CONCISE

DESCRIPTIVE CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE COLLECTION OF THE

ASIATIC SOCIETY OF BENGAL

BY

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PREFACE.

The present Catalogue contains a concise description of the larger part of the Persian Manuscripts preserved in the library of the Asiatic Society of Bengal, namely those belonging to the so-called Society's collection. The MSS. described, although not in a very good state of preservation, form one of the largest and most interesting collections in India.

Various unfavourable circumstances have prevented the Catalogue from having been made as complete and exhaustive as I would have desired with regard to details of numerous rare works, mentioned in it, and from attaining that degree of perfection which the importance of the library would have warranted.

The circumstance which has most handicapped the work, and which was entirely beyond my control, was the shortness of time allotted for the compilation and the printing, which together have barely occupied two and a half years. This is unquestionably an extremely short period considering the size of the collection, which contains 1501 volumes, or about 2500 separate items. It is, at the same time, a very difficult one to catalogue, because many volumes contain not one work, but numbers of minor, often fragmentary pamphlets, notes, etc., not rarely the productions of almost illiterate authors. This category of MSS. always requires special attention and a great deal of time, often spent without any success in attempts at their proper identification, dating, and the gathering of references.

The time limit imposed inevitably compelled brevity in the descriptive notes, and precluded any possibility of extensive original research. In addition, reference material, so vital to cataloguing, was deplorably deficient in Calcutta.

In spite of these and other drawbacks, the principal aim of this Catalogue,—which is to convey an adequate idea of the contents of the collection in order to render it as a whole accessible to every student,—has, I hope, been sufficiently attained. Every item of the material, however concisely described, is specified and made traceable. An attempt has been made to give more detailed descriptions of all rare works which are of importance in their respective sections of Persian literature and which had not hitherto been described in other catalogues. I express my hope that scholars who have sufficient leisure will contribute studies and monographs on Manuscripts which they may find deserving of their interest, and which have not been described in detail in the present Catalogue.
To facilitate the actual handling of the collection, and to help students to make the best use of its material, a brief review of its most important items is given. This, together with the necessary explanations of the technical details of the Catalogue, will follow in the form of special notes a little further on. Here some information concerning the origin of the collection, and the previous attempts at its cataloguing may be appropriately given.

Most of the MSS. in every collection are usually undated, either because of the carelessness of the scribes, or of defects in the copies as the opening and closing leaves in the MSS. are the first to be lost or damaged. Those which in addition to the date of transcription also contain an indication as to the place of copying are very rare. In this collection (as in some others which I have had the opportunity to examine) the dated MSS. form only about one-third of the whole number. The copies containing mention of the place of their origin are only few (here 130, or less than 7% of the whole number).\(^1\)

Fortunately it is not always impossible to date the others. The same conservative tendencies and careful suppression of individuality which are so manifest in Persian literature, are also clearly traceable in Persian calligraphy. The standards, introduced by fashion, hold their own for a very long time in any particular country, and this circumstance renders great help in dealing with the undated or defective copies.\(^2\)

Taking into account both the explicit and the conjectural dates of the MSS. in this collection, as well as the indications as to their origins, it may be concluded that: (1) It consists almost entirely of copies made in India (although works of Indian origin are in the minority),\(^3\) and (2) that it consists chiefly of compara-

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\(^1\) This, however, only as to explicit statements concerning the place of copying. In many other MSS. the country of origin may be inferred from the date, if it is given in the form of the year of the reign of a particular prince. In others again the name of the scribe may be so distinctive as to leave no doubt as to his nationality.

\(^2\) The varieties of Muhammadan handwriting can probably be easily reduced to a few generic types with their local or historical variations. The method which might be employed to study them and which is perhaps the most practical is the one which for centuries has been used amongst Oriental calligraphers themselves, i.e. a micrometric study of the proportions of letters and their elements. The formulas thus obtained will form a sound basis for the establishment of original types and the tracing of their typical deviations. An album of photographic reproductions of properly studied characters, with indices of their proportions would exclude almost all uncertainty in approximate identifications of the age of MSS., and would greatly help the discovery of forgeries in dates.

\(^3\) In the small group of MSS. containing indications of their place of copying it appears that only seven of them are of non-Indian origin (out of some 130): Adrianople, No. 1250; Bukhārā, Nos. 73, 1036; Damascus, No. 1032; Isfahan, No. 455; Kāshān, No. 1118; Mashhad, No. 89. The others are divided almost equally between Upper and Central India, especially the Deccan.
tively modern transcripts dating from the XIIc. A.H./XVIIIc. A.D. and the beginning of the XIIIc./XIXc. ¹

With regard to their age the MSS. may be divided into the following classes:

The earliest copies come from the VII or VIIIc. XIII-XIVc. There are only two of such MSS. (Nos. 955 and 956). The first of them was probably transcribed in Khorasan, and the second in Bukhara.

The MSS. of the IXc./Xc. also are chiefly of non-Indian origin, although there is amongst them a very valuable copy of Shāhnāma, dated 882/1477 (No. 421), indubitably Indian.

The copies of the Xc. XVIc. come chiefly from Bukhara and Herat, but some of them were transcribed in India (Tata, 958/1550, No. 649; Agra, 974/1566, Nos. 604, 610; Bijāpūr. 989/1581, No. 49).

The Xlc. XVIIc. was in India the period of unprecedented literary splendour. Many books were composed and transcribed in that time not only for eminent patrons, but also for general use. In spite of this the present collection is remarkably poor in MSS. of that time (they constitute less than 19% of the whole). This seems all the stranger when this proportion is contrasted with that of Indian copies of that time still found outside India and preserved in other collections. In 1914-1915, while collecting Persian, Arabic and Turkish manuscripts for the Asiatic Museum of the Russian Academy of Sciences, in Petrograd, chiefly in Persia and Turkestan, I was surprised to find a very large number of Indian MSS. of that century offered for sale. Out of more than 1200 volumes collected there by me at that time almost one-third belonged to that period. ²

If the same conclusion were also to result from examination of other collections, it might prove an interesting historical paradox: India imported Persian and Central Asian poets and scholars to create a period of literary brilliancy. But she sent their works back to Turkestan and Persia as they apparently found little local demand, probably because the culture which they represented was too foreign to the country. ³

¹ This group forms approximately 70% of the collection.
² It is interesting that copies coming from Kashmir and dating from the XIc. A.H. so rare in the present collection, are very common in Turkestan. That all these MSS. are of genuine Indian origin is not only proved by frequent occasional indications (e.g., a note of collation, muqtaša), by the famous divine ‘Abdu’l-Haq Dihlawi, dated 1024/1615 on MS. No. 922 of my Bukhara collection), but also by the names of the authors (Cf. Jannatu’l-firdaus, by Muhammad b. Nasrî’d-Din b. Najîn Râjî b. Sul’étan Darbâhar, No. 882 of the same collection), and even the subject (I purchased only three years ago in the bazaars of Mashhad a copy of a translation of the Yogavasishtha).
³ Probably a similar phenomenon, only on a smaller scale, was seen at an earlier date, i.e., in the VIIIc./XIVc. during the literary revival under the great
It is also remarkable that in this collection a comparatively considerable number of MSS. dating from the XIe./XVIIe. come not from the empire of the Indian Timurides, but from the Deccan.

The XIIe./XVIIIe. and the first quarter of the XIIIe./XIXe. constitute the period during which the great majority of copies in the collection were transcribed. They show a rapid process of degeneration in calligraphy and quality of paper.

Amongst the more modern copies there are many which were transcribed by order of European scholars. Many also were prepared for the Society itself, or are new copies of decaying original MSS. of works which were already contained in this library.

The MSS. have come into the possession of the Asiatic Society through very different channels. It is a prevalent opinion amongst the Muhammadans in Calcutta that the present collection (as well as that of the Arabic MSS. of the Asiatic Society of Bengal) are nothing but the library which once belonged to Tipu, the naawwab of Mysore, and which in 1799, as the result of the conquest of that province, became the property of the British Government. This is somewhat incorrect. In reality Tipu's library constitutes not more than one quarter of the collection. This is evident not only from the fact that a comparatively very small number of MSS. bear Tipu's seal, but also from a simple calculation. C. Stewart, who prepared a brief description of the Mysore library only a few years after its acquisition, speaks of 2000 volumes. About a half of this number, if not more, were afterwards forwarded to the library of the India Office. The portion of the collection, which finally was entrusted to the Asiatic Society in 1835, was considerably reduced by the 'loss' of many valuable copies. In spite of this the number of volumes in both collections, Persian and Arabic, totals at present about 2500. It is therefore clear that the original Mysore library can constitute only a minor portion of all works forming the present collections of the Society.

C. Stewart who made a special study of the history of Mysore thus describes in his preface the origin of the library in the possession of Tipu: "Very few of these books had been purchased by Tippoo or his father. They were part of the plunder

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1 A descriptive Catalogue of the Oriental library of the late Tippoo Sultan of Mysore, by Charles Stewart. Cambridge, 1809.
3 See Centenary Review of the Asiatic Society of Bengal (1784-1883), Calcutta, 1885, pp. 24-25.
brought from Sanoor, Cuddapāh and the Carnatic. Some of them had formerly belonged to the Mohammedan kings of Bijapore and Golkondah; but the great number had been the property of the Nabob Nesir Addowleh Abd al Vāhib Khān, brother of Mohammed Aly of the Carnatic, and were taken by Hyder in the fort of Chitore, during the year 1780.¹

Very unfortunately no accession lists or other records have ever been kept in the Asiatic Society of Bengal of the MSS. or other Muhammadan books. It is therefore now impossible to trace the origin of any book in the Society's possession. Division into collections bearing the names of the donors, as practiced in other libraries, also does not exist here. Therefore the only, although not very reliable, way to form an idea as to the possible origin of the MSS. is to study the notes, signatures and seals which they occasionally bear. An inquiry of this kind reveals a large number of copies which sometime belonged to various Europeans, mostly those who lived in India towards the end of the XVIIIc. or the beginning of the XIXe. The majority of them were most probably British officials who took a special interest in Oriental research. Their books were apparently bequeathed or presented to the College of Fort William and from there they came into the Society's library. Some of these donations were probably quite considerable, such as those from Henry Boileau (cf. Nos 448, 673, 885, 954, etc.), or Colonel J. Baillie (cf. Nos. 193, 954); also Charles de Landolf (note: Brousse, 1779), see No. 1250; Captain S. Boddaam (Lucknow and Calcutta, 1786-1787), Nos. 195, 1425, 1498; H. A. Darell (Lucknow, 1792), Nos. 122, 422; C. Bayley, Nos. 194, 195; J. Delmerick (1876), No. 182; T. Hannay (1800), No. 294; G. Swinton (1804), No. 612; Claude Martin, No. 1209, and a great number of others. Donations were probably not rare, and still continue to be made even nowadays.

The attempts at cataloguing the collection, as we have seen, began very early, with the Catalogue of C. Stewart, referred to above.² When the College of Fort William was abolished in 1835, and the Oriental MSS. were entrusted to the Asiatic Society

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¹ This MS. is a striking example of the travels of a book. It once belonged to the library of the Shaybani prince of Turkestan, Nāurūz Ḍahmad-Khān, who reigned in 950-963/1551-1556. It was afterwards brought to India, and bears signatures which some people take for the names of the librarians of Aurangzib. In 1804 it was in possession of G. Swinton, and from him it passed to the Society's library (probably having first been presented to the library of the College of Fort William).

² The methodology of this Catalogue was not quite up to date even at the time of its publication. In fact it is often quite impossible to find which MS. is exactly referred to. In all cases when the identity seems certain references are made to it in the present Catalogue, not so much for the information given by C. Stewart as for the history of every individual copy.
of Bengal, a list of Persian and Arabic MSS. and printed books was compiled and published in 1837, under the guidance of James Prinsep, the secretary. Next, an important attempt was made by the eminent German scholar, A. Sprenger, who, judging from the only volume of his Catalogue which has appeared, had examined the contents of the Society’s library almost completely. Although he does not mention the fact of his work in the Society, the Catalogue itself contains not only references to the MSS. in it, but, in a great many cases, special descriptions of them. From his preface it may be concluded that he was working in the Asiatic Society’s library some time about 1850.

Another eminent German orientalist, H. Blochmann, who enriched the library with a number of valuable transcripts of various rare works, executed under his guidance (in or about 1870-1875), did not, as far as I know, undertake any systematic cataloguing. But he occasionally contributed to the Proceedings of the Asiatic Society notes on rare works in the collection.

Later on, in 1890-1895, a list (called a catalogue) of the Persian and Arabic MSS. was prepared by Mirza Ashraf Ali. The less said about it, the better.

Another attempt has since been made at cataloguing the collection, but was not completed.

The idea of preparing the present Catalogue is due to Colonel G. S. A. Ranking, himself an eminent Persian scholar. He suggested it to the late Sir Asutosh Mukerjee, at that time the President of the Society, who recommended it to the Council. But it could never have attained fruition but for the invaluable aid of Mr. Johan van Manen. On being elected General Secretary to the Society, in February 1923, he not only did everything possible to accelerate its publication, but has also personally twice read the whole work (in manuscript and in proof), correcting my English and frequently giving extremely valuable advice on various points.

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1. See Centenary Review, p. 25. The seal of the College, however, is still in use with the Board of Examiners (now at Dehli), the direct successors of the College, who stamp it on their acquisitions.

2. The title is 3/1837 (Calcutta). Regarding its merits see Centenary Review, p. 25.


As is known, the Lucknow libraries were destroyed during the Mutiny. In Europe it is therefore generally believed that all the rare works, described by A. Sprenger have perished. I feel considerable satisfaction in being able to state that a great number of rare MSS. referred to there are still safely extant, as they belonged not to the Oudh libraries but to the Asiatic Society of Bengal.

For a Tibetan scholar, with no special interests in Persian literature, this constitutes an act of genuine self-sacrifice. I take this opportunity of expressing my profound and sincere gratitude to Mr. van Manen, as well as to the other gentlemen mentioned. I feel also much indebted to Mr. A. Harley for the kind assistance rendered by him during his term as Secretary at the beginning of my work.

The Baptist Mission Press have undoubtedly performed a very creditable work in spite of the considerable technical difficulties inherent in the nature of publications of this kind. Very unfortunately a number of misprints are found in the Catalogue. Their appearance is chiefly due to the fact that the book had to be printed after the reading of only two proofs. The same pressure of time has caused a number of inaccuracies in quotations to slip into the text, because a regular collation with MSS., before signing the proofs for print, was entirely out of question. All such oversights and misprints will be corrected, as far as observed, in the list of the Errata.

April 1924, Calcutta.

W. IVANOW
BRIEF REVIEW OF THE COLLECTION.

In accordance with general practice, a brief review is here given of the rarer works described in this Catalogue. In order to make it systematic and helpful to students, the works are not grouped under the traditional heads of the Catalogue but under the principal subjects of Oriental research. The term 'unique' is avoided as far as possible because it is rather unreliable. The term 'rare' is here used in a purely conventional sense and applied to those works of which not more than three copies (including the one described in the present Catalogue) are known.

Many Persian works deal with a variety of subjects, being equally interesting, or even important, from different points of view. Such works may, in the present review, be referred to several times, in different connections.

I. HISTORY.

The present collection contains a considerable number of valuable historical works, chiefly dealing with India. It is very rarely that one meets with an entirely unknown historical composition because this particular branch of the Persian literary inheritance is the one best explored. In spite of this, however, there are several rare historical works in the library. The book which probably is not known in other collections is a general history (No. 8), up to 817/1414, composed in 820/1417, which regardless of its brevity may perhaps contain interesting information about the early Timurides.

Other works which are rare and important:—

1. Mujmal-i-mafassal (composed circa 1065/1655), dealing chiefly with the Indian Timurides (No. 43).
2. A valuable copy of Ma'athir-i-Rahimi, with emendations in the handwriting of the author himself (No. 149).
3. Comparatively rare is Hadissatu's-saf'a (comp. 1173/1759) (No. 45).

Although not exceptionally rare yet extremely important is Mujmal-i-Fasihi (No. 9), unfortunately in a modern and a slightly incomplete transcript.

Works on the history of Persia present nothing remarkable except for the Memoirs of Shah Tahmasp I (No. 87). Afghan modern history is dealt with in two rare works, No. 105 (without title), and Khulasaatu'l-akhbar (No. 106).

In addition to these purely historical works much valuable information can be gathered from other sources, especially con-
cerning Indian History. These materials may be divided into several groups:—

A. Historical documents. Many of them are contained in collections of epistolary models, or are accidentally preserved in scrap-books:

1. Munsha'āt-i-Māhrū, dating from the end of the VIIIc./XIVc., contains many valuable documents shedding light on the condition of life at that period in Sind and India generally (No. 338).

2. Inshā-i-Qāsim Ṭabbāsi, dating from the end of the Xc./XVIc. Valuable documents for the study of the history of the Deccan and its diplomatic relations with Persia (No. 350).


5. Several documents, found in a majmū‘a (No. 374), from the time of Aurangzib (some well-known collections of the letters of the latter are found in Nos. 378, 379, 382, 383).


8. Interesting collection of official letters from the XI–XIIc./XVII–XVIIIc., chiefly of a diplomatic nature (No. 401).

9. Ṭilismātul-khiyāl, collected ca. 1200/1786. An important collection of documents from the XIc./XVIIIc. (No. 403).

10. A collection of letters from the XI and XIIc./XVII– XVIIIc. (No. 405).

For various stray letters and notes from the same period see Nos. 416–418, 925 (5), 935 (3, 14), etc.

B. Poetico-historical works. Besides the isolated and scattered chronograms of different events, etc., found in many divāns and other poetical works, there are some compositions, which although compiled in a laudatory style, deal with the history of particular dynasties or individual persons. The rarer of them are:

1. Two versions of the Nasob-nāma, a versified history of the Qutb-Shāhs from the origin of the dynasty till about 1000/1592 (Nos. 690–691).

2. Anwar-nāma, the story of Anwar-Khān of the Carnatic, composed in 1174/1761 (No. 872).


5. Akbar-nāma, the story of Akbar-Khān, son of Dost-Muhammad, composed in 1260/1844 (No. 889).

C. References to the general conditions of life in India at different periods. Such references may be found in works on theology, Sufism, etc.


2. Fawū’id-i-Fīrūz Shāhī, comp. in the end of the VIIIc./XIVc., a theologico-ethical encyclopaedia (No. 1069).

3. Rāḥatul’-insān, dating from the same time as the preceding work, deals with medicine and refers to many customs, observances, magical practices, etc. (No. 1535).

4. Malfūzat-i-Ahmad Maqhrībī, composed about the same time as the preceding work. Gives many particulars as to the life in India at the time of the invasion by Timūr (No. 247).

5. Gulzār-i-abrār, composed about 1022/1613. A Sufic hagiology especially dealing with the Deccan and containing many historical allusions (No. 259).

6. Tadhkira-i-mashā’ikh-i-Kashmīr, composed about the same time as the preceding work. Contains abundant allusions to the conditions of life in mediaeval Kashmir (No. 260).

7. Sharā’if-i-Uthmānī, composed towards the end of the XIIc./XVIIIc. Many details and documents concerning the history of Balgram (No. 277).

To these may be added some other works of different contents.

1. Ādābu’l-barb wa’sh-shujā’at, an exceedingly interesting work on the organisation of the army, customs connected with war, etc., composed in the beginning of the VIIc./XIIIc., in India (No. 1608).

2. Three political pamphlets concerning events in the Deccan in or about 1167/1754 (No. 1397).

3. Maqta-l-nāma, a work on politics, written about the same time, also in the Deccan (Nos. 1404–1405).

4. A part of the archives of Tipū, nawwāb of Mysore (Nos. 1634, 1640–1693, etc.).

For the religious history of Persia interesting information may be found in a very rare Shi’ite book Kāmil-i-Bahā’ī, composed about 678/1279 (No. 1102).
II. POETRY.

The section of poetry is remarkably rich in the present collection. It contains a very considerable number of rare diwāns and kulliyāts from the earlier periods of Persian poetry, and an exceptionally complete set of the productions of the Indo-Persian poetical art for the last three centuries. The rarer works of interest for the study of Persian poetry are:

A. Biographies of poets and anthologies. Besides works which are valuable, but not so rare, like Haft igām (Nos. 282–283), Tadhkiras of Naṣrābādī (No. 220), Sarkhūsh (No. 221), Shīrkhān Lodī (Nos. 223–224), Ḥāzin (Nos. 225–229), Wālih Dāghistānī (No. 230, a good copy) and Āzād (Khāzānā-i-‘Āmira) (No. 232), the following compositions may be mentioned:

1. Mudhakkiru‘l-‘abbāb, composed in 974/1566, a rare tadhkira of the poets of Khorasan in the Xc./XVIc. (No. 219).
2. Several voluminous anthologies, dating from the XI–XIIc./XVII–XVIIIc. especially Nos. 923–927, 934, and 943.

B. Works on poetics, etc. In addition to several treatises on these subjects which, although not common, are already known, there are:

1. Anīsu‘sh-shu‘arā (probably dating from the IXc./XVe.) (No. 1481).
2. Dād-i-sukhan, by Ārzū (d. 1169/1756) (No. 393).
3. ‘Aṭīyya-i-kubrā, by the same (No. 394).

(The last two of uncertain date, but not later than the middle of the XIIc./XVIIIc.).

The poetical works themselves may be divided into the following principal groups:

(a) Epics. There is a very valuable copy of the Shāhnāma, transcribed in 882/1477, apparently in India (No. 421). Of its imitations the following may be mentioned as being very rare.

1. Anbiyā-nāma, comp. about 700/1301, dealing with the history of the ancient prophets, Muḥammad, the first Khalifs, etc. (No. 1754).
2. Maulūd-i-nūr-i-Ahmūdī, composed in 887/1482, dealing with the same matters as the preceding work (No. 611).
3. Nasab-nāma (two different versions), composed about 1000/1592; deals with the history of the Qūṭb-Shāh dynasty (No. 690–691).
4. Harba-i-Haydari, composed 1149/1137; deals with the exploits of ‘Alī and Ḥusayn (No. 850).
5. Anwar-nāma, composed 1174/1761; deals with the adventures of Anwar-khān, a nawwāb of the Carnatic (No. 872).
6. Nāma-i-ṭūfa (or Najib-nāma), composed 1185/1771; deals with the adventures of Najib-khān, a Rohilla chief (No. 870).
7. Zafar-nāma, composed about 1807; deals with the campaigns of General G. Lake (No. 886).
8. Khudāwānd-nāma, composed about the same time as the preceding work; deals with the history of Muhammad and the Imāms (No. 888).

(b) Romantic poetry. This group although well represented by the works of the popular poets, contains only a few rare items. The following poems need mention in this connection:
2. Haft akhlar, by 'Ayshī (comp. in 1070/1660) (No. 768).

(c) Lyric poetry. This group, on the contrary, is very rich in rare diwāns and kulliyāts by different poets:
1. Qatīrān (Vc./XIc.) (No. 430).
2. Mukhtārī (d. ca. 554/1159) (No. 1753).
3. Sūzanī (d. 569/1173) (No. 449).
4. Shufurwa (Sharaft) Iṣfahānī (d. ca. 600/1204) (No. 465).
5. Imāmī (d. 667/1269) (No. 489).
6. ‘Īmād Faqih (d. 773/1372) (No. 583).
7. Ādharī (d. 866/1462) (No. 606).
8. Suhaylī (d. 907/1502) (No. 643).
9. ‘Ubayyīd (d. 946/1539) (No. 1759).
11. Saqqā (d. ca. 966/1558) (Nos. 669–670).
12. Sharaf-i-Jahān (d. ca. 968/1560) (Nos. 671–672).
13. Bahlūl (d. ca. 970/1562) (No. 674).
15. Marwī (end of the Xc./XVIc.) (No. 682).
16. Damiri Balgrāmī (beg. XIc./XVIc.) (No. 689).
17. Maqharī (d. 1018/1609) (No. 702).
20. Taqī Auhadi (d. after 1040/1630) (No. 733).
21. Masīh (d. ca. 1066/1656) (No. 1763).
22. Qaplān-Beg (d. after 1041/1631) (No. 734).
23. Razmī Rūmī (XIc./XVIIc.) (No. 741).
24. Hāshim (d. after 1056/1646) (No. 747).
25. Ad'ham (d. 1060/1650) (No. 753)
26. Šā‘î (d. after 1071/1661) (No. 769).
27. Sā‘îd (d. about the same time) (No. 771).
28. ‘Abd-i-Nabî (also about the same time) (No. 772).
30. Mufid Bâfqî (d. ca. 1091/1680) (No. 790).
31. ‘Arshî (d. 1091/1680) (Nos. 791, 792).
32. Našîbî (end XIc./XVIIc.) (No. 794).
33. Nauras (the same time) (No. 799).
34. Hasan Shâmlû (the same time) (No. 800).
35. Sâbiq (d. 1103/1692) (Nos. 801-802).
36. Kirâmî (d. after 1105/1694) (No. 804).
37. Mutî‘î (beg. XIIC./XVIIIc.) (No. 825).
38. Walîdat (d. 1126/1714) (No. 831).
40. ‘Ishqî (d. after 1154/1741) (No. 853).
41. ‘Azîz (end XIIC./XVIIIc.) (No. 859).
42. Hijrî (the same time) (No. 867).
43. Niyâzî (d. 1188/1774) (No. 869).
44. Abjadî (the same time) (No. 873).
45. Wâsîli (the same time) (No. 879).

Poets of uncertain date.

46. Jalâlî (No. 890).
47. Muttaqî (No. 891).
48. Şalîh (No. 892).
49. Wafâî (No. 893).
50. Mahmûd (Nos. 894-895).
51. Wahshat (No. 896).
52. Kihtîr (No. 898).
53. Munzawi (No. 903).
54. Muhyî (No. 904).
55. Qâdirî (No. 905).
56. Tamkîn (No. 910).
57. Nâdir (No. 913).
58. Mukhtâr (No. 914).
59. Râdî (No. 916).
60. Miskîn (No. 921).

(d) Sufic poetry will be dealt with in the section on Sufism.

III. Theology.

This section is not particularly rich, but contains several rare and interesting works.

(a) Sunnite Theology:
1. An old copy of the Persian version of Tabari’s great Tafsir (No. 955).
2. Part of a probably unique Persian Tafsir, dating apparently from the VI-VIIc. XII-XIIIc. (No. 956).
3. Tafsir-i-Shâh (comp. 1057/1617) (No. 969).
4. Hayratu’l-fiqahâ, on fiqh (ca. 700/1301) (No. 1024).
5. Fatâwâ-i-Qarâkhânî, on fiqh (end VIIc./XIVc. (No 1034).
7. Fawâ’id-i-Firûz-Shâhî, on ‘aqâ’id (end VIIc./XIVc.) (No. 1069).
8. Muḥîtu’l-wâ’izin, religious encyclopaedia (end Xlc./ XVIIc.?) (No. 1089).

(b) Shi’ite Theology:
1. Kâmîl-i-Bahâ’î, on tradition (comp. ca. 678/1279) (No. 1102).

(c) Controversy:
1. Muṣhiru’l-ḥaqiq (the date of composition is unknown) (No. 1133).

IV. Sufism.

The collection is particularly rich in works on different branches of the Sufic doctrine, chiefly composed in India. A great number of them are unknown in other libraries. Many of them belong to the little known mediaeval Sufic literature of the Deccan. The others reflect the currents of the period of gradual decadence of Sufism during the last four centuries, when the original ethico-philosophical theories steadily degenerated into a peculiar system of magic and cabbalistic beliefs. There are also a great many works by almost illiterate authors, who are unidentifiable, and for whom there is no key to their chronology. The history and analysis of the last four centuries of Indian Sufism still remain an entirely ‘uncharted sea’ for explorers. Its literature, however, promises many valuable finds to the students of the social and religious history of Muhammadan India and generally the later developments of Islamism.

The rare works belonging to this section may be classed in groups as follows:

A. Sufic hagiology:
1. Tabagat of ‘Abdu’ll-lah Anşârî (completed shortly after 481/1088) (No. 234).
2. Latâ’îf-i-Ashrafî (ca. 825/1422, life of Ashraf Jahângir Samnânî) the most valuable Sufic encyclopaedy (No. 1214).
4. Ta'rīkh-i-ḥabībī wa tadhkira-i-murshidī (comp. 849/1445, life of Gisūdirāz) (No. 246).
5. Maf'ūzāt-i-Ahmad Maghribi (about the same time, life of Ahmad-i-Khatīb) (No. 247).
7. Gulzār-i-Abrār (ca. 1022/1613, a most valuable work on the history of Indian Sufism) (No. 259).
8. A work on the Sufic saints of Kashmir (comp. about the same time) (No. 260).
10. Karāmātul-awliyā (comp. 1068/1658, also a general hagiology of Sufism) (No. 265).
11. Mukhbiru'l-wāsilin (comp. about the same time, in verse).
13. Akhbaru'l-awliyā min lisānīl-āšfīyā (end XIIc./XVIIIc., biographies of Sufis of Afghan origin) (No. 273).
Some biographical material concerning Sufic saints of different periods may also be found in:
1. Ḥukm-nāma-i-Sharafu'd-Dīn(beg.VIIc./XIVc.) (No. 1196).
2. Dalīlu'l-āshiqīn (end VIIIc./XIVc.) (No. 1204).
3. Khulāṣatu'l-alfāz (ca. 782/1381) (No. 1209).
4. Another fragmentary work on the sayings of Jalālu'd-Dīn Bukhārī (end VIIIc./XIVc.) (No. 1210).
5. A note on Nī'matu'l-lah's spiritual pedigree, by himself (No. 1239, 26).
6. Najātu'r-rashīd (comp. 999/1591), a rare Suficoethical work by Badāuīnī (No. 1263).
7. Some short treatises on Chishti Shaykh by Muhammad Chishti (No. 1265, 3, 4).
9. 'Arūs-i-īrfān (comp. 1117/1705) (No. 1283).

B. Orthodox Sufism (which may be so called on account of its strict following of the general traditions of early Sufic doctrine still closely connected with orthodox Sunnism). They are mostly well-known original Persian compositions; or translations of standard Arabic works. Almost all of them belong to a comparatively early period. The rarer works of this class are:
1. Unsu't-tā'ībin (beg. VIIc./XIIc.) (No. 1169).
2. Kitāb-i-sittin (an early work of uncertain date) (No. 1241).
4. Kanzu‘l-‘ašiqīn (beg. IXc./XVc.) (No. 1238).
5. Iktithir-i-sa‘ādat (comp. 1143/1730, based, as the preceding one, on Ghazālī’s works) (No. 1288), etc.

C. Sufico-poetical works (all of them equally belonging to the section of Poetry). The rarer items are:—
1. A very fine and complete copy of ‘Aṭṭār’s Jauharu’dh-Dhāt (from the end of the IXc./XVc.) (No. 482).
2. Mathnāwī-i-Walādī (comp. 690/1291, an imitation of Rūmī’s great Mathnawī) (No. 547).
3. Mathnawīyyāt-i-Jamālī (end IXc./XVc., also imitating the same Mathnawī) (No. 648).
4. Murāqqa’ (by ‘Āqil-khān Rāzī, d. 1108/1696, also imitating the Mathnawī) (No. 812).
6. Rumūzu’t-tāhirin (comp. 1139/1727, also imitating the Mathnawī) (No. 847).
There is also a very good collection of commentaries on the Mathnawī (Nos. 494–517).

There are a large number of imitations of the Makhzanu‘l-asrār of Nizāmī, a great many Sufico-lyrical poems, Sufico-romantic compositions, or even versified theoretical Sufic treatises of the type of the Gulshan-i-rāz, but they cannot be called rarities. Only one interesting work of this type is rather rare, viz. ‘Imād Faqih’s Miṣbahu’l-hidāyat (comp. 750/1350) (No. 583,1).

D. Sufico-magical works. The works of this class have never been adequately studied, and only a few libraries contain them. To a great extent they are chiefly peculiar to India, where they developed probably as a syncretic form of early Sufism mixed with local beliefs and superstitions. Although almost all works of this group are scarce it will be sufficient to name only the more important of them:—
2. Shamā‘il-i-anqiyyā (beg. VIIIc./XIVc.) (Nos. 1197–1198).
6. Latā‘if-i-Shāhī (IXc./XVc.) (No. 1242).
7. Wazā‘if-i-Shāhī (the same time) (No. 1243).
8. Risāla-i-Shaṭṭāriyya (Xc./XVIc.) (No. 1303).
9. Risāla-i-Sulṭāniyya (the same time) (No. 1304).
10. Sab‘ sanābīl (comp. 969/1562) (No. 1253).
11. A cabalistic treatise by Zinda-dil (d. 990/1582) (Nos. 1257–1258).
12. 'Aynu'l-ma'ani (comp. 997/1589) (No. 1259).
13. Adhkär-i-Qâdiriyya (end Xc./XVIc.) (No. 1261).
14. 'Ishqiyqa (end Xc./XVIc.) (No. 1264).
15. A collection of works of Muḥammad Chishti (beg. XIc./XVIIe) (No. 1265).
17. Ma'āriju'l-mulūk (comp. 1066/1656) (No. 1271).
19. ʿĀdābu'dh-dhikr (comp. 1097/1686) (No. 1280).
22. Silk-i-javāhīr (middle XIIc./XVIIIc.) (No. 1288).
24. Latā'ifu'l-waza'iṣ (comp. 1158/1745) (No. 1292).
25. Thamarātu'l-Makkiyya (comp. 1198/1784) (No. 1293).
26. Treatises of ʿAbdu'l-lah Khwāshgā (end XIIc./XVIIIc.) (No. 1294).
27. Bahru'l-hayāt (date of composition unknown) (No. 1296).

Other works of similar contents: Nos. 1297, 1298, 1305, 1309, 1312, 1313, 1314, 1315, 1316, 1319, etc.

E. Popular Sufic Works. This group consists of elementary treatises or simply occasional notes on different points of Sufic ethics, prayers, dhikr, etc. The majority of them are productions of beginners, illiterate darwishes, etc., who often try to systematise the instruction received from their preceptors. Sometimes they are compiled in catechetic form. Occasionally they are attributed to the authorship of Imām Ja'far Śādiq, Abū'l-Hasan Kharqānī, and other early saints. As few people cared for these writings, they have rarely been transcribed, and therefore there may be amongst them a large proportion of autographs. The more typical specimens of this literature are Nos. 1323 (1–3), 1325 (5), 1338, 1329, 1340, 1343 (2), 1345 (2), 1347 (2, 3), 1349 (6), 1350 (2), 1353, etc.

V. Folk-lore.

Systematic research into Muhammadan and Persian folk-lore has not yet begun. The materials however, are abundant. They may be divided into the following groups:—

A. Legends, fairy tales, etc. The legends connected with religious mythology are contained in many works on tradition, in prose (cf. Nos. 323–333), and in verse (concerning rare works
see in the section of imitations of the Shâhnâma). Legends of ancient kings are often found scattered in ethical works (especially interesting and rare is No. 1379), etc. The group of fairy tales in prose and verse, contains several rare works:

2. Dâstân-i-Bakhtyâr (in verse, comp. 1019/1610) (No. 701).
4. 'Ishq-nâmâ (in verse, comp. 1105/1694) (No. 805).
5. Hîr-u Ranjhan (in verse) (No. 918), etc.

To this group belong also numerous poetic works, dealing with epic and romantic stories.

B. Magic, Divination, etc. In addition to a series of works specially dealing with these matters (Nos. 1508–1528 in prose, and Nos. 551, 908, etc., in verse), there are a great number of treatises of the most heterogeneous contents, which touch on these subjects: Biography (Nos. 223–224); Geography (No. 280, on 'wonders'); Theology (cf. Nos. 1069, 1079–1083, 1119, 1120, 1144, 1146, 1147, 1148); Sufism (see above); Encyclopaedias (cf. Nos. 1358, 1359, 1360, 1368); Philosophy (cf. No. 1371); Medicine (cf. Nos. 1535, 1579, 1585), etc. A great many short notes, isolated amulets, magic prayers, etc., are scattered over the fly-leaves of several MSS. (see the Index of subjects).

VI. SCIENCES AND ARTS.

The rare works dealing with the different disciplines are:

I. Encyclopaedias:
1. Farhang-i-Aurang-shâhi (end XIC, XVIIIc.) (No. 1367).

II. Ethics, etc.:
1. Ganjûl-ganj (ca. 508/1114) (No. 1370).
2. Rabî‘u‘l-asrâr (middle VIIc./XIIIc.) (No. 1371).
3. Nafâ‘is-i-Wajihî (ca. 1037/1628) (No. 1389).
5. Dastûr-nâmâ (comp. 1202/1788) (No. 1398).

III. Lexicography:
1. Burhânûl-imân (date of comp. unknown) (No. 1419).
IV. Grammars: (Persian, of modern origin) (Nos. 1478, 1479, 1480).

V. Medicine:
1. Nūru'l-'uyūn (Ve./XI c.) (No. 1529).
2. Rāhatu'l-insān (comp. 778/1376) (No. 1535).
3. A collection of works of Yūsufi (middle Xe./XVI c.) (Nos. 1543–1544).
5. Mufridāt-i-Nāmī (before 1015/1607) (No. 1550).
7. Fawā'idu'l-īn'ād (comp. 1066/1656) (No. 1558).

VI. Art of war:
1. Ādābu'l-ḥarb va'š-shujā'at (beg. VII c./XIII c.) (No. 1608).

VII. Hunting:
1. Līdhdatu'l-hawwām (Xe., XVI c.? ) (No. 1611).

VIII. Mineralogy:
1. Tangsūq-nāma (VII or IX c./XII or XV c.) (No. 1615).

IX. Calligraphy:

X. Music:
1. Mishāhu's-surūr (comp. 1074/1664) (No. 1629).

VII. Varia.

A. Translations from Sanskrit, the rarer works are:
1. Tarjuma-i-Mitachhara (No. 1710).
2. A collection of translations of different Sanskrit works (No. 1714).

B. Works in the Pashtu language:
1. Yūsuf-Zulaykhā (No. 1733).

C. A number of works in Dakhwani, Hindi and Urdu contain some poems which may be old and rare (Nos. 1735–1748).
NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

I. General Remarks.

1. Description. As far as practicable the principle has been observed that every independent work should be given a separate description in its proper place,1 regardless of the question whether it forms a separate volume or is bound in one cover with other works. Deviations from this principle have been made in the following cases:—

(a) Collections of works of one author.
(b) Short works dealing with one subject.
(c) Scraps of all descriptions, which do not justify separate notes. (For the details concerning the descriptive notes in general see further on, II).

2. Transliteration. (a) The transliteration has been made as simple as possible and the use of special diacritical dots, underlinings, etc., has been reduced to a minimum.

(b) This system is intended to represent the Persian and other words as they are written, not actually pronounced in different Muhammadan countries.

(c) Vocalisation is given according to the usages of standard Persian, spoken in Persia.2

(d) Some concession is made to the elementary principles of Arabic phonetics and grammar, in names containing the definite article ٰ, Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of 'Abd al Rahim, as is given in different catalogues, the form of 'Abdu'r-Rahim is used, or in the Genitive case, with Ibn or Abū, forms like 'Abdi'r-Rahim.

(e) Hamza (ّ) is marked only in the transliteration of Arabic

1 i.e. the correct chronological position amongst other works dealing with the same subject. As far as possible exact dates of composition have been taken into consideration. There are however a number of works, chiefly short or fragmentary pamphlets, whose chronology has not been fixed. In every section they are grouped at the end under the special heading 'works of uncertain date.'

2 In India many Persian words are systematically misspelt, probably under the influence of the phonetic rules of the local languages, foreign to Persian. Numerous examples can be given such as: bahar (بهر) instead of the correct behar or buhar, etc. Most remarkable are persistent and amazing misspellings of the commonest geographical names: Biser (for Baqri), Tihr (for Tabari), Iskhan (for Isfahani), etc. These examples are taken not from the writings of illiterate authors, but from the works of first class scholars.
expressions (as '). As the sound does not exist in the Persian phonetic system (and the sign ' is usually pronounced either as a simple hiatus, or, sometimes, as a glide y), its equivalent is omitted in all Persian words, as well as Arabic loan words in a Persian context.

(f) The following table shows the system of transliteration:—

<table>
<thead>
<tr>
<th>Letter</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, i, u, (ā)</td>
<td>sh</td>
</tr>
<tr>
<td>b (bh)</td>
<td>s</td>
</tr>
<tr>
<td>p (ph)</td>
<td>d</td>
</tr>
<tr>
<td>t (th)</td>
<td>t</td>
</tr>
<tr>
<td>th</td>
<td>z</td>
</tr>
<tr>
<td>j (jh)</td>
<td>g</td>
</tr>
<tr>
<td>ch (chh)</td>
<td>f</td>
</tr>
<tr>
<td>kh</td>
<td>q</td>
</tr>
<tr>
<td>d (dh)</td>
<td>k, g (k'h)</td>
</tr>
<tr>
<td>dh</td>
<td>g (g' h)</td>
</tr>
<tr>
<td>r</td>
<td>l</td>
</tr>
<tr>
<td>z</td>
<td>m</td>
</tr>
<tr>
<td>zh</td>
<td>n</td>
</tr>
<tr>
<td>w, u (ū)</td>
<td>y (i)</td>
</tr>
</tbody>
</table>

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: oy for ی, and au (or au) for ی.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. nuc'hat).

Note 4. In all quotations from the earlier MSS, in which the old orthography is used which does not distinguish  ب from  ب,  ج from  ج,  ك from  ك, this old usage has been preserved, but in the transliteration the words are given in the form of their actual pronunciation.

Note 5. The dash (-) is used: (a) to join two different words whenever they form one compound word; (b) with the Arabic article ی; (c) with the Persian یل; (d) with the Persian conjunction  when it is pronounced like  in after words ending with a consonant.
II. **Explanation of the System of the Descriptive Notes.**

1. **Numbers.** Serial numbers of the notes do not coincide with the actual numbers of the MSS. on the shelves of the library. The latter are to be found on the right at the top of every note. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given within brackets. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (a) All approximate dates given in centuries, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.
   
   (b) The dates of the reigns of rulers are given according to S. Lane-Poole, Muhammadan Dynasties (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).
   
   (c) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand first, and the latter second, and the indications A.H. or A.D. are omitted.

4. **References to folios in MSS.** Contrary to the general practice established in all learned libraries, according to which the folios of every MS. are numbered as soon as it is added to the collection, the great majority of the MSS. in the possession of the Asiatic Society of Bengal remain without any numeration of folios. A number of volumes have an erratic and careless pagination, often executed in such a way that different parts of the same volume, or even chapters of the same work, are paged separately (!). Blank leaves, or those occupied by notes, etc., have often been disregarded in such volumes.

The shortness of the time allotted for the work rendered it out of question to undertake the arduous task of numbering folios and verifying their proper order in 1500 volumes of MSS. as a mere appendix to my other duties as a cataloguer. Although pressing necessity forced me to number personally the folios in several hundreds of volumes, I was unable to do the same for all unfoliated works of the collection, especially for bulky MSS.\(^1\)

In consequence the folio number is sometimes not shown in

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\(^1\) At my insistent requests, by the orders of the Society's authorities the folios in about 200 vols. have been numbered by the Society's maulvies during the last two years and a half.
the descriptive notes; in such cases it was useless to give a table of contents and impossible to give exact references to folios for other purposes.

In some cases when comparing the volumes, which had an old foliation, after the descriptive notes have been printed, it was discovered that the numeration was incorrect.

5. References to other publications. In the descriptions of the works references are given in a uniform and strictly chronological order, the latest in publication always being given first:

(a) General works on Persian literature.

(b) Catalogues of the Persian MSS. in different libraries, in so far as locally accessible.1 (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

(c) Critical editions, translations, or other publications. As the Society’s library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(d) Whenever possible, references are given to Oriental editions. This kind of literature is scarcely represented at all in the Society’s library. The recent publication ‘A Catalogue of the Persian printed books in the British Museum, by E. Edwards, 1922, was of great help. But, although being perhaps the fullest collection of Indian printed editions, it is very far from complete. Persian lithographs reach the British Museum apparently very rarely, even the most common and widely used ones; and the books published at Tashkand, Samarkand2, the Caucasus, etc. seem almost never to arrive in the institution. In mentioning such publications I had to rely almost entirely on my own memory, and this did not, of course, allow me to give exact references.

6. Quotations. Of initial words only so much is quoted as is sufficient for identification, regardless of the question whether they form a complete sentence, or not.4.

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1 To my great regret the following catalogues were not accessible to me:—
(b) Kahl, A Catalogue of Persian and Turkish MSS. in Tashkand Public Library, Tashkand, 1898 (in Russian).
(c) B. Dorn, Das Asiatische Museum d. K. Akademie zu St. Petersburg, 1846.
(d) Rehatsek, Catalogue of the Arabic, etc., MSS. in the Mulla Firuz library, Bombay, 1873.

2 The Turkestan editions, amongst which there are many very valuable ones, are usually superior to those lithographed in India with regard to the carefulness of execution and the quality of paper. They are, however, not as cheap as the latter.

3 The stereotyped initial invocation ‘الحمد لله رب العالمين’ is abbreviated into ... أحمد, and the beginning of the first independent sentence is given. The opening words of fragmentary MSS. are also given, unless the work is either well-known, or scrappy.
The orthography, if thoroughly uniform and consistent in the MSS., is reproduced in its original form. If inconsistent, and containing obvious and trivial mistakes, the latter are corrected without special remarks.

Note 1. Many scribes, especially Indian, are extremely careless in the use of ә and ә, which they do not distinguish at all. Here all such cases are rectified in accordance with the rules of Arabic grammar.

Note 2. In versified passages the recognised rules of prosody are very often violated. The original orthography is reproduced in all of them.

Note 3. Old orthography (ә for b and p, ж for j and ch, қ for қ, қ for қ, etc.) is preserved in quotations from MSS. which observe it throughout. In quotations from those MSS. which mix the old and the new ways of spelling, the distinction between b and p, etc. is reconstructed. The letter қ (which is much used in Turkish, Urdu, etc., but almost never appears in Persian MSS. or lithographed editions, except in modern school books, etc.) is avoided, and g is uniformly written as ж, except wherever қ is absolutely necessary on account of possible ambiguity (as in қазам = жазам, or in transliterations of Indian terms).

Note 4. To my great astonishment I have discovered that quite a number of people in India have most confused and perverse ideas concerning the use of the sign of interrogation (?) or the expression sic. To avoid misunderstanding an explanation is demanded here.

(a) The signs (?) or (sic !) mean that there is some doubt as to the correctness of the word as reproduced on account of: (1) either the word being not clearly legible in the MSS. or altered by a later hand; or (2) on account of some damage to the MSS., such as, for instance, a worm-hole, traces of dampness, a piece of paper being pasted over, etc.; (3) or on account of some conflict with the context, obscure meaning, etc.

(b) The expressions (sic) or (sic !) are intended to show that although the word, as it is printed, is an exact reproduction of the original text, it is however not in perfect agreement with general rules, practices, usages, standard orthography, etc. For instance (see No. 436, on p. 193) روزنو is an Indian fashion of writing instead of the usual Persian روز. Therefore it needs a (sic).

7. Description of the appearance of MSS. All information concerning the external appearance of the MSS. is arranged in a strictly uniform order as follows:

1. Number of folios (Ff.), whenever it is known. Doubtful figures are given in brackets.
2. The measurements of a page (S), in millimetres. First the size of the paper, and secondly of the place occupied by the text on a page.
3. Number of lines (ll) on a page.
4. Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.
5. General type of the handwriting.
6. The state of preservation of the MS.
7. 'Ex libris' of the College of Fort William (CFW), if dated, or signatures of former owners, etc., if given.
8. Vignettes or illustrations mentioned, if found in the MS.
III. Notes on the Indices.

I. Persons' names. (1) All references are to the numbers of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the essential parts of the names are taken into consideration. All honorific titles, initials in European names, etc., are disregarded, as well as other expressions which do not constitute the principal part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ābu</td>
<td>Hāfiz</td>
<td>S. (Sayyid)</td>
</tr>
<tr>
<td>Ābī</td>
<td>Ḥājjī</td>
<td>Sh. (Shaykh)</td>
</tr>
<tr>
<td>al-(Arabic definite article in all its modifications)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ḥakīm</td>
<td>Sūltān</td>
<td></td>
</tr>
<tr>
<td>IBN (b.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khwāja</td>
<td>also: Persian idāfa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(-ī), and</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Arabic case terminations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-ū, -ī.</td>
<td></td>
</tr>
<tr>
<td>Amīr</td>
<td>Makhdūm</td>
<td></td>
</tr>
<tr>
<td>Āqā</td>
<td>Mawlana</td>
<td></td>
</tr>
<tr>
<td>b. (ibn)</td>
<td>Mīr</td>
<td></td>
</tr>
<tr>
<td>Bābā</td>
<td>Mīrzā</td>
<td></td>
</tr>
<tr>
<td>Bhai</td>
<td>Miyān</td>
<td></td>
</tr>
</tbody>
</table>

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. A hyphen corresponds to one name only, except those composed with 'Abd-, 'Allah-, Dawla-, Din, which are treated as one single word.

(4) For abbreviations see the list of them appended below.

II. Titles of works. (1) References are to numbers in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are actually described, and show that the work in question is not merely referred to incidentally in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title) are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-(Arabic definite article, in all modifications)</td>
<td>fi</td>
</tr>
<tr>
<td>Bīyān (or bayān)</td>
<td>Intikhāb</td>
</tr>
<tr>
<td>Dār</td>
<td>Kitāb</td>
</tr>
<tr>
<td></td>
<td>Majmu‘ā</td>
</tr>
<tr>
<td>MUKHTASAR</td>
<td>SHARH</td>
</tr>
<tr>
<td>-----------</td>
<td>-------</td>
</tr>
<tr>
<td>MUNTAKHAB</td>
<td>TARJUMA (-T)</td>
</tr>
<tr>
<td>RISĀLA (-T)</td>
<td></td>
</tr>
</tbody>
</table>

Also the Persian *idāfa* (-I-), or Arabic case terminations -u, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the first word, but under the word expressing their principal *subject*.

*Note.* Short incidental quotations from different poets are not referred to in the index. They must be looked for under the name of their authors in the Index of Persons’ names.

(5) For abbreviations see the general list of them, appended below.

**III. Principal subjects.** The chief purpose of this index is to facilitate reference to the material contained in works which for various reasons have no proper title, and short, fragmentary and scrappy items. For other works it is supplemented by the Table of contents and Index II.

**IV-VI. Indices of scribes and the places of copying.** Names not clearly legible, or containing no diacritical dots, etc., are not included.

**VII. The gaps in the series of the Library numbers of the MSS.** are due either to:

(1) Losses of MSS.
(2) Mistakes in the original numeration.
(3) Exclusion of printed and lithographed books which have originally been numbered together with MSS.
LIST OF ABBREVIATIONS.

AD. = A.D.
agric. = work, or writer, on agriculture.
AH. = A.H.
aneed. = work, or writer, on anecdotes, tales, etc.
Ar. = Arabic.
astrol. = work, or writer, on astrology.
astron. = work, or writer, on astronomy.
Aum = J. Aumer, Die Persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen, Munchen, 1867. (References are to pages).
b. = בנו, son of.
Bd. v. = bound in one cover with other pamphlets, described separately.
beq. = beginning, or beginning with.
Bh = Catalogue of the Persian Manuscripts in the Bahar Library (Calcutta), by Maulvi Abdu'l-Muqtadir, Calcutta, 1911. (References are to numbers).
Bibl. Indica = Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.
biogr. = work, or writer, on biography.
Bk = Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankiree (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912-1921 (5 volumes published). (References are to numbers).
Br = E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge, Cambridge, 1896. (References are to numbers, but the Roman figures are substituted by Arabic ones).
c. = century.
ca. = circa.
calligr. = work, or writer, on calligraphy.
CFW = College of Fort William.
comm. = commentary, or commentator.
comp. = composed.
cond. = condition, state of preservation.
d. = died.
dat. = dated.
Dorn C. = Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St. Petersbourg, St. Petersbourg, 1852 (the Muhammadan MSS, described by B. Dorn). (References are to pages).
encycl. = encyclopedia, or encyclopedist.
epist. = work, or writer, on epistology.
Eur. = European (paper).
f., fl. = folio, folios.
Fleischer, Dresden = H. Fleischer, Catalogus Codicum orientalium bibliothecae regiae Dresdensis, Lipsiae, 1831. (References are to pages).
Fleischer, Leipzig = H. Fleischer, Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civicarum Lipsiensis asservatur, Grimmae, 1834. (References are to pages).
LIST OF ABBREVIATIONS.

fragm. = fragment.

GC I = List of Arabic and Persian MSS. acquired on behalf of the Government of India by the Asiatic Society of Bengal during 1903–1907. By Maulvi Hidayet Husain (Calcutta, 1908 ?).

GC II = The same, during 1908–1910 (Calcutta, no date). (References to both are to numbers).

gogr. = work, or writer, on geography.

GIPh = H. Ethé, Neupersische Litteratur, in Grundrisse der Iranischen Philologie, vol. II (Strasburg, 1896–1904), pp. 212–368. (References are to pages).

Gotha C. = W. Pertsch, Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859. (References are to pages).

gram. = work, or writer, on grammar.

hagiol. = work, or writer, on hagiology.


Hind. = Hindustani, Urdu.

hist. = history, or historian.

Horn = P. Horn, Geschichte der Persischen Litteratur, Leipzig, 1901. (References are to pages).

Ind. = Indian.

Ind. libr. = Libraries in India.

JA = Journal Asiatique (Paris).

JASB = Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).


Kraftz = A. Kraftz, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842. (References are to pages).


lex. = work, or writer, on lexicography.

lith. = lithographed, lithograph.

ll. = number of lines on a page.

M. = Muhammad (in the indices only).

Madr = Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamalu’d Din Ahmad and ‘Abdu’l-Muqtadir, Calcutta, 1905. (References are to numbers, but the Roman figures are replaced by Arabic ones).

mag. = work, or writer on magic.

mathem. = work, or writer, on mathematics.

med. = work, or writer, on medicine.

Mehren = A. F. Mehren, Codices Persici Turcici, Hindustanice varijaque a bibliothecae regiae Hafniensis, Hafniae, 1857. (References are to pages).

moral. = work, or writer, on moral philosophy.

Mori = W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland, London, 1854. (References are to pages).

nast. = nastaliq.

occult. = work, or writer, on occult sciences.

Or. = Oriental (paper).

orn. pr. = work, or author of a work, in ornate prose.

p. = page, pages.

p. = poetical work, or poet.

pap. = paper.

Pers. = Persian.

philos. = work, or writer, on philosophy.


pol. = work, or writer, on politics.

polytechn. = work, or writer, on polytechnics.


Ros = Baron V. Rosen, Collections Scientifiques de l’Institut des langues orientales. III. Les Manuscrits Persans. St.-Pétersbourg, 1886. (References are to pages).

RS = C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum, London, 1895. (References are to numbers).

S. = size (length and width of the pages of the MSS.).

Sayyid = Sayyid (in the indices only).
LIST OF ABBREVIATIONS.

Sh. = Shaykh (in the indices only).
shlk. = shikasta.
St. = C. Stewart, A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore, Cambridge, 1809. (References are both to numbers and pages).
suf. = work, or writer, on Sufism.
suf. sh. = Sufic shaykh.
surn. = surnamed, or with the takhillus of.
theol. = work, or writer, on theology.
Tornberg = C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsalae, 1849. (References are to pages).
tr., transl. = translated, translation, translator.
tr. Sanskr. = translation, or translator, from the Sanskrit.
Turk., Turkestan = W. Barthold, Turkestän at the period of the Mongol invasion (in Russian), vol. 11, St. Petersburg, 1900.
v., vol., vols. = volume, volumes.
— v = (after a folio-number) verso.
vet. = work, or writer, on diseases of animals.
vulg = vulgar (handwriting).
w. = wrote, was engaged in composition.
ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft (Berlin).
I. HISTORY.

I. General History.

TA'RİKH-I-TABARİ.

A condensed Persian translation of the annals of Muḥammad b. Jarīr b. Yazīd Ṭabarī (d. 310/923), prepared in 352/963 by Ābū 'Ali Muḥammad b. Muḥammad Bal'āmī (d. 363/974), at the request of the Samaride prince Maṣūr (I) b. Nūḥ (350–365/961–976). The narrative was continued by Muḥammad b. 'Abdīl-Malik Hamadānī (d. 521/1127) to the time of the Abbaside khalif Mustazhir-bi'l-lahī (487–512/1094–1118). The work was translated into French by H. Zotenberg, Chronique de Tabari, traduite sur la version persane de Bel’ami, 1867–1874. See Br. Lit. Hist. II. 115, GIPh 355, Bl I 238–244, EIO 2–13, Br 39, EB 2–13, Ros Nos. 4–5, Pr Nos. 363–366, R 68, Fl II 64, Morl 17. In Indian libraries see Bk 449–450, St. No. 4 on p. 5. Lith. in India. The present copy, in two vols., was transcribed in 1029 AH. by Tāhir (b.) 'Abdīl-Qādir 'Adlābādī.

Vol. I (D 115) deals with the pre-Islamic period. It is defective at the end. Beg.

Vol. II (D 114) contains the history of the Muhammadan time. Short notes on the khalifs Musta‘īn, Mu‘tazz, Muḥtadī and Mu‘tamīd are added at the end. Beg.

الحمد لله . . . . نص د رد ذكر آغر اخبار بهمدل الغ


2. The same.

Another copy of the same, dating from the XIIc. AH. Some portions in the beginning and in the middle of the text are written in a more modern handwriting. Beg. as in No. 1.

Ff. (690), S 270 × 165. 180 × 100, ll 20. Or. col. paper, clear Ind. nast. Cond. good. An index is appended.

Rieu (Cat., p. 70) gives 386/996 as the date of his death, but, as W. Barthold observes (Turkestan, vol. II, note 5 on p. 10), there is a mistake in the reference to Notices et Extraits, IV, 363. The date as above is given by Gardīzī (MS. of the Bodl. Library, Cod. Ousley, 240, fol. 129).
3. The same. D 112 and D 116.

Another and modern copy of the same, in 2 vols., dating from the XIII c. AH. Beg. as in No. 1.


4. JAMI’U’T-TAWĀRĪKH.

A small portion of the great historical work of Rashidu’d-Dīn, also called Rashid-Tabīb, whose real name was Faḍlu’l-lah b. ‘Imādī’d-Daula (d. 718/1318). For his biography see Br. Lit. Hist. III, 72–75; W. Barthold, ‘Mir Islama,’ vol. I (1912), pp. 56–107, also his Turkestan, vol. II, 45–49; Elliott, History of India, III, 1–21, also his Bibliogr. Index, pp. 1–47; Quatremère, Histoire des Mongols de la Perse, vol. I (1836), preface, also his articles in Journal des Savants, 1850, pp. 515–522, and JRAS, VI, 11–41, VII, 267–272. His book: GIPh 359, Bl I 254–258, EIO 17, 2828, RS 25–26, EB 23, R 74, Aum 69, Fl II 179–181, Morl 1–11, etc. The portion contained in the present MS. corresponds almost exactly with the section of Rashid’s work, edited by E. Blochet, Djamiel Tévarikh, 1911, Gibb Mem. Series, vol. XVIII. (See the preface of this edition for a biography of Rashīdū’l-Dīn). Similarly to this edition, the present MS. contains a part of bāb II of the first vol., dealing with the ramifications of the house of Chingiz and the history of his sons. Blochet’s text begins here on fol. numbered 13 (the numeration differs by two from the actual folio number in the MS.). But on fol. 118, corresponding to Blochet’s p. 391 (dealing with the narrative about Qūbilāy) the story breaks off, and, as a continuation, there commences the account of Hulāgū (not contained in Blochet’s book). The copy, which may date from the end of the IX or beg. Xc. AH., is a kind of édition de luxe. A great many pages, entirely or partly, are left blank, mostly being reserved for pictures, of which only 21 were actually drawn (on ff. numbered 22, 22v, 23v, 46, 56, 58v, 59, 59v, 62v, 87, 88, 89, 89v, 90v, 92, 93, 93v, 104, 108, 108v, and 123). Their style shows still fresh traces of Chinese influence, and they may be classed as belonging to the early Mongolian period of Persian art. They are very badly preserved, many being partly effaced or damaged by dampness. Beg.

قسم أول از داستان تولوي خان نه تخيررذكر الم

5.

The same.

D 32.

A modern copy of the same work, not older than some 20–30
years, probably prepared to save the text of the perishing MS.,
mentioned in the preceding No., from final destruction.


6.

TA’RĪKH-I-GUZĪDA.

The well-known history of the Muhammadan countries with
special reference to Persia, comp. in 735/1335, originally ending
with the events of 730/1330. It was subsequently continued to
744/1343–1344 by the author, Hamdu’l-lah b. Abī Bakr b. Ahmad
III, 87–95, Gipph 275, Bl I 264–268, EIO 19–20, Br 40–41, EB
26–30, Ros No. 6, R 80, etc. Also Barthold, Turk. v. II, pp. 50–51.
Ind. libr. Bh 1, Bk 453–454, St. No. 5 on p. 5. The work was
edited, in facsimile, by E. Browne, Gibb Mem. Series, vol. XIV,
1910, and a condensed translation is given by him in part II (1913).
The present copy, which is defective at the end, dates from the
XIc. AH., but many folios, originally lost, are restored in a modern
handwriting. Beg.

Ff. (280), S 235 x 135, 165 x 95, ll 19. Or. (and Europ.) paper. Ind. nast.
cond. tolerably good. CFW 1809. An index is prefixed.

7.

MAJMA’U’L-ANSĀB.

A concise general history from the creation of the world to
the death of Sulṭān Abū-Saʿīd, 736/1335. It was composed by
Muhammad b. ’Ali b. Muhammad (b. Ḥasan b. Abī Bakr Shabān-
gārāī) in 733/1333, but subsequently rewritten, expanded and com-
pleted in 743/1343. See Br. Lit. Hist. III, 103, Bl I 269, EIO 21,
Br 42, EB 31, R 83, Morl 28–30, St. No. 16 on p. 8, etc. Cf. also
Beg.

Ff. (145), S 255 x 150, 175 x 95, ll 15. Or. pap. Ind. nast. cond. good. CFW 1809.
8. (KITĀB-I-TA’RĪKH)

A concise general history, chiefly with reference to Persia, from the creation of the world to 817/1414. The author, Ja’far b. Muḥammad Ḥusaynī, composed it, as stated in his preface, f. 2, in 820/1417, and dedicated it to Shahrukh (807–850/1404–1447). I have been unable so far to find any references to this work elsewhere except St. No. 21 on p. 9, which probably alludes exactly to the present copy. The beginning, probably one leaf, is lost.

Ff. 1–2v are occupied with the preface and dedications.

```
2v–3 contain a few words on eras.
3–51v deal with pre-Islamic history.
51v–98 contain the history of Muḥammad and his immediate successors, to the death of ‘Ali (40/661).
98v–118 deal with the history of the Omayyade dynasty.
118–168v deal with the history of the Abbaside empire and the contemporary dynasties of Persia.
168v–197v. Brief history of the Mongols, Muzaffarides, etc.
197v–202v. The campaigns of Timur.
203v–220. A history of the Timurides up to about 817/1414.
```

The copy is dated 988 AH. To facilitate possible identification, should another copy of this work be found somewhere, the initial words of a chapter at the beginning, and one at the end are here given:

(3) (f. 3)

آخر نور محمد بود المغ

(197v)

ذکر سلطنت حاکم اعظم امیر تطب الدویلة والدین امیر تیمور

کوران انار الله برہانه و مدت ملک او وعدد فرزندا او وسبب رفت او

و امیراعظم قطب الحق وسلطة والدین المغ

Ff. (220), 8 215 x 125, 135 x 70, ll 19. Or. pap. Good Khorasani nast. Cond. very good. CFW 1809.

9. MÚJMAL-I-FAŠÍHÍ

A modern copy of the rare and important general history, down to 845/1441, comp. by Ahmad b. Muḥammad b. Yahyā, surnamed Fašíḥí Khwāfī. See Br. Lit. Hist. III, 426–428, also the
article of E. Browne in Le Muséon, 1915, pp. 48–78; Barthold, Turkestan, vol. II, p. 56; V. Rosen, Collections Scientifiques, etc., 111–113. Ind. libr. Bk 455. The present copy, transcribed in (1271)/1853 (without any indication as to its original), is also incomplete, because there is a lacuna between the years 395 and 536 AH. Other sections seem to be complete (except in a few cases where the folios are misplaced, as those for the years 828–830, which are inserted after the year 843). At the end there is a meagre account of Herat. The red headings for every year are carelessly written and sometimes omitted (as for the years 1–175). Beg.

نصب تریبارنی که در کردس جام تعودید


10.

रोग़्ठा चंगाई

RAUDATU’Ş-ŠAFĀ.

D 193.

The first five volumes of this famous general history by Muhammad b. Khāwānd Shāh b. Maḥmud, surnamed Mir Khwānd, d. 903/1497. For his biography and a description of his work see Br. Lit. Hist. III, 431–433, GIPh 356, Barthold Turkestan II, 58–59, BI I 216–231, EIO 24–75, EB 36–69, Ros Nos. 11–14, Pr 370–396, R 87–96, Aum 72, Morl 30–38, etc. Ind. libr. Bh 2, Bk 456–461, Madr 121–125, St. No. 1 on p. 3. (GC II 354). For the old bibliography of the European editions and translations of various parts of this work see Elliott, History of India, IV, 127–140. It was lithographed in Tehran, 1270–1274 AH., Lucknow, 1874, and Bombay, 1271 AH. This is the longest portion of the work in one set in the present collection. (Although there are other sets of several vols., they are usually not genuine and an attempt is made to rearrange them more correctly). Two huge folios, cop. in 1158 AH. (the date is suspicious):

Vol. I. Part 1. (ff. 1v–224). Beg. as usual:

 зубр فهرست نسخه مفاخر انگلیسی الع

.. 2. (ff. 227v–516). Beg. as usual:

عنوان صحیفہ مرادات الع

Vol. II. Part 3. (ff. 1v–117v). Beg. as usual:

حمد وثنائی کہ سبحن مالر الا علی

(sic)

.. 4. (ff. 123v–285v). Beg. as usual:

فهرست نسخه سعادات الع
11.

The same.

The first vol. of the same work. Cop. in the beg. of the XIe. AH., by Muḥammad (b.) ʿAbdiʾr-Razzāq (?). Beg. as in No. 10.


12.

The same.

Another copy of the same first vol., also dating from the XIe. AH. Beg. as in No. 10.


13.

The same.

Another copy of the first vol., transcribed for ʿAbduʾl-lah Qutbshāh (1020–1083/1611–1672) at Muḥammad-nagar. The date, as written in words, is 1059 AH., but in figures 1068 AH. Beg. as usual, see No. 10.


14.

The same.

Another copy of the first vol., transcribed at Ḥaydārābād, in 1084 AH. by Muḥammad ʿAlī b. Shamsiʾd-Din ʾĪrūzābādī ad-Dāruʾs-Salāmī (sic!), surnamed شرایط. Beg. as usual, see No. 10.


15.

The same.

Another copy of the first vol., transcr. at كبحكز in 1151 AH. Beg. as usual, see No. 10.

16.  
The same.  

A very good copy of the second vol. of the same work, dated 1061 AH., by ‘Abdu’l-lah Shīrāzī. Beg. as usual, see No. 10.  

D 202 (II).  

17.  
The same.  

Another copy of the second vol., dat. 1069 AH. Beg. as in No. 10.  

D 203.  

18.  
The same.  

Another copy of the second vol., dating from the beg. of the XIIe. AH. Many lacunas, partly restored in a different handwriting. Beg. as in No. 10.  
S 260 x 175, 200 x 110, ll 23. Or. pap. Ind. nast. Cond. tol. good.  

D 199 (II).  

19.  
The same.  

Another copy of the second vol., also dating from the XIIe. AH. Beg. as in No. 10. Many marginal notes.  
Ff. (518), S 260 x 175, 195 x 100, ll 21. Or. pap. Ind. nast. Cond. good, CFW 1809.  

D 200.  

20.  
The same.  

The third vol. of the same work, a good copy, dated 1022 AH. Beg. correctly:  

حمد وثنائي كده مسبعل ملاك أعلاه بالمغ

Ff. (186), S 290 x 100, 205 x 110, ll 25. Or. pap. Good Khorassani nast. Cond. good.  

D 202 (III).
21.

The same.  
D 194 and D 195.

Vols.: the third (D 194, dat. 1041 AH.), the fourth (D 195, without date), and the fifth (D 194, dat. 1042 AH.), all belonging to the same original set and transcribed by the same scribe. Beg. as usual, in all three, see No. 10 and No. 20.


22.

The same.  
D 195 (III).

Another copy of the third vol., transcr. at Haydarabad in 1064 AH. Beg. as usual, see No. 20.

S 305 x 185, 240 x 135, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1809.

23.

The same.  
D 201.

Another copy of the third vol., dating from the end of the XI or beg. of XIIc. AH. Beg. as usual, see No. 20.

S 235 x 180, 180 x 120, ll 25. Or. pap. Ind. nast. (diff. hands). Cond. good. CFW 1839.

24.

The same.  
D 198.

The fourth vol. of the same work. The date of the copy, 1008 AH., seems very suspicious. Perhaps it has to be read 1080 which appears more probable. Beg. as usual, see No. 10.

S 95 x 170, 175 x 95, ll 17. Or. pap. Ind. nast. Cond. good.

25.

The same.  
D 195 (IV).

Another copy of the fourth vol., dated 1017 AH. Beg. as usual, see No. 10.

S 305 x 185, 290 x 100, ll 23. Or. pap. Ind. nast. Cond. good. CFW 1809.
26.
The same.

A good copy of the fifth vol., dating from the beg. of the XIc. AH. Beg. as usual, see No. 10.

D 195 (V).

S 320 x 175, 220 x 110, ll 23. Or. pap. Good Ind. nast. Cond. good.

27.
The same.

Another copy of the fifth vol., dating apparently from the XIIc. AH. The date given in the colophon, 1001 AH., is highly suspicious, and if the figures themselves are correct, they should probably be read 1100. The name of the scribe appears as مدنی (perhaps to be read مدنی i.e. Muḥammad-ʿAlī, a common colloquial corruption) b. Nūrīʾd-Dīn Muʿallim-i-Dīzfüḥī. Beg. as usual, see No. 10 (although منع pcap is written instead of the correct منع.)

D 196.

Ff. (388), S 300 x 200, 210 x 120, ll 21. Europ. pap. Ind. nast. Cond. good.

28.
The same.

The sixth vol., dated 1070 AH. A good, legible copy. Beg.

جواهر حمد و سبيل و آله شکر بیقاس الم

D 197.

Ff. (351), S 285 x 190, 170 x 115, ll 15. Europ. pap. Ind. nast. Cond. good.

29.
The same.

Another copy of the same sixth vol., dating from the XIIc. AH. Beg. as usual, see No. 28.

D 195 (VI).

Ff. (395), S 295 x 185, 230 x 115, ll 23. Or. pap. Ind. nast. Cond. good.

30.
The same.

An index to the seventh vol., of the same work, dating from the XIIIc. AH.

S 220 x 160, 190 x 120, ll 22. Or. pap. Ind. nast. Cond. good.
31.
The same. D 149.

The Khâtima, or the eighth vol. of the same work, copied towards the beg. of the XIIc. AH. Beg.

در بيان بدائع ومذاع الملك صانع الغ

Ff. (86), S 250 x 140, 190 x 90, ll 21. Or. pap. Ind. nast. Cond. good.

32.
MUNTAKHAB-I-TAWÂRÎKH. D 169.

Various extracts from the Raudatu's-Safâ, dealing chiefly with the dynasties of the Viic. AH. Some portions of the copy are dated 1071 and 1072 AH. This volume is absolutely worthless. It is badly written, without diacritical dots.

S 285 x 125, 220 x 60, ll 15. Or. pap. Bad. Ind. shikasta, coarse and illegible. Cond. tol. good. CFW 1809.

33.
KHULÂSATU' L-AKHBâR FI BIYANI AHWALI 'L-AKHÎYÂR. D 155.

A condensed version of the Raudatu's-Safâ, comp. by Mirkhwând's celebrated nephew Ghiyâthu'd-Din b. Humâmi'd-Din Khwândamîr, d. 941/1535 (see the bibliography regarding him in the next No.). The work, in 10 maqâlât, was completed in 905/1499-1500. See Br. Lit. Hist. III, 434, GIPH 357, Bl I 312, EIO 76-78, RS 30, EB 83-86, Ros No. 15, Pr 397-399, R 96, Fl II 68, Morl 38, etc. Ind. libr, Bh 3, Bk 463, St. No. 2 on p. 4. The copy dates apparently from the end of the X or beg. XIc. AH. It is calligraphically written and beg. as usual:

خلاصة كلمات راويان آخر فتاهلماي عالم قدام الغ


34.
HÂBÎBU'S-SIYAR. D 136.

The first vol. of this important compendium of general history, by the same Khwândamîr, mentioned in the preceding No.,
comp. between 927 and 930/1521-1524. See Br. Lit. Hist. III, 434, GIPh 356-357, Bl I 316-326, EIO 79-99, Br 51-58, RS 31, EB 70-82, Pr 400-403, R 98 seq., Aum 75, Fl II 70, Morl 42-50, etc. Ind. libr. Bk 464-468, St. No. 3 on p. 4. Cf. also Elliott, Hist. of India, IV, 154 seq. Lith. in Tehran, 1271 AH., Bombay, 1273 AH., and later. The copy is dated 1019 AH., but, judging from the type of the handwriting, the date should probably be read 1109 AH. Beg. as usual:

ربنا اتنا مي لدنك رحمة... اطالبف الاخير لالى نثار الله

Fl. (4527), S 215 x 130, 175 x 100, ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

35.

The same. D 138.

Another copy of the same first vol., containing only three chapters, defective at the end. It dates from the XIIc. AH. Beg. as in No. 34.


36.

The same. D 134.

The second vol. of the same work. The copy dates from the XIIc. AH. Defective at the beginning and end.

Fl. (416), S 250 x 140, 165 x 90, ll 21. Or. pap. Good Ind. nast. Cond. bad. The leaves are loose.

37.

The same. D 137.

The third vol. of the same work. The copy, containing the first and the second chapters only, dates from the XIIc. AH., is damaged by dampness, dirty, illegible in many places, and defective at the end. Beg.

يا رب به ثلثي خور Dise Salm كن الالغ

S 215 x 120, 100 x 80, ll 21. Or. pap. Ind. nast. Cond. bad. CFW 1809.
38.

The same.

An incomplete copy of the third vol., containing the beginning of the first, the end of the third and the whole of the fourth chapters. It is otherwise a good transcript, dated 993 AH. Some folios are misplaced and in several places there are lacunas.


39.

The same.

The second chapter of the third vol., dating from the XIIc. AH. Beg. as usual.

S 245 x 160, 190 x 100, ll 25. Or. pap. Ind. nast. Cond. good.

40.

The same.

The third chapter of the third vol. The copy, dating from the XIIc. AH. is defective at the beginning and the end.

S 270 x 165, 175 x 90, ll 17. Or. pap. Ind. Mullai. Cond. good.

41.

TA'RĪKH-I-ALFĪ.

The general history of the Muḥammadan world during the first millennium after Muḥammad's death. It was compiled by the order of Akbar (993/1585), chiefly by ʿAlīnābādī (d. 996/1588), and other historians such as Naqīb-Khān, Badāünī, etc. The first two vols. were revised subsequently (1000/1591–1592) by the same Badāünī, and the third vol. by Jaʿfar Beg Āsaf-Khān (d. 1021/1612). See GPh 357, Bl I 345–347, EIO 110–118, EB 99, Pr 417. R 117 sq., etc. Ind. libr. St. No. 10 on p. 6. (GC I 125). Cf. also Elliott, Hist. of India, V, 150–176. The present copy, dating from the XIIc. AH., contains only a portion of the first vol., dealing with the events of 11–96 AH. Beg. as usual:

S 385 x 220, 260 x 130, ll 21. Or. pap. Good Ind. nast. Cond. good. Vignette. The headings of the narratives of each year, in red, appear only as far as 58 after Muḥammad's death. After this the space reserved for them is left blank.
42.

RAUDATU'T-TĀHIRĪN.

A brief general history from the creation of the world down to 1011/1602 (chronogram روشن), comp., in 5 qisms, by Tāhir Muhammad (b.) Imādi’d-Dīn Ḥasan b. Sultān ‘Alī b. Ḥajjī Muhammad Husayn Sabzawārī. For a detailed description of this work see EB 100 and R 119–121. Ind. libr. Bh 8, St. No. 9 on p. 6. Cf. also Elliott, Hist. of India, VI, 195–209. The present copy dating from the middle of the XIc. AH., contains only 3 qisms and ends with the history of the Safawīs. There are many lacunæ. Beg.

بعدهم محمد باري سبعانه و تعالى الله


43.

MUJMAL-I-MUFAṢṢAL.

A concise general history from the times of the legendary prophets to the beginning of the XIc. AH., by Muḥammad Barārī Ummī b. Muḥammad Jamshīd b. Jabbārī Khān b. Majnūn Khān Qaṣṣāl, who mentions on f. 2 that he transcribed it from his original drafts in 1065/1655. A collation of the contents and the arrangement shows that it is the same work as described in detail in EB 101. Although the copy of the Bodleian library, being defective, does not contain either the title or the author’s name, they both are mentioned twice in the present copy, in the preface, f. 2, and again in the colophon. There is no division into two large sections, suggested by H. Ethé, but the narrative is dissected into short unnumbered chapters. The same Bodleian library possesses also the second vol. of the same work, described in EB 242, comp. in 1079/1668, and dealing with the history of the Persian and Indian Timurides down to 1037/1627. The present copy was transcribed in 1100 AH. by Ghulâm Muḥammad, an inhabitant of Mānde-Kām in کناره پرتاب مالکه و مؤلف, for the author himself, who is called عقول عشرة (in Persian), No. 667.

Beg. of present copy of the Mujmal:

بعدهم الله الذي تعالى شاهه الله

8 275 x 160, 210 x 95, ii 18. Or. pap. Ind. nast. Cond. good.
44.

TAWĀ'RĪKH-I-JADWALĪ.

Chronological tables, from legendary times to 1108/1697, with a short introduction and a discussion on the different eras (ff. 3-7). At the end of the tables there is a list of various dynasties showing the duration of the rule of each of them. The work ends with a khāTIMA. The title appears in the colophon, apparently in the same handwriting as that of the bulk of the book. The author gives his name as ینامعی خليفه (sic) surnamed (مقلب) Muṣṭafā. He says that in 1075/1665, while staying in Baghdad, he found there a work containing chronological tables, written in Turkish, and brought down to ca. 1060/1650. His present work is an amplified translation of them. Copied in 1146 AH., at Arkāt, by Sayyid Afḍal, in the 15th year of Muḥammad-Shāh’s reign. Beg.

FF. (83), S 310 x 295, 230 x 139, ll. 21. Or. pap. Good Ind. nast. Cond. tol. good. Several lacunas and blank spaces. CFW 1809.

45.

HADĪQATU’Ṣ-SAFASTA'.

A large compendium of general history down to 1173/1759, by Yūsuf ‘Ali b. Ghulām ‘Ali. For a detailed description of this work see EB 118. Cf also GIPh 215, R 872, etc. Ind. libr. Bk 480. Lith. Lucknow. The work is divided into a preface, three mujallads, and a khāTIMA, copied in three large vols. towards the end of the XII or beg. XIIIc. AH.:

Vol. I contains the preface, and the history of the world excluding India, ending with the dynasty of the Safawides in Persia. Beg.


Vol. III contains: (1) History of the Indian dynasties. (2) The khāTIMA, divided into two parts: (a) A discussion of various religious and philosophical matters, and (b) An important collection of biographies of poets, saints, etc. Beg.

46. The same. D 142.

Another copy of the second vol. of the same work, dating from the beg. of the XIIIc. AH. It is completely perished in the middle. Beg. as above in No. 45.


2. Historical tradition and legends concerning Muhammad, his companions, contemporaries and the Imams.

47. كتب فتوح ابن اعتم D 67.

KITĀB-I-FUTŪḤ-I-IBN A’THAM.

The history of the first khalifs and the beginning of the Omayyade dynasty, originally comp. in Arabic by Ahmad b. A’tham al-Kūfī (d. ca. 314/926). A part of this work was translated into Persian by Muhammad b. Ahmad Mustawfi of Herat (in the text الترویج) ca. 596/1200, when he died. His translation was shortly afterwards completed by Muhammad b. Ahmad b. Abī Bakr al-Kātib al-Mābarnābādī. See GIPh 358, Bl I 367–369, EIO 131–133, EB 124–126, R 151, Morl 16, etc. Ind. libr. Bh 16, Bk 493, St. No. 18 on p. 8. Lith. Bombay, 1305 AH. The present copy, dated 977 AH., is defective at the beginning. Some lacunas in the middle of the text are restored in a modern handwriting.

S 335 x 225, 260 x 180, ll 21. Or. pap. Good Ind. nast. Cond. good.

48. The same. D 68.


الحمد لله الملك القدائم المنفل المكرم الخ

Ff. (340), S 300 x 195, 200 x 100, ll 19. Europ. pap. Ind. nast. Cond. good.

49. ترجمة مولون مصطفى D 117.

TARJUMA-I-MAWLŪD-I-MUṢṬAFA.

A biography of Muhammad, originally comp. in Arabic by Saʿīd b. Maṣʿūd b. Muhammad Maṣʿūd Kāẓirūnī (f. 3v) some time
between 752/1351 (this year is mentioned in the preface, f. 2v) and
760/1359, the date of the original copy of the Persian translation,
the colophon of which is preserved here. The translator is the son
of the author, 'Affif (probably for 'Affifu'd-Dīn) b. Saʿīd b. Masʿūd,
etc. (Possibly after him this work is sometimes called سیر عقیقی
as in EIO 165). See EIO 165, R 1026 etc. Ind. libr. Bh 17, Bk
484, St. No. 71 on p. 25. The work is divided into 4 qismāt and
a khātima. The copy, which claims to be a transcript of the original
(as stated on f. 1, below the title, از روز نسخه مصنف نوشته), is dated
(in a different handwriting) Bijāpur, 989 AH., by Ismaʿīl b. 'Abdīl-
Qādīr (?). This may be correct, judging from the appearance
of the handwriting. Beg.

حمد و سیاس بی قیاس خدام را که نور تجیر

S 210 x 120, 160 x 75, ll 20. Or. pap. Ind. good nast. Cond. good. Scappy
notes etc. on the 3 initial folios. CWF 1809.

50. معارج النبوة

MAʿĀRIJUʾN-NUBUWWAT.

An extensive biography of Muḥammad, commenced in 891/1486
by Muʿīnu'd-Dīn (b.) Muḥammad Ṭāhir Farāḥī, usually known as
Muʿīn al-Miskīn, d. 907/1502. See GIPh 358, Bl I 383-385, EIO
138-144, EB 128-130, R 149, Aum 100, Fl II 391 etc. Ind. libr.
Bh 23, Bk 486-488, St. No. 57 on p. 22. (GC II 345). Lith.
Lucknow, 1815, Cawnpore, 1882, 1895, Bombay, 1300 AH. The
work is divided into a mugaddima, four rūkns, and a khātima.
The copy was apparently transcribed in the XIc. AH. Beg.

س 355 x 260, 260 x 140, ll 25. Or. pap. Indo-Herati nast. Cond. bad, the paper
is decayed along the marginal lines. Very nice vignette. CWF 1809.

51. The same.

Another copy of the same work, defective at the end. The
colophon of the IIrds rūkn is dated 1033 AH. Scribe Muḥammad
Ṣāḥ b. Muḥammad Bāqir Ṭashkandi. Before the usual beginning
(see No. 50) there is the common invocation:

رحمة الله رحمتن لدنک

S 370 x 260, 265 x 150, ll 27. Or. pap. Ind. nast. Cond. tol. good. An index is
prefixed. Several bad vignettes.
52.

The same.

The introduction (mugaddima) of this work. Copied apparently towards the end of the XII or beg. XIIIc. AH. Beg. as usual, see No. 50.

S 255 x 165, 210 x 100, ll 17. Red or. pap. Ind. nast. Cond. good.

D 301.

53.

روفة الأحباب في سيرة النبي والائماب

RAUDATUL-AHBAB FI SIRATUN-NABI WA'L-ASHAB.

D 188.

The story of Muhammad, his contemporaries, and the twelve Imams, comp. in 888/1484, finally completed in 900/1495, and dedicated to Mir 'Ali Shir, by 'Aţā'u'llah b. Fadlī'llah Jamāl Husaynī, d. 926/1521. See GPIh 358, EIO 145-157, EB 131-133, R 147 sq., Fl II 368-369, Morl 15, etc. Ind. libr. Bh 19-21, Bk 496, St. No. 56 on p. 21, (GC I 466). Lith. Lucknow, 1222 AH. The work is divided into three maqṣads, but this copy, dated 999 AH., by Muhammad (b.) Muḥyī'd-Dīn Banī Isrā'il, contains only the first maqṣad, beg.

الحمد لله الذي مس على المؤمنين الخ


54.

The same.

Another copy of the same first maqṣad, dated 1029 AH. Copyist Ḥasan Muḥammad b. Muḥammad Qāsimī. Beg. as in No. 53.


55.

The same.

Another copy of the first (f. lv-370v) and the second maqṣads of the same work, defective at the end, dated (see colophon on f. 370v) 1060 AH. Scribe Khudā-Qulī b. Mullā Ḥamā Marwī (?). Beg. as above, in No. 53.

Ft. (531). S 255 x 195, 175 x 115, ll 19. Or. pap. Ind. Mullaī. Cond. bad. Injured by dampness, on many pages the text is half effaced. CFW 1809.
56.

The same.

The second maqṣad of the same. Cop. in the beg. of the XIc. AH. (39, probably for 1039 ?), by Yūsuf b. Ḥājjī. Beg. as usual:

لك الحمد يا مسبب الآسياب الغـ

Ft. (111), S 255 x 165, 180 x 115, il 29. Or. pap. Ind. nást. Cond. good.

57.

The same.

Another copy of the second maqṣad, dating from the XIIc. AH. Beg. as above, in No. 56.

Ft. (302), S 245 x 155, 200 x 90, il 20. Cr. pap. Ind. calligr. nást. Cond. good. Scruppy notes on the initial leaves. CFW 1809.

58.

The same.

The third maqṣad of the same, concluding with an alphabetic list of the companions and early followers of Muhammad. The biographies begin, as in EIO 157, with a note on Ḥabīb b. ʿAbd al-Mālīk. This section has a lacuna in the middle and opens with the words:

سّمّى در تَنْبيَنِ احْوَال َتَمّةَ صِحفهِ الغـ

The copy was transcribed in the reign of Shāh ‘Alam (1173–1221/1759–1809), by Qudratul-lah. It is defective in the middle.

ذُكِرَ أَحْوَالِ شَاهِ وَلَّيْتٍ اسْتَدَ اللهِ الغَالِبِ عَلَى ابنِ ʿابِي طَالِبِ الغـ

S 270 x 190, 230 x 110, il 26. Or. pap. Ind. nást. Cond. good.

59.

RAUḌATU’SH-SHUHADĀ.

(GC I 467 and II 355). The copy is apparently incomplete in the middle; dated 1076 AH., by Luṭfu‘l-lah b. (?) 
Beg. as usual.

Ft. (145), S 245 × 140, 195 × 90, ll 17. Or. pap. Ind. nast. Cond. rather bad. Damaged by moisture. CFW 1809.

60.

The same.

D 191.

Another copy of the same work, apparently also dating from the end of the XIc. AH. It is complete. Beg. as in No. 59.

Ft. (454), S 245 × 145, 150 × 75, ll 17. Or. pap. Good Ind. nast. Cond. good.

61.

MAJMA‘U‘L-HUDĀ.

D 303.

It is so entitled in the colophon, but in the preface the title appears as مراجع البداية. Legendary and historical traditions concerning prophets, saints, etc., from the creation of the world to the 12th Imam of the Shi‘ites, Mahdi, who ‘disappeared’ ca. 260/874, arranged in a muqaddima and 40 bābūs. The author is ‘Alī b. Hasan az-Zawwārī, who lived in the middle of the Xc. AH., see EIO 598 and 2691. The copy was transcribed at Patna (?) for Muhammad Ridā Mashhadī, in 1083 AH. The greater portion of the beginning is lost and only one leaf, in a modern coarse handwriting, is substituted for it. Beg. of this restored section:

S 270 × 180, 185 × 100, ll 17. Or. pap. Ind. nast. Cond. tol. good.

62.

MATĀLĪ‘U‘L-ANWĀR.

D 294.

A history of Muḥammad and his immediate successors, comp. in the Xc. AH. by ‘Aūfī b. Nūr (or as is variously given in different MSS. or or عقیف نور or or عقیف نور, عقیف نور, or عقیف نور) Kāshānī. The work is divided into 21 fasāls. See EIO 163–164, EB 141–142, R 1037, etc. Ind. lib. Bh 40, St. No. 69 on p. 25. (GC I 950) The copy dates from the XIc. AH. A few folios at the beginning are lost.
and the book begins in the middle of the table of contents incorporated in the preface.

S 220 × 125, 155 × 75, ll. 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

63.
The same.

Another copy of the same work, dating apparently from the XIIc. AH. Beg.

الحمد لله ... وبعد جناب كبير شموئيل بن موسى بن دكوان الخ

(There is in the margins a poem in Arabic called قصة شموئيل. It will be described separately, in the section dealing with Arabic works).


64.
The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. in a slightly different manner from that of the preceding copy:

الحمد لله ... غزيف ترين بن دكوان زبانية غزيف كور (؟) كاشاني ...

S 180 × 115, 130 × 80, ll. 11. Or. pap. Ind. nast. Cond. good. CFW 1809.

65.

MADĀRĪJU‘N-NUBUWWAT.

An extensive biographical compilation on Muhammad, by the prolific ‘Abdu’l-Haqq Dihlawi, d. 1052/1642. This voluminous work, divided into a preface, 5 qisms and a taknīla, seems to be very rare in European libraries, but fairly common in the East. See R 14, etc. Ind. libr. Bk 490, St. No. 58 on p. 22. Copied in 1048 AH. This date however refers probably to the completion of the work, and, judging from the appearance of the MS., it dates from the end of the XIc. AH. Beg.

هو الأول والاخير الظاهر والباطن الدخ

Ff. (721), S 295 × 170, 200 × 105, ll. 25. Or. pap. Ind. nast. Cond. good. CFW 1809.
66. **MAṬĀLI‘U’L-ANWĀR.**

(This title appears on the fly-leaf of the next copy, written by the same hand as the bulk of the text). It is a section of the *Madāriju‘n-nubuwwat*, dealing with descriptions of Muhammad's personal appearance, dress, fashion of wearing the hair, etc. Cf. R 863, St. No. 61 on p. 23. Copied towards the end of the XII or beg. of the XIIIc. AH. Beg.

_Bismillah al-rhaman al-raḥim_ to God's mercy


67.

The same. D 295.

Another copy of the same, dating from the XIIIc. AH. It is in a hopeless condition, almost entirely perished.

_S 180 × 110, 140 × 60, il 17. Eur. pap. Ind. nast. Cond. very bad. CFW 1809._

68. **MANĀQIB-I-MURTADAWĪ.**


_Fr. (256), S 255 × 150, 195 × 100, il 15. Or. Pap. Ind. nast. Cond. good._

69. **ĀTHĀR-I-AḤMADĪ.**

Legends concerning Muḥammad, his immediate successors, the Shi‘ītic Imams, etc. The title appears on f. 3. The author, Aḥmad b. Tājī‘d-Dīn Ḥasan Sayfu‘d-Dīn Aṣṭābādī, says in his preface, f. 3, that he found the well-known work of similar contents, *Rauḍatū‘l-ahbāb* (comp. 888/1484, see above Nos. 53–58), too lengthy, and, in spite of his old age, he set himself to prepare an
abbreviated version of it. He furnishes no allusions to the date of composition either in his preface or colophon, but, as the present copy was transcribed towards the end of the XIe. AH., he must have been writing in the X or the beg. of the XIe. AH. Probably this particular copy is alluded to in St. No. 63 on p. 24. There is another copy of this work in GC I 1. Beg.

خدايانا زشكوت زبانا كام يافتت الغ


70.

RIYÁDU’L-UNS.

D 206.

A fragment of a detailed biography of Muḥammad. The present copy may be an autograph of the author, whose name is not found in the existent portion of the work, because there are a great many emendations, changes, etc. It is bound in five small vols., but evidently much of it is lost, and many folios are misplaced. It dates from the end of the XII or beg. XIIIe. AH. The existent portion contains:

Vol. I. History of Muḥammad (continued in the next vol.):

Vol. II. (a) Muḥammad’s character (f. 4v): رغبة شبّم در بیان خلق و خلق نبوی and (b) khātimā (f. 109), on M-d’s virtues (در صفات كاملة أنجبت ). This vol. is called here the V1th.

Vol. III. Muḥammad’s customs and practices (f. 2v):

The two other vols. contain partly the general narrative and partly (vol. V) matter dealing with Muḥammad’s companions, wives, servants, poets, etc., but there are no indications as to which section they form. The title of the work is found in some headings, in red ink, and may be regarded as authenticated by the fact of the division of the work into several ra’uđas.

3. History of various dynasties and provinces in Iran and Turkestán.

(a) The Ghaznavides.

TA'RĪKH-I-MAS'UDĪ.


(b) Timur and the Persian Timurides.

ZAFAR-NĀMA.

(not the usual muqaddima), on ff. 1v–10v, which is not found in other copies. Beg.

The original short preface begins as usual (f. 10v):

Ff. originally were 519, but 4 in the beg. are lost and 15 modern added. S 240 x 175, 175 x 110, ll 19. Or. pap. Excellent old Khoras. nast. Cond. very good.

73.
The same. D 238.

Another good copy of the same work, also without the muqaddima. Copied at Bukhārā in 935 AH., by ’Abdu’l-Latīf b. ’Abdī’l-Salām b. ’Abdī’l-Malik Tabrīzī. Beg. as in No. 72.


74.
The same. D 235.

Another copy of a similar type, dated 1055 AH., def. at the beg.

Ff. (334), S 255 x 140, 180 x 80, ll 19. Or. pap. Good Ind. nast. Cond. good. CFW 1809.

75.
The same. D 234.

Another copy of the same, dated 1102 AH., by Bahā’u’d-Dīn. Beg. as usual, see No. 72.

Ff. (100), S 300 x 160, 220 x 90, ll 21. Or. pap. Ind. nast. Cond. good.

76.
The same. D 226.

Another copy of the same, dating from the end of the XI or beg. XIIr. AH., slightly defective. Beg. as in No. 72.

Ff. (410, loose), S 290 x 180, 240 x 100, ll 23. Or. pap. Ind. nast. Cond. bad. Worm-eaten and badly 'repaired'.
77.

The same.

Another copy of the same, dating from the XIIc. AH. Beg. as usual, see No. 72. A note by H. Blochmann on the fly-leaf, and another by A. Sevestre, 1832.

Ff. (257), S 305 × 225, 290 × 135, ll 23. Or. pap. Ind. nast. Cond. good.

78.

The same.

Another copy of the same, bound in two vols., dating from the XIIc. AH. The first vol. begins slightly differently.

على نام تو زبيب نامة فتح ظفر…… حمدًا كثيرًا مبكرة للملك القديس الم


79.

The same.

Another copy of the same, dating from the end of the XII or beg. XIIIc. AH., slightly defective at the end. Beg. as usual, see No. 72.

Ff. (411), S 300 × 170, 185 × 95, ll 15. Or. pap. Ind. ugly shikasta. Cond. tol. good.

80.

The same.

Another copy of the same work. It contains also the rare muqaddima (the only copy in this collection), sometimes also called Iṣṭīāḥ-nāma, comp. in 822/1419. It seems that the copyist treated this portion and the rest of the Zafar-nāma as being quite independent of each other, and therefore placed the latter on the margins of the first vol. of the Raudatu’s-Safā (see No. 14 above). Transcribed at Ḥaydarābād, in 1084 AH., by Shamsu’d-Dīn Muhammad Shūstārī Fīrūzābādī ad-Dāru’s-Salāmī (sic).

The muqaddima occupies ff. 1–71v. Beg. as usual:

انثتِناح تهیه جهانداری، الخ
The main portion of the Zafar-nāma (f. 72v to the end) beg. as usual, see No. 72.

Bd. vol., for measurements etc. see above, No. 14.

81.


Beg. of the I vol.

The II vol. beg.

S 275 x 170, 215 x 105, II 27. Or. pap. Good Herati Ind. nast. Cond. very good. Vignettes. In the second vol. some leaves are bound upside down.

82.

The same.

Another copy of the same work, dating from the XIIc. AH., by Amānuʾl-lah b. Sayyid Shuṭāʾ al-Ḥusaynī. The date appears in the form of the '42nd year of the reign (jūlūs),' probably that of Aurangzīb, i.e. 1111 AH. Beg. as above.


83.

The same.

Another copy of both vols., def. in the middle and at the end, dating from the XIIc. AH. Beg. as usual, see No. 81. Some portions restored by a modern hand.

84.

The same.

The second half of the same work. A modern copy, dating from the XIIIc. AH. Beg.

 сильно Калам حمد وقال ملك علامة الخ


85.

Malfūzât-i-Tīmūrī.

The spurious and miraculously discovered memoirs of Timūr, 'translated' from Arabic by Abū Ṭalib Ḥusayn 'Arīḍī in 1047/1637. See GIPh 360-361, EIO 196-198, EB 150, R 177, Morl 95-96, etc. Ind. libr. Bk 515-516. Cf. also Elliott, Hist. of India, III, 389 and IV, 559. The copy is quite modern, dating from the XIIIc. AH., incomplete at the end. Beg. as usual.

حمد بلغ سبحة الله را كله بمقتضى آية كريمة الله


86.

Malfūzât-i-Sāhib-Qirân.

Another version of the same memoirs of Timūr, rearranged and corrected in the same year, 1047/1637, by order of Shāh-jahn, by Muhammad Afdal Bukhārī. See GIPh 361, Bl I 464, EIO 203, EB 151-152, R 179 etc. Cf. also Elliott, Hist. of India, III, 392. Copied towards the end of the XII or beg. XIIIc. AH. Beg.

حمد فراغ لي شمار نثر في بارك الله

S 320 x 210, 245 x 135, ll 19. Or. pap. Ind. nasy. Cond. good.

(c) The Dynasties of the Safawides and of Nadir.

87.

TA'RĪKH-I-TAHMĀSP.

Memoirs ascribed to the Safawide prince Tahmāsp (930-984/1524-1576). It is very difficult to pronounce definitely as to
whether they are genuine or otherwise. They were recently published, in 1912, by Colonel D. Phillott, in the Bibl. Indica. The present copy was transcribed for Dr. Lumsden by ‘Abdu’l-lah, in 1212 AH. Beg.

سپاس بیقیاس حضرت بادشاهی را الاغ

Ff. (57), S 205 x 125, 160 x 75, II 15. Or. pap. Ind. nasta. Cond. good.

88.

The same. D 53.

Another copy of the same work, probably transcribed from the preceding one, in 1868. Beg. as above.


89.

TA’RĪKH-I-‘ĀLAM-ĀRĀ-I-‘ABBĀSĪ.

The well-known history of the reign of ‘Abbās I, the Safawide (995-1037/1587-1628), by Iskandar Munshi, comp. originally in 1025/1616, but subsequently continued to the death of the Shāh. See GIPH 361, BI I 476-483, EIO 538-554, Br 71-73, RS 59, EB 289-299, Pr 433-436, R 185 sq., Aum 80, Fl II 174, Morl 133, etc. Ind. libr. Bh 52-56, Bk 519-522, St. No. 26 on p. 10. (GC I 132). Cf. also Erdmann, Iskender Munshi und sein Werk, ZDMG, XV, pp. 457-501. Lith. in Tehran. A good copy, transcribed at Mashhad in 1079 and 1080 AH. by Muhammad Afdal Namī of Tūn. The work is divided into a mugaddima, and two šāhīfās of which the last consists of two maqṣāds. In the present copy, divided into two vols., there are two copies of the second maqṣād of the second šāhīfa:

Vol. I (a) (ff. 1v-181). The mugaddima and the first šāhīfa, beg.

جُنُون نُشر مَصَامِد كَبَرَى الْبَيْتِ الْعَلِيمِ

(b) (ff. 182v–285v). II maqṣād of II šāhīfa, beg.

بعد از حُمد و سِبَال سِحَال أَسْمَان الْعَلِيم


عَفْوِيَانِ مُصَحِّحٌ سَلَطُتُ الْعَلِيمِ
(b) (ff. 666v–800). II maqṣad of II saḥifa, beg. as above, vol. I, (b).


90.

The same. D 244.

Another complete copy, of the same work, also in two vols., dated apparently 1100 or 1110 AH. (here !). The first saḥifa begins somewhat differently from that in the preceding copy:

جَوْرِبُكِ نَشْرُ مُحَامَدَ الْغَمْرَت


91.

The same. D 240.

Another complete copy of the same, in three vols., the last one dated 1216 AH. The middle of the first saḥifa is of more modern origin, written on cheap European paper, which is now entirely perished. Other portions are still in fairly good condition. Beg. as usual, see No. 89.


92.

The same. D 242.

Another complete, but quite modern, copy of the same work, dating from the XIIIc. AH., also in three vols. Beg. as usual, see No. 89. At the end of the 1st vol. there is an appendix with a heading as follows:

ترجمت كتابة تركي كه .... امل أن كتابة را استخدر بيك مششي

در تاريخ عالم أراتي مروج نموذة ... موا لتا سيزي يزندي در بلدة كشيمر نوشته

بالمماس فقير حفير محمد كاظم الكاشاني وترجمه بفارسي نموذة ال...

93.

The same.

Another copy of only the first *ṣahīfa* of the same work, dating from the end of the XIIc. AH. Beg. as usual, see No. 89.

Fl. (238), S 325×175, 290×110, ll 19. Or. pap. Ind. nast. Cond. bad.

94.

TA'RĪKH-I-JAHĀN-GUSHĀ-I-NĀDIRĪ.  

The well-known history of Nādīr-Shāh (1148–1160/1736–1747), sometimes also called Nādir-nāma, Tavārīkh-i-Nādīrī or Ta'rikh-i-Nādīrī. Comp. in 1171/1757 by Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī. See BI I 486 sq., FIO 558–585, RS 65, EB 302–306, Pr 437–439, Ros 140–141, R 192 sq., Aum 81, Mehren 23, Morl. 138, Dorn C. 293, etc. *Ind. libr.* Bh 48–49, Bk 524, (GC II 359), etc. Old translations: (English) W. Jones, 1773, (French) the same, 1770, (German) M. Gadebusch, 1773. Lith. Tehran, 1260, 1263, etc.; Bombay, 1265, 1875; Tabriz, 1268, 1287 etc. Published by A.S.B., Calcutta, 1845. Copied apparently towards the end of the XIIc. AH. (The colophon is effaced). Beg. as usual:

Fl. (273), S 290×140, 170×90, ll 15. Or. pap. Ind. nast. Cond. bad, worm-eaten.

95.

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Many portions are of more modern origin. Beg. as usual, see No. 94.


96.

The same.

Another copy of the same work, dated 1249 AH. More modern, but better than the preceding one. Beg. as usual, see No. 94.

97.

The same. Na. 176. Another copy of the same work, dated 1271 (?) AH. Beg. as usual, see No. 94.

S 345×225, 245×140, ll 17, Or. pap. Ind. nast. Cond. bad. Much worm-
eaten.

98.

FAWĀID-I-ṢAFAWIYYA.

D 255.

A concise history of the end of the Safawide dynasty as well as of the houses of Nādir (1148–1210/1736–1796) and Karim-
Khān Zand (1163–1209/1750–1794), composed in 1211/1796–1797
(chronogram تاریخ), by Abū’l-Hasan b. Ibrāhīm Qazwīnī, who dedi-
cated it to a nobleman of Safawide descent, Abū’l-Fath Muḥam-
mad Khān, who lived in exile at Lucknow. See EIO 567, Br
62, Pr 515, R 133, Morl 137, etc. The work is divided into
two muqaddimās and a khātima. Copied early in the XIIIc. AH.
Beg.

good.

99.

TAḌHKIRA-I-ĀL-I-DĀŪD.

D 88.

(Called also Ziwār-i-Āl-i-Dāūd). A history of the insurrection of Sayyid Muḥammad Mirzā, known as Shāh Sulaymān II, as well as
of the events in which various members of his family took part,
comp. in 1218/1803, by his son Muḥammad Ḥāshim. A detailed
account of the contents is given in RS 64 and R 191–192. Copied
in 1226 AH. by Shāhīb Rām. Beg.


(d) History of the modern dynasties of Afghanistan.

100.

TA'RĪKH-I-KHĀNJAHĀNĪ WA MAKHZAN-I-AFGHĀNĪ.

D 40.

A history of the Afghan tribes from legendary times down to
1021/1613, comp. by Ni'matul-lah b. Khwāja Ḥābībi'l-lah Harawi
and dedicated to Khán-Jahán. It is called here in the colophon (sic) كناراني، and is divided into a mugaddima, seven bābs, and a khātima. See Bl 1 510 sq., EIO 576–577, EB 2025–2026, R 210–212, Morl 74, etc. Ind. libr. Bk 529. Cf. also Elliott, Hist. of India, V, 67; Dorn, History of the Afghans from the Persian of Neametullah, 1829–1836. At the end, on ff. 221–227, there are two appendices: (a) (f. 221).

این کلمه چنین است در بیان سلسله انساب کمترین اعضا العیاد هیست خان الغ

and (b) (f. 224).

نقل المست که بذکی حضرت خواجہ بهمنی کوئی روزی در خاتم خود کنزرنیبدان الغ

(Short anecdotes, connected with Makhdūm-i-Jahāniyān). Copied in 1090 AH. Beg. as usual:

حمدیه که مورخان و قائیع نکار الغ


101.
The same.

D 282.

Another copy of the same work (without appendices), dating from the XIIc. AH. Beg. differently from the preceding copy:

تقدس و تعالی از میان این کوئی فقرة الغ


102.
The same.

D 334.

Another copy of the same work (here called جهانگیر نامه), dated 1272 AH., Peshawar, by Sayyid 'Azīm. Beg. slightly different from No. 100.

حمديه مورخان صائغ نکار الغ

S 265 x 165, 190 x 105, ll 16. Or. pap. Ind. coarse naat. Cond. tol. good.

103.

(رزاله در انساب افغانان) (RISĀLA DAR ANSĀB-I-AFGHĀNĀN).

D 174.

A concise treatise on the genealogical traditions of various Afghan clans and their relationship to each other, in three fasls.
The name of the compiler and the original title of the work (if it ever really possessed one), are not to be found in the present copy. It may be identical in its content with other similar, but also anonymous, productions described in EIO 579 and 580, or that described in Morl 77. The present copy dates from the XIIc. AH. and is defective at the end. The heading of the first fasl is omitted. The second fasl begins abruptly (f. 11):

بسم الله الرحمن الرحيم

The third fasl (f. 22v) is left unfinished. It begins also abruptly:

غَنْشَشْتُي نَا سَهْ فَرْزَنَد دَادُ اللَّه

الحمد لله ... بداته در بيان كفيفت شجرة حسب ونسب الغنائلي

Ff. 23, S 195 x 120, 150 x 90, II 13. Or. pap. Ind. nast. Cond. good.

104.

HUSAYN-SHÁHÍ.


حمد ببعل وذناني بيد سزار أو يادشايمي اسم الالغ


105.

(TA'RÍKH-I-AFGHÁNISTÁN).

An anonymous compilation of the modern history of the Afghans. The work begins abruptly with a narrative of events ca. 937/1530, but deals chiefly with the history of the XII and early XIIIc. AH., to 1251/1835. It also ends abruptly. In the beginning the year 1257/1841 is called هذه سنة, and therefore the work must have been completed shortly after that date. Cf. RS 74. The copy, dating from the end of the XIIIc. AH., is badly damaged by moisture, and a great many pages are effaced and illegible. Beg.

در عالم امكن كه خلاق جهان الالغ

S 225 x 145, 145 x 95, II 11. Or. pap. Ind. coarse nast. Cond. very bad.
106.

KHULĀŠATU'L-AKHBĀR.

A concise account of the adventurous career of Dost Muhammad, the head of the Barakzay tribe of the Afghans, brought down to 1254/1838, by 'Īsmatullāh b. Muḥammad Aslam (?) b. Mir Muḥammad. The work is divided into:

The muqaddima:

I. bāb:

II.

III.

The khāṭima:

Copied towards the end of the XIIIc. AH. Beg.

107.

The same.

Another copy of the same work, also dating from the XIIIc. AH. Apparently a substantial portion of the end of the second and the beginning of the third bāb is lost. Beg. as above.

108.

RODSATU'L-JANNAT FĪ AWWĀFI MADĪNATI'L-HARĀT.

A history of the city and province of Herat, from the earliest times to 875/1474, comp. in 897/1492 by Mu'īnu'd-Dīn Muḥammad az-Zamji al-Isfīzārī. See Br. Lit. Hist. III, 173–174, GIPh 339, Bl I 596–509, EIO 570, RS 94, EB 310, R 206, St. No. 24 on p. 9–10, etc. Cf. also Barthold, Turkestan, II, 58 ; Barbier de Meynard, JA, 5-me s., XVI, 461 sq., XVII, 439, 473 sq., and XX, 268 sq. The work is divided into 26 rađas. The present excellent copy is one of the earliest known, being dated 911 AH. It is in itself an excellent specimen of calligraphic art as it flourished in Herat in the beg. of the Xc. AH. Beg.

PB. (411), S 205 × 160, 170 × 105, ll 17. Or. pap. Excellent Herati calligraphic naskh. Cond. very good. Index in a more modern handwriting.
109.
The same.

Another copy of the same work, also extremely good and calligraphic, dating from the XIIC. AH. It is slightly defective at the end. Beg. as in the preceding copy.

Ff. (238), S 170 x 105, 105 x 60, il 17. Or. pap. Good Pers. nast. Cond. not quite good. Spoiled by dampness.

4. History of India.

(General history of India, and special history of the Sultans of Dehli and the Indian Timurides).

110.

TAJU’L-MA’ATHIR.

D 36.

A history of the Mamluk dynasty of Dehli from 587 to 614/1191-1217, comp. by Hasan (otherwise called Sadru’d-Din Muhammad b. Hasan) Nizāmī. See for a description Bl I 554-556, EIO 209-210, R 239, Fl II 173, etc. Cf. also Elliott, Hist. of India, II, 204, etc. Copied in the XIIIC. AH. Beg. as usual:

محمد و سیاسات بی پی قیاس که قدم شهسوار بالغ

Ff. (328), S 285 x 100, 190 x 96, il 19. Or. pap. Ind. nast. Cond. fairly good.

Note.—Under the same No. D 36 there is a typed copy (in Persian characters) of the same work, on 632 foolscap leaves (written on one side only).

111.

TA’RĪKH-I-FĪRŪZ-SHĀḤI.

D 63.

A history of the reign of the Toghlunicode prince Firūz Shāh (III) of Dehli (752-790/1351-1388), by Shams-i-Sirāj ‘Affīf. See EIO 212-213, R 241, etc., also Elliott, Hist. of India, III, 267-373. Published in the Bibliotheca Indica, 1888-1891. The copy is quite modern, dating from the XIIIIC. AH., defective at the end. The last (the fifth) qism breaks off in the 9th muqaddima. Beg. as usual:

قال الله تعالى وما يعلم تاریخه الغ


112.
The same.

D 62.

Another copy of the same work, still more modern, dating from the end of the XIIIIC. or even the beg. of the XIVIC. AH.
also defective at the end, breaking off in the same 9th *mugaddima* of the fifth *qism*. Beg. as in No. 111.


113.

WAQIĀT-I-BĀBURĪ.

D 324.

The Persian version of the famous memoirs of Bābur, originally written in the Jāghatai dialect of Turkish (called in India 'Turki'), prepared by order of Akbar in 998/1590, by 'Abdu'r-Rahīm b. Bayrām Khān (d. 1036/1626–1627). See GIPh 361, Bl I 559–562, EIO 216–218, Br 86, RS 75, EB 180–183, R 244, etc., where the bibliography of the Turkish original is also given. *Ind. libr.* Bk 549. Cf. also Elliott, Hist. of India, IV, 218–287. Old translations: by J. Leyden and W. Erskine, Memoirs of Zehireddin Muhammed Baber, 1826, repr. 1844; also M. Caldecott, Life of Baber, 1844. See also A. Beveridge, Further notes on Baburiana, JRAS, 1923, p. 75–82, where the more modern bibliography is given. Copied towards the end of the XIIc. AH. It ends as in EIO 216, but one line more is added in a modern handwriting. Beg. as usual:

در ماه رمضان سنة هشتم صد و ثلث و نهان الأغ

Ff. (158), S 245 x 140, 200 x 95, ll 21. Or. pap. Ind. nast. Cond. tol. good.

114.

( TA'RĪKH-I-SALĀṬĪN-I-LŪDI WA SŪRĪ).

D 48.

A history of India covering the period of the Lodi and Afghan dynasties and dealing with their struggles against Babur and Humayun, from the time of Bahlūl Lodi (855–894/1451–1488) to 965/1558. The author of this work, as is plainly stated in the preface (as also in the fragment of the same work, described in R 922, or another copy in Bh 62), was Ahmad Yādgār, who undertook its compilation by order of Dāūd Shāh (d. 984/1576). Unfortunately there is not, for the purpose of comparison, any copy in this collection of another work of similar content, which is entitled *Ta'rīkh-i-Dāūdī* and with which the present work is frequently confounded. The latter, as stated in R 243 and Elliott, Hist. of India, IV, 434 sq., was composed not earlier than 1023/1614 by one 'Abdu'l-lah, and therefore it cannot be the prototype of the present work (see R 922, Elliott, Hist. of India, V, 1–16, etc.), if the statement of Ahmad Yādgār as to his authorship and the order of Dāūd Shāh is correct. The copy is modern, dating
from the end of the XIIIc. AH. Probably incomplete. The last heading is (f. 209) ذکر نتیجه احوال عادشاه انگ (i.e. of Muḥammad V, 960–961/1553–1554). Beg.

شکو سیاس واجب الوجودی را سراست اله


115.

ṬABAQAT-I-AKBAR-SHĀHĪ.

A general history of India, from the early Ghaznavides to 1002/1594, by Niẓāmu’d-Din Aḥmad b. Muḥammad Muqīm Harawī (d. 1003/1594). See Bl I 530–533, EIO 225–232, EB 184–191, R 220 sq., Aum 83, Morl 58–61, etc. Ind. libr. Bh 60, Bk 535, St. No. 28 on p. 11, (GC I 643 and II 361). Cf. also Elliott, Hist. of India, V, 177–476. Publ. in the Bibl. Indica, 1913 and onwards (in progress) in both text and translation. This work, which sometimes is also called Ṭabaqāt-i-Akbar, or Ta’rikh-i-Niẓāmī, is divided into 9 ṭabaqas and a khātima. The copy dates from the beg. of the XIIc. AH. and is probably slightly defective. Beg. as usual:

سیاس رنگت اساس پادشاهان حقیقی را سر ال انگ


116.

The same.

Another copy of the same work, apparently complete, dating from the XIIc. AH. Beg. as in the preceding copy.


117.

DHIKR-I-AḤWĀL-I-SALĀTĪN-I-HINDūSTĀN.

A brief account of various dynasties of the Dakkan brought down to the beginning of Akbar’s reign. It is merely a condensed extract of the preceding work, Ṭabaqāt-i-Akbar-shāhī, as is clearly stated in the preface (از تاریخ نظامی بر سیدل اجمال) as well as in the colophon, where it is called کتاب شیع نظامی. Copied in 1811. Beg.

ذکر احوال سلاتهین هندورستان و مجمع از فتحات اله

S 220 x 150, 170 x 95, II 15. Or. pap. Bad Ind. nast. Cond. good.
118.  
MUNTAKHABU'T-TAWĀRĪKH.  
D 309.

A general history of India, from the first appearance of the Muhammadans down to 1004/1596, by ‘Abdu'l-Qādir b. Mulākshāh Badāūnī (mentioned above, No. 41). See Bl I 534, EIO 233–234, EB 192–194, R 222–223, etc. Ind. līdr. Bk 536. Cf. also Elliott, Hist. of India, V, 477 sq. The contents of the section on biographies of the poets appended to this work are given by A. Sprenger in Spr 55–65. Publ. in the Bibli. Indica, by N. Lees, 1868–1869, and translated by G. S. A. Ranking, W. Lowe, and T. W. Haig, ibid., 1884 and onwards (in progress). Copied towards the beg. of the XIIIc. AH. Beg. as usual:


119.  
The same.  
D 311.

Another copy of the same work, dated 1255 AH. Beg. as in No. 118.


120.  
The same.  
D 309 (bis).

Another copy of the same work, dating from the XIIIc. AH., transcribed by Muḥammad Nāẓīm. An index is prefixed. Beg. as usual, see No. 118.


121.  
The same.  
D 312.

Another copy of the same, from the ascension of Akbar (963/1556) to the end of the work. Transcribed at ‘Aẓīmābād by Jān ‘Alī Khān in 1267 AH.


122.  
AKBAR-NĀMA.  
D 27.

The well known history of Akbar's reign, by Abū'1-Fadl b. Mubārak ‘Allāmī (d. 1011/1602), originally completed in 1004/
1596, but subsequently continued down to 1010/1602. See Bl I 564-578, EIO 235-263, Br 87-91, EB 200-212, R 247, Aum 89-91, Morl 108, etc. Ind. libr. Bh 63, Bk 552-553, Madr 129-131, St. 34 on p. 14, (GC II 336). Cf. also Elliott, Hist. of India, VI, 1-102. Publ. in the Bibl. Indica, 1873-1887, transl. by H. Beveridge, ibid., 1897 and onwards (in progress). Lith. Lucknow, 1284, and later. The work is divided into two books and in some copies, as in the present one, there is found a continuation, by Muhammad Šâli, to the 50th year of Akbar’s reign (1013/1604). Copied at Shâhjahânâbâd, in the 34th year of Shâh-’Alam, i.e. 1206 AH., by Zafar-’Ali. . . . . dârî. Defect. at the beg. of the second book and in some other places. Beg. as usual:

الله أكبر إني حب دينيّم sócّم

Fr. (657), S 350 x 100, 235 x 120, ll. 25. Or. pap. Ind. nast. Cond. good. CFW 1800. Purchase note by H. A. Darell, Lucknow, 30 May, 1792.

123.
The same.

The first book, containing the history of Akbar’s reign from its beginning to the 17th year (980/1572). The copy dates from the XIlc. AH., and is defective at the end. Beg. as usual, see No. 122.

Fr. (417), S 300 x 175, 230 x 120, ll. 21. Or. pap. Ind. nast. Cond. good. CFW 1816. Marginal notes on many folios.

124.
The same.

Another copy of the first book, dating from the XIlc. AH. Beg. as in No. 122.

S 270 x 150, 215 x 110, ll. 19. Or. pap. Ind. nast. Cond. not good.

125.
The same.

Another copy of the first book, defective at the end, also dating from the XIlc. AH. Beg. as in No. 122.

126.
The same. D 28.

Another copy of the first book, dating from the XIIIc. AH., defective at the end and perished in the middle. Beg. as in No. 122.

Fr. (330), S 275 x 165, 210 x 95, ll 17. Europ. pap. Ind. nast. Cond. hopeless.

127.

AīN-I-AKBARĪ. D 5.

The well known work on India, containing a description and a statistical account of the Mogul empire under Akbar, by the same Abū’l-Faḍl b. Mubārak ‘Allāmī, originally forming a third vol. of the preceding work, Akbar-nāma. See GīPh 213, EIO 264–269, Br 92, EB 213–216, R 251 sq., Aum 91, Morl 112, etc. Ind. libr. Bh 65, Bk 554–555. Edited and translated in the Bibl. Indica, 1867–1877, by H. Blochmann (he tr. only vol. I, 1868–1883) and H. Jarrett (tr. vols. II and III, 1891–1910), with an index by W. Irvine. Copied towards the end of the XI or beg. of the XIIc. AH. A huge volume, intended as an édition de luxe. Two full page miniatures are found in the beginning of the book, and one on f. 197; all are of very mediocre quality. Many glosses and notes on the margins. Beg. as usual:

Fr. (220), S 540 x 300, 395 x 170, ll 32. Thick or. pap. Ind. nast. Cond. tol. good.

128.
The same. D 11.

Another copy of the same work, dating apparently from the XIIc. AH. Many marginal notes. Beg. as in No. 127.

Fr. (863), S 440 x 270, 305 x 155, ll 30. Or. pap. Ind. nast. Cond. very good. Vignette.

129.
The same. D 15.

Another copy, dating from the end of the XIIc. AH. Beg as in No. 127.

S 295 x 200, 230 x 120, ll 25. Or. pap. Ind. mullai. Cond. bad. Injured by dampness.
130.
The same.  
Another copy, dating from the end of the XIIc. AH. Beg. as in No. 127.  
Ft. (180), S 310 x 210, 240 x 130, il 16. Or. pap. Coarse Ind. nast. Cond. good.

131.
The same.  
Another copy, dated 1197 AH., Murshidâbâd, by کاہن کانعہ. Beg. as in No. 127.  
S 310 x 200, 210 x 125, il 21. Or. pap. Ind. nast. Cond. good. Bad vignette.

132.
The same.  
Another copy of the same, dating from the XIIIc. AH. A presentation note, dated 1810 is found on the fly-leaf. Beg. as in No. 127.  

133.
The same.  
Another copy of the same, dated 1246/1830. Beg. as usual, see No. 127.  
Ft. (491), S 315 x 220, 220 x 140, il 19. Or. pap. Good Ind. nast. Cond. good.

134.
The same.  
An extract from the same work, with the title احوال هندوستان. The beginning corresponds to f. 139 of the copy described here under No. 129. The copy dates from the XIIc. AH. Beg.  
AZ دیرولد هوس سما الع
Ft. (494), S 200 x 115, 110 x 55, il 10. Or. pap. Ind. nast. Cond. good. Vignette.
135. TA'RĪKH-I-FIRISHTA.

(Also called Gulshan-i-Ībrahīmi, Ta'rikh-i-nauras-nāma-i-Firishta, or, as in the colophon of the present copy, Ta'wārikh-i-Firishta). The well-known general history of India from the time of the first Muhammadan invasion of the country to 1015/1607, or thereabouts, comp. by Muḥammad Qāsim Hindūshāh Astrābādī, surnamed Firishta, who dedicated his work to the prince of the Ṭādil-Shāh dynasty, Ībrahīm II b. Tahmās (987–1035/1579–1626). For details concerning the work and the author see BL I 536–540, EIO 291–302, Br 82–83, EB 217, R 225 sq., Morl 63–68, etc. Ind. libr. Bk 538–539, St. No. 29 on p. 12. Cf. also Elliott, Hist. of India, VI, 207–236 and 532–569. Transl. into English by Briggs, 4 vols., 1829. There were also several old translations of various sections of the work. Lith. Lucknow, 1281, and later. The work is divided into a mugaddima, 12 maqālas, and a khātima. The present copy, apparently complete, was transcribed by Muhammad Amīn in the beg. of the XIIc. AH. Beg. as usual:

بِدْشَ رَجُلُ هَمَّدَ أَنَدْكَانَ بِدْشَ رَجُلَ بَقَالَ هَمَّدَ أَنَدْكَانَ الْغَـمَّ

S 380 x 210, 270 x 140, ll 25. Or. pap. Ind. nast. Cond. good. Bad vignette.

136. The same. D 57.

Another copy of the same work, dating apparently from the end of the XIIc. AH. Beg. as usual, see No. 135.

S 380 x 235, 250 x 135, ll 19. Or. pap. Ind. nast. Cond. very good.

137. The same. D 60.

The first and the second maqālas, of the same work. The copy dates from the XIIc. AH. Damaged at the end.

Fr. (329), S 285 x 165, 230 x 120, ll 19. Or. pap. Ind. nast. Cond. good. CFW 1809.

138. The same. D 61.

The second half of the second maqāla, beginning with the story of the invasion of Timur. Dated 1147 AH.

S 220 x 115, 175 x 95, ll 17. Or. pap. Ind. nast. and shikasta (diff. hands). Cond. tol. good. CFW 1809.
139.
The same. D 69.

The fourth magāla, dealing with the history of Gujrāṭ. Copied towards the end of the XIIc. AH.
S 225 x 140, 175 x 85, ll. 15. Or. pap. Ind. nást. Cond. tol. good.

140.
MA'ATHIR-I-RAHĪMĪ.
D 268.

Memoirs of 'Abdu 'l-Baqi b. Bābā-i-Kurd Nihāwandi, an official under 'Abdu'r-Rahīm Khānkhānān, to whom they are dedicated. They were comp. in 1025/1616 and deal with the politics of the latter part of the reign of Akbar and the early part of that of Jahāngīr. See Br 167-169, R 131, 970, 1089, St. No. 35 on p. 14, etc. Cf. also Elliott, Hist. of India, VI, 237-243. Published in the Bibl. Indica, 1910 and onwards (in progress). It is interesting to note that Rieu (R 1080) and after him Browne (Br 167) place the death of the author in 1042/1632-1633, but in the present copy there is a note of collation with the original (muğābila,) apparently quite genuine, by the author himself, dated 1046/1637. Therefore his death may have taken place after that date. The copy is very good, with many emendations and notes on the margins. Beg:

The work is divided into:
Muqaddima (f. 3), dealing with the ancestors of Khānkhānān:

Four fasils: I (f. 18), dealing with 'Abdu'r-Rahīm’s father and his own youth:

Fasıl II (f. 303v). The main historical section:

Fasıl III (f. 461v ?). (There is probably a lacuna, and the heading does not appear).
Fasıl IV (f. 466v). On Khānkhānān’s children:

Khātima (ff. 478v-756v). An important accumulation of biographical notes on learned men, saints, poets, generals, etc., of that time:

Ft. (756), S 355 x 200, 220 x 125, ll. 25. Or. pap. Ind. nást. Cond. good. There are several lacunas. Index.
141.

The same. D 269.

The khātima only of the same work, corresponding to ff. 478v–756v of the preceding copy, with a short preface. Transcribed in the beg. of the XIIIc. AH. Beg.

جَوْن بَتُوْنِيَّ قَبْيِي وَعَنَّى نَا مَثَنَّى النَّم


142.

JAHĀNGĪR-NĀMA. D 325.

The first, or original version of the memoirs of Jahāngīr from his ascension to the throne (1014/1605) to the nineteenth year of his reign (1023/1613). See BL I 579, EIO 305–308, Br 94–95, RS 77, EB 219–220, R 253 seq., Aum 93, Morl 112, etc. Cf. also Elliott, Hist. of India, VI, 276 seq. Copied in 1253/1837, by Zuhūr ‘Alī. Beg. as usual:

از عَنَّائَات بَيٌّتَهَا الْنِّمَيَ يُكَسَّأَت النَّم

Fl. (170), S 270 × 185, 190 × 110, ll 15. Or. pap. Ind. modern nast. Cond. tol. good.

143.

JAHĀNGĪR-NĀMA. D 50.


لَيْ نُمَّ تَمَّ مَتْ ذَرِيَّتُهَا إِسْرَار رَجُوُّ النَّم

Fl. (107), S 245 × 165, 190 × 110, ll 17. Or. pap. Ind. nast. Cond. tol. good.

144.

JAHĀNGĪR-NĀMA. D 353.

Yet another version of the same memoirs of Jahāngīr, with an introduction by Muhammad-Hādī, who continued them to the year of Jahāngīr's death (1037/1628). See EB 221, R 253–254,

Another copy of the same third vol., slightly defective in the second half and at the end, dating from the beg. of the XIIIe. AH. Beg. as usual, see No. 145.

Another copy of the same third vol., dated 1202 AH. Beg. as in No. 145.

Another copy of the same third vol., dated 1227/1812. Beg. as in No. 145. At the end notes on Jahângîr’s children, ministers, etc.
149.

PĀDŠĀH-ΝĀMA.

The second vol. of the history of Shāhjāhān’s reign, comprising the years 1647–1657/1638–1647, by ‘Abdu’l-Hamīd Lāhūrī (d. 1665/1655). See BI I 586–592, EIO 325–330, Br 98, EB 232–235, R 260 sq., Aum 95, Morl 122, etc. (GC II 353). Cf. also Elliott, Hist. of India, VII, 3 sq. Publ. in the Bibli. Indica, 1866–1872. Copied in the XIc. AH., by Muḥammad Ṣāliḥ al-Kāṭib. It is a kind of édition de luxe, and on f. 1v, at the beginning, it has two lines written in a vertical direction:

Which may mean that these two lines are an autograph of Shāhjāhān. Beg. as usual:

ṣi‘āl al-sādah dar darb kār sāz-e ḡal


150.

The same.

A very short extract from the preceding work, giving a brief note on the administrative divisions of the Mogul empire, corresponding to ff. 394–396v of No. 149. Beg:

ائحولا مملکت هندوستان انگ

The article forms a portion of a large album, consisting chiefly of quotations from various poets.


151.

SHĀHJAHĀN-ΝĀMA.

A history of part of Shāhjāhān’s reign, from its beginning to the eleventh year (1037–1048/1628–1639), written in a highly bombastic and flowery style, by Muḥammad Aḥmād b. Abīl-Husayn Qazwīnī (see f. 8v). It is sometimes also called Pādshāh-nāma. See R 238, Morl 121, cf. EB 236. Ind. libr. Bh 69, Bk 566. Cf. also Elliott, Hist. of India, VII, 1 sq. Copied in 1258/1842, at Benares, by Gangā Prashād. Beg:

152.

'AMAL-I-ŠĀLIH.


شاخصه رخوی چمن بیان و خنده ریزی کلیه سغدی الیم

Fl. (805), S 270 x 175, 200 x 110, II 17. Or. pap. Ind. modern nst. Cond. good.

153.

The same.

Another copy of the same work, containing only the history of the period of 1048-1069/1639-1659. At the end there is an appendix giving biographies of poets, officials, etc. Copied in 1258/1842, by Gangā Prashād. Beg.

جُنی ایام سال یازدهم چلوس الیم


154.

The same.

Another copy of the same work, dealing only with the later period of Shāhjāhān's reign, i.e. from the 21st year to the end (1058-1069/1648-1659). Copied in 1228/1812, by Sik'ha Rām. Beg.

از انجا که تحریف مانثر جلیلی الیم

S 295 x 210, 235 x 130, II 16. Or. pap. Ind. vulgar nst. Cond. good.

155.

LATĀIFU'L-AKBĀR.

An account of Dārā-Shikūh's (d. 1069/1659) military expedition to Qandahār in 1063/1653. The authorship of this work is disputed, but attributed by the best cataloguers to Mirzā Bādi'u'z-Zamān Rashīd Khān (d. 1107/1695-1696). See BI I 593-594, EIO 338-339, RS 78, EB 238-239, R 264-265, 1083, etc. Ind. libr. Bk 566, St. No. 43 on p. 17. Cf. also Elphinston, Hist. of
India, fifth ed., p. 587. In the present copy there is a note, on the fly-leaf, by S. H. Elliott, to the same effect. Copied towards the end of the XIIc. AH., but the beginning and end are in a more modern handwriting. Beg.

محمد بپیصدیته ایواب فتح بر روی بادشاهی تووناد کشاد آل


156.

The same. D 350.

Another quite modern copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy.


157.

FATHIYYA-I-'IBRIYYA.

A history of military operations in Kūchbīhār and Assam, in 1072–1073/1662–1663, under the leadership of Khānkhanān Muhammad Sa'id Ardistānī, surnamed Mīr Jumla, written by Ahmad (b.) Muhammad Wali, usually called Shihābu'd-Dīn Tālish. The author, as stated on f. 86v, composed it in 1073/1663. This treatise is often also called Ta'rīkh-i-'Ashām, or Ta'rīkh-i-Mulk-i-'Ashām, or 'Ajība-i-Gharība, or Fathīyya-i-'Ibratiyya. See Bl I 598, EIO 341–343, EB 240–241, R 266 sq., etc. Ind. libr. Bk 573–575, St. No. 45 on p. 18. Cf. also Elliott, Hist. of India, VII, 265–269. H. Blochmann, JASB, vol. XLI, p. 51 sq. It is divided into a mugaddima and two maqālas. Copied in the XIIc. AH. Beg. as usual:

جدت نا معدود حمد ملازم حضرت الیک

Ft. (87), S 245 × 140, 185 × 85, ll 15. Or. pap. Ind. calligr. nast. Cond. tol. good.

158.

The same. D 73.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in No. 157.

159. ZAFAR-NĀMA-I-ĀLAMGĪR-GHĀZĪ. D 239.

A history of the first five years of Aurangzīb's reign (1068-1073/1659-1663), sometimes also called Waqīāt-i-Ālamgīrī. The real author of this work remains unknown, but it is usually supposed that he was 'Āqil Khān Rāzī (d. 1108/1696). See EIO 345-346, Br 99, R 265, etc. The present copy, slightly defective, is dated 1252 AH. Beg. as usual.

Ft. (55), S 250 × 145, 205 × 110, ll 16. Or. pap. Ind. good nast. Cond. not good, damaged in the beginning.

160. ĀLAMGĪR-NĀMA. D 245.

A history of the first ten years of Aurangzīb's reign (1068-1078/1659-1668), comp. by Muhammad Kāzīm b. Muḥammad Amīr Munshī (d. 1092/1681). See Bl I 595-597, EIO 347-357, EB 243-244, R 267, 1083, Aum. 97, Morl 125, etc. Ind. libr. Bk 576, St. No. 38 on p. 15. Cf. also Elliott, Hist. of India VII, 174. Published in the Bibl. Indica, 1865-1873. Copied apparently in the beg. of the XIIc. AH. Beg. as usual:

Ft. (640), S 280 × 140, 225 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. CWF 1809.

161. LUBBU'T-TAWĀRĪKH. D 265.

A condensed version of Fīrishta's well known history (see above Nos. 135-139), to which is added a supplement, dealing with the political life of India in the XIc. AH., down to 1101/1690. It was compiled in 1106/1694-1695, by Rāe Bindrāban, son of Rāe Bhārāmal. The work is arranged in 10 fasls. See EIO 358-361, EB 245, R 228 etc. Cf. also Elliott, Hist. of India VII, 168. Copied towards the end of the XIIc. AH. Beg. as usual:

A general history of India from the earliest times down to the accession of Aurangzib (1068/1659), compiled in 1107/1695 by Sujăn Rāy (in the colophon of this copy with the nisba Bahāndārī) of Patyāla (in the colophon تریا). He added subsequently a brief note on Aurangzib's reign, its duration and principal events. His sources, mostly well known histories, are enumerated on ff. 4v–5v. See for a detailed description of this work EIO 362–364, EB 246, R 230, Aum 84, Morl 69–71, etc. Ind. libr. Bk 540, Madr 128, (GC II 342, 343). Cf. also Elliott, Hist. of India VIII, 5. Copied in the 9th year of Muḥammad Shāh's reign, i.e. 1140/1728. Beg.


The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 162.


A history of the reign of Aurangzib (1068–1118/1659–1707), by Muḥammad Sāqī, surnamed Musta‘idād Khān (d. 1136/1724), who completed it in 1122/1710. See Bl I 600–601, EIO 365–369, EB 247, R 270, 1083, Morl 127, etc. Ind. libr. Bh 76, Bk 578, St. No. 39 on p. 15. Cf. also Elliott, Hist. of India VII, 181. Publ. in the Bibl. Indica, 1870–1871. The work is divided into two parts of different size:

The first deals with the first ten years of the reign, beg.

The second part (f. 29) deals with the remaining 40 years, and opens with:

Copied in 1(1)54 AH.

165.

The same. D 270 (bis).

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as usual, see No. 164.

S 330 × 190, 240 × 120, II 17. Or. pap. Ind. nast. Cond. not good.

166.

The same. D 271.

Another copy of the same work, dating from the end of the XII or beg. of the XIIIc. AH. Beg. as in No. 164.


Chronological tables of the Indian Timurides, from Timur himself to Shāh-ʿĀlam (1119-1124/1707-1712). Composed by Muhammad Ḥādī Husaynī Ṣafawi, surnamed Shāh-Mīrzā, or Mīrzā Mahdi Khān Ṣafawi, as stated in a short preamble, placed above the tables. Copied towards the end of the XIIc. AH. Beg. (of the introduction):

"سياس بقيقس سراور مالک الملکیست الع"

Fr. 2, S 470 × 265. Or. pap. Ind. nast. Cond. good.

168.

TADHKIRA-I-SALATIN-I-CHAGHATA.

A history of various branches of the house of Timūr, with special reference to the Indian Timurides, down to 1137-1138/1724-1725. The author, Muhammad Ḥādī, surnamed Kāmwar Khān, commenced this work after having completed another, Haft Gulshan (See EIO 394, etc.). See Bl I 605-612, EIO 395, R 274, 924, 1084, Morl 99, etc. Ind. libr. Bh 77-78, Bk 591. Cf. also Elliott, Hist. of India VIII, 17-20. It is divided into two parts:

The first, covering the period from Timūr to the end of Jahangir’s reign (1037/1628), Beg.

The second part begins with the reign of Shāhjahān and ends with the sixth year of Muḥammad Shāh, i.e. 1137-1138/1724-1725. Beg.
The date of the copy, almost illegible, is something like 1122, which is impossible. Probably it should be read 1202 or 1212 AH.

S 280 x 170, 250 x 130, ll 30. Or. pap. Ind. nast. Cond. tol. good.

169.

MUNTAKHABU'IL-LUBĀB.

D 314.


جہان جہاں شکو نسب انزورن از فیاس الغ

Ff. (433), S 385 x 230, 245 x 140, ll 27. Or. pap. Ind. nast. Cond. good.

170.

The same.

D 344.

Another copy of the same second vol., slightly defective at the beginning and end, and dating from the end of the XII c. AH. Also ending with the 14th year of Muhammad Shāh. Beg. as in No. 169.

Ff. (468), S 315 x 175, 250 x 125, ll 18. Or. pap. Ind. nast. (diff. hands), Cond. good.

171.

The same.

D 315

Another copy of the same second vol., transcribed towards the end of the XII c. AH. It is divided into two parts: the first, coming down to the 31st year of the reign of Aurangzīb (beg. as above, in No. 169), and the second, from the 32nd year of Aurangzīb down to the 14th year of Muhammad Shāh, beg.

ذکر سواح ایام فرمین روای المغ

172.

The same. D 54.

Another copy of the second part of the second vol., dated 1194 AH. Beg. as in the preceding copy, No. 171, II.

Ff. (367), S 250 x 165, 185 x 100, II 15. Or. pap. Ind. nast.-shikasta (diff. hands). Cond. tol. good.

173.

The same. D 120 and D 37.

A very defective copy of the same work, bound, for some obscure reason, in two vols. The folios are badly misplaced, and various sections intermixed. Perhaps if the leaves were rearranged and put in order it would make a valuable copy, because it may be one of the oldest extant. The colophon in D 120 is dated 1046 (i.e. 1146) AH., and the appearance of the handwriting makes it probable that this date is correct.


174.

SIYARU’L-MUTA’AKHKHİRİN.

The well known history of India covering the period from 1118/1707 (death of Aurangzib) down to 1195/1781. Completed shortly after the latter date by Ghulâm Husayn b. Hidâyat ʿAlî Khân b. ʿAlîmîl-lah b. Faydîl-lah at-Tabâtabâî. See EIO 416-421, Br 101–102, EB 265, R 280–281, Aum 85, Morl 105, etc. Ind. libr. Bk 582–584, (GC I 504). Cf. also Elliott, Hist. of India VIII, 194 sq. Lith. Lucknow, 1283, printed in Calcutta, 1833. The introduction was printed in Calcutta, 1836. There was an old transl., by Hâjjî Muṣṭafâ, Calcutta, 1789, partly revised and published by J. Briggs (Or. Tr. Fund, vol. I, 1832; only one vol. appeared). The present copy, dating from the XIIIc. AH., contains only the Muqaddima, dealing solely with the history of the last years of Aurangzib’s reign. Beg.

FF. (229), S 390 x 220, 235 x 155, II 31. Or. pap. Ind. nast. Cond. good.

175.

The same. D 150.

The second vol. of the same work (or, according to EB 265, the third), containing the history of 1153–1195/1740–1781. In
the colophon it is called دفتر سبیع. Copied early in the XIIIc. AH. Beg. as usual:

محمد وثنامی پادشاه علی الاطلاق الغ

Fl. (63), S 305 x 235, 250 x 160, Il 29. Or. pap. Ind. nast. (very similar in handwriting to the preceding copy, but apparently not identical with it). Cond. good.

176. SHĀH-‘ĀLAM-NĀMA.

A history of ‘Alamgir II (1167–1173/1754–1759) and Shāh-‘Ālam (asc. 1173/1759), down to 1203/1788, composed in a very bombastic and inflated style by Ghulām ‘Ali Khān b. Rūshāni’d-Daula Bhak’hāri Khān Rustamjāng. The work is sometimes also called A’in-i-‘Ālam-Shāhī, Ta’rikh-i-‘Ālam-Shāhī, or Sharaf-nāma. See Bl I 615, EIO 424, EB 266, R 278 and 281. Cf. also Elliott, Hist. of India VIII, 393. Publ. in the Bibl. Indica, 1912 and onwards (in progress). The present copy, dating from the end of the XIIIc. AH., contains only the first vol., completed ca. 1200/1786, dealing with events which took place before 1185/1771. Beg.

محمد بهداد احمدرا رسد گی میرزا ادراک الغ


177. ‘IBRAT-NĀMA.

A detailed account of the reign of Shāh-‘Ālam, from its beginning in 1173/1759 down to 1206/1792. It was compiled by Khayru’d-Din Muḥammad Allāhābādī (d. ca. 1243/1827), to whom belong also some works on the history of Jaunpūr and Benares (see Nos. 202–204 in this cat.). It is dedicated to Marquis R. Wellesley (f. 3). See R 946, Elliott, Hist. of India VIII, 237–254. Ind. libr. Bk 587–589. Copied in 1217 AH., in three vols. (according to the colophon of the third vol., at Jaunpūr, for Capt. H. Lane نامه).

Vol. I (ff. 286) contains (a) the mugaddima, on Shāh-‘Ālam’s ancestors and predecessors, beginning with Timūr (ff. 1v–51bis), beg.

کوکاکون سنائش پادشاهی را سرد الغ

(b) the first daftar, dealing with the history of the first 20 years of Shāh-‘Ālam’s reign (ff. 52–286v), beg.

دفتر اول، عبور نمودنی شاهزاده علی کوکاکون شاه عالم الغ
Vol. II (ff. 265) and III (ff. 218), contain the second daftar, dealing with the history of 1193–1206/1779–1792. It ends with a promise to continue the narrative in the fourth mujallad.

Beg. of the first half:

أَتَأَذَّنَتِ الدُّوَّارُ أَمْرًا إِنْدَلَّى سَالَ بِهِ، سَالِبَةُ وَيْمَ الْخَمْمِ.

Beg. of the second half:

ثُمَّ قَدْ بَدَّلُ الْأَمْرَ عَظَمَ دُوَادُ الْخَمْمِ.


178.

The same.

Another copy of the same work, containing the muqaddima, the first daftar, and the first half of the second daftar, incomplete at the end. On f. 2 it is stated that the work is dedicated to H. Colebrooke, and not to Marquis R. Wellesley (as in the preceding copy). Transcribed towards the middle of the XIII c. AH. Beg. as above, in No. 177.

S 300 x 190, 235 x 130, ll 17. Or. pap. Ind. nast. Coarse Ind. nast. Cond. good. Index. Note on the fly-leaf.

179.

HAQIQAT’HĀ-I-HINDÜSTĀN.

A treatise dealing with the statistics of the revenues of various provinces of India, by Lachmi Narāyan, surnamed Shafiq, of Aurangābād. See EI Q 426, R 238, etc. Ind. libr. Bk 543. He compiled it, as stated in the preface, in 1208/1794 (or, as Rieu and Ethé mention, in 1204/1790), for Capt. William Patrick, and arranged it in 4 maqālas. For another work of the same author see No. 196 in this cat. Copied in 1288/1871 by Muḥammad Ḥasan. Beg.

Bعده محمد جهاندار جان آفرین اللّه


180.

TADHKIRATU’L-MULŪK.

A brief review of the dynasties which ruled in various parts of India up to 1208/1794. The author’s name is not to be found.
The present work has apparently nothing to do with the compilation with a similar title described in EIO 409. It is divided into five ḅābs as follows:

باب اول، در ذكر فرمین روانی، که از وایست، دیکر بهند لشكر شیدند;
باب دوم، در ذكر فرمین روانی، مملک هندوستان;
باب سوم، در ذکر سلطانی تیموریه;
باب چهارم، در ورود، ماهی، انگریز، و وایست خود در مملک هند;
باب پنجم، در احوال سکنیان و اندیار، ظهور این، کرو، در پی اعل اقام، مرتبه;
Copied towards the middle of the XIIIc. AH. Beg.

نجم و نصلی و نسم بعده حمد و نعیت الله

S 235 x 150, 200 x 100, II 17. Or. pap. Ind. nast. Cond. good.

181.

MA·DANU·S-SA·ĀDAT.


حمیدیه از قوایی به‌سری، آید، کونه، معمری را، یالغ


وقائع سال شانزدهم، الاغ


وقائع سال دوج ماه، و چهارم، از، مبدای جلوس الاغ

Vol. IV. From the year 1119 to 1218/1708–1803. The khāṭima, which should contain a description of India breaks off at its beginning. Beg.

جلوس، میمونت، پابوس، حضرت، معظم الاغ

182.
TA'RĪKH-I-MUZAFFARĪ.


183.
The same. D 71.

Another copy of the same work. The narrative is continued down to 1225/1810. Transcribed in 1295/1878 by Muḥammad Amjed for H. Blochmann. Beg, as in No. 182. It is interrupted at the year 1172/1758, and a note is inserted. Another note, on Nānak, is appended at the end.


