan-i-Sa'i-i-Iṣfahān (ديوان سف اسفراین).
The lyrical poems of Sa'i-i of Isfāhān, nine farsangs south of Marghānān in Transoxania, see Haft Iklīm, No. 1524, col. 494 above in this Cat. But the dates given there about his lifetime fall about a hundred years short of the conclusion; the same remark applies to the short preface in this copy, where his death is fixed in A.H. 558 or even 552 (!), and the Khulāṣat-al-ḵāfār, No. 126 (Bodleian Cat., col. 306 and 307), where he is stated to have died A.H. 583 (!); according to the most trustworthy sources he was born A.H. 581 (A.D. 1183-1186) and died A.H. 666 (A.D. 1267, 1268); see Atashkāda, No. 711 (Bodleian Cat., col. 286) and Taki Kâshi in this Cat., p. 37 (A. Speyenger, Catal., p. 17). The Butkhanā, No. 43 (Bodleian Cat., col. 209), also fixes his death at a similar period, viz. in A.H. 652 or 660 (A.D. 1254 or 1262); other copies of this diwan are described in Bodleian Cat., Nos. 644 and 645; Rieu ii. p. 581; A. Speyenger, Catal., p. 561; W. Pertsch, Berlin Cat., p. 782; Cat. des MSS. et Xylographes, p. 339; J. Ammer, p. 9.

This diwan contains:

Kāsidas, in alphabetical order, except the first:

دوز قوت روپ روزه مریم کشاده ام

Beginning of the initial poem, on fol. 1v:

Tarjīlands, on fol. 151v, beginning:

1060
Mathnawī (مثنوی).
An excellent old copy of the renewed mathnawi or Mathnawi-i-ma'navī (the spiritual mathnawi) by Maulānā Jalāl-aldīn Muhammad bin Muḥammad Bahā-aldīn bin Ḥusain al-balḵi, best known as Jalāl-aldīn Rūmī, who was born in Balkh, A.H. 604 (A.D. 1207), and died in Iconium, A.H. 672 (A.D. 1273); comp. on this work and the biography of the poet, Rieu ii. p. 584 sq.; Bodleian Cat., Nos. 646-675; W. Pertsch, No. 42, 118, and Berlin Cat., p. 783 sq.; G. Flügel i. p. 514 sq.; A. Speyenger, Catal., p. 589 sq.; Rosen, Persian MSS., pp. 173 and 174; J. Ammer, pp. 14-16; Ouseley, Biogr. Notices, p. 112 sq.; etc. comp. also the Maṭnākīb-al-ḵāfār (No. 630 in this Cat.); Saffat-al-ala'īyī, No. 137 (ib., col. 289); Haft Iklīm, No. 558 (ib., col. 418), and Ethē, Die mystische, didactische und lyrische Poesie etc. der Perser, Ham burg, 1888, pp. 26-31.

The mathnawi has been printed (respectively lithographed) in Bномay, A.H. 1262, 1266, 1273, 1280, 1294, and A.D. 1802; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Būlāk, with the Turkish commentary of Ismai'īl Aḵīrāwī, A.H. 1251 and 1268; in Constantinople, A.H. 1289; in Tabrīzā, A.H. 1299 (the best of all, by Muḥammad Tāhir Musta'fāi). Portions of this poem have been translated into German in Tholuck's Rüthensammlung morgenländ. Mystik, p. 53 sq.; and by G. Rosen, 'Mesawi oder Doppelverse etc.,' Leipzig, 1849; into English (the first book only) by J. W. Redhouse, London, 1851 (Trübner's Oriental Series); extracts are also found in S. Robinson's 'Persian Poetry for English Readers,' 1883, pp. 367-382. An abridged English translation of the whole work, an excellent specimen of specimen of scholarship, has been published by E. H. Whinfield, 'Masnavī i ma'navī,' London, 1887 (Trübner's Oriental Series).

The present copy is dated the 5th of Dhūl-ḥijjah, A.H. 834 (A.D. 1431, Aug. 14); see the colophon:

قد تم المشاهدي العدوي لورى لبلانه السليم ثم الرومي
1061

Another copy of the same.

Another beautiful old copy of the mathnawi with the same prose-prefaces, except at the beginning of the fourth Daftar, which opens at once with the initial bait: إِيَّاَيْ مِلْكِ اللَّهِ. Daftar I, on fol. 1r; II, on fol. 75v; III, on fol. 142v; IV, on fol. 231r; V, on fol. 302r; VI, on fol. 382v. The right order of ff. 1-20 is: 1, 3-8, 19, 9-18, 20. Copied A.H. 871 (A.D. 1466, 1467).

No. 1935, f. 470, 2 centre-coll, each II r. 17, and a third on the margin, II. 28; excellent Nasta’liq; an illuminated frontispiece at the beginning of each daftar; the first two pages splendidly adorned; ornaments throughout; size, 10½ in. by 6½ in.

1062

The same.


Contents:

Fihrist of Daftar I, on fol. 1r, beginning: حَكَابَتِي بَاشْتَرَتُ وَكَذَا أَكَنَّا كُنْتُمْ مِنْ دَرَّةٍ أَنْ كَرَّا نَمْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar II, on fol. 7v, beginning: فَكَذَا تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar III, on fol. 79v, beginning: هَلِلَاءُ لَكَ أَنْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar IV, on fol. 147v, beginning: فَكَذَا تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar V, on fol. 237v, beginning: كَذَا تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar VI, on fol. 382v, beginning: كَذَا تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى.

Fihrist of Daftar I, on fol. 81r, beginning: دَلَّ أَنْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar II, on fol. 150b, beginning: دَلَّ أَنْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar III, on fol. 151b, beginning: دَلَّ أَنْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar IV, on fol. 239b, beginning: دَلَّ أَنْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى.

Fihrist of Daftar V, on fol. 306b, beginning: دَلَّ أَنْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى. Fihrist of Daftar VI, on fol. 41r, beginning: دَلَّ أَنْ تَتَحَكَبَتُ بِكَ خَالِدَةَ خِبَارَةَ يَا دَلَّى.

No. 2709, ff. 252, 4 coll, each II. 29; clear and distinct Nasta’liq; a large vignette on fol. 2r, the whole of fol. 1r luxuriously illuminated; five illuminated frontispieces besides on ff. 42v, 77v, 124v, 163r, and 206v; size, 10½ in. by 6½ in.
The same.

1064

The preface of Daftar V is wanting in this copy; all the other prefaces agree with those in the preceding copies.

Daftar I, on fol. 1²; II, on fol. 4²; III, on fol. 8²; IV, on fol. 13²; V, on fol. 17²; VI, on fol. 22².

Daftar III is dated the 19th of Dhu-al-Hijjah, A.H. 1029 (A.D. 1620, Nov. 15); Daftar VI, the 27th of Muharram, A.H. 1030 (A.D. 1620, Dec. 22), by 'Abd-al-Wahhāb ibn Kādi 'Abd-al-wahhāb al-Sā'ī, in the city of Burānāpur. According to the colophon at the end of Daftar III, the first daftar of the mathnawi contains 3995 baits, the second 3895, the third 4755, the fourth 3800, the fifth 4318, the sixth 5193; that makes together 25,956, but the total sum indicated in this colophon is 26,016, or 26,060, and that given in the colophon of Daftar VI, 26,242. The right number we should suppose to be 26,016, produced by reading 3860 instead of 3800 (سَتَرَّ حَزَّارَانَ مَنْتَصَمْ for سَتَرَّ حَزَّارَانَ مَنْتَصَمْ) for the fourth daftar.

Many pages are severely damaged; a great number of them is quite brown with damp. Numerous glosses and additions on the margin.

No. 1858, ff. 1-269, 4 coll., each ll. 25-32; careless Nasta'liq; written by different hands on different paper; size, 13 in. by 7½ in.

1065

The same.

All the daftars have the usual prose-prefaces, the preface of the first, on fol. 1², breaks off at the end of the first page.

Daftar I, on fol. 2²; II, on fol. 4²; III, on fol. 9²; IV, on fol. 14²; V, on fol. 19²; VI, on fol. 24² (the preface of the last begins here: رَبُّ زَوْنِي عَلَيْكَ). In the same.

This copy was transcribed by Muhammad Tāhir ibn Kādi Muhammad 'Ali in the citadel of Urozmand (belonging to Sultan Muhammad 'Adlīshāh); the first daftar was finished the 12th of Dhu-al-ka'dah, A.H. 1066 (A.D. 1656, Sept. 1); the second, the 13th of Dhu-al-Hijjah in the same year (A.D. 1656, Oct. 2); the third, the 12th of Muharram, A.H. 1067 (A.D. 1656, Oct. 31); the fourth, the 7th of Safar in the same year (A.D. 1656, Nov. 25); the fifth, the 8th of Rabī'-al-awwal (A.D. 1656, Dec. 25); and the sixth, the 6th of Jumādā-ā-lawal (A.D. 1657, Feb. 25). Occasionally various readings and short glosses on the margin.

No. 3270, oliv 11, J, S, ff. 298, 4 coll., each ll. 15; Nasta'liq; a large illuminated frontispiece at the beginning of each daftar; size, 12½ in. by 8½ in.
The same.
All the usual prefaces are found here, as well as numerous marginal glosses and a few various readings.
Preface of Daftar I, on fol. 1b.
Daftar I, on fol. 2b.
Preface of Daftar II, on fol. 46a.
Daftar II, on fol. 46b.
Preface of Daftar III, on fol. 86a.
Daftar III, on fol. 86b.
Preface of Daftar IV, on fol. 138a.
Daftar IV, on fol. 138b.
Preface of Daftar V, on fol. 180a, beginning as in No. 1063:

بداني و آکا باشید که شریعت هم جمعیمت است

Daftar V, on fol. 180b.
Preface of Daftar VI, on fol. 228a.
Daftar VI, on fol. 228b.
A short epilogue in prose, on fol. 282a, beginning:

شکر و سیاس آزادکار را که نواحی این

No. 3821, size 9½ in. by 5¾ in.

1068

The same.
This copy consists of two different parts; the first three daftars are written by Nuṣratkhān at Shāhjāhānābād (the first two in the ninth, the third in the twelfth year of Jalil in the reign, which, if Aḥlāmīr's reign is meant, would be A.H. 1076, 1077 and 1079, 1080 respectively); the last three daftars by Dīyā-Allah ibn Sayyid Khān Muhammad Husaini Balgrāmī, A.H. 1079 (A.D. 1668, 1669); numerous marginal glosses and various readings. The copy concludes, on fol. 432a, with the introduction of 'Abd-Allāh ibn 'Abdullāh al-'Abbar (see below, Nos. 1088–1090), to Daftar VI, and we may conclude from this, that the second half of the copy was transcribed from one of the well-known editions of the Mathnawī, compiled by 'Abd-Allāhī.

The prefaces of the first and the third daftar are wanting; the other four are complete.
Daftar I, on fol. 1b; II, on fol. 76b; III, on fol. 147b; IV, on fol. 228b; V, on fol. 283b; VI, on fol. 356b.
No. 3825, size 9½ in. by 5½ in.; 122a–232a, 12. In the centre. 11. 56 in the margin, written in very careless and irregular Nasta'liq; size, 9 in. by 5½ in.; ff. 223–232, 25 in the centre, II. 60 in the margin, written in very small, but distinct Nasta'liq; size, 9½ in. by 5½ in.}

1069

The same.
All the prefaces are wanting in this copy.
Daftar I, on fol. 1b; II, on fol. 40b; III, on fol. 92b; IV, on fol. 148b; V, on fol. 191b; VI, on fol. 241b.
Dated the 25th of Rajab, A.H. 1098 (A.D. 1687, June 6), by Muṣaffar-aldin Husain. Purchased at Haidarabad, 1774.
No. 1800, size 9½ in. by 6¾ in.; small Nasta'liq; an illuminated heading at the beginning of each daftar; size, 10½ in. by 6½ in.

1070

The same.
In this copy, which is dated the 23rd of Dhū al-Hijjah, in the 38th year of Aḥlāmīr's reign (A.H. 1105, A.D. 1694, Aug. 15) by Muhammad Kāsim, the first and second daftars have no special heading at all; from the third onwards every daftar is preceded by a fihrist (see No. 1062 above). Daftar III, on fol. 122a; IV, on fol. 191b; V, on fol. 254a; VI, on fol. 326b.
There are no prefaces in this copy.
No. 2052, size 9½ in. by 5½ in.; 407b, 4 coll., with very irregular lines (16–18); Nasta'liq; many small damages throughout; size, 9½ in. by 5½ in.

1071

The same.
All the usual prefaces are found here; on ff. 1–7 a detailed essay on Jalal-aldin Rumi's life and works is given, beginning:

منقولت که دادها میله خراسان علیاً

Good copy, with all the prose-prefaces, finished on a Sunday in Safar, A.H. 1085 (A.D. 1674, May–June).
Daftar I, on fol. 1b; II, on fol. 76b; III, on fol. 147b; IV, on fol. 228b; V, on fol. 283b; VI, on fol. 356b.
No. 2451, size 10½ in. by 6¾ in.; 255a, 4 coll., on fol. 6b only, each coll. 25½; Nasta'liq; size, 10½ in. by 6½ in.

1072

The same.
An excellent copy, dated the 16th of Safar, A.H. 1122 (A.D. 1710, April 16), by Muḥammad Sharīf, at Aurangībād.
Daftar I (without preface), on fol. 1b.
POETRY.

1076

The same.

Excellent copy, not dated, partly supplied with vowels; various readings on the margin. All the prefaces complete. Daftar I, on fol. 1b; II, on fol. 56b; III, on fol. 106b; IV, on fol. 173b; V, on fol. 225b; VI, on fol. 280b.

No. 1258, fol. 346, 4 coll., each li. 21; large and distinct Nasta'īlī; size, 15 in. by 13 in.

1077

The same.

All the prefaces complete; no date, since the greater part of the colophon is torn away. Various readings and glosses on the margin. Daftar I, on fol. 1b; II, on fol. 89b; III, on fol. 169b; IV, on fol. 273b; V, on fol. 357b; VI, on fol. 452b.

No. 1427, fol. 537, 2 centre-coll., each li. 13, and a third on the margin, li. 28; Nasta'īlī; size, 10 in. by 6 in.

1078

The same.

The preface of the first daftar is wanting; all the others are complete.

Daftar I, on fol. 1b; II, on fol. 70b; III, on fol. 132b; IV, on fol. 213b; V, on fol. 276b; VI, on fol. 349b.

On the first 134 leaves a great number of marginal and interlinear glosses as well as of various readings are found. As date is given the 16th of Safar only, but no year.

No. 3811, olim 17. J. 1, ff. 429, 4 coll., each li. 17; Nasta'īlī; size, 10½ in. by 5½ in.

1079

The same.

The prefaces of the first and the fifth daftar are missing in this copy.

Daftar I, on fol. 1b; II, on fol. 83b; III, on fol. 156b; IV, on fol. 251b; V, on fol. 325b; VI, on fol. 406b.

No date. The transcript of the last part of this MS. was Muhammad Husain bin Farid-al-din at Islāmābād.

No. 1831, fol. 495, 3 centre-coll., each li. 15, and a third on the margin, li. 28-30; written on different paper by different hands, at least four or five, partly in Nasta'īlī, partly in Nashki; size, 9½ in. by 6½ in.

1080

The last three daftars of the matnawi.

This copy contains:

Daftar IV, on fol. 1b; V, on fol. 136b; VI, on fol. 264b.
The preface of the fifth daftar is wanting; the other two are complete.

At the end of the fourth daftar the transmitter's name is given as Muhammad Sa'dkhán Nakshedbandi; at the end of the fifth a date appears, viz. the 10th of Muḥarram, A.H. 1143 (A.D. 1730, July 26).

Numerous annotations on the margin, especially in the last two daftars; between the fourth and fifth as well as between the fifth and sixth two leaves are left blank.

No. 3220, olm ii. J. 16, ff. 403, 2 coll. each ii. 16-19; irregular Nasta'liq, partly Shikasta; size, 12 in. by 8 in.

1081

A defective copy of the last two daftars of the mathnawi.

Daftar V, on fol. 128; VI, on fol. 161; the sixth daftar is incomplete at the end; the last bait appearing here corresponds to fol. 439, centre-coll., l. 12, in No. 1695 (1061 in this Cat.). The two prefaces are complete. On the first 104 leaves there are occasionally various readings and other additions.

No date.

No. 3398, ff. 128, 2 coll., each ii. 23; an additional third column, containing six baits, is found on the margin of these 128, Naskhi; the paper dirty and worm-eaten; 6 in. 5 in. by 5 in.

1082

Another copy of the first daftar of the mathnawi.

Beautiful copy, finished the 24th of Shabān, A.H. 1147 (A.D. 1735, January 19) by Khākā bahākh-khālah Mīr 'Ali (حذفه فصل الله مهر علی).

Beginning of the preface, on fol. 1a:

حذفه فصل الله مهر علی

Beginning of the poetry, on fol. 6b:

extracted blood in red ink.

Annotations, written in red ink, on the margin.

No. 3396, olm ii. J. 12, ff. 167, 2 coll., each ii. 15; large and very distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1 and 6; the first pages of the preface and as well as of the poetry beautifully adorned; each column in the whole MS. framed by gold-stripe; size, 102 in. by 5 in.

1083

Another copy of the second daftar of the mathnawi.

Written by the same Mīr 'Ali (finished 1st of Rabī‘ alawwal, A.H. 1148 = A.D. 1735, July 22), and adorned in the same manner as the preceding copy.

Beginning of the preface, on fol. 1b:

بسم الله الرحمن

Beginning of the poetry, on fol. 6b:

�ًثك مثوثو تغ كا مثوثو

No. 3307, olm ii. J. 13, ff. 143, 2 coll. each ii. 15, large and distinct Nasta'liq, written on stiff brown paper; illuminated frontispieces on ff. 1 and 6; the first page of the preface and the first two of the poetry beautifully adorned; size, 103 in. by 5 in.

1084

Another copy of the third daftar of the mathnawi.

Preface, on fol. 1b, beginning:

لا مجدول الله

Beginning of the poetry, on fol. 3b:

عاصم الدين بن بدر


No. 1984, ff. 166, 2 coll., each ii. 17; Nasta'liq; illuminated frontispiece; size, 7 in. by 41 in.

1085

Another copy of the fourth daftar of the mathnawi.

Preface, on fol. 1b, beginning:

الطعن الزاح إلى الأحس

Beginning of the poetry, on fol. 2b:

احص على البديق

حسان الدين بن تونع الله

Numerous various readings and glosses on the margin. One half of fol. 131 is cut off.

No date.

No. 2088, ff. 131, 2 coll., each ii. 17; Nasta'liq; size, 7 in. by 41 in.

1086

Labb-i-Lubāb (للب باد).

Extracts from the Selections of Jalāl-‘alān Rūmī’s mathnawi, arranged by Husain bin ‘Ali al-hābaḵā al-kāshī (see this name on fol. 3b, l. 10), that is Wā‘īs Kāshifī (see Nos. 158-161 and 757-767 in this Cat.), who died A.H. 910 (A.D. 1504); comp. Bodelian Cat., Nos. 661 and 662; W. Pertsch, Berlin Cat., pp. 796 and 797, and A. Sprenger, Catal., p. 491. It has a preface in prose.

Beginning of the preface:

عند او دل جامع الاطوار

Shed from the highest corner of the earth, a light beam, a ray of light, a stream of light, a ray of light, the very essence of light.

The beginning, quoted by Pertsch and Sprenger, is found here on fol. 2b, l. 1 to:

بعد اذ تقدم و ضافف لنا

لمحرين رابع البلوغ

Beginning of the selections, on fol. 3b, last line:

کمن فتحت ملك جهان الله

The full title of the work occurs on fol. 3b, last line:

نام ابن لثلب معدو بي الناس اثناء انتقال ماني

that is to say: the title of Husain al-Wā‘īs al-kāshī’s original selections was from which these shorter extracts (جذور) were made. Two other abridgments are noticed in Rieu ii. p. 592; and W. Pertsch, Berlin Cat., pp. 795 and 796.

Collected throughout. This copy was finished by Gīsā Bāri for his own use, the 2nd of Dhū-‘al-‘asād in the 9th year of Muhammadshāh’s reign (1140, A.D. 1728, June 10). Two entries of former owners from A.H. 1181 (A.D. 1767, 1768), and 1195 (A.D. 1781), on fol. 1r and the fly-leaf.

No. 226, ff. i-274, ii. 15; careless Nasta'liq; size, 8 in. by 4½ in.
POETRY.

1087

Jawahir-i-maulawi u la'ali-mathnawi (جوائیر مولوی تلا حضرت مولوی مطلب)

A shorter selection of extracts from Ja'āl-ālīn ṿārī's mathnāwī, made at the request of some ʿūṣān friends, by Māhūn Abūhakr al-aṣāsī (วางแผน أبو حكر الأسانيس), see fol. 1r, p. 1, and divided into 63 bās. The title appears on fol. 2r, p. 7 (that given on fol. 1r, viz.لي لب بکتریم یکه فت، یکه فت، یکه فت, is incorrect). Most of the headings of the 63 bās are left blank; the few which are marked are:

1. نزف ان رنی انی و سم المکی، on fol. 2r, beginning with the initial ba'it of the mathnawī:

بشنو از ن به حکایت میکند
رجم دادگان شعله میکند
2. در بیان ترکیب رما و رما، on fol. 3r, p. 5; 5. در بیان ترکیب رما و رما، on fol. 6r; 7. 11. در بیان ترکیب روایت و روایت کرده گزین، on fol. 13r, p. 13; 8. در بیان فکر و وحی کرده گزین (بیان)، on fol. 14r; and 9. 13. در بیان دعای و باعث، on fol. 15r.

Beginning of the short prose-preface:

اللهم لخ خدا
اللهم لخ خدا
باللهم لخ خدا
با بیان ترکیب روایت و روایت کرده گزین
مکرود مشابه تفسیر قطب العفارس

Dated the 10th of Dhul-hijjah, A. H. 1087 (A.D. 1677), Feb. 22.

No. 3348, clm 19, J. 6, f. 66, 2 coll., each li. 11; Nasta'liq; size, 6½ in. by 3½ in.

1088

Nuskha-i-nāsiṣkh-i-mathnawiyyat-i-sāktmāh (نسخه ناسیشکه مثنویت صمت مکی)

The revised edition of the mathnawī, with introductions, indices, paraphrases, and annotations, by 'Abd-Allāh bin 'Abdallāh al-ʿAbbāsī (who died A.H. 1048 or 1049 = A.D. 1643 or 1643), the author of the revised and collated edition of Sanāʾi’s Hādīkah, with commentary and glosses, described in Nos. 923 and 924 of this Cat. He collated the mathnawī with more than eighty copies during the years A.H. 1024-1032 (A.D. 1615-1623), prefixed a special introduction and a detailed index to each of the six daftars, added on the margin a Persian paraphrase of the original Arabic prefaces of the first, the third, and the fourth daftar, and a large number of various readings and glosses, and completed his critical task A.H. 1032 (A.D. 1623); see more detailed remarks both on the editor and his work in Bulleian Cat., Nos. 664-665; and Rieu II. p. 589.

Contents:

The editor's introduction to Daftar I, on fol. 1r, beginning:

این نسخه ناسیشکه مثنویت صمت مکی،...

1 This word is spoiled in the text; there seems to have originally been written وان لعل, which has later been corrected.

IND. OFF.

1089

Another copy of the first three daftars of the Nuskhā-i-nāṣikhā.

Contents:

Index to Daftar I, on fol. 1r.

The same elaborate heading as on fol. 9r in the preceding copy, on fol. 4r.

The original Arabic preface of Daftar I (with the Persian paraphrase on the margin), on fol. 5r.

A short account of the reasons why the mathnawī is divided into six daftars (wanting in the preceding copy), taken from 'Abd-Allāh's commentary لطائف المثنوی، see below, No. 1101), and beginning, on fol. 7r:...

The editor's introduction to Daftar I, on fol. 8r, beginning, as in the preceding copy, fol. 1r:

Daftar I, on fol. 27r.
The editor's introduction to Daftar II (wanting in the preceding copy), beginning, on fol. 165b:

"این دفتر دوم از نسخه ناساز شده‌اند.

Index to Daftar II, on pp. 166a and 168a.

Preface of Daftar II, on fol. 167b; beginning quite different from that in the other copies, viz. 

"اما بعد به دنیا ای سعدی جویای جور سعادت آل...

Daftar II, on fol. 168a.

Index to Daftar III, on fol. 278a.

The editor's introduction to Daftar III (taken from the list of names, wanting in the preceding copy), on fol. 281a, beginning:

"حکمت‌ها بهعنی ذکر نامه‌ای استوار...

Kord, 1206.

Daftar III, on fol. 282b.

The same large number of glosses, explanations, and additions on the margin, as in the preceding copy.

Copied by Shaikh 'Abd-allaţif of Banaras (not identical with the editor). A.D. 1660 = A.D. 1659 (so correctly in spite of a strange variation in the words لفظان این, since there is an entry by Capt. Dow from 1764, Nov. 25, on the fly-leaf).

No. 3232, olm. 11. J. 11, ff. 406, 2 coll., each ii. 17; Nastaliq; size, 9½ in. by 5 in.

1090

Another copy of the last three daftars of the Nushkani-násikkhah.

Contents:

The editor's introduction to Daftar IV (taken from the list of names, wanting in No. 1088 above), on fol. 1a, beginning:

"این دفتر دوم از نسخه ناساز شده‌اند.

Index to Daftar IV, on fol. 2b.

Persian paraphrase of the original Arabic preface of Daftar IV, on fol. 5a, beginning:

"محمد ساس وسئاس مر..." جناب منقتین آل...

The original Arabic preface of Daftar IV, on fol. 7b, beginning here:

"رلم به حمد وسلما وسلام این..."

Daftar IV, on fol. 8a.

The editor's introduction to Daftar V (wanting in No. 1088 above), on fol. 67b, beginning exactly like the preceding introduction, and in fact like all the other introductions supplied by 'Abd-allaţif.

Index to Daftar V, on fol. 68b.

Preface of Daftar V, on fol. 73b.

Daftar V, on fol. 74a.

The editor's introduction to Daftar VI, on fol. 144b (identical with that in No. 1088 above).

Index to Daftar VI, on fol. 145b.

Preface of Daftar VI, on fol. 148b.

Daftar VI, on fol. 149b.

The same large number of glosses, various readings, and additions on the margin as in No. 1088 above. A date of transcription appears at the end of the fourth daftar, viz. the 1st of Safar in the sixth year of the reign of 'Alamgir (probably the sixth year of 'Alamgir's reign = A.H. 1074, A.D. 1663, Sept. 4).

No. 3271, olm. 11. J. 9, ff. 225, 4 col., each ii. 19; Nastaliq; size, 13½ in. by 7½ in.

1091

Lataţif-al-ulughāt (اطاقع الفضل).

A special glossary to the mughal, compiled by the same 'Abd-allaţif bin 'Abdallah al-Abbasī, who prepared it for his intended revised edition of the text (as exhibited in the three preceding copies), from the Kātūs (see Bodleian Cat., No. 1074), the Surah (ib., Nos. 1645–1646), the Kanzi-al-ulughāt (ib., No. 1670), the Farhang-i-Jahāngirī, by Mir Jamāl-al-dīn Husain Injī (ib., Nos. 1734–1746), the Kashf-al-ulughāt, by 'Abd-ar-rahmān bin Ahmad Sūr (ib., Nos. 1721–1724), the Madar-al-faṣāḥī, by Shaikh Tahālī Fādīr Sihrīndī (ib., Nos. 1727 and 1728), the Muḥāydi-al-falūdha, by Shaikh Muhammad bin Lūd (ib., No. 1720), and a great number of other dictionaries, etc. It is arranged alphabetically in this way, that the first letter constitutes the bāb and the last the faṣl. In most copies of this work there is stated above every word in red ink, whether it is Arabic, Persian, Turkish, Syriac, etc.; except Signifies Arabic (عربية جزئی) Persian (فارسی) Turkish (ترکی) Syriac (سرياني) Ulughūbī common to Arabic and Persian) and (عربية) Arabic (عربية) Persian (فارسی) Turkish (ترکی) Syriac (سرياني) Ulughūbī common to Turkish and Persia (تحت میانه تركی وفارسی) (مشترک) Arabic and Persian (تحت میانه تركی وفارسی) (عربية) Arabic and Persian (تحت میانه تركی وفارسی) (سروانی) Arabic and Persian (تحت میانه تركی وفارسی) (عربية) Arabic and Persian (تحت میانه تركی وفارسی) (عربية) Arabic and Persian (تحت میانه تركی وفارسی) (عربية) Arabic and Persian (تحت میانه تركی وفارسی) Other copies of this glossary are described in Ricq. ii. pp. 596, and W. Pertzsch, Berlin Cat., pp. 230 and 231.

Beginning:

"ابن فرخزده مشنیل بر حلک لغات..." غریبة عربیه واللغات جنیهی مکتوبی مولثی معنی آل..." استثنیاً

The first word explained in this glossary is استثنیاً. Collated and annotated throughout. Dated by Capt. Dow in Dhu-al-ḥijjah, A.H. 1051 (A.D. 1642, March). The Lataţif-al-ulughāt (which have been lithographed under the title of فرهنگ منتهی to Firdosī in Lucknow, 1877) end on fol. 182b. The remaining seventy leaves of this MS contain different prose-pieces and larger fragments, viz. extracts from Persian dictionaries, on ff. 184a–227; letters and notes, on ff. 228a–233; a lexicographical fragment, on fol. 234b sq.; a collection of Persian poetry with extracts from Hafiz, Amir Khusrav, Shâhâb (of Rāi or Tahrān, died about A.H. 1021 = A.D. 1612, 1613, see Bodleian Cat., Nos. 1072 and 1073). Jâmi, Shīfâ'ī, Anwārī, etc., on ff. 240a–252.

No. 1033, ff. 252, ii. 21; Nastaliq; size, 9½ in. by 5½ in.
1082
Another copy of the same glossary. Beginning as in the preceding copy. Dated the 25th of Ramadan, in the 21st year of Al-Mahdi's reign, A.H. 1089 (A.D. 1678, Nov. 10), by the same hand which wrote No. 1088 above.

No. 1084, ff. 354-449, l. 3: small, but distinct Nasta'īlī; illuminated frontispiece; size, 10½ in. by 7 in.

1093
The same.
Dated the 2nd of Safar, A.H. 1109 (A.D. 1697, Aug. 20), by Muhammad 'Ali.

No. 1082, ff. 211, l. 16; clear Nasta'īlī; illuminated frontispiece; size, 9¾ in. by 4½ in.

1094
The same.
Dated the 27th of Ramadan, A.H. 1135 (A.D. 1723, July 1). Ff. 186b and 187b are left blank by mistake. On the fly-leaves a fragment in Arabic: البيان النابض في بيان الموجودات.

No. 2070, ff. 426, l. 12; large Nasta'īlī, written by different hands; size, 9 in. by 5 in.

1095
The same.
This very good and correct copy is not dated.

No. 1026, ff. 175, l. 17; written by two different hands in Nasta'īlī, the first on ff. 1-77, the second on ff. 78-175; size, 9½ in. by 6½ in.

1096
This copy, likewise not dated, was written by Sayyid Kamal-aldin, in the service of Sayyid Kamal-aldin Bukhari. Large water-spots on the last leaves.

College of Fort William, 1825.

No. 2025, ff. 102, l. 25-29; small Naskh and Shākasta mixed; size, 9½ in. by 7½ in.

1097
The same.
No date. Many pages badly injured.

No. 1698, ff. 267, l. 17; Nasta'īlī; size, 9½ in. by 5½ in.

1098
Jawahir-alsarar wa Jawahir-alianwar (وزهر الاسرار وزهر الانوار).
The first half of one of the oldest commentaries, perhaps the oldest of all, on the mathnawi in form of a detailed analysis of the poem, by Maulana Kamal-aldin Husain bin Hasan of Khwārizm, who died A.H. 840 (A.D. 1436, 1437) or 845 (A.D. 1441, 1442); the first date is given in H. Khalifa v. p. 375, the second ib. vi. p. 90; comp. on this work, Bodleian Cat., Nos. 666 and 667; Rieu ii. p. 58; W. Persch, Berlin Cat., pp. 793 and 794, and A. Spring, Catal., p. 493. The author had previously compiled a collection of discourses on the mathnawi, entitled ملظا لغة في رسوم الدائلي. The present copy, which, like all the copies extant, comprises the first three daftars only, contains neither author's name nor date; it only gives the title on fol. 6a, II. 7 and 8, and the name of the prince, to whom the commentary was dedicated, Nisir-aldin Abu-al-amanik ibn Ibrahim Sultan, the ruler of Khwārizm, on fol. 5b, l. 13. From other copies we learn that the second daftar was commenced A.H. 834 (A.D. 1430, 1431); the author's spiritual guide was Khwajah Abu-al-wafa, who died A.H. 835 (A.D. 1431, 1432), see Rieu, loc. cit.

Introduction, on fol. 1b: حمّدُ اللهُ وَبِكرائِهِ يَعْبُدُ وَهُنَاكَ حُفْرَاتٌ يُضَمَّنُونَ إِلَى الدَّيْنِ.

Beginning, on fol. 1b: جوهر الاسرار وزهر الانوار.

1099
Hāshiya-i-Dā'i (حماية داعي).

Another old commentary on the mathnawi, also styled simply كتاب حاسية منشوى or شرح منشوى (the book of glosses to the mathnawi), at the end of the first three daftars (on ff. 72a, 92b and 114a respectively), compiled by Nižām-aldin Mahmūd bin al-Hasan al-Khaznawi of Shirza, with the takhallus Dā'i, who, according to the statement in A. Spring, Catal., p. 387, was born A.H. 815 (A.D. 1415), but according to the mere correct wording of the phrase in question in Bodleian Cat., No. 883, A.H. 810 (A.D. 1407, 1408), and collected his diwan A.H. 865 (A.D. 1460, 1461), when he was 55 years old (بها وندع), as is distinctly written there. Other copies of this commentary are noticed in A. Spring, Catal., p. 494; Hammer, Handschriften, No. 116 (where the contents are given), and W. Persch, Berlin Cat., p. 792 (a number of fragments only) lithographed at Lucknow, A.H. 1282.

Beginning: اللهم سل على السيد الديان، فأتم، حرم.

Resume de la matnawi de Nizam al-Din Maimun, mentionné par A. Spring. Deux copies de ce commentaire sont notées dans A. Spring, Catal., p. 494; Hammer, Handschriften, No. 116 (où les textes sont donnés), et W. Persch, Berlin Cat., p. 792 (de nombreuses fragments seulement) lithographiés à Lucknow, A.H. 1282.

Dated the 12th of Sha'ban, A.H. 1128 = A.D. 1716, Aug. 1 (so correctly Husayni; in the additional words دعوتك وردت وقت فما ذكرت there is omitted T i t 2)
1000

Another, but incomplete copy of the same.
This copy contains the first five Daftars only; Daftar VI is entirely missing. A complete index of the contents of these five Daftars, on ff. 1-22.

Beginning, on fol. 23a: لِلْمَعْلُومَةِ الْعَالِمِينَ الْمَلَكُومَةِ، وَالسَّلَامُ عَلَى حِيْراَتِ قَلْبِكَ، أَمَّا أَنَا، فَأَنَا آتٍ بَعْضَ اضْرَابٍ مِنْ ذِكْرِي، مَا سَمِيَ نَفْسِي، لَكُمْ لَوْ كَسَّرْتُ الْبِلَاءِ مَعَ اللَّهِ.

Daftar I, on fol. 24a; II, on fol. 28a; III, on fol. 229b; IV, on fol. 281b; V, on fol. 343b. This copy is collated, but not dated.

No. 568, ff. 424, ll. 15; Irregular Nasta’līk; large water-spots on the first leaves; size, 84 in. by 5 in.

1101

Latā’if-almawā’i min šaḵāt-almathnawī (الطَّائِف العَلَمِيَّ من حَفَظِ المَثْنَاوِيِّ)
A commentary on the mathnawi, by ‘Abd-allaštīf bin ‘Abdallāh al-Abbāsī, the compiler of the critical edition of the poem, styled ‘Nawzah (see Nos. 1088-1090 in this Cat.), and of the special glossary to the same, the latā’if al-mawā’i (Nos. 1091-1097 above). It is dedicated to the emperor Shāhjāhn, and explains difficult Persian verses, Arabic phrases, quotations from the Kūrān, etc.; comp. Rieu ii. p. 500; A. Sprenger, Catal., p. 494; and W. Fertsh, Berlin Cat., pp. 794 and 795; Lithographed at Leuchten, 1866; at Cavnepore, 1876.

Beginning: شُرِّح بعض ابيات ممکنة فارسي وترجمة: "شُرِّح بعض ابيات ممکنة فارسي وترجمة: Aشثار معناها وبديهيات ناري متنوئ ممؤثر مريد، ونَفَادْ أَخْبَرَتَ الْأَقْلِ الْإِلَهِ.

The original Arabic preface of Daftar I, on fol. 4a.

Daftar I, on fol. 6b; II, on fol. 50b; III, on fol. 83a; IV, on fol. 135b; V, on fol. 163b; VI, on fol. 190b.

Dated the 4th of Jumâdâ-al-thani, A. H. 1080 (A. D. 1669, Oct. 30). The first owner of the copy was Shâh Muhammad Anjâd, a descendent of Shâhâdâl Hamîd Zain-al-dîn alja’farî alzainâbî. Occasionally glosses and additions on the margin.

No. 382, ff. 227, ll. 19; Nasta’līk; size, 105 in. by 7 in.

1102

Misrât-almathnawî (مرَأةٌ المَثْنَاوِيِّ)
Fragment of another commentary on the mathnawi, by the same ‘Abd-allaštīf, comprising the fourth, fifth, and part of the sixth daftar of the poem. Title and author’s name appear in the preface to Daftar VI, on ff. 55-56. The copy begins with the initial words of the original Arabic preface of Daftar IV, together with a Persian paraphrase:

Daftar V, on fol. 31b; VI, on fol. 56b.

The arrangement of this commentary is quite the same as in the preceding work, to which the author often refers and from which he gives many quotations. Here, as there, Arabic sentences, traditions, verses of the Kūrān, and difficult Persian baits are translated or explained.

No. 1960, ff. 64, ll. 11; Nasta’līk, written by two different hands (the second from fol. 49 to fol. 64); size, 10-10½ in. by 5½-5½ in.

1103

Miṣṭâf-almawâ’i (منْغال المعاني)
Another complete commentary on the mathnawi, styled ‘N我会šah (see fol. 2b, l. 6), by Sayyid ‘Abd-allaštīf al-hashwâni fâsâkî (see fol. 2a, l. 10). According to A. Sprenger, Catal., p. 492, this commentary was collected by the author’s pupil Ḥidâyat-Allâh, A. H. 1049 (A. D. 1639, 1640); another work of the same ‘Abd-allaštīf al-hashwâni fâsâkî is the Dâr al-Mânûn or selections from the mathnawi in systematic arrangement with explanations, see ib.

Beginning: حَمْد وَسَبِيعُ ذَئِبٍ نَزَالٍ كَبِيمُطَرْفِي أَحْبِيتَ الْإِلَهِ.

Daftar I, on fol. 2b; II, on fol. 57b; III, on fol. 95b; IV, on fol. 135a; V, on fol. 166a; VI, on fol. 209b.

The second and the fourth Daftars are dated at Shâhânâbâd, the 24th of Muharram, A. H. 1065 (or rather 1067, as we think, the 0 probably being a closed or contracted w in consequence of hasty writing); and the 26th of Safar, A. H. 1067 respectively (A. D. 1666, Nov. 9 and Dec. 14). The copy is greatly injured throughout; in most pages parts of the inner corner are entirely torn away.

Bibliotheca Leydeniana.

No. 2633, ff. 251, ll. 17; careless Nasta’līk; size, 8½ in. by 5½ in.

1104

Sharh-i-mathnawi, by Nūr-Allâh (شرح مَثْنَاوِيّ نُورِ الله)
A commentary on the mathnawi, by Shâh Mir Muḥammad Nūr-Allâh Abrârî (see fol. 2a, l. 1), also called Akbarâbâdî (see Rieu ii. p. 592), who, if he is identical with the Mir Nūr-Allâh, mentioned, in Rieu ii. p. 604, as the master of ‘Abd-alaštīf al-kurashî, who submitted to him his commentary on the Būstān, composed A. H. 1073 (A. D. 1662, 1663), must have been a younger contemporary of ‘Abd-allaštīf, the editor and commentator of the same mathnawi, whom he often quotes and corrects. Other copies of this work are noticed
1106

Taghib-i-mathnawi (تَجْبِيب المَثْنَاوِي).

A critical and explanatory commentary on the mathnawi, imperfect at the end. The compiler was Muhammad Hashim, called Faidan (فُخْسَان), the son of Muhammad Kasim alhasani alhusaini alma'aji (who may be identical with Muhammad Kasim, the author of the almaknameh, see Nos. 347-357 in this Cat.), and the date of composition is A.H. 1122 = A.D. 1710, 1711 (the title being a chronogram).

Beginning:

سماح العلم للمرأب الذي كمال للهم،
والنهائية جدبرو ونكن الشواهد نصراً على أذى الأقدمات،
قد قدرت.

The explanation of verses and phrases in the mathnawi begins with the preface of Daftar 1, on fol. 26.

No date.

No. 2012, ff. 140, ll. 15; Nasta’liq, written by three or four different hands; size, 91 in. by 58 in.

1107

Makhzan-al-asrâr (مَخْزَن الأَسْرَار).

Part of the commentary on the mathnawi by Shah Wali Muhammad ibn Shaikh Ruhm-alallah of Akbarabid, which was compiled, as it seems, between A.H. 1140 and 1151 (A.D. 1727-1738); comp. W. Pertsch, Berlin Cat., pp. 791 and 792, and A. Sprenger, Catal., p. 495.

The present copy contains the fifth Daftar of the mathnawi only, beginning:

باز ميران قلم حر حدي
ميكم ترو)، قلم حر حدي
چ ميرين، قلم حر حدي
مقرت است لسیم، لزمان

There are lacunas after fol. 84 (comprising two leaves), after fol. 85 (comprising four leaves), after fol. 86 (comprising again two leaves), and after fol. 88 (comprising six leaves). The commentary begins on fol. 5; ff. 1b-4a contain a detailed index of this daftar. A complete copy of this commentary seems not to be extant; the Berlin copy contains the sixth daftar only; the various copies noticed in A. Sprenger, loc. cit., the first, second, and sixth.

No date.

No. 1673, ff. 151, ll. 19; Nasta’liq; size, 10 in. by 58 in.

1108

Sharh-i-mathnawi, by Na’im (شرح مثنوي تَنَصِيف)

A defective copy of the commentary on the mathnawi, by Mir Muhammad Na’im, beginning abruptly in the middle of Daftar 1.

The first bait commented upon runs thus:

جهد، حيد الستو، حيد الاست، و درد
منذر نفيا جهد، جهد كرد

No. 2000, ff. 399, ll. 17; small, but clear Nasta’liq; size, 82 in. by 48 in.
1109

Dīwān-i-Shams-i-Tabriz (ديوان شمس تبريز).

An excellent and very rich collection of the minor or lyrical poems of Jalāl-āldīn Rūmī, usually styled ديوان شمس تبريز, since the poet uses as takhallus in his ghazals the name of his spiritual guide, Shams-āldīn of Tabriz (whose death is commonly fixed in a.h. 645 = a.d. 1247, 1248), but of course known also as ديوان جلال الدين زهري or مولانا؛ and other copies of the whole or of extracts of this diwan are described in Bodleian Cat., Nos. 673-675, Rieu ii. p. 593 sq.; W. Pertisch, p. 69, and Berlin Cat., pp. 798 and 799; A. Sprenger, Catal., p. 497; G. Flügel i. p. 522 sq.; Cat. Codd. Or. Lugd. Bat. ii. p. 113; J. Auner, p. 16; Cat. des MSS. et Xylographes, p. 214; Krafft, p. 65 etc. The whole diwan has been lithographed in Lucknow, 1879; one of the Tarjī‘āt has been printed in Tahrīr, a.d. 1274. Select poems have been edited, with metrical German translation, by Vincenz von Rosenzweig, in 'Auswahl aus den Diwanen des grössten mystischen Dichters Persiens, Mewlana Dschelaleddin Rumi,' Vienna, 1838; others have been poetically reproduced in German by Rückert etc.

Contents:

Preface in prose, by the anonymous editor of this collection, who compiled it in Rabī‘-alawwal, A.H. 817 (A.D. 1414, May-June), comp. Bodleian Cat., No. 673; beginning:

حمد مورخ و نای نااموره یاک از سعدت فندر و نصوص الال.

Ghazals, in alphabetical order, on fol. 69b, beginning:

شاه جسم و روح ما خداست که ندانن ما

शاه جسم و روشن ما خداست که ندانن ما

Tarjī‘āt, on fol. 482a, beginning:

شامد ما زم گرفت نقاب = غریب‌خور بر دنیا

A few ki‘ās at the end of this part.

Rubā‘īs and some farās, on fol. 494b, beginning:

در مهدی غشا تفریق کرست

ویس داده نان ر حمایت کرست

No date. This MS. was purchased at Ḥaidarābād, the 25th of June, 1784, for forty rupees.

No. 203, ff. 503 v. 2 centre-coll., each ll. 17, and a third on the margin, ll. 34; Nasta‘īk; two illuminated frontispieces on ff. 1v and 6v; also, 9½ in. by 5 in.

1110

Another copy of the same.

Another excellent, but smaller collection of the same poems (with a few insignificant blanks), containing:

Ghazals, on fol. 1v, arranged alphabetically, except the first.

Beginning of the initial poem:

للمجد الذی قدرت نعیت الاز

First alphabetical ghazal, on fol. 2a:

یزل خو د راشیت فی عریان تبلغ

One tarjī‘āt, on fol. 242b, followed by rubā‘īs in alphabetical arrangement, on fol. 245b. Beginning of the first rubā‘ī:

اربیا: لعل ناب شگرّوما = آدن بنغاه زمست ما ساغرما

No date.

No. 3338, olim 19. J. 0, ff. 257, 2 coll., each ll. 21; excellent Nasta‘īk; illuminated frontispiece; size, 9 in. by 5½ in.

1111

The same.

A very old and large, but unfortunately somewhat confused and extremely defective copy of Jalāl-āldīn Rūmī’s diwan, consisting of several sections, each of which is arranged alphabetically.

First section, ghazals intermixed with Tarjī‘āt, on fol. 5v, beginning, like the preceding copy, with the unalphabetical poem:

لا ملکت آی یاد ضنیب، آی دیوازی تو، زمست الال.

The second ghazal (the first alphabetical one) begins:

دار داد ه چی باخی، چی دیوازی تو، زمست الال.

A few other ghazals in the middle and also the last one are unalphabetical; two lacunas after ff. 26 and 32, the former breaking off with the fifth bai‘ of a ghazal in the middle of the following page, beginning:

باز سردم رخه‌ساز ماست الال،

corresponding to No. 203 (1109 in this Cat.), fol. 81v, last line; the latter with the second bai‘ of a ghazal in the middle of the following page, beginning:

یفلیم و دمنگی رویا باد الال،

corresponding to No. 203, fol. 100v, margin, l. 6 ab infra.

Second section, of similar contents, on fol. 210v, beginning:

عقل در یاد ترا ی عشقم ی تانا مات الال.

Lacunas after ff. 266 (267v), filled with a horoscope, 298, 328, and 366; the first breaking off with the second bai‘ of a ghazal in the middle of the following page, beginning:

شماره تابش

خورشید مراجعه است الال;

corresponding to No. 203, fol. 124v, margin, l. 19; after the second all ghazals in j, and a number of those in i are missing; the first complete ghazal, on fol. 299v, begins:

ساغر روانان رفع ممکن

خُریح جن

آرام چوگر کیمیا ی شاپش الال;

corresponding to No. 203, fol. 261v, l. 5, whilst fol. 329v
changes with a poem in Y人们对 a fourth breaking off in a ghazal in ص , beginning: 

which cannot be traced in No. 203, nor in any of the other copies.

Third section, of ghazals, on fol. 373b, beginning with a poem in ص , after which at once ghasals in follow. A large lacuna after fol. 377 (fol. 388 filled with scribbling), which breaks off with the second bait of a ghazal in ص , beginning: ص نسخ مهورين من او, which cannot be traced in the other copies; fol. 389b begins in the middle of a ghazal in ص. On fol. 407a sq. a series of ruba'is; at the end some poems without alphabetical order, again with lacunas after fol. 419 and 424.

Ff. 1-7a contain a story in prose (حکاکیات) not connected with the diwan at all. At the end of the first section appears the date A.H. 825 (A.D. 1422), and the name of the transcriber of that part of the MS, Mohammed 'Adil Kasi 'Ali, of Harat. On fol. 1a among other entries the date A.H. 1032 (A.D. 1625).

College of Fort William, 1825.

No. 2282, ff. 415, 2 coll., sometimes three and four, varying between 11 and 25 lines in a page; written partly in Nasta'lik, partly in Shikasteh, by a great number of different hands; size, 11½ by 7 in.

The same.

This copy, very large and in good condition, but undated, contains only ghazals in alphabetical order, beginning:

جہاب از جمعمِ پگانی کہ مصانان امر

corresponding to No. 203 (1109 in this Cat.), fol. 44b, l. 3 (where the second hemistich of this initial bait is found in the second bait); the diwan concludes on fol. 425, and is followed on fol. 426a by a kashfah, headed: مثبتی از روایات. The last is:

تائ صوبر بیسپس چاپر بود علی ہو س

تائ نسخ زمین بود زمان بود علی ہو س

Copied at Baril at the request of Muhammed Khan Bahadur, by Abdinah of Lahur (اچنت شا لموئی).

No. 258, ff. 426, 2 coll., each ll. 11; excellent Nastalik; 8 in. by 5½ in.

The same.

Another collection of Jalal-ud-din Rumi's ghazals in alphabetical order, defective at the end, and forming the second half of the complete diwan of the poet; it begins with poems rhyming in م and breaks off in a poem rhyming in ص. According to the Arabic paging the missing first half of this diwan must have contained 406 leaves (this copy beginning with fol. 447).

Beginning of the first ghazal in م:

This copy is a little worm-eaten and slightly injured in many places. Occasionally various readings on the margin.

No. 550, ff. 376, 2 coll., each ll. 19; Nasta'lik; size, 12 in. by 6½ in.

The same.

Another defective copy of ghazals in alphabetical order, beginning:

کتاب کے تریاہم فزدہ بالیا

در خریس سوداه تو روخانہ را حلالا

corresponding to No. 203 (1109 in this Cat.), fol. 18a margin, l. 3, and No. 2233 (1111 in this Cat.), fol. 7b, l. 4 ab infra (in both these copies there is in the second hemistich of the initial bait substituted for خریس سوداح دار حلالا; the initial poem of No. 203 (1109 in this Cat.) is found here on fol. 4b. Lacunas after ff. 191 (ff. 192-194 left blank) and 196. On fol. 1a a seal of Abu Sa'id Ahmad, with the date A.H. 1096 (A.D. 1685).

No. 2475, ff. 196, 2 centre-coll., each ll. 23, and a third on the margin, ll. 45; Nasta'lik; Illuminated frontispiece; many pages a little worm-eaten; size, 9½ by 6 in.

The same.

A smaller collection of ghazals in alphabetical order, defective at the beginning; it opens in the middle of a glazal rhyming in ص, on fol. 271b. The second (i.e. the first complete one) begins in l. 5 of the same page:

کبیلاً در نوز وریشہ عنقود را ان

corresponding to No. 203 (1109 in this Cat.), fol. 23a margin, l. 17. Some ruba'is at the end. A few additions on the margin. This copy is written by the same hand as No. 1064 above, i.e. about A.H. 1029 and 1030 (A.D. 1620, 1621).

No. 1088, ff. 271-315, 4 coll., each ll. 27-36; careless Nasta'lik; size, 13 in. by 7½ in.

The same.

A collection of lyrical poems by Fakhr-al-din Ibrahim bin Shahriyar 'Iraki, of Hamadan, who died A.H. 686 or 688 (A.D. 1287-1289), or, according to Daulatabad and Taqi Kashi, A.H. 709 (A.D. 1309), without any alphabetical order, comprising:

Kashidas, tarjiban, and ghazals, with a few ruba'is and fards at the end. Beginning of the first kashidh (the initial bait of which is evidently omitted), on fol. 1b:

تائی کی آخر بدل دست نشیمن حملہ لب

تائی کی از دون همہ کر کرکے فکر

(Diwan i-'Iraki)

A collection of lyrical poems by Fakhr-al-din Ibrahim bin Shahriyar 'Iraki, of Hamadan, who died A.H. 686 or 688 (A.D. 1287-1289), or, according to Daulatabad and Taqi Kashi, A.H. 709 (A.D. 1309), without any alphabetical order, comprising:

Kashidas, tarjiban, and ghazals, with a few ruba'is and fards at the end. Beginning of the first kashidh (the initial bait of which is evidently omitted), on fol. 1b:

The initial poem of the Bodleian, British Museum, and Ouch copies is not found in this collection.

No date. The MS. may be 200 years old.

No. 2788; ff. 88, 2 coll., each ii. 15; and distinct Nastālīk; size, 6 in. by 5 in.

**Sa’di (Nos. 1117–1185).**

1117

Kulliyāt-i-Sa’di (کلیات سعدی).
The oldest copy extant (transcribed directly from the author’s autograph,...) of the complete works of the greatest didactic poet of Persia, Sa’di, whose original name seems to have been Musharrif-‘al-dīn Muṣṭafā-‘al-dīn (so it appears in the colophon of the Kulliyāt-i-Sa’di, the same copy of fol. 310b; others call him Sharaq-al-dīn Muṣṭafā bīr ’Abdallah; see, for instance, Haft Iklīm, No. 191, col. 392, in this Cat.), of Shirāz, who was probably born about A.H. 580 (A.D. 1184), and died at the age of 110 lunar years, A.H. 690 (A.D. 1291); a slightly later date of his death, viz. A.H. 691 (A.D. 1292), is given by Daulatshāh, Ḫwāja, the Bodleian Cat., col. 109, No. 29; the Mīrāt-al-khaylāl (ib., col. 287, No. 27), the Ṭalāshkālah, in one of the Bodleian copies (ib., col. 284, No. 656), the Khulāsāt-al-kalām (ib., col. 297 and 298, No. 34, the Khulāsāt-al-aṣkār (ib., col. 366, No. 121, etc.; comp. on his life and works, Bodleian Cat., Nos. 681–684; Rieu ii. p. 595 sq.; W. Persch, p. 38 sq., and Berlin Cat., pp. 800–806; A. Sprenger, Catal., p. 545 sq.; G. Flügel i. p. 527 sq.; Cat. des MSS. et Xylographes, p. 337 sq.; Rosen, Persian MSS., pp. 175–202; J. Anmey, p. 16 sq.; Ouseley, Böser, Notices, p. 5 sq.; Wiener Jahrbiicher, vol. 44, Anzeigblatt, p. 5 sq.; and especially Chomogorov, in the ‘Gelehrte Denkschriften der Kaiserreich Universität,’ 1855, p. 525 sq.; and 1867 (reprinted Kanaz, 1876), and Dr. W. Bacher, Sa’di-Studien, in Zeitschrift der D. M. G., vol. 30, pp. 81–106, and Sa’di’s Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer’s critical remarks in Zeitschrift der D. M. G., vol. 34, pp. 389–402; comp. also F. Nève, Le poète Sa’di, Qua ειν τα, 1881, and Ethé, Die mystische, didaktische und lyrische Foesse etc. der Perser, Hamburg, 1888, pp. 31–37; editions of the Kulliyāt-i-Sa’di (printed or lithographed), Calcutta, 1791–1795, by Mr. J. H. Harington, 2 vols.; Bombay, A.H. 1226, 1267, 1280 et al.; Dihili, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1297; Tabriz, A.H. 1257 and 1264; Tabrīz, A.H. 1263 and 1268, etc. The present copy, which is dated the first of Rajab, A.H. 718 (A.D. 1328, May 12), and is consequently fifty-nine years older than the oldest hitherto known (viz. No. 261 in the Imperial Library of St. Petersburg), is unfortunately defective in several places, and contains only the following items:

1. An Arabic ḥaṣīḥ, rhyming in م, on fol. 1b; the beginning is wanting, as the first leaf is almost entirely torn away; the first complete baiat, on fol. 2a, runs thus:

جَلَّتُ نُفْسَيْنِي عَرِبَتَ مَدَامَةٍ مَثَّلَت غَدَائِرَ في النَّارِ وَاللَّهُ

2. The second ḥaṣīḥ, containing the five muḥāfiz, in five majlis, beginning on fol. 3a, with the first majlis thus:

دحَرَتَ أَزْوَاجَيْنِي نَزْواَتَيْنِ وَقَرْنَتْنَا وَقَلَوْاَنَا:

الْكَفَّارَةَ مَرَّةً وَمَا الْكَفَّارَةَ جَزَاءً عَلَيْنَا.

The second majlis, on fol. 4b; the third, on fol. 6b; the fourth, on fol. 8a; the fifth, on fol. 10b; the usual introductory ḥaṣīḥ of other copies (see, for instance, No. 1121 in this Cat., fol. 5b margin-column) is omitted here; it opens at once with the prose-text. The third and the fourth majlis have been edited with translation and commentary by M. Guédehau, Breslau, 1858; the fifth has been translated by J. Ross, Bombay Transactions, i. pp. 146–148.

3. Bāstān (باستان), on fol. 15b, beginning:

بَسْتَانَ,

خُدَرَانِي جَانَ أَبُوتِّي آَخْرَ.

Ff. 135b and 135a are left blank, but the text seems to be uninterrupted. This mathnawi is styled here (as, for instance, in one of the Vienna copies, G. Flügel i. p. 530; in Ouseley Add. 39 of the Bodleian Library, Bodleian Cat., col. 527, and in the next copy here, comp. Rosen, Persian MSS., pp. 183 and 185, and Bacher, Sa’di-Studien, p. 86, note 5), both in the heading and the colophon, for example:

سَعَدِيُّ نَامَةٍ مَثَّلَت غَدَائِرَ في النَّارِ وَاللَّهُ

Among the numerous text-editions (printed or lithographed) may be mentioned: Calcutta, 1810 and 1828, also 1870 (selections entitled مَثَّلَت غَدَائِرَ في النَّارِ وَاللَّهُ); Cawnpore, 1832, 1856 (with commentary, reprinted 1879), 1868, 1887, and 1888 (partly with a farhang or glossary); Lucknow, A.H. 1202, 1263, 1265, 1279, and 1869; Hooghly, A.H. 1264; Lahore, 1863 and 1879; Dihili, 1882; Tabriz, A.H. 1285; see also Zanzer i. p. 520 sq.; ii. p. 467 sq. Best critical edition, with Persian commentary, from a MS., prepared under the superintendence of J. T. Platta, annotated and edited by A. Rogers, London, 1891. Translations: into German, by K. H. Graf, Jena, 1852; by Schlecht-Wassell, Vienna, 1852; and by Fr. Rückert, Leipzig, 1882; into French, by Barbier de Meynard, Paris, 1880; into English, by H. Wilberforce Clarke, London, 1879, and by G. S. Davies, M.D., styled: ‘The Garden of Fragrance,’ London, 1882; selections in English (styled ‘Flowers from the Bāstān’), Calcutta, 1877, and in S. Robinson’s ‘Persian Poetry for English Readers,’ 1883. A Turkish translation has been printed in Constantinople in 2 vols., A.H. 1288 (1871). The Bāstān was completed by Sa’di, A.H. 1555 (A.D. 1257).

4. Gulistān (گلستان), on fol. 105b, beginning:

مَنْ حَسَبَ أنَّ رُوْجَلَ دِرَّةٍ مَثَّلَت غَدَائِرَ في النَّارِ وَاللَّهُ

Among the innumerable text-editions, which, especially in India, follow each other incessantly, may be pointed out: Calcutta, 1806 (Persian and English, by Fr. Gladwin, 2 vols.; reprinted, London, 1869), 1828, and 1851 (by A. Sprenger, one of the best editions), also 1861
ghazals have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 15, pp. 554–564.

8. Kasım-i-farsiyah (كِسَمْ اِلْفَارْصِيَّة), or Persian kašidas, on fol. 310b, beginning:

\[ \text{ما هو البقر اللى فتى} \]

Nineteen of these kašidas have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., vol. 9, pp. 92–135, and vol. 12, pp. 82–116.

9. Marâqhi (مارّقّ), or elegies, on fol. 332b, beginning:

\[ \text{ما هو القصر اللى يفعل} \]

(comp. other copies)

From the translation: The translations are into French, then into Latin, and then into German, with additional translations into Arabic, Persian, and Turkish. This process continues with various authors and editions, including works by Damascius, Gauvin, and others. The poems are arranged in a specific order, with each section containing a set of poems that are related to each other in some manner.

10. Muhammad (محمد), or poems with alternate Arabic and Persian verses, on ff. 336b and 333a, beginning, on fol 338b:

\[ \text{ما هو القصر اللى يفعل} \]

(comp. the Calcutta ed., fol. 335, see Bodelian Cat., vol. 525, No. 15.)

11. Muthallathat (مُتَّلَّثَت), or one poem in three languages (Arabic, Persian, and Turkish), which usually forms the last part of the preceding collection, the melâmas (see Bacher, Sd'd-Ref.: Studien, p. 68), on ff. 334b–335b, beginning: (other copies)

Wjılı dędılı (شجرة)

12. Kasım-i-arabiyah (كِسَمْ اِلْعَربِيَّة), or Arabic kašidas, on ff. 336b and 337b–345b, beginning, on fol. 336b:

\[ \text{ما هو القصر اللى يفعل} \]

(Calcutta edition, fol. r.e.). Between this and the following part there is inserted a Persian ghazal, rhyming in 1, on fol. 346b, headed: (other copies)

This ghazal is found in the Calcutta edition (fol. 376b) and in that of Cownpole (p. 72) among the Huiyyus, whereas in No. 782 of the Berlin Cat., p. 805, it is the initial poem of the or early ghazals (which are entirely wanting in the present copy).
CATALOGUE OF PERSIAN MSS.

13. Tarjīʿāt (ترجمات), or refrain poems, on fol. 346b, beginning:

آي سرو بلد قامت دوست
و هک جمائلت جه نمکست
(corresponding to the beginning in No. 683 in the Bodleian Cat., col. 530, No. 14). The usual beginning of this part, ای زاه تومل, is found here, on fol. 349b, l. 9. There is a lacuna after the last page, fol. 351b.

14. Mūkṭṣaṭāt (مکثعت), or ghazals, without the initial bait, on fol. 352b, beginning:

کریمن سعدی این بیله بیل مانده
سخن مزکوه و جه کناره می‌ختیست
(corresponding to the initial bait of the same part in Elliot 220, fol. 350b, Bodleian Cat., col. 534, No. 19; and in No. 782 of the Berlin Cat., p. 805).

15. Majlis-i-Hazī (مجلس حزی), or the jocose meeting, a parody on the homilies in the second risālah (see No. 2 in this copy), and sometimes called the seventh risālah (see, for instance, Bodleian Cat., col. 530, No. 7; comp. Bacher, Sa’dī-Studien, p. 86); in some copies this part is styled هیئت (حیئت), or the sixth risālah (see, for instance, Bodleian Cat., col. 528, No. 18), in others it is added to the following part, No. 16 (so in the Calcutta edition, ff. 766-800). It is divided into three special sittings (جلسات), the first beginning here, on fol. 356b (quite differently from all other copies), thus:

لقد الله الذي جعل للآله دوازلا
ومعه طولها إلّا دوازلا
The second risālah begins, on fol. 357b, with exactly the same words; the third has no special heading.

16. Muṭṭahabat (مطهبات), or jests, also called جهانیات, or obscene poems (see Bacher, Sa’dī-Studien, p. 93), on fol. 360b, beginning with a short preface in prose:

قل السعديي الرازي بإنا المولى أن أصنف له كدانا
في الل하게 على الطوائف الرومان
The first poem begins:

خوش بیش با بیش میشه با بیش میشه

17. Rubā’iyāt (ربایات), or quatrains, on fol. 366b, beginning:

یلگ به رخ خدای خو رخ رخ خدای
The usual initial poem (ربایات) is not found in this collection at all, which is, moreover, without alphabetical arrangement.

18. Mufradāt (مفردات), or detached distichs, on fol. 373b, beginning:

بنکرکان الله تو درخواست اولها می‌پذیر

A few of the rubā’iyāt and mufradāt have been edited and translated by K. H. Graf in Zeitschrift der D. M. G. vol. 18, pp. 527-572. The Mufradāt (or Far–diyāt) have been edited by Latouche (Zenker ii. 484).

There are wanting in this oldest copy of the Kulliyāt of Sa’dī: 1. Risālas 1 and 3-6; 2. the early ghazals (غزالات اولى), see above, No. 12; 3. the famous epigrammatic poems, dedicated to the Ṣāḥib-i-dīwan (صاحب دیوان); and 4. the comic pieces in prose (مسحلقات).

The name of the copyist is Abūbakr bn ’Alli bn Muḥammad; the date, as stated above, A.H. 728, first of Rajab; a former owner was Sir Harford Jones, who presented this copy to the Library, and whose seal and signature (as Mr. Harford Jones), میماندن و میلام و میکلم, appears on fol. 373b.

No. 876, ff. 377, ll. 24; excellent old Naḵšt; small illuminated headings at the beginning of each part; size, 10½ in. by 6 in.

1118

Another copy of the same.

This copy of Sa’dī’s Kulliyāt, the next in age to the preceding one, contains:

1. The preface of ‘All bin Abū Bakr Abū Bakr Bistūn (or even ‘All Bistūn, see Bien ii. p. 596b, and G. Flügel i. pp. 529 and 530), who collected and arranged Sa’dī’s works between A.H. 726 and 734 (A.D. 1326-1334), comp. Bacher, Sa’dī-Studien, pp. 82 and 83, and Rosen’s remarks about it, Persian MSS., p. 175 sq.

2. Eight risālas, the first of which is wrongly styled here در خمیس جهانیات (a title belonging properly to the second), and is simply identical with the usual first risālah در نوروز دیوانه (comp. the following copies, and see Bacher, loc. cit., p. 84), beginning, on fol. 39b:

بیش در غرب و ریاضیات بیش در قبیله

The second begins, on fol. 40b, in five risālas, on ff. 6b, 8b, 11b, 13b, and 15b), contains, as in the preceding copy, the five homilies, and begins with the introductory کاشف (which is left out there):

فهد الله الذي خلق الموجود من الدم

The third is the usual one, در سوائل سبحان دیوان or در سوائل دیوان, beginning, on fol. 21b:

دیوانه جمیع دیوان دیوان

It has been translated into English by Harington, Introductions, pp. 14-17, and into German by Graf, Lustgarten, ii. pp. 136-142; the fourth (also the usual one), began, on fol. 23b:

هادارد خدا

The fifth (likewise the usual one), در نیشجه, began, on fol. 25b:

لمب الله الذي کامل للاثرі للاتیر

The text has been edited by Latouche (Zenker ii. 484), and by Barb (Vienna, 1856); the sixth, on fol. 32b, is styled here در خمیس جهانیات (a title identical with the first story of the usual sixth risālah, Sa’dī’s interview with Sulṭān Abākā, and begins:

شیخ سعدی:

در خمیس جهانیات الله عليه رفیع

It has been translated into English by Harington, Introductions, pp. 17-19, and into German by Graf, Lustgarten, ii. pp. 142-146; the seventh, on fol. 33b, is styled در سوائل سبحان وینظرم

سوارا (in the colophon simply منظمین), is identical with the second story (in some copies the third story) of the usual sixth risālah, the call to Akhūn, or رساله اکهان در نیشجه, in which Sa’dī’s advice to Ankiyüyân, the Moghul governor of
The same.

Contents:
1. The collector’s preface, slightly defective at the beginning, on fol. 14b.
2. Six risālas; the first, on fol. 45a; the second, in five sections, on fol. 7a, 9a, 12a, 14b, and 17b; the third, on fol. 23a; the fourth, on fol. 24b; the fifth, on fol. 26b; the sixth, on fol. 34b, is styled here ‘الخَلَجَة’; and comprises the three stories, referring to Abīalākhān, Ankiyān, and Malik Shams-al-dīn, which form risālas 6–8 in the preceding copy. The second story, on fol. 35b, is headed here; the third begins on fol. 37a.
3. Gailisān, on fol. 38b.
4. Bāstān, on fol. 110b.
5. Persian kašdas, on fol. 205a, beginning as in the two preceding copies.
6. Marāthi, on fol. 232b, beginning as in the preceding copy.
7. Mulammasāt, on fol. 237b, also beginning as in the preceding copy.
8. Tasyibāt, on fol. 247b, beginning: ‘الخَلَجَة’.
9. Badā’t, on fol. 345b, beginning as usual.
10. Khawātim, on fol. 381a, beginning as in the preceding copy.
11. Early ghazals, on fol. 396b, beginning: ‘الخَلَجَة’.
12. Sāhibīyāt, on fol. 403b; prose-introduction and initial bait the same as in the preceding copy.
1120

The same.

Contents:
1. The collector's preface, on fol. 1b.
2. The usual six risalas; the first, on fol. 4a; the second, in five risalas, on ff. 7b, 9b, 12b, 13b, and 16b, last line; the third (here wrongly styled جهاد خاص خاص) on fol. 21a, beginning: ماجد تر اصقلعت و خواصت رمانه. The fourth (here wrongly styled جهاد خاص خاص) on fol. 28b; it is headed in small quill work and begins in the usual way: المجلس أتى عرفت و وطن و لدوي, and a few lines further down. The fifth, on fol. 24b; the sixth, containing the three stories, on fol. 31a (the second story is here designated as السالس الملوك شمس الدين دوم; and the third "السالس ملوك شمس الدين دوم").
3. Guistán, on ff. 34b-37b and 71a-115c.
4. Bistán, on ff. 115b-171b, 49b-70a, and 172a-173a (the leaves from 47-72 being misplaced).
5. Arabi kasidas, on fol. 175b.
6. Persian kasidas, on fol. 183b.
7. Tarjámat, on fol. 208a margin, beginning: ای چش مرا و مرا. This initial bait is found in the immediately following copy, at the beginning of the Martíth, and in No. 683 of the Bodleian Cat., col. 530, No. 13, at that of the رفع ضرير, a combination of refrain-poems and elegies which seems to be implied here too.
8. Ghazálíyáth, comprising the four branches, separated in all the preceding copies, viz. the Tayyíbat, the early ghazals, the Badáí’, and the Khawaíth, on fol. 223b, beginning: این دمر این دل دل علیه. Exactly the same combination of the minor lyrical poems of Sādi is found in the following copy, No. 1121. These collected ghazals have been specially edited (together with the بخاری فارسی), Calcutta, about 1784, and 1811.
9. Sāhibíyáth, on fol. 372b, beginning with the usual prose-introduction, thus: إنه الله على فائق.}

1121

The same.

Contents:
1. The collector's preface, on fol. 1b, beginning as usual. There is an index, on fol. 2b, according to which this collection is to be divided into seven risálas and sixteen kitábs, the latter consisting of (1) سعدی (1) 116; (2) خواجه (11) خواجه (11); (3) غزالی (16) غزالی (16); (4) خواجه (15) خواجه (15); (5) تصمیم (13) تصمیم (13); (6) فارسی (12) فارسی (12); (7) قدسی (10) قدسی (10). The preliminary words of this index (comp. on the various modifications of the text, Resen, Persian MSS., pp. 176-180) run here in a very short and inconsistent way, thus, on fol. 2a margin: بلات که بستن دیوان مکتوب است دیوان دیوان رضوان دیوان کتاب کتاب دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان دیوان. In the copy itself no trace
of this division is found, beyond the seven risālas, the Gulistān, and Bastān.

2. Seven risālas, i.e. the usual "six and the half," or the first of the three mock homilies counted as seventh; first risāla, on fol. 20 margin; second (here must be read "second" instead of "fourth") in five majlis, on ff. 10, 11, 12, and 13; third, on fol. 17 margin; fourth, on fol. 18; or as it is styled in the index: "first and sixth; second and fifth; third and fourth," containing in this copy the second story only, on fol. 26; seventh, on fol. 29, beginning (as in No. 683 in the Bodleian Cat., col. 530, No. 7): جنین (توضیحات)


4. Bastān, or Sādīnāma, on fol. 86, beginning: بدمام جهان سرخ ودام آفرین آن گیش.

5. Divān (Dīvān), consisting of:
   a. Kasidas, the first of which is an Arabic one, beginning, on fol. 167: ترک ملک ولد العلی، سبک نسبت عطر نیل. The second, or first Persian one, begins in the usual way:

b. Marāḏi, on fol. 191, beginning like the Tarji'āt in the preceding copy.

c. Tarji'āt, on fol. 205, beginning: یافت تو درام صد هزار خونست آن (which is usually the initial bait of the Khawātīm, see No. 1118 in this Cat., fol. 43b).

d. Mukaṭṭa'stāt, in alphabetical order, on fol. 338, beginning:

This poem is included in some copies in the Sāhibiyah, see, for instance, No. 694 in the Bodleian Cat., col. 548, and W. Pertz, p. 97, No. 70. The initial ki'ah of No. 1117 in this Cat., is found here on fol. 340, l. 3 sq.

f. Rubā'īs (not separated by a special heading from the Mukaṭṭa'stāt), beginning apparently, on fol. 348, with a quatrains in the metre of مکا راه (مکا راه) خداوردی است (خداوردی است) دو بیان (مکا راه) خداوردی است (خداوردی است) جهان آن (خداوردی است) in No. 1127 in this Cat., the first rubā'ī, in the orthodox metre, begins, on fol. 349, as in No. 687 of the Bodleian Cat., col. 535, No. 23: عشق قدر تو (سپید بیان آن) اورود (سپید بیان آن) خواست (سپید بیان آن).

The first poem is identical with that in No. 1117 in this Cat.: حذف دو عشیه آن گیش.

h. Short mathnawis (see No. 1120 in this Cat., in the part of the Mula'mma't, and the remark thereupon), here styled "Nasīḥ" (نصیح), or admonitions, and beginning, on fol. 360 margin:

There are wanting in this copy the Arabic Kasidas, except one or two at the beginning of No. 5, the Mula'mma't, the Sāhibiyah, the Hāzlīyāt, the Mafkūrat, and the Mudhikāt. It is dated the 29th of Ramadan, 539 (A. D. 1630, May 3) by Hasan Muhammad ibn Shih Muhammad ibn Muhammad Jiw ibn Yūsuf. The copy was formerly in the possession of Sayyid Kāṭb Khān, who bought it for twenty-five rupees.

No. 178, ff. 361, 2 centre-col., each li. 14, and a third on the margin, li. 13; Nasīḥ, illuminated frongispaces on ff. 1, 16b, 86a, and 16b; size, 11 in. by 64 in.

1122

The same.

Another splendid copy of Sādī's Kullīyāt, very carefully written, and tolerably old, but not dated.

Contents:
1. The collector's preface, on fol. 1b.
2. Six risālas of the usual contents; first, on fol. 4b; second, in five "sixths," on ff. 8i, 12b, 14b, 15b, and 19b; third, on fol. 25b; fourth, on fol. 26b; fifth, on fol. 29b; sixth, containing the three stories (حکاکات), viz. the "Sīnāṣ" in fol. 38b; the "Ghazal-i Mināb" in fol. 39b; and the "Mulk-i Shams" in fol. 41b.
3. Gulistān, on fol. 42b.
4. Bastān, on fol. 13b.
5. Arabic Kasidas, on fol. 26b, preceded by a short preface; "Ghurayst," on fol. 250; beginning:
6. Mulk-i Shams, on fol. 273b, preceding a short preface; "Shurk," and "Sāhib," on fol. 31b, beginning:
7. Mafkūrat, on fol. 317b, beginning:
8. Mula'mma't, on fol. 317b, beginning:
9. Tarji'āt, on fol. 324b, beginning:
10. Hāzlīyāt, on fol. 333b, beginning:
11. Mudhikāt, on fol. 461b, preceding a short preface; "Husayn," on fol. 462b; beginning:
12. Khawātīm, or as they are called here more fully, Ghazaliyyāt-i Khawātīm (Ghazaliyyāt-i Khawātīm), on fol. 523b, preceding a short preface; "Husayn," on fol. 522b; beginning:
1123

The same.

Another excellent copy, splendidly illustrated, without a date; unfortunately this copy is injured and spoilt in many places.

Contents:
A. Centre-column:
1. The collector's preface, on fol. 3b.
2. The usual six risālas (رَسَالَاتِ سُلَامِ) first, on fol. 8b; second, in five pages, (رَسَالَاتِ فِي جَمِيعِ الْفَهْرَضَةِ) third, on fol. 18b; fourth, on fol. 64b; fifth, on fol. 73b; sixth (without a heading), in three risālas or stories, in the same order as in the preceding copy, on ff. 95b, 97b, last line, and 102b.
3. Gulistān, on fol. 104b.
4. Hazliyyāt (هُازِلِیْیَه) here wrongly styled Mudīhkāt, see No. 1120 in this Cat., fol. 399a sq.), beginning, on fol. 296b.
B. Margin-column:
5. Būstān, on fol. 4b, beginning: بَنُومٍ حَدَّاَذَانِ جَانِّ إِنَّ دِرَيَاتٍ أَنَّمَأَنِّ
6. Arabic kāṣidas, on fol. 96b, beginning, as usual: سَلَاكِ أَنَّمَأَنِّ
7. Persian kāṣidas, on fol. 104b, beginning: صَكِرُ
8. Māratkhā, on fol. 131b, beginning: دُلْ مَاكِبَتُ اِلَّا

1124

The same.

Another exquisitely written and most splendidly ornamented copy, likewise without a date.

Contents:
1. Six risālas, in the following curious arrangement: the first corresponds to the second of the usual copies, i.e. the first hexameter or five homilies, on ff. 4b, 6b, 9b, 10b, last line, and 13b, beginning: فَلَمْ تَذَكَّرَ الْمَلَائِكَةُ الْمُضَيْحَةُ الْمَجَازِلِ (سَلَامَةً يَخْيَمُ) (صلواتي بسم الله الرحمن الرحيم) (سَلَامَةً يَخْيَمُ) (صلواتي بسم الله الرحمن الرحيم) (سَلَامَةً يَخْيَمُ) (صلواتي بسم الله الرحمن الرحيم). The second is identical with the usual third, styled here در بَيْانِ صَحِيحٍ دُرَّارٍ وَمَبْدِعٍ, on fol. 18b margin; the third is the usual fourth (therefore correctly called here سَلَامَةً يَخْيَمُ) (صلواتي بسم الله الرحمن الرحيم), on fol. 20b; the fourth (called correctly سَلَامَةً يَخْيَمُ) (صلواتي بسم الله الرحمن الرحيم) corresponds to the usual fifth, styled here در نَصْحُ مِلْكَةِ مَجَازِلِ (سَلَامَةً يَخْيَمُ) (صلواتي بسم الله الرحمن الرحيم), beginning: مَعَالَمُ هُدْيَطرُ مَعْلَمٍ عَادِلَ الْمَلَاءِمْ (سَلَامَةً يَخْيَمُ) (صلواتي بسم الله الرحمن الرحيم) (صلواتي بسم الله الرحمن الرحيم) (صلواتي بسم الله الرحمن الرحيم). There are consequently missing the
The same.

A great number of leaves in this copy, especially in the beginning and towards the end, are so firmly glued together, that it is impossible to separate them without tearing them to pieces. The contents, so far as they can be ascertained, are as follows:

A. 

1. The collector's preface, on fol. 244.
2. Seven risālas, as it seems; the first, the beginning of which can be quoted, is the third (the usual copies, on fol. 484) of the usual copies; the fourth, begins (without a heading) on fol. 524; the fifth, begins (without a heading) on fol. 56; the sixth, containing the second story only of the three, viz. the seventh, is the third story (Rasāalah 'Allah) of the usual sixth risālah, beginning, on fol. 814."
3. Galishtan, on fol. 83b.
4. Tayyibat, on fol. 230b.
5. Hasiliyat, on fol. 428b (first heading: "المجلس الإلزامي بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس بالمجلس الم
1128

A defective copy of the same.
This excellent but defective copy contains:

1. Arabic kasidas (كتاب المتنى البديع)، on fol. 1b, beginning as usual; they break off on fol. 8b in consequence of a lacuna after that page, in a poem rhyming in l, which corresponds to the kaśīda, on fol. 345b, in No. 1117 in this Cat., beginning: 

The last bait is the last on fol. 345b in that copy.

2. Some ghazals, on ff. 9 and 10, defective both at the beginning and end; the first bait:

\[
\text{کرم و فکر من امیر هر قلیب}
\]

Corresponds to No. 1121 in this Cat., fol. 230b, l. 4, and belongs in fact to the usual initial poem of the 'early ghazals' (which begins: 

\[
\text{یار میرا}
\]

It would seem, therefore, as if these two leaves were part of a fuller collection of the ghazals, but, strange to say, these very 'early ghazals' follow further down, on fol. 145b sq., in an absolutely complete form with no visible lacuna, into which these stray leaves might fit.

3. Mulaqa'at and Muthallathat, on ff. 143b-144b and 11b-13b, beginning as in No. 1125 in this Cat., fol. 189b:

4. Tariqat (or Murabba'at, as they are called at the end), on fol. 13b, beginning: 

5. Tayyibat, in alphabetical order, on fol. 10b, beginning: 

6. Badai', likewise in alphabetical order, on fol. 83b, beginning: 

7. Khawwām, on fol. 59b, beginning: 

8. Sahibiyah, on fol. 103b, with the usual prose-

ind. off.

9. Mukaṭṭat, on fol. 123b, beginning: 

The initial poem of No. 1117, is found here, on fol. 130b.

10. Khabithā, on fol. 134b, beginning with the usual prose-preface. The initial poem begins:

(11) Corresponding to No. 1117 in this Cat., fol. 362a. They break off on fol. 134b in consequence of a lacuna.

11. Kitāb, short mathnawi, rubā', and fards, all mixed together, on ff. 138b-142b; the kitāb probably belong either to the Sahibiyah or the Mukaṭill (Nos. 8 and 9).

12. Early ghazals, on fol. 145b, beginning: 

(12) Corresponding to No. 1121 in this Cat., fol. 200b, margin, l. 6 ab infra, where, however, a jāwān (is read instead of a jāwān); the second poem here begins like the Khawwām in No. 1125 in this Cat., fol. 53a, but in a metrically more correct form:

(13) The end of the Bustan, on fol. 179b, beginning: 

It comprises the last twenty-nine or thirty verses of the ninth and the whole tenth bab, corresponding to Graf's ed., p. 429, l. 5 to P. 444, l. 5.

No date. Bibliotheca Leydeniana.

Another still more defective copy of the same.
This very old copy is unfortunately very incomplete, and only contains:

1. Gulistan, on fol. 1b.

2. Tayyibat, on fol. 47b, beginning as usual:

3. Khabithā, on fol. 153b, beginning with the usual prose-preface. The initial poem is the same as in the preceding copy.

4. Sahibiyah, on fol. 163b, beginning with the fifth risalah of the usual copies, which, exactly as in the Gotha copy (W. Pertsch, No. 70, see Bacher's remark on it in his 'Sa'di-Studien,' p. 93), has been prefixed here to the Sahibiyah; the first verses of this risalah are identical with those of the same treatise in No. 1127 in this Cat., viz. 

The first initial poem of the proper Sahibiyah, viz. 

appears on fol. 169b, and is the
same as in the immediately preceding copy, on fol. 108h. The proper order of leaves in this part is: ff. 162-174, 183-190, 175-182, 191-193, 195-197; fol. 199, which clearly belongs to the same part, cannot be properly located; there are clearly mixed up here with the Sahlīyyah, as in many other copies, including some of the preceding ones, portions of the Muṣṭaṣṭa', Fardiyāt, short mathnawis, and at the end also fragments of the Tarjānāt. It occurs after fol. 197.

5. The latter half of the Būstān, beginning abruptly on fol. 109h. The first bait here corresponds to p. 297, l. 6, in Graf's edition, that is about the middle of the fifth bāb; the sixth begins here on fol. 200, the seventh, on fol. 204h; the eighth, on fol. 213h; the ninth, on fol. 219h; the tenth, on fol. 223h; this last bāb breaks off, on fol. 227h, with the bait: گیوه عفورکِ آلا، corresponding to p. 443, last line in Graf's edition, so that the last six verses of the latter are wanting here; on fol. 228h, one fragmentary and one complete ghazal by Sa'dī are added; fol. 228h contains in a very bad handwriting two ghazals by Fazlī (sic! perhaps Fazlī); but they are partly injured, and partly quite illegible.

The really very old character of the copy is evident from the use of 3 instead of 5 almost always at the end of words, as ٣عَرَض٣, ٣ثَز٣, ٣رُنَّ٣, ٣نَع٣, ٣مَر٣, (together with the same in the same poem, on fol. 104b etc.).

No date.

No. 485, ff. 228, 2 coll. each l. 23; good old Naskhi; vignettes on ff. 15, 47, 135b, and 16b; somewhat illuminated, but rather effaced headings, on ff. 1b, 47b, 153b, and 162b; size, 9½ in. by 6½ in.

1130

A small fragment of the same.

This fragment comprises only a part of the collector's preface and a defective set of the usual risālahs, viz. Būstān's (or Iba' Būstān) preface, beginning as usual, on fol. 1b; but already on the margin of the next page, fol. 2h, the copyist has suddenly jumped from this preface into the middle of the first risālah, در قریب گذشت: II. 8 and 9 belong likewise to the preface; but the words in I. 14, که دل شکس ابسان بهار (see below) are part of the first risālah, corresponding to No. 1121 in this Cat., fol. 3a margin, l. 13. A second jump from the middle of the first risālah into that of the second (the five کیس) is made on fol. 5a margin; I. 2 also belongs to the first risālah, corresponding to No. 1111, fol. 5a margin, l. penult.; l. 3 already forms part of the first majlis of the second risālah, corresponding to No. 1121, fol. 6a, l. 9. The second majlis begins on fol. 6b, the third on fol. 8b margin, the fourth on fol. 10b margin, the fifth on fol. 12h; the third risālah, on fol. 18b margin; the fourth, on fol. 20a; the fifth, on fol. 21h; and the sixth, comprising the first story only (نجمت حفره مهی خشک) on fol. 31b; the seventh, comprising the third story of the usual sixth risālah, on fol. 32h; towards the end of this story the copy breaks off, the last words corresponding to No. 1126 in this Cat., fol. 8b, l. 6.

No. 1275, ff. 32, centre-col., II. 12; margin-col., II. 26; small Nasta'īkh: illuminated frontispiece; the first two pages splendidly adorned; small illuminations throughout; a picture on fol. 18h-size, 9½ in. by 5½ in.

1131

Dīwān-i-Sa'dī (پیام سعی دیوان).

Sa'dī's minor poems, arranged in a way which differs from all the other collections of the same title, both in the preceding copies (see Nos. 1121 and 1127) and in those of other libraries (see, for instance, Bodleian Cat., Nos. 669-697, and Rieu ii. p. 601b). It contains merely the usual parts of a common dīwān, i.e. kāshidas (on ff. 1b-44h), tarjī­bāts (on ff. 44h-48h), and ghazals in alphabetical order, with a few mathnawi-bāts at the end (on ff. 48-123).

The so-called kāshidas practically agree with the Taṣyī'abāt of other copies, beginning in the usual way:

 дорогі перев'язу вагенів літ (corresponding to the initial bait in No. 1127 in this Cat.)

The tarjī­bāts begin:

زمرم میرس کو آز دست او دلم چونست

آز میرس کو اکتی‌کشتیا پر خرونست

No date.

No. 58, ff. 232, 2 coll. each l. 15; Nasta'īkh; illuminated frontispiece, the margin sprinkled with various colours; size, 9½ in. by 5½ in.

1132

Intikhāb-i-dīwān-i-Sa'dī (اختیاب دیوان سعدی).

Short extracts from Sa'dī's minor poems, consisting of kāshidas and ghazals, with a few kitābs and rubāts at the end.

Beginning:

شکر کبک و نی آرا و مَنخ آرا

(see the usual beginning of the following pages, see the preceding copies).

No date.

No. 609, ff. 213b-144, 2 centre-col., each l. 15, and a third on the margin, l. 24-28; Nasta'īkh; illuminated frontispiece; the first two pages richly ornamented; a drawing on fol. 244h-size, 9½ in. by 5½ in.

1133

Three works of Sa'dī.

This splendid copy, illuminated throughout in the most gorgeous style, contains:

i. In the centre-column of ff. 1b-144b, Sa'dī's Gulistan, slightly imperfect at the end (a few lines of the conclusion being missing in consequence of a lacuna after fol. 144). Fāh I, fol. 102b; II, fol. 44b; III, on fol. 69b; IV, on fol. 97b; V, on fol. 191b; VI, on fol. 117b; VII, on fol. 112b; VIII, on fol. 119b.
b. In the margin-column of ff. 145b-144b, Sa‘di’s Bāstān (at the end fifteen verses missing according to Graef’s edition, in consequence of the same lacuna). Bāb I, on fol. 8b; II, on fol. 41b; III, on fol. 58b; IV, on fol. 71b; V, on fol. 86b; VI, on fol. 97b; VII, on fol. 103b; VIII, on fol. 119b; IX, on fol. 15b.

On the margin of ff. 145b-155b there is the well-known religious mathnawi on the duties of a Muslim, styled (as it is called here), likewise defective at the beginning, the first bait, which is the eighth in the usual copies (for instance, No. 1345 of the India Office Collection, vol. 50b), reads thus:

\[\text{زور شبد طالب قومی و زم - بیور متم رکا و ویم میهادیم} \]

Comp. on this poem, which is usually styled مقدمه Bāstān, Bodleian Cat., Nos. 1767 and 1768. The date of composition, viz. 693 of the Rihlat, or A.H. 703 (A.D. 1303), is contained in the last verse.


On fol. 1 is a seal of John Henry Pelle, with the date A.H. 1220 (A.D. 1865), and a statement in English, ‘that this MS. was the gift of Mr. Sanders, 1811, that it was presented by J. H. Pelle, Esq. (of the Madras Civil Service), and received 10th September, 1818, transferred to Civil College (i.e. Haileybury), 9 Aug., 1819.’

No. 3299, ff. 155, ill. 11, and an additional margin-col., ill. 35; large and distinct Nasta’līq; splendid frontispiece on fol. 1b, every page, from first to last, adorned with gold borders round each line of the centre-column, and three corner-vignettes in various colours and designs; size, 10½ in. by 6½ in.

1134

Pandūnāmā. Another copy of Sa‘di’s Pandūnāmā, beginning:

\[\text{کریم با اخیئی بر حال ما - که هستم اسیر کنده ولی} \]

Comp. Nos. 1127 and 1131 in this Cat.

Dated the 14th of Shawwal, A.H. 1209 (A.D. 1795, May 4).

No. 1845, ff. 1-1b, 2 coll., each ll. 15; Nasta’līq; size, 7¼ in. by 4½ in.

1135

The same. Beginning:

\[\text{کریم با اخیئی بر حال ما} \]

Quite modern copy, dated the 16th of Rajab (without any year), by a scribe with the name of Mahammad.

No. 3685, ff. 1-9, ll. 14; Nasta’līq; size, 2½ in. by 5½ in.

1136

Bāstān. Another copy of Sa‘di’s Bāstān, not dated, but modern, probably belonging to the end of the tenth century of the Hijrah.

Beginning:

\[\text{پنجم خدارند چنان آمیزن ترکیب} \]

Bāb I, on fol. 8b; II, on fol. 41b; III, on fol. 58b; IV, on fol. 71b; V, on fol. 86b; VI, on fol. 97b; VII, on fol. 103b; VIII, on fol. 119b; IX, on fol. 15b.

No. 3455, oliv. 20, J. 10, ff. 135, 2 coll., each ll. 15; very neat and distinct Nasta’līq; illuminated frontispiece; size, 8½ in. by 5½ in.

1137

The same.

Dated A.H. 1019 (A.D. 1610, 1611).

No. 286, margin-col., ff. 1-116, ll. 36-38; Nasta’līq; illuminated frontispiece.

1138

The same.

This copy was written by Kamal; one half of the date is torn away, but what is left, viz. 10, seems to indicate A.H. 1044 (A.D. 1633, 1634).

No. 474, ff. 150, 2 coll., each ll. 14; excellent Nasta’līq; illuminations on the first two pages; size, 8½ in. by 5¼ in.

1139

The same. Beginning, the usual one:

\[\text{بناهم خدارند چنان آمیزن ترکیب} \]

but the various reading of خدارند for جهانیار (as in fact many copies read) has been suggested on the margin. The last bait of Graef’s edition is the last but two; the additional two baits are:

\[\text{وزر دوخت و خوراک سلم - رمان نبرکوشت علیه السلام} \]


On the fly-leaf at the back the following note: ‘The Boston of Sadu; Palgratcherry, Aug., 1805; J. Leyden.’

No. 2713, ff. 150, 2 coll., each ll. 15; Nasta’līq; size, 9½ in. by 5½ in.

1140

The same. Another excellent copy, written A.H. 1082 (A.D. 1671, 1672) by Muzaafar Husain albusaini; the poem begins on fol. 2b. Instead of the usual ten baits this copy contains eleven, the ninth bait having been split into two, the second headed on fol. 16b: در مولویه که نیر که.

No. 154, ff. 179, 2 coll., each ll. 12; very large and distinct Nasta’līq; the margin sprinkled with various colours; two large pictures on ff. 1r. and 2r.; illuminated frontispiece on fol. 2v.; size, 12½ in. by 7½ in.

x x 2
The same.

This copy is dated the 9th of Dhu-al-hijjah, A.H. 1156 (A.D. 1744, Feb. 5), the 26th year of Muhammad's reign, by Ruh-ullah ibn Shaikh Zind ibn Shaikh Muhibb 'Ali Malik. A few various readings and annotations on the margin.

No. 1561, ff. 134, 2 coll., each ll. 15-17; Nasta'liq; size, 9¾ in. by 5½ in.

1142

The same.

A most splendid copy, written at the request of Nawwab Ahmadkhan Bahadur bin Ghausfar-al-da'ulah Bahadur by Ram Pirshad, and finished at Shahjahanabad the 14th of Rabi'-al-akhir, A.H. 1171 (A.D. 1757, Dec. 26).

No. 1779, ff. 58, 4 coll., each ll. 11; clear and distinct Nasta'liq; large illuminated frontispiece; very fine and carefully executed illustrations on ff. 25, 27, 28, 29, 31, 32, 41, 49, 50, 54, 57, and 58; size, 11¾ in. by 7½ in.

1143

The same.

Beginning: بنام جهاندار جان آفرین این


No. 2745, ff. 130, 2 coll., each ll. 17; clear Nasta'liq; size, 8½ in. by 6½ in.

1144

The same.

A modern copy, dated the 7th of January, 1804.

Beginning: بنام جهاندار آل.

College of Fort William, 1825.

No. 5317, ff. 168, 2 coll., each ll. 13; Nasta'liq; size, 7½ in. by 5½ in.

1145

The same.

Splendid copy, without a date. On the first and the last page of this MS. there is an index of-as it seems-Farid-al-din 'Attar's Pandanuma and Husaini's Kanz-al-rahmat.

No. 1288, ff. 50, 4 coll., each ll. 25; Nasta'liq; illuminated frontispiece; size, 10½ in. by 5½ in.

1146

The same.

Another copy without a date. Many marginal and interlinear glosses, for the greater part written in red ink. The Bustan concludes on fol. 137; a few lines in prose are added by the transcriber on fol. 138. Fol. 12 must be read after fol. 13.

No. 390, ff. 138, 2 coll., each ll. 15-16; Nasta'liq; size, 10½ in. by 6½ in.

1147

The same.

Good copy, not dated.

No. 206, margin-col. on ff. 1-148, ll. 26, and an additional centre-col. on ff. 150-194, ll. 11; clear Nasta'liq; illuminations on ff. 1 and 3; size, 9½ in. by 5½ in.

1148

Extracts from the Bustan.

Select verses from Sa'di's Bustan, beginning with the usual initial bait: بنام خداوند جان آفرین آل.

Similar extracts were made by Shah Kasiim-I-Anwar (died A.H. 837 = A.D. 1433, 1434), see Bodleian Cat., Nos. 743 and 744. As title to these extracts is given, on fol. 1, جزوى از بستان سنده:


No. 268, ff. 24, 2 coll., each ll. 11; excellent Nasta'liq; beautiful illuminations on the first two pages; size, 9½ in. by 5½ in.

1149

A fragment of the Bustan.

Beginning: بنام جهاندار آل; it breaks off, on fol. 38b, in the second half of Bab I, with the bait: اکثر اندرد رابه نکسته خداوند دار خداوند خداوند بَلک هر واقعه.

Bibliotheca Leydeniense. Occasional notes in English on the margin.

This MS. belonged formerly to Sir Barry Close, Bart.

No. 1340, ff. 1-38, 2 coll., each ll. 11-13; large, unequal Nasta'liq; size, 9½ in. by 5½ in.

1150

Sharif-i-Bustan (شیری بستان).

'Abd-al-al-wasi' Hansawi's commentary on the Bustan, beginning, on fol. 41b: رنها لا تواحذنا ان نسبتًا او اظْنَانًا: و مکل على نشیک و رسوالا حکمیت سند لا میاثرًا و نسبتًا و نسبتًا. و مکل على مکبر مleşع في هجر رئاأل دار كلمات فار سینه: جمعه میاثرًا عبد الوسیل هانسوا کی معین.


The text of the Bustan (introduction) begins, on fol. 42b: بنام جهاندار جان آفرین: Book I. on fol. 61b; II. on fol. 106b; III. on fol. 130b; IV. on fol. 149b; V. on fol. 171b; VI. on fol. 182b; VII. on fol. 188b; VIII. on fol. 206b; IX. on fol. 216b; X. on fol. 218b. Fol. 50b is left blank, but there is no lacuna.

Not all verses, but only the difficult ones, are explained by the commentator.

This copy was finished after a careful collation by Muhammad Nasir, the son of Suyyid Lutfallah, who was also an inhabitant of Hansi, the 8th of Safar, A.H.
1151

Kalád-i-Bústan (کلاضی بوستان).
A short glossary to Šád'í's Bústan, arranged alphabetically, except the five first words; beginning: جلاب
نام مقيم ماهولا خل单车 داغ غر مقام ... اقومد دهنها
استعامت باری خواستن آکنده برده الله.

The whole letter 1 from ائده to the beginning of the letter د is quite agrees with the short glossary to Hákhzí
díván, contained on ff. 38-45 of this same MS; see, the second
Kalád خواسته beneath the first in this Cat.
under 'Hákhzí', but all the remnant کن from the end of the letter د is different from that. It concludes on fol. 97v, and is dated the 19th of Dhu-ul-Ádah, in
the first year of Jhámsír Ástakhábá's reign (A.H. 1124, A.D.
1712, Dec. 11). As this little glossary follows in the same
MS. immediately upon the Glossary to Alá-Ádám (see Nos. 1176-1179 in this Cat.), it
may be due to the same author, who flourished about
A.H. 920 (A.D. 1514, 1515).

This Kalád is followed, on ff. 98-105, by another
short glossary, likewise to the Bústan, arranged, without
alphabetical order, according to the single chapters of
Šád'í's poem; but there are quoted only eight chapters;
the last two seem to be missing. Beginning: بوزش
عبتر (عايز) (MS.) (I have not seen this MS.)

Copied A.H. 1148 (A.D. 1735, 1736).
No. 1846, ff. 91-107, ll. 13; clear Nasta'ílí; size, 8 3/4 in. by
6 in.

1152

Sharh-i-Bústan (شرح بوستان).
A very short commentary on Šád'í's Bústan, in which
only the difficult verses and phrases are explained, by
an anonymous author, who, however, judging from the
immediately following commentary on the Gulstán in
this same MS. (see No. 1180 in this Cat.), seems
identical with Muhammad 'Abd-Árrúsíl bin Shiháb-
aldíin, who wrote both his small manuscript on Bústan and
Gulstán in the same year, viz. A.H. 1173
(A.D. 1662, 1663), see Rieu ii. p. 624; A. Sprenger,
Catal., p. 552, etc.

The present copy begins, without any introduction,
at once with the initial baiat of the poem: بناى
نماى . . . جهان میه . . . بعنی راز حکایت . . . است. . . .

Báb I begins on fol. 231a.
No date.
No. 321, ff. 225-254, ll. 20; Nasta'ílí; size, 9 in. by 6 in.

1153

Gulstán.
Another copy of Sa'dí's Gulstán, not dated, but old
and especially valuable, as, according to the statement in
the colophon, it has been copied from and collated with
the poet's autograph.
No. 1598, ff. 92, ll. 14-15; ff. 1, 2, 34, and 56 supplied by a
modera hand; Nasta'ílí; size, 9 in. by 5 in.

1154

The same.
This copy, rich in marginal and interlinear glosses,
was transcribed from a good old copy of A.H. 895
(A.D. 1492, 1493) at Lakhnau, A.H. 1183, and finished
the 24th of Rabi'-al-Thani in that year (A.D. 1769,
Aug. 27). It ends on fol. 90v, and is followed on the
same and the following page by the transcriber's report
about the source of his copy.
No. 820, ff. 1-90, ll. 16; Nasta'ílí; size, 8 1/4 in. by 4 3/4 in.

1155

The same.
This copy was transcribed from one of Miyan Muham-
mad Sálih, which through several intermediate transcriptions
traced its origin back to an autograph of the
poet himself, by Muhammad Múriid bin Muhammad
Rashid, for his son Rashid Muhammad, in the first
or tenth year of Sháh 'Álam's reign (A.H. 1173 or
1182 = A.D. 1760 or 1768, 1769). On ff. 1v-2v a full
index of the Gulstán, supplied by another hand; the
work itself begins on fol. 34.2v.
No. 235, ff. 135, ll. 11; clear Nasta'ílí; illuminated frontispiece
on fol. 3v; size, 9 in. by 4 1/4 in.

1156

The same.
Dated the 15th of Jumádá-al-Áwwal, A.H. 1019 (A.D.
1610, Aug. 5).
No. 296, centre-coll. ff. 119, ll. 15; distinct Nasta'ílí; illus-
trated frontispiece; size, 8 1/2 in. by 4 3/4 in.

1157

The same.
This copy, rather uncouth and dirty, but provided
with numerous interlinear paraphrases in Hindástáni,
is dated the 10th of Ramadan, A.H. 1138 (A.D. 1725,
May 12). Bibliotheca Leydeniana.
No. 1275, ff. 113, ll. 14; written in a very peculiar style of
Nasta'ílí, mixed with Shikasta, by several hands, as it seems;
size, 5 5/8 in. by 8 5/8 in.

1158

The same.
Dated the 5th of Rabi'-al-Áwwal, in the thirteenth
year of Muhammadsháh's reign (=A.H. 1144, A.D.
1731, Sept. 7).
No. 1481, ff. 1-147v, ll. 13; large Nasta'ílí; size, 6 3/4 in. by
3 3/4 in.
1159
The same.
Dated the 4th of Shawwal, A.H. 1159 (that is 1734), A.D. 1734, Dec. 30.
No. 1558, ff. 97, ll. 14; Nasta'lik; size, 9 in. by 6 in.

1160
The same.
This copy, with numerous marginal and interlinear glosses and explanations, was written by Muhammad Wāśli Ghāzi in the reign of the emperor Ahmadshāh (A.H. 1161-1167 = A.D. 1748-1754).
The proper order of ff. 72-77 is: 72, 74, 73, 76, 75, 77.
No. 1603, ff. 105, ll. 13; Nasta'lik; illuminated frontispiece; size, 8 in. by 4½ in.

1161
The same.
No. 2288, ff. 1-71, ll. 14; Nasta'lik; size, 8½ in. by 6½ in.

1162
The same.
A beautifully written copy, interleaved throughout; dated by Sayyid 'Aziz-ālāh alhusaini Zanjānī Kādīrī the 21st of Jumādā-al-awwal, A.H. 1196 (A.D. 1782, May 4). Fol. 37 must be read before fol. 36.
No. 1541, ff. 136, ll. 11; large and distinct Nasta'lik; illuminated frontispiece; pictures on ff. 13b, 34b, 56b, 71b, 78b, 94b, 98b, and 101b; size, 10½ in. by 6½ in.

1163
The same.
This copy, which is not dated, was written by Muhammad Yaliyyā bin Muhammad 'Umar, and formerly belonged to the Marquess of Hastings, to whom it was given by his most esteemed and learned friend, Anonio Viegra, 1786 (A.H. 1200, 1201), according to a note on the fly-leaf.
The right order of ff. 68-73 is: 68, 72, 70, 71, 69, 73.
No. 3159, ff. 227, ll. 11; large, but unequal Nasta'lik; the first two leaves supplied later, ll. 13; splendid binding in red and gold; size, 8 in. by 4½ in.

1164
The same.
This copy is dated by Bimcaud, who calls himself a ملازم عمالت دیوانی, a servant or official of the civil court, the 14th of Safar, A.H. 1208 = 8th of the month 'Asīn, in the year 1200 of the Bangāli era = A.D. 1793, Sept. 21. It was presented by W.B. Smith, Esq., March 30, 1816.
No. 3431, ff. 143, ll. 7; very clear and distinct Nasta'lik; size, 7½ in. by 5½ in.

1165
The same.
This copy is dated by Ahsan-ālāh, in the month Dhū-al-fīdah, A.H. 1213 (A.D. 1799, May), in the time of Nawwāb Mu'in-aldaulah Dilirjaq Bahīdūr, the son of Nawwāb Mu'in-aldaulah Bahīdūr (the latter probably identical with Mr Ja'far Alikhān, the Nawwāb or Nāṣir of Bangāli's youngest son, who succeeded his brother Saif-aldaulah, March, 1770, and died at Mursbidkâbād, September, 1793). College of Fort William, 1825.
No. 2210, ff. 114, ll. 15; Nasta'lik; size, 8½ in. by 5½ in.

1166
The same.
Another copy of the Gulistan, not dated, but stated to have been purchased by J.H. Peile, Esq., at Mysore, 1800, and presented by him the 19th Sept., 1818; transferred to Civil College, Aug. 9, 1819. This copy is difficult to read in many parts; there are some various readings on the margin, and occasional remarks, written in pencil (by Mr. Peile), as well as corrections of the text.
No. 3333, dim. 20 J. 6, ff. 1-146, ll. 9; Shikasta; size, 8½ in. by 6 in.

1167
This copy is dated the 7th of Muharram, A.H. 1219 (A.D. 1804, April 18).
No. 1340, ff. 39-148, ll. 15; clear Nasta'lik; size, 9½ in. by 5½ in.

1168
The same.
Another excellent copy, not dated.
No. 206, centre-col., ff. 11-1358, ll. 11; clear Nasta'lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1169
The same.
Good copy, not dated.
No. 3110, ff. 92, ll. 13; clear and distinct Nasta'lik; size, 8½ in. by 6 in.

1170
The same.
Another copy with a few interlinear glosses, not dated. Bibliotheca Leydeniana.
No. 2488, ff. 108, ll. 15; Nasta'lik; size, 8½ in. by 6 in.

1171
The same.
Good modern copy, not dated.
No. 1554, ff. 151, ll. 11; large and clear Nasta'lik; illuminated frontispiece; size, 8½ in. by 5½ in.

1172
The same.
No date.
No. 1379, ff. 116, ll. 15-17; Nasta'lik, written by at least three different hands; size, 8½ in. by 4½ in.
1173
The same.

No. 2731, ff. 1-99, ll. 18; Naskhī: size, 10 in. by 64 in.

1174
The same.
The first thirty-two leaves with marginal and interlinear English paraphrases. The copy was written by Khwājah Ghafūr; but as date, only the 2nd of Rajab is given, without a year. Bibliotheca Leydeniana.

No. 2797, ff. 1-96, ll. 13-14; Nastaʿlīk: size, 82 in. by 62 in.

1175
A defective copy of the same.
This copy lacks the introduction, and begins at once with Bāb I, on fol. 18b; Bāb II, on fol. 24a; III, on fol. 35b; IV, on fol. 47b; V, on fol. 50a; VI, on fol. 53b; VII (not marked by a heading), on fol. 58b, first line; VIII, on fol. 62a. No date.

No. 2720, ff. 1-68, ll. 9-10; Shikasta: size, 95 in. by 55 in.

1176
Miftāḥ-i-Gulistān (مفتاح غلستان).
Short commentary on and glossary to Saʿdi’s Gulistān, composed by Uways bin ʿAlā-ʿalādīn, known as ʿAzād, a pupil of Khwājah Abū-ʿAlā-ʿalādīn Abū-ʿAlā-ʿalādīn Amir-ʿalādīn Shāh Nīʿmat-ullāh Muhammad bin Muhammad al-Hasānī, and dedicated to the Bahmidī Sultan of the Dakhkan, Mumhūdshāh bin Mumhūdshāh (who reigned A. H. 1087-1122, see above, No. 449). According to the last words in No. 3338 (1179 in this Cat.), the work was completed by the author on the day, i.e. the 10th of Muharram, A. H. 900 (A. D. 1494, Oct. 11). It is divided into two kiems, the first kiem being a glossary, arranged alphabetically, of the difficult words and the second kiem containing an explanation of the difficult phrases, verses of the Koran, traditions and sayings of Shaykhs, Arabic bās and invocations of God, etc., which occur in the Gulistān. No date.

No. 3338, fol. 15, ff. 147-203, ll. 13; Nastaʿlīk: size, 8 in. by 6 in.

1177
Another copy of the same.
Beginning as in the preceding copy; first kiem, on fol. 6b; second kiem, on fol. 49b. Copied a. h. 1070 (A. D. 1665, 1666).

No. 108, ff. 56, ll. 12-13; carelessly written in a mixture of Nastaʿlīk and Shikasta; size, 73 in. by 43 in.

1178
The same.
This copy begins: فاعل مفتاح غلستان كألفت مفتاح (sic) كألفت غلستان.
First kiem, on fol. 55b; second kiem, on fol. 83b. On fol. 54 the title is given to this work, viz. كتب مفتاح غلستان. Dated the 24th of Jumadā-al-awwal, A. H. 1148 (A. D. 1735, Oct. 12).

No. 1846, ff. 51-90, ll. 13; large and distinct Nastaʿlīk: size, 82 in. by 6 in.

1179
The same.
This copy, written rather incorrectly and not dated, begins: فاعل مفتاح غلستان كألفت مفتاح كلام خود الله.
First kiem, on fol. 15b; second kiem, on fol. 19a, last line. The date a. h. 900, 10th of Muharram, appears on fol. 203a, ll. 5 and 6. Purchased by J. H. Pelle, Esq., at Mysore, 1800; received at the Library Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3380, fol. 20, J. 5, ff. 147-203, ll. 13; Nastaʿlīk: size, 8 in. by 6 in.

1180
Sharḥ-i-Gulistān (شرح غلستان).
Another short commentary on the Gulistān, by Muhammad Abū-Ṣaʿūd (or, as he is called here, by a confusion with his brother 'Abdallāh, 'Abdallāh abrasal) bin Shihāb-almillāt (Shihāb-almillāt) bin Shaikh Abī-Ṣaʿūd bin Shaikh Ḥasan al-kurusī (or al-kurasī) al-ḥashimi, who began this work after having completed his commentary on the Bustān (see No. 1152 in this Cat.) a. H. 1073 (A. D. 1662, 1663); comp. Bodičan Cat. No. 724; Rieu ii. p. 604 and A. Spranger, Catal. p. 550. It was printed in Lucknow, A. H. 1264.

Beginning: سیاسی آقا، پست خیالی میلای را که علم غلط

asma' khalā' (Surah 2, v. 29) تحصیل است از تخیض عام

Every Bāb of the Gulistān comprises in this commentary five explanatory parts, viz. 1. verses of the
1183
Farhang-i-Gulistân (فهنگ کلمتان). Another small glossary of the Gulistân, with the same title, chiefly explaining Arabic words by an interlinear Persian paraphrase; it is divided into two portions, the first of which is arranged alphabetically according to the last letter, viz.
لغات عربی و اردیکه و دیدار نامه های گلستان
on fol. 1r, beginning with خ (خ:);
the second is headed
لغات عربی و اردیکه
on fol. 18b, beginning with ن (ن:).
No compiler’s name appears. Dated, as it seems, the 9th of Safar (the text is entirely misspelt here), in the first year of Ahmadshâh’s reign (A.H. 1162, A.D. 1749, Jan. 29). A seal, however, of the first owner, Ghulam Muhî-yi-aldin Râfî, bears the earlier date A.H. 1155 (A.D. 1742-1743), on fol. 18b; another of the same is found at the end of the copy.
No. 1065, ff. 21; careless Nasta’lîk; size, 7¾ in. by 4¾ in.

1184
Tarjuma-i-Ashâr-i-Gulistân (ترجمه استعاره گلستان). A Persian translation of all the Arabic verses and sentences which occur in Sa’dî’s Gulistân, by an anonymous author, beginning:
للحمد لله الحمد ك مناشير:
ناشیر،
This paraphrase is divided into five fasls, the first of which comprises the verses of the Koran (در کتاب آیات); the second, the traditions (در احادیث علمی); the third, the sayings of the Shâfi’is (در قول مسابق); the fourth, all the rest of the Arabic verses (در شعر); and the fifth, whole Arabic phrases and sentences (در لغات کلمات نامه). The third and fifth of these fasls are entirely missing in this copy. The first begins on fol. 250b; the second on fol. 252a, and the fourth on fol. 253b.
No. 2050, ff. 250-257, ll. 17; Nasta’lîk; size, 12¾ in. by 7¾

1185
Risâla-i-duwum dar majâis-i-paunjgâna (رساله دوم در ماجی پنجگنا). Another copy of the second risâla or prose-treatise of Sa’dî, containing the five homilies, see above, No. 1117, 2 sq.
It is divided into five fasls, and begins, on fol. 93a:
خبرب است آزآن مقدادی زمره حقیقت ها و آن پیشوای حکمران
طفره ان کو نگین حرام جال این
Dated at Lahmân the 24th of Rabî‘-ul-hâjî, A.H. 1183 (A.D. 1769, Aug. 27), see No. 1154 in this Cat.
No. 829, ff. 93½-114, ll. 16; Nasta’lîk; size, 8¾ in. by 4¾ in.

Poets who died between A.H. 700 and 800.

Amir Khusrau (Nos. 1186-1222).

1186
Kulliyat-i-Amir Khusrau (کلیات امیر خسرو). The oldest collection of poetical works, by the greatest Persian poet of India, Yamin-aldin Abû-al-‘asas Amir
Khusrau, son of Lâjîn (who afterwards assumed the title of Amir Saif-al-dîn Mahmûd Shams), born A.H. 651 (A.D. 1253) in Patyall or Patîyâl, died in Dihlî A.H. 725, either the 18th of Shawwâl, as the Mâšîlj-âltâlîbîn states (see No. 3 in the list of Nişâm-al-dîn Anîâyî’s pupils, col. 324 in this Cat. = A.D. 1325, Sept. 27, or the 29th of Dhu‘-al-âdîdîn = A.D. 1325, Nov. 6, as Rieu and Sprenger assert; comp. on his life and works Rieu i. pp. 240-242, and ii. p. 609 sq.; Bodleian Cat., Nos. 753-799; W. Persch, p. 74 (No. 43, 6), and Berlin Cat., p. 831 sq.; A. Sprenger, Catal., p. 465 sq.; Ouseley, Biog. Notices, pp. 145-163; Elliot, History of India, iii. pp. 524-566; Cat. des MSS. et Xylographes, pp. 350-352; G. Flügel i. p. 542; J. Aumer, pp. 21 and 22; comp. also Haft Iklîm, No. 391 (coll. 404 and 405 in this Cat.); Butkhânâ, No. 30 (Bodleian Cat., coll. 109 and 200); Atashkeda, No. 754 (ib. col. 288); and Khâlašt-alkalâm, No. 23 (ib. col. 297).

This collection, which was written A.H. 866 and 867 (A.D. 1462), contains the following parts:

A. Centre-columns.

1. Dibâcâ (دیباق), or prose-preface to the third diwân, containing notices on the earlier Persian literature, and a detailed account of the poet’s life and works, beginning on fol. 1â: 

2. Ghurât-alkalâm (غرّة بالكلام), or the poems of maturity, the third of Amir Khusrau’s diwân (and the only one which is found complete in this copy); according to Rieu (ii. p. 610â) it contains the poems written between A.H. 685 and 693 (A.D. 1286-1294), but according to No. 754 in the Bodleian Cat., it was not completed before A.H. 702 (A.D. 1302, 1303), and the latter date seems more correct, as this diwan is the only one, among others, which is found in honour of ‘Alâ-al-dîn Mâhmadshâh Khulî, who reigned from A.H. 695 to 715 or 716 (A.D. 1296-1316).

Beginning, on fol. 45â:

جوآن آنتاب روش توحیدی نژاد لو لیل

The various distichs of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or ‘silsilah’ which binds the separate kâshâdas, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two bâits appear as heading of the second kâshâd, on fol. 49â, and in most other copies, is the first beginning:

جوآن زمرد خالق مسمیکان راء توحید خدا کوید

The third bâit introduces the third kâshâd, on fol. 54â; the fourth bâit the fourth kâshâd, on fol. 60â, and so forth. This diwân consists of kâshâdas (ff. 45b-135b), tarjâm (ff. 136a-145b), beginning as in No. 754 of the Bodleian Cat.:

Other copies in Rieu ii. pp. 610â, 613b, and 614a; Bodleian Cat., Nos. 754 and 755, and A. Sprenger, Catal., p. 468.

3. Ghazaliyyât (غظریات), a collection of minor lyrical poems, gathered, as is usual in copies of Amir Khusrau’s works, from all the four older diwâns of the poet (see similar collections in Rieu, W. Persch, Bodleian Cat., G. Flügel, etc., loc. cit.), introduced by a kâshâd, beginning, on fol. 164b:

جعف رزم برزمان الله رب ی رت علی الازن

The second part of the second diwân (رستفتمان) see the following copy and A. Sprenger, p. 468; and of the general diwân (رستفتمان) in No. 1193 below, in Rieu ii. p. 614a, and Bodleian Cat., Nos. 753 and 754. From fol. 175b onwards they are arranged in alphabetical order; beginning of the first alphabetical ghazal:

4. Rubâ’iyyât (ربعات), on fol. 477â, beginning:

صاعق اهدا کس که خلک خوش گوش

This is the initial bâit of the rubâ’î of the fourtieth diwân (رستفتمان) in No. 756 of the Bodleian Cat. and of the general selection from Khusrau’s diwân in No. 759 of the same.

5. Kirâân-i-Sâ’dain (کریان سعدین) Kirân-i-alsâ’dain (کریان السدین) the conjunction of the two lucky planets, i.e. the meeting of Sultan Mu’âzzzal-dîn Kaikhusdâd of Dihlî (who reigned from A.H. 686 to 689 = A.D. 1287-1290, see col. 320 in this Cat.), with his father, Sultan Nasîr-al-dîn Bughhrâkhân of Bangâlah, in A.H. 688 (A.D. 1289), at Dihlî; it was completed in the month of Râmaḍân, in the same year (A.D. 1289, Sept., October); comp. Rieu ii. pp. 611â and 612a; Bodleian Cat., Nos. 773-775; A. Sprenger, Catal., p. 470; W. Persch, Berlin Cat., pp. 838 and 839; Elliot, History of India, iii. pp. 524-534 (where extracts in English translation are given), and Cowell’s account of the poet in the Journal of the Asiatic Society of Bengal, 1860, vol. 29, pp. 225-239. The mathnâwî has been lithographed in Lucknow, A.H. 1259 and 1261 (the latter edition compiled by Maulawi Kudrut Ahmad and accompanied with glosses). Three commentaries of the same are described in A. Sprenger, Catal., p. 471, one by Nûr-al-îkât, styled (see another copy in Rieu ii. p. 617â), and composed A.H. 1014 (A.D. 1605, 1606); another by Abd-ul-ar’asîn Kâsim, and a third by an anonymous writer.

Beginning of the mathnâwî, on fol. 56â:

محمد خداوند سلام افتست

The various bâits of this initial poem, which is not found in other copies (except No. 2073, 1192 in this Cat.) in its complete form, serve as introduction to each of the following poems, and represent the various links of the chain or ‘silsilah’ which binds the separate kâshâdas, etc., together (see Rieu ii. p. 609, and Bodleian Cat., col. 554). The first two bâits appear as heading of the second kâshâd, on fol. 49â, and in most other copies, is the first beginning:

جوآن زمرد خالق مسمیکان راء توحید خدا کوید

The third bâit introduces the third kâshâd, on fol. 54â; the fourth bâit the fourth kâshâd, on fol. 60â; and...
This is the third 'bait in most copies where two initial verses in a different metre are prefixed to the poem (beginning: شكر کلمه ما توییه مهان و از جهان آن). From fol. 506 to fol. 514 the poem is only written in the centre-columns, like the preceding parts, but from fol. 514b to the end (on fol. 520) also on the margin.

B. Margin-column.
1. Maf'tula-alvanár (مطعه النور), or the rising of the lights, a mystical mathnawi in imitation of Nižâmi's Makhzan-ala-sár, being the first part of Amir Khusrau's Khamsah, and beginning, on fol. 1b:

بسم الله الصّلّة و الاحمام - خطّة قدست بعله قدام

This poem was composed A.H. 698 (A.D. 1298, 1299), and dedicated, like the second, third, and fifth part of the Khamsah, to 'Alâ-al-dîn Muhammedshâh (see above under No. 2).

2. Shîrîn u Khusrâu (شیرین و خسرو), or the loves of Khusrâu and Shirin, in the beginning of the same year, A.H. 698 (A.D. 1299, 1299) of April; it was written in imitation of Nižâmi's Khamsah, and Shirin and forms the second part of Amir Khusrau's Khamsah. Beginning, on fol. 91b:

اکدن دارد، دل را جدید، بکشان - به مراخذ دچار، امر از دیوان

3. Ma'an u Laiâlî (میان و لایل), or the loves of Lâlî and Ma'an, an imitation of Nižâmi's Lâlî u Ma'an, forming the third part of Amir Khusrau's Khamsah. It was composed, like the two preceding poems, in A.H. 698, and begins, on fol. 203b:

ای داده بدل خزینه راز - قعل از نوه شد، به خزینه برژ

This poem has been printed in Calcutta 1811, 1818, and A.H. 1244 (A.D. 1832, 1839), in Lucknow A.H. 1286 (A.D. 1865); it is also published in Lumân's Persian Selections (Calcutta, 1828); Zenker (ii, 552) cites besides an edition of 1848, without any specification of place.

4. Hashîth Bihshât (هشیت بیشات), or the eight paradises, containing the love-adventures of Bahârînâr in imitation of Nižâmi's Haft-Pâsh. It forms in some copies the fourth part of Amir Khusrau's Khansah, in others the fifth, and was composed A.H. 701 (A.D. 1302).

Beginning, on fol. 274b:

ای گزایش دیده جوان - نفت پیوست کرگه و جوان

5. A'na-i-Ishârâ (آینه ای اشاره), or the mirror of Alexander, composed A.H. 699 (A.D. 1299, 1300) in imitation of Nižâmi's Iskandarnâma, and forming the fifth (or more commonly the fourth) part of Amir Khusrau's Khamsah.

Beginning, on fol. 359b:

جهان پایان دارد، خانه شما ترسنت

Other copies of this Khamsah (besides the five described below in Nos. 1196-1200) are noticed in Bodleian Cat., Nos. 766-771; Rieu ii. pp. 611 (Nos. VII-XI) and 615 sq.; W. Pertzsch, Berlin Cat., pp. 834-838; A. Sprenger, Catal., pp. 468-470, etc.

11. Miftâh-alfâlî (مفتاح الفلاح), or the key of victories, a mathnawi in praise of the first campaigns of Sultan Jalâl-al-dîn Firuzshâh, from his accession in A.H. 689 to his return to Dihl in Jumâdá II, A.H. 690 (A.D. 1290 to June 1291), completed immediately after the latter event; this poem was originally included in the third diwân خرما (غزه), see Rieu ii. pp. 611b and 614b; Bodleian Cat., No. 754 (where it is styled لطفه دمهم), and No. 1190 below in this Cat.

Beginning, on fol. 478b:

بسم الله الرحمن الرحیم - خطّة قدست بعله قدام

An account of this poem is given in Elliot, History of India, iii. pp. 536-544. The margins are left blank on ff. 285b, 378b, 379b, and 463b-472a. There are two dates, viz. 1st of Diul-al-bajjah, A.H. 866 (A.D. 1462, Aug. 27), on fol. 91b margin, at the end of the Meflîh al-anwâr, and 8th of Safer, A.H. 867 (A.D. 1462, Nov. 2), on fol. 359a margin, at the end of the Meflîh al-anwâr.

No. 51, f. 540, 2 centre-coll, each ll. 21, and a third on the margin, ll. 38; excellent Nasta'î; illuminated headings at the beginning of each part; size, 9 1/2 in. by 6 in.

1187

Another copy of the same.

This copy of Amir Khusrau's Kuliyât is much younger than the preceding one, indeed richer in contents. It consists of the following parts:

A. Centre-columns.
1. Tuhfat-al-aleghar (معجمه الصفا), or the poems of youth, the first of Amir Khusrau's diwâns, which was completed about A.H. 670 or 671 (A.D. 1272), with a preface in prose.

Beginning of the preface, on fol. 1b:

حمد که از آذل آن

رادیت زاد و وجود بهونه که از دره خروزی آن

Beginning of the poetry, on fol. 4b:

خداوند و جل ذو لیلاد که فیکور

پری زمیر و مستیه، از جز و جوان

It consists of kásîdas, kîf'âs (beginning on fol. 48b), and a short mathnawi, which begins on fol. 50b: دری ای تیره را آن; other copies are described in Rieu ii. pp. 609c and 613a, and A. Sprenger, p. 467.

2. Wa-asf-al-bayâh (وصف الدهر), or poems of middle life, the second of Amir Khusrau's diwâns, which was completed about A.H. 688 (A.D. 1286), with a preface in prose.

Beginning of the preface, on fol. 55b: بفصل الله کذب

سیرین این خواهان، و جمله ای را به دست‌رسید

 Beginning of the poetry, on fol. 63b: حمد رامبر

زیان الله را، دلیل قاضی

See the preceding copy, No. 3.
This diwan consists of qaṣidas, tarkibbands (beginning on fol. 129b), and kiṭābas (on fol. 139b). Blanks on fol. 83. Other copies are described in Rieu ii. pp. 61ab and 613b; Bodleian Cat., No. 755; and A. Sprenger, Catal., pp. 457 and 468.

3. Ghurrat-al-ansāl (غُرْرَة الْأَنْسَل), or the poems of maturity, the third of Amir Khusrau’s diwans, see Nos. 1 and 2 in the preceding copy; the preface begins here thus, on fol. 145b: (read غَرْرَة الْأَنْسَل السَّابِعُ ذِبْحًا أَحَمْدُ أَحْمَد بن ًا حَمَدَة‎)

Beginning of the poetry, on fol. 191b: (ﺟْنَب اَلْجُنُّ) جَزِيرَة, agreeing with the second qaṣidah of this diwan in the preceding copy. It contains qaṣidas, tarkibbands (on fol. 292ab sq.), and kiṭābas (on fol. 302ab sq.). A blank on fol. 149b.

4. Bāṭiyya-i-nakkiya (بَذَّيْهَا النَّكْيْيَة), or the poems of old age, the fourth of Amir Khusrau’s diwans, completed A.H. 718 (A.D. 1318), with a preface in prose.

Beginning of the preface, on fol. 317b: (حِمَادُ الْكَافِرَة) نَفَى حُمَادُ الْكَافِرَة, as in the other copies described in Rieu ii. pp. 61ab and 613b; Bodleian Cat., No. 755; and A. Sprenger, Catal., pp. 457 and 468, and J. Aumer, p. 21. This copy begins with the following preface: (لا في النَّافِي نَفَى, as in the other copies described in Rieu ii. pp. 61ab and 613b; Bodleian Cat., No. 755; and A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 832; and J. Aumer, p. 21). This copy contains qaṣidas, tarkibbands (on fol. 377ab sq.), short mathnawis (on fol. 385ab sq.), kiṭābas (on fol. 390ab sq.), and a very extensive collection of ghazals, followed by a series of ruba’is. The ghazals (which have here the special heading of قَصْدَة القُصَّر) are arranged alphabetically, except for the first twelve poems, and begin, on fol. 407b: (أَيْزِيِّا مَا بَيْنَ دِينَانِيِّا لِيْدُ كَفَّارَة أَسْتَ)

This initial poem is the first ghazal of the third diwan in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau’s diwans and ghazals in Nos. 760 and 763–765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Aumer, p. 21. The ruba’is begin, on fol. 824b: (يا خَلَقَة خَلَاقَة, as in the other copies described in Rieu ii. pp. 61ab and 613b; Bodleian Cat., No. 755; and A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Catal. des MSS. et Xylographes, p. 351. These four diwans have been printed, Lucknow, 1874.

The fifth diwan, styled نهایة النَّاسَل, and containing poems of the last years of Amir Khusrau’s life (see Rieu ii. p. 613b, and Bodleian Cat., No. 737), is not found in the India Office Collections.

De Maryan-columna.
5. Maḥša-al-anwār (مَطَّعُ الْأَنْوَار), on fol. 1b, beginning:

دَخِلَتُ تَدَرْسَةَ بِمَاءٍ تَلَفَّحَ ٰبِسُمَّ اللَّهِ عَسِيرٌ الأَحْمَد

see No. 6 in the preceding copy. Fol. 83 is left blank.

6. Khusrau u Shārīn (كُخْسَرُ وَشَرْيْن), on fol. 97b, beginning as in No. 7 of the preceding copy. Fol. 149 left blank.

7. Lailā u Majnūn (لَيْلَة وَمَجْنُونٍ), on fol. 217b, beginning as in No. 8 of the preceding copy.

8. Haṣb Bihāṣht (هَشْبُ بِهَاشْت), on fol. 292b, beginning as in No. 9 of the preceding copy.

9. Ḍal-i-Iskandari (دَلْعَيْنِ اَلْإِسْكَانْدَارِي), on fol. 391b, beginning as in No. 10 of the preceding copy. The greater part of fol. 489b is left blank, but there seems to be no interruption in the text.

10. Kirān-als-dā’īn (قَرَنُ الْأَنْسِيِّ), on fol. 520b, beginning as in No. 5 of the preceding copy.

11. Nashīka-i-Khīrkhānī (نَشَأَةُ كُخْسَرُ وَشَرْيْن), i.e. Kūsā-i-Khīrkhānī u Duwa’rānī (كُخْسَرُ وَشَرْيْن), son of Sūtan ‘Alā-aldin Muḥammadshāh Khālijī (reigned A.H. 695–715 or 715–736 A.D. 1296–1316, see No. 2 in the preceding copy), with Duwa’rānī, the daughter of the Rājāh of Gujurāt, completed A.H. 715, 6th of Dhū’-al-‘Asbah (A.D. 1316, Feb. 1). It is often merely called Kīrīk, Kūsā-i-Khīrkhānī, or even Kūsā-i-Khīrkhānī, and also bears the title of Iḥšīyya (إِحْشَيْيَة), see below, No. 1216. Beginning, on fol. 623b:

12. Nuh Sīphr (نَحَّـ وَ سَيْفْر), or the nine spheres, another mathnawi which gives a poetical description of the court of Khūṭ-baldin Mubārakshāh Khālijī (who was killed A.H. 720 or 721 = A.D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumādā II (A.H. 718 = A.D. 1318, Aug. 13), comp. Rieu ii. p. 612b; Bodleian Cat., No. 776, and Elliot’s History of India, iii. p. 395, and E. Thomas, Fathian Kings, p. 176.

Fr. 629 (partly), 646–653b, and 678–701a are left blank. Comp. on this poem Rieu ii. pp. 612, 617, and 618; Bodleian Cat., Nos. 777–779; A. Sprenger, Catal., p. 470; J. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Elliot, History of India, iii. pp. 544–557, where extracts are given in English translation; Ephesine, History of India, 5th ed., p. 395, and E. Thomas, Fathian Kings, p. 176.

12. Nuh Sīphr (نَحَّـ وَ سَيْفْر), or the nine spheres, another mathnawi which gives a poetical description of the court of Khūṭ-baldin Mubārakshāh Khālijī (who was killed A.H. 720 or 721 = A.D. 1320 or 1321, see col. 320 in this Cat.), and of certain events of his reign. It was completed end of Jumādā II (A.H. 718 = A.D. 1318, Aug. 13), comp. Rieu ii. p. 612b; Bodleian Cat., No. 776, and Elliot’s History of India, iii. p. 395, and E. Thomas, Fathian Kings, p. 176.

This initial poem is the first ghazal of the third diwan in Nos. 754 and 755 of the Bodleian Cat., and of the various selections from Khusrau’s diwans and ghazals in Nos. 760 and 763–765 of the same; it appears likewise as beginning in the general collections, described in W. Pertsch, Berlin Cat., pp. 714, 831, and 832, and in J. Aumer, p. 21. This copy begins with the following preface: (لا في النَّافِي نَفَى, as in the other copies described in Rieu ii. pp. 61ab and 613b; Bodleian Cat., No. 755; and A. Sprenger, Catal., p. 468; W. Pertsch, Berlin Cat., p. 833, and Catal. des MSS. et Xylographes, p. 351. These four diwans have been printed, Lucknow, 1874.

The fifth diwan, styled نهایة النَّاسَل, and containing poems of the last years of Amir Khusrau’s life (see Rieu ii. p. 613b, and Bodleian Cat., No. 737), is not found in the India Office Collections.

It breaks off on fol. 781b in consequence of a lacuna.

13. Miṣīḥa-al-suṭūth (مُسَيْحَةٍ الْسُّطُوْث), incomplete at the beginning, in
consequence of the same lacuna; the first bait which appears here, on fol. 782a:

کتاب الكمال، that is the third diwan, usually styled Ghurrat-alkamal, with the prose preface. Beginning of the preface, on fol. 142b:

Beginning of the poetry, as in the preceding copy on fol. 193b:

The poetry, as in the preceding copy on fol. 306b:

5. Ghazaliyyat and ruba’iyyat, a very large collection, gathered from all four diwans, but incomplete at the end. The ghazals are arranged alphabetically, except the first twelve. Beginning of the initial ghazal, on fol. 402b, corresponding to the first ghazal of the fourth diwan in the preceding copy and that of the third diwan in No. 356 below (1190 in this Cat.), in Nos. 754 and 755 of the Bodleian Cat., etc., see the full references in No. 4 of the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 405b:

agreement in the first from a smaller selection from Amir Khusraw’s ghazals in No. 763 of the Bodleian Cat.

Beginning of the ruba’is, on fol. 877b, corresponding to fol. 356, see No. 4 in the preceding copy; they break off on fol. 897b with a quatrains, beginning:

2. Waast-ahlayat, the second diwan, with the prose preface. Beginning of the preface, on fol. 51b (different from that in the preceding copy).

Beginning of the poetry, on fol. 60b:

This diwan consists of kasidas, tarkibbands, tarji’s, and ki’tas (on fol. 136b sq.).

The same series of short mathnawis as in No. 14
of the preceding copy, the first of which, on fol. 843b, has the same heading and beginning as there.


Nos. 190 and 191, first vol. ff. 402–577, 2 centre-foil, each II. 19, and a third on the margin of ff. 1–87, ill. 39; good Nasrīl, an illuminated heading at the beginning of each part, except the first, the sixth, and the last; size, 9¾ in. by 6¾ in.

1189

Amir Khusrau’s four diwans.

Another copy of the four diwans of Amir Khusrau, viz.:

1. Taḥfīz-al-ʿalghar, the first diwan; beginning of the prose-preface, on fol. 1b, as in No. 412 (1187 in this Cat.): حکیمیه که آزاد یالو لال.

Beginning of the poetry, on fol. 48b margin: حکیمیه عز و جل لال.

It consists here of ḵaṣīdas, ghazals, and ḵīṭas; the same mathnawis as in the two preceding copies, beginning, on fol. 44b margin: یک ییتی آرای یال.

and a series of rubāls (on fol. 51b sq.). The right order of ff. 1–9 is: 1–3, 8, 4–7, 9.

2. Waṣṣ-ʾalḥayāt, the second diwan; beginning of the prose-preface, on fol. 63b: خسخس الکه قد سطهریت هذین الصفحات.

Beginning of the poetry, on fol. 68b margin: شاید از هزینه نفتی نتایی کریم آم.

It consists here of ḵaṣīdas, ḵīṭas, ghazals (on fol. 125b sq.), and two series of rubāls (on ff. 158b–164b margin, and 182b–188b margin).

3. Ghurrat-ʾalḵamāl, the third diwan, without the prose-preface. Beginning of the poetry, on fol. 189b: چه مزون خاک آم.

It consists here of ḵaṣīdas, short mathnawis, ḵīṭas, ghazals, and rubāls (on fol. 292b margin).

4. Bakiyya-i-Nakīyyah, the fourth diwan; the prose-preface here is the usual one of the third diwan, beginning, on fol. 305b: الله اعله الغری من متعبل الی.

Beginning of the poetry, on fol. 337b: دفیعی است نتیجه نظم دفعه است منع.

As a comparison with No. 765 of the Bodleian Cat. and Ricci ii. p. 613 shows, this is the introductory distich or verse of the 'Silsilat,' see above, No. 1186, 2.

This diwan consists of ḵaṣīdas, ghazals, a series of short mathnawis, ḵīṭas, and rubāls (on fol. 476b).

Both the margin and the inner side of the pages are injured in many places. Two dates appear, viz. 16th of Shawwal, A. H. 1011 (A. D. 1603, March 29), at the end of the first diwan, and 24th of Rabiʿ-ʾal-akhir, A. H. 1012 (A. D. 1603, October 1), at that of the third; the transcriber’s name was Madarī, son of Hājī Shāhīn of Dīhil (العده الكتاب مماثیئ ولد حاجی للممین الشریفین) حکیمیه عز و جل لال.

No. 388, ff. 481, 2 centre-foil, each II. 17, and a third on the margin, ill. 26; dear Nasrīl, illuminated frontispieces on ff. 1b, 65b, 305b, and 337b; size, 10½ in. by 6¾ in.

1180

Another copy of the same four diwans.

Contents:

1. Taḥfīz-al-ʿalghar, the first diwan, preceded by the usual prose-preface of the second diwan, beginning, on fol. 1b:

بیفید الکه قد سطهریت هذین الصفحات.

Beginning of the poetry, on fol. 4b: حکیمیه عز و جل لال.

The first poem has the following introductory quatrain (or first instalment of the ‘Silsilat’):

لاحمی که در حقیعیدریه ممترست
توبنیع آن بنام بدنامی کریست
شد عفتة المغری خبطة ابن سود را
از ذکری ال فعلی سوادی ممترست

The diwan consists here of ḵaṣīdas, ḵīṭas, the usual short mathnawis (beginning, on fol. 33b: یک ییتی آرای یال), ghazals (which begin, on fol. 35b margin: ای آتایت آستانه از روی آنری آرای یال), and rubāls (on fol. 52b margin).

2. Bakiyya-i-Nakīyyah, the fourth diwan, without a preface. It consists of ḵaṣīdas and ghazals, begins, on fol. 63b: یک ییتی آرای یال, and is incomplete at the end, in consequence of a lacuna after fol. 91.

3. Waṣṣ-ʾalḥayāt, the second diwan, defective at the beginning, in consequence of the same lacuna; it opens on fol. 92b in the middle of the same prose-preface, which in No. 1950 (1188 in this Cat.) is prefixed to the second diwan, and which differs entirely from the usual one; the first words, میان جاندیدن غوش-mouth صاحب اسمه, correspond to No. 1950, fol. 53b, l. 1 ab infra. Fol. 95 must be placed before fol. 94.

Beginning of the poetry, on fol. 94b: یک ییتی آرای یال.

This diwan consists here of ḵaṣīdas, ghazals, ḵīṭas, short mathnawis (the first of which begins, on fol. 142b: چیزخیلی راز آمریکر), a second large collection of ghazals (beginning, on fol. 151b margin: ای برندانگی بناء هم الی), see Bodleian Cat., top of col. 554), and rubāls (beginning, on fol. 223b: که ملعی مهیست بهزار ای.

4. Ghurrat-ʾalḵamāl, the third diwan; beginning of the prose-preface, on fol. 233b:

الله اعله الغری من متعبل الی
Beginning of the poetry, on fol. 264^*a:  

وجَرَّهُ حَذَّاء
مَكْسَسٌ رَأَيْتُهُ

This ḥaṣīdah is preceded by the same two initial lines of the 'Silsilah' as in No. 1186, 2:

جُونُ ثَاحِبُ
ورَضِيعُ رَأَيْتُهُ

This diwan consists here of ḥaṣīdas, tarkibbands, ḥaṭī'as, mathnawīs (the first of which, on fol. 343^a, is the Mathnawī, see No. 1186, 11; 1187, 13; and 1188, 14); the second, on fol. 355^a, agrees with the first short mathnawī in No. 1187, 14); ghazals (the first of which, on fol. 360^b, margin, begins:  

أَيُّ رَجُلَ
ما بَلَأَ
نَخَلَا  

The title given to this copy. كُتُبُ اِلْعِرْبِيّ, is incorrect, as it only contains the four diwāns.

No. 356, ff. 418, 2 centre-coll., each il. 17, and a third on the margin, il. 26; Nasta'īk; an illuminated frontispiece at the beginning of the first, second, and third diwan; size, 105 in. by 66 in.

1191
Wassāl-alhayāt (وسط ليليات).
Another copy of Amir Khusrau's second diwan, containing:

Kāsidās, on fol. 1^b, beginning: محمد رَمَنُ بُرَدانٌ لاَكُن
Tarjī'āt, on fol. 62^a; kitā'as, on fol. 80^b. A lacuna after fol. 85.

Short mathnawīs, on fol. 66^a; the first begins:

چون
See No. 3 in the preceding copy.

Ghazals, without alphabetical order, beginning:  

این
بَرَدَمِانِی دَیَانه مَع الدَّل
agreed with the initial poem of the second collection of ghazals in No. 3 of the preceding copy.

Rubā'īs, on fol. 228^b, beginning:  

بَنِی مَلْکی لاَكُن
See ibidem.

No date. Worn-eaten. The last page injured.

No. 167, ff. 242, 2 centre-coll., each il. 17; Nasta'īk; size, 83 in. by 56 in.

1192
Ghurrat-alkamāl (عَرْضُ الْكَمَال).
Another copy of Amir Khusrau's third diwan, with the usual prose-preface, on fol. 1^b, beginning:  

أَنْتَانِی الْأَذْن
There is a large lacuna between ff. 31 and 32, which comprises, according to the Arabic paging, eight leaves, and corresponds to ff. 298, first line, to 345, l. 5 ab infra, middle, in No. 51 (1186 in this Cat).

Beginning of the poetry, on fol. 44^b, with the same chain-Kāsidah as No. 51:

جُونُ ثَاحِبُ
جَوْدٌ نَجَمٌ
ورَضِيعُ رَأَيْتُهُ
written throughout in red ink. All the following ḥaṣīdas have, as in No. 51, as headings the various distichs of this poem; the second ḥaṣīdah is identical with the second in that copy, and so forth. The diwan consists of ḥaṣīdas, tarkibbands (on fol. 153^b), kitā'as (on fol. 166^b), with a large lacuna after fol. 128, comprising six leaves and corresponding to ff. 147^b, line 149, to 154^a, l. 5 in No. 51), and short mathnawīs, the first of which, on fol. 181^b, is the Mathnawī, see No. 1186, 11; 1187, 13; 1188, 14; and 1190, 4; the second and third, on ff. 203^b and 211^b respectively, are identical with the first two mathnawīs in No. 1187, 14.

No date.

No. 2872, ff. 215, 2 centre-coll., each il. 17; distinct Nasta'īk; size, 83 in. by 56 in.

1193
Diwan-i-Amir Khusrau (ديوان امير خسرو).
A large selection of ghazals, with some kitā'as and fards at the end, made from all the four diwāns, as in Rieu ii. pp. 610^b, 614^a, and 615^a; Bodleian Cat., Nos. 758-765; W. Fertsch, Berlin Cat., pp. 831 and 832; G. Flügel i. p. 542; J. Aumer, p. 21 (Nos. 63 and 64), etc. It begins, on fol. 1^b, with the same ḥaṣīdah as the Ghazzaliyyāt in No. 1186, 3:

حمد رَمَنُ بُرَدانٌ لاَكُن
then follow a few ghazals without alphabetical order, and on fol. 82^a the alphabetical order begins.

First alphabetical ghazal:

ای بَدَنِ بَرَدَمِانِی
کُتُبُ اِلْعِرْبِیّ

The same.

A similar, but much smaller collection of ghazals, kitā'as, and rubā'īs, from the four diwāns of Amir Khusrau, beginning, as in Nos. 1187, 4; 1188, 5; and 1190, 4:

ای خَیْر مَا دُور اَسْتُو چَانِ گی

From fol. 1^b onwards the ghazals are arranged alphabetically. Beginning of the first alphabetical poem:

آَمَرُ بَرَدٌ وَ مَسَحُ مُلْبِرٌ
کُتُبُ اِلْعِرْبِیّ

Coming from the first alphabetical ghazal in No. 762 of the Bodleian Cat. This copy was transcribed near Akbarsbād by Munshi Qānūn-Kalābī for Mr. Robert Wattenhorn, and finished the 10th of Shawwāl, A.H. 1204 (A.D. 1790, 23rd of June). It came into Mr. Wattenhorn's possession the 30th of July, 1790.

Bibliotheca Leydeniana.

No. 2470, ff. 91, 2 centre-coll., each il. 15-19; the last leaf of each ghazal usually written in red ink; large and distinct Nasta'īk; size, 91 in. by 64 in.

1195
Kāsidā-i-Amir Khusrau (قيدمَه إِمَر خسرو).
Amir Khusrau's great ḥaṣīdah on the subject of
POETRY.

Firdausi's Shahnama (تصنیفه امیر حسرو دهلی و محل شاهنامه، جزئیات از نسخه مربوط به عهد ابوبکر) introduced and concluded by a ruba'i.

Heading:

بنام اندیشان از احمدی که پس از آن، آخر بیانی جویان خلیل، خزانه خر، 

Beginning of the kašf al-lāb:

آمد تاران برس از نافار

No date.

No. 188, fl. 21, 2 coll., each II. 15; large and distinct Nasta'īk; size, 11 in. by 61 in.

1196

Khamsa-i-Amir Khusrau

Another copy of the five mathnawis which Amir Khusrau wrote in imitation of Nizāmī's Khamsah:

1. Matla'-alanwâr, on fol. 1b
2. Shirin u Khusrau, on fol. 42b
3. Labdā u Majnûn, on fol. 94b
4. A'īna-i-Iskandari (or as it is here styled at the beginning, in analogy to Nizāmī's poem: خر، خزانه) on fol. 126b
5. Hasht Bihisht, on fol. 181b

Dated the last of Dhu-al-ka'bah; A.H. 980 (A.D. 1573).

April 3, by بختیار خوانساری

No. 345, fl. 225, 4 coll., each II. 21; Nasta'īk; an illuminated frontispiece at the beginning of each mathnawi; the first two pages luxuriously adorned; size, 111 in. by 77 in.

1197

Another copy of the same.

Contents:

1. Matla'-alanwâr, on fol. 1b; the conclusion of this mathnawi is found on ff. 383-387, the leaves being misplaced.
2. Shirin u Khusrau, on fol. 61b
3. Labdā u Majnûn, on fol. 140b
4. Hasht Bihisht, on fol. 212b
5. A'īna-i-Iskandari, on fol. 304b; this poem concludes on fol. 385b margin.

A short account of Amir Khusrau's life in English on the fly-leaf. This copy is dated by 'Abd-alla'īn Sayyid Kásim ibn Sayyid Jallâl, the 1st of Muharram, A.H. 1004 (A.D. 1595. Sept. 6). Many headings are omitted.

No. 2831, fl. 357, 2 centre-coll., each II. 19, and a third on the margin of ff. 1-138 and 304-387, II. 16; Nasta'īk; size, 7¾ in. by 41 in.

1198

The same.

Contents:

1. Matla'-alanwâr, on fol. 1b
2. Shirin u Khusrau, on fol. 67b
3. Labdā u Majnûn, on fol. 146b
4. A'īna-i-Iskandari, on fol. 198b
5. Hasht Bihisht, on fol. 284b

Copied A.H. 1081 (A.D. 1670, 1671) by Taki bin Mahmūd Kâdirî (the name of the scribe appears only at the end of the fourth mathnawi). Large waterspots throughout.

No. 3335, fl. 7, 2 coll., each II. 13, and a third on the margin, II. 28; small Nasta'īk; size, 10¾ in. by 6 in.

1199

The same.

Contents:

1. Matla'-alanwâr, on fol. 1b
2. Shirin u Khusrau, on fol. 48b
3. Shirin u Khusrau, on fol. 84b
4. A'īna-i-Iskandari, on fol. 144b
5. Hasht Bihisht, on fol. 202b

A few pages a little injured, especially the last one.

No date.

No. 2445, fl. 7, 2, 4 coll., each II. 19; clear and distinct Nasta'īk; an illuminated frontispiece at the beginning of each mathnawi; size, 111 in. by 66 in.

1200

The same.

Contents:

1. Matla'-alanwâr, on fol. 2b
2. Shirin u Khusrau, on fol. 90b
3. Labdā u Majnûn, on fol. 206b
4. Hasht Bihisht, on fol. 281b
5. A'īna-i-Iskandari, on fol. 380b

The last mathnawi concludes on fol. 454b, and on ff. 455-458 some parts of the same are repeated; but these parts are not coherent (comp. No. 976 in this Cat.). No date.

No. 387, margin-coll., fl. 468, II. 34; beautiful Nasta'īk; a small illuminated heading at the beginning of each mathnawi.

1201

Matla'-alanwâr.

Another copy of the first part of Amir Khusrau's Khamsah, dated the 12th of Shawwal, A.H. 989 (A.D. 1581, Nov. 9), by Mahmūd bin Ahmad Zâhîd. A few various readings on the margin.

No. 418, fl. 98-342, 2 coll., each II. 12; Nasta'īk; illuminated frontispiece; size, 9½ in. by 5½ in.

1202

Another copy of the same.

This copy is dated the 14th of Dhu-al-ka'bah, A.H. 1169 (A.D. 1756, Aug. 10); it was written for Amir Sirâj-al-dîn.

No. 276, fl. 99, 2 coll., each II. 17; Nasta'īk; size, 7½ in. by 4 in.

1203

Shirin u Khusrau.

Another copy of the second (in No. 1199 above the third) part of Amir Khusrau's Khamsah, not dated. An entry on fol. 1b margin (and also at the end) gives A.H. 1124 (A.D. 1712) as the year in which this copy was bought at 'Abbâsâbâd by 'Abdallâh ibn Hâji Maqsûd. More recent owners of the same were Edward Galley and Sir Barry Close, the latter of whom presented it to the Library.

No. 1946, fl. 149, 2 coll., each II. 14; very clear and distinct Nasta'īk; several blanks left for pictures; size, 9½ in. by 5½ in.
1204

Laila u Majnu.

Another excellent copy of the third (in No. 1199 above the second) part of Amir Khusrau’s Khamsah, dated by Sultan Ali almahshadi the first of Safar, A.H. 912 (A.D. 1506, June 23). The right order of ff. 89-94 is: 89, 91, 90, 93, 92, 94.

No. 388, ff. 117, 2 coll., each II. 13; very large and distinct Nasta’īk; the first two pages splendidly illuminated; the margin throughout speckled with gold; size, 10½ in. by 7½ in.

1205

Hasht Bihisht and A’inai-Iskandari.

Another copy of the fourth and fifth parts of Amir Khusrau’s Khamsah, without a date.
1. Hasht Bihisht, on fol. 270b.
2. A’inai-Iskandari (here simply styled تنا), on fol. 306b.

All the chapter-headings are left blank.

No. 736, ff. 270-355, 4 coll., each II. 25; distinct Nasta’īk; an illuminated frontispiece at the beginning of either muthnawi; size, 15 in. by 9½ in.

1206

Another copy of the Hasht Bihisht.

This copy is dated the 9th of Muharrum, A.H. 1030 (A.D. 1620, Dec. 4).

No. 64, ff. 1-39, 2 centre-coll., each II. 17, and a third on the margin, II. 34; small Nasta’īk; illuminated frontispiece; size, 8½ in. by 4½ in.

1207

The same.

This copy, many leaves of which are worm-eaten or otherwise damaged, was finished the 8th of Rabī‘-alawwal, A.H. 1102 (A.D. 1690, Dec. 10). The first three pages have been supplied by another hand.

No. 56, ff. 141, 2 coll., each II. 12-13; Nasta’īk; size, 6½ in. by 4½ in.

1208

Kirān-alsa’dain.

Another copy of Amir Khusrau’s muthnawi, the conjunction of the two lucky planets, dated, as it seems (the colophon is a little injured), Sha‘bān, A.H. 907 (A.D. 1502, February).

It begins with the introductory rubā‘i (see the remark in No. 1186, 3):

شکرگویم که بتوانم خداوندی بجان
برسر نامه زوّجید دوستم عوان
نام این نامه و است قرن المدینی
کر بندانش بسدد سهیست تران

after which the initial bait of all the preceding copies, viz. محمد خداوند
follows, College of Fort William, 1825.

No. 2252, ff. 138, 2 coll., each II. 14; distinct Nasta’īk; size, 8½ in. by 5½ in.

1209

Another copy of the same.

Good copy, dated the 17th of Rajab, A.H. 1072 (A.D. 1662, March 8), and beginning with the same introductory rubā‘i as the preceding copy.

No. 1833, ff. 155, 2 coll., each II. 13; Nasta’īk; illuminated frontispiece; size, 7½ in. by 4½ in.

1210

The same.

Beginning as in the two preceding copies. It is dated at Shāhjahanabad the 27th of Safar, in the 28th year of Alaungir’s reign (which is called by mistake A.H. 1099, instead of 1096=A.D. 1685, Feb., 2). Bibliotheca Leydeniana.

No. 2840, ff. 117, 2 coll., each II. 17; Nasta’īk; size, 6½ in. by 3½ in.

1211

The same.

Dated the 10th of Dhū-al-‘Alawi, A.H. 1135 (fourth year of Muhammadshah’s reign)=A.D. 1723, Aug. 12, at Aurangabad. Beginning the same as in the three preceding copies. This copy belonged formerly to Sir Barry Closs (with the date 14th March, 1813). Collected.

No. 2860, col. 15, J. 5, ff. 118, 2 coll., each II. 17; Nasta’īk; size, 9½ in. by 4½ in.

1212

The same.

This copy, although not dated, is extremely valuable on account of the endless number of elaborate glosses and annotations, both marginal and interlinear, that it contains. Beginning as in the four preceding copies.

No. 2834, ff. 147, 2 coll., each II. 13 (on ff. 1-106), II. 15 (on ff. 107-147); Shikasta; size, 9½ in. by 5½ in.

1213

The same.

No date. Collated and annotated; but unfortunately there is a lacuna of two leaves after fol. 7. The muthnawi ends on fol. 116b; the last two leaves are filled with a detailed pedigree of all the Shī‘ite Imāms, descendants of ‘Ali. Beginning as in all the preceding copies.


No. 2896, ff. 118, 2 coll., each II. 17; Nasta’īk; size, 9½ in. by 4½ in.

1214

The same.

A very bad copy, without a date. Beginning as in all the preceding copies. Many various readings, both marginal and interlinear. College of Fort William, 1825.

No. 2262, ff. 1-133, 2 coll., each II. 15; Shikasta; size, 8½ in. by 5½ in.

1215

Khijrkhān u Duwalrānī.

Another copy of Amir Khusrau’s love-story of Khijrkhān and Duwalrānī, beginning as in No. 1187, 11.

No date. Eleventh century of the Hijrah. The proper
order of the leaves is: ff. 1-52, 56-95 (lacuna of one leaf), 96-102, 53-54, 153-162.
Bibliotheca Leydeniana.
No. 2796, ff. 162, 2 coll., each ll. 14; some of the first leaves slightly injured; ff. 158-162 added by a later hand; Nasta'liq; size, 8½ in. by 4½ in.

1216
Another copy of the same.
This copy, which is dated the 8th of Dhâl-al-hijjah, A.H. 1218 (i.e., A.D. 1606, Feb. 27), bears the title of 'Uffad (see No. 1381, 11).
No. 338, ff. 128, 2 coll., each ll. 18; Nasta'liq; size, 9 in. by 2 in.

1217
A fragment of the same.
This fragment of Amir Khusrau’s Kisa-i-Khidrkhânî (as it is styled here) comprises less than one third of the whole poem; it begins with the following heading (corresponding to No. 2796, 1215 in this Cat., fol. 25):

First bait (not found in No. 2796):

The initial bait of the latter is:

The final bait of the fragment (not found in No. 2796) is:

No date. Eleventh and twelfth centuries. Bibliotheca Leydeniana.
No. 2511*, ff. 32-78, 2 coll., each ll. 15; small, but distinct Nasta’liq; size, 8½ in. by 5½ in.

1218
Nuh Sipahi.
Another copy of Amir Khusrau’s mathnawi, ‘the nine spheres’, introduced by a so-called chain-distich:

Beginning of the mathnawi itself as usual:

IND. OFF.

The date of composition, viz. A.H. 718 (see No. 1187, 12 above), appears here on the last page:

No date. Two seals of former owners from A.H. 1179 and 1180 (A.D. 1765-1767), on fol. 17.
No. 386, ff. 132, 2 coll., each ll. 17; clear Nasta’liq; size, 10½ in. by 6½ in.

1219
Rasâ’îl-ali’jâz (رسال الأجاز). Amir Khusrau’s famous work on epistemology and elegant prose-writing, with numerous specimens both of official documents and of the author’s own letters, entitled ‘Ummâz al-asrâr or Rasâ’îl al-ajâz, and completed according to the statement in Rieu ii. p. 527, A.H. 719 (A.D. 1319); an earlier date, at least for the completion of the second risâlah, is given in W. Pertsch, Berlin Cat., p. 1006, viz. A.H. 716, 7th of Shawwâl (A.D. 1316, Dec. 23); see besides these two references, No. 1317 of the Bodleian Cat., and Elliot, History of India, iii. p. 566. It consists of a preface, an introduction (导游), and five risâlas, each of which is subdivided into several khatâs (خاطب), khatâs, etc.

Contents:

Preface, on fol. 17, beginning: حسن عام النص في الكرم انفسل حلم للمؤلف.

Introduction, on fol. 16, last line: دیوانی کتاب (رسال الأخیر).

First risâlah, in ten khatâs (رسال القارئ), on fol. 15b.

Second risâlah, in nine khatâs (رسال التذنيف), on fol. 53b. In the Berlin copy (W. Pertsch, loc. cit.) this risâlah has ten khatâs, like the first.

Third risâlah, in ten khatâs (رسال العطرات) (البافى من لفظ بعض)，on fol. 149b.

Fourth risâlah, in five khatâs (رسال الربرعة), on fol. 182b.

Fifth risâlah, in six khatâs (رسال اللفظة)، on fol. 277b. Numerous marginal glosses and additions, written by the same hand as the text. The headings, given here, are taken from the following copy. Dated Shawwâl, A.H. 1084 (A.D. 1674, January-February), by Sayyid Jâfar iba Sayyid Tâhir Kadiri. The first risâlah of the first edition of Rasâ’îl al-ajâz was lithographed in Lucknow, 1865; the whole work, under the title of ‘Ummâz al-asrâr, in the same place, 1876.

No. 570, ff. 342, ll. 21; careless Nasta’liq; illuminated frontispieces at the beginning and at the top of the last four risâlas; size, 12½ in. by 6½ in.
1220

Another copy of the same.

Preface, on fol. 1\textsuperscript{a}, beginning as in the preceding copy.

Introduction, on fol. 16\textsuperscript{b}.

First risālah, on fol. 23\textsuperscript{b}; second, on fol. 88\textsuperscript{b}; third, on fol. 255\textsuperscript{b}; fourth, on fol. 309\textsuperscript{b}; fifteenth, on fol. 449\textsuperscript{b}.


No. 1024, ff. 531, ll. 15-17; irregular Nestālīk, written by different hands; illuminated frontispiece at the beginning and at the top of the last four risālas; size, 9\frac{1}{2} in. by 5\frac{1}{8} in.

1221

Inshā-ı Amir Khusrau (ایشاعرآ، امیر خسرو).

Letters on Śāhī topics, mystic love, Persian and Indian music, and similar subjects, written in a very flowery prose style, interspersed with numerous verses, by Amir Khusrau, forming a sequel to the preceding work on epistemology, the Rasa'il al-a'jarāf.

The first letter is headed (on fol. 26\textsuperscript{b}):

عَبْدُ الرَّحْمَنِ مَلِكُ شَأْنِ شَهْرِ وَ أَفْلَامِ حَالِ مَحِيضٍ بِمَعْمَقَةٍ حُسْبَانِ وَ بَانِي اَنْزَابَ مَعْمَوقٍ "شَوْرَةَ أَلْبَأَ".

Occasional short interlinear glosses. The copy appears to be incomplete at the end. The first owner was Muhammad Darwish.

No. 1766, ff. 82, ll. 15; Nestālīk; size, 8\frac{1}{4} in. by 5\frac{1}{8} in.

1222

A biography of Amir Khusrau, with specimens from his diwān, (ایشاعرآ، امیر خسرو، مَلِکُ شَأْنِ شَهْرِ وَ أَفْلَامِ), beginning: خواجَةُ اَنْزَابِ مَعْمَوقٍ حُسْبَانِ وَ بَانِي اَنْزَابَ مَعْمَوقٍ شَوْرَةَ آلَ،

No date.

No. 3337, olms 14, J. 13, ff. 23-43, ll. 17; clear and distinct Nestālīk; size, 9\frac{1}{2} in. by 5\frac{1}{8} in.

1223

Diwān-i-Hasan Dhilawi (دیوان حسن دهلانی).

Lyric poems by Amir Najm-uldin Hasan Sanjari of Dihli, the friend of Amir Khusrau, and, like him, a pupil of Nizām-uldin Auliya; he was called the Sa'di of India (see Haft Iklīm, No. 392, col. 405 in this Cat.), and probably died A.H. 727 (A.D. 1321); later dates of his death are A.H. 738 (A.D. 1338), see Khulāṣatul asfārār, No. 73 (Bodleian Cat., col. 305); and A.H. 745 (A.D. 1344, 1345) according to Taki Kashi; the date given in the Mirāt-al-'akhşayārā, No. 31 (Bodleian Cat., col. 208), viz. A.H. 707 (A.D. 1307, 1308), is due to a mistake, as the poet began in this year the memoirs of Nizām-uldin Auliya, styled al-Fa'īd al-ghafir, which he completed A.H. 720 (A.D. 1320); comp. Bodleian Cat., Nos. 780-783; Ries ii. p. 618; W. Fertsch, p. 73; and Berlin Cat., p. 87; A. Sprunger, Catal., p. 18, No. 70, and p. 418; Cat. des MSS. et Xylographes, p. 356; J. Aumers, p. 22, etc. According to the preface in prose, on fol. 1\textsuperscript{b} sq., in this copy, the author collected the poems of this diwān in his sixty-third year, A.H. 715, and completed it the 26th of Dhū-ali'kha'dah of that year (A.D. 1316, Feb. 15), see fol. 2\textsuperscript{b}, l. 3. He tells us moreover that he began composing poetry already in his thirteenth year, and continued it for fifty years, writing works both in prose and verse. He was consequently born A.H. 652 (A.D. 1254).

Contents:

Preface in prose, on fol. 1\textsuperscript{b} (the heading prefixed to it, کتاب قضائے سعدی seems to refer to the poet's epithet of the Indian Sa'di).

Nestālīk, on fol. 2\textsuperscript{b}, beginning:

ای حاکم جهان و جهان دار حکم

سعدت مه بدلان و نو مدعی قدیم

From the sixth nestālīk onwards (on fol. 8\textsuperscript{b}, last line) the arrangement is alphabetical.

Ghazals, on fol. 57\textsuperscript{b}, beginning:

ای سر نامه نغش نام تو - نام ما در دنر ازپم تو

The alphabetical order begins, on fol. 60\textsuperscript{b}, with the thirteenth ghazal, the same which is quoted in Bodleian Cat., No. 783; A. Sprunger, and W. Fertsch, Berlin Cat.:

ای دیوان فیروز سنری ازپم ما را آن.

At the end a few kitābāns. Some of these ghazals have been edited by Bendl in his 'Century of Persian Ghazals,' Pf. 3-85.

Rubā'is, on fol. 228\textsuperscript{b}.

Copied A.H. 942 (A.D. 1536, 1537), according to the colophon on fol. 230\textsuperscript{a}. Another date appears on fol. 227\textsuperscript{a}, viz. 903 (سنت ثلاث و نعمات), no doubt a mistake for 943 (سنتاج ثلاث و نعمات). College of Fort William, 1825.

No. 2310, ff. 230, 2 coll., each li. 17; very clear and distinct Nestālīk; illuminated frontispiece on fol. 1\textsuperscript{b}; a smaller illuminated heading on fol. 57\textsuperscript{b}; pictures on ff. 227, 225, 34, 62, 135, 149, and 190; size, 9 in. by 6\frac{1}{4} in.

1224

Another copy of the same.

This copy, which is injured and greatly effaced in many places, contains no nestās, but has instead a series of short mathnavis which are not found in the preceding copy.

Contents:

Ghazals, in alphabetical order, except the first, which begins, on fol. 1\textsuperscript{b}:

مَطْعَ مِنْ دِیوَانِ بِنْرُ غَمَبِبْدِیس چَسْت

یکپکه ابصاری من محد مسیضر کرسی.

The second (or first alphabetical) ghazal is identical with the initial ghazal in No. 782 of the Bodleian Cat., viz.:

با رَبِّ بِکِش خَائِنَ علم

Rubā'is, on fol. 65\textsuperscript{b}; the third rubā of agrees with the initial one in No. 780 of the Bodleian Cat.:

ای فِیل تو- فَل اَنْتَ خِیام

Mathnawiyyāt, on fol. 71\textsuperscript{b}; the first, in honour of Sultan 'Alā-uldin Khilji, begins:

بِیا آی گُه-


1225

The same.

This copy, a few pages of which are injured, contains only:

Ghazals, in alphabetical order, except the first two, with some kifas, rubā'is, and a short mathnawi at the end. Beginning of the initial ghazal, on fol. 2b, corresponding to No. 2174, 1223 in this Cat., fol. 57b:

The right order of ff. 1-83 is: 1, 2, 75-82, 3-74, 83; and of ff. 164-169: 164, 166, 165, 168, 167, 169.

No. 512, margin-col., ff. 1-266, li. 24-26; small Nastālīk: illuminated heading on fol. 2b.

1226

The same.

Another undated copy, containing:

Ghazals in alphabetical order, except the first three. Beginning of the initial ghazal, on fol. 1b:

The second ghazal corresponds to the initial one in the preceding copy.

Beginning of the first alphabetical ghazal, on fol. 2b:

The first alphabetical ghazal of No. 2174 (1223 in this Cat.) is found here on fol. 5a, but with some modifications in the first hemistich, viz.: ینادت می کیاام نام تر را

Rubā'is, on fol. 157b.

Colophon:

هذا دیوان من تصنیف حضرت

dehlawi Muḥammad ʿAbd al-Ḥusayn ʿAbd al-ʿAzīz al-Qasimi al-Salṭani al-ʿAlawi is known for his work.

No. 1639, ff. 161, 2 coll., each li. 12-13; Nastālīk: illuminated frontispiece; large waterspots throughout; size, 7½ in. by 5 in.

1227

The same.

No date. Contents:

Ghazals, in alphabetical order, except the first two;
College of Fort William, 1825.

No. 2223, ff. 158, 2 coll., each ll. 17; small, but very distinct Nasta'ilık; size, 7½ in. by 4½ in.

1229

Another copy of the same.

Beginning: جلالة الله على ندى ندى أني (Dar 65)

Daur I, on fol. 29a; II, on fol. 47b; III (65) خلافة في أحوال أهل آخر,
on fol. 171b.

No date.

No. 1222, ff. 195, 2 coll., each ll. 12; large Nasta'ilık; size, 7½ in. by 4½ in.

1230

Diwan-i-Ibn Yamin

An incomplete copy of the poetical works of Amir Fakhr-aldin Mahmud bin Amir Yamin-aldin Muhammad Mustaafi of Faryumad (three days' journey from Sazwâr), commonly known as Ibn Yamin, who died in Faryumad, A.H. 745 (A.D. 1344, 1345); see Haft-Iklîm, No. 770, p. 434; in this Cat.; Bodleian Cat., Nos. 790-792; A. Sprenger, Catal., pp. 433, 434; G. Huber, p. 456, Rieu ii. p. 82, W. Pertsch, Berlin Cat., p. 46, etc.; and Cat. des MSS. et Xylographes, p. 358.

The statement made in the last-named Catalogue, that the poet (according to the preface of his diwan) wrote or collected his poems in A.H. 756 (A.D. 1355) is probably due to some kind of error, as according to one of Sprenger's copies already in A.H. 753 (A.D. 1352) one of the poet's friends compiled a preface to the collected diwan.

The present collection contains:

Ghazals, in alphabetical order, on fol. 1b, beginning, انبذ اينصحتي بنام حدا (the second hemistich is torn away), agreeing with the beginning of No. 791 in the Bodleian Cat.; the second half of this initial ghazal,viz.

ای خداوند فارbright (6)

corresponds to the beginning of No. 700 in the Bodleian Cat.; and of the second copy in Sprenger's Catal., p. 434, 1b, 12.

One tahrîm, on fol. 91a, beginning (as in No. 790 of the Bodleian Cat.):

جو نور نات نابد ژارات در عالم معلوم نمود در کیج ذات.

A few rubâ'îs, one muhammas, and some fards, on fol. 94b; beginning of the first poen:

طلب کن تا خبر از رازکیت دیه

پنک این که را می چرچ خاهی.

Three mystical mathnawis, the first of which begins, on fol. 99b:

پنی اسم آزمی که نیش (پنی) که نمی

بود آن کچ رازکیتی نهاد

corresponding to the first mathnawi in No. 791 of the Bodleian Cat., and seems to contain six majlis; the second, on fol. 111a, is headed:

منفی دختری جان سوز است

که این نه خلیفه افزار است

from which it is evident that its title is که سوز (which also appears in the last bait on fol. 124a); the third, on fol. 124a (like the first without any heading), begins with the initial bait of the preceding section (on fol. 94b), viz.

طلب کن تا خبر از رازکیت دیه

this mathnawi breaks off on fol. 123b; there are besides two lacunae, one after fol. 2 and the other after fol. 51, and some leaves are severely injured.

No. 466, ff. 125, partly 3 coll., the first and third ll. 10, the middle in diagonal lines, ll. 6; and partly 2 coll., each ll. 13, irregular Nasta'ilık; size, 8½ in. by 5½ in.

1231

Another copy of the same.

This collection of Ibn Yamin's poems, styled اشعار ای بنام, and considerably smaller than the preceding one, contains principally the famous kitâb of the poet (which have been translated into German by Schlechter-Wschn, 'Ibn Yamin's Bruchstücke', Vienna, 1852; new ed., Stuttgart, 1879), preceded by a few short mathnawis.

Beginning of the first mathnawi, on fol. 1b:

پنی اسم آزمی که نیش (6)

زیرستی اروش

Beginning of the first kitâb, on fol. 7b:

بیت مر جو نارد سبیح سر اینماشد بیبی سپر

No date.

No. 271, ff. 49, 2 coll., each ll. 12; Nasta'ilık; illuminated frontispiece; size, 8½ in. by 5½ in.

1232

Diwan-i-Badr-i-Caâ (6)

The lyrical poems of Badr-al-din (or according to Khwaasgû, Fakhr-aldin) Muhammad of Câ or Shâsh (the modern Tâshkaç, also called Banâkit), usually called Badr-i-Caâ, the full moon of Câ, who was the panegyrist of Sultan Muhammad bin Tughluq (A.H. 725-725 = A.D. 1325-1354), and died after A.H. 746 (A.D. 1345, 1346); see Haft-Iklîm, No. 1532 (col. 495 in this Cat.); Bodleian Cat., No. 793; Rieu iii. pp. 1031b, 1032; 1046a; A. Sprenger, Catal., p. 367; Elliot, History of India, iii. pp. 567-573 (where some of his poems are translated). Besides his lyrical poems, he composed a haft-i-klîm in honour of the exploits of his patron, completed A.H. 745 (A.D. 1344, 1345); see Rieu iii. p. 1032a; the same date occurs in his diwan, see A. Sprenger, loc. cit.; the last date that can be traced in his kasidas is A.H. 746, see Rieu iii. p. 1046a.

The diwan contains chiefly kasidas, with a few ghazals, kitâb, and rubâ'îs at the end; beginning:
POETRY.

1233

Another copy of the same.

A smaller collection of the Ḍaṣas of Badr-i-Ḡaṣ, without any rubā'is; the special value of this copy lies in the numerous marginal and interlinear glosses which elucidate the text. Beginning as in the preceding copy.

Dated the 26th of Muharram, A. H. 1077 (ninth year of Ḍaṣas of Badr-i-Ḡaṣ, without any rubā'is), at Patna by Muhammad Sharīf, who made this copy for the Nawāb Lāshkārkhān.

No. 297, ff. 25, 2 coll., each ll. 17; Nastālik; size, 81 in. by 62 in.

1234

Humāyūn u Humayūn (Humāyūn u Humayūn).

One of the famous mathnavis of Kamāl-aldin Abūnāṣa Muḥammad bin 'All Murshādī, usually called Khwāja Kirmānī (or Kirmānī, see Haft Iklīm, No. 286, col. 398 in this Cat., where his name is given as Muḥammad instead of Muḥammad), who was born A. H. 679, the 5th of Shawal (A. D. 1281, Jan. 28), and died probably A. H. 753 (A. D. 1352); the usual date of his death, viz. 745, is impossible, see Rieu ii. pp. 61 and 592; W. M. F. Petrie, pp. 6 and 91; G. Flügel i. pp. 542, 543, Cat. des MSS. et Xylographes, p. 377; Schefer, Chrestomathie Persane, vol. ii, Paris, 1885, pp. 251, 252.

This mathnavi was composed in Bābdād, and completed A. H. 732 (A. D. 1331, 1332).

Beginning:

بدن حفلاً ولا يبسط
ک حمست هيض شده هچ یمست

No date.

No. 77, ff. 206, 2 coll., each ll. 15-16; unequal Nastālik, occasionally mixed with Shikaṣṭa; size, 9 in. by 5 in.

1235

Sīnānma (Sīnānma).

This strange mathnavi, which is styled on fol. 1a شاهناهم (Shāhnaḥam), in the colophon it is an account of which has been given by Spiegel in Zeitschrift der D. M. G. iii. pp. 245-261, is like the poem of the same title and contents, described in Rieu ii. pp. 543-544 (where, however, the beginning differs, comp. also ib. iii. p. 1089), merely

a close imitation or rather reproduction of Khwāja Kirmānī's mathnavi in the preceding copy, in which, simply for the purpose of deceiving the reader, the names of Humāyūn, Humayūn, etc., have been changed into Sām, son of Sām, Parukht, etc.; comp. also Khulāṣat-ālamān, No. 24 in Bābdād Cat. (col. 297). With the real Sīnānma this work has nothing whatever to do. Beginning the same as in the preceding copy:

بدن خفلاً ولا يبسط
ک حمست هيض شده هچ یمست

Dated the first of Rabīl-alawal, A. H. 1085 (A. D. 1674, June 5).

No. 190, ff. 26, 2 coll., each ll. 17; inelegant and careless Nastālik; size, 9 in. by 5 in.

1236

Sīndībadnāma (Sīndībadnāma).

The extremely rare poetical version of the book of Sīndībad, which closely agrees with the Greek Sintipas (see Essai sur les fables indiennes, by Louis le de Longchamps, pp. 93-137) and the prose-version of Bahā-aldīn Muḥammad (see Rieu ii. p. 748 sq.), and has been fully described by F. Falconer in the Asiatic Journal, vols. 35, p. 169 sq., and 36, pp. 4 sq., and 99 sq. The present copy is undoubtedly the same which Falconer describes so minutely, and has on the second fly-leaf the following entry:

'Purchased at an old bookstall for £1, June 1857, by me.' Edwin Greenwood.

'It is called Sindibad Namah. It is a collection of exceedingly interesting tales. An analysis, accompanied with extracts, appeared in the Asiatic Journal, vols. 35 and 36, 1841. Neither the East India House nor the British Museum possess a copy. I am told this is the only copy in Europe, therefore it is very valuable.'

To rectify Mr. Greenwood's statement, H. H. Wilson has added, March 1859, to the above remarks the following of his own, proving that this copy originally belonged to the India House, and must have been stolen from there and sold:

'A curious fiction—the MS. belongs to the Library of the East India House, as is evident from Mr. Falconer's description.'

Mr. W. A. Clouston, who has based his 'Book of Sindibad from the Persian and Arabic, with introduction, notes, and appendix' (privately printed, 1884), to a great extent on this copy, and given a description of it in the Introduction, p. xi sq., has added on the first fly-leaf, April 1884, a list of the lacunas and the misplaced leaves in this MS, according to the original Arabic paging. This Persian version was composed A. H. 776 (A. D. 1374, 1375), see fol. 83, l. 5, جوزرخما (Josrakhma), and begins on fol. 2b:

بدن حفلاً ولا يبسط
ک حمست هيض شده هچ یمست

No date.

Lacunas after ff. 16, 26, 41, 44, 56, 61, 85, and 155.

No. 8124, ff. 166, 2 coll., each ll. 16; clear and distinct Nastālik; illuminated frontispiece on fol. 2; ff. 28 and 30.
luxuriously adorned; excellent pictures (some of full size) on ff. 10, 11, 14, 15, 18, 19, 20, 21, 22, 23, 26, 29, 30, 31, 32, 34, 35, 36, 40, 43, 45, 47, 48, 49, 50, 58, 54, 57, 60, 62, 64, 68, 69, 71, 72, 75, 77, 78, 80, 81, 84, 85, 86, 87, 92, 94, 97, 99, 102, 105, 108, 109, 114, 116, 119, 120, 121, 123, 125, 126, 128, 129, 133, 134, 135, 137, 138, 139, 142, 144, 149, 151, 154, 156, 163, and 165; size, 9 in. by 6½ in.

1237

Diván-i-Salman (Diván-i-Salman).

Some select poems are published by Bland’s ‘Century of Persian Ghazals,’ No. 4, and in Erdmann’s article in the Zeitschrift, loc. cit.; the Kashf al-Din, edited there on pp. 760-762, has been metrically translated into German by K. H. Graf, in ‘Festgruss an die Mitglieder der Philologen und Orientalisten-Versammlung in Neisse,’ 1863.

Contents:
Kashidas, tarjibands, and kifás, mixed together without any alphabetical arrangement, on fol. 1b, beginning:

Ghazals, in alphabetical order, on fol. 201b, beginning:

Mukáṭta’át (including some kashidas and ghazals), on fol. 302b, beginning:

Rubá’ís, on fol. 339b, beginning:

No date. A great number of leaves severely damaged, and consequently some poems destroyed. Ff. 304 and 305 left blank.

No. 2778, ff. 335, 2 coll., each li. 17; Nasta’lik; small illuminated frontispiece; size, 8 in. by 4½ in.

1238

A somewhat smaller copy of the same.

Contents:
Kashidas, tarjibands, kifás, and ghazals, all mixed together, on fol. 2b, beginning:

Rubá’ís, on fol. 226b, beginning:

No date. A great number of leaves severely damaged, and consequently some poems destroyed.

No. 407, margin-columbia, ff. 1-261b, li. 44; small, but clear and distinct Nasta’lik; illuminated headings at the beginning of each poem, and other ornaments throughout.

1241

The same.

This copy, which appears to have been made from one of the earliest collections of Salám’s poems, but has unfortunately a lacuna after fol. 11, begins with
a long artificial kaṣīḥah ( testimacat) of the same manner of taṣṣīḥī as those poems of Ahli Shirāzī, described at length in the Catalogue of the Bodleian Library, colls. 652, 653. The chief subtlety is, that all the words of two and two, or three and three, lines, written in red ink, form together a new distich, usually a mathnawi-bait, and every bait of this kind represents a different metre and a different tropical figure; for instance, from the first two baits of the kaṣīḥah:

صواع صوفه رفعت برخغت آب بهار
هوا جنگ کوپش مطاک مسقا تیار
آئشکریزیات تو کلستان داده
کل از حیات رخت چاولان نزاود یار

there springs this mathnawi-bait in the metre of Ḥanūm, and representing the ṭalb and ṭalīn)

Besides, (1) all the initial letters of the baits give a kīfā'ah of three distichs, containing a dedication to the Wazir Ghiyāth-āl-dīn Muhammad; (2) from the ḥusn, i.e. specially-selected letters, of the words in all the first hemistichs springs a kīfā'ah of eight distichs, in which no alif appears; (3) from the ḥusn of the words in all the second hemistichs springs another kīfā'ah of seven distichs, in which no dāalical point appears; and (4) by another arrangement of select letters, a ghazāl of five distichs is formed. Comparing this kaṣīḥah of Salmā’s with the above-mentioned three kaṣīḥahs of Ahli Shirāzī, it is evident that the latter based his poems on that of his predecessor to such an extent that it may almost be called a plagiarism.

The other contents of the diwān are:

Kaṣīḥah, tarjīmān, and kīfā'ah, without any order, beginning abruptly, on fol. 12b, in the middle of a poem (one leaf being left blank); the initial poem of the following copy (No. 2458), viz., در دریغ علیه آب یل, is found here on fol. 30b. Ghazāls, likewise without any order, on fol. 201b, beginning:

تا تود در ندین جان داری و جوان درد تی
جوی مرخوشون کریز یار خوشیت

Rubā'īs, on fol. 266b, beginning:

ای کار چنگان آری گزینه، کریز خورشید

Some words and whole lines are occasionally left blank, on ff. 19a, 19b, 84a, and 268b-274b.

No date. A seal from a. d. 1799 on the last page.

No. 3213, ff. 274, 2 coll., each li. 19; Nastā‘īk; illuminated frontispiece on fol. 1b; size, 9½ in. by 6½ in.

1242

The same.

All the parts of this copy, which is likewise defective, begin with poems, different from the initial ones in the preceding copies, viz.:

Kaṣīḥah, tarjīmān, and tarkībān, without any order, on fol. 1b, beginning:

1243

Two mathnawīs by Salmān of Sāwa.

1. Khwarshid u Jamshid (खर्शिद और जमशीद) or Jamshid u Khwarshid (جمشيد و خوارشيد), the historic story of the prince of China and the princess of Rūm, completed in Jumādā II, A. H. 763 (A.D. 1362, April), at the request of Sultan Uways. Beginning, on fol. 261b:

نور برده پدر یکسن گر - در کنفرمیم اسمرعمگان

Excerpts from this mathnawi are given in the Khulāṣat-ālkāłam, No. 35 (Bodleian Cat., col. 298).

2. Firāknamah (فرائکنامه), the book of separation, completed A. H. 781 (A.D. 1380); beginning, on fol. 369b:

بینم مهاب دیه کتربور هلال
بر لمحات این جوهرجان بپن

No date.

No. 407, margin-column, ff. 261b-396b, ll. 44; clear Nastā‘īk; ornaments throughout.

1244

Mihr u Muṣṭari (میهر و معشری).

A good and tolerably old copy of the romantic mathnawi ‘Sun and Jupiter,’ by Maʿlūn Shams-al-dīn Muhammad ʿAsār of Tabriz, who died A. H. 784 (A.D. 1382, 1383); the poem was completed the roth of Shawwāl, A. H. 778 (A.D. 1377, Feb. 20); comp. expressly Fleischer’s excellent treatise on the lifetime of the poet, and the date of the composition of this work, in Zeitschrift der D. M. G. xv. pp. 389-396; Rieu ii. pp. 626 sq. and 817; W. Pertch, Berlin Cat., pp. 843-845 and 1066; Bodleian Cat., Nos. 811-814; A. Sprenger, Catal., p. 314; G. Flügel i. p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornberg, p. 111; Peiper, Comment. de Mihr et Muṣṭarī, amorous, Berlin, 1839, and Stimmungen aus dem Morgenlande, Hirschberg, 1856, pp. 266, 449; Ouseley, Biogr. Notiores, pp. 261-226; H. Khalifa vi. p. 277, No. 13471; Haft Iklīm, No. 1321 (col. 476 in this Cat.); Khulāṣat-ālkāłam, No. 45 (Bodleian Cat., col. 298), etc. A Turkish translation of this poem is noticed in the Paris Cat., No. 313, i, and in J. Auner, Türkische Handschriften, No. 178.

Beginning:

پنام بانوش عالم عیشی
که نامش هست تفوق عیشی
Dated the 27th of Dhi-ul-Alka’dah, A.H. 969 (A.D. 1562, July 29), by A’kāsān ibn Ha’fiz Amir Husain, known as Arashoghul Arashi, of Arash, a town in Shirwan.

No. 107. ff. 213, 2 coll., each ll. 12; distinct Nast’alik; illuminated frontispiece; the first two pages ornamented; size, 7 1/2 in. by 4 1/2 in.

1245

Another extremely defective copy of the same.

The leaves of this copy, which is dated the last of Rajab, A.H. 1021 (A.D. 1612, Sept. 26), are in a most bewildering confusion, and there are nine lacunas of considerable contents. A careful comparison with the preceding copy shows that the proper order of the leaves is as follows:

1. lacuna (= fol. 1, l. 3 ab infra, to fol. 9 b, l. 1 penult. in No. 1244), 38, 39-36, 36, lacuna (= fol. 21 b, l. 1, in No. 1244), 37-50, lacuna (= fol. 26 a, l. 1, to fol. 27 b, l. 1, penult. in No. 1244), 42-55, lacuna (= fol. 47 b, l. 3 ab infra, to fol. 49 b, l. 7 in No. 1244), 59-61, lacuna (= fol. 52 b, last line, to fol. 54 b, l. 3 ab infra in No. 1244), 62, 63, 70-86, 91-147, lacuna (= fol. 146 b, l. 5, to fol. 146 b, l. 3 ab infra in No. 1244), 39-41, 11-16, lacuna of four baits (= fol. 157 b, l. 1, penult. in fol. 158 b, l. 2 in No. 1244), 17-29, lacuna (= fol. 178 b, l. 1, 3 ab infra, to fol. 184 b, l. 5 in No. 1244), 2-10, 66-69, 64-66, 37, lacuna (= fol. 206 b, l. 7, to fol. 207 b, l. 6 in No. 1244), 148-152. On the other hand, this defective copy contains several chapters a series of baits not found in the preceding copy; for instance, between ll. 6 and 7, on fol. 46 b in No. 1244, there are wanting forty-five verses (= fol. 57 b, l. 1, to fol. 58 b, last line in the present copy), and between ll. 1 and 2 of fol. 141 b in No. 1244 there are wanting twenty-three baits (= fol. 142 b, l. 4 ab infra, to fol. 143 b, l. 7 in the present copy).

Several pages of this copy are besides a little effaced or otherwise injured.

No. 1238. ff. 152, 2 coll., each ll. 15; Nast’alik; illuminated frontispiece; the first page richly adorned; three miniature paintings on ff. 2, 19, and 31; size, 8 in. by 4 1/2 in.

Hāfiz (Nos. 1246-1274).

1246

Diwān-i-Hāfiz (دیوان هفیز).

The collected works of the greatest lyrical poet of Persia, Shams-aldin Muhammad Hafiz of Shiraz, who died, according to the best authorities, and the date engraved on the poet’s tombstone, A.H. 791 (A.D. 1390); see Haft Iklim, No. 200, col. 392 above; a less trustworthy date A.H. 792, as absolutely wrong one A.H. 794, found in Daulatshāh. On the life and works of Hāfiz, comp. De Saay, in Notices et Extraits, iv. p. 238 sq. (a translation of Daulatshah’s article on the poet’s life, which has also been edited, respectively translated by Wilken, in his Christzmathia Persica, Leipzig, 1805, and in Vullers, Vitae Poetarum Persiorum; Ouseley, Biogr. Notices, pp. 23-42; Defrénery, in Journal Asiat. xi. 1838, pp. 406-425; Rieu ii. p. 627 sq.; S. Robinson, Persian Poetry, 1883, p. 385 sq.; Wilberforce Clarke in the preface to his translation of Hāfiz (see further below), vol. i. preface, p. xxiii. sq.; Quarterly Review, 1829, Jan., pp. 33-62 sq.; other copies are described in Rieu, loc. cit.; Bodleian Cat., Nos. 815-833; W. Peters, p. 75, and Berlin Cat., p. 845 sq.; G. Flügel l. p. 551 sq.; A. Sprünger, Catal., p. 445. Cat. des MSS. et Xylographies, p. 562. Teut. Coll. Or. Lvxburg, Bat. ii. p. 162; Rosen, Persian MSS., p. 205-209; A. F. Mehren, p. 38; J. Jumner, p. 23, etc. Principal text editions: Calcutta, Fort William, 1801 (by Abū Tālibkhān), reprinted 1826; by H. Brockhaus (with the Turkish Commentary of Süleyman the first eighty odes), Leipzig, 1834-1856; by Rosenweig (text and German metrical translation), 3 vols., Vienna, 1856-1866; Calcutta, 1858 (with commentary by Fath Ali); by Major H. S. Jarrett, Calcutta, 1881; Odes of Hāfiz, with explanatory notes by Fstenji Kuvajr Satar, Bombay (Education Society’s Press), 1887; Persian text, with two Turkish commentaries (the second by Süleyman), Constantinople, 1870; Persian commentary, by Maulānā Sayyid Muḥammad Sālīḥ Alī, Lucknow, 1876 and 1886. Lithographed editions: Calcutta, 1826; Bombay, 1828, 1841, and 1883, besides A.H. 1267 and 1277; Canmore, 1831; Bāhā, A.H. 1250, 1256, and 1281; Constantinople, A.H. 1257 (1841); Tābrīz, A.H. 1257 and 1274; Tābrān, A.H. 1258; Mashhad, A.H. 1262; Dībān, A.H. 1269, A.D. 1884; Lucknow, A.H. 1275, 1876, 1878; and 1883; Lahore, 1888. Complete translations of the whole diwan by Hammar, Tabāngin, 1812 (in German prose); Rosenweig (in German verse), see above; and H. Wilberforce Clarke (in English prose), with copious notes and an exhaustive commentary, 2 vols., London, 1891. Select poems have been translated: into Latin, by Meninski, Vienna, 1820 (the first ode); T. Hyde, Oxford, 1767 (the first ode); Revisky in ‘Specimen Poeseos Persicarum,’ Vienna, 1771 (the first sixteen odes); into German, by Wall, in ‘Neue Arabische Anthologie,’ Leipzig, 1791, pp. 46-74; Dauver, Hamburg, 1846; Nürnberg, 1852 (free adaptations of Hāfiz’s ghazals); Nesselmann, Berlin, 1865; Bodenstein, Berlin, 1877; into French, by W. Jones, Works, vol. 5, London, 1799; into English, by J. Richardson (sixteen odes after Revisky), London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in Asiatic Researches, vol. 3, 1794, and in his ‘Works,’ vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in ‘Persian Miscellanies,’ London, 1795, and ‘Oriental Collections,’ vols. 1-3, London, 1797-1800; J. Hindley, 1800; S. Robinson, A Century of Ghazals in Prose, London, 1873; Persian Poetry, 1883 (see above); H. Bicknell, Selections, London, 1875; E. H. Palmer, Song of the Reed etc., London, 1876; W. H. Lowes, Cambridge, 1878; E. P. Evans, in ‘Atlantic Monthly,’ 1884. An unknown ode by Hafiz has been published by H. Blochmann, in Journal Asiat. Society of Bengal, vol. 46, p. 237; Calcutta, 1877; the translation has appeared in English translation, in ‘New Asiatic Miscellany,’ vol. i. p. 327; Calcutta, 1878, and (together with a few odes) by Gulchin in Asiatic Journal, vol. 4, pp. 113, 215, and
One tarkibband and one mukhammas (the latter = Brockhaus, No. 693), on fol. 186a.

Mathnawis, on fol. 189v; the first beginning:

"ألا الى أحمد" (Brockhaus, No. 685).

Mukhta'at, on fol. 194a, beginning:

"فداء جرح ناه ي و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و نه و
The same.
Contents: Ghazals, in alphabetical order, on fol. 1b, beginning as usual.
A few mathnawi-baits and a series of kitābs, the latter beginning, on fol. 239b: آصف عهد زمان الله
امشب زمزم میانه
(Brockhaus, No. 626).
No. 2805, ff. 145, 2 coll., each ii. 9; large Nasta'lique, written on paper sprinkled with gold; illuminated frontispiece; the first two pages adorned with gold arabesques; size, 9½ in. by 6½ in.

The same.
Contents: Ghazals, in alphabetical order, on fol. 1b, beginning as usual.
A few kaṣidas, mathnawis, and tarkibbands, on fol. 141b, beginning as in No. 1246: جوژی در سرخ، و تین سیم، ál-أزیم، ادین.
Mukhamaas, on fol. 153b, beginning as in Nos. 1246 and 1247: در عشق تو ای صم ál-أزیم.
Mukhtārat and rubāis, on fol. 154b, beginning:
ای دل میری منصب دنا که هری نیست ál-أزیم.
Dated the 17th of Sha'bān, A.H. 1184 (A.D. 1770, Dec. 6), by ‘Azim-aldin.
No. 3356, olim 7, J. 10, ff. 162, 2 coll., each ii. 10; Nasta'lique, the first page supplied later by another hand; size, 8½ in. by 5½ in.

The same.
Contents: Ghazals, in alphabetical order, on fol. 1b, beginning as usual.
Three kitābs, the first of which, on fol. 154b, begins: دل مند بر دنیا ál-أزیم.
One tarjīband, on fol. 155b, beginning: ای داده: باند ál-أزیم.
Mukhamaas, on fol. 156b, last line, beginning as in Nos. 1246, 1247, and 1251: ál-أزیم.
Mathnawis, on fol. 158b, the first beginning: ál-أزیم.
Rubāis and fards, on fol. 168b, beginning: کاش ختم ál-أزیم.
Colophon on fol. 175b, giving the date of the copy as the first of Dhul-al-hijjah, A.H. 1198 (A.D. 1784, Oct. 16), and the name of the transcriber as Ghulam ‘Ali bin Muhammad ‘Ali Shāh. On fol. 175b (the last page) the beginning of a kaṣīdah: در بدن خان اغلی ál-أزیم.
No. 3509, ff. 173, 2 coll., each ii. 16; small Nasta'lique; illuminated frontispiece; size, 4½ in. by 3 in.

The same.
Contents: Muhammad Guladan’s preface, on fol. 1b, beginning:
میری رکندنی ál-أزیم
One kaṣīdah, on fol. 6b, beginning:
میری رکندنی ál-أزیم.
One mathnawi, on fol. 8b (Brockhaus, No. 685, ál-أزیم); one mukhamaas, on fol. 10b (Brockhaus, No. 693, ál-أزیم); and a second mathnawi, on fol. 11b, beginning:
مریک رکندنی ál-أزیم (see No. 1246 above).
Ghazals, in alphabetical order, on fol. 16b.
Some kitābs, on ff. 170b—179b.
A second kaṣīdah, on fol. 179b (Brockhaus, No. 692).
A tarjīband, on fol. 180b, beginning as in No. 1246:
مریک رکندنی ál-أزیم (see No. 1252).
Two small lacunae, on ff. 90b and 130b. Copied A.H. 1212 (A.D. 1797, 1798), in Isfahān, by Ali Ridā, known as Mīrzā Bahā b. Shīrāz, at the request of Ja’far Allākhan Bahādur.
No. 172, ff. 185, 2 coll., each ii. 18; large and distinct Nasta'lique; illuminated frontispieces on ff. 1b and 16b; ff. 1b, 2b, 16b, and 17b richly adorned; size, 11½ in. by 6½ in.

The same.
Contents: Muhammad Gula’dān’s preface, on fol. 1b.
Two kaṣīdahs, on fol. 6b (with some lines left partly or wholly blank); beginning of the first, دل مند ál-أزیم.
One mathnawi, on fol. 8b, (see the preceding copy); the second, on fol. 8b, begins:
مندرتی که آزار صنع کرد ál-أزیم (corresponding to the beginning of the Calcutta edition of 1791).
Ghazals, in alphabetical order, on fol. 9b.
Kitābs, on fol. 193b, beginning:
مریک رکندنی ál-أزیم.
The same tarjīband as in No. 1252, but beginning here, on fol. 203b: ای داده. میری رکندنی ál-أزیم.
The usual mukhamaas, on fol. 204b.
Five short mathnawis, on fol. 208b; the first begins:
دنیم و باغ تو باند ál-أزیم.
The second, on fol. 210b, is the usual one: ál-أزیم.
Rubāis, on fol. 219b, beginning:
مریک رکندنی ál-أزیم.
A few verses from the Sa’di nanāma, on fol. 227b.
1255


No. 2863, ff. 228, 2 coll., each II. 14; very large and distinct Nestālīk; a gorgeously illuminated frontispiece on fol. 9v; ff. 9r and 10v richly adorned; splendid Eastern binding, outside with flowers, inside with two large pictures, unfortunately severely injured on both sides; size, 13½ in. by 8½ in.

The same.

Contents:
Ghazals, in alphabetical order, on fol. 1b.
Mathnawīs, Kīṭās, and rubā’īs, on fol. 248b, beginning: StreamReader.Shape
The usual mukhallas, on fol. 259a.
No date. Presented by J. H. Peile, Esq., Sept. 19, 1818; transferred to Civil College, Aug. 9, 1819.

No. 3467, dim. 7, J. 13, ff. 271, 2 coll., each II. 11; large Nestālīk, by a modern hand; size, 8½ in. by 6 in.

1256

The same.

Contents:
Muḥammad Gulandām’s preface, on fol. 1b.
Kāshidas and tarkīb bands, on fol. 5b, beginning: زلزلي نتول لله (corresponding to the second kāshida in No. 1246 = Brockhaus, No. 692).
Ghazals, in alphabetical order, on fol. 14b.
The usual mukhallas, on fol. 203a.
Kīṭās, mathnawīs, and rubā’īs, on fol. 204b, beginning: دل منه لله أَصْفاحُ (the first mathnawi, on fol. 216a, مرنى; the first rubā’ī, on fol. 223b, مرنى.

No date. Some pages slightly injured, almost all soiled by water and partly effaced.

No. 3464, dim. 7, J. 8, ff. 238, 2 coll., each II. 14; Nestālīk; illuminated frontispieces on ff. 1b, 5b, and 14b; rather effaced pictures on ff. 5b, 9b, 14b, and 197b; small ornaments throughout; size, 8½ in. by 4¼ in.

1257

The same.

Contents:
Muḥammad Gulandām’s preface, on fol. 1b.
Kāshidas, on fol. 5a, beginning: زلزلي نتول لله.
Three mathnawīs, on fol. 10b; the first beginning: StreamReader.Shape
Some tarkīb bands and the usual mukhallas, on fol. 17a.
Ghazals, in alphabetical order, on fol. 20b.
Kīṭās, on fol. 194b, beginning as in No. 1250:
 algunos;
Rubā’īs, on fol. 204b, beginning as in No. 1250:

1258

No date. Some pages injured; various readings and additions on the margin.

No. 678, ff. 1-116, 2 coll., each II. 15; Nestālīk, the first two pages illuminated; size, 8½ in. by 5½ in.

The same.

Contents:
Ghazals, in alphabetical order, on fol. 1b.
Tarkīb bands, a few mathnawīs (the first beginning: StreamReader.Shape
and the usual mukhallas, on fol. 183b.
Kīṭās, on fol. 193b, beginning: دُلْ مِنَ الْعَلَامَة
Rubā’īs, on fol. 201b, beginning as in No. 1249:

No date.

No. 1764, ff. 209, 2 coll., each II. 14; clear and distinct Nestālīk; illuminated frontispiece; size, 8½ in. by 4½ in.

1259

The same.

Contents:
Ghazals, in alphabetical order, on fol. 1b.
A few mathnawīs, on fol. 204b, the first begins: ما أمرٍ لله أَفْتَنَ لِيَ سَيِّدٍ دَأَمٍ (the second, a mathnawi, begins, on fol. 206b, بما سَأَلَهُ الْفَضْلُ (the first mathnawi in No. 1246: سَأَلَهُ الْفَضْلُ.

Parts of ff. 207b and 208 are left blank.
Kīṭās, on fol. 209b, beginning: دُلْ مِنَ الْعَلَامَة
(= Brockhaus, No. 580).
A few rubā’īs, on fol. 212b, followed on fol. 214b by a short account of Ḥāfiz. On ff. 215b-217b a tract on the various metres of epic poems, illustrated by those of Sanā’ī, Nizāmī, Khusrāu, etc. (see a similar tract at the beginning of the autograph of Jāmī’s Kulliyāt in Rosen’s MSS., pp. 216-218).
On fol. 218b some scattered poetry. Bibliotheca Leydeniana.

No. 2829, ff. 218, 2 coll., each II. 15; Nestālīk; size, 6½ in. by 4½ in.

1260

The same.

Contents:
Ghazals, in alphabetical order, on fol. 1b.
Kīṭās, rubā’īs, and firdās, on fol. 168b, beginning: StreamReader.Shape
(corresponding to the first kīṭah in No. 66 of Rosen’s Cat.).

No date. Occasionally various readings on the margin; some pages slightly injured at the corners.

No. 3466, dim. 7, J. 12, ff. 201, 2 coll., each II. 15; Nestālīk; size, 8½ in. by 4½ in.

1261

The same.

Contents:
Ghazals, in alphabetical order, on fol. 1b.
A few mathnawis, on fol. 164; the first beginning:

Kitâb as rubâis, on fol. 163, beginning:

No date.

No. 3344, olin 7. J. 14, ff. 185, 2 coll., each ll. 14; small, but clear Nasta’îlîk; illuminated frontispiece, the first two pages neatly adorned; size, 6½ in. by 3½ in.

1262

The same.

Contents:

Ghazals, in alphabetical order, on ff. 172-178 of No. 3358, and ff. 1-181 of No. 3357. At the end, on fol. 181, a few mathnawis, beginning:

No date.

The first seven leaves have by mistake been bound at the end of No. 3358, instead of being put at the top of No. 3357.

No. 3358, olin 7. J. 15, ff. 172-178, and No. 3357, olin 7. J. 11, ff. 185, 2 coll., each ll. 12; clear Nasta’îlîk; illuminated frontispiece; size, 8½ in. by 4½ in.

1263

A defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 11b.

Kitâb as ta’rikhs, on fol. 206b, beginning:

٣ متنی دیوان جان شوکت فلک

Three mathnawis, on fol. 211b; the first begins:

٣ متنی ملوک دیوان تاریخ فلک

the second, on fol. 212b; the third, on fol. 213b; it breaks off on fol. 214b.

On the last fly-leaf the following remark: From Exhibition of 1851.

No. 3511, ff. 314, 2 coll., each ll. 13; clear and distinct Nasta’îlîk; illuminated frontispiece on fol. 12; nest arabesques with flowers at the end, and sometimes even in the middle, of each ghazal, etc.; additional illuminations in gold, green, and other colours on ff. 25b, 25b, 44b, 47b, 52b, and 65b; some pages injured; pictures on ff. 3b, 4b, 8b, 11b, 13b, 14b, 17b, 24b, 25b, 30b, 33b, 33b, 40b, 43b, 49b, 51b, 53b, 61b, 65b, 68b, 70b, 85b, 87b, 89b, 106b, 125b, 116b, 117b, 118b, 124b, 127b, 129b, 130b, 139b, 141b, 144b, 145b, 161b, 163b, 168b, 171b, 176b, 180b, 184b, 185b, 191b, 193b, 194b, and 202b; size, 7½ in. by 4½ in.

1264

Another defective copy of the same.

Contents:

Muhammad Gulazdâm’s preface, on fol. 17b.

Kashidâs, on fol. 4b, beginning:

سیده دم که صبا

(corresponding to the initial kasidah in Bodleian Cat., No. 826, and Rosen, No. 66).

Ghazals, in alphabetical order, on fol. 9b.

Kitâb as, mathnawis, and a few rubâis, on fol. 151b, beginning:

سرواله عصیم آنگ

and breaks off on fol. 162. Some pages slightly injured.

No. 3465, olin 7. J. 9, ff. 165, 2 coll., each ll. 16; Nasta’îlîk; size, 7½ in. by 4 in.

1265

A third defective copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b. There is a lacuna of three leaves after fol. 2.

Four unalphabetical ghazals, on ff. 151b-153b.

The usual mukhammas, on fol. 153b.

Mathnawis, kitâb as, and rubâis, on fol. 154b, beginning:

لا ای آئی آئی آئی

Ff. 24 and 25 are misplaced and must be inserted after fol. 117.

No date. A few various readings and additions on the margin.

No. 3335, olin 7. J. 15, ff. 1-171, 2 coll., each ll. 16; Nasta’îlîk; illuminated frontispiece; size, 8½ in. by 4½ in.

1266

Extracts from the same diwân.

Contents:

Muhammad Gulazdâm’s preface, on fol. 400b.

Ghazals, in alphabetical order, on fol. 402b.

Kitâb as, on fol. 492b, beginning:

برتو حوالن زدمر

(=Breekhans, No. 583).

Rubâis, on fol. 494b, with a few fards at the end, beginning:

مری مزدن آئی

No. 407, margin-column, ff. 490b-496b, II. 44; clear Nasta’îlîk; ornaments throughout.

1267

The ghazals of Ḥâfiz.


No. 2398, ff. 205, 2 coll., each ll. 13; Nasta’îlîk; size 8½ in. by 6½ in.

1268

Another copy of the same ghazals.

Ghazals, in alphabetical order.

No date. This copy is extremely worm-eaten.

No. 3515, ff. 189, 2 coll., each ll. 14; Nasta’îlîk; illuminated frontispiece; size, 7½ in. by 3½ in.

1269

Shâh-i-Diwân-i-Ḥâfîz (شور دیوان حافظ).

A Persian commentary on the ghazals of Ḥâfiz, by an anonymous writer, compiled A.H. 1226 (see fol. 243b, l. 7 = A.D. 1717). It is the same commentary which is noticed by A. Sprenger, Catal. p. 416, l. 26, beginning:
1270

Kashf-al-asrār 'an waqṣātī musikāliät al-ashār (الاسرار عن وجوه مفركلات الأشعار).

Another commentary on Ḥāfiz divān, by Muhammad Afdal of Ḥākābād, who flourished under Shāhjahān, forming the seventh risālah out of eighteen (not sixteen as Spranger asserts), dealing with the interpretation of Persian poetry, except the mathnawi and the hadīṯa. Immediately preceding sixth risālah was a commentary on Nizāmī's Sharafnāma or Iskan-darnāma, as we learn from the very heading of this copy, on fol. 1 b:

 хақانه شرح شرقانامه مشتر مکند
 نامه و فائق شرح درو اه و حاجه فی قصد سره.

Beginning:

زمان مکانیم یفت خدا
 که از کشف استرآن بین

The title appears on fol. 2 b, and in the same page begins the introduction (مقدمه) to the commentary. The commentary itself opens, on fol. 21 b, بَعْضِ دِرْجِ تَریخ (بَعْضِ دِرْجِ تَریخ), (Abad), with the verse:

من شیدانی آن

The work is especially interesting, on account of its long extracts from older and contemporary writers, particularly on mystical matters; comp. A. Spranger, Catal., p. 415. Bibliotheca Leydeniana.

No. 2482, ff. 153, ll. 15; Nasta’līk; size, 8 7/8 in. by 6 in.

1271

Khulāṣat-al-bahr fi ilīkāt-al-durr.

Part of a third detailed commentary on Ḥāfiz diwan, composed by 'Abdallāh, known as 'Ubayd-āl-lāh, with the epithet Khalbāsh Ḥāyy bin 'Abd-al-alāh (known as 'Abd-al-kādir al-khwshī al-qāfshi). The author states in the preface, that he had already compiled, before this work, another commentary on the difficult passages of Ḥāfiz diwan, styled ʻAjā'ib al-ulusā al-ʻadā' (عجيب الألواس الأعجوب). He was, however, for a time attached to the Shāikh Maulānā 'Abd-al-arshād (known as Muhammad Rashid) Yūwānī, and afterwards in the service of Shāikh Fīr Mūhammad of Lakhnau, and that he then resolved upon writing a larger and fuller exegetical work on Ḥāfiz. But this copy contains only a small portion of the poet's diwan; it comprises only the ghazals as far as the rhyme-letter ت, all the rest is missing, perhaps never completed by the author.

Beginning:

سیاس و معاشق خداوندیارا که اولین جهن
 لا پیکرهٔ خوشیگو ساختن خان.

The ghazals of Ḥāfiz are not only, as usual in diwāns, arranged according to the last rhyme-letter, but there are also subdivisions according to the first letter of the first word of each ghazal, which are called bābās. The larger divisions according to the rhyme-letter are styled Kitāb.

The right order of ff. 79-113 is: 79, 87, 88, 81-86, 80, 89-104, 112, 106-111, 105, 113.

No. 1029, ff. 256, ll. 19; careless Nasta'lik; size, 9 3/4 in. by 5 7/8 in.

1272

Kalid-i-diwan-i-Ḥāfiz (کلید دیوان حافظ).

Explanation of the difficult words and phrases in Ḥāfiz diwan, arranged alphabetically, and preceded by an introduction (مقدمه) on the mystical terms which frequently occur in the poems of Ḥāfiz, for instance, معشوق، خوشی، عشق, etc. The author's name does not occur; as title appears, on fol. 1 b, and the two remaining leaves.

Beginning of the preface, on fol. 1 b:

خدا جهاد و و

شاعر بعث و سیاس بی قیاس حضرت خداوندیارا که گروه

دوام حافظان آن

Beginning of the alphabetical key (کلید) or glossary, on fol. 10 b:

آئه لغات دیوان حافظ شرح خاص یا باب الف آن

No date. Copied by Fakhr-aldin.

No. 1840, ff. 1-21, ll. 13; very careless Nasta’līk; size, 8 3/4 in. by 6 in.

1273

Another key to Ḥāfiz diwan.

This little work is, like the preceding one, entitled at the beginning خلاف احاقت حافظ, and in the colophon, on fol. 38 b, دعوت حضرت دیوان حافظ. It also consists of two parts, for although the colophon appears already at the end of the first part, there cannot be any doubt that the following alphabetical glossary belongs, as second part, to the same work. The author's name seems to be Nūr Muḥammad (see fol. 21 b, قفر حاقی, دعوت حضرت), who may be identical with Mr. Muḥammad Nūr-al-Ḥārārī, the commentator of the mathnawi (see No. 1104 above). The first part contains, like the muqaddimah of the preceding کلید, an explanation of mystical terms and phrases in twenty short bābās, beginning, on fol. 21 b:

خلافل را او گرف

The second part, an alphabetical glossary for the difficult and rare words, especially the Arabic ones, which are found in Ḥāfiz poems, begins, on fol. 38 b:

آئه دیوان دیوان عاصی بار خواص دیوان

No date. Copied by the same Fakhr-aldin.

No. 1840, ff. 21-48, ll. 13; very careless Nasta’līk; size, 8 3/4 in. by 6 in.
1274

A third key to Hasā'ī diwān.

This glossary to Hasā'ī diwān is arranged alphabetically according to the first letter, and begins (without any introduction, immediately with the explanation of the word) after which follows a long list of words (e.g. حسناً, حساناً, حسناء, and so on). No title occurs anywhere.

No date. Some pages badly injured.

No. 678, ff. 211-235, ll. 15; Nasta'īl; size, 8½ in. by 5½ in.

1275

Diwān-i-Jalāl (Diwan Jalal).

Lyric poems by Sayyid Jalāl-ālīn of Yazd, the son of Sayyid 'Aḍī-ālīn, who was a wazīr of Muḥammad Muzaffar; according to Tākī Kāshī (see A. Sprenger, Catal., p. 18, No. 71) he died A.H. 793 (A.D. 1391); comp. Bodleian Cat., No. 849; British, No. 35, ib., col. 200; Ataškāda, No. 623, ib., col. 283; Makhdūm-alghā habitat, No. 490, ib., col. 326; Rieu, p. 869, 2nd Ed.

Contents:

A preface in prose, on fol. 490, beginning: بسم الله الرحمن الرحيم و به تسعين جواهر زمرد و سبیل... حکاکی و قصیده ای.

Kāšādas, on fol. 499, beginning: بسم الله الرحمن الرحیم و به تسعین جواهر زمرد و سبیل...

Gazals, on fol. 509, beginning: عاشقان دل تمد بر هر دو عالم میزنند... خداوند تبریک کردند میزنند.

Kīfās, on fol. 566, beginning: مفتاح... باره زمین را دختران دار

Rubā'īs, on fol. 568, beginning: باره زمین را دختران دار

A good copy, not dated.

No. 407, margin-column, ff. 496-517, ll. 44; illuminated throughout; clear and distinct Nasta'īl.

1276

Tuḥfa-ī-Nasā'ī (Tufah Nasahi).

A didactic poem, in form of a kasidah, on all the various topics of ethics and practical philosophy, somewhat on the lines of Nasā'ī bin Khusraw's Rūshāntānimā (see No. 934 in this Cat.), by Yūsuf Gālid (Yūsuf the derivish) or according to the colophon of the following copy, Muḥammad Yūsuf, who intended these admonitions for his son Abū-al-Asfāḥ. The poet's spiritual teacher was Shāhīk Māmūd (or, with his fuller designation, Shāhīk Nasā'ī-ālīn Māmūd), whose he celebrates, on fol. 34: شیخ مهربان حمود الصاحب ترزا. The poem is divided into forty-five bābā, and comprises in this copy 786 bābā, in the following one 782 (همد مهند ( Rashid) خادم مهند، فیه). As date of composition, there appears both here and in the following copy, A.H. 795 (همد مهند، فیه), the roth of Rabi‘ II = A.D. 1393, February 23, whereas the St. Petersburg MS. (see Cat. des MSS. et Xylographes, p. 449, compare also Bechasek, Catalogue raisonné, p. 129, No. 11) contains as date, A.H. 752 (A.D. 1351); it is hard to say which of the two is the correct one; if the Shāhīk Naṣīr-al-ālīn Māmūd is really identical with the great Shāhīk of the Caushti order, Naṣīr-al-ālīn Māmūd Cirāgh of Dīhil (who died A.H. 757 = A.D. 1356, see Saffānī-ān, No. 116, col. 287 in this Cat., and Sāvād-alanwar, No. 22, col. 331 above), A.H. 752 has decidedly the better chance. An incomplete copy of this poem is also noticed in W. Pertsch, Berlin Cat., pp. 124, 125; it is mentioned besides in H. Kulla, ii. p. 242, No. 2684. A lithographed edition of it has appeared in Bombay, A.H. 1283. Beginning:

حمیدی بیگم بهم جهان چین و بشر

کرده معلق آسان هم اختران همس و تو.

On the margin a great number of Qurān verses and traditions are quoted as references for the text.


College of Fort William, 1825.

No. 2194, ff. 29, 2 coll., each ll. 15; careless Nasta'īl; size, 8½ in. by 4½ in.

1277

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 30, l. 3, and in the colophon; the title, on fol. 29, l. 8.

No date. The proper order of ff. 31-39 is: 31, 38, 32-37, 39. College of Fort William, 1825.

No. 2342, ff. 39, 2 coll., each ll. 11; Nasta'īl; size, 8½ in. by 4½ in.

Poets who died between A.H. 800 and 900.

1278

Diwān-i-Kamāl Khujandī (Dowon Kamal Khudani).

The lyrical poems of Shāhīk Kamāl-ālīn Mas‘ūd of Khujand in Transoxania, who died in Tahirz, according to the best authorities, A.H. 803 (A.D. 1400, 1401), see Haft Iklīm, No. 1525 (col. 494 in this Cat.). Other less trustworthy dates of his death are A.H. 792 (A.D. 1390), according to Daulatshah, the Saffānī, the Aṭāshkāda (see Bodleian Cat., col. 209, No. 41), etc., A.H. 793 (A.D. 1391), see Rosen, Persian MSS., p. 119 and note 2 ib., and A.H. 808 (A.D. 1405, 1406), see Bodleian Cat., Nos. 857, 858; Rieu, ii. p. 632; W. Pertsch, Berlin Cat., p. 856; G. Fliegel, p. 557; J. Amherst, p. 27; A. Sprenger, Catal., p. 454; Fleischer, Dresden Cat., p. 7; J. C. Torberg, p. 103; Ouseley, Biogr. Notices, p. 192; Bland, Century of Gazals, No. 3, etc.
1281

Diván-i-Maghribi

The lyrical poems of Mullâ Muhammad Shirîn Maghribi of Nâin, in the province of Isfahân, who was a friend of Kamâl Khujandi and died at Tabriz, A. H. 809 (A. D. 1406, 1407); comp. Bodelian Cat., No. 859; Rieu ii. p. 633; W. Pertusch, Berlin Cat., pp. 719, 720, and 835; A. Sprenger, Catal., p. 476; Ouseley, Biogr. Notices, p. 166. His divan has been printed in Persia, A. H. 1280.

Contents:

A preface in prose, on fol. 1b, beginning:

الجکی اینه عربی علیک که که دل لیل الاقفین و الیٴ للیل

Ghazals, in alphabetical order, except the first, preceded by a short mathnawi (dedicated to Shârûrkh).

Beginning of the mathnawi, on fol. 2b:

بسم الله الرحمن الرحیم

Beginning of the first (unalphabetical) poem, the first three baiats of which are written in Arabic, on fol. 3:

Beginning of the first alphabetical poem, on fol. 3b:


darâm daw dawâr dawâr dawâr

Tarji'at and rubâ'is, on fol. 74b, beginning:

آرداب وجود کرد اسرار ـ دوز یا سرسرنرد آشاق

At the end of the divân, on fol. 9b, there are some prose lines, beginning:

زانا ک معلوم و معناس ابطاش ذوق یل


No. 346, ff. 1-92, 2 coll., each ii. 15; Shikasta; size, 8½ in. by 5 in.

1282

Another copy of the same.

This copy, which is somewhat older than the preceding one, contains only ghazals in alphabetical order, except the first, with a few mathnawi-baiats and rubâ'is at the end. Beginning both of the initial (unalphabetical) and the first alphabetical ghazal the same as in the preceding copy. Occasionally various readings on the margin. Dated by Gisûrû, the 7th of Rabi'-al-awwal, A. H. 1136 (eighth year of Muhammedshah's reign) = A. D. 1126, Nov. 2.

No. 254, ff. 277-382, 2 coll., each ii. 12-15; careless Nasta'îlk; size, 8½ in. by 4½ in.

1283

An incomplete copy of the same.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

میکی دافت که که میکم و شیما ـ سایة آداب و این خدا

An extract from the same diwan.

Contents:

Ghazals, in alphabetical order, on fol. 57a, beginning:

از تو به ساختم جدایی ـ خوش نمی آمد مرا

Rubâ'îs, on fol. 62a, beginning:

ای سرو ترا ترجم ـ طول خوانند یل

The initial rubâî of No. 1278 is here the fourth.

No. 407, margin-column, ff. 572-623, l. 44; clear Nasta'îlk; ornamented throughout.
The first alphabetical poem of the preceding copy is here the second (on fol. 3b).
Rubā’is, incomplete at the end, on fol. 61b, beginning:

یک کمکه عبان ریتو از جام جهان
یک دلشه از نام خوشت نام جهان

The last rubā’i corresponds to fol. 91b, last two lines, in No. 1281.
No. 1056, ff. 65, 2 coll., each ll. 16; distinct Nasta’liq; size, 7½ in. by 4½ in.

1294
Khamsa-i-Jamāliyyah (خمسة جمالية).
Five mathnawis, in imitation of the five famous poems of Nizāmī, composed by a poet with the tahlil Jamālī, who is not mentioned anywhere (his fuller title given in the frontispiece of the first poem is ۱۰۰۰ژم با سیستم فارسی). He flourished at the end of Timūr’s reign, and under his first successors. The five poems of this Khamsah are:

1. in twenty makālas, an imitation of the Makhzan-al-sarar, on fol. 1b, beginning:

بسم الله الرحمن الرحيم
قمت سرگذشته که کریم

2. an imitation of Khusrav and Shirin, on fol. 29b, beginning:

نیل می چون یا نمی ماهال
نتم نجید بکسی بر جمالی

Composed A.H. 805 (A.D. 1402, 1403), see fol. 85b, l. 14.

3. an imitation of Laila and Majnun, on fol. 86b, beginning:

ای ذات تری نا به نی اوف تر نهایت نی

Composed A.H. 814 (A.D. 1411, 1412), see fol. 132a, l. 16.

4. an imitation of the Haft Paikar, on fol. 132b, beginning:

ای جهان جزء از نور بنفسل افلاک بر کشیده دو

Composed A.H. 820 (A.D. 1417), see fol. 173b, last line but one.

5. Another mathnawi, incomplete at the end; the title of this last poem cannot be made out, as no headings are found, and the only place in which the author himself enumerates his mathnawis, viz. fol. 134b, ll. 10, 11, occurs already in the beginning of the mathnawi, on fol. 175b:

یکی زمان تری اطراف
هیهت نشانه و شده تراتس

No doubt it is an imitation of the Iskandarnāma. Many leaves are a little injured; the last page is very severely damaged. The second mathnawi is dated the 8th of Ramadan, A.H. 869 (A.D. 1465, May 4), the third in the month Muharram, A.H. 870 (A.D. 1465, Aug.–Sept.). We learn from the colophons of both, that this copy was made in Baghdad.
No. 1281, ff. 210, 4 coll., each ll. 15; Nasta’liq; illuminated frontispiece at the beginning of each poem; pictures on ff. 14a, 24a, 757b, 101b, 125b, and 205a; size, 12½ in. by 7½ in.

1285
Dwân-i-Kāsim-i-Anwār (دنیا قاسم انوار).
The lyrical poems of Sayyid Mu’in-aldin ‘Alī Kāsim-i-Anwār, with the two tahlilus Kāsim and Kāsīm, born in Sarāb, near Tabriz, A.H. 757 (A.D. 1356), died at Khurjird, near Jām, A.H. 837 (A.D. 1433, 1434); see Haft Iklim, No. 1314, col. 476 above, and comp. Bodleian Cat., Nos. 862–866; Rieu ii. p. 635 sq.; W. Pertsch, p. 101, and Berlin Cat., p. 860 sq.; A. Sprenger, Catal., p. 552; G. Müller, i. pp. 586, 589; J. Ammer, p. 28; Bland, Century of Persian Ghazals, No. 6; etc.

Contents:
Daulatalah’s account of Kāsim’s life and works (ذکر دیاله از حیات و اعمال قاسم)

Beginning of the initial ghazal:

من جهان می رفته بصورت سرگردان
که با سلاح حذارد جن در حال

Beginning of the first alphabetical ghazal, on fol. 10b:

ای دوی سعادت زمین تو هر یک
این حقیقت نه متزیت تبیان و علا

Targhanda, kifās, short mathnawis, and rubā’is, on fol. 200b, beginning:

یکی ای دعی عالی من غم
قدم پیش چنین نه خرد مقدم

(see No. 863 in the Bodleian Cat.).

This copy is dated the 4th of Jumādā-al-thānî, A.H. 1028 (A.D. 1619, May 19), by ʻAbd-al-ʻAttīf al-ʻAbbāsī (the learned editor and commentator of Sarā’ī’s Hadīkah and Jalā’-āl-dīn Rūmī’s mathnawi, see above, Nos. 923, 924, 1088–1091, 1101, 1102), who wrote it for Mirzā Muhammad Ashraf.
No. 1286, ff. 327, 2 coll., each ll. 11; Nasta’liq; two small pictures, the first rather effaced, on ff. 18a and 39a; blanks on ff. 140b and 200a; size, 5½ in. by 3½ in.

1286
Another copy of the same.

This copy seems to be older than the preceding one, but is not dated; it is injured in many places, and has the

Contents:

Gazals, in alphabetical order, except the first two, on fol. 1r. Beginning, both of the initial and of the first alphabetical gazal, the same as in the preceding copy. At the end of the gazals, on fol. 163b, four rubā'is.

One tarji'band, gazals, kitābis, short mathnawis and rubā'is, all mixed together, beginning, on fol. 164b, (see the preceding copy, fol. 209).

The last mathnawi, on fol. 178b, begins:

There is no seal or date, but the date A.H. 1174 (A.D. 1765-1766) appears on fol. 1r.

Contents:

Gazals, in alphabetical order, except the first two, on fol. 1r; beginning the same as in the preceding copy.

One tarji'band, kitābis, short mathnawis and rubā'is, on fol. 180b, beginning:

No. 488, ff. 199, 2 coll., each ll. 15; Nasta'liq; size, 5 lines by 5 lines.

1288

The same.

This copy, which has some lacunas after fls. 37-38 and 39, contains:

Gazals, in alphabetical order, except the first two, on fol. 1r, with a few rubā'is at the end.

No date. This MS. came into the library of Khanṣabīb Ḥakīm-al-Allāh Khanṣabīb Taluqādī, A.H. 1213 (A.D. 1798, 1799).

No. 2577, ff. 160, 2 coll., each ll. 17; Nasta’liq; the first page supplied later; size, 4 lines by 4 lines.

1289

The same.

This very defective copy contains:

Gazals, in alphabetical order, except the first (which begins in the usual way), on fol. 1r. Between fls. 1 and 2 a lacuna; the abrupt beginning of fls. 2a:

An ḥadīth states: "I saw the Prophet returning from the vogue of Bulqida and he corresponded to No. 2831 (1286 in this Cat.), fol. 8b, l. 3. The next complete gazal on the same page corresponds to fl. 45b, l. 1, in the same copy. This part breaks off, on fol. 169b, with the fourth baih of a gazal rhyming in 45; the last verse corresponds to fol. 146b, l. 7, in No. 2831.

Kitābis, one tarji'band, and short mathnawis, on fol. 170b, defective both at the beginning and end; the first baih occurring belongs to a kitāh, corresponding to fol. 169b, l. 9, in No. 2831; the first complete kitāh on the same page to fol. 172b, l. 4 ab infra, in the same copy.

This part breaks off in a short mathnawi, on fol. 179b.

The right order of fls. 33-42 is: 33, 41, 35-40, 34, 42; and of fls. 73-82: 73, 80, 81, 76-79, 74, 75, 82.

A little worm-eaten here and there.

No. 3499, trim. 15, 15, ff. 179, 2 coll., each ll. 15; careless Nasta'liq; size, 8 lines by 8 lines.

1290

Kulliyāt-i-Kātibī (كليات كاتبي).


Contents:

Gazals, arranged alphabetically, on fol. 1r, beginning:

Alāqāh-i-Resāmat-e-Zarqā Kān-nama, Mā

Kīshān, on fol. 83b, beginning:

Be bōd bōd, bōd bōd, bōd bōd, bōd bōd bōd.

Rūbā'is, and some fards, on fol. 90b, beginning:

Aī Īmān-e-Husain-e-an No

This part is dated by the copyist Nūmāt-Allāh bin 'Ināyat-Allāh the 14th of Rabī'-al-walī, A.H. 1007 (A.D. 1598, Oct. 15).

First mathnawi, the Gulshan-i-Abūr, or 'Rose-garden of the Pure,' an imitation of Nizāmī's Makhzan-al-asrār, incomplete at the beginning, on fol. 100b. The first baih found here runs thus:

Ganjīn-e-Loghmat-e-Joq-e-Khun Hāfiz

This is the 214th baih of the poem, corresponding to fol. 193b, l. 15, in No. 223 (1922 in this Cat.).

Second mathnawi, entitled Si Nāma ('Si Nāma, the Thirty Epistles,' on fol. 116b, beginning:

Zamīm-e-Sīnā-e Am Nāmi Zama

Third mathnawi (or risālā) as it is styled in the colophon), on fol. 152b, entitled Dilrubā (Dilrubā), or the Charmer,' an allegorical poem, beginning:

Zāmīm-Ruḥ-e-Raḥmat e-Khān-e-Emām

Copied the 19th of Muḥarrām, A.H. 1007 (A.D. 1598, Aug. 22).

Third mathnawi (or risālā, as it is styled in the colophon), on fol. 152b, entitled Dilrubā (Dilrubā), or the Charmer,' an allegorical poem, beginning:

Zāmīm-Ruḥ-e-Raḥmat e-Khān-e-Emām

3 b
Fourth mathnawi, entitled Majma’-al-bahrain (جمع البحرین), or ‘Combination of the two seas or metres,’ also styled Nāżīr u Manzūr (ناظر ومنظر), on fol. 166b, beginning:

ای شده آزندتر توم و فنی
لرجه دیباجه دنیا و دین

Fifth mathnawi, entitled Dah bāb (ده باب), or the ‘Ten Chapters,’ on fol. 198b, beginning:

ای برجمت عالمی را گزار
جمال عالم را برجمت کار ساز

This mathnawi is identical with the Tajnāsāt (تنیسات) of W. Pertsch, pp. 76, 77 (comp. A. Sprenger, Catal., p. 458). Kašādas, interspersed with tarjī bands, muaddāsāt, etc., on fol. 237b, beginning:

و سیاس و حمد تو زیدم یک یافتن در حق
که حامدنی تاز مطالع ملیعت و مطالع

The initial kašādah of No. 867 of the Bodleian Cat., of the British Museum copies, Sprenger’s copy, etc., is here the second, on fol. 232b. Ff. 22–38 are misplaced, the right order is: 21, 24–30, 22, 23, 32–37, 34, 38.

No. 85, ff. 312, 1 coll., each li. 19; clear and distinct Nasta‘īk; illuminated frontispieces on ff. 19, 126b, 132b, 166b, 158a, and 231a; ff. 1, 2b, 115b, 117b, 143b, 183b, 160b, 167a, 195b, 197b, 231a, and 232a richly adorned; size, 8½ in. by 4⅛ in.

1292

The same.

Contents:

Kašādas, intermixed with tarjī bands, on fol. 1b, beginning as in the preceding copy.

Ghazals, arranged alphabetically, on fol. 84b, beginning as in the two preceding copies.

Rubā’is, on fol. 180b, beginning: داماد نیما شیر خدا

Four mathnawis (the Dilrubā’i is wanting in this copy) in the following order:

1. Gulshan-i-Aburr (fol. 185b).
2. Majma’-al-bahrain, with the prose-preface, on fol. 210b; beginning of the poem on fol. 212b.
3. Dah bāb, on fol. 243b.
4. Sī Nāma, on fol. 278b.

No date.

No. 223, ff. 315, 1 coll., each li. 20; beautiful Nasta‘īk; illuminated headings, with Tūfeh inscriptions, on ff. 1b, 84b, 185b, 210b, 243b, and 275b; size, 8½ in. by 4⅛ in.

1293

Divān-i-Shāhī (دبیر شاهی)


This copy contains:

A murabba’, on fol. 2b, beginning: و عادت الله

Ghazals, in alphabetical order, except the first (which rhymes in and begins: با سوسنی زند داکاکار), corresponding to fol. 27b in the following copy); the second, i.e. the first alphabetical ghazal, on fol. 3b, is the usual one: آی نفس یسته دم خرتو با سرختی ما

At the end a few rubā’īs.

Ff. 27–12 are misplaced; their right order is: 27, 39, 40, 28–38, 41, 42.

Dated A.H. 929 (A.D. 1522, 1523).

No. 3336, col. 13. J. 18, ff. 43, 1 coll., each li. 14; Nasta‘īk; two pictures on ff. 18 and 23; illuminated frontispiece on fol. 2b; small gilt headings throughout; size, 8 in. by 4⅛ in.
1294

Another copy of the same.
Ghazals, in alphabetical order, beginning like the second poem in the preceding copy; a few rubā'ā's at the end.
Dated A.H. 970 (A.D. 1562, 1563).
No. 8479, olim 13, J. 19, ff. 20, 2 coll., each li. 12; clear and distinct Nasta’līk; illuminated frontispiece; size, 8½ in. by 4½ in.

1295

The same.
This copy contains only ghazals, in alphabetical order (beginning, on fol. 2a, as in the preceding copy), with a short prose-introduction, on fol. 1b: بزگرا گفتند اند بهترین جلیلی و خوشدرین انسی محبت
No. 8514, olim 20,999, ff. 30, 2 coll., each li. 13; Nasta’līk; size, 9½ in. by 5½ in.

1296

The same.
Ghazals, in alphabetical order, beginning as usual. A few kif'as and rubā'ā's at the end.
No date.
No. 3707, ff. 5, 2 coll., each li. 9-10; distinct Nasta’līk; illuminated frontispiece; all the margins sprinkled with gold; size, 10 in. by 6½ in.

1297

A defective copy of the same.
Ghazals, in alphabetical order, beginning as usual; there are two lacunas, one of two leaves after fol. 37 (in the rhyme-letter ی), and the other of one leaf at the end after fol. 43 (in the rhyme-letter ی). The last bait appearing is:

تر حوفش پاش ای ملامت گوهم من
دل اندرست بدختوی نداری

A great number of leaves are besides more or less injured. Copied by Čând Muhammad bin Maulâna Jamâl Muhammad Nâṣârî, a.H. 1030 (1621). College of Fort William, 1825.
No. 2168, ff. 1-43, 2 coll., each li. 13; Nasta’līk; size, 7½ in. by 4½ in.

1298

Sitta-i-Dā’ī (سیدت دا) (سته دا)
Six mathnawis, by Nizâm-al-dîn Mahmûd bin al-Husân al-Âsârî, with the takhallus Dâ’î, who was born A.H. 810 (1407, 1408), and collected his complete poetical works for the first time in A.H. 865 (A.D. 1460, 1461), see above, No. 1095, where his commentary on the mathnawi is described and the different dates of his birth are duly weighed; comp. also No. 883 in the Bodleian Cat., where the contents of his Kulliyât are given in full; Rieu ii. p. 791, and A. Sprenger, Catal., p. 387. This copy contains only his mathnawis, viz.: 1. Kitâb-i-Imâm Khâkh (کتاب مستحکم), or 'Book of Assemblies,' on fol. 2a, beginning:

2. Kitâb-i-Ganj-i-rawân (کتاب خزه روغن), or 'Book of the Soul's Treasure,' in ten maqâlas, on fol. 29b, beginning:

3. Kitâb-i-Gihâl Sabâh (کتاب جال صبح), or 'Book of the Forty Mornings,' on fol. 63b, beginning:

4. Kitâb-i-Câr Caman (کتاب جاز جمع), or 'Book of the Four Meadows,' on fol. 97b, beginning:

5. Kitâb-i-Cashâna-zi-Inzâdâni (کتاب چشمه ی دیوانی), or 'Book of the Fountain of Life,' on fol. 139b, beginning:

Composed A.H. 841 (1437, 1438).
Composed A.H. 843 (A.D. 1439, 1440).
Composed A.H. 845 (A.D. 1449, 1450).
Composed A.H. 842 (A.D. 1438, 1439).
Composed A.H. 856 (A.D. 1452).
Composed A.H. 856 (A.D. 1452).

To these six mathnawis there is added, on ff. 247b-50, a seventh mathnawi without any title, a kind of Sâkhtâna, dealing with the various topics of Sûfism, beginning, on fol. 247b:

للمع الادماج - والفكر الادب الجامع

It ends on fol. 284b, and is followed by a series of Tūrijât, beginning:

اشعمر از خوشتین نامت داد - سرم اندر را ملمات داد

No. 1887, ff. 299, 2 coll., each li. 13; Nasta’līk; illuminated frontispiece at the beginning of each mathnawi; size, 8½ in. by 4½ in.

1299

Dîwân-i-Riḍâî (دیوان رضایی)
The lyrical poems of Maulâna Riḍâî of Samarqand, who was drowned A.H. 884 (A.D. 1479, 1480), comp. Bolleian Cat., Nos. 890 and 901; Rieu iii. p. 1074; W. Pertsch, Berlin Cat., p. 894; A. Sprenger, Catal., p. 20, No. 140; Cat. des MSS. et Xylographes, p. 311.
The diwan contains only ghazals, in alphabetical order, beginning:

ز ان بش: 
ت کار به دست پر می‌کمیم، که دیم,
ت کار به دست پر می‌کمیم، که دیم,
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Three unalphabetical ghazals, on fol. 269ª, beginning:

Poetry.

Other copies of the third diwan are described in Bodleian Cat., No. 894, 37, and No. 896, 17; Cat. des MSS. et Xylographes, No. 422, ff. 327ª–406ª, margin; Mélange Asiatiques, vi. p. 104; A. Sprenger, Catal., p. 448, 3; W. Furtwängl, Berlin Cat., p. 870, No. 873, etc. Selections from the various diwans have been translated into German by Rosenzweig, Biogr. Notizen, etc., nebst Proben aus seinen Diwanen (persisch und deutschen), Vienna, 1840; Rückert, in Zeitschrift für die Kunde des Morgenlandes, v. p. 281 sq., and vi. p. 189 sq.; and in Zeitschrift der d. M. G. ii. p. 26 sq., iv. p. 44 sq., v. p. 308 sq., vi. p. 491 sq., xv. p. 563 sq., xxv. p. 95 sq., xxvi. p. 461 sq., and xxix. p. 91 sq.; W. Wackerhauer, Leipzig, 1855, and Vienna, 1858; Schulek–Wassermann (see Zeitker ii. 496).

II. Margin-column, on ff. 114–439b.

Other copies of this diwan are described in Bodleian Cat., No. 894, 36; No. 896, 11; and No. 955: A. Sprenger, Catal., p. 438, No. 2; Cat. des MSS. et Xylographes, No. 422, ff. 407ª–537ª, margin, etc. wrong dates of composition are given in Bodleian Cat. and Sprenger, vin. A. H. 884; in Dorn, p. 372, vin. 885; in Krafft, vin. 889, etc.

3. The third diwan, كتب دون دلال, other wise styled, "The Conclusion of Life," containing:

A short preface, on fol. 383ª, beginning:

The date of composition, A. H. 896 = A. D. 1490, 1491 (from the date inscription, which appears here in l. 9 of the same page).

The three introductory poems, noted in Rosen, p. 246, viz. (in the title and without a title here), followed by kasfas, on fol. 383ª, last line; first bait: أَنُكَ نَصْبُ حَمَّا أَرْضِيَ (Ar. franka)

One tarkibband (on the death of Khwajah 'Ubaid-Allah) on fol. 392ª, and two tariqat, see Rosen, p. 347.

Ghazals, in alphabetical order, on fol. 393ª, preceded by the same two short pieces described in Rosen, viz. (on fol. 394ª) and in the praise of the prophet. Beginning of the initial ghazal:

The two mathnawi-baits (described by the editor, Ár. Massih), and the last two baits of the first mathnawi-bait, described in Rosen, pp. 251 and 252, followed by one bait more, viz. مَرْسَىٰ كَيْ تَرْفِعُ دَلَّةٌ (Ar. Massih), are found here on fol. 463ª.

This part is dated by the same Suljan Muhammad of Harat (see fol. 252ª in this MS.), the last of Muharran, A. H. 924 (A. D. 1518, Feb. 11).

The Rosary of the Righteous, another religious mathnawi, with a prose-preface, on fol. 64b (Ar. Massih), the mathnawi itself opens, on fol. 70ª.

It comprises ff. 69ª–140ª and 39ª–60ª (see above on the order of ff. 1–141). Edited by F. Falconer, London, 1848; printed, Lucknow, 1869; extracts in German translation are found in Tholuck's "Blithensammlung," p. 297 sq.; see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 4; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3; and Nos. 933–939; Rien ii. pp. 645, No. 7, and 646–646; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 266; W. Furtwängl, Berlin Cat., No. 876, 5; No. 877, 1; and Nos. 883–884; G. Flügel i. p. 563, No. 1, and 596, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Ammer, p. 31, etc.

5. Subhät-ábbâr, "The Gift to the Free," a religious mathnawi, completed a. H. 886 (A. D. 1481); it begins abruptly in the prose-preface, on fol. 114 (the first page missing); the mathnawi itself opens, on fol. 17ª:

It comprises ff. 1–38ª and 61–68ª (see above on the order of ff. 1–141). Edited by F. Falconer, London, 1848; printed, Lucknow, 1869; extracts in German translation are found in Tholuck's "Blithensammlung," p. 297 sq.; see Bodleian Cat., No. 894, 6; No. 895, 19; No. 896, 3; No. 897, 4; No. 898, 3; No. 899, 3; No. 900, 1; No. 901, 3; and Nos. 933–939; Rien ii. pp. 645, No. 7, and 646–646; A. Sprenger, Catal., p. 449, No. 3; Rosen, Persian MSS., pp. 221, 259, and 266; W. Furtwängl, Berlin Cat., No. 876, 5; No. 877, 1; and Nos. 883–884; G. Flügel i. p. 563, No. 1, and 596, No. 1; Cat. des MSS. et Xylographes, pp. 374 and 375; J. Ammer, p. 31, etc.

6. Yusuf u Zalikha, "Joseph and Zuleika," a romantic mathnawi, completed a. h. 888 (A. D. 1483), and beginning, on fol. 60ª:

The two last poems of the present MS. are found on fol. 583ª, and 584ª. Two lacunae after...
ff. 206 and 239 (see above in the first divan); the first comprises p. 101, l. 13, to p. 124, l. 5 ab infra in Rosenzweig's edition; the second, p. 170, l. 4 ab infra, to p. 172, l. 8 in the same German translation by Rosenzweig. Vienna, 1824; English translation by Ralph T. H. Griffith, London, 1881, and by A. Rogers, London, 1892; the introductory part of the poem translated into German by H. Barb, 'Der Schönheld,' Vienna, without date. Printed, Calcutta, 1859, A.H. 1244 and 1265; lithographed, il. 1818; Bombay, 1829 and 1860; Lucknow (with notes), A.H. 1262 and 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.; it is also included in vol. i of the 'Persian Selections,' and vol. i of the 'Classic Selections'; see Bodleian Cat. No. 894, 5; No. 895, 21; No. 896, 5; No. 897, 5; No. 898, 7; No. 899, 7; No. 900, 5; No. 901, 4; No. 902, 2; and Nos. 923–925; Rieu ii. pp. 645, No. 3. 646, 648, and 649; A. Sprenger, Catal., p. 450. No. 5; W. Pertsch, Berlin Cat. No. 876, 4, and Nos. 888–893; G. Flügel i. pp. 565, 5; 566, 3; and 568; J. Aumer, pp. 31 and 32, etc.

7. Lašânu'l-Majdun (سعدونا، حكده) another romantic mathnawi, composed A.H. 889 (A.D. 1484), and beginning, on fols. 148b:

ای حکام ترکسر میاندان - حيث الحق تقبل هوشندان

Translated into French by Chézy, Paris, 1805; into German by Hartmann, Leipzig, 1807; see Bodleian Cat. No. 894, 10; No. 895, 22; No. 896, 6; No. 897, 6; No. 898, 6; No. 899, 5; No. 900, 4; and No. 924; Rieu ii. pp. 645, No. 4, and 646; A. Sprenger, Catal., p. 450. No. 6; Rosen, p. 223; G. Flügel i. pp. 565, 6, and 567; J. Aumer, p. 31, etc.

8. Sikhadarnāma (سکهدارنامه), more correctly styled:

جهان دیلمارک دیکتر - جلاد جاهانی یادگار

see Bodleian Cat. No. 894, 13; No. 895, 23; No. 896, 7; No. 897, 7; No. 898, 7; No. 899, 7; No. 900, 3; and No. 925; Rieu ii. pp. 645, No. 5, and 646; A. Sprenger, Catal., p. 451. No. 7; W. Pertsch, Berlin Cat. No. 894; Rosen, p. 224; G. Flügel i. pp. 565, 7, and 567; J. Aumer, p. 31, etc.

B. Second portion, containing three centre-columns and one margin-column together, on ff. 404–555:

9. Silsilat-Idhabah (سیله‌سیه‌ی‌ایده‌ب)، 'The Golden Chain,' a religious mathnawi, composed A.H. 890 (A.D. 1485), and beginning, on fol. 464:

یا لله تعال قائل كلام - بصفح اللال والکلم

It is divided into three books or dastars; the first, on fol. 464b; the second, on fol. 509b; the third, on fol. 528b. The contents of this poem are given in Wiener Jahr- bücher, tom. 66, Anzeigeblock, p. 20 sq.; see Bodleian Cat. No. 894, 1; No. 895, 17; No. 896, 1; No. 897, 1; No. 898, 1; No. 899, 1; No. 902, 1; and Nos. 926–927; Rieu, pp. 644, No. 1, 646, and 647; A. Sprenger, Catal., p. 449. No. 1; W. Pertsch, Berlin Cat., No. 876, 1, and Nos. 878–882; Rosen, p. 218–220; G. Flügel i. pp. 565, No. 1, and 569; J. Aumer, p. 30. This part is dated end of Sha'bân, A.H. 925 (A.D. 1519, Aug. 26).

10. Salāmān u-Abšāl (سلامان و ابسان) an allegorical mathnawi, beginning, on fol. 541b:

ای بجاداه زندگ من اعشقان زندگ تغلغ زنار عاشقان

Edited by F. Falconer, London, 1850; translated by the same, London, 1856; another English translation by E. Fitzgerald, London, 1879; comp. also Garcin de Tassy, in Journal Asiat., 1850, ii. p. 539 sq.; see Bodleian Cat. No. 894, 2; No. 895, 18; No. 896, 2; No. 897, 2; No. 898, 2; No. 902, 2; No. 901, 4; and No. 902, 3; Rieu ii. pp. 645, No. 6, 646, and 647; A. Sprenger, Catal., p. 449. No. 2; W. Pertsch, Berlin Cat., No. 876, 6; Rosen, p. 220; G. Flügel i. p. 565, 2, etc.

No. 880, ff. 555, 2 centre-coll. on ff. 1–463; 2 centre-coll. on ff. 464–555, each ii. 19; an additional margin-column on ff. 1–488 and 464–554, II. 34; Nasta'liq; illuminated headings at the beginning of each part; size, 9½ in. by 6 in.

1301

Jāmī's first divan.

Another copy of Jāmī's first divan, arranged exactly as in the preceding Kulliyāt, and containing:

Preface in prose, on fol. 1b, beginning:

بسم الله الرحمن الرحیم

Kašīdās, tarjīfāt, marthī, and short mathnawīs, on fol. 5b, beginning:

زان یوسف چرخ کرده

the mathnawi begin, on fol. 54a:

Ghazals, the first six unalphabetical, on fol. 59b; beginning both of the initial and the first alphabetical ghazal as in the preceding copy. At the end the same namesattāt, at fol. 307b, beginning:

لا من غزی بن وردن جریان

سیا زاغ ندی این ایمان بر

see Rosen, p. 238.

Rubā'īs, on fol. 312b, beginning:

سکنه‌نام عالم اللهم

This very fine and old copy is not dated; it belonged formerly to Mr. Edw. Galley. Bibliotheca Leydeniana.

No. 5828, ff. 323, 2 coll., each II. 17; illuminated frontispieces on ff. 2b, 18, and 59b; the first two pages with gold stripes; all the headings in gilt letters; neat and clear Nasta'liq; good eastern binding; size, 9½ in. by 6½ in.

1302

A defective copy of the same.

This copy of Jāmī's first divan, in two parts, like the one in No. 1300, but with this peculiar arrangement, that the second part (the ghazals, mukaddaṣ, and rubā'īs) precedes the first.

Contents:

Ghazals, in alphabetical order, defective at the
1803

The first part of Jami’s first divan.

Contents:
Presso-prefix, on fol. 1b, beginning as usual.
Kasidas, etc., on fol. 5b, beginning:
No date.

No. 3836, oliv. 7. J. 11, 5d, 2 coll., each ii. 15; large and clear Nastalik; illuminated frontispiece; size, 9½ in. by 6½ in.

1804

A defective copy of the same first part.
The proper order of leaves in this copy is: ff. 16-39, 34-35, 36-39.

Fol. 16b opens at the end of a kasidah, corresponding to No. 2628 (1301 in this Cat.), fol. 7b, l. 10; the first complete kasidah on the same page begins:
No. 2628, fol. 7b, l. 11; the kasidahs begin, on fol. 46b; and go down to the end. The copy comprises therefore fol. 7b, l. 10 to fol. 58b of No. 2628. The first leaf (fol. 1b), written by a mere modern hand, contains a repetition of the first nine baiats of a kasidah, beginning:
No. 2628, fol. 31b, l. 10 sq. in this copy and to No. 2628, fol. 31b, l. 10 sq.

No date.

No. 554, ff. 50, 5 coll., each ii. 17; distinct Nastalik; illuminated frontispiece; size, 10 in. by 6½ in.

1805

The second part of Jami’s first divan.

Contents:
Unalphabetical ghazals, on fol. 1b, beginning:

Alphabetical ghazals, on fol. 3b, beginning:
Ya min amin qaliam al ala;
at the end the usual musammat.

Mukatta’d, on fol. 236b, beginning:

Rubais, on fol. 238b, beginning:

Dated 1st of Dhul-hijjah, A. H. 932 (A. D. 1526, Sept. 8), by Lutfallah bin Hasan Ma’ad al-Mu’ayyun.

College of Fort William, 1825.

No. 2158, ff. 247, 2 coll., each ii. 17; distinct Nastalik; illuminated frontispiece; size, 9½ in. by 6½ in.

1806

The same second part.

Contents:
Unalphabetical ghazals, on fol. 1b;
Alphabetical ghazals, on fol. 3b; at the end the usual musammat.

Mukatta’d, on fol. 271b;
Rubais, on fol. 273b. All the beginnings as usual.
The last six leaves seriously injured.

Dated the 15th of Rajab, A. H. 988 (A. D. 1580, Aug. 26).

No. 3281, oliv. 7. J. 18, 5d, 2 coll., each ii. 15; Nastalik; small illuminated frontispiece; size, 12 in. by 7½ in.

1807

An earlier collection of Jami’s minor poems, afterwards embodied in the first divan.

This copy, which is unfortunately defective, is of quite an exceptional value, as it was written ten years before the final redaction of the first divan, dated, on fol. 219b, the 10th of Sha’ban, A. H. 874 (A. D. 1470, Feb. 12), by Darwish ‘Ali, known as Waisl (دریوش عليّ)(دریوش عليّ) al-‘Ali), and must contain therefore that earlier collection of lyrical poems which Jamé, when about fifty years old, dedicated to Sultan Abú Sa’id, and which he afterwards included in both parts of his first divan; the usual prefix:

In this copy the prefix:

is wanting here (see the following two copies), but the contents quite agree with those in the best copies of this earlier collection in Rieu ii. pp. 644 and 646; Bodleian Cat., No. 947 (there incorrectly represented as first divan); G. Flügel i. pp. 570-572; Cat. des MSS. et Xylographes, p. 379 (No. 439), etc.; see about this collection, Rosen, p. 257.

Contents:
The usual initial ghazal of the second part of the first divan, on fol. 1b:

The second poem corresponds to the usual second one; the third is headed:

agrees with fol. 192b, l. 10, in No. 2628 (1301 in this Cat.); with the sixth baiat of this poem the copy breaks off, on fol. 21b, in consequence of a lacuna between ff. 2 and 3; on fol. 3b, l. 1, appears the tarjiband:

The next following
poem, on fol. 6v, is a kasidah, 
agreeing with fol. 23v, 1. 11, in the same copy; these poems therefore were afterwards included in the first part of the first diwan.