5. Histories of various provinces and local dynasties of India.

184.
CHACH-NĀMA.

Legendary tales of the ancient history of the province of Sind, its conquest by the Arabs, the adventures of Chach, a brahman, and so forth, believed to have been originally written by Muḥammad b. Qāsim (ca. 92/710), in Arabic. They were translated into Persian by Muḥammad 'Ali b. Ḥāmid b. Abī Bakr Kūfī, in 613/1216. The book is variously designated as Ta'rīkh-i-Hind wa Sind, Minhāju'd-dīn, Minhāju'l-mulūk wa'd-dīn, Minhāju'l-masālik, Fath-nāma, and even Ta'rīkh-i-Qāsimī (as in a note by Blochmann on the fly-leaf of this copy). See Bl I 630, EIO 435, R 290, 948, etc. Ind. libr. Bk 597. Cf. also Elliott, Hist. of India I, 131–211; some extracts were translated by T. Postans in JASB,
vols. VII and X. Copied by Muḥammad Ḥasan, son of Chānd-khān, in (1288)/1871. Beg as usual:

اِعْنَافُ حَمَد رَسَالَةٌ وَأَنْوَاعُ شَكْرٍ النَّجَاحِ


185. TAʾRĪKH-I-SIND.

A brief history of Sind from the time of the Muḥammadan conquest to that of Akbar’s annexation of this province. It was composed and dedicated to Akbar by Muḥammad Maʿṣūm b. Sayyid Ṣafā’ī Tirmīdhi Bhakārī, with a takhallus Nāmī (d. 1015/1606). The work is divided into four jus’. See EIO 436–437, Ros 366, R 291, 949, Morl 72, etc. Ind. libr. Bk 599. Cf. also Elliott, Hist. of India I, 212–252. A good copy, dated 1046 AH. Beg, as usual:

بَعْضُ مَكاَتِبِ صَانِعِ دَارَ أَكْبَرِ عَالِمٍ النَّجَاحِ

Ff. (125), S 235 x 150, 170 x 80, ll 17. Or. pap. Ind. calligr. naut. Cond. tol. good. Marginal notes. Vignette.

186. NAẒĀRATUʾS-SIND.

A historico-geographical review of the province of Sind, by Lieut. T. Postans (Personal observations on Sindh, London, 1843), translated into Persian by Bishan Narāyan, who added a few notes on the events of the subsequent period up to 1858. Copied in (1276)/1859. Beg:

بَعْضُ ذِكْرِ اَلْحَمْدِ وَرَفْعَهُ رَسُولِ مَجَالِدِ النَّجَاحِ


(b) Hazāra.

187. TAʾRĪKH-I-HAZĀRA.

A history of the Hazāra state from the earliest times, with particular reference to the period from 1819 to 1849, written by Maḥtāb Sing’h, a Government official in that district. See EIO 506. The copy is very badly written, transcribed towards the end of the XIIIC. AH. Beg.

وُرَيَلَ آٰنِ قَاتِرِ بِيْجُوْنِ النَّجَاحِ

(c) G'hakar.

KAYGAUHAR-NĀMA.  D 171.

A history of the G'hakar tribe, with special reference to the Muhammadan saints who belonged to it, down to 1137/1725, by Dūnchand Bālī. See R 1012–1013. Cf. also JASB, vol. XL, 67–101. Copied towards the middle of the XIIIe. AH. At the end several spiritual pedigrees are appended. Beg.

لِي رِزق رَسَالِ زِيْدِ زِيْدَ لا رِبْب الْغَنِّ

Fr. (48), S 235 x 140, 190 x 100, II (varied). Or. pap. Ind. vulgar nast. Cond. not good. Notes on the fly-leaf.

(d) Kashmir.

GAUHAR-I-'ĀLAM.  D 66.

(Or Gauhar-nāma-i-'Ālam, as it is often called instead of by its full, but hybrid title كُوْهُر عَالِم تَحْقِيق لِلشَّاهِ). A history of Kashmir from the remotest antiquity to 1200/1788, or thereabouts, by Abūl-Qāsim Muḥammad Aslam, surnamed Mun'īmī, son of Muḥammad Aʿzam-kūl, surnamed Mustaghni (see f. 4v). The work is dedicated to Shāh 'Ālam (1173–1221/1759–1806), and was originally composed in 1160/1747, but subsequently completed ca. 1200/1786. See RS 85, EB 320, R 956–957, etc. It is divided into a muqaddima (containing a general description of Kashmir), six ṭabaqas and a khātima. Only five ṭabaqas are found in the present copy (as well as in the others known), namely: I. Prehistoric period. II. The early legendary dynasties down to the introduction of Muhammadanism into the country. III. The dynasty of Shahmīr. IV. The dynasty of the جَكْن (Xc. AH.). V. (incomplete) The period of the Timurides. (The sixth ṭabaqa should deal with the period of the Afghans, and the khātima—with the ‘wonders,’ عَجَائِب, of Kashmir). The present copy, dating from the end of the XII or beg. of the XIIIe. AH., breaks off with the year 1149–1150/1737–1738. Beg.

نَافِعَةُ تَوْارِيْهِ اِبْداع وَ اخْتِرَاع عَالِم الْغَنِّ

S 220 x 185, 170 x 115, II 15. Or pap. Ind. nast. Cond. tol. good.
190.

(Balgrām.

TABŠIRATU'N-NĀZIRĪN.

A history of Balgrām down to ca. 1182/1768, containing a great deal of biographical information concerning various notable men who were natives of that province. The author, Muḥammad b. ‘Abdi‘l-Jalîl b. Ahmad Balgrāmî, completed it in 1182/1768. See R 963–964, etc. Ind. libr. Bk 606. Copied in 1290/1873 by Muḥammad Ḥasan son of Chând Khān. Beg.

al-hamd ẓlll-r schlsh-brn l-lgw-ul-lm


191.

TA'RĪKH-I-MANŞŪRĪ.

A history of Balgrām down to the end of the XIII c. AH., with full references to contemporary historical events in India generally, by ‘Alī b. Ṭufayl ‘Alī Khān b. Mubārizī’l-Mulk Iḥti-shāmu’d-daula Balgrāmī. The book is divided into:

مقدمه، در ذكر مجمل حال حضرت نوح الخ
مطلب اول، در ذكر سلطانين اولاد جام (خام؟) بن نوح الخ
مطلب دوم، در ذكر سلطانين اسلام كا از طرف سلطانين دهلی دریان
ملک آمدہ,
مطلب سوم، در ذکر ناظمان بنک کا از طرف سلطانین بابریہ (آمده) الخ
خاتمه، در ذکر نسب والا حسب نواب... دانم مناظم صونت بنک

(i.e. ):

سيد منصور علي خان نصرت جنک

to whom the book is dedicated.

Copied in (1284)/1867, by Ḥāfiz Muḥammad, from a MS. belonging to the R.A.S.’s library, for S. Liney, as stated in a note on the fly-leaf. At present the greater portion of the MS. is entirely decayed. Beg.

سیاس انزینی از حمد ولدی را البغ

192.
The same. D 74 (bis).
A partly written and partly typewritten (Persian type) copy of the decayed portions of the MS. noticed in No. 191, transcribed on foolscap European paper a few years ago.

(f) Oudh.

193.
IMĀDU’S-SA’ĀDAT.


(g) Rohillas.

194.
TA’RĪKH-I-FARRUKHĀBĀD.


(h) Gujrat.

195.
MIR’ĀT-I-SIKANDARĪ.

A history of Gujrat during the period 810–1000/1407–1592, arranged according to the reigns of the twelve princes of the dynasty of Muẓaffar Shāh I (799–814/1396–1411). It was comp. ca. 1020/1611 by Sikandar b. Muḥammad Manjhū Akbar. See
62 HISTORY OF THE DECCAN. HISTORY OF THE MARATHHAS.


الحمد لله الذي جعل فرداً من افراد البشر الم


(i) Deccan.

196.

MA’ĀTHIR-I-ĀŞAFĪ.

A history of the Āṣafīs, or Nizāms, of the Deccan, from Āṣafjāh I (born 1082, d. 1161/1671–1748) down to the begining of the reign of Nizām ʿAlī Khān Bahādūr Āṣafjāh II (asc. 1175/1761). It was comp. in 1208/1793 by Lachmi Na'ārāyan, with a takhallus Shafīq, of Aurangābād, an author of several historical works (cf. in this connection EIO 468, also No. 179 in this cat.). See EIO 468, R 1039. Cf. R 1083. Copied in the beg. of the XIIIe. AH. Defective at the end. Beg.

جواهر معجم نظر مالک الملكي الم

Ff. (530), S 220 x 120, 150 x 75, ll 12. Or. pap. Ind. nast. Cond. tol. good.

197.

TADHKIRA-I-NIRMAL.

A history of Nirmal, a fortress in the district of Haydarābād. It was comp. in 1232/1817 by ʿAbdu'r-Razzāq b. ʿAbdi'n-Nabī, of Nandār, at the request of S. J. Malcolm. See EIO 469, R 327, etc. Copied in 1316 AH. by Muhammad... Muḥyī’Dīn b. Muḥam-mad Mašūm. Beg.

الحمد لله وحيدة وصلوات علي النبي الن


(j) Marathhas.

198.

(MAJMŪ‘A DAR ĀHWĀL-I-MARATHA).

A collection of extracts from various historical works dealing with the rise of the Marattha chiefs in Central India. It entirely
corresponds in content with the similar collection described in EIO 490. The works from which extracts are given are: (1) *Khāzāna-i-Āmira* (see further, No. 232 in this cat.), five extracts (ff. 1-7, 8-14v, 16-22v, 24-25, 26-31v). (2) *ʿAlamgīr-nāma* (see above, No. 160 in this cat.), extracts on ff. 32-49v, and 50-52v. (3) *Taʿrīkh-i-Rūhilahā* (ff. 54-64). A history of the Rohilla chiefs, not yet identified. (4) *Taʿrīkh-i-Marātha* (ff. 65-92), a history of the Marathas from the rise of their state to 1191/1680, by an anonymous author. See EIO 485, R 327, etc. Beg.

Copied towards the end of XIIIc. AH.

Ff. 92, S 310 x 195, 250 x 140, ll 18. Europ. pap. Ind. modern nast. Cond. bad. Advancing decay.

(k) *Mysore.*

199.

**NASAB-NĀMA-I-RĀJAHĀ-I-MAYSŪR.**

A sort of catalogue of the various rulers of the Mysore and Nagar states, showing their names and the numbers and names of their children, wives, etc., etc. It was originally comp. in the language spoken in the Carnatic, but subsequently translated into Persian by Asad Anwar and Ghalâm Husayn, by order of Tipū, a ruler of Mysore, in 1212/1798. See EIO 514, Morl 86-87, etc. Copied in the XIIIC. AH. Beg.

ار حضرت لامع الفور حضرت ظلم لله المغ

S 190 x 125, 130 x 65, ll 12. Or. pap. Ind. nast. Cond. good. CFW 1809.

200.

**NISHĀN-I-ḤAYDARĪ.**

A history of Ḥaydar ‘Alī and his son and successor, Tipū, local chiefs of Mysore. Comp. in 1217/1802 by Husayn ‘Alī b. Sayyid ‘Abdīl-Qādir Kirmānī. See EIO 522, Br 105, R 331, etc. Cf. W. Miles, The History of Hydur Naik, 1842, (Or. Tr. Fund), and The History of the reign of Tipu Sultan, 1844 (ibid.), by the same. Copied in 1231 (!) AH. Beg.

شنآن حیدری

201. (l) Kurg.

(TA'RĪKH-I-KŪRG).

A history of Kūrg, from 1047 to 1222/1637-1807, compiled from Canarese and Persian sources by Husayn Lūhānī, by order of Mahārāja Vir Rājendra Vadiyar (asc. 1211/1796). See EIO 533, R 333, etc. Copied towards the end of the XIIIc. AH. Beg.

بعد از حمد و ستاتش ابزر متعلل الغ

S 210 x 160, 180 x 120, ll 11. Eur. pap. Ind. nást. Cond. tol. good. Between the folios blank leaves are bound (probably for notes).

202. (m) Jaunpur.

(TA'RĪKH-I-JAUNPŪR).

A description of the antiquities, remarkable buildings, and topography of the city of Jaunpūr, together with a brief history of the province. Comp. in (1211)/1796 by Khayru'd-Dīn Muḥammad Allahābādī (the author of Ibrāt-nāma, see Nos. 177-178 in this cat.), who died ca. 1243/1827. See EB 283, R 311. The work is divided into two bābs, the first dealing with the history, the second with the topography of the city and other matters. Copied in 1253/1837 by Wilayat Husayn 'Azīmābādī. Beg.

بعد حمد و صلوات فقير خليل الود الابادي الغ


203. TADHKIRATUL-'ULAMA.

Another work by the same author, dealing with similar matters, dedicated to Marquis R. Wellesley (d. 1842). It is divided into four sections: (1) A brief sketch of the history of the city. (2) Biographies of various learned and notable men, who were natives of Jaunpūr. (3) Notes on the antiquities, various remarkable buildings, mosques, and so forth, of the city, and (4) An autobiography of Khayru’d-Dīn. Copied towards the end of the XIIIc. AH. Beg.

ضَبِيل عَالِم الغَيِّب اَلْحاَثِيذ تَحْرِير الْغَيْب

Ff. (44), S 230 x 150, 170 x 95, ll 15. Or. pap. Ind. nást. Cond. good.
204.

TUHFA-I-TĀZA.

A history of various zamīndār families of the district of Benares, down to 1195/1781, by the same Khayru’d-Dīn Allahābādī (cf. Nos. 177–178, 202–203 in this cat.). See EIO 483, 2842, R 964, etc. Ind. libr. Bk 607. Copied in 1253/1837. The MS. contains only three out of the original five bābs, as do also the MSS. in the India Office library and in the British Museum. Beg.


205.

(AHWĀL-I-‘ALĪ-WIRDĪ-KHĀN).

A biography of ‘Alī-wirdī-Khān, a Sūbadār of Bengal, who died in 1169/1756, with references to contemporary political life of India. The present copy, dating from the XIIIc. AH., is defective, beginning and ending abruptly, and therefore neither the title of the work, nor the author’s name are to be found in it. In the copy in the British Museum, described in R 311–312, the date of composition is given as 1177/1763, and, in a note by J. Hindley on the same MS. its authorship is ascribed to one of the associates of Alī-wirdī, Yūsuf ‘Alī Khān b. Ghulām ‘Alī Khān. Cf. also JASB vol. XXIII, p. 248. Beg.


206.

RIYĀD U’S-SALĀTĪN.


207.

The same.  D 340.

Another copy of the same work, transcribed for H. Blochmann, in (1286)/1870, by Muḥammad Amjad. Beg. as above.

Ff. (109), S 275 x 220, 185 x 95, II 15. Eur. pap. Ind. nast. Cond. good. Notes in English, by Blochmann and others.

208.

MUKHTAŞAR DAR AḤWĀL-I-BANGĀLĀ.  D 170.

A very brief history of Bengal and Dacca, down to the middle of XIIIc. AH., by ‘Alī Qazwīnī. A note of the fly-leaf by H. Blochmann sums up this work as follows: ‘This book is good for nothing. The history of Dacca is given on the last two leaves. The other leaves contain (the) history of Bengal, but most parts are wrong and nothing is new.’ Copied towards the end of the XIIIfc. AH. Beg.

S 205 x 120, 165 x 80, II 13. Or. pap. Ind. shikasta. Cond. tol. good.

209.

KHŪRSHĪD-I-JAHĀN-NUMĀ.  D 331.

Extracts, dealing with the history and geography of Bengal, from an extensive compilation by Ilāḥī-Bakhsh Ḥusaynī Angrızā-bādī, comp. in 1270/1852. The original work is divided into 12 burjs, dealing with the history and geography of the modern world, Europe, Asia, America, Australia and also giving tales about ancient prophets, saints, etc. See Bh 102. Cf. H. Beveridge, JRAS, 1895, p. 194 sq. The extracts were transcribed in (1307–1308)/1890–1891 for H. Beveridge (?), by Munšī (?), Khan. Beg.


6. Histories of various dynasties in countries other than India, Persia and Turkestan.

(a) Kashghar.

210.

TA'RĪKH-I-RASHĪDĪ.  D 46.

A history of the campaigns in Kāshghar, Kashmir, etc., of Mirzā Muḥammad Ḥaydar b. Muḥammad Ḥusayn Gurgān (d. 958/

Vol. I (pp. 92) contains the first daftar (which, as is known, was composed after the second part), and deals with the events of 948–953/1541–1546. Beg.

انتظام تازريج جهانداری و ابتدای الغ

Vols. II (ff. 258) and III (ff. 53) contain the second daftar, dealing with the author's biography and military career, from his birth in 905/1499 down to 948/1541 ending with the story of the occupation of Kashmir.

Beg. of the vol. II:

بدر حضرت خورذہ بیٹنے در خمسمت الغ

Beg. of the vol. III:

معنى مدادرم کہ بندرہ عالمی الغ


(b) Turkey.

HASHT-BIHISHT.

The seventh, the eighth vols., and the khātimah of the well known history of Turkey, comp. in 912/1506–1507 by Idris b. Hisam'i'd-Din Bidilisi (d. 926/1520). See Bl I 522–526, EIO 571, EB 311, Pr 440, R 216–219, Morl 142, etc. Ind. libr. Bk 532–534. Copied in 963 and 964 AH. by Muḥammad Shāh b. Zayni‘l-ʿAbidīn b. Muḥammad Shāh Fanārī, from the original draft of Bidilisi, as stated in the colophon:

عن نسخة صاحب الكتب و رافقه و مؤلفه

The seventh vol. beg.

همست بسم الله الرحمن الرحیم الغ ... کتابیہ هشتم از کتاب کتاب همست

The eighth vol. beg.

بسم الله الغ ... کتابیہ هشتم از کتاب صفات الثانیہ الغ
The khātima beg.

II. BIOGRAPHY.

1. Amârs.

DASTÜR’U’L-WUZARÅ.

A collection of biographies of eminent wazîrs, beginning with the legendary ancient ministers of Solomon and Anâshîrwân, and ending with those who lived immediately before the ascension of Sulṭân Husayn b. Bayqará (872/1468). It was composed in 915/1509 by the celebrated historian Ghīyatuh’Dîn, surnamed Khwândamîr (d. 941/1535; see regarding his other works Nos. 34–40 of this cat.). The author’s name is given on f. 5v and the title on f. 6. See GIPh 357, R 335, FI II 371, Mélanges Asiatiques IV, 54. Cf. also Elliott, Hist. of India IV, 148–153. Copied at Murshidâbâd (?) in 1222 AH. It begins with the biography of Āṣaf b. Barakhîyâ, as in R 335, but at the end there is, after the last biography mentioned by Rieu, one more, that of Afdâlu’Dîn Muḥammas. Beg.

S 210 x 150, 160 x 80, II 15. Or. pap. Ind. nast. Cond. good.

213.

MA’ÂTHIR’U’L-UMARÅ.

The first edition of the well known biographical dictionary of the wazîrs, high officials and noblemen generally, who were associated with the dynasty of the Indian Timurides. The work was written by Shâhnawâz Khân Khwâfî Aurangâbâdî, whose real name was Mîr ‘Abdu’r-Razzâq (d. 1171/1758). These original sketches were arranged and finally compiled by Ghulâm-‘Alî Āzâd Balgrâmî (d. 1200/1786), who added an introduction and a biography of the author. See Bl I 639–641, EIO 622–626, EB 166–167, R 339, Morl 101–105, etc. Cf. also Elliott, Hist. of India VIII, 187 sq. Copied at Bâylûr, in 1221 AH., by one Ḥaydar. Beg. of the preface by Ghulâm ‘Alî Āzâd with an account of the biography of Shâhnawâz (f. 4v):

حمد شاهنشاهی گه ارنگ نشینان سلطانت را را
The original preface, by Shāhnawāz, begins on f. 14v:

The biographies begin as usual with Ad'ham Khān Kūkā and end with Yaqūt Khan Ḥabashī (f. 570v). There is an appendix (on ff. 572–581), on the biography of Aṣafjāh, beg.

On ff. 581–585 there is a short account of the history of Daulat-ābād.


214.

The same.

A copy of the second edition of the same work, identical in its contents and arrangement with that described in EIO 627. It was completed in 1194/1780 by Mīr 'Abdu'l-Ḥayy (d. 1196/1782), the son of Shāhnawāz, who amplified and rearranged the work of his father. It was published in the Bibliotheca Indica, 1887–1895, and translated into English by H. Beveridge (the same series, 1911 and onwards, in progress). The copy seems to date from the same time, i.e. the end of the XIIc. AH. The preface of 'Abdu'l-Ḥayy occupies ff. 1v–4, beg.

On ff. 4v–5v there is the preface of Āzād, with the biography of Shāhnawāz (ff. 5v–10v), beg. as in No. 213. Ff. 10v–15 contain an index (there is another, at the beginning of the volume, occupying 6 additional ff.). The biographies begin with Isma'īl Beg, and end (on f. 573v) with Yalankūsh Khān Bahādūr. Ff. 573v–574 contain a brief khātīma.

Ff. (574), S 329 x 180, 250 x 125, ll 23. Or. pap. Ind. nast. Cond. good.

215.

The same.

Another version of the same work, different from both the preceding. It contains a smaller number of biographies than the original version. But those given everywhere correspond literally with the text of the first edition although their order is
sometimes different. The beginning is transcribed by a different and more modern hand and the original folio number on the next leaf here is 56. The first lines of the restored portion are identical with the beginning of Azâd's preface, i.e. حمّد شاهنِدَشَاهی که اورنگ
نشینان سلطنت اله. But the rest of a very short preamble is different, running as follows:

 أما بعد ابن كتابي است متضار و كر نامه است بي انبار تسلم فين نياز مل ل ه ال (sic) شير معرف بيكر مى منضم احوال امراء موسم بفيه دнего
الخوانين الغ
باب الآلف، ابامدت خان ميبرك معين الذين: أحمد خوانين خان

The text begins with: This first biography differs in wording from the f. 60 of No. 213, and breaks off in the beginning. The f. 2 here corresponds with f. 72v of No. 213 (end of the biography of Amir Khan Sind'hi). The next biography, that of 'Irâj Khan, is found on f. 62v of No. 213. The last biography is that of Yaqût Khan Habashi. Thus it appears that (1) the work is called Dhakhiratu'l-khawâni, (2) that its author is Shaykh Ma'rûf Bhakri, and (3) that its text coincides with that of Ma'âthiru'l-umâra. A possible solution of this enigma lies in the fact that the biography which here stands first is to be found, in the first edition of Ma'âthiru'l-
umâra in the middle of the section of Alif. It would seem therefore quite probable that the title, author's name, etc., were added to a defective copy of the work of Shâhnawâz by one of its former possessors who mistook it for a different book of which he had heard.—Copied in the XIIIc. AH.


216.

TADHKIRATU'L-UMARÂ.

A collection of biographies of various high officials and noblemen, both Muhammadan and Hindu, who served under the Indian Timurides. It was completed by Kiwlâr Ram son of Raghumath Das in 1194/1780, and divided into two bâbbs, the first, dealing with the Muhammadans and, the second, with the Hindus. Both are subdivided into two faqûs, the first containing biographies of those noblemen who received any honorary title, and the second of those, to whom no title was granted. See EIO 629, EB 258, R 339, etc. Cf. also Elliott, Hist. of India VIII, 192, and JASB, vol. 23, p.
239. Copied towards the end of the XIIe. AH. Probably defective in the middle. Beg.

بعد حمد قادیی که به یک امرکین آنی

Fr. (44), S 295 x 150, 245 x 105, ll 28. Or. pap. Bad Ind. shikasta. Cond. tol. good.

217.

AMĪR-NĀMA.


بیان سپیدار کوکی و محلان اتی


2. Poets.

(a) Persian poets.

218.

TADHKIRATU’SH-SHU’ARĀ.

The well known tadkhira of Persian poets, completed and dedicated to Mīr ‘Ali Shir in 892/1487, by Daulat-Shāh b. Alā’i’d-Daula Bakhtishāh Samarqandi, who died shortly after that date. References to this important collection of biographies may be found in a great many works dealing with Persian literature, beginning with Hammer’s Geschichte der schönen Redekunste Persiens, Vienna, 1818. The most important are: Br. Lit. Hist. III, 436–437, GIPh 213, Bl II 1129–1141, EIO 656–663, Br 112–114, EB 348–359, Ros 160, Pr 597, R 364, Aum 1, Fl II 366, Dorn C. 308, etc. Ind. libr. Bh 90, Spr 7–8, St. No. 23. on p. 9, (GC II 447). Edited by E. Browne in the Persian Historical Text Series, vol. I, 1901. A good copy, dated 984 AH. Beg. as usual:

تعمیدی که شاهباز بلند پرایز اله

Fr. (136), S 235 x 175, 165 x 120, ll 21. Or. pap. Good Khorasani nast. Cond. good.

CFW 1809.
219.

MUDHAKKIRU'L-AHBA'B.

A collection of brief biographical notes on professional poets, and on amirs, officials, divines and others, who occasionally composed poetry, and lived in Bukhārā or its dependencies after Mir Ali Shīr, towards the middle and the second half of the Xc. AH. (XVic. AD.). Almost invariably a few specimen lines or short extracts from their Persian or Turkish poetry are given. The work was comp. in 974/1566 (chronogram مذكر احباب), by Bahā'ud-Din Hasan Khwāja Naqību'l-ashrāf Buhkārī, whose takhallus was Nithārī. The work is described in detail with a full list of the biographies in Pr 303–609. See also GIPh 213; cf. Spr. 54. The copy dating from the XIc. AH., is very bad and defective. The leaves are badly misplaced, and many are lost. The beginning is very incomplete and although there is a preface, written in a more modern handwriting, it seems to be forged. Beg. of this suspicious introduction (different from that described by Pertsch):

بعد از حمد و ثلثا حضور کبدیا الخ


220.

TADHKIRA-I-NAŠRĀBĀDI.

The well known collection of biographical notes on the poets of the second half of the XIc. AH. (XVII AD.), contemporary with the author, Muhammad Tahir Našrābādi (or Naširābādi). It was comp. between 1083 and 1092/1672–1681. The work is divided into a muqaddima, five safs, and a khātima. See GIPh 214, Bl II 1148, ElO 669, RS 110, EB 373, Pr 616, R 368. Ind. libr. Spr 88–108 (where a list of the biographies is given). Cf. also Bland, JRAS, IX, 137–140. Copied for H. Blochmann in (1287)/1870 by Muḥammad Amjad. Beg. as usual:

سر سفرة نباه خامة الخ


221.

KALIMĀTU’SH-SHU’ARĀ.

Biographical notes on poets who lived in the XIc. AH. (XVIIc. AD.) in India, at the courts of the Indian Timurides.
This work, often also called Tadhkira-i-Sarkhūsh, was originally comp. in 1093/1682, and subsequently continued down to 1108/1697, by Muhammad Afdal, whose takhallus was Sarkhūsh (d. 1127/1715). The biographies are arranged alphabetically. See GIPH 214, Bl I 1149–1150, EIO 670–672, Pr 617, R 369, etc. Ind. libr. Bh 91, Spr 108–115 (where a complete list of the poets is given). (GC II 434–435). Cf. also Bland, JRAS, IX, 168. The copy, dating from the end of the XIIc. AH., contains only a small portion of the whole work. The names of the poets, which were to form headings to the biographical notes and to be written in red ink, are almost all omitted, although some space is reserved for them in each case. Beg.

سکین جانست در ذکر کفتنو جنالن زمین بشنو ان ... بعد حمد سکین

آونینی الم


222.

The same.

D 261.

Another copy of a portion of the same work, very bad and defective. The folios are often misplaced, many lacunas. Transcribed towards the end of the XIIc. AH. Beg. as in No. 221.


223.

MIR’ĀTU’L-KHIYĀL.

Another important collection of biographical notes on poets and poetesses, arranged chronologically. There are besides extensive discussions on the occult sciences, medicine, cosmogony and other matters. Comp. in 1102/1690–1691 by Shirkhān b. ‘Ali Amjad Khān Lūdī. See GIPH 214, Bl II 1151–1152, EIO 673–674, EB 374–375 (where a complete list of the biographies is given), Ros No. 32, Pr 618, R 369, Aum 3. Ind. libr. Spr 115, etc. Cf. also Bland, JRAS, vol. IX, 140–142. Print. in Calcutta, 1831; Bareilly, 1848. Copied in the 10th year of Muhammad Shāh, i.e. 1141/1729, at Muḥammadābād in Gujrat, by Muhammad Nawāz. Beg.

اِمِی ذو بند يلْبِن نطق سخت سرای را النغ

224.

The same. M 2.

Another copy of the same work, incomplete at the end. Transcribed towards the end of the XIIc. AH. Beg. as above.

Bd. v. Fl. 524v–586v. For measurements etc. see No. 221.

225.

TADHKIRATU’L-AHWĀL.

The autobiography of Muḥammad ‘Alī Ḥazīn (d. 1180/1766), from his birth (1103/1691-1692,) down to 1154/1741. This work is also sometimes called Tadkhira-i-Shaykh Muḥammad ‘Alī Ḥazīn, Ta’rīkh-i-ahwāl-i-Shaykh Ḥazīn, or Ḥālāt-i-Shaykh ‘Alī Ḥazīn. See GIPH 310, EIO 677, EB 383, R 372, etc. Ind. libr. Bk 624–625, Spr 141. Edited (1831) and translated (1830) by F. C. Belfour. Copied ca. 1180 AH. (which is the date of some other parts of the same bound vol.). Beg.

Bd. v. Fl. 1v–101, S 220 x 140, 140 x 90, li 11. Or. pap. Ind. shikasta. Cond. good.

226.

The same. D 95.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as above.

Bd. v. Fl. 57–122, S 250 x 150, 200 x 90, li 15. Or. pap. Ind. nast. Cond. good.

227.

The same. D 96.

Another copy of the same work, dating from the XIIIc. AH. Transcribed at Benares by Mīhâr b. Lāl. Beg. as in No. 225.


228.

TADHKIRATU’L-MU’ĀSIRĪN.

Biographies of the poets contemporary with Muḥammad ‘Alī Ḥazīn, the author of the preceding work, comp. by him in
1165/1752. See GIPh 215, EIO 678–679, Pr 621, R 372, etc. 
Ind. libr. Spr 135–141 (where a full list of the biographies is given).
Cf. also Bland. JRAS, IX, 177. Copied towards the end of the 
XIIc. AH. Beg.

Bd. v. Fl. 1v–56v. For measurements etc. see No. 226.

229.

The same.

D 96.

Another copy of the same work, dating from the end of the 
XIIIc. AH. Beg. as above.

Bd. v. Fl. 145–241v. For measurements etc. see No. 227.

230.

RIYĀDU’SH-SHU’ARĀ.

An extensive anthology with biographical notes on poets, 
alphabetically arranged. It was comp. in 1161/1748 by ʿAli-Quli
Khān Wālih Dāghistānī (d. 1169–1170/1756–1757). See GIPh 
copy, one of the oldest, being transcribed in 1171 AH., at 
Akbarābād, by Qiyāmu’d-Dīn. Beg.

ذكورة محفل خاطر قديس مأثر صاحب البائس

On ff. 348v–361, at the end of the raʿuda فت two treatises on 
prosody and rhyme by Shamsu’d-Dīn Faqīr (d. ca. 1181/1767) 
are appended to the latter’s biography. The first (ff. 348v–356), 
completed in 1161/1748 (chronogram كلمات، f. 356), is called 
رسالة وافية في علم العروض و القافية. It begins with:

بعد ار تقديم محمد مهدعي البائس

The second (ff. 356–361), divided into a muqaddima, two fasls, 
and a khātima, dealing with the poetical tropes and figures 
(صانقع شعر) خلاصة الديبيع, with the title

 وبعد ان تقدير محمد مهدعي البائس

rics (sic) كه تطيبي مثال البائس

Fl. 505 (correct order: ff. 11, 14, 15, 12, 13, 16 . . .). S 265 x 150, 225 x 125. ll about 26 (different number, in three or four columns written in diagonal lines). Or. 
pap. Ind. shikasta-nast. Cond. good.
231. 

MAJMA‘U’N-NAFĀIS.  

The beginning (from the section of alif to that of jīm) of the collection of the biographical notes on poets, arranged alphabetically, comp. in 1164/1750-1751, by Sirāju’d-Dīn ‘Alī Arzū (d. 1169/1756). See GIPH 215, EIO 680, EB 380, etc. *Ind. libr. Spr* 132-134, (GC II 494). Copied in the XIIIc. AH. Beg.  


232. 

KHAZĀNA-I-‘ĀMIRA.  


Ff. (443), S 230 x 145, 175 x 95, ll 14. Or. pap. Ind. nast. Cond. not good. Paper decayed in many places.

(b) Rekhta poets.

233. 

TADHKIRA-I-SHU‘ARĀ-I-HIND.  

Biographical notes on poets who composed their poems in Urdu. Comp. in 1165/1752 by ‘Alī Husaynī Gardīzī. See EIO 698-700, R 1071. *Ind. libr. Spr* 178, etc. Cf. also Garcin de Tassy, Littérature Hindouie, 2 ed., I, 523; JA, 5-me s. II, 369. Copied towards the end of the XIIc. AH. Defective at the end. Beg.  

Bd. v. Ff. 400v-499v. For measurements, etc. see No. 221.
3. Saints.

234. (طبقات ابن إله انصاري)

(ṬABĀQĀT-I-'ABDU'L-LAH ANṢĀRĪ).

D 232.

One of the earliest Persian works dealing with the lives and teachings of the Sufic saints who lived during the first three centuries after the first appearance of Sufism. It is based on an earlier work, written in Arabic, Ṭabaqatū's-zufiyān, by Abū 'Abdīr-Rahmān Muḥammad b. al-Husayn Sulamī (d. 412/1021) (see concerning the latter work Brock, I, 200–201 and Ahlwardt’s Catalogue, No. 9972. There is also another copy of it in the British Museum, Add. 18520, and two in the Constantine libraries: ‘Ādhīr Efendi, No. 677, and ‘Umūmī, No. 157, see L. Massignon, La passion d’al-Hallaj, 1922, vol. II, Bibliographie, No. 170). The author of the Persian version is the great Sufic saint of Herat, Abū Isma’īl ‘Abdu'l-lah b. Muḥammad al-Anṣārī, often called Pir-i-Hari, Pir-i-Harāt or Pir-i-Anṣār (d. 481/1088). The fullest account of his life, almost entirely based on the present work, is given by Jami in his Nafrāhātū'-uns (Nassau-Lees’ edition, 1859, pp. 376–380. Cf. also the very meagre glosses of ‘Abdu'l-Ghafūr Lārī, in the litth. ed. of the Nafrāhāt, Nawal Kishore, 1323, pp. 303–306, in marg.). Of other biographical works the earlier ones do not mention him at all (cf. Niẓāmī ‘Arūdī, ‘Auﬁ, Rawandi, Sam‘ānī, Ibn Khallikān, etc.), or refer to him only incidentally when quoting various traditions, cf. Kashfūl-mahjūb; an early biography of Ahmad-i-Jam (MS. in the Asiatic Museum, Petrograd), or Khulāṣatūl-maqāmāt (based on the preceding, see No. 245 of this cat.); also Asrārūl-tauhīd fī maqāmātī'sh-shaykh Abī Sa‘īd (Vic. AH., ed. V. Zhukovsky, 1899); ‘Aṭṭār’s Tadhkīra, etc. More precise information is found in: Dhababī, Ṭabaqatūl-huṣfāz, ed. Wüstnfeld, p. 24; Yāfī, Mirāṭūl-jinān, MS. ASB, No. 82 (under the year 481 AH.); Ta’rikh-i-ṣuzīda, ed. Browne, pp. 785–786 of the text; Muṣmakul-Faṣīḥī, f. 393v (No. 9 in this cat. Unfortunately the year of Anṣārī’s death, 481 AH., coincides with a lacuna in this cat.); Latfīṣ-i-Ashrāfī, f. 290 (see section on Sufism in this cat.); Suyūfī, Ṭabqatūl-mujassirīn, ed. Meursinge, p. 15; Haft iqlīm, EIO 724, No. 619 (col. 423); Sāfīnātul-acliyā, EIO 647, No. 300 (col. 304), or f. 180v of No. 262 in this cat.; Mirāṭūl-asrār, vol. I, ff. 204–208 of No. 264 in this cat.; Riyāḍu’sh-shu’arā, f. 5 of No. 230 in this cat.; Atashkada, EB 384, No. 287 (col. 272); Makhtanu’l-gharāib, EB 365, No. 4; Khulāṣatul-aʃfār, EB 391, No. 2; Khazinatul-afṣiyā (by Ghulām-Sarwar Lāhūrī, completed in 1281/1864, litth. Lahore, 1284), p. 889; Majma’ul-fuṣahā, litth. Tehran, 1294, vol. I, p. 65; Tarāqīqul-haqāiq (litth. Tehran,
1316), vol. II, pp. 162–163, etc. Cf. also Encyclopaedia of Islam, vol. I, p. 358; Br. Lit. Hist. II, 269–270; GIPh 282; Brock., I, 423; V. Zhukovsky, The songs of the Pir of Herat, in Vostochniya Zamietki for 1895; P. Horn, Gesch. d. Pers. Litteratur, p. 70–71, etc. In these works the older bibliography is given. As to the works which are ascribed to Anšārī’s authorship see concerning his Munājāt, his Risāla, and Kanzu’s-sālikin the section on Sufism in this cat.; for Anisul-muridin wa shamsul-najālis—see EIO 1778 (another copy of this work is preserved in the Asiatic Museum, Petrograd); Ilahī-nāma—see Pr 33, Fl III 412; for Zādu’l-‘arifin—see R 738; for Asrār-nāma (or Kitāb-i-asrār)—see R 774; for Tuhfatul-wuzurā (or Tuhfatul-mulūk dar naṣīḥat wa pand)—see EIO 1767, No. 11, EB 1239, Nos. 39 and 45, Fl I 609 and III 412, also Hājjī Khalifa, II, p. 243; for Manāzilu’s-sā’irīn (in Arabic and Persian versions)—see Loth, Ar. Cat., p. 165, Fl III 321, Hājjī Khalifa, VI, p. 129; a commentary on the Coran and some other works, as well as many lyrical poems in Persian are also ascribed to Anšārī’s authorship.

From various allusions to be found in this work it would appear that its contents were derived from discourses delivered by Anšārī to his disciples (cf. ff. 2, 4, 99v, 143v). His comments and explanations were taken down, finally arranged and edited in this book shortly after the Pir’s death (cf. f. 114v) by one of his admirers (who does not mention his own name). As is well known, the Tabaqāt were re-arranged and re-edited by Jami, forming a part of his Nafaḥāt (cf. N. Lees’ edition, p. 2. Concerning the actual extent of Jami’s borrowings and methods of editing see W. Ivanov, The sources of Jami’s Nafaḥat, JASB, 1922, pp. 385–391). The only known copy is found in the Nuri ‘Uthmānīyya library at Constantinople, No. 2500 (dated 839 AH.), see L. Massignon, La passion d’al-Hallaj, 1922, vol. II, Bibliographie, No. 1059. Some passages from it are reproduced and translated by the same author, op. cit., vol. I, pp. 367–369, and plate XIII; also in his Essai sur les origines du lexique technique de la mystique musulmane, 1922, the texts, pp. 99–100. The copy alluded to in St. No. 103 on p. 30, is probably the same as the present one.

One of the most important features of this work is its archaic language, abounding in rustic and colloquial idioms peculiar to the provincial speech of Herat of the Vo. AH./XIc. AD. All of these are discussed in detail in W. Ivanov’s Tabaqat of Ansari in the old language of Herat, JRAS, 1923, pp. 1–34 and 337–382.

The work is divided into 120 biographical notes on various saints, or rather groups of saints, because in the narratives regarding the principal personages many of their minor associates are also referred to (Jami in his Nafaḥāt usually treats these groups
in several separate notes). They contain much didactic material, not only in the form of quotations of utterances by the shaykhs discussed, but also in that of frequent comments on the subject of ethics by Anšārī himself. At the end, instead of a khātima there is a collection of the sayings of Anšārī and various shaykhs, with a title (f. 139v)不如هم (فصل في المعرفة والتوحيد). Here follows a list of these separate biographical notes, with a rough identification of the corresponding notes in the Nafahātu'l-uns (Nos. according to N. Lees’ edition). The dates of deaths, etc., are not given because they are usually the same as in the Naf., and only tabagas (here abbreviated as t) are shown for the purpose of a collation with Sulami’s book, which will be required for further research.

The copy was collated with its original (evidently very soon after its transcription) in 1015 AH., by Afdal b. Hamid Ahmad Qurayshi (?!) Panipati. Beg.

الحمد لله حق حمدته ... قال الشيخ الإمام الإمام السيد السيد السيد الإسلام ...  
أبو إسماعيل عبد الله ... الانتصاري الغ

F1. 147, S 235 x 155, 180 x 90, ll 21. Or. pap. Ind. good nast. Cond. fairly good, although slightly worm-eaten. Many marginal notes and glosses. CFW 1809.

235.  

TADHKIRATU’L-AWLIYA.  

The well known hagiological work dealing with the early Sufic saints, by Faridu’d-Din ‘Atta’ar (d. ca. 618-627/1221-1230). References in connection with his biography and poetical works are given further on in the section on poetry. With regard to the present work see Br. Lit. Hist. II, 507-511, GIPh 286-287, EIO 1051-1054 (where a list of the 97 biographies, according to a particularly complete copy, is given), EB 622, 624, 625, Pr 548-551, R 344, etc. Ind. libr. St. No. 98 on p. 30, (GC I 166). Cf. also Mélanges Asiatiques, V, 251. The work was lithographed many times in India. Edited by R. Nicholson in vols. III and V of the Persian Historical Texts series (1905 and 1907). The present copy, comparatively old, dating probably from the end of the IX or beg. of the Xc. AH., is defective at both ends. It opens with vol. I, p. 7, line 9, and ends with vol. II, p. 143, line 3, of Nicholson’s edition. Badly damaged by dampness.

F1. (229), S 255 x 180, 200 x 125, ll 21. Or. pap., Khorasani nast. Cond. bad.

236.  

The same.  

Another copy of the same work, apparently containing a smaller number of biographies. It ends with a note on Hallaj (vol. II, p. 145 of Nicholson’s ed.). Transcribed in 1094 (?) AH. (the colophon is written in a different handwriting), by Husayn b. Hasan. Beg. as usual.

الحمد لله الجوانب بافضل انواع النعمة الغ

F1. (291), S 200 x 150, 180 x 85, ll 19. Or. pap. Good Ind. nast. Cond. fairly good. CFW 1809. Index.
237.

The same. D 92.

Another, and much shorter, copy of the same work, transcribed in 1171 AH., at Seringapatam, by Ghulâm Muḥyī’-d-Dīn. Beg. as above, in No. 236.


238.

The same. D 93.

A modern copy of the same work, dating from the end of the XIIc. AH. It begins as usual, but the text is much more concise than in the ordinary version, and the language is modernised. From the middle of the copy there appear many brief biographies taken from other sources, such as Kashfu’l-majāb of Hujwiri (see the section on Sufism in this cat.) and often from Ya‘fālī’s works (d. 768/1367). The author of this continuation does not mention either his name or the date of his revision of the text.


239.

FAWĀ’IDU’L-FU’ĀD.

E 136.

Summaries of the instructive discourses, delivered to assemblies of his disciples, by Niẓāmu’-d-Dīn Awliyā’ (d. 725/1325), the celebrated saint of the Chishti affiliation. As stated by the author, they have been collected during fifteen years and arranged in chronological order, each under a special date. The present copy contains the years 707–719/1307–1319, and 717–720/1317–1320 (the latter section with a heading دیباچہ و ںجم از فوائد الفوائد on f. 318). They contain, together with various discussions of Sufic matters, much biographical material concerning early Chishti saints. The compiler’s name is Hasan-i-‘Alā’i Sanjārī (or Sijzī), or, in its full form, Najmu’d-Dīn Hasan b. ʻAlā’i’d-Dīn Sanjārī, the well known Indian poet, who died ca. 727/1327. See R 972. (For references about the author see further on in the section on poetry). The work was several times lith. in India, in Persian and in Urdu. Copied in the 39th year of some prince’s reign corresponding to 1017 AH. This is probably to be read 1107 AH.,
exactly the 39th year of Aurangzib. This latter rendering is well supported by the appearance of the copy. Beg.

ف. (308), S 100 x 115, 110 x 65, II 11. Or. pap. Ind. nast. Cond. good.

240.

MANÄQIBÜ'L-ÂRÎFÎN.

The well known work giving the biographies of the great Persian Sufic poet Jalâlu'd-Din Muḥammad Balkhî or, as he is usually called, Jalâlu'd-Din Rûmî (d. 672/1273), and of his father, his son and principal associates. The author of this work, Shamsu'd-Din Aflâkî, commenced it (see f. 2) in 710/1310 (although the majority of the available copies have 718/1318), and completed it in 754/1353 (as stated in many copies; in the present one this date is not to be found). See Br. Lit. Hist. II, 517, GIPh 290, Bl I 409-416, EIO 630 (where the contents are given in detail), Pr 553, R 344-345, Fl II 371, etc. Ind. libr. St. No. 87 on p. 98. Translated recently into French by C. Huart. A large portion of his work was translated by J. Redhouse in the introduction to his English version of the first book of Rûmî's Mathnawî (Trübner Or. Ser., 1881). Lith. in Dehli (this edition is exceedingly scarce at present). The work is divided into 10 fasîls: 1. Bahâu'd-Din Walad (f. 2v).—2. Burhânû'd-Din Timîrdhî (f. 25).—3. Jalâlu'd-Din himself (f. 33).—4. Shamsu'd-Din Tabrizî (f. 132v).—5. Şala hu'd-Dîn Zarkûb (f. 162v).—6. Hîsâmu'd-Dîn Hasan b. Akhî Turk (f. 174v).—7. Bahânû'd-Dîn Sultan Walad (f. 190).—8. Jalâlu'd-Dîn Fârîdûn, son of Sultan Walad (f. 205v).—9. Shamsu'd-Dîn Amîr 'Abûd (f. 257).—10. Descendants of Jalâlu'd-Dîn Rûmî (f. 263v). Copied in 1177 AH., slightly defective in the middle. Beg. in an unusual manner:

شمع مشهد كنبد دوري و مصباح مشتاق الغ

Fl. 266 (correct order of ff. 16, 18-23, 17, 24-34, lacuna, 35-95, another lacuna, 96-266), S 295 x 125, 175 x 80, II 19. Or. pap. Ind. nast. (different hands). Cond. good. CFW 1809.

241.

KHULÂŞATU'L-MANÄQIB.

An abridgment of the preceding work. The abbreviator, Ahmad b. Muḥammad, who, judging from his allusions, was a disciple of Jalâlu'd-Dîn Bukhârî (d. 785/1383), states in his brief introduction the reasons for having undertaken a revision of the
text of *Manāqibul-tārifin*. According to him, it contained various expressions which some bigoted people regarded as unorthodox. The book was therefore adversely criticised and even persecuted, which fact prevented the diffusion amongst the pious of its instructive information as to the life and spiritual attainments of the great saint. He expunged all suspicious passages so that the work might be perused with propriety by every true believer. (There was another revised edition of the same work produced in 947/1540–1541, by 'Abdu'l-Wahhāb b. Jalālī’d-Dīn Muḥammad Hamadānī, with the title *Thawāqib al-maṣāqib al-kiyāma al-llah* see EIO 631). Copied in the 25th year of some prince's reign (apparently in the XIIc. AH.), at Aurāngābād, by Amānu’l-lah. Beg.

الحمد لولية و الصلاة و السلام على نبيه و يقول الفقير الغ

Ff. 145, S 190 x 125, 135 x 80, II 15. Or. pap. Ind. nst. Cond. good. CFW 1809.

242.

KHULĀSATU’L-MAFĀKHIR.

A Persian version of a biography of the celebrated Sufic saint ‘Abdu’l-Qādir Jilānī (d. 561/1166), originally written in Arabic by ‘Afīfu’d-Dīn Abultd-lah b. As‘ad al-Yāfī’i al-Yāmanī (d. 768/1367, see regarding his works Brockelmann, II 176 sq.). The translator does not mention his name, but, as he states (f. 2), he undertook his work in accordance with the desire expressed by the celebrated Sufic saint of India, Jalālī’d-Dīn Bukhārī (d. 785/1384). Probably therefore the work was translated towards the second half of the VIIIc. AH. (XIV AD.). See EIO 643. It is divided into 200 *hikayats*, after which there are many unnumbered sections, with headings ‘dhikr,’ expounding the teachings of ‘Abdu’l-Qādir. Copied in 1177 AH. Many marginal notes. Beg.

الحمد لله قال اعلم الفائد الخ

S 240 x 145, 185 x 95, II 15 and marginal columns. Or. pap. Ind. nst. Cond. good. CFW 1809.

243.

SIYARU’L-AWLIYĀ.

Biographies of the early saints of the Chishti affiliation, by Muḥammad b. Mubārak Kirmānī ‘Alawī, surnamed ʿImām Khurūd, who wrote them towards the end of the VIIIc. AH. (XIV AD.). See R 976 (where a table of the contents is given). *Ind. libr.* St. No.
99 on p. 30. It was lith. in India. The last of the ten bābās, into which the work is divided, dealing with the utterances of Nizāmu’d-Din Awliyā (d. 725/1325), is defective in this copy, and there is a lacuna, after which is found what may be regarded as an appendix, containing a brief review of the history of the sultans of Dehli, ending with Firūz Šāh III b. Muḥammad (his death is placed here in 789/1387, not 790/1388 as usual). It is difficult to ascertain whether this appendix belongs to the same author as the work itself, because there is no other copy available in the collection for collation. After this follows a note on the ancestors of ‘Alī Ḥusaynī Bukhārī and others, comp. in 1013/1604, by Ni’mat’ul-lah Nūrī, beginning with:

سته يكبار سيزده سال از هجرت حضرت رسالت... بود كه تمام شد در

ماه رمضان موسم فوق حضرت بجاد بشور حضرت... (sic)

الله نوره در كتاب سير الأولياء ديد كه دكر شجرة طيبة لجذاب ودكرت

سلطان المشاهد خواجه علي الحسني الديواني وجد مادری سلطان المنشآت

خواجه عرب الحسني الديواني كاتب حروف الین كتاب سيد محمد بن

سيد مبارك بن سيد محمد علي الحسني الكرماني مندرج نسخته بود

بناهاین این شجرة طيبد لجذاب ودكرت خواجه غرب... رصیده است... دربن تنثم... تحرفیاتی است الم

Copied in 1040 AH. by ‘Abdu’l-Wahhāb b. Shāhān (probably Shīhābū’d-Dīn) Qanūji. The beginning is lost. Many lacunas in the middle, some folios are misplaced.


244.

إنيس الطالبين و زيدة السالكين

ANĪSU’T-TĀLIBĪN WA WA’DATU’S-SĀLIKĪN.

E 23.

(Sometimes also called مقامات خواجه نشین). A biography of the founder of the Naqshbandi affiliation of the Sufis, Bahā’u’d-Dīn Muḥammad b. Muḥammad, surnamed Naqshband (d. 791/1389). Comp. shortly after the saint’s death by one of his disciples, Ṣalāḥ(u’d-Dīn) b. Mubārak Būkhārī. See EIO 1851. Ind. libr. St. No. 90 on p. 28, (GC I 89). It is divided into four qīsmāt:

(f. 2v).

قسم أول، در تعريف ولايت و ولايّ
قسم دوم , در شرح إبداع احوال خواجهہ ما ... و سلسلة
خواجگان الخ
قسم سیم , در بیان طولیه سلوق و صفت و نتیجه مصحت
و ذکر حقائق و اطافیه که در مجالس مصحت
بر لغط خواجهہ ما کذشت ایست;
قسم چهارم , در ذکر کرامات و مقدمات و احوال و اثاری که
از حضارت خواجهہ ما ... بظهر رسیده ایست؛
(f. 32).

A good calligraphic copy, dated 952 AH., transcribed by
‘Abdu’r-Rahmān al-Bukhārī. After the colophon there is (on ff.
70–71) a sort of appendix, probably a portion of the text, over-
looked in copying and added afterwards. Beg. abruptly:

Ama بعد جذبات در ظهور احوال و آثار الخ

Fl. (71), S 225 x 125, 135 x 75, li 15. Old or. pap. Good calligr. nst. of Herati
type. Cond. good. CFW 1809. Vignette.

245.

KHULĀSATUL-MAQĀMĀT.

E 64.

A biography of a Sufic saint, Ahmad-i-Jām, surnamed
Zinda-pil, or Zhinda-pil, with his full name Abū Naṣr Ahmad b.
Abīl-Ḥasan of Nāmīq, a village in the district of Jām (d. 536/1
1141). It was composed ca. 840/1436 (this year is mentioned as
current on f. 15) by an author who does not mention his name.
This work is referred to in Mirʾatu’l-āsrār (see No. 264 in this
cat.), vol. I, f. 209, but the name of the author is not given.
In a modern compilation Tarāigu’l-ḥaqāiq (lith. Tehran, 1316), vol. II,
p. 261, where another reference to it is found, the author’s name
appears as Abūl-Makārim b. ‘Alāʾi’l-Mulk Jāmī; so far, however,
there is no evidence supporting this statement. The sources
from which the book was compiled are mentioned on ff. 4–5v and
11. They are (1) a work by Imām Muḥammad Ghaznawi, a
learned divine, who was a personal friend of Ahmad; (2) another
biography by Ahmad Tarakhistānī, also a contemporary and a
disciple of the Shaykh (one of these two old biographies is
apparently contained in a slightly defective MS. in the Asiat.
Museum, Petrograd); (3) some biographical material in the works
of the Shaykh’s son, Zahūru’d-Dīn ‘Isā; (4) another biography by
Tāju’d-Dīn Muḥammad Būzjānī, and (5) a work by Saynu’d-Dīn
Abū Bakr Taibādī (d. 791/1389, concerning him see Nafahāt, N.
Lees’ ed., p. 576, also Majálisu’l-mu’minin, lith. Tabriz, p. 263). These early compositions were apparently very little known, because in the hagiological and biographical works before the appearance of the present compilation no information about Ahmad-i-Jam is given (Asraru’l-tauhid, Nizāmī ‘Arūdī, ‘Auﬁ, Rāwandī, Sam’ānī, Ibn Khallikān, Ta’rikh-i-quṣūda, etc.). It is remarkable that the earliest mention is to be found in Mujmal-i-Faṣīḥī (comp. after 840 AH., the probable date of the Khulāṣatul- magāmāt), see No. 9 in this cat., f. 394–395 (where Ahmad’s 14 sons and the shaykhs of his spiritual pedigree are enumerated); Latāif-i- Ashrafī, f. 290 (see the section on Sufism); Nafahāt, N. Lees’ ed. No. 426 (pp. 405–417, also No. 427); (Cf. also the scanty notes in Lārī’s Ḥawāshī, MS. ASB, D 319, ff. 225v–226, in margin); Daulatshāh’s Tadhkira, ed. Browne, p. 348; Majālisu’l-ushshāq (lith. Nawal Kishore), pp. 70–73; Habibu’s-siyar (lith. Bombay, 1857) vol. II, p. 71; Haft-iqlim, EIO 724, No. 667 (col. 426); Majālisu’l-mu’minin (lith. Tabriz), p. 262; Sullāmu’s-samawāt (a MS. in the Asiatic Museum, Petrograd, cf. also EIO 1909); Safinatu’l-awliyā’, ff. 182v–184 of No. 262 in this cat., or EIO 647, No. 308 (col. 305); Mir’ātu’l-asrār, vol. I, ff. 208–213v of No. 264 in this cat.; Karāmātul-awliyā’, ff. 231–237 of No. 265 in this cat.; Riyādhu’sh-shu’arā, f. 10 of No. 230 in this cat.; Atashkada, EIO 384, No. 155; Makhzanu’l-qarāib, EB 395, No. 3; Khulāṣatul-askār, EB 391, No. 3; Suhuf-i-Ibrāhim, Pr No. 663, 7 (on p. 668); Bustānu’s-siyāḥat (lith. Tehran), p. 197; Majma’u’l-fusahā (lith. Tehran, 1294) vol. I, p. 67; Riyādhu’l-’arifin (lith. Tehran, 1305), p. 31; Khazinatu’l-’asfiyya (lith. Lahore, 1284), p. 896; Ta’rīqū’l-haqāiq (lith. Tehran, 1316), vol. II, p. 261, etc. Cf. also Encyclopaedia of Islam, vol. I, p. 197, GIPh 254, EIO 910, 2863, R 551, Spr 323–325, Bk 23, etc. A considerable portion of the present work was edited, and Ahmad’s biography summarised in W. Ivanow’s A biography of Shaykh Ahmad-i-Jam, JRAS, 1917, pp. 291–365 (concerning Ahmad’s Diwan of poetry and a very rare prose work Unsul-ta’ibin see further on in the sections on poetry and Sufism). A fragment of the same work, corresponding to ff. 4–46 of the present copy, is preserved in the Asiatic Museum, Petrograd (it was published in JRAS, by W. Ivanow, cf. above). The MS. mentioned in St. No. 94 on p. 29 is probably identical with this one.

The work is divided into 10 bābs and a faṣl, as follows:

(f. 6).

باب أول، نسبي حضرت شهر المغ

(f. 11).

دوم، ذكر نبوة و تراث حضرت شهر الإسلام المغ

(f. 13).

سيم، ذكر ولاد وإرث في الإسلام،
The beginning of this bāb coincides with a lacuna between f. 21 and 22.

(The latter, a descendant of Aḥmad-i-Jām, was born in 577/1181, and died in 667/1269).

Copied towards the end of the X1c. AH. The copy is very defective, there are lacunas after ff. 21, 39. Many pages are rendered partly illegible by paper (intended to be transparent) having been pasted over them. Beg.

Tamīz āmīz wa-tāzūra muṣmurdi

TA'RĪKH-I-ḤABĪBĪ WA TADHKIRA-I-MURSHIDI. D 43.

A rare biography of the celebrated Sufic saint of India, Sayyid Muḥammad b. Yusūf Ḥusaynī, surnamed Gūsūdīrāz (d. 825/1422). Several of his works are described in the section on Sufism (q.v.). The author calls himself 'Abdu'l 'Azīz b. Sirāṯ Kirmānī (Muḥammad wa) Ḥājjī. He completed it in 849/1445 (see f. 2), in the reign of the Bahmanide prince Ahmad II (838–862/1435–1457). Probably this particular copy is alluded to in St. No. 102 on p. 30. The work is divided into 10 bābs, with a short preamble:

(f. 4).

Bāb aṭwāl, mālāfat kūramātū wa ḥawārqa sūrāni.
باّب دوم، مواظفته دينداري

(ة 13).

باّب سيّوم، معاالجت مرش قلوب طالب عقيدة ياك (in the text مواافق (موفق).

باّب جهارم، مواقت جماه، باحكام سنّت وجماعت،

(ة 29).

باّب پنجم، معاملت در عطف خلافت واجرات وكالت، باّب ششم، مناسبت فضل اباداء مخدرم با فضيل سادات طيّقت،

(ة 35).

باّب هفتم، مباحثت وارادت در علوم و논سانيدي تّصنيفهات، باّب هشت، (ملاحظه، om. in the text) در عربيس وغيّيات.

(ة 43).

باّب نهم، (مداخله، om. in the text) در سماع طريقة،

(ة 51).

باّب دهم، مدارس، (ود) در سماع سحاالت،

(ة 54).

باّب دهم، مدارس، (ود) در سماع سحاالت،

(ة 58).

Copied at Arkat in 1159 AH., by Ghulam Muhammad. Beg.

مملوّظات احمد مغري

MALFÜZAT-I-AHMAD-I-MAGHRIBI.

A biography, together with an account of the miraculous deeds and pious utterances of a celebrated Indian Sufic saint Aḥmad K‘hatu (کهتو) Gujrāti, called also Aḥmad Maghrībi (born in 738/1338 and d. in 849/1446), whose shrine is much revered in Aḥmadābād. The author, for reasons of pious self-humiliation, does not explicitly state his own name, but alludes to it in the preface (ة 1). The work is written in an unpretentious style and in spite of its specific subject may be of considerable historical interest as

فقد قَالَ صَمِّي بِذَنَبِيِّ اللهِ ابْنِي، كِنيَتِي صُلِّى اللهُ عَلَيْهِ وَآلهُ

But incidentally in several places it appears that his name was Muhammad b. Abī‘l-Qāsim. He was a pupil of the saint and composed his book probably shortly after his preceptor’s death.
نصال اول، در منصار شیخ و ریشید رضی، ایشان بخندم.

حضرت بابا استحاق بن معمود مغربي، پدر و مربی ایشان.

(ف. 3).

فصل دوم، در ذکر اقبال و قدوات و عظومت حضرت مخضوم و ایثار و تجوید و علم همی ایشان.

فصل سوم، در مفاکب بن کهیحضات شیخ ابو استحاق بن معمود مغربي، پدر و مربی شیخ جهان قطب زمان.

فصل چهارم، در شروع کردن بن کهیحضات مخضوم شیخ احمد.

(ف. 14v).

فصل پنجم، در بحثه علم که علماء نامدار با بن کهیحضات.

فصل ششم، در ذکر خوایبا که مزرگان در باب حضرت مخضوم.

(ف. 38v).

فصل هفتم، در عبادات بن کهیحضرت مخضوم و عیام و ذکر باخلص و دفع و سواست در نمان.

فصل هشتم، در توحید حضرت مخضوم و ابیاتی که خود فرموده اند و بیان مشابه در ابیات.

فصل نهم، در تصایب بن کهیحضرت که با میدانی و معتقدان و در استان فرموده اند.

فصل دهم، در ذکر قدیمی، و مجاهد.

(ف. 72v).

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل دهم، در ذکر قدیمی، و مجاهد.

(ف. 83).

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل دهم، در ذکر قدیمی، و مجاهد.

(ف. 88).

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل دهم، در ذکر قدیمی، و مجاهد.

(ف. 94).

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل دهم، در ذکر قدیمی، و مجاهد.

(ف. 99v).

فصل یکوه، در خوارقال که خوان کیحضرت مخضوم و ابیات.

فصل دهم، در ذکر قدیمی، و مجاهد.

(ف. 106).
The well known hagiological work by Jami (see concerning him and his works the section on poetry, where another copy of the same work forming a part of his Kulliyāt is also described). Its complete title is *Nafahātuʿl-uns min ḥaḍarāṭiʿl-quds*, but an abbreviated form *Nafahāt* is much more used. It was completed in 883/1478 and contains about 620 separate biographical notes. See Br. Lit. Hist. III, 435, GIPH 306, B L I 416-420, EI O 1357 (8), 1359, 1367, EB 894 (3), 895 (3), 957-961, Pr 40 (14), 89 (2), 558 sq., R 349 sq., Fleischer, Dresd. Cat. 408, etc. *Ind. libr.* Bh 84, St. No. 100 on p. 30. (GC I 1066 must have contained, according to the printed list, a copy dated 902 AH., bearing the seal of Shāhjahān. But at present there is a defective and worm-eaten quite worthless, modern copy). Cf. also De Sacy, Notices et Extraits, XII, pp. 287-436; Wiener Jahrbücher, vol. 84, Auzeigebiatt, p. 40 sq. W. Ivanow, the sources of Jami's Nafahat, JASB, 1922, pp. 385-402. Edited by Nassau Lees, Calcutta,
1859. Lith. often, in Tehran, by Nawal Kishore, etc. Copied in the second year of Muḥammad Shāh, i.e. 1133 AH. Beg. as usual:

الحمد لله الذي جعل مرايا قلوب أوليائه الم

Ff. (330), S 240 x 140, 170 x 85, ll 17. Or. pap. Ind. nast. Cond. good. Index.

CFW 1809.

249.

The same.

Another copy of the same work, transcribed at Sikākal (سيقال), in the district of Ḥāydarābād, in 1144 AH, by ʿAli-Beg Kātib. Beg. as in the preceding copy. On the margins against the corresponding biographies there are reproduced notes by ʿAbdull-Ghafūr Lārī (d. 912/1506–1507). Concerning his commentary (which is very meagre and almost of no importance), called Ḥawāshī-i-Lārī or Ḥawāshī-i-Ghafūriyya, see GIPh 306, Bl I 421, EB 960, R 350, etc. Ind. libr. Bh 85, (GC II 170). Beg. of the commentary (as usual).

سياس وستانش خدائنا كه أثينة دل درستان ال

Ff. (330), S 225 x 140, 145 x 80, ll 19. Or. pap. Good Ind. nast. Cond. good. CFW 1800.

250.

The same.

Another copy of the same work, dating from the XIIc. AH. Beg. as usual, see No. 248.

Ff. (331), S 270 x 170, 180 x 95, ll 17. Or. pap. Ind. nast. Cond. good.

251.

The same.

A few extracts from the same work, containing pious utterances by various saints. Transcribed in the XIIIc. AH.

Ff. 5, S 190 x 115, 140 x 80, ll 11. Or. pap. Ind. nast. Cond. good.

252.

RASHĀHĀT ʿAYNI'L-ḤAYĀT.

The well known work on the lives of the Sufic saints belonging to the Naqshbandī affiliation. It was composed in 909/1504
(chronogram رشخات), but completed a little later, because it contains several later dates up to 914/1508. The author is 'Ali b. Husayn Wā'īz al-Kāshīfī, with the takhallus Ṣafi (d. after 939/1532–1533). See Br. Lit. Hist. III, 441–442, GIPh 365, Bl I 422, EIO 633–636, EB 360, Pr 563, R 353, Dorn C. 299, etc. *Ind. libr.* Bh 86, St. No. 99 on p. 28, (GC I 460). Cf. also H. Beveridge, JRAS, 1916, pp. 59–75. Lith. several times in India and Turkestān. It is divided into a maqāla and three maqṣāds, which are subdivided into numerous short rashāḥs. Copied in 995 AH. by Muḥammad b. Sayyid Nūrī-l-lah al-Ḥusaynī. Beg. as usual:

الحمد لله رشخات الخلاط الم


253.

The same. D 180.

Another copy of the same work. It is a calligraphical transcript dated 1005 AH. Beg. as in No. 252.


254.

The same. D 181.

Another copy of the same work, transcribed in 1141 AH. by Ḥājjī Muḥammad b. 'Abdīl-Karīm Astrābdī, an inhabitant of Burhānpūr. Beg. as usual, see No. 252.

Ff. (304), S 245 × 140, 175 × 90, ll. 21. Or. pap. Peculiar Ind. nast. Cond. good. CFW 1809.

255.

The same. D 182.

Another copy of the same work, dating from the XIIIC. AH., defective at both ends.

Ff. (397), S 210 × 110, 160 × 75, ll. 15. Or. pap. Ind. modern nast. Cond. tol. good.

256.

The same. Oa 61.

Extracts from the same work, dealing with the biography of the celebrated Naqshbandī saint 'Abdu'l-Khāliq Ghījduwānī, cor-
responding to ff. 11v sq. of No. 252, above (D 183). Copied towards the beginning of the XIIIc. AH.

Bd. v. Ff. 9v-18, S 220 x 125, 170 x 80, ll 19. Or. pap. Ind. nast. Cond. good.

257.

The same. Oa 53.

Another copy of the same extract, dealing with the life and miracles of 'Abdu'l-Khâliq, as in the preceding No. Copied towards the beg. of the XIIIc. AH. At the end there are various scrappy notes and medical prescriptions.


258.

الአخ враای ین ایسراي ‘Alberts’

AKHBÂRU’L-AKHYÂR FI ASRÂRÎ’L-ABRÂR. D 20.

The well known collection of biographical notes on the Sufic saints of India. It was commenced in 999/1590, but subsequently amplified and completed in 1028/1619. The author is the celebrated Indian divine 'Abdu'l-Haqq b. Sayfi’d-Din Turk Dihlawi (d. ca. 1047/1638). See Bl I 431, EIO 640, EB 363, R 355, etc. Ind. libr. St. No. 60 on p. 23. Lith. several times in India. Copied towards the beg. of the XIIIc. AH. Beg. as usual:

شكر مر حضرت واهب العطيات الغ

S 260 x 145, 175 x 80, ll 15 (and more). Eur. pap. Ind. nast. (different hands), Cond. bad, the paper is decaying. Index. CFW 1809.

259.

GULZÂR-I-ABRÂR.

A rare hagiological compilation dealing with lives of the Sufic shaykhs of India, and especially of Gujrât, who flourished in the seventh, eighth, ninth and tenth centuries AH. (XIII-XVic. AD.). Although written in an extremely bombastic and inflated style, it is very interesting and valuable because of its exactitude in dates, richness in details, and its abundant information about a great many persons otherwise unknown, but especially for its large number of references to the history of Gujrât and India in general. It sheds much light upon the spiritual life of Muhammadan India outside the Chishti affiliation on which the Indian hagiologists usually concentrate their attention. The author, who calls himself
Muḥammad Ghūthī b. Ḥasan b. Mūsā Shαṭṭαrī, contemplated the composition of this work in 998/1590, but various circumstances compelled him to postpone the beginning till after 1010/1602. In fact, the greater part of his book was written between 1020/1611 (cf. f. 29v) and 1022/1613 (cf. ff. 172v, 182v, 184v, etc.). Only once he mentions 1008/1599 as current (f. 65). The work is dedicated to Jahāngīr (f. 4v). It is divided into five chamanus, the first dealing with the saints of the VIIIC. AH., the second with those of the VIII, the third—of the IX, the fourth—of the XIC. AH. The fifth is devoted to the shaykhs of the Shαṭṭαrī order. In all there are 575 biographical notes (the last one is devoted to the author's father).

The work is very rare, only a short extract from it is mentioned in R. 1041. The copy referred to in St. No. 101 on p. 30 is probably identical with the present one. Its contents form an important addition to the lists of biographies found in other rare works given in the catalogues of the India Office and the Bodleian libraries. Therefore it may be useful to give here a complete list of the persons whose biographies are dealt with. In the majority of them exact dates of death, etc., are found. In others they may be reconstructed from the references to various historical events or their connection with the lives of other persons (only precise dates are quoted in the list).

The first chaman (f. 7). The saints of the seventh c. AH.


1 If several biographies are given on the same page the reference to the page is given only under the first of them.


1 Illegible.
2 The name is omitted.

356. 'Abdu'l-lah Anandi (?i) Multānī (d. 990/1582) (f. 103v–104v).

The copy is apparently unfinished. Its orthography often shows that the scribe did not always properly understand what he wrote. The style of the handwriting belongs to the XIIc. AH., and therefore a note on the fly-leaf stating that the work was copied in 1155 AH. at Sīkākul, the district Haydarābād, by Madīna-Beg, seems trustworthy. Beg.

لا يسمح بعمادة الخ

Fr. 192; S 300 x 20; 220 x 135; II 25. Or. pap. Ind. good nast. Cond. good. CFW 1809.


(TADHKIRA-I-MASHAĪKH-I-KASḤMĪR).

A rare hagiological work dealing with the Muḥammadan saints of Kashmir, who lived there in VIII–Xc. AH./XIV–XVIc. AD. At the end of the preface (f. 168) the author calls himself نصير كشمير without further details. The following indications can be gathered from the text to aid the definition of the period in which he lived: he refers several times to Mirzā Haydar Kāshgharī, i.e. Muḥammad Haydar b. Muḥammad Mīrzā, surnamed Dughlāt, the author of Ta’rikh-i-Rashīdī (see No. 210 in this cat.), who ruled in Kashmir from 947 to 958/1540–1551, when he died. The terms, in which these references are made, imply that he passed away a long time ago. On f. 469 the author quotes his own chronogram for the year 968/1560: مسجد با بوزت بادا و پیر, which he composed when still very young. This seems sufficient for his identification with Bābā Naṣīb, or Mullā Naṣīb, who died, according to R 1085, in 1047/1638.
His book, which in the present copy is defective at the beginning and does not contain the title, may be identical with Rishi-nāma, known to have been composed by Naṣīb. It may have been called so after the surname of Nūrūd-Dīn Wali, Rīshī, who is the central figure in this compilation. Cf. the reference to it in Wāqīat-i-Kashmir, R 300. The Darwīsh-nāma, mentioned as one of the sources of Gauhar-nāma-i-ālam (see No. 189 in this cat., and EB 320) may be a corruption of the Rishi-nāma. It contains an excessively long preface, of which only the second half (169 folios) is preserved in this copy, dealing with glorifications of the first four khulifs and general ethical discussions in a Sufic strain. The first biography (ff. 169v–332) is that of Nūrūd-Dīn Wali, born at Kōk in 779/1379, and d. in the middle of the IXc. AH./XVC. AD. (cf. concerning him Lawrence, Valley of Kashmir, pp. 287–288). Then follow: Bābā Bāmu’Dīn (f. 332); Zaynu’d-Dīn (f. 354); Bābā Lāṭīf (f. 367v); Rājābu’d-Dīn (f. 371); Bābā Shakarīn (f. 388v); Lāṭīf’u’d-Dīn (f. 404v); Bābā Rīshī (f. 411); the pir of the author, Shaykh Hamza, with several of his disciples (f. 420). The narrative deals almost exclusively with legends and miracles, and contains very few exact dates.

Besides materials for the study of Sufism in Kashmir, there is much information with regard to the general style of life in mediaeval India, and especially concerning local folk-lore. The language in which the book is written, is very peculiar. It is Persian strongly influenced by some foreign syntax, probably Turkish or Kashmirī. There are also many poetical quotations in the old language of Kashmir, now almost forgotten. They are very corrupt, because in addition to being written in the Arabic character, quite unsuitable to that language, they are badly misspelt, apparently because the scribe did not understand them properly. Several of them were communicated by me to Sir George Grierson who (in his letter of 20 July, 1921) is of opinion that many of them are still popular in Kashmir, and some of them are ascribed to Lalla-Vākyani. Several of them are actually found in her book of poems (see S. G. Grierson and L. Barnett, Lalla-Vākyani, 1920, R. As Soc. Monographs, vol. 17).

Copied early in the Xic., in Kashmir, by Shāh Muḥammad. As mentioned above, it is defective at the beginning. There are also many lacunas in the middle. Many pages are rendered illegible by ‘repairs,’ consisting of pieces of paper pasted over them. Beg.

ذكر مفاوح خلفان اربع لى درويش فضل الله مفاوح خليفة أنصوري الغ

Ff. (519), S 190 x 110, 130 x 65, ll 12. Or. coloured paper. Good Kashmirī nast. Cond. bad. CFW 1809.
261.

MAJMA’U’L-AWLIYĀ.

D 273.

A small portion of a rare and extensive collection of biographical notes on saints of various affiliations. It was comp. in 1043/1634 by Mir ‘Ali Akbar Husaynī Ardistanī, and dedicated to Shāhjahān. See EIO 645–646. The work is divided into a preface, 12 bābs and a khatima, but the present copy contains only the first four bābs, which deal with the well-known legends of the saints of the earliest period of Sufism, and therefore yield little new information. Copied apparently towards the end of the XIIIC. AH., but a large number of folios are written in a more modern handwriting. Beg. as in the copy described in EIO 645:

الحمد لله ... بعضاً منزلةً كالبَلْد مماثل، مناقب، مواقف،TRUE


262.

SAFĪNATU’L-AWLIYĀ.

D 216.

The well-known collection of biographical notes on Sufic saints of India, arranged according to the popular affiliations to which they belonged. Comp. in 1049/1640 by Dārā Shikōh (d. 1068/1658). See BI I 432, EIO 647–649 (where a complete list of the biographies is given), Pr 58, 546, R 356, Aum 140, etc. Ind. libr. St. No. 72 on p. 25. Lith. several times in India in Persian and in an Urdu translation. The colophon of the present copy states that it was transcribed in 1137 AH., at Arkāt, by ‘Abdu’l-Qādir b. Muhammad Husayn, but the appearance of the MS. and the character of the handwriting suggest a much later date, possibly about the middle of the XIIIIC. AH. It is not improbable that the colophon in question was copied from the original of this transcript to which it belongs. Beg. as usual:

الحمد لله ... أُرْجِحَ نِحوُال، معجمات الفُحَل


263.

MIR’ĀT-I-BADĪ’I.

D 288.

(Also called مَرَأَت مَدارِيَّه). A biography of a half-legendary Sufic saint Bāḍī’u’d-Dīn, surnamed Shāh-Madār, still most popular
all over India. He is worshipped as a pir of the jugglers, a patron saint of a kind of syncretic Hindu-Muhammadan sects like those of the Madariyya, etc. His death is usually fixed at 840/1437. The work was composed in 1053/1644 by 'Abdu'r-Rahman b. Qasim b. Shah Budh'ib 'Abbas 'Alawi Chishti. See R 361, etc. \( \text{Ind. lbr. Bh 88. Lith. in India. Copied at Gwalior, in 1146 AH.} \) by Sharaful-Din. Beg.

\[
\text{الحمد لله الذي خلق الشياطين وهو عيدها الغم}
\]

Bd. v. Ff. 1–13v, S 280 × 175, 220 × 120, ll 25. Or. pap. Ind. nast. Cond. good. CFW 1801.

264.
\[ \text{مَرَأَةُ الْإسرار} \]

\text{MIR'ATUL-ASRAR.} \hspace{1cm} D 286.

A collection of biographical notes on Sufic saints, from the appearance of the Sufic movement to the author's time, with special reference to the shaykhs of India. Comp. in 1065/1655 by the same 'Abdu'r-Rahman Chishti who is the author of the preceding work. See R 359–361. \( \text{Ind. lbr. Bh 89. The work is divided into 23 tabagas, or generations, arranged chronologically and according to various popular affiliations. It is based chiefly on Jami's Nafahat-ul-uns, 'Atahir's Tadhkira, etc., and contains apparently very little first hand information. Copied in 1088 AH, by Muhammad Tahir, and bound in two vols. (although there is no division in the text).} \) Beg.

\[
\text{الحمد لله رب المشرق و المغرب الغم}
\]


265.
\[ \text{كَرَامَاتُ الأوَلِياء} \]

\text{KARAMATUL-AWLIYÁ.} \hspace{1cm} D 260.

A collection of the biographies and pious utterances of various Sufic saints, as well as stories about their miracles, from the earliest period of the Sufic movement to the compiler's time. The author, Nizamud-Din Ahmad b. Muhammad Salihi Sadiqi Husayni, composed his work in 1068/1658. See R 974. On ff. 3v–4 he mentions his sources (enumerated in R 974; almost all of them are well known works). It is divided into a tadhhih, discussing the nature of holiness and miracles, a muqaddima, and 11 tabagas. The latter deal not with the generations of the contemporary saints, as usually implied by this term, but with the principal Sufic affiliations. Special regard is paid to the shaykhs who lived in India:

\[
\text{Karamat alawil}
\]
Copied towards the middle of the XIIe. AH, by Ghulām Muḥammad (b. Muḥyī ’d-Din b. Ḥafīẓ Iwād. Beg.

Fī. 522, S 190 x 120, 140 x 75, II 13. Or. pap. Ind. nast. Cond. tol. good. CFW 1869.

266.

TUHFA-I-QĀDIRIYYA.

A biography of ‘Abdū’l-Qādir Jīlānī, a Sufic saint, d. 561/1166. The author, Abū’l-Maʾlī Muḥammad, surnamed Muslimī, gives no indication as to the date of the composition of his work, but it is probable that it was written like many other similar compilations towards the end of the XIC. AH., or later, when the Qādirī affiliation began to flourish in India. The work is divided
into 21 bāhs, corresponding exactly in their headings and order to the list given in EIO 1803. Another copy in GC II 448. The present copy dates from the end of the XIIc. AH. Beg.

MUKHTAŞAR-I-TUHFA-I-QĀDIRIYYA.

A condensed version of the same work as above, prepared by the same Abū’l-Ma'ālī Muḥammad Muslimī. It is divided into two qisms, the first dealing with the biography of 'Abdu'l-Qādir himself, and the second with notes on his associates. Copied in 1101 AH. at Kalkala (کالکلا), near Bījāpūr, by Amānul-lah b. Muḥammad Baqir b. Ḥājjī Daulatshāh 'Ālimī. Beg.

MANĀQĪB-I-GHŪTHIYYA.

The well known biography of the same 'Abdu'l-Qādir Jilānī. The author, Muḥammad Šādiq Shihābī Sa‘dī-Qādirī, does not mention the date of composition. H. Ethé, in EIO 1799, where a copy of this work is described, comes to the conclusion that it was compiled later than the IXc. AH. All three copies in this collection contain an allusion, which shows clearly that the work could not have been composed earlier than the second half of the XIc. AH./XVIIc. AD., i.e. a reference to Takmilul-imān by 'Abdu'l-Ḥaqq Dihlawī, who d. in 1053 or 1054/1643–1644, cf. EIO 2583, etc. Another copy in GC II 437. Copied in the XIIc. AH. Beg. as usual:

Another copy of the same work, also dating from the XIIc. AH. Beg. as in the preceding No.

270.

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 268.

Fr. (77), S 180 x 100, 130 x 55, ll 15. Or. pap. Ind. nast. Cond. good.

271.

NASĀĪM-I-GHŪTHIYYA.

Another biography of the same ‘Abdu’l-Qādir Jilānī, containing also a number of discussions on general Sufic matters. The author mentions neither his name, nor the date of composition. This work is described in EIO 1801. It is divided into eleven nasīms. Copied in the XIIc. AH. Beg.

Bd. v. Fr. (1v–97v), S 200 x 125, 150 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

272.

NAWĀDIRU’S-SAFAR.

A collection of biographical notes on shaykhs of the Chishti affiliation, with descriptions of their shrines, etc., 22 in number. The saints mentioned are placed in chronological order and end with the celebrated Chirāgh-i-Dihlī (d. 757/1357) (safar 21), and Gisūdirāz (d. 825/1422) (safar 22). The author’s name appears on f. 5 as Farīdu’d-Dīn, without any details as to himself or the date of composition of his work. Its style is modern. Copied in the XIIc. AH., apparently left unfinished. Beg.

273.

Biographical notes of saints who belonged to the Khwishagi clan of Afghans settled near Lahore, together with general discussion on the origin of the Afghans, an autobiography of the author, etc. The latter calls himself ‘Abdu’l-lah Khalifa-ji b. ‘Abdi’l-Ḥaq, known as ‘Abdu’l-Qādir Khwishagi. The compilation is quite modern, and is divided into six bābhs, as follows:
4. Miscellaneous biographical works.

274. ترجمة تاريخ حكما

TARJUMA-I-TA’RİKH-I-ḤUKAMĀ.

A Persian version of a treatise (originally written in Arabic), dealing with traditions regarding the ancient sages, Greek philosophers and early scholars of the Muḥammadan period. The exact title of the original work is not mentioned, only the name of the author, Shamsu’d-Dīn Muḥammad b. Maḥmūd Shahrizūrī (flourished in the VIIc. AH./XIIIc. AD.). Apparently it was his Raḍaṭu’l-afrāḥ wa nakḥat’l-arwāḥ (Brockelmann I, 468), as it is of similar contents. The compiler of the Persian version, Maqsūd ‘Alī Tabrizī, wrote it in 1011/1602 but it was evidently not completed till after 1014/1605 because Jahāngīr, to whom it is dedicated, is addressed as an already ruling prince. See EIO 614–617 (to which the present copy is similar in its arrangement), RS 100, etc. The preface of the translator begins with:

إلى حكيم علي الاطلاق وإلى دانه باستحقلال الغ
Then follows the translation (f. 5), beg.

 أغز كتاب، سياس و ستاتش خدارا كهم اول بي اول است غ
On f. 171 there is an appendix (as in EIO 614), on the early Muḥammadan scholars, beg.

خوستم كه بناري حکم‌؛ پيشيغ نغ
Copied in 1033 AH. (?), but various portions are transcribed by different hands, apparently at different times.


275.

The same.

D 179.

A condensed version, or perhaps merely a portion of the preceding work. A similar compilation is mentioned in EIO 618, where the name of the abbreviator is given as Şadru’d-Din b. Mir Muḥammad Şādiq b. Mīr Muḥammad Amīn. Copied in 1100 AH. (?). Beg.

سفر و ستانش حکیمی را که اول بی اول است از شیعه

Fr. 79, S 245 x 155, 165 x 95, il 15. Or. pap. Coarse Ind. nast. Cond. good.

276.

MAJĀLISU’L-MU’MINĪN.

E 172.

The well known compilation of the biographies of various eminent persons who belonged to Shi‘ism, by Qādi Nūru’l-lah b. Sharīf al-Husaynī al-Mar‘ashi Shūshtarī, who comp. it between 993 and 1010/1585–1602. See BI I 429–430, EIO 704, EB 367–370, Pr 564, R 337, etc. Cf. also I. Goldziher, Beiträge zur Litteraturgeschichte der Schi‘a und der sunnitischen Polemik, Sitz.-ber. d. K. Acad. d. Wissensch., phil.-hist. cl., vol. 78 (1874), p. 439 sq.; O. Loth, ZDMG, vol. 29, p. 676 sq. Lith. several times in Persia. The present copy is excellent, calligraphically written, and dates from the earlier half of the XIc. AH., but it contains only the first five majlis, out of 12, namely: I (f. 13v), II (f. 68), III (f. 86), IV (f. 158v), V (f. 188). Many marginal notes. Beg. as usual:

نقاط دانشگاه حمد و رشتهات جان فرائی الغ

Fr. 360, S 300 x 150, 185 x 100, il 21. Or. pap. Good Ind. nast. Cond. tol. good. Index in the beginning. A vignette of mediocre quality.

277.

√ SHARĀIF-I-UTHMĀNĪ.

D 227.

Biographies of the eminent men who were natives of Balgrām, especially of some particular families of priests and qādīs of that city. The author, Ghulām Ḥasan Ṣiddīqī Farshūrī Balgrāmī
compiled this work for the purpose of correcting the information found in another compilation of similar contents, by Ghulām ʿAli Āzād Balgrāmī (d. 1200/1786, cf. also No. 213 in this cat.), namely his Maʿāthiruʿl-kirām (originally comp. in 1151/1738, but finally edited in 1166/1753, see EIO 682, Pr 566–569, where a list of biographies contained in the second vol. is given; also R 971, Bland, JRAS, IX. 150, etc). Apparently some personal feeling constituted the chief reason for undertaking this work (cf. Nos. 397–398). The author explains this in the following manner (f. 2–2v):

Then follows the stereotyped story of the insistent demands by his friends that he should write such an ideally reliable composition. He inserted into it numerous copies of documents, firmans, seals, etc. The date of composition, 1159/1746, mentioned in the preface (f. 2), refers apparently to the commencement of the work, because later dates are incidentally found in the text (as 1178/1765 on f. 139v). It is divided into a mugaddima, two maṭlaʿs and a khātimā:

(f. 5).

مقدمة ؛ درذكر إسلام و قدماية بلغرام،
مطلع أول، درذكر بعضي فضلتن و شهادات حضرت

(f. 16).

امیرالموطئین عثمان،
مطلع دوم، درذكر حواث قاتئي محمد يوسف،... و ذكر

(f. 34).

تمامي اولاد او الغ
(خاتمه) وقائع در ذكر سلطانی که در دهلی سلطنت کردند.
Copied for H. Blochmann, as stated in a note by him on the fly leaf, in (1292)/1875, from a unique MS. at Balgrám. It must have been very defective because the present copy leaves many spaces blank, probably reserved to be filled in afterwards. Beg.

حمد مر خدای را عز اسمه كه طوطی افک

Ff. 187, S 325 x 220, 200 x 120, ll 17, Eur. pap. Ind. nast. Cond. good.

278.

MIR’ĀTU’L-AHWĀL-I-JAHĀN-NAMĀ.

An autobiography of Ahmad b. Muḥammad ‘Ali b. Muḥammad Bāqir Īṣṭahānī Bahbahānī, together with biographical notes on his ancestors, various divines and eminent men in Persia and India, an account of his journey to India, and historical notes on European nations. The narrative is brought down to 1225/1810. See R 385. Ind. libr. Bh 96, Bk 628–629 (where a detailed list of contents is given). The work is divided into five matlabs, the first four (beg. on ff. 3v, 11 v, 19v, and 31) deal with the author’s ancestors. The fifth matlab is divided into three maqsāds: the first (f. 54) on the author’s life till his departure to India; the second (f. 80) on his impressions of India; the third (f. 235v) on the history of European nations, especially the English and their conquest of India. The khālima (on f. 351v) deals with admonitions to rulers. In the beginning there is a sort of ‘table of contents,’ apparently not by the author himself, occupying 17 folios. It begins with:

الحمد لله ... جوی مجاد اول کتاب مرآة الاحوال جهان نما الإل

The work itself begins with:

الحمد لله الذي جعل العلماء ورثة الإنبهاء الإل

It is interesting that in this table of contents, as well as in the colophon, this volume is called the first volume of the work. If so, the second part of it remains unknown. The copy is very good, being one of the earliest known, transcribed only two years after the completion of the work, in 1227 AH., by Nawāzish ‘Ali Ḥusaynī Ja‘fārī ‘Arīḍī.

Ff. 17 and 387, S 270 x 170, 170 x 85, ll 17. Or. pap. Ind. nast. Cond. good.
III. GEOGRAPHY AND TRAVELS.

279. SAFAR-NĀMA.

The well known description of a seven years’ journey from Marw to Syria, Egypt, Mecca and back to Persia, performed in 437–444/1045–1052. The author, Abū Mu‘īn Nāṣīr b. Khusrau ‘Alawī is usually regarded as identical with the great propagandist of Ismailism and eminent Persian poet, Nāṣīr-i-Khusraw, with the takhallus Ḥujjat. For his biography (as well as for the controversy concerning the identity of the two Nāṣīr-b. Khusraws) see Br. Lit. Hist. II, 218–245; GIPh 278–281; also H. Ethé, Nāṣīr bin Khusrau’s Leben, Denken und Dichten, Leyden, 1884. Concerning the Safar-nāma see Bl I 644–645, R 379–381, Dorn, in Mélanges Asiatiques, vol. VII, p. 33–36, etc. The book was edited and translated into French, with an important introduction and notes, by C. Schefer, Sefer Nameh, Paris, 1888. Translated partly, into English in A. R. Fuller’s Account of Jerusalem, JRAS, 1872, pp. 142–164; Guy le Strange, Nāṣīr-i-Khusrau, Diary of a Journey through Syria and Palestine (Pilgrim’s Text Society), 1888. Of other works by the same author his Rūshanāī-nāma was edited and translated into German by H. Ethé, ZDMG, 1879, pp. 645–665, 1880, pp. 428–464 and 617–642. His Sa‘ādat-nāma ed. and transl. into French by E. Fagnan, Le livre de la félicité, ZDMG, 1880, pp. 643–674. Notes on these two works, by F. Teufel, ibid., 1882, pp. 96–114. His Diwān of poetry was lith. in Tabriz, 1280. Some of his poems were edited and translated by H. Ethé, Göttinger Nachrichten, 1882, pp. 124–152 and ZDMG, 1882, pp. 478–508; and by V. Zhukovski, Zapiski, 1890, pp. 386–393. A very important work in prose, Wajh-i-dīn, expounding the dogmas of moderate Ismailism and also ascribed to Nāṣīr-i-Khusraw (which Ethé regards as being lost, cf. GIPh 280), is preserved in two modern copies in the Asiatic Museum at Petrograd. One of them is described and a list of contents of it is given in W. Ivanow’s Ismailitic MSS. of the Asiatic Museum (in Russian), Bulletin de l’Academie Russe, 1917, pp. 359–386 (cf. also a review of this paper in English, by S. E. Denison-Ross, JRAS, 1919, pp. 429–435). There are many other works, obviously apocryphal, which are at present ascribed to Nāṣīr by sectarian, such as Haft-bāb, Mir‘atu’l-muḥaqqiqin, Irshādū’s-sūlikin, Saḥāif, etc. (For their description see W. Ivanow, op. cit.). All of them contain
anachronisms which preclude their connection with Naṣir. His Kitāb Dalīlul-mutahāyūrīn seems to be lost and another, Zādul-musāfīrīn, very rare, remains unpublished.

The present copy was transcribed for H. Blochmann, in 1292/1875, by Muhammad Amjad, from a MS. in possession of T. Beale, as stated in Blochmann’s note on a fly-leaf. Beg.

جعفرين كود أبو معين ناصري خسر الغ


280.

SUWARUL-AQALIM.

A compendium on general geography with special reference to ‘wonders’ of various kinds. It was composed in 748/1347–1348 and dedicated to the Muzaffaride prince Mubārizu’l-Dīn Muḥammad (713–760/1313–1359) of Fars and Kirmān. The author does not mention his own name. According to Br. Lit. Hist. III, 99, he was Abū Zayd Ahmad b. Sahl Balkhi. See Bl I 664–666, EIO 708, R 420–421. Cf. Mélanges Asiatiques IV, 54, V, 574, VII, 43. Probably this particular copy is referred to in St. No. 14 on p. 85. The work is divided into two bābs. The first is divided into two faṣls:

فصل أول، در ذكر كلام و مقدار و مساحت أي
(f. 3v).

ونصت طول و عرض بلادنا و خواص موافع;
(f. 14v).

فصل دوم، در ذكر آفاق جنوبني و خط استوا و ما يتعلق

ورنسبة اليه.

The second bāb is divided into seven faṣls, each dealing with one of the seven ĩqlims: I (f. 27), II (f. 47v), III (f. 59v), IV (f. 95v), V (f. 118v), VI (f. 125v), VII (f. 130). The copy was transcribed in 1054 AH., and contains 39 small and inartistic miniature paintings, depicting the ‘wonders.’ They are found on ff. 16, 16v, 18v, 20v, 21, 22, 24v, 28, 32v, 33, 35, 36, 38, 43, 45, 48, 49, 50, 53, 58, 60, 60v, 63v, 64, 66v, 69, 72v, 74v, 82, 85, 99v, 105v, 106v, 109, 117v, 133v, 138, 139, 141. Beg.

الحمد لله لله...... در تواریح آمده که جعفر سنگرد بن نیقوس (sic) (الغ


281.

AKHBAR-I-ḤASINA DAR AKHBAR-I-MADIINA.

A Persian version of Abū’l-Hasan ‘Ali b. ‘Abdillah Samhūdī’s (d. 911/1506) work Khulāṣatu’l-wafā bi akhbar dārī’l-Muṭafā,

The work is divided into eight bābs. Copied in the XIIc. AH.

Beg.

پرس بسیر و ستانش بیشمار پورکارپرا آلی

Fr. 122, S 270 x 145, 205 x 105, Il 23. Or. pap. Ind. nast. Cond. good. CFW 1809.

282.

HAFT-IQLĪM.


خرد هرکچا کنچی ارد پدید الم


283.

The same.

D 326.

Another copy of the same work, transcribed for H. Blochmann in (1288)/1871 by Muḥammad Amjad. An index is appended. Beg. as in the preceding No.


284.

ZĪNATU’L-MAJĀLĪS.

D 211.

An extensive collection of anecdotes connected with geographical and historical matters. It was completed in 1004/1595 by
Majdu’d-Din Muhammad Husaynī, with the takhallus Majdi. See GIPh 332, Br 317, RS 395, Fr 979–980, R 758–759, etc. (GC I 483). Cf. also Mélanges Asiatiques III, 679, V, 246, 519; Barbier de Meynard, Dict. Geogr., pref., p. 20; Elliott, Hist. of India II, 506. Lith. Tehran, 1262. The work is divided into 9 bābās: I (lacuna), II (f. 97), III (f. 146), IV (f. 166v), V (f. 183v), VI (f. 199v), VII (f. 214), VIII (f. 231), IX (f. 256v). A bad and defective copy, dating from the XIIc. AH. There are lacunas, partly restored in a more modern handwriting, in the beginning and after ff. 69, 149 and 295. Beg.

حمد يبعيد و داد وشكرنا معمود دلیل


285.

(SAWĀNIH).

D 217.

A collection of notes on various local saints buried in the vicinity of Aurangābād, together with a description of their graves, an account of the city, its remarkable buildings, etc. The author calls himself simply Khājsār-i-Sabzawārī, without giving any further details as to his name. He neither mentions the title of his work, nor the time of its composition. From various incidental allusions in his book it is possible to conclude that he wrote shortly after 1188/1774 (cf. f. 33v). Apparently no other copy of this work is known, as the one referred to in St. No. 108 on p. 31 is probably identical with the present. The work is divided into 31 sānihās (originally unnumbered):

1. Burhānū’d-Din Gharīb (d. 738/1337) (f. 3v–6v).
2. Muntakhabū’d-Din Zarzari, surnamed Zarbakhsh (d. 719/1319) (f. 6v–8, 19, 9–11).
5. Shāh Rājū Qattāl (d. 731/1331) (f. 20v, 15–16).
7. Amīr Hasan Shā’ir, i.e. Najmū’d-Din Ḥasan (b.) ‘Alā’i’s-Sanjari ad-Dihlawī (f. 16v–18v, 21–22).
10. Ḥājji Nizām (f. 24–24v).
11. Shāh Gharq (f. 24v).
14. Description of the mosque Shāh-Ganj (founded in 1335/1723, chron.
15. The chaunk of the city (f. 28–30v).
16. Grave of one of Aurangzib’s wives (f. 31–32).
17. Shāh Mahmūd (d. 1175/1761) (f. 32–33v).
19. Nizāmu’d-
Din Chishti (d. 1144/1731) (f 34v-34v).
—20. Shaykhun-Sahib
(d. 1151/1738) (f. 34v-35v).
—21. Sayyid Ghulam Hasan (d.
1188/1774) (f. 35v-36).
36v-37v).
—24. Sayyid 'Abdu'l-Qadir-Sahib (d. 1102/1691) (f.
37v-38).
—27. Mir Ghulam 'Ali Husayni Azad Balgrami (also still living)
(f. 39-39v).
39v-40).
—29. Shah Faridu'd-Din (still living) (f. 40-40v).

The copy was apparently transcribed in the author's time, as
it dates from the end of the XIIe. AH. Beg.

حمد مبدعي كه يبت كلمه كن الم

Ff. 42 (correct order of folios 1-8, 19, 9-14, 30, 15-18, 21-42). S 200 x 120,
160 x 70, ll 13. Or. pap. Ind. nst. Cond. tol. good. CFW 1809.

286.

HADIQATU'L-AQALIM.

D 140.

A modern imitation of the Hast-iqlam (see above, No. 282),
completed in 1202/1787-1788 by Qadi Murtada Husayn, surnamed
Allahyar 'Uthmani Balgrami. This work, compiled at the
request of Capt. Jonathan Scott, whose employee the author was,
contains much information about the geography and history of
India, especially for the more modern periods. See Bl I 670-672,
EIO 730, EB 422 (where a detailed list of its contents is given),
Pr 414-417, R 992-994 (where the biography of the author is
given in detail), etc. Ind. libr. Bk 637-641. Cf. also Elliott, Hist.
of India VIII, 180-183. Lith. several times in Lucknow. In
the 'Government collection' (II) in the library of the A.S.B. there
is a work with the same title, Hadiqatu'l-aqalim (No. 402), form-
ing an appendix to Allahyar's work, written by an author who
does not mention his own name. It is compiled from English
sources and chiefly deals with the European countries and America.
The present copy is very defective, does not contain the intro-
duction and has many lacunas in the middle of the text. It opens
abruptly with the first Iqalim (f. 1v); the second begins on f. 18;
the beg. of the third apparently coincides with a lacuna; the
fourth—on f. 95; the fifth—on f. 130; the beg. of the sixth also is
lost; the seventh—on f. 128. Many blank spaces. Copied in 1211
AH., in Lucknow, by a scribe who did not realise that his ugly
and dotless shikasta, though pretending to elegance, made this
transcript quite worthless as numerous proper names became undecipherable. Beg.

(أقام اولى بزجل مفسوب اسم العلم)

Ff. 151, S 380 x 220, 285 x 150, ii 20. Or. pap. Ind. shikasta (in some places nast., diff. hands). Cond. tol. good.

287.
MANAZIL-I-ḤAJJ.

A concise account of a pilgrimage from Persia to the Shi'ite holy places in Mesopotamia and further to Mecca and Madina. It was composed in 1214/1799 (chronogram ١٢١٤ on f. 59v), by ʻAlī b. Mirzâ Khayrât-ʻAli, who dedicated it to the grandson of Ṭahmâsp II, the Safawide (1135–1144/1722–1731), Muḥammad Mirzâ b. Ḥusayn. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله الذي جعل منازل الحج الخ


288.
TAFRĪḤU'L-IMĀRĀT.

A description of the remarkable buildings of Agra together with short historical notes of the persons with whom they are connected. Composed, in the most bombastic and inflated style, by Sil Chand, who dedicated his work to J. S. Lushington, collector and magistrate in Agra in 1825–1826. Apparently the same work is described under the title احوال عمارات مستقر الطالفة in EIO 731, and R 1031 (حالات اکبریاد). Ind. libr. Bk 648. Copied towards the end of the XIIIc. AH. Six drawings are inserted, all in European style, of mediocre quality. Beg.

سبحان الله ذرّة بيتاب رازʾالغ

Ff. 251, S 280 x 165, 195 x 100, ii 17. Or. pap. Modern Ind. nast. Cond. good.

289.
TA'RĪKH-I-YŪSUFĪ.

An account of a journey from India to Europe, with special descriptions of England. Comp. in 1259/1843 (chronogram چه حال غریب on f. 3), and dedicated to Her Majesty the late
Queen Victoria (f. 2v), by Yusuf Khan Galim Pūsh. He started his journey from Ḥaydardābād in (1244)/1828. Copied towards the end of the XIIIc. AH. Beg.

سفانش بیرون از قیاس مربیکانی ز الغ

F. 235, S 170 x 120, 125 x 75, ll 11. Or. pap. Ind. nast. Cond. good. Bad vignette.
IV. FAIRY TALES, ANECDOTES, LEGENDS, ETC.

1. Moral, didactic and historical stories and anecdotes.


290.  
ANWĀR-I-SUHAYLĪ.

The well known modern version of the book of Kalila and Dimna, comp. in a very bombastic and inflated style by Husayn b. ‘Ali al-Wā‘īz al-Kāshīfī (d. 910/1505). He based his work on an earlier Persian version by Naṣru’l-lah b. Muḥammad b. al-Hamīd (comp. ca. 539/1144–1145). It is divided into fourteen bābās. See Br. Lit. Hist. III, 504, GIPH 327, EIO 757–766, Br 310–313, EB 431–437, Ros 284–285, Pr 970–974, R 756, Aum 46, Dorn C. 409, H. Kh. V, p. 239. Ind. libr. St. No. 1 on p. 82–83. Printed and lithographed many times in India (Calcutta, 1804, 1816, 1824, etc.), and in England (Hertford, 1805, by Ch. Stewart, also 1851, by J. Ousley). Transl. into English in full by E. Eastwick, 1854, and by A. Wollaston, 1878. Extracts from this work have been printed and translated in many chrestomathies and similar publications. The present copy was transcribed in 1087 AH. at Mungipatam (مُنگِپَتَام்). Beg. as usual:

\[\text{حَفَّرَتُ حَكِيمٌ عَلِيّ الْإِطَالَقِ جَلَتُ حَكَمَةَ النَّمَّ}\


291.  
The same.  

E 71.

The preface to the same work, corresponding to ff. 1v–6v of the preceding copy (No. 290). Transcribed at Calcutta, 1251 AH. Beg. as above, in No. 290.


292.  
‘IYĀR-I-DĀNISH.

E 132.

A more modern version of the same translation, by Naṣru’l-lah, of the book of Kalila and Dimna, compiled by Abū’l-Faḍl b.
Mubārak ʿAllāmī (d. 1011/1602, cf. concerning his works Nos. 122-134 and 352-354 in this cat.). It was written in a more plain language than that of Kāshīf’s version, at the request of Akbar, and completed in 996/1588. It is divided into 16 bābīs and a khātimā. See GIPh 328, EIO 767-777, Br 314-316, EB 438-440, Pr 974 sq., R 756-757, Aum 47, Fl III 286, etc. Ind. libr. Bh 445, Madr 153, (GC II 391). Cf. also Notices et Extraits X, 197-225. Lith. Cawnpore, 1879. It was translated into Urdu under the title of Khirād-afroz. Lith. Lucknow, 1892. The present copy dates from the XIIc. AH. Beg. as usual:

سیال ایز ایند خداوندی را کے الغ

Ff. (432), S 240 x 140, 170 x 85, ll 15. Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

293.

The same.

Another copy of the same work, defective at the beginning. It opens with the sixth bāb, corresponding to f. 217v of the preceding copy, No. 292. Transcribed in XIIIc. AH.

Ff. (192), S 220 x 150, 145 x 95, ll 14. Or. pap. Ind. nast. Cond. good.

294.

b. Versions of the Çukasaptati.

TŪTI-NĀMA.

The abridged version of the ‘Tales of a Parrot,’ by Muḥammad Qādirī, who composed it in the XI/XVIIc. It is based on the bombastic version of Diyāu’d-Dīn Nakhbshābī, comp. in 730/1330. See GIPh 324-325, EIO 752-754, EB 1975, 2028, R 754, Aum 54, etc. Edited and transl. into English by Gladwin. Calcutta, 1800, and London, 1801. Transl. into German by Iken, 1822. The present copy dates from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual:

بعد از جنس جنس ثنا و صفت الگ

S 200 x 135, 160 x 90, ll 16. Or. pap. Ind. nast. Cond. tol. good. Notes in English by J. Hannay, 1800, etc. (faded).

295.

The same.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy, No. 294.

Ff. (90), S 205 x 135, 150 x 90, ll 12. Or. pap. Ind. nast. Cond. good.
c. Other collections of tales and anecdotes.

296. ترجمة الفرج بعد الشدة
TARJUMATUL-FARAJ BA'DA 'SH-SHIDDA. E 221.

A collection of instructive anecdotes, dealing with cases of deliverance from difficult and dangerous situations. It was originally comp. by Abū 'Ali al-Muḥassin b. Abī'l-Qāsim, sur-
named Qādi at-Tanūkhī (d. 384/994), with the title الفرج بعد الشدة Р. The authorship of this book, however, is attributed in all other known copies of this work, as in the present one, to Abū l-Hasan 'Ali b. Muḥammad al-Madāinī (d. 224 or 225/839-
840). The Persian version was compiled probably about the middle, or in the second half, of the VI/XIIc. (see EIO 733), by Ḥusayn b. As'ād b. al-Husayn Dihistānī al-Mu'ayyadī, at the request of 'Izzu'd-Din Ẓāhir b. Zangī. It is divided into 13 bābs. See GIPh 329-330, EIO 733-736, RS 389, Pr 981-982, R 752, Aum 56, Dorn C. 408, Fl III 451, etc. Ind. libr. St. No. 5 on p. 84. The present copy dates from the XIIc. AH. Beg. as usual:

محمد عبدالقيومي با جملة كه عجز عقول ذريات آدم المئه
S 400 x 230, 270 x 145, ll 15 Or. pap. Coarse Ind. nast. Cond. good.

297. لطافق الطوائف
LATĀIFUṬ-TAWAIF. M 132.

Anecdotes about princes, amirs, saints and further of people belonging to different professions and classes of society. This collection, often also called Latāīfu'z-Zarājīf, divided into 14 bābs, was compiled shortly after 939/1532-1533 by 'Abī b. Ḥusayn al-Wā'īz al-Kashifī, with the takhallus Ṣafī (the author of the Rashāhāt, see Nos. 252-257 of this cat.), who died shortly after its completion. See GIPh 332, EIO 778-779, RS 100, EB 454-
457, Pr 975-978, R 757-758, etc. Ind. libr. Bh 443-444, St. No. 74 on p. 26. Edited by Ch. Schefer in his Chrestomathie Persane, vol. I, 1883, pp. 106-130 (texts), with an introduction and notes on pp. 95-131. Lith. in Persia. The present copy is very good and dating from the end of the Xc. or beg. of the XIc. AH. Beg. as usual:

بعد از إداء إطاف تعصيدات المئه المئه
S 195 x 120, 135 x 70, ll 19. Or. pap. Khorasani nast. Cond. good. CFW 1809.

1 Zangī b. Maudūd, the Salgharide ruler of Fars, reigned in 557-571/1162-1175.
COLLECTIONS OF ANECDOTES. X-XI C. AH.

298. NIGĀRISTĀN.

A collection of didactic and historical anecdotes about various eminent men from ancient times to the beginning of the tenth c. AH., arranged chronologically under the respective dynasties. It was compiled in 959/1552 (chronogram نکارستان واقع) by Ahmad b. Muhammad b. 'Abdi'il-Ghafūr al-Ghaffārī al-Qazwīnī (d. 975/1567-1568). A complete list of the contents of this work is given in EB 337. See GIPH 267, EIO 606-613, Br 59, EB 337-340, Pr 404, R 106-107, Dorn C. 276, Morl 50, etc. *Ind. libr.* Bh 7, Bk 470. Cf. also Elliott, Hist. of India, II, 504-506. Lith. Bombay, 1245, 1275 and later. Copied in the XIc. AH. (۳ نه) by Muhammad Kāzīm b. Muhammad Mūsā Kākī. Beg. as usual:

لی طاریخی بهارستان وی نکارستان نکارستان

E. (301), S 265 x 150, 175 x 85, ll 15. Or. pap. Good Ind. nast. Cond. good.

299.

The same.

D 322.

Another copy of the same work, dating from the end of the XIIC. or beg. of the XIIIc. AH. Beg. as usual, see No. 298.

S 305 x 210, 210 x 120, ll 21. Or. pap. Ind. nast. Cond. good.

300. MA'DANU'L-JAWĀHIR.

E 184.

A collection of didactic stories, compiled in 1025/1616 by Mullā Tarzī and dedicated to Jahāngīr. It is divided into 22 bābs and a *khālima*, each illustrating some particular moral virtue. A complete list of the contents is given in EIO 793. See GIPH 333, EIO 793-796, EB 464-465, Pr 983, R 1038-1039, Aum 60, etc. *Ind. libr.* Bh 447, Madr. 182, St. No. 62 on p. 42. A bad copy, transcribed in 1153 AH. by Husayn Khārman (?). Beg. as usual:

جہان جہان نیاتش جہادادی را سرد گل

A collection of fairy tales, mostly with some moral maxim to be proved, compiled from various sources by an unknown author. It corresponds to a portion of the work described in EIO 797, which was composed in the middle of the XI c. AH. (different tales are dated there 1025/1616, 1028/1619 and 1046/1636). The copy in the India Office library, transcribed not later than 1055 AH., contains 52 stories. The present one, dating from the end of the XII c. or the beg. of the XIII c. AH., is much shorter and contains less than half that number of stories, their order being slightly different. The introduction and the initial tales are not to be found here and the narrative opens with the tale apparently corresponding to the eleventh story in EIO 797:

1. حكاية شاة. جنیال ریس اور شیم صنعان و شیم
(f. 1v).

حسین بن شیخ محمد
(f. 25).

(12 in I.O. copy).

2. حكاية جهار کس رفیق
(f. 42).

(14 in I.O. c.).

3. حکایت شاهراده جووانی بخت
(f. 63).

(15 in I.O. c.).

4. حکایت بو وهام کور و بو وهام خارش
(f. 69v).

(16 in I.O. c.).

5. حکایت شاهراده نوجوان و دختر
(f. 89).

(18 in I.O. c.).

6. حکایت رضوان شاة الغ
(f. 102).

(19 in I.O. c.).

7. حکایت خليفة هارون الرشید الغ
(f. 107v).

(6 in I.O. c.?).

8. حکایت شاهراده مجدید الملك
(f. 107v).

(20 in I.O. c.).

9. حکایت آن پادشاهزاده که پدر و مادر

(129).

را میرفخت الغ
(f. 151).

(21 in I.O. c.).

10. حکایت پادشاه زادة شمشیر بند
(f. 167).

The heading is illegible (?).

11. حکایت شاهراده کی (sic) و صاحب شتر کور
(f. 206).

و قافی آل شیر
(f. 211).

(؟).

12. حکایت عابد شیب زندهزار الغ
(f. 217v).

(52 in I.O. c. ?).

13. حکایت تاجر الغ
(f. 222v).

(؟)
Three short stories on ff. 164v–165v may correspond to Nos. 22–24 in the copy described in EIO 797, and there is an illegible heading on f. 33, which may belong to a separate tale. A bad copy, carelessly written in an illegible form of vulgar shikasta. Beg. of the first story:

آورده اند که در مغرب زمین جنی بود الغ

Fl. 228, S 210–133, 170 x 100, ll 15. Or. pap. Vulgar Ind. shikasta. Cond. tol. good.

302.

BHAR-I-DANISH.

A collection of didactic tales interwoven with the story of Jahandar Sulthan and Bahrawar Banu, comp. in 1061/1651 by Inayatu'llah Kanbu (d. 1082/1671), the brother of Muhammad Sahih Kanbu, see above, Nos. 152–154 in this cat. See GIPh 325, EIO 806–817, Br 320–322, EB 466–472, 1976, Pr 999–1000, R 765–766, Aum 54–55, Mehren 32, etc. Ind. libr. St. No. 4 on p. 84; (GC II 387). It was translated into English by A. Dow, 1768, and by J. Scott, 1799; into German by A. Hartmann, 1802. Many extracts from this work have been edited and translated, see the bibliography given in EIO 806. Often lith. in India. The present copy was transcribed in 1134 AH. by Muhammad 'Askari b. Muhammad Ibrhim b. Muhammad Kazim b. Safar Quli Aqa, at Karnaul. Beg. as usual:

Fatahah Kitab Mustahab Afnisho, Mining of Dumas Al-Danesh al-


303.

The same.

E 35.

Another copy of the same work, dating from the XIIc. AH., defective at the beginning and at the end.

S 240 x 165, 190 x 100, ll 19. Or. pap. Ind. nast. Cond. good.

304.

DASTAN-I-Gunjishk wa La'l-Pari.

A collection of moral tales in the usual framework of a special story, this time of a sparrow and the fairy La'l-pari. The author, Ranjit-Ray, completed it in 1144/1731, in the reign of
Muhammad Shah (1131–1161/1719–1748), as stated on f. lv. He mentions in his preface his connection with Husayn Qlich Khan Bahadur, Aṣaf-Jah and other noblemen. Copied in the XIIc. AH. Beg.


305.  

BÜSTÂN-I-KHIYĀL.  

An isolated vol. (only one out of the 15) of a huge collection of fairy tales, compiled between 1155 and 1169/1742–1756 by Mir Muhammad Taqi Ahmadābādī Gujrātī, with the takhallus Khiyāl, d. 1173/1760. His work, which is sometimes also called Farmāish-i-Rashidī, was composed at the request of Nawwāb Rashid Khān. It is divided into three bihārs, the second and third of which are sometimes called respectively the first and the second gulistān. To add still more confusion, the first bihar of this over-titled production is also called Mahdī-nāma, and so forth. See GIPh 320, EIO 833–845, EB 480 (where an almost complete copy of this work is described), Pr 993, R 770–772, Aum 57, etc. Ind. libr. Bh 448–461. Cf. also Spr 193. The present copy, dating from the XIIc. AH., contains the first gulshan of the second bihar or first gulistān, corresponding to the IV and V vols. of the whole work. It is the same as the one described in EIO 836 and Aum 57 (in addition to EB 480). Beg. as usual:

F1. (416), S 250 × 150, 190 × 105, ll 12–15. Or. pap. Ind. shikasta. Cond. good.

306.  

2. Fairy tales.  

QIṢṢA-I-CHĀR DARWĪSH.  

The well-known tales of the four darwishes and Azadbakht, sultān of Rūm, etc., usually ascribed to the authorship of the celebrated poet, Amīr Khusraw of Dehli, d. 725/1325 (see for his poetical works the section on poetry). See GIPh 324, EIO 739–742, Br 323, EB 443, R 762, Mehren 32, etc. Ind. libr. Bh 439. Cf. also the preface to Eastwick’s translation of Bāgh-o-Bahār,
1852, p. VII. Copied in the XIIIc. AH. Beg. in a different way from the usual one:

الله دیر دیار معظم حشمته برمه دی، الرش


307.

GULRİZ.

Κολρίζ

d 18.

The love story of Maʿṣūm-shāh, Nūshlab and ʿAjābmalik, by Diyāʾuʾd-Dīn Nakhsbābī (d. ca. 731/1331), written in his usual extremely bombastic and inflated style. See GIPh 324, EIO 2852, etc. Ind. libr. St. No. 10 on p. 85. Cf. the article by W. Pertsch in ZDMG, XXI, p. 511. Publ. in the Bibliotheca Indica, 1912. The present copy, dating from the XIIc. AH., is defective at the beg. and end. The initial passage of the extant portion is found on p. 13, fourth line from the top, and the end—on p. 190, 12th line from the top, of the printed edition.

Ft. 199 (lacunas after ft. 50, 78, 100), S 230 × 120, 180 × 80, ll 15. Or. pap. Coarse Ind. nast. Cond. tol. good.

308.

QIṢṢA-I-ḤĀTİM TĀĪ.

قصة حاتم طائي

d 13.

The story of Ḥātim Tāī, the legendary Arab hero. The name of the author is not known. Apparently the same version is described in EIO 780–782, Br 319, EB 449 (2), 451, Pr 991, R 764, Aum 55, Mehren 33. Translated into English by D. Forbes, 1828, and since reprinted, Bombay, 1911. An abridged edition was published by J. Atkinson, 1818. Printed and lith. several times in Constantinople and India. For various other versions see GIPh 319. Copied in the beg. of the XIIIc. AH. Beg.

سیاس بیتیاس مریوردار عاجل شانه زا الیه


309.

The same.

d 11.

Another copy of the same tale, occasionally very, slightly differing in wording from the preceding, No. 308. It was transcribed in 1187 AH., at Burdwan (?), by Kifāyatuʾl-lah b. Muḥammad Maʿṣūm b. Muhammad Ḥāshim (حاشیم). Beg. abruptly
(corresponding to the 4th line from the top in the preceding copy) as in EB 449 (2):

قصة حانم، بدر أبى دختريم خود را دار نكل خود أوردته الخ

Ff. 225, S 270 x 180, 190 x 100, ll 15. Eur. pap. Ind. modern nast. and shikasta. Cond. good.

310. قصَّة مهر و ماه

QISSA-I-MIHR-U MĀH.

A love story of prince Mihr and princess Māh. The author is unknown. See GIPh 321, EIO 805, EB 1241 (1), R 765, Dorn C. 410, etc. Cf. also Garin de Tassy, Histoire de la littérature Hindouie, 2nd ed., II, 550. Copied towards the end of the XIIe. AH. Beg.

راوهي اخبار... چنین روايت میکنند که پادشاهی بودن الخ

Ff. 146 (the last three ff. are misplaced, their proper order is 145, 146, 144), S 190 x 115, 150 x 75, ll 13. Or. pap. Good Ind. nast. Cond. good. Scrappy notes on fly-leaves.

311. كل بکالی

GUL-I-BAKĀWALĪ.

A love story of Tāju’l-mulûk and Bakāwalī, translated from Hindustani into Persian ca. 1134/1722 by ‘Izzatu’l-lah Bangâli. See GIPh 322, EIO 828–829, Pr 996–998, etc. Cf. also J. Gilchrist’s preface to the edition of the Hindustani translation of this tale (with the title Madhhab-i-‘ishq) (1804); also Spr 629, where another Hindustani version, in verse, with the title Gulzār-i-nasīm, is mentioned. Copied in 1215 AH. Beg. (as in EIO 829):

زینت دیباچه سخنی بدام سخنی آرینی که الخ

S 225 x 155, 160 x 95, ll 18. Or. pap. Ind. nast. Cond. tol. good.

312. قصة فيروز شاه

QISṢA-I-FĪRŪZ-SHĀH.

The story of the wonderful exploits of the son of the king of Badakhshān, apparently identical with the tale with the same title, described in EIO 803 (1) and 804. In the latter its authorship is ascribed to one ‘Alī Naurūz Khān. Copied in 1207 AH.
313.

QIṢṢA-I-AGAR-U GUL.

A love story of Agar (female) and Gul (male). See GIPh 321, Pr 995-996, R 772, etc. Copied in 1207 AH. by 'Abbās 'Alī Khān. Beg.

al-tawḥīd ulla ... ra'īsāt ḏawāt 'alānd ka dhar shār khushkashānu

Ff. (18.), S 225 x 130, 165 x 80, ll 15. Or. pap. Ind. shikasta. Cond. good.

314.

QIṢṢA-I-SUMRŪN-GAD'HA.

A short popular Indian tale, translated from Hindi into a curious form of Persian at the request of a little English girl: Qayṣa šawmīn gūḏahu ka dr ṣabā yuḏu bōd ānārā būmov ḥakm tīm ūmāhua χōrūn ḍar tawṣi-yā dōst ṣumūdā shēd ʿ. Neither the name of the translator nor the person for whom the translation was prepared are to be found in the text. The copy, or possibly autograph, dates from the XIIIe. AH. Beg. (as a continuation of the passage quoted above):

būzīn fūwā ḏarānd ka dīvān rāja sāmrūn gūḏahu dr būdar rabbīqu bōd ānīm


315.

HASHT GULGASHT.

D 177.


būd ḥaḍārī ka ḍaḥāst wa ḍowāz nūmānā az āṭaf wa ḍaḥāst amīn

Ff. (78), S 225 x 140, 160 x 90, ll 13. Or. pap. Ind. nast. Cond. good.
316.

QIṢṢA-I-DUZD-U QĀDI

Ob 11.

A very popular Persian humorous story of the adventures of a judge and of a thief, which exists, and has often been lithographed, in various prose and verse redactions. The present one may be identical with that described in EIO 857. Cf. also GIPh 322–323, EB 490–491, Pr 117, R 773, etc. Copied in the XIIc. AH. Beg.


317.

QIṢṢA-I-NŪSH-ĀFARĪN.

d 4.

A story of the adventures of princess Nūsh-āfarīn and her lovers. The author remains unknown. It is extremely popular in Persia, and was lith. there at last once. See GIPh 322, Pr 989, etc. The present copy was transcribed in 1230 (or 1203) AH. Beg.

الحمد لله ... جو آنت، نوژعمرونهات ِ نافت آلanning

It contains very peculiar colophon, in the form of an incantation:

این کتاب نوشت آفرین مال اتاق رستم کلته، هرکس بدرد ویا طمع کند ویا

بردن پس ندهد یا بفروشید یا در پیش خود به سیر نگاه دارد بلعنست خدا و نقری

رسول کوفر تر کشود، امیت.

There are 45 miniature pictures of very inferior quality, in the modern Persian style. Ff. 5, 8, 11v, 12v, 21v, 22, 28, 31, 38, 44v, 49, 55v, 65v, 72, 74v, 79v, 83, 89, 91v, 97, 104v, 107v, 113v, 117, 122, 125, 127v, 132, 139v, 140, 152v, 165, 173, 187v, 188v, 197v, 200v, 209v, 221, 224, 229, 240, 247v, 252, 255v.


318.

(MAJMŪ‘A).

Oe 1.

A collection of short articles and fragments on various subjects. Several of them, containing fairy tales, are as follows:


3. (ff. 70v–88v). Qīṣṣa az qadā wa qadr az (wa ?) sūmurg. A fairy tale in which king Solomon plays a prominent part. Beg.


5. (ff. 151–173). Some fragmentary epistolary specimens. In the beginning the following title is given: منشأ عبد الرسول. After the letters follows the story of Tamīm Anṣārī (here written تومي), a very popular tale, cf. GIPh 322, EIO 858, etc. It is not clear, where the epistles end and the story begins. Cf. No. 417 in this cat.

The MS. contains also other articles, described in their proper places in this cat. It was transcribed in the XIIc. AH.


319.

(MAJMŪ‘A).

Na 99.

An accumulation of short tales and anecdotes in a Sufico-didactic strain. They form a small portion of a large album, containing chiefly extracts from various poets, and dating from the end of the XIce. or beg. of the XIIc. AH.

320.

(MAJMŪ‘A).

Another album, chiefly filled with fairy tales, but containing also poetical extracts and scrappy notes on various subjects. Transcribed apparently in XIIIc. AH.

1. (ff. 1–14v). Scrappy specimens of epistolary style.

2. (ff. 15v–111v). A long collection of short tales, without title or author’s name, in a moralizing strain. Beg.


6. (ff. 134v–140). Fragments of various religious and moral anecdotes, a few hadithes, etc. (ff. 140–143v are left blank).


Ft. 161, S 150 x 105, varying numbers of lines. Or. pap. Vulgar Ind. shikasta and nast. Cond. good.

321.

3. Old historical romances.

AKHBĀR-I-DARAB.

D 55.

A comparatively rare and old romance of Alexander and Darius, with enormous accretions of the most fantastic accidents, without any connection with the historical facts. Its authorship is ascribed in the text to Abū Tāhir Muhammād b. Ḥasan b. ‘Alī b. Mūsā aṭ-Ṭarsūsī. The exact period when he lived is not known. The work was translated some time before 1026/1617, which year is the date of the India Office copy. See GIPv 318, EIO 787, RS 384, 385, etc. Cf. also Mohl, Le Livre des Rois, vol. I, preface, pp. 74–75, Dorn, Mélanges Asiatiques, VII, 174–175 and 406–407. On other works of the same Abū Tāhir Tarsūsī see EIO 787. The present copy dates from the XIc. AH. and is quite good. The language is somewhat peculiar, but not archaic. Beg.

S 245 x 145, 195 x 100, il 25. Or. pap. Good Ind. nast. Cond. good. Faded, but good vignette.
322.

(QIṢṢA-I-MASʿŪD SĀLĀR-GHĀZĪ).

A historic-religious romance, narrating the miraculous exploits of Sulṭān Masʿūd Ghāzī, a contemporary of Māḥmūd of Ghazna (388–421/998–1030), represented in popular legend as a saint and a martyr. The date of his death is usually fixed as at 424/1033. Cf. R 1015 where another copy of the same legend is described. Sālār-ghāzī is regarded as one of the most popular saints of India, both amongst Muhammadans and Hindus; he is one of the five pīrs of the widespread sect of Panjpiriyīya. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

323.

4. Religious legends.

TAʾRĪKH-I-MŪSAWĪ.

A collection of the Muḥammadan legends of Moses, completed in 904/1498–1499 by the well-known Muʿīnuʾd-Dīn Muḥammad Amīn al-Fārāḥī al-Harawī, with the takhllīṣ Muʿīn Mīskīn (d. 907/1501–1502). Cf. for other his works in this collection Nos. 50–52 and 325. This book is also called Qiṣṣa-i-Mūsawī, Qiṣṣa-i-Mūsawīyya, Qiṣṣa-i-Hadrat-i-Mūsā, and Muʾjīzāt-i-Mūsawī. See GIPH 319, EIO 605, 2853–2854, etc. Ind. libr. Bh 24, St. No. 13 on p. 7. Copied towards the end of the XIIc. AH. Apparently defective at the end. Beg. as usual:

324.

The same.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy, see No. 323.

Fr. (181), S 205 × 110, 165 × 75, ll 21. Or. pap. Ind. nast. Cond. good. CFW 1809.
325. (QIṢṢA-I-MI‘RĀJ).

A work on traditional cosmogony, dealing with the usual legend of the creation of the world, and chiefly with the marvellous tales about various things seen by Muḥammad in his Mi‘rāj. Neither the title nor the author’s name appear in their proper places. In the text, however, there are many poetical quotations, and some of them contain the tākhallus Mu‘īn Miskīn (as on ff. 25, 185, etc.). Therefore it seems probable that this work is due to the same Mu‘īn al-Farāhī, who is the author of the preceding one. It contains a lengthy and verbose preface and is divided into several bāḥs, subdivided into fasls. The headings however number these sections only as far as on f. 95v (the third bāḥ). Copied in the XIc. AH. Beg. of the preface:

الحمد لله ....... أما بعد جماعين كود ك تنازب در ترقبر الغ

Beg. of the work itself (f. 26):

لا اله إلا الله ... حضرت سيد سادات الن

Ff. (193), S 240 × 160, 165 × 95, ll 15. Or. pap. Ind. nāst. Cond. tol. good.

326. QIṢṢAṽU’L-ANBIYĀˇ.

Legends of the prophets from Adam to Muḥammad, compiled at Bijāpūr in 993/1585, by Ahmad Munshī (f. 4). It is apparently the same work as the one described in EIO 591–592, EB 342 (there called Tāju’l-qisāṣ). Sometimes it is also called Ta‘rikh-i-
anbiyā. The author gives a few details of his life in the preface and refers to his other work Bahr-i-la‘ālit (f. 4). Copied towards the end of the XIIc. AH. Beg.

الحمد لله الذي توعد بالكلوت و تعزز بالعذور الغ


327. (INTIKHĀB DAR QIṢṣAṽ-I-ANBIYĀˇ).

Legends of the creation of the world, prophets, etc., together with some theological discussions. Neither the author’s name nor the exact title are to be found in this copy. In the colophon the
work is described as

مدينة الإنبية

328.

MADINATUL-ANBIYĀ.

Legends of the pre-Islamic prophets and Muhammad, arranged in 82 bābts (unnumbered). The author’s name is not to be found. The present copy, dates from the XIIc. AH. It may be an autograph, judging from the great number of emendations, alterations, marginal notes, etc. Beg.

قصص الإنبية

329.

QIṢAŞU'L-ANBIYĀ.

Legends of the creation of the world, pre-Islamic prophets, etc. There is no preface, and the work begins abruptly. The title is found in the colophon, where the author is also mentioned, and called Allahyar Khan Ghilzay. The work seems to be of quite modern origin. Copied in the XIIIc. AH. by ‘Abdu’r-Rasūl b. Ḥajjji Ahmad (who was a very bad scribe). Beg.

330.

(JANG-NĀMA).

A fairy tale with Muḥammad and ‘Alī as principal dramatis personae, of their fight against Pādshāh-i-Zaqūm (or Zarqūm), etc. Neither the exact title, nor the author’s name are mentioned. Copied towards the end of the XIIc. AH. Beg.

RELIGIOUS LEGENDS.

141
331. (JANG-NĀMA-I-'ALĪ MURTADĀ).

Fantastic stories about the adventures of 'Alī. Neither the exact title, nor the author's name are to be found. Copied in the XIIc. AH. Beg.

أغْزِيَ دَائِسْتَانٌ جَنْفُنَةٌ حَضْرَتُ اِمْرَاءُ الدِّينِينْ عَلِيٌّ الْغَيْبَ

332. JANG-NĀMA-I-ḤADRAT-I-AMĪR MUḤAMMAD HANĪF.

Similar fantastic tales about the adventures of the third son of 'Ali, Muḥammad ibn Ḥanafīyya, and his love affairs with Zaytūn, or Zayfūn-i-Pāk-dāman, the daughter of Chandal Shāh. Cf. Bh 464. Copied at Farrukhābād, in 1188 AH. by Sayyid Mīr Asadu'llah Pishāwāri. Beg.

جَنْفُنَةٌ حَضْرَتُ اِمْرَاءُ الدِّينِينْ عَلِيٌّ الْغَيْبَ
At the end there is another short story about the same Muḥammad ibn Ḥanafīyya, beg.

اَمَّا رَأَيْنَ اَخْلَادٍ ... جَوْرٌ اِمْرَاءُ زَادَةُ مُحَمْدٍ حَنِيفِ الْغَيْبَ
S 200 x 125, 150 x 85, ll 15. Or. pap. Ind. good nast. Cond. good.

333. QIṢṢA-I-ʾAŠḤĀB-I-KAḤF.

A Persian version of the well known Coranic legend of the seven Ephesians, in the very popular form of questions put by Jews to 'Ali or Muḥammad, and triumphantly replied to by them. In this book the revelation of the details of the story are ascribed to 'Ali. Copied apparently in the XIIc. AH. Beg.

بَيِّنَتُ مَيْكَدُ عَلِيٌّ كَرِمَ اللَّهِ وَجَهْبَ الْغَيْبَ
Ff. (25), S 275 x 150, 210 x 95, ll 17. Or. pap. Ind. nast. Cond. bad.
V. ORNATE PROSE, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS, POETICS, RHETORIC AND LOGOGRAPHYS.

334.

I·JÁZ-I-KHUSRAWÍ.

A work on elegant prose writing and epistolography, comp. in 716 or 719/1316–1319 by the famous poet Amīr Khusraw of Dehli, whose full name was Yamin’ud-Dīn Abūl-Ḥasan b. Lajīn (d. 725/1325). His treatise, which is often also called Rasā’lul-i’jāz (cf. f. 42), is divided into a preface, an introduction and five risālas, and gives forms for private and official letters. This copy contains only the introduction and the first risāla (beg. on f. 42v). See GIPH 245, 338, Bl II 1053, EIO 1219–1220, EB 1337, Pr 1006, R 527, etc. Ind. libr. Bh 267–268, St. No. 10 on p. 89. Cf. also Elliott, Hist. of India, III, 566. Lith. several times in India. Copied in (1273)/1855 by Ganesh Ray son of Ḥākim Ray. Beg. as usual:

هذا الكتاب بفضل الله ذي الكرم الغالب

Ff. (156), S 125 × 100, 105 × 60, II 12. French pap. Modern Ind. nast. Cond. bad, many pages half effaced.

335.

NÁMÚS-I-AKBAR.

A collection of elaborate poetical figures, epithets, etc., connected with descriptions of various parts of the human body. Compiled between 717 and 721/1317–1321 by Diyā’ud-Dīn Nakhshabī (d. 751/1351), cf. above, No. 307. The work is also called Juz’iyyāt wa kulliyyāt, or Chīl nāmūs. It is divided into 40 nāmūs’es, each dealing with a particular member or part of the body:

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F 54.
The same.

Another copy of the same work, also dating from the XIIc. AH. It is defective at the beginning, probably only the first leaf being lost, and its first folio corresponds to f. 2 in the preceding copy. The work is called in the colophon Ṭabaqāt-i-Akbari (!).

S 250 x 160, 175 x 90, il 19. Or. pap. Good Ind. nast. Cond. good.

337.

ANĪSU'L-'USHSHĀQ.

A collection of explanations of various metaphors, epithets, etc., dealing with the poetical descriptions of various parts of the human body, compiled by Hasan b. Muḥammad ash-Sharaf (or Sharafu'd-Dīn) Rāmī. He dedicated it to Shaykh Uways of the Ḫūnā dynasty (757–776/1356–1375) (this dedication is not found in the present copy). The work is divided into 19 bābs, arranged as in the Nāmūs-i-Akbar. See Br. Lit. Hist. III, 462 (where the date of composition is given as 826/1423, apparently according to H. Kh., I, p. 487, No. 1414), GIPh 335, EIO 2035, Br 182 (2), RS 420–421, EB 1339, Pr. 85, R 814, Aum 122, Fl I 414, etc. Ind. libr. St. No. 87 on p. 71; (GC I 90, where it is called, as in EB 1339, Anīsu'l-āshiqīn). Cf. also Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. Translated into French by C. Huart, Anīs-el-
An interesting, and apparently extremely rare collection of official documents and private letters dating from the end of the VIII-XIVc. They were primarily intended by the author to serve generally as models for elegant official correspondence, and therefore some of them are either sufficiently vague, stating no definite facts, or the dates and the names of persons and places are intentionally omitted. But in spite of this the collection as a whole contains a great number of interesting allusions and references to many people who played a prominent part in the history of India in the second half of the eighth century AH. The student of the Indian life of that period could here find much information, especially with regard to conditions in Sind.

The author often mentions his own name, but usually in an abbreviated form, as 'Ayn-i-Mahrū, more rarely as 'Abdul-lah Mahrū. But on two occasions his name is found in the book in a fuller form: on f. 16v it appears with his official titles as Maliku'sh-sharq wa'l-wuzara 'Aynu'l-Mulk 'Aynu'd-Daula wa'd-Din ... 'Abdul-lah Mahrū. In another letter, on f. 209v he himself mentions his own name as 'Abdul-lah Muhammed Sharaf.

Almost no exact dates appear in his book, only on f. 47v a document concerning some waqf property is dated 11th Šafar 763/1362; in another place, on f. 227, the year 59 (possibly for 759/1358) is referred to. But there are many historical persons mentioned, such as: (f. 45v) Mu'izzu'd-Din Muhammed Ghūrī (d. 602/1206); on f. 22v probably Shamsu'd-Din Iltutmish, sultan of Dehli, who d. in 607/1210 (here سلطان شمس الدين مرحوم); on f. 58v Sultan 'Alau'd-Din (d. 639/1242); on f. 113 Toghuq-Shāh, who reigned 720-725/1320-1325 (here قرمان تغلبشاهي); on ff. 33v-34v a letter gives an account of the death of the same Toghuq-Shāh, and conveys the glad tidings of the ascension of Muhammad-Shāh, which precisely refers to the events of 725/1325 (see further in the list of the letters, No. 14); on f. 32 Firuz-Shāh III (752-790/1351-1388) is referred to.
Several letters are addressed by the author to the sons of Firūz-Shāh; one, on f. 3 (No. 2), to Fath-Khān, who d. at Kanṭhūr in 775/1374, cf. Elliott, History of India, VI, 228, or in 776/1375, op. cit., IV, 12. Three others (Nos. 40–42, on ff. 110v–114v) are addressed to Zafar Khān Hasan, who d. in Gujrat in 773/1372, cf. Elliott, op. cit., IV, 12.

All this leaves no room for doubt as to the identity of the author with ‘Aynu’l-Mulk, referred to several times in the Ta’rīkh-i-Firūz-Shāhī by Diyā’u’d-Dīn Barānī (see Elliott, op. cit., III, 246, 247, 248). Shams-i-Sirāj calls him ‘Ayn-i-Māhrū, and even ascribes to him an important book with the title ‘Aynu’l-mulkī (ibid., III, 369); he also tells of Māhrū’s appointment to the governorship of Sind (ibid., 370), which agrees precisely with the contents of document No. 4 on ff. 16–17.

Of this work apparently no other copies are known. It is only referred to in St. No. 24 on p. 91, but there can be little or no doubt that the copy mentioned there is the same as the present one. It is very defective at the beg., in the middle and end. The lost portions were partly restored in a more modern hand-writing and on more modern paper. It was transcribed towards the end of the IXc. or beg. of the Xc. AH., in India, in the peculiar nastā’liq of that time full of shikasta-like ligatures, sometimes almost illegible. The correct order of folios, as given at the end of this note, is to be taken into consideration when referring to the letters.

There are 124 letters in all, arranged more or less systematically: first are given the documents issued from the central government, and then the author’s own letters, (a) addressed to divines, sufis, qādis, etc.; (b) to princes, noblemen, officials; (c) to friends, relatives, and subordinates. Here is a list of them:

a. Letters from the central government:

1. (f. 1). The end of an official letter.

2. (f. 3). تقويض اقلام سنده بر مجلس عالي خان اعظم ر خانی مکتوم اعظم همیون فتحکیان از قرآن عالی خان

(Apparently the son of Firūz-Shāh, who d. in 776/1375, see above).

3. (f. 11v). تقويض شغل زوارت از حضرت خداوند بجانب مستند عالی اعظم همیون کی

4. (f. 16). تقويض ثنا با اقدام ملکی که بجانب بندت درکه اعلی صادق شده بود

The order conferring the appointment of the author as a governor of Multān.
5. (f. 17v). Concerning the grant of a khānqāh:

مقر داشت ... سید محمد معجونی الغ

6. (f. 19). Another document of the same kind. The khānqāh is granted here to Shaykh-zâda Abû Bakr b. Shihâbî’d-Din Yazdi, at Nahrwala.

7. (f. 20). بجانب الهه و سادات و مشاگش و خاندان و ملک و کانه دعايا و عامة برايا ملك لکھنوتی

8. (f. 23). Appointment of an official at Multan for شغل داد بکس و احتساب خط ملتان, with instructions to watch over public morals which had become loose.

9. (f. 25). The petition of an amir with regard to his appointment as a military chief in Sind.

10. (f. 27v). Another document giving the appointment of an official. The dates and the names of persons and places are omitted and replaced by the word fulân.

11. (f. 28v) and 12. (f. 29v). Letters to various Hindu chiefs.

13. (f. 30). عهد نامه برای ملک کاه و امراء نامدار و متخلصی درکرا و خوانین بارکار;

14. (f. 33v). عرفه داشت از زنین ملک الیاق شهاب الدوله ... متضمن.

تعزیت سلطان شهید و تهنیت جلوس محمد شاه،

(Toghlouq’s death is caused by the collapse of the kūshk at Afghānpūr).

It is said, further:

خداوند عالم خلد الله ملکه بعد تقدم رسوم عزل برای سلاح کار جهانی با استشارة خاندان و ملک انسر جهانبلانی را بفرق همیون نهاد،

b. From here almost all letters are composed by the author himself.

15. (f. 34v). عرشه داشت در جواب فتحنامه جاجینکره بجانب بهدا درکرا اعلی صادر بود;

(Apparently dealing with the victorious campaign of Firûz-Shâh in Behar in 761/1360. Cf. Ta’rīkh-i-Mubârak-Shâhî in Elliott, Hist. of India IV, 10).

16–36. (ff. 42–107) are occupied by letters to various divines, qâdis, etc. and deal with matters connected with waqfs and other similar questions (f. 42. Șadru’d-Din


40–42. (ff. 110v–114v). To Ẓafar Khān, apparently the son of Firuz-Shāh (see above), judging from the titles: مَجِیس علی خان کیور خاتان کشور کی آبادیم گردیده.


60–63. (ff. 146–154v). To Nūrū‘d-Dīn, governor of the district (khāṭṭa) of Multān.

64. (f. 154v). To Ṭajū‘l-Mulk.

65. (f. 155v). To Ṣāhib-Diwān.

66. (f. 156v). To Naṣrū‘d-Dīn Maḥmūd Beg (see Nos. 49–51).


77–124. (ff. 183–267). Letters to the friends, relations and subordinates of the author, as well as some official documents of local importance. In addition to two sons mentioned above, there was another, Kabīrū‘d-Dīn (f. 226). The author also refers to his brothers Fakhrū‘d-Dīn (f. 211), Mu‘izzū‘d-Dīn (f. 212), Niẓāmū‘d-Dīn (f. 211v). On f. 247 there is his letter to a local author Ḥusayn Multānī, or Kuhandizī (کندزی) whom he calls ‘the Second Ḥarīrī’ (حیری ثانی).
339. 

**SHABISTĀN-I-NUKĀT WA GULISTĀN-I-LUGHĀT.** E 111.

A collection of elaborate word plays etc., compiled *ca.* 843/1439–1440, by Yahyā Sībak of Nishāpūr, with the takhallus̱es Fattāḥi, Khumārī and Asrārī (d. 852/1448). This work is sometimes also called *Shabistān-i-khiyāl*, or *Shabistān-i-nukāt*, and is divided into 8 bābs and a khāṭima. See GIPh 335–336, EIO 2037–2039, EB 1344, Pr 986, Ros 283, R 741, Fl I 587, Fleischer 399, Mehren 31, etc. The first bāb was edited and translated into German by H. Ethé, 1868. Excellent copy, dated 1082 AH., with many notes and glosses. Beg. as usual:

محمد خدائی را که چشمه میم حمدش در بانیست در حد کمال کرم الله


340. 

The same. E 110.

Another copy of the same work. The colophon contains the date 1080 AH., which is very suspicious. Beg. as in the preceding No.

S 209×125, 125×70, ll 23. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. CFW 1825.

341. 

The same. E 109.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIc. AH., defective at the end. Beg. as in No. 339.

S 270×169, 185×105, ll 15. Or. pap. Ind. nast. Cond. good.

342. 

**MANĀZIRU’L-INSHĀ.** F 47.

An exposition of the theoretical principles of the elegant style in prose compositions, and of rhetoric, prosody etc., by ʿImādu’d-Dīn Mahmūd b. Muḥammad Gīlānī, with the surnames Khwāja-i-Jahān or Khwāja Mahmūd Gāwān (d. 886/1481). It is divided into a muqaddima, two maqāmas and a khāṭima. See GIPh 339,

يا ميديل الاتشاف ببسط نور الوجود الغ


343.

RIYĀDУ’L-INŞHĀ.

F 30.

Another work by the same Maḥmūd-i-Gāwān, who comp. the preceding. It is sometimes also called Raūdatu’l-inşhā, and contains forms of various kinds of letters, showing methods for the practical application of the theoretical principles and instructions concerning the technique of composition, expounded in the Manāziru’l-inşhā. The author’s name is to be found on f. 6v and the title on f. 9. See GIPh 338–339, Bl I 689–690, EIO 2044–2045, EB 1349, R 983, Fl I 261–264, Dorn C. 416, Krafft 26. Ind. libr. St. No. 13 on p. 89; (GC II 326). Copied in the Xc. AH. in excellent Khorasani nast. Beg. as usual:

يا مي توحد ببدائع الإبداع و الاتشاف الغ

Fl. (215), S 245 × 155, 175 × 100, ll 15. Or. pap. Good nast. of Khorasani type. Cond. good.

344.

The same.

F 31.

Another copy of the same work. It is defective, and its beg. corresponds to f. 16, the 11th line from the top, in the preceding copy. The order of letters seems to be occasionally different from that in No. 343. Many lacunas, blank spaces; folios are often misplaced. Transcribed towards the end of the XIIc. or beg. of the XIIe. AH.

Fl. (192), S 240 × 150, 190 × 105, ll 17. Or. pap. Ind. Good nast. Cond. tol. good.

345.

The same.

F 32.

Another copy of the same work, dating from the XIIe. AH. and slightly defective at the end. Beg. as usual, see No. 343. Scrapy notes and verses on the margins.

346.

(KITĀB-I-MUʿAMMĀ).

A collection of logographs for a number of names, titles etc., dedicated to Sultan Husayn, the Timuride (873-911/1468-1506). Unfortunately the copy is defective in the beginning so that neither the author’s name, nor the title of the work are to be found. On several fly-leaves it is called Muʾammad-i-Husayni, and it is very likely that this is the title, although at present this cannot be determined with certainty as there is no other copy of the work for collation. The Muʾammad-i-Husayni was comp. by Husayn b. Muḥammad al-Husaynī Nishāpūrī (d. 904/1499). See for its description: Bl HI. 1070, EIO 2049, RS. 191, 194, EB. 1353-1355, Pr. 81, R. 650, Aum 43, etc. Cf. also Rückert’s article in Wiener Jahrbücher, vol. 44, p. 89; Garcin de Tassy, JA. 1847, p. 357.

Copied towards the beg. of the XIc. AH.


347.

(RISĀLĀ-I-MUʿAMMĀ).

A treatise on the composition of logographs (muʾammad) and poetical figures, metaphors, etc. It is an imitation of Jami’s and Husayni’s well known treatises dealing with the same matters. The author’s name is not to be found in this copy. From many references to various historical persons in whose honour several logographs are composed, such as Mir ‘Ali Shīr Nawā’ī (f. 1v), Sultan Husayn (f. 3), Bābur (f. 2) and others it may be concluded that the author belonged to the Herati circle of poets and writers of the end of the IXc. and beg. of the Xc. AH. There is in a piece of poetry at the end of the work (on f. 53) the takhlīṣ Muʿin, which may belong to him. The work was written before 988/1492, the year in which Jami died, because, as is stated on f. 53, Jami when seeing this treatise, improvised this qīṭa:

إِئَيَّ قِرَاءَةُ كِمْرُ كَذَا فَاْنَقَّاً،
َهَرْکَسُ كَذَا بَدِّيْدُ آبُ وَرَنْکُشُ،
َدَانْسَتُ كَذَا كُرْهُرَ بَذَشْیَسَتُ;

The work is divided into 14 (unnumbered) amals, each subdivided into several ḍābīta, with many poetical specimens. The amal 1. (f. 4v) deals with ʿamāl with 2. (f. 10) with ʿamāl with ṣāḥib; 3. (f. 13v) ʿamāl; 4. (f. 19) ʿamāl; 5. (f. 22v) ʿamāl; 6. (f. 24v) ʿamāl; 7. (f. 28) ʿamāl; 8. (f. 30) ʿamāl; 9.
LOGOGRAPHS. EPISTOLARY MODELS. X C. AH.


Copied in excellent Indo-Herati nast. of the XIc. AH. It is defective, there are many lacunas, some places are rendered illegible by the bookbinder. Beg.

Ft. (53), S 170 x 90, 125 x 55, ll 15. Or. pap. Calligraphic Indo-Herati nast. Cond. tol. good.

348. NUSKHA-I-BĀBURĪ.

A concise treatise on logogrihs (some of them in Jaghatai, or the Eastern Turkish language). Unfortunately the beginning of it is lost in the present copy and therefore the author's name, which was possibly mentioned there, cannot be ascertained. It was comp. in 930/1524 and dedicated to Bābur-Šāh (d. 932/1526), as stated in the concluding passage:

اين نسخه بهار امد منسوب، زان نسخه بهار نهادم نامشم،
تاریخ نمایش چه پرسی دیکر، نامشم شده تاریخ جوبر انمامش.

Copied in the XIc. AH. by 'Abdu'l-Ghafūr b. 'Abdi'il-Mu'min.

Bd. v. Ft. 143-158v, S 200 x 105, 160 x 90, ll 15. Or. pap. Ind. nast. Cond. tol. good.

349. BADĀ'T-U'L-INSHĀ.

The well known treatise on epistolography, comp. in 940/1534, by the eminent physician Yusuf b. Muhammad Harātī, surnamed Yūsufī. See GIPh 340, EIO 2057-2060, Br 183, EB 1364-1367, Pr 135, 1014, R 529, etc. Ind. libr. St. No. 20 on p. 90. Lith. at Dehli, 1843, under the title Inshā-i-Yūsufī. For his various medical works see the section on medicine in this Cat. Copied in the beg. of the XIIc. AH. Many glosses and marginal notes. On the spare leaves 208v-215, and occasionally in other places there are scrappy poetical extracts, medical prescriptions, etc. Beg.

Bذاعت الإنشاء

Ft. (215), S 200 x 145, 170 x 90, ll 9. Or. pap. Ind. nast. Cond. tol. good.
A rare collection of official documents and private letters, written in an extremely flowery style. Many of them are written on behalf of, or addressed to, İbrāhīm Quṭb-Šāh of Golconda (957–989/1550–1581). Some of them are state documents addressed to various princes, such as two letters (on ff. 14v and 38v) to Tahmāsp I, the Safawide (930–984/1524–1576); several of them (on ff. 64v, 93v, 100v, 106, 107, 130) are addressed to ʿAlī (I) b. İbrāhīm, the ʿĀdil-Šāh of Bijāpur (965–987/1557–1579); to Nizām-Šāh (on ff. 68v, 130v), etc. Unfortunately, as in the majority of the collections of this kind, the original dates are omitted. I noticed only one chronogram for 956/1549 (on f. 33). There are very many letters from the ruling prince, or petitions addressed to him by various people, but his exact name (apparently İbrāhīm Quṭb-Šāh), is usually omitted.

Of the other letters the greater part are connected with Muṣṭafā-Khān and Muḥtaram-Khān. The former possessed the title of Mir Jumla (cf. f. 82v), and was a very strict Shiʿite (he directs in his will to be buried at Kerbela, cf. f. 120; a passport for him for the purpose of proceeding to Mekka on pilgrimage is given on f. 108).

There are many letters to various other amirs, divines and persons whose names are not mentioned. One is addressed to a poet Khiyāl (f. 46). Amongst the Sufis the one more frequently mentioned is Niʿmatu'llah Bāqī, apparently identical with a descendant (in the sixth generation) of the celebrated saint Nūru’d-Din Niʿmatu’llah (d. 834/1430), Naʿimu’d-Din, called Niʿmatu’llah Thāmī, who enjoyed great influence in the reign of Tahmāsp. Two letters of Quṭb-Šāh (ff. 71, 102v) are written to this Niʿmatu’llah, as also a wakalat-nāma (f. 117). Muṣṭafā-Khān, mentioned above, also wrote to the same on many occasions (ff. 103v, 123, 127, 134v, and others).

In his `arīḍas to the Quṭb-Šāh the author calls himself Qāsim Tabbāsī† (cf. ff. 58v, 59v, 60v, 62v, 63v, 76v, 78v). In poetry his takhallas is Qāsim (cf. ff. 19v, 20, etc., frequently). The title of his work is written on f. 5 (the initial), in the same handwriting as the whole of the book. It is plainly stated there that this is only the first part of it (juz’). A copy of the same work (or, probably, a fragment), is mentioned in EIO 2107 (‘an

† There are several places in Persia with the name Tabbas. Here perhaps the old town in the Central Desert, half-way Mashhad to Yazd is alluded to.
anonymous treatise on epistology"). St. No. 5 on p. 88 refers evidently to the present copy.

Transcribed apparently towards the end of the XIe. or beg. of the XIIe. AH. by Barimalik (?) b. Manakhán (بَرِّمَالِيْك بن مَنَاكِح), who unfortunately forgot to put the date of the year in the place reserved for it in the colophon. Glosses and marginal notes throughout the copy. Beg. (exactly as in EIO 2107):

سِيَاسَة بِيْدَالِس وَإِنجِافِس سَناَشْت قَوَمَيْنِ الْاسْاسِ الْغ

The four initial folios of the volume are occupied with what may be the beginning of another work in ornate prose. Neither the author’s name, nor the title are mentioned, and the usual accumulations of flowery phrases convey no indication as to the real content of the work. Beg.

خدانود جهان آنوريني ذات بيعوض الع


351.

CHAHÁR BÁGH.

A treatise on epistology, comp. towards the end of the X/XVIe. by Masi‘u’d-Din Abú’il-Fath b. ‘Abdi’r-Razzaq Gilani (d. ca. 997/1589). See EIO 2063; cf. also Pr 902–903 and R 667, 1090, etc. Ind. libr. St. No. 15 on p. 90. Copied in the XIIIe. AH. Many scrappy notes and poetical quotations on the fly-leaves. Beg.

جار باگ دنيا حضرت حقبھانھ و تعلیم الل

S 200 x 130, 140 x 75, ll 11. Eur. pap. Ind. shikasta. Cond. good.

352.

MAKTÚBÁT-I-‘ALLÁMÍ.

The first daftar of the well known collection of letters and epistologicraphic specimens, comp. by Abú’il-Fadl b. Mubârak ‘Allâmí (d. 1011/1602), but finally arranged after his death by his nephew ‘Abdu’s-Samad b. Afdal Muhammd between 1011 and 1015/1602–1606. The work is divided into three daftars, and often called Inshá-i-Abú’il-Fadl, or Maktúbát-i-Abú’il-Fadl, or Mukhbatábát-i-‘Allámí. See GIPh 341, Bl I 694–700, EIO 271–286, Br 184–186, EB 1378–1383, Pr 1012, R 396, Aum 18, 124, Morl 109, Mehren 26, etc. Ind. libr. Madr 165, St. No. 1 on p.
87. Several times lith. in India. Copied in the XIIIc. AH. Defective in the middle, badly written, dirty and damaged. Beg. as usual:

كدناكو نياشى مارد أري را كد رجود باشرا الم

Bd. v. Ff. 1-85v, S 200 x 125, 155 x 93, ll 11. Or. pap. Vulgar Ind. nast. Cond. bad.

353.
The same. F 44 (bis).

The second daftar of the same work, copied in 1265 AH. Many glosses on the margins. Beg.

دور دوم دم تحضير الشاهنشاهي الالي نوشته أند الم


354.
The same. F 45.

Another copy of the second daftar, dating from the XIIIc. AH., beg. as usual:

دور دوم دم ق اراكش و خطوط خود بحضرت خانف الى الم

S 300 x 205, 140 x 90, ll 11 and a margin-column. Eur. pap. Modern Ind. nast. Cond. bad. Perishing.

355.

BASATINU’L-LUGHAT. B 11.

A commentary and a collection of glosses on Mukātabāt-i-‘Allāmī, explaining the difficult passages and rare terms found in that book. The author calls himself Muḥammad Sa’d, and does not mention the date of composition. Cf. also No. 541. A modern copy, dating from the XIIIc. AH., unfinished. Beg.

بسانين اللغة

Sfas biqīlis dawar bihmatâyi râ kâ sifâatu anšat aml

Ff. 166, S 225 x 165, 160 x 90, ll 15. Or. pap. Ind. shik.-nast. Cond. good.

356. (taşnimat-ud-ḥurūbi)

A collection of compositions in bombastic ornate prose by Nūru’d-Dīn Muḥammad Zuhūrī, who came to India from Turshîz F 5.
not Tarshiz as written in some catalogues), or Turshish, as
pronounced locally (a district immediately south of Nishapur,
and died in the Deccan ca. 1025/1616. See GIPh 309, EIO 1500-
1514, EB 1076–1080, 1241, Pr 909–910, 1006–1007, Ros 264, R
678–679, and 741–742, etc. Ind. libr. Bh 376, Bk 284–287, Spr
580, St. No. 8 on p. 89. Lith. several times in India. (For
Zuhûrî's poetical works see the section on poetry). The present
copy, transcribed in 1170–1173 AH. (see ff. 119v and 92v) by
Muhammed Kâzim, contains:

I. (ff. 8v–24). A flowery introduction to a treatise
on Indian music. Besides the references given above, see EB
1241, Pr 15, 32, 1006, R 741, etc. Beg. as usual:

II. (ff. 24–42). Another similar production,
sometimes also called Muqaddima (or dibâcha)-i-Gulsâr-i-Ibrâhîm.
Beg. as usual:

III. (ff. 42v–92v). Another composition in ornate prose,
similar to the preceding one. Beg. as usual:

IV. (ff. 93v–119v). A collection of love letters, utterly
bombastic and flowery. See EIO 1509 (4), EB 1080, Pr 1007, R
742, etc. Cf. Br 187. Ind. libr. Apparently the same work is
alluded to in St. No. 8 on p. 89; (HC 232/12). Beg. as usual:

Another copy, dated also 1170 AH., Muhammedpûr, of the
same three popular works by Zuhûrî, i.e. I. Dibâcha-i-Naurus (f.
1v), II. Gulsâr-i-Ibrâhîm (f. 11), and III. Khvân-i-Khalîl (ff. 21–
39v). Beg. as usual, see the preceding No.

The same.
358.
The same.  

Another copy, dated 1223/1846, containing the same three works, as above: I. Dībācha-i-Nauras (f. 1r); II. Gulzār-i-Ibrāhīm (f. 14v); and III. Khwān-i-Khalīl (ff. 29v–58). Beg. as usual, see No. 356.

Bd. v. S 175 × 110, 125 × 70, ll 11. Or. pap. Modern Ind. nast. Cond. not good, paper is decaying.

359.  

MUQADDIMA-I-KHWĀN-I-KHALĪL.  

Another copy of this work by Zuhūrī. Transcribed in 1070 AH., as other dated articles in the same volume. It is called here, in the beginning, خطبة نرس مسمى بخوان خاليل. Beg. as usual, see No. 356. On f. 60 there is added a petition to government from several persons, containing a complaint about some irrigational matters.


360.
The same.  

Another copy of the Khwān-i-Khalīl, dating from the XIIc. AH. Beg. as usual, see No. 356.

Ff. 15, S 225 × 170, 180 × 85, ll 17. Or. pap. Bad Ind. shikasta-nast. Cond. good.

361.  

(MAJMŪ‘A).  

Various extracts and specimens of flowery ornate prose, chiefly from the same Zuhūrī (ff. 341v–343). There are also scrappy extracts from other writers, such as Naṣrā-i-Hamadānī (d. 1015/1606), and Muḥammad-Qulī Saḥīm (d. 1057/1647), on ff. 269–271 and 324–333v. Copied in the beginning of the XIIc. AH. (The introduction to this anthology was transcribed by ʿAbdul-Ghafūr Andijānī in 1108 AH).

362. SHARH-I-(TASNIFAT-I-) ZUHURI.

A commentary on Zuhuri's prose works, composed in 1210/1796 (see f. 2), or, as expressed in the chronogram (ibid.) 1212/1797-1798, by Abul-Yamin 'Abdur-Razzaq b. Muhammed Ishaq Husayni Surti, cf. EIO 1500. Lith. Cawnpore, 1873. In his introduction the author gives a biographical account of Zuhuri, explains various Indian musical terms and generally discusses stylistic matters:

f. 2. مقدمة أول, ذكر احوال مصنف وتأليف خطبة كتاب

f. 6v. نورس وغيره "" دوم, در بيان كلمات موسيقى ""

f. 10. The commentary on Dibacha-i-Nauras begins on f. 19v; on Dibacha-i-Khwaini-Khalil (f. 51); on Dibacha-i-Gulzar-i-Ibrahim (f. 102v); on Minabazir (f. 119); on Panj-ruqa (f. 151). Copied in 1231 AH. Beg.

363. INSHA-I-HARKARAN.

The well known collection of bombastic epistolographic models, comp. between 1034 and 1040/1625-1631, by Harkaran, son of Mat'hradás Kanbú Multání. See G1Ph 341, Bl II 1062, EIO 2069-2076, 2932, Br 188, EB 1384, Pr 124, 129, R 530, Aum 124, Mehren 28, Leyden Cat. I 175, etc. Ind. libr. (GC II 317). Lith. several times in India. Edited and transl. into English by F. Balfour, The Forms of Herkern, Calcutta, 1781, repr. 1831. It is interesting to note that in the present copy several letters are found dated 1055/1645. The work is sometimes called Irshādu't-tālibin. Copied in the XIIIc. AH. Beg. as usual:

بعد از حمد و ثنائي مر حضرت ايزد متعلق ذوالجلال الغ

Bd. v. Ff. 86v-136. For measurements see No. 352. Cond. bad, perished.
364.

(ROQ'AT-‘ABDU’L-LATIF).

A rare collection of official letters, apparently so far unnoticed in other libraries, which may be of some use for the detailed study of the history of Jahângîr’s reign and the beginning of that of Shâhjâhan. It was compiled by ‘Abdu’l-Laṭīf b. ‘Abdīl-lah ‘Abbâsī Gujrâtî, generally known through his works on the Mathnawī of Jalâlu’d-Dîn Rûmî, hadîqa of Sanâ‘î (see in the section on poetry), as well as his corrections of the But-khâna, etc. He died in 1048–1049/1638–1639. For his biography see EB 663, and especially R 589. The majority of letters in his collection belong to the correspondence of Lashkar-Khân, a governor of Kabul, in whose employment the author was for some time. There are several epistles to and from Khâṅkhânân ‘Abdu’r-Rahîm (d. 1036/1627) (ff. 5v, 7v, 9, 10v etc.), to Aṣaf-Khân (d. 1051/1641, f. 13), to Mahâbat-Khân, Firâz-Jang, Hâshim-Khân, etc. There are also documents of other kinds, such as an account of the interview with the Persian embassy (f. 7v). Of letters to private persons those to ‘Abdu’l-Wahhâb Ma’mûrî are especially numerous (ff. 28, 29, 31v, 32, 33v, 35, 35v, etc.). Very unfortunately the headings of the letters, usually written in red ink, are omitted in a great many cases (although space is reserved for them). Therefore it is difficult to make an analysis of these documents without undertaking detailed study of the work.

The reference in St. No. 14 on p. 90 apparently belongs to the present copy. Transcribed towards the end of the XIc. AH., defective at the end. There is no introduction and the book begins with a letter (without a heading):

ددائى تحقيقي و خير انديش حقيقی عبد اللطيف عيسى اله

Fr. 82, S 225 x 125, 170 x 90, II 15. Or. pap. Good Ind. nst. Cond. good.

365.

(RISÂLA-I-MU’AMMÂ).

M 103.

A short treatise on logograph, dedicated to Shâhjâhan. It was comp. by ‘Alî Muhammad Mu’ammâî, probably in the first half of the XIc. AH., because the numerous chronograms, which are given there, mostly refer to that time: on f. 17, 1021/1612, the death of ‘Alî Mardân (علي مدران بهادر نقل كود); 1023/1614 (f. 16); 1026/1617 (f. 16v); 1030/1621 (f. 16), etc. Copied towards the end of the XIIc. AH. Beg.
In the beginning (f. 1v–2) there is a very short extract from *Hilal-i-mutarras* by Sharafu’Din ‘Ali Yazdī (d. 858/1454, see Nos. 72–80 in this cat.), a treatise on logographs, see Bl II 1067, RS 193, EB 1345, Pr No. 32, etc. Beg.

 artikel قرن أست از كتب حلل مطرز در في معا الم

Bd. v. Fl. 1-36 (correct order: 1-26, lac., 28, 30, 31, 27, 29-36), S 250 x 145


366. (F 52.)

(TAŠNİFAT-I-MUNİR).

Prose works of Abū’l-Barakāt b. ‘Abdī’l-Majīd Multānī with the *takhallus* Munīr (d. 1054/1644), written in highly bombastic style. A good copy, transcribed in 1070 AH. (this date belongs to some other articles in the same volume, written in the same handwriting). There are:

I. (ff. 122v–147). نوباوة. Specimens of ornate prose, completed in 1051/1641. See GIPh 341, EIO 2079–2082, 2935. Beg. as usual:

 artikel متناخب از بخت نكو نجاوشش اگ


سطاشیش کونا کون پادشاهی را سروار است الخ

III. (ff. 248v–278). Another copy of *Naubāwa*, beg. as on f. 122v. The transcript is of a later date, made on different paper probably in the middle of the XIIc. AH. This part of the MS. may have been bound together at a later period.

IV. (ff. 278v–287). (Mukātabāt-i-Munīr). A few letters by the same Munīr, addressed to various noblemen, such as Şafi-Khān, I’tiqād-Khān (d. 1082/1671) (f. 284), and others. Beg.

عدالیات ایرن بیچرون و سعادت روز اثریون الخ

(A short poem by Munīr, with the title *Äina-i-rāz*, placed on the margins of ff. 122v–125 will be referred to in the section on poetry). On f. 247 there is a short poem, and the name of Mirzā Muḥammad Hāshim b. Qizīlbash Khān-i-marhum is mentioned, perhaps as of its author.

367.

NAUBĀWA.

Another copy of this work, apparently slightly defective at the end. Transcribed possibly in (1225)/1810, which is the date of some other articles in the same vol. Beg. as in No. 366 (I).

Bd. v. Fl. 44v-96v, S 235 x 150, 155 x 95, ll 11–13. Or. pap. Ind. nast. Cond. good.

368.

MUNSHA'ĀT-I-BRAHMAN.

Epistles, addressed to Shāhjāhān and various noblemen of his time, written in very flowery style. Compiled by Chandarbāhan Brahman, who was a secretary to Shāhjāhān and his son Dārā-Shikāh, and died some time between 1068 and 1073/1657–1663. See GIPh 341, EIO 2094, 2940, EB 1385–1386, Pr 1017, R 379–398, etc. Copied in (1225)/1810 at Lahore for Ḥenzi Baibul. Beg. as usual:

جوئ از عنفون شیبان اي برهمن الخ


369.

The same.

The beginning of the same work, written in a bad form of shikasta, apparently in the beg. of the XIIIc. AH. Beg. as above, see No. 368.

Fl. 16, S 205 x 130, 155 x 90, ll 11. Or. pap. Ind. nast. Cond. tol. good.

370.

(MUKĀTABĀT-I-MUQĪMĀ).

A collection of letters and official documents in flowery style by Muḥammad Muqīm b. Muḥammad Sharif al-Hasanī, with the takhallus Muqīm or Muqīmā (cf. f. 36v), a poet of Shāhjāhān's time, known through his version of the Yūsuf-u Zulaykhā, cf. GIPh 232, 246. There are many chronograms to be found in his work, the latest being 1068/1658 (f. 52v خليل قطب مبی) (the copy itself is dated 1070/1660). The author's name is found almost in every letter: ff. 8, 19, 21, 36v, 48, 53v etc. ‘Urfi
(d. 999/1591) is quoted on f. 8, also Zuhūrī (d. 1025/1616). On f. 58 in a letter the author asks someone to send him the Ihāmiyya by Tughrā (d. 1078/1667, see further on, No. 371). Therefore it may be concluded with a high degree of probability that Muqīmā died some time after the beginning of Aurangzib's reign.

His collection contains 36 letters, 'arda-dāshts, etc. It begins, on f. 1v, with a report about the occupation of the fortress Anār, sent to 'Abdu'l-lah Quṭb-Shāh (1020–1083/1611–1672). On f. 7 there is a note in praise of a palace of Muhammad Mir-Jumla-Shāhī (who d. in 1073/1663), with a chronogram for 1051/1641. Also another letter is addressed to the same official (ff. 10v).

There are many letters to various friends and relatives of the author, such as his brother Dīyāu'd-Dīn Hasan (ff. 12, 14, etc.), his son Haydaru'l-mulk (f. 25v), etc. Hakīm Karīmā (f. 18), Maulānā Fauqī (f. 20v), Maulānā Hukmī and Shāh Mu'ayyadā (on ff. 27, 34), are probably poets of that time, while Qādī Muhammad Shālih (f. 56v) was a calligraphist. There are also epistles to Islām-Khān (d. 1057/1647) (f. 32), Nawwāb Sayyid Muẓaffar (d. 1096/1685) (f. 49v) and others.

A very good copy dated 1070 AH. Many marginal notes. Some fragmentary epistolary extracts in the beg. There is no introduction and the collection opens with letter No. 1. Beg.

بذهت عاليプリست الغم

Bd. v. Ff. 1v–59v, 8 255 × 150, 145 × 70, il 14½ Or. pap. Good Ind. nast. Cond. good.

371. (TAŞNĪFĀT-I-TUGHĀRĀ).

(TAŞNĪFĀT-I-TUGHĀRĀ).

Works in ornate prose by Mullā Tūghrā of Mashhad who came to India towards the end of Jahāngir's reign and died there ca. 1078/1667. See GIPh 336–337, EIO 1586–1591, EB 1389–1390, R 742–744, 875, Gotha C. 24, etc. Ind. libr. Bk 333, St. No. 17 on p. 90; (a collection of his 32 prose treatises is found in GC II 283). Lith. Cawnpore, 1871, Lucknow, 1885. The present copy forms a portion of an album, in which an article, transcribed by the same hand, is dated 1070 AH. If this may be relied upon, it must have been written within the author's lifetime. There are:


رفعة طغرلی مشهودی که بمیترا پرما در طلب سیراباغ نوشته
Next (f. 97) follows his 'Ibrat-nama, beg. as in EIO 1586 (XXIII):

در حالتی که تیغ جان خراش را آلم

On f. 98 there begins a laudatory description of a water tank (طالب کم) in the Carnatic. On f. 100 appears Dībācha-i-

Mī'yārul-īdrāk (which is also called Āhang-i-bulbul, Jūsh-i-bulbul, etc.), see EIO 1586 (X), R 742, etc. Beg as usual:

بیشرا سر سکی ترانته حمدمان اعیستین

On f. 103 is a letter of apology addressed to Mīrzā Ḥamza; on f. 104v is a letter to Mīrzā Rūzbihān; on f. 106 a short dībācha; other letters on ff. 107, 107v, 108, 109 (to Šāib), 109v.

II. (ff. 111v–122v). Ilḥāmiyya, beg. as in EIO 1586 (III), etc:

در نژد محببت همه جا خصل حکست الگ

Bd. vol. Ff. 94v–122v. For measurements etc. see No. 370.

372. (تاشنيفت-یتخرا)

(TAŞNİFAT-I-TUGHRÂ).

Two more compositions in ornate prose by Tūghrâ. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Miscellaneous notes at the end.

I. (ff. 130v–166v). Tadhkiratu'l-atqiyā (which often is also called Tadhkiratu'l-akhyār or Tadhkiratu'l-ɯhībā). See EIO 1856 (XXIV), etc. An eulogy of various contemporary Sufis of Kashmir. Beg. as usual:

طغرا تا کی خود خود گنا کنی الگ


سرخ روتسی قلم بنکارش ثانی شینشاهیست که الگ

Bd. v. Ff. 130v–180. For measurements see No. 356.

373.

FIRDAUSIYYA.

فرودوسی

Tūghrâ’s eulogies of Kashmir, see EIO 1586 (I), R 742, etc. (Cf. references in No. 371). Copied in 1171 AH. Beg. as usual:

ثنایی بهبار پیرانی که اکنست سبزه را بداننیا شبنم الگ


A collection of official letters, belonging to the state correspondence of the Mogul court in the XIc. AH.

1. (f. 77). A fathnâma from the government of Shâh ‘Abbâs I, the Safawide (995–1037/1587–1628) to Jahângîr, informing the latter about the occupation of Baghdad.

2. (f. 79). Reply to the above.

3. (f. 81). A letter (firman) from Aurangzîb to a Quṭb-Shâh.


5. (f. 86). Another letter from Aurangzîb, not yet emperor at that time, to Aḥmad Beg, concerning the military operations in Bidar.

6. (f. 87). Reply to the above.

7. (f. 87v). A letter from Ulîtâ, a poet (d. ca. 1050/1640) to Mushkîn Qâlam, a calligraphist and poet (d. 1025/1616).


9. (f. 92v–94). A letter from Aurangzîb, also then not yet an emperor, to ‘Abdul-lah Quṭb-Shâh (1020–1083/1611–1672), dated 1069/1659:

نقل فرمک شاهزاده ارنگک زیب که در زمان فتحر سلطنت و تغییر حالت شاه جهان بسلطان عبد الله قطب شاه ... نوشته در سنه 9410

Copied apparently in 1070 AH., because the other portion of the same volume, bearing that date, is written by the same hand.

Bd. v. Ff. 77–94. For measurements etc. see No. 370.

375. JAMI‘U‘L-QAWÂNÎN.

A collection of epistolary forms compiled in 1085/1674 by Khalîfâ Shâh Muḥammad Qânûjî. His work, divided into four fasîls and a khâtîma, is sometimes also called Inshâ-i-Khalîfa. See GIPh 343, Bl I 705, EIO 2097–2105, 2941, Br 191–192, EB 1391–1394, Pr 72, 126, 146, 1008, R 414, Aum 123, Mehren 27, Leyden Cat. I 176, etc. (GC II 322–323). Print. Calcutta, 1834. Lith. several times in Lucknow, Cawnpore, etc. The present copy
is very defective at the end; it dates from the XIIc. AH. Beg.
as usual:

Bd. v. Fl. 61v–68v, S 250×145, 185×105, ll. 13. Or. pap. Ind. bad shikasta.
Cond. bad. Dirty, often illegible. Scrappy notes.

376.

(MUKÂTABÂT).

A few specimens of flowery epistles, apparently by different
authors. One of them is dated 1100/1689, and one Fathu’l-lah
son of Ḥājjī Pāband is mentioned in terms which seem to imply that
he is the author. The letters selected here show how to write to
one’s father, mother, superiors, equals, etc. This collection is
apparently the same as the one noticed in EB 1407, because the
initial words in both coincide exactly. Copied in the XIIIc. AH.
Beg.


377.

DAUHATU’Š-SANÂ’I‘.

A treatise on logographs by Imāmu’d-Dīn b. Abī’l-Makārim
Nu’mānī al-Bidlūrī (? al-bidūrī), with the takhallus Imāmī.
He dedicated it to Aurangzib. It is divided into three shu’bas,
each subdivided into many thamaras. Copied apparently towards
the end of the XIIc. AH. Beg.

Bd. v. Fl. 37v–67v. For measurements etc. see No. 385. Many glosses and notes.

378.

ÄDÄB-I-‘ÂLAMGĪRĪ.

Official letters and various documents belonging to the reign
of Aurangzib, written in his name by his secretary Abū’l-Fatḥ
Qābil-Khān, collected and arranged by Şādiq Muṭṭalibī (d. 1129/
1716). The collection was completed in 1115/1703–1704. See
GIPh 342, EIO 371–372, R 399, etc. (GC I 463). Cf. also Elliott,
Hist. of India VII, 205–206. Lith. several times in India. Copied
in the 16th year of Muḥammad Shah, i.e. 1146 AH. Beg. as usual:

خداوند علیم حکیم خرد بخش سخنی آفرین را اعمال

Ff. (424), S 270 × 175, 190 × 105, ll 20. Or. pap. Ind. nast. Cond. tol. good.

Worm-eaten.

379.

The same.

F 1.

Another copy of the same work, also dating from the XIIc.

AH. Beg. as usual, see No. 378.

Ff. (284), S 305 × 195, 230 × 135, ll 23. Or. pap. Ind. nast. Cond. tol. good
Slightly injured by ‘repairs.’

380.

انشایی تجیب

INSHA-I-AJĪB.

INSHA-I-AJĪB.

Oa 59.

A treatise on epistolography, comp. in 1118/1707 (chronogram
on f. 43v نسخه و از دیگر یک) by Muḥammad Jaʿfar b. Muḥammad
Fādil, an inhabitant of Bajnūr (بجعور) near Lucknow. The work
is divided into three chapters: 1. مکاتبات (f. 4); 2. مراسلات (f. 25),

منست هی‌ی بی مفتیها و سنائشیهای انها مر خالقی‌ی را اعمال


381.

دستور العمل

DASTŪRUL-ʿAMAL.

D 163.

A collection of official notes regarding various local chiefs etc.,
with many extracts from different historical works. They are
arranged in a chronological order, beginning with the pre-Muham-
madan Rājas of Dehli and ending with 1126/1714. The name of
the compiler is not stated. See GIPh 343, R 989 (where a
transcript of the present copy is discussed). Copied by Ghulām
Rasūl in 1271/1854 (here 1266 of the Bengali era), beg. and
ending abruptly. Beg.

فهرست نوآوریهای ادیبی و تجیبی اعمال

382.

KALIMÂT-I-TAYYIBÂT.


Fr. (149), S 180×105, 125×60, ll 13. Or. pap. Good Ind. nast. Cond. good. Vignette.

383.

RAQÂIM-I-KÂRÂIM.

Another collection of Aurangzîb’s epistles, containing only his private letters to one of the favorite amirs, Amîr-Khân Sind’î (d. 1131/1719). They were arranged after the latter’s death by his son Ashraf-Khân Mir Muḥammad Husaynî. See GIPh 342, EIO 375–378, EB 253, R 400, etc. Cf. also Elliott, Hist. of India VII, 204. Copied towards the end of the XIIc. AH., as a part of a large collection of poetical and other works by various authors. Beg. as usual:

Bd. v. Fr. 195–205v. For measurements see No. 221.

384.

NUKÂT-I-BİDİL.

A collection of nuktas, or short discussions in a Sufic strain written in an exceedingly bombastic and very obscure style. The author is ‘Abdu’l-Qâdir b. ‘Abdîl-Khâliq with the takhallus Bidîl (d. 1133/1720). See concerning this work R 745, etc. (The Nukât are rare in European libraries but common in the East). Lith. Lucknow, 1281, and later. For biographical information about the author, and for his other works, see GIPh 300–301, 337, EIO 1676–1686, Br 193, EB 1169–1170, Pr 938–941, Ros 167, R 706–707, etc. Ind. libr. Bk 381–388, Spr 119, 213, 378–380, etc. Cf. Garcin de Tassy, Histoire de la littérature Hindouie, vol. I, p. 312. Several poetical works by the same Bidîl are described in the section on poetry in this Catalogue. Copied in 1169 AH., at Muḥammadpûr. Beg. as usual.

385.

The same.

Another copy of the same work, transcribed in 1182 AH, by Ghulām Aḥmad. It contains a preamle, unfortunately fragmentary, beg. abruptly with: ۰ در حجلی نرسید، ... The usual beginning, as in the preceding copy, opens here a nukta, perhaps the first, on f. 1v.


386.

The same.

Another copy of the same work, transcribed in 1228 AH, by Dātārām. Beg. as usual, see above, No. 384.

S 240 x 195, 200 x 125, ll 12, and a marginal column. Eur. pap. Ind. shik., nast. Cond. good.

387.

CHAHĀR 'UNṢUR.

Another super-bombastic production by the same prolific Bidil, also in a Sufic strain. See EIO 2115, etc. (GC II 278). The present copy, dating from the XIIc. AH, contains only the first and the second 'unṣurs (out of four). The preface to the whole of the work begins:

خدارندنا زبان معذور بیضه سرائیست الع

The first 'unṣur begins:

ابنجد اشتعال شعله مقال و کمکی صحت الع

The second 'unṣur begins:

روائی شکافتنی بیهار عالم مفظوم و نسبم فیض غفام الع

S 200 x 110, 160 x 80, ll 17. Cr. pap. Ind. nast. (diff. hands), Cond. tol. good. CFW 1825. Scrappy notes on the blank leaves and on the margins.

388.

The same.

Another copy of the same work, containing the first and the fourth 'unṣurs. Copied in 1164 AH, by 'Azīmu'd-Dīn.
The first 'unsur (and the usual preface) beg. as above, see No. 387.

The fourth 'unsur begins:

\begin{align*}
\text{غُيِّـار} & \text{ فَسَيَّـي} \\
\text{بِـسات مَـور} & \text{عَجَالـب} \\
\text{المَـغ} & \text{غ} \\
\end{align*}

S 205 x 105, 170 x 35 (or 40), ll 13 and less. Or. pap. Ind. shik.-nast. Cond. good. CFW 1825.

389.

The same.

Another copy of the same work, transcribed in 1160 AH. It contains only the second and the third 'unsurs.

The second 'unsur begins as in No. 387.

The third 'unsur begins:

\begin{align*}
\text{طَارِوت} & \text{ شَبْنِمِسْتَان} \\
\text{مَرَانِب} & \text{مَدْشِر} \\
\text{المَـغ} & \text{غ} \\
\end{align*}

S 220 x 135, 170 x 60, ll 15. Or. pap. Ind. nast. Cond. good.

390.

M 35.

MAJMA'U'L-INSHĀ.

A rare collection of official letters dating from the XIIc., as well as various epistles belonging to the correspondence of eminent poets and other notable men. Only a few copies of this work were hitherto known: BI I 708, EIO 2122, 2943 and R 1067. A detailed account of the contents is given in EIO 2122. It was compiled either in 1138/1725-1726, or in 1146/1733-1734, by Muḥammad Amin, surnamed Bani-Isrā'il, and is divided into 30 fasāls. A great many interesting letters are found in it, some of them connected with the diplomatic relations of the Safawides with India. The present copy, defective and disorderly, does not contain the introduction, and begins abruptly with the first fasl (f. 109v):

\begin{align*}
\text{تَوَوْجَد} & \text{ قَادِر} \\
\text{مَحِيد} & \text{ مَحِيد} \\
\text{مَحَمَّد} & \text{ مَصِيب} \\
\text{الـغ} & \text{غ} \\
\end{align*}

The beginning of the other fasāls are not properly marked. The letters end abruptly on f. 188, but it seems highly probable, that some more flowery epistles (mostly by various poets), found on ff. 23v–68, also belong to this work. Copied towards the end of the XIIc. AH.

391. (MUKÂTABAT-I-‘ÂBID-KHÂN).

An accumulation of copies of letters, without any arrangement or system, transcribed by different hands and on different paper. The majority are official documents belonging to the correspondence of ‘Âbid-Khân, an official of the reign of Aurangzib and Muhammad Shâh (1131–1161/1719–1748), addressed to various amirs of that time, such as Husayn-‘Ali-Khân, Mubâriz-Khân and others. It is difficult to come to a conclusion as to whether this collection is a fragment of what once has been a work on epistolography, or whether it is a hap-hazard mass of notes, made by a lover of florid epistles. The bulk of these fragments were transcribed towards the end of the XII c. AH., but a few folios are of more recent origin.


392. GULSHAN-I-‘AJÂIB.

A collection of official letters chiefly pertaining to the correspondence between Farrukh-Siyar (1124–1131/1713–1719) and Muhammad Shâh (1131–1161/1719–1748) on one side and Nizâmü'l-Mulk Aşafjâh (d. 1161/1748), and other amirs on the other, compiled by Râm Sing'h, a munshi of Aşafjâh apparently still in his master’s lifetime. See R 402–403, etc. Ind. libr. St. No. 9 on p. 89. Copied at Burhânpûr in 1172 AH. by Mûhan Sing'h. Beg. (as in R 402):

آرئئش دیبیچة سفخ باستیئش عانعی الم

Ff. (139), S 210 x 115, 135 x 70, II 11. Or. pap. Ind. shik.-nast. Cond. good. Bad vignette.

393. DÂD-I-SUKHAN.

A short treatise on various questions of style, versification etc., by the well known Sirâju’d-Dîn ‘Alî Khân Arzû (d. 1169/1756). For his other works see Nos. 231 and 394 in this Cat. The title is found on f. 16v. The author states that he undertook an analysis of a qasîda by Abû’l-Barakât Munîr (d. 1054/1644), and tried to be as impartial as possible. He refers also to Muhammad Jân Qudsî (d. 1056/1646), and others. Beg.

حق آنست که حمد و ثلیل که سراوار جنگل حق الگ
TREATISES ON RHETORIC. XII c. AH.

Ff. 1-10 are partly left blank and partly occupied with scrappy notes and verses. Copied apparently in 1176 AH. by Muhammad Amir b. Muḥammad Ḫanbū, because another article in the same volume, transcribed in the same handwriting, is so dated.


394. حطبة كبرى
AṭIYYA-I-KUBRA.

A treatise on the principles of rhetoric (بيان), by the same Sirāju’d-Dīn ‘Ali Khān Ārzū (d. 1169/1756). His name is found on f. 1, and the title of the work—on f. 2. Copied in the XIIc. AH. Beg.

ٍدیباچه بیان معناei, سیاس حضرت سفیٰ آفرینی کہ الگ

Ff. 15, S 225 x 150, 180 x 106, il 18. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten.

395. حدائق البلافة
HADĀ’IQUL-BALĀGHAT.

A large work on rhetoric, poetics and other cognate matters, by Shamsu’d-Dīn ‘Abbāsī, with the takhalluses Faqīr, or Maftūn (d. ca. 1181/1767). He completed his work in 1168/1754, for which year he gives at the end of his book no less than five chronograms: تقوم دانشوران، خرائی تمیل، بساتین مستقیمان، زیمت، مخزین نکات كفیتار. It is divided into five hadigas (I on بیان, II on غور, III on ظروق and V در فن معما) and a khātimā در سرقات شعرية. They contain a large number of illustrations taken from ancient and modern poets. His two other shorter works on the same subjects, incorporated in Riyāḍu’sh-shu’arā by ‘Ali Qulī Khān Wāliḥ, i.e. Khulāṣatu’l-bādī and Al-ważīyya fi ‘ilmul-‘arūḍ wa’t-gāfiyya, were mentioned above under No. 230. For his poetical works see the section on poetry. Cf. GIPh 254, ELO 1710–1711, etc., etc. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

حمدیکه رخساره شاهد بیان را الگ

S 210 x 130, 145 x 75, il 11. Or. pap. Legible Ind. nast. Cond. good.
396.

The same.

Another copy of the same work, transcribed in 1270 AH. Beg. as in the preceding copy.


397.

TAḤQĪQU’S-SADĀD FĪ MADHALLATI’L-ĀZĀD.

Another attack upon Ghulām 'Ali Āzād's (d. 1200/1786) well-known Ma’āthiru’l-kirām and Sarv-i-Āzād, cf. above, No. 277. This time it is not the historical trustworthiness of these works which is attacked, but the style and the poetry of Āzād are subjected to criticism. From the explanations found in the work described under the next number, and which seem to deserve confidence, an insignificant and unknown local poet of Balgrām, Muḥammad Ṣadiq b. Muhammad Aḥsānī’l-lah Balgrāmī (also styled as ‘Uthmānī, Kāzirūnī, etc.), surnamed Sukhanwar, was greatly displeased on finding in Āzād’s book only a brief note on himself, with a quotation of a few of his verses, which are bad even from the point of view of the degenerate Persian poetry in India of the XIIc. AH. In revenge he pours the worst invective upon Āzād, without any sense of measure or perspective. Composed soon after 1167/1754. The title is found on f. 40v. Copied in 1176 AH. by Muḥammad Amīr b. Muḥammad ‘Umar Kanbū. Beg.

Bd. v. Fr. 39v-48, S 200 x 130, 160 x 90, ll 12. Or. pap. Ind. vulgar nast. Cond. good.

398.

TA’DĪBU’Z-ZINDĪQ FĪ TAKDHĪBĪ’S-SADĪQ.

The reply of a partisan of Āzād, ‘Abdu’l-Qādir Samarqandi Dihlawī, to the preceding abusive criticism by Muḥammad Ṣadiq Balgrāmī. The tone is more sober and reasonable, and the author tries to prove the falsity of the accusations. Comp. apparently shortly after the preceding work. The title is found on f. 58v. Copied in 1176 AH. Beg.

Bd. v. 50v-79v. For measurements etc. see No. 397. Good Ind. nast. Cond. tol. good.
399.

AL-MAWĀHIB AL-INSHĀ’IYYA FĪL-MĀKĀTĪBI’L-IBDĀ-‘IYYA.

A treatise on epistolography, and various rhetorical devices, composed in 1170/1756, as stated in the colophon. The author’s name is not mentioned. The work is divided into 40 mawhibas, each dealing with some special question of the technique of composition. The preface is lost, or was not written, and the work opens with the first mawhiba:

Judging from the colophon this copy may be an autograph.

Ff. (57), S 205 × 120, 160 × 80, ll 15, Or. pap. Ind. nast. Cond. not good. Index. Notes and glosses.

400.

(INSHĀ-I-MĪRZĀ MAHDĪ KHĀN).

A collection of epistolary models, in an exceptionally flowery style. The author’s name, the real title of the work, the date of composition. are all omitted and all proper names in the letters are expunged and the word julān is substituted for them. There is an English note on the fly-leaf, in an old handwriting, dating from the beginning of the last century: ‘The forms of Epistolary correspondence by Mirza Mehdee Khan Moonshee ool Mamalik to Nadir Shah. The author died about 35 years ago.’ There are no proofs to support or refute this statement. Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī, the author of Ta’rīkh-i-Nādirī (comp. in 1171/1757, see Nos. 94–97 in this Cat.), who is apparently here alluded to, wrote a treatise on epistolography, which is described in Ros 159; cf. also C. Schefter, Chrestomatie Persane, vol. II, p. 235; but I could not ascertain if both works are the same. The treatise occupies ff. 13v–130, and begins:

On ff. 1v–8 there are several petitions (‘arḍa-dāsht) from various people. One of them, dated 1202/1788, deals with some disputes about the landed property belonging to the shrine of Amīr ‘Alī b. Hamza b. Mūsā al-Kāzīm, at Shīrāz. The others are undated. On ff. 10v–12v a specimen of a marriage contract is given, but the proper names are also expunged from it.
Copied apparently just in the beg. of the XIIIc. AH., in Persia.

Ff. (130), S 170 x 105, 120 x 70, II 15. Europ. blue pap. Persian shik.-nast. Cond. would be tol. good, if there were no 'repairs,' quite recently undertaken, and executed with exceptional carelessness.


A hap-hazard collection of official documents and various epistolary specimens. They are included in a volume composed of treatises of different contents. Copied in the XIIc. AH.

1. (ff. 116v–124v). Several private letters, of no importance.

الحمد لله الموصوف بالنصريف الغن

3. (ff. 126–128 are blank; ff. 129–140v). A collection of some important official letters (the first is defective at the end):

(1) عالمیکر اوزنگ زیب بعد فتح کنندگاه بیکی از امرلی خود نوشته

(f. 129v).

(2) رقم احمد شاه ابدالی که هنگام ورود هنردوستان به میر محمد جعفر

(f. 130v).

(Ahmad Shāh Abdālī reigned in 1160–1187/1747–1773).

(3) رقم احمد شاه ابدالی که هنگام ورود هنردوستان در ساله 373 هجری

(f. 131v). 15 صغر نوشته بود.

(4) نامه عالمیکر اوزنگ زیب که بفزرند خود محمد اکبر نوشته بود.

(f. 133–135v).

Follows a list of the Mogul emperors to Shāh-ʿĀlam; a note

القاب شجاع الدولة

(5) نامه عالمیکر اوزنگ زیب در جواب نامه شاه عباس وایی (sic)


(6) نامه اوزنگ زیب عالمیکر که بهجعاج بعد جلسه نوشته.

(ff. 138v–140v).
4. (ff. 141v–165). Another collection of interesting state documents:

(1) نامة شاه عباس ثاني نصيغ، كشور إيران ك بمصروب ترست

(f. 141v)

(2) نقل البغدادی عبد الله قطب شاھ (1672–1083/1020–1075/1665) فی دارایان که تا شاھ عباس (II) پادشاه ایران نوشته و (events of 1075)

(f. 143).

(3) نامة شاه طهماسب (II, 1135–1144/1722–1748) دارایان ایران که بمصروب الیحمدن خان الیچی پیادشاه جمیعاء محمد شاھ

(f. 146)

(4) رقیمة وزیر الممالک قفر الیندین خان در جواب طهماسب قلی خان

(f. 1719–1748)

(5) نامة شاه عباس (III, 1144–1148/1731–1736) پسر شاھ طهماسب دارایان ایران که بمصروب محمد عليخان الیچی به محمد شاھ پیادشاه

(f. 155)

(6) مراسلة عالیچیا طهماسب (قلی) خان انشوار بالاییچیا محمد عليخان

(f. 160)

(7) بیکر بیک فارس بعد از فتح دار السلطنة هرات نوشته و (آرده) نامة خان میرانخان الیچی ایران از طرف طهماسب و نادر شاھ

(f. 163–165)


6. (ff. 170v–180v). Some other extracts of a similar kind, mostly fragmentary.

7. (f. 181v). A petition; on f. 182v there is مظومه محمد دانش دربیان اطاق.
402.
PAYAM-I-ULFAT.

A collection of flowery epistles, liberally interspersed with versified passages. The title is given on f. 5, but the author's name appears only in the form of his takhallus ʿUrūj (عريق), in many letters. The epistles contain no reference to definite persons except Ghulām ʿAlī Āzād to whom two of them are addressed (ff. 10v, 13v). Therefore they must have been written towards the end of the XIIc. AH., because Āzād died in 1200/1786. Copied apparently in the beg. of the XIIIc. AH., and left unfinished. There are many blank leaves at the end, which were probably also intended to be filled afterwards. Beg.

أ kami ت عمرت انشاء سخت البغ
F 31, S 220 × 145, 140 × 80, II 11. Or. pap. Ind. bad shik.-nast. Cond. hopeless. The ink apparently contained some acid which destroyed the paper.

403.
TILISMĀTU'L-KHIYĀL.

A large collection of state documents, official and private letters, specimens of flowery ornate prose, qaṣīdas in praise of saints, etc., all in much inflated style. The author, Nawal Kishār (نول كشرا, see f. 2v), who in his poetical pieces uses the takhallus Nazākat, states (f. 4) that he commenced his work in 1197/1783 (chronogram طلسم خيال ون نو شت د خيال), and divided it into seven ʿtilisms. It was probably completed in the early years of the XIIIc. AH., because there are letters dated 1200 AH. The present copy, in 3 vols., transcribed in the beg. of the XIIIc. AH., does not contain the second ʿtilism, which, as stated in the preface, should deal with private correspondence of princes and amīrs. Beg.

سواد دیذه معنی و كلوده عرض حمد الخ
Vol. I. (F 37) contains the first ʿtilism, comprising a large number of official documents from the middle and the second half of the XIIc. AH., which might be of some use in research into the history of the fall of Mogul empire. Beg. (f. 5).

طلسم أول مشعر بر عرائض و مصائح كه بجانب حضرت اعلی الخ
Vol. II contains only the fourth ʿtilism, which consists of a very large accumulation of letters to various nawwābs, amīrs,
and, towards the end, to British officers. Many of them are dated, and possibly could contribute also to historical research. Beg.

Vol. III. (F 38), contains the third and 5-7 tilisms, which do not follow each other in proper order:

(a) The fifth tilism, deals with forms of documents in various judicial and business transactions. Beg.

(b) What, from its contents, must be the third tilism, contains letters of introduction, congratulation, condolence, etc. The heading is omitted in the text.

(c) The seventh tilism, consists only of qasidas in praise of 'Ali. There is no doubt that the author was not a Muḥammadan. It is difficult to find therefore a sound explanation for his desire to teach the followers of Islam the proper manner of praising their own saints. Beg.

(d) The sixth tilism, contains compositions in ornate prose on various subjects, such as a laudatory description of Jinagar (دير تعريف جي نكر), a letter condemning an old and saddle-backed horse (چیستان), riddles (چیستان), an imitation of 'Iyār-i-dānish (see above, No. 292 in this Cat.), and a short composition in inflated style, called Mir'ātu'l-jamāl, probably imitating the well known productions of Tughrā. Beg.

3 vols, S 240 x 150, 170 x 100, ll 14. Or. pap. Legible Ind. nast. (different hands in the second vol.). Cond. very good.

404.

INSHA-I-ṢIBYĀN.

A treatise on all possible kinds of letters, arranged in 36 bābās, in models suitable for beginners. The author does not mention his name. Some of these letters contain dates, ranging between 1180 and 1200/1766-1786. At the end some notes on account-keeping. Cf. St. No. 23 on p. 91. Copied towards the beg. of the XIIIc. AH. Beg.

Ff. (228), S 255 x 130, 175 x 80, ll 15. Or. pap. Ind. nast. Cond. rather bad.

A collection of official documents, probably extracted from various epistolographic compilations. They belong to different periods and are arranged without any order. The earliest are those by Abû’l-Faḍl b. Mubârak (cf. ff. 17, 61v, etc.), ‘Abdul-Mu’mîn-Khân (d. 1006/1598, cf. f. 11v), ‘Alî-Mardân Khân (d. 1020/1612, cf. ff. 53), etc. Many letters belong to the private correspondence of various princes, such as one by Aurângzîb written to his father (f. 27v), several letters from Muhammad Akbar to Aurângzîb (cf. ff. 1, 31, etc.). Of a much later date are letters from Muhammad-Shâh (1131-1161/1719-1748), such as his official note to Nâdir Shâh, on the latter’s occupation of Dehli, dated 7 Şâfar 1152/1740 (on f. 23v), with the heading: فرمان محمد شاه در رسيدي نادر شاه درهبلي. On f. 29 there is a reply by Nâdir (also called firman), etc. Several letters from Aṣâf-Jâh (d. 1161/1748) are probably copied from his originals (on ff. 37, 42v بستخط آسفجاه). On f. 66 there are some scrappy verses and notes and, at the end (ff. 67-74), there are some more letters in which Shâh-‘Alam, possibly the Second (1173-1221/1759-1806), is mentioned. The compiler’s name is not given; there is no introduction, no title, and, as the copy is written in a bad form of careless shikasta, it seems probable that the present transcript is merely a note book of a lover of flowery writing. Copied apparently towards the end of the XIIc. AH. Beg. abruptly:

در جواب پادشاه عالمکر ... عرض و اشت احترام رزدان موسیمکر الغ

Ft. (74), S 210 x 120, 160 x 90, ll 12. Europ. pap. Bad Ind. shikasta. Cond. bad. Dirty, lots of opaque ‘transparent’ paper all over the pages.

406. DASTÛR-I-SHIGARF.

A treatise on epistolography, comp. (as stated in some copies) by Bhupat Rây, who lived after 1025/1616, the death of Zuhîrî, whose poems he quotes (cf. EIO 2138). There is nothing, however, to suggest a more precise date. See EIO 2138-2139, R 1043, etc. Copied in the XIIc. AH. Beg. as usual:

آم توزیع اهل صماعت آم توزیع الغ

S 225 x 125, 165 x 75, ll 13. Or. pap. Ind. nast. Cond. good.
407.

The same.

Another copy of the same work, dating from the XIIIc. AH., slightly defective in the middle and at the end. Beg. as in No. 406. (This copy reads توثيق in the first line).


408.

INSHA-I-KHAN-MUHAMMAD.

A short treatise in ornate prose, verbosely discussing love, presumably Divine and spiritual. The title and the author's name, Khān Muḥammad Māshāikh (?), are given in the colophon. Copied in 1158 AH., and therefore must have been written before that date. Beg.

Bd. v. Ff. 47-58 (the proper order 58, 48-57, 47). For measurements see No. 407. Good Ind. nast. Cond. good.

409.

ASĀSU'L-FADL.

A treatise on various kinds of embellishments of speech (MITHASAS SUXHI), rhetorical figures, tropes, etc., as well as an analysis of the defects of style (DR DER MAJĀBB SUXHI) (f. 23v). The name of the author is not mentioned. Copied in the XIIc. AH.

Beg.


410.

RUQ'ĀT-I-MU'IZZU'D-DIN.

A small number of epistolary models, ruq'āt, without an introduction. The title, written in red ink, is RQ'ĀT 'ABD AL-TADRĪSH al-maṭbās al-'ĀB (all without diacritical dots). The last word is apparently to be read عزرت. On f. 57v it is stated تمت الروايات من معاذ الديين (sic) (also without diacritical dots). If these readings are correct it may be concluded that the author was called Mu'izzu'd-
Din 'Abdu'l-Qâdir, with the takhallus 'Izzat. An 'Izzat who lived in Aurangzib's time, is mentioned in Spr 126, but he was called 'Abdu'l-'Azîz. Two more 'Izzats appear in Spr 158, but both were Hindus. The work begins abruptly رقعة، أبرز فدائي كل اقبال كله كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل كل ك

Bd. v. Ff. 47-58. For measurements etc. see No. 385. Cond. good.

411.

TUHFA-I-SULTÂNIYYA.

A treatise on epistolography, comp. by Hasan b. Gul-Muḥammad b. Quiḥ Muhammad. He dedicated his work to a prince, whose name, after a long list of usual titles, he omits to mention. (Blochet, in Bl II 1063, thinks that he was Shāhjahān). All proper names etc. are carefully avoided in this work and therefore there is no chance of finding the date of composition. See EIO 2142; cf. Bl II 1063. Perhaps the same work is alluded to in St. No. 18 on p. 90. The treatise is divided into 3 bābîs, I (f. 3) deals with general correspondence; II (f. 17v)—with official orders and letters; III (probably beginning on one of the lost leaves which should follow f. 27)—with forms for legal documents, etc. Copied towards the end of the XIIe. AH. Beg.


412.

RUQ'AT-MUHAMMAD MAKÂRIM.

Sixty letters by Muḥammad Makârim b. Jalāliʾd-Dīn Tālgrāmī, addressed to his friends etc. No indications as to the period in which the author lived were noticed, but a detailed
study of this work would perhaps reveal some allusions which might decide this question. Copied towards the end of the XIIic. AH., by Bhupat Ray of Talgram, in the fourth year of a prince’s reign. Beg.

شکر بیهود و مدد بیهود مر حضرت عزت النگ

Ff. (47), S 235 x 110, 170 x 80, ll 12. Or. coloured paper. Vulgar Ind. shik.-nast., very bad and illegible. Cond. bad.

413. انشای قدسی

INSHĀ-1-QUDSĪ.

F 10.

A treatise on epistolography, containing only specimens of various tricks, such as writing an epistle without using a certain letter of the alphabet, and other similar matters. The author calls himself Ātham Qudsī Munajjim (f. 2v) and gives no reference to the time of composition of his work. Apparently the same treatise is referred to in St. No. 17 on p. 90. Copied towards the end of the XIIic. or beg. of the XIIIic. AH. Beg.

و علی اللہ في كل أمر نوكل النم

At the end there is a collection of letters of various popular ornate prose writers, such as Naṣīrā, Bīdīl, etc.


414. The same.

F 14.

Another copy of the same work, also dating from the end of the XIIic. or the beg. of the XIIIic. AH. Beg. as in the preceding copy.


415. دارالخلد

DĀRU’L-KHULD.

F 19.

A collection of epistolary models by Ghulām Muḥyi’-d-Dīn with the takhallus Dhaqāqi. There are apparently no allusions as to the period in which the author composed his work, and his poetical surname is so common that there is no possibility of identifying him without undertaking special research. He belonged to the Qādirī affiliation of the Sufis and his letters deal chiefly with Sufic matters, being addressed to various Sufic shaykhs.
On the whole the work seems to be quite modern. Copied in the beg. of the XIIIc. AH. Beg.

Collectanea.

Epistolographic specimens, some of them being important historical documents, found in a large collection of articles on different subjects. Copied in the second half of the XIIc. AH.

On ff. 12v–15 there are two state letters. One of them (f. 12v) is from Sulṭān Husayn, the Safawide (1105–1135/1694–1722), to Muhammad Shāh of Dehli (1181–1161/1719–1748). As the reigns of these two princes only coincide for the period of 1131–1135/1719–1722, it is obvious that the document in question was written at that time:

The second letter (f. 13), was sent by Shāh Tahmāsp II (1135–1144/1722–1731) to the same Muhammad Shāh:

There are a few specimens of doxologies on ff. 136–136v, and several letters, in Sufic strain, received by the poet Sinjar (d. 1032/1623) from a shaykh, Muḥammad Jaʿfar, and others. Beg.

Epistolographic scraps contained in a large collection of articles on various subjects, chiefly tales. Copied in the XIIc. AH.

1. (ff. 137–143). Several letters, some of them by well known persons such as Mūsawī-Khān Fiṭrat (d. 1054/1644), ‘Abdu’l-Latīf-Khān (d. 1048–1049/1638–1639), etc.
3. (ff. 145v–150v). Several petitions (ardā-dāshts) addressed by various persons to Aurangzīb.
4. (ff. 151–156v). Munahā'at-i-‘Abdūr-Rasūl Istighnāī, containing only a few letters which, in a strange way, although there is no apparent break in the text, suddenly pass into a fairy tale, the story of Tamīm Anṣārī, see No. 318 (5) in this Cat. Cf. EB 1396. Beg.

418. (مجموًع)
(MAJMŪ‘A).

A scrap-book, containing chiefly epistolographic fragments. Copied in the XIIc. AH.
1. (ff. 1–2v). Some prayers and magic formulas.
2. (ff. 9–13v). A few letters, beg.
5. (ff. 69–83v). Scrappy fragments of a religious and magic nature.
6. (ff. 84–94v). A few official letters from and to Āṣaf-Jāh (d. 1161/1748), Mūsawī-Khān (d. 1054/1644), Lashkar-Khān, Nāṣir Jang, etc.
7. (ff. 94v–107). Medical prescriptions. Mourning poems deploiring the fate of the Shi‘ite Imāms, etc.


419. (مجموًع)
(MAJMŪ‘A).

A scrap-book, containing short and fragmentary extracts from works on various subjects, but chiefly those on epistolography. There are also many scrappy poetical quotations but they will be dealt with in the section on anthologies in this Cat. Copied towards the end of the XIIc. or beg. of the XIIIc. AH.
1. (ff. 1–13v). Miscellaneous short petitions and letters, some of them containing a complaint about an official.
8. (ff. 95v–99). Extracts from the ornate prose compositions of Naṣīrā (d. ca. 1015/1606).
9. (ff. 123v–131). A few official and private letters. One of them is dated 1028/1619, i.e. فتحدانه شهر محمداباد امن ایث الدین دیر, etc.

Bd. v. 8 165 x 120, biyāḍ. Or. pap. Ind. vulgar shik.-nast. Cond. bad. Perishing.

420.

(MAJMŪ' A).

A scrap-book, chiefly containing epistolographic and poetical extracts and fragments. Quite modern, some parts dated 1853. There are:

1. (f. 18v). Some fragments in ornate prose, ascribed to Muḥammad Ṣāliḥ Kanbū
2. (f. 20v). A few letters of Naṣīrā-i-Hamadānī (d. ca. 1015/1606).
3. (f. 22v). Several fragments in ornate prose, one of them called دیداره حمال.
5. (f. 25v). Several letters, etc., some of them ascribed to Sirāju’d-Dīn ‘Ali Ārzū (d. 1169/1756).
6. (f. 34). Several chronograms.
7. (f. 35). Several petitions, a list of various dynasties, a letter of Mīrzā Muḥammad Qızılbash, etc.
8. (f. 40v–42). Scrappy notes, fragments of poems, etc., some of them in Urdu.

VI. POETRY.

421.

SHĀHNĀMA.


Other copies of the Shāhnāma are described in: EIO 860–892, 2858–2859, 2992, Br 196–199, RS 195–199, 263, EB 493–503, Pr 732 sq., Ros 169, R 533–539, Aum 6, Fl I 492, etc. Ind. libr. Bh 276–277, Bk 1–9, Spr 405–407, St. No. 1 on p. 54; (GC I 508). Lith. many times in Persia, India, etc.
The date of the completion of the *Shāhnāma* is variously stated as 400/1009–1010, or 389/999 (as given in the rare epilogue found in the copies in the British Museum, R 535, and in India Office, EIO 878). In some passages, quoted in R 535 a still earlier date is mentioned, 384/994. The present copy also contains a *khātima* (unfortunately very defective) with a heading جند در ختم کتاب کریم... The concluding verses, although slightly different from those quoted in R 535, contain the same date, 384/994

سر آمد کُنون قَصّهٔ یزد کردن، بِمانه سُفنداری به روز آرد،
زهجرت سعدمال و هشتاد و چار، بُنام جهان داور کردن.

The prose preface here is evidently the same as the one described in R 536, EB 497 and EIO 872, as it coincides in its contents. It is defective at the beginning and some folios are misplaced. On f. 3v there is a portion of the well known satire on Maḥmūd the Ghaznavi, beg:

اِیا شَهْر مَحمود کُشَّر کُشَّرَی، زُکَر کُر تَفْسِی پُبَرْس اَز خُداَی.

On ff. 5–6 a short list of the early dynasties of Persian kings is given. The poem itself is divided into four sections. It contains over 50,000 distichs, and ends with the narrative of the last Sasanide prince Yazdagard (III, 632–651 AD).

Beg. of the 1st book (f. 7v) (the order of folios here is 7, 10, 11, 8, 9, 12):

بنام خدانم جان و خرد، کردن بِتَر انْدیشه بر نکردن،

Beg. of the 2nd book (f. 181v):

بنام خدانم دخترشید و ماره، کی دل را پَتاهش (sic) خرد داد را،

Beg. of the 3rd book (f. 357v):

خدانم بیورپی و فرَه، خدانم دیبیم پَتاهنشبی.

Beg. of the 4th book (f. 484v) is the same as that of the 2nd. Instead of the word پَتاهش here (for the usual پنامش) is quite clearly given.

Transcribed in 882/1477 by Bud’han b. Qiwâmi’d-Dîn b. Kamâli’d-Dîn Yûsuf ‘Alamdar, surnamed Amir Bulghârî (‡), as he is called in both colophons, on f. 483 (Tuesday, 9 Jumâdî ’l-‘akhir), and on f. 629v (Friday, Shawwâl of the same year). The second part is slightly incomplete at the end.

The copy is written in the old Indian shikasta-nast., full of
peculiar ligatures. It contains four double 'unwâns (in the beginning of each of the four books), which may be interesting for the student of the Muhammadan art in India. They are executed with great care, as are also the numerous minor ornaments in secondary headings, almost on every page; but they all display a peculiar taste for the use of contrasting and gaudy colours, avoided by Persian artists.

Ff. (629), S 310 × 240, 215 × 185, ll 21 (four columns). Old or. (Chinese?) paper. Old Indian calligraphic shik-nast. Cond. generally good, but in some portions the lower part of the leaves is injured by dampness.

422.

The same. Na 70.

Another copy of the same poem, probably dating from the end of the XIc. AH. (XVIIc. AD.), written calligraphically and containing 8 full page miniature paintings in the style of the latter Safawide period (ff. 161v, 290v, 352v, 378v, 395v, 476, 526v, 538), of no very high artistic value. This version contains approximately 55,000 distichs. The so called pre-Bâysunqari preface (ff. 1v–7) begins as usual:

حمد و سپاس و آنرین خدايرا گه ایین جبان الخ

The well known satire on Maḥmūd of Ghazna (a portion of which is included in the preface), is given in full before the poem itself (ff. 9v–11):

بدان شهريارا که این زوکار، نمناد همی برکسی پایدار.

The poem begins on f. 11, with the usual distich (see in No. 421). There is no division into sections as in the preceding copy. At the end the folios are misplaced, and a few of them belong to an earlier part of the narrative. The final folio is of more modern origin.

Ff. (888), S 240 × 140, 190 × 90, 33 bâyta on a page (two columns in the centre and one on the margins). Or. pap. Ind. calligr. nast. Cond. very good. Purchased by H.A. Darell, Lucknow, the 27 June, 1792 (cf. No 122).

423.

تاريخ دلکشایی شمیو خانی

TA'RĪKH-I-DILGUSHĀ-I-SHAMSHĪR-KHĀNĪ. D 52.

A condensed exposition of the Shāhnāma, in prose and extracts from the original poem. Compiled in the 26th year of Shāhjahān's reign (1063/1653) by Tawakkul (Beg) b. Tulak-Beg al-Husayni, in Kabul, for Shamshir-Khan, an official under Dārā-Shikūh. The work is variously designated as Muntakhab-i or

محمد بنغایس و ثلثی بی نهایت المغ

Fl. (248), S 230 x 135, 170 x 89, ll. 15. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. CFW 1809.

424.

FIHRIST-I-SHAHNAMA.

A versified table of the contents of the Shahnama, compiled in 1147/1735 (chronogram فورست شاهنامه), by Bhim-Sen, with the takhallus Muhibb. It is divided into two maqâlas, subdivided into several fasle. Copied at Arkât in 1177 AH. Beg.

لا ای محب دانش خریز زیر داری نامه بیفرک زین بتفن;

Fl. (90) S 210 x 120, 180 x 90, ll. 17. Or. pap. Ind. nast. Cond. tol. good.

425.

YUSUF-U ZULAYKHÂ.

by the same Schlechta-Wssehrd, Jussuf und Suleicha, romantisches Heldengedicht, Wien, 1889. Lith. several times in India.

The present copy, as stated in the colophon, was transcribed in 877/1472–1473, by ‘Ali b. Muhammad Sistāni. This may be a true statement, and the copy may be one of the oldest extant, but its state of preservation is deplorable, the text being effaced through moisture. Beg.

بِذَمْ خِداوُنُدْ هَرْ در سُّرَائِی، كَهْ جَارِدَتْ بَابِدْ هُمِیشْهٽ بَدْجُی.

Fl. (55), S 235 x 130, 175 x 110, ll 25. Old or. pap. Pers. nast. Cond. bad, almost everywhere the ink, apparently under the influence of dampness, is faded or has spread over the page.

426.

RUBĀ‘IYYĀT-I-ABU SA‘ĪD.

Sufic quatrains ascribed to the authorship of the celebrated shaykh of Khorasan, Abū Sa‘īd Faḍlu’l-lah b. Abīl-Khayr, a native of Mayhana, a village in the district of Abīward, d 440/1049. Their genuineness is generally accepted and Abū Sa‘īd is even regarded as a ‘great quatrain writer,’ the inventor of a new form in Persian literature and the originator of Sufic symbolism (cf. GIPv 273–275 Br. Lit. Hist. II, 261–269, Horn 148–149, Pizzi, I, 202, 208–211; H. Ethê, Die Rubā‘īs des Abu Sa‘īd bin Abul Chair, in Sitz.-ber. d. bayrischen Akad., phil.-philolog. Cl., 1875, pp. 145–168, and 1878, pp. 38–70, etc.). All these theories seem to be one gross misunderstanding. One of the earliest known biographies of Abū Sa‘īd, namely Aṣrār u’t-tauḥīd fi maqāmātih shaykh Abī Sa‘īd (ed. by V. Zhukovski, St. Petersburg, 1899), composed between 552 and 599/1157–1203, i.e. only about one hundred years after the saint’s death, by his great-great-grandson, states clearly, in terms leaving no room for doubt, that the Shaykh never pretended to be a poet, and that there is only one quatrain which belongs for certain to his authorship (p. 263):

جماعتی کمال برز که بهتی وی که در میان سخن بر زبان میارگ میانگ ما رنه
است اور کفنه است، و نه جانای است که ارا جذابان استغراق در حالت خود
بمشاهده حق بودی که ارا برایی تفکر در بیت نبودی در همهم عمر او ای
پک بیت ... دیک هر که بر زبان اور رنه است همه آن بود سست که از بیران
خوشن پاد داشته است،

It is improbable that the admiring biographer of his own holy ancestor should have missed an opportunity to add to the fame
of the Shaykh by corroborating the general belief in the latter’s poetical talents. If he has done otherwise there cannot be any doubt that this was due to the fact that memory was still fresh and the real state of things could not be misrepresented. Only special research may reveal the real date and perhaps authorship of these poems.

This particular copy is referred to in Spr 309-310 (see also R 738. Lith. several times in Persia). Transcribed in the XIIc. AH. Beg.

دینا جم را، و قیصر و خاکی را، تسبیح مکرر و مفارضونا،


427.

Deoan Tutchi

DIWÂN-I-UNŞURÎ.

Poems of Abûl-Qâsim Hasan b. Ahmad ‘Unşurî, of Balkh. The date of his death is variously placed at 431/1039-1040 and 441/1049-1050. See Br. Lit. Hist., II, 120-123, GIPh 224, Horn 80, 177, Pizzi, I, 80-81, 142-143 and II, 162-163; RS 204, 205, 212, EB 521, R 1031, etc. Ind. libr. Spr 528. Lith. at least twice in Persia. Copied in the XIIc. AH. Beg.

دل مرا اعجب آید همی ز کار هوا،
ک مشک برو صلب شد ز مشکبوزی مبا،


428.

The same.

Another copy of the same diwân, mentioned by A. Sprenger (Spr 528). Transcribed towards the end of the XIIc. or the beg.

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1 There is no doubt that the form of the quatrain has always been very popular amongst the Persians from times immemorial (it may be traced in the Gathas), till nowadays. The professional singers, qawwâlî, who played so important a rôle in the assemblies of Sufis, according to the unanimous evidence of the early hagiologists, must have been exactly the class of people who greatly contributed to the creation, selection and development of these poems as well as to the introduction of new fashions in them. Even nowadays this profession is not entirely extinct and in many villages of Persia and Turkestan no wedding or other solemn occasion is celebrated without attendance of special singers, whose songs almost exclusively consist of popular quatrains. It is remarkable that the inexhaustible stock of most elegant ghazals and other poems of the best poets of Persia, usually so much admired in the cities, is in no demand amongst the peasants and nomads.
of the XIIIc. AH. A note by Blochmann, to the effect that in
this diwān there are found poems of another poet. This is
apparently based on a misreading, as appears from the collation
with the preceding copy in which all the poems referred to by
Blochmann are also found. Beg.

Τωνκασσι ζ Βζκι ζ Καμ Δλ Βψγα
Νκρν Παπλ Κς Ιζσ Πεγες Σελαταν

FF. 90, S 235 x 135, 190 x 95, ll 15-16. Or. pap. Coarse Ind. nast. Cond. not quite
good.

429.

WĪS-U RĀMĪN.

A mathnawi version of an ancient romantic legend, which
existed in the Pahlavi language, and resembles the story of
Tristan and Isolde. Composed sometime between 434–447/1042–
1055, or, as H. Ethé states in GIPH 240, ca. 440/1048, by
Fakhru’d-Dīn As’ad al-Astrābādī al-Fakhrī al-Jurjānī (d. ca. 447/
Pizzi, II, 87–90, 139; EB 522, R 822, etc. Ind. libr. Spr 338
(this particular copy is referred to). Cf. also K.H. Graf, ZDMG,
apparently towards the end of the Xc. AH. Beg.

S 180 x 95, 155 x 55, ll 16. Or. pap. Good Ind. nast. Cond. tol. good, although
some portions are damaged and worm-eaten.

430.

DĪWĀN-I-QATRĀN.

The rare diwān of Qaṭrān b. Maṇṣūr Tabrīzī, a poet of the
beg. and the middle of the Xc. AH./XIr. AD. (Majma’u’l-fuṣahā
gives 465/1072 as the date of his death). See Br. Lit. Hist. II,
Some poems of Qaṭrān were edited in C. Schefer’s Chrestomathie
Persane, v. II, 240–247. It is interesting to note that the diwān
consists of two collections of poems, just as in the copies in the
British Museum. That in the centre of the pages corresponds to
RS 207, and that on the margins—to RS 208. Moreover, as in
RS 207, the poems are ascribed in the beginning to Rūdagī (his
name is also mentioned on ff. 94, 99v), but at the end, in a defective colophon, it is stated, that 'it became known' (معلوم شد) that the poems are from the pen of Qatrān (cf. RS 204, III). The initial poem of RS 207 is here found on f. 88v, and that in RS 208—on f. 94v (in margine). Unlike the British Museum copy the present one contains headings, indicating the persons in whose praise poems are composed. The copy is very bad, written without diacritical dots, in shikasta. In the beginning, and especially at the end there are a large number of poems without the author's takhallus, also composed by Qatrān, if we may trust the statement in the last colophon, mentioned above. Copied in 1018 AH., by Taqī Aḥādī Balyānī, at Ahmādābād (?) (see colophon on f. 99). The last leaves are partly torn, and the date of what may be some later additions is illegible: 24, perhaps 1024 AH.

Beg. of the first complete qaṣīda in the central columns (almost without diacritical dots) (f. 1):

به بين این روزی اکر بر سر روزان قمر پایید,
به بين این زلف كر بحماه مشکینت نظر پایید;

Beg. of the first complete poem in the marginal column (f. 2, top):

اکرچه جانانی مس را عزیز جوین جانی نیست
مرا جهان و سرو جانی بچالی جانانی نیست;

Ff. (129), S 190×95, 165×70, II 17 and irregular number on the margins. Ind. shikasta. Cond. tol. good, except at the end, which is badly injured, the left edge of the leaves being torn off.

431.

DĪWĀN-I-ABŪ'L-FARAJ RŪNĪ.

Poems of Abū'l-Faraj b. Masʿūd Rūnī, a court poet of the Ghaznavides Ibrāhīm (451–492/1059–1099), and his son Masʿūd III (492–508/1099–1114). The exact date of his death is unknown, but cannot be earlier than 492/1099. See Br. Lit. Hist. II, 390, GIPh 256, Pizzi, I, 86–87; EIO 905, RS 211 (I), EB 523, R 547–548, etc. Ind. libr. Bh 280, Spr 308–309 (where this particular copy is referred to); (GC II 264). Transcribed in 1078 AH. at Ahmādābād, Gujrāt, by Muḥammad Anšārī. Beg. (as in EIO 905):

[Anonymous lines,

Ff. 44, S 245×135, 165×85, II 17. Or. pap. Ind. nast. Cond. fairly good. CFW 1832.

ديوان أبو الفرج روني

NB 155.
432.

The same.

Another copy of the same diwan, dating from the end of the XIc. AH. This MS. also is referred to in Spr 309. Beg. differently from the preceding copy:

نظام عالم وخوارشيد ملك وذات هنر، نصير دولت وبشت هدی ورئی ظفر.

Fl. (62), S 185 x 110, 140 x 65, ll 15. Or. pap. Bad Ind. shikasta, almost entirely without diacritical dots. Cond. fairly good.

433.

RUBĀ‘IYYĀT-I-KHAYYĀM.

The famous quatrains of Ghiyāthu’d Din Abū’l-fath ‘Umar b. Ibrāhīm Khayyām, d., as generally accepted, ca. 517/1123. See Br. Lit. Hist. II, 246-261, GIPh 275-277, Pizzi I, 241-243; EIO 906-907, Br 202, EB 524-525, Pr 86, R 546-547, Fl II 496, Pertsch, Gotha Cat. 25, etc. Ind. libr. Bk 16, Madr p. 111, Spr 464, etc. The bibliography of Khayyām’s quatrains is very large, but contains little of value except a few critical works, editions and translations: Garcin de Tassy, JA, 1857; V. Zhukovski, Al-Muẓaffariyya (a jubilee volume in honour of Prof. Baron V. Rosen, 1897, cf. also JRAS, 1898, pp. 349-366); A. Christensen, Recherches sur les Rubaiyat d’Omar Khayyam, 1900, in Hartmann’s Materialen etc., vol. III. Editions and translations: J. Nicolas, 1867, an edition and a French translation; E. Whinfield, 1883, an edition and an English translation. A lith. ed. (under V. Zhukovski’s supervision) St. Petersburg, 1888; German translations by A. Schack, 1878, Bodenstedt, 1881. The version of E. Fitzgerald first appeared in London, 1859, and has been reprinted ever since, with increasing frequency. For other editions, translations, etc. see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 699-713.

The present copy, according to a long note by A. J. Pringle (dated the 27th May 1898), was transcribed in (1316)/1898 from another quite modern copy in the possession of the late Prof. E. B. Cowell. It contains a short prose preamble on Khayyām, and 503 quatrains, arranged alphabetically. Beg.

آی سوخنا سوخنا سوخنا، وی آتش درآخ آرا تو اروخ،

Fl. (54), S 209 x 165, 150 x 100, ll 12. Europ. pap. Modern Ind. nást. Cond. good. A number of quatrains are written on the margins.
434.

The same.

A few more quatrains of Khayyām, found on ff. 27–29v of a scrap book containing chiefly extracts from various poets. Transcribed towards the end of the XIC. or beg. of the XIIIC. AH.

S 230 x 115. Irregular number of diagonal lines. Or. pap. Ind. shikaasta-nast. Dirty and worm-eaten.

435.

DĪWĀN-I-MASʿŪD-I-SAʿD-I-SALMĀN.

Poems of Saʾduʾd-daula Masʿūd b. Saʾd b. Salmān, a native of Hamadān or Ghazna, according to different biographers, d. 515 or 525/1121–1131, a court poet of the later Ghaznavides, Ibrāhīm (451–492/1059–1099) and his son, prince Sayfuʾd-Dīn. See Br. Lit. Hist. II, 324–326, GIPH 256–257, Horn 168, Pizzi I, 87; EIO 908, 2862, EB 526, R 548–549, Aum 8, etc. Ind. libr. Spr 485 (where this particular copy is referred to). Cf. also A. Sprenger, JASB, vol. XXII, p. 442–444, and Bland, JA, 1853, p. 356–359. A good and apparently very complete copy dating from the end of the XIC. or the beg. of the XIIIC. AH. The poems are arranged alphabetically, but the folios are often misplaced.

Qaṣīdas (which occupy the greater portion of the diwān), begin on f. 1v:

Doṣh dar rozī kāndī khfūṣ-ḵarā, manādē būd ēbi dū čašma mī ʿūmā

Tarkīb-bands and qiṭʿas begin on f. 224v; ghazals on f. 230; quatrains on f. 276v.

Ff. 397, S 200 × 120, 140 × 70, II 21. Or. pap. Ind. nast. Cond. fairly good.

436.

DĪWĀN-I-AḤMAD-I-JĀM.

Poems of Abū Naṣr Aḥmad b. Abīl-Ḥasan Nāmiqī Jāmī, with the takhallūs Aḥmad or Ahmādī (d. 536/1142), a Sufico-lyric poet. See for a detailed bibliography about him No. 245 in this Cat. His diwān is described in EIO 910, 2863, R 551–552, etc. Ind. libr. Bk 23, Spr 323–325 (where this particular copy is referred to); (GC II 209). Lith. several times in India. The copy is modern, dating from the end of the XIIIC. AH. The poems are all mixed without any arrangement, and include also two short mathnawīs (on f. 83v and f. 108v). The takhallūs is
omitted in the second half of the book, some space being left for it. Wherever it should appear in the form of *Aḥmadi* instead of *Aḥmad*, alone the final is, however, written. Beg.

لئی جمالت تا بشی در انس و جان اندخانه
پرتو رولتو (sic) نوری در جهان اندخانه

Fl. 111, S 210 x 115, 145 x 65, ll 15. Or. pap. Ind. nast. Cond. good.

437.

**DĪWĀN-I-MU‘IZZĪ.**


باز آمد و اورد حاتم اشکر سرم،
بشکست و هژجست شد از اشکر کرما.

Fl. 507, S 235 x 140, 170 x 75, ll 15. Or. pap. Ind. nast. Cond. tol. good; although paper has decayed along the marginal lines. Notes on the fly-leaves Vignette.

438.

**KULLIYYĀT-I-SANĀĪ.**


1. A prose preface (ff. 1v–5v), by the author himself, usually prefixed to the *Hadīqa*, beg. (as in EIO 915):

سپاس رستاش مبديعى زا گى سپحى ىپاك ىلى

2. *Dīwān* (ff. 6–276v), arranged alphabetically. See EIO 928, EB 537, R 551, etc. Beg.
3. A fragment of a *mathnawi* by the same Sanāʾi (probably some misplaced leaves from the *Hadīqa*) (ff. 350-359v). He refers to some contemporary poets such as Muʿizzī (f. 355v), Sayyid Husayn (f. 356v) and Mukhtārī (f. 357). Folios 277-349 (according to the original numeration) are lost.

4. *Hadīqa* (ff. 360v-585v), or, with its full title sometimes also called * كتاب الفضيري* or *فخر نامه*. This is the well known mystical poem, in ten bāb, comp. in 524-525/1130-1131, or, as in other copies, 534-535/1139-1141. It was often lith. in India, and the first bāb was edited and translated in the Bibl. Indica by J. Stephenson (1911). Defective at the end, apparently many lacunas. Beg. as usual.

Another copy of the *Hadīqa*, slightly defective, transcribed apparently in the X1c. AH. It contains a prose preface (def. at the beg.), and a prose epilogue with dedication to Abūʾl-Mahārīb Bahrām Shāh b. Masʿūd b. Ibrāhīm b. Maḥmūd (511-547/1118-1152). The date of composition is here given as 524-525/1130-1131 (f. 320). Beg. of the poem, on f. 13v, as usual. On ff. 1-4v, and 370-373v there are lists of words with explanations, without a heading. They may be special glossaries of the obsolete and difficult idioms in the poem.

Another copy of the same poem, dating from the beg. of the X11c. AH. It is defective at both ends and corresponds to ff. 13v-245v of the preceding No.

441.
The same. 

Another copy of the same poem, dating from the middle of the XIIc. AH. Apparently only two folios are lost at the beg. (the initial verse is found on f. 13v, line 4 of the copy described in No. 439).


442.
The same. 

Another copy of the same poem, apparently complete, transcribed in 1186 AH. (13th of ‘Alam-Shah’s reign). No preface, beg. as usual. The date of composition is given as 534–535/1139–1141.


443.
The same. 

Another copy of the same poem, dating from the end of the XIIc. AH. Beg. as usual. It contains a prose preface, different from the one found in No. 439 (ff. 1v–14v), beg. (somewhat illegible and ‘corrected’ by a modern hand):

الحمد لله السبب بالغيفات (sic?)

The author’s original dibācha beg. on f. 12 (his name is given here in the form of إبرالمحمدالمحمودبنآدم).


444.
The same.


S 245 × 170, 200 × 75, II 21, two centre and one margin columns. Or. pap. Calligraphic Ind. nast. Cond. good. The first leaf is of a more modern origin.

445.

SHARH-I-HĀDIQA.

(d. 1048 or 1049/1638–1639, see Nos. 364, 495, 500, 507). The
notes constitute the condensed version of a larger work of ‘Abdu’ll-
Laṭif on the same subject, under the title Latâ‘if u’l-hadâ‘iq. The
present edition was completed in 1044/1634. See for details EIO
923–924, etc. Copied in the 38th year of Aurangzib’s reign, i.e.
1107 AH., by Muhammad Jân. This MS. contains only the
second half of the work, and, besides, there are some lacunas. Of
the original numbering only ff. 274–528 remain.

Fl. 254, S 230 x 130, 170 x 75, ll 17. Or. pap. Ind. nast. Cond. good.

446.

MUNTAKHAB-I-HADIQA.

Oa 28.

1001 bayts from the Hadîqa, extracted and arranged, as is
generally accepted, by Farîdu’d-Dîn ‘Atṭâr (see later on, Nos. 477–
487 in this Cat.). Cf. EB 536, Fl I 501. Ind. libr. Bk 19, Spr
353, St. No. 20 on p. 58. Copied in the 33rd year of Aurang-
zib’s reign, or 1101 AH. It was lith. at Lucknow. Beg.

محمد قيصر مغافر وردانه، مرح بريطء ذات سعدانه.

Bd. v. Fl. 91v–122, S 230 x 140, 165 x 80, ll 17. Or. pap. Ind. nast. Cond. good.

447.

MIFTÂHU’L-HADIQA.

Oa 35.

A versified glossary to the Hadîqa. The name of the author
and the date of composition are unknown. Transcribed in the
XIc. AH., defective at the end. Beg.

بسم الله الرحمن الرحيم، هست كله در كله حكيم.

Bd. v. Fl. 323v–369v. For measurements etc. see No. 439. Marginal glosses.

448.

DīWĀN-I-‘ABDU’L-WÂSI’ JABALÎ.

Ne 8.

Poems of ‘Abdu‘l-Wâsi’ b. ‘Abdi‘l-Hâmi from Jabal (not the
hilly track south of Qazwin, usually understood by that name,
but the hills of Gharchistân in the Western ramifications of the
Hindukush range). He was a court poet of the Ghaznavide
prince Bahram (511–547/1118–1152), and died in 555/1160. See
449. DĪWĀN-I-SŪZĀNĪ.

Poems of Shamsu’d-Din Muḥammad b. ‘Ali Sūzanī, a native of Naṣaf (or Nasaf, or Nakhshib, now Qarshi), d. 569/1173. See Br. Lit. Hist. II, 342–343, GIPh 266, Horn 133, Pizzi I, 93; EB 541–542, Pr 716, etc. Ind. libr. Spr 573–574 (where this particular copy is referred to); St. No. 22 on p. 58. A very good copy, containing qaṣīdas, qīnas and about 100 quatrains, transcribed by ‘Abdu’l-Hayy Qurayshī at Bandar-i-Surāt, 1011 AH. Beg.

450. DĪWĀN-I-ANWARĪ.

all mixed without any arrangement. Copied apparently in the Xc. AH. A good transcript, although slightly defective at the beg. and end. First are given the qasidas, as usual. Qit'as, ghazals etc. begin on f. 198v. Quatrains, interspersed with qit'as, are arranged alphabetically, beg. (on f. 338):

إلى هجر مكر نبایتی نیست ثرا، وی وعداً وصل غایتی نیست ثرا


451.

The same.  
Nd 2.

Another copy of the same diwan, transcribed in 1008 AH. by Muhammād Qazwīnī Jūsāqī. The poems are not arranged. Beg.

دبا بسیزه بیمارست دار دنیا را; نمونه کشت زمینی مر عذار عقبا را

Ff. 363, S 240 × 145, 155 × 85, ll 15. Or. pap. Khorasani nast. Cond. tol. good, but a number of leaves are perished. Vignette.

452.

The same.  
Nd 1.

Another copy of the same diwan, transcribed apparently towards the middle of the XIc. AH. This copy is referred to in Spr 332. Beg. as usual:

مقدری نه یالست بقدرت مطلق؛ کند زاشکل یخاری جو گنبد ازقه


453.

The same.  
Nc 3.

Another copy of the same diwan, transcribed in the 14th year of Aurangzib's reign, i.e. 1083 AH., by one Chandarbhān. Beg. as in the preceding copy, No. 452.

Ff. (267), S 250 × 145, 180 × 95, ll 23. Or. pap. Ind. nast. Cond. tol. good.

454.

The same.  
Nc 17.

Another copy of the same diwan, bad and defective, also
referred to in Spr 332. It dates from the XIIc. AH. and is badly written in a particularly illegible form of shikasta. The first 15 folios contain scrappy extracts from various poets.

Ft. (249), S 230 x 120, 175 x 85, irregular number of lines. Or. pap. Ind. shikasta. Cond. tol. good.

455.

SHARH-I-DIWĀN-I-ANWARĪ.

A commentary on Anwari’s poems, comp. towards the end of the XIc. AH./XVIIc. AD., by Abū’l-Hasan Husaynī Farahānī (his name is given in the introduction to the second part in this copy). See GIPh 263, EIO 948–949, RS 219, EB 557, R 556, etc. Ind. libr. Bk 30, Spr 332–333 (where the present copy is referred to), (GC I 525). Cf. also Mél. Asiatiques, IV, 54.

The first part (ff. 1v–77) contains a commentary on the qaṣidas, beg. abruptly:

باب الأنين جهوجاني وجمالست جبانراً، الغ

The second part (ff. 77v–107v) deals with the qiyṣas, etc. Beg. as usual:

إلى نام تو قالب عبارت را روح، الغ

Copied in 1118 AH., at Isfahān, by Sultān Muḥammad-i-Astānā.


456.

DĪWĀN-I-KHĀQĀNĪ.

Nos. 14-15 on p. 56; (GC I 835, II 224). Lith. several times in India. Copied in the Xc. AH. Beg. as usual:

دل من پیر تعلیم است ر من طفیل زبان دانش
دم تسليم سر عشر و سر زانو دستانش

Ft. (243), S 235 x 130, 180 x 75, ll 23-25. Or. pap. Excellent Khoras. nast. Cond. good. Marginal notes, some of them in English.

457.

The same.

Another copy of the same diwan, dating from the XIc. AH. The poems are arranged alphabetically: qasidās begin on f. 1v; tarkībs etc.—f. 212v; qit'as—f. 265; ghazals—f. 307; quatrains (unarranged)—f. 365v. Beg.

The poem which stands first in the preceding copy is found here on f. 98v. This copy is referred to in Spr 462.


458.

The same.

Another copy of the same diwan, transcribed towards the beg. of the XIIc. AH. It is defective at the end, the poems are unarranged. Mentioned in Spr 462. Beg. as usual, see No. 456.


459.

SHARH-I-DĪWĀN-I-KHĀQĀNĪ.

A commentary on Khāqānī's diwan, by Muhammad b. Dāūd b. Muhammad b. Maḥmūd ('Alawī) Shāhī‘abādī (f. 1v), sometimes also written Shāhī‘abādī, or, as in the following copy, Shāhī‘abādī, a native of Mandū, in Malwa. He flourished towards the first half of the Xc./XVIc. See GIPh 263, EIO 968-970, EB 572–573, R 561, etc. Ind. libr. Bh 293, Bk 34–35, Spr 462–463
(where the present copy, as well as the next one, are referred to). Copied in the beg. of the XIIc. AH. Defective at the end. Beg.

460.

The same.

Another copy of the same commentary, also slightly defective at the end. Transcribed towards the end of the XIIc. AH. Beg. as in the preceding copy. Ff. 482–507 contain scrappy extracts from various poets. On the margins (ff. 3–51v) are notes on various idioms, every group being similarly introduced by the same expression: پارسی و اصطلاح پهلوی و تركی و عبری الم. On ff. 52–60 is a short list of the ancient kings of Persia followed by explanations of a few old Persian words. Another short farhang begins on f. 83v and breaks off on f. 112v. Beg.

461.

TUHFATU’L-IRAQAYN.

The famous mathnawi poem by the same Khāqānī. See the references given in No. 456, also GIPh 264, EIO 950, 952–959, 2866, RS 221, EB 560, 574–579, R 560, 809, etc. Ind. libr. Bk 33, Spr 463 (where the present copy is referred to); (GC II 273–275). Cf. also Wiener Jahrbücher, vol. 64, Anzeigeblatt, 16–18. Lith. several times in India. Copied towards the end of the XIIc. AH. Beg. as usual:

462.

The same.

Another copy of the same poem, slightly defective at the beg., where, according to the preceding copy only 15 bayts are lost (the
first extant verse is found on f. 2 of No. 461), and at the end (corresponding to f. 108 of the same preceding copy) only five bayts are lost.

S 235 x 125, 185 x 85, ll 19. Or. pap. Ind. nast., bad and illegible. Cond. tol. good. Many glosses on the margins.

463.

DĪWĀN-I-ZAHĪR-I-FĀRYĀBĪ.


464.

The same.

Another short extract from the same diwān, forming a portion of an anthology. Transcribed in 1098 AH. At Burhān-pūr. Beg.

Bd. vol. S 170 x 100, 120 x 65, ll 16. Or. pap. Ind. nast. Cond. good.

465.

DĪWĀN-I-SHARAF.

A good, although slightly defective copy of a very rare diwān of Shufurwa Iṣfahānī, so far known only in a fragmentary MS. in the British Museum, described in RS 239 (III). The author, Sharafu’d-Din Muhammad Faḍīlu’l-lah (or ‘Abdu’l-Mu’min) Shufurwa, with the takhallūs Sharaf, a native of Iṣfahān, died ca. 600/1203–1204. He was a court poet of the last princes of the Saljuq dynasty who ruled in ‘Irāq and Kurdistan, i.e. Arslān-Shāh (556–
573/1161–1177) (mentioned in poems on ff. 36v, 65, 65v, 93v), and especially of Toghrul II (573–590/1177–1194) (cf. ff. 14, 32v, 33, 34, 34v, 39, 60, 62v, 63v, 64, 64v, 65, 65v, 66v, 67, 101v, 126, 140v, etc.). Numerous eulogies are also dedicated to the Atabegs of Adharbayjan (who were also the de facto rulers of Irāq) such as Shamsud-Dīn Ildigiz (531–568/1136–1172), and his son Muḥammad (568–582/1172–1186) (cf. ff. 24v, 26v, 30, 41, 43v, 45, 51v, 76v, 83, 84v 95, 98, 101v, etc.). Many other noblemen and high officials were eulogised by the poet. On ff. 134v (bis), 135, 137–137v, etc., are given his satires on a contemporary poet Mujīrud-Dīn of Baylaqān, who died in 594/1198 (see Br. Lit. Hist. II, 397, 413, 540, GIPH 268, R 562, etc.). The author seems to be not only a great admirer of the Saljuq dynasty, but especially a great lover of his native city, Isfahān (written یصفهان, or یصفهان), which he eulogises in a great many poems. About details of his life little is known, see ‘Auffi, ed. Browne, I, 268–273; Ta’rikh-i-guzida (text), p. 821 (cf. Browne, JRAS, 1900, pp. 758–759); Daulatshāh, pp. 154–155; Haft-iqlim, EIO 724 No. 867, or No. 282 in this Cat., ff. 211v–213; Riyādush-shawarā, No. 230 in this Cat., ff. 238–238v; Majma‘u‘l-fusahā, I, 302, etc. Cf. also Browne, Account of a rare MS. history of Isfahan, JRAS, 1901, pp. 678–680. See also Br. Lit. Hist. II, 540, GIPH 268–269, RS 239 (III). Cf. also EIO 934, where a diwan of his cousin, Zahirud-Dīn ‘Abдуd-l-lah Shufurwa is described.

The present copy is slightly defective at the end, but otherwise quite good, transcribed probably in the beginning of the Xic. AH. It contains not only qasidas and qit‘as, as does the MS. in the British Museum, but also ghazals and quatrains.

Qasidas (ff. 1v–107), 134 in number, alphabetically arranged. Beg.

(The qasida which stands first in RS 239 III, is found here on f. 83v).


Qit‘as (ff 122v–135). Also unarranged. Beg.

Rubāʾiyyāt (ff. 179–224v), 548 in number, without any arrangement. Beg.

Saandga Kar Murde Wa Zandga Touni, daondga lai Khleq braandga Touni,

Fl. 224, S 210 x 115, 155 x 69, II 17. Or. pap. Ind. legible nast. Cond. tol. good, but occasionally injured by dampness.

466.

KHAMSÁ-I-NIZÁMÍ.


1. Mahzanun’t-ı-asrâr, probably comp. in 572 or 573/1176–1178 (cf. EIO 972), and dedicated to Bahram-Shah of Arzinjan. It is divided into 20 maqālas. Edited by Bland, London, 1844. Often lith. separately, sometimes with a commentary. Beg. as usual:

Bism'allāh ar-rahmān ar-rahim, ḥamst kālīd dīr ғečī ḥakīm,

2. Laylā wa Majnūn, comp. in 584/1188, and dedicated to Abū’l-Muẓaffar Shirwān-Shāh. Transl. by J. Atkinson, Laili u Majnun, a poem from the original of Nazami, London, 1836. Often lith. in India. Beg. as usual:

‘ī nam ṭūbātēsīn sar āgar, ‘ī nam ṭū namē kē kām bāz,

3. Khusrāw-u Shirīn, comp. in 576/1180–1181, with eulogies of Sultan Sa’id Toghrul b. Arslān, Atabeg Abū Ja’far
Muḥammad and others. Lith. many times in India. Beg. as usual:

خداوندنا در توییب کشالت، نظامی را؛ تحقیق بنمای


ایی جهان دیده بود دیر خوش از تو، خیچ بودی نبود پدش از تو

5. Iskandar-nāma, comp. ca. 597/1200–1201, divided into two parts: (a) the first, known as Barrī, also designated as Sharaf-nāma-i-Sikandarī, dedicated to Atabeg Nuṣratu’d-Din (asc. 587/1191). It was printed several times at Calcutta, lith. many times in India. Extracts with translation were published in many chrestomathies in Europe. Transl. into English by H. W. Clarke, London, 1881. Cf. also F. v. Erdmann, De Expeditione Russorum Berdaam versus, Kazan, 1826; Charmoy, Expédition d’Alexandre contre les Russes, St. Petersburg, 1829; F. Spiegel, Die Alexandersage, etc., Leipzig, 1851, pp. 33-50; Nödeke, Beiträge zur Geschichte des Alexanderromans, Denkschr. der Kais. Akad. d. Wiss., Vienna, vol. 38; cf. also Encycl. of Islam, vol. II, p. 535, and Friedländer, Die Chadhir-legende und der Alexanderroman, p. 67 sq. Beg. as usual:

خدا را جهان پادشاهی تراست، زما خدمت آید خدایی تراست

(b) The second part, known as Bahri, or Sharaf-nāma, or Khirad-nāma-i-Iskandar, dedicated to ‘Izzu’d-Din Mas’ūd, son of Nur-u’d-Din Arslān. Edited by A. Sprenger, Calcutta, 1852–1869. Lith. very often in India. Beg. as usual:

خود هر کجا کنیچی آرد بیدید، زنام خدا سارد آنرا کلید

8 240 x 145, 190 x 95. Four columns in diagonal lines, varying in number. Or. pap. Ind. nast. Cond. tol. good. Bad vignettes.

467.

The same.

Na 47.

Another copy of Niẓāmī’s Khamsa, fragmentary and arranged in a different way. It was transcribed in 1085 AH. (according to the colophon on f. 85v). The poems found here, are the following:

1. Iskandar-nāma, the first part, begins (on f. 1v) as usual, see the preceding copy, 5a. The second part begins (on f. 86v) as usual, see ibid., 6.

2. A short fragment of Haft paykar, beg. (on f. 132v) as above, see No. 466 (4).
3. A short fragment of *Makhzanul'-asrār*, beg. (on f. 140v) as in the preceding copy, No. 466 (1).

4. *Khusraw-u Shirin*, complete (on f. 149v), beg. as usual, see above No. 466 (3).

Ft. 231, S 320 x 175, 200 x 105, ill 21. Or. pap. Ind. nast. Cond. fairly good. Many marginal glosses. F. 141 is omitted in the numeration.

**468.**

**MAKHZANU'L-ASRĀR.**

Another copy of this poem, transcribed by Nādir-Beg in 1090 AH. (the date is rather suspicious). It is referred to in Spr 521. Beg. as usual, see No. 466 (1).

S 255 x 145, 185 x 80, ill 17. Or. pap. Ind. nast. Cond. bad, injured by 'repairs'.

**469.**

**(SHARH-I-MAKHZANU'L-ASRĀR).**

A commentary on *Makhzanul'-asrār*. Neither the title nor the author's name are mentioned in the text. Judging from the general character it may be the same as the commentary on that poem by Muhammad b. Qiwām b. Rustam b. Ahmad b. Mahmūd Balkhi, surnamed Bakraī, who comp. it in 1091/1680 (for a description of it see EIO 998, R 573, Spr 521, etc.). The present copy, dating from the XIIth. AH., contains no introduction and is defective at the end. It opens abruptly:

 businessmen کُلِّهِ حَكِيمٍ بِسَمَ الله الراحم الرحيم

Bd. vol. S 210 x 115, 150 x 70, ill 13. Or. pap. Ind. nast. Cond. bad, injured by 'repairs'. Lacunas in several places.

**470.**

**LAYLĀ WA MAJNŪN.**

Another copy of this poem, transcribed in 1169 AH., at Sarā (سرا) by Najmu'd-Dīn Husaynī. Beg. as usual, see above, No. 466 (2).

S 190 x 100, 130 x 55, ill 17. Old Europ. pap. Ind. nast. Cond. good.
471. 

KHUSRAW-U SHIRIN.

Another copy of this poem, transcribed in 1083 AH. Beg. as usual, see above, No. 466 (3).

S 200×120, 140×75, ll 13. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

472.

The same.

Another copy of the same poem, dating from the end of the XIIC. AH., defective at the end. Beg. as usual, see No. 466 (3).

Ff. 69 (loose), S 275×170, 200×105, ll 21 (four columns). Or. pap. Good calligraphic Ind. nast. Cond. tol. good.

473.

ISKANDAR-NAMA.

An old copy of this poem, apparently dating from the end of the IXc. or beg. of the Xc. AH. Both parts begin as usual, see No. 466 (5), a and b. The first part, here called Sharaf-nama, beg. on f. 1v; the second, Iqbal-nama, on f. 123.

Ff. 187, S 200×120, 145×80, ll 21, two centre and one margin columns. Old Or. pap. Khorasani nast. Some places injured by 'repairs.' Vignettes.

474.

The same.

The first part of the same poem, here called Sharaf-nama. Copied towards the middle of the XIIIC. AH. Beg. as usual, see No. 466 (5) a. It does not contain the last chapter.


475.

The same.

The second part of the same poem, copied in 1157 AH. (27th of Muḥammad Shāh’s reign) by Ghulām Rasūl Ḑowādi and Shaykh ʿĪsā at Dandwasi (?). Main (?) Ghat in the Carnatic. Beg. as usual, see No. 466 (5) b.

Ff. (167), S 210×120, 155×75, ll 11. Or. pap. Ind. nast. Cond. tol. good.
KHULAŠA-I-KHAMSA.

A collection of passages of didactic contents, extracted from the five poems of Nizāmī. The name of the compiler is not known. The quotations are originally arranged in 39 bāhs but only 37 (as in other known copies) are actually given. The headings in the index (ff. 2v–3) do not coincide with those in the text. See EIO 982, EB 597–599, Pr 766–767, R 575, etc. Ind. libr. Bk 45, Spr 521 (where this particular copy is referred to), St. No. 6 on p. 55. Copied in 1135 AH. by Mihr ‘Alī b. Muḥammad Ibrāhīm Isfahānī. Beg. of the prose preface:

الحمد لله ... برأصحاب دولت و ارباب مكنات و جواب و الرمثات الذين

Fl. (42), S 200 × 115, 160 × 80, ll. 15. Or. pap. Ind. nast. Cond. good.

KULLIYYĀT-I-‘ATTĀR.

The diwān and 14 mathnawī poems by Farīdu’d-Dīn Abū Ḥamīd Muḥammad b. Abī Bakr Ibrāhīm an-Nishābūrī, surnamed ‘Aṭṭār, whose death is variously fixed at 618–627/1221–1230. See Encycl. of Islam, I, pp. 513–514, Br. Lit. Hist. II, 507–515, GIPh 284–287, Horn 158 sq., Pizzi I, 219–223; EIO 1031–1054, 2875, Br 219–223, RS 235–237, EB 622–636, Pr 774 sq., R 344, 576–580, Fl I 509, 511, etc. Ind. libr. Bh 299–303, Bk 46–52, Spr 346–358 (where this and many of the following copies are referred to), St. Nos. 32–37 on pp. 60–61. The Kullīyyāt was lith. in Lucknow, 1872. Cf. also H. Ethé, Die mystische, didactische und lyrische Poesie der Perser, Hamburg, 1888, pp. 22–26. Editions, translations, etc. of every separate work of ‘Aṭṭār are given under the corresponding titles further on. Concerning his prose work on the hagiology of Sufism see above, Nos. 235–238 in this Cat. The present copy, good although defective and damaged at the beginning and end, was transcribed by Sayyid Maḥmūd b. Jalāl (or Jarā’) b. Dāūd al-Husaynī in 1006 AH. (see the colophon on ff. 388v and 579). The poems of smaller size are placed on the margins and are naturally those most damaged. There are:

Centre-columns:

1. Diwān, defect. in the beg. Qašīdas, etc., not arranged. Towards the end (ff. 162v–179) there is a series of quatrains, also unarranged. Beg. (f. 1) of the first complete poem:

نة پلی آنکھ پیش گردہ، روشنی بکر کی بلال،،

نے دست آنکھ پردا افلاک بکر،،
2. *Gul-u-Hurmuz* (beg. on f. 179v). The fuller version of the same romance as (11) in this same vol., see EB 625 (3), cf. EIO 1031 (2), etc. A lengthy versified fairy tale of the adventures of prince Hurmuz, etc. Beg.

بذاذ آنکه چان داد و جهان ساخت، زهین را جفت طلق آسمان ساخت.

3. *Hahī-nāma* (beg. on f. 391v), cf. EIO 1031 (14) (this version is fuller than the one in the India Office copy, the beg. of which is found here on f. 407), EB 622 (11), Pr 111, R 576, 578, Spr 357. A Sufic poem, in dialogue form, divided into 21 *maqālas*. Beg.

بذاذ آنکه ملکش به زوالاست، بوعقش عقل صاحب نطق لاست.

4. *Haft wādī* (beg. on f. 579v), cf. EIO 1031 (6), EB 622(9), Spr 357, etc. A Sufic poem, rather rare. Beg.

حمد باک از چان باک آن باکرا، گو خلافت داد مشتی خاکرا.

5. *Maqāłāt* (beg. on f. 596v). The title is given, in red ink, in the heading. It is in fact another copy of the preceding poem (4), defective at the end (only as far as f. 593v, top).

*Margin-columns:*

6. *Asrār-nāma* (beg. on f. 1), defective at the beg. The best known of *'Aṭṭār*’s Sufic poems, see EIO 1031 (12), EB 622 (14), R 576, 578, Spr 358, etc. Lith. in Persia.

7. *Manūqu’t-tayr* (beg. on f. 77v). The famous Sufic poem, comp. ca. 583/1187, edited by Garcin de Tassy, 1857, and translated by the same into French, 1863. Lith. often in India, Tashkand, etc. Cf. EIO 1031 (5), 1043–1045, EB 622 (13), 628–631, Pr 73, 777, R 576, 578, 816, 870, Fl I 509, 511, Spr 354, etc. Many Western works on Sufism are based on it. Beg.

آنکه جان آفرین باکرا، آنکه جان تختید ایمان خاکرا.

8. *Musibat-nāma* (beg. on f. 184v), cf. EIO 1031 (15), EB 622 (12), Pr 101, 781, R 576, 578, 816, Fl I 510, Spr 349, etc. An extract has been edited and translated by F. Rückert, ZDMG. vol. 14, pp. 280–287. Beg. with the same distich as (4) in this collection (*Haft wādī*).

9. *Waslat-nāma* (beg. on f. 388v), cf. EIO 1031 (10), EB 622 (7), R 579, Spr 355, etc. Beg.

ابتدأ أول بنام كدرک، خالق هفت وشش و پنج و جهار.

10. *Pand-nāma* (beg. on f. 426v), the best known poem of *'Aṭṭār*, used as a school-book and therefore found in innumerable copies all over the East. Lith. a great many times in Turkestan,
Persia, India, etc. Edited by J. Hindley, London, 1809; ed. and transl. by S. de Sacy, 1819; transl. into German by G. Nesselmann, etc. Extracts from it often reproduced in various chrestomathies. Beg. (this bayt is usually the second):

11. Khusraw-u Gul (beg. on f. 446v). Another version of the same fairy tale as represented by Gul-u Hurmuz, mentioned above (2). Cf. EIO 1031 (2), etc. Beg.

بنام آنkeh کچ چرخ ساخت، طلم کچ چرخ هر درجهان ساخت;

12. Bisar-nâma (beg. on f. 514v), cf. EIO 1031 (7), 1049, EB 622 (17), Spr 349, etc. Beg.

من بهتر نونه بپنده در جهان، قدرات پرورداران جهان;

13. Jawâhir-u dh-dhât (beg. on f. 519), also called Jawharu 'dh-dhât or Jawhar-i-dhât. It contains only a small portion of the first book of that long poem (see No. 481 in this Cat.), cf. EIO 1031 (17), 1046-1048, EB 622 (3), Spr 351, etc. Beg.

بنام آنkeh نور جهان و جهان است، خدایی آتشگاران و نبایست;

14. Bulbul-nâma (beg. on f. 578), cf. EIO 1031 (3), EB 622 (8), Spr 355, etc. Beg.

قلم بردار و راز دل عیال گن، سر آگارش بنام غیپ دان کن;

15. Kanzu'lu-haqâ'iq (beg. on f. 539), cf. EIO 1031 (13), EB 622 (18), Spr 356, etc. Defective at the end. Beg.

بنام آنkeh اول کده آخر، بنام آنkeh باتلی کر ظاهر;

Ft. 607, S 275 x 155, 210 x 100, Il 19 (two central columns and one on the margins). Or. pap. Ind. nást., good and legible. Leaves are loose, damaged by dampness and repairs, dirty.

478.

The same. Na 46.

Another collection of 'Attâr's mathnawîs, copied in the XIC. AH. A rather bad copy. It is probably referred to in St. No. 37 on p. 61. Contains only three poems:

1. Itahi-nâma (beg. on f. 1v). Beg. as in the preceding collection, No. 477 (3).

2. Asrâr-nâma (beg. on f. 148v). Complete, beg. as usual:

بنام آنkeh چرخ را فور دیش داد، خرد را در خدا دانی یقین داد.
3. **Musībat-nāma** (beg. on f. 227v). Beg. as in No. 477 (8), apparently complete.

Pt. (368), S 225 × 125, 155 × 80, ll 12 (two centre-columns and one on the margins). Or. pap. Ind. nast. Cond. bad, decayed, exceptionally badly injured by repairs. A full page initial vignette, faded.

**479.**

The same. Oa 50.

Another collection of 'Aṭṭār's *mathnawīs*, dating from the end of the X1c. AH. It contains only three poems:

1. **Mantiquʾ-tayr** (beg. on f. 1), with a short prose preface, which is damaged. The poem itself beg. on f. 2 as usual, see No. 477 (7).

2. **Musībat-nāma** (beg. on f. 53v), incomplete at the end. Beg. as usual, see above, No. 477 (8).

3. **Intikhāb-i-Asrār-nāma** (beg. on f. 115v). An abridged version of *Asrār-nāma*, see above Nos. 477 (6) and 478 (2). Beg. 

| یتام آنکه از خاک آدمی کر گذن یا گذن |


**480.**

The same. Na 154.

Two of 'Aṭṭār's *mathnawīs*, in transcripts of different origin, quite accidentally bound together in one volume:

1. **Mantiquʾ-tayr** (ff. 1v–148v), beg. as usual, see No. 477 (7). The date of composition is given in this copy as 583/1187. Transcribed in 1116 AH. (49th of Aurangzīb's reign), by Ibrāhīm b. 'Abdīl-Qādir b. Șadrid-Din. Two additional leaves at the beginning and one at the end contain some poetical extracts, prayers, etc.

S 210 × 130, 165 × 90, ll 17. Or. pap. Coarse Ind. nast. Cond. good.


| حمد بیهک مرتخداتی پاکرا، الال |

Before this bayt another is inserted in a different and later handwriting:

| ابتدا کرم بدلم کردار، الال |

481.

PAND-NĀMA.

Another copy of the same poem as above, Nos. 477 (10) and 480 (2). Transcribed in the XIIc. AH. Beg. as usual, see No. 480 (2). Some folios are of more modern origin. Defective at the end.

S 210 × 120, 130 × 70, ll 15. Or. and Europ. pap. Ind. nast. (diff. hands). Cond. tol. good.

482.

JAUHARU’DH-DHĀT.

An excellent and complete copy of two parts of this poem, called also Jawhar-i-dhāt, or Jawhar-nāma, and originally divided into three parts, cf. No. 477 (13). See EIO 1046–1049, Pr 780, R 576–577, Fl I 513, etc. The present copy is referred to in Spr 351 and St. Nos. 35–36 on pp. 60–61. Transcribed towards the end of the IXc. or beg. of the Xc. AH., a fine specimen of the calligraphic art of Khorasan. It contains:

1. Jawharu’dh-dhāt (or Jawahiru’dh-dhāt, as it is also called), i.e. the first part of the poem (ff. 1v–122). Beg. as in EIO 1046:

2. Hallaj-nāma (sometimes also called Mansūr-nāma), the second part of the poem (ff. 122v–229v). This title, however, is also applied to the third part, as also Ḫilāj Nāma, cf. EIO 1046. Defective at the end. Beg. as in EIO 1046:

Fl. (239), S 230 × 170, 185 × 115, ll 25, four columns. Old Samarqandi paper. Good Khorasani nast. Cond. tol. good, although paper is decayed along the marginal lines. Two old artistic ‘unwāns. Index, incomplete at the beginning.

483.

The same.

Another copy of the first part of the same poem, or rather of its beginning, because it corresponds only to ff. 1–27v of the preceding No. Transcribed towards the end of the XIc. AH. Beg. as in No. 482 (1).

484. ASRĀR-NĀMA.

Another copy of the same Asrār-nāma, see above, No. 477 (6). Transcribed in the XIC. AH. Beg. as usual, cf. EIO 1031 (12):

罡 mashed جائز نور دين داد. غ

S 285×170, 185×105, ll 17, two central columns and one on the margins. Or. pap. Ind. nast. Cond. not quite good.

485. USHTUR-NĀMA.

Another mystical poem of Āṭṭār, see EIO 1031 (1), etc., EB 622 (15), Pr 717, R 578–579, Spr 352, etc. Copied at Shāhjahān-pūr in 1180 AH. The scribe’s name is illegible, something like ارجیبیلاتخان (?). Beg as usual:

ابندا بر نام حی لا یزال , صانع اشیا ابداع (ر) ابداع (س) , مجاد

S 200×135, 150×100, ll 12. Or. pap. Ind. nast. Cond. good.

486. KHIYĀT-NĀMA.

A rare mathnawi of Āṭṭār, also of mystical content. The title is given on f. 2v. See EIO 1033 (10), EB 624 (16), etc. The present copy, dating from the end of the XIc. or the beg. of the XIIc. AH., is the same as the one referred to in Spr 356. Beg. as usual:

罡 نام آنگه هستی زو نشان یافته , نفوس ناطقه زو نور جان یافته


487. DĪWĀN-I-ĀTTĀR.

Another copy of Āṭṭār’s diwan, see above, No. 477 (1). The poem, which is found in the beginning of that (defective) copy, appears here on f. 29v. A well preserved transcript, dating from the XIc.-AH., beg. as usual, cf. EIO 1031 (9), R 576, etc.:

سیتا خالقی که مفاتش زکزا , بر خاک عجزمی فنند عقل انبا

S 245×140, 155×55, ll 17. Or. pap Ind. nast. Cond. good.
488.

DĪWĀN-I-KAMĀL-I-ISFAHĀNĪ.


که آنت دام را که یسامل کرد، کار دریاد ... (illegible) پشیمان فرد

The qaṣīda, which stands first in many other copies, is added here on the margins (f. 1v), with the heading تصدیه: اول ذ در توحید, beg. تا صفت تو بیانها را زبان اندادخته, عزت ذاتیت یکی زیبا در کنار اندادخته.

The quatrains are collected separately, but also left unarranged (f. 231). They begin:

زین کونه که تودنباهان فاشی, الگ

- Fī. (237), S 230 \(\times\) 135, 140 \(\times\) 65, ll 19. Or. pap. Ind. nast. Cond. very bad. Much injured by worms, dampness, and 'repairs.'

489.

DĪWĀN-I-IMĀMĪ.

Poems of Abū ʿAbdīl-lah Muḥammad b. Abī Bakr ʿUthmān Harawī, with the takhallus Imāmī, d. 667/1268–1269. See Br. Lit. Hist. III, 115–119, Horn 194; RS 213 (II), 245 (I), EB 676–677, etc. Ind. libr. Bk 88 (a transcript of this copy), Spr 439–440 (where the present copy is referred to), St. No. 156 on p. 78. Transcribed apparently in the XIc. AH. The poems are mixed and not arranged alphabetically; only the quatrains are given separately, on f. 94v sq. Beg. of qaṣīdas:

سفرگه در جهش جهی بعدون میدع اشیا, مسانت قطع میکردما زا نا حضرت الا

- Fī. 1 01, S 250 \(\times\) 155, 175 \(\times\) 85, ll 12. Or. pap. Ind. calligraphic nast. Cond. good Vignette.

490.

MATHNAWĪ-I-MAWLAWĪ.

The great Sufic poem by Jalālu’d-Dīn Muḥammad b. Muḥammad Bahā’ī’Dīn b. Ḥusayn al-Balkhī, commonly known as
Jalālu’d-Dīn Rūmī, died at Iconium in 672/1273. See Encyclop. of Islam, I, pp. 1004–1006, Br. Lit. Hist. II, 515–525, GIPH 287–292, Horn 161–163, Pizzi I, 226–230; EIO 1060–1115, 2876, 2993, 2994, Br 224–227, RS 240, EB 646–675, Pr 783 sq., Ros 173–174, R 584–593, Aum 14–16, Fl I 514 sq., etc. Ind. libr. Bh 307–308, Bk 59–72, Madr 141–142, Spr 489 sq. (where the present copy and some of the following ones are referred to), St. Nos. 25–30 on pp. 58–59; (GC II 256). It was lith. a great many times in Persia and especially India (Bombay and Lucknow, see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 422–427). It was never translated into any European language in full. The first book was transl. by J. W. Redhouse, London (Tribner’s Or. Ser.), 1881, and a condensed English exposition of the whole work was given by E. H. Whinfield, ibid., 1887. Other extracts in Tholuck’s Blüthensammlung, G. Rosen’s Mesnevi oder Doppelverse, etc., but none of these attempts can be called successful in rendering the character and spirit of the original.

It is little known that there is a prose work attributed to the authorship of Jalālu’d-Dīn, i.e. Risāla-i-fīhi mā fīhi, or, with its full title, Fīhi mā fīhi min al-ma‘ārif wal-ḥaqā‘iq. It belongs to the category of ‘sayings,’ malfūzāt, being a collection of the poet’s discourses, written down by his son, Sulṭān Walad. The MSS. of this work are rare: two are preserved in Constantinople (As‘ad library, No. 1614, and Fāṭih libr., No. 5296); another copy is found in the GC II, No. 169. Cf. also Br. Lit. Hist. II, 519. It was lithographed in 1914, at Tehran (in two parts, the second apparently spurious).

For biographical works, dealing chiefly with Jalālu’d-Dīn, see Nos. 240 and 241, also No. 542, a mathnawi by the same Sulṭān Walad, containing some biographical material.

The present copy, dating from the Xc. AH., contains the usual six daftars. The first daftar (f. 1v), begins with the Arabic introduction, as usual:

هذا كتاب المتنوئ وهو اصول اصول الدين الخ

The poem beg. (f. 2v):

بشنو از نه جون حکایت میکند، وزجاداتها شکایت میکند،

The second daftar, contains a Persian preface, beg. (f. 49v):

بولی بعضی از حکمت تأخیر این مجاد درم است الخ

The poem itself begins (ibid.):

مدتی این متنوئ تأخیر شد، مب察ی پیست تا جون شیرشده،
The third daftar opens with an Arabic preface (f. 91v):

الحكم جفوف الله في الأرض الغ

The poem itself begins (f. 92):

لأ ييا الحق حسام الدين بيار، إين سوم دفتر ك سنت شد سه بار,

The fourth daftar opens also with an Arabic preface (f. 145v):

الظعن الرابع إلى حس السراج

The poem itself begins (f. 146):

لأ ييا الحق حسام الدين توثي، ك كشت از مه ينوت متنوي,

The fifth daftar begins without a preface (f. 173):

شه حسام الدين ك نور انجمهست، طالب أغا سف رف انجيمست,

The sixth daftar contains a short preamble in Persian (f. 237v):

مجادل شمش از دفتره متنوي الغ

The poem begins (ibid.):

لأ ييات دل حسام الدين بسي، ميل ميجوش بقسم سادسي.

Ff. 292, S 235 x 140, 165 x 95, ii 25, four columns. Or. pap. Good Khorasani nast. Cond. not good, injured by dampness, the paper is rotten along the marginal lines. Vignette. English note in old handwriting: 'Purchased in Shiraz.'

491.

The same.

Na 127.

Another copy of the same poem, good and calligraphically written, dating from the XIc. AH. It contains the usual six daftars, without prefaces Beg. as in the preceding copy.

S 205 x 115, 165 x 70, ii 17, two central columns and one on the margins. Or. pap. Calligr. Herati nast. Cond. good. Vignettes.

492.

The same.

Na 126.

Another copy of the same poem, dating from the end of the XIc. AH. It opens with a short Persian preface, and contains as usual six daftars (I on f. 1v, II on f. 50v, III on f. 96v, IV on f. 163v, V on f. 211v, VI on f. 266v). Beg. as in No. 490.

493.
The same.

Another copy of the same poem, beg. as usual. Transcribed in 1159 AH. by Muhammad Kamâl. It is referred to in Spr 491, and contains six daftars. Copious glosses on the margins. On ff. 1v–4v there is a short introduction to which some details about Rûmî’s spiritual ‘pedigree’ are added. It is Jami’s well known commentary on the initial bayt of the Mathnawi, cf. EIO 1357 (13), and 612 (12) in this Cat. Beg.

(sic) عشق جزئی و ما جزئی نئمی، و دمی بی ما و مابی وی نئمی


494.
The same.

Another copy of the same poem, dating from the XIIc. AH. Six daftars with their usual prefaches. Beg. as usual.


495.

نسخة ناسخة متنویات قديمة

NUSKHA-I-NÄSIKH-A-I-MATHNAWIYYAT-I-SAQĪMA.

Another copy of the same poem, critically edited in 1032/1623 by ‘Abdu’l-Latif al-‘Abbâsi (d. 1048–1049/1638–1639, cf. Nos. 364, 445, 500, 507). The present copy, dated 1079 AH. (see the colophon of the second daftar), contains the revised text together with short explanations based on the extensive commentary by the same author, under the title La∫a’iful-ma’nawî min haqa’iq il-mathnawi, see further on, No. 507 in this Cat.; cf. EIO 1088–1090, Br 227, EB 663–665, R 589, etc. Beg.


496.

LUBB-I-LUBAB-I-MA’NAWÎ.

A collection of extracts from the Mathnawi, illustrating various moral maxims. It was compiled by the well known Husayn b. ‘Ali al-Wâ’iz al-Bayhaqi al-Kâshîfî, d. 910/1504. Its full title
is Lubāb lubābīl-ma'nawi fi intihābīl-mathnawi. See EIO 1086, 2877, Br 228, RS 241–242, EB 661–662, Pr 796–797, etc. Ind. libr. Spr 491 (where this particular copy is referred to), St. No. 26 on p. 59. Copied in 1099 AH. (the 31st year of some prince’s reign, obviously that of Aurangzib). It opens with a preface, beg.

بعد از تقديم وظائف ذناب حضرت واجب الوجود الع
S 250 x 185, 150 x 105, ll 15. Or. pap. Ind. nast Cond. tol. good. Bad vignettes.

497. The same. Na 102.

Another copy of the same compilation, also referred to in Spr 491. Transcribed in the middle of the XIIc. AH. Defective at the end. Beg. as in the preceding copy.

Ft. 48, S 220 x 125, 165 x 85, ll 11, two centre and one margin columns. Or. pap. Ind. nast. Cond. good.


Another well known book of extracts from the same poem, arranged in 63 bāhs in order to illustrate the principles of Sufic doctrine. Its full title is Jawāhir-i-mawlawī wa la'āli-i-mathnawi. The compiler is Abū Bakr Shāshī but nothing is known concerning the period when he lived. See EIO 1087, etc. Ind. libr. Bk 86. Copied in 1094 AH. Beg.

الحمد لله ... ميكود شیخ الشیوخ ... ان بکر الشافعی الع
Ft. (46), S 180 x 100, 120 x 55, ll 15. Or. pap. Ind. nast. Cond. good.


Another book of extracts from Rūmī’s Mathnawi compiled by Muhammad Qasīmī (?), as stated on f. 5, and arranged in 28 magālas. It contains a versified introduction. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

من تخت مغنوی
Ft. 125, S 215 x 155, 140 x 85, ll 15. Europ. pap. Ind. vulgar nast. Cond. good. CFW 1825. Notes and miscellaneous extracts on several leaves at the end.
500.

LATĀ'IFU'L-LUGHĀT.

A glossary of rare words found in Rūmī's Mathnawi, sometimes also called Farhang-i-mathnawi, by the same 'Abdu'l-Latīf al-'Abbāsī as mentioned in Nos. 364, 445, 495, 507. See EIO 1091–1097 (and 1088), Pr 230–231, R 590, etc. Ind. libr. Bk 75. Lith. in Lucknow, 1877. Copied in 1159 AH. Beg. as usual:

Bd. v. For measurements, etc., see above No. 493.

501.

The same.

Another copy of the same work, transcribed in 1153 AH. or the 23rd year of Muḥammad Shāh's reign. Beg. as usual, see No. 500.

Fl. (231), S 250 x 145, 180 x 95, ll 17. Or. pap. Good Ind. nast. Cond. good. Bad vignettes.

502.

The same.

Another copy of the same work, dating from the XIIc. AH. It is defective at the beg. (opens with f. 11 in No. 501), and incomplete at the end.

S 230 x 130, 175 x 85, ll 17. Or. pap. Good Ind. nast. Cond. good.

503.

The same.

A portion of the same work, beg. with the letter ١ (corresponding to f. 102 in No. 501), and ending with the letter ٧. Copied towards the end of the XIIc. or beg. of the XIIIc. AH.

Fl. 146, S 215 x 145, 180 x 105, ll 17 (or more). Or. pap. Ind. nast. (diff. hands). Cond. tol. good.

504.

The same.

Extracts from the same work. Copied in 1097 AH. by Muḥammad Ḥayāt (sic). Defective at the beg.

505. جواهر الإسرار و زواهر الأئواء
JAWÄHIRUL-ASRÄR WA ZAWÄHIRUL-ANWÄR. Na 27.

One of the oldest, or perhaps the oldest commentary on the Mathnawī, composed by Kamālu'd-Dīn Husayn b. Hasan Khwārizmī, d. 840–845/1435–1442. See GIPh 290, EIO 1098, Br 230 (where the fullest description is given), EB 666–667, Pr 793–794, R 588, etc. Ind. libr. Spr 493 (this particular copy referred to), St. No. 29 on p. 59. Transcribed in 1084 AH. This copy (as all others known) contains only the introduction, dealing with Sufic matters, and the commentary on the first three daftars of the Mathnawī. It is a good and legible transcript. Beg.

حمد ببعهد و عفايت و فتاية ببعهد و نبايت پادشاهی را الک

506. حاشیة داخی
HAŠHIYYA-I-DĀ'I.

Na 81.

A brief commentary on the Mathnawī, also called Sharḥ-i-Mathnawī or Hašhiyya-i-Mathnawī. It was composed in the second half of the IXe. AH. by Nizāmu’d-Dīn Mahmūd b. Hasan al-Husayn Shīrāzī, with the takhallus Dā’ī, who was born in 810 or 815/1407–1412. See GIPh 290–291, EIO 1099–1100, Pr 792 (extracts), etc. Ind. libr. Bk 73, Spr 494 (this particular copy referred to), St. No. 28 on p. 59. Lith. Lucknow, 1282. Transcribed in the XIIe. AH. Incomplete, breaks off at the beg. of the fourth daftar. Beg.

الحمد لله ... بدار که این ناژیرست معنوی برموارد معنوی الک
S 210 x 115, 155 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

507. لطائف المعنوی من حقائق المعنوی
LATÄ‘IFU’L-MA’NAWĪ MIN ḤAQÄ’IQI’L-MATHNAWĪ.

Na 104.

Another commentary on the Mathnawī, by the same ‘Abdu’l-Latīf al-Abbāsī, who critically edited the text of the poem (see above, No. 495), and who was also the author of many other works (cf. Nos. 364, 445, 500). See GIPh 291, EIO 1101, Pr 794–795, R 590, etc. Ind. libr. Bk 74, Spr 494 (this particular copy referred to), St. No. 30 on p. 59. Lith. several times in India.
Copied towards the end of the XIIc. AH. The first daftar beg. on f. 3v, II-51v, III-87v, IV-137v, V-165v, VI-197v. Beg.


508.

MIFTÁHU’L-MA’ĀNĪ.

Another commentary on the Mathnawi, comp. about the middle of the XI/XVIIc. by ‘Abdu’l-Fattāḥ al-Ḥusaynī al-‘Askarī (see f. 2v), and finally arranged by his pupil Hidayatullāh in 1049/1639-1640. See GIPH 291, EIO 1103, etc. Ind. libr. Spr 492 (this particular copy referred to); (GC I 969). Copied in the XIIc. AH., in two vols., the first containing the daftars I-IV, and the second V and VI. Beg.


509.

DURR-I-MAKNÜN.

A collection of selected passages from the Mathnawi with special explanations, compiled by the same ‘Abdu’l-Fattāḥ ‘Askarī (see f. 104v). As may be concluded from statements in the collophon, this work may have also been finally arranged by one of the author’s disciples. Cf. GIPH 291, EIO 1103. Ind. libr. Bk 79, Spr 492 (this particular copy is referred to). Copied in the XIIc. AH. at Shāhjahānadād. Beg.


510.

SHARH-I-MATHNAWĪ.

Another commentary on the Mathnawi, composed towards the end of the XI/XVIIc. by Shāh Mīr Muhammad Nūru’ll-lah Aḥrārī (see f. 1v) who flourished in the second half of the XIc. AH. See GIPH 291, EIO 1104, EB 669, R 592, etc. Ind. libr. Spr 495-496
(this particular copy referred to). Transcribed in the XIIc. AH. The first daftar begins on f. 1v; II–46v; III–79v; IV–113v; V–139v; VI–162v. It opens with a doxology which seems rather sectarian:

الحمد لله العلي العلی الوعيد الذي انزل على عيدة الكتاب الم
Fr. (192), S 240 × 155, 185 × 90, ll 21. Or. pap. Ind. nst. Cond. good.

511.

MUKĀSHAFĀT-I-RIDĀWĪ.

Makāshafāt-Rūsūyī
Na 150.

Another commentary on the same Mathnawi of Jalālū’d-Din Rūmī, comp. in 1084/1674 by Muḥammad Ridā (f. 2). See GIPh 291, EIO 1105, etc. Ind. libr. Bk 76, Spr 495 (this and the following copy referred to), St. No. 27 on p. 59. The present copy contains the commentary on all six daftars. Transcribed in 1167 AH. by Ḥaydār ‘Alī b. Muḥammad Mashhādi. Beg.

S 235 × 130, 170 × 80, ll 13. Or. pap. Ind. nst. Cond. good.

512.

The same.

Na 151.

Another copy of the same work, dating from the beg. of the XIIc. AH. It contains only the commentary on the first daftar. Beg. as in the preceding No.


513.

MAKHZANU’L-ASRĀR.

Makhzan al-Asrar
Na 136.

An extensive and very rare commentary on the same Mathnawi, comp. (as stated in EIO 1107) between 1140 and 1151/1727–1738 by Shāh Wālī Muḥammad b. Ruhmī’l-lah Akbarābādī (f. 2v). The khatima of the sixth daftar in the present copy gives, however, 1149/1737 as the date of the completion of the work:

حَوْي زِبَاطِي رِجْنَمِ أَنْجَمَ أَمْ، مَخْضُنُ إِسْرَارٍ كَرَمُ قَامَ اَمْ، ...(مَخْضُنُ إِسْرَارٍ)

كم كَنِيَّ اَمْ قَامَ أَمْكَرَةَ عَدِدَ، مَنَّنَا اَمْ سَلِبَ خَنَّ أَفْهُمَ كَفَنَ.

This is: 1159 (the equivalent of 1169). See GIPh 291, EIO 1107, Pr 791–792, etc. Ind. libr. Spr 495 (this
particular copy referred to). Transcribed towards the end of the XIIe. AH. This copy contains only the commentary on the first, second and sixth daftars, in separate volumes:

I. The first daftar (with an index prefixed to it). Beg.

II. The second daftar, beg.

III. The sixth daftar, beg.


514.

The same.

Another copy of the first daftar of the same commentary, dating from the XIIe. AH. It is numbered as one set with the following two volumes, but this should not be so, as all three are transcribed by different hands. Beg. as in the preceding copy (No. 513).

Fl. 327, S 230 x 140, 185 x 85, li 19. Or. pap. Ind. nast. Cond. good.

515.

The same.

Another copy of the second daftar of the same work, dated 1188 AH. Beg. as in No. 513 (II).


516.

The same.

A copy of the fourth daftar, or the fourth volume of the same commentary (No. 513). Beg.

S 235 x 140, 185 x 85, li 19. Or. pap. Ind. nast. Cond. good.

517.

(SHARH-I-MATHNAWĪ.)

An incomplete copy of a commentary on the second and the third books of the Mathnawi, apparently not identical with any
one of the works described in the preceding Nos. (It certainly does not belong to the work of Nūru’l-lah Ahrārī, see above No. 510, to which it is ascribed on the fly-leaf). Neither the author’s name not the title are to be found in the preface, and in the colophon of the second daftar. The third daftar is defective at the end. The general character suggests that the work is modern, in any case written after Lat′ā’if ‘l-łughāt, see Nos. 500–504, referred to on f. 3, etc. The period in which it was compiled may perhaps be identified after detailed study. Transcribed towards the end of the XIIc. AH. Beg. of the preface:

و ان مس شئ ا الا عدنانا خرائنة كل

Beg. of the commentary itself:

آغا دفتر دوم، مدنبي این مندوی تأخیر شد، والغ

Beg. of the third daftar (preface):

الحكم جنود الله، بنصرهم الغ

Beg. of the commentary on the Mathnawī itself:

آغا دفتر سیوم، این خیال الحق الغ

S 235 x 150, 180 x 95, ll 19. Or. pap. Ind. nast. Cond. good.

518.

DIWĀN-I-SHAMS-I-TABRĪZĪ.

Lyrical poems generally ascribed to the authorship of the same Jalā’lud-Dīn Rūmī. This collection is often also called Divān-i-Maulānā Rūmī, Divān-i-Jalā’lud-Dīn Rūmī, etc. See Br. Lit. Hist. II, 523–525, GIPh 288; EIO 1109–1115, RS 243–244, EB 673–675, Pr 798–799, R 593 sq., Aum 16, Fl I 522 sq., Pertsch, Gotha C. 69, Dorn C. 214, Leyden C. II 113, Krafft 65, etc. Ind. libr. Bh 305–306, Bk 87, Spr 497, St. No. 150 on p. 77, etc. Lith. in Tabrīz, and repeatedly in Lucknow. Selected poems from this diwān were edited and translated by V. v. Rosenzweig, Wien, 1838. (This German translation was again translated into English by W. Hastie, Glasgow, 1903); R. Nicholson, Selected poems from the Divan Shamsi Tabrizi, ed. and transl., Cambridge, 1898, etc. The present copy, dating from the XIc. AH. and transcribed at بیروت by Pyārā b. Sayyid Firuz, contains the poems of all categories in one alphabetical series, with a few quatrains at the end. There is no preface. Beg. as usual:
519.

The same.

Another copy of the same diwān, dating from the XIc. AH. (there is a date 1206 AH., but it apparently belongs only to the more modern parts of the MS., restored by a different hand). It contains ghazals, qitā'as and quatrains, without any order. Beg. (originally lost, but restored by a more modern hand):

آمد بيت ميخانه كنا خانه بر ما را
بفمنود برمار نو تا ته كند ما را

Ff. (241), S 220 x 180, 245 x 95, ll 20. Or. pap. Ind. nast. Cond. tol. good. Many lacunas. Modern vignette.

520.

The same.

Another copy of the same diwān, dated 1164 AH. It is defective at the beg. and also contains qaṣīdas, ghazals, and other categories of poems, arranged alphabetically. Beg. of the first complete poem (corresp. to that on f. 10v of No. 518):

بيويد لى حريقال بشيد يار سرا

S 215 x 120, 145 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

521.

The same.

Another copy of the same diwān, dating from the end of the XIIc. AH., defective both at the beginning and the end.

Ff. 186, S 365 x 235, 310 x 135, ll 22. Or. pap. Coarse Ind. nast. Cond. not quite good.

522.

DĪWĀN-I-ĪRĀQĪ.

The poems of Fakhru’d-Din Ibrāhīm b. Shahriyār Hamadānī, with the takhālīf ‘Irāqī, d. 686 or 688/1287–1289 (some authorities
even give the date of his death as 709/1309. See Br. Lit. Hist. III, 124–139, GIPh 299, Horn 176; EIO 1116, EB 680, Pr 700 (extract), Ros 203–205, R 593 sq., etc. *Ind. libr.* Bk 89, Spr 440 (this and the next copies referred to). For his other works see the section on Sufism. Copied in 1076 AH. (fourth year of some prince’s *julūs*), by Jaswant Ray. It is interesting to note, that the *takhhālūs* whenever found in the poems, is systematically corrupted against the metre (probably by the scribe) into *‘arāqi* or even *‘arāqi*! Beg.

بدرم عشق جانداران اکر جویایی جاناتانی، الٰغ

Ft. 119, S 185 x 115, 145 x 60, ll 15. Or. pap. Ind. nast. Cond. good.

523.

The same.

A small portion of the diwān of *‘Irāqi*. A bad illegible modern copy, dated 1153 AH. (Probably to be read as 1253 AH., judging from the appearance). The poems are unarranged. Beg.

راه ما یک است و شبه تایک و مرکب انگک و پیر، الٰغ

S 210 x 150, 160 x 100, an irregular number of diagonal lines, in several columns. Europ. pap. Bad Ind. shikasta nast. The poems are not properly divided the one from the other. Cond. bad.

524.

*Diwān-i-Sa‘dī.*

Poems of Musharrifu’d-Dīn b. Muṣliḥi’d-Dīn, otherwise Sha-rafu’d-Dīn Muṣliḥ b. ‘Abd’il-lah, with the *takhhālūs* Sa‘dī, a native of Shīrāz, who died in 690/1291, as generally accepted, or, according to others, 691/1292. The bibliography concerning himself and his works is extremely extensive, and can be found in the works specially dealing with these subjects, i.e. Henri Massé, Essai sur le Poète Saadi, suivi d’une bibliographie, Paris, 1919, and E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 545–574. See also Br. Lit. Hist. II, 525–539, GIPh 292–296, Horn 168–175, Pizzi I, 287–302; EIO 1117–1185, Br 232–249, RS 246–253, EB 681–748, Pr 800–826, Ros 175–202, R 595 sq., Aum 16 sq., Fl I 527 sq., Pertsch, Gotha C. 88 sq., Dorn C. 337, etc. *Ind. libr.* Bh 309–312, Bk 91–113, Madr 143, Spr 545–549, St. No. 61 on p. 62. Cf. also Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 5 sq., J. Cholmogorov (＝Kholmogorov), in
Gelehrte Denkschriften der Kasaner Universität, 1865 and 1867; W. Bacher, Sa‘di-Studien, ZDMG, vol. 30, pp. 81–106; the same, Sa‘di’s Aphorismen und Sinngedichte, Strassburg, 1879; F. Nève, Le poète Sadi, Louvain, 1881; H. Ethé, Die mystische, didaktische und lyrische Poesie der Perser, Hamburg, 1888, pp. 31–37. MSS. of Sa‘di’s diwān are very common all over Persia and Turkestan, and extracts from it fill an untold number of fly-leaves, margins, etc., in the MSS. of the most different contents. Printed and lithographed a great many times in Turkey, Persia, India, Turkestan, etc.

The present copy was transcribed in 983 AH. by Muhammad b. Bahā‘ī’Din Māchānī (ما جَنِي). It contains:

1. *Qaṣidas* (f. 1v), beg.

2. *Marthiyyas* (f. 52v), beg.

3. A few *ghazals* with the heading *الغزاليات في التوحيد* (f. 63v), beg.


5. *Ghazals*, including the so-called *خواتيم*, cf. EIO 1118 (12), etc. (f. 78), beg.

Edited by Sir Lucas W. King (Bibliotheca Indica, 1919–1921, complete). An English translation, by the same, is in course of publication in the same series.


7. *Rubā‘iyyāt* and *fardīyyāt*, mixed (f. 332v), beg.

8. *Khabīthāt* (herewith the title *في الهزل والمزاج*) (f. 343), beg.

قال السعدي الزمني بعض إبان الملوك اللغ

Ff. 356, S 220×140, 150×95, ll 15. Or. pap. Ind. nast. Cond. not good, injured by dampness. The first folios are misplaced, the correct order being 2, 1, 3. Many lacunas.
525.

The same. Nb 62.

Another copy of the same diwan apparently dating from the XIIc. AH., defective at the end. The headings of the separate sections are not given. It contains:

1. Qasidas (f. 1v), beg.

2. Tarjī‘at (f. 44v), the same as in No. 524 (4).
3. Ghazals (f. 55), beg. as in No. 524 (5).
4. A few quatrains (f. 228).
5. A mathnawi (defective at the end) (f. 230v), beg.

526.

The same. Nb 61.

Another copy of the same diwan, also dating from the XIIc. AH. A bad transcript, containing only ghazals, beg. as in No. 524 (5).

Ft. (179), S 185 x 115, 145 x 75, ll 15. Or. pap. Ind. nast. Cond. bad, spoiled by 'reparas.'

527.

The same. Nb 153.

An extract from Sa'di's diwan. Copied in the XIIIc. AH. It contains:

1. The so-called Šāhībiyya, a collection of epigrammatic poems, with explanations in prose. Beg. (f. 51v):

2. Mugaṭṭa‘at (f. 76v); 3. A few quatrains and jardiyyāt (f. 78v); 4. The same tarjī‘at as in Nos. 524 and 525 (f. 85v); 5. A story (probably an extract from Gulistān), beg. (f. 94):

6. Hazlīyyāt, beg. as in No. 524 (8) (f. 96v).

Bd. v. Ft. 57v–104, S 200 x 140, 165 x 80, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1832.
528.
The same.  
A number of extracts from Sa'di's diwán. Copied in the XIIIc. AH.


529.
BÜSTÂN.

Sa'di's well-known didactic mathnawi, sometimes also called Sa'di-nāma. Completed in 655/1257, see for references above, No. 524. It was printed and lithographed a great many times all over the Muhammadan world. The most important critical editions are: K. H. Graf, Vienna, 1850, with a Persian commentary; J. T. Platts and A. Rogers, London, 1891, a facsimile edition with notes. Translations: (English) H. Wilberforce Clarke, London, 1879; G. S. Davie, London, 1882; (French) Barbier de Meynard, Paris, 1880; (German) K. H. Graf, Jena, 1850; Schlechta-Wissehrd, Vienna, 1852; F. Rückert, Leipzig, 1882; also many partial translations and editions, cf. bibliography given under No. 524. The present copy was transcribed in 1210 AH. Beg. as usual:

بِنَامُ جَهَلِ دَارِ جَانُ آَمُوْرَيْنٍ  
حُكْمِ سَفِيٞ بِرُ دِنَانُ آَمُوْرَيْنٍ


530.
The same.

Another copy of the same poem, transcribed by Jit-Rām in 1216 AH. In the colophon it is called نَفَحَةُ بُوْسَتَانٍ. Beg. as in No. 529.

Ff. (132), S 265 × 145, 210 × 90, ll 17. Or. pap. Ind. nast. Cond. good.

531.
The same.

A small portion of the Būstān, written on the margins of Miṣbāḥ-i-Rashīdī, ff. 64v–110. The MS. is dated 1004 AH. (suspicious), but the extracts from the Būstān are obviously copied by a modern (and careless) hand. Beg. as usual, see No. 529.

532.

GULISTĀN.

A quite modern copy of Sa’di’s Gulistān, composed in 656/1258. For references see above, No. 524. Printed and lithographed a great many times in all Eastern countries. One of the best editions is the one by A. Sprenger, Calcutta, 1851. Further, E. B. Eastwick (with a vocabulary), Hertford, 1850; Johnson (with a vocabulary), Hertford, 1863; J. T. Platts, London, 1874, etc. Translations: Latin, by Gentius, 1651, 1655; English, by F. Gladwin, Calcutta, 1806 (with the original text) and 1833; by Dumoulin, 1807; by James Ross, London, 1823, 1890; by E. Eastwick, Hertford, 1852, London, 1880; by J. T. Platts, London, 1873. German, by A. Olearius, Schleswig, 1654, 1661, etc.; B. Dorn, Hamburg, 1827; Ph. Wolff, Stuttgart, 1841; K. H. Graf, Leipzig, 1846. French, by A. du Ryer, 1634; by d’Alégre, 1704; by Gaudin, 1789; by Semelet, Paris, 1828 (lithographed); by C. Defrémery, Paris, 1858. Russian, by S. Nazarians, Moscow 1857; by K. Lambros, Odessa, 1862; by Atajoukin, Tiflis, 1864; by I. Kholmogorov, Moscow, 1882. Polish, by Otwinowski, edited by Janicki, Warsaw, 1879, etc. It was also translated into Arabic, Bulaq, 1263 AH., Turkish, Constantinople, 1874, 1876, etc., into Hindūstānī by Shīr ʿAli Afsūs, under the direction of J. Gilchrist, Calcutta, 1802; Nizāmu’d-Din, Poona, 1855; also into Hindi, by Mihr Chand Das, Dibli, 1889, etc. Partial translations and editions of extracts from the text are to be found in a great many chrestomathies, school editions, etc. The present copy, dated 1219 AH., begins as usual:


533.