The usual alphabetical ghazals of the second part begin here, on fol. 7v, 1. 1. 

Another set of tarjī'at and marāthi (later included in the first part), on fol. 20v, beginning: محمود باکه 

Mukatā'at, on fol. 213b, the first is not a proper kīṭah, but a short ghazal; the second is the initial kīṭah of the first diwan: 

Rubū'is, on fol. 216v, beginning: يا ملكوب كلا مسلم 

The usual initial ghazal (as in the preceding copy), on fol. 229v; the first alphabetical ghazal, on fol. 238v, begins here: مزروئین کلیمین که غزال (غزل) سرایان ایجنس اس 

The usual initial ghazal, on fol. 526v, 1. 1, in No. 2628.

The right order of ff. 526v-530 is: 526, 529, 542, 527, 530.

No date.

No. 2628, fol. 2v, 2 coll., each ii. 17; Nasta'llīk; size, 8 in. by 4 1/2 in.

1309

Another copy of the earlier collection.

This copy contains about the same miscellaneous poems as the preceding one (ghazals, tarjī'at, kīṭas, rubū'is, etc.), and, in addition to them—the earlier preface with the dedication to Abū Sa'id, on fol. 226v: مزروئین کلیمین که غزال (غزل) سرایان ایجنس اس و میتت وآفیب سهون آی 

The usual initial ghazal (as in the preceding copy), on fol. 229v; the first alphabetical ghazal, on fol. 238v, begins here: مزروئین کلیمین که غزال (غزل) سرایان ایجنس اس 

The usual initial ghazal, on fol. 527, 1. 10; the alphabetical ghazal, on ff. 528v-174v.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from Jāmī's Bahārīdātā (see further below, Nos. 1383-1386), as stated in several places. The whole seventh

1310

Similar selections from both parts of the first diwan.

Contents:

Three unalphabetical ghazals, on fol. 1b, beginning: محمد باکه 

Glazals, in alphabetical order, beginning, on fol. 3v: محمد باکه 

One tarjī'at, on fol. 14ob, beginning: محمد باکه 

A few kīṭas and rubū'is, on fol. 148v (turned upside down), beginning: 

Some leaves are misplaced, viz. fol. 73 must be inserted between ff. 144 and 148.

On the margin of ff. 10v-16v appears a كتیب اختیار: 

On that of fol. 56v-86v a series of Umar bin Khayyam's rubū'is (see above, Nos. 906 and 907); on that of fol. 10v-103v a tract on the interpretation of dreams 

No date.

No. 3504, olim 7, 17, ff. 149, 2 coll., each ii. 14; Nasta'llīk; size, 72 in. by 4 1/2 in.

1311

The same.

This copy contains:

Ghazals, in two series, both arranged in alphabetical order, except the first four ghazals of the first series. Beginning of the initial poem of the first series, on fol. 1v: آی ذا تر سهاب ما یک ای 

Beginning of the initial poem of the first series, on fol. 1v: آی ذا تر سهاب ما یک ای 

One tarjī'at, followed by a few kīṭas, rubū'is, etc.; beginning of the tarjī'at, on fol. 138v: آی ذا تر سهاب ما یک ای 

The second series begins, on fol. 140v: آی ذا تر سهاب ما یک ای 

No date.

No. 2628, fol. 2 coll., each ii. 17; Nasta'llīk; size, 8 in. by 4 1/2 in.

1308

Another copy of the earlier collection.

This copy contains about the same miscellaneous poems as the preceding one (ghazals, tarjī'at, kīṭas, rubū'is, etc.), and, in addition to them—the earlier preface with the dedication to Abū Sa'id, on fol. 226v: مزروئین کلیمین که غزال (غزل) سرایان ایجنس اس و میتت وآفیب سهون آی 

The usual initial ghazal (as in the preceding copy), on fol. 229v; the first alphabetical ghazal, on fol. 238v, begins here: مزروئین کلیمین که غزال (غزل) سرایان ایجنس اس 

The usual initial ghazal, on fol. 526v, 1. 1, in No. 2628.

The right order of ff. 526v-530 is: 526, 529, 542, 527, 530.

No date.

No. 512, margin-column, fol. 256v-519, ii. 26; Nasta'llīk; illuminated heading on fol. 226v.

1309

The same.

The second or larger half of this copy represents the same earlier collection, but in a shorter form; it begins, on fol. 55v, with the same prose-preface as the preceding copy: مزروئین کلیمین که غزال (غزل) سرایان ایجنس اس and contains ghazals, tarjī'at, kīṭas, rubū'is, etc.

The usual initial ghazal, on fol. 57v, 1. 10; the alphabetical ghazal, on ff. 62v-174v.

The first fifty-four leaves of this copy contain miscellaneous pieces in verse and prose, partly taken from Jāmī's Bahārīdātā (see further below, Nos. 1383-1386), as stated in several places. The whole seventh
No date. The right order of the leaves is: ff. 1-47, 53-57, 48, 58-95, 49-54, 96-145.

No. 1613, ff. 145, 2 coll., each ll. 14; Nasta’îk; illuminated frontispiece; size, 7½ in. by 4½ in.

1312
Shorter selections from the first divân.

Contents:
Ghazals, in alphabetical order, on fol. 1b, beginning:

Tarjâm, on fol. 90b, beginning:

Dated by Shaikh Ghalâm Našir-aldîn ibn Shaikh Muhammad Salâh Balâgrâmî, the 13th of Muḥarram, in the third year of Shâh ‘Alî’s reign (=A.H. 1176, A.D. 1762, Aug. 4).

No. 575, ff. 1-93, 2 coll., each ll. 17; careless Nasta’îk; size, 10½ in. by 5½ in.

1313
A defective copy of the same.

Ghazals, kasâdas, tarjâm, short mathnawis, and a few rubâis, beginning with the usual ghalal of the second part; there is a lacuna after fol. 2; fol. 2b ends with the sixth baih of the third unalphabetical ghazal (corresponding to No. 2628, fol. 60b, l. 3 ab infra); and fol. 3b begins with the fourth baih of the fifth alphabetical ghazal (=No. 2628, fol. 62b, l. 3 ab infra). Some leaves are misplaced, viz. fol. 17 must be followed by 23, and fol. 23 by 19-21. Sometimes a line or two are omitted.

No date. Copied by Sulîmân ‘Alî of Mashhad (who died A.H. 919 =A.D. 1513, see Bodleian Cat., No. 1896).

No. 1701, ff. 11, 2 coll., each ll. 17; clear Nasta’îk; illuminated frontispiece; another highly embellished ornament at the end of the last page; a little worm-eaten throughout; size, 10½ in. by 5½ in.

1314
Jâmi’s second divân.

Another copy of Jâmi’s second divân, arranged exactly in the same way as in No. 1300, fol. 252b sq.

Preface in prose, on fol. 1b, beginning:

Ghazals, etc., on fol. 2b, beginning:

Three unalphabetical ghazals, on fol. 19b, beginning:

Alphabetical ghazals, on fol. 20b, beginning:

At the end the usual musammât.

Mukaṭṭāt and rubâis, on fol. 115b, beginning:

No date.

No. 8425, olum 7, J. 20, ff. 1-132, 2 coll., each ll. 18; Nasta’îk; illuminated frontispiece on ff. 1b and 19b; size, 9 in. by 5½ in.

1315
A defective copy of the same second divân.

This divân is wrongly styled on the fly-leaf.

IND. OFF.

1316
Jâmi’s third divân.

Another, but rather incomplete, copy of Jâmi’s third divân, arranged exactly in the same way as in No. 1300, fol. 382b sq.

Preface in prose, on fol. 123b, beginning:

The three introductory poems, on fol. 123b, the first beginning:

The two ta’rikhât, noticed in the above copy, appear here on ff. 119b and 131b respectively.

Ghazals, in alphabetical order, preceded by the same two pieces as in No. 1300; beginning of the initial ghazal, on fol. 132b:

The ghazals end on fol. 196b; of the mukaṭṭât, which begin on the same page in the usual way, only five are found, the copy breaking off on fol. 196b; besides, the last six leaves are so seriously damaged, that whole portions of the text are torn away.

No. 3425, olum 7, J. 20, ff. 123-196, 2 coll., each ll. 18; Nasta’îk; illuminated frontispiece; size, 9 in. by 5½ in.

1317
Haft Atraang (شعراء أفرگاک)

Another excellent, but undated copy of the seven mathnawis of Jâmi, with the usual prose-preface, quoted in full in Rosen, pp. 216-218, and beginning, on fol. 1b:

3
The mathnawis are arranged in the following order:
2. Sai tumain u Absal, on fol. 149b.
3. Tahtat-al-gharir, on fol. 175b.
4. Subhat-al-gharir, on fol. 213b margin.
5. Yusuf u Zulkhaz, on fol. 277b.
The right order of ff. 439-443 is: 439, 444, 440, 442, 443; fol. 412 is turned upside down.
Complete copies of the Haft Aurang are described in Bodleian Cat. Nos. 857-859; Rieu ii. pp. 645 and 646; A. Sprenger, Catal., pp. 449-451; G. Flügel i. p. 564; Cat. des MSS. et Iconographies, p. 368; J. C. Tornberg, p. 107, etc.
No. 311, ff. 496, 2 coll., each ll. 12, and a third on the margin, ll. 24 (on a few pages also a fourth column on the margin); beautiful Nasta'lik; the first two pages luxuriously adorned; an illuminated frontispiece at the beginning of each mathnawi, and also at the beginning of each book; size, 10 in. by 7 in.

Another copy of the same.
Another good, but modern copy of the seven mathnawis of Jami, beginning with the same prose-preface as the preceding one, on fol. 1b.
1. Silsilat-al-ghahab, first book, on fol. 3b; second, on fol. 56b; third, on fol. 81b.
2. Sai tumain u Absal, on fol. 97b.
3-7. The five principal mathnawis of Jami, usually called Jami's Khamsah (حمسة جامع) or Jami's Panj Garj (پنج جامع), with a short general preface, on fol. 114b, beginning:

نَصْرُ الْحَقَّ وَشَفَاءُ الْجَاهِلِينَ

see Rosen, p. 220; Rieu ii. pp. 643b, 646b; G. Flügel i. p. 566, etc. In Bodleian Cat. Nos. 896, 901, etc., and in Rieu ii. p. 645b, No. 7, it is prefixed to the Tahtat-al-gharir.
4. Subhat-al-gharir, with the prose-preface, on fol. 119b.
5. Yusuf u Zulkhaz, on fol. 181b.
7. Khadrami-i-Sikandari, on fol. 288b.
Some pages a little injured, especially the last one. This copy was made for Sir Barry Close, OBE, by Muhsin Mir'All at Haidarahad.
No. 1817, ff. 310, 4 coll., each ll. 24; Nasta'lik; an illuminated frontispiece at the beginning of each mathnawi, and also at that of the general preface of the Khamsah; the first two pages richly adorned; fine pictures on ff. 5, 39, 40, 50, 56, 67, 91, 113, 144, 150, 157, 162, 225, 230, 234, 245, 281, 282, 290, and 309; headings are wanting on ff. 27-29; size, 9 in. by 6 1/2 in.

Silsilat-al-ghahab.

سَلَامٌ عَلَى مَصِيبٍ إِنَّهُ

رَكَابُدِنَّكَ، إنَّهُ نَسِبٌ لِّكَ، بدِينَتَكَ، بدِينَتَكَ، بدِينَتَكَ، بدِينَتَكَ، بدِينَتَكَ، بدِينَتَكَ, instead of other copy read, for instance, No. 1322 below).
No. 193, ff. 207, 2 coll., each ll. 17; Nasta'lik; an illuminated frontispiece at the beginning of each book; the first two pages richly adorned; size, 9 1/2 in. by 5 1/2 in.

Another copy of the same.
This copy, which is dated A.H. 1051 (A.D. 1641, 1642), has no subdivision into three books; all the headings besides are left blank.
No. 1045, ff. 69a-180, 3 centres-coll., each ll. 17; careless and unequal Nasta'lik; worm-eaten; size, 9 3/4 in. by 5 3/4 in.

The same.
Contents:
The prose-preface, prefixed to the Haft Aurang in No. 1317 above, beginning, on fol. 1b:

جَنَّةٌ أَلْخِضَابٍ

This preface is written by a hand different from that which copied the poem itself, and is dated the 10th of Rama'dan, A.H. 1144 (A.D. 1733, March 7).
First book, on fol. 4b; second, on fol. 96b; third, on fol. 135b. No date at the end. The right order of ff. 81-89 is: 81, 88, 82-87, 89. Various readings and additions on the margin.
No. 3429, olim 13, J. 3, ff. 161, 2 coll., each ll. 22; careless Nasta'lik; f. 13 supplied by a later hand; size, 8 1/2 in. by 4 1/2 in.

The same.
First book, on fol. 1b; second, on fol. 84b, preceded here by a special short preface in prose on, fol. 82b, beginning:

نَقْبَةُ الشَّاعِرِ وَمَسْتَعَانُ الحَكِيمِ

third, on fol. 115b margin.
No date. An astronomical table on the first fly-leaf at the end of the copy.
No. 331, ff. 141, 2 coll., each ll. 12-14, and a third on the margin, ll. 24; Nasta'lik, f. 74b and 93-98 supplied by a modern hand; size, 8 1/2 in. by 4 1/2 in.

The same.
First book, on fol. 1b; according to the colophon this part of the mathnawi was composed already in A.H. 880 (A.D. 1475, 1476); second book, on fol. 135b; the colophon here gives the usual date of composition, viz. A.H. 890; third book, on fol. 165b.
No date. Many annotations on the margin throughout.
No. 121, ff. 235, 2 coll., each ll. 15; Nasta'lik; an illuminated frontispiece at the beginning of each book; size, 9 3/4 in. by 5 1/2 in.
1324

The same.
A very good and correct copy, undated.
First book, on fol. 11; second, on fol. 56; third, on fol. 81.

No. 256, ff. 98, 4 coll., each ll. 19; Nasta‘līk; the first two pages splendidly adorned in gold and other colours; illuminated frontispieces at the beginning of the second and third books; five miniature paintings on ff. 33, 406, 70, 726, and 89; size, 10½ in. by 6½ in.

1325

The same.
Contents:
The same prose-preface of the Haft Aurang as in No. 1321 above, on fol. 11.
First book, on fol. 3; second, on fol. 125; third, on fol. 176.
No date.
Some of the first and last leaves injured by the worms.

No. 2369, oblong 12, J. 4, ff. 211, 2 coll., each ll. 17; good and clear Nasta‘līk; ff. 209 and 210 turned upside down; an illuminated frontispiece at the beginning of the prose-preface and of the second and third books; size, 8½ in. by 5½ in.

1326

The same.
First book, on fol. 11; second, on fol. 136; third, on fol. 193.
No date.
Some pages injured. Many marginal and interlinear glosses.

No. 2368, oblong 12, J. 6, ff. 232, 2 coll., each ll. 15; clear Nasta‘līk; size, 8½ in. by 5 in.

1327

The same.
First book, on ff. 11-158, centre-columns; second and third books (not separated here), on ff. 11-131, margin-column.
No date.

No. 2268, ff. 158, 2 centre-coll., each ll. 13, and a third on the margin of ff. 11-131, ll. 20-24; Nasta‘līk; size, 9½ in. by 5½ in.

1328

Salāman u Absāl.
Another copy of the second mathnawi of the Haft Aurang, written A.H. 1030 (A.D. 1620, 1621).

No. 64, ff. 40-61, 2 centre-coll., each ll. 17, and a margin-column, ll. 24; Nasta‘līk; size, 8½ in. by 4½ in.

1329

The same.
No date.
Copied by Muhammad Salah; a great number of the first and some of the last leaves badly injured.

No. 292, ff. 44, 2 coll., each ll. 11; Nasta‘līk; illuminated frontispiece; margin of various colours, sometimes with drawings, arabesques, etc.; size, 11¾ in. by 7 in.

1330

Tuḥfat-al-‘alārār.
Another copy of the third mathnawi of the Haft Aurang, with the short prose-preface, beginning:

Hamāma bi-n ġīlal al-‘aẓīm (see No. 1318 above), on fol. 11.
Beginning of the poem itself, on fol. 24.
The title, given to this book on the fly-leaf, viz. مطلع الأذوار (by Amir Khurram), is a glaring mistake.

No. 1395, ff. 1-75, 2 centre-coll., each ll. 12; distinct Nasta‘līk; illuminated frontispiece; size, 8 in. by 4½ in.

1331

The same.
Beautiful copy, dated the 2nd of Ramadhān, A.H. 989 (A.D. 1581, Sept. 30).
Prose-preface, on fol. 11; beginning of the poem, on fol. 3.

No. 140, ff. 79, 2 coll., each ll. 12; Nasta‘līk; written on paper of different colours, the margins of which are ornamented with arabesques, etc.; two miniature paintings on ff. 1 and 2; illuminated frontispiece on fol. 2; size, 12½ in. by 7½ in.

1332

The same.
Another copy, with the prose-preface, dated the 28th of Shawwal, A.H. 989 (A.D. 1581, Nov. 24), by Māḥmūd ibn Aḥmad Zāhlīdī.

No. 418, ff. 244-331, 2 coll., each ll. 12; Nasta‘līk; illuminated frontispiece; size, 9½ in. by 5½ in.

1333

The same.

No. 1976, ff. 119-122, 2 coll., each ll. 13; Nasta‘līk; size, 8½ in. by 5½ in.

1334

The same.
Preface, on fol. 11; beginning of the poem, on fol. 24.
College of Fort William, 1825.

No. 2053, ff. 1-70, 2 coll., each ll. 13; Nasta‘līk; size, 9 in. by 5½ in.

1335

The same.
No preface. In the colophon appears as date—no doubt of the composition of the poem—the month Ramadhān, A.H. 886 (A.D. 1481, Oct-Nov.). The first page and several of the last pages are slightly injured; parts of some lines are torn away.

No. 3421, ff. 23, 4 coll., each ll. 21; small, but clear and distinct Nasta‘līk; size, 10 in. by 6½ in.
1336
The same.
Preface, on fol. 1b; the poem itself, on fol. 2b.
No date.
No. 1183, ff. 72, 2 coll., each ll. 15; Nasta’lik; illuminated frontispiece on fol. 2b; size, 9 in. by 5½ in.

1337
The same.
No date. Preface, on fol. 1b; the poem, on fol. 2b.
No. 1461, ff. 61, 2 coll., each ll. 15; Nasta’lik; illuminated frontispiece; waterspots throughout; size, 9½ in. by 6½ in.

1338
Subhat al-abrâr.
Another copy of the fourth mathnawi of the Haft Aurang, with the short prose-preface, on fol. 1b, beginning: بِلَدَةِ الْمَهْدَى

Beginning of the poem itself, on fol. 2b.
No. 2254, ff. 44, 2 centre-coll., each ll. 11; Nasta’lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1339
The same.
No date. Preface, on fol. 1b; beginning of the poem, on fol. 2b.
No. 710, ff. 125, 2 coll., each ll. 13; clear Nasta’lik; illuminated frontispiece, rather effaced; size, 8½ in. by 5½ in.

1340
The same.
No date. Preface, on fol. 1b; beginning of the poem, on fol. 2b. Collated.
No. 709, ff. 91, 2 coll., each ll. 17; Nasta’lik; size, 8½ in. by 4½ in.

1341
The same.
No date. Preface, on fol. 1b; beginning of the poem, on fol. 2b. A few various readings and additions on the margin.
No. 3400, olm. 13, J. 5, ff. 81, 2 coll., each ll. 19; small Nasta’lik; a little worm-eaten; size, 8½ in. by 4½ in.

1342
Yârûf al-Zulkhâ.
Another very good and correct copy of the fifth mathnawi of the Haft Aurang, dated the 24th of Rajab, A.H. 1007 (A.D. 1599, Feb. 20).
No. 787, ff. 50, 2 coll., each ll. 15; very large and distinct Nasta’lik; a vignette on fol. 1v; large pictures on ff. 1v, 9v, 16v, 57v, 61v, 92v, and 123v; illuminations throughout; almost all the margins adorned with arabesques; size, 14½ in. by 9½ in.

1343
The same.
Dated the 23rd of Rajab, A.H. 1138 (A.D. 1726, March 27), by Sâmikh Muhammad ibn Fir Muḥammad Šâfî.
No. 2254, margin-coll., f. 214½, ll. 30; Nasta’lik.

1344
The same.
Copied by Muḥammad al-kwâm of Shârz, without a date. But on fol. 1r there appears a seal of Mîr Aḥâ ‘Alikhân Bahâdur, bearing the date A.H. 1174 (A.D. 1760, 1761).
No. 3426, olm. 7, J. 5, ff. 175, 2 coll., each ll. 12-13; clear Nasta’lik; the first two pages luxuriously illuminated in ultramarine, gold, and other colours; pictures on ff. 3v, 62v, 73v, 117v, and 147v; size, 8½ in. by 5½ in.

1345
The same.
Dated the 12th of Muḥarram in the 4th year of the reign of the Emperor Shah treating to be copied from a MS. perhaps Shah Alam that would be A.H. 1117 = A.D. 1763, July 23. Various readings on the margin.
No. 634, ff. 12, 2 coll., each ll. 15-16; written very unevenly by different hands, partly in careless Nasta’lik, partly in Shikasta; size, 9 in. by 5½ in.

1346
The same.
Dated the 15th of Sha’ban, A.H. 1185 (A.D. 1771, Nov. 23), by Muḥammad Ramdandât. A little worm-eaten.
No. 5463, olm. 7, J. 5, ff. 123, 2 coll., each ll. 17; Nasta’lik; size, 8½ in. by 4½ in.

1347
The same.
Dated the 17th of Rajab, A.H. 1209 (A.D. 1795, Feb. 7), by Muḥammad ‘Allî, at Farrukhâbâd.
No. 729, ff. 137, 2 coll., ll. 15; Nasta’lik; size, 7½ in. by 4½ in.

1348
The same.
This copy was purchased by J. H. Peile, March, 1817, presented Sept. 19, 1818, and transferred to Civil College, Aug. 9, 1819.
No date. At the end a few leafs from the pen of the transcriber. On the eight fly-leaves miscellaneous verses, excerpted from various diwâns.
No. 4550, olm. 7, J. 5, ff. 1-146, 2 coll., each ll. 15; careless Nasta’lik; occasionally various readings on the margin; size, 7½ in. by 4½ in.

1349
The same.
Another, tolerably old and good copy, undated. It is a little injured and effaced in several places. College of Fort William, 1825.
No. 2321, ff. 122, 2 coll., each ll. 17; clear Nasta’lik; pictures on ff. 19v, 34v, 44v, 60v, 53v, 79v, 83v, 97v, and 104v; on other pages blanks are left, to be filled in with pictures afterwards; size, 8½ in. by 5½ in.

1350
The same.
Good and correct copy, not dated.
No. 907, ff. 161, 2 coll., each ll. 15; distinct Nasta’lik; illuminated frontispiece; a few other illuminations; most of the headings written in gold, the text also sprinkled with gold; size, 9 in. by 6 in.
1851
The same.
No date. Collated throughout.
No. 2507, olm 7, J. 4, ff. 139, 2 coll., each II. 15; large Nastālīk; the last two leaves supplied later on modern paper; size, 9½ in. by 5½ in.

1852
The same.
No date. The first thirteen verses supplied by a later hand, on ff. 1 and 2. The original MS. begins on fol. 3. Bibliotheca Leydeniana.
No. 2492, ff. 122, 2 coll., each II. 17-18; Nastālīk, mixed with Shikasta; size, 8½ in. by 6 in.

1853
Modern transcript without date, by Ghulām 'Alī; on fol. 19 the following note:

1854
A rather uncouth and soiled copy, the original portion of which, on brown paper, begins on fol. 8, and ends on fol. 136. Ff. 1-7 137-141, and fol. 64 are supplied by later hands on white paper. Collated. On ff. 1-7 a number of interlinear paraphrases.
No date. Bibliotheca Leydeniana.
No. 2719, ff. 141, II. 15 (in the original part); large Nastaলīk; size, 9½-9 in. by 5½ in.

1855
A defective copy of the same.
Another very uncouth copy, soiled and injured in many places, with a lacuna of one leaf after fol. 134, comprising exactly p. 144 of Rosenweig's edition. Occasionally various readings on the margin.
No date. Bibliotheca Leydeniana.
No. 2812, ff. 1-172, 2 coll., each II. 12; Nastālīk, ff. 1-3 and 171-172 added by other hands, the last three pages in Shikasta; size, 7 in. by 4½ in.

1856
A Pushtū translation of the same.
This Pushtū translation of Jāmi's Yūsuf and Zalīkhā begins:

Large extracts from this translation are given in Dorn, Christomathy of the Pushtū or Afghan language, ff. IV-V, corresponding with fol. 11, l. 4, to fol. 45, last line; fol. 46, first line, to fol. 64, l. 3; fol. 68, l. 6, to fol. 70, l. 6; fol. 88, last line, to fol. 107, l. 5; and fol. 157, l. 4, to fol. 159, l. 3; comp. also the preface, ibidem, p. xi.
No date.
No. 2815, ff. 169, 2 coll., each II. 10-13; Nastālīk; size, 8½ in. by 5½ in.

1857
A collection of Jāmi's prose-works.
This large and beautifully written collection is introduced by a few preliminary lines, on ff. 2 and 3, beginning: 

and contains:

A commentary on the first Surah of the Korān, on fol. 3, beginning:

1. نا سورة فتاحة الكتاب.

2. A paraphrase in Persian verses, of forty sayings of Muhammad, on fol. 105, beginning:

3. " رسالة مناسقة حج" on the rites of the pilgrimage, on fol. 12, beginning:

4. The same: " رسالة فاخر" (or " رسالة في خلل"), usually called " رسالة في خلل," on the definition of Sūfām, on fol. 23, beginning:

It was composed A.H. 886 (A.D. 1472), see Bodleian Cat., No. 894, 20; No. 895, 14; and Rieu i. p. 17, and ii. p. 82, No. 1.

5. " رسالة في الوسول" (or " رسالة في الوسول"), usually called " رسالة في الوسول," with its full title:

6. "رسالة وفاة" the evidence of Muhammad's divine mission, on fol. 31, beginning:

7. "رسالة طرب" on the mystic road, on fol. 118, beginning:

9. "رسالة مناسقة حج" on the rites of the pilgrimage, on fol. 12, beginning:
This tract is styled in Bodleian Cat., No. 894, 26:
رجال در شرط ذکر
rules for devotion; and in W. Pertch, Berl. Cat., p. 1052, No. 4; see also
Rieu ii. p. 683b, No. xii., and 876a, No. vi.
8. كتاب نحات المس, the famous سده biographies,
على الله الرحمان الرحمه وله
on fol. 119b, beginning: 
خليج مماليك
This work contains here 612 biographies; beginning with
Abâ Hāshim al-Ma'll, and ending with an
Anonymous Persian lady (نمردت). Composed a. H. 883
(9a. D. 1487), see De Sacy, Notices et Extraits, xii. pp.
149-172; Wiener Jahrbiicher, tom. 84, Anzeigeblatt, p.
40; Bodleian Cat., No. 894, 3; No. 895, 3; and
No. 905-961; Rieu i. p. 349; W. Pertch, Berl. Cat.,
p. 40, No. 14; p. 89, No. 2; and p. 558 sq.; Fleischer, Dresden Cat., p. 408; H. Khalifa vi. p. 367,
No. 1392. Turkish translation by Lamâli, printed in
Constantinople; another by Mr. Alişhir Nāvâ'ī; see
Rieu, Persian Cat., p. 274b. Edited by Nassau Lees,
Calcutta, 1859.
9. شرح فیلس للنكم, on fol. 278b. A commentary
على الله الرحمان الرحمه وله
on Ibn al-'Arabî's (died a. H. 638 = a. D. 1240, 1241)
mystic work, the Shahrûn Fīl'mk, see G. Flügel iii. p. 333
sq., where also several translations are described, and
H. Khalifa iv. p. 424, No. 90713, beginning: 
خليج مماليك
10. نقد النصور في شرح نشاق النصور, a commentary
على الله الرحمان الرحمه وله
on the Shahrûn Fīl'mk, the extract which Ibn
al-'Arabî himself made from his
نور العلم النور النور النور النور النور
comedy Fīl'mk, see H. Khalifa vi. p. 380, No. 13968;
Bodleian Cat., No. 894, 9; No. 895, 4; and No. 976;
W. Pertch, Berl. Cat., p. 274, No. 4.
11. كتاب مباث عرائي للعوام, a commentary
على الله الرحمان الرحمه وله
on Tâhirî's (see above, No. 1116), usually styled
نور العلم النور النور النور النور النور
on fol. 448b, beginning: 
خليج مماليك
Composed a. H. 886 (a. D. 1481), see
H. Khalifa v. p. 335; Bodleian Cat., No. 894, 11;
No. 895, 5; and No. 966; Rieu ii. p. 594b; Cat. des MSS. et
Xylographes, p. 371, No. 8; W. Pertch, Berl. Cat.,
p. 282 sq.
12. رسائل شرح واعتادات, Jâmi's commentary on some of
على الله الرحمان الرحمه وله
his own rubâis, on fol. 483b, beginning: 
خليج مماليك
see Bodleian Cat., No. 894, 15;
No. 895, 11; Rieu ii. pp. 827b and 834b; Cat. des MSS. et
Xylographes, p. 373; No. 28; A. Sprenger,
13. شرح بديع مندوب, a commentary on the first
على الله الرحمان الرحمه وله
two baits of Jâlih-al-din Râmi's mathnawâd, on fol. 496b,
beginning: 
خليج مماليك
see Bodleian Cat., No. 894, 17; No. 895, 8; Rieu ii.
p. 863a, No. xiii.; W. Pertch, Berl. Cat., p. 43, No. 40,
and p. 1052, No. 11; Cat. Coll. or. Lulg. Cat. ii. p. 112;
Journal Asiat. 1868, i. p. 477. It is also styled
بدرية
14. رسائل خواجة بارسا, extracts from the
على الله الرحمان الرحمه وله
life of Khwâjâ Muhammâd Fârsâ al-Dakhâlî (died a. H.
852 = a. D. 1449), also styled
بدرية
on fol. 498b, beginning: 
بدرية
see Bodleian Cat., No. 894, 23; No. 895, 13; and No. 1266;
Rieu ii. p. 863a, No. xi.; W. Pertch, Berl. Cat., p. 1052, No. 2.
15. رسائل لوامح, system of سده doctrines, on fol. 501b,
beginning: 
رسائل لوامح
see Bodleian Cat., No. 894, 16; No. 895, 12;
and No. 971-975; Rieu i. p. 44; Cat. des MSS. et
Xylographes, p. 252, No. 257; W. Pertch, Berl. Cat.,
p. 383, No. 1, and p. 284; Rosen, Persian MSS., p. 292;
J. Amor, p. 31; H. Khalifa v. p. 344, No. 11234.
16. شرح قصيدة ميمونة, commentary on 'Umar
على الله الرحمان الرحمه وله
Ibn al-Fârîd's (died a. H. 632 = a. D. 1235)
قصيدة ميمونة,
on fol. 508b, beginning: 
خليج مماليك
Composed a. H. 875 (a. D. 1470, 1471);
it is usually styled
لؤامع, see Bodleian Cat., No. 894, 12;
No. 895, 6; Rieu ii. p. 868b, No. ii., and p. 828b,
No. iv.; W. Pertch, Berl. Cat., p. 282; Cat. Coll.
Or. Lulg. Cat. ii. p. 72; H. Khalifa iv. p. 537.
17. شرح قصيدة كاتبیه فارسيه, commentary on 'Umar
على الله الرحمان الرحمه وله
Ibn al-Fârîd's Kitâbat, rhyming in تر, on fol. 533b,
beginning: 
خليج مماليك
Its proper title is, see Bodleian Cat., No. 894,
14; No. 895, 7; compare on Ibn al-Fârîd's Kitâbat,
H. Khalifa ii. p. 85; Leth, Arabic MSS., pp. 199 and
236; G. Flügel i. p. 461 sq.
18. شرح حديث, commentary on a tradition of the
على الله الرحمان الرحمه وله
prophet, delivered by Abu Dharr al-'uqailî, also styled
خليج مماليك
on fol. 530b, beginning: 
خليج مماليك
see Bodleian Cat., No. 894, 19;
No. 895, 10; Rieu ii. p. 862a, No. viii.
19. رابط أمير حضره, commentary on a verse of
على الله الرحمان الرحمه وله
Amir Khusrau Dâhwî (see above, No. 1186-1221),
on fol. 531b, beginning: 
خليج مماليك
see Bodleian Cat., No. 894, 18; No. 895, 9; W. Pertch,
Berl. Cat., p. 166, No. 8.
20. رسائل نهدي, on the formula 'there is no God but Allah', on fol. 532b,
beginning: 
خليج مماليك
It is also styled
رسائل لا لله إلا الله
see A. Sprenger, Catal., p. 448, l. 1.
21. صرف منظوم مهجور, on Arabic inflexions,
on fol. 533b, beginning: 
خليج مماليك
an Arabic commentary on the
usually styled the 

the glosses of Muḥammad Ibn Fārid on fol. 538b, beginning: 

Composed A.H. 897 (A.D. 1492), Badī' al-Dīn Cat., No. 894, 2; and No. 970; G. Flügel i. p. 167; Cat. des MSS. et Xylographes, p. 158, No. 94; printed Calcutta, 1818, Constantinople, 1820; lithographed, Lucknow, as in a later vision, A.H. 1226 (A.D. 1811); a has also appeared,

Beautiful Nasta'liq; two splendid vignettes with the titles of all the treatises on ff. 1 and 2; ff. 3 and 4, most brilliantly illuminated; illuminated headings at the beginning of each treatise; excellent eastern binding; size, 14 in. by 9 in.

Three prose-treatises by Jāmi'.

This copy contains:

1. On fol. 79: لواجم مولى جامی در سه قطعة: حمید حیات فارس 'wine-kaštish' as in No. 16 of the preceding copy.

2. On fol. 122b: لواجم مولی جامی, see No. 15 in the preceding copy. Beginning.

3. On fol. 141b: شرح رواجات مولی جامی, see No. 12 in the preceding copy.

Dated the 22nd of Jumādā-al-Thānī, A.H. 1176 (A.D. 1763, Jan. 3).

Nafaḥāt al-unūs.

Another very excellent and useful copy of Jāmi's famous 'Biographies of Sāfīa' (see No. 8 in the collection of Jāmi's prose works, No. 1357 above), with valuable marginal glosses and a complete index in alphabetical order, on ff. 443b-453a. This is not the oldest, but the richest copy in the India Office Collection, the number of biographies here amounting to 620.

It is not dated, but on fol. 18 there are entries from A.H. 1162 (A.D. 1749), A.H. 1183 (A.D. 1760, 1770), and A.H. 1196 (A.D. 1782). Beginning as usual.

No. 2092, ff. 453, ll. 15; splendid Nasta'liq, small but very distinct; illuminated frontispiece; size, 8½ in. by 5 in.

The same.

A third very full and complete copy, containing, like the one in No. 1357 above, 612 biographies (578 men and 34 women), with copious marginal glosses and additions. There is inserted between the fly-leaves a double index, the first following the order of the biographies in the text, the second arranged alphabetically like that in the preceding copy.

No. 3118, ff. 419, ll. 15; clear and distinct Nasta'liq; worn throughout; size, 10½ in. by 7 in.

The same.

A fourth excellent copy, containing 611 biographies, according to the detailed index on ff. 1b-9b, with very large additions and highly useful notes and explanations on the margin. Beginning of the text on fol. 15b.


No. 1412, ff. 298, ll. 21; clear and distinct Nasta'liq; the last pages a little damaged by worms; illuminated frontispiece; size, 10½ in. by 7 in.

The same.

A fifth excellent copy of the Nafaḥāt al-unūs, older than the preceding ones, but without a full index, dated Rābi' al-Thānī, A.H. 940 (A.D. 1532, April-May), collated by the same hand which wrote the text, and annotated according to a note at the end of the MS. by another hand in A.H. 1042 (A.D. 1632, 1633). These notes, which cover the margin to a great extent, are taken from the translation of the Christian or the Arabic, that is the commentary compiled by 'Abd-al-Ḥaṣīf al-Lārī, Jāmi's disciple, who died A.H. 912 (A.D. 1506, 1507), see Badī' al-Dīn Cat., No. 966; Rieu I. p. 356 sq. Ff. 11b-7b contain the fragment of an index to the Nafaḥāt al-unūs, only going as far as fol. 104b (11-1).

No. 3097, ff. 566, ll. 15; clear and distinct Nasta'liq; illuminated frontispiece; size, 7½ in. by 4½ in.

The same.

A sixth excellent and well written copy, also containing 611 biographies, but no index at all.


No. 2160, ff. 405, ll. 18; clear and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 5½ in.

The same.

This copy contains, according to the index on ff. 1-16, like No. 1360 above, 612 biographies (not 645, as is stated by mistake at the end of the index), but the last page is missing, and several leaves are slightly injured, others rather effaced. Beginning of the text, on fol. 47b.

No date. Collated.

No. 1880, ff. 334, ll. 19; Nastaliq; ff. 1-16, 21-43, 144-148, and 233 supplied by other hands in Nasta'liq and Shikasta, ll. 16-15; size, 8 in. by 2½ in.
1365
The same.

This otherwise excellent and annotated copy is much smaller than the preceding ones, and contains only 597 biographies; many marginal glosses and additions; all the Arabic quotations are translated into Persian.
Dated A.H. 1065 (A.D. 1654, 1655). Some leaves are misplaced; the right order of ff. 123-126 is: 123, 125, 124, 126; and of ff. 130-135: 130, 134a, 134b, 132, 133, 131b, 131a, 135.
No. 394, ff. 286, ll. 25; Nasta’lik; size, 11 1/8 in. by 6 1/2 in.

1366
The same.

This copy is the oldest of all, dated the 8th of Rabi‘-al-akhir, A.H. 957 (A.D. 1579, June 4), but it contains only 549 biographies, and has no index; besides on ff. 46-50 all the names are omitted. Partially collated. On ff. 1a and 1b a double repetition of the first twelve or thirteen lines of the preface, which begins on fol. 2b.
No. 945, ff. 356, ll. 17-18; Nasta’lik; irregularly written by different hands; size, 8 3/4 in. by 4 3/4 in.

1367
A very defective copy of the same.

An incomplete copy of the Nafhāt, which breaks off on fol. 355b at the end of the biography of ‘Alī b. ‘Abd-Allah al-Mu‘ādhdhīn (a female disciple of Sari Sakaṭ), corresponding to No. 1412 (1361 in this Cat.), fol. 292b, l. 3 ab infra. There are besides a great number of lacunas, usually marked by blank leaves, viz.: fol. 267 (comprising ff. 210b, l. 1 to 210, l. 14 in the same copy), fol. 270 and 271 (comprising ff. 218b, last line, to 218a, l. 13 in the same copy), fol. 280 (comprising ff. 219a, l. 13, to 220b, l. 3 in the same copy), ff. 284 and 285 (comprising ff. 221a, last line, to 221b, l. 4, in the same copy), after fol. 301 (without a blank leaf, comprising ff. 238a, l. 6 ab infra, to 240b, l. 7 ab infra in the same copy), after fol. 307 (likewise without a blank leaf, comprising ff. 245b, l. penult., to 246b, l. 7 in the same copy), and fol. 354 (the largest of all lacunas, comprising ff. 277b, l. 7, to 291b, l. 7 in No. 1412). Ffs. 326-328 must besides be inserted after fol. 328. Parts of several pages are torn away, others are injured by worms.
No. 1897, ff. 355, ll. 17; Nasta’lik; ff. 1, 3-6, 88, 166, 167, 210, 244, and 146 supplied by a later hand; size, 8 3/4 in. by 4 3/4 in.

1368
Lawā‘īh.

Another copy of Jāmī’s Lawā‘īh (see Nos. 15 and 2 in Nos. 1357 and 1358 above respectively), with its full title: Lawā‘īh dar dā‘ām ‘Aṣārīf, Mu‘āṣarīf, beginning:
لَا أُعَزِّ لَهَا عَلَيْهِ الْأَحْزَآء
Dated A.H. 978 (A.D. 1570, 1571), by Muhammad Tāhir of Bukhārā.
No. 1888, ff. 96b-105b, ll. 12; distinct Nasta’lik; illuminated frontispiece; size, 8 in. by 4 3/4 in.
1374

Shawâhid-al-aubahuyewat.

Another copy of the Shôlehul-yamnû, or evidences of Muhammad's divine mission, see No. 6 in the large collection of Jâmi's prose-works (No. 1357 above); the first of its contents, the seven books, and the fâhîmah are as follows:

- Qulamû in the Bi'ân, page 59, and 60 in the new edition.
- Rûkûn Ibrâhîm in the Bi'ân, page 59, and 60 in the new edition.
- Rûkûn Yâsû in the Bi'ân, page 59, and 60 in the new edition.
- Rûkûn Nâsir in the Bi'ân, page 59, and 60 in the new edition.

Dated the 9th of Sha'ban, A.H. 968 (A.D. 1561, April 20).

1377

Bâhar-i-rubi'iyât.

Another copy of Jâmi's commentary on some of his own rubâ'îs, see No. 12 in the collection of Jâmi's prose-works (No. 1357 above). It begins:

'Hamûd Allah

Dated the 4th of Sha'ban, A.H. 968 (A.D. 1561, April 20).

1378

Hilyat-al-airhalân (The Life of the Saint).

The fourth and largest treatise on riddles, also styled Bâhar al-airhalân, extracted from the work of Sharâ'âl-din al-Yazdi (who died A.H. 856 = A.D. 1454), by Jâmi (not included in No. 1357 above), beginning (with the same words as No. 14 in the collection of his prose-works):

Bebud ar-ka'ash mukall - Banaash fihmusî mîl al-

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345; W. Firth, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; H. Khalifa i., p. 108; v. p. 638; ii. p. 108; J. A. Amer, pp. 44, Nos. 134 and 135, i.; G. Fihl, v. p. 542; No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's own hand, with numerous marginal additions, and dated A.H. 856 = A.D. 1452 (i.e. two years before Sharâ'âl-din Yazdi's death), see the colophon and also the remark on fol. 1:

Beauty, the most beautiful:

See Bodleian Cat., No. 894, 32; No. 895, 28; No. 896, 13; and No. 1345; W. Firth, Berlin Cat., p. 81, No. 2, and p. 131, No. 1; H. Khalifa i., p. 108; v. p. 638; ii. p. 108; J. A. Amer, pp. 44, Nos. 134 and 135, i.; G. Fihl, v. p. 542; No. 3; Cat. des MSS. et Xylographes, p. 372, No. 19. This copy is by the author's own hand, with numerous marginal additions, and dated A.H. 856 = A.D. 1452 (i.e. two years before Sharâ'âl-din Yazdi's death), see the colophon and also the remark on fol. 1:

Bebud ar-ka'ash mukall - Banaash fihmusî mîl al-


1379

Muntakhab-i-Hilyat-al-airhalân (The Life of the Saint).

An extract from Jâmi's largest treatise on riddles, styled Bâhar al-airhalân, made (before A.H. 879 = A.D. 1474, 1475) by the poet himself, comp. J. Amer, pp. 44 and 45; H. Khalifa v. p. 683, No. 12429.

Beginning:


1380

Bâhar-i-arûd (The Life of the Saint).

Jâmi's well-known treatise on prosody and metre (likewise not included in No. 1357 above), usually
called "Sebac-i Nogayi": a collection of letters to the author by Jami, 1885; an English version of the sixth rhauad, under the title, "Persian Wit and Humour," by C. E. Wilson (see Tribhner's Record, Nos. 187-190, p. 689). Eastern editions: Lucknow (without date); Constantinople. A. H. 1252 (with the Turkish commentary of Shikir Efendi) and A. H. 1295. The Turkish commentary of Shami on the Baharistan has been noticed in Rieu ii. p. 758, and Turkish Cat., p. 159; W. Pertsch, p. 179, and Berlin Cat., p. 383; G. Flügel, p. 574, and J. Neuner, p. 52; Cat. Codd. Or. Lugd. Bat., p. 357.

The present copy is dated A. H. 1007 (as it seems) = A. D. 1598, 1599. At the end, on f. 74b-75a, a kasidah is added, beginning:

ای حذیفی از خواستار ملک العرش یا ندایم

see Rieu ii. p. 827, No. viii. It is not found in the usual collections of Jami's prose-works.

Dated the 8th of Dhu'al-hijjah, A. H. 1143 (A. D. 1731, June 14).

No. 1621, ff. 11, 2 col., each ll. 15; careless Nasta'lik; size, 7½ in. by 4 in.

1382

Another copy of the same.

Dated the 6th of Shawwal, A. H. 1200 (A. D. 1796, April 25).

No. 1345, ff. 43b-55b, 2 col., each ll. 13; Nasta'lik; size, 7½ in. by 4½ in.

1383

Baharistan (بیحارستان).

Jami's spring-garden, in eight rhaudas, a collection of moral anecdotes in prose and verse, in imitation of Sa'di's Gulistan, with an anthology of Persian poets in the seventh rhauad (see a copy of it in No. 1309 above), composed A. H. 892 (A. D. 1487), and beginning:

که میغ مر ذریا بالی زنگاز

دش از نبری خساد آید آقابور کال

Another title of it is: "Ruhet-i Jami: the date of composition (تنهیماد (بیمصتی) appears on fol. 74b, first line; comp. on this work, Bodleian Cat., No. 894, 27; No. 895, 27; No. 896, 19; and Nos. 962-964; Rieu ii. p. 755; W. Pertsch, Berlin Cat., pp. 832, 883, and 888; G. Flügel i. p. 574, and iii. p. 542; J. Neuner, p. 52; Rosen, Persian MSS., pp. 260, 261, and 293; and Grangeret de Lagrange, in Journal Asiat., tom. vii (1825), pp. 257-267. Parts of it have been published in the 'Wiener Anthologie,' in Wilken's 'Chrestomathie,' p. 172 sq., and in Spiegel's 'Chrestomathia Persica.' Leipzig, 1846, pp. 1-23; extracts in German translation are found in Tholuck's 'Blüthensammlung,' p. 301 sq.; the full Persian text, with German translation, by Schlechta-Wisseh, appeared, 1846, in Vienna; a literal English translation of the whole work was published by the Kama Shresta Society, Benares, 1887; an English version of the sixth rhauad, under the title, "Persian Wit and Humour," by C. E. Wilson (see Tribhner's Record, Nos. 187-190, p. 689). Eastern editions: Lucknow (without date); Constantinople. A. H. 1252 (with the Turkish commentary of Shikir Efendi) and A. H. 1295. The Turkish commentary of Shami on the Baharistan has been noticed in Rieu ii. p. 758, and Turkish Cat., p. 159; W. Pertsch, p. 179, and Berlin Cat., p. 383; G. Flügel, p. 574, and J. Neuner, p. 52; Cat. Codd. Or. Lugd. Bat., p. 357.

The present copy is dated A. H. 1007 (as it seems) = A. D. 1598, 1599. At the end, on f. 74b-75a, a kasidah is added, beginning:

ای حذیفی از خواستار ملک العرش یا ندایم

see Rieu ii. p. 827, No. viii. It is not found in the usual collections of Jami's prose-works.

Dated the 8th of Dhu'al-hijjah, A. H. 1143 (A. D. 1731, June 14).

No. 1621, ff. 11, 2 col., each ll. 15; careless Nasta'lik; size, 7½ in. by 4½ in.

1384

Another copy of the same.

Dated the 26th of Jamad-al-thani, A. H. 1181 (A. D. 1760, Nov. 10), at Akbarabad, by Muhammad Amu Allah bin Muhammad Allah; Bibliotheca Leydeniana.

No. 2488, ff. 1-91, ll. 15; Nasta'lik; size, 8½ in. by 5 in.

1385

The same.


No. 74, ff. 92, ll. 14; Nasta'lik; size, 8½ in. by 4½ in.

1386

The same.

A modern, undated copy, excellently written, which was originally in the possession of Mr. Henry George Keene (1803), and bought of him (together with Juwaini's Nigaristan, bound together with this MS, see No. 756 above), for four guineas, by Mr. Adam Clarke, 1817. It was received into the library, April 10, 1877.

No. 3188, ff. 1-61, ll. 17; large and distinct Nasta'lik; size, 11½ in. by 6½ in.

1387

Ruhsat-i Jami (رخصت جمی).

Jami's standard-letters and specimens of refined prose-writings, beginning:

عمود سفلهه که از عده اللحم انتزاع می‌کند

see Bodleian Cat., No. 894, 35; No. 895, 35; No. 896, 20; and No. 965; G. Flügel i. pp. 264 and 265, and iii. p. 542; Cat. des MSS. et. Xylographes, p. 371, No. 7. These letters have been edited in the 'Selections for the Use of the Students of the Persian Class,' vol. vi, Calcutta, 1811. This collection also bears the title of "Dowra-i Rusht-i Jami," and sometimes دیوان جمیی (نستراکان). The present copy, which contains a great number of interlinear glosses and paraphrases, is dated the 12th of Dhu-al-ki'dah, A. H. 1030 (A. D. 1630, June 23).

No. 1691, ff. 121, ll. 11; Nasta'lik; size, 8½ in. by 4½ in.
1388

A slightly defective copy of the same.
This copy begins abruptly with the last words of the introduction:

خاطرته... ناهید... که دیده هشت... 

corresponding to fol. 26, l. 4 in the preceding copy.

Dated the 24th of Jumádá-al-walá in the 48th year of the reign of ‘Abd-al-Rahmán b. ‘Abd-al-Rahmán (A.H. 1116, A.D. 1704, Sept. 24),


Some pages slightly injured.

No. 497, ff. 85, li. 14-15; Nasta’ílí; size, 8 in. by 3½ in.

1389

A still more defective copy of the same.
This copy is defective both at the beginning and end; it opens abruptly, just five words before the beginning of the preceding copy:

خانم... که دیده هشت... 

and breaks off on fol. 82b. The exact words, with which this copy ends, cannot be traced in the two preceding copies, as the arrangement of letters differs in some points, but fol. 52a, l. 8, corresponds to fol. 78b, l. 3 in the preceding copy. Many pages are slightly injured. The proper order of the leaves is: ff. 1-15, 17-20, 16, 21-82; there are besides lacunae after ff. 6 and 15.

Bibliotheca Leydeniana.

No. 2684, ff. 1-82, li. 13; Nasta’ílí; size, 8½ in. by 4 in.

Poets who died between A.H. 900 and 1000.

1390

Bágh-i-Iram (پاریا)

The garden of Irán, or the story of Bahrám and Bihrám, an epic poem by Ma’alána Khánál-áldin Bánáni of Harát, who was killed in the massacre of Sháh Ismá’íl at Samarqand, A.H. 918 (A.D. 1512, 1513); comp. on the poet’s life and works Bodleian Cat., No. 987; A. Spranger, Catal., p. 372; A. F. Mehren, p. 41; Notices et Extraits iv. p. 289; see also Haft Iklim, No. 635 (col. 424 in this Cat.); Safíná, No. 35 (col. 213 in the Bodleian Cat.); Atáshkáda, No. 291 (ib. col. 273), etc. The poem is usually styled Gohár-i-Iram, but the genuine title appears here, on fol. 33r, l. 6:

خانم... که دیده هشت... 

(the word Gohár being an apparent misspelling for Gohár, as the Bodleian copy has); in his lyrical poems Bánáni used Gohár as takhallus (see Atáshkáda and Spranger, loc. cit.). Beginning of the poem on fol. 1b:

آی وحدت توانست که دیده... 

(an initial ba’t which has been closely imitated by Hilálí in his work, see further below, Nos. 1426-1429); on fol. 1b, the author is called by mistake Tahání instead of Bánáni. The right order of ff. 262-265 is: 262, 264, 263, 265.

No. 273, ff. 260, 2 coll., each li. 15; Nasta’ílí; collated throughout; size, 8½ in. by 4½ in.

1391

A fragment of the same.
This fragment of the Nagháf omm Ímam, which is by mistake inserted in a copy of three mathnawis by ‘Abd-al-‘Azíz b. ‘Abd-al-Rahmán (see No. 915 above), comprises fol. 93b, l. 6, to fol. 116a, l. 2 in the preceding copy.

First ba’t:

خانم... که دیده هشت... 


Last ba’t:

خانم... که دیده هشت... 


How the mistake of this insertion came about is easily explained. On fol. 1 of the present MS. the name of ‘Abd-al-‘Azíz b. ‘Abd-al-Rahmán appears as Tháhá, and as the same error is sometimes committed with regard to the author of the Nagháf omm Ímam (see the preceding copy), the transcriber of this copy must have assumed that all the various extracts collected in this volume belonged to one and the same poet.

Dated A.H. 1061 (A.D. 1651).

No. 1991, ff. 315-336a, 2 coll., each li. 19; Nasta’ílí; size, 9½ in. by 4½ in.

1392

Ghazálíyát-iFíghání (غزالیات فقانی)

Ghazáls by Bábá Fíghání of Shíráz, who had originally the takhllus of Sákkáhi, and died in Khurásán A.H. 922 or 925 (A.D. 1510 or 1519); the former date is found in the Lubá al-tawáríkh, the latter, in Sám Mírzá (see Notices et Extraits iv. p. 305), the Haft Iklim, No. 212 (col. 394 in this Cat.), the Buthká, No. 38 (col. 200 in the Bodleian Cat.), etc.; comp. also Bodleian Cat., Nos. 992-994; Rieu ii. p. 651; W. Pertus, Berlin Cat., pp. 886 and 887; A. Spranger, Catal., p. 21, No. 176, and pp. 403-404; Cat. des MSS. et Xylographes, p. 384; Cat. Cod. Or. Lugd. Bat. ii. p. 122; J. Aumer, p. 34; Bland, Century of Persian Ghazáls, No. 9. Wrong dates of his death are A.H. 911 (A.D. 1505, 1506) in Safíná, No. 3 (col. 212 in the Bodleian Cat.), and A.H. 915 (A.D. 1509, 1510) in the Kuliichát-alafkír, No. 198 (ib. col. 309).

He was a court-poet of Sultán Yákúh; compare on his poetical style and the great number of imitators he found, the Makláz-áldhár, No. 1869 (col. 359 in the Bodleian Cat.). The ghazáls are arranged alphabetically and begin:

یا سر نامه دام نو عقل کر گر europe یک

که نو مطلع شجاع علی عیسی سردار

Dated A.H. 1051 (A.D. 1641, 1642).

No. 1945, margin-column, ff. 129-164a, li. 31-36; careless Nasta’ílí.
1893

Divân-i-Ásafi (دویان اسفا)
The lyrical poems of Khváraj Ásafi, the son of Múkmin-áqdim Núr-‘álam-ákhán of Kúhistan, who was a pupil of Jámí, friend of Mir ‘Alíshír, and flourished under Sultán Husain Mirzá; he died, according to the best authorities, A.H. 923 (A.D. 1517), at Harát, see Haft Iklín, No. 832 (col. 438 in this Cat.), and Safínah, No. 34 (col. 213 in the Bodleian Cat.); other dates of his death are A.H. 920 (A.D. 1514), see Aštashkádá, No. 289 (col. 272 in the Bodleian Cat.) and A.H. 928 (A.D. 1522), see the Kühášát-al-álfkár, No. 22 (ib. col. 303), and the Makházan-álqarábáb, No. 61 (ib. col. 318); comp. also Bodleian Cat., Nos. 950 and 951; Rieu ii. p. 657 sq.; A. Sprenger, Catal., pp. 20, 71, and 310; G. Flügel i. p. 577; W. Pertes, p. 74, and Berlin Cat., pp. 893 and 945; Cat. des MSS. et Xylographes, p. 385; A. F. Mehren, p. 44; J. Aumon, p. 34. This copy contains chiefly ghazals in alphabetical order, with a few kifás and rubáís at the end; and although undated, it must take precedence over the following copies, as it is larger than and has a number of various readings and glosses on the margin. Beginning of the first ghazal:

ساز آپاد خدا ای دل و دل یار
ب ما مهربان همی مسلمانی را

No. 3381, olm 13, J. 11, ff. 85, 2 coll., each il. 15; Nastá’ík; size, 8½ in. by 5½ in.

1894

Another copy of the same.

This collection of Ásafi’s lyrical poems is somewhat smaller than the preceding one, and not so well written; it is dated the 16th of Jumádá-al-ákhán, A.H. 1157 (the 26th year of Muhammedsháh’s reign) = A.D. 1744, July 27, at Shahjáhánabad. Beginning the same as in the preceding copy.

No. 2092, ff. 267–318, 2 coll., each Il. 10–14, and besides one or two diagonal lines in every page, each containing two lines; Shikasta; size, 8½ in. by 5 in.

1895

The same.

This copy, not dated, contains, like the two preceding ones, at the end of the ghazals a few kifás, but only one rubáí; the remaining rubáís are missing. Beginning as usual. A very large number of glosses on the margins of the first fifty-two leaves.

No. 3374, olm 13, J. 10, ff. 75, 2 coll., each Il. 15; large Nastá’ík; size, 8½ by 6 in.

1896

The same.

This copy contains the ghazals only, with the usual beginning. A few various readings and short glosses on the margin of the first leaves.

No date.

No. 3461, olm 13, J. 13, ff. 75, 2 coll., each il. 10–18, written in unequal Nastá’ík by at least three different hands; size, 7½ in. by 4½ in.

1397

The same.

A shorter collection of Ásafi’s ghazals, dated A.H. 1051 (A.D. 1641, 1642). Beginning as usual.

No. 1945, margin-column, ff. 181–206, ill. 18–36, and 3 centre-columns on ff. 204 and 205, each il. 17; careless Nastá’ík; size, 9½ in. by 5½ in.

Hátífí (Nos. 1398–1416).

1898

Laillá u Majnún (لیلی و مجنون)
The loves of Laillá and Majnún, an epic poem by Maulána ‘Abdalláh Hátífí of Jámí, Jámí’s nephew, died A.H. 927 (A.D. 1521), according to the ta’rikhs and other authorities; see the Makházan-álqarábáb, No. 633 (col. 393 in the Bodleian Library), which may serve as corrective for the slight error in A. Sprenger, Catal., p. 87, ill. 22 and 23. This makháni is the first of his projected Khamshá, of which, however, only four poems are extant, viz., the present one, the second (Nos. 1410–1416 below), the third (Nos. 1417–1420); see Haft Iklín, No. 671 (col. 427 in this Cat.); Safínah, No. 45 (col. 213 in the Bodleian Cat.); Aštashkádá, No. 158 (ib. col. 267); Kühášát-al-álfkár, No. 75 (ib. col. 301), etc.; comp. on Hátífí and his poems, Bodleian Cat., Nos. 996–1016; Rieu ii. p. 652 sq.; W. Pertes, p. 107, and Berlin Cat., pp. 888–893; A. Sprenger, Catal., p. 421 sq.; Ouseley, Ind. Notices, p. 143; G. Flügel i. pp. 581 and 582; Cat. Coddi. Or. Lugd. Bat. ii. p. 121, etc. This poem was edited by Sir W. Jones, Calcutta, 1788; lithographed, Lucknow, A.H. 1279 (A.D. 1862).

Beginning:

اذن شعر که علیه نامه - تو قطع قدر روز شد

Dated the 16th of Rabi‘-al-ákhán, A.H. 1078 (A.D. 1667, Oct. 5).

No. 1446, ff. 69, 2 coll., each il. 15; Nastá’ík; size, 9½ in. by 5½ in.

1899

Another copy of the same.

Beginning as in the preceding copy.


This copy belonged formerly to Sir Barry Close.

No. 1465, ff. 21–102, 2 coll., each il. 15; Nastá’ík; size, 6½ in. by 4½ in.

1400

The same.

This very good copy was finished the 25th of Ramádán in the forty-eighth year of ‘Alamgír’s reign (A.H. 1116=A.D. 1705, Jan. 21).

No. 1966, ff. 79, 2 coll., each il. 15; Nastá’ík; size, 8½ in. by 5½ in.
1401

The same.
Dated the 2nd of Dhul-al-kadah, A.H. 1193 (A.D. 1779, Nov. 11).
No. 3683, ff. 49r-118, 2 coll., each ll. 13; Nasta‘lik; size, 7½ in. by 5¼ in.

1402

The same.
Modern copy, dated the 6th of Muḥarram, A.H. 1210 (A.D. 1795, July 23).
No. 1722, ff. 82, 2 coll., each ll. 13; large Nasta‘lik; size, 8½ in. by 4½ in.

1403

The same.
Another modern copy, dated by Munshi Muhammad Hanif the 21st of Dhul-al-hijjah, A.H. 1221 (A.D. 1807, Feb. 28, or March 1), and acquired by Sir Barry Close, the 14th of May, 1813. The poem, which begins on fol. 5b in the usual way, is here preceded by a prose-preface on Ḥāṭīf's life and works, beginning on fol. 1b: مَلَكُ هَانِيَ: جَامِعُ نَامَشَ عَبْدُ اللهٍ وَخَوَارَمَ زَادَهُ مَلَكُ عَبْدُ الرَّضِيٍّ جَامِعَةُ دَرْرِ نَمْطُ وَنَقْصَهُ.
No. 1076, ff. 102, 2 coll., each ll. 11; large Nasta‘lik; two illuminated frontispieces on ff. 1r and 2r; gilt ornaments on ff. 1r, 2r, 3r, and 4r; size, 9½ in. by 6½ in.

1404

The same.
A third modern copy, written by the same Munshi Muhammad Hanif, and dated the 22nd of Sha‘bān, A.H. 1222 (correctly 1223, as the Christian date 1808, Oct. 15 proves). The poem, which begins on fol. 7b, is preceded, (a) on fol. 1b sq., by a part of the usual preface of Jāmi‘s 'Alfārān (see Nos. 1317 and 1318 in this Cat.), on the metres of his seven mathnawis, beginning here: مَلَكُ عَبْدُ الرَّضِيَّ جَامِعُ ذَلِكَ أَنَّ فِي مَجلَةٍ جَامِعَةِ جَامِعَةٍ مُدُنَاءُ كَهُذَا أَرْضُ وَقَدْ مَنَّى فِي هَذَا فِي نِسَاءٍ مَلَكُ عَبْدُ الرَّضِيَّ جَامِعَةُ دَرْرِ نَمْطُ وَنَقْصَهُ.
No. 561, ff. 91, 2 coll., each ll. 13; large and distinct Nasta‘lik; splendid eastern binding; size, 11½ in. by 7½ in.

1405

The same.
Another copy of Ḥāṭīf's Lailā and Majnūn, without a date (only the 15th of Sha‘bān is mentioned in the colophon).
No. 1173, ff. 79, 2 coll., each ll. 13; large Nasta‘lik; size, 8½ in. by 4½ in.

1406

The same.
No date. Sir Barry Close acquired this copy the 14th of May, 1813.
No. 1061, ff. 97, 2 coll., each ll. 11; Nasta‘lik, apparently written by two different hands, a careful one, and a more careless one; size, 7½ in. by 4½ in.

1407

The same.
No date (only the 24th of Safar is mentioned in the colophon).
Quite modern copy.
No. 2722, ff. 55, 2 coll., each ll. 17; Nasta‘lik; size, 9 in. by 6 in.

1408

A defective copy of the same.
There are two lacunae in this copy, the first after fol. 1, comprising fol. 2r, 4r, to fol. 3r, 2r in No. 561 (in this Cat.); the second after fol. 7, comprising fol. 14r, 4r, to fol. 15r, 1r in the same copy; there are besides four baits missing at the end; the last verse here corresponds to fol. 90b, 4 r. ab infra in No. 561.
No. 2842, ff. 84, 2 coll., each ll. 11; Nasta‘lik; size, 5½ in. by 3½ in.

1409

A fragment of the same.
This fragment, beginning with the usual initial bait, comprises fol. 1b to fol. 9b, last line; fol. 9b, last line, to fol. 10b, 1r; fol. 9b, 1r to fol. 9b, 1r, lin. penult.; fol. 10b, 1r to fol. 10b, 3r; fol. 10b, 3r to fol. 10b, 6; fol. 10b, 6 to fol. 10b, 8, in No. 561 (1404 in this Cat.). It was copied in or after A.H. 1103 (A.D. 1691, 1692).
No. 8106, margin-column, ff. 1-38, 5-13 baits in a page; Shi‘kasta.

1410

Timūrīnāma (تیمورنامه).
Ḥāṭīf's famous mathnawi on the warlike exploits of Timūr, an imitation of Nizāmī's Iskandarnāma, styled either Timūrīnāma (تیمورنامه) or Nizāmīnāma (نیظامنامه), also sometimes Ḥāṭīfīnāma (هاضیفنامه, or simply Ḥāṭīfīnāma, see H. Khalfa ii. p. 176, No. 8017, and fol. 1r in the present copy, probably on account of the verse in the khātīmah of the poem itself, fol. 115b, l. 9, فَرَادِخَرَافَاتُ يَنْحَى زِينَ بَرَّعاً, where the first word, however, clearly refers to Sharaf-al-dīn 'Ali Yāzdi's well-known history of that title, Nos. 173-187 in this Cat.), or even, with an allusion to Nizāmī's poem, the Akhbār-i Nizāmī (اکبرار ا نظامی) (so in the Raudat-al-saffa, see W. Persic, Berlin Cat., p. 892, note 2); see, besides the general references given above in No. 1398, H. Khalfa ii. p. 489, No. 3820; and iv. p. 176, No. 8017, Cat. des MSS. et Xylographes, p. 381; and J. Aumer, p. 34; the Hamburg collection also contains several excellent
copies of this mathnawi; and there is one copy in the Library of the D. M. G. (Pers. 23). Lithographed in Lucknow, 1869, under the title of

**قطابة هادي**

**Beginning:**

بنام حذائني ك فكره و جرّد - نيارك ك بيجود و بي بود

This oldest copy of all extant was finished in the very year of Hâtin’s death, viz. A. H. 927, the 15th of Shawwâl (A. D. 1521, Sept. 18), by Kamâl Nishâpurî Nûrbâkhshî. Bibliotheca Leydeniana.

No. 2568, ff. 117, 2 coll., each li. 13; excellent Nasta’îk; illuminated frontispiece; size, 9½ in. by 5½ in.

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1411

Another copy of the same.

**Beginning:**

نذام حذائني ك فكره و جرّد - نيارك ك بيجود و بي بود

**Dated** A. H. 939 (A. D. 1531) by ‘Arab Muhammâd bin Muhammâd tarsûn al-samarkandî.

No. 273, ff. 153, 1 coll., each li. 15; excellent Nasta’îk; illuminated frontispiece, the first two pages splendidly adorned; size, 9 in. by 5½ in.

1412

The same.

This copy is dated at Ahmâdâbâd the 18th of Sha’bân, A. H. 1037 (8th solar year of Jahangir’s reign) = A. D. 1628, Aug. 10. Worm-eaten. Bibliotheca Leydeniana.

No. 2833, ff. 150, 2 coll., each li. 16; small, but distinct Nasta’îk; size, 7½ in. by 4½ in.

1413

The same.

Another, extremely injured, copy of the same, dated in the colophon (which, however, is written by another hand) the first of Rabî al-alawwâl, A. H. 1038 (A. D. 1629, Oct. 29). Many pages are torn, others less damaged; blanks on ff. 58, 138, and 168. Nasta’îk; size, 9 in. by 5½ in.

1414

The same.

No date; the last pages injured.

No. 276, ff. 167, 2 coll., each li. 14; Nasta’îk; size, 9 in. by 5½ in.

1415

The same.

No date. The transcriber was Muhammâd al-khwârîn al-khâtîb of Shirîz. The first page is rather injured.

College of Fort William, 1825.

No. 2110, margin-column, ff. 2,–193, li. 18 (9 baits); clear and distinct Nasta’îk.

1416

The same.

This copy, undated like the two preceding ones, lacks some baits at the end; a comparison, moreover, with No. 2568 (1410 in this Cat.) shows, that the last sixteen verses appearing here, are quite different from those in that copy; the last bait, that is the same in both copies, is

فونى صيدم زین زینا - بستر زین حادید نبرد

on fol. 185b, l. 6 in the present copy, and on fol. 115b, l. 6 in No. 2568.

College of Fort William, 1825.

No. 2286, ff. 185, 2 coll., each li. 14; clear and distinct Nasta’îk; illuminated frontispiece; size, 8 in. by 4½ in.

1417

Futûh-âl-harmâma (اللهم الربم)

A poetical description of the two holy cities, Makkah and Medînah, and of the observances during the pilgrimage, by Muhiyî Lârî, one of the pupils of the learned Dâwânî (who died A. H. 907 = A. D. 1502, 1503; see Haft Iklîm, No. 167, col. 390 in this Cat.). A. Sprunger, Catal., p. 451, ascribes this poem wrongly to Jâmi (see on the origin of this mistake Rieu ii. p. 655), and the same has been done on fol. 18 of No. 887 (1420 in this Cat.). According to the Vienna copy (G. Flügel ii. p. 122) it was composed A. H. 911 (A. D. 1505, 1506); the poet died A. H. 933 (A. D. 1526, 1527); see Haft Iklîm, No. 268 (col. 398 in this Cat.), and H. Khalîfa iv. p. 385, No. 892; comp. also for further details on Muhiyî and his work, Rieu ii. p. 655; W. Perzeh, Berlî Cat., pp. 260 and 264; Wieser Jahrbîcher, vol. 71, Anzeigblatt, p. 49, and Schefer, Sefer Nameh, Paris, 1881, Introd., pp. 57 and 58. It has been lithographed at Lucknow, A. H. 1292.

**Beginning:**

أي محمد را بدر اليد - كمية دل را زودنوت بحم

The author’s name, Muhiyî, appears on fol. 3b, l. 2.

In an entry, on fol. 1, this poem is incorrectly styled **ملتسل للربم**. It is dated the 10th of Sha’bân, A. H. 1061 (A. D. 1556, March 13), at Makkah, by İmâm Kuli Kandari (Kandari-i) bin Daulatkadam; it was bought of Sayyid Hasan at Milâpîr the 14th of Rabî al-alawwâl, A. H. 1128 (A. D. 1717, June 2). College of Fort William, 1825.

No. 2544, ff. 41, 2 coll., each li. 17; Nasta’îk; ff. 1–4 supplied by a more modern hand on white paper; many leaves of the older part greatly injured, half of fol. 3 being torn away besides; illustrations on ff. 20, 22, 23, 24, 24a, 24b, 26, 26b, 27b, 28, 31a, 34a, 34b, 39a, 39b, 40a, and 41a; size, 7½ in. by 4½ in.

1418

Another copy of the same.

Beginning the same as in the preceding copy; the poem concludes on fol. 56b, and is followed, on ff. 57b–73b, by the same anonymous prose-treatise on the holy places of Makkah, which is noticed in No. 426 of the Bodleian Cat., beginning here: بدر اذكرو الله نذيل...
الآيات والبطايات ومساحته تعبد لللملك كه عمارت
ไหลج كم من منظمة مازر ادع الله تعالى تطريبا وتعبد
مة قبل أن شرع بدناء...

Both the poem and the prose-treatise are written A.H. 1070 (A.D. 1659, 1660)
by Nūr Muhammad, the author of a treatise on the Koran (see No. 1273 in this Cat.),
may be himself perhaps the compiler of the latter.

No. 268, ff. 1-73. II. 12 (2 coll. on ff. 1-16); Nasta’lik; illuminated frontispiece; illustrations on ff. 24, 25, 27, 27, 31, 32, 33, 33, 36, 39, 40, 48, 50, 51, 53, 53, 55, and 58; fol. 54 left blank; many pages dampened with wet; size, 9 in. by 13 in.

1419

The same.

This very clear and distinct copy is dated the 10th of Jumādī-al-akhir, A.H. 1185 (A.D. 1771, Sept. 20), beginning as in the preceding copies. College of Fort William, 1825.

No. 2521, ff. 36, 2 coll., each II. 13; distinct Nasta’lik; illuminated frontispiece; illustrations on ff. 11, 12, 13, 14, 15, 16, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, and 38; also, 45 in. by 8 in.

1420

The same.

This copy is wrongly styled on fol. 1, تصميم حامي (see No. 1417 above), but on fol. 1r the proper statement appears, كتب نحو الرسم موطن جمعي.

The beginning is different from that in the preceding copies, the first bait runs thus:

اي دوج هاى خرية ما تؤدن ومكان قطرة درياي تو

corresponding to the initial bait in the Berlin copy, and to the twenty-second verse in the preceding copy, No. 2251, fol. 2b, l. 1.
The author's name appears here, on ff. 43, l. 12, 43a, l. 4, and 54a, l. 3.

No date.

No. 587, ff. 55, 2 coll., each II. 14; clear Nasta’lik; illustrations on ff. 14, 15, 23, 23, 27, 27, 25, 26, 30, 38, 40, 40, 40, 41, 41, 51, 51, 54, 54, and 55; also, 83 in. by 54 in.

1421

Naṣīm-al-durrar (نسم الدور).

A didactic mathnawi, illustrating, like Sa'di's Hadīkhā, Sa'dī's Bostān, and similar poems, various moral and religious maxims, interspersed with short tales, by a poet with the name of Muwāli, and in the same style as those, but much lengthier, and in the form of a ḥashīda, beginning:

خلي من ابنا كرم برم حنم مينا
علم عالم مسامع وفوق رحماض.

The title occurs in the last bait but one, on fol. 128a:

مراء للتقليل شد مسسي ابن كلام من
عذابا بكم ناي زرق ونفم أحماس.

Dated by the same transcriber, on the same day in the same year, as the preceding, مريج التقليل, and concluded by a few baits from the copyist's pen.

No. 2108, ff. 123a-128a, II. 13; Nasta’lik; size, 71 in. by 44 in.

Hilālī (Nos. 1423-1431).

1423

Dīwān-i-Hilālī (ديوان هلالی).

Lyric poems of Maulāna Badr-al-dīn Hilālī of Astāra-bād, who was put to death by order of 'Abdallāh-khān (so in the Atshkada and Sprenger, correctly 'Ubaydallāh-khan) Uzbeg at Harat, A.H. 939 (A.D. 1533, 1534); this date is given by the poet's intimate friend Sam Mirzā, and in the Atshkada, No. 81 (col. 265 in the Bodleian Cat.), comp. also Hazīt Iklīm, No. 1170 (col. 466 in this Cat.). Almost all the other tadhkirat fix Hilālī's death in A.H. 936 (A.D. 1532, 1533); see, for instance, Safānī, No. 60 (col. 213 in the Bodleian Cat.); Khwāzā'ī-ámirnā, No. 131 (ib. col. 250); Khulāsāt-álalār, No. 77 (ib. col. 301), etc., and comp. Rosen, Persian MSS, p. 126, l. 4 ab infra.

Other copies are described in Bodleian Cat., Nos. 1019—
1021; Rieu ii. p. 656; A. Sprenger, Catal., p. 426; W. Pertsch, Berlin Cat., pp. 147, No. 3 and 701, No. 38; G. Fligel i. pp. 553, 578, and 579; J. A. Henkel, p. 35; Lithographed, Lucknow, A.H. 1263 and 1267; Cawnpore, A.H. 1281.

Hilâli's diwan consists of ghazals, arranged alphabetically, and a few kitâb's and rubâis at the end. Beginning of the ghazals, on fol. 1:

ای نور خدا در نظیر روزارا
پگاهارچه نوری تو بچم خدا

Beginning of the kitâb, on fol. 91b:

ای سیاهه دام گر برای واده
حزف از چاپ دوخته مالی

No date.

No. 1198. ff. 54, 2 coll., each li. 13; Nasta'lik; size, 8½ in. by 4¼ in.

1424

Another copy of the same.

This copy, considerably smaller than the preceding one, also contains alphabetical ghazals, with a few kitâb's and rubâis at the end; the latter, however, are incomplete. Beginning of the same:

ای نور خدا أنت

No date.

No. 1082. ff. 60, 2 coll., each li. 13; Nasta'lik, the first page supplied later; size, 8½ in. by 4¼ in.

1425

The same.

This copy, still smaller than the preceding one, is defective at the beginning. It opens with the following ghazal, rhyming in i:

نی نور خدا میکن گراندای میا
که از جاهای تو بچم ماست با تو پایان میا

The second ghazal corresponds to fol. 3, i.e. ab infra in the preceding copy.

After the alphabetical ghazals there follow, on ff. 107a-110b, three kitâb's and a series of rubâis. Bibliotheca Leydeniana.

No. 2384. ff. 52-110, 2 coll., each li. 12; Nasta'lik; size, 6½ in. by 4 in.

1426

Shâh n Gâdâ (شاه و گدام). King and beggar, also styled شاه و دروست, king and dervish, a mystical mathnawî by the same Hilâli, beginning:

ای چون تو اصل هم موجود
حضرت زیست و خواهی بود

It has been translated into German verse by H. Ethâ (Morgenländische Studien, Leipzig, 1870, pp. 197-282); see also Ethâ, 'Uber persische Tenzenzen,' in 'Abhandlungen des fünften internationalen Orientalisten-Congresses,' Berlin, 1884, vol. ii. pp. 130-135. Other copies are described in Bodleian Cat., Nos. 1022-1025; Rieu ii. p. 656; W. Pertsch, Berlin Cat., pp. 36, No. 1; 711, No. 6 and 895; a fragment of the same poem, ib. p. 2, No. 6; A. Sprenger, Catal., p. 427; Cat. Codd. Or. Lulg. Bat. ii. p. 122; Cat. des MSS. et Xylographes, p. 389; J. A. Henkel, p. 35.

This copy is dated the 20th of Muharram, A.H. 1036 (A.D. 1626, Oct. 11); some extracts from Persian poets on the fly-leaves.

No. 2092, ff. 53, 2 coll., each li. 13; Nasta'lik; a little worm-eaten; size, 7¾ in. by 4¾ in.

1427

Another copy of the same.

Beginning:

ای روح تو اصل هم موجود
حضرت زیست و تو خواهی بود

According to the colophon in the matn of this copy (see No. 743 in this Cat.), the copy was made in Jumâda I, A.H. 1069 (A.D. 1659, Jan., Feb.).

No. 3498, ñim 8 J. 26, margin-column, ff. 199-239, li. 32.

1428

The same.

No date.

Beginning:

ای روح تو اصل هم موجود
حضرت زیست و تو خواهی بود

No. 1070, ff. 44, 2 coll., each li. 13-16, with an occasional margin-column on several pages; Nasta'lik, written by different hands, the first leaves in a very careless way; size, 7½ in. by 4 in.

1429

A slightly defective copy of the same.

This copy which, according to a note on fol. 1a, was finished the 4th of Muharram, A.H. 1148 (A.D. 1735, May 27), is a little incomplete at the end; the last bit appearing here corresponds to fol. 52b, l. 10, in No. 2092 (1426 in this Cat.).

No. 1191. ff. 46, 2 coll., each li. 13-18; Nasta'lik, written by two different hands (on ff. 1-21 and 21-46 respectively); size, 8½ in. by 4¾ in.

1430

Sifât-al'âshikhin (صفات العاشمی)
Another mathnawi of ethical contents, styled 'the qualities of lovers,' by the same Hilâli; as the date of a copy of this poem, noticed in A. Sprenger, Catal., p. 427, proves, it must have been composed before A.H. 913 (A.D. 1507, 1508); comp. besides, Bodleian Cat., No. 1026; W. Pertsch, Berlin Cat., pp. 64, No. 9.6, and 895; G. Fligel i. p. 580; Cat. des MSS. et Xylographes, p. 390.

Beginning:

خداوند از گفتن‌های
جمال شاید رضی به نام

Dated by Zain-al'din 'Ali, the 15th of Ramadân, A.H. 977 (A.D. 1570, Feb. 21). Fol. 40 is left blank.

No. 289, ff. 55, 2 coll., each li. 12; clear and distinct Nasta'lik; illuminated frontispiece; size, 6½ in. by 4½ in.
Another copy of the same.
Beginning as in the preceding copy. No date. As title appears, on fol. 1v, in the colophon.

Kulliyiyát-i-Ahli Shirází
An extremely valuable MS., the original copy of the poetical works of Maulána Ahlí of Shiráz, who died in his native town, A.H. 564 (A.D. 1558-1559), written by the poet himself for his patron, Sultan Ismã'íl Safawí, A.H. 925 (A.D. 1514), see the colophon.

Kulliyiyát-i-Ahli Shirází (کلیّیات اهلی شیرازی)

The present autograph contains:

I. Centre-columns:

1. Қašád-i-mánı (تمام صفوف), three highly artificial қašádas in honour of Mir 'Alíshir, Sultan Ismã'íl Safawí, and Sultan Ya'kub Ak-koyūnlu (who died A.H. 590 = A.D. 1589), or rather, as Rieu states, Ya'kub's brother, Yusufshâh, respectively; they are very close imitations of the қašád of Sultan of Sâwâ, described in detail in No. 1241 above; for a full explanation of the manner of ta'áshshí; practised in these three қašádas, Bodleian Cat., coll. 652 and 653. Each of these three қašádas is preceded by a қašáda in prose.

Beginning of the first қašáda, on fol. 3b:

II. Margin-columns:

6. Shir-i-ḥalâl (شرح حال), or lawful sorcery, the wonderful mathnawí which has a double rhyme, and can be read in two different metres, a clever combination of the two artifices, practised separately in Kâtîbí's ٌنیسیم in the travel books (see above, Nus. 1290-1292); it contains the love-story of prince Jam and princess Gul, and has a short қašáda in prose.
Beginning of the dihâna, on fol. 42b, beginning as on fol. 203b in the preceding copy.

5. Ghazaliyyâta, in alphabetical order, on fol. 91b, beginning as on fol. 50b margin in the preceding copy; a mukhammas, on fol. 169b.

6. Rubâiyyat-i-Sâkinâna (ربیعات ساکینا نامه), on fol. 278b, preceded by the usual dihâna, on fol. 277b margin; beginning of both the same as in the preceding copy.

7. Rubâiyyat-i-ganjîja, on fol. 284a, preceded by the usual dihâna, on fol. 283b margin.

8. Riddles (مغامات), on fol. 314b, beginning as usual.

9. Kaşâd-i-muâni (کشاد معاني), the same three highly artificial kasidas as in the preceding copy, but in the order of the Bodleian copies, i.e. the second kasâdah here corresponds to the third in No. 1432, and vice versa.

First dihâna, on fol. 317b, beginning: حمدلی چکت

First kasâdah, on fol. 318b.

Second dihâna, on fol. 323b, beginning:

Third dihâna, on fol. 349b, beginning:

No. 8 and 11 of the preceding copy are wanting here.


No. 366, ff. 363, 2 coll., each ll. 21, and a list on the margin, ll. 11; Nastâlîq; illuminated frontispieces on ff. 10b, 12b, 32b, 91b, and 34b; rich ornaments and arabesques in gold on ff. 10b, 12b, 13b, 32b, 91b, 92b, 317b, and 38b; size, 10½ by 6½ in.

Mathnawi-i-Aâhi (منوئل اهلی)

A didactic mathnavi on good morals and a life of humility and devotion to God, by a poet with the name of Ahli (see this takhallus twice, on fol. 48b, l. 4, and fol. 58b, l. 2); but whether Ahli Shirâzî, Ahli Khurîânî, Ahli Tûrânî, or Ahli Tûrânî is the author, it is impossible to decide, since to date is given in the poem nor any allusions made to contemporary personages, comp. A. Sprenger, Catal., p. 213.

Beginning:

Datiâh Shape Lujûl, گ قب این دومتیت تکمیل

Dated A.H. 1000 (A.D. 1591, 1592).

No. 2860, ff. 43–58, 2 coll., each ll. 11–13; Nastâlîq; illuminated frontispieces, some pages a little injured; size, 7 in. by 4½ in.

Diyân-i-Hairati (دیوان حیراتی)

Ghazals by Mâlûmâ Muhammad Tâkâl-dîn Hairati of Tûn, who flourished under Shihâb Tâhnâsp, and died
in Kâshân, a.h. 961 (A.D. 1554), comp. Haft Iklín, No. 816 (col. 437 in this Cat.), and Khâzâna-i-ānîmrâh, No. 30 (col. 256 in the Bodleian Cat.); only the Ātâshkâda, No. 148, and the Safahâ, No. 253 (ib. col. 267 and coll. 219 and 220), fix the poet’s death at later dates, viz. A.H. 970 (A.D. 1562, 1563) and A.H. 989 (A.D. 1581), during a journey to Kashmir in Akbar’s reign, respectively. The Muntakhab-âlâshâr, No. 166 (ib. col. 243), fixes distinctly Bukhârâ as his birth-place; the A’în-i-Akhtar (English translation by Blochmann, Calcutta, 1873, vol. i. p. 187) calls him Samarkandî, but see the foot-note on the same page; other tadkhîras, for instance, Ilâhî’s (مهمتہ خووجہ) (A. Sprenger, Catal., p. 75), style him Harrâtî Marwî. For other copies see Bodleian Cat., No. 1031; Rieu ii. p. 874, and A. Sprenger, Catal., p. 424. The ghazâls in this copy are arranged alphabetically, but only go down to the letter گ.

Beginning:

ریز جل زمرد مرصوع جهان ما
ورنگ کچھ چوود طاقت ناروا ی ما


No. 2511a, ff. 1-32, 2 coll., each ll. 15; small, but distinct Nasta’îk; illuminated frontispiece; size, 5½ in. by 4½ in.

1437

Khanza-i-Kânsîmî (خنزة كنسيم). The five epic poems of Mirzâ Muhammad Kâsim al-Hasûnî of Gûnâbhâd (or Junâbâd) in Khorassân, with the takhallus Kânsîmî, who flourished under Shah Tahmâsp (A.H. 930-934 = A.D. 1524-1527); the date of his death is not absolutely fixed; as he is spoken of as still alive in the Nâfarîs-almaâthir (compiled between A.H. 973 and 979 = A.D. 1565-1571, 1572, see A. Sprenger, Catal., p. 52), he cannot have died before A.H. 979, comp. Bodleian Cat., Nos. 513-517; Rieu ii. pp. 660 and 661; G. Flügel i. pp. 602 and 603; A. Sprenger, Catal., pp. 44, 83, and 534-535; Cat. des MSS. et Xylographes, pp. 387 and 388; Dorn, Das Asiatische Museum, p. 375; Mohl, Le Livre des Rois, vol. i. préface, p. lxxvii; Notices et Extraits iv. p. 297; H. Khalbâ, iv. p. 13, No. 7409; see also Haft Iklín, No. 809 (coll. 436 and 437 in this Cat.); Safahâ, No. 80 (coll. 214 in the Bodleian Cat.); Ātâshkâda, No. 163 (ib. col. 268); Khalâsît-âlakânî, No. 58 (ib. col. 350), and Khalâsît-âlakânî, No. 216 (ib. col. 359).

This copy contains:

A short preface in prose, by the author himself, beginning, on fol. 1v:

بعد أن محمد باي به إله، ودود
بي قابس بر حضرت سلسله، ناهي الغول، والهاء
瞒هود من برید أيو.

The five mathnavis in the following order:

1. Shâhânâmâ or Shâhânâmâ (شاهنامه) or Nasîrî (نسری), also styled Shâhânâmâ sâmeé (شاهنامه سامی), and Shâhânâmâ namâ (شاهنامه نامه), (so in No. 515 of the Bouleian Cat.), Shâhânâmâ sâmeé (so in Taki Kâshî, A. Sprenger, Catal., p. 44, No. 669, and in No. 514 of the Bouleian Cat.), Shâhânâmâ namâ (in Ilâhî, ib. p. 82). It contains a poetical history of Shâh Ismâ’îl Shâfâwî, and was completed A.H. 940 (A.D. 1533, 1534), see Rieu ii. p. 661a.

Beginning, on fol. 3b:

خداوند جهان خداوند نیست
بر از این چنین پاسخ نمی‌دهد.

The continuation or second daftar of this epos, containing the poetical history of the greater part of Shah Tahmâsp’s reign, seems to be really extant only in one copy of the British Museum Collection (see Rieu ii. p. 661b). According to Ilâhî, loc. cit., both parts of this epopee, together with the preceding Marviyâ Namâ (No. 5 below), formed one great historical mathnawi in three kânsa:

2. Lālî â Majnûn (لیلی و مجعند), beginning, on fol. 58b:

ای نامه بر این پر سپید این چنین را نو عقل آند.

3. Gūrâ u Cângân (گور و چنگان), or ‘the ball and the bat,’ also styled Kârnâmâ (کارنامه), beginning, on fol. 92b:

این نامه که مست حسب حالی
طرافی به رحم مقیلا.
4. Khusrau u Shirdin (خیر و شیرین), composed by A.H. 950 (A.D. 1543-1544), beginning on fol. 106b:

الپی قانوی به بهر نادر
بری گلرختان کی نظر داد

5. Shahr-rukhnâma (شاهرخ دیوان), a poetical history of Sultan Shâhrûkh (A.H. 807-850= A.D. 1405-1447), composed in the same year, A.H. 950, but after the preceding mathnawi, since both that and Lailâk and Majnûn are mentioned as previous poetical achievements in the preface of this work. Beginning on fol. 116b:

الپی کانوی قدی کاشانی
رحیم بدنا ابوم و خدانی تر است

No date. No. 885; ff. 202, 4 coll., each ll. 21; Nasta’liq; illuminated frontispiece. Beginning on fol. 119b. The transcriber was Muhammed al-Kâmil of Shiraz. College of Fort William, 1825.

No. 2110, ff. 216, 2, centre, each ll. 9, with a third on the margin of ff. 196-216, ll. 18; the first two pages richly illuminated, but rather effaced, like the text of the first hafta; clear and distinct Nasta’liq; size, 9 in. by 6 in.

1438

Another copy of Kâsim’s Shâhrûkhnâma. No date; some pages injured; beginning in the preceding copy. The transcriber was Muhammed al-Kâmil of Shiraz. College of Fort William, 1825.

No. 2140, ff. 216, 2, centre, each ll. 9, with a third on the margin of ff. 196-216, ll. 18; the first two pages richly illuminated, but rather effaced, like the text of the first hafta; clear and distinct Nasta’liq; size, 9 in. by 6 in.

1439

Divân-i-Rahâ’î (ديوان رحی), by Shaikh Sa’d-al’din Rahâ’î of Khwâf (or, as the Muntakhab-ashâr, No. 258, col. 245 in the Bodleian Cat., states, of Harât), a descendant of the famous saint Zain-al’din Khwâfî (who died in the beginning of Shavwâl, A.H. 833=A.D. 1433, last of April 1433. See Blochmann, A. in-i-Akbar, English translation vol. i. p. 592 and note; another Zain-al’din Khwâfî was the oldest translator of Babâr’s memoirs, and died A.H. 928=A.D. 1523, 1524, see No. 215 in this Cat.; he came to India under Akbar and spent his life in the emperor’s service. He was still alive in A.H. 983 (A.D. 1575, 1576), as the chronogram at the end of this copy

(149) (the end of the second hemistich is injured) proves; consequently the date of his death, as given in the Natî’s-almâsîyir and in Bad’înî (A. Sprenger, Catal. p. 49, l. 3 ab infra, and p. 58, l. 7 ab infra), must needs be wrong; comp. on this poet, Bodleian Cat., No. 1937 (a much fuller collection of poetical works by Rahâ’î); A. Sprenger, Catal. p. 545; Safinâh, No. 398 (col. 225 in the Bodleian Cat., where he is said to have written an imitation of Natî’s-almâsîyir); Āṭashkâda, No. 173 (ib. col. 268), and Makhlân-alghârâ’îb, No. 833 (ib. col. 333); see also Blochmann, A. in-i-Akbar, vol. i. p. 592.

This copy, in which the proper order of leaves is as follows: ff. 113-114, 1, 2, 4, 5, 6, 7, 17, 18, 19-24, 18, 26-112, 120, contains:

Ghazals, in alphabetical order (except a few poems on the first pages), on fol. 1r, beginning:

ای یک نستی نمای دانست خدا
ابن رود مرنگ

Kij’as and rubâ’îs, on fol. 97b, beginning:

هر که با خالکی نستی داده

No date. Slight injuries in several pages. No. 467, ff. 120, ll. 15; Nasta’liq; illuminated frontispiece also, 9 in. by 6 in.

1440

Divân-i-Hijri Râ’si (ديوان هجري راضی), by Hijri Râ’î, who was first waqf of Khurâsân, later on under Shâh Tahmâsp, of Yazd and Ardârkâh, and finally of Isfâhân; he was a nephew of the poet Umid (see Haft Ilkâm, Nos. 1112 and 1114, col. 461 in this Cat.), and the father both of Khwâjâ Ghiyâth-al’dîn Muhammed (better known as Itâmâd-âl’dâl-ulab, waizir of the emperor Jahângîr and father of Jahângîr’s wife, Nûrjâhân) and of the poet Muhammed Tâhir Wâsî (ib. Nos. 1115 and 1116). Hijri died A.H. 984 (A.D. 1576, 1577) and the poems besides the Haft Ilkâm, loc. cit., Tâhir Khâsh, No. 573 (A. Sprenger, Catal., p. 472; Nadjâ’is-almâsîr (ib. p. 55 l. 31); Ilâhi (ib. p. 87, l. 8 ab infra); Safinâh, No. 190 (col. 217 in the Bodleian Cat.). Makhlân-alghârâ’îb, No. 395 (ib. col. 394), and Rieu p. 332b. According to the Āṭashkâda, No. 461 (col. 279 in the Bodleian Cat.), the poet died A.H. 982 (A.D. 1574, 1575) in Yazd.

This divân contains:

Haftband (هفت بند) in praise of ‘Ali, an imitation of the Haftband of Mullâ Hassan Kâshî (see on this poem, likewise in praise of ‘Ali, in seven stanzas, A. Sprenger, Catal., p. 477), beginning, on fol. 1r:

السلام على درو مهر کریم راز دین
آئف مطعی ای ابام ای امرا نفس

This peculiar kind of tarjî is followed, on fol. 4r, by other tarjî bands, kâsidas, and kij’as.

Ghazals, in alphabetical order, beginning, on fol. 18r:

آی در فسانه بی‌عیان طبیعت زمان ما
بی‌خستگی بزرگدان کردن دهان ما

Rubâ’îs and fards, beginning, on fol. 56b:

زیده که نماز و وزه ساخت و خصبت
مغفرت که دست‌گیر ای یام سوست

Dated the 24th of Shavwâl, A.H. 1059 (A.D. 1659, July 15), by ‘Abd-al’a’râfî. No. 328, ff. 1-60, 2 coll., each ll. 15; distinct Nasta’liq; size, 10½ in. by 8½ in.
1441

Diwan-i-Hijri (ديوان هجري).
The lyrical poems of another poet, with the same takhallus, Hijri, who was, as the contents of this diwan prove, one of the court-poets of the emperor Akbar, and is probably identical with the Khwaja Hijri, mentioned by Badakshani (A. Sprenger, Catal. p. 65, li. 5 and 4 ab infra) as a descendant of Shalik Ahmad-i-Jam Namaqi (see the Safinat al-alauiyya, No. 308, col. 325, in this Cat.), comp. also Makhan-al-haraba, No. 3047 (col. 394 in the Bodleian Cat.), and Safinahan, No. 189 (ib. col. 217), where he is called Hijri of Farghana, and stated to have been in Akbar's service. This diwan contains:

Kasidas and tarkibbands, mostly in honour of the emperor Akbar, beginning, on fol. 1b:

ملك هندوستان که بر خواجه زکریا پیکر است
امر آن خواجه از زری سر خرم و زاده است

This first poem is introduced by a ruba'i:

این نهج که وصف مرم حنیفتانست
نویس جعفر برازگل و زاده است

Similar headings in form of ruba'is and even of kitābah are given to most of the poems. At the end of this part this is a tarikh for the death of the emperor Humayun: [A.H. 963 (A.D. 1556)].

Ghazals, without any order, beginning, on fol. 29b:

رسید آن نازع ای اک کل در دوستان اید
زئاق سلسله ترویژ دلستم آید

Mukatta't and ruba'is, beginning, on fol. 34a (not on fol. 34b, where the heading is placed by mistake):

شیزا و زهرانی فروت نوا ریا - مبارک همد فرزند باد

No date; among the many entries and notes on fol. 1b, the oldest appears to be A.H. 1015, 19th of Junaid-alawwal (A.D. 1606, Sept. 22). This copy belonged formerly to Mr. Richard Johnson.

No. 791, fl. 40, 2 coll., each li. 17; clear and distinct Nasta'liq; illuminated frontispiece; size, 9½ in. by 6 in.

1442

Diwan-i-Huduri (ديوان حووری).
A large collection of ghazals, by Mir 'Aziz-ullah Huduri of Kumm, the son of Mir Sayyid 'Ali Muhtasib, in alphabetical order. The poet flourished under Shihab Khas and Shih Isma'il II, spent thirty years of his life in Mashhad, and was a brother of Mir Sukh, comp. Haft Iklim, No. 997 (col. 450 in this Cat.), Safinahan, No. 259 (col. 220 in the Bodleian Cat.), Atashkada, No. 461 (ib. col. 275), and Makhan-al-haraba, No. 3047 (col. 394); see also A. Sprenger, Catal. p. 30, No. 348. The date of his death is not known; at any rate it must have taken place after A.H. 984 (A.D. 1576, 1577).

Beginning:

الأم دوی معنی ده گل طریق ایامرا
کرتش کرت زه گل کل گل زه گل یر

No date. Much worm-eaten and injured.

No. 659, fl. 242, 2 coll., each li. 15-19; written very unequally, partly in Nasta'liq, partly in Shikast; size, 9½ in. by 6½ in.

1443

Diwan-i-Kashfi (ديوان کشیف).
The lyrical poems of Maulanâ Kashi of Badakshân, who came to India in Akbar's reign, see Makhan-al-haraba, No. 2177 (col. 568 in the Bodleian Cat.), and W. Pertsch, Berlin Cat., p. 655, No. 54. They consist of ghazals only, arranged in alphabetical order.

Beginning:

از هر طرف بیکوش می آید همین ندا آن

No date.

No. 657, fl. 93, 2 coll., each li. 9-15; written partly in careless Nasta'liq, partly in Shikast; size, 7½ in. by 4½ in.

1444

Kulliyâyat-i-Wahshî (کلیات وحشی).
The complete poetical works of Mullâ Wahshî Bâfchî, who was born in Bâfch in Kirmân, but spent his life in Yazd and died there A.H. 991 or 992 (A.D. 1583 or 1584), comp. Safinahan, No. 198 (col. 217 in the Bodleian Cat.), Atashkada, No. 256 (ib. col. 271), Khulûsâ-at-alkalâm, No. 74 (ib. col. 301), and Takî Kashî, No. 453 (p. 35 in A. Sprenger, Catal.). Other copies of Wahshî's complete works are described in Rieu ii. p. 663 sq.; G. Flügel i. pp. 576 and 577; A. Sprenger, Catal., pp. 586 and 587.

This copy of the Kulliyâyat, in which, however, one short mathnawi, the folios 184b, 185a, 185b, &c. (edited by W. Nassea Lees, Calcutta, 1861), is wanting, contains:

1. Nâzîr u Manzûr (ناصر و منصور), a love-story in mathnawi-baits, composed A.H. 966 (A.D. 1558, 1559), on fol. 1b, beginning:

ظرف نام تو دیا دیون همی
دژر بر جمده می ندهمی

See H. Khasfa vi. p. 291, No. 13521; the name is quoted Rieu ii. p. 664a, and also noticed in W. Pertsch, Berlin Cat., p. 723, No. 4.

2. Farâhâd u Shîrin (فرخزد و شرین), incorrectly styled Kasr us Shîrîn in H. Khasfa iii. p. 138, and in G. Flügel, loc. cit., another mathnawi, on fol. 54b, beginning:

الیب سیده ده آنی ابراز
درن سیده دل کر دل همه خصی


3. Tarjî-i-Sâkhâna (ترجم ساخن), on fol. 98b, followed by a musaddas and a marubba'. Other copies
of this musaddas are found in Bodleian Cat., No. 1043, and W. Pertuch, Berlin Cat., p. 607, No. 14.

4. Kasidas, takkibands, kitas, and chronograms, on fol. 169b, beginning, as in Rieu's first copy: أَرْحَبُ مِنْ أَمْرِكِ عَلَامَةٌ مَا أَرْضَتْكُمْ (in Sprnger's copy أَرْحَبُ مِنْ أَمْرِكِ عَلَامَةٌ مَا أَرْضَتْكُمْ) is substituted for عَلَمَةٌ مَا أَرْضَتْكُمْ; some kasidas of Waqsbi are also found in W. Pertuch, Berlin Cat., p. 723, No. 5, and p. 724, No. 13.

5. Ghazals, in alphabetical order, on fol. 169b, beginning, as in Sprnger (but with a considerable modification in the wording): أَيْ أَزِيرُ سَوْرَةَ الْإِناْفِرُ رَكَّزْ

6. Rubais, on fol. 240b.

Dated A.H. 1091 (A.D. 1680).

No. 451, ff. 245, 2 coll., each ll. 18; Nasta'ilik; size, 8½ in. by 4½ in.

1445

Another copy of Waqsbi's Farhād u Shirin.

Beginning the same as the preceding copy.

Dated A.H. 1010, 23rd of Rabī-u-lhād (A.D. 1601, Oct. 21), on fol. 27a; some Arabic prayers, on ff. 1a and 28b; some Persian vers., on fol. 27b.

College of Fort William, 1825.

No. 238, ff. 28, 2 coll., each ll. 17, and an additional margin-column on ff. 18b-37b, ll. 24-36; Nasta'ilik; size, 8½ in. by 4½ in.

1446

Diwan-i-Mushfiq (ديوان مشفق).

The first diwan of Mulla Mushfiq of Bukhārā, who went twice to India under Akbar, but returned again to Bukhārā where he died, comp. Blochmann, Alm-Oakharī, English translation, vol. i. p. 583. He is born A.H. 945 (A.D. 1538, 1539), and died A.H. 994 (A.D. 1589); his family was of Marw; see also A. Spranger, Catal., p. 64, ll. 1 and 2; Safinah, No. 310 (coll. 221 in the Bodleian Cat.), and Makhzan-Algharā'īb, No. 2374 (ib. col. 375).

This first collection of his lyrical poems was made, according to the ta'rīkh at the end (A.m. 1583, A.H. 973), and contains chiefly ghazals in alphabetical order, with a few kitas, a muthallath, and a short series of rubais at the end. Beginning:

صارخًا رَدَّتْ رِياضتُهَا مِنهَا نَعْمَتُهَا

A copy of the second diwan of Mushfiq, collected A.H. 983 (A.D. 1575, 1576), is described in the Bodleian Cat., No. 1044; and in A. Spranger, Catal., pp. 508 and 509.

No date.

No. 914, ff. 79, 2 coll., each ll. 12; clear Nasta'ilik; illuminated frontispiece: a few other illuminations on the first two pages; size, 9½ in. by 5½ in.

1447

Diwan-i-Muhtasham (ديوان محتم).

A defective copy of the complete lyrical poems of Maulana Muhtasham Kashi, the teacher and friend of

Taki-al-din Kashi, the author of the famous tadhkīrah; he flourished under the Shahs Tahmasp, Ismai'il II, and Muḥammad Khudabanda, and died A.H. 996 (A.D. 1588), see Rieu i. pp. 665 and 666; G. Flügel i. p. 591; A. Spranger, Catal., pp. 23 and 500; Bodleian Cat., Nos. 1590 and 1739, 45; W. Pertuch, Berlin Cat., p. 35, No. 13 (where A. Schmid on the accession of Shah Ismai'il II is noticed), pp. 101, No. 12, and 543 (a مَرَاضِي on the death of Hasan and Husain), p. 723, No. 8 (Kasidas), and p. 724, No. 10 (another مَرَاضِي); and H. Khalifa iii. p. 312, No. 555. The Khwās-ūl-aflā'f, No. 250 (col. 311 in the Bodleian Cat.), fixes the poet's death wrongly in A.H. 1000 (A.D. 1591, 1592).

This copy contains:

Kasidas, on fol. 1r, beginning:

فَرَحُ خَالِدٌ فَرَحُ خَالِدٌ فَرَحُ خَالِدٌ فَرَحُ خَالِدٌ

Ghazals, first series, in alphabetical order, on fol. 43b, beginning:

أَيْ نَورُهُ نَورُهُ نَورُهُ نَورُهُ نَورُهُ نَورُهُ

This series breaks off in the letter م on fol. 87b, in consequence of a large lacuna after fol. 87; the last bait appearing here, corresponds to fol. 114b, l. 4 ab infra, margin-column, in the following copy, being there the last bait but one of the ghazal in question.

Ghazals, second series, likewise in alphabetical order, on fol. 88a, beginning:

تَاهُمُتْ مِنْ بَيْنِي طَلْبٌ ذَرَبَلَا أَلَا

This second series breaks off in the letter د, on fol. 116b, in consequence of another large lacuna.

Risāla-i-Jalāliyyah (رسالة جلالية), on fol. 117b, defective at the beginning; comp. on this series of sixty-four ghazals with a preface in prose and aesthetic remarks at the head of each, Bodleian Cat., No. 1590, and A. Spranger, Catal., p. 500. The remark in the latter work, that this series was composed A.H. 997, must be an error, as the poet died A.H. 996. The first ghazal here begins:

رَوِىْ دَرُّ جَمِينِ أَيْ كَتِبَ حَاجُزَاءَ مَالِكَ

No date. The copy was received into the Library Oct. 29, 1838, presented by Mr. Hawkins.

No. 2661, ff. 139, 2 coll., each ll. 14; clear Nasta'ilik; size, 9½ in. by 6½ in.

1448

Ghazaliyyāt-i-Muhtasham (غزلية محتم).

Another copy of Muhtasham's ghazals, in alphabetical order, beginning in the same way as the first series in the preceding copy: أَيْ نَورُهُ نَورُهُ نَورُهُ نَورُهُ نَورُهُ نَورُهُ.

Dated the 27th of Sāfar, A.H. 1051 (A.D. 1641, June 7).

No. 1445, margin-column, ff. 70a-129b, ll. 32-36; careless Nasta'ilik.

1449

Diwan-i-Thaana'ī (ديوان ثانائي).

The lyrical poems of Khwājah Ḥusain Thana'ī of
Mashhad, who came to India under Akbar, was the teacher and friend of Faqidi, and died in the same year as Muhitsham, viz. A.H. 956 (A.D. 1558). See Bodleian Cat., Nos. 1045-1049; A. Sprenger, Catal., pp. 43, 57, 120, and 578; Blochmann, A’im-i-Akbari, p. 593: note 2, (where, however, the wrong date, A.H. 1000, is given for the poet’s death), and W. Pertsch, Berlin Cat., pp. 57, No. 4; 222, No. 2, and 899-900; see also Safinah, No. 271 (col. 220 in the Bodleian Cat.); Atashkadeh, No. 204 (ib. col. 259); Khulasát-al-aklám, No. 16 (ib. col. 296), and Khulasát-ala’kár, No. 59 (ib. col. 304).

This copy contains:

Kašidas, in alphabetical order, on fol. 10b, beginning:

وَمَرَّتُ أَرْضَ الْمَدِينَةِ مَا زَدَّتْ بِهِ حُبٌّ نَا (in other copies غَلَبَ تُجَابَةٌ غَلَبَ تُجَابَةٌ عَدُوَّ)

Ghazals, likewise in alphabetical order, on fol. 105b, beginning:

رَأَيْتُ مَعْلُومًا أَزْبَعَ أَبُو حَرْثٍ شَرَّ مِنْ بَعْضَهَا

Kīf’ās, with a few rubāls at the end, on fol. 123b, beginning:

فَهَلَ يُقَدِّرُ مِنْ أَنْفُسِهِمْ مَا خَافَ عَلَيْهِمْ

On ff. 1-6 there is written by another hand a story of ’Umar bin Mas’ud, the wazir of the Khalif Ma’mūn (A.H. 198-218=A.D. 813-833), told by himself, and not connected with this diwan at all. Beginning of the story on ff. 7-9 are left blank.

No date.

No. 565, ff. 1-130, 2 coll., each ii. 11-14: the first six leaves written in Shikawānā, the rest in Nastālīk by another hand; ff. 7-9 are left blank; size, 9½ in. by 5½ in.

1450
Another copy of Thānāt’s diwan.

Contents:

Kašidas, in alphabetical order, on fol. 1b, beginning as in the preceding copy.

Ghazals, in alphabetical order, interspersed with a few rubāls, kīf’ās, and fards on fol. 83b, likewise beginning as in the preceding copy.

Kīf’ās, in alphabetical order, on fol. 102b, beginning:

شْهِرَارَ مُكَبَّرَ تَرْجُوُهُ مَا كَحَدِينَ فيْدِينُونَ مِنْهَا

Rubāls, in two alphabetical collections, the second of which begins, on fol. 116b, with an inserted fard, rhyning in 3. Beginning of the initial rubāl of the first collection, on fol. 106a:

يَدَاءُ كَمْ دَخَلَ غَرِينَ خَوْلُ كَوْءَ مَرَا

No date. The takhallasus is always omitted in the ghazals here, and the diwan is wrongly ascribed to Sani’i, on fol. 1b.

No. 2158, ff. 119, 2 coll., each ii. 15; careless Nastālīk; size, 9½ in. by 5½ in.

1451

Kulliyat-i-Urfi (Nos. 1451-1463).

Complete poetical works of Maulānā Sayyid (or Sayyid) Muhammad, the son of Khwajah Zain-al-din ’Ali bin Jamāl-ud-din (so in the Safinah; according to W. Pertsch, Berlin Cat., p. 902, last line, his father’s name was simply Khwajah Balawi) of Shirāz, with the takhallas Urfi, who came to India A.H. 994 (A.D. 1586), and died at Lālhor in Shāhwāl, A.H. 999 (A.D. 1591, July, August), not 1002, as Taki Kāshī wrongly asserts (see A. Sprenger, Catal., p. 37, No. 494; comp. Bodleian Cat., Nos. 1051-1054, and No. 1091; Rieu ii. pp. 667 sq., 736b (where a special takhallus, styled گُلْفِرْسُ, is noticed), and 845b; W. Pertsch, Berlin Cat., pp. 601-605; A. Sprenger, Catal., pp. 112, 113, 528, and 529; G. Flügel i. pp. 592 sq.; J. C. Tarnberg, p. 110; Rosen, Persian MSS., pp. 261-263; J. Ammer, p. 36; and Blochmann, A’im-i-Akbari, vol. i. pp. 569-571; see also Safinah, No. 273 (col. 220 in the Bodleian Cat.); Atashkadeh, No. 662 (ib. col. 284); H. Khāfei, iii. p. 295, No. 5556; iv. pp. 253 and 254, No. 8297, and vi. pp. 596, Nos. 14802-14804; Notteiss et États, iv. p. 272; etc.

This copy contains:

1. Kašidas, on fol. 1b, beginning (as in the British Museum, Bodleian, and Berlin copies):

لَيْنَ أَتَّقِمُ مَعَ دِينَ جَانٍ فَرْقَٰءْ

The second kašida, on fol. 2b, is, is the initial poem of the following two copies and of that in A. Sprenger’s Catal.

Special collections of these kašidas are noticed in W. Pertsch, p. 65, No. 11; p. 696, No. 3, and p. 714. No. 1 in 686; one particular kašida, styled حَمَّارَ مُكَبَّرَ, is mentioned, ib. p. 74, No. 3, and p. 79, No. 3; Persian commentaries on ‘Urﬁ’s kašidas by Mumār, Mīrā Jān (the latter styled مَحَافِظُ التَّكَلَّابُ), and completed A.H. 1073=A.D. 1662, 1663), Kuṭb-al-Ulā (A.H. 1101=A.D. 1689, 1690), and Bājū ‘ulwi (styled نَادَرُ التَّكَلَّابُ) in Fīrūzī’s guzāheh (A.H. 1311=A.D. 1699, 1700), are described in No. 1054 of the Bodleian Cat.; in Rieu ii. p. 668b, and in A. Sprenger, Catal., pp. 529 and 530 respectively; five different Turkish commentaries on certain kašidas and mukhtaštat in G. Flügel i. pp. 594 and 595. The kašidas have been printed in Calcutta, A.H. 1254 (A.D. 1839), with a commentary by Ahmad ibn ’Abd-Allah bin Rúfﬁ (also noticed in A. Sprenger, Catal., p. 530); and (with some mukhtaštat and tarjī’s) in Lucknow, without a date; a Russian translation of four of them (other copies گُلْفِرْسُ) appeared in Lucknow, 1890; an English translation of selected kašidas of ‘Urﬁ was published in Calcutta, 1887.

2. Ghazals, in alphabetical order, on fol. 55b, beginning:

تَعَمَّلُ عَمَّالُ يَدْحُرُوْ عَرَفَيْنَا

(affirmative) سَيْدَةُ كُلُّ بَرَايْدِ، كُوْثَدُ قُدْرُ مَرَا
comp. A. Sprenger, Catal., p. 529, l. 3, and No. 1052
and 1053 in the Bodleian Cat.; other collections
of 'Urfi's ghazals are noticed in W. Persch, Berlin Cat.,
p. 62, no. 3, b.; and p. 701, no. 40.
3. Kit'as, on fol. 157\textsuperscript{b}, beginning:
\begin{quote}
ای که در آمدنی
ام خود را نهادن
ای دل راهن یک
نغمه باهنک سر درازم
\end{quote}
The usual initial poem of this part
is found here, on fol. 152\textsuperscript{a}, l. 2 ab infr.
4. Rubá\textsuperscript{s}, on fol. 160\textsuperscript{b}, beginning:
\begin{quote}
یا رفع حس دو کما
یا دنیا
\end{quote}
see No. 1052 in the Bodleian Cat.
5. Majma'-alabkår (جمع الإنشاء), a mathnawi in
imitation of Nizámí's Makhzan-al-alsrár (but not
with the same title, as is wrongly stated in A. Sprenger,
Catal., p. 249), on fol. 176\textsuperscript{b}, beginning:
\begin{quote}
این الله المحسن الرحم - مجی افسنده قریب
\end{quote}
see H. Khalifa, v. p. 389, No. 11416; Krafft, p. 69; and
an additional copy in W. Persch, Berlin Cat., p. 64, No. 8.c.
6. Farhad u Shirin, or, as it is styled in the
colophon of the following copy: Khusrau u
Shirin, another mathnawi, on fol. 215\textsuperscript{b},
beginning:
\begin{quote}
خدادر با دام در نور تنگ
\end{quote}
Both the prologue and the Sākīnāma (see
the following copies) are wanting in this collection.
Dated by Shaikh Muhammad Sâlīd of Bukhārā,
A. H. 1021 (A.D. 1612, 1613); at the end of this copy
there appears the same chronogram, which is noticed
in O. Flügel i. p. 593, in A. Sprenger, Catal., p. 529,
and in Rosen, p. 263, viz.:
\begin{quote}
ایس درج (ظرفی)
(پژوهی)
(یقین)
\end{quote}
which gives as date for the completion of this collection,
A. H. 996 (A.D. 1588), not 986, as Sprenger erroneously
states, nor 995, as Flügel asserts, nor 997 or 998, as
the transcriber of this copy and the copyist of No. 85
in Rosen's MSS. add. The number of the kasāds
is expressed in this tārikh by the units, viz. 1, 6, 4, 6, 1,
and 7 = 26; the number of the ghazals by the tens,
viz. 30, 10, 50, 70, 80, 10, 10, and 10 = 270; the
number of the rubā\textsuperscript{s} and kit'ā\textsuperscript{s} by the hundreds,
viz. 200, 300, and 200 = 700 (i.e. 280 rubā\textsuperscript{s} and 320
kit'ā\textsuperscript{s})
The further remark of the transcriber of this
copy, that this tārikh also gives the date of the poet's
death, is wrong; the proper chronograms for his
decease, viz. 999, are at-stand al-s̱ūr (see A. Sprenger,
Catal., p. 112, last line) and
\begin{quote}
عبر چوناگر میرا ندی شدی (quoted in Badā'uni, see Rieu ii. p. 667c.)
\end{quote}
No. 1484, ff. 247, 3 coll., the first and third ll. 13, the middle
one ll. 11; Nastā'īk; illuminated frontispieces on ff. 1\textsuperscript{v}, 15\textsuperscript{v},
176\textsuperscript{b}, and 215\textsuperscript{b}; size, 7 in. by 4\frac{1}{4} in.

### 1452

Another copy of the same Kulliyāt.
This copy contains:
1. A prose-preface, usually styled
\begin{quote}
رساله نسخ نفس
\end{quote}
(see W. Persch, Berlin Cat., p. 901, and Rosen, Persian
MSS., p. 261), on fol. 1\textsuperscript{b}, beginning:
\begin{quote}
حدتی که از ازات
\end{quote}
This preface is found in No. 1053 of the Bodleian
Cat. too.
2. Majma'-alabkār, on fol. 7\textsuperscript{b}, beginning as in
the preceding copy.
3. Khusrau u Shirin, or rather Farhād u Shirin,
on fol. 50\textsuperscript{b}, likewise beginning as in the preceding
copy.
4. Kasidas, on fol. 64\textsuperscript{b}, beginning:
\begin{quote}
ئتذال کرم میکرد
\end{quote}
see the remark in the preceding copy.
5. Kit'as, on fol. 134\textsuperscript{b}, beginning, as most copies do
(see the preceding copy):
\begin{quote}
ای دل راهن که از عرم
\end{quote}
6. Ghazals, in alphabetical order, except the first
two; beginning of the initial ghazal, on fol. 144\textsuperscript{b}:
\begin{quote}
ای نه فلک زحبت سع دو نوی
\end{quote}
Beginning of the first alphabetical ghazal the same as
in the preceding copy.
7. Rubā\textsuperscript{s}, on fol. 208\textsuperscript{b}.
Dated the 3rd of Jamā' alawwal, A. H. 1066
(A.D. 1656, Feb. 28).
No. 2788, ff. 256, 2 coll., each ll. 16; Nastā'īk; illuminated
frontispieces on ff. 1\textsuperscript{v}, 7\textsuperscript{b}, 50\textsuperscript{b}, 64\textsuperscript{b}, and 144\textsuperscript{b}; size, 7\frac{1}{4} in. by 4\frac{1}{4} in.

### 1453

A defective copy of the same Kulliyāt.
Contents:
1. Kasidas, on fol. 1\textsuperscript{b}, beginning:
\begin{quote}
ایتال کرم الی
\end{quote}
2. Kit'as, on fol. 64\textsuperscript{b}, beginning:
\begin{quote}
ای دل راهن الی
\end{quote}
3. Ghazals, in alphabetical order, on fol. 73\textsuperscript{b},
beginning:
\begin{quote}
\textit{مکرم عزم الی}
\end{quote}
\textit{یتیه}; there is a lacuna after
fol. 106; the last bait, on fol. 106\textsuperscript{b}, corresponds to
fol. 78\textsuperscript{b}, first column, ll. 7 and 8, in No. 1484 (1451
in this Cat.); the first ghazal, on fol. 108\textsuperscript{b}, is found in
No. 1484 on the same page, third column, first line;
the second, on fol. 79\textsuperscript{b}, middle-column, l. 5.
4. Rubā\textsuperscript{s}, on fol. 177\textsuperscript{b}, beginning as in No. 1484.
5. Majma'-alabkār, on fol. 193\textsuperscript{b}, beginning as usual:
\textit{یتیه}; it is slightly defective at the end, in consequence of a
lacuna after fol. 238; the last bait, that appears here,
corresponds to No. 1484, fol. 214\textsuperscript{b}, third column, ll. 9
and 10.
6. Sākīnāma (ساینامه), on fol. 239\textsuperscript{b}, beginning:
\begin{quote}
یا ساکینا ای ای ایشکی را بیض
\end{quote}
This mathnawi, not found in the other copies of 'Urfi's
works in the India Office Collection, is noticed in W.
Persch, Berlin Cat., p. 65, first line, and p. 901, No. 4;
in Rosen, Persian MSS., p. 262, No. 5; and in No. 1052
of the Bodleian Cat.
7. Farhād u Shārīn, on fol. 241b, beginning as usual. No date; the first thirty-seven leaves partly collated; many baits slightly damaged both at the beginning and end.

No. 1745, ff. 355, 2 coll., each ii. 15; Nastālīk; illuminated frontispieces on ff. 1v, 73v, and 193v; size, 8¾ in. by 4½ in.

1454
Dīwān-i-Urfī (دیوانی عمری).
"Urfī's lyrical poems, viz.:
1. Kašidas, on fol. 1b, beginning: یامتع دید آلی.
2. Ghazals, in alphabetical order, except the first two, on fol. 90b, beginning: ای نه دیکه آلی.

At the end (on fol. 210 sq.) some kīṭās.
3. Rubā’īs, on fol. 218b, beginning: یا ریغ دید آلی.

Dated the 6th of Shāʿbān, A.H. 1098 (A.D. 1687, June 17), by Amān-Allāh Shahrwardi, at Patna. The right order of ff. 72–81 is: 72, 80, 74–79, 73, 81.

No. 163, ff. 235, 2 coll., each ii. 15; large Nastālīk; size, 10½ in. by 6¾ in.

1455
A slightly defective copy of the same diwān.
Contents:
1. Kašidas, with a few kīṭās at the end, on fol. 7b, beginning: دیل کلم آلی.
2. Ghazals, in alphabetical order, on fol. 70b, beginning: کوی عشقتست و همه دانه دامست ابجا چاو موم آزد آخرست ابجا.

Corresponding to No. 1428 (1431 in this Cat.), fol. 56b, first column, first line.
3. Rubā’īs, on fol. 128b, beginning: یاد ریغ دید آلی; this part is defective at the end; the last rubā’ī, appearing here and beginning: یا جهود کلم آلی, is found in No. 1484, on fol. 165v, middle column, l. 5.

No. 105, ff. 111, 2 coll., each ii. 15; Nastālīk; the first pages greatly injured; size, 6½ in. by 3½ in.

1456
Another very defective copy of the same.
Contents:
1. Kašidas, on fol. 18, beginning: یامتع دید آلی.

A large lacuna of six leaves after fol. 9; the last bait, on fol. 9v, corresponds to fol. 9, lin. penult., in the preceding copy; the first bait, on fol. 10b, to fol. 14b, l. 5 in the same.
2. Kīṭās, on fol. 38b (Arabic paging =), beginning: یا جامع آلی.
3. Ghazals, in alphabetical order, on fol. 44b (= e.), beginning: کلم مهمن آلی.

Two large lacunas, of ten leaves each, after ff. 57 (15) and 104 (17); the last bait of fol. 57b corresponds to IND. OFF.

1457
"Urfī’s kašidas. Beginning: یامتع دید دیا بار آلی.


No. 3042, ff. 71, 2 coll., each ii. 17; Nastālīk; the first page supplied by another hand; size, 10 in. by 5¾ in.

1458
Another copy of the same. Beginning the same as in the preceding copy; a few kīṭās at the end.

Dated the 6th of Jumādā-al-awwal, A.H. 1085 (called the eighteenth year of ‘Alamgrīr’s reign, correctly the seventeenth) A.D. 1674, August 8.

No. 3872, olim. 13, J. 7, ff. 82, 2 coll., each ii. 17; written very unusually by different hands in careless Nastālīk and Shikasta; size, 9½ in. by 5 in.

1459
The same. Beginning as usual; some tarjīb bands and kīṭās in addition to the kašidas.

Dated the 18th of Ramadān, in the seventh year of Muḥammadshāh’s reign (≈ A.H. 1138, A.D. 1726, May 20), at Aḥmadābād. Various readings and additions on the margin.

No. 683, ff. 15–114, 2 coll., each ii. 16–19; Shikasta; size, 8½ in. by 4½ in.

1460
The same.

Beginning as usual, the kašidas are interspersed with a few kīṭās.

No date. Some pages injured by damp.

No. 3371, olim. 15, J. 8, ff. 1–97, 2 coll., each ii. 12; written unusually, partly in careless Nastālīk, partly in Shikasta; size, 9½ in. by 4½ in.

1461
The same.

A smaller collection of kašidas only, with four rubā’īs at the end. Beginning as usual.

No date.

No. 1264, ff. 1–49, 2 coll., each ii. 15; careless Nastālīk; size, 8¼ in. by 4½ in.
1462

'Urfixs ghazals and rubáis.

Ghazals, on fol. 1b, beginning: 

Rubáis, on fol. 155b, beginning:

The copy is extremely worn-out throughout.

No date.

No. 8514, ff. 177, 2 coll., each ll. 15; Nasta’lik; size, 7¾ in. by 4½ in.

1463

'Urfixs Majma'alabkár.

Another copy of 'Urfixs mathnawi Majma'alabkár, see above, Nos. 1451-1453. Beginning the same as there. This copy is in a very bad state, severely damaged throughout by damp.

No. 3971, olm. 13, J. 8, ff. 97b-116, 2 coll., each ll. 12; careless Nasta’lik; size, 9½ in. by 4½ in.

Poets who died between A.H. 1000 and 1100.

Faidí (Nos. 1464-1479).

1464

Diwán-i-Faidí (فیضی، دیوان).

A very large copy of the lyrical poems of Shaikh Abú-al-faḍl with the double takhallus of Faidí and Fayyád, the eldest son of Shaikh Mubarak of Nágír (who died A.H. 1001, the 17th of Dhu-al-qa'dah = A.D. 1593, Aug. 15), and brother of Akbar's prime-minister Abú-al-faḍl, the author of the Akbarnáma, the Alm-i-Akbári, the Mukáhábát-i-alláhí, the Rakašt-i-Shaikh Abú-al-faḍl, the Tárá-i-dánish etc. (see above, Nos. 357-387 and 767-777), who died A.H. 1011 (A.D. 1602).


Contents:

A preface in prose, by the author himself, on fol. 1b, beginning:

كُنِّي أَلِهَمَّ الْمُحْفَزُ الْغَرْمِ

This verse is identical with the initial bait of Faidí's mathnawi, which is not found in the India Office Collection.

Kásidas, tarjís, and máráthís, without any order, on fol. 4b, beginning:

1465

Another copy of the same diwan.

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning:

The copy is imperfect, corresponding to the third ghazal in the preceding copy (fol. 113b). At the end of the ghazals, the last of which is unalphabetical and rhymes in 1, there are found one kásidáh and two short mathnawaís. Beginning of the first mathnawi, on fol. 100b:

This rubáí is found on fol. 322b, ll. 3 and 4 in the preceding copy.
Kasidas, and a few tarjis, on fol. 119b, beginning:

Asfarz-i Ahad 'Abdul Ridwa'in

At the end one rubai. The last pages from fol. 158a down to the end contain mere repetitions of former parts of the copy, viz. the rubais (ff. 111-118), the kitas (ff. 106a-108b), and the second mathnavi (fol. 105).

No date.

No. 922, ff. 171, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5 in.

1466

A slightly defective copy of the same.

Contents:
Kasidas, mixed with tarjis and short mathnavis, on fol. 1b, beginning:

Ghazails, in alphabetical order, on fol. 37b, beginning:

Kitas, on fol. 132b, beginning:

Rubais, on fol. 141b, beginning:

This part, although larger than in the preceding copies, is incomplete at the end; the last rubai, of which the first bait is found here, on fol. 189b, corresponds to the last rubai in No. 3155, but as the order of the poems is not the same in both copies, it is impossible to say whether only one page, or a number of pages, are missing at the end.

Some blanks on ff. 9a and 91b.

No. 185, ff. 189, 2 coll., each ll. 15; excellent Nasta'lik; two illuminated frontispieces on ff. 1b and 37b; size, 9½ in. by 5½ in.

1467

Faidi's kasidas. A selection of Faidi's kasidas and tarjis, beginning, on fol. 1b: "Bayat-i Ashr-in dinar.

This small copy is a little worm-eaten throughout; the second leaf is badly injured.

No date.

No. 689, ff. 49, 2 coll., each ll. 15; clear Nasta'lik; illuminated frontispiece; size, 7½ in. by 5 in.

1468

Nal u Daman (قلم ردين).

Faidi's famous mathnavi, Nal and Daman, a free Persian adaptation of the episode of Nala and Damasyanti in the Indian Mahabharata, and composed A. H. 1103-1105 (A. D. 1594, 1595) (comp. Blochmann, 'Alin-i-Akhbar, p. 166, note 4 etc.). Beginning:

Ayi dargh-i jami' to raga-baz- e umri tera, nazar ki yun badan paraz.

Lithographed, Calcutta, 1831, and Lucknow, A. H. 1263; a part of it is printed in Spiegel's Chrestomathia

Persia, Leipzig, 1846, pp. 131-150. Copies of this mathnavi are also noticed in W. Persich, Berlin Cat., p. 905; A. Sprenger, Catal., p. 402; J. Auner, p. 39; A. F. Mehran, p. 42, etc. This copy is dated the first of Shaban, A. H. 1069 (A. D. 1659, April 24); the last pages a little injured.

No. 269, ff. 142, 2 coll., each ll. 15; pp. 1 and 2 supplied by a more modern hand; Nasta'lik; size, 7½ in. by 4 in.

1469

Another copy of the same.

Beginning as usual. Marginal and interlinear glosses throughout. Dated by 'Abd al-Rahim ibn Mauwal-shahik-i-Allam Muhammad the 5th of Ramadi, A. H. 1118 here called the fifty-first year of Alamgir's reign = A. D. 1706, Dec. 11. It was copied for Ghulam Husain, commonly called Wali Muhammad, reza shabab dama, who was a servant of the Afrasiyab shah of Ghor and Jumand. It has a frontispiece with the name of the scribe, and the date, and another with the name of the scribe, and the date.

No. 1059, ff. 141, 2 coll., each ll. 15; Nasta'lik; size, 8½ in. by 5 in.

1470

The same.

Excellent copy, dated the last of Rajab, A. H. 1188 (A. D. 1774, Oct. 6).

No. 268, ff. 141, 2 coll., each ll. 15; Nasta'lik; size, 8 in. by 5½ in.

1471

The same.


No. 2724, ff. 149, 2 coll., each ll. 15; Nasta'lik; illustrations on ff. 49b, 59b, 70b, 71b, 82b, 92b, 96b, 109b, 113b, 114b, 125b, 128b, 131b, and 136b; size, 9½ in. by 5½ in.

1472

The same.

Another modern copy, dated the 5th of Rajab, A. H. 1210 (A. D. 1796, Jan. 15) at Seringapatam; it was written for Tipu Sultan. Bibliotheca Leydeniana.

No. 2501, ff. 190, 2 coll., each ll. 15 (on fol. 180b, ll. 13; on ff. 180b-190b, ll. 12); Nasta'lik, mixed with Shikasta; size, 7½ in. by 5½ in.

1473

The same.

Another copy, not dated. The poem concludes on fol. 126; ff. 126-127 contain some short stories, the first of which is written by the same scribe as the mathnavi, viz. by Lala Caman Lali, and begins:

حکمت اورد اند ک ان وریان مورجوم کل کا این

No. 189, ff. 127, 2 coll., each ll. 12; Nasta'lik, written half on white, half on brown paper; size, 9½ in. by 5½ in.
1474
The same.
No date. The first thirty-eight leaves collated.
No. 285, ff. 170; 2 coll., each ll. 15–16; ff. 1, 2, 8, 15, and
128–130 supplied by another hand; Nastālīk; size, 7½ in. by
4 in.

1475
The same.
A well-written copy, without date.
No. 1884, ff. 143, 2 coll., each ll. 15; clear and distinct
Nastālīk; size, 9½ in. by 7½ in.

1476
The same.
No date.
No. 1845, ff. 143, 2 coll., each ll. 15; small, but clear Nastālīk; illuminated frontispiece; all the pages throughout sprinkled
with gold; size, 9 in. by 5½ in.

1477
The same.
No date. Occasional glosses, both marginal and interlinear.
No. 806, ff. 131, 2 coll., each ll. 16; Nastālīk; many leaves
severely injured by the worms; size, 8½ in. by 5¼ in.

1478
The same.
Modern copy, without a date. The right order of ff. 7–14 is:
7, 10, 9, 8, 13, 12, 11, 14; and of ff. 182–187:
182, 184, 183, 186, 185, 187.
No. 448, ff. 225, 2 coll., each ll. 9; large Nastālīk; size,
8½ in. by 5½ in.

1479
Laṭīfah-i-Fayyādī (لاطیفہ فیوادی).
The correspondence of Faidī, collected by Nur-aldin
Muhammad, the son of Ḥakim-i-Ain-almulk and nephew
of the poet (see fol. 3r, l. 13 sqq.), A. H. 1035 (A.D.
1625, 1626), see Rieu ii. p. 792, iii. p. 684, etc.;
Elliot, History of India, vi. pp. 147–149. It is styled
here simply Ḥakim-i-Fayyādī; the proper title, as given
above, is a chronogram for the date of the collection.
Ḥakim Ḵān-almulk of Shīrāz, the father of the collector,
died the 27th of Dīl al-Aḥqāf, A. H. 1003 (A.D. 1595;
Sept. 2), see his biography in Blochmann, ᴬⁿ-i-ʿAkbār,
pp. 486 and 481; he had married a sister of Faidī and
Abū-almulk.
The work is divided into five chapters, called
火力urfad (لاطیفہ فیوادی), vii.:
1. Letters addressed to the Emperor Akbar
(مرکبہ مسعودی بولو دی گاں، حلالت بنا بنا، گلے گلے، شامسا، پلو،
(قفل، الگ اور الگ اورا، جلال
)، on fol. 7b.
2. Letters addressed to Ulāmās and Sufi Shaikhs
(مضاہمہ مسعودی بیچراہی عظیم و عالمی عالمی
(مرکبہ انتظام
)، on fol. 5½b.
3. Letters addressed to contemporary physicians
(مضاہمہ کے معاملہ مسعودی شہد
), on fol. 93b.
4. Letters addressed to Amirs, Khāns, etc.
(مضاہمہ عظیم و خومن کرگ
), on fol. 116b.
5. Letters addressed to his father, brothers, and other
relatives (مرکبہ کے باروں دیگروں و آنی و آنی دی سہد
), on fol. 120b; the last letters are all addressed to his
brother Abū-almulk. Another brother of his was Abū-
al-Shābī. The five letters are preceded by Faidī's preface
to his diwan (see No. 1464 above), beginning here with
the initial bai' of the first Ḵāṣīdah:
 Bair یا اللی یو یو یو یو یو
ای آدی ایلفا یو یو یو یو یو

The three maṭaṣkas and the Ḵāṣīdah which, according
to Faidī's own statement, were to follow after the
five letters, are wanting in this copy, just as in Rieu's.
Dated the 22nd of Shawwal, in the fourth year of
ʿAlamgir's reign (= A. H. 1072, A. D. 1662, June 10).
No. 1064, ff. 136, ll. 17; Nastālīk; size, 7½ in. by 4½ in.

1480
Rubāʿīyāt-i-Sahābī (رباعیات شاہبی).
654 rubāʿūs (besides some additional ones on the margin)
by Maulānā Sahābī of Astarābād (according to Tākī
d'Uldād of Shāhjāhānī, usually called Naẓīr, because
he had settled in Najaf, where he died A. H. 1010 (A. D.
1603); comp. Bodleian Cat., No. 1063; Rieu ii. p. 672;
A. Sprenger, Catal., pp. 42 (No. 187) and 555, 553;
see also Haft Khōn, No. 1171 (ed. 467 in this Cat.);
Khulāṣa-ṭabībīk, No. 130 (col. 375 in the Bodleian
Cat.), and W. Persch, Berlin Cat., pp. 925 and 926
(where, by a mistake, the patron of the poet is called
Shāh 'Abbas II, instead of 'Abbas I or the Great).
In A. Sprenger, loc. cit., the collection of Sahābī's
rubāʿūs is styled مفاتیح مکتوب.
The quatrains are arranged alphabetically, and begin:

معنی فعل است هر ظر و نسکورا
دردوں گول کردے ہندوں اروا

The initial rubāʿi of Sprenger's and Rieu's copies is
not found in this selection. Bibliotheca Leydenitana.
No. 2486, ff. 92–157a, five rubāʿūs in a page; Nastālīk;
size, 8½ in. by 5½ in.

1481
Dīwān-i-Walī (دیوان ولی).
The lyrical poems of Wali, who is, according to the
Maktaba-al-saḥarā'ī (No. 2917, col. 390, last line, in the
Bodleian Cat.), which quotes several of the ghazals
found in this and the following copy (for instance, that
on fol. 68b, l. 5 sq.; fol. 69a, in the following copy),
identical with Maulānā Wali of Dāshī-ī-bayyād
(in Khorāsān, or as the Safinah states, No. 356, col.
233 in the Bodleian Cat., in Kūhistān), who was
contemporary with Husain Ṭahānī of Mashhad (see Nos.
1444 and 1450 in this Cat.) and Ṭabā'ī of Ḥaram (who
died A. H. 1000 = A. D. 1591, 1592, see Rieu ii.
p. 666, and Blochmann, ᴬⁿ-i-ʿAkbār, pp. 571 and 572);
flourished in the reigns of Shāh Tahmīsp and Shāh
'Abbas the Great, and was killed, according to the
Safinah, loc. cit., A. H. 1012 (A. D. 1603, 1604); see
another copy of his diwan in A. Sprenger, Catal.,
809

POETRY.

p. 589: comp. also Muntakhāb-al-ashâr, No. 705 (col. 254 in the Bodleian Cat.).

Contents:
Kashidas and kif'as, without any order, intermixed with a few ghazals, on fol. 1r, beginning:

Kašīda 1:

Kashidas and rubā'is, in alphabetical order, on fol. 97v, beginning:

Rubā'i 1:

A great number of lines of the copy are rather effaced. No date, as the colophon is torn away; but on fol. 1r there are several seals, one of which bears the date A.H. 1077 (A.D. 1666, 1667).

No. 2706, ff. 131, 2 coll., each ll. 13–15; Nasta’īlī; many pages spoiled by water; the last leaves greatly injured; size, 7 in. by 4½ in.

1482

Another copy of the same.

Contents:
Kashidas, on fol. 1v, beginning:

Kashida 2:

It corresponds to the second kāshidah in the preceding copy.

Ghazals and rubā'is, in alphabetical order, on fol. 68v, beginning as in the preceding copy.

Short mathnawīs, and a few additional ghazals, on fol. 102v sq.; where also the margin is filled with poetry.

At the end of this diwān is wrongly ascribed to Nasīr al-Dīn al-ʿAlī (who died A.H. 1108 = A.D. 1696, 1697).

On fol. 1r the poet is called several times Wāli Mashrāb or Mushrīl (Wāli Mashrāb or Mushrīl).


No. 2318, ff. 105, 2 coll., each ll. 15; Nasta’īlī; size, 8 in. by 4½ in.

1483

Diwān-i-Tyâni (دواین مریمی). The lyrical poems of Darwish Tyâni, the son of Maḥmûd Râfî, comp. the Makhzan-algharâ'īb, No. 1643 (col. 553 in the Bodleian Cat.). He flourished in the beginning of the eleventh century of the Hijrah. The first ghazal, quoted in the Makhzan, is found here on fol. 39v:

In the supplement to Taṣkīr Taṭāhir (see W. Pertz, Berlin Cat., pp. 614 and 615), two poets with the takhallus Tyâni are mentioned, one of whom is styled Tyâni Jârbdâjâni.

Contents:
Ghazals, in alphabetical order, on fol. 1r, beginning:

Ghazal 1:

1484

Diwān-i-Nasīr Hamadānī (دواین نصر کردستانی). Lyrical poems by Khwâjah Nasīr-ud-dīn of Hamadān, the son of Khwâjah Maḥmûd ibn Khwâjah Hasanbeg, with the takhallus Nasīr or Nasīrā. He went to India in Akbar's reign and met in A.H. 1015 (A.D. 1606, 1607) Taṣkīr Taṭāhir in Shirzā, see A. Spranger, Catal., p. 512; Rieu iii. p. 1093v, i. 3 sq.; A. Asfahānī, N. 617 (col. 283 in the Bodleian Cat.), and Maḥzhân-algharâ'īb, No. 2797 (ib. col. 387). The exact date of his death is not known.

Contents:
A short preface in prose, on fol. 1v, beginning:

Kashidas, on fol. 2v, beginning:

Kashida 3:

Ghazals, on fol. 16v, beginning:

Ghazal 2:

At the end, rubā'is and a few mathnawī-baits.

No date.

No. 1999, ff. 34, 2 coll., each ll. 15; Nasta’īlī; size, 7½ in. by 3½ in.

1485

Kulliyāt-i-Nau'i (کلیات نوی). Complete poetical works of Mullâ Muḥammad Ridâ Nau'i of Khâbâshān (near Masjhad in Khurāsān), who was about A.H. 1062 (A.D. 1553, 1554), in the service of prince Dânîyâl (see Hâfiz Ǧâlīm, No. 802, col. 436 in this Cat.), and died in Bânhânpâr, A.H. 1019 (A.D. 1610, 1611); comp. Blochmann, Â'mîn-ʿAlâbâ, p. 606; Bodleian Cat., Nos. 1064–1066, and col. 76v; Rieu ii. p. 674; Ouseley, Biographical Notices, pp. 161–166; A. Spranger, Catal., pp. 114 and 516, 517; W. Pertz,
1487

Diwan-i-'Asaf (دویان آسف).

A defective copy of the lyrical compositions of a poet, who, according to a number of chronograms on fol. 67b, and the names of the distinguished persons mentioned there, must have flourished under Shah 'Abbās the Great in the beginning of the eleventh century of the Hijrah. His ghazals, all consisting of a very short number of lines, contain no takhallus; but from the frequent appearance of 'Asaf and 'Asfa in the beginning of the book, on fol. 66b, l. 15, and 12, and on fol. 67a, l. 1, we conclude, that he styled himself 'Asaf, but he is decidedly not identical with 'Asaf Kūmī, or Nīzāmid in 'Asāf, with the takhallus 'Asaf, both of whom belong to a much later period and lived at the court of the Moghul emperors in India (see the other Diwan-i-'Asaf, further down). The dates appearing on fol. 67b are: A.H. 1058 (ماوی حضرت), on the laying out of a garden by Akā Khudī; A.H. 1012 (منزل خانه), on the building of a mosque by the same; A.H. 1011 (جهت اعتراض الدوله), and on the death of Shāh 'Abbās's famous wasir ltimād-ud-daulah Hātim-beg (otherwise fixed in A.H. 1019, see Rieu i. p. 187b); and A.H. 1019 (جعفر میرعماد شمی), on the appointment of Hātimbeg's son Tālibkhan (otherwise called Abū Tālibkhan, see Rieu i. p. 187b), as his father's successor; an earlier date, viz. A.H. 1009 (چهارم میررود), on the death of Amīr Nūzāmid Muhammad Tabāthābī, appears, on fol. 68b, l. 3.

This diwan contains:

Kasidas, kīṭas, and takrīb bands, with the before-mentioned chronograms at the end, on fol. 57b, beginning abruptly in the middle of a poem.

Ghazals, in alphabetical order, intermixed with and followed by rubāis and fards, on fol. 68b, beginning:

ای روز بند در زبان نطق سخن سرز را
فکر تو دیوان جون عقل کرو کنایا را

No date.

No. 264, ff. 57-95, 2 coll., each ll. 15; very careless Nasta'lik; size, 7 in. by 4 in.

1486

Tawārikh-i-Kūthshāh (تواریخ قوشخانه,

A poem, celebrating the exploits of the Kūthshāh, composed at the request of and dedicated to Muhammad Kull Kūthshāh, who died A.H. 1020 (A.D. 1612). The author, who conceals his name, was engaged in this work for ten years, see fol. 135b, l. 4 ab infra. It is subdivided into four muqadd, viz.:

1. آقاز تاریخ نسب نامه قوشخانه و به دست مله سلطان قلی قطعی. On fol. 15b.
2. دو ذکر سلطان مله سلطان قطعی. On fol. 50b.
4. دو ذکر سلطان مله سلطان قطبی, on fol. 127b.

Beginning:

خشنیدم چوآید بکفشت خرد
بتوجه به رؤار مکتب نیم

No date.

No. 2615, ff. 137-4 coll., each ll. 15; clear and distinct Nasta'lik; illuminated frontispiece; size, 15¾ in. by 10½ in.

1488

Diwan-i-Sanjār (دویان سنجر). Complete poetical works of Mir Muhammad Hāshin, with the takhallus Sanjār, the son of Mir Raffi-al-dīn Hādar Mu'āmnā'ī of Kāshān, with the takhallus Raffi (the great riddle-writer, who died A.H. 1323= A.D. 1622, 1623; see Safinā, No. 394 in Bodleian Cat., col. 224). Sanjur came to India A.H. 1300 (A.D. 1591, 1592), where the emperor Akbar bestowed upon him the takhallus Farāghi (used by him in some ghazals; after being imprisoned by Akbar and finally released, he went to Ibrahim Adilshāh's court in Bijāpur and died there, A.H. 1321 (A.D. 1612, 1613); comp. Blumenberg, Arb-i-Akbori, p. 595; Rieu ii. p. 675a; W. Pertuch, Berlin Cat., p. 909; A. Sprenger, Catal., pp. 123 and 571; see also Safinā, No. 366 (col. 223 in the Bodleian Cat.); Khażīnā-i-Aminīrā, No. 58 (ib.,
was a famous musician in the service of the Khan-khanan, see Blochmann, p. 613, note 3.

This diwan contains:

Kašdās and tarji’bāns, without any order, beginning on fol. 1b:

\[\text{ای جلالت خلوت أز فياض تنا ساخته} \]
\[\text{حکمت تو از کرم دی کار فردا ساخته} \]

Gazals, in alphabetical order, on fol. 116b, with some rubā’s at the end (on fol. 276b sq.). Beginning of the initial gazal:

\[\text{اذا ما شئت ان تقيح حلوه الحيا} \]
\[\text{برسالی تو اور زمرت مسعود به دیا} \]

Beginning of the initial rubā’: (correctly as in No. 3341)

\[\text{از کرک وپوست آمد} \]

Dated at Haidarābād the 8th of Jumādā-āl-‘Akhār, A.H. 1062 (A.D. 1652, May 17).

No. 85, ff. 285, 2 coll., each ll. 17-18; careless Nastā’līk; size, 9 in. by 5 1/2 in.

1490

Another, very defective, copy of Na‘ṣirī’s diwan.

Contents:

Kašdās and tarji’bāns, on fol. 1b, beginning as in the preceding copy. This part breaks off already, on fol. 54b, in consequence of a very large lacuna, in a kašdā in praise of ‘Alī; the last bait appearing here corresponds to fol. 7b, l. 9 in the preceding copy.

Gazals, on fol. 55b, defective at the beginning, in consequence of the same lacuna; they begin here with the last hemistich of a poem, rhyming in ش. viz.:

\[\text{شود برودار را بدار و بیرنگ} \]

corresponding to fol. 206b, l. 3 ab infra in the preceding copy.

Rubā’s, on fol. 127b, last line, beginning:

\[\text{آن کیست} \]
\[\text{ک دارم؟} \]

corresponding to the second rubā’ī in the preceding copy.

This part too is incomplete at the end, and breaks off on fol. 137b.

No. 296, ff. 48-137, 2 coll., each ll. 17; Nastā’līk; size, 8 in. by 4 in.

1491

Na‘ṣirī’s gazals and rubā’s.

The gazals, arranged alphabetically, begin, on fol. 1b, with the usual initial bait: (بای.)

Rubā’s, on fol. 150b, beginning:

\[\text{ای از تو سور نگار هرجا کری} \]
\[\text{زنب دو از نت دو بعیرت هر عوری} \]

This is the fifth rubā’ī in No. 85 (1489 in this Cat.), and the first in No. 1074 of the Bodleian Cat.

No date.

No. 474, ff. 156, 2 coll., each ll. 15; clear and distinct Nastā’līk; size, 9 1/2 in. by 4 1/2 in.
1492

Another, slightly defective, copy of the same.

Ghazals, in alphabetical order, on fol. 190, beginning as usual. Rubā‘īs, on fol. 190, beginning:

از دست منادی

This part is incomplete at the end; the last rubā‘, on fol. 192, corresponds to fol. 278, last two lines in No. 85 (1489 in this Cat.). Ff. 91 and 92 are blank; some slight injuries here and there.

No. 334, olun. 13. J. 20, ff. 192, 2 coll., each II. 14-15; careless Nasta‘īlī; also, 74 in. by 4 in.

1493

Diwān-i-Wasli (Diwan-i-Wasli).

The poems of Aqla (Mirza or Khvājah) Muḥammad Tahir Wasi of Rai, the son of Khvājah Muhammad Sharif Hijri (see above, No. 142), and elder brother of Mirza Ghiyath Beg Piramal-alkalaw, the wazir of Jahāngir and father of the famous Nur Jahān Begam. Ghiyath Beg died in Rabī‘ I, A.H. 1031 (A.D. 1622, Jan.-Feb.), see Blochmann, A‘in-i-Akbār, p. 309. The exact date of Wasi’s death is not known, see Haft Iklīm, No. 1116 (col. 461 in this Cat.); Safina, No. 191 (col. 217 in the Boldelian Cat.), and Makhzan-algharā‘ī, ib. No. 2971 (ib., col. 391).

This collection contains:

Ghazals, rubā‘īs, and fards, in alphabetical order, on fol. 61, beginning:

خوشنود ورندان بکف اف رخوشند ورندان چما

Tariqat and some rubā‘īs, on fol. 82, beginning:

چه کره ام که دغ مردام داری

A mathnawi, styled ‘on the game of cards,’ on fol. 91, beginning:

نز کسب وزیر خواهد داد

Kašdās, kī‘ās, a few rubā‘īs, and one fard, on fol. 95, beginning:

نفر برداشته کردن یک گمزاران

Another mathnawi, entitled ‘the love-story of Khurasan and Shirin,’ on fol. 161, beginning:

الله شویم طابت اعتقال کن گذر خورد دل دارآمدا کن

This poem is incomplete in consequence of a lacuna after fol. 108.

Another series of kašdās, tariqāt, kī‘ās, ghazals, and rubā‘īs, beginning abruptly (in consequence of the same lacuna), on fol. 109, in the middle of a kašdā, rhyming in

1494

Dated by ‘Alī-al阿拉kb, the 24th of Shawwāl, A.H. 1069 (A.D. 1659, July 15).

No. 328, ff. 61-149, 2 coll., each II. 15-18; distinct Nasta‘īlī; size, 103 in. by 58 in.

Zulalī (Nos. 1404-1498).

Sab’ Sayyārāh (Saib Sayyarah).

The seven mathnawis of Ḥakim Zulalī of Khwānsār in Trājk, who flourished under Shāh ‘Abbās I and died soon after the completion of the best known among his epoques, the Ḥaqqūdd Rāy (No. 2 in this collection), which was finished A.H. 1024 (A.D. 1615), but left unarranged, that is to say, either in the same year 1024, or in A.H. 1025 (A.D. 1616), see the remarks in Tāhir Nasrābādī’s Tahkhīrāh (A. Sprenger, Catal., p. 91), where, however, the wrong date of A.H. 1020 (A.D. 1611, 1612) is given for the completion of that mathnawi. The earlier date of Zulalī’s death, given in the Safina, No. 382 (col. 214 in the Boldelian Cat.), as well as in the Khulāṣat-al-Kalām, No. 32 (ib., col. 297), viz. A.H. 1016, is an evident mistake for 1026 (A.D. 1617); likewise wrong is the later date, A.H. 1031 (A.D. 1622), which is found in the Khulāṣat-al-Kalāf, No. 116 (ib., col. 306); the Mathnawi, which was completed A.H. 1002 (A.D. 1593, 1594), mentions Zulalī in No. 976 (col. 449 in this Cat.), but, of course, without any reference to his mathnawis which were not yet written at that time. Comp. on Zulalī and his mathnawis Boldelian Cat., Nos. 1031-1084; A. Sprenger, Catal., pp. 592 and 593; and Rieu ii. pp. 677 sq. According to the ‘Atashkāda, No. 435 (col. 377 in the Boldelian Cat.), Shaikh ‘Abd-Allah son of Kamrah put Zulalī’s works in order, and Mullā Tughra of Mashhad wrote a preface to them (see below in No. 1407). The seven mathnawis, which are also styled Ḥaqqūdd Rāy, are arranged in the following order in this copy:

1. Sulaimān-māmā (Sulaiman Nama), also styled Sulaimān u Balkis (Sulaiman and Balkis), the story of king Solomon and the queen of Sheba, on fol. 1, beginning:

2. Mahmūd wa Ayāz (Mahmoud wa Ayaz), the story of Sultan Mahmud of Ghazna and his beloved slave Ayaz, preceded on fol. 20 by a preface, which combines the general dedication of the seven mathnawis with the special short preface, belonging to this poem exclusively (as a comparison with No. 1496 in this Cat. and with No. 1061 in the Boldelian Cat. proves, comp. also Rieu ii, p. 677, beginning:

تقدری قدرت
is found here, on fol. 261b, line 21, as the twelfth verse of the poem. In the same copy of the Bodleian Cat., an eighth mathnawi, without title, is noticed.
No date.

1485

Another copy of Zalal’s seven mathnawis.
All the prefaces are wanting in this copy, which is dated A.H. 1155 (A.D. 1742, 1743) by Kásím bín Āziz-Allâh of Jarbdâkân.
The seven mathnawis are here arranged in the following order:
1. Mâhmûd wa Ayyâz, on fol. 1b–106b, centre-columns.
2. Husn-i-Gulsâz, on fol. 1b sq., margin-column.
3. Dhrâr wa Khwhurshid, on fol. 31b sq., margin-column.
4. Aâdhar wa Samandar, on fol. 45b sq., margin-column.
5. Shu’â’-i-Dîdar, on fol. 51b sq., margin-column.
6. Sulaimân, on fol. 62b sq., margin-column.
7. Maîkhânâ, on fol. 77b–106b, margin-column, and ff. 107v–113, both centre-columns and margin-column.
The beginnings are the same as in the preceding copy.

No. 1909, ff. 113, 2 centre-colls., each li. 25, and a margin-col., li. 20; small, but clear Nasta’îlîk; size, 10½ in. by 5 in.

1496

The same, without the Maikhânâ.
Contents:
The general preface or šahârât by the author, beginning, on fol. 1v, as in No. 1494, fol. 20v sq.: ‘Tâqdir Qudrât,’ and ‘Shirvân Matthât, Fârâbî Râ’s, the special preface to Mâhmûd wa Ayyâz begins on fol. 1b middle.
The six mathnawis, with their prefaces, contained in this copy, are in the following order (all of them in a somewhat short and abridged form):
1. Mâhmûd wa Ayyâz, on fol. 2v.
2. Shu’â’-i-Dîdar, on fol. 37v (headed ‘Nâma Dîm’).
3. Husn-i-Gulsâz, on fol. 40v (headed ‘Risâlât Sîm’).
4. Aâdhar wa Samandar, on fol. 44v (headed ‘Risâlât Châhar’).
5. Dhrâr wa Khwhurshid, on fol. 47v (headed ‘Risâlât Shamm’), beginning, as in No. 1081 of the Bodleian Cat., on fol. 1v, beginning here as in No. 1081 of the Bodleian Cat., see above, No. 1494, 5. The usual beginning is here the thirteenth bâit, with this modification, however, in the second hemistich: ‘Risâlât Mîrzâ’-
6. Sulaimân, on fol. 49v (headed ‘Risâlât Shamm’), beginning, as in No. 1081 of the Bodleian Cat.: ‘Ri‘âm al-Ma‘âlîm, comp. above, No. 1494, 7, where this bâit is the twelfth of the mathnawi.

Instead of the seventh mathnawi of Zalâl, the Maikhânâ, this copy contains Wâshîl Bâkî’s Fârâbî and Shabirî, beginning, on fol. 50v, as in Nos. 1444 and 1445 above, viz.:

Instead of the seventh mathnawi of Zalâl, the Maikhânâ, this copy contains Wâshîl Bâkî’s Fârâbî and Shabirî, beginning, on fol. 50v, as in Nos. 1444 and 1445 above, viz.:

has been cited elsewhere.

Nâm al-Karâr wa Zardâr wa Madâr wa Mawaddat al-Ilâhî, the special preface (not separated from the other) begins on fol. 21b, l. 11, the mathnawi itself on fol. 22v:

This mathnawi was commenced in A.H. 1001 (A.D. 1592, 1593) and completed A.H. 1024 (A.D. 1615), see the chronogram in lieu of and Sprunger, loc. cit. The poet was therefore engaged in it for twenty-three years, not merely for thirteen, as the Safina and the Khulâsât-alkalâm assert (see above). It was edited Lucknow, A.H. 1200 (A.D. 1784). A defective copy of the same is also noticed in W. Pertsch, Berlin Cat., p. 910.

3. Shu’â’-i-Dîdar (‘the flame of vision,’ a mystical and didactic mathnawi in forty-nine sections, preceding, on fol. 174v, by a preface, beginning:

4. Maîkhânâ (‘the wine-tavern,’ in forty or fifty sections, preceded, on fol. 194v, by a preface, beginning:

5. Husn-i-Gulsâz (‘the sweetest beauty,’ in forty-one sections, preceded, on fol. 218v, by a preface, beginning:

6. Dhrâr wa Khwhurshid (‘fire and salamander,’ preceded, on fol. 243v, by a preface, beginning:

7. Sulaimân (‘the flash of lightning,’ preceded, on fol. 260v, by a preface, beginning:

The initial bâit in No. 1081 of the Bodleian Cat., viz.:

The initial bâit in No. 1081 of the Bodleian Cat., viz.:
1497

Mahmūd wa Ayāz

Another copy of Zulākī's most renowned mathnawi, much fuller than all the preceding ones and moreover containing Mullah Taqhrār's preface to the poet's works, which begins, on fol. 1\*:

....

On Mullah Taqhrār of Mashhad, who died somewhat before A. H. 1078 (A. D. 1667), see Bodleian Cat. No. 1389, and the various collections of his poetical and prose works further below in this Cat. Nos. 1586-1591. Beginning of the mathnawi itself, on fol. 13\*:

....

This copy is dated 27th of Rabī‘-al-Awal, A. H. 1002 (A. D. 1691, May 16), at Ibrāhimābād, usually called Sīnānābād (سرخساوی), in the district of Lāūr. Collated. It belonged formerly to Mr. Richard Johnson, A. H. 1194 (A. D. 1780).

No. 298, ff. 223, 2 coll., each ii. 17; Na斯塔lik; two illuminated frontispieces on ff. 1* and 13*; the first two pages richly adorned; size, 8\* in. by 4\* in.

1498

Another copy of the same.

A much shorter and abridged copy of Zulākī's Mathnawī wa Ayāz, without a date. Beginning as usual.

No. 306, ff. 131-194, 2 coll., each ii. 12; Na斯塔lik; size, 9\* in. by 5\* in.

1499

Kulliyāt-i-Malik Kummi

The poetical works of Malik Kummi, who went about A. H. 987 (A. D. 1579) to the Dakhan, where he lived nearly forty years, first in Ajmānadar, later on in Bihājpur in the service of Ibrāhīm Adilshāh II (A. H. 988-1037 = A. D. 1580-1627), and died A. H. 1024 or 1025 (A. D. 1615 or 1616), according to some two months, according to others one year before his son-in-law, the poet Zuhurī (see No. 1500 sq.); a few tadhkiras even state, that both poets died in the same affray, A. H. 1025. The latter date is, as far as Malik Kummi is concerned, corroborated by the following chronogram:

....

Comp. A. Speckauer, Calcutta, pp. 125, 151, and 481.

Safināh, No. 560 (col. 229 in the Bodleian Cat.); Kullāsāt-alalfkār, No. 262 (ib. col. 311); Beale, Oriental Biog. Dictionary, p. 168; see also Rieu ii. p. 678 and iii. p. 1091. A son of Malik Kummi, Maulānā 'Abd-al-Akhīlī Samandar, who excelled as poet also, died, according to the Safināh, No. 505 (col. 229 in the Bodleian Cat.), A. H. 1024 (A. D. 1620); according to the Makhzan-al-ainghārābī, No. 1089 (ib. col. 338), already A. H. 1016 (A. D. 1607, 1608), nine years before his father.

This collection of the poetical works of Malik Kummi contains:

1. A mathnawi, on fol. 90\*, different from both the mathnawis, noticed in A. Sprung, Catal., p. 482; it begins:

....

Fol. 103\* is left blank.

2. Kasidas, on fol. 121\*, beginning as in Sprung:

....

3. Ghazals, in alphabetical order, on fol. 178\*, beginning:

....

4. Kitās and rubāis, on fol. 325\*, beginning:

....

No date.

No. 310, ff. 90-342, 2 coll., each ii. 17; Nastālik; the first two and the last four leaves supplied by a later hand; worn-out throughout; size, 8\* in. by 4\* in.

Zuhūrī (Nos. 1500-1514).

1500

Kulliyāt-i-Zuhūrī (کلیات وزهری)

A large (but by no means complete) collection of the poetical and prose-works of Maulānā Nūr-Allāh Muhammad Zuhūrī of Tarshiz, or rather of Khajand near Tarshiz, in Khurāsān, who went in early life to Yazd and betook himself A. H. 988 (A. D. 1580) to the Dakhan, where he, like Malik Kummi, first settled in Ajmānadar, and afterwards in Bihājpur. He married Malik Kummi's daughter and died, according to most tadhkiras, A. H. 1025 (A. D. 1616), see the preceding copy of Malik Kummi's Kulliyāt; only Beale, Oriental Biographical Dictionary, p. 286\*, gives the later date, A. H. 1026 (A. D. 1617), and the Khulāsāt-alalfkār, No. 44 (col. 298 in the Bodleian Cat.), fixes his death in A. H. 1025 or 1027 (A. D. 1618); see besides Safināh, No. 559 (col. 229 in the Bodleian Cat.); Khāzānāsīmārāb, No. 75 (ib. col. 258); Khulāsāt-alalfkār, No. 167 (ib. col. 398); Makhzan-al-ainghārābī, No. 1563 (ib. col. 349), and A. Sprung, Catal., pp. 44, 112, 125, and 151; other copies of Zuhūrī's works are described in Bodleian Cat., Nos. 1076-1080; Rieu ii. pp. 678 and 679, 741 and 842, etc.; A. Sprung, Catal., p. 580; Roem, Persan MSS., p. 264; W. Pertsch, Berlin Cat., pp. 909 and 910, etc. 'Abd-al-Azzāz Sārūtā's notice of the poet, under the title of Maktūmat-e-Tehrānī (written A. H. 1121 = A. D. 1797, 1798), has been lithographed in Cavnpore, 1873.

The present collection contains:

1. A prose-treatise of the same character as Zuhūrī's well-known prefaces to the Naurūs, the Guzār-i-Ibrāhīm, and the Khwān-i-Khalīl, but different from these three and from all the other treatises hitherto known as com-
posed by the same author, in spite of the frequent mention of the
كُلْزَرَ: 5: and 6: 4 and
3: 4 and 4: 4 line: 
(see the genuine preface to the Kulliyat of Ibrahîm above in fol.
No. 4 of the present copy). Beginning, on fol. 1b: 
أيgrow كُلْزَرَ بِرَاهَمُ اضْثُو
وي آتِي نمَّرد تَفْنِينَ توُر
یراَهُ دَو لَو ينِّدْ عَلَى توُر
تمکِنَ سّرَرَ شَانَ دَوْجُ اضْثُو

This treatise, in ornate prose, interspersed with verses, seems like the three, mentioned above, written in
homage of Ibrahîm ʿAdîlshâh II (see No. 1499).

2. Manḥâʿ-al-anâhâr (منْين انْهَار), a mathnawi, which is
ascribed in A. Sprenger, Catal., p. 482, to Malik
Kummi, and appears there in the Kulliyat of that
poet; but the Khulâṣat-al-akalâm (see above) gives
extracts from this poem under Zuhûrî, see Elliot Coll.,
No. 184 in the Bodleian Library, ff. 40b-44b. Beginning,
on fol. 3b: 
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمَ - اَسْتَغْفِرْ اللَّهُ
The title (not mentioned in the Khulâṣat-al-akalâm)
appears in the last bait: منْين انْهَار بِرَاهَمُ رُمِيدَ. It
is divided into eighteen baits, with numerous subdivisions.
As a strange coincidence it may be noted, that on
fol. 11a, l. 11, the same bait which is used appears in
Zuhûrî’s, see No. 1494, fol. 226b, 1. 5 ab
infra, and No. 1496, fol. 40b, viz: 
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمَ - تَبَّأْ شَهَادَتَ مَدْعُو رَجْعَ
3. Tarkibbands, tarjîs, and kasîdas, intermixed with
some kitâs and ghazals, and concluded (on fol. 138b sq.)
by various strings of rubâis. Beginning, on fol. 66b: 
فُجِّهَتْ كىِمَدَبَرَى - رَبَّى نَرْجِعَ مَرْكَدِبَى
This initial poem has the following heading: 
{یَمْعِنُ ذَّرَّ نَ دَوْجُ بِرَاهَمُ - عَيْبُ كَيِّمَدَبَرَى - دِبْلُ 
مَدْحَتِ عَدَدَدَدَبَرَ مَدْعُو رَجْعَ مَرْكَدِبَى - عَيْبُ كَيِّمَدَبَرَى

4. Preface to the Kulliyat of Ibrahîm, in ornate prose, mixed
with verses, beginning, as in all other copies of this
prose-treatise, on fol. 138b: 
حتَّى جَمِرْ خْمَى بِطَرْوَبَتْ: 
حَمِدُ بِرَاهَمُ اضْثُو كَرَزَّ اضْثُو
طَفَاقُ آَلَ: It is in praise of Ibrahîm ʿAdîlshâh II,
and concludes with the following bait: 
دَانِسَانَ شَنْرُ بِسْتَانَ رَشْدُ - عَيْبُ كُلْزَرَ بِرَاهَمُ، نَدَ
5. Another series of tarkibbands, tarjîs, and kasîdas,
beginning, on fol. 146b: 
{یَمْعِنُ ذَّرَّ نَ سُودُ أَزْرَ بُرْنُ مَهَٰ - عَيْبُ كُلْزَرَ بِرَاهَمُ، نَدَ

The initial kaṣîda of No. 1276 of the Bodleian
Cat., and of No. 931 in the Berlin Collection cannot
be traced in either series of tarkibbands and kaṣîdas;
or is the long tarjîs found here, which appears in
the same copy of the Bodleian Library, fol. 24b sq.
6. Ghazâliyât (غُزَّٰلِیَّات), beginning, on fol. 224b: 
{یَمْعِنُ ذَّرَّ نَ فَّنَابَ رَبْمَدَ - عَيْبُ كُلْزَرَ بِرَاهَمُ، نَدَ

The usual initial ghazal, viz. 
{یَمْعِنُ ذَّرَّ نَ بَذَازَ - عَيْبُ 
(see No. 1405), is not found in this copy;
all ghazals, however, exhibit the takhallas
ظُهُورِی (see No. 1408). 
7. Another very large collection of rubâis, divided
into twenty-two sections, beginning, on fol. 236b: 
{یَمْعِنُ ذَّرَّ نَ بُشِبَ تَوُرُمَتَ - عَيْبُ 

There are also some additional rubâis on the margin
of ff. 244b-246b.

This copy is not dated, but is decidedly one of the
oldest we possess, since there are, on fol. 18, several
realms of the emperor Shahâjâhân, to whose library this
MS. belonged, with the dates A. H. 1045 and 1046
(AD. 1635-1637).

No. 327, ff. 284, 2 coll., each ll. 18; distinct Nastaʿlîk;
illuminated frontispieces on ff. 1b, 3b, and 138b; size, 10½ in. by
6½ in.

1501

Ashârâr-ı Zuhûrî (اعْشَارُ یُزَهُرِی)
The collection of poetical works only by Zuhûrî,
containing:
1. Tarkibbands and tarjîs, on fol. 1b, beginning: 
{یَمْعِنُ ذَّرَّ نَ تُرْسَرْ بِرَاهَمُ - عَيْبُ مَثْلُ تَوُرُمَتَ اَنَّها

2. Sâkînmâ (سَانِیَ نَمَأ), the famous mathnawi
which Zuhûrî dedicated to Bashîrî Nâjîshâh II of Ahmâd-
agar (who reigned A. H. 999-1003=AD. 1591-1595),
on fol. 136b, beginning: 
{یَمْعِنُ ذَّرَّ نَ قَرْنُ - ثَرَّى مَدْعُو رَجْعَ

It has been lithographed in Lucknow, 1849. Special
copies of this mathnawi are mentioned in the Bodleian
Cat., Nos. 1078 and 1079, and col. 766; Rieu ii.
pp. 678b and 679a; W. Pertsch, Berlin Cat., p. 64.
No. 10 a, and p. 697, No. 11.
3. Kaṣîdas, mixed with some kitâs and arranged
alphabetically, on fol. 37b, beginning: 
{یَمْعِنُ ذَّرَّ نَ فَّنَا وَدْتَا - دِبْلُ تَقَافَتَ فَنَا جَالَدَ رَكْرَا
corresponding to fol. 21b, first line, in the following copy.

This copy, in which Zuhûrî’s ghazals and rubâis are
entirely wanting, is dated by Darwish Dar Muhammad
Salîh the 20th of Jumâdâ-alawwal, A. H. 1116 (AD.
1704, Sept. 20), in Kashmir.

A paper by Darwish Dar Muhammad was lithographed
at Lucknow, 1879.

No. 762, ff. 254b, a coll., each ll. 16, and a loose leaf without
a catchword, evidently belonging to the Sâkînmâ; Nastaʿlîk;
illuminated frontispiece at the beginning of each part; size,
10½ in. by 6½ in.


1502

Dīwān-i-Zuhūrī (Dīwān-e Šāhī).  
A collection of Zuhūrī's lyrical poems, which, however, consists of tarkihbands, tarjīs, and ḵašās only, in four distinct sections, viz.:  

1. On fol. 1, beginning as in the preceding copy:  

2. On fol. 116, beginning:  

3. On fol. 175, beginning:  

4. On fol. 261, beginning:  

This last section or series contains exclusively tarkihbands.  
Collated. On fol. 1, there is given as date of this copy the 1st of Rabīʿ-āthār, A.H. 1071 (third year of 'Alāmghīr's reign) = A.D. 1660, Dec. 4. It belonged formerly to Mr. Richard Johnson.  
No. 320, ff. 277, 2 coll., each ii. 19; Nastaʿlīk; size, 10½ in. by 6½ in.

1503

The same.  
This very large collection of Zuhūrī's lyrical poems contains, in contrast to the preceding copy, only ghazals and rubāʿis.  
Beginning of the ghazals, on fol. 1:  

Beginning of the rubāʿis, on fol. 338:  

Copied by Thāb-ʿallāh bin Sāyyid Luṭf-ʿallāh aḥṣāṣī al-madani for Mr. Muhammad Ḥusain aḥṣāṣī, and dated the 25th of Jamūdā-t-ālā in the forty-first year of—(probably 'Alāmghīr's reign = A.H. 1109, A.D. 1697, Dec. 9).  
No. 196, ff. 418, 2 coll., each ii. 15; Nastaʿlīk; size, 9 in. by 4½ in.

1504

The same.  
This collection, much smaller than the two preceding ones, contains:  

1. Tarkihbands and tarjīs, with one large ḵašā at the end, on fol. 95, beginning:  

2. Ghazals, in alphabetical order, on fol. 115, beginning:  

Copied probably A.H. 1776 (A.D. 1762), as the first part of the MS. (Jāmī's dīwān, see No. 1312 above) is dated that year.  
No. 675, ff. 95-188, 2 coll., each ii. 17; careless Nastaʿlīk; size, 10½ in. by 4¼ in.

1505

An incomplete copy of Zuhūrī's ghazals.  
Ghazals, in alphabetical order, breaking off, on fol. 184, in the rhyme-letter ʿ.  
Beginning of the initial poem:  

The initial ghazal of the preceding copy is found here on fol. 13, l. 5; that of No. 196 (1503 in this Cat.) on fol. 5, l. 7, beginning here:  

A seal of A.H. 1188 (A.D. 1774, 1775) on the fly-leaf.  
No. 3996, ff. 184, 2 coll., each ii. 17; Nastaʿlīk; size, 10½ in. by 4½ in.

1506

Sākīnāmā-i-Zuhūrī (Saʿīnāmā-e Šāhī).  
Another copy of Zuhūrī's Sākīnāmā, beginning, as in No. 1501:  

Dated the 15th of Dhiʿal-qāhīr (i.e. the 10th of Dhiʿal-qāhīr), A.H. 1057 (A.D. 1648, Jan. 6), at Bandar Sārakhīr (Sārakhīr) in Bangālā.  
No. 3962, olim 19, ff. 115, 2 coll., each ii. 19-21; careless Nastaʿlīk, mixed with Shīkasta; size, 7½ in. by 4½ in.

1507

The same.  
A modern copy of the same, beginning, with a slight modification in the first hemistich:  

No date.  
No. 616, ff. 210, 2 coll., each ii. 11; large Nastaʿlīk; size, 9½ in. by 4¼ in.

1508

A slightly defective copy of the same.  
Ten verses are wanting in the beginning; the initial bāt of this copy:  

corresponds to the eleventh verse in the usual copies (see fol. 2, l. 3 in the preceding copy).
POETRY.

Dated the 10th of Shawwâl, A.H. 1079 (A.D. 1669; March 13).

No. 97, ff. 154, 2 coll., each ll. 15; Nastâlîk; size, 7½ in. by 4½ in.

1509

A collection of six prose-treatises by Zuhârî.

This collection contains:

1. Preface to the Nauras (النورس), on fol. 18a, beginning:

2. Preface to the Gulzâr-i-İbrahim (غولزار ابراهيم), on fol. 21b, beginning:

3. Preface to the Khwân-i-Khalil (خوان خليل), on fol. 23b, beginning:

These three treatises have been lithographed at Lucknow, A.H. 1264; at Cawnpore, A.H. 1269 and A.D. 1873; English translation, Calcutta, 1882; special copies of the same are noticed in Bodleian Cat., Nos. 126, 128, and 13, 35, and 37; W. Pertsch, Berlin Cat., pp. 15, 20, 33, 36, and 37; W. Pertsch, Berlin Cat., pp. 17, 20, and 23; W. Pertsch, Berlin Cat., pp. 23, 26, and 28.

4. Rûqâ'ât or Panj ruqâ'ah (پنج رقعت), five love-letters, here styled "five poems," on fol. 46b, beginning:

5. Preface to the Khwân-i-Khalil (خوان خليل), on fol. 26b, beginning:

6. Preface to the Khwân-i-Khalil (خوان خليل), on fol. 28b, beginning:

A more prominent treatise of Zuhârî's, the maqâmāt (lithographed, with commentary, Dihlî, A.H. 1267, and Lucknow, A.H. 1282), is entirely missing in the India Office Collections.

This copy is dated the 24th of Ramadân, A.H. 1183 (A.D. 1770, Jan. 21), by Sayyîd Kâsim.

No. 639, ff. 58, ll. 12; Nastâlîk; size, 9½ in. by 6½ in.

1510

The same six prose-treatises.

This copy, a bundle of loose leaves, consists of two

unconnected parts, unequal in size, the first on ff. 1–26, the second on ff. 27–31.

Contents:

1. Preface to the Gulzâr-i-İbrahim (without a heading), on fol. 1b.

2. Preface to the Nauras, on fol. 6b, l. 2. Both treatises are written by Fadîl Muhammad and dated the 23rd of Dhiqân-ul-lâh, A.H. 1081 (A.D. 1674, March 31); the first two leaves, however, apparently belong to another hand which appears again on ff. 14a–19b, while Fadîl's pen is visible on ff. 20–26; ff. 11–13 and 27–32 belong to a third and a fourth hand.

3. Preface, on fol. 18b (without a heading).

4. Katkhulâ'î-Husn u 'Ishâq, on fol. 14b (continued without a heading).

5. Tabassum-i-shuhâdât or Panj ruqâ'ah, on fol. 17b (again without a heading).

6. Preface to the Khwân-i-Khalil, on fol. 20b. This treatise is slightly incomplete and breaks off on fol. 26b.

On ff. 27b–32 the preface to the Nauras is repeated.

No. 1090, ff. 32, mostly in diagonal lines, in various styles of Nastâlîk, by four different hands; size of ff. 1–26, 9½ in. by 6½ in.; of ff. 7–26, 9½ in. by 6½ in.

1511

Three prose-treatises by Zuhârî.

1. Preface to the Nauras (النورس), on fol. 7b.

2. Preface to the Gulzâr-i-İbrahim (غولزار ابراهيم), on fol. 16b.

3. Preface to the Khwân-i-Khalil (خوان خليل), on fol. 24b.

Beginning of all three as usual. Numerous marginal and interlinear annotations, various readings and glosses. Dated the first of Muhammâd (sixth year of Muhammâdshâh's reign, A.D. 1724, Sept. 20).

No. 1089, ff. 7–14, ll. 14–15; written very unevenly and inelegantly, partly in Nastâlîk, partly in Shikasta; size, 8½ in. by 6½ in.

1512

The same three prose-treatises.

1. Preface to the Nauras (النورس), on fol. 13b.

2. Preface to the Gulzâr-i-İbrahim (here styled رسانة), on fol. 14b.

3. Preface to the Khwân-i-Khalil (خوان خليل), on fol. 15b.

No date. Bibliotheca Leydeniâna.

No. 2484, ff. 131–180, ll. 13; small, but distinct Nastâlîk; size, 7½ in. by 4½ in.

1513

Two prose-treatises by Zuhârî.


2. Preface to the Nauras (here styled رسانة), on ff. 10b–18b; as far as fol. 17b it is
written by the same hand as the first treatise, but fol. 18 is added in another handwriting.

No. 1973, ff. 1-16, l. 17; Nasta'liq; size, 7½ in. by 3½ in.

1514

The same two treatises.
2. Preface to the Nauras, on the margin of ff. 20-25.

No date. The copyist was ‘Ali Muhammed.

No. 1973, ff. 19-27; Nasta'liq, written in diagonal lines; size, 8½ in. by 4¼ in.

1515

Diwan-i-Muhammed Sharif (ديوان محمد شريف).

The lyrical poems of Muhammed Sharif Kâshî, with the takhallus Sharif, born according to the Safina, No. 579 (col. 236 in the Bodleian Cat.), in Bâdîn in Kâshân, went to India A.H. 994 (A.H. 1586), after staying some time in Sîlân and Harât during the siege by Abâlilâh Khusrow Üzbeg, joined the Khânâkhân’s service in Sind, or as the Ástakhkada, No. 579 (col. 282 in the Bodleian Cat.), asserts, that of the Kufshâhs, and settled afterwards in Gulkandah, where he died in Jahángîr’s reign, see besides the Safina, A. Sprenger, Catal., pp. 28, 124, and 567. He was still alive in A.H. 1026 (A.D. 1617), as the date of this copy, which is the poet’s autograph, proves. Whether he be identical with the author of the Sârj-i-numum (the book of the shining lamp, a collection of moral anecdotes in imitation of Sa’dî’s Guştân), styled Ibn Shams-al-din Muhammed Sharif, see Bodleian Cat., No. 1241, 9, and Rieu li. 861, is impossible to say; in case he should be, he could not have died before the middle of A.H. 1030, as the date of composition of the Sârj-i-numum seems to be the end of Râbi-al-awwal of that year (A.D. 1621, Feb.).

Contents:

Ghazâls, in alphabetical order, on fol. 1, beginning:

(as in Sprenger’s copy):

لاسم الله ای شريف رتم تحس نامه یا
ار حمید كرگر عالم سازمان
Ruba’âis, on fol. 215, beginning:

گر هوککی انا تکس داشتم
درهم نفس دست رس داشتم
Kasidas, with a few kitâ’as at the end, on fol. 234, beginning:

(Sprenger)

میم از نسان (میمان
در آشوی شش حضار شد از خچریش
A short mathnawi, on fol. 410, beginning:

شریف از در نیزین در آی
جو مهر از آشیان در آی
Tarji’bands, on fol. 334, beginning:

کی یاد کند حم کسیدی صبدی که رها نشد زندی

Another short mathnawi, on fol. 310, beginning:

گر زدل وجود کن اندوهها، که زوالی از گزهها

This copy is the poet’s autograph, finished the 26th of Safar, A.H. 1026 (A.D. 1617, March 5), according to a note on fol. 18.

A. Sprenger’s copy, by a strange coincidence, is dated the same year. The mathnawi of Khwâshi, noticed in the latter, is not found in the present copy.

No. 211, ff. 72, 2 colls, each l. 15; Nasta’liq; illuminated frontispieces on ff. 10b and 254; size, 9½ in. by 5½ in.

1516

Khwurshid u Mâh (خورشید و ماه).

A mystical mathnawi, entitled Khwâshi Khwâshi and Mâh or ‘sun and moon,’ composed, according to the colophon, by a poet of the same name, as the author of the preceding diwan, viz. Muhammed Sharif Badá’i Nasài, who, however, seems to introduce occasionally in this poem the name Jâmi’ as a sort of takhallus, viz. fol. 12, beginning:

دره كناس ای جامع خواندیم دار
در فهکاک دل افکارم دل افکار

fol. 32:

تجلی خاطر می چه اسم کری
پر از شیوه ای بیوقت

fol. 51b:

اجمل سر خوشم گریخت حداها
کریم سرچرخان ای شنار

and fol. 78a:

از آن روی جو مه جامعی چو خورشید
بتیمی باتیمی باتیم

Beginning:

حباویدل کی دل، دل کر رفیار
زبانی ده حومائی آگهور

No date. The copyist’s name was Muhammedbeg Shâmilâ; the copy belonged formerly to Shah Muhyi-al-din. A prose-romance, dealing with a similar subject and styled the same, has been noticed above in No. 865.

No. 241, ff. 132, l. 12; illuminated frontispiece; little ornaments throughout; every bait has alternately at the beginning or end a flower; size, 8½ in. by 5½ in.

1517

Nân n Halâwâ (نان و حلوه).

‘Bread and Sweetmeats,’ a poem on ascetic life, meant for a sort of introduction to Jâlî-al-dîn Rûmî’s mathnawi, by Shâikh Fâhâ-al-dîn Muhammed Āmîlî, the son of Mir Sayyid Husain ibn ‘Abdu-al-asmad of Jabal ‘Amîl in Syria, with the takhallus Bahâ’i; he was born A.H. 953 (A.D. 1546, 1547), went in early youth to Isfâhân and flourished in the reign of Shah ‘Abbas the Great; he died, according to the best authorities,
1520

A slightly defective copy of the same.

Beginning of the preface:

لَمَّا ولَدَتُ ذَيْنَكَ عُلَيْنَ وَأَمْرَهُ وَأَفْتَارُ

The last eight baits of the poem are missing here.

No date.

No. 1625, ff. 18–27, 2 coll., each ll. 17; Nastal'iq; size, 9½ in. by ½ in.

1521

Diwan-i-Ghiyath (ديوان غياث).

Lyric poems by Maulana Ghiyath-aldin, who according to the contents of his diwan flourished both under Shah Tahmasib and Shah 'Abbas the Great (A.H. 996–1038 = A.D. 1588–1629); both these sovereigns are frequently praised in his poems, for instance, fol. 101v, l. 5:

شَاهُ جَوْهْرُ غُيَّثُ الْبَغْرَاءِ فُرِّقَ لَـهُـ شَاهٌ غَرِيمُ سَرَّاحُ مُرْضَى كَنَامٌ

fol. 111v, last line:

شَاهُ جَوْهْرُ غُيَّثُ الْبَغْرَاءِ فُرِّقَ لَـهُـ شَاهٌ غَرِيمُ سَرَّاحُ مُرْضَى كَنَامٌ

fol. 125v, l. 2:

عَمَّامٌ يَقُدُّ بَيْتَهُ لَـهُـ وَشَاهَ جَوْهْرٌ غُيَّثُ كَنَامٌ

etc. He cannot be identical with Ghiyath er Ghiyath-i-Halwai of Shiraz, who died under Shah Shafi (A.H. 1038–1052 = A.D. 1629–1642), as the contents of his diwan entirely differ from ours, see Rieu ii. p. 689b, and A. Sprenger, Catal., p. 412; but he may very well be the same as Khwaja Ghiyath Nakhshband of Yazd, who is mentioned in the Safinah, No. 550 (col. 231 in the Bodleian Cat.), as a poet of 'Abbas's reign. Another poet of the same period and the same name, viz. Khwaja Ghiyath-aldin of Tabriz, is mentioned in the Safinah, No. 538 (col. 223 in the Bodleian Cat.). This diwan consists of ghazals, kashids, a few short mathnaws, kifas, and rubais, all mixed together without any order, and beginning:

مَكَّامٌ خَيْرٌ كَنِيَّةٌ كَنِيَّةٌ كَنِيَّةٌ

(Both the hemistich is unfortunately damaged by worms).

No date.

No. 267, ff. 85–126, 2 coll., each ll. 15; Nastal'iq; a little worm-eaten; size, 9½ in. by ½ in.

1522

Diwan-i-Radi (ديوان رضي).

Poetical works of Mirza 'Ali of Artimán (near Hamadan, or according to others, near Nishapur), who flourished, like the preceding poet, under Shah Abbas the Great, see Safinah, No. 724 (col. 236 in the Bodleian Cat.); Khuläsat-alkalam, N. 30 (ib., col. 297); Khuläsat-aldin, No. 114 (ib., col. 366); Makhzan-algarib, ib. 858 (ib., col. 333), and A. Sprenger, Catal., p. 538. He was the father of Mirza Ibrahim Adham, who was put to death in A.H. 1060 (A.D. 1650), comp. Khuläsat-aldin, No. 38 (col. 303 in the Bodleian Cat.), and A. Sprenger, Catal., p. 313.

This diwan contains:...
Kitāb, kaššās, and a short mathnawi, on fol. 14b, beginning:

کیست در سپاس از پرده رز وصیت در کار
از این کمال و صفا

Ghazals, in alphabetical order, on fol. 19b, beginning:

زیر طرابیح حسن و کمال و نور صفا
که از غم و نویسته چشم‌انداز

At the end of this part some tarīj bands.

A säkānāmā (ساعت نامه), on fol. 53b, beginning:

الله بر سیام خداوند

Another copy of this säkānāmā is noticed in W. Pertz, Berlin Cat., p. 969, 7.

Rubā’īs, on fol. 58b, beginning:

یک دست هن نگیزه

This copy is dated the 22nd of Jumādā-al-adhā, A.H. 1077 (A.D. 1666, Nov. 20).

No. 634, ff. 14b-60b, 2 coll., each II. 14: clear Nasta’līk; size, 62 in. by 4 in.

1523

Dīwān-i-Abū Turākhtā (دیوان ابو طرابیک). Lyric poems by Mirzā Abū Turākhtā of Anjūdān, who likewise flourished under Shāh ‘Abbās, see Safinah, No. 607 (col. 234 in the Bodleian Cat.). He appears to be identical with the poet of the same name and birthplace, the son of Mirzā ‘Allkhān, mentioned in the Muntakhab-al-samāh, No. 479 (ib., col. 249), and the Atashkāda, No. 497 (ib., col. 280), where it is stated, that his first tahlil was Khānī, his later one Fīrūzī, that he flourished in Kāshān (therefore often styled Kāshī), and was wazīr of Muḥammad Šāh (بی که نه می‌خورد خز آسایمی)

This collection contains:

Kašās, kitāb, and tarkhibbands, beginning, on fol. 67b:

گر خان دره مور و نار و بره
چه چیزی ماردست که فرزند بکنار

Ghazals, rubā’īs, and fards, in alphabetical order, with another short series of rubā’īs at the end, beginning, on fol. 83b:

ای زورو بند بزرگ نفیس چش می‌کشی

Three chronograms, on fol. 85a and b, giving the dates A.H. 1005, 1008, and 1012 (A.D. 1596, 1597; 1599, 1600; and 1603, 1604).

This copy is dated the 27th of Rajab, A.H. 1077 (A.D. 1667, Jan. 23), by Muhammad Kāzīm bin Muḥammad Ṣālim Āmilī.

No. 694, ff. 67–113, 2 coll., each II. 14; Nasta’līk; size, 62 in. by 4 in.

Ṭālib Āmilī (Nos. 1524–1529).

1524

Dīwān-i-Ṭālib (دیوان طلیب). The lyric poems of Muḥammad Ṣālim Āmilī (in the colophon of the present copy Ṣālim) of Amul in Māzandaran, who came to India in the beginning of Jahāngīr’s reign, and rose to the rank of king of poets under that emperor; he went to Faṭḥābād A.H. 1029 (A.D. 1620), and died, according to the best authorities, A.H. 1035 (A.D. 1625, 1626), comp. Safinah, No. 395 (col. 231 in the Bodleian Cat.; Muntakhab-al-samāḥ, No. 384 (ib., col. 247); Atashkāda, No. 347 (ib., col. 274); Makhzan-al-gharā’ib, No. 1448 (ib., col. 348); Bodleian Cat., Nos. 1090–1092; Rieu ii. p. 670; A. Sprenger, Catal., pp. 125 and 575; W. Pertz, p. 23, and Berlin Cat., p. 913; J. Aumer, p. 35; King’s College Library, Cambridge, No. 172; see also Ouseley, Biog. Notices, pp. 176–179. Two later dates of his death, viz. A.H. 1076 (A.D. 1666, 1667) and 1080 (A.D. 1670, 1671), are given, the former in the Khulāṣet-al-asfār, No. 163 (col. 308 in the Bodleian Cat.), the Dīwān-i-Muntakhab of Sirāj (see A. Sprenger, Catal., p. 151), and the Shāhīd-i-qāsidā (see Rieu iii. p. 191); the latter in the Khūzāz-ī-‘amīrā (col. 258 in the Bodleian Cat.), and the Tabākāt-ī-Shāhjahānī, see also A. Sprenger, Catal., p. 90 (where Tāhir Nāsrābādī calls him king of poets under Shāhjahān). He was a cousin of Hakim Ṣālimī (رد به یافته یاقت زمان) (who died, according to the best authorities, A.H. 1066 = A.D. 1655, 1656, see Nos. 1577 and 1573 in this Cat.).

Contents:

Kašās in praise of Jahāngīr, on fol. 1b, beginning:

چونه که نهم به فرق خوز اسرائیل

Kitāb, on fol. 79b, beginning:

اواستوه صفاتی که از تلل وصوت

Ghazals, on fol. 100b, beginning:

ای بیوده رسته رتو بستان

Mathnawiyāt, on fol. 119b, beginning (as in Aumer’s copy):

شیام رزی از ذر و آسایم

The mathnawi, noticed in Rieu iii. p. 1001b, on a hunting excursion of Jahāngīr, is not found in this collection; another mathnawi by Ṣālim Āmilī is mentioned ib. ii. p. 738.

Ghazals, in alphabetical order, on fol. 125b, beginning:

بایاها نکیده قه شهید نیم آرامش را

Rubā’īs, on fol. 254b, beginning:

در سبب نفس دوزندگان غیبت

No date. The colophon runs thus:

انجام باخت دیوان

No. 888, ff. 295, 2 coll., each II. 17; written by different hands, partly in careful, partly in careless Nasta’līk; size, 114 in. by 53 in.
1525

A slightly defective copy of the same diwan.

Contents:
Kasidas, on fol. 1b, beginning as in the preceding copy.
Kif'as, on fol. 79b, with the same beginning.
Tarkibbands, on fol. 98b, with the same beginning.
Ghazals, in alphabetical order, on fol. 116b, beginning (comp. No. 1591 of the Bodleian Cat.):

Maza Kondey Bistiw Shidun Ma
Hermi Yarataan Shidun Bersuq Ma

Rubais, on fol. 270b, beginning:

Ya Reh Bokmar Biastum Fikr
Zin Yal Bokmar Sall Yal Fikr

No. 1090 of the Bodleian Cat. reads more correctly at the end of the second hemistiche in the chastiche.

This part is incomplete at the end; the last rubai corresponds to fol. 275b, l. 4 ab infra in the preceding copy.

No. 529, ff. 284, 2 coll., each ll. 19; Nastaliq; illuminated frontispiece; size, 7½ in. by 4½ in.

1526

Another defective copy of the same.

Contents:
Kasidas, on fol. 1b, beginning as usual.
Kif'as, on fol. 88b, beginning as in the two preceding copies.
Tarkibbands, on fol. 109b, beginning:

Ai Ronti Al

Ghazals, in alphabetical order, on fol. 130b, beginning, as in the preceding copy:

Maza Kondey Al

A lacuna after fol. 296, comprising fol. 261b, l. 8, to fol. 262b, l. 4 in the preceding copy, and fol. 241b, l. 11, to fol. 242b, l. 10 in No. 1524.

Rubais, on fol. 300b, beginning as in the preceding copy.

This part is incomplete at the end (just as in the preceding copy); the last rubai corresponds to fol. 283b, l. 2 and 2 in No. 1524.

No. 168, ff. 319, 2 coll., each ll. 17; Nastaliq; small and rather effaced frontispiece; some pages at the beginning and end damaged; size, 7½ in. by 4½ in.

1527

Talib 'Amuli's ghazals.

Ghazals, in alphabetical order, beginning, on fol. 1b:

See No. 1524.

The last page, containing the last three baits of the last ghazal in 0, is supplied by another hand. No date.

The right order of ff. 56-60 is: 56, 58, 57, 59, 60.

Special copies of Talib's ghazals are noticed in W. Pertzsch, Berlin Cat., p. 62, l. 2b; and p. 701, No. 34.

No. 3074, olim 13, J. 19, ff. 127, 2 coll., each ll. 18; clear and distinct Nastaliq; illuminated frontispiece; the first two pages richly adorned; size, 9¾ in. by 5½ in.

1528

The same ghazals.

Beginning as in Nos. 1524 and 1527.

No. 1159, margin-column on ff. 349*-368, l. 12-16 (11-13 baits); strange Nastaliq, difficult to read in many places.

1529

Talib 'Amuli's rubais.

A large series of rubais, which originally formed the last part of a general collection of Talib's poetical works, as is evident from fol. 1b, where the last baits of a ghazal are found, with the colophon:

Tmmt al ghazalat.

Beginning of the rubais as in Nos. 1525 and 1526:

Ya Reh Bokmar Al


No. 1556, ff. 33, 2 coll., each ll. 18; Nastaliq; illuminated frontispiece; the first two pages richly adorned; size, 9¾ in. by 5½ in.

1530

Diywan-i-Mu'min (ديوان محمد مومي).

The lyrical poems of Mir Muhammad Mu'min of Astarabad, who was at Kish in A.H. 987 (A.D. 1579), and afterwards went to India; in the Deccan he entered the service first of Ibrahim Kutbshah, afterwards that of Muhammad Kuli Kutbshah; he still flourished under Sultan Muhammad Kutbshah (who reigned A.H. 1020-1025 = A.D. 1612-1626), and appears to have survived him, as there are elegies on this ruler in the present copy; comp. on this poet Safinah, No. 187 (col. 217 in the Bodleian Cat.); Atashkada, No. 322 (ib. col. 273); Haft Iklim, No. 1172 (col. 467 in this Cat.); and A. Sprenger, Catal., pp. 42 and 506.

Contents:

Ghazals, in alphabetical order, with a few rubais at the end, on fol. 1b, beginning:

Cheen Bnakam Az Tomendir

Istam Hendar Al

Marathi or elegies, principally on Muhammad Kutbshah, on fol. 131b, beginning:

Maa Mashar Shokh Eftan Omad

Baaz Daryae Baal Barer Toofan Omad

Kasidas in honour of Muhammad Kuli Kutbshah, etc., on fol. 139b, beginning:

Kerangal Faghin Nat Shiff NbIn

An Yehaye Deh Az Eshfet Adamas NwIn

This copy is dated the 22nd of Jumadia-al-walid, A.H. 1143 (A.D. 1730, Dec. 3).

No. 113, ff. 173, 2 coll., each ll. 14; Nastaliq; a little worm-eaten, some corners of the first pages injured; occasionally a few additions on the margin; size, 7½ in. by 4½ in.

1531

Diywan-i-Shi'fi'i (ديوان شفيعی).

A part of the complete poetical works of Hakim 3
Sharaf-aldin Hasan Shīf’ī of Isfahān, who was the chief physician of Shāh ‘Abbās the Great, and died, according to most tadhkiras, A.H. 1037, the 5th of Ramadān (A.D. 1628, May 9), see Sāfīnān, No. 596 (col. 231 in the Bodleian Cat.); Atshakh, No. 392 (ib. col. 275); Khulāsāt-alkalām, No. 38 (ib. col. 298); Khulāsāt-ala‘fkar, No. 147 (ib. col. 297); Makhzan- algharā‘īb, No. 1189 (ib. col. 341); Bodleian Cat., No. 1093; W. Pertsch, Berlin Cat., pp. 913–915; A. Sprenger, Catal., pp. 170 and 570; G. Flügel L.p. 600; see also Rieu ii. p. 822 (where he is called Hakim Timūr Shīf’ī), and Blochman, Liii–Akbāri, p. 543; No. 86. Tahir Naṣrābādi fixes his death in A.H. 1038 (A.D. 1628, 1629), or even in A.H. 1027 (A.D. 1618), see A. Sprenger, Catal., p. 96.

Contents:
1. A mathnawi in imitation of Khākānī’s Ṣūrah al-‘Arabī (see Nos. 950–960 in this Cat.), styled here, on fol. 1v; it is mentioned in the Makhzan-algharā‘īb, loc. cit. Beginning, on fol. 1b:

2. Another mathnawi, identical with the Naskhārīs, the salt-box of verity, on fol. 12b, beginning:

3. Miscellaneous poems, mostly of a satirical character, consisting, as it appears, of tarkihans (according to W. Pertsch, loc. cit., ghazals, but there is clearly between every two ghazals a refrain-bait), with a few kita‘ and rubā‘ās at the end, beginning, on fol. 69b:

This bait is quoted in Vullores, Lexicon Persicum, i. p. 590b, as beginning of a satire on the wazīr Muhammad Mu‘min, and again ii. p. 1463b, under چگله نم. In Rieu ii. p. 822, another satire of Shīf’ī, the ‘Aṣrār al-nā‘ir, is noticed.

Dated the 1st of Shawwāl A.H. 1088 (A.D. 1677, Nov. 27). Bibliotheca Leydeniana.

No. 2784, ff. 98, 2 coll., each il. 14; Nastālīk; size, 8 in. by 4½ in.

1532

Extracts from three mathnawis of Shīf’ī.

This copy contains:
a. Extracts from the Naskhārīs (styled here: نمکذی، خنیق خنیقی)، beginning, on fol. 1r:

b. Extracts from another mathnawi (without a heading), which, to judge both from the metre and the contents, must be identical with the Naskhārīs, or love and affection (see W. Pertsch, Berlin Cat., p. 914, No. 2, and A. Sprenger, Catal., loc. cit.). Beginning, on fol. 16b:

The usual initial bait of the poem is not found here; it was composed A.H. 1021 (A.D. 1612, 1613).

(c. Extracts from the mathnawi دیده بیندار، the watchful eye, or, as Sprenger calls it دیده بیندار, the sightless eye (likewise without a heading); beginning, on fol. 50v, l. 4 ab infra, the same as in the Bodleian, Berlin, and Oudh copies:

بسم الله الرحمن الرحیم
تینگ نهیست دست حکم

It was composed A.H. 990 (A.D. 1582).

At the end, on fol. 87b, all the three different extracts are (willfully or by ignorance) represented as parts of the same Naskhārīs; in spite of the various metres employed; the copy was transcribed at Tattah by Muhammad Fayyād Bakri; as date appears the 11th of Safar only, see the Persian text of the colophon:

بیت این از این فقر ناسخان شیفی در سالماه پنجم ماه مه دیه دیه

The other copies دست تازگی رست طلق بدره (کشکست) یا را (the other copies دست تازگی رست طلق بدره (کشکست) یا را (the other copies

1533

Ghazals of Shīf’ī.

An extensive collection of ghazals by Shīf’ī, arranged alphabetically and beginning, on fol. 3r (like the Bodleian copy and that of the Moty Mahall, mentioned in A. Sprenger, Catal., p. 570):

ای زنید میز از از آن رحمه می‌رود

The copy concludes with four mathnawi-baits.


No. 224, ff. 206, 2 coll., each il. 15; careless Nastālīk; size, 5 in. by 4½ in.

1534

Dīwān-i Ni‘ām (بیان نیام).

The lyrical poems of Mirzā Ni‘ām Dāst-i-Ghāib, of Shirāz, one of the Shāh ‘Abbās poets, who died, only thirty years old, A.H. 1039 (A.D. 1629, 1630); see Sāfīnān, No. 606 (col. 231 in the Bodleian Cat.); Mutakhah-hašīk, No. 671 (ib. col. 253); Atshakh, No. 683 (ib. col. 285); A. Sprenger, Catal., pp. 92 and 518; Rieu iii. p. 1091b. An earlier date of his death, viz. A.H. 1029 (A.D. 1629), is given in the Khulāsāt-ala‘fkar, No. 281 (col. 312 in the Bodleian Cat.); see also W. Pertsch, Berlin Cat., p. 58, No. 6. On fol. 129v this dīwān is wrongly ascribed to Ni‘ām-al-‘alum, the famous wazīr of Alp Arslān and Malikshāh.

Contents:

Kashidas, on fol. 129v, beginning:

زیده بیگتر یا دل نمی‌شود رضی
جو نام این نبی خدا سو فرز

A kashdah in praise of the prophet (کاشدی تقدیر خداوند (کاشدی تقدیر خداوند)
which is not found in this collection, is noticed twice
in W. Pertch, Berlin Cat., p. 31, No. 8, and p. 32, No. 19.
Ghazals, on fol. 138⁴, beginning (as in Sprenger's
copy):

دوش مصريون (رستم
کل) سرکنوم فاغنارا
وئرال کن که باشد ستاره آسما.

Rubā‘iyyāt, on fol. 164⁴, beginning:

آنها که در دل و رحمت نمغوله
در دن به رحم فرار نمغوله

A sākināma (شاعری نامه), on fol. 170⁴, beginning:

در جهد بدنی شکست از خامم
شکست گریست در دوید آر

The same sākināma is noticed in Bodleian Cat., col.
741, No. 2, and in the Berlin Cat., p. 58, No. 6.

Tājītbânû, on fol. 175⁴, beginning:

ساتی بهد آن بانه حکم که بارشان
آن که در ریزس از شکر شکار.

This part is defective at the end; there is also a
lacuna after fol. 183⁴: besides the last leaf is written
by a different hand in Shikasta.

No. 267, ff. 129-134, 2 coll., each ii. 18; Tastâlîk; size,
3¼ in. by 4¼ in.

1535
Kulliyāt-i-Bakīrkhân (کلیات بکرخان)
Works in prose and verse by Bakīrkhân, with his
full name: Mirzâ Muḥammad Bakîr: Najm-i-thâni (the
second star), who went to India during Jahângîr's reign
(A. H. 1014-1357 = A.D. 1605-1627), and flourished in
that emperor's time, see Mâhkoz-al-sahrâbî, No. 397
(col. 322 in the Bodleian Cat.); he is probably identical
with the Bakīrkhân, with the takhallus Bakîr, called
in the Safmâr, No. 723 (col. 235 in the Bodleian Cat.),
one of Jahângîr's and Shâhjâhân's Amirs. The exact
date of his death is not known. Another poet of
the name of Maulânâ Muḥammad Bakîr, of Bakshân,
who died in the Dadkan, A. H. 1234 (A.D. 1624, 1625),
is mentioned in the Safmâr, No. 585 (ib. col. 270);
a third Mir Muḥammad Bakîr with the takhallus Ibrâr,
renowned by a number of Arabic works and a
Persian diwân, lived in Astarâbâd and died A. H.
1040 (A.D. 1630, 1631), also see the same Safmâr, No. 623
(col. 232 in the Bodleian Cat.); a fourth and much
younger Maulânâ Muḥammad Bakîr died A. H. 1081
(A.D. 1670, 1671), see A. Sprenger, Catal., p. 104.

Contents:
1. Mat'żâh-i-Jahângîrî (مطیعه جهانگیری), the
exhortation of Jahângîr, an essay on political and
ethical wisdom and on the duties of princes and subjects,
composed A. H. 1021 (A.D. 1612, 1613), the word
forming the chronogram: it is divided into a mukaddimah
(در توانا زکس اسامی هام و نام تاسیه جهانگیری)
on fol. 288⁴, and two bahā: (1) در نمخته پادشاهان
on ff. 288 and 299⁴ respectively. The first bahā contains six,
the second four fasls.
This part is dated the 20th of Rājāb, A.H. 1042 (A.D. 1633, Jan. 31).

5. A second mathnawi, entitled Ma’dan-al-asfār (المدن الأفارك), the mine of thoughts, see fol. 233, last line in the fourth column and colophon, beginning, on fol. 205:

Dated the 14th of Sha'ban, A.H. 1043 (A.D. 1634, Febr. 13).

6. A third mathnawi, entitled Nah Sipir (نَه سیپیر), the nine spheres, see fol. 240, l. 16 in the fourth column and colophon, beginning, on fol. 236:

Dated in the month Dhu- al- θa’dah, A.H. 1034 (A.D. 1625, Aug.-Sept.). Occasional additions occur at the end of the single portions, written by a different hand. Many slight damages by worms throughout the copy.

No. 1685, ff. 284, 4 coll., each l. 20; Nasta‘iš; illuminated frontispiece on ff. 1st., 45th., 205th., and 256th.; an illuminated heading on fol. 167; size, 9¾ in. by 6¾ in.

1538

Diyān-i-Rīdī (دیوان ریثی). The lyrical poems of a poet with the takhallus Rīdī, who is probably identical with Mirza Muhammad Rīdī of Juwain near Kazwin, one of the officials of Shah 'Abbās the Great, see Safinah, No. 670 (p. 234 in the Bodleian Cat.), where a chronogram for A.H. 1028 (A.D. 1619) is quoted. Our copy contains two chronograms, for A.H. 1039 (A.D. 1629, 1630), and A.H. 1046 (A.D. 1636, 1637), on ff. 114 and 115. According to the Makhzan-al-ğharāb, No. 878 (p. 334 in the Bodleian Cat.), he was wazir of Adharbaijan under Shah 'Abbās.

Contents:

Kāsidas, in alphabetical order, on fol. 11b, beginning:

Ghazals, in alphabetical order, on fol. 21b, beginning:

Kifās, and tarwikihs, on fol. 112b, beginning:

Khuṣrau u Shīrin (خُسرو و شیرین). A mathnawi, in imitation of Nizāmī's poem of the same name, by Rūh-alamin (see fol. 65, l. 5, and fol. 7b, l. 5), i.e. Mir Muhammad Amin Shahrustāni, a Sayyid of Isfahān, with the honorary title of Mir Jumlah, who went A.H. 1010 (A.D. 1601, 1602) to the Dakhan, rose to the highest dignity under Sultan Muhammad Kull Kutbah of Qoḵundra (who reigned A.H. 988-1020 = A.D. 1580-1612), entered afterwards the service of the emperor Jâhāngīr and died A.H. 1047 (A.D. 1637, 1638), see Ricci ii. pp. 675 and 676, and Safinah, No. 704 (p. 235 in the Bodleian Cat.). According to the latter authority he went twice to India, and in the
interval between both sejours he occupied an important position at the court of Shah 'Abbās too. The present work, which is preceded by a prose-preface on ff. 1v-7v, is dedicated to his patron Muhammad Kuli Kuttāshā; and forms the first poem of Rūh-alamin's Khamash. Beginning of the preface, on fol. 1v:

ای بیست بست

قدرت قلب کمر دو مکروت به دیوان قنچ ناج

Beginning of the mathnawī, on fol. 8v:

الهی هجو حمی سین پاش کن

زناک سین ام خوشید بنمای

No date.

No. 205, ff. 317, 2 coll., each ll. 14; distinct Nasta’līk; illuminated frontispieces on ff. 1r and 6v; size, 9½ in. by 5½ in.

1540

Lailā u Majnūn (ابنیسی و مجنون).

Another mathnawī by the same Rūh-alamin, the loves of Lailā and Majnūn, likewise an imitation of one of Nizām’s masterpieces, and dedicated to the same Muhammad Kuli Kuttāshā; it forms the third poem of the author’s Khamash (the second being styled مطعمه، see Rieu, loc. cit.); the poet’s name appears here on fol. 4r, 1r, 8r; fol. 28v, 1r, 5r; fol. 35v, 1r, 7r; and fol. 189v in the colophon. It is preceded by a preface in prose and verse, beginning, on fol. 1r:

ای قدوم بلیت زادی دو کاب دنگی نلک رسای نو

ای حسن طارع مشیا یاران ایفای نا کار از آنار

The fourth poem of the Khamash, the چماح شیری, or کلست مازنی is described in Rieu, loc. cit., it was composed A.H. 1021 (A.D. 1612); the fifth is not mentioned anywhere; but the diwān, styled کلست ناز مازنی, is noticed in Rieu.

No date.

No. 699, ff. 189, 2 coll., each ll. 14; clear and distinct Nasta’līk; illuminated frontispieces on ff. 1r and 6v; size, 7½ in. by 4½ in.

Jalāl Asir (Nos. 1541-1551).

1541

Dīwān-i-Asir (دویان عسیر).

The poems of Mirzā Jalāl Asir bin Mirzā Mu’min of Isfahān, who was an intimate friend of Shah ‘Abbās and a great drunkard; most of his verses he wrote in a state of intoxication. He never went to India, and died, according to the best authorities, A.H. 1049 (A.D. 1639, 1640), comp. Bodleian Cat., Nos. 1096-1100; Rieu ii. p. 681; A. Sprenger, Catal., pp. 149 and 342, 343; The Mirāt-al-a’lam and the Hamishta Bāhār (see A. Sprenger, Catal., p. 117) fix his death in A.H. 1040 (A.D. 1630, 1631), which is obviously incorrect, see Rieu, loc. cit. A much later date, viz. A.H. 1669 (A.D. 1659), is given in W. Pertzsch, Berlin Cat., p. 915, on the authority of the Berlin Cat. (No. 663 in the Berlin Cat.), which seems a mere mistake for 1049; see also Khalil-al-ala’fār, No. 24 (col. 303 in the Bodleian Cat.). A condemnation of the low tone and the vulgar jokes in Asir’s poems, as well as in those of Zulālī (see Nos. 1494-1498), Shankat et al., and Mir Najāt, by the author of the رضای الدکرر, is quoted Rieu ii. pp. 821v and 822v. Asir’s works were published in Lucknow, 1880.

Contents:

Kašidas and tarjumāns, on fol. 1v, beginning:

ای دانش تاریخ دل دان

سراله مسنز رخت دیده بین

A few mathnawīs, on ff. 65v-74v, beginning:

پر در شیب دم مفهوم مروش

کوش دلم هر زمان خانم رو

Ghazals, in alphabetical order, intermixed with a few rubā‘īs, on fol. 75v, beginning:

ای کلست از بهار خیال تو سینا

سینا (in Rieu and Sprenger)

At the end of this part a mukha’amas, beginning:

گر بسند بسای ده دیوانه را آخ

Rubā‘īs, on fol. 396v, beginning:

غم کرد رابعی جام مسی

آنند نیارد دل خومان مزا

No date.

No. 416, ff. 403, 2 coll., each ll. 15; large and distinct Nasta’līk; size, 9½ in. by 5½ in.

1542

Another copy of the same diwān.

This copy contains:

Kašidas and tarjumāns, on fol. 1v, beginning, as in the preceding copy. At the end the same mathnawī (on fol. 43v sq.).

Ghazals, in alphabetical order, intermixed with some rubā‘īs and fards, on fol. 51v, beginning as in the preceding copy. The same mukha’amas on fol. 288v.

Rubā‘īs, on fol. 289v, beginning as in the preceding copy.


No. 405, ff. 396, 2 coll., each ll. 20; Nasta’līk; size, 8½ in. by 4½ in.

1543

The same.

Three kašidas, on fol. 1v, the first of which begins:

نا شد هوا دنیا تر بسای آتش

ورد بکمال تبدیل ای کورن آتش
corresponding to fol. 10a, line penult. in the following copy.

Ghazals, in alphabetical order, intermixed with a few rubā‘ís, ki‘ás, and tarjih-bands, on fol. 6b, beginning:

emann 36

On fol. 7a there are repeated by mistake the last thirteen baits of the first kašdāh (comp. fol. 2b).

Rubā‘ís, on fol. 26b, beginning:

ic as 36

No date.

No. 55, ff. 272, 2 coll., each ll. 15-17; Nasta’līk, by two different hands, the first of which (on ff. 1b-181b) is rather careless; size, 8½ in. by 6 in.

1544

A defective copy of the same.

Kasidas, etc., in alphabetical order, on fol. 1b, beginning:

emann 36

Ghazals, in alphabetical order, intermixed with some rubā‘ís and fards, on fol. 66b, beginning:

emann 36

Between ff. 73 and 74 there is a lacuna, comprising fol. 55b, l. 6, to fol. 70b, l. 1 in No. 405 (1542 in this Cat.).

Rubā‘ís, partly alphabetical, on fol. 446a, beginning:

emann 36

No date.

No. 2172, ff. 455, 2 coll., each ll. 15; Nasta’līk, written on paper of different colour; a little worm-eaten; size, 8½ in. by 4½ in.

1545

Selections from the same diwan.

This copy contains kašdās, ghazals, ki‘ás, and some short mathnawis, all mixed together without any order, beginning:

emann 36

No date. College of Fort William, 1825.

No. 2266, ff. 1-69, 2 coll., each ll. 15; careless Nasta’līk; size, 8½ in. by 4½ in.

1546

Similar, but defective selections.

Contents:

Ghazals, rubā‘ís, ki‘ás, and some longer kašdāh-like poems, without alphabetical order, on fol. 1b, beginning:

emann 36

A few short mathnawis, on fol. 85b, the first of which begins:

emann 36

There is a lacuna between ff. 85 and 86.

Rubā‘ís, on fol. 87b.

No date. Bibliotheca Leydeniora.

No. 2781, ff. 89, 2 coll., each ll. 15; Shikasta, by different hands; size, 9 in. by 5¼ in.

1547

Kašdād-i-Asr.

A defective copy of Jalāl Asr’s kašdās, in alphabetical order, beginning, on fol. 142b:

emann 36

There is a large lacuna after fol. 165 (comprising fifty letters to tā‘); the last verse on fol. 165b corresponds to No. 2172 (1544 in this Cat.), fol. 23b, l. 2; the first on fol. 166b to fol. 40b, l. 3 in the same copy. A blank also on fol. 147b.

Dated A.H. 1124 (A.D. 1713), by the same transcriber who copied the same .

No. 212, ff. 143-192, 2 coll., each ll. 15-19; Shikasta, by different hands, as it seems; size, 9¼ in. by 6 in.

1548

Ghazaliyyât-i-Asr.

The ghazals of Jalāl Asr, in alphabetical order, intermixed with a few rubā‘ís and fards, beginning on fol. 1b:

emann 36

The usual mukhammas, and a short series of rubā‘ís, on fol. 188a.

Dated the 23rd of Dhū-al-hijjah, in the twenty-fourth year of (probably ‘Alamgir’s reign, A.H. 1092= A.D. 1681, Jan. 14). Marginal additions and a few various readings on the first twenty-eight leaves.

No. 3376, dim. 3½ J. 30, ff. 192, 2 coll., each ll. 17; Nasta’līk; size, 8½ in. by 4½ in.

1549

The same.

Ghazals, interspersed with and concluded by rubā‘ís, in alphabetical order, beginning as usual.

The same mukhammas, on fol. 178b.

This collection of ghazals is styled, on fol. 1a, the third book of Asr’s diwan (جَلَالُ ٱلسَّمٍّ جَبَّانُ أَسْرَى;

emann 36

that is to say, the whole diwan was originally divided into three books, comprising the kašdās, the mathnawis and tarjih-bands, and the ghazals (including the rubā‘ís) respectively.


No. 406, ff. 180, 2 coll., each ll. 18; Nasta’līk; size, 9½ in. by 5¼ in.

1550

The same.

A smaller collection of Jalāl Asr’s ghazals, in alphabetical order, intermixed with a few rubā‘ís and concluded by the usual mukhammas, on fol. 123, last line, and another series of rubā‘ís. Beginning as in the preceding copies.

No date.

No. 3375, dim. 3½ J. 29, ff. 165, 2 coll., each ll. 16-17; Nasta’līk; size, 8½ in. by 4½ in.
Kudiś (Nos. 1552–1557).

Kulliyāt-i-Kudiś (کلیات قدیس).

A collection of epical and lyrical poems by Ḥāfiẓ Muḥarram Jān Kudiś of Mashhad, who went to India in the fifth year of Shāhjahān's reign, A.H. 1041 (A.D. 1634, 1635), and was greatly favoured by that monarch. The Kuliḵāt-i-al-Shāhi (A. Sprenger, Catal., p. 113), the Khuliḵāt-i-al-Shāhi, No. 57 (col. 299 in the Bodleian Cat.), and the Khuliḵāt-i-al-Shāhi, No. 214 (ib. col. 309), assert that he rose to the dignity of a king of poets at Shāhjahān's court, but this is denied by the author of the 'Āmali-i-Ṣāḥib (see above, Nos. 332–336), who says, that he was forestalled by Ḥabū Tālib Kalim (see further below, Nos. 1563–1570). He died, according to the best authorities, A.H. 1058 (A.D. 1648), either in Lāhūr, as is stated in Sāfīn, No. 728 (col. 236 in the Bodleian Cat.), and in the Khaza’in-i-Āmīrābād, No. 96 (ib. col. 258), or in Kāshmir. Other, less trustworthy, dates of his death are A.H. 1055 (A.D. 1645), in the Khuliḵāt-i-al-Shāhi, and after A.H. 1059 (A.D. 1650) in the Khurshid al-Khāṣi, No. 60 (col. 209 in the Bodleian Cat.), the latter date being quite impossible, as Ḥabū Tālib Kalim, who died A.H. 1061 or 1062 (A.D. 1652, 1653), wrote an elegy on Kudiś's death, see below, No. 1569); compare besides Bodleian Cat., Nos. 1102–1102; Rieu ii. p. 683 sq., and iii. p. 1011; W. Pertuch, Berlin Cat., pp. 917 and 918; A. Sprenger, Catal., pp. 90, 128, 151, and 356.

Contents:

A. Epic poetry:
1. Preface in prose or encomium of Kudiś, by Jalālādīn Muḥammad Daḵḵābābī, who came from Isfahān to India in A.H. 1044 (A.D. 1634, 1635), and became a court-chronicler of Shāhjahān, see Rieu i. p. 258. He finished this preface in Agra, the 11th of Rabi‘-al-awwal, A.H. 1048 (A.D. 1638, July 23). Beginning, on fol. 1b:

2. Zafarān-ma - 1 Shāhjahān - i-Pādshāhāb (ضرفزاده شاه چا چا پادشاه), or simply Zafarān-ma-i-Shāhjahānāb (ضرفزاده شاه چا چا), a mathnawi in honour of the exploits of the emperor Shāhjahān, comprising about 8,000 baits, beginning, on fol. 55:

This mathnawi was left unfinished by the author; according to the Makhzan-al-gharīb, No. 2067 (col. 365 in the Bodleian Cat.), Ḥabū Tālib Kalim completed it, but see Rieu ii. p. 686.

3. A second mathnawi, apparently a continuation of the above, on fol. 147b, beginning:

4. A third mathnawi, in praise of Kāshmir, entitled, according to other copies, to 1558; (comp. Bodleian Cat., No. 1105), beginning, on fol. 196b:

5. A forth mathnawi, on human frailty, entitled, according to the Bodleian Cat., No. 1107, ff. 1–5, beginning, on fol. 208b:

6. A fifth mathnawi, on fol. 208b margin, beginning:

The same is found in the Bodleian Cat., No. 1102, fol. 45b sqq., and No. 1107, fol. 21b sqq.; a portion of it, viz. ff. 210–213, is repeated in the lyrical poetry, on fol. 301b sqq., beginning:

B. Lyric poetry:
7. Another preface, in prose, as introduction to the diwan, beginning, on fol. 214b, with the first of which runs thus:

The prose text commences thus:

This preface is dated A.H. 1117 (A.D. 1705, 1706).

8. Ḵaṣṣād, in alphabetical order, beginning, on fol. 218b:

On ff. 301b–305b the above-mentioned portion of the fifth mathnawi is repeated.
10. Ghazals, in alphabetical order, with a series of rubā‘ī’s at the end, beginning, on fol. 307a:

باده عقلم وکِبِّی که میسورون مرا از

No date.

No. 929, ff. 344, 2 coll., each li. 17, and a third column on the margin of ff. 346–347, li. 34; Nashta’ik; small illuminations throughout; size, 9½ in. by 6½ in.

1553

Another copy of Kūdī’s Kulliyāt.

Another collection of Kūdī’s poems, in a rather confused and fragmentary state, containing:

1. Jalāl-al-dīn Muhammad Ṭabātābāvi’s preface, beginning, on fol. 1b:

حنم آن نکه که ترکیب اخوانی

On fol. 7b, l. 4, appears the author’s name and the date, A.H. 1046, 11th of Rabī‘-al-awwal.

2. Detached fragments of the Fārvāna, beginning, on fol. 8b, with the same bait as in Rieu ii. p. 685, and No. 1106 of the Bodleian Cat.:

یمن خداکی که داد از همان

The first fragment begins with the eleventh year of Shāhjāhan’s reign.

3. Kaṣīdah, upon the whole in alphabetical order, with this exception only, that the rhyme-letter r is placed between a and k, and that at the end of one a poem in a copy, beginning, on fol. 85b:

من آن که کمی سرگنی زبان، جا آن

see the preceding copy, fol. 218b.

At the end, on fol. 172, a few mathnawi-bahts which probably belong to the Fārvāna.

4. A large coherent portion of the Fārvāna, on ff. 174b and 177–279b, beginning, as in the preceding copy:

خود خداکی چراز نخست

On ff. 270b–273b margin, the same chapter is found as on ff. 8b–10a, l. 6.

5. The second baht or second mathnawi, on ff. 280–286b, 175, 176, and 287–290b, beginning, on fol. 286b:

یمن خداکی که زبان نخست

6. The mathnawi in praise of Kashmir or the third mathnawi of No. 929, on fol. 297b, beginning:

یمن خداکی پیاران فارس

7. Another mathnawi, identical with the fifth of the preceding copy, beginning, on fol. 313b:

زندانی دیما بهر

First heading, on fol. 313b:

حکیت آن قاتع طریق

Second heading, on fol. 314b:

در نکست ابدی زبان

Beginning: دوش برسوا آج (see ff. 210a and 301b sq., in the preceding copy).

Third heading, on fol. 315b:

در شرح حال خود

Fourth heading, on fol. 316b margin:

در منتخت

8. Kaṣīdahs in honour of Shāhjāhan, ‘Alī, etc., and Tarjān-bands, among which an elegy on the death of the poet’s son (on fol. 335b), see No. 1557 below, Rieu ii. p. 655, fol. 4b sq. in Or. 351 and No. vii in Or. 323.

Beginning, on fol. 318b (as in No. 1109 of the Bodleian Cat.):

فیغ بال کدر سرا در سرایت دیداسم

9. Another portion of the Fārvāna, probably a continuation of No. 4, on fol. 361a.

Beginning: دلم چون

نیازان، فلم کشت شد سق

No date. A seal from A.H. 1155 (A.D. 1742. 1743) on fol. 1a.

On fol. 87a the following note:

اجرج تفیکت حورات، علی العلهم، و مسعود احمد ابی ابطال سردار امرالملک امرالملک السعداء من بیل الیل

سیرالاد سیرالدین دلی]

The proper order of the leaves is as follows: ff. 1–174, 177–266, 175, 176, 287–365. Fol. 1 greatly injured.

No. 274, ff. 565, 2 coll., each li. 15, and a third on the margin of ff. 174–365, li. 30–38; Nashta’ik, by many different hands, mixed now and then with Shiḳṣa; size, 9½ in. by 6½ in.

1554

Extracts from Kūdī’s mathnawai.

This document contains extracts from Kūdī’s mathnawi in praise of Kashmir (see Nos. 1552, 4, and 1553, 6), on fol. 1b:

بیاگ شکافی (بیاگش نامی)

From the Šafarānā-i-Shāhjāhānī; and probably also from the Sākināma, which is written in the same metre as the Šafarānā.

The Šafarānā begins, on fol. 9a, as No. 2 in the preceding copy:

یمن خداکی که داد از همان

جوان پادشاهی به جوان

Dated, on fol. 27a, the 14th of Rajab, A.H. 1093 (A.D. 1682, July 19) by Abū Muḥammad bin Sayyid Muḥammad.

On ff. 27b–29a a kaṣīdah and a ghazal of Muḥammad Rūdān ibn Mulla Ḥāfiz al-Baṭh and two rubā‘ī’s of Mulla Ḥāfiz al-Baṭh are added, written A.H. 1118 (A.D. 1706, 1707), by Shams-al-din Muḥammad Lārī.

No. 1312, ff. 29, 3 coll. in diagonal lines, li. 15–16; Shiḳṣa; size, 9½ in. by 6½ in.

1555

Diwān-i-Kūdī (Ibnalanu dawī).

Kūdī’s lyrical poems, containing:

Kaṣīdahs, on fol. 1b, beginning:

نا کی درم از لفدره نادم، مرا غم را

یا راذ فدره دیش چون، که روزی کم را
849

POETRY.

850

corresponding to fol. 224b in No. 1552. They are strictly alphabetical as far as fol. 72b; then begins a new series with the rhyme-letter b.

Tarkibands and elegies, on fol. 89a, beginning:

Ar kisī gurudhū am rū zāne nastaqīs wa'd al-

Ghazals, in alphabetical order, with a series of rubā'īs at the end, on fol. 132b, beginning:

Zud be kudmū min dīwarrg bud xoriyā

ayāl shī mīskīn mafīs jāmū bud xoriyā

corresponding to fol. 308a in No. 1553.

No date.

No. 915, ff. 219, 2 coll., each ll. 15; Nastālīk; size, 9¾ in. by 5¾ in.

1556

A defective copy of the same.

Contents:

Kasidas, on fol. 1b, in alphabetical order, beginning:

man 3n nūmū kum al-'alām

This part breaks off, on fol. 46b, with the last bait of a kasīdah, rhyming in 1; the beginning of this kasīdah, on fol. 46a, corresponds to fol. 270a, l. 9 in No. 1552, where it forms the fifteenth verse of it, but by a slight modification in the first hemistich it has been here to resemble a proper initial bait; the last verse, on fol. 46b, agrees with fol. 270b, ll. 11 and 12 in No. 1552; fol. 47 contains the fragment of another kasīdah, rhyming in 3, corresponding to fol. 251b, l. 4 to fol. 253b, first line in the same copy.

Tarijân, on fol. 48b, beginning abruptly (in consequence of another lacuna after fol. 47):

kūsam bā yāt xoriyā bud xoriy yāt

agrees with fol. 271b, l. 13 in No. 1552. There is again a lacuna in this part, viz., after fol. 51, which comprises fol. 196b, l. 12, to fol. 198b, l. 1 in No. 1552.

Ghazals, in alphabetical order, on fol. 55a, beginning:

dāda al 'alām

Short mathnawis, on fol. 94a; the second, on fol. 97b, is in Travef kismum; on ff. 105b, 106b, 108a, 108b, and 109h there are mathnawis on certain gardens and its palaces (see Rieu ii. p. 686b), viz.

Bagh Fārūkā bā xash, Bagh 'Imam bā yāt, Bagh 'Imam bā 'ayāt

Ruba'īs, on fol. 100b, beginning:

Bayār shad al'ī

corresponding to fol. 251a, l. 12 in No. 1552.


No. 2836, ff. 112, 2 coll., each ll. 15; Nastālīk; size, 6¾ in. by 3½ in.

1557

Ghazals and rubā'īs by Kudāl.

Ghazals, in alphabetical order, on fol. 137a, beginning:

IND. OFF.
designated as a *mathnawi* in praise of Shâhjahân, on the expedition against Ashâm; that seems to be an error, as the poem, dealing with Lâlân-khan's victories over the people of Kâdâ and Ashâm, a.d. 1651-1652 (A.D. 1641-1643), which bears, according to the Khulâsâ-alkalâm, the title of *Dhâkân al-A'mâm*, and is described in Rieu iii. p. 103, is written in quite a different metre. The second part begins here on fol. 237.  
5. *Kudâ u kâdr* (العهد), on predestination, on fol. 240, beginning:  
comp. Boldeian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765-767); Rieu ii. p. 796, No. 18; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9-13; p. 668, ff. 65a and 91a, and p. 697, No. 12; J. Ammer, p. 4.  
6. *Ta'rif-i-bahâr* (تَّریف بَهار), description of spring, on fol. 250, beginning:  
comp. Boldeian Cat., Nos. 1113 and 1114, and 1241, 47 (coll. 765-767); Rieu ii. p. 796, No. 18; W. Pertsch, Berlin Cat., p. 31, No. 11; p. 67, ll. 9-13; p. 668, ff. 65a and 91a, and p. 697, No. 12; J. Ammer, p. 4.  
7. *Hikâyat* (حکایات), on fol. 265, beginning:  
comp. Boldeian Cat., col. 766.  
8. Dar muhij-i-sâl (در مهیج سال), on fol. 265a, beginning:  
comp. Boldeian Cat., col. 766.  
9. Another short *mathnawi* (headed توصیف دمَر سال), on fol. 283, beginning:  
comp. Boldeian Cat., No. 1114. It is not impossible that No. 7-9 are merely parts of the *mathnawi* of No. 5, as this *mathnawi* in A. Spengler's copy comprises 134 pages, each ll. 13; even No. 5 may belong to it, the metre in all these detached pieces being the same.  
10. *Fâl-hâjw* (فأل الهجو), a satire, on fol. 284, beginning:  
comp. Boldeian Cat., col. 768 d.  
11. *Kasidâs*, on fol. 295, beginning:  
comp. Boldeian Cat., col. 768 d.  
12. *Mukâsâsât*, on fol. 344, beginning:  
السَّوَادُ مَن دَيْنُهُ جَمَلَتْ تَعْرِفَتْ جَنُور  
کار و نُشُور ما هَزَرْت اِن سَرِسُان مَدَّات
Extracts from Salim's *diwân* are mentioned in W. Pertsch, Berlin Cat., p. 31, No. 10; Rubâ'âs by the same, ib., p. 57, No. 5. Four short *mathnawi*, not found in the present collection, are noticed in the Boldeian Cat., col. 767, ll. 6-8, and col. 768.  
No date.  
No. 371, ff. 353, 2 coll., each ll. 15; large and distinct *Nasta'liq*; size, 10r. in. by 6 in.

**1559**  
*Dîwân-i-Hindi* (دویان هندی).  
Lyrical poems by Hindi, who is probably identical with the author of an epic poem *Lîl-i-i *kîmâr* (لالی و کیمیر*), composed in Shâhjahân's reign, before A.H. 1055 (A.D. 1645, 1646), and described in the Boldeian Cat., No. 1101. He seems also to have written a *mathnawi*, *Khozer-e-shirin*, see ib. No biographical notices of this poet can be found in the *tadhkirah*. This *diwân* contains:  
Ghazâls, in alphabetical order, on fol. 1, beginning:  
*با دی آه* دل خَنار* شکر آن کرباران* ات  
Rubâ'âs and fards, on fol. 79, beginning:  
*تَو سِرْدیا کِش آپَئ*  
No date. A seal of Jalâl ibn Shaikh *Abâl-alwâhâb* with the year A.H. 1118 (A.D. 1706, 1707), on fol. 18.  
No. 1172, ff. 88, 2 coll., each ll. 15; careless *Nasta'liq*; size, 8½ in. by 4½ in.

**1560**  
*Dîwân-I-Firât* (دویان فرات).  
Lyrical poems, by Wisbeq Firât, who was, according to his own statement in two chronograms, on fol. 190, 199, born A.H. 1007 (A.D. 1598, 1599), and can scarcely be identical with a better-known poet of the same takhallus, Mir Mu'izz-al-din Muhammad Fîrât (who died A.H. 1106 = A.D. 1694, 1695; see Boldeian Cat., No. 1930; A. Speengler, Catal., p. 408, etc.), although there is written on fol. 18:  
*دیوان معترَف قطره*  
The present writer must have flourished at the court of Shâh 'Abbâs in his early years, and afterwards gone to India, as there are chronograms on Shâh 'Abbâs, Sultan Muhammed 'Adilshâh of Bijâpur, the death of the emperor Jahângîr, etc. His first son, Sanjarbeg, was born *A.H. 1035* (A.D. 1626), and went to India *A.H. 1046* (A.D. 1636, 1637); his brother Muhammadbeg was born *A.H. 1023* (A.D. 1614); his brother Karimbeg *A.H. 1036* (A.D. 1627); another of his sons *A.H. 1043* (A.D. 1634, 1635); his first grandsen (Sanjarbeg's son) likewise A.H. 1044; his brother Hamzâbeg died *A.H. 1033* (A.D. 1624); his brother Hashimbeg *A.H. 1041* (A.D. 1631, 1632), and his father *A.H. 1049* (A.D. 1639, 1640). He composed a great number of chronograms, which begin with *A.H. 1022* (A.D. 1613) and go down to *A.H. 1059* (A.D. 1649). Beyond that
1561

Diwan-i-Muhammad (دویان کامل).

Lyrical poems, exclusively ghazals, by a poet called Muhammad Miakin or Miskin Muhammad, also the second Muhammad (see the title given to this collection on fol. 39a). Not mentioned in any tadhkirah. But besides Muhammad there appears also in some poems, see, for instance, ff. 39b, l. 1; 43b, l. 17; 51b, l. 11; 52a, ll. 4 and 10; 55b, l. 14; 103b, l. 11; 129b, l. 15, etc.) the takhallus 'Abdi, and it is possible that this divan is due to the same 'Abdi who composed, A.H. 1051 (A.D. 1641, 1642), the poetical paraphrase of Yahyâ's Khulam, or legends of the Khdiri saints, particularly 'Abd-alkadir Jilani; see above, No. 643, and A. Sprenger, Catal., p. 307. The religious character of these lyrics well agrees with such a supposition. Beginning, on fol. 39a:

The arrangement is alphabetical.

No date. Bibliotheca Leydeniana.

No. 5760, ff. 29-131, 2 coll., each l. 19-20; careless Nasta'i; size, 8½ in. by 5½ in.

1562

Manbâ'-alkhâirât (منبیر الامیرات).

A mathnawi, celebrating the life and miracles of the great Sufî Shukh Muhîy-alî-âkîn wa-âldin Abû Muhammâd 'Abd-alâkâdîr Jilânî, see the title on fol. 20b, l. 5, and compare Safinat-al-nâmîyât, No. 36 (col. 273 in this Cat.), composed by Shukh Sulaimân al-kurdi alkhurûsânî allahârî almahdâbîdî, the spiritual successor of Shukh 'Abd-alâkîn bin Sa'id-al-din altark alkhurîbî alkhurîbî (who died A.H. 1052 = A.D. 1642, 1643, see above, Nos. 290, 640, and 720). Beginning:

بَيْنِهِمَا عَلَيْهِما كَدْرَمَ جَنَّةٌ

The copy was collated throughout by a great-grandson of the author, Muhammad Ridâ bin Mauânâh Ghu-lâm bin Mauânàh Abîn bin Mauânàh Sulaimân (see fol. 1a, col. 22b margin, etc.), with the poet's own copy and annotated in A.H. 1159-1160 (A.D. 1746, 1747). The copy itself, worm-eaten here and there, bears no date.

No. 1628, ff. 94, 2 coll., each l. 15; Nasta'i; size, 9½ in. by 6½ in.

Kalmî (Nos. 1563-1579).

1563

Diwan-i-Kalim (دویان کالم).

The diwan of Mirzâ Abî Talîb Kalim of Hamadan, who lived for some time in Kashan, went to India in the beginning of Jahângir's reign, attached himself to Rûh-alamîn (see above, No. 1559), whom he accompanied A.H. 1028 (A.D. 1619) to 'Irâq, returned two years after to India, rose at Shahjahân's court to the dignity of a king of poets (see above, No. 1552), and died, according to the oldest authorities, the Pâshîhânumâna, and the Mirât-alkhâyâh, No. 71 (col. 209 in the Bodleian Cat.), A.H. 1062 (A.D. 1652), in Kashmir. Most of the other and more modern tadhkiras fix his death in A.H. 1061 (A.D. 1651), for instance, Kalâm-alshâmârî (A. Sprenger, Catal., p. 113); Safinat, No. 747 (col. 237 in the Bodleian Cat.); Khâzânâs'-isâmîrâ (ib., col. 259); Khulâyat-al-fakhr, No. 223 (ib., col. 310), and Makhtân-alghâharîb, No. 2189 (ib., col. 369), where a chronogram on the poet's death by Mullâ Tâhir Ghâni is quoted, viz.

مَرَتْ عِنْدَمَا بوْتَ بصَرَهُ رَمْصَاءَ

(see the same in the Hamash Bahâr, A. Sprenger, Catal., p. 128), and where, besides, the curious statement is made, that he succeeded Kudèl as king of poets at Shahjahân's court; see also the Alâshakâla, No. 388 (col. 282 in the Bodleian Cat.), and Khulâyat-al-kalâm, No. 60 (ib., col. 300), where a full list of his mathnawis is given. Other copies of his diwan are described in the Bodleian Cat., Nos. 1116-1117; Rieu ii. p. 686 sq.; A. Sprenger, Catal., p. 453 (comp. also pp. 90 and 151); and W. Pertzsch, Berlin Cat., pp. 920 and 921. Kalim's diwan, also mentioned in H. Khâlîfî ii. p. 304, No. 5636, has been lithographed in Lucknow, 1878.
Contents:
1. Kašidas and kišās, on fol. 1r, beginning:

2. A series of short mathnawis, on fol. 97b, of the same description and headings as those noticed in the Khulāsāt-al-akālān, loc. cit., and in Nos. 1116 and 1117 of the Bodleian Cat. The headings, which are filled in here, are as follows:

3. Ghazals, in alphabetical order, on fol. 128b, beginning:

4. Rubā'īs, on fol. 348b, beginning:

Another copy of the second half of Kalim's diwan.
This copy, dated the 4th of Sha'ban, A.H. 1148 (the eleventh year of Muhammadshāh's reign, as it is called here, but more correctly the seventeenth, since Muhammadshāh was not crowned emperor before the month Dhu-ul-ḥijjah, A.H. 1131) = A.D. 1735, Dec. 25, contains the ghazals (on ff. 2v-192b) and rubā'īs (on ff. 192b-202b) only. Beginning of both sections the same as in the preceding copy. On fol. 1r the last ten baiats of Kalim's short mathnawi are found, a clear proof that this copy is the second half of a complete diwan of the poet.

Kalim's ghazals and rubā'īs.

Ghazals, in alphabetical order, on fol. 108b, beginning:

Rubā'īs, on fol. 169b, beginning:

A short fragment of Kalim's diwan.
This fragment contains a few kašidas, and an elegy on the death of the poet Kudsi (see above, No. 1552), headed:

Two matnawis by Kalim.
Both these matnawis celebrate the exploits of the emperor Shāhjahān and are very likely parts of one and the same epic poem, viz. the Kudsi-šāhān (as it is styled on fol. 1r), also called the Shāhān-šāhān, the imperial book, see Khulāsāt-al-akālān, loc. cit.;
Another larger mathnawi, a sākhnāma, on fol. 80v, beginning:

\[
\text{زه مسپیدن ات ژرنار مابند میکانین ات نوبر ها}
\]

Ghazals, in alphabetical order, on fol. 112v, beginning:

\[
\text{زحسته کل ناز تاوی جهادرا ویسته نوگل آسمانا}
\]

Rubā'īs, on fol. 238v, beginning:

\[
\text{اي همس نشع محفوظ را لطف نوش شراف مستي را}
\]

Dated, at Haidarābād, A.H. 1070 (A.D. 1660). The first leaves a little injured and worm-eaten.

No. 264, ff. 419, 2 colls., each ii. 17; Nastaʿlīq; illuminated frontispieces on ff. 1r, 112v, and 238v; size, 11 in. by 6½ in.

1572

Diwān-i-Masīh (دنیا مسیح).

Lyrical poems by Hakim Rukn-aldīn Masʿūd, commonly called Hakim Ruknā, with the takhallus Masīh, a native of Kāshān, who was first in Shah 'Abbas's service, but feeling offended by him went to India and found great favour with Jahāngīr as well as with Shahābūdīn, whose court-poet he became; at the advanced age of 105 lunar years he returned to Iran and died there, according to most tādīkhāras, A.H. 1066 (A.D. 1659), see A. Sprenger, Catal., pp. 90 and 152; Khāzīna-i-amirān, No. 112 (col. 259 in the Bodelian Cat.). Khūlusāt-alkālām, No. 259 (ib. col. 311); and Makhzan-alghārābī, No. 2426 (ib., col. 376); comp. besides Abūshāh, No. 589 (ib., col. 282); Rieu ii. pp. 603, 668, and 689; and Bodelian Cat., No. 1115. The Mirāt-aflām fixes his death in A.H. 1057 (A.D. 1647) in the Khūlusāt-alkālām, No. 68 (col. 301 in the Bodelian Cat.), as late as A.H. 1070 (A.D. 1660) in Beale's Oriental Biogr. Dictionary, p. 226, A.H. 1056 (A.D. 1646) is given as an alternative for 1066. Besides his lyrical poems he composed a mathnawi, his name, see Bodelian Cat., loc. cit., Khūlusāt-alkalām, loc. cit., and W. Pertsch, Berlin Cat., p. 34, no. 10, and four others, among them a qaṣīda, see Rieu ii. p. 683 sq. Taḵti Kāšī (see A. Sprenger, Catal., p. 24, No. 254) mentions also from his pen an Arabic work on medicine, entitled خانه العلاج. The poet Sābū (see below, Nos. 1606-1623) was his pupil.

Contents:

Ghazals, in alphabetical order on fol. 1b, with some kiṭāṣ at the end (on ff. 142b-149v). Beginning of the initial ghazal:

\[
\text{نهایم گفت ذکر دو مال و مراد اوا}
\]

Rubā'īs, on fol. 149b, beginning:

\[
\text{دویش میر ذکر هدایا}
\]
Kašidas, on fol. 163, beginning:

ای حساب غم تو گنگ؟
و گناه غم تو در گنگ

According to a colophon at the end of the rubā‘īs this copy was finished at Shâhjâhânâbâd, the 4th of Rajab, A.H. 1155 (here incorrectly styled the twenty-fifth year of Muhammadshâh’s reign, instead of the twenty-fourth) = A.D. 1742, Sept. 4. Which of the ten diwâns which Mâshî is said to have composed the present represents, or whether it is a mere selection from several or all of them, cannot be stated.

No. 2693, ff. 1–174, ii coll., each il. 14; Nasta’lîk; size, 8½ in. by 6 in.

1573

A defective copy of the same.

This copy of Mâshî’s diwân is incomplete both at the beginning and end; it only contains ghazals in alphabetical order, agreeing upon the whole with those in the preceding copy. It opens, on fol. 2a (where another hand has added (doubtful), with the last bait of a ghazal rhyming in l, viz. هر رحم سینه ام دم‌کنی

1 لرشته مسیح فرحان

and corresponding to fol. 3b, l. 10 in the preceding copy; it breaks off in the second ghazal rhyming in ی (fol. 137, l. 3 in the preceding copy). There are, consequently, wanting in this copy some ghazals in ی and ی, the kitâbas, rubâsîs, and kašidas. On the other hand the number of ghazals is apparently larger than in the preceding copy.

Ff. 1–22 are misplaced; their proper order is: 3, 1, 2, 4–15, 17, 16, 18, 19, 21, 20, 22.

No. 2692, clasis 10, J. 4, ff. 152, 2 coll., each il. 13–17; small, but clear Nasta’lîk; size, 8½ in. by 4½ in.

1574

Dīwān-i-Brahmān (دیوان ابراهیم). Lyrical poems by Candarbhân Brahman of Patyâla or Lâhirî, who flourished under Shahjahân, was nursed to this emperor as well as to prince Dârk Shâhâh, and died, according to the Mirât-i-Jâhannâmâ (see No. 126 above), A.H. 1608 (A.D. 1665–1668); other authorities, for instance, the Mirât-alkhâyâ, No. 78 (col. 209 in the Bodleian Cat.), fix his death in A.H. 1673 (A.D. 1662, 1663); comp. Bodleian Cat., Nos. 1123, 1385, and 1386; Rieu i. p. 397 sq.; ii. p. 838 ff.; iii. p. 1087 ff.; A. Sprenger, Catal., pp. 110, 119, and 376; Mazhân-aragâhâb, No. 404 (col. 514 in the Bodleian Cat.).

Besides his diwân he wrote various collections of letters and refined prose-writings, for instance, the جهان جمن (a description of Shâh-hân’s court and memoir of his own life), the سبک نبوی or مسائیب نبوی, the حمّاج الزّی‌ل, the سهیل الزّی‌ل, etc., see Bodleian Cat. and Rieu loc. cit.

The diwân contains:

Ghazals, in alphabetical order, on fol. 1b, beginning:

ای بنایت بر یازد و میان ما
و در یازد با سیاں ما

Rubâ‘īs, on fol. 55, beginning:

ما ز کر (read Zârâ‘i) گری
از خلزین قطعاً نورا (Zârâ‘i) گری

The original diwân closes on fol. 58 and is dated the 19th of Dhî-al-Ḥijjah, A.H. 1143 (A.D. 1731, June 25); on ff. 59–67 a supplementary collection of ghazals by the same poet is added, rhyming in نورا, ز کری, Zârâ‘i, and ی. No ghazals rhyming in ی and ی are found in the principal part of the diwân.

No. 1189, ff. 67, 2 coll., each il. 15; careless Nasta’lîk, mixed with Shikasta; size, 9½ in. by 4½ in.

1575

Another copy of the same diwân.

Beginning as in the preceding copy. Brahman’s diwân comprises ff. 16–80, the first two pages of which (except the last line of fol. 16) are repeated by another hand on fol. 90 (which is turned upside down).

The remaining leaves of this MS. contain:

1. On ff. 1a–15b a collection of lyrical poetry, comprising: (a) poems, by Mir Muhammad Majdhâb of Tabriz (who collected his diwân in A.H. 1053 = A.D. 1643, and died A.H. 1093 = A.D. 1682, see A. Sprenger, Catal., pp. 479 and 480, and Rieu ii. pp. 606, 627), on fol. 1a sq.; (b) mathnawi-baits, by Mullâ Zâhîrî (see above, Nos. 1500–1514), on fol. 11a; (c) a مرهف, by Mullâ Wâhshâ; (see above, Nos. 1444 and 1445), on fol. 11b; (d) miscellaneous verses, by Abuâlwarî (see above, Nos. 790–791), on fol. 13b.

2. On ff. 81–86b the allegorical story of Hûsain u Dil (حصین و دل), or ‘beauty and heart,’ which is, however, different from the well-known romance of the same title by Fâttârî (who died A.H. 852 = A.D. 1448, comp. Bodleian Cat., No. 1343). It begins:

مرحضاً احتملت را .... آتا بعد این آقا در خاطر

3. On ff. 87–89b and 91–95a poetical and other miscellanies, comprising: (a) mathnawi-baits, by Ni’matullah ‘Ali (who died A.H. 1122 = A.D. 1711, see below, Nos. 1659–1671), etc., on fol. 87a; (b) a short tradition, in prose, on fol. 89a; (c) a eulogy on the twelve Imâms (منصب العدالت), on fol. 91b; (d) ghazals, by Kâgîdî (contemporary with Shâb), Shâkîr (still alive in A.H. 1136), and some Râhâta poetry, on fol. 93a sq.

Bibliotheca Leydeniana.

No. 2526, ff. 95, 2 coll., each il. 12–13 on ff. 96–98 and 87–92, ill. 20 on ff. 81–86, the remainder in diagonal lines by various hands in careless Nasta’lîk and Shikasta; size, 9½ in. by 5½ in.
**1576**

Dīwān-i-Ṣaʿīdī (دوین سعیدی).


Contents:

- Kashidas, without any order, on fol. 1b, beginning:

  

- Short mathnawis, on fol. 19b, beginning:

  

- Ghazals, intermixed with rubāʿis and a few kiṭās’, in alphabetical order, on fol. 22b, beginning:

  

Dated, by Ayyūb, A.H. 1077 (A.D. 1666, 1667).

No. 528, ff. 100, 2 coll. each II. 15; clear Nasta’īlī; size, 7½ in. by 4½ in.

**1577**

Another copy of the same.

This copy is divided into two parts: the first on ff. 1–24 contains kashidas, ghazals, and rubāʿis, all mixed together without any order, beginning, on fol. 1b:

- the second, on ff. 25–73, contains only ghazals, in alphabetical order, with a few rubāʿis at the end, beginning, on fol. 22b, as in the preceding copy:

  

This copy, which is somewhat injured here and there, is dated A.H. 1087 (A.D. 1676, 1677).

No. 1089, ff. 73, 1 coll. each II. 23; Shikasta; size, 8½ in. by 4½ in.

**1578**

The same.

- Kashidas, on fol. 1b, beginning, as in No. 1576:

  

- Short mathnawis, on fol. 20b, likewise beginning as in No. 1576.

- Three kiṭās’ at the end of this part.

- Ghazals, rubāʿis, and fards, in alphabetical order, on fol. 26b, beginning as in the two preceding copies.

No date.

No. 1907, ff. 109, 2 coll. each II. 14; small Nasta’īlī; size, 7½ in. by 4½ in.

**1579**

Ashūbnama-i-Hindūstān (آشوبنامه هندوستان).

Ashūbnama-i-Hindūstān, or simply Ashūb-i-Hindūstān, a historical mathnawī from the time of the civil wars under Shah Jahān and the struggle of his sons for the empire, A.H. 1067–1069 (A.D. 1657–1659), by an eye-witness of all the events related in this poem, Bihishtī, who was a panegyrist of Sultan Murad-Bahākī, and completed this mathnawī before the death of his patron, which took place in A.H. 1071 (A.D. 1666, 1667).

Beginning:

- Another complete copy of the same is described in Rieu ii. pp. 689 and 690, an incomplete one in No. 1124 of the Bodleian Cat.

Some hemistichs are missing on fol. 93b.

Dated the last of Rajab, A.H. 1182 (A.D. 1768, Dec. 10).

No. 265, ff. 93, 2 coll. each II. 14; Shikasta; size, 8½ in. by 5½ in.

**1580**

Mathnawiyat-i-Mullā Shāh (ماتنواط مولی شاه).