The same.

Another copy of the same work, transcribed for Mr. Philips in 1219/1805, by Ghulām ʿAlī Islāmābādī. Beg. as usual, see above No. 532.


534.

The same.

Another copy of the same work, transcribed by Gangā Bakhsh (?) in (1232) 1817. Slightly defective at the beg. A short
commentary, explaining various idioms, is found on the margins (ff. 1–8) with the title (f. 8) Ḥāshīya-i-Gulistān, beg.

صفوت آدمیان برزین رحمت الله

Ff. (58). S 235 × 160, 140 × 95. ll. 11, with a margin-column on some folios. Or. pap. Modern Ind. nast. Cond. good. Many marginal glosses, notes, scrappy poetical quotations, etc.

535.
The same. Na 144.

Another copy of the same work, placed on the margins of a rare poem, Misbāḥ-i-Rashidi. Slightly defective at the end. The MS. is dated 1004 AH., but the text on the margins is of much more modern origin. Beg. as usual, see No. 532.

Bd. v. Ff. 1v–64. For measurements, etc., see above No. 531.

536.
The same. E 158.

Another copy of the same work, quite modern, transcribed in the XIIIc. AH. Beg. as usual, see No. 532.

S 190 × 139, 145 × 75, ll. B. Or. pap. Ind. nast. Cond. good. CFW 1825.

537. MUNTAKHAB-I-GULISTĀN.

M 28.

Two collections of extracts from Sa'di's Gulistān, apparently compiled by one and the same author who does not mention his name:

1. Guli-Gulistān (ff. 1v–66v), consisting of prose passages from the work. They begin with the usual doxology of the Gulistān, see above, No. 532.


از دست رزاقن که بر آید، کر عهد شکریش بر آید،

Copied in 1164 AH., in album style.

Bd. v. S 105 × 235 (bīyād), irregular number of lines. Or. pap. Ind. nast. Cond. rather bad.

538. KALĪD-I-GULISTĀN.

M 28.

An early commentary on and glossary to the Gulistān (sometimes also called Miftāh-i-Gulistān), containing explanations of
difficult words and passages, in two qisms, comp. by Uways b. ʿAlaiʿd-Dīn ʿAdam in 900/1494, and dedicated to the Bahmanīde prince Māhmūd b. Muḥammad (887–924/1482–1518). See GIPH 295, EIO 1176–1179, Br 152. Ind. libr. St. No. 40 on p. 62 (probably this particular copy alluded to). Transcribed ca. 1164 AH. (the same hand as that of the work referred to in the preceding No.). Beg.

مفتاح كُلُستان بِرِدْوَة قَسِم أُسْتَ النَّمْم

Bd. v. Ff. 98–119. For measurements, etc., see No. 537.

539. (شرح كُلُستان) (Sharḥ-i-Gulistān.)

(SHARḤ-I-GULISTĀN.)

E 161.

An Arabic commentary on the Gulistān, judging from the contents identical with the one described in R 606, which was written by Yaʿqūb b. Sayyid ʿAlī, d. 931/1525. The author’s name is not to be found in the present copy which is defective at the beginning. The introduction and a portion of the first bāb are lost. Beg. of the second bāb (f. 21v):

و فِي بَعْضِ النَّسْب، دَرَء اِلْخَالَقُ فَقْرًا أَلْف

Copied in 969 AH. by Husayn b. ʿAlī ʾl-ṭārīṣ (sic ?) as-Sāʿdī.


540. Sharḥ Kūltān

SHARḤ-I-GULISTĀN.

E 121.

Another commentary on the Gulistān, by the same Muḥammad Nūrull-lah Aḥrārī (cf. f. 2v), who was already mentioned as a commentator of Rūmī’s Mathnawī, see above, No. 510. He wrote towards the end of the XIe. AH. See GIPH 295, EIO 1181, etc. Ind. libr. Spr 550–551; (GC I 593). Copied in (1257)/1841. Beg.

مفتَح كُلُستان رَأْي مَنْ رَأْيَ جَلَّ كَفَّ صُوْلَ يُبُوُّ رَأْي


541. Sharḥ Kūltān

SHARḤ-I-GULISTĀN.

E 120.

Another commentary on the Gulistān, composed in 1097/1683 by Muḥammad (b.) Saʿdī, as is clearly stated on f. 3 (درسَال هَزَازَ)
542.

SHARH-I-GULISTĀN.

Another commentary on the Gulistān, quite modern, composed in 1215/1800 in Oudh by Bīchak-Rām, as stated on f. 2. The copy, which may be an autograph, is not dated, but was obviously written about the same time. Beg.

S 270 x 195, 190 x 130, ll 9. Or. pap. Coarse modern Ind. nast. Cond. good.

543.

PAND-NĀMA.

A short didactic poem, extremely popular in the East, often called Karimā, after the word with which it opens. It is generally ascribed to Sa'di's authorship, but appears seldom in the earliest copies of his Kulliyāt. Its MSS. are very common in Persia and Turkestan, and it was lithographed a great many times in all publishing centres of the East. Edited and translated many times into English, Latin, etc., by Gladwin, 1801, 1840, Rousseau, 1801, Geitlin, 1835, etc.; a French translation by Garcin de Tassy, 1822 (repr. 1876); a German translation by Graf, in foot-notes to his German version of the Gulistān (1846), cf. No. 532. In addition to the references given above, in No. 524, see EIO 1127 (7), etc., EB 688, 748, Pr 803, 825, R 865, etc. Ind. libr. Bk 112-113, Spr 549; (GC II 263). Copied in 1132 AH. (this date belongs to other articles in the same volume written by the same hand). Beg.

544.

The same. Oa 73.

Another copy of the same poem, dating from the beg. of the XIIc. AH. Beg. as in No. 543.

Bd. v. Fl. 231–233v (in margine), S 280 × 160, irregular number of lines. Or. pap. Ind. nast. Cond. bad.

545.

RASĀIL-I-SA‘DĪ.

D 18.

The preface of ‘Ali b. Ahmad b. Abī Bakr Bisutūn (who edited Sa‘dī’s works in 726–734/1326–1334), and the first two risālas of Sa‘dī: the first, being a sort of a preface to other risālas; the second containing various homilies, divided into five majlises. For references see No. 524. Bisutūn’s preface has been translated by J. Harrington, Calcutta, 1791–1795. The second and third majlises of the second risāla were edited and translated into German by M. Guédemann, Breslau, 1858; the fifth majlis was translated into English by J. Ross, Transactions of the Bombay Literary Society, I, 1819, pp. 146–158. The present copy, transcribed in Calcutta in 1251 AH, contains a special preface by an author who does not mention his name, dealing with Sa‘dī’s biography, consisting of extracts from Daulatshāh’s Tadhkira, the Shukuf-i-Ibrāhīm, and other works. The author states also that it is the beginning of a proposed revised edition of Sa‘dī’s works. On ff. 5v–6 one Mr. Francelin (فرنكلن) is referred to, who visited Shiraz in 1786.

Beg. of the modern preface:

چون شینی محض الاله و سعدی الدین

Beg. of Bisutūn’s preface (f. 6v):

شكر و سبب معبدی و رسالت الغ

Beg. of the first risāla (f. 13):

سیراس بیغایت و سناشین جلد یخه

Beg. of the second risāla (f. 18):

الحمد لله الکبیر خلق العالم الغ

sic

546. HAZLIYYĀT-I-SA’DĪ.

Sa’dī’s discussions of various obscene matters. For references see No. 524. Copied in the XIIc. AH. Beg. (slightly differently from EIO 1118, etc.):

اًللمع الشيطان و الشم ولمحيطان المغ

Fl. 11, S 290 x 170, 220 x 110, ll 14. Or. pap. Ind. nast. Cond. good.

547. MATHNAWĪ-I-WALADĪ.

A long mathnawi poem, partly imitating the Mathnawi of Jalālū’d-Dīn Rūmī, and partly containing some biographical material concerning the latter, comp. in 690/1291 by Rūmī’s own son Bahāu’d-Dīn Ahmad, surnamed Sultān-Walad, d. 712/1312–
1313. See Br. Lit. Hist. III, 155–156, GIPh 290, EB 750. The present copy was described and its prose preface published in full, in Spr 587–588. The same copy apparently is alluded to in St. No. 31 on p. 59. There was an extremely valuable MS. of this and two other mathnawīs by Sultān-Walad, transcribed in 718/1318, as stated in a description given by Moultvie ‘Abdu’l-Muqtadir in Bk 59 (pp. 90–94) in a note on Rūmī’s Mathnawi. Most unfortunately this copy which belonged to the ‘Government Collection’ in the library of the As. Soc. of Bengal (I 879) is lost. Concerning this and other works of Sultān Walad see also Gibb’s History of Ottoman poetry, I, p. 157; Mélanges Asiatiques, X (1890), etc. Cf. also R 585, 1085, Aum 19, Pertsch, Gotha C. 98, and Wiener Jahrbücher, vol. 46, Anzeigeblatt, p. 3 sq., where his other works are described.

Copied apparently towards the middle of the XIIc. AH. Defective at the end.

Beg. of the preface:

سبب انشای مثنوي ولدی دیوان اسیراً احدي اخ

Beg. of the mathnawi:

ابتداء مثنوی بنام خدا، موجود عالم فتا و بقاً

Fl. (289), S 220 x 135, 150 x 70, ll 17. Or. pap. Persian nast. Cond. good, although slightly injured by worms.

548. MUQADDIMATU’Š-SALĀT.

The well known short mathnawi poem, expounding the elementary principles of Muḥammadan religious practice, often
also called after its first words *Nām-i-haqq*. It was comp. (as stated in the majority of known copies) in 703/1303, by Sharaifu'd-Din Bukhārī, who arranged it in ten *fasīls*. See EIO 1133, 2554-2557, EB 1767-1768, Fl I 512, Mehren 6, etc. The present copy contains a later date, 706/1306:

\[
\text{نود و شش بیست شش صاحب سال، از دو نیست سال امینا-}
\]

\[
i.e. 696 + 10 = 706. \text{ Copied in 1156 AH. Beg. as usual:}
\]

\[
\text{قام حسق بر دنبال همین (همی) رانن، که بچان و دلیش همین (همی) خوانم.}
\]


549.

The same.

Another copy of the same poem dating from the XIIc. AH. The date of composition is given as 803 AH, but this date is obviously wrong because the hemistich does not agree with the requirements of the metre. Copied by 'Abdu'r-Rahman. Beg. as in No. 548.


550.

*SHARH-I-NĀM-I-HAQQ.*

A commentary on the same poem, completed by an author who does not mention his name, in 1079/1669 (chronogram نسخه دلکشی). Copied towards the end of the XIc. or the beg. of the XIIc. AH. It seems very probable that there was originally an introduction to this work, which is lost in this copy. It begins abruptly:

\[
\text{شرح نام حق}
\]

Flf. (110), S 240 × 140, 190 × 90, ll 21. Or. pap. Good Ind. nast. Cond. good.

551.

*ZUBDATU’R-RAML.*

A short *mathnawi*, containing a versified treatise on the theory of divination by the system called *raml*. It was commenced in 706/1306, as stated in the introduction (f. 23):

\[
\text{بوند از هجت رسل امین، هفند دش نم نه بیش از این،}
\]
The author's name is not mentioned. It may have been given in the final part of the poem, but the present copy is defective at the end. The title, as above, is given on f. 23v. Transcribed by 'Izmatu'l-lah in the third year of Shāh-`Alam (as other parts of the same majmū`a) i.e. 1176 AH. Beg.

"..." (transcribed text)


552.

HAFT BAND-I-KĀSHĪ.

Os 63.

A long tarkīb-band, of seven strophes, in praise of `Alī b. Abī Tālib, comp. by Kamālu’d-Dīn Hasan Kāshī, d. ca. 720/1320. See Br 152. Ind. libr. Bk 114–115, Spr 457, etc. Cf. also Bh 314 where a commentary on this poem is mentioned. Lith. in Lucknow. Copied in 1142 AH. by Haydar `Alī b. Muḥammad (as the whole of the MS, in which it is contained). Beg.

السلام (أسلام) (here) لي سايه ات خورشيد رب العامدين، الغ

Bd. v. Ff. 1v–4v (in margin), S 225×140, 130×80. Or. pap. Ind. nast. Cond. good.

553.

GULSHAN-I-RĀZ.

Na 98.


"..." (transcribed text)

554.

The same.

M 19.

Another copy of the same poem, very bad and illegible in many places. Transcribed by one ‘Izmatul-lah at Sadūt (قلعة جمديد) in the third year of Shāh-‘Alam’s reign, i.e. 1176 AH. Beg. as usual, see the preceding No.

Bd. v. Fl. 4-22v, S 130 x 205, 120 x 185 (bīyūd), ll. 18. Or. pap. Bad Ind. nast.-shikasta. Cond. bad.

555.

MAFĀTĪḤU’L-I’JĀZ.

A detailed commentary on Gulshan-i-rāz, by Muḥammad b. Yahyā b. ‘Alī Gilānī Lāhijī Nūrbakhshī, with the takhallūs Asīrī, d. ca. 912/1506–1507. He commenced his work in 877/1473. Its full title is Mafātīhu’l-i’jāz fī shahr-i-Gulshan-i-rāz. See GIPh 299, EIO 1816–1819, Pr 829, Aum 20, Fl III 426, 427, Leyden C. II. 117. Ind. libr. Bk 123, Spr 478 (this particular copy referred to), St. No. 13 on p. 36. Lith. some twenty years ago in Tehran. A bad copy, dating from the beg. of the XIIc. AH. Beg. as usual:

باسمك العظيم الشامل فيفه المقدس لنقل موجود

Fl. (344), S 195 x 90, 100 x 70, ll. 15, with a margin-column. Or. pap. Bad. Ind. nast.-shikasta, almost without diacritical dots. Cond. tol. good.

556.

KANZU’R-RUMÛZ.

A Sufic mathnawi, expounding the principles of the Muhammadian religion in the light of Sufic theosophy, comp. in 711/1311 by Ruknud-Dīn Husayn b. ‘Alīm b. Abī’l-Hasan al-Husaynī, Ghūrī, better known by his surname Mīr Fakhru’s-sādāt Husaynī. His death is variously fixed at 717–719/1317–1319, but he must have lived much longer because his other work, mentioned in the next note (No. 557) was composed in 720 or 729/1320–1329. See GIPh 299, EIO 1830–1831, EB 1258, R 845, Krafft 66, Pertsch, Gotha Cat. 12, etc. Ind. libr. Bk 119–120, Spr 431 (this particular copy referred to). Copied probably in the end of the XIIc. AH. Beg. as usual:

باز طبع را هوانی دیکر است، بابل جان نوئلى دیکر است;

Fl. (41), S 200 x 140, 115 x 65, ll. 12. Eur. pap. Ind. coarse nast. Cond. good.
557.

ZADU’L-MUSĀFIRĪN.

Another Sufic mathnawi, by the same author (see the preceding No.), comp. in 720/1320 (or 729/1329 according to some copies), divided into eight magālas. See EIO 1832-1834, EB 1259, R 608, Pertsch, Gotha Cat. 10, Dorn C. 345, 438, Leyden C. II 116, etc. Ind. libr. Bk 117-118, Spr 430-431; (GC II 276). Copied in the end of the XIe. or the beg. of the XIIe. AH. Beg.

إِي بِرَضَانَعُمَ (كَنْفَنَدْ) أَتَكَنَّكِ يُنْفِقُنَّدُ

Ft. 52, S 165 x 105, 115 x 55, ll 14. Or. pap. Ind. nast. Cond. good.

558.

KHAMSA-I-AMĪR KHUSRAW.

Five mathnawi poems, composed in imitation of the famous poems of Nizāmi (see above, Nos. 466-476) by Yāmīnū’-Dīn Abū’l-Hasan Amīr Khusrāw b. Lājīn (or Lājīn, perhaps Lāchīn, see Gulzār-i-abrār, No. 259 in this Catalogue, ff. 30-30v) Dīlawī, d. 725/1325. See Br. Lit. Hist. III, 108-110, GIPh 244-245, Horn 188, 191, Pizzi I, 104-106, 234 and II, 197-198; EIO 1186-1222, 2879, Br 251-254, RS 255-256, EB 753-799, Pr 831 sq., R 240-242, 609 sq., Aum 21-22, Fl I 542, Pertsch, Gotha C. 74, Dorn C. 350-352, etc. Ind. libr. Bh 315-318, Bk 125-131, Spr 465-470 (this particular copy referred to). St. Nos. 42-48 on pp. 62-64; (GC I 836). Cf. also Elliott, Hist. of India III. 524-546. For a bibliography of Khusrāw’s works see E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cels. 333-336. A very good calligraphically written copy, dating apparently from the Xc. AH. Unfortunately the initial leaves of all poems except the first are torn away. As the first poem contains at the beginning an excellent ‘unwān it seems very probable that the others also possessed similar vignettes which attracted unwelcome and disastrous attention.

1. Matla’-ul-anwār, comp. in 698/1298-1299, and dedicated to ‘Alāu’d-Dīn Muḥammad, the Khilji prince of Dīhli (695-715/1296-1316). Beg.

خطبة قدسي است بملك قديم، بسم الله الرحمن الرحيم

2. Shīrīn-u Khusrāw, completed in the same year, 698/1299, and dedicated to the same prince. Defective at the beg.

3. Sikandar-nāma, usually called Aīnā-i-Iskandār, and constituting in the majority of copies the fourth or the last, fīifth,
part of the *Khamsa*. Comp. in 699/1299–1300, also dedicated to the same prince. Defective at the beg.

4. *Laylā wa Majnūn*, usually forming the third part of the *Khamsa*, comp. in 698/1299, and dedicated to the same prince. Often lith. in India, and published in Lumsden's Persian selections, Calcutta, 1828. Defective at the beg.

5. *Hasht bihisht*, forming the fourth or the fifth, part of the *Khamsa*, comp. in 701/1301–1302, a version of the ancient story of Bahramgur, and an imitation of Nizami's *Haft paykar*. Defective at the beg.

S 240 × 150, 190 × 110, ll 25, four columns. Or. pap. Cond. good. A fine vignette on f. Iv, and a 'star' on f. 1.

559.

The same. Na 45.

Another copy of Khusraw's *Khamsa*, dated 1006 AH. and well preserved: also referred to in Spr 470. It contains:

1. *Matla'ul-anwār* (f. Iv), beg. as usual, see No. 558 (1).
2. *Shirin-u Khusraw* (f. 70v), beg. as usual:
   خداوند دام ای چشم بهکشی، بمعراج پیجش راه بنومن!

3. *Majnun-u Laylah* (f. 148v), beg. as usual:
   لی داده بدل خزمه راز، عقل از تو شده خزمه پیراز،

4. *Hasht bihisht* (f. 202v), beg. as usual:
   لی کشاوند خرائین جود، نقش بیوند کر لاح و رود،

5. *Aina-i-Sikandari* (f. 270v), beg. as usual:
   جهان پلادهاخ خدایی تراست، از یان اباد پادشاهی ترا سنت.

Fl. 362, S 225 × 120, 155 × 80, ll 12, two centre and one margin cols. Or. pap. Good Ind. nat. Cond. very good. Vignettes at the beg. of every poem.

560.

**MATLA'U'L-ANWAR.**

A good copy, dated 1016 AH. Beg. as in No. 558 (1).

Notes, and extracts from the *Gulistan*.

Fl. (58), S 220 × 140, 165 × 95, ll 15. Or. pap. Ind. nat. Cond. tel. good, but paper is decaying in the middle of the volume.
561.

HASHT BIHISHT.

Another copy of this poem (here called Diwan-i-Bahrâm), dated apparently 1106 AH. (here l. 9). It opens with the 14th bayt according to No. 559 (4):

Bd. v. Fl. 48-155, S 220 x 125, 160 x 95, ll. 15. Or. pap. Ind. nast. Cond. good.

562.

The same.

Na 178.

Another copy of the same poem, dated the 22nd year of Muhammad Shāh, i.e. 1153 AH. Transcribed by Suhan Lal. Beg. as usual, see No. 559 (4).


563.

QIRĀNU’Š-SÁ’DAYN.

A calligraphic copy, dating from the end of the Xc. or beg. of the XIc. AH., defective at the beginning. It was comp. in 688/1289 to celebrate the meeting of Sultan Mu’izzu’d-Dīn Kayqubād of Dihli with his father Sultan Nasiru’d-Dīn Boghrā-Khān of Bengal, which took place in that year at Dihli. See EIO 1186-1188, 1208-1214, Br 254, RS 256, EB 773-775, Pr 838-839, R 611-612, etc., cf. also Spr 470; Elliott, Hist. of India III, 524-534; Cowell, JASB, 1860, pp. 225-239. Lith. several times in Lucknow. The scribe mentions his name as Yārī (یاری) which may be his takhallus.


564.

The same.

Na 93.

Another copy of the same poem, dated 1100 AH. (here l. 1), with numerous glosses, marginal notes etc. It opens with two introductory lines (cf. EIO 1208) in different metre:

شكر کوم که بتوینیق خداوند جهان، 
اله
The poem begins as usual:

\[ \text{حمـد خداورد سریم نسطست} \quad 
\text{ناـشود این نامه بنامه درست} \quad 
\]

\[ S \ 240 \times 135, 190 \times 75, \text{ll} \ 17. \text{Or. pap. Ind. nast. Cond. good.} \]

565.

The same.

Another copy of the same poem, transcribed in 1170 AH. by Najmu’d-Din Bijāpurī. Beg. as usual, see No. 564.

\[ \text{Ff. (119), S 190 \times 100, 125 \times 60, ll 17. Or. pap. Ind. nast. Cond. good.} \]

566.

\[ \text{Na 78.} \]

SHARH-I-QIRĀNU’S-SA’DAYN.

A commentary on Qirānu’s-sa’dayn, referred to in Spr 471. The author’s name is not mentioned. The style of the work seems to be quite modern. What may have been originally the heading of the work, was wrongly transcribed between the hemistichs of the initial bayt: منفظ شرح قران السعديين, and it is therefore clear that the present copy contains only an extract from a larger work dealing with similar matters. Transcribed in the XIIIc. AH. The commentary begins on f. 2. Beg. of the preface:

\[ \text{شكر کهن که نطولیم خداورد جهان} \quad \text{بر سر نامه توحید نوشته مدنوان} \quad 
\]

\[ S \ 230 \times 130, 175 \times 70, \text{ll} 19. \text{Or. pap. Ind. nast. Cond. good.} \]

567.

\[ \text{Na 88.} \]

DUWAL-RĀṆĪ-KHIDR-KHĀN.

A versified love story of prince Khidr-Khān, son of ‘Ala’u’d-Dīn Muhammad Khilji, the sultan of Dehli (695–715/1296–1316), by the same Amir Khusraw, completed in 715/1316. It is also known under various titles, such as Qiṣṣa-i- or Kitāb-i- or Nuskhā-i-Khidr-Khānī, or simply Kiḏr-Khānī, or Qiṣṣa-i-Khidr-Khān-u Duwal-rānī, or ‘Iṣḥiqiyya. See, in addition to the references given in No. 558, EIO 1187 (11), 1188 (12), 1215–1217, ER 777–779, R 612, 617, 618, Aum 22, Dorn C. 351, etc. Ind. libr. Bk 131, Spr 470, etc. Cf. also Elliott, History of India III, 544–557; Elphinstone, History of India, 5th ed., p. 395; E. Thomas, Pathan
Kings, p. 176. Copied apparently in 1100 AH. (here l. l.), at Lahore. Beg. as usual:

سر نامہ بنام آن خداوند، کہ دلبا را بخوبیان دادپیوئند،

S 220 x 155, 155 x 60, ll 19. Or. pap. Ind. nast. Cond. good.

568.

The same.

Another copy of the same poem (here called Kitāb-i-Khidr-Khānī), older than the preceding, dating probably from the beg. of the Xic. AH. It bears on the fly-leaf a note of presentation dated 1012/1603. Beg. as in the preceding copy.

S 265 x 120, 130 x 60, ll 12. Or. pap. Calligraphic Ind. nast. Cond. rather bad, injured by repairs.

569.

DĪWĀN-I-KHUSRAW.

A collection of ghazals belonging to the third diwān (and perhaps to other diwāns as well) of Amīr Khusrav, alphabetically arranged. Unfortunately there is in this library no copy of Khusrav’s Kulliyāt with which this diwān might be collated. The third diwān bears the title Ghurratu’l-kamāl, and was completed in 702/1302–1303. See GIPH 244, EB 754, etc. Ind. libr. Bk 125, Spr 465–468, St. No. 48 on p. 63, etc. For a description of the collections of selected ghazals from various diwāns of Khusrav see EIO 1193–1194, EB 758–765, Pr 831–832, R 610, 614, 615, Aum 21, Fl I 542, etc. The present copy is comparatively old, being dated 917 AH., but defective at the beginning. It opens with the ghazals rhyming with ت، the first beginning:

آیات اور زی دیده دل را هوئی تست، جائد اسم سلسله مشکستی تست،

The last three pages in this MS. (ff. 301v–302v) contain a few poems in which the initial letter of each verse is the same as the last letter of the rhyme. They are called in the heading: آبات نهج مولانا لطیفی، beg.

آی کرد که من دل ما زلف ذرف ما را، انم.

As they are transcribed in the same handwriting as the diwān of Khusrav, it is obvious that the Lāṭīfī mentioned in the quotation, composed them before 917/1511.

Ff. (302v), S 185 x 135, 120 x 85, ll 14. Old Or. pap. Khorasani nast. Cond. tol. good, but some places are injured by repairs.
The same.

Another copy probably of the same diwan, but apparently much abbreviated. A collation with the preceding copy shows that the ghazals in this collection are also found there, although slightly differently arranged. The opening ghazal of the preceding copy is found here on f. 2v. Copied towards the end of the XIc. or beg. of the XIIc. AH.

Beg. of ghazals (f. 1v):

Beg. of qit'as (f. 49):

Ff. (49), S 225 x 125, 205 x 100, four columns of diagonal lines, irregular number. Or. pap. Ind. nast. Cond. good.

The same.

Ghazals from the same diwan (the poem, which is placed first in the preceding copy, is found here on f. 320v). They form part of a large volume in which many different works are bound together. Transcribed in the XIIc. AH. Beg.

572.

Dīwān-I-Hasan Dīhlawī.

Poems of Najmu'd-Dīn Hasan Sanjari Dīhlawī, a contemporary of Khusraw Dīhlawī, whose death is usually fixed at 727/1327, but other dates varying between 707 and 745/1307–1345 are also given. See GIPH 303, Pizzi I, 106; EIO 1223–1227, RS 286 (4), EB 780–783, Pr 841, R 618, Aum 22, Pertsch, Gotha C. 73, Dorn C. 356 etc. Ind. libr. Bk 132–133, Spr 418 (this and the following copy referred to). For his prose work cf. No. 239 in this Cat. Copied in 950 AH. by Hasan (b.) Muhammad ash-Sharif. It contains:

Qasidas (f. 1v), beg.
Ghazals (f. 29v), beg.

Qit'as (f. 178), beg.

Rubā'īs (f. 179), beg.


573.

The same.

Another copy of the same diwan, dating from the XIIc. AH. The poems are arranged alphabetically but in a manner differing from that in the preceding copy. It contains qasidas, ghazals, a short mathnawi (f. 158), a few qit'as (ibid.), and a few rubā'īs (f. 159v). Beg.

Fl. 160, S 240 x 130, 180 x 85, ll. 17. Or. pap. Ind. nast. Cond. good.

574.

JĀM-I-JĀM.

A Sufico-didactic poem in mathnawi verse, comp. in 733/1333 (as stated in the colophon of this copy, or as in some other MSS., in 732/1332), by Ruknū'd-Dīn Aḥmad Iṣfahānī, originally a native of Marāgha, d. 738/1338. It is dedicated to Sulṭān Abū Sn'īd (716-736/1316-1335) (f. 9v sq.) and Ghīyatū'd-Dīn Muḥammad, a wazir of the former (f. 11). See Br. Lit. Hist. III, 141-146, GIPh 299, Horn 176, Pizzi I, 233-234; EIO 1228-1229, RS 258 (II), 259, EB 785-789, Pr 713, 839-841, R 619, Fl I 543, etc. Ind. libr. Bk 135-136, Spr 362-363 (this particular copy referred to); (GC II 254-255). Cf. also Wiener Jahrbücher, vol. 65, Anzeigeblatt, 67. Copied in the Xc. AH. Beg. as usual:

(sic)

قل هو اللّه لامّر قد قال،       

S 210 x 125, 150 x 75, ll. 15. Or. pap. Ind. nast. (of rather Khorasani type). Cond. good. One very mediocre miniature. Vignette.

575.

DĪWĀN-I-BADR-I-CHĀCh.

Poem of Badru'd-Dīn (or Fakhru'd-Dīn) Muḥammad, a native of Chāch, who was the panegyrist of Sulṭān Muḥammad b. Toghuq
576.

MATHNAWIIYYAT-I-KHWAJU.

The romantic and didactic mathnawi poems of Kamalud-Din Abul-`Aṭa' Mahmud b. `Ali Murshidī, a native of Bam (this name is usually Arabicised into Bamm), a town in the province of Kirman. He was born, according to his own statement, in 679/1281, and died ca. 753/1352 (some authorities give another date, 745/1345). Some of these poems (namely 1–4 in this copy) form a part of his Khamsa, written after the model of that of Nizāmī. See Br. Lit. Hist. III, 222–229, GIPH 248–249, Horn 188, Pizzi, II, 198-202; EIO 1234–1235, RS 262, EB 794–796, R 620–623, FI 544–545, Dorn C. 357, Pertsch, Gotha C. 6, 70, etc. Ind. libr. Bk 143–145, Spr 472–473 (this particular copy referred to). Cf. also Erdmann, ZDMG, II, pp. 205–215; C. Schefer, Chrestomathie Persane, vol. II, pp. 251–252, etc. Transcribed during the years 990 and 991 AH, by Burhanud-Din b. Bhai Jiw (?) Makhdom. It is a very good copy, but unfortunately slightly defective in various parts. Many folios are misplaced and it is impossible to determine their proper sequence without making a special study of the poems because there are no catch-words on the pages.


2. Gul-u Nawruz (f. 33). The romantic story of prince Nawruz and princess Gul. At the end the author adds a lengthy Khātima containing some vague autobiographical details. The poem is here defective both at the beginning and end.
3. Rauḍatul-anwār (f. 81). A Sufico-didactic poem in the style of Nizāmī's Makhzanul-asrār, comp. in 742 or 743/1342-1343. The local saint of Fārs, Shaykh Abū Ishāq Ibrāhīm Kāzirūnī, is eulogised here at length (as also in the preceding poem, f. 67 sq). This mathnawi was even written at his shrine. Apparently by mistake the original beginning of the poem is replaced in this copy (ff. 72v–81) by that of Hāshimi's Muzharul-āthār (comp. 940/1533–1534), see No. 665 in this Catalogue. It begins:

بسم الله الرحمن الرحيم فاتحة أربعة كامل قدر


بسم عصي لا عن الله إلا هو ألف


577.

SĀM-NĀMA.

A long mathnawi poem imitating Firdausi's Shāhnāma (Firdausi is referred to on f. 2v). The author's name is not found in the usual places. As shown by Spiegel in ZDMG, vol. III, 245–261, it is a very close imitation or reproduction of Khwājū-i-Kirmāni's Humāyī wa Humāyūn, described under the preceding No. 576 (1). See GIPH 234, EIO 1235, R 543–544, 1089, Aum 7, etc. Ind. libr. Bh 319, Spr 594 (this particular copy referred to). Cf. also Spiegel, Eranische Alterth. I, p. 559; H. Ethé, Deutsche Litteraturzeitung, 1881, p. 1736. It is not superfluous to point out that Khwājū's Humāyī wa Humāyūn is rather short in comparison with the Sām-nāma as it appears in the present copy, though there are undoubtedly some sections which are almost identical not only as to verses, but even as to headings, as for instance:

هملا و هملاون (ف) رسیدن هملا بباغ بریان و عاشق

شدن هملاون.

جو جمشید کردن زرده جام، آل
SAM NAMÉ (f. 151), KFÁLÁR DíR TÁHÁTNÍ SÁM AÁ Êç QOBR W RíSÍDÍN BÍÁNÍ

It opens with the same bayt, and for several pages the text is almost identical in both poems. The most remarkable fact is that in the beginning of the Sám-námá, where the ancestors of Sám are treated of at length, much space is devoted to Afrásíyáb and other heroes of Turkistan, amongst whom also appear Timúr, Sháhrúkh, etc. (cf. f. 4 sq.). The inclusion of these latter names here is obviously not accidental, and it seems that there is little room for doubt that the poem was compiled in the times of the early Timurides by an unscrupulous plagiarist, who appropriated a good deal from the Shāhnámá and other works in the same style and metre on which he could lay his hand, amongst which Khwájú’s Humáyún wa Humáyún suffered most.

Copied towards the end of the XIIc. AH. There is apparently some difference between the handwriting of the first and the second halves of the MS, but the narrative seems to be without interruption. Beg

SráNFÍDÁ NáMÁ BÁSáIÁN , JgNÍN Zd RíM ÁNDÁRÍN DáSTÁN‘

Fr. (349), S 380 × 250, 283 × 175, li 24, four columns. Or. pap. Ind. nást. Cond. tol. good. Many lacunas; the order of folios is often confused.

578.

MARGHÚBU‘L-QULÚB.

A concise Sufic mathnáwí poem, comp. in 757/1356 by an author whose name is given in some copies as Shamsu’d-Dín (cf. f. 18v), and in others does not appear at all. But in the prose preface, which this poem contains in almost all known copies, its authorship is invariably attributed to the famous Sufic saint Shamsu’d-Dín Tabrizí (d. 645/1247–1248), the favourite associate of Jalálú’d-Dín Rúmí, who died thus more than a hundred years before the book was written. See EIO 1840–1841, 1924, Pr 4, R 874, Fl I 526, etc. Lith. in Tehran some 20 years ago. It is divided into 10 jásíls, dealing with various questions of Sufic theosophy. Copied in 1141 AH., in a volume composed of treatises of different contents. Beg. as usual:

القلوب المزروع

MáRGHÚB‘UL-QULÚB.

A concise Sufic mathnáwí poem, comp. in 757/1356 by an author whose name is given in some copies as Shamsu’d-Dín (cf. f. 18v), and in others does not appear at all. But in the prose preface, which this poem contains in almost all known copies, its authorship is invariably attributed to the famous Sufic saint Shamsu’d-Dín Tabrizí (d. 645/1247–1248), the favourite associate of Jalálú’d-Dín Rúmí, who died thus more than a hundred years before the book was written. See EIO 1840–1841, 1924, Pr 4, R 874, Fl I 526, etc. Lith. in Tehran some 20 years ago. It is divided into 10 jásíls, dealing with various questions of Sufic theosophy. Copied in 1141 AH., in a volume composed of treatises of different contents. Beg. as usual:

القلوب المزروع

579.

The same.

Another copy of the same poem, transcribed in 1155 AH. by 'Abdu'l-Qâdir Khân. The authorship is again ascribed to Shams-i-Tabriz. Beg.

(as in No. 578)


580.

The same.

Another copy of the same poem, dating from the XIIc. AH. The authorship is ascribed to 'Shams'. There is no preface, and the mathnawî begins as usual:


581.

The same.

Another copy of the same poem, dating apparently from the XIIIc. AH. No preface, the mathnawî itself begins as in the preceding copy.


582.

DĪWĀN-I-IBN-YAMILN.

A collection of poems of Fakhrud-Dīn Maḥmūd (or Muḥammad) b. Amīr Yamiṃi’d-Dīn Muḥammad Tughrāi Mustawfī Faryūmādī, with the takhallus Ibn Yamin. His death is usually fixed at 745/1345, but, as E. Browne has pointed out, a more reliable authority, Muṣhumil-Fasīhī (see No. 9 in this Cat., ff. 578-578v) gives it as 769/1368. See Ber. Lit. Hist. III, 211-222, GIPH 303, Horn 122-123, Pizzi I, 107-108; EIO 1230-1231, RS 261 (II), EB 1299-1292, Pr 86, R 825, Fl I 545, Dorn C. 358, etc. Ind. libr. Bh 320, Bak 137-139, Spr 433-434 (this particular copy referred to). Some qit'as were translated by Schlechta-Wissehrd, Wien, 1852 (reprinted Stuttgart, 1879). Copied in 1055 AH., and contains
only a portion of the original diwan, as the greater part of it was already lost in the author's life time. In this copy only qit'as are found, beg. abruptly:

پیام زمان یکین ای درست بشنوی، اح

Fr. 91, S. 185 x 115, 150 x 70, 16. Or. pap. Good Ind. nast. (different hands) Cond. good.

583.

KULLIYYAT-I 'IMĀD FAQĪH.

A very rare collection of the poetic works of 'Imādu'd-Dīn Kirmānī, surnamed 'Imād Faqīh, who flourished during the reigns of the Muzaffaride princes Mubārizu'd-Dīn Muḥammad (713–760/1313–1359) and Shāh Shuṭā (760–786/1359–1384), and died in 773/1371–1372 (other authorities give 793/1391). See Br. Lit. Hist. III, 258–259, GIPh 299, EB 803–806, cf. R 869, Pertsch, Gotha C. 73, etc. Ind. libr. Bk 146, Spr 436–438 (this particular copy referred to), St. No. 73 on p. 69. The present copy, transcribed towards the end of the XIc. AH., is not quite complete. It contains:

1. Misbahul-hidāyat (f. 1v). A Sufic poem, comp. in imitation of Shabistāri's Gulshan-i-rāz, in 750/1349–1350, and also called Tariqatnāma. It is dedicated (f. 3v), to Mubārizu'd-Dīn, the Muzaffaride prince of Kirman (see above). The title is given on ff. 14v and 83. Contrary to its prototype, this poem deals not with the philosophical, but mostly with the practical side of Sufism, and especially dwells on various adabs, or customs of the Sufis. Beg.

بنا من آل جاهد ندائن آموخته، بنور عقل شمع مجلس انبوخته،

2. Diwan (f. 85v), containing ghazals and a few qit'as (f. 202v) and quatrains (f. 203), incomplete at the end. The poems are arranged alphabetically, beg.

ایی هردم از عطلا تو کم دکر مرا،ژوشک رفعم توده پر شکر مرا،

3. Munisul-abrār (f. 206), comp. in 766/1365 (see f. 238), and containing long eulogies of Mubārizu'd-Dīn, his victory over the ruler of Fārs, Abū Ishāq Injū (745/1343), praises of Shāh Shuṭā, etc. The title of the poem is found on f. 214v. It is divided into three magālas: the first (f. 219v) deals with vague Sufico-laudatory discussions etc.; the second (f. 227v) contains chronograms of various events, dates of building of various palaces, etc.; the third (f. 330v) relates various remarkable dreams (some of them with their dates). The beginning is different from that in EB 803 (1):

ایی فلکت بنده و نخدشت غلام، الن
4. A collection of qaṣīdas, tarjīḥ-bands, qīṭās and short mathnavīs (f. 240v), in praise of Shāh-Shujāʿ, his ancestors, the palaces built by him, etc., as well as his wazirs, divines and other officials at his court. A study of this part of the diwān of Faqih promises to yield some interesting dates for the history of that period. Beg.

لى حَمَتْ ذَيّارًا فَصَلُ الْخَطَابَ دَادَةٌ، كَشَتْ أَمْيَمَ جَنًُّا أَرْدِيَةَ أَيَّ دَادَةٌ،

5. Tarbīyyat-nāma (f. 281v), also called as in EB 803 (2), Suḥbat-nāma, comp. in 731/1331 (see f. 311). The title is given on f. 289v. It is divided into ten maqālas dealing with didactic discussions of various adabs. Beg.

بَنِمْ خَدَالِى كَّتَبَ ثَوْقَىفُ أَرْوَسَتِ، دَلْ زَدَرَآ فَأَنْ تَثْوِيقُ أَرْوَسَتِ

6. Muhabbat-nāma-i-sāhib-dīlān (f. 312v), comp. in 732/1332, not in 772 AH, as stated in EB 803 (3), (the title is a chronogram, cf. f. 341v). A Sufico-theosophic poem in eight bābās, with a short prose preface, containing many eulogies of Ghiyāthu’d-Dīn al-Hamawi (f. 353), wazir Qiwāmu’d-Dīn (f. 355v), Tāju’d-Dīn Akhtisān (sic) (f. 358v), and others. Beg. of the prose preface:

الحَمْدُ لِلَّهِ الَّذِي أَبْدَعَ النَّطَاقَ مَعِيَةً المَجْلِيَّ

Beg. of the poem itself (f. 314v):

بَنِمْ آنِهٔ دِرْ كَشَنَّة دَلْ، مَعِيَةٍ كَمْ كَرَدْ مَنِيَّ،

7. Dakh-nāmo (ff. 342v–363v). Eulogies of the same Mubārizu’d-Dīn, Shāh-Shujāʿ, various contemporary high officials, divines etc. There are occasionally various chronograms which may also be of some use to a historian of the period. Beg.

بَنِمْ آنِهٔ مَعِيَةٍ دَيَاَمَةً أَرْوَسَتِ، جَوْفُ كَشَنَّةَ اِلْخَطَابَ أَرْوَسَتِ


584.

DĪWĀN-I-SALMĀN.

Schefer, Chrestomathie Persane, vol. I, pp. 114–115; Bland, Century of Persian Ghazals, No. 4, etc. Copied apparently towards the end of the Xc. AH. This MS. is defective at the end. It contains:

Qasidas, qit'as, tarji'bands, etc. (f. 1v), beg. as usual:

淮安 که در هوای جمالی مجمال پنیست، غ

Ghazals (f. 156v), alphabetically arranged, beg.

لی در هوای مهرت درات کونک خرکی، غ

Muqatt'a'at, with a few qasidas, etc. (f. 242). At the end, on f. 250v there is a qit'a containing the date of Salim’s death: 10th Safar 778 AH., Saturday:

بسل هفست و هفتاد و هشت از هجفت

عهیز شفیعی عشره مغر قرب بشم


585.

The same.

Another copy of the same diwan, transcribed in 1073 AH. It is referred to in Spr 555. A fine specimen of calligraphic art, with beautiful vignettes.

Qasidas, beg.

قدم نه برسر هستی که هست آن پایه ادنی، غ

Ghazals, beg. as usual:

ارک حسن تو بخشید نقاب از چهره دعوی را، غ

S 300 × 155, 210 × 80, ll. 19. Or. pap. Ind. calligraphic nast. Cond. good. CFW 1825.

586.

Mehr-u Mushtari.

de Mihrī et Muschtarii amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850; Fleischer, ZDMG, vol. XV, pp. 389-396. Copied in the XIe. AH., many lacunas, partly restored by a more modern hand. Beg. as usual:

بنجام بادشاة عالم عشق، گه نام أوست نقش خاتم عشق،

S 165 x 90, 115 x 55, ll. 14. Or. pap. Ind. nst. Cond. good, but in some places injured by 'repairs.' On many folios space is reserved for paintings, but none of them were actually drawn.

587.

Dīwān-I-Hāfīz.

Poems of Shamsu’d-Dīn Muhammad Hāfīz Shirāzi, d. 791/1389, or, according to less reliable authorities, in 792 or 794/1390-1392. The bibliography of the works dealing with his biography, and the editions and translations of his poems, etc., is very extensive. The most complete lists are given in EIO 1246 and E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 467-475. See also Encyclopaedia of Islam, v. II (1915), pp. 210-212 (a good note by K. Süssheim); Br. Lit. Hist. III, 271-319, GIPh 303, Horn 114-122. Pizzi I, 302-310; EIO 1246-1274, 2883-2887, Br 256-263, RS 267-275, EB 815-853, Pr 845 sq., Ros 205-209, R 627-631, Aum 23, Fl I 551, Pertsch. Gotba C. 75, Mehren 38, Dorn C. 362, Leyden C. II 118, etc. Ind. libr. Bh 325-326, Bk 151-158, Spr 415, St. No. 50 on p. 64; (GC I 389).


Principal editions and translations of the diwān: Calcutta, 1791, reprinted 1826; Hammer (translation only), Tübingen, 1812; H. Brockhaus (partly with the Turkish commentary of Südi), Leipzig 1854-1856; Rosenzweig-Schwannau (ed. and transl.), 3 vols., Wien, 1856-1864; H. S. Jarrett, Calcutta, 1881; E.H. Palmer, The Odes of Hafiz, 2 vols. (Trübn. Or. Ser.) London, 1883; H. Wilberforce Clarke (prose translation and explanatory notes), 2 vols., London, 1891. For the bibliography of selected poems see EIO 1246. During the last two decades a sort of a specific literature has begun to grow up around the name of Ḥāfīz, of the same type and value as the numberless publications.
connected with the quatrains of Khayyām (cf. E. Edwards, op. cit., col. 474-475).

Lith. and printed a great many times in all Muhammadan countries—Persia, Turkestan, India, Turkey, etc. The more important are: the edition of the text with two Turkish commentaries, Constantinople, 1870; and Persian commentary by Muhammad Sādīq ‘Alī. Lucknow, 1876 and 1886.

The present copy, transcribed in 1013 AH., is in a very bad condition. The folios are confused and wrongly joined together, so that to arrange the MS. in proper order will necessitate the cutting of many ‘repaired’ units. and the re-adjustment of others.

Beg. of Muhammad Gulandām’s preface:

حمد بیهود و ثلثی بیهود و سیاس بیتیاس ِ الدم

Beg. of qasīdas:

شَدَ عِیْهَة زمین جو سپاس ابم جوان، ِ الیم

Beg. of ghazals, as usual:

لا یا ابها الساقی ادر کلما و فولما، ِ الیم

Ff. (204), S 155 x 95, 95 x 50, II 12. Or. pap. Good Ind. nast. Cond. bad, greatly injured by ‘repairs’ with ‘transparent’ paper. Some poems are written on the margins. Fine vignettes, partly spoilt.

588.

The same.

Another copy of the same diwān, transcribed by Qāsim Beg in 1131 AH. No preface, the poems begin as usual, with the ghazal which stands first in the preceding copy. A few qiṭ’as, a mathnawi (f. 146v, beg. سریا داری دام، الیم), quatrains. A note is appended, on the symbolical meaning of various expressions of Ḥāfīz.

Ff. 149, S 230 x 130, 135 x 90, II 19. Or. pap. Ind. nast. Cond. tol. good. CFW 1825.

589.

The same.

Another copy of the same diwān, dating from the XIIc. AH. It contains ghazals in alphabetical order, a few qiṭ’as, the same mathnawi, as above (on f. 174v), and quatrains (f. 181), beg. as usual, see No. 587. No preface.

Ff. 185, S 180 x 125, 125 x 75, II 14. Or. pap. Ind. nast. Cond. tol. good, but some parts are worm-eaten. Vignette.
590.

The same.

Another copy of the same đîwân with Gulandâm’s preface, containing ghazals, tarîf bands, qī’tas and quatrains. Beg. as usual, see No. 587. Transcribed in the XIIIc. AH.

S 330 x 185, 230 x 95, ll 18. Or. pap. Modern Ind. nast. Cond. good. CFW 1825.

591.

The same.

Gulandâm’s preface to the đîwân of Hâfîz, copied some time about 1170–1173 AH., in which years other parts of the same volume were transcribed. Beg. as usual, see No. 587.

Bd. v. Ff. 1v–4v. For measurements, etc., see above, No. 356.

592.

TUHUFATU’N-NAŠÂ’IH.

A poem, in 45 bâbîs, in the form of a qasîda, dealing with various questions of Muhammadan religious observances, moral and Sufic virtues, etc., with many eulogies of Naṣîru’d-Dîn Maḥmûd, who may be identical with the famous Chishti saint, Chirâgh-i-Dîhli (d. 757/1356). According to the present copy, as well as the majority of others, it was composed in 795/1392 by Yûsuf Gâdâ (in some copies Muḥammad Yûsuf). But some other copies (Dorn C. 440 and Rehatsek, Catalogue, p. 129, No. 11) contain the date 752/1351, which would be more probable if the saint praised by the author is really identical with Chirâgh-i-Dihli. See EIO 1276–1277, Pr 124–125, Dorn C. 440. Ind. libr. Bk 162. Lith. Bombay, 1283. The present copy gives the number of the bayts in it as 785 (other copies mention 786, 781, 775, 771 etc.) The verse containing the name of the author does not follow the metre and seems therefore suspect. Transcribed in 1128 AH. Beg.

593.

The same.

Another copy of the same poem, transcribed in 1139 AH. by Muḥammad ‘Ali. Beg. as in the preceding copy.

Ff. (69), S 220 x 125, 190 x 90, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.
594.

The same.

Another copy of the same work, transcribed in the XIIc. AH., defective at the end. It contains only 38 bāhs out of 44 (according to the index, instead of the usual 45) which the book must have contained originally. Beg. as in the preceding copies.

Fl. 27, S 205 x 115, 170 x 80, ll 13. Or. pap. Ind. nast. Cond. good. Index.

595.

DĪWĀN-I-MASʿŪD-I-BAK.

Poems of Masʿūd-i-Bak, whose original name was Ahmad b. Muḥammad Nakhshabi, d. at Dehli in 800/1397-1398. This diwān bears a special title Nūruʾl-ʿayn, or Nūruʾl-ʿuyūn. See EB 856, R 632, etc. Ind. libr. Spr 486 (this particular copy referred to). A very defective copy dating from the XIIc. AH. There is a large lacuna in the section of ghazals (from the letter ٰ to the ی). The copy contains:

The prose preface, beg.

الحمد لله ... الحمد لله الذي نور فواد العارنين الغ

The initial ghazal (f. 2), beg.

أين سوادبست كاه در دیده دهد نور ایقین, الغ

Qasidas (ibid.), beg.

لى الی کاندرون جان هر انسانوئی (sic) ( álî)

Ghazals (f. 15v), in alphabetical order, beg.

سیاس و شرک بکوئم حمد یزدالی را, الغ

Quatrains (f. 55), unarranged, beg.

لى غافل مغرور ز اسرار خدا, الغ

Fl. 62, S 235 x 135, 160 x 80, ll 17. Or. pap. Ind. nast. Cond. good.

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1 The word Bak (sometimes Arabicised into Bakk), is usually regarded as a sort of nisba, but this explanation seems rather unsatisfactory because one would expect Baki. There is a Khurasani local word bak for frog, and it is not impossible that such was the laghab of the poet (as in the case of Rashid-i-Waṭwāt, etc.).
DIWĀN-I-KAMĀL-I-KHUJANDĪ.


Ghazals (f. 4v), alphabetically arranged, beg. as usual:

لى سرا برده سلطان خیالت دل ما، النغ

S 245 x 140, 165 x 90, ll 19. Or. pap. Ind. nást. Cond. good.

597.

The same.

Extracts from the same diwān, copied towards the end of the XIIc. AH., also referred to in Spr 455. This copy contains qaṣīdas, beg. as in the preceding copy, and ghazals, beg. (f. 69).

کر بر در او سودمی رخسار کرد آلود را، النغ

There are also a few qīṭās, an epigram on the contemporary poets: Salmān Sāwaji, Ḥāfiz Shīrāzī, ʿImād Faqih, etc., and a few quatrains, beg.

کفتم جشم کفمت مکومی بصیره، النغ

Bd. v. Fl. 68v–114, S 230 x 140, 215 x 120, irregular number of diagonal lines. Or. pap. Ind. shikasta-nást. Cond. tol. good.

598.

KHULĀṢAṬUṬ-TANZĪL.

A short versified treatise on the correct manner of the pronunciation of Arabic words in reciting the Koran. The title is given on f. 30v and also in the colophon. It was comp. in 803/1400–1401 (see f. 33v):

همه را چههی ز فکر متنین، کرده در سال هشصد و سه گزین،
The author calls himself Ibn 'Imād (his name is also given in the colophon) (f. 33v). It seems probable that he is identical with the poet of the same name, referred to by Dawlat-Shāh, Tadhkira, pp. 316-317, see also RS 348 (II) and Pr No. 687 (3), the author of Dah-nāma, who (as stated in RS 348) died in 800/1397-1398. If this identity is right then this date is too early. Copied in the XIIc. AH., perhaps in 1191 (illegible) AH., as this date is found in the colophons of some other parts of the same volume. Beg.

إِنَّا نَمَّا لَ كَانَ كَلَامٌ دَرَوْتُ دَاوُدَ يَتْبِعُ رَسُولَةَ اللَّهِ كَلَامٌ

Bd. v. Ff. 29v-33v, S 220 x 125, 155 x 70, ll 15. Or. pap. Ind. nast. Cond. fairly good, but many places injured by worms.

599.

Dīwān-I-Maghribī.

Poems of Muḥammad Shīrīn Nāinī, surnamed Maghribī, who died at Tabrīz in 809/1406-1407. See Br. Lit. Hist. III, 330-344, GIPh 304; EIO 1281-1283, Br 264, RS 277 (I), EB 859, Pr 719-720, 856, R 633. Ind. libr. Bh 327, Bk 165-167, Spr 476 (this particular copy referred to); (GC II 225). Lith. in Tehran, 1280, and apparently also later. Copied in 1081 AH. (the date seems to be in contradiction with the general aspect of the copy). There is no preface, which is usually found in other copies. Beg. of ghazals (alphabetically arranged):

خورشید رخت، چو کشت بیدا، دیوان در کوشن شد هوریا

A tarjī‘band is found on ff. 65-67. Quatrains beg. on f. 67, as usual:

أَيُّكَ مَهْبُوْدَ، أَيَّكَ مَا جِهَالَ، أَلْخ

Occasional emendations and additions on the margins.

Ff. (70), S 205 x 130, 150 x 85, ll 16. Or. pap. Ind. nast. Cond. good.

600.

The same.

Another copy of the same diwān, dating apparently from the end of the XIc. or the beg. of the XIIc. AH. (22nd year of some prince’s reign). It contains a long prose preface with numerous poetical quotations in Arabic (many of them being written in such a way as to leave space for the interlinear glosses or translation, which may have been contemplated). Some references to the
601.

DĪWĀN-I-QĀSIM-I-ANWĀR.


Ghazals (f. 1v), alphabetically arranged, beg. as usual:

من بیجِازِار سودا زده سرکُردنام، که بارعاف خدانزد سختی خوی رانم،

Tariqihands (f. 202v), beg.

اللّا ای عشق عالم سوزی نم، الغ

Qit‘as (some of them in Turkish) (f. 207), beg.

هزار شکر خدا را که در جمیع امور، الغ

A Sufic mathnavī poem with the title سرلّاNumberFormatException، محمّد بر حضرت ذهی لام، الغ

Quatrains (f. 215), beg.

مستعی ام از حضرت سلطان قدّم، الغ

Miscellaneous poems (f. 220–224).


602.

MIṢBĀH-I-RASHĪDĪ.

A rare Sufico-didactic mathnavī poem, comp. in 852/1448–1449 (f. 220), by Rashidu’d-Din Muḥammad Isfahrānī, about whom
practically nothing is known. He calls himself Rashid (cf. ff. 4, 220v). See EB 1268, R 641. *Ind. libr.* Bh 332, Bk 177, Spr 542 (this particular copy referred to), St. No. 88 on p 71. Copied in 1004 (illegible, perhaps 1014) AH. The headings of the separate sections are not written, although space is reserved for them. Beg.

(For description of the portions of Gulistān and Būstān, found on the margins of this copy see above, Nos. 531 and 535).


603.

DIWÂN-I-SHÂHÎ.


On ff. 44v–45 there are three qit’as, and on f. 45v–46 six rubâ’îs.

Ff. 46, S 195 × 110, 120 × 60, II 12. Thick Samarqandi paper. Cond. generally good, but in various places the leaves are injured by dampness or repairs. Good but faded vignette and ‘stars’ on f. 1 and 47v. Note in English (almost illegible), dated ‘Ispahan, 8th August, 1811.’

604.

The same.

Another copy of the same diwân, transcribed in 974 AH. in Agra, by Mulla Šîkhî Shamsu’d-Dîn Qurayshî. It contains apparently less poems than the preceding one, chiefly ghazals, alphabe-
tically arranged, and a few *qiṭas* and *quatrain* on ff. 32v–33v. Beg. as in the majority of copies.


### 605.

The same.

Another copy of the same dīwān, transcribed in (1291)/1874 (as another article in the same volume), by one Dāṭārām (illegible). Beg. as in No. 603.

Bd. v. Ff. 63v–100, S 175 × 110, 125 × 70, ll 11. Or. pap. Ind. shikasta-nast. Cond. fairly good, but paper is decaying.

### 606.

DĪWĀN-I-ĀDHARĪ.

Poems of the highly revered Sufic shaykh and the eminent Shi'ite, Jalā'īd-Dīn Ḥamza b. 'Alī b. Hasan Bayhaqī (or Tūsī), with the *takhallus* Adhārī, who died at Isfarāīn in 866/1461–1462. See Br. Lit. Hist. III, 497, GIPH 304, EB 884 (only a small fragment of this dīvān described), Mehren 40, Dorn C. 399, etc. *Ind. libr.* Spr 315–316 (this particular copy described). Other works by the same Ādhārī are better known, namely: Ḥawāhiru'l-āsrār (EIO 2036, EB 1269, R 43, Spr 316–317), and Gharā'ibu'd-dunyā (which forms a part of his larger and very rare work *Mir'at*). It is a versified abbreviation of Qazwīnī's *'Ajā'ibu'l-makhlūqāt* (EIO 709–711, EB 402–403). The present copy is very good, transcribed in the XIc. AH., apparently slightly defective at the end. At the bottom of the last leaf a date is written by a more modern hand; it can be read 1.38 or 1.39, or even 1.47 but it seems too suspicious to be taken into account. This MS. contains:

*Qaṣīdas* (f. 1v), not arranged alphabetically, beg.

آغاز سخن به که کنف مردم دانا، برنام خدایوند نباید و تعالی،

Ghażals (f. 30v), alphabetically arranged, preceded by some introductory ones, beg.

زهیه ضمير تو از سر کانفته آه، ، برنام خدام که شد کر کانفته بته،

The first ghażal in the alphabetical series begins on f. 32:

کر کنف بهرهاهله لطف تو همه احیا ماه، ماه
Qif'as, a few quatrains, and fards (f. 85), beg.

اکرجه شاعران از رو (۲۶) شعار، الگ

Ff. 92, S 210 × 115, 140 × 60, ll 15. Or. pap. Calligr. Ind. nast. Cond. tol. good, although many leaves are injured by dampness, especially in the middle, where the paper is decaying. Full page vignettes at the beginning and on ff. 30v-31; also a 'star' on f. 1, all in rather bad condition.

607.

KHÁWAR-NÁMA.

خوار نامه

Na 39.

A long mathnawi poem, in imitation of Firdausi's Shāhnāma, dealing with the miracles and the martyrdom of 'Ali and other Shi'i Imāms. It was comp. in 830/1427 (this copy reads هفنيصه for هفنيصه), by Muhammad b. Hisāmi'd-Dīn, a native and local saint of a small, but old town, Khūsp or Khūsf (as it is called locally, never Khūsaf or Khusuf, as given in various Catalogues), some 20 miles to the West of Birjand, in Southern Khorasan. The shrine of the poet constitutes to this day the most prominent spot in the whole place, and many legends are still told about him. He died in 875/1470, or according to other authorities, 892 or 893/1487-1488. See GIPh 235, EIO 896–899, EB 512, R 642–643, Fl II 450, etc. Ind. libr. Bh 328–329, Bk 178–179, Spr 432, St. No. 67 on p. 68. The book is much read all over Persia, and was lith. there at least once. Copied towards the end of the XIIc. or the beg. of the XIIc. AH. Beg. (without an introduction):

نسخین مریح نامه دکنیشی، سکش نقص استم بنام خدا،

S 300 × 180, 215 × 125, ll 19 (four columns). Or. pap. Good Ind. nast. Cond. good. Bad vignette.

608.

The same.

Na 38.

Another copy of the same poem, defective at the beginning, apparently dating from the middle of the XIIc. AH. There is a date, the 47th year of the reign of a prince whose name is not mentioned. The date of completion is given correctly here as 830 AH.


609.

The same.

Na 40.

Another copy of the same poem, dating from the XIIc. AH. The first seven folios differ from the text of No. 607, giving a
shorter version, but afterwards both copies coincide (although the order of the single verses is occasionally different). Beg.

Bd. v. Fl. 34v–50. For measurements, etc., see No. 604.


A voluminous mathnawī poem, dealing with the glorification of Muhammad and his relations, various early Muhammadan saints, etc. As stated on f. 6, it was commenced in 885/1480 and the khātima gives the date of completion as 887/1482, in the reign of Āq-Qoyūnlū prince Yaʿqūb (884–896/1479–1490), see f. 5. The exact name of the author is not found, probably because it may have been given in full in one of the missing passages in the beginning, which is badly damaged. Besides, the book was evidently transcribed from a defective original, as many places are left blank. A. Sprenger (Spr 525, where this copy is described), gives the title as Mawlūd-i-nūriyya, and the author’s name as Nūrī. Stewart (St. No. 70 on p. 69), who almost certainly also refers to this very copy, calls the author Abū’l-Ḥusayn (not to be relied upon). It is probably impossible to decisively establish both, the title as well as the poet’s name, without undertaking a thorough study of this voluminous work. But a necessarily hasty preliminary examination reveals what seem some allusions to them: the title may be contained in a verse on f. 7v. The author’s name is probably alluded to in the last bayt of the
introduction (just before the beginning of the prose index). According to Muhammadan literary tradition this is exactly the place where one would look for the takhallus or the name of the poet (f. 9):

جائزت از نور محمد شاد باد، غریب اندوز قلمزم، ارشاد باد 

If this expression really contains his name, he may have been called Nur Muhammad, or more probably Nurud-Din Muhammad.

The poem is divided into 4 qisms and a khatima (as stated on ff. 9-9v, where a complete index is given). Copied in the Xe. AH. Beg.

شَاهِ نَقش می‌چش لوح قدیم، همست بسم الله الرحمن الرحیم.

Ff. (406), S 240 x 140, 180 x 95, ll 19, four columns. Old Or. pap. Good Khorasan mast. Cond rather bad, especially at the beginning and end.

612.

KULLIYYAT-I-JAMI.

will be given here under each single title, see also E. Edwards, A Catalogue of the Persian printed books in the British Museum, 1922, cols. 26–35. The Kulliyāt of Jāmī was lith. several times in India, and separate works, especially his mathnāwī poems, have appeared in the East in a great many lithographed and printed editions.

The present copy, in 4 vols., apparently intended as an édition de luxe, is not dated, but, judging from the handwriting, the quality of the paper, the style of the numerous fine vignettes, etc., it could not have been written earlier than the end of the Xc. AH. The fourth vol. does not belong to the same set as that of the first three, and is of much later origin, probably transcribed in the XIIc. AH.

I vol. Jāmī’s prose works:

1. Shawāhidu’n-nubuwwat (ff. 1v–112), comp. in 885/1480, a theological treatise on the evidence for Muhammad’s prophetic mission. See EIO 1357 (6), 1374, EB 894 (4), 895 (2), 967–968, Pr 40, 90, 529 sq., R 146, Aum 101–103, Leyden C. IV 299 sq., etc. Ind. libr. Bk 181 (IV), 203, Madr 126. It is divided into a mugaddima, seven rukns, and a khātima. Lith. several times in India. Beg. as usual:

الحمد لله الذي أرسل رسول مهديين ومذربين

2. Naqāḥātul-uns (ff. 113v–321v), completed in 883/1478, see above, Nos. 248–251 in this Catalogue. Beg. as usual, see No. 248 on p. 94.

3. Bihāristān (ff. 322v–352), an imitation of Sa’di’s Gulistān, comp. in 892/1487. See EIO 1383–1386, Br 274–275, EB 894(27), 896 (27), 896 (19), 962–964, Pr 882, 883, 885, Ros 260, 261, 293, R 755, Aum 52, Fl I 574, III 542, etc. Ind. libr. Bh 442, Bk 180 (17), 202. This work is sometimes also called Raṣdhatu’l-akhyār wa tukṣatu’l-abrār. The bibliography of various works on Bihāristān, its editions and translations, etc., is rather extensive, because this book has often been used as a text for the instruction of students in Persian. The principal works are: Grangeret de Lagrange, JA, 1825, pp. 257–267; a translation of some extracts, given in Tholuck’s Blüthensammlung, p. 301 sq.; the complete text was edited and translated by Schlechta-Wssehrd, Vienna, 1846; a literal English translation, Kama Shastra Society, 1887. Lith. a great many times in India. Beg. as usual:

جو مرحع امردی بالي ز اعلاء الالغ

4. Hilya-i-ḥulal, (cf. f. 353), or as it is called in the colophon (f. 370), Risala-i-mu’ammayāt-i-asmā’ihi’l-husnā (ff. 352v–370). A collection of logographs in praise of God, comp. in 856/1452 (f.
370). See EIO 1378, EB 894-896, 1345, Pr 81, 131, Aum 44, Fl III 542, Dorn C. 372, etc. Beg. in a different way:

5. (Risāla-i-mu’ammayāt) (ff. 376v–377v), another collection of logographs, being an extract, made by Jāmi himself before 879/1474–1475, from the preceding work, Ḥilyatu’l-hulal, see EIO 1379, Aum 44–45, etc. Beg. as usual:

إلى اسم توفره فـٓ هـرطلسمٓيٓ آله

6. Risāla-i-mukhaṣar dar biyān-i-qawā’id-i-mu’ammā (ff. 378v–387), another collection of logographs with some remarks on the theory of this kind of composition. See EB 894 (31), 895 (29), 896 (14), Aum 44, Fl III 543, etc. Beg.


8. Risāla dar kalām-i-mawzūn (ff. 388v–394v), or, as it is usually called, Risāla-i-‘arūd, the well-known treatise on prosody, see EIO 1380, EB 894 (33), 895 (33), 896 (17), 969, Pr 186, Fl III 543, etc. Beg.

سياس وافرقا لاترى را كة حركة سريع دون أثر أو لا ترى را الغ


بعد از يديما بحوزوزن كورس كلامي كة تأليف خذفان الغ

10. Risāla-i-mūṣiqi (ff. 397v–406v), a short treatise on rhythm in music, see EB 894 (34), 895 (34), 896 (21), Fl III 543, etc. Beg.

بعد از ترام بنغمات سياس خذفردغ الغ

11. Sharḥ-i-Tā’iyya-i-Fāridiyya (ff. 407v–414), a commentary on ‘Umar Ibn al-Fārid’s (d. 632/1235) famous mystical gashīda, rhyming in ت. See EIO 1357 (17), EB 894 (14), 895 (7), etc. (Cf. below, sub-heading No. 30). Beg. as usual.

ياك خذفردغ كه صفحات كنامات الغ

12. Sharḥ-i-baytayn-i-Mathnawi (ff. 414v–416), also called Nay-nāma, a commentary on the two initial bayts of Rūmī’s
Mathnawî (cf. above, No. 493 in this Cat.). See EIO 1357 (13), EB 894 (17), 895 (8), Pr 43, 1052, R 863, Leyden C. II 112; cf. also JA, 1868, p. 477. Beg. as usual:

13. Sharh-i-bayt-i-Amîr Khusrâw (ff. 416v–418), explaining the mystical meaning of a verse of Khusrâw Dihlâwî (see above, Nos. 558–571 in this Cat.). See EIO 1357 (19), EB 894 (18), 895 (9), Pr 166, etc. Beg.

14. Sharh-i-rubâ’iyyât (ff. 418v–431), a commentary on some of Jâmi’s own quatrains. cf. also further Nos. 629, 630. See EIO 1357 (12), 1358 (3), 1377, EB 894 (15), 895 (11), Pr 280, R 827, 834, Dorn C. 373, etc. Ind. libr. Bh 209, Spr 452; (GC II 192), etc. Beg. as usual:

15. Risâla-i-târiq-i-tawâjjuh-i-Khwâjâhâ (ff. 431v–433), on some problems in the theory of mystical perfection; it is sometimes also styled Risâla dar sharâ‘î-t-i-dhikr, or Risâla dar târiqâ-i-Naqshbandiyyâ. See EIO 1357 (7), 1376, EB 895 (26), Pr 1052, R 863, 876, etc. Beg.

II vol. Jâmi’s mathnawî poems:

16. Preface to Jâmi’s Sab’a (ff. 1v–2), see EIO 1317, 1318, 1321, RS 289, 290, etc., quoted in full by Rosen (Ros 216–218), beg.


إلى بياتك زنادة جان عاشقان ، زاب لطفت نرژان عاشقان

فَبِكِلَا هُمْ خِدَائِيّ شَنَاسٌ ﴿الْم﴾

Beg. of the mathnawi:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ هُمْ عَالِيْيُ سُرْخَوَانٌ كِرِيمٌ


ابْتِرَحُ (sic) بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمَ الرَّحِيمُ العَالِمِ العَاذِبِ الْكَحْلِ الْعَشَرِ

21. *Yūsuf-u Zulaykhā* (ff. 139v–181), a romantic poem, completed in 888/1483. Its MSS. are found in thousands all over Persia and Turkestan, and there is probably no collection of Persian MSS. which does not possess several copies. See EIO 1300 (6), 1317–1318, 1342–1355, 2890–2891, Br 268–273, RS 291–294, EB 894–923, Pr Nos. 876, 888–893, R 645, 646, 648, 649, Aum 31–32; Fl I 565, 566, 568, Dorn C. 372, etc. *Ind. libr.* Bh 345–346, Bk 180, 182, 183, 196–198, Spr 450, etc. Edited and translated by V. Rosenzweig, Vienna, 1824; transl. into English by R. Griffith, London, 1881; also by A. Rogers, London, 1892. Lith. a great many times in Turkestan, India, etc. Beg. as usual:

الميغفتحة أميد بخشی، کلی از زورگه جارید بنمایٴ


لئی خاک تو تاج سرپلندان، مجنهن تو عقل هیشیمدهانٴ

23. *Khrid-nāma-i-Sikandari* (ff. 222v–246v), also called *Sikandar-nāma*, a didactic poem in Sufic strain. See EIO 1300 (8),
1317–1318, EB 894–900, 925, Pr No. 894, Ros 224, R 645/646, Aum 31, Fl I 565, 567, etc. *Ind. libr.* Bh 348, Bk 180, 182–184, 199, Spr 451, etc. Beg. as usual:

البي كمال البسي ترا ست، جمال جلبت پادشاهی ترا ست.

*III vol. Jami’s diwāns:*


بعد از تیمی بادمی ثلائی جميلی جليل الالم

25. The first diwān (ff. 2–148v), comp. in 884/1479–1480, also called *Fātiḥatu’sh-shabāb*, see EIO 1300 (1), 1301–1313, Br 257, RS 287–288, EB 894–896 and 947–954, Pr Nos. 867–870, Ros 218–220, R 644, 646, 647, Aum 30, Fl I 570, 571, Mehren 41, Leyden C. II 120, Tornberg 106, Krafft 68, etc. *Ind. libr.* Bh 335–337, Bk 180, 200, Madr 144, Spr 448, etc. It contains a preface (ff. 2–3), beg. as usual:

بسم الله الرحمن الرحيم، هست علیا سرخوای کیم

The first part, containing the qaṣīdas (ff. 3v–28), with occasional tarjī‘bands, short mathnawīs, etc., beg. as usual:

زان پيش ک ز مداد دهم خانه را مداد، الالم

The second part (ff. 28v–148v), beginning with qaṣīdas, a few qī‘ās, etc.:

بسم الله الرحمن الرحيم، أعظم اسماء علم حکیم

The ghazals, with a few quatrains, etc., at the end, begin on f. 29v, as usual:

يا می بیا جمانک دی کل می بیا الالم

26. The second diwān (ff. 149v–221), also called *Wāṣīṭatu’l-aqd*, completed in 894/1489. See EIO 1300 (2), 1314–1315, EB 894, 896, 955, Ros 239, Dorn C. 371, 379, etc. *Ind. libr.* Bk 180, Madr 144, Spr 448, etc. It opens with a short preface (ff. 149v–150), beg. as usual:

بسم الله الرحمن الرحيم، امیلی حمدمطلعی الكرم

Qaṣīdas, etc. (ff. 150–158), beg.

دریم صحیفه چو آگاز کردم امیلی را، الالم

Ghazals, etc. (ff. 158v–221), beg.

انما لله الاه واحد الالم

27. The third diwān (ff. 221v–265), also called *Khātimain’ul-hayāt*, completed in 896/1490–1491. See EIO 1300 (3), 1316, EB
894, 896, Pr 870, Ros 246 sq., Dorn C. 372, etc. *Ind. libr.* Bk 180, Madr 144, Spr 448, etc. Selected poems from this and the other two diwans were edited and translated by Rosenzweig, Biographische Notizen, etc., Wien. 1840; some more by Rückert, ZKM, V, p. 281 sq., VI, p. 189 sq.; ZDMG, II, p. 26 sq., IV, p. 44 sq., V, p. 308 sq., VI, p. 491 sq., XXIV, p. 563 sq., XXV, p. 95 sq., XXVI, p. 461 sq., XXIX, p. 191 sq.; other translations of extracts by Wiekerhauser, Leipzig, 1855, Vienna, 1858; by Schlechta-Wssehrd, etc.; Mélanges Asiatiques, VI, p. 104.

A very short preface in prose, beg. with a distich:

بسم الله الرحمن الرحيم، قدراً خطابست زنقر قديم
Qasidas, etc. (ff. 221v-227), beg.

آلهة تسنه حصة برصدق أو أمد كوا، الغ
Ghazals, quatrains, etc. (ff. 227-265), beg.

بر أمد شاة عشق أو طور سينا; الغ

IV vol. Some of Jâmi’s prose works.

28. Risâlatul-inshâ (ff. 1v-21v), a collection of epistolary models by Jâmi, also variously styled Munsha’ât-i-Jâmi, Inshâ-i-Jâmi, Ruq’ât-i-Jâmi, and Dîwânur-râsâ’îl. See EIO 1387-1389, EB 894-896, 965, Fl I 264-265, III 542, Dorn C. 371, etc. *Ind. libr.* Bk 180, etc. Published in Selections for the use of the Students of the Persian Class, vol. VI, Calcutta, 1811. Lith. in India. Beg. as usual:

بعد أن أنضى مباشريف ولا مسندت الله الغ

29. Sharh-i-Lama’ât (ff. 22-63), usually called Ashi’tatul-Lama’ât, comp. in 886/1481. A commentary on the Sufic work Lama’ât, by Fakhrud-Din ‘Iraqî, d. 686-688/1287-1289, cf. above, Nos. 522-523 in this Cat. (several copies of Lama’ât will be described here in the section on Sufism). See EIO 1357 (11), 1375, EB 894, 895, 966, Pr 282, R 594, Dorn C. 371, etc. *Ind. libr.* Bk 180, etc. Lith. in Tehran. Beg. as usual:

لولا لمعات برق نور القديم الغ

30. Lawâmi’ (ff. 63v-81), also called Sharh-i-Mimiyya-i-Khamriyya, comp. in 875/1470-1471. A commentary on the mystical qasîda of Ibnul-Farid (see above, sub-heading 11) rhyming in ع. See EIO 1357 (16), 1358 (1), EB 894, 895, Pr 282, R 808, 828, Leyden C. II 72, etc. *Ind. libr.* Bk 180, etc. Beg. as usual:

سبحنا مغ جميل ليس ليوجه نقطه إلا الغور الم
613.

HAFT AURANG-I-JAMI.

An excellent copy of Jami’s Sab’a, dated 987 AH. (see the colophons of the second and third daftars of Silsilatu’dh-dhahab), slightly defective at the beginning. It contains the end of the preface, only one page, and all seven poems, i.e. Silsilatu’dh-dhahab, in three daftars, Salamān-u Absāl, beg. as in No. 612; Tuhfatu’l-afrār, with a prose preface, beg. as usual:

حامدًا لِمِ جعل جذان كُل عارف مخْطْرِ اسراَر الْغُم

Subhatu’l-abrar, also with a short prose preface, beg. as usual:

المنة لله كَبضْوَن كَرْحَفْتَ اِلْمَ

Yusuf-u Zulaykhā, Laylā wa Majnūn, Khirad-nāma-i-Sikandari, all beg. as in the preceding No. 612 (sub-headings 17-23). (Unfortunately the folios are not numbered in this volume and therefore references to them cannot be given.)

S 250 x 160, 155 x 90, ll 12, two columns in the centre and one on the margins. Good Ind. nasi, showing Khurasan influence. Cond. tol. good. Excellent vignettes in the beginning of every poem.

614.

The same.

Another copy of Jami’s Sab’a, dated 1055 AH. It is incomplete as the Sikandar-nāma is not found here. All begin as in No. 612: Silsilatu’dh-dhahab (with a preface), Salamān-u Absāl, Tuhfatu’l-afrār, Subhatu’l-abrār (slightly defective), Yusuf-u Zulaykhā, Laylā wa Majnūn.

S 285 x 190, 195 x 125, ll 19, four columns. Or. pap. Calligraphic Ind. nasi, showing Khurasan influence. Cond. tol. good. Vignettes of inferior quality.
POETRY. IX C. AH.

615. SILSILATU'DH-DHAHAB.

The first daftar of this poem, transcribed in '69', apparently 1069 AH. Beg. as usual, see above No. 612 (17).

S 210 x 125, 150 x 60, Il 14. Or. pap. Ind. nast. Cond. tol. good. Occasional glosses and notes on the margins.

616. TUHFATU'L-AHRAR.

Another copy of this poem, transcribed in 971 AH., by Muḥammad Ḥusayn b. Ghiyāthī'd-Dīn 'Ali Jāmī. It contains also the usual short preface (cf. No. 613). Beg. as usual, see No. 612 (19).

S 215 x 120, 135 x 60, Il 15. Or. pap. Calligraphic Ind. nast. showing Herati influence. Cond. very good.

617. The same.

Another copy of the same poem, transcribed in 1129 AH. by Mir 'Abdu'l-Khāliq. Beg. as usual, see No. 612 (19).

Bd. v. Ff. 1v–37, S 225 x 125, 150 x 75, Il 13, two columns in the centre and one on the margins. Ind. nast. Cond. good. Bad vignette.

618. The same.

Another copy of the same poem, transcribed in 1169 AH. by Najmu'd-Dīn Ḥusaynī. It contains also the usual short preface. Beg. as usual, see No. 612 (19).


619. SUBHATU'L-ABRĀR.

An old copy of this poem, transcribed in 939 AH. by Zaynu'l-'Ābidin Mashhadi. The usual short preface (cf. No. 613). Beg. as usual, see No. 612 (20).

620.

The same.  

Another copy of the same poem, transcribed in 946 AH. (f. 1 is of modern origin). The usual preface (see No. 613). Beg. as usual, see No. 612 (20).

Ff. (102), S 205 x 135, 140 x 65, II 15. Or. pap. Khorasani nast. Cond. good. Headings in red ink added by a different hand. Several lacunas, partly restored in a more modern handwriting. Marginal notes and glosses.

621.

The same.  

Another copy of the same poem, transcribed in 1100 AH. The usual preface (cf. No. 613), beg. as usual, see No. 612 (20).

Bd. v. Ff. 1v-90v, S 230 x 140, 165 x 80, II 17. Or. pap. Ind. nast. Cond. good.

622.

YÜSUF-U ZULAYKHÀ.  

Another copy of this poem, dating apparently from the XIIc. AH. Beg. as usual, see No. 612 (21).

S 150 x 95, 105 x 55, II 13. Or. pap. Ind. nast. Cond. good. A peculiar vignette of very low artistic quality.

623.

The same.  

Another, also quite modern copy of the same poem, transcribed in the XIIIc. AH. Defective at the beg. and the end; the beginning of the extant portion corresponds to f. 7 of the preceding copy.


624.

KHIRAD-NÂMA-I-SIKANDARÎ.  

Another copy of this poem, transcribed in 1090 AH. at Bijâpûr. Beg. as usual, see No. 612 (23).

Ff. 38, S 235 x 135, 175 x 80, II 17, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. fairly good. Headings are left blank.
625.

DĪWĀN-I-JĀMĪ.

The earlier collection of Jāmī’s lyrical poems, which was afterwards embodied in his first diwān, cf. above, No. 612 (25), apparently the same as that described in EIO 1307–1311. It opens with a preface, beg. as usual:

The greater portion of this diwān consists of ghazals in alphabetical order, but there are in the beg. several qaṣīdas and qītās, as in the second part of the first diwān, see No. 612 (25), with the same beginning. The ghazals begin on f. 8, with

The tarji’-bands begin on f. 272v, a few qaṣīdas, etc., on ff. 273–293v, and the rest (ff. 293v–315) consists of quatrains, mixed with qītās, etc., beg. as usual:

Old copy, dating from the beg. of the Xc. AH.

Ff. (315), S 195 × 110, 145 × 75, ll. 19. Or. pap. Khorassan nst. Cond. good. Lacunas after ff. 71, 150, 164, 174, 182, 184. F. 256 follows after f. 24; f. 266 follows after f. 36. A few other leaves also are misplaced.

626.

The same.

A copy of a similar collection of Jāmī’s poems, transcribed in the Xlce. AH. by Māhmūd b. Mīrak Dārguzinī. The contents of these two copies are perhaps much the same, but the arrangement and the number of poems are different. The beginning is practically identical in both, qaṣīdas, etc., begin here on f. 4v, with the same poem as above. Ghazals begin on f. 27 (the first is to be found on f. 18v in the preceding copy; there is a lacuna in this place). The first extant ghazal begins:

The end of this section is lost, and on f. 175 tarji’-bands and qītās begin abruptly. Quatrains and jārs begin on f. 183, in a different way:

Ff. 189, S 230 × 130, 155 × 70, ll. 15. Or. pap. Calligraphic Ind. nst. Cond. good. Folios are badly misplaced, many lacunas. On, f. 1 there are two ghazals by the same Jāmī.
627.

DĪWĀN-I-JĀMĪ.

Another copy of Jāmī’s first diwān, corresponding almost exactly to No. 612 (25). The preface is different, beg.

The first part, containing qasidas, etc., begins on f. 4v, as in No. 612 (25).

The second part, opening with a small collection of qasidas, etc., beg. on f. 52, with the same poem. The ghazals begin on f. 56:

The section of the ghazals breaks off with those rhyming in... Copied in the XIIc. AH.

Bd. v. Fl. 1v–121v, S 275 x 160, 200 x 95, ll 19. Or. pap. Ind. nstart. Cond. good.

Notes on the margins and fly-leaves.

628.

DĪWĀN-I-JĀMĪ.

Another copy of the second diwān of Jāmī, see above, No. 612 (26). The initial poems are the same as in that copy. The qasidas begin on f. 1v, the ghazals on f. 13, the qiṭas, quatrains, etc., on f. 94. Transcribed towards the end of the Xc. or the beg. of the XIc. AH.

Fl. 105, S 225 x 155, 165 x 80, ll 24. Or. pap. Ind. nstart. Cond. good.

629.

SHARH-I-BĀ‘D-I-RUBĀ’IYYĀT.

The same short commentary on some of Jāmī’s own quatrains, by himself, as mentioned above, No. 612 (14), beginning as in that copy. Transcribed in the XIIc. AH.

Fl. 27, S 220 x 125, 155 x 70, ll 19. Or. pap. Ind. nstart. Cond. good.

630.

The same.

Another copy of the same commentary, beg. as in No. 612 (14). Transcribed also in the XIIc. AH.

Bd. v. S 205 x 125, 145 x 70, ll 15. Or. pap. Ind. nstart. Cond. tol. good.
631.

LAWAIH.

A treatise by the same Jami on usual Sufic topics and questions of Sufic theosophy, written in ornate prose. See EIO 1357 (15), 1368-1371, Br 277, EB 894-895, 971-975, Pr 282, Ros 292, R 44, Aum 21, Dorn C. 252, etc. *Ind. libr.* Bk 180, 210, 211, etc. Edited by E. Whinfield. Oriental Translation Fund, vol. XVI, 1906. Copied in 1176 AH. Beg as usual:

لا أحصى ثناً عليك كيف و كل ثناً للٍ


632.

The same.

Another copy of the same work, dating from the XIIc. AH. Defective at the end. Beg. as in the preceding copy.


633.

The same.

Another copy of the same work, also dating from the XIIc. AH. Before the beg. (as in No. 631) it has an invocation, found in many other copies:

رب وقفنا التكمل والتتميم للٍ

Bd. v. Ff. 118v-141v, S 230 x 130, 150 x 70, ll 12. Or. pap. Ind. coarse nst. Cond. tol. good. CFW 1825.

634.

The same.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in No. 631.

Bd. v. For measurements, etc., see No. 630.

635.

The same.

Another copy of the same work, dating from the XIIIc. AH. Defective at the end. Beg. as in No. 633.

636.

HĀSHIYYA-I-LAWĀIH.

Glosses on the Lawāih, the same as described in EIO 1373, where the name of the compiler is given as Mullā ʻImād. In this copy the author mentions his name as ʻImād, in a quatrain at the end of the work (f. 65v): 

治理体系 葎  "  ㋴  뜻  "  الة  

, and gives the chronogram (on f. 66 d. Ṭarīq al-ṣūrah al-wāṣīt, i.e. 901/1495), for the date of its completion. Transcribed for the library apparently of a governor of Kābul (the name is not stated) to whom it was presented at Ürtā-bāgh, in 955 AH. Beg. as in EIO 1373:

لى از تو ایان لواچ نور قدم ۴ الام

Ft. (66), S 215 × 135, 135 × 75, ll. 12. Or. pap. Calligraphic Ind. nast. Cond. is bad in the beginning, but in other parts tol. good. Vignette.

637.

ASHIʻATUL-LAMAʻAT.

Another copy of the same commentary on ʻIrāqī's Lamaʻat, as No. 612 (29), q.v., beginning with the same words. Transcribed in the beg. of the XIIc. AH., by Muḥammad Riḍā.

Ft. (68), S 245 × 160, 175 × 85, ll. 17. Or. pap. Ind. nast. Cond. good

638.

BIHĀRISTĀN.

Another copy of the same work as No. 612 (3), q. v., opening with the same words. Transcribed apparently in the Xc. AH., but some portions, including the beginning, are of a more modern origin.

Ft. (79), S 250 × 150, 160 × 95, ll. 17. Or. pap. Ind. nast. Cond. not quite good. Index.

639.

The same.

Another copy of the same work, dating from the XIIIc. AH. Beg. as No. 612 (3). It is rather fragmentary.

S 255 × 190, 205 × 140, irregular number of diagonal lines. Bad Ind. shikasta. Cond. tol. good. Scrappy extracts from Anwārī, Imāmī, Ibn Yamīn, etc.
640.

LAYLÄ WA MAJNÜN.

A romantic mathnawi poem, dealing with the love-story of Laylā and Majnūn, by Maktabī, about whom so far no information has been found. It was composed in 895/1489–1490, as expressed by the chronogram on f. 131v کتاب مكتبی. See RS 298–299, EB 892–893, Aum 33, Leyden C. II 121, etc. *Ind. libr. Spr* 480, etc. Nowadays it is the most popular version of Majnūn’s story in Persia, and its MSS. are fairly common. It was lithographed at Tehran at least once. Transcribed in the 33rd year of a prince’s reign, i.e. that of Aurangzib, 1101 AH. as given in other colophons in the same volume. Beg. as usual:

لیلی و مجنون

Oa 28.

بدر حیدت تو آغاز، خلق ازل و ابد هم آوای

Bd. v. Ff. 123v–182v. For measurements, etc., see No. 621.

641.

The same.

Another copy of the same poem, transcribed in 1215 AH. by Muhammad Ḥusayn Shirāzi. It is referred to in Spr 480. Beg. as in the preceding copy, but it reads تو آغاز ز آغاز instead of تو آغاز at the end of the first hemistich.


642.

DĪWĀN-I-HUMĀYŪN.

A small collection, or probably only an extract from a larger one, of lyric poems of Amīr Humāyūn Isfarā’ī, who died at Armak, a village near Qum, in 902/1496. See EB 978, R 735. *Ind. libr. Bk* 214, *Spr* 432 (this particular copy referred to). Copied in the XIIc. AH., in a small album of extracts from various poets, in which Humāyūn’s poems occupy only ff. 1v–13v and f. 18v. The rest of the album is filled with isolated poems from Sa’dī, Khusraw, Jāmi, Ibn Yamīn, Kamāl Khujandi, Khayyām, Hasan, and a few others. The poems of Humāyūn are almost exclusively ghazals, alphabetically arranged. Beg.

بی نوجایی که شود حاکم دل پاک آنچا،

تای بیک ناله بکر اید ز دل چاک آنچا

Bd. v. Ff. 280 x 170, 180 x 105, irregular number of diagonal lines. Or. pap. Calligraphic Ind. nast. Cond. good. Vignette.
643.

DĪWĀN-I-SUHAYLĪ.

Lyrical poems of Amīr Nizāmu’d-Dīn Ahmad, a wazir to the Timuride Prince Sultan Husayn, with the takhallus Suhayli, d. 907/1501–1502. See EB 981, R 756, etc. Ind. libr. Spr 572 (this particular copy is referred to). He wrote also another diwān and Laylā va Majnūn, both in Turkish. Transcribed in 999 AH. The present copy contains:

Ghazals, alphabetically arranged. The first four of them are introductory, but the first one is rhyming in alif, and only the second, third and fourth (ff. 1v–2v) may be regarded as breaking the alphabetical arrangement. Beg. (f. 1v):

مسيط مركز دل نابكي داغ الم مارا
خداوندا خلاصي بغش از اين كردا غم مارا

Tarjī’ bands, qī’tās, a few mathnawīs, etc. (f. 78), beg.

ابن از نظر انداخته ارباب وفا را الغ
يا روب رجفاني اجمل دامى نيست الغ

Rubā‘īs (f. 90v), beg.


644.

BĀGH-I-IRAM.

A long mathnawī poem, containing a version of the story of Bahram and Bihruz. There is however very little of a story, but much more of moralising and didactic discussion in the form of a dialogue between these two heroes. There are also many eulogies, etc., not at all connected with the tale, such as praises of the Aq-Qoyūnlü prince Ya’qūb (884–896/1479–1490), cf. ff. 142–154v, and many others, both divines and officials: Qādī Safiyyu’d-Dīn ʿĪsā (f. 164v), Abū’l-Makārīm Samarqandi (f. 165), Mīrāk ʿAbdu’r-Rahīm (f. 165), etc. Many references to various poets, such as Kamāl Khujandī (f. 209v), Jāmī (ff. 55v), who is referred to as already dead, and others. The author, Kamālu’d-Dīn Harātī, with the surname Bannā, was killed in 918/1512–1513. See EIO 1390–1391, EB 987, Mehren 41; Notices et Extraits, IV, p. 289. Ind. libr. Bk 216, Spr 372. Copied in the XIIc. AH., slightly defective at the beg. The first bayāt in this copy is:

منع بهرام را نو کردي نيز، تا اکندر مضاف كين خونويز

Ff. (268), S 200 x 120, 130 x 65, ll. 15. Or. pap. Ind. n. ast. Cond. good.
645.

ديوان فغانی

DĪWĀN-I-FIGHĀNĪ.

Lyrical poems of Bābā Fighānī, a native of Shīrāz, who also used the takhallus Sakkākī. He was a court poet of the same Sūlṭān Yaʿqūb (see the preceding No.), and died in Khorasan in 922 or 925/1516–1519. See GIPh 307, EIO 1392, RS 258, EB 992–994, Pr 886–887, R 651, Aum 34, Dorn C. 384, Leyden C. II 122, etc. Ind. libr. Bh 352, Bk 217–218, Spr 403–404; (GC I 398). Cf. also Bland, Century of Persian Ghazals, No. 9. Copied in 1024 AH. It contains almost exclusively ghazals, alphabetically arranged, and only a few qītās (f. 112) and quatrains (ff. 112v–115) are given at the end. Beg. as usual:

ام سرNam… فام توعق… کواشایا، ذکرت مصالح سختی عشق سختین سرابنا.


646.

The same.

Another copy of the same diwan, transcribed in 1191 AH. Referred to in Spr 404. It contains apparently a smaller number of poems, almost exclusively ghazals with only a few qītās and quatrains at the end. Beg. as in the preceding copy.


647.

ديوان آصفی

DĪWĀN-I-ĀṢAFĪ.

Lyrical poems of Khwāja Āṣafī, son of Muqīmu’d-Dīn Ni’matu’l-lah Qhīstānī, who died at Herat some time between 920 and 928/1514–1522, most probably 923/1517. See GIPh 307, EIO 1393–1397, EB 990–991, Pr 893–894, R 651, Aum 34, Fl I 577, Gotha C. 74, Dorn C. 385, etc. Ind. libr. Bh 351, Bk 219–220, Spr 310; (GC II 214). The date of the colophon of this copy, 1085 AH., seems to be in contradiction with the general appearance of the MS., and should probably be read as 1185 AH. A bad copy, carelessly written. The places, where the author’s takhallus should appear in the poems are often left blank (perhaps with an intention to write it in red ink afterwards). The diwan consists almost exclusively of ghazals, alphabetically arranged, with a few qītās and quatrains towards the end. Beg. as usual:

ساز آباد خدايا Dal برانی Ra، يا مده… مهر با….. مسلمانی Ra.

Fl. (70), S 240 × 130, 180 × 90, II 17. Or. pap. Vulgar and careless Ind. nast. Cond. bad.
Poetic-religious works of Jamālī, a prolific writer of the end of the IXc./XIVc. The present copy contains only a very small part of what the author has written, namely:

1. The first and the seventh parts (qisms) of a voluminous poem in māthnāwī verse, called Biyān-i ḥaqāiq-i-āhwāl-i-Sayyidu’l-mursalin, an extensive religious work, explaining various Coranic expressions, hadiths, utterances of the Shi‘ite Imāms and various saints, passages from the works of celebrated Sufic writers, etc., all in a Sufico-didactic strain, and apparently without any definite plan. The original quotations are introduced, translated, etc., in short prose passages, which interrupt the poetical narrative. The work is composed in the same metre as that of Rūmī’s Mathnāwī and may have been intended as an imitation of it. Both parts bear special titles, as follows:

   a. Miṣbāḥu’l-arwāḥ (Na 143, ff. 1v–176), the first part of the poem, completed, as stated at the end of it, in 868/1463–1464. It opens with a prose introduction, beg.

2. Sharḥu’l-wāsīlīn wa tawṣīfu’l-jāhilīn (Na 75, ff. 1v–188v), the seventh part of the same work, completed, as also stated in the concluding verses, in 876/1471–1472. Beg.

3. Rubā’iyyāt (Na 143, ff. 176v–214), a collection of quatrains in several alphabetical series, in praise of Muhammad, ‘Ali, and other saints. These quatrains follow the first part of the preceding work, but are apparently not directly connected with it. Beg.
These particular copies of the present works are already described in Spr 446-447. The copy referred to in St. No. 72 on p. 69 (Miṣdāhuʾl-arwāḥ), is most probably the same as the present one. Mahrūʿl-qulūb, together with four other madhvacī poems by the same Jamālī, exists also in another copy, in the Imperial Library at Calcutta, see Bh 357. Three other works of Jamālī are described in EB 1274.

The exact name of the author, as well as the date of his death remain unknown. A. Sprenger did not hesitate to identify this Jamālī with the author of the hagiographic work Siyarul-ʿārīfīn, whose name was ʿAmīd b. Fāḍlīl-lah Jamālī of Dihli and who belonged to the Chishtī affiliation of the Sufis (EIO 637, Pr 556, R 354; his work was lithographed long ago at Dihli). This treatise contains in all known copies a dedication to Humāyūn, in terms implying that then he already was an emperor (cf. also another copy in GC I 503, f. 4v). Therefore, if this statement is correct, the book cannot have been compiled before 937/1530, the year of Humāyūn’s ascension.

The Biyān-i-haqāiq, as we have seen above, was compiled (if it originally contained only seven parts) between 868 and 876/1463-1472. Another work by the same author, Mahbūbuʾs-ṣādiqīn, No. 357 in the Imperial Library (cf. Bh 357, V), was completed in 866/1461 (see f. 102). As will be shown further on, by the time of the completion of the Biyān-i-haqāiq, Jamālī had already composed about twenty separate works. Therefore, if the author of Siyarul-ʿārīfīn is identical with the poet Jamālī, we have to take it for granted that the latter, who had completed at least 15 bulky works before 876 AH., and must have been at the time of mature age, should some 60 years later have been able to perform a very difficult journey to Mekka (as he tells in the preface to his hagiological work) and to compose the Siyarul-ʿārīfīn. If we admit (although there are no direct indications for this) that the last mentioned work was composed much earlier, and the dedication to Humāyūn was inserted by some later editors, there remain three other points which are difficult to explain. Firstly, there is a great difference in style, in tone, and spirit between the writings of Jamālī the religious philosopher and those of Jamālī the hagiologist in his prose work. Secondly, Jamālī the poet appears in his works as an ardent Shiʿīte, while Jamālī the hagiologist is a devoted Sunnite Sufi of the Chishti order. Thirdly, as far as I have found in cursory examination, Jamālī the poet, who refers to many Persian Sufic saints and poets, never mentions any Chishti or generally Indian Sufic saints, a fact which would be most incredible if he was a murid of that affiliation.

All these arguments, although unfortunately not sufficiently final, should in my opinion, lead to the conclusion, that there
were two distinct authors with the same surname (cases of such coincidence are very common), and that Jamālī the author of the present poems was a Persian divine of some poetic talent, who died some time towards the end of the IXc. or the beg. of the Xc. AH., and had nothing to do with the Indian Jamālī, who is buried near Dehli.

The dates of Jamālī’s death, given in Āthāru’s-sanādat (Spr 446) as 922 or 925/1516–1519, and as 942/1535–1536 in the Tabaqāt-i-Shāhjahānī (cf. EIO 637), may belong respectively to these two persons, but this conjecture cannot be supported by other evidence at present.

Other works by the same author are carefully recorded by himself at the end of his poems. Although he mentions them under abbreviated titles and gives no particulars about each of them, some approximate chronological order may be established with regard to them. The lists are given: No. 1, in Maḥbūbū’s-sādiqīn (the earliest), on ff. 98–98v.; No. 2, in Misbāhu’l-arwāḥ, ff. 174v–175v; and No. 3, in Sharḥu’l-wāṣifīn, ff. 182v–183v, the latest of the three.

1. Maḥbūb, i.e. Maḥbūbu’s-sādiqīn, mentioned in all three lists, see Bh 357 (V).
2. Mirʾāt, also mentioned in all three lists, but without any particulars.
3. Kanz (list No. 1), or fuller Kanzu’d-daqāʾiq (list No. 2); list No. 3 calls it Ganj.
4. Tanbih, i.e. Tanbīhu’l-ārifīn, referred to in other places, as in Maḥbūb, f. 63v. It is mentioned in all three lists.
5. Mizān (lists Nos. 1 and 3), or Mizānu’l-haqāʾiq (as it is called in list No. 2).
6. Mustazūd, in all three lists probably for Ghazalhā-i-mustazūd, which may form a part of his diwān.
7. Kashfū’l-arwāḥ (not mentioned in list No. 1, but referred to in another place in the same Maḥbūb, f. 97v). Referred to in list No. 2, and is probably the same as Kashf-i-rūḥ in list No. 3. It forms apparently a sort of introduction to the large poem Biyān-i-haqāʾiq, and is described in EB 1274 (I).

All these works must have been composed before 866/1461, the date of the completion of Maḥbūbu’s-sādiqīn, in which they are mentioned.

8. Rūhū’l-quds, in lists Nos. 2 and 3.
9. Miṣṭāḥ-i-faqr (list No. 2), probably the same work as Kalīd-i-bāb-i-faqr (list No. 3).
10. Maʿlīmāt (lists Nos. 2 and 3).
11. Misbāhu’l-arwāḥ, described above in this note; cf. also EB 1274.

All these works were composed between 866 and 868/1461–
1464, the last date being that of the completion of the *Mīshāḥ*, which contains list No. 2.


These works must have been composed between 868 and 876/1463-1472.

21. *Mahrūl-qulūb*, was already discussed above. See also Bh 357 (I), and cf. EB 1274.

22. The *diwān*. Ghazals are already mentioned in list No. 1. List No. 2 adds *qasidas* (two of them are described in EB 1274), and *tarji‘āt*. List No. 3 adds *tarkīb* (sic). The *rubā‘iyyāt*, described above, are not mentioned.

To these we may add (if they are not already mentioned above, under some different title) the poems found in the MS. of the Bodleian Library, see EB 1274, and of the Imperial Library, referred to above.

23. *Furqat-nāma*, see Bh 351 (II).
27. *نور علی نور* (?), see EB 1274 (III).

These works must have been composed after 876/1472.

Both volumes, although of different size in appearance, belong to a same original set. They are only differently cut by the binder, and the paper in the second vol. has become browner, but the handwriting, the number of lines, their size, etc. are the same. They are both excellent specimens of Herati calligraphic nasta‘liq dating from about the middle of the Xe. AH.

Fi. 214 and 292, 8 225 x 125 (and in the second vol. 185 x 115), 140 x 65, ll 15. Old Or. paper, probably of Turkestan manufacture. Calligraphic Herati nast. Cond. good, except in a few places. The first vol. has two good vignettes, slightly effaced. The second vol. has a double full-page ‘unwān, damaged by ‘repairs,’ and a vignette.

649.

TĪMŪR-NĀMA.

An imitation of Nizāmī’s *Iskandar-nāma*, in which instead of the legendary marvellous deeds of Alexander, Iskandar Dhū‘l-qarnāyn, the campaigns and warlike exploits of Timūr are dealt with. The poem is variously styled *Timūr-nāma* (or *Timur-nāma*), Zafar-
nāma, Zafar-nāma-i-Timūri, or even Iskandar-nāma-i-Timūri. The author, ‘Abdu’l-lah Jāmī, with the takhallus Hātifi, was a nephew of Nūru’d-Dīn ‘Abdu’r-Raḥman Jāmī, the famous poet, and died in 927/1520–1521. The present poem formed part of his intended, but unfinished Khamsa, of which, besides this one, only three other parts are known: Haft manzar (see further on No. 653), Laylā wa Majnūn and Shīrīn-u Khusraw (not found in this collection). See about his life and works: GIPh 237, 246–248, Horn 188, 192; EIO 1398–1416, Br 280–282, RS 295, 305, EB 996–1016, Pr 888–893, R 652 sq., Aum 34, Fl I 581–582, Gotha C. 107, Dorn C. 381, Leyden C. II 121, etc. Ind. libr. Bh 353–354, Bk 225, Madr 145, Spr 421 (this particular copy referred to); (GC II 271). It was lith. in Lucknow, 1862.

The present copy may be taken as one of the oldest extant. It was transcribed in 958 AH. at Tatta, by Sulṭān Muḥammad Bakhshi (the first three folios are of modern origin, as well as some others in the middle of the book). Beg. as usual:

بنايم خداونی که تكر خود | نیاز که در(ت) کره اور پی برد

S 210 × 125, 155 × 80, II 17. Or. pap. Old Ind. nast., inelegant but legible. Cond. very good.

650.

The same.

Another copy of the same poem, defective at the end, dating apparently from the end of the Xc. or beg. of the XIc. AH. Beg. as in the preceding No. 649.


651.

The same.

Another copy of the same poem. It was originally a very good MS., with a fine vignette and some paintings. But the greater part of it was lost and is restored by a quite modern hand on modern European paper. The older portion was transcribed, according to the colophon, in 1041 AH. The more modern portion dates from the end of last century. Beg. as in No. 649. Three miniature paintings of mediocre artistic value.

S 240 × 130, 160 × 75, II 15. Or. pap. Calligraphic Ind. nast. (in the original portions). In the modern sections the paper is European. Modern Ind. nast.
652.

The same.  

Another copy of the same poem, transcribed in 1121 AH. It is defective at the beg., apparently only one folio is missing, or eight bayts according to No. 649.

S 210×120, 155×70, ll 14. Or. pap. Ind. nast. Cond. good.

653.

HAFT MANZAR.

Another mathnawi poem by the same Hâtifi, also forming a part of his Khamsa. It is an imitation of Nizâmi’s Haft paykar. See EIO 2892, Br 278 (IV), RS 295, 305 (II), EB 1016, R 653, Aum 34, Mehren 42, Dorn C. 383, etc. Ind. libr. Bh 355, Spr 422 (this particular copy referred to), St. No. 63 on p. 67. Cf. also Ouseley, Biographical Notes on Persian Poets, pp. 143–145; Wiener Jahrbücher, vol. 47, Anzeigeblatt, No. 56. Copied towards the beg. of the XIc. AH. Beg.

إلى نكاندة محيطة نيب، نام تو صدر صفقة لربيع


654.

FUTUHU’L-HARAMAYN.

A versified description of the places of pilgrimage at Mekka and Medina, together with an account of the prescriptions and customary observances the knowledge of which is obligatory for every pilgrim. It was composed in 911/1505–1506 by Muhyî Lârî, who, according to the best authorities, died in 933/1526–1527. See GIPH 306, EIO 1417–1420, Pr 260–261, R 655, Fl II 122, etc. Ind. libr. Bh 350, Bk 226–227, Spr 451 (this particular copy as well as two next ones referred to), St. No. 61 on p. 66. Cf. also Wiener Jahrbücher, vol. 71, Anzeigeblatt, p. 49; Schefer, Sefer Nameh, Paris, 1881, introduction, pp. 57–58. Lith. Lucknow, 1292. Copied in 981 AH. by Ghulâm’Ali, and contains numerous illustrations. They are carefully executed but cannot be called artistic. Beg.

إلى همه كرس را بدرت النجاء، كعبة دل را ز تر نور و مغا

S 215×150, 140×70, ll 15. Or. pap. Ind. nast. Cond. good. A large lacuna after f. 1, and some lacunas in other places. Vignette.
655.
The same.

Another copy of the same work, defective at the beg. and end, transcribed in the XIIc. AH. (also referred to in Spr 451). It contains many illustrations similar to those in the preceding copy but of much inferior artistic value. Although its beginning is correct in appearance, and a bad vignette is even inserted there, a number of the initial bayts are missing, and its opening verse is found on f. 2 in the next copy, i.e.

اَيِ دُوَّارِ جَهَانِ غَرَّةَ آَلِيَّ نُوُ ، كَونَ وَ مَكِّنَ تَرَأَيْنَيْ نُرُوُ ،

S 245 x 135, 185 x 90, ll 15. Or. pap. Ind. nast. Cond. good. The end is transcribed by a different copyist.

656.
The same.

Another copy of the same work, dating from the end of the XIIc., or beg. of the XIIIc. AH., with illustrations of inferior artistic value (also referred to in Spr 451). Although it is the most modern of all these three copies, it is the fullest of them. Beg. as in No. 654.

S 210 x 150, 155 x 80, ll 17. Europ. pap. Ind. clear nast. Cond. good.

657.

Dīwān-I-Hilālī.

Poems of Badru’d-Dīn Astrābādī, with the takhallus Hilālī, killed in 936/1529–1530, or, according to better authorities, in 939/1532–1533. See on his life and works GIPv 246, 297, 302, Horn 189 ; EIO 1423–1431, RS 302, EB 1019–1021, Pr 147, 701, R 656, Aum 35, Fl I 563, 578, 579, etc. Ind. libr. Bk 228, Spr 426; (GC I 402). Lith. Lucknow, 1263, 1281; Čawnpore, 1281, and later. A rather bad copy, dating from the XIIc. AH., defective at the end. It contains:

Ghazals, in alphabetical order, beg. as usual:

أَيِ نُرِّي خَداً دِرْنَاز يَرَى ثُمَّ مَارَ أَصْرَازِيَّ دِرْنَاز

A few qī’tas and quatrains (f. 79v), beg.

أَيِ سَيْهَ نَامَهُ كَرِمْنَى نَجَاتُ اللَّه

Ft. (80), S 165 x 110, 140 x 75, ll 14. Or. pap. Vulgar Ind. nast. Cond. not good.

19
658.
The same.  

Another copy of the same diwān, almost precisely corresponding to the preceding. Beg. of ghazuls (f. 1v), and of qitās (f. 55) is the same. Copied towards the end of the XIIc. AH.


659.

SHĀH-U DARWĪSH.  

A romantic mathnawī poem by the same Hilālī, usually styled Shāh-u gadā, dwelling on the supposed mystic love of a dārūsh for a handsome prince. See EIO 1426–1429, EB 1022–1025, Pr 36, 711, 895, R 656, Aum 35, Dorn C. 389, Leyden C. II 122, etc. Ind. libr. Spr 427 (this particular copy referred to). It was translated into German verse by H. Ethé, in the Morgenländische Studien, Leipzig, 1870, pp. 197–282; cf. also H. Ethé, Über persische Tenzenon, in the Abhandlungen des fünften internationalen Orientalisten-Congresses, Berlin, 1882, vol. II, pp. 130–135. It was lithographed at least once at Tehran. A good copy dating from the end of the Xe. AH. Beg. as usual:

آیوجود تو امل هرموجود ؛ هستی و بودت و خواهی بودت

S 155 × 100, 100 × 50, ll 12. Or. pap. Indo-Khorasani nast. Cond. not good. A vignette, which was originally good, but now is effaced. Headings by different hands, some of them faded.

660.
The same.  

Another copy of the same poem, with the usual title as it is found in the majority of copies, Shāh-u gadā. Transcribed in 1169 AH., by Najmu’d-Dīn Ḥasaynī. Beg. as in the preceding copy.

Bd. v. Ff. 57v–96v. For measurements, etc., see No. 618.

661.

ṢIFĀTU’L-‘ĂSHIQĪN.  

Another mathnawī poem by the same Hilālī, dealing with various ethical matters, and divided into 20 bāhs. See EIO
AHŁI SHİRĀZĪ, D. 942/1536.

1430–1431, EB 1026, Pr 64, 895, Fl I 580, Dorn C. 390, etc. Ind. libr. Spr 427 (this particular copy referred to). Transcribed by Kamālu’d-Dīn b. Jalālī’d-Dīn Maḥmūd in 970 AH. A very good calligraphic copy. Beg as usual:

خداوندا دزی از نیب پخشی، جمال شاهد لریب بنملی


662.

DĪWĀN-I-LISĀNĪ.

Poems of Wajhī’u’d-Dīn ‘Abdu’l-lah Shīrāzī, with the takhallus Lisānī, d. 941/1534. See GIPh 307, R 656, Fl I 584, etc. Ind. libr. Bk 229–230, Spr 476 (this particular copy described), etc. Cf. also Erdmann, in ZDMG, vol. XII, pp. 518–535. The present copy, dating from the end of the X1c. or beg. of the XIIc. AH., contains only the ghazals, in alphabetical order, probably selected from a fuller collection of Lisānī’s poems. Many of them are ‘replicas’ (جواب) of the poems by other poets, mostly contemporary with the author: Ahlī (ff. 9, 20, 23v), Khusraw (f. 14), Shāhī (ff. 14v), Ḥaydar Kalūchī (f. 17), Naʿī (ibid.), ‘Ādīli (f. 20), Jāmī (ff. 19v, 21, 24v, 30v), Sharīf (ff. 38, 39), Shākirī (f. 38v), Ḥasan (f. 40). Beg. as in R 656:

ژهی عشقت ببند بی نیایی داد خومنما، الع


663.

KULLIYYĀT-I-AHLĪ SHİRĀZĪ.


1. Ghazals (f. 1v), or as this part is called in the colophon, Dīwān-i-Ghazaliyyāt. The poems are alphabetically arranged, and at the end there is a ghazal-i-mustazūd. Beg. as usual:

لى حیرت مغات تو بند ژبان ما،

انکشت حیرت است ژبان در دهان ما,
2. Quatrains (f. 286v), about 600 poems, not alphabetically arranged; the last one is also a mustazād, like the last ghazal. Cf. also No. 10 in this note below. Beg.

3. Sihr-i-ḥalāl (f. 347v), a highly artificial mathnāwī poem, which can be read in two different metres; the usual prose introduction, beg.

4. Sham-'u parwāna (f. 366v), an allegorical mathnāwī poem, comp. in 894/1489, and dedicated to the Āq-Qoyūnlū prince Ya'qūb. Beg. as usual:

5. Two short mathnāwīs in praise of a building. Beg.

6. Qasīdas (f. 401v), with a few tarjībands, mukhammasāt, etc., at the end. The qasīdas eulogise Shāh Isma'īl, the Safawide (907-930/1502-1524), Ya'qūb, the Āq-Qoyūnlū prince (884-896/1479-1490), and a great eminence of persons of their time. Beg. as usual:

7. Mutafarrīgāt (f. 461), consisting mostly of qīṭās, but there are also some quatrains. Many of them contain chronograms. Beg.

8. Marthiyyas (f. 473), or elegies on the deaths of the Imāms and some other persons. Some of them also contain chronograms. Beg.

9. The first ornate qasīda (Qasīda-i-maṣnū) in praise of Mīr 'Ali Shīr (f. 478v), with the usual prose introduction, beg.

Beg. of the qasīda itself:

تلاسم کاک معنی کر سپسی که نو نگر، الک
10. Another collection of *quatrain* (f. 492), beg. with the same *rubāʾi* as in section No. 2 in this note. It is in fact merely a repetition of the initial portion of that series.

11. *Sāqī-nāmeh* (f. 494v), here with the title بَعِيدُ سَائِقُ نَامَه and with a short prose preamble, beg. as usual:

بعد آز حمد و ثقائى جان آن удалось

It consists of *rubāʾi* (f. 495v):

سأقي فَذَهَبَ كَ كَارسَاسْت خَداً إِلَّا

12. *Rubāʾiyāt-i-ganjīfā* (f. 505), a collection of *quatrain*, each composed for a special card in the pack (96 in all),¹ with a short prose preface, beg.

بوشيدا نامائد بر اربیل صورت الله

Beg. of the first *quatrain*:

لَى اتکه درت قبَلَة مَلِیم بَنُوران إِلَّا


آب حیوان خوش بود الله

14. Another ornate *gasīda* (here called the *second*) in praise of the Āq-Qoyūnlū prince Yaʾqūb (884–896/1479–1490) (f. 516v), beg. as usual, with a short prose preface:

حمد بپیدر و سیاس بیتیاس مر حضرت عزت الله

Beg. of the *gasīda* itself:

هوایی چند کویت نسیم عفرانِ باد

15. The *third* ornate *gasīda* (f. 530v) in praise of Shāh Ismaʿīl, the Safawide (907–930/1502–1524), also with a prose preface, beg.

چهره (ئیه) و سیاست بیتیاس منعمی را الله

Beg. of the *gasīda* itself:

هوایی کلش کویت نسیم باد ببارء الله

¹ A pack of *ganiṣa* (playing cards) is divided into 8 suits (jīna); each consisting of a king and a waṣīr as court cards, and 10 ordinary cards. The names of the suits, according to this copy are: tāf (crown); sāḥid (white); shamsahār (sword); ghulām (servant); chāng (claw); zar-i-sūrkh or ashrāfī (gold); barā (diploma ?); gūnūs (originally meaning silken cloth, etc.).
664.

MAZHARU'L-ĂTHĀR.

A Sufico-didactic mathnawi poem, comp. in 940/1533-1534, at Tatta, in imitation of Nizāmī's Makhzanu'l-asrār, by Mir Ḥāshimi of Kirmān, surnamed Shāh-Jahāngīr, who died in 946/1539-1540 or 948/1541-1542. He dedicated it to Mīr Zā Shāh Hasan Arghūn (d. 962/1555). See GIPh 300, EIO 1874, EB 1276, R 802, etc. *Ind. libr.* Spr 420-421 (this particular copy referred to); St. No. 78 on p. 70. Transcribed in 1095 AH. at Aurangābād by Sayyid Jalāl Raīs. Beg.

بسم الله الرحمن الرحيم، فاتحص آراءى كلام قدم
The beginning of this work, prefixed by mistake to Khwājū's poem Rauḍatū'l-anwār, was already mentioned in No. 576 in this Catalogue.


665.

DĪWĀN-I-ḤAYDAR.

Lyrico-Sufic poems of Ḥaydar, a native of Harāt, usually known as Ḥaydar-i-Kulūch, or Ḥaydar Kalūchī, or Ḥaydar-i-Kulīcha-paz, who flourished under Shāh Tahmāsp I, the Safawide (930-984/1524-1576), and died, according to the best authorities, in 959/1552. See EB 1030, cf. R 736 and Aum 22. *Ind. libr.* Bh 473, Bk 234, Spr 423, etc. Transcribed apparently in 1179 AH. by Barakātu'l-lah Sajlūrī (؟ پچلوییی سجلوری) because another section of the same volume, in which this dīwān is found, written by the same hand, is so dated. This copy contains only ghazals, arranged alphabetically, and a few quatrains at the end.

*Ghazals* (f. 72v), beg. as usual:

ایی از دو جهان دولت وعلمت حوسما،
وعلم تو بصد کونه بود ملتمسما،

*Quatrains* (f. 107v), beg.

که که نظری به بینانی میکن، یا کوشی بسی ناد خواهی میکن

Bd. v. Pl. 72v-108, S 220 x 120, 180 x 80, II 15-17. Or. pap. *Ind. nast.* Cond. tol. good, but in some places it is injured by repairs.
666.

The same. Nb 48.

Another copy of the same diwān, quite modern, dating from the end of the XIIIc., or the beg. of the XIVc. AH. It contains ghazals (f. 1) and a few quatrains (f. 47v), arranged in alphabetical order. Beg. as in No. 665.


667.

HAFT JĀM-I-FUḌŪLĪ.

M 4.

A rare mathnavī poem by Muḥammad (or Maḥmūd) b. Sulaymān Baghdādī, with the takhallus Fuḍūlī, who is chiefly known as an eminent Turkish poet. His death is variously fixed at 970 or 976/1562-1568 (see R 659, where his Persian diwān is described), but the more probable date is 963/1556, see GIPv 358. The poem is divided into seven jāms, ‘bowls,’ each followed by a munāṣīra, in praise of some musical instrument such as the harp, flute, drum, etc. Copied towards the end of the XIIc. AH. Beg.

Mra: ذخایب لغطت جو برداشتْم, لؤلای فرخست بر انراشتْم(sic).

Bd. v. Ff. 44v-51, S 390 x 140, 210 x 110, ll 15, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. not good, damaged by repairs.

668.

DĪWĀN-I-KĀMāRĀN.

Nb 166.

Persian and Turkish lyrical poems of emperor Humāyūn’s brother, Mīrzā Kāmārān. He was taken prisoner after a long career of rebellion against his brother, was blinded by order of the latter, and died in 964/1557. See Elliott, History of India, V, p. 235. An old copy of this diwān, in the Bankipur Public Library, has been fully described in Bk 237. This description holds good for the present MS which is almost certainly a mere transcript of the Bankipur copy. Transcribed in (1328)/1900 for Col. Phillott (this date only is given but no indication as to the original). The diwān consists of ghazals, qī’as, quatrains, etc., in both languages, Persian and Eastern Turkish, in alphabetical order. Beg.

 görm بنمصدور نشذ هیچکسی رهبت ما، البغ.

Poetical works of Darwish Bahrām Bukhārī, surnamed Saqqā (or also Chaghatāi) who died, according to various authorities, in 962/1554–1555, but as shown in Bk 241 on the strength of quotations from his diwān, more probably after 966/1558. See GIPh 307, EIO 1436. *Ind. libr.* Bk 241–242, Spr 559–560 (this particular copy referred to). Transcribed in the 43rd year of Aurangzib’s reign, or 1118 AH., as is given in the colophon, by Hidāyatu’ll-lah. This (very bad) copy contains:

1. *Ghazals*, in alphabetical order, except for the first two, beg. (f. 1v):

   "يا زسرکردہ براہ طلبش حیرانم، کہ می قطرہ کچا و هوش عمانم."

   The first alphabetical ghazal begins (on f. 2):

   "صحم فرح دم رسید از عالم فیهم ندا، الیغ."


   "انا الحق میزند جنک ر دف و نئی، الیغ."

3. *Quatrains*, in alphabetical order (f. 74v), beg.

   "لئی کشتہ عیان از رخت انوار هدا، الیغ."

4. Another series of *tarjī*bands, *musaddasāt*, *mukhammasāt*, etc. (f. 79), beg.

   "رهش دریش عالم کشتہ بہرام، الیغ."

5. *Sāqī*nāma, in mathnawi verse (f. 85), beg.

   "کرمہ گارسا گردنگار، الیغ."


   "ابندالمی سنغ بنام خدا، الیغ."

7. Another *mathnawi* poem (f. 93v), beg.

   "خداوندنا بحق ذات باکت، الیغ."

8. Another series of *musaddasāt*, etc. (f. 96), beg. as usual:

   "السلام ای ریشهٔ (ات) براہل دین دار السلام، الیغ."


   "ز وحدت کُسر سنگ دریابی راز، الیغ."
10. Another small series of miscellaneous poems (f. 101v), beg.

Spanish or Middle Persian: در شعر و مهر سرزند اینن خرخ نیل زنکُ، الغ

Bd. v. Fl. 1v-104, S 250 x 145, 210 x 75, ll 24, more or less, in two or four columns, straight and diagonal. Or. pap. Ind. nast. Cond. tol. good.

670.

The same.

Another copy of the same diwan, defective at the end. Transcribed in the beg. of the XIIc. AH. This copy is much more legible than the preceding one but not so complete. It contains: ghazals (f. 1v), beg. as in the preceding copy; a series of qit’as, etc., beg. as in No. 669 (8) (f. 116); and a series of quatrains, in alphabetical order, as in No. 669 (3) (the beginning is slightly corrupt). This copy is also referred to in Spr 560.

Fl. 132, S 270 x 150, 185 x 95, ll 19. Or. pap. Clear Ind. nast. Cond. good. Copious notes etc. on 12 additional folios at the end.

671.

DIWAN-I-SHARAF.

Lyric poems of Sharaf, or Sharaf-i-Jahân, whose full name was Mīrzā Sharaf b. Qâdi-Jahân Husaynî, a native of Qazwîn, died in 962/1555, or 968/1560. See Ind. libr. Bh 361, Bk 238-239, Spr 566 (this particular copy referred to). His poems are written in a refreshingly simple style, recalling to some extent the better days of Persian literature. But, as the poet often complains (cf. f. 81v, etc.), they were not much appreciated by his bombast-loving contemporaries. Copied in the beg. of the XIc. AH. Defective at the beg. and end.

The diwan contains:
1. A preface, by the author’s son, Șadru’ demás-Din Muḥammad (here called Șadru’l-Husaynî), of which there is only one page, as the beginning is lost. It opens abruptly with the words:

فی ... تنیب استعاره آبدار خود الغ

2. Qašidas (f. 1v), chiefly in praise of Șahmâsp I, the Safavid (930–984/1524–1576), beg.

وقت آنست که جان از بی جانان گردد، الغ

3. Ghazals, in alphabetical order, with a few qit’as, quatrains and fards at the end. Beg. (on f. 29):

لی شوق دیدنِت سبب جست و جوی ما، الغ
4. A collection of fards with a few qi'tas (f. 65v), beg.

Niṣest raʿa ʿayyab ʿala ʿayyab raʿa ʿulma

5. A few qi'tas, etc. (f. 77v), beg.

ʿAlī ʿamūlī raʿa ʿulma ʿalī ʿulma

6. A few short mathnawīs chiefly eulogizing the same Tāhmāsp I (f. 84v), beg.

Ḥabīb ʿalī ʿalī mīrza ʿalī mīrza, ṣamaʿ al-ʿalim

Ft. 92, S 185 x 110, 125 x 70, ll 12. Old Europ. pap. Ind. nast. Cond. good. Poetical extracts on the margins and fly-leaves.

672.

The same.

Another copy of the same diwān, transcribed evidently in 1196 AH. at Lucknow, by Jaswant Sing’h Parwāna, because it is in the same handwriting as another part of the same volume so dated. It contains a short preface, different from that in the preceding copy. Sprenger who described this particular copy (Spr 566), identified it as an extract from the biographical work of Taqi Kāshī, Khulāṣat-ʿal-ʿashār wa suddatul-ʿafkār. It deals with the biography of Sharaf. This version of the diwān is not so complete as the preceding one, and contains only ghazals, beg. as in No. 671 (2).

Beg. of the preface:

Futūḥa ʿan al-Ḥazīrā ʿin al-ʿanāʾin ḥayān al-ṭārīq


673.

Dīwān-i-bahlūl.

Lyrico-religious poems of Shāh Bahlūl, who lived towards the middle of the Xc./XVIc., and died before 970/1562, as he is mentioned as already dead in the copy of his diwān in the British Museum, transcribed in that year. See R 659. Ind. libr. Bk 240, Spr 370 (this particular copy referred to). This transcript of his diwān, defective at the end, dates from the XIIIc. AH. It contains only ghazals, alphabetically arranged. Beg.

Sīf ʿulūlī ʿala al-sūfī ʿala al-ʿulūlī

Ft. 89, S 210 x 150, 150 x 90, ll 13. Europ. pap. Ind. coarse and vulgar nast. Cond. bad. Many prayers, magical tables, and stray notes on the margins, fly-leaves, etc. F. 3 is mistakenly inserted between ff. 2 and 4.
DĪWĀN-I-GHAZĀLĪ.

A collection of poems of Ghazālī Mashhadi, who came to India and died there in 980/1572. It bears a special title Āthārū'sh-shabāb (cf. f. 8v). See EB 1033, R 661-663. Ind. libr. Spr 411-412. Transcribed in 1184 AH., or the 12th year of the reign of Shāh-'Ālam. This copy is perhaps referred to in Spr 412, although the number is different (apparently a mistake). It contains:

1. A prose preface, completed in 966/1558 (f. 1v-9), beg.

2. Qašidas (f. 9), beg.

3. A series of tarjī bands (f. 14v), with a prose introduction (f. 14v-16v), beg.

Beg. of the tarjī bands (f. 16v):

One of them is in imitation of Khāqānī (f. 23), another one of Khusraw (f. 24).

4. Ghazals, in alphabetical order (f. 43v-241; ff. 39v-43 blank), beg.

5. Sāqī-nāma, a mathnawi poem (f. 241v), beg.

6. A mathnawi (f. 243), beg.

7. Murabba' (f. 245), beg.

8. Tarkīb-bands (f. 246), beg.

9. Mugāṭṭa'-āt (f. 252), beg.

بِيْرُونَ زَقَّىَ مَا بَقَائِبُتْ ثُراَءُ الْمَلَك

Ff. 272, S 215 x 125, 160 x 80, il 13. Or. pap. Ind. nast. Cond. tol. good. Many places are left blank (probably lacunas in the original). Folios occasionally misplaced.

675.

فَرَحَادُ وَشِيرُینَ

**FARHĀD-U SHĪRĪN.**

Na 92.

The well-known *mathnawi* poem, an imitation of Nuṣāḥi's *Khusraw-u Shīrīn*, by Mullā Waḥshī, a native of Bāfq (so pronounced locally, not Ḍafiq), who died at Yazd in 991 or 992/1583–1584. See GIPh 247, EIO 1444–1445, RS 308, 376, 418–419, EB 1039–1042, 1209 (4), Pr 65, 98, 711, 898, R 663, Fl I 576–577, etc. *Ind. libr.* Bk 245–246, Spr 586–587, etc. Lith. in Persia and several times in India. Transcribed in 1102 AH., or the 33rd year of Aurangzīb’s reign. Beg.

абِی سِینْهُ دَهْ آَتْنِش اَنْرُزَ , دِرَآَنِ سِینْهُ دَابی وَآَنِ دِلْ هَمِهِ سُوْزَ;

Ff. 30, S 230 x 140, 160 x 70, il 17. Or. pap. Good Ind. nast. Cond. good, in some places worm-eaten.

676.

The same.

Oa 73.

Another copy of the same poem. Copied probably in the XIIc. AH. (as part of a large volume containing various poetical and other works). Beg. as usual, see the preceding No.

Bd. v. Ff. 268–278v, S 280 x 160, 245 x 135, irregular number of lines, horizontal and diagonal, in *biyāḍ* style. Coloured Or. pap. Ind. shikasta-nast. Cond. bad. Dirty and very badly damaged by careless repairs.

677.

دْبَوَانٌ مَشْفَقِیٌ

**DĪWĀN-I-MUSHFIQĪ.**

Nb 126.

The so-called *second* dīwān (as stated in the final poem on f. 87) of Mushfqī Bukhārī, who twice visited India and died at Bukhārā in 994/1586. See GIPh 307, EIO 1446, EB 1044, etc. *Ind. libr.* Spr 508–509 (this particular copy referred to). This *second* dīwān was completed in 985/1578, as clearly expressed by the chronogram ḍarā‘ī 983/1575–1576, as in the copies mentioned in EIO 1446, EB 1044, etc. It is somewhat strange, however, that this copy has, instead of a
proper colophon, simply ۹۸۳، evidently written by the same hand as that of the whole of the MS., and probably intended as the date of the transcript. This is evidently a simple mistake. The diwan contains almost exclusively ghazals, arranged alphabetically, and there are besides only a few qit'as (f. 81) and quatrains (f. 82). Beg.

هر جند کعبه شد پی مصودیان ما، شهد پرافش دیر معین دام را ما،

Ff. 87, S 225 x 155, 155 x 100, II 15. Or. pap. Good Ind. nast. Cond. not good, the paper is perishing along the marginal lines, and many folios are 'repaired' by 'transparent' paper, which renders many passages illegible.

678.

ديوان ارسلان

DĪWĀN-I-ARSLĀN.

Lyrical poems of Qāsim Mashhadi, with the takhallus Arslân, a poet of Turkish extraction, who came to India and died there in 995/1586-1587. See Ind. libr. Bk 249, Spr 335-337 (this particular copy referred to). This transcript is very old, and may date from the end of the Xc. AH., i.e. the author's lifetime. It contains:

1. Qasīdas (f. 1v), in praise of the Shi'i Imāms, Akbar, etc. Beg.

به بسم اللہ آری بزرگان

بهر حمد بادشاہ انس و جان،

2. Five short mathnawīs, also eulogies of Akbar, etc. (f. 9v). Beg.

لی سربر معدالت را بادشاہ،


ستانی ز عکس میں شندہ رہشنی غیر ما،

جامہ بھدا کہ عارف جام اسم پیر مار

4. Fards, qit'as, some quatrains, etc. (f. 80), many containing chronograms (the latest apparently being for 985 AH. on f. 83v).

5. Quatrains (f. 89v), not alphabetically arranged. Beg.

نآ از مہ عارفش ذقات افتکه،

Ff. 94, S 220 x 140, 140 x 75, II 13. Or. pap. (of Turkestan origin). Calligraphic Khorasani nast. Cond. not quite good. Towards the end injured by dampness. Many folios are misplaced and others have no catchwords.
679.

DĪWĀN-I-MUHTASHAM.

Ghazals of Muhtasham Kāshī, d. 996/1588. See GIPh 307, EIO 1447–1448, R 665–666, Fl I 591, cf. EB 1050, 1239 (45), Pr 35, 101, 543, 723, 724, etc. Ind. libr. Bh 363, Bk 251, Spr 500 (this particular copy referred to). Transcribed towards the end of the XIc. AH. This copy, defective at the end, contains only ghazals, alphabetically arranged, as in EIO 1448. Beg. as usual:


680.

DĪWĀN-I-TAḤNĀĪ.

Lyrical poems of Husayn Mashhadi with the takhallus Thanāī, who came to India and died there in 996/1588. See GIPh 307, 308, EIO 1449–1450, RS 309, EB 1045–1049, Pr 722, 899–900, etc. Ind. libr. Bk 250, Spr 578 (this particular copy referred to); (GC I 387). Lith. several times in India. Copied towards the middle of the XIIc. AH., slightly defective at the end. It contains:

Qaṣīdas (f. 1v), beg. as usual:

Ghazals (f. 69), beg. as usual:

Qūt'as (f. 73v), beg.

Quatrains (f. 76), beg.

Ff (80), S 250 × 135, 180 × 80, ll 21. Or. pap. Ind. nast. Tol. cond. tol. good. Glosses and notes on the margins and fly-leaves.

681.

The same.

Another copy of the same diwan, dating also from the XIIc. AH. It contains qaṣīdas, ghazals and quatrains, beginning as in the
preceding copy. The end of the section of qasidas and the beg.
of that of ghazals are lost.

F 111, S 240 × 130, 160 × 75, ll 15. Or. pap. Ind. nast. Cond. good. Notes on the
fly-leaves.

682.

DĪWĀN-I-MARWĪ.

A rare collection of the poems of Husayn Marwī, a little-
known Indian poet, who flourished towards the end of the Xc./
XVI c., at the Mugal court. He composed numerous eulogies of
Humāyūn and still more of Akbar. At the end of his diwān he
gives a number of chronograms, the latest of which is apparently
one for 983/1575 (f. 124v). This particular copy
is described in Spr 484–485. Apparently no other copies of this
diwān are known. Transcribed in the beg. of the XIIc. AH.
It contains:

Qasidas and a few qīţās (f. 59v), mostly in praise of Akbar,
beg.

فغلى نير قدر از خم كمان قضالت,
كه از كشاغش اولتمت سهپردوتست،

Ghazals (f. 75), in alphabetical order, except for the first, beg:

أي باديشه عرفة شطرنج كاذبات، وى بر أساس قرب تو شاهد بيعة مات،

Muqattā‘at (f. 124), some of them containing chronograms, beg.

دال خوشع كرب جان بر اين ر آن سورد، اله

Rubā‘īs (f. 124v), some of them also with chronograms, beg.

آنم كه ممالك سختي ملك منست، اله

good.

683.

DĪWĀN-I-URFĪ.

Shirāzi, with the takhallus ‘Urﬁ, who came to India in 994/1586
and died there in 999/1591. See concerning his life and works
GIPh 247, 298, 308, 311, EIO 1451–1463, Br 289–290, RS 310–
311, EB 1051–1054, 1991, Pr 901–905, Ros 261–263, R 667, 738,
845, Aum 36, Fl I 592 sq., Tornberg 110, etc. Ind. libr. Bh 364–
365. Bk 253–258, Spr 528–529 (this particular copy referred to). Cf. also Notices et Extraits, IV, p. 272. Lith. several times in India. Transcribed in 1053 AH. This copy contains:

Qasidas (f. 1v), beg. as usual:

Ghazals (f. 91v), arranged alphabetically, beg.

Quatrains (f. 238v), beg.


684.

The same

A few ghazals from ‘Urfi’s diwan, beg. as in the preceding copy. Transcribed in the XIIc. AH.

Bd. v. Fl. 74–77, S 185 x 115, 140 x 65, ll 15. Or. pap. Ind. nast. Cond. good. CFW 1825.

685.

MAJMA’U’L-ABKĀR.

A mathnawi poem in imitation of Nizāmī’s Makhzanu’l-asrār by the same ‘Urfi. See the references under No. 683, and, besides, Pr 64, Kraft 69, etc. Copied in the XIIc. AH. Beg. as usual:

بسم الله الرحمن الرحيم، موج نظمت است زبهر قديم

At the end there are some extracts from ‘Urfi’s Farhād-u Shīrīn, an imitation of Nizāmī’s Khusraw-u Shīrīn, with the heading داستان جند از خسرو و شیرین (it is often incorrectly so styled). This poem was left unfinished. Beg.

خداوندا دام بی نور نظمت است”

S 185 x 115, 135 x 55, ll 15. Or. pap. Ind. nast. Cond. tol. good. In some places worm-eaten. CFW 1825.

686.

DĪWĀN-I-MAYLI

Lyrical poems of Muhammad-Quli, with the takhallus Mayli, a native of Khorasan. He was first a court poet of Shāh
Tahmāsp, the Safawide (930–984/1524–1576), but towards the
day of the reign of that prince he went to India, and died at
Malwa ca. 1000/1592. See R 666, etc. Ind. libr. Bk 243, Spr
497. Copied in 1108 AH. (or the 41st year of Aurangzib) by
Hidāyatul-lah. This transcript is incomplete and contains:

Qasīdas and a few tarjī’is (ff. 105–134), defective at the
beginning, and abruptly opening with:

در بین رویی قدر تو إنا ؟ انجم،
بی‌پیکر از امیر

Ghazals (ff. 135v–161), in alphabetical order, beg.

منم و دل فکر بتو می سهام اورا،
بی‌پیکر خواهید آمد که نکا دام اورا

Tarkībs, musaddasāt, etc. (ff. 161–164v), beg.

آی برده ز جا شوق تماشای تو مرا، اله
Bd. v. Ff. 105–164. For measurements, etc., see No. 669. Cond. good.

687.

The same.

A collection of Maylī’s ghazals, much shorter than in the
preceeding copy, also in alphabetical order. Copied in 1196 AH.
by Jaswant Sing’h Parwāna. Referred to in Spr 497. It opens
with the poem, found on f. 136v in the preceding copy, i.e.

دمی که دل طید از غم املان دهد مرا، نویید آمدی درست مان دهد مرا

Some poems by the same Maylī are added on the margins.
There is an introduction in prose, one page long, being apparently
an extract from Taqi Kāshi’s Tadhkira, as in the case of the
diwān of Sharaf (cf. above No. 672). Beg.

مرزا قلی میلی مشهدی اصل وی از مشهد ال
Bd. v. Ff. 151–173v. For measurements, etc., see No. 672. Slightly worm-eaten.

688.

DĪWĀN-I-NŪRĪ.

Lyrical poems of Nūru’d-Dīn Muḥammad Ḩarām, with the
takhallus Nūrī, who flourished at the court of the Safawide princes
and died in the beginning of the reign of Shāh ‘Abbās I (995–1037/
1587–1628), probably shortly after 1000/1592. See RS 224 (V),
422 (VII), R 669, Dorn C. 402, etc. Ind. libr. Spr 525, etc. The
present copy, dating from the XIIc. AH. (one of the sections of
this volume, probably transcribed by the same hand, is dated 1179 AH., see f. 121), contains only ghazals and a few qit'as, and is perhaps only an extract from the original diwān.

Ghazals (f. 1), in alphabetical order, beg. (as in R 669 and RS 422):

ما دور آن بزخم که بودیدم طریقت آنچا،
زهر خوردیم بصد رنگت تربیک آنجا

Qit'as, etc. (f. 14), beg.

آمن دزم زین که آن پيوانه ام کزر فرض شوق، ان

Bd. v. Fl. 1-14, S 220 x 120, 180 x 80, ll 21. Or. pap. Ind. nast. Cond. tol. good.

689.

DĪWĀN-I-DAMĪRĪ.

Lyrical poems of Damiri. Amongst several authors with this takhalus the one best known is the Persian poet who flourished at the court of Shāh Tahmāsp, the Safawide (930–984/1524–1576), and died ca. 990/1582, cf. EIO 2909, RS 108, R 712. This copy contains, however, a note by H. Blochmann, dated 1868, to the effect that this is a very rare diwān of a little-known poet Nizāmu'd-Din Damiri Balgrāmi. This identity was established by H. Blochmann on the authority of Azād’s Yad-i-bayḍā and Sarv-i-Āzād, where specimens of Damiri’s poetry are given. They are all found in the present diwān. It is very difficult to decide to what extent this identification is final, because there is in this library no copy of the diwān of Damiri Iṣfahānī for collation, and specimens of his verses, given in Riyāḍu’sh-shu’arā (No. 230 in this Cat., ff. 276v–277) are not found in this diwān. One Nizām Damiri is mentioned in the Tadhkira of Sirāj’u’d-Din Husaynī Aurangābādī (Spr 151), and it is there said that the poet in question died in 1003/1595. The copy dates from the end of the XIIe. or beg. of the XIIIe. AH., and contains:

Ghazals (f. 1v), in alphabetical order, beg.

A few quatrains (f. 116v), beg.

Fl. 119, S 235 x 150, 190 x 100, ll 15. Or. pap. Ind. nast. Cond. good.
A versified history of the dynasty of the Quṭb-Shāhs, who ruled Golkonda and adjacent countries since 918/1512. It ends with the beginning of the reign of Muhammad-Quṭlī b. Ibrāhīm (989—1020/1581—1611), and the whole poem contains a great many eulogies of this prince. The author often mentions his takhallus Fursi (cf. ff. 3v, 4, 5, 36v, 238v, etc.), but does not put us in a position to learn much about himself. A. Sprenger, who describes this particular copy (Spr 409), gives the name of the author as Husayn ‘Alī Shāh Fursi, but does not refer to his authorities or to any passage in the book, and it seems very probable that he mistook for the author’s name an expression found at the end of the poem (f. 239v) in a eulogy of the Shi’ite Imāms, where Imām Husayn, son of Imām ‘Alī is referred to. I have also been unable to discover the date of composition, 1016/1607, given in Spr 409. The information given in GIPh 237—238 is based on that of Sprenger. It seems that a much earlier date of this work may be suggested. Firstly, it is strange to find that only very few events of the reign of Muhammad-Quṭlī, who is so much eulogised in the poem, are mentioned (f. 227—232), while those of his predecessors are dealt with at length. This would be scarcely probable if the book had been written at the end of the reign of that prince. Secondly it is interesting to note that Thanāl (see above, Nos. 680—681 in this Cat.), who died in 996/1588, is referred to on f. 238, in connection with his Iskandar-nāma, a poem in praise of Akbar, as Qāder al-ʿaṣr, etc., i.e. in a term which may imply that he was not yet dead when this was written. Although these arguments may be very weak, it is impossible to say more without a thorough study of this voluminous work and without special research in the history of the dynasty of the Quṭb-Shāhs. In Riyāḍu’sh-shuʿara (No. 230 in this Cat., f. 330v) a poet with the takhallus Fursi is mentioned. His name is given as Khwāja Sahāratul-lah Shirāzi, and it is stated that he was a good calligrapher, came to India under Akbar, and was employed as a secretary under Jahāngīr. A few lines of his poetry are quoted, but nothing is mentioned either about a large poem by him or about his association with the Quṭb-Shāhs.

The poem is divided into four parts of unequal size and contains about 20,000 bayts.

The first book (f. 1v) contains an introduction and the narrative of the origin and earlier period of the dynasty. It ends with the defeat of Mahmūd, the Bahmanide (887—924/1482—1518), his death and the famine which followed it. Beg.
The second book (f. 76v) has a heading:

The third book (f. 168v). The headings of separate chapters are omitted in the beginning, although space is reserved for them. It deals with the story of the continual fights between the dynasties in Southern India, and ends with the narrative of the death of Ibrāhīm b. Sultān-Quli (957-989/1550-1581). On ff. 220-226v there are many eulogies of that prince as well as of his son Muḥammad-Quli, together with long laudatory descriptions of their feasts, palaces, etc. Beg.

The fourth book (f. 227), the shortest of all four. It contains a brief narrative of Muḥammad-Quli's ascension and a few events of his reign, ending with a short account of his campaign against 'Adil-Shāh Ibrāhīm II (987-1035/1579-1626), retreat after the fight near the fortress of Naldrub (ناذر ،), and celebration of his wedding. Then (f. 232v) follow numerous eulogies of various officials, of the Shi'ite Imāms, etc. The officials are: Mīr Shāmīr Iṣfahānī (f. 232v), a wazīr, 'Ali-Aqā b. Ḥusayn Beg Turkmān (f. 234v), and others. Beg.

A fine calligraphic copy with three good vignettes on ff. 1v, 76v, and 168v. The first, the second, and the third together with the fourth parts were transcribed by three different copyists:

The first was copied in the library of Muḥammad (Quli) Quṭb-Shāh, by 'Alī b. Abī Muḥammad, in 1022/1613 (sic!):

This date, which seems to be quite genuine, is very strange, because it is usually accepted that the prince in question died
in 1020/1611, and it would be improbable that the clerks in the royal library would make a mistake of two years in dating the book.

The second part was copied by a good scribe, but is inferior to the preceding one. No colophon. The third and fourth parts are again more calligraphical. They were copied by Şadru’d-Din Muḥammad Iṣfahānī. The date and the name of the place of copying are erased and the name Lahore is written by a modern hand. All three seem to be of the same age and are executed in the same style, probably in the same library of the Qutb-Shāhs.

Fr. 240, S 345 x 205, 235 x 135, II 21, four columns. Good Or. pap. Calligraphic Ind. nast. Cond. good. 3 vignettes, initial pages of the first three parts painted with gold. CFW 1832.

691.

NASAB-NĀMA-I-QUTB-SHĀHĪ.

Another poem of the same content, but half the size of the preceding. It is divided into an introduction (in verse, slightly incomplete in this copy), and four māqṣāds. It is evidently identical with the work briefly described in EIO 1486, and is also referred to in GIPH 237–238 and Spr 409. The author’s name is given (on ff. 3v, 9v, 107, etc.) as Fursī, the same as in the preceding work, and a collation with it shows that both works are not only identical in their arrangement and contents, but even that in the present version there are a great number of hemistichs agreeing word for word with those in No. 690. The connection of both works is beyond dispute, but it is difficult to determine the nature of this relation. The present work may be either an earlier redaction, which was expanded afterwards, or, on the contrary, a later condensed version. In the colophon it is called توازین تطبشة، and its authorship is ascribed to one Hirā La’l Khushdil, a munshi of Haydar-Qulī Khān:

\[\text{(تم) بحق ملك الوهاب توازین تطبشة طبع زاد هيرا لعل خوشدل} \]

\[\text{منشي حيدر قليخاني،} \]

This may mean that this Hirā La’l, a plagiarist, made this rare work the object of his literary theft; but in that case it would be difficult to understand why he left the takhallas of the original author in many places. Most probably Khushdil’s authorship relates only to a eulogy (a few lines only) of a nobleman, at the end of the book, with the title دعائي نواب فلك جناب (f. 135). A bad copy, almost entirely perished, dating from the end of the XIIIc. AH., defective at the beginning.
The preface, begins here abruptly (f. 2) (the first folio is misplaced and belongs to the middle of the book):

The first maqāla (f. 15v), with the title:

مقالة أول بر آنار تأريخ نسب نامة قطبشاهی و پیدا شدن ملك سلطان
قلي قطبشاه رحمة الله عليه وۗكمى احوال بيان مذهک،

The second maqāla (f. 48v):

مقالة دوم در ذكر سلطنت ملك سلطان قلي قطبشاه نور مرقدة،

Beg.