A large number of religious or Sufi mathnawis, composed by Mullā Shāh Muḥammad bīn 'Abd Muḥammad (called in Rieu ii. pp. 690, 691, Mullā Shāh, originally Muḥammadshāh, with the epithet Līsān-al-ālā, son of Mullā 'Idlī), a great Indian Sufi and spiritual guide of prince Dārā Shukhān, born in Arkā (آرکا), in Rieu, loc. cit. (Ark), near Rustākh (رستاق) in Badakhshān, comp. the prose-verse of the last poem in this copy, on fol. 334b, where the author enumerates all his works, and states the exact number of pages and the metre of each of them. He went to India A.H. 1023 (A.D. 1614), and took as his spiritual guide the great shrīn of Lāhūr, Mir Muḥammad Miyan Mīr, or Miyanjī, who died A.H. 1045, 7th of Rajab-alawwal (A.D. 1635, Aug. 21), see Saftin-al-uhlūliyā, No. 65 (col. 283 in this Cat.). He afterwards settled in a monastery in Kashmir, and died there, or in Lāhūr, A.H. 1072 (A.D. 1661, 1662). He initiated Dārā Shukhān to the Kādirī order in A.H. 1049 (A.D. 1639, 1640), and the former has given a full account of his Pir’s life in the special work سكنة الأولبية (not Saftin-al-uhlūliyā, as is by mistake printed in Rieu ii. p. 691), see ib. i. pp. 357 and 358. This copy is of unique value, as it contains a complete collection of Mullā Shāh’s mathnawis, not found anywhere else; on the other hand, the kashidas, ghazals, rubāʿis, and sharḥ-i-ruhā'iyāt, referred to in the above-mentioned preface, on fol. 335r, are entirely wanting here. Copies of these lyrical poems are found in the British Museum (Rieu ii. p. 690 sq.) and in the Berlin Library (W. Pertsch, Berlin Cat., pp. 921 and 922): comp. besides on the author Mirāt-al-ashval, No. 77 (col. 209 in the Bodleian Cat.), and Makhzan-al-gharāʾib, No. 1248 (ib. col. 342). Some of these mathnawis were composed A.H. 1055 (A.D. 1645); they are arranged here in the following order:

1. Risāla-i-walwalah (ریساله ولوله), the treatise on
lamentation, on fol. 1b, in the metre of Khákhání's Tuhfát al-Írkání (see above, No. 950-960), containing 1506 baits, and beginning:

اژولولا وصال بابری - بگذار د آتشاب زرم

2. Risála-i-híshá (رساله هیشان), the treatise on reason, on fol. 22b, beginning:

طرح خاصیک و پریخ کشم همه کس میداند غیر از من

3. Risála-i-táriíshát-i-khánah o bághát u manzáli-khásír-Kashmir (رساله تاریخ راجا و باغات و منازل کشمیر), description of the houses, gardens, and caravansaries of Kashmir, on fol. 51b, with a few lines in prose as introduction. Beginning of the poem:

یکم از خانه جد و عفاف جان
چگم خانه زیست خود سبند

Both Nos. 2 and 3 are in the metre of Jámí's Subhat-alabrár (see above, No. 1300, 5 sq.), and contain together 2,852 baits.

4. Risála-i-Níshá (رساله نیشان), the treatise on relationship, on fol. 63b, in the metre of Sanáí's Hadríkh (see above, No. 914 sq.), containing, together with No. 8 below, which is in the same metre, 10,374 baits, and beginning:

حمد را نستی است با تو نست
بر در هرکه رفت بر در تست

5. Risála-i-Muraáhí (رساله مراعت), the treatise on the spiritual guide, on fol. 139b, in different metres, containing 678 baits, and beginning:

حمد ذاتی را که امل ذات مامت
نات دی یا اصل ذاتیت این

6. Yáusf u Zallíkhá (یوسف و زلیكحا), on fol. 151b, beginning:

الله حسن يوسف دی بانزا
به عنصر جدید می‌توانی

7. Risála-i-díwána (رساله دیوانه), treatise on the ecstatic, on fol. 216b, beginning:

مرآ دیوانه دیده هومیشی
ئور هم دیوانه گر می‌شی

Both Nos. 6 and 7 are in the metre of Nížámi's Khusrav u Shírín (see above, No. 972, 2 sq.), and have together 5,772 baits.

8. Risála-i-sáhíyyah (رساله صادقیه), the royal treatise, on fol. 226b, beginning:

ای توسره جهان و تو دارا
وی توسره تو جهان چرا

Comp. No. 4: this mathnawi was composed A.H. 1055.

9. Risála-i-hámíd u-ná't u manzálak (رساله حمید و نازیت و منازل), treatise on the praise of God, the encomium of the prophet, and the eulogium of the Imám, on fol. 384b, in the metre of Firdausí's Sháh-náma (see above, No. 866 sq.), containing 3,554 baits, and beginning:

پیامد باران معمود می
که حمد بیست مقصود می

It was likewise composed A.H. 1055, and is preceded by a short preface in prose, beginning:

حمد لله رب و تعالی و متعادل الامامین و متعادل الاطلابین

10. Risála-i-bísmílláh (رساله باسم الله), treatise on the initial formula, "In the name of God," on fol. 335b, in the metre of Nížámi's Mákhan-al-asláár (see above, No. 972, 1 sq.), containing 3,012 baits, and beginning:

بسم الله الرحمن الرحیم
خال و خال و خال و خال

It is preceded, on fol. 334b, by a preface in prose, which begins:

اهمد من نام بسم الله الرحمن الرحیم و قلغم

The mathnawi itself is divided into five different parts, viz.: (a) تعریف جمع بسم الله الرحمن الرحیم (100 baits); (b) تعریف انحلال بیان (200 baits); (c) تعریف خلوت بیان (300 baits); (d) تعریف خلوت بیان (300 baits); (e) تعریف خلوت بیان (300 baits). This poem was completed A.H. 1057, or rather, in the first seven days of A.H. 1058 (A.D. 1647-1648, beginning of Feb.). This copy seems to be the great Şáhíkh's autograph. Mullá Sháh also wrote prose-works, viz. a مجموع البانی (See H. Khálifa ii. p. 263; No. 1820; Bland in Journal of Royal Asiatic Soc. ix. p. 167; W. Fertesi, Berlin Cat., p. 922, l. 3, and an unfinished commentary on the Kurán, see Mákhan-al-alhamí, loc. cit. No. 578, ff. 372, 4 coll. Each l. 20; clear and distinct Nastašírk; a little worm-eaten throughout; as title-page a very good full-size picture, representing Mullá Sháh and his Fír Míyán Nír, done by Hásík Muhammad; illuminated frontispieces on ff. 1b, 3b, 63b, 139b, 131b, 126b, 284b, and 334b; size, 105 in. by 65 in.

1581

Diwán-i-Hádí (ديوان هادي).

Lyrical poems, by Hádí, who is probably identical with Mirzá Hádí, son of Mirzá Ráfí Sadír, Shahrustání, who went, towards the end of his life, to India and gained the favour of Sul tá or prince Márzábakháh (who died A.H. 1071, see No. 1579 above), comp. Safínáh, No. 801 (col. 235 in the Bodleian Cat.); another Mirzá Hádí, who flourished about the same time, was the son of Mirzá Mu'ín-al-dín Muḥammad Fársí and acted as wazír of Kūrání under Sháh Suláma'n Safáví of Persia (A.H. 1677-1695 = A.D. 1666-1694), see Mastakahšálí, No. 736 (col. 254 in the Bodleian Cat.).
According to a note, on fol. 1ª, this copy seems to have been written by Mullâ 'Abd-al-sarâ'în or before A.H. 1073 (A.D. 1662, 1663).

Contents:

Kashâdas, on fol. 1ª, beginning:

"""

Ghazals, in alphabetical order, on fol. 15ª, beginning:

"""

No. 1889, ff. 353, 2 cols., each ll. 16, and a third on the margin, ll. 5o; small, but clear Nasta’îlî; size, 8½ in. by 6 in.

1582

Padmâvat (پدماوات).

The story of Padmâvat (or Padam) and Ratan Sën (or simply Ratan or Rat), also frequently styled Rat Padam (رود پادام), founded on the older Hindi story of the same title which Malik Muhammad Jâ’îstî composed in Bhâjkâ, A.H. 947 (A.D. 1540, 1541), and put into Persian verse by Mullâ 'Abd-al-shâkîr Bâzmi (his real name, according to the colophon of one Bodleian copy, Walker 86, Shaikh Shukr-ul-âlî of Karaj or Karaj in Gujerât, who was born A.H. 1001 (A.D. 1592, 1593), and died, according to Rieu iii. p. 1538; A.H. 1073 (A.D. 1662, 1663), at Agra. He composed this mthnawî in A.H. 1028 (A.D. 1619), and dedicated it to the emperor Jahângîr, see Bodleian Cat., nos. 1125 and 1126; W. Pertzsch, Berlin Cat., p. 911; A. Sprunger, Catal., p. 376. On the Hindi original comp. Garcia de Tassy, Histoire etc. ii. pp. 66-69, and Théod. Pavie in Journal Asiatique, 1856, pp. 1-47, 89-130, and 315-343; copies of the same are contained in Oaseley 196 of the Bodleian Library (No. 2352 in the Bodleian Cat.), and in Nos. 1018, 1819, 1975, 2138, 2459, and 3130 of the India Office Collection; it has been noticed in Zeitschrift der D. M. G. vol. xvi. p. 789.

Other Persian versions are: one by Husain of Ghazna, mentioned in W. Pertzsch, Berlin Cat., p. 911; another by ‘Aklîkhân Râzî (see further below), and a third by Husain-ul-âlî, who completed his mthnawî, styled """

No. 3010, ff. 115, 2 cols., each ll. 12; Nasta’îlî, mixed occasionally with Shikastâ; size, 9½ in. by 6 in.

1583

Dîwân-i-Âshnâ (ديوان اشن). A collection of lyrical poems by Âshnâ, i.e. Muhammad Tâhir (Muhammad bin Zafakhân bin Khwâjah Abd-al-Âlî, who died A.H. 1077 (A.D. 1666, 1667), the author of a history of Shahjâhân to the close of the thirtieth year of his reign, styled """

No. 3032, ff. 97, 2 cols., each ll. 9-16; very unequal Nasta’îlî; size, 8½ in. by 4½ in.

1584

Dîwân-i-Âshnâ (ديوان اشن). A collection of lyrical poems by Âshnâ, i.e. Muhammad Tâhir (Muhammad bin Zafakhân bin Khwâjah Abd-al-Âlî, who died A.H. 1077 (A.D. 1666, 1667), the author of a history of Shahjâhân to the close of the thirtieth year of his reign, styled """

Another copy of the same. Beginning as in the preceding copy. The date appears here on fol. 96b, last line. This copy was finished the 27th of Shâbân, A.H. 1195 (A.D. 1781, August 18).

No. 635, ff. 97, 2 cols., each ll. 9-16; very unequal Nasta’îlî; size, 8½ in. by 4½ in.

Contents:

1. Kashâdas, on fol. 1ª, beginning:

"""

By Sadiq, followed by Ahmad, who adds:

"""

2. Munâsâ‘ât, on fol. 30ª, beginning:

"""

3. Martîhîyât or elegies, in form of tarkîûdâns, on fol. 35ª; the first, on the death of the shah, with the following copy, on fol. 39ª, headed """

"""

4. Fard, (a) and (b), on fol. 39ª; (b) in a different hand, on fol. 41ª.

5. Mthnawîs, on fol. 43ª; beginning with a

"""

The mthnawî in praise of Kashmir, quoted in A. Sprunger, Catal., p. 345, and begun with:

Bâhár-um, fol. 53b.

3 k
and extensive mathnawi, in imitation of Zuhurī's (see above, Nos. 1501 and 1506-1508), on fol. 1b, beginning:

2. Tarjī'band-i-Sākānīnāma (بیجیمینسدن سایی نامه), on fol. 39b, beginning:

5. Marthiyah or elegy on the death of the Imam Husain bin 'Ali, on fol. 39b, beginning: آئی شوست سنگی

6. Sākānīnāma (ساتی نامه), on fol. 43b, beginning:

The initial bait here is the third in the same sākānīnāma, on fol. 43b in the preceding copy, except that there is substitution for زمین in the first hemistich.

7. Ghazals, in alphabetical order, on fol. 68b, beginning as in the preceding copy.

8. Incomplete ghazals (غزلیه‌ای نامه), on fol. 137b, a collection similar to that in No. 8 of the preceding copy, but greatly differing in contents; here again only a few pieces are identical in both copies (for instance, fol. 141b, 1, 5, here corresponds to fol. 152b, 1. 4); beginning:

9. Maṭlā'īyāt (مطلعیات), on fol. 152b, beginning:

10. Ferdīyāt, on fol. 153b, beginning:

11. Rubā'īyāt, on fol. 158b, in alphabetical order, beginning, as in the preceding copy, with slight modification of the last line at the end of the second hemistich.

No. 187, ff. 167, 2 coll., each ll. 17; Nasta'ltik; size, 9 1/4 in. by 5 1/2 in.

Mullā Ṭughrā (Nos. 1566-1591).

1586

Kulliyat-i-Ṭughrā

A collection of works in verse and prose by Mullā Ṭughrā of Mashhad, who went to India towards the end of Jahāngīr's reign, was, under Shāhjahān, appointed mu'āni' to prince Murādbakhsh, in whose honour he wrote several of his refined prose-treatises, and spent the last years of his life in seclusion in Kashmir, where he died somewhat before A.H. 1078 (A.D. 1667), comp. on his life and prose-works (his poetical works seem to be extant only in the present copy, besides the extracts given in the tadhkirās mentioned below), Bölcán Cat., Nos. 1389 and 1390; Rieu li. pp. 742-744, 850b, and 875b; W. Pertsch, p. 24; Khulṣūs-ālīkām, No. 43 (col. 298 in the Bölcán Cat.); Khulṣūs-ālīkām, No. 161 (ib., col. 308), and Makhzan-al-ḥarābīk, No. 1470 (ib., col. 348).

Contents:

1. Sākānīnāma (ساتی نامه), a very long and extensive mathnawi, in imitation of Zuhurī's (see above, Nos. 1501 and 1506-1508), on fol. 1b, beginning:

2. Tarī'f-i-Kashmir (تفریف کشمیر), another mathnawi, in imitation of Žalālī (see above, Nos. 1494-1498), containing a poetical description of Kashmir and evidently composed during his stay in that country towards the end of his life, on fol. 90b, beginning:

3. Ḥakīmat i Šīrāzī (صیامت اشیاش), beginning:

4. Tarjī'band-i-Sākīnīnāma (بیجیمینسدن سایی نامه), on fol. 39b, beginning:

5. Marthiyah or elegy on the death of the Imam Husain bin 'Ali, on fol. 39b, beginning: آئی شورست سنگی

6. Sākīnīnāma (ساتی نامه), on fol. 43b, beginning:

The initial bait here is the third in the same sākīnīnāma, on fol. 43b in the preceding copy, except that there is substitution for زمین in the first hemistich.
The titles of both these mathnawis do not appear here, but a comparison with the extracts and additional remarks in the Khuṣṣāt-al-kalām (see above) has supplied them.

3. Mukaṣṣāt, including fards, short mathnawiws, muḥammads, a few ghazals, etc., on fol. 142b, beginning:

4. Ghazals, in alphabetical order, except the first, on fol. 174b; beginning of the initial poem:

5. Rubāʾiyyāt, on fol. 300b, beginning:

6. A rich collection of refined prose-writings in a very flowery style, which often entirely elucidates the real purpose of the treatise, on fol. 311b; it consists of the following twenty-four rāžās (eighteen of these, together with Tughrā's letters and a commentary, have been printed at Cawnpore, 1871, under the title of Šafā'ī):

I. Firdawsīyāh (firdawsī), 'the paradisial,' a description of Kashmir (Rieu ii. p. 742, No. II; Bodleian Cat., No. 1; Cawnpore edition, No. 1), on fol. 311b, beginning:

II. Tāj-al-madrāsī (sūfī), 'the crown of eulogies,' in praise of prince Murādāvakš (Rieu, No. XI; Cawnpore edition, No. 10), on fol. 317b, beginning:

III. Ilhamiyāh (ilham), 'inspiration' (Rieu, No. VII; Cawnpore edition, No. 2), a Šafā'ī treatise, on fol. 321b, beginning:

IV. Mirāt-al-futūh (mirāt), 'the mirror of victories,' in praise of the conquest of Balkh and Badakhšān by prince Murādāvakš during the years a. n. 1555-1557 (A. D. 1645-1647) (Rieu, No. VI; Bodleian Cat., No. 2; Cawnpore edition, No. 4), on fol. 325b, beginning:

V. Tajāliyyāt (tajāli), 'manifestations,' another description of Kashmir, with an eulogy upon Mār Husain Sahwārī (Rieu, No. IX; Bodleian Cat., No. 3; Cawnpore edition, No. 13), on fol. 328b, beginning:

VI. Kanz-al-mašā'īn (kanz al-mašā'īn), 'the treasure of ideas,' an eulogy on Shāh Shujā (Rieu, No. X; Cawnpore edition, No. 6), on fol. 331b, beginning:

VII. Murṣāla (murṣāla), 'exalted matters,' a description of a darbār at Jahāngīr's court (Rieu, No. V; Bodleian Cat., No. 6; Cawnpore edition, No. 7), on fol. 333b, beginning:

VIII. Majmā' al-gharā'īb (majmā' al-gharā'īb), 'inventory of wonders,' a description of the lake Kamam (Rieu, No. IV; Bodleian Cat., No. 8; Cawnpore edition, No. 8), on fol. 334b, beginning:

IX. Mushtahāt-i-rāḥī (mushtahāt-i-rāḥī, 'wonderful comparisons,' drawn from the spring, etc., also styled 'wonderful comparisons' (Rieu, No. XII; Bodleian Cat., No. 4; Cawnpore edition, No. 9), on fol. 335b, beginning:

X. Aḥang-i-Bulbul (aḥang-i-bulbul), 'the melody of the nightingale,' otherwise styled Fūṣūl-i-Bulbul, 'the essence of the nightingale,' also styled 'preface to the standard of perception,' in praise of Ḥāfiz (Rieu, No. I; Bodleian Cat., No. 9; Cawnpore edition, No. 5), on fol. 336b, beginning:

XI. Taḥkīkāt (taḥkīkāt), 'verification of the names of the planets' (Rieu, No. III; Bodleian Cat., No. 7; Cawnpore edition, No. 3), on fol. 337b, beginning:

XII. Tuḏād-al-nawawīr (tuḏād-al-nawawīr), 'the enumeration of strange things,' a description of eight stages on the road to Kashmir (Rieu, No. XXII; Cawnpore edition, No. 11), on fol. 338b, beginning:

XIII. Cashmīr-i-Fāid (cashmīr-i-fāid), 'the source of overflow,' addresses to the monarch, with a description of Muḥammad's ascension to heaven (Rieu, No. XXIX; Cawnpore edition, No. 17), on fol. 339b, beginning:

XIV. Jalaṣīyāh (jalāṣīyāh), 'eulogy on the accession,' viz. of the emperor Ṭalḥā (Rieu, No. XXIV; Cawnpore edition, No. 16), on fol. 351b, beginning:

XV. Wajdiyyāh (wajdiyyāh), 'the loveable object,' also styled 'the loveable object of the soul,' I.e. metaphors drawn from music (Rieu, No. XXXI), on fol. 356b, beginning:

XVI. Natma dīnānī (natma dīnānī), beginning:

3 K2
XVI. Thamara-i-Tibbi (تَمْرَة طَطَي), 'the medical fruit,' i.e. metaphors drawn from the medical art (Rieu, No. XXX), on fol. 393a, beginning: 

XVII. Namâna-i-Insâh (نَمَانَة الْحَنْث), 'a model of composition,' in praise of Alamgr (Rieu, No. XXXII), on fol. 369b, beginning: 

XVIII. Anâr-almasnârî (اَلْبَارِي), 'the lights of the East,' i.e. the joys of the spring (Rieu, No. XIX; Cawnpore edition, No. 12), on fol. 371a, beginning: 

XIX. Parâkhâna (パー・カ・ハ), 'the house of the fairy,' in praise of Shâh-Abbâs II of Persia (Rieu, No. XXV), on fol. 375b, beginning: 

XX. Kâmilat-ul-âlî (كلِمَة الْعَلِي), 'the word of truth,' i.e. a complaint against the king and the king's son for their want of liberality (Rieu, No. XVIII), on fol. 379a, beginning: 

XXI. Ashûtâna (أَشْعَانَة), 'the book of tumult,' a praise of the seven marrows of Zulâli (Rieu, No. XXI; Cawnpore edition, No. 15), on fol. 380a, beginning: 

XXII. Mi'râj-al-fahmah (مَرَاجِع الفَكَّاَح), 'the ascent of eloquence,' an eulogy on Sâyîd Bahâdurkhân (Rieu, No. XXVI), on fol. 385b, beginning: 

XXIII. Rûkât (رَكَّات), 'letters,' beginning with the 'Ibrânatâna (عوُرَبَاتَة), 'the book of warning,' or (as it is called in Rieu) 'Ibrânatâna, 'the book of amher-girs,' setting forth the plagues of Nastrâ-Hamadânî from Zulâli (Rieu, Nos. XVI and XVII; Bodleian Cat., No. 10; Cawnpore edition, pp. 193-270), on fol. 386b, beginning: 

The 'Ibrânatâna was written for Mukimâ, i.e. Mukim Kâshî, or Kâshâî, or as in the following copies: the heading in Rieu's copy appears to imply that it was written by Mukimi. 

XXIV. Tadhkira-alâbîh (تَدْحِيَار الْلَاَبِهَا), 'memorial of the lovers,' otherwise called 'Tâdhib al-aîbâh, 'memorial of the good,' or 'Tâdhib al-eîbâh, 'memorial of the godly,' a eulogy on twelve contemporary Shaikhs and other renowned men, living in Kashmir (Rieu, No. VIII; Cawnpore edition, No. 14), on fol. 411b, beginning: 

No date. 

No. 321, f. 412, 4 coll. in the poetical parts, each il. 75; clear and distinct Nasta'îk; ornamental binding; size, 14 x 11, by 10 in.

1587

Munshâ'ât-i-Mallâ Tughrâ (مَنْشَأ مَلَّا طُغْرَاء), an extensive collection of Tughrâ's refined prose-writings, containing the following eighteen treatises:

I. Fûrorosâd (فُورُوْرَصّاءَد), on fol. 1b (I in the preceding copy). 

II. Nâmaulâ (نَامِع اللَّاء), on fol. 25b (II in the preceding copy), beginning: 

III. Hâmimulâ (هَمِيم الْلَّاء), on fol. 4b (III in the preceding copy). 

IV. Zîrâtul-mulâ (زِيرَات الْمَلَّاء), on fol. 56b (IV in the preceding copy). 

V. Kâmir al-mulâ (كَمِر الْمَلَّاء), on fol. 61a (V in the preceding copy). 

VI. Nâmâmulâ (نَامَع اللَّاء), on fol. 67b (VI in the preceding copy). 

VII. Tâdhib al-eîbâh (تَدْحِيَار الْلَاَبِهَا), on fol. 79b (VII in the preceding copy). 

VIII. Wâlîul-âshab (وَلِي الْأَشَابِ), on fol. 88b (VIII in the preceding copy). 

IX. Hâfredul-kasîr (هَحْرَف الْكَسِير), on fol. 95b (IX in the preceding copy). 

X. Munshâ'ât-âbâd (مَنْشَأ اَبَاد), on fol. 99b (X in the preceding copy). 

XI. Khâsâs-i-Jururiyyâh (خَصَّاَصِيْرُعِيْرَت), 'the needful quintet,' or as it is called in Rieu, No. XLI, 'Jusmîyyâh, 'the defective quintet,' an attack directed upon five persons in the court of Gulkûndah (not found in the preceding copy), on fol. 104b, beginning: 

XI. Fûrewân, son of Akshânân, identical with the marâst, or 'mirror of blemishes,' in Rieu, No. XIV, where it is described as a satire on Fûrewân, an Amir of the court of Gulkûndah (not found in the preceding copy), on fol. 107b, beginning: 

XII. Tâdhibul-esâb (تَدْحِيَار الْأَشَابِ), on fol. 110b (XII in the preceding copy).

XIII. Lahârâshiyâh (لاَحَرَاشِيْر), 'insinuation,' likewise addressed to Fûrewân, here distinctly called Tahbri (not found in Rieu or the preceding copy), on fol. 114b, beginning: 

XIV. Tâdhibul-esâb (تَدْحِيَار الْأَشَابِ), on fol. 114b (XIV in the preceding copy). 

XV. Zîrâtul-mulâ (زِيرَات الْمَلَّاء), on fol. 126b (XV in the preceding copy). 

XVI. Hâfredul-kasîr (هَحْرَف الْكَسِير), on fol. 126b (XVI in the preceding copy). 

XVII. Munshâ'ât-i-Mallâ (مَنْشَأ مَلَّا), on fol. 127b (XVII in the preceding copy). 

XVIII. Another (no title), on fol. 129b, beginning: 

The copy, a very modern one, is dated A.H. 1264, Sanvat 1904 (i.e. A.D. 1848), by Fâzik Nâzîr Muhammad Furlândî (see the colophon at the end and fol. 126b), and was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab
Committee at Lahore. It was received into the Library from Dr. Royle, July, 1856.

No. 3224, ff. 151, l. 11; splendid, large, and distinct Nasta'liq; beautifully illuminated frontispieces at the beginning of each of the eighteen treatises; every page besides is framed with strips of various colours and embellished with small ornaments between the lines; size, 15 in. by 8½ in.

1588

Another copy of the same.

This copy, styled طغرل انشاء, contains the following sixteen treatises, some of which appear in a rather curtailed form:

I. ف نورس، on fol. 1³.
II. للن ي اهت، on fol. 11².
III. معديد التوادر، on fol. 15³.
IV. جمع الغربان، on fol. 17².
V. مرتفعات، on fol. 19².
VI. ذكر العین، on fol. 21².
VII. مشابهات رفع، on fol. 23³.
VIII. مارد الدامن، on fol. 25².
IX. ناب الدامن، on fol. 30².
X. كفن الالام، on fol. 37².
XI. لفقات، on fol. 39².
XII. في بلف، on fol. 41².
XIII. والهاب، on fol. 42².
XIV. راحت الدايم وناتر في الامام، on fol. 48², is designated as اشتراط، the first of which, on fol. 48², is styled خصص بهم، خصص بهم (see No. XI in the preceding copy), but beginning here as جمع الغربان, viz.: 
XV. مارد الدامن، (here styled علامة الامام, on fol. 49², l. 16), and of the preceding copy.
XVI. ناب الدامن، on fol. 51³.
XVII. وكيت وقدر، or مارد الدامن, or كفن الدامن, on fol. 55³, beginning with one addressed to Sultan Shujâ' (as in No. XVII of Rien, on fol. 55³; the letter to Muhammad Mukim, quoted in Rien, No. XVI, is found here on fol. 59²; the one quoted in No. XVIII of the preceding copy, on fol. 61².

Dated the first of Ramadan, A.H. 1148 (A.D. 1736, January 15).

No. 1058, ff. 70, ll. 14–15; Shikasta; parts of pages written in diagonal lines; size, 9¾ in. by 5½ in.

1589

The same.

This copy contains the following fourteen treatises:

I. سرح رأيت نام الامام، on fol. 17², beginning: 
II. مرآت الفوتوش، identical with the مرآت الفوتوش in the preceding copies, on fol. 21³.
III. دمود الم/false, on fol. 26².
IV. صدر الخضمار، on fol. 49³ (identical with the دمود الم/false, see XXIV in No. 1586 above).

V. جمع الغربان, on fol. 43³, beginning: 
VI. تبناي الماضي، on fol. 46³ (otherwise عشياً إنك لملح جوز نبلي دنف, see X in No. 1586).
VII. معديد التوادر, on fol. 48³.
VIII. لفقات, on fol. 52³.
IX. مشابهات رفع, on fol. 58³.
X. مرتفعات, on fol. 62³.
XI. لفقات, on fol. 66².
XII. مارد الدامن, on fol. 69³, beginning: 
XIII. وكيت وقدر, on fol. 81³ (see XXIII in No. 1586).
XIV. مارد الدامن, on fol. 104³, beginning: 

A few detached prose-pieces, without any value, on ff. 121–124. Dated, on fol. 121³, the 22nd of Dhul-al-Ḥijjah, A.H. 1165 of the Faṣṭi era (A.H. 1171 = A.D. 1758, August 27).

No. 3078, ff. 17–124, l. 15–17; Shikasta; size, 7½ in. by 3½ in.

1590

The same.

This copy contains, on ff. 1²–64³, ten of Tughra's refined prose-treatises, viz.:

II. كفر سابع، on fol. 5³. Copied the 12th of Ramadān in the same year (A.D. 1681, September 25).
III. مشابهات رفع, on fol. 9³.
IV. معديد التوادر, on fol. 12³.
V. لفقات, on fol. 14³.
VI. لفقات, on fol. 17³.
VII. جمع الغربان, on fol. 22³, beginning: 

The remaining portion of this MS. (ff. 65³–98) contains miscellaneous in prose and verse, viz.:
1. تصديق شمس النانسي, by Mūsawikhan (i.e. Mir Mu'izz al-din Muhammad Mūsawikhan), who had first the takhliḥs of Fīrāz, who was born A.H. 1050 (A.D. 1640, 1641), and died in India in A.H. 1106 (A.D. 1694, 1695); see A. Spranger, Catal., p. 408.
2. A tract on marriage (نکاح), on fol. 65³.
3. Poetical extracts, on fol. 69³.
4. A mukhammas by Mūllā Ḥādi (as in No. 1581 above), on fol. 71³, followed by rubāis, fards, and short poems by other poets, for instance Jāmī, Amīr Khusrau, Sa'īf, etc.
5. A kasīdah by Sa'dī, on fol. 75³.
6. A letter of Maulānā Zuhūrī of Tarshīz to Faidī (see Nos. 1464 sq. and 1500 sq.), on fol. 76³, followed by other indifferent prose-pieces, both in Persian and Arabic.
7. A Persian treatise on the soul (شاعر) by Abū 'Ali Ibn Sīnā (Avicenna), on fol. 82b, beginning: 

8. Another copy of Tughrā’s Mīrāt-Allūṭābī. 

9. No. 1992, ff. 98; written in various styles of Nastaʿlīk, mostly in diagonal lines, except ff. 41–64, ll. 21, very neatly executed, and ff. 68b and 69b, ll. 12–14; size, 9½ in. by 5½ in.

1591

Another copy of Tughrā’s Mīrāt-Allūṭābī. 

Mullā Tughrā’s Maḥār-e-faşrū (see IV in No. 1586), beginning: مکت تعارض الله 

No date. A seal of Ridūd ‘Alīkhān shows the year A.H. 1172 (A.D. 1758, 1759).

No. 2095, ff. 1–7, ll. 18–20; Shikasta; size, 8½ in. by 4½ in.

1592

Kīsā-i-Muhammad Hanīf (مقاوم حلیف) 

A Persian romance on the war-like exploits of Muhammad Hanīf (or as he is invariably called here, to suit the metre, Muhammad Hanīfīyā, see, for instance, fol. 3b, l. 7; fol. 5a, l. 1; fol. 6b, l. 3; fol. 16b, l. 1, etc.), the third son of ‘Ali (comp. fol. 9b, l. 1: مکت حافظ) by Muhammad ‘Ashīkh (see the poet’s name on fol. 137b, l. 5), who is probably identical with Shaikh Nūr-Allān Muhammad ‘Ashīk, the author of the māthnawi, composed A.H. 1279 (A.D. 1668, 1669), see W. Strehl, Catal., p. 479, and comp. W. Persch, Berlin Cat., p. 923. At the end of this poem the great Shaikh Zain-Allāhīn, properly called Shaikh Sadr-Allān, is praised (see fol. 137b, l. 9 sq.), and we may perhaps identify this Shaikh with the well-known Mullā Sadr-Allān Muhammad bin ‘Abdulrakhīb Shīrāzī, commonly called Mullā Sadrā, who died A.H. 1050 (A.D. 1640, 1641), see Ibn ‘Abī ‘All, p. 270. This Persian romance, which is undoubtedly the original and prototype of a māthnawi in Dakhani verses styled or جنگیان or جنگیان or جنگیان or جنگیان or جنگیان or جنگیان, composed A.H. 1095 (A.D. 1684), by a poet with the tākhallus Lahif and the epithet Miṭābh-‘al-‘ashīk, who, in a note on fol. 1 of No. 3036 of the India office Collection, has been identified with Ghulām ‘Ali, and dedicated his poem to Abī-‘Allāh Kūbhshā, who succeeding ‘Abdallah Kūtbālāh, ascended the throne of Gulkandah in Hājirābād, A.H. 1063 (A.D. 1652), and was taken prisoner by ‘Alamgir, A.H. 1068 (A.D. 1657). A shorter redaction of the same Dakhani version is preserved in No. 2771 of the India Office Collection.

1593

Yūsuf u Zalikha (يوسف و زلخا) 

Yūsuf and Zalikha, a māthnawi by Mullā Nāẓīm of Ḥarrā, who was a court-poet and favourite of ‘Abdāb Kūbhshā, ‘Abdāb Kūbhshā, the Begbog of Ḥarrā, at whose request he composed this māthnawi, which is to a great extent based on Ferdowsī’s māthnawi of the same name; he even mentions Ferdowsī’s name on fol. 19b, l. 7. He commenced the poem in A.H. 1058 (A.D. 1648), and completed it A.H. 1077 (A.D. 1661, 1662); he died A.H. 1081 (A.D. 1670, 1671), see Bodleian Cat., No. 1150; Ibn ‘Abī ‘Ali, p. 692; W. Persch, Berlin Cat., pp. 29, 721, and 927; A. ‘Alamgīr, Catal., pp. 151 and 515; Atashkāda, No. 305 (Bodleian Cat., col. 373), and Khūlṣāt-al-‘alām, No. 71 (ib. col. 301). It has been printed at Lucknow, A.H. 1286.

Beginning: خدا Bahaneh سه‌هم نهم اکندا دام طول کن و آکیه دنیا

No date. Many pages worm-eaten and severely damaged at the corners.

No. 1584, ff. 165, 2 coll., each ll. 15; Nastaʿlīk; size, 9½ in. by 4½ in.

1594

Another copy of the same. 

Beginning as in the preceding copy. 

No date. Ff. 193b–195b are left blank.

No. 1159, margin-column, ff. 170b–346, ll. 28–40; (14–20 baits), written by different hands in irregular Nastaʿlīk, which sometimes resembles Shikasta.

1595

A slightly defective copy of the same. 

One leaf is missing at the beginning of this copy. The first bait appearing here, corresponds to No. 158 (1593 above), fol. 3b, l. 8.

Dated A.H. 1103, Rajab (A.D. 1692, March–April).

No. 3166, ff. 1–156, 2 coll., each ll. 17; Shikasta, in most cases without any diarrheal points and consequently very difficult to read; size, 6½ in. by 3½ in.

1596

A fragment of the same. 

This copy goes down to the third dream of Zalikha.
1600

Masdar-aláthár (مسدر الاثار).
A mathnavi by the same Muhammad Muḥsin Fānī, written in imitation of ʿAlīmī’s Makḥzan-al-ālarār, and completed in A.H. 1657 (A.D. 1656, 1657); see the chronogram in the last verse of the poem:

ودود اثنان جز خرد نور - آئت تفاهوم زندگی دور
It is dedicated to the emperor Shāhjāhān, see fol. 78b, l. 9, and fol. 98a, l. 6 sq.

Beginning of the prose-preface, on fol. 77b:

سپاس بی‌یهی و ستایش دقتی اساس تحقیق است و نتایجی حشره‌ای ندارند.

Beginning of the mathnavi, on fol. 81b:

سمش‌الرحمان الهمم - ناز نهال‌های تزه‌زار، قدم

No date. College of Fort William, 1825.

No. 2053, ff. 77-144, 2 coll., each ll. 13; Nastālīk; size, 9 in. by 5½ in.

1601

Dīwān-i-Āhsan (دیوان احسان).
The lyrical poems of Ẓāfīr Khān Mīrzā Āhsan-Allah, with the takhallus Ahsan, the father of the poet Āshna (see above, Nos. 1584 and 1585), and one of the great Amirs of Jahāngir and Shāhjāhān; concerning his life comp. Rieu ii. pp. 687 and 699. According to the date given there, he died before his son Āshna in A.H. 1673 (A.D. 1662, 1663), but according to Sīrjān his death took place after that of his son in A.H. 1683 (A.D. 1672-1673), see A. Sprenger, Catal., pp. 149, 149, and 325; and Muntakhab-al-ālarār, No. 49 (Bodleian Cat., col. 241). He began his poetical career in A.H. 1632 (A.D. 1623), and the present dīwān, which is dated the 21st of Shaʿbān, A.H. 1639 (A.D. 1630, April 5), must therefore contain his earliest poems.

Contents:

A detailed preface, in prose, beginning, on fol. 1b:

بیلیل حسین خان در پستن سوانتسی ویتشافار

Ghazals, in alphabetical order, on fol. 9b, beginning:

چوکرد مشتاقی در قیامت عفر وخوا ما

Rubāis, likewise in alphabetical order, on fol. 11b, beginning:

با ما شد و بر ژرنا نورد خدا

No. 890, ff. 112-225, 2 coll., each ll. 17; Nastālīk; size, 9½ in. by 5½ in.

1602

Dīwān-i-Kāṣār (دیوان کسر).
Lyrical poems of a poet with the takhallus Kāṣār, who flourished in the second half of the eleventh century of the Hijrah, as a chronogram for A.H. 1071 (A.D. 1660, 1661), proves, and is, therefore, no doubt identical with Kāṣār Shāmlū,
who was in the service of Hasankhán Shámí, the governor of Harát, and had literary controversies with the poet Mullah Shukí, of Hamadán (see A. Sprenger, Catál., p. 91, l. 13), under Sháh ‘Abdál. He was contemporary with Táhir Naqíhábádí (see A. Sprenger, Catál., p. 94, last two lines), who completed his tadhkirá A.H. 1083 (A.D. 1672, 1673), but added some biographies later. Khajarí is stated there to have mostly resided at Harát, wherefore he is often called Harawi; see also Safímah, No. 660 (Bodleian Cat., col. 323). This diwán contains:

Ghazáls, in alphabetical order, with one tarkiband and a few rubá’ís at the end.

Beginning of the initial ghazál, on fol. 1b:

اَزْ عَشِقُ گُنْتِ سَوْرَةَ دَلَّ بِيَ بَيْتِ ما
وزَوْقُ گُنْتِ نَظَمَ وَ نَشَغْتُ دِرْجَانِ ما

Dated the 9th of Dhúl-al-hijjáh, A.H. 1154 (A.D. 1742, February 15).

No. 325, ff. 32, 2 coll., each ll. 17; Nastá’ík; size, 8½ in. by 4½ in.

1603
Kulliyát-i-Raftí (کُلِیَّةٍ رَفْتِی)

Complete poetical works of Mirzá Hasánbeg Raftí of Mashhad, who came to India under Sháhjábán, and lived at the court of that emperor as his and his son Dárá Shukí’s panegrist, comp. Makkhan-al-ghará’íb, No. 841 (Bodleian Cat., col. 333); he was still alive in A.H. 1083 (A.D. 1672, 1673), but had died at Díllí, when Sarkhíshwí wrote his tadhkirá A.H. 1093 (A.D. 1682), see A. Sprenger, Catál., pp. 92 and 111.

This copy contains:
1. Ghazáls, in alphabetical order, beginning, on fol. 1a; but the first is a little injured, and we can only quote the second hemistich of it, which runs thus:

بَدَّ نَزَمْ مَهْفُورَانَ فَازَرْ شَدَّ شَرِّ فُرَانُهَا

2. Rubá’ís, on fol. 251b, beginning:

وَيْئَنْعُرُّ لَكَ طَالِبٌ مَفْتَنَد
هرْبِ نُجْعَانِ خَوْضُنَّ تَكَابَّنَد

3. Short mathnaví:
   a. نَظَر ضَرَفُ تَغْرَفُ شَاهِجةَ بَامْشَا
   b. ضَرَفُ تَغْرَفُ دِرْجَانِ عَمَّاء
   c. سَتَبْيَشُ اسْمٍ
   d. مَنْتَيْتُ اسْمِ
   e. هَفْرُ شَدِيِّ
   f. تَغْرَفُ شَاهِجةَ تَغْرَفُ شَاهِجةَ
   g. تَغْرَفُ شَاهِجةَ تَغْرَفُ شَاهِجةَ
   h. تَغْرَفُ شَاهِجةَ تَغْرَفُ شَاهِجةَ
   i. تَغْرَفُ شَاهِجةَ تَغْرَفُ شَاهِجةَ
   k. تَغْرَفُ شَاهِجةَ تَغْرَفُ شَاهِجةَ
   l. تَغْرَفُ شَاهِجةَ تَغْرَفُ شَاهِجةَ
   m. تَغْرَفُ شَاهِجةَ تَغْرَفُ شَاهِجةَ

1604
Diwán-i-Ásafí (دیوان ایسفایی)

An incomplete copy of the lyrical poems of Ásafí, i.e. Muhammad Kuli Ásafí of Kumm, who came to India under Sháhjábán; he was still alive in A.H. 1083, but had died in A.H. 1093, see A. Sprenger, Catál., pp. 97 and 109, and Beale’s Oriental Biog. Dictionary, p. 54b; see also No. 1487 above. This diwán is arranged alphabetically, consists of kásídas and ghazáls, but goes down only to the letter د; it breaks off at the end of a ghazál rhyming in داد. There are besides small lacunas after ff. 9 and 11. Beginning:

صَلَّى رَبِّي عَلَيْه وَرَخَانَ رَحْمَة وَفَضْلَه
یَا اَلْدَاعِي جَهَلَ کِلَانَ کاَفِ

No. 3373, olím 13 J. 9, ff. 504, ll. 11–20: written very unequally by different hands, partly in careful and distinct Nastá’ík, partly in very careless Nastá’ík and even Shikasta; illuminated frontispiece; size, 8½ in. by 4½ in.

1605
Diwán-i-Nádím (دیوان ندوی)

The fragment of a diwán by Nádím, who seems to be identical with Nádím of Kashmir, who was still alive in A.H. 1083 (A.D. 1672, 1673), see the Makkhan-al-ghará’íb, No. 2908 (Bodleian Cat., col. 389), and A. Sprenger, Catál., p. 107. A later poet of the same takhallus is Mirzá Zákí Nádím of Isfáhán, who was a contemporary of Sultan Husain Safawi, and afterwards entered into Nádím’s service. The present copy contains only a part of the ghazáls, arranged alphabetically and going from the rhyme-letter i to the middle of ی. Beginning:

مَدْکُومَ فَرْدَمَ بَيْدَ رَوْيَ جَانَانَ أَرَأ
وَرْدَ اَلْدَاعِی مُهْرَمَ مَهْرَمَ وَمَهْرَمَ رَأَی

No. 114, ff. 17–42, 2 coll., each ll. 17–19; Nastá’ík; size, 8½ in. by 4½ in.

Sá’íb (Nos. 1606–1623)

1606
Kulliyát-i-Sá’íbí (کلیه‌ی سایبی)

A complete collection of Sá’íb’s poetical works, copied under his own superintendence, as we learn from the vignette on fol. 1a; the decorated frontispiece is Azád Tabárat, A. A. J., 1877, p. 315. Sá’íb is usually called the greatest among the modern Persian poets, was born about A.H. 1012 (A.D. 1603), went at an early age to Kábul, where he became the favourite of the governor Zafírkhán, betook himself afterwards to Sháhjábán’s court and returned, after some stay in Kashmir, to his native country, where Sháh ‘Abbas II (A.H. 1052–1077 = A.D. 1642–1666) made him ‘king of
poets.' He died, according to a chronogram of Wâli'z, A.H. 1088 (A.D. 1677, 1678, comp. Rieu ii. p. 693 sq.) Bodeian Cat., No. 1131 1137; W. Pertesch, Berlin Cat., p. 930 sq.; A. Sprenger, Catal, p. 354 sq.; other dates of his death are A.H. 1080 (A.D. 1669, 1670), see Khulassat-Isfâk, No. 157 (Bodeian Cat., col. 307), and A. Sprenger, Catal, p. 151; A.H. 1081 (A. Sprenger, Catal, p. 112). A.H. 1087 (A.D. 1675, see H. Khalis iii. p. 290 , No. 5506); or even A.H. 1080 (A.D. 1678, as in the Mirât-al-âlam); see besides Cuseley, Biegr. Notices, p. 227; Catal, des MSS. et Xylographes, p. 398; G. Flügel, i. p. 597; J. Aumer, p. 38; J. C. Tornberg, p. 110; some of his poems have been translated into German by THOLOUCK, Büttenannalogen, p. 288 sq. The diwan has been lithographed in Lucknow, A.H. 1292; a small selection from the same, Lucknow, A.H. 1294 and A.D. 1871.

This valuable MS. contains the following parts:
1. Kasidas, on fol. 1b, beginning:

2. A mathnawi, styled waqâyat-e-khusrau, on fol. 13b, beginning:

3. Persian ghazals, in alphabetical order, on fol. 16b, beginning:

4. A series of Turkish (i.e., Çaghatayi) ghazals (Ezâhâ-as-Turkî), on fol. 477b.

5. Mutafarrikât, on fol. 479b, beginning:

6. Unfinished ghazals, in alphabetical order, on fol. 48ib, beginning:

Many additions on the margin.

No. 450, ff. 438, 4 coll., each li. 37; small Nasta'î; illuminated frontispieces on ff. 1b, 16b, 447b, 479b, and 481b, size, 13h in. by 8½ in.

1607

Diyân-i-Šâ'îb (Diwan Sahib).
A very large collection of the lyrical poems of Šâ'îb, being similar to the khâsâk, or 'large selection,' as in Sprenger's copy, loc. cit. (see the preceding copy).
It contains ghazals, intermixed with kasidas, in alphabetical order, beginning, on fol. 11b:

At the end, on ff. 613b—621b, a series of so-called rubâ'îs (which have, however, not the usual rubâ'-metre), beginning:

Dated the last of Dhîl-ala'dah, A.H. 1148 (A.D. 1736) April 12; according to a note on the last page this collection contains 32,000 ba'its.

No. 748, ff. 621, 2 centre-coll., each li. 14 and a margin-col., li. 24; clear and distinct Nasta'î; illuminated frontispiece; size, 12½ in. by 7½ in.

1608

The same.
This collection is similar to the Khâsâk, or 'smaller selection' (see W. Pertesch, Berlin Cat., p. 930 sq.), and contains:

Fards, on fol. 1b, beginning, as the Mutafarrikât in No. 1606:

Ghazals, in alphabetical order, except the first, on fol. 6b, Beginning of the initial poem:

Beginning of the first alphabetical ghazal, on fol. 7a:

Beginning of the first alphabetical ghazal, on fol. 9a:

Beginning of the first alphabetical ghazal, on fol. 11a:

Many additions on the margin.

No. 744, ff. 387, 2 coll., each li. 15; Nasta'î; illuminated frontispiece; size, 8½ in. by 4½ in.

1609

The same.
Contents:

A few kasidas, on fol. 1b, beginning:

They break off on fol. 5b, and ff. 6—10a are left blank.

Ghazals, in alphabetical order, except the first, on fol. 10a. Beginning of the initial poem:

Beginning of the first alphabetical ghazal, on fol. 11a:

Beginning of the first alphabetical ghazal, on fol. 13a:

See No. 1606 above, where this poem heads the unfinished ghazals. At the end, on fol. 55b, a rubâ'î. Ff. 81—83, 315b, 338b, and a part of fol. 86b are left blank.

No date. On fol. 1a a note from A.H. 1193 (A.D. 1779).

No. 1119, ff. 1—558, 3 coll., each li. 14—16 on ff. 1—5; 2 coll., each li. 11 on ff. 10—558; written in the same strange Nasta'î as No. 1594, 1597, and 1598 above; small illuminated frontispiece on fol. ro6; size, 9½ in. by 5½ in.
On the margin of ff. 2b-9a some gazals of Jón Kudel (see above, Nos. 1555-1557) are written, beginning:

On the margin of ff. 10b-15b a few gazals and rubā’is of Wādā’, probably Muhammad Rāf’i Wādī of Kauzān, who was still alive A.H. 1093 (A.D. 1682), see Rieu ii. p. 698; they begin:

One gazal and two rubā’is of Šā‘ib himself are added on the margin of ff. 16a, 18b, and 22b.

No. 726, f. 1-89, 2 coll., each II. 1; very distinct Nasta’līk; illuminated frontispiece; the first two pages written on gilt ground; f. 1-26 on red paper, the rest on white one; size, 8½ in by 4½ in.

A fragment of the same.

Extants from Šā‘ib’s gazals, breaking off in the rhyme-letter ۡن.

No. 688, ff. 33, 3 coll., each II. 14-20; very careless Nasta’līk; size, 9½ in by 8¼ in.

Ghazaliyyāt-i Šā‘ib bā radif-i-alif (وریف الف)

An incomplete collection of those gazals of Šā‘ib which rhyme in ۠ب, beginning:

There are two lacunae, one on fol. 9 which is left entirely blank, and the other on fol. 17b. Fol. 97 is severely damaged.

Worm-eaten.

No. 822, ff. 98, 2 coll., each II. 14-16; Nasta’līk; size, 8½ in by 4½ in.

Ghazaliyyāt-i Šā‘ib bā radif-i-dal (وریف دل)

The richest collection extant of those gazals of Šā‘ib which rhyme in ۢ, beginning:

No date. Not only the centre of the copy is filled, but in many places the margin is covered too, and a great number of smaller or larger leaves, containing likewise gazals of Šā‘ib rhyming in ۢ, are inserted between the original leaves.

No. 318, ff. 244, 2 coll., each II. 21; Nasta’līk, by at least two different hands; size, 15 in by 8½ in.

Wajib-aliha-i Mirzâ Šā‘ib (واحب لنغفر مرزا ى شاب)

Wajib-aliha, a selection from Šā‘ib’s diwān, made, according to Sprenger, Catal., p. 346, by Darwish ‘Amilâ of Balkh, who paid a visit to Šā‘ib at Isfahān and obtained his diwān. It contains gazals, rubā’is, single baits, etc., brought together according to the subjects of which they treat, under many different, but
887

CATALOGUE OF PERSIAN MSS.

Dated the 19th of Safar, A.H. 1095 (A.D. 1684, February 6), at Bahar, by a nazar of Shaikh `Inayatullah, the comptroller of the jagirs of prince Wali-ghur Shâh `Abd Allah (afterwards emperor Bahadur Shah). No. 9234, ff. 1-12, 4 coll. in diagonal lines; written in careless Nastaliq; size, 9½ in. by 5½ in.

1622

Saib's kašdas.
A few kašdas by Saib, beginning, on fol. 288a:

No. 901, ff. 288-292, 2 centre-coll., each II. 11-13, and a third on the margin, II. 26; Shikasta; size, 9½ in. by 5½ in.

1633

Miscellanea in prose and verse.
The main portion of the MS. (ff. 21-35) is filled with extracts from the diwan of Saib, made by Muhammad Tahir Nasrâbâdi, the author of the famous tadkhirah (see No. 669 above), and entitled An'ib, 2. These extracts were made by the compiler after the completion of his extracts from the Shâhnâmeh, styled An'ib, and begin:

Rhûsân yâshîn ke `abû `aldar dûr nûsh, nûsh ū rûsh nâmeh, misâ'ûd tâ'âr, mishâb, mishâb, mishâb.

Fr. 22-27 are turned upside down and must be read from fol. 27b backward.
The remainder of the MS. contains:

1. Scattered pieces of poetry from the diwans of Naqir `Ali, Raff, Faidi, and Shaikh Taj-al-dîn, on ff. 4-6, 12b-14b, and 15b-16a. An Arabic kašîd by Farazdâk (died A.H. 1105=A.D. 728), in praise of the legitimate successor to the prophetic office (fâzîd, `al-Hâkim `abî Muhammad Tahir), is found on fol. 11b.

2. Small prose-pieces, chiefly traditions of the prophet, `Ali, and other saints, some theological tracts in Arabic, on fol. 6b; another tract, styled the Fatwâ-ye `arâdeh (idem), on fol. 7; one in Hindistani, on fol. 10; the story of Solomon and the birds, in Persian, on fol. 10b; again an Arabic treatise, nâmeh, on fol. 13b, dated Rajab, A.H. 1105 (A.D. 1692, March-April), on fol. 17b, and a letter by Saib (bâ'it, mî'ad al-mihâl), on fol. 20b.
The extracts from Saib's diwan are dated, on fol. 36a, the 10th of Rabî'-al-sawwal, A.H. 1205 (A.D. 1888, March 6), at Surat, by Abû Muhammad bin Muhammad Tahir al-khûtî.

No. 911, ff. 36-37, 3 coll., each II. 22, on ff. 21-26; Nastaliq, by different hands; size, 9½ in. by 5½ in.

Poets who died between A.H. 1100 and 1200.

1624

Diwan-i-Sâbik (Sâbik diwan, Sâbik diwan). Lyrical poems of Hâji Farîdûn or Akâ Farîdûn Husain, with the takhallus Sâbik, who went to India under `Alamgir and was still alive in Lâhur, A.H. 1103 (A.D. 1691, 1692), as a short postscript of the poet himself, on fol. 209b, is dated Jumâdâ-`al-dîn of that
POETRY.

year. Sâbîk is mentioned in A. Sprenger, Catal., p. 123, l. 8 ab infra; in the Şufluf-I-Ibrahim, see W. Pertech, Berlin Cat., p. 644, No. 92; and in the Makhzan-algharâ'îb, No. 1048 (col. 377 in the Bodleian Cat.). This very rare diwan, which is moreover the poet's autograph, written in the twenty-eighth year of ʿAlamgir's reign (A.H. 1096-1168), is found in no other collection described hitherto, and contains:

Kašdâb, tarkibbâds, and ʿiṭas, on fol. 1, beginning:

مَدَمَّسِدَتْ درٍّك آنَمَدْتُ هُكَّة مَة
بُزَرِّحَ رُكْمَةٍ حُمِّونَةٍ أَخَرَدْتُ حُمِّونَةٍ

Some leaves are left blank at the end of this part, for future insertions.

Ghazals, in alphabetical order (also with some partly or wholly blank leaves for additions), on fol. 61, beginning:

خَرْنَرَ ٌدَرْبِر مِتْنَد جُؤُسَأَٔ مَرْكَزُ ُهَا
نًَ أَدَّّاَنَشَمُ دِيِّ حَبَتَاَ َةْ دِيِّ

Rubâis, on fol. 203, beginning:

سَلَطَنَ سَلَطَنِي بِمَعْلُوم
دُعَمَّلَكِ مِنْ حُمَّيْطَةٍ مَا بَشَرَ

Bibliotheca Leydeniana.

No. 2299, ff. 69, 2 coll., each ii. 135; Nastaʿlîk; small illuminated frontispieces, on ff. 5 and 61; size, 6½ in. by 4¼ in.

1625

Diwan-i-Kirmani (ديوان كرمنی).

The lyrical poems of Kirmani (Girami in A. Sprenger, pp. 128 and 412, and in Rieu ii. ii. 614, and iii. p. 1095; Karami in W. Pertech, Berlin Cat., Index, p. 1172, or Kurrimi, ib., p. 1189), whose autograph this copy seems to be, since there are many blank left between the single poems, probably with the intention of filling them up afterwards with poems of the same rhyme-letter; according to the chronogram in the last verse on the last page, it was finished a.H. 1105 (A.D. 1693, 1694). The poet must therefore have flourished towards the beginning of the twelfth century of the Hijrah, and may be identical with Mirza ʿAbd-Allah in Kirmani, the son of Amânat Khan (who was in ʿAlamgir's service); see the Hamshah Bahar in A. Sprenger, Catal., p. 128; Makhzan-algharâ'ib, No. 2209 (col. 369 in the Bodleian Cat.), and W. Pertech, Berlin Cat., p. 655, No. 38. Another well-known poet, with the same takhallus, is the Kasimirian poet Mirza Kirami, son of Mirza ʿAbd-al-Ghanim-khan Kabul and brother of Arjumand Azad (the father died A.H. 1139 = A.D. 1726, 1727; Mirza Kirami himself A.H. 1155 = A.D. 1742, comp. Rieu, loc. cit.; A. Sprenger, Catal., p. 128, where it is stated that he was a young man in A.H. 1136 = A.D. 1723, 1724; and Makhzan-algharâ'ib, No. 2198). Besides these two there are mentioned in the various tadhkiras: Hasanbeg Kirami-Shamul, who was a high official under Jahangir, see Khulassat-alalfkar, No. 434 (col. 314 in the Bodleian Cat.); Makhzan-algharâ'ib, No. 2126 (ib., col. 367); and W. Pertech, Berlin Cat., p. 655, No. 37; Kasimbeg Kirami, see Makhzan-algharâ'ib, No. 2204 (ib., col. 369); Maulana Kirami of Tabriz, see Makhzan-algharâ'ib, No. 2188, and W. Pertech, loc. cit., No. 40; Allahwirdibeg Kirami, see W. Pertech, ib., No. 39; Mullâ Kirami Kâshi, ib., No. 36; and a Misrâ Kirami, without any further designation, ib., No. 41. This copy contains:

Ghazals, in alphabetical order, on fol. 1, beginning:

شَيْتٍ وَشَيْتٍ دَخَّلَ حَمْدُ رَاحٍ في
مُكَحَّمَمَةٍ في

Dubâis, and fards, on fol. 317, beginning:

دُخَرَتُ رُزَبُوَّ تَمِيرُ مِعَالَ مَا بُشَرَ

Tarkibbâds, ʿiṭas, kaśdâb, and short mathnawâs, on fol. 380. .

No. 859, ff. 40, 2 coll., each ii. 9; large and distinct Nastaʿlîk, illuminated frontispieces; size, 10 in. by 8¼ in.

1626

Another copy of the same diwan.

This copy, not dated, contains:

Ghazals, in alphabetical order, intermixed with rubâis and fards, on fol. 1, beginning as in the preceding copy. Here too blanks are left at the end of several rhyme-letters.

Mukhammasat and rubâis, on fol. 242. .

No. 1829, ff. 165, 2 coll., each ii. 11; Nastaʿlîk, mixed with Shikasta; wasters; size, 9½ in. by 6½ in.

1627

Diwan-i-Isa (ديوان عيسى).

Lyrical poems by Isa, who flourished under Shâh Sulaimân of Persia (A.H. 1107-1155 = A.D. 1666-1694), as several of his kašdas are in praise of that monarch; he therefore cannot be identical with another poet, Kâdî Masih-aldin Isâ of Sâwâ, who flourished under Sulân Yaḵub, and was killed A.H. 898 = A.D. 1493 (see Muntakhab-al-ṣâliḥ, No. 436, Bodleian Cat., col. 248; Atshakda, No. 473, ib., col. 279, and Makhzan-algharâ'ib, No. 1596, ib., col. 352). This diwan contains:

A short preface in prose, on fol. 1, beginning:

خَرْنَرَ ٌدَرْبِر مِتْنَد جُؤُسَأَٔ مَرْكَزُ ُهَا
نًَ أَدَّّاَنَشَمُ دِيِّ حَبَتَاَ َةْ دِيِّ

Kašdas (several in honour of Shâh Sulaimân), ʿiṭas, and short mathnawâs, on fol. 3, beginning:

مَبُرَزَتُ ُقَتَلَنَ دَخَّلَ جُوُسْ سَلا
ٌدُعَمَّلَكِ مِنْ حُمَّيْطَةٍ مَا بَشَرَ

Ghazals, in alphabetical order, followed by rubâis and fards, beginning, on fol. 65:

ٌدَبَرَ دَلَبَ دَخَّلَ كَتَبٍ أَمَّا اللَّٰهُ

No date.

No. 507, ff. 124, 2 coll., each ii. 16; clear Nastaʿlîk; size, 8½ in. by 4½ in.
Shaukat (Nos. 1628-1633).

1628

Diwân-i-Shaukat (دویان شوکت).

Lyrical and epical poems by Maałá Muhammad ısa ıke (or Abú ısa ıke), or—according to others—Muhammad ıbrahîm, with the takhallus Shaukat of Bukhârâ, who went, A. H. 1688 (A. D. 1677), to Harât, later on to Mashhad, and ﬁnally settled in Isfahân, where he died, A. H. 1107 (A. D. 1595, 1596). He collected his diwân in A. H. 1093 (A. D. 1682); comp. Bodleian Cat., Nos. 1145 and 1146; Khulâsât-alaþfâr, No. 131 (ib., col. 307); Rieu ii. p. 696; W. Pertz, Berlin Cat., p. 934; A. Sprenger, Catal., p. 568; Kraft, p. 69, etc. The statement of the Muntakhab-alaþfar, No. 339 (col. 246 in the Bodleian Cat.), that he was a native of Isfahân, went to India, and was killed by a young Hindu, is obviously wrong. Equally wrong are the data of his life both in G. Flügel i. pp. 588 and 589, where he is, on the authority of H. Khalifa vi. p. 575, No. 1476, represented as a contemporary of Shâh Ismâ’îl II, and in the Hamisba Bahâr (A. Sprenger, Catal., p. 124), where he is said to have been probably alive as late as A. H. 1136 (A. D. 1720, 1721). A Turkish commentary on Shaukat’s diwân is noticed in G. Flügel i. p. 590.

Contents:

A large mystical mathnawi, without any special heading, on fol. 2 b, beginning:

محمد شکرکارا که هرچه هست اوتست
دائم هست فلانه از هه و هوست

The ﬁrst page of this poem is repeated on fol. 1 b; ff. 168 and 166 are misplaced, and must, as belonging to the lyrical portion of this MS., be inserted between ff. 157 and 188.

Ghazals, intermixed with rubâ‘is and fards, all in alphabetical order, on fol. 166, beginning:

خداوند رگ آناهیز کرمکا که همان را
بموج اشک بلبل آب ده تبع زمین را

Dated the 2nd of Dhu’l-hijjah, A. H. 1138 (A. D. 1726, Aug. 1).

No. 798, ff. 346, 2 coll., each ll. 12–14; written by at least three different hands in different paper in careful, partly careless Nasta‘îlî; many pages greatly injured; size, 8½ in. by 5¼ in.

1629

Another copy of the same.

This very badly-written copy contains, as ﬁrst part, instead of the mathnawi, the kashidas of Shaukat, which are entirely wanting in the preceding copy; but, unfortunately, they are defective at the beginning and open abruptly thus:

روی موسی غزی و ذل جانب رقیٰ
افتاده کاہم از بیمایم دو کهرا

A number of these kashidas are in praise of Mirzâ Sa’d-al-din Muhammeddâkhîa, the governor of Khurasân (see a prominent specimen of them in No. 1146 of the Bodleian Cat.), others celebrate the Imam Riḍâ.

On fol. 18 b begins the collection of ghazals, rubâ‘is, and fards, in alphabetical order, with the same bait as in the preceding copy:

Some kitâ‘as and rubâ‘is at the end.

Ft. 215 a–229 a are a repetition of fol. 207 a, ﬁrst line, to fol. 211 b, l. 12.

No date.

No. 911, ft. 210, 2 coll., each ll. 17–19; written by many different hands in various styles of Nasta‘îlî; size, 9½ in. by 7¾ in.

1630

Shaukat’s ghazals.

This copy of Shaukat’s lyrical poems contains the ghazals, intermixed with rubâ‘is and fards, arranged alphabetically in two series.

First series, on ff. 1 b–30 a, beginning as usually:

خداوند رگ آناهیز کرمکا که همان را

This series goes from the rhyme-letter l to ي.

Second series, on ff. 30 b–58 b, beginning with a rubâ‘i:

خداوند رگ آناهیز کرمکا که همان را

This series is separated from the ﬁrst by four rubâ‘is, which stand outside the alphabetical system, and goes down from the rhyme-letter l to ږ only.

Dated the 3rd of Ramadân, A. H. 1140 (A. D. 1731) or 1140 (? A.D. 1728, April 13, or 1693, May 8), by Hâfiz Muhammed Sâlih, son of Hâfiz Abû-al-alkhair. Calcutta, March, 1806.

No. 2288, ft. 158, 2 coll., each ll. 11; Nasta‘îlî; size, 8½ in. by 4¼ in.

1631

The same.

Ghazals, in alphabetical order, intermixed with some rubâ‘is and fards; beginning, on fol. 1 b, the same as in the preceding copies, but thus (substituting the letter s, as in the ﬁrst copy of the British Museum):

Txânî ژک

Seven unalphabetical rubâ‘is at the end. No date.

This splendid copy has at the end several leaves, which are ornamented, but left blank for the insertion of further poems.

No. 3215, ft. 110, 2 coll., each ll. 12; excellent Nasta‘îlî; illuminated frontispiece; each ghazal framed in by gold stripes and arabesques on the ﬁrst thirty-two leaves; gorgeous illuminations on the margin of the ﬁrst twenty-three leaves; all pages besides powdered with gold; size, 10½ in. by 6½ in.

1632

The same.

Ghazals, in alphabetical order, beginning as usually:

خداوند رگ آناهیز کرمکا

No date.

No. 3343, elim 13, J. 31, ft. 111, 2 coll., each ll. 13; careless Nasta‘îlî; size, 7½ in. by 3½ in.
1633

An incomplete copy of the same.

Ghazals, in alphabetical order, with the usual beginning, on fol. 94b, which, however, break off already in the first rhyme-letter l, on fol. 113b. The last bai, appearing here, is the beginning of a new ghazal, No. 2383 (1630 in this Cat.).

No. 36, ff. 94b-113b, 2 coll., each ll. 15; very bad Shikasta; site, 3½ in. by 4½ in.

1634

Mathnawis by 'Alâ'llah Râzi.

Two romantic stories in verse by Mir 'Ashari 'Alâ'llah Râzi, who was in high favour with the emperor 'Alângir, and died as governor of the province of Dihli in Râbi' II A.H. 1108 (A.D. 1696, Nov.), comp. Bodleian Cat., Nos. 1148 in 1149; Rieu ii. p. 695; A. Sprunger, Catal., pp. 123 and 542; W. Pertsch, Berlin Cat., p. 932; Khulassat-âlamân, No. 29 (col. 297 in the Bodleian Cat.). Ouseley, Notices of Persian Poets, p. 167 sq. Besides the three mathnawis, contained in the India Office Collection, he also composed the 'Naghâmas' Ulânlî, also styled 'Naghâmas' or 'Naghamas' Ulânlî, a history of the first five years of 'Alângir's reign (see Nos. 345 and 346 above), and a divân, which is described in the Bodleian Cat. and in A. Sprunger, loc. cit. The present copy contains:

1. F. 1-89: Sham' u Parwâna (شام و پروانه). Candle and Moth, that is the Indian love-story of Ratan Sén (or Ratan) and Padmâvat (or Padama), composed A.H. 1069 (A.D. 1658, 1659), see fol. 80a, l. 2: سال هزار و نهم

The title appears in the heading of fol. 1st and on fol. 79b, lin. penult. It is based on an earlier Hindi story (see fol. 82a, l. 5), which had already been treated in Persian by Bâzmî, A.H. 1028 (A.D. 1619), see Nos. 1582 and 1583 above.

Beginning:

1 ای قزاز، چون سیمبیر یاس طرزانه سیمبیر

A Persian prose-version of the same story, founded on this poem of Râzi, viz. 'Efrâhím, is noticed in Rieu ii. p. 768b. Another prose-version is described in W. Pertsch, Berlin Cat., p. 988.

F. 81-87 contain smaller poetical pieces, tarâikh, rubâis, and tarjâhs, probably by the same author, and an epilogue in prose by the transcriber, Mir 'Ali Muhammad Akbar, who dated this copy the 25th of Dhu-al-hijjah A.H. 1148 (eighth year of Muhammadâshâh's reign) A.D. 1736, May 7, in a place near Sringapatan.

2. F. 88-170: Mihr u Mâh (میخ و ماه). Sun and Moon, that is the Indian love-story of prince Manâshâr and princess Madhumâlat, composed A.H. 1655 (A.D. 1655), see fol. 170b, lin. penult.: زجر حکمران ایین تختاک، و بنج است، and last line: خمص عشقی

In the Khâtâmah this poem is styled fol. 163a, l. 7, and 170b, lin. penult. It is, like the preceding mathnawi, based on an older Hindi story by Shaikh Jamân and Manjhan, which was first translated into Persian verse A.H. 1059 (A.D. 1649), see Rieu ii. pp. 700 and 823, and three years after the second Persian adaptation by 'Alâ'llah Râzi, turned into Dakhni verses by Miyan Nuşrât A.H. 1668 (A.D. 1657, 1658), under the title of 'Naghâmas' Ulânlî, copies of which are found in the India Office Collection, Nos. 1434, 2486, and 2621; in the Bodleian Library, No. 2330 of the Cat., etc. Comp. A. Sprunger, Catal., p. 630, and George de Tasse, Histoire de la Littér. Hindoue, etc. p. 388; ii. pp. 485 and 486; on prose-versions of the same story, see above, No. 803; 3. Beginning:

خداونداغ به خود دم را

زدی اکر نیا هر مسلمان را

Lithographed, Lucknow, 1846.

Ff. 170b and 171a contain eight rubâis; ff. 171b and 172a an epilogue of the transcriber, who is identical with that of the first mathnawi, viz. Mir 'Ali Akbar, dated this poem the 26th of Dhu-al-âdâh, A.H. 1148 (A.D. 1736, April 8), at Dowlas (Bawasassa, as the place is called on the last fly-leaf).

No. 3068, ff. 172a, 2 coll., each ll. 15: Nasta'ilî; cursiv drawings on ff. 28a, 50b, 52a, 64a, 65b, 75b, 76a, 79a, 81b, and 142b; blanks left for illustrations on ff. 41b, 112b, and 114b; ff. 149, 150, and 157 are left entirely blank; fol. 112b is greatly injured; site, 3½ in. by 4½ in.

1635

Sham' u Parwâna (شام و پروانه).

Another copy of the first mathnawi in the preceding collection, beginning:

ای فرزند ذریعه سیمبیر

On fol. 1st and on the fly-leaf this title is given to it:

قصص ترکت

The date of composition appears here on fol. 94b, l. 4; the correct title, on fol. 93a, l. 7.

No date. Bibliotheca Leydeniensia.

No. 2515, ff. 1-95, mostly in diagonal lines, except ff. 1, 5, and 91-95 which have been added later, ll. 10-15; Shikasta; site, 7½ in. by 4½ in.

1636

Mihr u Mâh (میخ و ماه).

Another copy of the second mathnawi in No. 1634, beginning, with a slight modification:

خداونداغ به خود دم را

Dated the 29th of Rajab, in the second year of Farrukhsâyî's reign (A.H. 1126, A.D. 1714, Aug. 10), by Mir Muhammad Iâjkâ, son of Mir Muhammad Hasan of Alînâmadâr, in the service of Shah Muhammad Muhsin.

College of Fort William, 1825.

No. 2198, ff. 68, 2 coll., each ll. 15; small Nasta'ilî; site, 8½ in. by 4½ in.
1637

Another copy of the same.
Beginning, as in the preceding copy: خداوند، یاد عرفان در خود را. As title is given to this poem on the first fly-leaf: مقدمات (مقدمات) and متوهور.

No date. The transcriber was ʿImān al-ʿAllāh.

No. 618, ff. 50–2 coll., each ll. 17–8, written in a mixture of Nastaʿlīk and Shikasta, but quite legible; size, 9½ in. by 5½ in.

1638

Murakka (مَرَاقَك).

Patchwork or scrap-book, a mystical mathnawi on the chief points of Sufism, illustrated by short tales, somewhat in the style of Jalāl-ʿalā Rūmī's mathnawi, by the same ʿAṭīkhān Rāzī, beginning:

Pertsch and pers. ائته بالعین في العام (ق) الكال (Sprenger)

Sarkhwāsh in his taḥkīrah (see A. Sprenger, Catal., p. 111) says: 'it may be considered a poetical version of the Kāmil al-Maʿālūqāt,' but to what book does that title apply?

No date. The transcriber was Mir ʿAbd al-Husayn al-Sayyid.

No. 486, ff. 156, 2 coll., each ll. 15; slightly injured and worn, eaten here and there; size, 8½ in. by 5 in.

Nāṣir ʿAlī (Nos. 1039–1049).

1639

Diwan-i-Nāṣir ʿAlī (دیوان نصرت علی) of Shāh Nāṣir ʿAlī of Shirāz, who died at Dihil on the 6th of Ramadān, a.H. 1108 (A.D. 1697, March 29); comp. Reu ii, p. 699 sqq.; Bodelian Cat., Nos. 1150–1152; W. Pertsch, p. 80; and Berlin Cat., p. 935; A. Sprenger, Catal., pp. 113, 126, 151, 201, and 329; Cat. Codd. Or. Lugd. Bat. ii, p. 197; see also Rosen, Persian MSS., p. 167 (No. 109); Muntakhab-al-ʿalā, No. 458 (col. 249 in the Bodelian Cat.); Khalīṣat-al-ḥalām, No. 47 (ib., col. 298); Khalīṣat-al-ḥalākār, No. 178 (ib., col. 308), and Makhzan-al-ghalibah, ib., No. 1743 (ib., col. 355). All taḥkīras agree about the date a.H. 1108, but a strange contradiction appears in the chronogram, composed by Sarkhwāsh, the friend of the poet and the collector of his diwan: یا عیال عیال عیال عیال، which gives a.H. 1109, see A. Sprenger, Catal., p. 113, and the Khalīṣat-al-ḥalām, loc. cit. This copy, the fullest in the British Library Collection, contains:

Gazals, rubāʿīs, and fards, mixed together in alphabetical order, with interlinear and marginal glosses, on fol. 1r, beginning:

At the end of this part another series of rubāʿīs (on ff. 95b–99b).

Kāṣidas, on fol. 100, beginning:

The poet's name appears as taḥkīlass several times, for instance, on fol. 106b, l. 8. The diwan has been lithographed in Lucknow, 1844, A.H. 1263 and 1281. Copied by Khwājah ʿAthīm in the twenty-ninth year of Muḥammadshāh's reign (= A.H. 1160, A.D. 1747); the larger portion of the diwan, i.e. to the end of the rubāʿīs, was finished the 19th of Muḥarram in that year (1747, Jan. 31).

No. 1078, ff. 110, 2 coll., each ll. 14; careless Nastaʿlīk; size, 8 in. by 2½ in.

1640

Another copy of the same diwan.

The same diwan, without the kāṣīdas, chiefly consisting of gazals, in alphabetical order, on fol. 1b, beginning as in the preceding copy. The gazals conclude on fol. 73 and are dated the 25th of Ṣafar, A.H. 1132 (the first year of Muḥammadshāh's reign) = A.D. 1720, Jan. 7, at Shāhjahānābād, during the government of Nawwāb Najā-ʿalān ʿAṭīkhān Bahādūr.
The remaining leaves contain:

ることができる (i.e. Ḥakīm Sanāʾ of Ghazna, see above, No. 914 sqq.), beginning:

Fol. 73b: nine mathnawi-bis by the (i.e. Ḥakīm Sanāʾ of Ghazna, see above, No. 914 sqq.), beginning:

Fol. 78b: some lines in prose, beginning:

Fol. 85, ff. 1–78, 2 coll., each ll. 15; on ff. 74–78 diagonal lines; Shikasta; various readings and additions on the margin; the first pages greatly injured; size, 8½ in. by 4½ in.

1641

The same.

Gazals, rubāʿīs, and fards, mixed together in alphabetical order, beginning as usual. This diwan concludes on fol. 109b and is dated the 21st of Muḥarram, A.H. 1143 (the thirteenth year of Muḥammadshāh's reign, correctly the twelfth, as his accession to the throne took place in Diwān-al-ḥalām of a.H. 1131 = A.D. 1730, Aug. 6. The remaining leaves contain:

Fol. 109b and 110: a kāṣīdah by Nawwāb (see above, Nos. 935–949), beginning:
POETRY.

1643

The same.

Ghazals, in alphabetical order, interspersed with some rubâís and fards, and concluded by a short series of rubâís, beginning as usual.

This very badly-written copy was finished in Muḥarram, a. h. 1157 (A. D. 1744. Feb. — March). It belonged formerly to the College of Fort William.

No. 2192, ff. 76, 2 coll., each l. 13; Shikasta; size, 8¾ in. by 6 in.

1644

The same.

Ghazals and rubâís, in alphabetical order, beginning, as usual, on fol. 1⁴. No date.

No. 3478, olim 13 J. 17, ff. 86, 2 coll., each l. 15; written by three different hands, partly in careful, partly in very careless Nasta'lis; slight injuries by worms; size, 7½ in. by 4½ in.

1645

A defective copy of the same.

This copy opens abruptly at the end of a ghazal, rhyming in ی, with this lait:

غور فقر استغاثی معتم در نفی باد

corresponding to fol. 12⁴, l. 10 in No. 3478 (No. 1643 in this Cat.); the first complete ghazal on the same first page (fol. 7⁵) agrees with that which begins on fol. 7⁷, l. 8 in the same copy. The last lait on fol. 121⁷, the second of a ghazal, rhyming in ی. cor.

1646

Mathnawi by Nasîr 'Alî.

A number of mathnâwâis by the same Nasîr 'Alî, the first of which, on ff. 1⁷–2⁸, is the same religious poem which appears in most copies of Nasîr 'Alî's poetical works (see Rieu, Sprenger, Fertsch, and Bodleian Cat., loc. cit.), and begins:

اللهی درپر دن تار و (دند) خرید روز

The others are partly Sâkînâmas, partly encomiums of the Kalandar monks, all of mystical import. The mathnawi on Kasmir, noticed in Rieu ii. p. 700, is not found among them.

No date.

No. 213, ff. 105, 2 coll., each l. 17; Nasta'lik; all the headings (invariably in verses and sometimes very long) written in red ink; size, 9½ in. by 6½ in.

1647

Another copy of Nasîr 'Alî's religious mathnawi.

Another copy of the first and longest mathnawi of the preceding collection, beginning:

اللهی درپر دن تار

No date. Various readings on the margin.

No. 3004, ff. 62, 4 coll., in diagonal lines, the first and third containing five baihs each, the second and fourth two baihs; Shikasta; size, 6 in. by 5 in.

1648

An incomplete copy of the same.

Beginning as usual. It goes down to fol. 33⁷, l. 3 ab infra in No. 213 (1646 in this Cat.); the headings on ff. 265⁷, 267⁷, 269⁷, and 274⁷ are left blank. This copy ends on fol. 27⁸ and is dated a. h. 1123 (A. D. 1611, 1612). On ff. 278⁷–283⁷ another short mathnawi, in the same metre, is added, probably by the same Nasîr 'Alî (but not found in No. 213), beginning:

شمس و روی خزنداده‌ها فوق

No. 3106, ff. 24⁴–28³, 2 coll., each l. 17; Shikasta; worm-eaten and damaged in many places; size, 6½ in. by 3½ in.

1649

Nairang-i-Tashk (نیرانگ عشاق).

The love-story of Shahâd and 'Azîz, a romantic
mathnawi by Shaikh Muhammad Akram, with the takhallus Ghanimat, of Ganjâh in the Panjâb, a pupil of Mir Muhammad Zamân Râsikh of Lâhirî (who died A.H. 1107 = A.D. 1695-1696, see a description of his mathnawi in No. 1147 of the Bodleian Cat.) and a favourite of the emperor 'Alamgir. It was completed A.H. 1096 (A.D. 1685) and begins:

بیا ساتی که فصل ذهیبات
تلع گلریغ می مطرپ هزارس
End:

چه حامل تکیت از طول کلام
تاعم است و تاعم است و تاعم است

As a kind of colophon appear the words:

مکتوب: خاص الحدیث نویج

No. 190, ff. 79-82, 2 coll., each il. 17; Shikasta; size, 8 in. by 4 in.

1653

Dîwân-i-Tahir Wahid.
The largest collection extant of the lyrical poems of 'Imâd-aldinah, Mirzâ Muhammad Tahir Wahid of Kazwâni, who was a friend of Sâ'ib (see above, Nos. 1606-1623) and historigrapher of Shâh 'Abbâs II of Persia (A.H. 1052-1077 = A.D. 1642-1666), whose life from his birth to the fifteenth or sixteenth year of his reign he wrote in the form of Shâh-nâmeh (see above, Nos. 555-575).

He died, according to the Khulâst-al-Fâkâir, No. 298 (col. 312 in the Bodleian Cat.), A.H. 1110 (A.D. 1698, 1699); Sirâj gives the earlier date, A.H. 1108 (A.D. 1696, 1697), see A. Sprenger, Catal., p. 151, and the Zinat-al-almâsîl the later date, A.H. 1118 or 1119 (A.D. 1706, 1707); comp. Rieu i. p. 189; comp. besides A. Sprenger, Catal., pp. 170 and 171; Ataâshkâda, No. 459 (col. 281 in the Bodleian Cat.); Khulâst-al-Fâkâir, No. 73 (ib. col. 301), where extracts from three different mathnawis of his are given, and Makhzan-al-alhârâ'îb, No. 2976 (ib. col. 391).

This copy contains:

Ghazâls, interspersed with tâ'kîbshabads, kîyas, and rubâ'îs, arranged in alphabetical order, with a few unalphabetical mukta'ât at the end. Beginning, on fol. 1b:

کرامت کسی عیار یا اسید ناتاد عیازان
پید دسک کی کمی دام بروجوارا

The proper order of ff. 560-572 is: 560, 569-571, 561-568, 572. No date.

No. 41, ff. 565, 2 coll., each il. 13-19; written by different hands, partly in Nasta'îlî, partly in Shikasta; size, 11 in. by 6 in.

1654

Another copy of the same diwân.
A much smaller collection of Tahir Wahid's lyrical poems, containing:

A few kâsidas, on fol. 1b, beginning:

خاندان دل د بی رزگوند جوون دل دریا
که یاداند درک خوانت نخواست

Ghazâls, rubâ'îs, and tâ'kîbshabads, mixed together in alphabetical order, on fol. 5b, beginning as in the preceding copy.

Dated the 3rd of Shawâll in the twenty-third year

1650

Another copy of the same diwân. As heading before the preface appears here:

غازہ پرچار یزدگرد
شاعر کتاب از پرچار یزدگرد دری درم تویح و حکومنه
سایر جهور عشق نیرکر از خون دل خوری در عرصه
تفریت از جمع

No date. Twelfth century of the Hijrah. As copyist is mentioned, on fol. 55a (by a third hand, it seems), Ghulâm Muhammad. A note, affixed to the fly-leaf by C. Râikes, Commissioner and Superintendent, states that this, like Heer and Baqwa, is a love-story. Ghaneenmut died recently (sic!) at Goosjerat, and is the author of a Deewan or collection of odes. Sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. It was received from Dr. Royle, July, 1856.

No. 2236, ff. 55, 2 coll., each il. 14 (on ff. 1-30), il. 15 (on ff. 31-54); Nasta'îlî, by two different hands; size, 10 1/2 in. by 6 1/2 in.

1652

A short anonymous mathnawi, apparently a Sâ'ibi, and probably by the same Ghanimat; it is written by the same hand as the Makhzan in No. 1649 and immediately after it. Beginning:

بیا ساتی که فصل ذهیبات
تلع گلریغ می مطرپ هزارس

End:

چه حامل تکیت از طول کلام
تاعم است و تاعم است و تاعم است

As a kind of colophon appear the words:

مکتوب: خاص الحدیث نویج

No. 190, ff. 79-82, 2 coll., each il. 17; Shikasta; size, 8 in. by 4 in.
No. 891, ff. 1–128, 2 centre-coll.; each ll. 11, and a third column on the margin. ll. 24–26; Nasta’līq; size, 9¼ in. by 5½ in.

1655
Selections from the same diwan.
These selections from Tāhir Wāhīl’s lyrical poems consist of rubā’īs and ghazals, mixed together in alphabetical order, and beginning:

جَانَ كُنْتَ سُطْحُمُ شَأْنُ شَوْرَ يِتَّدَا
زِيَ جَوِهُمُ عَالَمُ رَأَهُ جَانَ شَوْرَ يِتَّدَا

This is the first rubā’ī, quoted in the Makhzan-nighrā’ī, loc. cit., see No. 1653.
No date.
No. 519, ff. 1–55, 2 coll.; each ll. 13; careless Nasta’līq, very like Shikasta; size, 8½ in. by 4½ in.

1656
Ghazaliyyāt-i-Atshar (قَطْرِیُّو مَعَهُ)

Ghazals, in alphabetical order, with some rubā’īs and farads at the end, by Shāfi‘ī Athar ibn Shirāz, who spent the chief part of his life in Isfahān and died at Lār A.H. 1113 (A.D. 1701, 1702), according to the chronogram quoted in the farad, which is quoted in A. Spranger, Catal., p. 344; a later date, viz. A.H. 1124 (A.D. 1712, 1713), is given in the Diwan of Sirāj, ib. p. 149; comp. also ib. p. 147. As he was blind from early boyhood, he never visited India. His diwan was collected A.H. 1166 (A.D. 1654, 1695).
Copies of his complete lyrical poems are described in the Bodleian Cat., No. 1156; Rieu ii, p. 791; and A. Spranger, p. 344; comp. also Atshakān, No. 645 (col. 284 in the Bodleian Cat.), and Khulāsāt-nighrā’ī, No. 19 (ib. col. 303), where he is called a panegyrist of Shāh Sulhāmān Shāfi‘ā.

Beginning of the ghazals, on fol. 1r:

لَبَسْنَ قُدْ وَدَا اَنْتَ عَلَّمُتِي تُحَدَّى رَأَيْتُ

No date.
No. 437, ff. 73, 2 coll., each ll. 15; Shikasta; size, 8½ in. by 5¼ in.

1657
Two anonymous mathnawis.
1. The first, on ff. 1b–53b, is styled, on fol. 1r, لَلْيَلِيَّةُ، and but its real title appears to be Mīhr u Wāfā (مَهْرُ وُفَا’); it is dedicated to the emperor ‘Alāmgar, see fol. 57; and in the preface, on fol. 7a eq., the anonymous author mentions all the former great poets from Rūdagi down to his own time, and bestows a special praise upon each of them. Beginning:

خَدَارَانَا دِلَّةً مَنْ ذَا وَدَوَرُ مَنْ ذَا وَدَوَرُ،

2. The second, on ff. 54b–112, is styled, on ff. 1r and 54b, شَهَرَ وَحَسَرَ وَضَرَّ، but this seems to be incorrect too; on fol. 59r, l. 2, the real title appears,

شَعَرُ مَلَكُتُ، وَشَعَرُ مَلَكُتُ،

in the following quatet:

کُلِّ نَّظَارُ ماْتَ، وَشَعَرُ مَلَكُتُ

Beginning, on fol. 54r:

لَا تَظْلَمْ وَاَحَدَ وَمَلَكُتُ،

The author of both mathnawis is probably the same; the only poet of ‘Alāmgar’s time, to whom a mathnawi, or, as is ascribed, is ‘Arif of Lāhār, see Makhzan-nighrā’ī, No. 1672 (col. 354 in the Bodleian Cat.).
No. 112, ff. 120, 2 coll., each ll. 14–17; written by different hands in different kinds of careful and careless Nasta’līq; size, 8¼ in. by 4½ in.

1658
Diwan-i-Rasā (دوَرَ دِرَآش)

The lyrical poems of Mirzā Isazbakhsh Rasā, who flourished under ‘Alāmgar and died, according to the chronogram quoted both in the Hamisba Bahār (A. Spranger, Catal., p. 123) and the Makhzan-nighrā’ī, No. 893 (col. 334 in the Bodleian Cat.), are arranged in alphabetical order and written in Persian, where another work of Rasā, the Qaṣida, a collection of letters and refined prose-writing, is described. He was a descendant of ‘Alāmgar’s ważīr, ʿAbbās Khān, and lived under ‘Alāmgar in Akbarābād. The diwan begins, on fol. 40b, with the qaṣidas, the initial bait of which runs thus:

آَيُّ كَرُودُ دِلَّ تَفَوقَ كَرُودُ كَرُودُ كَرُودُ

The qaṣidas conclude on fol. 48a, and are followed on ff. 49b–100b by a series of ghazals, rubā’īs, and farads, in alphabetical order, with a short mathnawi at the end; this series begins:

بَدْوُ عَشَرَ وَعَشَرَ خَوْأَةَ يَقُنُّ

On ff. 4b–38a an anonymous mystical mathnawi is written by another hand in Shikasta, beginning:

أَنْتُ الْأَعْجَاسُ عِنْصُرُ الْأَعْجَاسُ

and dated A.H. 1147 (A.D. 1734, 1735). All the remainder of the MS., ff. 1–4b, 38b–40b, 48b, 19b, 101a–104, and the margin throughout, are filled by a third hand which is much smaller than the other two, with a poetical anthology; ff. 39a and 40a also contain some prose-extracts. Many leaves are greatly damaged by worms.

No. 583, ff. 104, ll. 15; three different handwritings; Shikasta on ff. 1–38b larger and smaller Nasta’līq in the remaining parts of the copy; size, 8½ in. by 5½ in.

Nīmatkhan ‘Alt (Nos. 1659–1671).

1659
Kulliyāt-i-Nīmatkhan ‘Alt (کلیعیات نعیم‌خان العلی)
The complete works in prose and verse of Mirzā
Nūr-al-dīn Muḥammad, who sprung from a Persian family of Shirāz, received in A.H. 1104 (A.D. 1692, 1693) from Amlīgr the honorary title of Nīmatkhān, and later on that of Mūkarrakhān, and was honoured by Bahādūrshāh with the epithet of Dānishmandkhān; in his poetical works, which are chiefly remarkable for their sharp wit and their great satirical power, he uses as takhallus 'Ālī. The usual date of his death given in most taḏkiras is A.H. 1121 (A.D. 1709, 1710); only in the Taʾrīḵ-i-Caqatāi and the Taʾrīḵ-i-Muḥammadī (see Rieu ii. p. 752, and iii. p. 1049), A.H. 1122, first of Bahīrī's, is given (See A.D. 1710, May 29); comp. also A. Sprenger, Catal., pp. lxxvii, 151, and 328: Khulāṣat-alaḵārā, No. 176 (col. 308 in the Bodleian Cat.); and Makzma-ulgharā, ib., No. 1675 (ib., col. 354).

Contents:
1. An abridged version of the Bahādūrshāhānā (or history of the first two years of the emperor Bahādūrshāh's reign), see above, Nos. 385-387; beginning:

2. Ḥusn u Isḥāq (حسن و عشق), 'beauty and love,' an allegorical story in prose and verse, also called Ḥusn u Isḥāq (حسن و عشق), 'the wedding of beauty and love,' on fol. 144, beginning:

Collated in the same year as Nos. 1 and 2 of this copy.

5. Kaṣīḍas, ḵīṭaws, satirics, chronograms, etc. (تکیه و چوگونی از تدفین تعمیمی), on fol. 156, beginning with a poem in honour of Amlīgr:

A short poem on fol. 180; other copies of these poems in Bodleian Cat., No. 1157, 7, and No. 1158 (fol. 158a sq.); the ghasals, rubāls, and prose-preface appearing there in Nos. 1157, 7, and 1158 (ff. 113sq. and 168sq.), as well as in British Museum copies, Rieu ii. pp. 702 and 703, and in A. Sprenger, Catal., p. 328, are entirely wanting in the present copy. This diwan is entitled in A. Sprenger, loc. cit., خوئون تعمیمی; but that is probably a mistake, since the title properly belongs to a prose-work of Nīmatkhān 'Ālī on cookery, not included in his Kulliyāt; comp. W. Fetsch, Berlin Cat., p. 343.

6. A large mathnawī, on ethical and moral matters, with mystic tendency, interspersed with short tales and anecdotes, on fol. 185, beginning:

A smaller collection of Nīmatkhān 'Ālī's works.

This copy contains:
1. A prose-treatise, mixed with verses by the author himself and with numerous passages of the Korān, not found in the preceding copy, on fol. 1, beginning:

Other copies of these are noticed in Bodleian Cat., No. 1157, 7, No. 1159, 2 and 3; single letters are mentioned in Rieu ii. pp. 738, No. 6, 796b, No. IV, and 768; No. X; additional satiric pieces, for instance, the poem of Ḫosān bi Ḫakma, ib., p. 744, No. I, and p. 850b; the poem of Ḫosān bi Ḫakma, ib., p. 796b, No. I.

On fol. 135b a miniature is found.

A similar collection in folio, 1660

A smaller collection of Nīmatkhān 'Ālī's works.

This copy contains:
1. A prose-treatise, mixed with verses by the author himself and with numerous passages of the Korān, not found in the preceding copy, on fol. 1, beginning;

2. The prose-preface of the diwan, identical with that in Nos. 1157 and 1158 of the Bodleian Cat., and
**POETRY.**

A. Sprenger's copy, loc. cit., on fol. 118, beginning:

نَمَّامِيِّ يَابِنِدر مَصْرَع يَبِيْنَ الَّذَيْنُ دُوَّانَها

بِعَضِ كَرِمَةِ أَرَنتْ زِبٍّ وَأَيْدِيٍّ عَتُوانَهَا

4. Wākā'ī-i-Haidarābād, on fol. 222, beginning:

دمْدِيْ كَهْ مُدْرَسْ الْعُلُوٍّ

No date.

No. 3145, ff. 235, ll. 11; Nastā'īk; splendid binding in green and gold; size, 10 $ in. by 6 $ in.

**1661**

A collection of Ni'matkhān 'All's smaller works in prose.

This copy contains:

1. Wākā'ī-i-Haidarābād, on fol. 18.
2. The prose-preface of the diwān, on fol. 34, beginning as in No. 2 of the preceding copy.
3. Another prose-tract, identical with the one by the author or 'satire on physicians' (see Rieu ii. p. 744 b. and the remark to No. 1659, 3 above), on fol. 41, beginning:

حكم على الأطاق مَرْزَاء الْعَلُوٍّ

4. Hūn u 'Ishk, on fol. 43, beginning as in No. 1659, 4.
5. A third prose-tract, identical with the letter, quoted in Rieu ii. p. 796 b. No. IV, on fol. 54, beginning:

حكم على مَرْزَاء دِوُسِّتُانِ الْعُلُوٍّ

Dated the 9th of Jumādā-al-awwal, A.H. 1191 (A.D. 1777, June 15).

Bibliotheca Leydeniana.

No. 2465, ff. 54, ll. 21; large Nasta'īk; size, 9 $ in. by 6 $ in.

**1662**

Another collection of the same kind.

This copy contains:

1. A prose-tract, styled دِيْبَاجَةُ بَيْضَاء, on fol. 11, beginning:

ْسُيُنَّاُ الْهَلْلاآذ دِيْبَاجَةُ رَأى أَلْبَب

2. Wākā'ī-i-Haidarābād, on fol. 9.
3. The same prose-tract as No. 5 in the preceding copy, on fol. 67, beginning here:

حكم على مَرْزَاء دِوُسِّتُانِ الْعُلُوٍّ

4. The 'satire on physicians,' on fol. 70, beginning as No. 3 in the preceding copy:

 الحكم على الأطاق مَرْزَاء دِوُسِّتُانِ الْعُلُوٍّ

5. Hūn u 'Ishk, on fol. 73 b. No date.

No. 1835, ff. 83, ll. 12-20; written by different hands, in various styles of Nasta'īk and Shikasta; size, 9 $ in. by 6 $ in.

**1663**

Another copy of the Wākā'ī-i-Haidarābād.

Beginning as usual. Dated the 14th of Shawwāl, A.H. 1135 (A.D. 1723, July 18).

No. 656, ff. 115-166, ll. 17; Shikasta; size, 8 $ in. by 4 $ in.

**1664**

The same.


No. 284, ff. 1-56, ll. 13; careless Nasta'īk; size, 7 $ in. by 4 $ in.

**1665**

The same.

In this copy there are marked the following days:
Rajab 13-15, Shawwāl 14 and 20-22. It concludes on fol. 62 b.; ff. 63 a-69 b. contain some fragments, one of which bears the dates A.H. 1109 (A.D. 1699), on fol. 64 b., l. 9, and a portion of Hūn u 'Ishk, beginning, on fol. 67, l. 3 ab infra:

مَحْدِيْت عَشُوُّ شَهَّاح

No cophon, but at the bottom of the last page a seal of Mir Shams-aldīn 'Ali Khān Wālājāhī is found, with the date A.H. 1190 (A.D. 1776).

No. 2101, ff. 69, ll. 13; Shikasta, by two different hands; size, 8 $ in. by 5 $ in.

**1666**

The same.

Beginning:

ْقَانَتِ أَبِذَ عَمِّا صَاحِرة قَلَعَة دَارِ الْهَلْلَاذ دِيْبَاجَةُ,

ْتَأْيِذَ السُّيُنَّاُ الْهَلْلَاذ حَرْبُ سَنَةٌ ٣٠٠، ذِي كَهْ مُدْرَسْ الْعُلُوٍّ

The days, marked here, are Rajab 13-15, Sha'bān 14 (on fol. 56 b.), 19 (on fol. 61), 21 (on fol. 67 b.), 22 (on fol. 73 b.), and 23.

Dated the 7th of Safar, A.H. 1207 (A.D. 1792, Sept. 24).

Bibliotheca Leydeniana.

No. 2556, ff. 39-91, ll. 12-14; Shikasta; size, 9 $ in. by 6 $ in.

**1667**

The same.

Modern copy, not dated. Only the first five days are marked here, but in the following strange way: 14th of Rajab (on fol. 1), 15th (on fol. 7 a), 19th (on fol. 14 b), 14th of Sha'bān (on fol. 17 b.), and 15th of Rajab again (on fol. 23 b.); the other headings are missing.

No. 3057, ff. 1-56, ll. 13; Nasta'īk; size, 8 $ in. by 5 $ in.

**1668**

The same.

Quite modern copy, not dated.

No. 3056, ff. 1-43, ll. 11; Nasta'īk; size, 8 $ in. by 6 $ in.
1669
Another copy of Husn u Tahiy.
Beginning as usual. No date.
No. 499, ff. 95-95, 20-27 diagonal lines in the page; Shikasta; size, 8½ in. by 4½ in.

1670
Another copy of the abridged Bahadurshehnáma.
The same abridgment of the Bahadurshehnáma, as in No. 1659, 1, beginning in the same way:

فسم الله الرحمن الرحيم - سما بر سرّن مهد كرّم الله

In the colophon it is styled by Shikasta; No. 960, ff. 74, ll. 13; large and distinct Nasta’lîk; size, 7½ in. by 4½ in.

1671
A single kitâb by the same Nîmatkhan ‘Ali, containing a satirical attack upon Kangîrkhan, the son of Jafarkhan, at the occasion of his marriage, accompanied by a detailed Persian commentary by an unknown author. The latter begins:

كذب مانع_cards جولان_علیه منزلت

Beginning of ‘Ali’s satire:

Engineering of the house chart

Dated A.H. 1191 (A.D. 1777).
No. 1859, ff. 185-196, ll. 17; distinct Nasta’lîk; size, 8½ in. by 4½ in.

1672
Divân-i-Khâlîq (Divân-i-Khâleq).
Lyrical poems by Mirzâ Sayyid Husain, with the takhallus Khâlîq, who went under Alâ’i, from Persia to India, obtained the title of Imtiyâzkhân, and was under Bahadurshah raised to the rank of a master of the horse (Sirâz-i-Râshid, pp. 529-545); on his way back to Persia he was killed, A.H. 1122 (A.D. 1710, 1711); the chronogram of his death is Alâ’-i-Mahbûb (Alâ’-i-Mahbûb), see Khulâsat-al-kalâm, No. 25 (col. 297 in the Bodleian Cat.); and A. Sprenger, Catal., pp. 111, 121, 141, and 150; other copies of his divân are noticed in A. Sprenger, Catal., p. 160, and W. Pertzsch, Berlin Cat., pp. 397 and 438; some of his ghazals, in p. 700, No. 27. This divân consists of ghazals, intermixed with kasîdas, kitâbs, rubâis, and fards, all in alphabetical order, beginning, on fol. 130:

جَيْزَةٌ دَارَانْ دَارَانَ وَحَلِّمَ بِاللهِ عَزَّوَالطمَّانٌ

(This initial kitâb agrees, as Sprenger has noticed, verbatim with that of Athârkhan bin Amir Nizâmî, in Râdawî’s divân, see ib., p. 345.) The mathnawis of Khâlîq (see A. Sprenger, loc. cit., and W. Pertzsch, Berlin Cat., p. 698, No. 17) are not found in this or the following copy.

Dated A.H. 1138 (A.D. 1725, 1726) at Shahjahanábad.
No. 726, ff. 135-222, 2 coll., each ll. 15, and a third on the margins of ff. 135a-141, 142a-148, 176a and b, 178a-180a, 180b-156a, 192b-195a, and 199a and b, differing in lines from 278-278 ff. 135-137 on white, the rest on red paper; distinct Nasta’lîk; illuminated frontispiece; size, 8½ in. by 4½ in.

1673
Another copy of the same diwan.
This copy contains the same ghazals, kasîdas, kitâbs, rubâis, and fards mixed together in alphabetical order as the preceding one. Beginning the same:

جَيْزَةٌ دَارَانْ

Dated the 5th of Muharram in the tenth year of the first karn of Muhammedshah’s reign, that is, A.H. 1141 (A.D. 1728, Aug. 11), at Shahjahanábad.
No. 1871, ff. 151, 2 coll., each ll. 17; Shikasta, nearly illegible in many places; size, 10 in. by 5½ in.

1674
Intikhâb-i-Kuliyyat-i-Wâdîh (Selections). Large selections from the complete poetical works of Mir Mubârak-ullah, with the takhallus Wâdîh, and the honorary title of Idrâdatkhân, which was originally borne by his father Mir Ishâk Idrâdatkhân (who died as Nâzim of Oude A.H. 1062 = A.D. 1657, 1658), and bestowed upon the poet by the emperor Alamgir, A.H. 1108 (A.D. 1696, 1697). He died in Farrukhshây’s reign, A.H. 1128 (A.D. 1719), see Rieu iii. p. 938; A. Sprenger, Catal., pp. 130, 151, 160, and 583; Makhzan-al-gharbî, No. 2996 (col. 392 in the Bodleian Cat). In poetry he was a pupil of Mir Muhammed Zaman Râshîkh (see above, No. 1649), and wrote besides his poetical works a volume of historical memoirs, covering the period from Alâ’r’s death, A.H. 1118 (A.D. 1707), to Farrukhshây’s entrance into Delhi, in Muharram, A.H. 1125 (A.D. 1733, Feb.), styled ملتک نصیب-السلطان (Multak Nishab-al-Sultan), and completed A.H. 1126 (A.D. 1714), see Rieu, loc. cit. (it appeared in a condensed translation by Jonathan Scott, London, 1783; comp. also Elliot, History of India, vii. pp. 534-544). The statement in the preface, on fol. 28, that Zaman Râshîkh made this selection in A.H. 1108 (A.D. 1687) refers not to the present collection, but to the much smaller extracts in the following copy, to which the preface originally belonged and from which it has been transferred into this. That such is the case, is evident from the inclusion of the Sikhnâma (on fol. 166 sq.), which was completed A.H. 1108 (A.D. 1695, 1696). Sprenger’s statement, that among Wâdîh’s rubâis is a chronogram for A.H. 1134 (A.D. 1721, 1722), must be due to a mistake, as all tadhkira agree about his death having taken place under Farrukhshây, and the ta’rikh in question, as it is worded on fol. 584 of his Catal., gives the impossible date of 1183 (!).

Contents:
1. Preface, on fol. 1b, beginning: وامع صاحب كمالان

2. Divân-i-Khâlîq

3. Intikhâb-i-Kuliyyat-i-Wâdîh

4. Multak Nishab-al-Sultan

5. Sikhnâma
2. Kasidas, on fol. 2b, beginning:

3. Ghazals, in alphabetical order, intermixed with rubā’is, on fol. 20b, beginning:

4. Another short collection of ghazals and rubā’is, in alphabetical order, with a short preface in prose, on fol. 94b, beginning:

5. Sākhinā (Sākiānī, Ṣākiānī), with preface, completed A.H. 1107 (A.D. 1695, 1696); beginning of the preface, on fol. 169b:

6. Six other mathnawis of mystic tendency, preceded by a preface, which begins, on fol. 114b:

If the remark of the Hamshā Bahār, that Wādiḥ wrote a mathnawi in six stanzas, should apply to this poem, then the six, enumerated here, would form one mathnawi, viz. the first, second, and third; but the difference of metre especially between the first, second, and third speaks against this assumption; at any rate, the first, being longer than the five following ones together, seems to be a separate and independent poem.

First mathnawi, on fol. 121r, styled ʿAīna-i-rāz (or ʿAīna-i-rāż), the mirror of secrecy, commenced A.H. 1075 (A.D. 1664, 1665), and completed A.H. 1078 (A.D. 1667, 1668); it begins:

[Continued in the text...]

1676

Dīwān-i-Bidīl (Diyūn Bidīl).

The lyrical poems of Mīrzā ʿAbd-āl-kādīr Bidīl, the greatest of the Persian poets in India during the last century, who was born at Alkharbāhdh A.H. 1054 (A.D. 1644), and died at Dīhil the 4th of Safar, A.H. 1133 (A.D. 1720, Dec. 5), see Bodleian Cat., Nos. 1169 and 1170, and the Khulāsāt-al-kalām, No. 11 (ib., col. 296); Rieu ii. pp. 706 and 707; A. Spengler, Catal., pp. 119, 213, and 328-380; W. Pertsch, p. 80, and Berlin Cat., pp. 938-941; Rosen, Persian MSS., p. 107. Only Garine de Tassie, in his Histoire de la littérature Hindoue etc., p. 312 sq. (see also W. Pertsch, p. 80), fixes his death, four years later, in A.H. 1137 (A.D. 1724, 1725).

Besides his lyrical poems he composed several mathnawis, viz. the Ḥādīth-i āmmār (Nos. 1682 and 1683); the Ḥādīth-i ḥabab (Nos. 1684 and 1685); the Dīwān Muḥāfiz (A. Spengler, Catal., p. 380); the Ṭurāṣ (Rieu ii. p. 707); a mystical poem without title, dealing with love, the lover, and the beloved, in the metre Ṭarīq (W. Pertsch, Berlin Cat., p. 940); and smaller poems of the same kind (see ib., p. 698, No. 20); also several important prose-works, for instance, the ʿaroos and anthology of Persian poetry (Rieu ii. p. 737 sq.), the Ṭevzān and other thoughts (ib., p. 745), the Ṭevzān, or private letters (W. Pertsch, Berlin Cat., p. 147, No. 2; see also Rieu ii. p. 811, and iii. pp. 1006b and 1668a), and the Ḥādīth-i ḫaṭḥ (A. Spengler, Catal., p. 119, l. 9). The present copy contains, according to the colophon, the Dīwān Muḥāfiz, the old or first diwān of the poet, with the following subdivisions:

Preface in prose, on fol. 1r, beginning:

Ghazals, in alphabetical order, on fol. 4b, beginning:
Catalogue of Persian MSS.

1677
A less complete copy of the same.
Ghazals, in alphabetical order, with an incomplete series of rubâís at the end.
Beginning of the ghazals, on fol. 17, as in the preceding copy:

1678
Divân-i-Bidîl (ديوان بيديل).
Another collection of Mirzâ Bidîl’s lyrical poems, containing:
Ghazals, in alphabetical order, on fol. 13, beginning, as in Sprenger’s copy and in the first of the Berlin collection:

1680
Short extracts from Bidîl’s diwân.
A small collection of ghazals and rubâís, the former arranged alphabetically. Beginning of the ghazals, on fol. 1:

1681
Rubâ’îyyât-i-Bidîl (ریثائق بيديل).
One of the most complete collections of Bidîl’s rubâís extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning:

1682
Muḥît-i-‘a’zam (محيت أعظم).
The great ocean, a mystical mathnawi or rather a kind of sâkinîma, interwoven with short tales, by Bidîl, beginning:

The title is a chronogram for A.H. 1078 (A.D. 1667, 1668), see the prologue of the following copy (fol. 33b, l. 5). Dated the 19th of Shawwâl, A.H. 1101 (A.D. 1748, Oct. 25).

1683
Another copy of the same.
This copy, which is much smaller than the preceding one, contains the same prose-prefix as Sprenger’s, beginning on fol. 32b, same as in the preceding copy.

Corresponding to the second in the preceding copy, and the sixth in No. 1677. At the end the fragment of a kašîdah.
Dated the 6th of Rajab in the thirteenth year of Muhammâdi’s reign, A.H. 1134 (A.D. 1723, Jan. 4).
No. 3387, fol. 18, 20, 2 coll., each li. 15; Nasta’îl; size, 73 in. by 44 in.

1680
No date. On fol. 31b the seal of a former owner, Kâsim ‘Ali Mirkhán, with the date, A.H. 1101 (A.D. 1747). Bibliotheca Leydeniana.
No. 2997, fol. 1-31, 2 coll., each li. 15; Nasta’îl, mixed with Shikasta; size, 9½ in. by 5 in.

1681
Rubâ’îyyât-i-Bidîl (ریثائق بيديل).
One of the most complete collections of Bidîl’s rubâís extant, containing nearly 3,500 epigrams in a strictly alphabetical order. Beginning:

Dated the 17th of Muḥarram, A.H. 1126 (A.D. 1714, Febr. 2), by Muḥammad Wârisî bin Muḥammad Basîr al-galîkî.

No. 574, fol. 288, six rubâís in every page; clear and distinct Naṣîḥ; size, 12½ in. by 6½ in.

1682
Muḥît-i-‘a’zam (محيت أعظم).
The great ocean, a mystical mathnawi or rather a kind of sâkinîma, interwoven with short tales, by Bidîl, beginning:

The title is a chronogram for A.H. 1078 (A.D. 1667, 1668), see the prologue of the following copy (fol. 33b, l. 5). Dated the 19th of Shawwâl, A.H. 1101 (A.D. 1748, Oct. 25).

No. 410, fol. 204, 2 coll., each li. 15; Nasta’îl; size, 10½ in. by 6½ in.

1683
Another copy of the same.
This copy, which is much smaller than the preceding one, contains the same prose-prefix as Sprenger’s, beginning, on fol. 32b, same as in the preceding copy.
1684

Tilism-i-mail (تیلمزم چیرات).
The magic of amazement, an allegorical mathnawi by Bidl (styled on the fly-leaf) (تیلمزم چیرات, composed
according to Sprenger, Catal., p. 379. A.H. 1125 (A.D. 1713), and beginning:

"بسامه آن که در کاشانه از ست
نفس کرده، متعاقب خانه از ست"

No date; but on ff. 1b and 105b there are seals of Kāsim 'Ali Mīrkhan, with the date A.H. 1191 (A.D. 1777), see above, No. 1680.

No. 2895, ff. 105, 2 col., each ll. 17; clumsy Nasta'īk, often quite like Shikasta; size, 8 in. by 43 in.

1685

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 757, ff. 53, partly 4, partly 3 col., each ll. 16–18; Shikasta; size, 10 in. by 81 in.

1686

Tūr-i-ma'rifat (تم معرفت).
The mount of knowledge, another mystical mathnawi
by Bidl (see title and author's name on fol. 85b, ll. 8
and 11), beginning:

"بی نیای زکف اله یا رحمان سهیل مارا
دو چراغا، دیلم دیلم‌آمان مارا"

Dated the 2nd of Rabi'-al-awwal, A.H. 1191 (A.D. 1777, April 10), by Muhammad Ja'far Rifā'ī.

No. 2297, ff. 75–85, 2 columns, each ll. 15, and a margin-column, ll. 28; Nasta'īk, mixed with Shikasta; size, 91 in. by 5 in.

1687

Diwān-i-Mukhlīs Kāshī (دیوان مخملی کاشی).
Lyric poems by Mirzâ Muhammad Mukhlīs or Mukhlīsā of Kāshān, who went to Isfahān under Sultān Husain Mirzâ Safawi (A.H. 1165–1172 = A.D. 1654–1722), and died there at the age of sixty; he never visited India; see Rieu ii. p. 709b, iii. p. 1061b;
W. Pertisch, Berlin Cat., p. 699, No. 24: A. Sprenger, Catal., pp. 128 and 138; Makhzan-al-gharā'īb, No. 2583 (Bodleian Cat., col. 380). Why Rieu, in the Index of his Cat. iii. p. 1171b, fixes his death as late
as A.H. 1150 (A.D. 1737, 1738), is not clear, since Hazin mentions him in his tadhkira among the earliest of his contemporaries, and there is no evidence even that he actually lived to the end of Sultān Husain's reign, that is to say, to A.H. 1135.

This diwān consists of ghazals only, arranged alphabetically, and beginning, on fol. 56b (in the same way as Rieu's and Pertisch's copies):

IND. OFF.
1630

Another copy of the same diwan.

Ghazals and rubā‘īs in alphabetical order, with a tarkibband and a short mathnawi at the end. Beginning:

بسطه افتدان ذهبت تشکفتی در کار مأه

This copy is not dated, but as the handwriting agrees with that of Nāzīm’s Yūsuf and Zalikha (see No. 1595 above), it must be written about the same time, viz., in or shortly after A.H. 1103 (A.D. 1692).

No. 8106, ff. 158b–245v, 2 coll., each ll. 17; Shikasta; size, 64 in. by 34 in.

1691

The same.

Ghazals, in alphabetical order, interspersed with rubā‘īs, beginning as in No. 1689. At the end, on ff. 118b–124, additional rubā‘īs and a mathnawi; beginning of the rubā‘īs:

ی آباده ختمی و نظم آر

Many interlinear and marginal glosses, together with various readings.

No date. The proper order of ff. 45–54 is: 45, 52, 46–45, 53: 64.

No. 2417, qimā 13 J. 16, ff. 124, 2 coll., each ll. 13; Nastā‘īl; size, 74 by 46 in.

1692

The same.

Ghazals, in alphabetical order, with some rubā‘īs and fards at the end. Beginning:

سر در کلکش آکریات رعانتی را

قامت اور علم آر آرامت زیبایی را

No date.

No. 312, ff. 193–224, 2 coll., on the first four pages, each ll. 12–15; 4 coll. on all the remaining pages, each ll. 18; Shikasta; size, 9–9½ in. by 6 in.

1693

The same.

Ghazals, in alphabetical order, intermixed with rubā‘īs and fards, beginning, on fol. 1b:

بسطه افتدان ذهبت

At the end a series of rubā‘īs.

On the margin of this copy and on the last leaves (ff. 92–97) there is found, written by another hand in Nastā‘īl, an anthology of Persian poetry, containing extracts from the divāns of the following poets: Sādib (died A.H. 1088), on fol. 1b; Sādīdā’s Kaqaf (contemporary with Sādīb), on ff. 6b and 48b; Kaplānebag (under Jahangir, author of a mathnawi (ماه ستیل), on ff. 8b, 24b, 61b, 68b, 70b, 72b, 76b, 85b, 87b, 92b, 93b, 95b, and 96b; Dārāb Jāyā (died A.H. 1118), on ff. 11b and 46b; Wazāhāt of Khurshad, on ff. 11b, 31b, and 49b; Abu (died A.H. 923), on fol. 12b; Muhammad Ridā Moshākht of Tabriz, on ff. 13b and 85b; Abā Tālab Kālim (died A.H. 1062), on ff. 17b and 96b; Nāzīrī of Nishāpūr (died A.H. 1021), on ff. 21b and 58b; Kāsim Kāhlī (died A.H. 988), on fol. 23b,
The initial ghazal of Sprenger’s copy is here the third (on fol. 2b), beginning thus:

ای بیشتر کم نوکام و دهان ما\ طوطی سرنکی کردن زبان ما

No date.

No. 1454, ff. 71, 2 coll., each ii. 11; clear and distinct Nasta’liq; size, 9½ in. by 4½ in.

1696

Jilwa-i-Dhât (جلولة ذات)

A very large mathnawi on the adventures of Krishna, interspersed with many ghazals and ruba’is, and founded on Sanscrit sources, by a poet with the takhallus Amânat (املام), see this name in all the last bits of the ghazals and besides on fol. 12, 4th line. It was composed A.H. 1145 (A.D. 1732, 1733), the title being a chronogram, comp. fol. 17b, l. 12.

Beginning:

بانم آکب جانان جهان است\ جویا از درده موم نهان است

This copy was finished the first of Ramadân, A.H. 1176 (A.D. 1763, March 15), at Farrukhâbâd. The proper order of ff. 218–235 is: 218, 227–234, 219–226, 235.

No. 270, ff. 499, 2 coll., each ii. 17; Nasta’liq; size, 6½ in. by 3½ in.

1697

Bahrâm u Gulandâm (بهرام و گخندام)

The love-story of prince Bahram and Gulandam, a romantic mathnawi which seems to be identical with Amin’s epopee of the same title, noticed in Rieu ii. p. 877b. It opens here with seven admonitions (بند), on fol. 1r, thus:

حجر یان دیست به درد موزون آنت

The story itself begins, on fol. 4r, with the following chapter:

گمیشش صد در کتاب ریزان بیگانه می یاد با دهم

Rieu’s copy is dated A.H. 1147 (A.D. 1734, 1735), the present one the 18th of Junadh-al-hânâ, A.H. 1224 (A.D. 1809, July 31). A version of the same story in Pushû verse by a poet with the takhallus Fâyyâd is preserved in No. 3249 of the India Office Collection. It is written in stanzas of unequal length, each of which is a ghazal, somewhat like Bâlkhan’s جمینو و دوست‌نامه; see Z. D. M. G. xvi. p. 789; another version in the Gurûn dialect of Eastern Kurdistan is described in Rieu ii. p. 734; a third in Dakhsh verse by Tabî is noticed in A. Sprenger, Catal, pp. 639 and 643; the last-mentioned was composed A.H. 1081 (A.D. 1670, 1671).

No. 2697, ff. 173, 2 coll., each ii. 12; large and distinct Nasta’lik; size, 8½ in. by 5½ in.

1698

Thamarat-ali”âd wa na’tjât-at-alwâdî (ثنیرت الغورد و نواطیر الغورد)

Collected works in prose and verse treating of love and lovers, and consisting of little mathnavis, poetical
and prose stories, ghazals, rubā’ís, etc., all of the elegiac kind, as the author composed them three years after a great misfortune, a ūnān (a parting), that seems to have been the loss of his beloved one, which befell him in A.H. 1143 (A.D. 1739, 1731), in A.H. 1146 (A.D. 1733, 1734), and finished this, his own autograph, the 22nd of Rajab, A.H. 1147 (A.D. 1734, Dec. 19). The author’s name is, according to the preface, see fol. 1b, l. 1, Muhammad Kāšim, with the tahlilus Zarāfšāt (زرآفشت), but this seems to have been an afterthought of the poet, since in all the lyrical poems of this work the tahlilus is either Kāsin or Sādākāt (صادق‌ن)، see, for instance, fol. 92b, 8, fol. 172b, ll. 2 and 8, fol. 173b, ll. 3 and 9, etc., and in all places where it appears, it is evidently corrected out of an original list, without any signs of scratching being clearly visible.

Beginning of the preface, on fol. 1b:

بسم الله الرحمن الرحيم

The second, a new collection, begins:

بِسْمِ اللَّهِ رَحْمَتُهُ وَبَرَاءَتُهُ

The principal part of this collection ends with the colophon, on fol. 187b, giving the above-mentioned date, A.H. 1147, 2nd of Rajab; but on fol. 188b–318b a longer mathematic follows by the same author, and composed, as he says on fol. 186b, 8, 6 years after his heavy loss, i.e., A.H. 1149 (A.D. 1735, 1737), or two years after the completion of the main part of this work.

Beginning:

بِسْمِ اللَّهِ رَحْمَتُهُ وَبَرَاءَتُهُ

It is copied, like the preceding portion, by the author’s own hand. Another copy of this work is described in Rieu ii. p. 710, where it is represented as a coherent mathematic with inserted extracts from Arabic and Persian works and consisting of two daftars, completed respectively A.H. 1146 and 1149 (see above); the appendix mentioned there, as describing a happy meeting of the poet with his beloved in A.H. 1156 (A.D. 1743), is not found in this copy, which seems somewhat different from Rieu’s and does not represent a coherent mathematic, as, apart from the inserted pieces in prose and verse, even the original parts differ both in metre and in poetical character, lyrical poetry being mixed up with the epical to a great extent.
1702

Dīwān-i-Rājā (dīwān-e ra'jā) .

Lyrical poems by a poet with the takhallus Rājā (Arā 'jā), who is not mentioned in any tadhkirah. Copies of his ghazals are noticed in Bodleian Cat. No. 1179, and A. Sprenger, Catal., p. 539. According to the date of the present copy he must have flourished in or before the middle of the twelfth century of the Hijrah.

Contents:

Ghazals, without alphabetical arrangement, intermingled with a few kiṣās and mathnawī-baits, beginning as in the Bodleian and Sprenger's copies:  

Dated A.H. 1158 (A.D. 1745). At the end of the diwān there is added by another hand a short fragment of a curious Persian prose-treatise in two books, viz.

1703

Dīwān-i-Ummīd (dīwān-o-ummīd).

Lyrical poems of Kizilbash Khan, whose original name was Mirzā Muhammad Rida, with the takhallus Ummid, a native of Hamadan and a pupil of Mirzā
1704

Diwân-i-Sâmî (ديوان سمی).
Lyrical poems by a poet with the takhallus Sâmî, identical with Khwâjah Abdallah Sâmî, who was in the service of A'zâmshâh and died under Muhâmmadshâh (reigned A.H. 1311-1316 = A.D. 1719-1724) in Lâhâr; see A. Sprenger, Catal., p. 156. An elder Shaikh Sâmî Jâzâîri of Mashhad came to India in Akbar's reign, see Makhzan-algharâ'î, No. 1001 (Bodleian Cat., col. 336); a Luft' Alîbâbâ Sâmî is mentioned, ib., No. 1085 (Bodleian Cat., col. 338).

Contents:
Ghazals, in alphabetical order, on fol. 1⁰, beginning:

ジョン・ツオクイ ニョンドウ・ニマズタン
サカタ・ズオ・オワ・ツオ・サマイを

A mathnawi, on fol. 1⁰:

ジョン・ツオクイ ニョンドウ・ニマズタン
サカタ・ズオ・オワ・ツオ・サマイを

The copy ends, on fol. 1⁰, without a date; on fol. 1⁰ the first seven baits of a mathnawi are written (whether belonging to the same poet or not, is impossible to say), beginning:

ジョン・ツオクイ ニョンドウ・ニマズタン
サカタ・ズオ・オワ・ツオ・サマイを

Many additions by other hands on the margin; on ff. 123-132 one top-corner has been cut off and part of the text destroyed.

No. 285, ff. 1⁰-2⁰, each ll. 9; small, but clear Nastâlîq; small illuminated frontispiece; size, 7½ in. by 6 in.

1705

Diwân-i-Râhîm (ديوان رحم).
A collection of ghazals by a poet with the takhallus Râhîm, who is probably identical with Muhammad Ra'îmshâh Kârî', the son of Shâh Wîrij, the ruler of Kârî', with the takhallus Râhîm, who was first at the court of Nâshîbshâh (A.H. 1318-1360 = A.D. 1736-1774), and later on in the service of Muhammadshâh, see Makhzan-algharâ'î, No. 904 (Bodleian Cat., col. 334); A. Sprenger, Catal., p. 155; W. Pertsch, Berlin Cat., p. 642, No. 148. There are mentioned besides in the last-named work three other poets with the same nom de plume, viz. Nawwâb 'Abd-ralrahîm Khânkhânânî (No. 146), Mirzâ Râhîm (No. 147), and Mir Râhîm Fârisshâ (No. 149).

The ghazals are arranged alphabetically, but only extend as far as the letter ۳; between ff. 104 and 105 there is moreover a lacuna.

Beginning:

محمد توکشت جومریت نگنیزان ما
رهش دود چوکاکت نکردنیما ما

No date. Bibliotheca Laydeniarna.

No. 2728, ff. 1⁰-5⁰, 2 col., each ll. 13; Nasta'îq, the last two pages in diagonal lines by a different hand in Shikasta; size, 9½ in. by 4½ in.

1706

Muntakhab-i-diwan-i-Mu'izzî (منثقب ديوان معزى).
Selections from the lyrical poems of Muhammad Nizâm (or as he is called here in the colophon: Mirzâ Jalâl Miyan Nizâmshâh) with the takhallus Mu'izzî, who was an Afgân of Kâbul and died at Dîhil A.H. 1162 (A.D. 1749); see A. Sprenger, Catal., pp. 129, 139, and 506; W. Pertsch, Berlin Cat., p. 943, where a copy of his complete works is described, written A.H. 1205 (A.D. 1790, 1791) by his pupil Ghulâm Murtâdâ Sûrî, who was still alive in A.H. 1211 (A. H. 1796, 1797), in Lucknow, and excelled also as poet, see his diwan, ib., pp. 948-550, and A. Sprenger, Catal., p. 573. This selection contains chiefly ghazals, in alphabetical order, intermixed with a few rubâ'îs and fards (on ff. 1⁰-28⁰), some muhammasat (on ff. 28⁰-29⁰), and a full series of rubâ'îs at the end (on ff. 290⁰-30⁰).

Beginning of the ghazals (as in Sprenger's and Pertsch's copies):

ジョン・ツオクイ ニョンドウ・ニマズタン
サカタ・ズオ・オワ・ツオ・サマイを

Two hemistichs omitted on fol. 79⁰.
Copied at the request of Miyan Rahimkhân, the son of Rahmatkhân, and dated the 2nd of Dîhil-âl-kadhâb, A.H. 1163, the third year of the emperor Ahmadshân's reign (==A.D. 1750, Oct. 3), one year after the poet's death.

No. 207, ff. 3⁰-3⁰, 2 col., each ll. 13; distinct Nasta'îq; size, 9½ in. by 5½ in.
1707

Divān-i-Mukhlīs (ديوان مخليص).
Lyrical poems by Rāvī Āmūd Rām Makhlīs, a Khatri of Dihli, son of Rājāh Mardī Rām, a Khatri of Lāhūr; he was a pupil of Bīdīl (see Nos. 1676–1686 above), was appointed wakil of the Nawāb Tīmūd-aldaulah Kamār-aldīnkkhān Bahādur, A.H. 1132 (A.D. 1720) in Muhammadshāh's reign, and died A.H. 1764 (A.D. 1751), in the fourth year of Ahmadshāh's reign. His house in Dihli was frequented by many poets and learned men. He left besides his Persian divān some Rekhtā poetry, a collection of letters, edited A.H. 1149 (A.D. 1736, 1737), a history of the war of Nadīrshāh with Muhammadshāh (see Elliot, History of India, vol. VIII, p. 76), and a dictionary of poetical phrases and proverbial sentences, entitled Ṭa'rīkh al-ʿamal, and composed A.H. 1158 (A.D. 1745); comp. Ruq i. p. 997; see besides A. Sprenger, Catal., pp. 159 and 262; and Makhzān-algharā'īb, No. 1683 (Bodleian Cat., p. 383). This copy contains:

Ghazals, in alphabetical order, on fol. 175, beginning:

اللغى أب و زكى شور قبل دبلي ديبان رأ
زنزر لات دفق خوشنكت تكت درادن رأ

Rūbā'īs, on fol. 255, beginning:

فسل كل و جوهر عدد سوست بر آ
مجل را آرت دور طبر هست بر آ

This copy was written in the poet's lifetime and dated the 10th of Rabī'-al-thānī, A.H. 1157 (twenty-sixth year of Muhammadshāh's reign = A.D. 1744, May 23).
No. 2003, ff. 175–260, 2 coll., each ll. 14; Nasta'īlī; size, 8½ in. by 5 in.

1708

Divān-i-Wālī (ديوان وليلي).
The lyrical poems of Nawwāb 'Alīkhān Dughbatā Shāmshāhī, with the takhallus Wālī, who was born A.H. 1124 (A.D. 1712), in Isfāhān, as son of Muhammad 'Alīkhān; the rising power of Nadīrshāh drove him from Persia and he fled to India, where he arrived A.H. 1147 (A.D. 1734, 1735), and entered Muhammadshāh's service; here he composed in A.H. 1149 (A.D. 1736, 1737) a mystical mathnawī or the 'star of guidance,' followed by another of romantic character, the name of 'Abd al-Ṭāhir (see A. Sprenger, Catal., p. 589), and in A.H. 1161 (A.D. 1748) his famous tadhkīrah (see Bodleian Cat., Nos. 377, 378; Ruq i. p. 371 sq.; A. Sprenger, Catal., p. 132; W. Porsche, Berlin Cat., p. 622 sq.; Bland in Journal As. Soc. ix. pp. 143–147, etc.). He died in Dihli A.H. 1169, 1st of Rajab (A.D. 1756, April 1); see on his life Rue, loc. cit. and iii. p. 1086; Khulūṣat-al-aftār, No. 301 (Bodleian Cat., p. 372); and Makhzān-algharā'īb, No. 3018 (ib., col. 393). His divān, a much larger copy of which is described in Bodleian Cat., No. 1182, was completed A.H. 1157 (A.D. 1744, 1745); his love-adventures with his cousin Khadijah Sultān have been treated in a mathnawī by Fakīr (see No. 1711 below).

This copy contains:

Ghazals, without any order, beginning (as in the Bodleian copy):

من كم نست مزا در جهان دوم مزا مزا
مکر خداي غاف غاف و حتى متنازل

Ghazals, in alphabetical order, beginning (likewise as in the Bodleian copy), on fol. 57, beginning:

عالم برند شک بیش مدام ما
گرکه کس جهار تر درافد هنما ما

The first ghazal, quoted in the Makhzan-algharā'īb, is found here on fol. 58. Kītās and a few mathnawī-ba'its at the end, beginning, on fol. 99, begins:

گل از هزارا دست دنها درایا دقیق برکنار

This too agrees with the initial kītāh in the Bodleian copy.
No date.
No. 114, ff. 44–101, 2 coll., each ll. 17; careless Nasta'īlī; size, 8½ in. by 4½ in.

1709

Divān-i-Shahīd (ديوان شهيد).
The large divān of a modern poet with the takhallus Shahīd, who is probably identical with Mirzā Muḥammad Bākīr Shahīd, who was still alive in A.H. 1169 (A.D. 1756), see A. Sprenger, Catal., p. 150, last line. Another Shahīd of Kashmir is mentioned in W. Porsche, Berlin Cat. p. 684, l. 21.

Contents:

Ghazals, in alphabetical order, on fol. 1, beginning:

زی حمیدی ذات تو مستعین دلی آ
وزف که بند بزرگ فرمانده فطرت آ

Kītās, tarkībband, kāṣṭīs, short mathnawīs, and rubā'īs, on fol. 376, beginning the kītās:

ای شهید چاو دل دا که آرزوی آرزو نداد

The first mathnawī, on fol. 464, begins:

خداوند ای ممکنا کارسا زمین کادند نوازا

This copy is defective at the end, and besides greatly damaged in the last pages; it was purchased at Haidarābād.
No. 256, ff. 456, 2 coll., each ll. 14; small, but clear Nasta'īlī; size, 8½ in. by 5 in.

1710

Kulliyāt-i-Fakīr (کلیات فقیر).
The poetical works of Mir Shaunsaldin Fakır 'Abbāsī, who was born at Shāhjahānābād A.H. 1115 (A.D. 1703, 1704), and perished A.H. 1150, according to one tadhkīrah only A.H. 1181 (A.D. 1766, 1767), by shipwreck while on his pilgrimage to Makka, see A. Sprenger, Catal., pp. 158, 223, and 394–396; Khāzāna-i-Āmīrīn, No. 95 (Bodleian Cat., col. 230); Khulāṣat-
alkalam, No. 52 (ib., col. 299); Khulāsat-al-āfsār, No. 202 (ib., col. 309); and Makhdzan-algarhārī, No. 1993 (ib., col. 362). Besides the works contained in these so-called kātāb, Ṭakīr wrote two mathnawis, viz. the first the ʿalāw and ʿalāwī, and the second the moonlit; in praise of the Imāms, styled muqarrab, Jahāndar, Muzammil (see A. Sprenger, Catal., p. 395; various prosaic-treatises on prosody, rhetorical art, etc., for instance, the ʿawāmiṯ in ʿilm al-mufrūd, in a ʿawāmiṯ, and in the ṭāf, and the ʿawāmiṯ, on tropical figures, in a ʿawāmiṯ, and in the ṭāf, and the ʿawāmiṯ, (see W. Pertech, Berlin Cat., p. 623), and some Rekhta verses. According to A. Sprenger, loc. cit., and the Makhdzan-algarhārī, he used originally the takhallus Maftūn.

Contents:
1. Dīwān, consisting of
   1. Kāṣīdās, tarjīs, and tarkhībans, on fol. 1b, beginning:
   2. Kīṭāb and chronograms, on fol. 46b, beginning:
   3. Ghazals, in alphabetical order, on fol. 54b, beginning:
   4. Rūbaʿīs, on fol. 155b, beginning:
   II. Mathnawi, viz.:
   5. Durr-i-maknūn (in musk), the hidden pearl, or the story of the daughter of the Kāṣīr of Būm, melkī, or Ṣamāk, and the Imām Ḥasan ʿAskāri, compiled A.H. 1699 (A.D. 1755), beginning, on fol. 167b:

house, on fol. 281b, beginning:
6. Ṭaḥfīst-alshābāb (wajh al-nisba), the present of youth, on fol. 169b, beginning:

Contents of this collection:
7. Mathnawi dar wāli'ah-i-jāzūz-i-Karbala (musnī), the heart-burning calamity of Karbala, on fol. 286b, beginning:
8. Mathnawi dar tārif-i-daulatkhāna-i-Nawwāb Amīr-alunār Sādātkhān Bahādur (musnī, description of the palace of the Nawwāb Sādātkhān Bahādur, on fol. 389b, beginning:

9. Taṣwīr-i-maḥabbat (tāmar, wajh al-nisba), the image of love, or the story of Rūmī and the son of the Beteseller, on fol. 294b, beginning:

Composed A.H. 1156 (A.D. 1743), the title being a chronogram.
Dated the 22nd of Diū-ul-ḥijjah, A.H. 1184 (A.D. 1771, April 8), by Muhammad Ḥusayn Ghūrī.
No. 468, ff. 323, 2 coll., each ll. 15; clear and distinct Nastaʿlīk; size, 8½ in. by 4½ in.

1711
Wāliḥ al-Sulṭān (Walī al-Sultān)
The story of the love of the poet Wāliḥ (see above, No. 1758) with his cousin Khālidjah Sulṭān or Khālidjah Begum, daughter of Hasan ʿAlīkhān, by the same Shams-al-dīn Ṭakīr, composed A.H. 1160 (A.D. 1747), see fol. 107b, ll. 11-13, where two chronograms are given, viz.

Beginning:

No date.
No. 392, ff. 111, 2 coll., each ll. 15; Nastaʿlīk; size, 10½ in. by 5½ in.

1712
Dīwān-i-Hāzin (Dīwān-i-Hāzin)
A collection of poetical works by Shālikh Muhammad ʿAlī Ḥazīn, the well-known author of the Ṭaqāqul al-ḥawāl (his autobiography) and the Ṭaqāqul al-ḥawāl (or biographies of contemporary poets), written A.H. 1154 (A.D. 1741) and 1165 (A.D. 1752) respectively; see Nos. 677-679 above. He wrote four dīwāns, the last of which he completed A.H. 1155 (A.D. 1742), and died in Banaras the 13th of Jumādā I, A.H. 1180 (A.D. 1766, Oct. 17).

Contents of this collection:
A short preface in prose, on fol. 1b, beginning:

No date.
No. 385, ff. 111, 2 coll., each ll. 15; Nastaʿlīk; size, 10½ in. by 5½ in.
POETRY.

1713

Ghazalīyyat-i-Hazin (غزلیات حزین)

A large collection of ghazals only, in alphabetical order, by Hazin, beginning, on fol. 9b (as in the preceding copy): دُری ی دَری اَن جَهَان. They were transcribed in the very year of Hazin's death, A.H. 1180. On ff. 1b-8b another hand has written in diagonal lines a series of ḳāṣidas and ḳifās by the same Hazin, beginning, on fol. 1b:


This additional part is dated in the month Shawwāl, A.H. 1172 (A.D. 1759, June). Another complete copy of Hazin's ghazals is described in W. Pertsch, Berlin Cat., p. 945; a large series of them, ib., p. 699, No. 23. The present copy belonged originally to Mr. Richard Johnson.

No. 569, ff. 321, 2 coll., each ll. 17; irregular Nasta'liq; the first eight leaves written by another hand in diagonal lines; size, 11½ in. by 5½ in.

1714

Walī'at-i-Irán u Hind (والیات ایران و هند)

Short historical memoirs by the same Hazin (see fol. 2b, ll. 1 and 2), who relates in them all the remarkable events in Persia and India from A.H. 1134 to 1154 (A.D. 1722-1741), beginning with the 'calamities of Isfahan and the prevalence of the Afgān power' (حادیات اصفهان و استیاء افغان). They open thus: للسُّلْطَانِ وَاللَّهُ مَلِیکَ ِمَلَکَ وَعَلِیمَ وَخَیرَ الْمَلَکَ.

This copy is dated the 17th of Muharram, A.H. 1183 (A.D. 1769, May 23), by Shāhī Karimkāhkh.

No. 3308, ff. 60, ll. 11; Nasta'liq; size, 9½ in. by 6 in.

1715

Najībnāma (ناجیب نامه)

A poetical history of the life and exploits of the famous Rohilla chief Najīb-al-daulah or Najībhkhān, who was nominated by 'Alamadāh Durraīhāni A.H. 1170 (A.D. 1756, 1757) Amīr-al-umāra, and retained the absolute mastership of Dihlī until his death in A.H. 1185 (A.D. 1771), comp. Rieu i. p. 306, where a special history of Najībhkhān is noticed, and Beale, Orient. Biogr. Dict., p. 202 (in the latter his death is wrongly fixed in Rajab, A.H. 1184=October, 1770). This mathnawi was composed by Muhīy-al-dīn, son of Abū-Allah (see, for instance, fol. 138b), with the takhallus Dhauqī (see fol. 133b, l. 4, fol. 139b, l. 5, fol. 184b, l. 2, etc.), the same who wrote ḳāṣidas in praise of the principal Shāhīks of the Kādirī order under the title of ملائم للمشاعر (see A. Pertsch, Cat., p. 389), and was himself a zealous champion of the said order, as the last hemistich of this mathnawi proves:

کمِّنَ حَتَّی اِلَی نَامِهٔ مَرْفَع غَوْتِ

The date of composition does not appear.
According to the last verses the poem contains 1,400 baits, and was written in seven days; the poet was at that time thirty-five years old.

Dated the 25th of Safar, A.H. 1123 (A.D. 1718, Aug. 8). Bibliotheca Leydeniana.

No. 2725, ff. 131-199, 2 coll., each ii. 11; Nasta'lik; size, 8¼ in. by 6½ in.

1716

Anawrnâmân (أنوارنامه).

A mathnâwi, celebrating the exploits of Nawwâb Anwârkhân (or Anwâr-aldînhânî), the ruler of the Carnatic, who died A.H. 1162 (A.D. 1749), by Mir Muhammad Isma'îlkhân, with the takhallus Abjadi, who had been tutor of Anwârkhân's son and successor, Nawwâb Muhammad 'Ali 'Um'dat-al'mulk (A.H. 1163-1170 = A.D. 1752-1759), and who dedicated this work to him, for which he received 6,700 rupees, and was, A.H. 1189 (A.D. 1775, 1776), appointed king of poets; comp. No. 501 above, where the mathnâwi is described, a special history of the Carnatic, based on this Anwârnâmân, with a eulogium of Abjadi, by Munsî Burhan (or Burhânkhânî) bin Hasan, who completed the muqaddimah and the first dâfar A.H. 1200 (A.D. 1786). This mathnâwi was composed in A.H. 1174 (A.D. 1760, 1761), see fol. 276, last verse; other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 944 and 945, and A. Sprenger, Catal., p. 308. Abjadi wrote besides a Persian diwan, containing ghazals and rubâis (see A. Sprenger, Catal., p. 307), and a Rekhta diwan, likewise containing ghazals and rubâis, with a few ki'âs at the end (preserved in No. 2512 of the India Office Collection, dated A.H. 1192, 15th of Mu'harram, A.D. 1778, Feb. 13).

This mathnâwi begins:

٥٥٨

The story itself begins, on fol. 16, with this heading:

٥٥٨

Various readings and occasional glosses of particular interest on the margin.

No date. Bibliotheca Leydeniana.

No. 2710, ff. 276, 2 coll., ll. 14; Nasta'lik; size, 9½ in. by 5½ in.

1717

Lâl'lu Gauhar (لعلوگوار).

The love-story of Lâl and Gauhar (ruby and pearl), a mathnâwi based upon older sources and compiled A.H. 1162 (A.D. 1758), with Hasan 'Ali 'Izzat, who was commissioned to write this poem by Nawwâb Fatl 'Allîkhân Bahâdûr, better known as Tipû Sultan (who succeeded his father Haidar 'Allîkhân in the government of Mâisûr, A.H. 1197 = A.D. 1782).

Beginning, on fol. 8b:

٥٥٨

It concludes on fol. 69a; the date appears in the last verse but two:

٥٥٨

A version of the same story and with the same title (قیامةعلوگوار) in Dakhni verses is preserved in No. 2495, ff. 83½-97b of the India Office Library.

On ff. 1-5 there are written by another hand some mystical tracts, beginning:

٥٥٨

If 6 and 7 are left blank. At the end there are some more blank leaves, but on the last two leaves the first twenty-nine verses of the mathnâwi are repeated.

No. 464, ff. 69, 2 centre-columns, each ii. 9, and a margin-column, ll. 16; Nasta'lik; size, 8¼ in. by 6½ in.

1718

Diwân-i-Wâfh (ديوانوف).

Lyrical poems of Mirza Sharaf-al-dîn 'Ali allusai of Kumm, with the takhallus Wâfî, see fol. 2b, last line, and fol. 3r, first line, who was, according to the Makhzan-al-gharîb, No. 301 (Bodleian Cat., col. 393), a descendant of Mirza Muhammad Hâshim Husaini Kumi from father's side, and of Maulâna 'Abd-al-arażzâk Fayyâd from mother's side. According to Hârrî's 'Manâllat al-shurâ' (A. Sprenger, Catal., p. 160), he was originally in the service of Nâdirshâh, but went in A.H. 1162 (A.D. 1749) to India and lived at Dihli in Wâlîsh's house. The Makhzan-al-gharîb, on the other hand, asserts that he reached Dihli still in Mahommed-shâh's reign, and the 'Atashkada, No. 842 (Bodleian Cat., col. 292), says, he remained about thirty years in India and returned to Persia in A.H. 1183 (A.D. 1769, 1770); if the latter remark is correct, he must have gone to Dihli about A.H. 1153, 1153 (A.D. 1739, 1749). According to the same 'Atashkada he made, after his return to Persia, the pilgrimage to Makkah, and died A.H. 1194 (A.D. 1780). Another copy of his diwan is described in A. Sprenger, Catal., p. 584.

This copy contains:

٥٥٨

A preface in prose, on fol. 1r, beginning:

٥٥٨

Ghazais, in alphabetical order, on fol. 36b, beginning:

٥٥٨

Rubâis, with some tarjâmat at the end, on fol. 96b, beginning:

٥٥٨
Incomplete at the end: the mathnawi found in Sprenger's copy, is wanting here.

No. 594, ff. 114, 2 coll., each ll. 9; Nastā′īlīk; size, 7¾ in. by 5¼ in.

1719

Tipūnāma (تیپو نامائ) (تینام ام). A mathnawi, composed in honour of the warlike exploits of Tipū Sultan (see No. 1717 above), by Ghulām Hasan, who, according to Garcia de Tassy, Histoire de la Littér. Hindoue etc., i. p. 543, is identical with Hasan Alikhān of Kirman. He wrote this poem at Tipu's request, and finished it the 25th of Ramadan, A. H. 1193 (A.D. 1784, Aug. 12), see the last lines at the end. It is divided into forty-nine chapters, called ādāsān. The above title appears here on fol. 118b, l. 3, fol. 119b, l. 2, fol. 120b, l. 3 ab infra, and fol. 206b, l. 4 ab infra: گنگ چوگن چوگن نام ایدن نام نام شهید. The heading of the forty-ninth or last ādāsan gives the title as سه نام نام نام نام سلطان (the same in No. 1721 below); on fol. 119b, l. 2 ab infra appears as designation: دک فن نامی نام نام نام ایدن نام سلطان. The mathnawi is commonly styled فن نامی نامی نام سلطان. Beginning: گنگ چوگن نام ایدن نام نام نام نام شهید.

Dated the 14th of Dhū al-Qa‘dah, A. H. 1211 (A.D. 1807, Jan. 25). A similar, but less extensive mathnawi in Rekhta verses, celebrating the exploits of Tipū Sultan and composed by the same Ghulām Hasan in twenty-three ādāsāns, is preserved in No. 2499 of the India Office Collection. Garcia de Tassy, loc. cit., seems only to have known this Hindūstāni version, but not the longer and more important Persian one.

No. 3057, ff. 113b-206, 2 coll., each ll. 15; large Nastā′īlīk; size, 8½ in. by 5½ in.

1720

Another copy of the same.

The title گنگ چوگن نام ایدن نام نام نام شهید appears here on fol. 7a, l. 7, fol. 8b, l. 10, fol. 9b, lin. penult., etc. Beginning as in the preceding copy. No date. Bibliotheca Leydeniana.

No. 2509, ff. 108, 2 coll., each ll. 13; Nastā′īlīk; size, 8¼ in. by 5½ in.

1721

The same. Beginning as usual. The copyist was Mirzā Muhammad Ismā′l. Bibliotheca Leydeniana.

No. 2551, ff. 97, 2 coll., each ll. 13-14; Nastā′īlīk; size, 9¾ in. by 6½ in.

1722

Dīwān-i-Āzād (دیوان آزاد). Lyrical poems by Mir Ghulām Ali Husainī Wāsīṭi of Baghānī, with the takhallūs Āzād, who has been mentioned already as the first editor of the takhallūs and as author of the hāftawae of the Ša ḡār al-ʿarūd, the Ša ḡār al-maʿānī, the Ḡorān in a letter to the Ḥorān, the Ḡorān of the Ādī, the Ḡorān of the Ādī, and the Ḡorān of the Ādī (see above, Nos. 622 sq., 655, and 682-690); he died towards the end of A. H. 1200 (A. D. 1786, September).

Contents:

Ghazals, in alphabetical order, on fol. 1b, beginning: گنگ چوگن نام ایدن نام نام نام نام شهید. A few rubā′s and taṣrīḥkāhs, on fol. 4b sq.

No date. This copy is probably Āzād's autograph, but another hand has supplied a few pages and also a great number of additional ghazals on the margin. Another copy of this diwan in A. Sprenger, Catal., p. 564. A detailed biography with a full list of Āzād's Persian works is noticed in Riv. iii. p. 978 (the translator mentioned there, is preserved in a copy of the Berlin Library, see W. Petsch, Berlin Cat., p. 190); it was composed A. H. 1177 (A. D. 1763, 1764).

No. 1738, ff. 97, 2 coll., each ll. 15; Nastā′īlīk; illuminated frontispiece; size, 8½ in. by 4½ in.

Poets who died between A. H. 1200 and 1300.

1723

Dīwān-i-Minnat (دیوان ممتع). The minor poems of Mir Kamār-al-dīn, with the takhallūs Minnat, who was born at Dihli about A. H. 1159 (A. D. 1746), went to Lucknow A. H. 1191 (A. D. 1777), was taken by Mr. Richard Johnson to Calcutta and introduced to the Governor-General Warren Hastings, who bestowed upon him the title of a 'king of poets,' and died A. H. 1207 (or according to others A. D. 1792-1794), comp. A. Sprenger, Catal., pp. 171, 258, 259, and 498.

Contents:

Kūšīs, on fol. 1b, beginning: گنگ چوگن نام ایدن نام نام نام شهید. A mathnawi, on fol. 65b, beginning: چند بار انا غیرت قربانیا ایمنی برادر

Ghazals (with some mukhammasāt and kītās at the end), on fol. 7b, arranged in alphabetical order, beginning: باب زمان لیل شیری رحمت سعید نام و نام نام. The initial poem of Sprenger's copy is missing here.

No date. The copyist was Mir Wilāyat.

No. 54, ff. 192, 2 coll., each ll. 15; Shakespeare, written on brown paper, except the last twenty-one leaves; excellent frontispieces on ff. 1b and 78b; ff. 1r, 2r, 78b, and 79b luxuriously illustrated with beautiful pictures on the margin in gold and other colours; all the pages and columns framed with gilt stripes; ff. 63b, 64b, 77, and 78b are left blank; size, 9½ in. by 5½ in.
1724

Kissa-i-Hir o Rânjhâ (قصة هير و رانجها).
The story of two Panjabí lovers, Hir and Rânjhâ (or Rânjhâ), a romantic mathnawi by the same Minnat, composed A.H. 1195 (A.D. 1781), see the chronogram: فتحه عرش و أزه، and dedicated to Mr. R. Johnson.

Beginning:

خداوندنا طلمن زرُ بسگانس - بس سرگان و نان بندم,
The oldest poetical version of this tale (the original of which was composed in Hindi by Damodar) in Persian is by Afsâr (who died at Lâbûr a.H. 1154 = A.D. 1741), written about A.H. 1143 (A.D. 1730, 1731), and sometimes styled by Nâzâ and Nâyâz, see Rieu ii. p. 710; A. Sprenger, Catalog, p. 317. A Hindustâni adaptation of the same by Makhbûl has been translated by Garcin de Tassy, Revue de l'Orient, 1857. Another Persian version, in prose and verse, was made A.H. 1157 (A.D. 1744), by Mansûrân Munshi, see Rieu i. p. 770b.

No. 1318. Fl. 27-65, li. 15; large and clear Nasta'ílí; size, 9½ in. by 5 in.

1725

Mathnawi-i-Kajkulâh (مندونی کاجکاله).
The second volume of a mystical mathnawi in imitation of Jalâl-al-din's famous mathnawi, containing stories of a theosophical and Sufic tendency, by Anandghâna (آناندگهنا), 'clown of happiness,' see fol. 56b; 12, with the takhallus Khwûsh (خووش), see ib., l. 11, who completed this second volume in the mouth of Sañâr, A.H. 1209 (A.D. 1794, September). The mathnawi bears the title of Kajkulâh or Kajkulâh, 'the fop who wears his cap awry' (a designation often given to the mystic 'lover of God,' the advanced Sûfî), see fl. 30a, l. 9: 43b, l. 12: 49b, l. 11: 56a, l. 5, 10, and 18, etc.; and was to contain seven volumes, see fol. 56a, l. 9; the forthcoming third volume is announced in the last bâit of this copy.

This copy contains the following stories:

1. قصبة حکایت علی شیخ فرخزاده شاه Shoâh, or the Disputation between Dîyâ-al-bâk and Farrukhshâ, on fol. 1b, beginning:

بیدارد، گو شکر کردن ند، نشکن
The story of Alexander Dhû-al-karrânain, and the four advices he gave to his sons and warders in his last hour, on fol. 27a, beginning:

2. حکایت ناهید شریف پر خزد حکایت ناهید شریف پر خزد
The story of the darwish Nârakshâh and the Fâdîshâh, on fol. 30a, beginning:

بیدارد، گو شکر کردن ند، نشکن

5. The story of the old Egyptian and Moses, on fol. 35b, beginning:

بیدارد، گو شکر کردن ند، نشکن


Prose-treatises, containing a debate of prince Dârâ Shukhâ, and the darwish Shâh Lâl, to whom the former puts three questions, on fol. 42b, beginning:

ابن حکایت بادهش مهمند

Koshnâd da Êvedâb ibn Mâstant

Kush mâst, da Êvedâb ibn Mâstant

5. The story of prince Dârâ Shukhâ and the darwish Shâh Lâl, to whom the former puts three questions, on fol. 42b, beginning:

ابن حکایت بادهش مهمند

Koshnâd da Êvedâb ibn Mâstant

Kush mâst, da Êvedâb ibn Mâstant

A certain laxity in the metrical treatment, omission of Ilâdas, etc., is conspicuous throughout the poem. This copy was transcribed by Bholanâth in the very year of composition, A.H. 1209, and finished the 16th of Rabî' al-lawal (A.D. 1794, Oct. 11). A large picture on fol. 1b.

No. 2914, fl. 56, 4 coll., each li. 23; Nasta'ílí; size, 12½ in. by 9¼ in.

1726

Bakhtryâmnâma (بختیارنامه).

A very modern adaptation of the famous Bakhtryâmnâma, see No. 859, 2 above, and Bodleian Cat., No. 475-5 (sel. 436), in Persian verse, made A.H. 1210 (see fol. 148b, l. 12) = A.D. 1795, 1796, by Kukhâdî Marzûbân (see the last verse but one of the poem).

Beginning:

دنام حداوند رز جبلل - که هدف قلمکان کد ببرخیل
POETRY.

1727

Diwan-i-Aftab (Dawm-i-Aftab)

The lyrical poems of the emperor Shah Alam (reigned A.H. 1173-1221 = A.D. 1759-1806), with the takhallus Aftab; see Bodleian Cat., No. 1195; Rieu ii. p. 720; A. Sprenger, Catal., p. 218; J. Ammer, p. 40, etc. He is also known as a Hindustani poet, see Garcin de Tassy, Histoire de la Litter., Hindoune etc., i. p. 137, and A. Sprenger, Catal., p. 597, where besides his Rekhta diwan a Rekhta mathnawi from his pen is also noticed, entitled Metnand and containing the story of the king of China, Muzaffarshah.

This diwan contains only ghazals, in alphabetical order, beginning (as in the usual copies of Aftab's poems):

لغه از کریم جوین بداجایی داده مارا
مطمئن حکم ما از خلفت کن اقتلم دنیار

No date. Quite modern copy.

No. 210, ff. 69, 2 coll., each ii. 12; very distinct Nasta'lik; size, 9 in. by 6½ in.

1728

Rahimah (Rahyam)

A poem on ethical and religious questions, in the form of a series of mathnawas, a vademecum of practical wisdom, by Muhibb-al-hak, who completed it on the 20th of Safar, A.H. 1240 (A.D. 1824, Oct. 14). On fol. 23 there is added by the same Muhibb-al-hak a kasidah in honour of Mr. Jenkins (Mansoor-e-Jenkins), in which, apart from the chief rhyme, running through the whole poem, inside each bait a special and always varying rhyme is found in three repetitions, viz. in the middle of the first hemistich, at the end of the first hemistich, and in the middle of the second hemistich. Beginning:

مظهر لطف جدا - مصدر جود و خا

No. 2944, ff. 113, 2 coll., each ii. 12; large Nasta'lik; size, 10 in. by 7½ in.

1729

Kulliyat-i-Shahk

Complete poetical works of Mr Ghulam Husain, with the takhallus Shahk, the son of Sayyid Fath 'Ali alradawi aljali, who flourished under Ghazi-aldin Haidar, the eldest son of Nawwab Sa'idat 'Ali Khan of Oudh (Ghazi-aldin Haidar succeeded his father as ruler of Oudh A.H. 1229 = A.D. 1814, and died A.H. 1243 = A.D. 1827, after a reign of thirteen years); another copy of these poems, styled, Diwan Shahk-e Qajar, is described in A. Sprenger, Catal., p. 569.

Contents:

Kasidas, on fol. 1ª, beginning:

دور خلق معلم و رواة و كؤوس اللاماني 
جلوه زاغھنس و هم لعل و هم خارستی

They are chiefly in praise of God, Muhammad, and the Imams.

A mathnawi, containing stories based on legends and traditions of the prophet and Imams, on fol. 17ª, beginning:

نهل مدعود دیل دین - نما مدعود دلها به دور قیمین

Ghazals, in alphabetical order, on fol. 35ª, beginning:

بدر عشقم ترب دارم جو خود و دوستی را
برده ام زبل خروشند تامی را

Rubais, on fol. 99ª, the first two not in the usual ruba'i-metre; beginning of the initial quatrain: درد

بدر خویش از دلبر خوشیت

Beginning of the first ruba'i in the usual metre (the third of the series): داشتیست

Kijas and chronograms, on fol. 103ª, beginning:

کیج روی جوش و نجش دس

کی از ایل عرب عرب دو ت

The ta'rikh on Mirza Jân Tapish's death, quoted in Sprenger, is found here on fol. 107ª: حوالی بموفوت آدم (read: حوالی بموفوت هم) A.H. 1220 (A.D. 1805, 1806).

Tapish of Dihli was a well-known Rekhta poet who composed, among other works, a Rekhta mathnawi in Hindustani, see A. Sprenger, Catal., p. 297.

The last ta'rikh is on the death of Sayyid Hasnabakhsh, which took place the 10th of Muharram, A.H. 1236 (A.D. 1820, Oct. 18). The collection winds up with a poetical prayer (Fatahat) for Hussain, the martyr of Karbala.
1730

Dīwān-i-Khākān (خان خاقان).

The poems of Fath 'Ali Shāh of Persia (reigned A.H. 1212-1250 = A.D. 1797-1834), who used Khākān as his takhallus; compare Bodleian Cat., No. 1261; Rieu ii. p. 721; J. Aumer, p. 41; Rosen, Persian MSS., p. 269; Cat. des MSS. et Xylographes, p. 403, etc. This most magnificent copy, gorgeously illuminated throughout, received its final redaction A.H. 1227 (A.D. 1812). In the presence of the royal author himself, in Tashrīn, see the following Persian note on fol. 1v:

ابن دیوان همچون موسی به دیوان خاقان در سال 1207 عسمی مطیع است که جنگ در حصار مسقف شامیده چهار بانک را در گلری به مطرین رفع کرده‌یا

Contents:

Dībāqā, on fol. 1v, beginning:

ناظم العوالم بدعی

Dībāqā, on fol. 2v, beginning:

فداهن معمول

This introduction, as well as the shorter prefaces, prefixed to the various portions of the dīwan, and the khtāmah were written by the minister and court-poet of Fath 'Ali Shāh, Mirzā 'Abd-al-wahhāb, with the takhallus Nashāt, whose odes are preserved in the Bodleian Library, see Bodleian Cat., No. 1260, and in the British Museum, see Rieu ii. p. 722. A note at the end of this MS. also confirms Nashāt's authorship of these prose-portions.

Kašīdās, on fol. 3v, beginning:

چمچمه رز سحر قاسی بابل نت نست

Dībāqā, on fol. 5v, beginning:

معلول

Preface to the ghazals, on fol. 14r, beginning:

مکی الدار تیز نمایندگانقله کنار

Ghazals, in alphabetical order, on fol. 16v, beginning:

تکلمات

Tarkibbahāns with a dībāqā in three lines, on fol. 83r.

Fārsās, kitābās, and other minor poems, again with four introductory lines in prose, on fol. 88r.

Rubā'īs (with two lines as introduction), on fol. 95v.

Marāthī or elogies (likewise prefixed by two lines in prose), on fol. 97v.

Short mathnawīs (with three lines in prose), on fol. 100v; among them a Sāti, on fol. 102a, beginning:

جمش تازه شد دژر روی چرخ

Khtāmah, on fol. 107b. This copy was received from Comm. Corresp., 28th March, 1866.

No. 2148, ff. 110, 3 coll., each li. 12½; Nasta'lkār; most artistically executed frontispieces in rich colours, on ff. 1v, 14v, and 16v; ff. 1v, 2v, and 14v-16v splendidly embellished; minor illuminations throughout at the beginning of each single poem, of the same high and refined style of art; magnificent Eastern binding of exquisite taste; size, 9½ in. by 5½ in.

1731

Gham n 'Isbrat (غض و عشرت).

A mathnawī by Amīr Cand of Amritsar (the author's name is given in an English note by Mr. Ch. Raike, attached to the fly-leaf, see below), lamenting the death of Mahārājā Ranjit Singh, the Sikh ruler of the Punjab, the 27th of June, 1839, and rejoicing in the accession of his son, Kharaj Singh, together with a eulogy on prince Nūmānīlā Singh, Kharaj Singh's son, see ff. 5r, 7v, and 8v. The title of the poem appears on fol. 9r, l. 3:

سمسی داشم گم و عشیرت

It must have been composed soon after Ranjit Singh's death, in 1839 or 1840 (A.H. 1255, 1256), as both Kharaj Singh and Nūmānīlā Singh died in November of that year.

Beginning:

بنام ز کدوان خداوند کار که کم کم عشیرت نا باز مار

According to the note, mentioned above, by Mr. Ch. Raike, Commissioner and Superintendent of Lāhūr, this MS. was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. The MS. was received from Dr. Royle, July, 1856.

No. 3518, ff. 10, 2 coll., each li. 13; large Nasta'lkār; size, 9½ in. by 6½ in.

1732

Dīwān-i-Shauk (شاوخ).

The lyrical poems of Allāhjiyā (الله جهانی), with the takhallus of Shauk, who died, according to the preface (fol. 2b, ll. 1–3), A.H. 1263, 13th of Dhu-al-hijjah (A.D. 1847, Nov. 22), near Gujarāt.

Contents:

Prose-preface, on fol. 1v, a eulogy of the poet by his son, beginning:

لطف الله دید گرو آید سام اهل دوز

Zanak یکی ست هست و بیشتر از دیوان شوک

(or according to a various reading on the margin in the second hemistich):

دژر ز کدوان خداوند نا باز مار

Kašīdās, ghazals, rubā'īs mixed, in alphabetical order, beginning, on fol. 5v:

لا یاد یکا الطالب آتیم فی الغدی و آیلما

کدگریت یا بود آسان نامید جمله مفاکرا

Short mathnawīs at the end (ff. 63b, last line–79v, last line). Copied by Ghulām Muḥammad, A.H. 1270, (A.D. 1854). The copy was sent to the Imperial Exhibition at Paris for works of art and industry, by the Punjab Committee at Lahore. It was received into the library from Dr. Royle, July, 1856. The dīwan of an elder poet, with the takhallus Shauk, is noticed in Bodleian Cat., No. 1183.

No. 2332, ff. 80, 1 coll., each li. 15; Nasta'lkār; size, 10½ in. by 5½ in.
1783

Majmu‘a-i-tasnifat-i-‘Akhund Sayyid Saif-al-din Kashmiri

The complete poetical and prose works of a modern Kashmirian poet, Mir Saif-al-din Akhund, with the takhallus Saif (fol. 17b, 1. 2), who lived at the time of writing this collection (i.e. A. H. 1270/A.D. 1854, see fl. 12b, 38a, etc.), in Ludiyanā (Chandigarh), in the province of Dihlī, one of the principal stations of the British territory in the north-western frontier. The poems are partly in Persian, partly in the modern Kashmirian dialect, considerably mixed with Persian.

Contents:
1. قطعات سلیمانی با صنایع و روز حروف سلام, on fol. 1a, a number of twenty-three highly artificial Persian kitābs setting forth the hidden meaning and the secret qualities of the letters in the words (kitāb 1-19), دو کلام (kitāb 20 and 21), دعای (kitāb 22), and الکل (kitāb 23), with a detailed commentary on the margin and numerous interlinear paraphrases and glosses. It is concluded by a short epilogue in prose (on fol. 11a), in which the author states that he composed the first eleven kitābs during a severe fever, and the last twelve as a token of gratitude for his recovery. Beginning of the first kitāb:

سکت داينه از ور ارسبین
کروانت الکل آنان برده اعلام

Written by the author himself in the month Shawwal, A. H. 1270 (July, 1854), see fol. 10b.

2. On fol. 12b, a Persian poetical commentary on an intricate riddle, beginning: جمہ حق راکه قیّام بیواد لطف او album. It is in form of a lengthy kāstād with the radiif bāe, just as the baits of the riddle itself, which begins, on fol. 12a (distinguished by red ink):

چشت آن جامعه که میت او
کب ورها ملائک برعلال

The riddle is in form of a kitāb; the metre is the same in both, viz. خالیف. A Persian prose-commentary on the margin and interlinear paraphrases as in the first part.

3. On fol. 14b, most artificial Persian pieces in prose, in two distinct sections, the first of which (on fl. 17-25a) is headed in the index (on the fly-leaf) thus: عمارت. On fol. 17b, منشورات, on fol. 19b, منشورات, and on fol. 21b, منشورات, all in Persian, and on fol. 23b, on which only letters with diacritical points are used; the second section (ff. 25a-29b) is headed in the index:

The copy was received from Dr. Royle, July, 1856.
Saif-al-din states himself at the end of the work in Kashmirian, that he wrote it at the request of the Deputy Commissioner.

No. 3256, ff. 93. 12-13, the first ten leaves in diagonal lines; large Nasta’lik; size, 1½ in. by 6½ in.

Poets whose lifetime cannot be fixed, and anonymous poems. (Nos. 1734-1738.)

1734

Ghazaliyyat-i-Nasim (غزاليات نسیم).

Ghazzal, by a poet with the takhallus Nasim, who cannot be identified. The following poets with this takhallus are mentioned in the various tadkirkas:

1. Maulana Nasim of Astariabad (Haft Iklim, No. 1182; Makhzan-algharib, No. 2773, Bukleian Cat., col. 386; W. Pertsch, Berlin Cat., p. 662, No. 130); he must have lived about A. H. 1000 (A. D. 1592).
4. Sayyid Nasim of Shair (ib., p. 662, No. 133).

At the end of the ghazals, on fol. 89b, a kasidah in the honour of the late poet Jami (تَصِيبَةٌ فِي رَحْمَةٍ حَضْرَةٍ) and some nashmawi-ba'as on fol. 92a. On ff. 93b and 94b short fragments of two prose-treatises are found, which are described in the catalogue, coll. 756. No. 45. Beginning: آتَمَّة. A lacuna between ff. 93 and 94.

No. 55, ff. 79-94, 2 coll., each ll. 15; quite illegible Shikast; size, 8½ in. by 4½ in.

1735

Diwan-i-Nabi (ديوان نبي).

The lyrical poems of a poet with the takhallus Nabi, who is not mentioned anywhere. They exclusively consist of ghazals, and very short ones too, so that any historical date or biographical information is quite out of question. The copy is defective at the beginning, opening in the middle of a ghazal in 1. The arrangement throughout is strictly alphabetical.

No date whatever. According to the Arabic paging there are missing twenty-four leaves altogether in the beginning.

No. 1472, ff. 404, 2 coll., each ll. 11; very unequal and often almost unintelligible Nasta’lik, mixed with Shikast; many small damages; size, 7½ in. by 4½ in.

1736

Diwan-i-Fahih (ديوان فحی).

The diwan of a Persian poet with the takhallus Fahih, who is not mentioned in any tadhirik. It consists merely of ghazals, in alphabetical order, and is incomplete at the end, breaking off in the midst of the letter د. Beginning: الْهُ رَأَسَ ذِلِّكَ نَبِيٌّ مَحْمُودٌ زَيْنَاءٌ رَأَبَ لَغَدَ. Many pages are severely injured; a great number of ba'as besides are crossed out. Some additional ghazals are found on the margin of the first eight leaves.

The last ba'at, which occurs here on fol. 175, runs thus:

تَصِيبَةٌ فِي رَحْمَةٍ حَضْرَةٍ
شَدَّ بَارِ وَجُوُودُ تَوْا رَأَبُ، دَعِيَ الرَّكَّةٌ

The proper order of ff. 40-47 is: 40, 45, 46, 47-44, 47.

No. 292, ff. 175, 2 coll., each ll. 11; Nasta’lik; size, 8½ in. by 4½ in.

1737

Mustafai-nama (مصفای نامه).

A long and curious mathnawi, a rhymed Mohammedan history from Muhammad down to the first Sultans of the Ghaznavide and Saljuk dynasties, together with biographies of famous Saints and Shiah, by an anonymous author.

Beginning:

بَنَامْ خَاتَامَتُ تَعَلَّمَ وَفَلَح
كَنِّمْ مَصْطُوقَ نَامَ، رَأْبٌ اِتَّبَاعٌ

This copy is apparently the first rough sketch of the poet, as not only many blanks are found, but also a great number of unfinished single verses, of which often only the first word is written. Moreover the arrangement of the whole poem is rather confused; in the last part, for instance, after the history of the Khalifs, the Samanide, Ghazwade, and Saljuk rulers of the author gives us a detailed story of Moses. It breaks off in the beginning of an incomplete ba'at; the initial word of which is كَانَ.

No. 735, ff. 455, 4 coll., each ll. 31; clear Nasta’lik; the first two pages richly illuminated; size, 14½ in. by 9 in.

1738

Marthiyahai-i-Husain (مرثیهای حسین).

A collection of elegies on the martyrdom and death of the Imam Husain, Ali's son, no doubt belonging to
that class of ta‘ziyās, usually sung in the first ten days of Muḥarram, by an anonymous compiler. The first
elegy begins:

السلام على شهداء الشهداء

The original collection ends on fol. 94ª, but on ff. 96 and
some more are added; comp. E. Polak, Persien, i.
p. 341; H. Eichler, Morgenländische Studien, pp. 174-194;
Bodleian Cat., No. 1218; Gobineau, Les Religions et les
Philosophies dans l’Asie centrale, chap. 13 sq.; Chodzko,
Théâtre Persan, 1854 and 1858; Sir Lewis Pelly and
A. N. Wollaston, The Miracle Play of Hasan and

No. 1621, ff. 97; diagonal lines in 4 coll., usually 16 baits in
each page; Nasta’īlīk; size, 7½ in. by 4½ in.


1739

Khulāsā-i-Latā‘if-akhlāqīyāl (خلالیة لطف الخلائق).
The revised and shorter edition of Muhammad
Sāliḥ’s anthology of Persian poets, arranged in form of
an alphabetical diwan, each specimen being headed by the
name of the author (completed A.H. 1104 = A.D.
1692. 1693, see the chronogram on fol. 10ª, last line),
by Muhammad Naṣīr, with the takhallūs Naṣīr, who
A.H. 1157 (A.D. 1744) added to the original work
a preface and two detailed indices, the first containing
a list of the real names of the poets, quoted in the
anthology, the second a list of their takhallūs, both
in alphabetical order. A large fragment of Muhammad
Sāliḥ’s original work, the takhallūs Naṣīr, is noticed in
Bodleian Cat., No. 1143; comp. also Bland, in the

Beginning of the preface, on fol. 1ª:

ئاج خازن فرخزاد که

Beginning of the first index, on fol. 5ª; of the second,
on fol. 11ª.

Another short introduction, on fol. 15ª.

Beginning of the takhallūs Naṣīr, on fol. 16ª:

حذف نسب کتاب فرخزاد که به کلستان اهل کمال

The whole anthology is divided into thirty-one جزء,
copied (according to the notes on the margin) by different
persons, as Madinab, Fakhr Muhammad, etc.,
but in a tolerably equal handwriting. A large lacuna
after fol. 119.

No. 826, ff. 235, 4 coll., each ii. 25; careless Nasta’īlīk,
sometimes resembling Shikasta; size, 14½ in. by 10½ in.

1740

Another copy of the preface, indices, and introduction of
the same.

Preface, on fol. 1ª, beginning as in the preceding
IND. OFF.

copy. The indices begin on fol. 13ª. The copy
concludes with the initial baits of the chronogram for A.H. 1104.

No. 2530, ff. 1-63, lii. 13; Nasta’īlīk; size, 10½ in. by 7½ in.

1741

Majmū‘a-i-ash’ār (مجلة الشعر).
A large collection of poetical extracts, consisting of
ghazals, selections from mathnawīs, ḵaṣīdas, kitāb’s, rubā’is, mukhammatās, riddles, etc., incomplete at
the end.

Contents:
1. Ghazals, in alphabetical order, on ff. 1ª-198ª,
beginning:

کرامه که گل بتوخته هر آنچه است

The chief poets, from whose diwāns extracts are given, are:
Sādī (died A.H. 1008), on ff. 1ª, 7ª, 16ª,
14ª, 20ª, etc.; Nāpīr ‘Ati (died A.H. 1108), on fol. 3ª;
Hummat (perhaps Khwājah Muhammad Mirzā Himmat,
under Shah ‘Abbās II), on fol. 6ª; Sanjar Kāshī (died
A.H. 1021), and Fīqāhī (died A.H. 922 or 925), on
fol. 7ª; Ghant (of Kashmir, died A.H. 1079), on
ff. 8ª, 19ª, etc.; Shāykhār (died about A.H. 1020), and Sāhīk (under
‘Alā’īr, on fol. 11ª; Aḥmad (Abraham Aḥmad,
died A.H. 1060), on fol. 12ª; Khālīṣ (died A.H. 1122),
on ff. 13ª, 15ª, etc.; Tāmān, on fol. 16ª; Iṣtiqāmāt,
on fol. 17ª; Jāmī (died A.H. 989), and Kāṯī Ṭāwīli (died
A.H. 1355 or 1356), on fol. 18ª; Rażī (i.e. Rażī
Artimānī, under Shah ‘Abbās I), on fol. 18ª;
Fīrūz (died A.H. 1106), on ff. 19ª, 20ª, etc.; Jam (Muhammad
Sharīf Jam of Mashhad, or Mir ‘Abd-al-Qarnān Jam,
both under Jahangīr), on fol. 19ª; Shāhkuṭ (died
A.H. 1107), on fol. 21ª; Ḥāfid (died A.H. 791), on
fol. 180ª, etc. etc. A large lacuna after fol. 65.

2. Mathnawī-ba’ts (for instance, from Firdayyāt,
tarkibbās, mukhammatās, and other specimens of poetry, on ff. 188ª-201ª,
beginning:

کرامه این جهان رو جدی نماید

3. Riddles (معمَّا), on ff. 200ª-204ª, beginning:

که دست دهد نباید ای انسان سرال.

4. Another series of ghazals, kitāb’s, mathnawī-ba’ts,
etc., in alphabetical order, on ff. 206ª-242ª, concluded
by rubā’is, on ff. 242ª-248ª, beginning:

زیر دروی که کرکم ناله خوب نیست

5. Selections from Niẓām’s Khamsah (see above,
No. 972 sq.), on ff. 249ª-298ª, beginning:

ای هم دستی زنده دهد

6. Selections from Nikūšlāl, on ff. 36ª, beginning:

Shaikh Alījamāl (شعریة الیجمال), ‘the mirror of beauty,’
697; ‘tong poetical descriptions (تعریفات) of the human
form and its charms (see a similar work by Sâhîb, No. 1618, col. 88 above), on ff. 290b–310b, beginning:

7. Some kâšidas and short mathnaws on ff. 311b–323b, beginning:

A lacuna after fol. 313.
8. Another series of short mathnaws, defective at the end, on ff. 324b–337.

No. 38, ff. 337, 2 coll., each ll. 19; 

Nastâlîk; size, 10½ in. by 6½ in.

1742

Poetical extracts.

A collection of Persian poetry by different poets, the most prominent of whom are: Sâhîb (died A.H. 1068), on fol. 1b, beginning:

آمًر نه مدّ نسم الله بود ناج

Kâshâni Dâvudân (still alive A.H. 1136), on fol. 5a; Mirzâ 'Abî-alkâdîr Bîdî (died A.H. 1133), on fol. 77a, and 97a (the first series of specimens is dated A.H. 1174 = A.D. 1760, 1761); Nâfir 'Ali (died A.H. 1108), on fol. 108b; Fîrâz (died A.H. 1109), on fol. 124b; Shawkât (died A.H. 1107), on fol. 146a (this part is dated A.H. 1173 = A.D. 1759, 1760); Hâlâlî (died A.H. 939), on fol. 16b; Kâlin (died A.H. 1062); Shaïkh Muhammad 'Ali Hâzî (died A.H. 1180), on fol. 185b; Saidî (Mir Sâdî of Tabrîz, died A.H. 1069), on fol. 193b, etc. The fly-leaves and a part of the margins are also filled with poetical specimens.

No. 3481, olum 13, J. 38, ff. 240, written partly in Nastâlîk (on ff. 1–56 and 174–181, 2 coll., each ll. 15, partly in Shikasta; size, 9 in. by 5½ in.

1743

Tuhfât-i-shu'ârâ (혜물)

An anthology of Persian poetry, incomplete both at the beginning and end, with lacunas after the first and the second leaf. It contains:
1. Some anonymous kâšidas, ghazals, and rubâ'îs, on fol. 1b, beginning:

جو می ازای ناچندان یک

2. Ghazals and rubâ'îs, by Mâulânâ Wâshkâ (died A.H. 991 or 992), on fol. 7a.
3. Ghazals and rubâ'îs, by Bâbâ Fîzhâni of Shîrz (died A.H. 932 or 933), on fol. 36b.
4. A tarkibband and ghazals, by Shaîkh 'All Na'î (of Kâmarah, died between A.H. 1012 and 1031), on fol. 45b.
5. One rubâ'î, by 'Abî-al-fârâj Râ'î (died after A.H. 492, see No. 905 above), and one ghazal, by Hâkîm Awaqâfî of Harât, on fol. 25b.
6. One kâšida, by Kamâl Ismâ'îl of Tabrîz, the

7. Kâshidas and ghazals, by Mirzâ Kâsîm in L. Harât, went to India A.H. 979 or 983, on fol. 45b.
8. Ghazals and rubâ'îs, by Mir 'Abî-alkâdîr (of Hamadân, about A.H. 1000), on fol. 50b.
9. Poems, by Mas'ûd Isfahânî (son of Akâ Zaman Zarkash, lived in great distress at the time of Nâsrâbâdî, A.H. 1083–1092), on fol. 60b.
11. Ghazals, by Khwâjah Husain Thânî (died A.H. 996), on fol. 64b.
12. A kâšida, by Shâh Muhammad Mâlâmâlî, on fol. 72a.
13. A few rubâ'îs and one surd, by Mirzâ Nizâm-al-nûkh, on fol. 74b.
14. Extracts from Jâmi' (see above, No. 1300, 9 sq.), on fol. 75b, with a few other little poems by the same.
15. A kâšida, by Kamâl Ismâ'îl Isfahânî (see No. 6), on fol. 75b.
16. A mathnawi, by Mâulânâ Jami' (under Akbar), on fol. 75b.
17. Another rubâ'î, by 'Abî-al-fârâj Râ'î (see No. 5), on fol. 81b; and a kâšida and a ghazal, by Isâddâl of Ghazna (died after A.H. 534), on fol. 82a.
18. Kâshidas and ghazals, by Sadrât and Shîfî (see Nos. 5 and 10), fol. 84b.
19. A sâjûnâna, by Partawî (of Shîrz, about A.H. 1000), on fol. 92b.
20. Two kâshidas and one ghazal, by Mas'ûd bin Sâd bin Sâdân (died A.H. 525), on fol. 94b.
21. Rubâ'îs, by Hâkim Sâdî (died A.H. 545) and Mir Mu'izzî (died A.H. 542), on fol. 97a.
22. Ghazals and rubâ'îs, by Shîfî (see Nos. 10 and 16) and Mir Sârî (i.e. Amîr Rûzbâhân Sabrî of Isfahân, who was a contemporary of Taqî Kâshî and still alive A.H. 993), on fol. 100b.
23. Ghazals, by Shaîkh 'Abî-be (died A.H. 866), Nâ'î (died A.H. 1019), and Mir Sârî again, on fol. 102b.
24. Two rubâ'îs, by Abu'ddî (died A.H. 738), and a tarkibband, by Shîfî (see Nos. 10, 18, and 22), on fol. 104b.
25. Ghazals and rubâ'îs, by Shukrî, Râshî of Hamadân (under Akbar), Mâshâkhâ, Nasîdî (died A.H. 944), Sa'dî (died A.H. 690), Asîr (i.e. Jâlîl Asîr, died A.H. 1049), and Shaîkh Abu Sa'd bin Abu-al-kâdîr (died A.H. 440), on fol. 107b.
26. Extracts from Amîr Khwarasâni's

27. Poetry, by Kamâl Salzûwârî (about A.H. 1000)

28. Rubâ'îs and ghazals, by Mîr Mughîth (i.e. Mîr Mughîth-al-dîn Mahîvî of Hamadân, who died A.H. 1016) and Nawwâb Sâjîr Mîrâbî (under Shah Jâhan), on fol. 112b.

29. Poetical specimens, by Mâulânâ 'Arîsh (about A.H. 1000), Sâdî (see No. 25), Asîr (died A.H. 1014), Kâshi Nâ'î (died A.H. 1000), Mâulânâ Dîwâd-dîn Kâshî (contemporary with Taqî Kâshî), Amîr Khwarasânî (died A.H. 725), Karâmî, Akâ 'Istî (perhaps identical with Kâshî Isâ of Sâwâ, who died A.H. 896),
POETRY.

Radžī (of Artimīs, under Shāh 'Abbās the Great), Muhammad Solīḥī, Rashādu (see No. 25), Amurī (died A.H. 585 or 587), and a short anonymous mathnawī, on fol. 114b.

30. A rubā‘ of Kamāl Isma‘īl (see Nos. 6 and 15) extracts from a rubā‘ by Maḥmūd Beg Fasānī (of Tabriz, under Jāḥīṣīr and Shāh Jāhānī), and other poetry by the same, on fol. 119b.

No. 960, ff. 113, 2 coll., each il. 12; Nasta‘īlīk; size, 7½ in. by 4½ in.

1744

Majmū‘a-i-mushtamīl bāsīnd abwāb dar fann-i-ḥiyār (جمعه مشتمنة جلد ابواي دار فن الاحیاء). Fragments of a collection of specimens of the different branches of poetry, by various authors, arranged according to the topics of which they treat, in a great number of chapters, for instance: در تویید خیال در آغیزه، در نغمه مطاعی فی الله علیه و سلم، در حکمت و وضاحت... This copy contains only a portion of the whole, comprising kaşidās, ghazals, quatrains, and rubā‘īs, chiefly by Sana‘ī, Sā‘ādī, Khāqānī (died A.H. 595), Amir Khwāzma, Ṣā‘īnī (died A.H. 598 or 599), Firdawsī (died A.H. 686 or 688), etc. Beginning: ایندین سامع الرحمان... On fol. 73b a lacuna in prose. The margin of many pages is covered with additional poetry.

No. 3165, ff. 73-158, 2 coll., each il. 13 (a few pages with oblique lines); Nasta‘īlīk; f. 116, 2½ in., and a few pages here and there added by other hands; size, 8½ in. by 4½ in.

1745

Bayād (بید). A similar album of Persian lyrics, arranged in forty chapters according to the topics of which they treat, by an anonymous compiler.

Beginning of the preface, in prose, on fol. 1b:

٣٤٧

Index of the forty chapters, on ff. 3b-4b.

Beginning of the first poem of the first chapter: از صهق صنع تو بیواد شده جرح برین آن (في التویید). The second chapter, on fol. 9b, is headed: في مدح... The fourth, on fol. 13b, is headed: في المواصفات... The collection ends on fol. 91b. Ff. 92-108 are filled with very roughly written extracts, both in prose and verse, by different hands. No date.

No. 2087, ff. 108, 2 coll., each il. 17; Nasta‘īlīk, on ff. 1-91; Shāhī, by various hands, often illegible, on ff. 92-108; size, 8½ in. by 4½ in.

1746

Persian anthology.

Contents:

Kaşidās, on fol. 73b; tarkibbandas, on fol. 83b; a kaşidah in honour of 'Alī, on fol. 89b; another series of kaşidās, kītās, tarkibbandas, and mukhammasāt, on fol. 91b; a collection of ghazals, arranged alphabetically, on ff. 104b-152b; rubā‘īs, on fol. 153a sq. A lacuna in prose. The poems collected here are mostly by modern poets of the eleventh and twelfth centuries, among them some by Ḥātīf, that is Sayyid Ahmad of Isfahān, who died A.H. 1168 (A.D. 1754), see Bodleian Cat., No. 1188. The chief portion of this collection was written A.H. 1180 = A.D. 1766, 1767 (see fol. 98a, 1. 5).

Beginning of the first kaşidah, on fol. 73b:

اي رکذار جلتان لاله اسم ظهیر

Zakhmaste Janāhīn Saghīrī Be Dar-e Nūrī.

On fol. 73b a lacuna in prose. The margin of many pages is covered with additional poetry.

No. 3165, ff. 73-158, 2 coll., each il. 13 (a few pages with oblique lines); Nasta‘īlīk; f. 116, 2½ in., and a few pages here and there added by other hands; size, 8½ in. by 4½ in.

1747

Ashrā‘i-n-muta‘afīrīkāh (شعر متاعق). A collection of Persian poems, chiefly extracts from lyrical and didactical works, and rubā‘īs, by various old and modern poets. The authors represented in this 'Sa‘īnah' are the following ones (compare the index on the fly-leaf):

Shaikh Abū-al-Ḥasan Khāraḵānī (died A.H. 425), on fol. 1b.

Shaikh AbūSa‘īd bīn Abū-Allah (died A.H. 440), on fol. 1b.

Khwājah 'Abdal-lāh Ansārī (died A.H. 481), on fol. 2b.

Hakim Sana‘ī (died probably A.H. 545), on fol. 3b.

Shaikh Sa‘īd al-Dīn Bākhtarzālī (died A.H. 658), on fol. 12b.

Shaikh Majd-al-dīn Baghdādī (died A.H. 607 or 616), on fol. 12b.

Shaikh Sa‘īd al-Dīn Ḥummātī (died A.H. 650), on fol. 12b.

Shaikh Farād-al-dīn 'Aṭṭār (died A.H. 627), on fol. 12b.

Jalāl-al-dīn Rūmī (died A.H. 672), on fol. 23b.

Shaikh Ahmad-i-Jāmān (died A.H. 536), on fol. 34b.

Shaikh Abū Sa‘īd Buzghush (the father of Shaikh Najīb-al-dīn 'Ali of Shirāz, who died A.H. 678), on fol. 34b.

Shaikh Abū-al-Allāh, the son of Yāsīn (according to the Khulāṣat-al-fakār, No. 4, col. 302 in the Bodleian Cat., an elder contemporary of Abū Sa‘īd bīn Abū-al-Allah), on fol. 34b.

Shaikh Abū-al-Allāh of Mahān, on fol. 34b.

Shaikh 'Abdal-lāh Sa‘īd of Mahān, ib.

Shaikh Abū-al-Allāh of Mahān, ib.

Shaikh Abū-al-Allāh of Mahān, ib.

Shāh 'Imām al-Shāh Wālī (died A.H. 534), ib.

Shaikh Fakhr-al-dīn 'Irākī (died A.H. 686 or 688), on fol. 36b.


3 P 2
1749

Persian anthology.

A collection of Persian poems, (a) ghazals, rubâ'ís, etc., by: Muḥtašām Kâshâ (died A.H. 996; see Nos. 1447 and 1448 above), on fol. 7b; Šaraf-i-Jahân of Kazvin (furnished under Shâh Tahmâsp and died A.H. 968), on fol. 1v; Fīqâḥ (died A.H. 922 or 925), on fol. 16b; Šarîf of Tabriz (pupil of Lišānî), on fol. 17b; Lišānî of Shâhâr (died A.H. 941), on fol. 24b; Wāpîd (Muhammad Amin-šâh, died A.H. 967), on fol. 27b; (b) rubâ'ís only by: Ḥabib-ali of Shâhâr, on fol. 27b; Amīr Muhammad Iklâhim (was in Lāhūr A.H. 969); Mullâ Āḥâ (died A.H. 927); Ḥuṣârî (died after A.H. 984, see No. 1442 above), ib., etc.; (c) mathnawi-baits by Nīṣâmî, etc., on fol. 29b; (d) rubâ'ís again by: Kâthî (died A.H. 838 or 839); Ghażâlî (of Mashhad, died A.H. 980), ib., etc.; (e) ghazals again by Fīqâḥ (second collection), ib.; a lacuna after fol. 15. Many pages injured.

Bibliotheca Leydeniana.

No. 2778, ff. 1-11, 4-5 coll., in diagonal lines, with additional straight lines running between them: Nasta'lit; size, 114 in. by 74 in.

1750

Abyât-i-shârâ (الأبيات الشعر.

Another, very short, anthology of Persian verses, taken for the greater part from the diwâns of modern poets, without any special arrangement. Prominent contributors are Šâbî (died A.H. 1088). Wâlî (died A.H. 1169, see No. 1708 above), Shawkat (died A.H. 1107), Bîshî (died A.H. 1133), etc. It opens with a bait by Šâh-ālî-dîn-khânt, with the takhallus Šâbî.

No date.

No. 1740, ff. 13, ll. 15: Nasta'lit; size, 83 in. by 44 in.

1751

A collection of short extracts, chiefly rubâ'ís and fards, from the poems of old and modern Persian authors, collected in form of an album, as it seems, by prince Jahândârâshâh, or with his full title, Mirzâ Juwândâkh Jahândârâshâh, the eldest son of Shâh-ālî, who died in Bârâs the 24th of Sha'ban, A.H.
1752

Poems by prince Jahándárráhán.
A collection of Persian and Hindústání poems, ghazals, rubá’ís, and mathnawi-baita, by the same prince Jahándárán, entitled on the fly-leaf: بیابم عنوانی مراد راد. This title seems to be written by mere mistake on the fly-leaf of this MS, as it properly belongs to the preceding album, whereas the title given to that collection, ‘Poems by the prince Jahándárán,’ refers to this copy. That this collection contains the prince’s own poetry, is proved by the takhallus Jahándár, which very often occurs.

Contents:
Persian lyrical poems, on fol. 11, beginning:

بهمن من فتحه نورکرک هر دو بکنست
کوه و افرا و لف دشت و جس هر دو بکنست

Hindústání lyrical poems, on fol. 9, beginning:

خد خدود خواجه موسی کبیر که کن

A Hindústání mathnawi, on fol. 62, headed: مختونی شهرواد عالم میرزا جولان خنثت جهانگیر شا دام افکار

This mathnawi concludes on fol. 71, and is followed on ff. 73a-86 by another Hindústání mathnawi, or rather a collection of mathnawi-baita, by the emperor Shah Álam, as the following heading seems to imply:

ارشاد حمیر بروناش عالم بوداش غازی خلد الله ملکا
و سلطان

Copied by Muhammad ‘Ali of Mashhad.

No. 58, ff. 86-8, 8 baits on every page; clear Nasta‘íl; size, 9 in. by 4½ in.; in outward appearance both MSS., Nos. 57 and 58, are quite alike.

1753

A short, but very curious collection of Súfí poetry, beginning with a series of short poems in honour of God, Muhammad, the Tábi‘ín, etc., arranged in the following manner: each part or hymn opens with a certain number of short mathnawis (each comprising two baits), arranged alphabetically according to the end-rhyme; after that follows a مختونی مطلوبی which falls out of the alphabetical order (also comprising two baits), and then an equal number of strophes, each of which contains just as many hemistichs as there are mathnawis belonging to that particular hymn; for instance, the first hymn on the unity of God consists of three mathnawis, rhyming in ١, ٢, and ٣ respectively, of an intermediate مختونی مطلوبی, and three mubahatáhát; the second hymn on the Prophet contains four mathnawis, rhyming in ٣, ٤, and ٥, and of four murabba‘át, separated from the mathnawis again by the مختونی مطلوبی, as in the case in all the following hymns; the third hymn has five mathnawis, rhyming in ٥, ٦, ٧, ٨, ٩, and ١٠, and six musaddását; the fifth has seven mathnawis, rhyming in ١٠, ١١, ١٢, ١٣, ١٤, ١٥, and ١٦, and seven musabba‘át; the sixth (and last) has three mathnawis, rhyming in ١٥, ١٦, and ١٧, but no corresponding strophes. This series of hymns is followed by a variety of other poems on spiritual and pantheistic matters, ghazals, mathnawis, ruba’ís, kitábs, and one kašídáh.

Beginning: اللهمُ رَبِّ الْعَالَمِينَ... اسم الْلَّهُ... من عَذَّاتٍ... اسم أعْظَمِ مَفَاتِيحِ الْخَمْسَةِ المَفْيَدَةِ في الْأَلَفِ وَالْبَيْاتِ... في التُّوْجَدَ بِالْحَمْدِ والمَا تَنَّا... وَالْمَنَاجِبِ العَزَازِةِ الرَّحِيمَ

No date. Collated.

No. 1900, ff. 17, 2 coll., each li. 19; clear Nasta‘íl; size, 9½ in. by 5¼ in.

1754

Ashár-i-mutafarrikah (اشعار متفرقه).
A rough sketch of an anthology of Persian lyric poetry, written by different hands, without any value. Even some Rekhta poetry occurs sometimes. A series of ruba’ís by Umar Khayyám (died A.H. 517) begins on fol. 60.

No. 538, ff. 87, varying much in the number of columns as well as of lines; written by different hands in Nasta‘íl and Shikasta; many pages left blank, or partly filled; size, 8¾ in. by 5½ in.

1755

Another rough album of Persian poetry, beginning with an incomplete copy of the famous little mathnawi سر و گرداز by Nasír‘í (died A.H. 1019; see above, No. 1485), the first hemistich of which runs here thus:
1756

An album of Persian poetry, without any value, containing indifferent specimens of Persian ghazals and rubâis, bound together without any order. It is the most conspicuous among the contributors. No. 1819, ff. 121; Nasta’lîk; size, 9½ in. by 4½ in.

1757

Naikt-i-bayâd (بیگانگان).

Another kind of album with selections from Persian poets, beginning:

.From ژنتر دصرت شهر آموخته است هاشا که زاده جهان با تو کنیم

There are many lacunae between the single leaves. The principal portion breaks off on fol. 39b. Ff. 31a–39a, also filled with poetical quotations, are of much smaller size and written by another hand, apparently bound together with the first part by mere chance.

No. 1885, ff. 39, 2 coll. on ff. 1–30, varying much in the number of lines; 3 and 4 columns (partly in diagonal lines) on ff. 31–39; Nasta’lîk; size, 8 in. by 4½ in. on ff. 1–30; 7 in. by 4½ in. on ff. 31–39.

Miscellaneous Poetry in Persian, Hindûstânî, Dakhani, and Turkish, and Extracts in Verse and Prose (Nos. 1758–1772).

1758

An album of Persian and Rekhta poetry, containing different collections in alphabetical arrangement, the proper order of the leaves being this: ff. 1–31, 88–150, 32–87, 151–229.

First series, on ff. 1–31 and 88–105: Persian ghazals and mumhummasat by various poets, beginning, on fol. 1b:

لهم لذات العلي العلي آلافمة تغت لسما صفات لنکذ

Second series, on ff. 106b–150b and 32a–87b: Persian rubâis, arranged alphabetically, without any author’s name, beginning, on fol. 106b:

یاران چو نمیر نیست، مرز درا

Fourth series, on ff. 151b–194b: Rekhta қасidas, ghazals, mumhummasat, etc.

Fourth series, on ff. 195–229: Persian miscellaneous poems, rubâis by Hikmat (Muhammad All, pupil of 'Abd-al-anîmîn Kabîlî, who died a.h. 1139, was over thirty years in a.h. 1136). The fourth, in honour of the prophet (بیل الله), again in Persian; the fifth, again in honour of 'Abd-al-anîmîn, and the sixth, headed مدح حضرت سلمان, are both in Hindûstânî.

No. 1882, ff. 205–237, the first part in 2 coll., each II. 11; the second in diagonal lines; Nasta’lîk; size, 6½ in. by 4½ in.

1759

Short mathnawis in Hindûstânî, Dakhni, and Persian.

1. Bahkur-i-Qadrî (بکر قدری), in Rekhta verses, on fol. 1b, beginning:

سنا وبز میری صاحب زبان

2. Wafatnâma-i-Paighambar, the story of the prophet’s death, in Dakhani verses, on fol. 8b, beginning:

یو دنیا نا فی م تنغ بلغ می یو

3. Isâ u Kallah (عسکری کاله), in Persian verses, on fol. 22b, beginning:

کن دری زندگین جدا آن

Attached to this mathnawi and written by the same hand is a Persian story in prose, the story of Sultan Sanjar (died a.h. 552 = A.D. 1157), on ff. 25b–27, beginning:

حکایت سلسله سیرین ما میالان الاعظم

In the same manuscript are also portions of Lâlînâmeh. No. 1050, ff. 37, II. 10 (on ff. 1–7) in Sihkast; II. 13 (on ff. 8–21) in Nasta’lîk; II. 15 (on ff. 22–27), also in Nasta’lîk, by another hand; size, 7½ in. by 4½ in.

1760

Miscellanies.

1. On ff. 205–234a: a short mathnawi in Dakhani verses, entitled قصّة ادغ يتم، and beginning:

رآهي فی میری دلی دور کبیان دی آن

Copied at Patna.

2. On ff. 234b–237b: a few қâdas and қitâs, partly in Persian, partly in Hindûstânî; the first is

مناجات غزوه الاعظم (in honour of 'Abd-al-anîmîn Gilânî, who died a.h. 561 = A.D. 1166), the second

مناخ (in honour of Muhammad), both in Persian; the third is in Hindûstânî, without any heading; the fourth, in honour of the prophet (بیل الله), again in Persian; the fifth, again in honour of 'Abd-al-anîmîn, and the sixth, headed مدح حضرت سلمان, are both in Hindûstânî.

No. 2883, ff. 205–237, the first part in 2 coll., each II. 11; the second in diagonal lines; Nasta’lîk; size, 6½ in. by 4½ in.
1761

Miscellaneous Persian and Turkish poetry.

This MS., the leaves of which are misplaced to an almost bewildering extent, contains:

1. On ff. 1–8, 95, 9–17, 23–53, 93, 94, 96–143: a Turkish adaptation and amplification of Shabistâri's Gulshan-i-râz, by a Turkish poet Shirazi (کتاب گلشن شریزی), incomplete at the end and with probable lacunae between the various fragmentary pieces, beginning:

فیض اوردئ نین نفیسٍ رحمان نسیم
معطور أوردئ جان و دل هزیمی

2. On ff. 144–173 and 19–22: the Persian original of the Gulshan-i-râz, with the omission of the first thirteen verses, beginning, on fol. 144a

جذاب و حلقه‌ی:
همین انی یکی شد الیک

3. On ff. 18 and 53–86b: a large fragment (end of the second stanza) of Farid-al din 'Attâr's Jawâhir-al-aldâhat (جوهر الخاکان), comp. fol. 86a, l. 9:

۵ کتیبه جوهری نات علم

4. On ff. 865 and 87a: a few Persian kifâs and rubâ'ís.

5. On ff. 87b–92b and 174b–183b: Násir bîn Khauru's Rashâd-î inâma (راجعی نامه), beginning:

بنام! (کودک‌ی!) یاک داور
که هست از فیور و فکر و عقل دنور

comp. No. 904 above.


The whole copy is written by a scribe who was apparently ignorant of Persian, as the spelling in the few lines quoted above proves. The simple Idâfâ he expresses, for instance, almost always by a full ی.

Bibliotheca Leydeniana.

No. 2559, ff. 184, 2 coll., each ff. 15; Turkish hand; size, 84 in. by 6 in.

1762

Miscellanies.

This MS., written by many different hands, contains a great number of complete and incomplete treatises, detached prose-pieces and fragments of poetry, all confusedly mixed together. The principal portions of this copy are as follows:

1. Extracts from the Shâhnâma (see No. 860 sq. above), beginning:

نیل آندوز جان و خر ای

2. A letter by 'Adil (i.e. Sultan Muhammad Sidki of Astrâbâd, a panegyrist of Shâh Tahmâsp, died A.H. 952), on fol. 10a, beginning:

انجام حال مسی‌که منصور وار


4. Fragment of an Inshâ, by Ghiyâst-aldîn bîn Humân, commonly called Khwândamîr, that is the famous author of the Khwândamîr, the Khwândamîr, etc. (see Nos. 76–100 above), on fol. 18a, beginning:

ای حمید نو دیوانهای منصور قیام

5. Short extracts from 'Izâmâh's mathnâwî (see Nos. 972–1027 above), ghazals by Hâfîz (see Nos. 1246–1274 above), a letter by 'Abû'râd al-Hamadânî (who was met by Tâkî Auvâdî in Shirzâ, A.H. 1015 = A.D. 1606, 1607, see A. Spengler, Catal, p. 512, and Rieu iii, p. 1093b) to the Wazir of Isfâhân, and various poetic specimens, especially mukhammasât, on fol. 24a.

6. Poems by 'Alâ al-dîn Râmi (see Nos. 1160–1115 above), Maulânâ Dâddî (came from 'Irâq to India under Akbar), Hâfîz, Khâkânî (see Nos. 950–970 above), etc., on fol. 41a.

7. Extracts from Jalâl al-dîn Râmi's mathnâwî, on fol. 50b.

8. A prose-piece, beginning:

مروستاد امام جعفر
سادات علیه السلام که هر کد و سر به سر ریزتر

9. A poetical description of Kashmir, by Jân Kudî (see Nos. 1552–1557 above), beginning:

خونا کشمیر و کلا کنیسی

10. Ghazals, by Maulânâ HasÎrâ', Shaikh 'Abâ-âlkâsim (Called Ruknâ, died A.H. 1066), Amir Khurasan (died A.H. 725), 'Abû Tâhîl Kâsim (died A.H. 1662), 'Abâhâshîr (teacher of Mullâ Nazîrî of Nishâpûr, who died A.H. 1021, see No. 1489 above), Shaikh Bû 'Allî, Abû-tasî of Masâhid (died A.H. 1003), etc., a letter to a friend, beginning:

یادت از مدرک که راک

11. A short story, a few verses, a prescription, a few verses, etc., followed by ghazals of 'Urfl, ShâhÎ (died A.H. 857), etc., and a series of fards, on fol. 73a.

12. Another collection of Persian poems, by 'Abâ (died A.H. 600), Shâh Kâsim, 'Abî (of Shirzâ, died A.H. 942), Mîsîkhî (died A.H. 991 or 992), Amir Khurasan, etc., on fol. 70a.

13. An inscription, verse, beginning:

بدر از خرچمن دینیک مبارک

14. Poems by Kâsim (probably Kâsim-i Anwarî, who died A.H. 837), extracts from Jamî's Maqâlaht (سامله‌کلمه, composed A.H. 890, see No. 1300, 9 above), ghazals
15. Selections from the "Akhbar" of Kātib, died A.H. 838 or 839, Khādi (Khubi), died A.H. 840, etc., and a Turkish poem by Ayedīz (Abir), on fol. 83b.

24. An astronomical treatise in verse by Khvājeh Nāṣir of Tūs, Naṣir-al-Din of Tūs, the great philosopher and astronomer, died A.H. 872 (A.D. 1273; 1274).

25. A treatise on pearls, jewels, and precious stones, on fol. 132b, beginning: Haft wādāt dar ṭarāz-e ṭarāz, and ending: In twenty-one bābās (not twenty, as the fifrist states).

27. Metaphysical and psychological tracts in various ḥusul; the first ḥusul is styled:

28. A treatise on the horse, said to have been translated from Aristotle, in thirty bābās.

30. A large treatise on the hidden science and magic influence of special verses and phrases of the Qurʾān, translated from Arabic sources by 'Abd-al-All bin Husain, A.H. 928 (A.D. 1520), on fol. 213b, beginning: Sīri al-aṣma wa-ʾiḥāmatu, compiled by the author, as well as by others.

32. A poem by Haidar (i.e. Haidar Kulī or Kulkapāz, died A.H. 939), and various prose-fragments, among which an incomplete treatise on similar topics as No. 30, styled: "Haft wādāt dar ṭarāz-e ṭarāz," and beginning: In forty bābās (not twenty, as the fifrist states).

The right order of the leaves of this treatise is: fol. 357b, 351a–355b.

On the fly-leafs in the beginning of the MS, there are also some scattered prose-fragments.

No. 1531, ff. 357; written in many different styles of Nastaʿlīq; size, 12½ in. by 8½ in.
A large collection of miscellaneous works in prose and verse.

This collection of treatises, loosely bound together, contains:

1. An anonymous treatise in prose, not even specified in the index on the fly-leaf, beginning, on fol. 1a:

2. Another short anonymous treatise, likewise not marked in the index, beginning, on fol. 9b:

3. According to the index, by Muhayi-al-din Ghulân, with the takhallus Khushâlî, comprising letters, notes, short stories, etc., beginning, on fol. 14b:

4. A treatise on the style of writing, called Naskhu Talîk and their respective character, by Majnûn bin Mahmûd alârâfî, (see fol. 38b, l. 6), beginning, on fol. 36b:

5. The same religious mathnawi, by Nâsr 'Ali of Sirhind (who died A.H. 1108), which is found in Nos. 1646-1648 above, beginning, on fol. 50a:

6. Some scattered pieces in prose, on ff. 71a-75b, written in Shikasta.

7. A collection of letters by Amârâl-lâh Husainî, on fol. 76b, beginning:

8. Two other prose tracts, one treating of rhetorics and tropical figures, inserted into the two halves of the preceding work, on ff. 100a-118b, very rudely written in Shikasta.

9. Mentawi Hâyîn (the great ocean), by 'Abd-alkâdir Bûlit (died A.H. 1133), in eight books, only six of which are found in this incomplete copy, beginning with a preface in prose, on fol. 141b:

10. A fragment of Shaikh Muhammad Murâd's writings, incomplete at the beginning, on fol. 188a:

12. A mirror and target, beginning, on fol. 216a:

13. Another fragment of only two pages (fol. 218), taken from Zühûrî's text, (see above, No. 1509, 6; and Rieu ii. p. 742a, No. IV). All three pieces, 11-13, written by the same hand in Shikasta, l. 19-21.

14. Mirzâ Muhammad Taki Munshi's description of Banaras, etc., beginning, on fol. 219b:

15. The same Muhammad Taki's contest between 'mirror and target', (Mantawi 'Amrûl-din), on fol. 237b.
of the exploits and adventures of Wallā Akhtar, the
prince of Hurumz, composed A.H. 1070 (A.D. 1660,
1641) in Jaunpur by the same Abū-al-barakāt Muḥir
of Lāhūr (who has been mentioned in No. 16 of the
preceding copy), and dedicated to the emperor Shāh-
jiān, on ff. 152a-156b, ll. 15.

No. 981, ff. 196, written by different hands in different styles
of Nastāʿīk; small illuminated frontispiece on fol. 1b; size,
7½ in. by 4½ in.

1765
Miscellanies.
A large collection of Persian compositions in prose
and verse, containing:
1. An incomplete copy of Jāmiʿs Lāvūdī (see No.
1357, ff. 15; No. 1358, 2; and Nos. 1368–1373 above),
on ff. 1a–13b, defective at the beginning and injured
moreover on fol. 1.
2. A story from Muhammad’s life, on ff. 14a–16b,
beginning: اسند هفته کلمه رازی جهاد حکیم,
خیاطی علیالسلام این ترجمه آن.
Dated the 28th of Dhū-ul-ḥiḍāḥ, A.H. 1066
(A.D. 1656, Sept. 17).
3. Grammatical fragments, on ff. 17a–26b, for instance:
صلو بر تہا ایک؛ فلم در بیان نتوان
صلو بر تہا؛ فلم در بیان مخاطب حروف
باب الجاد
هی؛ صفت و اصل، راه سکتگی
صلو بر تہا؛ فلم در بیان الف ولم تتوان
اذاعتگی
صلو بر تہا؛ قصاص و قلع
بیان سکت
etc.
4. A ghazal of Imam Husain, a lamentation over Husain’s martyrdom,
on fol. 26b.
5. Short Persian commentary on Sūras 73 (سورة محمد) and 74
(سورة النور), on ff. 27a–25b.
6. A poetical Persian paraphrase of verses and
phrases of the Koran, on ff. 36b–52b, 83a–82b, and
89a–90b.
7. Niẓāmī’s Makhzan-ul-asrār (see No. 972 sq.), above,
on ff. 53a–75b.
8. Fragment of a Persian commentary on the initial
kašdah of Khākānī’s diwan (see No. 950 sq. above),
beginning: من نیر تعلیم است آلمت
on ff. 73b and
76b.
9. Some other kašdahs of the same Khākānī, on
ff. 76a–79b.
10. A short mystical mathnawi, entitled: تربیت
مکرون الدوالب
(identification with the مکرون الدوالب
in Nos. 1840 and 1841 below), on ff. 79a–80b, in ten faslgs, beginning:

بعکس محمد رسول الالام
وعطاكوك درم اعلو و دید را

11. Extracts from Persian diwāns, on ff. 88b–93b
(the order of leaves is inverted).
12. A ghazal of Shaikh Aḥmad Kirmānī, correctly
Aḥmad-al-dīn Kirmānī (died A.H. 697=A.D. 1298), the
1767

Bayād (بیاد).

An album of Persian poetry and prose, containing miscellaneous pieces in a very confused order, many leaves being turned upside down. The principal contents are:

1. A kif'ah by 'Alī Ḥażin (died A.H. 1180, see Nos. 1712-1714 above), reproaching Kashmir, on fol. 102b, and other miscellaneous lyric poems.

2. Mi'r Najāt's (میر نجات) maṭn (a mathnawi on wrestling, compiled by A.H. 1112 = A.D. 1700, 1701), and Mi'r 'Abd-al'āl Najāt died about A.H. 1126 = A.D. 1714, see Bodleian Cat., Nos. 1162-1165; Rieu ii. 821; A. Sprenger, Catal., p. 512; W. Pertuch, Berlin Cat., p. 697, No. 10; lithographed at Lucknow (with commentary), A.H.1258, on fol. 7b.

3. Mullā Nāvī's (مولي ناوي) (see No. 1485 above), on fol. 102b.

4. A kadshah, by Hjīrī (see Nos. 1440 and 1441 above), in hommage of Nawwāb Aṣaf-al-ḍaulah Bakīdūr, on fol. 19b.

5. A tarjā band, a mukhammad, and a short mathnawi, by Mi'r Zain-al-ābidīn (see No. 20 below), on fol. 24b.

6. Menār, (منار), a dispute between cold and heat, in prose, on fol. 30b.

7. Poems, by Mihrī (died about A.H. 1130), on fol. 35b.

8. Rūbā'iyāt (ربعتاييات).

9. On the tobacco-pipe (تبيکاو), in prose, on fol. 42b.

10. Several mukhammadī and other miscellaneous poems, on ff. 48b and 63b.

11. Admonitions, by 'Abdallāh Angārī (عبد الله عناقري), the great mystic Shāhīk, who died A.H. 381 (A.D. 1098), see No. 1778 sq., below, in prose, on fol. 68b.

12. A few poems, by Hāzin, on fol. 71b.

13. Ghazals, by Shaukāt (died A.H. 1107, see Nos. 1628-1633), Mihrī, etc., on fol. 79b.

14. Historical incidents from Nādirshāh's time, beginning with A.H. 1149 (A.D. 1736), on fol. 80b.

15. A kadshah by Nātik (نكت), and other poetry, on fol. 84b.

16. A prose-piece by 'Ubaid Zākānī (died A.H. 772), on fol. 89b, and another,
likewise in prose, by Manlânâ Mushštî (of Bukhârî, died A.H. 994), on fol. 8ª.

17. Miscellaneous pieces in prose and verse.

18. Qāma, a mathnawi on predestination, by Mîrzâ Tâhir, on fol. 117ª.

19. A kâsidah, by Mîrzâ Tâhir, on fol. 119ª.

20. Kasidas, by Mir Zain-âdâdîn, with the takhalluss Hîrî, on fol. 133ª.

21. Qâma and Qâma, a second mathnawi of the same title, by Hîrî, on fol. 143ª.

22. A short mathnawi, by Muhammad Sulaim (see No. 1558, 5 above), on fol. 148ª.

23. A fourth mathnawi, by Hakim Ruknî (see No. 1572 above), on fol. 150ª; a fifth mathnawi of the same title, by Amirbeg Wâlih, is quoted in the Bodleian Cat., col. 768, c.

24. A mathnawi, by Mîhrîr, entitled Serâ-yâni (description of the human figure, see Bodleian Cat., No. 1169), on fol. 153ª.

25. Kasidas, rubâ'îs, and fards, on fol. 164ª.

It might have been a copy of the MS. from the back, as most of the poems are running in that way. Therefore, in using this copy the reader must read backward. A short index of the more prominent pieces of this album is found twice, both on ff. 165ª and 166ª.

No. 454, f. 166; written in Nasta'îlîk and Shikasta; size, 9½ in. by 4½ in.

1768

Miscellanea.

This MS., written like some of the preceding ones, by a very rude and inexperienced hand, contains:

1. A short collection of letters by Nî'mat-Allâh, a Jew, entitled Eshâr 'Ummat, on fol. 1ª, beginning: لَبِنَةُ الْقُرْآنِ اِبْنِيَ اسْرَائِيلَ الْعَلَمِ... اِبْنُ نُعُومَتِ الْعَلَمِ بِنَبِيَّةَ الْخَالِصَةَ...

2. Mahmûdînâma (Abû Muhammad), a collection of gazals (from five to seven stanzas), by an unknown author, arranged in the form of a diwan, so that for every rhyme-letter there appears one ghazal, and forming a complete poem, treating of the well-known story of Mahmûd and Ayâs (the best-known poetical version of which is the mathnawi of the same title, by Zulkâmil, see No. 1494, 2 above); in the concluding verse of each stanza 'Mahmûd,' or 'Mahmûd u Ayâs,' appears as a kind of takhallus. Beginning, on fol. 128ª: أي داعِ أَيِّ رَمَّانَ دَلْ أَيْ زِمْ اَنْتِ حَالَانِ وَنَوَّاهَ رَأَيٍّ.

3. Sâdî's alleged Kâsidah, (see No. 1127, 7 above), beginning, on fol. 28ª: كَرِّمَةَ اَتَّجَحِي أَلَّهَ

4. A Rekhta mathnawi, on fol. 39ª. At the end of No. 2 is written: اِن كَبَرَ تَسَوَّرَهُ سَلَفًانَ اَسْتَ

No. 505, ff. 48, 2 coll., each ii. 9; rude Shikasta; size, 7½ in. by 5½ in.

1769

Another copy of the Mahmûdînâma.

The same collection of gazals, forming the story of

Mahmûd and Ayâs, as in No. 2 of the preceding copy, beginning the same. No date.

No. 1083, ff. 76-84, 2 coll., each ii. 15; Nasta'îlîk; size, 8½ in. by 5½ in.

1770

Miscellaneous.

1. Tâhir, on fol. 1ª, beginning: دَبَّمْ عِمَّدَ يَدَدَ مُؤَدَّى علَى أَحَدَ غَزْوَيْنَاء وَلَمْ يُحْضَرَ مِنْهُ مِنْ بَرَزْعَتِهِ بِدْرَةَ الْعَدَدَ... بَنَانِةُ حُرَّيَّة.

2. On fol. 4ª, in mathnawi-baits, beginning:

۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲۴۲
11. Letters and refined prose-writing, on fol. 154b; one is headed گل منا طرح آب آب, on fol. 154b, perhaps by ناهید of Hamadan, who lived about A.H. 1015 (A.D. 1606); another, on fol. 162b, دیواج سفیده مرزا یه سعید حسین غلام کلیم, an introduction to یادی بالا کالیم's دیوان, which is not found in the usual copies of his works, see above, Nos. 1563–1570; it is probably due to the same Jalal-ud-din Muhammad Tabataba'i, who wrote the dibakara to کولي's دیوان, which is also found here on fol. 160b, and another to that of یاثر (see No. 1763, 21). Ff. 177 and 178 are left blank.

12. Some poetry and prose-pieces, without headings, on fol. 179a.

13. میراث الفنون, the well-known prose-treatise of ملالا تیغرد (see above, No. 1586, IV), on fol. 184b, beginning: بیهک نازن میدان یال. No. 2836, fol. 191; written by many different hands in red Nasta'īl and Shikasta, partly in diagonal lines; size, 6½ in. by 3½ in.

### 1772

A scrap-book or rough album of Persian poetry without any value; a few prose-specimens are mixed up with the verses.

No. 1091, ff. 69; carelessly written in Nasta'īl; size, 6 in. by 3½ in.

### II. شیعت in Prose and Verse.

#### 1773

كشیش المیلی (کشیش المیلی)

The oldest systematic work on the theoretical and practical doctrines of شیعت in Persian, with a great amount of historical and biographical material, styled "کشیش المیلی", or with its fuller title, کشیش المیلی, Explanation of the veiled (or hidden) things for men of heart (i.e. for شیعت), and composed by Abū-ḥasan 'Ali bin 'Umām bin 'Ali (in the Vienna, Bodleian, and Berlin copies, bin Abi 'Ali; in Rieu's copy, Abi 'Ali) al-Jullābī-al-Hujwīrī (the reading, al-Manṣūrī, in the Vienna copy, is a mere corruption of the last word), sometimes simply called al-Ghaznavī (since Jullāb and Hujwir are suburbs of Ghazna), who in the heading of the Vienna copy is designated as a contemporary of the famous یوحنیس Shāhīrī and poet Abū Sa'd bin Abū-ḥasan (died A.H. 440, 4th of Shabān = A.D. 1049, January 12), whilst the أبی البیان (see the following copy, fol. 283b sq.) is called Abū Sa'd's own brother. According to the پیامرس of the آبی البیان (see Rieu iii. p. 975a), he died A.H. 456 or 464 (A.D. 1064 or 1072, according to the سفینت al-Kalb, No. 298, col. 304 in this Cat.); according to یزید's میلی (see No. 612, fol. 4b in this Cat.), A.H. 465 (A.D. 1073); but as Rieu has proved, the date of his death must be somewhat later still, since Shāhīrī Abū-ḥasan Kasharī, who is mentioned by the author among those who had passed away before the composition of this work, died in the very year 465, in the month Rabī' al-akhir, see سفینت al-Kalb, No. 299 (col. 304 in this Cat.). Other copies of the کشیش المیلی are described in Rieu i. p. 343; G. Flügel iii. p. 440 sq.; Bodleian Cat., No. 1245; W. Perthes, Berlin Cat., p. 287; Rosen, Persian MSS., p. 291; see also H. Khalfa v. p. 215, No. 10, 753, and Notices et Extraits, p. 36c. Other works of the same author, mentioned incidentally in the present book, are the یوحنیس (بيمهمه یوحنیس) and the یوحنیس (بیمهمه یوحنیس) (comp. Rosen, loc. cit.); he also wrote a دیوان. According to his own statement in the preface, he composed this work in answer to some questions addressed to him by Abū Sa'd al-Hujwīrī.

**Beginning:**

ربته آننا من دیوان خونه ویه یا من امرنا

که یوم الله که کشیش المیلی دیوان خونه ویه یا من امرنا

این میلی: سرای سرایه شیعت

On fol. 3v, last line but one sq., the author explains the title of his work thus: وکی انتظار کی مار ایک یاک که

را کشیش المیلی دام کرده مارد آن پی عیش که نا نام کتاب دافع باشند بر انتظار افزایش کتاب است مرگویه رو که

بندی بود نام کتاب مزرود داده که مارد آن

چه بود است و بدانه همه عالم را لطیفه تحت خیال میلی

It is divided, like all the following copies, into forty باب (whereas the Vienna and Bodleian copies contain sixty-four, among which are counted several الفяс (contents), viz.:

1. باب (عیان) افیات العلم, on fol. 7a.
2. باب (عیان) الفقر, on fol. 12b.
3. باب (عیان) التوبة, on fol. 19b.
4. باب (عیان) الفریق, on fol. 27b.
5. باب (عیان) الفقتویه و التوبة, on fol. 36b.
6. باب (عیان) المیلی, on fol. 38b.
7. باب (عیان) الغاشه, on fol. 43b.
8. باب (عیان) دکتر شیعت, on fol. 47b.
9. باب (عیان)開發 (عیان), on fol. 54b.
10. باب (عیان) دکتر شیعت, on fol. 56b.
11. باب (عیان) دکتر شیعت, on fol. 60b.
12. باب (عیان) دکتر شیعت, on fol. 113b.
13. باب (عیان) دکتر شیعت, on fol. 120b.
14. باب (عیان) دکتر شیعت, on fol. 122b.
15. باب (عیان) دکتر شیعت, on fol. 211b.
leaves is this: 256, 264, 258–263, 257, 265. Beginning the same as in the preceding copy.

The bābās are found here:—

1. on fol. 9a; 2. on fol. 14b; 3. on fol. 21a; 4. on fol. 29a; 5. on fol. 37a; 6. on fol. 39b; 7. on fol. 44a; 8. on fol. 48b; 9. on fol. 54b; 10. on fol. 56a; 11. on fol. 59b; 12. on fol. 108b; 13. on fol. 114b; 14. on fol. 116a; the first four Kashfs appear here on ff. 178b, 185b, 190b, and 193b; 15. on fol. 195b; 4th Kashf, on fol. 198b; 16. on fol. 203b; 6th Kashf, on fol. 209a; 17. on fol. 210b; 7th Kashf, on fol. 217a; 18. on fol. 216b; 8th Kashf, on fol. 217b; 19. on fol. 220b; 9th Kashf, on fol. 222a; 20. on fol. 224a; 21. on fol. 226b; 22. on fol. 229b; 23. on fol. 231b; 24. on fol. 232b; 25. on fol. 234a; 26. on fol. 235a; 27. on fol. 237b; 28. on fol. 239b; 29. on fol. 242b; 30. 10th Kashf, on fol. 246b; 11th Kashf, on fol. 261b; 31. on fol. 263a; 32. on fol. 266b; 33. on fol. 267a; 34. on fol. 269b; 35. on fol. 274a; 36. on fol. 272a; 37. on fol. 276b; 38. on fol. 278b; 39. on fol. 279a; 40. on fol. 250a.

This work concludes on fol. 281b, and is followed by two short treatises on the same mystical doctrine, the first of which is complete, fills ff. 283b–289a, and is entitled سكينة، composed by Ya'qūb bin 'Uthmān bin Maḥmūd bin Maḥmūd alghaznawi (later 6th alghaznawi), who very often refers to 'Alī bin 'Uthmān’s Kashf-al-mahjūb and tells us that he was Abū Sa‘īd bin Abū-alkhair’s brother and very often in the majlis of Sūltān Maḥmūd. This treatise begins: رَبّ الْحَقّ أَنْتَ الْبَارِزَ، وَمَا يُصَادَمُهُ جَنَّةٌ عَلَى الْقَابِلِينَ اَلْحَمِيدِينَ وَالْمُحْلِلِينَ (sic) the last words being مَعْلُوقٌ بِالْأَخِامِسِ. The first treatise is dated the 24th of Jumādā-al-awwal, A.H. 1095, that is the twenty-seventh year of ‘Alāmigr’s reign (A.D. 1684, May 9).

No. 1274, ff. 295, l. 17; clear and distinct Nastā’līk; size, 10½ in. by 6½ in.

1775

Another copy of the same.

This copy is badly injured on the first page, one half of which is torn away, and slightly damaged on some others. Ff. 2 and 3 do not belong to this work, the continuation of fol. 1b being on fol. 4a.

Ff. 256–265 are misplaced, the right order of the
The same.

A very incomplete copy of the same, which breaks off already in the 8th Kasf (18th bāb); its last words correspond to fol. 23² b. 2, in No. 930 (1773 in this Cat.). Beginning as usual. Only the first eleven bābs are marked by proper headings, on ff. 5⁸, 9⁸, 14⁸, 19⁸, 25⁸, 26⁸, 29⁸, 32⁸, 36⁸, 37⁸, and 49⁸ respectively; all the other headings are missing.

No. 869, ff. 154, l. 21; written by two different hands, partly in Nasta'lik, partly in Shikasta; size, 10⁸ in. by 6⁸ in.

1778

Anis-al-muridin u shams-al-mujahidīs (Anis-al-muridin)

The story of Yūsuf and Zallikhā in Persian prose, told by the Shāhīkh-al-sālīm Khwājah Abū Ismā'īl 'Abdallah Muhammad al-Ansārī of Harāt (who was born A.H. 396 in the month of Sha'bān = A.D. 1006, May; and died the 9th of Rāh al-ākhar, A.H. 481 = A.D. 1088, July 2), for the benefit of his friends and disciples, in order to give them sound moral lessons and higher mystical instruction. The book is divided into fourteen Majlis, and interwoven with many verses of the Kurān, traditions, and sayings of other renowned Shāikhs.

Beginning:

لله تعالى وصيلة أهل الأساطير، في الجاهلية، ونقص أهل الكفر والظلم.

Comp. on the author Safinat-ala'inya, No. 350 (col. 354 in this Cat.). Other works by the same renowned Shīfī are the two following copies; the one by Ma'ānī al-Qowālī, originally written in Arabic (see O. Flügel iii. p. 321 sqq.); O. Loth, Arabic Cat., p. 165, where two Arabic commentaries on the same are described; H. Khalifa vi. p. 129; a Persian translation, entitled جامع مأنواني, will be noticed further down in this Cat.; the other (see on this and the preceding work Haft Iklim, No. 619, col. 423 in this Cat.); the نهج التالية, (ib. ii. p. 77⁸ b); the رواية حديث من أوامر الله, also styled رواية حديث من أوامر الله, containing forty sections, each with four good advices (see G. Flügel i. p. 609, and iii. p. 412; H. Khalifa ii. p. 243, No. 2690, and compare with them Bodleian Cat., col. 765); another set of نصائح or 'good advices' (Bodleian Cat., col. 764, and No. 1767), 11 in this Cat.); a treatise on mystical questions, addressed by the heart (دل) to the soul (جناح), see G. Flügel iii. p. 412, No. 2, etc. Anṣārī also edited an enlarged version of the Arabic work غلبة، or, as Safinat-ala'inya, No. 284 (col. 323 in this Cat.), calls it بحثات ونافذات، by Shāhīkh Abū 'Abd-alrahmān (according to others merely 'Abd-alrahmān) Muhammad bin Husain bin Muhammad bin Mūsā Sullāmi al-Nishāpūri, who died A.H. 412, in the month of Sha'bān (A.D. 1021, Nov.-Dec.; see also Rieu i. p. 349; and H. Khalifa vi. p. 129), a work, on which Jāmi's al-先生 (see Nos. 1357, 8, and 1359-1367 above) are chiefly based. For further works of Anṣārī, see the preface to the edition of his lyrical poems, by Shukovski, St. Petersburgh, 1895.
The present story of Yüsuf and Zalikha is dated the 25th of Di‘āl-al-bihāj, A.H. 1013 (A.D. 1605, May 14), at Burhānpūr, by Muhāmmed bin Muhāmmed of Lucknow.

No. 1458, ff. 172, ii. 12–31: Nastā‘īlī, by many different hands; worm-eaten; size, 6½ in. by 5½ in.

1779

Munājāt-i‘Abdallāh Anṣārī (Munajat-i 'Abdulah Ansari).

Pious invocations to God and exhortations to Sufis, by the same ‘Abdallāh Anṣārī, in prose mixed with verses, and beginning:

إي رضوت بيدلادز أورو دومن آمد

یاد تو مر عاشقاندا موسس جان آمد

It is commonly styled راسله خواجه عبد الله الصسراي (Rasale Khwajah ‘Abd Allah al-Sirsah) and is a tract of the same title, noticed in W. Pertsch, No. 9, 15; Berlin Cat., No. 4; and Cat. Codd. Or. Lugd. Bat. iv. p. 349; comp. also H. Khalifa vi. p. 129; and Notices et Extraits, xii. p. 352. A Turkish paraphrase of, and commentary on a similar work of Anṣārī (advice to Dervishes) by Na’rūz, completed A.H. 1172 (A.D. 1758, 1759), is described in G. Flügel iii. p. 486.

The present copy of the Munājāt is dated the 9th of Muḥarram, A.H. 1161 (A.D. 1748, Jan. 10), by Muḥammad Mahdi, the son of Ḥāji ‘Abd-āl-lahī, College of Fort William, 1825.

No. 2339, ff. 10, ii. 17; small, but distinct Nastā‘īlī; illuminated frontispiece; size, 5½ in. by 4½ in.

1780

Pand-i-Khwajah Ni‘ām (Pand-e Khwajeh Ni‘am).

Another treatise by ‘Abdallāh Anṣārī, usually styled خواجه نظام (Khwajeh Ni‘am), containing short admonitions and practical advice on ethical matters, given to the great Ważīr Khwajah Ni‘ām-al-mulk of Tās (see Haft ‘Iklīm, No. 600, col. 428 in this Cat.), and beginning:

زيره باقر بیت نیام گه تیم مالک

که چند هم جهان شکار خود الی

The same treatise, but with a slightly different beginning, is noticed in G. Flügel iii. pp. 445, 493, and 505; the title given to it in the last of the three Vienna copies is نظمت نامه بند خواجه نظام.

Dated the 11th of Rabī‘al-alhār, A.H. 1049 (A.D. 1639, Aug. 11).

No. 1836, ff. 1–9, ii. 6; very large Nastā‘īlī; size, 10 in. by 8½ in.

1781

Kimiya‘-i-Sa‘ādat (Kimiya‘-e Sadaat).

The famous ethico-mystical work on the religious and moral duties of a true believer, given by the Shaikh Zain-aldin Abū Ḥāmid Muḥāmmed bin Muḥāmmed al-Ghazālī of Tās, who was born A.H. 450 (A.D. 1058), and died the 14th of Jumādā-al-arak, A.H. 505 (A.D. 1111, Dec. 18); comp. on the author and his various works, ‘Abd al-lahī, No. 303 (col. 305 in this Cat.); Haft ‘Iklīm, No. 686 (ib., col. 428); Scheffer, Chrestomathie Persane, ii. p. 212 sq.; and especially R. Gosche, Ghazālīs Leben und Werke, in "Abhandlungen der Berliner Akademie," 1858, p. 239 sq.; see also Schmider, Essai sur les écoles philosophiques chez les Arabes; Munk, Mélanges de philosophie, p. 336, etc. Other copies of the same work are described in Rieu i. p. 37; Bodleian Cat., Nos. 1429 and 1430; W. Pertsch, Berlin Cat., pp. 288 and 289; J. Aumer, pp. 61 and 62; A. F. Mehren, p. 5; Cat. des MSS. et Xylographes, p. 256; Fleischer, Cat. Dresd., Nos. 4 and 255; see also H. Khalifa v. p. 285, No. 10, 998. It has been printed in Calcutta, without a date, and lithographed in Lucknow, A.H. 1279 and 1282, and in Bombay, 1883. A Turkish translation of the same appeared in Constantinople, A.H. 1260, and was rendered into English under the title of 'Alchemy of happiness, by Mohammed al-Ghazali, the Mohammedi Philosopher, by H. A. Ainsby, Albany, N.Y., 1873. The Kimiya‘-i-Sa‘ādat is a popular abridgment of the author's own Arabic work on a larger scale, the Arabic (printed in Cairo, A.H. 1275; in Lucknow, A.H. 1281; in Bulaq, A.H. 1326; comp. H. Khalifa v. i. p. 180 sq.; Hitzig in Z. D. M. G. vii. pp. 172–186; Loth, Arabic Cat., p. 166; Arabic Cat. of the Brit. Mus., p. 386; G. Flügel iii. p. 91 sq.).

The work is divided into a preface and four books (عمنوان), each of which comprises ten chapters (فصل). The preface itself is subdivided into four chapters (فصل).

Beginning of the preface, on fol. 1b:

َعَمَّانْ عِنْ عَبْدَتْ أَسْلَامَ وَقَيْدَةُ دْارَانَ وَدُرْك

انْذَرَنَا اللَّه

‘Unwān I, on self-knowledge (انذار شافعی خویش), on fol. 3b.

‘Unwān II, on the knowledge of God (انذار شافعی الله), on fol. 15a.

‘Unwān III, on the knowledge of the present world (انذار عبید المالک), on fol. 23b.

‘Unwān IV, on the knowledge of the future world (انذار عبید الدّنیا), on fol. 26b.

Rukn I (here called, as in the larger Arabic work, مَکَّزَعَاء), on religious worship (مکِّزَعَاء), on fol. 39b, beginning.

Rukn II (again called لعَنْ زَمْنَهُ), the rules for intercourse with one's fellow-men (عَلَّمَاتْ مَعْمَالَة), on fol. 88b.

Rukn III (again called لعَنْ زَمْنَهُ), the cutting off of obstacles in the road of faith (مَکِّزَعَاء), usually called, as in the Arabic original, مکِّزَعَاء, on fol. 179a.

Rukn IV (here called correctly مکِّزَعَاء), on qualities that lead to salvation (مکِّزَعَاء), on fol. 290b.

Many marginal glosses and annotations. Dated by Shams-al-din bin Hasan aljālī, the first of Rabī‘al-akhir, A.H. 905 (A.D. 1499, Nov. 5).

No. 242, ff. 441, ii. 25; slight illuminations at the beginning, and at the head of the first three rūkūn; clear Nasahi in the greater part of the MS., size, 10 in. by 6½ in.
1782
Another copy of the same.
Another good copy, with various readings, glosses, and annotations on the margin, dated the 23rd of Jumadá-al-akhir, A.H. 1020 (A.D. 1611, Sept. 2), by Muhammad Yusuf bin Mir Ya'kub of Kashmir.
Beginning as in the preceding copy.
'Unwan I, on fol. 4a; II, on fol. 17a; III, on fol. 26b; IV, on fol. 36b.
Rukn I, on fol. 46b; II, on fol. 106b; III, on fol. 266b; IV, on fol. 331b.
No. 1414, ff. 119, ll. 19; clear and distinct Nasta'ili; illuminated frontispiece; size, 10½ in. by 6½ in.

1783
The same.
'Unwan I, on fol. 2b; II, on fol. 9a, last line; III, on fol. 14a; IV, on fol. 16b.
Rukn I (here headed در عبادات) on fol. 24b; II (here headed در مهارات) on fol. 53b; III on fol. 107b; IV, on fol. 166b.
No date; but among the many entries on the flyleaf are found one from A.H. 1081 (A.D. 1670, 1671). College of Fort William, 1832.
No. 2013, ff. 123, II. 32; splendid Naskhi; size, 12½ in. by 6½ in.

1784
The same.
Beginning: شكر و سياص فراوان بعدد ستاره آسمان و طبقات آسمان و قطاعات ياران و پرک درختان آن.
'Unwan I, on fol. 4a; II, on fol. 18a; III, on fol. 28b (no heading); IV, on fol. 32a.
Rukn I, on fol. 47b; II, on fol. 99b; III, on fol. 199b; IV, on fol. 319b.
Beginning of the first Rukn here.
No. 2191, ff. 452, ll. 23; Nasta'ili; illuminated frontispieces on ff. 1b, 39b, 199b, and 319b; size, 12½ in. by 6½ in.

1785
The same.
Beginning: شكر و سياص فراوان بعدد ستاره آسمان و قطاعات ياران و پرک درختان آن.
'Unwan I, on fol. 3b; II, on fol. 12b; III, on fol. 18b; IV, on fol. 26b.
Rukn I, on fol. 29b; II, on fol. 64b (در العبادات); III, on fol. 124b; IV, on fol. 196b.
Marginal notes and additions on the first six leaves.
No. 2806, ff. 276, ll. 21; irregular Naskhi; size, 12½ in. by 7⅛ in.

1786
The same.
'Unwan I, on fol. 4b; II, on fol. 17b; III, on fol. 27b; IV, on fol. 30b.
Rukn I, on fol. 45b; II, on fol. 100b; III, on fol. 195b; IV, on fol. 293b.
Title of the third rukn: انفر نما کوز غلبات از دین.
Dated by Ibn Shah Isma'il Cishti, the 10th of Safar, A.H. 1096 (A.D. 1685, Jan. 16).
No. 1277, ff. 305, ll. 21; clear and distinct Nasta'ili; illuminated frontispiece at the beginning of the preface and of each rukn; size, 11 in. by 6½ in.

1787
The same.
'Unwan I, on fol. 5a in No. 3149; II, on fol. 24a; III, on fol. 37a; IV, on fol. 42b.
Rukn I, on fol. 69b; II, on fol. 147b; III, on fol. 23b in No. 3150; IV, on fol. 168b.
The first volume and the greater part of the second are written by Muhammad Salti; the first rukn, the last twenty-five leaves of which are supplied by another hand, is dated at Banaras, A.H. 1173 (A.D. 1759, 1760).
No. 3149, ff. 295; No. 3150, ff. 352, I. 15; clear Nasta'ili; ff. 43-68 in the first volume, and ff. 258-363 in the second, are added by two different hands; splendid binding in green and gold; size, 9½ in. by 4½ in.

1788
The same.
'Unwan I, on fol. 3b; II, on fol. 14b; III, on fol. 21b; IV, on fol. 23b.
Rukn I, on fol. 36b; II, on fol. 78b; III, on fol. 180b; IV, on fol. 293b.
No date.
No. 2547, ff. 497, ll. 25-27; written for the greater part in Nasta'ili; size, 8 in. by 4½ in.

1789
The same.
'Unwan I, on fol. 4a; II, on fol. 13a; III, on fol. 26a; IV, on fol. 22b.
Rukn I, on fol. 32b margin; II, on fol. 73b; III, on fol. 165b; IV, on fol. 272b.
No date.
No. 1081, ff. 392, ll. 20-21; a margin-column besides on several pages; small Nasta'ili; little injuries here and there; the first two pages and the second, third, and fourth rukn richly illuminated; size, 7⅛ in. by 4½ in.

1790
A defective copy of the same.
'Unwan I, on fol. 4b; II, on fol. 22b; III, not marked; IV, on fol. 39b.
Rukn I, on fol. 67b; II, on fol. 131b; III, on fol. 270b. This rukn is quite incomplete, containing only the first three parts; another portion of the same third rukn, comprising a part of the sixth, is found on ff. 492-572.
Rukn IV, on fol. 315b, breaking off in the tenth.
on fol. 490a. It is very strange, that in spite of these lacunas all the catch-words agree wonderfully. The copy is besides a little worm-eaten.

No. 1913, ff. 571, ll. 17; clear Nasta‘īl; size, 9½ in. by 6½ in.

1791
Intikhāb-i-Kimiyā-i-Sa‘ādat (اكتب كيمياء سعادت).
Extracts from the preface of the Kimiyā-i-Sa‘ādat, made by Khwājah Aflāh-al-dīn Kāshī (who died A. H. 707 = A. D. 1307, 1308, see further below, No. 1812).

Beginning: خواجاع، افقل الذین کاشی اربکیمیاء سعادت، کلیاکیه جند اطخان کرده است تا طالبان معرفت حیا را، سوء مدن دوید، چنین از باید. آن این...

‘Unwān I, on fol. 287a; II, on fol. 290a; III, on fol. 291b; IV, on fol. 294b–margin column.

Dated the 11th of Rabi‘-al-awwal, A. H. 1180 (A. D. 1766, Aug. 17), by Ḥādīth all’usain. On fol. 293b, an additional saying of Aflāh Kāshī on the three necessary duties of ʿUlūm.

No. 1384, ff. 382–392, ll. 14, and another column on the margin, ll. 26; Naskh, mixed with Shikasta; size, 8 in. by 4½ in.

1792
Risāla-i-Ghazālī (رسالة غزالي).
The mystical treatise, contained in this copy, is, as a comparison with W. Pertsch, Berlin Cat., p. 42, No. 30, shows (see also Rödiger in Z. D. M. G. XVI. p. 221), a Persian paraphrase of the same Muhammad al-Ghazālī’s famous treatise, edited and translated by Hammer-Purgstall, Vienna, 1838; comp. also G. Flügel iii. p. 274, where two Arabic commentaries on the same, by ʿAbdullāh, composed A. H. 756–A. D. 1355, and by Khādiri, respectively, are noticed, but slightly differing in wordings from the Berlin copy which bears the heading:


The present copy is dated the 11th of Safar, A. H. 1083 (A. D. 1672, June 8), by ‘Abd-al-rahmān, the son of Ḥalīl al-abbāsī.

No. 1214, ff. 1–177, ll. 17; Nasta‘īl; size, 7½ in. by 4½ in.

1793
Tambhidat-i-ʿAin-alkudrat (تنشیم هوش الفقار).
A work on the Sufi doctrine, compiled by Ḥalīl al-ʿAbdālī (according to Rieu i. p. 411, Ḥalīl al-alma‘allī) ʿAbdallāh bin Muhammad al-Miyanjā, with the honorary epithet of ʿAin-alkudrat of Hamadān, who was a pupil of Shaikh Ahmad Ghazālī (the brother of Muhammad Ghazālī, died A. H. 517 = A. D. 1123, 1124), and put to death, A. H. 533 (A. D. 1138, 1139), by order of Shūṭān Sajjān-eveštī, Kīwām-al-dīn ʿAbd-al-kams Darguzin, see Saffāt-al-ala‘iyā (No. 357, col. 305 in this Cat.); Haiṭ-Ikīm, No. 1017 (ib., col. 452a); Makhzan-al-arba‘ah ib, No. 1523 (Bodleian Cat., col. 350). H. Khāfiz iii. pp. 459 and 536, places his death in A. H. 525 (A. D. 1131); comp. also the Arabic Cat., of the British Museum, p. 454h, and Cat. des MSS. et Xylographes, p. 249.

It is divided into ten chapters or ʿālia, and begins, on fol. 1b, thus:

"بسم الله و تواص و همد، بعد نص بسم الله و احترام لله، ان حداكا ك في مينا الوفاء أو حذو حزمان اسست ألع.

From this subdivision into ten chapters, and the wording of the ten headings, always beginning, "بسم الله و تواص و همد," it is evident, that the Tambhidat is identical with the Ziyudat-al-alkamī fi kashf-al-alkamī (زیدة للغافل في نفي كشف الدقة), described in No. 1247 of the Bodleian
Cat. and G. Flügel iii, pp. 413 and 414, where also a Turkish translation of the work is noticed (which, however, gives to the original the title كنز للطريقي و كيفITTLE ROYALTY). On the different wording of the preface, see H. Khalifa iii, p. 536, No. 6819, where besides the work is stated to have been divided into one hundred sections. An extract from the same is noticed besides the Bodleian Cat., col. 750, l. 1. The Tamhidat of Ain-al-kalidat served as basis for a mystic work of the same title by the poet Mas’ud-i-Bakr (put to death A.H. 800 = A.D. 1397, 1398), see Rieu ii, p. 633. Another Persian work of the great Shaikh is the extensive collection of letters, addressed to his Sufi friends, and described in Rieu i, pp. 411 and 412. He also wrote occasionally Persian poetry. The margin of this copy is filled throughout with valuable glosses and explanations.

No date.

No. 1827, ff. 170, l. 14; very clear and distinct Nasta’liq: illuminated frontispiece; the first two pages splendidly adorned with gold; sprinkled with silver throughout; size, 103 in. by 54 in.

1794

Another copy of the same.

No date. Written by a certain Muhammad.

No. 445, ff. 92, l. 22; small, but clear Nasta’liq; size, 96 in. by 44 in.

1785

Mi’râj-i-fut’ah-alghaib (مفتاح فتوح الغيب). The Arabic text of the famous work (also sometimes called Futuh al-Ghayb, متاحات غياب), i.e. the ethical maxims and sayings of the great founder of the Kadhiri order, Shaikh Abu Muhammad Muhyi-al-din Sayyid Alijâliâni al-usbusian al-usbusian al-usbusian, with the honorary epithets of Ghauhtha’l-âm and Ghauhtha’l-âm al-âm, who was born A.H. 470, or according to the majority of authorities, A.H. 471, the 1st of Ramadan, M.D. 1058, March 18, or 1059, March 7, and died A.H. 561, the 9th, 17th, or 18th of Rab’i’al-akhir = A.D. 1166, Feb. 12, 20, or 21, on the mystical doctrine, accompanied with an elaborate Persian commentary, as in the Berlin copy, Sprenger, No. 830; see on the author especially Safarat-al-a’la’iliyâ, No. 36 (col. 273 in this Cat.); W. Pertsch, Berlin Cat., p. 276, and further down in No. 1799. These rules of mystical asceticism were collected, put in proper order, and handed down by the author's second son, Sharaf-al-din Abu Muhammad 'Abd-ali-rahanmâ in 'Ish' (comp. Safarat-al-a’la’iliyâ, No. 38), who—according to the statement in the immediately following paragraph—finishes the original copy of his father's maxims the 15th of Safar, A.H. 565 (A.D. 1160, Feb. 25), during the lifetime of his father. The Persian commentator, who does not mention his name, composed his work, which he styled مفتاح فتوح الغيب, or the key to the Fowâdi of Futûh al-Ghayb, A.H. 1023 (A.D. 1614), see the last page, l. 5 and 6, where as chronogram of completion the words مفتاح فتوح are given.

The Mi’râj begins with a short Arabic preface, on fol. 16, in which the collector and redactor of these maxims, viz. Sharaclâdîn 'Ish' 'Abd-ali-râhîm's son, is introduced to the reader:...
1798

Another copy of the same.

No date. Beginning, on fol. 1b, on a border:

بَيْنَ عَدَدِ حَرْمَتِ رَأْيُ ١٠٠٠٠

The treatise itself opens on fol. 3b. The translator's name appears here in the less correct form of Mu‘alläh Sadiq Kâdiri, see ff. 1b, 2a, l. 1, and 3b, l. 3-5.

No. 751, ff. 64, l. 13-14; written by several hands in different styles of Nasta‘îk; size, 15 cm. by 23 cm.

1799

Manâkîb-i-Ghauhthiyyah (منامب غوثييه) [Manâmâb Gûthîyä]

Another treatise on the doctrines and spiritual teachings of the founder of the Kâdiri order, by Muhammad Sadiq Shihhi Sa‘di Kâdiri (see fol. 2b, l. 5 and 6), a pupil of Sayyid 'Abd-alkâdir bin Sayyid 'Abd-alkâdir al-hassanî al-husainî Ghairâb-ullah, at Almâshâyib (see fol. 5b, l. 1 and 2). It contains a mukaddimah (on fol. 5b), fifty short chapters, styled مَقْطَة، a khâtâmah (on fol. 14b), and an appendix or مُكَتَّب underneath it on fol. 13b, giving the great Shaikh's pedigree in the paternal and the maternal line, which both lead up to Abû bin Abû Talib, together with an interesting and valuable account of the more renowned among his children (forty-nine altogether), on fol. 83b. According to the chronograms, on fol. 5b, l. 4 and 5, Shaykh Muhuy-Addin 'Abd-alkâdir al-jâliûn was born A.H. 470(ع), whereas most other biographers fix his birth in A.H. 471, and died ninety-one years old (311) A.H. 561(ع). His full name runs thus: Ghahtulâzam Muhuyi-Addin Abû Muhammad Sayyid 'Abd-alkâdir al-hassanî al-husainî al-jâliûn. Shaykh Abû Sa‘îd Zain-Addin Sa‘îd-Addin Muhammad bin al-Sayyid Mu‘âshâ Jiânji Dusat Nur-Addin 'Abdallah bin 'Abdallah al-jâliûn bîn Yahyâ alzâhid bîn Muhammad bîn Dâ‘ûd bîn Mâshîh althânî bîn 'Abdallah almahdî bîn al-Hasan amlawthânî bîn al-Hasan bîn 'Ali bin Abû Talib; the most famous among his sons (see Sâfîn-ala‘lâyû, Nos. 37-46, cols. 279 and 280 in this Cat.), are: 1. Shaykh 'Abdallah bin 'Abdallah Sayyid 'Abd-ala‘lâyû, born in Shâbân of A.H. 521 (A.D. 1127, Aug.-Sept.), the Sâfîn-ala‘lâyû gives A.H. 521, Shâbân = A.D. 1118, Nov.-Dec.), died at Baghdâd, A.H. 593 = A.D. 1197 (بأَمَدَ) to be read here instead of رَمَيْحُ, unless is a mistake for اَمَد, as the Sâfîn-ala‘lâyû places his death in A.H. 603, 25th of Shâbân = A.D. 1207, March 27, seventy-one years old. 2. Shaykh Sharîf (Sâfîn-ala‘lâyû: Sûrâf-Addin, Sâfîn-ala‘lâyû, Sûrâf-Addin, Sâfîn-ala‘lâyû Shush), author of the al-dawâr al-‘asrâr, the same for whom his father prepared the following incipit, died A.H. 573 (A.D. 1177, 1178), twelve years after his father, and twenty years before 'Abd-ala‘lâyû. 3. Shaykh Shams-Addin Sayyid 'Abd-‘al-‘azîz, died A.H. 558 (A.D. 1163), three years before his father. 4. Shaykh Sîrâj-Addin 'Abd-‘al-fairâh Sayyid 'Abd-‘al-jâblâb, died the 19th of Shâbân, A.H. 573 (A.D. 1178, Feb. 10), twelve years after his father, and twenty before his brother 'Abd-ala‘lâyû. 5. Shaykh Tâj-Addin Abû Bakr Sayyid 'Abd-ala‘râzâk, born A.H. 528 (A.D. 1133, 1134), died...
in Baghādād the 6th of Shawwāl, A.H. 603 (A.D. 1207, May 6), forty-two years after his father (consequently the date given here for his death, viz. A.H. 623, is incorrect, and was changed into A.H. 626, Sept. 30, has, it seems, to be changed into A.H. 625). 6. Shaikh Abū ʻIsāḥ Sayyid Ibrāhīm, died in Baghādād the 5th of Dhu-al-ḥadah, A.H. 606 (in Safar, the 25th of Dhu-al-ḥađah = A.D. 1204, July 5 or 6), thirty-nine years (not thirty-one, as here is written, unless the date 600 must be changed into 592) after his father. 7. Shaikh ʻAbd-al-ḥađl Sayyid Muḥammad, died in Baghādād in the same year 600 (with the same additional remark, thirty-nine years after his father; in one copy of the Safar, A.H. 603 is given as date of his death = A.D. 1207). 8. Shaikh Abū ʻAbd-al-ḥađl Sayyid ʻAbdallāh, born A.H. 588 (A.D. 1144, Sept. 30), died in Baghādād the 27th of Safar, A.H. 587 (A.D. 1141, March 26), twenty-six years (not twenty-eight, as here is written) after his father. 9. Shaikh Abū Zakariyyā Sayyid Yāḥyā, born the 6th of Rabī‘-al-awwal, A.H. 555 (A.D. 1160, March 16); the Safar, A.H. 559 (A.D. 1165, May 10), died A.H. 600, thirty-nine years after his father. 10. Shaikh Dīyā-al-dīn Abū-al-ʻalā Mūsā, born the last of Rabī‘-al-awwal, A.H. 539 (A.D. 1144, Sept. 30), died at Damascus the 1st of Jumādā-al-ḥādha, A.H. 618 (A.D. 1221, July 23), fifty-seven years after his father; other sons, found by the author in some other books, are: 11. Sayyid Yūsuf, born and died in Baghādād. 12. Sayyid Shāhīd, died in the same town. 13. Sayyid ʻAbd-al-ḥađl al-Fādhil. 14. Sayyid Hābīb-āl-lāh. 15. Sayyid Zāhid. 16. Ḥadrat Mānṣūr, one of the ʻAbbasid clergy. 17. Sayyid ʻAbd-al-ḥađl al-Majd-al-dīn, author of the most celebrated Madīd, according to some the last son of the great Shaikh.

The author quotes among his authorities especially the ʻAdd ṣaḥar (by Nūr-al-dīn Abū-al-ḥasaṣ ʻAlī bin Yūsuf Lakhmi, who wrote about A.H. 660 = A.D. 1262, see O. Luth, Arabic Cat., p. 200) and the ʻAdhār (by Imām Yāḥyā, who died A.H. 768, the 20th or 21st of Jumādā-al-ḥādha = A.D. 1367, Feb. 21, comp. Bodleian Cat., Nos. 332 and 333, and Nos. 642 and 643 in this Cat., where it has the fuller title of ʻAddāl al-ṣaḥar; see also the Safar, A.H. 603, he cannot therefore have lived before the end of the eighth century of the Hijrah.

Beginning: لله من الذين جعل كرامات الولى آل آل...

The incomplete date in the chronology is the 26th of Sha‘bān in the seventh year (of whose reign, it is not stated). A work similar to this, a kind of defence of ʻAbd-al-ḥađl’s doctrines, under the title of ʻAdhār al-ḥađl, by Shams-al-dīn bin Wālī-al-dīn, is noticed in Rieu ii. p. 874, No. VIII. College of Fort William, 1809.

No. 2256, ff. 86, ll. 11; Nastālīk; worm-eaten; size, 5½ in. by 3½ in.