The third maqāla (f. 106):

مقالة سوم در ذكر سلطنت ابراهيم قطبشاه نور مرقدة،

Beg.

The fourth maqāla (f. 125):

مقالة چهارم در ذکر سلطنت بادشاه جهانشاه ظل لله سلطان محمد تقی
قطبشاه خلد الله ملكه و سلطانه،

Beg.

Ff. 135, S 360 x 275, 275 x 170, II 19, four columns. Thick Or. pap. Coarse and vulgar Ind. nast. Cond. hopeless. The paint of the marginal lines has destroyed the paper and almost all leaves are repaired with 'transparent' paper, which made many of them illegible. Many folios are misplaced, and others wrongly pasted together by the bookbinder, so that one column of a page does not belong to the other. A long note by H. Blochmann on the fly-leaf, dated 1808, discussing the question of the authorship of the poem. Very bad vignettes.

692.

DĪWĀN-I-FAYDĪ.

A good copy of the lyrical poems of Abū'l-Fayđ b. Mubārak Nāgūrī, with the takhallūses Faydī or Fayyādī, d. in Agra 1004/1595. See on his life and works Encyclopaedia of Islam, II, pp. 43-44; GIPh 298, 308, 311, 341, 344, 352-354; Horn 128; EIO 1464-1479, Br 291, EB 1057-1062, 1992, Pr 906, Ros 263, R 450,
670 sq., Aum 37, etc. *Ind. libr.* Bh 367-369, Bk 261-264, Spr 401-402 (apparently this particular copy referred to), etc. A very good copy, slightly defective at the end, dating evidently from the middle of the XIc. AH. It contains:

1. The *preface*, by the author himself, beg. as usual:

   بسم الله الرحمن الرحيم، كنُي إبل راست طلسم قديم، اللَّه

2. *Qaṣidas*, with a few *tarjī*-*bands*, etc. (f. 4v), beg. as usual:

   يا أولى الظهر ريا، إبدي الخفى، اللَّه


   إيزد كه ساخت عقل تو كنچیئة شیل، اللَّه

4. *Ghazals* (f. 96v), in alphabetical order, with a few *qiṭas* and special *ghazals* at the end. Beg. as usual:

   مستانقه سخت، میسیل دال بلب ماً، اللَّه

5. *Mugāṭṭa’āt* (f. 239v), beg.

   بوستان خیال فیضی را، اللَّه


   لله الحمد كه ابی معبد لاسم كه هست، اللَّه

7. Unfinished *ghazals*, *matla’s*, *fards*, etc. (f. 254v).


   طالب حق در حرم بارگاه، اللَّه

9. A series of *quatrails* (f. 268), beg.

   لله اکبر، خدای متعال، اللَّه

10. Another long series of *quatrails* (f. 291v), many of them being prefaced by special explanatory notes in prose. Beg.

    از صدیق مسلم راه ارادات پوریان، اللَّه

Ff. 224. S 200 x 115, 120 x 55, ll 17. Or. pap. Ind. nast. Cond. tol. good, but in some places worm-esten and ‘repaired’ by opaque ‘transparent’ paper.

693.

The same. Nb 163.

A collection of selected *ghazals*, *qiṭas*, *fards*, etc., from Faydi’s *diwan*, all in alphabetical order. Copied in the end of the XIIc.
AH. The *ghazal*, which is usually first in the *diwān*, is here found on f. 3v, and the collection opens with:

خیز و دیروزا اتفال کی از حضرت ما، النع


694. دیباچه دیوان فیضی

DĪBĀCHA-I-DĪWĀN-I-FAYḌĪ.

Another copy of Fayḍī’s preface to his *diwān*, with a few of his *qaṣīdas* and *ghazals*. Transcribed in the beg. of the XIIc. AH. It opens with the verse which is usually the second:

کُنَّئٰ آزل چیست کَلام خدائی، مهر ابد چیست پنام خدائی، النع


695. مرکز الادوار

MARKAZU’L-ADWĀR.

Fayḍī’s imitation of Niẓāmi’s *Makhzanu’l-āsrār*, which he composed in 993/1585. See GIPh 298, EB 1057; lith. Calcutta, 1831, Lucknow, 1846, and later. A part of it is printed in Spiegel’s Chrestomathia Persica, Leipzig, 1846. Transcribed in 1219 AH., or the 27th year of Shāh-Ālam’s reign, by Sitārām, at Kāshī. Beg. as usual:

بسم الله الرحمن الرحیم، کُنَّئٰ آزل راست ظلم قدم


696. نول و دماس

NAL-U DAMAN.

Fayḍī’s *mathnavī* version of the episode of Nāla in the *Mahābhārata*. It was completed in 1003/1594–1595. Besides the references given above in No. 692, see Pr 905, Aumer 38, Mehren 42. Lith. several times in India. Copied in 1168 AH. at Arkaṭ. Beg. as usual:

ای رهائی دوی توز آغاز، عنق‌لای نظر بلند پرودای

At the end of this volume there is (ff. 143–146v) a short *mathnavī* with the title: (؟) قصَّة شیعِ حَلی, without author’s
name. This appendix is dated 1169 AH., and was transcribed by Muḥammad (b.) 'Abdīl-lah. Beg.

اعتني رأيك بمضد كوفت، الغ

Ff. (146), S 205 x 115, 125 x 60, Il 15. Or. pap. Ind. nast. Cond. tol. good.

697. 

DIWĀN-I-WALĪ.

The lyrical poems of Walī, a native of the district of Dasht-i-biyād in the province of Qāīn, Southern Khorasan, who was killed in 1012/1603-1604. See EIO 1481-1482, etc. Ind. libr. Bh 371, Bk 269-270, Spr 589 (this particular copy referred to); (GC I 401). Copied in 1196 AH., by Jaswant Sing’h Parvāna, evidently from a defective original, as many places are left blank. This copy contains ghazals, gītās, fārsīs, etc., in alphabetical order, with a few more ghazals at the end. Beg. as usual:

شب نوبت نیب در زد بند زد درگاه را، الغ

Bd. v. Ff. 1v-58, S 205 x 115, 145 x 80, Il 15. Or. pap. Bad Ind. shikasta. Cond. good. Additional poems on the margins.

698. 

KULLĪYYĀT-I-NAUĪ.

Poems of Muḥammad-Riḍā Qūchānī (or Khabūshānī), with the takhallus Nauī, who came to India, and died in Burhānpur in 1019/1610-1611. See GIPh 254, EIO 1485, RS 313, 376, 419, EB 1064-1066, Pr 696, 907 sq., R 674, Aum 4, etc. Ind. libr. Bk 272, Spr 516-517. Copied in the XIIc. AH. There are:

1. Sūz-u gudāz (f. 1v), a mathnawi poem, containing a love story from Indian life. It was lith. in India. Beg.

الله خنددة ام را نالگین ده، شیخ شا جیمز پر کالکی ده

2. Sāqī-nāmā (f. 17), a mathnawi poem in praise of Khān-khānān, beg.

توطی لولین پیر میتاها، بیدان تو شیکسپیر پدناها

3. Diwān (f. 27v), consisting of:

a. Qasīdās (f. 27v), in praise of the Shi‘ite saints and various princes, beg.

محدشت عیب ساطر دل در شرک زن، الغ

b. Tarjī‘bands (f. 37), a marthiyya deploring the death of Malik Qumī (although his death is generally placed in 1024-
1025/1615-1616; perhaps there is a mistake in the heading) (f. 40); another, on the death of prince Dāniyāl (f. 42v). Also several tarkībs (f. 44). Beg.

قَيَّمَتَ تَأْثِيرَهُ عَلَى شَرِّكَةِ هَزَاعٍ كَمْدَنِي، الْغُرَّ

c. Ghazals (f. 49v), in alphabetical order, beg. as usual:

سَيَّةَ كُلِّ نَدَّسَ بُلْدَانِ رَخْحُ بِسَتَّانِ مَا، نَقْطَةَ نَامُ تَحَدَّدِ خَطْطِيَّةِ دُوَانِ مَا،

d. Quatrains (f. 101), unarranged, beg.

عَشَقَ أَمَامُ وَرَدْ شَراْعَةٌ دِرْ حَمْسِ مَا، الْغُرَّ

Ft. 106, S 105 x 105, 120 x 55, ll 17. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired in several places.

699.

ديوان نوتي

Na 131.

The same.

Another copy of Nau‘ī’s Kulliyyāt, older than the preceding one, but not so complete. It is calligraphically written, apparently in the XIc. AH., and contains:

1. Ṣāqi-nāma (f. 1v), beg. as above, see No. 698 (2).
2. Sūz-u gudāz (f. 10v), beg. as in No. 698 (1).
3. A mathnawi poem in praise of prince Dāniyāl (f. 27), beg.

بِرَاءَ أَمَامُ بَاسْتَقَمِ الْفُوْزِيَّ، جُوَّ عِيدُ بِلدِلَّ اَزْ دِنْبَلُ نُوْرَزَ،

4. Qaṣīdas (f. 31), with the same tarji’bands and tarkīb-bands, beg.

كَرَبَالِيَّ عَشَقَ الرِّبْ لُبْ نَشَدْهُ سَرَتَا بَيْنِ مِنْيَ الْغُرَّ


700.

SŪZ-U GUDĀZ.

Oa 73.

Another copy of the same poem as No. 698 (1), dating from the XIIc. AH. It is inserted into a large collection of poetical works and fragments. Beg. as in the preceding copies. At the end two quatrains and a qiṭa.

Bd. v. Ft. 295v-302v. For measurements, etc., see above, No. 694.

701.

DĀSTĀN-I-BAKHTYĀR.

Na 110.

A long mathnawi poem, containing a fairy tale, with the title Dāstān-i-Bakhtyār pusar-i-pādshāh-i-Ñîmrūz. This particular
copy was described by A. Sprenger (Spr 594). The author’s name is not found in the usual places, and only the date of composition is given on f. 4v, 1019/1610. The copy, dating from the beginning of the XIIIc., is incomplete at the end, and therefore there is no colophon. As stated in Spr 594, the prose version of this story was published by W. Ouseley, London 1801, and by Kazimirsky, Paris, 1839. It was also translated into French by Lescallier, Paris, 1805. Beg.

بنام خداوند کریم و رحمت توانا و دانا و حی کریم

S 225 × 155, 170 × 105, ll 15. Europ. pap. Ind. legible nst. Cond. bad, the paper is damaged by the chemical influence of the ink, and many lines are rotten. Paper is perishing. Stray notes and poetical quotations on the fly-leaves.

702.

DĪWĀN-I-MAZHĀRĪ.

Qaṣīdas of Mazhar or Mazhari Kashmīrī. He visited Persia, where he met with Muḥtasham and Waḥshi. He returned to India and died in Muḥarram 1018/1609, as stated in Riṣād al-ḥaṣrā (see No. 230, f. 421v). His poems are all in praise of Akbar and Jahāngīr (not yet an emperor then), as well as many noblemen, such as ‘Abdu’r-Rahīm Khāngāhān and others. It may be this Mazhari who is alluded to by Baghūnī (Spr 64), as a poet of this name who was alive in 1004/1595 in Kashmir. (Kashmir is often eulogised in his poems). A good, but defective copy dating from the XIIc. AH. Beg.

کل پارشید و مرغ بر آورد فغانوانا،
خوش بپک و نوابست زمین را و زمانوانا،

Bd. v. Ff. 1v–73v, S 185 × 115, 140 × 65, ll 15. Or. pap. Ind. nst. Cond. tol. good, but some places are slightly injured by worms. CFW 1825.

703.

DĪWĀN-I-SINJAR.

Poems of Muḥammad Ḥāshim b. Raftī’ī-d-Din Ḥaydar Mu’ammār Kāshi, with the takhallūs Sinjar (he also used another takhallūs Farāghī). He came to India, and died there in 1021/1612–1613. See GIPh 308–309, EIO 1488, Pr 909, R 675, etc. Ind. libr. Bh 375, Spr 571 (this particular copy referred to). A fine copy transcribed in 1042 AH at Bijāpur, by Shaykh Muhammad (see the colophon on f. 59). It contains
Qaṣidas (f. 1v), not arranged alphabetically, beg.

دریغ و درد که کردم بسی بعثود تدبیر
کردن طلسم برایم نشانده رھی تقدیر

Ghazals (f. 61v), in alphabetical order, beg.

الیم گفتم معنی ده دل گوهر فروش را
ز کفت و گوی امروزی خجال گن قول دوست را

Sāqī-nāma (f. 163r), beg.

شکر حمل جوون کند آغنته، شکونست در نست جام شراب

Munājāt (f. 180v), a mathnawi poem, defective at the end. Beg.

الیم سینه درد آشفت ده، غم از هردل که یستادی بی‌نما

Another long mathnawi poem (f. 185), the beginning of which, apparently only one page, is lost (there is a lacuna between ff. 184 and 185). It opens abruptly:

بیماران عمل حیم تکنجد، الغ

Tarjī‘bands (f. 205), beg.

صیاد به یاد که سرچوش بباره ست، الغ

Ft. 208, S 240 x 140, 155 x 80, Il 15 Or. pap. Calligraphic Ind. nast. Cond. good. Many blank spaces, probably because the original was defective. No headings, although space is left for them. Fine vignettes and a few minor ornaments. Stray notes on the fly-leaves.

704.

The same. Oa 52.

A very short extract from Sinjar’s diwān, containing only a few tarjī‘bands. Copied in the XIIc. AH. Beg.

بیار کرد عرش با بچه چیست فریاد و خروس، الغ

Bd. v. Ft. 47-49v, S 285 x 165, 180 x 90, irregular number of lines. Or. pap. Ind. nast. Cond. good.

705.

DĪWĀN-I-NAZĪRĪ.

Poems of Muhammad Husayn Nīshāpūrī with the takhallus Nazīrī, who came to India and died in Ahmadābād in 1021/1612-
1613 (other dates of his death, given by various authorities, are: 1019/1610–1611, 1022/1613 and 1023/1614). See GIPh 308, EIO 1489–1492, RS 316, EB 1074–1075, Pr 701, 908, R 817–818, etc. Ind. libr. Bh 374, Bk 276–278, Spr 515–516 (this particular copy, as well as the next two, referred to). Transcribed in the end of the XIc. or beg. of the XIIc. AH. A good copy, containing: Qasidas (f. 1v), beg.


Ghazals (f. 41v), in alphabetical order, beg.


Tarji'bands (f. 105), beg.


Quatrains (f. 128), beg.

Fl. 133, S 210 x 120, 140 x 75, ll 17. Or. pap. Ind. nast. Cond. good. CFW 1825.

706.

The same.

Another copy of the same diwan, slightly defective at the end, dating from the XIIc. AH. Also referred to in Spr 516. It contains:

Qasidas (f. 1v), all have explanatory headings, giving the name of the person eulogised, etc. Beg. as usual:


Tarji'band (100v), in imitation of Sa'di’s famous poem of the same kind, beg. as in the preceding copy.

Muqatta’ât (110), beg.

Ghazals (f. 113v), in alphabetical order, beg. as in the preceding copy.

Quatrains (274v), unarranged, beg. as in the preceding copy.

Fl. (253), S 240 x 135, 165 x 79, ll 17. Or. pap. Ind. nast. Cond. good. Some folios are of more modern origin. A few bad vignettes.
707.

The same. Nb 138.

Another copy of the same diwān, or rather an extract from it. Transcribed in the XIIc. AH. It contains only a small portion of the section of ghazals, breaking off with those rhyming in ۸. The first poem begins:

ای از کرم نرخته خور سبیل را، و از اطاف عید ۸، عزا ی خلیل را.


708.

Dīwān-I-Shānī. Nb 74.

Poems of Nasaf Āqā, who belonged to the Turkish clan Taktū, and used the takhlīs Shānī in his poetical works. He flourished at the court of Shāh ʿAbbās the Great (995–1037/1587–1628), and died in 1023/1614. See R 676, etc. Ind. libr. Bk 279–280, Spr 564 (this particular copy referred to). Transcribed in the XIIIc. AH. It contains:

A mathnawi poem (f. 1v), in praise of the Shiʿite Imāms, etc. Beg.

 descargar (الله) الرحم الرحيم، ما اهتج رائت امید بیم،

Ghazals (f. 20v), only a small portion of the original collection, here breaking off with those rhyming in ب. Beg.

ای بادامی حمد تو زه زه عقل و رلی را،

وز تو حالوت ستی سطح غزل سرلی را.

Qasidas, a few qīṭas, tarjiʿ bands, etc. (f. 42v), beg.

شبحا که درد آه نلگ را بر آزم، خاکستر ثریا بر ثریا بر آزم.


709.


Mathnawī poems of Zulālī, who was a native of Khwānsār, a large village and a district north of Isfahān, on the Hamadān road. He also was an eminent poet at the court of Shāh ʿAbbās the Great, as the previous author, and died in 1024 or 1025/1615–1616. His works were left unarranged, but afterwards were put in order and edited by ʿAbduʿl-Ḥusayn Kamarai, whilst Tughrā
wrote a preface to them. See GIPh 249, 250, 251, 300, 301, Horn 188; EIÖ 1494–1498, EB 1081–1084, R 677, etc. Ind. libr. Bh 377, Bk 282, Spr 592–593 (this particular copy and the next ones referred to). Transcribed in the beg. of the XIIc. AH. It contains:


2. *Husn-i-galav-sûz, a mathnawî poem in 41 jahâca, with a prose preface, beg.*

   Beg. of the poem itself:

   تقدير قدرت و تصوير صفعت صاعي و قادرى را الله
   تعالى الله شانه (sic) از این آیه الخ

3. *Shu'âla-i-didâr, a Sufico-didactic poem in 49 shu'âla, with a prose preface, beg.*

   Beg. of the poem itself:

   بسم الله الرحمن الرحيم، تبر شابست بدون رجیم

4. *Maykhâna, another similar poem, in 40 qadahs. Beg. of the prose preface.*

5. *Dharra wa khurshîd, also with a prose preface, beg. as usual.*

6. *Adhar-u samandar, with a prose preface, beg.*

   آه از این آیه دلسوز جکر الخ

7. *Sulaymân-nâmâ, sometimes also called Sulaymân-u Bilqîs, the love story of king Solomon and the queen of Sheba. Beg. of the prose preface.*

   ما اعظم شانه و نیمنا بخاطب الخ
Beg. of the poem:

8. Mahmūd-u Ayāz, the most famous of all Zulālī's poems, commenced in 1001/1592-1593, and completed 1024/1615. It was lithographed in Lucknow, 1290 AH. Beg. of the prose preface:

Beg. of the poem:

سیاس و سئانش بزدہ نوازی را اغل

Na 134.

Another copy of the same 'septet' of Zulālī, dating from the XIIc. AH., and also referred to in Spr 593. It is a defective and a rather bad transcript; a great number of folios are lost or misplaced and many parts are illegible. It contains:

1. Mahmūd-u Ayāz (f. 1v), beg. abruptly with several bayts in a metre different from that of the poem:

يا الاهي، انايت (عفلايت) از آيات و كرم، الم

The poem is interrupted by other matter in the middle, and is continued on ff. 126-153.

2. ʿĀdhar-u Samandar (f. 64); 3. Dharra wa kharshid (f. 76); 4. Sulaymān-nāma (f. 81); 5. Maykhāna (f. 93v); 6. Shuʿla-i-dīdar (f. 115v), all beg. as in the preceding copy. 7. Husn-i-galaw-sūz, incomplete, one page on f. 125v, and the continuation on ff. 153-162.

Na 133.

Another, very good and calligraphic copy of this poem, dating from the XIc. AH. Referred to in Spr 583. Beg. of the poem is the same as in No. 708 (8), but the preface begins in a different manner:

Na 133.

Na 134.
712.
The same. Na 132.

Another, quite modern copy of the same poem, dated the 14th year of Muḥammad Shāh’s reign, i.e. 1145 AH. It is slightly defective at the beg., only seven bayts being lost. On ff. 176–183v there is Ḥusn-i-galav-sūz, complete, beg. as usual, see above, No. 709 (2).

Fl. (187), S 215 x 135, 170 x 75, ll 14, two central columns and one on the margins. Or. pap. Ind. nst. Cond. tol. good.

713.
The same. Oa 73.

An extract from the same poem. Transcribed in the XIIc. AH. It begins as usual, see above No. 709 (8), and there is a colophon, stating that the poem is complete. It is far too short, however, and probably several chapters in the middle are omitted.

Bd. v. Fl. 237–269. For measurements, etc., see No. 676.

714.
The same. M 2.

Another extract from the same poem, transcribed in the XIIc. AH. Beg. as usual, see No. 709 (8).

Bd. v. Fl. 91–95v, S 435 x 260, 320 x 195, ll 32. Or. pap. Ind. nst. Cond. good.

715.

DĪWĀN-I-MALIK-QUMĪ. Nb 131.

Poems of Malik Qumī (a native of Qum, a city south of Tehran; its name is often Arabicized into Qumm), who came to India, lived at Ahmadnagar and Bijāpūr at the court of ‘Ādil-Shāh Ibrāhīm (987–1035/1579–1626), and died in 1024 or 1025/1615–1616. See GIPh 309, 336, EIO 1499, cf. R 678, 1091, etc. Ind. libr. Spr 481 (this particular copy referred to). A good transcript dating from the beg. of the XIIc. AH. Contents:

Ghazals (f. 1v), in alphabetical order, beg.

لى زامست تاج کوهر برسر دیوان ما،
از نشانت بی نشانی سر خط عرفان ما؛
Qit'as (f. 148v), with a few quatrains, etc., beg.

 طريق كيست بكوئید یا نشال بدهید،
 بقیار عزه بیبحب به نسندیش.

Quatrains (f. 158v), beg.

 یاد تو کفم کرومیژ (sic ?) نازم ؛ قام تو برم سیهک بر آید بارم.


716.

Dīwān-I-Zuhūrī.

Poetical works of Nūru’d-Dīn Muḥammad Turshīzī, with the takhallus Zuhūrī, who came to India, and died there some time in 1025–1027/1616–1618, cf. above, Nos. 356–362 in this Cat., where his prose works are described. For his poetical works see GIPh 309 sq., EIO 1500–1508, EB 1076–1077, Pr 909–910, Ros 264, R 678–679, etc. Ind. libr. Bh 376, Bk 284–287, Spr 580 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains only ghazals, in alphabetical order, beg.

أناه خواهد داشت نارا رحمتش دیوان ما،
کشتی رفعش آنتاب مطلع دیوان ما.

Ff. 385, S 225 × 125, 160 × 75, il 15. Or. pap. Bad Ind. shikasta. Cond. good, but some places are rendered illegible by ‘repairs.’ Ff. 269, 317v–319v are blank. Very bad vignette.

717.

Sāqī-Nāma.

A long mathnawi poem of the same Zuhūrī, dedicated to Burhān Nizām-Shāh II of Ahmadnagar (999–1003/1590–1594) and containing a series of eulogies and laudatory poems on various subjects. See EIO 1501, 1506–1508, EB 1078–1079, Pr 64, 697, R 678–679, etc. Lith. Lucknow, 1849. Transcribed in the XIIc. AH. Referred to in Spr 580. Beg.

بناها همه ارزد چاکرا، دویا ده طامار نکارا).

718.

QISMIYYA-I-ZUHURI.

A small extract from the preceding poem (corresponding to ff. 21–26v of No. 717, where it is called Qismiyyat). A bad copy, dating from the end of the XIIc. AH., forming an entry in a small scrap-book. Beg. as in No. 717:

بشپینی شریف کنی دهی، بهجوش اسیری جاہ ذنی


719.

KULLIYYAT-I-SHARIF.

Poetical works of Muhammad Sharif Kāshānī, with the takhallus Sharif, who came to India, and died there ca. 1030/1621. See EIO 1515, etc. *Ind. libr.* Spr 567. The copy in the Society’s collection, referred to by A. Sprenger (No. 1405), dated 1026 AH., is the original of both copies described here, made in 1842 and 1871. It seems probable that this old copy, which is now missing, is identical with the MS. in the India Office library, No. 211, described in EIO 1515. It is not impossible that the book may have been ‘lost’ from Calcutta some time after 1871, and has finally found its way to London. The present transcript is dated (1258)/1842. It contains:

Ghazals (f. 1v), in alphabetical order, beg.

بسم الله ای شریف رتم بخش نامه را
از حمد کردار، علم سر، خامه را

Quatrains (f. 220v), beg.

کره‌چینی را بکسی داشتئی، اخگ

Qasidas (f. 241), with a few qit'as, etc., beg.

عمب از نسل چرخ بر آورد خنجیرش،
دهر آتشین حصار شد از خنجیر زرش،

Sāqi-nāma (f. 335v), beg.

شریف از در آشنایی در آنی، اخگ

Tarji'bands and tarkīb-bands (f. 339v), beg.

کی یاد کظم خم کندئی، اخگ
Sīr-nāma, a mathnawī poem (f. 374v), beg.

Farhād-u Shīrīn (f. 380v), a mathnawī poem in imitation of Nizāmī’s Khusrāw-u Shīrīn. The title is given on f. 388v, at the bottom of the page:

Copied from a defective original, because many places are left blank. Beg.


720.

The same.

Another copy of the same Kulliyāt. It was transcribed, according to an English note on the fly-leaf, from the old MS. No. 1405, mentioned in the preceding No. 719, in 1287/1871, by Muḥammad Hasan b. Chāndkhan Hājjīpūrī. It contains: qaṣīdas (f. 1v), with a few qītās; Sāqī-nāma (f. 94v); tarjī-bands and tarkī-bands (f. 98v); Sīr-nāma (f. 133v). It preserves the text of the original colophon (f. 139):

Farhād-u Shīrīn (f. 141v). All these sections begin as in the preceding copy, from which the present one differs only by the absence of the ghazals and quatrains.

Fī. 219, S 200 × 120, 140 × 70, ll. 15. Europ. pap. Modern Ind. nast. Cond. good. Notes in English on the fly-leaf and f. 141.

721.

Dīwān-i-Shāpūr.

Poetical works of Shāpūr, a native of Tehran, who also used the takhallas Farībī. He came to India, and died there some time between 1021 and 1030/1611–1621, as variously stated by different authorities. See GIPh 247, EB 1072–1073, R 674, etc. Ind.
libr. Bh 379, Bk 289, Spr 564 (this particular copy referred to). Transcribed in the XIIc. AH. It contains:

1. Qasıdas (f. 1v), unarranged, and apparently incomplete.

2. Ghazals (f. 27v–128v), in alphabetical order, beg.

3. Tarjī‘at (f. 133v; ff. 129–133 are blank), beg.

4. Dāstān-i-bāgh (f. 141v), a mathnawi poem, beg.

5. Dāstān-i-kūh kūftān-i-Farhād (f. 147), also a mathnawi poem, beg.

6. A few short mathnawi poems (f. 148v), the first one with the title: در مدح پادشاه زمان, beg.

7. Quatrains (f. 150), unarranged, beg.

Slightly worm-eaten and afterwards ‘repaired.’ A note by H. Blochmann on a fly-leaf, with a reference to Aīn-i-Akbarī.

NAN-U ḤALWĀ.

A Sufico-didactic poem in mathnawi verse, extremely popular in Persia. The author, Bahā’u’d-Dīn Muḥammad b. Ḥusayn b. ‘Abdī’s-Ṣamād al-Jabālī al-‘Āmilī, a divine of Arab extraction, lived at Isfahān during the reign of Shāh ‘Abbās the Great (995–1037/1587–1628), and occasionally wrote poetry, using the takhal-lūs Bahā’ī. His death is variously fixed, but the most reliable date is 1030/1621. See GIPh 301, EIO 1517–1520, RS 419, EB 1085–1088, 1239, Pr 116, 668, 698. R 679, Anm 4, etc. Ind. libr.
Bh 380, Bk 291, Spr 368 (this particular copy referred to). The poem was lithographed a great many times in Persia, also in Constantinople, etc. A modern copy, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg. as usual, with a short preamble in Arabic:

\[ \text{إما بعد حمد الله على افتضاله المحمود} \]

Beg. of the poem itself:

\[ \text{إما الله إلهي على العهد القديم، إما الساهي على العهد القديم} \]

Fl. 13, S 210 x 155, 170 x 75, ll 15. Europ. pap. Ind. nast. Cond. tol. good. CFW 1825.

723.

The same. Oa 73

Another copy of the same poem, slightly incomplete at the end. It was transcribed in the XIIc. AH. and forms an entry in a large volume containing many different poetical works. Beg. as in the preceding copy, but without the prose preamble.

Bd. v. Fl. 98-101. For measurements, etc., see No. 463.

724.

The same. Oa 21.

Another copy of the same poem, transcribed by Sayyid Khidr, surnamed Sayyidu Miyâh, in the beg. of the XIIIc. AH. It opens with the same short Arabic introduction as found in No. 722. The poem itself begins as usual, see the same No.

Bd. v. Fl. 7v-22v. For measurements, etc., see No. 581.

725.

DIWÂN-I-BAQĪR.

A rare collection of poems of Bâqîr, chiefly in praise of Šâhâb-Allah Ibrâhîm II (987-1035/1579-1626). In a note on f. 158, which seems genuine, is stated that this book, Kulîyât of Bâqîr Kâshânî, was copied for the library of Aurangzib in 1082 AH. On the other side of the same leaf there is a heading فتائدة محمد باقر خرد. It seems probable that the author of these poems is identical with Muhammad Bâqîr Kâshânî, who died in the Deccan in 1034/1624-1625, referred to in EIO 1535, or in the Safina (see EB 376, col. 230). This identification can be well supported by
 Various allusions from his diwān: Shāh 'Abbās the Great (995-1037/1587-1628) is often referred to (cf. ff. 125v, 205, etc.). The poet Sinjar (see above, Nos. 703-704 in this Cat.), who died in 1021/1612-1613, is mentioned on f. 206, an elegy on his death is given on f. 154v, and two chronograms for the date of his death are given on f. 212. Ḥakīm Ruknā, i.e. Ruknu’d-Dīn Mas‘ūd Kāshānī, with the takhallus Masih, who d. in 1066/1656 (cf. EIO 1572), is mentioned on f. 205v, etc. A good copy, but the greater portion of it is entirely perished. It is already described in Spr 374-375, and contains:

1. Ghazals (f. 1v), in alphabetical order, beg.

2. Quatrains (f. 96), unarranged, beg.

3. A mathnawi poem, apparently with the title Maykhāna (f. 118v), a kind of a Sāqi-nāma, beg.

4. Tarjī’āt and tarkībat (f. 130v), beg.

5. Qasīdas (f. 158v), in praise of the Shi‘ite Imāms, ‘Adil-Shāh Ibrāhīm, Shāh ‘Abbās the Great, etc., with a few qiṭ’as, chronograms, etc. at the end. Beg.

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Ft. 213 (loose); S 190 x 100, 125 x 55, ll 17. Or. pap. Good Ind. nst. Cond. bad Good vignettes.

726.

DĪWĀN-I-TĀLIB ĀMULĪ.

Poems of Muḥammad Ta’lib, a native of Āmul, near Bārfurūsh, on the S.-E. shores of the Caspian, who came to India, and died there in 1035/1625-1626, as stated by the best authorities. See GIPH 309, EIO 1524-1529, RS 376, EB 1090-1092, Pr 913, R 679, Anm 38, Gotha C. 23, etc. Ind. libr. Bh 384-386, Bk 292-296, Spr 575 (this particular copy referred to). A calligraphic copy, dating from the XIc. AH. It contains:
Qaṣīdas (f. 1v), mixed with qiṭʿas, tarjīb bands, and poems of other classes, not alphabetically arranged, beg.

چون کم نئم بفقی خرد افسریل، از مدح شاه اتاقه زنم بر سرسیل

Three mathnawī poems (f. 110), in different metres, without headings, the first (called in No. 728 Qadā wa qadar), beg.

شندیدم روزی از طرز انشائي، عروس ننه را برقع كشائي

Ft. 123, S 235 x 130, 155 x 70, ll 18. Or. pap. Good Ind, mast. Cond. good. A fine vignette.

727.

The same.

A short extract from ʿAlīb’s diwān, copied in the XIIc. AH. and containing a number of ghazals in alphabetical order, beg. (as in EB 1091):

ما را كشد جو سوئی تو شوقت بلند ما
هر دوی تاریانه شود بر سمند ما

Bd. v. Ft. 254-256v. For measurements, etc., see No. 221.

728.

QADĀ WA QADAR.

QADĀ WA QADAR.

Another copy of the same mathnawī poem of ʿAlīb which is placed first of the three in No. 726, here given with the heading as above. It is slightly incomplete at the end, and the initial hemistich is slightly different. Copied in the XIIc. AH. Beg.

شندیدم روزی از یاکوها رایی، الم

Bd. v. Ft. 237-238v. For measurements, etc., see No. 463.

729.

KULLIYYĀT-I-SHĪFĀʾ.

Poetical works of Sharafu’d-Dīn Hasan ʿIṣfahānī, with the takhallaṣ Shīfāʾ. He was a physician at the court of Shāh “Abbās the Great (995-1037/1587-1628), and died, according to the best authorities, in 1037/1628, although 1027/1618 and 1038/1628-1629 are also given as the date of his death. See GIPH 311, EIQ 1531-1533, EB 1093, Pr 913-915, R 822, Fl I 600, etc. Ind. libr.
Transcribed in the 18th year of Shāh-'Alam's reign, i.e. 1191 AH. It contains:

1. *Dīda-i-bidār* (f. 1v), a *mathnāwī* poem, comp. in 990/1582. Beg.

   بسم الله الرحمن الرحيم، تبلغ البيت بدست حكيم

2. *Mihr-u mahabbat* (f. 24v), also a *mathnāwī* poem, comp. in 1021/1612–1613; beg.

   آلبي از سر عشق نوازی، دلی دا کرانتی عشقباری

3. *Namak-dān-i-haqiqat* (f. 51v), also a *mathnāwī* poem. The date of composition is not given. Beg.

   لئی بشده سخت ملاحت سلی، بنمک زار طر زاهندامی

4. *Tuhfa-i-Irāqayn* (f. 69v), a *mathnāwī* poem in imitation of Khāqānī's *Tuhfatu'll-Irāqayn* (see above, Nos. 461–462 in this Cat.). It is sometimes also styled *Maftu'h-unwār*, cf. EIO 15311. Beg.

   لئی در ذروت نجفة العراقین، دی زه تو شکر مذاقف

5. *Qaṣīdas* (f. 73v), unarranged, beg.

   معلم فطر مالیست مین طفل زاین دانش
   سبیق آبات عرفان کوشه خاطر لیستانش

6. Another collection of *qāṣīdas*, intermixed with *quatrain*, *qīṭa's*, etc. (f. 105v). Beg.

   لئی نعت تو شاعر مقالات، مشاطہ جمیره خیالات

7. *Ghazals* (f. 119v), in alphabetical order, beg.

   لئی زدتر برتی از کمال خیمہ کمیلا، را
   دست بتو کچا رسد عقل شکسته پلا، را


   هر جند کرمست خدانی غفار، اله

9. A collection of miscellaneous poems (f. 210v), similar in contents to that mentioned in EIO 1531 (3). It begins in the same manner:

   جهانگیر هنیللم باری جمالی نبجا رفت، اله

Ff. (224), 8 320 x 200, 245 x 145, ll. 23. Or. pap. Ind. nast. Cond. good. The heading of various poems are not written, although space is reserved for them.
730.

DĪWĀN-I-SHIFĀI.

A good, but incomplete copy of Shifā‘ī’s diwān, dating from the beg. of the XIIc. AH. It contains:
1. A collection of qaṣidas (f. 1v), not arranged alphabetically. It opens with the poem found on f. 91 in the preceding copy:


2. Another collection of qaṣidas (f. 28v), apparently the same as that on ff. 105v–119 of the preceding copy, see No. 729 (6), with a similar beginning.

3. Ghazals(f. 42v), not arranged alphabetically. The first poem is found on f. 193 of the preceding copy:


731.

(MATHNAWIYYĀT-I-SHIFĀ‘I).

Another copy of two mathnawi poems of Shifā‘ī. It may be a part of a Kulliyāt of his works to which the preceding MS. (No. 730) may also have originally belonged. The handwriting, the general appearance, and the paper are only very slightly different. This copy is referred to in Spr 570. It contains:
1. Dida-i-bidār, beg. as in No. 729 (1). Incomplete, the end corresponding to f. 22v in that copy.


732.


A short extract from Shifā‘ī’s diwān. It contains ghazals, not arranged alphabetically, and a few quatrains. 373 poems altogether, all numbered. Copied in the XIIIc. AH. Beg.

Ya ʿasqī ṫunam ruz azal ḵozīan ma ḵum

DĪWĀN-I-TAQĪ.

Lyrical poems of Taqī, whose full name is given in the preface (ff. 1v-2v) as Taqī b. Mu'nî'd-Dīn Muhammad b. Sa'di'd-Dīn Muhammad al-Auḥādî al-Ḥusaynî al-Bulyānî (البلاطی), and who is identical with the author of the Tadhkira of Persian poets, and a poem Ẓiyān-u Ya'qūb, usually briefly called Taqī Auḥādī (cf. GīpH 232, R 1089, Spr 95 and 576). The exact date of his death is not known, but the present collection of his poems yields some materials for its determination. In this copy transcribed at Lucknow, 1196 AH., by Jaswant Sing'h Parwāna, and referred to in Spr 576, almost every poem contains the date of composition and an indication as to the place where it was written. These dates range from 980 (f. 36v) to 1038 AH. (f. 58v) and 1039 AH. (f. 58). The poems dated 1032 and 1033 AH. are very numerous. Therefore it is clear that the date of Taqī Auḥādī’s death cannot be placed before ca. 1040/1630. It is of interest to point out that a MS. in this collection, described above under No. 430, and containing the rare diwān of Qaṭrān, was copied in 1018/1607 by Taqī Auḥādī Bulyānī. If this copyist is identical with the author of the present diwān (and there is nothing improbable in such a supposition), we have a specimen of his handwriting, which, however, cannot be called exactly calligraphical.

The present diwān has a special title Tadhkiraṭu'l-'āshiqīn, and this MS. contains only the first half of it.

There is a short prose preface by the author himself with the title:

ديوان تقي
(Beg.)

Ghazals (f. 3), in alphabetical order, only those rhyming in


DĪWĀN-I-QAPLĀN BEG.

A rare collection of poems of Qaplān Beg, an official of Turkish extraction under Akbar and Jahāngīr, who retired from
his post, according to Rīyāḍu’sh-shu‘arā (cf. No. 230, f. 364), in i.e. in 1030/1621. The date may be read as 1003, but this does not agree with the context where it is said that Qaplān retired under Jahāngīr. Sprenger repeated a similar statement in his Catalogue (Spr 531), without noticing this glaring anachronism. Jahāngīr is referred to in many of the poems: a chronogram for his ascension is given on f. 159, and he is eulogised on f. 3v, 7, 9v, 12v, etc. In the section of qiṭas the author gives numerous chronograms, the latest being apparently for 1041/1631: 1029 (f. 1040 (f. 163)

166) بَدَد شاهي ابتدأ و
1039 (f. 163) دانغ دل
1041 (f. 164v) بَدَد مَالاي او بَدَد بَعِي
(f. 167v), the same. Therefore it is obvious that the poet in question died some time after 1041/1631. The present excellent, although slightly defective and injured copy, dating from the end of the XIIc. AH., is referred to in Spr 532. It contains:

1. Qasidas (f. 1), incomplete at the beginning. The first complete poem, in praise of Jahāngīr (f. 2v), begins:

خوشا ارکی بَدَد لاله کسَت، کرو محبرآ شود بذگاه شستر،

2. Ghazals (f. 18v), in alphabetical order. The first has the heading

فی التوحید. It begins.

 آلَکه نامش همست داَم رَنست غفوان مَا،
نتَّهه حمدش بَود دیباهه دیوون مَا،

3. Muqaṭṭa‘at (f. 158v), with many chronograms, beg.

صاحبآ بذگاه عریسه دارد، شكوه آسآ وَلآ ز روی غفور،

4. Rubā‘iyāt (f. 169), with a few riddles at the end, beg.

الله سه حَرَنَسَت الف لام و ها، کورد الغش که همست ذاَت ذفما،

5. Sāqī-nāma (f. 232v), incomplete at the end, beg.

الَّا لِی دل بیدای سر بچیب، چه داری بَدَد لآ فَنْدات غیب،

Fr. 238, S 190 x 105, 135 x 70, II 11. Or. pap. Calligraphic Ind. nast., resembling the old Herati type. Cond. not good. Many pages spoiled and made partly illegible by the repairer, who pasted much paper of inferior quality over the pages. Many lacunas.

735.

DĪWĀN-I-FASĪHĪ.

Poems of Fāsīhī Anṣārī of Harāt, who was for some time in the service of Hasan-Khān Shāmlū, and afterwards attached to
the court of Shāh ‘Abbās the Great. The date of his death is usually fixed at 1046/1636–1637. See GIPh 311, EIO 1537, etc. *Ind. libr.* Bk 305–307, Spr 390 (this particular copy referred to). Transcribed in the XIIc. AH. It contains:

1. *Qaṣidas* (f. 1v), beg.

2. *Qīṭās* (f. 46v), with several chronograms, beg.


4. *Rubāʿiyyāt* (f. 108), some of them containing chronograms, beg.

5. A *mathnawi* poem (f. 120), beg.

Ft. 120, S 190 × 110, 120 × 70, II 15. Or. pap. Ind. nast. Cond. good, slightly worn-eaten. The first two and the last two folios are on different paper, but apparently written by the same hand.

736.

DĪWÂN-I-RŪHUL-AMĪN.

Poems of Muḥammad Aḥmad Shahrastānī of Isfahān, sur-
named Mir-Jumlā, with the *takhallus* Rūhul-amīn, who came to India, and died there in 1047/1637–1638. See GIPh 246–247, EIO 2897, R 676. Cf. also EIO 1539–1540, where his two *mathnawi* poems, *Khusraw-u Shirīn* and *Laylā va Majnūn* are described. An old copy, dating from the XIc. AH., which contains probably the same version of this diwān as EIO 2897, and consists of a collection of *ghazals*, in alphabetical order, with a prose preface. This diwān has also a special title, *Gulistān-i-nāz* (f. 7).

Beg. of the prose *preface* (f. 7):

١٨٦٥

مختصر

یرادان آفاق سخنوری و بیهمتیایل اقلاهم الغ
Beg. of ghazals (f. 8v):

أَلَى رَشَدٍ أَزْفَيْحٍ تُو شُمِّ رُوآُنِ مَاءٍ,

Fr. 181, S 235 x 135, 155 x 80, II 15. Or. pap. Good Ind. nast. Cond. tol. good.

Two very mediocre vignettes.

737.

ديوان أسير

DIWAN-I-ASIR.

Poems of Jalâlu’d-Din Asir b. Mirzâ Mu’min Isfahâni, a great drunkard and an intimate friend of Shâh ’Abbâs. He died, according to the most reliable authorities, in 1049/1639-1640. See GIPh 311, EIO 1541-1551, EB 1096-1100, Pr 915, R 681, etc. Ind. libr. Bh 389-390, Bk 303-304, Spr 342-343 (this particular copy referred to). Lith. in Lucknow, 1880. Transcribed in 1112 AH. by Sultân Beg Qâqshâl. This volume contains:

Qasidas (f. 1v), with a few qit’as at the end, beg.

Poems of Jalâlu’d-Din Asir b. Mirzâ Mu’min Isfahâni, a great drunkard and an intimate friend of Shâh ’Abbâs. He died, according to the most reliable authorities, in 1049/1639-1640. See GIPh 311, EIO 1541-1551, EB 1096-1100, Pr 915, R 681, etc. Ind. libr. Bh 389-390, Bk 303-304, Spr 342-343 (this particular copy referred to). Lith. in Lucknow, 1880. Transcribed in 1112 AH. by Sultân Beg Qâqshâl. This volume contains:

Qasidas (f. 1v), with a few qit’as at the end, beg.

Ghazals (f. 69v), in alphabetical order, intermixed with quatrains, beg.

Quatrains (f. 371v), with a few mukhammadât in the beginning, opening with:

کَرِیسَتِنَد بَتَانِی دیده مِهْرِانِی رَأَبُوب


738.

The same.

Another copy of Asir’s diwân, containing only ghazals and quatrains with mukhammadât (f. 211), both beg. as in the preceding copy. Transcribed in the XIIc. AH., also referred to in Spr 343.

Fr. 218, S 210 x 120, 160 x 75, II 16. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. CFW 1825.

739.

The same.

A short collection of Asir’s qasidas, copied in the XIIc. AH.,
forming part of a volume containing works of different authors. It opens with the poem found on f. 5v in No. 737, beg.

Fātihā (مستنی) (in other copies فاتح تصرف روز ناز، الگ)


740.

The same.

A few poems of the same Asīr, copied towards the end of the XIIc. AH. Beg.

ارغوان زار عشق یک آتش بیدر ماس، الگ

Bd. v. Ff. 41v–42. For measurements, etc., see No. 357.

741.

Dīwān-I-Razmī Rūmī.

Poems of Razmī Rūmī, a poet of the middle of the Xic. AH., or XVic. AD. He flourished at the court of Shāh ʿṢafī, the Safawīde (1037–1052/1628–1642), as may be concluded from his numerous eulogies of that prince. In one of his qīṭās he gives the chronogram for the date of the occupation of Baghdad by Persian troops (f. 189): آز کف خواندن کار نا پاک دنا بغداد رفت، i.e. 1050/1640, etc. Another date is found on f. 56, 1030/1621. Evidently this poet and his diwān are entirely unknown, and no references can be obtained without special research. Copied apparently in the XIIc. AH., from a defective original, because many leaves are wholly or in part left blank. This volume contains:

Qaṣīdas (f. 1v), in praise of the Imāms, etc., beg.

خوشا شکر نعمتی والی واهب، گروپانت هرگی زمانی مناسب
Ghazals (f. 73v), in alphabetical order, beg.

بود الله اکبر عطر مضمونی عفوتناب، زنم الله خوشبند گرود کردار دیوانه
Quatrains (f. 165v), incomplete at the beg. and end. Beg.

هر چند که چونی الیف دینی کهنی سرا، الگ
Qīṭās (f. 188v), also probably incomplete, beg.

مهر میصر درن لش و جال و وجود، الگ

742.

TARJUMA-I-TAKMILA.

A versified translation of the supplement to the famous biographical work of Yâfû'i Riwa'ûr-riyâhîn, dealing with the lives of 'Abdu'1-Qâdir Jilânî and his successors. The work in question, known under the title of Takmilat Riwa'ûr-riyâhîn, or Asnâu1-
mafâkhir fi manâqibî' sh-shaykh 'Abdi1-Qâdir, by 'Afifu'd-Dîn 'Abdu'1-lah b. As'ad b. 'Ali b. Sulaymân al-Yâfûî (d. 768/1367), was translated into Persian several times (cf. above No. 242 in this Cat.). See Brockelmann II, pp. 176–177. The translator's name appears in the form of 'Abdî, who completed his work in 1051/1641. It is divided into 105 hikâyats. See Spr 307, where this particular copy is already described. Copied in the XIIe. AH. Beg.

کی به بسم الله ّلی جان ایندا؛ پس به‌محمد حق ربان را پر کشاٽ ای


743.

ZIBA WA NIGAR.

A mathnawi poem, containing a version of the old Indian tale of the loves of Panûn and Sišî, originally written in Sindhi. The translator, Muhammâd Ridâî, completed it in 1053/1643. See GIPh 253, R 684, Spr 544 (this particular copy described). Copied in the 28th year of Aurangzîb's reign, i.e. 1096 AH., at 'Alamgîrîpûr, and intended as a present to prince Muhammâd A'zam. Beg.

اللّی هم دل و هم بیدلی ده؛ هم آن حامل هم این بی‌حاملی ده

S 265 x 160, 190 x 85, ll 17. Or. pap. Ind. nast. Cond. good.

744.

ÂINA-I-RAZ.

A short mathnawi poem by Abû'l-Barakât b. 'Abdi1-Majîd Multânî, with the takhallus Munîr (d. 1054/1644), known chiefly as the author of various compositions in ornate prose (cf. above, Nos. 366–367 in this Cat.). Copied in 1070 AH. (because so are dated some other portions in this volume, written by the same hand). Beg.

چهین مرآ و رو میدهد معنی صاف؛ میکشمن آینه‌ه دل از علاف

Bd. v. Pf. 122v–125 (in margine). For measurements, etc., see No. 366.
745.

(TAṢNĪFĀT-I-QUDSĪ).

Poetical works of Muḥammad Jān Qudsī, a native of MASHHAD, who came to India, and died there in 1056/1646 (other dates of his death are given as 1055/1645 and 1069/1659). See GIPv 238, 309, 350, EIO 1552–1557, Br 293, RS 323, EB 1102–1111, Pr 917–918, R 684–685, 1001, etc. Ind. libr. Bh 391–393, Bk 308–310, Spr 536. The present copy is quite modern, dating from the end of the XIIc. or beg. of the XIIIc. AH., transcribed by Mir Muḥammad, an inhabitant of Lucknow. It contains:

1. Ghazals (f. 231v), in alphabetical order, with a number of quatrain at the end. Beg.

2. Quatrains (f. 282), beg.

3. Extracts from Zafar-nāma-i-Shāhjahānī (f. 290v), a mathnawi poem in praise of Shāhjahān, left unfinished by the author. It was completed afterwards by Abū Taibil Kaḥīm (see further on in this Cat.). Beg.

746.

DĪWÂN-I-QUDSĪ.

Poems of the same Qudsī, copied in the XIIc. AH. and forming part of a large collection of miscellaneous poetical and other works. This transcript contains:

Qasidas (f. 55v), with some tarji‘bands, qi‘as, etc., at the end. Beg. as usual:

A mathnawi poem (f. 82), of EIO 1552 (6), beg.

Ghazals (f. 83), in alphabetical order, beg. as in the preceding copy.
Quatrains (f. 95), beg. 

Bd. v. Fl. 55v-96. For measurements, etc., see No. 582.

747.

Dīwān-i-Ḥāshim.

Poems of Ḥāshim b. Muḥammad Qāsim, with the takhallus Ḥāshim, who belonged to the Indian branch of the Naqshbandi order, flourished about the middle of the XIc./XVIIc., and died after 1056/1646. See EIO 2898, Spr 420 (this particular copy referred to). A good calligraphic transcript, dated 1066 AH. It contains:

1. A few qasidas (f. 1v), in praise of Muḥammad, beg.

2. Quatrains (f. 7), 49 in number, with a special heading:

   Beg.

3. Khargāh-i-Laylā (f. 15v), a very long tarjīḥ band, beg.

4. Sāqī-nāma (f. 23v), divided into seven akhtars, beg.

5. A mathnawī poem in praise of Ahmad Fārūqī (d. 1034/1625), a Naqshbandi Shaykh (f. 28v), and several other Sufic mathnawīs. Beg.


7. Quatrains (f. 127v), in alphabetical order, with several fards at the end. Beg.

8. A series of short poems dealing with the Shaykhs of the Naqshbandi affiliation (f. 167v), the same as described in EIO 2898 (9), containing many chronograms, fards, etc.

FF. 183, S 240 x 120, 170 x 80, II 17. Or. pap. Calligraphic Ind. mast. Cond. good. Fine vignettes.
KULLIYYAT-I-SALİM.

Poetical works of Muḥammad-Quli Salīm Tiharānī, who came to India, and died there in 1057/1647. See GIPh 309, EIO 1558, Br 294, EB 1112–1114, Pr 919, R 738, etc. Ind. libr. Bk 311, Spr 556 (this particular copy referred to). Transcribed in the beg. of the XIIc. AH. This volume contains:

1. Khar-dallāl (or Khār-i-dalāl) (f. 1v). The first reading is the more probable one because there is a section in praise of the ass, exactly such matter as may be connected with a donkey-dealer, or donkey-broker (khar-dallāl). A mathnawī poem, beg.

2. Qaḍā wa qadar (f. 7), a mathnawī poem in Sufico-didactic strain, beg.

3. Dar ta'rif-i-bihār-u kūhsār-i-Kashmīr (f. 15), a mathnawī poem describing the beauty of spring, etc., in Kashmir, and, in its second half, containing a eulogy of Shāhjahān. Beg.

4. Hikāyat (f. 28v), a short mathnawī, beg.

5. Dar qaḥt-sāl-i-Hindūstān (f. 30), not in EIO 1558 (8), beg.

6. Dar jath-i-Bangāla (f. 35), beg.

7. Tawṣīf-u dhamm-i-jaras (f. 46). In EIO 1558 (9) the title is apparently very badly written as it appears in the catalogue in an extraordinary form. Beg.

8. A collection of satires (f. 48v), the same as in EIO 1558 (10), beg.

9. Qaṣīdas (f. 54v), unarranged, beg.

"Bism Allāh al-rabbī al-rahīmi, "Hest usālīt ra'atī tālīkī, "Jūkī kārī tū rīzītī, "Sīfīdīm būzī az ḵūnahe naḵṣī, "Gūkī kārī ṭū ḵūtahe ḫoḵtī, "Sūxīn he ḵūzīmī tū rūḏeṣīrī, "Kūwā ṭū Bahārī kūvarī gīṣī,

Beg.


12. *Quatrains* (f. 302), incomplete, beg.


Ff. 314, S 270 x 155, 170 x 90, ll. 17. Or. pap. Ind. nast. Cond. very good. Some folios are left blank.

749.

The same.

Another copy of the same *Kulliyyāt*, not so complete as the preceding one. It was copied in the XIIc. AH. Referred to in Spr 556. This volume contains: *Qaḍā wa qadar* (f. 1v); *Tā‘īf-i-bihār*, etc. (f. 10); *Dar ṭath-i-Bangāla* (f. 23v); *Ḥikāyat* (f. 37); *Dar gaḥt-sāl-i-Hindūsṭān* (f. 38v); *Ṭawṣīf-u dhamm-i-faras* (f. 43v); a collection of satires (f. 46v); *Khar-dallāl* (f. 53v); *gaṣidas* (f. 60); *muqatta‘at* (f. 108); *ghazals* (f. 118); *quatrains* (f. 349). All begin as in the preceding copy.

Ff. 358, S 235 x 135, 170 x 75, ll. 15. Or. pap. Ind. nast. Cond. good.

750.

The same.

A portion of the same *Kulliyyāt*, copied in the XIIc. AH. It contains: *gaṣidas, qīṭas*, etc. (f. 121v); *Qaḍā wa qadar* (f. 167v); *Dar tā‘īf-i-bihār* (f. 174v); *Dar ṭath-i-Bangāla*, incomplete (f. 184v). All of them begin as in No. 748.

Bd. v. Ff. 123v-189v. For measurements, etc., see No. 627.

751.

The same.

Another copy of a portion of the same *Kulliyyāt* of Salim, transcribed towards the end of the XIIc. AH. It contains
752.

TA'RĪF-I-KŪH-I-KASHMĪR.

Another copy of Salim's poem eulogising the landscape of Kashmir, etc., as in No. 748 (3), with the same beginning. Transcribed in the XIIc. AH.

753.

DĪWĀN-I-AD’HAM.

Poems of Ibrāhīm, surnamed Ad’ham, who came to India, and d. in 1060/1650. See GIPH 247, Spr 313 (this particular copy referred to). The present copy, dating from the beg. of the XIIc. AH., is slightly incomplete at the end. It contains:

1. Qaṣīdas (f. 1v), with a few qīf’ās at the end, beg.

2. Sāqī-nāma (f. 10v), beg.

3. A mathnawī poem in imitation of Nizāmī’s Makhzanu’l-āsrār (f. 18v), beg.

4. A few mathnawīs and mukhammasāt (f. 27), beg.

5. Ghazals (f. 34v), in alphabetical order, beg.

Niehr, 220 × 125, 140 × 60, II 13, Or. pap. Ind. nást. Cond. good. Notes and additional poems on the margins.

754.

DĪWĀN-I-KALĪM.

Poems of Abū TaLib Hamadānī, with the takhallūs Kālim, who came to India, and died in Kashmir in 1061 or 1062/1651-1652. See GIPH 309, 311, EIO 1563-1570, RS 376, 419 (S), EB 1116-1121, Pr 920-921, R 636, etc. *Ind. libr.* Bh 397, Bk 314-317, Spr 453 (this particular copy referred to). It was several times lithographed in India. The present copy, dating from the end of the XIc. or the end of the XIIc. AH., contains:

1. *Qašidas* (f. 1v), beg.

2. *Qiftas* (f. 63), many of them contain chronograms, etc.

   Beg.

3. A series of short *mathnawī* poems (f. 84), the majority containing congratulations on account of various holidays, New-year's day, etc., beg.

   Those of larger size and more important are: (f. 102v)

   تعريف حنف بيل شاهزادة اورگرزيب (111); (f. 102v)

   تعريف اکبران و باعجاه آرا (f. 126); (f. 132v)

   تعريف فتح ملك (f. 14); (f. 132v)

   جهجار سنگ بنديا


755.

The same.

Another copy of the same dīwān, dating from the XIIc. AH., also referred to in Spr 453. Some additional ghashals are to be found at the end (ff. 38-39), in a more modern handwriting. The volume contains:

*Ghashals* (f. 1v), in alphabetical order, beg.

بدل كرم بمستي علقبت زهد رياني زا، الم.
Quatrains (f. 32v), unarranged, incomplete. Beg.

Fl. 39, S 235 × 130, 200 × 100, irregular number of diagonal lines, four columns.
Or. pap. Ind. nast. Cond. tol. good.

756.

The same. Nb 161.

Another copy of Kalim's diwan, dating from the XIIc. AH., incomplete at the end. It contains ghazals, in alphabetical order, beg. as in the preceding copy, with a few quatrains on the last folio.

Fl. 124, S 210 × 115, 100 × 70, ll 15. Or. pap. Ind. nast. Cond. rather bad. Injured by worms and repairs.

757.

ASAS-I-ISLAM.

A versified treatise on the principles of the Muhammadan religion and its chief practices and observances. It was composed in 1064/1654 (cf. f. Iv), by an author who gives his name only in the form of the takhallus 'Abid. The work is written in mathnawi verse and is divided into many unnumbered chapters. See also EIQ 2588. Ind. libr. St. No. 86 on p. 156. The present copy, dating from the end of the XIIc. AH., contains an interlinear Hindustani translation of many portions of the work. Beg. as in EIQ 2588:

‘بسم معبود كل موجود، صلى الله وحمد كل محصول.

Fl. 39, S 230 × 130, 180 × 90, ll 15. Or. pap. Ind. nast. Cond. good.

758.

(MATHNAWI-I-JA'FAR TURK).

A long mathnawi poem in Sufico-didactic strain, being evidently an imitation of Sa'di's Būstān, commenced in 1065/1655 (cf. f. 5). It was composed and dedicated to Shāhjahān by an author who calls himself Ja'far Turk-i-Saljūq (cf. ff. 3v, 4v, etc., frequently), a man of scanty education, (cf. f. 5) etc. He occupied a high military post (cf. f. 5, top), and may be identical with Ja'far-Khān b. Sadīq-Khān, a high official in the service of Shāhjahān, cf. R 779. This particular copy is referred
to in Spr 444. Transcribed towards the end of the XIIc. AH. Beg.

باژم خدا ابتدا کرده ام، خدا را بهذلک رفته کرده ام

S 210 x 140, 165 x 95, ll 14. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by dampness and worms.

759.

MUKHBIRU’L-WĀŚILĪN.

A collection of eulogies of Muḥammad, khalifs, Imāms, founders of the orthodox sects, Sufis, princes, poets, etc., containing chronograms for the dates of their births, deaths, etc. There are many such dates connected with the poets and saints contemporory with the author, which probably may be relied upon and therefore this work in its latter part deserves study. It was commenced in 1060/1650 (the title is a chronogram), and dedicated to Shāhjahan (f. 9v), but it was not finally completed until after 1066/1656, because the dates 1063/1653 (f. 54), and 1066/1656 (f. 55) are found in it. The author gives his full name in the prose preface (f. 3) as Abū ‘Abdī’l-lah Muḥammad Fādīl b. Sayyid Ahmad b. Sayyid Ḥasan al-Ḥusaynī at-Tirmidhī al-Akbarābādī, with the takhallus Maḥzaru’l-Haqq. He died in 1101/1690 as stated in Spr 489, where a lith. edition of this poem is described; cf. also R 1035, where an extract from this work is mentioned, also see St. No. 107 on p. 75. Transcribed in 1151 AH. at Sikākul in the district of Haydarābad, by Ḥasan Muḥammad.

Beg. of the prose preface (f. 1v):

بترین کلامیکه عارف الالم

Beg. of the mathnawīs (f. 4v):

یعنی سخن که چند گفتگه ام، کوهر ناسفته نکر سفته ام

Fl. 59, S 190 x 100, 100 x 70, ll 17. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

760.

JAMI’U’L-WILĀYAT.

A series of long qasidas in praise of ‘Ali, celebrating his legendary exploits. The author mentions very often his takhallus Ātashi, but gives no material enabling us to identify the period in which he wrote. He may be identical with Ātashi whose Kulliyāt is described in EIO 1536. The latter was a court-poet of a prince
of the ‘Ādil-Shāh dynasty, Muḥammad b. Ibrāhīm (1036–1067/1626–1656), who patronised Shi‘ite poets. A bad copy, dating from the XIIc. AH. Beg...


761.

QADĀ WA QADAR.

A short mathnawi poem, similar in contents to that by Tālib Āmulī, Salīm, and others (cf. Nos. 728, 748, etc.), by Ruknū’d-Dīn Mas‘ūd, surnamed Hākim Ruknā, with the takhallus Masih, a native of Kāshān, who died in India in 1066/1656 (although many other dates of his death are given by different authorities, ranging between 1057 and 1070/1647–1660). See GIPH 309, 353, EIO 1572–1573, EB 1115, cf. R 688, etc. Copied in the XIIc. AH., in a large collection of miscellaneous poetical works. Beg.

شفيينم روزي از پاکرها رانی، سوانی عاریت را گذختانی

Bd. v. Ff. 236–237. For measurements, etc., see No. 463.

762.

DĪWĀN-I-BRAHMAN.

Poems of Chandarbhan Brahman of Patyāla, in the Punjab, who flourished under Shāhjahān, was one of the secretaries to that prince, as well as to Dārā-Shikāh, and died in 1068/1657–1658 (other authorities fix the date of his death at 1073/1662–1663). See GIPH 341–342, EIO 1574–1575, EB 1123, R 838, 1087, etc. Ind. libr. Spr 376. Cf. also his treatise on epistolography above, Nos. 368–369 in this Cat. Copied in 1172 AH. This collection contains ghazals, in alphabetical order, and a few quatrains at the end. Beg.

لی برتار بصور و وهم و کمان ما، ویژه بینا می و برون از بینا ما

Bd. v. Ff. 1v–55v, S 205 x 145, 155 x 95, ll 15. Or. pap. Ind. shik.-nast. Cond. tol. good.

763.

The same.

Another copy of the same dīwān, apparently in a shorter version. It also contains ghazals, in alphabetical order, with a few
quatrains on the margins. Transcribed in (1225)/1810, for H. Boileau. Beg. as in the preceding copy.

Bd. v. Fl. 191v-230. For measurements, etc., see No. 745.

764.

Dīwān-I-Ṣaydī

Poems of Mir Sayyid ‘Ali Tihrānī, with the takhallus Saydī who came to India, and died there in 1069/1658-1659. See EIO 1576-1578, RS 422 (VII), Pr 702, R 689, etc. Ind. libr. Bh 399, Spr 383 (this particular copy referred to). Transcribed in 1094 AH. at Haydarābād. This volume contains:

Qasidas (f. 1v), with a few qitā’as at the end (f. 22). Beg.

Kordīn Nīsābūd; Mīn Kord Bījapsa

Dardī Kā Čiṣm Anīnā (Anīnā); Ārd Bānātāīrāb

A few mathnawīs (f. 22v), in praise of Kashmir, and eulogies of Shāhjahān, beg.

Bṉām Kordkār Dīr; Wnzībīk; Āṯām

Ghazals, quatrains, qitās, fards, etc. (f. 30v), in one alphabetically series. Beg.

Shd bakhtrē‘; Khām Tm Tqīhūr Hallāb; ʿAz Jā Dīr Amīndīn btkasī Nīnāla

Fl. 118, S 195 x 120, 125 x 65, il 13. Or. pap. Ind. nast. Cond. tol. good, although injured by worms and repairs. Several vignettes.

765.

The same.

Ghazals of Saydī, also alphabetically arranged and beginning as in the preceding copy. Transcribed in 1089 AH. Referred to in Spr 383.

Fl. 50, S 220 x 125, 160 x 80, Il 16. Or. pap. Ind. shik.-nast. (in some places without diacritical dots). Cond. rather bad, injured by worms and repairs.

766.

The same.

Another copy of the same diwān, dating from the end of the XIc., or the beg. of the XIIc. AH. Referred to in Spr 383. It contains ghazals, beg. as in the two preceding copies (f. 4v).
first four folios contain several qasidas, which are apparently not by Saydi, although they are transcribed by the same hand as that of his ghazals. A number of additional leaves at the end are covered with poems from various authors, copied by a modern hand. They will be described in the section on anthologies.


767.

The same. Oa 56.

Another collection of Saydi’s ghazals, apparently much shorter than those in the preceding copies, transcribed in 1179 AH. Referred to in Spr 384. They are arranged alphabetically and begin as in the preceding Nos.

3d. v. Ff. 34v-71v. For measurements, etc., see No. 688.

768.

HAFT AKHTAR.

An imitation of Nizāmi’s Haft paykar, comp. in 1070/1660 by an author who calls himself ‘Ayshi. It is dedicated to Aurangzib. See GIPh 248 and Spr 363 (this particular copy is described). According to a verse in the khatima, the poem contains 6204 bayts. Copied in the 47th year of Aurangzib’s reign, i.e. 1115 AH., at Gandāna, by Mir Ma’mūr. The poem is incomplete at the beginning and it is impossible to ascertain how much is lost. It opens, with the verse (not quite legible):

نيف جایست از درو باشم، قفل دلارا کلید از نامش

Bd. v. S 240 × 135, 225 × 120, ll 15, two central columns and one on the margins. Or. pap. Coarse and vulgar Ind. nast. Cond. tol. good.

769.

DIWAN-I-SA’I.

Poems of Sā’i, who collected his diwān, as stated in its beginning, in 1071/1661. Unfortunately he does not give any chronograms or other means to ascertain details concerning himself. See Spr 553 (this particular copy described). A very bad transcript, many places being in a hopeless state of preservation: the ink probably contained sugar or some other soluble ingredient; many folios have stuck together and have afterwards been care-
lessly disjoined, so that whole lines are torn off together with thin films of paper. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. This volume contains:

1. Prose preface (only the first page of it remains and its continuation, as well as the beginning of the ghazals, is lost). Beg.

2. Ghazals (f. 2), in alphabetical order. Beg. of the first complete poem (f. 2).

3. Qasīdas (f. 147v), beg.

4. Tarjīvat (f. 150v), with a few musaddasāt, etc., beg.

5. Munājāt (f. 153v), in mathnāwī verse, beg.

6. Qītās (f. 155), etc. Beg. damaged:

7. Rubāis (f. 157), incomplete at the end, beg.

Fl. 166, S 245 × 150, 170 × 95, II 15. Or. pap. Very bad and coarse Ind. nast. Cond. bad. Many poems by the same author are written on the margins.

770.

PADMĀWAT.

A mathnāwī poem, containing a version of the Indian tale of Rat (or Ratan, or Ratan Sen), and Padmāwat (or Padam), and also often called Rat-padam. It is based on an older Hindi version, by Malik Muhammad Jā'īsī, comp. in 947/1540–1541. This Persian version, was compiled in 1028/1619 by Shukrū'l-lah (or 'Abdu'sh-Shakūr) Bazmī (cf. f. 5) of Karj in Gujrat, who died at Agra in 1073/1662–1663. The poem is dedicated to Jahāngīr. See GIPH 252, 253, EIO 1582–1583, EB 1125–1126, Pr 911, R 1036, etc. Ind. ibr. Bk 297, Spr 376 (this particular copy referred to). Transcribed in the XIIc. AH. (in the 18th year of some prince, whose name is not given). Beg. as usual:

İİ نام تو نقش لوح جانبا، در مناده بومي تو زبانها.

S 210 × 150, 190 × 90, II 13. Or. pap. Ind. nast. Cond. good.
Poetical works of Muhammad Sa‘īd-Khān Qarayshī (cf. ff. 1v and 26), apparently an Indian poet, not identical with Muḥammad Sa‘īd who flourished under ‘Abbās II (1052–1077/1642–1667). His diwan was composed before 1071/1661, in which year it was arranged and a fair copy of it was made by Mirzā Muḥammad Bāqī (see f. 98v, where a chronogram is given). It was evidently not finally completed until 1074/1664, because there is (f. 100v) a chronogram for the date of a rearrangement in that year, by ‘Alī Amjad. Strangely, however, in the epilogue by the same ‘Alī Amjad the date 1071 AH. is given again. The author, as may be concluded from an examination of the poems, was attached to the court of the princes Murād-Bakhsh and Shāh-Shujā‘, the sons of Shāhjahān. The first died in 1068/1658, the second in 1070/1660. Bengal, of which the latter prince was the governor, is often mentioned in Sa‘īd’s poems and it seems probable that he spent much time there. He was a very religious man and probably belonged to the Chishti affiliation of the Sufis, as appears from the numerous eulogies of the Chishti saints. He refers often to some of the contemporary poets, especially Mir Muṣaffar Husayn Aṣlahī (f. 164 etc.), Muḥammad Sāliḥ (f. 165, etc.), and most often Anand Rāy Hindū (f. 164v, etc.). His diwan is full of the most unnatural and artificial tricks, such as that of writing poems or prose in words, which in the Persian alphabet do not require the use of letters having diacritical dots, etc. Copied in the XIIc. AH. This volume contains:

1. A long prose preface (f. 1v), written in an exceptionally bombastic and empty style, beg.

2. Another prose preface (f. 23v), in the same style. Beg.

3. Yet one more preface (f. 29v), written in words which do not require dotted letters, beg.

4. Qasīdas (f. 39v), of which a great many have a special title. Almost all of them are eulogies of the princes Murād-Bakhsh and Shāh-Shujā‘. Beg.

5. Muqāṭṭa‘āt (f. 93v), etc., beg.

7. *Quatrains* (f. 158v), beg.

8. *Shauqiyya* (f. 166v), a *mathnawi* poem on Divine love and other similar matters, beg.

9. *'Ardā-dāsh-ti-manṣūm* (f. 195v), a versified petition, beg.

10. Miscellaneous poems, chiefly particularly elaborate *ghazals* with double rhyme and other artificial tricks. Some of them are addressed to various contemporary poets, etc. At the end there are many short but very bombastic letters, and passages in ornate prose.


Ff. (222r), S 255-60, 175-90, ll 14. Or. pap. Ind. nasc. Cond. tol. good. Slightly worm-eaten and repaired. Many notes, etc., on the margins, fly-leaves, and the folios in the middle which were originally left blank.

772.

(ASH-ĀR-I-‘ABD-I-NABĪ)

A collection of poems by ‘Abd-i-Nabī, who flourished at the end of the reign of Shāhjāhān and the beginning of that of Aurangzib. This may be concluded from the numerous chronograms, given in his poems, and ranging up to 1074/1664 (f. 30v, 47v, etc.), and 1075/1665 (f. 43v, etc.). His compositions, copied in the XIIc. AH. into some one’s note-book, without any arrangement, are intermixed with various notes in prose, and poems from many other poets of the IX and XI centuries AH., such as Jāmi, 'Ismat, Nūrī (f. 48-48v), Ahlī Shīrāzī, Habīb‘ul-lah (ff. 31v, 51v), 'Ībrāhīm Kāshmīrī (f. 35), Qādī Zaynu'll-Abidīn (f. 35), Ghāni (very many), etc. Other treatises and fragments in this scrap-book will be described in their proper places. Beg.

Bd. v. Ff. 8v-13v, 17v-38v, 43v-75v, 80v-95v, 99v-119v, 125v-196, S 165 × 120, irregular number of lines. Or. pap. Bad Ind. nasc. and shikasta. Cond. bad, injured by dampness and repairs.
773. (ASH'AR-I-RADĪ-DĀNISH).

A small number of poems of Radī Dānish, who died in 1076/1666, cf. EIO 2909. They are chiefly quatrains, and a few are ghazals. Copied in 1191 AH., at the end of a volume containing extracts from various poets. Beg.

Bood Shab Ya Nafea Bendl Dal Tunk Afsana Alm

Bd. v. Fl. 159–164v. For measurements, etc., see No. 646.

774. DĪWĀN-I-GHANI.

Poems of Muḥammad Tāhir Khashmīrī, with the takhallus Ghanī, who d. in 1079/1668–1669. See GIPh 309, 311, EB 1127–1129, R 692. Ind. libr. Bk 334–335, Spr 410–411. Copied in 1140 AH. (?) or, perhaps, 1184 AH., the date being rather illegible. This volume contains:

1. A prose preface (f. 1v), by Muḥammad Māhir, who arranged the diwān, see EB 1127. His name does not appear in this copy. Beg.

2. Qasīdas (f. 4v), with some qiṭ'as, beg.

3. Ghazals (f. 11), in alphabetical order, beg.

4. Rubā'īs (f. 69), unarranged, beg.

5. A prose khātima (f. 77), not by the author himself, beg.

FF. 79, S 170 x 110, 130 x 75, ll 15. Or. pap. Ind. nast. Cond. bad. Much injured by worms.

775. The same.

Another copy of the same diwān, transcribed in 1141 AH., slightly defective and not so complete as the preceding. It
contains: the preface (f. 124v); gaṣidas (f. 127v), beg. (illegible sic?):

Ghazals (f. 131), beg. as in No. 774 (3); quatrains (f. 186v), beg.

Bd. v. Fl. 124v-193, S 210 x 120, 160 x 89, ll 15. Or. pap. Ind. nast. Cond. tol. good.

776.

The same.  

Another copy of the same diwan, dating from the XIIc. AH., incomplete at the end. It contains: gaṣidas (f. 1v), and ghazals (f. 8), both beginning as in No. 774 (2) and (3).

S 210 x 120, 160 x 90, ll 13. Or. pap. Bad Ind. shikasta-nast. Cond. good.

777.

FARYĀD-I-ISHQ.

A short mathnawi poem on mystical love, etc., by Shayda, who died in 1080/1669-1670. Cf. RS 326, R 1083, etc. The title of the poem is given on f. 90, and the takhallus of the author is mentioned very often in the text. Copied in a large collection of miscellaneous works, dating from the XIIc. AH. Beg.

Bd. v. Fl. 88v-91. For measurements, etc., see No. 221.

778.

SHIKĀYAT-NĀMA.

A short mathnawi poem in didactic strain, comp. in 1080/1669-1670, as stated on f. 3v:

The author does not explicitly mention his name but it is not improbable that his takhallus was Husayni, which appears several times in the text. Copied in the XIIc. AH., incomplete at the end. Beg.

Bd. v. Fl. 1-3v, S 130 x 210 (biyāḍ form), irregular number of lines. Or. pap. Bad and vulgar Ind. nast. Cond. rather bad, injured by repairs.
779.

Yūsuf-U Zulaykha

A romantic poem in mathnawi verse on the stereotyped subject of the story of Joseph. It was commenced in 1058/1648 and completed in 1072/1661-1662, by Nāẓim Harātī, a favourite associate of ‘Abbās-Quli-Khān Shāmlū, the governor of Herat under the Safawide prince ‘Abbās II (1052-1077/1642-1667). The author died in 1081/1670-1671. See GIPh 232, EIO 1593-1596, EB 1130, Pr. 29, 721, 927, R. 692, etc. *Ind. libr.* Bk 336, Spr 515 (this particular copy referred to). Lith. in Lucknow, 1286. The present copy was transcribed in 1160 AH, by Rāḥmatu'l-lah Lāhūrī, at Dihli. Beg. as usual:

البی چون سهیم سینه بنشائی، دام طوطی کی و آنیه بندمی

S 205 x 110, 150 x 65, ll 14. Or. pap. Ind. shikasta-nast. Cond. good, although slightly injured by worms.

780.

Dīwān-i Aḥsan

Poems of Zafar-Khān Ahsan u'l-lah, with the takhallus 'Ahsan, an official under Jahāngīr and Shāhjahān, whose death is variously fixed at 1073/1662-1663 or 1081-1083/1670-1672. See EIO 1601, R 687-688. *Ind. libr.* Bk 329-330, Spr 325 (this particular copy referred to). Transcribed in the XII c. AH. It contains:

A preface, in prose (f. 1v), beg.

صف نوشان خمیطانه ألفاک الم

A mathnawi poem of didactic contents (f. 3v), apparently a Sāqi-nāma, slightly incomplete at the end. Beg.

سنائش کنم داور یاکرا، که از باده داد آبیو تاکرا

Ghazals and qit'as (f. 33), in alphabetical order, beg.

آهن بخشیده خو یاکرا،

روز نامه شست سیل سرپوش کفتا یاکرا

Rubā'îs (f. 176v), unarranged, beg.

با ما شبد و روز آشن اکدر خدا

Fl. (185), S 220 x 120, 160 x 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.

23
781.

DĪWĀN-I-RĀQIM.

Poems of Sa’du’d-Dīn Muhammad b. ‘Ināyat Mashhadi with the takhallus Rāqim, who died after 1084/1673. See RS 332, Spr 540–541, etc. Copied in the XIIc. AH. This volume contains:

Qaṣidas (f. 1v), in praise of the Shi‘ite Imāms, etc. Beg.

آنيتغ هام ساكنه أم شادي و غم را، انزودة زمي قد رد جه راحته جه الم را;

A few qit‘as (f. 12v), some of them with chronograms. Beg.

ملك خراسان که داشت هر گاه خاکش ز نیمه، الغ

A prose preface (f. 14v), by Muḥammad Sādiq Mashhadi (see f. 18), bombastic and vague. Beg.

أي بورس از لحظه ادراك، الغ

Ghazals (f. 19v), in alphabetical order, with two quatrains at the end. Beg.

لمي هر زمان بذکر تو کرم فسانته، عند سخن ز سبحة حمد تو دانه، الغ

The ghazal which is given first in the British Museum copy (RS 332), is found here on f. 20v.

Fr. 313, S 240 × 130, 195 × 85, ll 19. Or. psp. Ind. nast. Cond. good. Several bad vignettes.

782.

DĪWĀN-I-TAJALLĪ.

A small collection of poems by ‘Ali Rida Ardaqānī, with the takhallus Tajalli, who died in 1088/1677–1678. See R 738, cf. Br 302, EB 1138, Spr 575. Transcribed in a volume containing several diwāns of different authors, in 1191 AH. The poems given here are mostly qit‘as and quatrains, but there are also a few ghazals. Beg.

شهي از قصه سروت کربلا جاک دفترها، الغ

On ff. 154v–155 there are some poems attributed to Lāmī‘ (شمس از دیوان لامی‘). A poet of this name is mentioned by Sarkhūsh, Spr 113, without any details.

Bd. v. Fr. 141–155. For measurements, etc., see No. 646.
783.

DĪWĀN-I-ṢĀĪB.

Poems of Muḥammad ʿAlī Isfahānī, with the takhllus Ṣāib, who visited India, and died in Persia in 1088/1677–1678. See GIPH 312, 314, EIO 1606–1623, Br 296–300, RS 328–329, EB 1131–1137, Pr 930 sq., R 693 sq., Aum 38, Fl I 597, Dorn. C. 398, Tornberg 110, etc. Ind. libr. Bk 402–404, Bk 341–349, Spr 384–386 (this particular copy referred to); (GC II 236). Some poems were translated by Tholuck, in his Blüthensammlung, p. 288 sq. Lith. several times in India. The present copy was transcribed apparently in the XIC. AH., and may have been intended as a presentation copy to ʿAbbâs II, because the name of ʿShâh ʿAbbâs’ is written in the ornamental ʿstar’ on the fly-leaf. It is a huge volume which contains:

Ghazals (f. 1v), in alphabetical order, beg. as usual:

اكر نه من اسم الله وودى تاج غوانها،
نکشت تا قیامت نو خخط یشرازه دیوانها،

Mugāṭṭaʿat and qasidas (f. 506), with a few poems of other kinds. Beg.

به نتکم از وجود خود یشرازه آرزوی دام، این

Fl. (530), S 335×215, 220×135, ll 19, four columns. Or. pap. of rosy colour. Ind. nast. Cond. tol. good. Some lacunas. A ʿstar’ on the fly-leaf, and two full-page ornaments in the beginning. CFW 1825.

784.

The same.

Another copy of the same diwān, dating from the XIIIC. AH. It contains:

Qasidas (f. 1v), beg.

ابرا آب کبریشست از دل عالم غبار، زفت کرد از سینیبا باد امی کل دنیبار،

Ghazals (f. 26v), in alphabetical order, beg. as in the preceding copy.

Fl. (684), S 290×155, 180×95, ll 17. Or. pap. Bad Ind. nast. Cond. good.

785.

The same.

Ghazals, intermixed with quatrains, in alphabetical order, selected from the same diwān. This collection is apparently
similar to that described in EIO 1608. According to the Berlin copy (see Pr 930) it bears the title Khulāsa-i-saghir. This copy was transcribed before the author's death, in 1085 AH. (17th year of Aurangzib), by Muhammad Rafi' Bihārī. Beg.

يا رب إزعرأل مرا برمامة سر شار ده ، الغ

The first ghazal of the alphabetical series begins:

زهب بغمزة جانسوز برق مذهيبة ب، الغ


786.

The same. Nb 87.

Another copy of the same (smaller) version of the diwān, transcribed in the XIIc. AH. It contains only ghazals, in alphabetical order, beg. as in No. 783.


787.

The same. Nb 86.

Selections from Šāib's diwān here called اننیخاب دیوان عائیب. Copied in 1177 AH. by Muḥammad (b.) Muḥyī'd-Dīn b. Darwish Muḥammad Ra'īs.

Beg.

کذشتم از سرمطلب تمام شد مطلب ، الغ


788.

MIR'ĀTU'L-JAMĀL.

A collection of verses from Šāib's diwān, arranged after the model of Anīsu'il-'ushshāq (cf. No. 337) and other similar works, giving an elaborate description of the various parts of the human body. See R 694, Spr 386 (this particular copy referred to). Transcribed in the XIIc. AH., and beg.

یا بیوی جوان بشت زرا کوثر أنده ، الغ

Fl. (176), S 225 × 140, 170 × 90, irregular number of diagonal and horizontal lines. Or. pap. Ind. nast. Cond. good. An index, very incomplete.
DĪWĀN-I-HĀLĪ.

_Ghazals_ from the diwān of 'Abdu'l-lah Ḥālī, who was one of Șāib’s pupils, and died in 1090/1680. See RS 400, Spr 417 (this particular copy referred to). Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

نظر بايد ز خود پرسيش چوباتي تجلی را ، الگ

Ff. 91, S 220 x 155, 135 x 75, ll 14. Europ. pap. Good Ind. nast. Cond. good. Additional poems (of the same author) on the margins in a more modern handwriting.

DĪWĀN-I-MUFĪD.

Poems of Muḥammad Mufid b. Najmi'd-Dīn Maḥmūd Bāfqi Yazdī. He was a _mustawfī_ of Yazd, and is better known as the author of a rare biographical work (on eminent persons who were natives of the provinces of Yazd and Kirmān) with the title _Jāmi‘-i-Mufīd_ (see GIPH 214, R 207; an extract from it, containing the biography of Ni‘matu’l-lah Wāli, d. 834/1431, was lithographed in Tehran). The date of his death is variously given as 1085/1674, or 1090–1091/1679–1680. See Spr 499 (the present copy is referred to). Transcribed in 1089 AH. (as stated on f. 69v). This copy is slightly incomplete at the beginning (probably only one leaf is missing), and there are many emendations, changes and in some places additional poems on the margins, in the same handwriting as that of the book itself. It contains:

_Ghazals_ (f. 1), in alphabetical order. The original beginning is lost, and the first complete poem opens with:

تصور دهنست بردي نيارادي ما , الگ

A number of _quatrain_ (f. 65v), beg. (the first _bayt_ damaged):

تا کشته سختى زری الگ

Several _qītās_ and _quatrain_ (f. 69v), containing chronograms and eulogies of various noblemen, beginning with a poem under the heading:

از برلي قاسم سلطان وقتي كه آزار داشته كفته است

Ff. 71, S 190 x 90, 155 x 60, ll 21. Or. pap. Bad Persian shikasta-nast. Cond. tol. good.
Poetical works of Muḥammad Muʿmin (b.) Mīr ʿAbdīl-lah Mushkīn-Qalam al-Husaynī Berārī (as he calls himself on f. 2), with the takhlīṣ ʿArshī. He died in 1091/1680. See R 154, Spr 336 (this particular copy referred to). Transcribed in the author’s lifetime, by Shaykh ʿĪsā (f. 223v), who copied it in the 14th year of Aurangzīb’s reign, i.e. 1082 AH. This volume contains:

1. A verbose and bombastic preface (f. 1v), by the author himself, beg.

2. Ghazals (f. 6v), in alphabetical order, beg.

3. Qasidas (f. 115v), unarranged, beg.

4. Tarjī bands (f. 139v), beg.

5. Tarkīb bands, etc. (f. 143v), beg.

6. Qīṭās, fards, etc. (f. 150v), beg.

7. Rubāʾis (f. 156v), beg.

8. Sāqī-nāma (f. 164v), beg.

9. Kitāb-i-shāhād (f. 170v), a long mathnawī poem in mystical strain, comp. in 1069/1659, as stated on f. 223, where a chronogram is given. Beg.

10. Mihr-u waṭā (f. 224v), another still longer mathnawī poem in the same strain, in the metre of Niẓāmī’s Khosraw-u Shirin. It was dedicated to Shāhjahān (f. 282 sq.), who is much
eulogised. At the end (f. 289), the author mentions his descent from Ni'matullah Wali, as well as alludes to his ancestors, who also were poets. Beg.  

بنا مه وافر حفر جاهزت، کن

Ft. (391), S 265 x 165, 220 x 120, ll 15, two columns in the centre, and one on the margins. From f. 171 to the end four columns on a page. Or. pap. Ind. natt. Cond. good.

792.  

DĪWĀN-I-‘ARSHĪ.  

A short extract from 'Arshi's diwan, containing a number of ghazals. Copied in 1179 AH. by Barakatu'l-lah Sajjuri (?). Beg.  

تا لبكر شبه زوج يم دلدار ما، الغ

Bd. v. Ft. 111v-123v. For measurements, etc., see No. 688.

793.  

DĪWĀN-I-MAJDHUB.  

Poems of Muhammad Tabrizi, with the takhallus Majdhub, who died in 1093/1682. See EIO 1575 (1), RS 331, R 696-697, etc. Ind. libr. Bk 352-353, Spr 479-480 (this particular copy referred to). The diwan was collected in 1063/1653. Copied in 1148 AH. (the 18th year of Muhammad Shāh's reign), by Ghulām 'Alī. This volume contains:  

Qasidas (f. 1), beg.  

زير بازی ترا لله اکبر شاهد است، الغ

Ghazals (f. 12), in alphabetical order, beg.  

البی عبیدی العالمی ائتاه، الغ

Taj'ibands, etc. (f. 116v), beg.  

حسی را آنیه دوکار بود، الغ

Rubā'is (f. 127), beg.  

یز مرتبه نبی فرد حسین، الغ

Ft. (134), S 235 x 140, 185 x 90, ll 15. Or. pap. Ind. natt. Cond. good. Additional poems of the same author on the margins of several folios.

794.  

DĪWĀN-I-NAṢĪBĪ.  

Poems of Abū Ibrāhīm Allah-yār b. Ḥājji Muḥammad-yār b. Ḥājji Mīrzā Muḥammad b. Qīlī Mīrzā al-Balkhī, with the
takhalluş Naşîbî (so he gives his name in the preface, on f. 11). He flourished towards the end of the XIC./XVIIc., in India, in the reign of Aurangzbî, to whom this collection of poems is dedicated (cf. ff. 12, 112v, etc.). In Spr 510–512 several poets with the same takhalluş are referred to, but this one seems not to be identical with anyone of them. Transcribed in 1.1. probably 1100 (or even 1110) AH. The present volume, calligraphically written, perhaps intended as a presentation copy, contains:

A long prose preface (f. 1v), in inflated style, beg.

محمد بعيد و نائی بعيد مر حضرت خداوندی را نیل.

Qasîdas (f. 23v), in imitation of a great many poets, ancient and modern, beg.

خدایی حی جهان دار و قادر مطلق، ز اشتاقان منزه آرنه کس مشتاق.


A few other poems are perhaps no imitations, such as the one (f. 102) with the title مذمتن ملك دكه.

Fl. (117), S 260×160, 180×95, il 9. Or. pap. Ind. calligraphic nst. Cond. tol. good. Two very mediocre vignettes.

795.

ASRÂRU’L-MA‘ÂNÎ.

Na 3.

A Sufico-didactic mathnawî poem, with many prose passages, comp. by Muḥammad Amin Tirmîdî Hûsâynî (f. 4v). He dedicated the poem to Aurangzbî (f. 4), and, besides, often eulogises that prince in various parts of his work. The title is given on
f. 4v. This poem contains many eulogies on several celebrated Chishti shaykhs, etc. Copied in the XIIc. AH. Beg.

ف. 54, S 180 x 90, 120 x 55, ll 10. Or. pap. Ind. nast. Cond. tol. good. Marginal notes and glosses.

796.

DĪWĀN-I-TASLĪM.

Poems of Muḥammad Ḥāshimī Shīrāzī, with the takhallus Taslim, who flourished towards the end of the XIc./XVIIc. His poems often contain eulogies on Aurangzīb. See Spr 577 (this particular copy referred to), and Bk 364; cf. also Pr 960. Copied towards the end of the XIIc. AH. This transcript only contains an incomplete collection of ghazals, arranged in alphabetical order. The series breaks off, however, at those rhyming with ف. Beg.

ف. 47, S 210 x 120, 150 x 70, ll 14. Or. pap. Good Ind. nast. Cond. on the whole good, although the MS. is worm-eaten in many places. CFW 1825.

797.

DĪWĀN-I-ASHRAF.

Poems of Muhammad Saʿīd with the takhallus Ashraf who flourished towards the end of the XIc./XVIIc., in the reign of Aurangzīb, cf. R 738. Ind. libr. Bk 368, Spr 340–341 (this particular copy described). Transcribed in the XIIc. AH. This volume contains:

1. Qaṣīdas (f. 1v), beg.

2. Sāqī-nāma (f. 48), and several other short mathnawīs. Beg.

3. A mathnawi poem in praise of Kashmir (f. 68), and some others (on ff. 71v and 73). Beg.

4. Qaḍā wa qadar (f. 78), beg.

شفيدهم روزي أر روشن روانى، الم
5. Several short mathnawi poems (ff. 92v, 95v, 98v), mostly in praise of Aurangzib. Beg.


7. Tarjībands, qīnas, quatrains, short mathnawis, etc. (f. 168v), beg.

Fr. 225, badly misplaced in many cases. In the beginning the correct order is ff. 1, 5, 6, 3, 4, 7-25, 27-32, 26, 33 etc. S 183 x 115, 140 x 70, ll 14. Or. pap. Good. Ind. nast. Cond. good.

798.

LATĪFA-I-SHAUQ.

A long Sufico-didactic mathnawi poem, comp. in 1100/1689 by the author who calls himself Junūnī or Junūnī Miskin. The date of composition, given above, is expressed by a chronogram on f. 196, and the title appears on f. 22v. The work is divided into many unnumbered lafitas. Aurangzib is much eulogised (as on ff. 16-19v). See Spr 452 (this particular copy referred to). Transcribed in 1102 AH. Beg.

Fr. (196), S 250 x 135, 195 x 90, ll 17. Or. pap. Ind. vulgar nast. Cond. tol. good. In some places worm-eaten and injured by dampness.

799.

DİWÂN-I-NAURAS.

Poems of Nauras or Naurasi, as he calls himself, mostly imitating compositions of various ancient poets. There have been many poets with the same takhallus. The better known ones are: Muḥammad Husayn Damāwandī, who lived at the court of the Safawides towards the end of the XIE. and just at the beginning of the XIIc. AH. (end of the XVIIc. AD.), see RS 333. Another Nauras, originally a native of Qazwin, lived in India and died at Bijāpūr in 1083/1672 (see Spr 96). The specimens from the poetry of both, given in Bīyāḍuṣh-shawwārā (see No. 230 in this Cat., ff. 456v and 459v), as well as in RS 333 (reproducing the initial bayle of the British Museum copy) are not found in the present volume. Therefore the Nauras in question may or may not be identical with either of the above. Transcribed in the XIIc. AH. This volume
contains only ghazals, alphabetically arranged (some more poems of the same author are added on many folios on the margins, in a different and more modern handwriting). Beg.

800.

DĪWĀN-I-HASAN.

Poems of Hasan b. Husayn Shāmlū, with the takhallus Hasan, who flourished towards the end of the XIc. and beg. of the XIIc. AH. (end of the XVIIc. AD.). As stated in Spr 419, where another copy of the same diwan is described, he was a governor of Herat under the Safawide princes 'Abbās II (1052–1077/1642–1667) and Sulaymān (1077–1105/1667–1694). Copied in the XIIc. AH. This transcript contains:

A prose preface (f. 1v), beg.

Ghazals (f. 2v), in alphabetical order, beg.

801.

DĪWĀN-I-SĀBIQ.

Poems of Ḥajjī Farīḍūn, or Farīdūn Husayn, with the takhallus Sabiq, who settled in India and was still living in Lahore in 1103/1691–1692, as stated in EIO 1624. Ind. libr. Spr 545 (this particular copy referred to). The present copy, calligraphically written, at the end contains a note, dated 1100 AH. (here l.l.), in a different handwriting:

میرزا عبدالله العظیم ... مرنب کریم الک
This note ends with a distich in the same strain. It seems therefore not improbable that this note was written by the author himself on what was intended as a presentation copy. It contains:

Qaṣīdas (f. 1v), beg.

\[\text{مذلیست در آنگوک هرکه چشته ماست}\
\text{بروز حشر رن ما خونا نخواهد خواست}\
\]

Ghazals (f. 73v), in alphabetical order, beg.

\[\text{خون رخست میلند جوش از رک زنار ما}\
\text{نالغة ناقوس می آید ز استغفار ما}\
\]

Rubā’is (f. 234v), beg.

\[\text{سلطان سیرلی مع الله علیست ممَّ}\
\]

Ff. 243, S 230 x 125, 150 x 80, ll 12. Or. pap. Calligraphic Ind. nast. Cond. good. Two vignettes.

802.

The same.

Another copy of the same diwān, transcribed in 1098 AH., at Burhānpūr, and so also within the author’s lifetime. This diwān may be complete, but the leaves are badly misplaced and ff. 151–253 are occupied by a portion of the diwān of Zahir-i-Fārīyābī (already described under No. 464, on p. 204 in this Cat.). There are: qaṣīdas (f. 1v), ghazals (ff. 59v–150v, 254–270, 279), and quatrains (ff. 271–278), all beg. as in the preceding copy.

Bd. v. For measurements, etc., see No. 464.

803.

DĪWĀN-I-WĀ’IZ.

Poems of Rafi‘u’d-Dīn Muhammad b. Fathi‘l-lah Qazwīnī, with the takhallus Wā‘iz, the author of the well known Abwābu’l-jīnān. He died shortly after 1105/1694. See RS 334, EB 1144, R 697–698. Ind. libr. Spr 587 (apparently this particular copy referred to). Transcribed by Muhammad Aminī Mazandarānī, in 1088 AH., i.e. a long time before the author died. This volume contains:

Ghazals (f. 1v), in alphabetical order, with a few qit’as and jards, beg.

\[\text{لی نام دانشلی تو عفونوان کارها}\
\text{خاک در نو آب رخ اعتبارها}\
\]
Poems of Kiram, who flourished towards the end of the XIc./XVIIc. There were a great many poets, almost contemporary with each other, all with the same takhallus. H. Ethé, in EIO 1625, enumerates 8 of the better known ones. The present diwan is evidently the same as the one described in EIO 1625–1626, because many poems in both are identical. Cf. also in Ind. libr. Bk 354, Spr 412 (this particular copy referred to). It was completed in 1105/1693–1694, and the poet's full name may have been 'Abdu'r-Rahman b. Amnat-Khan Kiram, as shown in EIO 1625. Transcribed in the XIIc. AH. This volume contains.

1. A tarkib-band (f. 1v), incomplete, apparently by the same author, beg.

2. Ghazals (f. 6), in alphabetical order (the end on f. 510, which is misplaced). Beg. as in EIO 1625:

3. Qasidas (f. 503v), tarkib-bands, etc. beg.

4. Rubais (f. 516), in alphabetical order, with a few other poems at the end, beg.

A mathnawi poem, dealing with the romance of Mahyar (man) and Chandarbadan (woman). Comp. in 1105/1694, as stated in the khatima (f. 71v):

زهجرت هزار وصد و پنج‌سال، چوک‌کشست در خاطر این‌نیال،
The author frequently mentions his *takhallus* Biyānī. Copied in the XIIc., at Rat'hlī (ربتلي), a village in the Bangāpur district, a dependency of Bijāpur, by one Yusuf. Beg.

به بسم الله سازم ابتدا را، زبان جازمي کلم وصف خدا را

Bd. v. Fl. 59–72. For measurements, etc., see No. 662.

806.

**DĪWĀN-I-FİTRAT.**  

Poems of Mu'izzu'd-Dīn Muḥammad Fīrāt, who died in 1106/1694–1695. In many poems he also uses the *takhallus* Mūsawī. Cf. EIO 1560, see EB 1993, etc. *Ind. libr.* Bk 355–356, Spr 408 (this particular copy referred to). Transcribed in the XIIc. AH. This diwān contains *ghazals*, *quatrain*, etc., intermixed, arranged in one alphabetical series. Beg.

به پیوی شد فوزن داچ مصبت چشم زارم را

خزان کل زر اشناکرد اوراق بارم را

Fl. 45–48 contain poetical fragments, apparently from a different author, and f. 49 gives two additional *ghazals* of Fīrāt, in a more modern handwriting.

Fl. 49. S 215 × 115, 165 × 80, II 17. Or. pap. Ind. shikasta-nast. Cond. tol. good, the first half injured by repairs.

807.

The same.

Another copy of the same diwān, transcribed in 1191 AH. by Dibī Prashād (?). It contains:

*Qaṣīdas* (f. 113), with a short *mathnawi* poem at the end, beg.

شیبا ز زور ناله زارم عجب مدار، بروش بهنه کریه از عصب برزک

*Ghazals* (f. 120), with a few *fards* and *quatrain*, beg.

جنون کوش شهیر از دادمی چوجن کشم پارا

پریشان ناله عشق که کوه و صحراء را

Bd. v. Fl. 113–140v. For measurements, etc., see No. 646.
808.

(MUKHTASAŞ DAR USÜL).

A short versified exposition, in mathnawi verse, of the elementary prescriptions of the Muhammadan religion. It was composed in 1106/1695, by one 'Ayni, and contains 110 bayts, as stated on f. 173:

It is divided into 8 babs, and is probably incomplete. Beg.

Transcribed in the fourth year of some prince’s reign, obviously in the end of the XIIc. or the beg. of the XIIIc. AH. On ff. 173v–174 there are a few questions and answers concerning various religious matters, in prose. On ff. 174v–175 there is a short mathnawi poem in praise of the twelve Shi’ite Imams, etc., beg.

809.

DIWAN-I-SHAUKAT.

Poems of Abû Ishâq or Muhammad Ishâq (or Ibrâhîm) Bukhârî, with the takhallus Shaukat, who lived in Persia and died at Isfahân in 1107/1695–1696. See GIPv 312, EIO 1628–1633, EB 1145–1146, Pr 934, R 698, Krafft 69, etc. "Ind. libr. Bh 406, Bk 357–359, Spr 568–569. Copied in 1124 (?) AH., in a place called Tînhè. The present volume contains:

Ghazals (f. 1v), in alphabetical order, intermixed with quatrains, jards, etc. Some more are added occasionally on the margins. Beg.

The present volume contains:

Ghazals (f. 1v), in alphabetical order, intermixed with quatrains, jards, etc. Some more are added occasionally on the margins. Beg.

Two qaṣidas (f. 190), the second of them being the same as described in EB 1146, and one qit'a. Beg.

A story, in prose and verse, in praise of coffee (f. 196), with the title:

 mash'atlāt shahīd mowāni shāh shokkut dīn tārīq fūmu biyān tumūd

Beg.

būdsh zamād mālahāt fūmu mowāntī gūn

A short letter in reply to an epistle of Mīr Nājāt (f. 201).

Fr. (201), S 255 × 140, 160 × 70, ll 15. Or. pap. Ind. nast. with some pretence to calligraphy: the author's name and the initial poem are written in gold, which is still unfaded. Cond. tol. good. A mediocre vignette.

810. 

MATHNAWĪ-I-RĀSIKH.

A Sufico-didactic poem in mathnawi verse, by Muhammad Zamān, a native of Lahore, with the takhallus Rāsikh. He died in 1107/1695–1696. See EB 1147 (1), where this work is described in detail. Ind. libr. Bk 360. Copied in the XIIc. AH. Beg.

zakām lī qirā' al-bār khāzir, nisīm kawī bālā lāl br khāzir

Fr. 22, S 210 × 115, 170 × 90, ll 13. Two columns in the centre and a double column on the margins. Or. pap. Bad Ind. shikasta. Cond. tol. good. Very slightly worm-eaten.

811. 

SHAM'-U PARWĀNA.

Another version of the Indian tale of Rat and Padam, already mentioned under No. 770 in this Cat. It was comp. in 1069/1658–1659 by Mīr 'Askari 'Āqil-Khān Rāzī, who died at Dihli in 1108/1696. See GIPH 253, ElO 1634(1), 1635, EB 1148–1149, Pr 935, R 699, etc. Ind. libr. Spr 543, etc. Copied by Mīr Ma'mūr in 1116 AH. (the 47th year of Aurangzib's reign), incomplete at the beginning. It opens abruptly with:

'āb kāl ra zādal fūrūdā mālā, dāriya kārūdā 'āb wā kārūdā mīlā?

Bd. v. For measurements, etc., see No. 768.

812. 

MURAQQĀ:

A book of Sufic miscellanies, by the same Rāzī, originally undertaken by him as an attempt (a rather poor one, in fact) to
imitate the Mathnawi of the great Jalālū’d-Dīn Rūmī. It deals with every thing in general and nothing in particular and is extremely verbose and bombastic. See EIO 1638, etc. Ind. libr. Bk 361–362, Spr 543. Transcribed in 1099 AH., i.e. long before the death of the author. Beg. as usual.


813. Mathnawi-i-Nāṣir-‘Alī.   

A mathnawi poem in Sufic strain by Nāṣir-‘Ali Sarhindi who died at Dihli in 1108/1697. See GIPh 252, 310, EIO 1639–1648. EB 1150–1152, Pr 936, Ros 167, R 699 sq., Gotha C. 80, Leyden C. II 107, etc. Ind. libr. Bk 363, Spr 329. A bad copy, dating apparently from the beginning of the XIIc. AH. It was evidently once an édition de luxe, written on specially coloured paper in a calligraphic, but very bad, form of shikasta. Now the paper is all rotten and worm-eaten; the folios are loose. Beg. as usual.

S 210 × 125, 150 × 80, irregular number of diagonal lines. Or. coloured paper. Cond. bad. CFW 1825.

814. The same.   

Another copy of the same poem, dating probably from the middle of the XIIc. AH. It is included in a large collection of treatises on different subjects. Beg. as in the preceding copy.

Bd. v. Fl. 113–121v. For measurements, etc., see above, No. 221.

815. The same.   

A fragment of the same poem, dating from the XIIc. AH. Also extracts from the minor poems of Nāṣir ‘Alī.

816.

The same. Oa 62.

Another copy of the same poem, dating from the middle of the XIIc. AH. (other parts of the same volume, written by the same hand, are dated 1134 AH.). It is incomplete at the end. Beg. as in No. 813.

Bd. v. Fl. 77v-106. For measurements, etc., see No. 617.

817.

INTIKHĀB-I-DĪWĀN-I-NĀŠIR-‘ALĪ. Oa 63.

A brief version of the diwan of the same poet. Copied in 1142 AH. It contains ghazals, quatrains, jards, etc., intermixed, alphabetically arranged. Beg. as usual:

۸۸۰

چو تار سببکه کم گردیده ایین ره زیر منفیلها


818.

LAMAʿĀTUʾT-TĀHIRĪN. Na 106.

A long Sufico-Shi'ite compilation, in mathnawi verse, divided into 110 lama'as. It contains an exposition of the system of Shi'ism, in its rather extremist form, and, besides, deals with a great many questions of ethics, theology, Sufic theosophy, etc., all in a great confusion. The poem is exceedingly verbose, but equally vague and bombastic. In spite of its Shi'ite tendencies it is dedicated to Aurangzib (f. 2v, and the whole of the 78th lama'a), and contains long eulogies of the first three khalifs. There are, however, many passages which, although very elusively worded, remind us forcibly of the doctrine of Ismailism. The work was completed in 1108/1697 (chronogram لمع عشاق تواحم), by Ghulām-ʿAli b. Muhammad-ʿAli b. Ahmad Tūām, a native of the Deccan, who used the takhallus Ghulām or Ghulāmā. In the course of his huge poem he refers frequently to his various relations or narrates many events of his own career. They can however only be summarised after a comprehensive study of this highly unsystematic work. So far I have been unable to find elsewhere any references concerning the author's biography.
At the end there are added, in the same handwriting as that of the whole of the volume, a prayer (دعا، عذبة الله) and a pedigree of the author's spiritual guide, Sayyid Shāh Mir Muhammad Musharraf, probably a local saint. It is very interesting because it traces the descent of the person in question from Adam to 'Alī, and from 'Alī, through Imām Isma`īl, the Fatimides of Egypt, and the Khudawands of Alamūt, to himself. A note on this matter was published by me in JASB, 1922, pp. 403-406.

A good copy, transcribed apparently in the beg. of the XIIe. AH. It contains a lengthy and verbose prose preface, beg.

حمد رسول يحيىء مراد الدين الغ
Beg. of the poem itself (f. 49v):

باسم الله الرحمن نعم (sic) الرحمن

حکم قدیر علی عظیم

Beg. of the

شهد لله أن له إلا هو الخ


819.

NAYRANG-I-ISHQ.

Na 119.

A versified love story of Shāhad (woman) and 'Aziz (man), comp. in 1096/1685 by Muḥammad Akram, a Panjābī from Ganjāh, a place in that province, who used the takhallus Ghanīmat. He died about 1110/1698-1699. See GIPh 251, EIO 1649-1652, EB 1153-1155, R 700, 1034, etc. Ind. libr. Bk 367, Spr 410. Lith. several times in India. Copied in the XIIe. AH. Beg.

بنام شاهد ذاک خیالان، عیبی خاطر آشغله حسن

A number of highly flowery epistles are appended at the end. They are transcribed by a different hand in the worst possible form of shikasta, almost absolutely illegible. There is a kind of a title, also not quite legible: ... تعاته على حان...

S 215 x 120, 180 x 105, ll. 11. two columns in the centre and one on the margins. Or. pap. Ind. shikasta. Cond. v.d. good, in some places worm-eaten.

820.

DĪWĀN-I-WAHĪD.

Nb 148.

A large collection of poems by 'Imādu'd-daula Muḥammad Tāhir Qazwīnī, with the takhallus Wahḥīd, the author of the
well-known history of Shāh 'Abbās II, the Safawide (1052–1077/ 1642–1666). He died most probably in 1110/ 1698–1699, but other dates of his death are given by various authorities, i.e. 1108/1696–1697 and 1118–1119/1706–1707. See GIPh 312, 342, EIO 1653–1655, etc. Ind. libr. Bk 365. Copied in 1181 AH. This bulky volume contains ghazals, quatrains, tarkīb-bands, fards, etc., all intermixed and arranged in one alphabetical sequence. The copy is defective at the beginning, but, judging from the original numeration of the folios, only two leaves are lost. Beg. of the first complete poem:

ظرف برستی بسی مشکل بود از کار ما، الیک

Ft (348), S 260 x 145, 230 x 75, ll 12, two columns in the centre and one on the margins. Or. pap. Ind. shikasta-nast. Cond. tol. good.

821.

The same. Nb 104.

A short extract from Waḥīd’s diwān. There are only a few qit′as. This collection forms part of a volume, containing diwāns of several different poets, many of them, transcribed by the same hand, being dated 1191 AH. It opens with the poem, found on f. 10v of the preceding copy:

سیری داریم بی سلامان دلی داریم بی پیرو، الیک

Bd. v, Ft. 155–159. For measurements, etc., see No. 646.

822.

KULLIYYĀT-I-'AZĪM.

Poems of Muhammad (cf. f. 221) Nishāpūrī, with the takhallus 'Azīm, who died in 1110–1111/1698–1700. See GIPh 312, R 701. Ind. libr. Bk 337, Spr 358 (this particular copy described). A calligraphic transcript, probably dating from the author’s time, i.e. the end of the XIe. or the beg. of the XIIe. AH. This volume contains:

1. Qasīdas (f. 1v), qit′as, etc., beg.

ای ز بسم الله کل بر فرقان ریخته، شکر الحمد از آن در کام انسان ریخته

2. Ghazals (f. 49v), in alphabetical order, with a few mu-khammasāt, quatrains, etc., at the end, beg.

لی عشق تی ما زتو شد جان تو از ما،
ما از تو شد از دیوان و تو از ما.
3. Fauz-i-‘Azīm (f. 109v). A mathnawī poem, of somewhat encyclopaedic contents, dealing with a most surprising variety of subjects, comp. in 1064/1654. It is apparently incomplete at the end. Beg.

Darām Surhūd ḥaqī qaʿlī, ām al-anāsār ma taʿmīnī.


Wahdāt adhāt kārīr al-safat al-ma'mūr

Beg. of the poem itself (f. 222v):

Al-ḥabīb diṣṭa da khuṣal ‘al-zāḥīb, kā surad ʿez nakhša parda ḥabīb.

5. A short mathnawī poem containing a eulogy of the garden called Faraj-Bakhsh (f. 229v), with the heading:

Dr ṭarīf bāgh as-sūrah muḥsir biẓuż bāgh shā fiṣṭa

Beg. of the poem:

Sihābi dast mūṣī ûṣīfān al-gīr


823.
Dīwān-i-Shafīʿā.

Poems of Shafiʿa, a native of Shīrāz, who also used the takhallus Athar. He lived in Isfahān, never came to India, and died at Lār in 1113/1701–1702, as is usually accepted, although another date of his death is also given by different authorities, i.e. 1124/1712–1713. See EIO 1656, EB 1156, R 791. Ind. libr. Spr 344. His diwan was collected in 1106/1694–1695 Copied by ‘Aṭā’u’l-lah b. Wilāyati’l-lah b. Bāqir, surnamed Mīr Pādshāh, in 1145 AH. The present volume contains:

1. Qasīdas (f. 1v), with a few mathnawīs, and a number of qīṭās, containing chronograms. Beg.

Shirāh mas-sūrah muḥsir tu ṣaḥārād yālān, ḫāṣī ṭaḥāriṣa zā rāyistu zā tāqīṣī āmuṣār ānsān.

2. Ghazals (f. 62v), in alphabetical order, beg.
3. *Rubā‘is* (f. 102v), beg.

4. *Hajwīyyāt* (f. 105), several epigrams, etc., beg.

S 240 x 145, 195 x 90, ll 15. Or. pap. Ind. bad shikasta-nast. Cond. good. CFW 1832.

824.

**DIWĀN-I-MAKHĪF.**

The well-known collection of poems by Aurangzib’s eldest daughter Zibu’n-Nisā, with the *takhallus* Makhīf, who died in 1114/1703. See GIPh 310, R 702, etc. *Ind. libr.* Bk 422 (where an attempt is made to ascribe this diwān to another poet, whose *takhallus* quite accidentally coincided with that of Zibu’n-Nisā; all this is extremely unconvincing), Spr 480; (GC II 226–227), etc. It was several times lithographed in India. Copied in 1213 or 1223 AH. (the date is suspicious, not clearly legible, probably added by a later hand or altered), by Muhammad Amīn Beg. This copy contains four miniature paintings (on ff. 17v, 74, 118v, 149). The poems are intermixed, ghazals, *qiṣas*, *qasīdas*, *mukhammasāt*, *musaddasāt*, etc., and arranged alphabetically. Only *tajrī*bands and *tarkīb-bands* are given separately. Beg.

*صَلِّيَّةً رَحْمَتَ خَرَمَ كَلَّ بَسَانَ مَا، كَفَّتُوْئَيْ حَرَفْ عَشْتُ مَطَعُ دِيوَانَ مَا،

*Tajrī*bands (f. 129v), beg.

*صَلِّيَّةً زَخَمَ هُرْ كُرْدَيْنَي،

*Tarkī*bands (f. 139), beg.

*آَهُمَّ حَسْنُ كَدْرِ بِفَهَدَ بَكَفْوَ نَبَيَّ دَاشُشْتَ،

Ff. (168), S 255 x 155, 165 x 95, ll 14. Or. pap. Ind. nast. Cond. good. Bad vignette.

825.

**DIWĀN-I-MUSTLI.**

Poems of *Mustlung* (probably to be read Muṭlī, although another possible reading may be Maṭla’). There was a poet with the same *takhallus* *Mustlung*, i.e. Muḥammad Muṭlī, the son of the Safawide
prince Shâh Šafî (1037–1052/1628–1642). But it is obvious that he and the author of the present diwân were quite distinct because the present volume contains chronograms ranging from 1100 AH., up to 1112 (f. 44v), 1114 (f. 44), 1116 (f. 44), and even 1118 (f. 44). Besides, the present poet, as his diwân shows, was living in India, and some of his qasîdas (as on f. 15v) are addressed to emperor Farrukh-Siyar (1124–1131/1713–1719) of Dehli. The present copy dates from about the same period, i.e. the beg. of the XIIc. AH. It contains:

Qasîdas (f. 1v), with a few tarkih-bands, and a series of qîṭâs, containing chronograms, at the end. Beg.

نوبرار آفديش را جمی سرا توی، فنّه آموز نکاه درکش شما تولئی.

Ghazals (f. 62v), in alphabetical order, beg.

یا متعالی الجندل مهدک فی الكبیر.

ذاتک بیص الكرم بیصف عیین العظای.

Rubâ'îs (f. 115v), beg.

روزی که بخشانه دلتان (؟) می آید، ال.

On ff. 119v–124v some more poems are found, apparently from the same author.

Ey. 124. S. 230 x 120, 185 x 90, II 17. Or. pap. Ind. nst. Cond. not good. Worm-eaten and in many places injured by repairs, especially in the second half of the book.

826.

KULLIYYÂT-I-'ÂLÎ.

Poems of Nûru’d-Din Muḥammad, with the titles of Ni’mat-Khân, Muqarrab-Khân and Dânîshmand Khân, which were bestowed on him at different times, and with the takhallus ‘Âli. He died in 1121–1122/1709–1710. See GIPh 337, EIO 1659–1671, EB 1159–1161, R 702–703, etc. Ind. libr. Bk 370–371, Spr 328–329 (this particular copy referred to). Transcribed towards the end of the XIIc. AH. Originally a good copy, but now slightly defective at the beg. and end, much injured by dampness, so that many pages are illegible. It contains:

1. The prose preface (f. 1), here incomplete at the beg., highly bombastic and inflated. Beg. abruptly:

فی التجديئة غواصم طهّا فكر الالع
2. **Diwān** (f. 14), containing ghazals, qaṣidas, mathnawīs, qiṭas, fards, quatrains, etc., partly alphabetically arranged. Many poems are written on the margins. Beg.

نمایی یابد از مصراع بسم الله دیوان‌ها 
بیهی کر مرایین ابریست کبیر روی عذون‌ها 

3. **Husn-u 'ishq** (f. 135v; ff. 132–134 are left blank), an allegorical story in prose and verse, also called *Munākiha-i-husn-u 'ishq*, or *Katkhudāi-i-husn-u 'ishq*. See EIO 1659(4), 1661(4), 1662(5), 1669, EB 1157(6), 1159(3), Pr 681, R 703, 738, 796, 850, etc. Several times lith. in India. Beg.

حدیث عشق هی شد زیب بیانم، چو شمع افتاد آتش در زبانم 

4. **Rūz-nāma** (f. 155), or *Waqāi-i-Haydarābād*, or, as in this copy,

روز نامه وقایع ایام معاصرة قلعة دار الجماد حیدرآباد 


(FF. 214v–215 are blank. Ff. 215v–217v contain a letter of Mir Manṣūr Nishāpūrī, with the takhallus 'Ashuq, to one of his friends, from India to Iṣfahān, beg.

زنداني بیست آخرین فراق عاشق مشقتان الم 

It seems to have no connection with 'Āli).

5. **Mathnawī** (f. 219v), the same as EIO 1659 (6), EB 1157 (4), 1161, R 703, 796, Spr 329, etc. It belongs probably to the long series of weak and unsuccessful attempts of various poets to imitate the *Mathnawī* of the great Jalâlu’d-Dīn Rūmī. Beg.

حمد و شکر اورا که هر چه هست آروست 
دام هستی حلقه دار از هلای هوست 

Apparently incomplete at the end of which the last three folios are written by a different hand.

827.

The same. M 2.

A portion of 'Ali's *Kulliyāt*, copied in XIIc. AH. and included in a large collection of treatises on different subjects. It contains:

1. The usual prose *preface* (f. 396v), the same as in the preceding copy. Beg. as in EIO 1660 (2):

2. *Ghazals* (f. 393), in alphabetical order, beg.

3. *Qaṣīdas* (f. 418v), unarranged, beg.

4. *Mathnawi*, the same as in No. 826 (5), with the same beginning (f. 423v), incomplete at the end.

Bd. v. Fl. 390v-460. For measurements, etc., see No. 221.

828.

Dīwān-i-Khālīṣ.

Poems of Sayyid Husayn, with the *takhallus* Khālīṣ, who came to India, and died there in 1122/1710-1711. See EIO 1672-1673, Pr 937-938, 700. *Ind. libr.* Bk 372, Spr 460. Copied in the XIIIc. AH. This collection apparently contains only an abbreviated version of the diwān. Beg.

Bd. v. Fl. 67v-127v, S. 290 x 195, 235 x 80, il 21, two columns in the centre and one on the margins. Europ. pap. Ind. shikasta-nast. Cond. tol. good.

829.

Hamlā-i-Haydarī.

A long *mathnawi* poem, imitating the *Shāhnāma*, and dealing with the legendary fantastic adventures of 'Ali, the first Shi'ite Imām. The author, Muḥammad Rāfi'-Khān, with the *takhallus* Bādhil, died in 1123/1711, leaving his poem unfinished. This work was completed in 1135/1723 by another poet with the *takhallus* Najaf, who appended to it another composition on the same subject, by an earlier author, Sayyid Abū Ṭalib Iṣfahānī. See GIPh 235,
Poetry. XII c. AH.

EIO 900, RS 336, EB 518–519, Pr 533, R 704, etc. Ind. libr. Bh 409, Bk 374–377, Spr 368. Cf. also J. Mohl, Le livre des Rois, preface, p. 77, note. A good copy dating from the XIIc. AH. Beg. as usual:

بنام خداوند بسيار بخش
خريد بخش ودرب بخش ودنيا باخش

The second part has the heading as follows:

اختتام حملة حيدری از کفته میر ابو طالب ولد میر ابو القاسم فندرسکی

Beg.

در بصر دانش محمد رفیع که بادش بی‌شعر محمد شفیع

830.

DĪWĀN-I-MUNSHĪ.

Poems of Jaswant Rāy with the takhallus Munshī. The present copy of his diwān is an autograph, transcribed in 1124/1712 at Sarā in the province of Bījāpūr. It has already been mentioned in Spr 507–508. See also EIO 1695. It contains chiefly ghazals, but there are also some rubā’is, etc., all in one alphabetical series. Beg.

أی پر بشکر زنام تو کام دهل ما، طرطی سبق کفته ز نق تشک ما

On ff. 77–81 there is a short prose article, in the same handwriting, probably by the same author, incomplete at the end. The title is as follows:

Beg.

شیبی که از مبناب فرش سیماه الیم

On f. 83 there is a single page (in a different handwriting) of what may be the beginning of another prose treatise, opening with:

قانون جدولی اینست الیم

831.

DĪWĀN-I-WAHDAT.

Poems of ‘Abdu’l-Ahad, with the takhallus Wahdat, surnamed Miyān-gul or Shāh-gul, d. in 1126/1714. See Spr 585 (this parti-
cular copy described). Copied in the XIIc. AH. This vol. contains: Qasidas (f. 1v), beg.

Ghazals (f. 20v), in alphabetical order, beg.

خیر از کهیه جان میرسن در راهی دلبا
بود چون رشته کوهر عیان این را به مزه‌م با

Quatrains, gi'tas, fards, etc. (f. 251), beg.

تای چش درا نبای خوی صاحخه است، الگ

Fr. (259), S 220 × 125, 120 × 85, ll 13. Or. pap. Ind. nast. Cond. good.

832.

NUR-NAMA.

A versified Nūr-nāma or a eulogy of Muḥammad, explaining the part played by his spirit (literally 'light,' nūr), in the process of the creation of the universe. Similar nūr-nāmas, in prose and verse, exist in a great number of versions in various languages. Their recital is regarded an act of piety and possesses special magical power. A prayer in Arabic invariably accompanies all similar works (here on ff. 17–22v). The author’s name is not mentioned (usually the nūr-nāmas are ascribed to the authorship of the fourth Shi‘ite Imām, Ja‘far Šādiq). The title is mentioned on ff. 4v and 16v. The work is comp. in 1126/1714, as stated at the end:

رز یکشیبه هستم شعبان،
ختم شد بر عفان رحمان,
سال هچ–رات) ............ نسوم,
الف و مد بیست و شش بین ان زرن,

Copied in the XIIc. AH., as an entry in an album. Beg.

کف‌ت بی‌غبار خدائی اجل، خوش حمیتی ز خلاقت اول


833.

DIWAN-I-MUNŠIF.

Poems of Fādil-Khān, with the takhallus Munšif. The date of his death is unknown, but the date of the completion of his
present diwān may be fixed within 6 years between 1127 and 1133/1715-1721. The first date is that of the victory of 'Abduʾs-Samad-Khan Dilir-Jang over the Sikhs, mentioned on f. 13v. The second date is that of the year in which the present copy was transcribed by Mullā Pir-Muḥammad (see the colophon on f. 138). See Pr 949, R 706. Ind. libr. Spr 507 (this particular copy described). This volume contains:

Qaṣidas (f. 1v), beg.

Qaṣidas (f. 1v), beg.

Ghazals (f. 17v), in alphabetical order, beg.

 valeurs

Rubaʿīs (f. 138v), also in alphabetical order, beg.


Fr. (155), S 190 x 105, 145 x 70, ill 15. Or, pap. Ind. nast. Cond. good. Glosses and quotations on the fly-leaves and margins. Spaces reserved apparently for illustrations. Several folios left blank.

834.

Dīwān-I-Wādih.

Poems of Mubārakuʾl-lah Irādat-Khān, son of Mīr Isḥāq, with the takhallus Wādih, d. in 1128/1716. See GIPh 300, EIO 1674-1675, R 938. Ind. libr. Spr 583 (the next copy referred to). Transcribed in the XIIc. AH. This volume contains:

1. Qaṣidas (f. 1), apparently an incomplete series, beg.

نمون طمعي اس امرؤ برق جنباشي، بیاد آن عموم شعله جنی پیشانی.

2. Ghazals (f. 6v), in alphabetical order, also only an extract from the original collection. Beg.

آی خوش رای ساخته مقصد طلبانی،
کرباب عدم کره سراب در جبهانی.

3. Rubāʿīs (f. 40), in alphabetical order, beg.

بسم الله لین رعایی عنصر ما، الله

4. Several tarjibands (f. 47), defective at the beginning.

5. Sāgi-nāma (f. 50), without a preface. Comp. in 1107/1695-1696. Beg.

بکشیر مستی که ناک آفرید: الله
6. Āina-i-rāz (f. 54), a mathnawi poem, commenced in 1675/1664–1665, and completed in 1678/1667–1668. This poem is apparently incomplete at the end. It contains a prose preface, beg.

بباء الی سر لاقی، فی نظریا نهایی جمله راز است،

Beg. of the poem itself (f. 60v):

Ff. 68, S 285 x 165, 180 x 90, irregular number of diagonal lines. Or. pap. Ind. nast. Cond. good.

835.

The same.

Another copy of the collection of ghazals by Wādīh, dating from the XIIc. AH. It is referred to in Spr 583. Transcribed in the XIIc. AH., but several portions, which probably were lost, have been restored by a different hand, on different paper, of much more modern origin. This collection of ghazals seems to be more complete, although the first and the last poems are the same. Beg. as in the preceding No. 834 (2).


836.

Poems of 'Abdu'l-Qādīr, with the takhallus Bidil, d. at Dīhil in 1133/1720 (another date of his death is given as 1137/1724–1725). See GIPh 300, 301, 310, 335, 337, EIO 1676–1686, EB 1169–1170, Pr 938–941, Ros 167, R 706–707, Gothc C. 80, etc. Ind. libr. Bh 410, Bk 381–388, Spr 378–380: (GC II 221). Cf. also García de Tassy, Hist. de la litt. Hindouie, I, p. 312 sq. Lith. a great many times in India. About prose works of the same Bidil see above, Nos. 384–389 in this Catalogue. Copied in 1141 AH. by 'Abdu'l-Mu'min b. Muḥammad Taqī b. Muḥammad Faḍil. There is no preface, and the present volume contains chiefly ghazals, in alphabetical order, and a number of rubā'is at the end (f. 116v).

Ghazals (f. 1v), beg.

نفس آفته میدارد چو کل جمعیت ما را،
پریشان می نوشد کل موج احوال دریا را.
**Quatrains (f. 116v), beg.**

\[
\text{أندم كه حقیقة-ت عدم بيدا شد} \quad \text{ألَّغ}
\]

Bd. v. Fl. 1-123, S 210 x 120, 175 x 80, ll 19. Or. pap. Ind. shikasta-nast. Cond. good.

**837.**

The same. Nb 25.

Another copy of the same diwān, which is the longest of all the copies of this diwān in the present collection. Transcribed in the middle of the XIIc. AH., incomplete at the end. It contains only ghazals, in alphabetical order, beg.

\[
	ext{بارج كديما زر پهلوی عجزت را آنجا،}
\text{سرمی کرو اینجا خم شوی بشکن کلا آنجا،}
\]

Fl. 479, S 240 x 140, 170 x 65, ll 19. Or. pap. Ind. nast. Cond. good.

**838.**

The same. Nb 24.

Another copy of the same diwān, probably considerably abbreviated. Transcribed in 1191 AH, at Muḥammadābād (Benares), in the 18th year of Shāh-ʻĀlam. It contains ghazals, beg. as in the preceding copy, with a few tarjībands at the end.

Fl. 179, S 240 x 155, 180 x 105, ll 17, two columns in the centre and one on the margins. Or. pap. Ind. shikasta-nast. Cond. tol. good.

**839.**

The same. Nb 27.

Another copy of the same diwān, dating from the end of the XIIc. or beg. of the XIIIc. AH. It contains ghazals, in alphabetical order, beg. as in the two preceding copies, with a few quatrains and fards at the end.

S 210 x 120, 165 x 85, ll 13. Or. pap. Ind. shikasta-nast., different hands. Cond. good. Some folios misplaced.

**840.**

The same. Nb 26.

Another copy of the same diwān, transcribed towards the end of the XIIc. AH. It contains ghazals, in alphabetical order, beg.

\[
	ext{درجای خیالیم و نمی نیست در اینجا،}
\text{جز هم وجه و عدمی نیست در اینجا،}
\]
(The *ghazal*, which is placed first in the preceding copies, is here the second.)

841. 

**MUḤĪṬ-I-A'ZAM.**

A long *Sāqī-nāma*, in Sufic strain, comp. by the same Bidil in 1078/1667–1668 (the title is a chronogram). Copied by Qudratul-lah Mirzāpūrī in 1179 AH. It contains a flowery preface, beg.

\[\text{ محمد نشأ آپنی } \text{kā میکتاله حقیقت الت } \]

Beg. of the poem (f. 2, on the margins):

\[\text{ خوش آنیم } \text{kā در ورماقا قدیم } \text{می یونس } \text{بی نشیار کیف و کم } \]

S 225 × 150, 140 × 70, ll 17, two columns in the centre and one on the margins. Or. pap. Ind. nast. Cond. good. CFW 1825.

842. 

**‘IRFĀN.**

Another lengthy *mathnawi* poem by the same Bidil, also in Sufic strain, comp. in 1124/1712. See R 707, etc. *Ind. libr.* Bk 382, 387–388, etc. Copied in the XIIc. AH. Beg.

\[\text{ عشق از مشت ناک } \text{آدم ریختت } \text{افقدر خون } \text{kā رنگ عالم ریختت } \]

Fr. (201), S 240 × 150, 175 × 80, ll 18. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

843. 

**RUBĀ’IYYĀT-I-BĪDĪL.**

A huge collection of *quatrails*, in alphabetical order, by the same Bidil (see RS 338. Pr 969, etc.). At the end there are a few artificial *ghazals* (f. 363v); *quatrails* written with letters not requiring diacritical dots (f. 366v); another short series of *quatrails*, which, in contradistinction to the preceding ones, are written only with letters which require diacritical dots (f. 367); a long *mathnawi* poem, describing the elephant (f. 369v); a series of *tarjībands* (ff. 63v–69, 375v, etc.). Copied in the XIIc. AH. Beg.

\[\text{ آهن کس } \text{kā مفتا } \text{اسب } \text{ز آب } \text{و کل } \text{ما } \]

\[\text{بی } \text{kā } \text{عدم } \text{kā } \text{خوئ } \text{و محفوظ } \text{ما } \]

844. محبوب نیرنگ
MAHBÜB-I-NAYRANG.

Versified love letters, in Sufic strain, completed in 1133/1721, by Muḥammad Ṭāhir Kulābī (evidently a native of Kulāb, on the Upper Oxus, and not Gulābī as written by Sprenger). See GIPh 251, Spr 413 (this particular copy described). The present transcript is an autograph, written in the year of completion, 1133/1721, i.e. the second of Muḥammad Shāh’s reign. It contains a prose preface, beg.

نرتبانی قلم معجزه بهمینان بپرست شنش آفون ایم

Beg. of the poem itself:

پس از حمد و ثنای اوند پاک، پس از فرام و درود شایا ولیک.


845. دیوان قاسم دیوانه
DIWĀN-I-QĀSIM DIWĀNA.

Poems of Muḥammad Qāsim Mashhadi, with the takhallus Qāsim Diwānā, who died probably shortly after 1136/1723–1724. See GIPh 312, EIO 1689–1693, Pr 699, R 707, etc. Ind. libr. Bh 387 (mistake of a century in the date of the death of the poet), Spr 533–534 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains chiefly ghazals in alphabetical order, with a few quatrains, and tarjī’bands. Beg. as usual:

بسه افتاد از عشمت شویدگی لیک کرما،
بر سر ما خوش بخشود وا خوشود دستی ما،

Beg. of quatrains (f. 108):

ایین خلق که از نظر نمانند مرأ، الع

Fl. 111, S 230 x 135, 155 x 70, li 15. Or. pap. Ind. nast. Cond. tol. good. In some places slightly worm-eaten.

846. دیوان نصرت
DIWĀN-I-NUṢRAT.

Poems of Dilāwar-Khān who in poetry used the takhallus Nuṣrat, d. in 1139/1726–1727. See EIO 1694. Ind. libr. Spr 525 (this particular copy referred to). Transcribed in the XIIc.
BĀQIR-‘ALĪ, D. AFTER 1146/1734.

AH. This collection contains only ghazals, alphabetically arranged. Beg.

بِسْمِهِ شَدَّ أَشْقَنِهِ أَنْ يُذْهِبَ مَشْكِينَ جَانِ مَأَء
مَدَ أَإِلَّاهَ مَا بَوْدُ بِنَسَمَ اِنْبْلَةَ دَوْيَانَ مَأَء


847.

RUMŪZU’T-TĀHIRĪN.

A long mathnawī poem, again a very poor attempt to imitate the Mathnawī of Jalālū’d-Dīn Rūmī. It consists of short chapters dealing with various topics of Sufism and ethics. It was comp. by Bāqir-‘Alī Khān b. Ghulām-‘Alī Khān (not Madani, as stated in Spr 373; the latter word is simply the beginning of the next sentence: مَدَمَي تَجَرَمَ لَصْبَتْ نَيْكَانِ اَلْثَّمَن ) The date of completion is twice given as 1139/1726–1727, on the last folio: at the end, as سَرَّوْرُ اَلْثَّامَنَ بِرِمْوَعْ اَلْطَاهِرِيَنْ (1139), and on the last but one page as:

ازْدَقَرْ مَدَمَي جَوْرَ بَيْضَوْانَ، سَالَ تَارِيْخُ أَسْتَ رَازِ خَسْرَوْانَ،
i.e. 1125 + 14 = 1139 (in Spr 373 this chronogram is misunderstood). The poem is divided into six parts, each beginning with the initial bāyīt of the corresponding daftar of Rūmī’s Mathnawī. This particular copy, dating from the XIIe. AH., is already described in Spr 373. There is a prose preface, beg.

بِهِ بَسمِ الدُّلَّةِ عَذْوَانِ دَوْيَانَ كَنْ أَلْخ

به بسم الله عذوان ديوان كن الله

The poem itself begins on f. 6v:

فِي جَهِلٍ مِّيٍّ كِبْرِيَّ شَخَّوَانَ أَيْرَ رَازِ دَانَ، أَرَ فَقَرَ دَرْسَتْ دَارَدَ دَارْسَانَ،
S 230 × 125, 180 × 85, ll 17. Or. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

848.

GULSHAN-I-ASRĀR.

A paraphrase and commentary on some selected passages from the Mathnawī of Rūmī, by the same Bāqir-‘Alī (cf. ff. 2, 7v, etc., frequently). It was composed in 1146/1734 (not 1145/1733, as stated in Spr 374). This particular copy is also described in Spr 374. Transcribed in the middle of the XIIe. AH. Beg.

كِلَّش اسْرَار

نَحْمُدُ اللَّهَ عَلَى الْفَضْلِ الْأَنْتِ، خَالِقِ الْانْتِوارِ مِنْ كُنْمِ الْعَدَمِ

25
849.

DĪWĀN-I-SHUHRAT.

Poems of Ḥusayn Shīrāzī, with the takhallus Shuhrat, who came to India, and died there in 1149/1736-1737. See EB 1178, etc. Ind. libr. Bk 391, Spr 571 (this particular copy referred to). Transcribed in the XIIc. AH. This volume contains chiefly ghazals, in alphabetical order, and a few other poems, under the heading of mutarraqāt (f. 65). Beg.

بی آشنایی نام خود کردان یافتم را؛
زبس الله زیغت بخش دیوانی بالیم را؛

Bd. v. Fl. 1v-68v, S 230 x 140, 215 x 120, four columns of diagonal lines, irregular in number. Or. pap. Good Ind. nast. Cond. good. CFW 1825. Some stray quotations from Ḥazīn, etc., on the fly-leaves.

850.

ḤARBA-I-HAYDARĪ.

A lengthy and verbose mathnawī poem, dealing with the religious legends about the fantastic adventures of 'Ali and Husayn, by a poet who calls himself only Karam. This work belongs to the long list of imitations of the Shāhnāma, having as its direct model the Hamla-i-Haydari by Bādhil (see above, No. 829). It was commenced in 1135/1723 (f. 6):

بیساس هزار و رهیوس و پنجره در سر انتاد سودایی کنن;

and completed in 1149/1136-1137 (f. 260v, the last bayt of the poem), for which date the chronogram ترکوئی کرم حربه حیدری is given. See GIPh 236, Spr 456 (this particular copy described). Transcribed in 1217 AH., at Lucknow, by 'Abdu'll-Qayūm h. Muḥammad Qāsim. Beg.

ثنایی که مستثنی کند ایستادا، بقای خداُلیست جبل و علاً.

Fl. (260), S 220 x 150, 180 x 125, ll 18, four columns. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired in many places.

851.

DĪWĀN-I-RAJĀ.

Poems of Raja or Rājā, or, as he is called in the next copy, Mīrān Sayyid Rajū. See EIO 1702, EB 1179. Ind. libr. Spr 539. As H. Ethē states (EIO 1702), the name of this poet is not found in
any tadhkira. His diwan must in any case have been completed
before 1151/1738, the date of the present copy (which is seven years
older than the one described in EIO 1702). It was transcribed at
Sad'hāt by Muhammad Qādiri of Shahjahānpūr. This diwan con-
tains ghazals, qasīdas, qit'as, etc., all left unarranged. Beg.

زیتون کہ میں بدیوی اندز عیان ہند ہے,

لذت جمال آن ر بند بیلی ہند ہے

Fr. 11, S 200 × 115, 175 × 90, ll 19. Or. pap. Ind. nast. Cond. good.

852.

The same. E 215.

Another copy of the same diwan, dating from the end of the
XIIc. or beg. of the XIIIc. AH. It contains the same collection
of ghazals, with a few mathnavīs, etc., beg. as in the preceding
copy.

vulgar nast. Cond. tol. good.

853.

DIVĀN-I-ISHQĪ. Nb 95.

Poems of 'Ishqī, who gives the date of the completion of his
diwan as 1154/1741 (the 24th year of Muhammad Shāh's reign),
in the concluding lines (f. 114). The name of Shaykh Burhān
is ambiguously mentioned in the same place, and it is not clear
whether this is the original name of the author, or the name of
the scribe. It seems most probable however that he was a copyist,
who finally arranged that diwan and prepared a fair copy of it.
This particular MS. is described in Spr 442. Copied towards the
end of the XIIc. AH. This volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

اِی تازَه زَکارْاز جَمَالَت قَم مَانَ، وَر خَنْدَتِ شِيرَی تِو شِيرَیاَتِ دُهَس مَان

Qit'as (f. 107v), beg.

دَا ماکوُش بَعِيز کَسَسَ کُه نَزد خُریٽ، الْغ

Quatrains (f. 110), beg.

اِی آنَهَ مَزْهَمْسَت مَرَا بَیَتٞنَفْس، الْغ

Fr. 114, S 220 × 135, 155 × 85, ll 11. Or. pap. Ind. nast. Cond. good. CFW 1825.

Slightly worm-eaten.
854.

DĪWĀN-I-UMMĪD.

Poems of Muḥammad Riḍā, with the surname Qızıl-bāsh-Khān and the takhklīṣ Ummīd. He was a native of Hamadān, but settled in India, and died at Dihlī in 1159/1746. See EIO 1703, R 711. Ind. libr. Bk 396–397, Spr 581 (this particular copy referred to). Transcribed in 1191 AH., by ‘Āzīzū’l-lah Husaynī Zinjānī. This volume contains:

*Ghazals* (f. 1v), in alphabetical order, beg.

*Naṣṣār Hūmā’ī mā‘a kūrdīdīm dini ra‘*;

*Na‘īmard mī‘āl ‘aṣsāṣī kūrdīdīm dini ra‘*;

*Mukhammasāt* (f. 224), *fards*, etc., beg.

*Ndāshd tabāţ darbī māna ta‘ab dīdī hīm‘ al‘āl*;

*Rūba‘īs* (f. 230v), beg.

(‘Ardr hūsir shīfī ‘llāh ‘alā ‘llāh āśt ‘al‘āl)  
(The first line is badly legible in the middle.)


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855.

NAJMUL-HUDĀ.

A long Sufic *mathnawi* poem by ‘Ali-Quli-Khān Dāghistānī Shamkhālī, with the *takhklīṣ* Wālīh, a poet of Caucasian-Turkish extraction, who lived at Isfahān, but later came to India, and died at Dihlī in 1169/1756. See EIO 1708, EB 1182, etc. Ind. libr. Spr 589 (this particular copy described); St. No. 82 on p. 70 (f). About his biographical work, *Riyāḍu’sh-shu‘warā‘*, see above, No. 230 in this Catalogue. The present poem was completed in 1149/1737 (chronogram on the last folio ‘unī mu‘āni naskha ‘nām al-hudā*). Copied in 1192 AH. Beg.

*Zifāt ‘alā ‘l-‘aţ‘ ‘l-nawẖ kabbār, kast ‘az ḥađm kūrim mastāţab*.


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856.

MĪRZA-NĀMA.

Another *mathnawi* poem by the same Wālīh (f. 2), containing a rather too naturalistic story of the love adventures of Mīrzā
Shirāzi. See Spr 589 (this particular copy referred to). Transcribed in 1191 AH. Beg.

بعد حمود و سبیس زر کرم، مالک الملك واجب التعظیم،

FF. 11, S 215 x 120, 170 x 90, ll 11. Or. pap. Coarse Ind. nasta. Cond. bad. Worm-eaten and badly repaired.

857.

DĪWĀN-I-WĀLIH.

A very short extract from the diwan of the same Wālih. It contains only a number of ghazals, rhyming in b. Copied towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

از فیض نشته می (sic) رخ آن داری با چه حظ,
چون نیست باعث کل زمی دلگشا چه حظ،

FF. 16, S 240 x 140, 160 x 95, ll 16. Or. pap. Ind. nasta. Cond. good.

858.

(MANZUMA DAR ŞARF.)

A very short versified treatise (in the form of a qasida rhyming in ین), on the elements of Arabic grammar. It was completed in 1169/1756, as is clearly stated on f. 4:

تاريخ ختم آن شده از هجرت رسول,
ندل خرن هزار و عهد و شصت و نهم عیان،

The name of the author is apparently Nadim, see f. 3v:

شد عرفة یادکار باران تو از دنیم، التم

Copied towards the end of the XIIc. AH. Beg.

FF. 4, S 220 x 120, 165 x 95, ll 21. Or. pap. Bad Ind. nasta. Cond. good.

859.

KULLIYYAT-I-‘AZIZ.

Poetical works of ‘Aziz, or ‘Abdu’l-‘Aziz-Khān (cf. ff. 64, 82v, 88). There are only a few chronograms in his poems, for 1136/
1724 (f. 78v), and for 1149/1736 (f. 79), but many references to Aṣaf-Jāh (d. 1161/1748) (f. 68v), Banda-Nawāz (f. 79), etc. His poems have at all events been completed before 1171–1172/1758–1759, because there are different works in the same majmūʿa, which were copied in those years on the same paper (although by different hands). This particular copy was described in Spr 365, but there are some misunderstandings: the date 1167/1755, for which a chronogram is given (f. 101v), does not belong to the diwān of ‘Azīz, as clearly stated in the heading of the poem (f. 101):

قصيدة دم مهد نواب داير خان Schmidt بالچند

There are, besides, at the end several poems by Sayyid ʿUlwi (f. 96v), who died in the reign of Aurangzīb, Ḥabīb (f. 97v), Naṣir ‘Alī (ff. 103–110v), etc. From the expressions, used in the heading (f. 92) with the name of ʿAbdulʿ-ʿAzīz-Khān, i.e. the name Merced, it is obvious that he was already dead at the time when the present copy was written. It contains:

1. Qaṣīdas and ghazals (f. 67), unarranged. Beg.

مرحبًا ألي طوطعي بنغ و بمارا لا يزال
خوشکوارت باد جون شکر ثغای ذخ البدال

2. Gulshan-i-rang (f. 82). A short treatise in ornate prose and verse, divided into several biḥārs. Beg.

ستانش رنگ سبزی را که المغ

3. Another collection of minor poems (f. 86v), chiefly ghazals, beg.

بغیر خر نخواهی بهشق یا سف کسم المغ

4. A mathnawi poem (f. 88), with the heading: منظومة طبع زاد عبد العزیز خان.

بیا ساقی بیا لی جان مستن، بیا لی رنگ بهشق می پرستن

5. Several poems in Dak’hani (f. 92), by the same author, beg.

کنکیس سین تم المغ

6. A collection of poems of different classes, ghazals, quatrains, a short Sāqī-nāma, etc. (f. 93v). As mentioned above, in the beginning of this note, at the end there are added poems from different authors.

860. (MATHNAWI-I-SHAHID.)

A Sufic mathnawi poem, by Shahid, whose full name probably was Hashim 'Ali. Several poets with the same takhallus are mentioned in EIO 1709, Pr 684, Spr 150, etc., but there are no indications as to the identity of the present author with either of them. At all events the present poem was completed before 1175/1761, in which year the present copy was transcribed. It is interesting to note that there are two complete copies of this poem in this same volume (both included in a majmu'a containing different works). The first copy has at the end what is apparently the beginning of the intended colophon:

تصنيف هاشم علي مالح

The second copy has a proper colophon, which states that this work was written for Hashim 'Ali. He is called the author of the poems, and evidently was alive at that time:

حسب الفرمائش (sic) هاشم علي مالح تصنیف خادم ظاف (sic)

The scribe calls himself Muhammad Ahsanul-lah Hashimi; he wrote at Islampur (کم). Beg.

بنا مأذك أوجان جهانستہ، بنام آنکھ ذکر هر زبانستہ,


861. KULLIYYAT-I-HAZIN.


1. The prose preface (f. 1v), beg.

2. Qasidas (f. 5), with other poems, such as qit'as, tarkib-bands, elegies, epigrams, etc., beg.

پیوند بود بارک جان خواستم را، کوکه گه شاداب کند کشت ام را.
3. Chaman-u anjuman (f. 71), a mathnawi poem, see EIO 1712, EB 1184 (2). Beg.