1800

A history of the life and miracles of the same great Shaikh ʻAbd-al-ḥađl al-Majd-al-dīn, without a special title, introduced by a muḥaddimah, of a more general purport, discussing the mystical meaning of words like ʻAdhār
2. در صوت و هیئت آخمرت, on fol. 8b.
3. در لباب و معاص آخمرت, on fol. 9.
4. در چنین و عاده کریم آخمرت, on fol. 12b.
5. در ناقل حمیم کنیم, on fol. 20a.
6. در سیاه و جذاب آخمرت, on fol. 21a.
7. در آخمرت, on fol. 23b.
8. در آخمرت, on fol. 24.
9. در شرف ازد آخمرت, on fol. 25b.
10. در جناد مهسویت آخمرت, on fol. 33a.
11. در جناد احوال خود فروموده اند, on fol. 34b.
12. در بیان مهدی که تمامه اینه هدایتی اند, on fol. 38a.
13. در لکف آیه قول دها مامور بودند, on fol. 39a.
14. در احکام اولیه منتفی مختصر و منتفی ان آخمرت بیش از حمواد و ظهور, on fol. 40a.
15. در ناکف نیست دو تظاهر منفی مختصر و متناقض, on fol. 44b.
16. در سرعت آخمرت, on fol. 48b.
17. در جناد وعظ آخمرت, on fol. 57a.
18. در فاطمآخمرت, on fol. 62b.
19. در وقت آخمرت, on fol. 64a.
20. در نسبت آخمرت, on fol. 66a.
21. در وقشع آخمرت, on fol. 66b.

Dated the 7th of Ramađán, A.H. 1137 (A.D. 1725, May 20).

No. 1805, fl. 70, l. 15; large and distinct Nasta’līk; illuminated frontispiece; the first two pages splendidly adorned; size, 92 in. by 54 in.

1804

Mirâd-âlîbâd min almâbbâld ilâ-alma’sâd (من المبادئ الى المعاد).

A large work on Sufism, treating of the soul’s pilgrimage from the present to the future life, by Shâhid Abû Bakr Abdâl-lah bin Muhammed bin Shâhâwar (شامار), Shâhâwar, as in the following copy, and of those of the British Mus.; Shâhâdur, as in the Bodleian and Vienna copies and in H. Khalfâ, or even Shâmûr, as in G. Flügel iii. p. 453 alasâd alârâz (see fol. 291b, l. 11), commonly known as Najm-âldin Dâya, who was a disciple both of Najm-âldin Kûbrâ (died A.H. 618, the 10th of Jumâdâ al-Wâwâl = A.D. 1221, July 2) and of Majd-âldin Mahdâd (died A.H. 607 or 616 = A.D. 1208, 1211, or 1219, 1220, see Sufinat-al-ala’iyah, Nos. 124 and 125), and died A.H. 654 (A.D. 1256). This work is the 1st of Râsh, A.H. 620 (A.D. 1223, July 31), see fol. 291b, l. 12 and 13, under the auspices (پژوهشی و تأیید) of Sultân Kaïchobâd of Rûm (who reigned from A.H. 610 or 616 = A.D. 1213 or 1219, to A.H. 634 or 636 = A.D. 1226, 1227, or 1228, 1230), at Siwâs (撤离) on page 1, l. 13, and begins:

حمد بی حکم و خدا کتاب و پاداش کرده و گزاره هر موجود نیست جهت جوید آمده

It is divided into five bâbs and forty fasâls, see Bodleian Cat., No. 1248; Rieu i. p. 38, and Supplement, p. 10; G. Flügel ii. pp. 417 and 453, where details of the author’s life and works are given, comp. also Sufinat-ala’iyah, No. 128 (col. 288 in this Cat.); Haft Iklâm, No. 1052 (ib., col. 455); H. Khalfa v. p. 495, No. 11, 805, and Notices et Extraits, xii. p. 416, col. 2.

Bâb I. در دیوانی کتاب, in three fasâls, on fol. 9a.
Bâb II. در بیان م.metape, in five fasâls, on fol. 15b.
Bâb III. در بیان معاش خلق, in twenty fasâls, on fol. 50b.
Bâb IV. در بیان معاش نفس سعاد و اشیا, in four fasâls, on fol. 17b.
Bâb V. در بیان سلاح مختلف, in eight fasâls, on fol. 21b.

Najm-âldin Dâya wrote besides this work several others, for instance, تفسیر جزیره العقانیه و العقائیه (in the Sufinat-ala’iyah, loc. cit., wrongly styled تفسیر جزیره الكلام), a mystic commentary on the first Sârah of the Kurân (see H. Khalfa ii. p. 17, No. 1656), سراج الغرب, thirty-three questions addressed to Muhammad and answered by him (G. Flügel iii. p. 453), تفسیر جزیره الكلام, سراج العقبات, A Turkish translation of the present treatise, entitled تفسیر العقد (Sura 58. v. 14) was made by Kâsim bin Mahmûd of Karâ Hisâr, under Sultan Murâd II (A.H. 824–855 = A.D. 1421–1451).


No. 2236, fl. 793, l. 14; Nasta’lîk; the Arabic quotations in Naqshât; size, 61 in. by 43 in.

1805

Another copy of the same.

Beginning, on fol. 8b:

لاممد الله رَّب العالمین و الكَلِیَّة

على سعد السُّلطان صلی الله علیه و آله و اجمعه حمد و

تانیتی بصاحب را که وجود هر موجود نتیجه یوجود آمده

The author’s name, together with the date of composition, appears on fol. 23b, li. 1–3.

Bâb I, on fol. 11b; II, on fol. 23b; III, on fol. 55b; IV, on fol. 154; V, on fol. 180. Collated. No date.

The transcriber’s name is given, on fol. 58b, as Taki-âldin Muhammed al-shulba’tari, who bought the original copy, from which he made the present one, in Kashmîr; among the various entries of former owners on the same page there is one, stating, that this copy was bought the 9th of Shawwâl, A.H. 1025 (A.D. 1616, Oct. 20).

On fl. 1–7 there is written by another hand in
Naskhī the whole of Sūrah 36 of the Qurān (سورة يس), followed by a few detached verses from other Sūras, beginning with Sūrah 3, v. 1.

No. 1963, ff. 235, ll. 17 (on ff. 258b-259); Nastaʿlīq (except on ff. 1-7); a little worm-eaten and water-stained; size, 9½ in. by 5½ in.

1806

Bayān-āltanzilī (بيان التذنيل). A treatise on ʿṢaḥīḥ, being a kind of commentary or commentary on the ḥalq, by the well-known mystic Shaikh and writer ʿAzīz bīn Muḥammad al-nasafi (here spelt ʿAbūkhārī), who died A.H. 661 (A.D. 1263), at Abarkāh, see Rieu iii. p. 1095. Other works of the same author are the famous collection of twenty-one mystic risālas, see G. Flügel iii. pp. 430–438; the Kifāt al-ulūm, an epitome of the four volumes of Shaikh Saʿd-aldīn Hummātī (Najm-aldīn Kudrāh's pupil, who died A.H. 650), the 2nd of Dāh-al-ḥākim (A.D. 1253, Feb. 11; comp. Sаfār al-waṣīla, No. 126, col. 288 in this Cat.), see Bodleian Cat., No. 1249; and the Meqāmed, see ib., No. 1250; Rieu ii. p. 834; W. Persch, No. 6, 11; Berlin Cat., p. 1935 (No. 6); Palmer, Cat. of Trinity Coll., Cambridge, p. 70; Cat. Cordr. Or. Lingud. Bat. v. pp. 42 and 43, etc.; translated into Turkish by İbrāhīm bīn Abdalallah, see G. Flügel iii. pp. 457 and 489, No. 3; and W. Persch, Berlin Turkish Cat., p. 159; and forming the basis of E. H. Palmer's 'Oriental Mysticism,' Cambridge, 1867.

Like the original work, the present commentary (probably by ʿAzīz al-nasafi himself) is divided into twenty-one leaves; but our copy is incomplete at the end and has besides several lacunae. The remainder of the index appears on fol. 68. The proper order of the leaves is:

1. On fol. 28a.
2. On fol. 37b.
3. On fol. 43b.
4. On fol. 45a.
5. On fol. 53a.
6. On fol. 56b.
7. On fol. 58b.
8. On fol. 60b.
10. On fol. 65b.
11. On fol. 77b.
12. On fol. 78b.

These two leaves only, and the author's explanation of this strange fact is, that 'his brother will write them hereafter.'

1807

Risāla-i-iqquṣāz wa ʿanjām (رسالة الإعجاز و أنجام). A treatise on resurrection and future life from the Sūfī standpoint, by the great philosopher and astronomer Naṣīr-aldīn Muḥammad bīn Muḥammad bīn al-Ḥasan al-Tūsī, who was born in Tūs, A.H. 597; the 11th of Jumādā-ʾal-waw (A.D. 1201, Feb. 17), and died in Baghdād, A.H. 672, the 18th of Dāh-al-ḥākim (A.D. 1274, June 25); comp. on his life Haft Iklīm, No. 1007 (col. 451 in this Cat., where his biography is given under the section 'Sāwā,' since his family originally belonged to that town); Rieu ii. p. 441 sq.; Hājjbussiyār iii. Juz 1, p. 60; Bodleian Cat., No. 1435; A. Journain in Magasin encyclopédique, 1809, t. vi. p. 87 sq. He wrote besides this strictly scientific work a number of shorter Sūfī tracts, of which the present and the two following ones are the most prominent. An extensive list of his literary compositions is given in the Majālīs-ʿalāmmīn (No. 704 in this Cat.). This risāla is divided into twenty fasās, the headings of which are given in Bodleian Cat., No. 1422, vi (col. 863); see also Rieu ii. p. 830, No. XVI. It is also frequently styled ʿAdā.".

Beginning: "لتنبأ أن تبلغ قلوبنا إذا أذ هديتمنا، وهم: لنَّا من لدنِّ اللَّهِ."


No. 1284, ff. 177b-198b, ll. 18; Naskhī; size, 8 in. by 4½ in.

1808

Risāla-i-yahū u ikhtiyār (رسالة يهود وأختيار). Another mystical treatise by the same Naṣīr-aldīn Tūsī, on necessity or compulsion and free will in human destinies.

Beginning: "لتدمن الله تب الأزمات و مستب الأسباب: و من فقحت الأشياء و مكتبة الأشياء الشائع الع."

No. 2001, ff. 91, ll. 15; Nastaʿlīq; size, 8½ in. by 5½ in.
It is divided into the following ten short chapters:

1. در حکایت منامی درن موضوع و اشاره به حیات و درمی
2. در ذکر وجه و امکان و انتقال و احکام و حریر
3. در ذکر اسباب و عدل و اشاره بمعنى جبر و اختصار
4. در ذکر آنکه سبب نا موجود دموستی از صدود
5. در بیان کیفیت استفاده الفاظی با استاد آن در
6. در بیان آنکه وجه فعل از داعل مناغی اختیار و
7. در ذکر قوى و افعالی و فقیر مبین آن با اختیار
8. در بیان آنکه وجه فعل از داعل مناغی اختیار
9. در آنکه حاملین بیش از ذکر
10. در آنکه اطلاع باعث می‌شود تا تعالی شاید یا

DATED BY ABU TALIB AL-BAILI AL-ALI AL-ARAB (A.H. 1184 (A.D. 1770, SEPT. 5). Another copy of the same treatise in Rieu ii. p. 830, No. XXI.

No. 1294, ff. 225b-237b, li. 16; Naskh, mixed with Shikasta; size, 8 in. by 4 1/4 in.

1809

Ausaf al-sharaf (اوساط الاشراق).

A third mystical treatise of the same Naṣir-al-Din Tusi, being a very concise and clear exposition of the nature and different stages of the Sufic road (سلوک), which is also called among Sufis, 

've movement for acquiring perfection,' and of spiritual life in general. It was composed, as is stated in the preface, after the completion of the author's chief philosophical work, the "Exalted Assembly" (see further down 'Philosophy'), at the request of the great Wazir Shams-al-Balagha Muḥammad Saḥib bin Bahā-aldin Muḥammad al-Juwaini (to whom Sa'dī dedicated his "Kabāb Sāhibi"). The title appears on fol. 3°, last line; see H. Khalil i. p. 494, No. 1487. Other copies of the same treatise are noticed in Rieu ii. p. 829, No. XIII; Fleischer, Cat. Dresden, No. 348; W. Pertsch, Berlin Catalog, p. 35; No. 15; and p. 274, No. 3.

The book is divided into six bāḅ̣̣, each of which, with the exception of the last, contains six feṣals.

Bāb I. در حکایت.

Fasi. 1. on fol. 4b. 2. در لیسان, on fol. 6b.
3. در دیوان, on fol. 7b. 4. در مخالی, on fol. 8b.
5. در افتخار, on fol. 9b. 6. در مجموع, on fol. 10b.

1810

Another copy of the same.

The six bāḅ̣̣ are found here as follows:

1. در حکایت, on fol. 208b.
2. در رازالوان و قطع مواد, on fol. 211b.
3. در ذکر الساکن در طلب کمال, on fol. 215b.
4. در ذکر الساکن که مسلم را ساخته شده, on fol. 219b.
5. در ذکر حالاتی که هم و را ساخته شده, on fol. 222b.
6. در فنا, on fol. 224b.

BEGINNING: 

"بیگیب سپاسی بر حمدیا که بسان آنکه" 

No date. Copied by Sayyid Dīyā-Allah, who may be identical with Sayyid Dīyā-Allah Balğrami, who died A.H. 1103 (A.D. 1901, 1902).

No. 1576, ff. 48, li. 9; Naskh; the Arabic quotations in Naskh; worm-eaten; size, 7 1/4 in. by 4 1/4 in.

1811

Sharh-i-Kašida-i-Tailiya-i-Faridiyyah (شرح قصیدة (کاشیده) الفریدییه).

The large Persian commentary on the Tailiya (or kašida, rhyming in ی), the famous mystic poem of 'Umar Ibn-al-Farid (who died A.H. 632, the 2nd of
the line of Sufic epigrams with Abu Salim bin Abul-khair and 'Umar bin Khayyam. See A. H. 707 (A. D. 1307, 1308), see Haft Ikhlaq, No. 937 (col. 446 in this Cat.); Ashkâda, No. 553 (Bodleian Cat., col. 281); Khulâsât-al-afkar, No. 6 (ib. col. 302, last line); Muhallab-algarbâ'ib, No. 27 (ib. col. 317, where he is called an uncle of Nasir-al-dîn Tâsî); Tâkî Kâshâ, see A. Sprenger, Catal., p. 17, No. 54. Of his numerous ethical and metaphysical treatises of a more or less mystic tendency (see Bodleian Cat., No. 1445, and Rieu ii. p. 829 sqq.), the present copy contains:

1. A Persian translation and analysis of Aristotelian's topikos or treatise on the soul, entitled Kitâbi-n-asif (كتاب نفس), in three makaks, on ff. 5b, 9b, and 14b respectively, beginning, on fol. 1b:

banam azfar astaniunde; akhch chuva moqzand; akhch ammâh; akhsh dafzand; akhsh dafzand.

Other copies of the same are noticed (without the translator's name) in Bodleian Cat., No. 1422, viii (where a fuller description and the necessary references are given), and Rieu ii. p. 834b, No. XXIII; see also further below in No. 1921, 4.

2. A treatise on accidental matters (عَرْض), in contrast to the essential ones (نَزْوَه), entitled 'Arsh-nâma (عرض نامه), and divided into four parts, viz.:

1. 'Arsh nâmân, on fol. 23b. 2. 'Arsh kandkan, on fol. 32b. 3. 'Arsh dastân, on fol. 36b. 4. 'Arsh dastân, on fol. 47b. It begins, on fol. 21b, thus:

khudan da firuzad va figurd va gutum ko jamâl.

Another copy of the same is contained in No. 1921, 13 (see further below).

On fol. 33b, fol. 14, another mystical treatise of Afzal-aldin Kâshi is mentioned, viz. the Madaris al-kâm (مداولات الكمال), which was originally written in Arabic, but then translated by the author himself into Persian under the title of Khushân-yâb, in eight sections (called Khushan-yâb, in Khushan-yâb, or Bazar), see further down in Nos. 1921, 2, and 1922, 14; comp. also Rieu ii. p. 830b, No. XIX, and H. Khalifa v. p. 469.

No date.

No. 1284, ff. i-34, II. 22; small Nasta'îl; size, 8 in. by 4½ in.

1813

Jawidinâmâna (جاجودانامه).
The book of eternity or the beginning and end of being, another half metaphysical, half mystical treatise by the same Afzal-al-dîn Kâshi, in four books, viz.:

1. Dar shucln fismul amal-e farzand, on fol. 240b, in five faks.
2. Dar shucln farzand, on fol. 242b, in eleven faks.
3. Dar shucln-e amal-e farzand, on fol. 253b, in ten faks.
4. Dar shucln-e amal-e farzand, on fol. 266b, in ten faks.

It begins, on fol. 239b, thus:

Amin Nâmân asta'âm da; nasta'îl-ziyâda e nasamak dar jamâl.

Another copy of the same is noticed in
Another copy of the same.

Beginning as in the preceding copy. No date.

No. 111, ff. 102-148, 2 coll., each ll. 8-12; Nasta'lik; size, 8½ in. by 4½ in.

Mafáth-al-já'iz fi sharh-i-Gulshan-i-ráz

The fullest and best of all the Persian commentaries (Jámi inspected twenty-eight of them) on the Gulshan-i-ráz, by Muhammad bin Yahyá bin 'Ali aljá'iz al-lá'íjí al-Núrbakhshí, with the takhallus Asírí, who commenced this work on the 10th of Dhú-al-hijájah, A.H. 877 (A.D. 1473, May 17), as all copies state except that in Leyden, which gives A.H. 879 (A.D. 1475, April 26) instead. He probably died A.H. 912 (A.D. 1506, 1507). Other copies of this commentary are noticed in W. Pertch, Berlin Cat., p. 829; G. Flügel iii. pp. 426 and 427; A. Sprunger, Catal., p. 478; J. A. Tumer, p. 20; Cat. of the Library of Rághib Páshá, Constantinople, A.H. 1285, No. 690; and Cat. Codd. Or. Lugd. Bat. ii. p. 117.

Beginning: 

Basmálátu l-‘ámmal fí fiwádih l-málik kallí muhámmad bin ‘alá’íjí al-Núrbakhshí wa-l-takhallus Asírí muhámmad bin ‘alá’íjí al-Núrbakhshí wa-l-takhallus Asírí

The commentator's name appears on fol. 2, that of the poet at the end on fol. 415b as Maulá‘ná Sá‘úd-álfín Muhammád Cábístári (another honorary title of the poet seems to have been Najm-álfín, and his father's name 'Abd-al-karím bin Yahyá).

Dated A.H. 1095 (A.D. 1684).

No. 1342, ff. 415, ll. 17; very clear and correct Nasta‘lik; illuminated frontispiece; each page surrounded by a small gilt frame; size, 9½ in. by 5½ in.

Another copy of the same.

This copy, not dated, is collated throughout, but slightly damaged in many leaves. Beginning as in the preceding copy.

No. 1845, ff. 458, ll. 19; small, but clear Nasta‘lik; illuminated, but rather effaced frontispiece; size, 8½ in. by 5 in.

A slightly incomplete copy of the same.

A few leaves are missing at the end of this copy; the last verse, explained here on fol. 397b, last line but one, is:

جوكرم دریخ خوشی نگانی

(Whinfield, v. 987), and the last words occurring here, viz.: . . . . . . , correspond to fol. 409b, l. 7 in No. 1816 above.

No. 458, ff. 397, ll. 17-19; clear Nasta‘lik; small illuminated frontispiece; size, 8½ in. by 5 in.


1820

Sharh-i-Gulshan-i-rāz (شرح قلنسى راز).

The text of the poem with a short commentary on all the difficult verses in it, by an anonymous author, beginning with the usual initial verse. First words of the commentary:

Wojān ʿubārat az rūḥ al-sānāsāt kā mirdān
Aʿūs al-mawāṣat al-lāl.

Slightly injured in several places. Dated by Muhammad Bākī the 16th of Safar, A.H. 1094 (A.D. 1683, Feb. 14). A similar, but defective, commentary is described in J. Aunier, p. 19; two short explanatory treatises on the Gulshan-i-rāz are noticed in the Bodleian Cat., Nos. 1261 and 1262; an exposition of one verse only is found in W. Pertach, Berlin Cat., p. 20, No. 8.

No. 941, ff. 119, ll. 17-19; careless Nastaʿlīk; size, 9 in. by 3 3/4 in.

1821

Nuzhät-arāwāh (نزهة الرواه).

The delight of souls, a Sufic work in prose and verse on the Sufi path or the spiritual path of the heavenly pilgrim, completed A.H. 711 (A.D. 1311, 1312), by Mir Fakhr-al-aslādī Ḥusaynī, with his full name: Rukn-al-dīn Ḥusayn bin ʿAlīm bin Abī-ḥasan (or al-husayn) al-Ḥusaynī al-Ghūrū, who was, according to some authorities, a pupil of Shaikh Rukn-al-dīn Abī-ḥalfāth (died A.H. 735, 9th of Jumada al-awwal = A.D. 1335, Jan. 5), the son of Shaikh Sadr-al-dīn Muḥammad (died A.H. 684, 23rd of Dhū al-Ḥijjah = A.D. 1286, Feb. 19) and grandson of Shaikh Bahāʾ-aldīn Ṭakāriyyā Mūltānī (died A.H. 666, 7th of Safar = A.D. 1267, Oct. 28); according to others a pupil of Bahāʾ-aldīn himself, see Sufiat al-nalūqī, Nos. 152 and 154-156 (coll. 290 and 291 in this Cat.), and Ḥafṣ al-ʾIklim, No. 60 (ib., col. 422). He was born A.H. 671 (A.D. 1272, 1273), according to the remark at the beginning of the last fasl, where he states that he was forty years old when he completed this work, i.e. in A.H. 711; he lived first in Multān, later on in Ḥarāt, was a friend of Shaikh Ṭrākī (see No. 1116 in this Cat.) and of Shaikh Aḥmad Kirmānī (died A.H. 697 = A.D. 1298, ib., No. 1228), and died, according to Jāmiʿ al-Nafḥāt-al-alsūn (compare Notices et Extraits, xii. p. 420, col. 2), A.H. 718 (A.D. 1318), a date also found in the Ḥafṣ al-ʾIklim, No. 20 (col. 296 in the Bodleian Cat.), and other tāḥkīras; the Ḥafṣ al-ʾIklim gives A.H. 717 (A.D. 1317) as year of his death; also A.H. 719 (A.D. 1320) is mentioned by some authorities. But all these statements must needs be wrong, since another work of the same author, see Nos. 1832-1834 below, was composed either A.H. 720 (A.D. 1320), so in Nos. 110 and 650 of the India Office, or A.H. 729 (A.D. 1329), so in No. 1090 of the India Office, and in the copy described in A. Sprenger, Catalog., p. 430. The earliest date of his death therefore is A.H. 720 or 721; compare on the author and his works Nuzhāt al-arāwāh by Ṣāḥib al-walīd Bāḥīr al-ḥusaynī al-balāghrāmī, which was completed A.H. 985 (A.D. 1577, 1578), see No. 1257 of the Bodleian Cat.

The Nuzhāt-al-arāwāh is divided into the following twenty-eight fasls:

1. در میدان سوالف (Vienna copy: در میدان سوالف).
2. در معرفت سوالف (Vienna copy: در معرفت سوالف).
3. در مقامات سوالف (Vienna copy: در مقامات سوالف).
4. در نفحات سولک (Vienna copy: در نفحات سولک).
5. در مدینه عشق (Vienna copy: در مدینه عشق).
6. در دیوان حدیث (Vienna copy: در دیوان حدیث).
7. در جهاد سولک (Vienna copy: در جهاد سولک).
8. در تقاسیمhorizontal (Vienna copy: در تقاسیمhorizontal).
9. در کمال استقامت (Vienna copy: در کمال استقامت).
10. در آفرینش طراوت (Vienna copy: در آفرینش طراوت).
11. در اختلاف حالات (Vienna copy: در اختلاف حالات).
12. در دیوانقن (Vienna copy: در دیوانقن).
13. در ماشی (Vienna copy: در ماشی).
14. در حقایق عشق (Vienna copy: در حقایق عشق).
15. در حقایق عشق (Vienna copy: در حقایق عشق).
16. در واحی عشق (Vienna copy: در واحی عشق).
17. در حجت عشق (Vienna copy: در حجت عشق).
18. در حقایق عشق (Vienna copy: در حقایق عشق).
19. در معلامات (Vienna copy: در معلامات).
20. در جهد و اجتهاد (Vienna copy: در جهد و اجتهاد).
21. در حکمت و مباحث (Vienna copy: در حکمت و مباحث).
22. در ترک حکمت خلق (Vienna copy: در ترک حکمت خلق).
23. در صبر و تسلیم (Vienna copy: در صبر و تسلیم).
24. در مفعول سوالف (Vienna copy: در مفعول سوالف).

Nuzhāt al-arāwāh (نزهة الرواه)
25. On fol. 137°.
27. On fol. 146° (Vienna copy: in Vienna).

**1822**

Another copy of the same. 

Beginning as in the preceding copy. The twenty-eight faṣlas are found here as follows: 


The Nuzhat-al-āsrāwīh concludes on fol. 92° and is dated by Abd-allatif bin Shaihk Ahmad the 1st of Muharram, A.H. 1062 (A.D. 1652, Dec. 14). On ff. 1-6 there are written by other two religious tracts, the one in Arabic, the other in Persian, and on ff. 93°-95 a third one, likewise in Persian, all three without any value, the third is dated A.H. 1121 (A.D. 1709).

No. 1304, ff. 95°, l. 15°; Nasta’liq; size, 9½ in. by 5½ in.

**1823**

The same. 


No. 2555, ff. 77, l. 15; clear and distinct. Nasta’liq; size, 9½ in. by 5½ in.

**1824**

The same. 


This copy was transcribed for Mr. Richard Johnson by Iftādat-Allah at Calcutta, and finished the 29th of Rabī‘ al-Athār, A.H. 1187 (A.D. 1773, July 20).

No. 1681, ff. 85, 1° 13; clear and distinct. Nasta’liq; size, 9¾ in. by 5¾ in.

**1825**

The same. 


Dated (in the more modern part) the 26th of Shawwal, A.H. 1197 (A.D. 1783, Sept. 24). Bibliotheca Leydeniana. 

No. 2837, ff. 107, l. 13°; ff. 41-46 and 103-107 supplied later by two different hands, the latter portion, li. 11-12; size, 6½ in. by 3½ in.

**1826**

The same.

lin. penult.; 18. on fol. 75b, first line; 19. on fol. 78b, here styled
درب ماکیان و ماکان; 20. on fol. 83b; 21. on fol. 89b; 22. on fol. 93b, last line, here styled
در طلب عناق و رمق خان; 23. on fol. 66a, lin. penult.; 24. on fol. 102a, first line; 25. on fol. 115b; 26. on fol. 120b, first line; 27. on fol. 128b, here styled
در بیان نهایت اهل طریقت.
Beginning:
للهم نور العالیین على كل حال آل
Collated throughout, with occasional additions on the margin. No date.

No. 110, ff. 1-137, ll. 11; clear and distinct Nasta‘īlī; small illuminated frontispiece; size, 6½ in. by 3½ in.

1827

The same.

This copy, which is not dated, contains twenty-nine fāsils instead of the usual twenty-eight, the twenty-seventh having been split into two fāsils with a special heading for the second one, viz.:

1. on fol. 12b, last line; 2. on fol. 15b; 3. on fol. 21b; 4. on fol. 24b; 5. on fol. 26b; 6. on fol. 28b; 7. on fol. 30b; 8. on fol. 32b, lin. penult.; 9. on fol. 38b, lin. penult.; 10. on fol. 40b, lines 1 and 2; 11. on fol. 43b; 12. on fol. 50b, lines 1 and 2; 13. on fol. 52b, here styled
درب عین حیان
14. on fol. 56b; 15. on fol. 60b, here styled
در بیان نهایت اهل طریقت.
16. on fol. 65b, here styled as in the preceding copy; 17. on fol. 69b, last line; 18. on fol. 72b; 19. on fol. 76b; 20. on fol. 81b, here styled
در بیان نهایت اهل طریقت;
21. on fol. 85b, lin. penult.; 22. on fol. 89b; 23. on fol. 92b, last line; 24. on fol. 97b, here styled as in the Vienna copy.

No. 821, ff. 130, ll. 9; Nasta‘īlī; size, 8½ in. by 4½ in.

1828

The same.

This copy, although older than some of the preceding ones, is very badly written and not of much practical use; the first leaves are greatly injured besides.


No. 617, ff. 1-66, ll. 16-18; Shikasta; size, 8½ in. by 4½ in.

1829

Ṭarab-al-majālis (طرب المجالی.

The emotion of (mystic) assemblies, another elaborate Sūfī work on metaphysical and ethical matters, by the same Mir Fakhr-al-ṣādāt Husaini, unfortunately a very defective copy. It is divided into the following five kūsas:

1. در بیان خلاق وامر
2. در آصناف درخت آدم.

1830

Kanz-al-’umūz (کنز الیوموز).

The treasury of mysteries, a third mystical work in form of a mathnavī on the religious duties of Islam from a Sūfī standpoint, on spiritual lore, etc., by Mir Fakhr-al-ṣādāt Husaini, see Bodleian Cat., No. 1258; Rieu ii. p. 825b; A. Sprenger, Catal., p. 431; Krafft, p. 66; W. Pertzsch, p. 12; H. Khalifa v. p. 254, etc.

Beginning:

داز تطهر را هوالی دیگر است
بلهک چنین نوازی دیگر است

Dated the 21st of Rajab, A.H. 1124 (which must be a clerical error for 1123=A.D. 1711, Sept. 4, since the scribe adds, that the date corresponds to the fifth year of Bahādurshāh’s reign; now, the emperor Bahādur ascended the throne in Rabi‘-al-awwal, A.H. 1115=A.D. 1707, June, and died in Mubarran, A.H. 1124=A.D. 1712, Feb.; in Rajab, A.H. 1124, he was therefore no longer alive).

College of Fort William, 1825.

No. 2306, ff. 32, 2 coll., each ll. 15; Nasta‘īlī; size, 9 in. by 5½ in.

1831

Another copy of the same.

Beginning as in the preceding copy. No date.

No. 110, ff. 142-183, 2 coll., each ll. 11; clear and distinct Nasta‘īlī; small illuminated heading on fol. 142b; size, 6½ in. by 3½ in.

1832

Zād-al-umūsāfīn (زید العمشویین).

The provision for travellers (on the mystic road), another Sūfī mathnavī by Mir Fakhr-al-ṣādāt Hussaini, in imitation of Sān‘ā’s Ḥādīkāh (see Nos. 914-927 above), in eight mākās, viz.:

1. در جامعه طلب حق
2. در شرف البيان
3. در فصلات و شرف انسان بر جمع حماسات
4. في بین اخلاق حمید
5. Part of the eighth fasil and the whole of the ninth are missing in consequence of a lacuna after fol. 139.
6. in nine fāsils, on fol. 118b.
7. in twelve fāsils; only the beginning of the second fasil is found on fol. 140b, all the rest is missing. The copy breaks off on fol. 140b.
8. The remaining leaves belong (partly or entirely) to the third kīm. An index on ff. 538a-77.

Beginning:

حمد و لنا مرحابا جل جلال ونعم توالد
آن صاعی که درخ خاک آلم

No date. An entry from A.H. 1074 (A.D. 1663, 1664) on the fly-leaf.

No. 1237, ff. 145, ll. 11; distinct Nasta‘īlī; size, 7½ in. by 4½ in.
3. On fol. 205b, in the last bait but one, in this form:

\[ \text{کشت آخراً دین کتاب تخت} \]


6. On fol. 224a, first line.

7. On fol. 231b.

8. On fol. 242b.

Beginning:

\[ \text{ای ذریز آن هم که گفتند — آنکه بدین یا نهنگند} \]

The date appears here on fol. 251a, in the last bait but one, in this form:

\[ \text{در همدست و بیست در چرخ} \]

A. H. 720, see the remark in No. 1821 above. Other copies of this poem are noticed in Bodleian Cat., No. 1259; Rieu ii. p. 608; A. Sprenger, Catal. pp. 130 and 431; W. Perchin, p. 10; Cat. Cold. Or. Logc. Cat. i. p. 10; Cat. des MSS. et Xylogr. pp. 356 and 438; see also H. Khalifa III. p. 528, No. 6774.

No date.

No. 110, ff. 184-251, 2 coll., each II. 11; Nasta‘īk; small illuminated heading on fol. 184; size, 6½ in. by 3½ in.

1883

Another copy of the same.

Beginning the same as in the preceding copy. The date appears here in this form:

\[ \text{در همدست و بیست در چرخ} \]

Again A. H. 720.

No date.

No. 650, ff. 36, 2 coll., each II. 13; Nasta‘īk; size, 8½ in. by 4½ in.

1884

The same.

Here the date of composition is distinctly as in the copy of Sprenger’s Oudib Catal., viz.:

\[ \text{در همدست و بیست در چرخ} \]

A. H. 720.

No date.

Other works of the same Fakhr-al-dīn Husain are:

- \( \text{مراتب مستقیم} \) (all three mentioned in the Haft Iklīm, No. 609); and \( \text{قلدرم دام} \) (Rieu ii. p. 774).

No. 1009, ff. 1-49, 2 coll., each II. 15; large and distinct Nasta‘īk; illuminated frontispiece, the first two pages richly adorned; size, 6½ in. by 3½ in.

1885

Mukhtābat-i-Shaikh ‘Abd-al-razzāk Kāshī ‘alayh al-‘aṣīf Maqānaat ‘ulayh ‘ulayh al-‘aṣīf Maqānaat ‘ulayh al-‘aṣīf Maqānaat

Correspondence on several points of mystic theosophy, as for instance, the notion of the ‘aṣīf, etc., between Shaikh Kamal-aldin ‘Abd-al-razzāk of Kāshī (who was a pupil of Shaikh Nūr-al-din bin ‘abd-al-‘asim Natanzī and died A. H. 730 = A. D. 1339), see Haft Iklīm, No. 325, col. 1339, see Rieu ii. p. 356; and \( \text{First fol.} \) in this Cat., where a list of his most prominent

Arabic works is given, compare also Rieu ii. p. 82a, No. VI, where a Persian paraphrase of his \( \text{الصادقات} \) is noticed. G. Flügel i. p. 371, and i. p. 463; O. Lohr, Arabic Cat., p. 164; H. Khalifa i. p. 325, etc.) and Shaikh Rukn-aldin ‘Ala-aldaulah of Simnān (who died the 22nd of Rajab, A. H. 735 = A. D. 1336, March 6, see Safinat-alauliyā, No. 132, coll. 288 and 289 in this Cat., and Haft Iklīm, No. 1138, ib. col. 403). It consists of two letters only, the first containing ‘Abdalrazzāk’s questions, the second ‘Ala-aldaulah’s answer.

Beginning:

\[ \text{الله و مدین شیخ ‘بیس نزد ‘بیس نزد ‘بیس نزد} \]


No. 1234, ff. 311-316, 1v. 16; Naskhi, mixed with Shikasta; size, 9 in. by 4½ in.

1838

Shamā‘īl-i-Ankīyā ul Dallā’il-i-Atkīyā

An exhaustive dogmatic work on the principles and traditions of Sīflan, compiled on the basis of some hundred Arabic and Persian treatises, by Rukn (or Rukn-aldin) ‘Imād (see fol. 2a, l. 5), who was a pupil of Shaikh Burānj-aldin Ghari of the Qishī order, Nīnā-aldin Anīyās (died the 18th of Rabi‘-al-awwal, A. H. 735 = A. D. 1335, April 3) third disciple, who died at Daulatābd the 12th of Safar, A. H. 732 (A. D. 1331, Nov. 14), compare Safinat-alauliyā, No. 117 (col. 287 in this Cat.); Matlūb-al-talībīn, No. 16, seventh in the list of Khalīfas (ib. col. 324), and Sawātī-al-anwār, No. 23, g in the list of Khalīfas and disciples (ib., col. 334). Rukn ‘Imād wrote it at the special request of the Shaikh, when the latter had finished his work on similar topics, the first two, see fol. 2b, l. 4 and 5, fol. 3b, l. 2. It is divided into four and ninety-one ‘alā’im. The four ‘kisāyā are:

1. ‘Arkān al-fayl al-asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf al-‘asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf

2. ‘Arkān al-fayl al-asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf al-‘asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf

3. ‘Arkān al-fayl al-asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf al-‘asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf

4. ‘Arkān al-fayl al-asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf al-‘asfār wa al-makāmat wa al-mirtad wa al-matāb al-gāintr wa al-‘aṣīf


No. 1234, ff. 311-316, 1v. 16; Naskhi, mixed with Shikasta; size, 9 in. by 4½ in.
1837

Müşbah-alhidayat u mtb-alikfayat

A compendium of Sufic maxims, theories, and doctrines, together with general ethical principles, being an abridged adaptation of the famous Arabic work, in sixty-three chapters, by Shaikh Shihab-aldin Abü Hafs 'Umar bin Muhammad bin Abdallah al-Bekri al-Suhrawardi, who was born in Rayb, A.H. 539 (A.D. 1145, Jan.), and died in Baghdad the 1st of Muharram, A.H. 632 (A.D. 1234, Sept. 26), see Safat-alalayi, No. 148 (col. 290 in this Cat.), G. Flügel iii. p. 329 sq.; O. Loth, Arabia Cat., p. 372 sq.: H. Khalifa iv. p. 275, No. 8401, etc. (the above were printed in Bulaq, in the margins of Ǧazālī's Al-ahkam, in four volumes, see No. 1731 above, A.H. 1306). The Persian translation of another work of Suhrawardi's,رسائف الحساب, is noticed in Rieu ii. p. 833; see also H. Khalifa iii. p. 465; on the life of the great Shaikh compare Ibn Khallikān in De Slane's translation, ii. pp. 382–384. The author of this Persian adaptation of the text is Ǧazālī, the author of the famous Tūṭīsāma (see Nos. 743–751 in this Cat.), who died A.H. 735 (A.D. 1334. 1335), see Haft Ǧikāma, No. 931 (col. 445 in this Cat.). He wished at first to give, in compliance with the requests of many friends, a full translation of Suhrawardi's work, but soon abandoned that idea, as involving too great a labour, and contented himself with writing this, in which he embodied all the principal points and doctrines of the Arabic original. Several portions of this translation, another copy of which is noticed in W. Pertsch, Berlin Cat., p. 290, are quoted verbally in Jami's Nafsāf-al-slum, viz. the 1st fasl of the 1st bāb, the 10th fasl of the same, and parts of the 2nd fasl of the 1st bāb, see Notices et Extraits, ii. pp. 332–352 and 377–391. Other Persian translations or adaptations of the Šulfī's work are those of Ḥazīr-al-dīn 'Abd-alrahmān bin Najji-al-dīn 'Ali bin Zuhghushi al-Sirrī, who died in Rāmān, A.H. 716 (A.D. 1316, Nov.-Dec.), see a copy of it in W. Pertsch, Berlin Cat., p. 89, and compare Safat-alalayi, No. 141 (col. 290 in this Cat.), and Haft Ǧikāma, No. 176 (ib., col. 319); of Ḥamza ibn Faḍlallāh, the grandson of the preceding Ḥazīr-al-dīn 'Abd-alrahmān, a copy of which is described in E. G. Browne, CambridgeCat., pp. 37–39; and of an anonymous author, see W. Pertsch, Berlin Cat., p. 291.

The Müşbah-alhidayat is divided into ten books, each book subdivided into ten fasāls (Index on ff. 40–59):

I. در بيان اعتقادات مؤتمنة, on fol. 4b.
II. در بيان علوم, on fol. 20a.
III. در بيان عصائر, on fol. 32a.
IV. در عدد اعتقادات معتقلون, on fol. 52b.
V. در بيان مكنات متحولة, on fol. 61b.
VI. در آقات, on fol. 83b.
VII. در أعمال, on fol. 118a.

1838

Silk-i-Suluk

A comprehensive work on the various points of the Sufic doctrine and the science of the mystic road, in 151 short chapters, styled سلوك السلك, and composed by Diyā-aldin Nakhalbābi, the author of the older and larger version of the famous Tūṭīsāma (see Nos. 743–751 in this Cat.), who died A.H. 751 (A.D. 1350, 1351).

Beginning: حمدلله كا لمعات صدق و لغات اخلاص آن ديدة چان مينن آن.

No date. College of Fort William.

No. 2281, ff. 179, ll. 19: distinct Nasta'lik; size, 8½ in. by 4½ in.

1839

Another copy of the same.

Beginning: حمدلله كا لمعات رواه وأرواح اولى دمطر: كردم مرشدان يا لله.

The author's name appears on fol. 1b, l. 7, the title on fol. 2b, l. 6, and fol. 3b, l. 1. This copy, which is not dated, is collated throughout, and contains some very valuable marginal glosses.

College of Fort William, 1825.

No. 2155, ff. 128, ll. 15: Nasta'lik; the Arabic quotations in Nashīt; size, 10¼ in. by 6½ in.

1840

Marghāb-alkalūb (مغرب الغولب).

A mathnawi on the elements of asceticism and mysticism, compiled A.H. 757 (A.D. 1356) and divided into ten fasāls, compare G. Flügel i. p. 536; Rieu ii. p. 874b, and No. 1765, 10 above, where it is styled ترسب غولب.

It is commonly ascribed to Shams-aldin Tabrizi, the spiritual guide of Jalāl-al-dīn Rūmī (see Flügel, loc. cit., the heading of the present copy and the preface to the immediately following one), but as Shams-aldin died A.H. 645 (A.D. 1247, 1248), i.e. 112 lunar years before the composition of this poem, the statement is absurd. H. Khalifa v. p. 495, No. 11859, only quotes the title. The date, A.H. 757, is found both in the copy of the British Mus. and in the two
1842

Shefut-al-saffa (شعر النفوس)

The life, wonderful deeds, and miracles of the great Sufi Shaikh Safi-aldin Ishâk al-Musawi, the ancestor of the Shawis, who died A.H. 735 (A.D. 1334, 1335), see fol. 298. This work, which is usually—and probably more correctly—styled a "vielle des science," was composed by Darwish Tawakkull (or Tawakkull) bin Ismail bin Haji of Ardabil, commonly known as Ibn Bazaz (not Bazâr, as H. Khafiz in p. 105, calls him), whose father and uncle were disciples of the great Shaikh, see the description of a revised edition of the same biography by a certain Abû-al-fath al-Rusamini in Rieu i. pp. 345 and 346. Rieu assigns, from internal evidence, the composition of this work to about A.H. 750 (A.D. 1349, 1350); the present copy is stated at the end to be the autograph of the author Ibn Bazaz, and dated in the month of Shaban, A.H. 759 (A.D. 1358, July-August); that could easily be reconciled with the fact of Sadr-aldin Musa, Safi-aldin’s son and successor, who died A.H. 758 (A.D. 1357), being spoken of in this work as still living, on the assumption, that the bulk of it was written a few years before the final date of completion.

The biography is divided into twelve bâbs, and begins:

لقد بلغت الله تفهم أعظم وتلاوات العزاز... (The author should be given in the Catalogue of the MSS.)

In Rieu’s revised edition it contains an additional preface and khattâmah, and the beginning consequently differs from that just given; another copy is described in the Cat. des MSS. et Xyl., p. 289.

No. 1093, ff. 342, ll. 17; clear and distinct Nasî’îk; illuminated frontispiece; size, 13 in. by 84 in.

1843

Maktabat-i-Ahmad bin Yahya Munyari (مكتبات أحمد بن جهان مونير)

A first collection of 100 letters on the mystical doctrine or the chief topics of Sufism, by the great Shaikh Sharaf-al-aldin Ahmad bin Yahya Munyari, who was born in Munyar, a village in Bihâr, and died in Bihâr A.H. 783 (A.D. 1380, 1381), see Boulanger Cat. No. 1263, where his discourses on Sufism, entitled Mekatbat-e-Munyari, and composed between A.H. 749 and 751 (A.D. 1348-1350), are described, and Rieu ii. p. 492. This first collection was made as early as A.H. 747 (A.D. 1346, 1347), by Zain Badrʾ Arabi (زمین بدر عربي), a disciple of the Shaikh, and contains letters addressed to the latter’s pupil and friend Kâdi Shams-al-aldin, the governor of the town of Jâza, Qâsim Shams ad-din) (حافظ قصيدة جزائ). They deal with the following topics:

1. در خشود
2. در نوده
3. در نوده
4. در تلخ در
5. در تلخ در
6. در خشود
7. در خشود
8. در خشود
9. در خشود
10. در خشод
11. در خشود
12. در خشود
13. در خشود
14. در خشود
15. در خشود
16. در خشود
17. در خشود
18. در خشود
19. در خشود
Maktūbāt-i Ahmad bin Yahyā Munyarī.

A second collection of 151 letters of the same Sharafaldin Ahmad bin Yahyā Munyarī on similar Sufic points as the preceding one, and addressed to a great number of Shaikhs, made by the same Zain Būdī 'Arabī twenty-two years after the first, i.e. a.d. 1369 (A.D. 1369, 1367), see fol. 3b, ll. 2 and 3.

Beginning:

Part of the original copy has been torn away in a great number of leaves, and another hand has supplied the missing words or whole lines, but not always quite correctly, as a comparison with the following excellent copy shows; for instance, on the very first page it is stated that the previous collection contained 101 letters of Kādī Shams-aldìn (instead of 100, written to Shamsaldin). Besides, the headings of the last eleven letters and portions of some of the preceding ones are omitted, and have been filled in here from the following copy (except that of the last, which is not found there).

These letters deal with the following topics:

1. در را سانی و درستی پیمان
2. درطلب علم (مشتاق، تعمیم آن
3. در خلوت نیت و درستی ارداد
4. درزلف ولا بارکشمل مبتلا
5. در درک دنیا و رقابه کردن (کوین
6. در مرعی دین و جهاد کردن (کوین
7. در همت بالند و حرم را از واحده مقدس
8. در خلق و دانش و نبودن دانش مقدس
9. درگم و چنان که در نیت
10. در درستی دنیا و مقتضات آن
11. در درستی و عشق
12. در وصول به الله
13. در ارحامت و در ولادت موعود
14. در اطمینان مرید بادن، ابی فرادی
15. در عظمت دوران و مقتضات حلال فومن
16. در عفوانی و حدود مطلب
17. در خلق‌وبه و اولیا (اولیا
18. در هیچ‌کدام (کوین
19. در همکام خدا
20. در وصول و دشنامی اللہ
21. در عفو و علم
22. در عفو و علم
23. در عفو و علم
24. در عفو و علم
25. در عفو و علم
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80. در عفوانی و علم
81. در عفو و علم
82. در عفو و علم
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99. در عفو و علم
100. در عفو و علم
Every letter begins thus:
Beginning of the preface, on fol. 1a:

1. جزیره سایه‌پاره
2. در عفو و علم
3. در عفو و علم
4. در عفو و علم
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84. در عفو و علم
85. در عفو و علم
86. در عفو و علم
87. در عفو و علم
88. در عفو و علم
89. در عفو و علم
90. در عفو و علم
91. در عفو و علم
92. در عفو و علم
93. در عفو و علم
94. در عفو و علم
95. در عفو و علم
96. در عفو و علم
97. در عفو و علم
98. در عفو و علم
99. در عفو و علم
100. در عفو و علم
Every letter begins thus:
Beginning of the preface, on fol. 1a:
68. در حکمت فقر و مسکیسی با دلائل و براهیس و عاجزی (the last word left out in the following copy), on fol. 135b, first line.
69. در رویشی، سرخی و سرگردانی خلق, on fol. 136b, first line.
70. در عجری و عاجزی عقل در مقابل، حکم، حدودی دودا (gel and جل, on fol. 137b, first line.
71. در صف، مردان و ملت و انگفت، on fol. 138b, first line.
72. در رازه‌مانده، خلق، رازه‌بانی، یاغودیا، on fol. 140b, first line.
73. in the following) در اومان شب و تاریکان, on fol. 141b, first line.
74. in the following) در کمال سبب و انگفت، on fol. 143b, first line.
75. in the following) در تفر شدید و استراحت ملت, on fol. 145b, first line.
76. در برخیه حضرت عزیز و دریا از عقل بالا (in the following copy) دریا عقل از عقل بالا, on fol. 146b, last line.
77. in the following copy) در سرنا و دانست آن (on fol. 143b), first line.
78. in the following copy) در نوی دنیا و اینت میزعت مولوی, on fol. 149b, last line.
79. in the following copy) در تههری، و لطف البوندر دشتیان و دشتیان, on fol. 151b, first line.
80. in the following copy) در غزه‌مانده، جمیع و نابق آن، on fol. 152b, first line.
81. in the following copy) در قلب خوش و عشق به خداوند عالم (following copy shorter: on fol. 154b, first line.
82. در آن افعال و احکام حدودی تعالی معنی است (in the following copy) است بر علی (معنی بستگی علی، on fol. 156b, first line.
83. در ترک دنیا و میر, on fol. 157b, first line.
84. in the following copy) در ترسید بدن و باک شاه آن, on fol. 158b, first line.
85. در ریخت کرد بکاره زهرآب و بر آوردن ح.AC (on fol. 162b, first line.
86. in the following copy) در دشمن داشت دنیا و دوست کردی عقیقی، on fol. 164b, first line.
87. در طلب حک و ترک حک (on fol. 165b, first line.
88. in the following copy) در مشت جهان و دوسته آن, on fol. 166b, first line.
89. in the following copy) در شاهی کارد و حصرت نایانت (copy has an added بیا یافت, on fol. 167b, first line.
90. in the following copy) در راه، اتحاد و ترک نفس و حلق, on fol. 169b, first line.
91. in the following copy) در ترک و ترکی (و) تدید, on fol. 170b, first line.
92. در دستگیری کردن دومنگان و بر آوردن حاجت حاخاجمان (on fol. 171b, first line.
93. در رفاه (در رفاه) (on fol. 172b, first line.
94. در فرقی و نواخت یار (in the following copy) انظار, on fol. 174b, first line.
95. (in the following copy) (و) انظار, on fol. 175b, first line.
96. در کمال رواج و نواخت بهشتی, on fol. 176b, first line.
97. در طلب مطلع از امر ان و زیای خواستن از آن, on fol. 177b, first line.
98. در پرکمینه میت بلی, on fol. 179b, first line.
99. در عفر خواستن و خلق پیام آدن, on fol. 180b, first line.
100. در تغلق معین و افتاده بر معیت نمود, on fol. 181b, first line.
101. در پی بیان شد از علم مکافات, on fol. 181b, first line.
102. در پرورد شد و انساب شریع, on fol. 182b, first line.
103. (in the following copy) در تأسف کرس (موعود و ناماد) کرس و در دفع وسوسه, on fol. 183b, first line.
104. در اعتقاد کردن بر دوستی و بر خورش از آن, on fol. 184b, first line.
105. (in the following copy) در مشغول شدند لکه ولی نفر و نفر آل (on fol. 185b, first line.
106. در مبینه میت بیماری دیگر, on fol. 190b, first line.
107. در تأسف عمر رفته و نامت حال کشفتی بیماری دیگر, on fol. 191b, first line.
108. در پرکمینه ناسیع با بیانید، بیماری دیگر, on fol. 192a, first line.
109. در خالصیک و شیستیکی و بزرگبینگی و دستی (in the following copy) (بزرگبینگی) دوستی (دوستی), on fol. 193b, first line.
110. در درجا شرییت و طرفیت و حقیقت, on fol. 194b, first line.
111. در تأسف و نامت حال خود بیماری دیگر, on fol. 195b, first line.
112. در حضور امریک و در حومه از او، جوز خاطر (in the following copy) حومه خود، on fol. 197a, first line.
113. in the following copy) در حضور و فراق بیماری دیگر, on fol. 197b, first line.
114. (in the following copy) (ماب) در فراق حسایل (الله تعال), on fol. 199b, first line.
115. in the following copy) در عفر و طور عشق, on fol. 201b, first line.
116. (in the following copy) در حضور و زیاده, on fol. 201b, first line.
117. in the following copy) (زیاده) (و) زیاده, on fol. 201b, first line.
118. در استفاده در امر حیات (copy) (و) در فرقی حیات, on fol. 201b, first line.
119. در استفاده در راز (دیدن) (بیماری دیگر), on fol. 201b, first line.
120. (in the following copy) (بیماری دیگر) (در) بیماری دیگر, on fol. 203b, first line.
121. (in the following copy) (بیماری دیگر) (در امید بیماری دیگر), on fol. 206b, first line.
122. (in the following copy) (بیماری دیگر) (در امید بیماری دیگر), on fol. 206b, first line.
123. (in the following copy) (بیماری دیگر) (در امید بیماری دیگر), on fol. 206b, first line.
124. (in the following copy) (بیماری دیگر) (در امید بیماری دیگر), on fol. 206b, first line.
122. in the following copy: (in the following copy: on fol. 207a).

123. in the following copy: (in the following copy: on fol. 208).

124. in the following copy: (in the following copy: on fol. 210a, last line).

125. in the following copy: (in the following copy: on fol. 211b, first line).

126. in the following copy: (in the following copy: on fol. 212a).

127. in the following copy: (in the following copy: on fol. 213a).

128. in the following copy: (in the following copy: on fol. 214).

129. in the following copy: (in the following copy: on fol. 215a).

130. in the following copy: (in the following copy: on fol. 217a, first line).

131. in the following copy: (in the following copy: on fol. 218a).

132. in the following copy: (in the following copy: on fol. 219a).

133. in the following copy: (in the following copy: on fol. 219b).

134. in the following copy: (in the following copy: on fol. 220).

135. in the following copy: (in the following copy: on fol. 221).

136. in the following copy: (in the following copy: on fol. 222a).

137. in the following copy: (in the following copy: on fol. 222b).

138. in the following copy: (in the following copy: on fol. 223).

139. in the following copy: (in the following copy: on fol. 224).

140. in the following copy: (in the following copy: on fol. 225a).

141. in the following copy: (in the following copy: on fol. 225b).

142. in the following copy: (in the following copy: on fol. 226).

143. in the following copy: (in the following copy: on fol. 227).

144. in the following copy: (in the following copy: on fol. 228).

145. in the following copy: (in the following copy: on fol. 229).

146. in the following copy: (in the following copy: on fol. 230).

147. in the following copy: (in the following copy: on fol. 231).

148. in the following copy: (in the following copy: on fol. 232).

149. in the following copy: (in the following copy: on fol. 233).

150. in the following copy: (in the following copy: on fol. 234).

151. on fol. 244a; the chief topic is (in the following copy: on fol. 244b).
ff. 6 and 7, and another of five leaves between ff. 258 and 259. Eight leaves are missing in the beginning. It opens abruptly at the end of the 3rd letter and breaks off in the beginning of the 125th. The letters, all with full addresses, and somewhat lengthy headings, are found here: 4. on fol. 18; 5. on fol. 19; 6. on fol. 20; 7. on fol. 21; 8. on fol. 22; 9. on fol. 23; 10. on fol. 24; 11. on fol. 25; 12. on fol. 26; 13 and 14. missing on account of the first lacuna; 15. on fol. 27; 16. on fol. 28; 17. on fol. 29; 18. on fol. 30; 19 and 20. on fol. 31; 21. on fol. 32; 22. on fol. 33; 23. on fol. 34; 24. on fol. 35; 25. on fol. 36; 26. on fol. 37; 27. on fol. 38; 28. on fol. 39; 29. on fol. 40; 30. on fol. 41; 31. on fol. 42; 32. on fol. 43; 33. on fol. 44; 34. on fol. 45; 35. on fol. 46; 36. on fol. 47; 37. on fol. 48; 38. on fol. 49; 39. on fol. 50; 40. on fol. 51; 41. on fol. 52; 42. on fol. 53; 43. on fol. 54; 44. on fol. 55; 45. on fol. 56; 46. on fol. 57; 47. on fol. 58; 48. on fol. 59; 49. on fol. 60; 50. on fol. 61; 51. on fol. 62; 52. on fol. 63; 53. on fol. 64; 54. on fol. 65; 55. on fol. 66; 56. on fol. 67; 57. on fol. 68; 58. on fol. 69; 59. on fol. 70; 60. on fol. 71; 61. on fol. 72; 62. on fol. 73; 63. on fol. 74; 64. on fol. 75; 65. on fol. 76; 66. on fol. 77; 67. on fol. 78; 68. on fol. 79; 69. on fol. 80; 70. on fol. 81; 71. on fol. 82; 72. on fol. 83; 73. on fol. 84; 74. on fol. 85; 75. on fol. 86; 76. on fol. 87; 77. on fol. 88; 78. on fol. 89; 79. on fol. 90; 80. on fol. 91; 81. on fol. 92; 82. on fol. 93; 83. on fol. 94; 84. on fol. 95; 85. on fol. 96; 86. on fol. 97; 87. on fol. 98; 88. on fol. 99; 89. on fol. 100; 90. on fol. 101; 91. on fol. 102; 92. on fol. 103; 93. on fol. 104; 94. on fol. 105; 95. on fol. 106; 96. on fol. 107; 97. on fol. 108; 98. on fol. 109; 99. on fol. 110; 100. on fol. 111; 101. on fol. 112; 102. on fol. 113; 103. on fol. 114; 104. on fol. 115; 105. on fol. 116; 106. on fol. 117; 107. on fol. 118; 108. on fol. 119; 109. on fol. 120; 110. on fol. 121; 111. on fol. 122; 112. on fol. 123; 113. on fol. 124; 114. on fol. 125; 115. on fol. 126; 116. on fol. 127; 117. on fol. 128; 118. on fol. 129; 119. on fol. 130; 120. on fol. 131; 121. on fol. 132; 122. on fol. 133; 123. on fol. 134; 124. on fol. 135; 125. on fol. 136; 126. on fol. 137; 127. on fol. 138; 128. on fol. 139; 129. on fol. 140; 130. on fol. 141; 131. on fol. 142; 132. on fol. 143; 133. on fol. 144; 134. on fol. 145; 135. on fol. 146; 136. on fol. 147; 137. on fol. 148; 138. on fol. 149; 139. on fol. 150; 140. on fol. 151; 141. on fol. 152; 142. on fol. 153; 143. on fol. 154; 144. on fol. 155; 145. on fol. 156; 146. on fol. 157; 147. on fol. 158; 148. on fol. 159; 149. on fol. 160; 150. on fol. 161.

446

Maktubat-i Ahmad bin Yahya Munyari.

An incomplete copy of a third collection of letters of the same Sharaf-al-din Ahmad bin Yahya Munyari on Such' topics of the same character as in the two preceding collections. It is defective both at the beginning and end, and has moreover a lacuna of one leaf between No. 2377. 28 217; very clear and distinct. Nastaliq; illuminated fronsispiece; size 77 mm. by 48 mm.

This copy was finished in the library of Khānikāh Mīrzāddin Bāiākhān at Ahmadābād in Gujarāt, by a certain Būhrān, the 4th of Rajab, A.H. 1565 (A.D. 1587, June 10).

A considerable number of these letters are addressed to Khwājah Muḥammad Sā'īd and Khwājah Muḥammad Ma'sūm (see ff. 68 b, 73 b, 75 b, 82 b, 95 b, 96 b, 98 b, 116 b, 122 b, 125 b, 129 b, 130 b, 137 b, 141 b, 142 b, 143 b, 147 b, 158 b, 172 b, 206 b, 208 b, 210 b, and 213 b), who are both called Aḥmad, i.e. sons of Makhdūm. The best known Makhdūm among the Such' Shaikhs is Makhdūm-i-Jahānīyān, i.e. Sayyid Jalāl-aldin Buhkāri, who died
end of A. H. 785 (A.D. 1384), see Safiīn-al-ulūlyāʾ, No. 157 (col. 291 in this Cat.); Siyar-al-ārīfīn, No. 13 (ib., col. 264); Sawdīf-al-ālāwī, No. 22, i. (ib., col. 332); Bodleian Cat., No. 1263; and Rieu i. p. 354; but the names of his sons were according to the Safiīn-al-ulūlyāʾ, loc. cit., Sayyid Ahmad Kāhir, Sayyid Bahā-āldīn, and Sayyid Muhammad (a fourth Nāṣir-āldīn Muḥmūd is mentioned in Safiīn-al-ulūlyāʾ, No. 158), and these are entirely at variance with the two names above. It is therefore possible, that they were two other sons of the author himself (comp. No. 1844), as the latter is styled in Nos. 1848 and 1849 below likewise Makhdūm, viz.: مَكَّدُومُ الْسُّلَّمِيَّينَ وَالمُؤِنِّيَّينَ جَهَانِشَبُرُ عَلَى الْلَّطِّيْرِ. This word is, besides, generally used as an honorary title for a spiritual master or guide.

The other Shaikhs are:

Mir Muhammad Nuʿmān and his son, Mir ʿAbd-āl-ḥākīm.
Shaikh Ṣāliḥ Bādaki.
Shaikh Ṣāliḥa Jāhrūlī (Ali Khākhkālī; Mullā Shams).
Maulānah Maḥmūd Sāʿiḍī.
Maulānah Maḥmūd Dībānī.
Khwājah Ibrāhīm Kūbākhwānī; Mullā Ibrāhīm.
Maulā Muhammad Murūdī Kūshī (Mullā ‘Alī).
Kūshī Khwājah Muhammad Ḥāshim (Mullā Tāhir and Mullā Tāhir Khādīm (both perhaps identical).
Darvīsh Khādīm.
Maulānah Muḥammad Tāhir (in one place pointed Zāhir) Badakhsī.
Mullā Ṣāliḥ ʿAlīūrī.
Maulānah Ṣāliḥ Khwājah Shāhād-ālīn Aḥrārī.
Mullā Badr-āldīn.
Mūrza Minūṭūrī.
Maulānah Muḥammad Tāshīk of Kashmir.
Khwājah (or Mr.) Husām-āldīn Ahmad and his two sons, Khwājah Muḥammad ʿAbd-Allāh (or as it is several times corrected, ʿUbaid-ālī) and Khwājah Jamāl-āldīn Hūsain.
Maulānah Sūlṭān Sīrkhī.
Kāli Naṣr-ālī.
Mullā Shīr Muḥammad of Lāhūr (ولوحت) as it is spelt here).
Khwājah, Manẓūmah Afgānī.
Maulānah Hūdī.
Khwājah Shāhād-ālīn Hūsain.
Mīr Maṃūnābī.
Maulānah Shīr Muḥammad Rūmī.
Muḥammad ʿAlīūrī.
Kādī Ṣattār of Shūwīn and his son, Maulānah Ṣattār.
Hādī ʿAbd-al-ḥāshāfūr.
Kādī Ismāʿīl of Fārābdāb; Kādī Aslām.
Ṣūfī Kurbān-i-jadīlī.
Ḥājī ʿAbd-al-ḥāshāfūr Khwārizmī.
Mīr Muʿīn of Balkh,
1850

Discourses and spiritual teachings of Sayyid 'Ali Hamadānī bin Sayyid Shihāb-aldîn Hamadānī, a direct descendant of the prophet (see his full pedigree here en fol. 348b, l. 1 sq., and in No. 1269 of the Bodleian Cat.), who is stated here to have gone to Kashmîr, A.H. 741 = A.D. 1340, 1341 (see fol. 347a, im. penult., and fol. 347b, l. 2 sq.), and has built there the famous conven, Ḥalâf an-Nûmî, which is visited from far and wide (the usual date assigned to this expedition to Kashmîr is A.H. 781 or 782 = A.D. 1370 or 1380, see Rieu ii. p. 447, etc.). He died A.H. 786 (see fol. 42a, first line), the 6th of Duḥ-al-Ḥijjah = A.D. 1385, Jan. 19; comp. on this Shaikh Haft Iklīm, No. 1019 (col. 453 in this Cat.), No. 1870, 36 further down, and Rieu, loc. cit. The present discourses were taken down from the master’s lips by one of his disciples; the treatise forms therefore a kind of memoir of the great Sufic saint.

Beginning:

سجٰدن اللٰهُ الحَمْدُ لِلْهَالِمِ ٓبِلَدٍ كُمَّالَاتِ الْمَيْهٰ وَالْحَمَّالِ

No date. Other Persian works by the same ‘Ali Hamadānī are: the mystical treatise Ḥalâf an-Nûmî (Bodleian Cat. No. 1269, there stated to have been composed A.H. 787, which is probably a mistake for 778 = A.D. 1376, 1377); the famous work on political ethics, Ḥalâf an-Nûmî (see Rieu i. p. 447; Bodleian Cat., Nos. 1451–1453; G. Flügel iii. p. 284; W. Pertsch, Berlin Cat., p. 7, No. 5, and p. 321 sq.), a commentary on the (see fol. 1357, 9 above, and Rieu ii. p. 836b, No. XX); cabala, ten rules of contemplative life (ib., p. 829a, No. XI, and G. Flügel iii. p. 420); a treatise on Sufic terminology (W. Pertsch, Berlin Cat., p. 275, No. 4); Muntakhab al-dâ’wâ’; a commentary on Ibn al-Farîd’s (see No. 181 above) wine-kâṣīlah (see No. 1922, 12 below); Muntakhab al-dâ’wâ’ (ib., iii. p. 413); in al-‘ulûm al-‘aṣâlîh on physiology (Bodleian Cat., No. 1241, 28); shorter mystical tracts (see Rieu ii. p. 836a; W. Pertsch, No. 9. 7; Berlin Cat., pp. 235; 5; and 379; 2; Fleischer, Cat. Dresden, No. 198; 20, etc.); letters (Rieu ii. p. 835b, No. IV); ghazals (ib., No. 11, and p. 835b, No. VIII), etc. A panegyrical biography of ‘Ali Hamadānī in Persian is noticed in W. Pertsch, Berlin Cat., p. 18, 8. On Arabic works of the same, see Arabic Cat. of the Brit. Mus., p. 406 sq.; Loth, Arabic Cat., pp. 94 and 195; Rieu, Supplement, p. 12; Haft Iklīm, No. 1019, etc.

No. 2186, ff. 346–442, l. 11; Nasta’li̇k; the first three pages supplied by a later hand; size, 6½ in. by 4½ in.

1851

Anfūs-‘alîā‘în ‘ud wadâ-t’sāsîlîn (وداعة الساقين)

The discourses, spiritual teachings, and miraculous deeds of Khwâjah Bahā-ul-dîn Nakshband, with his real name, Muhammad bin Muhammad al-Bukhârî, the founder of the Nakshbandi order (born, according to the Safinatul-‘ulûm, No. 82, col. 283 in this Cat., in Muharram, A.H. 718 = A.D. 1318, March, see also Rau’dâ-t’sāsîlîn, No. 4, ib., col. 260; ib., col. 263; and Haft Iklīm, No. 1489, ib., col. 491; Rieu fixes his birth in A.H. 728 = A.D. 1327, 1328), by Salâh bin Mubârak al-Bukhârî, who entered the service of Khwâjah ‘Alî-al-dîn Aţfâr (died A.H. 802, 20th of Rajab = A.D. 1400, March 17) A.H. 785 (A.D. 1383), and was by his intercession favoured with the patronage of the great Shaikh (see fol. 2b, l. 13 sq.). After Nakshband’s death, the 3rd of Rajab-al-wulî, A.H. 791 (see fol. 3a, l. 15, and comp. the Safinatul-‘ulûm, loc. cit., where he is stated to have reached the age of 73 years, a corroboration of the date 718 for his birth = A.D. 1318, March 2, he began to compile this work, which is also styled Maqāmāt, Jâwâb al-‘inshîn, comp. the fly-leaf, fol. 18b, and the colophon, and contains four kīmān, viz.:
1852

Raudat-al-mulūḥibbin (روضہ العلیمین).
A mystical mathnawi, containing ten Sufi love-letters, and therefore styled in the copies of the British Museum and the Berlin Library (see Rice, Supplement, p. 217, and W. Pertsch, Berlin Cat., pp. 715 and 716, No. 687), by Ḥaḍīth, Al-Tawhīd, contemporary of Ḥaḍīth, who was born in Khurasan and lived in Shiraz, where he died A.H. 800 (A.D. 1397, 1398). It was composed A.H. 794 (A.D. 1392), see fol. 3b, ll. 6 and 8. The above title, روضہ العلیمین, is the garden of lovers, which is also found in the Bodleian copy (Bodleian Cat., No. 1265), is no doubt the correct one, as it is distinctly given at the end of the poem itself; the other, روضہ العلیمین, or the ten letters, although correctly describing the contents of the poem, seems to rest on a confusion of this mathnawi with the Name 151 of Khwājah Imām al-Din Fakhr, with the takhallus Imād, who died A.H. 773 or 793 (A.H. 1371, 1372 or 1391, see Bodleian Cat., No. 803, and A. Sprenger, Catalan, p. 438) and who was very likely the father of our Ibn Imād (see similar suggestions in W. Pertsch, Berlin Cat., loc. cit.).

Beginning:

فی بيان حقيقة الغيرة
Nukhbat, on fol. 81b.

فی بيان التهى التهى
Kashif V, on fol. 68b.

1853

Another, more modern copy of the same.

Beginning as in the preceding copy.

Dated Rajab, A.H. 1158 (A.D. 1745, Aug.), by Ḥādīth, اثرب. The first page is seriously damaged.

No. 1843, ff. 1-26, 2 coll., each ll. 15; Nastaʿlīk; size, 8½ in. by 5 in.

1854

Mirāt-al-aʿrīfīn ( أمرات العارفين).
A very clear exposition of the principles and doctrines of Sīfism in fourteen Kashfs, each followed by a Nukhbat, preceded by a Muhaddimah, and concluded by a Khātimah.

Beginning:

مکاضیمہ، on fol. 2b, first line:

نکاتہ، on fol. 16b.

نکاتہ، on fol. 10b.

نکاتہ, on fol. 29b.

نکاتہ, on fol. 4b.

نکاتہ, on fol. 16b.

نکاتہ, on fol. 18b.

نکاتہ, on fol. 34b.

نکاتہ, on fol. 47b.

نکاتہ, on fol. 51b.

نکاتہ, on fol. 65b.

فی بيان حقيقة النجوى

کاشف, on fol. 68b.

نکاتہ, on fol. 81b.

کاشف VII, on fol. 97b.

کاشف VIII, on fol. 99b.

کاشف IX, on fol. 111b.

کاشف X, on fol. 124b.

کاشف XI, on fol. 140b.

کاشف XII, on fol. 151b.

کاشف XIII, on fol. 153b.

کاشف XIV, on fol. 194b.

کاشف, on fol. 207b.

کاشف, on fol. 208b.

The author has taken great care to conceal his name, styling himself simply یری عز وجل, but in his own ghażals, with which the book is interspersed, he betrays it in the takhallus, viz. Masʿud (see fol. 68b, last line but one; fol. 81b, l. 4 ab infra; fol. 97b, l. 1; fol. 109b, l. 5 ab infra; fol. 136b, l. 8; fol. 136b, l. 3; fol. 164b, l. 8; fol. 178b, l. 4; fol. 191b, l. 5; fol. 202b, l. 3; fol. 207b, l. 4 ab infra; and fol. 209b, l. 3 ab infra), and more distinctly: Masʿud-i-Bak (only once, on fol. 121b, l. 1). Khwājah Masʿud-i-Bak (of Bak in the district of Bukhārā, with his original name ʿAbd al-Rahmān Nakhshabī Shirkhānī (see col. 333 in this Cat., and compare with it No. 850 in the Bodleian Cat.), was a relation of Sultān Firuz of Dīlāh and according to the Makhzan-algharāʾīb (No. 2366, col. 373 in the Bodleian Cat.), originally an independent ruler of Bukhārā, till he turned a devout of the Ghīṭi order under the spiritual guidance of Shāhīk Rukan-aldīn, the son of Shāhīk Shihāb-aldīn Imām (the latter being one of the renowned disciples and Khalifās of Nizām-aldīn Auliya), or, as the Makhzan-algharāʾīb states (loc. cit.), of Shāhīk Nizām-aldīn Muḥammad Cirāgh of Dīlāh (who was likewise a distinguished pupil of Naṣr-aldīn Auliya and died the 18th of Ramādān, A.H. 757 = A.D. 1356, Sept. 14, see Saffat-al-Alauī, No. 116, col. 287 in this Cat.). He was put to death A.H. 800 (A.D. 1397, 1398). In the present work, the 14th Kashf of which is quoted in full in the Sawāṣī-anwar (No. 654 of this Cat.), he often quotes as authority the Ghīṭi Shāhīk Shihāb, the son of Shāhīk Jalāl-aldīn Pānīpātī (who died A.H. 764 = A.D. 1354, 1354, see Rice i. p. 358). Other works of Masʿud-i-Bak are امانت الشیخین (an imitation of Aīn-al-kudāt's work of the same title, see Nos. 1793 and 1794 in this Cat.); and
the divân of lyrical poems, styled نور السقين (see Rieu ii. p. 632) or نور العيون (according to Hâli, see A. Sprenger, Catal., p. 84) or even نور العين (as the Makhzan-al-khârâ'ib denotes it).

This copy is dated A.H. 1085 (A.D. 1674, 1675), by Muhammad Kabir bin Shaikh Ahmad.

College of Fort William, 1825.

No. 2307, ff. 210, ll. 13; Nastâ'īk; size, 8½ in. by 5 in.

1855

Fâsî-al-khâîtâb (فصل الخطاب).
An encyclopaedia of Sûfie lore, containing extracts from the works of the greatest Persian and Arabic mystics, by Muhammad bin Muhammad bin Mahmûd al-Jââmî al-bâlkhârî, commonly known as Khwâjah Muhammad Pârsâ, who died A.H. 822 (A.D. 1420). According to H. Khalifa iv. p. 422, No. 905, the full title of this work is از مختصر في المحتوى (from the margin); according to G. Flügel iii. p. 421, comp. also Rieu ii. p. 863b, and W. Pertsch, Berlin Cat., p. 294. The interesting documents on mysticism, contained therein, are fully described by Flügel, loc. cit.

Beginning: 

لا لله ملك فلها على وحدان. 

Khwâjah Muhammad Pârsâ is besides the author of the رساله النسبيات المقدسة, also styled رساله الدعاء والدعاء المقدسة, containing the sayings of Shaikh Bahâ-al-dîn Naşrî, who died A.H. 791 (A.D. 1389), see No. 1851 above, and comp. Nos. 1920, 1; 1923, 2, 3 and 9 below), which were collected by him and from which an extract was made by Gâmi in his للعشيق خواجة الشهير, or للخريج خواجة دارا (see col. 764, No. 14, in this Cat., and Bodleian Cat., No. 1266); and of the مسال الورش, see W. Pertsch, Berlin Cat., p. 78, No. 3; comp. also No. 1923, 6 below.

This copy is the 5th of Jumâdâ-al-âdâr, A.H. 909 (A.D. 1503, Nov. 25), by Khwâjah Muhammad bin Malik Muhammad Sûfî al-solidâgin (i.e. الاندجاني), Collated, with occasional marginal glosses and additions.

No. 627, ff. 243, ll. 75; Naṣîkh; size, 9½ in. by 5½ in.

1856

Kâhitma (خاتم).
An elaborate work on the whole doctrine of Sûfism, principally based on Kûran verses and traditions, by Sayyid Muhammad bin Sayyid Yûsuf Husaini, commonly known as Muhammad Husaini Gisârâs, the long-locked one, the greatest disciple and Khalifâ of Shaikh Naṣr-al-dîn Mahmûd Cirâghî of the Chisti order (see No. 1854 above). He was born at Dihli according to the Sâwâj-al-anâwir, No. 22 a (col. 331 in this Cat.), the 4th of Rajab, A.H. 710 (A.D. 1320, Aug. 10), whereas the date usually given is A.H. 712, and died A.H. 825, the 16th of Dhu-al-âdâr (A.D. 1422, Nov. 1), at the age of 105 lunar years, comp. Rieu i. p. 347b, where a copy of his discourses, collected under the title جامع...

IND. OFF.

by his disciple Muhammad bin Muhammad Akbar Husaini, is described and details about his life are given.

Beginning: 

لا لله ملك فلها على وحدان. 

This copy is dated A.H. 1067 (A.D. 1657, Aug. 31), and is followed on ff. 203b-204b by a short epilogue on the unity of God, beginning:

He means: unicode

Occasional notes and glosses on the margin; some pages a little worm-eaten.

No. 516, ff. 205, ll. 15; Nastâ'îk; illuminated frontispieces on ff. 1b and 203b; size, 7½ in. by 4½ in.

1857

Another copy of the same.

Beginning: 

لا لله ملك فلها على وحدان. 

This copy, which is not dated, contains a rich collection of valuable margin-glosses, both grammatical and exegetical.

College of Fort William, 1825.

No. 2221, ff. 177, ll. 14; Nastâ'îk; size, 7½ in. by 4½ in.

1858

The same.

Beginning as in the preceding copy.

No date. A large number of marginal and interlinear glosses, some of considerable value, throughout the whole work, mostly written in red ink. The Khâtîmah ends on fol. 137b, and is followed by another short mystical treatise of the same author, Gisârâs, styled Wujûd-al-âshikîn, on ff. 137b–144b, beginning:

Râyân, فلها على وحدان. 

Ff. 145–160 are filled by another hand with some Hindûstani poetry in mathnawi-form, and several prose-treatises, partly in Hindûstani too, partly in Persian, dealing mostly with the same topics of the Muhammadian creed from a Sûfie standpoint, as the Khâtîmah, for instance, محمد جهانشیر, etc.

No. 1168, ff. 160, ll. 15; large Nastâ'îk; the Arabic quotations in Naṣîkh; size, 9½ in. by 6½ in.

1859

Wujûd-al-âshikîn (وجود العاشقين).
Another copy of the same short mystical treatise which is found on ff. 137b–144b of the preceding copy.
1863

Tarjuma-i-Á’dáb-al-muridin (ترجمة آبات المريدين).

A Persian translation and detailed exposition of the Arabic work on the leading doctrines of Śūfism, by Abū al-najib Dīyā-ud-dīn 'Abd al-Á’dARB al-Suhrawardī (see title of the original and author's name on fol. 6a, ll. 7 and 9), who was the uncle of the famous Shihāb-al-Á’dARB 'Umār al-Suhrawardī, the founder of the Suhrawardī order, and died a.H. 563, the 12th of Jumádá-al-Ákhar (A.D. 1168, March 24), see Sa'fīnāt-al-Álā'iyā, No. 122 (col. 287 in this Cat.), and Haft Iklīm, No. 1298 (ib., col. 475). The translator and commentator is Shāh Muhammad 'Hasānī Gisādarāz, the author of the four preceding works, who states, on fol. 7a, l. 3 sq., that he had already two or three times translated this work from the Arabic, and that now for the fourth and last time he undertook the task, together with a commentary. The date of translation appears to be A.H. 813 (A.D. 1410), curiously spelt here thus, مَسِّيَةُ وَسَيْحَةُ.

Beginning of the Arabic preface, on fol. 5b:

أَلْلَهُ اللَّهُ أَحَدٌ لَا شَرِيكَ بِهِ شَيْءٌ

Beginning of the Persian introduction, on fol. 7a:

لَيْسَ كَذَٰلِكَ نَفْسُ حَسَنِيَّ اللَّهَ جَعَلَهُ نَعْمَاءً دُرِّرَاءً لِّلْمَلَكِ

Beginning of the Arabic text, on fol. 7b:

أَجْعَلُوا لَهُ أَنْ أَنتُم مَّعَهُ وَأَنْ أَنتُمْ وَأَنتُمْ أَنْ تُحْقِقُوا مَا أَنْصَرَتْكُم بِهِ مِنْ الْوَجْهِ

Copied by Hādīrbeg, without a date. College of Fort William, 1825.

No. 1230, ff. 5-272, ll. 15; Nasta'liq, the Arabic text in Našk; size, 6¾ in. by 5½ in.

1864

Risāla-i-Mir Sāyid Sharif (رسالة مير سيد شريف).

The reply of Sāyid Zā‘id bin 'Ali, usually styled Sāyid Sharif of Shīrāz, to several questions of mystical theology, addressed to him by 'Isākandar bin 'Umār Shāhīk al-Iṣfahānī, A.H. 825 (A.D. 1422). The questions deal with man's creation, the connection between mind and body, future reward and punishment, the angels, paradise, hell, the mystical ascent to heaven, and similar topics.

Beginning:

لَهُ الْأَمْرُ لَهُ مَثْلُ الْأَمْرِ ۝ مَتَّى كَانَ مُؤَمِّنًا حَتَّى نَتَّبِعَنَّهُ بِذَلِكَ الرِّعدَ بِمَعْرِضٍ

Dated the 26th of Rajab, A.H. 1180 (A.D. 1766, Dec. 28), by Abū Tallīb al-'Ummānī, at Mursāhīdābād.

No. 1234, ff. 215a-285b, ll. 16; Naškī, mixed with Shīkātā; size, 8 in. by 4¾ in.

1865

Tarjuma-i-Minhāj al-Ábidīn (ترجمة منهج العبادين).

A Persian translation of Muhammād bin Muhammād al-Ghazālī's (see above, Nos. 1781-1792) Arabic work on mystical philosophy and speculation, entitled the
The thirty-six letters (نكدونات) deal with the following topics:

1. في الأنبياء, on fol. 2b, dated the 10th of Safar, A.H. 824 (A.D. 1421, Febr. 14).
2. في القوة, on fol. 3a, dated the 5th of Rabî‘-al-awwal, A.H. 824 (A.D. 1421, March 10).
3. في الاستغفار, on fol. 9b, dated the 18th of the same month (March 23).
4. في الأخفاف, on fol. 13b, dated the 13th of Rabî‘-al-akhir, A.H. 824 (A.D. 1421, April 17).

5 and 6. في بيان الأحقاق, on ff. 17b and 21b, dated respectively the 7th and the 9th (first 5th) of Jumâda al-saghir, A.H. 824 (A.D. 1421, May 10 and 18).

7-10. في بيان الحقائق, on ff. 27a, 32b, 38a, and 44a, dated respectively the 4th and 5th of Jumâda al-akhir, the 27th of Sha‘bân, the 9th and 23rd of Ramaḍân, A.H. 824 (A.D. 1421, June 6, Aug. 27, Sept. 7, and 21).

11. في بيان القضایا, on fol. 49b, dated the same month.

12. في بيان الفقه, on fol. 55b, dated the 4th of Shawwâl, A.H. 824 (A.D. 1421, Oct. 2).

13-16. في بيان المسائل, on ff. 61b, 68a, 78b, and 85a, dated respectively the 11th, the 22nd, the 28th, and the last of Shawwâl, A.H. 824 (A.D. 1421, Oct. 9, 20, 26, and 27).

17. في بيان القول والعمل, on fol. 93b, dated the 3rd of Dhu‘-al-‘adah, A.H. 824 (A.D. 1421, Oct. 30).

18 and 19. في بيان الأفكار, on ff. 100b and 107b, dated respectively the 7th and the 9th of Dhu‘-al-‘adah, A.H. 824 (A.D. 1421, Nov. 3 and 5).

20. في بيان الأفكار, on fol. 115b, dated the 12th of the same month (Nov. 8).

21-24. في بيان الأفكار, on ff. 120b, 126b, 131b, and 137b, dated respectively the 19th and 27th of Dhu‘-al-‘adah and the 1st and 2nd of Dhu‘-al-‘adah, A.H. 824 (A.D. 1421, Nov. 15, 23, 27, and 28).

25. في بيان الأفكار (الشكر), on fol. 146b, dated the 7th of the same month (Dec. 3).

26. في بيان الفضل, on fol. 150b, dated the 12th of the same month (Dec. 8).

27. في معرفة النفس والقلب, on fol. 155b, dated the 20th of the same month (Dec. 16).

28. في بيان الأفكار, on fol. 161b, dated the 23rd of the same month (Dec. 19).

29. في الطريقة والاتباع, on fol. 166b, dated the 26th of the same month (Dec. 22). On fol. 173b, first line, there is added to this letter a short text of al-Qur’a ‘rafat: في بيان الأفكار.

30. في بيان الأفكار, on fol. 173b, middle, dated the 2nd of Muharram, A.H. 825 (A.D. 1421, Dec. 27).

31. في بيان الفضل, on fol. 177b, dated the 5th of the same month (Dec. 30).

32. في بيان الأفكار, on fol. 184b, dated the 11th of the same month (A.D. 1422, Jan. 5).
33. On fol. 187b, dated the 14th of the same month (A.D. 1422, Jan. 8).
34–36. Without headings, on ff. 191b, 195b, and 203b, dated respectively the 18th, 24th, and 27th of Muḥarram, A.H. 825 (Jan. 12, 18, and 21). On fol. 138b begins an enumeration of 380 Shāïkhīs whose personal acquaintance the author made, and by whose teachings he profited. At the end of the list of famous Imams and Shāïkhīs is given, through whom the mystic tradition came down from Muhammad to the author of this book (the various mistakes in the names and certain omissions can be rectified by comparison with the following two copies and the full list given in the Sawâṭī-al-anwâr, coll. 327–329 in this Cat.), viz.: ‘Alî; Khwâjâ Hasan Bâṣri; Fudâil bin ‘Iyâd; Khwâjâ Ibrâhîm Adhami; Khwâjâ Hubairah Bâṣri; Khwâjâ Ulû Dinawari; Khwâjâ Ahmad Farasânuma (?); Khwâjâ Nâṣîr Abû Muhammad; Khwâjâ Nâṣîr-al-din Abû Yûsuf Cîsitî; Khwâjâ Maudûd Cîsitî; Khwâjâ Hâjî Shâhât Zandani; Khwâjâ Mun- aldin Hasan Sîzî; Khâtûn-al-din Bâkhtyâr Usîbâ; Farid-al-din Shâhârji; Khwâjâ Mînâz-al-din; and Khûtâb-î-Āḵtâb Shâikh Nâṣîr-al-din Mahmûd (i.e. Girâgh of Dîhil, see No. 1854 above), from whom the author received it.

A munâjât (quiet prayer to God), on fol. 209b.

Dated the 19th of Ramadân, A.H. 1055 (A.D. 1645, Nov. 3). An entry from Mir Mâkî; who finished the reading of this MS. the 25th of Dhû-al-alâhijah, A.H. 1121 (A.D. 1710, Feb. 25), is also found on the last page.

No. 1545, ff. 210, ll. 17; very clear and distinct Nasta’îl; worm-eaten; annotated; size, 10½ in. by 5½ in.

1868

Another copy of the Bahîr-al-ma’sânî.

Beginning the same. The thirty-six letters are found here as follows:

1. On fol. 3b, dated (by mistake) the 10th of Šafar, A.H. 829 (instead of 824).
2. On fol. 8b.
3. On fol. 10b.
4. On fol. 25b.
5. On fol. 34b. As date is given the month only, Jumādâ-al-awwal.
6. On fol. 42b, dated here (more correctly) the 15th of Jumâdâ-al-awwal.
7. On fol. 53b.
8. On fol. 63b.
9. On fol. 73b.
10. On fol. 81b.
11. On fol. 87b, dated the last of Ramadân, A.H. 824 (A.D. 1421, Sept. 29).
12. On fol. 96b.
15. On fol. 127b.
17. On fol. 145b, dated here the 6th of Dhû-al-ka’dâh, A.H. 824 (but that is a mistake, since it was not a Friday, as is stated).

22. On fol. 188b, dated here the 24th of Dhû-al-ka’dâh (a Monday, as is stated, but that is again wrong).
23. On fol. 194b.
24. On fol. 201b.
27. On fol. 220b (wrong date here).
29. Headed: In Diwan Ibn al-Kâfâî, on fol. 231b. On fol. 237b, last line, is added the (so here, misspelt for بالدوق) (French) of Ibn al-Kâfâî, as in the following copy.
30. On fol. 238b.
32. On fol. 248b.
33. Here headed: In Diwan Ibn al-Kâfâî, on fol. 251b, dated here (by mistake undoubtedly) the 14th of Dhû-al-ka’dâh, A.H. 824.
34. Headed: In Diwan Ibn al-Kâfâî, on fol. 256b.

The tradition-list differs here considerably from that in the preceding copy and agrees more strictly with the standard one of the Cîsitî order; after Hubairah Bâṣri the name of Shâhârji is as follows: Ibrâhîm Isâk bin ‘Ulû Dinawari (in ten copies); Abû Isâk Cîsitî (in four); Muhammad Farasân (in ten copies); Abû Muhammad Cîsitî; Nâṣîr-al-din Yusuf Cîsitî; Nâṣîr-al-din Muhammad Cîsitî; Maudûd Cîsitî; Hâjî Sharâf Zandani; ‘Uthmân Hârî; Mu’in-al-din Hasan Sîzî; Khûtâb-al-din Bâkhtyâr Usîbâ; Farid-al-din Ajwâdâhi; Nîzâm-al-din Anîkî and Khûtâb-î-Āḵtâb Nâṣîr-al-din Mahmûd, Dated the 7th of Jumâdâ-al-awwal, A.H. 1065 (A.D. 1655, March 13), by ‘Abd-al-Allâh bin ‘Abd-al-malik, College of Fort William, 1825.


1869

A collection of Sufic works.

This extremely valuable copy contains (besides some poetry at the end) the following larger and smaller treatises on mystic topics:

I. Bahîr-al-ma’sânî (مفسر المعاني, the third copy of Muḥammad bin Jâfar al-makhtûb al-qusûsain’s-thirty-six letters on Sûfism, beginning, on fol. 1b, al-‘Abâdī, and the other thirty-five correspon: dents of the monthly period of ‘Alî)

The letters are found here as follows:

1. On fol. 1b.
2. On fol. 2b.
3. On fol. 4b.
4. On fol. 5b.
5. On fol. 6b, headed: In Diwan Ibn al-Kâfâî, and the other thirty-five correspondents of the monthly period of ‘Alî)
II. Mahabbbatnâma (مَحَبَّتِ النَّام), compiled from the utterances of the great Shaikh Makhbûl-al-Hashrât Ya'yûl-Allâh, the grandson, pupil, and Khalifah of Shaikh Gisûdarâz (see above, Nos. 1856-1863, and the Sawâhi'-al-Aswar, ed. 331, III. 5 and 4, in this Cânt), during a series of discussions on the various stages of the mystic doctrine and of Sûfî lore, held in the masjî of the Shaikh from the 3rd of Bajjab to the 22nd of Shawkâlwî, A.H. 843 (A.D. 1440-1441, March 27), by his pupil Mahércu Fâdîl-Allâh Hüsâînî.

Beginning, on fol. 71b: (sic!)

اللهُ أَلْلَهُ أَنتُ اشْتَبِيَتْ (sic)

المجَالَةُ تَمَّ تَجْيِيلٌ ذِيّدًا ذَا تَأَمُّّمٍ عَلَى صُرْطَةٍ

وَجَعِلَ نَذَّرَةً مَعْمَرًا أَحْتَّمَأَتْ (sic) إِلَى رَجُلِهِ وَأَجَّلَ إِلَى سَرِيرٍ

Written, by the same hand as the preceding work, in Nashâkî, and dated the 27th of Shawkâlwî, A.H. 1059 (=A.D. 1649, Nov. 3; but 1059 is very likely a mistake for 1569, see the dates of the following treatises).

III. Tahâknâma (تَحْذِيرَةٌ نَامَي), a treatise on similar topics, by an anonymous author, who bases his theories on the mystical interpretation of Kurâân verses and may therefore be identical with the famous Gisûdarâz, to whom Nos. V and VI of this collection are due.

Beginning, on fol. 139b:

اللَّهُ أَلْلَهُ أَنتُ مَتَّمُّ مَرَّتْ (sic)

الْغَمَّرُ مَفْتَحٌ اللَّهُ مَعْمَرًا البَشَرُ بَصُرُّ لَهُ يَقُولُ

Written, by the same hand as the two preceding treatises, in Nashâki (except the last portion of fol. 140b and the whole of fol. 141b which are supplied by another hand in Nasta'îk), and dated the 4th of Jumâlâ-lâ, A.H. 1057 (A.D. 1647, June 7).

IV. Ghâyât-al-almâkî fi dirâyat-al-almâkî (غاْيَةُ الْإِمْكَانِ فِي دَرَياَتِ الْإِمْكَانِ), a treatise on the knowledge of God and His qualities, by Shaikh Mâmûdî, called Durr-i-ya'tîn, 'the unique pearl,' who, according to a note on the top of fol. 170b, was a pupil of Shaikh Shams-al-almâkî Muhammâd ibn 'Abd-al-almâkî Dâîlâmî and embodied his master's views in a treatise, styled 'Ghâyât al-almâkî in Qâmat al-almâkî; Muakhir al-almâkî; but whether this is identical with the present one, God alone knows!

Beginning, on fol. 179b:

اللَّهُ أَلْلَهُ آَتَ لَكَ تَحَكُّمٍ

وَلَا يَأْتِيَكَ مَنْ تَأْتِهِ الْعَظَّامُ تَأْتِهِ تَأْتَهُ الْآَلٍ

To the middle of fol. 183b this treatise is written by the same hand, as the three preceding ones, in Nashakî; the remaining portion and also the first three lines of the beginning are copied by another hand in Nasta'îk; dated the 22nd of Sha'bân, A.H. 1057 (A.D. 1647, Sept. 22).

V. Hadîk-al-almâkî (حادِيَتِ الْإِمْكَانِ), a short mystical tract by the great Gisûdarâz (see above, Nos. 1860-1863 and 1867), compiled in A.H. 825 (A.D. 1422) shortly before his death, when he was 105 lunar years old. It is divided into ten sections.

Beginning, on fol. 191b:

سَلَامُ رَحْمَتُ عَلَيْهِ مُوسَى مُحَمَّدٍ قَدْ أَزْجَمَلَ مَخْلُوَاتُ ذَيّدٍ آَتَاناهُ عِمَّرَةُ

& بِسْرَّ عَلَى الْأَذْمَرَ
Written in Nasta’liq, mixed with Shikasta, and dated the 1st of Shâbân, A.H. 1665 (A.D. 1665, June 6).

VI. Khatam al (Khâmat), a fourth copy of Gisîdarâ’s work on the Sûfi doctrine (see Nos. 1856-1858 above), beginning, on fol. 192/9.

VII. Khvârâkhât (Khvārâkhāt), an account of the life and deeds of Shaikh Gisîdarâ, his descendants and spiritual successors, compiled A.H. 981 (A.D. 1573, 1574), beginning: Wâd dâh... (i.e. A.D. 1574).

No date. Written by the same hand as the preceding tract, in splendid Naskhi; the transcriber’s name is Ahmad bin Ibrâhîm.

VIII. Risâla-âlîf wa anfus (Risâlah al-’Âlîf wa’l-Anfus), a very short tract by Khwâjah Mu’n-’alîn Sîjzî, the famous Gisîtî Pir, who was born A.H. 537 (A.D. 1142, 1143), and died, according to the Safînat-al-âlîliyâ, No. 110 (col. 286 in this Cat.), A.H. 633 (A.D. 1229), according to the Mâljâb-al-âlîliyân, No. 3, and the Sawâji-âlîliyân, No. 15, A.H. 632 (A.D. 1235, see ib., coll. 321 and 329), on fol. 273a.

At the end of this copy, on ff. 276b-283b, various pieces of poetry are added, viz.: (1) A short mathnawi, styled Ganî-al-Jâfârî (Gânî al-Jâfârî), composed A.H. 1055 (A.D. 1645), and beginning: Vâd dâh... (i.e. A.D. 1645).

(2) Ghazâlî, by Amjad, on fol. 279a.

(3) Rubâ’î, on fol. 282a. (4) Some kaftâs, or perhaps Imâmî.

At the end of the ghazal by Imâmî (perhaps Imâmî of Harât, who died A.H. 664 or 668 = A.D. 1264, 1267, see A. Sprenger, Catal., pp. 439 and 440).

All written in Nasta’liq, mixed with Shikasta.

No date.

1870

Majâla al-’âshshâ (Majâla al-’Uashshâ). The assembly of lovers, a work on Sûfi biography by Sultan Husain Mirza ibn Sultan Munsûr ibn Baikarâ Mirza ibn Umar Shaikh Mirza ibn Timûr, who reigned from A.H. 573 to 911 (A.D. 1469-1506); it was commenced in A.H. 968 and completed A.H. 990 (A.D. 1582-1594), see the last bai’t on fol. 193a. According to a statement in Bâbar’s memoirs the real author was Kamâl-al-âlîn Husain Kâritzâ, see Rieu iii. p. 185b; the same Kamâl-al-âlîn Husain is mentioned in the Haft Iklâm, No. 154 (col. 389 in this Cat.), where he is stated to have been a native of Tabas-i-Kilak, an appendage of Khurâsân, as Sultan Husain’s prime minister and author of a commentary on the Gâns.” Other copies of this work, which is written in ornamental prose, intermixed with verses, are described in G. Flügel iii. p. 427;
20. On fol. 58ᵃ (Shaikh-i-Sanʿān; Rieu reads Shaikh-i-Saghnā; no date of death is given).
23. On fol. 67ᵇ (Shaikh Ibn Fārid, died the 5th of Jumāda-al-walid, A.H. 632 = A.D. 1235, Jan. 9, see above, No. 1811, where the end of that month is given).
24. On fol. 68ᵇ (Shaikh Muhayli-aldin Ašʿabi, in the Vienna copy: ʿArabi, i.e. correctly Muhayli-aldin Muhammad bin ʿAli ʿArabi, the author of the ʿarūūd fī ṭalāq fī al-ḥusna wa al-ḥusna fil-qabbī, and many other renowned works, who died A.H. 638 = A.D. 1240, 1241, as Rieu's copy correctly has; the dates given for his birth and death in the present copy are absolutely impossible, viz. A.H. 660 and 698).
25. On fol. 70ᵇ, last line (Shams-i-Tabriz, died A.H. 645 = A.D. 1247, 1248).
28. On fol. 76ᵇ (Aziz Nasafi, no date of death, but see No. 1806 in this Cat.).
30. On fol. 78ᵇ (Shaikh Fakhr-aldin ʿIrāqī, no date on account of the lacuna after fol. 80, but see No. 1116 in this Cat.).
32. (Here wrongly called ʿAbdul-Samad b. Sharif), on fol. 81ᵇ (Amīr Sayyid ʿAfsān, stated here to have died A.H. 750 = A.D. 1349, but compare No. 1821 in this Cat.).
33. On fol. 82ᵇ (Shaikh Maḥmūd ʿAbd al-Salātir, died A.H. 720 = A.D. 1320).
34. On fol. 84ᵇ (Amīr Khānawī ʿAlī, died A.H. 725 = A.D. 1325).
35. On fol. 85ᵇ (Sultān ʿAlī Shahī, died A.H. 770 = A.D. 1368, 1369, in Rieu's copy, A.H. 777 is given as date of his death).
37. On fol. 88ᵇ (Khwājah Bahāʾ-aldin Naṣḥaband, no date in consequence of the lacuna after fol. 88).
40. On fol. 91ᵇ (Ḥāfiz of Shirāz, no date of death given here, in Rieu's copy it is A.H. 792 = A.D. 1390, but see No. 1240 in this Cat.).
41. On fol. 93ᵇ (Maulāna Saʿd-aldīn Taftāzānī; his death is wrongly fixed here in A.H. 712 instead of A.H. 791 or 792 = A.D. 1389 or 1390).
42. On fol. 94ᵇ (Mir Sayyid Sharif, but Sharif is left out here by oversight, died A.H. 797 = A.D. 1394, 1395, a date which is at variance with the best authorities, who fix his death in A.H. 816 = A.D. 1413, 1414, see Haft Iklīm, No. 1162, col. 465 in this Cat.).
43. On fol. 96ᵇ (Maulana Muhammad Shirin Maghribi, died, sixty years old, A.H. 797, correctly 807 = A.D. 1413, 1414, or rather A.H. 809 = A.D. 1426, 1427, see No. 1281 in this Cat.).
44. On fol. 96ᵇ (Khujiyāt, i.e. Kamāl Khujiyāt, died A.H. 807, Rieu's copy gives A.H. 808; on the more correct date see No. 1278 in this Cat.).
45. On fol. 97ᵇ, last line (Amīr Makhtām, died A.H. 830 = A.D. 1436, 1427; Rieu gives as date of death A.H. 833 = A.D. 1429, 1430).
46. On fol. 100ᵇ (ʿAlī Jāmiʿ, died A.H. 835 = A.D. 1431, 1432).
47. On fol. 101ᵇ (Kāsim-alanaw, died A.H. 837 = A.D. 1433, 1434).
48. On fol. 105ᵇ (Amīr Sayyid ʿImād-aldin Nasimi, no date of death in consequence of the lacuna after fol. 106; in Rieu's copy it is fixed in A.H. 837).
49. (Husain Khvārizarmi, died A.H. 839 = A.D. 1435, 1436, beginning missing).
52. On fol. 109ᵇ (Sharikhzāda Žafar, called in the Vienna copy: Sharikhzāda ʿUmar, in Rieu's ʿUmar, died A.H. 890 = A.D. 1485).
56. On fol. 116ᵇ (Sulaimān and Bilīkī).
57. On fol. 122ᵇ (Iskander Dhuʾ-ʿalarnīn).
58. On fol. 127ᵇ (Farhaḫ and Shirīn).
59. On fol. 134ᵇ (Mahmūd and Liālā).
60. On fol. 140ᵇ (Khusraushāh ibn Ḥusayn Shāhīzāda).
61. On fol. 145ᵇ (Sultān Maḥmūd bin Sabuktakin, died A.H. 402, correctly 422 or rather 421 = A.D. 1030).
64. On fol. 156ᵇ (Abū-al-nasr Afšār Amīr Ismaiʿl Khalīkī, died A.H. 519 = A.D. 1125).
65. On fol. 159ᵇ (Salṭān Maṣʿūd bin Sultān Muḥammad bin Sultān Malikshāh Salṭākī, died the 1st of Rijāb, A.H. 547 = A.D. 1152, Oct. 2).
66. On fol. 162ᵇ (Salṭān Saʿdīn bin Malikshāh Alp Arslānī, born A.H. 479 = A.D. 1086, 1087, died, seventy-two years old, A.H. 551, correctly 553 = A.D. 1157, after a reign of sixty-one, read forty-one, years).
67. On fol. 166ᵇ, last line (ʿAbd-al-ʿalīs ʿIbrāhim Sultān, died A.H. 865 = A.D. 1369, 1398).
68. On fol. 168 (Sultán Bâlrâ bin Bâsiunghâr, died A.H. 861 = A.D. 1457).
69. On fol. 169 (Sultán Târûdâgh bin Jâhâshâb Pâdîshâh, no date of death mentioned in this copy; in Rieu A.H. 808 is given).
70. On fol. 170 (Sultán Ya’sûb Ak-koyunlû, his birth is fixed here in A.H. 872 = A.D. 1467, 1468, his accession A.H. 886, contrary to the usual date 883 = A.D. 1478; he died A.H. 896 = A.D. 1491, in his twenty-fourth year).
72. On fol. 172 (name omitted; according to Rieu’s copy it is Aghamî).
73. On fol. 173 (Shaikhâ Adhuri).
75. On fol. 175 (name omitted, according to Rieu’s copy it is Ya’sîr Bâdur, who stayed in the reign of Jâhâshâb Mirzâ for some time in Irâq).
Introduction on mystical love, illustrated by the story of Yûsuf and Zalikha, on fol. 178, last line.
Beginning, on fol. 194: “In the year 1455 of the Hijrî calendar, the month of Rabi’-ul’awwal was the thirty-first day, in the day of Jumât.”

This copy is finished by Hâfiz ‘Abdallah in Muḥarram, A.H. 973 (A.D. 1565, August).

No. 1968, ff. 196, 11, 17, unequal Nastaliq; ff. 89-95 supplied by another hand; size, 9¾ x 6½ in.

1871

Another copy of the same.

This copy, although splendid in its rich illuminations, pictures and other wonderful embellishments, is in a hopeless confusion and disorder, so far as the proper arrangement of the leaves is concerned. There are besides numerous lacunae, so skilfully concealed by an intentional forgery of the catchwords, that only a very careful reader can detect them. The biographies, complete or defective, which appear in this copy, are as follows:

Majlis 1 (not marked). On fol. 178, l. 5. 2. On fol. 181 (the date of Dhu‘-al-mûn’s death is given here by mistake as A.H. 861 instead of 161). 3. On fol. 237. 4. On fol. 299, last line. 5. On fol. 306. 6. On fol. 411. 7. On fol. 431 (here the correct age of Abû Sa’d bin Abû-alkhair appears, viz. eighty-three years). 8. On fol. 455. 9. On fol. 529 (wrong date of Ahmad Ghazâlî’s death, A.H. 527 instead of 517). 10. On fol. 568 (date of death omitted). 11. On fol. 586 (the date of Ain-alkudât’s death is correctly given here as A.H. 533 = A.D. 1135, 1139). 12. On fol. 614. 13. On fol. 641. 14. On fol. 669. 15. On fol. 675 (Shâh-aldin Maktûl is here called: Bahâ-aldin Maktûl). 16. On fol. 681, first line. 17. On fol. 690. 18. On fol. 715 (here correctly Majîl-aldin Baghâlî). 19. On fol. 730, first line. 20. On fol. 744. 21 (here with the wrong number 26). On fol. 747. 26 (wrongly numbered 27). On fol. 756, 27 (wrongly numbered 28). On fol. 762 (Saïf-aldin Bâkhârîzî appears here as Saïf-aldin Bâghurzî, Bâghurzî). 29 (wrongly numbered 30). On fol. 112, 30. On fol. 114. 32. On fol. 861, first line. 33. On fol. 868. 35. On fol. 921 (Hussain Aflât, called here Husain Akhâlât). 36. On fol. 969, last line (the date of Bahâ-aldin Na’îshâbîd’s death given here by mistake as A.H. 771 instead of the correct 791 = A.D. 1391). 38. On fol. 975. 39. On fol. 888, 40. On fol. 894, 41. On fol. 109. 42. On fol. 778 (here wrongly numbered 36). 47. On fol. 783, first line. 49. On fol. 1060, 50. On fol. 163 (Shâh-khâzâda Zâ’lîr, called here as in the Vienna copy, Shaikh-khâzâda Umar). 53. On fol. 164, 54. On fol. 168, 55. On fol. 171, 57. On fol. 182, 59. On fol. 188, 60. On fol. 132, 61. On fol. 140 (date of Sultán Mahmûd’s death given here as A.H. 422). 62. On fol. 146, 63. On fol. 151, 64. On fol. 156, 65 (wrongly numbered again 64). On fol. 158, 66 (wrongly numbered 65). On fol. 160, 68 (wrongly numbered 67). On fol. 103, 70 (wrongly numbered 69). On fol. 106, 74. On fol. 198, first line; besides portions of 22 on fol. 115 and of 31 on ff. 83 and 84. Lacunae are found after ff. 73 (last words correspond to fol. 55, first line in the preceding copy; fol. 74, first line is = fol. 56, l. 9 there); 75 (last line corresponds to fol. 57, l. 4 ab infra in the preceding copy; fol. 76, first line is = fol. 99, l. 10 there); 80 (last line = fol. 103, first line in the preceding copy); 82 (last line = fol. 83, l. 9 in the preceding copy); 88 (last line = fol. 90, l. 14 there); 89 (last line = fol. 91, l. 11 in the preceding copy); 91 (beginning of fol. 92 corresponds to fol. 89, l. 9 in the preceding copy); 93 (last line = fol. 89, l. 6 in the preceding copy); 102 (fol. 103, first line = fol. 168, l. 7 in the preceding copy); 104 (last line = fol. 169, l. 4 ab infra in the preceding copy); 107 (fol. 108, first line = fol. 52, lin. penult in the preceding copy); 110 (last line = fol. 94, l. 4 ab infra in the preceding copy); 114 (last line = fol. 78, lin. penult in the preceding copy); 115 (first line = fol. 66, l. 6 there); 117 (last line = fol. 68, l. 9 in the preceding copy); 118 (first line = fol. 69, l. 2 there); 126 (last line = fol. 74, last line in the preceding copy); 128 (fol. 130, first line = fol. 138, l. 8 in the preceding copy); 163 (last line = fol. 164, l. 3 ab infra in the preceding copy); 176 (first line = fol. 116, l. 10 there); 178 (last line = fol. 123, lin. penult in the preceding copy); 185 (first line = fol. 128, l. 3 there); 195 (first line = fol. 171, l. 4 ab infra in the preceding copy); 197 (fol. 198, first line = fol. 178, l. 3 ab
1874

Mažīh-al-ālāthār

A mystical mathnawi in imitation of Niẓāmī’s Makhzan-alasnār (No. 972 sq. in this Cat.) by ʿArāf Shāhī Kirmānī, usually called Shāh Jahāngīr, who died A.H. 948 (A.D. 1541, 1542), comp. Rieu ii. p. 03a.

Bodleian Cat., No. 1276; A. Sprenger, Catal. pp. 55 and 430; Saffah, No. 118 (col. 215 in the Bodleian Cat.); Atashkada, No. 257 (ib. col. 271); see a confusion between Hāshimi Kirmānī and Hāshimi Būkhārī in the same hadith-īnān (No. 726, col. 287); Haft Iklīm, No. 291 (col. 390 in this Cat.; comp. No. 1502, ib. col. 492), where in one copy the wrong title is given to this poem; H. Khuṭa v. p. 066, etc. It was composed A.H. 940 (A.D. 1533, 1534) at Tattāb, see fol. 84, l. 10:

No date. Many interlinear and marginal glosses.

No. 775, ff. 220, l. 19-21, written by four or even five different hands, partly in Naṣḵī, partly in various styles of Naṣḵī; worm-eaten; size, 10½ in. by 7½ in.

1875

Javāhir-i-Khamsah

The Persian version of the larger dogmatic work on Sūfīsm in Arabic by Shāikh Muḥammad Ghaṭth, that is Abā-almu’ayyad Muḥammad bin Khāṭir-al-dīn bin Lāṭif bin Mu’in-al-dīn Kattāl bin Khāṭir-al-dīn bin Bāyāzīd bin Khwāja Fārūq-al-dīn ‘Atfār, a pupil of Shāikh Žukūr (Zuḥūr-al-dīn) Jāḥi Ḵudūr; he was born A.H. 906 (A.D. 1500, 1501), spent thirteen years in solitary meditation in Kāhīnān, began the first sketch of this work in his twenty-second year, came after many vicissitudes to Gujarāt, completed the revised and enlarged edition of his work, the Persian paraphrase of which is contained in this copy, in his fiftieth year, A.H. 956 (A.D. 1549), and died probably A.H. 970 (A.D. 1562, 1563), comp. the detailed description of the Arabic original (al-kabīr al-dīnī al-mu’dhir fī masāʾil al-ta’līf) in O. Loth, Arabic Cat., p. 085 sq.; and H. Khuṭa ii. p. 063, iii. p. 052.

No date. Many interlinear and marginal glosses.

No. 775, ff. 220, l. 19-21, written by four or even five different hands, partly in Naṣḵī, partly in various styles of Naṣḵī; worm-eaten; size, 10½ in. by 7½ in.

IND. OPP.
1043 CATALOGUE OF PERSIAN MSS. 1044

4. Derdīyān ʿMūḥīb Shātrān (in the index: ʿDardāzrān ʿMūḥīb Shātrān) on fols. 205b (to fol. 263a) (in the index: ʿDardāzrān ʿMūḥīb Shātrān). It is worm-eaten throughout and injured almost on every leaf.

No. 640, ff. 119, ll. 15; Nastaʿlīk; size, 9½ in. by 5½ in.

1878

Sirāt al-musṭaʿfaqīm (Sūra al-Sādūqī)

Philosophical and psychological questions and aphorisms of a thoroughly Sūfī tendency, compiled A. H. 981 = A.D. 1573, 1574 (the title is a chronogram), by Khūṭ Muhammad Ṣāḥbī (see fol. 32n, ll. 4 and 9, and foll. 31n, l. 3 and 4).

Beginning: Ṣūra 2, 256 (Sirāt 3, 74)

Copied A. H. 1095 (A. D. 1684).

No. 626, ff. 1–79, ll. 9; Nastaʿlīk; size, 9½ in. by 4½ in.

1879

Ḥifẓ-ʾi-marāṭīb

Another Sūfī work by the same Khūṭ Muhammad Ṣāḥbī, a kind of cosmography, giving a description of the different stages in the visible and invisible world from a mystical standpoint, and dealing with theosophy, metaphysics, astronomy, natural science, physiology, etc., compiled A. H. 1009 = A.D. 1602, 1603 (see fol. 32n).

Beginning, on fol. 1: Ḥudrī Melāknī ʿAbd al-Raḥmān al-Ǧāzārī (see above, Nos. 641 and 271–280) Ṣāḥbī bin ʿAbd al-Muḥammad, who composed the former work A. H. 1014 (A. D. 1605, 1606), and was engaged in the latter from A. H. 1011 to 1015 (A. D. 1602–1606, 1607).

No. 2103, ff. 1–54, ll. 12–19; written by different hands in various styles of Nastaʿlīk; size, 7 in. by 4½ in.
1881

Maktūbāt-i-'Abdallah Kūth (مکتبات عبد الله نطول).

Two hundred and fifty-one letters of mystic tendency on various topics of religion and philosophy, addressed by 'Abdallah Kūth bin Muhī to his spiritual brethren, for instance, Afdal-al-dīn Muhammad, Mushir-al-dīn 'Īsā, Ḥāmid-al-dīn Muhammad, Sheikh Muhammad, Ghiyāth-al-dīn Muhammad, Imām-al-dīn Jā'far, Shams-al-dīn Alī Sa'īd, Rukn-al-dīn Hasan, Muhammad Ismā'īl, Maulāna Karim-al-dīn Muhammad and others. If the first-named Afdal-al-dīn Muhammad should be identical with the father of 'Abd-al-āsma'd (see the preceding copy), Afdal Muhammad, a Shaikh of the Kādirī order, who died a. h. 1003 = A.D. 1594, 1595 (see Rieu iii, p. 1087), we would have a certain basis for fixing the time, in which the author of these letters lived, and the Sufi order, to which he belonged. In the letters themselves there is not the slightest date or hint about 'Abdallah Kūth's life.

Only a few of these letters have special headings, viz.:

1. On fol. 2a, مکتب الآداب الثریة فی القليل.
2. On fol. 4a, مکتب العزلة.
3. On fol. 7b, مکتب الکرام الظم.
4. On fol. 9a, مکتب ملک لکم.
5. On fol. 11a, مکتب بدین الریش.
6. On fol. 12a, مکتب البیجاء والانقلابیة فی القليل.
7. On fol. 29a, فیت منیر الاذیب ویلیالمغیر.
8. On fol. 30a, مکتب صلاح الامید.
9. On fol. 31a, مکتب ملک لکم.
10. On fol. 32a, مکتب بدین الریش.
11. On fol. 104a, مکتب در اینکه انسان...
12. On fol. 166a, المکتب استبان در اینکه.
14. On fol. 171b, المکتب استبان در اینکه.
15. On fol. 178a, مکتب در بیان معنی حذفی.
16. On fol. 258, مکتب ترتیل اعلان کسی که خود
17. On fol. 37a, مکتب در بیان معنی حذفی.
18. On fol. 43a, مکتب در بیان معنی حذفی.
19. On fol. 50a, مکتب در بیان معنی حذفی.
20. On fol. 56a, مکتب در بیان معنی حذفی.
21. On fol. 65a, مکتب در بیان معنی حذفی.
22. On fol. 60a, مکتب در بیان معنی حذفی.
23. On fol. 66a, مکتب در بیان معنی حذفی.
24. On fol. 67a, مکتب در بیان معنی حذفی.

All the rest are simply styled مکتب or have no inscription whatever.

Beginning of the preface (entirely in Arabic), on fol. 18a: من عید قطب الدین حسبا کلیر الاله: (اللامین) کلیر الاله و براک علىهم الله. و بعد


Bibliotheca Leydeniana.

No. 2589, ff. 278, li. 19; Nasta’līq; illuminated frontispiece; size, 14 in. by 6 in.

1882

Durr-al-majālī (درس المجلس).

The same collection of legends relating to the Patriarchs, Prophets, Muhammad, 'Ali, and various saints, with a decided Sufi tendency, which has been noticed in No. 1762, 31 above. It was composed in thirty-three chapters by Saif-al-Zafar Naubahāri (or Saif-al-dīn Zafar Naubahāri, as in the Leyden copy; in the Munich MS. he is called Saif-al-Zafar ibn al-Burhān; mere corruptions of the name are Saif Būnahāri or Saif Būṭāhāri, as in the Berlin copy, or Būṭāhāri, as in No. 1887 below; in the present copy he is styled Saif Zafar Bāhāri. In the colophon of No. 1886 below he appears as Sayyid Jalāl-al-dīn).

Instead of the correct title القل الحصیرة there appears in No. 1884 below the ladder of prophets.

The present copy, although not dated, is put first, as giving the most correct headings in a clear handwriting of the thirty-three books or chapters, viz.:

1. در فیصلت آفونیه مهتر ادیه.
2. در فیصلت خواوتو مهتر ادیه.
3. در فیصلت مهتر شعيش بیغمجر.
4. در فیصلت مهتر شعجوب بیغمجر.
5. در فیصلت مهتر موسی بیغمجر.
6. در فیصلت مهتر عیسی.
7. در فیصلت بیغمجر.
8. در فیصلت مهتر حمد.
9. در فیصلت مهتر عیسی.
10. در فیصلت مهتر.
11. در حکایات امیر الزمان.
12. در حکایات ماردا قطب الدین.
13. در حکایات مواریغ بیغمجر.
14. در حکایات خالد揮.
15. در حکایات بلال و هلال.
16. در حکایات نجمه.
17. در حکایات آزموز خواجہ.
18. در حکایات سلطان ابراهم.
19. در حکایات مرحوم.
20. در حکایات سلطان ابراهم.
21. در حکایات نجمه.
22. در حکایات مرحوم.
23. در حکایات سلطان ابراهم.

Am't Bīgumgīr Dūwī Kā.

3 x 2
24. در حکایت بادشاوه نشانگر با ممالک او، on fol. 127a.

25. در حکایت خواجه ریم حمام, on fol. 130a.

26. در حکایت خواجه سیاه دوره, on fol. 135a.

27. در حکایت خواجه حسن نوری, on fol. 138a.

28. در حکایت شیخ رستم, on fol. 143a.

29. در حکایت معاویه ریم آلاه, on fol. 148a.

30. در حکایت خواجه عبد الرازق, on fol. 155a.

31. در حکایت مقتل امیر المؤمنین حسین, on fol. 161a.

32. در حکایت سلطان ابو 운영د اورژی آلام, on fol. 178a.

33. در حکایت اهل بهشت, on fol. 182a.

Beginning of the preface, on fol. 9b:

"For other copies see No. 1762; 31 above; the contents are given in Persian in G. Fliegel, loc. cit., in German in J. Auner, loc. cit., and in English in Rehatsk. p. 234; see also Hammer in Wiener Jahrbücher 84, Anzeigerblatt, p. 37. A poetical paraphrase of the Durr-al-Najazat in Dakhni verses is preserved in No. 2489 in the India Office."

The first eight leaves contain a fragment of a theological tract, beginning:

"ای زردیت بهدلا را دوی..." (درمان آدمی اسلام).

No. 3490, alim 14. J. 7. ff. 187, ll. 15; clear Nasta'liq; size, 9¾ in. by 6¼ in.

1883

Another copy of the same.

Beginning as in the preceding copy. Index, on ff. 3a–4b.

Bāb 1. (in fol. 4b); 2. on fol. 14b; 3. on fol. 26b; 4. on fol. 23b; 5. on fol. 29b; 6. on fol. 33b; 7. on fol. 38a; 8. (در فیلسوف نیکو کوئین آلام) on fol. 43a; 9. (در فیلسوف مرحبن شهد آلام) on fol. 52a; 10. on fol. 57b; 11. on fol. 57a; 12. (در حکایت میرعلی میرعلی) on fol. 60a; 13. (در حکایت نجات تبریزی) on fol. 62b; 14. (در حکایت فیلسوف خالد ولی) on fol. 67a; 15. (در حکایت فیلسوف خالد ولی) on fol. 74a; 16. (در حکایت خالد والو) on fol. 79a; 17. (در حکایت اورهین) on fol. 82a; 18. (در حکایت آلام) on fol. 85b; 19. (در حکایت آلام) on fol. 88b; 20. (در حکایت آلام) on fol. 93a; 21. on fol. 96a; 22. on fol. 98a; 23. on fol. 100b; 24. (در حکایت زریست زر یزدی) on fol. 103a; 25. on fol. 105b; 26. on fol. 109a; 27. on fol. 111a; 28. on fol. 114b; 29. on fol. 118a; 30. on fol. 123b; 31 (در مقتل امیر المؤمنین حسین, حسین) on fol. 128a; 32. on fol. 139b; 33. on fol. 143a.

Copied in Ramadān, A.H. 1101 (A.D. 1690, June, July), and presented to Khwājah 'Abd- al-Karim by his brothers Khwājah Ismā'īl and Khwājah Sharīf. Bibliotheca Leydeniana.

No. 2484, fl. 147, col. 15-17; Nasta'liq; slightly worm-eaten; size, 8¾ in. by 4¾ in.

1884

The same.

This copy begins (without a preface or index) at once with Bāb 1. on fol. 4b; 2. on fol. 19b; 3. on fol. 30a; 4. on fol. 33b; last line; 5. on fol. 43b; 6. on fol. 52a; 7. on fol. 63b; 8. on fol. 79b; 9. on fol. 89a; 10. on fol. 94a; 11. on fol. 99a; 12. on fol. 104a; 13. on fol. 110b; 14. on fol. 126b; 15. on fol. 133a; 16. on fol. 143a; 17. on fol. 150a; 18. on fol. 160a; 19. on fol. 169a; 20. on fol. 175b; 21. on fol. 182b; 22. on fol. 185b; 23. on fol. 190b; 24. on fol. 195b; 25. on fol. 199a; 26. on fol. 207a; 27. on fol. 211a; 28. on fol. 217b; 29. on fol. 220b; 30. on fol. 235b; 31. on fol. 244a; 32. on fol. 271a; 33. on fol. 277a.

Dated the 4th of Dhul-al-Hijjah in the thirty-seventh year of 'Alamgir's reign (A.H. 1104 = A.D. 1693, Aug. 6), at Calcutta.

No. 383, fl. 285, ll. 15; Nasta'liq; size, 7¾ in. by 4¼ in.

1885

The same.

Index, on ff. 2a–3a (the headings of bābs 16–22 are misplaced).

Bāb 1. on fol. 3b; 2. on fol. 10b; 3. on fol. 13b; 4. on fol. 15b; 5. on fol. 28b; 6. on fol. 29b; 7. on fol. 27b; 8. on fol. 34b; 9. on fol. 37b; 10. on fol. 39b; 11. on fol. 41b; 12. on fol. 43b; 13. on fol. 45b; (در فیلسوف جوئاک و فیلسوف مسلمان که در راه رضای خداوی از اخلاق می‌درستند) on fol. 49b; 14. on fol. 50b; 15. on fol. 54b; (در حکایت جوئاک و فیلسوف مسلمان که در راه رضای خداوی از اخلاق می‌درستند) on fol. 58b; 17. on fol. 60b; 18. on fol. 63b; 19. on fol. 64b; 20. on fol. 68b; 21. on fol. 71b; 22. on fol. 73b; 23. on fol. 74b; 24. on fol. 77b; 25. on fol. 79b; 26. on fol. 83b; 27. on fol. 85b; 28. on fol. 88b; 29. on fol. 91b; 30. on fol. 96b; 31. on fol. 100b; 32. on fol. 113b; last line; 33. on fol. 116b.

No date. An entry from A.H. 1125 (A.D. 1713) on the last page. College of Fort William, 1809.

No. 2162, fl. 121, ll. 19; Naqsh; size, 9¾ in. by 6½ in.

1886

The same.

Bāb 1. on fol. 3b; 2. on fol. 12b; 3. on fol. 18b; 4. on fol. 20b; 5. on fol. 25b; 6. on fol. 29b; 7. on fol. 30b; 8. on fol. 46b; 9. on fol. 51b; 10. on fol. 53b; 11. on fol. 55b; 12. on fol. 58b; 13. on fol. 61b (styled in the index, در حکایت جوئاک و فیلسوف مسلمان); in the text, در حکایت جوئاک و فیلسوف مسلمان; on fol. 65b; 14. on fol. 71b; 15. on fol. 76b; 16. on fol. 76b; 17. on fol. 80b; 18. on fol. 81b.
account of Husain bin Mansur Hallaj (died A.H. 309),
imperfect at the beginning; (b) an account of Sultan
Ibrahim Adham of Balkh (died A.H. 162), on fol. 83b,
beginning: بب التعرف في البالي (كتاب فارغاء,
ذکر سلطان ابراهيم افم مني الال
The whole bear s, on fol. 68a, the heading:
رسائل در احوال گروه مولکیا
Two short fragmentary pieces, each filling one
page, the first of which deals with the sabuk or
carpet for prayers, on fol. 102b.
3. An account of Antichrist, on ff. 103b-111b,
in three parts: (a) his birth (دنور مولود دان
ذکر خروج علی المنامه),
on fol. 103b; (b) his forthcoming (ذکر
ذکر خروج علی المنامه),
on fol. 102b; (c) the appearance of Gog and Magog
(ذکر پدیده مکانی و ماجوم), on fol. 111b.
4. Fragments of the Durr-al-almajilsa, see
the preceding copies, on ff. 113-144b. It begins
abruptly in the 6th bâb, dealing with Jesus; the 7th
bâb (ذکر پدیده مکانی و ماجوم)
begins on fol. 116b, first
line; the 8th (ذکر پدیده مکانی و ماجوم)
on fol. 127b; the 9th (ذکر پدیده مکانی و ماجوم)
on fol. 132b; the 10th (ذکر
ذکر پدیده مکانی و ماجوم)
on fol. 138b; the 11th (ذکر
ذکر پدیده مکانی و ماجوم)
on fol. 141b. This part breaks off on fol. 144b.
5. Some letters and traditions on ff. 145 and 146.
Bibliotheca Leydeniana.
No. 297, ff. 68-112, li. 12-18 in Naskhi; ff. 113-146,
li. 12-14 in Shikasta, by different hands; size, 5½ in. by 5 in.

1888
Maktubat-i-Ahmad Faruki Naqshbandi (مکتوبات
Ahmad Faruki Naqshbandi).
The first volume of the letters of the Naqshbandi
Shaikh Ahmad Faruki, who died A.H. 1034 or
1035 (A.D. 1625 or 1626) in Sirhind (see above, No. 652, in
the مسبقه المانی, and Rieu iii. p. 105b, fol. 16),
including 131 treatises in form of letters, addressed to
a great number of persons, on theosophical and mystical
matters, especially on the doctrines of the Naqshbandi
order; they were collected A.H. 1025=D.A. 1616 (see
the heading on fol. 1b). مکتوبات
by Yar Muhammad aljadid albadakhi alab-
alakani, and begin:
للمقصده हड़क़ का جبلات زانہ ماء حماد
The first letter, on fol. 1b, is headed:
مکتوبات اول در
مکتوبات اول در
بیان احوال کا مسکن پھر عوام کا
و ظہور اسماء
The first letter, on fol. 1b, is headed:
مکتوبات اول در
مکتوبات اول در
بیان احوال کا مسکن پھر عوام کا
و ظہور اسماء
This is a spiritual guide of the author in
Shaikh Muhammad albadakhi albakrî, identical with the Khwajah Bâki mentioned as one of the Naqshbandi Shaikhs in the Safist-al-alia, No. 93

1890
Miscellaneas, chiefly of a legendary character.
1. Pp. 68-103a. Two fragmentary pieces of a work
on the lives and sayings of great Sufic Shaikhs: (a) an

The same.
This copy, older than the preceding ones, has no
headings at all. The work ends on fol. 149b, and is
dated the 10th of Rabî‘al-awwal, A.H. 1085 (A.D.
1674, June 16). On ff. 150a-153a the fragment of
a mathnawi, beginning:
عابثت روزمسم (سر
محمد ند ندیکہ ندیکہ ندیکہ
No. 3385, oliv J. 9. ff. 153. li. 16: Nasta’liq; size,
8¼ in. by 5½ in.

The same.
There are no headings in this copy either; it is,
however, slightly defective, as it breaks off a little
before the end of the 33rd or last bâb. The text
besides differs very often from that in the preceding
copies.

Last words: ...مکتوبات
No. 3467, oliv J. 8. ff. 120. li. 13-15; very unequally
written, partly in careless Nasta’liq, partly in Shikasta; size,
9½ in. by 6 in.
Khalūṣat-alma'ārif (علاج المعرفة).

A work on Şūfism according to the doctrines of the Nakshbandi order, by ʿAbd Allāh al-Ṣayyid ʿAbd al-Samʿānibn ʿAbd al-Malik al-Ṣayyid Bahā'ī. The first part (567叶) contains the section on the preparation of the student, and the second part (568叶) is on the development of the student. The book is divided into two parts, each containing several sections, and is written in Persian script. The first part is divided into sections on the preparation of the student, while the second part is divided into sections on the development of the student. The book is written in the Persian language and is a valuable resource for those interested in the history and development of the Šūfī tradition in Iran.
1895

Two Sufi treatises.
1. Makhālāt-i-auliyā-ī-ālā (الله), on fol. 1, containing sayings and biographical notices of great Sufi Shaikhs, beginning: *
   *ساد أبي الكحلاي.*
   *No author’s name is mentioned here.*

2. Makhālāt-i-mahmūdīyā (قلمات محمودي) or Mirkāt-i-tayyibah (مرات طيبه), on fol. 113b, a work on the Naqshbandi order, its doctrines and its chief Shaikhs, especially Khwājah Khwānd Mahmūd, who died a.H. 1052 (A.D. 1642, 1643), by Abū Dīya Muh āmm Muḥam-mūn’ālīn, his disciple.

    *Beginning, on fol. 113b:*...
    *للهم الله الذي أغنت في الأرض شجرة أسمائها ذات الاسم (one word is damaged).*

    *This treatise is divided into nine bāb.*

    *Between Nos. 1 and 2 there is a short tract without title (on fol. 112a-113b), beginning: سؤال آخر تأبر بُينَك*...*جد مَعلِمٍ جد مَعلِمٍ انَّ جَربَانِ بُعِدَ جَربَانِ مَعَ جَربَانِ أَلِمْ.*
    *The general title given to the whole MS. is خصائص النافذة, but on what authority it is not stated, it appears nowhere in the text.*

    No. 2010, ff. 397, il. 14; written partly in Nasta’līk, partly in Shikasta; worm-eaten and injured throughout: size, 8¾ in. by 6¼ in.

1896

Thamārāt-ahhāyāt (المباريات الليلات). The fruits of life, a series of essential questions on philosophical and ethical topics of mystical tendency, which were collected from the mouth of the great Shaikh of the Shaṭṭārī (or Shīnṭṭārī) order, Burhān-āl-dīn bin Kābir Muḥammad bin ʿAlī al-bādī al-ğaṣṣārat, usually called Burhān-āl-dīn Burhān and surnamed Rāż-i-īlāhī (الله), who died a.H. 1083 (A.D. 1672, 1673), see Rieu iii. p. 1991, by his pupil ʿAlī ʿAskārī (commonly ʿAlī ʿAskārī) bin Muḥammad Taṭkī bin Muḥammad Kāsim al-khwāfī, better known as Aḵkākhīn Rāzī (who died a.H. 1108—A.D. 1696, comp. Nos. 1634—1638 above), see here fol. 1b, l. 4; fol. 3b, l. 9 and 10; and fol. 2b, l. 13. The collection was made, according to the account of the nāri in adhām, 583. The Shaikh himself is referred to (as Khwājāh Aḥrār in No. 1892 above) as هم؛ المَعَانِي اِتْحَاَدْ؛ the Shaikh’s own spiritual guide Shaikh Ṭāṣ bin Kāsim of Sīrhind, called ʿAin-ʿal-ʿarūf, with the Kunyah Abū-ʿal-burkāk, as هم؛ شُحَب.*

    *The first part on fol. 3b, runs thus:* ميغروند مرجا...*كَادَ اَبَيْنَ فَيْضَ دَيْمَتْ يَّلَغَ

1897

Dimishḵ-i-Khayāl (دمشک الخيال). The Damascus of fancy, a compendium of Sufism, compiled by Bālḵrishna Brahman Ḥusain (بلكرشن حسن) (b. 1856—A.D. 1674, 1675) (see author’s name on fol. 1, l. 3, and the date on fol. 2, l. 2). He chose this peculiar title, because the work, he says, is as agreeable and healthy in its spiritual aspect as the water and air of Damascus in Syria, and contains-as great a variety of matter as a large town (see fol. 2a). It is written in a florid prose-style, mixed with verses, partly by the author himself, partly taken from standard Sufic writers, and numerous anecdotes (for instance, on the great Shaikh ʿAbd-alkādār Jilānī, 6th sq.; Ibrāhīm Adham, fol. 15 sq.; ʿAbdāzīd Ḳutbī, fol. 12 sq.). His chief authority seems to be a certain Shams-al-dīn, probably a Sufic Pir, identical with the author of the Shamsīnī quoted in Rieu ii. p. 874, who died a.H. 1083—A.D. 1672, 1673 (see fol. 85, l. 7).

    *Beginning:* تَرَا گَمْعَيْنَ ۗ تَرَا حَظَرَتْ اَنََّ ۗ يَلْتَ يَمْحَيِّنَ ۗ يَلْتَ يَمْحَيِّنَ ۗ يَلْتَ يَمْحَيِّنَ ۗ يَلْتَ يَمْحَيِّنَ ۗ يَلْتَ يَمْحَيِّنَ

    *This copy seems to be the author’s own sketch. A blank on fol. 1b. Many English notes on the margin, probably by J.H. Palić, Sīsū, who presented the copy to the library 15th Sept., 1818.*

    No. 3482, olma 20. J. 11, ff. 204, il. 15-16; unequal Nasta’līk, mixed with Shikasta; size, 9½ in. by 5½ in.

1898

Zād-al-sālik (زاد السالك). A Sufic tract on the real nature of man’s progress on the mystical road to God, by Muḥammad bin Murtašt; usually called Muḥṣin ʿAlī, who wrote, according to Rieu ii. p. 830, comp. ib., p. 845, and iii. p. 1092, seventy-six treatises on mystical matters, among them the Kullāmāt al-ʿarwa al-kullāma, the Kullāmāt al-ʿarwa al-hālma, and the Kullāmāt al-ʿarwa al-burqī, as well as an extensive diwan, in which he uses Faid as the title; was called a.H. 1067 (A.D. 1656, 1657) by Shāh ʿAbbās II from Kāshān to Iṣfahān, and still alive in a.H. 1105 (A.D. 1693, 1694).

    *Beginning:* اللَّهُ أَنَّمَ اللَّهُ قَدْ نَزَّلَ نُزُولًا...*كَدَ اَنْمَتْ أَنََّ بَيْنَ يَْلَغَ...*
Dated by Abu Ta’lib bin Hasan alhusaini at Murghidhabad, the 21st of Rajab, A.H. 1174 (A.D. 1761, Feb. 26).

No. 1234, ff. 64-71, l. 15; Nasta’lik; size, 8 in. by 4½ in.

1899

Risalah-alhadith wa-alkadam (الحديث و ال Recommend). Another treatise on several points of mystical philosophy by the same Muhaimin Kashi in Arabi, beginning: حمّل الله ما كان لم يزل بئس وما كان به....

Some of the chief topics explained and discussed are: افتقاد الوجود و مناهج بازمالت و العروض الكائنة، etc.

Dated by the same Abu Ta’lib alhusaini at Murghidhabad, the 27th of Rabii’alawwal, A.H. 1180 (A.D. 1766, Sept. 2).

No. 1234, ff. 295b-304b, l. 16; Nashi, mixed with Shikasta; size, 8 in. by 4½ in.

1900

Lawami’ (الحكم). An explanation of the phraseology and the doctrines of Sufism, in a great number of short chapters, called Asma’ al-Mukaddam by Amir (or Shih) Nizam-aldin; and the doctrines, words, and miraculous deeds of him as well as of Nizam’s own Shaikh Sa’di of Lahir (who was again a pupil of Shihak Adam, see No. 1892 above, whose Pir Ahmad Sherkendi, i.e. Ahmad Faruki, see No. 1891 above, had been), and many other spiritual heroes of the Sufi discipline are fully set forth in the fourth Bah.

This copy was made one year after the book’s completion, A.H. 1185 (A.D. 1773), by Muhammad Hanif bin Muhammad Amin al-Husaini.

No. 1885, ff. 421, l. 13; very distinct Nasta’lik; illuminated frontispiece; size, 9½ in. by 5½ in.

1901

Gulzar-i-asrar-al-jalil (كثير آثار الصوفية). An exposition and historical survey of the Sufi doctrine from the standpoint of the Naqshbandi order, by Moghul, the only name the author uses, see fol. 1b, last line, beginning: فعلى الله تعالى مَّرَجُوت يَجْتَبِى نَّفْسِهِ مَّرَجُوت أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ N. No. 1246, ff. 89, l. 9; Shikasta, the Arabic quotations in Naskh; illuminated throughout, the first and the last two pages especially rich in gold, blue, and other colours; illuminated frontispiece; size, 9½ in. by 5½ in.

1903

Hidaya-iy-rabbanî (هدى ربانى). A second volume (دنتر دريم) to the Hidâyat-iy-rabbanî, or the divine guidance with regard to the foundation of the eternal imperial power (در بنية سلطنة جاوادى), or the outer and inner Sulthanship, the first volume of which was revealed by heavenly grace to Fakhr ‘Abd-alhadi ibn Hakim ‘Abd-al-karim Hanafi, the servant or disciple of the great founder of the Kadiiri order, Shihak Muhuyi-aldin Sayidy ‘Abd-al-kadiir al-Jalili, who died A.H. 561=A.D. 1656 (see above, No. 1795 sq.), as stated on fol. 1b. This second volume or supplement was compiled in the reign of Muhammad Ahmadsah, i.e. the emperor Ahmadsah (whose full name was Mu’jihid-aldin Muhammad Abu Nasr Ahmadsah Bahadur), during the years A.H. 1660 and 1667 (A.D. 1743 and 1750), see ff. 13a and 41b, by Badr al-aldin Muhammad Kadiiri, comp. ff. 4b and 13b, and begins: قل الله تعالى مَّرَجُوت يَجْتَبِى نَّفْسِهِ مَّرَجُوت أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ نَّفْسَ أَبْنَاءَ نَّفْسِهِ N. No date.

No. 688, ff. 58, l. 13; Nasta’lik; size, 8½ in. by 5½ in.
1903
Risālah dar tajarrud-'i-nafa (رسالة تجربة نفسي).
No date, but the handwriting points to Abī Tālib bin Ḥasan al-ahwāsini, the transcriber of the following copy, as well as of Nos. 1898 and 1899, between A.H. 1174 and 1180 (A.D. 1761 and 1766).
No. 1234, ff. 326b-333a, ill. 19; Nastālīk, mixed with Shikasta; size, 8 in. by 4½ in.

1904
Shajarat-‘al-tur fi sharhi ‘ayati-'alnūr (حجرة الظلم في شرح الآيات النور).
An Arabic explanation of the mystical sense of the famous آية الظلم (Sūrah 24, 35), by the same Shaikh Muhammad `Ali Hazīn, who penned it A.H. 1140 (A.D. 1727, 1728) in Mashad. Beginning: بحثت الظلم في شرح الآيات النور, seif, nores, seif, by the same author, styled مراكز الله الحميات, and completed A.H. 1139 (A.D. 1726, 1727) at Ardabīl.
Dated by Abī Tālib bin Ḥasan al-ahwāsini the 18th of Rabi‘-al-walī, A.H. 1180 (A.D. 1766, Sept. 3).
No. 1234, ff. 305b-309b, ill. 16; Nastālīk, mixed with Shikasta; size, 8 in. by 4½ in.

1905
Naf‘i‘-al-alfas (نافع الفاس).
A treatise on mystical philosophy and the doctrines of Sufism in a very subtle and refined style, composed A.H. 1180 (A.D. 1766, 1767), by Muhammad Kāsim bin Abī-Tālib, comp. fol. 150a, ll. 5-7, and fol. 150b, ll. 2 and 3. It is divided into the following twelve chapters:
1. در میرPLACEHOLDER
2. در بوتندک خاص‌PLACEHOLDER
3. در اعضاً اجلاس دید عما وضع
4. در میرPLACEHOLDER
5. در استان تواضع و تقویهPLACEHOLDER
6. در اعتماد اجلاس دید عما وضع
7. در میرPLACEHOLDER
8. در میرPLACEHOLDER
9. در میرPLACEHOLDER
10. در میرPLACEHOLDER
IND. OFF.

1906
Risālah dar taṣawwuf (رسالة تطهير).
A short mathnawi, containing questions and answers on mystical contemplation and speculation, composed by Sayyid Darvish Muḥammad Kādirī, A.H. 1210-1215 (A.D. 1795, 1796) (see fol. 17a, last bāyat), and dedicated to Tippān Sultān.
Beginning:

بنا آتکه جاناد داد فرمان
جوا افشار کر اماز بنهان

No. 214, ff. 17, 2 coll. each ll. 11; large Nastālīk; size, 9½ in. by 6 in.

Treatises of uncertain date and Sufic Collections.

1907
Iṣṭilāh-i-Muṭaṣawwifta (اصطلاحات مصوصيفت).
A short tract on Sufic terminology, based on the technical phraseology of Abī-alrahmān Kāshī (perhaps a mistake for Abī-alrazzāk Kāshī, the famous author of the Arabic مصوصفات the Arabic اصطلاحات, see G. Flügel iii. p. 371), Kāsim-i-Anwār (see Nos. 1285-1289), and other eminent Sufic writers, by an anonymous compiler.
Beginning:

党工委 رک نداشند رک چندر مغایر
را درخت صور افخار عيان میکند و طراح خلاقیت دیکن

Copied by Ghiyāthālī Muḥammad Badr-al-dīn. No date.
No. 1623, ff. 47a-51a, ll. 25-26; Nastālīk; size, 8½ in. by 4½ in.

1908
Khulqāt-alawwāḥ (خصائص الانواح).
Short questions and answers on theological matters, by Diyā-almallāh wa aldin Sanānī. Beginning: لحمد لله ... میگوید بندید معرفی‌یافته مولانا میباشد ... یا مولانا فرود راهن کتاب را خلاصه‌ی اخلاق انام، به‌همراه سوال و جواب ثبت اخلاق ... 

Every question begins with the meaning of اخلاق:
No. 1615, ff. 6, ll. 13; Nastālīk; size, 8 in. by 4½ in.
1909

Sullam-alsamawat (سلّم السموات).
Fragment of a work, styled "the heavenly ladder," on general theological matters, together with biographical accounts of prophets, saints, and prominent Šūfī Shaikhs.

It is divided into seven sections, but the present copy contains only two of them, viz. the fourth and the sixth.

On fol. 1r : مَرْقُوم جَهَامِد مِن ذُرُوعِ مَا حَكَّامَةِ جَهَان وَلوَ نُوْدِهِ مَقَامَةً إِيَّانَا.

This part is subdivided into two books, the first containing biographies of famous and wise men of the time before Muhammad, beginning with Abūd-dām, on fol. 3b, and ending with Solon and Alexander; the second enumerates great Shaikhs of the post-Muhammadan time, beginning with Abū Naṣr Fārābī and Ibn Sīnā, on fol. 20r, and ending with Maulānā Jalāl-aldīn Muḥammad, i.e. the great Jalāl-aldīn Rūmī.

Beginning of this section, on fol. 1v:

بِنْنَم مَكَّيّي: كَفَّرَ اللهُ عَزّوُهُ مُكَأَسًةً شَيْمًا مِّن ذُرُوعِ مَا حَكَّامَةِ جَهَانِ 

On fol. 4v:

مَرْقُوم جَهَامِد مِن ذُرُوعِ مَا حَكَّامَةِ جَهَانِ.

This part is divided into ten short sections, and begins thus: 

بِنْنَم اللهُ مُكَأَسَ مَرْقُوم مَسْتَرَتْ مَعَ مَرْقُوم مَا حَكَّامَةِ جَهَانِ.

No date. If the MSS. of which it is found in W. Pertsch, Berlin Cat., p. 57, No. 3, should be identical with the present fragment, which, of course, is impossible to guarantee, the author would be Shaikh Abū-al-kāsīm Kāzārūnī, who enjoyed some poetical renown during the reign of Schāh Jahān (A.H. 996-1038=A.D. 1588-1629), see Rica, supplement, pp. 77b and 78b, l. 5.

No. 1628, ff. 1-46, ll. 24-26; Naṣīḥ: size, 8½ in. by 4½ in.

1910

Maktūbāt-i-Shāh Muẓaffar (مکتوبات شاه مظفر).
A collection of treatises on various points both of the mystical doctrine and of general ethics and practical philosophy, in the form of about 180 letters, composed by a certain Shāh Muẓaffar Shams.

Beginning of this section, on fol. 1r:

دِبَّرٌ جَوْزَةُ ذَكْرِي وَأَشْبَاهُ ذَكْرٍ وَأَدَايْ ذَكْرِ يَدَوُّعٌ

The proper order of ff. 147-153 is: 147, 152, 148-151, 153. A complete index of all letters is given on the fly-leaves.

The copy is dated A.H. 1045 (A.D. 1635, 1636); Mr. Richard Johnson acquired it in 1778.

No. 1540, ff. 1-164, ll. 17-21; written by many different hands, as far as fol. 117r in Naṣīḥ, the remainder in Naṣīḥ: size, 10½ in. by 6 in.

1911

Nuzhat-ul-ashkīn (نزهة العاشقين).
A short tract on mystical love, by 'Alī ibn Ḥājī.

1912

Wāridāt (Warsūtāt).
Šūfī aphorisms on the different topics of the mystic doctrine, each of which is given in form of one or two rubā'īs, explained and commented upon in prose. The author is Khwājā Mir Dārī. I have counted ninety-one wa'āds in the whole treatise, but as there are seven blank pages between ff. 61 and 65, the whole number probably was 100. An incomplete index (only comprising wāridār 1-52, 65 and 66) is found on ff. 1v-2v.

Beginning of the treatise, on fol. 3v:

بِنْنَم اللهُ مُكَأَسًةً شَيْمًا مِّن ذُرُوعِ مَا حَكَّامَةِ جَهَانِ وَلَوْ نُوْدِهِ مَقَامَةً إِيَّانَا.

No date.

No. 681, ff. 67, ll. 13; Naṣīḥ: size, 9¾ in. by 5¾ in.

1913

Risālā-i-Shaṭṭāriyih (رسالة طهريه).
A treatise on certain hidden points of Šūfism, particularly on devotion (dārū), for the use of intending travellers on the mystic road, by a dervish of the Kādiri order, Bahā-aldīn bin Bahārīm al-ansāri al-kādiri al-ḥusainī, beginning:

لَامَّا رَوَاهُ المِّكَوَّدُ بَنُوْدَةً

It is divided into the following four falsās:

1. كِيْتَمَلْ سُلُوك (On fol. 1v.

2. دِبَّرٌ جَوْزَةُ ذَكْرِي وَأَشْبَاهُ ذَكْرٍ وَأَدَايْ ذَكْرِ يَدَوُّعٌ (On fol. 7v.

3. دِبَّرٌ جَوْزَةُ ذَكْرِي وَأَشْبَاهُ ذَكْرٍ وَأَدَايْ ذَكْرِ يَدَوُّعٌ (See on these phenomena Fließer's article in Z. D. M. G. 16, pp. 235-241, "Über die färbigen Lichterscheinungen der Sūfas").

4. دِبَّرٌ جَوْزَةُ ذَكْرِي وَأَشْبَاهُ ذَكْرٍ وَأَدَايْ ذَكْرِ يَدَوُّعٌ (On fol. 14v.

Dated the 13th of Sha'bān, A.H. 1117 (A.D. 1705, Nov. 30), by Najm-aldīn Ḥasan ibn Mālāwī Muḥammad Ḥusain, at Guibargah. College of Fort William, 1825.

No. 2257, ff. 20, ll. 17; Naṣīḥ: size, 8½ in. by 5½ in.

1914

Kashf-al-muḥākākin (كشف المحققين).
A short treatise on the general topics of Šūfism, interspersed with poetry (for instance, a mathnawī on
SÛFISM.

1915

Another treatise on mystical matters, without title or author's name, beginning: صاحب كرم جهان سالمت
It deals chiefly with the topics of anasât (yearning for the Godhead) and the šufi (or Sufi lover, yearning for God).

Copied by the same Ghulâm Muhîyî-aldîn and probably in or about the same year as the preceding treatise. As date appears only the 17th of Rajab.


No. 2285, ff. 32-39, II. 11: Nastâilik; size, 9 in. by 4 in.

1916

Dâstûr-aldîm ( المستوى العهل)
A short Sûfî tract by Muhammîd Bahîrî (see fol. 33b, l. 2), gathered from the lips of renowned Shaikhs and noted down for the benefit of his friends and co-travellers on the mystic road, beginning: مقامه عبيله جمعه، فكان له ميهمات كثيرة وجذورات عالم معقول ومحببن بينه
Dated A.H. 1154 (A.D. 1741, 1742).

No. 2285, ff. 32-39, II. 11: Nastâilik; size, 9 in. by 4 in.

1918

Na'âs-r-rahmânî (نَفْسُ رَحْمَانِی)
A treatise on the mystic road and other topics connected with Sûfism, by Shaikh Mâsûs bin Shaikh Dâ'dî (see fol. 28b, l. 5), written for the benefit of his friends and spiritual brothers at the suggestion of the great Shaikh Sulțân Sayyid 'Abî-al-rahmânî al-âhmâsînî al-kâdirî (see fol. 28b, l. 5 eq.) and entitled (نَفْسُ رَحْمَانِی)

The treatise itself begins, on fol. 3b, l. 5: من جمّة ذات فضّيّ مصّدف است وان حبت رأى الله
Beginning of the preface, on fol. 1b: حمدلله كرسي بديع
(سورة 17، الآية 46) جعل نوافذ رحمة رؤيا شاهدsteam
No date appears.

Many Persian glosses, both marginal and interlinear.

Dated by Muhammad Diyâ-âlî bin Sa'dî the 15th of Sha'bân, A.H. 1185 (A.D. 1771, Nov. 23).

No. 2839, ff. 34, II. 11; Shikasta; size, 5½ in. by 3½ in.

1919

Collection of mystical treatises.

1. Ff. 1b-18b, sayings of the great Shaikh Bahâ-âl-dîn al-bukhârî al-ナқšbîndî (who died A.H. 791 = A.D. 1389, see Nos. 1851 and 1855 above), collected by Ya'qûb bin Uthmân bin al-muhî al-ghaznî al-âlî (who died A.H. 838 = A.D. 1434, 1435. See Rieu iii. p. 1078a, and comp. Al-Fâsinat-al-âla'iyâ, No. 86, col. 284 in this Cat.), that is the Risâlâ-i-unâsiyyâh (ریسالة عناسیّه), see Rieu iii. pp. 1058a, fol. 37, and 1078a, or as it is styled here, on fol. 1r, Malîfûzâ-i-Bahâ-âl-dînî (ملافزو ة بالدینی), beginning: حمد ره نع عبّد مربوط ارض وسماء إن
Other copies of the same are noticed in Nos. 1920, 1921, 1923, 1929, below.

Another copy of the same commentary is noticed in Rieu ii. p. 862 (No. IV); see also W. Pertsch, Berlin Cat., p. 47, b, and Bodelian Cat., col. 302, Nos. 22 and 27.

2. Ff. 18b-21b, commentary on Abu Sa'id bin Abâ-alâkhârî's (died A.H. 440 = A.D. 1049) famous râbî':
Other copies of the same are noticed in Nos. 1920, 1921, 1923, 1929, below.

Another copy of the same commentary is noticed in Rieu ii. p. 862 (No. IV); see also W. Pertsch, Berlin Cat., p. 47, b, and Bodelian Cat., col. 302, Nos. 22 and 27.

3. Ff. 21b-33a, another longer treatise on the various stages (ماقمات) of the mystic road, styled in the colophon Risâlâ-i-mâ'amûna-i-mutabarîka-i-sharîfâh (سالّة میمونه متبّعکه شریف) mentioning Ashtâ' aurushkânî (کمّان الاعظ) and beginning: بعت أنت بکفانة ذات مكرّر ودودانتين صفات
From some incidental remarks we conclude that this treatise is due to 'Alî-al-dîn Muhammad Bakhrâ 'Attâr, the principal disciple of Bahâ-âl-dîn Nâkshbîndî, who died A.H. 802 = A.D. 1400 (see Al-Fâsinat-al-âla'iyâ, No. 85, col. 284 in this Cat., and Rieu ii. p. 862b), or at least taken from his sayings, comp. fol. 21b, l. 3 ab infra, etc. This part of the copy is dated the 12th of Shawwâl in the 24th year of Muhammad Shah's reign, A.H. 1155 = A.D. 1742, Dec. 10.
4. Ff. 90b-170b, sayings and traditions of great Sufi Shaikh, especially of Khwajah ’Ala-‘alidin Ghujdawani, Maulana Badr-‘alidin Kharaqani, Khwajah ’Abd-al-‘alidin Ghujdawani (who died A. H. 575 = A. D. 1179, 1180, see Safnam-alauliyah, No. 76, col. 283 in this Cat., and Rieu ii. p. 862*), and others, quoted in corroboration of various points of the mystic creed by ’Ubaidallah, that is Khwajah Ahrar (see No. 1652 above), beginning: میرفته این افون مسائل این جهان نامز در باضنه این عقیده مسئولیت به این تریاتی. This treatise is incomplete and breaks off on fol. 170b.

5. Ff. 171b-419, another very extensive treatise on the mystic creed, according to the colophon the جامع مصادر (Munazhibat) or 'Stations of the Travellers to God,' by Khwajah ’Abdallah Ansari, who died A. H. 481 (A. D. 1088). But this well-known work of the famous Shaikh-alidin was written in Arabic, not in Persian, and consequently the present work can only be a translation or rather an elaborate paraphrase of the original, which is therefore styled more appropriately, on fol. 171b, جامع مصادر, see No. 1778 above. Beginning: حضرت حكمة الله را بر دو در بی عدالت و اثاثامی.

Bibliotheca Leydeniana.

No. 2711, ff. 419, li. 17; Nasta’itik; size, 8½ in. by 5½ in.

1920

Another collection of similar contents.

The twelve mystical treatises, found in this copy, are as follows:

1. Ff. 1b-31b, Risala-i-mansubah (رسالة منسوبه) identical with the Risala-i-kudsiiyyah (رسالة قدسيه), in No. 1923, 3 below, or the Anfas-i-kudsiiyyah (انفس قدسيه), see No. 1955 above, by Muhammad bin Muhammad al-‘alidin al-bukhari, known as Khuwayj Muhammad Parsa, who died A. H. 522 = A. D. 1120 (see above, loc. cit.). Jami’s extracts from this treatise have been noticed in No. 1957, 14 above. 

2. Ff. 31b and 32a, on the times of prayer (وقات الصلاة), on the праздники. 

3. Ff. 32b-50b, Risala-i-sharh-i-rubaiyyat (رسالة شرح الربيعة), Jami’s commentary on his own rubais, see above, Nos. 1357, 12, and 1358. 3. Beginning as there. Dated the 9th of Shaban, A. H. 1054 (A. D. 1644, Oct. 13).

4. Ff. 50b-60b, Risala-i-unsiyyah (رسالة عشيقه), the same treatise by Yarkab bin ’Uthman al-‘arabhi, which is described in No. 1 of the preceding copy. Beginning here: حضرت حكمة الله را بر دو در بی عدالت و اثاثامی. Dated the 14th of Dhul-alka’dah, A. H. 1054 (A. D. 1645, Jan. 12).

5. Ff. 60b and 61b, Kalimat-i-kudsiiyyah (کلمات قدسیه), by Khwajah ‘Ala-‘alidin A’ttar, see No. 3 in the preceding copy.


7. F. 63b, Sufi utterances, heard from the lips of Mir’ Abd-al-ala’wali, the son-in-law of Khuwayj ’Ubaidallah Ahrar (حضرة خواجہ احرار), beginning (with exactly the same words as Jami’s Arabic commentary on Ibn-al-‘alijab’s کامل, see above, No. 1357, 22 above), علی نبی حضرت ایشکان آم. According to a note on the fly-leaf (taken from the مختصر علی نبی حضرت ایشکان آم), see Nos. 653-655 above, Mir’ Abd-al-ala’wali came from Nishapu’r to Transoxania, became a pupil and later on the son-in-law of Khuwayj Ahrar (see No. 1052 above), and died in the beginning of Dhul-alka’dah, A. H. 905 (A. D. 1500, end of June). Dated the last of Dhul-alka’dah, A. H. 1054 (A. D. 1654, Jan. 28).

8. Ff. 92a-96b, a mystical treatise by Husain bin Ahmad Ghani altabrizi, containing explanations of a great number of Sufi terms, and beginning: للمحمد المستضعف که نظام بنابت که علی نبی ... حضرت حكمة الله را بر دو در بی عدالت و اثاثامی. A larger treatise by the same author on metaphorical expressions of Sufis, entitled نظم نجس، is noticed in W. Pertzsch, 5, I. 11; see also the Berlin Cat., p. 272, and a Turkish translation of the same, معنا院院长 من الرأیات، in W. Pertzsch, Berlin Turkish Cat., p. 158. Dated the 1st of Dhul-alka’dah, A. H. 1054 (A. D. 1645, Jan. 29).

9. Ff. 97b, a short mystical mathnawi on the ذكر (see No. 1914 above), by Shihab-burhan-alidin bin Shihab Mu’arrar in five babs, viz.: (1) فقر (2) فقیر (3) فقیر (4) فقیر (5) فقیر. Dated the 18th of Muharram, A. H. 1055 (A. D. 1645, March 16).

10. Ff. 99b-288b, another very large anonymous treatise on the مشاكل and Sufi terms, beginning: للمحمد الساملا وعطا العشیبی، Dated the last of راکب-الحکمت، A. H. 1055 (A. D. 1645, June 24).

11. Ff. 289b-292b, Ma’rifat-almadhabib (عرفة المذاهب), or 'knowledge of creeds,' a short tract on seven faqals by Mahmud Tahir Ghazali, known as Nizam, a professor in the مدارس جلالی, Dated the 2nd of Jumada-al-walid, A. H. 1055 (A. D. 1645, June 26).

12. Ff. 293b-342b, Khatimah (ختام), a fifth copy of Guldar’s work on the Sufi doctrine, see Nos. 1856-1858 and 1869, vii above. Beginning: از ابوموسی مسلمًا و عادات للملمین، Dated the 7th of Jumada-al-walid, A. H. 1055 (not 1055, as is written here by mistake) = A. D. 1645, July 31.
The transcriber of the whole MS. was Ibn Sayyid Muhammad, at Sūrat. Occasional additions on the margin.

No. 1178, ff. 341, li. 15, on ff. 1-31, li. 23-33, on ff. 32-342; Nastālīk; size, 9½ in. by 4½ in.

1921

A third collection of psychological and metaphysical treatises with mystic tendency, chiefly by Afdal-aldin Kashfi.

This collection contains:
1. Majmū‘-i-nikāt-i-Annaštadar ‘ilm-i-hikmat (Collection of Essays on the Kalima, or Books of Knowledge), otherwise styled Tarjuma-imakāla-i-Annaštājālīs (The Translation of the Kalima of Annaštājālī), beginning, on fol. 1b, begins: אנד גהה יסא אדד איז ובש ומכ ומכ גכ (1) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (2) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (3) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (4) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (5) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (6) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (7) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (8) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (9) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (10) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (11) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (12) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (13) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (14) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (15) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (16) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (17) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (18) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (19) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (20) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (21) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (22) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (23) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (24) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (25) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (26) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (27) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (28) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (29) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (30) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (31) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (32) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (33) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (34) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (35) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (36) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (37) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (38) אנד גהה יסא אדד איז ובש ומכ ומכ גכ (39) אנד גהה יסא אדד אцикл (40) אנד גהה יסא אדד אцикл (41) אנד גהה יסא אדד אцикл (42) אנד גהה יסא אדד אцикл (43) אנד גהה יסא אדד אцикл (44) אנד גהה יסא אדד אцикл (45) אנד גהה יסא אדד אцикл (46) אנד גהה יסא אדד אцикл (47) אנד גהה יסא אדד אцикл (48) אנד גהה יסא אדד אцикл (49) אנד גהה יסא אדד אцикл (50) אנד גהה יסא אדד אцикл (51) אנד גהה יסא אדד אцикл (52) אנד גהה יסא אדד אцикл (53) אנד גהה יסא אדד אцикл (54) אנד גהה יסא אדד אцикл (55) אנד גהה יסא אדד אцикл (56) אנד גהה יסא אדד אцикл (57) אנד גהה יסא אדד אцикл (58) אנד גהה יסא אדד אцикл (59) אנד גהה יסא אדד אцикл (60) אנד גהה יסא אדד אцикл (61) אנד גהה יסא אדד אцикл (62) אנד גהה יסא אדד אцикл (63) אנד גהה יסא אדד אцикл (64) אנד גהה יסא אדד אцикл (65) אנד גהה יסא אדד אцикл (66) אנד גהה יסא אדד אцикл (67) אند גהה יסא אדד אцикл (68) אנד גהה יסא אדד אцикл (69) אנד גהה יסא אדד אцикл (70) אנד גהה יסא אדד אцикл (71) אנד גהה יסא אדד אцикл (72) אנד גהה יסא אדד אцикл (73) אנד גהה יסא אדד אцикл (74) אנד גהה יסא אדד אцикл (75) אנד גהה יסא אדד אцикл (76) אנד גהה יסא אדד אцикл (77) אנד גהה יסא אדד אцикл (78) אנד גהה יסא אדד א zk

No. 1179, ff. 343, li. 15; Nastālīk; size, 9½ in. by 4½ in.

1922

A fourth collection of treatises on different mystical, philosophical, and rhetorical topics, partly in Persian, partly in Arabic.

Contents:
1. Persian: Risālah dar tabkīk-i-ma‘na-i-kalima-i-
tauhid, by Mawlana Jalal-ud-Din Muhammad bin Arshad Dawani (or Dawani), the author of the famous treatise on ethics, the ‘Ahwali
al-afaq, who was born in Dawani or Dawani near Kazurun, A.H. 830 (A.D. 1427), and died A.H. 908 (A.D. 1502, 1503); see Haft
Iklim, No. 167 (col. 390 in this Cat.); Rieu ii. p. 443b, etc. Beginning, on fol. 12b.

It is divided into two sections, viz.: (1) the proof of the existence of God; and (2) the proof of the
existence of the Book, etc. The Arabic texts of these sections are
found in G. Flugel ii. p. 468, and in the Bodleian Cat., No. 1298, 1 (incomplete); in the latter it is styled
Tahdhib al-Majalis al-Dawati.

Other Persian tractates by the same author are: a commentary on a gazal of Hafiz, see Rieu ii. p. 823b, No. III, and W. Pertach, Berlin
Cat. p. 19, last line sq.; and a commentary on his own mystic rubâb, see Rieu ii. p. 834a, No. XI, and Bodleian Cat., No. 1298, 3. On some of the most important
Arabic works of Dawani, see Haft Iklim, loc. cit.; G. Flugel i. p. 19; iii. pp. 216, 6; 217, 10; 219, 16; 221, 21; 509, 21; 525, 40; etc.; O. Loth,
Arabic Cat., pp. 158a sq., 117b sq., 121b, 147b sq., 159a, etc.; the Arabic Cat. of the Brit. Mus., etc. This copy is dated A.H. 1059 (A.D. 1649).

2. Arabic: An anonymous treatise on the same subject, on fol. 1b, with the heading: سلالة عائلة نوح.

3. Arabic: A third section, in Arabic, by Imam Fakhr-al-Din Razi, who died A.H. 606 (A.D. 1209,
1210); see Haft Iklim, No. 1064 (col. 445 in this Cat.). Beginning, on fol. 84.

4. Arabic: Mi'dhah-alashar'at (بسم الله الرحمن الرحيم), by Abdallah Ja'far bin Muhammad as-Sakhi (no doubt
meant for the sixth Imam Ja'far bin Muhammad, with the usual Kunyah of Abu Abdallah al-Kabir al-
Sa'di), who died A.H. 148 (A.D. 765); see Safarat
al-ala'iyah, No. 10, col. 276 in this Cat.), in 100 short
chapters, beginning, on fol. 9b.

5. Arabic: Risalah Kalimat-al-tasawwuf (رسالة كلمة التاسووف), by Shihab al-Din al-Malaki, beginning,
on fol. 24a, with the name of the author, etc.

6. Arabic: Risalah fi makhfafa-al-maut (رسالة في مكافأة الموت), by an anonymous author, beginning, on fol.
30b, with the name of the author, etc.

7. Arabic: Risalah al-akhshairat (رسالة الخشائر), by Abu 'Ali Ahmad bin Muhammad Miskawaib, commonly
called Ibn Miskawaib, who died A.H. 421 (A.D. 1530),
see Bodleian Cat., col. 858, where he is mentioned as
the original collector of the moral precepts of ancient
sages, better known in its Persian translation as
Shaikh Sa'di, a Persian com-

8. Persian: Jadid-dannama (ندم جدید), another copy of Asfah-al-din Kashif's famous book of eternity, see
above, No. 1813. Beginning, on fol. 49b.

9. Arabic: Risalah fi 'ilm-al-din (رسالة في علم الدين), a treatise on the soul, by Irshad bin Husain-al-din alab-
disli, the author of the above (see No. 571 above),
who died A.H. 926 (A.D. 1520). It begins, on fol. 62b.

10. Persian: Risala 'i-iijaz-al-hikmat (رسالة إيجاز الحكمة), the epitome of philosophy, ascribed in the index

11. Arabic: A short anonymous treatise, styled

12. Persian: Sharh-al-akhshairat-al-khamr-i-yat alfardiy-
yat (شرح الخشائر الأفضلية), a Persian com-
SUFISM.

Commentary on the wine-kasidah of Umar Ibn-al-farid, who died A.H. 632 = A.D. 1235 (see No. 1811 above), by Ali bin Shihab of Hamadan, who died A.H. 786 (A.D. 1385). Beginning, on fol. 85b: حمد أَمَّمٍ وَناً مِنَ الْكُتْبَ ردَّوْتُوهُ كَنَّا ضَعْفًا مَهْمًٍ وَفَوَقَّتْهُ إِنَّا نَجٌّ وَ جَانَبُهُ إِلَى الْقُرْآنَ．

The proper title of this commentary is مِثْلَا الطَّيِّبَةِ العَلْمِيّةِ، see No. 1850 above, and G. Flügel iii. p. 419; on the original Arabic kasidah, comp. ib., p. 464 (where a Turkish commentary by Shaikh Isma'il al-Maulawi al-Ankari, who died A.H. 1041 or 1042 = A.D. 1631–33, is noticed).

13. Arabic: Raudhat-al-niszir (론주한나습, a mystical treatise by an anonymous author, beginning, on fol. 98b: اللَّهُ الْحَمِيدُ الْمُلْبِرُ، which occupies the space between the two columns of the previous page, and is continued on fol. 99v, the same as there; the chapters are called here تَحْلِيقُ).

14. Persian: Tarjuma-i-madajir-al-ka'amal (ترجمة مدادجیر الکاامل), another copy of Afdal-al-din Kashi's well-known treatise, see No. 1921, 2 above. Beginning, on fol. 97v, the same as there.

15. Persian: Rahanjimmama (رَاهِنْجِمَّة, lit. 'A biography'), another copy of the Persian translation of Hermes Trismegistus', essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112b: قَدْ حَسِبْتُ لِمَا أَخْطَبْتُ إِلَى الْأَحْدَاثِ وَالْأَمَامَاتِ وَالْأَشْرَاءِ، and on fol. 106b: the same as there. The three sections are headed here: (1) درکوهی دان از وجدال جلد و مدت؛ (2) وجدال جلد و مدت؛ (3) درکوهی دان از علم و آگاهی که جسته. Dated in the same year, A.H. 1059, at Haidarabad.

16. Persian: Tarjuma-i-sizdah-fasli-i-lidria (ترجمة عشر و سیزده فصل از لیدریا), another copy of the Persian translation of Hermes Trismegistus', essay on the human soul, see No. 1921, 14 above. Beginning, on fol. 112b: قَدْ حَسِبْتُ لِمَا أَخْطَبْتُ إِلَى الْأَحْدَاثِ وَالْأَمَامَاتِ وَالْأَشْرَاءِ, and on fol. 106b: the same as there. The three sections are headed here: (1) درکوهی دان از وجدال جلد و مدت؛ (2) وجدال جلد و مدت؛ (3) درکوهی دان از علم و آگاهی که جسته. Dated in the same year, A.H. 1059, at Haidarabad.

17. Arabic: A short tract without a title by Yusuf bin Barakah, beginning, on fol. 123b: هَلْ أَنْ تُبْثِكَ عَلَى فَتْحِ نَارِهِ؟

18. Arabic: An anonymous treatise on 'the basis of knowledge,' Risa'lat fi talikht ma'aud-al-tím (رساله في فتح معلومات الهم، beginning, on fol. 124b: بِعَلْمِ الْحَكِيمِ الْمُعْرِيِّفِ بِالمَهْدِ الْبَزْيرِ, and on fol. 129v: السَّبِيلُ رُكَّبَ الْعَلْوُ الْأَلْفَانَ، and on fol. 128a: وَبَعْدَ أَنْ سَأَلَهُمْ فَنَذَكَّرْتُهُمْ مِنْ تِلْفِئِ الْغَرْبَاءِ.


20. Arabic: A short treatise without a title by Shaikh Najm-al-din Kubra, the spiritual guide of Sa'd al-din Hummudi, who died A.H. 618 (A.D. 1221), see the Saffuat-al-ulayyih, No. 124 (col. 288 in this Cat.). Beginning, on fol. 130b: یَا أَيُّهَا الَّذِي آَمَنَندَعَمَ وَدَرَجَةَ الْقُرْآنَ إِلَى الْمَلَائِمِ وَالْعُلَمِ.

Sufic treatises in Persian by the same Shaikh are, see Rieu ii. p. 856, 463; Kahlil. W. Persch, Berlin Cat., p. 42, No. 27, etc. Among his Arabic works the following is particularly noteworthy, see G. Flügel iii. p. 332: H. Khaliif iv. p. 466, No. 9207; Notices et Extraits, xii. pp. 356 and 416, etc.

21. Arabic: An anonymous treatise on Sufism, Risa'lat al-mu'mun al-safa wa al-ghayb (رسالة المؤمن السافر و الغيب), beginning, on fol. 131b: هذَا شَيَّاتُ جَعْلِ مَعَانَا، and on fol. 128b: غَرِيبَاتُ وِمَرْوَاتُ شَرْيَةٍ وَمَنَاجِيَاتٍ وَافِقَةٍ وَمَزَائِفٍ.


23. Persian: A metaphysical tract on the categories of beings, styled here رساله في علم حكيم, but more correctly, according to Rieu ii. p. 833, last line: Risa'lat-i-almam-i-munjadat (رسالة معمودات), by the great Nasir-al-Din Tusi, see above, Nos. 1857–60. It begins here, on fol. 161v: قَالَ مَوْلاٰنَا سَلَامُ اللَّهُ عَلَيْهِ نَصْرَ اللَّهِ وَالْمُلْكِ، نَعْمَاهُ الْأَلَّاهُ وَالْمُالُ، اِذْنَ أَنَّ اَلْمُعْمَودَاتَ أَنْ تُقَدِّمَ لَكَ عَلَى ما يُؤْذَكَرُ عَلَى نَفْسِهَا.

24. Persian: Risa'lat dar istilahat-i-tdyyiyah (رسالة دار اصطلاحات وصفية), a short treatise on Sufic terminology, by Shaikh Mahmud of Shirz (see Haft Iklim, No. 210, col. 394 in this Cat.), in twelve fasis, beginning, on fol. 169b: سِيَاسَةً يَقِيَانَ خَلَقَانَ عَالِمَ رَضِيَ اللهُ عَنْهُ, and on fol. 175v: نَحْحِيَتُ حَانِئَ رَسُولِ رَبِّنَا وَأَمَامَ آدَمَ بِذَلِكِ فِي دِينِ الْعَلَمِ.

25. Arabic: A short piece from the eighth makhalah of Muhayi-al-din al-Jalilun's al-Abhisham, (or كِتَابِ الْعَبْضِ), see above, No. 1795, on fol. 171b.


Another copy of this treatise is found in No. 1298, 21 of the Bodleian Catalogue.
of the most important works of Râghib Ísáhání are described in G. Flügel i. p. 341 sq. and iii. p. 271 sq. viz. the 

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27. **Persian**: Sharír-i-khušt-at-albayán (Sharafúddin Khânjóhíyá), with its full title: Kháláma tahríjih in Ta'wilíyát al-Sharír, by Muhammad bin Ímahmud Dídarí, with the takhlassus Fáni, who died A.H. 1607 (A.D. 1667, 1669), see Rieu ii. p. 816; iii. p. 1094; and A. Spranger, Catal., p. 393. It begins, on fol. 194:

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28. **Arabic**: A commentary on Ibn Sína's Kashf, on the union of body and soul, usually called the Mashád al-nilí, by Sadíd aslamaáí, beginning, on fol. 293:

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29. **Persian**: Short extracts from Shâkh 'Abdalláh Muhammad al-Ansârí (see No. 178) above, various treatises, articles, Ísáhání, Ísáhání, Ísáhání, and other writings in prose and verse, beginning, on fol. 241:

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30. **Persian**: Matâ'il-al-bayán (Matâ'il al-bayán), the starting-points of exposition, a treatise on that part of rhetoric which is designated as 

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31. A fifth collection of mystical treatises, traditions, prayers, tales, etc., by eminent Súfí Shaíkhbs. This collection, which is incomplete at the end, contains:

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1. **Farsi**: Khawâjá Shihab Ísmá'íl Ísáhání, a biographical account of the great Saint Khwâjah 'Abd-àl-íkhání of Ghadîm. Dated A.H. 1059. A number of mystical treatises by the same author are described in G. Flügel iii. pp. 455-457; Rieu ii. p. 816, and Bodleian Cat., No. 1298, 7-13 and 15.

2. **Arabic**: A commentary on Ibn Sína's Kashf, on the union of body and soul, usually called the Mashád al-nilí, by Sadíd aslamaáí, beginning, on fol. 293:

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3. **Persian**: Short extracts from Shâkh 'Abdalláh Muhammad al-Ansârí (see No. 178) above, various treatises, articles, Ísáhání, Ísáhání, Ísáhání, and other writings in prose and verse, beginning, on fol. 241:

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4. An Arabic tradition of Ibn Mas'úd, on aion Íyáu Ísáhání, beginning, on fol. 51:

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5. **Persian**: Matâ'il-al-bayán (Matâ'il al-bayán), the starting-points of exposition, a treatise on that part of rhetoric which is designated as 

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6. **Persian**: Matâ'il-al-bayán (Matâ'il al-bayán), the starting-points of exposition, a treatise on that part of rhetoric which is designated as 

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7. A tract, styled 

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8. A remark by Shâkh Ísmá'íl Anjám (Shákh Ísmá'íl Anjám), beginning, on fol. 60:

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9. Short report on Bahá-áldín Nákshband (see Nos. 2 and 3 in this copy), taken from the 

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of Khwājah Ahrār, and author of the 
see H. Khāfa iii. p. 607), who died A. H. 921 (A. D. 1515), see Rien i. p. 167, and ii. p. 859b (where an 
(by fol. 163a and 164b), which was written about A. H. 
No. 1838 above, etc.,

26. A prayer (نماض حاجة), on fol. 166a.
27. Short extract from the Inshā of Maulānā Shams-
aldin Muḥammad Asad (مئذن به من مولانا شمس الدين), on fol. 167a.

28. A second, مناجات, beginning, on fol. 168a:
29. A second, مناجات, beginning, on fol. 168a:

30. Anecdote from the book ‘Unwān-al-dīn (کتاب عنوان الالتین), beginning, on fol. 168a:
31. Anecdote of Shaikh Abū-al-ḥasan Kharakānī (منقولت از حرفه شیخ ابوحسن خراکانی), see No. 18 in this cat., on fol. 169b.
32. A prayer for a female pilgrim by Muḥrif Karḵī (دعا اختصاصی، see Sāfinat-al-ala’ilīyā, No. 27, and Hafṣ Ikhla’s, No. 38, coll. 277 and 383 in this Cat., on fol. 169b.
33. A tradition of the Imam Abū Hānīfah of Kūfah, who died A. H. 150 (A. D. 767), see Sāfinat-al-ala’ilīyā, No. 21, coll. 277 in this Cat. (مئتلاسم از حرفه امام حنفیه کوفه), on fol. 169b.
34. An anonymous treatise, beginning, on fol. 170b:

35. Useful remarks, culled from Jāmi’s works (منقولت از حرفه نسیم جمی), on fol. 172a, followed by some invocations (بها).
36. A tradition of the Imam Ja’far Sādik, who died A. H. 148 (A. D. 765), see Sāfinat-al-ala’ilīyā, No. 10, coll. 276 in this Cat. (مئتلاسم از حرفه امام جعفر), on fol. 17b.
37. Risālah-i-takmilīh, by Shaikh Abul-al-ḥafīr Lārī, Jāmi’s disciple, who died A. H. 912 (A. D. 1506, 1507), see above, No. 1362; that is the biographical account of Jāmi, copies of which are described in Rien i. p. 351, Bodleian Cat., No. 958 (comp. also ib., No. 960); and W. Pertzsch, Berlin Cat., p. 560. Beginning, on fol. 184b:

32. A short treatise, beginning, on fol. 130a:
33. A short treatise without heading, beginning, on fol. 130b:
34. Jāmi’s Lawah, see above, Nos. 1357, 151; 1358, 1368–1473; beginning, on fol. 131b.
35. Sūfus, a short treatise by Maulānā Muḥammad Kādi, the disciple and Khalifah
38. طریق یافتتن شب نهر متوقعت از حفرات شیخ

39. A story (حکایت), dealing with an episode in Muhammad's life, incomplete at the end. Beginning, on fol. 207b. The last two leaves are filled, another hand, with miscellaneous writing, partly illegible, consisting of prayers, traditions, etc. A number of leaves are misplaced; the right order of ff. 121-124 is: 121, 123, 122, 124; and of ff. 174-216: 174, 176, 177-175, 175, 176, 185-198, 208-215, 199-207, 216.

Slight injuries on many pages. Worm-eaten. No date.

No. 716, ff. 232, ll. 15; Nasta'īl; size, 8½ in. by 5½ in.

1924

A sixth collection of mystical treatises.

Contents:
1. Marghub-alkulub (مغروب القلب) — another copy of the famous mathnawi on ascetic and mystical science, which was composed A.H. 757 (A.D. 1356), see above, No. 1765, 10, and Nos. 1840 and 1841. Beginning on fol. 1a.
2. A letter of Khwajah Mu'in-aldin Sijzi Qishti (see No. 1869, VIII above) to Khwajah Kuth-aldin Bakhtiyar, his great disciple and Khalilah (who died in the same year 633 =A.H. 1235, see Sa'dinat-ul-salihin, No. 112, etc.). Beginning, on fol. 8b.
4 and 5. Two anonymous mystical tracts on ff. 24b and 30a respectively, the first of which begins: بانکه معمول رحمه الله به روز از شروع از گلرک زاویه ابادا کر بر توحید الله... (A mystic tract, defective at the beginning, on fol. 50b. It opens abruptly thus: معارف یافت مثل فروده الله.)
5. A mystical tract, defective at the beginning, on fol. 50b. It opens abruptly thus: معارف یافت مثل فروده الله...

11. A Persian translation of a part of the Arabic work Risala-majma-ul-albairain, (رسالة جمع الجزائر) by Ruqayn-aldin bin 'Abd-al-kudus (or akhaddas) al-hanafi al-cishiti (who was born A.H. 897 = A.D. 1492, see Sawati-al-anwar, No. 30, col. 336, ll. 13 and 12 ab infra, in this Cat.), treating of the matters of God and man, and entitled Bahr-al-tasawwuf, (بحر التسوعف), on fol. 27a. It consists only of two pages, and gives a few explanations of the fifty-seventh fasil of that work.

14. Nūr-al-ḥudūd, a treatise, by 'Abd-alkudus (or akhaddas) bin Ismā'il bin Ṣafī al-ḥanafi (see above, No. 1873). Beginning, on fol. 103b.

15. A short fragment: شغل او برگرد بر طرفه نادره... (A mystic tract, without title by one of Muhammad Ghazali’s (see above, No. 1781) pupils. From Darā Shukhūh’s (see No. 647 above) Risalā-i-ḥaqq-numah, (رسالت حق حکم) on fol. 114a.

16. Kurrat-ala'yun (курرات العیون), another mystical treatise by 'Abd-al-kudus bin Ismā’il bin Ṣafī al-ḥanafi (comp. No. 14). Beginning, on fol. 115b (A mystic treatise without title by one of Muhammad Ghazali’s (see above, No. 1781) pupils.)

17. A short treatise in Turkish, on fol. 161b.

18. Two other anonymous tracts in Persian, on ff. 163b and 167b.

19. A mystical treatise without title by one of Muhammad Ghazali’s (see above, No. 1781) pupils.
A seventh collection of Sufic treatises, partly in Persian, partly in Hindustani.

1. Salsal dar bein awdat, in Persian, by 'Abd-al-ahakk, a disciple of Muhammad Nasir-aldin Shams-al-hak, on ff. 184-198. Beginning:

2. Some questions and answers on mystical topics, in Hindustani, on ff. 188 and 199.

3. Salsal dar bein nivob loqir, by an anonymous author, in Persian, on ff. 190-205. Beginning:

4. Rusul dar bein bud, in Persian, on ff. 206-208. Beginning:

5. Rusul dar bein bud, in Persian, on ff. 208-209.


7. Rusul dar bein bud, in Hindustani, on ff. 214-216.

8. Rusul dar bein bud, in Persian, on ff. 220-224. Beginning:

9. Rusul dar bein bud, in Persian, on ff. 220-224. Beginning:

10. Another treatise, by the same order, on similar topics in questions and answers, without any title, in Hindustani, on ff. 227-234.

11. Another treatise of the same character, styled

12. A third treatise of the same character, styled

13. A similar treatise, without title, with a few questions and answers at the end, in Hindustani, on ff. 233-253.

14. Hindustani verses and another series of questions and answers, in the same language, on ff. 253-255.

15. Marjan al-wujood, in Persian, by Muhammad Nusr-aldin al-khulafah, of Shiraz (the nephew of Abul-alafl, editor of his uncle's private correspondence, the letters of the poet Fai'd, etc., see above, Nos. 287 and 1479), on the terminology of Sufis (azarazal, dq'iz, and shi'ib) in the doctrine of the 'Wujood', in two defective portions,
1926

Two treatises on Ṣūfism.
1. A short anonymous tract on the mystic road (سـلوك طريق حقّة ونعمٌ)، written for the author's friends and those who would come after him. Beginning, on fol. 277b: لا لـلله أجل... امَّا بعد قـلـمها أمـراء وآخرين في سبيل طريق اليعاذ... الكـتاب على الشـام بـه. On the margin of fol. 323b, a short treatise on the dog's qualities (هذـه خصائص سـنجر).
2. No date. College of Fort William, 1825. No. 2532, ff. 277-300, ll. 15; Nasta'liq; size, 7½ in. by 4½ in.

1927

Miscellanies relating to the Ṣūfī doctrine.
Ff. 1-4b: a Ṣūfī tract, in size much smaller than the main portion of the MS., and only by chance bound up with it, 8 in. by 4½ in., beginning: در حـاـراـط فـنـاح و تـقـبـع أـزـاـر فـهـم ودـائـن شـوـخـر جـدـاـن كـأحـاـب مـكـافـات و غـمـانـتـاتـات اـحـمـد اـطـلاـع بـرـئـعٍ. On the margin of fol. 5b, another tract of similar contents, beginning: إـبـنـا كـمـان بـنـا خـاـدونـم بـرـئـعٍ. On the margin of fol. 5b a short treatise on the dog's qualities, and the dog's mouth.
Ff. 6b: a tract on the ten peculiar qualities of the dog (هـذه خصائـص سنجر).
Ff. 7b: on the four qualities which entered into Adam at his creation, viz., مـيـل، مـعـيـر، بـشـكـع، وـمـهـر (love, reason, bashfulness, mercy), "the first has its seat in the head, the second in the eye, the third in the heart, and the fourth in the belly.
Ff. 9b-33b: a Ṣūfī tract, styled with commentary. The tract is divided into the following two:

1928

Tarjuma-i-Mahābharat (ترجمة مهابهرات). The Persian translation of the Mahābhārata, made at the emperor Akbar's request under the auspices of his grand prime-minister Abū-alsaffād bin Mubarak, the author of the book (see Nos. 235-270 above), the book's structure and contents (see Nos. 271-287 above), the book's structure and contents (see Nos. 767-
777 above), an abridged version of the 

to the above (see Rieu ii. p. 754), etc. The order for the translation was given by the emperor, who afterwards bestowed upon the work the title or 'book of wars,' in A.H. 995 (A.D. 1582), and four scholars were engaged in the task, viz. the famous historian Abd-Allah Bin Bada'uni, author of the 

(see Nos. 233 and 234 above), and collaborator in the (see Nos. 110-118 above); Ibn Abi-Alla'il-al-Jussiini, known as Nakshabn; Muhammad Sulthán Thánsari; and Mullá Shiri. The exact share each of these scholars had in the work of the translation is difficuit to define, as so many conflicting statements are given, both in the various copies, and by Bada'uni himself, see a detailed discussion on these points in the Bodleian Cat., No. 1306; Rieu i. p. 57, and Ethé, Neupersische Literatur in 'Grundriss der iranischen Philologie,' vol. ii. p. 352 (Strassburg, 1896-1897); compare also M. Schulz, 'Aperçu d'un mémoire sur la traduction du Mahabharata, fait par l'ordre de l'empereur Akbar,' in Journal Asiatique, t. viii. p. 110. At any rate, Abi-Alla'il wrote his very important introduction to the whole work in A.H. 995 (A.D. 1587); his brother the poet Faidi (see Nos. 146-147 above), turned, years later, some parts of it into ornamental and highly embellished prose (completing the first Parva A.H. 997, 1st of Rabii'-alawwal=A.D. 1589, January 18, see No. 1945 below). Later translations are those by prince Dará Shukhi, and by Haji Rabii 'Anjab (who flourished about A.H. 1157=A.D. 1744, see Rieu ii. p. 111b). The headings of the eighteen Parvas in their Persian form, together with the original Sanskrit titles, are given in W. Pertsch, Berlin Cat., pp. 1025 and 1026; in the present copy most Parvas are styled فن in 

a few instances.


The first volume (No. 1641) contains

Abi-Alla'il's preface, on fol. 1b, beginning 

'الله سنازل اذ شعرة تو مهال

Parva I (this title is wrongly prefixed to the preface on fol. 1b), beginning ردوان ان،

Parva II (styled مسجد، on fol. 132a,

Parva III (styled خضير، on fol. 180b.

The second volume (No. 1642) contains:

Parva IV (styled مسجد، on fol. 1b, dated the 11th (or 15th) of Sha'bán, A.H. 1187 (here wrongly called the thirteenth year of Shah 'Alam's reign, instead of the fifteenth) = A.D. 1773, Oct. 28 or Nov. 1.

Parva V, on fol. 38b.

Parva VI (styled مسجد، on fol. 134b, dated the 22nd

of Jumáda-alawwal, A.H. 1185 (here called the twelfth year of Shah 'Alam's reign, instead of the thirteenth) = A.D. 1771, Sept. 2.

Parva VII (styled مسجد، on fol. 366b.

The third volume (No. 1643) contains:

Parva VIII, on fol. 1b.

Parva IX, on fol. 46b.

Parva X, on fol. 76b.

Parva XI, on fol. 82b.

Parva XII, in two fasils, on ff. 92b and 194b; dated the 7th of Rajab, A.H. 1184 (A.D. 1770, Oct. 27).

All the Parvas in this as well as in the fourth volume are styled مسجد.

The fourth volume (No. 1512) contains:

Parva XIII, on fol. 1b, dated the 14th of Jumáda-alawwal, A.H. 1184 (correctly called the twelfth year of Shah 'Alam's reign) = A.D. 1770, Sept. 5.

Parva XIV, on fol. 160b, dated the 13th of Safar in the same year = A.D. 1770, June 8.

Parva XV, on fol. 334b.

Parva XVI, on fol. 380b, dated the 11th of Sha'bán, A.H. 1185 (here correctly called the thirteenth year of Shah 'Alam's reign) = A.D. 1771, Nov. 19.

Parva XVII appears here twice as heading, viz. on fol. 400b (styled مسجد، جنر نفس نص في ترمز، see a similar title in W. Pertsch, Berlin Cat., p. 1026, viz. مسجد بر، and on fol. 498b (styled correctly نفس مسجد, the Sanskrit Mahápratáhá-parvan); as the usual frontispiece is prefixed to the second only, the first is probably a mere appendix to Parva XVI; it is dated the 9th of Sha'bán, A.H. 1184 (A.D. 1770, Nov. 28).

Parva XVIII, on fol. 415b.

English remarks in pencil, setting forth the contents of various portions, are occasionally found on the margin.

No. 1641, ff. 392, ll. 15; size, 11½ in. by 7½ in. No. 1642, ff. 476, ll. 19; size, 11 in. by 7½ in. No. 1643, ff. 497, ll. 19; size, 11½ in. by 7½ in. On fol. 1912, ff. 421, ll. 19; size, 11½ in. by 7½ in.; illuminated frontispiece at the beginning of each Parva; the main portion of all the four volumes is written by the same hand in good Naskhi but many smaller portions are supplied by other hands, partly even in careless Naskhi, somewhat resembling Shikasta.

1929

Another copy of the same.

An excellent copy of the same translation of the Mahábhárata, with many marginal notes in pencil by Sir Charles Wilkins (1836). It contains, on ff. 1b-89, the same complete index to the eighteen Parvas, compiled in the thirty-first year of 'Alamgir's reign, i.e. A.H. 1209 (A.D. 1698), by a Káthá in the service of Nawáb Sháh-istánhán, Basant Rájé, son of Kásiran bin Ráyamal, which is noticed in Rieu i. p. 589.

Abi-Alla'il's preface begins on fol. 9b. All the Parvas are called مسجد.
CATALOGUE OF PERSIAN MSS.

fol. 706b; XVII, on fol. 718b; XVIII, on fol. 712b.
A part of fol. 54a and the whole of fl. 168, 32a and 324, 374b, 46b, and 538 are left blank. One omitted passage is added on a fly-leaf (by Sir Charles Wilkins): in all the other cases the text is uninterrupted.

This MS. was written by Shaikh Bara-ali (a wakil of the East India Company), Faid-ullah Munshi and others, and finished the 11th of Jamé-la-altani, A.H. 1708 (the sixteenth year of Shah ‘Alam’s reign) = A.D. 1774, August 20. The year 1007, which appears at the end of several Parvas, is probably the date of the original copy from which the present one was transcribed.

No. 2517, ff. 714, ll. 27; large Nastaliq, by different hands; size, 16 in. by 10½ in.

1830

Another complete copy of the same translation, beginning, on fol. 1b, with Abu’al-fadl’s preface.

Parva I., on fol. 4b; II, on fol. 53b; III, on fol. 65b; IV, on fol. 104b; V, on fol. 111b; VI, on fol. 155b; VII, on fol. 168b; VIII, on fol. 186b; IX, on fol. 201b; X, on fol. 212b (here wrongly numbered XII); XI, on fol. 214b; XII (again divided into three fasla), first fasl on fol. 213b; second fasl on fol. 242b; third fasl on fol. 253b; XII, on fol. 333b; XIV, on fol. 353b; XV, on fol. 372b; XVI, on fol. 388b; XVII, on fol. 395b; XVIII, on fol. 398b (the latter precedes the former in this copy).

All the Parvas, except the second, are as in the preceding copy, styled نِشَاة.

No date. The copyist is Muhammad Aminbeg.

Bibliotheca Leydeniana.

No. 2521, ff. 356, ll. 29; clear Nastaliq; illuminated frontispiece at the beginning of each Parva; a picture on fol. 7b; worm-eaten; size, 19½ in. by 12½ in.

1831

Another copy of the first seven Parvas.

Abu’al-fadl’s, on fol. 1b (in a rather incomplete or abridged form).

Parva I., on fol. 5b; II., on fol. 103b; III, on fol. 121b; IV, on fol. 181b; V, on fol. 197b; VI, on fol. 229b; VII, on fol. 273b. The first six Parvas are copied in the sixteenth year of Muhammadshah’s reign (A.H. 1147 = A.D. 1734), the first being dated the 19th of Shawwal, the second the 23rd of the same month, the third the 17th of Dhul-qad‘ah, the fifth the 15th of Dhul-al-‘ajah, the sixth the 27th of the same month (the fourth being without a special date); the seventh Parva is written by another hand in the twenty-fourth year of Muhammadshah’s reign (A.H. 1155 = A.D. 1742). Worm-eaten throughout.

No. 782, ff. 384, ll. 26; Shikasta, by two hands; size, 15½ in. by 24 in.

1832

Another copy of the first five Parvas.

Abu’al-fadl’s preface, on fol. 1b.

Parva I., on fol. 26b; II, on fol. 156b; III, on fol. 190b; IV, on fol. 351b; V, on fol. 383b. Preface, Parva II, and Parva IV are written by the same hand in A.H. 1119 (A.D. 1707); the other Parvas by another hand in A.H. 1139 and 1140 (the second being dated the 14th of Rabii-ul-awwal, A.H. 1119 = A.D. 1707, June 15; the fourth, end of Rajab in the same year, A.D. 1707, end of October; the first, the 4th of Rajab, A.H. 1139, the ninth (read the eighth) year of Muhammadshah’s reign = A.D. 1727, March 2; the third, the 17th of Dhul-al-‘ajah in the same year = A.D. 1727, July 6; the fifth, the 5th of Shawwal, A.H. 1140, the tenth (read the ninth) year of the same reign = A.D. 1728, May 15).

No. 1934, ff. 556, ll. 17; Nastaliq, by two hands; size, 10½ in. by 6½ in.

1833

Another copy of the first four Parvas.

Abu’al-fadl’s preface, on fol. 1b (here styled, as is frequently done, فَأَرَزَ عِنْ أَلَّل). Preface, Parva I, on fol. 22b; II, (in the amplified poetical paraphrase of the poet Faidi, see above, No. 1928, and comp. Nos. 1945–1947 below), on fol. 204b, beginning: نَفْسُ قُزْرَ وَرَمْطَ بَنْنِيِّ ابْنِيِّ كَذَا نَامِشَ بِعَيْنِ كَذَا نَامِشَ.

Parva III, on fol. 243b; IV, on fol. 375b.

The copy was written in A.H. 1150, called sometimes the nineteenth and sometimes the twentieth year of Muhammadshah’s reign, the first being dated the 7th of Rabii-ul-‘alami (A.D. 1737, August 4); the second, the 19th of Rabii-ul-‘alawi (A.D. 1737, July 17); the third, the 11th of Rabii-ul-‘alami (A.D. 1737, August 5); the fourth in Rabii-ul-‘alawi (A.D. 1737, July).

No. 2592, ff. 429, ll. 17; written partly in careless Nastaliq, partly in Shikasta; size, 11½ in. by 6½ in.

1834

A defective copy of the same.

The translation in this copy is so far different from the preceding ones, as it is fuller and keeps more closely to the original text; this is proved by a comparison of the beginning of the fourth Parva both with that in other copies of the India Office Collections and in the copies of this Parva in the British Museum, Add. 16,873, and in Cambridge, Add. 1095 (E. G. Browne, p. 97), where the same initial words are quoted which are found here on fol. 286b.

Abu’al-fadl’s, preface, on fol. 1b.

Parva I., on fol. 11b, lin. penult. Parva II (in the usual translation), on fol. 102b, beginning: رَأْمَنْ أَخْبَرَ أَمْسَى قَدْ سَأَلَّكَ مَعْنَّى كَذَا نَامِشَ بِعَيْنِ كَذَا نَامِشَ.

Parva III, on fol. 127b.

Parva IV, on fol. 286b, v. 6 ab infra; this Parva is slightly incomplete at the end.

No. 551, ff. 373, ll. 21–31; written by many different hands in the most various styles of Nastaliq; size, 15 in. by 9½ in.
1935
Another defective copy of the first three Parvas.
Abu-alfâlî's preface, on fol. 1176.
Parva I, on fol. 15b; II, on fol. 157a; III, on fol. 193b.
The third Parva is incomplete at the end.
Fol. 213 is left blank, but the text is uninterrupted.
The second Parva is dated the 24th of Ramadân, in the fifth year of Farrukhsîyâr's reign = A.H. 1129 (A.D. 1717. Sept. 1).
No. 326, ff. 275, l. 17: clear and distinct Nasta'îlîk, written throughout by the same hand; no headings; size, 134 in. by 8 in.

1936
A still more defective copy of the same.
Abû-al-fâlî's preface, on fol. 176.
Parva I, on fol. 157b, beginning: رâjîb جمیعی میسیری خلجت یا نسیم یا نسیم یا راجدی باندی. Parva II, on fol. 170b; Parva III, on fol. 209b; this Parva breaks off already on fol. 235b; a part of fol. 199b and the whole four pages from fol. 200b to fol. 201b are left blank.
No date.
No. 974, ff. 235, l. 17: irregular Nasta'îlîk, by several hands, as it seems; size, 134 in. by 94 in.

1937
Another copy of the first two Parvas.
Abû-al-fâlî's preface begins here with: یا هرود هزار عالم یا, which is the proper heading of the first Parva; but immediately after these words the usual initial bait of the preface commences: ای راجدی باندی یا.
Parva I (بیتا بیتا بیتا بیتا بیتا), on fol. 21b, dated, on fol. 127b, by Châkat Râi, the 9th of Shawwâl, in the thirteenth year of 'Alamgîr's reign = A.H. 1098 (A.D. 1687, Aug. 18). Parva II (اکفا رافعی دوم), on fol. 128b; it goes in the centre down to the end of the last page (fol. 154b) and then continues on the margin, running backwards as far as the margin of fol. 143b, where the second Parva ends.
No. 979, ff. 154, l. 21 in clear Nasta'îlîk on ff. 1-150b, l. 19 in Shikasta by another hand on ff. 150b-154b and on the margin of ff. 154b-143b; size, 134 in. by 64 in.

1938
The same.
Abû-al-fâlî's preface is incomplete here at the beginning; the first words, on fol. 2, correspond to fol. 7a, l. 7 ab infra, in No. 326 (1935 above); several leaves are missing before it; on fol. 117b the two initial baits of the preface are supplied.
Parva I (بیتا بیتا بیتا بیتا بیتا), on fol. 22b; II, on fol. 245b; the beginning of both as usual.
No date.
No. 770, ff. 315, l. 15 on ff. 1-244b, l. 17 on ff. 245b-315; three different handwritings, the first a large and clear Nasta'îlîk, on ff. 1-241; the second on the margins of ff. 150b-150b and 235b-234b as well as on ff. 245b-244b, rather careless and inelegant; the third on ff. 245b-315; size, 104 in. by 64 in.

1939
Another copy of the third and fourth Parvas.
Parva III, on fol. 117, dated the 7th of Dhû-al-hijjah, A.H. 1082 (A.D. 1672, April 5). Parva IV, on fol. 156b (here styled : روایت کرد که گفت، and beginning گفت، which is the proper heading of the third Parva, and in the fifth year of Farrukhsîyâr's reign = A.H. 1129 (A.D. 1717, Sept. 1). This copy is worm-eaten and injured in many places.
No. 648, ff. 209: written unequally by two different hands, as it appears, in careless Nasta'îlîk; l. 15 on ff. 1-256, l. 17 on ff. 256-299; size, 94 in. by 6 in.

1940
Another copy of seven Parvas from the fifth to the eleventh.
Parva (styled throughout لف) V, on fol. 21b; VI, on fol. 71b; VII, on fol. 106b; VIII, on fol. 146b; IX, on fol. 180b; X, on fol. 201b; XI, on fol. 305b.
On ff. 1-20 Parva VII appears for a second time in quite a different translation, which has led Col. Polier, who gave this copy to Mr. Richard Johnson, to describe it as the fourth Parva, on the fly-leaf; but the correct statement appears twice in Persian, both on the fly-leaf and at the top of fol. 174, which is the heading of the fifth Parva (رود معمولی درودی روبه).
A Persian entry on the fly-leaf is dated the 6th of Sha'bân, A.H. 1196 (A.D. 1782, July 17). Lacunae after ff. 67 and 181.
No. 20, ff. 211, written by two different hands, the first a very rude, careless, and incorrect Nasta'îlîk, sometimes quite illegible, on ff. 1-179, l. 24-27; the second a careful and clear Nasta'îlîk, on ff. 180-211, l. 21; size, 124 in. by 74 in.

1941
Another copy of six Parvas, from the sixth to the eleventh.
Parva VI, on fol. 37b, beginning: روایت کرد که گفت، and beginning گفت, which is the proper heading of the sixth Parva. Parva VII, on fol. 101b; VIII, on fol. 197b; IX, on fol. 277b; X, on fol. 325b; XI, on fol. 332b.
The seventh Parva is dated month of Sha'bân, A.H. 1077 (A.D. 1667, Feb.).; all the others are undated.
No. 614, ff. 37-341, written by different hands, partly in Nasta'îlîk, partly in Shikasta (so the last two Parvas), l. 17 on ff. 37-100, l. 15 on ff. 101-344, l. 14-16 on ff. 315-344; size, 94 in. by 58 in.

1942
Another copy of six Parvas, comprising the twelfth, thirteenth, and fourteenth to eighteenth.
Parva XII, on fol. 11b, beginning: روایت کرد که گفت, which is the proper heading of the twelfth Parva. Parva XIII, on fol. 259b, incomplete at the end, probably in consequence of a lacuna after fol. 301; XV, on fol. 302b;
1943
Another copy of the last six Parvas, from the thirteenth to the eighteenth.
Parva XIII (called فرناک, like all the following ones), on fol. ra; XIV, on fol. 135a; last line there appears again a fourteenth Parva (exactly as in Wilson 422 of the Bodleian Library); خریدار دوستی، probably due to another translator (the Bodleian copy just cited reads سنتیک for سنتیک in the following copy this name is given as سانتیک to the thirteenth); XV, on fol. 297a; XVI, on fol. 333a; XVII, on fol. 345a; XVIII, on fol. 349a. This copy is written in the same style and by the same hand (or hands) as No. 1933 above, viz. A.H. 1150 (which is called, as there, sometimes the nineteenth, sometimes the twentieth year of Mahammadshah's reign); the fourteenth being dated the 3rd of Jumâda-alawwal= A.D. 1737, Aug. 29; the fifteenth the 21st of Rabî‘-al-thâni= A.D. 1737, Aug. 18; the sixteenth in Safar= A.D. 1737, June; the seventeenth the 25th of Safar= A.D. 1737, June 24; the eighteenth the 27th of Safar= A.D. 1737, June 26.
No. 2928, ff. 352, l. 17; written partly in careless Nasta’lîk, partly in Shikasta; size, 11 1/4 in. by 6 1/4 in.

1944
The same.
This copy is of great interest, as in its concluding words it is distinctly stated, that Ibn ‘Abd-allaft alhusaini, called Nakibkhân, was the translator, who completed his task in one year and a half (see the discussion on this point in No. 1928 above). The translation, moreover, agrees almost verbatim with that in the preceding copy.
Parva XIII (called فرناک, on fol. 1b, beginning:
این فرم سیاست از کتاب مهدی‌نامه گوکاری باز
می‌کند، راوانگ، از کتاب این کتاب کدنة این گوکار
Parva XIV, on fol. 193b; XV, on fol. 308b; XVI, on fol. 372b; XVII, on fol. 396b; XVIII, on fol. 404b.
The proper order of ff. 1-9 is: 1, 2, 5-8, 3, 4, 9.
No. 1702, ff. 411, l. 15; on ff. 1-168 and 306-411, which are written by the same hand in large Nasta‘lîk; l. 16-24 on ff. 169-307, written by two or more hands, partly in careless Nasta‘lîk, partly in Shikasta; size, 9 1/2 in. by 5 1/2 in.

1945
The first two Parvas in Faidî's poetical paraphrase.
Part of the ornamental and highly embellished version of the Mahâbharata by the poet Faidî (see above, Nos. 1928 and 1933), who completed the first Parva (according to fol. 17a in the following copy) the 1st of Rabî‘-al-lawwal= A.H. 997 (A.D. 1589, Jan. 18).

Parva I, on fol. 1b, beginning:
آپر ایشگ مدل سر نشان - آندیشی مدل سر نشان
Parva II, on fol. 188b, beginning:
خیز نازک که نیا که نیا که نیا که نیا که نیا
No date. The right order of ff. 232-235 is: 232, 234, 233, 235. The last pages are damaged. Parts of the same flavoury translation by Faidî are noticed in the Bodleian Cat., Nos. 1313 and 1314.
No. 761, ff. 235, l. 21; Nasta‘lîk; size, 10 3/4 in. by 6 1/4 in.

1946
Another, slightly defective, copy of the same two Parvas in Faidî's version.
Parva I, on fol. 1b, beginning as in the preceding copy. Parva II, beginning abruptly, on fol. 17a:
ای کودکی می‌خوری دیگر قیاس
هست سزا شکوه شناس
which corresponds to fol. 189b, l. 5 in the preceding copy, so that the thirty-nine initial baits and one line and a half of prose in the beginning of the second Parva are missing here (the preceding copy reads moreover:
ای کودکی می‌خوری دیگر قیاس
Dated the 1st of Ramadan= A.H. 1142 (eleventh year of Muhammadshah's reign)= A.D. 1730, March 29; either by mistake or by intentional fraud the original title of the work has been obliterated and کلکل دیده می‌کند has been put in its place, both on the top of fol. 1b and in the colophon.
No. 3014, ff. 215, l. 17; written by various hands, partly in Nasta‘lîk, partly in Shikasta; size, 9 1/4 in. by 5 3/4 in.

1947
A partly abridged translation of Parvas I-VI, IX-XI, and XIV-XVIII.
Various translations seem to have been combined in this copy; Parva I, on fol. 1b, begins with a short summary of the eighteen Parvas of the Mahâbharata, after which, on fol. 3b, l. 8 ab infra, the real story commences with these words:
راوان خبر خود دیرت و خود دیرت کودک
The initial words on fol. 1b are:
چندین کودکان که در از دیدن
Parva II, on fol. 73b, is in Faidî's version (who is mentioned as translator in the last line of this Parva, on fol. 94b), and completely agrees with that in the two preceding copies. Parva III, on fol. 95b; IV, on fol. 157b; V, on fol. 171b; VI, on fol. 179b; VII and VIII wanting; IX, on fol. 203b; X, on fol. 206b; XI, on fol. 209b; XII and XIII wanting; XIV, on fol. 215b; XV, on fol. 285b; XVI, on fol. 302b; XVII, on fol. 368b; XVIII, on fol. 310b. At the end of the last Parva Nakibkhân is stated to have made this translation (see No. 1944 above).
Ff. 72, 156, 175-178, 201, 202, and 214 are left blank.
No. 336, ff. 312, l. 21; Shikasta; size, 11 1/4 in. by 8 in.
1948

An abstract of the Mahābhārata in Persian, without an author's name; as title appears at the end only معلمین نامه the cursed book; and as transcriber, who may at the same time be the compiler, Karānat-ahlāh, who made this copy in the year 1234 of the Bangāl era A.H. 1242 (A.D. 1826, 1827).

Beginning: 

سانتی نامه را یافته که دلی در آن زمان صندوق برکانیان یافت و دو شوکت لیل.

This copy was presented by Mr. Hawkins and received into the Library October 29, 1838.

No. 2657, ff. 53, l. 11; written very unequally in careless Nāṭa'lik and various styles of Shikasta; size, 7 ι in. by 5⅛ in.

1949

Bhagavadgītā (بهگوک گیتا).

A Persian translation of the 'Song of the Most High,' i.e., the discourse between Krishna and Arjuna on Divine matter, which was interpolated as an episode in the sixth Parva of the Mahābhārata (the Bhisma-Parvan), or as the Persian translators style it, بهیکم بر (بهگوک بر), identical with that in Add. 7676 of the British Museum (Rieu i. p. 59) and probably also with that in Munich. In the British Mus. copy it is wrongly ascribed to Abū-aldāfāf; the English translator was, as a note on fol. 19 in the present copy proves, prince Dārā Shukhā (see No. 647 above).

It is divided into eighteen Adhyāyas (on ff. 1b, 2b, 3b, 4b, 5b, 6b, 7a, 8a, 9a, 10a, 11a, 12a, 13a, 14a, 15a, 16a, 17a, 18a, 19a, and 20a), and begins, on fol. 1b:

پورتک و نیک لیکه دو آدیه (آدیه خیمه) (پورتک و نیک لیکه دو آدیه) (آدیه خیمه). (see W. Pertsch, Berlin Cat., p. 128, note 3).

On fol. 1b the contents are described as 'the battle between Arjuna and Jirjodun;' it was originally in the possession of Mr. Richard Johnson, who received it in July, 1778.

No date. On the Sanskrit original of the Bhagavadgītā and its philosophical import, especially with regard to the Śākhya system, comp. the editions of Schlegel, Bonn, 1829 (second ed. by Larsen, ib., 1846), Gautret, Bangalore, 1846; F. C. Thompson, Hertford, 1855; the text with commentaries, Bombay, 1861, and Calcutta, 1870; the translations of C. Wilkins, 1785, and Calcutta, 1845; J. C. Thompson, Hertford, 1855; E. Burnouf, Paris, 1861, 2nd ed., 1895; M. F. Lorimer (Die Bhagavad Gītā übersetzt und erläutert), 1869; E. Arnold, Boston, 1885; H. Iower, Madras, 1889; H. Chantam, Commentary on the Text of the Bhagavad-Gītā, 1874; and Ph. Colinet, La Théodicée de la Bhagavadgīta, Paris, 1885; see also Barths, Religions of India, London, 1882, p. 191.

No. 1358, ff. 59, l. 14; careless Nāṭa'lik, mixed with Shikasta; size, 8½ in. by 5½ in.

1950

The same.

Another Persian translation of the Bhagavadgītā, by an anonymous author, beginning: آگا بیگوت که جی دو آدیه (آگا بیگوت که جی دو آدیه). (see No. 1358 above). This copy is in the Library of King's College, Cambridge, No. 14; etc.

This copy is dated in Muḥarram, A.H. 1083 (A.D. 1672, May).

No. 614, ff. 1-36, l. 12-17; Shikasta; size, 9⅜ in. by 5⅝ in.

1951

Haribansā Purāṇa (هریبانسا پوران).

A Persian prose-translation of the Harivāna, which forms an appendix (خاتمه کتاب) to the Hārīyāna, see W. Pertsch, Berlin Cat., p. 1026 or even a nineteenth Parva (so in an abridged form in MS. Wilson, 422, fol. 344b sq. in the Bodleian Library, where it is styled a part of or an appendix to the Ācārya Parva, see the same title in No. 1955 below) to some copies of the Mahābhārata, and deals in the form of an epopee with the history of the family of Krishna, beginning: آگا کتاب مرکز (Vyāsā) بیان از تصور یاز (پورتک و نیک نسبت) (پورتک و نیک نسبت).

The Sanskrit original has been edited at Calcutta, 1839; French translation by A. Langlois, 2 vols., Paris, 1835-1836; see also the Asiatic Journal, Feb., 1838. A translator's name does not appear.


No. 1777, ff. 186, l. 17; unequal Nāṭa'lik; size, 12½ in. by 8½ in.

1952

Sri Bhāgavat (سروی بیگوت).

A Persian translation of the tenth Skanda of the Bhāgavata Purāṇa or the legend of Krishna's life, identical with that in the two imperfect copies of the British Museum, Rieu i. p. 60, and the equally defective one in Berlin, W. Pertsch, Berlin Cat., p. 1027. The only small divergence is, that the present copy
contains besides the usual ninety Adhyāyas a ninety-first one or
(On fol. 223b). Beginning, on fol. 1b:
آغاه نم دم اسکند از سری بهاکوب هنگامی که راه
بروج ره دیز دزدیز دیز دزدیز دیز دیز دیز دیز
شده بود
Other copies of the same translation, as
it seems, are noticed in No. 1316 of the Bodleian Cat.
(from the middle of the thirty-sixth Adhyāya to the
end), and in J. A. A. M. J., p. 140, No. 351, fl. 92-319;
A version in two volumes is found in the Library
of King's College, Cambridge, No. 62. A much older
translation of the ninth and tenth Skandhas, dated
in the eighth century of the Hijrāh, is noticed in J. A. A. M.
p. 140, No. 350. The Bhāgavata Purāṇa has been
edited, with French translation, by Burnouf, vols. i–iii,
Paris, 1840–1847; vol. iv, by M. Hauvette-Besnault, ib.,
1880; Indian editions, Calcutta, 1827–30; and Bombay,
1839, 1860, and 1871; comp. also M. Williams, Indian
various Hindūstāni versions of the tenth Skandha there
is a poetical one printed in Lucknow, 1863; another,
in strophes of nine verses, made in the Hindū year
1744=A. D. 1687, is preserved in two copies of the
India Office Collection, Nos. 1851 (dated A. H. 1129=
A. D. 1717) and 1043; comp. on these versions Garčin de
Tassy, Histoire de la litter. hindoue, etc., i. p. 330.
The present copy is not dated.
No. 152, ff. 229, li. 13-17; written partly in careless Nasta’līk,
partly in Shikasta; size, 2½ in. by 4¼ in.

1953

The same.

Another translation in a more ornamental and
embellished style, ascribed on the fly-leaf and on fol. 1b
to the poet Faidít (see No. 1928 above), and
divided into the usual ninety Adhyāyas.

Beginning, on fol. 1b:
آغاه نم دم اسکند از سری بهاکوب هنگامی که راه
بروج ره دیز دزدیز دیز دزدیز دیز دیز دیز
شده بود
Dated the 22nd of Rabi ‘al-awwal, in the year 1181
of the Bangālī era=A. H. 1188 (A. D. 1774, June 2).
There are short summaries in English written occa-
sionally on the margin, partly in pencil, partly in ink,
by Richard Johnson, who acquired this copy in 1778.
No. 1544, ff. 158, li. 15; Nasta’līk; size, 1½ in. by 7½ in.

1954

Sri Bhāgavat (سیر باگووتن)

An abridged translation of the whole Bhāgavata
Purāṇa in twelve Skandhas, by an anonymous author.
It begins at once with the first Skandha, on fol. 1b:
آغاه نم دم اسکند از سری بهاکوب هنگامی که راه
بروج ره دیز دزدیز دیز دزدیز دیز دیز دیز
شده بود

Second Skandha, on fol. 16b; third, on fol. 22b;
fourth, on fol. 34b; fifth, on fol. 46b; sixth, on fol. 53b;
seventh, on fol. 60b; eighth, on fol. 71b; ninth, on fol. 88b;
tenth, on fol. 101b; eleventh, on fol. 136b; twelfth,
on fol. 165b.

Dated the 11th of April, 1783 (1190 of the Bangālī
era)=A. H. 1197, 8th of Jumādā I.

Many marginal notes in English by the former
owner of the copy, Sir Charles Wilkins. A complete
translation of the twelve Skandhas of the Bhāgavata
Purāṇa, by Bhaut Lāl Amānāt Rāi, has been printed in
Cawnpore, 1870. On the basis of these twelve Skandhas
Sūrī or Sūrī (born 1528, lived under Akbar) wrote
in Hindi his collection of popular songs, especially religious
hymns, entitled Sūrī Sāgar (سوری ساگر)

The India Office Collection contains two copies, No. 16
(complete and dated A. H. 1191-1196=A. D. 1777-1782)
and No. 2078 (fragmentary); comp. Garčin de Tassy,
Histoire de la litter. hindoue, etc., iii. p. 179 sq.
No. 3235, ff. 169, li. 16; Nasta’līk; size, 9½ in. by 7½ in.

1955

Abridged prose-translations of Sanskrit works in
Persian, divided, according to the index on ff. 1b–3b
and the preface on ff. 3b and 4b, into two bābās
and a khāṭimah, and compiled at the request of the emperor
Akbar (see ff. 4b and 105b, last line), A. H. 1011 (A. D.
1602, 1603) by Tāhir Muḥammad bīn Ḥumād (الحومد)
akbārī bakhsī (or ādīn Sahvārī, see fol. 49b, i. 6) bīn Sūlān
‘Ali Shīrāzī.

Bāb I: Extract from the Bhāgavat Purāṇa (see
the preceding copies), dealing in nine fascs with the
nine Avatārās (see Barth, Religions of India, p. 170),
on ff. 4b–49b.

Bāb II: An abridged paraphrase of the Mahābhā-
ra, in eighteen Parvas, on ff. 49b–106b, see another
copy of the same in Rieu iii. p. 1043, No. II, where
the composition of this paraphrase is fixed in A. H.
1011 (A. D. 1602, 1603).

Khāṭimān: An abridged translation of the Ācārya
Parva (بایوجا پاروا) or Harībana (Harīvāna) Purāṇa,
on ff. 106b–118b, see No. 1591 above.

Dated the 29th of Muharram in the sixth year of
the reign of ʿĀlamgīr II (A. H. 1173=A. D. 1759,
Sep. 22, Samvat 1816).

No. 238, ff. 118, li. 19-23; written, unequally, partly in
careless Nasta’līk, partly in Shikasta; size, 11 in. by 6¼ in.

1956

Tarjuma-i-Mahābhishnu Purāṇa (تارجومه مهابیشنو پوراونا).

A Persian translation of the Vishnu-Purāṇa or
dialogues between Parāśara and Maitreya, beginning:
براگش افسار کدی میتری ای افسار
که تلویج میکنم چنین
دی چی نو آلتیا

It is identical with the Persian version of thirty-one
select stories from the Vishnu-Purāṇa, noticed in the
Bodleian Cat., Nos. 1318 and 1319. The Sanskrit
original was translated into English by H. H. Wilson,
1840, 2nd ed. by F. E. Hall, 1864–1877; see also
Barth, Religions of India, pp. 187 and 188. An
edition of the Vishnu-Purana, with commentaries, appeared in Bombay, 1890. This copy, which is not dated, belonged formerly to Mr. Richard Johnson, who added notes in pencil on the margin.

No. 1844, ff. 171, l. 11; Nasta’līk; size, 9¾ in. by 6½ in.

1957

Eshnu Purana (پوران پیشن). A very similar translation of the same Vishnu-Purana, beginning: سمت جهان پیروز گردید که ای من، آمیز - يتم hallmark مکاتب امیرکبیر جهان است دماوند دی - به خوش و ما سوا الله ترک کن گن. An epigraph appears on fol. 39a. There are altogether nineteen stories only marked by distinct headings.


No. 2612, ff. 110, l. 13; Nasta’līk; size, 8¼ in. by 6¼ in.

1958

Shiva Purana (پوران شیون). The same Persian translation of the Siva-Purana or rather Siva-Upapurana (see Wilson, Vishnu-Purana, first edition, 1840, p. lii), which is noticed in W. Petesch, Berlin Cat., p. 128, No. 1, and begins: جهان جهان و ننی - بعد ماه و دیوان دیوان و باز دیدن، که خانه آن، It is divided like the Sanskrit original, as the translator says on fol. 2b, l. 7 and 8, into seventy-four Adhyayas (usually there are seventy-five in it, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Library, p. 64; see also A. Weber, Berlin Cat., p. 347; and Barth, Religions of India, p. 262). The author of this translation is Kishan Singh (in the Berlin copy wrongly spelt بیضی کریم), the takhallus Nashat, son of Rāj Prān Nāth, a Khatri of the Mangal tribe and inhabitant of Sīyālkīt, who also wrote a Persian version of the Panākāro, and the short narrative in ornate prose, styled غريب الالما, and dated A.H. 1157 (A.D. 1744), see Rieu ii. p. 795b. The Sanskrit words are added in Devanagari characters on the margin, together with many English annotations and paraphrases, written in pencil by the former owner of the copy, as it seems, Mr. Richard Johnson. This must be a very early work of Kishan Singh, since it is dated the 9th of Dhū-al-ka’dah, 1096 (probably of the Faṣl era A.H. 1102 or 1 H. 1069, Aug. 25).

No. 760, ff. 180, l. 12; Nasta’līk; pictures on ff. 25b, 27b, 41b, 71b, 83b, 112b, 131b, 140b, 149b, 155b, 172b, and 175b; spaces are left blank for pictures on several other pages; size, 10½ in. by 6½ in.

1959

Bahr-al-najjāt (بهر النجات). A Persian translation in five volumes of the topographical and legendary description of Banaras, entitled Kāšī-Khand (کا سی خاند, Kāšī being the ancient name of Banaras) or the province of Banaras, taken from the Skanda Purana (اسکندا پوران), comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Library, p. 668; Garcia de Tassy, Histoire de la littérature hindoue, etc., iii. 103; the Catalogue des manuscrits alpernats de la bibliothèque impériale, par A. Hamilton et L. Langlés, pp. 33-36; and Barth, Religions of India, p. 278 (text and note 2). The Persian translator was Anandkhan (اندکرون), with the takhallus Khowāh (خوو), and he composed this Persian paraphrase, which he styled غزفر (غزفر), at the request of Mister Jonathan Jackson (**, see No. 1962 below. He kept the old division of the Kāšī-Khanda in 100 adhyayas, as he states in the preface, No. 668, fol. 2b, and arranged his five volumes so that each of them contained twenty; but, in the progress of his work, as the real contents of the five volumes prove, he did not stick to his first intention, he did not even preserve the 100 Adhyayas. For the first volume contains twenty-four; the second, fifteen; the third, fourth, and fifth each nominally twenty, but virtually only nineteen, as the last section of every one consists of a mere heading and nothing else.

Beginning of the first vol. (No. 668): جهان جهان و سپاس مراح نیGEDIACRA را سد که قیاس ره همان دانشمند با نصیرالممالی اخ. Beginning of the second vol. (No. 669): جهان جهان و سپاس مراح بیهقاس را که بقدری کماله خوان: تمام این جهان و جهان را آن. Beginning of the third vol. (No. 670): جهان جهان و سپاس مراح و این دانش پان از آرکاد. Beginning of the fourth vol. (No. 671): جهان جهان و سپاس مراح و این دانش پان از آرکاد. Beginning of the fifth vol. (No. 672), defective, as the first page is missing; it opens abruptly thus: کرمان مکان جوآن داده ویک بادی خیال در طول جهان. The first volume is dated the 11th of Bahr-al-thānī, A. H. 1207 (Hindu era 1849) = A.D. 1793, Nov. 26; the second, the 15th of Rajab of the same year = A.D. 1793, Feb. 21; the third, the 19th of Shawwal of the same year = A.D. 1793, May 30; the fourth, the 29th of Dhul-hijjah of the same year = A.D. 1793, Aug. 7; and the fifth, the 7th of Shabān, A. H. 1208 = A.D. 1794, March 10. The transcriber was डोहो नाथह (Dohoho Natha). Thirty-five Adhyayas of the original Sanskrit work have also been translated into Hindustani by Jaya Narayan Ghoça and published at Calcutta in three volumes. N. 668, ff. 194; No. 669, ff. 206; No. 670, ff. 199; No. 671, ff. 198; No. 672, ff. 189; l. 15; Nasta’līk; a little worm-eaten here and there; a picture at the beginning of the third and the fourth volumes; size, 9-½ in. by 6¼ in.
1960

Kahetra Māhātmya (کهترا مهاتما). Another Persian adaptation of portions of the same Skanda Purāṇa (see fol. 2028, l. 8: مهاتما تفیقی (Mahatma Tavīqī), in forty-five Adhyāyas, dealing with the Jñāna, Sanskrit kahetra, i.e. the sacred districts or holy localities, probably in Orissa (see on these Māhātmyas, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq., and Barth, Religions of India, p. 278, note 2), by Karan Singh, a Khatri, who was a native of the Panjab and lived in Shāhjāhānābād.

The Sanskrit original of the Vāyu Purāṇa has been edited in the Bibl. Ind., Calcutta, 1879–1888.

No. 1861, ff. 56, li. 15; Nasta‘līk; size, 9½ in. by 6½ in.

1961

ʿAin-ālāhūr (عين الأبلور). A Persian translation of the Brahmvāivarta Purāṇa or description of all the spiritual advantages of Banaras, made from the Sanskrit by the same Kishan Singh, with the tākhalsul Naṣhāt (see fol. 3, l. 9 and last page), who rendered in Persian the Siva-Purāṇa (see above, No. 1958), in the year 1794 (A.D. 1837). It is, like the original, divided into twenty-six Adhyāyas. After two introductory baits, the first of which runs thus:

جمیع حقیقات زبان شریف

All the Hindū words and expressions are marked on the margin in Devanāgāri characters. Many English notes and paraphrases, written in pencil, are probably due to Mr. Richard Johnson, to whom this copy formerly belonged. The copy is dated the 9th of Diwān’s fourteenth year (A.H. 1106, A.D. 1728, Oct. 16), and seems to be copied from the original itself. On the Brahmvāivarta Purāṇa, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 24 sqq.; Barth, Religions of India, pp. 137, 236, and 262; H. H. Wilson, Select Works, vol. iii. A specimen of the Sanskrit text with Latin translation was edited by Stenzler, Berlin, 1829.

No. 758, ff. 231, li. 12–13; large and distinct Nasta‘līk; pictures on ff. 106, 256, 330, 376, 428 (unmarked, only sketched), 156 (inserted between ff. 126 and 137), 129, 134, 159, 163, 183 (the last two only sketched), 194, 203 (only sketched), and 217; size, 10½ in. by 6½ in.

1962

Gayā Māhātmya (گیتا مهاتما). A Persian adaptation of the Gayā Māhātmya, or description of the holy sanctuary at Gayā in Bihār (see Barth, Religions of India, p. 280, note 2), and the rites connected therewith, taken from the Vāyu Purāṇa, by the same Anandkhan, with the tākhalsul Khwash, who translated the Kālī-Khanda (see No. 1599 above), at the request of the same Mister Jonathan Edgar, 1828 of the Hindu era (Samvat) = a.d. 1791 (A.H. 1226), and copied the 15th of Rābi‘-al-awwal, the same year (A.D. 1791, Nov. 12).

It is divided into eight Adhyāyas and begins, on fol. 153:

غَزْنِی فِی نَارَیِّن مَنْ سَوْی اَنَّا کَسَرِّن

The Sanskrit original of the Vāyu Purāṇa has been edited in the Bibl. Ind., Calcutta, 1879–1888.

No. 1861, ff. 56, li. 15; Nasta‘līk; size, 9½ in. by 6½ in.

1963

Torjuma-i-ʿRámâyāna (ترجمة راماء). A Persian prose-translation of Vālmiki’s ʿRámâyāna, the second greatest national epic of the Hindūs, which differs from the first, the Mahābāhārata, by its less ancient origin and the more homogeneous and artistic way in which it has been conceived, dealing with the great cycle of Rāma, see Barth, Religions of India, pp. 175 sqq. and 187. This version is identical with Or. 1124 in the British Museum (Rieu i. p. 55) and No. XXXIII in the University Library of Cambridge (E. G. Browne, p. 93), and probably due to ʿAbd-alkādir Bādā‘unī, who completed his translation A.H. 999 (A.D. 1591). Beginning:

در پسیار ارباب، نظرهای محفوظ

The Sanskrit original of the ʿRámâyāna has been edited, with an English prose-translation and notes (books I and II), by W. Carey and J. Marshman, Serampore, 1806–1810, with a Latin translation (still more incomplete) by Schlegel, three vols., Bonn, 1829–1846; with an Italian translation by G. Gorresio, eleven vols., Paris, 1843–1847; in the Banaras recension, seven vols., in three, in Bombay, 1864 (lithographed); a French translation by H. Fanche appeared in nine vols., 1854–1858; an English one in verse by Ralph T. H. Griffith, in five vols., Benares, 1870–1874, in one volume, ib., 1895; other editions, Calcutta, 1859 and 1860–1872, Bombay, 1859 and 1873, the first book, with notes, by P. Peterson, Bombay, 1879; comp. on the poem also Weber, Uber das ʿRámâyāna, Berlin, 1870 (Abhandlungen der Berliner Akademie); H. Jacob, Das ʿRámâyāna, Bonn, 1873; Baumgartner, Das ʿRámâyāna und die Rāma-Literatur der Inder, Freiburg, 1894, etc.

No. 1979, ff. 374, li. 16–17; written in unequal Nasta‘līk, mixed with Shikasta; size, 8½ in. by 5 in.
1964

Another translation of the same.
An abridged prose-translation of the Rāmāyana, by Chandramān Kāyath bin Śrī Rāma, made in Ālamgir's reign, A.H. 1097 (A.D. 1686), see fol. 2a, l. 5–6, and fol. 135a, and comp. Rieu i. p. 56b; another copy of this version is found in the Mackenzie Collection, ii. p. 144. It is introduced by eight mathnawi-batts, beginning, on fol. rb:

श्रेय यह न्याय सब साधत
आनंद जनाकर देश-सराहत

Of the seven Kāandas, into which the Rāmāyana is divided (called here دفتر), these are marked:

Daftar III, on fol. 26b (here wrongly spelt دفتر), IV, on fol. 38b (here styled دفتر); V, on fol. 47b (سنش کا نیما); VI, on fol. 73b (here called واقع); VII, on fol. 110b (دفتر); the seventh Kānda ends on fol. 135a, and is dated the 11th of Dhū-al-ḥijjah, A.H. 1107 (A.D. 1696, June 26); the second, on fol. 170b–191b, a legend of Krishna, and due, as stated at the end, to Vyāsa, i.e. taken from the Mahābhārata, beginning:

جینس روایت اردش آند که جمعیت شده بیش به دان تولد که نشان داست

It is dated the 3rd of Dhū-al-ḥijjah in the same year (A.D. 1696, July 4).

On fol. ra a Persian note ascribes the translation of the Rāmāyana, contained in this copy, wrongly to the poet Fāṭl. There are two other prose-translations of this epos, extant, one in Munich (J. Aumer, p. 140, No. 349), the Adhyātma Rāmāyana or the Rāmāyana excerpted, and one in the British Museum (Rieu i. p. 56b), a Persian paraphrase of Tulsīdās' Rāmāyana (a free imitation of the original Sanskrit poem in Hindi) by Debidās Kāyath.

No. 2985, ff. 191, l. 17; careless Nasta’līk, written throughout by the same hand; many blanks left for pictures; size, 12 in. by 6 in.

1965

Mathnawi-i-Rāmāyana (مستندی رامانی).

An abridged translation of the Rāmāyana, in 5,000 mathnawi-batts, by Ghīrdādās of the Kāyath tribe, who dedicated his poem to the emperor Jahāngir and compiled it, according to fol. 205b, ll. 9 and to A.H. 1635 (A.D. 1623–1624 = Samvat 1661; the British Museum copy, Rieu i. p. 56b, gives A.H. 1036, which is clearly a mistake, as it does not agree with the year of the Hindi era, which is there as the same here).

Beginning:

خشان کُر گیا، چان را
بدید آر ان کو، و مکان را

Copied in the fifth year of Muḥammadshāh's reign (A.H. 1136), the 15th of Safar (A.D. 1723, Nov. 14).

No. 808, ff. 205, 2 coll., each ll. 12–15; Shikasta; size, 8½ in. by 5½ in.

1966

Another copy of the same. The same poetical translation of Ghīrdādās, beginning as in the preceding copy.

No date.

No. 1604, ff. 199, 2 coll., each ll. 15–16; written for the greater part in unequal Shikasta, only a few pages are in Nasta’līk; size, 9¼ in. by 5½ in.

1967

Rāma u Sitā (رما و سیتا).

Another abridged poetic translation of the Rāmāyana, styled here the story of Rāma and Sitā, by Shaikh Sa’d-Allāh Māshī (see this takhallus, for instance, on fol. 2a, l. 13; fol. 6a, l. 14; fol. 7b, l. 13; fol. 8b, l. 7, etc.) and Māshī Khairānawi Fārīpatī, see Sāfīnāt, No. 688 (Bodleian Cat., col. 234); Bodleian Cat., No. 1315, and Rieu iii. p. 107b. The author, who is not to be confounded with Hakīm Ruknā Māshī of Kāshān, to whom this poem has been wrongly ascribed, both in No. 1572 above, and in Rieu ii. p. 689, was the adopted son of Mūkarrakhīn (who died A.H. 1566 = A.D. 1646) and flourished, like Ghīrdādās, under Jahāngir, whom he praises in this poem (see fol. 8b, در تعريف هندورستن), as well as his spiritual Pir Shaikh Mir Muhammad Abū-al-Abāla; among the introductory chapters there is also a laudation of Hindūstān (in تعریف هندورستن), on fol. 10b; the story itself opens on fol. 13b (بیان داستان رما و سیتا).

Beginning:

دیوارمدا راجم مصنف که مطلب
که از مصنف فراماه بر جهان دست


No. 1387, ff. 163, 2 coll., each ll. 20; clear Nasta’līk; size, 8¼ in. by 4½ in.

1968

Another copy of the same. The takhallus Māshī appears on fol. 3b, l. 2; fol. 7b, l. 5; fol. 10b, l. 3 ab infra; fol. 12b, l. 6, etc.; the form Māshī on fol. 9b, l. 4 ab infra; and once also the form Māshī on fol. 12b, l. 7. The praise of Muḥammad Abū-al-Abāla is found here on fol. 9b, that of the emperor Jahāngir on fol. 10b, the description of Hindūstān on fol. 13b; beginning of the story of Rāma and Sitā on fol. 16b.

Dated the 22nd of Muharram, A.H. 1207 = A.D. 1794, Sept. 9, by Alkādīr Būshanashāhī for Sāhīn Māshī. It is called in the colophon پیژندنیار (the proper title for a poetical version of the Rāmāyana in Hindi, copies of which are preserved in No. 1749 of the
1969

The same.
Beginning as usual. The panegyrics on the Shaikh and the emperor are found here on ff. 12b and 13b.
Dated the 9th of September, 1803.
No. 2855, ff. 257, 2 coll., each li. 11; large and distinct Nasta'liq; size, 8! in. by 5! in.

1970

Ramayana (Rama). (Ramayana).
Another, very large, poetical translation of the Ramayana, by an anonymous author and not found, as it seems, in any other collection.
Beginning:

جوهر شناسان كا د خ
ندند اد مان دنSep:
که در عهد پخش بندهنتان
هیم سپ باوه صاحب زمان

It is headed, on fol. 1b: آئذ کتب حقایق نصیب: رامیان معرفت حزانت.
No date. This copy belonged formerly to Mr. Richard Johnson.
No. 1768, ff. 408, 4 coll., each li. 21-27; written very unequally in Nasta'liq; some lacunas, as it seems, now and then; size, 12! in. by 8! in.

1971

Tarjuma-i-Jogbashishht (ترجمه جوگ باشیت).
The same Persian version, by an unknown translator, of Vālmiki's Sanskrit work Yogavasishtha on Hindu gnosticism, taken from the abridged version of the Kashmirian Pandit Anand, (or it is here constantly called Bahandran, بهندان), which is described in Bodleian Cat., No. 1328, and Rieu i. p. 61b. It is divided into the following six Prakarana (پرکرن):
1. Vairagya-prakarana (بیارگن پرکرن); 2. Mumukshutva-prakarana (موسوت پرکرن); 3. Upatti-prakarana (اپدی پرکرن); 4. Shrit-prakarana (شرت پرکرن); 5. Upasaman-prakarana (اپسماپن پرکرن); 6. Nirvana-prakarana (نیرفاپن پرکرن), comp. fol. 5b.
In the text itself these divisions are called دان (whereas in the subdivisions or Sargas, سرج, the word پرکرن is used), but not all of them are distinctly marked: I, on fol. 5b; II, on fol. 39b; III, on fol. 50a; IV, not marked; V, on fol. 104a; VI seems to begin on fol. 114b.
Beginning:

برهمان پندرها دروجدت ذات حق مخلوط:

1972

Another translation of the same.
Another Persian version of the Yogavasishtha, made under the auspices of prince Dārā Shukh, A.H. 1666 (A.D. 1656), see fol. 4, last line, and beginning:

ساس ودستی ویک نخست ندیده‌می‌کند که آرامه در قری

This translation, although closely agreeing in its opening words with those of Add. 5637 in the Brit. Mus. (Rieu i. p. 61b), is quite different from that, since the latter was made at the request of Akbar in A.H. 1606 (A.D. 1597, 1598). Another abridged Persian version is quoted in the preface of the present copy, on fol. 1b, l. 7, as a ترجمه منتفی این کتاب Shafi; that is evidently the ترجمه متفی این کتاب: حکایت از هزاره بازسازی, by Shafi Sharif Kuhbæhæi, based on the Yogavasishthasāras (comp. Weber, Berlin Cat., p. 186), and divided into ten chapters, called طریخ, see Rieu iii. p. 1934b, No. 3, and W. Persch, Berlin Cat., p. 1022, No. 4.

Other copies of Dārā Shukh's version, which is divided into the same six Prakarana as the preceding translation (see fol. 3b), are noticed in W. Persch, Berlin Cat., p. 1021; E. G. Browne, Cambridge Cat., p. 96, No. 16; Dr. Forbes Cat., p. 61; Bibl. Sprenger, Cat., No. 161; and Catalogue of King's College, Cambridge, No. 28.

The present copy is dated the 15th of Dhu al-Hijjah, in the twenty-fourth year of Muḥammadshahi's reign (A.H. 1154 = A.D. 1742, Febr. 21).
No. 1185, ff. 115, l. 17; Shikasta; ff. 23-31 and 110 supplied by a more recent hand; size, 8! in. by 5! in.

1973

The same.
This excellent copy of Dārā Shukh's version, beginning like the preceding one, was, according to fol. 1b,
made under the superintendence of Motie Ram Pandit and dated the 3rd of Ramadan, A.H. 1196 (A.D. 1783, Aug. 12); the collation was finished the 15th of the same month. It belonged formerly to Mr. Richard Johnson.

No. 1155, ff. 113, ll. 11; excellent Nasta’l’k; size, 9 in. by 5½ in.

1974

The same.

A third very good copy of the same version, without a date.

No. 1155, ff. 133-147, ll. 16-18; Nasta’l’k; size, 9 in. by 5½ in.

1975

Shārik-alma’rifat (شراک المعرفات).

A treatise on the Vedanta philosophy, based on Sanskrit sources, for instance, the Yogavaisishta, the Bhagavata Purana and others, by the poet Faqidi, see another copy of the same in E. G. Browne, Cambridge Cat., p. 55.

Beginning:

جميل ابن طالب طالب أرحب وإله

ك مرزوك في المعركة دام به تكال

It is divided into twelve Leagues, viz.:

1. In dieser welche, on fol. 2.

2. In dieser welche, on fol. 4.

3. In dieser welche, on fol. 5.

4. In dieser welche, on fol. 6.

5. In dieser welche, on fol. 7.

6. In dieser welche, on fol. 10.

7. In dieser welche, on fol. 15.

8. In dieser welche, on fol. 16.

9. In dieser welche, on fol. 17.

10. In dieser welche, on fol. 18.

11. In dieser welche, on fol. 21.

12. In dieser welche, on fol. 25.

The second part begins on fol. 10a with the sentence:

The proper title appears here on fol. 2b, l. 9.

Dated by Hidayat-ullah, A.H. 1196 (A.D. 1782).

No. 1156, ff. 181, ll. 19; Nasta’l’k; size, 13 in. by 9 in.

1977

Another copy of the same.

No date. Beginning as in the preceding copy. It belonged formerly to Mr. Richard Johnson, who obtained it in 1782.

No. 1175, ff. 358, ll. 13; written by at least three different hands in Nasta’l’k and Shikasta; ff. 1-25 and 315-358 are in the same handwriting; size, 9½ in. by 4½ in.

1978

The same.

No date. The proper title appears on fol. 3a, l. 8; but the other title (see No. 1977 above) is found on fol. 2b, l. 10. Ff. 187a-190b contain an index and a kind of glossary (as in Rieu ii. p. 84¹, No. I) styled respectively in Nasta’l’k and Shikasta.

A lacuna after fol. 140.

No. 1156, ff. 190, ll. 17; written very unevenly in Shikasta; size, 12½ in. by 7½ in.

1979

No date. The proper title appears here on fol. 3a, l. 11; an index of the Upanishads on ff. 4a-5a; the first Upaniakh begins on fol. 5a.

Bibliotheca Leydeniana.

No. 2785, ff. 286, ll. 20; careless Nasta’l’k, mixed with Shikasta; size, 8½ in. by 5½ in.
1980
The same.
Splendid copy, not dated; a full-sized portrait in front of the first leaf.
No. 1615, ff. 331, ll. 13; very large and clear Nasta’lîk; large illuminated frontispiece; size, 12 in. by 6½ in.

1981
The same.
No date. All Sanskrit words marked on the margin in Devanâgârî characters.
No. 873, ff. 298, ll. 15-17; written by many different hands in various styles of Shikastâ and Nasta’lîk; size, 10 in. by 6½ in.

1982
A slightly defective copy of the same.
The prefix is missing here; the initial words agree with fol. 365, l. 4 in No. 1733 (1977 in this Cat.).
Dated the 9th of Shahrûn, H. 3118 (R. d. 1759, June 14).
No. 1721, ff. 439, ll. 15; written by different hands, partly in Shikastâ, partly in Nasta’lîk; size, 9 in. by 6 in.

1983
Mufarrij-alkulâb (مفرج الملقب).
The Persian translation of the Hitopadesha from the Sanskrit original, made by Tâj-aldin Mufti (as he is called here; others have his name as Tâj-i-Ma’llî, as in the immediately following copy; Tâj-aldin Ma’llî, as in No. 1985; Tâj-alghani, as in the Bodleian copy; Tâj-aldin bin Mu’ûn-aldin Maliki, as in the Brit. Mus. and Cambridge copies; and Tâj-aldin Mufti Ma’llî, as in J. A. M. p. 47) for Malik Nasir-aldin (a ruler of uncertain date, identified by some as Nasir-aldin Humâyûn, the emperor, who ascended the throne of Dihli, A. H. 937 = R. d. 1530) by others, like De Sacy, as a prince of Akbar’s time.

Beginning: حمد و سبض دیقاس مرحمت شامی را که از جمله بندگان خوشبMARIE RA \*
This copy contains the complete four stories: first, on fol. 3; second, on fol. 41; third, on fol. 76; fourth, on fol. 110. As date is only given the 17th of Shahrûn, without a year.
Other copies of the Mufarrij-alkulâb are described in Rieu ii. p. 757; Bodleian Cat., No. 1320; W. Hertford, Berlin Cat., p. 1163; J. A. M. p. 77; E. G. Browne, Cambridge Cat., pp. 464 and 470. The fullest account of the work has been given by De Sacy in Notices et Extraits, x. pp. 226-264. Lithographed edition, Lucknow, 1869; a HindUSTâni version, entitled A’hâlalé Hâdm, appeared in Calcutta, 1803; comp. Garcin de Tassy, Histoire de la littérature hindoue, etc., 2nd ed., pp. 188 and 609. Complete editions of the original Sanskrit text appeared Sarampore, 1804; Calcutta, 1830 and 1871; Hertford (by J. Johnson), 1847, 2nd ed. 1884; English translation by Fr. Johnson, Hertford, 1848 and 1864; German translations by Max Müller, Leipzig, 1844; by J. Schoenbergh, Vienna, 1884, etc.

1984
Another complete copy of the same.
No date; the wording differs in some parts considerably from that in the preceding as well as the following copy.
Beginning: سبض دیقاس مرحمت شامی را که از جمله بندگان خوشبMARIE RA \*
The translator is called here, on fol. 26, l. 3, Tâj-aldin Ma’llî; the first story begins on fol. 6; the second, on fol. 42; the third, on fol. 78; the fourth, on fol. 122. Fol. 39 is left blank, but the text is uninterrupted.
No. 1335, ff. 143, ll. 13-17; written by different hands in large, but very unequal and often incorrect Nasta’lîk; size, 9½ in. by 5½ in.

1985
The same.
This copy is arranged in a very strange way; the first story begins on fol. 38; the second (without a heading), on fol. 30; the third (here wrongly styled حکاکان دوم), on fol. 53; the fourth, on fol. 14 (inserted between the first and the second). The author’s name runs here (on fol. 28, l. 4): Tâj-aldin Ma’llî.

Beginning: حمد و سبض دیقاس مرحمت شامی را که از جمله بندگان خوشبMARIE RA \*
No date. College of Fort William, 1825.
No. 2204, ff. 93, ll. 15; Nasta’lîk; size, 7½ in. by 4½ in.

1986
An abridgement of the same.
This copy, written very incorrectly, contains as it appears, the usual four stories, but in a much shorter version than the preceding copies. They begin respectively on ff. 3, 19, 30, and 40. Title and translator’s name are found on fol. 21, ll. 7 and 8: the latter is given here in the barbarous form ناجی (1). The names of the stories follow directly.
Beginning of the short preface, on fol. 18: حمد و سبض دیقاس مرحمت شامی را که از جمله بندگان خوشبMARIE RA \*
Dated by Sayyid Makhdu’d al-Hussaini, son of Sayyid Shâh Hasan, a descendent of the Kutb-alkutb Sayyid Muhammad Husaini Gisadarraz, in Shâwâl, A. H. 1221 (A. D. 1866, Dec.–1867, Jan.).
Bibliotheca Leydeniana.
No. 2596, ff. 49, ll. 15; Nasta’lîk; size, 9½ in. by 6½ in.
1987

Kathā Sarit Sāgara (कथा सरित सागर).

Fragment of an abridged Persian prose-translation of Somadeva's famous collection of stories, called Kathā Sarit Sāgara (edited by H. Brockhaus). Books I-V in Nāgarī characters, with German translation, Leipzig, 1839; Books VI–XVIII, Sanskrit text only, in Roman characters, ib., 1862–1866; complete German translation by the same, 2 vols., ib., 1843; complete English translation by C. H. Tawney, Calcutta, 1880–1887, defective both at the beginning and end, with smaller lacunas in the text itself. The translator, whose name does not appear directly, is according to many indications very likely the poet Āli Fāsid.

This fragment begins in the second Tarāṅgas ( которкий), or Mauj (موج), as the strict Persian term is of the first Nahr (نه), and goes down to the beginning of the ninth (or tenth?) Nahr.

The eight Tarāṅgas of Nahr I begin here: 3rd, on fol. 23, first line; 4th, on fol. 24; 5th, on fol. 25; (here is to be read "Sanskrit" instead of "Dharmasastra"); 6th, on fol. 26; 7th, on fol. 27; (according to a pencil note at the bottom, "the middle of this Terga want", there must be a lacuna after fol. 16, although the catchword is correct); 8th, on fol. 17.

Nahr II, in six Tarāṅgas or Mauj: 1st, on fol. 18; 2nd, on fol. 20; 3rd, on fol. 21; 4th, on fol. 22; 5th, on fol. 23; 6th, on fol. 24.

Nahr III, in six Mauj: 1st, on fol. 25; 2nd, on fol. 26; 3rd, on fol. 27; 4th, on fol. 28; 5th, on fol. 29; 6th, on fol. 30.

Nahr IV, in three Mauj (without headings): 1st, on fol. 31; 2nd, on fol. 32; 3rd, on fol. 33.

Nahr V, in three Mauj: 1st, on fol. 34; 2nd, on fol. 35; 3rd, on fol. 36.

Nahr VI, in eight Mauj: 1st, on fol. 37; 2nd, on fol. 38; 3rd, on fol. 39; 4th, on fol. 40; 5th, on fol. 41; 6th, on fol. 42; 7th, on fol. 43; 8th, on fol. 44.

Nahr VII, in nine Mauj: 1st, on fol. 45; 2nd, on fol. 46; 3rd, on fol. 47; 4th, on fol. 48; 5th, on fol. 49; 6th, on fol. 50; 7th, on fol. 51; 8th, on fol. 52; 9th, on fol. 53.

Nahr VIII, in seven Mauj: 1st, on fol. 45; 2nd, on fol. 46; 3rd, on fol. 47; 4th, on fol. 48; 5th, on fol. 49; 6th, on fol. 50; 7th, on fol. 51; 8th, on fol. 52; 9th, on fol. 53.

On fol. 46 a new Nahr begins, again called Mauj, which seems to be a mistake for Nahr X. No further subdivisions are found.

The title Kathā Sarit Sāgara, and the author's name, Somadeva, the Pandit, or the Kashmirian Brahman, appear at the end of almost every Mauj compare, for instance, fol. 5, ll. 14 and 15, fol. 9, ll. 6 and 5 ab infra, etc. On the first thirty leaves the Sanskrit names are added in Devanāgarī characters on the margin; there are also frequent pencil notes, stating the contents of the different chapters, no doubt by Mr. Richard Johnson, the former owner of this copy, which has been transcribed from one in Col. Martin's possession.

No. 2140, f. 19; clear and distinct Nasta'īk; very fine drawings on ff. 2, 4, 7, 11, 18, 19, 21, 22, 24, 25, 27, 28, 32, 33, 34, 37, 41, 44, 47, 49, 56, 61, 63, 65, 68, 72, 74, 75, 76, 78, 79, 81, 83, 85, 90, 91, 92, 100, 104, 105, 106, 108, 110, 114, 116, 119, 122, 125, 127, 132, 134, 140, 147, 148, 158, 159, 161, 162, 165, 166, 172, 174, 185, 184, 188, and 189; size, 14 in. by 9 in.

1988

Singhāsān Batīsī (سینگھاسان باتیسی).

A copy of the Persian translation of the Sīghasanaṃvatī (or Sīghasanaṃvatānī) of the thirty-two stories of the throne, also called Vikramadityāram or the stories of the king Vikramaditya (in its Persian form Bīkramajīfe, wherefore the title देवस्य मा समापित is given to this collection in various copies), and the thirty-two statues (बाखराम, Sanskrit puttal), which was made in the emperor Jahāngīr's reign, 1610 (A.D. 1610), by an author, whose name is spelt in different ways, viz. here (see fol. 3), last 4 lines Bhārīnūl (भारिनूल, or Bhārīnāl, as it is written on the fly-leaf); in the first Berlin copy: Bāhrīnāl (भारीनाल); according to Ries's, p. 763, and No. 1099 (fol. 4, l. 6) below, Bhārīnāl in Rājīnāl Khatrī. It begins on fol. 18.

The introductory story commences on fol. 6 after an elaborate index of the thirty-two Bāhrīnāl, which are found here respectively on ff. 19, 21, 23, 26, 28, 30, 40, 41, 59, 60, 62, 63, 64, 65, 66, 70, 71, 72, 74, 75, 76, 77, 79, 80, and 82.

1989

Kisht Bilas (کشت بلس).

Another translation of the same Singhašān Battisi, by Kishandās Ibn Mulikānand Tamboli (the seller of betel-leaf), a native of Lāhūr. The present copy was made at Lucknow in the twenty-first year of Shāh ʿAlān's reign, A.D. 1194 (A.H. 1780, May 4).

No. 1256, ff. 86, ll. 13-16; careless Nastaʿlīk, mixed with Shikasta; size, 8 in. by 4 in.

1991

A defective copy of the same.

The present copy was made at the beginning of the text, which is not dated, belonging formerly to Mr. Richard Johnson.

No. 1258, ff. 217, ll. 10-12; Shikasta; size, 7 1/8 in. by 4 1/8 in.

1990

A third translation of the same.

The version of the Singhašān Battisi, known as that of Ibn Harkān, or, as the British Museum copy, Rieu ii. p. 763a, gives the name, Bisābārī bin Harigarbāl Kāyāth, a kind of combination of the two older versions of Caturbhūḍās and Bhārimal bin Rājāmāl. This third version, written in full agreement with Rieu's spelling, on fol. 4b, l. 6, see No. 1988 above), which was made under the emperor Shāhjāha (see fol. 3b, l. 5).

Beginning: حمّد مرحمر ملک المتعال ونتاني رابك

An index of the thirty-two pages, on fol. 58b sq.

The introductory story commences on fol. 3a: سری مهادیو و باربایی در کیلاس پریپت که چای دوئن سری مهادیو است نسجد و بود ند

The thirty-two pages are found here respectively on ff. 49b, 64b, 67b, 72b, 78b, 82b, 86b, 92b, 96b, 103b, 107b, 116b, 120b, 124b, 133b, 139b, 144b, 154b, 157b, last line, 162b, 168b, 174b, 176b, 179b, 186b, 190b, 193b, 197b, 201b, 205b, 209b, and 212b.

On the last fly-leaf before the beginning of the text the first lines of the index are repeated. Many pages injured. This copy, which is not dated, belonged formerly to Mr. Richard Johnson.

No. 1710, ff. 80, ll. 12-13; Shikasta; size, 7 1/8 in. by 4 1/8 in.

1992

A fragment of the same.

A fragment of Ibn Harkān's or Bisābārī's version, fully agreeing with it in wording, and going from the introductory story to the second half of the sixth chapter, comprising ff. 3b, l. 3-8b, 1. 5 ab infra in No. 1990 above; the sixth page begins on fol. 113b, l. 5 ab infra (= fol. 138a in No. 1990).

Bibliotheca Leydeniana.

No. 2373, ff. 65, ll. 12-17; careless Nastaʿlīk, mixed with Shikasta; worm-eaten throughout; size, 8 1/4 in. by 6 1/4 in.

1993

A collection of stories without title and author's name, apparently belonging to one or the other Persian versions of the Singhašān Battisi (as various allusions in the text prove).

The first story with which the copy opens is headed:
1994

Hindu tales.
A large, but still incomplete collection of moral tales, translated into Persian partly from Sanskrit, partly from Hindi or Hindustani. No author or translator is mentioned. On the margin of the first four stories (5-8) and of the thirty-first, the original Sanskrit forms of the proper names, occurring in the Persian translation, are added in Devanagari characters. The whole work is profusely illustrated with very fine drawings, superior in workmanship to most of the usual pictures in Persian MSS. The collection begins with the fifth story (हिंदूकात भगवान).

Contents:
5. (Sanghrámasātra), on fol. 1b.
6. दाहंवतारी (Dhanvantari) and सिंहमन्द (Singhmand), on fol. 1b.
7. कृतिका (Kritika), on fol. 1b.
8. शास्ति (Sarasva), on fol. 2b.
9. शारद्य (Sharad), on fol. 2b.
10. चण्ड (Chand), on fol. 2b.
11. दस्यूर (Dasyu), on fol. 2b.
12. कृतिका (Kritika), on fol. 2b.
13. शुभलक्ष्मी (Sukhla), on fol. 2b.
14. दिनवंशी (Dinvasht), on fol. 2b.
15. वरुण (Varuna), on fol. 2b.
16. राजा (Raja), on fol. 2b.
17. विभ्र (Viha), on fol. 2b.
18. नवा (Navas), on fol. 2b.
19. नवा (Navas), on fol. 2b.
20. राजा (Raja), on fol. 2b.
21. राजा (Raja), on fol. 2b.
22. राजा (Raja), on fol. 2b.
23. राजा (Raja), on fol. 2b.
24. राजा (Raja), on fol. 2b.
25. राजा (Raja), on fol. 2b.

1995

Gulzár-i-Hál (کلار حلال)

A Persian translation of the Sanskrit drama Prabodha Candrodaya, explained in Persian, on fol. 3b, l. 9 and 10, by یومی (Yumi), 〈the rise of the moon of knowledge〉, which was composed by Kishandás Bhat (see fol. 3b, l. 2 and 7, i.e. Krishnadasa).
Miṣrā), compare the edition of the original, by Brockhaus, 2 parts, Leipzig, 1835–1845, the translations of J. Taylor (English), London, 1812; Goldstücker (German), Königsberg, 1832, and Hirzel (German), Zürich, 1846; and A. Weber, Ueber die Magvykti des Krishnadāsa Miṣrā, Berlin, 1879. This Persian version was made by Banwālī with the tahlūs-Wali (see fol. 3, l. 1 and 2) or Wallī Rām (see the colophon), who is identical with Banwālī Dās, a munāū of prince Dārah Shukhū and author of the Sīrāj-Namā-yi-Dārah (see Nos. 256 and 256 above, and comp. Rieu ii. p. 8555. No. III, and iii. p. 916, in A. H. 1073 (fol. 3, l. 3 ab infra: A. D. 1662, 1663). According to the preface in the British Museum copy (Rieu iii, p. 1043, No. III), which appears to be more distinct than that in the present copy, Banwālī did not translate this directly from Sanskrit (as is stated here distinctly on fol. 3, l. 5 and 6). It is divided into six jumā, on ff. 3, 19a, 34b, 44b, 55b, and 72b respectively. Banwālī seems also to be the author of the Sīrāj-Namā-yi-Dārah, noticed in A. Sprenger, Catal. p. 589.

Dated the 11th of Dhū-al-Ḥijjah, A. H. 1166 (called here the fifth year of Ahmadshāh's reign, whereas it was in reality the sixth) = A. D. 1753, Oct. 9, at Banāras.

No. 1591, ff. 98, l. 13: Shikasta; size, 5½ in. by 5 in.

1996

Another copy of the same.

This copy of the Gulār-i-Hāl is not dated. Beginning as in the preceding copy. The six jumā are found here on ff. 3a, 14a, 25a, 32b, 41b, and 53b respectively.

No. 1182, ff. 71, ll. 15: Nastaʿlīk; size, 9 in. by 5½ in.

1997

Tarjuma-i-Bārahī (ترجمة براهمي).

The Persian translation of a great Sanskrit work on astronomy, by Bārahāmī (بهرامی), i.e. Varahamihira, son of Ṭriyādāsa, the renowned Indian astronomer, no doubt the Brihatasparāta, as no other title can be given here, on fol. 9a, l. 7, as above. See A. T. ff. 228 sq.; A. Weber, Berlin Cat., pp. 238–254; and History of Indian Literature, pp. 259–261; comp. also Alberuni's India, edited by Sachau, London, 1887, prefixed, p. 29, where it is stated that Alberuni translated this work into Arabic. Other works by the same Varahamihira are the Brihajātaka, the Śvālapajātaka, etc. This translation was made at the request of Sultan Firūsh-Shāh (reigned A. H. 752–790 = A. D. 1351–1388), by 'Abd-al-ʿazīz Shāh Bahā-i-nūrī (بهای نوری), the author of the Tārīkh Fīrūsh-Shāhī, see fol. 2b, l. 5 and 4 ab infra, who seems therefore identical with the well-known historian, Shams-i-Sirāj 'Ajīf (امجیری), whose notices are given above in Nos. 212 and 213.

This work begins, on fol. 2b: Ḥamd wa Ḥusn wa 'Ashr wa Ṣaḥr wa Ṣadaqātu Ḥamd wa Ḥusn wa 'Ashr wa Ṣaḥr wa Ṣadaqāt (حہم و حسن و اشر و صغر و صدوقت حامد و حسن و اشر و صغر و صدوقت). The Sanskrit original, which has been edited by Kern in the Bibli. Indica, 1864–1865, and translated into English by the same in the Journal of the Roy. As. Soc., iv. 1870 sq., contained, as stated on fol. 3b, l. 9, 104 bābs, but of these the translator left out eight, namely the forty-first, forty-second, forty-sixth, forty-seventh, fifty-fourth, fifty-sixth, fifty-seventh, and fifty-eighth on account of idiosyncratic matter contained in them (designated here as گزر). A full index of the remaining ninety-six bābs is given on ff. 3b–5b. In the beginning of the 104th bāb the copy breaks off.

No. 1262, ff. 315, l. 15; large and peculiar Nastaʿlīk; size, 15½ in. by 6½ in.

1999

Lilāwati.

The Persian translation of Bhāskara's famous Sanskrit work on arithmetic and geometry (البليغة الباروقي) (البرهمني), which the poet Faidi made at the request of Akbar, A. H. 995 = A. D. 1587 (see fol. 1, lin. penult., and fol. 2b, l. 11 sq.), beginning:

اَئْدُ رَضِيَاً بِغَزْتِهِ الْأَمْرَ - وَأَنْتَ عَلَيْهِ الْهُمَّ وَالْعَلَى


No. 1411, ff. 82, ll. 15; large Nastaʿlīk; size, 11 in. by 6½ in.

1999

Another copy of the same.

Beginning the same as in the preceding copy. It is collated and occasionally annotated by a former owner,
The same.
This copy is dated the 20th of Shab'an, A.H. 1193 (A.D. 1777. Sept. 1).
No. 372. ff. 42, l. 11-17, written very unequally in a mixed style of bad Nasta'il and Shahshta; size, 9 in. by 5½ in.

2000

Bija Gana (بَجَة غانَا).
The Persian translation of the Sanskrit treatise on algebra and mensuration, styled Vijaganita, by the same Bhaskara Acharya: the author of the Persian version is 'Atéllah Rashidi bin Ahmad Nadir, who made it A.H. 1044 (A.D. 1634, 1635), the eighth year of Sháhjahán's reign, to whom it is dedicated, the names of author and translator and the date of composition on fol. 1r, l. 3 ab infra sq. It is divided into a mu'akkadimah and five makálas.

Mu'akkadimah in six babs, viz.

I. در معرفت عالم مصرف, on fol. 17, l. 18 sq.
II. در تأثيرات عالم مصرف, on fol. 11, l. 8 sq.
III. در کلیات معرفت دل وحقیقت وایاد وحقیقت, on fol. 20, l. 10 sq.
IV. در ریاضت و معرفت وکلمات آن, on fol. 21, l. 17 sq.
V. در معرفت ابجدی انسان وانواع دم و ماهیت آن, on fol. 24, l. 1 sq.
VI. در معرفت چراغی جسد وماهیت آن وصایته, on fol. 35, l. 1 sq.
VII. در معرفت وهم وانواع دم وماهیت آن وآیه, on fol. 43, l. 1 sq. تردید در جمیع
VIII. در معرفت وهم وانواع دم وماهیت آن وآیه, on fol. 65 sq.
IX. در معرفت خصایص ومانیان, on fol. 68, l. 8 sq.
X. در معرفت و ابجدت بیانیات و اعمال, not marked in the text.

No. 432, ff. 82, l. 12; large Nasta'il; size, 9½ in. by 5½ in.

2001

2003

Tarjumah-i-Shástra (ترجمة شاسترا).
A Persian translation of the Puránártha Prakása (پوراناتها پرکاسا), or as it is styled here, see fol. 52, l. 7) or Puránártha Prakása Shástra (پوراناتها پرکاسا شاسترا), see fol. 4, l. 5), a Hindú chronology and cosmography by the Chief Pandit Rádhákanta Tarkavákyas (رذدکانتا ترکابکاس), see fol. 4, l. 5; fol. 52, last line; and fol. 54, last line). Both the Sanskrit original and the Persian version (the latter by Zúriwán Singh, زوریو سنگه) were made at the request of the Governor-General of India, Warren Hastings (وارن هنستن), and the latter styled ترجمة شاسترا, see fol. 4, l. 4 sq.; fol. 52, l. 8 sq.; and fol. 53, l. 4 sq. The Sanskrit original was completed, according to fol. 52, l. 11 sq., in the year 1766 of the Saka era (A.D. 1784). Beginning: بابوی اَیاصت بِلَیم کرمان (paramesvarasva), در تعداد شمار زمان, in Rieu's copy, it is "در تعداد شمار زمان, etc." It is divided into six babs and a khâtlimah, viz.:

Báb I, on fol. 4b

Báb II, on fol. 11b
CATALOGUE OF PERSIAN MSS.

Bâb III, on fol. 128a: 

Bâb IV, on fol. 15a:

Bâb V, on fol. 17a:

Bâb VI, on fol. 37a:

Khâtîmah, on fol. 52a:

All the Sanskrit words in the text are marked on the margin in Devanâgari characters. Dated the 7th of the month Asîr (Ismâ'îl, June-July), in the year 1194 of the Bangâli era = A.D. 1786; other copies of this Persian version are noticed in Rieu 1, p. 63; and E.G. Browne, Cambridge Cat., p. 94. The Sanskrit text, in Bangâli characters, is preserved in Or. 1124 of the British Museum; an English translation of the Persian version, ib., in Add. 5657, ff. 163-194.

No. 1184, ff. 54, ii. 11; Nasta’îlî; size, 9 in. by 6¾ in.

2006

A Persian paraphrase of and commentary on the Hindi work on Muhâmmâdân theology and science, styled "Amârâmâr (the beautiful wave), and written originally in Hindi verses from sayings and traditions of Shaikh Kamâl Muhammad A.H. 984 (see fol. 7a, ll. 13-15) = A.D. 1576, 1577; the commentary was composed A.H. 999 (A.D. 1590, 1591). It begins with a 

"Amârâmâr (the beautiful wave)_

The Hindi work itself with the paraphrase and commentary commences on fol. 8, first line: "Amar Amâr (the beautiful wave)_

The work itself commences here on fol. 130a; but the Hindi verses do not form part of the text, they are added separately on the margin. Moreover, the dates both of the original Hindi mathawî and of the Persian paraphrase and commentary differ from those in the preceding copy; they are A.H. 986 (A.D. 1578, 1579) and 1000 (A.D. 1591, 1592) respectively.

No. 1055, ff. 196-212, ii. 22-23; Nasta’îlî; size, 9¾ in. by 5½ in.

Appendix: Treatises on Indian Music and other Arts of the Hindus.

2008

Ghnayât-almunyât (Ghnayât-almunyât)_

The richness of desire, a treatise on Indian music, compiled by an anonymous author in the reign of Sultan Abû-alma’sâfir Firuzshâh (that is Firuz-altdin Tughluq, who reigned A.H. 752-790 = A.D. 1351-1380), A.H. 776 (A.D. 1374, 1375) at the request of his learned patron, the governor of Gujarât, Amir Shams-altdin wa’al-din Shâhâb Khatâb Abû’rûqâ’ (Abû’rûqâ’), who a short time before had induced him to translate from Arabic
into Persian the
Kāhān Fārid al-mu'min in Mu'izz al-dīn Muḥammad ibn Jāhālūs, see fol. 1 r, 2
and 5, and fol. 2 a, l 3 infra, in a mukaddimah, seven
bāb, and a kāhīyāt; comp. Reu. i. p. 62; Bollingen
Cat. No. 175; W. Pertsch, Berlin Cat., pp. 83 and 1010–1020;
Cat. of King's College, Cambridge. No. 217.

Beginning:

No. 1863, f. 92, II. 13; Naqši; size, 9 1/2 in. by 5 1/2 in.

2009

Tarjumāt-Fārijātaka (ترجمة فاریجاتکا)
The Persian translation of a Sanskrit work on Indian
music, belonging to the Fārijātaka or tree of
divine music, was made from the original by Mirzā
Rūshdī Damīr, and beginning:

No. 1434 (col. 347 in the Bollingen Cat.). This
copy, which is not dated, came into the possession
of Professor Richard Johnson, A.B. 1184 (A.D. 1780).

No. 808, ff. 189, II. 12; Nasta’īk; large water-spots; size,
8 1/2 in. by 5 1/2 in.

2010

Another copy of the same.

No. 664, ff. 154, II. 15; large Nasta’īk; size, 9 1/2 in. by 5 1/2 in.

2011

Tuhfat-alhīnd (تَحْفَظُ الْهَندِ)
A rather rare work on the fine arts and sciences of
the Hindūs, composed by Mīrzā Muḥammad ibn Fakhr-
al-dīn Muḥammad, in the reign of Alāmghir, at the request
of Kūkultāshkhān for the emperor's son, prince Mu-
hammad Mu'izz al-dīn Jāhālūs, see fol. 1 r, 2
and 5, and fol. 2 a, l 3 infra, in a mukaddimah, seven
bāb, and a kāhīyāt; comp. Reu. i. p. 62; Bollingen
Cat. No. 175; W. Pertsch, Berlin Cat. p. 283 and 1010–1020;
Cat. of King's College, Cambridge. No. 217.

Beginning:

No. 1863, f. 92, II. 13; Naqši; size, 9 1/2 in. by 5 1/2 in.

2012

Another copy of the fifth bāb of the Tuhfat-alhīnd
باب تَحْفَظُ الْهَندِ
The fifth chapter of the same work, dealing with
Indian music and beginning:
CATALOGUE OF PERSIAN MSS.

2013

Fragments of the Tuḥfat-al-ahānd.
This copy consists of two portions, written by different hands, viz.: 1. Ff. 1a-45a, containing preface and mukaddimah; the latter begins on fol. 3a. Beginning of the preface as in No. 2011 above. 2. Ff. 46a-68a, the first part of the ḳhātīmah, going down to the end of the bāb. Beginning: خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خاتم خ
see this date in the tenth or last chapter of the work, which contains a list of fifty celebrated contemporaries, musicians, players, singers, etc., on fol. 45b, l. 10, in the Khâtimah, where the author says, that this treatise was finished in the 12th year, which is clearly a mistake for 1077. There must be read likewise instead of the wrong 1278 and 1279 on fol. 45b, l. 10, fol. 48b, last line; and fol. 48b, l. 4. 1277. The same year 1076 appears on fol. 51b, l. 8, where it is called the eighth year of 'Alamgir's reign, and on fol. 55b, last line, and fol. 54b, l. 1: 1077, in the beginning. The work is divided into the following ten chapters (باب), a short index of which is given on fol. 2a, l. 5 sq.:

باب دم خانواده (باب دم در باب دانستن آقاه) (on fol. 4b).
باب دم خانواده (باب دم در باب دانستن آقاه) (on fol. 4b).
باب دم خانواده (باب دم در باب دانستن آقاه) (on fol. 4b).
باب دم خانواده (باب دم در باب دانستن آقاه) (on fol. 4b).

The fly-leaf at the end, another short fragment dealing with the same subject.

No. 1739, ff. 14, ll. 16-17; Shiasta; size, 3½ in. by 2½ in.

**2019**

A small collection of Indian Rāgs and Rāgīnis in the Rekhta, Braj, and Panjābī idioms, with one or two in Persian; it begins with a song in Braj (on fol. 46b). At the end, on fol. 31, a special little tract, styled "Doel Dr. Rūkōlī Rānī".

No. 1906, ff. 31, ll. 11 (on fol. 31, ll. 17); Nasta'llık; size, 10½ in. by 6½ in.

**2020**

Another collection of Indian Rāgs and Rāgīnis, chiefly in Rekhta, incomplete both at the beginning and end. According to the Arabic paging, there are wanting in the beginning twenty-five leaves. It is styled on the fly-leaf "Aqāwī Rughīnī".

No. 3377, olum 14, J. 15, ff. 72, ll. 10: written for the greater part in diagonal lines; Shiasta; size, 8½ in. by 6 in.

**2021**

Kanz-almūsīki (کنز الموسیکی).

The repertory of music, a collection of Rāgs and Rāgīnis and their respective Dohrās (couplets or distichs) in Hindi, mixed with some Persian verses and preceded by a Persian introduction, on fol. 2b, beginning: "Aqārūz Sādārī, Sayyid 'Abd al-Nasir Sayyid Sādārī, Kān". It is dedicated to Mu'azzazakhān; no date or author's name. The preface is styled "Dīwānā 'Nawāb, Khān Hāmed". Ff. 1b and 2b form a part of the text. Ff. 4b-5b contain an index of the Dohrās, ff. 6b-7a, an index of the Rāgs and Rāgīnis. The text itself begins on fol. 9b. Many intervening leaves are left blank, some are filed in some parts only, an evident proof that this copy is a mere brouillon or first sketch of a more complete and exhaustive work. It is wormed throughout. Sir Charles Wilkins.

No. 3365, ff. 130, ll. 13; written by different hands in Nasta'llık and Shiasta; size, 7½ in. by 4½ in.

**2022**

Shams-alasawat (شمس الأسماء).

A treatise on Indian music, compiled according to the chronogram on fol. 7b, l. 10, and fol. 8b, l. 1 (on fol. 7b, l. 10, Dīwān, A.H. 1109 (A.D. 1697, 1698), in the reign of 'Alamgir. It is divided into the following six bābs:

1. "Dar Khambat Fasāl" (Dar Khambat Fasāl), on fol. 100b, in fourteen fasāls.
2. "Dar Khambat Fasāl" (Dar Khambat Fasāl), on fol. 100b, in fourteen fasāls.
3. "Dar Khambat Fasāl" (Dar Khambat Fasāl), on fol. 100b, in fourteen fasāls.

The end of the treatise is found in the last leaf, page 152.
Catalue of Persian MSS.

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2023

Usāl-un-naghahmāt (Aṣūl al-naghmat) [Aṣūl al-naghmat]

A compendium of Indian music, written at the request of Mr. Richard Johnson (see fol. 6a, l. 5) by an anonymous author. According to the index on fol. 76 this book was to comprise five Aṣūl al-naghmat, viz.: 1. Aṣūl al-naghmat barīn. 2. Aṣūl al-naghmat barīn karizmīn. 3. Aṣūl al-naghmat barīn karizmīn. 4. Aṣūl al-naghmat kahdām. 5. Aṣūl al-naghmat fīkhr al-naghmat fīkhr al-naghmat, i.e., only the first Aṣūl al-naghmat is found complete, in sixteen fasāls, beginning on fol. 76, last line; all the rest is wanting.

No. 5083, ff. 35, l. 8; Nastaʿlīk, large and distinct on ff. 1-6 only, very careless and often resembling Shikasta on ff. 7-35; size, 8½ in. by 4½ in.

2024

Mufarrij-al-kulub (Muḥfarrij al-kullūb)

A work on the music of Mysore and its different tunes and melodies, commenced under the direction of Tipū Sultān (A.H. 1197-1213 = A.D. 1783-1799) in the first year of his reign, A.H. 1197 (comp. fol. 4a, l. 1; fol. 4b, linn. penult., and fol. 7b), by Hasan Ali of the Dakhan, with the takhallus 'Izzat, and completed, according to the chronogram at the end, A.H. 1219 (A.D. 1805), comp., also García de Tassi, Histoire de la littérature hindoue, etc., i. p. 188. It is interspersed with specimens of Persian and Rekhta poetry and begins:

The title Muḥfarrij al-kullūb appears on fol. 10b, l. 7.

Index on fol. 15.

The work is divided into the following muḥaddimāh, six sābās, and a khāṭīmah, viz.: Muḥfarrij al-kullūb. The work is divided into the following muḥaddimāh, six sābās, and a khāṭīmah, viz.:

INDEX

2025

Another copy of the same.

Beginning as in the preceding copy.

Muḥaddimāh, on fol. 14a; Bāb I, on fol. 17a; II, on fol. 42a; III, on fol. 67a; IV, on fol. 96a; V, on fol. 124b; VI, on fol. 149b; Khāṭīmah, on fol. 179b. The work ends on fol. 194b. Ff. 195-197 and the flyleaf in the beginning are filled, partly by the same, partly by another hand, with additional Rekhta poetry.

No date.

No. 1235, ff. 197, l. 9; careless Nastaʿlīk; ff. 35-38, 61-65, 90-92, and 143-145 supplied by another hand; size, 8½ in. by 5¼ in.

2026

The same.

Muḥaddimāh, on fol. 13b; Bāb I, on fol. 16b; II, on fol. 42b; III, on fol. 67b; IV, on fol. 96b; V, on fol. 126b; VI, on fol. 151b; Khāṭīmah, on fol. 182b.

No date.

No. 2189, ff. 198, ll. 9-10; Shikasta; ff. 35-38, 61-65, 87-89, 118-120, 145-147, 175-177, and 196 supplied by another hand; size, 7½ in. by 5¼ in.

2027

The same.

Muḥaddimāh, on fol. 16b; Bāb I, on fol. 19b; II, on fol. 42b; III, on fol. 69b; IV, on fol. 98b; V, on fol. 119b; VI, on fol. 155b; Khāṭīmah, on fol. 186b.

No date. College of Fort William, 1825.

No. 2278, ff. 201, ll. 9; Shikasta; ff. 35-41, 62-65, 90-92, 120-122, 145-150, and 180-182 supplied by another hand, ll. 9-17; size, 8½ in. by 5½ in.
2028

The same.
Mukaddimah, on fol. 14b; Báb I, on fol. 17a; II, on fol. 13b; III, on fol. 60a; IV, on fol. 90b; V, on fol. 130b; VI, on fol. 155a; Khátimah, on fol. 187a.
No date. College of Fort William, 1825.
No. 2278, ff. 201, II. 9; Shikasta: ff. 35–38, 62–65, 90–93, 132–141, 149–141, and 180–182 supplied by another hand, II. 7–15; size, 8 in. by 5½ in.

2029

A shorter redaction of the same.
The same Mufarrīh-al-kalūh, but in an abridged form.
Beginning as in the larger redaction.
Mukaddimah, on fol. 13b; Báb I, on fol. 16b; II, on fol. 20a, first line; III, on fol. 23b; IV, on fol. 27a; V, on fol. 31b; VI, on fol. 34b; Khátimah, on fol. 37b.
No date.
No. 2208, ff. 49, II. 9; very careless Nasta’īl, sometimes quite like Shikasta; size, 7½ in. by 5¼ in.

2030

Two other copies of the same shorter redaction.
This MS. contains the shorter redaction of the Mufarrīh-al-kalūh twice, exactly in the same form.
The first copy goes from fol. 19 to fol. 49b, the second from fol. 50b to fol. 99a.
First copy: Mukaddimah, on fol. 13b; Báb I, on fol. 16b; II, on fol. 20a; III, on fol. 23b; IV, on fol. 27b; V, on fol. 31b; VI, on fol. 34b; Khátimah, on fol. 38b.
Second copy: Mukaddimah, on fol. 63b; Báb I, on fol. 65b; II, on fol. 69b; III, on fol. 73b; IV, on fol. 77b; V, on fol. 81b; VI, on fol. 84b; Khátimah, on fol. 87b.
No date.
No. 2190, ff. 99, II. 9; Shikasta; size, 7½ in. by 5¼ in.

2031

The same.
Mukaddimah, on fol. 15b; Báb I, on fol. 17b; II, on fol. 21a; III, on fol. 25b; IV, on fol. 28b; V, on fol. 31b. The sixth bāh and the Khátimah are not marked.
No date. The copyist was Sayyid ‘Ali Rīā. At the end Tipū Sultan’s own signature.
No. 1388, ff. 38, II. 11; Shikasta; size, 7½ in. by 4½ in.

2032

A collection of odes in Rekhta, composed for Tipū Sultan’s band, and apparently taken from the Mufarrīh-al-kalūh. It consists, like the original work, of six sections, dealing with the same six melodies, the white, yellow, etc., which have been noticed in No. 2024 above, the first, on fol. 1a; the second, on fol. 8a; the third, on fol. 13b; the fourth, on fol. 23b; the fifth, on fol. 35b; the sixth, on fol. 42b. Each section consists of sixteen Rekhta ghazals, and one introductory Persian one, which explains the melody used.

Heading of the first section:

لغة: ابضف ممك (مع) ريغلا.غورا و داعر سار مدرب

Beginning of the introductory Persian ghazal:

لغة: ابضف ممك (مع) ريغلا.غورا و داعر سار مدرب

This copy belonged formerly to Sir J. Kennaway.
No. 8335, olm. 19, II. 10; ff. 54, 2 coll., each II. 13–12; Shikasta; size, 8¾ in. by 5½ in.

2033

Tracts on Indian music.
1. Ilhâm-altâmîh (ألهام الطرب), or the inspiration of gravity, on fol. 1b, a general compendium of music, beginning:

2. Manfâṭ-altâlîbîn (مفصل التلبيبين), or the profit of students, on fol. 33b, in four bāh, viz.: (a) درش رأك (ب) و سب و ش، and (c) درش رأك (d) درش رأك.

3. Some Ragas and Raginis in Hindi verses, on fol. 39a.

2034

Juz’iyyât u Kulliyyât (حزيات و كلييات).
A detailed description in prose and verse of the outer and inner human body as the noblest work of God, and an explanation of all its single parts and matters connected therewith, in their highest spiritual aspect, by Dīyā-al-dīn Nakhsbānī, the famous author of the Tūțānāma (see Nos. 743–751 above), the Silk-i-Sulik (see Nos. 1838 and 1839 above), and other works, who died A.H. 751 (A.D. 1350, 1351). It bears three titles, viz. جزيات و کلييت and حزيات و کلييات, as given in the heading, see fol. 5b, l. 12, and fol. 8b, l. 7 and 8; fol. 1b, l. 11; ناموس, and and چل ناموس, from its division into forty chapters. The author’s name is quoted several times, for instance, on fol. 5a, l. 11; fol. 8b, l. 2; fol. 10b, l. 2; fol. 187a, l. 6; and in the colophon. The work is divided into forty

giving the most or excellent qualities of a special part of the human body, viz.: 1. مو‏‏،‏ hair, on fol. 9b; 2. س‏‏، head, on fol. 15b; 3. دماغ، brain, on fol. 19b; 4. پیشانی، forehead, on fol. 23b; 5. ایرانی، eyebrow, on fol. 27b; 6. چشم، eyelid, on fol. 31b; 7. مو‏‏، eyelash, on fol. 35b; 8. چخ‏‏، eye, on fol. 37b; 9. چش‏‏، tear, on fol. 44b; 10. دندان، tooth, on fol. 50b; 11. رنگ، cheek, on fol. 54b; 12. گوش، ear, on fol. 58b; 13. رنگ، nose, on fol. 58b; 14. رنگ، face, on fol. 91b; 21. چخ‏‏، mole or artificial spot on the face, on fol. 95b; 22. گردن، throat, on fol. 98b; 23. سر، neck, on fol. 107b; 24. پشت، back, on fol. 110b; 25. استخوان، bones, on fol. 114b; 26. پا، arm, on fol. 118b; 27. چرخ، vein, on fol. 122a; 28. خون، blood, on fol. 129b; 29. دست، hand, on fol. 134b; 30. انگشت، finger, on fol. 138b; 31. ناخاله، nail, on fol. 144b; 32. سینه، breast, on fol. 146b; 33. دل، heart, on fol. 151b; 34. چشم، soul, on fol. 158b; 35. بهمن، side, on fol. 164b; 36. شکم، belly, on fol. 168b; 37. کر، waist, on fol. 178b; 38. ناحیه، knee, on fol. 175b; 39. ساق، leg, on fol. 179b; 40. پا، foot, on fol. 183b.

Beginning: محمد رواجی لکه زم زم حلفت وجد و تبارا، تبارا مشرف و لطف الله (in the Bodleian copy the initial words are different).

This treatise is divided into the following nineteen bâhs, with an arrangement very similar to that in the other manuscripts seen by us:

1. در صفت هری، hair, on fol. 4b; 2. در صفت ایرانی، forehead, on fol. 8b; 3. در صفت چکا، eyebrow, on fol. 9b; 4. در صفت چخ‏‏، eye, on fol. 11b; 5. در صفت مزه، eyelash, on fol. 12b; 6. در صفت چخ‏‏، face, on fol. 14b; 7. در صفت خم، down, on fol. 16b; 8. در صفت لب، mouth, on fol. 19b; 9. در صفت دندان، teeth, on fol. 23b; 11. در صفت چخ‏‏، figure, on fol. 30b; 12. در صفت مزه، waist, on fol. 33b; 19. در صفت ساق، leg, on fol. 34b.

Dated A. H. 1000 (A. D. 1592); the copy belonged formerly to Sir Charles Wilkins.

No. 2369, ff. 1-42, ll. 14: small, but clear Nasta'liq; illuminated frontispiece; size, 7 in. by 4 in.

2035

Anis-al-ushâhâk (انیس العشاحک).

The friend of the lovers, an explanation of all the metaphors, used by Persian poets, in the description of all the charms of female beauty, with numerous quotations from older ghazal-writers, by Husayn bin Muhammad al-Sharaf or rather Sharaf-al-din, generally called al-Râmi (see fol. 4b, ll. 3 and 2 ab infra), who dedicated this work to Shaikh Uways of the Êkani dynasty (who reigned A. H. 757-776 = A. D. 1356-1375), see fol. 2a, last line. Consequently the date assigned by H. Khalifa i. p. 487, No. 1414, to the composition of this work, viz. A. H. 826, is absolutely wrong, and so is the still later date, A. H. 878, Râmadân, given by the same H. Khalifa iii. p. 27, No. 4433, to another work of Hasan al-Râmi's, the دفاتر اللکفی (wrongly styled دفاترات اللکفی, or دفاتر للکفی or دفاترات للکفی, a commentary on Rashid-al-din Watâbâ's دفاترات الکفی, comp. Bodleian Cat. No. 1340; Rieu, Supplement, p. 268b, No. V; W. Pertsch, Berlin Cat., p. 83, No. 1; Rosen, Persian MSS., p. 282, No. 4; Knauff, p. 21, No. 68; see also the the دفاترات المعايین, in E. G. Browne, Cambridge Cat., p. 274, No. 111). Other copies of the 2036

Jawâhir-al-asrâr (جوهراء الاسرار).

Gems of mysteries, a work on Muhammadan rhetoric both in theological and poetical works, and the esoteric meaning of traditions and sayings of holy and wise men, composed by 'Ali (probably 'Abâ 'Ali) Hamzah bin 'Ali bin Malik bin Hasun al-Hâshi, originally of Marw, later of Asfarîn, commonly styled Shaikh Adhûr or A'dhûr (the author of the Mirâj, see Nos. 709-714 above; Bodleian Cat., Nos. 402 and 453; A. Sprenger, Catal., p. 316; W. Pertsch, Berlin Cat., p. 161, etc.; of adiwân, see A. Sprenger, Catal., p. 315, and Bodleian Cat., No. 884; and other works, who died A. H. 866 = A. D. 1461, 1462), A. H. 840 (A. D. 1435, 1437), after his return from a journey to Arabia, see fol. 4b, last line; and fol. 5a, first line. It is an abridgement from
the same author's larger work on the same topic, entitled مثنى الفاس (A.D. 1427).
It begins, on fol. 1®:

"بَيْنِ اللَّهِ الْرَّحْمَانِ الْرَّحِيمِ "

According to the index on fol. 6® sq., the "mysteries of the detached letters in the Koran," are "on the mysteries of the prophet," on fol. 17®, in nine fasils.

2038
Another copy of the same.
Beginning as in the preceding copy. The title given on the fly-leaf to the work is:

شِمْسِانُ نَتَتْ دُرْ عَلْمَ

Bâb I, on fol. 15®; II, on fol. 27®; III, on fol. 33®; IV, on fol. 40®; V, on fol. 45®; VI, on fol. 57®; VII, on fol. 66®; VIII, on fol. 9®; Khâtîmah, on fol. 9®. Many interlinear and marginal glosses, together with Persian paraphrases of Arabic terms.
Dated the 16th of Safar, A.H. 1143 (A.D. 1730, Aug. 31).
No. 2686, ff. 98, ll. 11; clear and distinct Nastâ’îk; size, 7®4 in. by 4® in.

2039
The same.
The title, شِمْسِانُ نَتَتْ, appears on fol. 1®.
No date.
A few various readings and glosses on the first pages.
The right order of ff. 7–18 is: 7, 16, 17, 8, 15, 18.
No. 2009, ff. 71, ll. 15; Nastâ’îk; size, 8® in. by 5 in.

2040
Sharb-i-Shabistâni-Khayâl (شَرْبُ شَبْيُسْتَانِ خَيّالِ).
A detailed Persian commentary on Fattâhî's Sharbistân-i-Khayâl (here again called شِمْسِانُ نَتَتْ), composed by Hâjî Muhammâd Bahâ'în ibn Âkhnûd Mullâ Zâdâ, known as Mullâ Zâdâ-i-Mullâ Ghirâyâlîn, and dedicated to Abû-al-Îmân Shâh Sayyîd 'Abd-al-Îftâ'îz Bahâdûrkhan.
It begins:

"يَقِّنُونَ أَنَّكَ فَتَحُونَ عَلَيْهِمْ رَأْيَ خَيْلَاءَ "

Shabistân-i-Khayâl (شَبْيُسْتَانِ خَيّالِ).
The dormitory of fancy, also styled (as here on the fly-leaf and in the colophon) شِمْسِانُ نَتَتْ, with a fuller title: شِمْسِانُ نَتَتْ دُرْ عَلْمَ, "the dormitory of subtle thoughts and the rose-garden of idions," that well-known curious composition in prose and verse, chiefly in the form of puns, by Yahyâ Sibâk of Nishâpûr, usually styled Fattâhî (other takhallus'ênes of his are Khamarî and Aârârî), who died A.H. 852 (A.D. 1448), comp. Flescher, Cat. Lips., p. 399; G. Flügel i. p. 587; Rien II. p. 741; Bodl. Cat., No. 1344; W. Pertzsch, Berlin Cat., p. 986; A. F. Mehren, p. 31; Wiener Jahrbücher, vol. 64, Anzeigerblatt, p. 18. This work was composed A.H. 843 (A.D. 1439. 1440), after the completion of the famous allegorical romance حَسَنٌ وَلَدْتُ (see R. Dvorak's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna, 1889, and E. Heth, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 334 sq., 1866–1867). The first chapter of Fattâhî's Shabistân-i-Khayâl has been edited with Turkish commentary, German translation, and copious notes by H. Ethe, Leipzig, 1868.

Beginning:

"بَيْنِ اللَّهِ الْرَّحْمَانِ الْرَّحِيمِ "

It is divided into eight fasîls and a khâtîmah, the contents of which have been stated by Flescher, Cat. Lips., loc. cit.
The text of the preface of the Shabistán begins on fol. 3b: the first bāb, on fol. 109b; the second, on fol. 146b; the third, on fol. 170b; the fourth, on fol. 194b; the fifth, on fol. 217b; the sixth, on fol. 271b; the seventh, on fol. 307b; the eighth, on fol. 392b.

No date. A better known commentary is the Turkish one by Surārī, see G. Flügel i. p. 588.

No. 484, ff. 432, ll. 16-17; Nasta’līk; size, 9 in. by 4½ in.

2041

Insāh-i Mu’in alzamajī (أَحْيَاءَ مُعْنِي الْزُّمَجْيِ).

A work on letter-writing, also called Tarasai (تَارَاسِئ، see Rieu i. p. 266a), with full specimens of notes, orders, issues, etc., composed at Harāt, A. H. 873 (A.D. 1468, 1469), by Mu’in alzamajī alshāzīrī alharawī, the contemporary and friend of Jāmī (to whom a letter on fol. 96b is addressed), and author of the history and topography of Harāt, styled روائات الغمانت (روائات الغمانت) and written A.H. 897 (A.D. 1492, see No. 570 above), at the request of Shah Sulṭān Husain Mirzā. It is divided into a muqaddimah, four manāshāh, and a khāṭīmah, see fol. 8 sq.:

The muqaddimah begins on fol. 9b; the first manāshā on fol. 15b, first line, and the khāṭīmah on fol. 169b.

Beginning of the preface: جوز وکم از مکاتب رن جوز وکم از مکاتب رن.

Compare on this Insāh, H. Ethé, Neupersische Litteratur, etc., p. 339. This copy is dated the first of Muharram, A.H. 1081 (A.D. 1670, May 21). On the fly-leaf this work is wrongly styled 'Insāh-i Ardabīlī,' and said to be composed by Muhammad Ṣafī, son of Sulṭān Muhammad Mashhādi.

No. 2982, ff. 174, ll. 15; Nasta’līk; size, 9½ in. by 6¼ in.

2042

Manāzir-alinshā (مناظر الاستخبارات).

A work on epistolology and elegant prose-composition, with special reference to rhetoric, prosody, and tropical figures, by the Khwāja-i Jāhān Imād-aldīn Muḥammad bin Shaikh Muḥammad Gilānī, usually known as Khwāja Muḥammad Gāwān, the famous wazir of Sulṭān Muḥammadshāh Bahmani (reigned A.H. 867-887 = A.D. 1463-1482), who was beheaded A.H. 886 (A.D. 1481) in his seventy-eighth, or according to others, in his eighty-seventh year of life; comp. on this work the full description given in G. Flügel i. pp. 237-240; Rieu ii. p. 528; Bodleian Cat., No. 1348; and H. Ethé, Neupersische Litteratur, p. 339; see also H. Khalīfa v. p. 138; and Wiener Jahrbücher, vol. 62, Anzeigeblatt, p. 16 sq.

It begins: بيا مسند الاشرب (يا مسند الاشرب) بيا مسند الاشرب (يا مسند الاشرب) بيا مسند الاشرب (يا مسند الاشرب) بيا مسند الاشرب (يا مسند الاشرب)

The title appears on fol. 4b, lin. penult. The work is divided into a muqaddimah, two manāshāh, and a khāṭīmah.

The muqaddimah (موضعه و نحوه و غيرها مثلى يتمثل به في موضعه) contains eight fasils, viz.: 1. in موضعه و نحوه و غيرها مثلى يتمثل به في موضعه, on fol. 4b; 2. موضعه و نحوه, on fol. 4a; 3. تحصیله, on fol. 8b; 4. موضعه و نحوه, on fol. 12a; 5. تحصیله, on fol. 17b; 6. تحصیله, on fol. 19b; 7. تحصیله, on fol. 29b; 8. تحصیله, on fol. 32b.

The first manāshā (النظام على طريق الاهل) is subdivided into four manāzar, viz.: 1. في التنسيم, on fol. 35a; 2. في شرائط الكلمة المستعملة في الاستخبارات, on fol. 52a; 3. في شرائط الكلمة المستعملة في ترکیب اهل, on fol. 53a; 4. في شرائط الكلمة المستعملة عند العرب, на fol. 54a; 5. في شروط الكتابة, on fol. 76a.

The second muqaddimah (المقالة الثانية) begins on fol. 109b, in the same style; طبیعّت و نشأت و شرائط ما يكتب الناس عنهم, is subdivided into five manāzar, viz.: 1. في بيان الأسماء, on fol. 80a; 2. في بيان الاسماء, on fol. 81a; 3. في بيان شرائط الفصاحة والفراء و الرفع و النزول الكتبة العثمانية و الفصحیة, on fol. 99b; 4. في بيان شرائط المكتوب, on fol. 105b; 5. في جواب السؤال و التقدم و التأخیر في اركان المكتوب, on fol. 109b.

The khāṭīmah (الخاتم) begins on fol. 110b. Dated A.H. 1161 (A.D. 1748) by ʿAdilbeg, College of Fort William, 1825.
ORNATE PROSE, INSHĀS, ETC.

2043

Another copy of the same.
Beginning as in the preceding copy; all the headings too are the same.

*Muhaddith* in eight fals, on ff. 7*a*, 13*a*, 21*a*, 28*a*, 31*b*, 49*b*, 55*b*, and 57*b*.
First *makhān* in four manzâr, on ff. 60*b*, 92*b*, 97*a*, and 137*a*.
Second *makhān* in five manzâr, on ff. 143*b*, 145*b*, 176*a*, 187*a*, and 193*b*.

*Khitānah*, on fol. 196*a*.
No date. Many marginal glosses and explanations, especially in the beginning.

No. 1873, ff. 1-266, ll. 15; Naskh; size, 8¼ in. by 4½ in.

2044

Riyāḍ-al-anšā (ریاضالانشا).
The gardens of letter-writing. A collection of eminent and exemplary letters, by the same Khwâja-i-Jâhan, Mahmûd Gâwân, who wrote the *Manâtro al-anshâ* (see fol. 9*b*, l. 8), beginning:  لما نودح بهدقان الانشاء والانشاع وتذار برآلم الانشاع دع.

Other copies of the same collection are described in G. Flugel i. pp. 261-264; Rieu iii. p. 583; Cat. des MSS. et Xylographes, p. 416; Kraft, p. 26; Bodleian Cat., No. 1349.

Many valuable marginal glosses throughout. Dated the 5th of Di'âl-al-jâhîf, A. H. 1120 (A. D. 1709, Feb. 15), at Ahmadâbâd.

No. 1759, ff. 352, ll. 11 (on ff. 1-10), ll. 13 (on ff. 11-352); Nastâlîk; size, 9 in. by 4½ in.

2045

A defective copy of the same.
This copy is splendidly written, but has two large lacunas, one of seven leaves after fol. 28, and another of four leaves after fol. 1, beginning the same as in the preceding copy. Partly collated.

No date. On fol. 1 there are entries of former owners, viz. Abâ Hâmid bin Shâhâd Mahmûd, known as Shâhîb Hâmid Kâtîb; Muhammad Taqî bin Muhammad Shafî' al-Qâlî; etc.

No. 1316, ff. 130, ll. 17; Naskh; size, 9½ in. by 5½ in.

2046

'Arûd-i-Saifî (عروض سيفی).
The famous treatise on metreical science and the art of rhyming, by Maulânâ Saifî of Bukhârâ, also called 'Arûdî, who stayed for some time in Harât under Sultan Husain Mirzâ, and died after A. H. 905, probably A. H. 999 (A. D. 1593, 1594). It was composed A. H. 896 (A. D. 1490, 1491), and is styled *Urub Qâfî, عروض قافی*, and even in its first phrase in the preface, comp. Rieu ii. p. 525*; and W. Pertsch, Berlin Cat., p. 116. No. 5; p. 131; p. 142, No. 6; and p. 187; see also H. Khalifa iii. p. 419, where it is entitled * رسالة فی العروض*; and Cat. of King's College, Cambridge, No. 207. Beginning: للحمد الله الذي جعل علم العروض ميزان الشعر واللغة على صاحب ديوان الرسالة واهل بينهم الآلهة. أتى بعد يد كه باعث برس تأليف أن يد كه كه كة وأنا أنت أكتب عروض مباحته كرهي مع شد درجه تغطيه تغطية من الله بمعاونته.
The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgir, Abû Haš Sugihidî, or Rûdagi?

Published in Cawnpore, 1855; in Calcutta, 1865, best edition by H. Blochmann, text only, Calcutta, 1867, with English translation, *Prosody of the Persians*, ib., 1872.

The present copy is dated in the year 1192 of the Bangâl era (A. D. 1784). A little worm-eaten; some remarks in English are written in pencil on the margin.

No. 2463, ff. 1-73, ll. 13; Nastâlîk; size, 9¼ in. by 6¼ in.

2047

Another copy of the same.
Beginning as in the preceding copy. Dated the 6th of Shawwâl, A. H. 1210 (A. D. 1796, April 14) by Muhammad Musâmî.

No. 1694, ff. 76, ll. 11; dear and distinct Nastâlîk; size, 7½ in. by 4 in.

2048

The same.
No date.

No. 87, ff. 43, ll. 15; Nastâlîk; size, 8 in. by 5½ in.

2049

Mu'âmmâ-i-Husain (معمَّه حسين).
The well-known treatise on riddles and logographs by Husain (or Mir Husain) bin Muhammad alhusaini alshirâzî alshâhârî (died A. H. 904, the 9th of Di'âl al-kâdah = A. D. 1499, June 13, see the following copy, fol. 257*, ll. 9-11), who lived at the court of Sultan Hussein Mirzâ of Harât and composed this work at the request of the great Mir 'Alishir, see Rieu ii. p. 650*, and Supplement, pp. 126a and 127b*; Bodleian Cat., Nos. 1353-1355; W. Pertsch, p. 116, and Berlin Cat., p. 81, No. 3; J. Anmer, p. 43; Cat. Cod. Or. Lugd. Bat. i. p. 360; H. Khalifa v. p. 638, No. 12431; see also Râckert in Wiener Jahrbücher, vol. 44, p. 89 sq.; and Garcin de Tassy in Journal Asiatique, 1847, vol. x. p. 357. The various titles given to this treatise are, besides the one quoted here, *رسالة از تميُّز أو تميُّز معذَّب،* and *رسالة ميَّز في المعذَّب ميُّز معذَّب*; and *رسالتَّن ميَّز في معذَّب ميَّز معذَّب.* Beginning, on fol. 114*:

بنا بُنَّى بُنَّى از تميُّز و ترميم
معَمَّه جاهُنَّا نا تميُّز

This copy is incomplete at the end, and breaks off on fol. 135* with the words
2051
A small collection of riddles, styled in the index on the fly-leaf, and beginning:

جو آمده فتحت: داده کylie بدان آی در معنی طالب نام

On the last page, fol. 11, there appears the following chronogram:

بی‌تأثیر آن از عالم غیب — رسمت تعیین موزون عیب

giving as date A.H. 918 (A.D. 1512, 1513).

Many additions on the margin.

No. 15, ff. 71–11, ll. 17; Nasta’šīk; size, 12½ in. by 7 in.

2052
Risālah dar ‘ilm-i-kawafī (رسالہ در علم کوافی).

A treatise on the art of rhyming, by Amir Burhān-al-dīn Aṭā-āl-lī bin Mahmūd al-Ḥusaynī, being an extract from the complete or last chapter of his own larger work, and styled with its full title: Risālah waḏaf dīn Qawāfī; see another copy of the same in Rieu, Supplement, p. 125, No. III. The author, Aṭā-āl-lī, died at Mashhad A.H. 929 (A.D. 1523). It is divided into nine chapters or Ḥawāf (حروف), as the author adds, the headings of which are as follows:

١ حروف أؤتاد تعريف قائمة, on fol. 2b.
٢ حروف جمود نزعت نفاذ قائمة, on fol. 10a.
٣ حروف جمود در تعداد قائمة, on fol. 11b.
٤ حروف طفيلة قائمة, on fol. 13b.
٥ حروف دیوان دیوان حقائق, on fol. 14b.
٦ حروف دیوان دیوان حقائق, on fol. 15b.
٧ حروف دیوان دیوان حقائق, on fol. 16a.
٨ حروف درو دیوان دیوان حقائق, on fol. 16b.
٩ حروف درو دیوان دیوان حقائق, on fol. 17a.

Correctly the following copy is given:

(1) حروف جمود نزعت نفاذ قائمة, on fol. 10a.
(2) حروف جمود در تعداد قائمة, on fol. 11b.
(3) حروف جمود در تعداد قائمة, on fol. 12b.
(4) حروف جمود در تعداد قائمة, on fol. 13b.
(5) حروف جمود در تعداد قائمة, on fol. 14b.
(6) حروف جمود در تعداد قائمة, on fol. 15a.
(7) حروف جمود در تعداد قائمة, on fol. 16a.
(8) حروف جمود در تعداد قائمة, on fol. 17b.

The copy is taken from the following copy of the text:

After that, on fol. 11b, the commentary itself begins, with these words of the text:

Marginal glosses and additions; small blanks on ff. 254b, 255b, and 255a. No date. Besides the present commentary of Sādīq Rūkni there exist four others, one by Dīyā-al-dīn al-Urūbī, with the tahkallās Shafīki; another by Abū-al-awālah Shābānī; a third by Jāmī (which, however, is not found in any copy of his prose works); and a fourth by the well-known Turkish scholar Surārī, see W. Pertzsch, Berlin Cat., p. 884, and H. Ethé, Neupersische Litteratur, p. 345.

No. 1174, ff. 101–257, ll. 14–15; Nasta’šīk; size, 6½ in. by 3½ in.
Another copy of the same.

Beginning as in the preceding copy. Harf I, on fol. 2b; II, on fol. 3b; III, on fol. 9b; IV, on fol. 12b; V, on fol. 16b; VI, on fol. 15b; VII, on fol. 20b; VIII, on fol. 24b; IX, on fol. 26b.

The treatise concludes on fol. 29b. and is dated the 4th of Jumáda-al-šáhí, A.H. 1140 (A.D. 1728, Jan. 17), in the reign of Muhammadsháh, by Muhammad Nasir, son of Sayyid Lu’f-lláh.

On ff. 30b and 31b (fol. 30b is left blank) there are written 'ten maxims' (مقولات عشرویه), alleged to be due to Nizám-al-mulk, the famous wazir, and beginning to the following:

مَوْجُودٌ مَنْطِقُ مِنْ بَعْضٍ قَسْمٍ أَسْتَ نَرَ عَلِيّ أَوْجُوْدَهُ يَا مَكْسَنُ الْمَوْجُودٍ

The handwriting (except in the last two lines) is the same as in the main treatise.

No. 550, ff. 1-31, li. 11; large and distinct Nastalikh; size, 8¼ in. by 4½ in.

The same.

Harf I, on fol. 2b; II, on fol. 3b; III, on fol. 7b; IV, on fol. 9b; V, on fol. 12b; VI, on fol. 14b; VII, on fol. 15b; VIII, on fol. 18b; IX, on fol. 19b.

No date.

No. 1074, ff. 1-21, li. 13; Nastalikh; size, 9 in. by 5½ in.

Námá-i-námá (نامه نامی).

A hitherto entirely unknown work by the famous historian Khwándámír (Ghiyáth-áldín bin Humám-áldín), the grandson of Mirkháwád and author of the Habib-álsyår, Khulását-al-albáháb, Dastár-álmuzarár and other works (see Nos. 76-100 above, Bodleian Cat. No. 87, etc.), on the art of Inshá, or letter-writing, in all its branches. The author's name is distinctly stated on fol. 1r, ll. 7 and 8, the title, نامه نامی, or the 'famous book,' on fol. 2r, l. 3, and from a further remark on fol. 1r, l. 12, we learn, that Khwándámír had passed his forty-sixth year when he began the compilation of this treatise, that is about A.H. 926 (A.D. 1520).

The latest dates appearing in the work itself are A.H. 928 (see fol. 155b) and 929 (so as to be read instead of the foolish 117 on ff. 291b and 292b), so that the composition of this Inshá falls between A.H. 926 and 930 (A.D. 1520 and 1524); comp. H. Ethé, Neupersische Litteratur, p. 340. It is of great historical value, since the majority of letters, notes, etc., which are given as specimens of the various branches of epistolography, are not fictitious compilations, but authentic documents of renowned men of Khwándámír's own time. This copy, the only one as yet discovered (see a short fragment of it noticed in No. 1762, 4 above), is unfortunately defective, both at the beginning and in the middle. It opens abruptly in the preface, on fol. 1r, with these words: عالمتُ نا...
Catalogue of Persian MSS.

2056

Inshā-i Shāh Tāhir (أينآه شاه طاهر).

A treatise on epistemology, with specimens, composed A.H. 938 (A.D. 1531, 1532), see fol. 83b, l. 22, by Shāh Tāhir, called Dakhani, who is no doubt identical with Shāh Tāhir al-Iṣāsaini of the Khāndā Sāvyids, who came to India A.H. 926 (A.D. 1520) and went A.H. 928 (A.D. 1532), at Būrkān Nizāmshāh’s request, to Ahmadānagar in the Dakhan, where he resided, with the exception of various political missions he undertook at his master’s commands, till his death in A.H. 952 (A.D. 1545, 1546), or, according to Fīrishta, in A.H. 956 (A.D. 1549); see a detailed biography of the author in Rieu i. p. 395, where a larger collection of his letters under the title of Inshā-i Shāh Tāhir is described.

The full title, given to this small treatise, is: سلاسلا 부 باکواد علم انشا و بعضی از مکانیات شاه طاهر.

Beginning: بدان اگرکه الله که از جهان برمنشی

No date.

No. 18, ff. 95-124, l. 31; careless Nastālīk; size, 12 in. by 6 in.

2057

Badā’ī-alīnshā (بدراع الانشا).

A work on epistolary art, with forms of letters for all possible emergencies, comprising and listing numerous glosses and comments, and compiled by Maulānā Yūsuf, a munshī of the emperor Humāyūn and identical with the famous physician Yūsuf bin Muḥammad of Harat, the author of many medical treatises (comp. Rieu ii. p. 473b and iii. p. 1089a), A.H. 940 (A.D. 1533, 1534); the numerical value of the letters of the alphabet, taken twice, see fol. 2a, l. 2: تکرار که جوام از کبیرتک نیست که رضی (کد بالاس انعام) فراین رضی (کد بالاس انعام) فراین, for the benefit of his son Raḥīm Husain, and other scholars of this art. The first heading (on fol. 2a) is: سلاسلا بیت از سلاسلا نویسنده: the next (on fol. 3a) is: سلاسلا بیت از سلاسلا نویسنده: and so on, every letter being accompanied by a corresponding answer.

Beginning:

زینت عنوان هر نامی و زیران جهانی یه: سلسله در از سلسله

Numerous interlinear and marginal glosses throughout the copy, mostly explanatory of Arabic expressions and technical terms in the Persian text.

2058

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 23b, and is dated the 10th of Ḥumayd-al-‘ulūm, A.H. 1098 (A.D. 1687, April 2), in the mosque of Aḥsanabād. On fol. 124 there is added a little tract, styled اضلاعات تحقیق.

No. 18, ff. 95-124, l. 31; careless Nastālīk; size, 12 in. by 6 in.

2059

The same.

This copy, rather badly written, abounds in interlinear paraphrases of the text, giving for each Arabic word the corresponding Persian term. Beginning as usual. The first heading on fol. 2a.

Dated the 12th of Ḥumayd-al-‘ulūm, A.H. 1181 (a Monday) = A.D. 1767, Sept. 7. College of Fort William, 1825.

No. 2173, ff. 1-121, l. 13-14; Shikasta; size, 8½ in. by 6 in.

2060

A slightly incomplete copy of the same.

This copy breaks off on fol. 109b with the words: بعز مطالعه حدث فن النظم معروف بفروضکه تغلب عناجین عدد النظم معروفکه. Interlinear and marginal explanations of Arabic words and phrases as far as fol. 74; the headings are filled in only as far as fol. 33. As title appears here on fol. 1a (see No. 2057 above).

Bibliotheca Leydenianna.

No. 2382, ff. 102, l. 13; careless Nastālīk; size, 7¾ in. by 4½ in.

2061

Inshā-i Mirām Siyāh (اینداه میرام سیاه).

The correspondence of Mirām Siyāh, a poet of the time of Sultān Husain Bākūrā to that of Humāyūn, and was still alive in A.H. 957 (A.D. 1550). In his lyric poems, two of his diwans are extant, one described in the Bodleian Cat., No. 1029, and the other in Rieu, Supplement, p. 221b, No. 11); he used occasionally as takhallus of his letters are addressed to Sultān Husain, Bābār, Humayūn, Shah Isma’īl Shah Safawī, Husain Wāżī al-kāshī, and contemporaries of these well-known men.
2062

Another copy of the same.

The beginning here differs in two particular points from that in the preceding copy, viz.: بعد انس وارد وثبت وارد حواره وارد باز وارد حواره omitted.

Dated by Muhammad bin Ibrahim al-Labur the 28th of Ramaḍan, A.H. 1144 (A.D. 1732, March 25).

No. 1742, ff. 53, li. 15; Nastaliq; size, 8½ in. by 4½ in.

2063

Ghahar Bāgh (جہاں باغ)

A small portion of the Irshā or Maktubāt (styled the four gardens) of Ḥakim or Mir Mashi- al-din Abū-al-ʿafāt of Gilan, the patron of the poet Urfi (died A.H. 999 = A.D. 1591, see No. 1451 sq. above), comp. Rien ii. p. 667b and iii. p. 1090b; and W. Pertz, Berlin Cat., pp. 902 and 903, where a letter of Urfi to Abū-al-ʿafāt is noticed. According to the Makhzan-al-gharāʾib, No. 66 (Bodleian Cat., col. 318), he was a son of Maulānā Abū-ʿal-ʿazzaż, whom the same Urfi praises in his poems. Abū-al-ʿafāt died, according to the best authorities, A.H. 997 (A.D. 1589), but at the end of some letters in this small collection there appears, besides A.H. 992 (on fol. 3b, 995 (on ff. 7b and 10b), and 997 (on fol. 4b), also the date A.H. 999 (on fol. 15b)! There is even (on fol. 22b) a date 1196 (1087), which must either be a mistake, or a later addition. The letters are addressed to different Shāikhs, for instance, Shāik Humām, Mir Sadr Jahān, Ḥāfiz Khān, and others.

Beginning: جهان باغ دینار حفر حق سعید و تعاو شانکه ضارب و شاہانغ

No. 1971, ff. 29, li. 13; Shikasta; size, 8½ in. by 4½ in.

2064

Munshaʿat-ṭalāmākh (منشات التمکین)

A large Inshā or detailed work on letter-writing in all its private and official forms, together with an elaborate treatise on the proper composition of prayers and invocations for all emergencies, illustrated throughout by numerous specimens, compiled by Abu al-ʿalāmākhān, called alnamakhān (the witty) al-ḥusainī, and dedicated to the emperor Akbar, in the forty-fourth year of whose reign (A.H. 1006) on the 23rd of Shabaʿan (A.D. 1598, March 31) the book was completed. It is divided into eight bābs and a khātimah.

Bāb I: در اینمادی صمت کتاب و کش اینمادی مکالمات با پامنار الله تعالی on fol. 2b, in two fasls.

2065

Zublāt-al-ānshā (زویله الاصنحا)

Forms of letters, for the instruction of young people in the art of epistolology, by an anonymous author, beginning: آخر نامه بنا راهی اول نام ذو الازهر والاخر آن

The first letter is headed زه که خاص کتابہ واردہ, the second جواب نامه سی، the third جواب نامه ایجاد جواب, the fourth جواب نامه جوابات جوابات, the fifth جوابات جوابات جوابات, the sixth جوابات جوابات جوابات, and so on.

The date of the compilation is found on fol. 2b, l. 4 in the following یعنی زه که نور الزمان جهانگیر: تاریخ = A.H. 1027 (A.D. 1618), in the reign of Jahāngir.
The last four short notes at the end are dated too, the second and fourth A.H. 1026 and 1024 (A.D. 1617 and 1615) respectively, the first and third however A.H. 1056 and 1066 (A.D. 1646 and 1656), which is either a mistake of the copyist, or due to a later addition. The title of the book appears twice, on fol. 28, lin. penult., and on fol. 29, l. 2. An Inshā of the same title is mentioned in J. Aunær, p. 125.

No. 1063, ff. 12, ll. 17; distinct Nastāʿīk; size, 96 in. by 56 in.

2066

Three Inshās by Nūr Muḥammad.

1. On fol. 46b: Inshā-i-ṭarab-alsabbān (الاصحاب السبب), forms of letters, collected by Nūr-aldīn Muḥammad, the nephew of Abū-alfadl, Akbar’s prime-minister, and of his brother, the poet Faṭḥ, comp. Nos. 287 and 1479 above, where the correspondence of both, as edited by him, is noticed, comp. also his Marzāb al-jwood in No. 1925, 15. The present collection was made A.H. 1037 (A.D. 1627) in Jahāngīr’s reign.

Beginning:

Before Az Ḥusayn and Nāṭe Maḥrūf, one of the ʿulama, during the reign of Jahāngīr.

2. On fol. 60a: Inshā-i-Ṭiyār-i-dānish (التدبیرات), another larger collection of the same kind, by the same Nūr-aldīn Muḥammad, beginning:

Before Az Ḥusayn and Nāṭe Maḥrūf, a description of the capital.

Copied in the year 191 of the Bangālī era (A.D. 1783).

3. On fol. 102b: Inshā yā Ruḵaʿāt-i-Abū-alfadl (رسالت ابوالفضل), another copy of Abū-alfadl’s private letters to his friends, compiled by Nūr-aldīn Muḥammad, and beginning:

Before Az Ḥusayn and Nāṭe Maḥrūf, a description of the capital.

Copied in the year 1930 of the Bangālī era (A.D. 1782); a copy of the same is No. 297 above.

A similar collection of letters and short prose-compositions by Nūr-aldīn Muḥammad is noticed in Rieu ii. p. 843.

No. 1066, ff. 46-81 and 193-319, ll. 10-73; unequal Shīkhṣā; some interlinear glosses; size, 96 in. by 56 in.

2067

Letters.

A very interesting and highly important collection of letters and historical documents of famous men, especially from and to Shāh Taḥmāsp (A.H. 930-984 = A.D. 1524-1576), and Shāh ʿAbbās the Great (A.H. 996-1038 = A.D. 1588-1629), as well as of other eminent persons, for the greater part contemporaries of these Persian monarchs, intermixed with other elaborate tracts and elegant prose-writings. There are contained in it, for instance, letters from Shāh Taḥmāsp to Sulṭān Salāmīn (i.e. the Turkish emperor Sulaimān I, A.H. 926-974 = A.D. 1520-1566), and replies of the latter on ff. 1b, 9b, 63b, and 147b; from Abū-almuʿmin Khān bin Abīdallāh Khān Uzbek (died A.H. 1066 = A.D. 1598) to Shāh ʿAbbās, and replies of the latter, on ff. 24a, 28a, 33a, 35a, and 39b; from Shāh ʿAbbās to the emperor Abūbaker of India, on fol. 41b; from Sulṭān Salāmīn of India (i.e. Jahāngīr) to Shāh ʿAbbās, and from Abībake to Sulaimān, on ff. 54b, 69b, 85b, 88b, 93b, 95b, 130b, 132b, 134b, and 136b (the first a letter of condolence to Sulaimān upon Abībake’s death, the second a letter of congratulation upon Salāmīn’s accession), 41b, etc.; from Shāh ʿAbbās to prince Khurram (i.e. Shahjahān), and replies of the latter on, on fol. 71b, 74b, and 88b; from Sulṭān Mustafā of Rūm (i.e. the Turkish emperor Mustafā I, A.H. 1026 and 1031-1031 = A.D. 1617 and 1622-1633) to Shāh ʿAbbās, and reply of the latter, on fol. 89b; from Shāh ʿAbbās to Sulṭān Muhammadakān ibn Sulṭān Murād-šāh of Rūm (i.e. the Turkish emperor Muhammad III, A.H. 1003-1012 = A.D. 1595-1604), to Sulṭān Aḥmaykhan, Muhammadakān’s son (i.e. the Turkish emperor Ahmad I, A.H. 1012-1026 = A.D. 1604-1617), and replies of these as well as letters of Sulṭān Ibrāhīm of Rūm (i.e. the Turkish emperor Ibrāhīm I, A.H. 1040-1058 = A.D. 1630-1648), etc., on fol. 109b, 116b, 121b, 124b, 127b, 130b, 173b, 229b, 233b, 242b, 244b, 248b, 262b, 280b, etc.; from the Rūmī (i.e. the emir) to Shāh ʿAbbās, on fol. 104b; from Shāh ʿAbbās to the grand-vizier Siyyid-ālī Pāshā (A.H. 990-1000 = A.D. 1582-1592), on fol. 241b, and to Abūdallāh Khān of Türān (A.H. 990-1005 = A.D. 1582-1597), on fol. 265b; reply to a letter of the emperor Akbar, written in Shāh ʿAbbās’ name by Ittināūd-ālī-šāh, on fol. 269b; a letter from the same Ittināūd-ālī-šāh to the grand-vizier, on fol. 258b; three firmans of the emperor Akbar, on fol. 290b, 293b, and 375b; a letter of Timūr to Yildirim Bāyazid, pādishāh of Rūm (i.e. the Turkish emperor Bayazid I, A.H. 791-846 = A.D. 1389-1402), on fol. 83b; from the Khūṭbāhānān to Mūlānādūr ʿUr āf al-Shirāz (see No. 2063 above), and reply of the latter, on fol. 166b; from the same ʿUr āf to Shāhīd Fāḥīd Fāyūdī (or Fāḥīd Fāyūdī, the well-known Indian poet, see No. 1164 above), on fol. 158b; another letter of (or to the same Shāhīd, with some other treatises, on fol. 215b; a letter of Mirzā Fāḥīd of Harkat (died A.H. 1046 = A.D. 1636, 1637, see No. 1357 above), on fol. 153b; letters from Mūlānādūr A ḵān Husain of Khwānsār to Mūlānādūr Abū-alfaṭīrah, and to Mūr Dāv-ālīfār, on fol. 155b, 157b, 158b, 159b; and some treatises on wine, spring, etc., by the same A ḵān Husain, on fol. 161b, 170b, etc.; a document of the grand-vizier Mustafā Pāshā (A.H. 1048-1053 = A.D. 1638-1643), on fol. 176b; letters of Mūlādūr; of Mūlānādūr Muḥammad Sultan; of Mūlānādūr Muḥammad Husain; of Hākīm ʿUr āf al-Shirāz; and others, on fol. 287b, 363b, 376b, 377b, etc.; ibidānī to Hākīm ʿUr āf al-Shirāz’s diwan, on fol. 296b; some dībānīs or elegant prose-writings by Mūlānādūr Zuhūrī of Tarsīsh (see above, No. 1500 sq.), on fol. 179b; Pāḥīnāmā-i-Siyāsān by Khwājā Shihāb al-Muḥammad, on fol. 281b; Pāḥīnāmā-i-Sind by Mūlānādūr Abīdallāh Marāvbā (with the tahlilus Bayānī, died A.H. 922 = A.D. 1516), and a great number of other prose-tracts and Inshās (for the greater part without headings), on fol. 298b sq.; Pāḥīnāmā-i-Kawdāhār by Mūlānādūr Muḥammad Kāzīm, on fol. 220b; Pāḥīnāmā-i-
Kauadah by Mirzâ Muhammad Tahir (i.e. Tahir Wahid, see above, No. 555 sq.), on fol. 223b; a letter to the prefecture of the Christian cemetery in Harâk, written at the request of Sultan Husain Mirzâ by Mir ʿAlîshir, on fol. 358b; a letter of the Ulamas of Transoxania to the Ulamas of Manadhâd, written at the request of Abdallah Khân Usbeg, and reply of the Ulamas, on fol. 384b, etc.

Heading and beginning of the first letter, on fol. 1b:


The following is written in Arabic:


"Hind bi lajmi fikrul akhlaq walad waliun Allah wa ashura wa ʿajamun un lajmi fikrul akhlaq wa ʿajamun.

This collection is styled (incorrectly, as is evident from the above-given contents) "Kauthab baab dawla," i.e. "Kauthab shah." A large Nastaliq, ornately written, size, 10 in. by 6½ in.

No. 736, ff. 1-411, ll. 15; large Nastaliq, ornately written, size, 10 in. by 6½ in.

Maktûbahât (مکتوبات).

Another large collection of forms of letters and answers thereto, showing the proper way of writing to all classes of society, intermixed with many historical specimens, similar to some in the preceding copy, for instance, a letter of Shah ʿAbbâs to ʿAbd-al-muʾin minkhân, on fol. 11b; of Muḥammâd Khân, governor of Bâlkh and Badakhshân, to prince Sâlim (afterwards the emperor Jahângir), on fol. 43b; of ʿAbd-al-muʾin minkhân to Shah ʿAbbâs, on fol. 63b; answer of the Shah, letters of Shah Tahmasp, on ff. 99a, 102b, etc.; of Nawwâb Imâm Khân Khân to Nawwâb Shâh Sâlim Hindi, on fol. 320b; of Mirzâ Bâdîʾ al-ʿazmân to Rahmân Kull Sultan, on fol. 343b, and many others. There is no apparent arrangement, and fragments of several insâhas, all incomplete and defective, seem to be put together in this copy. The first collection is styled "Khulâsa al-maṣâḥat," and begins, on fol. 3b:

"Jadid hadâdahu: miftaha maʿluma al-sâmāʾ al-fâdal al-ʿadim wa sujud aš-šuʾrāʾ wa sujud miftaha al-maṣâḥat." In the greater part of this MS. even the margin is filled with Maktûbahât.

No. 1758, ff. 250, ll. 19-24; written very unequally in careless Nastaliq and Shikasta; size, 8½ in. by 4½ in.

Inshâh-i-Harkarn (إنشاه هارکن).


Beginning:

"Bâb I, on fol. 19b; II, on fol. 33b; III, on fol. 28a; IV, on fol. 30b; V, on fol. 32b; VI, on fol. 42a; VII, on fol. 44a.

Dated in the year 1192 of the Bangâl ûra (A.D. 1784). Some interlinear glosses.

No. 1066, ff. 19-45, ll. 13; Shikasta; size, 9½ in. by 6½ in.

2070

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 33b; II, on fol. 13b; III, on fol. 25a; IV, on fol. 34b; V, on fol. 52a; VI, on fol. 43b; VII, on fol. 93b.

Dated by Sayyid Mahomâd b. Sayyid Bahâ-aldân at Bahrûj, the 24th of Dhû-l-hijjah, A.H. 1207 (A.D. 1793, Aug. 2).

No. 2857, ff. 94, ll. 9; large and distinct Nastaliq; size, 8½ in. by 5½ in.

2071

The same.

Bâb I, on fol. 32a; II, on fol. 36b; III, on fol. 42a; IV, on fol. 46b; V, on fol. 56b; VI, on fol. 70b (no heading); VII, on fol. 72b or 73b (no heading).

This very good copy is not dated.

No. 1387, ff. 31-75, ll. 15; Nastaliq; size, 9½ in. by 6½ in.

2072

The same.

Beginning:

"Bâb I, on fol. 30b (fol. 39b is filled with a few verses and the initial words of a letter by Muḥamad Burhân-aldân Aṣârî); II, on fol. 43b; III, on fol. 48b (according to a later heading, written at the top of the second leaf, "Aṣârî, originally the beginning of this bâb was fixed on fol. 49b"); IV, on fol. 50b; V, on fol. 51b; VI, on fol. 73b; VII, on fol. 75b.

No date. The greater part of the colophon is blotted out.

No. 2334, ff. 38-76, ll. 12-13; Shikasta, the first two pages, written by another hand; size, 8½ in. by 5½ in.
2073
The same.
Beginning as in the preceding copy (except مر ـ before 홀 ـ).
Báb I, on fol. 2a; II, on fol. 7a; III, on fol. 14b; IV, on fol. 15b; V, on fol. 30b; VI and VII, not marked.
No date. This copy is collated with the printed edition, and contains a few letters more than that.
No. 3433, 4im S. J. 10, ff. 43, 11; Nasta’līk; size, 8½ in. by 6 in.

2074
The same.
Beginning as in the preceding copy.
Báb I, on fol. 2b; IV, on fol. 28b; all the other bāb not marked.
No date.
No. 3433, 4im S. J. 11, ff. 65, ll. 11 (on ff. 1-48), ll. 13-14 (on ff. 49-64); large Nasta’līk, written by different hands; size, 7½ in. by 4½ in.

2075
A slightly defective copy of the same.
One or two pages are missing at the end. Beginning as in No. 2073.
Báb I, on fol. 2a; II, on fol. 6a; III, on fol. 11a; IV, on fol. 14b; V, on fol. 22b; VI, on fol. 36b; VII, not marked, but seems to begin, according to the heading علیه الخداوند, on fol. 33b.
No. 685, ff. 41, ll. 11; Nasta’līk; size, 8½ in. by 5½ in.

2076
A more defective copy of the same.
Beginning is wanting, and so are all the chapter-headings. The first words, on fol. 2b, are:
علیه الخداوند

It is wrongly styled علیه الخداوند, on fol. 2a, and in the colophon. As date appears the 27th of June-
al-akhār only.
On ff. 1a and b, a fragment of the Niṣāb-al-alsibān (نصاب الالسبريد), the famous metrical Arabic-Persian dictionary for young people, by Abū Naṣr Farāhī Maṣʿūd bīn Ḥasan (about A.H. 617 = A.D. 1220, see Bodelian Cat., Nos. 1638-1640), is found, viz. the ninth kiṭṭah, and the beginning of the tenth: 

The pagination is as follows:  

No. 1602, ff. 38, ll. 10; Nasta’līk, very much damaged and effaced; large water-spots; size, 7½ in. by 6½ in.

2077
Inshā-i-Khānazādākhān (خانزادگان)

A work on letter-writing with models, selected from the author's own correspondence, by Aman-Allah Husaini, with the epithets of Khānazādākhān Firuzjāng, and later on of Khānazāmān, and the poetical tahlīl of Amān, who died A.H. 1044 or 1046 (A.D. 1634, 1635, or 1636, 1637), see Nos. 1753, 7, and 1893 above, where his short notes on Ṣūfī questions, the رقعة إمام الله حسن, or, as they are also called, the رقعة إمام الله ـ حسني, are described. There is apparently a certain confusion between these two collections of the same name, the shorter one of distinctly Ṣūfī import, and the larger one of a purely epistolary character, which is preserved in the present copy and bears the above title at the end, while on fol. 1a it is styled رقعة إمام الله حسن. Whether the رقعة إمام الله, which have been printed in Calcutta, and lithographed in Lucknow A.H. 1269, contain the former or the latter of these compositions, is impossible to say without an inspection of the Eastern editions themselves.

The present work is divided into four sections, viz.:
1. در عراق مکتباً, letters to superiors and equals.
2. در رقعة, familiar letters.
3. در حوائج, glosses and notes.
4. در مختلفات, miscellaneous writings.

All the headings are left blank throughout. The first leaf is missing; the copy begins abruptly in the preface thus:

The margin of the first six leaves, and some fly-leaves at the end are covered with scattered poetry, rubā'īs, etc.
No. 1070, ff. 105, ll. 13-14; large Nasta’līk; size, 8½ in. by 5½ in.

2078
Inshā-i-Munir (منیر)

Letters, notes, and other writings of a refined prose-style, by Abū-albarakāt Munir, the son of Mullah 'Abd-al-majid of Multān, usually called Munir of Lahūr, who collected them A.H. 1050 (A.D. 1640, 1641), see fol. 1b, ll. 5 and 6, and died the 7th of Rajab, A.H. 1054 (A.D. 1644, Sept. 9), comp. A. Sprenger, Catal., p. 129, ll. 3-5; Beale, Oriental Biogr. Dictionary, p. 196; H. Ethé, Neuopersiche Litteratur, p. 341. He also wrote a preface to his friend Muhammad Sālih Kanbūlī's letters, known as سالیه سیحی, see No. 209c-209d below, and Rīvī i. pp. 263 and 398. Another title of this collection, or at least of that portion of it which contains Saif Khan's letters (see below), appears to be نگارستان منیر or نگارستان سایف خان, see Rīvī ii. pp. 153b and 148b, No. 11, 3.

Beginning:

Bēd az-ḥād Bāth Bit bi al-yażeen as-adīr.  

This collection contains:
1. Forty-five letters and fourteen rubā'īs, which Munir composed in the name of Saif Khan (i.e. Saif Khan Mirzā Sa'īf, who died as governor of Bengal, A.H. 1049 = A.D. 1639, 1640), beginning on fol. 2a.
ORNATE PROSE, INSHÁS, ETC.

2081
Another short copy of the same.
Beginning (with the omission of the usual initial words): بر رآی فیض سراز جمین نذینان مینی بنوشند.
The title appears here on fol. 167b. The.

2082
A very defective copy of the same.
Beginning (read): منتفی بزاخند نکور.
The copy breaks off with the words: ... .

2083
Kárístán (कार्नामा), an Indian story of the exploits and adventures of Wáli Akhtar (والى اکhtar), the prince of Hurmuz, composed in a very flowery style, interspersed with verses, by the same Murin at Jaunpur, A.H. 1650 (A.D. 1640, 1641), and dedicated to the emperor Sháhján.
Beginning: سیاس غورگویک بادشاهم را سزاوست که بادشاهم روی زمین برا خداوند کریم او.
Dated the 6th of Muharram, A.H. 1107 (A.D. 1695, Aug. 17).

2084
Another copy of the same.
Beginning: ستاش گونگون بادشاهم را سزاوست که

2085
The same.
Beginning: ستاش گونگون بادشاهم را سزاوست که
The date of composition, A.H. 1050, appears here on fol. 111b, l. 3: the dedication to Sháhján, on fol. 6a,
2089

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 28, first line; the chronogram on fol. 28, ll. 7 and 8; and the title on fol. 29, l. 9.

The same.

Fasl I, on fol. 35, last line; II, on fol. 45; III, on fol. 52; IV, on fol. 54. In this fourth fasl the copy breaks off on fol. 91. The khatimah is consequently missing here too. Ff. 92b and 93a contain in another handwriting a جواب زوجة عزيز’ي

This copy belonged formerly to Mr. Richard Johnson.

No. 3505, olm 9, J. 6, ff. 93, ll. 15; Nasta'ìlk, ff. 92b and 93a in Shikasta; size, 8\(\frac{3}{4}\) in. by 4\(\frac{1}{4}\) in.

2090

Bahâr-i-aakhun (بهار خون).

A collection of letters and other refined prose-writings by Muhammad Šâlih Kânbâ'î of Lâhûr, the author of the 'Amal-i-Sâlih or detailed history of Shâhjâhân (completed A.H. 1070 = A.D. 1660, 1665, see Nos. 332-336 above), and the preface to his elder brother Shaikh Inâyat-âllah Kânbâ'î's Bahâr-i-aâdâ'ish (composed A.H. 1061 = A.D. 1651, see Nos. 806-817 above). The introduction to this collection, which contains official and private letters, the former written in the names of Shâhjâhân, 'Âlamgir and other royal and princely personages, as well as descriptions of Shâhjâhânâbâd, Agra, Kashmir, and other localities in ornate prose, and is subdivided into four جوامع, was written by his friend Maulûnâ Abû-albarâkât Munir, see above, No. 2078. The date of compilation is given in the two British Museum copies (see Rieu i. p. 308 as A.H. 1074 (A.D. 1663, 1664); but in the present as well as the following copy it is distinctly stated, that the work was finished by the author the 16th of Shawwâl, A.H. 1065 (A.D. 1655, Aug. 19), the twenty-ninth year of Shâhjâhân's reign, in Shâhjâhânâbâd; we have therefore here an earlier redaction of Muhammad Šâlih's letters.

Beginning:

ایده جهان را سریا چنین که جنگ تفریح را تاب خرد ریشه کرده آید...

This copy is collated, but not dated. As the transcriber calls himself Shaikh Muhammad, it is not unlikely that he is identical with the author himself. Fol. 101 must be placed before fol. 100.

No. 1896, ff. 223, ll. 15; careless Nasta'Ìlk, sometimes approaching Shikasta; size, 11\(\frac{3}{4}\) in. by 6\(\frac{1}{4}\) in.

2091

Another copy of the same.

Beginning as in the preceding copy. The same date of completion, viz. A.H. 1065, 16th of Shawwâl. The copy itself is not dated.

No. 18, ff. 162-236, ll. 31; careless Nasta'Ìlk; size, 12\(\frac{1}{4}\) in. by 6\(\frac{1}{4}\) in.
ORNATE PROSE, INSHĀS, ETC.

2092

The same.
A more modern, but excellent copy of the same, dated a.H. 1198 (A.D. 1784). A complete index of contents on ff. 1-4b; the collection itself begins on fol. 4b.
No. 3154, ff. 259, ll. 15; beautiful Nastā’līk; size, 8½ in. by 7½ in.

2093

Cuhār Camān-i-Brahman (چهار جمن برهم).
A description of Shāhjahān's court, with its splendours and festivities, and of the principal cities of his realm, beginning with Shāhjahānābād, followed by a memoir of the author's own life, by Candarbhān Brahman of Patyā or Lāhūr, who was one of the most famous musnads of the emperor as well as of prince Dārā Shukhā, see the description of his diwan in Nos. 1074 and 1075 above, and an account of the contents of the present work in Rieu ii. p. 838; comp. also A. Sprenger, Catal. p. 376. It is written in highly embellished prose, intermixed with numerous poetical specimens and letters, and divided into four mesne (like the immediately preceding of Muhammad Sāhīb), wherefore it is styled انشاء جهان or جهان.

Beginning...

The fourth begins on fol. 55b.
This copy was written for the Governor-General of India, Warren Hastings, and finished the ninth of Rabī‘ al-thānī, 1186 of the Fasli era = A.H. 1193 (A.D. 1779, April 26).
No. 920, ff. 116, ll. 13; Nastā‘lk; worm-eaten throughout; size, 8¾ in. by 6¾ in.

2094

Munshāsāt-i-Brahman (منشیہسی برهم).
A collection of letters, addressed to Shāhjahān, to Wazirs, Amirs, and other distinguished persons, by the same Candarbhān Brahman. In the preface he enumerates many earlier works of his, viz. his done in the hand of Kānūnī, جهان جم (see the preceding copy), جهان جم (hand of Kānūnī), جهان جم (hand of Kānūnī), etc.; the title جهان جم appears on fol. 29, l. 10.

Beginning...

It is apparently divided into several kismāt, but only the first is marked by a heading, on fol. 29b.

The collection ends on fol. 48b, and is followed, on ff. 48b-61b, by another shorter collection of letters and notes from the same period, and probably by the same Candarbhān Brahman, styled in a vague way منشیهسی برهم.

and beginning...

Other copies of these Munsha’sāt are described in Bodleian Cat., Nos. 1385 and 1386 (the latter styled رَئَعَاط جَنْدِمِهَان), Rieu i. p. 397 sq. (with a full biographical account of the author); and W. Perings, Berlin Cat., p. 1017. The beginning of the main portion of this MS. agrees with that in the first Bodleian copy, but is different from that in Rieu, loc. cit.
No date.
No. 1385, ff. 62, ll. 17; Nastā‘lk, some pages seem to have been supplied by another hand; worm-eaten; size, 11¾ in. by 7¼ in.

2095

Khās-’alsāvshā (خاپس الاپنSHA).
Forms of letters for various occasions and on various topics, collected in ‘Alamgir’s reign, A.H. 1074 (A.D. 1664); the title forms the chronogram. The whole book is intermixed with verses, and exhibits throughout the highest style of refined prose-writing. The compiler’s takhallus is, according to No. 1120, 18 below, Müllā Jāmī‘ī. On fol. 62b it is stated, that here ends the first volume (کفان) of the collection; but the following pages belong undoubtedly to the same Inshā. An index of the contents on ff. 71b-2b.

Beginning, on fol. 3a:

آیان مکا دکتی کو ازدم خداست
جوان نامی خصوص بعد نشر نامست

Dated the 17th of Ramadan, in the first year of Jahāndarshāh’s reign (A.H. 1124 = A.D. 1712, Oct. 18).
No. 1585, ff. 67, ll. 19-21; Shikasta; size, 9 in. by 4¾ in.

2096

Another copy of the same.
This copy is slightly incomplete at the end. No index. Beginning as in the preceding copy.
No. 1187, ff. 105, ll. 19; Nastā‘lk; size, 8¼ in. by 4½ in.

2097

Jāmī‘-’alkawānin (جامع الفوانین).
Specimens of letters to illustrate the various branches of epistolography, composed A.H. 1085 (A.D. 1674); the chronogram is جامع الفوانين by Khalif Shāh Muhammad of Kānūnī, and styled both جامع الفوانين (the former appears here in the colophon, the latter in the text). It contains four fasls, the first, on fol. 3b; the second, on fol. 31b; the third, in two kismāt, on fol. 44b; the fourth, on fol. 48b; and a khātmat, on fol. 52b.

Beginning...

Other copies are described in Bodleian Cat., Nos. 1391-1394 (with a complete index of the headings); Rieu i. p. 414 (with biographical remarks); J. Aumer,
2098
Another copy of the same.
Beginning: ستایش و نیایش مراحمی را که کنای آئین
Dated the 27th of October, 1773 (1180 of the Bangålí era = A.H. 1187).
No. 1765, ff. 64, ll. 13; Nasta’līk; size, 8½ in. by 5½ in.

2099
The same.
Beginning as in the preceding copy. Faṣl I, on fol. 13a b; II, III, and IV not marked.
Dated 1190 of the Bangålí era = A.H. 1197 (A.D. 1783).
A few interlinear glosses.
No. 1766, ff. 129-191, ll. 10-12; unequal Nasta’līk; size, 9½ in. by 6½ in.

2100
The same.
Beginning: ستایش و نیایش احمدی را اعیان
Faṣl I, on fol. 27; II, on fol. 61a; III, on fol. 68a; IV, on fol. 71b; khátimah, on fol. 73b.
Dated the 9th of Rabi‘-al-awwal, in the third year (of whose reign, not stated).
No. 1983, ff. 45-75, ll. 12-15; Shikasta; size, 8½ in. by 5½ in.

2101
The same.
Beginning: ستایش و نیایش مراحمی را کنای
The chronogram جمادیّة قاضی appears here on fol. 3b, l. 4. The work concludes on fol. 59b, and is dated the 15th of Safar, A.H. 1215 (A.D. 1800, July 8). Bound together with it on ff. 61-66 and 76-86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.
No. 2390, ff. 1-39, ll. 12; large Nasta’līk; size, 9¾ in. by 7½ in. Ff. 61-66, turned upside down; Shikasta; size, 8½ in. by 5½ in. Ff. 76-86, ll. 14-16; Nasta’līk, by different hands; size, 9½ in. by 7½ in.

2102
The same.
Beginning: ستایش و نیایش مراداری که کنای آئین
No divisions marked; no title or author's name anywhere.
No date. The copy belonged formerly to Sir Charles Wilkins.
No. 2386, ff. 41, ll. 13-15; Shikasta; size, 10½ in. by 6½ in.

2103
A defective copy of the same.
Faṣl I, on fol. 167b; II, on fol. 216b, last line; III, on fol. 194b ; IV, on fol. 199b ; khátimah, on fol. 221b. The leaves are misplaced in a rather perplexing manner; their proper order is: ff. 164–179, 182 (lacuna, comprising parts of the twelfth and thirteenth Jumâdâ- al-akhar, A.H. 1177 (A.D. 1763, Dec. 17).
No. 1967, ff. 54, ll. 12-17; Nasta’līk, mixed with Shikasta; size, 8½ in. by 5 in.

2104
A still more defective copy of the same.
Faṣl I, on fol. 3b, breaks off in the twenty-fifth Jumâdâ- al-akhar, A.H. 1177 (A.D. 1763, Dec. 17), and faṣl II, beginning missing in consequence of a large lacuna after fol. 18; fol. 19b begins in the middle of the twenty-fifth Jumâdâ- al-akhar, A.H. 1177 (A.D. 1763, Dec. 17), so that the first twenty-four are wanting; III, on fol. 26b; IV, on fol. 30b; the beginning of the khátimah is not marked.
As date appears the 29th of Sha‘bân only, without a year. The transcriber was Muḥammad Burhân-aldin Ansârî.
Bibliotheca Leydeniana.
No. 2394, ff. 1-37, ll. 9-15; written by various hands, partly in a peculiar kind of Nasta’līk, mixed with Shikasta, partly in pure Shikasta; size, 8½ in. by 5½ in.

2105
A fragment of the same.
The fourth faṣl of the faṣl جمادیّة قاضی, which appears here on fol. 3b, l. 4. The work concludes on fol. 59b, and is dated the 15th of Safar, A.H. 1215 (A.D. 1800, July 8). Bound together with it on ff. 61-66 and 76-86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.
No. 2386, ff. 123–148, ll. 15; the last pages partly in diagonal lines; Shikasta; size, 8½ in. by 6 in.

2106
Husn u Dil (حسن و دل)
Beauty and heart, an allegorical romance in ornate prose, undoubtedly based on the elder story of the same name by Fāṭimah of Nishâpur (who died A.H. 852= A.D. 1448, see No. 2637 above, and comp. Bodleian Cat., No. 1343; Rieu ii. p. 741; W. Pertsch, Berlin Cat., p. 34, 8 etc.), and composed, according to the chronogram جمادیّة قاضی, on fol. 48b, ll. 9 and 10, A.H. 1095 (A.D. 1684), in the reign of Álamgir, to whom it is dedicated. The author is called, on fol. 2b, ll. 9, Khwâjâ Muhammad, but in the colophon with the fuller name Khwâjâ Muḥammad Bidîl. Whether he
can be identified with the well-known poet Abd-al-kâbir Bâlî (died A.H. 1133 = A.D. 1720, see No. 1676 above and Nos. 2115-2117 below) is doubtful; the date of composition and the dedication to 'Alângir would favour such a supposition, but on the other hand no biographical account of Bâlî mentions a story of the above title, and the poet is never called Muhammad.

Beginning of the story, which is interspersed with many poetical specimens

Copied in Bahâdurshâh's reign (A.H. 1119-1124 = A.D. 1707-1712); as date appears the 7th of Rajab only, without a year.

No. 1252, f. 46, l. 15; Nasta'îk; size, 8½ in. by 6 in.

2107

Inshâ (النضج).

An anonymous treatise on epistolography, beginning:

پیامبرالله

استانم فی قباه و اجناس سانش قروم، الأسیر کفایت

سواراوان که زان ایست

Dated the 4th of Dhîh-al-kâbah, A.H. 1100 (A.D. 1690), by Alkaruki al-ashâ. No. 18, ff. 126-160, l. 31; Nasta'îk; size, 12½ in. by 6¾ in.

2108

Shaikh-nagiz (شوق النگز).

Forms of letters to parents, relations, friends, superiors, together with answers from the same, interspersed with many kâtâs and other pieces of poetry, by an anonymous author, who praises in the introduction his spiritual guide, Shaikh 'Abd-ul-shâh (see fol. 3½, l. 1 and 2).

The title appears on fol. 5½, l. 7.

Beginning:

بعد از ائدای و طالع فی نوازی که خدمت:

یا خدای فی پرست های سیا می یک

Dated the 16th of Dhîh-al-hijjah in the thirty-eighth year of 'Alângir, i.e. 'Alângir = A.H. 1105 (A.D. 1694), Aug. 8.

No. 1896, ff. 66, l. 11; Nasta'îk; size, 8½ in. by 4¾ in.

2109

Khulâsat-almaktabîh (خلاصه المكتابی).

A rich collection of specimens of refined prose-style intermixed with verses, on all possible topics, by Sujân Singh or Sajan Rahê Munawi of Patyâla, the author of the Khulâsat-almaktabîh or general history of India (completed A.H. 1107 = A.D. 1695), see Nos. 362-364 above. It was apparently compiled as a guide for the author's sons, see fol. 3½, l. 15, penult. seq., and begins:

مبعذر:

چنین آفرین و مختصر آسان و زیست نذر و حکمت

ابداع خوشی الاغ.

From an English note affixed to the fly-leaf we learn, that this esteemed collection of letters is looked upon as a model of epistolary style by the learned of the Punjab; and besides that it was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. The note is signed by 'O. Raih, Commissioner and Superintendent; and the MS. was received from Dr. Royle, July, 1856. The headings of the innumerable short epistles and tracts contained in this collection are left blank, but on the first sixty or seventy leaves they are supplied in a very small and often scarcely legible handwriting on the margin, together with many various readings and glosses. But the greater portion of the MS. is unprovided with either. Fol. 65 is left blank.

No date. Modern handwriting. The copyist was Nadhar Muhammed.

No. 3233, ff. 279, l. 15; very distinct and fine Nasta'îk; size, 10 in. by 5 in.

2110

Karnâma-i-wâkî'ah (کرناما واقعی).

A collection of firmans, letters, and other specimens of a highly refined style in prose and verse, together with a great number of chronograms ( литературات، etc., composed by Hindû, who calls himself, on fol. 164, l. 5, the author and transcriber of this copy, and dated the 24th of Shab'an, A.H. 1116 (the forty-ninth year of 'Alângir's reign, more correctly the forty-eighth) = A.D. 1704, Dec. 22. It ends on fol. 277, and is followed by a few other specimens in prose and verse by the same Hindû, whose original name is given here as

مجمل مشی

بعد از لوای حمد خالق ذو ۳٠٣

لیل هل

No. 2007, ff. 193-279, l. 15; very unequal Shikasta; size, 9½ in. by 5 in.

2111

Inshâ-i-Faidhâkhsh (النشا فرض تخشم).

A collection of letters, as introduction to the study of epistoligraphy, compiled by Shir 'Ali, usually styled Shir 'Ali Hamlah, who resided at Quoosh in Lahâr and was the disciple of Hajj Muhammad Yusuf Nakshbandi, in the fifty-first year of 'Alângir's reign, A.H. 1118 (in the text is written by mistake, A.H. 1117 = A.D. 1706, 1707, and beginning:

للعم للمحمد

وبداً شوق اندازه دیده دینا دیده شده مجید

کشیده...

Copied in 1190 of the Bangâl era (A.H. 1197 = A.D. 1783), by Khâlid-aldin. Some letters at the end bearing the dates 1180 and 1190 must have been added by the copyist.

No. 1968, ff. 81-128, l. 11; unequal Shikasta; size, 9½ in. by 6¾ in.

2112

Two treatises on Persian metres.

1. Risâlah-i-jâmîyâh dar 'ardî (رساله جامیه در عربی), on ff. 11–15, in Persian, beginning:

کو حکاکة تربع دوازافيکا سپر اذروج اصول و امتراز

ارکان روایم الگ.

4 E 2
2. Rūsūlāt Abū 'Abdallāh Andalusi (رسالات ابو عبد الله الاندلسي), on ffs. 13a–18, in Arabic; a short tract on metres by Abū 'Abdallāh Muhammad Abū-al-jāhish-al-ansār alandalusi, beginning:

اختلف الطالق في حيزة على تاج خاص وخرقة بالله

Both tracts are copied in the same year, A.H. 1138 (A.D. 1716), by the same scribe, Abū-al-wāhid ibn 'Abd-al-nu'mi'n.

No. 1212, f. 18, ll. 17; Nasta'īlīk; size, 6 in. by 4½ in.

2113
Muntakhāb-i-walā (منتخب والی). Models of poetical epistles in forty chapters (called جوابات جوابات جوابات جوابات) compiled from other Inshās and poetical works by 'Alī Kākar bin Muḥammad Amin Bākhzad, called Akhārkhān, A.H. 1130 (the title is a chronogram) = A.D. 1718.

Beginning:

انظر هر كذب مستطب حمد صانع

No date.

No. 549, ff. 172–278, ll. 11 (mostly in 2 coll.); Nasta'īlīk; size, 8½ in. by 5 in.

2114
Inshā-i-Zarbakhsh (انشاء زربخش). Collection of official letters, firmands, notes, and similar documents, written in the emperor 'Alāmah's reign and dealing with affairs in Bengal and Bihar especially.

The collection is Sayyid Muḥammad Diwān Ḥakānī, and the date of the collection A.H. 1130 (A.D. 1718), see fol. 3a, last line, and fol. 3b, ll. 14–16. It is divided into two kismas; the first contains imperial and princely correspondence (خطابات سلطان لسلطان), on fol. 4a; the second, firmands, decrees, orders, and other royal issuances (بر medidas المافied). 

Beginning:

لكل من صايف ونور مشاءهد وعذرداشت برماشت (لكل من صايف ونور مشاءهد وعذرداشت برماشت)

Copied A.H. 1172 (A.D. 1758, 1759). A few interlinear glosses, especially on the first pages.

No. 1537, ff. 1–30, ll. 15–16; Shikasta; size, 9½ in. by 6½ in.

2115
Cāhār 'Unsur (چهار عصر). One of the refined prose-writings, interspersed with numerous specimens of poetry, of Mīrzā 'Abd-also'dīr Bidil, whose lyrical and epical works have been described in Nos. 1676–1688 above, and who died A.H. 1133 (A.D. 1720).

The present work is styled عصر or the four elements, and begins, on fol. 1b:

خداوند یزید انگر میرزا بیدل عصر حضرت دارای بنیت و حاجی محمد عصر

Beginning:

اجد اشعالت شعلة دفاع وکلمه

First 'Unsur:

مقدم: on fol. 4a, beginning:

A fragment of the same Munsha'at.

The proper order of the leaves is: ff. 86 (first words, on fol. 86a: نست دادی که درو یک

No. 2410, ff. 67b–87b, ll. 15–17; Nasta'īlīk; occasional glosses on the margin; size, 8½ in. by 5½ in.
2118

Miscellaneous letters and other specimens of refined prose-writing.

This incomplete collection contains:

1. A long series of letters, like all the other letters in this collection from the period of Akbar's reign to that of 'Alamgir, for instance, a letter of Mahabat Khan to the Khan Khanan and answer (on fol. 72b), to Pitamaldaula, etc.; a letter of Shaikh 'Abd-alrahman (on fol. 73b), of Nawab Sa'd-ullah Khan to Shaikh 'Abdal almunin (ib.), of Umdat-almulk Wazir Khan (ib.), etc.

2. Tarif-i-Mathura (تاریخ مطهر), a description of Mathura (in the province of Agra on the river Jumna), by Harbans Munshi (هربان منشی), on fol. 75b.

3. Tausif-i-dar-alkilafat Shahjahanaabad (تصویف دارللکلفات شاہجوہنآباد), description of Shahjahanabad (Dilhi), by Haiji Khair-ullah Diwan, Sarkar of Rustam Khan, on fol. 73b, last line. Copied a.h. 1134, the 28th of Shaban (A.D. 1722, June 13), at Shahjahanabad.

4. Another series, letters for instance, to Mukhtir Khan, Nawab Fakhr Khan (on fol. 74b), to Nawab Farukh Khan (on fol. 74b), to Bakshish-almulk Muhammad Amin Khan (on fol. 74b), to Shah Safikh Khan (on fol. 56b), to Abid Khan (on fol. 56b), to Itikhibir Khan (on fol. 86b), to Asad Khan (ib.), a letter of Shaikh Farid Shakhargani (on fol. 93b).

5. Extract from the Jamii-alkawwamin (جامع الکلام الوداعی), by Miyan Shaikh Muhammad (so is the name given here), that is Shaikh Shafi Muhammad of Kamran, composed a.h. 1056, see Nos. 2097-2105 above (on fol. 92b), a letter to Fartak Khan (ib.), Letters to Nawab Jalalkhan (on fol. 93b), a letter to a son, etc. (on fol. 94b), a letter to a son (ib.).

6. A third series of letters, for instance, of Mahabatkhan to 'Alamgir (on fol. 96b), of Rustam Khan (on fol. 97b), of Kaysam Khan (on fol. 97b). A lacuna after fol. 97. Letters of Abu-alaqal (on fol. 98a, sq.), for instance, to Sultan Salim (on fol. 98b), to Akbar (on fol. 102a), to prince Danyal (on fol. 104b), etc. Letters of Munshi Candar Khan, Brahman of Paham, see Nos. 2093 and 2094 above (on fol. 107b, sq.). A letter to Jalalkhan (on fol. 107b). Dated on fol. 113b, a.h. 1134 (A.D. 1722).

7. Risala-i-niaz u niyaz (رساله نیاز و نیاز), correspondence between lover and beloved in poetical prose, intermixed with verses, by Majnun Rafi, and dedicated to Abu-alimuddin Husain Bahadar Khan (on fol. 114a) in thirteen stanzas, viz.:

(1) در نیاز عاشقی بخش از مالتون و ناز مشوق در.
(2) در نیاز عاشقی در ناز مشوق و ناز مشوق در.
(3) در نیاز عاشقی بعد از مالتون و ناز مشوق.

8. A fourth series of letters of Mirza Mu'in (on fol. 119b), of Maulana Nau I to Isheg of Hamadun (on fol. 119b), of Hakim Rashid to Mirza Ibrahim (ib.), of Nasir of Hamadun to Mirza Razi Kabir (ib.), of Kamsam Khan to Mullik 'Abd-allaft Sultan and Mullk Mahabbat 'Ali (ib. and fol. 120a), of Maulana Ali Nabi Kadi of Shiraz to Kadi Khir, and answer of the latter (on fol. 120a), of Kadi Mir Husain to Mullk Jalal-aldin Muhammad Dawani (on fol. 120b), of Mirza Faraj to Nawab Pitamaldaula of India on behalf of his pupil Darwish Husain, with the tahallil Wali (on fol. 120b and 121b), of Mirza Rizabhan to Hakim Nizamaldin Ahmad and answer of the latter (on fol. 121a).

9. Extracts from the Ru'kat-i-inshah-i-Munir (رسالات انشا معنیر) or Munir's Inshah (on fol. 122a-128a), incomplete. On Maulana Munir of Lahor, the author of the

2119

Daastar-alnaim (دستور التلم)

A tract on Persian prosody and metres, compiled by Muhammad Musawi Walih (see fol. 29b, last line) a.h. 1140 (A.D. 1727, 1728), and styled (دستور التلم)

Beginning (جوان سیلوا موزیون کلکس خیال آل)

It is divided into a mukaddimah (مکادم) on fol. 3, two fannas (فنا فنا), and a khattimah (کتیمہ) on fol. 29a. Copied a.h. 1164 (A.D. 1751).

Another copy of this little tract, where the name of the author is given in the fuller form of Sayyid Muhammad bin Muhammad Bakir Musawi Walih and the contents are stated to consist of a mukaddimah, three fana (instead of two fannas), and a khattimah, is noticed in Rieu ii. p. 859, No. III.

No. 778, ff. 27, ll. 15; large Nasta'liq; size 9½ in. by 5½ in.
Dakhâ’ik-al-‘alîshâ (دَخَائِلُ الْانْشَعَةِ)

A compendium of rhetoric, prosody, and the whole art of refined writing in prose and verse, compiled A.H. 1145 (see fol. 2b, l. 5)—A.D. 1732, 1733, by Ranj护身dâs, son of Ranj护身t Râ‘î Kâ‘îyâth (comp. fol. 2b, last line, and fol. 3b, l. 12). It is based upon the following authorities:

1. by Abî-‘al-harakat of Nishâpûr.
2. by Mâ‘âshad bin Shaikh Mûhammad Gilânî (see above, Nos. 2044 and 2045).
3. Bâ‘i‘a‘l al-Shâ‘ar (see above, Nos. 2057—2060).
4. Jâmi (see above, Nos. 1387—1389), Amân-âlâh Fâsainî (see above, No. 2121), Abî-‘al-wâsî al-jâlî (died A.H. 555), and Kâ‘îm Kâ‘î (died A.H. 988).
5. Mûlî ‘Abî ‘Abdallâh (see above, No. 1586, XXIII; 1587, XVII and XVIII; 1588, XVI; and 1589, X), Zûhîrî (see above, Nos. 1500, 4, and 1510, 5), and Na‘îrî of Hamâdan (about A.H. 1015—A.D. 1666).
6. by Shaikâ Mûhammad Shâ‘î, the author of the five books (see above, Nos. 2060—2062).
7. by Nakâsh Shâ‘î (see above, Nos. 2057—2060).
8. by Mûlî ‘Abî-‘al-harakat (see above, Nos. 2057—2060).
9. by Shaikâ Mûhammad Muhîn Dâ‘î (and others).

Beginning: (read aloud)

The work is divided into a muqaddimah, eight dikkas, and a Khâtîmah:

Mukaddimah:

Dakhâ’ik I, on fol. 4a, in two fasas, viz.: 1. 
Dakhâ’ik II, on fol. 6a, in two fasas, viz.: 1. 
Dakhâ’ik III, on fol. 7a, in two fasas, viz.: 1. 
Dakhâ’ik IV, on fol. 6b, in two fasas, viz.: 1. 
Dakhâ’ik V, on fol. 6c, in two fasas, viz.: 1. 
Dakhâ’ik VI, on fol. 6d, in two fasas, viz.: 1. 
Dakhâ’ik VII, on fol. 6e, in two fasas, viz.: 1. 
Dakhâ’ik VIII, on fol. 6f, in two fasas, viz.: 1. 

This last chapter is said to contain twenty-three fasas, alphabetically arranged according to the second letter of the words, but only the first five (according to the first letter) of the first fasal are found here; all the rest is missing. Probably the author had not yet finished the whole work when this copy was made, only one year after the date of the composition, in A.H. 1140 (1734, March 23), by Shaikâ Mâ‘âshad Uthmânî, an inhabitant of ‘Azîmâbâd.

Other copies of the Dakhâ’ik are described in the Bodleian Cat., No. 1103 (likewise unfinished), and in W. F. Ass. Brit. Cat., p. 1013 (which from the analysis given seems to be complete).

No. 1556, ff. 120, l. 15; Nasta’îkh; size, 9½ in. by 5½ in.

The same.

Another, but defective copy of the Dakhâ’ik-al-‘alîshâ, and very incorrect besides, as the spelling of the title: Dakhâ’ik al-an’as (sic) on fol. 6b, l. 7, and on fol. 1a proves. Both the careless handwriting and the absence of many headings make it rather difficult to decide how much is missing. According to the index, on ff. 4½—5½, the work contains in this copy only seven dikkas, and of these there can be traced only the first five.

Mukaddimah, on fol. 5a.

Dakhâ’ik I, in three fasas, on fol. 5a.

Dakhâ’ik II, in eight fasas, on fol. 8a. These eight correspond to the four of the preceding copy in the following way: 1 = 1–3 there, heading: 2 = 4, 3 = 5, 4 = 6, 5 = 7, 6 = 8, 7 = 9, 8 = 10.

Dakhâ’ik III, in two fasas, on fol. 8b.

Dakhâ’ik IV, in two fasas, on fol. 10a.

Dakhâ’ik V, in two fasas, on fol. 6a.

The second fasal of Dakhâ’ik V begins on fol. 63a. There are no further headings to be found, except on fol. 78a, line penultimate: 16. If this were a mere mistake for 17, we should have here the third fasal of the seventh Dakhâ’ik, but in that case the second fasal of the fifth, the whole sixth, and the first two fasas of the seventh Dakhâ’ik would comprise an infinitely smaller number of pages than in the preceding copy.
22. On fol. 138b, last line but two.

23. On fol. 142b.


26. On fol. 159b.

27. On fol. 163b.


30. On fol. 175b.

A large percentage of the letters are written by the compiler himself in the names of Râdi Dakhni Râm, Râdi Budhând, Fadl-Allâkhân (the son of Siyâdatkhân, died A.H. 1088 = A.D. 1677, 1678), and especially of Sa'dât-Allâkhân (the governor of the Carnatic, who died A.H. 1145 = A.D. 1734, 1735). There are also a number of letters written by the author's grand-father (Hâdî, by Shaikh Muhammad Ashraf. The chief contributors besides are: 'Abdallâh Anâ'îrî, Ghuþâb-a'lâ'â'îm, i.e. Shaikh 'Abdul-Askâr Bidâ, the poet, and Jâmi, 'Abd-Allâh, the prime-minister of Akbar, Amir Khusrau Dihlî, Mullâ Tughâr of Mashhad, Mir Husain Saiyâd, Muhammad Râfîj, Mi'mâl Saiyâd, Jâmi, Munir of Lûtalh, Shaikh Abu'l-Abâr, Muhammad Saiyâd, Nâzîm of Harât, the poet, Saiyâd, and Fâidi, Bûlî, Tahîr Wahid, Muhammad Kâzîm, Nâzir 'Alî, Mu'tiz Fitr called Mi'â'î; Mi'mâl Saiyâd of Mashhad, Mullâ Saiyâd, and Nîعاطî 'Alî, Tahîr Ghani Kashmirî, Amândâh Husaini, Mir Nizâm Saiyâd, known as Mir 'Alîn, a muqar of Nawâb Zaim-al-khânkhan, Khâlifâ Shâh Muhammad, Nâsrâ, Muhammad 'A'id Wahid, Ghâlib-khân, Kâzîm-khân, Nawâb 'Ali-khân, Haidar-al-khân, Lutf-Allâkhân, Shârâr-Allâkhân, etc. The official documents and firmâns in the sixth fasl include orders and notes by Akbar, Shahjâhân, 'Amângîr, Muhammadsâhî, Shâh 'Abdâl I, Shâh 'Abdâl II, etc. Among the congratulatory letters in the seventh fasl there appear: one on the accession of 'Amângîr by Shaikh Mu'in-al-dîn, one on the conquest of the Dakhân, two on the wedding of Nawâb Mahârâkhan by Sa'dât-Allâkhân and by Dakhân Râm, also letters by Akbar, etc. The Musâzârat in the twenty-seventh fasl consist of the following specimens:

The last three are by Munir of Lâhûr, comp. above, No. 2075, where two of them are found. A

The copy is not dated.
2123

A collection of letters, notes, short orders, etc., written by Râjah Râm Kunt in the reign of Muhammadshâh and partly in his name. The latest date which appears in this collection is the twenty-first year of Muhammadshâh's reign = A.H. 1152, A.D. 1739 (for instance, on ff. 90b, 93a, 93b, etc.) ; other dates, often returning, are the sixth year of the same reign = A.H. 1137, A.D. 1724, 1725 (on fol. 70a), the thirteenth year = A.H. 1146, A.D. 1733, 1734 (on fol. 57a), the seventeenth = A.H. 1148, A.D. 1735, 1736 (on fol. 22b, last line), the eighteenth = A.H. 1149, A.D. 1736, 1737 (on fol. 27b), etc.

Beginning of the first note, on fol. 1b: عرضة دانت
فدر عودتیت فرجام رم كنت أداب کورشت فرآوان و فرآود نسبتیت بي كرائ آن.

No date. Fol. 73b left blank. This copy belonged formerly to Sir Charles Wilkins.

No. 2535, ff. 94b, 95-110; large Shikasta; size, 10½ in. by 6 in.

2124

Ruka'at-i-Khâtîm-alkalam (فرعات خاتم الکلام).
Specimens of letters for manifold occasions in life, compiled by Maulânâ Mir Kamâl-aldin Muhammad, who died the 7th of Rehâ' I., A.H. 1132 (A.D. 1720, Jan. 15), see fol. 2a, last line, fol. 2b, last line, fol. 3a, first line 94, and fol. 7o, and edicted by one of his disciples, Lâchîrâm, the son of Harâs (Harâs), see fol. 3a, l. 10, A.H. 1155 (A.D. 1742, 1743), comp. the chronogram on fol. 8b, ll. 4 and 3 ab infra. بخار آمد رام شکوفه دوبلت. This collection is divided into nine feiles, see fol. 4a, ll. 8 and 9, but of these only the fourth is indicated by a heading on fol. 103a. This copy is besides incomplete at the end.

Beginning, on fol. 1b: بعد از حمید موافع و نشان
نامصر حضرت آریاننکورجو هی دیکه که ونون آن

No. 2768, ff. 160, 161; Nasta'îkh; size, 8½ in. by 4½ in.

2125

Dastûr-al'amal (دستور العمل).
The writer's manual (در نوینگنکی و حساب دیوان), a treatise on the divisions of time, on numerals, weights, measures, but chiefly on the numeral notation, called Siyâk, together with a great number of models and specimens of official accounts, an extract from a larger work, styled by Añand Râm, the recipie-writer of Kurrâ (کوره) in the Sûbah of Allahâbâd, who is undoubtedly identical with Añand Râm, son of Râjah Mardi Râm, who died A.H. 1164 (A.D. 1751), and is the author of the مراتب الأملاک of a Persian diwan, Hindûstâni poems, a collection of letters and a history of the war between Muhammadshâh and Nâdirshâh, see Rieu fl. p. 597; A. Sprenger, Catal., p. 262; Beale, Orient. Biogr. Dictionary, p. 195, etc. His takhallus was Mukhîsh and his spiritual guide and teacher Mirzâ Bidîl, whom he quotes frequently in this treatise, see, for instance, ff. 22a, 29a, 34b, etc. Most of the official accounts given as specimens are dated A.H. 1142 (A.D. 1729, 1730), the twelfth, or rather eleventh, year of Muhammadshâh's reign, see, for instance, ff. 133b, 136b, 146b, etc. (some also A.H. 1137 = A.D. 1724, 1725, see ff. 135a and 144b). The last chapter, on fol. 170a, is headed: شرح قبیض الوصی

Beginning: انتخاب أز کتاب سای ساده و
پرداخته بهره (نیامه) انقلام
نوره نشانه دستورالعمل در علم اله
یبیان نامهای بوره هذیه

The contents are partly in tabulated form, as in a very similar, but shorter manual, described by Rieu in his Cat. ii. p. 804.

No date.

This copy belonged originally to Mr. Richard Johnson.

No. 2392, ff. 176b, 113; clear Nasta'îkh; size, 10½ in. by 6½ in.

2126

Two Inâshâs.

1. Khulâsât-al-almunâshâ (خلاصه المصنفات), on ff. 1b-31b, specimens and formulas of letters for all relations and conditions in life.

Beginning: حمّدی که در هیچ یاد آن جناب اللّه

It contains the following subdivisions:

(a) سلاماتی، on fol. 2b,
(b) امره، on fol. 3a,
(c) صرف بصد، on fol. 9b,
(d) عزیزی بیکی بعزوی بیکی، on fol. 11b,
(e) شفاعت، on fol. 12b,
(f) بیغتی، on fol. 13b,
(g) بعشلا، on fol. 15b,
(h) بعفی، on fol. 15b,
(i) بیغتی، on fol. 17b,
(j) ونون، on fol. 18b,
(k) انساع، on fol. 19b,
(l) بدیسکن عزیزی، on fol. 19b.

Dated the 20th of Ramaḍân, A.H. 1165 (A.D. 1752, Aug. 1).

2. Inâshâ-ni'matî (مناقبه نعمتی), by Ni'mat-âl-âlî, a Jew, identical with the Inâshâ-ni'matî, noticed in No. 1768, 1 above, on ff. 32a-40b, and beginning:

لمحمد الله ... و نشانه نعمت الله بیگی

Another copy of this small collection which contains formulas of letters to parents, children, relations, friends, etc., is noticed in W. Peshaw, Berli Cat. p. 1009, No. 4. Written by the same hand as the former treatise.

No. 1197, ff. 1-40, ll. 13; large Shikasta; size, 9 in. by 4½ in.
2127

**Inshâs.**

Two small collections of letters, the first on ff. 1-4, the second on ff. 5-20. The first bears the vague title of *Majmu'at-almusawwardât* (جمعیة المسؤوادّات), and contains letters from A.H. 1156, 1162, and 1166 (A.D. 1743, 1749, and 1753).

The first begins: "以其مطمّ إليه…". The last is written by Bahâ-al-din bin Sayyid Muhammad Ashraf.

The second contains chiefly letters on Sufi topics, headed: "ذلك من فعل الله علیه و وعلى الناس…"

No date.

No. 1970, ff. 20, ll. 21; careless Nasta'îlî; size, 9 in. by 5 in.

2128

**Dastûr-almishâ (ديستور الامش.)**

Letters, dealing with transactions in Bengal during the years A.H. 1151-1170 (A.D. 1738-1757), compiled by Munsâh Shahr Yâr Muhammad Kaindar for his patron Fidâ'î-khân, i.e. Sayyid Ghulâm Husainî-khân, and beginning: "تنبأ أفرى بسر متجرد و مبتذل راجع…". This collection was printed in Calcutta A.H. 1240. Another copy of the same is noticed in Rieu iii. p. 1037, No. IV.

As date appears the 9th of Sha'âb (1201 or 1210 = A.D. 1786, Dec. 1, or 1795, Aug. 25).

No. 2864, ff. 156, ll. 16-17; Shikasta; size, 9 3/4 in. by 6 in.

2129

**Car Caman-i-Faid (چار جمن تکلیف.)**

A collection of letters from Firuzâng and Muhammad Fâdil to Nasîm-almulk A'âshâf of the Dakhan, who died A.H. 1161 (A.D. 1748), as well as from the collector himself, the Munsâh of the late Nawâb Firuzâng, A'âshâf's son (usually called Ghâzî-aldeñî-khân II, who died A.H. 1165 = A.D. 1752), to Firuzâng, Muhammed Mir with the epithet Arshadkhân, etc., see fol. 1, ll. 2-4. It is divided into four parts, the first on fol. 2, the second on fol. 63, the third on fol. 93, the fourth on fol. 153.

The whole copy is written in the worst style of Shikasta and almost illegible in many places. This edition was made in the reign of Shâh 'Alâm (A.H. 1173-1221 = A.D. 1759-1806) at Shâhlâhâbâd and copied there by Muhammad Akbar.

Beginning: "بيت احمد عبد الله الشق يروى حكمو احمد محكم عليّ الله الحكيم.

No. 2008, ff. 201, ll. 16; Shikasta; many pages written in diagonal lines; size, 9 1/2 in. by 5 in.

2130

**Takmilat-alfârsî (تکمیل الفارسی.)**

A treatise on prosody, metres and rhyme, composed by Khûlî 'Allî, a pupil of Sayyid Ghulâm 'Umarî, al-Husâni al-kâdîrî, and divided into seven bâbâs.

**IND. OFF.**
2133
Alkhâbêna-i-kadîm.
A list of titles and forms of addresses for the Haidar 'Alîkhân of Mysore (who died in the beginning of Muharram A.H. 1197 = A.D. 1782, Dec., see No. 516 sq. above), by Muhammad A'zân and Kâzîm 'Ali Munshi. Many leaves are left entirely blank. On fol. 25 a new series of titles and names begins, arranged in alphabetical order, but only portions of the letters Ç. and Ç are filled in.

No. 2104, ff. 44; Shikasta; size, 7½ in. by 5½ in.

2134
Inshâ-i-mâtûb (أثاث مطاطوب).
Forms of letters for students of the art of epigraphy, by Shaikh Mabârak Farsî (معابذ مشیر), beginning with:

Dated 1191 of the Bangâli era (A.D. 1783).

No. 1966, ff. 1-18, l. 10-11; unequal Shikasta; size, 9½ in. by 6½ in.

2135
Ghazalân-alhind (غزالان الهند).
A book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian women, by Mir Ghulâm 'Alîkhân Hâsunî 'Ashrî Bâlgrânî, with the takhâlûs 'Azâd, the author of the Mahtâf al-karâm (see above, Nos. 682-684), the Mahtâf al-razî (see above, Nos. 685-690), the Mahtâf al-razî (see above, Nos. 632-626), and the Mahtâf al-razî (see above, Nos. 622-626), who died towards the end of A.H. 1200 (A.D. 1786, Sept.). He compiled in A.H. 1177 (A.D. 1763, 1764, chronogram, an Arabic work on India and Indian matters in all their aspects under the title of the Mahtâf al-karâm (see a fragment of it noticed in Rieu iii. p. 102, No. 11), divided into the following four books.

No. 1. Mahtâf al-razî (see above, Nos. 632-626), who died towards the end of A.H. 1200 (A.D. 1786, Sept.).
ORNATE PROSE, INSHÁS, ETC.

2136

Haft Ğábiţáh (سیگ ویژنیک)

The seven rules for proper letter-writing, also styled (FWağl-theatnta) (see another copy of the same with this title in Rieu ii. p. 530b), by Sayyid 'Alí Nákhkán bin Sayyid Híšmat 'Áli, a resident of the town of Súndi (سوندي, in Oude). The seven regulations deal with the following points:

I. درکیفیت اخذ خط و کمیت مراقبت واسباب (on fol. 1b).
II. در تفسیر مراد با اعتبار هر کلمه ازاسباب (on fol. 2b).
III. در القاب و مکیت القاب و ادبیه و خانمه (on fol. 4b).

On fol. 14, ll. 11; large Nasta'ík; size, 8½ in. by 5 in.

2137

Another copy of the same.

Dáštár-i-Shígraf (شکستگی)

Introduction into the art of composition, dealing especially with syntactical matters and rhetorical figures and illustrated by numerous specimens of the higher or refined style of writing in prose and poetry. The author's name (which is not given here) appears in the British Museum copy (Rieu iii. p. 1043b, No. V) as Bídúpát Ráj; when he lived is not known, but he must be later than Zúdúr (who died A.H. 1205 = A.D. 1616, see above, No. 1500 sq.), since he quotes that poet and prose-writer on fol. 79b, ll. 5; the title appears on the same page, ll. 8 and 10.

Beginning:

ای از نو بر اهل صناعت آمد تو فین گر میثاق نارکس و هست دمیق

The first paragraph is styled

پیام ماندگی منشی (زبان مودی)

On fol. 28a the author divides the Persian language into seven groups or dialects, four of which, he says, are now abandoned or obsolete (viz. سیگاری, زیاجی, و.م), and three still current (viz. سعیدی, صقیلی, and هیروئی). The title is explained thus:

زبان نمتنانون بهلوه چه مهربان یا کسی که بهلوه بسیار نی행

No date. Bibliotheca Leydeniana.

No. 2487, ff. 78, ll. 13; Stikasta; size, 8½ in. by 6 in.
2139

Another copy of the same.
No date. Beginning as in the preceding copy.
No. 1055, ff. 33, ll. 24; Nastālīk, mixed with Shikasta; worm-eaten throughout and injured besides in several places; size, 11 in. by 6 in.

2140

Two treatises on Persian metrical art.
1. Ff. 21b–31b: a treatise on the rhyme, extracted from the book al-ma’ālim fi mu‘a‘jam al-shar’ (read al-ma’ālim fi mu‘a‘jam al-shar‘). One of the older standard works on Persian metres, rhyme and poetical figures, by Shams-i-Kais, composed shortly after A.D. 1231, see Rieu, Supplement, p. 123, sqq., and divided into a mu‘kaddimah, three bābās, and a khāštihāmah:

Beginning: تاب اَلْ فَتْح بن يُوسُف نَشُجُر، on fol. 22b.

2. Ff. 31b–40: Mināhij al-‘arūd, a treatise on Persian metres, beginning: جوهر جماد منظم متنکلی راٰ دادان شهروئی لبابا سهم حدوت قوافی خاتمه عِبراء قوافی, on fol. 28b.

Beginning: لکا قومان میری و استهدید آن, on fol. 31b.

No. 1074, ff. 21–40, ll. 13; distinct Nastālīk; size, 9 in. by 5 ½ in.

2141

Inshā-i-Tayammunī (انشا تیامنی).
Forms of notes and letters, compiled by an anonymous author, with the takhallūs Tayammunī of Isfahān (see the colophon: اَنْشَاء كُلَّ أَنْشَاء اَنْشَاء صَرَف), and beginning: نَطْيَة بَنَاء مِنْ جَمِّ عِبَادَة الْجَوْن وَ مَدْحَهُ كَلُّ الْبَلَاغَة, on fol. 1b, lin. penult.

It begins with letters from kings to Sulṭān (سلتاين), on fol. 1b, lin. penult.

Collated. Occasionally marginal and interlinear glosses.

No date.
No. 1047, ff. 60, ll. 15; Nastālīk; size, 9 ½ in. by 5 ½ in.

2142

Tuhfat-al-saltānīyāh (تُحْفَة السَّلَطَاتِیَّة).
An Inshā or collection of specimens of letters and notes in refined prose-style, compiled by Hasan ibn Gul Muhammad and divided into three bābās, viz.:

1. در مکاتبات سلطاَنی آن
2. در احکام حکام
3. در مکاتبات شریعت

Beginning: ائل نَمَاء بَنُوم کُرِیانِی که نَکِرانِی نَلَح آن
Incomplete at the end. All headings left blank in the second half of the copy.
No. 1065, ff. 55, ll. 11; careless Nastālīk, mixed with Shikasta; size, 7 ½ in. by 4 ½ in.

2143

Inshās.
Two collections of letters, notes, etc. (خطوتو رفعات), the first on ff. 136b–174, the second on ff. 177–202b (ff. 175 and 176 are left blank).

Beginning of the first: در سَرَفِ سَلَّامِ کِرَانِی که جَمِّ عِبَادَة کُنُونو کُنُونو، on fol. 136b.

Beginning of the second: مَرزا مَجْمَعُ مَنْصِبِ مَیری شاَه طالبِا نَشُجُر، on fol. 177.

No. 95, ff. 136b–202b, ll. 11–15; written by different hands, partly in Shikasta, partly in Nastālīk; many additions on the margin; size, 6 in. by 4 ½ in.

2144

Munsha‘āt-i-Abd-al-‘azīz (منشات عبد الازیز).
Specimens of refined prose-composition, by a certain ‘Abd-al-‘azīz, beginning with a preface, which he had written as introduction to his own poems (ديباجه ک کُومِرکرَانییهائی خُسْن که بِمیاَن طبخ) مِرزا شوید شاَهِبَیة اَلیل حَمید شهروئیت آن.
No. 18, ff. 262–267, ll. 37; Nastālīk; size, 12 ½ in. by 6 ½ in.

2145

Inshā.
Fragment of a treatise on letter-writing, with specimens showing the proper form, address, title, etc., of letters to persons in different ranks and stations in life. It begins abruptly: (read کُشْفَیة بِکُتَّاب (کُتَّاب), حَرْفُه و بِکَیْدُکُتَّاب نَبَّریک اَنْ، on fol. 1b.

The first leaf is missing. Copied by Dá‘ūd.
No date.
No. 1216, ff. 23, ll. 15; Naḵš; size, 7 ½ in. by 4 in.

2146

Two short tracts on matters connected with letter-writing:
1. Alkābāt (الکبات), instructions, how to address in proper form relatives, friends, learned men, etc., on ff. 122b–125a.
2. Sharḥ-i-tamāsukhāt (شرح تماسکات), forms of promissory notes, receipts, and similar documents, on ff. 125b–126a.

No. 2173, ff. 123b–126a, ll. 15; Shikasta; size, 8 ½ in. by 6 in.
2147
Darb al-almathal: (شرح الفقه).
A short tract on some proverbial sayings, beginning:

No. 18, ff. v-26, ii. 31; careless Nast'ālīq; size, 12.5 in. by 6.5 in.

2148
Miscellanea.
1. Ff. i-8: fragment of an anonymous collection of letters and specimens of refined prose, among them a description of chess (در تعریف شطرنج), on fol. 16th.
2. Ff. 9-10: a short grammatical treatise in form of a kāsīdah, on the grammatical functions of the غائب or regent; it is divided into two kismas, the first being called the second mā'ī; the present copy contains only the first which consists of thirteen āliyād, each in form of a quatrains or a farid. Beginning:

3. Ff. 11-16: fragment of a second collection of اشعار.
4. Ff. 17-23: letters on Sūfī matters, styled Rukā'tī-i-shauk (فرسان شوق); among them a letter, on fol. 228a, taken from the Anāsī Ḥasanī.
5. Ff. 23a-24b: other letters and detached prose pieces.

No. 2078, ff. 1-16 and 225-240, i. 13-18, partly in diagonal lines; Sikasta, by various hands; size, 7.1 in. by 3.5 in.

C. THE SCIENCES,
MENTAL, MORAL AND PHYSICAL.

I. PHILOSOPHY: LOGIC, PSYCHOLOGY, ETHICS,
POLITICS, NATURAL PHILOSOPHY, COMPENDIA OF SCIENCES,
AND ENCYCLOPÄDIAS.

2149
Dar tahfīz-imāliyyat-in-nafs (شرح ماهیت نفس).
This treatise on the essence of the soul is the Persian paraphrase of the Arabic original of 'Abū 'Ali Ibn Sinā (Avicenna, who died A.H. 428 = A.D. 1037), made by the author himself at the request of 'Alā-al-daulah, the Amir of Ḳish, see Bodleian Cat., No. 1422, II, where it appears under the title of تاجرحة رسالة النفس, and Tīrī ii. p. 439. No. VI, where it is described as a shorter Persian version of Ibn Sinā's كتاب المحدث or رسائل; comp. on the Arabic original, H. Khāla liii. p. 442; Cat. Cod. Or. Lulg. Bat. iii. p. 326, No. 3; M. Steinschneider, Al-Fārābī, St. Petersburg, 1869, p. 39, note, etc.

On the various psychological works of Ibn Sinā, see also Z. D. M. G., vol. 29, p. 335 sq.; and No. 1922, 28 above.

The headings of the sixteen babās are as follows:
1. در بيان حقيقة النفس, on fol. 24, last line.
2. در بيان نفسيات النفس, on fol. 33a.
3. در بيان فقنت النفس, on fol. 56b, last line.
4. در بيان أن ممكنا، on fol. 76a.
5. در بيان أن ممكنا، on fol. 81a.

2150
Sharḥ-i-risāla-i-bāirat u-risāla-i-ťair (شرح رسالة حجري ورسالة طبر).
A Persian commentary on two philosophical treatises of allegorical tendency by the same Ibn Sinā, viz.:
1. Sharḥ-i-risāla-i-bāirat, (شرح رسالة حجري), on ff. 1b-10b, beginning:
2. Sharḥ-i-risāla-i-ťair, (شرح رسالة طبر), on ff. 11b, beginning:

The treatise itself is in Persian.
According to the two copies of the same little work in Bodleian Cat., No. 1422, i., and Rieu ii. p. 439, this commentary is due to Umar bin Saḥlan, who flourished in the reign of Sulṭān Sanjār (A.H. 511-552 = A.D. 1117-1157); comp. on him, Rieu iii. p. 1087; H. Khalifa ii. p. 185; iii. pp. 412 and 418; Cat. Codd. Or. Lug. Kat. iii. p. 392, No. 10, etc.

No date.

No. 1215, f. 47, l. 19; Nasta’līk; a small illumination on fol. 1v; size, 7½ in. by 5¼ in.

2151

Ẓafar nāma (ظفرنامه).
The same version of the "book of victory," or short collection of ethical and political maxims, which Ibn Sinā is stated in H. Khalifa iv. p. 175, No. 8015, to have translated from Pahlavi into Persian at the request of the Sāmānide prince Nuḥ bin Mansūr (A.H. 366-387 = A.D. 976-997), and which, according to the usual version, contains questions put by king Nūshirwān to his wise vizier Buzurjmihr, together with the answers of the latter, as in No. 762, 18 above, i.e. the questions are put here by Buzurjmihr himself, and the answers given by Aristotle (إسحاق).

Beginning: لفظ الله يس المقدمات ٍ . . . بدره. وظرف اذارا، ودوزيون عادل كه خواهه دوزه حکم أو بود طلب بقار وفروش آل. The colophon runs thus: تهيم شک کتاب تصویف خواجاه اسطراح ودوزه كه نامه ظفر فرار نهاد شد والسلام.

Modern copy, not dated. For copies of the common version see Bodleian Cat., No. 1241, 43; No. 1476, 6; and No. 2019 (where it is styled "كتاب المقتير"); Rieu i. p. 52, VII; and G. Flügel iii. pp. 493 and 494. It is edited in Scheffer's Chrestomathie Persane, i (1883), pp. 1-7, and 3-5.

No. 2173, ff. 129b-131, l. 15: Shikasta; size, 8½ in. by 6 in.

2152

A defective copy of the same.

The text differs slightly from that in the preceding copy, but is in substance the same, ascribing the debate to Buzurjmihr and Aristotle, as there.

Beginning: لفظ الله يس المقدمات ٍ . . . بدره. وظرف اذارا، ودوزيون عادل كه خواهه دوزه حکم أو بود طلب بقار وفروش آل

This copy breaks off with the words: برهم کل مکا، معنی است که در وی همیشه . . . corresponding to fol. 128b, l. 10 in the preceding copy.

No. 2053, ff. 144-146, l. 12; Nasta’līk; size, 9 in. by 5½ in.

2153

Kabūs nāma (كابوس نامه).
The original Persian Kābūs nāma, on ethical precepts and rules of conduct for a prince, which was composed by Kaḵān bin Alṣandar bin Ḵabūs bin Washmür,

A.H. 475 (A.D. 1082, 1083), for his son Gilānšāh; some Turkish translations give, by mistake, A.H. 473 as date of composition.

Beginning: لفظ الله يس المقدمات ٍ . . . بدره. وظرف اذارا، ودوزيون عادل كه خواهه دوزه حکم أو بود طلب بقار وفروش آل.

It contains forty-four chapters, the first (دوزه بجدران) beginning on fol. 5v; the last (در جواند) on fol. 186.

No date.

Other copies of the Persian original are found in Rieu, Supplement, p. 105; W. Pertsch, Berlin Cat., p. 302; Cat. Codd. Or. Lugd. Kat. iv. p. 207; Eastern text editions, Teheran, A.H. 1275 and 1285, the latter by Riḍā Kūlkhān; French translation on the basis of the former by A. Quirky, Paris, 1885.

For the two Turkish versions by Marjumaḵ Ahmad bin Ilīya (completed the 23rd of Sha’bān, A.H. 935 = A.D. 1432, April 25), for Sulṭān Murād II), and Naẓmīzāda Murdād (who re-wrote the preceding translation in a more modern style for Hasanpaḡuš, the governor of Baghdaḏ, A.H. 1117 = A.D. 1705, 1706), comp. Rieu, Turkish Cat., pp. 116 and 117; Bodleian Cat., No. 2190; W. Pertsch, Berlin Turkish Cat., pp. 276 and 277; Krafft, p. 186, No. 486; J. Aunier, Turkish Cat., No. 59, etc.

German translation, chiefly based on these two Turkish versions, by Diez, "Das Buch des Kabus," Berlin, 1811; extracts from Marjumaḵ’s translation are also found in Wickerhauser’s Chrestomathy, pp. 262-265; see also H. Ethé, Neu-perseeische Litteratur, pp. 347 and 349.

No. 79, ff. 184, l. 12; clear Nasta’līk; illuminated frontispiece; size, 8½ in. by 4½ in.

2154

Kitāb-i-siyāsāt u siy-arl-i-nālūk (الملوک).
The famous work on politics and the maxims of good administration and government by the renowned vizier of the Saljūq rulers Alp Arslān and Malikšāh, Nīzām-al-mulk, with his real name, Abū ʿAli al-Ḥasan bin ‘Alī, who was born A.H. 408 (A.D. 1017, 1018) and assassinated by the Bāṭinīs on his journey to Baghdaḏ, A.H. 485 (A.D. 1092). For a detailed account of the origin of this work see the description of the Bodleian copies in Bodleian Cat., Nos. 1424 and 1425, and Rieu ii. pp. 444-446, and iii. p. 994; comp. also W. Pertsch, Berlin Cat., p. 320; Mélanges Asiatiques v. p. 236, and vi. p. 114, etc. H. Khalifa iii. pp. 638 and 639, gives A.H. 490 (A.D. 1076, 1077) as date of composition; and the Bodleian and British Museum copies, A.H. 484 (A.D. 1091) is distinctly mentioned as the year in which Nīzām-al-mulk’s work was produced, in consequence of a competition with other state dignitaries
like Sharaf-almulk, Tāj-almulk, Majd-almulk, etc., to do justice to Malikshâh’s demand for a standard treatise on the best methods of governing the Saljuq empire. The present copy simply states, that Nizâm-almulk originally composed his book extemporaneously in thirty-nine chapters, to which he added afterwards eleven more on account of the distress which the enemies of the empire caused him; when he was about to start on his last fatal journey in A.H. 490, see fol. 1b, l. 4 sq., he confided his work to his private secretary and librarian, Muhammad, for copying out neatly. The latter, however, did not publish it, as he himself states in the preface, till now, when justice and religion have gained strength through the long life of the lord of the world, that is till after the accession of Malikshâh’s second son Châbâ-almâh Muhammad, who began to reign after the death of his brother and rival Barkiyârâk, A.H. 498 (A.D. 1104, 1105). The whole work has been edited (text and French translation) by Ch. Schefer, ‘Traité de Gouvernement, etc.,’ Paris, 1893, in the Publications de l’Ecole des Langues Orientales Vivantes, série III, vol. viii.

Beginning: اين كتب أو قصص كامل أو نظم كامل للملك...رجمت له ترجمة عزيز وبرديوه سو نوب وأنجبت)...

Then follows a florist of the whole work, and on fol. 3 the first of the fifty chapters (the headings of which are given in full in Rieu, loc. cit.; the Berlin copy has fifty-six chapters; in Flügel’s edition of H. Khalla the number thirty is substituted for the thirty-nine of the original copy), the beginning:

...العصر شاهد عبد رضوان وصاحب خدا بي العام الخ

Dated the 21st of Rabî’-al-âhâni, A.H. 1198 (A.D. 1784, March 14).

No. 548, ff. 130, 131. Distinct Nasta’lîk; also, size in by 74 in.

2155

Akhlaq-i-Nâširî (أخلاق ناصری).
The famous work on ethics or practical philosophy by the great philosopher and astronomer Naṣîr-al-din Muhammad bin Muḥammad bin al-Ḥasan al-Tûsî (born A.H. 597 = A.D. 1201, died A.H. 672 = A.D. 1274), who has been mentioned already as author of various Śafīic treatises in Nos. 1807-1810 above, and of a metaphysical tract in No. 1922, 23 (col. 1070 in this Cat.); see also Hs. Iklim, No. 1007 (col. 451 above). It is based on the Arabic work توحيد المكتسب اثنا عشر by Abî ‘Ali Ahmad bin Muḥammad Miskawaih, commonly called Ibn Miskawaih (who died A.H. 621 = A.D. 1225), see above, No. 1922, 7 (coll. 1067 and 1068 in this Cat.), and Bodleian Cat., No. 1417, and written at the request of Naṣîr-al-din bin ‘Abî-’Alâ-ralahun bin Abu Mansûr Muhtasim (governor of Kūhestân under the Ismâ’îl ruler ‘Alâ-aldin Muhammad), after whom the work is named. It was completed, according to a statement in the modern edition of this work, described further down in No. 2172, A.H. 633 (A.D. 1235, 1236). There exist two prefixes to this work, an earlier one, which is dedicated to Naṣîr-al-din of Kūhestân with elegies pronounced on him and his sovereign (only found in one of the Brit. Mus. copies, see Rieu ii. p. 856b, and in the Cambridge copy, A.D. 308), and a later one, which is found exclusively in the usual copies, where he withdraws his former praises of those infidel rulers and orders the former preface to be cancelled.

Beginning of the usual (second) preface, on fol. 1b: حمد لله و منح بعدم لاقع نصرت عنقل الملك المكر

The complete florist or index of the work is found on fol. 118 sq. (half of fol. 106 from the words اين تصرف...l. 8, and the whole of fol. 10b are a mere repetition of fol. 11, only a few lines between, on fol. 10c, l. 8, and the beginning of fol. 11a being omitted). The three majalas, into which the book is divided, are found here as follows:

Makâlah I (مكارة اثنا عشر, ‘on the cultivation of character’) begins on fol. 13a, and contains two kismas; first kisma subdivided into seven faṣās, on ff. 13b, 14a, 20b, 22a, 27a, 30b, and 30b; the second into ten faṣās, on ff. 57a, 61a, 63b, 66b, 74a, 74b, 81a, 96b, 102b, and 111.

Makâlah II (مكارة منزل, ‘on family and household management’) begins on fol. 141a, and contains five faṣās, on ff. 141b, 143b, 150b, 152b, and 171.

Makâlah III (مكارة مدن, ‘on the management of cities and states’) begins on fol. 174a, and contains eight faṣās, on ff. 174b, 183b, 202b, 211a, 239b, 251a, and 256b.

Dated the 7th of Dhu-l-qa’dah, A.H. 1241 (A.D. 1632, June 25); for other copies see Bodleian Cat., Nos. 1435-1443; Rieu ii. pp. 441 sq. and 856b; Supplement, p. 107; W. Pottsch, Berlin Cat., p. 49, No. 71, and p. 304 sqq.; Fleischer, Dresden Cat., No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian MSS., p. 290; Reher, Catalogue raisonné, p. 216, No. 3, etc. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865; comp. also H. Khalla i. pp. 205 and 287; E. Frissell in ‘Bombay Transactions,’ i. pp. 17-49; Scher, Specimen editionis libri, Dresden, 1841; A. Sprenger in Z. D. M. G., xiii. pp. 539 and 549; H. Ethge, Neupersische Litteratur, pp. 348 and 349. An anonymous Persian commentary on this work is noticed in the Bodleian Cat., No. 1443; another, quite modern one, by Shâbâl Ahmad is mentioned by Sprenger.

No. 3249, dlim 8. J. 21, ff. 259, ll. 17; Nasta’lîk, ff. 1-10 and 67-74 supplied later by another hand; also, size in by 34 in.

2156

Another copy of the same.

This copy is forty years older than the preceding one, being dated the second of Rajab, A.H. 1001 (A.D. 1593, April 4), but it is a rather unsatisfactory one, as it has been much spoiled by water and is besides injured here and there. The greater number of the headings are not marked; between ff. 27 and 28 the last fly-leaf must be inserted, which by mistake has been put at the end, but it must be read from the reverse side backwards.
Makâlah I, on fol. 9a; II, on fol. 90b; III, on fol. 106b (the headings of the last two are forgotten).

Occasionally various readings and short additions on the margin. The transcriber and first owner of this copy was Sayyid Najib, the son of Sayyid Faidallah.

No. 3428, oliv 8, J. 10, ff. 149, ill. 16 (except the first few leaves, ill. 12-16); Nasta'îlk; size, 5½ in. by 4½ in.

2157

The same. This copy, only five years later than the preceding one, being dated the 15th of Ramadân, A.H. 1006 (A.D. 1598, April 21), is likewise utterly deficient in headings; only Makâlah I, which begins on fol. 49a, is marked. The leaves besides are strangely misplaced; their right order is: ff. 1-5, 48-95, 7-47, 96-132, 6, 133. It belonged to Sir Barry Clog (date, 14th May, 1813).

No. 3434, oliv 8, J. 18, ff. 133, ill. 20; small Nasta'îlk; illuminated frontispiece; size, 7½ in. by 4½ in.

2158

The same. This copy is dated the 25th of Dhî-al-bijûjah in the thirty-fourth year of 'Alamgir's reign (A.H. 1101, A.D. 1696, Sept. 29).

Makâlah I, on fol. 71; II, on fol. 92b; III, on fol. 115b. Collated throughout, with many marginal notes, written in red ink.

No. 3383, oliv 8, J. 16, ff. 167, ill. 17; Nasta'îlk; size, 8½ in. by 5 in.

2159

The same. Dated the 20th of Rabî'-al-alawwal in the forty-fourth year of 'Alamgir's reign (A.H. 1112, A.D. 1700, Sept. 4). The thrist or index, on ff. 70-88.

Makâlah I, on fol. 86, last line; first kism, on fol. 9a; second kism, on fol. 39b.

Makâlah II, on fol. 96b; the five fasls are found here on ff. 96b, 99b, 102b, 106b, and 116b.

Makâlah III, on fol. 118b; the eight fasls, on ff. 118b, 125b, 131b, 149b, 157b, 162b, 176b, and 174b. Many valuable marginal glosses and notes.

No. 786, ff. 176, ill. 15; Nasta'îlk; size, 9½ in. by 5½ in.

2160

The same. Dated in 'Alamgir's reign, the 23rd of Dhû-al-ka'dah, but the year is omitted.

Makâlah I, on fol. 6b; II, on fol. 85b; III, on fol. 99b. The first fourteen pages and a few later on are collated.

No. 1167, ff. 149, ill. 17; Nasta'îlk; ff. 133-149 written by another hand, ill. 14; a little worm-eaten; size, 9½ in. by 5½ in.

2161

The same. Dated in the month of Muharram, A.H. 1127 (A.D. 1715, January), by 'Abd-ala'îf Muhammad Râhim of Bukhârâ.

Makâlah I, on fol. 5b; first kism in seven fasls, on ff. 7a, 7b, 11a, first line, 12b, 14b, 16b, and 21b; second kism, in ten fasls, on ff. 33b, last line, 34b, 36b, 38b, 43b, 51b, 53b, and 59b.

Makâlah II, in five fasls, on ff. 75b, 76b, 80b, 83b, last line, and 92b.

Makâlah III, in eight fasls, on ff. 92b, 97b, 107b, 117b, 123b, 126b, 133b, and 136b.

No. 828, ff. 1-137; ill. 19; Nasta'îlk; illuminated frontispiece; size, 8½ in. by 5½ in.

2162

The same. Dated by Mir Muhammad Yusuf Anshârî at Haidarâbâd in Muharramshâh's reign, the 21st of Rabî'-al-alawwal, A.H. 1151 (A.D. 1738, July 9).

Makâlah I, on fol. 10b; first kism, in seven fasls, on ff. 10b, 11b, 16b, 18b, 22b, 25b, and 32b; second kism (here styled by mistake dâhleh), in ten fasls, on ff. 43b, 47b, 47b, 49b, 51b, 53b, 68b, instead of fâdîm), 70b, instead of falsi) and 80b (the ninth fâs between fol. 70b and fol. 80b is not marked).

Makâlah II, in five fasls, on fol. 100b, 103b, 106b, 110b, and 113b.

Makâlah III, in eight fasls, on ff. 121b, 127b, 138b, 149b, 156b, 160b, 170b, and 174b. The last thirty leaves are greatly damaged. College of Fort William, 1824.

No. 2137, ff. 175, ill. 16-18; written very unequally in Nasta'îlk; size, 8½ in. by 5½ in.

2163

The same. Dated the 27th of Dhû-al-ka'dah, A.H. 1177 (A.D. 1764, May 28).

Makâlah I, on fol. 4b; II, on fol. 54b; III, on fol. 66b. Collated. Marginal additions, and interlinear paraphrases (in red ink) of the more difficult words and passages in the text. Besides, on the first twenty-one or twenty-two pages English translations (in pencil) of some words on the margin.

No. 826, oliv 9, J. 1; ff. 95, ill. 21; clear and distinct Nasta'îlk; size, 12½ in. by 7½ in.

2164

The same. Good copy, written by Ahmad of Subzwâr, without date.

Makâlah I, on fol. 6b; margin; II, on fol. 66b; last line; III, on fol. 84b.

No. 885, ff. 124, centre-col., ill. 13, and margin-col., ill. 28; Nasta'îlk; illuminated frontispiece; size, 9½ in. by 5½ in.

2165

The same. The date is torn away.

Makâlah I, on fol. 6b; II, on fol. 80b; III, on fol. 98b.
The first and still more the last leaf damaged by worms.

No. 3364, olim S. J. 17, ff. 145, l. 17; small, but clear Nasta'liq; size, 8 1/2 in. by 4 1/4 in.

2166

The same.

No date. Several pages slightly injured.

Makālāt I, on fol. 12b; II, on fol. 16b; III, on fol. 209b. A few various readings on the margin.

No. 3345, olim S. J. 20, ff. 209, l. 15; clear Nasta'liq; size, 7 1/4 in. by 3 3/4 in.

2167

The same.

No date.

Makālāt I, on fol. 8b; II, on fol. 9b; III, on fol. 116b.

No. 31, ff. 170, l. 15; Nasta'liq; ff. 1, 25, 169, and 170 seem to be written by a more recent hand; size, 8 1/2 in. by 4 1/4 in.

2168

The same.

Excellent copy, collated throughout; no date.

Makālāt I, first kiṣm, in seven faṣls, on ff. 9b, 10b, 15b, 16b, 20b, 23b, and 30b; second kiṣm, in ten faṣls, on ff. 42b, last line, 46b, 47b, 49b, 52b, 55b, 61b, 72b, 76b, and 84b.

Makālāt II, in five faṣls, on ff. 106b, 109b, 113b, 117b, and 119b.

Makālāt III, in eight faṣls, on ff. 131b, 133b, 135b, 164b, 172b, 176b, lin. penult., 185b, and 189b. The leaves from 1 to 81 are misplaced; their right order is: ff. 1-74, 74, 75, 80, 76, 77, 73, 78, 79, 81.

College of Fort William, 1825.

No. 2297, ff. 191, l. 17; Nasta'liq; size, 9 in. by 5 1/2 in.

2169

The same.

No date. All the headings are omitted.

No. 2981, ff. 234, l. 13; clear and distinct Nasta'liq; size, 9 1/4 in. by 5 1/2 in.

2170

A defective copy of the same.

This copy is defective at the beginning; one leaf missing according to the Arabic pagination. It opens abruptly in the preface thus:

ودِينُ الْمَهْدِيَّةِ أَمْرُ نَفْسِهَا فَنَذَلُهَا

Corresponding to fol. 1b, lin. penult., in fol. 2168 above. Another lacuna between ff. 250 and 251, corresponding to fol. 153b, l. 4, to fol. 154b, l. 9 in the same copy.

Makālāt I, first kiṣm, in seven faṣls, on ff. 13b, 14b, 23b, 25b, 32b, 35b, and 48b; second kiṣm, in ten faṣls, on ff. 70b, 71b, 77b, 81b, 86b, 91b, 100b, 118b, 124b, and 137b.

Makālāt II, in five faṣls, on ff. 173b, 179a, 184b, 191b, and 211b.

IND. OFF.

Makālāt III, in eight faṣls, on ff. 214b, 226b, 249b, 260b, 283b, 290b, 305b, and 312b.


No. 166, ff. 315, l. 11; very large and distinct Nasta'liq; size, 8 1/2 in. by 5 1/2 in.

2171

Another defective copy of the same.

There is a lacuna between ff. 313 and 314, comprising the greater portion of the seventh and the eighth faṣl of the third makālāt, and corresponding to fol. 144b, l. 7, to fol. 148b, l. 9 in fol. 2160 above.

No date.

No. 1160, ff. 315, l. 11; very large and distinct Nasta'liq; ff. 300-305 supplied by another hand; illuminated frontispiece, ff. 1b and 2b neatly adorned; size, 10 1/2 in. by 5 1/2 in.

2172

A modern edition of the same work.

A modern revised and annotated edition of the مَكْتَبَتُ الْمَجْهَلَةَ, made by ‘Abd al-rahmān bin ‘Abd al-karim ‘Abbasī Bū Surbānī, who had already in A. H. 1085 (A. D. 1674, 1675) compiled an alphabetical glossary to the same work, styled مَكْتَبَتُ الْمَجْهَلَة, p. 836b, II, in the twenty-ninth and thirtieth years of ‘Alamgrī’s reign, and compiled the 6th of Jumādā al-sāwwal, A. H. 1098 (A. D. 1687, April 19). It is full of very interesting marginal notes, Persian paraphrases of occurring Arabic phrases, etc., and introduced by a preface of the editor on ff. 1b-2b, styled خَلْقَةُ الكُتْبِ مَكْتَبَتُ الْمَجْهَلَة, which κερκίνος Ροβερτίου, and beginning: καθαρά τής ἡμέρας Χριστοῦ Αναστάσεως. At the end a khattāmah and a short essay on the life and works of the author of the Makālāt, on ff. 178b-180a. In the preface the date of composition, A. H. 633 (see No. 2155 above) appears.

No date.

Makālāt I, on fol. 10a; II, on fol. 98a; III, on fol. 120a.

No. 917, ff. 180, l. 17; clear Nasta'liq; size, 8 3/4 in. by 5 in.

2173

Dānishmānā-i-Jahān (دَانِشْمَانُ جَهَانَ).

A work on the different branches of physical science, i.e., natural history, meteorology, mineralogy, botany, physiology, psychology, and anatomy, by Ghīyāth-award All bin Amin al-Sadr (so here on ff. 2a, 7a and 8). Or, according to Rieu’s copy, bin ‘All Mirān, or, as W. Pertsch gives his name in the Berlin Cat., bin ‘All ‘Amrān, al-ṣalāhānī, whose lifetime is not known, but who, from internal evidence, cannot have lived later than the seventh or eighth century of the Hijrah, comp. Rieu ii., pp. 439 and 440; W. Pertsch, Berlin Cat., pp. 372 and 373; and Rollemin Cat., No. 1456 (in the latter two a more detailed index is given). It is divided here into eleven faṣls (the usual copies only number
2174

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 71b, and is dated the 7th of Rabî‘-al-thâni, A. H. 1153 (the twenty-third, more correctly the twenty-second year of Muhammadsâh’s reign) = A. D. 1740, July 2, at Shâhjâhânâbâd. On ff. 71b–74b there is an extract, written by the same hand, from one of the Persian versions of the Šâhâbî (see Nos. 712–714 above): خیمه از شهید آغا‌الاکبر و حکایت از شهید آغا‌الاکبر. The last three pages (ff. 74b–75b) are filled with rubâts by Mas‘ud-i-Bak (see No. 1854 above), in alphabetical order, beginning: ای خالق میرزا خسرو خدا. No. 653, ff. 72, l. 21–25: written very unevenly and badly in Shikasta; size, 8½ in. by 5½ in.

2175

60 tracts on ethical and religious questions by Šâhid-i-Sâdraldîn Hakim, the pupil and Khalifah of Šâhid-i-Nasir-al-dîn Muhammad Cirâgh of Dîshlî (who died the 18th of Ramadân, A. H. 757 = A. D. 1356, Sept. 14, see Šâhid-al-ala‘îvâ, No. 116, col. 287 above, and Sawâfî-alanvar, No. 22, col. 331 above), according to a note on fol. 1b. Sâdraldîn Hakim is Mentioned in a note on col. 332 above under 2. There is neither preface nor introduction. The collection begins at once with the first Şahîfah (see fol. 2b) followed on fol. 3b by the second of eleven, and on fol. 5b by the third of nineteen, etc.

Beginning of the first Şahîfah: در شرط مبنا و علم‌ملت حکمت از علماء علماء، را تحویل اعمال خداوی و در نهیت...

The fifty-fifth Şahîfah is left blank (see fol. 172a).

No. 168, ff. 15–17, written by many different hands in Nasta‘îlî on different paper; size, 10½ in. by 6 in.

2176

Dhakhîrat-al-mulûk (ذخیره الملوك).

A work on ethics and politics, composed by Mir Sayyid ‘Ali bin Shâhâb of Hamadân, who died the 6th of Dhu-al-hijjah, A. H. 1385 (A. D. 1965, Jan. 19), comp. No. 1850 above, where details of his life and works are given; Majâlsâ-al-munnu‘ân, No. 36 (col. 1033 in this Cat.); and H. Khalifa iii. p. 389, No. 5792. Other copies of this work are described in Bodleian Cat., Nos. 1452–1453; Rieu ii. p. 447; W. Pertsch, Berlin Cat., p. 17, No. 5, and pp. 321–323; G. Flügel iii. p. 284; Fieschi, Dresden Cat., No. 5; Rosen, Persian MSS., p. 291; C. J. Tornberg, p. 290; Cat. Codd. Or. Lagd. Bat. iv. p. 320; etc.

Beginning: حمد بیسار و ای شهیار نور حضرت...
2177

Another copy of the same.

Beginning as in the preceding copy.

Bāb I (دار بیان شرائط و احکام آلم), on fol. 2a.
Bāb II (از آن آب حقوک حقوق آلم), on fol. 16b.
Bāb III, on fol. 43b.
Bāb IV (در حقوق الغاین و وجیله ولاد آلم), on fol. 53a.
Bāb V (در احکام وایت و سلطنت و امارت آلم), on fol. 72a.
Bāb VI, on fol. 95a.
Bāb VII (در بیان ووجب أمر مقرر آلم), on fol. 111b.
Bāb VIII (در فضیلت شکر و حقیقت و اقتضاب آلم), on fol. 135a.
Bāb IX, on fol. 163b.
Bāb X (در متنبر کمر و خم آلم), on fol. 188a.

The copy ends on fol. 214b and is dated the 11th of the month of Muḥarram (Shaikh 'Abd-Allāh-i Jilāni, i.e. Rabi‘ al-Awal) or the 3rd of the year (A.H. 1135), as shown in the foliation. The last page of this MS. contains a few mathematicians, beginning:

کلمات غربی)

No. 1150, ff. 215, ll. 17; large Nastaliq; the Arabic quotations in Naṣkh; size, 10½ in. by 6½ in.

2178

A slightly defective copy of the same.

This copy, which, according to a note on fol. 1a, was finished the 1st of Dhu’-al-Qa‘dah, A.H. 1047 (A.D. 1638, April 20), at Patna, and presented to the son of 'Abd-Allāh Bānā Bānā by Sayyid ʿAbd-Allāh, usually called 'Abd-Allāh Khān, Fāhrūjān Ḥāshimī Ghausi, the fifth son of Naṣhī, is greatly damaged both by worms and damp, and is moreover slightly incomplete at the end. The last page of this MS. contains a few mathematicians, beginning:

کلمات غربی)

No. 1128, ff. 255, ll. 19; splendid Naṣkh; size, 9½ in. by 5½ in.

2179

A very defective copy of the same.

This copy contains only the greater part of the first bāb, the end of the sixth, and the last four complete, in consequence of an immense lacuna of sixty-two leaves (according to the Arabic pagination) between fol. 173 and 174, corresponding to fol. 14b, l. 3, to fol. 110b, l. 12, middle, in No. 2177 above.
who was born A.H. 830 (A.D. 1427), and died A.H. 908
(A.D. 1502, 1503), see Haft Iklimes, No. 157 (col. 390
in this Cat.), and No. 192, I. above; Bodleian Cat.,
Nos. 1298, 1, and 1457-1459; Rieu ii. p. 442 sq.;
W. Pertsch, Berlin Cat., p. 307; J. Ammer, p. 62;
A.F. Meiren, p. 6; J. Khalka i. p. 202, No. 275, and
v. p. 349, No. 11210, etc. It is often simply stylized
الخلاق
Edited in 'Selections for the Use of the Students of the Persian Class,' vol. v, Calcutta, 1809,
and in 'Classic Selections,' vol. ii; lithographed in the
Nawal Kishor press, A.H. 1283 and 1296; extracts by
Munshi Kamar-aldin Khan have been lithographed at
Akbarabad, 1859. English translation by W. F. Thompson,
London, 1859 (in the Oriental Translation Fund).
The work is dedicated to Hossein Bahadur, an
Akkoynuli Sultan of Irak, who reigned A.H. 872-882
(A.D. 1467-1477).

Like the Akhlaq-i Nasiri, on which it is based, the
present work is divided into three chapters (ئاعام) viz.:
1. نعیم, on fol. 23, subdivided into
ten portions.
2. نعیم, on fol. 30, subdivided into six
portions.
3. نعیم, on fol. 148, subdivided into seven
portions.
Beginning: إهْتِاقَ عَاشِقَ كَانَ رَبِّي

This splendid copy was finished the 3rd of Safar,
A.H. 956 (A.D. 1495, Sept. 16), by Ibn Mahnud bin
Isma'il bin 'Ali Fath-ullah al-Jahani and verified by
the autograph of the author himself; it was further
collated with the original A.H. 962 (A.D. 1555) by Ibn
Mansur Ahmad.

No. 3516, fol. 37, upper 15; small, but clear and distinct
Nastaliq; occasional corrections on the margin; illuminated
frontispiece; size, 6½ in. by 4½ in.

2184

Another copy of the same.
Beginning as in the preceding copy. No chapter-
headings marked.
Date: the 17th of Safar, A.H. 1036 (A.D. 1626, Nov. 7),
by 'Abd-alsaril bin Haji

No. 3532, fol. 60-115, II. 21; distinct Nastaliq, by two different
hands (the second begins on fol. 104) size, 12½ in. by 8½ in.

2185

The same.
Chapter I. on fol. 106; II. on fol. 86; III. on fol.
107, first line. This copy was finished by 'Ab-
aldin, who transcribed it from that of Mirza Muhammad
Amir Harawi, the 2nd of Humada alawal, A.H. 1076
(A.D. 1665, Nov. 19). Many pages are slightly damaged;
a few glosses and various readings here and there.

No. 441, fol. 165, II. 15; Nastaliq; size, 8½ in. by 4½ in.

2186

The same.
This copy is dated by Muhammad Rahim, A.H. 1128
(A.D. 1716).

No. 323, fol. 170-268, II. 19; Nastaliq; size, 8½ in. by 5½ in.

2187

A very incomplete copy of the same.
This copy breaks off in the sixth lamah of the second
chapter, which is headed, on fol. 143, l. 6; the last words correspond to fol. 104, l. 5. In No. 2185 above:
Marginal glosses.

No. 102, l. 145, II. 13; Nasta'lik; size, 6½ in. by 4½ in.

2188

Akhlaq-i-Muhisini (الخلاق محسنی).
A work on ethics by the well-known author of the
Raukat-al-i'Ata-adh (see Nos. 158-161 above), the
Annur-al-Suhail (Nos. 757-766 above), the Lubab-i-
Ma'na'ani and Lubab-i-Lubb (No. 1086 above), the
Mukkasin-al-Sinab (Rieu ii. p. 528), the Sahifa-i-Shahi
(Bodleian Cat., Nos. 1357 and 1358), commentaries on
the Koran (see further down), and other works, Husain
bin 'Ali al-'Ala'i al-Kashfi, who died A.H. 910 (A.D. 1505).
Its title is differently given by the author himself; in
the preface (see fol. 4, l. 2) he styles it الخلاقي المحسنی;
and at the end of the book اخلاق محسنی. The latter is undoubtedly
the correct one, as it represents a chronogram for the
completion of the work itself, viz. A.H. 900 (A.D. 1495).
W. Pertsch, Berlin Cat., p. 308, thinks that in the
تاریخ مخصوص زبان اخلاق محسنی

should be taken as indicating the date, which would give A.H. 907; but that is scarcely possible, since the prince Abu-al-Muhsin, the son of
Sultan Husain Mirza, to whom the work is dedicated
and after whom it is named, rebelled against his father
in A.H. 924 (A.D. 1498, 1499); and although he was
pardoned in A.H. 966 (A.D. 1500, 1501), Husain
al-Kashfi would have been very imprudent to heap on
him such eulogies, as he does in the preface, one year
after that event. For other copies of the اخلاق محسنی
see (besides the Berlin copy, just mentioned) Rieu ii.
p. 443; Bodleian Cat., Nos. 1460-1462; A.F. Meiren,
p. 6; J. Ammer, p. 63; Cat. des MSS. et Xylographes,
p. 257; Kraft, p. 183; Boscan, Persian MSS., p. 291;
E. G. Browne, Cambridge Cat., pp. 207 and 208, etc.
It has been printed (with the exception of the last
three chapters) in the 'Selections for the Use of the
Students of the Persian Class,' vol. i, Calcutta, 1809,
and in the Classic Selections, vol. i. Other editions:
Hertford, 1823 and 1850; Calcutta, 1850; Lucknow,
1862 and 1889; Constantino (between 1877 and 1879);
Cawnpore, 1888, etc. English translation by
H. G. Keene, Hertford, 1851; comp. also G. de Tassy,
Notice du traité persan sur les vertus de Hussein Vaqfi,
translation under the title of المسارين السوری was made by
'Azmi (i.e. Pir Muhammad bin Pir Ahmad bin
Khali of Brusa), A.H. 974 (A.D. 1566, 1567), see
G. Flieger iii. p. 308; Fleischer, Leipzig Cat., p. 488 sq.;
Kraft, p. 187; W. Pertsch, No. 93, and Berlin Turkish
Cat., pp. 169 and 170; extracts from this version in
German translation were published by R. Peiper,
Breslau, 1848, 'Das Kapitel von der Freiheit etc.'
PHILOSOPHY, ETC.

2189

Another copy of the same.

Beginning: للحمى والرئة والشول .. ; ولألاک

This copy is greatly damaged in many places, especially on the first leaves; it is worm-eaten too.

The proper order of ff. 1-11 is: 1-5, 7-10, 6, 11.

The title "مکان مکان" appears on fol. 49a, l. 5. Index on fol. 52b; fol. 3 is supplied by another hand.

Dated by Ahmad bin Shaikh Muhammad Sadiqi the 11th of Shawwal, A.H. 1067 (A.D. 1657, July 23).

College of Fort William, 1825.

No. 2189, ff. 154, l. 17; Naṣʿīlık; size, 8¾ in. by 5½ in.

2190

The same.

Excellent copy, dated the 24th of Rabīʿ-alawwal, A.H. 1092 (A.D. 1681, April 13) by Muhammad Kulli bin Muhammad Sāliḥ of Nahāpūr. It ends on fol. 143b and is followed by a short fragment of a treatise on archery.

No. 3332, olim 8. J. 18, ff. 143, l. 17; Naṣʿīlık; size, 10½ in. by 5½ in.

2191

The same.

Beginning: مرن (حرف پادشاه علي الأطلقو 

Collated. The proper order of leaves is: ff. 14-93, 95-171, 94. The copy is complete in spite of a Persian note on the fly-leaf that about a chapter is wanting at the end (a statement, evidently caused by the undetected confusion in the order of the leaves).

Dated the 14th of Dhūl-hijjah, A.H. 1096, the twenty-ninth year of 'Alamgir's reign (= A.D. 1685, Oct. 12).

Haileybury MS.

No. 3334, ff. 14-171, l. 15; written in very different styles of penmanship, partly in Naṣʿīlık mixed with Shīkasta, partly in Naskhi; size, 9½ in. by 5½ in.

2192

The same.

Beginning as usual. Index of the forty chapters on ff. 6-7; first chapter on fol. 7b.

Dated Ramadān in the third (or rather more likely, thirtieth) year, probably of 'Alamgir's reign, since on fol. 210b similar dates, in a more complete form, appear, viz. the forty-fourth and the forty-eighth year of the same reign—A.H. 1071 or 1073 (A.D. 1661, May, or 1663, July, August). The work ends on fol. 208b; fol. 209 contains entries of former readers, and fol. 210 a list of drugs for dyeing the nails and hair (دواء

خضاب). This MS. was purchased from the executors of the Marquess of Hastings.

No. 8146, ff. 210, l. 15; but in most pages a certain part is written in diagonal lines; Shīkasta; size, 10½ in. by 5½ in.

2193

The same.

Dated the 11th of Shawwal, A.H. 1118 (A.D. 1707, Jan. 16). It is slightly injured in several places.

No. 1886, ff. 202, l. 13; clear and distinct Naṣʿīlık; small illuminated frontispiece; size, 8½ in. by 4½ in.
2194

The same.
Dated the 11th of Safar, A.H. 1192 (A.D. 1778, March 11, 1778), not as incorrectly stated in the colophon, April 10.
No. 2891, ff. 79, ll. 17-22; Nasta’līk; size, 12 in. by 7¾ in.

2195

The same.
No. 1698, ff. 170, ll. 15; unequal Nasta’līk; size, 9½ in. by 6 in.

2196

The same.
As date appears the 12th of Safar only, without a year. Bibliotheca Leydeniana.
No. 2500, ff. 247, ll. 14; Nasta’līk, the first three pages supplied by a more modern hand; size, 8 in. by 4½ in.

2197

The same.
No date. Every page (except ff. 114, 75—107, 199, and 200) contains a small coloured portrait.
No. 1097, ff. 200, ll. 13; large and distinct Nasta’līk; illuminated frontispiece; size, 13¾ in. by 8½ in.

2198

The same.
No date. The name of the copyist is ‘Abd-al-kadir ibn Mullah Ahmad Akhund of Gilan, who wrote at چو، جنگل.
No. 3331, olim 8, J. 12, ff. 135, ll. 17; unequal and in many parts very careless Nasta’līk, mixed with Sülkasta; size, 10 in. by 6¼ in.

2199

The same.
No date. The copyist is Tamyiz-aldin. It has been collated by a European hand, and there are on the margins occasional translations into English, written in pencil.
No. 3197, olim 9, J. 5, ff. 291, ll. 13; large Nasta’līk; size, 9½ in. by 6¾ in.

2200

The same.
No date. This copy appears to have been written by the same hand as the preceding one. On the first leaves many marginal and interlinear English translations in pencil. At the end is written in pencil too, ‘Lindsay finished this book Oct. 29, 1817—J. Grant, April 29, 1821.’
No. 3402, olim 8, J. 14, ff. 287, ll. 13; large Nasta’līk; ff. 16 and 17 are supplied later by a European hand; size, 9 in. by 6½ in.

2201

Laub-i-mahfil ( Ergebnisse).
A Persian paraphrase and exposition by Jabbar’l, alhusaini, known as Hakim-almulk, of the various Arabic commentaries on the first namat (حکمت) of the second part of Ibn Sinas (see Nos. 2149 and 2150 above) famous work on logic, physics, and metaphysics, entitled the al-asharat wa l-khumaisat, chiefly the following three, viz.: (1) that of Nasir-aldin Tusi (see No. 2155 above), composed A.H. 644 (A.D. 1246, 1247), and styled ‘al-asharat wa l-khumaisat, designated here on a note on fol. 15 as ‘al-asharat wa l-khumaisat,’ (2) that of Muhammad bin Tahir-aldin Razi (born A.H. 544 = A.D. 1150, died A.H. 605 = A.D. 1208), comp. on this and the preceding commentary, O. Lohit, Arabic Cat., pp. 133 and 134; and Haft Ilutm, Nos. 1007 and 1064 (coll. 457 and 456 in this Cat.), see also ib., No. 1152 (where glosses to Tusi’s commentary by Shari‘ Jurgani are mentioned), and O. Lohit, p. 134, No. 482, where an Arabic supercommentary on the same, styled ‘al-asharat wa l-khumaisat, by Kust-aldin Muhammad bin Muhammad Razi or Tabarzi (died A.H. 766 = A.D. 1364, 1365), is described; and (3) that of Abul-alsam Samarkandi, i.e. Abul-alsam bin Abul Ali Barth, who flourished about the end of the ninth century of the Hijrah, see O. Lohit, p. 249.

The second part of Ibn Sinas work treats of physics and metaphysics (the first deals with logic) and consists of ten namat (حکمت): only the first of these appears in this Persian commentary, see fol. 71. The copy is dated A.H. 1635 (A.D. 1625, 1626). Collated and annotated.
No. 462, ff. 193, ll. 17; small, but clear Nasta’līk; the Arabic quotations in Nashki; size, 9½ in. by 5½ in.
2203

Akhlāq-i Hakim (أخلاق الحكيم).
A work on ethics and politics, compiled by Hasan 'Ali al-Bakri al-Hakimi (see fol. 61b, l. 1), or as he is called at the end of the work, Hasan 'Ali bin Ashraf Taqiwud-Din, A.H. 587-588 (A.D. 1579-1580), in Kābul, where the author had been detained during the war of Shah Muhammad Hakim, the son of the emperor Humāyūn, to whom the work is dedicated, against Badakshān.

It is divided into the following fourteen makālas:
1. in touching heart, on fol. 7a.
2. in aulul Hiyya, on fol. 16b.
3. in Trumpets, on fol. 23b.
4. in aulul Diwān, on fol. 28b, last line.
5. in aulul Wafaa, on fol. 34b.
6. in aulul Jujā, on fol. 50b, last line.
7. in aulul Jumah, on fol. 61b.
8. in aulul Saqād, on fol. 82b.
9. in aulul Staff, on fol. 94b.
10. in aulul Dru, on fol. 106b.
11. in aulul Qar, on fol. 111b.
12. in aulul Qa, on fol. 118a.
13. in aulul Shir, on fol. 117b.
14. in aulul Qud, on fol. 122a.

Beginning, on fol. 15b:

Repeat it all in this manner, and so on.

This copy appears to be the compiler's autograph.

No. 1684, ff. 144, 15; clear Nasta'liq; illuminated frontispiece; size 8 in. by 6 in. 2204

2204

A'īna-i Ḥikmat (آئنة حكمة).
A discussion on the principles of philosophy and the exact meaning and import of the term حكمة according to the different schools, by Hasan bin 'Abi-al-araṣda, in three books, viz.:
1. in touch with the heart, on fol. 335b.
2. in philosophical, on fol. 342b.
3. in philosophical, on fol. 350b.

Beginning:

No date.

Another larger work by the same author, on ethical contents, entitled جمل السلفي, in a copy dated A.H. 1010, 5th of Ramadan (A.D. 1602, Feb. 27), is described by W. Pertsch, Berlin Cat., pp. 315 and 316.

No. 1234, ff. 354b-351a, ll. 19; Naqsh; size, 8 in. by 4 in. 2205

2205

Mau'iẓa-i Jahlānī (مؤذنة جهانبي).
The same work on political and ethical wisdom, compiled A.H. 1011 = A.D. 1612, 1613 (see the chronogram, on fol. 60a, موزوع), by Muhammad Bakir Najmi-荨, with the title of Baikirkhan, which has been noticed in the Kulliyat-i Baikirkhan, No. 435 above. It is divided into two books; the first dealing with the duties of princes and rulers, the second with those of the subjects and men in general.

Bāb I. in a meticulous way, in four books, on fol. 4b:

Faṣl 1. in aulul Staff, on fol. 8b.
Faṣl 2. in aulul Staff, on fol. 11b.
Faṣl 3. in aulul Staff, on fol. 16b.
Faṣl 4. in aulul Staff, on fol. 20b.

Beginning:

No date.

The rest of the leaves are filled by another philosophical tract by the same Muhammad.
A later work by the same author is the
이후의 여러 별의
*Khurāsān al-Bahār*.
Likewise a collection of moral tales and anecdotes based on the
조선의 여러 별의
see Nos. 733–738 above), composed
조선의 여러 별의
between A.H. 1060 and 1063 (A.D. 1650–1653); see
조선의 여러 별의
Rieu, Supplement, p. 250.
조선의 여러 별의
No. 721, ff. 59, II. 15: clear and distinct Naṣāʾīlik; size,
조선의 여러 별의
7¾ in. by 4½ in.
조선의 여러 별의

2207

Akhlaq-i-Jahāngirī (أخلاق جهانگیری)

A large ethical work, dealing with all the various
조선의 여러 별의
branches of moral and political philosophy, compiled
조선의 여러 별의
by Nūr-al-Dīn Muḥammad Kādī Khākbānī, the son of
조선의 여러 별의
Shaikh Mu’in-al-Dīn (who cannot very well be identical
조선의 여러 별의
with Nūr-al-Dīn Muḥammad, the nephew of Alā-al-Dīn,
조선의 여러 별의
see above, No. 2066, as his father was ‘Alī-al-Mulk, the
조선의 여러 별의
famous physician of Shirāz), see fol. 13, l. 8, and fol. 95b,
조선의 여러 별의
l. 3, and dedicated to the emperor Jahāngir; see ib.,
조선의 여러 별의
l. 7. According to the preface (fol. 3b, l. 13) the title
조선의 여러 별의
is a chronogram for the completion of this work, viz.
조선의 여러 별의
A.H. 1031 (A.D. 1622); but at the end the author
조선의 여러 별의
states himself, that he finished it already in Dhu-
조선의 여러 별의
al-Qa‘dah, A.H. 1029 (A.D. 1620, October). Consequently
조선의 여러 별의
the preface must have been written two years after
조선의 여러 별의
the composition of the main work. It is divided into
조선의 여러 별의
the following twenty-two makālas:
조선의 여러 별의

1. در حمیت و عقید و سخنرانی اولیاء الله تعالى

2. در فهم و علم و علما رحمت الله

3. در بیان حفظ از علم و رجا از حفمت قُل

4. در حس خلاقیت و فضولیت

5. در نوای و شفاهت و نقاشی (مبتکر و نجشمند)

6. در بیان علوم کتاب

7. در تولک

8. در سرور و شکر

9. در جذابیت و شفاهت

10. در عدل و احوال اولیاء

11. در حمیت و عقید و سخنرانی اولیاء الله تعالى

12. در فهم و علم و علما رحمت الله

13. در بیان حفظ از علم و رجا از حفمت قُل

14. در حس خلاقیت و فضولیت

15. در نوای و شفاهت و نقاشی (مبتکر و نجشمند)

16. در حمیت و عقید و سخنرانی اولیاء الله تعالى

17. در فهم و علم و علما رحمت الله

18. در بیان حفظ از علم و رجا از حفمت قُل

19. در حس خلاقیت و فضولیت

20. در نوای و شفاهت و نقاشی (مبتکر و نجشمند)

2206

Sirāj-al-almūnār (سراج الممکن)

A collection of moral anecdotes, illustrating the
조선의 여러 별의
ethical aspect of prominent virtues and vices, in imitation
조선의 여러 별의
of Sa‘dī’s Gulistān, completed at the end of the
조선의 여러 별의
month Rabī‘-al-āwwal, A.H. 1030 (A.D. 1621, Febr. 22),
조선의 여러 별의
by Ibn Shams-al-Dīn Muḥammad Sharīf (ابن شمس الدین محمد شریف),
조선의 여러 별의
with the tākhlīs of Kāthīf, see Bodleian Cat., No. 1241, 9;
조선의 여러 별의
Rieu ii, p. 861, and Supplement, pp. 266, II, and 269b, i; Mélanges
조선의 여러 별의
Asiatiques ii, p. 58, and iv, p. 498.
조선의 여러 별의
It is divided into twenty,
조선의 여러 별의
viz.:
조선의 여러 별의

1. در خشونت و ازدحام

2. در خشونت و ازدحام

3. در خشونت و ازدحام

4. در خشونت و ازدحام

5. در خشونت و ازدحام

6. در خشونت و ازدحام

7. در خشونت و ازدحام

8. در خشونت و ازدحام

9. در خشونت و ازدحام

10. در خشونت و ازدحام

11. در خشونت و ازدحام

12. در خشونت و ازدحام

13. در خشونت و ازدحام

14. در خشونت و ازدحام

15. در خشونت و ازدحام

16. در خشونت و ازدحام

17. در خشونت و ازدحام

18. در خشونت و ازدحام

19. در خشونت و ازدحام

20. در خشونت و ازدحام

Bākir, dedicated to Jahāngir and beginning with a
조선의 여러 별의
eulogy of the deceased Akbar; it is a kind of general
조선의 여러 별의
introduction, styled مقدمه at the end, and begins on
조선의 여러 별의
fol. 62b:
조선의 여러 별의
نامه‌ای از ادبیات سیاسی و اجتماعی و مسایل
조선의 여러 별의
مربوط به هرکدام حس و شیوه‌هایی
조선의 여러 별의
مختصر به‌سازی می‌تواند در مبدا هرکدام
조선의 여러 별의
و سایر اقدامات را تا آن‌جا
조선의 여러 별의
This part is copied by the same transcriber in the
조선의 여러 별의
same year 1032; on the last two pages, ff. 73b and 74b,
조선의 여러 별의
a short kāthīf is found in praise of the poet Itābi,
조선의 여러 별의
that is Sayyīd Muḥammad Naṣīr Itābi, who was impris-
조선의 여러 별의
onised for a long time by Akbar in Gwāliyar, comp.
조선의 여러 별의
A. Sprenger, Catal., p. 126. It begins thus:
조선의 여러 별의

ای عتبایی ای عتبایی ای عتبایی

چون نسیم از آزان سوی فراغ

No. 1666, ff. 71, II. 11: clear and distinct Naṣāʾīlik; illum.
조선의 여러 별의
inated frontispiece; the first two pages richly adorned;
조선의 여러 별의
size, 10¾ in. by 6½ in.
2208

Rāhat-alkulūb (رَاحَتُ الْكُلُوبِ)

A work, partly of ethical, partly of theological contents, compiled by Mubārak Faidālāh, and divided into twenty books (see the index):

1. در دیوان روز قیامت, on fol. 2b.
2. در خون و غذا قیامت, on fol. 9b.
3. در مفت عروج, on fol. 15a.
4. در متغیرتی, on fol. 21b.
5. در محبت خانم, on fol. 24b.
6. در دیوان خواهر و دام ربا, on fol. 28b.
7. در فیentities تماز و روژ و زکو, on fol. 29b.
8. میل زیب در ایام, on fol. 32a.
9. در فیentities ذیل زیب در ایام, on fol. 33a.
10. در فیentities تمال ترار, on fol. 35a.
11. در فیentities روژ ماما و میل, on fol. 36b.
12. حق شوره در ن, on fol. 39b.
13. میل زیب از دور, on fol. 42b.
14. میل زیب از غیبت, on fol. 43b.
15. در فیentities خانم از هم و جمع و کمر, on fol. 44b.

No date.

1202

2209

Jāmī'-altamthil (جامع التمثیل)

A large collection of Persian proverbs, the first ever made, amplified and illustrated by short tales, anecdotes, verses, etc., and entitled Jāmī'-altamthil, see fol. 8b, l. 3. It is arranged alphabetically, according to the first letter of each proverb, in twenty-eight parts, and compiled by Muhammad 'Ali Habbrūlī (جیل روی, جیل روی, جیل روی, جیل روی), so distinctly written hereas in the two Berlin copies) or rather Jabārī (جیل روی), as the Brit. Mus. copy has, A.H. 1064 (A.D. 1644, 1645).

The author happened to come in that year to Ḥaidarābād in the reign of Sultan 'Abd al-lah Kuṭbshāh, and to get admission into the majlis of the Shaikh-ul-ālam Muhammad al-khātātun (see fol. 2b, last line), where a discussion arose about the proverbs of the Turks, Arabs, and Persians, and Muhammad 'Ali resolved at once to do with regard to Persian proverbs the same that had been done already for the Arabic and Turkish ones, for the latter in Shah 'Abbas's Safawi's reign. Other copies of the same collection of Persian proverbs are noticed in Rieu ii. p. 773; Mémor. de l'Asie centrale, v. p. 522; Polatsek, Cat. raisonné, p. 232; No. 22; and W. Fertes, Berlin Cat., p. 325.

According to the last-mentioned Cat. this work is a large amplification of a similar, but very short collection by the same author, the جمع التمثیل, made by him five years before in A.H. 1049 (A.D. 1639, 1640) and having the same beginning as the present work, see ib., p. 324. The جمع التمثیل (or, as W. Fertes prefers to style it) جمع التمثیل (جمعة التمثیل) has been printed in Teheran, A.H. 1278.

Beginning:

جیل روی و حسینی میلی

Box که بواهای دلکشان و الله دلکشان را

سیدم الکدانیت.

No date.

2210

Intikhāb-i-Shāyistakhtānī (انتخاب شایستکشتانی)

The Persian paraphrase of a curious book of wise sayings, comprising ethical and political wisdom, by Abd-Allah Ahmad bin Muhammad Miskawāwī, the author of the which Nasir-al-din Tusi based his ethical work یا سی, یا سی, یا سی, and No. 2155 above. The author of the Arabic original adapted his work, which is styled in the older Persian version, made by Taqī-al-din Muhammad bin Shaikh Muhammad al-Arrajānī al-Tustarī in Jahāngīr's reign, see Rieu ii. pp. 440b and 441a, from an old venerable tract pretended to have been
written by the old Persian king Hūshang to his son as last will, and said to have been discovered by the Khalif Ma’mūn (who died A.H. 218 = A.D. 833), see fol. 6 sq. He first heard of its existence when reading Abū ‘Uthmān Ḥafiz’s, أسطورة الفهم, and succeeded after much searching in obtaining a copy in the house of a Persian gentleman. He then amplified and enlarged it by many more modern quotations, and gave it to the world in an Arabic garb. It was translated a second time into Persian by Ibn Hājī Shams-aldin Muhammad Hūsain Ḥakīm, A.H. 1065 = A.D. 1655 (see fol. 2a, l. 10), who again added many new materials, and this later Persian paraphrase we have before us in the present copy. The old tract by Hūshang, quoted here as the original source of the present work, is apparently the same which is found in No. 1417 of the Bodleian Cat. and entitled there: خلق کنیم، and its introductory story, relating the discovery to which the Khalif Ma’mūn was led by the wise Dhanbān or Dhu’aqānūn, almost verbally agrees with that given here on fol. 6 sq.

The book, as far as it appears here in Persian paraphrase, opens with a preface by the translator, on fol. 2a. The translation of the original Arabic work begins, on fol. 3, and continues, with a chapter on the earlier Persian version: در بيضاء تحصت لي امام أفضaling خرن.

Then follow:

- Sayings of Hūshang, on fol. 8a.
- Sayings of Dāzurjuhr, on fol. 13a.
- Sayings of Adharbād, on fol. 22a, and again on fol. 42a.
- Sayings of Kākūbān, on fol. 23a.
- Admonitions of Nāširwān, on fol. 28b.
- Sayings of Jamālī, on fol. 39b; of Bahman bin Isfandiyār, on fol. 40b; of Bāriz b. Yāqūt, on fol. 43a. After that an ethical treatise begins, headed آدن و شتارس, on fol. 50b, accompanied by a short chronicle of all the old Persian kings. This chapter is followed by:

- Sayings of Arabian Sages and Kings, on fol. 59a.
- Sentences and miracles of Muhammad and several Imāms, on fol. 63a.
- Sayings of the Sufis, on fol. 78b.
- Last will of Luḥnān, on fol. 85b; of Pythagoras, on fol. 87a.
- Admonitions of Socrates, on fol. 87b; of Plato addressed to Aristotle, on fol. 91a; of Aristotle to Alexander, on fol. 93a.
- Sayings of Indian Saints, on fol. 118a, etc.

Beginning of the preface: سرايا يُسَبَّح تُقَدَّم: عالم هم اظهار جمال و کمال صفات و اسماء خدیومن است این.

Dated the 21st of Jumādā-al-thānī in the 7th year of Farrukhshāh’s (correctly, Farrukhsāh) reign (probably meant for A.H. 1130 = A.D. 1718, May 22, since he reigned, properly speaking, only six years and three months and was in Jumādā-al-thānī of A.H. 1131 already deposed and blinded). Compare on this work also H. Ethé, Neupersische Litteratur, p. 346.

No. 1731, ff. 124, l. 15; clear Nasta’īlī; size, 8½ in. by 4½ in.

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**2211**

Risāla-i-Muḥammad Sa’d (رسالة محمد سعيد).

A treatise on ethics and practical philosophy, with many extracts from standard works and numerous quotations from the sayings of old and modern saints, shahsiks, and learned men, principally from those of Allī, composed by Ḥāfiz Muḥammad Sa’d bin Ḥāfiz Karam-ālāh ibn Ḥāfiz Salīm Māhmūd ibn Ḥāfiz ‘Alī-akīn, A.H. 1102 (A.D. 1690, 1691), and dedicated to the emperor ‘Alamgir, see fol. 1a, l. 10 and fol. 1b. It is divided into a mukaddimah, five books, and a few concluding words which serve as khātimah.

مقدمه في بيان شبهة المحدثين و الكبار الطريقة و علامة أهل زمان...

Then follows:

- باب أول در اجناس فصائل الناس في معاصر خلافت...
- باب دومش دل تفهيم أهل جهر و خلافة...
- باب نفل كريم و خلافة...
- باب نفل كريم و خلافة...
- باب نفل كريم و خلافة...

Then follows:

- باب جهال في تدبرات أمور معلومات حكما و عقوبا و
- دلوله سكته و كفرته...
- دلوله سكته و كفرته...
- دلوله سكته و كفرته...
- دلوله سكته و كفرته...

Beginning:

محمد الله حضرت امير ماجaddOn و سعى كثا فيذ

This copy is dated the 26th of Ramadān, in the twenty-seventh year of Muḥammadshāh’s reign (A.H. 1158, A.D. 1745, Oct. 22). On the fly-leaf there are written by another hand a few extracts from the diwan of Maulānā Nāwī or Nūwī (نوذ) of Isfahān, who wrote a diwan of ghazals, comprising nearly 7,000 verses, with his own hand A.H. 1155 (correctly according to A. Sprenger, Catal., p. 526, A.H. 1155 = A.D. 1645).

No. 818, ff. 80, ll. 18-19; some pages are written in diagonal lines; Shīkast; size, 8½ in. by 4½ in.

**2212**

Wajīb-ālīf (واجب الف)،

A philosophically mathnawi, treating of the various subjects of law, morals, theosophy, rhetoric, traditions, religious teaching, mystical doctrine, etc., in sixty-three short makālas, composed A.H. 1105 (see fol. 11b, last three lines) = A.D. 1693, 1694, and dedicated to the emperor ‘Alamgir. The author is not distinctly named, but from a note on the fly-leaf and the last bai’ of the praise of God (fol. 29a, l. 3):

دَرَاهِمُحِمَّد وَفِي حَبِّ قُرْنِ قَاِيِمٍ

it might perhaps be conjectured that it was ‘Ākilkhān Rāzī, the well-known poet, who died A.H. 1108 (A.D. 1700).
Abwâb-al-jînâ (إدوارلد لغين). The first volume or bâb of the famous collection of ethical and paraenetic orations, styled the ‘doors of paradise,’ by Mirzâ Muhammad Râżî al-Kazwînî, who died shortly after A.H. 1105 (A.D. 1694) and left a diwan (see Bodele CAT., No. 144, and Rien ii. p. 598); comp. G. Flügel iii. p. 293; Bodele Cat., Nos. 1472-1474; Rien ii. p. 826, and Supplement, p. 109; W. Pertsch, Berlin Cat., pp. 312 and 313; J. Ameer, p. 61; E. G. Browne, Cambridge Cat., pp. 59-62. The whole work was to comprise eight babs, but only two are extant (see the Bodele Cat., loc. cit. Mr. Browne in his remarks on p. 60 has overlooked the contents of that copy), and the present MS. contains only one, viz. the first bâb.

Beginning: بهتون مقالی که سرچال کردار فتن
معلوم می‌تواند دیگر دو باغ
The author’s name appears on fol. 7o, l. 4, the title on fol. 8r, l. 10.

The first volume is divided into a mukaddimah and three fasâs.

The mukaddimah contains three parts, viz: 1. در بیان احتجاج بوعت و فائدة آن و فهمت و عظت و قطع، on fol. 8r. 2. در آب و عظت و قطع و شروطی که در آن میان باید نپذیرد، on fol. 11r. 3. در شبند و عظت و آب و شب و روزی که مسمی بهانه نمود، on fol. 14r. On fol. 17r the first bâb itself begins, headed: در ذکر: دیوانی فائی و شرف مفید و دمحم این و خنگار حصر, sub-divided into three fasas, viz.: 1. در تحقیق حس دیگر، on fol. 17r, in three kismas. 2. در ذکر دیوانی دیگر گزاره لق, on fol. 22r. 3. در ذکر حریم از طریق و علی حس دیگر, on fol. 31r. In this fasâ there are at first enumerated the same seven qualities (mukaddimâ) which Flügel quotes, in the following order: طعم، حقد و حس; اخلاق، تکریر... and then follow the same fourteen mukaddimâs as in all other copies. In the Cambridge Cat. all the headings are quoted; here only those are given, which are either not found in Flügel’s copy (viz. 4-6) or differ in wording from them: 1. On fol. 38b. 2. On fol. 53a. 3. On fol. 67a. 4. On fol. 128b. 5. On fol. 123a. 6. On fol. 130a. 7. On fol. 137b. 8. On fol. 167b. 9. On fol. 199b, in two fasâs: (a) on fol. 199b; (b) On fol. 212a. 10. On fol. 239b. 11. On fol. 259b. 12. On fol. 287b. 13. On fol. 314b. 14. On fol. 353b.

No date. This first bâb of the Galleri al-Lanûn has been printed at Tabriz about A.H. 1240, and lithographed at Teheran A.H. 1274, and at Lucknow 1868.

On fol. 163r, fr. 377; li. 16; neat and clear Nastâ’ilî; size: 10½ in. by 6 in.

Three treatises on logic and metaphysics.

1. The first is divided into ten short chapters, viz.: 1. در حکمت مذاهب و اشارات به نگاه متفکر, on fol. 139b. 2. در ذکر وجوب و امکان و امتیاع و امکان مزین, on fol. 140b. 3. در ذکر اسباب و علی و اشارات به احتمال و مومن, on fol. 141b. 4. در ذکر است میثاق ذکر نیست, on fol. 142b. 5. در ذکر اذیت میثاق ذکر نیست, on fol. 142b. 6. در ذکر (آتک) و میثاق ذکر نیست, on fol. 143b. 7. در ذکر جواب است میثاق ذکر نیست, on fol. 144b. 8. در حسب اذیت و اذیت میثاق نیست, on fol. 146b. 9. در ذکر آمیل است میثاق نیست, on fol. 149b. 10. در ذکر آمیل است میثاق نیست, on fol. 149b. 11. The second consists only of three leaves and is ascribed to ‘Abd-al-kabir; it begins on fol. 150b.
2215

Haft Kishwar

A book on ethics and politics in the form of short tales and anecdotes, dealing with the early kings of Persia and other renowned men, all illustrating different points of moral philosophy, see a reference to this work in Rieu iii, p. 1539, i. No author's name is to be found anywhere. The book is divided into a mukaddimah, which consists of seven manzils (not marked in the text), seven kishwars (so called after the seven climates of the world), and six masafat (that is, the six distances between the seven climates), inserted respectively after the first six kishwars. The following table of contents is drawn from the index on ff. 5b-6a (the same index is written on fol. 1).

Mukaddimah, on fol. 6b, margin.

Masafat I, on fol. 93b (written on fol. 87b, margin) in Arabic, and in Persian.

Kishwar I, on fol. 111b, margin.

Kishwar II, on fol. 114b.

Kishwar III, on fol. 118b, margin.

Kishwar IV, on fol. 135b (written on fol. 126b).

Masafat IV, on fol. 136b, margin.

Kishwar V, on fol. 149b.

Masafat V, on fol. 153b (written on fol. 152b).

Kishwar VI, on fol. 156b (written on fol. 156b).

Kishwar VII, on fol. 173b, margin.

Minhaj-alsalatin (منهاج السلفین)

A collection of anecdotes, moral tales, and traditions of the prophets, saints, old and modern rulers, illustrating the duties of royalty and the mutual relation between rulers and subjects. It begins with a eulogium of Sultan Abū-al-muẓaffar Jahānshāh bin Mubashshir (I), and is divided into five books, viz.:

1. در اختبار و احوال سلطانان ائمه و ائمه ای اسلام.
2. در حرفان حکمران و سلطنت.
3. در حق عینگوی اهل اسلام از ایلات والاقا.
4. در حرفان حکمران و سلطنت.
5. در حرفان حکمران و سلطنت.

Khatīmah begins on fol. 119b.

Beginning of the preface: (written on fol. 119b).

No date.

No. 1620, ff. 52-135, ll. 11; Nastaʿlīq; size, 8½ in. by 5½ in.
Compendia of Science and Encyclopaedias.

2217

Wasiyyat-i-Lukmān

One hundred wise sayings and admonitions (سند وصیت لله (الاعتراف خاتم), pretended to have been left as the last will by the famous Lukmān to his son.

It begins:ಇله... اما بعد ديان صندبند دينشيت اتکن لکمکم خسرو اتکن را وصیت کرد و فرزندش که علی.

This little tract is identical with the אוגע-cat noticed in the Bodleian Cat., No. 1244, 44 (col. 765).

No. 1827, ff. 1-4, ll. 12; rough Naskhī, mixed with Shīkasta; also, 8½ in. by 4½ in.

2219

Darrat-altāj (الاعتراف)

A vast encyclopedia of sciences by Kuṭb-al-dīn Mahmūd bin Mas'ud bin al-Muslih al-Hashwī, the greatest pupil of Naṣīr-al-dīn Tūsī (see No. 2155 above), who was born in Shirāz, A.H. 634 (A.D. 1236, 1237), and died in Tabriz, A.H. 710 (A.D. 1310, 1311); see Hafl Ikhlās, No. 196 (col. 392 in this Cat.), where some of his Arabic works are mentioned, and on the present work, G. G. Flügel i. pp. 35-37; Rieu ii. pp. 434 and 435; and W. Pertsch, Berlin Cat., p. 340 (where a short fragment of the same, dealing with music, is noticed); comp. also H. Khalifa iii. p. 203, No. 493; Wiener Jahrbücher, vol. 33, Anzeigeblatt, pp. 17-21; and Mélanges Asiatiques ii. p. 57. The full title of this work is " אלל-ףוחה לשמה אוזנה (al-ahāl prādīsah)", on which comp. Rieu, loc. cit. The present copy, dated the 16th of Rabī al-awwal, A.H. 1075 (A.D. 1664, Oct. 7), is particularly valuable, as it has been carefully collated throughout with an old and trustworthy MS., A.H. 1191 (from the 25th of Shawwāl to the 11th of Dīl-al-ajazah = A.D. 1777, Nov. 26 to 1778, Jan. 10), in Akbarahād. The collator has made many valuable additions to his copy from that older authority, partly on the margin, partly by inserting whole supplementary pages, for instance, ff. 474-476, which give another and fuller reading of the preceding and following pages and do not originally belong to the present copy at all.

Beginning: אוגע הרפיח אריאב קבטו את זה נתח גול גולינטינ ושוב קמאל והשבה שחק מחשבים ונקרא נזכרים כב ה℠אי מיקט עלי.

It is divided into a אוגע כלף, five sections, and a lamed.

Fīṭḥah or introduction in three chapters (camil), on the advantages of knowledge, the real purport of all sciences, and their division.

On fol. 5⁵, subdivided into three דרא: אוגע אלל הגרת פיסול (אוגע, פיסול) על האלקט מונע על האלקט (3); חלומ; פיסול על חלומ; פיסול על חלומ; פיסול על חלומ.

On fol. 10⁵, likewise subdivided into three אוגע.

On fol. 11⁵, in the same manner.

Between this and the beginning of the first Jumlah a complete and detailed index of the whole work is inserted on ff. 19⁵-27⁵.

First Jumlah, on logic (אוגע�), in seven makālas, on fol. 27⑶.

Second Jumlah, on first philosophy, i.e. philosophy proper (אוגע), in two branches (אוגע), each of which is subdivided into seven makālas.

Third Jumlah, on the lowest science, that is natural science (אוגע), in two.

Compendia of Science and Encyclopaedias.

2218

Dānishnāmā-i-alā'ī (al-ulama al-ealā)

An incomplete copy of the first three sections of Ibn Sinā's (see Nos. 2149-2152 above) famous compendium of philosophical sciences, styled properly حکمت عالی (al-ulama al-ealā) also دانش عامی (al-ulama al-ealā). It was dedicated to خداوند مک اتکن محمد عمرم واعظم علی الفزاء علی الفزاء (correctly 'Alī-aldawlah Abī Ja'far Muhammad bin Dūshmānizāyār Ibn Kākawsh, who ruled over Ḥṣanāh A.H. 398-433 (A.D. 1007-1041), and in whose service Ibn Sinā was during the last years of his life. It was edited after his death by his disciple, 'Abd-al-walījī bin Muhammad Jūzānī, who added to the extant three sections on logic, metaphysics, and physics, which Ibn Sinā had completed himself, and which alone are preserved in the present copy, from other treatises of the great philosopher on geometry, arithmetic, music, and astronomy, two more sections on mathematical science and music; comp. Rieu ii. pp. 433 and 434, and Supplement, p. 115; W. Pertsch, Berlin Cat., p. 114.

Beginning: סיים ונסים מרגולון עלי ('Aṭīfa)

First section: Logic (אוגע), on fol. 2⁴.

Second section: Metaphysics (אוגע), or as it is styled in the text itself, (אוגע), on fol. 4⁴.

Third section: Physics (אוגע), on fol. 12⁴. This section breaks off on fol. 16². It is connected with it and is supplied by another hand.

The first section is dated A.H. 1064 (A.D. 1654).

No. 478, ff. 168, ll. 14; Naskhī; also, 8½ in. by 4½ in.
Third makālah, in five makālas, on ff. 184b, first line, 197a, 206b, 212b, and 218a.

Fourth makālah, in seven makālas, on ff. 224b, line penult, 236b (second and third fann combined), 266b, 273, l. 3 ab infra, 277b, and 287b.

Second kism, in five makālas, viz.
First makālah, in three makālas, on ff. 294b, 308b, and 310b.
Second makālah, in four makālas, on fol. 320a, 329a, 337b, and 345b.
Third makālah, in four makālas, on ff. 351b, 360a, 365b, and 374b, second line.
Fourth makālah, in nine makālas, of which, however, the second and third are entirely missing (just as in the first Brit. Mus. copy, see Bīrūnī, p. 427b), on ff. 385b, 401b, 416b, 418b, 425b, 437b, last line, and 441b.
Fifth makālah, in thirteen makālas, on ff. 442b, 450b, 455b, 461b, 463b, 465b, 469b, 474b, 482b, last line, 493b, 495b, and 501b, second line.

No date; worn-eaten throughout.

No. 748. ff. 509, l. 25; distinct Nasta’līk; size, 114 in. by 7 in.

A defective copy of the same.

This word is incomplete both at the beginning and end and defective in the second makālah of the first kism; the first words correspond to No. 2221 above, fol. 2, l. 20; the last in the thirteenth fann of the last makālah of the second kism to fol. 351b, l. 8 in the same copy; the lacuna between ff. 177 and 178 comprises fol. 89b, l. 7 ab infra to fol. 90b, l. 6 ab infra in No. 2221.

Mukaddimah, in three fā’āds, on ff. 2b, first line, 4b, and 6b. The index on ff. 69b-80b.

First kism, in four makālas, viz.
First makālah, in fifteen makālas, on ff. 9a, 14a, last line, 25a, 32a, 36a, 42a, 48b, 53b, 63b, 71b, 76b, 81b, 96b, 105b, and 119b.
Second kism, in nine makālas, on ff. 129b, 141b, 156b, 166b, line penult, 194b (sixth fann, the beginning of the fifth not being marked in consequence of the lacuna, noted above), 205b, 212b, l. 3 ab infra, and 226b.

Third makālah, in five makālas, on ff. 238b, 257b, 271b, l. 3 ab infra, 280b, and 289b.

Fourth makālah, in seven makālas, on ff. 299b, 319b (second and third fann combined, as usually), 368b, second line, 380b, 387b, and 404b.

Second kism, in five makālas, viz.
First makālah, in three makālas, on ff. 416b, 433b, and 442b.
Second makālah, in four makālas, on ff. 456b, 470b, 483b, and 495b.

Third makālah, in four makālas, on ff. 508b, 519b, 527b, and 540b.

Fourth makālah, in nine makālas (not ten, as here again is stated by mistake), on ff. 559b, 58ab (second and third fann combined), 583b, 607b, 611b, 621b, last line, 640b, and 645b.
2224

Extracts from the same.

Detached portions of the Nafsā's-alfānum, put together in a perplexing manner, without any system or order. It begins abruptly on fol. 1 (bāb 7), followed on fol. 5 (bāb 6), and another (bāb 7) on fol. 5 (bāb 6). These two sections correspond to the first and second bāb in the fifth fān of Makālāh IV in Kism II (= fol. 294b, l. 3 to fol. 296a, l. 10 in No. 2221 above). After these are put the following sections:

نَفْسُ الْفَالِحَةٌ، on fol. 2b = fol. 318b in No. 2221 (bāb 5 of the eighth fān of Makālāh IV in Kism II).

نَفْسُ الْفَالِحَةٌ، on fol. 8a, and on fol. 9b = ff. 311b-312b in the same copy (bāb 1 and 2 of the ninth fān of the same Makālāh IV);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 10b = fol. 310b in No. 2221 (bāb 3 of the eighth fān of Makālāh IV);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 11b = fol. 310b in the same copy (bāb 4 of the same fān);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 12b = ff. 306b-309b in the same copy (bāb 4 of the seventh fān of Makālāh IV in Kism II);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 21b = ff. 300b-304b, ib. (bāb 1 of the same fān);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 32b = ff. 305b-306b, ib. (bāb 3 of the same fān);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 34b = ff. 309b-310b (bāb 5 of the eighth fān of Makālāh IV in Kism II);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 37b = fol. 310b, ib. (bāb 2 of the same fān);

فَالِحَةٌ مَعْلُومَةٌ، on fol. 37b = ff. 304b-305b, ib. (bāb 2 of the seventh fān of Makālāh IV in Kism II).

نَفْسُ الْفَالِحَةٌ مَعْلُومَةٌ (Prophets, from Adam to Muhammad, whose biography begins on fol. 60b), on fol. 41b = ff. 63b-69b (bāb 1 of the first four Khalifs, the Umayyades and 'Abbasids), on fol. 77b; and on fol. 77b (the dynasties, contemporary with and subsequent to the 'Abbasids, down to the author's time, i.e. a.h. 736, in seven tā'īfas, viz.: Saffarides, Sarakides, Dilmam, Ghaznavides, Saljukides, Khozırımshāhīs, and Čingizkhān, with successors to the death of Abū Sa'īd), on fol. 86a; these four historical sections correspond to the full five bāb of the second and third fān of Makālāh IV in Kism I (= fol. 156b-17b) in No. 2221 (bāb 6), on fol. 112b = ff. 55b-60b, ib. (fourteenth fān of Makālāh I in Kism I); and on fol. 126b = ff. 284b-294b, ib. (fifth fān of the same Makālāh IV in Kism II)

No date.

No. 2054, ff. 154, l. 17; clear, but often very incorrect, Nastaʿlīk; worm-eaten; size 8 in. by 4 in.

2225

Majmal-al-ahkām (مجمع للحكمة).

A philosophical encyclopedia in form of a Persian translation of an Arabic abridgement of the famous al-ṣūrah al-kāfū wa ḥakīm al-ʿawāfī, usually styled Ḥikmat al-ḥikma, entitled comp. G. Flügel i. p. 42; Bodleian Cat., No. 1492; and W. Persh, Berlin Cat., pp. 158-161; see also H. Kallf v. p. 486, No. 11468, and on the writings of the 'brethren of purity', Z. D. M. G. vol. 13, p. 189. This translation was made by a man of Kūrāsān and dedicated to Sultān Timūr (reigned a.h. 771-807 = a. d. 1370-1405) on fol. 21b, l. 7, and is divided into four sections (bāb 4), each containing several abridged risālas (حَلَامَةٌ سَالِدَة).

The whole was to comprise fifty-one risālas, but only forty-one are found, the last of which is subdivided into ten fasāls, which, added to the forty-one risālas, represent indeed fifty-one chapters.

The first section, in fourteen abridged risālas, comprises the mathematical and logical sciences, on fol. 2a; the second, the natural sciences in sixteen abridged risālas, on fol. 24a; the third, astronomy, psychology, and similar sciences, in ten abridged risālas, on fol. 45a, last line; the fourth, the science of the different religious creeds and sects in one risāla, subdivided into ten fasāls, on fol. 60a.

Beginning:

سَيِّئَ وَمَخْطَأٌ وَجَدْتَا وَأَجْمَابَ الْوَجْدَةِ أَسْتَ وَهْرَهْ جَزَرَتَ مَمْكِنُ الْوَجْدَةِ أَقِيمَ (Prophets, from Adam to Muhammad, whose biography begins on fol. 60b), on fol. 41b = ff. 63b-69b (bāb 1 of the first four Khalifs, the Umayyades and 'Abbasids), on fol. 77b; and on fol. 77b (the dynasties, contemporary with and subsequent to the 'Abbasids, down to the author's time, i.e. a.h. 736, in seven tā'īfas, viz.: Saffarides, Sarakides, Dilmam, Ghaznavides, Saljukides, Khozirimshahis, and Chingizkhan, with successors to the death of Abū Sa'īd), on fol. 86a; these four historical sections correspond to the full five bāb of the second and third fān of Makālāh IV in Kism I (= fol. 156b-17b) in No. 2221 (bāb 6), on fol. 112b = ff. 55b-60b, ib. (fourteenth fān of Makālāh I in Kism I); and on fol. 126b = ff. 284b-294b, ib. (fifth fān of the same Makālāh IV in Kism II).}

No. 1393, ff. 1-69a, l. 20; distinct Nastaʿlīk; size 11 in. by 8½ in.
Compendia of Science and Encyclopaedias.

Bab I, on fol. 6b; first line; II, on fol. 81b; III, on fol. 144a.
No. 1284, ff. 216, II, 21; Nasta'liq; size, 10½ in. by 6½ in.

2228

Hadiḵa-i-ḥādīk-i-ganjūnā-i-Ṣādiḵi
(عذاءة حادیک)

The first half of a curious kind of encyclopaedia with the most puzzling mixture of heterogeneous matters, compiled by Shākirkhān bin Ṣadīkī, i.e. Shākirkhān bin Amīr Shams-ad-dīnahl Lutf-āl-lāhkhān Bahādur Ṣadīkī, the author of a history of the reigns of Muhammadshāh and his successors (see Rieu i, pp. 279 and 280), A.H. 1174 (A.D. 1760, 1761), and dedicated to the memory of his father (who was born A.H. 1077 = A.D. 1666, 1667, and died A.H. 1165 = A.D. 1752, eighty-eight years old, see fol. 7a; Rieu, however, iii, p. 108b, fixes his death in A.H. 1166 = A.D. 1753). The author himself, as he informs us on fol. 53b, was born A.H. 1128 (A.D. 1716). According to the index on ff. 1-4b the work contains twelve sections each of which is subdivided into numerous and, occasionally, very large divisions. Unfortunately there is a great confusion in the headings of the various subdivisions in the text (all added in red ink on the margin by another hand); but a comparison with the index proves, that we have in this copy only one half of the whole work, the first six sections.

The work begins with a general cosmography, creation of the world and all sublunar and superlunar matters. After that comes an anatomical sketch, then an historical one, preceded by an account of the author himself (on fol. 53a), and dealing with the Persian kings (on fol. 60b), the stories of the prophets from Adam to Muhammad, etc. (on fol. 81b). Next comes the history of Nādirshāh and an account of the house of Tīmar, a tract on archery in verse and a very elaborate treatise on love and sexual intercourse (on fol. 187b). The second half of this MS. is filled with discussions on Muhammadan theology, the rites and observances of Islam (on fol. 214b), dogmatic history and the prominent points of Muslim doctrines. The last part deals with Šaṣaṣ and breaks off in the discussion on the ēmām as the ēmām of the day.

Beginning, on fol. 5b:

Khaṣān u Bahār (خزان و بهار)

Autumn and spring, a short general compendium of sciences, compiled by Mir 'Iwâd ašârî, who was in the service of Mirzâ Muhammad Allîbeg of Kirmān at Lahr (see fol. 2b, i. r. sq.; the title of the book occurs

2231
Sharb-i-fārsī-i-Thamara dar nujūm (شِرْبٌ فارسی

۲۰۰۱)

A Persian paraphrase and exposition of the Arabic version of Ptolemy’s astrological work Liber Fructus (opus), commonly styled Sharb-i-thamara-i-Batamuyūn (شَرْبِ نَحرُ مِهْرِاٰب)، by the well-known philosopher and astronomer Nasir-al-Din Muhammad bin Muhammad bin al-Husayn al-Tusi, who died A.H. 672 (A.D. 1274), see above, Nos. 1807–1810, 1929, 23, and 2155 sq. H. Khafla ii. p. 496; No. 3848, gives the full title of the Arabic version as Al-ghurūf fi ḥikmat al-hayawān, and in the Bodleian Cat., No. 1510, the present Persian paraphrase is styled Al-ghurūf fi ḥikmat al-hayawān; comp. also Rieu iii. p. 1088; Steinheinre, Cat. Codd. Hebrevorum Lugd. Bat., p. 365; Cat. Codd. Or. Lugd. Bat. iii. pp. 145 and 146; Wernich, de antiquis Graec. etc., p. 221. It was made (about A.H. 660 = A.D. 1262) for Bahāʾ-aldin Muhammad, son of the famous Sāhib Diwān Shams-aldin Muhammad Juwaini (who was executed A.H. 683 = A.D. 1284).

Beginning:

"اللهُ حَمْدُهُ وَ اِنْثَانِیِّهِ الْقُرْآنِ وَ الْقُرْآنِ وَ الْقُرْآنِ وَ الْقُرْآنِ الْعَظِیْمِ..."

It contains 102 Kālāma in Arabic, each followed by a paraphrase or translation; the Arabic original of each Kālama, besides being given in the text, is usually repeated at the top of the respective page.

Dated 7th of Safar, A.H. 1517 (A.D. 1608, May 23).

No. 1922, ff. 34, ll. 21; Naskhi; size, 10½ in. by 6¼ in.

2232
Zij-i-Khākhāni (زیج خاکخانی)

The first or original edition of the chronological and astronomical tables of Sultan Ulugh Beg bin Shāhrukh bin Timūr Gurgān (who was governor of Transoxiana from A.H. 812 to 852 = A.D. 1409–1449), and ruler of Harāt from A.H. 852 to 853 = A.D. 1445–1449, with a detailed description, compiled under his superintendence by Jamshid bin Mas'ūd bin Muhammad altabib alkhāši, called Ghiyāth or Ghiyāth-aldin (see fol. 19, l. 9). They are frequently styled Zij al-bayd (see ff. 21, l. 5, and 30, l. 4), and were completed, according to the last line of the last page, as early as A.H. 816 (A.D. 1443, 1445). This original edition, which is not found in any other collection, is divided into six maqālas, viz.:

I. Māqala. Tawārīkh-i-mamāliq, on fol. 6b, subdivided into a mukaddimah and four bābās.

II. مَارِج وِسَمَهُ وَ طَلَّ وَ مَعَالَهُ وَ مَعَالَهُ وَ مَعَالَهُ وَ مَعَالَهُ، on fol. 24b.
MATHEMATICS, ETC.


This copy is dated, on fol. 216a, end of Dhu al-Hijjah, A.H. 1554 (A.D. 1662, Aug. 15), by Mulla Shâhî Iskîmî. On fol. 261b and 262a a short treatise in Arabic is added, on astronomical and chronological matters, by Alhassan bin Mûsâ al-Tabari al-mu'âmîsî, copied by Zain-al-Abidîn bin Muhammad 'Ali al-râyî, on fol. 264b and 264a two additional tables.

Many marginal glosses and interlinear explanations and additions to the text.

No. 878, ff. 264, ll. 17; Nasta'îîk; size, 10 in. by 6½ in.

2234

Another copy of the same.

Beginning as in the preceding copy. Makâlah I. on fol. 2a; II. on fol. 15a; III. on fol. 11b; IV. on fol. 19b. There are tables at the end of the second makâlah, on ff. 186-187, at the end of the third, on ff. 170-193, and on ff. 224b-227a, 228b-218a, 214b-216b.

No date.

No. 898, ff. 216, ll. 21; irregular Nasta'îîk, mixed with Shikasta; worm-eaten; many water spots; size, 9½ in. by 6½ in.

2235

A slightly defective copy of the same.

The leaves of this copy are misplaced in an almost bewildering way, their proper order seems to be: I. ff. 1-78, 110-140, 79-100, 141-144, 101-109, 145-174. II. ff. 1-78 contain only tables; the text begins abruptly on fol. 110a, the first words correspond to fol. 1a, l. 5 ab intra in the preceding copy. There is besides a lacuna between ff. 144 and 101, comprising parts of the fourth and the eighth bâb and the whole of bâb 5-7 of the third makâlah, and corresponding to fol. 19a, l. 4 ab intra, middle, to fol. 121a, l. 8 in the preceding copy.

Makâlah I. on fol. 110a; II. on fol. 88a; III. on fol. 141a; IV. on fol. 145a. No date. On fol. 1a this work is wrongly styled "Zanjî," Nasta'îîk.

No. 431, ff. 174, ll. 19; Nasta'îîk; size, 9½ in. by 6½ in.

2236

The same.

This copy contains only the tables without text, except half a page (on fol. 198a), which is filled with the beginning of the fourth makâlah. Ff. 93, 101b, 105b, 198b, and 199a are left entirely blank.

No. 429, ff. 206; Nasta'îîk; size, 6½ in. by 5½ in.
2237

Sharh-i Zij-i-jadid-i-Sultânî (شرح زیج جدید سلطانی).
A commentary on the preceding work, by Niẓâm-al-din ʿAbd-al-wâl bin Muhammad bin Husain al-Îbânî (or Êbânî), composed A.H. 829 (A.D. 1423), which embodies the whole text of the Zij, without the tables.

Beginning: اجتناب حسن و سیاس مقرر از توقیی تالیف
و أنواع تعریف و مکان (در دو جزئی)
Makâlah I, on fol. 2a; II, on fol. 52a; III, on fol. 146a; IV, on fol. 274b.


Other copies of the same are noticed in the Bodleian Cat., No. 1520; Rieu ii. p. 457b, and Mélanges Asiatiques v. p. 252. Two older commentaries on the Zij-i-jadid-i-Sultânî are the Sâl-i sebûû or the heavenly ladder, by ʿAli bin Muhammad Kûshji (see No. 2233 above), comp. Bodleian Cat., No. 1519, and Rieu, Supplement, p. 111b; and the Dâstur al-ulum fi al-kullûlî, by Maḥmûd bin Muhammad bin Kâdžâzâdâ-i-Rûmî, usually called Mîrâm, which was completed the 12th of Rajab, A.H. 904 (A.D. 1499, Febr. 23), see W. Pertsch, Berlin Cat., p. 360.

No. 1838, ff. 303, II. 21; Nastaʿlîk; size, 9½ in. by 6½ in.

2238

Another copy of the same.

This copy, slightly injured here and there, is dated the first of Rabiʾ-al-thânî, A.H. 1114 (the forty-sixth year of ʿAlângir's reign) = A.D. 1702, Aug. 25.

Makâlah I, on fol. 2a; II, on fol. 39a; III, on fol. 105b; IV, on fol. 198a.

No. 1408, ff. 218, II. 25; Nastaʿlîk; size, 10½ in. by 6½ in.

2239

The same.

No date.

Makâlah I, on fol. 3a; II, on fol. 68b; III, on fol. 194b; IV, on fol. 354b.

No. 439, ff. 388, II. 19 (on ff. 351–352, II. 9–19); Nastaʿlîk; size, 9½ in. by 5½ in.

2240

Risâlat fi al-haṣâ (رسالت فی الحساب).
The famous astronomical treatise of ʿAli Kûshji, with his full name, ʿAlâ-ʾal-dîn ʿAli bin Muhammad al-Kûshji, the collaborator in the Zij-i-jadid-i-Sultânî (see No. 2233 above), who died A.H. 879 (A.D. 1474, 1475).

Beginning: للدین كن حضرت محمد ﷺ التراکر و رضی الله علیه مکتوب و نقل و اعظم کتاب

It is divided into a muḥaddimah, two makâlas, and a klâtimah, viz.:

Mukâalâmeh: geometrical and preliminary definitions, in two makâlas; (1) در آنچه تعلق به تفسیرات دار (1), on fol. 1a; (2) در آنچه تعلق به تفسیرات دار (2), on fol. 1b.

Makâlah I: on the heavenly bodies (در دیوان الحوالی), on fol. 2a, in six bâbs, the last of which is subdivided into four fasls.

Makâlah II: on the division of the globe and the influence of the planets on it (در دیوان هیأت زمین و بیان آن آثار آیات آلا در جهان که معمولاً از نظر اخلاق و اخلاق اندازه‌گیری است), on fol. 14b, in eleven bâbs.

Khatîmâh: distances and sizes of the various planets (مقدار عیار این جهان), on fol. 26b.

2241

Another copy of the same.

Beginning as in the preceding copy.

No date.

Mukâalâmeh, in two makâlas, on ff. 1b and 4b.

Makâlah I, on fol. 5a; II, on fol. 34b.

Khatîmâh (مقدار سویم), on fol. 57b.

College of Fort William, 1825.

No. 2154, ff. 59, II. 15; Nastaʿlîk; the latter half of the MS. slightly damaged by worms; size, 9 in. by 4 in.

2242

Risâlah dar Ḥim-ʾal-hisâb (رسالت در علم حساب).
A treatise on arithmetic and geometry by the same ʿAli bin Muhammad Kûshji, divided into three makâlas, viz.:

I. On Indian arithmetic (در حساب املک هند), on fol. 1b, in a muḥaddimah and two bâbs.
II. On astronomical calculations (در حساب اهل تنجیم) on fol. 21a, in a muṣkādīmah and six bābs.
III. On geometrical measurement (در مساحت), on fol. 33a, in a muṣkādīmah and three bābs.

Beginning: ۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸۲۸
2250
Risāla-i-takwim (تَاڪوٗم).
A third, very short, treatise on the same subject, styled سَلَة تَقاوِم (in the colophon and at the top of fol. 1 b) or مَُكمَة تَقاوِم (on fol. 1 b, l. 2), by Muhammad Sirāj.

Beginning: بعد نصب الله خداوندربای عزّ و
جل و درو دوُل و آضح.

It is divided into three ِكَسُم: viz.:
1. در مروارت کل (on fol. 1b).
2. در مروارت افلاط (on fol. 2 b).
3. در مروارت آفلاط (on fol. 3).

Dated the 13th of Ramaḍān, A.H. 1019 (1119) = a.d. 1610, Nov. 29.
No. 2065, ff. 5, l. 17-19; Nasta‘līk; size, 9½ in. by 4¼ in.

2251
Tarjuma-i-Khulâsât-alhisâb (ترجمة خلاصاتحساب).
A Persian paraphrase of and commentary on Bahâdîlî Muhammad bin Ḥusayn ‘Amîlî’s (died A.H. 1030 = a.d. 1621) famous Arabic work on arithmetical calculation خلاصة حساب. On the Arabic original, see Loth, Arabic Cat., p. 220 sq.; Arabic Cat. of the British Museum, p. 622b; Cat. des M.S. et Xyl., p. 230; J. Ammer, p. 138, No. 6; H. Khâfîa iii. 168, etc.; on the author, Bahâdîlî ‘Amîlî, with the takhallus Bahâ’î, Nos. 1517-1520 above. To the various works of this prolific writer and poet, enumerated there (the wrong title of Hafiz) mentioned, given in the Safinah, see col. 282, l. 16 above, must be corrected into مَُکَم مِلك; a collection of prayers, which was translated into Persian by Jamâl-‘Alâ Muhammad bin Ḥusayn Khâfarârî, who died A.H. 1125 = A.D. 1713, see Rieu, Supplement, pp. 414 and 254; the مَُکَم مِلك شرقي the كمْس (quoted there, col. 289, l. 11 and 17, seem to be misprint for مَُکَم مِلك; see G. Flügel iii. p. 510, l. 4; the نُشّر الأفلاط, on astronomy, with a Persian commentary under the title of تَقاوِم, by Sadr-‘Alî Muhammad ibn al-Sâdiq alhussaini, is noticed in Loth, Arabic Cat., p. 298; Arabic Cat. of the Brit. Mus., p. 244; and W. Pertsch, Berlin Cat., p. 76, last three lines; on the مَُکَم مِلك كنْس, see Loth, Arabic Cat., p. 247a sq., and G. Flügel i. p. 409 sq.; the مَُکَم مِلك (col. 282, l. 11, is probably identical with the Persian treatise on the Astrolabe noticed in Bodleian Cat., No. 1508), may further be added.

The Arabic text with Persian paraphrase and exposition, in a mukaddimah, ten bâas, and a khâtîmah, prefaced by a short Persian introduction, which, however, does not give any translator’s name and beginning, on fol. 2a, is: مَُکَم مِلك رَسَلِهُمَا ذَا اِحْمِدَانَتُهُمَا وَكَمْصَة مِلَّة (on fol. 5a).

Mukaddimah, on fol. 2b, last line.
Bâb I (باب الحساب, Persian), in six bâas, on fol. 10a.
Bâb II (باب الحساب الكوثر, in six bâas, on fol. 10a). Bâb III (باب الحساب الأشد, in six bâas, on fol. 16b).
Bâb IV (باب الحساب الجامع, in six bâas, on fol. 16a).
Bâb V (باب الحساب الجامع بالمعقل), on fol. 167a.
Bâb VI (باب الحساب الجامع بالمعقل), in a mukaddimah and three bâas, on fol. 60a.
Bâb VII (باب الحساب الجامع بالمعقل), in three bâas, on fol. 84a.
Bâb VII (باب الحساب الجامع بهث الضرر والضرر), in two bâas, on fol. 90b.
Bâb IX (باب السمت), in twelve bâas, on fol. 106a.
Bâb X (باب السمت), in twelve bâas, on fol. 110b.
Khatîmah, on fol. 129a.

This copy was made by order of Khwâjah Muhammad Mahfûzâkhân for the purchase of Nawwâb ‘Abî-almawâb al-Islâm b. Khâfïdî, by Muhammad Ghiyâth-al-dîn, an inhabitant of Zûhurân in the district of Ghâzîpur, an appellation of the Sâbîn, and finished by him in A.C. 370, A.H. 1107 (a.d. 1696, March 2). It is far more incorrectly written, especially in the Arabic part. Many headings of subdivisions are left blank. The Khulâsât-al-hisâb has been edited, Arabic and Persian with commentary, Calcutta, 1852, and Constantinople, A.H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in Nouvelles annales de mathématiques par Terquem et Gerono, 1846, vol. v. p. 263 sq.; new edition, Rome, 1884. Arabic commentaries on the same are among others—Ignâz-Allâh’s 2, 1186, printed at Calcutta, 1829; Luft-Allâh’s, Hâji Husâin Yâzdî’s, and Shams-al-dîn ‘Ali Husâin Khâkhânî’s, see O. Loth, Arabic Cat., p. 211.
2252
Faid-al-wahhab fi sharh-i-Khulasa-at-alhisab (پیمی). Part of another Persian paraphrase and explanation of the Khulasa-at-alhisab, together with the Arabic text, made by Nizām-al-din Ahmad bin Muhammad 'Abdallah alahadīd (see ff. 2a, II. 4-5; 2b, II. 2 and 7) at the request of 'Abd-al-wahhab Khān (probably the same for whose purusha the preceding copy was written, A.H. 1107 = A.D. 1696). This copy contains only the mukaddimah, on fol. 3b, and the first two bāb of the original, on ff. 14b and 54b. With the heading of the third bāb, on fol. 82a, this copy breaks off.

Beginning:  تنا و حمد بسم الله و آنون واحد عدل
No. 684, ff. 82, 14; Nasta'lik; size, 8½ in. by 44 in.

2253
Muntakhab-i-Khulasa-at-alhisab (منتخب خلاصة sciences الذكاء)
An abridged Persian translation of the same Khulasa-at-alhisab, made at the request of Mir Sayyid Muhammad Sa'd ibn Mir Muhammad Yahya, by Lutf-Allah Muhandis (the astronomer), the son of Ustād Ahmad Mī'mār Lāhūrī (the architect of Lāhūrī), A.H. 1092 (A.D. 1681), the chronogram being contained in the word "منتخب" (see another copy of the same translation in the following copy, No. 5, and in Rieu ii. p. 451).

Beginning:  للهُمَّ أَنْتَ النَّاِمُ إِنَّكَ أَنَا نَحْوُكَ نَفْقِيًّا فَلَأَتَّمْنِي لِلدُّنْيَا وَلَلْآخِرَةِ. خُذْنِي إِلَى الْجَنَّةِ
No date.
No. 1711, ff. 49, II. 15; Nasta'lik; size, 8½ in. by 44 in.

2254
A collection of astronomical, astrological, and arithmetical treatises.

Contents:
1. An astronomical tract, styled: Risala-i-sifār dar 'ilm-i-nujum (رسالة سي فصل فن علم النجوم), in thirty fasāls, defective at the beginning, on fol. 1. It is alleged to be by Khwājah Nasr-al-din Tusi (see No. 2231 above), but this statement is probably due to a confusion of this treatise with the well-known Risala-i-sifār of the same author in No. 3 of the present copy, as no astronomical or astrological work of this title and with the same subdivision into thirty fasāls is known as having been written by the author in question. Dated the 8th of Jamad-lā-l-awwal, A.H. 1004 (A.D. 1596, Jan. 9), by Bahā-al-din alhusaini.
2. Risalah dar marifat-i-Ashtarāb (رسالة دار معرفة أسطرول). A treatise on the Astrolabe, known as (or hist. Bâyāb) on account of the twenty bāsā, into which it is divided; it begins on fol. 34f with an introduction, setting forth the meaning etc. of the term Al-astrolab.
8. Risālah dar ‘ilm-i-ḥiṣāb (رساله در علم حساب) by Ali bin Muhammad Kūshī’s famous treatise on arithmetic, on fol. 150b, see above, Nos. 2242-2245. Beginning as usual. Dated in Rabi’ al-akhir, A.H. 1169 (A.D. 1756, Jan.), at Akbarābād; the copyist is for the greater part the same as that of the preceding treatise.

No. 476, ff. 173, ll. 17-23, written by many different hands in Naskhi, Nasta’līq, and even Shikasta; size, 8½ in. by 5½ in.

2255

Two astronomical treatises.

1. Ff. 1-99b: a defective copy of a commentary on Nasīr-al-dīn Ṭūsī’s work. See No. 3 in the preceding copy. It seems to be styled Ḥall-al-altākwīm dar ‘ilm-i-ṣuwar (علم نجوم بازار ججمل وANGER كسب توسع زمان يفوت بالذات اللذين). The original text is written in red ink, the commentary in black. Whether the latter is identical with one of the two commentaries quoted in the preceding copy, is impossible to say, as the initial words are missing. Dated in Dhi- al-ṣa‘dah, A.H. 878 (A.D. 1474, March-April).

2. Ff. 102b-140b: Miṣṭāb-i-bāb (منصبه برگ)، the same commentary on Nasīr-al-dīn Ṭūsī’s treatise on the Astrolabe in twenty bābs (see No. 2 in the preceding copy), as that described in Bodleian Cat., No. 1706, by an anonymous author, beginning: حمد بني وليد بن عبيد وابيع الوجوه راك ذاهب النسان وعلم ايندلاع دوت الوانه. The Bodleian copy is dated A.H. 876 (A.D. 1473, Mar./April), which may be the author’s autograph; the present copy is dated in Muharram, A.H. 879 (A.D. 1474, July). Two other commentaries are known, one by Nāṣīr-al-dīn al-Habīb-al-ʿallāh ʿUṣaynī, composed A.H. 873 (A.D. 1468, 1469), mentioned by H. Khalfa, the other by Ḥabīb-al-ʿallāh bin Muhammad bin Ḥusain al-Barjandi or Birjandi (see above, No. 2237 sq.), completed A.H. 890 (A.D. 1485), see Rieu ii. p. 453, and Supplement, p. 111, No. V.

No. 945, ff. 1-140, ll. 21; small Naskhi; size, 6½ in. by 3½ in.

2256

Persian and Arabic tracts on astrology and astronomy.

Contents:
1. Risālah-i-Ashtar (رساله استرال), or Mukhtasar dar ṣa′at-i-Ashtar (مختصر در ساعت استرال), a treatise on the preparation and working of the Astrolabe, in twenty short chapters. It is entirely different from Nasīr-al-din Ṭūsī’s and identical with the treatise described in W. Pertzch, Berlin Cat., p. 346, 1, which is very likely due to Khādījā-eh Enfendi, comp. Cat. des MSS. et Xyl., No. 3147, 3. Beginning, on fol. 1v: إنا بعد أن مختصرنا في ساعت استرال شانم وجنوش متعلق بهم وعيبل باي باب باب أوت دو مفاهيم صنائعه که معرفت آن در ساعت استرال فرمیست،

Givon خواهند که خلاصی تصمیف کند آن. Dated middle of Jumādā-al-wālī, A.H. 1056, collated the 23rd of the same month (= A.D. 1646, end of June and July).

2. Some astronomical tables and figures, on ff. 10-12.

3. Risālah dar ‘ilm-i-ḥiṣāb (رساله در علم حساب), a compendium of the elements of astronomy by Abū al-Ḥasan Kūshārī Ḥan Lāyān al-AXB. This treatise is identical with the جمل الاعمال of the same author, described in Bodleian Cat., No. 1543, but whilst the latter is in Persian, the present little work is in Arabic. Beginning, on fol. 13v: فلجد الله رزه العالمين ... انا: معه. It is divided into the same four makālas as the Persian version, viz.:

I. 101b, in twenty-two bābs.
II. 104b, in twelve bābs.
III. 107b, in twenty-one bābs.
IV. 108b, in three bābs.

Dated the 18th of Shawwāl, A.H. 1055 (A.D. 1645, Oct. 4), by Muhammad bin Ḥasanab Munaqījī.

No. 1514, ff. 20; written by different hands, partly in Nasta’līq, partly in Naskhi; size, 13½ in. by 7½ in.

2257

Lubāb dar dānistan-i-Ashtar (لباب در دانست ان استرال).

Another anonymous treatise on the Astrolabe in forty short chapters, beginning: انا بعد أن بقیر ... فلجد كم لباب در دانست ان استرال.

The first chapter opens thus: فيسميت لباب در دانست ان استرال ر انا بعد أن بقیر علوقاء آنست كم استرال ر بدان ينبدون بهم از دهندن كنند الله.

The second chapter begins, on fol. 212b: اتقال شمس وکوئین ... اتقال الله.

The last (fortieth) chapter begins, on fol. 244b: باب جنوم در معرفت طالع بال قرار يکوئین آنات در استرال موجود بدان الله.

No date.

No. 1873, ff. 208-249v, ll. 15; Nasta’līq; size, 8½ in. by 4½ in.

2258

Another treatise of astrological and astronomical contents.

No title or author’s name appears anywhere.

It begins abruptly: انا بعد أن,... وان را شبكت نیز خوایند صفحه ایست مکین جمهوری که در مبان آن.

It is divided into the following twenty short chapters and a khatamah:

1. در دانست ان اتقال آتین و کوئین, on fol. 255v.
2260

Tarjuma-i-tabrîr-i-Ukilludūs (ترجمة أثرب أحمد بن علی)

A Persian translation of the elements of Euclid, made from the Arabic version of Khwâjah Nasir-aldin Tūsī (see fol. 2a, l. 2, and comp. Nos. 2231, 2554, and 2555 above), by Khâir-allâkhân bin Lutf-allâh, the astronomer (see No. 2253 above), in Muhammadshâh’s reign, A.H. 1144 (see fol. 1b, ll. 3 and last)=A.D. 1731, 1732; comp., on the Arabic original, J. Aumer, Arabic Cat., p. 374; Loth. Arabic Cat., p. 214 sq.; J. C. Gartz, De interpretibus et explanationibus Euclidis arabicis, Halae, 1823; Nasîr-al-dîn’s Arabic translation is printed, Constantinopoli, 1801. It is divided into fifteen makâlas, with altogether 478 (not 468) figures.

Makâlah I, on fol. 2a, with forty-eight figures; II, on fol. 48b, with fourteen figures; III, on fol. 59b, with thirty-six figures; IV, on fol. 83b, with sixteen figures; V, on fol. 93b, with twenty-five figures; VI, on fol. 105b, with thirty-three figures; VII, on fol. 125b, with twenty-nine figures; VIII, on fol. 136b, with twenty-seven figures; IX, on fol. 146b, with thirty-eight figures; X, on fol. 160b, with one hundred and one figures; XI, on fol. 227b, with forty-one figures; XII, on fol. 254b, with fifteen figures; XIII, on fol. 278b, with twenty-one figures; XIV, on fol. 301b, with ten figures; XV, on fol. 309b, with six figures.

Beginning:

شعر است مر حذف را که ایستاد اندا

دستی است اندی و دست است اнстغرافه

Dated the 1st of Rajab, A.H. 1194 (A.D. 1786, July 3).

According to a note on the fly-leaf this copy was prepared for Mr. Richard Johnson, at Lucknow, by Râjâ Nandâram Pandit.

No. 1791, ff. 311, ll. 17; Nastâ’îk; illuminated frontispiece; the first two pages splendidly adorned; size, 11 in. by 6 1/2 in.

2261

Khażânâ-alîlm (خزانة العلم)

A curious, but very interesting and valuable work on arithmetic, geometry, and astronomy, composed A.H. 1229 (A.D. 1814), by Kââhû (كاهو), at ’Aţîmâbâd, with a great number of English explanations of technical terms in Persian, made by the author himself, who must have been well acquainted with the English language and science.

Beginning:

حمدی جو رمانند عدّ دست و عدّ آن

و احده سرّ به کسی نیست واحد بعد از

It is dedicated to Mr. Francis Hawkins (Hawkins!), and divided into a mu‘âkâmâh, ten bâbû, and a khâtîmâh. The English explanations and translations are written both in English and Persian characters, for instance, دوم = logie, منطق = substance, مساوی = equal, جهش = motion, etc. Full lists of such scientific expressions in both languages are inserted here and there between the leaves on special tables. Some of the more interesting ones are quoted here:

4 K
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>علم حساب</td>
<td>arithmetic</td>
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<tr>
<td>علم مرايا</td>
<td>optics</td>
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<td>كیف</td>
<td>quality</td>
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<td>آیین</td>
<td>situation</td>
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<td>متوسط</td>
<td>duration</td>
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<td>میت</td>
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<td>relation</td>
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<td>subtraction</td>
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<td>dividend</td>
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<td>مقصد</td>
<td>divisor</td>
</tr>
<tr>
<td>خارج یکم</td>
<td>quotient</td>
</tr>
<tr>
<td>اخراج جذر و جذر</td>
<td>root, evolution of the square root</td>
</tr>
<tr>
<td>اخراج سال و مصفا</td>
<td>evolution in general, fraction</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>direct proportion, inverse proportion</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>alternate proportion, compound proportion</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>divided proportion, mixed proportion</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>by multiplication proportion, by division proportion</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>oblong</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>trapezium</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>pentagon equilateral and equiangular</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>hexagon equilateral</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>heptagon equilateral</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>octagon equilateral</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>circle</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>centre</td>
</tr>
<tr>
<td>ارتفاع مستوا</td>
<td>circumference</td>
</tr>
<tr>
<td>نصف قطر</td>
<td>semidiameter</td>
</tr>
<tr>
<td>جزء جفت</td>
<td>segment</td>
</tr>
<tr>
<td>قوس</td>
<td>segment of circumference</td>
</tr>
<tr>
<td>قطعة دائرة</td>
<td>segment of circle</td>
</tr>
<tr>
<td>نصف دائرة</td>
<td>semicircle</td>
</tr>
<tr>
<td>قطاع دائرة</td>
<td>sector of a circle</td>
</tr>
<tr>
<td>مثبت</td>
<td>similar segment</td>
</tr>
<tr>
<td>مثبت</td>
<td>cone</td>
</tr>
<tr>
<td>مثبت</td>
<td>cylinder</td>
</tr>
<tr>
<td>مثبت</td>
<td>globe or sphere</td>
</tr>
<tr>
<td>مثبت</td>
<td>hemisphere</td>
</tr>
<tr>
<td>مثبت</td>
<td>pole</td>
</tr>
<tr>
<td>مثبت</td>
<td>touch</td>
</tr>
<tr>
<td>مثبت</td>
<td>solid</td>
</tr>
<tr>
<td>مثبت</td>
<td>solid angle</td>
</tr>
<tr>
<td>مثبت</td>
<td>axis</td>
</tr>
<tr>
<td>مثبت</td>
<td>right-angled cone</td>
</tr>
<tr>
<td>مثبت</td>
<td>obtuse-angled cone</td>
</tr>
<tr>
<td>مثبت</td>
<td>cube</td>
</tr>
<tr>
<td>مثبت</td>
<td>octahedron</td>
</tr>
<tr>
<td>مثبت</td>
<td>dodecahedron</td>
</tr>
<tr>
<td>مثبت</td>
<td>icosahedron</td>
</tr>
<tr>
<td>مثبت</td>
<td>parallelopipedon</td>
</tr>
<tr>
<td>مثبت</td>
<td>triangular prism</td>
</tr>
<tr>
<td>مثبت</td>
<td>extremities</td>
</tr>
<tr>
<td>مثبت</td>
<td>straight line</td>
</tr>
<tr>
<td>مثبت</td>
<td>curved line</td>
</tr>
<tr>
<td>مثبت</td>
<td>circular line</td>
</tr>
<tr>
<td>مثبت</td>
<td>side</td>
</tr>
<tr>
<td>مثبت</td>
<td>diameter</td>
</tr>
<tr>
<td>مثبت</td>
<td>altitude</td>
</tr>
<tr>
<td>مثبت</td>
<td>superficies</td>
</tr>
<tr>
<td>مثبت</td>
<td>plane superficies</td>
</tr>
<tr>
<td>مثبت</td>
<td>circular superficies</td>
</tr>
<tr>
<td>مثبت</td>
<td>parallel line</td>
</tr>
<tr>
<td>مثبت</td>
<td>parallelogram</td>
</tr>
<tr>
<td>مثبت</td>
<td>rectilinear angle</td>
</tr>
<tr>
<td>مثبت</td>
<td>plane rectilinear angle</td>
</tr>
<tr>
<td>مثبت</td>
<td>right angle</td>
</tr>
<tr>
<td>مثبت</td>
<td>obtuse angle</td>
</tr>
<tr>
<td>مثبت</td>
<td>acute angle</td>
</tr>
<tr>
<td>مثبت</td>
<td>rectilinear figure</td>
</tr>
<tr>
<td>مثبت</td>
<td>trilateral figure or triangle</td>
</tr>
<tr>
<td>مثبت</td>
<td>threesided or equilateral triangle</td>
</tr>
<tr>
<td>مثبت</td>
<td>scalene triangle</td>
</tr>
<tr>
<td>مثبت</td>
<td>right-angled triangle</td>
</tr>
<tr>
<td>مثبت</td>
<td>obtuse-angled triangle</td>
</tr>
<tr>
<td>مثبت</td>
<td>quadrilateral figure</td>
</tr>
<tr>
<td>مثبت</td>
<td>square</td>
</tr>
<tr>
<td>مثبت</td>
<td>rhombus</td>
</tr>
<tr>
<td>مثبت</td>
<td>geometrical proportion</td>
</tr>
<tr>
<td>مثبت</td>
<td>arithmetical proportion</td>
</tr>
</tbody>
</table>

Ff. 207–218 contain a very detailed index of the whole work.
This copy was made by Shâdi La'il ibn Fath Singh of Shâhjahânâbâd at the request of the author himself, shortly after the work's completion, A.H. 1230 (A.D. 1815), at 'Azîmâbâd.

No. 3185, ff. 218, ll. 19; Nasta'liq; size, 12½ in. by 9 in.

2262

Takwîm-i-'Abbâdî ibn Hasan 'All (نقویم عبد الله اب‌الحسین)

A calendar with many astronomical and chronologica tables, compiled A.H. 1182 (A.D. 1768, 1769), by 'Abbâdî ibn Hasan 'All, who dedicated it to Nawâb Samsâm-aldaulah Bahadur Hizâborjâng Miyun Ghulâm-shâkhkhân.

It begins: حمد و نعما بي منتها نكتي را رواست: كم مقرر قدربالغة أو نائم نموري الأزمن جديد.

On fol. 26, ll. 17, there is a reference to the revised edition of Ulughbeg's tables (see above, Nos. 2233-2236).

No. 486, ff. 28, ll. 20; Nasta'liq; size, 9½ in. by 8 in.

2264

Fâlînâmâ-i-Ja'far Sâdîk (فلیدلاه یحیی)

The fâlnâmâ, ascribed to the famous Imâm Ja'far Sâdîk, containing the answers which certain verses of the Kurân give to questions of various kinds.

Beginning: 50 48 منشأ كنا في مساجد الحسن (Sûrah 48, 1) خداوند نال الائ

On fâlnâmas in general, compare G. Flügel in 'Sitzungsberichte der K. Sachs. Gesellschaft der Wissenschaften,' xiii. (1861) p. 24 sq.; another copy of the present little work, in which the preface, here missing, appears in full, is noticed in Rieu ii. p. 806b, No. 1.

No. 2240, ff. 1-20, ll. 13; careless Nasta'liq; the initial words supplied by another hand on fol. 1b; size, 8½ in. by 5½ in.

2265

A short fragment of another fâlnâmâ, without beginning or end, giving detailed explanations of the meaning of various passages and their predictions with regard to the future.

The first words run thus: بكر انشاء الله وتعالی المقدمات.

2266

Kawâid-al-hidâyat (قواعد الهدايت).

A large and detailed work on geomancy (on fol. 1b, styled therefore هدايت الزمان, compiled on the basis of fifty other works by Hîdâyat-âlî, A.H. 1001 (A.D. 1592, 1593), and dedicated to the emperor Akbar (see ff. 5a, 6b, 7a, and last line; and 6b, l. 7). In the preface he mentions besides other books on the same subject the Jahânâbâdî, by 'Abûh-ad-dîn 'Abbâdî, usually called 'Abbâdî Auliâ, by Kâdi 'Abd-alamân Jînnî (جياني), the al-Mi'mârî, and the like, by the same, etc. This book is divided into a mu'akkadimah and four Jihâts (جهات).

Many tables. No date.

No. 701, ff. 207, ll. 13; large and distinct Nasta'liq; size, 8½ in. by 5½ in.

2267

Anwâr-al-raml (انوار الرمل).

Another elaborate work on geomancy, with many tables, compiled by Hâni Shirwâni (see author's name and title on ff. 1b, l. 9, and 2b, l. 12), who states in the preface that he wrote before this larger treatise a shorter one on the same subject and called it محرلا. The present work is divided into a mu'akkadimah, two ma'âlas, and a khâtîmah, and begins:

Mu'akkadimah, on fol. 2b, in three fâ'îdas, (1)
CATALOGUE OF PERSIAN MSS.

2268

Surkháb-alraml (سروخاب الالم). A third detailed work on geometry, by an anonymous author, with many tables and other figures.

Beginning: "سروخاب الالم بعدذ ذريت رمل للانط فريدست كاهشيا ازوج آفرند فقه و تعليما الالم." This work is based on forty years' experience, see fol. 2b, l. 1. Ff. 102-104 and a large portion of fol. 101b are entirely left blank.

No date.

No. 719, ff. 168, l. 13; Nastaliq; size, 8½ in. by 6 in.

2269

Tanjūm (تنجيم). A treatise on Indian astrology and magic craft, by an anonymous author; there is no special title or date appearing anywhere.

Beginning: "محمد بن وسان مر خانند و آفرند دار شكر و سبیس حائل لیلد و نامر الالم." The whole copy is in a very precarious state, greatly damaged by worms throughout.

No. 502, ff. 91, l. 15; Naḵht; size, 7½ in. by 5 in.

2270


Beginning: "للحمد لله الذي خلق لطاق على غير مثله معاذ الالم." Whether this work is identical with the کتاب برهم الکفایة, quoted in W. Pertsch, Berlin Cat., p. 364, l. 1, as one of the authorities of the احکام العلوم seems doubtful; but if so, it would be one of the oldest Persian works on astrological matters extant, belonging to the seventh century of the Hijrah. The arrangement of the subdivisions is somewhat confused; bāb, fasāl, wajhs, etc., appear indiscriminately; but the following fourteen bābs are the most conspicuous and distinct sections:

1. A preliminary bāb (without special heading), in thirteen fasāls, on fol. 2a; the first fasāl deals with the مسیرة کنستینس اندرو سیلیل که هر آید الالم.
2. باب منع الالم حیانی, on fol. 12b.
3. باب مبانی الالم, on fol. 19b, in twenty-five fasāls, including the chapter: "البرج البالغ رفیع من المراد" on fol. 30b.
4. البرج البالغ من المطالع وما فيه الالم, on fol. 44b, in eleven fasāls.
5. البرج البالغ من المطالع وما فيه الالم, on fol. 52b, in eight fasāls.
6. البرج البالغ من المطالع وما فيه الالم, on fol. 56b, in sixteen fasāls.
7. البرج المئس من المطالع, on fol. 67b, in fifteen fasāls.
8. البرج المدنی من المطالع, on fol. 75b, in twenty-seven fasāls.
9. البرج السبیل من المطالع, on fol. 90b, in ninety-five fasāls.
10. البرج البالغ من المطالع, on fol. 137b, in nine fasāls.
11. البرج البالغ من المطالع, on fol. 142b, in twenty-seven fasāls.
12. البرج البالغ من المطالع, on fol. 155b, in twenty-three fasāls.
13. البرج البالغ من المطالع, on fol. 177b, in eight fasāls.
14. البرج البالغ من المطالع, on fol. 183b, in fourteen fasāls.

This copy is dated A.H. 1689 (A.D. 1768). Between ff. 21 and 22 there is inserted a fragment of another treatise on similar topics, styled میثاق بالغ من المطالع (متفاقم الكروات), in nine bābs, the first of which is headed "البرج الابن" and is devoted to بایان الکتیب, etc. In the middle of the fifth bāb this fragment, consisting of eight leaves, l. 17-18, written in careless Naḵht (size, 9½ in. by 6 in.), breaks off.

No. 1281, ff. 103, l. 21; Naḵht; illuminated frontispiece; size, 10½ in. by 6½ in.

2271

Mīthāb-al-dawa'awāt (مفتاح الدعاوات). A very defective copy of Wajh-adliv's Key of invocations and conjurations, a book dealing with all kinds of hidden sciences, magic art, exorcisms, interpretation of dreams, fortune-telling, etc., commenced by the author in 15th of Rajab, A.H. 1906 (see fol. 2b) = A.D. 1598, Febr. 21. This copy is imperfect in the beginning, middle, and end; part of the preface is missing.

The مکادیمہ begins on fol. 3a; the first مکادیمہ (در علم در علم) is found on fol. 2a; the first مکادیمہ (در علم در علم) begins on fol. 3a, and breaks off.
on fol. 5b; the second *maqdalah* (wear and tear) is entirely missing; the third *maqdalah* begins abruptly on fol. 6 and fills the whole remainder of the copy, but even this is incomplete at the end, and two additional lacunae are found after ff. 93 and 109; the *khudrimah* (in the book of Bradlkins) is again entirely wanting.

No. 1005, ff. 170, ll. 17; Nasta'liq; size, 94 in. by 54 in.

2272

Diyâ'-al'Uyûn (By Zayn al-Rabb). A treatise on the magic power and influence of certain passages and letters in the Korân, as well as on the mystic peculiarities of Muhammad's seal of prophetic mission, by Abû-al-sābikhih Niṣâm-al-dîn Muhammad Hâdi al-basãwâl al-sâwâl, styled Shibl Mirzâ, with the epithet of Mirzâ Mahâdîkhân Safavî (see fol. 1b). The title appears on fol. 1b, l. 1, and fol. 2a, l. 5 ab infra. According to the Bodleian copy (Bodleian Cat., No. 1563) the treatise was composed at Hâdârânâd, A.H. 1114 (A.D. 1702, 1703). It is illustrated by many figures and representations of talismans, and divided into a Šâbihâ and two manâzir:

1. Bahâr dar Bâb Mura Šâbihâ, Siyâsah Aibâwâh, and Surah Siyâsah, on fol. 2a.

2. Muntazâm al-Ma'tam (see fol. 3a).

3. Muntazâm dar Falsâfah dar as-Surah al-Qurân, on fol. 31a.

Beginning: 

Bahr al-Asir dar Bâb al-Murârah, Siyâsah, Akhâr, and Farsûz, on fol. 4a.