بنام آنکه اذرا چم ساخت، دول درجت دوزر انجمن ساخت.

4. Tadhkiratul-'ashiqin (f. 82), another mathnawi poem, see EIO 1712, EB 1184 (6), or rather only the introduction and conclusion of the intended long work. Beg.

ساتی زمی موحدانه، ظلمت بر شرک از میانه.

5. Ghazals (f. 84v), in alphabetical order. A special prose preface, beg. as in EIO 1712:

آدت الاظهار یلیس فوتوک شی امت.

Beg. of the poems:

دریس دریای بی پایای دریس طوفانی شور انزرا،
دل افکنده بسم الله مجدها و محسلها.

6. Mulafarriqat (f. 311), in alphabetical order, beg.

نیاشد نامه جز شوق مجذون الی زا، الگ.

7. Ruba'is (f. 322), in alphabetical order, beg.

شذ عید خم زلف رسانی دل ما، الگ.

8. A few qit'as, additional quatrains, etc. (f. 344v).

Ft. 345, S 245 x 145, 185 x 85. II 18. Or. pap. Ind. nast. Cond. good.

862.

The same.

Oa 68.

Another copy of the same Kulliyät of Hazin, chiefly containing the mathnawi poems, also referred to in Spr 425. Transcribed in the beginning of the XIII c. AH. Slightly incomplete at the end. There are:

1. Wadi'atu'l-badi'at (f. 1v), a mathnawi poem, see EB 1184 (8), beg.

کلما فی الوجود ليس سواء، وحدة لا اليد إلا اليوه.

On f. 5 Hazin mentions in this poem that he is about 70 years old at the time of writing. As he was born in 1103/1692, the poem must have been composed about 1173/1760.

2. Sa'fir-i dild (f. 54v), another mathnawi poem, comp. in 1173/1760, see EB 1184 (7). It contains a prose introduction, beg.

له التماد في الآخرة و الأولى الغ
Beg. of the poem:

3. Chaman-u anjuman (f. 78v), the same poem as mentioned in the preceding copy, No. 861 (3), with the same beginning.

4. Kharābāt (f. 90), an unfinished mathnawi poem, see EB 1184 (3). Beg.

6. Farhang-nāma (f. 106), another mathnawi poem, see EB 1184 (5), beg.

7. Taddhkuratu'l-āshiqln (f. 119), as above, No. 861 (4). Beg. as in that copy.

8. Qaṣidas (f. 129v), beg. as in EB 1184 (1):

9. A few ghazals, qit'as, rubā'is, etc. (f. 160v), beg.

Fl. (175), S 215 × 140, 170 × 90, ll 13, two columns in the centre and one on the margins. Or. pap. Ind. nait. Cond. tol. good. Worm-eaten and repaired.

SHARH-I-QAṢĪDA-I-LAMIYYA.

A commentary upon an Arabic qaṣīda, rhyming in l, of which the authorship is ascribed to 'Alī ibn Abī Ṭalib, the first Shi'ite Imām. The author of this commentary is the same Ḥazīn as in the preceding numbers. Copied in the beginning of the XIII c. AH. at Benares, in a majmū'a containing also some other of Ḥazīn's works. Beg.

Bd. v. Fl. 122-144. For measurements, etc., see above, No. 227.
864.

DIWAN-I-FAQIR.

Poems of Shamsu’d-Din Faqir ‘Abbasi a native of Shakhjahan-abad, who used also the takhallus Maftun. He died shortly after 1180/1766-1767. See concerning his poetical works GIPh 236, 250, 253, EIO 1710-1711, etc. Ind. libr. Bk 411-414, Spr 394-396 (this particular copy referred to). Concerning some prose works by the same author, see Nos. 230, 395 and 396 in this Catalogue. Copied towards the end of the XIIIC. or beg. of the XIIIIC. AH. This volume contains:

Ghazals (f. 1v) in alphabetical order, beg.

Rubais (f. 61v), beg. (not quite legible):

Fl. 64, S 205 x 135, 155 x 80, ll 15. Or. pap. Coarse and bad Ind. nast. Cond. not good. CFW 1832. Notes, etc., on the fly-leaves.

865.

The same.

A short extract from the same diwan of Faqir, with a few poems from various other authors on the margins. It has the heading:

انخاب از کلام شمس الدين فقير

Copied in the beg. of the XIIIIC. AH. Beg.

866.

WALIH WA SULTAN.

A mathnawi poem having for its subject the story of the love adventures of the poet Walih (see above, Nos. 230, 857), by the same Faqir, comp. in 1160/1747. See GIPh 254, EIO 1711, RS 343, etc. Ind. libr. Bk 413, Spr 395 (this particular copy referred to). Copied in the beginning of the XIIIIC. AH. Beg.

S 240 x 150, 160 x 100, ll 11, the later half written in biyad style. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good.
867.

DIWAN-I-HIJRI.

Poems of Hijri, whose original name is not known. He must have flourished towards the end of the XIIc./XVIIIc., because the chronograms, which are given in his diwan, range between 1175 and 1180/1761-1766. See Spr 425 (this particular copy described). Copied in 1192 AH. by Ghulâm Imâm, at Lucknow. This volume contains:

Qasidas (f. 1v), opening with several artificial poems to which an explanation of the secret of word-plays, etc., is prefixed. Beg. of the explanation:

قصيدة صنمدت در مدح و منفقت الغ

Beg. of the first ornate qasida:

منبع وسر حشمة إحساس عليست، حيدر صفدر جهان را جان عليست.

Ghazals (f. 50v), in alphabetical order, beg.

بدة حسن فسدولي ازکرم بارب بیانم را، در کوش سما را کن آلی دیاستام، را.

Rubâ'ís (f. 144v), beg.

وزنی که سرتشند نمتم بدل ما، الغ

Ff. 154, S 250 x 160, 165 x 100, ll 11 Or. pap. Ind. nast. Cond. good. Many folios misplaced. Some poems by the same author added on the margins. Bad vignettes.

868.

DIWAN-I-'ASHIQ.

A short and fragmentary extract from the diwan of 'Ashiq or 'Ashiqi, consisting of a few ghazals, quatrains, etc., and a prose passage, apparently by the same author, with the heading در طلب کن جشنه. There were many poets with this takhallus, but it is impossible to identify the present one. This diwan may be an extract from the same one as described in RS 340-341, Bk 415, etc., of Aqâ Muhammad 'Ashiq, d. 1181/1767. Unfortunately there are no chronograms or references to any historical persons. Copied in the XIIc. AH., in a very bad form of shikasta. Beg.

بیا ام آرزوی جشن عاشق، نمیین بر دیده؛ کویان عاشق

Bd. v. Ff. 65v-76v. For measurements, etc., see No. 426.

869.

DIWAN-I-NIYÁZI.

Poems of Nawaiab Aḩmad Mirzá, with the takhallus Niyāzī,
who died at Isfahān in 1188/1774. See R 718, 875. Copied in the end of the XIIc. AH. There are:

Qasidas (f. 59), incomplete at the beginning (probably only one leaf is lost). They are mostly in praise of the Imāms. Beg. abruptly:

\[ \text{Ghazals (f. 75v), in alphabetical order, beg.} \]

\[ \text{Quatrains (f. 192v), beg.} \]

\[ \text{Nd. v. Ff. 59-200, S 206 x 115, 145 x 70, ll 13 Or. pap. Ind. nast. Cond. bad. Much injured by dampness, especially at the end, where many pages are illegible. Parts of many folios are left blank.} \]

870.

NĀMA-I-TURFA.

A mathnawi poem, described in EIO 1715 under title of Najibnāma, dealing with the life, political and military career, etc., of Najīb-ud-Daula, or Najīb-Khān, a Rohilla chief in the service of Ahmad Shāh Durrānī (1160–1187/1747–1773), d. in 1185/1771. A special history of the same chief is described in R 306. The present poem was composed in the space of seven days, as stated in the khātimā, apparently in the same year, 1185/1771, in which the present copy was transcribed. It cannot have been written before the death of Najīb-Khān, because he is here usually called the martyr. The title as given above, is found on f. 10. Under Dar 86 c. Nāma-i-Turfa. The author's name is, as usually accepted, Muhīyī’-d-Dīn b. Abīl-Hasan, and his takhallus Dhaqāq. In the preface to his work, described under the next No., he calls himself, however, Ulam Muhammadi Abīl-Hasan Muhīyī’-d-Dīn, his father's name must have been Sayyid 'Abdu’l-Lāṭif. If however the former expression is only a pious epithet, he himself may have been called 'Abdu’l-Lāṭif. It is difficult to determine what is true without special research. He mentions at the end of his poem that he was 35 years old when he composed it. If this work was really completed in 1185/1771, he must have been born in 1150/1737. On the copy of another work of his, described under the next number, and dated 1189 AH., there is a note by one Muhammad Ṣa’īd, dated 1190 AH., in which
Dhaqqi is referred to as living at Ellore. This particular copy is apparently referred to in St. No. 118, on p. 76. Beg.

871.

MADĀ'ĪHU'L-MASHĀ'IKH.

A collection of qasidas in praise of the Imāms and saints of the Qādiri affiliation, by the same Dhaqqi. See Spr 389 (the present copy referred to).

Transcribed in 1189 AH. There is a short prose preface, beg.

Beg. of the poems:

Na 141.

872.

ANWAR-NĀMA.

A mathnawi poem, containing a laudatory account of the career of Nawwāb Anwar-Khān (or Anwāru'd-Dīn-Khān), the ruler of the Carnatic, who died in 1162/1749. The poem was completed in 1174/1760–1761, and dedicated to the successor of Anwar-Khān, Muḥammad 'Alī 'Umdatul-mulk (d. 1210/1795), by Muḥammad Isma'il-Khān, with the takhallus Abjadī, who died towards the end of the XIIc., after 1189/1775–1776. See GIPh 238, EIO 1716, 2904, Pr 944–945. Ind. libr. Spr 308 (this particular copy described); St. No. 119 on p. 76. Copied in 1176 AH.

Beg.

873.

DĪWĀN-I-ABJĀDI.

Minor poems of the same Abjadi. The present copy contains at the end a note as to its having been collated by the author.
(mugābila). It has been described in Spr 307. There are chiefly ghazals, in alphabetical order, and a few quatrains.

Ghazals (f. 1v), beg:

اى نام تو مفتاح در نطق و بيانها، حمد تو بود آب تر خسک زبانا،

Rubâ’is (f. 46), beg:

ملحق نظران خیال عالي دارند، إلخ

Ff. 47, S 215 x 130, 155 x 80, ll 13. Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten in some places.

874.

LU’LU’-I-MANZŪM.

A short mathnawi poem, by Sharafa’d-Dīn ‘Ali Husaynī Qumī, with the takhallus Wafā, who visited India, and died in Persia in 1194/1780. See Spr 584 (this particular copy referred to), cf. also EIO 1718, where his diwān is described. Copied in the beginning of the XIIth., as the paper, on which it is written, bears the watermark ‘J. Ruse, 1801.’ Beg.

ابلی شیر عشقم در سر اندژ، نوز آن اخکرم در مجمم اندژ

Ff. 16, S 225 x 150, 185 x 85, ll 11. Europ. pap. Calligraphic Ind. nast. Cond. good. CFW 1825.

875.

DĪWĀN-I-MAZHAR.

Poems of an Indian Sufic saint, Mirzā Jānjānān, with the takhallus Mazhar, with his full name Shamsu’d-Dīn Ḥabību’l-lah. He died in 1195/1781, as stated in his biography, by Muḥammad Na’īmu’l-lah Bahārā’ichi, described in R 363, 1086. See Ind. libr. Bh 417, Spr 488 (this particular copy referred to). Transcribed in 1224 AH. This volume contains:

1. A short autobiographical note (f. 1), of different origin from that of the bulk of the copy, probably added by the binder. Beg.

فیقر جانجاکان بمیظیر منتفی الغ

2. Another transcript of the same note (f. 3v), reproduced in full in Spr 488, beg.

بعد حمد و ملاوات فیقر جانجاکان الگ

3. Ghazals (f. 5v), in alphabetical order, beg.

آبئی نوز دیوبی کرائ خواب پهپا، با (آنانه کویه داد سیلاپ رخت میا،
4. A short mathnawi poem (f. 82v); 5. Mukhammasāt (f. 83v); some more mathnawīs (f. 88v), etc.

Fr. 92, S 180 × 110, 115 × 80, ll 7. Or. pap. Ind. nast. Cond. tol. good.

876.

The same.

Another copy of the same diwān, apparently abbreviated. Copied in the XIIc. AH. It contains the same biographical note as (1) in the preceding copy, and ghazals, beg. as there (3).

Bd. v. Fr. 370v–381. For measurements, etc., see No. 221.

877.

DIWĀN-I-WĀQIF. Nb 144.

A large collection of poems of Nūru’d-din, a native of Patyāla, in the Punjab, with the takhallus Wāqif, who died ca. 1200/1786. See EB 1189–1190, R 719. Ind. libr. Bh 418, Bk 424–426, Spr 589–590 (this particular copy referred to). Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. This volume contains:

Ghazals (f. 1v), in alphabetical order, beg.

Mukhammasāt (f. 342v), beg.

Rubā’īs (ff. 343v–356v, 364–368), beg.

A mathnawi in praise of Nawwāb Shujā’u’d-Daula (f. 368), beg.

A long tarji’band (ff. 369v–361v, 357–363v, 372), beg.

Fr. (372), S 190 × 105, 140 × 70, ll 14. Or. pap. Ind. shikasta-nast. Cond. not good. Worm-eaten, folios frequently misplaced.

878.

BIHĀR-I-DILHĀ. Na 12.

A mathnawi poem, in the usual Sufic style, eulogising the Nawwābs of Oudh, Šafdar Jang (d. 1167/1754), and especially his
son āsafu’d-Daula (d. 1212/1797), to whom it is dedicated (f. 5). The author mentions only his takhallus Sāqi, but there were so many poets with the same surname that it is very difficult to identify him. See Spr 559 (this particular copy referred to). Transcribed in the XIIIc. AH. Beg.

كوين اول حمد خلق جهان، كود پیدا آور و زمانی (و) آسمان
At the end there are a number of rubā’ís (f. 29v), beg.

از بھر خدا نظر بر احوال کن، الم

Ft. 31, S 245 x 150, 175 x 100, ll 13. Or. pap. Ind. nast. Cond. good. CFW 1825.

879.

DIWĀN-I-WĀSILĪ.

Poems of Wāsili, or, with his full name, as given in Spr 582, Imām-wirdi Beg. He flourished towards the end of the XIIc./ XVIIIc., at Lucknow. In his diwān he gives numerous chronograms, of which the latest are for 1194/1780 (f. 15). This particular copy is referred to in Spr 582. Transcribed in the beg. of the XIIIc. AH. There are:

Qasīdas and mathnawīs (f. 1v), with several qīṭas, chronograms, etc., beg.

ای شه انبیا بشیر و ندیر، وی ید الله و مظفر تقدیر

Tarjī’band (f. 19v), beg.

غزالی (f. 24v), in alphabetical order, beg.

الی مسیح کن حفیظت کن دل مرا، مغربون کن پنجره مورفیت آب و کل میترا

Rubā’īs (f. 107v), beg.

الله بود و ریانم الله، الم

Ft. 115v–118 are left blank; on ff. 118v–119 a tarjī’band, beg.

عشق تا ما فیل آن دو کل خدایان کر و الد

Ft. 119, S 250 x 155, 170 x 90, ll 15. Or. pap. Ind. nast. Cond. good. Many folios are left partly blank.

880.

MATHNAWIYYĀT-I-NĀMĪ.

Romantic poems in mathnawi verse, mostly in imitation of the ancient models of Nizāmī. The author, Muḥammad Śādiq
Mūsawi, with the takhallus Nāmī, lived at the court of Karīm-Khān Zand (1163–1193/1750–1779) and his successors, and died in 1204/1789–1790. He is also the author of a history of that prince, Ta’rīkh-i-giti-gushā. See GIPh 240, 246, RS 346–348, EB 1191–1193. A good copy, transcribed in 1207 AH. by Ghulām ‘Alī. It contains three mathnawī poems:

1. Wāmīg-u ‘Udhrā (f. 1v), the ancient tale, which was first chosen by ‘Unṣūrí as the subject of his poem with the same name. In addition to references given above cf. also R 813. Beg.

لی زنامت نامه ذامی تمام، وی بنامات انتناح هر کلام.

2. Laylā wa Majnūn (f. 66v), beg.

این نامه بنام آن خدارند، که عشق بنامی عالم انگرد.

3. Khusraw-u Shīrīn (f. 113v), which has been regarded as having been composed before the other two. There is, however, no indication as to the date of its completion. Beg.

بنام آنکه در عنوان نامه، لود فنام عفاسوی نشخ خامه.

Ff. (218), S 115 x 75, 105 x 60, ll 12, two columns in the centre and one on the margins. Or. pap. Modern Persian nast. Cond. good. 3 vignettes.

881. ما کول و مشروب

MA’KŪL-U MASHRūB.

Na 51.

A versified treatise on the kinds of drink and food which are especially favourable to digestion, etc., interwoven with lengthy eulogies of Ṭīpū the nawwāb of Maysūr (1197–1213/1783–1799). It is a typical production of the extremely degenerated and degraded literary tastes of that centre of obscurantism, superstition and fanaticism, which was Ṭīpū’s court. The poem has been completed in 1224 of the Muḥammani, or Mawlūdī, era, which, judging from numerous dates where the equivalents in the Hijrī era are given, differs from the latter by an irregular number of years, usually between 7 and 14. The name of the author does not appear in the work. According to EIO 2366–2369, Pr 592, etc., he was one Yūsūfi, perhaps with the original name ‘Abdu’ll Qādir Thanā-khwān:

تمام شد رسالة ماکول و مشروب از (sic) خط عبدالقاقد خدا خوان

Copied in the beg. of the XIIIe. AH. Beg.

زبان را جوی در اول اینک-لا، زحمت و تعبیه رسانی بکل

883.

The same.

Another copy of the same work, incomplete at the end, corresponding to only ff. 1–86 of the preceding No. There is no preface, and the poems begin as in No. 882. Transcribed in the beg. of the XIIIc. AH.


884.

DIWĀN-I-BAHJAT.

Poems of Lālà Tikkā-rām (cf. f. 219), with the takhallus Bahjat. He was a Hindu and his poems deal chiefly with Dewali, the Ganges, etc. See Spr 369–370 (this particular copy referred to). There are no chronograms in his volume, but on f. 219v, judging from the context, the author gives the date of the completion of his diwān, namely 1212/1797:

Copied about the same time, i.e. the beg. of the XIIIc. AH. Ghazals (f. 1v), in alphabetical order, with a few qit’as and fards at the end. Beg.
Quatrains (f. 211), beg. 

Quatrains (f. 211), beg. 

Qit'as (f. 219), beg. 

On f. 220 there is a qasīda, under the heading:

On f. 220 there is a qasīda, under the heading:

Fr. 222, S 215 x 150, 150 x 85, ll 15. Or. pap. Ind. nast. Cond. good.

885.

Dīwān-i-Ulfat.

Poems of Ulfat Isfahānī, who, as stated in Spr 581, may still have been alive in 1220/1805. There are apparently no chronograms in his diwān, or names of persons who are known from other sources. This copy, referred to in Spr 581, was transcribed in 1220/1805 for Henry Boileau (to whom a considerable number of MSS. in this collection belonged at some time, as appears from the fact that many of them bear his stamp). It contains:

1. A mathnawi poem (f. 1v), consisting of versified loveletters. It is evidently incomplete at the end. Beg.

2. Ghazals (f. 21v), in alphabetical order, beg.

3. Qit'as (f. 128), beg.


Fr. 140, S 205 x 140, 160 x 80, ll 15. Or. pap. Clear Ind. nast. Cond. good. Slightly worm-eaten.

886.

Zafar-Nāma.

A mathnawi poem in imitation of the Shāhnāma, having for its subject the brilliant military career of General G. Lake, Commander-in-chief of the British army in India under Marquis Wellesley. He came to India in 1800, left it in 1807, and died the next year (1808) in England. The author calls himself, at the end of his poem, Shimbhū Brahman (شیبھو بھرمہ). See
Spr 570 (this particular copy referred to). The name of General Lake is here uniformly written لاذ جوزف لاذ صاحب, and this word is apparently an attempt to reproduce not the name 'Lake,' but the title 'Lord.' A calligraphic copy, perhaps contemporary with the period described in it. There is no introduction and the poem begins:

كُنْم يَدَ آنِ داير دارْرَان، كُرِزْ كَشْتَ بِيِدا زَمِين وَزَمَانَ


887.

DĪWĀN-I-KHĀMUSH.

Poems of Ṣāhīb-rām Khamush, a clerk in the service of Shāh-‘Ālam and afterwards of Mr. Duncan. He died in 1225/1810. See R 724. Ind. libr. Bk 432, Spr 461 (this particular copy referred to). Copied in the XIIIc. AH. This volume contains:

Qasidas, qit'as, short mathnawis, etc. (f. 1v), beg.

اتى بر تر آن كه كوكب إدراك، وصف توز علم وعقل ما باك,

A mathnawi (f. 69v), consisting of short hikayats, beg.

سنائيش كننم بوز پناک را، كه دانش به بخشید کف خاکرا,

Ghazals (f. 81), in alphabetical order, beg.

آکر باری نماید در زه اور هم دلما، بهتی میتوان چوبکر کردی تخط مزنا،

Rubā'is (f. 190v), beg.

در ظاهر اکرچه بر کردیم همه راه، اله

Ft. 200, S 240 x 150, 190 x 90, ll 14. Or. pap. Bad Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten. CFW 1825.

888.

KHUDĀWAND-NĀMA.

A huge mathnawi poem, in imitation of the Shāhnāma, containing verbose repetitions of the usual legends about creation, the early history of Muhammadanism, and especially the period just after Muhammad's death. It breaks off with the narrative about the early wars between 'Alī and Mu‘āwiyya, and treats historical events from a strictly Shi‘ite point of view, pronouncing many curses upon the first three khilafīs. It is dedicated to Fāth-‘Alī Shāh, the Qajaride prince of Persia (1211-1250/1797-1834). The
author calls himself 'Sabâ, and his full name was Fath-Ali-Khân Kâshi. He was for a long time a court poet in the reign of Fath-Ali-Shâh and died in 1238/1822–1823. As he states in the preface, after having completed his other (better known) work, Shâhînshâh-nâma (see GTPh 259, 313, EIO 901, EB 520, Pr 957, Fl I 603, cf. also R 722, 1082, etc.), he received the order of the prince to compile the present poem. He does not give the date of its completion. The present copy was transcribed in 1263 AH., at Poona (Muhîyâbâd), by Ghulâm Husayn-Khân, by order of Ilâh-bakhsh-Khân, apparently a local chief. Beg.

بنام خداوند بیش بنکار، خرید فرتن آفرینش نکار.
S 285 x 170, 225 x 105, II 15. Or. pap. Coarse but legible Ind. nast. Cond. good. In the beginning several leaves are perished along the golden marginal lines. Many pages are entirely or partly left blank, reserved for the intended pictures.

889.
Akbâr Nâma.

A mathnâwi poem, which may perhaps claim the title of the latest attempt to imitate the Shâhnâma. It deals with the exploits of prince Akbar-Khân, son of Dost-Muhammad (1242–1280/1826–1863), the ruler of Afghanistan, and with various events of the period, involved in the narrative. The author gives his name only in the form of the takhallus Hamid. He composed the poem within one year in 1260/1844, as stated on f. 31:

۸٨٩

Transcribed towards the end of the XIIIc. AH. Beg.

خدايا حببان دار اکبر توتوی، کوم کسیر و بندکه پور توتوی.
S 175 x 105, 120 x 65, II 12. Or. pap. Bad Ind. nast. Cond. rather bad. Slightly worm-eaten and repaired. Some folios are misplaced. The headings, for which space is reserved, have not been filled in.

Poetical works of uncertain date or authorship.

890.

Dîwân-I-Jalâ’î.

Lyric and Sufic poems of Jalâ’î, whose original name was Muhamámmad (cf. f. 3v), son of Mir Sayyid Jalâ’î b. Hasan (cf. f. 54), a native of Ahmâdâbâd, a Sufi, who traced his 'spiritual pedigree' to Rajû Qattâl (d. 827/1424), a famous saint of Gujrat. As only six generations divide him from that saint, it is possible to think
that he lived some time about the beginning of the Xc./XVe. There was a poet with the name, Jalālī, at the court of Sultān Husayn of Herat (see Makhzanu'll-gharā'īb, EB 395, No. 196), but there were also many other Jalālīs, belonging to different periods, and I have been unable to establish the identity of any of them with the author of this diwān. This particular copy, dating from the XIc. AH., is referred to in Spr 445. It contains:

Qasīdas (f. 1v), in praise of the Imāms, beg.

Ghazals (f. 5v), in alphabetical order, beg.

Qītās (f. 53v), beg.

Rubā'īs (f. 54v), beg.

Ff. 64. S 240 x 125, 160 x 80, ll 15. Good Or. pap. Calligr. Ind. nast. Cond, good. Notes on the fly-leaves, and in some places on the margins. Several folios misplaced.

891.

DIWĀN-I-MUTTAQĪ.

Poems of an Indian (cf. f. 132v) author Muttaqī, who does not in his diwān give any indications which may help to determine the period in which he lived. There were two well-known Sufic saints in the Xc. AH. with a similar surname, i.e. 'Alī and 'Abdu'll-Wahhāb Muttaqī. But it is impossible, without special research, to establish the identity of the present Muttaqī with either of them. Transcribed in the XIIc. AH. This copy contains:

Ghazals (f. 1v), unarranged, beg.

Qasīdas (f. 127), beg.

Sağī-nāma (f. 130v), beg.

Begām ʾUkī ʾUreṣt; Begām ʾUkī ʾUreṣt.
On f. 132 there is a short mathnawi, describing the author's displeasure with India; on f. 133 another mathnawi in praise of Kashmir; two more poems on ff. 136 and 137v.

Qīṭas (f. 139), with many highly obscene poems at the end.

Beg.

892.

DĪWĀN-I-ṢĀLIH.

An extract from the diwan of Ṣālih, who may, or may not, be identical with Muḥammad Ṣālih, a poet of the Xc./XVIc., the author of Ṣād-qān, nīqāz. Unfortunately there are no indications in the poems which might help to decide this question, nor such as would tend to identify this poet with one of the numerous Ṣālihs mentioned in various tadhkiras. This particular copy is referred to in Spr 382. Transcribed apparently in 1179 AH., because other parts of the same majmuʿa, written by the same hand, are so dated. It contains ghazals, in alphabetical order, with a few quatrains and fards at the end.

Beg.

893.

DĪWĀN-I-WAFĀI.

Poem of Wafāi, mostly of a religious nature. There have been many poets with the takhallus Wafā or Wafāi, but it is impossible to identify the present one with one of them. Two Wafāis are mentioned in Riyāḍu'sh-shuwarā (ff. 479-479v, No. 230 in this Cat.). One of them, originally a native of Herat, lived in Agra about 1018/1608. Cf. also Spr 54, 87, RS 123, etc. Transcribed in the XIIc. AH. This copy contains ghazals in alphabetical order, and a number of rubāʿis. Beg.

Bd. v. Fl. 1v-57v, 8 200 × 110, 160 × 80, ll 15. Or. pap. Ind. nast. Cond. good.
894.

DĪWĀN-I-MAHMŪD.

Poems of Mahmūd, who in his lyrical compositions does not
give any allusions to the period in which he wrote. There have
been several poets with this takhallus (cf. R 797, Spr 129, etc.),
but there are no sufficient grounds for their identification with the
present one. This copy, dating from the XIIIc. AH., contains
evidently only a very small portion of the original diwān. Beg.

٦٢٤

Bd. v. Fl. 80v-84, S 290 × 195, 235 × 80, ll 21, two columns in the centre and
one on the margins. Europ. pap. Ind. shikasta-nast. Cond. tol. good On f. 85 there
is a note on some expressions in Rûmî's poem.

895.

The same.

Another copy of the same diwān, almost entirely coinciding
with the preceding version. Transcribed also in the XIIIc. AH.
Beg. as in No. 894.

not good. Dirty, injured by dampness.

896.

DĪWĀN-I-WAHSHT.

Ghazals in alphabetical order, and a few quatrains, by
Wahshat. Several poets with this takhallus are mentioned in
various taḥkīras (cf. Spr 115, 130, etc.). This particular copy is
referred to in Spr 585. Transcribed in 1076/1666, but this date
is somewhat suspicious. Beg.

بیشتر بزرگی داشته‌ایم، ما را، بروتی به‌دام نشان کرده‌ایم، ما را;

Qit'as (f. 249), beg.

خاک بر سر که هوس را تا هشتی بر خوری، اتی

Rubā'īs (f. 249v), in alphabetical order, beg.

یار برهان از بست پذیرار مرا، اتی

Fl. (256), S 215 × 120, 135 × 75, ll 14. Or. pap. Ind. nast. Cond. good. Notes on
the fly-leaves.
897.

(ARBA'IN-I-MANZUM).

Ab 6.

A short collection of 40 selected hadiths, with versified translations and explanations, in the form of gashidas. The author's name does not appear. Copied towards the end of the XIe. AH. Beg.

بعد حمد کریم ذی الاقرام، پس درود ندی على السلام


898.

DĪWĀN-I-KIHTAR.

Nb 114.

Poems of Kihtar, or Kihtari, who is not mentioned in tadkiras. In the colophon, on f. 90v, reproduced in Spr 474 (where this particular copy is described), it is stated that the present diwan is composed by Shaykh Asadu'llah Munshi Wazir-Khan, commander of a regiment in the province of Sarhind. Sprenger is somewhat sceptical about this expression, and is inclined to take this name for that of the copyist. This cannot however be finally decided without extensive search in historical works which may contain indications as to the biography of the author. Copied in 1109 AH., or the 41st year of Aurangzib's reign. There are almost exclusively ghazals, in alphabetical order, with a very few muhommadasi towards the end. Beg.

در هر دلی نهای خبر داستان ما، بر هر خوش عیان اثری نشان مای


899.

(MANZUMA-I-MUKHTASAR-I-WIQAYA).

Ac 47.

A brief versified version of the well-known treatise on Muhammadan theology, comp. in Arabic by Burhānu'us-sh-sharī'at Mahmūd b. 'Ubaydi'l-lah, under the title وقایع البداية في مسائل البداية. This latter work, in its turn, is an abbreviation of the famous Al-kidaya of Burhānu'd-Dīn Abū'l-Hasan 'Ali b. Abi-Bakr al-Murgūmānī (d. 593/1197). The author of the present Persian version does not mention his name, and does not even give an introduction or a khatima to his work. This translation is apparently the same as the one described in detail in EIO 2592, and begins as there with
the chapter on ablutions. Copied in 1128 AH. Beg. as in EIO 2562:


Fl. 176, S 220 x 120, 170 x 80, ll 17. Or. pap. Ind. nast. Cond. good. Copious notes on the margins and fly-leaves. On ff. 175v-176 a short versified note on weights.

900.
The same.

Another copy of the same, dated 1136 AH., transcribed by Muhammad 'Ali b. Muḥammad Ibrāhīm Iṣfahānī. Beg. as in the preceding copy.

Fl. 236, S 250 x 140, 193 x 90, ll 11. Or. pap. Bold Ind. nast. Cond. good.

901.
ZADUŠ-ŞIRĀT.

Zad al-sawāṭ. Oa 70.

A short mathnawi treatise on various religious and moral topics, on the interpretation of some particular verses of the Koran, etc. The author calls himself Shamsu'd-Din Muḥammad, or Shams-i-Muḥammad Sharif (cf. ff. 43, 46, 46v, 47v, 51v, 53v, 54), but does not allude to the period in which he wrote. The treatise is divided into 41 bābhs and seems to be of modern origin. Copied in 1134 AH. Beg.

Buḫmat Khawand Pūrdārḵ, Ḥakīmī Dībānt, Rū Ṭāṣrārḵ.


902.
MUKHTAŠAR-I-MUQTAŠAR.

Mukhtasar Makhtashar. Oa 16.

A versified treatise on prosody, versification, etc. The author, Qiyāmu'd-Din, does not make any allusion to the date of composition. He dedicates his work to a Sufic saint Shāh Fadlu'l-lah, about whom he also gives no further details. Transcribed in the 24th year of Muḥammad Shāh's reign, i.e. 1155 AH. Beg.

Muḥammad Zāfīq Ab An Dāda Shurā, Kūd Shurā Az Qāfīhī Mihrâb Zâhrū.

Bd. v. Fl. 8v-29v, S 220 x 135, 185 x 100, ll 14-17. Or. pap. Vulgar Ind. nast. Cond. tol. good. Very dirty, injured by repairs. Copious marginal notes and glosses.
903.

DĪWĀN-I-MUNZAWĪ.

A short collection of poems of Munzawī (مُنزَّوی). As all of them are purely lyrical, there are no indications which could lead to some conclusion as to the period in which they were composed. The latest date before which this diwān must have been completed is 1167/1754, which year is the date of the present copy. But judging from the general impression made by language and style of the poems, they may have been composed one or two centuries earlier. The present fragmentary transcript contains only ghazals, beg.

بَوْحَشَتَ كَرَدَ خَالِمَ آَرَ طَيِّبِينَ رَهْبَرِيْ اَمْشَبَ،
بُوْدَ لَوْجَ مِسْقَارِمَ سَلِیْسَةَ مَوْجَ پَرَ ِ اَمْشَبَ،

Bd. v. Ff. 42v–50v. For measurements, etc., see No. 357. Cond. bad. Worm-eaten and badly injured by repairs

904.

DĪWĀN-I-MUḤYĪ.

Poems in Sufic strain, ascribed in the colophon to the authorship of ‘Abdu’l-Qādir Jilānī (!), who died in 561/1166. The author uses the takhallus Muḥyī, but does not give any chronograms or allusions to events or persons known from other sources. As there are many poets with the same surname, it is impossible to identify the present one. The present copy, referred to in Spr 501, is dated 1149 AH., and this is the limit-date before which the diwān must have been completed. The transcript is a fairly good one, but incomplete at the beginning (probably only one page missing). It contains only ghazals, in alphabetical order. The first of them begins:

إِلَى بَلَدِ شُرُوفِہِ دِيوانِهِ توْنَى بَا مَا، جُوْيِنِيْ زُحَ خَوْبِ جَانَانِهِ توْنَى بَا مَا،


905.

DĪWĀN-I-QĀDIRĪ.

Another diwān ascribed to the authorship of the same ‘Abdu’l-Qādir Jilānī, as mentioned in the preceding note. The author uses the takhallus Qādirī, but there are no direct indications as to his identity with any of the numerous Qādirīs mentioned in various
biographical works. The date of the present copy is 1067 AH., but two numerals are mutilated and altered by a later hand. Therefore, if the untouched numerals may be relied upon, the date should be read most probably as 1167 AH., which agrees very well with the general appearance of the copy, the character of its handwriting, etc. It contains ghazals in alphabetical order, and a tarkib-band. Beg.

ز بدرت قطرا عالم شد جهمت (؟) جرعة دريا
مهم از مهم تو بدرة خور از مسأة توبا سوداء

Tarkib-band (f. 97v), beg.

لى جزو نحلى كل يكتناء الخ

Fl. 107, S 175 × 115, 120 × 80, ll 11. Or. pap. Ind. nast. Cond. good.

906.

QASÂ'ID-I-FARID.

Religious qasidas of Farid, whose identity has not been established. This collection of his poems bears a special title, as stated in the colophon, namely Haqâ'iqul-jawâhir. A. Sprenger, who has already described this particular MS. (Spr 349), identifies the author with 'Attâr, and apparently confounds these qasidas with 'Attâr's mathnawi poem Jawâhirul-haqa'iq. This identification is absolutely impossible from the internal evidence furnished by the work. The author is an ardent follower of the Qâdirî affiliation, and besides the eulogies of the founder of that order, 'Abdul-Qâdir Jilâni (d. 561/1166), he eulogizes in every poem 'Abdul-Qâdir Darhami (درهمي) (cf. f. 10), who had the surname Wajihu'd-Din Sulṭân Shîhâb Tâju'l-awliyâ, and was apparently the poet's spiritual guide (cf. f. 6). Although very little is reliably known about 'Attâr's biography, there is no doubt that such a strict Shi'i as 'Attâr could not be a follower of a Sunnite order, which at that time had only been recently started. The style of the work, its tone, etc., suggest its being a very late production, probably of the XIc. or XIIc. AH., when the Qâdirî affiliation was the fashion in India. The copy is quite modern, dating from the XIIIc. AH. There are several introductory qasidas in the beginning, dealing with the usual doxologies, etc. The chief part of the work begins on f. 11. Beginning of the first qasida:

أى خذائي سرهرانسلي تولي، كشف راز حقائق جään تولي

Fl. 107, S 235 × 135, 180 × 95, ll 11. Or. pap. Ind. nast. Cond. tol. good. Injured by repairs.
907. (Qaṣīda Dar Taṣawwuf).

A long qaṣīda, dealing with usual Sufico-theological and didactic matters. Neither the name of the author nor the date of composition are given. A modern copy, dating from the end of the XIIc. or beg. of the XIIIc. AH. Beg.

908. (Mathnawi Dar 'Ilm-i-Qiyāfa).

A short versified treatise on the methods to define the character from the examination of the peculiarities of various parts of the body; also on divination and on reading omens from the observation of various functions of the human organism. The title of the book, the author's name, the date of composition, etc., do not appear in the present copy. Transcribed in the XIIc. AH. Beg.

909. Tārjī-band-i-Wisālī.

A tārjī-band of Sufic contents, by Wisālī. In Spr 590 he is regarded as a modern poet. The present copy is dated 1171/1758, and this date indicates the limit of the period before which the poem must have been composed. It is of interest to mention that in Mehren 43 the same poem is ascribed to the authorship of Firishta (his diwan, which must have been completed before 1063/1652, is referred to in Dorn C. 397). Beg.

910. Dīwan-i-Tamkin.

Poems of Tamkin, whose identity cannot be ascertained. There have been many known poets with this takhallus, at
different periods, but there must necessarily have been a great many
more who have not emerged from obscurity. Special research
may help to identify this author. The present copy was trans-
scribed in the beginning of the XIIc. AH. It contains:

1. A mathnawi poem (f. 1v), apparently in imitation of Salīm
and other poets of the XIc. AH. Beg.

خَدَرندَا بِدْرِم اَشْنَا كِنٍِّ، مِرَا اَزْ نُكْ بِدْرِنِّی رَهَا كِنِّیٍ

2. Another mathnawi poem (f. 8), imitating the Qaḍā va qudur
of Salīm, etc. Beg.

شَفِيْدِم رُوْزِی اَزٍ دَانِش ثَرِیه‌ی، ْ ز اَمَواج سَفِیْی زَه سَکْهِوْی


مَدَار اَمِید هَمْرَاهِی اَزْنِی رَخَنْذِه اَخُطُرُ هَا،
کَجَا اَب تَسْنِه را شَادِاب سَارَد آَبِ وكَهْرِه‌ا

good. Slightly worm-eaten. Vignettes.

911.

(JANG-NAMA-I-‘ALĪ).

(JANG NAMA-I-’ALI).

Na 55.

A lengthy mathnawi poem narrating the fantastic exploits of
‘Alî, Husayn, and other Shi‘ite saints. Neither the title nor the
author’s name are to be found in their customary places, and it
would require special research to ascertain them, if this would be
possible at all. As a hero, called Zarîr, appears very frequently in
the story, there may be perhaps some justification for the title
given on the fly-leaf, i.e. Zarîr-nâma. The poem is apparently in-
complete at the end. The only allusion to the period in
which the author wrote, might be found in the name of the prince,
whom he calls Abû’l-Ghâzî (f. 5v), with a great many other titles,
without giving his real name. Transcribed in the beginning of
the XIIc. AH. Beg.

بِر آُزَدَه کِنَب اَخْضِرَی، نُکَزَدْه سَقُف سِلْئِلْوَرِۡیٌ

S 250 x 145, 140 x 75, II. 9. Or. pap. Coarse Ind. nast. with pretensions to calli-
graphy. Cond. good. Bad vignette. Headings are not filled in.

912.

(MATHNAWĪ DAR AKHLĀQ).

(Mathnawi dar Akhlaq).

Na 1.

The second volume (magâla) of a long versified treatise on
ethics, of Indian origin (cf. f. 144v). Neither the author’s name
nor the title of the work are given; they are all evidently already mentioned in the first volume. At the end there is a chronogram: ۱١٦٦/۱۷۵۳, and the name of one Muhammad A'zam. But it is not clear whether they are the date of completion of the original and the name of the author, or the name of the copyist and the date of the transcription. On the fly-leaves the title is repeated several times, but there are no explicit statements in the poem itself, corroborating it. This volume is divided into 8 fasls. Transcribed in the XIIc. AH. Beg.

بناط حکیم که شاهد شد است، در آیوات او شما مهر و هو است.

Ff. 145 (ff. 108-109 are left blank), S 225×140, 165×75. ll 13. Or. pap. Ind. nast. Cond. good.

913.

DĪWĀN-I-NĀDIR.

A short collection of poems of Nādir. The tadhkiras mention many poets with this takhallus, as for instance: Shirāzī (in Xlc. AH., cf. Riyūdu'sh-shu'ārā, f. 459-459v), Samaranqandī, Shūshtarī, Siyālkutī (ibid., f. 443), etc. But thus far the present poet cannot be identified with any one of them. The date before which he wrote is 1171/1758, in which year the present copy was transcribed. Beg.

طرنله تاثیر خدناک آه میل دیده ام، الت.

Bd. v. Ff. 103-110v. For measurements, etc., see No. 909. Very bad Ind. shikasta.

914.

DĪWĀN-I-MUKHTĀR.

A small collection of ghazals of Mukhtār, apparently a modern poet who has nothing to do with the early Mukhtārī (d. 544 or 557/1149-1160). There is nothing in his poems which can help us to identify the period in which he lived. Copied in the XIIc. AH. Beg.

Ace نوغه روزی تو تاب دل بیتاببا، بسمل تغ کهکشت جمله شیخ و شاهبا,

Ff. 20, S 190×120, 130×100, ll 12. Or. pap. Bad Ind. nast. Cond. extremely bad. The paper damaged by dampness and repairs. CFW 1825.
915.

Dīwān-i-Surūrī

Fragmentary extracts from the diwān of Surūrī. There are a
great many poets with the same takhallus and it is not possible to
identify the present one without special research. The present
copy, dating from the XIIe. AH., is very fragmentary; the folios
are misplaced. The poems begin abruptly on f. 17:

لا اسمه مرا حب تو چون حب رظن شد، هم

But on f. 25v there is another beginning:

در كلشي كي هست درو كئفكوهي ما، بلبل زك همينه كي دست جوئي ما،

On f. 31v there is a short mathnawī poem, with the heading:

نصبعت حكمت قديم بروش جال بايد شغود،

It is not clear whether it also is by Surūrī. Beg.

لاي خريدمند عاقل و دانا، نسخه چند بست و از حكماء،

Bd. v. Ff. 17-35. For measurements, etc., see No. 739. Some poems by the
same author are given on the margins.

916.

Dīwān-i-Rādī

Poems of Rādī, almost exclusively ghazals (only a few qua-
trains are given at the end), in which there are no allusions as to
the period in which this diwān has been written. The author is
probably not identical with the better known poet Faṣāḥat-Khān
Kashmirī, who used the same takhallus. Transcribed in 1182
AH., by Imāmu’d-Dīn. This copy is referred to in Spr 537. Beg.

اين رادي عضل رفنش جال مر، جلوبه كل تازه دار باغ و بستا مر

Ff. (79), S 205 x 115, 185 x 80, II 18. Or. pap. Ind. nast. Cond. tol. good. Worm-
eaten.

917.

BHAGAWĀT-GĪTĀ.

A versified translation of the Bhagavāt-gitā, without mention
of the date of composition and the translator’s name. On the
fly-leaf it is ascribed to Faydī (see above, Nos. 692-696), but this
is entirely fictitious. Transcribed in (1288)/1871 at Shâhjahân-âbâd, by one Gundan(?)-La‘î, surnamed Sayyâr. Beg.

طراحندہ داست‌آن کسی، بدنیان بیچند طرح سپن،

Fl. 66, S 205 x 165, 170 x 115, ll. 10. Europ. pap. Ind. nst. Cond. good.

918. (Qiṣṣa-i-Hîr-U Rânjhan).

(A version of an Indian love-story of Hir and Rânjhan (or Rânjhâ). Its original was composed in Hindi, by Damodar, and it was translated into Persian: by Afarin (d. at Lahore in 1154/1741); by Mansârâm Munshî, in 1157/1744 (see R 770); and also by Minnat, in 1195/1781, who dedicated it to R. Johnson, see EIO 1724, R 710, Spr 317. It is sometimes also called Nâz-u Niyâz. The present poem contains apparently a different version, because none of the takhallûses mentioned above is found here. The name Fidâî (to be found on ff. 4v, 7v, etc.) is perhaps that of the author. The word Sâqî is also found very frequently in the places in which the takhallûs usually appears. The copy is incomplete at the beginning and it is impossible to ascertain how much is lost. Transcribed in 1248 AH., by Muhammad Akram for Muhammad-Nâsîr-Khân Tâlpûr. Begins abruptly:

درین ما ماجرا عقل دراک سوخت، زیبق سرّسیکی پاک سوخت,

S 310 x 185, 220 x 95, ll. 18. Or. pap. Ind. nst. Cond. tol. good. Worm-eaten.

919. (Mthnawi Dar ‘Aqâ’Id).

(Mathnawi of Sufico-theological contents, with numerous prose passages, explaining various Coranic verses, pious maxims uttered by saints, etc. The author does not mention the title of the poem, nor his own name; only at the end the expression ‘Abdu’l-Karim may perhaps be an allusion to the latter. The work is dedicated to Nawwâb ‘Abdu’l-Wahhâb-Khân (f. 2), whom a lucky chance may perhaps some day identify. Transcribed towards the end of the XIIe. AH. Beg. of the preface:

بگ، هدایا در مات مبارک الخ

 Beg. of the treatise (f. 3):

بَلْ للهِ الحمد الکبَرُ لَا حَدَّ لهُ وَ النَّجَاتُ الکبَرُ لَا عَدَّ لهُ

920.

PAND-NĀMA-I-ḤAYDARĪ.

A short mathnawī, in didactic-religious strain. The author's name is not mentioned. The title is given on f. 16v. Judging from the contents and the style of this work it is most probably a production of some poet at the court of Tīpū, nāwāb of Mysore, and the word Ḥaydarī apparently implies that it has been addressed to Tīpū's father, Haydar. There are, however, no direct indications as to this; at least they cannot be discovered without a thorough study of the work. Transcribed in the beginning of the XIIIc. AH. Beg.


921.

DĪWĀN-I-MISKĪN.

A huge collection of poems of a certain Miskīn, who on some 1,250 pages of his distressingly verbose and commonplace compositions has not found a single opportunity to give his full name, or to mention any names of historical interest which might help to identify the period in which he lived. This copy, referred to in Spr 498, dates from the XIIc. AH. A Sprenger's conjecture about the identity of this Miskīn with one mentioned in the Rashīḥāt (see above, Nos. 252–257), seems to be unacceptable, because the language, the general style, etc. of the poems indicate their very modern origin. This volume contains:

1. Ghazals (f. 1v), in alphabetical order, beg.

2. A collection of tarji' bands, mukhammasāt, 'increased' (mustazdūd) ghazals, etc. (f. 540), beg.

3. A collection of miscellaneous poems, with the heading (f. 595), beg.

A huge collection of poems of a certain Miskīn, who on some 1,250 pages of his distressingly verbose and commonplace compositions has not found a single opportunity to give his full name, or to mention any names of historical interest which might help to identify the period in which he lived. This copy, referred to in Spr 498, dates from the XIIc. AH. A Sprenger's conjecture about the identity of this Miskīn with one mentioned in the Rashīḥāt (see above, Nos. 252–257), seems to be unacceptable, because the language, the general style, etc. of the poems indicate their very modern origin. This volume contains:

1. Ghazals (f. 1v), in alphabetical order, beg.

2. A collection of tarji' bands, mukhammasāt, 'increased' (mustazdūd) ghazals, etc. (f. 540), beg.

3. A collection of miscellaneous poems, with the heading (f. 595), beg.
4. Several *mathnawi* poems (f. 601), with a few *ghazals* at the end. Some of them written in such a manner that all use of dotted letters is avoided. Beg.

\[ \text{معت مهفوم نبی را آستانه‌نشین ممّم، الغ} \]

5. Various prose invocations (f. 608), without any heading, introduction, etc. They are apparently either several chapters of the same work, or separate productions in the same style. Beg.

\[ \text{اللهِ نام نست ذاتی هر بذّة را بذّات خود بوزیری الغ} \]

Fl. 621, S 245 x 150, 175 x 90, ll 15. Or. pap. Ind. nast. Cond. good.

922.

ASBĀBU’N-NAJĀT.

Na 2.

A long versified treatise on ethico-religious subjects. The author, as he states in his work, intended it for the instruction of his own son. And therefore, naturally, he does not mention his own name, which, obviously, his son knew well. There are probably only very few allusions which might help towards an identification of the period when the poem was written. At all events they have not been discovered in a cursory examination. The copy was transcribed towards the later part of the XIIIc. AH. Beg. of a short introduction:

\[ \text{اللهِ صلّی علی محمد الّغ} \]

Beg. of the poem:

\[ \text{بعد محمد ونعت مجد جایراً، نکتّه جندی نوپیسم پادکار؛} \]

At the end there is an Arabic poem, ascribed to ‘Abdu’l Qādir Jilānī, beg.

\[ \text{سنافی النّبی كلامات الرّمالي، الغ} \]

Added some *tilisms* and effective prayers.

Fl. (121), S 210 x 150, 180 x 90, ll 15. Europ. pap. Ind. nast. Cond. good.
Anthologies and Poetical Scrap-books.

Note.—The majority of the poets, referred to in this section (Nos. 923-954), have already been mentioned in this Catalogue with details as to the dates pertaining to their biographies and literary productions. These need not, therefore, be repeated here. In order to preserve uniformity in treatment the dates of newly mentioned poets are likewise not entered here, but all are included in the indices of persons and works appended at the end of the Catalogue.


M 5.

A large and valuable anthology, containing specimens of poetry from almost all known Persian poets, since the earliest days of Persian literature till about 1000/1592. The compiler (who at the same time is the scribe, because the volume is only a large note-book, and has evidently not been copied from an earlier original), does not mention his name, nor gives he any date of his collection or transcription. But from the internal evidence the date of the anthology can be fixed at the period between 957/1549 and about 1000/1592. The first date is that of the completion of the *tadhkira* of Ṣām Mīrzā, with the title *Tuhfa-i-Ṣāmī* (quoted here on ff. 314v–315, and 391v–398; see about it GIPh 214, R 367, etc.). The second limit cannot be established so precisely, but may be deduced from the consideration of various facts and allusions found in this book. The most important circumstance is the complete absence of any reference to the poets, who lived later than the Xc. AH. Not a single poet from amongst those, who flourished at the court of Akbar, is mentioned here. At the same time it is clear that the compiler was connected with India. In the section on the poets of royal descent (ff. 315v–319v), there are some allusions which permit us to determine his relation to the princes of that period. He gives the title of *pādshāh* only to Humāyūn (937–963/1530–1556), while Ṭahmāsp I, the Safawide (930–984/1524–1576), is called *nawwāb*, and the Turkish Ṣūltān Sulaymān (926–974/1520–1566) is contemptuously styled *wālī-i-Rūm*. The compiler mentions also Kāmrān-Mīrzā (d. 964/1557), and many other contemporary princes and noblemen, who all lived in the Xc. AH. The contents of this volume are as follows:

On ff. 1v–2 there is a short passage in prose, which may be the preface to the anthology. Beg.

اين نُصْه گـُز آرَسْتِک*ـی جُوْن چَمْلُستْ
جُوْن مَعْنِی چَمْن پر از کُل رِيا سِرِم آستَهْ

1. Several extracts from Firdausi (f. 2v).
2. Muḥammad ‘Aṣṣār Tabrīzī (ff. 3–13), his qaṣidas, ghazals and qiṭʿās.
3. Niẓāmī (f. 13v); extract from Khusraw-u Shīrīn. There is a prose note, and, on the margins, some stray quotations from Hilālī and others.
5. A few letters of two famous calligraphists, namely Kamālu’d-Din Bihzād, and Qāsim-‘Alī Chahra-gushā; both flourished in the beg. of the Xc. AH. (ff. 17–17v).
6. Poems of ‘Aḍārī (ff. 18–19), apparently continued from No. 4 (f. 16v).
8. A few lines from ‘Abdu’l-lah Anṣārī (see also f. 284); a few verses from other poets (f. 32).
9. Salmān Sāwajī (ff. 32–42; also on f. 203v); extracts from his diwān.
24. Majdu’d-Dīn Hamgar Fārsī (f. 145).
27. ‘Aṭṭār (ff. 150v–155). Extracts from his mathnawī poems.
29. Kamālu’d-Dīn Isma’il Iṣfahānī (ff. 162–165, 186 margv. and 212 margv.).


38. Jâmî (ff. 204–260). On the margins there are quotations from Mâli (f. 232v, cf. f. 277v), and Ibn Yâmîn (f. 251).


44. Bannâ (f. 265v–266).

45. Hâtîfî (ff. 266v–269, and 270v). Extracts from his *Timûr-nâmâ* and *Khusraw-u Shîrîn* (his lyrical poems on ff. 313v–315, 318v). On the margins of f. 288 extracts from Diyâ’u’d-Din Kâshî and Hakîm Ruknu’d-Din Mas’ûd Tabîb (by a modern hand).

46. Ahlî Shirázî (f. 269v). 47. Fakhrû’d-Din Irâqî (f. 271).


245. Yūsuf-Beg, son of Bābā Sulaymān Usṭājīlū, a treatise in prose and verse (ff. 325v–326).


257. Another short extract from the Ta’ḥfa-i-Sāmī (ff. 391v–398, see also above No. 200 in this list), with many poetical quotations from various authors.

258. More extracts from Habību’s-siyar, Akhlāq-i-Jalāhī, etc. (ff. 398v–399v). On f. 398v, on the margins, a note from the Ta’rikh-i-jahān-namāi by Qāḍī Ahmad (probably the same as the Nigarīstān).


261. Extracts from ‘Ali Qūshchī, Ta’rikh-i-guzida, Habību’s-siyar, etc. Lastly some scrappy poetical extracts from Simā’i Kāshānī (f. 406), Khusraw (f. 407v), Firdausī (ff. 409v, 411v), Jāmī (f. 409v), Gazālī Mashhādi (f. 409v), etc.

Ff. 412, S 230 x 170, 150 x 85, ll 17. Or. pap. Persian shikasta-nast. Cond. tol. good, but some places are not legible. Folios occasionally misplaced, but the rectification of the order is often impossible because the catch-words are very rarely written.
924.

(MAJMŪ'A-I-ASH'ĀR).

A large album of short poetical works and treatises in prose, notes on various subjects, etc. The contents of this huge volume are not by one hand: some parts were transcribed as early as 1063 AH. (cf. colophons on ff. 255 and 276). Other sections are dated 1089 and 1090 AH., being transcribed by Muḥammad-ʻAlī Khāksār, or Khādim, as he calls himself (cf. ff. 430v, 431v, 434v, 473). And finally, there are sections written by Muḥammad Maṣūm b. Mullā Muḥammad Bāqir al-Karbalāʾī in 1126 AH. (cf. colophon on f. 472v). There are obviously also many additions and insertions by other scribes. The folios are misarranged in many places, but it is very difficult to fix their correct order because catch-words are not always found on them.


2. (ff. 31–31v). Prose extracts from various treatises, containing instructions as to the use of various amulets; medical advice, etc.


4. (ff. 33v–39v). An extract from the well known treatises of Zuhūrī: Dībācha-i-Nauras, Khuwān-i-Khalil, and Gulkāz-i-Ibrāhīm (cf. above, Nos. 356–361 in this Catalogue). Beg. as usual, see No. 356, etc.


6. (ff. 49–52v). Husn-i-galaw-sūz. A mathnawī poem by Rashīdā, apparently an imitation of Zulālī's well known poem with a similar title (cf. Nos. 709–710), although in different metre. It was composed in 1040/1630, as stated in the chronogram .

Beg. كيم كوكور كبلاغي شعلة نوشي، اب بنغائه را الماس نوشي

7. (ff. 52v–54v). Several mathnawī poems by Abū ʻAlī Kalīm Hamadānī (cf. above, Nos. 754–756). The second of them (f. 53v) has a heading : في تعرف القرآن. A qīt'a at the end, comp. in 1040/1630.


9. (ff. 117–126v). Khulāṣa-i-Khamsa-i-Nīṣāmī, apparently the same as described above under No. 476, but probably in an abbreviated version, because it seems here to be shorter than there.
10. (ff. 127–139). An extract from the diwan of Saib (cf. above, Nos. 783–787), containing chiefly ghazals, in alphabetical order. Beg. with those rhyming in ت:


13. (ff. 180v–191). An extract from the diwan of Qâsimî, who is not identical with Qâsimî-i-Anwâr (see above, No. 601). On ff. 180v–183 there are qasîdas, and the rest is occupied with ghazals, tarji’bands, etc.


16. (ff. 202–203). A short extract from Farhâd-u Shirîn by Raunaqî (cf. Spr 49, 77, 150, etc.). The name of the poet is mentioned only in the heading, and is apparently not to be found in the portions of the text given here. Beg.


18. (ff. 205–206). A tarji’band by Asîrî. There were several poets with this takhallûs. One of them is the author of the well known commentary on Gulshan-i-rûz with his original name Muhammad b. Yahyâ Lâhijî (d. ca. 912/1506–1507), cf. No. 555 in this Catalogue. Beg.


20. (f. 206v). Qalandar-nâma, ascribed to Khusraw Dihlawî (see above, Nos. 558–571). His authorship is however very problematic, firstly because the poem shows a great many errors in versification, which could scarcely be expected from such a master of verse as Khusraw; and secondly because his takhallûs
is not mentioned, but instead the name of one Husaynī appears at the end (کفنار حسینی است این پند). Beg.

ماویم قلندران معنی، در لنکر خوش هولی دینی،


22. (ff. 216-220). Qaṣīdas of ʻAbdu’r-Razzāq. Unfortunately there is in this library no copy of his complete diwān, to make possible a final determination of the period in which he wrote. He lived, at all events, not later than the XIe., and therefore may be identical with the author of Gauhar-i-murād (cf. R. 32), who used the takhallus Fayyād (which appears here only once, on f. 219). Beg.

ای برکار مسند اکنونه جا، الع


بحمد الله که این دیده چ راز، بنونیق هدایت شد سرآزار،


خداوندا مرا بردار از خاک، الع


شبی با درد جفت و طاق از نور، به نخی درانشب زنگی وحور،

26. (ff. 227v-228). A short mathnawi poem, ascribed in the heading to Yahyā Lāhiji (cf. above, No. 18 in this list).

27. (f. 228). A short didactic poem by Hātifi (cf. above, Nos. 649-653), with the heading:

هاتفی در نصیحت فرزند کوید،


بئام آنکه نامه نامه سوز است، الع

29. (ff. 229v-236v). More poems from ʻUrfī (cf. above, No. 11 in this list).


36. (ff. 356–363). Extracts, in prose, from various treatises dealing with the methods of divination by the Coran, various hadiths, quotations from the Coran, partly with translations into Persian, etc.

37. (ff. 383–402). Prayers, amulets, miscellaneous notes, etc.

38. (ff. 403–406). Notes on the chronology of various Muhammadan dynasties and individual princes, up to the Xe. AH.


40. (ff. 416v–430v). Risāla-i-Shauq nikār. A treatise in ornate prose, by Muhammad ʿAlī Fikār, comp. at the request of ʿAlī-Quli Beg in 1088/1678 (chronogram کلبی فینش لا نزالي ياد on f. 430v). It deals with the usual vague Sufic discussions of love and contains moral maxims. Copied in 1090 AH. by Afkār Muhammad ʿAlī Khāksār, who may be, judging from the similarity of both names, identical with the author. Beg.

41. (ff. 431–436). Short poetical quotations from various authors: Shaukat, Burhān, Fadīl Bukhārī (f. 432), Ghanī, Khıdır-Beg (Turkish, f. 435v), etc. A letter, dated 1089 AH. on f. 431v. Ff. 436v–437v are left blank.

42. (ff. 438–440). Extracts from the mathnawi poems of Shānī (cf. above, No. 708). Beg.

43. (ff. 440–441). Extracts from the Salīm’s mathnawi poems (cf. above, Nos. 748–752).

44. (ff. 441–443). An extract from the Qadā wa qadar by the same Salīm. Beg. as usual, see No. 748(2), etc.

45. (ff. 443–445v). A short extract from Farhād-u Shīrīn by ʿAqīl Kauthāri Hamadānī (comp. in 1015/1607), see R 673–674, etc. Beg. abruptly :
46. (ff. 446-447). A fragment of a treatise on various questions of style in composition, poetics, etc. Beg.

47. (ff. 447v-452). Some qaṣīdas by ʿAlī Ridiʿ Tajallī (cf. above No. 782). On f. 448v begins his mathnawī poem with the title Miʿrāj-ul-khiyāl:


Several works in this volume, i.e. the diwāns of Qudsī (ff. 55v-96), Raḍī Artimānī (ff. 154v-179v), and Fuḍūlī (Turkish, on ff. 334-347), a medical treatise on ff. 364-383, and the Tansuq-nāma (ff. 407-413), are described separately as they possess sufficient independent interest, being of comparatively large size.

Ff. 473+9 (mistake in the numeration of folios), altogether 482; S 430 x 260, 335 x 160. Different number of diagonal lines in two, three, four, or five columns. Ind. shikasta-nast, different hands. Cond. tol. good. On some folios paper decayed along the marginal lines. A vignette.

925.

(MAJMŪʿA).

Oa 73.

A large scrap book containing some more or less complete works (they are described in their proper places), as well as many short and fragmentary extracts, which are not worth being described separately. This volume was evidently filled gradually, at different periods, as different sections in it are dated 1034 AH. (f. 142), 1057 AH. (f. 76v), 1108 AH. (ff. 2, 2r); the others are obviously of a still more modern origin. The folios are badly misplaced and probably their more correct sequence would be: 1-16, 210-349, 87-104, 21-46, 49-78, 145, 143, 79-86, 149, 150-209, 17-18, 47-48, lac., 19-20, 105-142, 144, 146-148, 77-78. An
index is prefixed, but it is useless because it gives neither the real contents of the book, nor correct references to the folios.

1. (ff. 1v-2). A bombastic preface, dated 1108 AH. Beg. بياضي كه سوابع مطيعة زعوان مسومة الخ

2. (f. 2v). نفيع كه مقررب دركاه آهن بدير وسية زباق على شاة نونشة الله
Copied in 1108 AH. by Hajji 'Abdul-Ghafur (the same hand as that of the preface).

3. (ff. 3-7v). A treatise in ornate prose, also apparently a kind of a preface to some poetical work.

4. (ff. 8v-9). اسامي جهاردية مصورها ياك, etc., notes of religious contents.

5. (ff. 10-16). Some notes of an historical character on various events of Jahangir’s reign. They may belong to the pen of a contemporary. The title:

انتخاب خصوميات حضرت ججت مکانی حقیقی......جبانیکر بادشاه;

6. (ff. 19-20v). Fragmentary quotations from various poets: Khidri Qazwini, Shurbi (? Zazwini (f. 19v), Naurus Qazwini (ibid.), Ta’bi-Qazwini (ibid.), Ashafi (f. 20), Kakai-Qazwini (f. 20v), Sharif Kashfi (ibid.) (continued on ff. 105-115v).

7. (ff. 21-22 and 101-104v). An extract from ‘Attar’s Mantiqu’t-tayr, dealing with the well-known story about Shaykh San’an. It is called here in the colophon Kitab-i-Shaykh San’an, and begins (f. 101) as usual:

شیر مسلوان پیر عبد خوشش بود, الخ


10. (ff. 24v-25). Poems of Sa’di. The first is the well-known tarji’band, beg.

امی رف تهو خم کمندی, الخ

11. (ff. 28-34v). Poems from various authors: ‘Ali Kirmani, surnamed Faid, Shuhrazi, Nawidi (f. 29), Shapur (f. 29v), Tilib Amuli (ibid.), Hakim Partawi (Saqi-nama, ff. 30-35v, in margine), Walibi (f. 32), Auhabi (f. 33v), Shani (ibid.).

12. (ff. 35-42). A considerable number of poems from Riaidi Samarqandi (see above, No. 610). Beg. as in that copy.

13. (ff. 35v-36v, in margine). Saqi-nama of Zuhuri, apparently incomplete (see above, No. 717). Beg. as in that copy.


ساتی بده آن بالده که ماه شب تار است, الخ
15. (ff. 42-46v). Poems from different authors: Muẓaffar Husayn Kāshī, Shāhpūr Tīhrānī (f. 42v), Hijri Tīhrānī (f. 45), Sharaf-i-Jahān Qazwīnī (ibid.), Sinjar (f. 46), Shāb (ibid.), Nuṣrāt (f. 46v).  
18. (ff. 49-53v). Quotations from various poets: Muḥtasab, Shāhī (f. 49v), Shāb, Nādīm (f. 50), Nawwāb Ḥasan-Khān (ff. 51-51v), Yūsuf, Shāpūr, Sinjar, ‘Urﬁ.  
19. (ff. 54-76v). A fragment of the diwān of Anwārī (see Nos. 450-454).  
21. (f. 79). A fragment of a poem in praise of ʻAlī, and also of a few others, which contain versified letters from the correspondence between Shāh ʻAbbās, evidently ʻAbbas I, the Safawīde (995-1037/1587-1628), and Sulaymān of Turkey (926-974/1520-1566), who was not contemporary with the former. The contents are probably quite fictitious, and have their origin not in historical facts but in the hatred between the Shi’ ā and Sunnis. Folios 143 and 145 also belong to this entry. The correct order is ff. 145v, 143, 79.  
22. (ff. 79v-86v, misplaced). Extracts in prose, dealing with the historical events in the reign of Shāh ʻAbbās I (f. 149 also belongs to this section).  
23. (ff. 87-88). Extracts from ʻUrﬁ’s poetry.  
24. (ff. 89-97v). Poetical extracts from different authors: a poem in praise of Qutb-Shāh, poems by Abū’l-Faraj Rūnī, Azraqī (f. 91v), Anwārī, Nāṣir-i-Khusraw (f. 92v), Sanā’ī, ʻAbdu’r-Razzāq (ff. 93v-94v), Mas‘ūd-i-Sa’d-i-Salmān (f. 95-97v).  
27. (ff. 117-122). Extracts from the diwāns of Jamshīd Qutb-Shāh (940-957/1533-1550), Muhammad-Qulī (989-1020/
1581–1611), including a qaṣida in praise of God, a few quatrains, and a marthiyya on the death of Imâm ʿUsayn.

28. (ff. 122v–127v). Sāqi-nāma of Nauʿī, see No. 698(2), beg. as in that copy. Slightly incomplete. F. 116 apparently also belongs to it (see No. 26 in this volume).


30. (ff. 133–133v). Extracts from Tālib Āmulī.


32. (f. 148v). From Sa’dī.


34. (ff. 154–154v). From Shāhī Takhūl and Shaydā.


36. (ff. 169–170). A short story, in prose. Written by the same hand as that of Nos. 1–3 in this volume.

37. (ff. 170v–173v). Some more notes on the events in the reign of Jahāngīr, evidently a second copy of No. 5 in this volume (on ff. 10–16). The same heading.


الحمد لله و شكر الله (الله؟) فالتله بهل السمود و الشعر الخ

The anthology is divided into several bābās (here only five), but, as it is incomplete at the end, it is impossible to decide what was
their original number. The first bāb (f. 175v) deals with the attributes of God (صفات الله تعالى); the second (f. 179) with praise of Muḥammad; the third (f. 181) فِي الموظفة و التنبيهات; the fourth (f. 201) فِي مقاوم الخلافة و العزلة; the fifth (f. 208) فِي نعمة (sic) و العزلة.

The quotations are very short, only from the ancient poets, but occasionally there are on the margins poems from modern authors, probably added by the scribe. The poets quoted here are: Anwarī, Kamāl Isma'il, Zahir-i-Fāyābī, Sanā'ī, Hasan Ghaznavī, Khāqānī, Firduṣi (Shāhnhāma), Mas'ūd-i-Sa'd-i-Salmān, and other famous authors. Of the rarer ones there are Shams-i-Tabbāsi (ff. 176, 183); 'Imādī Shahrīyārī (ff. 176, 184, 204v, 207v, 209); Sūzānī (f. 176); Sirāj-ud-Dīn Balkhī (f. 176v); Fakhr-ud-Dīn (? Fārsī (f. 176 bis); Najmu'd-Dīn Dāya (ff. 176v bis, 204v, 205); Fakhr-ud-Dīn Rāzī (f. 177); Shufurwa Iṣfahānī (ff. 177, 181v, 197, 206v); Raffu'd-Dīn Abharī (f. 177v); Sirāj-ud-Dīn Qamarī (or Qumrī) (ff. 177v, 181v, 197); Sirāj-ud-Dīn Balkhī (f. 180); Afdal-ud-Dīn Kirmānī (ff. 181v, 190, 204v); Mujiru'd-Dīn Baylaqānī (ff. 181v, 193, 205); Jamāl-ud-Dīn Muḥammad b. 'Abdī-razzāq (f. 181v); Rasḥūd-ud-Dīn Watwāt (ff. 188, 189v, 204); Naṣīr-i-Khusraw (ff. 188v, 197v, 199v, 206v, 207 and 18v); Raffu'd-Dīn al-Labānānī (ff. 193v, 205v); Tayyān (?) al-Bamī (?) (ff. 194, 205v); Naṣīr-ud-Dīn Tūṣī (ff. 198, 207v); Najmu'd-Dīn Hasan Shahrīyā (f. 201); Aḥad-u'd-Dīn Kirmānī (f. 201v); Bādī'u'd-Dīn Tarkū (؟) تَرْكُ (f. 204); Farīd-ud-Dīn Fārsī (ff. 18 and 204); Asadī (f. 204); Raḍī Nishāpūrī (f. 204); Burhān-ud-Dīn an-Nasafi (f. 207); and others.

39. (ff. 210–214) Qadā wa qadar by Salīm. Cf. above, No. 748 (2). Beg, as in that copy. (A short extract from 'Aṭṭār on the margins.)

40. (ff. 255 bis–257). The end of a mathnawī poem, which evidently had the title Nasab-nāma (see f. 257), by Wālīhi (؟). A few letters of Salim, Naṣrā-ī-Hamadānī, etc.

41. (ff. 262–262v). A few obscene poems ascribed to Bābā Tahir's authorship.


44. (ff. 268–270). A short fragment from Mahmūd-ū Ayāz, a mathnawī poem by Yūl-Quli-Beg Shāmī, with the takhallūs Anīsī, who died in Burhānpur in 1014/1605. See GIPh 250, RS 376, R 1032, Spr 333–334, etc. Beg. abruptly: خُوَكُرَد مَعَاد كَلَا عَشَقٌ بَنِيادٍ إِلَى
45. (ff. 270v–271v). Extracts from various poets: Khusraw Dihlawi, Hilali (f. 271), Malik Qumi (f. 271v), Shâh Isma‘il (f. 271v).


47. (ff. 296v–305). Extracts from Anvari, Ummâdi (f. 303v), Hâtîf (f. 305), Sanâ‘i (f. 299v), and Mughâni (Fîghânî?) (f. 301v).

48. (ff. 317–325). Extracts from Zuhûrî’s works in ornate prose, and several letters by various authors. Some of them are official epistles, others are private ones.


Ff. 349, 8 250 x 160, 245 x 135. Number of lines is exceedingly varied. Some pages are filled with diagonal lines in three, four, five columns, others have horizontal lines, etc. Coloured Or. pap. Ind. nst. and shikasta nst., different hands. Cond. very bad. Mercilessly damaged by a lazy and careless ‘repairer.’

926. (MAJMÛ‘A).

Poetical miscellanies, included in a large volume, containing a collection of different treatises in prose, poems, poetical extracts, notes, etc. Although it is written with care, there are no headings, or even spaces between different entries, so that it is sometimes very difficult to find where the one ends and the next begins. It dates evidently from the end of the XIIc. AH., because in numerous historical notes the following dates appear: 1156, 1161, 1162 AH. (f. 193v), and even 1166 AH. (f. 280v). All treatises, diwans, and large poems, presenting some independent interest, are described elsewhere, in their proper places. Here only those articles are mentioned, which do not merit being discussed separately.

1. (ff. 11–11v). A short mathnâvi, called in No. 925(42) Abdâliyya, of Zuhûrî, beg. as there:

الف ابدا نام دریشی، سیله از داغ مقلمی ریشی،

2. (f. 12). Fards from different poets; their names are not given.


4. (ff. 95v–109v). Short quotations from various Persian and Hindustani poets, mostly isolated distichs. The names of the authors are not always mentioned. There are extracts from: Dânâ, Sa‘du‘l-lah, Ārzû, Najât, Brahman, ‘Alî Naqî Kamarai, Asîr, Mujâhid-Khân, Kalim (ff. 96–98v), Şâfi-Quli-Beg, Waḥdat,
Yūsuf (f. 98v), Waddād (?), Shāhī. Bayrām-Khān, Hāzīn, Dārāb Jūyā, Kākā-Khān Ashna, ‘Ali-Khān Ahmad Shāhī, Aṣafī, Sa‘dī (f. 99); Firdausī (f. 99v), Shaukat, Sa‘īb, Qismat, Bāqīr Dāmād (f. 103); Dāmīrī Iṣfahānī, Gulkhānī, Sharīf Kāshī, and many others (f. 103v); on ff. 104–105v there is a treatise in prose and verse, Persian and Hindustani, apparently a fragment only; on ff. 108–109v there are some more isolated verses from a great number of poets, mostly the well known ones. On f. 109v at the end some medical prescriptions.

5. (ff. 130v–134). A treatise in prose and verse, called Mirzā-nāma, the same as described in R 826, containing rules of good manners. Before the initial words as in R 826:

قلمِ سر کفم بنام خدا، میرزا نامه کفم انشا,

there is an introductory line, giving the name of the author:

میرزا نامه تصنیف میرزا محمد خلیل که سوانح دنیا و عالیه جنگ بکلیه پرورد.

At the end the date of completion is given as 13 Jumādī‘th-thānī 1070/1660 (the third year of Aurangzib’s reign).

6. (ff. 134–135v). Again short extracts from various poets and princes (Humāyūn, Kāmrān, Ulugh-Mirzā, Khān-Khānān, Bādī‘u’z-Zamān, Qutlugh-Beg, Māshīhu’z-Zamān, etc.).

7. (ff. 136v–163; ff. 160–160v blank). Extracts from various poets, mostly the well known ones, with occasional fragments in prose (as on ff. 153v–155v). At the end a prose note.

8. (ff. 163–165v). A treatise on the quatrains of Abū Sa‘īd, explaining their magical properties and the methods by which they may be used for the attainment of various ends. Beg.

بدر بیان ازبکی الله تعالی، فی الادارین که از ربعات المی

At the end there is a series of quatrains from different authors.


10. (ff. 168–187). Poetical quotations from a large number of authors, mostly modern ones.

11. (ff. 187–194v). Various notes and extracts: a prescription (f. 187v); extracts from Hayātu’l-qulub by Majlísi, concerning the legend of Alexander (f. 187–189v); a note on the date of the victory of Shāh Isma‘īl over the Turks (966/1559); several letters from Sinjar and other poets; a note on the chronology of the Timurides (the latest dates are 1156–1162 AH); short extracts from Latā‘i fu‘tu’l-tawā’if (see No. 297).

12. (ff. 205v–206). Note on the qualities of steel; a few Hindustani poems.

13. (ff. 206v–220). Various quotations from Persian poets; a few notes, in prose, of different contents (ff. 213v, 214); extracts.
from Sa'di's Bûstân (f. 216v); a chronogram for the date of the death of Jawîd-Khân; a few stories.

17. (f. 234). A tarjî-band of 'Abdu'r-Razzâq Tamannâ (?!).
19. (ff. 243–248v). Extracts from various early poets. At the end a note of medical contents.
20. (ff. 249–250v). An extract in prose with the heading:

22. (ff. 254v–275v). Extracts from a number of Persian poets, mostly the well known ones. In the majority of the quotations the authors' names are not mentioned.
23. (ff. 276–277v). Several prose notes, prayers, etc. One of these notes deals with Firdausî (ff. 277–277v).
24. (ff. 277v–280). Poetical extracts from Sâib, Sawdâ (in Hindustani); a tarjî-band of 'Abdu'l-'Ali Tâli (f. 278), etc.
26. (ff. 294–305). Brief extracts from different poets, arranged in one alphabetical series. Here only those rhyming in ات.
28. (ff. 310v–314). Extracts from a mathnawî, in Hindustani, by Ja'far-'Ali-Khân (cf. Spr 242), who was still alive in 1168/1755; also poems from Kâlim, Laţîf, etc.

32. (ff. 384v–389). A Persian tarjî-band, a mathnawî (f. 386), and stray quotations from Hindustani poetry.

Ed. v. S 435 x 260, 320 x 195; different numbers of lines, not more than 32 to a page, in four columns in the case of poetry. Or. pap. Good Ind. nast., the same hand throughout the whole volume, except in a small number of additional notes, etc. Cond. good.

An anthology of the early Persian poets, giving more or less substantial extracts from their diwāns and other poetical works. It was evidently transcribed from a defective and badly legible original, because there are many orthographical mistakes and in many places space is left blank. The copy is left unfinished and was probably prepared some 30–40 years ago. The pagination contains many mistakes and the index, given on ff. 426v–429 is of no use, because the page numbers are wrongly shown. The extracts here given are from:


Ff. 425, S. 310 x 215, 240 x 140, II 25, two columns in the centre and one on the margins. Europ. pap. Modern Ind. nast. Cond. good.
928. (MAJMŪʿA).

A large collection of various fragments, mostly dealing with theological matters. Transcribed towards the end of the XIIc. or the beg. of the XIIc. AH. Only the versified fragments are mentioned in the present note:

1. A short mathnāwī poem (ff. 189v–217v), dealing with Muhammad’s miʿrāj. The name of the author is apparently not given. Beg.

2. Another mathnāwī poem (ff. 217v–230v), on fantastical exploits of Muhammad ibn Hanāfiyya, the third son of ʿAlī. The author’s name also does not appear. Beg.

3. A mathnāwī poem (ff. 231–252), on ʿAlī’s fights with Zaqūm. It is very difficult to establish in how far these three fragments are connected with each other, but it seems not improbable that they were extracted from one lengthy work on these matters, because their style is almost identical. Beg.

4. Several notes on the day of Resurrection, etc (ff. 252v–254), in prose.


929. (MAJMŪʿA-I-ASHʿAR).

A collection of fragmentary quotations in prose and verse from various poets, chiefly of Sufic contents. Written about 1134 AH., because there are several notes dated 1132, 1133, 1134 AH. In one of them (f. 128) the copyist calls himself ʿAbduʾl-lah b. Fathiʾl-lah Nishāpūrī. The poetical section contains:

1. (ff. 1v–10). Several tarjiʿbands and mukuḥmamasāt from various poets: Aḥmad-i-Jām, Nāṣir ʿAlī, Yahyā Lāḥiji, Maḥmūd, Jāmī, Saʿdi, etc.

2. (ff. 10v–15). Stray notes, quotations, Sufic aphorisms, etc.
3. (ff. 15v–22v). A long collection of mukhammasât: by Tālib, Ghazālī, Shāpūr, Hāfiz (several times), Nuṭqī (f. 19), Sa’dī (also very often), Haydar.

4. (ff. 23–75v). Musaddasât of: Lisānī, Halākī (Hilālī ?), Rīḍā, Sharaf, Hāshimi, Sa’dī, Jāmi, Damīrī (f. 31), ‘Urﬁ, Asīr, Hāfiz, Rashīdā (f. 38v), Jāmi, Sa’ib, Shāhī, Ramzī (f. 44v). Ibn Yamin, Hilālī, Shāpūr, Naṣīrī, etc., Saqqā (f. 51), Hāfīf, Wālīh (f. 54), Ḥayratī (f. 56v), Shāh Jahāngīr Hāshimi (f. 59), Ummīdī (f. 60v), Tughrā, Ahlī, Āṣafī, Zuhūrī, Mayīl, Muhtasham, Sālīh, ‘Arīf, ‘Īṣmat, Sirrī (f. 66v), Wāli, Zārī (f. 67), Fīghānī, Wāḥshī, Shānī, Sa’fī (f. 68), Haydar, Ghayratī (f. 68), Suhaylī (f. 68v), Salmān, Naṣīrī, Nāṣīr ‘Alī, Sharīf (f. 71v), Rāzī, Tūsī (f. 72), ‘Ināyat, ‘Azīm, Mūfīd (f. 74v), Qāsim Diwāna, Ma‘ānī (f. 75v).

5. (ff. 76–85v). Extracts from the diwān of Naṣīr ‘Alī.


7. (ff. 90–95). Stray poems from Naṣīrī, Lisānī, Fīghānī, Sharaf, Nargisī, etc.

8. (f. 95v). A poem with the heading لؤاقمة خاکسار سید محمد ولله ای بانی التسمینی . This poem is continued on ff. 103v–102v (folios in reverse order). It contains several chronograms for 1122, 1124 and 1127 AH., one of them for the date of the ascension of Farrukh-Siyar.


10. (ff. 99–98v). A short fragment from the Haft band of Mullā Kāshī, see also Nos. 552; 930(2), 946(6).

11. (ff. 104v–107). Pand nūma, an admonition said to have been addressed to ‘Alī by Muḥammad.

12. (ff. 107v–118v). A poem in praise of the twelve Imāms, also several others in praise of ‘Alī. Some magical formulas, prayers, stray poetical quotations, etc.


930.

(MAJMŪ‘A).

Oa 62.

Ft. 106v–129 in this volume (transcribed in 1134 AH., see f. 109) contain stray quotations from various poets, chiefly from Jalāl Asir. The poems are usually given in a fragmentary form, or even only isolated bayts from them appear here.

Bd. v. For measurements, etc., see No. 617. Worst possible form of shikasta.
931.

(MAJMŪ‘A).

Ff. 1–15 in this volume (dating from the XIIc. AH.), contain fragmentary extracts from: Bīdil (f. 1); Jalāl Asīr (f. 8); Kalīm (f. 8v); Maktūbī (f. 10), and several other poets.

8 130 × 205, 110 × 185 (biyūd form). Or. pap. Ind. nast. and shikasta. Cond. bad.

932.

(MAJMŪ‘AI-ASH‘AR).

In this volume, transcribed by Haydar-‘Alī b. Muhammad, in 1141 AH., there are several works in verse. Those belonging to this section are:

1. A long collection of verses, extracted from the diwāns of different poets. They are arranged under subjects: praise to God; glorification of prophets, Imams, princes; discussions of love; descriptions of various points of human beauty; eulogies and condemnations of various moral virtues and defects, etc. The name of the compiler, and the title of this collection are not given. Beg. (f. 104v):

2. Short farhangs to Ša‘dī’s Būstān, Gulistān, and Jāmi‘s Yūsuf-u Zulaykhā. They explain, in interlinear glosses, the rare Persian and Arabic words, found in these works, as well as the Arabic quotations, met with in these poems. The author’s name is not mentioned. Beg. (f. 212v):

933.

(MAJMŪ‘A).

Fragmentary poems and quotations contained in this collection of various treatises, which is dated 1155 AH.

Ff. lv–11. A versified treatise on methods of divination by the Koran. Its title apparently is Fīl-nāma. Beg. of the introduction:

چهین امده است در اخبار که جوون مردم را از گم
Ff. 11v–12 are blank; f. 12v contains various notes; f. 13 notes and some prayers; ff. 13v–14 a short poem in Hindustani, by ‘Azizu’l-lah, notes and glosses; ff. 15v–20v contain a short mathnawi in Hindustani, and a number of stray quotations from Naṣīr-‘Alī, Mushfiqī, and other poets.

Bd. v. Ff. 1–20v, S 240 x 130, 163 x 85, ll 13. Or. pap. Ind. shikasta-nast., different hands. Cond. tol. good.

934. (MAJMŪ’A-I-ASH’ĀR).

A very large album of poems from more than 200 authors. There is apparently no definite system in the arrangement of the extracts. Some poets are quoted repeatedly, others only a few times or only once. The poems are not given in full, and usually two or three bayts from them are reproduced. The sole complete poetical work of comparatively large size is the Haft jām, by Fudūlī Baghdādī, described separately above, under No. 667 in this Catalogue. The collection was transcribed about the middle of the XIIc. AH. Here follows an alphabetical list of the poets quoted in the album: ‘Abbāsī, ‘Abdu’l-lah Anṣārī, Abū ‘Alī Sīnā, Āfarīn, Afṣāh, Ahlī, Ahmād-i-Jām, Ahṣan, ‘Alī, Mir Sayyid ‘Alī Sabzawārī, Qādī Amin Darzānī, Anṣab, Arfā’, ‘Arif Lāhūrī, Asad, Asaf-Khān Ja’farī, Asafī, Ashraf, Ashraf Īṣfāhānī, ‘Askarī, Auḥādī, Asād, ‘Aṣīm Nishāpūrī, Bādhīl, Bādī Ahmad, Bahā’i (Bāhā’-Dīn ‘Amīlī), Bīnish, Bīzhan, Dā’ī, Dāim (‘Abdu’l-lah), Faḍl-‘Alī, Fa’īlī-Asīrābādī, Fāizi, Fanāī, Fāṣīhī, Fātih, Fawqī, Fihgānī, Fikrat, Fursatī, Ghani, Ghazālī, Ghīyāthā, Ghubārī, Guyā, Habīb-Khān, Ḥadhīqā, Ḥādī, Ḥakīm-Kuchik, Humāyūn, Ḥamīd, Ḥaqīrī, Ḥaqīrī, Ḥājjī Ḥasan, Ḥasratī, Ḥātif, Ḥayrat, Ḥujjat, Ibn-Yamīn, ʿIjāz, ʿInāyatu’l-lah, Inshā, Inwān, ʿIrshād, Istighnān, Jam (Muḥammad-‘Alī), Jāmī, Jur’āt, Ḥūyā, Kalbī, Kālim, Karīm (ʿAshūrā-Beg), Khāksār, Khāqānī, Khāšī, Khāṭī, Khursaw, Lāmī, Lisānī, Madhūsh, Majdhub, Malik, Manshūr, Maqṣūd, Masih, Ma’sūm, Mufrid, Muḥammad-i-ʿAbbās, Muqṭīz, Mukhliṣ, Munāsib, Mun’im-Khān (nawwāb), Mun’imā, Munir, Muntakhab, Muqīm, Musāwī, Mushṭaq, Muslim, Mustaghni, Muwaffaq, Najīb, Nāmī, Naṣrī, Naṣrī-ʿAlī, Nāwi, Nawā, Naẓīrī, Ni’matu’l-lah Wali Nishātī, Niyażī, Niẓām Dast-i-Ghayb, Niẓārī (twice only). Nuṣrat Bukhārī, Partaw, Qābul, Qānī, Harawi, Qāsim, Qāsīm, Qāsīb, Qizilbāsh-Khān, Rāḥibā, Rādī, Rāghib, Râfī, Raftī, Rangīn, Rasā, Ruhul’-Amin, Šabir, Mīrzā Sa’dī, Sādiq, Šafā-Khān, Šafi-Qulī-Khān, Šāghar, Šāh, Šāhīd, Salīm, Salīm Shāh, Šāman, Šāmī, Saqqā, Ṣāṭī, Sawdā, Sayyid, Shahīd, Shams-i-Tabrīz, Sharīf, Shāriq, Shaukat, Shāydā,
Shifā',Shifta, Shujā'at, Sīlī, Sinjar, Sipāhī, Siyādat, Tā'at, Tahṣīn, Tajallī, Tālī', Tālī' Harawī, Īlī Amlī, Tamamnā, Tamkīn, Tanhā, Tasallī, Taskīn, Thāqīb, Tughrā (besides other quotations from this poet, on ff. 64v-70 his mukhammasāt are given under the title I'tiqādiyya, cf. No. 935), Tāsi, Ulfat (Abū'l-Hasan), 'Ulwi (Muhammad-Riḍā), Ummīd, 'Urīfī, Wādījih, Wāhid, Wahhī, Wāshī, Wā'īz, Wajīdī, Wālī Dasht-i-Bīyādī, Wālīhī, Wāqīfī, Wağārī (or Waqqārī), Wāṣīfī, Wāṣīyī, Wāṣīfī, Yūsuf, Zāhir-i-Fāryābī, Zuhūrī.

Towards the end there is a section on satires, extracted from various diwāns. Also Dībācha-i-Muraqqa by Naṣīrā-i-Hamadānī, and a series of poems in praise of coffee by Muhammad Tāhir, 'Ulwi, Šābīb, Bābā Ibrāhīm, Qalandar-Beg, and others.

S 200 x 240, 210 x 110, ll 15, two columns in the centre and one on the margins. Or. nap. Comparatively good Ind. nast, Cond. tol. good.

935. (MAJMU'A-I-ASH'ĀR).

A large collection of poetical extracts from a great many ancient and modern authors. There are also many fragmentary notes, magical formulas, prayers, etc., and a number of extracts in Hindustani and Dak'hani. This album dates apparently from about the middle of the XIIc. AH. Some entries of larger size, possessing independent interest, have already been described separately in their proper places.

1. (ff. 21-26). Poems from different authors such as Bū 'Ali Qalandar, Raḍī (with the heading دیوان رضوئ (f. 24v), Zību'n-Nisā, etc. Ff. 23-24 are left blank.

2. (ff. 30-32v). Fards from various poets; on ff. 31v-32v there is the Sāqi-nāma of Mullā Murshid, beg.


4. (ff. 45v-66v). Minor quotations from various poets, sometimes even isolated verses without any indication as to the name of the author. Of the rarer ones there are: Bādi', Bikhūd, Amānī (ghazals on ff. 46v-47), Sawdā', Bahjātī, Bushmīlī (f. 47v), Laysī (f. 48), Adra'i (?), Mustafīd, Fursātī (f. 49v), Wāhid (f. 52), Bahādur (f. 53), Nigāhī (f. 53v), Yahyā (f. 54v), Ja'far (f. 55), Jamālī (f. 57v), Shāh Bayzādī Ḥaqqānī (f. 58v), Mir Ilahi (f. 60v), Zību'n-Nisā (f. 63), 'Alamgīr (f. 65), etc.

6. (ff. 69v–99). Another collection of short poetical extracts. The authors of some of them are not mentioned. The rarer poets quoted here, are: Gadā (f. 69v), Afdāl (f. 73v), Sābir (f. 76v), Asirī (f. 81), Fāiq (f. 82), etc.

7. (ff. 99v–122). A series of verses describing the beauty of the parts of an ideal human body; it may be the production of one author and belongs to the type of *Sarāpā*.


11. (ff. 134v–137). Poems of Sārūd, and of a few other authors.


14. (ff. 190v–202). A collection of letters, chiefly from Aurangzi, Nasrā (or Nasirā), Bidil, and others.

15. (ff. 203–236). A collection of Hindustani poems, by different authors; several stories (ff. 207–219); more poetry, in Hindustani and Dakhānī, some of them by Quṭbu’ll-Mulk and Shāh Maẓhar.


17. (ff. 243v–264). Miscellaneous poems in Persian, Arabic and Hindustani, chiefly of religious contents; an Arabic poem with Persian explanations (f. 243v); some prose notes of a religious nature (f. 259v), etc.

Bd. v. Ff. 264, S 230 × 115. The number of lines is very different. Or. pap. Ind. shikasta-nast. Cond. bad. Injured by dampness and repairs.

936. (مجموعة الشعر)


A scrap-book, containing stray quotations from different poets, Persian and Hindustani, prayers, magical formulas, etc. Copied apparently in the XIl. AH. Many folios are left blank (21–22, 26, 28, 40, 42, 77–78, 81–82, 91). The entries in Hindustani and Dakhāner will be summarised separately, and here only the Persian and Arabic scraps will be mentioned. The Persian poets, who are chiefly quoted here, are: Aurang (f. 6v); Hilālī (f. 7v, etc.); Sa‘dī (ff. 9, 27, 30, etc.); Jāmī (ff. 12, 29v, 46, etc.); Ḥāfez (f. 19v);
ANTHOLOGIES.

Khāqānī (f. 19v); Khusrwā (ff. 43v, 85v, 90, 92, 93, etc.); ‘Irāqī (f. 48); Rājā (ff. 50v, 61, 67–66v, 84–83, etc.); Ḥasan; Shams-i Tabriz, etc. There are prayers, notes, etc., on ff. 1v–6, 53v, 54v, 58–60 (an afsūn, incantation, by ‘Abdu’l-Ḳādir Jīlānī); ff. 69v–69, 79–80, etc. On ff. 30v–33 there is a note with the heading: جنگل نامه نورکل، در تائف نواب و هریسمت یافتو یافتنی (sic?) relating to 1081 AH.

Fr. 97, S 120 × 240 (biyād). Or. pap. Ind. nast. and shikasta, different hands. Cond. rather bad. Dirty.

937.
(MAJMŪ‘A).

A volume consisting of several MSS. of different origin, bound together. Some portions are dated 1163 AH. (cf. f. 110), others, of earlier date, 1132 AH. (cf. f. 168). It contains a number of prose works on Sufico-theological topics, and also others, in verse, which are as follows:

1. (Mathnawī-i-irshād), on ff. 1v–43. A long mathnawī poem of usual theosophic matters, dealing with the question of the substance of God, etc. Many glosses and notes on the margins. The exact title, as well as the name of the author, or the date of composition are not mentioned. Beg.

۱. بیت‌های حمدان خلقت را آنکه ز احمد ملاکت ای انتقرا

2. A tarjī’band of Sufic contents (ff. 132–135, the correct order of the leaves being: 134v, 135, 132, 133, 133 bis). The author’s name is not mentioned. Beg.

۲. لای قادر قدرت تؤوی رئی واقع نظر تؤوی الی

3. A mathnawī in Hindustani (ff. 177–180), of religious contents. The author’s name is not given.

S 205 × 150, 175 × 80, p. 12. Europ. pap. Vulgar Ind. nast. Cond. tol. good

938.
(MAJMŪ‘A).

A volume containing several poetical and other works by different authors. Transcribed about 1167 AH., because several entries in it are so dated. There are:

1. A collection of bayts, from different poets, but only such in which the initial letter is the same as the last letter at the end, forming the rhyme. They are arranged alphabetically (ff. 1v–44v).
2. Specimens of metaphors, word plays, poetical figures, etc., from various poets (ff. 60-62).

3. The Nişāb, or a short glossary of Arabic words with their equivalents, various expressions, some rhetorical figures, etc. The authorship is ascribed to Khusraw Dihlawī (see above, Nos. 558-571). This, however, is rather doubtful. It occupies ff. 62v-79, and is probably complete. Beg.

معرش شهر و شهر ماه و ماه آب الخ

Ff. 74, 8 180 x 110, 140 x 75, ll 9, Or. pap. Ind. nast. Cond. tol. good.

939. (Majmū‘a-i-Asḥā‘r).


A scrap book of miscellaneous poems and various notes, dating from the XIIth. AH. (There is the date of 1140 AH. on f. 43). The poets quoted here are mostly the well known authors.

1. (ff. 1-14v). Extracts from Jalāl Asīr, Khwāja ‘Alī, Sāib, Naẓirī, etc.

2. (ff. 15-18v). Haft band, of Mullā Kāshi, see also Nos. 552, 929 (10), 946 (6).

3. (ff. 19-49). Short poetical extracts, chiefly from Kamāl Isma‘īl, Kalim, Safti-Qulī Beg, Jalāl, Shāpūr, Āṣafi, Naẓirī, Salīm, Sanā‘ī, Sāib, Malik Qumi, Bāqir, Khalīlu’l-lah, ‘Ur fittings, Farīd-Qāsim, Khusraw, Muḥammad Šūfī, Sa‘dī, Muḥammad Bāqir, Niẓāmī (Dast-i-Ghayb ?), Farībī, etc.

4. (ff. 49v-76). Extracts from Farhād-u Shīrīn, by Waḥshī (cf. above, Nos. 675-676).

5. (ff. 77v-92v). Extracts from Khuld-i-barin, by the same Waḥshī. This poem was edited by W. Nassau-Lees, Calcutta, 1861. Beg.

آتکه بما قوت گفتار داد، کفا کمر داد و چه بسیار داد،


7. (ff. 108v-130). Extracts from Waḥshī’s diwan, containing a number of ghazals, alphabetically arranged, and other poems (beg. on f. 120v). Beg.

خیز و بناز جلوه د گامت دانشاز را، از

8. (ff. 130v-150v). Another series of fragmentary and disorderly extracts from a large number of poets. In addition to the well known poets, there are: Abū Sa‘īd b. Abī‘l-Khayr (ff. 135v, 136v, 147), Bāhā‘ī (ff. 137, 138v), Mullā Ṭama‘ (?) (f. 138v),
940.


A collection of about 2,000 quatrains, alphabetically arranged, without any indication as to their authorship. There are apparently no poems containing the authors' names. They may belong to the pen of one poet, or to the pens of several authors. Only a detailed study would enable us to identify their origin. Transcribed towards the end of the XII c. AH. Slightly incomplete at the end. Beg.  

S 275 x 175, 220 x 130, 9 quatrains on 18 pages on a page. Ind. shikasta. Cond. tol. good. In some places worm-eaten.

941.

(MAJMŪ‘A).

Poetical scraps which still remain in this biyyūd after the description, elsewhere in this Catalogue, of every other separate entry of some independent interest. The whole book must have been transcribed by one 'Izmatu'llah about 1176 AH., because some entries, written by the same hand, are so dated. There are:

1. Amulets, versified medical prescriptions, magical tablets, stray quotations from various poets, etc. (ff. 35–39v).
3. Three mathnawi poems of Hafiz (ff. 50v–48v, reverse order of leaves). The first is called here Šāq-nāma. Beg. (as in EIO 1246, EB 815, etc.)

4. Magical prayers, formulas, tablets, stray verses, etc. Many short religious poems from different authors in strict Shi'ite spirit, some of them in Urdu. A poem in praise of 'Ali is given on f. 92, by Wā'iz; on f. 91v munajāt, in Arabic, with an Arabic prayer at
the end; on f. 80v a qaṣīda by Niẓām Astrābādī (ff. 94–74v, the order of the leaves being reversed).

Bd. v. S 130 x 203, 120 x 185. II about 18 Or. pap. Bad Ind. shikasta-nast. Cond. rather bad. Dirty, many places illegible owing to repairs.

942.


An album of poetical extracts copied without any system. It dates apparently from the XIIc. AH., and contains: very short quotations from Ḥasht bihilṣṭ, Laylā wa Majnūn, etc.; the poem attributed to ‘Ali ibn Abī Tālīb’s authorship; stray quotations from Maktābī, Hāshimi, Burhān, etc. On f. 12 a short prose extract. On f. 16 prayers (munājāt), ascribed to ‘Abdu-l-Qādir Jīlānī; f. 17 munājāt of Shams-i-Tabrīz; f. 19 munājāt by Naṣīr-ud-Dīn; f. 20v munājāt by Sa’dī; f. 21 munājāt by Jāmī; f. 23v quotations from ‘Aṭṭār, etc.

Ff. 25, S 90 x 165 (bīyāḍ). Or. pap. Ind. shikasta, in some places almost illegible. Cond. tol. good.

943.


An album of poetical quotations from authors of different periods. It is incomplete at the end, and in many places rendered illegible by ‘repairs,’ but on the whole it seems to be more valuable than many other similar albums in this library. It quotes many rare Persian poets, but unfortunately their names are frequently written in a bad form of shikasta, and therefore undecipherable. Written apparently in the middle of the XIIc. AH., by the same hand from beginning to end. On one of the fly leaves in the beginning the title of this collection is given as سفينة شعراء متنقديين و متاخرین, apparently written by the same hand as that of the rest of the album.

On ff. 1v–2 there is a short prose preface, mentioning various utterances ascribed to Muḥammad concerning his admiration for poetry and poets, beg.

The poets, quoted here, are: (f. 2v), Niẓāmī. (f. 3), Jalālu’d-Dīn b. Naṣr, Khusrav, Fayḍī. (f. 3v), Naṣīr-‘Alī. (f. 4), Jalālu’d-Dīn Rūmī. (f. 5), ‘Aṭṭār, ‘Iraqī. (f. 5v), Khāqānī. (f. 6), Qādī ‘Alā‘ī, Tabī‘i Khwānsā‘ī, Khidrī Khwānsārī, Pir Dīhqān, Dā‘ī
'Alaun'd-Daula Šamnani, Darwish-i-Duhuki. (f. 59v). Hakim Ruknä, 
Talib, Qasim Ardistani, Auhad, Mullâ Naźirî. (f. 60). Ibrâhîm Jâmi (?), 
Muhammad Mu'min Gunâbadi, Shâh Isma'il, Haydar Zahî (!), Sanâi, Sayyid Muhammad Sharif 'Allama, Mullâ Muhammad 
Sa'bûrî (? illegible). (f. 60v). Qadî Kûr (?) Isfahânî, Yusuf-Beg 
(fb. 61v). Zaynu'l-Abidîn (b.) Tâhir. (f. 62). 'Abid Šâbirî, Shaykh 
Bâhau'd-Dîn, Sa'dî, Hasâm Mûrîm, Shaukat, Jalâl Sipîrî, Najaf 
Quî-Beg, Amini'd-Daula (? illegible), Fauji Nishâpûrî. (f. 62v). 
Aqa Ridaî, Dauri Tibrânî, Muhammad Muhsin Kâshî, Saydi 
Tibrânî, Haydar, Wârasta, Fakhrû'd-Dîn (?) Nâib Tafîrî (?), 
Jurbûgh (?) Shustâri. (f. 63). Muhammad Dihdâr, 'Ali Khâwan 
Mazandarânî, Muhammad Sa'id Mazandarânî, Akbar, son of Nashr 
-i-Dâbi'a, Darwish Wâlih Harawi, Asfâfi Qumî, 'Abdul'Khaliq 
Damâwandi, Zulâlî, Faydî, Qasîm Ardistânî, 'Arab Našah 
Tabrizî, Abdal Isfahânî, Muhammad-Khan Yûnus, Muhammad Jâf 
Muhammad Qâsim Kâshî, also called Mashhadî. (f. 67). Munsur, 
Jâfar. (f. 67v). Rafi Makhmûr, Babur Qalandar, Talib Isfahânî, 
Jalâl, Mu'min, Amin-i-Daqqâq, Nauruz-'Ali-Beg Schâmlû, Muqim 
Sa'id Tabibî, Tanah Qumî. (f. 69). Mukhliš Hamadanî. (f. 69v). 
Again Sa'id Tabibî, Fârîgh Kâshî, 'Abdur-Razzâq Fayyârî, Mirza 
Muhammad. (f. 70). 'Ali Naqi Kamaraâ, Qasîm Ardistânî, Ghadanfar 
Again Muhammad Sa'id Ashraf. (f. 71v). Isma'il Imâlî. (f. 72). Wâhsî, 
Fighânî, Khusraw Dihlawî, Majdûbî. (f. 72v). Sa'dr Tibrânî, 
Nauras, Khâzîn. (f. 73). Wahid, Dârki Qumî. (f. 73v). 
Fâthima-i-qawwâla, surnamed Mushki, Najîbâ, Tammânû. (f. 74). 
Sa'id Qaşâb, Najût, Šâbî. (f. 74v). Najât, Hilaîî. (f. 75). Wali, 
Khurâsân-Khan Mazandarânî, 'Atâî. (f. 75v). Abû'l-Hasan Husaynî, 
Qudsî, Rûmi. (f. 76v). Shâh Tâhmâsp. (f. 77). 'Abdul'-'Aziz 
Khân Aurang. (f. 77v). Naźirî, Ghânî Kashmîrî, Hîjri Qumî, Nazmi 
Nishapûrî, Qasim-Khan, Hâtîf Shîrâzî. (f. 78). Rûmi, Shaukat 
Bukhârâi, Nishât, Qasim, Saydi. (f. 78v). Wahidu'z-Zamânî, Ta' 
thir, Biyanâ, Najât, Himmat (also f. 79v). (f. 79v). A letter, and a 
few poetical quotations. (f. 80). Sanâi, Ahadî. (ff. 80v–85v). 
Continuation of the Qadâ wa qadar, by Muhammad Sa'id Ashraf 
(see above, ff. 51–51v). (f. 85v). Himmat, Sahabî, Sâ'îr (?). (f. 86– 
87). The end of the Qadâ wa qadar, by Ashraf, see above, ff. 51– 
(fb. 89). Biyanâ-i-Hamadanî, Talib Amuli, Mas'âh-i-Fasâ, Šâbî, 
Khwaja Darwish, Wahid, Shahidâ, Radî (or Ridâ), Sa'id Hakim, 
Tâhir, Ghânî, Şûbat. (f. 89v). Šâbî, Barkhûrdar-Beg, Athar,
شایب، مهدی، شفیع‌قلی‌بگ، معیز، گیاثی، واحی، خسروی، کاظم‌ی‌تبریزی، ابду‌رrahم کاشمیری. (f. 106v)

شلیشی، آثار، شایب، یاف‌رفت‌بگ، تاپیر، رومی، شهدای، 'ینی‌ن‌ک‌خان اشنین، واحد، محتاشم، فاطمی‌ی‌قاواوا، نام‌نام‌م‌مشکی، وازی، نازیم حاروی، دانیش، خانی. (f. 107)

واحد، خیاقانی، آسر، سعید، فایی، حسن واقع شیروانی، سامیت، صلیم‌ی‌تیرین، شایب، 'اسباس‌ک‌خان اشنین، واحد، قاسمی‌قمامی، افراد تابی، خویدار، رؤیم تاعی‌تبریزی، آق‌رید، سلیم. (f. 107v)

شاهدی‌ن‌ی‌اثار، شایب، واحد، ابرازم‌ادهام، واراستا، آثار، امیر، رومی، طالب‌امولی، محمد‌ام‌خان‌ان. (f. 107v)

شابی‌ی‌اثار، واحد، آثار، حسن‌خان‌ی‌ولفات، رؤیم، دادن‌د، خلیف، فادوجی، ازیما‌ی‌دادیری، سعید، شوکات، سایید، 'اتنی. (f. 108v)

اثار، مخلص‌خان. (f. 108v)

 rahatsız، مخالیس‌خان، زاهید، شافی، معتمد‌ی‌مامن‌فیت، واحی، خییال، سابر بق‌دادی، نادیری، هامید، نصرت، واحد، سبیق، شفیع‌قلی‌بگ، هیدیات، مهدی، فایی، برهم‌هندی.

ff. 108, 8 230 × 133, 180 × 90. Different number of diagonal lines. Or, pap.


944.

(MAJMU'A-I-ASH'AR)

MAJMU'A-I-ASH'AR

M 18.

An album of poetical quotations, originally probably intended to be written by a good calligrapher, because the paper is of good quality, painted with gold. It is however filled with poetical and other scraps, in different and mostly vulgar handwritings. Transcribed apparently about the middle of the XIIc. AH., because the dates: 1135 AH. (f. 19v) and 1140 AH. (f. 38) are found here. The poets, quoted are: Zibu'nisâ (f. 4v); Kalim (f. 4v); Sa'îd (f. 4v); Mullâ Shâh (f. 9); Munir (f. 10, 12, 12, 78); Jâlal (f. 10, 12, 78); Nâsir 'Ali (f. 12, 78); Unsi (f. 16, 78); Malik Qumî (f. 29v, etc., frequently); Hasan (f. 29v); Zârî (?) (f. 29v); 'Urfi (f. 28v); Ruknâ, Tâlib Amuli, 'Ali Naqi Kamarâ, etc. (f. 28v-19); Mufid Balkhi (sic) (f. 35); Wâshî (f. 35); Sahâbi (f. 28v); Hindû, 'Atâ (f. 38v); Ghanî, Musawwî Khân (f. 39); Fîghânî (f. 44v); Mullâ Hayâtî (f. 45); Tajallî (f. 48); 'Askî (f. 49v, 72); Rây Qopî Nâ'thî (f. 59); Abû Turâb, Shauqî (f. 63); Shifâb, Bihashtî, Fâni, Nuqâ'î, Bâdî (f. 72 sq.); Shâhîb (f. 78); Qâdi (f. 78v); Ijad (f. 79); Sayyidi, Tâhir (f. 79v, etc.).
Prose articles: prayers, names of God, letters, etc., on ff. 1–4, 14–15, 19 (a letter concerning some aphrodisiacs), 41–44 (didactic stories, etc.), 47–47v, 52–57v (a fragment of the Naubāwa, see above, Nos. 366–367), 62 (preface of Nāšir-i-Hamadānī to his own diwān), 66, 68 (a letter), 75, 83–89.

On ff. 30, 32–32v, and 61v there are short fragments from well known Sanskrit poetical works, in Nāgarī characters.

Ff. 89, S 115x220 (bīyād). Or. pap. Ind. shikasta and nast., different hands. Cond. tol. good.

945.


M 25.

A collection of quotations from various poets, almost all very short, consisting of a few bayts, frequently even only fards. This majmū‘a has been made towards the end of the XIIc. AH. On f. 60 the date 1179 AH. is given in connection with one of the entries, and the poets, whose verses are reproduced, belong to those who flourished about the middle of the XIIc. AH. The largest and the original portion of this album is formed by a collection of quotations from different authors, arranged under a great variety of subjects (the index is given on ff. 77 and 91–91v). They deal with the most different religious and Sufic ideas, poetical figures, etc. They occupy ff. 1v–75v, 96v–103, 108–162v, 164v–165v, 194v–270v. The poets who are quoted most frequently are usually the modern ones: Jalāl Asīr, Kālim, Ghanī, Şāb, Shaukat, Nāšir-‘Alī, and Waḥīd. The early poets are represented by only a few short quotations, mostly isolated bayts: Firdausī, ‘Abdu’l-lah Anṣārī, Anwārī, Khāqānī, Nizāmī, Kamāl-Isma‘īl, Rūmī, Sa‘dī, Nizārī (ff. 32v, 51v), Ḥāfīz, etc. The poets of the middle period are also not very numerous: Jāmī, Fīgānī, Ḥāfīz, Hīlālī, Fuḍūlī, ‘Urūfī, etc. The modern poets form the majority: Nau‘ī, Shāpūr, Bahā’u’-Dīn ‘Amīlī, Rūḥu’l-Amin, Sa‘īm, Qudsī, Faṣīhī, Naẓīrī, Tughrā, Nāzīm Harawī, Shaydā, Zuhurī, Maḥmūd, Bīkhūd, Muḥsin Fānī, Mīrzā Ibrāhīm, Muḥīr, Muḥammad Muqīm, Nīzām Dast-i-Ghayb, Mīhrī, Najāt, Ra‘ī, Majīdūb, Ḥūyā ‘Alī, Ummīd, Waḍīh, Dānish, Mukhlīs-Khān, Fiṭrat, Saydī, Wālīh, Mashrāb, ‘Atā‘ī, Jaunpurī, Rāqīm, Munshī, Tāhir Waḥīd, Ḥasan-Khān Shāmlū, Qāsim Diwānā, Šafī-Qulī, Murtuḍā-Qulī, Khushhāl, Nawāzhish-Khān, etc. It is interesting to find many quotations (ff. 6v, 31v, 39v, 61v, 107v, 139v, 153v, 156v, 197v, 198v, 213v, 225v, 233v, 237v, 241v, 251v) of verses by a certain Mufid Balkhī. Most probably this is merely a mistake for Mufid Bāfqī (see above, No. 790), who flourished towards the end of the XIc. AH.

On ff. 25, 138v, 143v, 158v, 206v quotations are given from
Mir Ḥayūn (?). In some of them the epithet ‘the compiler,’ muharri, is added, so it is possible that he is the compiler of this anthology.

The folios are badly misplaced and it is very difficult to restore their correct sequence because there are no catch-words on them. The additional entries, found in this volume, are: on ff. 76–88, poetical fragments, some of them in Hindustani; medical prescriptions; fragmentary notes and letters, etc.; on ff. 88v–93v there are several letters, one of them from Aurangızib to his son Muḥammad Akbar, etc.; on ff. 94–95v, 102, 163, 166, 167, 171–177, there is a mathna poem, very fragmentary, belonging apparently to the type of Qaḍā wa qadar; on ff. 103v–107 there are two compositions in ornate prose: the first is called: مغايرة طالب علم با كروز البة مغيرة شيام فورز با مالا شيدا; the second has the heading: مغايرة طالب علم با كروز البة مغيرة شيام فورز با مالا شيدا; on ff. 168–170 and 173–193 there are poetical fragments, etc.

Ff. 270, 8 105x220 (biyād form). Irregular number of lines; the original part is written in good Ind. shikasta-nast, the additions by different hands. Or. pap. Cond. not good. Dirty, injured by worms, etc.

946.

(MAJMŪ‘A-I-ASHĀR).

A collection of stray quotations from various poets, mostly modern and well known. There are also a few prayers, notes of magical contents, etc. Copied apparently towards the end of the XIIc. AH.

1. (ff. 1–8v). Extracts from Rūmī, Jāmī, Ḥashimī, Sa’dī, etc. On ff. 5–6v there are a few quotations in Dak’hanī, some of them from Farrukh (f. 6v).

2. (ff. 11v–19v). More extracts, from Sa’dī, Sa’īb, Dānîsh, Shaydā, Asīr, Ja’far Isfahānī (f. 17v), ‘Urﬁ, etc.


4. (ff. 27–39). Extracts from various poets. Those less known are Makhdu’m, Ḏazād, Khānkhānān (f. 38), Rustam Qandahārī (f. 38v), Ibn Mun’im (f. 38v).

5. (ff. 47v–72). More similar extracts. The rarer poets quoted here are: Nizām Dast-i-Ghayb, Abū Turāb-Beg (f. 61), Sarfī (ff. 61v–62v), Khādīrī, Maktūbī (f. 68v), Mūsawī-Khān, Jāmī, Muḥammad-‘Ali-Khān.

6. (ff. 72v–76). Haft band, by Mullā Kāshī, see also Nos. 552 and 929 (10), 939 (2).

7. (ff. 79–80). More poetical quotations, from the same well known authors of the XI and XIIc. AH.


10. (ff. 91–91v, 93, 97–97v). A few prayers, in Shi'iite strain.


A biyād, containing stray quotations from various poets, in Persian (chiefly from Jami, Sāib, and Tughrā, who is called here Tughrāi), and in Hindustani (some poems are by Wali). There are also a great many notes of a religious, medical, judicial, etc. nature. Several poems in Arabic, quite fragmentary. Some business letters, also given here, are dated 1191 and 1192 AH, and therefore the album must have been copied after those dates, probably just at the end of the XIIIC. AH.

Ff. (193), S 75 x 160. Different paper, different handwriting. Cond. tol. good. The majority of folios are badly misplaced, and a considerable number of them are left blank. Cond. tol. good.


A highly fragmentary, dirty, torn, quite worthless biyād, containing stray poetical quotations, prayers, various notes, etc. The longest of the poetical quotations (in Persian and Hindustani) is a fragment of a versified treatise on interpretation of dreams, in Persian. This volume dates from the beg. of the XIIIIC. AH.


A scrap book of miscellaneous poetical and other quotations chiefly from the poets who flourished at the court of Tipū, nawwāb of Mysore. There are some chronograms for 1198 AH., also many others for 1217–1226 of the Mawlūdi era. Therefore it is obvious that this album was prepared by a poetically inclined
subject of Tipū, and dates from the beg. of the XIIIe. AH. It contains:

1. (ff. 2–5). A mathnawi poem is praise of Muḥammad.
2. (ff. 5v–7). A short treatise on the methods of annihilating the effects of the evil eye, etc.
3. (ff. 8–9v). Poems by Ḥāfiz (probably Ḥāfiz Habibu’l-lah, but by no means the famous Ḥāfiz Shīrāzī), comp. in 1226 of the Mawlūdī era.
4. (ff. 12v–23). Miscellaneous poetry. A chronogram for 1224 Mawlūdī; a list of the Coranic verses which are particularly suitable and auspicious for being written on various buildings; more chronograms by Zaynu’l-ʿAbidin Shūshtarī (f. 14v), Mahdī ʿAli-Khan (f. 16v), Hasan-ʿAli (f. 20v), etc.; numerous mathnawīs with laudatory descriptions of various palaces, etc., on ff. 17–17v, 18, 19v–20, 21v–23.
5. (ff. 23v–24). Several ʿdābītas (army regulations).

خواص ابن جند أُبيات كلام الله الع


950. (MAJMŪʿA-I-ASH'ĀR).

M 9.

An album of poetry chiefly from the authors who lived at the time of Tipū, nawwāb of Mysore. There are many chronograms ranging up to 1220 of the Muḥhammadī era. It dates from the beg. of the XIIIe. AH.

1. (ff. 1v–8v). Poetical scraps, in Persian and Hindustani, magical formulas, effective prayers, etc. On ff. 2–4v a poem of Ḥāfiz Habibu’l-lah.
2. (ff. 9v–34v). Poems of Zaynu’l-ʿAbidin Shūshtarī, chiefly chronograms, ranging up to 1220 Muḥammadī. A tarkīb-band in praise of Tipū. Other poems by the same author are found on ff. 35v–37, 39v, 43v–47, 52v–59, 62v, 106v–107v.
5. (ff. 58-61v). A prose introduction and a mathnawī poem. The author’s name is apparently not mentioned.
6. (ff. 63v-65v). A poem and a passage in prose, both in praise of Tipū, by Hāfiz Habibu’l-lah. Other poems by the same author on ff. 107v–110v.
10. (ff. 120v–123). A fragment of a treatise on some selected Coranic verses.
14. (ff. 138v–153). Chronograms by Luṭfu’l-lah-Beg and others; some quotations from Khusraw, Sa’dī, etc.
16. (ff. 158–159). Chronograms for 1178 AH., the date of an earthquake at Shāhjahānpūr.
17. (f. 176v). A table of the names of months according to various eras.

FF. 181, 8 200 × 140. Different number of lines. Europ. pap. Ind. shikasta. Cond. good. Folios 66–69, 114v–118, 123v–125, 139v–176 are blank.


A collection of Persian and Hindustani poems, mostly of religious contents and in a Shi‘ite spirit. It seems to be quite modern, dating from the end of the XIIc. or beg. of the XIIIc. AH. In a short note in the beginning, which may be a sort of a preface, the album is called Mīr’āṭu’l-muridīn (f. 1). There is no system in the arrangement of the quotations.
1. (f. 3). Poems of Sālim, in praise of the Shi‘ite Imams.
3. (f. 14). A Shi‘ite mathnawī poem, and a few ghazals.
5. (f. 23). Persian poems by ‘Alī Shamsu’d-Din (f. 25 is blank).
6. (ff. 28–31). Several Shi'ite qasidas in Persian, one of them by Mir Ažimu’d-Din. Also a tarji’band in the same style.

7. (ff. 31v–51v). A collection of quotations from various Hindustani poets: Shâh Sâdiq (cf. Spr 216), apparently the same as Sâdiq (ff. 43, 46v, 47v); Sayyid Muḥammad Ṣadru’d-Dīn (f. 35v); Ahmad (cf. Spr 198–199) (ff. 36, 43v), Sayyid Mîrân (cf. Spr 268) (f. 39); Karîm (cf. Spr 247) (f. 40v); Bâbâ Shâh Ḥusayn (cf. Spr 239) (f. 41). On ff. 44v–51v there are quatrains and fards from different authors.

8. (ff. 52–104). Another series of Persian Shi'ite poems, chiefly from Tughrâ, Ahmâd-i-Jâm, Nî’matu’ll-lah, Bâyâzîd Bistâmî (!) (f. 74), Shams-i-Tabrîzî, Rûmî, and others (probably many poems are apocryphal).


952. (MAJMÛ’-A-I-ASH’ĀR).

(Majmû’a-I-Ash’âr).

An album of Persian and Hindustani poems, collected by Datârâm Nundi. There are several notes regarding the place and the date of copying, or compilation, giving 1815, Shrirâmpûr, others 1224 of the Bengali era, Siwâr-pûr. It contains chiefly very short fragments of poems. On ff. 1–6 there is a preface, in highly flowery style.


2. (ff. 18v–24v and 29v). Some longer extracts from a number of poets: Datârâm (f. 18v), the compiler of this album, Tâirî (f. 19v), Sâinu’d-Dîn ‘Alî Tarîka (f. 24v), Afdal Tarîka. On ff. 29v–33 extracts from Khâlish, etc.

3. (ff. 27–27v, 34–51v). Extracts from various Hindustani poets: Khirad, Iftikhârû’d-Dîn ‘Alî-Khân Shuhrat (f. 34), and others.


Bd. v. Fl. 1–57, S 290 x 195, 235 x 80, ll 21, two or three columns in the centre and one on the margins. Europ. pap. Bad Ind. shikasta. Cond. tol. good. Fl. 22v, 26v, 28v–29, 38v–40v, 45v–46, 52–54v, 64–67, are left blank.
953.

(MAJMŪ' A-I-ASH'ĀR).

(Nb 88.)

A short collection of poetical extracts, on additional leaves attached to a copy of the diwān of Ṣaydī, see No. 766. The folios are not numbered. There are quotations from Qizīlbāsh-Khān Ummid, Ṣā'īb, Sharaf, Sayyid ʿAlī ʿArab with the takhallūs Mahdī, and a few others. This section of the volume is of much more modern origin than the rest, dating apparently from the XIIIc. AH.

Bd. v. For measurements, etc., see No. 766. Cond. bad. Worm-eaten.

954.

TUḤFA-I-BAYLAWIYYA.

(Na 18.)

A collection of poetical quotations from various early and modern authors. These quotations are short, and arranged under very different subjects, in 92 chapters. There is no system in the arrangement, either of the poets or the topics, and therefore the collection is of little use. Its title is to be found on f. 7. As stated in the preface, this album was compiled for John Baillie; the compiler's name is not given. As the present copy was transcribed from the original in 1224/1810 (for Henry Boileau), the compilation must have been completed before that year. This particular copy is already described in Spr 164-165. Beg.

VII. MUHAMMADAN THEOLOGY.

A. Works belonging to the Sunnite schools of Islam.

1. Commentaries on the Koran.

955.

TARJUMA-I-TAFSIR-I-TABARĪ.

The first volume of the earliest known commentary on the Koran written in Persian. It is an abbreviated translation of voluminous Tafsīr composed in Arabic by Muḥammad b. Jarir at-Tabari (d. 310/923) (see concerning it C. Brockelmann, Geschichte der Arab. Lit., v. I, pp. 142-143). As explained in the preface, the original work, in 40 volumes, was brought to Bukhara, under Maṇṣūr b. Nūh, the Samanide prince (350-365/961-976). A special committee was appointed consisting of the leading divines of Bukhara, Samarqand, and Farghāna, such as: Abū Bakr Muḥammad b. al-Faḍl, Abū Bakr Muḥammad b. Isma‘īl, Abū Bakr Ahmad b. Ḥāmid, Muḥammad b. ‘Ali, and others. They prepared this condensed translation. The work was first only known in one MS. in Europe, i.e. Add. 7601 in the British Museum, briefly described by Rieu in R 8-9; there is another one in Paris, see Bl I 25; cf. also GIPh 366. The present MS. is very defective at the beginning and contains only the commentary to sūras 2-18. But it is much older than the British Museum copy and preserves intact all the peculiarities of the archaic language and orthography. It dates apparently from the end of the VIIc. or beg. of the VIIIc. AH., and probably comes from Khorasan.

Amongst the peculiarities of the language there are the following: very frequent use of forms of the perfect tense with the prefix bi- and suffix -i; many cases of archaic usage in connection with the auxiliary verbs; the particle mar is almost invariably prefixed to the names to which rā is added; the particle hamī occurs often; the enclitics ʾāf (here mostly written ʾaʾ) and ʾā, when written together with a pronoun, appear in the forms of or (as in ʾān ʾān and ʾān ʾān); ʾāf is frequently joined not to the preceding word, but to the following, as in ʾaʾ ʾaʾ, ʾaʾ ʾaʾ, etc. The preposition bi- always retains its archaic ʾā before the forms of pronouns which begin with a vowel; ʾā is generally written as ʾā after simple vowels.
The initial leaves are lost, and the book opens abruptly in the middle of the Arabic preface, reproduced from Tabari's original (f. 1):

الناس نافذونهم بصفاتهم الف....

There are evidently many lacunae in the beginning and the considerable portion of every page is badly injured or entirely destroyed by dampness. The chapter explaining the circumstances of the translation, etc., is better preserved and begins (on f. 3):

قصة كتاب و ابن كتاب تفسير بزركست از روایت محمد بن جزیر

الجبری رحمة الله عليه ترجمه كور برتل بارسي است و ابن (كتاب؟) اب

باردنز از بغداد جهل مصحف به الم

Of the remaining part of the introduction, the original index of the suras, and the first chapter of the Koran there are only isolated leaves of which the order is confused. The second chapter begins on f. 11 (Arabic text, with interlinear literal translation). Contrary to the shorter chapters, the longer ones in the beginning are split up into several sections, each explained separately. The headings given in R 9 do not coincide exactly with those in this copy, where they are more concise. The other chapters begin:

III (ثلث) on f. 104v. IV (إشارات) on f. 147v. V (الآلهة) on f. 183v. VI (الانعام) on f. 212v. VII (الأعراف) on f. 236. VIII (البقرة) on f. 264v. IX (الأنفال) on f. 272. X (بقرة) on f. 295v. XI (هود) on f. 309. XII (يوسف) on f. 322v. XIII (إسرئيل) on f. 345v (only the translation). XIV (إبراهيم) on f. 350v. XV (الحجر) on f. 358v. XVI (النحل) on f. 358v. XVII (المعبود) on f. 378v. XVIII (الكهف) on f. 389v. It breaks off in the beginning of the Persian translation of this chapter. The last folios must be in this order: 395, 400, 396–398. F. 399 apparently belongs to the beginning of the book.

Fl. 400, S 230 x 140, 175 x 100, II 23–26. Old Or. (Samarqandi) paper. Calligr. old nasikh of Khorasan type. Cond. rather bad. Injured by water.


An early Persian commentary on the Koran, apparently an original composition, not a translation from the Arabic. The name of the author is evidently Muhammad (b.) Mahmud Nishapuri, judging from an allusion on f. 360: مصنف كتاب تفسير كورده رحمة الله. Unfortunately the present copy is very
fragmentary and contains only a small portion of the whole work, i.e. incomplete chapters. There is no introduction or khātima, where usually all the details as to the author, title, the prince to whom the work is dedicated, etc., are given. The references to a few persons, found in the text are not sufficiently complete, and therefore shed no light on the question of the period in which the work was composed. On f. 356v the author mentions that he personally heard the matter, which he discusses, from Abū'l-Mu‘ayyid, evidently a Sufic shaykh (judging from his epithets shamsu‘l-‘ārifin, etc.). He was still alive at the time of composition, because after his name there is added: إِلَّاءُ أَنْبِيَةَ اِبْنِهِ (probably the same person is also alluded to on f. 297). On f. 304 the author refers to his relation, ‘Abdu’s-Salām (or ‘Abdu’l-lah ?) Riḍwān (كَبْرَةُ سَمَتِهِ). Twice (ff. 182v and 230) the author mentions one Biyānu‘l-Haqq, whom he calls خُوَلَةُ خُوَلَةُ, who was already dead (آَمَرَهُ اللَّهُ بِجَنْبَةً). He may perhaps be identical with the author of a Tafsīr, Shihābudd-Din Mahmūd b. Abīl-Hasan Nishābūrī, who flourished about the middle of the VIc. AH./XIIc. AD. and possessed this surname (see Hājji Khalifa, No. 3243, or vol. II, p. 356). Other persons mentioned are: Jamā‘ludd-Din Ahmad Ṣaghānī (f. 293); Mas‘ūd with the titles șadru‘l-islām qādī‘l-qudāt, whom the author calls أُسْتَادُ مَعَلُومًا; Bū Ayyūb Anṣārī, etc. The language is archaic and may date from the VI or VIIc. AH. The copy itself, an excellent specimen of the calligraphic art of Khorasan from the VIIc. AH., is dated 685 AH., written by an expert scribe (as his title Sayyidu‘l-Khuṭṭat implies), ‘Alī b. Muḥammad b. Ahmad al-adib al-Bukhārī. The date, however, is somewhat suspicious, probably added by a different hand, but the period in which the copy was prepared seems to be as indicated, i.e. the end of the VIIc. AH.

The author uses many expressions and forms which had become obsolete long before the time of Jāmī. Hamī, and the particle mar are fairly often used. The orthography is very peculiar: although very often the most common words not only have their diacritical dots, but are even vocalised, many others are left entirely dotless. ك is mostly written as ڭ and أئن and أئن, كي and أئن, كي and أئن. It is very interesting to note that although there are a great number of occurrences of words like خذا, براتئر, etc., there are, on the other hand, as many cases of spellings like كدعنتى, بديدنتى, etc.¹

¹ There are several instances of a very peculiar ligature of the letters ك and ش. The latter, if occurring before ك, is joined not to its foot, but to the top stroke, forming its continuation.
This volume contains the commentary on the sūras:
XVII, verses 8-12, 16-end (f. 1). Beg. abruptly:

XIX, verses 1-57 (f. 42v). Beg. of the Persian text (f. 42v):

XXI, verses 13-end (f. 58). Beg. abruptly:

XXII, complete (f. 92). Beg. of the Persian text (f. 92v):

XXIII, verses 1, 3-11, 14-39, 41-end (f. 131). Beg. of the Persian text (f. 131v):

XXIV, verses 1-61 (f. 160). Beg. of the Persian text (ibid.):

XXVI, verses 71-102, 105-end (f. 199). Beg. abruptly (ibid.):

XXVIII, complete (f. 257). Beg. of the Persian text (f. 257v):

XXIX, complete (f. 300v). Beg. of the Persian text (f. 301):

30
XXX, verses 6–54, 56–end (f. 334v). Beg. abruptly (ibid.):

XXXI, complete (f. 355v). Beg. of the Persian text (ibid.):

XXXII, complete (f. 371v). Beg. of the Persian text (f. 372):

XXXIII, verses 1–2, 73–end (f. 382v). Beg. of the Persian text (ibid.):

XXXIV, verses 1–24, 26–32, 36–end (f. 384v). Beg. of the Persian text (f. 385):

There are two additional leaves (not numbered), one in a modern handwriting containing an index to Tafsīr-i-Husaynī, and another, written by the same hand as that of the whole of the MS. The latter contains the commentary to XVIII, 23, which already occurs in its proper place in the book. The text is different in both.

Ff. 408 + 2 (loose), S 285 × 220, 210 × 145, ll 19 (of the Persian text) or 7 (of the Arabic text). Old Samarqandi paper. Calligraphic Persian naskh, bold and clear. The Arabic quotations are written in very large letters. Many marginal illuminated rubrics, also ornamented headings in every chapter. Cond. of the bulk of the MS. is fairly good, but the initial leaves are injured by worms, dampness and repairs, and much worn out at the edges.

957.

TAFSĪR-I-YA'QUB CHARKHĪ.

A portion of the commentary on the Koran by Ya'qūb b. ʻUthmān b. Maḥmūd b. Muḥammad al-Ghaznavī al-Charkhī, an eminent member of the Naqshbandī affiliation, d. in 838/1434–1435. See EIO 2678, R 1078, Aum 127, etc. (GC I 219). It is also sometimes called Tafsīr-i-kalām-i-rabbānī. Although copies are rare in the European collections of MSS., they are found in great numbers all over Turkestan. The present copy was transcribed in 1082 AH. (the 15th year of Aurangzip’s reign), by La’l-Beg b. Ḥāfiz Ṣadiq. It contains a short Persian introduction, after
which there are several paragraphs dealing with the most remark-
able verses in the Koran, etc., incomplete, with many lacunas. Then follow sūras 67–77: the 67th on f. 19v; 68 on f. 53v; 69 on f. 97; 70 on f. 139v; 71 on f. 156v; 72 on f. 170v; 73 on f. 199v; 74 on f. 222; 75 on f. 241v; 76 on f. 252v; 77 on f. 272v.

As in EIO 2678, the work is divided into two halves, the first up to sūra 77 and the second, containing chapters 78–114. In the present copy the second half, although called Tafsīr-i-Charkhī in the colophon, is in fact taken from the Tafsīr-i-Husaynī (see below, Nos. 959–967). It is described separately, see No. 967. At the end (ff. 281–282v) there is a sort of expanded colophon with a few verses in praise of the author. Beg. of the Tafsīr is different from that in EIO 2678.

باور مواج

BAḤR-I-MAWWĀJ.

The second vol. (sūras 19–114) of a large commentary on the Koran, by Shihāb(u’d-Dīn b.) Shams(i’d-Dīn) ‘Umar Dowlatābādī az-zawālī Dihlawī, d. in 849/1445–1446. See EIO 2679, cf. Pr 567, St. No. 23 on p. 171, etc. It is dedicated to Ibrāhīm Shāh Sharqī of Jaunpūr (804–844/1401–1440). This copy, dated 1187 AH., coincides exactly in measurements, number of lines, and date of transcription with the first vol., described in EIO 2679. Therefore it seems probable that both belong to a same original set. Beg.

959.

TAFSĪR-I-ḤUSAYNĪ.

39. Fleischer 390, etc. *Ind. libr.* Bh 147–148, Madr 104–107, St. No. 13 on p. 170, etc. It also has the title *Mawāhib-i-’aliyya* or *Al-Mawāhibul-’aliyya*, and appears to be the most popular Sunnite *Taṣfīr* written in Persian. The present copy was transcribed in 1048–1049 AH., by Qādi Ḥāfiz b. Qādi Yūsuf, in the two usual parts (chapters 1–18 and 19–114), here bound together. Before the usual beginning:

بعد از تمبید قواعد معامد النبي و تأسيس مباني ثنا خوارئ الغ

there is a short invocation:

و نستعين بالرب الكريم نعم و يسر ولا تعسر

_Fl. 507, S 275 × 160, 195 × 105, ll 27. Or. pap. Calligraphic Persian naskh. Two vignettes (ff. 1v and 242v), also many ornamental marginal rubrics. Cond. tol. good. A few places injured by dampness and repairs._

960.

The same. _Aa 9._

Another complete copy of the same work, dating from the middle of the Xιc. AH. Beg. as in the preceding copy (but without the invocation).

_Fl. 603, S 275 × 105, 185 × 95, ll 27. Or. pap. Good Ind. nast. Vignette. Cond. tol. good. In some places slightly injured by repairs._

961.

The same. _Aa 8, Aa 12 and Aa 13._

Another complete copy of the same work, bound in four volumes, transcribed by the same hand but slightly different in the size and number of lines. The colophon of the last volume gives the date of the transcription as 1153 AH. The scribe was Ḥāfiz Muḥammad Taqī b. Muḥammad Ḥūsain. The volumes contain:


II. (Aa 12, ff. 198). Chapters 7–18. (S 290 × 165, 210 × 110, ll 23).


Beg. as usual, see No. 959 (without the invocation).

962. The same. Aa 6.

Another complete copy of the same work, dating from the
day of the XIIc. AH., in two vols. (chapters 1–18 and 19–114).
Beg. as usual, see No. 959 (without the invocation).

2 vols. Ff. 463 and 428, S 290 x 170, 200 x 105, ll 23. Or. pap. Ind. nast. Cond.,
tol. good. Bad vignettes.

963. The same. Aa 3.

The first vol. of the same work, copied in 1140 AH., by Mihr
ʿAli b. Kalb ʿAli b. Muḥammad Iṣfahānī, who wrote it for nawwāb
Nāhir-Khan Ghūrī. Beg. as usual, see No. 959. It contains only
sūras 1–18.

The initial pages are illuminated, a mediocre vignette.

964. The same. Aa 5.

The second vol. of the same work, containing chapters 19–
114. An old transcript, probably dating from the beg. of the
Xc. AH. Beg. as usual:

کبیضص، در مواقب مولیان الغ

Ff. 410, S 290 x 185, 215 x 115, ll 27. Or. pap. Peculiar Ind. shikasta-tāʾīq.
Cond. not good. Many places injured by dampness and repairs.

965. The same. Aa 4.

Another copy of the second vol. of the same work, transcribed
in 1089 AH., by Sayyid Sharif. This date, however, seems rather
in contradiction with the general appearance of the copy. Beg.
as in the preceding copy.

Ff. 458, S 315 x 205, 245 x 130, ll 19. Or. pap. Ind. nast. Cond. good.

966. The same. Aa 11.

Another copy of the second vol. of the same work, transcribed
in 1095 AH. Beg. as in No. 964.

Ff. 481, S 270 x 155, 175 x 95, ll 21. Or. pap. Ind. nast. Cond. good. Vignette.
967.

The same.

A small portion of the same work, only containing chapters 78–114, corresponding to ff. 486v–507 of No. 959. In the colophon, dated 1082 AH, the copyist, La‘l-Beg b. Häfiz Şâdiq, wrongly calls it Tafsîr-i-Charkhî (see above, No. 957).

Bd. v. Ff. 285v–460. For measurements, etc., see No. 957.

968.

(TAFSÎR-I-QUR’ÂN).

A commentary on the Koran, in Persian. Neither the author’s name nor the title, or the date of composition appear in it. In a brief preface the compiler mentions only a few well known Arabic Tafsîrs, such as the Kashshâf (to which he refers by the letter ك), Tafsîr-i-Zâhidi (ب.ب.), etc. The copy itself may date from the beg. of the Xc. AH. It is written in that peculiar Indian form of handwriting, in which a very bad and illegible shikasta is intermixed with the monumental characters of the Maghrîb. The extant folios are badly misplaced, and many others are lost. What apparently is a copy of the same work is noticed in Bh 151 under the title توضیح تفسیر. The title Tawdîh appears also here on the fly-leaf. Besides, in the preface the author gives it the epithet واجح قرآن. Cf. also St. No. 19 on p. 171. It is slightly incomplete at the end. Beg.

محمد آن خدای را گدو نفتاده بریغامبران ما قرآن الم


969.

(TAFSÎR-I-SHÂH).

A portion of an extensive commentary on the Koran, comp. in 1057/1647, as given in the chronogram شاه تفسیر, on f. 2:

تفسیر شاه یکعدد کم آمد، کفت این دل من شاه تفسیر یکو
The author calls himself Shāh Muhammad b. ‘Abd-Muḥammad b. Sūltān-‘Alī b. Fathī’l-lah Arakānī Rustāqī Badakhshi. Cf. St. No. 15 on p. 170. The present copy, dating from the end of the XI c. AH., contains only the commentary on four chapters: the first (incomplete, beg. on f. 2v), the second (f. 9v), the third (f. 140), both complete, and the 12th (f. 173v), slightly incomplete at the end. Beg.

الحمد لله الذي له كلمات طيبة وفيها نكتات نقيسة

Ft. 264, S 230 × 110, 130 × 65, ll. 17. Or. pap. Good Ind. nast. Cond. good. Good vignettes on f. 1v, 9v, 173v. After f. 8 there is a lacuna.

970. (MAJMŪ‘A).

Two treatises, chiefly dealing with comments on the Koran, both by Abū’l-Iṣmat Muḥammad Maṣūm b. Bābā Samarqandī. He dedicated them to a nawwāb Khānkhānān, whose original name he does not mention. The best known officials who possessed this title were ‘Abdūr-Rahīm (d. 1036/1627) and Mīr Jumla (d. 1073/1663); it is impossible to determine precisely, who is alluded to here. The copy itself dates evidently from the end of the XI c. AH.

1. (f. 1v) (Risāla-i-ḥabāth). A treatise in Arabic, divided into nine bahāths, dealing with: 1 (f. 2v) تفسیر; 2 (f. 4v) تفسیر; 3 (f. 11) الفقه; 4 (f. 12v) عربیة; 5 (f. 14) كلام; 6 (f. 15v) منطق; 7 (f. 19) هندسة; 8 (f. 20v) فتح; 9 (f. 23) نجم. Beg.

الحمد لله...اما بعد فتح عبد العبد المتولى على الملك القوم

2. (f. 24) (Tafsīr-i-sūra-i-innā aṭṭaynāka). A Persian commentary on the 108th chapter of the Koran, giving eight different interpretations. Beg.

HAMāDA ALLAh Rb. al-Awalīn wa MuṣliMAA l-l                                                                                 

Ft. 1v−38, S 195 × 110, 125 × 60, ll. 11. Or. pap. Good. Ind. nast. Cond. good. Two vignettes.

971. (MAJMū‘A).

A scrap-book of religious contents, in Persian and Arabic, dealing with various Koranic legends and also containing a commentary on some sūras, in prose and verse. It is very
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fragmentary; the titles and the names of the authors are not given; no dates. The poetical fragments have been already described under No. 928; the fragments in Arabic will be mentioned in their proper place; here only the Persian extracts, dealing with Coranic matters, will be described. The copy dates from the beg. of the XIIth. A.H., and was transcribed by Sayyid Makhdūm b. Khwāja (written خواج، خواجه) Mahmūd (cf. ff. 186, 214, 227, 233v). There are:

1. (ff. 1v–10v, 58–59v, and 98–101). The Arabic text of extracts from the second and other sûras, with an interlinear Persian translation. The author, an Indian, perhaps identical with the scribe, mentioned above, cherished a particular passion for nasal sounds. He almost invariably writes مشرمان، مشرمان, and even ستکفلان (ستکفلان).

2. (ff. 10v–11). A brief, or fragmentary, version of the well known series of questions and answers on different religious matters, in the form of a dispute between the Jews and Muḥammad, cf. further on, Nos. 1013–1017 in this Catalogue.


4. (ff. 58v–60v). A short fragment from the Qisas-i-Dagyānūs, dealing with the story of the seven Ephesians (probably continued from f. 11).

5. (ff. 252v–254). A fragment of a treatise on the events which will take place on the day of Resurrection. Here only two bābs are given, the first در علامات آخر الزمان and the second مولود

Bd. v. S 270 x 205. 200 x 150, ll 10 (and more). The text, when poetry, is arranged in two or three columns. Sometimes a column is added on the margins. Europ. pap. Vulgar Ind. nast. Cond. not quite good. Dirty, injured by dampness, etc.

2. Treatises on the correct methods of reading, reciting, etc.

the Coran.

972.

FARĀ'IDU'L-FAWĀ'ID.

A Persian version of the Arabic treatise on tajwīd, by Muḥammad b. Muhammad al-Jazārī (in this copy his name is incorrectly written), who died in 833/1425. Most probably the title of the original treatise, not mentioned in this translation, was Al-muqad-dima al-Jazariyya, see Brockelmann, Gesch. d. Ar. Lit., II, 202(8).
The name of the translator, and likewise the date of completion of this Persian version, do not appear. Transcribed in 1191 AH. by one ‘Abdu’l-lah (see f. 144, in the colophon of another treatise, written by the same hand). This copy is incomplete at the end. Beg.

973.

QAWĀ’ID-I-QUR’ĀN.

A treatise on the proper methods of reading the Coran, composed by Yār Muḥammad (b.) Khudādād Samarqandi. The latter dedicated it to the Shaybānī prince ‘Ubaydu’l-lah (940–946/1533–1539), as stated in EI O 2703. In this copy, however, his name is given as ‘Abdu’l-lah. There were two princes in the Shaybānī dynasty with this latter name, the first reigned 946–947/1539–1540, and the second 991–1006/1583–1598. Without special research it is impossible to determine which of the three is really alluded to. See EI O 2703, cf. R 803, St. No. 39 on p. 174; (GC I 770), etc. The work is divided into 12 bāb (the headings are given in EI O 2703). Copied in the XIIc. AH. Beg.

974.

The same.

975.

TUHFA-I-SHĀHI.

A treatise on the correct methods of reading, reciting, etc., the Coran, composed by ‘Imādu’d-Dīn ‘Alī ash-Sharif al-Astrābādī, who dedicated it to the Safawi prince Tahmāsp, who reigned during 930–984/1524–1576. It is divided into a muqaddima. 12
bābās, and a khātima, according to the index. But the 12th bāb and the khātima are not contained in this copy. Transcribed in the XIIc. AH. Beg.

حمد الله العلي الذي رفع اهل الخِمسة فوق ثلاثة أقوار القرآن


976.

HAYATU'L-FU'ĀD.

A treatise on the rules for the correct recitation, etc., of the Koran, by Muhammad b. Hasan ‘Alī Kūsārī, surnamed ‘Alī ʿal- Qārī’. The date of composition is not given, but the work must have been compiled not later than the beginning of the XIIc. AH., from which period the present copy dates. See EIO 2704, cf. St. No. 35 on p. 173. The work is divided into 17 fasils and a khātima. Beg.

حمد للمؤرخ فخر الدين الخاتم بن أحمد بن عبد الله فخر الدين الخاتم


977.

NUJUMU'L-FURQĀN.

A detailed index to the Koran, with special reference to the verses after which when reciting them one must bow, etc. Comp. by Muhammad Sa‘īd (b.) Muṣṭafā in 1103/1691–1692 (chronogram عام 1103/1692)، and dedicated to Aurangzib. For details see EIO 2707, cf. St. No. 30 on p. 173. Transcribed towards the end of the XIIc. AH. Beg.

حمد و سبب سماز ملک از ملک قیام سراور جناب احديست الله


978.

FIHRIST-I-SŪRAHĀ.

A short list of the chapters of the Koran, giving brief information as to the place of revelation, number of verses, etc., of each. The author’s name is not mentioned. Prepared for Tipū, nawwāb of Mysore. See EIO 2711. Copied in the end of the XIIc. AH. Beg.

فهرست سورهای کتاب الله

Fl. 6, S 300 × 215, 265 × 195, ll 19. Or. pap. Bad Ind. nast. Cond. hopeless. The paper is thoroughly decayed.
979.

JAWĀHİRU'L-QUR’ĀN.

A treatise on the various observances which have to accompany the recitation of the Koran, with a detailed indication of the places where one must stop, or bow, etc. It was composed by order of Tipū, nawwāb of Mysore, in 1223 of the Mawlūdī era (probably about 1210 AH.) (see f. 16), by Ghulām Ahmad and Ṣayyid ʿAli Qādī. See EIO 2709, cf. St. No. 32 on p. 173, etc. The present copy is also dated 1223 of the Mawlūdī era. It is evidently written by two different persons, and in the colophon one of the scribes calls himself Ṣayyid ʿAli. Therefore the possibility is not excluded that we have in this MS. the original copy of the work. Beg.


980.

The same. Ae 3.

Another copy of the same work, evidently a transcript of the preceding MS., because it reproduces literally the colophon of No. 979. Transcribed towards the end of the XIIIe. AH. Many blank spaces. Beg. as in the above-mentioned copy.

Ff. 147, S 260 x 200, 210 x 100, II 17. Or. pap. Bad Ind. nast. Cond. good.

981.

RUKŪʿĀT-I-QUR’ĀN.

Another treatise on the same customary bowings, etc., practiced whilst reciting the Koran. It was also composed by order of Tipū, nawwāb of Mysore, and constitutes an abbreviated version of an earlier and larger work, Nujūmu'l-Qur'ān. The name of the compiler is not mentioned. See EIO 2710, cf. St. No. 41 on p. 174. Copied in 1223 of the Mawlūdī era, by Muḥammad Naṣīr Ahmad. Beg.

Ff. 29, S 180 x 110, 135 x 70, II 11. Or. pap. Clear Ind. nast. Cond. bad.
982.

The same.

Another copy of the same work, apparently also dating from the same time as that of the preceding one. Beg. as in No. 981.

Bd. v. Ff. 1v–17v (ff. 18–20 are left blank). For measurements, etc., see above, No. 977.

983.

(MAJMŪʿA).

A collection of treatises dealing with the proper methods of reading the Koran, etc. They are all composed in the time of Ţîpû, nawwâb of Mysore. The whole volume was evidently transcribed by the same hand, of Sayyid Husayn, at Patan, and is dated 1222 of the Mawlûdî era. The volume contains:

1. Qawānîn-i-Hafṣiyâ (ff. 1v–77v), a treatise on the various schools of Coranic readers (قراءة سبعه)، and the reasons why the one of Abû Hafṣ `Umar should be given preference. It is dedicated to Ţîpû (f. 3), and composed in 1208/1791. See EIO 2708. It is divided into 14 bâbs (for their headings see EIO 2708). Beg.

الحمد لله العالم العلامة الذي نزل القرآن

(On f. 1 there is the beginning of a versified index to the sūras of the Koran).


3. Asmâʿ-i-ṣi-juzʿ-ʾi-Qurʿân (f. 100v–108). A list of the titles of the 30 sections (juzʿ) into which the Koran is usually divided. Slightly incomplete at the end. Beg.

حمد بیعده مرمتکمی را草莓 زبان الغ

4. Risāla-i-tavaqquf dar ajzâʿ-i-Qurʿân (ff. 109v–118). A list of the passages after which one may interrupt the reading of the Koran in recitation. The compiler’s name is not mentioned. Beg.

حمد مبدعی که سرشنده فرتش الغ


984.

MUKHTAŞAR DAR 'ILM-I-TAJWİD.

A brief exposition of the system of tajwîd, in three bâbs and a khâtima. The author mentions his name in a versified passage,
at the end of the work, as Ustād Shukrī, and a gloss calls him Ḥājjī Shukru’ll-lah. There are, however, no indications as to the period in which he wrote. Copied probably in the beg. of the XIIIc. AH. Beg.

فَضَحَّدَ اللهِ الذَّكِيِّ هَدَانَا إِلَى نُقُولَةَ الْقُرْآنِ اللَّه

At the end there are: a short poem giving the names of the prophets, together with their ages at the time of their deaths (ff. 43v–44); a fragment in Arabic, on religious matters (ff. 44v–45).


985. (مجمعه)

(MAJMŪ‘A).

A collection of extracts from various works dealing with different forms of Coranic study. Transcribed towards the end of the XIIc. AH. There are:

1. Several sections of, evidently, one large work on the Koran. Neither its title (perhaps Jadwal-i-mubīn, cf. f. 30v ?) nor the author’s name, or the date of composition are mentioned. It was apparently divided into several maqālas. Here only portions of three of them are given. There is only the first jadwal from the first maqāla (ff. 1v–7):

jadwal اول از مقاال اول در بیان انواع قراءات و تلاوت الن

The second maqāla (ff. 30v–54), is given in seven jadwals, and is perhaps complete:

مقاله دوم از جدول مهی‌سن در بیان انواع و تلاوت و روژوئات آن الن

The third maqāla is represented by the third jadwal (ff. 7v–10v), on the names of the seven schools of readers of the Koran; the fourth (ff. 103v–110), on interpretations of sūras the first and the 112th, in accordance with the different schools of readers of the Koran; the sixth (ff. 11v–16v), with the heading:

جدول ششم از مقاال سه در بیان لغت ما به الكتاب الن

2. Bāb-i-lahš (ff. 19v–30; ff. 17–18 are blank). An extract from a treatise with the title Zinatu’l-gārī. It deals with the different classes of mistakes which are or may be committed in the recitation of the Koran. Beg.

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b. Ahmad b. Bāyazīd Kalyānī. The time of composition is not given. Beg.

الحمد الله الذي فضل العلم في الاعصار و اعلم عاقبة امور السél
4. (ff. 79v-100; ff. 100v-103 blank). An extract from a larger work, the title of which is not mentioned. It deals with the orthography of the Koran.
5. (ff. 111-113). An Arabic versified index of the súras of the Koran, in their traditional sequence. The author’s name does not appear. Beg.

986.

(MAJMŪ‘A).

A small collection of short treatises on tajwīd, etc., copied in 1228 AH., by Muhammad Husayn. It contains:
1. (Risāla dar qarā‘at) (ff. 1-12v). A short treatise on the observances connected with the recitation of the Koran. The author’s name is not given. Beg.

الحمد لله الذي جعلنا من أمة محمد الغ
2. (ff. 13-14). Poetical fragments, an amulet, chronograms, etc.
3. (Risāla dar tajwīd) (ff. 14v-20v). A short treatise in prose and verse, also dealing with the rules of recitation. It is called in the colophon:

این قانون سجاردی از نسخه حافظ شاهبراز ملانی الف
Beg.

سبب في توحد بعضة جلالا الف
4. (ff. 21-22v). Scrappy notes, a list of months, etc.

کنیک دن سچهین پدر کریم منجھه الف
Also several quotations in Persian.

3. The Sunnite Tradition.

987. LUBĀBU’L-AKHBĀR.

A collection of the most important hadiths, arranged in 40 bābs, dealing with different subjects, and containing 10 Traditions each. They were originally selected by an early author, Ahmad b. ‘Abdi’l-lah (see Loth, Arabic Cat., p. 48), but were afterwards several times translated into and commented upon in Persian. The present version contains the original Arabic text together with a Persian paraphrase and explanations, compiled by Muḥammad b. Maḥmūd, for the use of people who do not know Arabic well, as he states in the preface. He does not mention the date of the composition. See EIO 2639 (where the complete list of the headings is given), etc. Ind. libr. Bh 140, cf. St. No. 44 on p. 164; (GC I 849). The copy dates from the middle of the XIIc. AH. Beg.


988. LUBĀBU’L-AKHBĀR.

Another version of the same work, slightly different from the preceding. It opens, without Persian introduction, with the original Arabic preface. The Persian text of the paraphrases of the hadiths does not coincide entirely with that of the preceding copy, but at the same time does not differ so much as to make it certain that the two are quite independent versions. Transcribed in the beg. of the XIIc. AH. by Faqir Muhammad bint (sic!) Mulla Aḥmad, in one of the districts of Bijāpūr. Beg.

الحمد لله رب العالمين قيام السموات و الأرجوين الخ

On ff. 40v–44v there are two prayers in Arabic, with Persian explanations and a note of Sufic contents, in the same handwriting as that of the remainder of the volume.


989. (MAJMŪ‘A).

The Arabic text, a Persian translation, and a Persian commentary on the famous Arabic qaṣīda in praise of Muḥammad,
usually styled Qaṣīda-i-Burda. Its full title is Al-Kawākidu’d-
Durriyya fi madh khayrī’l-barriyya, and it was composed by Sharafu-
d-Din Abū ‘Abdīl-lah Muhammad b. Sa’īd al-Būṣīrī, who died
sometime between 694 and 697/1295–1298. See Brockelmann,
Gesch. d. Arab. Lit., v. II, p. 264. The original poem was edited
and translated many times: by S. de Sacy, in Garcin de Tassy’s
Exposition de la foi Musulmane, pp. 127–148; by Rosenzweig,
Wien, 1824; by Ralfs, Wien, 1860; etc. Both parts of this
volume are copied at Arkāt in 1169 AH.

1. (Tarjuma-i-qaṣīda-i-Burda) (ff. 1–34v), here with the title:

(sic)

اسناد قصيدة بردة تصنيف شيخ محمد موصلي

It contains the original Arabic text, beg.

لا مى تذكر جهان بدني لاصف

with an introduction in Persian, and an interlinear translation.
There are many explanatory notes and glosses on the margins.
The name of the translator is not mentioned. The work may be
the same as the one described in EIO 2647–2648. Beg.

(sic)

2. Sharḥ-i-qaṣīda-i-Burda (ff. 35-end). A paraphrase and a
detailed commentary in Persian on the same poem. It was
composed in 921/1515 (cf. ff. 36v and 37, امروز كه دین الفكده سنه لحذى, و عشرتين و تسعمائة
), by Faḍlul-lah b. Rūzbihān, surnamed Khwāja
Mawlānā-i-Iṣfahānī. He made a detailed study of it under various
famous traditionalists, whom he enumerates in the introduction,
together with their isnāds. Beg.

S 240 × 135, 100 × 85, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-
eaten. Many notes on the margins and fly-leaves.

990.

SHARḤ-I-QAṢĪDA-I-BURDA.

No 30.

Another copy of the same commentary on the qaṣīda-i-Burda,
as (2) in the preceding No. Transcribed about the middle of the
XIIc. AH. Beg. as in No. 989 (2). At the end a note of religious
content, in Arabic.

S 160 × 95, 115 × 60, ll 15. Or. pap. Ind. nast. Cond. tol. good.
991. Sharḥ-I-QAṢĪDA-I-BURDA.

Another commentary on the same poem, different from both Nos. 989 (2), 990, and EIO 2650–2652. The name of the commentator is not mentioned. The work is dedicated to a prince who is called Ghīyāṭhū’d-Dīn Sulṭān Muḥammad Bahādūr. He cannot be identified at present, but he reigned at all events not later than the XIc. AH., because the present copy dates from the end of that century. The MS. is incomplete at the end. Beg.

الحمد لله رب العالمين دانامي نوانا تبارك و تعالى الف

Ff. (128), S 185 × 100, 160 × 65, II 13 (and a column on the margins in the first half of the volume). Or. pap., almost entirely perished in the middle of the book. Ind. nast. Cond. bad. Folios are almost all loose. CFW 1832.

992. TARJUMA-I-HIṢN-I-ḤAṢĪN.

A Persian paraphrase, with explanations, of the Arabic work on the tradition concerning Muḥammad, with the title Al-Hiṣnul-ḥāṣīn min kalām sayyīd’l-mursalīn. The original was composed in 791/1389, at Damascus, by Shamsu’d-Dīn Abū’l-Khayr Muḥammad b. Muḥammad b. Muḥammad b. ‘Alī b. Yūsuf al’-Umarī ad-Dimishqī, surnamed Ibnu’l-Jazari, d. 833/1429–1430. (Cf. Brockelmann, Gesch. d. Arab. Lit., v. II, p. 203.) The name of the Persian translator is not mentioned in this copy. According to EIO 2641, where another transcript of apparently the same work is described, he was Abū Bakr b. Muḥammad Bihrūjī, who wrote his work for Abū’l-Fath Muḥmūd-Shāh of Gujrat (863–917/1458–1511), and completed it in 910/1505. Cf. St. Nos. 2 and 3 on p. 175. Copied in the beg. of the XIIc. AH., incomplete at the end. Beg.

الله عليء على سيد الطبق الغ....... بنام خدائهك (sic) بسيرة بعذبة


993. Sharḥ-I-HIṢN-I-ḤAṢĪN.

A Persian commentary on the same work, composed in 996/1587, in Kashmir at the khānqāh of Sayyid ‘Alī Ḥamadānī, by...
Hājjī Muḥammad Kashmīrī. This commentary is the same as the one described in EIO 2642. In a special epilogue the author enumerates his other compositions. The list of them is given by H. Ethé (loc. cit.). Copied in the beg. of the XIIc. AH. On ff. 202–206 there are stray poetical quotations, some prayers, etc. Beg.

شريح دلائل خيات

SHARH-I-DALĀ‘ILU’L-KHAYRĀT.

A Persian translation of and a commentary on the Arabic treatise, dealing with the Tradition concerning Muḥammad, which has as its full title:

دلائل الأخبار و شواقي الأنوار في ذكر الصلاة على النبي المختار

It was composed by Abū ‘Abdīl-lah Sulaymān al-Gazūlī (الجزولي), who died in 870/1465 (see Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 252). The name of the Persian commentator is given on f. 2 as Muḥammad Fādil b. Muḥammad ‘Arif Safīdānī Dihlawī (cf. also Brockelmann, op. cit., p. 253), but the date of completion of his work is not mentioned. Cf. St. No. 4 on p. 175. Copied towards the end of the XIIc. AH. Beg.

مناقب الخلفاء و تحفة السعداء

MANĀQĪB U’L-KHULAFĀ WA TUḤFATU’S-SU‘ADĀ.  Ad 21.

A short treatise on the Sunnite tradition about the first four Khalifs and ʿA’isha, in four fasāl, a takmila, and a khāṭima. The latter deals with the forms of punishment prepared in the future life for the Shi‘ites and Khārijites (سناراقت و خوارج), but its heading is omitted in the text. The treatise is incomplete at the beginning, and the name of the author does not appear. The title and the date of composition are given on f. 2. It was composed in or shortly after 937/1530 (chronogram نهم شهر شوال).
SUNNITE TRADITION.

when it was commenced. The author gives also the date of comple-
tion, after the same model as the former chronogram, but the
number of the day is here omitted and there is only ذِي القعدة,
which makes only 920. Transcribed in 1086 AH. by Hasan-Beg
Maymanagî, at Jahângîr-nagar, or Dacca (?), as stated in the
colophon of another entry in the same volume, written by the
same hand. Beg. abruptly:

بِسْرَا مِعَٰنَى وَبِرَاىَلِ اسْلَامِ اسْتِيُّلَى تَعَمَّ يَاْتِهِ اَلْغُ

Cond. tol. good.

996. (RISÂLA-I-AHWAL-I-PAYGHÂMBAR).

A treatise containing Traditions concerning the chief events of
the life of Muhammad and the principal religious institutions of
Muhammadanism, without a title, in ten bâbs. It was composed
in 941/1534 by Sayyid `Abdu’l-Awwal b. ‘Aliyyi’d-Dîn b. Hasan
al-Husaynî, an inhabitant of Gujrât, and is chiefly based on
Sufaru’s-sa‘âdat of Majdu’d-Dîn Frûzâbâdî (see further, No. 1002-
1003). As the compiler explains in his preface, he wrote this
treatise for the purpose of averting the invasion of the ‘troops of
Khorasan’ which were marching from Dehli, i.e. the armies of
Humâyûn, as well as of stopping the plague which evidently was
epidemic in Gujrât. Copied in 1084 AH. Stray notes and poetical
quotations at the end and on fly-leaves. Beg.

حَدِيثٍ صَحِيحٍ كَثْرَ سَلَسلَةٍ اسْتَفْرَادٍ أَنْ بَعَلَ وَنَقَلُ مَنْصُولٍ كَشَنَةٍ الْغُ

Ff. (64), S 275 x 160, 229 x 105, ll 17. Or. pap. Ind. nast. Cond. tol. good. Some
places injured by repairs.


The first, third, and fourth vols. of the well known compendium
of Muhammadan religious tradition. It is a commentary on
Mishkâtul-masâbih, which was composed in 737/1336 by Waliyyu-
The latter work is itself a commentary and a revised edition of the
Masâbiha’s-sunnat, the celebrated collection of 4,719 traditions,
collected by Abû Muḥammad al-Ḥusayn b. Mas‘ûd al-Farrâ
al-Baghawi, d. 510-516/1116-1122 (see Brock, Gesch. d. A. Lit., v. I, pp. 363-364). The present commentary was composed between 1019-1025/1610-1616, by the famous divine of Dehli, 'Abdu'l-Haqq b. Sayf'd-Din at-Turk ad-Dihlawi, d. ca. 1052/1642. In this transcript (as in R 14), in the fourth vol. (f. 399v), there is an additional note by the author of the work, who states that he revised it several times, the last revision being completed in 1045/1634-1635. He also refers to another work by himself Lama'atu't-tanqi'at sharh Mishkati'l-masabih. Other copies are described in EIO 2654-2655, R 14. The list of renowned ancient traditionalists, mentioned in the preface, is reproduced in EIO 2654. For other works of the same author see above, Nos. 65-67. Copied by 'Abdu'r-Rahman b. Jamal Muhammed Qurayshi 'Alawi (see the colophon of the first vol.). The fourth vol. was transcribed in 1075 AH., the first in 1076 AH., the third is not dated. The first and the third vol. contain indices.

Vol. I (f. 397). Contains also the preface to the whole work. The commentary begins with كتاب الإيمان. Beg. of the preface:

الحمد لله أكلم الحمد على كل حال وفقي كل حين الم


كتاب البيوع: بيع كاهب معنى عقد آي الله

Vol. IV (f. 399). Opens with كتاب الآداب. Beg. (the first folio is of more modern origin):

كتاب الآداب; طيببي (؟) كفته أدب أسمى اسمك كه واقع ميشور الم


998.

The same.  

Another copy of the same work, covering vols. I, II and the beginning of vol. III (the end corresponds to vol. III, f. 51v of the preceding copy). Beg. as in No. 997. There is no division into separate volumes. On ff. 587v-600v there is an extract from a brief Arabic tasir, dealing with the sûras 78-89 (the latter breaks off at verse 21). The title of the original work, to which this fragment belongs, the author's name, etc., are not mentioned. Beg.

عمر أعلمه عن ما وقفر بها الف

Ft. 600, S 320 x 200. 250 x 125, ll. 32. Or. pap. Ind. nast. Cond. good.
999.
The same. Ab 3.

Another copy of the first vol. of the same work, transcribed in 1095 AH. Beg. as in the preceding copies.


1000.
The same. Ab 2.

A copy of the second vol. of the same work, dating from the XIIc. AH. It opens with كتاب الركة. Beg.

زکوة در لغت بمعنى تطهير أيدي الغ

Ff. 293, S 280 x 185, 220 x 110, ll. 27. Or. pap. Ind. nast. (different hands). Cond. tol. good. Glosses on the margins.

1001.
The same. Ab 4.

Another copy of the fourth vol. of the same work, dating from the XIIc. AH. Incomplete at the beginning (which corresponds to f. 10 in No. 997).

Ff. 494, S 235 x 165, 190 x 115, different numbers of lines. Or. pap. Ind. nast. (different hands). Cond. not good. Injured by repairs. Fol. 386 must be placed after f. 382.

1002.

SHARH SUFARI’S-SA‘ADAT.


شرح سفر السعادة

Another commentary on the *Su'faru's-sa'ādat*. It seems to be an abbreviated version of the preceding work. The beginning corresponds to f. 4 in No. 1002. The Persian text is not as complete, but in the sections which are reproduced here it is almost the same in wording. Unfortunately the headings are not properly marked, so that a comparison of these two versions would necessitate a thorough collation of the two bulky volumes. The name of the abbreviator is not mentioned. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH., by a very bad scribe.


1004.

DASTŪR-I-FĀ'IDU'N-NŪR.

Traditions concerning Muḥammad’s dress, collected by the same ‘Abdul-Haq Dihlawī. In the colophon this short treatise is called *Risāla-i-libās-i-ān Hafrat*. In the next copy the same work is called *Risāla*. It largely covers the same ground as the *Maṭāli‘u'l-anwār* (see above, Nos. 66, 67 on p. 21 in this Cat.), which is originally an extract from the *Madāriju'nal-nubuwat*, by the same author (see above, No. 65). See EIO 2658, Pr 41, 111, R 863, etc. Copied towards the end of the XIIc. AH. Beg. (as in EIO 2658):

بعد از محمد و صفائش النبي ليس از نعت و تعليت النور


1005.

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ff. 32v–40v. For measurements, etc., see No. 66.

1006.

TA'LĪF QALBI‘L-ALĪF.

A detailed list of 'Abdul-Haq Dihlawi's works, of which a number were mentioned in the preceding Nos., by himself, written,
as he states in the introduction, to avoid annoying questions from disciples and friends as to the contents and titles of his compositions. It gives the titles of the treatises, together with some information as to the subjects, and sometimes other details. Unfortunately very little attention was paid to chronology or dates in general. Copied in 1150 AH. by Abû'l-Khayr Nasîrû'd-Din Muhammâd b. Ahmad Niżâmi'd-Din. Beg.

الحمد لله منزل الكتب السمعية و الصحف المكرمة

Fl. 22, S 175 × 110, 115 × 60, ll. 10. Europ. pap. Ind. nast. Cond. bad. The paper is decayed.

1007. MANBA'U'L-ILM.

Ab 16.

A Persian commentary on the Sahih, the celebrated collection of hadiths of Abû'l-Husayn Muslim an-Nishabûrî, who died in 261/875. See Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 160. The author is a grandson (cf. f. 2) of 'Abdu'l-Haq Dihlawî (see Nos. 65-67, 997-1006), Fakhrû'd-Din Muhibbû'l-lah, who completed this work commenced by his father. The latter's name is not given, but perhaps he is identical with the author of a commentary on the Sahih of Bukhârî, cf. EIO 2659. Copied in the XIIc. AH. The present transcript is quite fortuitously bound into two volumes, but there is no division in the text. Beg.

محمد بيعد و سياس بين عياس و ثقاي بين انثها الع.


1008. RISÂALA-I-IBN SALÂM.

Ab 14.

One of the numerous versions of a most popular book, otherwise styled Hazâr mas'ala-i-'Abdu'l-lah ibn Salâm (cf. No. 1009), or Sirâju'l-qulûb (cf. Nos. 1010-1011), etc. It contains a series of questions put by learned Jews or Christians to Muhammâd (or, sometimes, 'Ali), and triumphantly answered by the latter. The subjects discussed are usually various topics relating to cosmogony, eschatology, religious and moral philosophy, Biblical and other legends, etc. These speculations may be of very early origin and undoubtedly contain important materials for the study of the folklore of the Muhammadan nations. In the present version the questions are attributed only to 'Abdu'l-lah ibn Salâm, and the
الحمد لله ... در خبر است که (از از)
عبد الله انصاري المغ


1009.

The same.

Another copy of the same version, copied in 1176 AH. by شاه كامطار-القادرية (sic ?). In the colophon it is called Hazar mas'ala-i-'Abdul-lah b. Salam. Cf. St. No. 68 on p. 153. Beg. as in the preceding copy.

Bd. v. Ff. 1v-80, S 230 x 120, 165 x 80, ll 11. Or. pap. Coarse Ind. nast. Cond. tol. good. Slightly repaired in some places.

1010.

SIRAJU'L-QULUB.

Another version of the same work, in which more attention is paid to the legendary element, in 72 sections. The authorship is attributed to Khwaja Imam Abû Nasir Sa'd b. Muhammad ʻAtāi. Probably either this or the following version is mentioned in R 17, of which the author is there called Abû Mansur Sa'îd b. Muhammad al-Qaṭṭân Ghaznawi; cf. also BI I 41-43, RS 3, Pr 263, St. No. 17 on p. 86. The different names of the authors are apparently merely variants of each other, the difference most probably being the result of misreading in bad and careless copies. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله العلي العظيم الجود (sic) الكرم الخ

Ff. (117), S 215 x 170, 175 x 120, ll 11. Or. pap. Vulgar Ind. nast. Cond. bad. Injured by dampness, worms, and repairs. Marginal notes.

1011.

SIRAJU'L-QULUB.

Still another version of the same work, divided into 70 questions, and differing in its wording from the preceding one. The
author's name as well as the date of composition are not given. Transcribed towards the end of the XIIc. AH. It is defective at the beginning, and opens abruptly with:


1012. (RISĀLA DAR MASĀ‘IL-I-DĪNĪ).

E 82.

Again another version of the same questions, apparently slightly different from all the preceding ones. The real title, the author's name, etc., are not given. Copied before 1149 AH., because it seems to have been transcribed before another treatise in the same majmā‘a, which bears this date. Beg.

و الله مقتع الابواب ومسبب الاسباب، سوال، خبرکی ما را الگ

S 205 x 150, 150 x 100, ll 13. Europ. pap. Ind. nast. Cond. good.

1013. Mawlūd-I-‘Abbāsī.

Ob 14.

An extract from a larger work, here called كتاب الصلاة والتفسير (which may be perhaps the same as Sufaru’s-sa‘ādat, of. above, Nos. 1002 and 1003) ascribed to Majdu’d-Din (here مجاذ الدين) (Muhammad b.) Ya‘qūb b. (Muhammad b.) Ibrāhim al-Yamanī (here الغيروزي ابی الابنی). There are no indications as to why it is called ‘Abbāsī. The extract deals with Traditions concerning the birth of Muhammad, given mostly in the original Arabic and accompanied by a Persian paraphrase and explanations. The name of the translator is not mentioned. Copied in 1082 AH., by Maḥmūd Bahā‘u’d-Dīn Kalyānī. Beg.

هذا مولد النبی صلى الله عليه وسلم می کتاب الصلاة والتفسير الگ

On ff. 1–7 there are many fragmentary notes, prayers, magical tablets, stray poetical quotations, etc.

Bd. v. Ff. 1–21v. For measurements, etc., see No. 1008.
TheoLoGy.

1014. (MAJMŪ' A).

Two short treatises on traditional matters included in this *majmū'a*, which was transcribed in 1106 AH. (the 38th year of Aurangzib’s reign), by Wīsāl-Beg, at Ḥindal:

1. *(Risāla-i-qiyāmat)* (ff. 69–73v). A short narrative about Muḥammad’s own explanations of some verses of the Koran, concerning various eschatological conceptions. The author’s name, the title, date of composition, etc. are not mentioned. Beg. abruptly

راويت ميكذد مفيد بن حبيب ( معاذ بن جهل ) رغيب الله عنه الم

2. *Dar ādāb-i-dastār bastan-i-ān Ḥadrat* (ff. 73v–74v). A short note on the tradition concerning the way in which Muḥammad used to wear his turban. The compiler’s name is not mentioned.

Bd. v. Fl. 69–74v, S 220 x 125, 170 x 85, ll 15. Or. pap. Ind. nast. Cond. good.

1015. WAFĀT-NĀMA.

Legends and traditions pertaining to the circumstances of Muḥammad’s death-time. The name of the author is not given, and the work seems to be of popular origin. Copied in 1134 AH., at Arkāt. At the end, on ff. 65v–67 some questions and replies are given, concerning various religious matters; on ff. 67–69v two (Arabic) prayers with Persian introductions and explanations of the beneficial results to be expected from their recital. Beg. of the chief treatise:

وفات نامه حضرت رسولت پناه؛ الحمد لله وداناها لسعوك الله

Bd. v. Fl. 57–69v, S 2:5 x 130, 145 x 75, ll 15. Europ. and Or. pap. Ind. nast. Cond. tol. good.

1016. (RISĀLA DAR NAṢĪHAT-I-RASŪL).

Similar traditions (see above, No. 1015) dealing with the last hours of Muḥammad and the admonitions uttered by him on his death-bed. The compiler’s name is not given. Copied apparently in the XIIe. AH., although on f. 134v, in the handwriting
of the same scribe (‘Abdu’l-Karīm ֿتمرني) the date of copying is given as 1098 AH. (very suspicious). Beg.

1017.

(TARJUMA-I-KITĀB-I-ḤADĪTH).

A large work on Traditions concerning Muhammad, evidently a portion of a translation of an early Arabic work. It opens with information concerning Muḥammad’s military undertakings, his last pilgrimage, and other matters. But the greater part of the book is devoted to Traditions concerning the origin, etc., of every separate sūra of the Koran. There is no introduction, and likewise no colophon, as the copy is incomplete at the end, and therefore neither the name of the translator, nor the title of the original work are given. Transcribed towards the end of the XIIic. or the beg. of the XIIIic. AH. Beg.

1018.

HĀDĪ’S-SĀLIKĪN ILĀ BALADI’L-LAHUL-AMĪN.

A detailed account of religious Traditions about the places of pilgrimage in Mecca and Medina, with explanations of the observances prescribed for pilgrims. It was composed, in 17 bāḥa, by ʻAbdu’l-lah b. Sayyid Muḥammad Taḥīb ‘Usaynī, evidently a fairly modern author. The date 1135 AH., given in the colophon, most probably refers to the completion of the work itself, and not to the writing of the present copy. Beg.

1019.

CHIIL ḤADĪTH.

Forty selected Traditions of Muḥammad, in the original Arabic with a Persian paraphrase and explanations. The work is
incomplete in the beginning, and the compiler’s name does not appear. Transcribed in 1140 AH., by a juvenile scribe, as mentioned in the colophon:

\[\text{(sic)}\]

It opens abruptly with:

\[\ldots\]

Bd. v. For measurements, etc., see above, No. 331.

1020.

(\textit{RISĀLA DAR ḤADĪTH}).

\(\text{Ab 14.}\)

A short treatise on Traditions of Muhammad. It is evidently an extract from a larger work, of quite modern origin, because, among others, 'Abdu'l-Haqiq Dihlawi (see above Nos, 65-67, 997-1006) is frequently referred to. Copied towards the end of the X111. AH., or even later, by Muhammad b. Mūlla Ahmad. Beg.

\[\text{غت جابر بن سمرة قال كل رسول الله الم} \]

Bd. v. Ff. 46v-72v. For measurements, etc., see No 988.

1021.

(\textit{MAJMŪ‘A}).

\(\text{Ab 9.}\)

Two short treatises, dealing with Traditions of Muhammad’s food and drink, composed at the court of Tīpū, nawwāb of Maysūr, eulogies of whom occupy the greater portion of these meagre compositions. They were transcribed in the beg. of the XIII1. AH., by ‘Abdu'l-Qādir Thanākhwān (who may perhaps also be the author).

1. \textit{Ahādīth dar bāb-i-ma'kūl wa mashrūb} (ff. Iv, 34-38v; f. 39 is left blank). Traditions on the question of food, compiled in 1202/1788. Beg.

\[\text{محمد حكيمى كه عظم قدرته كه بدء انسانا} \]

2. \textit{Risāla-i-ma'kūl wa mashrūb} (ff. 2v–33v, 40–40v). Another similar treatise, not so much dealing with Traditions, as with general reflections on the requirements of hygiene, etc. The author is Ḥafiz Muhammad b. Ḥabībl-lah. Beg.

\[\text{بعد از کلیشی معاصر رنگی محمد حسین دادار} \]

4. Works on Fiqh and cognate matters.

1022.

TARJUMA-I-GHAYATU’L-IKHTISĂR.

A Persian version of a concise exposition of the system of fiqh from the point of view of the Shafi’ite school. It is also known under the title At-taqrib fi’l-ﬁqh, and in the colophon of the present copy this Persian translation is called Sharh-i-Iṣfahānī. The Arabic original was composed by Abū-Shujā’ Ahmad b. Ḥusayn b. Ahmad Iṣfahānī, who flourished most probably in the VIc./XIIc., see Brockelmann, Gesch. d. Arab. Lit., v. I, p. 392 (some authorities, however, give a much earlier date). The name of the translator is not mentioned, and there are no indications as to the period in which this Persian version was prepared. Copied in the XIIc. AH. Beg.

الحمد لله... این کتاب غایة الاختصار الع

Ft. 63, S 205 x 120, 170 x 80, ll 17. Or. pap. Ind. nast. Cond. not quite good. Injured by repairs. Notes and quotations on the fly-leaves.

1023.

ŞALAT-I-MAS’ÜDÎ.

A treatise on the system of fiqh, by Faqih Mas’ūd (as he is called in the colophon). The work is apparently of very early origin and is referred to as an authority in various compositions of the VIIIc. AH. (cf. Miftahul-jinān in EIO 2565, etc.). It is impossible to gather more information about the author without undertaking special study, because the present copy contains only the second volume of the treatise. This second volume is divided into 40 bāḥs, dealing with the usual topics of fiqh. Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

الحمد لله الذي وعده الجنة للطيبين بكرمهم الع

Ft. 326, S 250 x 130, 170 x 90, ll 17. Or. pap. Ind. nast. Cond. good. A few marginal notes. Index. CFW 1825.

1024.

HAYRATU’L-FUQAHĀ.

A collection of complicated and difficult questions regarding the application of the principles of fiqh to life. It contains many historical anecdotes and is of great value to the historian of the
economic and social conditions of mediaeval Khorasan, because it contains many interesting allusions to local practices and customs. The author states that after having received a sound education at Bukhārā from the best theologians of his time, he was for ten years a mufīṭ in that city, and afterwards for 22 years a mufīṭ in other places of Khorasan. He mentions his own name only incidentally on f. 109, in a short piece of poetry by himself:

اظمامت وناقع ومهم وغرباء
درم زمانه جو او مفتون ديك (ذكر ديد)

Therefore he was probably called 'Alā'u'd-Dīn 'Umar Bukhārī, who is alluded to in some later works. He dedicated his book to Nawrūz-Beg, whom he styles سمع سائر خراسان وعراق and who was apparently a governor of one of the provinces of Khorasan. The author complains of the very great degeneration of the ancient piety, qaḥt-i-musalmānī, which came about towards the year 695/1296. There are no direct indications as to the reasons why exactly this year is referred to, but most probably it was the time when the compiler was busy over his book.

There is no systematic division into chapters, and the various matters, which are dealt with, follow in chaotic sequence. On ff. 4–4v there is a long list of the literary sources on which the book is based, containing about 100 titles. The latest work mentioned probably is No. 41 in the list, the Fatāwī of Abū'l-Makārim Zahiru'l-lah Ishāq b. Abī Bakr al-Walwālījī, d. 710/1310, see Brock., v. II, p. 78. These references are very interesting because they may be of some help in that most difficult question of settling the chronology of Muhammadan theological literature. Here follows the list of titles in alphabetical order:

1. عصبة (by) أسول واجوبة. 2. حكام الصبيان
3. عجوبة الفقه. 4. أغنية ترتابش. 5. أغنية زعفراني. 6. الله انبیا
7. تعاية الفقهاء. 8. إضاح. 9. اثم الغداری. 10. تقصين شیع الإسلام
11. جامع شمس الدين اسیرشی. جامع الوسط. 12. جامع الغطاس. 13. جامع
14. حیرت اصفهانی. 15. حقائق المنظومة. 16. حرص الاقتیاء
17. رغو. 18. خرامة الفقه. 19. خرامة الغطاس. 20. خلقت العلوم
21. ذکر. 22. شرح صفی. 23. شرح سراجی. 24. شرح كتاب
25. سودان اسم. 26. شرح حاجی. (پنطب محمود مرغینانی) (by) شرح قاعدی
27. عدادة المفتی. 28. روداط الاحکام. 29. عدد الفتاوى. 30. عدد المفتی
31. نباتی دیناری. 32. غیاث الدین. 33. نباتی کاتر خانی.
Its full title, as given on f. 3, is Hayratu'l-fujahā wa ḥujjatu'l-

الحمد لله... جوهر حق سبئانة و تعالى بعد آثار هجرت الم

Fl. 134, S 240 x 135, 180 x 80, ll 15. Or. pap. Good Ind. nást. Cond. good.

1025.

The same.

A short extract from the same work (according to the statement in the colophon), dating from the XIIc. AH. Beg.

ابن مسائل چند از کتاب معتبر الم

Bd. v. Fl. 25v-35v. For measurements, etc., see No. 1016.

1026.

A Persian version of the well known exposition of the principles of fiqh according to the views of the Hanafite school. It was originally composed, in Arabic, by Abū'l-Barakāt 'Abdu'l-lah b.
Ahmad b. Maḥmūd an-Nasafi, surnamed Ḥāfīzū’Dīn, who died in 710 or 711/1310–1311 (see Brockelmann, Gesch. d. Arab. Lit., v. II, pp. 196–197). The Persian translation was compiled by Naṣru’l-lah b. Muḥammad b. Ḥammād al-Azdiff (written in various copies as Jammād, Jamāli, etc., and Ir’dī, Arzī, etc.), surnamed al-Kirmānī. The exact period in which he lived is not known. See BI I 68, EIO 2575–2579 (where the complete list of headings is given), Br 22, Pr 250, etc. Cf. St. No. 20 on p. 147. Copied towards the end of the XIc. or the beg. of the XIIc. AH. Beg. as usual:

الحمد لله الذي أفضى مناهجه الشرعة والسلام علیه


1027.

The same.

Another copy of the same work, dating from the XIIc. AH., incomplete at the end. An index is appended to it. Beg. as in the preceding copy.

Ff. 141 (loose), S 250 x 150, 180 x 100, ll. 13. Or. pap. Clear Ind. nast. Cond. good. Slightly worm-eaten. Notes on the margins.

1028.

The same.

Another copy of the same work, dated 1164 AH., transcribed at Sūrat by Muḥammad Qāsim b. Wali Muḥammad. Beg. as in the preceding copies.

Ff. 149, S 280 x 180, 230 x 140, ll. 19. Or. pap. Ind. nast. Cond. good.

1029.

The same.

Another copy of the same work, incomplete at the beginning. It dates from the XIIC. AH., and opens abruptly with كتاب الطبار. The wording in the beg. of this chapter is slightly different from the usual one. Beg.

فرائض درو وجوه جبر عستر الام

Ff. (190), S 270 x 175, 200 x 120, ll. 15. Or. pap. Ind. nast. Cond. not good. Injured by dampness.
1030.

The same.

Ac 6.

Another copy of the same work, dating from the beg. of the XIIIc. AH., incomplete at the end. It is a huge volume, in which the treatise in question was transcribed in large letters, only five lines to the page, with wide space left between them to be filled with an intended commentary. Such interlinear notes occur, however, only as far as f. 75. On the other, more than 900, folios the space is blank. The author of these notes does not mention his name. The text of the original work begins as in the preceding copies.


1031.

KASHFU’L-ḤAQĀ’IQ.

Ac 39.

Another translation of and commentary on the same Kanzu’d-daqa’iq (see f. 5v), as referred to in the preceding Nos., by Karīm b. Naṣīr al-Ḥāfiz al-Ḥanafi al-Yamanī (cf. f. 2v). He dedicated it to Muhammad Shâh of Dihli (1131-1161/1719-1748) (see f. 5). The present copy, dating from the XIIc. AH., is incomplete at the end. A note on f. 227, and index on ff. 228-229. Beg.

إِلَى مَنْ سَمَى الْعَلَى شَمْسَ الْعَالَمَ اَلْحَكِيمَ

Ac 39.

Another translation of and commentary on the same Kanzu’d-daqa’iq (see f. 5v), as referred to in the preceding Nos., by Karīm b. Naṣīr al-Ḥāfiz al-Ḥanafi al-Yamanī (cf. f. 2v). He dedicated it to Muhammad Shâh of Dihli (1131-1161/1719-1748) (see f. 5). The present copy, dating from the XIIc. AH., is incomplete at the end. A note on f. 227, and index on ff. 228-229. Beg.

آتُكَ النَّبِيُّ مَثَلَ... (torn)


1032.

TARGHĪBU’S-ṢALĀT.

Ac 11.

A treatise specially devoted to the various details of prayer, and all matters connected with it. The author calls himself Muhammad b. Ahmad Zāhid, surnamed Zayn. Cf. St. No. 67 on p. 153 and Ḥajjī Khalīfa, vol. II, p. 282. The work must have been composed at all events not later than the middle of the Xc./XvIc., because the present copy was prepared in 988 AH., at Damascus, by Muhammad Ṣāliḥ. In fact, it may have been completed much earlier before that date. The treatise is divided into 67 faṣls arranged in three qisms: the first در فروضت صلوة; the second
1033.

MAJMÛ‘A-I-KHÂNĪ.

An exposition of the system of fîqh, by Kamâl (evidently Kamâlu’d-Dîn) Karîm Nâgûrî, who dedicated it to probably a local governor or nobleman here called ‘Izzu’d-Dîn Ulugh Qutluq (Bahârâm-Khân), who cannot be identified. The work was composed before 1000/1592, which is the date of a copy in the Bodleian library (EB 1782); but it must have been written after the Targhibu’s-salât (see No. 1032), because the latter is referred to amongst the sources. Other authorities are chiefly the well-known works on fîqh: Salât-i-Mas‘ûdi (see No. 1023), Jâmi‘-i-Ṣâghir-Khânî, ‘Umdatul-abrâr, Fâtâwî-i-Hujjat, Fâtâwî-i-Hisâmî, Shir‘atul-Islâm, ‘Umdatul-salât, Khulâsa, Kâfi, Mud‘mirât, Sharh-i-Hidâya, Khizânatul-fîqh, Fâtâwî-i-Sirajî, Hisnu’il-imân, and others. The author states on f. 3v that in his book he deals with 250,000 (!) different questions. The title of this treatise is sometimes also given as Majmû‘-i-Khânî wa bahrul-ma‘ânî or Majmû‘ (or Majmû‘a)-i-Khânî fi ‘ayn (or ghurral) al-ma‘ânî, etc. See Bl I 56–57, EIO 2572–2573, EB 1782, 2376, St. No. 71 on p. 154, etc. Copied at Bâlâpur (in Berar), by Mawdû’d b. Ismîl-lah-Khân, who claims to be a descendant of Mawdû’d Chishti, in 1147 AH. Beg.

The sources are given on ff. 2–2v. Beg.

Fî. (291), S 245 x 145, 160 x 85, ll 15. Or. pap. Calligraphic Herati nast. (an apparently different hand towards the end). Cond. not quite good, paper is decayed in some places. Fine vignette, injured by the ‘repairer.’

1034.

Fâtâwî-i-Qarâkhânî.

The well known treatise on the system of fîqh, evidently the same as the one of which the second volume is described in EIO 2971. The author, who calls himself (f. 2v) Qâbûl Qarâkhânî, states that the original version of this work was compiled by ‘Sadru’d-Dîn Ya’qûb Mu‘azzafar Khârîmî (or Kârîmî ?–not clear). The latter
suddenly died, leaving the work unfinished and unarranged, and he, Qarakhān, undertook to give it its present form. Exactly the same story is narrated in the preface to the *Fiqh-i-Firūzshāhī*, ascribed to the authorship of the same Ya’qūb Muẓaffar, see EIO 2564. It would be of interest to collate both these works, which may be simply different versions of the same original. In his preface the editor eulogizes Firūz Shāh, apparently Firūz III of Dīlū, the famous patron of religious literature (752–790/1351–1388). The present copy was transcribed in 1150 AH., or the 20th year of Muhammad-Shāh’s reign, by Sayyid Ramsān ‘Alī b. Būd’hān b. Sayyid Muhammad Nāṣir (a very bad scribe). Beg.

محمد و سهلس و ثانی بيقيس مر عليم مطلق و مليك برحق الغ


1035.

MUKHTĀRUL-IKHTIYĀR.

A very popular treatise on the principles of *fiqh* by the famous divine of Herat Qādi Ikhtiyārū’d-Dīn b. Ghūyāthī’d-Dīn Ḥusaynī, who died in 897/1492 (as stated in EB 1778; in Brockelmann, Gesch. d. Arab. Lit., v. II, p. 193, the date of his death is given as 928/1522). The full title of this work is *Mukhtārul-Ikhtiyār ‘alā’l-madhhabī’l-mukhtār*, and it is divided into three *mabhaths*:

(f. 3v).

مبحث اول، در بیان آداب و رسوم قضاۃ و حکم الغ

مبحث دوم، در ذکر شروط از حجج (و) وثائقات و فید

(f. 92).

مبحث سوم، در بیان محتوا و سجلات و حاکمین

النفی و الإثبات

(f. 191v).

The first *mabhath* is divided into ten *majlis*; the second into an introduction, 22 *kitābs* and a *khātima*; the third into two *mudda’ā* and a *khātima*. Transcribed in the XIIc. AH., evidently incomplete at the end. On ff. 232v–243 notes of miscellaneous contents, in Persian and Arabic. The longest, in Persian (ff. 232v–235v), deals with the propitious hours for the preparation of various amulets. Many notes and glosses on the margins. Beg.

خطبة حمد الكتاب كريم (الكرم) حجة قاطعة الغ

1036.

FATĀWĪ-I-AMĪNIYYA.

A concise treatise on various topics of the system of fiqh, composed in the Xc. AH., probably shortly after 948/1541 (this year is referred to on f. 168). The author gives his name as Amīn b. ‘Ubaydī‘l-lah al-Mu’mīnābād al-Bukhārī. He refers to various well known works on fiqh, and, amongst others, very frequently to Mukhtārū‘l-Ikhtiyār (see above, No. 1035). Copied probably towards the end of the Xc. AH., at Bukhārā, at the famous madrasa of Mir ‘Arab, by Darwīṣ Muḥammad ibn Bā‘l(A)ḥmad (here? ?) Bukhārī. Beg.


1037.

FIQH-I-BARAHNA.

A concise exposition of the system of fiqh, according to the teachings of the Hanafite school. The author, who mentions far too many of his dreams, omits to give his own name. It occurs, however, several times in this volume: on the fly-leaf, on f. 192, and on the margins of f. 106 (the latter in the same handwriting as that of the bulk of the MS.), as Naṣīru‘l-Dīn Lāhūrī. He evidently lived towards the end of the Xc./XVIc., and beg. of the XIC./XVIIIc., in India, as he eulogizes several times the well known divine of Akbar’s reign ‘Abdul-lah Sultānpūrī. He also mentions the dates of some of his own dreams: 989/1581 (f. 177v), 997/1589 (f. 173), etc. The work, which sometimes is also called Fatāwī-i-Barahna, is divided into two volumes (here ff. 1-105v, and 106v-192), and, at the same time, into 26 bābs, of which the first three form the first volume, and 4–26 the second. Twenty-five of them contain an exposition of the usual principles of fiqh, but the 26th bāb gives an interesting list of 169 eminent theologians who belonged to the Hanafite school, a sort of a history of that sect from its beginning to the end of the VIIc. AH. The author mentions the founder of the school, his immediate disciples, various divines, Sufic saints, etc.; and, for the later period, he gives a large number of the Hanafite writers and eminent divines, mostly of Persian origin. Quite naturally, the persons mentioned in the first half of the list (approximately Nos. 1–94), were mostly rāwīs, not authors of written works, and therefore cannot be important
for research connected with the history of Persian theological literature which originated only later. The divines, on the contrary, given in the second half of the list (75 names), lived in the IV–VII centuries AH., a period of great literary activity in Khorasan and other parts of Persia. Many theological works produced at that period may be regarded as classical; they have always exercised a great influence, and are even nowadays carefully studied in the madrasas of Bukhārā, etc. Many names, and titles of various works, referred to in the list, are indeed well known; but the author gives also many others (with exact dates of births and deaths), which are not so familiar to students, and references to them are only to be found scattered in rare works. It may therefore be of some use to give here the contents of the latter half of the list:

95. Muḥammad b. Salāma al-Azdī al Miṣrī, surnamed Abū Jaʿfar at-Tahāwī, b. 229/843, d. 321/933 (f. 181); he composed:

97. Abū Bakr b. Muḥammad b. al-Faḍl al-Bukhārī, d. 371/981 (ibid.).
98. Muḥammad b. Maḥmūd, Abū Manṣūr, al-Mātarīdī, d. 333/944 (f. 182), wrote:

100. Abū Ahmad b. Abī Naṣr al-ʿIyād, d. 361/972 (ibid.), wrote.
101. Muḥammad b. ʿAbdīl-lah b. Muḥammad, Abū Jaʿfar, al-Hinduwānī, d. at Bukhārā in 362/973 (ibid.).
103. 'Abdu'l-lah b. al-Ḥusayn al-Karkhi, b. 260/874, d. 340/952 (ibid.).
104. Ibrāhīm b. Sulam, Abū Ishāq, ash-Shikāfī, d. after 423/1032 (f. 183v).
105. Al-Ḥasan b. al-Ḥaṣr (?), Abū 'Ali, an-Nasafi (IVc. AH.) (ibid.).
106. Isma'il al-Bukhārī, d. 402/1012 (ibid.).
107. Abū Ja'far b. 'Abdi'l-lah al-Uṣrūshnī (IVc. AH.) (ibid.).
108. Ishāq b. Isma'il, Abū'l-Qāsim, as-Samarqandi, d. at Samarqand in 342/954 (ibid.).
109. 'Ali b. Sa'id, Abū'l-Hasan, ar-Rustaqāni, lived at Samarqand (IVc. AH.) (f. 184), wrote and كتب إرشاد الزوائد و الفوائد المحدثين.
110. Naṣr b. Muḥammad b. Ahmad Ibrāhīm, Abū'l-Layth, as-Samarqandi, d. 373/984 (ibid.), wrote:

نفسي القرآن، النواذر في الفقه، خراصنة الفقه، تغليب الغافلين، كتاب

البستان.

112. Muḥammad b. al-Ḥasan, Abū 'Abdi'l-lah, surnamed Ibnu'd-Dā'ī, b. 304/916, d. 359/970 (ibid.).
113. 'Ali b. Muḥammad at-Tanukhī, Abū'l-Qāsim, d. 342/954 (ibid.).
114. Ahmad b. 'Ali, Abū Bakr, ar-Rāzī, d. 370/980 (f. 185), wrote:

احكام القرآن، شرح مختصر الطهاري، شرح الجامع لمحمد بن حس.

شرح النسائي الحصني.

115. 'Ali b. al-Ḥusayn b. Muḥammad as-Safadī, lived at Bukhārā (IVc. AH.) (ibid.).
116. 'Abdu'l-'Aziz b. Aḥmad Naṣr al-Ḥalwāi, lived at Bukhārā, d. 448/449/1056-1057 (ibid.), composed

البيسسط.

117. Al-Ḥasan b. 'Abdi'l-lah b. Sinā, Abū 'Ali, b. 370/981, d. 428/1036, the famous Avicenna (ibid.).
118. Abū Zayd ad-Dabāsī 'Abdu'l-lah b. 'Umar b. 'Isā, d. at Bukhārā in 430/1039 (f. 186), composed

كتاب السرور، تقويم الأدلة.

119. Muḥammad b. Yaḥyā b. Mahdī, Abū 'Abdi'l-lah, al-Jurjānī, d. 397/1006 (ibid.).
120. Aḥmad b. Muḥammad b. 'Umar, Abū'l-Faraj, b. 337/949, d. 415/1024 (ibid.).
121. Muḥammad b. Aḥmad, Abū Bakr, as-Sarakhsi, d. ca.
SUNNITE FIQH. 503

490/1097 (ibid.), composed في مسواط (in 15 vols.). Brockelmann, v. I, p. 373, gives the date of his death as 483/1090.

122. 'Ali b. Muhammad b. al-Husayn, surnamed Fakhru'îl-islâm al-Pazdawi (or Pazhdawi), d. 481-482/1088-1089 (f. 186v), comp. في مسواط (in 11 vols.), also في إصلاح الفقه، شرح الجامع الصغير.

123. Muhammad b. Muhammad b. al-Husayn al-Pazdawi (or Pazhdawi), d. at Bukhâra in 493/1099 (f. 187). His son Muhammad d. 542/1147.

124. Abû Bakr b. Muhammad b. 'Ali b. al-Faḍl az-Zaranji (here الزنجرجي), b. 427/1036, d. 512/1118 (ibid.).

125. 'Ali b. Abdi'l-lah al-Khaṭîbî (Vc. AH.) (ibid.).

126. Aḥmad b. Muhammad b. Ja'far, b. 362/973 (ibid.).

127. Mas'ûd al-Kisâî, Ruknu'd-Dîn, Abû Sa'îd d. 520/1126 (ibid.).

128. 'Umar b. Ḥabib, Abû Ḥāfîs (Vc. AH.) (f. 188).

129. Muhammad b. Naṣîr b. Muhammad, Abû'l-Ma'âli Abû Bakr, al-'Āmirî al-Madâni, d. 555/1160 (ibid.).

130. Ziyâd b. ʿIlîās, Zâhiru'd-Dîn Abû'l-Ma'âli (V–VIC. AH.) (ibid.).

131. 'Umar b. Muhammad an-Nasafi, Najmu'd-Dîn Abû Ḥâfîs, d. 537/1142 (ibid.), composed في كتاب طبیعة الطرب, المنظومة في الفقه.

132. Al-Ḥasan b. 'Ali Muhammad an-Nasafi al-Pazdawi, Abû Thâbit, b. ca. 470/1077, d. 557/1162 (ibid.).


134. Muhammad b. Abî Bakr al-Balkhî (? as-Ṣâbûnî, b. 408/1017, d. 505/1111 (ibid.).

135. Ibrâhîm b. Isma'îl b. Aḥmad, Abû Ishaq, d. 564/1170 (ibid.).


138. 'Umar b. Abî Bakr az-Zaranji (here الزنجرجي), d. 584/1188 (ibid.).


140. Al-Ḥasan 'Alî b. Abî 'Abdi'l-lah ad-Dâmîrî, d. 436/1044 (f. 189).

141. 'Umar b. 'Abdi'l-ʿAzîz b. Mâra (?), Abû Muḥammad, surnamed Ṣâdru'sh-Shahîd Hisâmu'd-Dîn, came to Bukhâra from
Samarqand, and d. in 536/1141 (ibid.), composed 'Abdī'l-'Azīz, surnamed Tāju'd-Dīn (Vie. AH.) (ibid.).

143. 'Āli b. al-Ḥasan al-Ja'farī, surnamed Al-Burhān al-Balkhī, d. 548/1153 (ibid.).

144. 'Abdū'l-'Azīz b. 'Uthmān al-Mufaḍḍalī, d. 533/1138 (ibid.), composed:

المنقد من الزلزل، كفاية الفصول في الأصول، تعليق الخلاف

145. Ahmad b. 'Umar b. Muḥammad, Abū'L-Layth, d. 552/1157 (f. 189v).

146. 'Alī b. Abī Bakr b. 'Abdī'l-Jalīl al-Farghānī al-Murghānī, Burhānū'd-Dīn, the author of al-Hidāya (ibid.) (d. 593/1197, see Brockelmann, v. I, p. 376).

147. 'Umar b. Muḥammad an-Nasafī, Najmu'd-Dīn Abū Ḥafṣ, d. 593/1197, at Samarqand (ibid.).

148. Ḥāfizū'd-Dīn al-Kardārī, d. 586/1190 (ibid.), composed:

جوامع الفقه، شرح الجامع الصغير، كتاب التفسير

149. 'Alī b. Muḥammad b. Isma'īl al-Ispīchāpī as-Samarqandī, b. 454/1062, d. 535/1140 (ibid.).

150. Muḥammad b. al-Muḥammad b. al-Ḥasan, d. 535/1140 (ibid.).

151. 'Uthmān b. 'Alī al-Kandī al-Bukhārī, d. 551/1156 (f. 190).

152. Al-Ḥasan b. Mansūr b. Abī'l-Qāsim al-ʿUzzāndī, surnamed Qādir-Khan, d. 572/1176 (ibid.) (in Brock., v. I, p. 376, the date of 592/1196 is given).

153. Abū Bakr b. Mas'ūd b. Aḥmad al-Kāshānī, d. 578/1182 (ibid.), composed:

شرح النسخة، النسخة في الفقه، البديع

(Brock., v. I, p. 375, the date of his death is given as 587/1191).

154. Ja'far b. 'Abdī'l-lah ad-Dāmghānī, Abū Mansūr, b. 490/1097, d. 568/1172 (ibid.).


156. Muḥammad b. Muḥammad, surnamed Raṭīyyu'd-Dīn or Burhānū'd-Dīn (as-Sarakhshī) (Vie. AH., cf. Brock., v. I, p. 375, where the date of his death is given as 544/1149), the author of the būḥātī (in several volumes) (ibid.).

157. Muḥammad b. 'Abdī's-Sattār b. Muḥammad al-'Imādī al-Kardārī (Vie. AH.) (ibid.).
158. Ḥāmidu'd-Dīn ad-Ḍarīr Muḥammad b. Maḥmūd al-Kardārī, surnamed Khwāhār-zāda, b. 559/1164, d. 642/1244 (ibid.).
159. Naṣīr'u'd-Dīn b. . al-Muṭarrāzī, d. 580/1184 (ibid.).
161. Muḥammad b. ʿAbī Ḥāmid al-'Amīdī as-Samarqandī, d. 615/1218 (f. 191).
162. Rādiyyu'd-Dīn an-Nīshābūrī (VI–VIIc. AH.) (ibid.).
163. Rukn'u'd-Dīn at-Ta'usī (VIIc. AH.) (ibid.).
164. Abūl-Fadl Muḥammad b. Muḥammad al-'Irāqī al-Qazwīnī, Rukn'u'd-Dīn, surnamed at-Ta'usī, d. 600/1203 (ibid.).
165. ʿAbdu'l-lah b. Ahmad b. Maḥmūd, Ḥāfiz'u'd-Dīn Abūl-Barakāt, an-Nasafi, d. 671/1272 (Brock., v. II, p. 196, the date of his death is given as 710/1310) (ibid.), composed:

167. ʿAlī b. Muḥammad al-Amshī al-Bukhārī, d. 666/1267 (ibid.).
168. Muḥammad b. Muḥammad b. ʿAbdīl-Karīm, surnamed Khwāhār-zāda, d. 651/1253 (ibid.).
169. Al-Ḥasan b. ʿAlī, Hisāmu'd-Dīn, as-Sifṭākī, composed a sharḥ on the Ḥidāya in 700/1299, d. 710/1310 (ibid.).

The work seems to be rare in European libraries, but is fairly common in the East. Another copy (the second vol. only) in Pr 252; cf. also Bh 135. It was lithographed in India. Copied in 1113 AH., at Burhānpūr, by Muḥammad b. Muḥammad Amīn. Beg.

٨٠٣٨
The same.

Ac 29.

Another copy of the same work, dating from the XIIc. AH., more modern than the preceding one, but more legible. The first vol. occupies ff. 1–169, the second ff. 169–276. Beg. as in the preceding copy.

Fr. 276, S 310 × 205, 250 × 145, ll 25–27. Or. pap. Ind. bold n ast. Cond. fairly good.
1039.

MIFTAHU'Š-SALĀT.

A treatise on the details of prayer and other connected observances, evidently the same work as the one described in EIO 2587. The date given in the India Office copy, 1061 AH., is most probably the date of the completion of the work itself. The present transcript, obviously dating from the XIIc. AH., also gives 1061 AH. as the year in which it was brought to an end, in terms which suggest that it was then completed by the author:

قال المؤلف في مفتاح الصلاة بعد مؤلف سنة إحدى وستين بعد الف - من البحرة الثورية النجفي

The name of the compiler is not mentioned, but he states that he wrote the work for one of his nephews, Ahmad b. Sulaymān (f. 144v). Beg.

الحمد لله ... بياناً ووقياً وقايد


1040.

MASĀ'IL-I-SHARH-I-WIQĀYA.

A Persian paraphrase of and commentary on Wiqāyat ur-riwāyat fi masā'il-i-hidāyat of Burhānū'd-Dīn Maḥmūd b. 'Ubaydī-l-lah. The work is in its turn a condensed edition, together with a commentary, of the famous exposition of the system of fiqh, according to the Hanafite school, Al-Hidāya, by Burhānū'd-Dīn 'Alī b. Abī Bakr al-Murghānī (d. 593/1197). The author of the present Persian version, who calls himself 'Abdu'l-Haqūq (in some copies 'Abdu'l-Khāliq) Sajādīl (in different copies Sajāwal, Sachchādī) Sarhīndī, completed his work in 1076/1665-1666, and dedicated it to Aurangzib. See EIO 2590-2591, where a list of the chapter headings is given. Cf. also the versified edition of the same work, by an author whose name is not known, mentioned here under Nos. 899-900. Copied towards the end of the XIIc. AH. Incomplete at the end. Beg.

الحمد لله ... بعد هذا ميكود أحق عبد الله الع...

Fī. 308, S. 280 x 195, 230 x 125, l1 19. Or. pap. Ind. nast. Cond. tol. good. Index. Folios 194-201 are to be placed between ff. 185 and 186. Many marginal notes in English. CFW the 3rd July 1806.
1041.
TARJUMA-I-HIDAYA.

The first volume of a Persian paraphrase of and commentary on the original text of the Hidaya, by the same ‘Abdu’l-Haqq Sajadil Sarhindi, who is the author of the preceding work, and also dedicated to Aurangzib. See EIO 2593–2594. Copied towards the end of the XIIe. AH., incomplete at the end. Beg.

الحمد لله الاحد الصمد لم يلد ولم يولد الالغ

Ft. 286 (loose), S 230 x 145, 180 x 95, ll. 17. Or. pap. Ind. nast. Cond. rather bad. Repaired.

1042.
(RISALA DAR AHKAM-I-SAYD).

A treatise on the legal and religious aspects of hunting, the religious lawfulness of the flesh of the animals killed, especially with regard to their difference in species. It is arranged in 12 chapters. Although the MSS. of this work are very common, especially in Türkestan, the name of its author and the exact date of its composition are not known. The treatise seems to be of early origin. The present copy is dated 1098 AH. (suspicious). Beg.

بترین طائریا فال مبارک بال که طیران کند در هوا الالغ

Ft. 70, S 200 x 120, 130 x 70, ll. 15. Or. pap. Ind. nast. Cond. tol. good. Stray poetical quotations on the fly-leaves and margins.

1043.
MIR’ATU’L-MUṢALLĪN.

A very brief treatise on the elementary rules of prayer, in 19 faṣls. The name of the author is not mentioned. Apparently slightly incomplete at the end. Copied in 1098 AH. (the date is somewhat doubtful; it is found on f. 134v in the same volume), probably by ‘Abdu’l-Karim Tamarani (? حسنی ), who transcribed the whole of the majmū’a in which this treatise is included. Beg.

الحمد لله....بدان اذکار الله فی الادارین که در کسب فقه الالغ

Bd. v. Ft. 9–24v. For measurements, etc., see No. 1010. At the end scrappy notes and poetical quotations.
1044.

The same. Oa 64.

Another copy of the same work. Transcribed by Muḥammad Rida, apparently in 1156 AH., because some other entries in the majmu‘a, in which the treatise occurs, written by the same hand, are so dated. Incomplete at the end. Beg. as in the preceding copy.


1045.

The same. Oa 7.

Another copy of the same work dating from the XIIc. AH. Beg. as in the preceding copies. The title is given here as مرأة الصلي. Apparently complete.

Bd. v. Fl. 81-98v. For measurements, etc., see No. 1099.

1046.

MAJMÚ‘-I-SULTĀNĪ. Od 2.

A collection of complicated and difficult cases in legal practice, etc., arranged in 25 bāhs (not 43 as in some other known copies). In the introduction it is stated that the present work was compiled by various eminent divines by order of Maḥmūd of Ghazna (388-421/998-1030). The language is modern Persian (of a rather Indian type); the work is never referred to amongst the authorities of the early Persian treatises on fiqh. All this suggests a rather modern origin, and careful research is required before the statement in the introduction can be relied upon. See EIO 2551, etc. (GC II 328); St. No. 70 on p. 154. Copied probably in the beg. of the XIIc. AH. (other treatises in the same volume, by different hands, are dated 1128 AH.). The scribe's name is almost illegible, something like Shaykh Nat’hū (or Nahtū). Beg.

الحمد لله... بدانکه این کتاب است در بیان مسائل فقه الامام

Bd. v. Fl. 1v-90, S 210 x 150, 155 x 105, II 15. Or. pap. Ind. nast. Cond. tol. good.
1047.  
(MASĀ’IL-I-NAMĀZ).

A highly popular treatise on the elementary rules of prayer and connected matters, used as a school book in hundreds of maktabs in Bukhara and Turkestan. It is apparently a book of early origin which has established its popularity in the course of a long period. As often happens with exactly this kind of works, its author, original title, and the date of its composition have been forgotten. I personally have seen hundreds of copies of it, old and new, good and bad, and none of them contained information on these points. A modern copy, dating from the beginning of the XIIIc. AH. Beg.

Hamd Matuwafta Thafri Montakhr... Bada asadik lillah Ta'la al-m


1048.  
KIFĀYATU’L-'UBBĀD.

A concise treatise on the elements of the Sunnite fiqh. The name of the author and the date of composition are unknown. The title may also be read as Kifāyatul-'ibād. See EIO 2601-2602, St. No. 78 on p. 155. Copied at Sikākul in 1146 AH. Beg.

Maslēh, Bada kā aqārān, lema aqārān, dār aqārān

Ft. 79 (loose), S 225 x 135, 150 x 85, ll 17. Or. pap. Ind. nast., different hands. Cond. good. Notes, etc., on several folios.

1049.  
(RISĀLA-I-QĀDĪ QUTB).

A fragment of a treatise on the same matters, apparently a version of the preceding work. It differs from it only slightly in wording. The title is given on the fly-leaf in the same handwriting as that of the text. Cf. EIO 2627. Copied in 1144 AH., the 14th year of Muhammad Shah's reign. Beg.

al-hamdu lillah... Badanak, aqālān, qārān, ast, bāwil al-m

Bd. v. Ft. 84v, 77-83, S 225 x 125, 155 x 75, ll 14. Or. pap. Ind. nast. Cond. tol. good.
1050.

DASTÜRU'L-MUŞALLİN.

A school book of fiqh, chiefly based on the famous Fiqh-i-Kaydání i.e. Maţalibu'l-musalli, by Luţfu'l-lah an-Nassaf al-Kaydání, d. ca. 900/1494, one of the most popular school books in the Sunnite countries. This Persian treatise was composed by Ša'd b. Sharaf, a teacher in the school of the new mosque at Jaunpúr. The time of composition is not stated, but the style of the work seems to be modern. Cf. St. No. 75 on p. 154. Copied in 1156 AH. by Muḥammad ‘Ali. Beg.


1051.

(MAJMÚ' A).

A collection of treatises of religious contents. Only those dealing with fiqh are mentioned here. Transcribed in the X1c. AH.; some entries are dated 1166 AH.

1. 'Umduatu'l-islám (ff. 1v–106v). A short treatise on various questions of fiqh. The author's name is not mentioned. The work seems to be of modern origin, because there are references to Khulásatu'l-fiqh (see No. 1062), Sharh-i-umáli (XIc. AH., see further on), etc. Other copies in Bl I 55, Pr 241–242, Bh 140. Beg.

2. Fā'idatu'l-muslimin (ff. 153v–201; f. 201 must be placed between ff. 192 and 193). A treatise chiefly dealing with details of prayer. The author's name and the date of composition are not given (the title is only mentioned in the colophon). Transcribed in 1166 AH. Beg.


1052.

NUKHBATU'L-MANÁSIK.

A treatise dealing especially with the observances prescribed for pilgrims to Mekka and Medina. It was composed in 1166/1753 (a chronogram is given on f. 2 Anntazab l'ahkam al-sajj), by Muḥammad Riḍá Ahmadabádí 'Abbáší. The work is divided into five maqálas,
each subdivided, in its turn, into several chapters. The copy is apparently an autograph, because there are many additions, emendations, etc., all through the MS., in the same handwriting as that of the bulk of the text. Beg.

الحمد لله الذي جعل البيت الصمام مباركًا و هدى الأنام المغ

Rf. 118, S 210 x 120, 165 x 80, II 17. Or. pap. Bad Ind. shik.-nast. Cond. tol. good.

1053. (SHARH-I-MATHNAWĪ DAR MASĀ'IL-I-MĪRĀTH). Ac 50.

A Persian commentary on a versified treatise (also in Persian) on the division of inheritances. The name of the author of the original treatise is not found here, probably because this copy is incomplete and its beginning is lost. The commentator calls himself Aminu'd-Din Ahmad b. Sayfi'd-Din Muḥammad Ṣadīqī al-Alwāri. The date of composition is not to be found. The present copy is the autograph of the compiler, but has no exact date. It must have been, however, written in the second half of the XII c. AH., because there are in this collection two other treatises by the same author (they will be described later on, in their proper places), and one of the two, Sirāju'l-'aqā'id, a controversial work, which is also an autograph, is dated 1185 AH. Beg. of the present copy:

سيكيرن شرارة أو سه حق اول الم

Beg. of the original mathnawi:

کر بود فشدار وموصي هم، نیز زارت بود با منظم

Rf. 88, S 205 x 120, 150 x 70, II 17. Or. pap. Ind. nast. Cond. good.

1054. FAWĀ'ID-I-FAKHRIYYA. Ac 36.

The first quarter (الف أربع) of a work on fiqh, according to the views of the Shafi'i school. Composed by Muḥammad Fakhru'd-Din b. Muḥammad Ḥusayn b. Ṣaḥmān Wā'iz Kalyānī D'hādi. The treatise was written at the request of one Muḥammad 'Alī Ja'far, but no exact date of composition is given. The present copy dates from the end of the XII c. or the beg. of the XIII c. AH. Beg.

حمد بي عدد مرا أفریکاریا كه بصنع قدیم الم

Rf. 54, S 210 x 120, 150 x 70, II 13. Or. pap. Ind. shik.-nast. Cond. tol. good Slightly worm-eaten.
1055.  
(MASĀ'IL-I-FIQH).

A fragment of a treatise on various topics of *fiqh*. It is incomplete both at the beginning and end, and the exact title, the name of the author and the date of composition do not appear. It is divided into many *bābs*, the 49th is the last contained in this copy. Transcribed towards the end of the XIIic. or the beg. of the XIIIic. AH. Beg. abruptly:

سؤال، أکر منویزی ترتیب منصور را دزگ کرد الم

Fr. 88, S 210 x 150, 150 x 105, II 14. Europ. pap. Ind. nast. Cond. good.

1056.  
FAKHRU'SH-SHUYÜKH.

A concise exposition of the Muhammadan religious system, chiefly with references to the various observances and practices prescribed by it. The work was composed in 1200/1786, by 'Alī Rida Sharaf (f. 6), by order of Tipu, nawwāb of Mysore, who is profusely eulogized. It is divided into three *bābs*. See EIO 2616–2617, cf. St. No. 95 on p. 157. Copied in the beg. of the XIIIic. AH. Beg.

کوهرب محمد سرزاور اورزا جمیلی است که الم

Fr. 44, S 210 x 145, 150 x 100, II 13. Europ. pap. Ind. nast. Cond. good.

1057.  
FIQH-I-MUHammadā.

A brief abstract of the elementary principles of *fiqh*, dedicated to the same Tipu (see the preceding No.). The author's name is not mentioned. The work is divided into 25 *bābs*. Copied in the beg. of the XIIIic. AH. Beg.

سبیس بیقیس آئورد کاریا که آنگر همه اروست الم

Fr. 25, S 210 x 150, 160 x 100, II 11. Europ. pap. Ind. nast. Cond. not good. Index. CFW 1825.

1058.  
FATĀWĪ-I-MUḤammadā.

A treatise on the system of *fiqh*, chiefly dealing with the subject of *jihād*, or war for the sake of religion, the rules concern-
ing the division of looted property, and various less warlike means of making the life of the kāfirs, or non-Muhammadans, as sweet as possible. It was also composed by order of the same Ṭīpū, as mentioned in the preceding Nos. The author's name is not given, nor the exact date of composition. See EIO 2618, St. No. 92 on p. 157, etc. At the end (ff. 326–352) there are added: (1) a collection of prayers (ff. 326–344v), which make use of the 'names,' or epithets of God, employed as ordinary incantations against the enemy, toothache, indigestion, etc.; (2) similar prayers or incantations (ff. 345–350), making use of the '99 names' of God; (3) some Coranic verses, also used for similar magical purposes (ff. 350–352). Copied in the beg. of the XIIIc. AH. Beg. of the chief treatise:

الحمد لله الذي كرم من بني آدم العلماء بالمجد الم

Ft. 352, S 220 x 175, 150 x 105, ll 11. Europ. pap. Ind. nast. Cond. good. Index.

1059.

The same.

Ac 33.

Another copy of the same work, with the same appendices (ff. 262–281). Copied also in the beg. of the XIIIc. AH. Beg. as in the preceding No.


1060.

RISĀLA DAR FAWĀ’İD-I-NIKĀH.

E 65.

An extract from a larger work on various questions of fiqh, with the title 'Aynu’l-‘ilm, by ‘Ali Qari'. The treatise is dedicated to the same Ṭīpū (see the preceding Nos.), and deals with legal and moral aspects of marriage, particularly dwelling on its religious and moral advantages. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ... بدانته ابن رساله است در بيان نکاح الخ

Ft. 14, S 150 x 100, 115 x 55, ll 8. Europ. pap. Ind. nast. Cond. good.

1061.

RISĀLA DAR TA’ZĪRĀT.

M 89.

A short treatise on small offences and their punishments, by Muḥammad Najmu’d-Dīn. The majmu’a, in which the present treatise occurs, contains another treatise by the same author
dealing with various eras. (Concerning it cf. R 1013; it will be described in its proper place.) The latter was composed in 1210/1796, and dedicated to the governor of Calcutta. Therefore the present work must have been written about that time. Transcribed by the same hand as the other entry in the majmu‘a, dated 1210 AH.; the scribe calls himself Sayyid Faşıhu’d-Din. Beg.

On f. 25 there are a few notes. On ff. 26–27 there is the beginning of a treatise called Risāla dar biyān-i-haqqat-i-Bughāt, dealing with the same matters as the preceding one. The author’s name is not mentioned. Transcribed in a different, and more modern handwriting. Beg.


1062.

KHULĀSATU’L-FIQH.

Ac 17.

A treatise on fiqh, in 18 bâbs. From the general style it seems fairly probable that it may be a Persian paraphrase of and commentary on an earlier Arabic work. Neither Brockelmann (in his Gesch. d. Ar. Lit.), nor Hajji Khalifa mention it, however. The author of the original work (or perhaps the commentator) calls himself ‘Abdu’l-La’tif, and gives no indication as to the period in which he wrote. Many early works are referred to in this treatise, but no decision as to its date can be arrived at without special study. There is another treatise with the same title in EB 1803, apparently different from the present one. Copied in the beg. of the XIIIc. AH.


5. Principles of Sunnite theology, moral doctrine, and forms of worship.

1063.

TANBĪHU’L-GHĀFILĪN.

E 50.

A treatise on the principal dogmas of the Muhammadan system, the elements of its ethics, and many other connected matters. The author and the date of composition are not
mentioned; the title is given in the colophon. The work is divided
into 84 chapters, and has much in common with the Arabic trea-
tise with the same title, Tanbihul-ghaybin, comp. by Abū'l-Layth
Naṣr b. Muḥammad b. Ahmad b. Ibrāhim Samarqandi, whose
death is variously placed between 375 and 393/986-1002, see
Broekelmann, Gesch. d. Ar. Litt., v. I, pp. 195-196. The latter,
Arabic work, however, is divided into 94 chapters, and the
present Persian version cannot be its paraphrase, because the
arrangement is quite different. Most probably it is an original
composition, though to a great extent based on Abū'l-Layth’s
book, because there is undoubtedly much in common between both
works and only the authorities, which are referred to in the Arabic
treatise, appear in the Persian Tanbih. The language is not
archaic, but does not seem modern. Incomplete copies of the
same work are described in R 1064, Fl III 268, etc.; cf. St.
No. 19 on p. 53, and No. 40 on p. 164. Transcribed by 'Abdu'l-
Qādir b. Sayyid Mirān in the XII c. AH. Beg.

الحمد لله القديم الراشد العظام القادر بالله تعالى السطاني
S 205 x 125, 150 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

1064.

AL-LAṬA'IFU'L-GHIYATHIYYA.

A treatise on the principles of theology, arguments proving the
existence of God, etc. It is dedicated to Ghiyāthu'd-Dīn
Abū'l-Fath Muḥammad b. Malikshāh, a Saljuqide prince of Persia
(498-511/1105-1118), but the author’s name is not mentioned.
Sec R 27. The title is given in the colophon, and, as in the
British Museum copy, the authorship is ascribed there to the
famous divine and philosopher, Fakhru’d-Dīn Rāzi, who died in
606/1209, i.e. a century later. It is noteworthy that the language
of the present copy, which was transcribed in the beg. of the XI c.
AH., by Muḥammad Arshad b. Badrī’d-Dīn, preserves no archaic
expressions and other peculiarities which might be expected in a
work to which so early a date is ascribed. Beg.

حمد ببعاد وبي نهضة وم_MEDIUM-mediumしたもの
Fl. (89), S 210 x 120, 109 x 70, ll 27. Or. pap. Khorasani nast. Cond. bad. Slight-
ly injured by worms and badly spoiled by the 'repairer.'

1065.

KANZU'L-UBBAD FI SHARHI'L-AWRĀD.

A commentary in Arabic on the Kitābu'l-awrād, in Persian, a
treatise on the elementary dogmas of the Muhammadan religion,
its principles of ethics, the most important observances, etc. The author of the original work is Shihābū’d-Dīn Abū Ḥāfṣ ‘Umar b. ‘Abdīl-lah Suhrawardī, d. 632/1234, see Brockelmann, Gesch. d. Arab. Lit., vol. I, pp. 440-441, where the present commentary is mentioned. It is, however, necessary to observe that the author’s name appears neither at the beginning of the work, nor in the colophon. Even amongst the honorific epithets in the initial lines he is not called Shihābū’d-Dīn, but Bahāu’d-Dīn. The author of the commentary calls himself ‘Ali b. Ahmad Ghūrī, an inhabitant of the district of Karh (خنط كر). which, according to a gloss on the margin, is a dependency of Jaunpūr (باد من مضادات جنوبور من بلاد هند). The date of completion is not found in the present MS., because it is incomplete at the end. But in another copy, mentioned in Bh 109, it is given as 747/1347 (very suspicious). See also Pr 266. The present transcript dates from the end of the Xe. AH. An index is prefixed. Beg.

عظم العبادات العظيم...فلا هذا شراح الأوراد النف.

Ft. (227), S 235 x 185, 180 x 110, ll 25. Or. pap. Khorasani nast. Cond. rather bad. Paper is decayed in many places. Some folios are loose. Notes and glosses on the margins.

1066.

The same.

Ac 41.

Another copy of the same work, also apparently dating from the same Xc. AH. This MS., however, is not of Khorasani, but of Indian origin, and is written in the peculiar handwriting of that period. Twelve folios in the beginning, the last two, and occasionally others in the middle, are of a much more modern origin. Beg. as in the preceding copy.

Ft. 417, S 260 x 160, 205 x 105, ll 24. Or. pap. Ind. peculiar nast. Cond. tol. good. Many notes, stray poetical quotations, etc., on the fly-leaves and margins.

1067.

MANĀHIJU’L-‘UBBĀD ILĀ’L-MA‘ĀD.

E 201.

An exposition of the dogmas of the Muhammadan creed, with many references to questions of morals. The author calls himself Muḥammad b. Ahmad, surnamed Sa’īd al-Farghānī. Probably it is exactly this writer who is referred to by Brockelmann, Gesch. d. Ar. Lit., v. I, p. 450, where the date of his death is given as 699/1299. He was a disciple of the famous Sufic shaykh
Sunnite 'Aqā'id.

Sadrud-Din Qunyawī (d. 672/1273). The work is divided into three qa'idas, each subdivided into many sub-sections. Copied towards the end of the XIC or the beg. of the XIIc. AH. (the date is erased in the colophon). Beg.

رب اعنا على ذكرك و شكرك و حسن عبادتك، الحمد لله و السلام لله

S 125×75, 110×60, ll 11, and a column on the margins. Or. pap. Good Pers. natt. Cond. tol. good. Slightly worm-eaten. Index.

1068.

KHULASATU'L-AHKAM.

A treatise on the principles of the Muhammadan religious system, its chief observances, and on various precepts and regulations concerning the behaviour of the individual, his relations to others, etc. It was completed in 755/1354 (cf. f. 3) by Maḥmūd Ahmad b. Abīl-Qāsim b. Ahmad Ṭā'īfi Husaynī, who wrote it for the instruction and guidance of his son. The full title of the work is Khulasatul-akhkām fi dinīl-īslām. It is divided into ten bābs. See EIO 2562, etc. Copied in the XIIc. AH., incomplete at the end. Beg.

الحمد لله ... بدان إلى فرزند اسعدك الله تعالى في الدارين اللَّذين


1069.

FAWA'ID-I-FIRÜZ-SHĀḤI.

A very interesting religious encyclopaedia, giving a condensed account of all kinds of beliefs, observances, rules for behaviour in every possible circumstance, etc. Apart from its theological value, the book may reveal a great deal of interesting information concerning the folklore and the life of the mediaeval Muhammadan community in India of the VIIIc./XIVc. The author calls himself Sharaf(u'd-Din) Muḥammad al-'Aṭāʾī. He dedicated his work to Shāh Firūz, most probably Firūz III of Dehlī (752-790/1351-1388), who patronized religious literature. The treatise is divided into 115 bābs, each subdivided into numerous fasls. Copied towards the end of the Xc. AH. Slightly incomplete at the end, breaks off at the beginning of the last bāb. An index is given in the introduction. Beg.

الحمد لله العذال الذي خلقتا من الإنسان اللَّه

Fr. (260), S 305×175, 230×100, ll 23. Or. pap. Peculiar Ind. nast. Cond. tol. good. Injured by dampness.
1070.

KITĀB-I-'AQĀ'ID.

Ad 14.

An exposition of the principles of Muhammadanism, in a catechetical form, showing strong influence of Sufic views. It is divided into 4 fasles (the first, on f. 1v, dealing with the essence of God; the second, on f. 5v, with the attributes of God; the third, on f. 49, with His glorious names; the fourth, on f. 54, with the truth of the faith, etc.), and is identical with the work described in EIO 2600. The author's name (which is apparently not mentioned in the India Office copy), is given here as Muḥammad Akbar Miyān-Shah, surnamed Bara (Barra بر ), or Bari Šāhīb (as in the colophon), a descendant, or, as on f. 1, the son of the famous Chishti saint Sayyid Muḥammad b. Yūsuf Gisūdirāz, d. 825/1422. The exact date of composition is not given. In EIO 2600 its title appears in the form of 'Aqā'id-i-Akbarī. Cf. also St. No. 1 on p. 136. Copied at Arkāt in 1168 AH. Beg.

حِمَّد بِيدِهِ وَ كَلَّاهُ مَيْ عَدد . . . . إِنّي كَتَابٌ أَسَسَ مِشْتَعِلُ بِرُجَالٍ

فصل الإلَٰه

Fl. 89, 8 240 x 139, 180 x 70, Il 17. Or. pap. Ind. nast. Cond. good.

1071.

RAUDATU'L-WA'IZĪN.

E 98.

A treatise on the dogmatic, ethical and theosophical principles of the Muhammadan religion, profusely illustrated by traditions concerning Muḥammad, ancient prophets, etc., intermixed with many poetical passages and anecdotes in Sufic strain. The work is divided into 40 hadiths, or chapters. In the beginning of each of them a hadith is given, which pertains to the matters discussed (the present volume contains only the first 20 chapters). The author is the well known Mu'in Miskin, or Mu'inud-Din Muḥammad Amin Farahi, who died in 907/1501-1502. See concerning him and his other works above, Nos. 50-52 and 323-325 in this Catalogue; also GIPh 319, 358, EIO 138-144, 605, 2853-2854, EB 128-130, 453, R 149, Aum 100, Fl II 391, etc. Cf. St. No. 12 on p. 51. The title is given on f. 4v. Transcribed in 1036 AH. Beg.

رَبِّنَا أَنتَ أَنَا مُصَافِحُ أَروَاحٍ مَسْتَفْلِئَ أَشْعَاءُ شُمَّرِسُ النَّغ

8 195 x 105, 100 x 60, Il 21. Or. pap. Good Kashmiri nast. Cond. tol. good. Many lacunas, at the end folios are misplaced (some of them belong to the middle of the book).
1072.

The same.

The first quarter of the first daftar (الربع الازن من الدفتر الازن) of the same work. It contains in fact only the first six chapters. It was completed by the author in 893/1488, as he states in the concluding lines. Transcribed by Abū Muḥammad b. Maghfūr Jalāl Muḥammad, probably in the XIC AH. Beg. as in the preceding copy, but without the invocations given there (رنا اتنا اذن انج).

Fl. (132), S 215 x 155, 180 x 95, ll 23. Or. pap. Good. Ind. nast. Cond. good. Bad vignette.

1073.

IRSHĀDUL-MUSLIMĪN.

A popular exposition of the dogmas of the Muhammadan religion, in accordance with the views of the Hanafite school. The original treatise, in Arabic, was composed by Najmu‘d-Dīn Abū Hafs ‘Umar b. Muḥammad an-Nasafī (d. 537/1142–1143). This Arabic original was edited by Cureton, London, 1843, and translated by M. d’Ohsson in Tableau de l’Empire Othoman, vol. I. The present Persian paraphrase was completed in 914/1508–1509, at Herat by Būrḥān al-Miskin, as he calls himself. See EIO 2568, cf. Pr 269, etc. Transcribed by Ja‘far-Beg Nāmurād b. Dūst-Beg Samarqandi, in 1156 AH. Beg.

رنا اتنا اذن اذن اذن اذن اذن اذن اذن اذن...


1074.

SHARH-I-AMĀLĪ.

A Persian commentary on the Arabic qaṣīda, which contains a brief exposition of the elements of the Sunnite system. In the introduction (which is not contained in the present copy, but is given in the lithographed edition, Lahore, without date), its authorship is ascribed to Muḥammad Najmu‘d-Dīn ‘Umar (i.e. Najmu‘d-Dīn Abū Hafs ‘Umar b. Muḥammad) an-Nasafī, d. 537/1142, who wrote some versified treatises of theological contents. In a gloss, probably by the editors, this statement is declared to
be incorrect and the author’s name is given as ‘Ali b. ‘Uthmân al-
Ushî, who flourished about 569/1173 (and, in fact, wrote a qaṣīda of
similar contents, called Bad‘u‘l-amâlî, cf. Broek., Gesch. d. A.
Lit., v. I, p. 429). The later statement seems to be more correct.
The commentator is the famous Afghan saint of the end of the
Xc. and beg. of the Xic. AH., Akhûnd Darwîzâ Ningarhârî.
(See on him and his works EJO 2632–2638, R 28, 1078; cf. also
Leyden’s paper on him in the Asiatic Researches, vol. XI, pp. 363–
or Afghan Language, St. Petersburg, 1847, preface, p. 5 sq., etc.).
Cf. St. No. 8 on p. 137. The work contains much controversial
material, so characteristic of Darwîzâ’s works, intended to refute
the heresies of his contemporaries. The present copy was trans-
scribed in 1128 AH. by ‘Ali Aqâ Turkmân, and begins abruptly
with the first bayt of the original qaṣīda and its commentary:

مايک مالک مولى الموالى،
لم وصف اللُّهـر و المعالي،
عنى مرن آن خدايى را كه پادشاه پادشاهان الغ

Fr. 83, S 215 × 115, 140 × 70, II 9. Or. pap. Ind. nast. Cond. tol. good. Many
notes and glosses on the margins.

1075.

MUNTAKHABU‘L-‘AQÂ‘ID.

A treatise in prose and verse, on the principal dogmas of
Muhammadanism, and elements of its ethics. It was composed
by Muhammad Jamîl b. AbÎ Turâb al-Badakhshi al-Hârîthî, in
Kashmir, in 1016/1607, as stated at the end of the work:

از هجیرت خاتم النبیین، در سال هـ-وار و شانزده بین،
کسی نسخه به نظم یافته تجزیر، در ماما رجب بعلک کشیر

There is a strong controversial element in the work in the
endeavour to refute the Shī‘a beliefs. Copied in 1036 AH. (the
date is somewhat suspicious). Beg.

بعد از حمد و سبب و ستائش الالم

Fr. 96, S 215 × 110, 165 × 75, II 17. Or. pap. Ind. nast. Cond. bad. Dirty, injured
by dampness. Many notes and glosses on the fly-leaves and margins. CFW 1825.
1076.

The same.

Another copy of the same work, dated 1086 AH., transcribed by Hasan Beg Maymanagi. Beg. as in the preceding copy.

Bd. v. F1. 44v-102. For measurements, etc., see No. 995.

1077.

KITĀB-I-MASA‘IL-I-ZANĀN.

A catechism dealing with the usual principles of the Muhammadian creed and especially with various matters connected with the life of women: moral precepts, rules for behaviour, domestic economy, etc. The author is the son of the famous Akhund Darwiza Ningarhari (see above, No. 1074). His name was ‘Abdu’l-Karim, and he flourished in the beginning of the Xlce./XVIIe. Copied apparently in the XIIe. AH. Beg.

الحمد لله ....... بعد أئته ميخواهد قبير حقير الغ


1078.

TAKMĪLU’L-ĪMĀN.


الحمد لله ...... بدانته قبير حقير ...... عبد الحق ابن سيف البطاري الغ

F1. 81 (loose), S 225 x 130, 164 x 90, II 15. Or. pap. Ind. nass. Cond. tol. good. Slightly injured by repairs. Notes on the margins and fly-leaves.

1079.

(SHARH-I-ASMA‘I-HUSNĀ).

A huge compilation on the ‘names,’ or attributes of God. It explains the religious theories concerning these matters, the
special power of each attribute if mentioned in prayer, etc. Neither the name of the author, nor the title, nor the date of composition are to be found in their usual places. The work must have been composed before 1047 AH., because the present copy is so dated. Beg.

انتشار كردة شرح اسماء خداوند الله

Ff. (407), S 225 x 130, 160 x 80, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1080.

(RISÂLA-I-ÂSMÂ-I-KHUDÂ).

Oa 67.

A similar treatise on the attributes of God, containing very meagre Persian explanations of each of them. The author, Fath Muhammad b. 'Ayni'l-urafâ (cf. f. 20v), wrote not later than 1094 AH. This year is the date of transcription of several other treatises, included in the same majmu'a, written by the same hand (cf. f. 92, etc.). Beg.

٥٧٨٨٨م٧٨٨م٧٨٨م٧٨٨م


1081.

(SHÂRÂH-I-ÂSMÂ-I-ḤUSNÂ).

E 112.

Another treatise on the attributes of God, explained in the usual manner. The name of the author is not to be found in the proper place, but on the fly-leaf he is called Shaykh Muhammad Husayn al-Qâdiri ash-Shahid. At the end of the volume a short biography of him is given (exclusively dealing with the progress of his religious education), and the date of his death is mentioned as 1108/1697, with the chronogram ينادى بهشتي محمد حسين. Transcribed in the beg. of the XIIc. AH. Beg. (probably not the original one):

بسم الله و الحمد لله... اما بعد بدائن الى برادر عزيز الله

S 220 x 125, 150 x 65, ll 17. Or. pap. Ind. nast. Cond. good.

1082.

NUWAD-U NUH NÂM-I-BÂR-I-TA'ÂLÂ.

Oa 70.

Another treatise on the attributes of God, based chiefly on the Tafsîr of Ya'qûb Charkhî (see above, No. 957). The author's
name is not mentioned. Copied in the beg. of the XIIc. AH. (some other treatises included in the same *majmūʿa* are dated 1134 AH., cf. f. 68). Beg.

الحمد لله الذي فوض تلوب العارفين

Bd. v. Fl. 7v–24. For measurements, etc., see No. 1015.

1083.

(SHARH-I-ASMA-I-ḤUSNÁ).

Another treatise on the attributes of God, also by an author whose name is not mentioned, with a long heading:

إِيَّاكَ عَلَيْهِ الْحَسَنِيَّ ۚ نَعِمُ وَ نَغْفَاءَ فَازَقَ حَقَّ سَبِيعَتِهَا تَعَالَى دِرْقُقُّ رَمَيَّ مَجِيِّد

Transcribed in the XIIc. AH. Beg.

الحمدلللله بِذُبُتَهْ مَرَآتِبٌ عُمُدُهُ بَرْسُهُ فَرَسُهُ اِذٌ اَنْذَٕٓاَمْ

Fl. 17, S 200 x 120, 140 x 80, ll 9. Or. pap. Good Ind. nast. Cond. good. Slightly repaired.

1084.

'IBĀDATU'L-KHAWĀSS.

A treatise on the principal dogmas, observances and moral conceptions of Muhammadanism, by Muhībbu'llāh Mubāriz Ilahābādī. He commenced his work in 1051/1641 and finished it in 1063/1643. It is divided into 15 *tābiḥs*, containing discussions of various Sufic matters, 9 bāḥs and a *khātimā*. The first two bāḥs deal with eschatology, Hell and Paradise; the third expounds the general principles of *fiqh*; bāḥs 4–9 deal with ablutions, prayer, alms, fasting and pilgrimage; the *khātimā* describes the additional forms of worship (*nawāfīl رَسُّفَيْنُ*). A detailed index, on 7 folios, is given at the beginning. Cf. also Bh 178, St. No. 5 on p. 50, etc. The present copy was collated (probably shortly after having been transcribed) in 1125 AH. (the first year of Farrukh-Siyar's reign). Beg.

الحمد لله الذي لا تعد ما عداه، وقال رضي الله عنهم

THEOLOGY.

1085.

TAYSIRU’L-AHKAM.

A concise exposition of the usual principles of Muhammadan belief and moral conceptions, by Shihabu’d-Din ‘Umar Daulatabadi. He dedicated his work to a certain Ashraf-Khan, whom he does not peculiarise. As H. Ethé (EO 2595) thinks, this nobleman may be identical with Mir Muhammad Ashraf, son of Islām-Khan, who died in 1097/1686, cf. R 778. The work is divided into four bābs. Transcribed by Muḥammad Ibrāhīm b. Mullā Zuhūr, in the beg. of the XIIc. AH. Beg.

محمد متوافق وثنائي متكنور محترم مصليت ذي الجلال الغ


1086.

FADĀ’ILU’N-NUQABA.

A short treatise on the principal dogmas of Islam and the elements of its ethics. It was composed in 1105/1694 (the title is a chronogram, cf. f. 2v), by ‘Abdu’l-lah b. ‘Alī Ṭabīb, and dedicated to Aurangzīb. Transcribed in the XIIc. AH., and included in a majmu’a. Beg.

تنغلق بطهلف كما از تحضيض ... نثبته دارين بارج

Bd. v. Ff. 4v-12v, S 210 x 115, 155 x 80, il 14. Or. pap. Ind. nast. Cond. tol. good.

1087.

BIDĀYATU’L-IRSHĀD.

A treatise, in catechetic form, on the correct beliefs of the Muhammadan religion, as well as on the various kinds of mistakes and sins against the true faith which must be avoided. The full title of this work is Bidāyatu’l-irshād fi’l-ādāb wa’l-ītiqād. It is divided into 5 bābs. The author calls himself Ḥāfiz Husayn Qādirī. This copy, dated 1126 AH., is his autograph, as stated in the colophon:

وقد استراح بنايلف هذه الرسالة ... وفرغ من تصرفها و تسطيرها الغ
At the end there is a short appendix on the principal Sufic affiliations, chiefly Indian. Beg. of the treatise:

حمد بayaran خدمي يكن كأج اشاد بندكعل خود عالم


1088.
The same.

Another copy of the same work, dating from the XIIc. AH., slightly incomplete at the end. Beg. as in the preceding copy.

Fl. 64, S 200 x 110, 130 x 70, ll 9. Or. pap. Ind. nast. Cond. tol. good. CFW 1825.

1089. محبط الواطفين

MUḤITU'L-WĀ'IZĪN.

E 173.

A voluminous encyclopaedia of Muhammadan theology, ethics, customary observances and practices, etc. The author calls himself 'Umar, without giving any further details as to his name. He must have written at a quite late period, because in the long list of his authorities, given in the first vol., he mentions the works of 'Abdu'l-Haqq Dīhlwī and prince Darā-Shīkhū. Therefore the end of the XIc. or the beg. of the XIIc. AH. may be suggested. The first volume, containing a great many alterations, additions, etc., is dated 1155 AH., the second 1158 AH. It is not impossible that these two vols. sometime belonged to the author himself who revised them, but they cannot be entirely autographs, because they are written by different hands. Cf. St. No. 46 on f. 153. Beg.

الحمد لله الذي يتمتد كلك كتاب وتبذكيره يصدب كل خطاب الالغ

2 vols. Ff. 510 and 402, S 320 x 185, 235 x 120, ll 29. Or. pap. Ind. nast., different hands. Cond. tol. good. Copious notes and glosses on the margins. Index. Many folios are left blank.

1090. مجموعه رسائل

(MAJMU'A-I-RASĀ'IL).

Oa 64.

A collection of short treatises on religious matters, by different authors. Some of them (one in verse), have been already described, see above, Nos. 548 and 1044. Copied in 1155 and 1156 AH. (as stated in the colophons of different articles).

1. المسائل فامة (sic) (ff. 1v-4v). A short collection of
questions and answers on religious subjects. The author's name is not mentioned. Beg.

الحمد لله ..... براءاً لسندك الله تعالى في الداربين

(On f. 1 there is the end of a risāla with the title Chihil-hadith).


حمد بحجة وثنائي بى عدد خذاى را عز وجل الله


إسنا (sic) ركعتين عملة السنة

4. (Risāla-i-'aqā'id) (ff. 53–63v). A short treatise on the moral principles of the Muhammadan doctrine of sins, etc. The author's name is not given. This treatise may be the same as the one described in EIO 2605 (3). Copied in 1156 AH. Beg.

الحمد لله ..... أما بعد حضرت إمام اعظم أبو حفيفة كوني

Bd. v. 8 215x120, 165x75, ll 17. Or. and Europ. pap. Ind. shikasta-nast., different hands. Cond. tol. good. Slightly injured by repairs.

1091. (KITĀB-I-‘AQĀ’ID).

Ad 13.

A treatise on the principal dogmas of Muhammadanism, dealing chiefly with the conception of God, with prophetic mission, etc. The name of the author is given in the colophon as Sayyid Muḥyī’d-Dīn Muḥammad Ḥusayn b. Sayyid Muḥammad b. Sayyid ‘Ālam. The title and the date of completion are not given, but the work is obviously of modern origin. Copied in the pargana of Māndī in 1160 AH. The MS. is incomplete at the beginning, and opens with:

و نادان داناني بخش تئو مانند توالما


1092.

ASĀSU’L-MUṢALLĪ.

Oa 7.

A short treatise on the principles of the Muhammadan religion. The author's name is not given. Copied in 1176 AH.
another treatise, transcribed by the same hand, included in this majmū‘a, is so dated, cf. f. 79v). Cf. St. No. 86 on p. 156. Beg.

الحمد لله …… بناءكه …… در نقارب كبرى اللط
Bd. v. Ff. 98v-115. For measurements, etc., see No 1045.

1093.

JALĀ‘U’L-BĀŠA‘IR FI MA‘RIFATI’L-KABĀ‘IR.  Ad 10.

A very short treatise on the greater sins, by Ahmad b. Muhammad (or Mahmūd) Siddiqī Alwarī (cf. above, No. 1053 in this Catalogue). He dedicated it to nawwāb Naṣīru’d-Daula Nuṣrat Jang (d. ca. 1185/1771). The present copy is dated 1184 AH. Cf. St. No. 87 on p. 156. Beg.

جئي كة طواف، شيء كفاءة ان الحر ينوي نغمة غ

1094.


A treatise, in catechetical form, on the elements of the Muhammadan religion. The author’s name is not given, and it may simply be a school-book compiled by somebody for local use. It dates from the XIIe. AH. Before this work, on ff. 103-108v there are some fragmentary notes of religious contents, also dealing with questions of prayer, ablutions, etc. Beg. of the treatise (on f. 109v):

حمد متوافر و تقل الستائر مر حضرة بني نفاني إل الله
Bd. v. Ff. 103-138v. For measurements, etc., see No. 1046.

1095.

‘AQĪDATU’L-MUSLIMIN.

Ad 18.

A short treatise on the principles of Muhammadanism, in three qisms, by Muhammad Ḥalwā‘. The date of composition is not given, but the work seems to be of modern origin. Its full title is ‘Aqidatu’l-muslimîn fi wasûli’d-din. Copied towards the end of the XIIe. AH. Beg.

اعتقادات المسلمين
Bd. v. Ff. 1v-22, S 220 x 120, 140 x 75, ll 15. Or. pap. Ind. nast. Cond. good.
1096. TĀ'ĀT-I-SUNNIYYA.  

A large treatise on the rules of prayer and dhikr, containing a large collection of various ḍirāṣ, etc. It is dedicated to Tipū, nawwāb of Mysore, so often mentioned above, who is much eulogized here. The author’s name, however, is not given. The copy dates from the beg. of the XIIc. AH., and is incomplete at the end. Beg.  

الحمد لله ... بارائيب علم و عفوان و اصبع معرفت الله  


1097. 'AQĀ'ID-I-AHL-I-SUNNAT.  

A treatise on the principles of the Muhammadan religion, in many unnumbered faslās. The author calls himself Muhammad Ibrāhīm b. Muḥammad, but gives no details as to himself or the date of composition. In his exposition he does not mention his authorities, and therefore leaves no key to the question as to the period in which he wrote. The style, however, is quite modern. Copied in the XIIIc. AH. Beg.  

الحمد لله ... بعد حمد و علم و معرفت الله  


B. Shi'ite Theology.  

1. Commentaries on the Koran.  

1098. TARJUMATU'L-KHAWĀSS.  

The first volume of the commentary on the Koran, according to the Shi'ite doctrine, by ʿAli b. Hasan az-Zawwārī. It was completed in 946/1539-1540. The present volume, apparently forming the first half of the work, contains the commentary on sūras 1-18 (not 1-17 as in the India Office copy). See EIO 2691, cf. R 12. Ind. libr. Bh 143-144. Copied in the Xc. AH. Beg.  

حمد ببعض و شكر بلا عد منعمي یا سرک که شاقاق حقاقی و قرآنی یا الله  

Fl. 469, S 300 x 175, 225 x 105, II 25. Or. pap. Good Ind. nast. Cond. rather bad. The paper in many parts of the volume is perished, or injured by dampness. Bad vignette. Notes on the margins.
1099.  

The same.  

A modern transcript of the preceding copy, dated 1260 AH.  

Beg. as in its original.  


1100.  

KHULĀŠATU′L-MANHAJ.  

The first volume of another Shi'ite commentary on the Koran, by Ĥathū′l-lah b. Shukri′l-lah Sharif Kāshāni, d. 978/1570-1571. It is an abbreviation of a more detailed tafsīr by the same author, with the title Manhaju′l-sādīqin fī ʿilzāmīl-mukhālīfīn (described in EB 1809). This volume contains only the commentary on sūras 1-18. See Bl I 29, EIO 2692-2695, R 12, 1077, etc.  

Ind. libr. Bh 146, cf. St. No. 21 on p. 171. The present copy was collated (probably just after the completion of the transcription) in 1099 AH. Beg.  

WOODEN KOLPETE RINATI BEGAIYIT SAWISTANET ALFISIRANALAL  


Notes on the margins.

1101.  

TAFSĪR-I-ĀYATI′L-KURSI.  

A short commentary on a particularly important verse of the second chapter of the Koran (II, 256), by Muḥammad b. Husayn as-Sammākī al-Astrābādī, surnamed Amīr Fakhru′d-Din Husaynī. It was completed in 952/1545 (cf. f. 89v), and dedicated to the Safawīe prince Tahmāsp I (930-984/1524-1576). Copied probably in 1029 AH., because other treatises, included in the same majmū′a, are so dated. Beg.  

محمد بیعید رثنلی بع عدد معمولی را سرد ال  

Bd. v. Fr. 47v-80v, S 245 x 135, 150 x 70, ll 15. Or. pap. Calligr. Ind. nast. Cond. good. Good vignette.

2. Shi'ite Tradition.

1102.  

KĀMIL-I-BAHĀI.  

A rare and very interesting exposition and defence of the principal dogmas of Shi'ism, containing a large number of  

جامع الباهائی  

Ad 19.
most valuable references to the history and state of the Shi'a religion in Persia under the early Mongol rulers. It was completed between 675 and 678/1276–1279. The first date is referred to in the preface (f. 5v) as the year in which the author was actually engaged in writing his book. The second is the date of the death of Bahāu'd-Dīn Muḥammad Juwaynī, to whom the work is dedicated. The latter, a governor of ʿIrāq, was the son of the famous wazir of the early Il-khāns, Shamsu'd-Dīn Muḥammad b. Muḥammad Juwaynī, surnamed Şāhīb-Dīwān (executed at the ascension of Arghūn in 683/1284). The author calls himself Ḥasan b. ʿAlī b. Muḥammad b. Ḥasan Ṭabarī (or Māzandarānī). He was in the service of Bahāu'd-Dīn (cf. f. 47), and often mentions Iṣfahān, Kāshān Yazd, Dāmghān, etc., as cities of which he has personal experience. There are many dates in his work, the earliest being 656/1258 (f. 87), but the majority range between 670 and 673/1271–1274 (cf. ff. 15, 21, 25v, 26, 47, 57, etc.). We learn that he had already composed another treatise, Manāqib'i-'Tāhirin, which he completed at Iṣfahān in 673/1274 (ff. 9v, 57, etc.). Just at the end of his work he mentions another compilation by himself, refuting Imām Fakhru'd-Dīn Rāzī. The present work is divided into many bābās and jāsās, unnumbered and exceedingly mixed, so that it is difficult to determine their proper relation to each other. Many headings are very carelessly written, others apparently omitted. The index, appended in the beginning, is of no use, because its statements do not coincide with what is found in the text. The sequence of subjects in this book is as follows: on the advantages of knowledge (f. 10); on the unity of God (f. 13); on the Sunnite schools (f. 15); on the proofs in favour of the statement that only Shi'ism is the true religion (f. 23v); a long series of traditions proving the truth of the doctrine of the Imāmat (f. 30); on the unlawful 'innovations' (بدعت), introduced by Abū Bakr and his two successors (f. 108v); on the Prophet's last pilgrimage, the day of Ghadir-Khum, the death of Muḥammad, etc. (f. 121v); on Fāṭima and the other daughters of the Prophet; the events of Muḥammadan history after the death of Muḥammad; the murder of ʿUmar (f. 183v); persecutions of Abū Dharr Ghiffārī by ʿUthmān (f. 186); circumstances of the murder of ʿUthmān (f. 186); the murder of 'Ali (f. 183v). Then a long discussion on Muʿāwiyya, his successors; proofs to the effect that the Omayyads did not descend from the tribe of Quraysh (f. 210); on Omayade Khalifs (f. 216v); the tragedy of Karbalā (f. 247). All the events, mentioned above, are here not
dealt with from a historical point of view, but are treated as they are reflected in the religious tradition, and serve chiefly for attacks against Sunnism.

No other copies of this work seem to be known, and the only reference to it is probably found in No. 2311 of Kashfu’l-hujub. Transcribed in the Xe. AH., by Sharif b. Mir Buzurg b. Mir Sharif, as stated on the fly-leaf. Proper names, blessings upon God, the Prophet and the Imams, quotations from the Koran, etc., are written in red and gold, and the headings of various sections are difficult to locate in this mixture of colours. Beg.

سبيحان يكي باشقاهي (را) ۲۵ پي بساط عظمت او الیم

Ft. 259, 8 265 x 180, 180 x 100, ll 19. Or. pap. Good. Khurasani nast. Cond. good. The binding is injured and many folios are loose. Index, by a more modern hand.

1103.

SHARH-I-DIWAN-I-‘ALI B. ABİ TÂLIB.

A Persian commentary on various Arabic poems ascribed to the authorship of ‘Ali b. Abi Talib. The commentator, Husayn b. Mu’ini’d-Din Maybudi, with the takhallus: Manţiqi, a learned divine and the author of many theological works, completed it in 890/1485, (cf. f. 287). See EIO 2663–2666, R 19–20, cf. Krafft 27, etc. Ind. libr. Madr 96–97. The work contains a detailed and lengthy introduction in Persian (here ff. 1v–74v), divided into seven jātīhas, dealing with theological and Sufic matters (their headings are given in full in EIO 2663). Copied towards the end of the XIe. or the beg. of the XIIe. AH. Beg.

سبیل سعیدت اساس ر شکریادت اسای مربودی را ایل

Beg. of the original diwan (f. 75v):

الناس مین چهبد التمثال اکلفر، ایل


1104.

The same.

An incomplete copy of the introduction only to the same work, here called Fawâith. It is a comparatively old copy, dating from the end of the Xe. AH. (some notes on the fly-leaves are dated 994 AH.), but there are many lacunas, and the first two
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fātihas are incomplete. The first fātīha begins on f. 5; the third on f. 10; the fourth on f. 37; the fifth on f. 49v; the sixth on f. 66v; the seventh on f. 87v. Beg. as in the preceding copy.


1105. SHARH-I-DU‘Ā-I-AMĪR.

A detailed commentary on a prayer ascribed to the authorship of ʿAli b. Abī Ṭālib, revealing the theological, theosophical, magical, and other allusions, contained in it. The commentator, Ibrāhīm Aminī (cf. f. 2v), completed it in 900/1494 (cf. f. 46v, chronogram تم دعا به بصاحب الأمير). Copied in the beg. of the XIc. AH. (one of the treatises included into the same majmūʿa, in the same handwriting, is dated 1029 AH.) Beg.

خیر عزة طلغ من غيب ليل المداد الع

Bd. v, Ff. 1v-46v. For measurements, etc., see No. 1101. Good vignette.

1106. DAH MAJLIS.

Legends concerning the death of Muhammad, the Shiʿite Imams and some Shiʿite saints. It is chiefly based on Raudatu’sh-shuhadā, which was composed by Ḥusayn b. ʿAli al-Wāʿiz al-Kāshīfī (d. 910/1505), see above, Nos. 59-60 in this Catalogue. The period at which this excerpt received form as an independent book is not known. See GIPH 358, EB 136, R 155, etc. Ind. libr. Bh 35, St. No. 62 on p. 23. Copied towards the end of the XIc. AH. Beg. as usual:

باز این چه شورش است که در خلق عالم است؟

S 200×120, 140×75, ll. 11. Or. pap. Good Ind. mast. Cond. good. CFW 1809.

1107. MANHAJU’L-FAṢĀḤAT.

A Persian paraphrase of and commentary on an early Shiʿite work in Arabic, Nahju’l-balāghat, dealing with various pious utterances attributed to ʿAli b. Abī Ṭālib. The compiler of the original work is here (f. 3) mentioned, as in the British Museum copy (see
A Persian paraphrase of the famous collection of Traditions related by Imām 'Ali b. Mūsā ar-Ridā, d. 203/818. These were compiled by one of the most eminent Shi'ite writers, Abū Ja'far Muhammad b. 'Ali b. Husayn b. Mūsā al-Qumī, surnamed Ibn Bābūya, d. 381/991, under the title 'Uyūn akhbārī' r-Ridā. See Brockelmann, Gesch. d. Arab. Lit., vol. I, p. 187. The author of this paraphrase calls himself 'Ali b. Tayfūr, and states that the work was done by him under the guidance of an eminent divine of that time, Malik Muhammad al-Ansārī, with whom he studied the Shi'ite tradition. At the request of his teacher he, 'Ali b. Tayfūr, collected and arranged his lecture notes, etc., and completed the present work in the 23rd year of the reign of 'Abdu'l-lah Qutb-Shāh (1020–1083/1611–1672), i.e. about 1043/1633. The Arabic text, and various Persian translations of this work have been lithographed several times in Persia (where this book is exceedingly popular). The translation is divided into 139 bābās, as the original. Copied in the XIIc. AH. Beg.

A condensed Persian paraphrase (based on the preceding work, which is here often referred to) of the same 'Uyūn akhbārī' r-Ridā.
The compiler calls himself Hasan 'Ali, surnamed Shamsu’d-Din 'Ali-Khān. The work is divided into 29 bāḥs. Copied in the XIIc. AH., slightly incomplete at the end (breaks off at the beginning of the 29th bāḥ). Beg.

1110. 
RĀHATU’L-ARWĀH WA MU’NISU’L-ASHBAH. D 166.

A treatise on traditions, chiefly giving the stories of miracles performed by Muhammad and the Imams, in 15 bāḥs. The author, Ḥasan Sabzawārī, dedicated it to Niżāmu’d-Din Yahyā b. Shamsi’-d-Din Khwāja Karāṇī (? ١٠٢٥), who, judging from the titles, must have been a local ruler. There are, however, no indications as to the exact date of composition. Copied in the beg. of the XIIc. AH. Incomplete at the end, breaking off at the end of the 14th bāḥ. Beg.

1111. 
(HUKM-NĀMA-I-‘ALĪ). E 225.

A Persian paraphrase, with explanations, of the (certainly apocryphal) last will and last moral admonitions of ‘Ali b. Abī Tālib. The rāwī of the great majority of the maxims is the famous associate of ‘Ali, Malik b. al-Hārith al-Ashtar. The name of the compiler, or translator, is not mentioned. Copied in the XIIc. AH. Beg.

1112. 
JĀMI’-I-‘ABBĀSĪ. A 13.

The first volume of the well known Shi’ite exposition of fiqh, composed by Bahānū’d-Din Muhammad al-‘Amili d. 1031/1622, and

الحمد لله ... جوهر توجه خاطر ملوك وناصر إشراف الغ


1113.
The same.

Ac 52.

The second volume of the same work, composed, as stated above, by Nizām b. Husayn Sāwaji (f. 2), who wrote it shortly after the death of Bahā’u’-d-Dīn ‘Āmili (who died, as stated here, the 12th of Shawwāl 1031/1622, not 1030 as usual). It contains bābās 6–20. Copied in 1189 AH., the 17th (!) year of Aurangzīb’s reign, by a scribe whose name is not properly legible (محمد منازع خان).

Beg.

الحمد لله ... جوهر همّت ونعت لم نعمت بندرك همايون الغ


1114.

TAUDĪHU’N-NUKHBAT.

Persian paraphrase and explanations of the Arabic work on fiqh according to the Shi’ite doctrine, with the title Nukhbatu’sh-sharā’i‘ (cf. f. 2v). The author of this Arabic original is called Muḥammad (or, as in the original work, Muḥammad b. Murtuqā, surnamed) Muḥsin al-Qāsāni (sic), i.e. Ḵāshāni. He completed his work in 1050/1640, as stated in the khātima of the copy belonging to the Government collection (GC II 91) (the Arabic original is not mentioned by Brockelmann). The commentator, Muḥammad, surnamed ‘Ali Husaynī, commenced his work in 1159/1746 (cf. f. 3), at ‘Azīmābād. Copied towards the end of the XIIc. AH. This volume contains only a small portion of the
whole work, i.e. only the book on purification and a part of that on prayer. An index is prefixed. Beg.


4. Exposition of the principles of Shi’ite theology, its moral system, and religious practice.

1115.

RISĀLA-I-MAʿṢŪMIYYA.

A treatise on the Shi’ite system of eschatological conceptions, by ‘Ali b. Tayfur Bišamī, probably the same as the author of Tuhfa-i-Malikī (see above, No. 1108). It is written in ornate prose, and its full title is Risāla-i-maʿṣūmiyya dar biyān-i-ahwāl-i-ukhraviyya. Copied in 1089 AH. Beg.

بئام خدائی که جان آفرید، .. ستانش به آلانش که لامع طوال صمد

On f. 39 to the end of the volume there are: Ziyārat-nāma-i-Imām Ridā, a collection of prayers to be recited when visiting graves, with explanations. It is in a very bad condition, the paper being quite perished, so that the leaves break when touched.


1116.

GAUHAR-I-MURĀD.

The well known treatise on Shi’ite theology, by ‘Abdu’r-Razzāq b. ‘Ali b. Hūsayn Lāhijī Qumī. He dedicated it to the Safawide prince ‘Abbās the Second (1052–1077/1642–1667) (see f. 3v). The work is divided into a muqaddima, 3 maqālas, and a khātima. See RS 9, R 32, etc., St. No. 41 on p. 40. It was lithographed at least once in Persia. The present copy is an excellent one, and probably the oldest extant. It is dated 1076 AH., so that it has been written still in the reign of ‘Abbās II, to whom it is dedicated. Beg. as usual:

کوهر مرارد که قواص فکرت را از دیوان حیرت ال

Fl. 189, S 275 x 175, 205 x 110, II 24. Or. pap. Persian calligraphical nast. Cond. good. Slightly damaged by repairs. A fine vignette (damaged).
1118.

(MAJMÛ'A-I-RASĀ'IL-I-MUḤAMMAD MAJLISĪ).

A collection of minor works of the famous Shi'ite writer Muhammad Baqir b. Muhammad Taqī Majlisī, who died in 1110 or 1111/1698-1700. In the majority of them his authorship is quite explicitly mentioned, and it is probable that the others, in which the author's name is not given, also belong to his pen. Copied in 1101-1103 AH. at Kāshān (cf. f. 135v), by Muḥammad Raḥī Tūy-Sirkānī, as stated in several colophons. Incomplete at the beginning.

1. (ff. 1-7v). The end of a religious treatise, chiefly dealing with the question of how to follow the example of Muḥammad. Dated 1101 AH. Beg. abruptly:


5. Risāla dar ādāb-i-namāz-i-shab (ff. 76v-81). Some details concerning night prayer. The author's name is not given, but is probably also Majlisī. Beg.


9. Risāla-i-tiqādiyya (ff. 108v–113v). A brief note on the various Shi‘ite sects with proofs of their being untrue in so far as they do not coincide with the religion of the followers of the 12 Imams, which is the only true creed. The author’s name is not mentioned, but the date of composition is given as 1035/1624. If this date is correct, the treatise cannot have been composed by Majlisi (although it is known that he compiled a risāla with the title I’tiqādiyya). Copied in 1102 AH. Beg.


1119. (Majmū‘a-i-rasā‘īl).

Another majmū‘a, containing two treatises by the same Muhammad Baqir b. Muhammad Taqī Majlisi, as mentioned in the preceding No., and a few additional scrappy notes also of Shi‘ite contents. Also copied still within the author’s life time, in 1107 AH., by Muhammad Murād (b.) Ḥajji Isma‘īl Astrābādī.

commentary on 14 selected hadiths, by Majlisi, dedicated to the Safawide prince Shâh Sulaymân (1077-1105/1667-1694). Beg.

الحمد لله ... چغیین کودی قریحاخاسار محمد باقر الغ

2. (ff. 109v-113). A few notes of magical contents, the largest of them explaining how to send a petition to the hidden Imam who is to appear at the day of the Resurrection, etc. Beg.

طريقة رفعه بخدمت حضرت صاحب الزمان الغ


ثقة الإسلام ورؤس المسحدين محمد بن يعقوب الكليني الغ

4. Risâla dar biyân-i-sa‘ādat-i-ayām-i-hafta (ff. 136v-159). A short treatise, by Majlisi, on the propitious days of week, lucky hours, etc. Beg.

الحمد لله ... چغیین کودی احفر عباد الغ


1120.
(MAJMÛ‘A).

(MAJMÛ‘A).

E 40.

Two treatises, the first on the religious observances connected with travelling, and the second on divination by the Koran. The latter work belongs to the authorship of the same Muhammad Bâqir Majlisi, and, judging from the style, the first one is also written by him, although the author’s name is not explicitly mentioned. Copied in 1123 AH.

1. Tuhfatul-musâfîrin (ff. 1v-26). A treatise on religious duties, prayers, etc., to be observed when starting on a voyage, during its progress, on returning home, etc., all in Shi‘ite strain. Composed in 1103/1692 (this date is obviously not that of the transcription, because at the end of the second treatise, written by the same hand and on the same paper, the date of copying is given as 1123 AH.). The work is divided into 10 fasîls and a khâtimâ. Beg.

حمد وثنائی بی منتها خذلی را که الغ

2. Majâtihul-ghâyb (ff. 27v-75). A treatise on the methods of divination by the Koran, the mystical meanings of various letters, expressions, etc., with numerous hadîths proving the great spiritual advantages connected with this practice. The author is the same Muhammad Bâqir Majlisi; he composed it in 1104/1693, and
based it on the material which he had already collected in his
large work, Bihārūl-anwār. It is divided into a jātiha, 8 miṣṭāhs,
and a khātimā. Copied in 1123 AH.

الحمد لله الذي لا يعلم خير إبادة سواه لله

Fri. 75, S 195 x 105, 145 x 75, II 15 (diagonal). Or. pap. Bad Ind., shikasta. Cond.
tol. good. Repaired, injured by dampness.

1121.
ZADU’L-MA’ĀD.

A treatise on various minor observances, forms of prayer, etc.
by the same Muḥammad Bāqir b. Muḥammad Taqi Majlisi (see
the preceding Nos. 1118–1120), based on his large work (in Arabic)
Bihārūl-anwār. This compilation is dedicated to Sultān Husayn,
the Safawide (1105–1135/1694–1722). It is divided into fourteen
bābs and a khātimā. See R 21, etc. Ind. libr. Bh 198. Often litho-
graphed in Persia. Copied in the XIIc. AH., incomplete at the
end. Beg.

الحمد لله الذي جعل العباد رسلة النيل (sic) السعادت اض

S 220 x 120, 175 x 80, II 14. Or. pap. Ind. nast. Cond. bad. Injured by dampness
and repairs. Many marginal notes and glosses. Many lacunas.

1122.
HAYĀTU’L-QULŪB.

An exposition of the Shi‘a creed, by the same Majlisi (see
Nos. 1118–1121), being a summary (in two volumes) of his own
voluminous encyclopedia of Shi‘ism (in 25 vols.), Bihārūl-anwār.
It is dedicated to the Safawide prince Sulaymān (1077–1105/1667–
1694). See R 155, etc. (GC I 344). Many times lithographed in
Persia. Transcribed in the XIIc. AH. The present copy contains
only the first volume, as the second, although combined under the
same number in this library, is of a quite different origin. Beg.

حبة القلوب مدرة دان بوادي غلالت و حومات الغ

S 235 x 160, 195 x 110, II 22. Or. pap. Ind. nast. Cond. tol. good

1123.
The same.

The second volume of the same work, copied in 1205 AH. (?)
(the date is not properly legible). Beg.

الحمد لله و الصلاة على عبادة الدين اطفي الغ

S 230 x 155, 165 x 95, II 17. Or. pap. Ind. nast. Cond. good.
1124.
The same.

A short extract from the same work, dealing with the story of Alexander (Dhu’l-Qarnayn). Copied towards the end of the XIIc. AH.

Bd. v. Ff. 187–190. For measurements, etc., see No. 920.

1125.

TARJUMA-I-KITĀBU’L-ASRĀR.

The Arabic text, with a Persian paraphrase, of a treatise on the rights and privileges of the Imams from the house of ‘Ali. The full title of the original work is Kitābu’l-asrār fi imāmati’l-a’immati’l-athār (see f. 3v). The translator, who merely calls himself Muhammad ‘Abid, without any further details (cf. f. 3v), dedicates his work to a prince, whose name is unfortunately erased in this copy. An examination by the magnifying glass shows that there are clear traces of ‘Abid ....... مصمد ‘Abid. As the prince in question, judging from his titles, was a Timuride, it may be with some probability suggested that his name was Muhammad Shāh (b. Khujasta-Akhtar) (1131–1161/1719–1748). The author, therefore, perhaps may be identical with Muhammad ‘Abid who about that time wrote a commentary on Rūmī’s Mathnawī, see R 591. The work is not mentioned by Brockelmann nor in Kashfū’l-hujub. Copied in 1147 AH. Beg.

1126.

AT-TUḤFATU’L-ḤUSAYNIYYA.

A treatise on the elementary principles of Shi‘ite doctrine, by Muhammad Bāqir b. Muhammad Akmal Bahbahānī Isfahānī, d. 1205/1791, cf. R 34. Judging from the laudatory tone of the preface and the high-sounding epithets added to the author’s name, the work must have been edited by a different person (whose name is not mentioned). Copied long before the author’s death, in 1177 AH., by Muhammad Amin. Beg.

الحمد لله..... برغم من فئر طاليلي درجات عاليا آخر متغيري نماثا الأم


An exposition of the elementary dogmas of Shiʿism, chiefly emphasizing the teaching about the imāmat. There is no author's name, proper title, or date of composition. In the text there are almost no references to the authorities of the author, and it is therefore impossible to identify this treatise. The style is quite modern. On the fly-leaf its authorship is ascribed to Muhammad Bāqir Bābahāni (see No. 1126), and this seems quite admissible. The work itself occupies only ff. 1–32v, and the remainder of the book consists of a takmilā, containing traditions about Muhammad and the Imams. Copied in the beg. of the XIIIc. AH. Beg.

الحمد لله ... بدأته اصول دين يخرج است الله

Ft. 52, S 200 x 130, 110 x 80, Il 13. Or, pap. Ind. nast. Cond. good.

1128. SABĪLU'N-NAJĀT.


الحمد لله الذي جعل أبواب الصلة الم


C. Controversy and description of various religions.

1129. BARĀHIN-I-QĀTI'A.

A Persian paraphrase of the famous controversial work Aqṣawā'iqul-muhriqa, composed, in Arabic, by Shihābu'd-Dīn Ahmad al-Haytami al-Makki, surnamed Ibn Ḥajar, d. 973/1566. The author of the Persian version is Kamāluddīn (b.) Fakhrī'd-Dīn Jahrumi. He completed it in 994/1586 (cf. f. 2v), and dedicated it to Ibrāhīm ʿAdil-Shāh (II) (987–1035/1579–1626). It is divided
into three muqaddimas, ten bāhs and a khālima, and deals chiefly with the refutation of the Shi‘ite doctrine of the illegal usurpation of the Khalifate by the three first successors of Muhammad. See EIO 2571, etc. *Ind. libr.* Bh 113. Copied towards the end of the XI c. or beg. of the XII c. AH. Beg.

١١٣٠.

**BAWĀRIQ-I-MUSHRIQA.**

Another Persian paraphrase of the same *As-sawā‘iqul-muhriqa* of Ibn Hājar. The translator, Muhammad ‘Iwād al-Hiṣārī Lāhūrī, commenced it in 1134/1722 and completed it in 1140/1728 (chronogram كتاب هديه تندر خان). He dedicated it to Qalandar-Khān, a local official. Copied in the XII c. AH. Beg.

١١٣١.

**TARJUMA-I-MUKHTASAR-I-NAWAQIDU’R-RAWĀFID.**

An abridged Persian paraphrase of *An-nawāqid fi raddi’r-rawāfīd*, composed, in Arabic, in 987/1579 by Ashraf Mu‘īnu’d-Din Mīrzā Makhdūm Shīrāzī, d. 995/1587, see Brockelmann, Gesch. d. A. Lit., vol. II, pp. 442-443. The author of the Persian version states in his preface that he contemplated taking his work in 1093/1682, when he was at Mekka, but that he had not completed it until 1122/1710 (cf. f. 3). Like the work of Ibn Hājar, the present one deals chiefly with a refutation of the Shi‘ite principles. Copied in the XII c. AH. Beg.

١١٣٢.

**MUNTAKHAB-I-RADDU’R-RAWĀFID.**

A very short extract from a controversial work by ‘Abdu’l-‘Azīz Akbarābādī. The title of the original treatise may have
been *Raddu’r-ravā'id*. This extract is included in a *majmū’a* containing different treatises, transcribed, as stated in the colophons of some of them, in 1082 AH. Although the handwriting of the present extract is different from that of the dated ones, the paper is probably the same, and so it is possible that it was transcribed, and therefore also compiled, before the end of the XIIc. AH. Beg.

Bd. v. Ff. 89-90. For measurements, etc., see No. 339. Marginal notes and glosses.

1133. **MUZHIRU’L-ḤAQQ.**

A refutation of heresies, especially of those of the Shi’ā, from a strictly Sunnite point of view. The author, a fanatical Sunnite, does not leave any writer unsuspected of heterodoxy, and therefore refers only to a very few books, mostly the earliest, so-to-say, canonical compositions. Amongst those of later origin the latest is *Tafsir-i-Husaynī* (cf. Nos. 959-967), referred to a few times. His treatise may prove very interesting for a student of modern Sufism, because there are occasional attacks on the Sufis, which show a good knowledge of the subject. The work is divided into 136 bāhs. Very unfortunately the name of the author and the exact date of composition are not mentioned; the title is given on f. 10. Copied in the beg. of the XIIc. AH., so that the work must have been composed either in the Xc., or the XIc. AH. Beg.

الحمد لله الذي انزل على عبده الكتاب الممّ
S 260 x 150, 180 x 95, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1134. **DABISTĀN-I-MADHĀHIB.**

The well known treatise on the religious and philosophical doctrines of the Eastern nations. The author’s name and the date of composition are even at present not yet precisely known, although they have been often discussed by various scholars. In the present copy, in the colophon, the author is called Dhū’l-Fiqār-Beg, with the *takhallus* Mu’ayyad (or Mūbad?). The work must have been written shortly after 1063/1653. See GIPh 280, 366, EIO 2542-2547, Br 63–64, EB 1791, Pr 271–272, R 141 sq., Aum 126, etc. Lithographed in Tihrān, 1260 AH., and also a great many
times in India. Translated into English by D. Shea and A. Troyer, 3 vols., Paris, 1843 (Oriental Transl. Fund); old partial text editions and translations: F. Gladwin, Calcutta, 1789 (the first chapter); F. Dalberg, Würzburg, 1809 (the same); Leyden, Calcutta, vol. XI of the ‘Asiatic Researches,’ pp. 406–420 (the ninth chapter). The present copy dates from the XIIc. AH. Beg.

1135.

HUJJATUL-HIND.

A refutation of Hinduism, in the form of a fairy tale. The author calls himself ‘Umar Mihrābī (in some copies Ibn ‘Umar, or ‘Ali-Shāh Mihrābī), but the date of composition is not known. The work must have been compiled not later than the XIc. AH., because one of the copies in the India Office Library is dated 1084/1673. See EIO 2715–2716, Pr 111, R 29, etc. Copied in 1136 AH. by one Shahīd b. Yūsuf. Beg. as usual:

الحمد لله.... أما بعد حمد الله عز وجل جلاله و فت رسل اللهم

Bd. v. Ff. 4v–33v, S 210 × 145, 179 × 105, ll 15. Europ. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1136.

The same.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy.


1137.

The same.

An extract from the same work, included into a large majmū‘a, dating from the XIIc. AH. Beg. as in two preceding copies.

Bd. v. Ff. 168v–176. For measurements, etc., see No. 928.
1138.

RISĀLA-I-ṢULHIYYA.

Ad 12.

A defence of the Shi‘ite doctrine, the rights of the house of 'Ali to the Imāmat, and especially the privileges of his descendants, the Sayyids. It is written in ornate prose, with many eulogies of the Imams, especially Mahdi, in verse. The author does not mention his own name, but several times calls himself (cf. f. 2v) a descendant of the famous Sufic saint of Persia, Ni‘matu‘l-lah Wali (d. 834/1431). He can not have been writing, however, earlier than the Xc. AH., because he refers several times to the Raudatu‘l-aḥbāb (see above, Nos. 53–58). Copied towards the end of the Xic. or the beg. of the XIIc. AH. Beg.

Ft. 17, S 290×160, 220×125, II.15. Or. pap. Ind. nást. Cond. good.

1139.

SIRĀJU‘L-‘AQĀ‘ID.

Ad 16.

A treatise containing denunciations of heresies, chiefly the doctrine of the Shi‘ites. It is an autograph, dated 1185 AH., of Aminu‘Din Ahmad Siddiqi Alwari, already mentioned as the author of some other works (see above, Nos. 1053, 1093). It is a compilation from various well known books, and contains apparently not a single word of fresh material. The sects, which had ceased to exist centuries ago, and the others, which were still extant, are mixed together in the most confusing way. It is dedicated to Sirāju‘Daula Anwaru‘Din-Khan Mansur Jang. Beg.

Ft. 73, S 225×115, 175×65, II.21. Or. pap. Bad Ind. nást. Cond. not good. Worm-eaten and repaired.

1140.

D. Religious Miscellanies.

ZUBDATU‘N-NUKĀT.

D 210.

Verbose eulogies of Muhammad, the first four Khalifs, various prayers, etc., by Zaynu‘Din b. Qadil Mahmud (see f. 6v). This treatise is dedicated to Ibrāhim ‘Adīl-Shāh (there were two princes with this name, the first who ruled 941–965/1535–1557 and the second, 987–1035/1579–1626) (see f. 4). The full title of this
work is Zubdatu'n-nukât fi hilli't-mushkilât; it is divided into a mugaddima, two maqâlas and a khâtima. Copied towards the end of the XIIc. AH. Beg.

نجمدك يا من شرح عندما لادراعك العلوم الغم
S 19; x 120, 110 x 55, ll. 11. Or. pap. Bad Ind. nast. Cond. good. Many glosses and notes on the margins.

1141. (MAJMÜ'A).

(MAJMÜ'A).

Several short notes dealing with various details of prayer. Their uniformity suggests that they are extracts from one and the same original work, the title of which, however, is not given. All are included in a majmû'a, dating from the end of the Xc. or beg. of the XIc. AH.

1. (Risâla-i-bâng-i-namâz) (ff. 192v-198). Rules concerning the adhân, the upkeep of mosques, etc. Beg.

الحمد لله ... در بیان فضیلت بانک نماز الغ


الحمد لله ... در فضیلت سنیت نماز بامداد الغ


بسم الله ... در بیان نماز های نافل الغ

4. (Risâla dar namâz-i-hâjat) (ff. 206v-207). A short note on prayers with definite objects in view. On f. 207 there is the beginning of an incomplete risâla on the customs to be observed when travelling. Beg.

این رساله عیست نوشته شد از برای آداب سفر الغ

Bd. v. Ff. 192v-207v. For measurements, etc., see No. 1036.

1142. (MAJMÜ'A).

(MAJMÜ'A).

A scrap-book chiefly composed of fragments and notes of religious contents, too small and unimportant to deserve separate description. Transcribed apparently in the XIc. AH.

1. Stray quotations from the poetry of 'Irâqi, Zahir-i-Fâryâbi, Bahâi, etc. (ff. 1-7v). Fol. 8 left blank.

3. Stray verses, notes, extracts, etc., from various Persian and Arabic works on theology and tradition (ff. 11v–23).


5. Scrappy extracts from various Shiʿite religious writers (some of them from Ibn-Babuyā) (ff. 25v–28v).

6. A petition (ʿarida) from Pir Muḥammad Mūsā to Jahān-gīr, who is here called ʿAbd Allāh (ff. 29–29v).

7. Scrappy notes and extracts of religious and magical contents, from the Tafsir-i-kashshāf, Kashkūl, Ḥayātu'l-haywān, etc. (ff. 29v–44v).


10. Notes containing various Traditions (ff. 55v–60).

11. A short extract from Al-muḥīṭu’l-ʿazam fi tafsīrīl-Qurʿān, by Ḥaydār al-Ḥusaynī al-ʿAmmūlī (ff. 61–63). It deals with the secret mystical names of Muḥammad and of various saints, gives the dates of the deaths of the Khalifs, etc.

12. Extracts from Rivaḍu’l-manāẓir fi ʿilmīl-awā’il wa’l-awākhīr (ff. 63–78v), by Abūʾl-Walīd Muḥammad Ibn-Shaḥna al-Ḥalabī, d. 815/1412, which is, in its turn, an extract from the famous work of Abūʾl-Fidā, see Brockelmann, Gesch. d. Ar. Lit., vol. II, p. 141. It contains succinct accounts of the early Muḥammadan dynasties.

13. Several letters sent between one of the Quṭb-Shāhs and an ʿAdil-Shāh (ff. 80–89).

14. A letter of Akbar to one of his sons (ff. 90–90v).

15. Short and scrappy notes and extracts of religious contents, mostly on various subjects of Tradition (ff. 91–116v).

Ff. 116, S 209 x 125, 165 x 90, ll 30. Or. pap. Ind. nast., different hands. Cond. good.
1143. (MAJMŪ‘A).

Scruppy notes of religious contents, and prayers, included in this majmū‘a, cf. also above, Nos. 928, 971, etc. Transcribed in the beg. of the XIIc. AH. The articles to be mentioned here are:

1. A note on the punishment of the people who violate the fast of Ramaḍān: (f. 139v).

2. Prayers of various kinds, with explanations of their particular effects and advantages (ff. 176v–178v).

3. A versified note on prayers. The note has a heading ممتعت دعاء قنون (ff. 179–179v). The author’s name is not given.

Beg.

بخواهیم پاری زنوا یا اله، الی خ

Bd. v. For measurements, etc., see No. 928.

1144. FAWĀ‘IDU’N-NIZĀMIYYA.

A treatise on the influence and advantages of various particular prayers, on the magical effect of some sūras and verses of the Koran, on special forms of dhikr, and different nawāfīl (additional prayers). The author calls himself Muḥammad ‘Ubaydullāh b. Ḥadhrat Muḥammad Shāh. He dedicated his work to Aṣaf-Jah (d. 1161/1748); the title of the work is apparently an allusion to the latter’s name Nizāmu’l-Mulk. Copied towards the beg. of the XIIIc. AH. Beg.

يا من يعمد ذاته بذاته في ذاته الالغ

S 225 x 140, 170 x 95, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1145. (MAJĀLIS DAR FADLIYYAT-I-JIHĀD).

Sermons on the subject of jihād, on the religious advantages to those who partake in it, curses on the heads of unbelievers, etc. Many hadiths, Koranic verses, etc., are quoted. There is no introduction or khatima, and the name of the author is not given, but from its general style and tone it appears clearly that these orations are a production of some one connected with Tipu’s court. The first part of the same volume, in which this collection is included, consists of Mu‘ayyidu’l-mujāhidīn, versified sermons on
the same subjects, by Zaynu'l-'Ābidin Shūstārī (see Nos. 882-883), and it would not be surprising if both should be found to belong to the pen of the same writer. Copied in the beg. of the XIIIC. AH. Beg.

Bd. v. Ff. 48v-80. For measurements, etc., see No. 883.

1146. MATHMARU'N-NAWĀDIR.

A collection of explanations of the mystical meanings and magical powers of various epithets of God, the names of the first four Khalifs, the twelve Shi'ite Imams, etc., with many genealogical tables and drawings. Composed by Muḥammad Ghiyāth, who dedicated it to Ṭīpū, nawwāb of Mysore. The work is a remarkable mixture of piety and superstition, which sometimes closely approaches blasphemy. In addition to to the 99 'names' of God, there appear equally 99 'names' of Abū Bakr (!), 'Umar (!), 'Uthmān, and 'Ali, etc. Copied in the beg. of the XIIIC. AH. Beg.

Ab 15.

الحمد لله الخالق الخبير المنصور له السماء والجحيم الغفور

Ff. 60, S 200 x 120, 165 x 90, ll. 17. Or. pap. Ind. nast. Cond. good. Index. On ff. 1-3 there are double vignettes. Ff. 58-60 left blank. On ff. 54v-55 there are drawings of the 'sandals of Muḥammad,' often used for amulets. Here, however, they are not filled in with the necessary formulas. CFW 1809.

1147. ZĀDU'L-MUJĀHIDĪN.

A treatise on jihād, on various eschatological, theological and moral matters, propitious days, lucky hours, etc. Comp. in 1209/1794, by Ghulām Ahmad by order of Ṭīpū, nawwāb of Mysore. This work is described in detail, and the headings of its 15 fasāls are given in EIO 2621-2622. Copied in 1222 of the Muḥammadi era or 1210 AH., by one Ḥusayn. At the end there are several notes of religious contents, and prayers. Beg.

E 101.

الحمد لله الذي علم الإنسان ما لم يعلم الله الزاد البجاهدين

S 185 x 125, 145 x 80, ll. 11. Or. pap. Ind. nast. Cond. tol. good. Notes on fly-leaves.

1148. TUFANG-NĀMA.

A treatise, in catechetical form, on the mystical origin (from David, father of King Solomon) of the rifle, the necessary prayers

M 88.
and incantations to be recited while manipulating it, etc. Judging
from the style, etc., it was composed for the perusal of the
victorious troops of Ṭīpū, nāwawāb of Mysore. The author does
not mention his name. Copied in 1210 AH. at Danpadrajpūr (ỉ)
by Qādir Shāh Sirāju’d-Dīn (b.) Jalāl. Beg.

الحمد لله ...... بدائنهراه رواين اذادية حق و كوشه نشيدان زاويته مطلقَ الم

VIII. SUFISM.

Note.—In this section only those treatises on Sufism are included which are written in prose. The versified ones have already been described in the section on Poetry, and some others, containing chiefly biographical material, in the section on Biography.

1149.

KASHFU’L-MAḤJŪB.

The famous early Persian treatise on Sufic doctrine, by Abū’l-Hasan ‘Alī b. ‘Uthmān b. ‘Alī al-Jullābī al-Ghaznawī al-Hujwīrī, who died ca. 465/1073 at Lahore (where a shrine, supposed to be his grave, is still much revered). The work is fully described in EIO 1773, and is accessible to European readers in an English translation by R. Nicholson, 1911, Gibb Memorial Series, vol. XVII. A critical edition by the late V. Zhukovsky is not yet made public. The work was lithographed a great many times in Lahore and other places in India, in the Persian original and also in a Hindustani translation. A good lith. edition appeared at Samarqand in 1914. For the principal references concerning the book and the author see Br. Lit. Hist., II, 288, GIPH 364, EIO 1773–1777, EB 1245, Pr 287, Ros p. 291, R 343, Fl III 440 sq., St. No. 40 on p. 39, etc. Cf. also Notices et Extraits, XII, 360. The work is divided into 40 būbās, but the division is not quite systematic. The present copy was transcribed in the 24th year of Aurangzib’s reign, i.e. 1092 AH. Beg. as usual:

ربنا أئنا منك رحمة ....... الحمد لله الذي كشف لوليه الغ


1150.

The same.

E 143.

Another copy of the same work, dating from the XIIc. AH. It is incomplete at the beginning, and opens with the passage found on f. 7 of the preceding copy.

Fl. 307, S 210 × 120, 150 × 70, II 17. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.
1151.

The same. E 141.

Another copy of the same work, dating from about the middle of the XIIc. AH. Beg. as usual, see No. 1149.

Ff. 236, S 250 x 185, 170 x 100, II 17. Or. pap. Ind. nast. Cond. good.

1152.

The same. E 144.

Another copy of the same work, transcribed at Sikakul, Haydarabad, in 1245 AH. Beg. as usual, see above, No. 1149.


1153.

MUNAJAT-I-‘ABDU’L-LAH ANSARI.

The well known short collection of invocations to God, which is probably a genuine work of Abu Isma‘il ‘Abdu’l-lah b. Mu‘ammar Ansiari (see concerning him and his works above, No. 234), d. 481/1088. There are apparently several versions of the same work. See Giph 282, Bl I 81–83, EIO 1779, R 35, Fl III 497, Dorn C. 254; cf. also Pr 3, Leyden C. IV 349, Notices et Extraits, XII, 352, etc. Lith. a great many times in Persia. Copied apparently in 1106 AH. (the 37th year of Aurangziibs reign), because other treatises, included in the same majmu’ a and written by the same hand, are so dated. Beg. as usual:

لا ز دردت بيدلا نا بر دمان امدا بلغ

Bd. v. Ff. 1v–8v, S 220 x 125, 170 x 85, II 15. Or. pap. Ind. nast. Cond. tol. good. Some notes on the tarigat at the end.

1154.

The same. E 94.

Another copy of the same work, dated 1127 AH. Beg. as in the preceding copy. On ff. 17v–20v there are some notes, and poetical quotations from Firdausi, Bahri, and a few others.

Ff. 20, S 210 x 115, 175 x 85, II 15. Or. pap. Coarse Ind. nast. Cond. good.
1155.

The same. E 223.

Another copy of the same work, dated 1135 AH., transcribed by Haydar b. Šadri’d-Din Muḥammad Jabl ‘Āmilī Ḥasanī. Beg. as in the preceding copies.

Bd. v. Fl. 1v–10v, S 230 x 130, 160 x 80, ll 15. Or. pap. Ind. nast. Cond. rather bad.

1156.

The same. E 95.

Another copy of the same work, dating from the XIIc. AH. Before the usual beginning (the same as in the preceding copies) there is:

منلحت إسراز نددم باركاء غفاره إبى اسمعيل خواجه عبد لله الصرابي النم

Fl. 11, S 165 x 105, 130 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

1157.

The same. Oa 3.

Another copy of the same work, dating from the XIIc. AH., transcribed by Jamāl-Khān Lūdī. Before the usual beginning (see No. 1153), there is a short passage, beg.

نذام آن خدائي كذام ناراھت روح است النم


1158.

KANZU’S-SĀLIKIN. E 147.

A long treatise, in prose and verse, on the principles of Sufic doctrine, ethics, etc. The author mentions his takhallus, in almost every poetical passage, as Anṣārī, Pīr-i-Anṣār, Pīr-i-Anṣār, etc. Moreover, a very rare case in Persian literature, he often mentions his takhallus even in the prose parts, and frequently addresses himself as ‘Abdu’il-lah or Anṣārī, or, at the beginning of various chapters and paragraphs uses the expression: “Shaykh ‘Abdu’il-lah, etc., says....” It is not an exaggeration to say that the author’s name appears at least once on every page of the work. We would, therefore, have to think that the treatise is a most genuine
production of the famous Sufi, Abū Isma‘īl 'Abdu‘l-lah Anṣārī, who is the author of the preceding work (Nos. 1153–1157). But a more careful examination brings to light several matters which inspire serious doubts as to the genuineness of this authorship. As compared with the style of the Tabaqāt of Anṣārī (see above, No. 234), this work shows a great difference: (1) in the language, which is here far more modern; (2) in a very profuse use of Sufic symbolism, which did not exist (at least in so developed a form) in Anṣārī’s time and does not appear in the Tabaqāt; (3) instead of the invariably precise references to sources of tradition or information, which we have in the Tabaqāt, and which are only natural in the work of such an extremely erudite writer as Anṣārī was, we find here generally only vague allusions to ‘some saints,’ etc., and it is obvious that the author intentionally avoided references to known persons; (4) and, lastly, in several places we find eulogies of Abū Hanīfa and Shāfi‘i, while no mention is made of Hanbal, to whose school Anṣārī belonged. Besides, whereas there are no Persian poetic quotations in the Tabaqāt, the present book consists, for at least one-third of poems, of a style which obviously cannot be that of the Ve. AH. These general observations can be strengthened by two striking facts. On ff. 288–288v there is a fantastical story connected with the death of Mahmūd of Ghazna. Anṣārī, who was a contemporary of that prince, and, perhaps, one of the most honest and judicious personages to be met in the whole of Persian literature, could not tell such nonsense. The story could only have come into existence when the time of Mahmūd had long ago come to belong to the realm of legend. On ff. 11–11v there is another interesting story, quoted from ‘historical books,’ narrating an anecdote about Hindū-Shāh, who was besieged at Nishāpūr by his brother Sulṭān Muḥammad, and, on the advice of ‘Najmu‘l-a‘imma’ surrendered to the latter. There can be little doubt that the event alluded to in this story can only be the one which took place sometime in 597/599/1200–1203, and belongs to the period of the contest between ‘Alau‘d-Dīn Muḥammad, the Khwārizm-Shāh (596–617/1200–1220), and his neveh, Hindū-Khān b. Malik-Shāh b. Takash (see W. Barthold, Turkestan, vol. II, p. 375 of the Russian edition, 1900). The divine in question may be identical with the famous Najmu‘d-Dīn Kūbrā, who perished later at the hands of the Mongols.