College of Fort William, 1825.

No. 2300, f. 35, ll. 16-21; large Nasta'liq; size, 94 in. by 54 in.

2273

Dar 'Ilm-al-jâfûr (By Zayn al-Rabb). Four short treatises on the peculiar form of fortune-telling, called *fahr* (i.e. divination from the entrails of a lamb or the membrane of a camel), and on making amulets, charms, etc., the first two in Arabic, the last two in Persian, all four anonymous.

1. On ff. 1b-12a, beginning: 

    Asma'wa il-Dirāwâl fihihah
    Al-Râzâ'îya, Mâ-'Iwâm-Mâ, 'Iwâm-Mâ. 

2. On ff. 13b-16a, beginning: 


3. On ff. 17b-22a, beginning: 

    Ibn 'Ubaid Allah, Ibn 'Ubaid Allah, Ibn 'Ubaid Allah, 

No. 1560, f. 174, ll. 13; Naskhi and Shikasta mixed; size, 81 in., by 56 in.

2276

Kâmîl-al-šâ'îrân (By Zayn al-Rabb). Another standard work on the interpretation of dreams, compiled by Shaik Abû-al-fâdil Hâsun bin 'Ibrâhîm bin Muhammad of Tiûla, dedicated by him
to the Padishah of Râm, Sultan Abâ-ulfath 'Izz-ul-din Kûlidj Arslan bin Ma'sûl (who reigned A.H. 569-588 = A.D. 1173-1192), see Bodleian Cat., No. 1571, 3; and Bland's paper on the Science of Tabir, Journ. of the Royal As. Soc. xvi. pp. 124 and 155.

Beginning: سیاس مرحبا خدا واحد وحد و قدرتست مالک ذو لیلان و حقی فاطریت و برق خدام الاعلام غمانیت لله.

The work is based on the following authorities:

1. کتاب امول دانیال (Bodleian Cat., No. 1571, 4).
2. کتاب تفسیر جعفر ماجدی (ib, No. 6).
3. کتاب جوامع مصدق سیریس (see the preceding copy).
4. کتاب دستور ابراهیم کورنی (Bodleian Cat., No. 1571, 7).
5. کتاب اقدام جابر مغری (ib, No. 8).
6. کتاب تفسیر اسماعیل بن اشتی (ib, No. 9).
7. کتاب جمله الخالق و ممادیه (ib, No. 10).
8. کتاب تفسیر جامع بن بحیث.
9. کتاب جمله الخالق و ممادیه.
10. کتاب مباحث التمرج.
11. کتاب المبادی التمرج.
12. کتاب دانیال

It is divided into the following sixteen faṣlas:

1. در مشتاق مارج خواب، on fol. 4r.
2. در دانستن قسمت‌های خواب، on fol. 7r.
3. در بد کردن نفس و جرح، on fol. 6b.
4. در درست‌ی خوابان بعلام‌ها، on fol. 7v.
5. در مرعوت خوابان ساخت و مریغ، on fol. 8v.
6. در دانستن نغاوت میان خوابان و تفسیر میان خوابان، on fol. 9b.
7. در مرعوت فریق میان خوابان، on fol. 10r.
8. در دانستن خواب پژر و قل، on fol. 11r.
9. در خواب که فراموش کرد یا ناشد، on fol. 11v.
10. در گزارش خواب بقول کریمی، on fol. 12b.
11. در معرفت خواب که از حال بالمدرک و مادریات، on fol. 9v.
12. در معرفت شریعت و آئین علم تاون خواب، on fol. 14r.
13. در دم نگه داشتن مادری، on fol. 13v.
14. در معرفت نگه داشتن از جان دیش یا نشاد، on fol. 15v.
15. در دانستن نعیفی از مسائل خواب که تفسیر آن مقلوب نود، on fol. 16b.
16. در نگاه خواب تاریک و نگاه واژگان و بی‌فیجران، on fol. 17r. Attached to this last faṣl is the largest and most important portion of the whole book, an alphabetical list of all the things which can be seen in dreams, with a detailed explanation of their meaning; this glossary begins with the letter ی, on fol. 23b, and goes down to the end, on fol. 285.

Dated A.H. 934 (A.D. 1527, 1528) by Ibn Abd Isâk, Worm-eaten; some of the last leaves severely injured.

No. 1003, ff. 255, ll. 17; illuminated frontispiece; Naskh, size, 9½ in. by 5 ½ in.

2277

Tabīrānma-i-Sultānī (تعبرانامه سلطنتی)

This work appears to be in substance identical with the well-known royal book on the interpretation of dreams, the Tabīrānma-i-Sultānī, by Kādil Isā'ī bin Niẓām-al-salūk (compiled A.H. 763 = A.D. 1361-62, comp. H. Khalifa il. p. 311, No. 3067). It is like that in alphabetical order and begins with the same word, آیانانی, on fol. 14r, l. 1, as the Bodleian copy (Bodleian Cat., No. 1571). But all that precedes this alphabetical dictionary here is different from that copy. Instead of a preface and an introduction in two faṣlas (each faṣl subdivided into ten nuktas) which are found there, we have here no preface whatever, nor any mention of the author, and the introduction simply consists of ten nuktas, the headings of which agree only in the last two with the ninth and tenth nuktah of the second faṣl in the Bodleian copy.

Beginning: اله لله ار انا بعد كدبست متعبر نامه که خاصه محکا مراد داشته اند امر علمی است و این کتاب برده نکده بهداشت شد از

No date. College of Fort William, 1825.

No. 2087, ff. 255, ll. 17; large and clear Nastā'ilī; size, 10¾ in. by 6 in.

2278

Khwābnāma (خوان نامه)

A treatise on the interpretation of dreams, ascribed to the Imam Ja'far Sādik, in thirty-seven very short bābs, beginning: الحمد لله اینا بعد کم کتاب

It ends on fol. 21v.; fol. 212 contains the first two pages of a faṣl, beginning: فن‌نامه معروض و مکرر، فن‌نامه... beginnig: اینست نام خواسته که رسوم از مکان دیده امیر المولویان على عالم دین و در حرم می‌دانند

No. 3038, ff. 203-212, ll. 14; Naskh, mixed with Shikasta; size, 7½ in. by 5½ in.

2279

Miscellanie.

1. Ta'birāmā (تعبرانامه), a treatise on the interpretation of dreams, in naṭhwār-haibts, with a short preface in prose; the first bait runs thus:

تعبرانامه دیوان خوش در راز
گری دیده شد که آموزه راز

2. Risāla-i-ṭibb (رساله طب), a short medical treatise in prose with little edifying stories, on fol. 217v., beginning:

جراحه وردید در وقت نوشیروان عالد مکین

No. 1997, ff. 207-222, ll. 13-14; careless Nastā'ilī, mixed with Shikasta; size, 9½ in. by 5½ in.
III. Medicine.

2280

Dhakhira-i-Khwárizmsháhí (خیاله خوارزمیشاهی).

The first volume of the 'Treasure of the Khwárizmsháh,' that is the oldest thesaurus of the whole science in Persia, composed by Zain-al-din Abú Ibráhim Isma'il bin al-Husain (more correctly, according to other copies, bin al-Hasan) bin Muhammad bin Ahmad (or, as most other copies read, bin Ahmad bin Muhammad) al-Hasan al-jarjani, who entered the service of the first Khwárizmsháh (or rather governor of Khwárizm under the Saljiq Sultan Sanjar), styled here Arslan Tákin Yamín-al-mulk wa asaládtan Abú-alfás Muhammad bin Yamín-al-mulk (according to other copies: Yamín-mulk or Yamín-al-din, that is Núsháigí) Mu'in, with the honorary epithet Kúta-aldln (ruled A.H. 491-512 = A.D. 1098-1117), A.H. 504 (A.D. 1110, 1111), and dedicated this work to his sovereign. He died A.H. 531 or 535 (A.D. 1136, 1137, or 1140, 1141), comp. H. Khála i p. 368; iii. pp. 162 and 330; vi. p. 507; Yášikátu' al-Mu'áiní h. p. 55; Cat. Codd. Or. Logud. Bat. ii. p. 295; Wüstendorf, Arabische Aerzte, p. 95, No. 165; Lecer, Histoire de la médicine Arabe, h. p. 18, etc. The fullest description of the work and details about the author and his royal patron are given in Bohden Cat., No. 1576-1578, and Rien ii. pp. 466 and 467; other copiers are noticed in W. Pertsch, Berlin Cat., pp. 574-576; and E. G. Browne, Cambridge Cat., p. 211; fragments of it in the Bibl. Italiana xlv. p. 10, No. 158, and De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 228, note 2. The contents of the ninth kitáb are given in detail by Krafft, p. 147; see also H. Ethé, Neupersische Literatur, p. 367; Turkish translation by Abú-alfás Muhammad bin Idris al-daftari, who died A.H. 982 (A.D. 1574, 1575).

The whole work was originally divided into nine bakhshs or kitábs, but afterwards the author added a náttimáh or tenth kitáb on the Materia Medica or simple and compound medicaments, usually styled كتاب غرباندير, see Bohden Cat., loc. cit., where in the first copy, Fraser s. p. 200 and 201, the reasons are given, why this last kitáb was added at a later time. A striking proof of the difference between the first or original and the second or enlarged recension of the work is given here on fol. 3b, in the beginning of the general index, where immediately after the statement, that it comprises nine kitábs only, the full ten kitábs are enumerated without further remark. The present copy contains only the first half of the work, viz. the first five kitábs:

I. Definition of medicine and structure of the human body.

II. Health and disease of the human body.

III. Preservation of health.

IV. Diagnosis of diseases, etc.

V. Fevers and their cure.

2281

A fragment of the same first volume of the Dhakhira-i-Khwárizmsháhí.

This copy only goes down towards the end of the fifteenth báb of the fifth Goftar of the second kitáb; the first kitáb begins on fol. 3b; the second on fol. 60b. The author's name is given here on fol. 2a, ll. 2 and 3, in this strange form: Isma'il bin Ahmad bin al-Husain bin al-Husaini al-muhammad al-jarjani.

No. 131, f. 96, ll. 26; written by three different hands, the first (on ff. 1-18b, l. 5) in Nashki; the second (on ff. 18b, l. 5-24b, last line), and the third (on ff. 25-56) in Nashali; size, 13½ in. by 7½ in.

2282

Dhakhira-i-Khwárizmsháhí (خیاله خوارزمیشاهی).

The second volume of the same 'Treasure of the Khwárizmsháh,' in the first or original recension, comprising the sixth, seventh, eighth, and ninth kitábs of the whole work.

VI. Diseases of the limbs and their cure.
VII. Tumours, ulcers, scabs, etc., and their cure (کتاب هنم در ارام و نور و جریان این) in seven volumes, all but the sixth (کتاب هنم در ارام و نور و جریان این), on fol. 520b.

VIII. Preservation of the external parts of the body (کتاب هنم از نور و گرمی و دراهمین) in three volumes, on fol. 58b.

IX. Poisons and antidotes (کتاب هنم از نور و گرمی و دراهمین) on fol. 609b. This ninth kitāb contains in the present copy six volumes, i.e., the first five, which correspond to the first five volumes in the first Bodleian copy (Fraser 200 and 201) and the first five volumes in the second (Laud. Or. 155), and a sixth which includes various medical uses of the different limbs of animals, in alphabetical order, beginning with انسان, on fol. 621b. This supplement forms in Fraser 200 and 201 the first portion of the 6th kitab, in Laud. Or. 155 on the other hand, just as in the Berlin copy, it is inserted between the ninth and tenth kitab. Like the latter, the second Bodleian copy, the fifth and first kitab of the ninth kitab comprises here seven babas only, whereas in Fraser 200 and 201 it is subdivided into eleven. The author's statement about the reasons of the delay in the completion of his work (see above in No. 2280), and the whole tenth kitab, are naturally missing here, as they did not exist in the original recension.

Dated by Muhammad Ṣāliḥ the 7th of Šaṭar in the twenty-sixth year of (of whose reign, is not stated).

No. 296, ff. 628, written by five different hands in various styles of Naskhī and Shikasta: the first on ff. 1-72, ll. 27; the second on ff. 73-204, 466-468, and 520-628, ll. 17; the third on ff. 265-318, ll. 16; the fourth on ff. 319-465, 466-486, and 487-501, ll. 16; the fifth (Shikasta) on ff. 541, 542, and 502-519, ll. 17-16; illuminated frontispieces on ff. 1 and 50, a great number of leaves damaged at the top and carefully mended afterwards: size, 10 in. by 6½ in.

2283

An incomplete copy of the same second volume of the Dhakhirāt-Khwārizmshāhī.

This copy, belonging to the second or enlarged recension, is not only full of blanks and lacunae and damaged in many places, especially on the last pages, but exhibits the most extraordinary heedlessness in the arrangement of leaves; they are misplaced to such an extent as almost to baffle any endeavour to set them right again. The proper order, so far as it is possible to find out, appears to be this: 239a, 32-38, 159-164, 9-31, 98-105, 1-8, 85-97, 77, 78-84, 43, 44, 49-42, 45, 46, 117-122, 47-76, 123-158, 111-116, 106-110, 165-238.

Kitāb VI (in twenty-one) begins on fol. 239a; there are lacunae after ff. 8, 97, 77, and 76; the missing portions are: the end of Guftar 2 (from the third bāb of the seventh jāz), the whole of Guftar 3 and 4 and the beginning of Guftar 5 (to the middle of the second bāb of the third jāz); the end of Guftar 6 and beginning of Guftar 8 (to the middle of the second bāb); the end of Guftar 17 (from the second bāb) and the beginning of Guftar 18 (to the eleventh bāb of the first jāz).

Kitāb VII, on fol. 114b; there are lacunae after ff. 116 and 107; the missing portions are: the sixth bāb of the first jāz of Guftar 1, the end of Guftar 1 (from the fourth bāb of the third jāz) and the greater part of Guftar 2.

Kitāb VIII, on fol. 58b. Both complete.

The fifth Guftar of the ninth kitab has here, since the copy represents the second or enlarged recension, eleven bābs just as the first Bodleian copy. After that follows the same supplementary chapter, as in the preceding copy, styled کتاب در از نور و گرمی و دراهمین beginning on fol. 199b with انسان, on fol. 202b the Kitāb X on simple drugs and compound medicaments begins, styled کتاب در از نور و گرمی و دراهمین, in two kitābs.

I. اندر باد کردن نامه دارها مفرغة, on fol. 338b.

II. اندر باد کردن داروها و معجزه‌ها. On fol. 338b, on fol. 223b.

The explanation of the delay in the completion of the work, although promised by the author to be given at the end (see fol. 198a), is again missing here.

Dated by Niṣām al-salīm, al-ʿĀṣāfūr in the month of Ḥū ṣ-al-jīlāt, A.H. 989 (A.D. 1582, Jan.).

No. 1644, f. 1-299, ll. 31; Naskhī; size, 14½ in. by 9½ in. 2284

Kitāb-i Karābdīn (کتاب قرآنی) (کتاب قرآنی)

Another complete copy of the tenth kitāb or fatimā of the Khwārizmshāhī, on simple drugs and compound medicaments.

It begins (exactly as in the preceding copy, on fol. 203b) بیاد دانست که فست که جمع خوراکی (خوراکی مشغول کرمان شد آمد که به این کتاب کلمه). First Guftar, in thirty-eight bābs, on fol. 1a; second Guftar, in thirty-one bābs, on fol. 53b.

No date. A fragment of the same in Bodleian Cat., No. 2378.

No. 1661, ff. 145, ll. 33; Nastaʿlīk, written by two different hands, the second of which, beginning on fol. 89, is much more distinct and regular than the first; size, 14½ in. by 9½ in.

2285

Karābdīn-i Dhakhirāt-i Khwārizmshāhī (قرآنی)

Another treatise on drugs and medicaments, compiled according to the title from the same, 'Treasure of the Khwārizmshāhī,' but not identical with that, as it is divided into five makālas and a khāṭimāt.

It begins with the teraire (تراز) or rather the special kind of it, called ترایز کرمان at the end there is an appendix on the خوراکی or egg-pudding, on fol. 87f.

Dated in the reign of Almahmed (A.H. 1161-1167 = A.D. 1748-1754).

No. 1697, ff. 13a-94b, ll. 15; careless Nastaʿlīk, mixed with Shikasta; size, 8½ in. by 6 in.
Aghrād-al-tibb (أغراض الطب).

The aims and objects of medicine, another vast and elaborate thesaurus of medical science, by the author of the Ḍhakhrāḥ, Ḍhakhrāḥ, compiled partly on the basis of that work, but enriched and enlarged in many directions. The author, whose name is given here as Ismā’īl bin al-

Husain allhusaini Jurjānī, wrote it at the request of the vizier of Abū-almuqaffar Ṭasīq bin Khwārizmshāh (the son of Ismā’īl’s earlier patron, who succeeded his father in A.H. 521= A.D. 1127, and ruled till A.H. 551 = A.H. 1156), Ḍaḍī al-dīn Abū Muhammad Sāḥib bin Muhmammad al-bahārī, and divided it into two distinct parts.

The first part, or (القسم أول), is an abridgement of the Ḍhakhrāḥ (القسم الثاني), and is subdivided into two volumes (حكم).

The first part contains the following fifteen (القسم الأول).
1. Definition of medicine (تفسير), on fol. 10b, in nineteen bābs.
2. The simple members of the body (الأعضاء البسيط), on fol. 18b, in seven bābs.
3. The compound members of the body (الأعضاء المركب), on fol. 26b, in seventeen bābs.
4. Exposition of the bodily powers (شرح القوى), on fol. 39b, in five bābs.
5. Health and disease of the body (الصحة والمرض), on fol. 43b, in five bābs.
6. The pulse (الرطوب), on fol. 47b, in twenty bābs.
7. Breathing (التنفس), on fol. 61b, in one bāb.
8. The urine (البول), on fol. 61b, in twenty bābs.
9. Symptoms of health and disease, as contained in the sediment (الأعراض الصحية والمريضة في الامصاض), on fol. 73b, in seven bābs.
10. Sweat (العرق), on fol. 75b, in five bābs.
11. Spitting (السقيف), on fol. 76b, in five bābs.
12. The diagnosis (إدراك الأعراض), on fol. 77b, in sixteen bābs.
13. Birth and death (المولود والمرتوف), on fol. 85b, in six bābs.
14. The arguments drawn from the known and visible state of a patient (إدراك الأعراض)، on fol. 88b, in three bābs (three, four, and six bābs respectively).
15. The crisis (الكيب)، on fol. 102b, in eight bābs.

The first volume ends on fol. 114b.

The second (القسم الثاني) contains the following three (القسم الثالث).
1. Preservation of health (الوقاية)، on fol. 114b, in sixteen bābs.
2. The simple medicaments (الدواء)، on fol. 137b, in three bābāsh: (a) nutritive drugs (الذيل)، on fol. 137b, in three bābāsh; (b) animal drugs (الذيل)، on fol. 137b, in three bābāsh; (c) vegetable and mineral drugs (الذيل)، on fol. 137b, in three bābāsh.
3. Or, as it is called here, the eighteenth (القسم الثالث)، on fol. 171b, in twenty bābs.

The second volume ends on fol. 213b, and is dated the 15th of Sha‘bān, A.H. 1139 (eighth year of Muhammadshāh’s reign) = A.D. 1727, April 7, at Shāhīnābād.

On fol. 214b begins the second part or (القسم الثاني)، which deals with the special diseases of all the various parts of the human body. It is divided into the following twenty-six (القسام الثاني).
1. Diseases of the head (البصقة)، on fol. 214b, in six bābs (four, seven, four, eight, and eight bābs respectively).
2. Diseases of the eye (الذيل)، on fol. 249b, in eight bābs.
3. Diseases of the ear (الذيل)، on fol. 263b, in seven bābs.
4. Bleeding of the nose, sneezing, rheum, etc. (الذيل)، on fol. 268b, in five bābs.
5. Diseases of the teeth (الذيل)، on fol. 275b, in three bābs (seven, six, and seven bābs respectively).
6. Diseases of the windpipe and throat, quinsy, etc. (الذيل)، on fol. 284b, in five bābs.
7. Diseases of the breathing-organs (الذيل)، on fol. 288b, in seven bābs.
8. Diseases of the heart (الذيل)، on fol. 301b, in six bābs.
9. Diseases of the stomach and oesophagus (الذيل)، on fol. 305b, in twenty-two bābs.
10. Diseases of the liver (الذيل)، on fol. 323b, in eight bābs.
11. Diseases of the spleen (الذيل)، on fol. 331b, in three bābs.
12. Consequences of liver and spleen diseases (الذيل)، on fol. 333b, in two bābs.
13. Dysentery, diarrhoea, etc. (الذيل)، on fol. 339b, in eight bābs.
14. Diseases of the posterior parts (الذيل)، on fol. 347b, in five bābs.
15. Worms in the bowels (الذيذ)، on fol. 351b, in two bābāsh.
16. Pains in the belly and the navel (الذيل)، on fol. 353b, in three bābs.
17. Diseases of the kidney and bladder (الذيل)، on fol. 357b, in sixteen bābs.

IND. OFF.
19. Special diseases of women, on fol. 378†, in six bābās.
20. Pains in the back and the hypochondrium, hump on the back, etc. (کمر در دم و ناهار و پیش‌نهای)، on fol. 379†, in six bābās.
21. Fevers (نفر حرما), on fol. 383†, in fourteen bābās.
22. Tumours, wounds, and ulcers (نفر آسما و (ریزه و پوسته و بذوره), on fol. 395†, in twelve bābās.
23. Special wounds (نفر انواع ریزه و سمیت آنها), on fol. 403†, in six bābās.
24. Preservation of the external parts of the body (در خشکی و تامین یافته تازه‌ی دارابا و یا), on fol. 407†, in three bābās.
25. Poisons and antidotes (هور و مزکور), on fol. 410†, in seven bābās.
26. Bodily injuries, dislocations of limbs, etc. (شکست در (جراحی و دروازه (درونی و دیواری), comp. No. 2302, 13 below), on fol. 416†, in four bābās.

This part is dated the 17th of Shawwāl, A.D. 1140 (ninth year of Muhammadāsh's reign) = A.D. 1728, May 27.

A full index on ff. 1–8.

Beginning of the whole work, on fol. 9†.

تَولَّتَ عَلَى الله وَجَلَّ وَلَهُ مَلَكُ الْعَمَلِ وَالْقَلْبِ وَالْمَعَادِرِ. The first part of the preface, on fol. 10†, l. 8, the author mentions another work of his, written before the present one, viz. a shorter and more complete manual of medicine, styled حَقَّى (composed A.H. 506–507 = A.D. 1113; see Rieu ii. p. 473†).

No. 1778, ff. 418, l. 19; large and distinct Nastālīk; collated; occasional marginal glosses; size, 12½ in. by 8½ in.

The original edition of the Materia Medica by 'Ali bin al-Husain al-Anṣārī, commonly called Hāji Zainālādīn 'Atīr, who was born A.H. 730 (A.D. 1330) and died A.H. 806 (A.D. 1403, 1404). He compiled this work A.H. 770 (A.D. 1363, 1369) on the basis of his own previous composition, the مَعْتَلَفُ الْوَجَدَانِ (completed three years before, viz. A.H. 767, 14th of Dhul-Qa'dah = A.D. 1366, July 23, see the only two copies extant in Bodleian Cat., Nos. 1579 and 1580), by omitting entirely the second of the three risālas, into which the Miftāḥ was divided, but increasing the twelve bābās of
MEDICINE.

the third to sixteen, and styling the two divisions to be the first and the second makhālah respectively. Other copies of the same text are described in Bodleian Cat. Nos. 1581-1584; Buii. ii. p. 469; E. G. Browne, Cambridge Cat., p. 212; Cat. Codd. Or. Lugd. Bat. ii. pp. 277 and 278; De Jong, Cat. Codd. Or. Bibl. Acad. Regiae, p. 227; and A. F. Mehren, p. 13; comp. also R. Seligmann, Uber drei seltene Persische Handschriften, p. 24; and H. Kafala i. p. 197, No. 206.

Contents:

A complete index of the first makhālah, giving the Arabic equivalents for all the Persian technical terms of simple drugs, on fol. 18b.

Beginning of the work itself, on fol. 14b: امداد حمد رئیس، رضی اللہ عن، رفع مینی، روگ، گیا و ملائیشیا نہ ہیں، اور ہر بیماریاں، و ہر جھیل ہو گیا، یہ makhālah، as stated above, contains sixteen bāb, the first of which begins on fol. 32b.

This copy, the oldest extant, was made A. H. 805 (A. D. 1402, 1403), by Husain bin 'Ali bin Husain bin 'Ali bin Muhammad bin Hasan bin Mahdā bin Ahmad bin Fadl-Allah bin Mas'ud bin Kūf-Allah bi 'Abū Muhammad 'AbdAllah Anṣārī, a descendant of the great šafīc Shīkh 'AbdAllah Anṣārī, who died A. H. 481 (A. D. 1088), see above, Nos. 1778-1780, and evidently the son of the author himself.

No. 8499, olim g. J. 8, ff. 359, ll. 19; small Nasahi, mixed with Shikasta, often without any diacritical marks; many pages slightly injured; size, 8½ in. by 5 in.

2290

Another copy of the same. Beginning as in the preceding copy.  
Dated A.H. 873 (A.D. 1468, 1469).

First makhālah, on fol. 3a; second, on fol. 46b; on the last two leaves there are some glosses added (باز خاصی کتب).

No. 8899, ff. 556, ll. 14; Nasahi, by two hands, the second of which begins on fol. 39b; size, 9½ in. by 5½ in.

2291

The same.

Beginning on fol. 12b as usual; ff. 1b-11b are filled with a complete alphabetical index of the drugs of the first makhālah, identical with that in No. 2289 above, and beginning: جنگی کونی کوئی کتاب کہ چودہ دین بر ایس چھم میں اسے الگ کریں.

The names of the drugs are likewise given both in Arabic and Persian.

First makhālah, on fol. 14b, dated the 27th of Dhu-

al-hijjah, A.H. 1012 (A.D. 1604, May 27); second, on fol. 254b, dated the last of the same month (May 29).

FF. 1-3a and 255b-272b are damaged either in the middle or at the corners of every page.

No. 7878, ff. 272, ll. 15; small Nasta'īk; size, 9¼ in. by 6½ in.

2292

The same.

Beginning: للحمد لله رَبّ الْعَالَمِينَ وَالْاَمْامِينَ، in alphabetical order, beginning with the letter ی, on fol. 17b.

Second makhālah, on compound medications, beginning on fol. 32b: بِسْرَ الْلَّهِ بِبِلَانَةِ الله: امداد حمد حمد (read 'Abdu'llah) امداد حمد، امداد حمد. This makhālah, as stated above, contains sixteen bāb, the first of which begins on fol. 32b.

This copy, the oldest extant, was made A.H. 805 (A.D. 1402, 1403), by Husain bin 'Ali bin Husain bin 'Ali bin Muhammad bin Hasan bin Mahdā bin Ahmad bin Fadl-Allah bin Mas'ud bin Kūf-Allah bi 'Abū Muhammad 'AbdAllah Anṣārī, a descendant of the great šafīc Shīkh 'AbdAllah Anṣārī, who died A.H. 481 (A.D. 1088), see above, Nos. 1778-1780, and evidently the son of the author himself.

Dated A.H. 873 (A.D. 1468, 1469), by Mir Muhammad Nawz, the night of the 19th of Dhu-

al-hijjah, in the first year of Ahmadshah's reign (A.H. 1161, A.D. 1748, Dec. 10); second, on fol. 470b, styled here by a confusion with the second ridsālah (see No. 2289 above, and comp. also No. 2295, below), the second ridsālah (as it ought to have been styled) of the older work, is evident from its contents; there are the usual sixteen bāb, and not merely the twelve of the makhālah; moreover, on fol. 276b, l. 10, the proper title, and on fol. 275b, l. 8, the proper date of composition, viz. A.H. 775, appear. This second makhālah is not dated.

Numerous marginal and interlinear glosses; slight injuries here and there. Harleian MS.

No. 3306, ff. 535, ll. 16-17; unequal Nasta'īk, on paper of various colours; size, 8½ in. by 5½ in.

2294

Another copy of the first makhālah of the same work.  
Beginning as usual. No date. The copy is much spoiled by worms and written rather carelessly and unequally. College of Fort William, 1825.

No. 2242, ff. 502, ll. 15; Nasta'īk, mixed with Shikasta, by various hands; size, 10½ in. by 8½ in.
2295

Kitāb dar 'ilm-i-ṭibb (كتاب در علم طب).

A collection of shorter and longer treatises on medical science and the Materia Medica, comprising the following little books:

1. An anonymous treatise on headache, etc., beginning, on fol. 1r:\n   للحمد لله رب العالمين والتوبة للعلماء و لآله الجماعين و عهد في البداية صعاب
   دروسية للاء.

2. Another anonymous treatise on gout, etc., beginning, on fol. 69v:\n   للحمد لله على كون هذين يفغام ونواة وصلما على رضوان حل و آله الجماعين و بعد معرف
   ركود قد در كتب طب مصورة است ك نفس أز معمل
   أرجاع للاء.

3. A short tract on finding the degree of heat and cold, moisture and dryness (در استعمال درجة حرارة، or on fol. 79v).

4. An essay, styled Dar tadбир-i-ḥabála u mualld (در تدبر حبال و مولد), 'how to treat pregnant women and a new-born child,' on fol. 80v, beginning: بدانكاء:

5. An essay as continuation to the preceding, styled Faṣṣ fi ṭ[u]dáwávat amārāt-al-ṣalāf (فصل في علاج الأمراض العائلي), 'on the medical treatment of children's diseases,' on fol. 82v. This little essay is written in Arabic.

6. A short tract by Abū al-Khair Muhammad bin Zakariyyā al-muṭaṣātābīb, on fol. 85v, also in Arabic.

7. A short tract on laxatives (مذلة), on fol. 90v.

8. The second mukaddamah of the Ikhtiyārāt-i-bādī'ī (اختيار بديع), see No. 2289 sq. above, wrongly styled the third riważah of the mukaddamah, see a confusion between the two works in No. 2293 above, on fol. 91v, beginning: للحمد لله.... أما بعد:
   بداناهم عبادة مصورة لأسماء الله تعال.

The sixteen books are headed as follows:

1. In the prefaces, on fol. 91v; (2) in the indexes, on fol. 96v, last line; (3) in the prefaces, on fol. 111v;
   (4) in the introductions, on fol. 118v; (5) in the practices, on fol. 119v; (6) in the prefaces, on fol. 122v; (7) in the prefaces, on fol. 127v; (8) in the prefaces, on fol. 131v; (9) in the script, on fol. 135v;
   (10) in the introductions, on fol. 142v; (11) in the introductions, on fol. 144v; (12) not marked; (13) in the prefaces, on fol. 146v; (14) in the prefaces, on fol. 147v; (15) in the prefaces, on fol. 148v.

Dated A.H. 1052 (A.D. 1641).

9 and 10. Two anonymous tracts on medical science, on ff. 149v and 152v:

Kifâyā-i-mujahidīyah (كيفية مجهودية).

A work on the whole medical science, compiled by the same Mansūr bin Muhammad bin Aḥmad bin Yūnus bin Fakih (or as he is called here, Fakih-āl-nās) Iyyās (see fol. 3v, l. 4), who wrote the Tā'ārkh-i-mukaddamah (see the preceding copy), and divided into two sections, the first comprising theoretical and practical medicine, the second the description of simple and compound medications. It is dedicated to Sultan Zain-al-šabīdin of the origin of china-root, the latter of which is incomplete at the end and severely damaged on the last three pages.

No. 620, ff. 157, ll. 15–17; Naskhi; size, 9 in. by 6½ in.

2296

Two works on medicine.

1. Tashrīḥ-bi-āltāṣāwir (تشریح بالتأشیر), better known as Tashrīḥ-i-mukaddamah (تشریح مکددم), a treatise on the anatomy of the human body, with illustrations, by Mansūr bin Muḥammad bin Aḥmad bin Yūnus bin Fakih Iyyās, dedicated to Amīrāzād bīr Muḥammad Bahādūrkān (see fol. 1b), who may either be Mirāz bi-r Muḥammad, Timūr's grandson, who was murdered A.H. 809 (A.D. 1407), or Mirāz bīr Muḥammad bin 'Umar Shaikh, another of Timūr's grandsons, who reigned over Fārs A.H. 796–812 (A.D. 1394–1409), see Bodleian Cat., Nos. 1585 and 2419; Rieu ii. pp. 407b and 468v. Lithographed at Dehli, A.H. 1264. It comprises a mukaddamah (مکصدم), on fol. 2v; five makālas (مصايد), on fol. 3v; II. in the blood ('in the muscles), on fol. 58v; III. in the veins (مکصدم) (moodles), on fol. 6b; IV. in the arteries (مکصدم) (moodles), on fol. 7b; V. in the intestines (مکصدم) (moodles), on fol. 9v; and a khattimah (کتمه), on fol. 9b. Beginning: شکر و سبب یاد شده را سر و حیدر و
   و نهایت بیانش خالقی را رست که در خلفت انان آل

The author is the same who wrote the better known
   كتیبه کتاب (see the immediately following copies). Full-sized anatomical illustrations are found between ff. 2 and 3, 8 and 9, 10, 11 and 12. Dated the 14th of Shābān, A.H. 1083 (A.D. 1672, Dec. 5), by Muḥammad Akīm bīr Kamāl-āl-dīn Aṣfāl bīr. Collated A.H. 1089 (A.D. 1678).

2. Takwim-al-ṣalābān bīnādāwāt-al-ṣalāf (تقویم الصالون بینادوات السلف), a kind of medical calendar, by Yahyā bin Ḫāṣ ḫ bin 'Ali bin Jāzīrā (جزر), on ff. 14–61, beginning:

Dated the 23rd of Ṣafar, A.H. 1088 (A.D. 1677, April 27), by Kamāl Akīm bin Kamāl Aṣfāl bin Kamāl Muḥammad alwā'īz. Likewise collated.

No. 1375, ff. 51, ll. 30 and more; Nastaliq, mixed with Shikasta; smaller portions in Naskhi; size, 16 in. by 9½ in.

2297

Kifâyā-i-mujahidīyah (كيفية مجهودية).

A work on the whole medical science, compiled by the same Mansūr bin Muḥammad bin Aḥmad bin Yūnus bin Fakih (or as he is called here, Fakih-āl-nās) Iyyās (see fol. 3v, l. 4), who wrote the Tā'ārkh-i-mukaddamah (see the preceding copy), and divided into two sections, the first comprising theoretical and practical medicine, the second the description of simple and compound medications. It is dedicated to Sultan Zain-al-šabīdin of
2298

Another copy of the same.

Beginning:

škṛ ʿو سیس ماعاقی را که در حخلفت
انسان نافذ حکمت او بیانیست و حمید می‌تواند
بیدارانی برای داده‌ی آن

Author's name, on fol. 2b: Muḥammad bin Muḥammad bin Ajmad bin Yusuf bin Ilyas.

First fann, in two parts; kism I, in a muqaddimah (on fol. 4b) and four maḳālaṣ, on ff. 5b, 13b, 15b, and 23b; kism II, in five maḳālaṣ, on ff. 31b, 44b, 121b, 131b, and 146b.

Second fann, in two maḳālaṣ, on ff. 155b and 162b.

No date. College of Fort William, 1825.

No. 2230, ff. 194, 15r: Nasta'īl on ff. 1-135r, Shikasta on ff. 135r-194r; size, 12½ in. by 7¼ in.

2299

A slightly incomplete copy of the same.

This copy, which, although undated, is considerably older than the two preceding ones, has two lacunae, one of two leaves after fol. 3 (corresponding to fol. 4b, l. 7-to fol. 7a, 1. 9 in No. 2297 above), and another of one leaf after fol. 150 (corresponding to fol. 188b, first line-fol. 189b, l. 5 in the same copy).

Beginning:

škṛ ʿو سیس ماعاقی را که در حخلفت
انسان نافذ حکمت او بیانیست و حمید می‌تواند
بیدارانی برای داده‌ی آن

First fann: kism I, in a muqaddimah (the heading of which is missing owing to the first lacuna) and four maḳālaṣ, on ff. 4b, 13b, 16b, and 25b; kism II, in five maḳālaṣ, on ff. 35b, 50b, 136b, 143b, and 158b (the last headed here:

In maḳāla 2 of kism I: حمایت در ذکر زمرد (the last headed: In maḳāla 2 of kism I: حمایت در ذکر زمرد)

Second fann, in two maḳālaṣ, on ff. 169b and 177b (the latter headed: In maḳāla 2 of kism I: حمایت در ذکر زمرد)

Seals and notes of former owners on fol. 1a, from A.H. 1165 = A.D. 1752 (ʿAbd-al-walshāḥīkān Bāḥādūr), and A.H. 1168 = A.D. 1754, 1755 (Dāmād Muḥammad Ḥusain).

No. 1206, ff. 211, 11r, 17r; small, but very clear Nasta'īl; illuminated frontispiece; size, 8½ in. by 5 in.

2300

Another defective copy of the same.

This copy opens abruptly with the last words of the preface and the first words of the ḥārīṣ or index, on fol. 2a (fol. 1 must be placed after fol. 3), corresponding to fol. 4b, last line, and fol. 4b, first line, in No. 2297.

First fann: kism I, in a muqaddimah (missing here on account of a lacuna after fol. 1) and four maḳālaṣ (the first of which is lacking the first three bābs on account of the same lacuna, comprising ff. 7r-10b in No. 2297), on ff. 13a (second), 16a (third), and 27a (fourth); kism II, in five maḳālaṣ, on ff. 38a, 56b, 145b, 158b, and 175b.
Second famn, in two makâlas, on ff. 187a and 197a. In the middle of the twentieth or last bab of the second makâlah this copy breaks off.

No. 801, ff. 128, l. 19; very careless and inelegant Nasta'liq; the first three leaves in another handwriting, l. 15; size, 6½ in. by 6 in.

2301

A still more defective copy of the same.

Beginning as in the preceding copy.

First famn: kism I, in a makaddimah (on fol. 3b, last line) and four makâlas, on ff. 4b, 5b (here headed by mistake در اسامب) and 6b (instead of در اسامب صربن). Kism II, in five makâlas, on ff. 33b, 40b, 118b, 127b, and 140b. In the first bab of the fifth makâlah the copy breaks off on fol. 143b, l. 5, and continues immediately (in the same line, by some gross oversight, cause doubt by some similar words) in the second bab of the second makâlah of the second famn, so that there are missing: part of the first bab and the remaining three babs of the fifth makâlah of the second kism of the first famn; the whole first makâlah of the second famn, the first bab of the second makâlah, and a few lines of the second bab of the same (= 39½ pages of No. 2997, from fol. 2992b, l. 1, ab inanca, to fol. 2993b, l. 4). The copy ends on fol. 166b, and is written by several persons, viz.: ʿAli Rida, his brothers Ghâlam Husain and Zain-āl-Abbâdin, and some other friends and relatives. A date is not given.

The remainder of the MS. (ff. 167-177, 220-223, and 275-278 are left entirely blank) contains several medical treatises, for instance, on fol. 167a, در اسامب افسانه سپر و چیزهای دیگر, etc.; on fol. 178b, نظیر نگرانی, etc.; on fol. 222a, a long tract on the different diseases and pains in the various parts of the human body, beginning with headache, etc. On fol. 279a, a short mathnawi in Hindustânî.

No. 1207, ff. 283, l. 12-16; written by many different hands, chiefly in various styles of very unッシュ and often very incorrect Shikasta; size, 6½ in. by 5½ in.

2302

Zubdat-i-kawání-al-ʿalâj (زبدة علاجین العلاج). A compendium of therapeutics, based on older standard works and especially (as a comparison with No. 2286 above shows) on the second of the Aghrád-ālībbs, by Muḥammad ʿAlī-ālīb, as he is called on the margin of fol. 57a (Hibát-ālīb Sâbzâwârī, called Ghâyath-ālīb (or almút-tâbâhī, as here loc. cit.) see Rieu ii. pp. 47 and 478, where this treatise is styled رسائل در علاجیات امراض و دیده, and Bodleian Cat., No. 1508, where a little tract on rheumatics (رسائل در ریه) is noticed. The present work deals with the special diseases of all the various parts of the human body and suggests the necessary cures for each. According to fol. 57a, l. 3, it was completed in Rabīʿ I, A.H. 871 (A.D. 1466, Oct., Nov.).

Beginning, on fol. 1b: للهُ الَّهُ عَلَيْهِ امَّامٌ الطَّارِقُ الدَّارَانُ, etc.

Index on ff. 1b-2b. The book contains the following fourteen bâbs:

1. در اسامب چپ (head), on fol. 2b, in fifteen fasls.
2. در اسامب چپ (eye), on fol. 7b, in fifteen fasls.
3. This bâb breaks off on fol. 7b in the middle of the fifth fasl; owing to a lacuna between fol. 7 and fol. 8, the remainder of the second bâb and the beginning of the third (در اسامب چپ و چپ, ear and nose, in nine fasls) are missing.
4. در اسامب چپ و چپ (mouth and throat), on fol. 9b, in fifteen fasls.
5. در اسامب چپ و چپ (chest, lungs, and heart), on fol. 13b, in nine fasls.
6. در اسامب چپ و چپ (stomach, liver, and spleen), on fol. 16b, in fifteen fasls.
7. در اسامب چپ و چپ (bowels and posteriors), on fol. 23b, in twelve fasls.
8. در اسامب چپ و چپ (special diseases of women), on fol. 35b, in six fasls.
9. در اسامب چپ و چپ (special diseases of children), on fol. 37b, in three fasls.
10. در اسامب چپ و چپ (fevers and the days of the crisis), on fol. 39b, in nine fasls.
11. در اسامب چپ و چپ (tumours, ulcers, and outward diseases of the skin), on fol. 45b, in eighteen fasls.
12. در اسامب چپ و چپ (bodily injuries and wounds of various description), on fol. 50b, in six fasls.
13. در اسامب چپ و چپ (protection against reptiles and wild beasts, their stinging and biting, as well as against poisons and the plague), on fol. 54b, in six fasls. A fragment of the first five bâls of this work (without a title) is noticed in W. Pertsch, Berlin Cat., p. 10, No. 22.

No date. The copy is collated and annotated.

No. 2061, ff. 1-57b, l. 21; Nasta'liq; size, 6½ in. by 5½ in.

2303

Tuhfa-i-Khánâ (طهفہ خانہ). A general and comprehensive work on medicine, compiled by Muḥammad bin Muḥammad ʿAbdallâh bin ʿAbdallâh bin Muḥammad Nūr-ālīb, who came A.H. 902 (A.D. 1496, 1497) to Shirāz and studied there medical science under Muḥammad Jalāl-āmilh wa-ʿalīn Muḥammad, Muḥammad Nūr-ālīb, and others for three years. Then he began to compile this book, which he dedicated to Sultān Sāʿid Bahādurkhān (identical, as it seems, with Sultān Saʿīdkhān, the grandson of Yūnuskhān of the Chaghatâi line, who afterwards in A.H.
920 = A.D. 1514 became ruler of Kâshgâr and reigned there till his death in A.H. 939 = A.D. 1532, 1533, see Rieu i. p. 167
g, and divided into four bâbâ and one fasl, viz.:

(On theoretical and practical medicine in general).
(On the diseases of the various organs of the body).
(On special diseases of men and women).
(On some simple and compounded medicaments, the qualities of certain animals and the injuries they can inflict).

The first bâb begins on fol. 2 b; all the other headings are wanting. On fol. 161 b a second part of the work begins, apparently with the fourth lab. The fasl is missing altogether. The copy is, according to fol. 1 a, ll. 4 and 5, read as follows:

(On the treatment of wounds and bruises of the human body).

The present treatise is a kind of commentary or rather a supplement and amplification to a larger book by the same author, the original work being a versified handbook of therapeutics, see fol. 2 a, last line; comp. Bodleian Cat., No. 1367; 4to, p. 475; and iii. p. 1089
g, and also Fleischer, Cat. Lipa., p. 511; Krafft, p. 148; Cat. Cod. Or. Lugt. Est. ii. pp. 279 and 280; Mélanges Asiatiques v. p. 261; and H. Khafif p. 546.

The principal part of this treatise ends on fol. 97 a, and as date of composition is given here A.H. 910 = 1505, whereas the Bodleian copy has A.H. 917 = A.D. 1511, 1512 (both in the reign of Sultan Kâbar, A.H. 899-937 = A.D. 1494-1530). On fol. 97 b, 102 a a short appendix is given, styled:

Beginning:

Other medical works of Yûnusî are enumerated in Rieu, loc. cit.

No. 1375, ff. 102, ll. 12; Nasta’îk, by two different hands (the first on ff. 1-40); size, 7 in. by 4 in.

2305

Ma’dan-al-shifâ-i-Sikandarshâhî (Madrasah i-Sikandarshâhî)

A standard work on medicine, compiled from Indian sources, A.H. 918 (A.D. 1512, 1513), by Bâwâs bin Khwâîshîkhân (Bhuiyân Din Khwâîshîkhân), and dedicated to Abû-al-munîb al-Bahâîshâhî (who reigned A.H. 894-923 = A.D. 1489-1517), see Bodleian Cat., No. 1592; Rieu ii. pp. 471 and 472; E. G. Browne, Cambridge Cat., pp. 472 and 473; A. F. Mehren, p. 10, No. XXI; Dietz, Analecta Medica, p. 171, and Dr. Huss in Z. D. M. G., vol. 30, pp. 630-642, where some extracts are published in text and German translation.

The work is commonly known as Tâbî‘î Tâbî‘î (Tabâbî Tâbâbî) on fol. 6 b; and three bâbâ, viz.:

1. (Introduction to therapeutics), on fol. 8 a, styled in Sanskrit (Sâtrar-sthana), in thirty-two bâbâs.

2. (Anatomy of the human body), on fol. 72 a, in Sanskrit (Sararîr-tâm, Sarârîr-sthana), in nine bâbâs.

3. (Diagnosis and cure of diseases), on fol. 93 a, in Sanskrit, with a translation (Nidân u Cîkîsâ sthânâ), in eighty-seven bâbâs.

Beginning:

On fol. 5 a:

A complete index of the whole work is added by a more modern hand on ff. 8 a-4 b, and by the same hand are written the last three pages of the copy, which is dated A.H. 1090 (A.D. 1679), in Lâhûr (in the reign of Alamgir).

No. 871, ff. 382, ll. 25; Nasta’îk; illuminated frontispiece on fol. 5 a; size, 10 in. by 6 in.

2306

Miftâh-al-sulûr-i-’Adîshâhî (Miftâh-al-sulûr-i-’Adîshâhî)

A book on sexual intercourse, the peculiarities and properties of women, the various drugs and nourishments to increase procreative power, etc., written for Tâj-aldalâlah wa-alsâltânah wa-al-danâya wa-al-din Abû-al-munîb-ud-Adîshâhî, that is no doubt Yûsuf-Adîshâhî (who died A.H. 925 = A.D. 1519), in or shortly after A.H. 922 (A.D. 1516), see fol. 2 b, ll. 6 and penult., and fol. 3 b, ll. penult. and ultima, by Mahmûd Ayâyî. It is divided into a mukaddimah on fol. 4 a; three makâlâs on ff. 9 a, 20 b, and 52 a; and a khâtâmah on fol. 62 a.
2308
Another copy of the same.
This copy contains only the original part of the work, i.e. the first and second makalāh, without the later muqaddimah. The date of composition, viz. A.H. 933, appears here on fol. 29, l. 5. Beginning the same as on fol. 70 in the preceding copy.

First makalāh, on fol. 28; second, on fol. 198.
Dated the 26th of Rabī‘-al-‘ādī, A.H. 1123 (A.D. 1711, June 13), by Ghadranfar Husainkhân, commonly called Muhammâd Hasan Saljûk.

No. 1517, ff. 276, ll. 21; clear Nastâ’lîk; illuminated frontispiece; size, 12 in. by 7 in.

2309
An incomplete copy of the first makalāh of the Dastūr-afīlāj.
Beginning as usual. The date of composition, A.H. 933, appears here on fol. 1, l. 13.
This copy breaks off in the third râ‘ū of the twelfth faṣr of bâb 22 (on the diseases of the womb) with the words:

"عظام مبازح مرت و سرد و غم و تبئير...

... تكون،" corresponding to fol. 245, ll. 3 and 4, in No. 2307 above. The twenty-second bâb begins on fol. 254.

No date. This copy belonged to Sir Charles Wilkins.
No. 2358, ff. 267, ll. 15; Nastâ’lîk; size, 8 in. by 5½ in.

2310
Ṭībī-i-Shafi‘ī (طبّ شافعي).
A complete pharmacopoeia, arranged in alphabetical order according to the first letter of the words, styled in the following two copies respectively

تربية قرآنية (تربية قرآني) and تربية طبّ تأليف حكم شافعي (تربية طبّ تأليف حكم شافعي) (in French simply "Pharmacopie Persia") by Fathâr Saleh de St. Joseph de Toulouse, Paris, 1681.

Beginning:

"للمجد الله الامام الامام و$k-

من أن يلفم المليمة و$k-

واحده و$k-

 .....

Numerous additions and amplifications on the margin.
Fragments of medical and other treatises on the fly-leaves and at the end, beginning with a few extracts from the Râ‘ūs al-‘azm, or treatise on weights and measures, by Mir Muhammad Mu‘min of Ashtarâbâd (a good Arabic scholar and Persian poet, who was in Kâshân A.H. 987 = A.D. 1579, see A. Sprenger, Catal., p. 42, No. 583).

No date,

No. 1329, ff. 313, ll. 11; Nastâ’lîk; very plain frontispiece; size, 8½ in. by 5¼ in.
2311

A slightly defective copy of the same.
Beginning on fol. 9\textsuperscript{b} as in the preceding copy.

Ef. 1\textsuperscript{b}-8\textsuperscript{a} are a repetition (in a different handwriting) of ff. 9\textsuperscript{b}-16\textsuperscript{a}, last line. The original copy breaks off in the letter on fol. 179\textsuperscript{b}. Ff. 180-184, beginning with the word باب التوحید, are added by other hands. The title, رساله قرآبادی, given to the work here on fol. 95\textsuperscript{a}, has been noticed in the preceding copy.

The present copy belonged formerly to Sir Charles Wilkins.

No. 2367, ff. 184, ll. 12-15 in large and clear Nasta’\textlq; on ff. 9-179; ll. 15 in smaller Nasta’\textlq; on ff. 1-8; ll. 17-18 in careless Nasta’\textlq; and Shikasta on ff. 180-184; size, 9\frac{3}{8} in. by 6\frac{3}{8} in.

2312

A more defective copy of the same.
Beginning as usual. It is styled on the fly-leaf قرآبادی شفائی, see No. 2310 above. This copy is greatly damaged both by worms and water, so that many pages are entirely spoiled and rendered useless. There is besides a large lacuna after fol. 145, comprising seventeen leaves according to the Arabic pagination. The work ends on fol. 93\textsuperscript{b}, and is dated D. H. 1119 (A. D. 1707, 1708), by Muhammad Nasir al-tabi\textlq; Al the remainder of the copy, as well as the fly-leaf and fol. 1\textsuperscript{a}, is filled with smaller treatises on drugs, medical prescriptions, etc., in different handwriting.

No. 1949, ff. 109, ll. 18; very careless Nasta’\textlq; size, 9\frac{1}{8} in. by 5 in.

2313

Ris\textlq; -\textlq; i-c\textlq; b - i-c\textlq; ini khwardan (رسالة جرب جینی خورس).

A treatise on the china-root, identical with the previous one, noticed in Bodleian Cat., No. 1597, by Hakuta ‘Imad-al-din Mahmud bin Mas’ud bin Mahmud Tabib of Shiraz, who flourished about the close of the reign of Shah Tahmasp (died D. H. 984 = A. D. 1576), see Bodleian Cat., Nos. 1595 and 1596 (where three other treatises by the same author are described, viz. one on poison and antidotes, one on some compound medicaments, and one on tested cures), and Rieu ii. p. 474\textsuperscript{a}. Other copies of the same treatise are noticed in Rieu ii. p. 844\textsuperscript{b}; A. F. Mehren, p. 44; and Fleischer, Cat. Lips., p. 513; comp. also H. Khalifa iii. p. 386.

Beginning: للحمد لله ... ما بعد ابن رساله ایست (خمتر (supply متاعلاقد (بعين جیری)

No date.

No. 957, ff. 24, ll. 11; small, but clear Nasta’\textlq; illuminated frontispiece; size, 7\frac{1}{2} in. by 4\frac{3}{4} in.

IND. OFF.

2314

Ris\textlq; i-yanb\textlq; fi ilm-\textlq; al-tib\textlq; (رسالة ينبع في علم الطب).

A large treatise on medical science, identical with the manual of the same title described in Rieu ii. p. 474\textsuperscript{a}, No. 1, and ascribed to the same ‘Imad-al-din Mahmud bin Mas’ud, who wrote the treatise on the china-root, in the preceding copy. In our copy, however, the author appears to be called Sharaf-al-din Hasan.

It begins, without a preface, thus: اللهم ربنا ... انها بعد بدآ رأى مرتكم أست أرز (خمتر متاعلاقد (بعين جیری)

It is divided into nineteen fasals, the first of which contains preliminary notices (خمتر متاعلاقد (بعين جیری), the second, on fol. 3\textsuperscript{a}, etc. treat of the diseases of special parts of the body, beginning with the head, the seventeenth and eighteenth discuss tumours and fevers, and the nineteenth gives a detailed statement of alimentary, drugs, simple and compound medicaments. Many headings are left blank. Marginal glosses and additions on the first leaves.

No date.

No. 594, ff. 187, ll. 17; Nasta’\textlq; size, 7\frac{3}{4} in. by 4\frac{3}{8} in.

2315

Shi\textlq; -\textlq; almarad (شیخ العمار).

A treatise on medical science and practical cures in mathnawi-baits, composed by Shi\textlq; -\textlq; al-akarim (see the full name in the following copies), whose medical teacher was a physician of Kâbâl, named Muhammad, see fol. 89\textsuperscript{a}, l. 11. It is divided into 160 short ba\textlq; s, see fol. 3\textsuperscript{a}, l. 6 (in No. 2317, 3 below 161 or 162 ba\textlq; s), and finished, according to the last ba\textlq; , D. H. 990 (A. D. 1582).

Beginning: الا خسدن كم نوش خامه رومن ... بهوجب بورتراچه (خمتر متاعلاقد (بعين جیری)

This copy is dated by Mir Najm-al-din al-husunaini the 22nd of Shawwâl, D. H. 1171 (A. D. 1758, June 29).

No. 951, ff. 61, 2 coll., each ll. 17; small, but distinct Nasta’\textlq; size, 7\frac{3}{4} in. by 4 in.

Another copy of the same.

A very defective copy of the Shi\textlq; -\textlq; almarad. All the leaves of this MS. are mutilated at the bottom—that is to say, worms have eaten away sometimes smaller, sometimes larger portions of them; not a single page is intact.

Beginning as in the preceding copy.

Dated the 27th of Dhul-\textlq; al-\textlq; hijjah, D. H. 1165 (A. D. 1752, Nov. 5), at Qum, by Ghulam Muhammad bin Hakimkhân Yusuf.

No. 1828, ff. 83, 2 coll., each ll. 17 (at least in the original form); Nasta’\textlq; size, 10 in. by 5\frac{3}{4} in. (in the intact form).
2317 Medical treatises.

1. On fol. 1:" an alphabetical vocabulary of simple drugs; beginning, without any preface, at once with the alphabet thus:

2. On the 41st-43rd: recipes for various diseases, etc. It begins with an "العلاج وillus

3. On fol. 45b: the same Shīfah-almarad, which is contained in the two preceding copies, by Shīhāb-alā bin 'Abd-al-akarim (see the title on fol. 47b, l. 3). It is here divided into 162 (according to the index, on ff. 49b sqq., 161) bāibs and begins:

The first and the third treatise are written by the same scribe, Shāhīj Tāwā bin 'Umar bin Hāzīb; the latter is dated the 3rd of Rabī'-al-awwal, A.D. 1721, Febr. 4.

4. On fol. 154a-160: some other recipes of various kinds.

No. 1725, ff. 160, li. 13; careless Nastālīk, mixed with Shīkasta; ff. 41-43 and 154-160 written by various other hands; size, 8 in. by 4½ in.

2318 Dastur-al-āṭiībba (ديستودر الاطئبیا). A compendium of medicine according to the Indian system, by Muhammad Kāsim Hindūshāb of Astarābāb, commonly called Fīrūz, the author of the well-known general history of India, (see above, Nos. 291-302), who died after 1153 (A.D. 1624). It is styled (see fol. 12b, l. 12) or (both titles denoting the same work), comp. Bodleian Cat., No. 1601; Rice, Supplement, pp. 143 and 145; and also Ricci, p. 225; and iii. p. 105b; W. Pertz, Berlin Cat., p. 580; A. F. Mehren, p. 11; and H. Khalfia, p. 225, No. 5059.

Beginning, on fol. 1b:

2319 Another copy of the same.

Another copy of the same.

The title appears here on fol. 1b, l. 9:

Mukkaddimah, on fol. 1b, last line; first makālah, on fol. 10b; second makālah, on fol. 17b; third makālah, on fol. 58b, penult. (not marked by a special heading here; that of the thirteenth bāb of the second makālah is likewise missing); khatīmāh, on fol. 95b.

No date.

No. 1926, ff. 1-66, li. 24; Nastālīk, ff. 23-26 supplied by other hands; size, 9½ in. by 6½ in.

2320 The same.

The same.

The title appears here on fol. 1b (headed here: Mukkaddimah, on fol. 1b, last line; first makālah, on fol. 10b; second makālah, on fol. 17b; third makālah, on fol. 58b, penult. (instead of the first, there should be a special heading here; that of the thirteenth bāb of the second makālah is likewise missing); khatīmāh, on fol. 95b.

No date.

No. 2063, ff. 198, li. 11-20; Shīkasta, written partly in diagonal lines; size, 9 in. by 6½ in.

2321 A defective copy of the same.

A defective copy of the same. This copy, rather incorrectly written, begins thus:

Mukkaddimah, on fol. 1b, last line; first makālah, on fol. 20b, second makālah, on fol. 39b; third makālah, on fol. 113b (instead of the first, there should be a special heading here; that of the thirteenth bāb of the second makālah is likewise missing).

In the 120th fasl of this makālah the copy breaks off (fol. 105b, l. 6 in No. 2318 above), so that the last forty fasn and the khatīmāh are missing.

No. 1862, ff. 164, li. 14; Nastālīk; size, 9½ in. by 6½ in.

2322 Another defective copy of the same.

A copy, well written, but incomplete, formed by Nos. 1923 and 1925 together. It begins in No. 1923.
as of a treatise on the terminology of Şafiī, styled 
Marā'ib al-wujūd (see No. 1925, 15 above), composed A.H. 1038 (A.D. 1628, 1629), according to the numerical 
value of the title, and dedicated to the emperor Shāh-
jahān (see fol. 127b, l. 4, and ll. 4 and 3 ab infra, and 
fol. 128a, lin. penult).

It is divided into a mukaddimah in four fā'īdas, on 
fol. 128b; a nājīyah or alphabetical dictionary of drugs, 
on fol. 133b, arranged according to the first and second 
letters of each word, the first constituting the 

حَجَم, the second the 

نَسَبلاً and the sixth on the six most 
useful medications, hitherto rarely noticed 

رَبِّ الْأَوْسَ، ستة أَهْلَ النَّفَعَةٍ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ كَذِ K


Beginning: 

هو الله أحد الله الصمد كـ ما بـ

It mentions the significance of the disease and its 

Formatter: A.M. 1152 (A.D. 1738, June 24).

No. 1928, ff. 49a-130b, ill. 15; very crude and careless 

Nasta’liq; size, 8½ in. by 6½ in.

2324

Two fragments of medical works.

1. Ff. 1-47b: the same first mukaddah of the 

iṣbaṭ al-ṣawāqiṣ or iṣbaṭ al-ṣawāqiṣ, beginning as in the preceding 

copy. Dated the 21st of Rajab, A.H. 1513 (A.D. 1740, 

Oct. 12).

2. Ff. 48b-89: the fourth and the fifth fā'īd of the 

second book of the sixth book of the Shīhāb al-amirid 

(سَعِيد النَّصَارِي) or the 'true state of diseases,' a medical 

work not noticed as yet in any collection.

This fragment begins on fol. 74b: حَكَمَةُ أَتَتْ كَـثِبٍ 


2325

Alfāz-i-sdviyah (الفَظِّ الأَذْوَدْ). 

A description of drugs, by Nār-al-dīn Muhammad 

bint Hākim 'A’in-al-mulk of Shīrāz, the well-

known editor of the private letters of his uncles 

Abū-
a’la‘fd and Faṣī‘, (see above, Nos. 287 and 1479) 

and author of several Inshās (see No. 2066 above), as well
The third kism (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth tahkhīṣ.

Beginning:

The work has been lithographed in Delhi, A.H. 1266, in Isfahān, A.H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see H. Khalīfa ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49-105, 114-357, and 363-531; more modern is the handwriting of ff. 1-48, 106-113, and 391-411; quite new are ff. 358-362 and 532-533, and this part is dated, on fol. 532b, at Patna, the 26th of Rajab, A.H. 1223 (A.D. 1668, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled

ْنِجْمِيَةَ ذَکْرِ الْتَّجْوِيفَ بَيْنَاءً

College of Fort William, 1825.

Another copy of the same.

This copy contains the same five tahkhīṣāt and the two khāṣṣāt of the dastfarrāt as the preceding one, but is slightly defective at the end, breaking off in the twenty-fourth and last bāb, on fol. 493b (fol. 496b supplied by a different hand). At the end of the third tahkhīṣ a colophon appears, stating, that it was finished the 22nd of Safar, A.H. 1139 (A.D. 1726, Oct. 19).

Beginning as in the preceding copy.

Contents:

First part:

Tashkhiṣ I, on fol. 3b; II, on fol. 5b; III, on fol. 11b; IV, on fol. 358b; V, on fol. 366b.

Second part:

Kism I, on fol. 365b; II, on fol. 396b.

No. 337, ff. 495b, 496b, 19; careless Nasta’līk, often like Shikasta; size, 11½ in. by 8 in.

Another copy of the first part of the Tuḥfat-al-munīn.

Beginning:

The third kism (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth tahkhīṣ.

Beginning:

The work has been lithographed in Delhi, A.H. 1266, in Isfahān, A.H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see H. Khalīfa ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49-105, 114-357, and 363-531; more modern is the handwriting of ff. 1-48, 106-113, and 391-411; quite new are ff. 358-362 and 532-533, and this part is dated, on fol. 532b, at Patna, the 26th of Rajab, A.H. 1223 (A.D. 1668, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled

ْنِجْمِيَةَ ذَکْرِ الْتَّجْوِيفَ بَيْنَاءً

College of Fort William, 1825.

Another copy of the same.

This copy contains the same five tahkhīṣāt and the two khāṣṣāt of the dastfarrāt as the preceding one, but is slightly defective at the end, breaking off in the twenty-fourth and last bāb, on fol. 493b (fol. 496b supplied by a different hand). At the end of the third tahkhīṣ a colophon appears, stating, that it was finished the 22nd of Safar, A.H. 1139 (A.D. 1726, Oct. 19).

Beginning as in the preceding copy.

Contents:

First part:

Tashkhiṣ I, on fol. 3b; II, on fol. 5b; III, on fol. 11b; IV, on fol. 358b; V, on fol. 366b.

Second part:

Kism I, on fol. 365b; II, on fol. 396b.

No. 337, ff. 495b, 496b, 19; careless Nasta’līk, often like Shikasta; size, 11½ in. by 8 in.

Another copy of the first part of the Tuḥfat-al-munīn.

Beginning:

The third kism (on the treatment of diseases) is wanting, as stated above; it is mentioned in the general index at the beginning of the whole work, but not in the second index, prefixed here to the beginning of the fourth tahkhīṣ.

Beginning:

The work has been lithographed in Delhi, A.H. 1266, in Isfahān, A.H. 1274; another edition appeared in Teheran, without date. It has been translated into Arabic, see H. Khalīfa ii. p. 546. This copy consists of various parts, written at different periods; the oldest part is ff. 49-105, 114-357, and 363-531; more modern is the handwriting of ff. 1-48, 106-113, and 391-411; quite new are ff. 358-362 and 532-533, and this part is dated, on fol. 532b, at Patna, the 26th of Rajab, A.H. 1223 (A.D. 1668, Sept. 11); the oldest part of the MS. is partly effaced and damaged by water, but carefully mended throughout. The last two pages and a half are filled with another little tract, styled

ْنِجْمِيَةَ ذَکْرِ الْتَّجْوِيفَ بَيْنَاءً

College of Fort William, 1825.
An incomplete copy of the second part of the Tuhfat-ul-munin.
Kisam I, on fol. 1b; II, on fol. 28b; only twenty bâbs of the latter are found here; the copy ends on fol. 181b with few of the last words of the twentieth bâb, and is dated by Muhammad Husein bin Muhammad Amin of Mashhad the 17th of Dhul-ala'dah, A.H. 1129 (A.D. 1717, Oct. 25). The last three pages (ff. 181b and 182) are filled with a few fragments of medical works, for instance, by Mirzâ Abû-alkâsim Hakim of Shirâz; prescriptions by Hakim 'Inayat-ullah, etc.
No. 664, ff. 1-182, ll. 15; unequal Nasta'îk, by different hands; size, 9 in. by 5½ in.

2332
The first half or first three Tashkhisât of the same work.
Tashkhiš I, on fol. 3a; II, on fol. 6a; III, on fol. 11b. It ends on fol. 43b and is dated the 15th of Dhul-ala'dah, A.H. 1169 (A.D. 1756, Aug. 11). Ff. 432a-435a are a mere repetition of ff. 185-188b, l. 2.
No. 1416, ff. 435, ll. 17; Nasta'îk; size, 10½ in. by 5½ in.

2333
Another copy of the same.
Tashkhiš I, on fol. 3a; II, on fol. 6a; III, on fol. 11a. No date.
No. 1524, ff. 284, ll. 17-21; unequal Nasta'îk, beginning in rather large size and becoming gradually smaller and smaller; size, 12½ in. by 8 in.

2334
An incomplete copy of the same.
Tashkhiš I, on fol. 2a; II, on fol. 5b; III, on fol. 11b; this third tashkhiš breaks off on fol. 240b in the middle of the letter y'.
No. 636, ff. 240, ll. 21; Nasta'îk; size, 10 in. by 5½ in.

2335
The second half or last two tashkhisât, and first two kisam of the same work.
Tashkhiš IV, on fol. 21b; V, on fol. 12b; kisam I, on fol. 15b; II, on fol. 51a. An index of this part on ff. 1b and 1b. The work ends on fol. 186a, and the remaining three pages contain a few other medical fragments.
No date. Bibliotheca Leydeniana.
No. 2696, ff. 187, ll. 18; Nasta'îk; size, 10½ in. by 6½ in.

2336
Two treatises by Muhammad Hâshim.
1. 'Ain-alhayât (جمع الâtâ) 'the fountain of life,' another and larger treatise on china-root (جدو جيت), see above, No. 2313, its qualities and sanitary uses, as well as on other beverages of a similar kind, divided into a mukaddimah and two makâlas, and beginning, on fol. 184b: سبضط جود خون جمعي وعوسي رويع بورد جان:... نزف يداز خازا كور: خلقيس {
Similar treatises are noticed in Rieu ii. p. 844, No. VI, by Nûr-ullah `Abâl, composed A.H. 944 (A.D. 1537, 1538); ib. ii. p. 844, No. II, and Bodleian Cat. Nos. 1598 and 1599, by Kâdi bin Kâshif-ul-dîn Muhammad Yazdi, who wrote in the last years of Shâh `Abbâs reign, and died A.H. 1075 (A.D. 1664, 1665).
2. Tuhfat-i-Sulaîmân (خلاصة سلامة) a treatise on rhubarb, the bezoar-stone, and mummia or mummy (جدو جنور و فانمار و یومی), and their respective qualities, divided into three bâbs, and beginning, on fol. 249a: اجتاس سبضط بیتیس حکمتی را سرژست کو باقیت ملسم حکمت آز. Other tracts on the bezoar-stone are noticed in Rieu ii. p. 844, Nos. VII and VIII.
Both treatises are composed by Muhammad Hâshim bin Muhammad Tahir, the physician of Tehran, and both are dedicated to Shâh Sulaîmân Safawî, see No. 2328 above. As date of composition for the second the following chronogram appears on fol. 25b: خلاصة سلامة كم آرت نیا زمان مولف بهمین حذف تَرَیم انام است (A.D. 1668, 1669).
No. 664, ff. 184-282, ll. 17; clear Nasta'îk; size, 9 in. by 5½ in.

2337
Riyād-i-'Alāmgîrî (ریاض عالمگیری).
Materia Medica, by Muhammad Ridâ of Shirâz, dedicated to the emperor 'Alâmgîrî. It is divided into two parts: Riyād-i-'Alâmgîrî, beginning on fol. 24a, and 'Asaf-i-'Alâmgîrî, beginning on fol. 78a. The first, which deals in four parts (on ff. 5a, 30b, 44b, and 54b) with general sanitary matters and the chief principles and regulations for the preservation of health, was commenced A.H. 1080 (A.D. 1669, 1670), and completed A.H. 1090 (A.D. 1679); the second, which treats in twelve chapters (the details of which are given in the following copy) of the diseases of all the different parts of the human body, was completed A.H. 1096 (A.D. 1685). The chronogram of the first is: ختم ختمن: that of the second ختم ختمن.
Beginning of the preface of the first part:
خداوند حق شفایته جل شانه که بیدات جلال و آزاب جمل از دکتر از جمانی و انسانی آن. Beginning of the second part نصر غیره فی کلّ الآراء ولا مکتب لنا فی جميع للخلخل آن. Copied by Jahânkâh, son of Ibrâhîm khân. The date is effaced.
No. 1392, ff. 307, ll. 18; Nasta'îk; small illuminated frontispiece; size, 10½ in. by 6½ in.
The second part of the same work.

This part comprises all the compound medicaments for the diseases of the different parts of the human body. It is divided into the following twelve:

1. در مختصرات تركيب ظروف
2. در دانستن سیب اختراع اولین مفردات هرکم گذ
3. در استعمال تركيب
4. در محتویات استعمال تركيب
5. در تعمیر بیمار و بیمار تقدیر شرارت
6. در ذکر بیمار و مقدرات مستعمل در عمله اول از

The title, as given here, is: طب الطب (see below, Nos. 2342 and 2343); the مشرق القلوب (printed at Lucknow, fourth edition, 1893); the در اورامі (in Arabic, 1893), and the در اورامی (revised).

Beginning of the Tibbi-Akhari:

It is divided into twenty-seven parts and a khatimah, viz:

I. در اورامی (diseases of the head and brain), on fol. 15.
II. در اورامی (diseases of the eyes), on fol. 46.
III. در اورامی (diseases of the ear), on fol. 95.
IV. در اورامی (diseases of the nose), on fol. 103.
V. در اورامی (diseases of the tongue and mouth), on fol. 109.
VI. در اورامی (diseases of the lips), not marked here.
VII. در اورامی (diseases of the teeth and gums), on fol. 115.
VIII. در اورامی (diseases of the throat, oesophagus, and windpipe), on fol. 122.
IX. در اورامی (diseases of the larynx and chest), on fol. 135.
X. در اورامی (diseases of the heart), on fol. 157.
XI. در اورامی (diseases of the female breast), on fol. 167.
XII. در اورامی (diseases of the stomach), on fol. 170.
XIII. در اورامی (diseases of the liver), on fol. 206.
XIV. در اورامی (diseases of the spleen), on fol. 220.
XV. در اورامی (diseases of the bowels), on fol. 227.
XVI. در اورامی (diseases of the posterior parts), on fol. 241.
XVII. در اورامی (diseases of the kidneys), on fol. 246.
MEDICINE.

2341

Khair-al-tajrib (خير التجربة).

The best of tests, or cured cures, a short abridgment—with the omission of certain chapters, and the addition of some new matter—of the preceding two books (according to other copies, see W. Pertech, Berlin Cat., p. 579; A. F. Mehren, Nos. 27, 2, and 26, etc., twenty-four), viz.: I. Diseases of the head, on fol. 102b. II. Diseases of the eye, on fol. 112a. III. Diseases of the ear, on fol. 115b. IV. Diseases of the nose, on fol. 117a. V. Diseases of the lips, teeth, tongue, mouth, and throat, on fol. 118a (corresponding to bāb V-VIII in the Tibbi-Akbāri). VI (here wrongly styled 24 صيد). Diseases of the chest, on fol. 121a (= bāb IX in the Tibbi-Akbāri). VII. On diseases of the heart, on fol. 124b (= bāb X in the Tibbi-Akbāri; bāb XI there is not accounted for here). VIII. Diseases of the stomach, on fol. 125a (= bāb XII in the Tibbi-Akbāri). IX. Diseases of the bowels, on fol. 126b (= bāb XV in the Tibbi-Akbāri). X. Diseases of the liver and the spleen, on fol. 131a (corresponding to bāb XIII and XIV in the Tibbi-Akbāri). XI. Diseases of the kidney and the bladder, on fol. 132a (corresponding to bāb XVII and XVIII in the Tibbi-Akbāri). XII. Diseases of the testicles and the yard, on fol. 133b (= bāb XIX, 'special diseases of men,' in the Tibbi-Akbāri). XIII. Diseases of the womb, on fol. 136a (= bāb XXI in the Tibbi-Akbāri). XIV. Diseases of the posterior, on fol. 138b (= bāb XVI in the Tibbi-Akbāri; bāb XX there is not accounted for here). XV. Diseases of the joints (أرجاع جاف و حملات أط), on fol. 139b. XVI. Tumours, etc. (اوجار و حاجان), on fol. 141b. XVII. Diseases of the skin (أعراض جاف), on fol. 145b (these last three correspond together to bāb XXII and XXIV in the Tibbi-Akbāri). XVIII. Wounds, on fol. 147b (corresponding to the chapter on جراحات in bāb XXVII in the Tibbi-Akbāri). XIX. FEVERS, on fol. 148b (bāb XXIII in the Tibbi-Akbāri). XX. Various other diseases, on fol. 151b (= bāb XXVII, first part, in the Tibbi-Akbāri). XXI. Poisons, on fol. 152a (corresponding to the chapter خن in bāb XXVII in the Tibbi-Akbāri). XXII. Laxatives (خن و دخل جند), on fol. 153b; consequently bāb XXVIII and XXIX in the Tibbi-Akbāri are not accounted for here. The remaining two chapters (XXIII and XXIV) of the other copies, mentioned above, viz.: در مرضات جدا و حلفاح الطاقة—and, consequently, not mentioned here; but see as to the first of the two No. 244 below.

2340

Another copy of the same.

The khāditimah is missing in this copy. An index of the whole work on ff. 1a-3b. Beginning, as in the preceding copy, on fol. 4b.

Bāb I, on fol. 5a; II, on fol. 66a; III, on fol. 118a; IV, on fol. 125b; V, on fol. 127a; VI, on fol. 132b; VII, on fol. 135b; VIII, on fol. 142b; IX, on fol. 126b; X, on fol. 127b; XI, on fol. 200b; XII, on fol. 203b; XIII, on fol. 249b; XIV, on fol. 269b; XV, on fol. 267a; XVI, on fol. 294a; XVII, on fol. 299b; XVIII, on fol. 308b; XIX, on fol. 317b; XX, on fol. 331b; XXI, on fol. 333b; XXII, on fol. 337b; XXIII, on fol. 356b; XXIV, on fol. 411b; XXV, on fol. 441b; XXVI, on fol. 445b (heading omitted); XXVII, on fol. 449b (heading likewise omitted).

No date. Fol. 343 greatly damaged.

No. 968, ff. 48b, ll. 19; Nastaliq; a very ugly frontispiece; size, 12¾ in. by 7¾ in.
There is no preface in this copy which begins immediately with the Academy.

By mistake the last two lines and a half of fol. 117b and the four lines of fol. 118a, from the middle of line 3 to the middle of line 7, on fol. 121a.

No. 1025, ff. 102–160, ll. 25; Nasta'liq; the first eight leaves supplied by a more recent hand; size, 9⅞ in. by 5⅞ in.

2342

Mujarrabat-i-Akbari (مجربات أكرم).

Another work of the same Muhammad Akbar, called Muhammad Arzani, on compound medications, containing a number of recipes for the diseases of the various parts of the body, divided into a mukaddimah and a great number of babas, which again are subdivided into fašās.

Beginning:

لله التامي هذين إلى السرائر السماوية
والماء على مسجد الرحم.

Other copies of the same are described in Rieu ii. p. 489; and A.F. Mehren, p. ii. It has been printed in Bombay a.h. 1276, and in Lucknow a.h. 1280.

No date.

No. 1025, ff. 164–222, ll. 19–23; Nasta'liq, a portion of ff. 164a and 183b, the whole of ff. 165a–175a, and the whole of ff. 220–222 supplied by other hands; size, 9¼ in. by 5½ in.

2343

Another copy of the same.

Beginning as in the preceding copy. The title given to it here is: Tajribat-i-Muhammad Akbar (تجربات أكرم).

No date.

No. 1067, ff. 96–306, ll. 15; careless Nasta'liq, mixed with Shikasta; size, 8⅞ in. by 6 in.

2344

Karahida-i-Kadiri (قرابط الدين قادر).

A third, rather elaborate, work by the same Muhammad Akbar, called Muhammad Arzani, dealing, like the preceding one, with compound medications for all the various parts and limbs of the human body, and composed between a.h. 1126–1130 (A.D. 1714–1718). It is divided here into twenty-two babas (in Rieu ii. p. 480a and b into twenty-three), and begins, without preface, at once on fol. 1a with a new volume (in Arabic). The word Kadiri in the title points to the fact that the author is a disciple of Sayyid 'Ali-alkadiri of Ghilan, i.e. a member of the Kadiri order of Sufis. This work has been printed in Bombay a.h. 1277, and in Delhi a.h. 1286.

No date. College of Fort William, 1825.

No. 2014, ff. 164, ll. 23; Nasta'liq; size, 12 in. by 8 in.

Medical treatises.

Contents:

1. Ff. 1–66a: another copy of the well-known pharmacopoeia, styled طاق مفتاح or تبراني سفائي, comp. Nos. 2310–2312 above. It begins, without a preface, at once with the Academy.

2. Ff. 67b–131b: another copy of the abridgment of the Tibbi-akbari, see No. 2341 above. It contains here twenty-three babas, the first twenty-two of which agree with those in No. 2341, viz.: I, on fol. 67b; II, on fol. 74a; III, on fol. 78a; IV, on fol. 79a; V, on fol. 80a; VI, on fol. 83b; VII, on fol. 87b; VIII, on fol. 88a; IX, on fol. 91b; X, on fol. 94b; XI, on fol. 95b; XII, on fol. 97b; XIII, on fol. 100a; XIV, on fol. 102a; XV, on fol. 104a; XVI, on fol. 106b; XVII, on fol. 113a; XVIII, on fol. 114a; XIX, on fol. 115b; XX, on fol. 119b; XXI, on fol. 120a; XXII, on fol. 122a. The additional baba (باب در مراة) deals with compound medications, and begins on fol. 123a.

3. Ff. 132a–133a: a complete index of the babas and fašās in the preceding treatise.

4. Ff. 134a–152a: another small treatise on compound medications, without any title, beginning with the Academy (the pill, called iqa).

The whole MS. was written by Din Muhammad, an inhabitant of Shahjahanabad; a date does not appear.

No. 1431, ff. 152, ll. 21; distinct Nasta'liq, collated and annotated throughout; size, 10½ in. by 7½ in.

2346

Khulasaat-almujarrabat (خلوسة المجربات).

The quintessence of prescriptions, a work on compound medications, similar in character to the Mujarrabat-i-Akbari (see Nos. 2342 and 2343 above), which is quoted several times, see, for instance, fol. 53a, l. 5; fol. 148b, l. 2, etc., and the Karhidad-i-Kadiri (see No. 2344 above), but chiefly dealing with those en vogue in India, and supplemented by chapters on soups and beverages, on veterinary science, on dyes, and on the fabrication of marble paper, by an anonymous author.

Beginning:

لا جبت الله الذي كسر من أعظم井

It is divided into a mukaddimah, twenty-two babas, and a khattimah, viz.:

Mukaddimah, on fol. 2a: weights and measures, current among Indian physicians.

Index of the twenty-two babas and the Khattimah, on fol. 3a.

Baba I, on fol. 3b, first line: on argajah, in Hindu argajah, a perfume compounded of several scented ingredients, etc. (در ذكر أرجاج وأعمال آن).

Baba II, on fol. 9b: on electuaries (در ذكر معاوجين). (در ذكر معاوجين).

Baba III, on fol. 34b, first line: on stimulants (در ذكر مفترضات).
Bab IV, on fol. 36b: on digestive stomachies (در ذكر جوارمات).
Bab V, on fol. 39a, second line: on powders (در ذكر سوفات).
Bab VI, on fol. 40b, last line: on medicaments to increase the power of virility (در ذكر وثائق الهجر).
Bab VII, on fol. 49b: on remedies for gonorrhoea (دار ميالة مسول).
Bab VIII, on fol. 51b: on hypochondria, etc. (دار المريض ونشال آن).
Bab IX, on fol. 52a, last line: on special drugs for women (دار أدبيو ك/customer بذکار).
Bab X, on fol. 60b: on strong soups (دار ذكر معاشه).
Bab XI, on fol. 66b: on beverages (دار بشر).
Bab XII, on fol. 86a: on tea and coffee (دار بیان).
Bab XIII, on fol. 87a: on toothpowder (دار تسم"
Bab XIV, on fol. 89a: on drugs which help digestion (دار ذكر أدبيو ك/هاء مهم خرذ).
Bab XV, on fol. 94b: on remedies for coughs and asthma (دار ميالة سرر وصريح النفس).
Bab XVI, on fol. 96b: on remedies for the stomach (دار ميالة نمک).
Bab XVII, on fol. 98b, last two lines: on diseases of the eye (دار أمراض نمک).
Bab XVIII, on fol. 101a: on diseases of the ear (دار أمراض كون).
Bab XIX, on fol. 103b: on the treatment of horses (دار ميالة الحيا).
Bab XX, on fol. 114b, last line: on the various dyes of cloth (دار ركيز يار).
Bab XXI, on 115b: on the fabrication of variegated or marble paper (دار صاخ كاذب).
Bab XXII, on fol. 138b, last line: on ointments (دار ذكر مره).
Khatimah: on miscellaneous prescriptions (دار ممنونات), not marked in the text, unless it is represented by the appendix on ff. 173b-180b, which begins with the ‘philosophers’ electuary (دار ميالة حكيم).
On fol. 180b the date of this copy, which was transcribed from Shaikh Ahmad Kâthî’s, appears, viz. a. h. 1180 (A.D. 1760, 1761). Some additional prescriptions by a different hand, on fol. 181.
Bibliotheca Leydeniana.
No. 2814, ff. 181, l. 11; clear Nasta’liq, the last leaf in Shikasta; size, 7½ in. by 5 in.

2347

Another copy of the same.
Beginning as in the preceding copy. It ends on fol. 113a.

The remaining portion of the MS., ff. 113b-193b, is filled with a number of smaller pieces, and extracts from other medical works, beginning with a poem on medicine in mathnawi-baits, which opens thus:

کناب تا معدن از طالم آن

No date. College of Fort William, 1825.

No. 2245, ff. 191, ll. 14; careless Nasta’liq, mixed with Shikasta; size, 9¼ in. by 6¾ in.

2348

Kitâb-i-amali az Khulâsât-altajârib (خلاصات الجدیب).
Another very similar, but incomplete, work on practical medicine, or tested cures and remedies for diseases of the various parts of the human body from the head downwards, by Muhammad Hussain Nârâkhâlî. It is apparently divided into twenty-eight bâbs, the last of which, on fol. 271a, deals with the technical terms commonly used among physicians, and the acknowledged weights and measures for medical purposes. But very few of these bâbs are marked in the text. The beginning is missing—the work opens in the first bâb, on diseases of the head and brain, headache, etc. The last two leaves are supplied by a more modern hand. Many little injuries throughout, partly repaired by later hands too.

No date.

No. 1276, ff. 276, ll. 21; Shikasta; size, 10½ in. by 6½ in.

2349

Khulâsât-i-kawâînân-alîlîj (خلاصات القوانين العامی).
The quintessence of the canons of medical treatment, or ‘abstract of the work’ (قارئ القوانين العامی) (so the title is given on one of the fly-leaves in the somewhat incorrect form of خلاصات القوانين العامی, and ascribed on another fly-leaf to Hakim ‘Ali Ri’î), a work of the same character as the preceding ones, i.e. a collection of prescriptions for the cure of the various diseases of the body. It is incomplete at the beginning, and opens in the first bâb, on diseases of the head, with تلبع که (an infusion which acts as aperient to the bile). The whole is divided into seventeen bâbs, viz.:

Bâb II (diseases of the eye), on fol. 16b, first line.
III (diseases of the ear), on fol. 21b.
IV (diseases of the nose), on fol. 23b.
V (diseases of the mouth and throat), on fol. 24b.
VI (here by mistake called again باب بسمه, diseases of the windpipe, etc.), on fol. 32a.
VII (diseases of the stomach), on fol. 40b.
VIII (diseases of the liver, spleen, etc.), on fol. 49b.
IX (diseases of the bowels), on fol. 56b.
X (diseases of the kidneys, bladder, peritoneum, and procreative organs), on fol. 71b.
XI (diseases of the female breast), on fol. 82b.
XII (diseases of the womb), on fol. 83b, lin. penult.
XIII (pains in the back and joints), on fol. 87a.
XIV (fevers), on fol. 90b.

4N
2350

Takwim-al-adwiyyah (تقويم الأدوية)

A sort of calendar of medicaments for the various diseases, arranged in this way, that each page is divided into four principal columns, each containing the name of one disease; these principal columns are again subdivided into smaller compartments, the respective headings of which are: تعاويف آن, دواحة آن, خورآن آن, آن, etc. A similar kind of medical calendar, entitled تقويم الأدان, has been noticed above in No. 2296, 2.


No. 2331, ff. 73; Nasta'ilık; greatly damaged, but carefully mended or later supplied in many places; size, 12 in. by 7 in.

2351

'Ajzib-al-u'ttfifak dar shinâkh-tan-i taryâk (الأذافف في شناختي التراكيب)

A medical treatise on the origin, use, and valuable qualities of theriaque, the bezooz-stone, pissa-phalt, and other antidotes against poison in general, with a preliminary discussion on the value and development of medical science, compiled by Muhammad Radi-al-din ion Kâshif-aldin at the time when prince Muhammad A'samsâh, 'Alamârî's son (killed in his contest with his brother, the emperor Bahâdurshâh, A.H. 1119=A.D. 1707), resided in Gujarat. The treatise is divided into a mu'akkidimah, three ma'q السود, and a khâthimah.

No. 994, ff. 74, ll. 1-15; unequal Nasta'ilık; size, 10 in. by 5½ in.

2352

Another copy of the same.

Beginning as in the preceding copy. Mu'akkidimah, on fol. 3; first ma'q, on fol. 9; second, on fol. 18; third, on fol. 23; the beginning of the khâthimah is not marked in the text.

No date. The copyist was Bin Mir 'Isâ.

No. 727, ff. 118, ll. 13-14; Nasta'ilık; size, 8½ in. by 4½ in.

2353

Ta'llin-i-llâj (تعليم علاج)

A work on the whole medical science by Abû-al-azâfar Husâm, called Zafâr-yâhshân, commenced on the day of Muhâmadshâh's accession to the throne (as year is given here A.H. 1132 = A.D. 1719, 1720, see fol. 1, l. 8, and the chronogram, on fol. 28, l. 2, آنحه راهب) and completed in the sixth year of that monarch's reign (A.D. 1724, 1725).

Beginning: لعبد الله رط الامام... أما بعد يوجد: نماثيدآ كيد نقدمه اسمه عند علم طب كدركرجالين سرير سلطنت حلبية وريس وريس آن آل.

It is divided into four, viz.:

تعليم دوم در تذكير بعضي لمبادرات وعلاجات كلها ودر كدركرادوم كذ معرفت آن امكال (hygiene and general knowledge of medicaments necessary for the physician), on fol. 45½, in five biyân.

تعليم دوم در كدركرادم (simple drugs), on fol. 533, in two biyân, the first in alphabetical order.

تعليم دوم در كدركرادم مرکزی آل (compound medicaments), on fol. 634, in two biyân, the first again in alphabetical order.

No date. A very detailed index of the whole work and all its subdivisions on ff. 31-168. On the first two fly-leaves a list of the names of the authors of the work, by days of the crisis, beginning: روز باندزوم در بدرم خانหวาน ثم وقع شود و آدرش نواهش آل.

No. 1830, ff. 68, ll. 19; Nasta'ilık; size, 10 in. by 5½ in.

2354

Minhâj-al-umûtadi'din (منهج المبتددين)

A compendium of the Materia Medica, compiled by Ibrahim al-Husaini, in forty-two short biyân and a khâthimah.
Medicine.

2355

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 1, ii. 17, and last line. Marginal glosses and additions.

Dated by Muhammad Ridâ al-tahtâb al-shirazi in the month Dhul-qa'dah, A. H. 1194 (A.D. 1786, November).

No. 1144, ff. 138, ii. 23: Nasta'lib; size, 10 in. by 5 3/4 in.

2356

Kânûnâ dar 'ilm-i-tibb (قانون در علم طب). Another, very short compendium of the Materia Medica, by an anonymous author.

Beginning: Bismillah, in the former copy, and Muhammad, in the latter, the Arabic of the title, which is not translated correctly (according to the following copy).

It contains two makâlas, the first of which treats of simple drugs (مغانم), and the second of compound medicaments (مكملات), each subdivided into five bâbs.

First makâlah, on fol. 57a, bâb I, on fol. 57b; II, on fol. 58a; III, on fol. 58b; IV, on fol. 59a; V, on fol. 59b.

Second makâlah, on fol. 71a, bâb I, on fol. 71b; II, on fol. 72a; III, on fol. 72b; IV, on fol. 73a; V, on fol. 73b.

No date.

No. 2064, ff. 57a-73b, ii. 21: Nasta'lib: size, 9 1/2 in. by 5 3/4 in.

2357

A slightly defective copy of the same.

Beginning: Muthnâd al-dhâlan al-fâlak fî 'ilm al-tibb, kalam Muhammad, in Arabic.

First makâlah, on fol. 1, in five bâbs: I, on fol. 1a; II, on fol. 2b; III, on fol. 2c; IV, on fol. 4b; V, on fol. 5b.

Second makâlah, on fol. 12a, in five bâbs: I, on fol. 12b; II, on fol. 13a; III, on fol. 13b; IV, on fol. 14a.

In the middle of this bâb the copy breaks off; IV and V are consequently missing here.

No. 2064, ff. 22, ii. 7: Nasta'lib; a little worm-eaten; size, 9 in. by 5 3/4 in.

2358

Kânûnâ-i-Sikandari (قانون سکندری). Description of the various diseases of the body, and all its special parts and limbs, the head downward, with the methods of curing them, by Hakim Sikandar bin Hakim Isma'il the Greek of Constantinople, to whom this work was presented by the end of Muhammad's reign (A.D. 1747), at Arikât. Another copy, slightly defective at the beginning, is noticed in the Bodleian Cat., No. 1613.

Beginning of the main portion of this Kânûn, on fol. 8b: Zemâ-er âlâm al-dar al-dar al-dar... It is preceded by a detailed index, on ff. 1b-2b, and a preliminary chapter on the urine (بَنَّجُ), beginning on fol. 3a.

On fol. 3a there is the seal of 'Abd al-wahhab Khân Bahádur Nasrjâng, for whom this work appears to have been compiled (comp. fol. 19c), with the date A.H. 1174 (A.D. 1765, 1761).

No. 1861, ff. 376, ii. 21: clear and distinct Nasta'lib; size, 10 in. by 6 1/2 in.

2359

Risâlah dar 'ilm-i-tibb (ریزالله در علم طب). A compendium of medical science, and detailed description of medicaments, compiled from famous works and treatises on these subjects, by Uways al-ashâfi'i of Arudab (see fe. 2, ii. 10 and ii. 11. It is divided into four makâlas, viz.: 1.所带来的 benefits of the preservation of health). 2. در بیان ادویه مفراد (simple drugs). 3. در بیان ادویه مرا (diet during an illness). 4. در بیان مراکز جهانی مستعمل از روش و درمان (well-tested and current compound medicaments, as, for instance, stimulants, electuaries, theries, beverages, etc.).

Beginning: Muhammad, in Arabic.

2 N 2
2360

Risalah dar 'ilm-i-ṭibb

Another practical and popular compendium of medical science, bearing the same general title as the preceding one, and denoting the cures of the different diseases, together with a full account of simple and compound medicinal agents; it is compiled by an anonymous author in the same hands: 1. in twelve fasls, on fol. 72b; 2. in five fasls, on fol. 15b; 3. in twenty-one fasls, on fol. 20b; 4. in twenty-four fasls, on fol. 27b; 5. in twenty-seven fasls, on fol. 38b; 6. in thirty fasls, on fol. 55b; 7. in five fasls, on fol. 66b; 8. in twelve fasls, on fol. 70b; 9. in five fasls, on fol. 86b. In the thirteenth fasl of the last batch the treatise breaks off on fol. 93b. The last four leaves, 99-102, contain (in the same handwriting) the fragment of a glossary of scientific terms, Index on ff. 2b, last line, to 7b.

Beginning: للهِ مَنْ حَاَلَ تَحْيَاتِ الْآيَاتِ

No. 1261, ff. 102, ll. 12-13; Nastaʿlīk; size, 11⅛ in. by 7⅞ in.

2361

Majmaʿ-ajawāmiʿ u dhakhāʾir-altarākīb

A large work on medical science, primarily a Materia Medica, arranged in form of a dictionary, in alphabetical order according to the first and second letters, compiled by Imām al-Muhammadi, Muhammad Khālid al-Nasir al-Ukṣūzī, al-Muhammadi Husain. Among his prominent sources was a book of his grand-uncle Muhammad al-Muhammadi, known as Hakim Muhammad al-Fādikhan. The real book, that is the dictionary, a preliminary discourse in twenty fasls, on general medical matters, is prefixed, viz.: 1. در عصر و دو و دو لغایت، on fol. 23b. 2. در میثاق القوی و نحو لغایت، on fol. 27b. 3. در میثاق العیان و نحو لغایت، on fol. 29b. 4. در میثاق معرفت معنی، on fol. 31b. 5. در میثاق کمک، و نحو لغایت، on fol. 33b. 6. در میثاق کمک، در لغایت، on fol. 38b. 7. در میثاق کمک، در لغایت، on fol. 39b.

No. 1278, ff. 650, ll. 38; small Naskhī; size, 10⅝ in. by 7⅞ in.

2362

Makzan-aladwiyyah u taddikira-i-aulā-alnulā (الکابیال) مکرزتا ای آلوال انلر

Another work of similar contents and similar length by the same author, dealing exclusively with simple and compound medicinal agents. It was compiled after the completion of the preceding book, that is after A.H. 1285 (A.D. 1771, 1772), and is divided into two makāsās.

Beginning: لَمْ تَحْبَرَ الارکَ کَ کَمْیَ الْمَقْدِرَةَ الْعَقِّلَ وَالْاَعْمَالُ وَتَتَحْفَرَ عَنْ تَقْرِيرَ صَادِقَةَ جَالِسَةَ الْعَلِیَّ.

It contains a muḥaddimāt in fourteen fasls, almost
equal in its contents to that of the preceding work, on
ff. 7b–32b; the dictionary in alphabetical order, on
ff. 32b–313b, and a khâtîmân enumerating the medi-
caments, discussed in the dictionary, with their Arabic,
Grecian, Syriac, Persian, Turkish, and Indian appella-
tions.

Second makhâlîh, on ff. 362b–602b, on compound
medicaments, beginning: للجسدية الأذى عرنا بنفس وحيدنيا
محمل وجعلنا من التمّ الال ح.

Each makhâlîh has the special title.

Dated A.H. 1193 (A.D. 1779), by Muhammad Samî of Dihâl.

No. 1319, ff. 602, ll. 39; small Naṣîh; size, 11 in. by 7 in.

2363

Mu'써îj-i-Ismâ'âliyyâh (المعالجات الإسكندرية).

A general pharmacoepia or Materia Medica, arranged
in the form of a dictionary, but without any strict
alphabetical order. According to a note on fol. 9b it
was written A.H. 1194 (A.D. 1785), by Dilîrîng
Bahâdûr. No preface nor date appears in the book
itself. It begins on fol. 9b at once with the letter
الف. A detailed index on fol. 1a–8a.

No. 1353, ff. 318, ll. 19; Naṣîh; size, 9½ in. by 5½ in.

2364

A short medicinal glossary.

This glossary consists of two different parts: the
first, on ff. 1b–11b, explains in Persian all the Persian
and Indian words which denote the different diseases,
and is styled, therefore: ترجمة نامه و اراضي بالفارسي
و هندی, the second, on ff. 11b–35, is arranged in
alphabetical order and gives an explanation of all
Arabic, Greek, Persian, and Indian words occurring in
the Materia Medica, entitled: ترجمة لغات طبيبی بالفرز
و با فارسی و هندی.

No author's name appears anywhere.

No date.

No. 88, ff. 35, ll. 14; large Naṣîh; size, 9½ in. by 5 in.

2385

Tuhfâ-i-Muḥammandî (تنور الجوامع).

Materia Medica, by Mîrzâ Muḥammad Naṣîr of
Turkish extraction (therefore styled امحدو الناز),
compiled for Tipû Sultan (ruler of Mysore, A.H. 1197–
1213 = A.D. 1733–1799), to whom it is dedicated,
comp. fol. 3h, 1 and last but one. It is divided into
two parts, which bear the strongest resemblances
in the Tuhfât-al-mu'minûn (see
above, Nos. 2328–2333), even in their respective
headings, viz.:

کحصت أذى جو بالذين المعلومين باللغات الإسكندرية
و البحرین أذى ورد شریعین أذى ورد جواح تن اذ
و جواح تن تؤفرن أذى مراتب (on the difference of
opinion among physicians as to the nature, peculiarities,
and quantity of doses, the way to take them, and
the various grading and faculties, etc.).

Each makhâlîh has the special title.

Dated A.H. 1193 (A.D. 1779), by Muhammad Samî of Dihâl.

No. 1319, ff. 602, ll. 39; small Naṣîh; size, 11 in. by 7 in.

2366

Risâla-i-mâkûl â mashrûb (رسالة ماكول ومشرب).

An essay on eating and drinking, in verse, compiled
for Tipû Sultan, A.H. 1194 = A.D. 1785, 1790 (see the
ehronogram, on fol. 2b, 1, 2, (false in the first occurrence), by a certain
Yûsufî, see another copy of the same in W. Pertsch,
Berlin Cat. p. 592, No. 3. The main portion of
the work consists of maddâwâ-baits, but the last part (on
ff. 9a–12b), entitled (on the preservation of health), is, as the title shows, in
the form of a kâsidah.

Beginning:

زنان جو (Pertsch)
(زنان جو در اول اینکلام)
زمان و ازینکام (Pertsch)
زمان و ازینکام (تسبح)

Written by 'Abd-al-kâdir.

No. 1664, ff. 12, 6–7 baits in the page; Naṣîh; size, 7½ in.
by 4½ in.

2387

Another copy of the same.

Beginning (with the reading of Pertsch in the second
hemistic):

زنان جو (هت اول اینکلام)
زمان و ازینکام (تسبح)

The kâsidah begins on fol. 10a. Written, like the
preceding copy, by Abul-kâdir.

No. 1614, ff. 13, usually six baits in the page; Naṣîh;
size, 7½ in. by 4½ in.
2368

The same.
The kaftah begins here on fol. 13th.
No date.
No. 1485, ff. 19, five baits in the older part (ff. 5-16), four baits in the more recent addition (ff. 1-4 and 17-19); Nasta'liq, by two hands; size, 7 in. by 44 in.

2369

The same.
The date (viz. 1204) appears here on fol. 25b, last line (the additional remark, that the chronogram means یکهار و در غم و بست و جهار, i.e. 1224, is entirely wrong). The kaftah (در حرف حسم) begins on fol. 13th, but the present copy does not conclude with that; there follow on fol. 17th, two long kitābs, the first purporting to be a letter addressed by some individual to Avicenna (خوئی و الیه سبنا مهاتم), the second Avicenna's answer (الیه), on fol. 18th.

Beginning of the former:

خداکان افکل نامک از

The copyist calls himself Mirzâ Muhammad Nasir Afshar (who is evidently identical with the author of the work in No. 2365 above).

Bibliotheca Leydeniana.
No. 2830, ff. 15-20; Nashtil on ff. 4-19; Nasta'liq on ff. 1-3 (on different paper); size, 7 1/4 in. by 4 1/4 in.

2370

Nushah dar 'ilm-i-tibb (لغت در علم طب).
Fragment of a medical work, dealing with the diseases of the various parts and limbs of the human body and their respective cures. The order of the leaves is: ff. 1-6, 33-43, lacuna, 14-31, 53, 7-13. Beginning is also missing. The end is found on fol. 11th (treatment of the various colours of the urine). On ff. 11th-13th there is added the same versified treatise on eating and drinking (رساله ماکل و مشروبات) as in the four preceding copies, beginning:

زیر از لحاظ این کلمات آن

No author's name is to be found. The first pages deal with the diseases of the head.
No. 1969, ff. 43, l. 17; Nasta'liq; size, 8 3/4 in. by 5 5/8 in.

2371

Kânûn dar 'ilm-i-tibb (قانون در علم طب).
A complete Pharmacopœia, compiled in Persian from Arabic, Persian, English, and French sources, apparently by an Englishman, whose name in Persian garb runs thus: جان کوپس سنر (John 1).
He says in the initial words of the preface, that this work is called in English 'کانون از کتاب مدارزان تکمیلی' (that is 'a complete English dispensatory'), see the beginning, on fol. 1b.

No. 3209, ff. 1-34; Nasta'liq; size, 7 1/4 in. by 4 1/4 in.

2372

Mufradât dar 'ilm-i-tibb (معروفات در علم طب).
A Persian natural history, with special reference to its bearing upon medical art and medicinal use, translated from European works, and illustrated throughout by excellent engravings from the vegetable and animal kingdoms. It contains three chief parts: the first deals with Botany, the second with Zoology, the third with Mineralogy.

Botany is subdivided into the following eight books:

1. درختان که در نباتات بهترین جمع‌تهم است لشاع معی (the seed), on fol. 10b.
2. در ذکر خواص میوه و صورتکه آن (the root), on fol. 12b.
3. در ذکر خواص عاجزم درخت (the wood or stem), on fol. 31b.
4. در ذکر خواص دوستهای درختان (the bark), on fol. 39b.
5. در ذکر خواص بارگی آشجار (the foliage), on fol. 43b.
6. در بیان کل و غربی و اسم و نام (the bud, blossom, seed, and fruit), on fol. 50b.
7. در ذکر تنو (various kinds of fruits), on fol. 55b.
8. در ذکر صمپتان (various kinds of gums), on fol. 73b.
Zoology comprises only one book (although called کتاب البناء, i.e., men, beasts, and birds), on fol. 97b. Mineralogy is subdivided into the following five books:
1. در بين معدنیات (minerals), on fol. 127b.
2. در فلزات (metals), on fol. 145b.
3. در کریستالوی (various kinds of earth or clay), on fol. 156b.
4. در سنگ (stones), on fol. 161b.
5. در پنجره (finding or discernment of earth or clay, and other things), on fol. 163b.

Each book is again subdivided into sections, called لفظ (phrases), and each begins with the French and English equivalents for the word or matter in question. No date. No. 1516, ff. 166, ll. 17; easy Shikasta; size, 1⅛ in. by 7½ in.

Two fragments of medical treatises.
1. On ff. 116b-116:
An incomplete dictionary of technical terms relating to medical science, styled تبرکالابی (Uṣur-i-šahār), in alphabetical order, in which the words are formed by the last letter of the words, and the name by the first. It begins with الریخانی, which is explained as a title of one of the medical works of (Hippocrates). It comprises Arabic, Greek, Turkish, and other names of drugs and medicines, botanical and anatomical terms, the various kinds of diseases, and prescriptions for their treatment, etc. Everywhere the Persian and Hindustani equivalents are given. It breaks off on fol. 116b with the فصل حاء. To every word its proper spelling and pointing is added in full.

2. On ff. 117b-124:
An incomplete Pharmacopoeia, in two makālas; the first makāla (simple drugs) contains seven bāb, viz.: در طبیعت (natural qualities of drugs), on fol. 117b; در دارویه (pills), on fol. 119b; در خونه (blood and veins), on fol. 120b; در نواک (fruit), on fol. 121b; در نقل (heals), on fol. 121b; در نواک (spices), on fol. 122b; در نیل (odoriferous plants, etc.), on fol. 123b. The second makāla (compound medicines) contains eight bāb, but of these only the first is found here, viz.: در کیفیتі (quality) (natural qualities of drugs), on fol. 124b. The copy breaks off with the heading of the second bāb ( después).

IV. Lexicography and Grammar.

1. Arabic-Persian.
   a. Vocabularies and Dictionaries.

2373
Nişāb-alşibyân (نصاب السیبان).
The well-known metrical Arabic-Persian vocabulary by Abū Naṣr Farahān (of the town of Farah in Sījistān), whose full name is given in G. Flügel i. p. 114, on the statement of H. Khañfa vi. p. 346, No. 13861 (comp. ib. ii. p. 559), as Abū Naṣr Mašā'id bin Abīla ḫair bin Ḥusain bin Jafr al-Farāhī, whereas in Fleischer, Cat. Līpā, p. 333, he is called Bād-r al-din (Muhammad Bād-r al-din) in H. Bleifmann's Contributions, p. 7, and in Bodleian Cat., No. 1636, Abū Naṣr (Abū Naṣr in W. Pertsch, Berlin Cat., p. 215) al-Rajī (because he was buried in Raj al-Farāhī; in the first Bodleian copy, Bodleian Cat., No. 1636, Abū Naṣr Farahān Mašā'id bin Ḥasan bin Ḥusain al-dābādī); and in No. 112, Abū Naṣr Muhammad al-Farāhī. It is the most popular school-book in the East, especially in India; for other copies, besides those quoted already, see Bodleian Cat., Nos. 1637-1639; Rieu ii. pp. 504 and 506; J. Anner, p. 112; W. Pertsch, p. 5 (No. III, 2), and Berlin Cat., p. 214; comp. also ib. p. 41, No. 22, p. 71, No. 1; and 153, No. 1, E. G. Browne, Cambridge Cat., pp. 326, 254, and 256. It has been edited at Calcutta, 1819, and in Persia, A. H. 1268. The author flourished about A. H. 617 (A. D. 1220).

Beginning, as in the British Museum copies, the Munich copy, the first Berlin, and the second Bodleian copy.

Marginal and interlinear Persian glosses throughout. Dated the 9th of Shawwāl, A. H. 1075 (A. D. 1665, April 25).

College of Fort William, 1825.

No. 2309, ff. 1-56, ll. 9; Naskhi; size, 8 in. by 5 in.
2376
Another copy of the same.
Beginning: جنین کودن آغ
No date.
No. 937, ff. 25, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2377
The same.
Beginning, on fol. 1, in the fuller way in which many copies open, viz. 
المدح و الصلاة على رسول الله محمد و آله و جمعه و جمهم
الکنیت امام جمیع (الاجل) العالم بدر فی النص والنصب القاطع
The beginning of the two preceding copies is found here on fol. 1, l. 5.
Dated the 4th of Ramadan, A. H. 1202 (A. D. 1788, June 8).
No. 2802, ff. 38, ll. 13; Nasikh; size, 8½ in. by 5 in.

2378
The same.
Beginning as in the preceding copy; the other beginning is added here on the margin of fol. 41b.
No date.
It belonged formerly to Sir Charles Wilkins.
No. 2337, ff. 41-84, ll. 8; Nasikh; size, 10½ in. by 6½ in.

2379
The same.
Beginning: للمدح و الصلاة على الله الرحمن الرحيم
No date.
No. 3558, olm 7, J. 6, ff. 191b-222, ll. 13; Nasta'liq; size, 7½ in. by 4½ in.

2380
The same.
Beginning the same.
No date.
No. 457, ff. 51, ll. 15; very careless Nasta'liq, sometimes quite like Shikasta; size, 9½ in. by 5½ in.

2381
The same.
Beginning the same. Persian interlinear glosses on the first two pages. Various readings on the margin.
The names end on fol. 68a and is followed by a mathnawi on legal prayer, ablution, and fasting, styled here حکم درفه، and beginning:
نام حق برزند همی های رنج
که ایمان و دوست همی حوارم
the initial words and the name of the author, given as Sharaf-aldin Bukhari, prove its identity with the well-knownافغان القصيدة مقترنة صلوا (in the India Office copy of Ikhtiyâr bin Ghiyâth-
aldin's commentary on it, see further below in section V: Theology and Law), or simply حکم. composed in the year 693 of the Rihla, i.e. A. H. 703 = A. D. 1303, comp. Bodleian Cat., No. /75; G. Fliegel i. p. 512; Ruei i. p. 23a; W. Pertsch, Berlin Cat., p. 154; and A. F. Meiren, p. 6, No. VII (where the wrong date 393 of the Rihla is given). It was copied by Kâb Muhyi-aldin. The fragment of another mathnawi of similar purport is found on ff. 78b-79b, beginning:
پوکم حکم رت الطامع آغ
No. 76, ff. 57, ll. 6 (on ff. 58-58, ll. 15-16 (on ff. 58-58, ll. 77); Nasta'liq, by different hands; size, 9½ in. by 5½ in.

2382
Sharh-i-Nisâb-i-sibyân (شرح نصبه السبعین).
A Persian commentary on the preceding work by Niâsân bin Kamâl bin Jamâl bin Husâm alharawi, usually called Ibn Husân (see fol. 96b, line 9), beginning:
سیاسة قیاس مزرقی رکی اساس حیوة ناص
برعلم و معرفت نمهذ الک
It is incomplete at the end; the last bâit, explained by the commentator, is:
ویم ای محمد آخربی (corresponding to fol. 82b, first line, in No. 2378 above).
Other copies of this commentary are noticed in Bodleian Cat., No. 1640, and in W. Pertsch, Berlin Cat., p. 215. In another commentary (Bodleian Cat., No. 1641) the author of the present work is called Kamâl
aldin bin almarhum bin Husâm alharawi, comp. also H. Khalfa vi. p. 346, No. 13801. A part of fol. 116a and the whole of fol. 116b are left blank.
No. 490, ff. 96-204, ll. 15; Nasta'liq; size, 8½ in. by 4½ in.

2383
Sharh-i-Nisâb-i-sibyân (شرح نصبه السبعین).
Another commentary on the same work by Muhammad bin Faṣîh bin Muhammad, known as Karim Dasht-i-Bayâdit Kühdistâni, who lived in the time of the emperor Akbar (see H. Blochmann, Contributions, p. 7), beginning:
حمد و ثنای نا مکتوب و شكو و سیاس: ن ما مکتوب حضرت علیم معظم و کرم و واجب الوقود را
که نامه صبیان انساداتی ات.
Other commentaries on the same book are those by 'Ali bin 'Umar bin 'Ali alaujîdar (Bodleian Cat., No. 1641); by Muhammad bin Jalâl bin Sulaimân Kühdistâni (ib, No. 1643); by Muhammad Sa'd (W. Pertsch, Berlin Cat., p. 216, No. 1); by Yusuf bin Mârî (H. Blochmann, Contributions, p. 7); and various anonymous ones (one noticed in Bodleian Cat., No. 1642; in E. G. Browne, Cambridge Cat., pp. 237 and 238; another in Bodleian Cat., No. 1644). The present commentary ends on fol. 108b and is dated the 15th of Jumâda-alawwal, A. H. 1193 (A. D. 1779, May 21). On ff. 106a-112a another versified Arabic-Persian vocabulary, in form of a kâsidah, is added, explaining the meaning of those Arabic words which can be spelt with the three different vowels a, i, and u, and styled
Muthallath-allughat (متلغة اللغات) or Nişāb-i-muthallath (نصاب متلغة).

Beginning:

ارض جمع حكادون جوص واسم
كغرم ان نظم متلغة جون لغة عمان

From these initial words it is evident that the versified vocabulary, styled Nubam-vaduwi in Bodleian Cat., No. 1650, i., is identical with the Muthallath.

The first triad of Arabic words explained in Persian is:

زتُ دان برفگدار و رتُ دان جمعی زدنی
زت آب خالص از انگور و سب و دار دان

Comp. W. Pertsch, Gotha Arabic Cat., No. 408 sq., and Berlin Cat., p. 219, No. 3 (where a commentary on this work by Muhammad Sa'd, the commentator of the Nubam-vaduwi, is noticed).

No. 522, ff. 112, ll. 15; Nasta'liq; illuminated frontispiece; size, 8 in. by 4½ in.

2384

Muthallath-allughat (متلغة اللغات)

Another copy of the same vocabulary in form of a kasidah, beginning as in the preceding copy.

No date. At the end and on fol. 1st seals of a former owner, Iktidarikhán, with the date A.H. 1179 (A.D. 1765, 1766). College of Fort William, 1825.

No. 2315, ff. 14, ll. 7; distinct Nasta'liq; size, 7½ in. by 4½ in.

2385

The same.

Beginning as usual. Many interlinear and marginal paraphrases. Very worm-eaten.

No date. The copy belonged formerly to Sir Charles Wilkins. At the end the title متبغت ماتلغة is given to this book, as in W. Pertsch, loc. cit.

No. 2337, ll. 85-90, ll. 10; careless Nasta'liq, mixed with Shikasta; size, 10¼ in. by 6½ in.

2386

Nişāb-i-bādi' (نصاب بديع)

Another metrical Arabic-Persian vocabulary, in form of kītāb in various metres, a kind of primer for children in which, among other curiosities, the various meanings of such words are given as have the same form or sound in Arabic and Persian.

Beginning:

مشرب و شمیرا و مها آب و حرف سهم

Dated A.H. 1122 (A.D. 1710, 1711).

No. 1174, ff. 7, 2 coll., each ll. 14; Nasta'liq; size, 8½ in. by 4½ in.

2387

A commentary on the same work.

This commentary is due, according to the colophon, to Mullā Sa'd 'Azīmābādī, who is no doubt identical with Muhammad Sa'd, who wrote commentaries on the INE. OFF.
The same.
Beginning as usual; the author's name and the date of composition, A.H. 681, appear in the subscription on the last page. Fol. 435 must be put immediately after fol. 433; fol. 434 is incoherent both with the preceding and the following page.

No. 2316, ff. 436, written by at least six different hands, for the greater part in Naḵš; the oldest on fol. 436, ll. 23; the newest on fol. 1, ll. 17, supplied by a comparatively late hand; a third on ff. 2-104, ll. 26-27; a fourth on ff. 125-156, ll. 27-28; a fifth on ff. 157-356, ll. 25; a sixth, or rather a mixture of various hands, no. 38, on fol. 387-385, ll. 15-27; greatly damaged in many places; size, 9 in. by 5 1/2 in.

2391
Niṣab-i-akūdat-aljāwāhir (نصب عقیدت الؤمہ) (Almirzā Ulughbeg-Calābi, the son of the ʿUthmāni Sultan Muhammad I, by an author who styles himself Rashīd-aldin Wāqātī; and also with the hand of Ulugh Beg, in the Bodleian Cat. No. 1676, which is wrongly ascribed there, on fol. 2r, to a certain Mūrūd Moghul bin ʿAli Muhammad Khan. The present copy lacks the introduction (just as the Bodleian copy) and begins forthwith with the first kiṭāb, viz.: ابتدا تحت قلم عظام اعظم، کتب تاریخ
(the same with which the Bodleian copy opens).
Some marginal glosses and additions.
No date.

No. 1072, ff. 49, ll. 13; Naṣīrāt, written on paper of various colours; size, 8 1/2 in. by 5 in.

2392
Kanz-ullughāt (كنز اللغات). The Arabic-Persian dictionary by Muhhammad bin ʿAbd-al-khālik bin Marūf, dedicated to Kārgyīā Sultan Muhammad bin Gīyā bin Nāṣir Gīyā of Gīlān, who reigned A.H. 851-883 (A.D. 1447-1478, 1479), and his son and heir, Kārgyīā Mirzā-All, who was killed A.H. 911 (A.D. 1505, 1506), see Rieu ii. pp. 507 and 508, and Supplement, p. 120; Bodleian Cat. No. 1670; W. Pertsch, Berlin Cat., pp. 219 and 220, see also ii., p. 12, No. 33, and p. 102, No. 6; E. G. Browne, Cambridge Cat., pp. 240 and 43; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; Paris Cat., Nos. 1248 and 1249, etc.; comp. also H. Khalīfat v. p. 356, No. 10924; Arabic Cat. of the British Mus., Nos. 1019, 1382, and 1383, and Supplement, No. 878, etc. It was lithographed in Persia, A.H. 1283.

Beginning, on fol. 1r: جواهرات زیات لغات حمد و
سناء المکملین (sic instead of زیات لغات حمد و
سناء المکملین), کب زمان آنان ابداعات اسلامی‌اللغ
The title appears on fol. 3r, l. 12; the dictionary itself begins on fol. 59r, l. 5; with the کتاب اللفبای آئین
الفبای آئین. It is arranged alphabetically according to the first and the last letter of the words; each chapter begins with the Arabic infinitives.
Tatted A.H. 1314 (A.D. 1694, 1695).
No. 1869, ff. 461, ll. 19; Naḵš; worm-eaten throughout; size, 8 in. by 5 1/2 in.

2393
Another copy of the same.
Beginning: جواهرات زیات لغات حمد و
سناء المکملین

The dictionary ends on fol. 597r, and is dated the 27th of Janādī-alshāhīn, in the thirty-eighth year of (probably) 'Alamgīr's reign = A.H. 1160 (A.D. 1655, Feb. 12), by an inhabitant of the Pargana of Shahjahānābād, 'Abd-al-shakār. Ff. 508b and 509b are filled with some medical prescriptions. A seal of Tipū Sultan on fol. 1v.

No. 1882, ff. 509, ll. 17; Naṣīrāt; size, 10 in. by 6 1/2 in.

2394
The same.
Beginning as in the preceding copy.
No date. College of Fort William, 1825.
No. 2006, ff. 350, ll. 20; splendid Naḵš; illuminated frontispiece; the first two pages richly embellished; size, 9 in. by 6 in.

2395
The same.
This copy is fearfully damaged, and consequently very defective. The pages are worm-eaten and effaced in the greater part of the MS., and occasionally whole pieces are torn away, especially in the first thirty leaves.
Beginning of this copy (identical with that in the Bodleian copy, the Berlin copies, the second and third Munich copies, and the third Cambridge copy):

کو یا حمد من عظیم، خداوند نسبت نداشته باشد
جوهرات زیات لغات حمد و
سناء المکملین (sic! instead of

No date.

No. 1850, ff. 317, ll. 23-25; written by different hands, partly in Naṣīrāt, partly in Naḵšt; size, 9 in. by 6 in.

2396
A fragment of the same.
This copy of the Kanz-ullughāt has no preface at all, and begins at once with the Arabic infinitives of the eighth conjugation (first word یا حمد), corresponding to fol. 9v, l. 3, infra in No. 2393 above; it breaks off already in the letter r; the last ten pages
have no headings; all the Arabic words are missing, the space, originally left for them, not being filled in; in the other parts of the book they are marked by red ink. Several pages slightly injured.

No date; on fol. 1, a seal, dated A.H. 1134 (A.D. 1721, 1722).

No. 2576, ff. 112, II. 23-25; Naskhī; size, 9¼ in. by 5½ in.

2397

Tarjumat-alkāmūs (ترجمة العاموس).

A Persian paraphrase and detailed explanation of the introduction (ديوان) and the first bāb (باب) of the famous Arabic dictionary Alkāmūs almuḥāfiq (الكموس) of Imām Majd-aldīn Aḥā Tāhir Mūhammad bin Ya‘qūb Firūzābādī Shirāzī (who died A.H. 817 = A.D. 1414, 1415), compiled by Mānūš ‘Abd-‘al-rāmūn bin Ḥasan (so distinctly, not Ḥusayn, as in Stewart’s Cat., see a few lines further down), who, according to the ta’rīkh of his death, given on fol. 19, vīs. A.H. 1028 (A.D. 1619), see a reference to this translation in Rieu ii. p. 518 (where, however, the slightly incorrect date, A.H. 1027, is given, a mistake in Stewart’s Cat., p. 134, from which the notice is taken).

The full title of this copy is ترجمة ديوان الأنووس أز، كتبه ابن أطير، see fol. 19.

It begins, without any preface, immediately with the initial words of the Arabic original: اللهم جمع جميع: جمع معدة من دخان البتغاء في البلاء لغة نفثي، رأى جمع له، بلغه جمعه بادأ يبكي، كرمته الله، بلغه بلغه فصي بلغ البتغاء.

The first bāb begins on fol. 23, and goes down to the end of the copy. Occasionally marginal additions and glosses.

No date; but on the margin of the last page the following remark of a former reader is added: بلغت ألفاظ العلماء ممثلاً للحسن بن عبد الغافر في يوم 1112 (A.H. 1162, 17th of Jamādā II = A.D. 1749, May 5) a Monday.

The Arabic Kāmūs was printed in two volumes, 1817, at Calcutta. A later Persian translation by Muhammad Ḥāhib-ālāh was completed A.H. 1149 (A.D. 1736, 1737), see Bodleian Cat., No 1674, and Rieu ii. p. 311.

No. 1014, ff. 98, II. 17; Nastā’līk; size, 9½ in. by 5½ in.

2398

Muntakhab-allughāt-i-Shahjahānī (منتخب اللغات ناهجهانی).

The most popular Arabic-Persian dictionary in India, compiled from the Kāmūs (see the preceding copy), the Shīhā and Surāh (see Nos. 2388-2390 above), by ‘Abd-‘al-rāshīd bin ‘Abd-al-aḥsāf al-mu‘īn al-ma‘ād al-mutawwī, the author of the first critical Arabic dictionary, the Farangi šāmī (see further below), who was still alive in A.H. 1069 (A.D. 1658, 1659), in the reign of the emperor Shahjahān, to whom it is dedicated, A.H. 1046 (A.D. 1636, 1637), according to the chronogram, مكتب بديع (found at the end of some copies see author’s name and title of the book on ff. 6a, I. 1, and 6b, I. 6). It is sometimes styled Rashād ‘Arabī, to distinguish it from the author’s Rashād Pārī, i.e. the Farangi- Rashādī, see Rieu ii. p. 518, and H. Blochmann, Contributions, bottom of p. 20.

Beginning of the preface: ويدل على أسماء الملك

The dictionary itself, which is arranged alphabetically in this way, that the first letter constitutes the bāb, and the last the fagl, begins on fol. 7a.

Other copies are described in Bodleian Cat., Nos. 1672 and 1673; Rieu ii. p. 510; W. Pertsch, Berlin Cat., p. 200, No. 2; E. G. Browne, Cambridge Cat., p. 242; Cat. Codd. Or. Lugd. Bat. v. p. 150. A re-daction of this work, arranged in the usual alphabetical form of European lexicons, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1839; Lucknow, 1833, 1845, and A.H. 1286; lithographed at Bombay, 1862.

This copy is dated the 22nd of Jamādā-āth-thānī, A.H. 1103 (A.D. 1692, March 11).

No. 46, ff. 416, II. 19; Nastā’līk; size, 9½ in. by 4½ in.

2399

Another copy of the same.

Beginning of the preface, as in the preceding copy, on fol. 1a; beginning of the dictionary on fol. 3b.

Dated in the month of Shawwāl, A.H. 1117 (A.D. 1706, Jan-Feb.).

No. 358, ff. 334, II. 19-21; written very irregularly by many different hands in Nastā’līk and Shikasta; size, 10½ in. by 5½ in.

2400

The same.

Beginning of the preface as usual; beginning of the dictionary on fol. 4a.

Dated the 4th of Jamādā-āth-thānī, A.H. 1130 (A.D. 1718, May 5), by Muhammad Zāhir Fīdā‘ī, who copied it for Hāfīz Ahmad bin Ḥāfīz Muhammad of Balgrām.

No. 3304, dim 10. J. 14, ff. 203, II. 27; small, but clear, Nastā’līk; size, 11 in. by 7½ in.

2401

The same.

Beginning of the preface as usual; author’s name on fol. 5a, I. 9; title of the book on fol. 5b, I. 11; beginning of the dictionary on fol. 6a. The chronogram, مكتب بي ديل, on fol. 329a. Many pages spoiled or effaced.

Dated the 8th of Muharram, A.H. 1155 (here called the twenty-fifth year of Muhāmmedshāh’s reign, more correctly the twenty-fourth) = A.D. 1742, March 15, at Murshidabād; it was copied for Nawwāb Mahā-Batŋang.

Presented to the Library by Sir Charles Wilkinsons.

No. 2374, ff. 330, II. 12-19; Nastā’līk, in a very unequal handwriting, mixed with Shikasta; size, 9½ in. by 6½ in.
2402

The same.
The preface is wanting here; it begins at once with the dictionary, on fol. 1b:

ابناء آغا آدی کورنس آبمی: خراسان آت

College of Fort William, 1825.
No. 2086, ff. 510, ll. 15-18; Nastālīk; worm-eaten; size, 9½ in. by 5½ in.

2403

The same.
Beginning of the preface here:

 себас و سوانش مالک

Beginning of the dictionary on fol. 4b.

No. 3387, fol. 10, ll. 21-24; carefully written, partly in Naskhī, partly in Nastālīk; size, 8½ in. by 5½ in.

2404

Khazinat-’allūghāt (خزین الاغات).
The treasury of words and phrases (المصطلحات المفردات والمرکبات), an Arabic-Persian glossary, which includes, besides the Arabic words, also some Syriac and Greek ones, current in Persian speech, by an anonymous author, and without any date of composition. The copy is, moreover, incomplete, and breaks off at the end of bab 8, fol. 1. The first letter constitutes the bāb, the last the fāl.

Beginning:

حمد و نیاز نزار و شیخ و سیاسه ی

باین از چند و کرده بیان

On fol. 1a a seal with the date A.H. 1183 (A.D. 1769, 1770).
No. 527, ff. 54, ll. 13: Inelgant and very small Nastālīk, resembling Shikasta; size, 7½ in. by 4½ in.

2405

Kitāb-‘albawāb-’alūghāt (کتاب دوره الاغات).
Contributions to an Arabic-Persian dictionary, beginning with the letter س and going down to ی.

This copy, which is dated the 1st of Muḥarram, A.H. 1185 (the twelfth year of Shah ‘Alām’s reign) = A.D. 1771, April 16, comprises 511 leaves altogether, many entirely blank, another part only filled with the Arabic words, arranged chiefly according to the first and last letters, and a small part again with full explanations in Persian. The title appears on the last page. The owner of the copy was Mr. Richard Johnson (مستر جان).

No. 544, ff. 511; Nastālīk; size, 14½ in. by 8½ in.

2406

b. Grammar.

2407

Another copy of the same.

Beginning:

الله تعالى كلام و حرفيّة عربي، درس كونه اسم و فعل و حرفيّة اسم، نسبي و علم و فعل جزء و حرفيّة و حرفيّة جزء و إلى الس

The title appears in the colophon and on fol. 18.
No date. On fol. 18 an entry of a former owner, dated the 14th of Jumādah II, A.H. 1185 (A.D. 1771, Sept. 24).
College of Fort William, 1825.
No. 2299, ff. 35, ll. 12-14, written by different hands in various styles of Nastālīk, Naskhī, and even Shikasta; size, 9½ in. by 6 in.

2408

The same.

Beginning as in the preceding copy. This copy was made for Major Mackenzie by Sayyid Himmat ‘Ali Ṭalib-‘alī, and is dated the 25th of June, 1793 (= A.H. 1207, 15th of Dhū‘-al-‘adah).
No. 1564, ff. 58, ll. 8; large Nastālīk; size, 9½ in. by 6¼ in.

2409

The same.

Beginning:

الله تعالى ... بدون الكاتب الله تعالى في النثر، ككلمات الله

No date.
No. 390, ff. 1-33, ll. 9; Naskhī; size, 8 in. by 5½ in.
LEXICOGRAPHY AND GRAMMAR.

2410

Another, but shorter tract on Arabic inflexion, very similar to, but not identical with the preceding It begins: Bddaard allah talla lna fi al-dar sin kar. Kll layn ebr b rintos qasr astt astt wifal astt r

Occasionally interlinear Persian paraphrases of Arabic words.

As date appears the 14th of Muharram only.

No. 86, f. 1-12, l. 21; Nashki; size, 9 in. by 6 in.

2411

Majmu'ah fi 'ilm-alsarF (جمعه فی علم الفاسفر). Four Persian treatises on Arabic grammar, dealing for the greater part with the verbs:

1. Mizan-alsarF (میزان الفاسفر), on the conjugation of the regular Arabic verb, on ff. 1-21, beginning: Brrdd allah talla lna fi al-dar sin kar. Jmal eferal brins b rintos qasr astt astt wifal astt r wqshn. Other copies are noticed in Bodleian Cat., Nos. 1669 and 2007 (where it is styled Millen al-sarF), and Rieu ii. p. 523b; comp. also No. 2414 below. This little tract is edited in the collection of grammatical treatises, Calcutta, 1805, lithographed at the Muhammadi press, A.H. 1258. Dated the 17th of March, 1807 (A.H. 1207, 4th of Shawwal).

2. Nushka-i-munsha'ibah (نخشک مصنوعیه), a treatise on the various classes of Arabic verbs and their derived conjugations, on ff. 25b-50b, beginning: Brrdd allah talla lna fi al-dar sin kar. Jmal eferal brins b rintos qasr astt astt wifal astt r wqshn. Other copies in Bodleian Cat., Nos. 1654, 2, 1666, and 1667; Rieu ii. p. 524b, No. II; E. G. Browne, Cambridge Cat., p. 261, No. II (there styled Millen al-sarF). It is included, like the preceding treatise, in the above-mentioned collection.

3. Panj Gani (پنج گنی), or Panj Gani fi ilmi-alsarF (پنج گنی فی علم الفاسفر), also styled Tarif min 'ilm-alsarF (تعریف من علم الفاسفر), or simply Tarif (تاریخ), an elementary Arabic grammar, on ff. 61a-116, beginning: Brrdd allah talla lna fi al-dar sin kar. Jmal eferal brins b rintos qasr astt astt wifal astt r wqshn. According to the preface, it ought to contain five babs, each subdivided into five fasls; but of the first babb and its five fasls (درد مشاکه تاریخ) only a short index is given here, as the author has fully treated the subject of this babb, viz. the conjugation of the regular verb, in the opening chapter of another work of his, styled Masmur; and of the second babb (درد مشاکه اجناس المفعول) only four fasls are found, just as in No. 1661 of the Bodleian Cat., and in No. 2419 further below;

comp. also Bodleian Cat., No. 1660; Rieu ii. p. 523b; and E. G. Browne, Cambridge Cat., p. 261, No. III. The four fasls of the second babb deal with the classes of verbs; the verbs with Hamza; the verbs with a weak letter; and the reduplicate verbs; the fifth fasl, missing here, deals with the rules of the permutation of letters. It is printed in the collection of grammatical treatises, pp. 38-112, and lithographed at Lucknow, 1844. Dated the 1st of April, 1793 (A.H. 1207, 19th of Shawwal).

4. Zubdat-alsarF or Zubdat fi ilmi-alsarF (زبد فی علم الفاسفر) or simply Zubdat (زبد), see also No. 2420 below, a treatise on the inflexion of the sound as well as the irregular verbs (in the same order as in the second babb of the preceding treatise) and the laws of permutation applying thereto, on ff. 116b-135, beginning: Brrdd allah talla lna fi al-dar sin kar. Jmal eferal brins b rintos qasr astt astt wifal astt r wqshn. The author of this treatise is Zahir bin Mahmud bin Mas'ud al-falawi; other copies in Bodleian Cat., No. 1657; Rieu ii. p. 524b, No. V; and E. G. Browne, Cambridge Cat., p. 261, No. IV. Edited in the Calcutta collection, on pp. 113-122. Dated the 25th of May, 1793 (A.H. 1207, 14th of Shawwal).

The transcriber of the whole Majmu'ah is Sayyid Himmat 'Ali of Mungir.

No. 1301, f. 135, l. 9; large Nasta'lik; additions and annotations on the margin; size, 6½ in. by 4 in.

2412

Another copy of the same Majmu'ah.

1. Mizan-alsarF, on ff. 1-18b.

2. Nushka-i-munsha'ibah, here styled Kitab-al-munsha'ibah (کتاب المصنوعیه), on ff. 18b-34a, beginning (in a slightly different way from the preceding copy):

Brrdd allah talla lna fi al-dar sin kar. Jmal eferal brins b rintos qasr astt astt wifal astt r wqshn.

3. Panj Gani, on ff. 34b-70b.

4. Zubdat-alsarF, on ff. 71b-80a. As date appears only the month Phagun (باقن), the 11th of the Hindî year = Feb.-March). A former owner was Mr. A. Hamilton.

Bibliotheca Leydeniana,

No. 2571, f. 80b, l. 8; large Nasta'lik; the Arabic phrases in Nashki; size, 8½ in. by 6½ in.

2413

Three treatises on Arabic accidence.

1. Panj Gani, on fol. 1b; second babb on fol. 2a. In this copy only the first three fasls are found. Dated the 3rd of Muharram, A.H. 1137 (A.D. 1724, Sept. 22), by Shaikh Muhammad Ya`kub, son of Shaikh Muhammad Eustam, an inhabitant of Shakhjahansabad.

2. Sharf-i-Mir (see Nos. 2406-2409 above), on fol. 25b.
Beginning as in No. 2409. Dated, by the same scribe, the 8th of Safar, A.H. 1137 (A.D. 1724, Oct. 27). Half of fol. 84 is torn away.

3. Zubdat-alsarf, on fol. 87. Beginning here: لئن الله. ثَرَّ العَالَمَاتِ . . . لَأَبْعَدَ فَنَدنَّ قَالَ الْمَعَافِ (read [palaeographically]) النُّزُولِ إلى خِلْقِ الله. رَّبِّ النَّعُومِ (طَهُورٍ) . . . مَحْمُودَ. Written by the same scribe, but without a date.

Bibliotheca Leydeniana.
No. 2510, ff. 107, ll. 11–12; Naṣkhi; size, 5½ in. by 4½ in.

2414

Another, but incomplete copy of the Mizān-alsarf.

Beginning as in Nos. 2411, 1, and 2412, 1 above. It is styled here, on fol. 153, and ascribed to Sa'di of Shiraz. The title is in stylized handwriting, reading [palaeographically] Mizān al-ulf (Mizān al-ulm) [Mizān al-ulm]; its first owner was Wāḥid Ḥusayn, son of Sayyid Ṭufail Allī. This fragment contains only thirteen pages.

No. 2429, ff. 153–160, ll. 7–8; large Naṣkli; size, 8½ in. by 4½ in.

2415

Mizān fī 'ilmī-alsarf (Mizān in 'ilm al-kurfah). Another treatise on the conjugation of the regular Arabic verb, that is, paradigms of all its tenses and moods, both in the affirmative and negative forms, with a Persian introduction and detailed Persian paraphrases, styled almost exactly as the preceding little work, but evidently different from it; see other copies in Bodleian Cat., No. 1664, 1; Rieu ii. p. 524b (in both without any title, but styled in the latter by Eraskine the colophon gives the above title, just as No. 2417 below). In the present copy, on the top of fol. 1r, it is called Mizān al-kurfah.

Beginning: اللَّهُ تَغْلِبَ الْعَالَمِينَ الْمَعَافِينَ وَالْوَلَّادِينَ وَالْمُجَدِّينَ. And the colophon reads: معجم ممَّن تُتَعَلَّمُهُمُ اللَّهُ. 2 At the end of the copy the following remarks are added: Mizān dar al-dar al-dar, 'alā sa'dā' wa-saynā ma yaqūl. No date.

No. 1194, ff. 21, l. 11; Naṣkhi; size, 5½ in. by 4½ in.

2417

The same.

Beginning, on fol. 171: اللَّهُ تَغْلِبَ الْعَالَمِينَ كَجَمْهَةَ أَعْمَالِ مِنْطَقَةٍ بِرْجَاهِرٍ كَوْنُهُ اسْتَمْسَاءٍ عَلَى اللَّهِ. The proper order of the leaves is 171–241, 1–160.
No date.

No. 1833, ff. 24, l. 7; Naṣkli; size, 8½ in. by 5½ in.

2418

Another copy of the Naskha-i-munshia'ibah.

Beginning here (comp. Nos. 2411, 2, and 2412, 2 above) with a curious specimen of a high-flown rhetorical preambule: اللَّهُ تَغْلِبَ الْعَالَمِينَ الْمَعَافِينَ وَالْوَلَّادِينَ وَالْمُجَدِّينَ 4 وَالْكَوْمَانَ مَثُلُ مَلَائِكَةِ اللَّهِ إِنَّمَا كَثُرَ عَلَى رَفَعِهِ وَهُمْ لِلَّهِ. Then follows the title, in the colophon: النُّصُرُ بِاللهِ. No date.

No. 1602, ff. 64, l. 7; large Naṣkli; size, 7 in. by 4½ in.

2419

Another copy of the Panj Gānj.

Beginning as in Nos. 2411, 3; 2412, 3; and 2413, 1 above; section bōb on fol. 3b. It ends, like most copies, with the fourth fastī.
No date.

No. 2001, ff. 64, l. 7; large Naṣkli; size, 8 in. by 4½ in.

2420

Another copy of the Zubdat-alsarf.

Beginning here, similar to that in No. 2413, 3 above (comp. also Nos. 2411, 4, and 2412, 4 above), the colophon reads: لَمْ يَعْقِبْهُ اللَّهُ وَمَعْلَمَهُ وَمَكْرَهُ تَحْتَالَةٍ . . . اللَّهُ أَقْرَبُ مِنْهُ وَمَعْلَمَهُ. As title appears on fol. 1r; and on the fly-leaf, which is the proper title of the commentary, noted in the next but one copy.
No date. A seal, dated A.H. 1176 (A.D. 1762, 1763), on fol. 1r. College of Fort William, 1825.

No. 2301, ff. 7, l. 13; Naṣkli; size, 8 in. by 4½ in.
LEXICOGRAPHY AND GRAMMAR.

2421
The same.
Beginning as usual. This copy is written very inaccurately.
No date. Bibliotheca Leydeniana.
No. 2215, ff. 126-133, l. 10-12; large Nasta'liq; size, 7½ in. by 4½ in.

2422
Sharh-i-Zubdat (شرح زبدة).
A treatise on Arabic inflexion, in the form of a Persian commentary, by Muhammad Darwish, on a grammatical work, styled زبدة the زبیدة, which seems to be identical with the Zabdat-al-sarf above.
Beginning:
الله... ب단هاء الله تعالى.
No. 275, ff. 55, l. 11; Nasta’liq; size, 8¾ in. by 4½ in.

2423
Fusûl-i-Akbari (فصل أكبر).
Beginning:
الله... بدانهاء الله تعالى.
Many interlinear Persian paraphrases and marginal glosses.
Dated by Himmat ‘Ali, the same who transcribed No. 2441 above, the 18th of April, 1793 (A.H. 1207, Ramadan 7). An index on the fly-leaf. This treatise has been lithographed in the Nawâl Kisser press.
No. 1551, ff. 74, l. 8; large Nasta’liq; size, 9½ in. by 6½ in.

2424
Kawânin-al-sarf (كواني السارف).
The rules of Arabic declension and conjugation, a sort of primer in the form of questions and answers, compiled by an anonymous author for his nephew ‘Atâ (i.e. ‘Atâ-‘alâkh) bin ‘Azîr Muhammad (see fol. 1 b, l. 6 and 7), and beginning:
للله... بدانهاء الله تعالى.
No date. Other copies are noticed in Bodleian Cat., No. 1662, 4; and in Rieu ii. p. 523 b. It has been printed in Calcutta, A.H. 1444, under the title, ‘A Grammar in Questions and Answers by ‘Atâ-‘alâkh.’
No. 1042, ff. 67, l. 133; large Nasta’liq; size, 7½ in. by 4½ in.

2425
Dastûr-i-mubtadâ (دستور مبتدی).
A grammatical treatise on the regular and irregular Arabic verbs in two bâhs, treating of the triliteral and quadriliteral forms respectively. The above title is given to this little work by Erskine in Rieu ii. p. 525, No. II; the present copy bears, on fol. 1 a, the heading كتب جملة; the same name appears on fol. 1 b in the next but one copy; the immediately following copy styles it صرف ألف.
Beginning:
للله... بدانهاء الله تعالى.
Dated by Shaikh Ghulam Muhuyi-al-din, the same who copied No. 2422 above, at the request of Nawwâb... khân (the letters between are effaced, but can be supplied from the same copy, just mentioned, viz. Kâhâhlâkhan Bahâdur, the 21st of Safar, A.H. 1189 (A.D. 1775, April 23).
Bibliotheca Leydeniana.
No. 2922, ff. 70, l. 11; Nasta’liq, the Arabic passages in Naskhî; size, 8½ in. by 4½ in.

2426
Another copy of the same.
Beginning the same as in the preceding copy.
No date.
Occasional glosses, both marginal and interlinear.
No. 1067, ff. 56, l. 14-16; Naskhî, the last two leaves added by another hand (l. 17-18); size, 8¾ in. by 4½ in.

2427
The same.
Beginning as usual. Glosses and corrections of the text, which is sometimes rather incorrect, on the margin.
College of Fort William, 1825.
No. 2196, ff. 46, l. 17; Naskhî and careless Nasta’liq mixed; size, 8 in. by 5¼ in.

2428
Dastûr-al-mubtadâ (دستور مبتدی).
A treatise on the permutation of letters in Arabic irregular verbs, beginning with the mutation, assimilation, and softening of the Hamzâ (حاء), see, on the meaning of the last term, W. Wright, Arabic Grammar, third edition, 1896, i. p. 18 D, compiled by Saâf bin Nasîr especially for his son, Shaikh Abd-al-makârîm Isma’îl (see fol. 21), in the form of questions and answers.
Beginning:
للله... بدانهاء الله تعالى.
Other copies in Rieu ii. p. 524, No. VI; and W. Pertzsch, Berlin Cat., p. 38, No. 13 (a fragment only).
No date. On fol. 1 a a seal of ‘Abd-al-arrazâkkhan, with the date A.H. 1187 (A.D. 1773-1774).
No. 292, ff. 65, l. 11; large Nasta’liq; size, 7½ in. by 4½ in.
2429

Short tracts on Arabic inflexion.

This copy contains:

1. A tract, styled "النُّزُعُ الحَرَّام" (The forbidden statute), beginning, on fol. 135b, dated 945 A.H., with a list of the letters, 

2. A passage from Sa’ūd bin Naṣr’s "Kitāb al-Andalūs" (see the preceding copy), on fol. 137.

3. Another tract on Arabic inflexion, beginning with the second kism (the middle section) of the main portion of the text and the conjugation. Beginning, on fol. 141.

No date.

No. 2754, ff. 135-137, ll. 10-15; chiefly Naskhi; size, 9 in. by 6 1/2 in.

2430

Risālá-i-takhfīf-i-Hamzah u Ṣalāṭ al-idghām ( رسالة التخفيف حمزة و살ط الإغمام).

A treatise, very similar in contents to the "Hamzah" (see No. 2428 above), on the softening of the Hamzah, the permutation of the weak letters and the assimilation of certain other letters in Arabic words, but considerably shorter and evidently different from that.

Beginning:

No date. A seal of Jān Ḥumārī pīl (pilgrimage) with the date A.H. 1220 (A.D. 1805, 1806), on fol. 2a. This copy was presented by J. H. Pellew, Esq., and received Sept. 19, 1818, transferred to Civil Coll., Aug. 9, 1819.

No. 3419, fol. 9. J. 11, ff. 26, ll. 12; Nasta‘līk; size, 8 in. by 5 in.

2431

Hūdāyat-al-sarf (هدى خُرَف).

A grammatical compendium on Arabic inflexion (مماجِل الأَلْفَاظ، see above, No. 2411, 1 sq.), compiled from the following sources: Jāhān al-‘albā‘ (see above, No. 2411, 2 sq.), ‘Alī b. Mūsā (Nos. 2406-2409 and 2413, 2 above), Ibn ‘Abbās (No. 2411, 1 sq.), Abū ‘Abdullāh al-‘Allāh b. ‘Abdullāh b. ‘Abdullāh b. ‘Abdullāh (probably a clerical error for ‘Abdullāh) al-Harrākī, the treatise on Arabic accent, styled "النُّزُعُ الحَرَّام" (probably a clerical error for "النُّزُعُ الحَرَّام"), by ‘Abd-al-rā‘ūf al-mālikī, who died about A.H. 655 = A.D. 1257, see G. Flügel i. p. 179; Loth, Arabic Cat., p. 265; Arabic Cat. of the Brit. Mus., p. 232, and Supplement, p. 612; published in Rome, 1610, and in Constantino, A.H. 1233, 3 sqq.; see No. 2411, 4 sq.), and other works.

Bajt al-‘arba‘ain (Bait al-‘arba‘ain) (by Sa‘īd bin Naṣr, see No. 2428 above), "النُّزُعُ الحَرَّام" (by Jāhān al-‘albā‘, see above).

Beginning, on fol. 3b:

No. 2563, ff. 92, ll. 11; large Nasta‘līk; size, 9 1/2 in. by 6 in.

2432

A short mathnawi, explaining puzzling moods and forms of the Arabic verb and showing how they must be rightly used, compiled for Mr. Richard Johnson in Warren Hastings' time.

Beginning:

No date.

No. 1617, ff. 8, ll. 8; Nasta‘līk; size, 6 1/2 in. by 4 in.
c. Commentaries on Grammatical Works.

2433

Sharh-i-Mi'ât 'ânîl (شرح مئات العامل).

An anonymous commentary or general exposition of the contents of the well-known little Arabic treatise on the 100 grammatical regents, styled مئات العامل or simply مئات العامل باللغة العربية, by Jurjâni (here called 'Abd-âl-râhîm Jurjâni, correctly 'Abâbâkîr 'Abd-âl-khîr bin 'Abd-âl-râhîm Jurjâni, who died A.H. 471 or 472 = A.D. 1078, 1079), which was translated into Persian verse under the title of Mâza' al-âlam; comp. on the Arabic original and its various commentaries in Arabic, G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273a sq.; J. Aumer, Arabic Cat., pp. 316 sq. and 337 sq.; editions by Erciyes, 1611; by Băileî, Călcăta, 1802; and by Lockett, ib., 1814; on the Persian versification, Loth, loc. cit., p. 273a and 274a; Bodleian Cat., No. 1658; E. G. Browne, Cambridge Cat., p. 263, No. 11; and J. Aumer, p. 52, No. II (where it is ascribed to Mullâ 'Jâmi); a Turkish versification of Jurjâni's Mâza' al-âlam is noticed in G. Flügel i. p. 152.

The present commentary, which is entirely different from the former, is noticed in No. 1659 of the Bodleian Cat., begins on fol. 52a: المدح للعامل باللغة العربية. ممتنع في شُنَّ بدو نوع لطيفات و معنوتبلات و ذكر بدو نوع آخر استضافي.

At the top of the first page it is styled شرح خاصي.

No date. Bibliotheca Leydeniana.

No. 2787, ff. 153-154, lv. 15; Naskhī, mixed with Shīkasta; site, 8½ in. by 6 in.

2434

Sharîfiyyah Sharh-i-Kâfiyyah (شرح كافي.).

A detailed Persian commentary on the famous Arabic grammar, بالغة في الطبق, of Jamâl-âl-dîn Abû 'Amr 'Uthmân bin 'Umar Abû Bakr bin Yûnûs, called Ibn al-Hâjîb (who died A.H. 464 = A.D. 1268, 1269, comp. H. Khalîfah v. p. 6, No. 9707; G. Flügel i. p. 162 sq.; Loth, Arabic Cat., p. 253a sq.; No. 1356, 22 above, etc.; published at Rome, 1645; edited by Băileî, Călcăta, 1803; printed at Bălâk, A.H. 1255, etc.). According to a statement on fol. 1a this commentary was compiled by Mir Sayyid Sharir Jurjâni, the author of the book previously cited (see Nos. 2406-2409, and 2413, 2 above), who died A.H. 816 (A.D. 1413, 1144), but in the work itself no author's name appears, nor any title.

It begins at once with the initial words of the Arabic original: لغة الفيلم في اللغة العربية what are commented upon in this way:

The Arabic text of Ibn Mâlîk's work begins, on fol. 1a, last line: القول مَحَمَّد هو ابن مالك أحمد رَتِي الله عليه.
The commentary begins, on fol. 59 v. 12: "سَمِّيتُ الْمَلَكُ مَا لَكَ مَلْكَتُ حَمَد وَسَلَامَ الَّذِي نَزَّلَهُ إِلَيْكَ".
No date. A Persian commentary on the same Aljijah by Sultan Muhammad bin 'Ali of Kashan, but with a different beginning, is noticed in E. G. Browne, Cambridge Cat., p. 257.

No. 264, ff. 110, ll. 17: the Arabic text in Naqsh, the Persian commentary in Nasta'lik; size, 9½ in. by 5¼ in.

2. Turkish-Persian.

2437

A vocabulary of Turkı or Oriental Turkı, explained in Persian by Fadl-allahkhan, the son of Saifkhan (i.e. Saif-aldin Mah'mud Fakir-allah, a descendant of one of Timur's Amirs, the Amir Cak, died as governor of Shkahu, A.H. 1505 = A.D. 1684), comp. Bieu, ii. p. 511 b, where another copy of this work is described. The author wrote it by order of the emperor 'Alamgir for the Shakhzada.

Beginning: "بُسْجَانِ الْمَلَكُ مَا لَكَ مَلْكَتُ حَمَد وَسَلَامَ الَّذِي نَزَّلَهُ إِلَيْكَ."

It is divided into an introduction and three bahas. Introduction, on fol. 58 v. on Turkı suffixes; first bah, on fol. 79, verbs in alphabetical order, according to the first letters, on fol. 25, nouns in alphabetical order, according to the first and last letters, on fol. 159, miscellaneous words, as numerals, limbs of the body, names of animals, Turkish tribes, pronouns, particles, etc. (در بواحات). This vocabulary was printed, at Sir W. Ouseley's desire, in a somewhat re-arranged and amplified form, by 'Abd-alrahim, at Calcutta, A.H. 1240.


No. 259, ff. 160, ll. 13 on ff. 1–33, ll. 13 on ff. 34–160; Nasta'lik; size, 7½ in. by 5 in.

2438

An abridgemen of the same.

The same Turkı vocabulary as in the preceding copy, beginning in the same way too, but much shorter; in fact it contains about one-third only of the fuller reduction; the nouns (the second bah according to the preceding copy) begin here already on fol. 11 a; the miscellaneous words (the third bah there) occupy only the last five pages, whereas in the fuller reduction they fill fifty-five folios. In fact, in point of extent it closely resembles the British Museum copy, which likewise comprises only fifty-two leaves.


No. 2498, ff. 41, ll. 17; easy and legible Shikasta; size, 9 in. by 5¾ in.

2439

Ma'ruf-allaghah (معروض اللغات). The second part (المسم) of a Turkish-Persian glossary, entitled, according to the initial words, Farhang-i-aazfari (دستور العرف).

It is arranged in this way that the first letter constitutes the baha and the last the fasle; in every fals first the verbs and then the nouns are enumerated. No author's name or date appears. On the back of the binding it is simply styled "تلاسيم ترکی.

Beginning: "هَذَا الْحَدِيثُ تَلَاءُ الْنَّاسِ الْمُتَّقِينُ يَمَرْ بِهِمَّ الْأَمْرَاءُ تَأْسِيِّنُهُمْ عَلَى رَمَمَاتِ الْمَلَكِ ".

This copy was presented by J. H. Pelle, Esq., and received Sept. 19, 1818; transferred to Civil Coll., Aug. 9, 1819.

No. 3370,elim 10. J. 13, ff. 156, ll. 13; Nasta'lik, rather careless and sometimes resembling Shikasta; size, 8½ in. by 5½ in.

2440

A shorter Turkish-Persian glossary, arranged exactly in the same way as the anonymous vocabulary noticed in Bodleian Cat., No. 1685 (which, however, is much larger), that is to say, in two parts (there called "مَرْوَنَ"), the first of which, beginning on fol. 3 b, comprises the al짜말 مالک, i.e. the compound or derived verbs, and the second, beginning on fol. 40 b, the al짜مال مدفون, i.e. the simple roots of verbs and nouns, both parts being in alphabetical order, according to the first letter of the words. It is styled on the title-page "مَرْوَناَمَ"; and in the colophon "تَلَاءُ الْنَّاسِ تَأْسِيِّنُهُمْ عَلَى رَمَمَاتِ الْمَلَكَ"; its compiler was Mir Sayyid Husain, who flourished under the emperor 'Alamgir.

Beginning: "وَكَابَ بِهِ نَزْارَةُ جَهَنَّمُ بِأَنَامَ تُعدِيْنَ".

The Turkish numerals from 1 to 1000 are enumerated at the end on ff. 45 a and b.


No. 947, ff. 45, ll. 9; Nasta'lik; size, 8½ in. by 6¾ in.

2441

Risalah dar lughat-i-turki (رسالة حول لغة تركي).

A Turkish vocabulary, with Persian interlinear paraphrase, arranged according to subjects in twenty-six short fasls, for instance, the first, "در بیش اسماً" (تبارک), on fol. 1 b; the second, "تبارک" (سبنسر), on fol. 10 a; the third, "در بیش" (سبنسر), on fol. 3 b, and so on. The twenty-first fals contains pronouns and miscellaneous phrases, the twenty-second the numerals, the twenty-fifth words which are spelt alike, but have different meanings according to their different vowels, as قول (kow, kow, kaw) or اول (ot, ovet), the twenty-sixth those letters of the Arabic alphabet which are not found in genuine Turkish words.

No date.

No. 1471, ff. 19, ll. 7; Nasta'lik; the Persian paraphrase in red ink; size, 6½ in. by 4½ in.

2442

Lughat-i-tuhfat-alhindi (لغت تهذیب الهندی).
A complete dictionary of Hindustani, respectively Hindi words, explained in Persian, and arranged alphabetically in the usual manner of oriental lexicons, viz., according to the first letter in the bāb, and according to the last letter in the fasl. Every page consists of three columns; the first on the right gives the Hindi words in Devanāgarī characters, the second the same in Arabic letters, and the third the Persian explanation; up to folio 13 a transcription in Roman characters and an English translation are added. The short preface, on fol. 1a, begins: در علم اهل هند نباید با نست که لغات هندی را بر حروف نه نوی از صفحات نما به شرح آن
The dictionary itself begins on fol. 2b. The reverse side of every leaf is left blank (except the first thirteen leaves) for the English translation.

No. 585, ff. 335, l. 12; large Nasta’līk; size, 12\(\frac{1}{4}\) in. by 6\(\frac{1}{4}\) in.

2443

A Persian vocabulary, with an interlinear Hindustani paraphrase, arranged alphabetically according to the first letter. Every bāb is subdivided into several fasls, each of which begins with the full table of an irregular Persian verb, after which a string of nouns and adjectives follows, for instance, the first fasl of bāb 1 opens with آمین = Hindustani آمین, followed by آمین = آمین, etc.; the second fasl begins in the same way with آمین; the third with آمین, and so on.

Bibliotheca Leydeniana.

No. 2420, ff. 265-338, l. 14-16 on ff. 265-278 and 327-338, ll. 12 on ff. 279-337; Nastkhāl, by various hands; size, 8\(\frac{1}{4}\) in. by 6\(\frac{1}{2}\) in.

No. 2444

The same.
Beginning with آمین. One leaf is torn away between ff. 98 and 99.
Bibliotheca Leydeniana.

No. 2556, ff. 96-103, l. 12-14; written by different hands in various styles of Nasta’līk and Shiḵasta; size, 8\(\frac{1}{4}\) in. by 6\(\frac{1}{4}\) in.

2445

Āmadnāma (آمذنامہ).
A shorter vocabulary, Persian and Hindustani, of the same character as the preceding little work and likewise arranged according to the first letter. It contains chiefly verbs and verbal forms, and begins with آمذنامہ (therefore the above title).

No date. Other copies of the same vocabulary are noticed in Rieu ii. p. 516b, where it is styled كتاب آمذنامہ, and E. G. Browne, Cambridge Cat., p. 250.

No. 819, ff. 12-37, l. 16; Shiḵasta; size, 7\(\frac{1}{4}\) in. by 5\(\frac{1}{4}\) in.
4. Pushtu-Persian.

2450

Kitab-i-Khayalaat-i-Zamani dar Lughat-i-Zuban-i-Afghani (Kitab-i-Khayalat-i-Zamani dar Lughat-i-Zuban-i-Afghani)

A Pushtu-Persian dictionary, forming, according to the short preface on fol. 12b, the *third mahdah* (مقابلة سبیل) of the Kitab-i-Khayalaat-i-Zamani dar Lughat-i-Zuban-i-Afghani. The arrangement is alphabetical, the first letter denoting the basb, the second the fsi. It begins with *آوْل* (أول), on fol. 13, l. 1. On ff. 263b-266a a short fragment of the *first mahdah* of the same work, on Pushtu letters (مقابلة أول اخوان حروف زبان أفغاني), is preserved, viz. the *fsi* on the alphabet (حرف فصی). It is based on the *مکحلاط* (i.e. the Makhzmi-Afghani, by Akhund Darwiza Ninghaari; see B. Dorn, Chrestom. of the Pushto or Afghan Language, Petersburg, 1847, p. 19 sq.); the same famous author who wrote the *Makhtu Arkam* compiled by his sons Kamidam and Abd-Al-Arham, A. H. 1014 = A. D. 1605, 1606, see Bodleian Cat., No. 2350, and further below in this Cat. under 'Theology and Law,' and the *Tahrir al-Azhar* compiled A. H. 1021 = A. D. 1612, see Rieu i. p. 28, and Supplement, p. 30; the *Sheid-i-Bahar* ملا شید; the *diwans* of Abd-al-Arham (edited by T. P. Hughes, Diwan-i-Abdur Rahman, Pushtu text, Lahore, 1877, litogr.). Khushakhhtani (comp. Khushakhhtani Khata Khagan, Afghan Poetry of the Seventeenth Century, etc., London, 1890, and Raverty, Golestan-i-Roh, being Selections, prose and poetic, etc., London, 1860; English translations in the 'Selections from the Poetry of the Afghans,' London, 1862), and Mirza (i.e. Mirza Anvari; comp. Z. D. M. G., vol. 16, p. 786; B. Dorn, Chrestom. etc., pp. 354 sq., 252 sq., etc.; see also W. Geiger in 'Grundriss der iranischen Philologie,' Band 2, Abtheilung, p. 204, Strassburg, 1898; and the *Abd-al-Akbar* (the epopee of the Persian, رضوی افکاره سرافی, compiled by Abd-Al-Akbar)...

No date.

No. 2339, ff. 12-66, usually 2 coll., greatly varying in number of lines; Nasta’i’ik; size, 15 in. by 11 in.

2451

Âmaein-ma-afghâni (آمادنامه افغانی).

Paradigms of Pushtu verbs in alphabetical order, partly with Persian (occasionally Hindustani) interlinear paraphrase (in red). Each verb has as subdivisions: مصخر (infinitive); مامع (preterite); مبقو (imperfect); فاعل (active participle); مفعول (passive participle); امار (imperative); نهی (prohibitive), etc. Sometimes also a list of جواهر (primitives) and the بال (phrases) is added. These paradigms end on fol. 87b and are followed by (a) اسماء قروان (names of relations); (b) اسماء قروان (names of the various limbs of the body from head to foot), on fol. 94a; (c) miscellaneous words, on fol. 96b; (d) اسماء شهور (names of the solar months), on fol. 99a. Ffs. 99b-107b contain a number of Pushtu ghazals.

No date. Copied at Mustasa’a-ahad, known as Rambur. On fol. 1a this little book is described as 'Grammatical rules for the student of the Pushtoo Language.' Presented by J. Cotton, Esq., Nov. 19, 1813.

No. 2779, ff. 185, II. 6; large Naakt; size, 3½ in. by 4½ in.

2452


The famous Pushtu grammar and dictionary, styled *Riyad al-Mahabbat* (see fol. 3, l. 2), compiled in Pushtu for Sir Ch. Barlow (see fol. 3, l. 1) by Nawwâb Mahbahbat-khan or Mahbahbat-ahlkhân, with the tahlalus Mahbahbat, the eldest son of the celebrated Rohilla chief Hâfîz Rahmatkhân (died A. H. 1188 = A. D. 1774), see fol. 3, l. penult., in A. H. 1221 (A. D. 1806) according to the chronogram on the last page, *محببُ محبّه* (comp., also Zeitschrift der D. M. G. vii. p. 785); Major Ravyrie, 'Dictionary of the Pukhto,' London, 1860, preface, p. 21; and Rieu ii. p. 217b, where the author's death is fixed in A. H. 1223 (A. D. 1808). Mahbahbat-khan wrote three diwans, one in Pushtu, one in Hindustani, and one in Pushtu, see Bodleian Cat., Nos. 1196, 2332, and 2353; besides a Hindustani muthnawi, or the love-story of Sisi and Panu, see ib., No. 2332, 3. His younger brother Rahbar completed in A. H. 1228 (A. D. 1813) a similar work, the *Riyad al-Mahabbat* or *Riyad al-Mahabbat-Pushtu dictionary with Persian explanation, see Rieu, loc. cit.

Beginning of this work:

سیادخ بکار و دیواش: فرتنان آن نخال دند خویش یی دنون ره می نشیند که آنچه

It is divided into a first and two booklets, on fol. 5b.

The *billet* of the first booklet, on fol. 560b. Each line is subdivided into twenty-eight words according to the *first* letter of the words. The first word, appearing in the first line, is اخوان و نامک (in a 2.3 line).

The first letter begins on fol. 3b, last line.

This copy is collated and has besides in many places annotations in pencil. Ffs. 246 and 247 (II. 17) are supplied by a later hand. Fol. 306b is left blank.

Bibliotheca Leydeniana.

No. 2670, ff. 705, II. 13; bold Nasta’i’ik; size, 12 in. by 7½ in.

2453

Another copy of the same.

Beginning, on fol. 1a:

سنیات بکار و دیواش: فرتنان آن نخال دند خویش یی دنون ره می نشیند که آنچه

This copy was made at the request of Nawwâb Ali Akbar Khan Khânjâb Bahadur (from whom this copy was obtained), the eldest son of the author Mahbahbat-khan, and finished the 23rd of Jumâda-al-thânî, A. H. 1229 (A. D. 1814, June 12). On the fly-leaf a short English account is given of the work and its distinguished author, who was a pensioner of the British Government, resided under its protection at Sirhind, employed his
leisure in literary pursuits, and besides other works in Persian and in Puštítā, his native tongue (see the preceding copy), produced and presented the original of this to the British Government in token of his gratitude.

No. 2888, fl. 462, l. 17; large Nastālīk; size, 12½ in. by 8½ in.

2454

A third copy of the same.

Beginning exactly as in the preceding copy; it appears to be written by the same hand as that one, but somewhat earlier, and has practically the same colophon, stating, that the copy was made by order of Nawwāb 'Alī Akbar, son of Mahbābat Khan; no date is given here. Neither in this nor in the preceding copy the ta'rikh, quoted in No. 2452 above, is found.

Received from Calcutta, April 3, 1811.

No. 2889, fl. 447, l. 17; large Nastālīk; size, 12½ in. by 8½ in.

5. Persian-Persian.

a. Dictionaries and Vocabularies.

2455

Halī-mushkilāt-i-lughat-i-furs (حلف مشکلات الفروص).

A second copy of Aṣādi's unique Persian dictionary, Lughāt-i-furs (edited by Paul Horn from the Vatican copy, the only one hitherto known, Berlin, 1897), without any author's name, and beginning in this way:

The careful comparison of this precious copy with the printed edition shows the following points of agreement or disagreement between the two: (1) In many cases either exactly or nearly the same wrong spelling of words appears here as in the Vatican copy; (2) less frequently the correct form is given as in the printed edition; (3) some entirely novel forms occur here and there, and also forms identical with those in the language, such as Bahār, 'Abūn, Zard, etc.; (4) the explanation given is often much shorter, only in rare cases somewhat longer; not seldom it differs considerably; (5) by the side of silly text-corruptions there is sometimes found an interesting variation and occasionally even a better wording of verses; (6) a considerable number of words and verses are omitted altogether; (7) in isolated cases the quotations are ascribed to other poets, than in the printed text, i.e. the Vatican copy; (8) the supplementary words, occasionally added by the editor of the printed text, especially in the poetical quotations, are almost in every case found here in full; (9) and are only occasionally distinguished; (10) instead of kūrūn as heading of quotations invariably is used, and many verses are introduced by bītī. Examples under No. 1 are the pages and lines quoted are those of the printed edition:

p. 8, l. 4 ab infra; the same omission of a word between and 

p. 9, ll. 13 and 14; twice distinctly 

p. 10, l. 8 

p. 11, l. 9 

p. 12, first line: bītī for 

p. 13, ll. 4 and 5; similar to the Vatican copy; l. 7, ḫandīstī in the first hemistic for ḫandīstī (Vatican copy) and 

p. 16, l. 4 ab infra; distinctly 

Frīzūn, ḫandīstī, and 

p. 17, l. 2; the text is exactly as in the Vatican copy; ll. 5 and 6; twice 

p. 18, l. 14; distinctly 

p. 19, ll. 7 and 8; ḫandīstī in the second hemistic, and for 

p. 20, ll. 3 and 4; instead of 

p. 21, l. 7 ab infra; 

p. 22, l. 2; 

(D'Vinian copy) 

p. 23, l. 12; for in the Vatican copy, and for (D'Vinian copy) 

p. 25, l. 12; 

p. 26, ll. 5 and 4 ab infra; twice 

p. 31, first line: ll. 4 and 3 ab infra, twice 

p. 32, lin. penult.: (as in the Vatican copy), but in the quotation in the last line there appears 

p. 33, l. 6 ab infra; instead of there appears here the same vowelless word as in the Vatican copy; lin. penult., ḫandīstī and 

p. 34, l. 7;
p. 34, l. 8: as author's name, likewise in
l. 4 ab infra; p. 38, l. 17; p. 50, l. 6 ab infra; p. 70, l. 2; p. 87, l. 6 ab infra; p. 93, l. 13.

p. 35, l. 2: كلام instead of كلام; l. 3 ab infra, زر for زر;
and سان for سان.

p. 36, l. 9: اندام as in the Vatican copy; ll. 18 and 19,
twice اندام; l. 3 ab infra.

p. 37, l. 7: جوز كران.

p. 41, l. 2: لاس (whilst in the first line the correct لاس appears); instead of لاس خوان.

p. 42, l. 15: زر عزر at the end of the second hemistic.

p. 49, last line: مار مالاس.

p. 52, l. 7 ab infra: the same two unintelligible words as in the Vatican copy.

p. 53, l. 15: ملاکا.

p. 54, l. 10: درکنند.

p. 57, ll. 11 and 12: twice شماروخ; l. 14, شماروخ;

p. 61, l. 14: زمان.

p. 62, l. 3: و سن درختی (but in the heading correctly زمان).

p. 68, last line: بلخش جذی.

p. 66, l. 6 ab infra: (خسروی) as author's name; likewise p. 24, l. 2; p. 25, l. 5; p. 26, l. 10;

p. 64, l. 7 ab infra; p. 70, last line; p. 90, l. 6;

p. 113, lin. penult.

p. 67, l. 6 ab infra: بیکله at the end of the second hemistic.

p. 68, ll. 8 and 9: لائل.

p. 69, l. 3: کوک, and again in l. 6 (where the Vatican copy, however, gives the correct form کوک).

p. 69, l. 4 ab infra: ملاح (Vatican copy ملاح, correctly ملاح).

p. 70, first line: بارن in the second hemistic; l. 9, ميا.

p. 71, l. 8: زور (as the Vatican copy), but in l. 9,

p. 72, ll. 6 and 7: انفينادا in the heading, and

p. 74, last line: ائزرش for ائزرش.

p. 76, l. 4: برک for برک.

p. 78, l. 8: هل for هل.

p. 80, l. 2: كمالها in the first line where the Vatican copy reads كمالها, and for سبار.

p. 81, l. 11: the same unmetrical هرگزر, l. 7 ab infra,
bسراک تا کیر (Vatican copy سراک تا کیر, correctly سراک تا کیر).

p. 82, l. 8: مكافت; l. 11: درخت in second hemistic.

p. 85, l. 3 ab infra: حکم جد in the second hemistic.

p. 86, l. 4: سیل و فسیل (Vatican copy سیل و فسیل,
correctly سیل و فسیل); l. 12: حکم, in the verse, l. 13,

p. 88, l. 4: خصیم at the end of the second hemistic;
ll. 7 and 6 ab infra, twice ترم; last line and p. 89, l. 1, twice استم.

p. 90, l. 3 ab infra: یعیعیم in the second hemistic.

p. 91, l. 7: فيم (as the Vatican copy seems to have too); l. 9 ab infra, بیربند (Vatican copy بیربند);

p. 92, l. 11: کیم for کیم in the text (Vatican copy کیم), but in the verse in l. 12 فرم.

p. 93, l. 9: خرج.

p. 95, first line: صفور;

p. 97, l. 9: برم (Vatican copy برم);

p. 98, l. 3 ab infra: وکلان (Vatican copy وکلان).

p. 99, l. 2: بیربند in the second hemistic (Vatican copy بیربند); ll. 14 and 15, twice غشاس.

p. 102, l. 6: کار جد (Vatican copy کار جد, l. 3 ab infra;
lin. penult., دراز)


p. 106, ll. 5 and 6: جوادی (Vatican copy جوادی);

p. 107, l. 9 and 10: جوادی; l. 6 and 5 ab infra, twice بیربند.

p. 108, l. 3: بشیر in the second hemistic for

p. 109, ll. 5 and 6: منمی in the heading, and

p. 110, l. 10: سیر in the first hemistic.

p. 112, l. 5: هر مور (Vatican copy هر مور, twice جهان)

p. 115, ll. 12 and 13: ندر و (Vatican copy جهان).

p. 119, lin. penult. and ult.: twice حمزه (Vatican copy has as heading حمزه, in the verse حرمزه).

Examples under No. 2 are:

p. 20, ll. 11: بلال without the diacritical point as in the
printed text.

p. 22, l. 15: عبر عک.

p. 39, l. 11: ت جور.

p. 40, l. 6: the verse quite as in the text; l. 8, correctly غاز.

p. 43, l. 9: تثب.

p. 49, l. 11: بزگر; l. 17: the second hemistic quite as in the text.

p. 50, last line: خوانش at the end.

p. 62, l. 7 ab infra: حیات in the beginning of the second hemistic.
LEXICOGRAPHY AND GRAMMAR.

p. 65, l. 12: correctly in the second hemistich.

p. 67, l. 6: correctly برسخت at the end of the second hemistich.

p. 68, l. 3 ab infra: بیان as printed text.

p. 70, l. 3: بیان; l. 13: بیان as text.

p. 73, l. 13: بیان as text.

p. 74, l. 10: as in the second hemistich.

p. 76, l. 9: four times correctly as in the printed text.

p. 77, l. 7: correctly شها in the second hemistich.

p. 80, l. 6 ab infra: جو.

p. 82, last line: correctly کنگال.

p. 85, first line: نوین as text.

p. 87, l. 3: نادرم; l. 9: بیان in the second hemistich.

p. 89, l. 3: the verse quite like the printed text.

p. 93, ll. 5 and 6: خمی.

p. 94, l. 2: correctly و کن;

p. 98, l. 2: in the beginning of the second hemistich; l. 9: جو کنگال.

p. 99, ll. 10 and 11: correctly نوین.

p. 103, l. 7 ab infra: correctly خمی.

p. 104, l. 8: خمی.

p. 105, l. 11: منظوره; ll. penult. ult., twice غریب as text.

p. 111, l. 4 ab infra: غریب.

p. 112, l. 2: Here for once فرآواری as in the printed text.

p. 113, last line: خنده.

p. 115, l. 8: خنده.

p. 116, l. 10 ab infra: twice شناین;

p. 117, l. 6 ab infra: بیان.

p. 119, l. 15: Examples under No. 3 are:

p. 9, l. 15: twice a distinctive میل for نوین.

p. 10, ll. 1 and 2: بیان in the heading, but in the verse the correct خنده; for خنده our copy reads خندهه (مخفف).

p. 25, l. 7: بیان کرد.

p. 26, l. 5 ab infra: نفی.

p. 27, first line: بیان کرد.

p. 28, l. 4: نفی;

p. 32, ll. 6 and 5: نفی;

p. 36, l. 3: a new word is inserted here, not found in the Vatican copy, viz.

immediately before it 'Unsuri's verse in illustration of هنار (l. 6) is inserted by mistake, with instead of جو خنده.

p. 37, l. 3 ab infra: by میل.

p. 38, l. 7 ab infra: رزگی;

p. 39, l. 17: the missing word after کنگال is here given as اگر.

p. 44, ll. 9 and 10: twice کبیر.

p. 53, l. 7: again as in the preceding item, explained by (1).

p. 55, l. 6 ab infra: the missing word, viz. خمی, is given here and explained by خمی.

p. 56, l. 6 and 4 ab infra, وزن (distinctly pointed) for وزن.

p. 63, ll. 6 and 7: twice شکاکه تریکاکه.

p. 64, ll. 1 and 2: twice شکاکه the second word distinctly pointed; the verse, wanting in the printed text, is here added in full (metre خمی:)

چشم‌های از عجب‌خواری، و نعمت - گری دیده از کنکاره‌پس

آی از این، بیان.

p. 69, l. 1: بیان.

p. 71, l. 2: in the verse in l. 3 there, however, appears بسیار از شما;

p. 72, l. 7 and 4 ab infra, twice شکاکه.

p. 73, ll. 7 and 6 ab infra: twice distinctly شکاکه.

p. 74, ll. 15 and 17: بدنبال (for فرآوری) و نفی.

p. 75, l. 6: ریز.

p. 76, l. 3: after this line there is added here,

شکاکه به دست گرفته نشده.

p. 79, l. 13: after this line the present copy inserts the following remark, not found in the Vatican copy:

خپاری که نعمتی کرد کننان و نفی روز و حتی آن مال

پیکه نه دیده ایشان که خوانده که آن را خر

نامی نه خوانده ادیواه که نه متولی نویسندگان و جواد دوز.

p. 80, l. 3: کبیر کند.

p. 81, l. 6 ab infra: مرز.

p. 85, l. 10: خمی.

p. 90, ll. 5 and 6: بیان کرد.

p. 94, ll. penult.: three times a wrong روژ.

p. 98, ll. 6 and 5 ab infra: twice شکاکه.

p. 98, ll. 6 and 5 ab infra: موجان.
CATALOGUE OF PERSIAN MSS.

p. 99, ll. 18 and 19: twice گردن for گردن, گردن بر پر در گردن, as Halimi and the Farhang-i-Shu'uri have.

p. 102, l. 10: لازی أرطاق لمانی و یادبودی دیده: but in the verse, in l. 15, the correct یشانی appears.

p. 103, ll. 3 and 2 ab infra: فهشمین at the end of the verse.

p. 106, ll. 9 and 8 ab infra: twice یتیه شده for یتیه شده at the heading of the verse.

p. 108, last two lines: three times cap. بیشتر for بیشتر, as Halimi and Farhang-i-Shu'uri have.

Examples under No. 4 are:

p. 3, l. 4 ab infra: درخشنده for درخشنده.

p. 4, l. 9: یتیه میان نیا یتیه میان, last line.

p. 6, l. 10: کمی یکم is here explained by تو (comp. Vulvers' Lexicon, ii. p. 794); 4, l. 4 ab infra explained here by کرمانی (as usual in such cases).

p. 10, l. 7 ab infra: the explanation runs merely بقیه ماه.

p. 22, l. 6: چند خواهد که کیش ده که کیش ده.

p. 24, l. 6: میخوانند, یا دروازه خوانند, یا دروازه خوانند, یا دروازه خوانند.

p. 25, last line: که هرچه ب بیست ادکل خواهد که

p. 26, l. 4: بیست بیست.

p. 27, l. 8: the explanation given here is منهانی.

p. 30, l. 6 ab infra: here the correct گردنان appears, as indicated in note a, followed by بکار دارند.

p. 33, ll. 12 and 16: the two items are transposed here by mistake, and the respective explanations as well as the verses given under the wrong headings.

p. 34, l. 8: بیلبند بیلبند.

p. 35, l. 8: لازی میان که لازی میان.

p. 37, l. 3: مگر عریق بکاری کردن بود.

p. 39, l. 6: درخشنده.

p. 40, l. 5: مادربخوش.

p. 41, l. 2: the item immediately following this line is here خوانده, but with the explanation and verse of the second یتیه in the text, and thus, by the omission of the latter, all the words have got into a wrong order as far as في میان in l. 6 ab infra; by repeating this word twice, first with the meaning of the immediately preceding word, and then with its proper meaning, order is restored again.

p. 42, lin. penult.: سک اسما بود.

p. 44, ll. 6 and 2 ab infra: قوس و قفظ, correctly قوس قفظ, instead of the wrong spelling in both passages of the printed text, viz. قوس قفظ.

p. 50, l. 2: قوس قفظ.

p. 55, l. 5 ab infra: بند آب (spelt here بند آب) بند آب.

p. 56, l. 9: خوانده (the last but one word in the line) our copy reads خوانده.

p. 58, l. 15: لازم یاد کنند.

p. 61, l. 7: یشتیم simply explained by یتیه; lin. penult., here explained by یتیه.

p. 62, lin. penult. follows here after l. 5 in p. 63.

p. 63, l. 16: after these words are substituted for what stands in the printed text.

p. 64, last line: لازم یاد کنند.

p. 65, l. 9: لازم یاد کنند.

p. 66, l. 9: لازم یاد کنند.

p. 67, l. 14: که در هر کننده here explained by که در هر کننده.

p. 71, l. 8: یزد (here spelt یزد) (spelt یزد) explained by آن.

p. 72, l. 1: سکه داستان که بدن بود.

p. 74, l. 4 ab infra: سکه داستان که بدن بود.

p. 75, first line: یک نام از خواندم که بدن بود.

p. 76, l. 2: درخشنده.

p. 77, l. 14: درخشنده.

p. 79, l. 4: سکه داستان.

p. 81, l. 14: درخشنده.

p. 82, l. 1: سکه داستان.

p. 83, l. 4: سکه داستان.

p. 84, l. 1: سکه داستان.

p. 85, l. 14: درخشنده.

p. 86, l. 4: سکه داستان.

p. 87, l. 1: سکه داستان.

p. 88, l. 14: درخشنده.

p. 89, l. 4: سکه داستان.

p. 90, l. 1: سکه داستان.

p. 91, l. 14: درخشنده.

p. 92, l. 4: سکه داستان.

p. 93, l. 1: سکه داستان.

p. 94, l. 14: درخشنده.

p. 95, l. 4: سکه داستان.

p. 96, l. 1: سکه داستان.

p. 97, l. 14: درخشنده.

p. 98, l. 4: سکه داستان.
LEXICOGRAPHY AND GRAMMAR.

hemistich; lin. penult., for in the second hemistich.

p. 7, l. 1: آدم for in the second hemistich.

p. 9, l. 3 ab infra: آدم in the beginning of the second hemistich.

p. 10, l. 2: تعذيب for in the second hemistich.

p. 11, first line: جوهر زبید تارک for in the second hemistich.

p. 14, l. 10: کرد for at the end of the first hemistich.

p. 14, l. 16: تهر for in the second hemistich.

p. 15, l. 15: سباه مزیران for at the beginning of the second hemistich; l. 3 ab infra, جوهر بیژن تارک (instead of) کرک داده است;

the same in p. 91, l. 3 ab infra, فرک بر جرماها را (for فرک بر جرماها را).

p. 18, l. 12: هنیه شکافش, and at the end for لیل (which gives no rhyme).

p. 19, l. 11: the second hemistich runs correctly here thus: سر و قامتی از زمین نباید کرک

p. 20, l. 8: معاد و که کنام زمین.

p. 21, l. 9: به دست عصر بر تخت.

p. 24, l. 3: بر زمین اوان in the second hemistich; l. 8, this verse appears here in the following form:

ریه مزیر (1 درد) کرد نیست چرا نزد
کرک با عشق نه کر کر بی‌رانی دع و دوهم.

p. 25, l. 13: از آلاآد for از آلاآد;

p. 26, first line: زریه خالی at the end (substituting the gloss for خالی)

p. 29, l. 3: همان مزیران از دنیا

p. 30, l. 3: جوهر و افزار instead of جوهر و افزار in the second hemistich; l. 16, twice for بی‌مانند in the second hemistich.

p. 31, l. 10: دیگر نیلکن.

p. 38, lin. penult.: آدم لیل.

p. 40, l. 12: a correct rhyme in the second hemistich is secured by the reading here, viz.

p. 44, l. 5 ab infra: نزد باد ریه جوهر آدام آیه.

Examples under No. 5 are:

p. 4, l. 10: جوهر با نان, as the Munich copy of Halili, the Fasham-i-Shu'uri, etc., have; l. 4 ab infra, برادر;

p. 5, l. 7: از دنیا for ثغیر تو تیتر.

p. 5, l. 3 ab infra: for از دنیا for in the second IND. OFF.
p. 52, l. 11: in the first hemistich in the second.

p. 53, l. 4: گرفته که خواجه و زود هم گرفته که خواجه

p. 57, first line: گرفته که خواجه و زود هم گرفته که خواجه

p. 58, l. 12: نیایش, in the second hemistich.

p. 60, l. 2: که را کر برمی‌انگیز

p. 61, l. 6: یلکه فوزون خون با بر از (more in harmony with the metre); 1. 7 ab infra, the second hemistich runs here thus

p. 62, l. 4: پسر

p. 63, l. 9: که یار (for که یار)

p. 64, l. 2: هوخت, in the second hemistich.

p. 65, l. 6: این بی‌یار حرام آن می‌حرم

p. 67, l. 15: (quite as the Munich copy of Halimi reads).

p. 71, l. 14: آن تبوق تو آب

p. 75, l. 6: ab infra: چونو و آمیخته آب او تو گرفه

p. 76, first line: که نوبت با هنرمه تو بروی شکل

p. 77, l. 5: که یار

p. 78, l. 7: برهم

p. 79, l. 2: گرفه

p. 80, l. 12: بایا تا تو نا تو

p. 81, l. 13: here correctly in the second hemistich.

p. 82, l. 5: زاده که

p. 83, l. 8: ab infra: چو لفتن لفتن

p. 84, l. 5: پسر

p. 85, l. 15: the two verses are here contracted into one, viz.

p. 86, l. 3: گرفته

p. 87, l. 2: که

p. 88, l. 9: نیایش, again in the second hemistich; II. 13-15 is corrupted here, the second hemistich of l. 15 being added to the first of l. 13; 1. 6 ab infra, for آبان at the end of the second hemistich.

p. 89, first line: جنگنده قبّا قبّا

p. 90, l. 6: in the second hemistich; l. 11, for مغازه for in the second hemistich; last line, for که یار in the second hemistich.

p. 91, l. 12: ثا که یار

p. 92, l. 2: میر

p. 93, l. 2: از که یار

p. 94, l. 5: که یار

p. 95, l. 13: و نیایش, in the second hemistich; 1. 6 ab infra, for at the end of the first hemistich.

p. 96, l. 6: ab infra: هر بی‌دعو

p. 97, l. 11: این

p. 98, l. 2: ab infra, چونو و بر از

p. 99, l. 4: and in the second hemistich

p. 101, l. 7: و نیایش

p. 103, l. 8: ab infra: که یار

p. 104, l. 6: in the second hemistich.

p. 105, last line: و نیایش

p. 108, l. 9: ab infra: گرفته

p. 112, first line: پسر

p. 113, l. 12: که

p. 114, l. 3: for مهربان

p. 115, l. 3: for میر

p. 118, l. 2: قبّا

p. 119, l. 11: and in the two hemistichs are here transposed.
LEXICOGRAPHY AND GRAMMAR.

p. 117, first line: for یا یامگر in the second hemistich; p. 15, یامگر in the second hemistich.

p. 118, l. 14: in the second hemistich.

p. 119, l. 5: in the second hemistich, with the heading یامگر in the first; l. 3 ab infra, i.e. for یامگر in the first.

Examples under No. 6 (omissions are): p. 4, ll. 3-5 omitted, and the verse in l. 6 added immediately to l. 2, with the heading یامگر in line 12 of p. 8 is added immediately to p. 7, l. 7 ab infra.

p. 12, ll. 3 and 2 ab infra omitted.

p. 16, ll. 4 and 5 omitted (a mere repetition of p. 15, ll. 6 and 7).

p. 17, last line omitted (by oversight, as the introductory word یامگر is given).

p. 19, ll. 14 and 15 wanting.

p. 21, ll. 1 and 2, and ll. 10 and 11 wanting.

p. 22, l. 5 omitted; ll. 8-10 (یامگر کا) are confounded here, and only the verse in l. 11 given (l. 9 being omitted altogether); the last three lines of p. 22 and the first line of p. 23 are likewise wanting.

p. 23, ll. 3 and 2 ab infra omitted.

p. 24, ll. 4 and 3 ab infra wanting.

p. 25, ll. 3 and 2 ab infra wanting.

p. 26, ll. 8 and 9, and ll. 7 and 6 ab infra omitted.

p. 27, l. 10, and l. 3 ab infra wanting.

p. 28, ll. 12 and 13, and ll. 7-4 ab infra omitted.

p. 29, ll. 5 and 6, and ll. 9 and 8 ab infra omitted.

p. 30, ll. 4 and 5, and the last four lines wanting.

p. 32, ll. 14 and 12 wanting.

p. 33, ll. 12 wanting, and the verse in l. 5 is given as quotation to l. 3 (زند), with something like یامگر in the end.

p. 34, ll. 8 and 7 ab infra omitted.

p. 35, ll. 14 and 15 omitted.

p. 36, ll. 9 and 10 wanting.

p. 38, ll. 5 and 6 omitted.

p. 39, ll. 14, and line 4 ab infra wanting.

p. 40, ll. 6 and 5 ab infra omitted.

p. 42, ll. 5 and 6 wanting.

p. 43, ll. 14-18 left out here, but inserted in full between ll. 2 and 3 of p. 45.

p. 45, l. 13 to p. 48, l. 11 entirely wanting (all the words ending in یامگر and یامگر).

p. 52, ll. 15 and 16 omitted, and consequently the verse in l. 17 is wrongly given as quotation to یامگر in l. 14.

p. 53, ll. 7-5 ab infra omitted.

p. 54, l. 16 ab infra to p. 55, l. 9 entirely missing.

p. 55, last line, and p. 56, first line omitted.

p. 56, l. 7 omitted, and the verse in l. 8 given as quotation to یامگر in l. 6, by changing یامگر in the second hemistich into یامگر (l); ll. 13 and 14 are likewise wanting, and the verse in l. 15 is given as quotation to یامگر in l. 12.

p. 57, ll. 4 and 3 ab infra omitted.

p. 58, ll. 6 and 7 omitted.

p. 59, last line omitted.

p. 60, ll. 12-15, and ll. 6 and 5 ab infra wanting.

p. 61, l. 18, the second hemistich is left out here; ll. 6 and 5 ab infra likewise wanting.

p. 62, ll. 13 and 14 omitted; lin. penult. likewise wanting, as the preceding verse reads یامگر کا گذشته.

p. 64, l. 3 ab infra: the second hemistich is left out here.

p. 67, ll. 1-4, and ll. 3 and 2 ab infra omitted.

p. 68, ll. 1 and 2 omitted.

p. 70, l. 7 wanting.

p. 72, the last two lines omitted.

p. 73, ll. 7 and 8 omitted; the last line of p. 73 and the first of p. 74 wanting, and the verse in l. 2 of p. 74 wrongly given as quotation to یامگر in p. 73, lin. penult.

p. 74, ll. 8 and 7 ab infra wanting.

p. 77, ll. 2 and 3 wanting.

p. 78, the last two lines omitted.

p. 82, l. 6 wanting.

p. 85, ll. 6-9, ll. 9 and 8 ab infra (l. 7 ab infra wrongly given as quotation to یامگر in p. 73), and ll. 6-3 ab infra omitted.

p. 90, ll. 9 and 10 omitted, and the verse in l. 11 given as quotation to یامگر in ll. 7 and 8.

p. 95, ll. 3 and 4 wanting.

p. 99, ll. 12 and 13, and ll. 16 and 17 omitted.

p. 100, l. 10, to p. 101, l. 15, entirely wanting.


p. 102, 1. 1 omitted, and consequently the verse in l. 2 the last word یامگر has been changed into یامگر, so as to represent it as a quotation to یامگر in p. 101, last line.

p. 106, the last line, and p. 107, the first two lines omitted.

p. 108, ll. 8 and 7 ab infra, and ll. 5 and 4 ab infra omitted; in the latter case the verse in l. 3 ab infra is wrongly given as quotation to یامگر in l. 6 ab infra.

p. 110, ll. 6 and 5 ab infra omitted.

p. 111, ll. 6 and 7, and ll. 10-13 omitted.

p. 117, l. 6 wanting.

p. 118, ll. 15 and 16 omitted.

p. 119, ll. 4-18 entirely wanting.

Examples under No. 7 (difference of authors' names): p. 4, l. 6 ascribed to Mu'izzī.

p. 12, l. 2: read Bul (or Abul) nathal.

p. 15, l. 10: be Shākir Bukhārī; l. 16, the poet is called here Ghazanī.

p. 31, l. 4 ab infra: read Shākir Bukhārī.

p. 34, la. line: Fārunalawī instead of Hakkaīk.

p. 38, l. 7: Abū Shākir instead of Usūrī; l. 4 ab infra: Rūdakī's name is not mentioned here as author of the following verses.
p. 39, l. 6: Abü Shukür's name is left out here.

p. 40, l. 2: Rūdkāk instead of Surūdī.

p. 41, l. 20: Čahār instead of Khafīfāf.

p. 43, l. 1: This verse is ascribed here to Ksi'ī; l. 2 is ascribed to Mu'izzī; l. 3, Ṭayyān instead of Ksi'ī; l. 5, Abü Shukūr instead of Mu'izzī; l. 7, Ksi'ī instead of Ṭayyān.

p. 44, l. 3: Aṣjād instead of Usūrī.

p. 62, l. 1: Rūdkāk instead of Farrukhī; l. 9, Ḥakīkā instead of Labībī.

p. 64, l. 5 ab infra: Khusravānī instead of Khusravī; last line, Rūdkāk instead of Labībī.

p. 67, l. 5 ab infra: the poet's name, which is left out in the printed edition, is supplied here as 'Ummārān.

p. 68, l. 12: Manāk instead of Shahīd.

p. 76, l. 10: Read Bū Ḥanīfāk Iskāf; l. 12, read Ḥakīm Ghamnāk.

p. 79, l. 17: Farrukhī instead of Abū Shukūr.

p. 92, l. 7: Read Shākīr Buhkārī.

p. 98, l. 11: Usūrī instead of Farrukhī; l. 4 ab infra, Rūdkāk instead of Manākī.

p. 115, l. 16 ab infra: Abū Shukūr instead of Usūrī.

No date, Bibliotheca Leydeniense.

No. 2510, ff. 96, 11. 12: Clear Nastā'īk; the first two pages beautifully illuminated; all the words written in gold throughout; size, 7½ in. by 4½ in.

2456

Lughat-i-furs-i-ḵadim (لغات فرس قدیم).

Fragment of another old Persian dictionary, containing a great number of rare Persian words, explained in Persian and illustrated by quotations from the best and oldest Persian poets. It is defective at the beginning, opening in the seventh feu leaves of the first book with a word, the first letter of which is ٰ (the former constituting the second, the latter the fasl), in this abrupt way: یا مأ یاز دم دارت نیا به رست آل... This fragment which is somewhat like Dari or Dari vocabulary, described by J. Ameer, p. 193, concludes on fol. 178. On fols. 179b–200 there is added another short glossary of Arabic words with short explanations in Persian, entitled Khulāṣat-ullughat (خلاصات اللغات), and beginning: لله به ٰ رت العالمین... بدان آباد الله که این خلماه ایست آل... This little work is evidently not identical with Isma'il bin Latf-Allah al-Bākhrāzí's vocabulary of the same title (Bodleian Cat., No. 1671), as the arrangement is different, the books being formed by the last letter and the fasls by the first.

No date. This MS. was bought at Baghdad, 1801, by Charles Piazley.

No. 2516, ff. 106, 11. 15: small Nastā'īk; size, 7½ in. by 5 in.

2457

Sharafnâma-i-Ibrâhîmî (شراشفنامه ابراهیمی).

An excellent copy of the first half of the somewhat rare Persian dictionary by Ibrâhîm Kiwām Fârûkî (see fol. 1b, l. 3), also styled Rostam Ābrâhîmî and

Shranama, in honour of the celebrated Sūfī Shaikh Sharafl-dîn Ahmad bin Yahyâ Munyari, who died A.H. 1082–A.D. 1380, 1381 (see the various letters or maktubât of this Pir of the mystical doctrine above, Nos. 1843–1847). It was compiled between A.H. 862 and 879 (A.D. 1458–1475), the period during which Abû-al-mu'aẓzafr Bârîkshâh reigned in Bangulâh, comp. Rieu ii. p. 492 sq.; Bodleian Cat., Nos. 1718 and 1719; J. Ameer, p. 103; Blochmann, Contributions to Persian Lexicography, pp. 7–9; Lagarde, Persische Studien, p. 43. No. 36: Melanges Asiatiques, iii. p. 494, and ix. pp. 514 and 515; Paris, Suppl. persan, Nos. 348 and 421; see also H. Khâlifa iv. p. 44, No. 7577, and v. p. 325; and W. Pertsch, Berlin Cat., p. 195, No. 19. The present copy does not contain the preface, which deals with the praise of God, Muhammad and Sharaf-al-dîn Munyari; it begins at once with these words: جون أنت بالله نطق و تعالى و خس نسيء و كرتوين وفاعلة اسم الله وسؤم ابراهيم قول قارم ناري الال... The introductory chapter on the letters of the alphabet, particularly those which act as terminations in Persian and Turkish, begins on fol. 2b; the dictionary itself, which is divided into bâhs according to the first and into fasls according to the last letter of the words, on fol. 10b. It goes down to fašl ٱ of bâh ٹ.

No. 846, ff. 32o, 11. 13; Naskhî; large waterspots; size, 11 in. by 6½ in.

2458

Tuhfat-ala'ādât (ثروت السعادة).

A Persian dictionary, explained in Persian and comprising all the words that principally occur in Persian poetry, whether genuine Persian or Dari, Pahlavi, Transoxanian, Arabic, and Turkish, by Maḥmūd ibn Shaikh Diyâ (or Diyā-āldîn Muḥammad), who finished this work on the 7th of Safar, A.H. 916 (A.D. 1510, May 19) and dedicated it to Sultan Iskandarshâh (see fr. 4b, 11. 10 and last, and 2b), or Sikandar Lâdû, who reigned A.H. 894–923 (A.D. 1489–1517). It is arranged alphabetically according to the first and last letters of the words, in twenty-nine bâhs, each bâh containing two fasls, the first of which comprises the simple words (مفردات), the second the compound words and phrases (مترکبات); comp. Rieu ii. pp. 493b and 494a; Lagarde, Pers. Studien, p. 28, No. 11; Blochmann, Contributions, p. 4. No. 10. It was one of the sources used by Surûrî in the second and enlarged edition of his Khamsa al-furs (see further below in Nos. 2478–2480), comp. Rieu ii. p. 499b, and Salesmann in Melanges Asiatiques, ix. p. 535. No. 37.

Beginning:

این همکننده دلم کردن
و نکوست همیشی اعظم و هر روی

Another title of the work is

روستمزکندی

Dated the 23rd of Ramadân, A.H. 1112 (A.D. 1701, March 3), by Abül-alghāmî.

No. 1291, ff. 265, 11. 21; Nastā'īk; size, 11 in. by 8 in.
2459

Mu'ayyid-alfuflâl (موئذ الفضل). A very valuable Persian dictionary by Shâh Muhammad bin Shâhâd Lâd of Dîlûh, completed according to Bloehmann, Contributions, p. 9; A.H. 925 (A.D. 1519), comp. besides Bodleian Cat., No. 1720; Ricci ii. 494, W. Pertsch, Berlin Cat., pp. 255-227; Paris, Suppl. persan, Nos. 419 and 944; Lagarde, Pers. Munson, p. 55, No. 49; Cat. Codid. Or. Lugd. Bat., v. p. 149; E. G. Browne, Cambridge Cat., p. 227; Salemann in Mélanges Asiatiques, tome ix, p. 522, No. 44; Rehasek, Cat. raisonée, p. 57, No. 38, etc. It explains all the words and phrases occurring in the Shâhnâma, Nâzârî's Khamsa, the six poems of Shânâ, the dawns of Khâkânî, Anwari, Zâhir, Abhari, Hâfiz, Sâlan, Sa'di, etc., and is divided into kitâbs, bâbs, and fâls. The kitâbs are arranged alphabetically according to the first letter, and the bâbs likewise according to the last; each bâb contains three fâls; the first comprising the Arabic words and sentences, generally used in the Persian language, the second the Persian and Pahlavi words, and the third the Turkish words. The authorities on which this lexicon is based are: 

أسام الحوار الراشاد، الشرفاء، موانيد الفؤاد، شاكل قرونا، دستور الفنام، أدات الفضل، نظماء طيب حزان، الأشر، نظماء طيب حزان, (according to Salemann correctly, by Ustâd 'Allâm), فرمگیک علی (by 'Albig), فرمگیک علی (by 'Albig).

Beginning:

محمم مدیمار و مهدی مکایر مدار، دان و نتیجه نازار و دایباً فرمگیک خریدن حرف، 

This copy is dated the 20th of Dhu'al-kâdâsh, A.H. 1066 (A.D. 1656, Sept. 9). Many leaves, especially in the middle part of the MS, are injured by worms.

No. 219, ff. 337, ll. 25; stiff and inelgant Nasta'îk; size, 5/8 in. by 6 in.

2460

Another copy of the same.

Beginning as in the preceding copy. Dated by Karam-âlâh, son of 'Abdalâh, living in 755 (A.H. 1682). According to a note by the side of the exemplum it was purchased for five rupees by جلال الدين, 1st of Sha'bân, in the forty-third year of 'Alâmâr's reign = A.H. 1111 (A.D. 1700, Jan. 22); a seal underneath this note, however, bears the date A.H. 1107 (A.D. 1695, 1696). A seal of a later owner, viz. Abu-almuhsin, with the date A.H. 1183 (A.D. 1769, 1770), is found on fol. 14. The last owner was Mr. Johnson. Slightly worm-eaten.

No. 1292, ff. 585, ll. 21; Naskhi; size, 10½ in. by 6¼ in.

2461

The same.

Beginning as usual. This copy was written for Mr. Close Barry (میر فارسی) and finished the 7th of Sha'bân, A.H. 1192 = A.D. 1778, 31st of August, at Nahânrâkar, known as Trichinopoly, by A.C. Monnâya). The former owner of this copy was Sir Barry Close.

No. 25, ff. 395, ll. 19; carded Nasta'îk, mixed with Shikasta; size, 12½ in. by 7½ in.

2462

The same.

This copy is not dated.

No. 2418, ff. 469, ll. 19; Nasta'îk; size, 10 in. by 5¾ in.

2463

A defective copy of the same.

The first page is missing here; it begins abruptly in the preface thus: قوس و دیگر فرهنگنامه‌ها و خوشه‌ها متعارف و معروف آلف, corresponding to fol. 2, ll. 11, in No. 1292 (2460 in this Cat.). Occasionally numerous marginal glosses and valuable additions, partly by the same hand, partly by a later one.

Dated the 25th of Rabi'-al-awwal, A.H. 1032 (A.D. 1623, Jan. 27); Haylebury MS.

No. 3325, col. 10, ll. 11, ff. 404, ll. 25-26; small Nasta'îk; size, 10 in. by 5½ in.

2464

Another defective copy of the same.

This copy opens at the end of the preface thus: معروف و مشهور است و این نسخه کانی و است آلف, corresponding to fol. 2b, ll. 13, in No. 1292 (2460 in this Cat.). Fol. 8 is left blank.

Dated the 19th of Rabi'-al-awwal in the third year of Bahâdurshah's reign = A.H. 1121 (A.D. 1709, May 29).

No. 1268, ff. 259, ll. 21; small, but clear Nasta'îk; size, 10½ in. by 6¼ in.

2465

Kashf-ullughâh wa ališšâlîhâh (كشف اللغات و المصلحات).

Persian dictionary, especially intended to explain the terminology of the Sâfs, by 'Abd-âlrahîm bin Ahmad Sûrî (in the colophon) who was a pupil of Shâh Muhammad bin Lâd, the author of the preceding dictionary, on which, together with the Shâhnâma, this work is principally based. It is also called فرمگیک خریدن حرف because the compiler, who must have flourished about A.H. 950 (A.D. 1543), was a native of Bahâr, comp. Bodleian Cat., Nos. 1721-1724; Ricci ii. p. 495 sq.; W. Pertsch, Berlin Cat., pp. 224 and 225; Paris Suppl. persan, Nos. 424 and 425; A. F. Mehren, p. 25; J. Aumer, p. 107; Fleisher, Cat. Dresd., No. 347; E. G. Browne, Cambridge Cat., p. 226; Lagarde, Pers. Studien, pp. 50-52, No. 44; Salemann in Mélanges Asiatiques, tome ix, p. 523, No. 51; Bloehmann, Contributions, pp. 9 and 10; printed Calcutta, A.H. 1264. The first letter constitutes the bâb, the last the fâl. It is quoted as authority in the Farhang-i-Jâshângiri (completed A.H. 1017, see below). H. Khalifa v. p. 214, No. 10751,
gives an utterly wrong date of composition, viz. A.H. 1660 (A.D. 1650), which is very likely the date of the MS, he has seen (comp. the following copy).

Beginning:
للمجد الله رزق العالم... أن واستعداد
و صوره ميكودان أعدهم وحالم 합니다.

This copy is dated the 27th of Jumâdâ-al-akhir, A.H. 1014 (A.D. 1605, Nov. 9), by 'Abîd-alkârim, son of Shaikh ... 'Utmanû; it was written for Miyan Shaikh Farid, the son of Shaikh Shihâb; an entry from A.H. 1016 (A.D. 1667, 1668) on fol. 1v.

No. 2671, ff. 491, l. 27; Nashîl; illuminated frontispiece; the last pages a little worm-eaten; size, 11½ in. by 7 in.

Another copy of the same.

Beginning as in the preceding copy. It is dated in the month Shabân, A.H. ... alf-ustun (probably 1660, alf-ustun = A.D. 1650, August; the remainder of the date is destroyed by a seal).

No. 422, ff. 546, l. 21; Nasta'liq; size, 9¼ in. by 6½ in.

The same.


No. 2122, ff. 494, l. 21; excellent large and clear Nasta'liq; size, 13 in. by 8 in.

No. 2019, ff. 349, l. 20-30; very irregular and careless Nasta'liq; many small damages throughout; size, 11½ in. by 8 in.

Muntakhab-i-Kashf-allughât (منتخب کشف اللغات). A short abridgment of or extracts from the preceding work, with many modifications in wording, beginning without any preface at once with the باب. The first word explained here is فَاسِقْتُ فِي نَفَعِي لغةٍ ثُمَّ فَاسِقْتُ فِي لغةٍ ثُمَّ فَاسِقْتُ فِي لغةٍ ثُمَّ فَاسِقْتُ فِي لغةٍ ثُمَّ فَاسِقْتُ فِي لغةٍ ثُمَّ فَاسِقْتُ. Comp. No. 2667 (2465 in this Cat.), fol. 5v, l. 4 and 5, where the two forms فَاسِقْتُ and فِي نَفَعِي are given.

This copy is dated the 17th of Muḥarram, A.H. 1049 (A.D. 1639, May 29).

No. 1760, ff. 163, l. 17-18; Nasta'liq; size, 9 in. by 4 in.

Farhang-i-Shirkhânî (فرهنگ شیرخانی). A Persian dictionary, explaining selected Arabic and Persian words and phrases, with quotations chiefly from Ḥāfiz, compiled by a certain Shirkhânî, who is called in the colophon here. From Nos. 1725 and 1726 in the Bodleian Cat. it appears that this work was an abridgment of a larger dictionary of a similar character by the same Shirkhânî, styled زیدة الفؤاد, and compiled between A.H. 955 and 959, A.D. 1548-1552; the title زیدة الفؤاد again was itself an abridgement of a still larger work, the فوائد المناعت. Other copies, but without date of composition, are mentioned in W. Fertel, Berlin Cat., p. 191, and Salemann in Mélanges Asiatiques, tome ix, p. 556, No. 123.

Beginning of the short preface, on fol. 1r:
این نام نوژه هر زبان دانست
و زهرده کف که نوژه کند
The khâtimah begins on fol. 464⁴, l. 9.

Another copy of the same.

A very modern copy of the same dictionary, styled here in the colophon لغت شیرخانی (لغت شیرخانی), and written for Sir Charles Wilkins, to whom this MS. originally belonged, by Ghulâm Muṣṭafâ Abarduwâni (غلمان مصطفى ابادروانی)

As date appears the 16th of Safar only. The preface is wanting here entirely; the copy begins at once with the first fasciculus of the first bâb. The initial word is here آیانا.

No. 2414, ff. 118, two columns, l. 26; Nasta'liq; size, 12⅝ in. by 7⅞ in.

Madâr-al-alafîl (مُدَارُ الْاَلفَيْل). Persian dictionary, explaining Persian, Arabic, and Turkish words, by Maulânâ Shaikh Ikhâld-dî-Fâdi bin Asad-ul-‘ulamâ ‘Alîshir of Sirhind, who, according to the chronogram فیض عام, completed it A.H. 1001 (A.D. 1593). The arrangement is this, that the first letter forms the bâb and the last the fasciculus, each fasciculus containing three sections, i.e. the Arabic, then the Persian, and finally the Turkish words, indicated respectively by a red, a blue, and a green; comp. Bodleian Cat., Nos. 1727 and 1728; Rieu ii. p. 496; J. Aume, p. 109; St. Petersburg Univ. Libr., No. 126 (the second half only); Blochmann, Contributions, pp. 10 and 11; Lagarde, Pers. Studien, pp. 60-62, No. 55; Salemann in Mélanges Asiatiques, tome ix, p. 530, No. 63.

Beginning:
ای نام نوژه هر زبان دانست
و زهرده کف که نوژه کند
The khâtimah begins on fol. 464⁴, l. 9.
This is one of the good copies, as a comparison of the extracts, given by Blochmann, loc. cit., with the text in our MS. shows, see for instance the remark on bāb ʿ on fol. 359, l. 5.

Dated the 20th of Safer, A.H. 1106 (A.D. 1694, Oct. 15), by Shaikh Ahmad of Talikatā (مَصْرِيَّة). No. 2438, ff. 474, l. 19; large and distinct Nastaliq; size, 12½ in. by 8 in.

2473

A defective copy of the same.

This copy is incomplete both at the beginning and end; it opens abruptly in fasl ʿ of bāb ʿ (or as the subdivisions are called here, bāb ʿ of kitāb l, the name of fasl given to the three sections of Arabic, Persian, and Turkish words), with 1- ḍarf du ʿlā = fol. 9b, l. 2 in the preceding copy, and breaks off with the heading of fasl (resp. bāb) 1 in the last bāb (resp. kitāb) 1 = fol. 459b, l. 3 there; half of the last leaf is besides torn away. The remark on abū al-fasāl in the same wording as in the preceding copy is found here on fol. 39b, l. 3-4. The order of ff. 355-371 is: 365, 370, 366-369, 371.

Bibliotheca Leydeniana.

No. 3772, ff. 535, l. 15-21; written by at least half a dozen different hands, in various more or less legible forms of Nastaliq, with occasional Naakhi; size, 8½ in. by 4 in.

2474

A fragment of the same.

This copy, styled لغات الشعراء is a part of the same Madār-al-faṣāḥ, beginning at the end of the bāb ḍep, a few lines before the bāb ʿ. The first abrupt words are: 1 در الألفبsteam attempt scan 126485 مندوب آل, corresponding to fol. 276b, l. 4 ab infra in No. 2438 (2472 in this Cat.).

The first word explained in ʿ (on fol. 1b, l. 6) is صب. The khūthmah begins here on fol. 313a. Many of the last pages more or less injured.

Dated by Muhammad Kabir bin Kapir Muhammad bin of Gujarāt in the city of Burhānābād the 1st of Rajab, A.H. 1082 (A.D. 1671, Nov. 3.)

No. 1781, ff. 326, l. 17; large and distinct Nastaliq; size, 12½ in. by 7 in.

2475

The same.

The first volume of a Hindustānī translation of the Madār-al-faṣāḥ, beginning, without a preface, at once with the bāb ʿ and going down to the letter ʿ, comprising about a fourth of the whole work.

Dated the 22nd of Ramadān, A.H. 1187 (A.D. 1773, Dec. 7.)

No. 767, ff. 370, l. 11-15; clear Nastaliq; size, 10½ in. by 8¼ in.

2476

The same.

The second volume of the same Hindustānī translation, beginning with the letter ʿ and going down to the end of ʿ.

Dated the 11th of Muḥarram, A.H. 1188 (A.D. 1774, March 24), at Makāṣūdābād. This copy was written for Mr. Chandler (مستر جاندير).

No. 1650, ff. 253, l. 12; very large Nastaliq; size, 11½ in. by 9 in.

2477

The same.

The third volume of the same Hindustānī translation, beginning with the letter ʿ and going down to the end of ʿ.

Dated the 7th of Rabīʿ al-ʿAwwal, A.H. 1188 (A.D. 1774, June 17), at Makāṣūdābād; it was written for the same Mr. Chandler by the same hand as the preceding copy.

No. 1503, ff. 245, l. 12; very large Nastaliq; size, 13½ in. by 10¼ in.

2478

Majmaʿ-ʿalifūn (جمع الفرائض).

The first edition of the Persian dictionary by Muhammad Kāsim bin Ḥājī Muhammad Kāsānī with the takhallus Surūrī, who finished it A.H. 1008 (A.D. 1599, 1600), see fol. 2a, l. 5 sq. It is also occasionally styled فرهنگ سرپا and لغات سرپا. The full list of sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiques, tome ix, pp. 533-535. No. 67 (it agrees, as far as the first sixteen works go, fully with the list given here on fol. 2a). The labbāb is formed by the first letter, the fasl by the last. Other copies are noticed in Bodleian Cat., Nos. 1729-1731; Rieu ii, pp. 498 and 499; W. Pertsch, Berlin Cat., pp. 192 and 228 (extracts); G. Flügel i, pp. 101 and 102; J. A. Armer, pp. 104 and 105; E. G. Browne, Cambridge Cat., p. 230; Cat. Coll. Or. Lugd. Bat. i, pp. 66; St. Petersburg, Univ. Libr., Nos. 180 and 935; Paris, Suppl. persan, Nos. 431-433; comp. also H. Khalifa v, p. 325, No. 11147; Lagarde, Pers. Studien, pp. 50-59, No. 50; Blochmann, Contributions, pp. 12 and 16-18; Mélanges Asiatiques, iv, p. 498, and v, p. 238, etc. It was printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i-Jahāngīrī (see below, No. 2481 sq.), about A.H. 1028 (A.D. 1619), comp. Bodleian Cat., Nos. 1732 and 1733; Rieu ii, p. 499, etc.

Beginning: ابتداء كلام هُنا دانشمند حکیم و انتمای


No. 1688, ff. 466, l. 17; splendid Nastaliq; illuminated frontispiece; all the pages sprinkled with gold; size, 10½ in. by 6½ in.
### CATALOGUE OF PERSIAN MSS.

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>2479</td>
<td>Another copy of the same. Beginning as in the preceding copy. Dated the 22nd of Safar A.H. 1072 (A.D. 1661, Oct. 17), by Jalāl Muhammad bin Amin Muhammad; the copy is worm-eaten towards the end. No. 1422, ff. 344, ll. 21; clear and distinct Nasta‘īl; size, 11 in. by 6 in.</td>
</tr>
<tr>
<td>2480</td>
<td>The same. No date. No. 1309, ff. 265, ll. 25; written by two hands, in Nashki on ff. 230-230, l. 3, in Nasta‘īl on ff. 220, ll. 2-265; size, 10½ in. by 5 in.</td>
</tr>
<tr>
<td>2481</td>
<td>Farhang-i-Jahangiri (فارهنگ جهانگیری). A complete copy of the renowned dictionary of purely Persian words, by Jamāl-aldīn Husain Injī bin Fakhr-aldīn Hasan of Shīrīz, who wrote at an early age to India, rose to a high dignity under the emperor Akbar, and died under Jahangir some years after A.H. 1030 (A.D. 1621) in Āgra. This work was begun under Akbar and finished A.H. 1017 (A.D. 1608, 1609) under Jahangir, after whom it is named. Its based on forty-four authorities, which are enumerated in by far the most correct way by Salemann in Melanges Asiatiques, tome ix. pp. 537-541, No. 77; for other copies and further details see Bodleian Cat., Nos. 1734-1746; Rieu ii. pp. 496-498, and Supplement, p. 117; W. Pertsch, Berlin Cat., pp. 192-197 (a short memoir of the author, ibid., p. 37, No. 7); J. Aumer, pp. 105 and 106; A. F. Mehren, p. 24; E. G. Browne, Cambridge Cat., pp. 229 and 230; Rosen, Persian MSS., p. 298; Paris, Suppl. Pers., Nos. 433-437 and 945; St. Petersburg, Univ. Libr., Nos. 372 and 934; Asiatic Museum, No. 473; Forbes, Cat., p. 19; Blochmann, Contributions, pp. 12-15; Lagarde, Pers. Studien, pp. 45-49, No. 40; Journal Asiatique, 1871, pp. 106-124; there are also copies in Marburg, and in the Library of D. M. G. (Cat. iii. 22). A lithographed edition appeared at Lucknow A.H. 1293. The Kitāb al-‘Aṣāsīn of Aman-Allah Khan ‘Alī Khan Firuzang (who died A.H. 1046=A.D. 1636, 1637) is in several parts a sort of pirated or second edition of the present Farhang, see Rieu ii. pp. 509 and 510; Salemann, loc. cit., p. 543, No. 88. Preface, on fol. 1: অক্ষী ট্রলিগ জামানা হরব আর তাম। ইলাহ মাতৃ. Introduction or mukaddimah in twelve Akbān on Persian language, dialects, and grammar, on fol. 3. The dictionary itself begins on fol. 13; the second letter constitutes the bāb, the first the faṣl. Conclusion of khāṭimah on metaphorical and figurative expressions, compound words and such as contain any strictly Arabic letter, Zend, Fāzand, and foreign words, in five, on fol. 294. Dated the 10th of Jumādā-al-awwal, A.H. 1099 (A.D. 1688, March 13). Some of the last leaves damaged. No. 850, ff. 356, ll. 25; Nasta‘īl; size, 11½ in. by 7½ in.</td>
</tr>
<tr>
<td>2482</td>
<td>Another copy of the same. A second complete copy of the Farhang-i-Jahangiri, dated by Mir Ali Husain the 1st of Maḥarram, A.H. 1161 (A.D. 1748, Jan. 2). Beginning as usual. Mukaddimah, on fol. 3; beginning of the dictionary, on fol. 12; khāṭimah, on fol. 280. Some of the last leaves slightly injured. The right order of its 330-335 is: 330, 332, 331, 334, 333, 335. An index on the fly-leaves. No. 151, ff. 335, ll. 31; Nasta‘īl; size, 12 in. by 7 in.</td>
</tr>
<tr>
<td>2483</td>
<td>The same. A third complete copy, dated the 4th of Dhū-al-hijja, in the fourth year of the emperor Ahmadshāh’s reign (A.H. 1164, A.D. 1751, Oct. 24). Preface, on fol. 1; mukaddimah, on fol. 5; beginning of the dictionary, on fol. 7; khāṭimah, on fol. 430. A part of this conclusion is repeated on the margin of ff. 1-28. An elaborate index on the fly-leaves. Haileybury MS. No. 3317, olim 10. J. 9, ff. 204, ll. 15-31; unequal Shikasta, written by different hands; an additional margin-column on ff. 1-28; size, 9½ in. by 6½ in.</td>
</tr>
<tr>
<td>2484</td>
<td>The same. A fourth complete copy, written very unequally and slightly injured as well as worm-eaten in many places; the modern part of it is dated by ‘Abd al-‘Azīz at Ahmadshāh in Rajab, A.H. 1175 (A.D. 1762, Febr.). Preface, on fol. 1; mukaddimah, on fol. 3; beginning of the dictionary, on fol. 20; khāṭimah, on fol. 469. Ff. 466-468 are left blank. On the last page (fol. 563) a مختصر حروف التّطّهیب. Occasionally various readings and notes on the margin of the original part of the MS. No. 3339, olim 10. J. 7, ff. 565, ll. 21-32; only ff. 22-25, 30, 31, 34, 35, 39-44, 49, 47, 49, 58, 60-65, 67, 74, 75-78, 82, 83, 96-98, 115-120, 131-137, 141-149, 162-165, 167, 170, 172-182, 184, 185, 187-196, 195-203, 215-228, 231-234, 237, 239, 242, 243, 244, 245, 252-262, 267-270, 273, 276-284, 293-301, 308-314, 373-330, 331-341, 342-344, 345-358, 385-399, 408-424, 415-416, 427, 429, 430, 445, 450-455, 463-465, and 456-485 are written by the original hand in Nasta‘īl; all the remaining parts are supplied much later, partly in careless Nasta‘īl, partly in Shikasta; size, 8½ in. by 4½ in.</td>
</tr>
<tr>
<td>2485</td>
<td>The same. A fifth complete copy, beginning: مظان ابوزا. Anokhī Z Namānā Hī. Mukaddimah, on fol. 3; beginning of the dictionary, on fol. 17; khāṭimah, on fol. 404. Ff. 487-495 (containing the third and the fourth ی) must be inserted on fol. 475 between ll. 11 and 12 (i.e. the end of the second and the beginning of the fifth ی).</td>
</tr>
</tbody>
</table>
the real end of the copy is on fol. 486a. Many marginal glosses and additions.
This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.
No. 3251, olim 3112*, ff. 405, ll. 27; excellent Nasta’lik; splendid binding in red and gold; size, 12 in. by 6 in.

2486
An incomplete copy of the same.
A copy without the khātīmah, ending with:

described on fol. 486a. Many marginal glosses and additions.
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described on fol. 486a. Many marginal glosses and additions.
This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.
No. 3251, olim 3112*, ff. 405, ll. 27; excellent Nasta’lik; splendid binding in red and gold; size, 12 in. by 6 in.

2486
An incomplete copy of the same.
A copy without the khātīmah, ending with:

described on fol. 486a. Many marginal glosses and additions.
This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.
No. 3251, olim 3112*, ff. 405, ll. 27; excellent Nasta’lik; splendid binding in red and gold; size, 12 in. by 6 in.

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This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.
No. 3251, olim 3112*, ff. 405, ll. 27; excellent Nasta’lik; splendid binding in red and gold; size, 12 in. by 6 in.
2495

Burhān-i-kātī (برهان قاطع).

The oldest, best, and most valuable copy of the Burhān-i-kātī—the famous Persian dictionary by Muhammad Ḥusain bin Khalaf al-Tabrizi, with the takhallus Burānān, who, according to the chronogram كتاب نافع روزان قاطع, completed it A.H. 1062 (A.D. 1652), at the request of Sultan ‘Abdallāh Kutbshāh, who reigned in Gulkundah A.H. 1035-1083 (A.D. 1626-1672); it begins with a preface or dibāqa on the Persian language, alphabet, orthography, etc., after which the dictionary proper follows, arranged as the first among Persian lexicons alphabetically in European manner, in twenty-eight guftārs, to which a twenty-ninth is added on foreign words. The present copy is transcribed from the original MS. in the author's own handwriting, with all the additions and amplifications which he himself supplied after having finished his work and which are found here on the margin throughout, always denoted by the word κόκκινον. Fol. 326 is a mere repetition of fol. 325; fol. 329 must be inserted before fol. 327.

Beginning:

ای راه نما بیه زیوان در افواه
از نام تو بردن زبانها به‌راه

For other copies see Rieu ii. p. 500; J. Aumer, p. 107; E. G. Browne, Cambridge Cat., pp. 230 and 231; Paris, Supplement persan, Nos. 442 and 443; St. Petersburg, Univ. Library, Nos. 80, 356, and 351; comp. also Melanges Asiatiques, vi. p. 96; Larder, Pers. Studien, pp. 24-26, No. 5; Blochmann, Contributions, pp. 18-20; and H. Khalifa vi. p. 625, No. 14924. It was edited by Captain Roebuck, Calcutta, 1818, new editions 1822 and 1834; a Turkish translation by Ahmad 'Āsim was printed in Constantinople A.H. 1214 and in Etiyūk A.H. 1251.

No. 1545, ff. 526, ll. 25; clear and distinct Nasta‘īlīk; illuminated frontispiece; size, 16 in. by 9 in.

2496

Another copy of the same.

Beginning:

ای راه نما بیه زیوان در افواه
از نام تو بردن زبانها به‌راه


No. 2026, ff. 622, ll. 25; clear and distinct Nasta‘īlīk; size, 11½ in. by 6½ in.

2497

The same.

Beginning the same as in the preceding copy.

Dated the 27th of Shawwal, A.H. 1081 (A.D. 1671, March 9), at Haydarābād, by Muhammad Šadīk, son of Kādi Zain-al-‘abīdīn of Astaraḵābād. Collated with the author's autograph by Muhammad Riḍā bin Maḥmūd Jaūhar, who finished his collation the 8th of Jumādā-al-walī, A.H. 1082 (A.D. 1671, Sept. 12).

No. 1526, ff. 544, ll. 25; Nasta‘īlīk; size, 12½ in. by 7½ in.

2498

The same.

Excellent copy, with numerous and valuable additions on the margin by the same hand; there is no date, but various entries are found on fol. 18, the oldest of which dates from the twenty-first year of Muḥammadshah’s reign, 1st of Jumādā-al-walī (= A.H. 1152, A.D. 1739, Aug. 6). It belonged formerly to Mr. Richard Johnson (A.M. 1194=A.D. 1780).

No. 3252, olm. ro. J. 5, ff. 534, ll. 22; clear and distinct Nasta‘īlīk; illuminated frontispiece; the first two pages richly adorned; size, 12½ in. by 7½ in.

2499

The same.

This copy is dated the 20th of Ṣafar, A.H. 1178 (A.D. 1764, Aug. 19), by Shaikh Burhān-al-dīn ‘Abdāsī.

No. 1734, ff. 482, ll. 24-25; careless Nasta‘īlīk; size, 12 in. by 8½ in.

2500

The same.

Dated the 19th of Ramadān, A.H. 1181 (1200 = A.D. 1786, July 16).

No. 2408, ff. 825, ll. 17; written very unequally by different hands, partly in Nasta‘īlīk, partly in Shikasta; size, 14 in. by 8½ in.

2501

The same.

No date. Good and correct copy; half of fol. 229a and the whole of ff. 229b and 230 left blank, but the text seems to be uninterrupted.

No. 1659, ff. 558, ll. 19; Nasta‘īlīk; size, 11½ in. by 8½ in.
LEXICOGRAPHY AND GRAMMAR.

2502
This copy was written at Calcutta for Munshi Muhammad Murad by Murad 'Ali Ghazipour; as date only the 4th of Shab'an appears. College of Fort William, 1825.
No. 2597, ff. 819, l. 22; Nasta'liq, by different hands; half of all the leaves partially or wholly effaced; size, 9 in. by 5½ in.

2503
Fragment of the dibsâ of the Burhan-i-kâti'.
The preface of the Burhan-i-kâti' on the rules of the Persian language (Diwân, 231; 248 above), but correcting the many errors of both, by 'Abd-al-shâh bin 'Abd-al-shafâr al-fuzâ'î al-madâni' al-tâbûni, the author of the Arabic-Persian dictionary, who completed this work A.H. 1264 (a.d. 1654), according to the chronogram باد فرگانه, and dedicated it to the emperor Shah Jahan.
It is arranged alphabetically according to the European system, like the preceding work; for other copies and further details, see Bodleian Cat., No. 1753; Rieu ii. pp. 300 and 301; W. Peters, Berlin Cat., pp. 198 and 199; E. G. Browne, Cambridge Cat., p. 323; Paris, Supplement persan, No. 930; Larder, Pers. Stud. i. p. 49; No. 41; Flochmann, Contributions, pp. 20-24; Salemann in Melanges Asiatiques, tome ix. p. 546. No. 95. It was edited in the Bibliotheca Indica by Manuil di-al-fuzâ'î 'Ali, Calcutta, 1875.

Preface, on fol. 1, beginning: ستانشی که آراشی سر فانه

The author's name appears on fol. 2, l. 8.

Mukaddimah on Persian grammar, beginning, with the letters of the alphabet (در تیز حرف مغربی زبان افغان), on fol. 3. This introductory part has been edited by Dr. Spiehler under the title 'Grammaticae Persicae praecipue ac regularis', Halle, 1846; it also forms the basis of 'Abd-al-shâh's Hânsawi's grammar.

Beginning of the dictionary itself, on fol. 20; it contains Persian and Arabic words except those which begin with ۵, ۶, ۷, and ۸.

Dated the 2nd of Rabî‘al-awwal, A.H. 1070 or 1107 (11 v. 13) = A.D. 1559, Nov. 17, or 1692, Oct. 11.
No. 2848, ff. 494, l. 17; good Nasta'liq; illuminated frontispiece; size, 11 in. by 7½ in.

2505
Another copy of the same.
Beginning as in the preceding copy; beginning of the dictionary on fol. 148.
Dated the 1st of Jumâda-al-awwal, in the forty-sixth year of 'Alamgir's reign = A.H. 1114 (A.D. 1702, Sept. 26), by 'Abd-al-shâh bin 'Ali, of Akbarabad.
No. 10 (J. 12, l. 25); small Nasta'liq (a few leaves written in larger characters, l. 8-11); size, 10½ in. by 6½ in.

2506
The same.
Beginning of the preface as in the preceding copies; beginning of the dictionary on fol. 160. This copy is written by two different hands, an older one on ff. 1-34, l. 5, and a more modern one on ff. 34, l. 5-273. The latter portion was done in two periods of very unequal length by a boy, who was at the moment of finishing the whole copy twelve years, seven months, and seventeen days old, as he states himself at the end. He began his task with the following inscription: باد فرگانه, on fol. 151, the 17th of Dhu-Ilhâm, A.H. 1241 (a.d. 1739, June 14), and reached the end of fol. 273, the 2nd of Rabi‘a, 1244 = A.D. 1736, Jan. 20 (altogether seven lunar months and thirteen days); then he commenced at once the preceding portion from fol. 34, l. 5, to fol. 150, and finished that in the night of the 17th of Shabân in the same year, 1244 = A.D. 1736, March 7 (that is to say, in one lunar month and seventeen days). He was occupied consequently in copying this MS, with the exception of the older part, ff. 1-34, l. 5 exactly nine lunar months. His name he modestly conceals; he only mentions that of the writer of the first thirty-four leaves, Miyân Hâfiz-Allah, and states that he himself wrote his portion in Akbarabad. It is collated throughout. A short index on the fly-leaf.

No. 2764, fol. 273, l. 21 on ff. 1-34, l. 25 on ff. 18-273; Nasta'liq, by two hands; size, 10 in. by 6½ in.

2507
The same.
Beginning of the preface as in the preceding copies; beginning of the dictionary itself on fol. 195. It ends on fol. 475, and is dated by Shaikh Muhammad at Bûrhânpur in the month Jumâda al-thilal, A.H. 1156 (A.D. 1743, July-August). On ff. 471-485 is added by the same scribe and in the same year a glossary of all the foreign words, which have been adopted and naturalized in the Arabic language with more or less modifications, as far as they are found in the Koran, the traditions and other standard-writings, beginning: لله و عليه... اما بعد

The first eight and a half pages of this glossary down to fol. 475, l. 11, are repeated on six loose leaves, found in this MS, and another hand (size, 8½ in. by 5½ in.). The arrangement of the glossary is alphabetical according to the last letter.

No. 2188, fol. 485, l. 17; illuminated frontispiece; the first two pages framed with broad gold-stripe; size, 10½ in. by 6 in.
2508
The same.
Preface, on fol. 1ª, beginning here.

Mukaddimah, on fol. 4ª; beginning of the dictionary, on fol. 22ª.

Dated A.H. 1218 (A.D. 1803-1804) by Anjad 'Ali, who transcribed this copy for Mr. Hastings (Sir Warren Hastings).

The former owner of it was G. Swinton (1805).

No. 2957, ff. 222, ill. 17; large and clear Nasta'liq; size, 9½ in. by 7¾ in.

2509
The same.
Beginning as in the immediately preceding copy.

Mukaddimah, on fol. 3ª; beginning of the dictionary, on fol. 23ª; the first few lines of it are repeated on fol. 24ª.

As date only the 9th of Jumādā-`al-ḥaḍīṣ is given in the colophon.

No. 2417, ff. 502, ill. 23; large and clear Nasta'liq; the first twenty-three leaves are supplied by a later hand in much smaller characters; size, 11 in. by 7¾ in.

2510
The same.

Beginning: the dictionary, on fol. 15ª, first line.

No. 1145, ff. 383, ill. 18-19; distinct Nasta'liq; size, 10½ in. by 6 in.

2511
A fragment of the same.

This fragment comprises the second half of the dictionary from the middle of the letter ب to the end, with a lacuna towards the end of the letter ک. The proper order of the leaves is: ff. 215-232 (lacuna), 290-336, 242-289, 233-241.

According to the colophon on fol. 241b this copy was written in the month of Dhu-l-ḥijjah in the ninth year of Muhammadshāh's reign = A.H. 1139 (A.D. 1727, July-August), by Habib-`allāh bin Ṭāj Mahmūd bin Ḥāji Muhammad.

Bibliotheca Leydeniana.

No. 2556, ff. 225-336, ill. 21; careless Nasta'liq, mixed with Qāfāstak; size, 9¾ in. by 5½ in.

2512
Bahār-alfādāhī fl manāfī-alafādāhī (شاه الفعلاء ( Leaving the dead).

Persian dictionary, embracing the most common phraseology met with in Persian prose and poetry, including Arabic, Pahlavi, Greek and Turkish words, compiled on the basis of the most renowned older lexicons and vocabularies by Muhammad bin Kiwām bin Rastam bin Ahmad bin Mahmūd Badr-i-Khižāna al-balkhī, known as Karkhī (see fol. 1ª, last line, and fol. 1b, first line, title on fol. 2ª, ll. 4-5), the author of the Shāh-nāmeh, which was composed in or rather some years before A.H. 1091 (A.D. 1680), see No. 998 in this Cat. and Rieu ii. p. 573b.

Beginning: the first kism, first bāb, on fol. 3ª, l. 3:

This main part of the dictionary ends on fol. 85ª; of the second kism only detached portions are found here in four separate and incomplete pieces on ffs. 86½-99b.

No. 1668, ff. 99, ill. 25; Naskh; size, 11 in. by 5½ in.

2513
Sirāj-āl-`ulūgh (سراع الفعلاء ( The Footnotes).

Persian dictionary, containing a vocabulary of the ancient poets and forming a very valuable commentary on the Dosham Qałūf (see above, Nos. 2495-2503) and
LEXICOGRAPHY AND GRAMMAR.

2515

A'ın-i-'Aṭā‘ (عين عطا).

A most valuable and comprehensive Persian dictionary, explaining in the most elaborate manner all the metonymical and figurative expressions, difficult phrases, and allusions which occur in ancient and modern Persian poets and prose-writers. In completeness it can vie with the famous Bahār-i-‘ājam (see Bodleian Cat., No. 1756). It was compiled after twenty years of labour, A. H. 1162 (A. D. 1749), by Xāt-Allāh Dānishwarḵān, with the takhallus Nadrist. As special authorities are quoted in the preface the Xāt-Allāh, the Bayār, the Zārāb, and the Kānābānī; and the dictionary is arranged alphabetically, according to the first and second letters and contains thirty or more words. Frequently quoted throughout is Shaikh Mūhammād ‘Alī Hazīn (who died A. H. 1180 = A. D. 1766, see Nos. 1712-1714 above), always designated by Ghebānī. The copy appears to be the compiler's autograph.

A detailed index on ff. 1b-2b, written by another hand and dated the 3rd of Safar, A. H. 1193 (A. D. 1779, Feb. 20).

No. 1812, ff. 731, ll. 20; Nastālīk; size, 11½ in. by 6½ in.

2516

Fawā‘iḍ-i-sibyān (فوائد صبيان).

A first Persian dictionary, explaining Persian words, together with some Arabic and Turkish ones, for young people, to facilitate the reading of the prominent poets and prose-writers, compiled by Auliya-almahmūd or Auliya-i-mahmūd (in the Munich copy Auliya was-almāhmūd). The arrangement is alphabetical according to the first and last letters of the words.

Beginning: سنابش و نابش خفاف‌وند که توانست... طبیعت انسان در خوره حیاة دهد.

The first word explained is یک, on fol. 3b; the title appears on fol. 2a, lin. penulti. Other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 199 and 200; and J. Aumer, p. 112; see also Salemann in Mélanges Asiatiques, tome ix. p. 561, No. 142. The little work of the same title in No. 1757 of the Bodleian Cat. is a mere primer and quite different from the present work.

This copy was written for Mr. Richard Johnson and finished the 21st of Jurāmād, A. H. 1185 (A. D. 1771, Sept. 1), by Iḍāf-Allāh Ṣadīkī.

No. 1278, ff. 198, ll. 17; Nastālīk; size, 11½ in. by 7½ in.

2517

Farhang-i-Husainī (فرهنگ حسینی).

A modern Persian dictionary, explaining the most common Arabic and Persian words, both current and obsolete, including proper names of persons,
geographical names, etc., by Sayyid Ghulam Husain Shâ'ik ibn Sayyid Fath 'All Jâ'ísi ahrifdawî (see fol. 1b, lin. penult., alijalisî as added in the colophon), whose Kulliyât or complete poetical works have been described in No. 1729 above (see also A. Sprenger, p. 569). He flourished under Ghâzâl-âl-áín Hâidâr (with his full title here on fol. 2a, l. 5 and 6, Abû-almu'izzâl-Mî'izzâl-áín Ghâzâl-áín Hâidârshâhî), who ruled in Oudh A.H. 1239-1243 (A.D. 1824-1829). This dictionary was composed A.H. 1237 (A.D. 1821, 1822), see fol. 2a, l. 2 sq., at the suggestion of some of the author's friends, and begins: سبب بیشون علم حرف تألیم

الغیبی راست که لفظ متغیره ای افلاطون متغیره در زبان

نوع لسان جا یافتند

It is arranged according to the first and second letters.

The first word is مارد مارد, explained on fol. 2b by

مارد مارد علیاکبر خلیفه که نیست به گذشت اند;

the second, دندان دندان, explained on fol. 2b, l. 7 by

دندان دندان علیاکبر الفاظ (۱) (۱) به‌شتیم و به‌شتیم.

The title appears on fol. 2a, last line.

Dated the 7th of Dhu-al-hijjah, A.H. 1238 (A.D. 1823, Aug. 15).

No. 2851, ff. 145, II. 13 on the first six pages, II. 15 on the remaining leaves; written by two different hands in large Nasta'îlî, the second beginning on fol. 85î; size, 11 in. by 8 in.

b. Grammars.

2518

Kânûn-i-fârsî (قانون فارسی).

A modern Persian grammar, written in Persian by Mr. Muhammad Husain, and presented to Mr. Richard Johnson at Lucknow by the author himself. It is divided into three bâbîs, viz.: (1) در بیان اقسام اسام (1) on fol. 2a; (2) در درجات اسام (2) on fol. 31a; (3) در مشاهاه اسام (3) on fol. 77a.

Beginning: بدانم کلیه به صحبت کالم اسام و در حال و جر اسام نام جامه باشد جوان آن آفس جان ن فعل آنچه بیکی از زبانهای سنا که آن مانی و حال ن ان

No date.

No. 874, ff. 101, II. 10; very large and distinct Nasta'îlî; size, 10 in. by 6½ in.

2519

The same.

Another copy of the same treatise with a preface (wanting in the preceding copy) which begins thus:

بعد بسیار صحیح از سیم در دولت در حرمت ول نعیم نبردگان که تاریخ و چند مطلقین... آن آفس جان ن فعل آنچه بیکی از زبانهای سنا که آن مانی و حال ن ان

The beginning of the preceding copy is found here in exactly the same words on fol. 2a, l. 8 sq. But in the preface and also on fol. 1a it is stated that the author, whose name is not given, compiled this grammar for Mister Jack Middleton, (مستر جیک مرتیندج), see fol. 2a, l. 5. Besides it is styled, on fol. 1a,

2520

Kawâ'id-i-fârsî (قواعد فارسی).

Persian regulations, that is an essay on the Persian grammar, especially on different forms of the personal endings, the signification of the single letters of the alphabet and some compound words, compiled chiefly from the works of Raushân 'All alânsâri of Jaunpur (see above, No. 2504 sq.) and similar works by Raushân 'All alânsâri of Jaunpur (who died as professor in the College of Fort William, Calcutta, about 1810).

Beginning: بعد بسیار صحیح هرگذاری و نعم جناب

رسول مختار صلی الله علیه وآله اطۢهارو احۢمات اکبر

آفس ام سال آفس

It is divided into a muhaddimah, eleven bâbîs, and a khâtûnah.

Dated A.H. 1183 (A.D. 1769, 1770). It is printed in Calcutta, A.H. 1232 and 1249; lithographed in Lucknow. Another copy of the same is noticed in Rieu ii. p. 857, III.

No. 683, ff. 1-24, II. 16; Shikasta; size, 8½ in. by 4½ in.

2521

The same.

Another copy of the same, by Raushân 'All, dated A.H. 1195 (A.D. 1781).

Beginning the same as in the preceding copy.

No. 711, ff. 69, II. 9; large Nasta'îlî; size, 7½ in. by 4½ in.

2522

Kawânîn-i-fârsî (قواعد فارسی).

A little anonymous treatise on Persian grammar and prosody, beginning: للمحمد رضی اللہ تعالیّ المعلمین الفاحشة واللکّنة على حررت حقیّة آلا و اصحاب الجماعین

ثم جامع کلمات فارسی آلا

The first rule, which is given here, runs thus:

بدانم کلمه فارسی ساکن باشد چنان بدانم

No date. Worm-eaten.

No. 2465, ff. 73-82, II. 13; Nasta'îlî; size, 9½ in. by 6½ in.

2523

Fawâ'id-i-fârsî (قواعد فارسی).

A treatise on Persian grammar and language, taken from the preface of the Burhân-i-kâfi (بیه‌حال کتاب), see above, Nos. 2495-2503, and comprising nine

فانش
It begins: 

"لهم الله: نعمة و سهولة على نبيّه
تحكي عبد الله في السياسي أنا بعد أيّ رسلًا. بولج في قوانين، فاصل قسمة، لا دعوى، لا دعوى.

The first begins: 

"يا أبا، إن்ல ك الله يسمر من عُلمه... بارى نامه فين فينرود ونامه، إنّ كه ينبر
بهلو بسالم الإل.

The first and the last two leaves are supplied by a more modern hand on white paper; the same hand has added, on fol. 76 margin to fol. 83, the twelfth Al in of the mukaddimah of Jamāl-al-din Husain Injū’s Farhang-i-Jalāngīrī, comp. Nos. 2482 and 2492 above. The fawā'id conclude in the centre-column of fol. 76.

No. 708, ff. 8, centre-col., l. 14-17, and spaced marginals; Nasta’līk, by two hands; size, 94 in. by 56 in.

2524

Risālah dar khaṭṭ (سراً في الخط).

A tract on the correct writing of Persian characters, compiled for Tipu Sultan by Ḥāfiz Muhammad Ḥabīb-Allah in the 1224th year since Muhammad’s birth. Beginning: لله... أما إذا رأى فصاعداً نباهي: داناني ركز... داناني نباهي أولو البصل بو هي بالأسماء داود ك الله.

Written by the author himself in the same 1224th year (إذ مولى الله), which agrees according to his statement with the year 1211 of the Hijrah (!).

No. 955, ff. 11, ll. 9; careless and inelegant Nasta’līk; size, 55 in. by 44 in.

2525

Various tracts relating to Persian grammar and lexicography.

1. On ff. 98b-105b: كتب در قوانين تعرّف فارسي. A short treatise on Persian grammar, only the first isim of which is extant here, headed: " treadmill امل: "مهم" در مه... بهار مه: مصادر عامّ و فارسی مه: مصادر عامّ و فارسی مه.


4. On ff. 114b-124b: "ملام" مه: مصادر عامّ و فارسی مه: مصادر عامّ و فارسی مه. A glossary to Shaikh ‘Iyāt-Allah’s Bahār-i-danish (see above, Nos. 806-817), by Muhammad Mas‘ūd, in alphabetical order, according to the last letter of the word, beginning: لله... نبيّه.

No date. Bibliotheca Leydeniana.

No. 2775, ff. 98-124, l. 10-17; Nasta’līk; size, 81/2 in. by 61/2 in.


2526

A Persian-Sanskrit glossary, arranged without any apparent order; on the first thirty-four leaves a third column is added, giving the English equivalents; in the remaining part of the MS., only in isolated cases an English translation is added.

No. 2961, ff. 107; size, 10 in. by 67 in.

2527

Sharī-Ṣundar Singār (شري سندار سيچار).

A Persian glossary to the erotic Hindi poem of Sundar Mahārwī, comp. Garçin de Tassy, Histoire etc., ii. p. 177; copies of the poem are preserved in the India Office Library, No. 1974 (ff. 1-35), and the Bodleian Library, Ouseley 251 (in Persian characters), and Ouseley 129 (in Devanagari characters). The date of the present glossary, which is in alphabetical order, is given on fol. 9b, l. 6, as 1685 of the era of Vieramādiya (B. D. 1629 (A. H. 1030, 1039), in the reign of the emperor Shāh Jahan.

The first word explained is: بدرگه: "신적". The second is: خدایان... والصبر، and the second is: "الله". The second is: "الله". The second is: "الله". The second is: "الله". The second is: "الله".

No date. A little worm-eaten.

No. 2975, ff. 14, l. 14; large and clear Nasta’līk; size, 91 in. by 58 in.

2528

Tuḥfat-i-Panjāb (توحفت پنجاب).

A vocabulary of the Panjābi, Urdu, Persian, and Hindi, compiled at the request of the Deputy-commissioner of Lāhūr, Major George MacGregor, (مجر جنرال مکگرگور), by Pandit Ajīt Kār Parshād, sub-collector of revenue (تحصيل) of the Pargana of Lāhūr, residing in Shāhjāhābād, with the assistance of Siraj-al-din Lāhūrī, and entitled توحفت پنجاب, see fol. 1b, l. 9. In a note by C. Raikes, Commissioner and Superintendent, inserted between binding and fly-leaf, it is styled Panjābānī and stated to have been sent to the Imperial Exhibition at Paris for works of art and industry by the Panjāb Committee of Lāhūr. It was received from Dr. Royle, July, 1856.

Beginning of the preface, in Hindūstāni, on fol. 1b:

"بعد دل هزار در شگفتی البته، فرستاده میں پنجابی کی تحقیق میں ترجمہ کے کتب کی بات۔

The work is divided into six maqālas, preceded, on ff. 4b-17b, by a complete index. 

Maqālah I. Single nouns, on ff. 18b-260b (fol. 261 left blank).

Maqālah II. Paradigms of verbs, translated from the संस्कृत, on ff. 262b-306 (ff. 307-309 left blank).
2531
First sketch of a Persian-English dictionary arranged alphabetically according to the first and second letters. 292 leaves are entirely or partly filled with Persian words, but only a few on the first 10-12 leaves are accompanied by an English paraphrase. Many intermediate leaves left blank.
No. 1353, ff. 252; size, 14in. by 9in.

2532
Another breviary or first sketch of a Persian-English dictionary, arranged in the same alphabetical way. 141 leaves are more or less filled, but in many cases the Persian words are given without any English translation. It begins in the alphabet with God, Mahomet, آتش, etc. On one of the fly-leaves the title of مقال فارسی is given to this compilation.
No. 1536, ff. 141; European handwriting; size, 12in. by 7 1/2in.

2533
Lughat-i-farangi u parsi (لغت فارسی و پارسی).
A very interesting and valuable Persian-French dictionary, compiled by one of the monks of Mount Carmel, Padre Angelus (بیدار فرانسوی), a native of Toulouse, A.D. 1683. The first thirty-five leaves are a complete index to the whole, giving an alphabetical list of French words with references to the pages in the dictionary, where the corresponding Persian or Arabic equivalents can be found; the dictionary itself fills 237 leaves, but only the first nineteen leaves contain besides the Persian also the French words; all the rest consists only of Persian (or Arabic) words and phrases (without alphabetical order), interesting and useful, because to every one all its synonyms are added, quite a new and highly instructive feature in a work of this kind. Unfortunately the ink has faded to a great extent, and many portions, especially of the French division, are almost entirely effaced.
No. 1257, ff. 257 and xxxv; size, 17 1/2in. by 11 1/2in.

2534
A comprehensive French-Persian dictionary, giving the various Persian or Arabic synonyms for each French term. The arrangement is alphabetical according to European custom and begins with the word ‘abbesse,’ expressed in Persian by دختر زن و هادیة ‘ددر خاندان شاهزاده’ محلة معبدا. There is no remark anywhere as to the author of this compilation. The copy belonged formerly to Sir Charles Wilkins.
No. 2410, ff. 304; European handwriting; size, 11in. by 7 1/2in.
2585

Elementa Linguae Persicae authore Johanne Gravio, i.e. the autograph of the learned John Gravius or Gravis's elements of the Persian language, which, according to the title-page, were printed in London, 1649. This original copy of the author is dedicated in Latin to Dr. John Selden (ampissimo ac eruditissimo viro Dr. Johanni Seldeno) and was bought at Mr. R. J. (Richard Johnson)’s sale, 8th January, 1868. Another copy of the same grammar, transcribed from the printed edition, is noticed in W. Pertzsch, Berlin Cat., p. 158, No. 4.

No. 2585, ff. 45; size, 10½ in. by 7½ in.

2586

Another Persian-English grammar, compiled according to the preface by one of the East India Company’s officers, who does not give his name, ‘in intervals of recess from indispensable military avocations’ and ‘as some relief to the mind from severer studies’. The work, considering the time when it was written—probably the end of the last or the beginning of the present century—is remarkably rich and clear, and apart from some quaint and rather comical remarks, particularly in points dealing with comparative philology, it is a valuable and thoroughly reliable handbook of Persian grammar and syntax. It is accompanied throughout with notes, chiefly quotations from ancient or modern authors; most frequently cited are James Harris’s ‘Hermes’, Sale’s ‘Koran’, and Hanway’s ‘Travels’.

Contents:

Preface, on the motives for compiling this work, on fol. 5.
Advertisement, giving a list of authorities for the notes, on fol. 12.

Section I, containing an introduction, on fol. 13; and three divisions, viz. the alphabet, on fol. 13b; the vowels and other marks, characters and accents of the letters, on fol. 14; and the manner of writing, on fol. 15b.

Section II, in six divisions: viz. the noun and its qualities, on fol. 18; gender, on fol. 19b; number, on fol. 20; declension or declension of cases, on fol. 21; the species of nouns, on fol. 23; and the figure of nouns, on fol. 27.

Section III, in two divisions: the adjective, on fol. 29; and the degrees of comparison, on fol. 30.

Section IV, in two divisions: numerals, on fol. 30b; and ordinal numbers, on fol. 32.

Section V, the pronouns, on fol. 33b.

These five sections form the first volume.

Section VI, in four divisions: viz. the verb, on fol. 37; the mood, time, person, and number, on fol. 40; the conjugation, on fol. 44; and the formation of the tenses, on fol. 46.

Section VII: the adverb, on fol. 55.

Section VIII: the conjunction, on fol. 59.

Section IX: the preposition, on fol. 60.

Section X: the interjection, on fol. 64b.

Section XI: the manner of conversing, on fol. 63b.

IND. OFF.

Section XII: construction or arrangement of words, on fol. 67.

Section XIII: catalogue of anomalous verbs, on fol. 75.

Appendix, containing: (1) general observation, on fol. 81; (2) the Persian theme, on fol. 81b; (3) the Arabian theme, ib.; (4) the Arabic infinitives and participles and a table of them, on fol. 83b; (5) remarks on certain idioms, on fol. 86; (6) titles of honour, on fol. 89; (7) short vocabulary of words of frequent occurrence and convenient use, on fol. 90; (8) the signification of several terminations when added to different words, on fol. 96.

Sections VI-XIII and the Appendix form the second volume.

A table of contents on fol. 3.

Bought of Madden & Co., Aug. 15, 1850.

No. 2587, ff. 96; size, 14 in. by 9½ in.

2587

A Hindustání grammar.

This most interesting MS. contains, according to fol. 1 (p. 1): ‘A grammar of the Hindustan Language, by Benjamin Schulzius or Schults, written at Madras the 9th of June, 1741, printed at Hall (Halle) in Saxony, 1745, with which are blended some further observations on the language, collected in Bengal in 1761.’

From a ‘note’ on the same page we learn, that Mr. Schults was a German and a missionary from the King of Denmark to the Carnatic, that he applied himself with uncommon ardour to the duties of his calling, and went in 1726 to Madras, to re-establish a charity school. He began and sustained the Danish Mission at Madras. By the same Mr. Schults, who is called the oldest and most active of the three new (Danish) ministers of the Gospel, the translation of the Bible into the Malabarian language, which Mr. Ziegenbalg, upon his return to Tranquebar, had commenced, was finished in 1725. The present MS. contains the English translation of the original Latin treatise of Mr. Schults, but the translator’s name does not appear. In the ‘note’ there are three references to Gent. Mag., vol. 15, June, 1745, viz. p. 306, pp. 307 and 308, and pp. 361 and 362.

On fol. 1 (p. 2) the author’s preface begins, in a faithful English paraphrase, dealing with the origin of the Hindustání language and explaining the subdivisions of this grammar. In the same preface mention is made of another interesting old grammar of the same language, published by the ‘very learned’ David Millins, Professor of Sacred Antiquities and Asiatic Languages at Utrecht, amongst his Oriental Miscellanies of the year 1743. Mr. Schults adds: ‘He was not the author of it, but the most noble John Joshua Ketelaer, formerly Ambassador from the Danish East India Company to the Great Mogul, who, while he resided at Agra, registered some observations in Dutch concerning the Hindostan language.’

The six sections into which this grammar is divided, are headed as follows (we add to the headings in the
text the more detailed descriptions given in the preface, with regard to the respective sections:

1. The letters, exhibiting the modern as well as the ancient characters and including a few lessons too, to exercise the memory of them, on fol. 4\(^{a}\) (p. 7).

2. The nouns and adjectives, with the facility of their declension, the nature of the adjectives and the variety of their composition; comprising also a catalogue of such as are in use, together with the numerals, as well the cardinal as the ordinal numbers, on fol. 12\(^{b}\) (p. 26).

3. The pronouns, on fol. 27\(^{a}\) (p. 65).

4. The auxiliaries and the simple and compound verbs, on fol. 30\(^{a}\) (p. 71). This section is called by mistake the sixth (instead of the fourth).

5. The particles, that is post-positions, adverbs, conjunctions and interjections, on fol. 51\(^{b}\) (p. 114).

6. Syntax, on fol. 61\(^{b}\) (p. 134).

An appendix, which begins on fol. 65\(^{b}\) (p. 142), contains: (a) the Apostles’ Creed, in Hindustani and English; (b) the Lord’s Prayer, in Hindustani and English; (c) analysis of the latter; (d) the Decalogue, in Hindustani and English; (e) the Baptism and the Lord’s Supper, in Hindustani only.

The original grammar concludes on fol. 70\(^{b}\) (p. 152).

The remainder of this MS, ff. 71–107, contains in another very bold and clear handwriting a duplicate of the last three sections of the grammar, beginning with the auxiliary verbs and ending with the Lord’s Prayer. It corresponds verbatim to the same portion in the foregoing grammar, ff. 30\(^{a}\)–70\(^{b}\).

No. 2333, f. 107; size, 12\(\frac{1}{2}\)–12\(\frac{1}{2}\) in. by 7\(\frac{1}{2}\)–8\(\frac{1}{2}\) in.

2538

Persian, Hindustani, Arabic, and Sanskrit miscellanies.

This MS, throughout in European handwriting and purchased of Madden & Co., August 15, 1850, contains (ff. 1–67 and 108–124 being arranged in European, ff. 68–105 and 126–147 in Eastern fashion and therefore to be read from fol. 147\(^{b}\) backwards):

1. Ff. 1\(^{a}\)–3\(^{b}\): Some English translations from the ‘Siyaar-ul-muta’akhkhirin’ (see Nos. 416–421 above).

2. Ff. 4\(^{a}\)–48\(^{b}\): A large fragment of the same English translation of the Hindustani grammar, originally written in Latin by Schulz (so spelt here, not Schultz), which is contained in the preceding MS. From the present copy—which contains only three of the six sections of the work, viz.: (a) the letters, i.e. the Devanagari, Hindi or Nagari, Bangali, Gurmuki or Sikh alphabets, a commercial alphabet, peculiar to merchants in India, and the Persian alphabet, together with explanations and reading-lessons; (b) the nouns, adjectives, and numerals; (c) the pronouns—we glean some interesting details, not found in the preceding copy. The full title of the book is given here in English (with the Latin on the opposite page), on fol. 13\(^{a}\), as follows: ‘A Grammar of the Hindostan from the materials of the Very Reverend Benjamin Schults, missionary for the propagation of the Gospel, reduced into order during his long residence in Hindostan, consisting of rules illustrated by numerous examples, intended for the use of the missionaries of India; published with a preface for promoting the study of the Oriental Languages, by D. J. Henry Callenberg, Public Professor in Ordinary of Divinity and Philosophy; printed at Halle in Saxony, in the Hebrew Printing House, 1745.’ To this title there are appended besides the same note, found in the preceding copy on fol. 11\(^{a}\), the following remarks:

Annual Register for 1754, vol. 7, p. 114: ‘Letters received by the Society for promoting Christian Knowledge from Madras in the East Indies, May 25, 1763, contain an account, that their missionaries have stretched a great way into the country among the heathen, making many proselytes. These missionaries say, that the Reverend Doctor Francke in Germany had sent them a number of Tanulian Types, with a promise of more; which they were to be enabled to use, the Government having erected a printing office in the city of Madras, and given the care and inspection of it to them.’

Annual Register for 1761, p. 92: ‘Dies Ileri Benjamin Schultz (see here!), a Protestant missionary from the court of Denmark, at Tranquebar in the East Indies. He resided twenty-four years in the town of Nagapattam. He translated the Old and New Testaments and the Psalms of David into the language of the country for the use of the natives.’ The grammar itself begins on fol. 19\(^{a}\), prefaced by the anonymous English translator with the following advertisement: ‘The English editor has incorporated a number of observations and examples under the general articles of Mr. Schulz’ grammar, which he met with in Manuscript grammars of different gentlemen during his residence in India, or had collected in his own researches.’

Ff. 4\(^{a}\)–18\(^{a}\) contain: (a) the Latin preface of the editor, Prof. Callenberg, on fol. 4\(^{a}\); (b) the Latin preface of the author, Mr. Schulz, on fol. 5\(^{a}\); (c) the beginning of the first section of the grammar in Latin, on fol. 6, followed by some English observations; (d) Latin and English titles, on ff. 11\(^{a}\) and 12\(^{a}\), with the ‘notes’ appended; (e) English translation of the editor’s preface, on fol. 14\(^{a}\); (f) English translation of the author’s preface, with English foot-notes, on fol. 16\(^{a}\).

3. Ff. 50\(^{a}\)–51\(^{b}\): Makām-i-Nādīyān (سِيَال نَدْيَان), description of the town and inhabitants of Nadīyan in Bengālāh.

4. Ff. 52\(^{a}\)–56\(^{b}\), third line, and 56\(^{b}\)–57\(^{b}\): The same Persian tract on Arabic conjugations, called مِزاَن مِزاَن در عَرَب, which is described above in Nos. 2411, 1; 2412, 1; and 2414.

5. Ff. 56\(^{a}\), lower half, and ff. 58\(^{a}\)–60\(^{a}\): Paradigms of Hindustani verbs, with Persian interlinear paraphrase.

6. Ff. 61\(^{a}\)–62\(^{b}\): Repetition of the text above as in No. 3.

7. Ff. 64\(^{a}\)–67\(^{b}\): Record of a grant of lands made by Rājāh Deccapal, in Sanskrit, with English translation. The following note appears on the top of ff. 64\(^{a}\)–65\(^{a}\): ‘The under-mentioned plate was found in digging a well within the fortress of Mongheer, by Lieut.-Colonel Henry Watson, chief engineer in Bengal, and now in his possession. It is written in a very antique
Shunscrete (l) character, only legible by the most learned Pandita and said from the contents to be near 2000 years old. Berhampore in Bengal, Dec. 14, 1790. 8. Ff. 105â€“68b. Various Arabic, Persian, and Hindustani documents, partly with English translation by R. E. Roberts, Persian interpreter, together with some poetical specimens, viz.: (a) the Khutbah, delivered at the conclusion of the Ramadan and on Fridays, on fol. 105â€“; (b) another Khutbah, delivered at the 'Id-i-Kurbân or the anniversary festival in commemoration of Ubâhîm offering up his son Isâq, on fol. 104â€“; both are in Arabic with interlinear Persian paraphrase; (c) orders of the Nawâb Wazir to Siwâ Singh Kutvâl of the Bâzar at Kânpûr, to Almas 'Allikhân and to Colonel Ironside, with receipts from the years 1784 and 1785, on fol. 106â€“; (d) specimens of figurative or metaphorical expressions in the Persian language, on fol. 8â€“; (e) Persian rubâ'is and ghazals, several by Hâ¡îzâ, one by Amr Khusrau, on fol. 96â€“; (f) Rekhta poetry, chiefly by Saudâ, on fol. 94â€“; (g) genealogy and pedigree of Murâd Índar Kishan Cand. Zamindâr of the districts of Okerah, Nuddah, and Kishânhâr, on fol. 91â€“; (h) a copy of the same, on fol. 89â€“; (i) letter from Râjâh Sibhâ Sing 'Alamgir, on fol. 86â€“; (k) Shah 'Alam's famous letter to the King of England (see Mr. Morley, p. 128), on fol. 88â€“; (j) letter from Ja'far 'Ali Khân, Nawâb of Bangalâh, to Lord Clive, on fol. 83â€“; (m) letter from Tâshâ Lâmah of Sartary to the Governor-General of Bangalâh, 1774, on fol. 79â€“; (o) some Arabic inscriptions in Bangalâh, on fol. 78â€“; (p) letters from the Nawâb Mir Muhammad Jâ'fâr Khân to Mr. Henry Vansittart and to the Council of Fort William; from the Mahârâjâ Shâh'atâl-râi to Mr. Warren Hastings, and from the Nawâb Khâsim 'Ali Khân to Mr. Henry Vansittart, on fol. 77â€“.


10. Ff. 135â€“126b: An account of ëlâm (Peirâg in the English heading), which is the sovereign of all the worshipping-places (situated at Allâkhabâd, at the point of confluence of the Ganges and Jumna).

11. Ff. 133â€“135â€“: Of the institution of worshipping fire at Banârâs, Persian and English.

12. Ff. 135â€“: Account of the lighting lamps by the riverside of Banârâs.

13. Ff. 136â€“: Names of the signs of the Zodiac and of the names of the planets, in Persian, Arabic, and English.

14. Ff. 147â€“135â€“: Account of the mausoleum of Tâj Maâlî or Mumtâz Maâlî at Ægra (see No. 731 above), in Persian, followed by particulars as to the expense of the same in Persian and English.

Ff. 22, 49, 92, 106, 107, and 125 are left blank.

2589

A miscellaneous MS. written throughout by European hands and containing:

A (from the right to the left):

1. Ff. 1â€“40: Paradigms of irregular Persian verbs, beginning with Â«den and ending with Â«nâ†¹â€œ, with the English (and sometimes also French) equivalents for the infinitive of each.

Two coll. in each page; size, 1â„ in. by 8â½ in.

2. Ff. 41â€“66â€“: Another series of similar paradigms, written by another hand, and beginning with Â«mân. Four-five coll. in each page.

3. Ff. 66â€“76â€“: An alphabetical Persian vocabulary, beginning with Â«l and ending with the letter Â«j. Each word is accompanied by an interlinear English paraphrase.

Five coll. in a page; size of 2 and 3 (written by the same hand), 1â½ in. by 7â½ in.

B (from the left to the right):


Size, 1â½â€“1â½ in. by 7â½â€“8â½ in.

5. Ff. 10â€“70: A Marathi grammar in English, beginning with a short fragmentary piece on the change of letters.

Size, 1â½ in. by 8â½ in.

6. Ff. 71â€“131â€“: Fragment of an English-Malay glossary, from R to Z. In a comparatively few cases only the Malay equivalent is added to the English.

Size, 1â½ in. by 8â½ in.

7. Ff. 132â€“194: Another fragment of an English-Malay glossary, written by the same hand as No. 6 and going from D to H. In the letter H (on fol. 179â€“) one page is inserted containing a few words beginning with V. The Malay equivalent is only added in rare cases; most pages exhibit simply an alphabetical string of English words.

Size, 1â½ in. by 8â½ in.

Bibliotheca Leydeniana.

No. 2406, ff. 76 and 194.

V. THEOLOGY AND LAW.

1. History of Creeds and Sects.

2540

Tabšîrât-ala'wânm fî ma'rîsât-âukâlât-âlânâm (نسرة العلوم في معرفة مقالات الأئمة).

The different religious creeds and sects of the world, with special reference to Islamism, a kind of theological encyclopaedia, composed by Murtaâžâ, known as 'Alâmah (see author's name and title on fol. 3â€“, l. 10, and fol. 8â€“, l. 2), who flourished about A. H. 653 (A. D. 1255), see Bodleian Cat., No. 1766; Rieu L. p. 140, and iii. p. 105â€“; Supplement, p. 4 â€“; W. Pertsch, Berlin Cat., p. 275; Relâ§teck, Cat. raisonné, p. 188 sq. It is conceived in a strictly Shi'te sense. An index of the twenty-six chapters, into which the work is divided, appears on fol. 2â€“; the headings quoted below are those of the text (in the Bodleian Cat., loc. cit., those of the index are given).
CATALOGUE OF PERSIAN MSS.

2541


Beginning:

`اللهُمَّ تُنَعِّمُنَّا نَصْيَةَ اللَّهِ وَنَعْلَمُ أَنَّهُ ۚ وَمَنْ أَتْنَاهُ مِنْ غَلْبَتِهِ`.

A later Persian translation was made by Muṣṭafā bin Shamsī Khālid al-Ḥāshimi al-Abbāsid, A.H. 1021 (A.D. 1612), and entitled Dāwtul Milal wa-l-Nihāl, see Rieu, p. 139; a Turkish version by Naḥl Efendi bin Muṣṭafā ar-Rumānī al-Shāshī (who died 1210 A.H. = A.D. 1695, 1696), see G. Flügel, ii. pp. 199 and 201; W. Pletsch, Turkish Cat., Nos. 22 and 85, and Berlin Turkish Cat., p. 157; Rieu, Turkish Cat., pp. 36 and 36 (printed in Cairo, A.H. 1263).


No. 1320, ff. 310, 311, 17; Nastaʿlīk; size, 9 in. by 6½ in.

2542

Dubistān (The Garden) (Der Dschond); a good copy of the famous work on the religious and philosophical creeds of Asia, styled in full Dubistān-e-Sulṭān, and probably due to a certain Mūḥājir Shāh, who appears to have completed this general history of Eastern religions shortly after A.H. 1063 (A.D. 1653), compiled by Rieu i. p. 141 sqq.; Bodleian Cat., No. 1791; W. Pletsch, Berlin Cat., pp. 271 and 272; E. Browne, Cambridge Cat., pp. 120-122; J. A. Aumeur, p. 126;
Theology and Law.

2545

The same.
A modern copy, dated Calcutta, the 12th of Muharram, A. H. 1216 (forty-third year of Shah 'Alam's reign) = 14th of the month of Jâsh (the second Hindu month) of the year 1268 of the Bangali era = A.D. 1801, May 25.

Beginning as in the two preceding copies.

2546

The same.
Another modern copy, dated the beginning of A. H. 1220 = Vieramâditya era 1862 = A.D. 1855, April.

Beginning as usual. Collated, with numerous marginal glosses.

2547

The same.
A third, still more modern copy, written on paper bearing the watermark 1805.

Beginning as usual. Collated, with numerous marginal glosses.

2548

Ma'rifat-almadhâhib (معرفة المذاهب).
A very concise account of the seventy-three Muhammadan sects (i.e. the Sunnites and the seventy-two of the Shi'ites), by an author who calls himself, on fol. 1a, with the peculiar name of Mâhmûd Nâthârî (Mâhmûd the unclean); in a previous copy, No. 1920, 11 above, and also in the immediately following one, he styles
himself ʿAlamūdīn ʿAškānī, known as Nizām, and designates himself as professor in the
Madrisa Jālālī. It comprises the following seven faṣāds:
1. The Sunnites and all that is connected with their creed
2. The twelve classes of the Ṣafawīs
3. The three classes of the Ḥāfizīs
4. The twelve classes of the Ḥadīthīs
5. The twelve classes of the Muqaddimīs
6. The twelve classes of the Ḥanbalīs
7. The twelve classes of the Ḥanafīs

After the completion of these seven faṣāds, on fol. 9r, the author states, that Abū-ʿAlā Kāshī ʿAlī Rāzī has enumerated seven more in addition to these seventy-three sects, viz. the Muqaddimīs, Ḥadīthīs, Ḥanbalīs, Ḥanafīs, and the Shiʿahs. The title appears on fol. 1b, l. 10.

No. 2754, ff. 1-9, l. 16; Nastaʿlīk; size, 9½ in. by 5½ in.

2549

Another copy of the same.

Beginning somewhat like that in No. 2520, above:

No. 2515, ff. 118-125, l. 17-18; careless Nastaʿlīk; size, 7½ in. by 4½ in.

2550

Another tract on the seventy-two Muḥammadan sects by an anonymous author, beginning:

No. 1954, ff. 21, l. 11; large and distinct Nastaʿlīk; size, 10½ in. by 6½ in.

2. Exposition of the Truth, Rights, and Duties of Islam according to the various Sects and Doctrines.

2551

Majmūʿ-ʿAlī Sultānī (جمهوعسلطانی).

A collection of questions on difficult matters of Muḥammadan theology and law, compiled and explained according to the preface on Sulṭān Muḥammad of Ghazna's request by the whole company of his Shāiks and Ulāmah. It is divided into forty-three bābās, and begins:

No. 568, ff. 135, l. 15; careless Nastaʿlīk for the greater part; size, 7½ in. by 4½ in.

2552

Tarjuma-i-Mukhtāṣar-i-Kadāri (ترجمة مختصر ندری).

A Persian translation of the famous Arabic compendium of Hanafite law, styled Ḥanafite or simply Arabic, and composed by Khwājah Imām Abū-ʿAlīshan Abīn Muhammad ʿAlī Bin Muhammad ʿAlī Bin Aḥmad bin Muhammad Jaʿfar al-Kadārī al-Baghdādī, who was born A.H. 352 (A.D. 962, 973), and died A.H. 538 (A.D. 1143, 1153); see M. Khalīfa, pp. 29 and 451-459, No. 11625; Ibn Khalīlīkān, No. 9; G. Flügel, p. 197; Loth, Arabic Cat., p. 51; J. Ammer, Arabic Cat., p. 84; Fleischer, Cat. Lips., p. 477, printed at Dillingen, 1584, etc. The section, styled Kitāb-alsārī, was edited in Rosenmüller's Analecta Arabiaca, pars I, Leipzig, 1826; and the section on matrimonial law translated into German by Helmdörfer, Frankfurt, 1832. The Persian translator calls himself Ḥasan bin Abī-ʿAlīshan (see fol. 2b, 2, 4, and 6). This Persian version is, like the original, divided into 120 bābās, the first of which (نادر) begins immediately on fol. 3v; an incomplete index on ff. 1 and 2v.
Three mathnawis.
1. A third copy of the Mukaddimah-al-salat, beginning, on fol. 18:
   نام حي برازمان مهيارم مگرچان و دنس هرچه‌ها
   Dated Ramadān, A.H. 1113 (A.D. 1702, February), by Sayyid Muhammad bin Sayyid Hasan.
   No. 487, ff. 161, ll. 13; Nastaʿlīk; size, 8½ in. by 6 in.

2556

Another copy of the same.
This Persian version of Kudari's Arabic compendium is made by an anonymous author and is moreover defective.

It begins thus:

لله رتب العالمين ... قال الشيخ: 
الله إله إلهنا إله النبي محمد وصانع جهنم وغد.

It is divided into twelve parts, and each part is divided into two sections.

Dated the 15th of Safar, A.H. 1200 (A.D. 1788), see the colophon: 
که مسیح سرکار خان، ولد حسن خالد خالد خالد خالد فوجد ... در 

No. 1171, ff. 137, ll. 13; Nastaʿlīk; size, 8½ in. by 6 in.

2555

Mukaddimah-al-salat (مقدمة السالط). A mathnawi on legal prayer, ablution, and fasting, by Hadrat or Marjawi Sharafi al-Din Bukhari, completed in the year 993 of the Rihlah or death of the prophet = A.H. 703, middle of Jumāda I (A.D. 1930; end of December); the date of the Copenhagen copy (A. P. Mechem, p. 4, No. VII), viz. 393 of the Rihlah = A.H. 453 (A.D. 1012, beginning of December), is either a clerical error or an intentional fraud, see Bodleian Cat., No. 1767 and 1768; G. Flügel i. p. 512; and above, Nos. 1133, margin-col., ff. 145-155, and 2381, fol. 63³ sq.

It is divided into ten sections, the headings of which are enumerated in Flügel, loc. cit.; and in No. 2555 below, and is often styled خاتم المقدمات from the initial line of the poem, also occasionally (see No. 2558 below in the title of the commentary).

Beginning:

نام حي برازمان مهيارم مگرچان و دنس هرچه‌ها
   Dated the 17th of Shawwāl, A.H. 1209 (A.D. 1796, May 7).
   No. 1345, ff. 59-64, 2 coll., each ll. 13; Nastaʿlīk; size, 7½ in. by 4½ in.

2555

Another copy of the same.
Beginning the same.
No date.
No. 919, ff. 1-11, 2 coll., each ll. 9-11; Shikasta; size, 7¼ in. by 5 in.
and Mufti Husain bin Ahmad bin Husain alhusaini of Bukhārā, whose lectures upon the same matters formed the basis of this work, see ff. 1r and 2v. It is divided into two different portions, the first of which begins, on fol. 1b:

2559

Tuhfat-ul-nasā'ī (الحظة النسائي).

A poem in the form of a kashfā in forty-five bābs on the duties and observances of a Muslim, by Yūsuf Gaddā, who wrote this little poem for his son Abū-al-alfath in A.H. 752 (A.D. 1351), according to the Pussergip copy (No. 440 in Cat. des MSS. et Est., comp. W. Pertsch, Berlin Cat., pp. 124 and 125; Rechatsek, Cat. raisonnée, p. 129, No. 11; and H. Khalifa ii, p. 242, No. 268); lithographed, Bombay, A.H. 1283. The introduction contains a praise of the author's spiritual guide, Nasīr-al-dīn wa-al-dīn Mahmūd, that is correctly: Nasīr-al-dīn Mahmūd Cirāgh of Dihlī, the great Cishtl Pir, who died A.H. 757 (A.D. 1356), see Sāfinat-al-āmīlā, No. 116 (col. 287 in this Cat.).

Beginning:

مهدى كَثُومِ اللَّهِ وَدَاعِمِ الدَّارِ ۖ يَغْرَمُهُ عِبَادُ اللَّهِ خَيْرَ وَعُقَدٍ

Dated the 11th of Jumādā-al-awwal, A.H. 1097 (A.D. 1686, April 5), by Muḥammad Husain.

No. 2627, ff. 59-103, ll. 17-18; careless Nastaʿlīk, mixed with Shikasta; size, 9 in. by 4½ in.

2560

Another copy of the same.

Beginning as in the preceding copy. In the last bāb, on fol. 31b, it is stated, that the poem contains 786 verses in forty-five bāb, and that it was composed in Kāf-alawwal, A.H. 795 (sic! A.D. 1395, Sept.-Oct.), but the hemistich containing this peculiar date is quite unmetrical and highly suspicious, running thus:

مَعْصِدُ بُوطِ ۖ يَزَمْ يَرْجُونَ ۔ كَبْرَ مَعْصِمَةٍ أَمَامْ أَمْسَىٰ شمسٍ وَقَعٍ

Numerous interlinear and marginal glosses. It concludes on fol. 31b and is dated the 11th of Saʿār, A.H. 1192 (A.D. 1778, March 11), at Haidarābād in the mausoleum of Anwār-aldīnkhan. Ff. 132a-135 contain a few detached pieces in prose and verse dealing with special points in Muhammadan theology, beginning with a tract on Muslim funerals (بَناءً لِلْمَتَاعِبِ), on fol. 132a.

No. 2738, ff. 72-135, ll. 14-15; Nastaʿlīk; size, 9 in. by 5½ in.

2561

Khazānit-ul-fawā'id aljalālīyyah (خزيمة الفوائد للجلال).

An encyclopedia of Muhammadan theology and law, composed, like the preceding mathnawi, A.H. 752 (A.D. 1351), by Ahmad Bāhā bin Yaʿkūb bin Husain bin Māhmūd bin Sulaimān bin Ahmad, a disciple of the Sāyīd and Mufti Husain bin Ahmad bin Husain alhusaini of Bukhārā, whose lectures upon the same matters formed the basis of this work, see ff. 1r and 2v. It is divided into two different portions, the first of which begins, on fol. 1b:

2562

Khulāṣat-ul-alāmī (الخلاصة الإلياذة).

Exposition of the principal rites and observances of Islam, the mutual relation between husband and wife and between parents and children, compiled in the beginning of Muharram, A.H. 755 (A.D. 1354, Jan.),
THEOLOGY AND LAW.

by Mahmūd bin Ahmad bin Abū-alkāsim bin Ahmad Tā'īfi for his son, on the basis of Kurān and tradition, and divided into the following ten bābā:

1. در بيان صفات إيمان وشناخت مهابب وأقسام وآية شریعت 1. در بيان إمكان وشناخت خلاص وآيات وآية شريعة, on fol. 20a.
2. on fol. 25a.
3. در بيان إمكان وشناخت وظائف ودعاها 2. در بيان إمكان وشناخت وظائف ودعاها, on fol. 29a.
4. در بيان إمكان وشناخت وظائف ودعاها, on fol. 32a.
5. در بيان إمكان وشناخت وظائف ودعاها 5. در بيان إمكان وشناخت وظائف ودعاها, on fol. 35a.
6. در بيان إمكان وشناخت وظائف ودعاها 6. در بيان إمكان وشناخت وظائف ودعاها, on fol. 38a.
7. در بيان إمكان وشناخت وظائف ودعاها 7. در بيان إمكان وشناخت وظائف ودعاها, on fol. 41a.
8. در بيان إمكان وشناخت وظائف ودعاها 8. در بيان إمكان وشناخت وظائف ودعاها, on fol. 66a.
9. در بيان إمكان وشناخت وظائف ودعاها 9. در بيان إمكان وشناخت وظائف ودعاها, on fol. 69a.
10. در بيان إمكان وشناخت وظائف ودعاها 10. در بيان إمكان وشناخت وظائف ودعاها, on fol. 74a.

Beginning: 1. في بيان صفات إيمان وشناخت مهابب وأقسام وآية شريعة
2. في بيان إمكان وشناخت وظائف ودعاها
3. في بيان إمكان وشناخت وظائف ودعاها
4. في بيان إمكان وشناخت وظائف ودعاها
5. في بيان إمكان وشناخت وظائف ودعاها
6. في بيان إمكان وشناخت وظائف ودعاها
7. في بيان إمكان وشناخت وظائف ودعاها
8. في بيان إمكان وشناخت وظائف ودعاها
9. في بيان إمكان وشناخت وظائف ودعاها
10. في بيان إمكان وشناخت وظائف ودعاها

This compendium ends on fol. 77b, dated by 'Abd-al-ka'rim the 12th of Ramadān, A.H. 1087 (A.D. 1676, Nov. 18), and is followed by a short tract of admonition and spiritual advice styled 'the last will of Muhammad' (وسطًامًمً مختصر مصطلح) ; dated the 15th of Ramadān in the same year (Nov. 21).

No. 1720, ff. 1-84, ill. 15; Nasta'īk, the Arabic quotations in Naskhī; size, 8½ in. by 5 in.

2563

Fatāwā-i-Jahāndārī (فتوى جهانداري). Ecclesiastical decisions, decisions, and admonitions, by Dīyā Barānī, the author of the Tārīkh-i-Firūzshāhī (see above, No. 211) and the 'Akhīr-i-Burānī (above, No. 569), who flourished under Sulṭān Firūzshāh Tughlūk (A.H. 752-790-3 A.D. 1351-1388) and is designated here as 'royal chaplain.' They are chiefly addressed by him to his sovereign.

Beginning: 1. في بيان صفات إيمان وشناخت مهابب وأقسام وآية شريعة
2. في بيان إمكان وشناخت وظائف ودعاها
3. في بيان إمكان وشناخت وظائف ودعاها
4. في بيان إمكان وشناخت وظائف ودعاها
5. في بيان إمكان وشناخت وظائف ودعاها
6. في بيان إمكان وشناخت وظائف ودعاها
7. في بيان إمكان وشناخت وظائف ودعاها
8. في بيان إمكان وشناخت وظائف ودعاها
9. في بيان إمكان وشناخت وظائف ودعاها
10. في بيان إمكان وشناخت وظائف ودعاها

The first pages are much damaged by worms.  
No date.

No. 1149, ff. 248, ll. 15; clear Nasta'īk; ff. 155a, 173a, 173b, and parts of 191a and 1 left blank; size, 9½ in. by 6½ in.

2564

Fīkh-i-Firūzshāhī (فقه فیروزشاهی). A work on civil and ecclesiastic law, according to the Sunnite creed, in Arabic text with Persian paraphrase and interpretation; it was originally compiled by Maulānā Imām Humām Sād-r-al-millah wa-al-dīn Ya'qūb Muḥaffar Kirāmī, but he died before its publication, and the brochon lay for a long time unknown or forgotten in the hands of his heirs, until, at the request of Sulṭān Abū-al-‘Alam Shāh Firūzshāh (see fol. 29a, l. 4), that is the same Firūzshāh Tughlūk who is mentioned in the preceding work, and was a very enlightened prince who bestowed particular care upon the amelioration and mitigation of the harsh and rude laws of his time (comp. Elphinstone, History of India, fifth ed., p. 411 sq.), the MS. was revised, enlarged, and published in the present form. The editor conceals his name.

Beginning: 1. في البيان صفات إيمان وشناخت مهابب وأقسام وآية شريعة
2. في بيان إمكان وشناخت وظائف ودعاها
3. في بيان إمكان وشناخت وظائف ودعاها
4. في بيان إمكان وشناخت وظائف ودعاها
5. في بيان إمكان وشناخت وظائف ودعاها
6. في بيان إمكان وشناخت وظائف ودعاها
7. في بيان إمكان وشناخت وظائف ودعاها
8. في بيان إمكان وشناخت وظائف ودعاها
9. في بيان إمكان وشناخت وظائف ودعاها
10. في بيان إمكان وشناخت وظائف ودعاها

The book is subdivided into kitābās, fasālās, and bābās. The kitābās, as far as they are marked, are these:

كاب الطبقة, on fol. 3b.
كاب الطريقة, on fol. 34b.
كاب الكمال, on fol. 62b.
كاب الوثيقة, on fol. 68b.
كاب القضاء, on fol. 70b.
كاب الفقه, on fol. 73b.
كاب الوقوف, on fol. 83b.
كاب الصلاة, on fol. 92b.
كاب الترك, on fol. 101b.
كاب الزكاة, on fol. 114b.
كاب الطلقة, on fol. 129b.
(verify the names of the book's sections). No. 120b.
(verify the names of the book's sections). No. 164b.
(verify the names of the book's sections). No. 168b.
(verify the names of the book's sections). No. 183b.
(verify the names of the book's sections). No. 191b.
(verify the names of the book's sections). No. 262b.
(verify the names of the book's sections). No. 210b.
(verify the names of the book's sections). No. 225b.
(verify the names of the book's sections). No. 234b.
(verify the names of the book's sections). No. 281b.
(verify the names of the book's sections). No. 287b.
(verify the names of the book's sections). No. 291b.
(verify the names of the book's sections). No. 318b.
(verify the names of the book's sections). No. 321b.
(verify the names of the book's sections). No. 325b.
(verify the names of the book's sections). No. 326b.
(verify the names of the book's sections). No. 355b.
(verify the names of the book's sections). No. 365b.
(verify the names of the book's sections). No. 366b.
(verify the names of the book's sections). No. 378b.
(verify the names of the book's sections). No. 383b.
(verify the names of the book's sections). No. 392b.
(verify the names of the book's sections). No. 405b.
(verify the names of the book's sections). No. 410b.
(verify the names of the book's sections). No. 419b.
Among the numerous authorities quoted, we notice the
فظائع، صغرى، فظائ، خائemia، قصّة، ٌسا، سلامة،
النهاية، العادات، الهجرة، وراء، العادات، الامام،
etc.

Dated by Muḥammad Fa’il of Sirhind at Akbarabād
the 11th of Shawwāl, a. h. 1661 (A. D. 1651, Sept. 27).
No. 2987, ff. 421, ll. 15; Nasta’liq; size, 9½ in. by 5½ in.

2565
Miftāḥ-al-jimān (مفتاح لبينان).
A work on Muhammadan theology and moral philo-
sophy, especially on the ceremonies and outer observations
of Islām, as prayers and invocations, compiled by
Muḥammad Muṣṭir Wajh Aldīb, i.e. Muḥammad Muṣṭir
bin Wajh Aldīb, a disciple of Shaikh Nasīr-aldīb wā-
ashar wa-aldīb (see fol. 9b, ll. 6 and 8–10), i.e. the
great Nasīr-aldīb Miḥmūd Cīrāg of Dīhā, who died
a. h. 755 (A. D. 1355), see the Tanbih-al-‘alāyah, Nos.
2559 and 2560 above), about A. h. 770 (A. D. 1368,
1369), comp. Rieu, i. pp. 40 and 41; and H. Khalifa
vi. p. 11, No. 12558. It contains twenty-five bābās,
the contents of which are enumerated in Rieu, loc. cit.,
and is based on a number of Arabic and Persian works,
the most important and most frequently quoted of
which are:

1. (by Dīyā-aldīb, the author’s uncle);
2. (by Dīyā-aldīb, the author’s uncle);
3. (by Abū-‘al-‘alāmah Muḥmād bin Abū-al-‘alāmah Fārīyāb,
who died A. h. 627 = A. D. 1220, 1221, see Lotth, Arabic
Cat., p. 176); H. Khalifa iii. p. 128; (i.e. the Tanbih-al-‘alāyah
by Abū-‘al-‘alāmah Sāmārḳānd, who died A. h. 376 or 375 = A. D. 933 or 934, 935, see Lotth, Arabic
Cat., p. 34a);
4. (see above, Nos. 1804 and 1805);
5. (by Dīyā-aldīb Nakhīshābī, who died A. h. 751 = A. D. 1350, 1351, see above, Nos. 1838 and 1839); (i.e. the Tanbih-al-‘alāyah
by Muhammad Ghazzālī of Tūsī, who died A. h. 593 = A. D. 1193, see above, Nos. 653, collected by Amir Hāsan
of Dīhā, the poet, comp. above, col. 334, and Rieu iii.
pp. 972).

2566
A defective copy of the same.
There is a lacuna of sixteen leaves (according to the
Arabic paging) after fol. 104, comprising the end of
the fourteenth and last fasl of Bāb III, the whole of
Bāb IV, the whole first and part of the second fasl of
Bāb V; and another lacuna of two leaves after fol. 190,
comprising the initial part of Bāb XIII. The
right order of fol. 39–48 is: 39, 40, 41, 42, 43, 44, 45, 46, 47, 48.

2567
Kanz-al-‘ashīki’d (کنز العلماء)
A work, partly of ethical-mystical, partly of theological
contents, by Muḥyīl-aldīb Tāsī (see fol. 114, 120 and 112),
i.e. Muḥyīl-aldīb Ghazzālī Tāsī, who died, according to
Rieu iii. p. 1078, A. h. 830 (A. D. 1426, 1427), in
Haṭlāb on his way to Makkah. He was the spiritual
guide of Shaikh Adhūrī, who died A. h. 866 (A. D.
1461, 1462), see No. 709 above, and Rieu i. p. 43a,
and wrote this treatise for the sake of his brethren
and friends (therefore the title ‘treatise of loving friends’),
and the basis of extracts from the famous compositions
of his ancestor (عند, as he calls him), the great Shaikh
Muḥammad bin Muḥammad al-Ghazzālī (not bin al-
Ghazzālī, as is written here, on fol. 114, l. 4 ab infra,
by mistake), who died A. h. 595 (A. D. 1195), especially
from his کمیا مْخسائط], and his أحم حلم غريب
above, No. 1781. It is divided into the following ten
majīs (see the index on fol. 114; in the text a number of
chapter-headings are left blank):

1. در يین عفّو ومِئت, on fol. 11b.
2. در باک و برمن الدنْیا و املَة, on fol. 21b.
3. در ریحتم حتی علماً و شیعَی است رُؤْในฐานะ, seems to begin
on fol. 26b.
4. در کرکو موثَی و قُری, on fol. 49b.
5. در حقِّ مسلمان بر مسلمان, seems to begin on
fol. 58b.
Irshad-al-muslimin

The leading dogmas of the Sunnite creed, a sort of commentary on, or explanation of, the Hadith or fundamental articles of 'Imam Naj-dalin Abu 'Asf Umar bin Muhammad Nasa'i, who died A.H. 547 = A.D. 1142, 1143, comp. Loth., Arabic Cat., p. 103; J. Aumer, Arabic Cat., p. 38; text-edition by Cureton, as appendix to the "Pillar of the Creed of the Sunnites," London, 1843; translation in Mouradgea d'Ohsson's "Tableau de l'Empire Othoman," vol. 1, by Burhan al-Miskin (see fol. 1\(^{a}\), ll. 8 and 9, fol. 4\(^{b}\), and elsewhere), compiled A.H. 914 = A.D. 1508, 1509, at Harat (see fol. 4\(^{b}\), ll. 3 and 4), and styled Ashad al-muslimin, see fol. 4\(^{b}\), last line.

The above information is correct, as described in W. Pertz's "Der Briefe," Berlin Cat., p. 269, to be practically the same work, only that there seven Islamic sects are discussed in a short and concise way, as a preliminary to the eighth, the Ashad al-muslimin, with which the present copy exclusively deals. The commentator enumerates in the preface a number of other works, composed by him before this work, viz.: A. H. 914, Ashad al-muslimin, a work on the traditions of the prophet, in two daftarts; Rawa'a al-Hikma, in traditions of the saints; Ashad al-muslimin, questions of Muhammadan worship; Ashad al-muslimin, a grammatical treatise; Ashad al-muslimin, a treatise on prayers and invocations; Ashad al-muslimin, on the same topics, and others.

Beginning: 

Rama ala niya daftan rameh wa hettan mina anba' ra在一起 zuzi hadda bida' zuzi hadda zuzi hadda bida' zuzi hadda. 

This book closes on fol. 138\(^{b}\) and is copied by Muhammad Shaih Abd-alatif Abbasi for Sayyid Shakh Muhammad Saif-Allah Kadiiri, A.H. 1083 (finished the 10th of Rabii'-al-Mawwal) = A.D. 1672, July 26. A short captatio benevolentiae by the transcriber is added. On fol. 142\(^{b}\)-171\(^{a}\) another tract is written by

The same hand and for the same Saif-Allah, without title and author's name (perhaps also by Burhan al-Miskin). It deals with the "salam" or "kalam", the philosophy of religion, as the highest of all sciences, and is divided into three kism, viz.: 

1. Ashad al-muslimin, with which the present copy exclusively deals. 
2. Ashad al-muslimin, a grammatical treatise; Ashad al-muslimin, a treatise on prayers and invocations; Ashad al-muslimin, on the same topics, and others.

Beginning: 


No. 1066, ff. 171, ll. 153; distinct Nasta'liq; size, 8\(^{a}\) in. by 4\(^{b}\) in.

2569

Safinat-al-najat (safina al-najat).

The vessel of salvation, a treatise on the legitimate Muhammadan prayers, by Shaih 'Ali bin Main al-maghribi, who died A.H. 917 (A.D. 1511, 1512), comp. H. Kalta, iii. p. 600. No. 7184. It is divided into twelve babs and a khatam (see fol. 4\(^{a}\), viz.: 

Bab 'Ansar al-najat, mughamat al-najat, see fol. 4\(^{a}\), fol. 12\(^{a}\), fol. 27\(^{a}\), fol. 34\(^{a}\), fol. 43\(^{a}\), fol. 45\(^{a}\), fol. 46\(^{a}\), fol. 63\(^{a}\), fol. 64\(^{a}\), fol. 65\(^{a}\), fol. 66\(^{a}\), fol. 71\(^{a}\), fol. 75\(^{a}\), fol. 83\(^{a}\). 

These twelve chapters with the conclusion form only the first nahkalah of the work; the second is wanting, and instead of that, the following, on fol. 87\(^{a}\), another short treatise: 

These twelve chapters with the conclusion form only the first nahkalah of the work; the second is wanting, and instead of that, the following, on fol. 87\(^{a}\), another short treatise: 

472
2570

Majmu‘a-i-adiyyah (مجمعۃ‌الهیات).
A collection of prayers especially for the three months Rajab, Sha‘bān, and Ramadān, by Dīst Muḥammad al-Ḥusaynī, dedicated to Sultan Abū-al-muẓaffar ʿAbd Allāh b. Shāh Ismā‘il (A.H. 930–948 = A.D. 1524–1570), and divided into a muṣḥaddah and three bābās:

Dated A.H. 1085 (A.D. 1674, 1675). Fol. 25r is left blank, but the text is not interrupted. Several pages are damaged by worms. Fol. 119 and 120 are for the greatest part torn away. Fol. 6 must be inserted between ff. 1 and 2, fol. 30 between fol. 117 and 118.

No. 1026, ff. 121, ll. 14; Nashki; size, 6½ in. by 3½ in.

2571

Barāhīn-i-kāṭī (براهین قاطع).
A Persian translation and explanation of Shaikh Shihāb al-mulk wa-ṣulṭān Ahmad b. Hāṣir al-Ḥaithami al-Makki’s Arabic work al-muṣṭaqbāl al-ṣaḥīḥ (see Loth, Arabic Cat., pp. 44 and 45, and H. Khalifa iv. p. 110, No. 7797, where the wrong title is given, which is, however, corrected in Add. et Corr. vii. p. 780), which contains a defence of the right of claim of succession of the first three khalīfs, Abū Bakr, ʿUmar, and ʿUthmān, against the heretics and Shīʿites, originally delivered as a course of lectures in Makkah, A.H. 950, in the month of Ramadān (A.D. 1543, December), see fol. 21. The author of the Arabic original, who was muṭī of Shirāz, died A.H. 973 (A.D. 1565, 1566). This Persian paraphrase was made by Kamal al-dīn b. Fakhr al-dīn Jahlum, A.H. 994 (A.D. 1586), at the request of Sultan Khallāl-ullāh Abū-almuẓaffar ʿAbd Allāh b. Shāh Ismā‘il of the Adilshāh (A.H. 988–1036 or 1037 = A.D. 1580–1627, comp. above, Nos. 454 and 455), see fol. 3r, l. 13, and entitled, براهمین قاطع، see fol. 3r, l. 7 and 8.

It is divided into three muṣḥaddas, ten bābās, and a khaṭmah (the arrangement of the bābās in the Arabic original, which number in the India Office copy, No. 2264, see Loth, loc. cit. 11 instead of 10, is slightly different), viz.:

- مقدمة أولاً إلى ذكر الأحاديث، on fol. 4r.
- مقدمة دوم في بيان وجوه نسب الوامن، on fol. 14r.
- مقدمة شمس في أبابي أسماء، on fol. 14v.
- باب أول في بيان كتبة أبو القاسم مرتضى، on fol. 15v.
- باب دوم في أبابي مرتضى اركاب اهل البيت، on fol. 16v.
- باب وجد في بيان فضائل أبو يكرب سندريان أتيت، on fol. 165.
- باب وجد في بيان وجوه نسب الوامن، on fol. 168.
- باب وجد في بيان وجوه نسب الوامن، on fol. 173.
- باب وجد في بيان وجوه نسب الوامن، on fol. 175.
- باب وجد في بيان وجوه نسب الوامن، on fol. 208v.
- باب وجد في بيان وجوه نسب الوامن، on fol. 224v.

Dated A.H. 1085 (A.D. 1674, 1675). Fol. 25r is left blank, but the text is not interrupted. Several pages are damaged by worms. Fol. 119 and 120 are for the greatest part torn away. Fol. 6 must be inserted between ff. 1 and 2, fol. 30 between fol. 117 and 118.

No. 1026, ff. 121, ll. 14; clear Nasta‘i’sk; size, 9½ in. by 5½ in.

2572

Majmu‘-i-xanān (جمعۃ خانین).
Muḥammadan ecclesiastical law in all its branches, comprising purification or ablutions, prayers, alms, fasting, and pilgrimage, compiled by Kamāl Karim Nāṣirī (so in full in No. 2574 below) and dedicated to a certain Bahārānkhān, whose lifetime is not to be ascertained. This work is styled in full in the immediately following copy: کتاب جمعۃ خانین و تحریر المعاني; in the Tartimān (No. 2574 below), and Bodleian Cat., Nos. 1182 and 2376: عیادات جمعۃ خانین (عیادات) (مجله). From the Bodleian copies, just quoted, the present MS. differs in many respects, for instance, the beginning runs thus:

"محمّد و سبسطي، و ابا الخلافة . رضي الله عنهم جميعًا ."
The first kitāb (كتاب الطهارة) begins, on fol. 3v; the second (كتاب الطهارة), on fol. 51b; the third (كتاب الطهارة), on fol. 166b; the fourth (كتاب الطهارة), on fol. 187b. This fourth kitāb ends, or ought to end, according to the first Bodleian copy, on fol. 222b (corresponding to fol. 130a there), but there is no heading of the fifth kitāb (كتاب الشهادة) found, and the whole part from fol. 222b to fol. 244a is wanting in that Bodleian copy, whether merely misplaced or not is impossible to say, as all the catchwords in both MSS. are apparently correct; there is only one page and a half corresponding in this copy to the twenty-two leaves here. Fol. 244a, first line, agrees again with fol. 130b, l. 13 in the same Bodleian copy. There are besides various discrepancies between both MSS. towards the end.

No proper date; only the 16th of Ramadan is given. The transcriber was Sayyid Fattāb Ṣadr. The date of the first Bodleian copy is a.h. 1000 (A.D. 1592).

No. 225, ff. 277, l. 15; written in very bad and incorrect Shākasta; also, 8½ in. by 5½ in.

2573

Another copy of the same.

No preface here; the work begins at once with the first kitāb (كتاب الطهارة), on fol. 4a; second, on fol. 61b; third, on fol. 163b; fourth, on fol. 180b. The fifth is not marked here at all, just as in the preceding copy. The first three leaves (ff. 1r–3v) contain a Persian commentary on the first Sirah of the Kurān.

No date. The transcriber was Makhdūmkhān Muḥammad ibn Sayyid Makhdūm 'Abd-الکادīrī.

No. 1445, ff. 239, l. 11 on ff. 4–70, l. 15 on ff. 71–239, written by two hands in quinis Nakshā; size, 9½ in. by 6½ in.

2574

Tatīmms-i-Majmūʿī-i-khānī (رتبة جمع حانی).

A sequel to the preceding work on Muhammadan law according to the different orthodox schools, by the same Kamāl Karim Nāgārī and dedicated to the same Bahārūmān (see fol. 4r, l. 14, and fol. 5r, l. 12). The full title of the principal work, viz. عصابات مجمومحتاني في عين العداني (see No. 2572 above), appears here on fol. 4r, last line, and the full title of this sequel, on fol. 5r, last line but one, viz. تنظم جمع حانی في عين العداني.

It consists, like the preceding work, of five kitāb subdivided into bāb, fasāls, mašālas, etc. First kitāb (كتاب الطهارة), on fol. 6v; second (كتاب الطهارة), on fol. 65v; third (كتاب الطهارة), on fol. 71v; fourth (كتاب الطهارة), on fol. 175v; fifth (كتاب الطهارة), on fol. 202v.

The copy, much damaged and effaced throughout, is moreover incomplete at the end; it breaks off in the last bāb but one of the fifth kitāb. A portion of fol. 210v and the whole of fol. 210b are left blank. An index on ff. 1b–2b.

Beginning, on fol. 2r: حمد من سلمان بن عبيد الله. 2575

Tarjumā-i-Kanz-al-‘alākā‘īk

Persian translation of the Arabic work on Muhammadan religious and civil law according to the Hanafī school, by Abū-albarakāt ‘Abdallāh ibn Ḥamīd ibn Maḥmūd, known as Ḥāfiz-al-‘alākā‘ī, who died a.h. 710 or 711 = A.D. 1310, 1311 (see on the Arabic original, the Kanz al-‘alākā‘ī, Loth, Arabic Cat., p. 63b sqq.; J. Aumer, Arabic Cat., p. 98; W. Pertsch, Gotha Arabic Cat., No. 1013 sqq.; G. Flügel iii. pp. 206 and 207, and Abhandlungen d. Sachs. Ges. viii. p. 323; printed at Dīlī a.h. 1287, comp. also H. Khāsif v. p. 249, No. 10,900), an abstract of the same author’s larger work (comp. Loth, Arabic Cat., p. 62b sqq.; and H. Khāsif vi. p. 410, No. 14,159). The Persian translator is called here Naṣr-allāh ibn Muḥammad ibn Jammād arīdī, known as ar-‘alākā‘ī; in the following copy Naṣr-allāh ibn Jamāl Izālī; in the next but one Naṣr-al-dīn Muḥammad ibn Ḥamād al-dhārī; in the next but two Naṣr-allāh ibn Muḥammad ibn Ḥamād al-dhārī, whilst on fol. 1b of that copy Jamāl is substituted for Ḥamād; in the last copy Naṣr-allāh ibn Muḥammad ibn Jamāl al-dhārī; whilst in the Berlin copy, W. Pertsch, Berlin Cat., p. 250, the translator’s name appears as Naṣr-al-dīn ibn Muḥammad ibn Ḥamād al-dhārī; see also E. G. Browne, Cambridge Cat., pp. 51 and 52; and Rehatsch, p. 207, No. 67.

An index on ff. 1b–4b.

Beginning, on fol. 5v: عبد الله الربيع منهجية منهجية الفقه伊斯兰ك والمساحات والرصد منهجية الفقه伊斯兰ك.

It is divided into many kitāb, bāb, and fasāls; the headings of the fifty-nine kitāb, which are marked in this copy, are as follows:

CATALOGUE OF PERSIAN MSS.

2576

Another copy of the same.

Index on ff. 1-7 in this order: 7, 1-6. Beginning of the work itself as in the preceding copy. The translator's name (see the preceding copy) appears on fol. 9, l. 2.

There are only fifty-eight kitâbs in this copy (No. 26 of the preceding one not being marked here at all), viz.: 1. = 1 in the preceding copy, on fol. 9, last line (heading omitted); 2. = 2, ib., on fol. 23, here headed "Kitâb az-zamâlûn"; 3. = 3, ib., on fol. 53; 4. = 4, ib., on fol. 62 (styled in the index); 5. = 5, ib., on fol. 67; 6. = 6, ib., on fol. 83; 7. = 7, ib., on fol. 97; 8. = 8, ib., on fol. 98; 9. = 9, ib., on fol. 129, here headed "Kitâb az-zamâlûn" (the text in the book); 10. = 10, ib., on fol. 136, here headed "Yâb yâb yâmân" in the text (but "Kitâb az-zamâlûn" in the index); 11. = 11, ib., on fol. 148; 12. = 12, ib., on fol. 156; 13. = 13, ib., on fol. 160, headed "Kitâb al-sâhir"; 14. = 14, ib., on fol. 171 (in the index there is before this chapter an additional Kitâb al-qâfîq which, as in all the other copies, is styled "Kitâb al-qâfîq in the text"); 15. = 15, ib., on fol. 172 (headed in the index "Kitâb al-qâfîq"; 16. = 16, ib., on fol. 173; 17. = 17, ib., on fol. 173; 18. = 18, ib., on fol. 178; 19. = 19, ib., on fol. 178 (in the index there follows here a Kitâb Hâyâr al-wârî which, as in all the other copies, is styled "Yâb yâb yâmân in the text"); 20. = 20, ib., but follows here after 21, on fol. 209; 21. = 21, ib., on fol. 197 (styled "Yâb yâb yâmân in the text"); in the text, moreover, it is repeated on fol. 202 and styled "Yâb yâmân" too); 22. = 22, ib., on fol. 207; 23. = 23, ib., on fol. 207, headed here the Kitâb al-qâfîq (in the index Kitâb al-qâfîq); 24. = 24, ib., on fol. 208, last line (on fol. 210 there follows here a Kitâb yâb yâmân which, however, is styled in the index, as indeed in the text of all the other copies, more correctly "Yâb yâmân"); 25. = 25, ib., on fol. 214; 26. = 26, ib., on fol. 220, last line; 27. = 28, ib., on fol. 227; 28. = 29, ib., on fol. 236; 29. = 30, ib., on fol. 241; 30. = 31, ib., on fol. 244; 31. = 32, ib., on fol. 248; 32. = 33, ib., on fol. 250; 33. = 34, ib., on fol. 257; 34. = 35, ib., on fol. 254; 35. = 36, ib., on fol. 262, last line; 36. = 37, ib., on fol. 268 (styled "Yâb yâmân in the text, but in the index correctly Kitâb az-zamâlûn"); 37. = 38, ib., on fol. 269; 38. = 39, ib., on fol. 276; 39. = 40, ib., on fol. 278; 40. = 41, ib., on fol. 279, first line; 41. = 42, ib., on fol. 279; 42. = 43, ib., on fol. 289 (styled in the index); 43. = 44, ib., on fol. 284; 44. = 45, ib., on fol. 285; 45. = 46, ib., on fol. 287; 46. = 47, ib., on fol. 287; 47. = 48, ib., on fol. 288; 48. = 49, ib., on fol. 291 (headed "Kitâb az-zamâlûn"); 49. = 50, ib., on fol. 292; 50. = 51, ib., on fol. 293; 51. = 52, ib., on fol. 294; 52. = 53, ib., on fol. 295; 53. = 54, ib., on fol. 301; 54. = 55, ib., on fol. 306 (styled "Yâb yâmân in the index"); 55. = 56, ib., on fol. 321 (styled "Yâb yâmân in the text, but in the index correctly Kitâb az-zamâlûn"); 56. = 57, ib., on fol. 321 (styled "Yâb yâmân in the text, but in the index correctly Kitâb az-zamâlûn"); 57. = 58, ib., on fol. 332; 58. = 59, ib., on fol. 338.

No date. College of Fort William, 1825.

2577

The same.

Beginning as usual. The proper title appears on fol. 1, l. 7; on fol. 1, it is styled "Yâb yâb yâmân in the colophon, and in the colophon, Yâb yâmân in the colophon, Kunt Fârûk." The same fifty-nine kitâbs are found here, as in the first copy, three, however, of them, viz. Nos. 1, 36, and 42, are still styled "Yâb yâmân," whilst in many cases an original "Yâb yâmân" has been corrected into "Kitâb az-zamâlûn"; besides these fifty-nine kitâbs there are two more that, under the same designation, whilst in all the other copies they are more suitably styled "Yâb yâmân.

1. on fol. 1; 2. on fol. 7, headed "Kitâb az-zamâlûn; 3. on fol. 18; 4. on fol. 22; 5. on fol. 23; 6. on fol. 30; 7. on fol. 36; 8. on fol. 36; 9. on fol. 48, first line, headed "Kitâb az-zamâlûn; 10. on fol. 48; second line; 11. on fol. 50; 12. on fol. 59, lin. penul.; 13. on fol. 61, headed "Yâb yâmân; 14. on fol. 65, headed "Yâb yâmân; 15. on fol. 66; 16. on fol. 66; 17. likewise on fol. 68; 18. on fol. 67; 19. on fol. 68; 20. on fol. 76; 21. on fol. 77; 22. on fol. 77; 23. on fol. 77; 24. on fol. 77; 25. on fol. 77; 26. on fol. 77; 27. on fol. 77; 28. on fol. 77; 29. on fol. 77; 30. on fol. 77; 31. on fol. 77; 32. on fol. 77; 33. on fol. 77; 34. on fol. 77; 35. on fol. 77; 36. on fol. 77; 37. on fol. 77; 38. on fol. 77; 39. on fol. 77; 40. on fol. 77; 41. on fol. 77; 42. on fol. 77; 43. on fol. 77; 44. on fol. 77; 45. on fol. 77; 46. on fol. 77; 47. on fol. 77; 48. on fol. 77; 49. on fol. 77; 50. on fol. 77; 51. on fol. 77; 52. on fol. 77; 53. on fol. 77; 54. on fol. 77; 55. on fol. 77; 56. on fol. 77; 57. on fol. 77; 58. on fol. 77; 59. on fol. 77;
2579

The same.

Beginning as usual. An index on the fly-leaves.

Translator's name on fol. r b, l. 9. All divisions in the text are equally styled (with some falsa of course as subdivisions), 202 in number, except the first, styled كتاب التفاوت, and the nineteenth (كتاب البهج) on fol. 123 b. The latter is marked on the margin. In the index, on the other hand, five divisions are called كتاب, viz. the first, the third, the fourth, the fifth, and the nineteenth.

No date. A former owner of this copy was حافظ بن طه. The index is added by a more modern hand.

No. 892, ff. 56, l. 16; Nasta'īlī; size, 104 in. by 52 in.

2580

Sajanjal-al-musāmin (سنججل الامام).

The mirror of the Muslama, another work on Hanafite law, both civil and ecclesiastical, by Muhammad Wáirling bin Muhammad Bákir bin Muhammad 'Ali al-Muhammadí al-Muhammadí (see the author's name on fol. r b, l. 13, and the title on fol. 2 a, l. 9), beginning: تُمَرَّنُ مُثْلَٰهاَ لِلسُّرْحَانَ الْأَمْامِ

It contains the following kitāabs:

1. كتاب الأدق (on fol. 3 b, in seven bāhs).
2. كتاب الأعلى (on fol. 59 b, in nine bāhs).
3. كتاب الطبقة (on fol. 94 b, in thirty-three bāhs).
4. كتاب الطريقة (on fol. 195 b, in four bāhs).
5. كتاب الفرات (on fol. 208 b, in nine bāhs).
6. كتاب القدر (on fol. 217 b, in three bāhs).
2581

Jâmi'-i-`abbâsî (جامع عباسی)

The first volume of the famous collection of Muhammadan civil and ecclesiastical laws according to the Shi'ite doctrine, by the great Shī'ite divan Bahá-aldin Muhammad al-`Amili (see above, Nos. 1517-1520 and 2251), compiled at the request of the court of al-Bâb al-`abbâsî al-mubâhî (who reigned A.H. 966-1038 = A.D. 1558-1628), revised and annotated by `Abd-aldin Muhammad ibn Mir `Abd-al-`aswân Muhammad Ismâ`îl al-mubâhî (al-mubâhî, who found the original work not detailed enough and enlarged it (a) by glosses to the text, (b) by glosses to the glosses, (c) by additional interpretations of remaining doubtful points. The text is marked with glosses, the glosses, and the additional interpretation.

This first volume comprises the first five bâhs only, and is all that Bahá-aldin was able to finish. The remaining fifteen bâhs of the work were, after Bahá-aldin's death (the 12th of Shawwâl, A.H. 1030 = A.D. 1621, Aug. 30), supplied by Ni`am bin Husain of Sâwâh, compare Bodleian Cat., No. 1784; Rieu i. p. 25 sq.; W. Pertch, Berlin Cat., pp. 250 and 251 (where it is styled جامع عباسی); E. G. Browne, Cambridge Cat., p. 63; P. G. Menner, p. 130; Fiesersher, Cat. Dresd., No. 338; Cat. Codr. Or. Neg. Lat. iv. 178; A. F. Mehren, p. 5, etc. Lithographed at Lucknow, A.H. 1264, and at Tabriz, A.H. 1277.

Beginning: 

[Text continues...]

2583

Takmil-al-mîm wa takwiyat-`alîkhân dar bayân-i-'âkâ`i'd-i-Islâm (تکمیل الامام و تقویت الالمام در بیان اعکاد اسلام)

An exposition of the Muhammadan creed according to the Sunnite doctrine, by `Abd-al-`aqqâb bin Sulaiman al-turk al-dîlî wâlî al-ma`amûrî, the well-known author of the Tâqireh (see above, No. 298), the Aqâ'ib (Nos. 640 above); the Jâhib al-globî (Dar al-Hijab (Nos. 720-723 above, and No. 2586 below); the Rasûl (Rieu i. p. 356); the zâd al-abnuhî (Rieu ii. p. 863, 1); the tract of the a`âm (see below, No. 2658); the commentaries on the sumulât and the shawâd (see Nos. 2654-2657 below in the section 'Traditions'), etc., who was born A.H. 958 (A.D. 1551) and died in his native
2586

Muntakhab az kitáb-i-Jadhb-alkulub ilá diyár-almahlabáb

Prayers and invocations, selected by an anonymous author at the request of some friends, from the same 'Abd-al-āla'ī bin Saif-al-din's history and topography of Madinah (see above, No. 726 sq.); in the heading of the present Muntakhab has been substituted for the more correct دار. At the end this tract is styled

2587

Miftāḥ-alśalāt (مفتاح الصلاة).

A treatise on prayers and other rites and observances of Islam, beginning:

At the end it is stated, that this tract was written the 1oth of Ramadan, A. H. 1103 (A. D. 1692, May 29), in behalf of Sayyid 'Abd-al-āla', Malik Ya'qūb, Miyan Malikji, Sayyid Burhān, and Sayyid 'īsā. Ff. 37b, 39b, 43b, 62b, 94b, 107b, 115b, 116b, 118b, 119b, 120b, and 133b are left blank.

No. 2766, ff. 16-134, li. 12-14; Nashki; size, 9½ in. by 6½ in.

2588

Asās-i-Islām (أساس إسلام).

A mathnawī on Muhammadan theology, and law, composed by an author with the takhallus 'Abīd, A. H. 1664 = A. D. 1654 (see fol. 2a, ll. 3 and 8, and fol. 2b, l. 3), divided into five bahs, viz. 1. Dari, in biyān Islam, on fol. 2b; 2. Dari, in biyān al-nas, on fol. 10b; 3. Dari, in biyān azal-ālam, on fol. 33b; 4. Dari, in biyān azal-ālam, on fol. 36b; 5. Dari, in biyān al-nas, on fol. 43b.

Beginning:

2584

Another copy of the same.

Beginning as in the preceding copy. Many marginal glosses.


No. 2303, ff. 56, li. 17; careless Nasta'īk; size, 8½ in. by 6½ in.

2585

The same.

Beginning the same. The title, as given here, runs:

It is slightly defective at the end, as the last page is written by a different hand and appears not to belong to this treatise at all.

No. 677, ff. 69-147, li. 16; Shikasta; size, 8½ in. by 4½ in.

IND. OFF.
2589

Silāḥ-al-ābādinā ( Saúde al-aubadīn).

Regulations on prayers, invocations, and similar subjects, relating to the Muhammadian worship, composed A.H. 1657 (A.D. 1656, 1657), and divided into nineteen kānāt and eighty sixes.

Beginning: "الله وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ" to "الله وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ". The author does not mention his name.

Dated the 15th of Rabi’-al-awwal in the nineteenth year of Muḥammad's reign, A.H. 1150 (A.D. 1737, July 13).

No. 589, ff. 97–171, li. 19; careless Nastaʿlīq; size, 10½ in. by 64 in.

2590

Masā’il-i-sharb-i-Wikāyah (ممالک شریح و تیکا).

An encyclopedia of Muhammadian theology and law, according to the Hanafī school, being a Persian paraphrase and explanation of the well-known Arabic work تراث الزراعة في م/maxal al-zarā'a of Imām Burhān-aldin Abū-al-hashan 'Ali bin 'Abābār al-Marghání (died A.H. 593 = A.D. 1197, see Loth, Arabic Cat., p. 543 sq.; and Abhaadul. der Sičā, Gesellschaft, etc., viii. p. 322; J. Aumeer, Arabic Cat., p. 91; H. Khalfa vi. p. 458), which was itself an abridgment of the still more renowned standard work تراث الزراعة of Burhān-aldin Abū-al-hashan 'Ali bin 'Abābār al-Marghání (died A.H. 593 = A.D. 1197, see Loth, Arabic Cat., p. 543 sq.; G. Flügel iii. p. 207 sq.; and Abhaadul. der Sičā, Gesellschaft, etc., viii. p. 322; J. Aumeer, Arabic Cat., p. 91; H. Khalfa vi. p. 458). It was printed at Calcutta, A.H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870. The Persian translator and commentator is called here 'Abd-al-alkhāliq (further down in No. 2593 'Abd-al-alkhāliq) (in No. 2593 "well-meaning, happy, hospitable, the true-hearted one") of Sirhind; his spiritual guide was Shaikh Muhammad Maḥmūd. He completed this work A.H. 1076 (A.D. 1665, 1666), and dedicated it to the emperor 'Alamgir, see fol. 75, l. 10 sq. It is divided into many kitābā, bāba, and faṣla, a complete index of which is prefixed to the work on ff. 1–5 b.

The list of the kitābā, which in almost every respect agrees with that in the catalogue (see above, No. 2575–2579), is as follows:

1. کتاب الطهارة, on fol. 7 b; 2. کتاب الطهارة, on fol. 29 a; 3. کتاب الطهارة, on fol. 53 b; 4. کتاب الطهارة, on fol. 64 a; 5. کتاب الطهارة, on fol. 69 b; 6. کتاب الطهارة, on fol. 82 b; 7. کتاب الطهارة, on fol. 96 b; 8. کتاب الطهارة, on fol. 97 b; 9. کتاب الطهارة, on fol. 130 b; 10. کتاب الطهارة, on fol. 137 b; 11. کتاب الطهارة, on fol. 148 b; 12. کتاب الطهارة, on fol. 156 b; 13. کتاب الطهارة, on fol. 161 b; 14. کتاب الطهارة, on fol. 172 b; 15. کتاب الطهارة, on fol. 173 b; 16. کتاب الطهارة, on fol. 174 b; 17. کتاب الطهارة, on fol. 174 b; 18. کتاب الطهارة, on fol. 175 a; 19. کتاب الطهارة, on fol. 178 b; 20. کتاب الطهارة, on fol. 179 b; 21. کتاب الطهارة, on fol. 207 b; 22. کتاب الطهارة, on fol. 209 b; 23. کتاب الطهارة, on fol. 210 b; 24. کتاب الطهارة, on fol. 213 b; 25. کتاب الطهارة, on fol. 214 b; 26. کتاب الطهارة, on fol. 215 b; 27. کتاب الطهارة, on fol. 216 b; 28. کتاب الطهارة, on fol. 217 b; 29. کتاب الطهارة, on fol. 218 b; 30. کتاب الطهارة, on fol. 219 b; 31. کتاب الطهارة, on fol. 220 b; 32. کتاب الطهارة, on fol. 221 b; 33. کتاب الطهارة, on fol. 222 b; 34. کتاب الطهارة, on fol. 223 b; 35. کتاب الطهارة, on fol. 224 b; 36. کتاب الطهارة, on fol. 225 b; 37. کتاب الطهارة, on fol. 226 b; 38. کتاب الطهارة, on fol. 227 b; 39. کتاب الطهارة, on fol. 228 b; 40. کتاب الطهارة, on fol. 229 b; 41. کتاب الطهارة, on fol. 230 b; 42. کتاب الطهارة, on fol. 231 b; 43. کتاب الطهارة, on fol. 232 b; 44. کتاب الطهارة, on fol. 233 b; 45. کتاب الطهارة, on fol. 234 b; 46. کتاب الطهارة, on fol. 235 b; 47. کتاب الطهارة, on fol. 236 b; 48. کتاب الطهارة, on fol. 237 b; 49. کتاب الطهارة, on fol. 238 b; 50. کتاب الطهارة, on fol. 239 b; 51. کتاب الطهارة, on fol. 240 b; 52. کتاب الطهارة, on fol. 241 b; 53. کتاب الطهارة, on fol. 242 b; 54. کتاب الطهارة, on fol. 243 b; 55. کتاب الطهارة, on fol. 244 b.

Beginning: "الله وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ" to "الله وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ وَالْمَلَائِكَةَ". The whole work consists of single masā’las, therefore the title.

No date.

No. 589, ff. 404, ii. 17; large and distinct Nastaʿlīq; illuminated frontispiece, the first two pages of the text richly adorned; size, 12½ in. by 7½ in.

2591

Another copy of the same.

No index. Beginning the same as in the preceding copy.

Dated in the title-vignette, on fol. 18, A.H. 1189 (A.D. 1775, 1776). This copy is as splendidly and as carefully written as the preceding one.

No. 581, ff. 303, ii. 21; clear and distinct Nastaʿlīq; illuminated frontispiece, the first two pages richly adorned; size, 11½ in. by 6½ in.

2592

Tarjuma-i-manṣūm az mukhtasar-i-Wikāyah (ترجمة من مختصر ویکا).

An abridged translation of the same Wikāyah in Persian mathnawi-baits by an anonymous author.

Beginning: "ای بدر د میلایه و بیدری
دست از خسردست پالپیر"
This poetical paraphrase is subdivided, like the preceding prose-translation, into kitâbā, bahā, and falsâ. The kitâbā are in the following order (greatly differing from that in the preceding version):

1. كتاب في بيان طهارت, on fol. 11b; 2. كتاب في بيان فضول, on fol. 11a; 3. كتاب في بيان توبة, on fol. 36a; 4. كتاب في بيان صيام, on fol. 42b; 5. كتاب في بيان شعاعة, on fol. 48a; 6. كتاب في بيان نعمة, on fol. 59b; 7. كتاب في بيان طلاق, on fol. 69a; 8. كتاب في بيان حالات, on fol. 93a; 9. كتاب في بيان سوء, on fol. 108b; 10. كتاب في بيان حزن, on fol. 111b; 11. كتاب في بيان شم، on fol. 130a; 12. كتاب في بيان شفقة, on fol. 132b; 13. كتاب في بيان ملك, on fol. 134a; 14. كتاب في بيان دين, on fol. 135b; 15. كتاب في بيان غضب, on fol. 142b; 16. كتاب في بيان هذه, on fol. 144b; 17. كتاب في بيان كفار, on fol. 149b; 18. كتاب في بيان حوالات, on fol. 153b; 19. كتاب في بيان ملئ, on fol. 156b; 20. كتاب في بيان مقرب, on fol. 158a; 21. كتاب في بيان مضاي، on fol. 160b; 22. كتاب في بيان مكاسب, on fol. 161b; 23. كتاب في بيان ملوك, on fol. 163b; 24. كتاب في بيان ملك، on fol. 166b; 25. كتاب في بيان العرب, on fol. 169b; 26. كتاب في بيان أقوات, on fol. 172b; 27. كتاب في بيان أوقات، on fol. 174b; 28. كتاب في بيان أدلة, on fol. 176b; 29. كتاب في بيان أدلة, on fol. 178b; 30. كتاب في بيان أدلة، on fol. 182a; 31. كتاب في بيان مدلول, on fol. 183b; 32. كتاب في بيان مدلول، on fol. 192a; 33. كتاب في بيان مدلول، on fol. 195b; 34. كتاب في بيان مدلول، on fol. 193b; 35. كتاب في بيان مدلول، on fol. 198b; 36. كتاب في بيان مدلول، on fol. 205b; 37. كتاب في بيان مدلول، on fol. 206b; 38. كتاب في بيان مدلول، on fol. 209b; 39. كتاب في بيان مدلول، on fol. 213b; 40. كتاب في بيان مدلول، on fol. 214b; 41. كتاب في بيان مدلول، on fol. 215b; 42. كتاب في بيان مدلول، on fol. 218b; 43. كتاب في بيان مدلول، on fol. 220b; 44. كتاب في بيان مدلول، on fol. 231b; 45. كتاب في بيان مدلول، on fol. 234b; 46. كتاب في بيان مدلول، on fol. 237b; 47. كتاب في بيان مدلول، on fol. 240b; 48. كتاب في بيان مدلول، on fol. 241b; 49. كتاب في بيان مدلول، on fol. 242b.

No date. College of Fort William, 1825.

No. 2187, ff. 224, 2 coll., written by two different hands in Nasta'lik, the first on ff. 1-120, li. 11 in a page, the second on ff. 121-224, li. 13 in a page; size, 7½ in. by 5½ in.

2593

Sharbi-i-Hidâyah (شروح هديه). The first volume of a Persian paraphrase and explanation of the still greater encyclopedia of Muhammadan theology and law, the Haditha (see above in No. 2590). Compiled after the completion of the manuscript of Sharâ, by the same 'Abd-al-khâlik, or 'Abd-al-alhak (as he is called here) Sââdâdîl of Sirhind, and dedicated, like the previous work, to the emperor

2594

Sharbi-i-Hidâyah (شروح هديه) (جلد جهان) (جلد جهان). The fourth and last volume of the same Persian paraphrase of the Hidâyah, comprising the last sixteen kitâbâ, corresponding to the fourteenth, viz. 41-55, in the Wiktâh, viz.:

1. كتاب المقدمة, on fol. 41a in the Wiktâh; 2. كتاب الأسرار, on fol. 31b = 43; 3. كتاب السكوت, on fol. 53a, not marked as kitâb in No. 2590, but appearing as the twenty-third in the poetical paraphrase, No. 2592; 4. كتاب المباحث, on fol. 62b = 43 in No. 2590; 5. كتاب الإضاح, on fol. 67b = 44; 6. كتاب الأحاديث, on fol. 77a = 45; 7. كتاب الكربار, on fol. 81b = 46; 8. كتاب الأشراق, on fol. 106b = 47; 9. كتاب الأشراق, on fol. 123b = 48; 10. كتاب الأشراق, on fol. 133b = 49; 11. كتاب الأشراق, on fol. 150b = 50; 12. كتاب الأشراق, on fol. 150b = 50; 13. كتاب الأشراق, on fol. 150b = 50; 14. كتاب الأشراق, on fol. 150b = 50; 15. كتاب الأشراق, on fol. 150b = 50; 16. كتاب الأشراق, on fol. 150b = 50.

An index on ff. 1b-3b. The proper order of ff. 249-265 is: 249, 256-204, 250-255, 265.

No date.

No. 1792, ff. 409, li. 16; clear and distinct Nasta'lik; illuminated frontispiece on fol. 4b; size, 11½ in. by 7¼ in.

2595

Taisir-al-ahkâm (تسير الأحكام). A short compendium of Muhammadan theology, dealing with the principal points of orthodox ecclesiastical law on the basis of Qurân and Sunnah. It was
2598

An encyclopaedia of Muhammadan law from the strictest Sunnite standpoint, together with elaborate discussions on many moral and ethical questions closely connected with it, based on traditions and numerous quotations from standard works both in Arabic and Persian. The Arabic quotations are always accompanied by a Persian paraphrase. No author's name or title is to be found, as the copy opens abruptly in the middle of the second section, and a good number of leaves are missing in the beginning. There are besides several lacunas, viz. after ff. 24, 28, 50, 51, and 213. The work is apparently divided into forty-four sections, the headings of which are quoted here, with the exception of sff 1, 2, 7, and 38, which are missing:

1. در بيان ابان
2. در بيان اللحظة
3. در بيان العلل
4. در بيان العلل
5. در بيان المعاني
6. در بيان المعاني
7. در بيان المعاني
8. در بيان المعاني
9. در بيان المعاني
10. در بيان المعاني
11. در بيان المعاني
12. در بيان المعاني
13. در بيان المعاني
14. در بيان المعاني
15. در بيان المعاني
16. در بيان المعاني
17. در بيان المعاني
18. در بيان المعاني
19. در بيان المعاني
20. در بيان المعاني
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22. در بيان المعاني
23. در بيان المعاني
24. در بيان المعاني
25. در بيان المعاني
26. در بيان المعاني
27. در بيان المعاني
28. در بيان المعاني
29. در بيان المعاني
30. در بيان المعاني
31. در بيان المعاني
32. در بيان المعاني
33. در بيان المعاني
34. در بيان المعاني
THEOLOGY AND LAW.

A detailed index on ff. 1b-3b.
Written in the first year of Bahadurshah's reign (A.H. 1119 = A.D. 1707, 1708). At the end, on ff. 133 and 134, some traditions, tâ'rikât, etc.

No. 1034, ff. 134, ll. 20; Nastâ'îk; also, 9½ in. by 6½ in.

2800
'Akâ'il-i-Akbar (عثمان اکبر).
A work on Muhammadan metaphysics, philosophy of religion, and the evidences of Islam, from the Sunnite standpoint, by an anonymous author, usually known as 'Akâ'il-i-Barisahib, according to a note on fol. 1, the only place where the title of the book appears (عثمان اکبر) begins thus:

حمد له علیه آنتا، و امت مرکباندین (on God's essential nature), on fol. 2a.

The whole book is composed in the form of questions and answers, with frequent quotations from the Koran and traditions.

No date. The transcriber was Muhammad Makhduî, son of Dâ'ûd Muhammad.

No. 1247, ff. 145, ll. 13; clear and distinct Nastâ'îk; illuminated frontispiece; size, 8½ in. by 6½ in.

2801
Kifâyat-al-'ubd (کفایت العباد).
A comprehensive compendium of Muhammadan law according to the Sunnite doctrine, compiled by an anonymous author from many larger standard-works. The date is not mentioned. The title appears at the end of the text and in the colophon.

No date.

No. 933, ff. 110, ll. 13; clear and distinct Nastâ'îk; size, 8½ in. by 6½ in.
2602
Another copy of the same.
Beginning the same as in the preceding copy.
No date. On fol. 1\textsuperscript{a} an entry from A.H. 1174 (A.D. 1760, 1761). College of Fort William, 1825. Prayers and other small prose-pieces on the fly-leafs.
No. 2259, ff. 64, l. 17; Nasta'\'lik; size, 8\frac{1}{2} in. by 6\frac{1}{2} in.

2603
Ki\'ayat-i-Ab\'u Muslim (کیايت ابومسلم).
A short compendium of the whole religious and civil law of the Sunnites, by Ab\'u Muslim of Marw, in fifty-three babs (not fifty, as is stated in the first line), viz.:
1. 1427 in Shurut, on fol. 2\textsuperscript{a}.
2. 1427 in Jih\'at, on fol. 2\textsuperscript{b}.
3. 1427 in Tahrir, on fol. 3\textsuperscript{b}.
4. 1427 in Maw\'ud, on fol. 6\textsuperscript{b}.
5. 1427 in Taf\'iz, on fol. 7\textsuperscript{b}.
6. 1427 in Tash\'id, on fol. 8\textsuperscript{b}.
7. 1427 in Haddah, on fol. 9\textsuperscript{b}.
8. 1427 in Wajib, on fol. 10\textsuperscript{a}.
9. 1427 in Mu\'mkin, on fol. 10\textsuperscript{b}.
10. 1427 in Sunnah, on fol. 11\textsuperscript{b}.
11. 1427 in Tash\'id, on fol. 12\textsuperscript{b}.
12. 1427 in Tass\'al, on fol. 13\textsuperscript{b}.
13. 1427 in Jih\'at, on fol. 14\textsuperscript{b}.
14. 1427 in Wajib, on fol. 15\textsuperscript{b}.
15. 1427 in Wajib, on fol. 16\textsuperscript{b}.
16. 1427 in Wajib, on fol. 17\textsuperscript{b}.
17. 1427 in Wajib, on fol. 18\textsuperscript{b}.
18. 1427 in Wajib, on fol. 19\textsuperscript{b}.
19. 1427 in Wajib, on fol. 20\textsuperscript{b}.
20. 1427 in Wajib, on fol. 21\textsuperscript{b}.
21. 1427 in Wajib, on fol. 22\textsuperscript{b}.
22. 1427 in Wajib, on fol. 23\textsuperscript{b}.
23. 1427 in Wajib, on fol. 24\textsuperscript{b}.
24. 1427 in Wajib, on fol. 25\textsuperscript{b}.
25. 1427 in Wajib, on fol. 26\textsuperscript{b}.
26. 1427 in Wajib, on fol. 27\textsuperscript{b}.
27. 1427 in Wajib, on fol. 28\textsuperscript{b}.
28. 1427 in Wajib, on fol. 29\textsuperscript{b}.
29. 1427 in Wajib, on fol. 30\textsuperscript{b}.
30. 1427 in Wajib, on fol. 31\textsuperscript{b}.
31. 1427 in Wajib, on fol. 32\textsuperscript{b}.
32. 1427 in Wajib, on fol. 33\textsuperscript{b}.
33. 1427 in Wajib, on fol. 34\textsuperscript{b}.
34. 1427 in Wajib, on fol. 35\textsuperscript{b}.
35. 1427 in Wajib, on fol. 36\textsuperscript{b}.
36. 1427 in Wajib, on fol. 37\textsuperscript{b}.
37. 1427 in Wajib, on fol. 38\textsuperscript{b}.
38. 1427 in Wajib, on fol. 39\textsuperscript{b}.
39. 1427 in Wajib, on fol. 40\textsuperscript{b}.
40. 1427 in Wajib, on fol. 41\textsuperscript{b}.
41. 1427 in Wajib, on fol. 42\textsuperscript{b}.
42. 1427 in Wajib, on fol. 43\textsuperscript{b}.
43. 1427 in Wajib, on fol. 44\textsuperscript{b}.
44. 1427 in Wajib, on fol. 45\textsuperscript{b}.
45. 1427 in Wajib, on fol. 46\textsuperscript{b}.
46. 1427 in Wajib, on fol. 47\textsuperscript{b}.
47. 1427 in Wajib, on fol. 48\textsuperscript{b}.
48. 1427 in Wajib, on fol. 49\textsuperscript{b}.
49. 1427 in Wajib, on fol. 50\textsuperscript{b}.
50. 1427 in Wajib, on fol. 51\textsuperscript{b}.

2604
Tarjuma-i-Kaidan (ترجمه کیدان).
A tract on the rites and observances of prayer for Sunnites, according to the Hanafite school, translated from an original Arabic work by Kaidan, styled مسائل کتاب (masla\'at kitab) probably identical with the کتاب کیدان (kitab kaidan) in eight chapters, noticed in G. Flügel iii. p. 505. No. 18, into Persian, and enlarged from more than thirty other works on traditions, etc., by an anonymous author. The title appears on fol. 2\textsuperscript{a}, l. 6. It is divided into eight babs, viz.:
1. 1427 in Fud\'ah, on fol. 5\textsuperscript{a}.
2. 1427 in Fud\'ah, on fol. 5\textsuperscript{b}.
3. 1427 in Fud\'ah, on fol. 6\textsuperscript{a}.
4. 1427 in Fud\'ah, on fol. 6\textsuperscript{b}.
5. 1427 in Fud\'ah, on fol. 7\textsuperscript{a}.
6. 1427 in Fud\'ah, on fol. 7\textsuperscript{b}.
7. 1427 in Fud\'ah, on fol. 8\textsuperscript{a}.
8. 1427 in Fud\'ah, on fol. 8\textsuperscript{b}.
9. 1427 in Fud\'ah, on fol. 9\textsuperscript{a}.
10. 1427 in Fud\'ah, on fol. 9\textsuperscript{b}.
11. 1427 in Fud\'ah, on fol. 10\textsuperscript{a}.
12. 1427 in Fud\'ah, on fol. 10\textsuperscript{b}.
13. 1427 in Fud\'ah, on fol. 11\textsuperscript{a}.
14. 1427 in Fud\'ah, on fol. 11\textsuperscript{b}.
15. 1427 in Fud\'ah, on fol. 12\textsuperscript{a}.
16. 1427 in Fud\'ah, on fol. 12\textsuperscript{b}.
17. 1427 in Fud\'ah, on fol. 13\textsuperscript{a}.
18. 1427 in Fud\'ah, on fol. 13\textsuperscript{b}.
19. 1427 in Fud\'ah, on fol. 14\textsuperscript{a}.
20. 1427 in Fud\'ah, on fol. 14\textsuperscript{b}.

Beginning of the preface, on fol. 1\textsuperscript{b}:

As date appears only the 22nd of Dhul-alhijjah, but no year. The copyist was Ab\'d-al-kâdir Khâmiyyân. A seal of Ab\'d-al-kâhilâk with the date A.H. 1162 (A.D. 1749) on fol. 1\textsuperscript{a}. Haileybury MS.
No. 2288, olim 21. J. 1, ff. 21, l. 17; large Nasta\'lik; size, 11\frac{1}{2} in. by 7\frac{1}{2} in.

2605
Theological tracts.
1. On ff. 1\textsuperscript{b}-16\textsuperscript{a} : another copy of the Persian translation of the عطارید جامع (assembly of the jurists) or فيض البcci (flaw of the jurists) as it is called here; the beginning, however, differs from that in the preceding copy, viz.:

2. On ff. 17\textsuperscript{a}-50\textsuperscript{b} : a kind of Sunnite catechism in Persian, beginning:

It is wrongly styled
THEOLOGY AND LAW.

3. On ff. 51a-60a: a third theological tract on similar matters, beginning:

Nasr. 2 and 3 are copied by Muḥammad Ḥasanī, but not dated.

No. 1903, ff. 60a, l. 13 in Nashkī, on ff. 1-16a; l. 11 in careless Nastāʿīk, on ff. 17-60a; size, 8½ in. by 5½ in.

2606

Ants-almaʿminīn (اِنْسَ اَلسَّمِّيْنِ). A treatise on the Muhammadan religion, its various rites and observances, and on Muhammadan ethics by Abū-al-karim bin Muhammad Wāli (see fol. 1b, l. 6 and 7), entitled Aṣīs fil-ʿumānīn (see col. 2a, l. 3), and divided into a muqaddimah, four bābūs, and a khātimah.

32. In the fifth and last bāb (در معاذ) of this jāmīʿ bāb (سِتْر) the copy breaks off; all the rest is missing. According to the index the contents of the other bābūs were to be:

In the copy of this bāb (سِتْر) the copy breaks off; all the rest is missing. According to the index the contents of the other bābūs were to be:

2607

A large fragment of an anonymous compendium of Muhammadan theology and law, according to the Hanafite school, dealing with three of the five standard duties a Muslim has to fulfill, viz. prayer, alms, and fasting (ном.zaʿ, نماز). No other work of similar description treats in such an extensive way of these matters. The book is divided into bābūs, of which are marked in the text bābūs 13, 17-45, and 52. It is defective both at the beginning and end.

13. در بیان نمازها که در قرآن بماند و سوگند که می‌گویند, on fol. 54b; last line.
17. در بیان نماز و نفل, on fol. 65b.
18. در بیان نمازهای شتاء و نفل, on fol. 68b.
19. در بیان ترازو, on fol. 72a.
20. در بیان نماز, on fol. 73b.
21. در بیان حجت سه‌می, on fol. 74a.
22. در بیان نماز زمزمی, on fol. 76b.
23. در بیان سه‌می ترازو, on fol. 79a.
24. در بیان نماز مسافران, on fol. 82b.
25. در بیان نماز جمعه, on fol. 87a.
26. در بیان نمازکومند و حسون, on fol. 93b.
27. در بیان نماز باران, on fol. 94a.
28. در بیان نماز غرفه, on fol. 94b.
29. در بیان نماز خونه, on fol. 96a.
30. در بیان زعفران, on fol. 112b.
31. در بیان زعفران جهانیهایان, on fol. 116b.
32. در بیان زعفران کاوشان و سروان و کاموشان, on fol. 117b.
33. در بیان زعفران کویسی‌دان, on fol. 117b.
34. در بیان زعفران اسپان, ib.
35. در بیان زعفران نفره, on fol. 119a.
36. در بیان زعفران زهی, on fol. 119b.
37. در بیان زعفران داده زعفران, on fol. 120b.
38. در بیان مېIERهای داده زعفران, on fol. 123b.
39. در بیان اکل کان, on fol. 125b.
40. در بیان اکل کان, on fol. 126b.
41. در بیان مېIERهای داده زعفران, on fol. 127b.
42. در بیان دیده ماه رمضان, on fol. 128b.
43. در بیان دیده ماه شوال, on fol. 129a.
44. در بیان زمانه یا نکت و رزگ‌های دیگر, on fol. 130b.
45. در بیان شکنده‌های زعفران و در بیان مکروه‌های زعفران, on fol. 131a.

Lacuna after fol. 146.

52. در بیان گم‌بان, on fol. 149b.

The chief authorities mentioned are, among numerous other ones: كنی (probably the کنی کیما) (see above, Nos. 2575-2579); حکایه (see above, Nos. 2593 and 2594, and below, No. 2613); الكافی (i.e. الكافی, the digest of and commentary on Hanafite law, by Hāfiz al-Abū-al-barakat 'Abdallāh Nasafi, who died A.H. 710, or 1111 A.D. 1310-1312, see Loth, Arabic Cat., p. 62); حکایة (perhaps the حکایه on Hanafite law, by Ibn-al-Sarrāj, see ib. p. 101); حکایه (perhaps the حکایه on Hanafite law, by Fakhr-al-dīn Kālidkhān, who died A.H. 592, or A.D. 1196, see ib. p. 89); G. Flügel iii. p. 240); حکایه (the commentary on the Hidāyat, composed A.H. 700, or A.D. 1300, 1301, by Husain-al-Husain bin 'Ali Shīhānī, see ib. p. 55b); حکایه (the Hanafite law-book, by Raḍi-al-dīn Sarakhsī, who died A.H. 544, or A.D. 1149, 1150, see ib. p. 52b); جمع جمع (Tabarsi's commentary on the Kurān, composed A.H. 542 or 543, or A.D. 1147-1149, see ib. p. 12b); مصادر (i.e. المصادر, etc.; شامل (شامل, etc.).
2608

Another, but complete, compendium of Muhammadan theology and law, according to the Hanafi school, is a work by an anonymous compiler and based chiefly on the same sources as the preceding work, viz. 

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Language</th>
<th>Description</th>
</tr>
</thead>
</table>
| Ahmad ibn Abi Murajjändä | A.H. 375   | Arabic   | The work is divided into several fasāls, the first of which is
|                           | or 383     |          | headed
|                           | A.D. 985   |          | on certain matters. It is dated
|                           | or 993     |          | No date. |
|                           | A.D. 1480-1496 |          | No. 3108, ff. 56-58; li. 13-14; written by different hands,
|                           |            |          | partly in Naskh, partly in Nasta’liq; size, 7 in. by 4½ in. |

2610

Fragment of a detailed Persian treatise on prayers, with numerous Arabic quotations and specimens; it has neither beginning nor end, and neither title nor author's name are mentioned anywhere. It deals with prayers on all occasions and under all circumstances in the usual orthodox way.

Abrupt beginning, on fol. 104r. LL. 1-13: اللهم قد و أنت عبدًا. Occasionally very elaborate marginal glosses.

No. 1290, ff. 94-98; li. 13; Naskh; size, 10½ in. by 6½ in.

2611

Fragment of a Persian treatise on Sunnite law, without beginning or end. It opens abruptly thus:

اسب盎 آیا ایمان بیان آیمان آینده تعلیق آنسنت

Kitāb-i-fikhr

This is evidently a portion of a book of the same name with a second folio, on fol. 126r. Other kitābās which appear in this fragment are:

- Kitāb al-qawm, on fol. 128v.
- Kitāb al-khitâb, on fol. 157v.
- Kitāb al-khâlîqa, on fol. 163v.
- Kitāb al-kalâma, on fol. 188v.

Bibliotheca Leydeniana.

Numerous subdivisions into fasāls and bāhs. No indication of the author's name or the proper title anywhere. The apparent confusion in the arrangements of the subdivisions seems to indicate that the leaves are to some extent misplaced, although the catchwords are all correct.

No. 2507, ff. 111-115v. li. 14-15; Nasta’liq, the Arabic quotations in Naskh; size, 8½ in. by 4½ in.

2612

Kanz-almukâbahfât

A kind of extract from and commentary on the Kitâb al-khwâsîf of Hāfiz-aldin Nasafi (see the Persian translation of this work in Nos. 2575-2579); compiled in Persian, in order to make its subtleties more intelligible.
to young disciples, A.H. 1170 (A.D. 1756, 1757),
see fol. 18, l. 8, in the time of Muhammad 'Ali-khan Siraj-al-din Behdor, the son of Nawwab Anwar-
alikhan (see fol. 15, l. 4 and 5), by Shaiq Salama
in, known as Khalil Husain bin Shahbaz (see fol. 15, first
line). Anwar-alikhan was Nawwab of the Carnatic
and fell in battle against Muzaffarjung, A.H. 1162 (A.D.
1749); Muhammad 'Ali, his son, fled to Trichinopoly,
but was afterwards confirmed by Nawwab Nairjung
as ruler of the Carnatic, see Beale, Orient. Biogr.
Dict., p. 518, and No. 501 in this Cat.

Beginning:
محمد مرحبان سرد ك علم دين بالفران:

The title, كنار الكهانات, appears on fol. 12, l. 10;
on the last fly-leaf at the back of the MS, it is designated
as Masull dar fikhn (مسائل في فن).

The present copy is incomplete at the end and contains
only a portion of the whole, breaking off in the
19th kitab and the 133rd bab. The arrangement of
divisions and subdivisions is somewhat confused, as in
most cases of the kitabs, and several sections, which ought to be styled kitabs, are by mistake designated as
babs.

The kitabs are, following the arrangement in Nos.
2575-2579 above, as follows:
1. كتاب الهجره, on fol. 2a, containing five babs;
2. كتاب التثنية, on fol. 13b, beginning with the sixth
bab and going down to the twenty-fifth, as it seems;
3. كتاب الخلافات, on fol. 61b, containing babs 26-35;
4. كتاب السير, on fol. 71b, beginning, as it seems,
with bab 36, which is, however, not marked, as is the
case with bab 26 in the preceding section too;
5. كتاب المسلمين, on fol. 76b (beginning in the middle of bab 38);
6. كتاب التمعال (here wrongly styled باب), on fol. 94b;
7. كتاب الطلاق, on fol. 111b (again styled by mistake
باب طلاق), on fol. 154b;
8. كتاب المرأة, on fol. 160b (again styled by mistake
باب زوجة), on fol. 175b;
9. كتاب المرأة (see to begin with (باب ندوة ونغم
نديم) in the section (Kitab al-faqih), on fol. 184b;
10. كتاب المرأة, on fol. 190b. Between this and the
following kitab a new one is put in, on fol. 205b;
11. كتاب البغا (see to begin with
(باب ندوة ونغم) in the section (Kitab al-faqih), on fol. 203b;
12. كتاب المرأة, on fol. 206b (again wrongly styled باب
نديم), on fol. 206b; 17. كتاب المرأة (styled again
(باب ندوة ونغم) in the section (Kitab al-faqih), on fol. 207b;
18. كتاب الخلافات, on fol. 210b; 19. كتاب البغا, on fol. 212b.
Occasionally various readings, glosses, and additions on
the margin.

Bibliotheca Leydeniana.
No. 2583, ff. 220-227, l. 14-21; rather incorrectly written in
a very irregular and unsewed Naskhi size, 8½ in. by 5½ in.

2618
Hidayat-i-fars (هداية فارسی).
A large Persian work on Muhammadan ecclesiastical
and civil law according to the Hanafite school, based
on various Arabic standard works, but chiefly on
Burbun al-din Abu al-Hasan 'Ali al-Marghunian's famous
hedaya (see a Persian paraphrase of it in Nos. 259 and
258 above), and therefore styled هداية فارسی.

It was compiled at the request of the Governor-
General of India, Warren Hastings, A.H. 1190 (chronon-
grammatically = A.D. 1776), by Ghulam Yahya, that is Moulawi Mahmud Yahyarakham,
together with Mulli Taimur, and Abu Muhammad Husain and
Mullah Shari'at-allah. It is apparently subdivided into four
or volumes like the Persian paraphrase, see above),
but only the main portions of the first and third volumes
and parts of the second and fourth are found in this
copy. The remaining portions are missing, in con-
sequence of large lacunas after ff. 190, 810, 906, and
938. A complete copy of this work in four volumes is
described in Ricci i. pp. 23 and 24. An English
translation of it was published by Charles Hamilton in
London, 1791; the Persian text was printed in Calcutta,
1807. The first volume comprises the first five kitabs,
as in Ricci's first volume, viz.:
1. كتاب منازع (Contactor), on fol. 4b; 2. كتاب الطلاق,
on fol. 58b; 3. كتاب منازع (Contactor), on fol. 186b;
4. كتاب منازع (Contactor), on fol. 256b; and 5. كتاب
بين حج
between two
separate
sections,
the

The second volume (which ought to contain kitab 6 to
19, from the book of marriage, to that of
pious foundations, (Kitab al-faqih) begins abruptly on fol.
191b; the text then goes down uninteruptedly to fol. 810,
where, according to the colophon, the third volume
ends. The kitabs found in this portion belong to the
third volume only, viz.: 20, 21; كتاب در بره وصرف,
on fol. 314b; 22, كتاب در بره كفالة,
on fol. 324b; 23, كتاب در بره خواتن,
on fol. 352b; 24, كتاب در بره جواهر,
on fol. 437b; 25, كتاب در بره جواهر,
on fol. 473b; 26, كتاب الاقتر,
on fol. 531b; 27, كتاب الاقتر,
on fol. 555b; 28, كتاب المفاوضة,
on fol. 576b; 29, كتاب المفاوضة,
on fol. 625b; 30, كتاب المفاوضة,
on fol. 658b; 31, كتاب الاقتر,
on fol. 720b; 32, كتاب الاقتر,
on fol. 765b. Ff. 906-1108

IND. OFF.
appearing in the text are a few kitābs, a considerable number of bābs, and endless faṣlas, ma‘alās (or istitfās), and dāllis. The copy is, moreover, incomplete at the end. The bābs and kitābs which are marked in this copy are:

1. باب تطلم و دیگر نسخات و احکام آن, on fol. 41b, lin. penult.
2. باب دیاب, on fol. 7a.
3. باب مسائل دیت و تفسیرات, on fol. 15b, lin. penult.
4. باب در مسائل نقص و عبدالرضا آن, on fol. 21b.
5. باب مسائل نقص مقدمات یزدی سرسبزی, on fol. 27b.
6. باب مسائل ما دون نفس, on fol. 28b.
7. باب شهادت قدیم, on fol. 41b, first line.
8. باب در اعجاز جهانی الفعل, on fol. 42b.
9. باب ما تصدع الرحمن و الظاهرین, on fol. 50b, last line.
10. باب این مسائل که فرم بیشتری, on fol. 70b.
11. باب در مسائل که در آنچه خلاف شرع, on fol. 124b, first line.
12. باب لودر, on fol. 162b.
13. باب المعرفة (معروفه), on fol. 163b.
14. باب ما سپزیه و ما لی سپزیه, on fol. 164b.
15. باب سفیر ولد و (الشامل), on fol. 166b.
16. باب من این که ویل شام به سبب شنیده, on fol. 170b.
17. باب در بیان انواع حسیب و شرایط آن و تعریف آن (in the following copy), on fol. 175b.
18. باب در بیان مسائل فناوری و غیره, ib.
19. باب در بیان مسائل فناوری و غیره, on fol. 237b.
20. باب در بیان مسائل فناوری و غیره, on fol. 269b.
21. باب در بیان مسائل فناوری و غیره, on fol. 287b.
22. باب مجموعات, on fol. 297b, last line.
23. باب الشهادت, on fol. 302b.
24. باب وکالت در تکمیل, on fol. 305b.
25. باب الیکر, on fol. 309b, last line.
26. باب حفاظت, on fol. 312b, lin. penult.
27. باب در هدایه, on fol. 314b.
28. باب التغلغ, on fol. 315b.
29. باب در بیان مسائل نمازقل ایف (الزی), on fol. 318b.
30. (again as in 25) باب المهر, on fol. 327b.
THEOLOGY AND LAW.

31. بَابِلْ حَرْمَةُ العَمَارَةُ.
32. بَابِلْ نَكَاحِ (كَنَاحُ) مَرْكَزَةٌ.
33. بَابِلْ اِلْفَيْضَةِ، on fol. 323b.
34. بَابِلْ دَرْسَاتِ مَسْأَلَةَ، on fol. 345a.
35. بَابِلْ كَبِيرُ مَسْأَلَةِ، on fol. 345b.
36. بَابِلْ كَبِيرُ مَسْأَلَةِ، on fol. 346a.
37. بَابِلْ كَبِيرُ مَسْأَلَةِ، on fol. 360a.
38. بَابِلْ حَدُوَّة، on fol. 371b.
39. بَابِلْ حَدُوَّة، on fol. 372b.
40. بَابِلْ أَسْمَيْنَ، on fol. 374b.
41. بَابِلْ صَنَاعَةٌ، on fol. 375b.
42. بَابِلْ مَوَاطِنُ، on fol. 378a, first line.
43. بَابِلْ عَشَرُ، on fol. 380b.
44. بَابِلْ عَشَرُ، on fol. 383b.
45. بَابِلْ أَعْتَدَّ، on fol. 391a.
46. بَابِلْ مَاتُ، on fol. 392b.

In this bāb the copy breaks off. Especially in the earlier part of the MS., there are added in red ink many valuable marginal and interlinear glosses.

No. 586, ff. 393, ll. 13; large and distinct Nasta’līk; size, 13 in. by 7 in.

2615

Another copy of the same.

This copy is much more incomplete even than the preceding one, breaking off in the eighteenth section with the words... (corresponding to fol. 228b, l. 4 there); it has besides a large lacuna on fol. 276 immediately before the beginning of the eleventh section, the whole portion from fol. 285b, first line, to fol. 123b, last line, in the preceding copy being entirely left out here. Finally, ff. 148 and 149 must be substituted for ff. 172 and 173 and vice versa, so that the former come between ff. 171 and 174, and the latter between ff. 147 and 150. Beginning of the preface the same as in the preceding copy; the names of Warren Hastings and the author, Muhammad Wāsīl Jā’isi, appear here on fol. 28b, ll. 2 and 4.

Beginning of the work itself, on fol. 3b, with one particular modification in the original arrangement of the last four sections or kismas of the book, viz.: 

After this, the contents of the first three sections are as follows: 

The eighteen sections of this very incomplete copy are found here: 1. on fol. 4b; 2. on fol. 7b; 3. on fol. 17b; 4. on fol. 23b; 5. on fol. 33b; 6. on fol. 34b; 7. on fol. 35b; 8. on fol. 55b; 9. on fol. 60b; 10. on fol. 82b; 11. on fol. 98b; 12. on fol. 144b; 13. on fol. 145b; 14. on fol. 146b; 15. on fol. 173b; 16. on fol. 152b; 17. on fol. 157b; 18. ib. Another section, called here كَبَيْرُ مَسْأَلَةٍ، on fol. 192b, appears as if in the preceding copy, on fol. 203b.

From Duncan's sale, Febr., 1818.

No. 1652, ff. 224, ll. 13; large and distinct Nasta’līk; size, 13 in. by 7½ in.

2616

Fakhr-al-shuyūkh (فِخْرِ الشُّيُوخِ).

A compendium of Muḥammadan theology, law, and Shī‘ism, compiled at the request of Tipū Sultaṅ (A.H. 1197-1213 = A.D. 1782-1799, see fol. 3b, l. 2), A.H. 1200 (A.D. 1786, see fol. 3b, l. 2), by 'Ali Riddá Sharaf (see fol. 6b, l. 10), and beginning : كُروُرُ حَمَدٍ سَارُارَةَ، on fol. 13b, and beginning : وَقُرُعُ مَا مَتَى مَزَّ، on fol. 30b.

In the preface the author mentions two other well-known compilations made by Tipū's order, viz. the mastûh, by Zain-al-ábidin of Shāshtar, and the jāmīh, by Hasan 'Ali, with the taḥkallus 'Izzat (see further below in the section 'Varias').

Index on ff. 7a-8a.

The work is divided into three bābās, viz.: 

بَابٍ أَوْلِي يُرِدُونَ عَقَيَّدَ، on fol. 8b.
بَابٍ مَبْدُوءُ يُرِدُونَ دَقَةٍ، on fol. 13b.
بَابٍ سَيِّمُ يُرِدُونَ سَلَوَکَ، on fol. 30b.

The second bāb comprises thirty-four faṣals, dealing with the regulations for ablation, prayer, almsgiving, fasting, pilgrimage, marriage, criminal proceedings, etc. ; the third bāb also contains several faṣals.

No date.

No. 1586, ff. 45, ll. 13; very careless Nasta’līk; size, 8½ in. by 5½ in.

2617

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 7a, l. 7. First bāb, on fol. 8a; second bāb, on fol. 14b (here in thirty-three faṣals only); third bāb, on fol. 35b.

No date. College of Fort William.

No. 2183, ff. 50, ll. 11 on ff. 1-40, ll. 13 on ff. 41-50; written by the two hands, the first of which is a very careless and uncouth Nasta’līk, the second a more neat and distinct one; size, 8¼ in. by 6½ in.

2618

Fatwāwā-i-Muḥammad (فَتْوَاتُ عَمَّادِ).

Fatwas or legal decisions on all the various questions of ecclesiastical and civil law, collected and arranged in 313 short chapters by an anonymous author at the request of the same Tipū Sultaṅ (see fol. 3b, ll. 11 and 12; fol. 3b, l. 9; and fol. 4b, l. 2).

4 x 2
Beginning: نَبِيُّ اللَّهِ ﷺ كُرَّ من بَنُو آدم العلَا نَبُوَّةَ الكُفَّانِ وَالْمُكَالِمِينَ وَبِرْزُبِ دَينِهِمَّ الْفَقِيِّ كُتُبٍ

This collection ends on fol. 176b. Ff. 177a–189b are filled with prayers against various diseases, etc., and the enumeration of all the beautiful names (usually ninety-nine) of Muhammad, Fatimah, etc. Ff. 190a–190b contain some additions to the fatwās and two invocations. A complete index on the fly-leaves.

No. 1668, ff. 192, l. 17; Nasta‘lik, all the Arabic quotations in Naskh; index and additions by other hands; size, 12¾ in. by 7½ in.

2619
Mu‘ayyid-almujahidin (مُعَيْيَدُ المُجَاهِدِينَ).
A collection of poetical khuṭbāt or prayers in verse, to be read from the pulpit, composed at the request of the same Tipū Sultan by Zain-al-‘abīdīn Mūsāwī ibn Sayyid Raṣīl of Shāhātar (the author of the Fihrist al-majahidin, see No. 2616 above and further below under 'Varius'), who, after having lived for a long time in Madras and Balaghat, became finally a courtier of Tipū Sultan, see A. Spruner, pp. 591 and 592. It is introduced by a preface in prose and contains 154 khuṭbāt in different metres, most of them in the form of kafkas and only a few in mathnawi-bittas; Spruner, therefore (loc. cit.), is wrong in calling this work a mathnawi.

Beginning of the preface, on fol. 1b:

اللَّهُ أَحْلَمَ رَأْسَهُ بِالْمَلَائِكَةِ وَالْمُلُوكِ وَلَمْ يَمْلَأَهُ عَمَلَهُ بِكَفَّانِهَا 

Beginning of the first khuṭbāt, on fol. 4b:

جَانِ سَيِّЯسٍ بِرْجٍ كِيرُٰبٍ

>Dated the 27th of Ramadān, A. H. 1221 (A.D. 1806, Dec. 8).

No. 447, ff. 151, 2 coll., each ll. 9 (ll. 13 in the preface); Nasta‘lik; size, 8¾ in. by 6 in.

2620
Another copy of the same.

Preface on fol. 1b: beginning of the first khuṭbāt, on fol. 5b; it is headed here thus: خَلَفَ بِصَمَتِ جَارٍ دِيَارٍ بدْرُ صَعِيسٍ تَبَارَ جَهَّازٍ، وَعَزَّهَا أَكْبَرُ دِينٍ مَّسَّهَا جَاهَّالٍ مَّزَدَّ، بَسَّةِ نُصْرٍ، بِنَا بَنْيُ حَكَّامٍ تَنْفَصُّ بَيْنَهَا غَيْرُ حَلْدٍ للهُ مِلَكُ وَسُلْطَانُ

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11–14; Nasta‘lik; size, 8⅞ in. by 6½ in.

2621
Zād-almujahidin (زَادُ المُجَاهِدِينَ).
The duties of a Muslim with special reference to the holy war against infidels and an additional chapter on ethics, morals, and eschatology, compiled by order of the same Tipū Sultan in the year 1221 since the prophetic mission came to Muhammad (اللِّهُ أَحْلَمَ رَأْسَهُ بِالْمَلَائِكَةِ وَالْمُلُوكِ وَلَمْ يَمْلَأَهُ عَمَلَهُ بِكَفَّانِهَا)

= A.H. 1220, A.D. 1794, 1795, see fol. 4b, l. 8, to strengthen his faithful subjects for the Jihad against the cursed Christians (تَحْمِيلُ الْقَرْنِينِ), see fol. 4b, l. 10. The chief portion of the book, filled with numerous quotations from the Kurān and the Sunnah, is due to the court-chaplain Ghulām Ahmad (fol. 4b, l. 8), the same who translated into Hindīstānī the work on Muhammadan ecclesiastical and civil law, styled Khulāṣa-ī-Sulṭānā (see No. 2623 below), at the request of the same Tipū Sultan. A complete index on the fly-leaves.

Beginning:

اللَّهُ أَحْلَمَ رَأْسَهُ بِالْمَلَائِكَةِ وَالْمُلُوكِ وَلَمْ يَمْلَأَهُ عَمَلَهُ بِكَفَّانِهَا

The book is divided into three bābāt, the first of which comprises seven fāṣila, the second ten, and the third fifteen.

1. خَلَفَ بِصَمَتِ جَارٍ دِيَارٍ بدْرُ صَعِيسٍ تَبَارَ جَهَّازٍ، وَعَزَّهَا أَكْبَرُ دِينٍ مَّسَّهَا جَاهَّالٍ مَّزَدَّ، بَسَّةِ نُصْرٍ، بِنَا بَنْيُ حَكَّامٍ تَنْفَصُّ بَيْنَهَا غَيْرُ حَلْدٍ للهُ مِلَكُ وَسُلْطَانُ

2. خَلَفَ بِصَمَتِ جَارٍ دِيَارٍ بدْرُ صَعِيسٍ تَبَارَ جَهَّازٍ، وَعَزَّهَا أَكْبَرُ دِينٍ مَّسَّهَا جَاهَّالٍ مَّزَدَّ، بَسَّةِ نُصْرٍ، بِنَا بَنْيُ حَكَّامٍ تَنْفَصُّ بَيْنَهَا غَيْرُ حَلْدٍ للهُ مِلَكُ وَسُلْطَانُ

3. خَلَفَ بِصَمَتِ جَارٍ دِيَارٍ بدْرُ صَعِيسٍ تَبَارَ جَهَّازٍ، وَعَزَّهَا أَكْبَرُ دِينٍ مَّسَّهَا جَاهَّالٍ مَّزَدَّ، بَسَّةِ نُصْرٍ، بِنَا بَنْيُ حَكَّامٍ تَنْفَصُّ بَيْنَهَا غَيْرُ حَلْدٍ للهُ مِلَكُ وَسُلْطَانُ

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11–14; Nasta‘lik; size, 8½ in. by 5½ in.
THEOLOGY AND LAW.

2622

Another copy of the same. Beginning the same as in the preceding copy; the author's name appears on fol. 3 b., lin. penult.; the date is on fol. 4 a., ll. 8 and 9. On fol. 1 a. it is styled جمعة زاد العدد. Of the bäbes and fasilas, only the first five fasilas and the seventh of the first bäb are marked, viz.: 1. on fol. 5 a., l. 2.; 2. on fol. 20 b., l. 2.; 3. on fol. 23 b., last two lines; 4. on fol. 26 b.; 5. on fol. 35 b., lin. penult.; 7. on fol. 51 a. (marked on the margin). No heading of the sixth fasil is to be found, and all the subdivisions of the second and the third bäb no trace is left in the leaves. No date. The copyist was Sayyid 'Ali Riḍā, son of Sayyid 'Abd-alkādīr.

Bibliotheca Leydeniana.

No. 2734, f. 157, l. 11; Nasta'īlīk, the Arabic quotations in Naskhi; size, 9 in. by 6 in.

2623

Khulāṣa-i-Sultānī (خلاصات السلطاني). A work on Muhammadan ecclesiastical and civil law in Hindūstān, translated from the (Arabic) original of Abū Hāṣim Buhkārī by the same Ghulām Ahmad, likewise for Tipū Sultān, and beginning, on fol. 3 b.: حمد و ثنا ثابت هي خاص خاصية تبين عصره و حاصيته. It is divided into two kismas: قسم أول يبين اتقان كي, on fol. 4 b. قسم دوم يبين أحكام شريعت كي, on fol. 10 b. The second kisma has numerous subdivisions, bäbes and fasilas. The headings of the former are: باب الطهارة, on fol. 10 b. باب حفظ و نفاس, on fol. 17 b. باب بيان إجماع, on fol. 22 b.
2626

Lattif (اللطف). A collection of invocations and prayers for special occasions, divided into a number of latifas, beginning:

On fol. 227a (the first empty page) it is styled

No. 1380, ff. 227-274, ll. 15; Naskhi; size, 10½ in. by 6¼ in.

2627

Masail (مسائل). Theological discussions in form of mas’ulas, by Kâdi Kuth, beginning:

Copied A.H. 1209 (A.D. 1794-1795).
No. 1345, ff. 65*-76*, ll. 13; Nastâlîk; size, 7½ in. by 4½ in.

2628

Sharh-i-nawwâd u nuh nâm-i-khuda (شرح نواد و نوم کحذدا). A Persian explanation of the ninety-nine names of God; it begins with the enumeration of the ninety-nine Arabic epithets, on fol. 19:

On fol. 5, the Persian commentary begins thus:

It ends on fol. 22b, and is dated the 10th of Dhul-Qa’dah (no year being mentioned). The remaining pages of this MS, are filled with miscellaneous matters, viz. a) a tradition of the prophet, on fol. 21b; b) a tract on chronology.

College of Fort William, 1825.
No. 2207, ff. 27, ll. 10-12; Nastâlîk and Shikasta mixed; size, 8½ in. by 6½ in.

2629

Kitâb-i-‘akâ’id (کتاب عقائد). A collection of theological treatises in Arabic and Persian, intermixed with a grammatical tract and a kašidah of Sa’dî.

Contents:
1. On ff. 1a-15b, ll. 12-16; Naskhi.

Contents:
2. On ff. 16-20, ll. 11; Nastâlîk.

3. On ff. 20b-28b, ll. 11; Nastâlîk.

Mi’at ‘awamîl (میات اعمایل), usually styled Mi’at ‘amîl (میات امیل), Jârîjâ’s (i.e. Abû Bakr) ‘Abd-al-kâhir bin ‘Abd-al-rahamân, who died A.H. 471 = A.D. 1078, 1079) well-known grammatical treatise on the hundred regents, in Persian verse, beginning:

On the title-page it is styled

No. 1380, ff. 227-274, ll. 15; Naskhi; size, 10½ in. by 6¼ in.

2627

Masâ’il (Masail). Theological discussions in form of mas’ulas, by Kâdi Kuth, beginning:

Copied A.H. 1209 (A.D. 1794-1795).
No. 1345, ff. 65*-76*, ll. 13; Nastâlîk; size, 7½ in. by 4½ in.

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College of Fort William, 1825.
No. 2207, ff. 27, ll. 10-12; Nastâlîk and Shikasta mixed; size, 8½ in. by 6½ in.

2629

Kitâb-i-‘akâ’id (کتاب عقائد). A collection of theological treatises in Arabic and Persian, intermixed with a grammatical tract and a kašidah of Sa’dî.

Contents:
1. On ff. 1a-15b, ll. 12-16; Naskhi.

Hišar akmal (حمام، أكمل حموم) prayers and invocations in Arabic, ascribed to ‘Abd-alkâhir Jârîjâ’s (Mi’at ‘amîl) (میات امیل), Jârîjâ’s (i.e. Abû Bakr) ‘Abd-al-kâhir bin ‘Abd-al-rahamân, who died A.H. 471 = A.D. 1078, 1079) well-known grammatical treatise on the hundred regents, in Persian verse, beginning:

On the title-page it is styled

No. 1380, ff. 227-274, ll. 15; Naskhi; size, 10½ in. by 6¼ in.

2627

Masâ’il (Masail). Theological discussions in form of mas’ulas, by Kâdi Kuth, beginning:

Copied A.H. 1209 (A.D. 1794-1795).
No. 1345, ff. 65*-76*, ll. 13; Nastâlîk; size, 7½ in. by 4½ in.

2628

Sharh-i-nawwâd u nuh nâm-i-khuda (شرح نواد و نوم کحذدا). A Persian explanation of the ninety-nine names of God; it begins with the enumeration of the ninety-nine Arabic epithets, on fol. 19:

On fol. 5, the Persian commentary begins thus:

It ends on fol. 22b, and is dated the 10th of Dhul-Qa’dah (no year being mentioned). The remaining pages of this MS, are filled with miscellaneous matters, viz. a) a tradition of the prophet, on fol. 21b; b) a tract on chronology.

College of Fort William, 1825.
No. 2207, ff. 27, ll. 10-12; Nastâlîk and Shikasta mixed; size, 8½ in. by 6½ in.

2629

Kitâb-i-‘akâ’id (کتاب عقائد). A collection of theological treatises in Arabic and Persian, intermixed with a grammatical tract and a kašidah of Sa’dî.

Contents:
1. On ff. 1a-15b, ll. 12-16; Naskhi.

Hisar akmal (حمام، أكمل حموم) prayers and invocations in Arabic, ascribed to ‘Abd-alkâhir Jârîjâ’s (Mi’at ‘amîl) (میات امیل), Jârîjâ’s (i.e. Abû Bakr) ‘Abd-al-kâhir bin ‘Abd-al-rahamân, who died A.H. 471 = A.D. 1078, 1079) well-known grammatical treatise on the hundred regents, in Persian verse, beginning:

On the title-page it is styled

No. 1380, ff. 227-274, ll. 15; Naskhi; size, 10½ in. by 6¼ in.
Theological poems.

Contents:

1. On ff. 1a-15b, ll. 10: Bād’-al-amāli (بد الإملائي), Sirāj-al-dīn All bin ’Uthmān al-aṭīf al-farghānī’s Arabic kāshidh on the unity of God (composed A.H. 569- A.H. 1173, 1174, see J. Auner, Arabic Cat., p. 41, No. 147; G. Flügel i. p. 459; Loth, Arabic Cat., p. 259, etc.; and H. Khāfīā i. p. 558, No. 9244; edited by Peter von Bohlen, Königsberg, 1825, and printed in Kassan, with a Tataric paraphrase, 1849), with an interlinear Persian paraphrase in red ink.

Beginning: ملكة ملك بن مولى المولى

The usual beginning of the kāshidh, viz., "الله الذي يستعينه وجعل فأمره بالعاصم" (الله الذي يستعينه وجعل فأمره بالعاصم), from which the poem has also got the name of the kāshidh, is here the second part.

Dated the 14th of Rabi‘-al-walāw, A.H. 1147 (A.H. 1734, Aug. 15).

2. On ff. 15c-28a, ll. 10.

Alasam al-ḥusnā (الأسماء الحسنى), Nūr-al-dīn of Damietta’s Arabic kāshidh, rhyming in یه, on the beautiful names of God (see J. Auner, Arabic Cat., p. 234, No. 548; Arabic Cat. of the Brit. Mus., No. 175, 2; A. F. Mehren, p. 165, col. 1; Fleischer, Cat. Lips., p. 435), likewise with an interlinear Persian paraphrase in red ink.

Beginning: دالتا بسم الله المرع ويد العين

Dated by ’Abd-al-akhšāq the 15th of Rabi‘-al-walāw (the year is omitted, but it is evidently the same as in No. 1, viz. 1147 = A.D. 1734, Aug. 15).

3. On ff. 29-60, usually 2 coll., each ll. 13.

‘Aṣẖābi-d-ı-Jāmi (العثبة جامع), also styled Ḥikād-nāmā (الحکاية المنا), a collection of poems on the Mahdī, a few in mathnavī-baits, the majority in form of kīsas, mixed with some rubāīs and fardh and interspersed with Arabic quotations from various Sūras of the Kurān; comp. above, Nos. 1281 and 1282; and Rieu ii. p. 827, No. VIII.

Beginning: بعده أحمد خسرو دم نست ور به ورق

No date.

No. 1476, ff. 60; written in two different kinds of Naskhi; size, 5½ in. by 4½ in.

Miscellaneous.

1. An anonymous treatise, incomplete at the beginning, on religious duties, on fol. 1v; ll. 13-15.

2. Tarjama-i-hadīthāt-i-nabawī (ترجمة حديث النبي), a Persian paraphrase of traditions of Muhammad, on fol. 34b; ll. 11, in thirty-two short bābās.

Beginning: تأبنا در تعلیم علم وعلیه الرضوان قل الثواب البیان

3. Another copy of the ‘Aṣẖābi-d-ı-Jāmi (العثبة جامع), as in No. 3 of the preceding copy, on fol. 72b; ll. 15.

No. 155, ff. 1-101; written in various kinds of Nastā‘ilīk by three or four different hands; size, 8¼ in. by 5½ in.

Appendix: A Pushtū-Persian Work on the Sunniite Creed.

2632

Makhzan-al-islām (مختصر الإسلام), A comprehensive work on the observances, rites, and dogmas of Islamism, according to the Sunnite creed, with occasional references to Sūfī theories, compiled in the Pushtū or Afghan language, with Persian prefaces to each chapter and other Persian quotations, on the basis of the best Arabic and Persian sources, by Akhund Darwīzā Nīrāngārārī (with his real name ’Abd-al-ałārī ibn Makhzūm), the founder of the national literature of the Afghans, who lived under the emperor Akbar (A.H. 963-1014 = A.D. 1556-1605), at Pushtuwar, and had received his spiritual tuition from Shaikh ‘Ali Tirmidžī. He wrote this work for the purpose of guarding his Afghān countrymen against the heresy of a certain heretic or atheist (زندی), Bāyazid Anšārī, son of ’Abdallāh of Kandahār, commonly known as Yūsuf Zī, the founder of the Šāhānshāh sect, who was finally defeated by Akbar’s general Mūsākhān, comp. on this heretic and his sect Dr. Leyden’s excellent treatise in the Asiatic Researches,” vol. xi. pp. 362-428, entitled: “On the Reforming Sect and its Founder, Bāyazid Anšārī,” and Graf Noer, Kaiser Akbar, vol. ii. pp. 180-219; Leyden, 1885; on the present work, which also bears the titles of Makhzan-al-islām, Mufīr, and Mufīr, Captain Raverty, Selections, prose and poetical, in the Pushtū or Afghan Language, London, 1860; and Z. D.M. G. vol. vi. p. 786 sq.; B. Dorn, A Christomathy of the Pushtū or Afghan Language, St. Petersburg, 1847, preface, p. v sq.; and extracts from it, ib., pp. 270 sq.; see also Raverty’s Gulshan-i-Roh, London, 1860, p. 133 sq.; and his Grammar of the Pukhtū, second edition, London, 1866, introduction, pp. 32-33. Akhund Darwīzā’s elder son Karimādād, who is occasionally addressed in the original draft of
his father's work wrote a  to it and revised and modified it to some extent (see the next copy); in A.H. 1014 (A.D. 1605) his younger son 'Abd-al-ka'rîm again revised and rearranged it, restoring certain parts omitted in Karlinda's recension, curtailing other parts and adding new material, where it appeared desirable to him (see Nos. 2634 and 2635 below). The book is divided into eight bayâns, each of which has in the present copy, which seems to represent the original composition of Akhuud Darwîzâ himself, a Persian introduction.

Beginning of the preface or introduction to the first bayân, on fol. 1r:

مردم الهام الذي اعترض عليه واربيليم الى التَّفَصِّيل، فبينهم من أعوام صمائر النار، نحو ما في القصيدة الآتية: 

Bayân I, on fol. 38v:

A Persian translation of the same kasidah, by the Hanifite Imam Siraj-aldin 'Ali bin Uthman al-ashârî, which has been noticed in No. 2630, 1 above. This first bayân is incomplete at the end in consequence of a lacuna between ff. 8 and 9; the last words, on fol. 8r, correspond to fol. 50r, 2 in No. 2634 below. Beginning of the bayân itself:

بسم الله الرحمن الرحيم، يَا حمَّام، بضوء الناس

Bayân II, on fol. 9r:

A Pushto paraphrase and interpretation of the famous kasidah of Imam Sharaf-al-din Abu 'Abdallah Muhammad bin Sa'd al-Basri (who died A.H. 694 = A.D. 1295) in praise of Muhammad, and styled the tahrîr (see below, Nos. 2647-2652; edited by Rosenzweig, Vienna, 1824, and by Halâs, ib. 1860, with a metrical Persian and Turkish paraphrase, and German translation; latest Eastern editions, Bûlâk, A.H. 1305. Cairo, A.H. 1307; Kütah, with a Tataric paraphrase, 1888; French translation in Garcin de Tassy, Exposition de la foi musulmane, pp. 127-148; comp. G. Flügel i. p. 465 sqq.; H. Khalfa iv. p. 523 sqq.; No. 9449, etc.). It is incomplete at the beginning, owing to the same lacuna after fol. 8; its abrupt beginning, on fol. 9r, corresponds to fol. 53v, 1 ab infra in No. 2634 below.

Bayân III, on fol. 25v:

اندرياك تختي نهایه ناشی: 

The seventy-two sects of Islam and the particular article of faith by which each of them is separated from the orthodox Sunnite creed.

Bayân IV, on fol. 36v:

The quintessence of Kâdîâni (see above, Nos. 2604 and 2605) made easy, an exposition of the various aspects of prayer, in eight bâbs, viz.:

1. در بين الرسول نماز, on fol. 38v.
2. در بين إجابة نماز, likewise on fol. 38v.
3. در بين سطح نماز, on fol. 39v.
4. در بين مسجد نماز, on fol. 40v.
5. در بين معرّفة نماز, on fol. 41v.
6. در بين جملة نماز, on fol. 42v.
7. در بين مصادر نماز, on fol. 44v.
8. در بين مسائل نماز, on fol. 45v.

Bayân V, in three fold, viz.:

1. On fol. 45v. در ما رکب تمتیم وقعه که از عقود

2. On fol. 48v, first line: اندر اکند حضرت شیخ

3. On fol. 55v: اندرياك تختي نهایه ناشی

A treatise on the correct and legitimate reading of the Qur'an, by the author of this work himself.

Bayân VI, on fol. 61v:

Refutation of the wrong interpretation, given by heretics to the letters of the alphabet, with the recognised Sunnite explanation, beginning with the letter 

Bayân VII, on fol. 77v:

Drivian Nukas بخصوص قلها: 

Twenty-three nuktas on various points of the Sunnite creed, viz.:

1. در بين تمام وایمان مفتّش و در بين

2. در بين احکام و آرمان و شراط ایمان

3. در بين مسجد و جملة و در بين نکات

4. در بين مهم و مسجد و در بين

Tente نحايا و تثبت این

تختی نهایه

Translation of the four books, or articles of faith, by Diyâ-aldin Imâm Muhammad Shâmi.
THEOLOGY AND LAW.

Bayán VIII, on fol. 100a. This bayán ends on fol. 109b, line penult, and is followed by a large number of miscellaneous chapters, beginning with a confession of faith, viz. آیت الله ملا سید علی موسی خفیف, with a detailed Pushútí paraphrase and explanation, on fol. 109b, first line, to fol. 110b, l. 9; the next chapter is dedicated to the first bayán of the same author, on fol. 110b.
The same.

This copy represents, according to the last words on fol. 178b, the second revised edition of the مختصر الإسلام, by the author's younger son, Abd-alkarim bin Makhdum Dara. Besides many amplifications and additions to the text and a restoration of various chapters of the original draft, left out in the first revision, it differs particularly in the arrangement of the introductory part before the beginning of the first Bayân. This introductory part, which fills here forty-four leaves, comprises not only a considerable portion of the miscellaneous chapters at the end of the eighth Bayân in No. 2632 but also the second and third chapters of the seventh Bayân. Another portion of the miscellaneous chapters is here inserted at the end of the seventh Bayân. The initial words of the Persian preface to the whole in No. 2632 are found here on fol. 44a.

Beginning, on fol. 1b, a workflowsomw corresponding to fol. 141b, last line in No. 2632. Immediately after the introductory words the Pushtû translation and explanation of Sūras 1 and 112, and the Arabic prayers follow, see fol. 141b, l. 2 sq. in No. 2632, with slight modifications in the arrangement of the prayers. On fol. 5b, last line, a workflowsomw appears, corresponding to the second and third chapters of the fifth Bayân in the original copy; and on fol. 12b workflowsomw the workflowsomw, with the third chapter of the fifth Bayân there; the latter ends on fol. 19b, l. 7. ff. 19b, l. 8-20a, l. 5 correspond to fol. 149a, first line to l. 3 ab infra in No. 2632; ff. 20a, l. 6-21b, l. 6 to ff. 147a, l. 9-157a, l. 8, with several amplifications, corresponds to ff. 119b-136a, l. 4 ab infra in that copy.

Bayân VIII, on fol. 167b, l. 9, penult.; it ends on fol. 177b, l. 4 ab infra, corresponding to fol. 109a, l. 9, penult. in No. 2632.

In the concluding words 'Abd-alkarim denotes himself as the editor.


No. 2682, fol. 178, ll. 14; Naṣkhi; size, 10½ in. by 7 in.

The same.

Another copy of the second revised edition by 'Abd-alkarim, quite like the preceding one, except, that at the end of the seventh Bayân the two chapters on the Pushtû alphabet, as in No. 2633, fol. 89a, are substituted here for the miscellaneous portions, taken from the eighth Bayân of No. 2633, in the preceding copy. It begins like No. 2634, and contains the same preliminary parts; on fol. 7, the workflowsomw of Umar al-Naṣafī begins, corresponding to the second and third chapters of the fifth Bayân in the original draft; and on fol. 17b the
treatize on the correct reading of the Kurân, corresponding to the third fascicle in the same (styled as in the preceding copy); then follow the same miscellaneous chapters as in No. 2634.

Bayân I, on fol. 52a.
Bayân II (here styled نقل), on fol. 59a.
Bayân III, on fol. 80a.
Bayân IV (here styled again نقل), on fol. 92a; the eight bâbîs are found here: 1. on fol. 94a; 2. on fol. 94b; 3. on fol. 95b; 4. on fol. 96b; 5. on fol. 97b; 6. on fol. 98a; 7. on fol. 100a; 8. on fol. 101a.
Bayân V, consisting of the first fasîl only, on fol. 102a; the author's name Shâml is here corrected into Shâfî(i).
Bayân VI, on fol. 105a.
Bayân VII (here styled باب), on fol. 124b, in twenty-three nukats. Nâsîr and Bâstâmî's rubâ'îs are found here on ff. 143a and b. On fol. 153b sq. the two chapters on the letters of the Pushtâ alphabet.
Bayân VIII, on fol. 166a. The title appears here in the colophon only, viz. "statement of the principles of Islam;" and the concluding words about 'Abd-alkarîm are wanting here.

No date.

No. 2639, ff. 184, ll. 13; Naskh; worm-eaten throughout; size, 9½ in. by 6¼ in.

2636

The same.

The following copy differ in the arrangement of the first five bayâns entirely from all the preceding redactions, and represent a third revised edition of the original work by an anonymous editor.

Bayân I, on fol. 2a.
Bayân II, on fol. 6b, headed (read مائدهای ناطق و ناول نیست) on the seventy-two sects of Islam, etc., corresponding to the third bayân in all the previous copies.
Bayân III, on fol. 19a, headed (reads) منصور بن علي بن محيي الدين شامه منصور ابن راهب, and corresponding therefore to the first fasîl of the fifth bayân in the previous copies, containing four chapters. After this follow seven short sections, corresponding to some of the miscellaneous chapters at the end of the eighth bayân in the original draft and the introductory part of the second revised edition of Abî-alkarîm, viz.:

1. در بيان ناسية نامز, on fol. 21a = fol. 150b in No. 2632, and fol. 38b in No. 2634.
2. در بيان ناسية نامز, on fol. 21b = fol. 151a in No. 2632, and fol. 39b in No. 2634.
3. در بيان ناسية نامز, ib. = fol. 151b in No. 2632, and fol. 39b in No. 2634.
4. در بيان ناسية نامز, ib. = fol. 149a in No. 2632, and fol. 40b in No. 2634.
5. در بيان ناسية نامز, on fol. 22b = fol. 146b in No. 2632, and fol. 40b in No. 2634.

6. در بيان ناسية نامز, on fol. 23b = fol. 145b in No. 2632.
7. در بيان ناسية نامز, ib. = fol. 148a in No. 2632.
Bayân IV, on fol. 23b, headed (read تسهيل قديمة جنّة آجل, and corresponding therefore to the second bayân in the previous copies.
Bayân V, on fol. 37b, headed (read تفسیر آخوردن خلاصه دانش), and corresponding to the fourth bayân in the previous copies; the eight bâbîs are found here: 1. on fol. 38b; 2. on fol. 38b; 3. on fol. 39a; 4. on fol. 39b; 5. on fol. 40a; 6. ib.; 7. on fol. 42b; 8. on fol. 42b. There are added to this bayân here, (a) on fol. 43a the same introductory pieces, Suras 1 and 112, and Arabic prayers, as on ff. 11b-5b in No. 2634 (the second revised edition), and on fol. 141b sq. in No. 2632 (the original draft); (b) on fol. 48b, "فصل دوين اندر آکه قادران آل "شیخ امام مقیم ملت آل "، i.e. the Sâla of Imam al-Nasîr, corresponding to the second fasîl of the fifth bayân in No. 2632, and fol. 56b, last line sq. in No. 2634; (c) on fol. 52b sq., "فصل دوین اندر آکه قادران آل "یوجدول آل "، i.e. the treatise on the correct reading of the Kurân, corresponding to the third fasîl of the fifth bayân in No. 2632, and fol. 12b sq. in No. 2634.

Bayân VI (here styled باب), on fol. 56b, agreeing with the sixth bayân in the other copies.

Bayân VII, on fol. 76b, in twenty-three nukats, agreeing with the seventh bayân in the other copies; no additions here.

Bayân VIII, on fol. 91b; to this bayân are added, as in the original draft (No. 2632), some miscellaneous chapters, beginning on fol. 101b with the Sâla حمید و غافل (fol. 150b in No. 2632, fol. 23a, in penult. in No. 2634), and ending with the Sâla در بيان ناسية نامز (fol. 155a in No. 2632).

Dated the 27th of Rabî’-al-Âkhâr, A.H. 1180 (seventh year of Shâh ‘Âlam’s reign) = A.D. 1766, Oct. 2.

No. 2456, ff. 122, ll. 15; Naskh; size, 9½ in. by 6¼ in.

2637

The same.

Another, but defective, copy of the same third revised edition, agreeing with the preceding one.
Bayân I (not marked), on fol. 3b.
Bayân II (Bayân III in the other copies) entirely wanting here.
Bayân III (not marked = Bayân V, first fasîl in the other copies), on fol. 14b. The same additional seven sections as in the preceding copy, on ff. 188-23b.
Bayân IV (Bayân II in the other copies), on fol. 23b.
Bayân V (Bayân IV in the other copies), on fol. 53b. The eight bâbîs are found here: 1. on fol. 55b; 2. on fol. 56b (no heading); 3. on fol. 58b; 4. on fol. 59b; 5. on fol. 61b; 6. on fol. 62b; 7. on fol. 65b; 8. on fol. 66b. The same three additions as in the preceding copy, viz. (a) on fol. 67b; (b) second fasîl of
2638

A fragment of the same.

A small portion of the "خُمْرِيّ الْعَلَمَ" consisting of twelve leaves which contain parts of the second and the third bayāns, with a lacuna after fol. 3. Ff. 1a-3b correspond to fol. 13b, last line—fol. 17a, last line in No. 2632; ff. 4b—12b to fol. 18a, l. 4 ab infra—fol. 27b, l. 2 in the same copy. One half of the first leaf is torn away besides.

No. 2639; ff. 12, ll. 13; Naskh; size, 5½ in. by 6 in.

3. Traditions of Muḥammad and the Imāms.

a. Sunnite Traditions.

2639

Luhāb-alakkbār (إعْمَّالِ الإِخْلاَصِ) 400 traditions of Muḥammad, in forty bābās, each of which contains ten traditions, on all points of Muḥammadan theology and law, a kind of general introduction into the science of the ḥadīth. The original collection in Arabic was compiled by Aḥmad bin 'Abdullāh, see Loth, Arabic Cat., p. 48 (No. 191, II); the present work contains the text with a Persian paraphrase and Persian preface by Muḥammad (bin) Maḥmūd, see ibid., l. 4 ab infra. An index of the forty bābās on ff. 2a-3b:

Beginning:

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The headings of the bābās are as follows:

1. On fol. 3a; 2. on fol. 5a; 3. on fol. 5b; 4. on fol. 7b; 5. on fol. 10b; 6. on fol. 12b; 7. on fol. 14b (in the index the headings of chapters 6 and 8 are transposed by mistake); 8. on fol. 17b; 9. on fol. 20a; 10. on fol. 22a; 11. on fol. 23b; 12. on fol. 25a; 13. on fol. 26b, first line; 14. on fol. 28b; 15. on fol. 31b, first line; 16. on fol. 32b; 17. on fol. 33b; 18. on fol. 34b; 19. on fol. 35b; 20. on fol. 36b; 21. on fol. 37b; 22. on fol. 39b; 23. on fol. 41b; 24. on fol. 42b; 25. on fol. 43b, first line; 26. on fol. 44b; 27. on fol. 46b; 28. on fol. 47b, first line; 29. on fol. 48b; 30. on fol. 49b; 31. on fol. 51b; 32. on fol. 53b; 33. on fol. 54b; 34. on fol. 55b; 35. on fol. 57b; 36. on fol. 58b; 37. on fol. 59b, last line; 38. on fol. 61b; 39. on fol. 69b (in the index it is 69a); 40. on fol. 66b; 41. on fol. 70b.

Dated the 5th of Rābi‘-al-khān (no year) by Shaikh Ismā‘īl ibn al-Khalīfa, who copied it for Miṭyān Ḥāfiz Muḥammad Rūshanjavī.

Bibliotheca Leydeniana.

It was printed in Bombay A.H. 1280.

No. 2733; ff. 1-70, ll. 15; careless Nastā’īk, the Arabic text in Naskh; size, 9½ in. by 7½ in.

2640

Bahr-al-‘aṣādat (أَبْقَارُ السَّعْدِ) A large collection of more than 3000 traditions on the whole Muḥammadan theology and law, according to the Sunnite creed, compiled in the eighth or ninth century of the Hijrah by Muḥammad ibn Muḥammad Ibrāhīm, called Ḥāfiz Tāj-adīn (see the title on fol. 5a, lin. penult, and the author’s name on fol. 6b, l. 5), and divided into the following twelve bābās:

1. On fol. 8a, in eight bābās.
2. On fol. 68b, in eight bābās.
3. On fol. 113b, in ten bābās.
4. On fol. 151b, in ten bābās.
5. On fol. 195b, in eight bābās.
THEOLOGY AND LAW.

2642

Sharḥ-i-Ḥishn ḥaṣīn (شرح حصن حسین)  
A detailed Persian commentary on the same collection of traditions, by Hāji Muḥammad al-Kashmīrī, who finished it in the 6th of Muḥarram, A. H. 996 (A. D. 1587, Dec. 7), see fol. 253b, ll. 4 and 10 sq. In the khāṭimah, the commentator enumerates a great number of other works, which he composed, viz.:

7. Shām al-maṣāmil fī al-maṣāmil.  

An index on the fly-leaves; the copy is dated the 12th of Rabiʿ-al-awwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muḥammadpur (commonly called Mārket).  
No. 228, f. 254, ll. 17; Nastaʿlīq; many marginal glosses; size, 8½ in. by 5½ in.

2643

Bānat Saʿād (بنات سعاد)  
A copy of the Arabic text of Kaʿb bin Zuhair's famous ḭaṣād in praise of Muḥammad, not included in Loh, Arabic Cat., see there pp. 233 and 290b, and comp. J. Aumer, Arabic Cat., p. 232 sq.; G. Flügel i. p. 438, etc.  
Edited by G. J. Letts, Leyden, 1748, and G. W. Freytag, Halle, 1823; also in Calcutta.

Beginning:  

An index on the fly-leaves; the copy is dated the 12th of Rabiʿ-al-awwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muḥammadpur (commonly called Mārket).

No. 228, f. 254, ll. 17; Nastaʿlīq; many marginal glosses; size, 8½ in. by 5½ in.

The Persian translator was Abū Bakr bin Muḥammad Rihbūrī, who completed this paraphrase for Sultān Abū-ʿalī Muḥammad bin Muḥammadshāh bin Ahmadshāh bin Muḥammadshāh of Gujrat (reigned A. H. 863–917/A. D. 1459–1511) the 24th of Shāh-al-ḥijjah, A. H. 910 (A. D. 1505, May 28), see ff. 1a, 1b, 1b, lin. penult., and 3b, ll. 3 and 4.
2644

Sharḥ-i-kašida-i-Bānū S̄a'īd (شرح قصيدة بانو سعيد)

A Persian commentary on the same kašida, compiled by Muhammad Na'im al-dakhkhah aralstak at the request of his spiritual brother Muhammad Fādil.

Beginning: "الحمد لله ... بعد مكبول انفعال عباد..." No date of composition or of the copy itself.

No. 1338, f. 1-28, l. 15; Nasta'liq; a little worm-eaten; size, 9½ in. by 5⅞ in.

2647

Kašida-i-Burdah (قصيدة برد)

The Arabic text of Sharaf-aldin Abū 'Abdallāh Muhammad bin Sa'id Būsīrī's (died A.H. 694, 966, or 697 = A.D. 1295, 1297, or 1298) famous kašida in praise of the prophet, styled Burdah (see Loh, Arabic Cat., p. 237 sq.); J. Aumer, Arabic Cat., p. 234; G. Flügel I. p. 495 sq.; W. Pertsch, Gotth Arabic Cat., No. 2275 sq.; Cat. Codd. Or. Lugd. Bat. II. p. 76 sq.; H. Khalil IV. p. 523 sq., No. 9449, etc.; editions by Rosenweig, Vienna, 1824, and by Ralfs, Wien, 1866, with Persian and Turkish metrical paraphrase and German translation; French translation by De Sacy in Garcin de Tassy's Exposition de la foi musulmane, pp. 127-148, with an interlinear Persian paraphrase.

Beginning: on fol. 96b:

"الحمد لله زيد سلم الله..."

The text is pointed throughout; the Persian paraphrase is written in red ink. On fol. 96a some traditions in a different handwriting.

No date. Similar copies of the Burdah with an interlinear Persian version are noticed in Loh, Arabic Cat., loc. cit., and p. 238, and W. Pertsch, Berlin Cat., p. 105.

Bibliotheca Leydeniensae.

No. 2515, ff. 96-117, 4 Arabic lines in each page, written in Naskh, the Persian paraphrase in Nasta'lik; size, 7½ in. by 4⅛ in.

2648

A third commentary on the same kašida, compiled by Muhammad Dā'ud bin Sulaimān Khākānī (see fol. 105a, l. 6), and dedicated to Sultan Muhammad bin Tughluq (A.H. 725-752 = A.D. 1325-1351, see fol. 105b, first line). It is written throughout in Persian, except an introductory Arabic kašida of eight lines, beginning, on fol. 104a:

"الحمد لله زيد سلم الله..."

The real preface begins in l. 4 ab infra, on the same page thus:

"لا يُبْدِعُ مَرْحَمٌ المُحَسَّنَانِ ..."

Copied for Hasan 'Ali Sāhib by Sayyid Afsal; as date appears the 10th of Dhi-al-ihijah only (in the next part of the same MS. which contains a commentary on the same poem, see No. 2650 below, there is added a copy of jami' al-jāmiʿ, in the seventeenth year of the reign, but the same of the Moghul emperor is not given). The Arabic text in this copy is written in red ink.

No. 1298, ff. 1-42, 4 Arabic lines in each page, written in Naskh with full vowels, the paraphrase in Nasta'lik; size, 10 in. by 6½ in.
2649

Takhmis bar kaṣida-i-Burdah (بُرْدَةٍ).


Beginning of the Arabic preface:

لا للهِ الحَمْدُ وَالْحَمْدُ لِلَّهِ ٌ وَلَّدَ الْجَانِّ وَلَلْعَبْدِ مِنْ دُونِهِ.

Beginning of the first muhakmas, on fol. 348b:

... ٌ رُسُلُ اللَّهِ ﷺ مِّن الْجَمْهُورِ.

Beginning of the Persian translation:

ئِذَا أَزَادَ أَوَّلُ مِنْهُمْ أَحَدَ اسْتَنْفَدَتْ أَنْفُهُ مَنْ أَصْبَحَ.

No date. Another Arabic copy on the Burdah is noticed in Loth, Arabic Cat., p. 300 (No. XV).

Bibliotheca Leydeniana.

No. 2429, ff. 339-357, 12. 18 in the margin-column; the first four pages written in Naskhî, the remainder by the same hand in centre and margin in Nastâlîk; size, 9 in. by 6 in.

2650

Tarjuma-i-kaṣida-i-sharīfah (ترجمه قصيدة شريف).

A metrical Persian paraphrase of the Burdah with a more or less elaborate explanation, likewise in Persian, and usually introduced by the word "زقه" by an anonymous author. It is preceded by two prefaces, (1) a treatise, styled "نَسْمَة"; (2) a general preface, giving the common story about the origin of this kaṣida, beginning, on fol. 43b:

فَلَم۴۳َّمَّ ۬لَوۣ نَأ۪مَدَّ صُم۴۴َّمُرِّ رَبُّمَا نَأۣمَدَّ، ۬لَا حَامِلٌ وَمِلۣعَٰبٌ.

According to this statement the kaṣida contains 160 baits (see the same remark in the first preface, on fol. 47b, 13 ab infra), but the Arabic text of the present paraphrase has 162 (in the text of No. 2648 above there are two more, one before and one after the last bait here, 164 altogether). The initial bait of the Burdah is found on fol. 50b, and the Persian paraphrase of it runs thus:

أَيُّ زَيَادَةٌ حَمْلُ بَارَانِ (بَارَانُ ذَائِئِي) أَنَدِرُ سَلَمَ.

Copied by Sayyid Afdal for Hasan Ali Shâhib, and dated the 27th of Dhul-al-hijjah in the seventeenth year of the reign (of whom, it is not stated, see the remark in No. 2648 above).

No. 1298, ff. 43-103, 11. 13; Naskhî; the Arabic text in red ink; size, 10 in. by 6½ in.

2651

Another copy of the same paraphrase.

Of the two prefaces only the second is found here, beginning, on fol. 1b:

لُمَّا لَمْ تَعْمَلَ الْعَبْدُ بِغَيْرِ النُّورِ،

The first bait of the Burdah appears on fol. 2b. The kaṣida contains here 167 baits, i.e. five additional ones to the 162 of the preceding copy; between vv. 5 and 6, 53 and 54, 73 and 74, 134 and 135, and immediately before the last bait (this fifth one is the first of the two additional ones in No. 2648), but a strange point in connection with these additions is, that there are blanks left after each of them, on ff. 2b, 27b, 49b, and 56b respectively, and either the Persian paraphrase or the Persian explanation of both, are missing. Moreover v. 166 in this copy (i.e. the last but one) precedes v. 161 in the preceding one (in No. 2648 the same verse stands after 161 of the preceding copy).

The last bait of the kaṣida has neither paraphrase nor explanation, and the end of the copy corresponds accordingly to fol. 102a, l. 4 in the preceding one.

No date. College of Fort William, 1825.

No. 2041, ff. 56, 11. 13; Nastâlîk, the Arabic text in Naskhî, written in red ink; size, 9½ in. by 6½ in.

2652

Sharī-kaṣida-i-Burdah (شرح قصيدة بُرْدَةٍ).

Another Persian commentary on the Burdah, defective at the beginning: two leaves seem to be missing, according to the Arabic paging; besides, the first seventeen leaves are greatly damaged, the first pages even to such an extent, that more than one half of the text is torn away; the commentator's name is consequently lost, but fortunately, the date of composition is intact, viz. A.D. 1515 (A.H. 921), see, fol. 1b, l. 1, 2, and 10. The Arabic text is indicated by "زقه," the Persian commentary by "شرح.

The first bait of the text is found on fol. 1b, l. 3, but the greater part of it is destroyed too. The last twenty leaves are more or less worm-eaten.

Dated by Habib Muhammad the 12th of Shaw', A.H. 1056 (A.D. 1646, Sept. 23); collated the 8th of Ramadan in the same year (A.D. 1646, Oct. 18) with the copy of Miyan Shâhid Fadlîn in the presence of Mir (or Mir'an) Sayyid Hâshkarji, Mir (or Miyan) Sadr-î-sâlan, Miyan Habib Muhammad (or, as he was called a few lines before, Mir Sayyid Habib-ullah, probably the transcriber of the copy himself), Miyan Nûr Muhammad, Miyan Sadr-al-din, and others.


Bibliotheca Leydeniana.

No. 2582, ff. 64, 11. 19; distinct Nastâlîk; many various readings and additions on the margin; size, 9 in. by 6½ in.

2653

Sharî-al-Mâshîb (شرح الماسبة).

The third volume of a Persian commentary on the famous collection of 4719 traditions of Muhammad, styled مصابيح السماحة, by the Imám Abû Muhammad...
2654

Ašši‘-at-allama‘at fi sharji‘-al-mišk</p>
The first volume contains two kitab, the second five, all subdivided into many bahs, fasals, etc.

Kitab I (Kitāb al-Imām), on fol. 25b, in No. 972; II (Kitāb al-Mu'izz), on fol. 195b, in No. 972; III (Kitāb al-Sudair), on fol. 11b, in No. 973; IV (Kitāb al-Sudair), on fol. 53b, in No. 973; V (Kitāb al-Sudair), on fol. 87b, in No. 973; VI (Kitāb al-Sudair), on fol. 118b, in No. 973; VII (Kitāb al-Sudair), on fol. 236b, last line, in No. 973. The second volume has an index on the fly-leaves.

No date. The copyst was Muhammad Husain, a resident of Sodher. On fol. 1, in the first volume, there is an entry, dated Ramadān, A.H. 1160 (A.D. 1747, Sept.).

No. 972, ff. 322, ll. 25; size, 15 in. by 9 in.; No. 973, ff. 343, ll. 25; size, 14 in. by 9 in.; Nasta‘līq, the Arabic text in Nashki.

2655

Another copy of the same.

The same two volumes of 'Abd-al-ahkāk’s Persian commentary on the Mishkāt, beginning on fol. 9b as in the preceding copy. It is preceded, on ff. 1-5, by two indexes, the first of which, on ff. 1-3, does not belong at all to the present work, but gives all the bahs and fasals of the last three kitab of the third volume of the Sharh-al-Muṣaffāh, which were wanting in the copy of that work, No. 2653 above, viz. Kitab, Kitab al-Aṣrāb al-Ḥafr, and al-Sudair (but to which copy the pages indicated refer, is impossible to say); the second, on ff. 4 and 6-8, gives the details of the present copy. The muṣaffāh begins on fol. 10b, but is not marked by any heading; the accounts of the fifteen traditions are found here on ff. 13-20b, beginning with At-Bukhārī and ending with Ibn-al-Jauzi.

First volume: Kitab I, on fol. 27b; II, on fol. 94b; the Kitab al-Sudair begins on fol. 94b; the Kitab al-Sudair of the preceding copy appears here as a mere Bab al-Sudair, on fol. 140b. It ends on fol. 363b.

Second volume, on fol. 364b (with a separate Bahar al-Bahar at the top of the page): Kitab III, on fol. 364b; the following four kitab are all styled by mistake Bahar; IV, on fol. 411b; V, on fol. 426b; VI, on fol. 448b; VII, on fol. 511b. Fīs 223 and 228 are turned upside down and must exchange places with one another, as fol. 228 is the proper continuation of fol. 222b, and fol. 223 of fol. 227b.

No date. Various seals of Muḥammadadshāh on fol. 9b.

No. 349, ff. 564, ll. 25; written by different hands, partly in Nasta‘līq, partly in Nashki; illuminated frontispiece on fol. 9b; size, 11 in. by 8 in.

2656

Sharh-i-Sudair-al-‘adab (Sharh). A Persian commentary by the same 'Abd-al-ahkāk bin Saff-al-din on the large collection of authentic traditions relating to Muhammad's life, practices, and teachings, and compiled by the famous author of the Kamās (see above, No. 2397). Muhammad bin Ya’kūb bin Muhammad bin Ibrahim bin 'Umar bin Abībakr bin Ahmad bin Mahmu'd bin Idris bin Fadl-Allah bin Shaikh-al-‘alām Abī Ishākh al-‘alām, known as Shaikh Majd-al-dōn al-farā’ūshādī al-ghwātī al-kurzshāyī al-maṣūm bi al-bakr al-‘alām, who was born in Rabi-al-awwal, A.H. 729 (A.D. 1329, Jan.), and died in the night of the 20th of Shawwal, A.H. 817 (A.D. 1415, Jan. 2), see fol. 2b, ll. 1-5 (the date of birth given as A.H. 727 in Rieu i. p. 15a is a mere oversight). On the original work comp. H. Khalifa iii. p. 599; and W. Pertsch, Gotth Arabi Cat., p. 55.

Beginning, on fol. 1b:

The commentator's name appears on fol. 2a, ll. 12 and 13; the two titles of the Arabic work, ib., l. 3 ab infra.

From 'Abd-al-ahkāk’s own sketch of his life and works (see Rieu iii. p. 157) we learn, that he gave to this commentary the title ʻal-ṭūrī al-fawakhir fi sharh al-sharh al-muṣaffāh. It is preceded by a ṭuṣaffāh, in two kitab: Sharḥ al-sharh al-muṣaffāh is a compilation of useful and known news. 1. A large body of the science of traditions, on fol. 58; 2. A large body of traditions of the hadith, and the 217th of the hadith is explained in a way.


The commentary begins on fol. 25a and is subdivided into a fatāmah, seven bahs, and a ḥattāmah. Subdivisions are fasals, tāblahs, far’s, and fā’īdās.

The book is divided into two bahs, the first Bahar al-Bahar, on fol. 31b, second line.

Bahar al-Bahar, on fol. 50a, last line.

Tāblah al-Bahar, on fol. 67a, first line.

Now at the end of the bahs, on fol. 83b.

Fīrād al-Bahar, on fol. 85a.

Fīrād al-Bahar, on fol. 102a, first line.

Now at the end of the bahs, on fol. 123b.

Fīrād al-Bahar, on fol. 124b.

Now at the end of the bahs, on fol. 133b.
Taisir al-khāṣṣī fī sharh-i-Sāḥih-al-bukhārī (in Persian)

A Persian commentary on the famous Šāhīḥ or collection of traditions by Ḫānābādī Muḥammad bin ʿAbdallāh Ṣafī ad-Dīn Bukhārī (who was born, according to fol. 8b, ll. 9–12, the 13th or 16th of Shawwal, A. H. 194 = A. D. 810, July 20 or 23, and died the 1st of Shawwal, A. H. 255 = A. D. 869, Sept. 12, contrary to the usual date, A. H. 256 = A. D. 870, Sept. 1, comp. G. Flügel iii. p. 83 sq.; Krehl in Zeitschrift d. D. M. G. iv. p. 5 sq.; Loth, Arabic Cat., p. 26, etc., and see above, No. 2654), compiled by Šāhīḥ Muḥammad b. Ḫānābādī al-shāhīṣī (i.e. al-Shāhīṣī, the son of Shaikh 'Abd al-Shāhīk (the compiler of the preceding works), and himself the author of the Šīrāzī edition (No. 290 in this Cat.), who died A. H. 1073 (A. D. 1662, 1663), see here, fol. 2a, ll. 7 and 8. It is dedicated to the emperor 'Alamgir I.

Beginning of the commentator's preface, on fol. 1b:

"Bismillah..."... and the title and the salutation on the title page...

On fol. 2b, a biography of the author of the Šīhīḥ is given (in Persian).

On fol. 2b, the original Arabic text begins with (read below):

"Bismillah..."... and the title and the salutation on the title page...

The book begins on fol. 25b, the title-page on fol. 26b, and so on in the order of the original (see Krehl, loc. cit., and the complete edition of Bukhārī's text by the same, Leyden, 1862 sqq.); also the edition of Bālāk, A. H. 1280.

Fol. 88b, 103b, 104, 150b, 377b, and 378b are left blank, but the text seems uninterrupted.

No date. No. 1105, ff. 753, ll. 19; large and distinct Naṣṣālīk; size, 13½ in. by 6½ in.

2660
Maḥāzīn-al-mūṣaffā (apparently inaccurately transcribed as Maḥāzīn al-mawṣīfā by the compiler, the correct reading being Maḥāzīn al-mūṣaffā).

A large collection of traditions, with Persian paraphrases and explanations of the quoted Arabic texts, compiled by the Ḫānābādī Muḥammad bin Ḫānābādī al-shāhīṣī (Maḥāzīn al-mūṣaffā), A. H. 1116 (A. D. 1704, 1705, see fol. 54a), and divided into four volumes (Maḥāzīn).

This Persian work, as the order and titles of the kitābā show, is chiefly based on the manuscripts of the seven principal libraries (the libraries of the seven principal cities), and on the copies in the possession of the compiler himself, see above, Nos. 2653–2655. The present copy contains the first 2 volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–2655. The present copy contains the first volume or half volume of the whole work, beginning on fol. 1. The text is separated into sections, and the sections are numbered, see above, Nos. 2653–
| 2661 | The second volume or جلد ثاني of the same work, comprising, like the first, five kitâbâs with the same subdivisions. A large fihrīst on ff. 1-9b. The five kitâbâs of the second volume are as follows: |
| 1. | كتاب الزکوة, on fol. 10b. |
| 2. | كتاب العسوم, on fol. 64b. |
| 3. | كتاب فضل العمل, on fol. 104b. |
| 4. | كتاب العلم, on fol. 131b. |
| 5. | كتاب النساحة, on fol. 213b. |

The supplement of this second volume is found on ff. 293b-325b: Kitâb I, on fol. 293b; II, on fol. 299b, last line; III, on fol. 304b; IV, on fol. 307b; V, on fol. 314b, last line. No date.

| 2662 | The third volume or جلد الثالث of the same work, comprising twelve kitâbâs with the same subdivisions as the first and second volumes. A large fihrīst on ff. 1b-16b. The twelve kitâbâs of the third volume are: |
| 1. | كتاب البیع, on fol. 17b. |
| 2. | كتاب الأکف, on fol. 91b. |
| 3. | كتاب العصیم, on fol. 159b, last line. |

| 2663 | Sharh-i-dīwān-i-‘Alī bin Abī Ṭalīb (شرح ديوان علي ابن أبي طالب) |

A Persian commentary upon 'Alī bin Abī Ṭalīb's alleged Arabic diwan, by Husain bin Mu'īn-aldīn Maibudi (with the takhallus Manṭikī), completed according to fol. 252a, ll. 11 and 12, in Ṣafar, A.H. 890, the year 466 of the Jalālī era (A.D. 1458, Feb.-March), and introduced by a long preliminary discourse (fawā'id) on metaphysical, psychological, and mystical matters in seven fatīhas, see Rieu i, pp. 19 and 20, and H. Khalilī ii, p. 499, iii, p. 297 sq., and vi, p. 474, and also Krafft, p. 27 (where a collection of Maibudi's letters is noticed); on account of these, the following copy bears the title of ديوان و شرح ديوان علي ابن أبي طالب. On the Arabic original, comp. Arabic Cat. of the Brit. Mus., p. 276; G. Flügel i, pp. 432-434, where the full title of 'Alī's diwan is given as اذوار العقول من كلام رضي الله عن كفّارث; Krafft, p. 56, etc. A Turkish translation of an Arabic commentary on the same, by Mustakīmzâda Sa'd-aldīn bin Sulaimân, was printed in Bâlāk, A.H. 1253.

The seven fatīhas are headed as follows: 

| فاتحة أولى (the true path of the elect), on fol. 3b. |
| فاتحة ثانية (God's essence), on fol. 11b. |
Theology and Law.

2665

The same.

Beginning as usual.

Fāṭihah I, on fol. 41b; II, on fol. 14b; III, on fol. 21b; IV, on fol. 29a; V, on fol. 42b; VI, on fol. 54b; VII, on fol. 75b (styled in the text simply Fāṭihah saʿūdah, while on the margin the proper heading is added).

Beginning of the diwān on fol. 91a.

The date of composition appears on the last page, I. 1 and 2; the date of the copy is incomplete, only the 1st of Sha'bān is given. Collated and annotated.

Bibliotheca Leydeniana.

No. 2377, ff. 250, II. 21; Nastaʿlīk, the Arabic text written in red; size, 9 in. by 5½ in.

2666

The same.

This copy contains the commentary only, without the text, and begins at once with the first habit of 'All's diwān.

No date. The last page greatly damaged. A former owner was Chas. Bodham, Calcutta, May 1st, 1787.

No. 2667, ff. 270, II. 17; Nastaʿlīk, the Arabic text in Nashkhi, ff. 114-127, written by another hand; size, 9½ in. by 5½ in.

2667

Sharḥ-i-Kāfi (شرح كافي).

A Persian commentary on the first book of the famous collection of Shi'ah traditions, entitled al-kāfi, by Abū Ja'far bin Muhammad bin Yaḥyā bin Ishāq al-aţhārī al-Kalnī (died A.H. 329 or 328 = A.D. 940, 941 or 939, 940, according to the preface on fol. 3a, in Bagdād), on which comp. Loth, Arabic Cat., pp. 32b and 33. The commentator is Mūllā Kahlīl bin Alīghāzi al-kāzinī, who entered Kāzin with his sovereign Schāh 'Abbās II, A.H. 1064 (A.D. 1654), and began this work at the king's request forthwith. He finished the explanation of the first book the 28th of Muḥarram, A.H. 1065 (A.D. 1654, Dec. 8), as he states in the last words of the conclusion. He died, according to Rieu, Supplement, p. 253b, in Kāzin, A.H. 1089 (A.D. 1678). In the preface he mentions a former Arabic commentary on the same collection of traditions, styled al-kāfi, and quotes two traditions of the prophet, which he found in the āhdāth ghirqati ṣāḥib al-ʿamūn Abū Jaʿfar Tāsī (i.e. Muhammad bin al-ḥasan, the author of the well-known al-kāfi, who died A.H. 460 = A.D. 1068, see Loth, Arabic Cat., p. 84, and Sprenger's edition of the Fihrist, in the Bibliotheca Indica, Calcutta, 1833-1855), and which seemed to him to have a prophetic reference to Shāh 'Abbās II. On fol. 3a, last line, the initial words of the Arabic text begin:

للحمد لله المحمود لسعه المعبود لغفران الخ

On fol. 33a an index of the whole Arabic work is given; according to that it is subdivided into thirty-three books (كتاب) or even into thirty-four, when the
of the Shi'ah, Muhammad Bakir bin Muhammad Takfi Majidi, who was born a.d. 1538 (a.h. 1628, 1629), and died a.h. 1110 or 1111 (a.d. 1698-1700); see a full list of the works of this most prolific writer (ten Arabic and forty-nine Persian ones) in W. Pertsch, Berlin Cat., pp. 59 and 60; and a detailed description of the present work in E. G. Browne, Cambridge Cat., pp. 64-69; extracts from it are also noticed in W. Pertsch, Berlin Cat., p. 47; No. 4; and p. 75, No. 6; it was printed at Teheran, a.h. 1240. The most prominent among the author's Persian compositions, besides the

3. كتاب لقية الكتاب العقيدة. The commentator adds, that Taš in his list of Shi'ah books enumerates, including the book of the test, only thirty kitsabs, and gives the following explanation: Taš has entirely omitted the book of the test, the book of the test (book 7) and the book of the test (book 18); he has besides counted as one book the book of the test and the book of the test, and as one the book of the test and the book of the test, which form here four books altogether, viz. 8, 9, 23, and 24. The first kitab begins here on fol. 33r, and is subdivided into twenty-three babs, the first of which (on fol. 34v) is styled

Beginning of the preface, on fol. 1. 1 فتح متفق: كتب الفتح. In this case the number 16 is not the number of the kitab, but the number of the chapter, which is the first of the six chapters of the book. The book of the test is the first chapter of the kitab, and the book of the test the second chapter of the kitab, which form here four books altogether, viz. 8, 9, 23, and 24. The first kitab begins here on fol. 33r, and is subdivided into twenty-three babs, the first of which (on fol. 34v) is styled

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THEOLOGY AND LAW.

4. در آباد تنوزیق و داداب کمپورت و معاملات زنان و کمیسر تربیت (آموزش) فرزندان و معاملات ابتدای (on marriage, sexual intercourse, and the rearing of children), on fol. 33b; this bāb breaks off on fol. 45b in the eighth fāsī.

5-9. on using the toothpick and clipping the nails, on scents, bathing, sleeping, and bleeding, are entirely missing.

10. در آباد ملاقات و معاملات معمولاً و حقوق (on intercourse with believers), opens abruptly on fol. 46b in the middle of the third fāsī.

11. در آباد جمیع و عزلت و معاملات و اجتماع (on assemblies, greetings, handshakings, embraces, etc.), on fol. 64b.

12. در آباد خانه و داخل غرفه و درون دختر (on entering and leaving the house), on fol. 75b.

13. در آباد زور شدند و رود را و زور زنان و جزار زنان (on riding, walking, marketing, tilling, etc.), on fol. 84b.

14. در آباد سفر (on travelling), on fol. 93b.

Khātimah: در بعیضه زندگی (on miscellaneous matters), on fol. 107b.

No date. Modern copy. A former owner was Mr. Edw. Galley.

Bibliotheca Leydeniana.

No. 2823, ff. 114b-115, l. 18 on ff. 1-3, l. 19 on ff. 4-114; written by three different hands, in two kinds of Naḵši on ff. 1-3 and 113-114, and in a very careless Nastālīk on ff. 4-113; all the Arabic quotations in Naḵši; size, 9½ in. by 6¼ in.

2670

Sanad-alsāfādī fi ḫūṣn-i-khātimat-alsādāt (سند الصافات في خصون الخاتمة الصادفة)

A theological essay on the special privileges and essential peculiarities of the Sayyids or descendants of the prophet through his daughter Fatīmah, by Mr. Ghulām ʿAllāh Ḫuseinī Wāsīṭī Balrāmī, with the takhallus Azād, who died A.H. 1200 (A.D. 1786), see above, No. 2135, where his most prominent works are enumerated.

Beginning: 

للحمد الله الذي أرسل الابنä خصمه لله

No date.

No. 1824, ff. 265b-277, l. 21; Nastālīk; size, 9½ in. by 5½ in.

c. Miscellaneous.

2671

Some riwayāt, beginning with one of Tbn 'Abbās:

دریایت از ابن ابی بیضى رضی الله تعالی علیه آن درآمده ان دک از آفریند سامان من

College of Fort William, 1825.

No. 2851, ff. 6, l. 9-11; Nastālīk, mixed with Shīkasta; size, 6½ in. by 4½ in.
A short miscellaneous collection of sayings of the prophet and selected verses of the Kurán, with paraphrases and commentary, for the greater part in Arabic, mixed here and there with some quotations from exegetical works in Persian.

Beginning of the first section (mostly sayings of the prophet), on fol. 187a: "لاَّ إِلَٰهَ إِلَّا اللَّهُ وَحَدَّٰهُ لَا شَرِيكَ صَلَّی اللَّهُ عَلَيْهِ وَ سَلَّمُ وَ جَعَلَ أَرْضَنَا حَدِيدًا مِّنْ آنِهِ آلْهَ مَّعَهُ (سَمَٰعُوا)."

Beginning of the second section, on fol. 195a: "إِلَّا إِنَّ اللَّهَ هُوَ الْعَزِيزُ الْخَمَاسِيُّ (سَامَعُوا)."

Beginning of a third section (not connected with the previous two, and written by a quite different hand), on fol. 201a: "قَالَ سَمَعَهُ سُلْطَانُ وَلَدَّ أَخْدَمٍ مَّنْ (سَامَعُوا)."

No. 3950, ff. 187-207, II. 8-11; Naṣki, by different hands; size, 9 in. by 5 in.

Ibils-nāma (الأبيس نام) (The Book of Ibils, a curious dialogue between Satan and Muhammad, with many good hints and advice).

No. 1720, ff. 85-96, II. 14; large Naṣki; size, 8½ in. by 5 in.

Wastiyyatnāma-i-Paighambar (وصية ناماء بیغمبر). The last will of Muhammad, or advice bequeathed by the prophet to Ali, beginning:

No. 1927, ff. 4°-8°, written in diagonal lines; Naṣki; size, 8½ in. by 4½ in.

Khułṣat-alaurād (خلاء الآراء) (The quintessence of brevities, a selection of prayers, invocations, traditions, and sayings of holy Shaikhs suitable to all daily occasions and occurrences in life, compiled by Shihāb-aldīn, son of Shaikh Fath Muhammad ibn Abl-al-baraḵah 'Ain-al-urafā, that is Shaikh Shīh 'Isā, beginning, on fol. 3a: "الحمدلله... كُرْد خامِه: "غرَفَ شَهَابُ الْكُلَّمْ آَلْهَ."

For other copies of the Kurán with an interlinear Persian version see Loth, Arabic Cat., pp. 5 and 6 (Nos. 25, 27, and 39; Rieu i. pp. 6-8; E. G. Browne, Cambridge Cat., pp. 40-43).

No date. A seal with the date A.H. 1188 (A.D. 1774, 1775) on fol. 1a. The copy belonged formerly to Mr. Richard Johnson. On the last two pages the Persian paraphrase is omitted.

No. 3488, olim 20. J. 3. ff. 393, 12 lines of Arabic text in Naṣki in each page, the interlinear Persian in red ink; the first two and the last two pages beautifully adorned; the headings of all the Sūras written on gold ground; additional illuminations both in the text and on the margin; size, 9 in. by 5½ in.
2678

Tafsir-i-kalam-i-rabbâni (أفقه علم الكلام الحنبلي) by Râdî-‘al-dîn; on the fourth another tract on

2679

Fahr-i-nawwâji (فهر نووي) by Shâh Shâhânâsh Mubâ-‘alâd-dîn Naqshbandi; on the first

No. 754, ff. 203; written by many different hands, partly in Nastâ‘î, partly in Naskhî: ll. 13 on ff. 21–24, 41–48, and 85–89; ll. 23 on ff. 24–30, and 49–87; size, 10½ in. by 5½ in.

2680

Jawâhir-al-‘alâm fi tuğfat-al-amîr (ژوهر المیلاد فی ثغفت الامیر) by Shâh Shâhânâsh Mubâ-‘alâd-dîn Naqshbandi, the renowned author, who died A.H. 910 (A.D. 1505), comp. No. 2188 above, where his most prominent works are enumerated (there should be added to this list the تفسیر جامع الله, composed A.H. 899 = A.D. 1494, see G. Flügel iii. p. 449; H. Khalifa ii. p. 230; and Rieu, Turkish Cat., p. 12, where a.
Turkish translation of the same, made A.H. 990 = A.D. 1582, is noticed; see W. Pertesch, Berlin Cat., p. 240; H. Khalifa iii, p. 421, No. 6241; and Schaefer, Christ. Pers., i, 191 sq.; and the "Cesme Hâme Hâtkâ" written A.H. 891 = A.D. 1486, see Bodleian Cat., No. 452; W. Pertesch, Berlin Cat., p. 992; and No. 780 in this Cat.). According to the preface in the same author's smaller commentary, the "Mawâhib al-'Alîyyah" (see the following numbers), he began this very extensive commentary at the request of Mir 'Alîshir and meant it to comprise four volumes; but after having finished the first, he was prevented from continuing it, and wrote his shorter work to satisfy his patron; see a full statement of these circumstances in No. 1805 of the Bodleian Cat., and comp. also H. Khalifa ii, p. 350, No. 3259, and p. 641, No. 4274; parts of this first volume are also noticed in Rieu i, p. 17 (the "Chaghrâ al-fursî" in J. Ameer, p. 127, and the Cat. des MSS, et Xylographes, p. 247, is merely a wrong designation for the smaller commentary, the "Mawâhib al-'Alîyyah," as both the beginning of those copies and their date, A.D. 897, prove).

This first volume (probably the only one he completed) comprises the first three Sûras and a portion of the fourth, preceded by a detailed introduction on the science of the Kurâh and its exegesis, divided into the following four parts (see the index on ff. 4a and b):

1. In the first chapter of this section, he enumerates the verses of the first three Sûras, in four sections, on fol. 4b.

2. Jâmi' al-Sûrat fî 'ilm al-'Arâf, a collection of sayings of the Prophet, on fol. 5a.

3. In six sections of a book, on fol. 24, last line.

The six important sections of this last section are:

(a) In a section on fol. 24b, first line.

(b) In a section on fol. 25a, first line.

(c) In a section on fol. 27a.

(d) In a section on fol. 28a.

(e) In a section on fol. 29a.

(f) In a section on fol. 30a.

The first Sûrah begins on fol. 35a; the second, on fol. 153b; the third, on fol. 400b; the fourth, on fol. 577b. It breaks off with the end of v. 84 of the fourth Sûrah.

Beginning, on fol. 1b:

Nâdâ wa-l-lâhu 'alâhuk khâmâlî, râzûhu: Fâlîyât ummatik wa-zamânutumâhâ min harakatit jîzâmâh fi' al-azrâd al-khâ.

Title and author's name are written in the two vignettes on fol. 1b, and appear besides in the text, on fol. 3b, l. 2 and 11.

Dated A.H. 957 (A.D. 1559, 1560) by Abû-âla' Muhammad al-Sadr al-masir al-sâhin al-masir al-Sadr al-ashâsî al-masir al-âshârî al-nâsir al-âshârî. No. 1801, 636, ll. 25; excellent Naskhi; the first two pages gorgeously embellished; other illuminated frontispieces on ff. 15a, 400b, and 577b; splendid Eastern binding; size, 14½ in. by 10 in.

2681

Mawâhib-i-'alîyyah (Mawâhib al-'Alîyyah).

A complete copy of the smaller commentary on the Kurâh by the same Husain bin 'Ali al-wâlij al-khâshif, usually styled Nafahât al-khâshif, and composed between A.H. 897 and 899 (A.D. 1492-1494), see Bodleian Cat., Nos. 1805-1808; Rieu i, pp. 9-11, and Supplement, p. 1; Cat. Codd. Or. Lugd. Bat. iv, p. 39; A.F. Mehren, p. 3; Fieschi, Cat. Lips., p. 309, No. 32; E.G. Browne, Cambridge Cat., pp. 37-40; etc. A Turkish translation of this commentary was made by Abû-âla' Muhammad ibn 'Abd al-Rahîm ibn 'Abd al-Rahîm al-Sadr al-âshârî, who died A.H. 982 (A.D. 1574, 1575). Husain al-khâshif finished his work, according to the chronogram on the last page, l. 12, the 2nd of Shawwâl, A.H. 899 (A.D. 1494, July 6). An index on ff. 1r-2a.

Beginning, on fol. 3b:

Bâd 'al-humûd wa rumâd, 'alîm wa-nâsîr mu'minân al-'Alî, 'alîm wa-nâsîr mu'minân al-'Alî.

A few various readings on the margin; the last pages slightly damaged, but well repaired.

Dated the 1st of Rabî'-al-awwal, A.H. 981 (A.D. 1573, July 1), by Muhammad bin 'Uthmân Bakri.

College of Fort William, 1825.

No. 2023, ff. 588, ll. 25; small, neat Naskhi; illuminated frontispiece; size, 14½ in. by 8½ in.

2682

Another copy of the same.

Another complete copy of the Mawâhib-i-'alîyyah, dated the 12th of Safar, A.H. 1051 (A.D. 1641, May 23), at Ahmadâbâd in Gujarât (the name of the transcriber is erased). This excellent copy is arranged in this way, that the Arabic text of the Kurâh fills the centre-column, and Husain's Persian paraphrase and commentary the margin.

Beginning of the commentary as usual:

Bâd 'al-humûd wa rumâd, 'alîm wa-nâsîr mu'minân al-'Alî.
In the last few Sūras there is also a Persian interlinear translation in red ink added to the Arabic text. The commentary ends on fol. 414a; ff. 415a–417a are filled with a fatwā, beginning: صدق الله العظمى العظيم و صدق رسول الله الكريم آله.

No. 302, ff. 417, ll. 11 in the Arabic text (مختصر); ll. 48 in the Persian commentary (مختصر); splendidly illuminated frontispieces, corners in varied colours and other exquisite embellishments on ff. 1st and 2nd; Nashkī in the text, Nasta‘līk in the commentary; size, 11¾ in. by 8 in.

2683
The same.
Good old copy, not dated. Beginning as usual. Many valuable marginal glosses. It belonged formerly to Sir Barry Close. The usual chronogram is found here on the last page.
No. 1133, ff. 577, ll. 25; Nashkī; illuminated frontispiece; size, 10¾ in. by 6½ in.

2684
The same.
Beginning as usual. No date. The centre-column comprises Sūras 1–18; the margin-column, beginning with Sūrah 19 on fol. 1b, the remaining Sūras of the Kurān. Two seals, one of Shihāb-al-dīn Khān, the other of Shihāb al-dīn al-Hājī, with the date A.H. 1194 (A.D. 1773, 1774) on the fly-leaf, another dated A.H. 1189 (A.D. 1774, 1775) on fol. 1b; an entry from A.H. 1150 (A.D. 1737, 1738) besides on the fly-leaf. The copyist was Muhammad Ashraf bin Nūr Muhammad.
No. 789, ff. 511, centre-column, ll. 19, and an additional margin-column, ll. 38 and more, on ff. 1r–358; Nasta‘līk; illuminated frontispiece; size, 10½ in. by 6½ in.

2685
The same.
Beginning as usual. No date.
No. 2448, ff. 367, ll. 25; small, neat Nashkī; illuminated frontispiece; the first two pages adorned with gilt stripes and arabesques; size, 13½ in. by 7½ in.

2686
The first volume of the same.
The first volume or first half of the Mawāhib-i-‘aliyyah, comprising the first eighteen Sūras. It is divided into two sections, the first of which, containing the preface and Sūras 1–6, is found on ff. 247b–461; the second, containing Sūras 7–18, on ff. 1r–246a (the two parts of the copy being transposed). Beginning as usual.
Dated the 23rd of Safar, A.H. 1191 (A.D. 1777, April 2), by ‘Abd-al-karīm ibn Shāhīkh ‘Abdallāh, living in Tālūjah near Bilāhpūr in the district of Islāmābād (probably the present Chittagong in Bengal). The first owner of the copy was Hājī Thānā‘-allah bin Muhammad Muṣīn Fādīl Muhammad Ghazī of Bangalārāh.
No. 2441, ff. 461, ll. 19; Nasta‘līk; size, 12½ in. by 8½ in.

2687
A slightly incomplete copy of the same.
This copy breaks off in v. 30 of Sūrah 18 (سورة الكافرون), which begins on fol. 408a. Beginning as usual.
College of Fort William, 1825.
No. 2015, ff. 413, ll. 20; Nashkī; size, 12 in. by 7¼ in.

2688
The second volume of the same.
No. 2600, ff. 429, ll. 25; Nashkī; worn-eaten throughout, some of the first and last pages damaged besides; size, 10½ in. by 6½ in.

2689
The same.
This copy of the second volume or second half begins here with Sūrah 18 (سورة الكافرون), on fol. 2b; there is moreover added on fol. 1b, as a kind of introduction, the first Sūrah (سورة الفاتحة), see the initial words: لله ملك الملائكة وملك الدعاء كوكب السماء و الأرض. ... تكرر سورة الفاتحة سبعةتان شتاء ومنهذ الخيرات سبعة نجمان، نعطي من رحمت الله ذكرى معطيه، والهادي إلى سبيل الحق حيث دينه. ...
The copyist seems to be (as far as we understand the colophon) Muhammadī Fāyandī bin Muḥammad; both the name of a transcriber, mentioned a little above, viz. Amin-al-dīn bin Muḥammad Abdallāh al-‘alamī, and the date, 2nd of Ṭabarqān, A.H. 1185 (A.H. 1702, May 29), belong apparently to the MS. from which the present one was transcribed.
College of Fort William, 1825.
No. 2229, ff. 545, ll. 17; large Nasta‘līk, the Arabic text in Nashkī; size, 11½ in. by 7½ in.

2690
An incomplete copy of the same.
This copy begins like No. 2688 with Sūrah 19, but goes down to Sūrah 68, v. 50 only. All the rest is wanting, except on fol. 258a the last words of the colophon and the date, A.H. 960 (A.D. 1553). Sūrah 68 (here called Sūrah al-qāmil) begins on fol. 257a, l. 6.
No. 3484, olim 20. J, 1. ff. 258, ll. 23; small Nasta‘līk; many pages injured and portions of the text effaced; size, 10½ in. by 7½ in.

2691
Tarjumat-al-khawāṣṣ (ترجمة الخواص).
A very detailed Shi‘a commentary on the Kurān, by ‘Ali bin Ḥasan alzawwārī (الزراوي), see fol. 1v, l. 13, and completed according to the chronogram at the end:
أر فصل الله جوهر بن ناصم رضيد
تذيع رأى أن فصل الله أمير
A.H. 946 (A.D. 1539, 1540). This commentary, which
is styled both on fol. 1 and in the final words of the text, is divided into two halves, the first of which, on ff. 1b-265b, comprises Šuras 1-17, the second, on ff. 266b-504, Šuras 18-114.

Beginning: "محمد رسول الله" (Muhammad, the messenger of God). The explanation of the words, on fol. 1b, viz.: "محمد رسول الله" (Muhammad, the messenger of God), and the first phrase of the commentary, described in Rieu i. p. 1b (which also, like the first half of our copy, goes down to the end of the seventeenth Šura), that it must be practically identical with that.

This copy is dated the 4th of Muḥarram, A.H. 959 (A.D. 1552, Jan. 1); but the transcriber's name is torn away. An entry from A.H. 1196 (A.D. 1782), on fol. 1a.

The proper order of ff. 15-24 is: 15, 23, 17-22, 16, and 24.

No. 130, ff. 504, ll. 29; clear and distinct Nastaʿlīk; illuminated frontispieces on ff. 1b and 166b; size, 14½ in. by 9½ in.

2692
Khulāṣat-almahājiḥ (خلاصه المهمات).
The first volume of the Shiʿite commentary on the Qurān, by Ibn Shukr-Allah Fāth-Allah al-Sayyid al-Kāshānī (who died A.H. 978 = A.D. 1570, 1571, comp. Rieu i. p. 12 and iii. p. 1077b), an abridgement made by the author himself from his larger commentary in five volumes, styled "Khulāṣat al-Anbāʾ" in the al-Maṣūm bi-ʿAllāh, see fol. 1b, l. 9 (a complete copy of this larger work is preserved in the Bodleian Library, see Bodleian Cat., No. 1809). The author's name appears on fol. 1b, ll. 11 and 12; the title appears on fol. 1b, last line.

Beginning (like that of the larger work), on fol. 1b: this word is added on: "محمد رسول الله" (Muhammad, the messenger of God) (the margin by the calligrapher). This first volume comprises the first seventeen Šuras, viz.: 1. on fol. 3a; 2. on fol. 7a; 3. on fol. 109a; 4. on fol. 109b; 5. on fol. 146b; 6. on fol. 166b; 7. on fol. 199a; 8. on fol. 224b; 9. on fol. 236b; 10. on fol. 258b; 11. on fol. 275a; 12. on fol. 290b; 13. on fol. 318b; 14. on fol. 326b; 15. on fol. 332a; 16. on fol. 338b; 17. on fol. 350b.

Other works of the same author are the Tābīb al-Sāmiʿ (تبيب الاسماء) (a Persian version of Sayyid Radī-Allah's Arabic collection of 'All's discourses and letters, styled "Nawz al-balagha"), composed A.H. 955 (A.D. 1548), see


No. 1499, ff. 568, ll. 17; excellent Nastaʿlīk; size, 13½ in. by 7½ in.

2693
Khulāṣat-al-mahājiḥ.
The second volume (جلد دوم) of the same Shiʿite commentary on the Qurān, written by the same hand as the first, and no doubt about the same time (a special colophon is not added here); it is also collated throughout. It comprises Šuras 18-114, viz.: 18. on fol. 1b; 19. on fol. 22a; 20. on fol. 35; 21. on fol. 49b; 22. on fol. 66b; 23. on fol. 80b; 24. on fol. 92a; 25. on fol. 107b; 26. on fol. 125b; 27. on fol. 140b; 28. on fol. 155b; 29. on fol. 173b; 30. on fol. 183b; 31. on fol. 192b; 32. on fol. 200b; 33. on fol. 205b; 34. on fol. 227b; 35. on fol. 239b; 36. on fol. 249b; 37. on fol. 257b; 38. on fol. 272b; 39. on fol. 281b; 40. on fol. 296b; 41. on fol. 310b; 42. on fol. 319b; 43. on fol. 329b; 44. on fol. 339b; 45. on fol. 344b; 46. on fol. 349b; 47. on fol. 357b; 48. on fol. 364b; 49. on fol. 377b; 50. on fol. 386b; 51. on fol. 392b; 52. on fol. 398b; 53. on fol. 402b; 54. on fol. 410b; 55. on fol. 415b; 56. on fol. 423b; 57. on fol. 430b; 58. on fol. 439b; 59. on fol. 448b; 60. on fol. 453b; 61. on fol. 458b; 62. on fol. 461b; 63. on fol. 466b; 64. on fol. 469b; 65. on fol. 472b; 66. on fol. 478b; 67. on fol. 481b; 68. on fol. 485b; 69. on fol. 493b; 70. on fol. 497b; 71. on fol. 500b; 72. on fol. 503b; 73. on fol. 507b; 74. on fol. 510b; 75. on fol. 515b; 76. on fol. 518b; 77. on fol. 523b; 78. on fol. 526b; 79. on fol. 529b; 80. on fol. 533b; 81. on fol. 534b; 82. on fol. 536b; 83. on fol. 537b; 84. on fol. 541b; 85. on fol. 542b; 86. on fol. 545b; 87. on fol. 546b; 88. on fol. 548b; 89. on fol. 550b; 90. on fol. 554b; 91. on fol. 555b; 92. on fol. 556b; 93. on fol. 558b; 94. on fol. 562b; 95. on fol. 561b; 96. on fol. 562b; 97. on fol. 564b; 98. on fol. 566b; 99. on fol. 567b; 100. on fol. 568b; 101. on fol. 570b; 102. on fol. 576b; 103. on fol. 571b; 104. on fol. 572b; 105. on fol. 573b; 106. on fol. 577b; 107. on fol. 578b; 108. on fol. 576b; 109. on fol. 577b; 110. on fol. 578b; 111. on fol. 581b; 112. on fol. 582b; 113. on fol. 583b; 114. on fol. 584b.

No. 1500, ff. 585, ll. 27; excellent Nastaʿlīk; size, 13½ in. by 7½ in.

2694
Another copy of the first volume of the Khulāṣat-al-mahājiḥ.

This copy goes down to the end of the eighteenth Šura, and is styled in the colophon: "جلد اول" (first)}
THEOLOGY AND LAW.

2695

A defective copy of the second volume of the same.
This copy opens abruptly in the first verse of Sūrah 39 thus:
آراشیما و امام البکری دانا در همه اعمال و احوال العالم, corresponding to fol. 281a, l. 19 in No. 2693 above. Sūrah 40 begins on fol. 16b, l. 2.
No date. The same title as in the preceding copy appears at the end of this.
No. 1101, ff. 350, ll. 19; large Nastalīk, some leaves seem to have been supplied by other hands; size, 144 in. by 108 in.

2696

Tafṣīr-i-Tāhirī (تفصیر طاهری).
The second volume (جلد دومی) of a Persian commentary (with an interlinear paraphrase in addition) on the Qurān, by the shaikh al-kabīr Abū-al-muṣaffar Tāhir bi Muhammad al-asfārānī, comprising Sūras 19-114. No date of composition appears anywhere. Each Sūra is preceded by a shorter or longer discourse on the number of verses, words, letters, etc., found in it, the place where it was revealed, and other explanatory matters. Frequently the text of the Qurān consists of rather a long passage, including a number of verses, each with the interlinear Persian version, after which a continuous, and sometimes a very lengthy, commentary follows. The authorities quoted (chiefly traditionists) are very much the same as in Albaghawi's Arabic commentary (comp. J. Aunner, Arabic Cat., p. 14, and Arabic Cat. of the Brit. Mus. p. 61 sq.), viz. (Abdallāh) Ibn 'Abbās, Ka'b-al-jadd, Muhammad bin Ka'b-al-kurāsā, Kalb, Mājahid, Ikrāmah, Ibn 'Umar, Abdallāh bin Mas'ūd, Hishām bin 'Urwah, Dāhhak, Katadāh, 'Hasan Baṣri, Mākūtāl, Muhammad bin Ishaq, Abū Hurairah, and many others; Ibn 'Abbās is cited on almost every page.

Beginning, on fol. 1b:

And the commenst of the nineteenth Sūrah on the same page with its paraphrase and commentary runs thus:

The beginning of the nineteenth Sūrah on the same page with its paraphrase and commentary runs thus:

No date; a number of entries of former owners, both on ff. 1a and 380b, giving various years of a particular reign (for instance, the forty-sixth, which must necessarily refer either to Akbar or to 'Alamgir).

No. 335, ff. 389, ll. 23; the Arabic text in the Naḵkī in alternate blue and gold colours; the Persian paraphrase and commentary in excellent Naḵkī, the former in red, the latter in black; a splendid vignette with the author's name on fol. 1r; a gorgeously illuminated frontispiece on fol. 1v; the first two pages richly adorned; smaller illuminations round the headings of each Sūrah and on the margin too; size, 112 in. by 78 in.

2697

A large portion of a very extensive, but unfortunately anonymous, paraphrase and commentary of the Qurān in Persian, comprising the twenty-first, and the greater part of the twenty-second section, out of the thirty sections into which it is divided.

The twenty-first section (الجزء الثانی) begins on fol. 1b with Sūrah 29, v. 44; the twenty-second (here by mistake headed فارسی، uncorrected) with Sūrah 30, v. 1; the twelfth (on fol. 12b) with Sūrah 33, v. 31. The copy breaks off on fol. 374b with the first word of Sūrah 38, v. 51, explained:

There is besides, a lacuna from the middle of fol. 14 to the beginning of fol. 15, comprising the last verses of Sūrah 29 from v. 58 onwards, and the first two of Sūrah 30. Fol. 15a opens in the Persian explanation of Sūrah 30, v. 2, and the first Arabic text, appearing again on fol. 15b, is Sūrah 30, v. 3.

Sūrah 31 begins on fol. 54a; 32. on fol. 82b; 33. on fol. 100b; 34. on fol. 175b; 35. on fol. 218a; 36. on fol. 255b; 37. on fol. 295b; 38. on fol. 344b.

No. 2423, ff. 374, ll. 9; Naḵkī; size, 112 in. by 64 in.

2698

Exegetical treatises by Bahādūr Tarkhān.
A collection of four treatises, explanatory of different Sūras of the Qurān and of some traditions, compiled at the request of his friends by Alsayyid abu-sīnā al-āridāwī 'ubaid-Allāh al-āmmi, surnamed Mir Jumla Bahādūr Tarkhān, viz.:

1. Persian paraphrase and explanation of the first Sūrah (سورة نافعۃ الكتاب), beginning, on fol. 1b:

2. Persian paraphrase and explanation of Sūrah 112 (سورة الاخلاص), beginning, on fol. 21b:

3. A collection of forty traditions, selected from those of the most trustworthy Shaikhs, beginning, on fol. 27b:

4. Persian paraphrase and explanation of Sūrah 36 (سورة سنن), beginning, on fol. 35b:

No date.

No. 906, ff. 57, ll. 12; large Nastalīk; size, 98 in. by 64 in.
2699

Tarjumān-i-Kurān (ترجمة القرآن).
The interpreter of the Kurān, that is a very short and concise glossary of the Kurān, explaining in Persian the more difficult words appearing in it, Sūrah by Sūrah; it is compiled by Mīr Sayyid Sharīf Jurnāji, the author of the Rosāla-ūkūrī, see above, No. 2180), the Rosāla-ūkūrī in the numerical (see Nos. 2181 and 2182), the Rosāla-ūkūrī (see Nos. 2406 & 2409, and 2413, 2 above), the metapsychological tracts. Mūnib Mārizt (Munib Marzīt, p. 864, I, and W. Pertsch, Berlin Cat., p. 19, No. 5), and numerous Arabic works, comp. ed. 465 above, No. 1162 in the Haft Ḫidrī; he died A.H. 816 (A.D. 1413, 1414); another copy of the same glossary, but without the author's name, is noticed in E. G. Browne, Cambridge Cat., p. 46; different from this is the little work of the same title, noticed in W. Pertsch, Berlin Cat., p. 275, No. 8. A new edition of this glossary in alphabetical order was made by 'Abd al-Ḥādī bin ʿAlī bin ʿAbd al-Ḥādī, see W. Pertsch, Berlin Cat., p. 88.

Beginning: 

A.D. 58, and then the Sūrah is taken in their opposite order from 113 backwards to 2; from fol. 25th onwards the headings of the Sūrah are left blank. There is no date nor author's name; the anonymous compiler simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Kurān, induced him to write this little manual, which, according to a marginal note on fol. 15, was transcribed by Mīr Ḥaidar Khūshnawī.

Beginning, on fol. 15, 

Page 8.

2700

Hall-i-lughāt u alfāz-i-Kurān (حلايد الفاظ القرآن).
Another short glossary, arranged alphabetically according to the first letter and explaining in Persian the principal words occurring in the Kurān, by Tāh bin Mūhammad bin Ḥabīb al-Kāshī; the above title is given on the title-page. A curious incident is, that on fol. 46b, a few lines before the beginning of the glossary, the introductory words of the preceding one are repeated, viz. 

Beginning: 

A.H. 858 (A.D. 1454), Sept.-Oct., No. 715, ff. 1-44, ll. 19; Naskhi; size, 8 in. by 5 in.

2701

Khulāsā-i-mustakhfīhīs (خلايا مصطفى).
A third short glossary of the Kurān, explaining the principal words occurring in it, Sūrah by Sūrah, as in the first Sūrah, on fol. 2a, there follows, on fol. 2b, Sūrah 114, and then the Sūrah is taken in their opposite order from 113 backwards to 2; from fol. 25th onwards the headings of the Sūrah are left blank. There is no date nor author's name; the anonymous compiler simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Kurān, induced him to write this little manual, which, according to a marginal note on fol. 15, was transcribed by Mīr Ḥaidar Khūshnawī.

Beginning, on fol. 15, 

Page 8.

2702

Two treatises on the reading of the Kurān.
I. Kitāb-i-kirāt (كتاب القراء), on ff. 1-40b.

A short tract on the proper reading of the Kurān and its composition, by a Bāhā'ī, who put together in a Persian compendium all he had read in Arabic works on this subject, and all he had heard from the lips of his spiritual teacher Shams-al-Ḥallī, wa-al-dīn Muhammad bin Khālid al-Junaydī (see fol. 2a), in ten bābās:

1. 

On fol. 3b, 

2. 

On fol. 8b, 

3. 

On fol. 15b, 

4. 

On fol. 17b, 

5. 

On fol. 21b, 

6. 

On fol. 25b, 

7. 

On fol. 30b, 

8. 

On fol. 35b, 

9. 

On fol. 38b, 

10. 

On fol. 40b, 

The last bāb is incomplete and breaks off on fol. 40b.

Beginning: 

Page 8.
II. Tarjuma-i-Shāfī’i dar ‘ilm-i-kirā’at (ترجمة شافعي در علم القراءة), on ff. 41a–146b.

A Persian commentary on the famous kasidah on the correct reading of the Qur’an, by Abu-al-ʿalâ’ī bin Pirruh bin Khalaf bin Ahmad Ra’iini Shāfī, who died a.h. 590 (A.D. 1194), comp. H. Khalifa, p. 43; Noldeke, Geschichte des Qur’ans, p. 377 sq.; J. Anzner, Arabic Cat., p. 8. This copy is incomplete at the beginning, opening in the middle of the preface. The Persian commentator's name is not mentioned.

Dated end of Rajab, a.h. 907 (A.D. 1502, Feb.).

No. 1473, ff. 146, ii. 13 (on ff. 1-49 and 139-146), li. 11 (on ff. 41-138); written by two different hands in Naski and Nasta’liq, fol. 8 added in Shkasta; size, 64 in. by 43 in.

2703

Kawā’d-alkurān (قواعد القرآن).

A third treatise on the proper reading of the Qur’an, or the ‘ulam al-ʿatā’ī, compiled by Yâr Muhammad bin Khudâ’i bin Samarkand, who had frequented the lectures of the best teachers of this discipline in Transoxiana and Khorâsân. It is dedicated to Abu-ʿalâ’ī bin ʿAbd-al-Rahman bin Muhammad bin Samarkand. It includes the following twelve books:

1. in Dari Asta, in Dari Bismillah, on fol. 2a.
2. in Dari Mā’īn, in Dari Mā’īn, on fol. 3b.
3. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 4b.
4. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 2b.
5. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 8a.
6. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 10a.
7. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 11b.
8. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 13b.
9. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 14b.
10. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 15b.
11. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 16b.
12. in Dari Rasûl Mâ’īn, in Dari Mâ’īn, on fol. 21b.

Beginning:

From Muhammad Sadik

Copied by Muhammad Sadik.

No date.

No. 1764, ff. 45, ii. 15; Nasta’liq; size, 83 in. by 61 in.

2708

Khawâṣ-i-Kurâñ (خواص القرآن).

The characteristic qualities and peculiar benefits of each Sârah in the Qur’an, described in form of Ñi’tas, beginning:

Beginning:

No author's name appears.

Fol. 33b contains an Arabic explanation of the meaning of beginning.

Dated the 24th of Rabî’ al-Thani, a.h. 1671 (A.D. July 31).

No. 2089, ff. 32–54, 3 coll. in diagonal lines, each li. 11-2; Nasuki; size, 8 in. by 5 in.
2707

A concordance of the Koran, arranged alphabetically with reference to the sections (Juz') and the places of Ruku in each of them, by Ibn Muhammad Sa'id Musaffa, of Afghan extraction. A.H. 1103= A.D. 1691, 1692 (the title is a chronogram, see fol. 4b, II. 4 and 5), and dedicated to the emperor Alamgir (fol. 3b, II. 9 and 10). After the preface (on fol. 1b) and the muqaddimah (the real concordance begins with a general enumeration of the thirty sections of the Koran, and the places of Ruku in each of them (on fol. 9a sq.), after which the special and main part of the whole follows, in alphabetical order (on fol. 18b). After each word a cipher indicates the number of the section, and one or more letters the number of the Ruku in the respective section where it is found, for instance, 14th Ruku (Surah 56, 18, etc.).

Beginning: ممد و سيلاء متعالياً من مفتي التقوى، زيناء جنتاه، فتستكبه كأرائم كتاب الله.

Dated by Ali Husaini Wasit Balrami the 27th of Safar, A.H. 1219 (A.D. 1804, June 7); the copy was written for the transcriber's brother Maulawi Karam Hussian.

College of Fort William, 1825.

No. 2392, ff. 45, II. 12; careless Nastaliq; size, 8 in. by 5½ in.

2709

A complete index to all the Ruku in reading the Koran, arranged alphabetically in 254 Ruku, according to the first two letters of the words at which the Ruku is due, compiled by request of the same Tipu Sultan (see fol. 9b, I. 4, line 1) by Gulam Ahmad (the author of the Zad el-Madini, see Nos. 2621-2623 above) and Sayyid Ali Kafi (see fol. 9b, I. 4, line 1) in the year 1223 since Muhammad's birth (see fol. 9b, I. 4 and 5). If this date was literally interpreted, it would be about A.H. 1770, long before Tipu's accession; but as Gulam Ahmad uses in his other work the era of Muhammad's prophetic mission, it is very likely that, birth, is taken in a symbolical sense and means the same as was meant by the above; in this case it would be about A.H. 1211 (A.D. 1796, 1797).

Beginning, on fol. 1b: تكزاب، وجعل الغيبة البادية إلى أهل الكفر، وجعل آية الهدى إلى أهل معرفة الله.

After the preface and a long encomiastic poem on Tipu Sultan follows a muqaddimah in three sections: 1. in Darq Tawwufi, on fol. 10b, first line; 2. in Jami'at al-Walal, on fol. 10b, line 15; 3. in Darq Tawwufi, on fol. 21b (an index of the 254 Ruku).

On fol. 26b the first Ruku begins. Copied, as it seems, in the year 1225 of the same era.

No. 401, ff. 245, II. 9; Nastaliq; size, 8 in. by 5½ in.

2710

A very short index to the Ruku in reading the Koran, compiled from a larger work, the Rukbat al-Kuran (which might perhaps be the same as noticed in No. 2707 above, by order of the same Tipu Sultan). It amounts to 574 Ruku.

Beginning: لله رضوان الاعلم و عينه أبداً بعد صبيح العيد.

No data.

No. 1726, ff. 16, II. 13; distinct Nastaliq; size, 9 in. by 6½ in.
2711

Fihrist-i-Sirah-i Kitâb-Allah

A third, likewise very short, index to the Kurân, stating with regard to each Sûrah, whether it is revealed in Makka or Madinah, how many verses, words, and letters, how many rules, and what peculiarities it contains besides. After that there follows, on fol. 13° a short chapter on the correct reading and pronunciation of certain words and phrases in the Kurân (taken from the Compendium, perhaps Tabarsi's, see Loth, Arabic Cat., p. 12); and on fol. 15° an indication of the fifteen passages where the 'sukud' or prostration is required.

This little book was prepared for the same Tipû Sultan as the three preceding ones.

Beginning:  
Fihrist-i-Sûraei Kitâb-Allah Mîdîd i-kursh i-rûh Allâhu.  
College of Fort William, 1825.

No. 2301, ff. 9, 11-13; size, 8° in. by 5 in.

2712

Suhûf-i-Ibrahim.

The alleged books or revelations of Abraham, which are mentioned in the Kurân (comp. Sûrah 87, last verse) as the oldest testimony of Islam, appearing here in a Persian garb and consisting of thirteen short Kitâbs.

Beginning of the first Kitâb:  
1444 Kâmil, 1435 Kâmil; 100 more lines; 1446 Kâmil, 1425 Kâmil; 1448 Kâmil, 1405 Kâmil; 1451 Kâmil, 1411 Kâmil; 1456 Kâmil, 1417 Kâmil; 1461 Kâmil, 1423 Kâmil; 1466 Kâmil, 1429 Kâmil; 1471 Kâmil, 1435 Kâmil; 1476 Kâmil, 1441 Kâmil; 1481 Kâmil, 1447 Kâmil; 1486 Kâmil, 1453 Kâmil; 1491 Kâmil, 1459 Kâmil; 1496 Kâmil, 1465 Kâmil; 1501 Kâmil, 1471 Kâmil; 1506 Kâmil, 1477 Kâmil; 1511 Kâmil, 1483 Kâmil; 1516 Kâmil, 1490 Kâmil.

The thirteenth Kitâb ends on fol. 64°. The remaining leaves (ff. 55-69) are filled with fragments of a psychological treatise, etc., in a different handwriting.

No. 1833, ff. 26-89, ll. 15; Nastaliq; a little worm-eaten; size, 9½ in. by 5½ in.

5. Translation of the Gospels.

2713

Arba' anâjil-i mukaddas (Arba' anajil mukaddas).

A good copy of the oldest Persian translation of the Gospels, by 'Ali bin al-kass (the presbyter) Yûsuf al-Ya'kûbî, who made it from the Syriac version; it is the same which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. 3, comp. Bodleian Cat., Nos. 1835 and 1836. The present copy is a modern transcript, dated by Muhammad Ashraf Zamân the 23rd of October, 1798 = A.H. 1213, 12th of Jumâdî I. Both the introduction to the reading of the Gospels and the study of Christ's life and death, and the detailed index, which are found in No. 1835 of the Bodleian Cat., are wanting here; the copy begins at once with the Gospel according to St. Matthew:


No. 2998, ff. 248, ll. 14; clear and distinct Nastaliq; size, 9½ in. by 7½ in.

2714

The Gospels in Persian.

Another hitherto unnoticed anonymous Persian translation of the Gospels, each of which is subdivided into the usual chapters, called "a'jam," and into smaller sections called "fâsl." St. Matthew, on fol. 1°, very incomplete, as there is a large lacuna after fol. 1. The first page ends with chap. 1, v. 11, the second begins with chap. xxii, v. 43. St. Mark, on fol. 17°. St. Luke, on fol. 21°. St. John, on fol. 12°. Beginning of St. Matthew:

No. 2475, ff. 171, ll. 12; Nastaliq; collated; size, 7½ in. by 6 in.

6. Hinduism.

2715

Hujjat-allhîh (Nizâm-i Hindî).

A controversy between Hindu mythology and Muhammadan religion, in the form of a dialogue between a parrot (Matthi) and a stork (Dama), alleged to be a translation from an Indian original, written for the daughter of Nal Râ (king of Nalpûrdh, see Hunter, Imperial Gazetteer of India, vii. 41, a fortified town in Hindârâbād), with the name of Damyâti (Dama, W. Persch in the Berlin copy reads Dama, Dama). The story deals with the conversion of the princess by means of the questions and answers exchanged by the two birds, and showing the superiority of Islam over Hinduism, and her final marriage to the young Muslim, who having fallen in love with the princess had trained these birds and brought about
their purchase by her. The present work is the Persian translation of that rather fabulous story, made by 'Alīshāh Mīhrābī (عليش احمر), if he is called in the following copy, 'Umar Mīhrābī ('امير احمر); in the British Mus. copy the name is given as Ibrāhīm 'Umar Mīhrābī; in the Berlin copy Ibn 'Umar Mīhrābī (عزمر), see Rieu i. p. 29; and W. Pertsch, Berlin Cat., p. 111.

Beginning: لعل الله ۸ ۹ al-akhbar al-akhir.

Dated the 1st of Safar in the 16th year (probably of Ṭāhirbāy's reigi= A.H. 1084, A.D. 1673, May 18).

No. 842, ff. 149, ll. 14-15; careless Nastaʿlīk; size, 8½ in. by 5½ in.

2716

Another copy of the same.

Beginning as in the preceding copy.

Dated A.H. 1157 (A.D. 1744).

College of Fort William, 1825.

No. 2715, ff. 136, ll. 13-14; written by different hands in careless Nastaʿlīk, mixed with Shikastā; large water-spots throughout; size, 8½ in. by 5½ in.

2717

Tarjuma-i-dharmshāstṛ (ترجمة هرمس شاستر).

The law of the Hindūs, drawn up at the request of the Governor-General of India, Warren Hastings (see fol. 3, ll. 1 and 2), by a number of learned Pandits (whose names are given here on fol. 3, last line, and fol. 3, ll. 1-3, see Halhed's translation, p. 6), in Fort William, Calcutta, from the best Sanskrit sources, and translated from Sanskrit into Persian by Zain-al-dīn Ḥājī 'Ali Rasālī (the translator's name does not appear in this copy, but is given in full in the immediately following one, on fol. 4, l. 3 ab infra); according to fol. 3, ll. 9-11, the work was commenced in May, 1773 (A.H. 1187, Raʾīs II), and completed in February, 1775 (A.H. 1188, Dhūl-Alhijjah), corresponding to the Bangāli era, 1180-1182; comp. Rieu i. pp. 62 and 63; and N. B. Halhed's English version: 'Code of Gentoo Laws, from a Persian translation, made from the original, written in the Sanscrit language,' London, 1776.

Beginning, on fol. 1: بر آلام حاکم بخشصمسیار و معنی شکافان حقیقت بی‌نفرر دل را آخرا.

On fol. 3 the two introductory chapters, noticed in Rieu, loc. cit., follow, headed حقیقت سرسخت (in the following copy حقیقت سرست, beginning: متنهم حقیقت آئل زمان و آسمان و آیت و آیات و آیات و آیات و آیات و آیات), and on fol. 17th sq., the index, with the list of the Sanskrit works used (see Rieu, loc. cit.); on fol. 21 the translation of the Sanskrit work itself begins: نجومه پررنگ بی‌سوای بیدنار. The title, given to this book above, is taken from No. 2719 below:

here it is merely styled دوئریه, and in the following copy, on fol. 50, ۶ اسمراه شیخ علیکم.

No date.

No. 1291, ff. 179, ll. 13; Nastaʿlīk; illuminated frontispieces on ff. 1 and 21; each line surrounded by a gilt frame; splendid eastern binding; size, 11½ in. by 6½ in.

2718

Another copy of the same.

Beginning, on fol. 1: بر آلام حاکم بخشصمسیار و معنی شکافان حقیقت بی‌نفرر دل را آخرا.

The wording of the preface differs slightly from that in the preceding copy, and there is moreover a substantial addition, viz., the name of the translator, on fol. 4, and three chronograms, on fol. 5, for the completion of the work, which take the place of the more detailed statement in the preceding copy. Unfortunately one or two of these ta'rikhtāt are apparently as incorrect as in the British Museum copy; they are (a) the chronogram for the year of the Hijrah which, if the year is counted, will give the correct date, A.H. 1188; (b) the chronogram for the Bangāli era: حجی وزغ نیفوکست (which gives only 1181 instead of 1182, as the preceding copy has); (c) the chronogram for the English (i.e. Christian) era, حجی وزغ نیفوکست (which in its present form would only give 1756; in order to make it 1775, it ought to be corrected into حجی وزغ نیفوکست, and, contrary to general usage, the tashhid of ought to be taken into consideration, giving for the first word the numerical value of 63).

The introductory chapters begin, on fol. 50, متنهم حقیقت آئل زمان آخرا, the index on fol. 24, first line; the work itself on fol. 28.

No date.

No. 602, ff. 251, ll. 9; large and clear Nastaʿlīk; illuminated frontispieces on ff. 1 and 35; all the lines on ff. 17, 21, and 29, surrounded by a gilt frame; splendid eastern binding; size, 10½ in. by 6½ in.

2719

The same.

The preface is wanting here; it begins at once with the first introductory chapter. متنهم حقیقت آئل زمان آخرا, corresponding to fol. 50, l. 3 ab infra, in the immediately preceding copy.

Beginning of the work itself on fol. 19. Index on fol. 16, second line sq.

No date.

No. 1667, ff. 243, ll. 8-15; Nastaʿlīk; size, 9½ in. by 6½ in.

2720

Riṭā-almadāhāhib (ریث الامداحیب).

An autograph of Pandit Mathurānāth, a Brahman of Mālwa's interesting work on the castes and sects of the Hindūs, including the Jainas and Sikhs, composed A.H. 1228 (A.D. 1813) at Banaras at the request of
Mr. John Glyn, the registrar of Banaras (see fol. 58a, ill. 1 and 2; the author's name appears on fol. 56b, l. 5, the date on fol. 59b, lin. penult. and last), comp. Rieu i. p. 64; Bodleian Cat., No. 1824 (where the title of this work is given to this treatise); and H. H. Wilson's Works, vol. i. p. 8. The substance of the little work is embodied in H. H. Wilson's 'Sketch of the Religious Sects of the Hindus.'

Beginning:

7. Miscellaneous.

2722

Dastur-al'amal-i-ad'alathai ta'allaqah (دستور العمل عدلpaths تالاقه) (القومية الاسرار في) (غزارة الاسرار)

A code of laws for the administration of justice in the East India Company's Jâghir and in the districts ceded by Tipâ Sultan, also called the Bengal code of laws, translated 1793 into Persian by A. Falconer, who had previously translated the same work into the Jentoo language, i.e., the language of Tiling or Tinglas (see No. 2529 above), as the following letter, written by the author to the Hon. Sir Charles Oakeley, Bart., Governor in Council, on fol. 81a, shows:

Honorable Sir,

When I had the Honor of addressing you on the 3rd of October last, I promised to prepare, from the Bengal Code of Regulations for the Courts of Justice, a Persian Translate, agreeably to the Alterations of the Board of Revenue — and having now accomplished that work, I have the Honor hereafter to lay it before the Board.

When I gave in my Jentoo Translation of these Regulations, your Honorable Board were pleased to express your approbation of my Zeal — and your Satisfaction in my Labors — recommending me also to receive one Thousand Pagodas, in Consideration of my Trouble.

At the same Time that I am desirous of expressing my best Acknowledgments for your Kind Consideration of my humble Services — I beg leave to suggest, that their object was, to recommend myself for that Promotion in the Service, which, while it will compensate for my late Exertions, will encourage my future Assiduity.

I have the Honor to be,
Honorable Sir,
Your most obedient and faithful Servant,
A. Falconer.

Port St. George, 27th December, 1793.

As full title appears both on fol. 1st and on the flyleaf:

It is divided into eighty-eight short sections.

This copy, by the translator's own hand, was received from the Examiner's Office, Oct. 9, 1804.

No. 2907, fl. 81, ll. 10-11; very legible Shikasta; size, 10½ in. by 8 in.

VI. VARIA.

1. Travels.

2723

'Awallim-alasrar fi gharâ'ib-alasfar (عوالم الإسرار في غزارة الأسرار)

A very interesting and valuable record of travels in Transoxania, Khurasan, to Kâbul, etc., by 'Abd-al-karîm bin Mahmûd Kâdî bin Nûr-aldîn Muhammad Kâdî, known as Kâdî Ikhtîyâr, see fol. 13b, together with a detailed biographical account of all the great men, Shaiks and poets, who lived and flourished at his time in Bukhârâ, both those who were born in Bukhârâ, and those who came from other towns or countries and settled there. This work was commenced in A.H. 1009 (A.D. 1600, 1601), see fol. 16a:

Beginning:

No date.

No. 1380, fl. 10-102, ll. 11; large and clear Nasta'îk; size, 10½ in. by 8½ in.

2724

Account of a thirteen days' journey and its adventures from Shâhjahânâbâd to a place called Mâskâr, or Mâskar, beginning on the 3rd of Dhu-al-ka'dah, A.H. 1156 (A.D. 1743, Dec. 19). No author's name appears in the text, nor a title; on fol. 1st it is styled سفر مسحور (events on a journey on the Ganges). According to
a seal on the same page, this copy belonged originally to a certain ʿĪbād-Allāh, A.H. 1188 (A.D. 1774-1775).  

Beginning:  

[Text continues]  

No. 1612, ff. 1-16, l. 14-15, mostly in diagonal lines; Shikasta, often without any dissertative points; size, 8½ in. by 5 in.

2725  

Travels in Upper Hindustān by Ghulān Muhammad-khān (see fol. 503 last line, and fol. 144, l. 6 sq.), who may be identical with the author of the shows the quality or anecdotal memoirs (described in Rieu iii. pp. 981 and 982). They were undertaken at the request of the Governor-General, Warren Hastings, in A.H. 1196-1201 (A.D. 1782-1787); and the present work, which is unfortunately incomplete at the end, contains both a journal of his journey, especially from Shāhjahanābād (Dīlī) to Kābul and Kandahār, and reports of all the contemporary historical events, together with the various observations he made on the road. The title given to it is simply  

[Text continues]  

No. 654, ff. 124, l. 15; large Nastāšān; size, 8½ in. by 6 in.

2726  

Bayān-i-hālāt-i-manāzil-i-Kābul az balda-i-Shāhjahanābād (A day's journey from Shāhjahanābād).  

Diary of a journey from Shāhjahanābād (Dīlī) to Kābul in A.H. 1211, 1212 (A.D. 1796-1798), undertaken by Shāik Bābn Allāh for the East India Company, in order to ascertain the different stations on the road and the state of things in the territory of the Amir (here called partly ‘Allāh, partly ‘Abd-Allāh) of Kābul, his army, his generals, officials, etc. His dispatches were sent to one of the officials of the East India Company, Bábdār ‘Abd-āl-kādīrkhan, who reviewed and edited this diary, which contains the description of seventy-five mansiz or stations between Dīlī and Kābul. ‘Abd-āl-kādīrkhan appears to be identical with the author of the ‘Abd-āl-kādir-khan (A.H. 1245 = A.D. 1829, 1833), who was staying A.H. 1212 with John Lounsden in Lucknow, see Rieu iii. p. 1016, where a short biographical sketch of ‘Abd-āl-kādir is given.

Beginning, on fol. 1:  

[Text continues]  

No. 386, ff. 52, l. 11; large and clear Nastāšān; illuminated frontispiece; size, 11 in. by 6½ in.

2727  

Masir-i-Tālibī fi bilād-i-afraji (Angevin).  

Ābāb Tālib bin Muḥammad Begkhan Tabrizī Iṣfahānī London's journey to Europe in A.H. 1213-1218 (A.D. 1758-1803), compiled by the author immediately after his return, and completed, according to the chronogram in the British Museum copy (Rieu i. p. 384), A.H. 1219 (A.D. 1824); for other copies comp. Bodleian Cat., No. 1855, and E. G. Browne, Cambridge Cat., p. 194. The chronogram in our copy (last line in the last page) runs thus:  

[Text continues]  


Beginning:  

[Text continues]  

No. 2655, ff. 256, l. 15; clear and distinct Nastāšān; size, 10½ in. by 8¼ in.

2728  

Diary of a journey from Attack or Attocck (in the Punjāb) to Bukhārā via Kashmir, Tibet, Yārkond, Kāshgār, Kokān in Farghāna, and Samarkand, and back via Bālīkh, Khūllam, Kābul, Bāṃviyan, and Peshawar to Attoc, undertaken by Mir ‘Īzz-Allāh in A.H. 1227 and 1228 (A.D. 1812 and 1813) on behalf of Mr. William Moorcroft (in the Punjāb). ‘Īzz-Allāh left Dīlī the 7th of Rabī’-al-ṭāriqī, A.H. 1227 (20th of April, A.D. 1812), Attoc the 27th of Rajab in the same year (6th of August, A.D. 1812), and returned there towards the end of Dhū-al-hijjah, A.H. 1228 (second half of December, A.D. 1813), comp. Bodl. Cat., No. 1858; Rieu iii. p. 982, and Supplement, p. 97b.  

Beginning:  

[Text continues]  

No. 1256, ff. 85, l. 17; clear and distinct Nastāshān; size, 11 in. by 6½ in.

[Text continues]  

This interesting and minute account of the various stages on the road from Attoc to Bukhārā and back has been partly translated into English by H. H. Wilson in the Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825, and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, ii), comp. also Travels in the Himalayan
2729

Another copy of the same.

Beginning as in the preceding copy. Bound up with the MS. is a Map of the Himalayan Provinces of Hindustan, the Punjab, Ladakh, Kashmir, Kukul, Kunduz, and Bokhara, to illustrate the travels of Moorcroft and Trebeck,' by John Arrowsmith, 1841.

No. 2210, ff. 183, il. 11; Shikasta; size, 9 1/2 in. by 6 1/2 in.

2. Historical Dates and Chronograms.

2730

Historical tables, showing the prominent events of every year since the creation of the world. The anonymous compiler of this book states that A.H. 1075 (A.D. 1664, 1665), when being in Baghdad, he saw a chronological compendium written by a savant of Constantinople, in Turkish, and at the request of some friends he first translated it into the language of the Arabian 'Irak, that is into Arabic, afterwards into Persian. The latter paraphrase, with some additions made by the translator, is contained in the present copy.

The introduction deals with the different eras, particularly with the تأريخ ناجيب, قسطل تأريخ ترکی تأريخ هنی (Bajrawi, تأريخ فارسي, سکندری, and تأريخ جلال ملکشاه سلیمان).

On fol. 9 the ante-Muhammadan tables begin with the creation of Adam.

The Muhammadan tables begin on fol. 19 3/4 and go down from A.H. 1 to A.H. 1085, A.D. 622-1674 (on the margin they are even carried on to A.H. 1093 = A.D. 1680). On ff. 88b-94b special tables are added, showing the duration of the different Muhammadan and ante-Muhammadan dynasties; the last and most detailed are those of the 'Uthmānid Sultāns.

Beginning:

حمد و ثنائی که غانی مردا نستبد پر
پیربازار که اورا ب Länder نیسته

Written by 'Abd-al-hādī, servant of Nawwāb Shujā'-

No. 1800, ff. 48, il. 17-18; distinct Nasta'īlīk; size, 11 3/4 in. by 6 1/2 in.

2731

Ta'rikh-i-tawallul u waqāt-i-pādīshāhān

A very valuable and trustworthy collection of historical dates, giving the exact time of birth and death of all rulers, princes, Amirs, learned men, poets, etc., and of the principal events in each period, from the birth of Timūr, the 25th of Sha'ban, A.H. 736 (A.D. 1336, April 8), to A.H. 1144 (A.D. 1734, 1735), compiled by an anonymous author. It gives besides a good deal of biographical information.

Beginning:

درماکرادر دانست و خاطر بحمبید و
لائین蜜 انست که در توادنی خواست افام علماء
عظام آل

No date.

No. 1161, ff. 201, il. 17; clear and distinct Nasta'īlīk; illuminated frontispiece; size, 9 3/4 in. by 5 1/2 in.

2732

A large portion of another very interesting collection of historical dates, giving for every day of the year all the notable events, the birth, death, and incidents of life of renowned personages which happened therein. To every date the authority is added, from which the statement is taken.

It begins with the 1st of Rabī‘-al-awwal and goes down to the last of Dhu-al-qi‘dah. Three months therefore are missing: Muḥarram, Ẓafar, and Dhu-al-qi‘dah.

College of Fort William, 1825.

No. 2139, ff. 190; Nasta'īlīk; size, 9 3/4 in. by 5 1/2 in.

2733

Ta'rikh-i-Waqāt-i-Buzurgān

A kind of historical almanac, giving for every day of the Muhammadan year the names of all the great and eminent persons who died or are supposed to have died therein, beginning with the 1st of Rabī‘ I and ending with the last of Ẓafar. The respective years are not mentioned at all. It was compiled at the request of Tipū Sultan (see above, Nos. 2024-2032, 2616-2619, and 2708-2711) by Muhammad Sharif (according to a note on the fly-leaf) and styled حمیقة الأعراس or قانون وفاوات بزرگان or المراة دوزگران.

A short preface, on fol. 1, beginning:

لهم الله رَب

العالمين . . . . انا بعد ابتلي حسب الأمر جهان مطاع و عالم مطيع بإشادة دين ينادون حضرت تنبور سلطان آل

The first date, on fol. 2, runs thus:

۱۳۸۸ صفر

غفس يربع الفوّال حسن ركاز مرئية صلت الله عليه

Written by 'Abd-al-hādī, servant of Nawwāb Shujā'-

No. 1176, ff. 46, with a varying number of lines in each page; careless Nasta'īlīk, mixed with Shikasta; worm-eaten; size, 9 3/4 in. by 5 1/4 in.
2734

Mizân-ala'ddâd (شعراء الاعلام).

A reference-book for chronograms, that is tables exhibiting all the various words and phrases, by which a certain date can be expressed in a Persian tâ'rikh, from 3 upwards to 1484. The short preface begins thus:

"حکم لایه مبتدع راک تعداد اسماء جبرین از

شهاده مخصوص، دلایل جاذبه، نسبت خریده،

تمام علم.

The tables commence with 1 (which can be expressed by ١, ١١, ١٦, etc.) and end with ١٤٨٤ (denoted by

شده نشانی، سراپره گربه، بکثره خریده، نظر علم).

Fragments of similar tables and other chronological matters on the fly-leaves.

No. 1629, ff. 83, usually 9 coll. in the page; Nasta'îlî; size, 4½ in. by 6¼ in.

3. Taxes and Revenues.

2735

Risâlah dar aškâm-i-bait-alma'il (رساله در اشکام بیت الممالک).

Regulations of the Treasury or rules of taxation in Muhammadan countries, a treatise, divided into four fasâlas, viz.:

1. On the capitation tax, to be paid by the Jews and Christians (درپنجم میراث و فورت مال

درنک‌در میراث و فورت مال), on fol. ١٢, ١٣, ١٤, ١٥.

2. On the poor-rate, or the sums to be paid by the Muslims (درگررس زرائات از مسلمین), on fol. ٨, ٩.

3. On inheritance-duty (درنک‌در میراث و فورت مال

درنک‌در میراث و فورت مال), on fol. ١٢, ١٣, ١٤, ١۵.

4. On bribery-gifts, and other fees, to which a judge is entitled from the litigating parties (دردعیه و هدیه)

دردعیه و هدیه مال از اهل خصوص, on fol. ٢٩, ٣٠.

Beginning: رساله ایست در بیان اشکام بیت الممالک

و مشتمل است بر چهار فصل.

No date.

No. 1708, ff. 28, II. 11; clear Nasta'îlî; all the quotations from the Kur'ân in red ink; size, ٥ in. by ٤½ in.

2736

Dastâr-al'âmal (دستور العامل).

A handbook of the proper management of tax and revenue accounts, statistical records and official calculations of every kind, compiled by Udaîjân, son of Bangâdás Nâmî Kâyâth (نامی کاپیت) in three bâhs, viz.:

1. در بیان دانستی درست و دستورات.

2. دزمای دانستی طریقه حسابات.

3. در بیان دانستی شرح و سر شش، but only the

first bâh is marked in the text.

Beginning: دستور العمل عمل دستور ستورات.

2737

Dastâr-al'âmal (دستور العمل).

Another very short tract on the districts liable to pay taxes to the Indian exchequer, with the same title as the preceding work; copied for Mr. Richard Johnson by Mir Abû-al-kâsîm in May, 1779, at Dacca (in the province of Bangâlâ). It ends on fol. ٩, and the remaining part of the MS. contains a version of the Âlamgir-i-Hâsqâ (usually ascribed to Ibn Shâhâb) like that noticed above in Nos. 1762, 18; 2151, and 2152, beginning: "الله.... بناءک مّینی صاحب

رودی نوشته، عادل خواجه، پرجه، اک که ورورد و

طلبی که".

No date.

No. 1810, ff. 14, II. 13; Nasta'îlî; size, ٤½ in. by ٤ in.

4. Regulations for Tîpû Sultan's Army and his Royal Prerogatives.

2738

Fath-al-mâjahidîn (فتح المجاهدين).

Rules and regulations for Tîpû Sultan's army, describing the duties of men engaged in the holy war against infidels, and written under the direction of the Sultan himself and at his request (see fol. ٦, f. ١, ٢, ٣, ٤). A.H. ١٢٩٢-م. ١٨٧٣ (see fol. ٥, II. ٢ and ٣, ٤, ٥), by Zayn-al-

'Abînîn Misâwî ibn Sâyîrî Râ'î Bašîr, the author of the Fath al-mâjahidîn (see Nos. 2619 and 2620 above and fol. ٨, I. ٤ above).

It is divided into the following eight bâhs:

باب اول در بیان مثالی (مثالی) عادی و نمایه.

1. عادی و نمایه (مثالی)، معنی مهم‌ها و نمایه‌ها.

2. معنی مهم‌ها، نامه‌های جدید، و زنگ‌های مهم.

3. (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war).

It is divided into the following eight bâhs:

2. عادی و نمایه (مثالی) معنی مهم‌ها، نامه‌های جدید، و زنگ‌های مهم.

3. (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war). On fol. ٩, last line,
The same.
Bâb I, on fol. 7a; II, on fol. 34b; III, on fol. 36a; IV, on fol. 59a; V, on fol. 68b; VI, on fol. 84a; VII, on fol. 94b; VIII, on fol. 105b. On ff. 118b-119b the usual prescriptions.

No. 2216, ff. 119, ll. 11-15; written by different hands on different paper very badly and irregularly, partly in Shikasta, partly in Nastaliq, sometimes even in Naskhi; size, 8 in. by 5¼ in.

2742

The same.
This copy and almost all the following ones lack the prescriptions against snake-bite. Bâb I, on fol. 8a; II, on fol. 65b; last line; III, on fol. 67b; IV, on fol. 95b; V, on fol. 116b; VI, on fol. 133b; VII, on fol. 139b; last line; VIII, on fol. 153b.
College of Fort William, 1825.

No. 3083, ff. 173, ll. 9; Naskhi and Shikasta mixed; size, 8½ in. by 6 in.

2743

The same.
Bâb I, on fol. 9b; II, on fol. 57b; III, on fol. 59b; IV, on fol. 92b; V, on fol. 112b; VI, on fol. 131b; VII, on fol. 137b; VIII, on fol. 150b.
College of Fort William, 1825.

No. 3073, ff. 168, ll. 9-10; Shikasta; size, 8½ in. by 5¼ in.

2744

The same.
Bâb I, on fol. 9b; II, on fol. 45b; III, on fol. 47b; IV, on fol. 79b; V, on fol. 94b; VI, on fol. 110b; VII, on fol. 112b; VIII, on fol. 129b.
College of Fort William, 1825.

No. 3077, ff. 140, ll. 9-13; moderate Shikasta; size, 7½ in. by 5¼ in.

2745

The same.
Bâb I, on fol. 10b; II, on fol. 52b; III, on fol. 54b; IV, on fol. 85b; V, on fol. 101b; VI, on fol. 115b; VII, on fol. 117b; VIII, on fol. 130b.

No. 2212, ff. 145, ll. 9-13; careless Nastaliq; size, 8½ in. by 5³⁄₄ in.

2746

The same.
Fl. 18-4 contain a few extracts from Hasain bin 'Ali alwâli' akâshâfî's smaller commentary on the Kurân, styled "al-Mahâm'alî" (see above, Nos. 2681-2690); ff. 4b-15b are left blank. The Fath-al-mâjûhidin begins on fol. 16b. Bâb I, on fol. 24b; II, on fol. 57b; III, on fol. 59b; IV, on fol. 90b (here headlined "Dari bin akhâm bin yam ad-Sâdiri" and various); VII, on fol. 122b; VIII, on fol. 134b.

The work ends on fol. 150b. On ff. 153-154 another hand has written some additional notes to the eighth "Unwân" of the fifth bâb of the same Fath-al-mâjûhidin.

No. 733, ff. 154, ll. 9; Shikasta; size, 7½ in. by 5¼ in.
2747

The same.

This copy is arranged in a very confused manner; only the following chapter-headings are marked:

Bab II. در بيان أنام إذَا على عليها

Bab III. تناوب حرب

Bab VII. در بيان نواعد سؤال تعالمة حكر

Beginning as usual. Bibliotheca Leydeniana.

No. 2640, ff. 104, 11; Shikasta; size, 8½ in. by 5⅝ in.

2748

The same.

No chapter-headings, except that of Bab II, on fol. 43a. At the end the usual prescriptions.

College of Fort William, 1825.

No. 2109, ff. 74, 11; Shikasta; size, 8½ in. by 5⅝ in.

2749

The same.

No chapter-headings at all. The prescriptions on fol. 91a.

College of Fort William, 1825.

No. 2201, ff. 32, 11; Shikasta; size, 8½ in. by 6 in.

2750

The same.

No chapter-headings; on fol. 94b the usual prescriptions.

College of Fort William, 1825.

No. 2200, ff. 96, 11; Shikasta, written on very bad paper; size, 8½ in. by 5⅝ in.

2751

The same. No chapter-headings, but the beginning of the first three Bab is marked by the interval of a blank space, either a full page, or half a page (on ff. 10b, 40b, and 43b respectively).

No. 2109, ff. 122, 11; Nasta’lilk, mixed with Shikasta; size, 8 in. by 5½ in.

2752

The same.

No chapter-headings; an entry from A.H. 1220 (A.D. 1805, 1806) on fol. 1a.

College of Fort William, 1825.

No. 2211, ff. 75, 11; Shikasta; size, 8 in. by 5⅝ in.

2753

The same in a shorter reедакtion.

An abridged copy of the Fath-alnaghidin, beginning in the usual way and ending on fol. 94b; the last two pages contain the prescriptions. No chapter-headings; the first three Bab begin on ff. 9a, 48a, and 50b respectively.

No. 2115, ff. 96, 11-10; Shikasta; size, 8½ in. by 5⅝ in.

2754

An incomplete copy of the same.

This copy, which is very well written, contains both in the index and the text the first five Bab only, on fol. 9b, 28b, 29b, 59b, and 79b; all the rest is missing. The same prescriptions at the end.

Copied by Sayyid Husain.

No. 2217, ff. 95, 11-13; clear and distinct Nasta’lilk; size, 8½ in. by 6 in.

2755

Another incomplete copy.

This copy contains portions only of the Fath-alnaghidin; Bab I, on fol. 9b, comprising about two-thirds of the usual contents, the end, on fol. 31b, corresponding to fol. 41b, in the Cat. Bab II is entirely missing; Bab III begins on fol. 33b; IV, or part of it (headed here), see No. 2738 above, on fol. 54b. Beyond this the copy is a mere labyrinth; on fol. 73b-77b there appear Rekhta ghazals for the various times of the day, with reference to soldiers’ duties; on fol. 78-90 miscellaneous matters referring to the same, written by other hands in almost illegible Shikasta.

College of Fort William, 1825.

No. 2304, ff. 90; clear Nasta’lilk, mixed with Shikasta in some pages on ff. 1-77, Shikasta alone on ff. 78-90; size, 7½ in. by 4½ in.

2756

A third incomplete copy.

Portions of Bab I occupy ff. 9b-34b, as the following miscellaneous headings show: مسالل ورسوم, on fol. 12b; مسائل نزعة الفضلى غلي, on fol. 12b; مسائل جهاد, on fol. 14b, etc. On fol. 35b a chapter, styled قواعد سؤال تعالمة حكر, begins, evidently corresponding to Bab VII of the complete copies; on fol. 47b a chapter, مطبخ, قواعد حريفات عمجر, and on fol. 53b a chapter, تفويض خدمات عسير, agreeing in substance with Bab V. On fol. 59b sq. some Rekhta verses. There is obviously a large lacuna on fol. 34b, where suddenly quite a new handwriting commences.

Bibliotheca Leydeniana.

No. 2295, ff. 62, 11-15; careless Nasta’lilk, mixed with Shikasta, by two different hands; size, 8 in. by 5⅝ in.

2757

The first Bab of the Fath-alnaghidin.

Beginning as usual; Bab I, on fol. 1a.

Dated A.H. 1200 (A.D. 1786).

Bibliotheca Leydeniana.

No. 2468, ff. 57, 9; Shikasta; size, 8½ in. by 5½ in.

2758

Another copy of the same first Bab.

Index, on ff. 9b and 10b; Bab I, on fol. 10b.

No. 1248, ff. 51, 9; Nasta’lilk; size, 8½ in. by 5⅝ in.
2759

Extracts from the Fath-almujāhidin.

Ff. 2b-8a: the introduction, beginning,

Ff. 8b-26b: on the dutiful observances of Muslims, entitled 

Fol. 27, written by a different hand and on different paper, seems not to have belonged originally to this copy, as the catchword on fol. 26b corresponds to the initial word on fol. 28a; it is a short tract on disloyalty (نظام حرام) in four قسم, as practised either by the hand, the tongue, the eye, or taken from the same first bāb (see the index in No. 2738 above).

Ff. 28a-79a: continuation of the extracts, beginning with the third bāb, here headed: 

The first two leaves of this copy (ff. 1b and 2a) contain a short tract on the measure called 

مصمم لعدد وثبات وهو نهائياً, and the last twelve (ff. 79b-90a) arithmetical tables.

Bibliotheca Leydeniana.

No. 2508, ff. 90, 11. 10; Shikasta; size, 8 in. by 5½ in.

2760

The proper regulations for the encampment of a Muslim army, illustrated by seven tables and undoubtedly drawn up under the guidance of Tipū Sūltān.

Bibliotheca Leydeniana.

No. 2554, ff. 8; size, 9½ in. by 7½ in.

2761

Dawāhi-i-Sūltān ( dokhra šalati)

Royal usages, that is regulations for the proper shape and form of royal insignia, as the orbs or disks at the top of banners, seals, official signatures, etc., drawn up under the direction of Tipū Sūltān and dated the 18th of Rahb-alawwāl, A.H. 1211 (that is the year 1224 since Muhammad's birth, rather than since his prophetic mission, see No. 2729 above and No. 2762 below, and compare with No. 2621 A.D. 1796, Sept. 22). It is divided into four bābs and subdivided into faṣās, all of which are illustrated with more or less numerous models and specimens. The blankness of many intervening leaves, as well as the abrupt manner in which the copy comes to a close, indicates that this was the first sketch, a mere broailion, to be properly arranged and completed afterwards.

Beginning: 

The headings of both are given at the beginning of this bāb, on fol. 53b.

An additional part, dealing with the question of stigmas or brands (شطباء دخان), on ff. 76a-78a.

Bibliotheca Leydeniana.

No. 2879, ff. 78; written by different hands in Nasta'lığ and Shikasta; size, 8¼ in. by 6 in.
A fragment of the same.

A short extract from the Dawábiq-i-Sultání, without any apparent subdivision, beginning, on fol. 10v: كتب: قرصة عالم نور الربان زهر ولاما قدران بن نور الربان
که در تاریخ بیست و نهم ماه خرداد
در سال ۱۲۲۶ هی در هزار و سیصد و بیست و جهان‌نامه مخاطب، معلوم نوزدهم ربيع الولی سال ۱۲۲۶
وزیر پیشنهاد: آن.

The additional part of the preceding copy, مبارک
داغهای سرکر حدادی
begins here on fol. 24v.

Copied by Sayyid Husain in the year 1226 of Muhammad's birth (i.e. his prophetic mission).

Bibliotheca Leydeniana.

No. 2745, ff. 3r.; Nasta’īlī; many intervening pages left blank; size, 8½ in. by 6 in.

5. Arts, Technical and Practical Pursuits.

a. Music (for special works on Indian music, see above, Nos. 2088-2033).

2768

Kanz-ul-nahaf (کنز النهاف).

An anonymous treatise on music, in a muhaddimah and four maqásahs (index on ff. 6a-7b):

Muhaddimah: در بهان شریف این صناعت بر سرائی صناعت
(the pre-eminence of music over other arts), on fol. 7v.

Maqasah I: در علم الموسيقی (theoretical side of music), in two kismas,(a) در تعریف عوامل و نسبه اولار
آن و استعاره ای در این از آن, on fol. 11b; (b) در تعریف ایجابات و سواله مشهور, on fol. 15v.

Maqasah II: در علمی موسيقی (the practical side of music), in two kismas, (a) در تعریف عوامل و نسبه اولار
آن و استعاره ای در این از آن, on fol. 11b; (b) در تعریف ایجابات و سواله مشهور, on fol. 15v.

Maqasah III: در تعریف صدای (notes), and تعریف آن (the composition of melodies), on fol. 17v.

Maqasah IV: در صنعت که طالبان این فمن را تکرار
آید و دینان شاعری که منصب تعلیقات (التفاوت باشد (valuable hints to students of the art, and verses appropriate to the compositions), in two kismas, on ff. 22v and 23v.

Beginning: شکر و سپاس به حسن و قیاس سوئیر.

The date of composition is contained in the following tā’rikh at the end of the treatise:

آن وزیرک اعجاب جهان مهلب مدون

is the 22nd of Jamādā I, A.H. 756 = A.D. 1355, June 4 (if we read 30 دویو, or A.H. 764 = A.D.
1363, March 9 (if we read 10 دویو instead of 30). Other copies of the same treatise are noticed in Rieu, Supplement, p. 115° (where the letters of the date are given as A.H. 754 or 749, but rather with A.H. 752 or 760), and in Cat. Codd. Or. Lugd. Bat. iii, p. 302 (where A.H. 746 is given, which agrees neither with the one nor the other combination of letters). The third alternative, to read 10 دویو, as Rieu suggests, is out of question, as it would make the date of composition considerably later than the date of our copy, which was finished the 1st of Dhūl-Qa‘a’h, A.H. 784 (A.D. 1383, Jan. 6). Library of Richard Johnson, A.H. 1194 (A.D. 1780).

No. 2057, ff. 27, li. 21.; Nasta’īlī; the original leaves are put into a modern margin; size, 9½ in. by 5½ in.

2764

Jalwah namah (جلو نامه).

An epithalamium or series of nuptial songs, celebrating the various stages of the wedding feast, by Ghułān Husainihān Layhān, composed in the year 1223 since Muhammad's birth (i.e. his prophetic mission, see above, Nos. 2709, 2764, and 2765, about A.H. 1211 = A.D. 1796), by order of Tipū Sultān. It is divided into twelve ḫurs, or modes, and to each a smaller or longer song is allotted, consisting partly of one hait only, partly of longer kasidas, with one rubá’i for the fifth ḫur. The majority of the songs are written in Hindistānī, the minority and the whole of the preface in Persian.

Beginning of the preface: سیاس بیشانی از خالقیه
قدیس اساس را از مکانیا بروى آن.

No date. Bibliotheca Leydeniana.

No. 2420, ff. 145-152, li. 11.; Nasta’īlī; size, 8 in. by 4½ in.

b. Calligraphy.

2765

Sixteen folios (fastened together so as to form a long coherent strip), containing specimens of Persian calligraphy and fine illuminations. The sixteenth folio bears the signature of Sultan 'Ali al-mashhadi, the famous calligrapher, who died in Harat, A.H. 919 (A.D. 1513), compare Bodleian Cat., Nos. 1896 and 1900. Rieu ii, p. 573; iii, p. 1089: the second that of Shihāb-aldin Muhammad Shahjahān Pādshāh ibn Jahāngir Pādshāh ibn Akbar Pādshāh, i.e. the emperor Shihājāhān.

No. 3541 (olim 3520); size, 8½ in. by 5 in.
2766
Risälä-i-Khushnawisi (رساله خوشنویسی).
A short mathnavi on the art of calligraphy, beginning:
خلوی خاتم جانفر دویسی — با این همه از طلا دویسی
No date.
No. 1893, ff. 11b-14b; ed., each ll. 11-15; Nasta'liq; also, 9½ in. by 24½ in.

2767
Adā’i almuluku wa Khâyát almuluk (ادعیة الملك و خیاط الملك).
A work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muhammad bin Mansur bin Sa'id bin Abu-alfafranj Kuraishi, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abäbakk (see fol. 3b, ll. 5-3 ab infra), and dedicated it by him to Shams-alduny wa-aldin Abi-almauzaffar Itimadh al-Suljan Nâsir Amir al-munin (see fol. 4b, l. 1 sq.), who reigned in Dhihil from A.H. 607 to 633 (A.D. 1210-1236); the title as given above is found here on fol. 4b, ll. 8 and 9; in Rieu ii. pp. 487 and 488 (the only other copy extant) it is styled as Adab al-reb al-taqad; it is divided into forty bâbs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six, whereas the present MS. numbers twelve). An index, on ff. 4b-5b; a débâb of the Kâb, on ff. 5a-6b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in bâbs 13, 14, 16-30, and 33-40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents.

The forty bâbs are headed as follows:
1. Anfar Khudâbâd (الفضل خداباد), on fol. 6b, on the generosity, gentleness, and forgiveness of kings.
2. Anfar Khudâbâd (الفضل خداباد), on fol. 8b, on the justice, good intention, and other laudable qualities of kings.
3. Anfar Khudâbâd (الفضل خداباد), on fol. 10b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.
4. Anfar Khudâbâd (الفضل خداباد), on fol. 23b, on things of which a king must not in the least be unmindful in his life.
5. Anfar Khudâbâd (الفضل خداباد), on fol. 35b, last line, on the choice of an efficient, wise, and faithful vizier.

2769
2770
risâla-i-khushnawisi (رساله خوشنویسی)
a short mathnavi on the art of calligraphy, beginning:
خلوی خاتم جانفر دویسی — با این همه از طلا دویسی
No date.
No. 1893, ff. 11b-14b; ed., each ll. 11-15; Nasta'liq; also, 9½ in. by 24½ in.

2767
Adâ’i almuluk u Khâyát almuluk (ادعیة الملك و خیاط الملك).
a work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muhammad bin Mansur bin Sa'id bin Abu-alfafranj Kuraishi, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abâbakk (see fol. 3b, ll. 5-3 ab infra), and dedicated it by him to Shams-alduny wa-aldin Abi-almauzaffar Itimadh al-Suljan Nâsir Amir al-munin (see fol. 4b, l. 1 sq.), who reigned in Dhihil from A.H. 607 to 633 (A.D. 1210-1236); the title as given above is found here on fol. 4b, ll. 8 and 9; in Rieu ii. pp. 487 and 488 (the only other copy extant) it is styled as Adab al-reb al-taqad; it is divided into forty bâbs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six, whereas the present MS. numbers twelve). An index, on ff. 4b-5b; a débâb of the Kâb, on ff. 5a-6b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in bâbs 13, 14, 16-30, and 33-40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents.

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3. Anfar Khudâbâd (الفضل خداباد), on fol. 10b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.
4. Anfar Khudâbâd (الفضل خداباد), on fol. 23b, on things of which a king must not in the least be unmindful in his life.
5. Anfar Khudâbâd (الفضل خداباد), on fol. 35b, last line, on the choice of an efficient, wise, and faithful vizier.

2769
2770

23. اندر اختیار کردن ریس و مصالح و نیروییٰ جنگی، on the choice of a battle-field.
24. اندر تعیین راست کردن مصالح هرکدام از اندامات محل، on the proper arrangement of the various divisions of troops.
25. اندر مصالح راست کردن در حرب، on the proper order of battle.
26. اندر حرب کردن و نبودن سالاران و مبارزان، on coming to action and the vigilance of commanders and combatants.
27. اندر آغاز کردن چنین که از این بس کرست، on the question who has first to engage in battle.
28. اندر مبین شهر مبارزان و نمایناران در حرب، on public worship at the beginning of a battle.
29. اندر هنگامی دادن حرب، on courtesies in battle.
30. اندر آغاز از سهیاء حضوری در نیایش، on the necessity of preventing uproar and turmoil in an army.
31. اندر فقر کردن و فهمیدن هدایت بر کفاران (در فصل چهاردهم و چهارم به کفاران)، on fol. 140r, in penult., on warfare, especially the holy war against infidels and other foes.
32. اندر ستون غنیمت از لکونیان و جاودانی از کفاران (در فصل نهم و نهم و جزئی آبادان و تکریت)، on fol. 151r, on taking booty from soldiers and the capitulation-tax from infidels and non-Muslims.
33. اندر جنگدار حضار و ندیمی، and on fol. 150r, on the 'salvation army,' i.e. the pious in the army who pray, and their help and assistance.
34. اندر علامت، on the sign, i.e. omen, of victory on a battle-day.
35. اندر آغاز، i.e. شیعه، on the necessity of the king's ascertaining which reward is due to every soldier according to his services.
36. اندر آغاز از انجمن دانستن و مهربانی و بهره‌وری، on the better chance a courageous man has with regard to death in battle in Iran (in Rieu's copy the wording of this heading must be different, as Major Yule sums up its contents in this way: 'on the fact that, whether you see like a poltroon, or face the enemy like a hero, you will not die till your day come,' which would require at least one omission instead of this one and some additional words, which the blank in our text makes impossible to supply).
37. اندر آغاز استاندارن نهاد اند نهادی که حکمتی آر، on the rules laid down by masters for every physical skill or exercise.
38. اندر آغاز استاندارن نهاد اند نهادی که حکمتی آر، on advices which king, army, and people must in a like manner attend to.

Beginning:

حمد و نعیم، به تهیه سپاهان و سپاهیان.
آن صاحب را که از کار خواهد و خواهد عه

No date. The last pages greatly injured; a few interlinear and marginal glosses in the beginning.

No. 647, ff. 133, 19; Nasta'lık; size, 8½ in. by 4½ in.

2768

Hidâyat-al-ralî (الاوردی), a compendium of archery (شعر اوردویی), compiled by Muhammad Budhâ'i, commonly called Sayyid Mir 'Ali (correctly in the following copy 'Alawi), and divided into twenty-seven bâbhs, the first of which is headed مجموع اوردویی.

Beginning of the preface:

محمد و نعیم، به تهیه سپاهان و سپاهیان.
آن صاحب را که از کار خواهد و خواهد عه

It is dedicated to 'Alâ-aldâyunyâ wa-al-dâtîn Abâ-al-umâzâzar Husâsnâh Sultan, who reigned in Bâlgâlah, A.H. 904-927 (A.D. 1498-1511), and compiled by Rieu ii. p. 4889, and W. Fortescue, Berlin Cat., pp. 337 and 338 (in the first Berlin copy the treatise is styled اسماس، هدایت اوردویی, respectively; in the second اسماس، هدایت اوردویی, respectively), where the headings of the twenty-seven bâbhs are given in full.

Dated by 'Abd-âlkâdir ibn Shâikh Husain the 25th of Râbi' I, A.H. 1665 (A.D. 1655, Feb. 2).

No. 2005, ff. 74, ll. 15; Nasta'lık; size, 7½ in. by 4½ in.

2769

Another copy of the same.

This copy contains twenty-eight bâbhs, the first of which commences on fol. 21. Beginning the same as in the preceding copy.

Dated the 6th of Jamâdâ II, A.H. 1143 (the thirteenth, more correctly the twelfth, year of Ma'hammâshâ's reign) = A.D. 1730, Dec. 17.

No. 790, ff. 47, ll. 15; Nasta'lık; size, 10 in. by 6½ in.

2770

Treatises on archery in prose and verse.

1.晟ست سیر: سیرین کشتماد 1, on fol. 13, compiled A.H. 1023 = A.D. 1614 (the title is a chronogram), in three sections, found on ff. 6a, 17b, and 20a respectively.

Beginning:

ای ذات نوژز جوز محمد درهم حلال
ما که نوازنند فراموش آی آتایم آیا

Dated at Bâhânpîr the 14th of Shawwâl, A.H. 1112 (A.D. 1701, March 24). This treatise is different from one with the same title, noticed in Rieu ii. p. 797; No. IV, and Bodleian Cat., No. 1887, which on the contrary, is identical with the present, described in No. 2773 below.
2771
Kulliyát-ál-almaty (کلیاتال almatty)

A detailed work on archery, in a mukaddimah, twenty-five kulliyas, and a khátimáh, by Sayyid Amin-áldin, son of Mir Muhammad Hákshím bin Sayyid Ahmad Nájafi Àndalúdí (میر محمد هاشم بن سید احمد ناجی فیاندلودی), perhaps misspelt for اندلوذی, Andakhkéh being a town in Khurásán between Balkh and Marw), a descendant of Sáyíd Abú-álbarakát (میر محمد هاشم بن سید احمد ناجی فیاندلودی), who was attached to the service of Timúr, see fol. 2b, ll. 4 and 5; the title appears on fol. 2b, ll. 11 and 12. It was completed A.H. 1132 (A.D. 1720), see the chronogram on the last page مسند ثیر یکان سیناء علم, and dedicated to the emperor Muhammádsháh, compare fol. 2b, first line; a complete index on fol. 3a sq. The mukaddimah begins on fol. 15b, the first kulliyah on fol. 15b, the khátimáh on fol. 130b.

Beginning: 

حَدِيثُ رَجُلٍ يَقْصُدُ رَجُلًا يَقْصُدُ

No date. There is an entry from A.H. 1197, 1st of Dhúl-Alqádah (A.D. 1783, Sept. 28), at the end of the last page, and a seal, dated A.H. 1191 (A.D. 1777), on fol. 1a.

Purchased from the executors of the Marquess of Hastings.

No. 3114*, ff. 133, ll. 15; clear Nasta’ílí; size, 9½ in. by 6½ in.

2772
Risála-í-írandaí (رسالة تیر اندازی)

A short tract on archery by an anonymous author, divided into four bábs, each subdivided into several aqádes.

Beginning: 

لَهْدِ الله..... اَمَا بعْدِ اِبْنَ سَالَة اِسْتِمَى: بنَ تَنْضُرُ درْ بِيْنَ ۗ تَقَوَّدُ تِیْر اندازی اللَّه

It ends on fol. 9b and is followed on fol. 10b by a short कश्याद ह on the same subject (see No. 2770, 2 above), beginning: 

No. 1065, ff. 1-10, ll. 23; Nasta’ílí; size, 10½ in. by 4½ in.

2773
Khánáma (قوس نامه)

Another short tract on archery, by Mír Muhammad of Nishápír, identical with the Risála-í-írandaí in Ríe. i. p. 797a, No. IV, and No. 1887 in the Bödlik Cat., see above, No. 2770, 1, and beginning: 

لُهْدِ اللَّه..... أَمَامُ اَبِنَبِيْنَ كِنَ ذِيْوَانَا نَرِ بِنَ تِیْر اندازی اللَّه

It ends on fol. 110b. The remaining pages are filled with some ethical remarks, discussions on lucky and unlucky days, and some traditions, mas’álas, etc.

No. 1627, ff. 113-125, ll. 17; Naski; size, 9 in. by 4½ in.

2774
Two treatises on archery.

1. Menántik az Qos Námah, on fol. 11b, beginning: 

لُهْدِ اللَّه..... اَمَا بعْدِ اِبْنَبِيْنَ كِنَ ذِيْوَانَا نَرِ بِنَ تِیْر اندازی اللَّه

Neither this nor the following tract is identical with the preceding Qos Námah.

2. Risála Qos Námah, on fol. 15b, divided into seventeen short fasálas, and beginning: 

لُهْدِ اللَّه..... اَمَا بعْدِ اِبْنَبِيْنَ كِنَ ذِيْوَانَا نَرِ بِنَ تِیْر اندازی اللَّه

Copied by Abú-álhasán bin Múhammad Sádík, at Haidarúgar.

No date.

No. 1741, ff. 11-24, ll. 13; distinct Nasta’ílí; size, 8½ in. by 5½ in.

e. Cookery.

2775
Kitáb-i-Ni’matnámá-i-Nájirsháhí (کتاب نعمتنامه از امیرشاهی)

A large and curious, but unfortunately defective work on Indian cookery, preparation of sweetmeats, spices, etc., without author’s name and date of composition. It seems to begin on fol. 162b, where a frontispiece appears together with a kind of title or heading, which runs thus: 

کتاب نعمتنامه امیرشاهی و عطرهند i.e. ترکیب خوشبوته و ترکیب جوهر جوهر و ترکیب تبلیغ (a fragrant paste of four ingredients) and goes down to fol. 194, after which must be added ff. 10-161b; there
are some leaves missing between fol. 194 and fol. 1, the latter opening abruptly thus: a wide: (mouthed cauldron)

The proper place of ff. 195b and 196a is doubtful; they evidently belong to the same work, but are detached from it by an intervening blank page. Besides the lacunae already mentioned, there are several others, for instance, one leaf is missing after ff. 16, 17, 18, 19, 37, 46, 56, 60, and 67; two leaves after ff. 80 and 151; several pages are moreover badly injured. According to a note on fol. 1 this copy must have been written before A.H. 1044 (A.D. 1634-1635).

No. 119, ff. 196, ll. 10; very large Nashti; illuminated frontispiece on fol. 163b; illuminations on ff. 42b, 53b, 60a, 65b, 111b, 14b, 18b, 22a, 25a, 29b, 32a, 33b, 40b, 44a, 51b, 54a, 66a, 71b, 76b, 79b, 83b, 88a, 91b, 94b, 98b, 100a, 103b, 111b, 118b, 121b, 124b, 129b, 133b, 135b, 144b, 147b, 153b, 157b, 159b, 162b, 165b, 171b, 174b, 177b, 180b, 183b, 185b, 189b, and 192b; size, 12½ in. by 8½ in.

2776
A short tract on the art of cookery, without title, preface, or author's name. There appears at the top of fol. 1a a heading, added by a later hand:

(lard-podge)

No date.

No. 717, ff. 17, ll. 11-13; Shikasta; size, 7½ in. by 6 in.

2777
Another short tract on culinary art, containing a series of tartibs, likewise without author's name and preface.

No date.

No. 293, ff. 112-124, ll. 18; Shikasta, two pages and a half (ff. 115-116) are supplied later by another hand; size, 8½ in. by 5 in.

f. Mineralogy.

2778
Jawâhirnâma (جوهرنامه 'Precious Stones').

A work on precious stones and metals by Muhammad bin Mansur, who wrote it at the desire of prince Abd-ali Khâli Khâyādhurkhân, the son of the reigning monarch Sultan Abd al-'azîz Khâyādhurkhân, who according to Rieu, Supplement, p. 113 (in which the old time-honoured idea, that the book was written about A.H. 700-A.D. 1300, 1301, has been demolished for ever), was the founder of the Æ-Koyunlí dynasty and ruled over Persia from A.H. 873 to 882 (A.D. 1468-1477); other copies of the same are described in Rieu ii. pp. 464b and 465a, and Supplement, loc. cit.; Bodleian Cat., Nos. 1877 and 1878; and G. Flügel ii. p. 516, where a detailed table of contents is given; compare also Hammer in ‘Fundgruben des Orients,’ vi. pp. 126-142, and Wiener Jahrbücher, vol. 66, Anzeigebatt, p. 52. It is divided into a mukaddimah (foreword), and a main body with a khatimah and several precious stones.

Beginning:

'Stastos Arâs Dk. Jâbûr (read: (khatimah (تستبض وضع جبر))

Several additions on the margin by the other hand.

Dated the 8th of Ramadan, A.H. 1071 (A.D. 1662, May 7).

No. 357, ff. 51, ll. 23; Nasta'lik; worm-eaten on the first leaves; size, 10½ in. by 7½ in.

2779
Another copy of the same.

The work is styled here جوهرنامه ( الجوهر نامه), and begins (with a transposition of the first two words):

'Stastos Arâs Dk. Jâbûr (read: (khatimah (تستبض وضع جبر))

Mukaddimah, on fol. 78b; first makâlah, on fol. 80b, second, on fol. 117b. Copied by Shah Muhammad Uzbeg.

No date.

No. 1097, margin-col., ff. 77b-124b, ll. 41-45; large and distinct Nasta'lik.

2780
Mukhtasar az Jawâhirnâma (مختصر جوهرنامه). An abridgement of an older book on precious stones (whether the preceding جوهرنامه or another unknown work), compiled according to the Bodleian copy, Bodleian Cat., No. 1879, by Ahmad bin 'Abd-al-'azîz Jauhari (the author's name does not appear either in the present copy or in that of the British Museum, Rieu ii. pp. 750b and 790b), and divided into twelve short chapters. It is styled here جوهرنامه ( الجوهر نامه) like the preceding work, and begins:

 feliz litt ... 

The twelve makâlahs are headed as follows:

(diamond)

(sapphire)

(ruby)

(emerald)

(pearl)

(turquoise)

(bezoar stone)

(amber)

(lapis-lazuli)

(coral)
2781

Majnūn at-alsanāt (مجموعة المسائل).

The collection of arts, in the usual redaction which is described in Bodleian Cat., Nos. 1869 and 1870, and Rieu ii. pp. 489b and 490a, i.e. in forty-two bāb and 140 fasāls; the work deals with all the various branches of artificial, especially alchemistical, handicraft, for instance, the art of imitating precious stones, of dissolving gold for writing and painting purposes, decorating ivory, preparing all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, sympathetic inks, etc. According to fol. 333b the author was Mir Yahyā, whereas in the larger and amplified edition (see No. 2783 below) he is called Ḥakīm Falsafītī-Maghrībi, and the book must have been composed before A.H. 1033 (A.D. 1624), the date of the second copy in the Bodleian Library. A Turkish translation was made at the request of Abdallah, the Khan of Hilis, who was beheaded at Constantinople 1668 (A.H. 1078, 1079), see G. Flügel ii. pp. 525 and 526.

Beginning: 

The work seems to end on fol. 332a, but a separate chapter on the elixir of life, باب در دانشنامه اسلام زمره آل سی رهمت شمس جهان, is found on ff. 333a-333b; fol. 334 a sort of a index to the مجموعه المسائل.

Dated the 22nd of Rajab, A.H. 1147 (A.D. 1734, Dec. 18), at Jahāngirnagar by Muḥammad ʿAlī bin Nasr-Allah.

No. 1752, ff. 261-355, ll. 13; Nastaʿlīk; size, 9 in. by 5½ in.

2782

Another copy of the same.

A rather badly and incorrectly written copy, not dated.

Beginning: 

The title appears on fol. 2a, l. 8; on fol. 67b a short tract is added (see bāb XLIII in the following copy):

The text continues, etc. (on fireworks).

No. 1945, ff. 1-68, ll. 17; careless Nastaʿlīk; size, 9½ in. by 5½ in.
2784

Bayâd-i-khushbûl (پیامخوشبیل).
A work on general household management by an anonymous author, giving advices and prescriptions on the preparation of perfumes, essences, salves, sweetmeats, beverages, meals, on baking, on the arrangement of houses and gardens, on the different receptacles for animals, carpets, furniture, etc.; on the wardrobe, and general outfitting of the library, etc.; on fireworks, games of chance, weights and measures, chess, etc., divided into seventeen babs, viz.:

1. در عطرنات, on fol. 54b.
2. در معجونیات, on fol. 12a.
3. در بیان مرام, on fol. 26v.
4. در حلولات و اشریه (the beginning of this chapter is not marked in the text).
5. در عطرنات, on fol. 96b.
6. در قزر میری و معjun میری, on fol. 103b.
7. در ساختر عمارت و باغ, on fol. 108a.
8. در شکه تونا و اکناف و یخانه, on fol. 111a.
9. در اسباب شهردانه, on fol. 126a.
10. در اسباب فراقه و نوعکاره, on fol. 130b.
11. در اسباب فراقه, on fol. 135b.
12. در اسباب خانه, on fol. 137b.
13. در آئینی, on fol. 139b.
14. در ارایه و خوش رخت و دندر و گل, on fol. 154a.
15. در ارایه و گل, on fol. 156b.
16. در بیان آرایه, on fol. 167a.
17. در بیان حساب صریحاً و حفیظ مالکه حضرت, on fol. 174b.

A full index is found on ff. 1-3a.

Beginning of the book, on fol. 3b.

2785

A treatise on the preparation of perfumes, the art of dyeing and colouring, etc., drawn from the writings of Tîpû Sultân (شاه سلطان), and divided into two babs, viz.:

1. در تکمیل ارگه, on fol. 10b.
2. در گزینه پارچه, on fol. 8b.

Beginning:
لله الحمد الله استعمال عامیان در این اکم و نور قلمو ملیمان با نوازیر العزیزی و لحیة على
من ایاسی بدرک چهار آگ

Dated in the month of Rajab, A.H. 1211 (A.D. 1797, Jan.), by Sayyid Husain.
h. Alchemy.

2786

Risālah dar kimiyā (رسالة در كيمياء).
A tract on alchemy, dealing particularly with the elixir of life and the philosopher's stone, with frequent references to Hermes Trismegistus (هيرмес كليمستوس), by an anonymous author.

Beginning: سياس ذئاب، كا ازداد اتام عمانين، إلى
بدر حضرت نوزل لبلاء حافظي، كا از كراوك و درو.

No date.

No. 177, fo. 41-44, l., 11-12; Shikasta; size, 8½ in. by 5½ in.

2787

Risālah dar shinākhhtan-i-khwās-i-āwāz-i-kharāsh i klāpā (رسالة در شنقحت صدوق آویز آویز کرخش چهل و هفتم).
A curious tract on the small venomous lizard, called سبک or غیب or خیابان or خرکش in India, its peculiar sound and the hidden influences thereof.

Beginning: کرخش... خیابان و غیب... که
گویند که هندس سیاست کافی کتیبت در فاتح آور اینکه
برز بکشیده آلو.

On the page immediately before this tract (fol. 45h) a figure dealing with the peculiar star called (سکر) ير بدلر is exhibited, headed by a few lines, beginning thus: طریق دانستن سکر (یلدر) که آن ستاره است که
بصورت نصرت میانشود آلو.

No. 1774, fo. 45h-51h, l., 7; Shikasta; size, 8½ in. by 5½ in.

2788

A short tract on quicksilver (سوخت).

Beginning: نسخه مسکن سخت و شناختن نقش آن
بیداران سخت چهارم آلو.

No. 1752, fo. 336-340, written partly in diagonal lines; Nasta'iliq; size, 6 in. by 5½ in.

i. Coins and Coinage.

2789

Tafṣil-i-Sikka (تفصیل سکه).
A treatise on Indian coins and the art of coining from the early Rājās down to Shāh 'Alam, with numerous illustrations and short historical notices of the various dynasties; the Muhammadan era begins on fol. 57 with Nāṣir-al-dīn Sabuktakin; the last chapter deals with Nadirshāh (on fol. 171 sqq.). The little work was compiled for the Nawwāb Yāḥyākān Bābādūr Hizāljarang, at Fāidābād, and dated the 4th of 'Dīl-ul-kā'b 'Abd al-Llah, A.H. 1186 (A. D. 1773; Jan. 28).

No. 199, fo. 22, l., 12; clear and distinct Nasta'iliq; size, 9½ in. by 7¾ in.

IND. Off.
4. Turquoise (قوریزک), on fol. 44b.
5. The bezoar stone (يزار حورانی), on fol. 46a.
6. Amber (اسمر عشیم), on fol. 48a.
7. Lapis lazuli (ستک لازولی), on fol. 49b.
8. Coral (درجان), on fol. 52b.
9. Cornelian (قوریزک), on fol. 53b.
10. Jasper (ستک زرد), on fol. 54b.
11. Loadstone (ستک مقاتطیس), on fol. 55b.
12. Malachite (دهنه فرگری), on fol. 55b.
13. Crystal (ستک بلور), on fol. 56a.
14. Ruby (ابل), on fol. 56b.
15. Emerald (مرمر), on fol. 57b.

III. on ff. 57a–90b. The keys of treasures, a treatise on chemistry and alchemy, the nature of metals, like gold, silver, copper, iron, steel, tin, lead, quicksilver, brass, etc., sublimation, precipitation, solution and distillation, and many similar matters, compiled by Ahmad bin Arslan on the basis of Hindu works chiefly, as it seems, because so many Hindustani terms are found in the treatise. According to the index it contains twelve bâbâs, but the text, pretending to be complete, only exhibits nine, viz.

1. در تعریف بعضی اشیا و اسم هر جزیر, on fol. 59b.
2. در مصبات کردن هر اجزاد و غیره و کوشش بعضی اشیا, on fol. 63b.
3. در تبیین جل و عند اسجاد, on fol. 70b.
4. در تبیین جل و عند اسجاد, on fol. 70b.
5. در تبیین جل و عند اسجاد, on fol. 75b.
6. در کوشش بعضی اشیا, on fol. 75b.
7. در کوشش بعضی اشیا, on fol. 81b.
8. در کوشش بعضی اشیا, on fol. 86b.
9. در کوشش بعضی اشیا (کردن سیبی) و غیره, on fol. 88b.

The remaining three bâbâs of the index have the following headings:

10. در مصبات کردن هر اجزاد و غیره و کوشش بعضی اشیا, on fol. 63b.
11. در مصبات کردن هر اجزاد و غیره و کوشش بعضی اشیا, on fol. 63b.
12. در مصبات کردن هر اجزاد و غیره و کوشش بعضی اشیا, on fol. 63b.

IV. on ff. 90h–94v. A treatise on the climate of India, the nature of its seasons, their effects upon the human constitution and rules to counteract them, according to the practice of Indian physicians, ascribed to Abû 'Ali Ibn Sina.

V. on ff. 94v–97v. A treatise on bleeding.

VI. on fol. 97b. Pharmaceutical weights and measures, taken from the works of Sayyid Nûr-Allâh Naşî and other works.

Index, on ff. 98–102v; the twelve bâbâs mentioned therein are not marked in the text, but the order of subjects, as indicated in the index, is strictly adhered to.

1. On baking bread.
2. On making soups.
3. On making broiled flesh-meat, dressed with anything.
5. On making mash of boiled or fried vegetables.
6. On making underdone meat.
7. On making Pulâ'â or rice-dishes.
8. On making hodge-podge.
9. On making Hariâs, a kind of thick pottage, mixed with meat, butter, cinnamon, and aromatic herbs.
10. On making pancakes.
11. On making fried eggs.
12. On roasting fowl's.

This MS. belonged originally to Sir Charles Wilkins.

No date.

No. 2362, ff. 156, ll. 13; clear and distinct Nasta'îli, written throughout by the same hand; size, 8¾ in. by 6¾ in.

6. Sport (Falconry and Hunting).

2793

Shahbâznama (شپهازnama). An elaborate work on falconry, which is divided into sixty-one short bâbâs and seems (in spite of a somewhat different beginning) to be identical with the Bâzâznama of Muâhid 'Ali, surnamed Khân Khâş Muhâlî bin Nizâm-âldîn 'Ali Marghulâni, who died as governor of Dîhilî, A.H. 989 (A.D. 1581), as Rieu ii. p. 485.

Beginning: خلیج تی دیل میلیون حفظت, خال و خط: عصب ام کتاب نگفته, ای به گرمی دانه مسیحیان گلستان روح ایست. No author's name is mentioned in this copy. The first bâb, beginning on fol. 11b, Fol. 91 is left blank, but the text is uninterrupted. A real lacuna seems to occur on fol. 96b. The work ends on fol. 102b and is followed on fol. 102v–134 by another treatise on the best cure of and proper remedies for the weak sight and sore eyes of falcons, etc.

No date.

No. 718, ff. 134, ll. 11–14; very irregular Shikasta; size, 8¾ in. by 6¾ in.
2794
Bāznāma (بازنامه). Another, very short, tract on falconry.
Beginning: Bāznāma که میسر شکاران نیک جرده آموده
امد آن
It deals particularly with the different diseases of falcons and their cure.
No date.
No. 956, ff. 14, II. 10-13; Shikasta; size, 6½ in. by 4½ in.

2795
Risāla-i-jāvarān-i-shikārī u ḥakikat u ilāj-i-ān (رسالة جناوران شکاری و حقیقت و علاج آن).
Books of the chase, or rather, fragments of different treatises on falconry, hunting in general, cures of diseases of animals, etc. The collection begins with a large portion of the Jalāl al-Din al-Murshid, an extract from the Dāmdār al-ʿalām, which opens abruptly in the middle of bāb 2, on fol. 1r; bāb 3-9 are found on ff. 1b-3b, bāb 10-13 on ff. 8b-14b, the continuation of bāb 13 and bāb 14-36 on ff. 24b-82b; the intervening leaves, ff. 82b-86b, contain an incomplete abridgement of a treatise on the cure of special diseases of falcons in nine یکا; the extracts from the Jalāl al-ʿalām are followed on ff. 95a-123a by another fragment of veterinary surgery, and on ff. 126a-132b by the same یکا, which has been noticed in the preceding copy; beginning: Bāznāma که میسر شکاران آن; it is defective at the end;
many lacunae besides.
No. 949, ff. 132, II. 9; written by many different hands, in Nastaʿlīq and Shikasta; size, 6½ in. by 4½ in.

7. Miscellaneous.
2796
Khawāṣṣ-alḥaywān (خواص الحيوان).
Beginning: حمد یاکه و تنای به بعده خداوندی را یکا استوار که میسر نیکان (Rieu سفارش که میسر شکاران نیک جرده آموده) جرده آموده (Rieu جرده آموده) قربان یا دیگر اشارات را دریافت نکند (Rieu دریافت نکند) تا دیگر اشارات را دریافت نکند.
The alphabetical order of the Arabic original in twenty-eight bābs, according to the twenty-eight letters, is preserved, and each bāb divided into three faṣṣals according to the three vowels a, ی, and u in the first syllable of the respective words. It begins with اسد; see Rieu ii. p. 842b, and Bodleian Cat., No. 1162 (khātimah).
Dated by ʿAlī ʿImād bin Muḥammad of Tihrān in Rājāb, A.H. 1121 (سنه الواحدة وبه العصر الثالث عشر) (A.D. 1709, Sept.)
No. 912, ff. 149, II. 13; (the last full page II. 16); Nastaʿlīq; some leaves damaged by worms; size, 8½ in. by 6½ in.

2797
Tarjuma-i-Kashkāl (ترجمة کشکال).
An incomplete Persian translation of the well-known collection of Shaikh Bahāʾ al-Dīn Muḥammad Ḵāmilī, the author of the mathnawīs, etc. (who died A.H. 1030 or 1031 = A.D. 1621 or 1622, see No. 1517 above), which is styled کشکال or کشکال the beggar's bowl (chiefly Arabic, with some Persian extracts), comp. G. Flugel i. p. 409; Loth, Arabic Cat., p. 241; Rieu ii. p. 774b; Goldzweiler in 'Sitzungsberichte der Wiener Akademie,' histor.-philol. Classe 78, p. 462 sq.; Mélanges Asiatiques, vi. p. 108, etc.; extracts in W. Persich, Berlin Cat., p. 45, No. 46; p. 50, No. 74; lithographed in Teherān A.H. 1266, printed in Tabriz A.H. 1266, and in Bābālak A.H. 1288. The present translation was made at the request of Shāh ʿAbbās Kūṭbshāh (A.H. 1035-1083 = A.D. 1626-1673) by Ḵāmilī al-Shāhshāhī al-Fāmīlī, see fol. 29, last line.
Beginning: مجموعه حمد رسالی و سبیل الزهور وسفره شکار و سبیل الزهور آن جامعه است که
بی‌درستی آل
Of the five یکا, of which the original consists, the first begins here on fol. 61b; the second is not marked; the third begins on fol. 119b; the fourth on fol. 176a; the fifth is missing altogether.
Dated by Bahāʾ al-Dīn ibn Ḥājī, the 4th of Rāżīlahwāl, A.H. 1151 (A.D. 1738, June 22).
No. 1879, ff. 209, 12-13 diagonal lines in a page; a little worm-eaten; size, 8½ in. by 6½ in.

2798
Lāṭāʾif-i-shāhī (الطایف شاهی).
Royal delights, a mixed collection of historical, mystical, psychological, and medical aphorisms, discussions on sexual intercourse, etc., interwoven with Kurān-verses, traditions, and many poetical specimens, for instance, from Jalāl al-Dīn Rūmī's mathnawī, from Amir Khusrū's divāns and other sources, by an anonymous compiler.
Beginning: آماده که گمان نست جهان جمله جای اوست
دریافت که گمان که شک شرایت اوست.
At the end, on fol. 221b, an index of ʿAlī bin al-ʿUṣayn al-Wāṣṣī al-Khāüşī's (Rūmī's اشیای علیا (completed A.H. 909 = A.D. 1503, 1504, see Nos. 633-635 above)
No. 1330, ff. 104-223, II. 11-20, for the greater part in diagonal lines; Nastaʿlīq; size, 10½ in. by 5½ in.
The last fasl is marked on fol. 44⁴ and begins thus:

1. A short mystical treatise in Hindustānī, on ff. 201⁴-201⁵, dated the 4th of Jumādā I in the fifth year of Muhammad shāh’s reign = A.H. 1136 (A.D. 1724, Jan. 30).

2. A short treatise on measures and weights, in Persian, on ff. 135⁴-136⁴.

3. Rassāl (rådāls), in Persian, on ff. 169⁴-170⁴.

4. One of the many translations or adaptations of the Indian standard-book on sexual intercourse, the Koka-sāstra (Koka-pandita), by Koka-pandita, in Persian, on ff. 188⁴-210⁴, beginning: Bīdān as恤 (Attributed to the compiler, as the compiler is not given). Comp. on the various versions (several of which are called by Muhammad Kuli Jami, completed A.H. 1036 = A.D. 1626, 1627); W. Pertz, Berl., pp. 589 and 590, etc. The present version is identical with that in No. 1626 of the Bodleian Cat., styled there Rassāl dar kobandara.

5. A large tract on magic art and exorcism, and other mysterious crafts, in Persian, on ff. 212⁴-263⁴; in Persian.

No. 905, ff. 36⁴; written in various styles of Nasta’līk and Shikasta; size, 2 inches by 4 inches.

2800

The first twenty-two leaves of this copy are filled with worthless scraps in prose and verse, a Rassāl, Rassāl, (see No. 3 in the preceding copy), and Nasta’līk, tales, traditions, anecdotes, and a small collection of lyrical poems; ff. 23-161 contain an incomplete book of Collectedances from the most renowned Persian (and also Arabic) writers in prose and verse, from books on ethics, theology, law, Šūfism, from epic and lyric poems, and collections of tales; it is a Persian book (see above, No. 2797); both beginning and end are missing, and no name appears.

No. 1806, ff. 161, the first twenty-two leaves in Shikasta, the remainder in good Nasta’līk, 3 col. in the page, 16u-24u; size, 10½ inches by 6½ inches.

2801

Frages of grammatical, mystical, and theological treatises.

1. Ff. 1-44: Mir Sayyid Sharif Jurjānī’s (see Nos. 2460-2469 and 2413, 2 above), beginning as usual. It breaks off, on fol. 44⁴, with these words: Rassāl dar kobandara, and other collections of mystical and religious texts, and some comments on a tradition, mentioned in Rien ii. p. 86⁴, No. VII.

2. Ff. 45-118: a Sufi tract, without beginning or end; it opens abruptly thus: Aṯār kūd ṣāj mawṣūmat wa ṣuṣr wa ma bi ‘emā ah ‘awāfī l’asr wa ‘ammat al-mulūk al-mulūk al-mulūk.

The following four fasils are marked in the text:

1. Nastālīk, on fol. 46⁴; in Persian; fol. 46⁴; in Persian; fol. 62⁴; in Persian; fol. 62⁴; in Persian; fol. 88⁴.

2. Ff. 119-130: a tract on the rites and observances of Islam, without beginning or end. It opens abruptly thus: Jumāt-wahbah ast al-ʿasr wa ʿaṣr al-Īsā ašt al-āṯār wa ṣuṣr wa ma ‘ammat al-mulūk al-mulūk al-mulūk, etc.

It deals with: Aṯār kūd ṣāj mawṣūmat wa ṣuṣr wa ma bi ‘emā ah ‘awāfī l’asr, etc.

An entry as follows on the right-hand page:

Ff. 174-177: a collection of prayers, with glosses, etc.

2802

Tracts on mystical, theological, and magical subjects.

1. A few prayers, the first of which, on fol. 66⁴, begins as usual:

2. By Ahmad b. Tāj al-Muṣīr (see Nos. 2460-2469 and 2413, 2 above), beginning as usual. It breaks off, on fol. 44⁴, with these words: Nasta’līk, 3 col. in the page, 16u-24u; size, 10½ inches by 6½ inches.

3. Short explanations of different Sūras of the Korān, beginning, on fol. 87⁴, with a Sūra wadd reality (that is the seventy-third Sūrah).
2803

Grammatical treatises, and stories in Persian and Dakhani.

1. A treatise on the Arabic verb, in Arabic, consisting of two parts, the first, "Kodab al-munawar," on ff. 1r-14r, beginning: "لله رزق الأدباء... " and the second, "Kodab al-munawar," on ff. 15v-37v, beginning: "إلهان الله تعالى و إتانا في القرآن أن الفعل كله على ارائه اقتسام..." written by many different hands in all kinds of Nastālīk; size, 7½ in. by 4½ in.

2804

Tracts on magic art and the peculiarities of letters.

1. Fragments of a work on invocations, amulets, conjurations, talismans, magic charms and cures with regard to sexual intercourse, etc., styled: "جواهر سموم..." the first of these scattered and often incoherent fragments begins, on fol. 1r, thus:

2. A Persian translation of a treatise on the letters of the alphabet and its peculiarities, by Shaikh Siyāb-al-dīn Maktūb, made by Abū-almāhāsin Muhammad bin Sa'd al-mah-jūwānī, usually called Ibn Sawayi, and beginning on fol. 41v: "لله رزق الأدباء..." written by several hands in different styles of Nastālīk; size, 8½ in. by 5½ in.

2805

Tracts on magic art.

An anonymous treatise, or rather, a collection of several loosely connected tracts on exorcism, conjuring prayers, and other branches of magic art and astrology, beginning with a number of Arabic prayers and ending with sympathetic prescriptions for fever-fits. Between both an endless number of invocations, an Arabic
kasidah with Persian interlinear translation, other prayers in Arabic and Persian, etc.

Beginning:

Bism illah al rhaman al rahim

Many marginal additions, tables, and interlinear glosses.

No. 468, ff. 42 sq., ll. 15-21; written partly in Naṣīḥī (especially in the Arabic portions), partly in Naṣīḥī/K; size, 5½ in. by 6½ in.

2806

A collection of similar tracts.

Tracts without any value, partly fragmentary and incomplete at the end, on astrology, geomancy, archery, and other arts and crafts of a similar kind, with many tables.

Beginning:

Daira' al adha' inasat ḥakim dar ardī shāh bād Ḍā'ī ṣā'ī

No compiler's name appears, nor any date.

No. 533, ff. 110 sq., ll. 9-15; very unequal and inelegant Naṣīḥī/K; size, 6½ in. by 4½ in.

2807

Miscellaneous.

1. A long kasidah by 'Aīn-al-kudā'ah of Hamadān, the pupil of Ahmad Ghazālī (died A.H. 517 = A.D. 1123, 1124); the poet was killed by order of Sultan Sainjar's wazir, A.H. 533 (A.D. 1138, 1139), comp. No. 1793 above, and Bodleian Cat. No. 1247.

Beginning, on fol. 10a:

Jamm bāgah ina ghalū 'adūr

2. A few mathnawī-baits and a tradition of the prophet, on fol. 19.

3. Scattered verses, on fol. 20b, and a few prose-pieces, beginning with a saying of Shāikh Bahī'-al-din Muhammad 'Amīlī (see No. 2792 above), on fol. 22a. Explanation of the three kinds of visions, on fol. 23b, of the three kinds of visions, on fol. 25; verses of the Kurān, beginning with Sūrah 33, 72: ātā' ar-Rahmān al-malāk; al-malāk; al-malāk, etc., on fol. 25; verses of the Kurān, beginning with Sūrah 33, 72: ātā' ar-Rahmān al-malāk, on fol. 25b, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10-30, 2 coll., each ll. 11 (on ff. 10-19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naṣīḥī (on ff. 20-30); size, 5½ in. by 3½ in.

2808

Miscellaneous.

1. Fragment of a collection of short namāzī or admonitions, on ff. 75b-78b, entitled at the end:

Bida' al adha' ina ghalū 'adūr

It begins abruptly:

Dated A.H. 1002 (A.D. 1593-1594).

2. A farman by the emperor Akbar, on ff. 79b-81b, beginning:

Forman 'alī sh-shāh jalāl al-dīn muhammad akbar daštā: ātā' ar-Rahmān al-malāk; al-malāk; al-malāk, etc., on fol. 75b; verses of the Kurān, beginning with Sūrah 33, 72: ātā' ar-Rahmān al-malāk; al-malāk, etc., on fol. 75b; verses of the Kurān, beginning with Sūrah 33, 72: ātā' ar-Rahmān al-malāk, on fol. 75b, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10-30, 2 coll., each ll. 11 (on ff. 10-19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naṣīḥī (on ff. 20-30); size, 5½ in. by 3½ in.

2809

Fārlāma az diwan-i-Ḥāfiz (Bahā'īh). A fārlāma or book of divination applied to the lyrical poems of Ḥāfiz of Shirāz, as he is called here (instead of the more correct lāzmin al-dīn-ullāh), beginning:

Forman 'alī sh-shāh jalāl al-dīn muhammad akbar daštā: ātā' ar-Rahmān al-malāk; al-malāk; al-malāk, etc., on fol. 75b; verses of the Kurān, beginning with Sūrah 33, 72: ātā' ar-Rahmān al-malāk, on fol. 75b, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10-30, 2 coll., each ll. 11 (on ff. 10-19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naṣīḥī (on ff. 20-30); size, 5½ in. by 3½ in.

2810

Miscellaneous.

1. On ff. 200-205: a tarkībah, styled 

2. With the always returning refrain:
of Solomon, with which talismans were written, a Zoroastrian one (فلام زرتشتیان), which is entirely cuneiform, a Coptic one, a very funny alphabet of the Franks, with the additional statement, that these people write from the left to the right, a secret alphabet (فلام الأسرار), and many similar oddities.

This little MS. was presented by Lord Teignmouth.

No. 2074, ff. 16; size, 9 in. by 6 in.

2815

A farman of the emperor ‘Ālamgīr ( ألنجیر نامه),

Beginning:

کشفت شمار مطیع الاسلام رست می‌باشد

بعد خریده کا نکنند امیدوار نورد بادند

No. 1146, ff. 8, ll. 9; large ornamental Nastalī`k; illuminated frontpiece; all the lines on the first two pages surrounded by gilt stripes; size, 16\(\mbox{\textperthousand}\) by 7 in.

2816

Another farman of ‘Ālamgīr (آلنجیر نامه), beginning with the same initial words as the preceding one:

کشفت شمار مطیع الاسلام

It is followed, on fol. 27a, by another short document, headed: (Johnson) مطالب فرمان شمار مطیع تاریخ شمس العین

No. 1556, ff. 23-28, ll. 15; size, 9\(\mbox{\textperthousand}\) by 6\(\mbox{\textperthousand}\) in.

2817

An alphabetical index to some Persian works, arranged in European manner and beginning from the left. There is no indication to which book it refers, nor is it clear whether the figures refer to pages in a printed edition or to verses in a poem. The first word is آب with five references, beginning with 148, and ending with 706.

Sir Charles Wilkins.

No. 2339, ff. 38, 6 colls. in a page, each ll. 28; European handwriting; size, 8\(\mbox{\textperthousand}\) by 6\(\mbox{\textperthousand}\) in.

D. Parsee Literature.

2818

Ardā Virāznāma in prose (اردی ویرا نامه). A Persian prose-version of the Pahāvī original of the Artā Virāznāmā, beginning, on fol. 1b:

پایان که بپیامی بنشستن نورد پدیاده، را بکشت و بهان
2820

Sad Dar (صد در).

A popular exposition of the Zoroastrian law, called the Hundred Gates from the hundred sections into which it is divided, in Persian prose, derived in its contents from the Avastâ, Zand, and Pâzand, and beginning, on fol. 51b: سیاس و ناپایی در خداوند آن.

It is, in no doubt, the basis of the better-known poetical version, made by Irânshâh bin Malikshâh at the request of the illustrious Dastür Shahriyâr bin Dastür Ardashir bin Bahramshâh, in the year 864 of the Yazdajdird era (A.D. 1495 = A.H. 900), comp. Rieu i. pp. 48 and 49; Bodleian Cat., Nos. 1945 and 1946; translated into Latin by Th. Hydec in 'Veterum Persarum, etc., religiones historia,' Oxford, 1760 (second edition), pp. 431-488; Anquetil, Zend-Avesta, ii. p. xxxiv; Sachau, Contributions, p. 280, etc. The present prose-version has been translated into English by West, S. B. E., xxiv. pp. 253-364, Oxford, 1885.

No date.
No. 280, ff. 51-155, ll. 11; large and distinct Nathâlik; size, 8 in. by 5 in.

2821

Kitâb-i-shâyist u nâshâyist (کتاب شایست و ناشایست).

Exposition of the chief doctrines and religious ordinances of the Parsees, in Persian prose, intermixed with some pieces in Zend, and beginning: این کتاب شایست که در شایست و ناشایست که از دین آن.

On account of its being divided, like the Sad Dar (see the preceding copy), into 100 sections, it is called here, just as in the Paris MS., where it appears as Sadder Bundehesh; other copies are noticed in Bodleian Cat., Nos. 1952 and 1963, and in Rieu iii. p. 1067, No. 11; comp. also Spiegel, Die traditionelle Literatur der Parsen, p. 168 sq., where extracts are given; and James Wilson, Religion of the Parsees, pp. 444 and 445.

This copy was presented by Mr. Romer, August 31, 1837.
No. 2566, ff. 1-46, ll. 15; Nathâlik; ff. 41-46 greatly injured; size, 7¾ in. by 4½ in.

2822

Parsie mathnavis.

A curious collection of mathnavis, written apparently by a disciple of the Zoroastrian creed who may be identical with the author of the poetical version of the Sad Dar or the Hundred Gates, Irânshâh bin Malikshâh, who wrote about 864 of the Yazdajdird era (A.D. 1495), see No. 2820 above. We conjecture this from one of the last chapters of the third mathnavi (fol. 180a sq.) where the author enumerates with similar praises, as in the Sad Dar, a number of illustrious Dastûrs, among others Ardashir and Shahriyâr, and repeatedly mentions Malikshâh and Irânshâh, the latter of which might very well be his own name. The principal Dastûr who encouraged him to write these mathnavis was Dastûr
Nushirwan, see fol. 74b, l. 8 and in many other places.


"Dastar Nashirwan Razi - komsa akh adal el bintak.

The second mathnavi looks like an extract from the Shahnama and contains the story of Rustam and Isfandiyar, beginning, on fol. 114b:

"Dastar Nashirwan Razi - dastar dard ar ahrim.

The first chapter-heading is: "Akhazadasanftan eshgh darshari

The third mathnavi is styled Khawshat, a poetical account of the killing of several Dasturs in the year 724 (of the Yazdagird era, we suppose), see fol. 174a, l. 4 ab infra. Beginning:

"Dastar Nashirwan Razi - komsa akh adal el bintak.

To one of these martyrs, and his offspring, the following is appended:

To the pedigree of the three Dasturs, mentioned above, viz. Nashirwan, Ardashir, Shahriyar, etc., is traced in the epilogue, beginning, on fol. 180a, last line.

A more detailed investigation into these mathnavis and especially into the very elaborate genealogy of these Parsee Dasturs would be of great interest and importance for the history of the Zoroastrian creed in Khurassan and Kirman.

No date. Bibliotheca Leydeniana.

No. 2785, ff. 73b-186, 2 coll., each ll. 135; Nasta'lik; size, 8½ in. by 6¼ in.

2823

Another copy of the same three Parsee mathnavis.

1. The Amshasandnamah, on fol. 14, beginning:

"Dastar Nashirwan Razi - komsa akh adal el bintak.

For the mention of Dastur Nashirwan and of the older prose-treatise which has here been put into verse, see on fol. 21, l. 6, and fol. 13b, ll. 9 and 12.

The thirty-one Amshaspands are found here: 1. on fol. 3b; 2. on fol. 5a; 3. on fol. 7b; 4. on fol. 9a; 5. on fol. 9b; 6. on fol. 11b; 7. on fol. 16b; 8. on fol. 17b (from this point onwards they are called Azdeg and instead of the Amshaspand); 9. on fol. 19b; 10. on fol. 20b; 11. on fol. 21b; 12. on fol. 23b; 13. on fol. 25b; 14. on fol. 27b; 15. on fol. 29b; 16. on fol. 29b; 17. on fol. 31b; 18. on fol. 33b; 19. on fol. 35b; 20. on fol. 37b; 21. on fol. 37b; 22. on fol. 38b; 23. on fol. 39b; 24. on fol. 40b; 25. on fol. 40b; 26. on fol. 41b; 27. on fol. 41b; 28. on fol. 41b; 29. on fol. 43b; 30. on fol. 43b; 31. on fol. 44b. Here as in the preceding copy both preface and epilogue speak of the thirty-three (Amshaspands, see fol. 2b, l. 3 ab infra, and fol. 44b, l. 8.

2. Rustam and Isfandiyar (first heading): "Akhazadasanftan eshgh darshari

The date 724 of the Yazdagird era appears here, on fol. 111a, l. 1.

Bibliotheca Leydeniana.

No date. The transcriber was Kaikutbad, son of Rustam.

No. 2777, ff. 124, 2 coll., each ll. 12; Nasta'lik; size, 8½ in. by 6¼ in.

2824

Akhazadasanftan eshgh darshari

The history of the settlement of the Parsees in India, told in Persian verse by Bahman bin Kaikutbad bin Hurnuzayr Sunjani (see fol. 19b, l. 8 sq.) at Naushari in the year 669 of the Yazdagird era = A.D. 1600 (see fol. 19b, lin. pentult.). It begins:

"Dastar Nashirwan Razi - komsa akh adal el bintak.

This poem, which was translated into English by E. B. Eastwick, with notes by John Wilson, in the Journal of the Bombay Branch of the Asiatic Society, vol. i. pp. 167-191, has been noticed by Rieu i. p. 50; comp. also W. Hamilton, Description of Hindostan, vol. i. p. 613; and J. Wilson, Religion of the Parsees, pp. 210-213. The present copy is apparently a transcript of that in the British Museum, as the name of the copyist, Rustam bin Mohad Bahrain (see fol. 21b, ll. 3 and 4, and fol. 23b, l. 1), as well as the date 1107 of the Yazdagird era, month of Bahrain = A.H. 1151, Jumadal II (A.D. 1738), and the place, viz. Saur (see fol. 20b, l. 7, 8, and 11), are exactly the same. In a verified epilogue of the copyist,
on fol. 23a, last line, the date appears once more in this form:

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سنه از یوزدورد گر ندانی میزان غرق را با نقطه خوانی
that is غرق

Bibliotheca Leydeniana.
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The proper order of the leaves is: 1-17, 22, 18-21, 23.

No. 2572, ff. 23, 2 coll., each ll. 11; large and distinct Nasta'lik; size, 8½ in. by 6¼ in.

2825

کتاب بی‌سین مورسیان هندوستان.
The Marriage Ritual of the Parsees, beginning:

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بنام اورایخاندان اکل ای بی‌کار مورسان
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No date.

No. 1019, ff. 5, ll. 11; Nasta'lik; size, 7½ in. by 5¼ in.

2826

Dasātīr (دانسترا).

A complete but unfortunately very worm-eaten copy of the Dasātīr or words of the ancient prophets, twelve before Zarthusht and three after him, written in a kind of fictitious language, which most likely formed the secret medium of communication between the members of a particular theosophical sect, nearly related to the Parsees, and accompanied with a Persian paraphrase, see for fuller information the description of this work in Boielian Cat., No. 2402, and compare De Sacy in Journal des Savans, Jun. 1823, p. 16 sq.; dabestan, translated by D. Shea and A. Trowbridge, Paris, 1843, vol. 1, pp. xix-lxv, and p. 20 sq.; Spiegel's review of this work in "Jahrbuch für wissenschaftliche Kritik," Aug. 1844; L. Darmesteter, Le Zend-Avesta, l'avant-propos, pp. xv and xvi; and A. Chodzko, Le Dyatir (no date). The text with English translation and glossary was published by Mullâ Firuz b. Kâns in 2 vols., Bombay, 1818, new edition of the translation only, Bombay, 1888, with a reprint of the 'Discussion on the Desātīr' from the introduction to the Dabestan; a Gujarati version appeared in Bombay, 1848.

Beginning:

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هوژاسم هد مورسیان هندوستان بی‌سین مورسیان
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The first chapter (not marked by a special heading) deals with Mahâbhd, on fol. 1b or 2a; the second is headed: شت وخطور حی (شلم) ادامه, on fol. 20b; the third, شت شهی کامل, on fol. 28b; the fourth, شت وخطور لکشام, on fol. 34a; the fifth, شت وخطور لکشام, on fol. 41b; the sixth, شت وخطور لکشام, on fol. 49b; the seventh, شت وخطور لکشام, on fol. 55a; the eighth, شت وخطور لکشام, on fol. 60a, first line; the ninth, شت وخطور لکشام, on fol. 59a, first line; the tenth, شت وخطور لکشام, on fol. 56a, last penultimate; the eleventh, شت وخطور لکشام, on fol. 59a; the twelfth, شت وخطور لکشام, on fol. 60a; the thirteenth, شت وخطور لکشام, on fol. 63a; the fourteenth, شت وخطور لکشام, on fol. 69a; the fifteenth, شت وخطور لکشام, on fol. 80b, first line; the sixteenth, شت وخطور لکشام, on fol. 81a; the seventeenth, شت وخطور لکشام, on fol. 89b.

According to a note on fol. 18 this copy had come into the possession of Mullâ Kânus, the father of Mullâ Firuz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766, 1767), and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Firuz. A commentary on the Dasātīr by Nāṣir-Allâ, son of Mū'âmmâr Hâmid-Allâ, which was dedicated to Sir Henry Elliot, is mentioned in Rieu iii, p. 1938, No. 1.

Bibliotheca Leydeniana.

No. 2718, ff. 111, ll. 14; Nasta'lik; size, 9½ in. by 5½ in.

2827

Another copy of the same.

Beginning as in the preceding copy; the book is styled here: شت وخطور لکشام.

Dated the 19th of Rabi-al-akhir, A.H. 1214 (A.D. 1799, Sept. 20); presented by Lieut.-Col. Wm. Kirkpatrick, May 30, 1804.

No. 245, ff. 102, ll. 15; clear and distinct Nasta'lik; size, 8½ in. by 5½ in.

ADDITIONAL MSS.

I. GENERAL HISTORY.

2828

Jâmī'-altawâlîkh (جامع التواریخ).

A valuable (despite some occasional misspellings) and, comparatively speaking, one of the most complete copies of Rashid Tabīb or Rashid-al-dīn's rare general history, see above, No. 15, almost identical in its contents with the British Museum copy, Add. 7628 (Rieu, p. 74 sq.), and arranged in the same peculiar manner, viz., beginning with the second volume and concluding with the first. It is the same MS. which Mr. W. Morley has described in the J. R. A. S., vol. vii, pp. 267-272, and to which he refers in his Descriptive Cat., p. 5, No. ii.

Contents:

General preface of the whole work, on ff. 405b-407a, headed: هذَا کتاب جامع التواریخ: فهْرَسَ کتاب دانشها و فهْرَسَ حساب دانشها محمد ونَسْحُ وآنَمْ حفر کتاب میلان جهان آفرین. On ff. 405b, l. 11, and 406b, l. 10, the title is given incorrectly as جامع التواریخ. According to the statement on fol. 406b sq., the whole work was originally divided into three volumes (جلداول); the first volume, containing two bâhs, on the origin and history of the Turkish tribes, and on the history of Cingizkhan, his ancestors and descendants, down to the accession of Ulja'ītu Sulṭân respectively, the first subdivided into a ribače and four fals; the second into two fals; the second volume, containing likewise two bâhs, on the life of Ulja'ītu to the time of the composition of
this work, and on the general history of the world, from Adam to A. H. 700 (A. D. 1300, 1301) respectively, the second bāb being subdivided into two kismas, the first of which contains two fasls; the third volume containing a geographical description of the world.

First volume, on ff. 408b–559a, composed by order of Ghāzānkhān (A. H. 694-703 = A. D. 1295-1304) and therefore styled [see fol. 410b, l. 2], beginning: 

حَدِيثٌ وَقُرْنٌ فِي مَكَّةَ رَبِّ عَاكَفٍ يَسْمَعُهُ مَدْعَوَاتِهِ مَرْتَبَتُهُ بِهِ وَمَدْعَوَاتُهُ

Bāb I, on the life of Uljā’ītū Sultan, is missing here altogether.

Bāb II, on the general history of the world to A. H. 700 (A. D. 1300, 1301), with the following subdivisions (which differ in many respects from the original scheme indicated in the general preface above):

Mūkaddimah, on fol. 1r.

Kūsim, on fol. 2r.

Kīsim II, on fol. 289a (here the wrong title given to the Kūsim, comp. Rieu, Supplement, p. 153, and Rosen, Persian MSS., p. 82 sq.).

History of Sultan Mahmūd bin Sabuktughrīn, his ancestors and descendants, with many particulars referring to the Samānids, Būyids, and Dālamih dynasties (styled in the colophon تَنْرَيْنِ سُلَّمْانِ مَحْمُودِ بْنِ سَعْد بن مَحْمُودَ (A. H. 432–441 = A. D. 1041–1049), after which a very concise summary of his successors follows, down to Khusrawshāh who ascended the throne in A. H. 547 (A. D. 1152); W. Morley’s statement, loc. cit., that Mānūdī died A. H. 547, must be due to an extraordinary oversight. This part is dated by the same scribe as the foregoing sections, in the month Dūḥ-Allāhjah, A. H. 1081 (A. D. 1671, April-May).

History of the Suljaks, on fol. 213b–234a, beginning:

سِيَاسَةُ وَصَنَاعَةُ جَلَّ بَلَدَاتِ وَقَطَعَتْ اسْمَاً وَأَمْرًا وَلَيْدًا وَقَدِّبَتْ فِي عَرَضَاتِهَا

and ending with the death of Sultan Abū Tālib Toghrul bin Muḥammad bin Malikshāh, i.e. Toghrul I, the last Suljuk ruler, in A. H. 599 (A. D. 1194, not 589, as
is stated here, which is in disagreement with the statement in the immediately following appendix). To this part is added, on ff. 234b-236a, a list or appendix from the pen of Abū Hāmid Muḥammad ibn Ḫūrāshīh, who composed it in Rabī’ II, A.H. 599 (A.D. 1202, Dec., to 1203, Jan.), eight years and two months after Toghril’s death, a record of the last years of Ṣalāḥ al-dīn’s rule.

History of the Sultans of Khwarizm (خوارزم شاهان), on ff. 356a-360b, beginning: خوارزم شاهان که جمل اعالي ایشان نوشته گرداند and going down to the last independent ruler of Khwarizm, Sulṭān Jalāl-al-dīn (A.H. 617-628=A.D. 1221-1231); but the account of his last years is wanting here, as the copy comes to an abrupt end on fol. 246b, the last distinct date that appears is A.H. 625 (A.D. 1228), on fol. 245b, l. 16. W. Morley, loc. cit., represents this history of the Khwārizmshāhs as belonging to Abū Hāmid’s appendix—an impossibility, considering the date of the latter, viz. A.H. 599.

History of Ughūz, his descendants, and the rulers of the Turks (styled according to the colophon تأريخ اقوام و شرح أصول ود الكتیبات والملوك ترك on ff. 247b-250b, beginning: مؤذن آمر روايات جالان: which is the beginning of the text), and mentioning the two sections of Rieu i. p. 75 and 76, as occurring in the British Museum copy between the histories of the Khwārizmshāhs and Ughūz, viz. the history of the Salgharsh of Fārs and that of the Isma’īlīs, are missing here.

History of the Kings of Čin (or Khatā, i.e. China) and Mādīnī (تاریخ ملک و خاندان چین و مادینی), down to the final conquest of China by Uktāl Kāfān in A.H. 631, Jumādā I (A.D. 1234, Feb.), on fol. 259b-282a, beginning: مسلمان اقوام مکرر جلد باره وضعت معظم أصح از آن... The first kiam ought to contain eleven faṣūl; the first five of our copy agree with the corresponding numbers there, but the sixth here is the seventh of that MS., and so on. This discrepancy is simply due to the fact that the copyist left out the heading on fol. 377b, l. 4 before the words ذکر لادن باسندو which can be found in rif. 140, and consequently got wrong in all the following numbers.

Kiam II. This section deals exclusively with Buddha’s life and teachings, in twenty faṣūls, on fol. 385b; here again the MS. of the Royal Asiatic Society contains twenty-one, but one of these, viz. that containing a list of Indian books, is omitted in all the Persian MSS. of the catalogue and only found in the Arabic version, see W. Morley, pp. 9 and 10, footnote. Appended to this section, on ff. 396b-402b, is the treatise on metempsychosis, or rather, in refutation of metempsychosis, extracted from the seventh and last kiam of the previous section, and beginning: پیامبر کریم از این مانند اهل تشخیص می‌کرد و به او وصیت کرد که از این مسائل علت و پیامبر کریم از این مانند اهل تشخیص می‌کرد و به او وصیت کرد که از این مسائل...

This part is dated the 25th of Rabī’ I, A.H. 1082 (A.D. 1671, August 1), by the same Tāhir ibn ‘Abd-albāji ‘Alawi.

The third volume or geographical part is not found in this nor in any other copy extant.

A great number of smaller blank spaces, partly for the insertion of illustrations, but in many cases denoting real lacunas in the original from which this copy was transcribed, are found on ff. 156b, 161b, 209b, 212b, 273b, 372b, 373b, 374b, 375b, 378b, 381b,
II. HISTORY OF THE EARLY KHALİFS.

2830

Kitāb al-Futūḥ (كتاب فتح).  Another copy of the Persian translation of Ahmad bin A'ṭam al-Kāfī's Arabic work, در حکایت ابنอยه, styled or—according to the Nīgarānī—تاجユーザ in فتح (see W. Pertsch, Berlin Cat., p. 405, first line), comp. above, No. 131-133.

Beginning:tic 

No date. Additional references are Cat. Codd. Or.

III. HISTORY OF TIMūR.

2831

Zaʿfarnāma (ذفرنامه).  Another copy of Sharaf al-dīn 'Ali Yazdī's history of Timūr, without the Iltītāh or Introduction, see above, Nos. 173-186.

Beginning, on fol. 3b: 

A break in the narrative, indicated by a small blank, on fol. 7b, denotes the beginning of Timūr's accession to the throne; the heading, which is omitted here, appears in the following copy, on fol. 9b.

Dated the 7th of Rabī‘ I, A.H. 1026 (A.D. 1614; March 15), on fol. 426b, where the text ends. Worm-eaten throughout, especially in the first half of the MS. Additional references, W. Pertsch, Berlin Cat., pp. 445-447; E.G. Browne, Cambridge Cat., pp. 143 and 144; Nallino, Manoscritti etc., Torino, 1900, No. 93.

It was edited in the Bibliotheca Indica, 1885-1888.

No. 3543, ff. 426, l. 21: small, neat Nastaʻlīk; illuminated frontispiece on fol. 3b; ff. 3b and 4b splendidly adorned; larger and smaller pictures on ff. 1b, 2a (both full size), 51b, 55b, 101b, 157b, 199b, 341b, 379b, 383b, 392b, 393b, 394b, 323b, 324b, 424b, and 428b (the last two again full size); gorgeous Eastern binding; size, 1app in. by 6 in.

2832

Another, slightly incomplete, copy of the same.

Beginning as usual. The statement on fol. 1a, that it is the second volume of the Timūrnāma (نامه تیمور) is incorrect, as there exists only one volume of this work; perhaps the Iltītāh, which is wanting in this as well as in the preceding copy, was sometimes reckoned as first volume. This copy breaks off on fol. 437b in the middle of the concluding poem, the last verse corresponding to fol. 425b. l. 5 ab infra in the preceding copy. The right order of ff. 94-103 is: 94, 101, 102, 97-100, 95, 96, 103. It was presented to the Library June 8, 1893. Slightly worm-eaten.

No. 3543, ff. 437, l. 18: very clear Nastaʻlīk; illuminated frontispiece; size, 1app in. by 6 in.
IV. INDIAN HISTORY.

a. Kings of Dihl, and General History.

2833

Tāzik-i-Jahāngiri (تازیک جهانگیری).

An excellent copy of the second edition of the emperor Jahangir's authentic memoirs, with an introduction, a continuation of the original autobiography, originally written in Persian from the commencement of the nineteenth year of his reign to his death, and a list of Jahangir's wazirs, by Muhammad Hādi (see fol. 2iy. l. 3 ab infra), which has been edited, 1864, by Sayyid Ahmad at Ally Gurb; comp. De Sacy in Journal des Savants, 1830, pp. 359 and 430; Elliot, History of India, vi. pp. 251-391; W. Morley, pp. 118-120; Bodleian Cat., No. 221; see also the first edition of these memoirs, Rien p. 253 and 254, and Supplement, p. 253; E. G. Browne, Cambridge Cat., pp. 169-171; and No. 305 above, where Muhammad Hādi's edition is also mentioned.

Contents:

1. Index (فهرست) for the twenty-two years of Jahangir's reign, on fol. 1a.
2. Muhammad Hādi's Introduction, giving an account of the emperor's ancestors, his birth, and the events of his life to his accession, with a list of his wives and children, beginning, on fol. 2iy:

3. The autobiographical memoirs of Jahangir, beginning, on fol. 13b, quite like the first edition: أزنتِ بِعِجَانِ الرُّؤِسِ لَيَكُنَّ تَجِيَإ" "فَخَلَّالُ المَقَامَاتِ الْأَلْفَ حَصْدُوِ الْعَلَمَ.

First year of his reign, on fol. 25b; second, on fol. 36a; third, on fol. 50a; fourth, on fol. 59v; fifth, on fol. 68v; sixth, on fol. 76v; seventh, on fol. 70v; eighth, on fol. 78v; ninth, on fol. 85v; tenth, on fol. 93a; eleventh, on fol. 101v; twelfth, on fol. 117v; thirteenth, on fol. 139v; fourteenth, on fol. 159v; fifteenth, on fol. 174v; sixteenth, on fol. 192v; seventeenth, on fol. 201v; eighteenth, on fol. 208v; nineteenth, on fol. 221v; twentieth, on fol. 229v; twenty-first, on fol. 232v; twenty-second, on fol. 243b. On fol. 222a, last two lines, the same rubric appears which has been quoted in W. Morley, p. 119, foot-note, stating that here the emperor's own work ends and the editor's addition begins.

4. List of Jahangir's wazirs and short history of the descent and family of Ptīmād-aldaujah (ذکر وزیر) جنت مانشی (حمیر جنت مانشی), on fol. 247a.

5. A detailed statement of the transcriber, Sayyid Muhammad Dihlawi albūsmani albasani, the son of Sayyid Muhammad Muttaqīkhān Bahādur, concerning this work and the various collations he made, to produce this copy, between 1839 and 1843, together with some reminiscences of his own life; it was finished after elaborate research the 1st of October, 1843.

Presented to the Library by General J. P. Smith, through Professor Wilson, Oct. 11, 1854.

No. 3122 (Glass Case), ff. 251, l. 21; excellent Nāṣa'īḳ; two splendidly illuminated frontispieces on ff. 3b and 13b, and five gilt arabesques on ff. 12a and 24b; neat ornaments at the heading of each year of the emperor's reign, and at the copyist's concluding remarks on fol. 290b; each page surrounded by a small gilt frame; gorgeous Eastern binding; size, 12½ in. by 9½ in.

2834

Tarikh-i-Muhammad bin Mu'tamadkhān (تاریخ محمد بن معتمد خان).

The memoirs of Mirzā Muhammad bin Mu'tamadkhān, the original names of his father and grandfather were Rūstā and Kührāb respectively, the latter having died in A.H. 1083 = A.D. 1672, 1673, the former in A.H. 1117 = A.D. 1706, from the death of Gāmîrī to that of Fārumkhāyār (A.H. 1188-1131 = A.D. 1707-1719), with a short summary of events in the last three years of Gāmîrī's reign, whose service he had entered the 27th of Jumādā I, A.H. 1115 (A.D. 1703, Nov. 5). This copy is identical with and a duplicate of the earlier manuscript, described in No. 392 above, beginning:

ولحد الله على العافية وصحة

The same wrong date of the author's birth, viz. A.H. 1072, instead of 1098 (A.D. 1687), is given here as in No. 392. Muhammad bin Mu'tamadkhān is frequently alluded to in contemporary chronicles; see, for instance, Rien i. p. 181b, where a note of his, dated A.H. 1160 (A.D. 1747), is quoted; iii. p. 895, where his later and larger work, the محرّ الصحّة المنسّب إلى أبي الشهيد, is described; iii. p. 944b, where the present memoirs are mentioned as one of the sources for the preface of Muhammad Bākhsh Āshū's history of the life and reign of Muhammadshāh; Rien, Supplement, p. 53v, where another note of the author's, dated A.H. 1157, Dībū-albūjīhah (A.D. 1745, Jan.), is quoted; and E. G. Browne, Cambridge Cat., pp. 167 and 168, where a seal of his, with the date A.H. 1130 (A.D. 1708, 1709), is spoken of. These memoirs were translated by Captain Jonathan Scott, 1786.

No. 815, ff. 174, l. 13; Nāṣa'īḳ; size, 8½ in. by 6½ in.

2835

Tarikh-i-Mamālik-i-Hind (تاریخ ممالک هند).

A modern compendium of general Indian history, compiled chiefly from Fīrishta's Nolūs al-Abīrāmī (see Nos. 291-302 above), with a short continuation of the Moghul emperors from Akbar to Shāh 'Alām, and occasional additions in the minor dynasties, by Ghulām Bāsīt (see fol. 89v), A.H. 1106 (A.D. 1702), at the request of General Giles Sibbett (see fol. 91v, l. 6 and 7), who was commander-in-chief of the Bengal army 1777-
1779 and 1783-1785, and whom the author served as Munshi in Calcutta, comp. Elliot, History of India, viii. p. 206. Two other copies of this work are noticed in Rieu i. p. 237, and in Rehatseki, Nallı Firuz Library, p. 76, No. 15; extracts from it in Rieu, Supplement, p. 56, No. ii. A Persian heading, on fol. 1r, states that this copy was transcribed from the Nallı Firuz Library, that is no doubt from Rehatseki's MS, the 28th of Shawwal, A.H. 1296 (A.D. 1879, Oct. 15). Compared with the British Museum copy the present MS, contains only the shorter second half of the work, all the earlier chapters on Hindu cosmogony, the early Hindū kings, the early Muhammadan invasions, the dynasties of the Ghaznavides, Ghurides, Khiljis, and Lādis, the rulers of Sind, Tathā, Multān, Kashmir, Bangalā, and Jaunpūr being omitted. There is also a frequent incorrectness both in spelling and dates.

Contents:
1. A detailed index, on ff. 1b-5b; fol. 6 is left blank.
2. The author's preface, on ff. 7b-9b, beginning: حمد و وضاء رأى حکمران بهداشت که یکم را آفرینه دارد, بی‌پایان...
3. The kings of the Dakhan, on fol. 11a sq., viz.:
   (a) The Bahmanī Sultanats of Gulbargā, etc., on fol. 15a, from 'Alā-ālān Ḥasan (so here, for the usual گانگی) to 'Alā-ālān III.
   (b) The 'Adilshāhī Sultanats of Bījāpur, on fol. 43b, from Yūsuf 'Adilshāh to Ibrāhīm 'Adilshāh II.
   (c) The Nizāmshāhī Sultanats of Ahmadnagar, on fol. 53b, from Ahmad Nizāmshāh Bahri to Murtādā Nizāmshāh II.
   (d) The Kutbshāhī Sultanats of Gulkundah, on fol. 72a, from Kuli Kutbshāh to Ḥalim Kutbshāh, son of Ibrāhīmsīhshāh.
   (e) The 'Imād-al-mulkī or 'Imādshāhī Sultanats of Barār, on fol. 78a, from Fath-ālāh Šāh to Tufālkhan's death in A.H. 983 (A.D. 1574-1575).
   (f) The Baridīyya Sultanats of Bidar, on fol. 81b, from Kāsim Barid to Mīrzā 'Alī Barid, called Amir Barid II.
This chapter corresponds to the third makālah of Firishta's history.
4. The kings of Gujrat, on fol. 84b, from Muhammadshāh bin Firuzshāh to Mu'izzafār III. This chapter corresponds to the fourth makālah in the same work.
5. The kings of Mālwah (here spelt مالوا), on fol. 102b, from Dilāwarkhan Ghūrī to Bāz Bahādur. This chapter corresponds to the fifth makālah in Firishta.
6. The Fārūkīyya kings of Khāndīsh, on fol. 127b, from Malik Rājāh to Bahādurshāh bin Rājāh 'Ālkhān. This chapter corresponds to the sixth makālah in Firishta.
7. Account of Malabar (here spelt مالبار), on fol. 142a, first line. This chapter corresponds to the eleventh makālah in Firishta.
8. The Timūrids or Moghul emperors of India, on fol. 157b, from Bābar to Shāh 'Ālān. This chapter corresponds, up to the reign of Akbar, to the second half of the second makālah in Firishta.

The date of the original of this transcript is Rabi' I, A.H. 1240 (A.D. 1824, Oct.-Nov.).
No. 3446, ff. 192, ll. 10; large Nasta'īl; size, 8½ in. by 6¼ in.

b. Minor Dynasties.

1. The Dakhan (or Dakkan) in general.

2836

Sawānīb-i-Dakkan (سواینی دککان).
Statistics and revenue accounts of the six Sūbās of the Dakhan, with a historical account of the 'Āṣafā or Nizām of Haidarābād from their origin to A.H. 1107 (A.D. 1793), the year when this work was compiled, in the reign of Mir Nizām 'Allkhān, by Mu'min-khan al-amadānī al-āsurangābādī, and styled سواینی دککان (see ff. 2b, first two lines, 3b sq., 4b, ll. 1 and 2 ab infras), see another copy of the same fully described in Rieu i. pp. 322 and 323.

Beginning:
حمد داری را که مولوی آقای عالم سعدالله

Contents:
1. Account of the Sūbā of Aurangābād, on fol. 6a, with its twelve Sarkārs (beginning with سکار دوست), and its Parganas (beginning with, on fol. 9b).
2. Account of the Sūbā of Khāndīsh, on fol. 25a, with its six Sarkārs (beginning with سکار دوست), and its Parganas.
3. Account of the Sūbā of Barār, on fol. 39a, first line, with its thirteen Sarkārs (beginning with سکار دوست), and its Parganas.
4. Account of the Sūbā of Muhadābād Bīdar, on fol. 57b, with its six Sarkārs and its Parganas.
5. Account of the Sūbā of Bījāpur and part of the Carnatic (سکار دوست جیپور بدر تریم خانه و فتحی و گذشته جیپور), on fol. 67a, first line, with its eighteen Sarkārs in Bījāpur and its Parganas; the سکار دوست begins on fol. 82b.
6. Account of the Sūbā of Haidarābād and part of the Carnatic (سکار دوست خانه و فتحی و گذشته جیپور), on fol. 88b, with its forty-three Sarkārs and its Parganas; the سکار دوست begins on fol. 105b, first line.
10. History of the Amir-al-mamálik Sayyid Muham-
madkhán Bahádur Saláatjáng, the younger brother of the
same Nizám (died A.H. 1177 = A.D. 1763, 1764),
on fol. 151 b.

11. History of the Nawwáb Nizám-almulk Nizám-
aldaulah Nizám 'Alíkhán Bahádur Fathjáng, to A.H.
1197 (A.D. 1753), on fol. 154 b; comp. on these Nizáms,
Nos. 466-468 above.

12. Lives of prominent Amirs in the reign of the
preceding Nizám: (a) Amir-alumárá Shujá'$ almulk,
called Basálatjáng, the younger brother of the same
Nizám (died A.H. 1196 = A.D. 1782), on fol. 183 b.
(b) Rukn-aldaulah Mir Músákhán Bahádur Hágkshá-
jáng (died A.H. 1189 = A.D. 1775), on fol. 179 a.
(c) Ism áilkhán Pant (died likewise A.H. 1190),
on fol. 185 b.
(d) Mubáriz-almulk Zafar-aldaulah Dábil-
jáng (died A.H. 1195 = A.D. 1781, see No. 527, 10
above), on fol. 184 a. (e-h) Sámsá-aldaulah Abú-
alrazzák (murdered A.H. 1171 = A.D. 1758; the head-
ging gives here by mistake the name of his immediately
following eldest son), on fol. 181 b, with his three sons:
Sámsá-almulk 'Abd-almulk (died A.H. 1196 =
A.D. 1782), on fol. 179 b; Mir 'Abd-alsalákhán Dá-
warjáng (died A.H. 1187 = A.D. 1773), on fol. 175 a,
last line; and Mir 'Abd-alrazzák Kadírfang, with the
epithets Músá-alumulk Subárjang A'zm-almulkár
Arísfágáj, and the original name Ghulám Sayyid,
born A.H. 1145 = A.D. 1732, 1733), and his son Mus-
hir aldaulah Saif-almulk, on fol. 174 a.
(f) Shams-almulk Shams-alumárar Bahádur, with his original name Abú-
alafáh, on fol. 171 b. (g) Sharaf-aldaulah Sharaf-
alumárar Bahádur, with his original name Mir Ahmad
Yáár, brother of Rukn-aldaulah Mir Músákhán (see d
above), on fol. 171 a. margin. (h) Muáazzár-aldaulah
Sayyid Dálibwarkñán, on fol. 171 b. margin. (i) Siráj-
aldaulah Amír-alhínd Wálaláj, son of Anwar-alíndkhán
Sháhámátjáng (that is Nawwáb Muhammád 'Ali, the
ruler of the Carnatic from A.H. 1162 to 1210 = A.D.
1749-1795, see, above, No. 501), on fol. 173 a. margin.
(p) Rámmástkhán Bahádur, known as Munawwarbákhán,
on fol. 176 a. margin. (q) Haidar 'Alíkhán Bahádur
(m of Músúr), Tipú Súltán's father, whose death is fixed
here in A.H. 1196 (instead of the beginning of Muja-
ram, A.H. 1197 = A.D. 1782, see Nos. 510-522 above),
on fol. 176 b. margin. In the British Museum copy i
follows after f and a precedes i; besides g, h, and k
are not specially mentioned there.

13. Account of Rajáh Máchú Ráo Siwá': (see above,
No. 491), and the Marathá State, on fol. 178 b. margin.
14. Account of Ráhjóghí Esáho (see above, Nos.
485 and 527, 4), on fol. 183 b. margin.
15. Conclusion (bašálah) on fol. 184 b. margin; it
consists here of a few lines only and breaks off on fol.
185 a. margin, where the present copy ends; conse-
sequently the accuracy of the author's life and his ancestors,
which it ought to contain, is entirely missing here.
Fr. 171-186 are turned upside down; they must be
read in the following order: 186b-171a centre-column,
171 a-185 a margin-column.

No. 3965, ff. 186, centre-column throughout, and additional
margin-column on ff. 171-185; Nasta'í; size, 9½ in. by 6½ in.

IND. OFF.

2837

Revenue accounts of the six Sábas of the Dakhan,
from original records, identical with the
أحوال حامل

شمس محمد بن

E. G. Browne, Cambridge Cat.,
pp. 184 and 185, where they are said to refer to the time
of the emperor Bahádurahád; on fol. 304 b (the
last page) the same statement appears which has been
noticed in the Cambridge copy, according to which the
original computation of these revenues dates back to
A.H. 1079 (the day of completion being here as it is
there, the 29th of Jamádí a' Lá in that year, A.D. 1668,
Nov. 4, and the name of the two accountants Afsá-almulk
Muhammad and Rád Ráy, commissioned by Saáfíkhán).
The present copy is dated on the first fly-leaf 1795:
<on the second fly-leaf the name of C. Mackenzie as that
of the first owner appears.

The six Sábas appear in the following order:
Aurangábád, on ff. 1b-62a; Bidar, on ff. 63b-99a
(ff. 100 and 101 left blank); Khánásh, on ff. 102 a-
133 b; Barár, on ff. 133b-211b; Bijápúr, on ff. 222-
289 b (ff. 290 and 291 left blank); Haidarábád, on
ff. 292-304 a.
No. 2925, ff. 304 ; Shikaasta; size, 10½ in. by 6½ in.

2. Bijápúr

Muntakháb az Kitáb-i-Tadhkírah-almulk
(كتاب ذكرية الملك)

A somewhat curtailed edition of Rafi'$ Shirázi, i.e.
Rafi-almulkí Ibrahim bin Núr-almulk Tawfík Shirázi's

توذكر الملك

or History of the 'Adilsháh's of Bijápúr,
together with an account of some contemporary minor
dynasties in India, especially the Bahmans, the kings
of Gujarát, the Nájásháhá and the Qutbsháhs, and
a comprehensive history of the Moghul emperors Bábá,
Humáyún, and Akbar. It was commenced in A.H.
1017 (A.D. 1608) and completed A.H. 1020 (A.D. 1611),
see for a fuller description, Bodleian Cat., No. 276;
Rien i. p. 316, and Supplement, p. 56, No. III.; and
Rehatseck, Mulla Fírus Library, p. 73, No. II. The
Bodleian copy contains a mukaddimah, twelve fals, and
a khátimah, whilst in that of the British Museum
the last four fals together form the ninth and last.
The present copy has the first ten of the Bodleian and
the main portions of the twelfth; the eleventh, i.e. the
history of the Sháfáwi kings of Persia, as well as the
khátimáh, is entirely wanting.

Contents:
A detailed index on ff. 1b-4a.

Beginning of the work itself, on fol. 5 b:

أنا بعد

يقول العبد الفتحي إلى الله البديع رحمه

the initial words of the Bodleian and British Museum
copies (which again differ from one another) being
omitted here.

Mukaddimah, on fol. 58, in which the author states,
that previous to the compilation of this work he had
made an abridgement of general history from the first
six volumes of Mirkhwád's

وسم التغفا

and the seventh

5F

2839

Hindišt-at-ʾalam (حذيفة العالم).

Another copy of the first makāla of Abū-alkāsim bin Rādī-al-dīn al-musawwī, called Mir ʾĀlam’s history of the Kutbshāh of Gulkandah, compiled shortly after A.H. 1278 (A.D. 1863-64), see No. 465 above, and the extracts in No. 469. Beginning the same as there:

नाम मुक़ादिम आलम नामक कुली कुंतवय (title and index, fol. 4).

Mukaddimah, on fol. 41:

در بیان نمب شرف شا: غفلت بناء سلطان قلي قطعی (pedigree of Kuli Kutbshāh).

2840

Kutbounāʾ ʾĀlam (قطبیونی عالم).

This work, which (with a few exceptions, mentioned below) agrees word for word with the preceding history, and is nothing but another copy of the same, is ascribed in the preface (which has been noticed before in No. 465 above, col. 180 of this Cat.) to a certain Mir Abū Turāb ibn al-Sayyid Ahmad alridawī, who claims to have been commissioned by Mir ʾĀlam to write a history of the Kutbshāh on the basis of extracts from the two earlier ones (see Nos. 456-462 above) and other historical sources. This is clearly a specimen of barefaced plagiarism, so much the more so, as the original preface of Mir ʾĀlam has been quietly omitted and the present preamble, which begins, on fol. 1b:

سیاس و سیاسی گوناگون مقرر نهجی را کوه اورینتالیا کهننش و اخشنده قطعی آل (see fol. 2a, first line): the omission of any reference to the division of the work into two makālas; (3)
addition of a khātimah at the end, giving an outline of Mir 'Alam's life and a description of the splendid buildings, gardens, caravanserais, etc., which Haidarabād and its surroundings owe to that great minister; and (4) the mention of the current year, viz. A.H. 1221 (A.D. 1806), on fol. 2a, l. 9. In all other respects it is identical with the

Contents:

Index, on fol. 2a.

Mukaddimah, on fol. 2a.

Bāb I, in three fasls, on ff. 2b, 10b, first line, and 16b.

Bāb II, in three fasls, on ff. 28, 30b, and 37.

Bāb III, in three fasls, on ff. 38a, 40b, and 66b.

Bāb IV, in three fasls, on ff. 67b, 70b, and 86.

Bāb V, in three fasls, on ff. 88a, 91b, l. 3 ab infra, and 93b.

Bāb VI, in three fasls, on ff. 100b, 113b, and 118.

Bāb VII, on fol. 121b.

On fol. 138b, line 9, the original work of Mir 'Alam ends, corresponding to the last words in the preceding copy, and the khātimah in Mir 'Alam and his buildings, etc., begins:

قلم عبد الرازق، دار المطبعة، طبعت في سنة 1335 هـ.

Dated by 'Allākhān of Nāmrūn the 25th of Ramadan, A.H. 1222 (A.D. 1807, Nov. 26).

No. 3453, ff. 144, l. 30; Nasta'īlīk; small illuminated frontispiece; worm-eaten and mutilated by big holes throughout the pages; size, 13½ in. by 6½ in.


2841

Topography and history of the fortress of Gaur or Gaurh (گوئھر, as it is spelt here, the ancient capital of Bangałāh, also called Lakhnauti) and the township of Pandwāh, compiled by Shiyām Parshād Munshi in November and December, 1810, at the request of Major William Franklin (see fol. ra, l. 3 and l. 4 ab infra), and divided into the following four fasls:

فصل أبوذكرا مکانات عمارت بدنا ساحتان: سطان، شجاع و اقتصاد شریف راج جمل
فصل دوم در ذكر مکانات موجود و عمارت و حیلی
فصل سوم در ذكر مکانات مانند و عمارت و حیلی
فصل چهارم در ذكر مکانات و عمارت و حیلی

The title is given on the fly-leaf and fol. 1b in these various forms:

قلم عبد الرازق، دار المطبعة، طبعت في سنة 1335 هـ.

The last date mentioned is the same as in Rieu, viz. the 16th of Ramadan, A.H. 1135 (A.D. 1723, June 10), see fol. 133b, l. 9, and compare ff. 183b, l. 1, and 181b, l. 2.

This copy is dated A.H. 1265 (A.D. 1849).

No. 3177, ff. 1-184, l. 17; clear Nasta'īlīk; size, 10½ in. by 8 in.

2844

Wakāḥ-i-Sa'īdad (روایت سعید) (روایت سعید)

A condensed history of the rulers of the Carnatic, both the Nawabs of Akkaht and the Jāgirdārās of Vellore (پرستار), from Sa'ādat-Allahkhan (کریم خان), by an anonymous author (to whom on the fly-leaf of the following copy the name Sa'ādat-Allahkhan seems to be given), compiled A.H. 1218 (A.D. 1803, see fol. 194b, l. 3) from Khâfīkhān Nağām-al-mulūh's

5 F 2
2847

Ta'rīkh-i-Kāshmir

Another copy of Narayān Kūl 'Ājīz's history of Kashmir, see Nos. 511 and 512 above.

Beginning the same as there:

- بِسْ لِلّٰهِ أَنْبِيَاءَ الْمُسَلِّمِينَ
  بَيْنَانِ زَمَارِ جَاهِرٍ بِأَمْرِ الْلَّهِ


No. 8228, f. 163, li. 10; very large and distinct Nasta'īk; size, 8 in. by 5½ in.

V. Special History of Jātah and Kāshgār.

2848

Ta'rīkh-i-Rashidi (تاریخ رشیدی)

An excellent copy of the rare work of Muhammad Haidar ibn Muhammad Husain Gārgān, commonly called Mirzā Haidar (see fol. 33, l. 11), who was born A.H. 955 (A.D. 1549, 1550, see fol. 1089) and was killed A.H. 958 (A.D. 1551), containing the history of the Khāns of Jātah or Moghulāstan and the Amir of Kāshgār, and the detailed memoirs of the author himself, which form the longest and most important part of the book. It is styled تاریخ رشیدی (see ff. 38, last line, and 49, l. 8), extends from the time of Tughluqtimūrkhan (whose history begins on fol. 6, last line) to A.H. 953 (A.D. 1546), which is mentioned as the current year on fol. 96, l. 6 ab infra, and is divided into two daftars (not three, as is written on fol. 4, l. 9), the first of which deals with the general historical accounts of the Khāns and Amirs, the second with Mirzā Haidar's own life and its stirring events. A detailed description of this work is given in Rieu i. pp. 164, 165, and our copy agrees with it throughout, with the exception of a number of dates which have been left out. The contents of the first daftar have also been given in W. Erskine's History of India under Baber and Humayun, i. pp. 38, 192, and Appendix B, pp. 527-529; an abridged translation of the whole by Mr. Erskine, made 1840 and 1841, is preserved in the British Museum; and a complete English version has been published by E. Denison Ross, London, 1895; see also Elliot, History of India, v. pp. 127, 13; Zvania, Researches on the Tajas of Kasimof, ii. pp. 130-232, etc.; and the Haft Iklim, where an abridged account of the Amirs of Kāshgār, taken from the أَرْقَامْ رَشیدی, is inserted (see above, cols. 496 and 498). The text has been translated by Quartemère in Notices et Extraits, xiv. pp. 474-480.

Beginning of the preface of the first daftar, on fol. 19:

- افتتاح تاریخ جهانی از ابتدا طغری و احمدی

Beginning of the first daftar itself (تاریخ رشیدی), on fol. 5, l. 8. It goes down, as stated above, to A.H. 953 (A.D. 1546), and concludes with an account of
It is divided into a muḥaddithah, twenty-eight hurūf according to the twenty-eight letters of the alphabet, and a takhallus or supplement (giving additional poems not mentioned before).

The first poet in the first ḥaraf is Aṭṭāb, i.e. the emperor Shāh ‘Alam, on fol. 15v; the last in the twenty-eighth ḥaraf is Mīr Yūsuf ‘Allī, with the takhallus Yūsuf, on fol. 426b.

On the last pages the takhallus are left blank.

No date.

Other copies of this tadhkira are described in A. Sprenger, Catal., p. 186; and W. Pertch, Berlin Cat., p. 674.

No. 3123, ff. 350, 15; Nasta’līk; size, 10 1/4 in. by 6 1/4 in.

2850

Tadhkira-i-Sarwar (تذکرہ سراو) Another tadhkira of Rekhta poets in Persian, by Mir Muḥammad Kādī, with the takhallus Sarwar (see fol. 2a, l. 5 and 6) and the honorary title Aẓem-ālaḏah (see the colophon), completed, according to the statement on fol. 378a, l. 9 sq., the 9th of Muḥarram, Aḥ. 1222, in the last year of the reign of the emperor Muḥammad Aḥkārāḥī II, Shāh ‘Alam’s son and successor (= A.D. 1607, March 19), see another copy of the same in A. Sprenger, Catal., p. 185. On ff. 376a–378a various approximate chronograms are given for the date of this work, just as in the preceding one, viz. on fol. 376b, first line (which A. Sprenger, loc. cit., has adopted as title of the book), = A.H. 1216 (A.D. 1801, 1802) on fol. 376b, l. 8 = A.H. 1217 (A.D. 1802, 1803); on fol. 376b, l. 9 = A.H. 1217 (A.D. 1802, 1803); on fol. 376b, lin. penult. again = A.H. 1216; on fol. 377, l. 3 ab infra = A.H. 1220 (A.D. 1805), etc.

Beginning:

ای بکر ام از اراده تو بست
ازم تو نهای به دیجند هست

It is arranged alphabetically in twenty-eight hurūf, like the preceding tadhkira, beginning with Aṭṭāb on fol. 5, and ending with Yākrag on fol. 376b. According to the colophon this copy seems to be a facsimile of that of Nawwāb Husain Aḥkār Bahādur, and there appears at the end the same chronogram noticed by Sprenger, loc. cit., viz., chahāmat ḥamād = 1253, without which = 12, which gives as date of both copies A.H. 1241 (not 1242, as Sprenger reckons), the 26th of Ramadan (= A.D. 1826, May 4).

No. 3161, ff. 379, 15; Nasta’līk; size, 10 1/4 in. by 6 in.
VII. Romances, Tales, and Legendary Histories.

2851

Tāтинāma (طريق نامه).

Another copy of Dīyāi Nakhshabī's 'Tales of a Parrot,' see above, Nos. 743–751, of a very uncanonical appearance, damaged here and there, and difficult to read in many places. Of the fifty-two stories, only the second, third, fourth, and fifth (on ff. 11b, 15b, 26b, and 26a) are numbered and have a proper heading; the beginning of all the remaining stories is simply marked by a blank.

Beginning, on fol. 20v. in Arabic:

مناجات نحاز رازق التعماب
في عقد الغ


Bibliotheca Leydeniana.

No. 2740, ff. 1-211, ll. 15; written by many different hands in various styles of careless Nasta'īk and Shikasta; size, 8¾ in. by 5½ in.

2852

Gulriz (گلریز).

A rare Persian romance by the same Dīyāi Nakhshabī, styled 'the rose-embroidered carpet,' and dealing with the love-story or fairy tale of Ma'sūmshāh, Nūshlab or Nūshāla, and 'Abjamulikt, see W. Pertsch in Z. D. M. G. xxvii. p. 511, and the notice in Ch. Stewart, Descript. Cat., p. 854, No. X. It is unfortunately defective at the beginning, and opens abruptly thus:

صفت كمال أو بيزان لا يجز من عصبة العنب ير(carried over to next page)

Author and title are mentioned on fol. 6a, ll. 10 and 13. The romance is interwoven with numerous and large poetical pieces.

No date.

Worn-eaten in several pages.

No. 513, ff. 153, ll. 12; Nasta'īk; size, 8¼ in. by 4½ in.

2853

Ta'rikh-i-Muṣavi (تأريخ مسوي).

Another copy of Mu'ayn-almiskin's legendary history of Moses, see above, No. 605. The above title is found on fol. 1; in the colophon it is styled كتاب موسى نامه.

Beginning:

صباحًا سأ من ذللك رحمة هو لنا من
آمنًا رشدًا لله الزند و نستعينه و نؤمن به و نذكؤ
عليه

Many valuable and interesting marginal glosses and additions, especially in the beginning of the copy.

Dated the 3rd of Jumādā II, A.H. 1189 (A.D. 1775, Aug. 1).

No. 680, ff. 292, ll. 15; careless Nasta'īk; size, 8¾ in. by 4½ in.

2854

Another copy of the same.

Beginning (with the omission of the first words of the preceding copies):

لله بحمد و نستعينه و

Dated the 1st, that this work was delivered (sic!) in Harāt, in the reign of Sultan Shāh Husain, agrees very well with the date of its composition, A.H. 940 (A.D. 1498, 1499). The title, given to it here, is رأياء الأعاصيف, which bears a curious resemblance to that of another work of the same author, viz. the رواية الأعاصيف, in four volumes (see H. Khalifa iii. p. 513, No. 6695: W. Pertsch, Berlin Cat., p. 525; Rieu i. p. 149, and ib. p. 16), where it is quoted as an authority of the مجمأءBulletin of the American Schools of Oriental Research, No. 1, in Z. D. M. G., vol. 54, p. 289). To the list of Mu'in Miskin's literary productions, given in No. 605 above, must be added خبرات الترب (see H. Khalifa ii. p. 17, No. 1588).

No date.

No. 463, ff. 145, ll. 21; Nasta'īk; the last twenty leaves seem to have been supplied later; a little worm-eaten; size, 9¼ in. by 6½ in.

2855

Kissā-i-Khrāruf (کسرای کرادر).

Another copy of the story of Khrāruf and Sāmlatā, see Nos. 821 and 822 above.

Beginning:

قد تمزون غ.mime گیا و دستان طراز

Dated the 23rd of Sha'bān, A.H. 1198 (A.D. 1784, July 12).

No. 1699, ff. 101, ll. 15; neat and clear Nasta'īk; size, 9½ in. by 5½ in.

2856

Another copy of the same.

Beginning as in the preceding copy.

Date illegible.

No. 1205, ff. 99, ll. 15; Nasta'īk; size, 9½ in. by 5½ in.

2857

The same.

Beginning as in the preceding copies.

No date.

No. 1479, ff. 88, ll. 8-12; Shikasta; size, 7½ in. by 4½ in.

VIII. Poetry.

a. Ferdausi.

2858

Shaḥnāma (شہنامہ).

Another copy of the Shāhnāma, with the older preface, as in Nos. 860–862 above, beginning, on fol. 1º:
POETRY.

2860

Dibâ'â-i-Shâhnâma

Another copy of the Bâisunghari preface, see the preceding copy, beginning: انتظار سفه آن به که خاند

distributing to the Bâisunghari

No date. Bibliotheca Loydiana.


No. 2889, ff. 424, 4 coll., each II. 39 (sometimes only 27 and even 25); Nasta'liq; small and slightly effaced frontispiece; size, 11½ in. by 8½ in.

2861

Genealogical tables of the various kings and dynasties of the world, in the form of vignettes, each containing a famous historical name, with chronological notes, somewhat similar to the genealogical roll in No. 2045 of the Bodleian Cat. (among the Turkish MSS.). In its earlier part it is based on the Shâhnâma (therefore styled on a slip of paper, lying inside, خوْصُ، بَيْسَة، مَهَبَّة، وَبُسْرَة, a.f. 929 instead of the correct 829).

No. 2888, ff. 33, II. 9-10; Shikasta; size, 12¼ in. by 6½ in.

2862

Diwan-i-Mas'ûd (ديوان مسعود).

A more complete but still defective copy of Mas'ûd bin Sa'd bin Salman's lyrical poems, see No. 908 above, arranged in exactly the same manner as the Bodleian copy (No. 256) and containing:

Kaṣidas in alphabetical order, on fol. 1º, beginning:

دوش در هوش (سپرینگر)
Masâne dor wa rojâm min ummâ (Sperger)

The catchword of fol. 91º does not agree with the first word on fol. 92º, but there may be only one verse omitted, as metre and rhyme are the same.

b. Mas'ûd bin Sa'd bin Salman.

2859

Another copy of the same.

Contents:

The so-called Bâisunghari preface (see above, No. 871), on fol. 1º, beginning: انتظار سفه آن به که خاند

Beginning of the first half of the poem, on fol. 11º, بانم خداوند جان و خرد آن به که خاند

Beginning of the second half of the poem, on fol. 244º, جوهرمبیش مدرک:

End of the poem on fol. 490º, dated the 7th of Safar, A. H. 1074 (A. D. 1663, Sept. 10), by 'Abd-al-majid Tarkân Dihlawi; on fol. 490º, ll. 8 and 9, the rare date, A. H. 384 (A. D. 994), appears as marking the completion of the Shâhnâma (see Rieu ii. pp. 534 and 535, and compare with it Nöldike, das iranische Nationalepos, p. 151, note 1), when the poet was approaching seventy, viz.:

On ff. 491º-501º an account of Firdausi and his epopee is added, giving a prose-resume of the chief incidents related in the poem, beginning: اکثر و انقلاب

Former owners of this copy were Henry Vansittart and Charles Bodham (Calcutta, Jan. 1, 1788).

No. 2852, ff. 501, 4 coll., each II. 77; splendid Nasta'liq; illuminated frontispieces on ff. 1º, 11º (particularly gorgeous), 243º, and 491º: ff. 11º and 12º splendidly embellished; all bats framed in with gold borders, the margin covered with flowers in gold; pictures on ff. 23º, 315º, 604, 87º, 118º, 156º, 162º, 170º, 217º, 228º, 396º, 406º (rather effaced); ff. 47, 93, 166, 183, 184, and 490 are supplied by a later hand; size, 13½ in. by 8½ in.
Ghazals, intermixed with khitâs and a few musâdâsât, on fol. 269b, beginning:

نویبهر عروص کرگذار است
سر و بارا رضی است

They are arranged alphabetically from fol. 270b, l. 3 ab infra to fol. 307b; in the poems preceding and following this portion there is no systematic order; moreover there is a lacuna after fol. 269.

Rubâ’s, arranged alphabetically, but only comprising the rhyme letters to ي on fol. 315b, beginning:

کفم کس دل بداغ نام توکم
گریز دو دیده چای کام توکم

There is another lacuna after fol. 327.

Dated the 26th of Dhu-al-ka‘dah, A.H. 1023 (A.D. 1614, Dec. 28).

Bibliotheca Leydeniâna.

No. 2761, ff. 328, 2 coll., each ll. 15; Nastâ’îk; slightly worm-eaten; size, 8½ in. by 4¼ in.

c. Ahmad-i-Jâm.

2863

Dîwân-i-Ahmâd Nâmâkî (Dîvân Ahmad Namaki). Another copy of lyrical poems by Ahmad-i-Jâm, i.e. Abû Naṣr Ahmad Nâmâkî Jâmî, called Zhandapil, see No. 910 above, containing:

Ghazals, in alphabetical order, on fol. 1, beginning as in Sprenger and Rieu:

A short didactic mathnawi, on fol. 52a, 1½ in. pentil, beginning:

루 ب داد صورت و ب جنید گیلاد گیلاد
نهایی بهانه

On ff. 56b-58a a collection of poems by Ahmad-i-Jâm’s sons (he had thirty-nine altogether) and descendants is added, containing specimens by Naṣr bin Ahmad, on fol. 56b; Isâ bin Ahmad (i.e. Zahir-âlîn Isâ, the author of the Sûfie work Ùmûr al-fikâq al-khaﬁqî), on fol. 57b; Shaikh-âlîsâm Dîyâ-âlîn Yâsûf bin Ahmad, on fol. 59b; Shaikh-âlîsâm Abû-al-Ḥasan, on fol. 59b; Shaikh-âlîsâm Kûth-âlîn Muḥammad (two descendants of the poet with this name are quoted, one a son of his and father of Râdî-âlîn Ahmad, the other a son of the Shaikh-âlîsâm Shams al-Ma‘âzûh, therefore called Ibn Ma‘âzûh, see ff. 59b, 62b sq., and 67b, and compare ff. 65b and 68b); Shaikh-âlîsâm Shâhâb-âlîn Ismâ‘îl bin Ahmad, on fol. 60a sq.; ‘Abd-al-‘âlîm bin ‘Imâd-âlîn ‘Abd-al-‘Alîm bin Ahmad Jâmî al-nâmâkî (the poet’s grandson), on fol. 67a, first line; and Shaikh-âlîsâm Râdî-âlîn Ahmad bin Kûth-âlîn Muḥammad bin Ahmad Jâmî (another grandson, see a few lines above), on fol. 67b. A great-grandson of Ahmad Nâmâkî, viz. Khwâjâ Shâfî-âlîn bin Khwâjâ Shârâj-âlîn Ahmad bin Dîyâ-âlîn Yâsûf bin Ahmad al-Jâmî, is quoted on ff. 67b, last lines, and 68b, first line.

The mathnawis mentioned in No. 910 above, and in A. Sprenger, p. 325, are not found in the present copy.


Bibliotheca Leydeniâna.

No. 3457, ff. 1-68, 2 coll., each ll. 15; Nastâ’îk; worm-eaten and otherwise damaged in many places; size, 8 in. by 4¼ in.

d. Anwari.

2864

Dîwân-i-Anwârî (Dîvân Anwarî). Another excellent copy of the complete works of Aḥhad-al-din ‘All Anwârî, see above, Nos. 935-949.

Contents:

Kajîdas, in alphabetical order, on fol. 1, beginning:

ما بپزد بیارم نیست که مجد مزگر عزیز را

The usual initial poem is found here on fol. 93a; the first alphabetical poem of No. 935 sq. above on fol. 1b; that of No. 940 above, on fol. 8b.

Mukaṭṭa‘ât, including satirical pieces and elegies (kifâh al-müṣâbâh) likewise in alphabetical order, on fol. 170b, beginning as in No. 943 above, نگرحا تلاقیه، the (heading) has by mistake ایفا تلاقیه for ایفا تلاقیه, but the colophon on fol. 261a contains the correct remark, تلاقیه the larger satirical mathnawi (here included in the mukaṭṭa‘ât) begins, on fol. 257b:

A slight lacuna between ff. 227 and 229.

Ghazals, arranged alphabetically, on fol. 261b, beginning, as in No. 935 sq.:

Rubâ’iyyât, in alphabetical order, on fol. 311b, beginning, as in Nos. 935 and 936:

ای جمیرک فرگه‌یی


No. 2163 (Glass Case), ff. 335, 2 coll., each ll. 20; splendid Nastâ’îk; gorgeously illuminated frontispieces at the beginning of each part; ff. 1b, 3b, 170b, 171a, 261a, 262a, 31b, and 32b magnificently embellished; smaller ornaments in gold and other colours at the heading of each poem; splendid Eastern binding with flowers, executed in a very superior style; size, 10 in. by 5½ in.
Another copy of the same.
This copy of Anwari’s works is excellent, and very rich in contents too, but the leaves are badly misplaced, and there are several lacunae; the proper order seems to be: ff. 1–16, 193–198, 17–184, lacuna, 247–254, lacuna, 185–192, 215–246, lacuna, 199–214, and 255–256. All parts are arranged alphabetically.

Contents:

A short preface in prose, identical with that in Nos. 936 and 942 above, on fol. 121, beginning:

Masooma Terein Shagali ko Amahat Doosi karo Ya salmaat illah (instead of Meheratun)

Kasidas, on fol. 2b, beginning, as the fourth poem in No. 944 above, on fol. 239b, as follows:

Amir al-Jalal Din Muwallid bin Ahmad Qasim, the wazir of Balkh; II, fol. 126b (= I, fol. 190b); II, fol. 128b (= I, fol. 192b); II, fol. 129b (= I, fol. 194b); II, fol. 130b (= I, fol. 196b); II, fol. 131b (= I, fol. 198b); II, fol. 132b (= I, fol. 200b); II, fol. 133b (= I, fol. 202b); II, fol. 134b (= I, fol. 204b); II, fol. 135b (= I, fol. 206b); II, fol. 136b (= I, fol. 208b); II, fol. 137b (= I, fol. 210b); II, fol. 138b (= I, fol. 212b); II, fol. 139b (= I, fol. 214b); II, fol. 140b (= I, fol. 216b); II, fol. 141b (= I, fol. 218b); II, fol. 142b (= I, fol. 220b); II, fol. 143b (= I, fol. 222b); II, fol. 144b (= I, fol. 224b); II, fol. 145b (= I, fol. 226b); II, fol. 146b (= I, fol. 228b); II, fol. 147b (= I, fol. 230b); II, fol. 148b (= I, fol. 232b); II, fol. 149b (= I, fol. 234b); II, fol. 150b (= I, fol. 236b); II, fol. 151b (= I, fol. 238b); II, fol. 152b (= I, fol. 240b); II, fol. 153b (= I, fol. 242b); II, fol. 154b (= I, fol. 244b); II, fol. 155b (= I, fol. 246b); II, fol. 156b (= I, fol. 248b); II, fol. 157b (= I, fol. 250b); II, fol. 158b (= I, fol. 252b); II, fol. 159b (= I, fol. 254b); II, fol. 160b (= I, fol. 256b); II, fol. 161b (= I, fol. 258b); II, fol. 162b (= I, fol. 260b); II, fol. 163b (= I, fol. 262b); II, fol. 164b (= I, fol. 264b); II, fol. 165b (= I, fol. 266b); II, fol. 166b (= I, fol. 268b); II, fol. 167b (= I, fol. 270b); II, fol. 168b (= I, fol. 272b); II, fol. 169b (= I, fol. 274b); II, fol. 170b (= I, fol. 276b); II, fol. 171b (= I, fol. 278b); II, fol. 172b (= I, fol. 280b); II, fol. 173b (= I, fol. 282b); II, fol. 174b (= I, fol. 284b); II, fol. 175b (= I, fol. 286b); II, fol. 176b (= I, fol. 288b); II, fol. 177b (= I, fol. 290b); II, fol. 178b (= I, fol. 292b); II, fol. 179b (= I, fol. 294b).
2866

Tuḥfat-al-irākān (التحرير بالفيتن)

Another copy of Khākānī's mathnawī on the two Ṭrāks, see above, No. 950, 1; and Nos. 952-950.

Beginning of the prose-preface, on fol. 1º v: خبر ما اعتزم الموهبة كلمة التعمير (instead of the obscure "في حصر بكم" at the bottom).

Beginning of the poem itself, on fol. 3º, first line: مأتم نظراً نظراً (سنور نور) مهرة خاكس.

This copy, dated the 12th of Dhu'-al-Ḥadīd, A.H. 801 (1290/1291), is supplied throughout with interesting glosses, both marginal and interlinear.

Additional references, Rieu, Supplement, p. 151º, 1; H. Ethis, Neupersische Litteratur, p. 264.

No. 8872, ff. 73, 3 coll., each ll. 15; Nastaʿlīk; size, 8½ in. by 5½ in.

2867

Sharḥ-i-Tuḥfat-al-irākān (شرح التحرير بالفيتن)

An anonymous commentary on the preceding mathnawī, different both from Shaikh 'Abd-al-aslam's (see No. 660 above) and Ghalūm Muḥammad's (see Bodleian Cat., No. 98). There is no preface to it, the commentary beginning at once with the first bait of the poem: مأتم نظراً نظراً (سنور نور).

Net every verse is explained, only the more difficult ones, and these in rather an elaborate way. Usually a certain number of verses is enumerated together and then paraphrased and commented upon; for instance, the first four verses of the poem are given without interruption in ll. 2-4 of fol. 1º, and then the commentary begins thus: حقيقة سمى كتبنا از فكك و مهرة خاكس في اشرات مبتبس.

The copy ends on fol. 121ª, where it is stated to have been completed at Dihl, on behalf of Malik Sawayd...
Muhammad ibn Sayyid Nür; but ff. 122-126 belong to the work too and must be inserted somewhere between the leaves immediately preceding fol. 121, but where, is impossible to say, as all the catchwords in the latter half of the MS. are missing; there is moreover a lacuna after fol. 125, and there may be many more which easily escape discovery through the missing of the catchwords as well as through the want of strict continuity in the explanation of verses. The last hemistich explained on fol. 121 is 3 قارن فاروق... كفر, corresponding to fol. 74b, l. 8 in the preceding copy; the last hemistich that appears on fol. 126 corresponds to fol. 70b, last line in the same copy.

No. 3059, ff. 126, 127; written in different styles of Nasta‘lik; the original brown leaves have been carefully pasted upon white paper; but in many places the text has been slightly damaged; size, 8¾ in. by 5¼ in.

f. 268

Four mathnawis by Niżāmī.

2868

1. خواندا در حضره و عیون... فصول خیام آل (read خواندا در حضری و عیون... فصول خیام آل), on fol. 31a, beginning 1406, (A.H. 576 (A.D. 1180, 1181), appears in the last verse but two. The praise of Toghrul is found here on fol. 43; that of the Atabeg-i-‘Azam Sha‘ban-aldin Muhammad Abu Bakr on fol. 5b; and that of the Atabeg-i-‘Azam Mu‘azzar-aldin Kizil (i.e. Kizil Arslan) on fol. 7a.

2. همست کلیدی... مخزن السر, on fol. 101b, beginning ۱۴۰۵ (in Nasta‘lik), reads خمست کلیدی... مخزن السر; the date is given here, on fol. 135a, l. 10, as A.H. 532, 24th of Rab‘I I (A.D. 1186, June 14).

3. همست پیکر... آذار, beginning ۱۴۱۶ (in Nasta‘lik), reads خمست پیکر... آذار; Al-aldin Shahr Arslan is praised on ff. 140b and 211b. The date is given here, on fol. 212b, l. 10, in the corrupted form آذار، فروردین... آذر, instead of بانیارش و نود سفر همیارش, جمادی زمای صیام (A.H. 593, 14th of Ramadan, 593) = A.D. 1197, July 31.

4. همست نور... لیلی و... بهشت, on fol. 213b, beginning ۱۴۱۷ (in Nasta‘lik), reads خمست نور... لیلی و... بهشت; the ruler to whom Niżāmī has dedicated this poem, is styled on fol. 278, l. 5 and 7, Malik Akhshash ‘Alī Abū-al-mu‘azzar; on fol. 279a, last line, Akhshash bīn Min‘ūrī; and on fol. 220b, 1. 5, and 221a, l. 8, Arslān Akhshash bīn Min‘ūrī. On fol. 222b an introductory chapter, in which the poet gives fatherly advice to his son Kurrat-al-‘Ain Muḥammad, fourteen years old.

No date.

Additional references to Niżāmī and his works (see above, No. 972 sqq.) are, Rieu, Supplement, pp. 154-156; E. G. Browne, Cambridge Cat., pp. 322-229; L. Pizzoi, Storia della Poesia Persiana, i, pp. 217-219 and 254-258; ii, pp. 178-197 and 272-273; H. Etche, Néupersische Litteratur, pp. 241-244. Edition of the Khamsah, Teheran, A.H. 1391. The designation, given to this copy on the inside of the binding, Panj Ganji-Niżāmī, is misleading, as the اسکندر... اسکندر al-Asḵandar is entirely left out. Received March 29, 1878.

No. 3188, ff. 277-279, 4 coll., each ll. 17; small, but clear Nasta‘lik; ff. 136-139 written by another hand; very plain iron-stamper at the beginning of each mathnawi; slight damages here and there; size, 9½ in. by 6½ in.

2869

Two mathnawis by Niżāmī.

1. مخزن السر, in twenty maqālas, slightly defective at the beginning; it opens, on fol. 1a, with the ninth verse of the preceding copy (the eighth in the two following ones).

The date, given here, on fol. 89b, l. 9, is A.H. 552: آذار... از نود سفر همیارش, as in No. 990 above. This mathnawi is dated the 27th of Junūdā II, in the twenty-second year of Muḥammadshāh’s reign (= A.H. 1153; A.D. 1746, Sept. 19).

2. خضری و... بیل, on fol. 88b, beginning as usual; the date is left out at the end; the praise of Toghrul is found here on fol. 95b, and that of Kizil Arslan (so written in full here), on fol. 96, l. 9, pencilled; but that of the Atābeg Muhammad Abu Bakr is missing, the whole chapter relating to him (fol. 5b, l. 9, to fol. 6b, l. 2 in the preceding copy) being left out (see here, fol. 97b, ll. 2 and 3). This mathnawi is dated by the same hand as the first (about one year and a half sooner), the 20th of Muḥarram, A.H. 1152 (the twenty-first year of Muḥammadshāh’s reign = A.D. 1739, April 29); the name of the copyist and first owner is Muḥammad Ḥasan (or Ḥussein, no diacritical points being added). The size of the MS. is 8¼ in. by 5½ in.

On the margins of ff. 1 and 2 the fragment of a commentary on some philosophical or mystical treatise.

In a few places blanks are left, probably for the insertion of pictures. Occasionally various readings and short glosses on the margin.

No. 3055, ff. 312-313, 2 coll., each ll. 13; somewhat careless Nasta‘lik; good Eastern binding; size, 8½ in. by 5½ in.

2870

Makhzan-alasrār (مخزن al-asrār), خصائص السر.

Another copy of Niżāmī’s Makhzan-alasrār, on fol. 4b, beginning as usual. An immense amount of marginal and interlinear glosses throughout. A strange incorrectness is the spelling of مخائس in the headings of the twenty chapters. As date appears here on the last page, l. 3, A.H. 572 (A.D. 1176). It is dated the 24th of Muḥarram, A.H. 1070 (A.D. 1659, Oct. 14), and belonged formerly to Lieut. W. Miles at Nergil, who acquired it 1803.

Fol. 1 and 2 contain an anonymous mathnawi, beginning: بنا... بن نود سفر همیار. Fol. 3 is left blank. This MS. was received May 29, 1878.

No. 3193, ff. 77-79, 2 coll., each ll. 17; Nasta‘lik; size, 7½ in. by 4½ in.
2871

Another copy as usual. The date is given in the last verse but two, A.H. 559, as in Nos. 977, 983, and 994 above. Throughout an interlinear paraphrase and explanation of the text in red ink. Fol. 24v is left blank by oversight, the text running on without interruption.

No date. Received April 13, 1877.
No. 3184, ff. 93, 2 coll., each ll. 13; Nasta'lik; size, 8½ in. by 5½ in.

2872

Sharh-i-Mahkam-al-Masār (شرح مختار الاسرار).

A commentary on Niṣāmī's Ḥājīn al-asrār, beginning, without a preface, at once with the first bait of the poem, on fol. 1b. The first words of the commentary are: اقتضاه كتاب بتقديم مصراع أول بحث بسيط أن كود أن حم جوهر قوام عموم قار وجمال شارح وключение القلب مذكورا بيا منفردا لغ.

According to the date of this transcript, viz. Jumādā I, A.H. 51 (i.e. 1051 = A.D. 1641, Aug.), this commentary is considerably older than the only one, otherwise known, viz. that of Muhammad bin Kiwām bin Rustam Bakrā or Karkhi (see above, No. 998). The date of the poem itself is given here, on fol. 24v b, l. 4, as A.H. 552 (see No. 2869, 1 above). The copyist (perhaps identical with the compiler of the work itself, as he styles himself) was Muhammad ibn alkhali b. Sa'd aldin.

A lacuna after fol. 39, indicated by two blank leaves (ff. 40 and 41); fol. 171v is left blank too, but here the text is uninterrupted.

Bibliotheca Leydeniana.
No. 2977, ff. 241, ll. 19; very unclean Naqshi; the first six leaves supplied by a later hand on whiter paper, ll. 13-18; water-stained and worm-eaten in the last pages; size, 9½ in. by 5½ in.

2873

Khusrāw u Shirin (خسرو و شیرین).

Another copy of Niṣāmī's Ḥājīn al-asrār, beginning as usual.

No date. The spaces for the frontispiece and several pictures are left blank, likewise the chapter-headings from fol. 11b onwards. A prose adaptation of this poem, styled خسرو خسروī, was composed 1815 by Ghulām Husain Khān Munshi.

No. 2911, ff. 20, 4 coll., each ll. 21; small, but distinct Nasta'lik; large waterstains throughout; size, 9½ in. by 7½ in.

2874

Khulāsā-i-Khamsa-i-Niṣāmī (خلاصہ خماسة نصامی).

The larger redaction of the extracts from Niṣāmī's Khamsah (noticed above in No. 982) in thirty-seven chapters, of which, however, the twenty-ninth and the thirty-fourth are either missing or not marked in the text.

2875

Manṭīk-ullāh (منطق الاله).

Another copy of Farid-al-din 'Attar's famous mathnawi, 'the speeches of birds' (see above, Nos. 1031, 5; 1032, 6; 1035, 1; 1036, 1; and 1043-1045).

Beginning: أفرین چاه یر گوره آی آت.


No. 3847, ff. 188, 2 coll., each ll. 14; clear Nasta'lik; worm-eaten; size, 9½ in. by 6½ in.

2876

Mathnawi (ملتوی).

Part of the first daftar of the mathnawi (see No. 1060 sq. above; and compare, for additional references, Rieu, Supplement, p. 162b; E. G. Browne, Cambridge Cat., pp. 313-319; Nallino, Manoscritti, etc., p. 68 (No. 74); I. Pizzi, Storia della Poesia, etc., vol. I, pp. 226-230.
and 269-274; H. Etbé, Neupersische Litteratur, pp. 287-292, beginning in the usual way: نه تژی نسبت له میدن
چون حکایتی میدان

No date. Bibliotheca Leydeniana.

No. 3232, ff. 97, 13-15 baits in a page, written in diagonal lines with one or two straight lines between them, quite in the form of an album of poetry; Nasta‘īk; size, 8 in. by 3½ in.

2877

Lubb-i-Lubāb (لبب في لباب).

Another copy of the extracts from the selections of Jalāl-aldīn Rūmī’s mathnawī, which have been noticed in No. 1086 above.

Beginning the same. Pertch’s and Sprenger’s initial words appear here on fol. 22, l. 3 ab infra sq.

Beginning of the selections, on fol. 23, l. 3 ab infra:

ای خسیس آرام و آرامه و آرامه نرم تو و مردم

Ghazals, in alphabetical order, on fol. 23b, beginning:

شیعم خیال تو بی ثمر چو رستگار

The initial ghazal of No. 1193 above is not found here; the first alphabetical one in the same collection, viz., ی باد بر تفریح برمکس آن روی آنتشاک گر یک لیل, appears here on fol. 31b, first line; the initial ghazal of No. 1194, ی راز خیال ما برون در خیال کی رصد, on fol. 134v, l. 6.

Rubā‘īs, on fol. 301b, first line, beginning:

صانع

ی ادیکی سسته چه جسم که تا که گی

This part breaks off on fol. 303b; there is besides a lacuna after fol. 231. Additional references: Rieu, Supplement, pp. 150b (No. IV) and 151a; Nallino, Manuscritti, etc., p. 69 (No. 78).

Bibliotheca Leydeniana.

No. 3548, ff. 303, 2 coll., each ll. 17; clear and distinct Nasta‘īk; some pages damaged here and there; size, 8½ in. by 4½ in.

2880

Kirān-al-salā‘īn (تلر المصدعین).

Another copy of Amir Khusrū’s mathnawī, the ‘conjunction of the two lucky planets,’ composed A. H. 688 (A. D. 1289), see above, Nos. 1186, 5; 1187, 10; 1188, 11; and 1208-1214; compare also (as additional references) Rieu, Supplement, p. 167b; and E.G. Browne, Cambridge Cat., pp. 343 and 344. It ends, as in the latter copy, with a ghazal and the concluding bai‘at:

شید حسن ختم فقیه به خدا باور است علی

Beginning, as usual:

حمد خداوند سرای نظرت

که شوید این نام بازمی نرس

Various readings and valuable glosses as far as fol. 1288:

No. 3060, ff. 134, 2 coll., each ll. 13; Nasta‘īk; the older part on brown paper carefully mended; ff. 120-131 and 134 supplied on white paper; neat Eastern binding; size, 8½ in. by 5½ in.

I. Ibn Yamin.

2881

Diwān-i-Ibn Yamin (دیوان ابن‌یامین).

Another copy of poetical works by Ibn Yamin, who died A. H. 745 (A. D. 1344, 1345), see above, No. 1230, and comp. (for additional references) Rieu, Supplement, p. 171a; and Petersburg Cat., No. 403.

Contents:
1. Ghazals, in alphabetical order, on fol. 69b, beginning (as in No. 790 of the Bodleian Cat., and Sprenger’s second copy):

ای خداوند قادر بکنی علی
2. A tarji'band, on fol. 147b, beginning:

3. A mathnawi, on fol. 133b, beginning:

4. A mukhmas, on fol. 135b, first line, styled:

5. Rubā'īs, on fol. 136b, l. 3, beginning:

6. A second short mathnawi, on fol. 137b, styled:

7. A third mathnawi, on fol. 138b, styled:

No date. Bibliotheca Leydeniana.

N. 3547, ff. 69-148, 2 coll., each li. 14; careless Nasta'īkh, bordering on Silkalı; worm-eaten and damaged throughout; size, 8 in. by 4½ in.

m. Salmān of Sāwā.

2882

Kashida-i-masnū' (قصيدة مصنوعة). Another copy of the long artificial kashidah of Salmān of Sāwā (who died A.H. 778 or 779 = A.D. 1376 or 1377), fully described in No. 1241 above. Beginning:

No date. The title given to it here, viz. فصائد الرؤوش, is misleading, as there is only one kashidah, developing by taushīh into various other forms of poetry.

No. 407, margin-col., ff. 396-400b; clear Nasta'īkh; ornamental heading.

n. Ḥāfiz.

2883

Divān-i-Ḥāfiz (ديوان حافظ). Another modern copy of Ḥāfiz's diwan (see above, No. 1246 sq.); and compare, for additional references, Rieu, Supplement, pp. 176-180; E. G. Browne, Cambridge Cat., pp. 346-351; Nallino, Manoscritti, etc., p. 71; I. Pizzi, Storia della Poesia, etc., vol. i. pp. 302-310 and 336-347; and H. Ethé, Neupersische Literatur, pp. 303-305), dated by 'Ali Muḥammad, A.H. 1215 (A.D. 1800, 1801), containing:

1. Preface of Muḥammad Gulandām, on fol. 1b, beginning:

2. Kashidas, in alphabetical order (except the last), on fol. 5b; the first two, beginning respectively:

No. 2930, ff. 236b-276, 2 coll., each li. 15; large and distinct Nasta'īkh; two gorgeously illuminated frontispieces on ff. 1a and 15b; ff. 1b, 2a, 2b, and 16½ splendidly embellished; exquisite Eastern binding in gold and flowers; size, 11½ in. by 7½ in.

2884

A defective copy of the same.

This old and valuable copy, which is, unfortunately, incomplete both at the beginning and end, contains:

1. Portion of a prose-introduction, beginning abruptly on fol. 1, in which it is stated that the present copy contains a revised edition of Ḥāfiz's lyrical poems, made by collation with various MSS. A.H. 907 (A.D. 1501, 1502), see fol. 3b, l. 4, in the reign and at the request of Sultan Husain.

2. Preface of Muḥammad Gulandām, on fol. 4b, beginning:

3. Ghazals, in alphabetical order, on fol. 9b, beginning as usual.
4. Mathnawis, on fol. 202b, the first of which begins:

ألي ألم، إل، ال

...corresponding to the third mathnawi in the preceding copy; on fol. 206a, beginning:

بي باعي أمن مبلي بيا جيا

...corresponding to No. 838 in the Bodleian Cat., fol. 213a, and Rieu, Supplement, p. 1788.

5. A kasidah in praise of 'Ali (see No. 6 in the preceding copy), here styled بيا تجع، on fol. 212a, beginning:

إلى حرم

...B. A. M. 10, 11

7. The usual muhhammadas (see No. 6 in the preceding copy), here styled بيا تجع، on fol. 212a, beginning:

إلى جن

...B. A. M. 11

8. A tari’iband (corresponding to that in No. 5 of the preceding copy), on fol. 213b, beginning:

إلى تجع

...B. A. M. 12

9. A tarkib (corresponding to Rieu, Supplement, p. 1787, and the so-called tari’iband in Bodleian Cat., No. 837), on fol. 215b, beginning:

إلى تجع

...B. A. M. 13

10. Muktattas, on fol. 217a, beginning with the same short mathnawi of ten baits which is noticed in Nos. 1246, 1247, 1249, etc., but with a slightly different wording: the first real kit'ah, begins on fol. 217b; the usual initial kit'ah (see No. 1246 above) is found here on fol. 218a; the first kit'ah of Nos. 1247 and 1249 above, on fol. 221b; and the first of No. 1251 (styled here again مكسمب دببا AGE) on fol. 222b.

11. Rubais, on fol. 223b, incomplete at the end, beginning:

...B. A. M. 14

2885

Another defective copy of the same.

This copy, the earlier part of which has many various readings and corrections on the margin, contains:

1. Ghazals, on fol. 1b, beginning as usual. At the end there are a few kasidas mixed with the ghazals, the second of which, on fol. 201b, beginning:

...B. A. M. 15

...corresponds to the last but one in No. 2883.

2. Mathnawis, on fol. 204b; the first, إل، إل، إل, is the same as the first in the preceding copy; the second, on fol. 205b, corresponds to the first in No. 2883 above; the third, بيا تجع، on fol. 206a in the preceding copy; the fourth is again بيا تجع, beginning:

...B. A. M. 16

3. A few unalphabetical ghazals, on fol. 211b sq.

4. The usual muhhammadas, on fol. 215b, beginning:

...B. A. M. 17

5. Muktattas, on fol. 217b, first line, beginning as in No. 821 of the Bodleian Cat.

...B. A. M. 18

6. Rubais, incomplete at the end, on fol. 227b, l. 6, beginning:

...B. A. M. 19

2886

Ghazaliyyat-i-Hafiz (حاتم حافظ).

A modern copy of the ghazals only, not dated. Beginning as usual.

No. 2004, ff. 216, 2 coll., each ll. 15; Nasta‘lik; size, 8½ in. by 6½ in.

2887

An index to Hafiz diwan, giving the initial bait of each ghazal in the usual order of rhyme-letters.

Bibliotheca Leydeniana.

No. 2004, ff. 45; Nasta‘lik, with occasional additions by another European hand; size, 11½ in. by 7½ in.

o. Kasim-i-Anwar.

2888

Dīwān-i-Kasim-i-Anwar (ديوان قاسم انوار).

Another good copy of the lyrical poems of Kasim-i-Anwar or Kasimi, who died A.H. 837 (A.D. 1433-1434), see above, No. 1285-1289.

Contents:

1. Ghazals, in alphabetical order, on fol. 1b, introduced by the same initial poem as in No. 1285.
Beginning of the first alphabetical gazal, on fol. 2a:

2. One tarjźband, some gazals, and some short mathnawis, on fol. 124b; beginning of the tarjźband:

3. The prose-preface to the Şūfic mathnawi, Naṣīr al-Dīn al-Ma'mūn, mathematical (see Bodleian Cat., No. 862; Rieu ii. p. 636b, II, and Supplement, p. 184a, etc.,) on fol. 134a, beginning:


Additional references: Rieu, Supplement, pp. 186b and 183b–184b; J. Fizzi, Storia della Poesia, etc., i. pp. 112, 113, 176, and 236; Mallino, Manoscritti, etc., pp. 65 (Nos. 3 and 4) and 80 (Nos. 11-13), where in addition to the two mathnawis of Kāsim-i-Anwar (see Bodleian Cat., No. 862,) a third is described, of Şūfic content like the Naṣīr al-Dīn al-Ma'mūn, mathematical, and styled: مانت حذب ء جَنَّة عَظِمَت عَلَى كُلِّ مَنْ قَدَحَت

No. 3462, olim 13. J. 14, ff. 135, 2 coll., each ll. 16; small, but neat and clear Naṣīrī; size, 7½ in., by 5 in.

2889

Another copy of the same.

This copy, which is undated, contains:

1. The same prose-preface to the Naṣīr al-Dīn al-Ma'mūn, mathematical, which appears at the end of the preceding copy.

2. The Naṣīr al-Dīn al-Ma'mūn, mathematical, itself, beginning, on fol. 2b:

3. Two un alphabetical gazals, together with a few short mathnawis, on fol. 19b, beginning: مَن بِجَاهَةٍ آلَّه

4. Ghazals, in alphabetical order, on fol. 21b, beginning:

5. Tarjźband, kitāb, rubā'ā, and a few short mathnawis, on fol. 19b, beginning: مَن بِجَاهَةٍ آلَّه The copy is slightly damaged here and there.

No. 389, ff. 207, 2 coll., each ll. 17; clear and distinct Naṣīrī; illuminated frontispiece; the first two pages ornamented with gold; size, 9½ in., by 5½ in.


2890

Yūsuf u Zalīkhā (بیوف و زلیکا).

Another copy of Jāmī's epopee 'Yūsuf and Zalīkhā,' see above, Nos. 1300, 6; 1317, 5; 1318, 5, and 1342–1359; comp. also for references, Rieu, Supplement, pp. 189b–191b; E. G. Browne, Cambridge Cat., pp. 355–358; Mallino, Manoscritti, etc., p. 74 (No. 85). Specimens of an Italian translation in ottave rime by F. Cimmino have lately been published, Naples, 1899.

Beginning as usual: البی عینة ناسخ بعشاق الی

Copied by Hāidarkhān bin Muḥāshibkhān; the date is the 13th of the (Hindi) month Pūr (the ninth, Dec.–Jan.) of the year 9 (but of what reign we cannot make out, the following words being written in very bad Shīkasta). Occasional interlinear and marginal glosses in the first part of the MS.

No. 3122, ff. 160, 2 coll., each ll. 13; careless Naṣīrī; slightly worn, eaten; size, 8½ in., by 5½ in.

q. Hātifī.

2892

Haft Mażār (هفت منظر).

The seven belvederes, a mathnawi, in imitation of Nizāmī's, by 'Abdallāh Hātifī of Jām, who died A.H. 927 (A.D. 1520, 1521); see the poet and his works in general, Nos. 1398–1416 above; on this poem in particular, Rieu ii. p. 623b, and Supplement, pp. 190b and 194b; Bodleian Cat., No. 1016; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylogr., p. 383; A. F. Mehren, p. 42; J. Aumer, p. 34 (where it is wrongly styled: هفت یکپار) E. G. Browne, Cambridge Cat., pp. 362, 4b; Oussely, Biogr. Not., pp. 143–145; Wiener Jahrblücher, Band 47, Anzeigebblatt, No. 56; etc.

Beginning: ی ای تکراند صیغه یغم راب (other copies راب)

Dated at Samarkand, A.H. 983, the 6th of Ramadan (6 رمضان) = A.D. 1575, Dec. 8, by Kiwām-al-Muḥammad, known as Farrajāh of Samarkand. Various readings on ff. 1 and 2.

Bibliotheca Leydeniana.

No. 2611, ff. 24, 4 coll., each ll. 23; clear Naṣīrī; blank spaces left here and there for pictures; illuminated frontispiece; size, 8½ in., by 6 in.

r. Hīlālī.

2893

Shāh u Gādā (شا و گدا).

Another copy of Hīlālī's mystical epopee, 'king and dervish,' also styled: شاء و درهیش, see above, Nos. 1426–1429, and, for additional references, Rieu, Supplement, p. 192b, II; and E. G. Browne, Cambridge Cat., pp. 365–367.

Beginning: ی ای قِبِل١ تا اصل هر موجچِت آل

No date; but on fol. 6b there is an entry from A.H. 1012 (A.D. 1603, 1604).

Bibliotheca Leydeniana.

No. 2928, ff. 3–51, 2 coll., each ll. 10; distinct Naṣīrī; illuminated frontispiece; the first two pages neatly embossed; three, rather effaced, pictures on ff. 17a, 21a, and 55a; size, 6½ in., by 4½ in.
2894

Another copy of the same.
Beginning as usual. The right order of ff. 143–148 is: 143, 145, 146, 144, 148, 147.
Dated the 7th of Ramadán in the twentieth year of 'Alamgir's reign (correctly the nineteenth) = a.h. 1087 (A.D. 1676, Nov. 13), by Abû Tâlib, son of Shaikh Isma'il Fârûqî, an inhabitant of Burhânpûr, who copied it for the perusal of Miyan Da'il-Allûd Muhammad.
No. 2750, ff. 104a–105b, 2 coll., each ll. 15; Nasta'îik; size, 9½ in. by 5½ in.

s. Mujrim.

2895

Dîwân-i-Mujrim (ديوان محرم).
A unique copy of the lyrical poems of Mujrim (so the takhallûs is spelt everywhere, except on fol. 1r, and in two or three places in the diwân itself, where it appears by mere carelessness as محرم), i.e. Khlânbeg bin Hasan Sultan Shâmilî, who, according to Rieu iii. p. 1093, went with Tâkî Auhâdi to India and died there a.h. 1020 (A.D. 1611); copy also ii. p. 738, where a ماجة (contest between poppy and tobacco) is mentioned; and Muntakhhab-al-ashâr, No. 623 (Bodleian Cat., col. 252). Another Shaikh 'Abdallah Mujrim appears in the Makhzan-al-gharaib, No. 2661 (Bodleian Cat., col. 382).

Contents:
Ghazâls, in alphabetical order, on fol. 1r, beginning:
حداها از في تا سر برّ جام را
زند گلش‌گری خوشش شیری سار کام را
Rubâîs, likewise arranged alphabetically, on fol. 163b, beginning:
پا رب زکرم مرا عطائی درم یار سمام تغلب ای دعا دی و را
Dated a.h. 1134 (A.D. 1721, 1722); fragment of a kaşîdah on fol. 176b.
No. 227, ff. 176, 2 coll., each ll. 17, and a third on the margin (except ff. 97b–98a, 98b–99a, 100b–101a, 101b, 102a, 109b, 110a, 115b–120a, 131b–132a, 139b–143a, 143b, 144a, 145a, 146a, 146b, 147a, 147b, 148a, and 163b–176); very careless Nasta'îik; also, 9 in. by 5¼ in.

t. Zâhûrî.

2896

Three prose-treatises by Zâhûrî.
The same three prose-treatises as in Nos. 1511, 1512, and 1762, 16 above, viz.
1. Preface to the Nauras, on fol. 232b, beginning:
سرود سراو معلم کرح کال که پدر الخدا
comp. besides Nos. 1509, 1; 1510, 2; 1513, 1; 1514, 2; and 1763, 17 above.
2. Preface to the Gulzar-i-Ibrâhîm, on fol. 237r, beginning:
خزّی جم سختی بطراوته محمد
comp.
IND. OFF.
besides Nos. 1505, 4; 1509, 2; 1510, 1; 1513, 1; and 1514, 1 above.
3. Preface to the Khwâân-i-Khalîl, on fol. 241b, beginning:
ای فرمود طبیعت و آملیت آن
comp. besides Nos. 1509, 3, and 1510, 6 above.
Additional reference for all three: Rieu, Supplement, p. 269, No. III.
Dated by 'Abd-âl-kâdir Suhrâwardî, the 2oth of Jumâdá II, a.h. 1119 (A.D. 1707, Sept. 18), in Aurangâbad.
Bibliotheca Leydeniâna.
No. 2746, ff. 253–254, ll. 19; careless Nasta'îik; size, 8½ in. by 5½ in.

u. Rûh-al-âlîn.

2897

Gulisân-i-nâz (کلستان ناز).
The rare dîwân of Mir Muhammad Amîn, styled Mir Jumâla, with the takhallûs Rûh-al-âlîn, the author of the two mathnawis, described in Nos. 1539 and 1540, above, who died a.h. 1047 (A.D. 1637, 1638); another copy of this dîwân is noticed in Rieu ii. p. 576.
Contents:
1. Prose-preface, on fol. 1b, beginning:
کیانهای آینی
سعودی و به هماهنگی افراک نگر کرد یل
The poet mentions his takhallûs on fol. 6b, l. 3; and the title of this dîwân, کلستان ناز, on fol. 7r, l. 10.
2. Ghazâls, in alphabetical order, on fol. 9b, beginning:
ی ای رنگ از فراغ توش و هم را
از دوز قدرت تر تکچندست یا تا
No date.
No. 470 (Glass Case), ff. 203, 2 coll., each ll. 15; excellent Nasta'îik; illuminated frontispieces on ff. 1b and 9b; fine Eastern binding; size, 8½ in. by 5½ in.

v. Hâshim.

2898

Dîwân-i-Hâshim (ديوان هاشم).
The complete lyrical works of Khwâjâ hâshîm, the son of Khwâjâ Muhammad Kâsim, a Sufi of the Nakhshbandi order and disciple of the great Shaikh Ahmad Fârûkî (who died at Sirhind a.h. 1034 = A.D. 1625, see above, Nos. 672 and 1891); he was flourished at Burhânpûr in the Dakhân a.h. 1030 (A.D. 1621) and was still alive in a.h. 1056 (A.D. 1646), see A. Sprenger, Catal., p. 420; and Beale, Oriental Biogr. Dictionary, p. 106; the latest date which appears in this dîwân is a.h. 1040 (A.D. 1630, 1631).

Contents:
1. Three poems in praise of Muhammad, the first, on fol. 1b, a kaşîdah, styled قصيدة خواجہ علی بن محل تلمذ، and beginning:
آمیر بریز رضید (س) صرف رستا آمد
ستون برکش پانِدی‌ها لا مکان آمد
5 H
the second, a shashband (شش بند والا), with the rudifiq (رذف) running through the whole poem, on fol. 3b, beginning:

۳۲۲۷

the third, a mathnawi, on fol. 8b, beginning:

۳۲۳۱

2. Four other mathnawis, the first, on fol. 10b, styled ممنونٌ مقبول مراهق اقبال: خداوند برخزم سپهه نشان بموی از جانو دل پریشان

the second (without a heading), on fol. 13b, last line; the third, on fol. 21b, styled در منقت ست سرطقع (in honour of Shaikh Ahmad Farkūk); the fourth, on fol. 23b, last line, styled حکایت جدید علم

3. Another ḵaṣīdah, on fol. 32b, beginning:

۳۲۳۷

4. Two other mathnawis, the first, a very long one, on fol. 34b, again in honour of Ahmad Farkūk, and beginning:

۳۲۳۹

5. A very long tarjīḥ, on fol. 54b, styled جزءی جزءی جزءی جزءی لیلی: دم صبح در خاست دوی کسیم علی

6. A A ḥaḍrā, on fol. 66b, styled صیغه ستاره بهما کسیم علی, and divided into seven ḥaḍrās.

These six parts, denoted in the colophon, on fol. 71b, as جمعیت خواجاهای هام (with the seventh the special diwān begins), are dated by Shaikh Nūr Muhammad the 15th of Rajab, A.H. 1087 (nineteenth year of Ḵalifat al-Ẓāhirī’s reign) = A.D. 1676, Sept. 23.

7. Ghazals, in alphabetical order, on fol. 72b, beginning:

۳۲۵۸

8. Rubā’s, in alphabetical order, with some fards at the end, on fol. 185b, beginning: ۳۲۶۶

9. Miscellaneous poems, on fol. 250b, beginning with a ghazal and several ḵiṣas, after which follow (a) the famous ghazal (the five first quatrains are in the colophon, loc. cit.), in which Ḥāshim traces his spiritual genealogy to Nāshābī and further up to Muhammad himself; (b) a series of chronograms, chiefly on the death of contemporary Shaikh of great renown; the most prominent are:

Maulāna Khwājāghī (died A.H. 1008).
Khwājā Muhammad albākti (died A.H. 1014).
Shaikh Ahmad Farkūk (died A.H. 1024); this ṭarīḵ by his disciple and contemporary proves, that there cannot be any alternative to the date of his death;

some other chronograms on ff. 256b, lin. penult., and 257a, first line, give his age as sixty-three, and the date of his birth as A.H. 971).

Shaikh Muhammad ʿĀṭīkh, Ahmad Farkūk’s eldest son (died A.H. 1025), to whom a special elegy is dedicated on fol. 238b.

Shaikh Muhammad bin Fadl-Allāh (died A.H. 1029, not 1030, as is stated on the margin, the ṭarīḵ being إِنَّمَا مَيَّزَنَ اللَّهُ اللَّهَ مَعَهُ). Shaikh Isā (died A.H. 1031).
Savādī Ṭayrkhakhsh (died A.H. 1032, not 1031, the ṭarīḵ being هو سیدنآ کشوم). Shaikh ʿAlam-Allāh Muḥammad (died A.H. 1038).
Maulāna Dānishmand of Badakhshan (died A.H. 1038).
Mir Muʿīn of Balkh (died A.H. 1031).
Shaikh Ṭāhir (died A.H. 1049).
Mir al-ʿAbdālāl Aḥṣar (died A.H. 1025).
Khwājā Ḥusain-aldīn (died A.H. 1014).
Ḵāṣṭ Shukr (died A.H. 995).
Maulāna Ṭāfür (died A.H. 1026).
Khwājā Muhammad Kāsim, the poet’s father (died A.H. 1012).
Khwājā ʿUthmān (died A.H. 1005).
Shaikh Ḥasan Ṭāḍīrī (died A.H. 1028, not 1026, the ṭarīḵ being جوهر حسن).
Savādī Muḥammad (died A.H. 1040).
Maulāna Ṭāṣat-Allāh of Lāhūr (died A.H. 1036).
Mirzā Ḥāḳim-Allāh Aḥṣar (died A.H. 1036).
Mir Muhammad Muʿīn (died A.H. 1025); there are besides chronograms on Ṣahījah’s accession (A.H. 1037), on the dates of the completion of various buildings, palaces, mosques, etc.

10. Three additional ghazals on fol. 264b, an elegiac panjban (nine, or ten) rubā’s on the death of the poet’s brother Muhammad Ṭaḥṣīb, two elegiac ḵaṣīdās and two rubā’s on the death of another brother of the poet, Muhammad Kāsim; and a series of additional rubā’s.

These remaining four parts are dated the 2nd of Ramaḍān, A.H. 1089 (A.D. 1676, Nov. 8), by the same hand which wrote the first six parts.

No. 3096, ff. 286, 2 coll., each ll. 11; Nastaliq; worm-eaten; size, 9½ in. by 5¼ in.

w. Bikhvad.

2899

Bikhvad (بیخواد).

The lyrical poems of Bikhvad (or Bikhvad), that is probably Mullā Jānī Lāhūrī Nāṣīr Kāhī who flourished in Shāhījah’s reign and died in that of Ḵalifat al-Ẓāhirī, A.H. 1086 (A.D. 1675), see A. Sprenger, Catal., P. 110, l. 18 sq., and p. 119, l. 24; Makhzan-al-Qur’ān, No. 399 (Bodleian Cat., col. 324).

Contents:

I. Ghazals, in alphabetical order, on fol. 1b, beginning: رَزْقُ عُشَّرِ بِرَنَجَمَادِ دَلَّ بِبَحْمَا سَكَّ.}
2900
Sāghar-i-bażm əshūb (Sāghar izi əshūb). A mukhammas by Muḥammad Faid, i.e. Muḥammad Muḥsin, bin Shāh Murtaḍā, called Faid, who was a great favourite of Shāh ʻAbbas II of Persia, and died A.H. 1091 (A.D. 1680), see Rieu, Supplement, p. 253b; A. Sprenger, Catal., pp. 399 and 400; and Ātashkāda, No. 585, Bodleian Cat., col. 282. It was composed A.H. 1090 (A.D. 1679), see fol. 12v, ll. 2 and 3, where title and chronogram appear:

جوش این سوا دخالت نام

(=. take away from Sāghar = 1261, the words) = کاف بدام

 займکت سال شمار گذام

(=. take away from کاف = 171).

Beginning:

نام خداوند شمس و قمر شهنشاه فرّح سربر

Dated by Fakhr Ghulām Muḥammad, A.H. 1270 (Sanvat 1911), see the two preceding copies.

2902
Farrukhnāma (Farrukhnāma). A mukhammas in honour of the emperor Farrukhsīyar (A.H. 1124-1131 = A.D. 1713-1719) by Iḵtiyārīgūn (or ghana), son of Muḥammad Panābībahrīyālī (Masīhrīyāli), beginning:

بنام خداوند شمس و قمر شهنشاه فرّح سربر

Dated by Fakhr Ghulām Muḥammad, A.H. 1270 (Sanvat 1911), see the two preceding copies.

2903
A double poetical paraphrase of the first ghazal in Ḥāfīz diwān, by the same Iḵtiyārī, here called in the colophon Iḵtiyārīgūn Sunbahriyālī, in mathnawi, which have the same metre as the ghazal, viz. 12-14 baits, each section, consisting of 12-14 baits, of the poem begins with one half of a hemistich and concludes with the other half. The first paraphrase begins, on fol. 11b, thus:

بیا آیتی شاکی

زیار شاه یحیی الدین بهرام کُلَی نكد

and ends on fol. 10v; the second begins, after a short introduction, on fol. 11b:

بیا آیتی شاکی

با رضویہ مار آقا

نظر در نیور ورژن کن

چراغ ما فوز گن

and ends on fol. 23r. The title given to this strange pair of poetical glasses on fol. 1v, viz. 11b, which also appears in the prose-introduction of the second

2901
Taʻrīkh-i-Jān Muḥammad (Tārīkh-i-Jān Muḥammad). A very puzzling elegy on the death of Jān Muḥammad, with the honorary epithet Sardārkān (see fol. 21b, l. 8), son of Mūsākhān, in the form of a long kasidah, composed by a poet with the name Muḥammad Afdal (see the takhallus Afdal on fol. 6b, line penult., and in the colophon). The date of the lamented Jān Muḥammad is conveyed in a riddle ( ابوه مامع), in the last verse of the poem, which runs thus:

که در خاطر افکار در یک چرم

درو را را را از گریز ایشان روان
paraphrase, on fol. 10 recto, l. 4, cannot refer to the metre which is, as said above, طوله و نهجه; but must imply the idea of a lengthened explanation or poetical expansion of an original text. Copied by the same Fakhr al-Muhammadi.

No. 3253, ff. 23, 2 coll., each ll. 11; Nasta’lîk; size, 7½ in. by 3½ in.

2904

Anwar-name (Anwara).

A heroic mathnawi on the exploits of Nawwâb Anwar-aldin Khân of the Carnatic, who died A.H. 1106 (A.D. 1749), together with a summary of subsequent events under his son and successor, Nawwâb Muhammad ‘Ali ‘Umdat-al-mulk (not ‘Umdat-al-mu’mar, as Sprenger and Pertsch call him, since that was the epithet of his son, see No. 532 above), who reigned A.H. 1106-1120 (A.D. 1749-1763), down to the very year of the completion of this poem, A.H. 1174 (A.D. 1760-1761), by Mir Isma’il Khân, with the takhallus Abjâdi; see, above, No. 501; A. Sprenger, Catal., pp. 307 and 308; W. Pertsch, Berlin Cat., pp. 944 and 945. The date appears on fol. 243 recto, l. 6; on fol. 38 verso, l. 5, the poet states that he was engaged five years in the composition of this mathnawi.

Beginning, on fol. 1 verso:

خدا‌خوا نوپنا شریف، روب تیب‌کنند. ما سوا

The title (not Anwar-name (نورانم‌و), as it is wrongly spelt on fol. 1 verso and in the lettering on the back of the binding) appears in the heading on fol. 9 recto; two chapters towards the end, on ff. 224 and 225, respectively, deal with the correspondence of the Nawwâb Muhammad ‘Ali ‘Umdat-al-mulk with King George III of England in 1760; see a copy of the original letter of the Nawwâb (with its English version), in Kien i p. 403 a, where the 1st of October, 1760, is assigned as date to that document.

No date.

No. 3178, ff. 244, 2 coll., each ll. 17; splendid Nasta’lîk; fine Eastern binding; size, 10½ in. by 8 in.

2905

Mathnawi-i-Kajkûlah (معتنی قاجاریه) (سند کی لکه) (نبرده اول) (دمتیر الول) (دیو دار).

The first volume of the same collection of stories by Anandghasha, with the takhallus Khwâsh, the second volume of which has been described in No. 1725 above. It was completed according to fol. 60 verso, l. 5 sq., in the beginning of the month of Rajab, A.H. 1208 (A.D. 1794, Febr.), about half a year before the second, and copied by the same scribe Bhanât, the 7th of the same Rajab in the same year 1208 = Fasli era, 1201.

Beginning:

بشتند ای دوستان ای دوستان

Contents:

قصّة نبیشامه هارون و عین الفضة

 cites, the story of

Haçunshâh and A‘in-al-kudâsr, on fol. 2 verso, first line, beginning:

دروی بنک شاه تام آن هارون شاه

and see another description of Banaras and the river Ganges, on fol. 9 recto, l. 13, beginning:

سیداح حقیق مکفکن از دل و چان

and see another description of Banaras and the Ganges, by Mirzâ Muhammad Tukht Munshi, in No. 1763, 14 above.

این فتحخواهر، یک تقدیر به تامکر یافت. تقدیر

and see another description of Banaras and the Ganges, by Mirzâ Muhammad Tukht Munshi, in No. 1763, 14 above. Another

خواص وماشی فارسی شریف سه

and see another description of Banaras and the Ganges, by Mirzâ Muhammad Tukht Munshi, in No. 1763, 14 above. Another

حکایت دارا شکوه، به آنوده، و راه‌الساحب کمال

and see another description of Banaras and the Ganges, by Mirzâ Muhammad Tukht Munshi, in No. 1763, 14 above. Another

دهدستان دی وکه دارا شکوه

and see another description of Banaras and the Ganges, by Mirzâ Muhammad Tukht Munshi, in No. 1763, 14 above.
As in the second volume above, so here in the first the author betrays his Hindu origin frequently by incorrect metre, omission of Iqṣās, and similar licences.

No. 2579, ff. 60, 4 coll., each II. 23; Nasta’līk; a picture as frontispiece on fol. 1r; size, 12 in. by 9½ in.

2906
Divān-i-Khwāsh (Divān Khwosh).
The lyrical poems of the same author, composed before the mathnawi, as the date of this copy, transcribed by the same Bholānāth (or Bholāṇāth), is A.H. 1205, the 23rd of Shawwal (A.D. 1791, June 25 = Samvat 1848), see another copy of the same in Bodleian Cat., No. 1022.

Contents:
1. Ghazals, in alphabetical order, introduced by a kāşidah, on fol. rb, beginning:

2. Mukhammasat, on fol. 153a, followed by two ghazals, two musaddas, and several short mathnaws; the first mathnawi, on fol. 172a, begins:

3. Gauharnāma (Gohar Name).
The love-story of Jam and Nilān, in mathnawi-baits, by a poet Kādir or Kādirī, who according to fol. 14b, conceived the idea of this poem on a journey from Atāk (Attock) to Peshāwar, A.H. 1240 (A.D. 1824, 1825); see fol. 14b, l. 7, in which undoubtedly the date is contained.

4. A short anonymous mathnawi on moral precepts, beginning, on fol. 1r:

No date; a few corrections here and there on the margin. This MS. was received from Dr. Royle, July, 1856.

No. 3550, ff. 99, 2 coll., each II. 14; Nasta’līk; size, 9½ in. by 6½ in.

2908
A short anonymous mathnawi on moral precepts, beginning, on fol. 1r:

No date.

No. 3554, ff. 7, 2 coll., each II. 19; Nasta’līk; size, 7½ in. by 4½ in.
2909

An album of Persian poetry, containing selections from older and modern poets. Among the older ones, 'Umar Khayyám, Sadi, Khakání, 'Attár, Sa'dí, Adbadí, Jaláli-Adín Káshí, and many other well-known names are found; among the innumerable host of more modern contributors, a number of less familiar poets appear, of which the following ones are distinguished by a larger amount of poetical specimens:

Mafí (died about A.H. 1175 = A.D. 1761, 1762), on ff. 3a and 4a.

Kásím Dugh sí (pupil of Sádí, died about A.H. 1136 = A.D. 1723, 1724), on ff. 4b and 5a.

Míráz Mátík Mírází (died about A.H. 1050 = A.D. 1640, 1641), on ff. 5b, 6a, and 10b and 11b.

Míráz Bákír Káchí (i.e. Bákír-i-Khurdá, Mubášáshánum's pupil, whose brother Múdík died A.H. 997 = A.D. 1579), on fol. 6a.

Múkhís Káchí (lived under Sultán Huáín Suáfí, A.H. 1105-1135 = A.D. 1694-1722), on fol. 7a.

ZáfírKHán Aáshí (died A.H. 1073 = A.D. 1662, 1663), on ff. 10b (سقز) and 12a-13a.

Míráz-Ihádá-Adín Káshí (died A.H. 1057, 1060, 1063, or 1064 = A.D. 1647, 1650, 1653, or 1654), on ff. 18a, 113b, 114b, 135b and b.

Máddá Tájí (died A.H. 1075 = A.D. 1664, 1665), on ff. 22b-23a and 100b-101b.

Zádáshí-Máháshí (still alive about A.H. 1093 = A.D. 1682), on ff. 24b-25b, 29b, and 30a.

Sultán 'Alíí, on ff. 27b-29b.

Míráz Shádá-Ízár (diferent from Múdík Shádáí), who died A.H. 1080 = A.D. 1669, 1670, on ff. 30a-31a.

Míráz Muhammad Suád-Ízár (or Hákím Suád-Ízár, under Shah 'Abbás II of Persia, A.H. 1051-1077 = A.D. 1642-1666), on ff. 32b-34a and 43b and 44a.

Máddá Shákíbí of Sátanábú (called 'Sádáth-í-Rá'úbání (died A.H. 1010 = A.D. 1601, 1602), on ff. 39b, 40b, and 108b and b.

Hákím Káshí (died A.H. 1066 = A.D. 1655, 1656), on ff. 44b-45b.

Máddá Dámirí of Sátanábú (died about A.H. 990 = A.D. 1582), on ff. 40b and 133b, and 134b.

Máddá Mátík (died A.H. 1034 or 1025 = A.D. 1625 or 1616), on ff. 50b and 104b-105b.

Míráz Muhammad Muámmár Kháshí (the son of Míráz Rá'í-Adín Hódáí Múmmár), died A.H. 1062 = A.D. 1652), on ff. 6b-61a.

Sháháshí of Kámm (a friend of Jámí, died A.H. 930 = A.D. 1524) and Míráz Wáhdat of Kámm (a famous musician), on ff. 62a-63a.

Táwásh of Tábíriz (a contemporary of Tájí Káshí, see A. Sptner, Catal., p. 33, No. 444), on ff. 57b and 68b.

Míráz Muhammad Kháshí, known as Kháshí (probably the same who is also styled Súrídí, died about A.H. 1036 = A.D. 1626, 1627), on ff. 76b-77b,

Sálík of Súlám (died A.H. 1081 = A.D. 1670, 1671), on ff. 92b-94b.

Ablásháh Wáhdat (died A.H. 1126 = A.D. 1714), on ff. 96b and 97b.

Sáyíd Imá́dud-Dín Kháshí (killed A.H. 1122 = A.D. 1710), on ff. 97a-99a.

Darásh Wáhát of Hárdí (a pupil of Fáshí, came to India under Jahángír, was still alive in A.H. 1049 = A.D. 1639, 1640), on ff. 99b-100b.

Míráz Rá'í-Ádmá (died A.H. 1076 = A.D. 1665, 1666), on ff. 102b-104b.

Múkhís Kháshí (i.e. Ádmá-Adín Múkhís born in or near Láhúr, died in Díhilí A.H. 1164 = A.D. 1751), on ff. 109a-110b.

Káhmáshídákíh Adámí (i.e. Ádmá-Adín Ádmá, died A.H. 1044, 1046, or 1047 = A.D. 1634-1637), on ff. 113a and b.

'Abd-Áláwáth Iájághí Kháshí (probably under 'Abbás, see A. Sptner, Catal., p. 110), on ff. 114b and b.

Some specimens of Búsháshí-Áláfání's culinary poetry (died A.H. 827 or 823 = A.D. 1424 or 1427, compiled on the Ahmadí, Neupersische Litteratur, pp. 304 and 305; edition of his works, Constantinople, A.H. 1393) are found on ff. 74a and 75b; at the end, on fol. 137b sq., there are some prose-pieces by Aáshí (i.e. Siráj-Adín 'Áłíkhán, the author of the above mentioned, see Nos. 680 and 681 above, who died A.H. 1169 = A.D. 1756), styled 'Aláshí Aáshí.

According to the Arabic paging there is one leaf wanting at the beginning, and another after fol. 15; fol. 92a is left blank. The right order of ff. 133-138 is: 133, 135, 134, 137, 136, and 138.

Bibliotheca Laydeniana.

No. 2764 (13 D.), ff. 140, written in diagonal lines, mostly in 3 or 4 col; moderate Shikasta; size, 14 in. by 8½ in.

IX. Şúfísm.

2910

Munáját-i-'Abdálláh Ansári (مناجات عبد الله انسرى).

Another copy of 'Abdálláh Ansári's (died A.H. 848 = A.D. 1088) pious invocations to God, see above, Nos. 1779; 1923, 14; and 2802, 7.

Beginning as usual:

ای زردی بیدلزنی با دورم : ۷

It is styled here:

رساله مناجات.

No date.

No. 1000, ff. 30-62, II. 15; large and distinct Nasta'ík; size, 6½ in. by 3½ in.

2911

Zád-al-musásáfín (زاد المسافرين).

Another copy of Mir Fakhir-álsádáh Husání's Şáfí muthnawi, 'the provision for travellers on the mystic road,' see above, Nos. 1832-1834. The date, given here, is the same as in No. 1831, viz., A.H. 729 (A.D. 1329), see the last verse, first hemistic:

در همد و دیست و دو زمینی

Beginning:

ای باز یت آن همه که فغتند

The headings of the eight makálas differ here in wording very considerably from No. 1832 above.

Makálah I, on fol. 4th, last line

در فیلمات و شرف انسان و غفلت

A.H. II, on fol. 8b.
2912

Tarjuma-i-Lama'at-i-aunwar (ترجمة لآيات الولايات).

The Persian commentary of Nemat-ullah Wali (died A.H. 834 = A.D. 1431, see Rieu ii. p. 634) on the famous treatise on mystic lore, styled or مختصرات pursuit, by the poet Fakhr-aldin 'Traki (above, No. 1116), comp. Rieu ii. pp. 594 and 831, No. II; and Bodleian Cat., No. 1298, 16; fuller descriptions of 'Traki's original Lama'at are found in G. Flügel iii. p. 446; Fleischer, Cat. Lips., p. 401; No. 11; and W. Pertz, Berlin Cat., p. 281; see also H. Khalaf v. p. 133, No. 1185.

Beginning of the commentary, on fol. 1⁴ (the same words with which the original treatise begins on fol. 3⁴, l. 9) لله اللمد الّذي نذور وجه حميي بصلاحيّات للعمال: (ر) حميي جميع خاصاتم است من حرر ووجد مطلوبات الله.

The twenty-eight leaves of the original text are headed as follows:
1. اشتغال عاطف وتصور ازوعيم است, on fol. 3⁴ b.
2. سلطان حفائل كُفْل الله, on fol. 27⁴.
3. عصية عصر عبد طور رأجوع موسى مدي, on fol. 32⁴.
4. غريبة مخاطبة أن انتطا كُفْل الله, on fol. 35⁴.
5. حميي حميان في حسانتين من طلق روّي دكر نهابة, on fol. 38⁴.
6. نهابة ابن كار إنسى كُفْل الله حميي رأّك كُفْل الله, on fol. 42⁴.
7. عصية في حميان, on fol. 45⁴.
8. حميي بآدر خاصيات في نباية, on fol. 48⁴.
9. حميي حميي حميان است, on fol. 56⁴.
10. حميي حميي است, on fol. 53⁴.
11. ظهر دام صفات حميي, on fol. 55⁴.
12. بناء خازن ذكر حميي صفات ود, on fol. 59⁴.
13. حميي حميي حميان, on fol. 42⁴.

Other commentaries on 'Traki's Lama'at are Sā'in-aldin 'Ali Tarikhi's صلاحيات, composed A.H. 815 (A.D. 1429); see Rieu ii. p. 839, No. XXXII; and Jâmi's شعءة اللعابات, composed A.H. 886 (A.D. 1481), see above, Nos. 1357, 11, and 1375.

No date. College of Fort William, 1825.

No. 2315, ff. 122, II. 15; Nasta'īl; size, 8½ in. by 4½ in.

2913

Sharh-i-kašida-i-mimiyia-i-khanariyyah (شرح قصيده الميميي (منة الخانري).)

Another copy of Jâmi's commentary on 'Umar Ibn al-Fārid's (died A.H. 632 = A.D. 1235) famous 'wine-kasha dah, usually styled Quabul, on or, as here on fol. 1⁴, Quabul anwar al-kashf, composed A.H. 875 (A.D. 1471), see above, Nos. 1357, 16, and 1358.

Beginning: بلّت أُنْتِجْتُ ندر من جمِيل ليس لوجه من ناب الأدنور ولا لجميل جمِيل لا نظره اللَّه.
An older commentary on the same Arabic kāṣīdah, by 'Ali bin Shihāb of Hamadān, who died A.H. 786 (A.D. 1385), is noticed above in No. 1922, 12.

No date. College of Fort William, 1825.
No. 2912, ff. 48, 11. 15; Nasta'īlī; size, 9½ in. by 5½ in.

2914

Collection of mystical treatises.

Contents:
1. On ff. 60b-75b: Ṣaḥīḥ Qudūsiyatu Nasīrīyā (see above, No. 1357, 17), beginning: 宝石 خشخاش که صناعت که کلینه نامه سیاسی و سیاستی و صنعتی مکملکنن، لکه خلقت و اخلاق از آن.
The first bait of Ṣaḥīḥ Qudūsiyatu Nasīrīyā begins on fol. 2v, 1 r.; each bait is followed (1) by a grammatical analysis; (2) by a paraphrase, introduced by مکملکنن; (3) by one, or sometimes two rubā'īs. A larger Persian commentary on the same poem by Ṣa'īd-ad-dīn al-Fārghānī is described in No. 1811 above.

2. On ff. 76b-80v: Ṣaḥīḥ Qudūsiyatu Nasīrīyā (see above, No. 1357, 13), beginning: یعنی جنسیت و ممکن که نام این آل
and is divided into the following four fāsīs:
1. on fol. 54b: در پیان فقرو نشیم و تارک و تارک
2. on fol. 56b: در هنایت سنگر و مردم فراموشی و در زیر با گل
3. on fol. 85v: در خالیت و خیال و نابود حرف را با وجود
4. on fol. 90v: در منطق و شکستگی عیب و دیپ و در درباری

5. On ff. 94b-113b: a Persian commentary on an Arabic treatise of similar contents as the preceding Persian tract, which is quoted here, on fol. 97a, as a work of Muḥammad Shirin bin al-Shāhī al-Maghribī (see above, loc. cit.). The compiler of the commentary is called 'Ali bin Ahmad on fol. 113b, 1 r. Beginning: متعلقان به نامه بضا پیراهن آن
Dated the 2nd of Dhu-al-ḥaḍrāt, A.H. 988 (A.D. 1580, Dec. 9).

6. On ff. 114v-120a: Ṣaḥīḥ Qudūsiyatu Nasīrīyā, Ṣaḥīḥ Qudūsiyatu Nasīrīyā (see above, No. 1357, 18 above), beginning: این پاک زیکرت و میثاق
Dated the 2nd of Dhu-al-ḥaḍrāt, A.H. 988 (A.D. 1580, Dec. 9).

7. On ff. 121b-134b: An Arabic treatise on the other mystical topics, based on traditions, by Ahmad bin Muḥammad bin Muḥammad al-Ghazālī (died A.H. 517 = A.D. 1123, 1124), beginning: متعلقان به نامه بضا پیراهن آن
All these treatises seem to have been copied by the same hand in A.H. 988 (A.D. 1580).
No. 1856, ff. 60-134, 11. 19-20; clear Nasta'īlī; size, 9½ in. by 5½ in.

2915

Risālat-i-Tahkīyāt (رساله تشکیلات).

A work on the doctrines of Sūfism from the Naḵshbandī standpoint, by a member of that order, 'Uṯmān (styled on fol. 1r: ʿUbād-Allāh ʿUṯmān), who is of no doubt identical with that Khwājah ʿUṯmān, on whose death in A.H. 1005 (A.D. 1596, 1597) the poet Hāshim, himself a zealous champion of the Naḵshbandī creed and pupil of the great Shaikh Ahmad Fārākī (see his diwān above in No. 2898), composed a chronogram. Among many famous men the author quotes Shaikh Yūḥān Manūyarī (died A.H. 782 = A.D. 1380, 1381, see above, No. 1843 sq.), on fol. 24b and 123b; Jalāl-ad-dīn Rūmi, on fol. 37v; Ṣaḥīḥ (died A.H. 898 = A.D. 1492), etc.

It begins: متعلقان به نامه بضا پیراهن آن
and is divided into the following four fāsīs:
1. on fol. 53: در پیان فقرو نشیم و تارک و تارک
2. on fol. 56: در هنایت سنگر و مردم فراموشی و در زیر با گل
3. on fol. 85v: در خالیت و خیال و نابود حرف را با وجود
4. on fol. 90v: در منطق و شکستگی عیب و دیپ و در درباری

5. On ff. 94b-113b: a Persian commentary on an Arabic treatise of similar contents as the preceding Persian tract, which is quoted here, on fol. 97a, as a work of Muḥammad Shirin bin al-Shāhī al-Maghribī (see above, loc. cit.). The compiler of the commentary is called 'Ali bin Ahmad on fol. 113b, 1 r. Beginning: متعلقان به نامه بضا پیراهن آن
Dated the 2nd of Dhu-al-ḥaḍrāt, A.H. 988 (A.D. 1580, Dec. 9).

6. On ff. 114v-120a: a Persian commentary on a tradition of the prophet (see No. 1357, 18 above), beginning: این پاک زیکرت و میثاق

Dated the 2nd of Dhu-al-ḥaḍrāt, A.H. 988 (A.D. 1580, Dec. 9).

7. On ff. 121b-134b: An Arabic treatise on the other mystical topics, based on traditions, by Ahmad bin Muḥammad bin Muḥammad al-Ghazālī (died A.H. 517 = A.D. 1123, 1124), beginning: متعلقان به نامه بضا پیراهن آن
All these treatises seem to have been copied by the same hand in A.H. 988 (A.D. 1580).
No. 1856, ff. 60-134, 11. 19-20; clear Nasta'īlī; size, 9½ in. by 5½ in.

2916

Two Sūfī tracts.
1. Ff. 1-46, 11. 25; Nasḵī.
Risālat-i-Sultān Muḥammad Shāhī (رساله سلطان), a very strange tract on the other mystical topics, written in a mixed Arabic and Persian by Muḥammad bin Jalāl Shāhī Rīḍawī (who flourished
TRANSLATIONS FROM SANSKRIT.

Shāh-i Rukn-ālyaqūn (شرح ركن الیاقون).

Theosophical and mystical speculations of the great Afghan mystic Ahmed Shah Durr-i-Durrān (A.H. 1160-1186 = A.D. 1748-1772, see above, Nos. 358 and 389, and Rieu 1. p. 213 sq., who excelled in high spiritual gifts, and wrote besides a divan of ghazals, and rubā‘ā in the Persian language, see extracts in Rieu’s ‘Selections,’ Leiden, 1856, and comp. Z. D. M. G., vol. xvi. p. 788), with a very elaborate and extensive commentary by a certain Muhammad Ghauib ibn Turkman ibn Tahkhān, with the epithets Mullā Bāshī and Khā‘ulūm, see fol. 4°, ll. 1–3. The name of the royal author appears on fol. 5°, ll. 6. The title of the original collection, رکن الیاقون, is found on ff. 6°, l. 3 ab infra, and 433, l. 5, the title of the commentary, viz. عین الیاقون, on fol. 6°, last two lines.

This unique work, of which no trace is found anywhere else, begins with a preface of the commentator, on fol. 1°. بعث إسفند کباب کی ای کار کرنا نیست که از دوبی کسان سراز کمرنگ جبرمتی معین ای ای جامعی معطر ای را به یک در کباد الیاقون, which ends with a panegyric poem on Ahmed Shah Durrānī (ff. 6°–9°). After that follows the introduction containing general prolegomena on the most important points of the mystic creed, on fol. 9°, beginning: مقدمة ایست در بیان کن جد آمری که واجب است تقدیم نبود.

The original text of the مقدمة begins on fol. 15°, headed خلّال الله تعالى ملكه. It opens with a number of rhymed lines, the abstruse character of which can be gathered from the first, which runs thus: همیه عشقانان دُلُوم و همیه انساگان، after which a long series of stanzas follows, consisting mainly of quatrains (without any fixed metre) with the ever recurring refrain, فردارس يا مفظع، this ends on fol. 88°.

The main portion of Ahmadshāh’s mystic writings begins, the مطلب کتاب بنجیب, which contains the author’s speculations in the form of a dialogue between himself and an allegorical interlocutor, the بحار جهان, to which afterwards a third symbolic personage is added, ژلذگان. The extent of the commentary can be ascertained from the fact, that the explanation of the first line, quoted above, fills fifteen pages (ff. 15°–22°).

No date. Bibliotheca Leydenianna.

No. 2714, ff. 434, l. 11; large Naskhi; size, 9¾ in. by 6¾ in.

X. TRANSLATIONS FROM SANSKRIT.

The first three Parvas of the Mahābhārata.

Another copy of the first three Parvas of the Mahābhārata, in the common Persian translation, made at Akbar’s request under the auspices of Abu‘l-Asfāl bin Mubarak, see above, Nos. 1938–1944, and compare, for further reference, Rieu, Supplement, p. 14 (a copy of the fourteenth Parva); E. G. Browne, Cambridge Cat., pp. 97 and 98 (copies of the twelfth and the fifteenth to eighteenth Parvas); and on the Persian translations of Sanskrit works in general, Ethé, Neupersische Literatur, pp. 352–355.

Parva I, defective at the beginning, on fol. 17°, بحار (Biha-parvan).

Parva II (here styled﹝سیّہ پریب﹞, on fol. 183°, پریب (Sahā-pārvan).

Parva III (likewise styled﹝سیّہ پریب﹞, on fol. 231°, پریب (Vana-parvan).

No date.

No. 3119, ff. 17–376, l. 19; careless Nastā’līk; size, 169–188, 230° and 231°, and 373–376 supplied by another hand in moderate Shikasta; extremely worn throughout; size, 11½ in. by 6¼ in.

Another incomplete copy of the third Parva.

The third Parva (بن پریب) in the same translation, defective at the end.

No. 3015, ff. 157, l. 15; Nastā’līk; the original leaves have been put into a modern margin; size, 9 in. by 5½ in.
Another copy of seven Parvas from the fifth to the eleventh.

The same translation of Abû-alfâdî; see a similar copy, containing the same seven Parvas, in No. 1940 above. All the Parvas are styled in the headings فذق. Parv. V, on fol. 1⁸, أومر الزرب (Udyogā-parvan).
Parv. VI, on fol. 45⁸, (Bhishma-parvan).
Parv. VII, on fol. 82⁸, دربا بر (Drona-parvan).
Parv. VIII, on fol. 123⁸, كریم درب (Karma-parvan).
Parv. IX, on fol. 151⁸, شل ررب (Salya-parvan), also styled وكا درب in the colophon.

Parv. X, on fol. 173⁸, سونتب زرب (Saumptika-parvan).
This section is dated the 25th of Rabî-al-awwal, in the thirty-seventh year of 'Alamgir's reign (A.H. 1105=A.D. 1693, Nov. 24).
Parv. XI, on fol. 177⁸, استرب درب (Sri-parvan).
No. 3120, ff. 82, ll. 21; careless Nastaliq, mixed with Shikasta; ff. 151-160 in a slightly different handwriting, as it seems; very worm-eaten throughout; size, 10¾ in. by 6¼ in.

Another copy of the last six Parvas.

The same translation; all the Parvas are headed فذق. Parv. XIII, on fol. 1⁸, اسامززرب (Asasana-parvan); dated the 15th of Muḥarram, in the first year of Muhammadshâh's reign (A.H. 1132=A.D. 1719, Nov. 28).
Parv. XIV, on fol. 109⁸, بيومد شرب (Asvamedhr-parsan); also styled جمیم درب in the heading; dated the 29th (here سی ومهم) of Muḥarram in the same year (=A.D. 1719, Dec. 12).
Parv. XV, on fol. 217⁸, (Aśram-parvan).
Parv. XVI, on fol. 243⁸, موسمزرب, in the colophon موسم الزرب (Mausala-parvan).
Parv. XVII, on fol. 250⁸, درس دیکت درب (in Sanskrit Mahāprasthâna-parvan); dated the 6th of Safar in the same year, A.H. 1132 (=A.D. 1719, Dec. 22).
Parv. XVIII, on fol. 257⁸, سرک رازمرب (Swārgarohan-parvan).
No. 3121, ff. 266, ll. 21; careless Nastaliq, mixed with Shikasta; ff. 257-260 added by another hand on whiter paper; extremely worm-eaten throughout; size, 10¾ in. by 6¼ in.

The second Parva in Faidî's translation.

Parv. II, on fol. 1⁸, تسد برب (in the same embellished version of Faidî as in Nos. 1945 and 1946 above, beginning:

Dated the 17th of Rajab, in the sixteenth year (of) either Muhammadshâh, which would be A.H. 1734 = A.D. 1734, Dec. 13, or Shah 'Alam, A.H. 1188 = A.D. 1774; Sept. 23).

No. 3107, ff. 98, ll. 12-13; careless Nastaliq; size, 6¼ in. by 3½ in.

Fifteen Parvas of the Mahâbhârata from the fourth to the eighteenth, in another translation.

This translation of Parvas IV-XVIII is stated on the fly-leaves of both Nos. 3012 and 3013 to be that of Faidî; but the absence of any poetical pieces, like those found in the beginning of Parva I as well as of Parva II in the authentic version of Faidî (see the previous copy), and the agreement in the beginning of Parva III (on fol. 185⁸ in No. 3013) with that of the same Parva in No. 1944 above, make it more likely that we have here the rare translation of Ibn Abû-alfâdî allhusnî Nakîbkhân, the collaborator of Abû-alfâdî, who seems to have made a preliminary version of his own, which was afterwards embodied in the larger translation that goes under Abû-alfâdî's name. Besides, it is very doubtful whether Faidî ever wrote more than the first two Parvas.

Parv. IV, on fol. 1⁸, (in the colophon) (A.B. 1786, March 2).
Parv. V (here called برب), on fol. 17⁸, (in the colophon) = A.D. 1806, March 17.
Parv. VI (likewise called برب), on fol. 54⁸, (in the colophon) = A.D. 1806, July 12.
Parv. VII (again called برب), on fol. 80⁸, (in the colophon) = A.D. 1806, July 30.
Parv. VIII, on fol. 102⁸, (in the colophon) = A.D. 1806, July 17.
Parv. IX, on fol. 118⁸, (in the colophon), dated the 14th of Jumâdâ I in the same year (A.D. 1806, Aug. 14).
Parv. XI, on fol. 130⁸, (in the colophon) = A.D. 1806, Aug. 18.
Parv. XII, on fol. 139⁸, (in the colophon) = A.D. 1806, Aug. 25.
Parv. XIII, on fol. 152⁸, (in the colophon) = A.D. 1806, Sep. 7.
Parv. XIV, on fol. 227⁸, (in the colophon) = A.D. 1806, Sep. 25.
Parv. XV, on fol. 233⁸, (in the colophon) = A.D. 1806, Feb. 12.
The proper order of ff. 129-137 is: 129, 134, 130-133, 136, 135, 137.

No. 2012, ff. 1-124; No. 2013, ff. 125-287, II. 19-21; small Shikasta; ff. 233-287, supplied by another hand; some pages written partly or wholly in diagonal lines; size: 9½ in. by 8½ in.

2924

The fourth Parve (پاروا) in the same translation.

Farva IV (فرما یو) in the same translation as in the preceding copy.

Dated the 7th of Dhu-al-hijjah, in the seventh year of Shāh 'Alam's reign (A.H. 1217, A.D. 1835-36, Samvat 1853).

No. 3119, ff. 1-16, ll. 11: Shikasta; size: 11½ in. by 6½ in.

2925

Skanda Purāṇa (سکنده پوران).

The same Persian translations of portions of the Skanda Purāṇa, in forty-five Adhyāayas, by Karan Singh, which has been noticed above in No. 1970 under the title of Chastrā Māhātiṣyā.

Beginning the same as in that copy, on fol. 1b:

دیوان نوزدهم، سه، سر، میور، سه، شیخ لودای "ب".

No date.

No. 3055, ff. 72, ll. 9: Nastālīk; size: 7½ in. by 5½ in.

2926

Tanjavī-Rāmāyana (ترجمه رامیانه).

A modern translation in Persian prose of Vālmiki's Rāmāyana, containing six out of the seven Kandas of the original, made at Banaras by the same Anandghana, with the takhallus Khwāsh, who has been noticed as author of the Abūr Asrāf (i.e. the Kāli-Khandā), see above, No. 1959; the Kāli Māhātiṣyā, A.H. 1206 = A.D. 1791, see above, No. 1962; the Asūr Māhātiṣyā (A.H. 1208 and 1209 = A.D. 1794), see above, Nos. 1725 and 2905; and the Khvāsh (A.H. 1205 = A.D. 1791), see above, No. 2906. The first Kanda (Bāla-Kanda) is not found in this collection. Comp. on the older versions of the Rāmāyana, Nos. 1963-1970 above.

Contents:

The second Kanda, Ayodhyā-Kanda (ایودهیا کاندا), or second book (دوسره کاند), in No. 3041, beginning, on fol. 1b:

لوئنون سیستا، سیستا، بار، آن دو میلارد که "ب". Dated by the same transcriber, who copied all the works of this author, viz., Bhalanāth, the 6th of Rabi' II, A.H. 1209 (A.D. 1794, Oct. 30)=Samvat 1851.

The third Kanda, Aranya-Kanda (آرنا کاندا), or third book (سیستا سوم), in No. 3024, beginning, on fol. 1b:

زئین روز، میه، ما، میه، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما، ما，...
XI. Ornate Prose, Insḥās, Poetics, etc.

2928
Muntakhab-i-Shabistān-i-Nikāt

An abridged copy of Fattāḥi of Nishāpūr's Shabistān Nakats, composed A.H. 843 (A.D. 1439, 1440), see above, Nos. 2037-2039.

Beginning the same as there.

Bāb I, on fol. 121b, first line; II, on fol. 124b; III, on fol. 127b; IV, on fol. 128b; V, on fol. 130b; VI, on fol. 144b; VII, on fol. 152b; VIII, on fol. 167b.

No date. Modern transcript.

No. 3017, ff. 115-123, ll. 11; large and clear Nastālīk; size, 91 in. by 7½ in.

2929
Kissā-i-Rāḥ (رضا)

A short allegorical romance, with mystic tendency, in rhymed prose and evidently modelled on the famous prototype of this class of symbolical writing, Fattāḥi's Ḥaqq, was composed by Afdal Khāksar, see fol. 49b, l. 5. The hero is called Ḥaqq (the soul); his birthplace is Qum (the world of omnipotence); his dwelling-place is Qamariya (the plain of divinity); he suddenly gets a desire to travel and alights in Qum (the world of human kind), where he finds a land called Ḥaqq (the body); the seven climates of which are the seven seasons (months) (members or parts of the body), and four brothers join him there, Jamu (blood), Jī (pylem), Safa (melancholy), etc.

Beginning: Ḥaqq, Ḥaqq va Ḥaqq, Gāder-e Ḥaqq va Ḥaqq, 1.

No date. Modern transcript.

No. 3017, ff. 49-61, ll. ll. 11; large and clear Nastālīk; size, 9½ in. by 7½ in.

2930
Ḥāshiya-i-Kāfiyyah (كافی)

Short glosses to the Montuf of or last chapter of ‘Aṭāallah bin Māhmūd al-Hasawi’s (died A.H. 929 = A.D. 1523) larger work on poetry and metrical art, the Tāj al-Mutanawwaf, from which Nos. 2952-2954 above contain an extract, styled or ‘treatise on the art of rhyding,’ see also Fleischer, Dresden Cat., No. 333. According to the beginning of these glosses, on fol. 32b, the Tāj al-Mutanawwaf is a large work on poetry and metrical art, the main body of which is divided into six books:

1. In Pānīshār wa Ṣulṭān wa Dār al-Hazīra, on fol. 83b, in seven fols.
2. In Rā’eb al-Tabīn, in seven fols., on fol. 91b.
4. In Mulk-e-Qulāw, in seven fols., on fol. 102b, beginning with در بینان الف, first line.
This treatise ends in the middle of fol. 106b, without a date; the remainder of that page and fol. 107a are filled with a detailed prescription for making ruby-coloured ink (تَرکیب مداد باوند), comp. No. 2977 below.

No. 1548, ff. 84–107, ll. 12 (ll. 13 on fol. 107a); Naqshi; size, 7½ in. by 4½ in.

2932

Insha-i-Harkarn (إنشاء هارکان).

Another copy of the 'Models of Correspondence' by Harkarn, the son of Mathuradās Kanbū of Multān, who compiled this work between A.H. 1034 and 1040 (A.D. 1625–1631), see above, Nos. 2070–2076.

Beginning:

بِدَعَ اَّنَاشِئَ حَمَد وَتَنَّى حَزَرَتُ حَمَد

The index of the seven bās is given on fol. 14a, but in the text itself no subdivision is found.

Dated A.H. 1190 (A.D. 1776); the first owner (and probably its transcriber too) was Mir Ta’kūh.

No. 3096, ff. 13b–42a, ll. 12–15; Shikasta; size, 10½ in. by 6½ in.

2933

Another copy of the same.

Beginning:

بِدَعَ اَّنَاشِئَ وَتَنَّى مَرْحَصَرَ:

Bāb I (در شرح ياقوت) [on fol. 2b], Bāb III (در شرح ياقوت) [on fol. 8b], Bāb IV (در شرح ياقوت) [on fol. 16a], Bāb V (در شرح ياقوت) [on fol. 34a], Bāb VI (در شرح ياقوت) [on fol. 54b], Bāb VII (در شرح ياقوت) [on fol. 58a].

Dated the 6th of Rajab, A.H. 1208 (A.D. 1794; Febr. 7), by Darwish ‘Ali.

No. 3085, ff. 62, ll. 12; Naqshi; size, 7½ in. by 4½ in.

2934

Insha-i-Amān-Allah Husaini (إِنشاء عُمَّان الله حُسَني).

Another copy of the shorter collection of various letters and notes on Sufic questions, by Amān-Allah Husaini, with the takhallus Amāni, who died A.H. 1049 (A.D. 1636, 1637), see above, Nos. 1763, 7, and 1893, where it is styled تَجْوِيدَ حُسَنِی.

Beginning:

بِدَعَ اَّنَاشِئَ حَمَد وَعَارِفَ حَزَرَتُ حَمَد

A fuller work on letter-writing, by the same, styled اَّنَاشِئ خَازِمُ خَانَی, is described in No. 2077 above; his diwan in the Bodleian Cat., No. 1095.

No date. Modern transcript.

No. 3037, ff. 62–114, ll. 11; large and clear Nasta’līk; size, 9½ in. by 7½ in.

2935

Naubāwa (نوبوویا).

Another copy of Ābū-albarakāt Munir’s collection of letters, called نوبوویا, and compiled A.H. 1051 (A.D. 1641, 1642), see above, Nos. 2070–2082.

Beginning:

آَسَمَتْ مَنْتَخِبٍ فِي نَصِيقٍ فِي جَماحٍ

Among the occasional dates, given in the letters, there appears, for instance, the 17th of Shab‘ān, A.H. 1051 (A.D. 1641, Nov. 21), on fol. 45b, line penultimate. A lacuna between ll. 39 and 40. The collection ends on fol. 53a, and is dated at Farrukhbād the 11th of Jumādā I, in the seventh year of Farrukhshāh (Farrukhsiyār) but in that case the seventh year, as often happens in Eastern calculations, is a mistake for the sixth= A.H. 1130, A.D. 1718, April 12, since Farrukhsiyār ascended the throne in Dhib-alajjāh, A.H. 1124 = A.D. 1713, January, and was deposed, after a reign of little more than six lunar years and three months, in Rabī‘ II, A.H. 1131 = A.D. 1719, Feb.). It is collated throughout. Fl. 56–73, in various different handwriting, contain fragments of other, anonymous, collections of letters and notes, which may, or may not, belong to the same Munir; the first, on fol. 56a, begins:

لاِّمَ كَلَّمَتُمُ الَّذِي أَكَلَيْلَ كَرِيبَاءٍ إِلَى حَمَدٍ رِضاٍ رَسُوَّارٍ رَكَّرُدٍ آلَّهِ

No. 3088, ff. 73, ll. 10–21; Shikasta, by different hands; size, 9 in. by 4½ in.

2936

Rukāšt-i-Munir (روکشت مونیر).

Letters and refined prose-writings of Ābū-albarakāt Munir, who died A.H. 1054 (A.D. 1644), beginning with the same initial words as the preceding copy, viz. بِدَعَ اَّنَاشِئَ حَمَد, but containing a smaller number of letters and more extracts from the larger work of the author, the other munāzārat of the latter are given here in full, viz. بِدَعَ اَّنَاشِئَ حَمَد, on fol. 84a; بِدَعَ اَّنَاشِئَ حَمَد, on fol. 97b, first line sq.; بِدَعَ اَّنَاشِئَ حَمَد, on fol. 105b, I. 3 to the end. There are besides the following pieces in ornate prose:

صفح دَبَغُل دَبَغُل دَبَغُل دَبَغُل دَبَغُل

Dated the 6th of Shawwal, A.H. 1051 (A.D. 1641); last line, on fol. 95b, and one last line at end.

No date. Modern transcript.

No. 3017, ff. 63–114, ll. 11; large and clear Nasta’līk; size, 9½ in. by 7½ in.

2937

Majna’-al-sanā‘i (مجنه السیامی).

Another copy of Niṣām-aldīn Ahmad bīn Muhammād Šāliḥ Siddīq Husaini’s treatise on tropical figures in Persian poetry (see above, Nos. 2088 and 2089), completed A.H. 1060 (A.D. 1650), see the chronogram on fol. 2b, II. 3 and 2 ab infrā.
2941

Jāmī'-al-kawānīn (جامع القوانيين).

Another copy of Khalifah Shāh Muhammad Kānjī’s specimens of letters, also styled "Adārā Khāwīf" and compiled A.H. 1085 (A.D. 1674), see above, Nos. 2097-2105.

Beginning, on fol. 45b:

The four fasls are found here on ff. 47a (twenty-six ḫawāṣṣ), 71b, first line (first kiasm of the third fasl, containing four mālimat), 73a, first line (second kiasm of the third fasl, containing three mīkāyatun, and seventy and seven ʿālabāt). The khāt mâm is not marked; if there is any, it must consist of the last few lines only.

No date, but undoubtedly copied immediately after the kism (see No. 2932 above), in A.H. 1190 = A.D. 1776.

No. 2005, ff. 45-79, ll. 13-15; Shikasta, with some more legible Nastālīk towards the end; size, 15 1/2 in. by 6 7/8 in.

2939

Munṣha'at-i-Brahman (منشتات برهمان).

Another copy of Candarrẖān Brahman of Patyālā’s (died A.H. 1068 or 1073 = A.D. 1657, 1658, or 1662, 1663) collection of letters, described above in No. 2094.

Beginning:

The author’s diwan is described in Nos. 1574 and 1575 above, his poetical description of Shāhjāhān’s court in the Chahār Gāh in No. 2093 above.

No date.

The copy is apparently defective at the end.

No. 2996, ff. 77, li. 11-14; Shikasta, very moderate in the beginning, but growing wild towards the end; size, 9 1/2 in. by 5 3/4 in.

2940

Munāṣṣar-i-Abr u daryā (مناظر ابر و دیرا) .

A poetical contest between ‘cloud and sea,’ in highly embellished prose, mixed with verses, by Muhammad Shāhīn Kambū of Lāhūr, the author of an account of the capture of Balkh in A.H. 1556 (A.D. 1646), see Rieu iii. p. 944; of the ‘Amal-i-Shāhīn or history of Shāhjāhān (A.H. 1070 = A.D. 1660), see Nos. 333-336 above; of the preface to the Bahār-i-dānīn (A.H. 1061 = A.D. 1651), Nos. 806-817 above; of the Bahār-i-Sakhūn (earlier redaction A.H. 1065 = A.D. 1655, later redaction A.H. 1074 = A.D. 1663, 1664), Nos. 2909-2902 above, etc.

Beginning:

All the headings of the various pieces are left blank.


No. 2925, ff. 54, ll. 10; Nastālīk; size, 7 1/2 in. by 4 1/2 in.

2943

Majma’-al-nashī (جمع الناشی) .

Another copy of Muhammad Amin-i-Bant Isrā’īl’s famous collection of refined prose-writings, see No. 2122 above, with the same wording of the chronogram as there, viz. سلاط غد جائزه منشور (see fol. 2b, l. 8, where also the wrong spelling یشیرن appears for منشور, that is to say سلاط غد جائزه منشور = A.H. 1113 = A.D. 1725, 1726); the title, جمعب الأنشا, appears on fol. 2b, l. 5.

Beginning, on fol. 1b:

All the nasheh and nahi ansha (sic) are dated to the year 720 H. to 726 H.
The work is divided here into twenty-nine fasls only, that is to say the fourth of No. 2122 (در عمر ياقين) is left out.

Fasl 1 (=1 in No. 2122), on fol. 2b; 2 (=2 there), on fol. 12b; 3 (=3), on fol. 21b; 4 (=5 in No. 2122, نقطه مسارم), on fol. 27b; 5 (=6 there), on fol. 49b; 6 (=7), on fol. 71b; 7 (=8), on fol. 99b; 8 (=9), on fol. 119b, last line; 9 (=10), on fol. 136b; 10 (=11), on fol. 156b; 11 (=12), on fol. 187b; 12 (=13), on fol. 205b; 13 (=14), on fol. 221b; 14 (=15), on fol. 224b; 15 (=16), on fol. 227b; 16 (=17), on fol. 230b; 17 (=18), on fol. 241b; 18 (=19), on fol. 256b; last line; 19 (=20), on fol. 267b; 20 (=21), on fol. 273b; 21 (=22), on fol. 284b; 22 (=23), on fol. 286b, lin. penult.; 23 (=24), on fol. 294b; 24 (=25), on fol. 314b; 25 (=26), on fol. 325b; 26 (=27), on fol. 332b; 27 (=28), on fol. 351b, lin. penult.; 28 (=29), on fol. 356b, last line; 29 (=30), on fol. 358b. In the twenty-sixth (respectively twenty-seventh) fasl the same five muḥādharāt are found as in No. 2122, on ff. 332b, 333b, 335b, 341b, and 348b, but the last is called here منقار و زر, so that in this copy all the three prose-contests of Munir are found, which have been noticed in No. 2078 above.

Dated by Ayālbeh of the Carnatic the 6th of Ṣafar, A.H. 1159 (A.D. 1746, Febr. 28).

No. 3065, ff. 359, ll. 15; Nastaʿlīk; size, 8½ in. by 4½ in.

2944

Dastūr-alaṣmāʾ (دوستور القسم).

Another copy of the tract on Persian prosody and metres, by Muhammad Mūsawi Wālih, composed A.H. 1140 (A.D. 1727, 1728), which has been described in No. 2119 above; the name of the author and the date appear on fol. 2b, l. 7 and 8; the title on fol. 3b, l. 2, and in the colophon; on the fly-leaf it is styled incorrectly دستور الاسماء.

Beginning, on fol. 1b:

Mukaddimah, on fol. 3b; Fann I, on fol. 6b, in two bāhs; Fann II, on fol. 13b, in twelve bāhs; Khāṭimah, on fol. 41b.

Dated the last of Shawwāl, A.H. 1161 (A.D. 1748, Oct. 22).

Bibliotheca Leydeniana.

No. 2841, ff. 44, ll. 11-14; careless Nastaʿlīk, mixed with still more careless Shikasta; size, 5½ in. by 4½ in.

2945

Dakāʾīk al-ʿanṣāḥ (دانفات الاطناح).

Another copy of the compendium of rhetorics, prosody, etc., by Ranghurādā, compiled A.H. 1145 (A.D. 1732, 1733), see Nos. 2120 and 2121 above; the author's name appears on fol. 3b, ll. 7 and 8; the date on fol. 3b, ll. 6 and 7.

Beginning, on fol. 4b:

حمد واثق و ندأ مكثائر: ۱۶

بموارک صائغیت که شامادان معنای را بکسیت الفات

آرامست اقن

Mukaddimah (here styled wrongly دعیة ملک), on fol. 9b.

Dakāʾīk I, on fol. 14b, last line, and fol. 14b, first line (rightly styled دعیة خرید), in three fasls.

Dakāʾīk II, on fol. 25b, in eight fasls, corresponding to those in No. 2121 above (the preliminary index, on fol. 25b, gives the usual ten fasls).

Dakāʾīk III, on fol. 93b, in two fasls.

Dakāʾīk IV, on fol. 247b, in two fasls.

Dakāʾīk V, on fol. 256b, first line, in two fasls.

Dakāʾīk VI, on fol. 350b, in two fasls.

Dakāʾīk VII, on fol. 363b, in three fasls.

The eighth dakāʾīk, as well as the khāṭimah, although indicated in the general index on fol. 9b, last line, and on fol. 9b, ll. 1 and 2, is entirely wanting in the text.

Dated the 5th of Ṣafar in the Fasli year 1200 (A.H. 1207 = A.D. 1792, Oct. 21).

No. 3839, ff. 374, ll. 9; careless Nastaʿlīk, sometimes resembling Shikasta; size, 8 in. by 4½ in.

2946

Collection of official letters and specimens of refined prose-writing in Arabic and Persian.

Contents:

I. Arabic, ff. 1b-29b: Extracts from the دعایة و الاطناح, by Ahmad bin Tāj aldairalmālīki, chiefly containing letters written in the name of Mulkānā Sayyid Zaid bin Muḥsin to the emperor Shahjahan, his wazir Saʿd-al-Ḥakam, Sultān Aḥmad-ul-ʿAbbās, Khāshif of Haidarābād, etc., with answers.

II. Persian, ff. 30b-116b:

(a) دعایة و الاطناح, on ff. 30b-46b, containing chiefly notes and letters by Jafār-khan, the Nāzīm of Bangalāh (A.H. 1116-1138 = A.D. 1704-1726), to the emperors Alāgir, Muḥammadshāh, etc.; the last is a note by Shujāʿ-ul-ʿalāmah.

(b) روضة مزمار دیلم, on ff. 46b-49b, a specimen of ornate prose by Mirzā Abd-alkadīr Bidi (died A.H. 1133 = A.D. 1720), see above, No. 1676 sq.

(c) رسائل معرقة, miscellaneous writings, on ff. 50b-116b; the most heterogeneous specimens are mixed together in this part, for instance, a letter by Saʿd-al-din Muḥammad to Mulkānā Muḥtamash Kāshī (died A.H. 996 = A.D. 1588, see above, Nos. 1447 and 1448), on fol. 66b, and letters by Naṣīr Kāmānī (who was still alive in A.H. 1015 = A.D. 1606, 1607, see above, No. 1484), on fol. 64b sq.; and on the other hand, letters as late as A.H. 1171 = A.D. 1763, 1764 (in a communication to Ali Nawāz-ḵān), on fol. 84b, and even A.H. 1194, 9th of Dhū-al-Ḥijjah = A.D. 1780, Dec. 6 (in the very first letter of this collection, addressed to Mr. John David Paterson), on fol. 50a.

Among the host of other notes and official communications there are particularly to be mentioned: letters to Muḥarram-al-ʿalāmah Bahādur; to Muḥammad Kāsim-al-Ḥakam; to Mir Muḥammad Zakkāk; to Muḥammad Kāsim; to Yūsūf Alīkhān; to Miyaṭ Muḥammad Shāhīb; to Asʿār Alīkhān; to Miyaṭ Muḥammad Husain, after his return from a journey to England,
2948

Two short collections of forms of letters.
1. On ff. 1r-12r, another copy of Mubarak Farabi’s little treatise, noticed above in No. 2134, beginning, on fol. 1r:

Two short collections of forms of letters.
1. On ff. 1r-12r, another copy of Mubarak Farabi’s little treatise, noticed above in No. 2134, beginning, on fol. 1r:

2. On ff. 81r-107v:

A collection of short notes, addresses, petitions, etc., without author’s name.

No. 8005, ff. 1r-12r, and 81r-107v; ll. 11-15 in the first part, ll. 11-15 in the second; Shâkastâ, by two different hands; size, 10½ in. by 6½ in.

XII. ETHIOS.

2949

Akhîlak-i-Nâsîrî (الخليّة ناصری).

Another copy of Naṣir-âl-dîn Muhammad Tūsî’s (died A.H. 672 = A.D. 1274) renowned work on ethics or practical philosophy, completed A.H. 633 (A.D. 1235, 1236), see above, Nos. 2155-2172.

Beginning: 

Makâlah I, in two kîms; first kîm, in seven fasîls, on ff. 8v, 9r, 14b, 16v, 20b, 23v, and 35b; second kîm, in ten fasîls, on fol. 44r, first line, 47b, 48b, 50b, 53b, 57b, 62b, 74b, 78v, and 86b.

Makâlah II, in five fasîls, on ff. 109b, 113v, 117v, 121v, and 131v (the number of the last is omitted).

Makâlah III, in eight fasîls, on ff. 136v, 144v, last line, 159b, 174b (both heading and number are omitted here, it begins in l. 10 of this page), 184b, 188b (wrongly called Makâlah III), 197v, and 202v, first line.

Dated in Shab‘ân, A.H. 1081 (A.D. 1670, Dec.-1671, Jan.), at Akbarâbâd by Ghulâm Muhî-llî-âlîn, chiefly, on the forty or fifty leaves various readings and both marginal and interlinear glosses, besides some pencil notes in English.

No. 3044, ff. 204, ll. 15; excellent Nastâ‘îlî; size, 8½ in. by 5½ in.

2950

The same.

Beginning as usual.

Makâlah I, in two kîms; first kîm, in seven fasîls, on ff. 20r, 11v, 17v, 19b, 24v, 27v, and 35b; second kîm, in ten fasîls, on ff. 50v, l. 2, 53v, 54v, 57v, 60b, 64v, 70v, 83v, 87v, and 96v.

Makâlah II, in five fasîls, on ff. 123v, 126v, 131v, 135v, and 149v.

Makâlah III, in eight fasîls, on ff. 152v, 160v, 177v, 192v, last line, 203v, 209v, first line, 220v, and 225v.

Dated the 29th of Jumâdâ II, in the forty-first year of ’Alamgîr’s reign (= A.H. 1109, A.D. 1698, Jun. 12).

Various readings and glosses, both interlinear and marginal, throughout, but more frequent on the first leaves.

No. 8557 (Glass Case), ff. 228, ll. 15; good Nastâ‘îlâk; size, 9 in. by 5½ in.
ETHICS, ASTRONOMY AND ASTROLOGY, MEDICINE

2951
Mirat-al-akhkhâl (منتدى الأخلاق).
A compendium of ethics, which the author of this little treatise, who is probably identical with its transcriber and owner, Lutfallah ibn Yâdallah Nizâm-aldin, was requested to compile in the masâlı of Hâbîballah, called Zain-âl-dînîyya wa-aldînî, of Shirâz, on the basis of two renowned books in this branch of philosophical studies, the "ahkâm Nâsîrî" (see the two preceding copies) and the "Jâhâr Maqâla 'udi" (a work not met with hitherto), see fol. 3r, li. penult, to fol. 3v, line 6 (where the above title appears). It is divided into three parts, viz. 1. "Masâlî" on fol. 3r, last line; 2. "Mâhid" on fol. 3v, line 3; 3. "Mâhid" on fol. 4r.

Beginning: "Jâhâr Maqâla 'udi" ra' idâhî ishâ bâl dâfû, allâh 'ulîm râ'îqî: 'alî ulâma mâmâsî makkâm alâhî 'udabî dawâli 'alî ulâma râ'îqî.

No date.

No. 1348, ff. 1-67, ll. 10; large Nasta'îlî; size, 71 in. by 48 in.

XIII. ASTRONOMY AND ASTROLOGY.

2952
Risâlat fi-alhâ'î'at (رسالة في الفلك).
Another copy of 'Ali Khusî'î's (died A.H. 879, A.D. 1474; 1475) famous astronomical treatise, see above, Nos. 2240 and 2241, beginning as usual: "jâhâr 'udabî ishâ bâl dâfû, allâh 'ulîm 'âla al-'ulamâ'..." 

Mukaddimah, in two kismos, the first on fol. 1b, the second on fol. 5b.

Makalah I, in six bâbâs, on ff. 7v, 8b, 14v, 17v, last line, 20v, and 22v (the last subdivided into four parts).

Makalah II, in eleven bâbâs, of which the third, fourth, eighth, and ninth are not marked, on ff. 44v, 47v, li. penult, 54v (fifth bâb), 55v, 57v, 61b (seventh bâb), and 63b.

A lacuna between ff. 63 and 65, and probably one or two other lacunae, which are concealed. Ff. 64 and 66-68 contain, in quite a different handwriting, some mukhammâsî in honour of 'Ali, styled "Mawânuhil-Mawânuh" (on a poet with the takhallus Mawâhu in 'Alâqir's reign, see A. Sprenger, Catalog. pp. 126, 488, and 489).

No date. A seal of Sâyyid Mîr 'Ali Husaini with the date A.H. 1200 (A.D. 1786) on fol. 65b.

No. 2972, ff. 68, li. 11-15 (on ff. 1-16), li. 13 (on ff. 17-63, and 65); li. 15-23 (on ff. 64, and 66-68), written by two hands in clear Nasta'îlî on ff. 1-16 (white paper), and 17-65, and 66 (older and somewhat browner paper) respectively; Shukasta on ff. 64 and 66-68; size, 8 in. by 54 in.

2953
Majmû'î-ashârî (مجموع الكشافة). A treatise on astronomy, translated by Abu-Allâh al-Husaini Ghiyâth-aldîn, from the English of Dr. William Hunter, perhaps

IND. OPP.

identical with W. Hunter, M.D., besides medical and other works (e.g. a condensed astrological system of Jâyasîmîh, see Dictionary of National biography, vol. 28, p. 395b), see fol. 1v, beginning "al-Ma'dî, hâshâya 'alî ulâma illa willa'llah..."

Faqîr I, on fol. 2v. "Jâhâr Maqâla 'udi" (a work not met with hitherto), see fol. 3v, li. penult, to fol. 3v, line 6 (where the above title appears). It is divided into three parts, viz. 1. "Masâlî" on fol. 3v, last line; 2. "Mâhid" on fol. 3v, line 3; 3. "Mâhid" on fol. 4r.

Beginning: "Jâhâr Maqâla 'udi" ra' idâhî ishâ bâl dâfû, allâh 'ulîm râ'îqî: 'alî ulâma mâmâsî makkâm alâhî 'udabî dawâli 'alî ulâma râ'îqî.

No date.

No. 3670, ff. 23, li. 13; Nasta'îlî; size, 7½ in. by 6 in.

2954
Ahkâm-i-ashârî (أحكام الكشافة).
A large and elaborate work on astrology, the first on ff. 68-71 (apparently incomplete), the second on ff. 73v-82v, containing prognostics, horoscopes, and many other indications for the welfare of human beings, suggested by certain constellations of stars.

No. 1348, ff. 68-82v; size, 71 in. by 48 in.

XIV. MEDICINE.

2955
Khulâsat-altâjûrî (الخلاصات الطارئة).
A large and elaborate work on medical topics, by a certain Muhammad Husaini Nurbakshi, about whose lifetime nothing can be ascertained. It consists of twenty-eight bâbâs, of which the first seven and part of the eighth are missing; the copy opens abruptly in the eighth bâb, which deals apparently with the conditions and diseases of the head.

The headings of the following bâbâs are:

9. "Dâ'înÎbî fî'll fîrâs (the eye), on fol. 34v.
10. Dâ'înÎbî fî'll fîrvâs (the ear), on fol. 51v.
11. Dâ'înÎbî fî'll fîrvâs (the nose), on fol. 56v.
12. Dâ'înÎbî fî'll fîrvâs (the mouth), on fol. 63v.
13. Dâ'înÎbî fî'll fîrvâs (the throat, etc.), on fol. 70v.
14. Dâ'înÎbî fî'll fîrvâs (the liver and the heart), on fol. 88v.
15. Dâ'înÎbî fî'll fîrvâs (the bowels and the stomach), on fol. 93v.
Two medicinal glossaries.

1. A glossary of the Hindi terms occurring in the Materia Medica, with their Arabic and Persian equivalents, forming an alphabetical index to the مخزن العدوان (see above, No. 2362), on ff. 68–69. It is styled in the heading: کتاب دیده و شخص، و محل مشهور شمار هندس (some peculiar technical terms used among physicians, and medicinal weights), on ff. 215–216, last line, and ff. 217, first line.

No. 1276, ff. 276, l. 21: careless Nasta’liq, mixed with Shikasta; ff. 275 and 276 added by another hand in pure Shikasta; size, 10½ in. by 6¾ in.

2957
Tarjuma-i-frang dar bayan-i-amard-i-pish (ترجمة الأphans والphants في تفسير البياني).

A Persian translation of an English medical treatise by William Cockburn (M.D. of London), the title of which is represented here in Persian transliteration as دی مارامت کوپرس أو ماره بکریه, which seems to mean 'the nature and cures of fluxes,' explained in Persian by کتاب در بیان امرات بیماران بیچ ( كتاب في بیان افراد آنتظار). There are two books of Dr. W. Cockburn (1669–1739) mentioned in English works of reference (see, for instance, Dictionary of National Biography, vol. xi, pp. 192–193), which are very likely different editions of one and the same treatise from which the present translation is made, viz. 'Profutius ventris,' London, 1701; and 'Account of the nature and cure of leucorrhoea,' sec. ed., London, 1710. The learned English doctor wrote it partly on the basis of former investigations, partly on the results of his own medical experience. It is divided into nine صور.

No date.

No. 1452, ff. 62, l. 9; simple Shikasta; size, 8½ in. by 6½ in.

XV. Lexicography and Grammar.

1. Arabic-Persian.

a. Vocabularies and Dictionaries.

2958
Three metrical Arabic-Persian vocabularies.

1. Nişāb-i-badāf (تصاب بدیع), on ff. 1–6, see above, No. 2386, beginning: دی مارامت کوپرس أو ماره بکریه.

2. Nişāb-alṣibān (تصاب الممیان), on ff. 7–12, see above, Nos. 2375–2381, beginning here:
2959

Nişāb-alsibyan (نصاب البشیان). The same versified vocabulary of Abū Nasr Farāḥī, beginning in the following way:

แห่ง الله.... قال مسیح الامام الجليل العالم بكر لله و كفرت الأئمة (c.f. No. 2377 sq. above); this copy is slightly defective at the end; the last line corresponding to fol. 27b, first line, in the preceding copy.

No. 2754, ff. 149-149b, ll. 13-16; Nasta’līk; size, 9½ in. by 6¼ in.

2960

'Umān-i-ma'ani (عثمان معاني). The Persian gulf of fine thoughts, an Arabic-Persian glossary with occasional intermixture of Hebrew, Pahlavi, Syriac, Turkish, and other words, by Amirak of Balkh, who compiled this little work at the request of Shāh Khān Shāhī, A.H. 859 (A.D. 1455), see fol. 1, last four lines, and fol. 2, first five lines.

Beginning: محمد بن جعفر قاردرکاز مืนة قدرت

It is arranged alphabetically according to the first and last letters, the Persian paraphrase is interlinear and sometimes marginal, and written as far as fol. 43b in red ink; from fol. 43b to fol. 81b in black (except half of fol. 74b which is again in red); from fol. 81b to the end the paraphrase ceases altogether and only stringing of words are left.

No date.

No. 1929, ff. 120, a number in diagonal lines; first two pages slightly effaced; size, 8¼ in. by 4½ in.

2961

Another Arabic-Persian glossary, arranged like the preceding one according to the first and last letters. There is neither title nor author's name given, as the copy lacks the introduction and begins abruptly in the midst of the explanation of an affix (probably the simple) thus:

سادات اسم مختار م雏وط ميثاب دوي دوي

The dictionary begins, on fol. 5, with the following subsections: كل مفهوه مفهوه مفهوه مفهوه مفهوه مفهوه.

From fol. 8 onwards the Arabic words are written in red ink. Copied by Muḥammad Zain-al-dīn. No date.

The title given to this glossary on the fly-leaf, viz. لغات تركي, has no sense whatever.

No. 1755, ff. 85, ll. 15; Nasta’līk; size, 9½ in. by 5½ in.

2962

A defective copy of a large Arabic-Persian dictionary, which is wrongly designated as كشف اللغات both on the fly-leaves and at the top of fol. 18. The كشف اللغات is a Persian-Persian dictionary, and therefore absolutely different in character from the present work, which resembles very closely the كشف اللغات (see above, Nos. 2392-2396), although its abrupt beginning cannot be traced in any of those copies, and the order of words seems not to be quite the same. At any rate, it may be either an earlier or a later redaction of that famous dictionary.

Beginning: دوم بناء كراوونس سيم در ديناء:

According to the Arabic paging six leaves are wanting at the beginning, and eight between ff. 249 and 250. Ff. 247-250 are slightly damaged, but carefully repaired in some (not all) places. The proper order of ff. 394-411 is: 394, 493-410, 395-412, 411. No date.

The copy belonged formerly to Mr. Richard Johnson.

No. 1285, ff. 430, ll. 25; chiefly in Naḵḫi, by various hands, an older one, as it appears, on ff. 1-272 and 335-423, a newer one on ff. 273-334; size, 10½ in. by 5½ in.

2963

Dustūr-i-aṣār u Dustūr-i-aṣār (دستور امرام). Another large Arabic-Persian dictionary, compiled on the basis of and in conformity with the تاج المصور (see Abū Jaʿfar Ahmad Albaghāʾī's work of this title in Bodleian Cat., No. 1635) and the صحاح (see above, Nos. 2388-2390), by Bahāʾ-ʾAbās Ahmad Husainī Alawi (see fol. 1b, ll. 8 and 9), and beginning:

The title appears on fol. 2, l. 10; on fol. 5 it is styled, through a confusion with its prototype (see the above statement), تاج المصور. The introduction comprises a faṣlāt:

Dated A.H. 1756 (A.D. 1762, 1763).

No. 1338, ff. 365, ll. 19; Nasta’līk; size, 9½ in. by 5½ in.
b. Grammar.

2964
Three Persian treatises on Arabic grammar.
1. Kitāb-i-mīzān (الميزان في الميزان), i.e. the ميزان في الميزان, on ff. 1b-20b, see above, Nos. 2415-2417, beginning: مدة الله اللد يذن أحمد الله تعالى في the translation of the آنکی الترجمة, on pp. 316, note, and Elliot, History of India, viii. p. 193; متنلک الفعل, on the formation of Arabic words used in Persian, Rieu ii. p. 857b, No. II, and 2965

2965
Muntakhab-alnaluw (منتخب النثر).
A treatise on the application of the rules of Arabic syntax to Persian, with poetical illustrations, by Amir Haidar Husaini Bagrāmi (see fol. 1, last two lines), with the tahkalām Amir, a grandson of the famous Mir Ghulām Ḥād Bagrāmi, compiled A. D. 1214 (A. D. 1799, 1800), see above, Nos. 2411-2417, beginning: مدة الله قرآن الله تعالى في the translation of the آنکی الترجمة, on pp. 316, note, and Elliot, History of India, viii. p. 193; متنلک الفعل, on the formation of Arabic words used in Persian, Rieu ii. p. 857b, No. II, and 2966

2966
Laṭā’if-ullughāt (الطافت اللغات).
Another copy of Ṭabāṭī bin ‘Abdallāh al-‘Abbāsī’s special glossary to Jalāl-ādān Rūmī’s mathnavī, see above, Nos. 1091-1097, beginning: مدة الله قرآن اللد يذن أحمد الله تعالى في the translation of the آنکی الترجمة, on pp. 316, note, and Elliot, History of India, viii. p. 193; متنلک الفعل, on the formation of Arabic words used in Persian, Rieu ii. p. 857b, No. II, and 2967

2967
Bahr-alfadā’il fi manāfī’-alafādīl (بحرين الفئاظ في منافع الفئاظ).
A fuller copy of Muḥammad bin Kiwām bin Rustam bin Ahmad bin Muḥammad Badr-i-Khizān al-bakhshī’s Persian dictionary, which has been described above in No. 2512. The author’s epigraph is given here (on fol. 2b, l. 7) as Nikā’ī, instead of Karkhi. This copy contains thirteen out of the fourteen bābās of the second kīmā (a complete index of which is given both on ff. 45b and 224a-226b), viz.:

Bāb I. on fol. 236a, second line, headed here: دراسات، index (بصيح از اهل اولاد و عماد و عطاء و عوام، و اسیب، و اسیب. بحرين الفئاظ في منافع الفئاظ).

Bāb II., on fol. 238a, headed here: در لغات التحولات (index (بصيح از اهل اولاد و عماد و عطاء و عوام، و اسیب، و اسیب. بحرين الفئاظ في منافع الفئاظ)).
The number of fasls is therefore thirty-seven, as correctly stated on fol. 31, l. 8 (whereas on ff. 4b, l. 5, and 224a, l. 7 it is given as thirty-six). The first kisam, containing the dictionary proper, begins on fol. 5b, last line.

Beginning, on fol. 1b, thus: |

Another copy of the Kurân.
This copy has a special interest too; it was one of Tipû Sultan's Kurâns, and is provided with a Persian index of the Sûras: |

Fatâwa-i-Karâkhânî (ظفاری کرخانی).
Legal decisions with regard to the various branches of Muhammadan ecclesiastical and civil law, which begin, without any introduction, at once with the first kisam; the title can therefore only be derived from the colophon.

No. 2502 (Glass Case), ff. 532; Nashî; gorgeously illuminated throughout; two splendid vignettes on ff. 23 and 24; excellent Eastern binding; size, 8½ in. by 6 in.


Kurân (کوران).
A copy of the Kurân, with interlinear Persian paraphrase, which derives a unique interest from the fact that (according to a note appended at the end by Mr. A. Rattray) it was picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aldes de Camp (Captain Henderson, I believe). It was found under the body of a Mahomadan priest, who was evidently attempting to escape with it at the time he was killed.

The copy is, of course, in a very precarious state, despite the careful mending of most of the old leaves, which have been put into a modern margin; and although the text has been supplemented, wherever pieces had been torn off, the first, and last leaves especially— which were lying quite loose in the copy and have now been arranged in proper order—are greatly damaged. Part of the original colophon is preserved, stating that the copy was written in A.H. 995 (A.D. 1587), by Abd al-Malik al-Madini (ابن عبد المطلب المدینی).

No. 8462, ff. 387, usually ll. 14 in the fully preserved pages; splendid Nashî; the Persian paraphrase in Nasta’îlî; size, about 13 in. by 8½ in. 

2969

2970

2971
Munkashiyyat fi sharh-almunufarajit (النفاضة)

A Persian commentary on a well-known religious poem, the Arabic kasidah al-madār or kasidah of consolation and comfort, which is ascribed here to the authorship of Hassan al-Bagrī (died the 5th of Rajab, A.H. 110 = A.D. 1688, Sept. 8), in Alāmghir's reign, by various scribes, Sayyid Muhammad Ma'sūm alshahidi alkardizi alridi, Sayyid 'Abd-al-kadīr, etc.

No. 3699, ff. 258, ll. 17; written by different hands, chiefly in Naṣkhi, mixed with Shikasta now and then; size, 8¼ in. by 6½ in.

2972

Zubdat-aldawāt (زیدة التواتر)

Choice selection of prayers, accompanied by a Persian treatise on devotional science, by an anonymous author, in a mukaddimah, four fasāhs, and a khātīmah, beginning, on fols. 135a-1; the title appears on fols. 136b, first line. The explanation consists usually of jāmi'at, i.e. grammatical analysis, and a summary of the meaning.

No date.

No. 1296, ff. 135-163, ll. 13; Naṣkhi; the Arabic text in red; size, 10 in. by 6½ in.

2973
customs of travelling, containing both prayers and traditions relating thereto, the latter based on those collected by Hasan ‘Askari (the eleventh Imam, who died in Rabi’ I, A.H. 266 = A.D. 873; Dec. 874; Jan., 875), and divided into a muhaddimah and four fasils (which are, however, not specially marked in the text).

Beginning:

حمد الله وصلى وسلم عليه وعلي كسرى نبي الله محمد آدم الله

No date.

No. 693, ff. 197, ll. 12; the Arabic prayers in Nashki, the Persian text in Nasta’lik; size, 6½ in. by 4½ in.

2874

Silsila-i-Jugiyan (سلسلة جوگیان).
The chain of the Yogins, in Sanskrit Yogins, i.e. the various sects of Indian devotees or practitioners of the Yoga, see concerning them, Barth, Religions of India, p. 213 sq., and Weber, History of Indian Literature, p. 237 sq., by an anonymous author, beginning, on fol. 1b:

جیوی انتقامی و حیاتی و جوادی بزرگان متعال آن

شکل که تمام کورن و نمایش آن

It is divided into five fasils (afterwards called اصل), viz.: 1. The Vishvuites or Vishvuites Gomasins (ورشو ویشسنت), on fol. 4b, in sixteen qasms or branches; 2. The Chvatizes or Chavaites (شوشی ویسنت), on fol. 16b, in nineteen qasms; 3. The Caktas (شوشی ویسنت), on fol. 29b, in four qasms or branches; 4. The Nānakshahālis (شوشی ویسنت), on fol. 38b, in seven qasms; 5. The Cravakas and Yatis (سراک ویسنت), on fol. 47b, in two qasms or branches. Appended to this treatise are two fasils, the first, on fol. 50b, containing a general discussion of the tenets of these sects; the second, on fol. 60b, a description of the holy city of Banaras. Each branch or subbranch of the Yogins is illustrated by a portrait.

No. 3057, ff. 71, ll. 9; Nasta’lik; forty-eight miniature portraits; size, 8 in. by 6½ in.

XVII. Varia.

I. Arts, Technical and Practical Pursuits.


2875

Aṣl-al-‘ulām (ال berhasil).
A treatise on the theory of music by Muhammad Naṣīr Muhammad, with the takhirall-Ra’ī (mentioned as grandson of Khwājah Mir Dard, and a young man about A.H. 1221 = A.D. 1806, in A. Sprenger, Catal., p. 285, l. 7 ab in unita), beginning, on fol. 1b:

لمحمد الله وحی من ونعی وعی من محمد

In the introduction, on fol. 28, the author traces his descent to the great Shaikh and Saint Khwājah Muhammad Naṣīr Muhammad, the author of the خلاص الفضلاء و الملاطیه المظلا و الظلام على محمد المطعی

b. Calligraphy.

2876

Seventeen sheets of calligraphic specimens, with illuminations, partly containing interesting royal autographs, viz.:

1. No. 3555, size, 9½ in. by 7½ in.
2. No. 3557, size, 10½ in. by 7½ in.
3. From his Majesty the king of Oude (see below,
No. 10), embossed with nail by Fudicit Muhtakbog, styled Brilliant Writer, 1850.
No. 3568, size, 91 in. by 63 in.
3. No. 3569, size, 114 in. by 88 in.
5. No. 3570, size, 114 in. by 72 in.
6. Written by Candi Parshad (زندی پرشاد).
No. 3571, size, 123 in. by 84 in.
7. Written by Hingal (هنجال), a pupil of 'Ali Ridakhun Jawahir-RAKm (see below in No. 11).
No. 3572, size, 123 in. by 84 in.
No. 3573, size, 123 in. by 74 in.
9. Written by Gangar Parshad (گنگار پرشاد), another pupil of 'Ali Ridakhun Jawahir-RAKm (see No. 11).
No. 3574, size, 123 in. by 8 in.
10. Written by Taki 'Ali about 1850; it bears the name of the same king of Oude, Muhammad Wajul Allah Shah Fud accusation, as No. 3 above.
No. 3575, size, 123 in. by 84 in.
11. Written by 'Ali Ridakhun Jawahir-RAKm, 1850.
No. 3576, size, 123 in. by 84 in.
12. An autograph of the Heir-Apparent of Delhi, Mirza Muhammad Sultan Fath-almulk Shah Bahadur, the son of Abul 'Umar Siraj-aldin Muhammad Bahadur Shah Pashshah-i-ghazi (i.e. Bahadurshah II, the last nominal emperor of Delhi, who succeeded his father, Akbarshah II, A.H. 1253 = A.D. 1837, and was deposed 1858 after the mutiny, see Nos. 16 and 17 below), dated A.H. 1270 (A.D. 1853, 1854).
No. 3577, size, 153 in. by 106 in.
13. No. 3578, size, 164 in. by 113-114 in.
14. Written by 'Ali Ridakhun Jawahir-RAKm, see No. 11 above.
No. 3579, size, 153 in. by 9 in.
15. Written by the same 'Ali Ridakhun.
No. 3580, size, 10 in. by 134 in.
16. An autograph of his Majesty the king of Delhi, Muhammad Bahadur Shah Pashshah-i-ghazi, see above, No. 12.
No. 3581, size, 17 in. by 117 in.
17. Another autograph of the same last Mogul ruler of Delhi.
No. 3582, size, 165 in. by 116 in.

**c. Preparation of Ink.**

2977

 Risala-i-Bukalaman (رسالة بوکالامن).

The Persian translation of an Arabic treatise on the art of making inks of various colours, styled at the end ترجمه رساله بوکالامن (the proper title appears on fol. 113b, lin. penult.), by an anonymous writer who dedicated this little work to Mahmu-dushah bin Muhammadshah bin Ahmadshah (more correctly bin Muhammadshah bin Humayunshah bin Ahmadshah II, who reigned A.H. 887-924 = A.D. 1482-1518 comp. coll. 172 and 173 in this Cat.) atwali alamhalm, see ff. 112b, last lines, and 113b, first line.

It is divided into sixty-one, the index of which, on ff. 114a-115b, is left blank, and begins, on fol. 297b (Sure 68, v. 1) ویستایی مربیکی یکنی جنی بود حرف کاف و تون, آزم اسیدون از مخربن آله تا یکنی.

The first section begins on fol. 115b, first line, and is headed در ساختن مداد کلمز.

Dated A.H. 1010 (A.D. 1601, 1602).

No. 1348, fol. 108a-109b, ll. 11; distinct Nastalik; size, 74 in. by 42 in.

**d. Cookery.**

2978

Nan u namak (نان و نمک).

Bread and salt, a cookery-book, containing the kitchen recipes, as used in the emperor Shahajahan's court; it begins, on fol. 1b, without introduction or author's name, at once with these words: دستور کارهای امپر امکان در سرکاری کیا شاهچخان معید وزن به علم می آمد. بر 19 قسم آن; immediately after the index follows; the above title is taken from a note on fol. 1a.

The ten kisums (compare a similar work above in No. 2792, VII) are, according to the index:

1. در استعمال نانها (on the making of various kinds of bread), on fol. 1b, last line.

2. در استعمال آتشها (on the making of soups), on fol. 5b, lin. penult.

3. در استعمال قلبیها و دونبادها (on the making of various kinds of dressed flesh-meat and meat-curries), on fol. 7b (not numbered in the text).

4. در اونوک بهره (on the various kinds of mash), on fol. 21b.

5. در اونوک زبال نزمان (on the various kinds of underdone meat), on fol. 22b.

6. در اونوک پالو (on the various kinds of Pula'o or rice-dishes), on fol. 25b.

7. در انوک کهیها (و) کبابهای (on the various kinds of catcheese with roast and boiled meat), on fol. 47b.

8. در انوک هریسکههای و حیسکههای (on the various kinds of pottages and omelettes), on fol. 56b.

9. According to the index: در انوک موردی و دندی و ن (on the various kinds of puff or small pastry of minced
meat, thin meal-cakes, juices of the sugar-cane, dishes of boiled rice and pulse, and hodge-podge); but in the text, on fol. 63, only šarā' and k inhabit the ninth kisra, the other items are added to the eighth; in the middle of this kisra the copy breaks off on fol. 63.

10 was to contain, according to the index: استعمال (ترمز =) و غيره الإعم و حلاوة (=) و أكثر
بزيج و استعمال جفائف ... و زئف نعوم ريش و خمير
(on the making of preserves and sweetmeats, on ingredients, on sour milk, and the colouring of oil and dough.)

No. 3171, fol. 63, li. 15; Nastā'īk, mixed with Shikasta; size, 8½ in. by 5½ in.

2. Falconry and Farriery.

2979

Panj Bāzānma (پنج بزامی)

A collection of five treatises on falconry, of which, however, only the first and the third are complete; the other three are fragmentary; they are all written very carelessly and often incorrectly.

1. An anonymous, on ff. 1b-34b, in fifty-two short bābā and a khatīmah, beginning: اما بعد ان رسل الله أست موسوم به بآراما مستعمل برینها و پر
bab و به خاصه أتلو معرفي (معرفي) (کلثاش-
the meek-eyed).

2. Fragment of another treatise on falconry, on ff. 41b-105b (ff. 35-40 left blank), without title and author's name; the leaves are cruelly misplaced, but all the catchwords are right notwithstanding; it comprises bāb 2-5 complete, part of bāb 6, bābs 8-9 complete, and part of bāb 10. The second bāb begins on fol. 55b, headed: باب دویم در مقام باب شناختی

in thirteen fāsās (the sixth of which is not marked, but an additional unnumbered fāsā is inserted on fol. 69b, between the twelfth and thirteenth); the third bāb, on fol. 74a, in eight fāsās; the fourth, on fol. 85a, in eight fāsās; the fifth, on fol. 92b, in seven fāsās; the sixth, on fol. 103b, breaking off on fol. 105b; the eighth, on fol. 42b; the ninth, on fol. 43b; a fourth and a fifth fāsā, belonging, as it seems to some other bāb, not marked, appear on fol. 53.

Beginning, on fol. 41b:

3. Mirât-ajalād (میراث مجد), on ff. 107b-136b (fol. 106 left blank), by Allāhjāy Jāmi, who was in the service of the Kausbeği of prince Muḥammad Muṣṭafā Bahādurshah (afterwards the emperor Bahādurshah), see fol. 110b (the title appears there too, in the last line). It is divided into five bābās, on ff. 111b, 114b, 118b, 123b, and 134b, and was compiled A.H. 1101 (A.D. 1699, 1700), according to the chronogram at the end, and the direction given there with regard to the finding of the date:

کن پر جانوں بیگاند از عده‌می
معجم چهار شمسی و جار شازن ای‌لو کس رکم بنگر
بعد از ان کی صادقیه

Beginning, on fol. 107b:

سکریک (قرج) را جستی بیگاند از امیر طالب یاو

4. Shāhābuznāma-ī-Firuzshāhī (شاهبوزنامه فروردینی), on ff. 139b-173b (ff. 137 and 138 left blank), compiled at the request of the emperor Akbar by a certain Firuzshāh (see fol. 140b, il. 1-4), beginning, on fol. 139b:

شہاب‌الدینی شکریان حسن و خاکان

It is divided, according to the index on ff. 140a-141a, into fourteen bābās, of which, however, only the first (on fol. 141a), the sixth (on fol. 165a), and the seventh (on fol. 166b) are marked; it is incomplete at the end, and there seems not much more than the first half of the treatise extant.

5. Fragment of the Shikārnāma-ī-Ilkhānī (شکارنامه یلخانی), on ff. 179a-215b (ff. 174-178 left blank), compiled by 'Alī bin Mansūr al-ทำการ، in the reign of Tughštāmirkhān (A.H. 737-753 = A.D. 1336-1352), see fol. 183b, l. 5 sq. It is defective both at the beginning and end; the treatise itself, after a long and tedious introduction, commences with the index on fol. 188b. According to the heading of the index it is divided into two nukaddim and twenty-seven bābās, but only twenty-five are given in the index itself, and in the text none at all is marked.

No. 3173, fol. 215, li. 13; Nastā'īk; size, 9½ in. by 7½ in.

2980

Farasnāma (فراشم). This work is in substance identical with the Farasnama described in Bollene Cat., Nos. 1864-1866, Rieu, ii. p. 482, and F. Mehren, p. 16, No. XXXIX, but it differs, like the second British Museum copy from the common version, made under the superintendence of 'Abdallāhkhan Bahādur Firūzjāng, in Shāhjahan's reign, in this most important point, that it was translated (from the old Sanskrit work Shilohtra) more than two years before that time, viz. A.H. 926, Jumādā II (A.D. 1520, May–June), see fol. 5b, il. 3 and 4, by Ibn Sayyid Aḥd-al-husayn, with the epithet Ḥāshimī, see fol. 5b, last line, at the request of Shams-al-din Muṣṭafārshāh, i.e. Muṣṭafārshāh II, king of Gujarāt (who reigned from A.H. 917 to 932 = A.D. 1513-1528).

As we now possess two copies with the same earlier date, and have, moreover, in the present copy further details as to the names of the translator and his royal patron (which are wanting in the British Museum copy owing to the absence of the preface) we must come to the conclusion that either 'Abdallāhkhan Bahādur Firūzjāng himself, or at least the Paudits he employed for the translation, committed a flagrant plagiarism.
by reproducing almost verbatim this older translation, without acknowledging their indebtedness to it in any way. The introductory part, containing extracts from the older Persian book, is wanting in this copy (it is the one little addition the later translators have added on their own account); but the preface opens with exactly the same verse:

١٥٣٢

This preface, containing the praise of God, of Muhammad, and of Sultan Muhammad, (the last section naturally being left out in the latter version), as well as a part of the chapter, is an exact copy (on ff. 1-6 b), and the short epilogue at the end, are written in mithmar-bahts, all the other parts in prose. The two kiswas are arranged exactly as in ‘Abdallahkhan ʿAbd Allāh’s version; the first, on fol. 6 b, is headed:

١٥٣٣

This copy contains:

١٥٣٤

1. On ff. 15-25 a: a metrical treatise on the science of Kiyafat, i.e. predicting a man’s fortune from certain signs in his outward appearance, represented as coming down from Plato (رساله علم نداده نظم به فهادها افلام). See another copy in Bodl. Cat., No. 1883, beginning:

١٥٣٥

It was written by order of Ghulām Muhammad and is dated the 10th of Safar in the sixth year of Ahmadshāh’s reign (= A.H. 1167, A.D. 1753, Dec. 7).

2. On ff. 16 a-39 b: a fragment of Mùnir al-Lùh r’s Indian story of Wāli Ṭākh, called Karâkân or Karakhan; see above, Nos. 2083-2087. It is defective both at beginning and end, with a lacuna after fol. 31.

No. 3084, ff. 39, ll. 10 (on ff. 1-15), ll. 11-12 (on ff. 16-39); Shiikasta, by various hands; size, 7 in. by 4½ in.

2983

Petition against a Kādi.

A highly interesting and instructive MS., containing the petition of the Sunnite Muhammadans of the village (عاصم) of Elnoor (ایل نور), so spelt in the beginning of the documents referring to the trial, on fol. 7 a, but (ايل نور) in the petition itself) in the district (قلع) of Masulpatam (مسلط پاتام), against their Shi‘ite Kādi, with the name of Mir Sa‘īd ‘Ali (see fol. 7 a, l. 9). This petition, in two distinct memoranda, both fully signed by the inhabitants of that place (headed by Rājī Khāmat-Allah, Munshi Istan-Allah, Muhammad Asad-Allah, and others of the more influential members of that community), sets forth the numerous grievances they had against the said Kādi, among others, that being an idolater and an ignorant man, unfit for the performance of his duties, he had obtained, as they assert, his situation by misrepresentation, had used for his own house the timber he had received for the repair of the mosque, and had thus forced them to keep in repair another mosque and to appoint another person for the duties of divine service, who in his turn had been greatly annoyed and falsely accused by the same Kādi. It ends with a prayer for the removal of this obnoxious man, and is dated the 5th of Dhu‘al-Alādah a.D. 1846 = A.D. 1831, 18th of April; it was received by the English authorities of the district on the 9th of May in the same year. From various English notes appended to this petition, both on fol. 1 a and fol. 6 b (dated 1839), we learn that Mr. C. P. Brown, Assistant Judge, tried this case at Masulpatam in September, 1831, and clearly proved the charge to be entirely false. This decision, however, although wholly approved by the Judge of the Provincial Court, was reversed by the Court of ‘Sadr Ulau’lāt’ (correctly ‘Sad’-‘alālah, or rather ‘Sadriwān’-‘alālah, the High Court of Justice for civil suits in India).

Beginning of the petition, on fol. 1 b:}

١٥٣٦

After the two memoranda of the petition, which are written in Persian, there follows a number of collateral documents and legal items referring to the same trial, written throughout in Hindustanus, bearing various dates in September, 1831, on ff. 7 a, 45 b, etc. On the first fly-leaf there is an exposition in English of the difference between the Sunnite and the Shi‘ite creed; and on the last two fly-leaves (1) a communication from a captain of the Bengal retired list, expressing astonishment at the blindness of the rulers, who would not see that the poor people who got up this case, did so, not really as
a quarrel with the Qazee or Imam, but as a reference to their masters, made in the hope, that some sacred spot should be established for Mahomadans, as a place to love and to revere, to which they might ever turn as we do to our churches on the first day of the week, as rallying points, and so forth. (2) A note by the same Assistant Judge, Mr. C. P. Brown, who tried the case, dated Nov. 30, 1832, and containing the following statement (which may serve as a clue to the final results of the trial, set forth above): The report I made to the Prelate (Provincial) Court on this case, was considered satisfactory, and here the matter rested. But Asad Alla Beg (no doubt the same Muhammad Asad-ullah quoted as one of the signatories above) being dissatisfied, went to Madras and made a complaint to the Baughdar Aulaulut (i.e. Faqir-ud-Din or subordinate criminal court), the result of which was that they directed, that all village cases should be tried before their court at Madras. The enmity at Elloor, however, has continued without much moderation, and the Caxy is still continually obstructed in the performance of his official duties.1

No. 3354, ff. 43; size, 12½ in. by 8 in.

2984

The Persian Gulf Pilot.

Navigation-tables for the Persian Gulf, with short descriptive pieces, on ff. 72a and 92a–93b. They were drawn up, according to fol. 72a, A. D. 1872 (A.D. 1835, 1856). Of the ninety-three folios, only ff. 1–15b, 17b–26b, 46b–55b, 61b–71b, 72b, and 92a–93b are filled; all the remaining leaves, some already ruled, are left blank for future insertions.

Presented by Capt. A. W. Stiffe, late Indian Marine, Febr. 1891.

No. 3339, ff. 93; size, 12½ in. by 7¼ in.

2985

A conglomerate of short tracts and fragmentary pieces in prose and verse, with some extracts in Arabic from the Qurán. Of the 125 folios of this MS. only ff. 5b–14b, 15a–18b, 22a–32b, 34b–38b, 66b–67b, 82b–84b, 112b, 113b and 114b, 115b–116b, 117, 118b–120a, 121–123b, 124b, and 125b are filled; all the other leaves or pages are left blank.

Contents:

1. ff. 1–14: traditional prayers of the prophet, made up of Qurán-verses; all 3b–12b are entirely in Arabic, giving select portions from the Qurán from the first to the 11th Sura.

2. On ff. 15–18: selections from the poems of Bidil (see above, No. 1676 sq.).

3. On ff. 22–32: μέτωπος μητρόθηκος, short sketches about the blameless Imáms, fourteen in number, viz. Muhammad, Ali, Fatimah, Hassan bin 'Ali, Husain bin 'Ali, and so on to the last, Mahdih, compare the full list, cols. 275 and 276 in this Catalogue.

4. Grammatical tables:

(a) on ff. 34–38, اسم گذر صرف, showing the conjugation of Persian verbs.

(b) on ff. 66 and 67, اسم غیر صرف, pronouns, adjectives, numbers, etc.


6. Miscellaneous items:

(a) on fol. 112b, a few mathnawi-baits, در بیان دفع كل حمض (how to get rid of the albugo or speck in the eye).

(b) on ff. 113 and 114, a prose-tract, شناختی مرض كه تربوت در طعم دخان (how to recognise an illness from the taste in the mouth).

(c) on ff. 115 and 116, various recipes for making different kinds of چلاب, and other concoctions.

(d) on fol. 117, selections from the ruba'is of Šâ'ib (see above, No. 1666 sq.).

(e) on ff. 118–120, a tract on the عفقة, or the ceremony of shoving the head of an infant on the sixth day after his birth.

(f) on ff. 121–123, statistical tables showing the salaries of various officials ( در بیان دستور العمل خواتم مصوصی).

Ff. 124 and 125, as well as the two fly-leaves at the beginning, are filled with worthless scribbling.

No. 682, ff. 125; written partly in Shikasta, partly in Nashki; size, 8¾ in. by 4½ in.

XVIII. Parsee Literature.

2986

Kitāb-i Minokhirad (کتاب معنی‌خور در).

A Parsi-Persian translation of the Pahlavi text of the Mainy-n-i-Khah (a facsimile of that text was edited by Andreas, Keil, 1888, English translation by E. W. West in S. B. E., vol. xxiv, pp. 1–113, Oxford, 1885; the Pāzand-Sanskrit text of the same, transliterated, with English translation and glossary, was published by E. W. West, Stuttgart, 1871; see also Spiegel, Grammatik der Persischen Sprache, Leipzig, 1851, pp. 138–155, 161–173, and 185–189; and Die traditionelle Literatur der Parseen, Wien, 1860, pp. 138–144 and 147–150; and compare Grundriss der iranischen Philologie, Strassburg, 1896, Band 2, pp. 107 and 125, where the present copy has been noticed).

It begins, after the usual initial phrase, بیان از پیام, with these words:

پیام آذربایجان, خاخاHinted مهربان

Dadar Avin (K-pad K-mod خویشان را منفعت است و هم ازane شناختی توضیح.

No date. Bibliotheca Leydenhiana.

No. 2769, ff. 75, ll. 11; Nasatik; size, 8¾ in. by 6 in.

2987

Ṣad Dar (مرد در).

The same popular exposition of the Zoroastrian law, called the Hrmdred Gates, in its prose-form, which has been noticed in No. 2820 above, and which Dr. West is inclined to ascribe to a certain Irānshāh Yazdiyār,
written in Zend characters, in imitation of Pāzand, with a Gujarāti translation, and dated by Padam Rām Kanhaķeha (= Kāhānān), at Bharatā, the 18th of May, 1575 (= Samvat 1631, Yazdajir e 944), see Grundriss der iranischen Philologie, Band 2, p. 123, where the present copy has been noticed. It was presented to the Library by Mr. Romer, August 31, 1837.

No. 3043, fl. 145; Zend and Gujarāti characters; size, 83 in. by 54 in.

2988

Shikand Gumānsik Vījar.

A fragment of the “doubt-dispelling explanation,” an old Pahlavi work on controversial religion and philosophy, which was composed (according to the Grundriss der iranischen Philologie, Band 2, pp. 106 and 107) by Marţan-farukh, son of Aḥārmazd-dāt, probably in the latter half of the ninth century, in a polyglot form, that is to say, in Pahlavi-Pāzand-Sanskrit Persian. The original Pahlavi text has not been found as yet; instead of that we have Nērōsāngh’s Pāzand-Sanskrit version, the oldest complete copy of which was written in 1559, whilst a fragmentary one goes back to the sixteenth century; an English translation of this work was published by E. W. West in S. B. E., vol. xxiv, pp. 115-251, Oxford, 1885; the Pāzand-Sanskrit text with vocabulary, by Hoeschangel and West, Bombay, 1887. Now, the present polyglot fragment, which was originally given by Mr. Romer to Prof. Wilson and Mr. Norris, and came through them afterwards into the India Office Library, contains pp. 32-143 of the original MS, which, as we learn from a letter of Dr. West to Dr. Rost (the late Librarian of the India Office), dated October 15, 1883, and enclosed in this MS, was transcribed from an older copy still extant in Sūrat, where Dāstūr Hoshangij had some recollection of seeing in 1864. Enclosed in this MS is also Dr. West’s own transcript of those sixteen pages (pp. 16-31) which must have immediately preceded the beginning of this fragmentary copy, from No. 10 of Prof. M. J. Müller’s Collections in the Royal Library of Munich (Cod. Zed. 10); these sixteen pages were sent to Prof. Müller by the same Mr. Romer, through Mr. Foley, but with the mistaken statement that they contained a Pahlavi-Persian Bundehsh, comp. on this error, and its causes, Dr. West’s introductory remarks to his transcript, dated München, June, 1883. These happily restored pages, 16-31, which legitimately belong to our copy, contain, according to the same introductory remarks just quoted, the Pahlavi-Pāzand texts of Sg. i. 28-50, and the Sanskrit-Persian texts of Sg. i. 25-46; and pp. 32-143 of the India Office MS. carry on the Pahlavi-Pāzand texts as far as Sg. v. 61, and the Sanskrit-Persian texts as far as Sg. v. 56; and the whole 128 pages of the two parts combined, contain about one-sixth of the whole extant text of the Pāzand-Sanskrit of the Shikand-gumāni. As Dr. West furthermore remarks, the Pāzand text, as prepared by Nērōsāngh, son of Dhaval, is the leading one in this polyglot MS, the Pahlavi one being evidently transcribed from the Pāzand (and therefore not the original one); the Sanskrit text is likewise that of Nērōsāngh, and the Persian one a modern paraphrase.

There are two more endorses found in this most precious MS.: (1) three pages of the prose Sad-dar in Zend and Pahlavi characters, together with the Persian text (see the preceding copy), of which an appended English note says: ‘This paper is connected with the Shikand-gumāni Vījār MS. which is sent to the binder to-day, January 11/77; when the MS. is returned bound, this MS. is to be put in it loose’ (it ought of course to have been enclosed in the preceding copy); (2) an envelope with the address: ‘Herrn Oberbibliothecar Professor R. v. Roth, Tübingen, Germany,’ in Dr. Rost’s handwriting, sealed stamped London, Nov. 7, 1883, received Nov. 9 in Tübingen, and endorsed (no doubt, by Prof. v. Roth) with this remark: ‘Eingegangen, 9 Nov. 1883 von Dr. R. Rost mit der Anweisung die Anlage dem betr. MS. beizuflügen und bei der Catalogi-"rirung zu berücksichtigen.’ Evidently our copy had been sent for inspection to Roth in Tübingen, and when Dr. West’s additional sixteen pages arrived, they were dispatched to the same scholar in this envelope.

No. 3583, fl. 66 × 10 (of West’s transcript); size, 12¾ in. by 8 in. (13 in. by 8½ in. in West’s transcript).

APPENDIX.

I. History.

2989

Wākīḵ-t-i-Bābari (باقی عامی باباری)

Another excellent, but undated, copy of Mirzā Khān Ṭʿab-al-ʿarājīm bin Bairamkhan’s Persian translation of Bābar’s autobiographical memoirs, made at Akbar’s request, A. H. 998 (A. D. 1590), see above, Nos. 216-218. It agrees, both as to beginning and end, completely with No. 216.

Beginning: (باقی عامی باباری)

This copy was presented by Mr. H. George Keene to his friend James Ballantyne, East India College, December 8, 1831. The following note, taken from the ‘Memoir of John Leyden (the translator of this Persian version)’ by Sir Walter Scott, is appended to this MS.: ‘It is a work of great interest to those who love the study of Indian antiquities, being the autobiography of one of the Mogul emperors of Hindostan who, like Caesar, recorded his own conquests, but, more communicative than the Roman, descended to record his amusements, as well as to relate deeds of policy and arms. He recapitulates his drinking-bouts which were, in spite of Koran and Prophet, both deep and frequent; and the whole tenor of the history gives us the singular picture of a genuine Sultan of the ancient Tartar descent, in his strength and his weakness, his virtues, his follies, and his crimes. For further references see Rieu, Supplement, p. 52a; E. G. Browne, Cambridge Cat., p. 162; and Mrs. Beveridge’s ‘Notes on the MSS. of the Turki
2990

A fragment of the highly interesting memoirs of Tipu Sultan, written by himself, defective both at the beginning and end. A note on the fly-leaf says: 'For an account of this MS. see preface to "Select letters of Tipoo Sultan" (comp. above, No. 525); we believe the reference is to W. Kirkpatrick's "Diary and letters of Tipoo Sultan," London, 1804.

N.B. The first three pages, accidentally destroyed since the MS. came into my possession, were occupied chiefly with an account of the Sultan's ancestors. W. Kirkpatrick.

Presented to the Library by the same Lieut.-Col. W. Kirkpatrick, 13th April, 1811.

No. 3565 (Glass Case), ff. 45, II. 11; Shikasta; size, 8½ in. by 5½ in.

2991

Shir Singh nama (شیر ستکھ نامہ).

Another copy of the history of the Panjab from the death of Ranjit Singh in A.H. 1255 (A.D. 1839) to the assassination of Shir Singh and the proclamation of Dalip Singh in A.H. 1259 (A.D. 1843), by Muhammad Naqi of Pashawar, the son of Mullâ Khwâjâ Bakhab (see here, fol. 4 to II. 4 and 5), which has been described in No. 505 above.

Beginning:

بروومشندان خمیر و آگدا دان روشنی چرک سبز
ک دیکھیت امر کون و فاسد و عربت اندوز آل

Copied A.H. 1270 (A.D. 1853, 1854) = Samvat 1911, by Faqir Ghulâm Muhammad (see above, Nos. 2900-2903 and 2940). It was received from Dr. Royle, July, 1856.

No. 3584 (Glass Case), ff. 58, ill. 11; Nastâlikh; size, 7 in. by 4½ in.

II. POETRY.

2992

Shâhname (شاهرنامه).

An exquisite and gorgeously illuminated copy of Firdausi's Shâhname, which belonged formerly to Warren Hastings. It is not dated; but there are stamps and notices, on fol. 1, from A.H. 1169, 23rd of Dhu-al-Hijjah (A.D. 1756, Sept. 18); A.H. 1181 (A.D. 1767, 1768); A.H. 1192 (A.D. 1778), etc.; also an item in Persian: لکاب شاهرنامه اورده خواجه فرخر

Contents:

Bai’unghar's preface, on fol. 2b: افتتاح بیانه جان به

Tânti's introduction on fol. 15a: کہ مولانا

Beginning of the poem itself, on fol. 15b:


No. 3540 (Glass Case), ff. 50b, 4 coll., each II. 25; exquisite Nastâlikh, two full-sized magnificent pictures on ff. 1b and 2a; other fine pictures on ff. 1p, 1b, 2b, 25a, 44a, 54a, 71b, 91b, 98b, 106, 111b, 121, 126b, 139a, 143a, 153a, 166, 176b, 185, 192, 206, 210b, 212a, 238a, 248a, 254a, 266a, 274a, 318, 328, 380, 389, 401a, 414a, 415b, 420b, 445a, 452, 462b, 477, 490, 502, 510b, 526b, 547b, 561b, 566a, and 509; ff. 1b and 2b most splendidly adorned; exquisite frontispiece, on fol. 1b; gorgeous illuminations on ff. 1b, 16b, 24b, 34b, 43b, 52b, 53, 72, 90b, 96b, 102, 111b, 115, 123, 129, 138b, 139, 154, 175, 185, 192, 206, 210b, 234a, 240, 241a, 245a, 255, 261, 273b, 282, 288, 289, 290, 292, 301 (framing in the pictures), 309, 309b, 374, 375, 380, 386, 390b, 402, 402b, 410b, 417, 428, 444, 447, 453, 453b, 457, 472, 478, 490, 501, 502b, 529b, 539b, 547b, 557, 565, 566b, and 509 (framing in the pictures); each column besides surrounded by stripes in gold and various colours; every chapter-heading very neatly adorned; size, 18½ in. by 11½ in.

2993

Mathnawi (مثنوی).

A monumental copy of 'Abd-al-latif bin 'Abdallah al-Abbasî, the revised edition of Jâlî-l-alîn Rûmî's Mathnawi, the so-called "Nâzâhâ Mathnawi" (see above, Nos. 1088-1090).

Contents:

Introduction, on fol. 1b, beginning:

Short preface, giving an account of the reasons why the Mathnawi is divided into six daftars (see No. 1089, fol. 7b), on fol. 7b, beginning: شن دفاعان کتاب آنیغ

This preface is repeated before each of the following daftars on ff. 62b, 114b, 177b, 230b, and 290b.

Index to the first daftar, on ff. 8a-10a; fol. 11 left blank.

Daftar I., on fol. 12b, with the elaborate Arabic heading, as in No. 1088, fol. 9b: نما ماثئی مدنی الاله

والنور الاروأیة

و هناک کتاب المثنی المدنی الاله

Index to the second daftar, on ff. 64b-65b (ff. 63, 66, and 67 left blank).

Daftar II., on fol. 68b; beginning of the prose-preface:

Index to the third daftar, on ff. 115b-118b (ff. 112, 113, and 119 left blank).

Daftar III., on fol. 120b; beginning of the prose-preface:

Index to the fourth daftar, on ff. 180b-182a (ff. 178, 179, and 183 left blank).
**2996**

Farhád u Shirín (بدرور و شیرین).

Another copy of Wahshí Báākí’s (died A.D. 1584) incomplete mathnawi, Farhád u Shirín, one of the numerous imitations of Nízámí’s Khurasán u Shirín, see above, No. 1444, 2, and 1445. It was completed in the present century by Wisál Shirázi, who died A.D. 1265 (A.D. 1847), see Rieu, Supplement, pp. 127, 265, II, and 266, III.

Beginning: 

الله سبب را دا آتش اورداق آلو.

It ends here with the meeting between Farhád and Shirín.

Dated by Muḥammad Isma’íl of Shiríz, A.H. 1234 (A.D. 1818, 1819).

No. 3550 (Glass Case), ff. 56, each full verse enclosed in a square, ten such squares being found on each page; very small, almost microscopic, Nasta’ílí; splendid frontispieces at beginning of each daftar; fol. 13° besides splendidly embellished; size, 5 in. by 8 in.

**2997**

Dwán-i-Khákáán (درؤان خاقان).

Another very fine copy of the poems of Fath ‘Alí Sháh of Persia, the royal poet, with the takhallus Khákáán, see above, No. 1730, and comp. for further reference, E. G. Browne, Cambridge Cat., pp. 387 and 388.

This copy contains, after the dibáčah, as in the Cambridge copy:

1. Kašídas, on fol. 3°, first line, beginning: 
كَتَبَ فَتْحَ بُنْيَانٍ نَامَ نَامَ نَامَ نَامَ نَامَ نَامَ نَامَ نَامَ

2. Ghazálás, in alphabetical order, on fol. 11°, beginning: 
دور از خاک صریح، فی سیماد دام خارها آلو.

The second bait is the initial one in No. 1730 above, viz. 

ژه مهری کلخان اسلام

They are mixed with some fards and tarkhabands, on ff. 74°–76°.

3. Mathnawís, on fol. 77°; the one on fol. 84° is the same as in the copy above.

4. Kič‘ás, ghazálás, rubá‘ís, and other minor poems, on fol. 89°, first line.

5. Two kašídás, on fol. 98°.

6. Another series of alphabetical ghazálás, styled غزل‌نام ایمن خیرالقداس.

7. A Turkish rubá‘í, on fol. 135°.


No date.

No. 3553 (Glass Case), ff. 140, 2 coll., each II. 12; Shiráziasta, magnificent frontispieces on ff. 1°, 11°, and 101°; every page gorgeously illuminated; splendid Eastern binding with flowers outside, and two fine pictures inside; size, 11 in. by 7 in.

**III. ORNATE PROSE.**

**2998**

A collection of Inšás, written by a great number of different hands, and mostly without title; even the majority of letters bear no Healings. The first frag-
PHILOSOPHY, ASTROLOGY, INTERPRETATION OF DREAMS. 1630

IV. PHILOSOPHY.

2999

Risâlah dar pand (رسالة در ضنن). Ethical and psychological maxims, represented (a) in the story of a Bedouin asking Muhammad successively how he could become the wisest, the richest, the best, the most pious, etc., etc., of all men, with appropriate answers by the prophet, beginning, on fol. 1b: حَبِّ اللَّهِ.

VI. INTERPRETATION OF DREAMS.

3001

A most curious book, the register of Tipû Sultan's dreams, with an interpretation in his own handwriting, together with a few other memoranda, written in a fearful Shikasta on sixteen leaves at the beginning of the MS., and eleven others at the end of it; all the numerous leaves between these two sets are left blank.

It was presented in the name of the Marquis Wellesley to Hugh Englis, Esq., Chairman of the Court of Directors, by Major Alexander Beaton, late Aide de Camp to the Governor-General. This register was
discovered (as a note by the same Major Beaton on
the last page states) by Colonel William Kirkpatrick
amongst other papers of a secret nature in an escritoire
found in the palace of Serengapatam. Of these extra-
ordinary productions six only have been as yet tran-
slated and inserted by Major Beatson in the Appendix
of a 'View of the Origin and Conduct of the War.'
This note is dated London, April 23, 1800.

No. 2568 (Glass Case), ff. 1-16 and 17-27; Shikasta; size,
7¼ in. by 2½ in.

VII. Balúčí Language and Literature.

3002
Lughāt-i-zubān-i-Balúč (لغات زبان پلوی).
A list of Balúčí words, as spoken in Kech and Makrán,
without any order or explanation. It is a mere string
of vocabularies, 17-18 in a page, which the compiler no
doubt drew up in order to add afterwards the Persian
equivalents—a task he never carried out. Comp. on

the Balúčí language Geiger, Die Sprache der Belütschen,
in 'Grundriss der iranischen Philologie,' Band 1, Ab-
theilung 2, pp. 231-248, where the whole bibliography
is given; see also No. 2530, 2 above; and Bodleian Cat.,
vol. 2, No. 2314.

Bibliotheca Leydeniana.
No. 2532, ff. 96; Naatkh; size, 11½ in. by 8 in.

3003
Tadhkira-i-Sultān-i-Kech u Makrán (ذکرية سلطان
کی چ و مکراؤن).
Balúčí poems by Mullá Hájí, chiefly in praise of the
princes of Kech and Makrán, on ff. 1-56 (between
ff. 51 and 52 several leaves are left blank, and one
leaf between ff. 54 and 55). On ff. 57-58 a com-
plete index of the poems contained in this copy. The
transcriber's name is Mullá Māsā of the Balúč tribe.
On fol. 59 an additional list of Balúčí poems.

Bibliotheca Leydeniana.
No. 2549, ff. 59, II. 14-15; Naatkh; size, 10½ in. by 8½ in.

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OFFICIAL AGENTS.


Oxford.—Williams & Norgate, 7 Broad Street.

Cambridge.—Deighton, Bell & Co., Trinity Street.


France.—Ernest Leroux, Rue Bonaparte, Paris.

Holland.—Martinus Nijhoff, The Hague.

Adi Granth. By E. Trumpp. 1877. £1.
Andamans—Notes on the Languages of the South Andaman Group of Tribes. By M. V. Portman. 1898. 13s. 4d.
Andamanese—A History of our Relations with the Andamanese. By M. V. Portman. 2 vols. 1899. 15s.

Anwar-i-Soheli. By Colonel H. S. Jarrett. 1880. 15s.

Archaeological Survey of India. (New Series):—

IX. South Indian Inscriptions. By E. Hultsch, Ph.D. Vol. I. 1890. 4s.

X. " " " Vol. II. Part 1. 1891. 3s. 6d.

XI. " " " Part 2. 1892. 3s. 6d.

XII. Sharqi Architecture of Jaunpur. By A. Führer, Ph.D. 1889. £1 1s. 6d.

XII. Monumental Antiquities in the North-West Provinces. By A. Führer, Ph.D. 1891. 13s. 6d.

XIII. Epigraphia Indica. Vol. I. 1891. £1 1s. 6d.

XIV. " Vol. II. 1894. £1 1s. 6d.

XV. South Indian Buddhist Antiquities. By A. Rea. 1894. 12s. 6d.

XVI. Antiquarian Remains in the Bombay Presidency. By H. Cousens. 1897. 7s.

XVII. Out of Print.


Part 2. 1896. 17s. 6d.

Part 3. 1897. £1 7s.

Part 4. 1898. £1 10s.

XIX. Antiquarian Remains in the Central Provinces and Berar. By H. Cousens. 1897. 7s. 6d.
Archaeological Survey of India. (New Series)—continued.

XX. The Jain Stūpa and other Antiquities of Mathura. By V. A. Smith. 1901. £1 2s.
XXI. Chālukyan Architecture. By A. Rea. 1896. £1 2s.
XXII. The Bower Manuscript. Part I. 1893. 3s. 6d.
" Part II, Fasc. 1. 1894. 9s. 6d.
" Part II, Fasc. 2. 1895. 11s. 6d.
" Parts III–VII. 1897. 11s.
XXIV. Muhammadan Architecture of Ahmedabad. 1900. £1 11s. 6d.
XXVI. Part I. Report on Exploration in the Nepal Tarai. By P. C. Mukherji. 1901. 9s. 9d.

XXVII and XXVIII not yet published.

XXXI. Antiquarian Remains in H.H. The Nizam’s Territories. 1900. 3s.
Art Ware, Photographs of Madras and Burmese. 1886. £1 15s.
Arzis: Bengali, Canarese, Hindi, Mahratta, Malayalam, Tamil, Telugu, and Urdu. 7s. 6d. each.
Translation of the above (except Hindi). 7s. 6d. each.

Bibliographical Index of Indian Philosophical Systems. By F. Hall. 1859. 9s.
Bihari, The Satsaiya of. Edited by G. A. Grierson, Ph.D., C.I.E. 1896. 7s. 6d.
Burmese, Tables for the Transliteration of, into English. 1896. 1s.
(Supplement). 1895. 5s.

of the Arabic MSS. in the India Office Library. By O. Loth. 1877. 15s.
of the Mandalay MSS. in the India Office Library. By V. Fausbøll. 1897. 2s.
of the Pali MSS. in the India Office Library. By H. Oldenburg. 1882. 5s.
of the Sanskrit MSS. in the India Office Library. By Dr. J. Eggeling. (Parts 1 to 6). 1887–96. 10s. 6d. each.
of the Sanskrit Books in the India Office Library. By R. Rost, Ph.D., C.I.E. 1897. 5s.
of Hindustani Books in the India Office Library. By J. F. Blumhardt, M.A. 1900. 5s.
of Hindi, Panjabi, Pushtu and Sindhi Books in the India Office Library. 1902. 5s.
of two Collections of Persian and Arabic MSS. preserved in the India Office Library. By E. D. Ross, Ph.D., and E. G. Browne, M.A. 1902. 5s.
of Sanskrit MSS., Bikanir. By Rajendralal Mitra. 1880. 3s.
of Tanjore. By A. C. Burnell. 1880. £1 11s. 6d.
of MSS. in Oudh. By A. Sprenger. 1854. 15s.

Corpus Inscriptionum Indicarum:

I. Inscriptions of Asoka (out of print).

II. (Not yet published.)

III. Inscriptions of the early Gupta Kings. By J. F. Fleet, C.I.E. 1889. £1 13s. 6d.

with plates; £1 without plates.

Dastala Language—Outline Grammar. By R. C. Hamilton. 1900. 1s. 6d.

Durga puja. By Pratapa Chandra Gosh. 1871. 6s.

Glossary of Indian Terms. By H. H. Wilson. 1855. £1 10s.


Hastings, Warren, The Administration of. (A reprint of the Introduction to the foregoing.) By G. W. Forrest, B.A. 1892. 5s. 6d.


Kurukh Grammar. By Rev. F. Hahn. 1900. 3s. 9d.


Lansdowne, Lord, The Administration of. By G. W. Forrest, B.A. 1894. 2s. 6d.

Lepecha Language, Dictionary. (Mainwaring and Grünwedel.) 1898. £1 5s.

Grammar. (Mainwaring.) 1876. 3s.

Manava-Kalpa-Sutra. By Th. Goldstücker. 1861. £3.


Muntakhabat-i-Urdu. (Second edition.) 1887. 1s. 10d.


Panjabi.—Grammar and Dictionary of Western Panjabi. By J. Wilson, I.C.S. 5s.

Prakrit Prakasa. By E. B. Cowell. 1854. 9s.

Prem Sagar. By E. B. Eastwick. 1851. 15s.

Rigveda Sanhita, Vols. IV to VI. By Professor Max Müller. 1862-74. £2 12s. 6d. per vol. Index to ditto, £2 5s.

Rigveda Translation. By H. H. Wilson:

Vols. I, III, and IV. 1850-66. 13s. 6d. each.

Vols. V and VI. 1888. 18s. each.

Sanskrit MSS. in S. India, First and Second Reports on. By Dr. Hultzsch. 1895-96. 1s. 8d. each.

Selections from the Records of the Burmese Hluttaw. 1889. 6s.

Specimens of Languages in India. By Sir G. Campbell, K.C.S.I. 1874. £1 16s.

Tamil Papers. By Andrew Robertson. 1890. 4s.


Tribes and Castes of the N.-W. Provinces and Oudh. By W. Crooke. 1896. £1 12s.

Vikramarka, Tales of. By Ravipati Gurumurti. 1850. 1s.

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