All these very suspicious details of the book only suggest its being a comparatively modern composition, an intentional or unintentional forgery. It is divided into 25 fasīls, all with more or less elaborate headings. They deal with:

SUFISM.


Another copy is mentioned in Bh 165, cf. also St. No. 48 on p. 40. The present transcript was collated with its original in 1100 AH., probably shortly after completion of the copying. Beg.

الحمد لله ... أما بعد جذب في كود أضعف عباد ...... عبد الله

E 96.

The same.

Another copy of the same work, incomplete at the beginning. It opens with the text found on f. 2v, line 8 of the preceding copy:

......

Only the first 9 fasls have their headings: 1, on f. 3; 2, on f. 19; 3, on f. 23; 4, on f. 29v; 5, on f. 36; 6, on f. 55v; 7, on f. 61v; 8, on f. 64v; 9, on f. 66v. The others are not properly distinguished. Transcribed in the beg. of the XHc. AH. Marginal notes.

E 151.

KİMİYA-I-SA'ĀDAT.

The well known Sufico-religious treatise by the famous theologian Zaynu’d-Dîn Abû Ḥāmid Muḥammad b. Muḥammad al-
Ghazālī, d. 505/1111. It probably deserves the epithet of the most popular Persian Sufic treatise in the East, and was printed and lithographed many times in India and elsewhere. See Br. Lit. Hist., II, 295, GIPh 364; BI I 85-91, EIO 1781-1791, Br 30, EB 1429-1430, Pr 288-289, R 36-39, Aum 61-62, Mehren 5, Dorn C. 256, Dresden C. Nos. 4 and 255. *Ind. libr.* Bh 166-168, St. No. 1 on p. 49; (GC I 843). Translated into English by H. A. Homes, Albany, N. Y., 1873. The work is divided into four *rūkns*, with a preface (in four *inwāns*). The present copy was transcribed by Hasan Kātib b. Mullā Ḥājjī Muḥammad Zānikū (ذَنِيكودُ), in 954 AH. Beg. as usual:

سُياض و سنانش فراوان بعدد ستارکان و قطارات باران الغَمٍ

S 260 × 150; 180 × 100, ll 19, Or. pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins. Four good vignettes.

1161.

The same.

Another copy of the same work, dating from the end of the XI c. or the beg. of the XII c. AH. Beg. slightly different from that in the preceding copy:

شکرو و سیاست الغم

*Ft.* (624), S 235 × 160, 175 × 85, ll 19, Or. pap. Ind. nast., different hands. Cond. good.

1162.

The same.

Another copy of the same work, dating from the XII c. AH; a portion of it is dated 1154 AH. (see f. 360). Beg. as in the preceding copy.


1163.

The same.

The first half of the same work, containing the preface, the *first* and the *second rūkns*. Copied in the XI c. AH. Beg. as in two preceding copies.

S 225 × 125, 155 × 65, ll 22, Or. pap. Good Ind. nast. Cond. good. Slightly worm-eaten. Two vignettes.
1164.

The same.

Another copy of the first half of the same work, containing only the first two rukns, without the preface. Copied in 1138 and 1139 AH., Aurangābād, by Muḥammad Akbar b. Hasan. Beg. abruptly:

ْرِقُيْنِ أَوْلُ ذَرْ عِبَادَتِ النَّخْ

Pt. (210), S 305 x 200, 220 x 130, ll 15. Or. pap. Coarse Ind. nast. Cond. good.

1165.

تَرْجُمَةُ منْحِيَةِ العَابِدِينِ

TARJUMA-I-MINHĀJU' L-'ĀBIDĪN.

E 202.

A Persian paraphrase of an Arabic work by the same Ghazālī (see Nos. 1160–1164), dealing with various topics of the theory of Sufism, cf. Brockelmann, Gesch. d. Ar. Lit., v. I, p. 423. The name of the translator is not given in this copy, but, as stated in EIO 1865–1866, where other copies of the same work are described, this Persian version comes from the pen of Yūsuf Bud’h of Ḫirīch, who d. in 834/1430–1431, an Indian Sufic shaykh of the Chishti affiliation. See EIO 1865–1866, cf. R 1079. It is divided into seven 'ugbas (the headings are given in EIO 1865). Transcribed towards the end of the XIIth. AH. Beg.

ـمحمَّد مَرْحَمَةُ أَنَّى مَلِكُ حِكْمَةٍ اسْتُ وَجَوَادٍ كَرِيمٍ خَلْمَ

S 220 x 120, 160 x 80, ll 13. Or. pap. Vulgar Ind. nast. Cond. not good. Injured by dampness.

1166.

تَمْهِيدَاتٍ بِالْقَصَائِدِ

TAMHĪDĀT-I-'AYNU' L-QUDĀT.

On 20.

A treatise on the principal problems of Sufic theosophy, by Abū'l-Maʿālī (or Abū'l-Fādā'īl) 'Abdu'l-lah b. Muḥammad al-Miyanājī al-Hamadānī, with the surname 'Aynu'l-quḍāt, a disciple of of Aḥmad Ghazālī, the brother of the famous philosopher Muḥammad Ghazālī. His death (by execution, on the charge of heresy) is usually placed in 533/1138–1139 (there are in his book suspiciously numerous allusions to his tragic end). See BI I 92–93, EIO 1793–1794, EB 1247, FI III 413–414; cf. R 411, Dorn C. 249, etc. The work is also called Zubdatu'l-haqiq fi kashfi' daqqa'iq. It is divided into ten chapters, each with the heading تَمْهِيدُ اَصِلٍ but without any particulars as to the contents. In the present copy they are found: I on f. 3; II (lacuna ?); III
1167.

The same.

Another copy of the same work. Although it is slightly incomplete at the beginning (it opens with the text found on f. 3 of the preceding copy), and seems to be more modern than No. 1166, it is much better preserved and clearly written. Transcribed probably towards the end of the XIc. AH. The tamhids are found: I on f. 1v; II on f. 8; III on f. 16; IV on f. 23v; V on f. 26v; VI on f. 39; VII on f. 55v; VIII on f. 65; IX on f. 77; X on f. 96v. At the end there are various prayers, notes, etc. Beg. abruptly:

S 205x120, 140x60, ll 15. Or. pap. Ind. nast. Cond. good. Slightly injured by worms.

1168.

BAHRU'L-ḤAQA'IQ.

A commentary on the Tamhidāt. The author gives his name only in the form of Allah-Nūr (ff. 5, 47v, 63, 74, 80v), without any further details. He refers (see f. 6) to his spiritual guide, Niẓāmu'd-Dīn 'Umari, who still lived at T'hānīṣar at the time when this commentary was in process of composition. This shaykh was the well known disciple of Jalālu'd-Dīn Quṭb'u'l-ʿĀlāmīn Mahmūd T'hānīṣarī (d. 989/1582). He died in 1035–1036/1626–1627 (see the Sawātī'u'l-anwār in EFO 654, column 337). It seems therefore most probable that this work was composed sometime in the beginning of the XIc. AH. There was an old and very brief commentary on the same Tamhidāt, by Muḥammad Husaynī Gisūdirāz (d. 795/1394). It will be described further on in this Catalogue. The present copy only contains the com-
mentary on the first five asls (the last is incomplete): 1, on f. 10v; 2, on f. 47v; 3, on f. 63; 4, on f. 74v; 5, on f. 81. The title is given on f. 7. Transcribed towards the end of the XIic. or the beg. of the XIIc. AH. Beg.

On ff. 1v–4 there is a kind of introduction to the commentary, or even possibly a short separate treatise, in ornate prose, dealing with Sufic matters. The author does not mention his own name or the title of his note. Beg.

Elizabeth J. Crossley-Holland

1169.

UNSUT-TAiBIN.

E 20.

A rare exposition of the principles of Sufism, its ethics, and other cognate matters, by Abu Nasr Ahmad b. Abi‘l-Hasan Namîqi Jami’, i.e. the well known poet Ahmad-i-Jamî, who d. in 536/1141 (see concerning his biography and his poetical works Nos. 245 and 436 in this Catalogue). The Shaykh, as stated by all his biographers, and even mentioned by himself in the preface to his work, was ummî, i.e. a man of insignificant education. The fact of his having been able to produce this and other works he explains by various supernatural causes, special Divine guidance, etc. (with all of which, judging from his biographies, he was quite familiar). Most possibly the explanation may be found in the much less miraculous collaboration of his better educated and more literary disciples. And the form of the work supports this explanation, because every separate paragraph or chapter is uniformly introduced by the same expression, which probably does not come from his own pen:

With regard to its contents this rare work is most disappointing. It contains only vague and stereotype discussions of well known matters, giving nothing original. There are no references to the author’s contemporaries, no mention of his sources of information, etc. The only real value which this treatise has is its linguistic form. It presents very interesting peculiarities, parallel to those to be observed in the language of Ansârî’s Ṭabagât (see above, No. 234).

The treatise is divided into 45 bâbs. Their headings are given
in the form of lengthy questions. All the others are in the same style. It will therefore be more economical to mention here the subjects only:

1. توحید و موحد (f. 7r). معرفت و عارف (f. 9v).
2. عقل و عاقل (f. 12r).
3. هوا و هوادار (f. 21r).
4. سنی و جمعی (f. 26v).
5. بیدار و نبیدار (f. 29v).
6. لفظ و لازم (f. 32v).
7. خویه و ورامین (f. 37v).
8. آتش و حمایه (f. 41v).
9. طلب و طالب (f. 45v).
10. مرید کیست و مرید را کیه باشد کود (f. 47v).
11. نام و نامی (f. 51v).
12. فراق و دریا (f. 54v).
13. توقف و مواهب (f. 58v).
14. مثبت و منفی (f. 61v).
15. حضور و نشان (f. 63v).
16. اندازه و اندازه (f. 75v).
17. زرده و زاهد (f. 77v).
18. فراق و فراق و در راه نگاه داشته (f. 79v).
19. زبان و زبان (f. 84v).
20. ضیافت و منطق (f. 88v).
21. نمونه و حاشیه (f. 90v).
22. شکو و شکر (f. 93v).
23. توقیف و توقف (f. 97v).
24. متوکل و دریا (f. 102v).
25. نموذج و نمونه (f. 106v).
26. عقرب و شب (f. 112v).
27. وقت و خداوند وقت (f. 116v).
28. وجد و عشق (f. 118v).
29. در راه اولیا (f. 120v).
30. عشق و عشق و در راه خدا عشق شاید یا نه (f. 131v).
31. عشق و عشق و در راه خدا عشق شاید یا نه (f. 140v).
32. افتاد کیست (f. 146v).
33. سعی و سعی شاید یا نه (f. 150v).
34. تصرف کود در خلق جدید (f. 153v).
35. شاید یا نه (f. 156v).
36. هوا و هوادار (f. 161v).
37. شاید یا نه (f. 174v).
38. شاید یا نه (f. 176v).
39. دانست و نام (f. 182v).
40. دانست و نام (f. 194v).

Of these bâbs the most interesting is perhaps the 40th, as shedding some light on the psychological grounds of Sufic erotic symbolism. The full title of the book, Uns-u't-tâ'ibîn wa sirâtu'llah mubîn, is given on f. 2. Copied apparently towards the end of the XIIc. or beg. of the XIIIc. AH. Beg.

الحمد لله...... قال الصدر الإمام...... أبو فرس أحمد... الغامعي الغنّ
1170. مفتاح فتح الحبيب
MIFTĀH-I-FUTŪHU'L-Ghayb. E 185.

The original Arabic text and a Persian translation of the well known treatise on Sufism and ethics, Futūhu'l-ghayb, ascribed to the authorship of Abū Muhammad Muḥyī'd-Dīn 'Abdu'l-Qādir al-Jilānī, d. 561/1166, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 435. The name of the translator is not mentioned and it appears only that he completed his work in 1023/1614, for which date he gives a chronogram at the end of the treatise: مفتاح فتح الحبيب. It is divided into 77 maqālas. See EIO 1795 (where a detailed description is given), Madr 119, etc. It was lith. in India. Copied in 1140 AH. (or the 10th year of Muḥammad Shāh’s reign), by Ghulām Muḥī'mī'd-Dīn b. Muḥammad Sharaf b. Muḥammad Ashraf Samānī 'Abbāsī. Beg. as in EIO 1795:

هذا كتاب فتح الحبيب لسيدنا وسولانا العلامة الخ


1171. The same. E 186.

Another copy of the same work, dating from the XIIc. AH., incomplete at the end. It breaks off at the place corresponding to f. 211 of the preceding copy.

Ff. (429), S 230 x 125, 170 x 80, ll 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

1172. ترجمة رسالة غوثية

A Persian translation of the Arabic treatise, Ghauthiyya, on the principles of Sufic doctrine, which is ascribed to the same 'Abdu'l-Qādir Jilānī (see Nos. 1170–1171). The name of the translator is not mentioned in the text. Transcribed towards the end of the XIIc. AH., by one Ḥusayn 'Alī. Beg.

الحمد لله كاشف الغمة ... أما بعد تأل الغوث الأعظم الخ

S 180 x 100, 165 x 60, ll 15. Or. pap. Vulgar Ind. nast., different hands. Cond. tol. good. Slightly injured by dampness. CFW 1825.
1173.

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy. On the margins there is another, versified, paraphrase of the same Ghauthiyya, by an author who does not mention his name. Beg. of the versified translation:

حمد محمد دل خود حامد هموست
هر رمان هر محمد خسود عامد هموست


1174.

SHARH-I-RISĀLA-I-GHAUTHIYYA.

A Persian translation of, and a commentary on the same Ghauthiyya (see Nos. 1172–1173), by Walī b. Muḥāf Shāh as-Sīdīqī al-Qādirī (or, as in the next copy al-Ǧurjānī), a follower of the Qādirī order (and apparently not the disciple of ʿAbduʾl-Qādir himself). There are no indications as to the date of composition. See EIO 1797–1798. Copied about the middle of the XIIc. AH. Beg.

محمد بیعد ر ثابت بیعد مر حضرت مبصي را اخ

Fl. (68), S 230 × 115, 155 × 80, ll 13. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by repairs.

1175.

The same.

Another copy of the same work, transcribed in 1156 AH., at Senān, by Bālkishan. Beg. as in the preceding copy.

Bd. v. Fl. 152–206v. For measurements, etc., see No. 987.

1176.

RISĀLA-I-MAʾRIFAT-I-KASB-I-NAFS.

A short treatise on the rules for ascetic training, ascribed to the authorship of the founder of the Indian Chishti affiliation, Muʿīnuʾd-Dīn Chishti Sījī, son of Ḥasan b. Ahmad b. Tāhir, d.
632/1235. The general style of the work is not in contradiction with the antiquity ascribed to it, but there are no specific guarantees that it was really written by this particular saint. Transcribed in the XIIc. AH., being included in a majmū'a. Beg.

Bd. v. Fl. 93-97. For measurements, etc., see No. 66.

1177.
MIRṢĀDUL-‘ĪBĀD.

E 177.

The well known treatise on the theory and practice of Sufism, by Ḥuḥ Bahr 'Abdull-lah b. Muḥammad b. Shāhwar, surnamed Najmu’d-Din-i-Dāya, d. ca. 654/1256. He completed this work in 620/1223, at Siwās, in Asia Minor, as stated at the end of the book. It is divided into five bābās, and its full title is Mirṣādu’l-‘ibād min al-mabda’ 'ilā’l-ma’ād. See Br. Lit. Hist., II, 495-496, B1 I 96, EIO 1804-1805, RS 17, EB 1248, R 38-39, Fl III 417, 453, Notices et Extraits, XII, p. 416. Cf. also St. No. 70 on p. 43, etc. Lith. in Tehran, 1314. There is also an old lith. edition (Persian) of extracts from this work. Transcribed towards the end of the IXc. or beg. of the Xc. AH. Beg. as usual:

حمد بيرند و ثانى بي عد پارداشته ذا كه وجود هر موجود نتیجه
جوی اوسط الله

Ff. (114), S 240 x 155, 200 x 115, ll. 23. Or. pap. Good Khorasani nást. Cond. tol. good. Slightly damaged by dampness and repairs.

1178.

The same.

E 176.

Another copy of the same work, transcribed in 1118 AH. Beg. as in the preceding copy, but in addition there is the usual glorification:

الحمد لله رب العالمین اللب

S 245 x 155, 180 x 100, ll. 15. Or. pap. Ind. nást. Cond. tol. good. Slightly damaged by repairs.

1179.

(RASĀ‘IL-I-‘AZĪZ NASAFĪ).

Ob 4.

Two treatises on Sufism by ‘Azīz b. Muḥammad an-Nasafi, who d. in 661/1263, at Abarqūh, see EIO 1806, R 1095, etc.
Both are included into a large *majmuʿa*, dating from the XIIc. AH. They are:

1. *Kashfuʾl-haqāʾiq* (ff. 6v–134v). A large treatise on Sufism, being a summary of 400 volumes of various works of Saʿduʾd-Dīn al-Hamawī (d. 650/1253). See EB 1249, cf. EIO 1806. It is divided into seven *risālas*, each subdivided into several *babās* (the headings are given in full in EB 1249). They are as follows: 1, on *ḥujud* (f. 6v); 2, on *ḥusnān* (f. 30v); 3, on *ṣulūk* (f. 60); 4, on *ṭawāhid* (f. 80); 5, on *muḥaddithun* (f. 96); 6, on *ṣināʿah* (f. 118v); 7, on *ṭuhfat al-ʿasūnān wal-ṭawāhid* (ff. 123v–134v). Beg.

رسالة أول از كتاب كشف الحقائق في باب وجود الله


الحمد لله ... چونِ گود اغفُع گذم را خادم نقره عزیز بن محمد

Nsafi al-ğm

Bd. v. Fl. 6v–175, S 180 x 110, 125 x 55, ll. 17. Or. pap. Ind. nast. Cond. good.

Notes on the fly-leaves.

1180.

**MAQṢADUʾL-AQSĀ.**

Another copy of the same work as No. 1179 (2), dating also from the XIIc. AH. Beg. as in the former copy. It is included in a *majmuʿa*.

Bd. v. Fl. 84v–109v, S 210 x 180, 210 x 115, ll. 23. Or. pap. Ind. nast. Cond. tol. good.

1181.

**RĀHATUʾL-QULŪB.**

Discourses of the famous Chishti saint, Farīduʾd-Dīn Ganj-i-Shakar, whose original name was Masʿūd Ajūdʾhāni, d. 664 or 665/1265–1266. His utterances were collected during the period from the 15th Rajab 655/1257 to the 2nd Rabiʿuʾl-awwal 656/1258, by his disciple, Nizāmuʾd-Dīn Ahmad Badāʿūnī, who completed

1182.

AWSĀFU’L-ASHRĀF.

A short treatise on the principles of Sufism, dealing with the various stages of spiritual progress, by Naṣīru’d-Dīn Muḥammad b. Muḥammad b. Ḥasan Tūsī d. 672/1274, at Baghdād. See Br. Lit. Hist., II, 486, EIO 1809–1810, Pr 35, 274, R 829, Fleischer, No. 348, etc. Cf. St. No. 80 on p. 44. Lith. several times in Persia. The work is divided into 6 bābās, the headings of which are given in EIO 1809. Copied about the middle of the XIIc. AH. Beg.

1183.

TAWĀLI’U’SH-SHUMŪS.

A huge, most verbose and unsystematical work on various forms of dhikr, containing long discussions on the mystical meaning of various sacred formulas, the attributes of God, etc. There is no subdivision into chapters, or other arrangement, but the discussions follow each other without apparent order. The author’s name is given in the colophon as Ḥāmidu’d-Dīn Nāḡūrī. There were several Sufic saints with this name in the VIIc. AH. Two are mentioned in Saʿfīnatu’l-aṭlīyā (EIO 647), i.e. No. 111 (col. 286), who died in 673/1274 at Nāḡūr; and No. 149 (col. 290), who died in 643/1246. There is no doubt that there were also many other persons with the same name, who are not mentioned in the tadḥkiras. At all events the work cannot have been composed later than the VIIc. AH., because it is many times quoted in another Sufic treatise, Shamā’il-i-āngīyā wa dalā’il-i-ātiqiyā (see further on, No. 1197), whose author, Ṣuknū’d-Dīn ‘Imad, wrote it not later than 732/1331. The work, however, is not mentioned by Ḥājjī Khalīfa. Cf. St. No. 3 on p. 35. Copied in 964 AH. (? somewhat suspicious). Beg.
1184.
The same. E 127.

The second half of the same work. Copied in the beg. of the XIIc. AH. Beg. abruptly:

النّي بِجَالِلِ قَدِسْكِ وَبِجَالِلِ اَنْسَكِ الْغُمِّ


1185.
LAMA'AT.

E 168.

The well known treatise on Sufism by Fakhrud-Din Ibrāhīm b. Shahriyār Hamadānī with the takhlašt Iraqi, d. 686 or 688/1287–1289, cf. above, Nos. 522–523. See, besides references given under No. 522, also R 594, etc. The present copy is dated 868 AH. (the date is apparently genuine). Besides the original text, it contains also a commentary, on the margins, by an author who does not mention his name, with a preamble (ff. 1v–4), beg.

سَلَّمُ وَسَلَّمَتْ نِورُ وَدُوَّارُ كَبِيرُ لَمِعَاةَ الْغُمِّ

On ff. 4v–6 there is another preface, also without the name of the author, beg.

سِلَّمُ وَسَلَّمَتْ نِورُ وَدُوَّارُ كَبِيرُ لَمِعَاةَ الْغُمِّ

The text of the Lama'at begins on f. 6v:

اللَّهُ الَّذِي نُورَ رَجُلُ حُبِّي بِتَجْهِيلِ الْجَمَلِ الْغُمِّ

Ft. (28), S 210 × 130, 135 × 85. II 17. Or. pap. Ind. nast. Cond. good.

1186.
The same. E 170.

Another copy of the same work, but without the commentary. Transcribed in the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Ft. 9v–18. For measurements, etc., see No. 632.

1187.
DAQĀ'IQU'L-ḤAQĀ'IQ.

E 69.

A treatise on various questions of ethics and Sufic doctrine, in 80 fasls, in prose and verse. The author calls himself Ahmad
Rūmī. He was a disciple of the great Jalālū’d-Dīn Rūmī, and flourished about 700/1299. See RS 18, R 39-40 (called here Haqā’iq-i-daqaqīq). Ind. libr. Bh 188, etc. The versified passages are written in mathnawi verse, in imitation of Rūmī’s Mathnawi. The treatise is very verbose and contains apparently very little original material. Copied in 1133 AH. by Mirzā-Beg. Beg. of the prose introduction:

الحمد لله ...... هذا رسالة من كلم أحمد رومي الح。

Beg. of the first of the versified passages:

ابتداء بالله، الرحمن الرحيم، دست مرد و زين دار و قمت بين.

S 250 x 155, 220 x 120, ll 13, two columns in the centre and one on the margins. Or. pap. Good Ind. nást. Cond. good. Slightly injured by worms.

1188.

NUZ’HATU’L-ARWĀH.

The well known treatise, in ornate prose and verse, on the usual Sufic topics. It was completed in 711/1311-1312 by Ruknu’d-Dīn Husayn b. ‘Alīn b. Abīl-Hasan al-Husaynī Ghūrī, surnamed Mir Fakhrū’s-sādāt Husaynī, d. some time after 720/1320 (see above, Nos. 556-557). The work is divided into 28 jāqls (their headings are given in EIO 1821). See Bl I 102-107, EIO 1821-1828, EB 1255-1256, Pr 292-294, R 40, 608, Fl III 418, Mehren 7, Dorn C. 437, Krafft 190, etc. Ind. libr. Bh 171, St. No. 92 on p. 29; (GC I 1042). Copied in 994 AH. by one Muṣṭafā. Beg. without the preface, found in the majority of copies:

بتوفيقيش جو ديدم روشی آواز، سختی را هم پناهی کردم آغاز

Ff. (56), S 190 x 115, 125 x 55, ll 15. Or. pap. Ind. nást. Cond. not good. Injured by repairs. CFW 1809.

1189.

The same.

Another copy of the same work, dating from the end of the XIc. AH. This MS. does contain the preface, which begins as usual:

الحمد لله ... قال سيدنا ر مولانا الشيخ الإجل الإمام الخ

S 215 x 120, 140 x 70, ll 15. Or pap. Good Ind. nást. Cond. tol. good. Slightly damaged by dampness. CFW 1809.
1190.

The same.

E 207.

Another copy of the same work, dated 1170 AH. It does not contain the preface and begins as No. 1188.

Pl. 95, S 210 x 120, 140 x 65, ll 15. Or. pap. Ind. Nast. Cond. good. Index. Many marginal notes and glosses, forming almost a complete commentary. CFW 1809.

1191.

SHARH-I-NUZ’HATUL-ARWAH.

A commentary on the preceding work, by ‘Abdu’l-Wahid Ibrāhīm Ḥusaynī Balghāmī, who completed it in 985/1578. See EB 1257, Bh 172, cf. EIO 1821. Copied towards the end of the XVe. AH. Beg.


1192.

FARIHU’L-ATRAH.

Another commentary on the same Nuz’hatul-arwāh, by Hāmid b. Ishāq, surnamed Majhan, who does not give the date of composition of his work. It must have been finished however before 1064/1654, in which year the present MS. was transcribed by ‘Abdu’r-Rahman b. Mu’mīn. The work seems to be of Indian origin. Beg.

At the end there is Du‘ā-i-hizbu’l-bahr, a prayer in Arabic with Persian explanations.

S 215 x 130, 160 x 80, ll 17. Or. pap. Ind. Nast. Cond. good. Many glosses on the margins. Several folios are misplaced, those found at the end belong to the preface. CFW 1809.

1193.

MAKTUB-I-NIZĀMU’D-DIN.

A letter by the famous Chishti shaykh of Dihli, Nizāmu’d-Dīn Awliyā, whose original name was Nizāmu’d-Dīn Muḥammad b. Ahmad b. ‘Alī al-Badā’ānī al-Bukhārī, d. 725/1325. It is addressed to Hisāmu’d-Dīn, also surnamed Awliyā, who lived in
Gujrat. The letter deals with tauhid and other Sufic matters; its genuineness is, however, open to doubt. Transcribed, amongst other entries, in a majmū'a, in 1132–1133 AH., because almost all of them are so dated. Beg.

Kuntu kفارا همكفيت عل


1194.

The same. Oc 5.

Another copy of the same epistle, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Bd. v. Fl. 121–127. For measurements, etc., see No. 66.

1195.

(MAJMÛ'A-I-FAWĀ'ID).

(to جموعة فإن)

E 137.

A collection of instructive utterances of Nizāmu'd-Dīn Awwīyā (see above, Nos. 239, 1193–1194), chiefly consisting of quotations of various works on Sufism (ا sponsorship of آم الدین...ن), arranged in 69 būbs under various subjects. The works quoted here are mostly such as are very well known: Kashfu'l-mahjūb, Tamhidat of 'Aynu'l-quḍāt, Misṣādu'l-ibād, various treatises of 'Abdu'l-lah Anṣārī, Muḥammad and Ahmad Ghazālī, Qushayri, Abū'l-Layth Sāmarqandi, and others. The compiler, who was probably a disciple of Nizāmu'd-Dīn, does not mention his name. Transcribed in 1041 AH. by Kamāl Hīṣārī. Beg.

E 137.

Bd. v. Fl. (140), S 230 x 135, 140 x 80, ll. 15 Or. pap. Ind. nast. Cond. tol. good.

1196.

HUKM-NĀMA-I-SHARAFU'D-DĪN.

E 60.

A brief autobiography, with occasional discussions of various Sufic topics, by Sharafu'd-Dīn Abū 'Ali Pānīpāt'hi, surnamed Bū 'Ali Qalandar, d. ca. 725/1325. It is difficult to determine whether the work is genuine. However, the names of various contemporary princes are often referred to in it, such as the princes Jalālu'd-Dīn (Firuz II, 689–695/1290–1296), 'Alā'u'd-Dīn (Muḥam-mad I, 695–715/1296–1316), also Khāż-Khān, Šāfi-Khān, etc.
Copied towards the end of the XIIc., or beg. of the XIIIc. AH. Beg.

Sh малі інтри зт піділами інтри

SHAMÀ’IL-I-ANQIVÀ WA DALÀ’IL-I-ATQIVÀ. E 125.

An interesting treatise on the principles of Sufism, ethics, etc. The author, Rukn(u’d-Din) ‘Imàd, composed it at the request of his spiritual preceptor Burhànû’d-Din Gharib, d. 732/1331. See EIO 1836, cf. St. No. 5 on p. 35. The work is divided into four qism (for their headings see EIO 1836), but has also another division into 93 (not 91 as in the India Office copy) biyâns. It consists of a very great number of quotations from numerous early works on Sufism and ethics, with short introductions by the compiler. The list of the sources is given in the preface. Copied at Aurangâbâd, in 1130 AH., by Tikuchand, son of Talûkchand. Beg.

Dibajke کتاب، بسم الله الذي اكرم الأتقياء بشمايلم، ستانش وتغلی

Bejhad لله

S 290 x 165, 180 x 100, ll 13. Or. pap. Ind. shikasta-nast. Cond. good. Index. Copious notes on the fly-leaves at both the beginning and the end.

1198.

The same.

An extract from the same work, dating from the XIIc. AH., transcribed by Shîr ‘Ali. It has a special heading Zubdatu’sh-shamâ’il. The authorship of the original work is here ascribed to Nûru’l-lah (cf. f. 30). Beg.

الحمد لله ... بدائ هداک لله فی الدارین الغ

Bd. v. Fl. 29v.-176v. S 170 x 100, 120 x 60, ll 11. Or. pap. Ind. nast. Cond. tol. good.

1199.

MISBÂHUL-HIDAYAT.

E 181.

An abridged and condensed Persian version of the famous Arabic work on the principles of Sufism, ‘Awârîfu’l-mavâ rif. The
author of the Arabic original is Shihâbu’D-Dîn Abû Hâfs 'Umar b. Muhammad b. 'Abdi’l-lah al-Bakri as-Suhrawardi, d. in Baghdad in 632/1234. The translator who calls himself (f. 1) ‘Izzu’D-Dîn Mahmûd b. ‘Ali al-Qâshâni (sic, i.e. Kâshâni), died in 735/1335. The work is divided into 10 bâbâs (for their headings see EIO 1837), and its full title is Misbâhu’l-hidâyat wa mištâhu’l-kifâyat (f. 4). See Bl I 108, EIO 1837, Pr 290, etc. Cf. St. No. 53 on p. 41. See also Notices et Extraits, XII, pp. 322–352 and 377–391. Besides this Persian version of the ‘Awârîf, there are several others (enumerated in EIO 1837). Copied in 1039 AH. Beg.

حمدی که لمعات عدنع و نفقات الخلاص الب


1200.
SILK-I-SULÜK.

A short treatise, in ornate prose, with numerous poetical quotations, on the usual topics of Sufism, divided into 151 brief chapters, here called silk. The author is the well-known Diyâu’D-Dîn Nakshshabi, d. ca. 751/1350–1351 (cf. above, Nos. 307, 335, 336). See Bl I 110, EIO 1838–1839, etc. Lith. Dîhî, 1313 AH. Copied in the beg. of the XIIc. AH., by Islâm Murtu’d Shâhî. Beg.

حمدی که از عطر روایت اور ارواح اولیا مسیر فرد دنی


1201.
The same.

Another copy of the same work, dated 1156 AH., transcribed by Sayyid Husayn surnamed Şâhib Pirân, and Muhammad ‘Uthmân. Fol. 3 is the initial one, misplaced. Beg. as in the preceding copy.


1202.
The same.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copies (Nos. 1200–1201).

DIYĀ-I-NAKHSHABĪ, D. ABOUT 751/1350.

573

1203.
The same.

Another copy of the same work, dating from the XIIc. AH. It is included in a majmū'a. Beg. as in the preceding copies (Nos. 1200–1202).


1204.

DALĪLU’L-‘ASHIQĪN.

Sayings of a Sufic shaykh who lived at Dihlí towards the end of the VIIIc./XIVc., as may be concluded from the allusions to the known persons mentioned here. Nizāmu’d-Dīn Muḥammad Badā‘ūnī of Ghiyāthpūr, i.e. Nizāmu’d-Dīn Auliya, is very often referred to, but as already dead. The earlier Chishti shaykhs are also often mentioned. But, at the same time, it is clear that the saint, whose utterances are collected in this work, did not himself belong to the Chishti affiliation. Very unfortunately the initial leaves, probably only two, are lost, and neither the name of the saint (here invariably only called مخدوم عظمه الاله ), nor that of the compiler is given. The beginning—only one leaf—(in which the title Dalīlu’l-‘āshiqīn is mentioned) is written by a modern hand, and has probably nothing to do with the original.

Many persons are referred to in the text, but unfortunately their identification requires special research in hagiological literature. Those better known are Saḍru’d-Dīn Multānī (d. 709/1309); Najibu’d-Dīn Firdausī (f. 77, etc.), cf. No. 259 (98); Ruknlu’d-Dīn Firdausī (ibid., 97) (f. 31v); Sayyid ‘Alā‘u’d-Dīn Jiwārī (often), the murshid of the shaykh: Diyāu’l-Dīn Sunāmī (f. 12v); Shara-fū’u’d-Dīn Tawāmā (ff. 13v, 14); Qāḍī Minḥāju’d-Dīn (f. 78v); and others.

The present work may be identical with the Raṣīlu’l-‘ārifīn, a collection of the utterances of the famous saint Ḥīṣānu’d-Dīn Mānikpūrī (or Māngpūrī), cf. EIO 654 (23), col. 333, whose period of life probably coincides with that of the Makhdūm in the present work.

Transcribed apparently in the Xc. AH., in a peculiar form of handwriting, which was cultivated in India in that century. The orthography is rather archaic, and the language is quite simple.

Beg. (as given in modern handwriting):

حمد بیعد و سیاس بیعد مرصاعمی را اتم

Fr. (120), S 215 x 145, 150 x 85, II 15. Or. pap. Ind. old nast. Cond. good.
1205.  

MAKTUBAT-I-AHMAD MUNYARI.  

The **second** collection of the well known letters on various topics of the theory and philosophy of Sufism, by Sharafu’d-Din Ahmad b. Yahyâ Munyari, who died in Bihâr in 782/1380–1381. This collection, containing 151 epistles (their headings are given in EIO 1844), was completed by Zayn Badr ‘Arabî in 769/1367–1368. See EIO 1844–1845, etc. Cf. St. No. 64 on p. 42. The present copy was transcribed in 989 AH., by Ḥāim b. Sayyid Ahmad Husaynî. It is incomplete at the beginning, and opens abruptly (these words are found on p. 4, line 2 from the top, of the next copy):

\[ \text{نا سلم ماه مدارک رمضان المغ } \]


1206.  

The same.  

E 193.

Another copy of the same work, dating from the end of the XIIC. or beg. of the XIIIC. AH. According to a statement in the preface, it must have contained 152 letters, but the text gives only 150 (there may be a mistake in numeration). Beg.

\[ \text{الحمد لله الذي رفض المشايع بعشق المغ } \]


1207.  

The same.  

E 33.

The **fourth** collection of letters by the same Ahmad Munyari, containing 27 (not 28, as in EIO 1847) epistles. The editor, who does not mention his own name, states in the preface, that these letters, discussing particularly deep and difficult topics of Sufism, were not intended to be made public. But after the death of the author, he, the editor, selected from their number those which were more safe from the danger of being misunderstood, and arranged them into the present work. See EIO 1847. Copied in the XIIIC. AH. The collection has a kind of a heading:

\[ \text{در بيان تحذيق روح، مکتوبات شیم شخصي ممیری} \]
Beg. of the text itself:

الحمد لله ..... بدأته ابن جوقة مكتوبات مرغوب للغ


1208.

IRSHĀDU’S-SĀLIKĪN.

A very short pamphlet on Sufic matters, by the same Ahmad b. Yahyā Munyarī as mentioned before. See EIO 1849. Its full title is Irshādu’s-sālikīn wa burhānu’l-‘arīfīn. Copied in the XIIth. AH. Beg.

Bd. v. Fl. 36v-38. For measurements, etc., see No. 1080.

1209.

KHULĀSATU’L-ALFĀZ JĀMI’U’L-ULŪM.

A very interesting and rare work on Sufism, of an encyclopaedic character. It is a careful account of the discourses, utterances, remarks, etc., of the famous Indian Sufic shaykh, Sayyid Abū ‘Abdīl-lah Jalālu’Din Huṣayn b. Ahmad Bukhārī Huṣaynī, surnamed Makhdūm-i-Jahāniyān, d. 785/1384, for the period from the 8th of Rabī’u’l-akhir (Sunday) 781/1380 to Tuesday the 17th of Muḥarram 782/1381 (cf. f. 4). The author, Abū ‘Abdīl-lah ‘Alā’u’d-Din ‘Alī b. Sa’d b. Ashraf b. ‘Alī al-Qurayshī al-Huṣaynī, a disciple of the saint, collected the utterances of the latter with the utmost care and attention (cf. f. 6). He notes all circumstances in which this or that instructive saying was heard. All the matter was gathered during the short stay of the saint at Dīlī, when the author of this work almost continually attended the shaykh since his arrival (8th of Rabī’u’l-akhir 781 AH.).

The work touches on the most different topics of Sufic lore, but deals chiefly with the questions of the Sufic interpretation of the principles and practices of orthodox Sunnism. Quite naturally in such a kind of composition, the work is utterly unsystematic, the subjects being only arranged in a chronological order. As we learn on f. 7v, the saint himself was not only aware of the work of his disciple, but even encouraged it, and paid special attention to avoid misunderstanding of his words by the author of the compilation. We have all reason to think that this collection was completed and finally arranged shortly after the shaykh’s departure from Dīlī, probably within the same year 782/1381. Cf. Hajjī Khalīfa, No. 3924 (vol. II, p. 560).
It may not be superfluous to mention the most exemplary exactness, accuracy and completeness of the statements of the compiler, so rare in Persian and especially Sufic literature. The work is written in comparatively good, simple and unpretentious Persian: and most probably exactly these good qualities of the work secured for it almost complete oblivion amongst the bombast-loving contemporaries of the author.

The present copy was transcribed in 1114 AH. by 'Abdu'r-Razzāq. Beg.

S 255 x 160, 200 x 105, ll 15. Or. pap. Ind. nast. Cond. good. It belonged some time to Claude Martin, whose seal appears on several folios.

1210. (MANĀQIB-I-MAKHDŪM-I-JAHĀNIYĀN).

A fragment of a large work containing sayings of the same Sayyid Jalālu’d-Din Bukhārī, surnamed Makhdūm-i-Jahāniyān (see No. 1209). The work was originally arranged in numerous majlises, but here only the end of the 45th, the whole of 46–76, and the beg. of the 77th majlis are found. The compiler is perhaps a grandson, and, in any case, a descendant of the saint, because he often calls him حرم, ‘my grandfather.’ It is difficult to say if the present fragment belongs originally to the Khażāna-i-fawā’id-i-Jalālī, dealing with exactly the same matters, cf. R 85, 1058, etc. Transcribed in the XIIC. AH. Beg. abruptly:

Makhdūm Jahāniyān نهذ دست مبارک الخ

Bd. v. (last 29 folios in the volume), S 220 x 160, 160 x 75, ll 15. Or. pap. Ind. nast. Cond. good.

1211. RISĀLA-I-’ALĪ HAMADĀNĪ.

A very short Sufic treatise, apparently the same as the one described in R 829, where its title is given as Dah gā’ida. Its authorship is attributed to Sayyid Shihābu’d-Din ‘Ali b. Muḥammad Hamadānī, the famous saint who introduced Islam into Kashmir, d. 786–788/1384–1387. But, as Rieu proves, the treatise, divided into 10 gā’idas, is merely a Persian paraphrase of the Arabic work by Najmu’d-Din Ahmad b. ‘Umar al-Khiwaqī, surnamed Najmu’d-Din Kubrā, d. 618/1221. See Brockelmann,
Gescht. d. Arab. Lit., v. I, p. 440. The present copy was transcribed in the XIIc. AH. Beg.

حمد و ثقافى نامتفاهى بوركمى را كا استحكام قوانع إسلام الغ

Fl. 9, 8 240 x 135, 165 x 80, ll 11. Or. pap. Calligr. Ind. nast. Cond. good.

1212.

ANİSU’I.-GHURABÁ.

A treatise on various points of Sufic doctrine, called Anîsu’i-
’ura/â in the next copy. It is identical with the work described
in EIO 1880. The author calls himself (f. 67) حک عقوه بیچاره نور (67),
which may be an allusion to his full name Nâru’d-Dîn. It is not
clear why H. Ethé admits the possibility of his being identical with
‘Abdu’l-Šamad b. Afḍal Muhammad, the editor of the Mukâtabât-
i-‘Allâmî, which he completed in 1015/1606-1607. The work con-
tains a great many allusions to the eminent Chiṣṭi saints, the
latest of them apparently being Naṣiru’d-Dîn Chirâgh of Dihlî
d. 757/1356). The book may have been compiled not long after
this date. Transcribed in the 37th year of Aurangzib’s reign, or,
as given here, 1102 AH., by Wiṣâl-Beg Manṣâb-dâr. Beg.

حمد و ثنّا مرفضي لى كا نضل داد مہالرانا الغ

Ed. v. Fl. 21v-67. For measurements, etc., see No. 1153.

1213.

The same.

Another copy of the same work, dated 1170 AH. Beg. as in
the preceding copy. Many notes and glosses on the margins.

Fl. (50), S 220 x 135, 155 x 80, ll 15. Or. pap. Ind. vulgar nast. Cond. good.
A prayer on the fly-leaf.

1214.

LATÂ’IF-I-ASHRAFI.

A rare and very interesting encyclopaedia of Sufism, in 60
chapters (laṭifa/â), with its full title Latâ’îf-i-Ashrafî dar biyân-i-
tawâ’îf-i-Šûfi, by Niẓâm (probably for Niẓâmu’d-Dîn b.) Ḥâjjî
Gharib Yamanî. He based it chiefly on the pious utterances and

1 The niṣāba Yamanî probably does not imply the author’s origin from Yaman,
I.E. Southern Arabia, but his connection with some particular Sufic affiliation
of that name in India. The same may be said about the buq’u-t-i-Yamanî, in which he
instruction of his spiritual guide, Sayyid Ashraf Jahāngīr Samnānī, a saint of high repute, who lived chiefly in Bengal and was buried at near Jaunpūr (see Gulzār-i-abrār, No. 259 in this Catalogue, ff. 47v–48). The author gives a detailed description of the death of the shaykh, and it is obvious that he wrote his book after the saint had passed away. Unfortunately there is some contradiction in the different sources as to the date of that event. Our author gives the date as 27th Muharram 798/1396 (or 799/1397, as in the copy belonging to the Imperial Library, Calcutta, see Bh 175). This seems to be the most probable date if we admit the correctness of the statement of the author that he became a disciple of the saint in 750/1350 (f. 2, the same date in the British Museum copy, see R 1042). On the other hand, various authorities (Tabaqāt-i-Shāhjahānī, Akhbaru’l-akhyrūr, Riyādu’l-auliya) state that the saint was still alive in 840/1437, see R 412. The author of this treatise must, in that case, have been far beyond 100 years of age when he composed his lengthy work. In R 412–413 there is a description of a collection of letters by the same shaykh, arranged and edited by his son, ‘Abdu’r-Razzāq, who compiled his work in 869/1465 (chronogram مكتوبات); some of the epistles date from the beginning of the IXc. AH.

The work, containing much material for the biography of the saint, deals with almost every possible point of Sufic doctrine and practice, and seems to fully deserve careful study. Here follows the list of the headings of the 60 laṭiṣas, mostly abbreviated, because many occupy too much space to be copied in full.

was initiated by Ashraf Jahāngīr as a Sufi, and which apparently was also in India, not in Yaman (as stated in R 1042), because there is no mention of that country in the book.
لطفاته • 10 • (f. 216v) تفكرو معاقبة وجميع نفوقه •
11 • (f. 221) مشاهدة وصول وزيادات عوفه وت
12 • (f. 226v) ارادت وشرائط وبيان مردين الم
13 • (f. 242v) حاق وقصر •
14 • (f. 243v) مبدأ خلافة مشاعل ك ذكر في جهاده بودندر الن
15 • (f. 255v) سلسلة حضرة الكتار الم
16 • (f. 305) معالج كتبة شعارات الم
17 • (f. 316v) أداب صحبة وزيارات مشاعل وصور الم
18 • (f. 325) معالي لزيف وبخال وامتثال آن
19 • (f. 330) معالج كتبة مشاعل در مجاعات مشاعل الم
20 • (f. 337v) سماع واسمع صوراء أصحاب قيم الم
21 • (f. 358) مسالة اختيار وقضا وقصر الم
22 • (f. 367v) تزك أزكي سلطنت واتباع أز سير ممكلة وسيرة
طريق سفور الثقة ببعضي مشاعل عصر فرّا رأى بتخصيص
23 • (f. 376v) تعفيين منام... نظورنها... وذكر أرادت شبه كبير سبور
24 • (f. 384v) ديدن أمه سلطانين ققرأ ومساكين را الم
25 • (f. 391v) إيمان ودليل أثبات صالح الم
26 • (f. 397v) ارتباط وسرن و أصحاب كشف الم
27 • (f. 403v) دالان وحدت رجوع الم (مكتوب كمال الدين عبد الرزاق)
28 • (f. 413) جواب مكتوب وبي ك ذكر الدين علاء الدولة
29 • (f. 421v) در بيان توبة
30 • (f. 424v) معرفة نمار
31 • (f. 427) معرفة رزنة
 artikel (f. 428v) در بيان زكوة،
32 (f. 430) در بيان حق وجبر.
33 (f. 437v) أوصاف إعذاب أماء كة منفرج شدة سذاهم كثيرة بالم.
34 (f. 441) نواد سفر وشرط أو.
35 (f. 444) غزبان روزنوك وعجبان آثار كه حضرة إيشان ديدة إند الم.
36 (f. 452) طريق أطعام وغفائت الم.
37 (f. 464v) شرائط اعتكاف ومعنى خلوات الم.
38 (f. 470v) وضائف وبشمال الم.
39 (f. 488) عشق ومراتب أو.
40 (f. 492) وزج ورده وتنوي.
41 (f. 493) تؤكل وتسليم وبيظة الم.
42 (f. 495v) تعبر خواب.
43 (f. 497) بعض وسطايم ورق وذخيرة.
44 (f. 498v) محذرة وريائات الم.
45 (f. 499) در بيان رسوم خلق.
46 (f. 502) تذكرو ووزح وحس خلق الم.
47 (f. 503v) مؤسس ومسلم.
48 (f. 506) امر معروف وله مفكر الم.
49 (f. 507v) معزيات أمام سباع وثبت ألم.
50 (f. 510v) معزيات نفس ورج وقلب الم.
51 (f. 512) ذكر دليل وعلم وبيان زدبي كوبانيديي الم.
52 (f. 515) نسب وذوي واندكى سير مصطفوي الم.
53 (f. 519) در بيان خلقاء الشاذلي وبعض صعبه وتابعه وانه.
54 (f. 565v) اثنى عشرة الم.
55 (f. 590v) در ذكر بعضي شعرا كه مشرب ماني صوفي وطائفة عليه.
56 (f. 601v) شريتي داشندن،
57 (f. 609) صدور بريخ خواص... احضرت قرة الكبيا الم.
58 (f. 612) نزل... در خطة اودة وقلعة جباس وقصبة رديبي الم.
59 (f. 615) شرح دعوات بعضي أسماه نظام الم (Magio),
The poets whose biographies are given in the 54th lāfīfa, are:
1. Rudagi (f. 591v).
2. Sanā'ī (f. 592).
3. 'Aṭṭār (f. 593).
4. Sa'di (f. 593v).
5. 'Irāqī (f. 594).
6. Amir Husayni (f. 595v).
7. Auhadī Isfahānī (f. 596v).
8. Khāqānī (f. 596v).
10. Maghrībī (d. 789/1387) (f. 598v).
(Apparently these particular biographies are almost literally reproduced in Jāmī's well known Nafahātu'l-uns, see Nos. 248–251 in this Catalogue.)

Transcribed in the middle of the XIIc. AH. Probably this particular copy is referred to in St. No. 1 on p. 34. Beg.

الحمد لله الذي شرف الأعيان بتشريف العروض الخ

Fr. (634), S 250 × 150, 185 × 85, ll 17. Or. pap. Ind. nast. Cond. tol. good. Slight ly repaired.

1215.

MIR'ĀTU'L-‘ARIFĪN.

An exposition of the theory of Sufism as to its principal doctrines, by an author who in his numerous poetical passages calls himself Mas'ūd. H. Ethé conjectures (EIO 1854) that the latter is identical with the well known poet Mas'ūd-i-Bak, whose original name was Ahmad b. Muhammad Nakhsbāni Shirḵān, and who was put to death in 800/1397–1398. See EIO 1854; for his poetical works cf. above, No. 595. The book is divided into 14 kashfs, each followed by a nukta, with a khātima at the end. Their headings are given in full in EIO 1854. The present copy was transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.


1216.

BAHRU'S-SA'ADAT.

A detailed treatise on the religious duties, moral principles and Sufic virtues incumbent on a Muslim. The work deals with the matters discussed in it chiefly from the theological point of view, and the Sufic element is not as strong as in other similar compositions. The author, Muhammad b. Muhammad, called
Hājjī Ṭāju’d-Dīn Harrās Ḳazīrūnī (cf. f. 4), states that after having completed his work, he submitted it to some eminent divines, such as Ahmad b. Isma’īl al-Khabakhi, Muṣ’ūn’d-Dīn Junayd b. Muḥammad al-’Umārī, Shamsu’d-Dīn Muḥammad b. ʿAlī Najjāt, Majdu’d-Dīn Abū Ṭāhir Muḥammad b. Yaʿqūb Fīruzābādī, d. 817/1414 (see Brockelmann, Gesch. d. Ar. Lit., v. II, pp. 181–182), and others. Therefore the work must have been completed before 817/1414. It is mentioned by Hājjī Khalīfa, No. 1663 (vol. II, p. 18), who states, however, that it was completed in 901/1492. The latest author who is often referred to in the work is ‘Abdu’l-lah Yaḥṣī, d. 768/1367.

The work is divided into 12 bābās: 1, on نيات (f. 4v); 2, on علم (f. 45); 3, on طهارت (f. 80v); 4, on آداب (f. 105); 5, on چیزات (f. 134); 6, on رسوم (f. 149); 7, on حج (f. 160v); 8, on شهد (f. 183); 9, on ولاء و خویه فیکو (f. 226v); 10, on خلق و خویه تیمور (f. 257); 11, on آداب و ولاء خواندن (f. 283); 12, on ولاء فیکو و آداب (f. 295v). Copied towards the end of the Xc. or beg. of the XIc. AH. Beg.

الحمد لله ذی العظمة و الكبریاء و الطول الام

Fi. (331), S 255 x 150, 210 x 110, II 23. Or. pap. Very good Khorasani nast. Cond. good. A vignette (faded).

1217.

The same. E 29.

The first 6 bābās of the same work, corresponding to ff. 1v–160v of No. 1216. Beg. as in the preceding copy. Transcribed in the beg. of the XIIIc. AH. On ff. 1v–29 there is a detailed index, or rather an abstract of the work.

S 220 x 140, 150 x 85, II 15. Or. pap. Modern Ind. nast. Cond. good.

1218.

E 135.

A large treatise on Sufism, of an encyclopaedic character, dealing with a great many Sufic subjects, which follow each other without any system. It is based on many standard works and represents the Sufic doctrine as it was cultivated in the Naqshbandī

المحبوب الله الدجال لعلمه على رحمانيته الف


1219. (MAJMŪ‘A-I-RASĀ‘IL-I-GİSÜDIRAZ)

A collection of treatises by the famous saint of India, Sayyid Muḥammad b. Yusuf Husayni, surnamed Gisüdiraz, who died at Gulbarga in 825/1422, the author of many works on the theory of Sufism. Copied, probably by the same hand throughout the volume, by 'Abdu'l-İmām b. Husayn b. Jalāl Şādiqī Husayni Astrābādī, at Bāghnagar in Ḥaydarābād, during the years 1054, 1055 and 1056 AH., as shown in different colophons.

1. Sharh-i-Tamhidat (ff. 1v–94, many leaves misplaced). A commentary on the Tamhidat of ‘Aynu’l-Quḍat Hamadānī, see above, Nos. 1166–1167. The work more properly deserves to be called a glossary, because it contains nothing beyond explanations of the Arabic terms and sentences: met with in the Tamhidat. Copied in 1054 AH. Beg.

آن خدارندی كه اعتقاد سالحان و مدیقین الیٰ)

2. Istiqāmatu’sh-sharī‘at bi-tarīqī‘l-haqqīqat (ff. 94v–103). Sufic interpretation of the dogmas, observances, etc., of orthodox Islam. The work was composed in 792/1390. See EIO 1861, 1862, EB 1267 (1), etc. Beg.

الحمد لله المنجلی علي الطیع و العاضی الی)

3. Asmāru’l-ʾasrār (ff. 103v–179v). An exposition of the doctrine of Sufism supported by the mystical interpretation of numerous Coranic verses, ḥadīths, etc. It is divided into 115 samars. See EIO 1861, etc. Copied in 1055 AH. Beg.

الحمد لله خالق الليل و القدر و جامع الظلمات الی)

1220.

ASMĀRU’L-ASRĀR.

Another copy of the same treatise as the last one in the preceding No. Transcribed by Pādshāh-Quīl Jalā’īr, at Aḥmad-ābād, in 1035 AH. from another MS. dated 951 AH. Beg. as in No. 1219 (3).

Ft. (172), S 245 × 140, 175 × 95, il 17. Or. pap. Ind. nast. Cond. good. Index on the fly-leaves.

1221.

(RASĀ’IL-I-GĪSŪDIRĀZ).

Treatises by the same Gīsūdirāz, included in a maqāmāt, which was transcribed, as stated in the colophons of various parts of it, in 1132 and 1133 AH.


1222.

KHĀTIMA.

Another work on the theory of Sufism by the same Gīsūdirāz, in his usual style. As other compositions by him, it is based on mystic interpretations of the Koran, of hadīths, etc. See EIO 1856–1858, etc. Cf. St. No. 20 on p. 37. Copied towards the end of the XIc. AH. by Darwīsh Ḥaydar. On the first seven.
folios there are some fragmentary prayers, etc. Notes on some Sufic spiritual pedigrees, etc., are also given at the end. Beg. (f. 7v):

Wujūdu’l-‘Ashiqīn

Wujūdu’l-‘Ashiqīn

E 215.

A short Sufic treatise by the same Gisūdirāz, explaining some principal points of doctrine. See EIO 1858–1860, etc. Cf. St. No. 18 on p. 37. Copied towards the end of the XIIe. AH. Beg. 

Bd. v. Ff. 1v–11v, 8 125 x 125, 150 x 70, 11 13. Europ. pap. Ind. nāṣt. Cond. tol. good.

1224.

The same.

Two copies of the same work, included in the same majmā‘a, dating from the XIIe. AH. The first copy, on ff. 34v–41v, is not dated; the second copy, on ff. 54v–61v, is dated 1140 AH. It was transcribed by Shaykh Bandāgī, a disciple of Tayyib Ganj Bakhsh. The first copy is incomplete at the end. Beg. as usual (cf. EIO 1858):

Seils Biyhdh wa Sastsh Bi Oodd Murādar Mūtāl al-G

Bd. v. 8 225 x 125, 155 x 75, 11 14. Or. pap. Ind. vulgar nāṣt. Cond. tol. good.

1225.

The same.

Another copy of the same treatise, dating from the end of the XIIe. AH. Beg. as in No. 1224.

Bd. v. Ff. 66v–73. For measurements, etc., see No. 987.

1226.

The same.

Another copy of the same work, also dating from the XIIe. AH. Beg. as in No. 1224.

1227. The same. E 216.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in No. 1224.

Pl. 10, S 200 x 140, 120 x 85, ll. 13. Europ. pap. Ind. nast. Cond. good.

1228. حدائق الأنفس

HAĐÂ'IQU'L-UNS.

Oa 49.

A treatise on various questions of gnosis, by the same Gisûdîrâz. It was completed by him, as stated here, on the 3rd Dhû'l-qa'da 825/1422, i.e. only 13 days before his death, when he was, as he mentions here, aged 105 years. The treatise is divided into 10 hadîqas. See EIO 1869 (5), etc. Copied in the XIIc. AH. Beg. (f. 63v):

محمد بعباد و شجاع بعباد مرخالقي رآ الله

On ff. 94v-111 there is another short treatise, dealing with the same mystical matters, but chiefly with the question of the vision of God. It belongs to the authorship of the same Gisûdîrâz (in the text he mentions his name several times as Muhammad-i-Yûsuf Husaynî), and it seems to be rather an extract from a larger work of which the title is not mentioned here. Beg.

فصل، بدانته امام رضي الله عنده

On ff. 112-114 there is a short parable, being a version of the popular Persian tale about 'the prince who did not exist.' It is not improbable that it also is by Gisûdîrâz. It is incomplete at the end.

Bd. v. Pl. 63v-114, S 170 x 110, 100 x 60, ll. 11. Or. pap. Ind. nast. Cond. good.

1229. مشق قلبه

'ISHQ-NÂMA.

E 131.

A rhetoric, treatise, in very bombastic style, dealing with the subject of divine love, with many symbolical, mystical, cabbalistic, etc., explanations, the same work as the one described in EIO 1869 (3). Cf. St. No. 15 on p. 37. H. Ethé, in his note on this treatise, states that the author is not known. In the present copy the name of the compiler appears, however, several times (ff. 6v, 15, 99, 112) as Muhammad Husaynî, and therefore the authorship of Gisûdîrâz seems to be beyond dispute. The title is not given in
the text, but appears on the fly-leaf. Copied in the beg. of the XIIIe. AH. at Nahrwāla. Beg.

الحمد لله ماظي الشمس منفر القمر مظاهر الملك الخ
Ff. (112), S 235 x 175, 165 x 100, ll 15. Or. pap. Ind. nast. Cond. tol. good.

1230.

TARJUMA-I-ADĀBU'L-MURĪDĪN.

A Persian paraphrase, with explanations, of the Arabic work on Sufism, Ḍabū'l-muridīn, by Diyāu'd-Dīn 'Abdu'l-Qāhir Suhrawardī (d. 562/1168, see Brockelmann, Gesch. d. Arab. Lit., v. I, p. 436). The author of the Persian version is the same Gisūdirāz. He completed his work in 813/1410. See EIO 1863, etc. Cf. St. No. 18 on p. 37. Copied in 1076 AH. (the seventh year of Aurangzib), by Qūtb Jaunpūri, at Shahjahānābād. Beg.

الحمد لله الذي رفعه بال詹姆 على جهة التفضيل الغ
S 265 x 165, 185 x 100, ll 17. Or. pap. Coarse Ind. nast. Cond. good. Slightly worm-eaten.

1231.

MALFŪZĀT-I-GISŪDIRĀZ.

A detailed collection of the discourses of the same Gisūdirāz, for the period from the 18th Rabī’u’l-akhir 803/1400, collected and edited by his disciple Muḥammad b. Muḥammad Ḥusaynī, see R 347, cf. EIO 1856. As all similar works this collection is of a rather encyclopedic character: there are many discussions on theosophical, theological and other matters; occasional references to various Sufic saints; biographical information concerning Gisūdirāz himself, etc. The work was probably completed in 803/1400; it has the title Jāmī’u’l-kilām, or Jāwāmī’u’l-kilām. Copied in 1056 AH. Beg.

الحمد لله الذي خصص عامة نوع الإنسان بخامة حسن الملفظ الخ
Bd. v. Ff. 160–298. For measurements, etc., see No. 1219.

1232.

MAKTŪBĀT-I-GISŪDIRĀZ.

A collection of 61 letters of the same Gisūdirāz, and 11 others by some of his descendants, arranged and edited in 852/1448
(cf. f. 2) by Abū’l-Fath ‘Alā’u’d-Dīn Kālūrī Qurayshī. The latter states in his preface that, seeing that some of his friends collected and edited the larger works of Gīsūdīrāz, he decided to do the same with regard to the saint’s minor compositions, i.e. letters of general Sufic character. After some search he collected at Gurbarga these 61 letters of the shaykh, which he edited for the purpose of instruction in the principles of Sufism. Transcribed in the beg. of the XIIc. AH. This copy often preserves the archaic peculiarities of the original orthography. Beg.

محمد بی حمد و ثلائی بین عد مرتخدولندی را رگی مراسالات کلام اللّٰه

Fl. (114), S 245 x 160, 170 x 100, ll 15. Or. pap. Ind. vulgar nast. Cond. tol. good. On the last two folios there are some poetical quotations and notes.

1233. (MAKTŪB-I-GĪSŪDIRĀZ).

A letter on Sufic matters by the same Gīsūdīrāz. Copied in the XIIc. AH. Beg.

الحمد للّٰه ... يا اليابى بصممت رسالت پناهی الّٰه

Bd. v. 200v–202, S 235 x 140, 190 x 100, ll 21. Or. pap. Ind. nast. Cond. good.

1234. BAHRU’L-MA‘ĀNĪ.

A collection of 36 letters on various points of Sufic doctrine, composed during the years 824 and 825/1421–1422, by Muhammad b. Naṣīrī’d-Dīn Ja’far al-Makkī, a disciple of Gīsūdīrāz. The headings of the letters, with other details, are given in E10 1867–1869. Cf. St. No. 61 on p. 42. Copied in 1045 AH. Beg.

انخدلی كه اکتبین شیوه شریف از فوارهِ نام اللّٰه

S 230 x 140, 175 x 85, ll 17. Or. pap. Good Ind. nast. Cond. good.

1235. The same.

Another copy of the same work, dating from the end of the XIC. or beg. of the XIIc. AH., transcribed by Bābū’l-īlah Muham-mad Waliyyu’l-lah ‘Abbāsī Hāshimi. Beg. as in the preceding copy.

S 230 x 125, 155 x 70, ll 17. Or. pap. Ind. nast. Cond. good.
1236.

The same.

Another copy of the same work, dating from the XIIc. AH.

Beg. as in No. 1234.

S 255 x 145, 165 x 70, ii 12. Or. pap. Ind. nast. Cond. good.

1237.

The same.

Another copy of the same work, transcribed in 1178 AH. at

Tarpāṭūr (؟ ترياوت), by ‘Abdu’l-Ghafūr b. Muḥammad Ḥusayn.

Beg. as in No. 1234.


1238.

KANZU’L-‘ĀSHIQĪN.

A treatise on the usual topics of Sufism, in 10 majlises, by

Muḥyī’ī-d-Dīn Tūsī, who calls himself a descendant of the famous
Muḥammad Ghazālī. He apparently died in 830/1427, cf. R 1078.

The work is chiefly based on Ghazālī’s well known Ḳīyā’ ‘ulumī’ī-d-
dīn and Ḳimiyā’-i-sa’ādat (see above, Nos. 1160–1164). Copied

in the end of the XIc. or beg. of the XIIc. AH., at

Ahmadābād. Beg.

Sālim R. Sayyid Shāhīn B. M. Shāhīn

S 185 x 115, 120 x 65, ii 15. Or. pap. Good Ind. nast. Cond. good. Slightly

worm-eaten.

1239.

RASĀ‘IL-I-NI’MATU’L-LAH WALĪ.

A collection of 75 short treatises on various topics of Sufic

doctrines, dealing almost exclusively with theosophical, cabballistical

and mystical speculations. In many of them the authorship is

explicitly attributed to Ni’matu’l-lah Walī; in others only his

takhallus (Ni’matu’l-lah) appears in numerous poetical passages;

and only a few very short treatises, or rather notes, contain neither

the name nor the takhallus of the author. But, as their general

style seems to be uniform with that of the rest, there cannot be
much doubt that the whole collection belongs to the pen of the same writer. A similar collection is described in R 831-833. Cf. St. No. 10 on p. 36. The author, who calls himself (f. 145) Shāh Nūru’d-Dīn Ni’mat’u’l-lah b. ‘Abdī’l-lah b. Muhammad b. ‘Abdī’l-lah al-Husaynī al-Kirmānī, d. 834/1431, is the founder of the famous Shi‘ite Sufic order of Ni’mat’u’l-lahī. His life is described in the Jāmi‘-i-Muḥādhī (the extract, containing it, was lithographed at Tehran some 15 years ago), and in the modern compilations such as Riyaḍu’l-‘arifīn, Bustānū’s-siyāḥat and Taḥā’iqu’l-haqā’iq. Cf. also Br. Lit. Hist. III, 463 sq., GIPh 299, etc.

It is remarkable that the author obviously avoided any reference to his sources. Such apparent ‘independence of thought’ is, in fact, a popular device of Oriental authors of little education, who prefer not to expose the real scantiness of their erudition. Only very few names are generally mentioned (besides the author’s son and the shaykhs of his salsala): Ghāzālī (f. 290), Junayd Baghdādī (ff. 330, 409), Hallāj, Ibrāhīm Khawwās (f. 409), Ibn ‘Arabī, Abū Sa‘īd b. Abīl-Khayyr, and a few others. Some treatises have a title, but the majority have none, and it is often not easy to determine what is their chief subject.

Transcribed in XIIe. AH. The copy is incomplete at the end.

1. Risāla-i-tahqiq (f. 1v). A short treatise on mystic realities, apparently the same as the one described in R 832 XVI (where it is called Risāla-i-tahqīqât). Beg.

2. (Sharh-i-bayt-i-Abū Sa‘īd) (f. 1b). A commentary on a verse from Abū Sa‘īd’s poetry (cf. above, No. 426). Two more treatises of similar contents are given in this volume on ff. 316 and 318 (Nos. 51 and 52). Beg. of this commentary:

قال الشیخ المعین صاحب الكرامات الاللهم

3. Kashfu’l-asrār (f. 17v), called in the heading Risāla-i-dā’īra. A short treatise on taubah and cognate matters, in five bābs, the same as the one described in R 832 XX. Beg.

4-7. Short treatises, or rather notes, on various theosophical and Sufic matters: on the nature of spirit (f. 27v); on some mystical aphorisms of Abū Sa‘īd al-Khadhri (f. 30); another very short Sufic note (f. 33) with the heading Risālatu’l-khalaf; a note on the properties of the carnal self (nafs).


الحمد لله الحجود يظهر الوجود الم

11. *Risâla-i-fâtihah* (f. 48v). Another short commentary (cf. f. 40) on the same first *sûra* of the Coran. This treatise is apparently the same as the one described in R 829 VIII. Beg.

الحمد لله الذي نور قلوب أوليائه ات


هو هو لا هو الا هو الع

13. *Risâla-i-mukâshafât* (f. 57v). A treatise on various difficult or secret points of Sufic-pantheistic doctrine. It is apparently the same as the one described in R 833 XXIII. Beg.

يا حبيبي من أنت و من هو الع


الحمد لله الذي خلق الأشياء بقدرته الع

15. *Risâla-i-marâtib* (f. 86), called also *Ar-rindiyya*, again dealing with various degrees of emanation, different matters of gnosis, etc. It is the same as the one described in R 833 XXIV. Beg.

خشى ذرق رند ميكوي الع


حمد منعم بر منعم واجب است شرعا و عقلا الع

17-20. Short notes: on the meaning of the letters found at the beginning of different chapters of the Coran (*Risâla-i-hurûf*, f. 115); another note on the same mysterious letters (f. 116v); cabalistic discussions concerning the letters of the alphabet (*Risâla-i-hâ, f. 123*); on some special Sufic paradoxes (*Risâla-i-dhaugîyya*, f. 128).

22-25. Short notes: on some principles of mystic doctrine (Risāla-i-ushūl, f. 134); on the world of the unseen (Risāla-i-
ghaybiyya, f. 138); on the conception of existence (Risāla-i-wujūd, f. 140); some elementary points about gnosis (Risāla-i-nāsihat-i-
āmm, f. 141v).

26. Risāla-i-nisbat (f. 144v). Ni'matu'l-lah's spiritual ped-
igree, by himself.

27-28. Risāla-i-tawakkul (f. 146), a short note on a Coranic
verse; a brief explanation of the expression Subhāna'l-laha (f. 147).

29. Risāla-i-khiyāliyya (f. 148). On various Sufico-psychol-
ogical matters. Beg. 


above, 20) of Sufic paradoxes on different subjects. Beg. 

32. Risāla-i-fuyūdāt (f. 170). A short treatise on divine
blessings, etc., cf. No. 1240 (3). Beg. 

33. Majma'u'l-asrār (f. 174v). On some deep points of
Sufic doctrine. Beg. 

34. Risāla-i-nukāt (f. 179v). Another collection of Sufic
aphorisms, cf. above (30). Beg. 

Cf. No. 1240 (4), where it is called Wājibiyāa. Beg. 

36. Risāla-i-biyan-i-nafs (f. 186v). On the evil properties
of the carnal self. Beg. 

37. Risāla-i-barāzikh (f. 196v). On sins and their punish-
ment, with a mystical interpretation of these matters. Cf. also
above (16). Beg. 


39–46. Several short notes: on the principles of Sufic doctrine (f. 239); on the essence of the Deity (f. 242); on gnosis (f. 244); kabbalistic discussions on letters (f. 255v); on emanations of the Divine essence (f. 256v); on the attributes of God (f. 271); again on the kabbalistic meaning of letters (f. 278); on spirit (f. 289).

47. Jamiʿu'l-lataʿiif (f. 296v). A collection of Sufic maxims, apparently the same as No. 1240 (1), and the one described in R 832 XIV. Beg.

48–49. Short notes: on the divine light, cf. No. 1240 (5), etc. (f. 301v); on the epithets of God (f. 303v), probably the same as the one described in R 832 XVIII.


52. Risāla-i-hūrā'iyya (f. 318). Another commentary on the same quatrain, perhaps an earlier or later version. Beg.

53–65. Short notes: on tauhīd (f. 321v); on manifestations of the Deity (f. 324v); remarkable utterances of some ancient Sufis (f. 328v); on some mystic revelations (f. 330v); on the Divine essence (f. 333v); on some details of Sufic doctrine (f. 338v); another very short note of similar contents (f. 351v); another note (f. 352v); another note (f. 358); a short note, called in No. 1240 (2) Risāla-i-waladīyya, here without a heading (f. 366v); three more Sufic notes on ff. 370v, 397v, 402v, dealing with various matters connected with the mystic path, etc.


Ya wali 'arukh Allāh fī adārin al-gh

68–72. Short notes: on some Sufic principles, called *Risāla-i-jārūbiyya* (f. 417), cf. No. 1240 (6); on the Divine essence (f. 418v); some Sufic reflections (f. 420); more Sufic thoughts (f. 422v); questions and answers on various points of Sufic doctrine (f. 423v).

73. A short note, without a heading, explaining some selected traditions (f. 431v). At the end there is added a note on the date of the death of Ni’matu’l-lah, giving it as Sunday the 21st of Ramadān (? here شهر الله) 834 AH.


75. *(Risāla dar ma’ārif)* (ff. 466v–488v). On gnosis, mystical realities, etc. Incomplete at the end. Beg.

Ff. 488, S 255 × 155, 209 × 100, ll 17. Or. pap. Ind. vulgar nast. Cond. tol. good.

**1240.**

(RASA’IL-I-NI’MATU’L-LAH WALĪ).

Another collection of the mystic works of Ni’matu’l-lah Wali, much smaller than the preceding one. It dates from the XIIc. AH., and contains only 11 treatises. Incomplete both at the beginning and at the end.

1. *(Lalā’īj)* (f. 1). The same treatise as (47) (ff. 296v–301v) of the preceding copy, incomplete at the beginning.

2. *Risāla-i-walūdiyya* (f. 8). The same as No. 1239 (62).


4. *Risāla-i-wājūbiyya* (f. 18v). The same as No. 1239 (35).


6. *Risāla-i-jārūbiyya* (f. 26v). Apparently a slightly different version of No. 1239 (68), beg. as in that copy.

7. *Risāla-i-nuṭka* (f. 28). A Sufic treatise, the same as the one described in R 828 VI, where it is called *Nukāt-i-‘ashara*. Beg.

8. *Risāla-i-mi’rājiyya* (f. 35v). The same as No. 1239 (67).


on some poetical quotations in the famous work of Ibn al-ʿArabi. The treatise is probably the same as the one described in R 831 IV. Incomplete at the end. Beg.

الحمد لله و الصلوة على رسول ... يا اخي ابدك لله الخب

11. A fragment of Sufic contents (ff. 96-116v). It may be simply a collection of misplaced leaves belonging to the preceding treatises.

Ff. 116, S 240 x 130, 180 x 95, ll 13. Or. pap. Ind. nast. Cond. good.

1241.

KITĀB-I-SITTĪN.

A mystical interpretation of the 12th sūra of the Koran, dealing with the story of Joseph. The title in its full form appears on f. 2 as Kitāb sittīn jāmiʿuʾl-latāʿif (waʾl)-basāṭīn. The work is arranged in 60 faṣls. Unfortunately a few folios are lost at the beginning as well as at the end, and although these losses are partly restored in a more modern handwriting, these portions cannot be regarded as quite authentic because their style and language are different. Besides, there are almost no references either to earlier works or persons in the book, even no takhalluses in the numerous poetical quotations. All this makes it very difficult to determine in what period the commentary was written. The only name (besides those of a few ancient Sufic saints), which could be discovered in a cursory examination, is found on f. 2, that of Tājuʾd-Dīn Sayfuʾn-nāzar Jamāluʾd-Dīn Abū Bakr b. Ahmad b. Muḥammad b. Zayd at-Tūsī. He is referred to as the chief rāwī, and may perhaps even be the author ( حدثنا الشيخ الإمام الجل). The language of the work is rather archaic, with Khorasani peculiarities, and the book cannot have been composed later than the end of the IXc. or beg. of the Xc. AH., because the present copy dates from that time. Beg. (restored in a more modern handwriting):

席س مرخداوندی را كه قادر بر کمال است الیک

Ff. (216), S 245 x 165, 180 x 105, ll 21. Or. pap. Old Khorasani and Ind. nast Cond. tol. good. Slightly injured by dampness.

1242.

LATĀʾIF-I-SHĀHĪ.

A treatise on various forms of dhikr, on prayers, invocations, etc., as well as on theosophical, magical, cabbalistical and other
speculations, connected with Sufic doctrine. The author, who calls himself Muhammad b. Jalāl (see f. 5), was a disciple of the famous Sufic saint of Gujrat and descendant of Makhdūm-i-Jahāniyān (see above, No. 1209), Shāh-‘Alam, whose full name was Sayyid Sirāj‘ū’d-Dīn Muhammad Manjhan b. Burhān‘ū’d-Dīn ‘Abdīl-lah Quṭbi‘l-Ālam al-Husaynī al-Bukhārī. He died at Rasūlabād, a dependency of Ahmadābād, on the 20th Jumādā II 880/1475. The author very often quotes the treatises of Shāh-‘Alam: the first, comp. between 851/1447 and 863/1458 (see f. 57), with the title Majātīh khazā’īn‘īl-lah (also styled Fathu‘d-dhākīrīn), and the other, called Zināt‘ul-majātīh. He reproduces the text of the initial pages of both works. The treatise is divided into 63 latīfās, in commemoration of the number of years of the lives of both Muḥammad and Shāh-‘Alam (see f. 5v). It is clear, therefore, that the treatise could only have been written after the saint’s death. But in the text blessings added to his name often imply that he was still alive at the time of composition. There are no definite indications for it, but the possibility is not excluded that the treatise was commenced within the shaykh’s life time, but completed after his death. Cf. EIO 2626. Copied in the XIIc. AH. Beg.

الحمد لله كُلُّا يَّعْتَقِيُّ أَنْفُسْهُمْ وَجَهَدُوا وَعُزُجَالَهُمْ

Ff. (164), S 200 x 125, 125 x 70, il 11. Or. pap. Good Ind. nst. Cond. tol. good. Injured by repairs. Notes on the fly-leaves and on margins.

1243.

WAZĀ‘IF-I-SHĀHĪ.

Another treatise, of contents practically identical with those of the preceding one, in the same style. Many chapters are so similar that it is difficult to believe that there is no connection between the two works. This treatise is divided not in 63, but 84 waṣīfās, and some additional minor matters are dealt with. The author calls himself Ja‘far b. Jalālī‘ū’d-Dīn Muḥammad Maqṣūd-‘Alam-Shāhī Riḍāwī. He may be the brother of the preceding author (unfortunately the latter does not give his full name). He also was a disciple of the same saint, Shāh-‘Alam, whom he eulogises profusely. It is certain that this work was written after the death of the shaykh, because not only is he always referred to as already deceased, but also the exact date of his death is given. The present copy, transcribed in the XIIc. AH., is slightly incomplete at the end and breaks off at the beg. of the 84th waṣīfā. Beg.

الحمد لله الذي جعل الليل واَلْفَهَرَالْخَلَّاقُ

Bd. v. For measurements, etc., see No. 1210.
1244.

NAQDU'N-NUṢŪS Fī SHARḤ NAQSHĪ'L-FUṢŪṢ. E 212.

A Persian commentary on the Arabic treatise, *Naqshīl-fusūṣ*, which is an extract, made by Ibnul-'Arabī, from his own famous voluminous work on Sufism, *Fusūṣul-hikam*. The commentator is the celebrated Persian poet, Nūru'd-Dīn Abdu'r-Rahmān Jāmī (see above, Nos. 612-639). It was completed by him in 863/1458-1459. See Bl I 126, EIO 1357 (10), EB 894 (11), 895 (5), 966, Pr 282, R 594, Dorn C. 371, etc. Copied in the XIIc. AH. Beg.

الحمد لله الذي جعل مغفل قلوب ذوي العمى

Ft. (133), S 210 x 115, 150 x 70, ll 19. Or. pap. Ind. nast. Cond. tol. good. Copious notes on the margins.

1245.

(MANĀQIB-I-KHWĀJA AḤRĀR). E 196.

Pious utterances, admonitions, etc. (together with many biographical details) of the famous Naqshbandī saint of Turkestan, Nāṣiru'd-Dīn 'Ubaydu'l-lah b. Maḥmūd Ghijduwānī, surnamed Khwāja Ahrār. He was born in 806/1404, and died on the 1st of Rabi'ul-akhir 895/1490 (see ff. 100v and 168v). The present copy, dating from the XIIc. AH., was probably transcribed from an incomplete original, because it begins and ends abruptly. Therefore neither the original title, nor the name of the author, nor even of the shaykh himself are mentioned. And although the latter can be restored easily from the context, the former two cannot be determined without a collation with a complete copy. The work, being rich in dates, contains many interesting historical allusions to the state of Turkestan in the shaykh's time. Cf. St. No. 21 on p. 37. Beg.

الحمد لولي الصلوة على نبيه... حضرت ايشان قدس الله رجحه العزيز

Ft. (169), S 210 x 120, 155 x 70, ll 15. Or. pap. Ind. nast., different hands. Cond. tol. good, although in some places rendered illegible by repairs.

1246.

IRSHĀDU'S-SĀLIKĪN. E 15.

A treatise on various forms of *dhikr*, prayers, invocations, etc., by Bahā'-i-Nat'hū (as he calls himself on f. 1v), or Bahā'u'd-
Din Nat’hū of Jaunpūr, who died before 900/1494, as stated in R 413-414, where a collection of his letters, with the title Șahā’i-
fu’t-tariqat, is described. Many persons are referred to in the
text, such as Muhammad Nūrbakhsh (f. 6), Husayn Bālàdastī
(f. 26v), Muhammad Ḥsā (d. 870/1467, cf. R 414), and others.
Transcribed in the XIe. AH. Beg.

الحمد لله على ما نور القلوب العارفين الف


A collection of Sufic letters, dealing with various topics of
mysticism, written by ‘Abdu’l-lah Qutb b. Muhyī to his numerous
friends. He lived in Persia, probably in Shirāz, where he at least
stayed for some time, towards the end of the IXe. and beg. of
the Xe. AH. One of his letters is dated 888/1482 (f. 180v):

نما يوم الجمعه حادي عشر رجب المرجب سنة 888 كه ثاني يوم وصول به شيراز أست

On f. 129 he mentions that since the time of Muhammad 900 years
have elapsed; on f. 135, in connection with some Messianistic spe-
culations, he refers to 999 AH as still in the future. The majority
of the letters are very short, and only a few of them have a head-
ing showing their chief subject. See EIO 1881, Bh 177. Cf. St.
No. 88 on p. 44. Copied in 1019 AH. Beg.

مي عبد الله قطب بن معين إلى أخوال الإيحيين

Ft. (170), S 180 × 95, 140 × 60, il 29. Or. pap. Neat Ind. shikasta-nast. Cond.
not good. Injured by repairs. Good vignette.

1248.

The same. E 194.

Another copy of the same collection, transcribed in 1050 AH.
by ‘Ināyatūl-lah b. Mu’īn’ī’d-Dīn ‘Alī Fīrūzābādī. Beg. as in the
preceding copy.

S 190 × 105, 125 × 60, il 17. Or. pap. Good Ind. nast. Cond. tol. good. Slightly
repaired. Good vignette.

1249. Sharḥ Zawrāī. Oa 29

A commentary, in Persian, on an Arabic treatise of mystico-
theosophic contents, with the title الزوراء الكاشفة عن دقائق إحوار

شرق زرآئی
al-Janib al-Gharbī.

1250.

AL-JANIB AL-GHARBĪ.


In addition to this chief treatise, occupying ff. 1v–80, the present volume contains several short notes of Sufic contents, transcribed by the same hand.

1. صورت جوایی که ......... ییضوی نوشته بر سختنی ..... ابن عربی (f. 80v). Letters on Sufic matters, by Abū’l-Qāsim al-Baydāwī (d. 685/1286), Ibn Ḥajār ‘Asqalānī (d. 825/1422), and a few others, in the same style.


3. (Malḥuṣāt-i-Najmu’d-Dīn Kubrā) (f. 87v). Utterances of the celebrated Sufic shaykh, Najmu’d-Dīn Kubrā (d. 618/1221), in Arabic. Beg.

قال الشيخ الإمام المحقق الهادي ..... نجم الدين الكبار، العلاقات
4. Sharh-i-bayt-i-Amir Khusraw (f. 91v). The well known commentary on a distich from Amir Khusraw, by Jamī, see above No. 612 (13). Beg. as in that copy.


6. A few fragmentary notes of Sufic contents: several Sufic aphorisms; a commentary on some verses from Hāfiz (f. 102v); a fragment of a commentary on the Gulshan-i-rāz (see above, Nos. 553-554); etc.

7. Risāla dar ‘adl (f. 112v). A treatise on justice as the chief principle of government, in a muqaddima, three maqālas, and a khāṭima. It is dedicated to the Aq-Qoyunlū prince Ya’qūb (884-896/1479-1490). The name of the author is not mentioned. Beg.

8. Scappy notes in the same style as of those mentioned above (6), dealing with various Sufic matters (ff. 119v-128v).

Ff. 128, S 155 × 105, 110 × 60, ll. 17. Old Europ. pap. Near Turkish nast. Cond. good. On the fly-leaf there is a note: Charles de Landolf, Brousse, 1779.

1251. (RISĀLA DAR TAṢAWWUF). E 57.

A treatise, in bombastic ornate prose with many poetical passages, dealing with mystic love and cognate matters, apparently the same as the one described in EIO 1872. Neither the title, nor the author’s name, nor the date of composition are given. At the beginning, which is versified and written in Turkish, there appears the takhallus Fuḍūli (d. 963/1556 or 970-976/1562-1568, see above, No. 667). It is not improbable that the treatise belongs to the authorship of that well known writer. The treatise is very poor in references to other works on Sufism, and, besides a few early books, the only comparatively late Sufic composition which is mentioned (on f. 6v) is the Majalisul-tushshāq, by Sulṭān Husayn Mirzā the Timuride (873-911/1469-1506), composed by him in 908-909/1502-1504, cf. EIO 1870. A good copy dating from the very end of the XIIth AH. Beg. of Fuḍūli’s poetry:

قد انار العشق للعشق منباح الجدی، سالک را علیت عشقه ایلٰر افتادا

1252.

AWRĀD-I-GHAUTHIYYA.

A treatise (also called Jawāhir-i-khamsa), on the principal forms of Sufic practice, etc. The author calls himself Hājī Hamīd, surnamed Muḥammad Gauth Gwaliyārī, d. 970/1562. Cf. St. No. 57 on p. 41. Transcribed in 1126-1128 AH., because various entries in the same majmū‘a, in which this treatise is included, are so dated. Beg.

Bd. v. Ff. 5v-130, S 220 x 125, 150 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

1253.

SAB‘ SANĀBIL.

A treatise on the principles of Sufic doctrine and ethics, composed in 969/1562, by ‘Abdu’l-Wahīd Ibrāhīm Mazār-‘Alī. It is divided into seven sanbila, dealing with: 1 (f. 2v); 2 (f. 48v); 3 (f. 20); 4 (f. 61); 5 (f. 77v); 6 (f. 61); 7 (f. 82v). The latter gives some information concerning the spiritual pedigrees of various affiliations. There are many poetical quotations, amongst which several are in Hindi (or some other Indian dialect), belonging apparently to the earliest known specimens of Indian poetry in Muhammadan transcription. Cf. St. No. 45 on p. 40. Copied in the XIIc. AH. Beg.

Ff. 127, S 250 x 140, 205 x 70, ll 22. Or. pap. Ind. nast. Cond. tol. good.

1254.

JAWĀMI’U’L-KILAM.

A short treatise on the principles of Sufism, consisting chiefly of copious quotations from well known works, in prose and verse, of ‘Abdu’l-lah Anṣārī, Sa’dī, Husaynī Ṣadāt, etc. Its full title is given as Jawāmi’u’l-kilam fi’l-mawā‘ız wa’l-hikam, but in the colophon it is called Al-jawāhiru’th-thamina. The author is the celebrated Indian Sufic saint ‘Ali b. ‘Abdi’l-Malik b. Qaḍīkhān

الحمد لله ... همی خویش احترام‌الله الیه

Ft. 37, S 195 x 120, 155 x 80, II 15. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and dampness.

1255. 
(RISĀLA DAR MA'RIFAT-I-DUNYĀ).

A short treatise on various theosophic matters and the principles of asceticism, by the same 'Ali Muttaqī (see the preceding No.). It does not contain anything original and, as the preceding treatise, consists chiefly of quotations and repetitions of well known theories. Copied apparently towards the end of the XIc. or the beg. of the XIIc. AH., included in a majmu'a. Beg.

الحمد لله الذي جعل الدنيا قطرة الاحترام النافع

Bd. v. Ft. 31v-51v. For measurements, etc., see No. 1080. Bad vignette.

1256. 
KANZ-I-JALALĪ.


حمد و سیاس مب حضرت واجب الوجودی را آنگ

Ft. 67, S 195 x 120, 135 x 70, II 15. Or. pap. Good Ind. nast. Cond. not good. Injured by worms, dampness and repairs. Good vignette.

1257. 
(RISĀLA DAR MA'NĪ-I-ḤURŪF).

A short treatise on the cabbalistic meaning of various letters of the Arabic alphabet, mystical explanations of the various forms of dhikr, etc. The author is the well known Indian Sufic saint Shāh Wajihuddin, surnamed Zinda-dil, d. 990/1582. Copied in the XIIc. AH. Beg.

سنده پاس انفالس، ه اشارت بلا الله است الم

Bd. v. For measurements, etc., see above, No. 1237.
1258.

The same.

Another copy of same work, dating also from the XIIc. AH., included in a majmû'a. Beg. as in the preceding copy.

Bd. v. F. 77v–92. For measurements, etc., see No. 66.

1259.

‘AYNU’L-MA‘ĀNĪ.

A Sufico-theosophical treatise, chiefly dealing with the attributes and the epithets of God, in their magical, cabbalistical, mystical and Sufic interpretation. The work was composed in 997/1589, at Burhānpūr, by one of the disciples of the local saint Lashkar Muḥammad ‘Ārif, surnamed ‘Aynu’l-urafā, whose full name is here (f. 3) given as follows: ‘Īsā b. Qāsim b. Yūsuf b. Ruknī’d-Dīn b. Ma‘rūf b. Shihābī’d-Dīn al-Ma‘rūfī ash-Shihābī al-Jandi as-Sindī al-Hindi al-Berāri al-Iṣḥiqī ash-Shaṭṭārī al-Qadīrī, who d. 992/1584, cf. above, No. 259 (400). The present work is a condensed version of an earlier composition by the same author, with the title Raudatul-husnā fi sharh asma‘i’l-lahi’l-husnā. Cf. St. No. 32 on p. 38. Transcribed by Muḥammad Ṣibghatull-lah in the XIIc. AH. Beg.

الحمد لله ... انبعاث تعبيس حب مطلق الخ

F. 292, S 230 x 125, 165 x 75, ll 15. Or. pap. Ind. nast., different hands. Cond. good.

1260.

TARTĪB-I-NAQSḤBANDĪYYA.

A short versified note on the prayers prescribed for the Sufis of the Naqsbandi affiliation, with a prayer in Arabic, and its Persian explanation at the end. The author’s name, or takhallus, Junayli or Jamili, may be contained in the final line of the versified portion (f. 1v):

جميلب ابي سعيد از قول استاد، بنظم آرنده حسن جانب فرستان

The Persian appendix to the prayer contains the names of many Sufic saints, and the latest Naqsbandis are ‘Ubaydull-lah Ahrār (d. 895/1489), Khwāja Qādī (the first khalīfa of Ahrār), and Mullā Khwājāgī Dihbadīnī (?) (the second khalīfa of Ahrār).
Transcribed towards the end of the XIIc. or beg. of the XIIIc. AH. * Beg.

1261.

ADHKĀR-I-QĀDIRIYYA.

A treatise on various forms of dhikr, practised in the Qādiri affiliation of Sufis. The author calls himself Jamālu’d-Dīn Mūsā b. ʿAbdīr-Razzāq (d. 942/1535) b. ʿAbdīl-Qādir Thānī (d. 940/1533). The latter was a famous Qādiri saint, and the direct descendant of ʿAbdu’l-Qādir. The author must therefore have lived in the end of the Xc. or the beginning of the XIc. AH. The work is divided into three bābs. Copied by Amānu’l-lah, in the XIIc. AH. (1141 of the Bengali era). Beg.

1262.

MARĀTIBU’L-WUJŪD.

A treatise on pantheistic, Sufic, and general theosophic matters, by Muhammad b. Nūrī’d-Dīn Ḥafri Shiraz, who lived towards the end of the Xc. and the beg. of the XIc. AH. See EIO 1925 (15). Transcribed towards the end of the XIc. or the beg. of the XIIc. AH. Beg.

1263.

NAJĀTU’R-RASHĪD.

A Sufico-ethical treatise, richly interspersed with interesting historical anecdotes, controversial discussions, etc. It was composed in 999/1591 (the title, in the form نجاة الرشید, is a chronogram), at Lahore, by the well known historian and divine of Akbar’s time, ‘Abdu’l-Qādir b. Mulāk-Shāh Badāānī, d. in 1004–
1006/1596–1598 (cf. above, Nos. 118–121). The work is divided into many fasls, but unfortunately in the present copy their headings are neither given in the preface, nor filled in in the text. Transcribed in the XIIc. AH. Beg.

S 246 x 155, 195 x 90, ii 21. Or. pap. Ind. nast. Cond. good.

1264.

‘ISHQIVYA.

A long treatise on the nature of Divine love and cognate matters, written in ornate prose, with copious poetical quotations. The title is given on f. 4. The name of the author is not explicitly mentioned, but appears only in the form of his takhallus ‘Uthmân (f. 2v, 3v, etc.) H. Ethé (in EIO 2915, where another copy of this treatise is described) is convinced of the identity of the author with a Naqshbandi shaykh Khwāja ‘Uthmān, who died in 1005/1596–1597. This seems probable, because the latest references found in this book are those to Jāmī (frequently), and, as on f. 94v, to a letter of Shaykh ‘Abdu’l-Quddūs, who died in 944–945/1537–1538. It is divided into four fasls (see for their headings EIO 2915). The present copy, dating from the XIIc. AH., is incomplete at the end. Beg.

S 220 x 115, 170 x 80, ii 15. Or. pap. Ind. nast., different hands. Cond. good.

1265.

(RASĀ’IL-I-MUḤAMMAD CHISHTĪ).

A collection of treatises of Sufic contents by Abū Śāliḥ Muḥammad b. Hasan Muḥammad (d. 982/1575, see f. 92) b. Ahmad (d. 966/1559) b. Naṣirī’d-Dīn b. Majdī’d-Dīn b. Sirājī’d-Dīn b. Kamālī’d-Dīn. The latter was a cousin of the celebrated Chishti saint, Naṣiru’d-Dīn Chirāgh-i-Dīhlī, and died in 756/1356 (see f. 91v). This pedigree, with details concerning the author’s relationship with Chirāgh-i-Dīhlī, is invariably repeated in the beginning of every risāla given in this volume, even the shortest. The author flourished in the beginning of the XIC. AH., as some of his treatises were composed in 1003/1594 (see f. 258v), and 1007/1599 (see f. 251). This collection of treatises seems to be more complete than another copy of the same compositions described in
Pr 277–278. Transcribed in the end of the XIec. or the beg. of the XIIec. AH. Folios were incorrectly bound together, so that in various places, especially in the middle and towards the end of the volume, almost all treatises are broken and folios belonging to them are mixed with others. The proper sequence of leaves is difficult to restore, because the catchwords are either damaged, or entirely absent on many of them.

1. Taqsim"ul-aurād (f. 1v), in Arabic, on prayers and other similar religious practices, prescribed to a Sufi. Beg.

2. Risāla-i-chahār barādārān (f. 12), in Persian. An allegorical Sufic story, containing a version of the popular Persian tale of 'the prince who never existed.' Beg.


4. Ādābu'l-muridīn (f. 55v). Information concerning various Sufic affiliations, etc. Beg.


18. Risāla fī jihādī l-akbar (f. 258v). A note, apparently incomplete at the end, on ascetic training. Beg.


الحمد لله ... قال أفصل الشعراء ... أمير خسرو النّم

21. Risāla-i-faḍl-i-kash (f. 266v). On the utility of work or trade from the Sufic point of view. Beg.

الحمد لله ... اما بعد نقول العبد الفقير إلى رحمة الله النّم


الحمد لله الذي أحب الحلال النّم


الحمد لله الذي يحب المساحة في المعاملة النّم


33. Tuhfatu'sulūk (f. 338). On various virtues, in 27 tuḥfas, in Arabic. Beg. as in (21).

34. Al-hayrat ın dātī'l-lah (f. 349). A short note on some details of the doctrine of taḥsid, etc., in Arabic. Beg. as in (21).


41. *Jawahiru’l-ulūm fi’r-rūh* (ff. 399v–403v). Aphorisms dealing with the nature of the spirit, etc., in Arabic, incomplete. Beg.

42. End of a treatise of Sufic contents (f. 437).


Folios 145–152v and 427–428v belong to one of the Arabic treatises in this volume, but their proper position cannot be ascertained without special study.


1266.

**SHARH-I-TUHFATU’L-MURSALA.**

A paraphrase of and a commentary on a short treatise, *in Arabic,* with the title *Tuḥfatu’l-mursala,* dealing with the elements of theosophy (*haqā’iq*). The original treatise was composed by Muḥammad b. Faḍlī’l-lah (Būhānpūrī), d. 1029/1620, see Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 418. The commentator does not mention his own name, but he wrote still during the lifetime of Muḥammad b. Faḍlī’l-lah, because he adds to his name (f. 7v, the bottom) the blessings which imply the shaykh’s being alive (*مَنْعِ اللَّهِ الْاْطَالِبِينَ بِبَقَانِئِهِ وَأَفْضِلُ عَلَىِ الْمُسْلِمِينَ بِبَقَانِئِهِ*). Transcribed towards the middle of the XIIc. AH., slightly incomplete at the end. Beg.
Beg. of the original treatise (f. 8):

الحمد لله... و بعد فيقول العبد المذنب المصطاج الغم


1267.

The same.

Another copy of the same work, a little older than the preceding one, and dating probably from the beg. of the XIIc. AH. The introduction is lost, and the work begins abruptly with the initial words of the original treatise:

الحمد لله رب العالمين الج... يعني جميع محامد و ثنا الج


1268.

MAKTUBAT-I-AHMAD FARUQI.

The third vol. of the well known collection of Sufic letters, by a celebrated shaykh of the Indian branch of the Naqshbandi afiliation, Ahmad Faruqi Sarhindi, d. 1034-1035/1625-1626. The letters, dealing with various theoretical matters of Sufic theosophy, etc., were collected by the same disciple of the shaykh who collected the first two volumes, namely, Yār Muhammad Jadid Badakhshi Taqlānī. He completed his work in 1031/1622 (chronogram ۱۰۳۱/۱۶۲۲), i.e. still within the lifetime of the shaykh, who is referred to in terms implying that he was still alive. Cf. EIO 1891, R 1058, etc. Copied in the XIIc. AH. Beg.

اما بعد ابي كلمات طييفات برحرف عاليات اللم

Fl. (171), S 225 x 150, 170 x 105, ll 19. Or. pap. Peculiar Ind. nast. Cond. tol. good. Injured by worms and repairs.

1269.

AL-MARIFATUL-MUHAYYIRAT.

A Persian paraphrase of and a commentary on a Sufic treatise, *in Arabic*, by Muhammad Firuz Sufi, who composed it in 1036/1627 (cf. f. 4v), with the title ‘Agā’idu’s-sūfīyya. This work was
written at the request of Mahābat-Khān, son of Khān-Khānān (cf. f. 2):

This Mahābat-Khān seems to be also the author of this commentary, written in bombastic style. Transcribed in 1135 AH. (the words probably refer not to the author of the book but simply to its proprietor). Beg.

Beg. of the original Arabic treatise (f. 3):

S 210 × 120, 140 × 75, ll. 15. Or. pap. Ind. nast. Cond. rather bad. Injured by worms.

1270.

RISĀLA-I-SHĀTHIYYĀT.

A treatise on Sufic paradoxes, explained in the most mystical manner. Composed in 1062/1652 by prince Muḥammad Dārā Shikūh, son of Shāhjahān, when, as he states in the preface, he was 36 years old. Cf. Bh 179. Copied in 1104 AH. Beg.

S 220 × 120, 185 × 80, ll. 20. Or. pap. Ind. vulgar nast. Cond. good. CFW 1809.

1271.

MAʿĀRIJU'L-MULŪK.

A treatise on Sufic, eschatological and cosmological topics, in three kalāms, composed in 1066/1656 by Sulṭān Husayn Khāmūshiyān. Transcribed in the XIIc. AH. by one 'Abduʾr-Rahīm. Beg.

Ff. (94), S 170 × 110, 125 × 75, ll. 14. Europ. pap. Ind. nast. Cond. very bad. Injured by repairs, many pages are entirely rendered illegible. CFW 1825.

1272.

MANĀZIL-I-ARBAʿ.

An elementary treatise on Sufism, for the use of beginners, composed, in Lucknow, in 1067/1656, by Pīr Muḥammad. It is
divided into four chapters. Cf. St. No. 49 on p. 41. Transcribed towards the end of the XIc. or the beg. of the XIIe. AH. Beg.

フ (57), S 205 x 115, 150 x 70, ll 19. Or. pap. Ind. nast. Cond. bad.

1273.

TARJUMA-I-AQWĀL-I-WĀSİTİ.  

Sayings of the ancient Sufic shaykh Abū Bakr b. Muḥammad b. Mūsā al-Wāsiṭī, d. ca. 320/932. They were collected from many different books, in which they were found scattered, by one Ibrāhīm Miskīn (f. 3v), in 1067/1656, and dedicated to prince Dārā-Shikūh, son of Shāhjahān. These spurious aphorisms (in Arabic) are accompanied by a Persian paraphrase and explanations. Cf. St. No. 31 on p. 38. Transcribed towards the end of the XIc. AH. Beg.


1274.

MUSHĀHIDA.

A lengthy treatise on various Sufic, ethical and theosophic matters, arranged in 101 kalimās, written in ornate prose and verse. The latest of the well known poets, quoted here, is Jāmi, and the copy itself is dated 1069/1658. Therefore the work must have been composed in the Xc. or the beg. of the XIc. AH. The name of the author does not appear, but in the poetical passages, belonging to the authorship of the compiler, the takhallus Rūh is very frequently given. Several references (ff. 46, 50, etc.) occur to one Miyān Mahdī. The book generally does not contain any precise indication as to its sources, and therefore the exact date of composition cannot be deduced from the work itself alone. Cf. St. No. 30 on p. 38. Beg.

ف (173), S 280 x 160, 200 x 100, ll 11. Or. pap. Ind. nast. Cond. tol. good. Index. Scrappy notes on the margins and fly-leaves.
GANJ-I-SA’ADAT.

A rare comprehensive treatise on a moderate form of Sufism, in accordance with the traditions of the Naqshbandi affiliation. It was composed in 1073/1663 (chronograms on f. 3v كتاب كنوز السعادات, another بدل آردة معين آبوزي, etc.), and dedicated to Aurangzib (f. 6), by Mu’inu’d-Din b. Sirāji’d-Din Khāwand Māhmūd b. Sayyid Shārif b. Dīyā b. Mīr Muḥammad b. Khwāja Husayn b. ‘Ālā’i’d-Din ‘Āṭṭār (d. 802/1399). It is divided into four rukns and a khāṭima. Rukn I deals with controversial matters and attacks on Shi’ism (f. 7); rukn II deals with the topics of fiqh (f. 91); rukn III contains praises to Muḥammad, the 12 Imams, etc. (f. 154v); rukn IV deals with Sufism, ethics, and the history of the Naqshbandis. Rukn IV is divided into five bābās: 1, on أمل وعمل (f. 215); 2, on نصرف (f. 374); 3, on احتساب (f. 377v); 4, gives the biographies of 30 saints of Khorasan (f. 395); 5, gives biographies of 22 Naqshbandi shaykhs of Turkestan (f. 427). The khāṭima (f. 489v) discusses the moral advantages of justice and clemency. A special section, khatm-i-khāṭima (f. 530) deals with forgiveness of the rebels (اهل عصيان). These matters are most probably emphasised as a special pleading, and it is possibly exactly this section for which the whole book was written.

The Naqshbandi shaykhs mentioned here are such as are well known, and the latest of them are: ‘Ubayду’l-lah Aḥrār (f. 464v); Muḥammad Qādī (f. 467); Mawlānā Khwājagī (f. 468); Fathu’l-lah (f. 469); Khwāja Iṣḥāq (f. 469); and the father of the author, Khwāwand Māhmūd, who died in 1052/1642 (f. 469v).

Another copy of the same work, much better and a little older than the present one, is preserved in the Asiatic Museum of the Russian Academy of Sciences (the title is there Kanzu’s-sa’ādat). The present copy dates from the beg. of the XIIe. AH. Beg.

Fī, 555, S 260 × 175, 165 × 95, II 17. Or. pap. Ind. naat. Cond. good.

SHARH-I-AMANTU BI’L-LAHI.

A short Sufic commentary on the expression امنت بالله ال گ, by Burḥānu’d-Din b. Kabīr Muḥammad b. ‘Ali Burḥānpūrī Guj- rātī, surnamed Rāz-i-Ilāhī, d. 1083/1672, a famous shaykh of the
Shatārī affiliation. See EIO 1924 (9), etc. Copied apparently in the same year (1185 AH.) as the other treatises which are so dated, written by the same hand and included in this majmū‘a. The last three folios contain various notes and prayers. Beg. of the treatise:

الحمد لله هو الآل والآخرلا ظاهر الدائم المي


1277.

The same.

Another copy of the same work, dating from the end of the XIIth. AH. Beg. as in the preceding copy, but with the addition of:

الحمد لله رب العالمين المي


1278.

THAMARĀTU’L-ḤAYĀT.

Discourses of the same Burhānu’d-Din Burhānpu’rī, see the preceding Nos. The author of this work is the well known writer, ‘Āqil-Khan Rāzí, whose full name was ‘Alī ‘Askārī b. Muhammad Taqī b. Muhammad Qāsim Khwāfī, d. in 1108/1697. See EIO 1896, R 1091, cf. Madr 118, St. No. 77 on p. 43, etc. For the poetical works of ‘Āqil-Khan see above, Nos. 811–812. Transcribed in the XIIIth. AH. Beg.

حمد الغفري و الجليل لله القوي الوحي التم

S 185 × 95, 140 × 65, il 13. Or. pap. Ind. shik-nast. Cond. good.

1279.

KASHKŪL.

A collection of extracts from various standard Sufic works, aphorisms of different shaykhs, pious reflections, etc., compiled in about 1101/1690 (cf. f. 2 where this year is alluded to as still current at the time of writing). This work has nothing to do with the famous Kashkul of Shaykh Bahā’ī. The author does not plainly mention his name, but an important allusion is found on f. 20v, where he says: أَنَآَ يَبْيَانَ كُرْدَةَ أَبِيَّمُ دَرْ كَتَابَ إِمْرَاعَ. This Murqqa’ is
most probably identical with the one mentioned under No. 812 above, an imitation of the Mathnawi of Jalâlû'd-Din Rûmî by the same Mir 'Askari 'Aqil-Khân Râzî (see the preceding No.). Cf. St. No. 22 on p. 37. It is divided into a muqaddima, two vâsîs, and a khâtima. Copied in 1130 AH by Fakhru'd-Dîn. Beg.

الحمد منه به عليه و الصلاة من لديه اليه الغ

Ff. (75), S 160 x 100, 100 x 50, ll. 11. Or. pap, Ind. nást. Cond. not quite good. Repaired.

1280.

ADABU'DH-DHIKR.

Oa 30.

A treatise on the peculiarities of the form of dhikr adopted by various affilliations of Sufis. It was composed in 1097/1686 (cf. f. 2v), by Ja'far Muḥammad Abû Sa'id Qalandarî Qâdirî Husaynî, a disciple of 'Azîzu'l-lah Shara'u'd-Dîn Siddîqî Ibrâhîm-pûrî Qalandarî Qâdirî. The work is divided into 10 adâbs, nine dealing with the forms of dhikr: (1) common to all affilliations; (2) peculiar only to the Qâdirîs; (3) Qalandarîs; (4) Shaṭṭâris; (5) Chishtîs; (6) Firdausîs; (7) Suhrawardîs; (8) Madâris; (9) Naqshbandîs; and (10) dealing with miscellaneous Sufic matters. Transcribed in the XIIc. AH. (probably by Amânu'l-lah, as another treatise in the same volume). Beg.

الحمد لله الذي جعل أوليائه أطباء القلوب الغ

Bd. v. Ff. 1v-44v, S 240 x 165, 175 x 100, ll. 14. Or. pap. Ind. nást. Cond. good.

1281.

(RESSALAH DAR MARATIB-I NUZUL WA URUJ).

(RISÂLA DAR MARÂTIB-I NUZUL WA 'URUJ). E 84.

A treatise on the essence of God, on emanations, and other theosophic matters, by Sayyid Muḥammad Waliyyu'l-lah Qâdirî. The latter dedicated it to Sayyid Murtaḍâ Husaynî, grandson of Sayyid Muḥammad Madânî (f. 2v). The author also mentions his brother Sayyid Muḥammad Amînu'l-lah (f. 2). The date of composition is not given, but the work seems to be modern. In a passage, in which the author gives his spiritual pedigree, he enumerates 18 generations between himself and 'Abdu'u'l-Qâdir Jîlânî (d. 561/1166). Therefore he may have flourished towards the end of the XIc. or the beg. of the XIIc. AH. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله الذي حبّ و اشدّ من حب الام و الاشاط الغ

S 195 x 115, 140 x 75, ll. 11. Or. pap. Ind. nást. Cond. good. Slightly worm-eaten.

CFW 1825.
1282.

MAHRA'MUL-ASRĀR.

A short treatise on the theoretical principles of Sufism, some forms of dhikr, etc., according to the views of the Qādirī affiliation. It was composed in 1110/1698 by 'Abdu'l-Karīm b. Farīd Anṣāri Qādirī, a disciple of Ahmad Qādirī of Lucknow. Transcribed by 'Abdu'l-Qādir b. 'Abdīl-Fattāh in 1163 AH., included in a majmū'a. Beg.

وَقَالَ الَّيْلُ لَهُ أَحَدَم، مَا نَصَبَ أَنَّوَخَدَاءَ كُدَّ عَزَا ذَاتِ هَسْتِ الْخَ

Bd. v. Pf. 75v-110v. For measurements, etc., see No. 937.

1283.

'ARŪS-I-IRFĀN.

An interesting treatise on Sufic and ethical matters, interspersed with many anecdotes, often referring to the author's own time. It was composed in 1117/1705 (chronogram كـمـيـب لـمـروـس عـرـفـان شور ), by Mahmūd b. Bāqir Muḥammad Pishagī Qādirī, who used in his Persian and Dakhāni poetry the takhallus Bahri, and who is usually called Mahmūd Bahri. He was an eminent Sufi and flourished in the first half of the XIIc. AH. (he wrote this work in his old age), living usually at Kūk, a small town in the province of Bijāpur. His present work, divided into 10 zīwars, is not complete either in this copy or in the one described under the following No. In both copies approximately 10 of the initial folios are forged: an introduction is prefixed full of enlogies of Tīpū, nawwāb of Mysore, in the usual superbombastic style cultivated by this patron of boundless flattery. Cf. St. No. 95 on p. 45. The bulk of the copy is transcribed in the XIIc. AH.; the beginning is of a more modern origin, written by a different hand. It opens with:

سيّدان مَنّ تَكُرّد بِالْعَزْوَ الْبَقَاءِ وَالْكَبْرِياءِ الْخ

On ff. 117v-120, there is a short appendix, by the same author, with the title Dastūru'l-'amal, dealing with some especially useful precepts and advice to a Sufi. See EIO 1916. Beg.

حق مَرَاتِب عَزْوَهَا كَمِمَات كِليَّاتِ الْخ

S 220 x 110, 165 x 70, ll 17. Or. pap. Ind. nast. Cond. good.
1284.

The same. E 130.

Another copy of the same work, dating from the beginning of the XIII c. AH. Beg. as in the preceding copy. The same appendix.

S 235 x 145, 170 x 90, ll 17. Or. pap. Ind. nast. Cond. good.

1285.

MANSHŪRUL-KHILĀFAT WA DASTŪRUL-IJĀZAT. E 85.

A collection of spiritual pedigrees of early and later Sufic shaykhs, prayers, forms of dhikr, prescriptions concerning various feasts, etc., according to the tradition of the Chishti affiliation. The author, Hisāmu’d-Dīn Muḥammad Farrukh b. Ruknī’d-Dīn Ahmad Chishti, completed it in 1129/1717 (as stated in the colophon). Transcribed at Haydarābād, 1156 AH. The copy is incomplete at the beginning, and opens abruptly:

الصحابية أمير المؤمنين أبي بكر بن أبي قطادة الم

At the beginning there is an Arabic prayer, with an explanation in Persian.

Ff. (41), S 215 x 125, 165 x 85, ll 17. Or. pap. Ind. nast. Cond. good.

1286.

SILK-I-JAWĀHIR.

F 33.

A collection of Sufic letters of Shaykh Kalīmu’l-lah, addressed to various people (the majority to Shaykhulu’l-islām Nizāmu’d-Dīn). They are often dated, and the latest dates found in them seem to be 1138/1725 (f. 17v), 1140/1727 (f. 16v, etc.), 1141/1728 (f. 20). The present collection was arranged and edited by Ahmad Kalimi (cf. f. 2), apparently a disciple of the author of the letters. The epistles deal with the usual topics of Sufic theosophy, and contain apparently only very few references to contemporary Sufic life. Cf. St. No. 87 on p. 44. Transcribed in 1189 AH., in a bad and often almost illegible handwriting. Beg.

Beg

Ff. (22), S 190 x 120, 165 x 90, ll 15. Or. pap Ind. bad shik-nast. Cond. very bad. The repairs have rendered many pages entirely illegible.
1287.
MUZHIRU'L-ASRAR.

A Sufico-theological treatise with copious quotations from the works of the early Sufic writers, such as Ghazâlí, 'Abdu'l-Qâdir Jîlânî, Ibn 'Arabî, etc. The author calls himself Shâh 'Izmatu'l-lah Qâdirî. He may perhaps be identical with 'Izmatu'l-lah Balgrâmi, who died in 1142/1729. The style of the treatise is modern. Cf. St. No. 45 on p. 41. Copied in 1183 AH., by Ghulâm Aḥmad. Beg.

S 260 x 155, 175 x 95, ll 11. Or. pap. Ind. nast. Cond. good.

1288.
IKTHIR-I-SAA'ADAT.

(The title is given twice in this peculiar form, see f. 3v, although in many passages of the text the author writes the same word quite correctly, اکثریت). A condensed version of Ghazâlí's Kimiyâ-i-sa'ādat (see above Nos. 1160-1164), prepared in 1143/1730, and dedicated to Muḥammad Nizâmû'l-Mulk Bahâdur (f. 3), i.e. Aṣaf-jâh, d. 1161/1748, by an author who does not mention his own name. Only in the poetical passages he gives his takhallus Sa'id. The work is divided into 9 bābs. Transcribed in 1145 AH. Beg.


1289.
RISALA-I-JAWAHIR.

A treatise on the elementary principles of Sufism, with a controversial sub-current directed against the 'innovators,' chiefly Shi'ites. The work was completed in 1143/1730, as stated in the colophon, and dedicated to Muḥammad Nizâmû'l-Mulk Bahâdur, the same as the one referred to in the preceding No. The name of the author does not appear. The treatise is divided into 9 bābs:

1. ضروريات تن اخلاق. 2. در بيان فقد علم ره. 3. در بيان ممِّ عرف نفسه. 4. ذكر. 5. اهل بلد. 6. إخلاص. 7. كسب. 8. توكيل. 9.
WAJĪHU’D-DĪN QĀDIRĪ, WROTE IN 1146/1733. 619

1290.

MASHHADU’L-WUJŪD ‘AYNU’L-MAQSUD. E 179.

A short treatise on various Sufico-cabalistic, pantheistic, and other cognate matters, condensed from a larger work by Shāh Wajīhu’D-Dīn ‘Abdu’l-Qādir al-Hasanī al-Ja’farī al-Qādirī ash-Shāfi’ī. The author of the present abbreviated version is called Farīdu’d-Dīn in the colophon. In numerous poetical passages he mentions his takhallus Farīd (cf. another Farīd, No. 906, who may perhaps be identical with the present one). In both copies in this collection, the present one and the other described under next No., apparently of different ages, the colophons give the same expression, در سنة ألف ومائة وسنة وأربعين مروج شه, which suggests that not these copies, but this abridged version was completed in 1146/1733. Copied towards the end of the XIIc. AH. Beg.

1292.

LATĀ’IFU’L-WAZA‘IF. M 133.

A Sufico-theological treatise on various forms of prayer and other pious exercises. It was composed in 1158/1745 (the title is a chronogram, see f. 5v). The work is divided into five waṣīfās and a khatīna. The name of the author is not clearly given. It may perhaps be Muḥammad Rida, the name written in a marginal
passage which has to be inserted in the text according to the mark drawn there. Cf. St. No. 91 on p. 45. The copy, dating from the XIIc. AH., may be an autograph, because there are numerous alterations, additions, etc., written on the margins by the same hand as that of the bulk of the text. Beg.

حمد بعهد و ثانى بعهد و شكر و سبق من جواز اساس الخ

S 200 x 100, 140 x 85, II 15. Or. pap. Ind. vulgar shikasta-nast., often almost illegible. Cond. not good. Worm-eaten.

1293.

THAMARĀTU'L-MAKKIYYA.

E 53.

An exposition of Sufic theory and practice according to the views of the Qadiri affiliation, with great emphasis on the magic and cabalistic elements. It was composed in 1198/1784 by Muḥammad Rafa‘u’d-Dīn b. Muḥammad Shamsi’d-Dīn b. Muḥammad Taqi’d-Dīn. The work is divided into a mugaddima, on بيعة (f. 2); three bābās: 1, on فروع ابن طريقة (f. 6); 2, on أصول ابن طريقة (f. 17); 3, on بعض أعمال مشاهير ابن طريقة (f. 20v), and a khatima, on miscellaneous Sufic topics (f. 73v). Copied by ‘Abbās ‘Ali Hindi, in the beg. of the XIIIc. AH., at Malwa. Beg.

الحمد لله الذي علم الإنسان ما لم يعلم الخ

Ff. (104), S 200 x 100, 160 x 95, II 15. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1294.

(RASA’IL-I-’ABDU’L-LAH KHWISHAGI).

E 42.

Two treatises by ‘Abdu’llah Khwishagi Chishti, surnamed Khalifa, of Qasur, near Lahore. He is the same person as the author of the biographical work Akhbara’lu’l-awliya min lišȧni’l-aṣfīyā, see above, No. 273 on p. 114 in this Catalogue. He even gives his own biography in that work, but never mentions exact dates of the various events referred to in the narrative. It is only clear that he lived towards the end of the XIIc., or perhaps even the beg. of the XIIIc. AH. The present copy dates from the end of the XIIc. AH.

1. Tahqiqul-muḥaqiqin fi tadqiqil-muḍaqiqin (ff. 6–141; on ff. 1–5 scrappy notes of religious contents). A treatise on the most varied topics of Sufism, in 34 bābās: 1. معنى إيمان (f. 6v);
2. Fawā‘idu’l-‘āshiqīn (ff. 144v–178v; ff. 141v–144 contain scrappy notes). Another treatise on similar topics, based chiefly on the works of the mediaeval Sufic writer, Ruknudd-Dīn ‘Alaudd-Daula Samnānī (d. 736/1336). The work is divided into 24 bābās:  
1. حجاب (f. 144v); 2. طيار (f. 147v); 3. غلظ (f. 150); 4. نور شيطان و نور رضو (f. 151); 5. اللون والو (f. 152); 6. اسار وص (f. 153); 7. نور شيطان و نور رضو (f. 154); 8. اسار وص (f. 155); 9. معجم (f. 156v); 10. معرفة نفس و دل (f. 161v); 11. تشاق (f. 162); 12. اسار قلبي كي (f. 164v); 13. عجاب (f. 165); 14. تغيير وقائع سالك (f. 166); 15. برائلن (f. 167); 16. طور كا فؤد طور (f. 168v); 17. اسن (f. 169v); 18. حلال (f. 171); 19. رح (f. 172); 20. نور وحس (f. 173); 21. وصف ال (f. 174); 22. اسم اعظم (f. 175); 23. وصف (f. 176). Beg.

The third daftar from a book, the title of which is not given here, dealing with anecdotes concerning the Sufic shaykhs who belonged to various Afghan tribes. The title as above is given on the fly-leaf; the work is incomplete at the end. This treatise appears to be much the same in contents as the Akhbar‘ul-awliyā‘ min lisāni‘l-‘asfiyā‘, by ‘Abdu‘l-lah Kwishagi (see above, Nos. 273 and 1294). But the two works are not identical, the present one being much more condensed, and differently arranged as well as worded. There may be, however, some connection between them which might probably be established after a detailed collation of both. This third daftar is divided into three faṣlā‘ī: 1. در ذكر أولاد, 2. در ذكر أولاد غرنشتی, 3. در ذكر أولاد بنتی, 93 (f. 93); 93 (f. 93); 93 (f. 93). But only the first faṣl, probably incomplete, is given here. The work seems to be of modern origin. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

Bd. v. Ff. 92v-103v. For measurements, etc., see No. 257.

Sufic treatises of uncertain date, collections of fragments, etc.

1296. BAHRU‘L-ḤAYĀT. E 27.

An extensive treatise on the theory and practice of Sufism, in 65 bābs, dealing with almost every point of Sufic doctrine. The author calls himself Badru‘d-Dīn b. Jamā‘i‘d-Dīn Chishṭi. All the persons referred to in his book lived not later than the VIIc. AH. He refers especially frequently to the shaykhs of the Chishṭi affiliation, but the latest of them are here Quṭbu‘d-Dīn Bakhtyār Kāki (d. 633/1235) and Farīdu‘d-Dīn Ganj-i-Shakar (d. 664/1265). The language is not so old as to admit the possibility of this work having been composed at that time. But it is not quite modern, being rather simple and unpretentious. Cf. St. No. 54 on p. 41. Copied towards the end of the XIIc. AH., by one Ḍharmad. The first two folios seem rather suspicious. There was probably a lacuna and they were written anew by the editor. Beg.

محمد حمدًا دائمًا جل جلاله...... بعد از سياس آفریدکار ال​​م

S 225 x 130, 140 x 70, ll 15. Or. pap. Ind. nast. Cond. good. Two folios between ff. 2 and 5 do not belong to the treatise.
(KITÀB-I-TÀSAWWUF WA ADHKÀR).

A lengthy work on various forms of dhikr, the cabbalistic and magic properties of the epithets of God, pantheistic theories, etc., apparently the same as the one mentioned in EIO 1920 (10). The title, the author’s name, the date of composition, etc., are not given. References are given only to the early writers such as Ghazâlî, Anšârî, etc. Only rarely, as on f. 211v, so comparatively late a saint is referred to as Najmu’d-Dîn Kubrâ (d. 618/1221). On the fly-leaf the work is called the Tahqiqât of Khwâja Pârsâ (see above, No. 1218). The same title and authorship are also ascribed to this work, on a fly-leaf, in another copy (dated 1023 AH), belonging to the Imperial Library, Calcutta, see Bh 174. Cf. St. No. 25 on p. 38. This authorship, however, is very doubtful, because there are in the text no references to the shaykhs of the Naqshbandi affiliation, and this would be incredible if the author was really Muḥammad Pârsâ, an eminent follower of that Sufic order. Copied in 1120 AH. Beg.

الحمد لله الذي اخترع ما هيما الشيا بغيض وجودة الف

Ff. (238), S 27o x 180, 180 x 85, ll 25. Or. pap. Ind. nast. Cond. good. Vignette.

(MAJMÙ’A).

Two Sufico-theological treatises, apparently, judging from the language in which they are written, of old origin. Copied by Muḥammad Salmân, in the XIIc. AH.

1. Miṣbâhu’l-ʾâshiqîn (ff. 1–28v). A treatise on the Sufic meanings of various Coranic expressions, sayings of Muḥammad, etc., by Bahâu’d-Dîn Mahmûd b. Ibrâhîm, a descendant (nâbûra) of Hamidu’d-Dîn Nâgûrî. The date of composition is not stated and cannot be easily suggested. Beg.

الحمد لله خالق العالم و الطين مالك السماوات والارض الخ

2. Risâla-i-adhkâr (ff. 29–42). Cabbalistic-fantastical interpretations of various forms of dhikr. The name of the author, the date of composition, etc., are not stated. Beg.

الحمد لله .... در صفت كائنات و خلاصة موجودات الف

Ff. 42, S 220 x 130, 135 x 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.
1299.

JĀM-I-JAHĀN-NAMĀ.

The well known Sufico-pantheistic treatise, divided into two da'īras, with a commentary. The name of the author and of the commentator are not given. Although copies of this work are very common, and the work itself seems to be very popular, there is no definite information as to the date of its composition. The name of the author is differently given in various copies as Muhammad b. Izzi'd-Din Yusuf, surnamed Muhammad Shirin Maghribi (i.e. the well known poet, see above, Nos. 599-600), d. 809/1406-1407; or, according to Hajji Khalifa, vol. II, p. 499, Mir Ghiyathu'd-Din Mansur b. Sadri'd-Din Shirazi, d. 948-949/1541-1543. The commentary is sometimes ascribed to Wajihu'd-Din 'Alawi. See Bl I 153 (5), EIO 1927, 2914 (4), Br 29, EB 1291 (4), 1298 (18), Pr 43, 1055, 1056, R 866, Fleischer No. 220 (6), etc. Cf. St. No. 4 on p. 35. Copied in the beg. of the XIIc. AH. Beg.


1300.

The same.

Another copy of the same work, dated 1133 AH. (or the second year of Muhammad Shah's reign). Transcribed by Muhammad Faishi'd-Din. Beg. as in the preceding copy.

Ff (63), S 190 x 110, 135 x 70, II 11. Europ. pap. Ind. nast. Cond. rather bad. The paper almost entirely perished.

1301.

The same.

Another copy of the same work, dating from the middle of the XIIc. AH. Beg. as in No. 1299. Marginal glosses.

Bd. v. Ff. 85v-129v. For measurements, etc., see No. 630.

1302.

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in No. 1299.

Bd. v. Ff. 67-69 (order reversed). For measurements, etc., see No. 554.
1303.  

RISĀLA-I-SHATṬĀRIYYA.

An exposition of the principles of Sufic theosophy, religious practices, prayers, dhikr, etc., according to the usages of the Shatṭārī, or Qādirī, affiliation in India. It is apparently the same work as the one described in EIO 1913. (GC I 440). The author gives his name as Bahā‘u’d-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Hasanī, but there is no indication as to the date of composition. It cannot be established even from internal evidence, because there are no references to the sources. The style, etc., suggest the Xc. or the beg. of the XIc. AH. Copied in 1144 AH. Beg.

الحمد لله عدد از حمد و علماء الور

Bd. v. Fl. (1v-40v), S 225 x 125, 160 x 75, ll 14. Or. pap. Ind. narr. Cond. tol. good.

1304.  

RISĀLA-I-SULTĀNIYYA.

A treatise on the prayers and forms of dhikr, used in Shatṭārī affiliation. The author is the same Bahā‘u’d-Dīn b. Ibrāhīm al-Anṣārī al-Qādirī al-Hasanī (see No. 1303). He does not mention any dates, nor gives references to well known persons or works. But on f. 35v he gives the name of his spiritual guide as Sayyid Aḥmad al-Majīlī (?) al-Qādirī, who was separated by only seven generations from ‘Abdu’l-Qādir Jilānī, and on f. 55v he refers to one ‘Alau’d-Dīn Kantūrī. Copied towards the end of the XIIc. AH. Beg.

الحمد لله عدد از حمد و علماء فتحيود بن دوينان

Bd. v. Fl. 22v-57v, S 245 x 135, 145 x 170, ll 11. Or. pap. Ind. narr. Cond. good.

1305.  

HIDAYATU’L-A’MĀ.

A Sufico-ethical treatise, in 18 bābs. The author calls himself Husayn Kashmīrī, and uses, in his numerous versified passages, the lākhalluṣ Husayn. He refers almost exclusively to medieval authorities: very frequently he mentions the famous saints of Kashmir, such as Sayyid ‘Ali Hamadānī, Nūrū’d-Dīn Kashmīrī (cf. above, No. 260), various Chishtī saints of India, etc. Very frequently also, and with special reverence, he mentions Aḥmad-i-Jām (cf. above, Nos. 245, 436, 1169). See Pr 296-297; cf. St.
No. 11 on p. 36. The copy was transcribed by Pir Muhammad Häshimi Qurayshi, in the XIIc. AH. At the end there is added a short note of religious contents. Beg.

الحمد لله الذي خلق السماوات و الأرض الم

Bd. v. For measurements, etc., see above, No. 1155.

1306.

DURRU’L-MAJÁLIS.

A collection of religious legends and anecdotes with a Sufic moral, arranged in 33 chapters (for their headings see EIO 1882). The author calls himself Sayfu’z-Zafar Naubahari. In spite of the great popularity of this work, the date of composition is not yet established, even approximately, and no traces of information concerning the author have been discovered in historical and biographical works. See GIPH 331, EIO 1762, 1882–1889, Fr 980, R 44, Aum 58, Fl III 444, Leyden C. I 359, etc. (GC II 167). Copied in 1119 AH. by Muhammad Husayn. Incomplete at the beginning. It contains an index and opens abruptly with:

باب اول در فضيلت آمیر میتیر آدم الم


1307.

The same.

Another copy of the same work, dating from the XIIc. AH. It is incomplete both at the beginning and the end, and is placed on the margins of a religious treatise (which will be described in its proper place).

Fl. (192), in margine, S 185 x 115, 160 x 90. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

1308.

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as usual:

حمد که از علمت الله برزاسیت اعدام و

Fl. (76), S 245 x 130, 195 x 90, II 21. Or. pap. Ind. nast. Cond. tol. good. CFW 1809.
1309.

NISHĀTU'L-'ISHQ.

A short treatise on the elements of Sufism, ascribed to the authorship of Shāh Mirān Jiw Burhānu'd-Dīn. It is difficult to say whether the author is identical with Muḥammad Miyān-Mir or Miyān-Jiw, d. 1045/1635, the famous spiritual guide of prince Dārā-Shikūh. Cf. St. No. 75 on p. 43. Copied by Bālkishan, in 1155 AH. Beg.

On ff. 150v–151v there is a short note on Sufic rhetorical and symbolical terms, with the heading:

أظهر امطاش اهل تصور النفس

Bdl. v. Ff. 148v–151v. For measurements, etc., see above, No. 933.

1310.

(MAJMŪ'A).

Five very short Sufic treatises, or rather notes, written in very bombastic ornate prose. They may be parts of one work, and at any rate almost certainly belong to the pen of one author. No titles, dates of composition, author's name, etc. Transcribed in 1080 AH. (see f. 8v). The first begins on f. 1; the second on f. 2; the third on f. 4; the fourth on f. 8v; the fifth on f. 9v. Beg.

دادرأ جهان أقررین طوائف ناس را لا

Ff. 10, S 255 x 153, 220 x 125, ll 15. Or. pap. Good Ind. nast. Cond. good.

1311.

(MAJMŪ'A).

Three Sufic treatises included in this volume. Copied towards the end of the XIc. AH. (one of them, the second, is dated 1094 AH.).

1. (Risāla dar biyān-i-ma'rifat wa sharī'at) (ff. 22v–38v). A brief exposition of the usual elementary principles of Sufism. The author's name, the exact title, etc., are not given. Beg.

الحمد لله ... في بينا المعرفة و الشريعة و الطريقة و الحقيقة الم

2. Mir'ātul-'āshiqīn (ff. 52v–92). A rhetorical and bombastic discussion on 'mystical love,' عشق, in short chapters, each
beginning with مكية زدنہ پوشی خراپی و مدھوش کہب دلی الک. The author calls himself Fakhr ʻAlī. The title is given in the colophon. Beg.

3. (Rišālah dar wahlāt-i-wujūd) (ff. 93v-106v). A short treatise on pantheistic matters. The author does not mention his name. It is apparently the same work as the one given in Nos. 1328 (2), 1342 (3), and 1347 (7). Beg.

الحمد لله .... بدران انشدک اللہ تعالی کہ صوفیان الک

Bd. v. For measurements, etc., see above, No. 1080.

1312.

MAKTŪBĀT-I-SAYYID ʻABDU’R-RAHMĀN. E 188.

Four letters on Sufic matters, by Sayyid ʻAbdu’r-Rahmān (b. Muḥammad) al-Husaynī al-Qādīrī, addressed to his son Sayyid ʻAli Muḥammad. Very unfortunately there is not the slightest allusion as to the date of composition, not only in this particular work, but also in the treatises by the associates of the author, which will be described presently. The letters deal with the following subjects:

1. مکی الابن (f. 1v). Beg.

2. سیالی ترائی فیاظی کہ حقائق الام (f. 25v). Beg.

3. سیالی ترائی و سیالی لا فیاظی الام (f. 41v). Beg.

4. سیالی ترائی و سیالی لری کرم جواد الام (f. 57v). Beg.

On ff. 22-24, 37-40, 55-56, 67-71 there are fragmentary notes, prayers, etc., by different hands. Transcribed in 1185 AH.

Bd. v. Fr. 1-71, S 150 × 100, 120 × 70, ll 11, Europ. pap. Ind. nasi. Cond. tol. good. Some folios are loose.

1313.

TAJALLIYYĀT-I-RAHMĀNĪ. E 43.

An exposition of Sufico-pantheistic theosophy, in 25 tajallīs. The author calls himself (f. 3v) Sayyid ʻAlī-Muḥammad b. Sayyid

تجلیات رحمانی
'Abdiʾr-Rahmān b. Muḥammad Ḥusaynī Qādirī. He is obviously the same person as the one mentioned in the preceding No., i.e. the son of S. ‘Abduʾr-Rahmān, the author of the epistles. No indication as to the date of composition, nor even references to the sources. Cf. Madr 121; St. No. 2 on p. 35. Copied in 1129 AH. Beg.

محمد بیغایت مرخازین کف از وحدت را الیم

Ff. (166), S 195 x 110, 155 x 70, Il 13. Or. pap. Ind. shikasta-nast. Cond. not quite good. Injured by worms and repairs.

1314.

The same.

Another copy of the same work, transcribed by Ḍiyāʾud-Dīn Saʿīd in 1185 AH. Beg. as in the preceding copy. Several notes and prayers at the end.

S 150 x 100, 120 x 70, Il 11. Europ. pap. Ind. shik.-nast. Cond. tol. good.

1315.

NAFAS-I-RAHMĀNĪ.

E 44.

Another treatise on similar theosophical speculations, also without any references to the sources and without indications as to the date of composition. The author calls himself Shaykh Mūsā b. Shaykh Dāʾūd, a disciple of the same S. ‘Abduʾr-Rahmān Qādirī, who was mentioned above (see Nos. 1312–1314). See EIO 1918. Cf. St. No. 4 on p. 35. (GC II 184). A good copy, dating apparently from the beg. of the XIIc. AH. Beg.

کمی که برگسیلی اسلام (السنگ) کاتذات اگ

Bd. v. Ff. 50v-90, S 230 x 130, 150 x 70, Il 12. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.

1316.

The same.

Another copy of the same work, dating from the beg. of the XIIIc. AH. Beg. as in the preceding copy.

1317.

DĀFI’U’L-MULḤIDĪN.

A short treatise dealing with the classes of people who under the appearance of a darwish conceal heresy, impiety and atheism. The author calls himself Ibrāhīm b. Faḍlī’l-lah, who wrote, judging from various allusions in the text, in India, not earlier than the XIe. AH. Copied in the XIIe. AH. Beg.

Bd. v. FL. 178v–197v. For measurements, etc., see No. 1294.

1318.

NITHĀRU’L-ĀSHIQĪN.

A Sufico-theosophic treatise in ornate prose and verse, by Sharafu’d-Dīn Husayn (cf. f. 2), with the takhallus Sharaf, who belonged to the Naqshbandī affiliation. In the colophon the work is ascribed to the authorship of Bū ‘Alī Qalandar, who d. ca. 725/1325. But this is absurd, because there are many quotations from Muḥammad Pārsā, d. 822/1420 (f. 37v) (see above, No. 1218), and even Jāmī (from his Tuhfatul-abrār, see f. 35). The style of the treatise suggests the XIe., or the beg. of the XIIe. AH. Copied by Fakhru’d-Dīn in 1170 AH. Beg.


1319.

IRSHĀDUL’MAHĪBĪN.

A short Sufic treatise on dhikr, explaining details concerning the technical side of this religious practice, as well as the nature of meditation and mystic enlightenment, in 9 short bābhs. The author calls himself Shams(ū’d-Dīn) Husaynī Shahr-Nahrwālī, a disciple of ‘Alau’d-Dīn b. Karamī’l-lah Tirūhī. In the text there are only very few historical references, amongst them several to Gisūdirāz (d. 825/1422). The work is written in a modern style, and the XIe. AH. may be suggested as its approximate date. Transcribed towards the end of the XIIe. AH. Beg.

1320.

KHIYALAT-I-USHSHÁQ.

A treatise on the system of pantheism, on mystical and divine
love, and other Sufi topics. It is written in bombastic ornate
prose, with many poetical passages, but without any apparent
division into chapters. The author’s name, the date of composit-
ton, etc., are not mentioned. H. Ethé, describing another
copy of what apparently is the same treatise (EIO 1849), thinks it
possible that the author may have been Ahmád Munyari (see
above, Nos. 1205–1207). This, however, cannot be definitely
settled as not only is his name not found in this copy, but also
there are no references in the book to other works, which might
help to determine even approximately the period when the treatise
was written. Cf. St. No. 90 on p. 44. Transcribed at Hasanpúr,
in 1106 AH., by Sayyid Ghulám Muḥyí’-d-Din. Beg.

الله لا اله الا هو، درود نامصدود برأي ظهور النم

8 210 × 125, 145 × 80, il 13. Or. pap. Ind. nast. Cond. tol. good.

1321.

The same. E 86.

A shorter version of the same work. The beginning differs
very little in wording, but many other portions must have been
omitted, as this copy contains no more than about one-third of
the bulk of the preceding version. Transcribed at Dihlí, in the
XIIc. AH., by one Khudádád.

Ft. (36), S 225 × 115, 180 × 90, il 15. Or. pap. Ind. nast. Cond. good. Notes
and glosses on the margins.

1322.

The same. Oc 4.

Another copy of the same work, slightly different from the
preceding copies in its wording. It is much shorter than No. 1320.
The title is here given as Risála-i-ishqíyya, and in the colophon
the authorship is ascribed to Hámídú’d-Dín Nagúrí (see above,
Nos. 1183–1184). This, however, seems improbable, because the
style of the work is quite modern. Transcribed in 1155 AH.,
at Ránípúr, by Bálikshán. Beg. as in No. 1320.

Bd. v. Ft. 90v–145. For measurements, etc., see No. 933.
1323.

(MAJMŪ'A).

A collection of Sufic scraps. Some of them are dated 1113 AH., transcribed by Shāh Ādām. Others date from approximately the same time.

1. Miscellaneous notes of Sufic and generally religious contents. Some folios are blank. Stray quotations (ff. 1–11).

2. (Risāla dar adhkār) (ff. 11v–21). A short treatise on prayers, dhikr, etc., according to the practices of the Qādiri affiliation. The author calls himself Shāh 'Ināyatu'l-lah Qādiri. Beg.


5. Du'ā-i-suryānī (ff. 29–48v). The famous pious Arabic poem, the authorship of which is ascribed to different persons, with a Persian versified paraphrase and explanations. The author, Yāsīn Mūsā (b.) Burhān (who, as he mentions, prepared also a Hindi version of the same poem) dedicated his work to Mahmūd, b. Muḥammad, the Muzaffari prince of Gujrat (863–917/1458–1511). Beg.

Beg. of the Arabic original (f. 32):

أين دعاء سرياني ابن عباس الغ

Ft. 48, S 170 x 100, 110 x 50, Il 11. Europ. and Or. pap. Ind. nst., diff. hands. Cond. tol. good.

1324.

(MAJMŪ'A).

A collection of Sufic treatises, transcribed in 1126–1128 AH., by Shafi'i'd-Dīn b. Khayrī'l-lah b. Pir Muḥammad, at Arkāt. Some treatises, included here, have been already described, see No. 1252, etc.


2. Khulāṣatu'l-a'wād (ff. 132v–225v). A treatise on various forms of dhikr, prayers, and other pious exercises, prescribed or recommended for the most different circumstances in the life of a
TREATISES OF UNCERTAIN DATE.

633


الحمد لله ..... أما بعد، جفّين كود خادم الفغرا شهاب الدين الغ


بعد حمد واجب الوجودي كه بچندین هزار الم


Bd. v. Ff. 131-233v, S 220 x 125, 150 x 75, ll 13. Or. pap. Ind. nast. Cond. good.

1325.

(MAJMŪ’A).

M 27.

A collection of Sufic treatises and scraps, transcribed in 1132–1133 AH. Several of them, of independent interest, have been already described elsewhere in this Catalogue.


الحمد لله ..... بدانته أكركسي خواهد كه برائى وصول الحق الغ


شرح هذا الكلام عن شهاب المعظم الغ

3. (Risāla-i-lāhūt wa malakūt) (ff. 120v–123). Another Sufico-theosophic note by the same (?) Majdū’d-Dīn. Copied in 1133 AH. Beg.

نقل استر اشتين مجد الدين الغ


داستگاه اخبار و فاصل راثر الم

5. Risāla-i-darwīshān (ff. 131–133). The usual catechism of the elements of Sufism, for the use of beginners. Copied in 1133 AH. Beg.

الحمد لله ..... بدانه ابی رساله دريشیا الم


**1326.**

(MAJMŪ‘A)

A collection of Sufic treatises by different authors, dating from the XIIc. AH.

1. *Sa‘ūdat-nāma-i-Imām Ghazālī* (ff. 1v–7v), also called *Risāla-i-rūḥ*, or *Nūr-nāma*. A treatise on the substance of the spirit (*rūḥ*), based on well known early Sufic works. The name of the compiler is not mentioned. Copied by Zāhīd-Beg. Beg.

2. *Makhāzīnul-Qādiriyā* (ff. 32v–82). An incomplete copy of this treatise (not containing the first three *makhzans*). The work is described in R 874. It deals with the defence of the beliefs and the tradition of the Qādirī affiliation, and other matters, arranged in 9 *makhzans*. The author does not mention his name here. According to R 874 he was Shamsu’d-Dīn b. Walīyyi’l-Lah b. Abīl Fath Muḥammad Qādirī Multānī. Here he only refers several times to his father (whom he calls Ishāq b. Muḥammad) and his uncle, Badru’d-Dīn b. Muḥammad. The exact date of composition is not given, but the treatise must have been completed before 1130 AH., which is the date of the British Museum copy. The present copy was transcribed at Ganchī in Gujrat, in 1142 AH., by one Ḥusayn. Beg.

3. *(Fawā’iḍu’l-muhāqqīqin)* (ff. 83–165). A Sufico-ethical treatise, in 24 *fā’idas*, dealing with the usual religious and Sufic matters. The work seems to be modern. The beginning up to the end of the first *fā‘ida* is lost, and the name of the author, and other details, are not found in the text. The title, as above, is given on the margins. Copied in 1139 AH., by Abdu’n-Nabi-Beg, at Qamarang, or Narnaul. Beg. abruptly:

**Bd. v. S 240 × 135, 175 × 75, ll. 13. Or. pap. Ind. nast. Cond. tol. good.**
1327.
(MAJMŪ‘A).

A collection of short Sufic and poetical works and fragments, dating from the first half of the XIIC. AH. (some entries dated 1138 AH., cf. f. 76v, and 1144 AH., see f. 83). Here only Sufic treatises are described.

1. Bavārīq (ff. 1–13v). A short Sufic treatise, in ornate prose with copious poetical quotations, chiefly containing verbose discussions on ‘love.’ The name of the author does not appear, and the title, given above, is rather suspicious, because the beginning of the treatise, written in a vulgar handwriting, different from that of the rest, seems to be of a more modern origin. It begins abruptly:

2. (Risāla dar taṣawwuf) (ff. 14–32v). Another treatise of Sufic contents, also written in bombastic ornate prose, with numerous poetical quotations from Rūmī, Jāmī, etc. It consists of short passages each introduced by لَأِ چَانَ ۖ ۚ اَلّالیُّ عَزِیز (always written اَلّالیُّ جَالِسَ). The exact title, the name of the author, etc., are not mentioned. Beg.


Several short Sufic treatises contained in this majmu'a, dating from the middle of the XIIc. AH.

1. *Al-haqiqatu'l-Muhammadiyya* (ff. 1rv, 18–38v). A short treatise, in Arabic, with copious Persian and Arabic interlinear and marginal glosses, dealing with the theosophical principles of Sufic doctrine. It is divided into a muqaddima, two *maṭḥabs* and a *takmila*. The name of the author is not mentioned. Beg.

2. (Risāla dar wahdat-i-wujūd). (ff. 12v–17v). A short treatise expounding various pantheistic theories, in Persian. The exact title, the name of the author, and the date of composition are not mentioned. It is probably the same as the one described under Nos. 1311(3), 1342(3) and 1347(7) in this Catalogue. Beg.

3. *Al-haqiqatu'l-muważigat bi'sh-shari'at* (ff. 40v–61). A commentary, in Arabic, on the Sufic treatise (also in Arabic) *At-tuhfa'tu'l-mursalat ilā'n-Nabi*, by Muḥammad b. Fadlī'l-lah Burhānpu'rī, d. 1029/1620, see Brockelmann, Gesch. d. Ar. Lit., vol. II, p. 418, cf. above Nos. 1266–1267. The comments are by the author himself, who (as he states in the preface) collected and arranged his scattered explanatory notes, so as to make a continuous commentary. He added also a *khātimā* on the same theosophic matters. Beg.

4. (Risāla-i-nafy va ithbāt) (ff. 161–164). A short note on theosophical matters based on the works of Burhānu'd-Din Burhānpurī (d. 1083/1672), cf. Nos. 1276–1278. The name of the author is not given. Beg. abruptly:


6. On ff. 172v–174 there is a note on eleven forms of magic action (اَشْغَال).
1329. (RISĀLA DAR TAŠAWWUF).

A treatise on pantheistic matters, based on the interpretation of various Coranic verses and sayings of Muhammad. It is divided into a number of short sections, each opening with الحمد لله. No introduction, no title, no author's name. On the fly-leaves this work is called Mir‘atu'l-muhaggqīn, but this is probably a mistake. It has nothing to do with the treatise with this title, described under No. 1345 (2). Transcribed in the XIIc. AH. Beg.

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1330. RISĀLA-I-NUZUL WA ʿURŪJ.

A short treatise on theosophic and pantheistic matters, the theory of emanations, etc. The name of the author does not appear, nor any indication as to the date of composition. Transcribed probably in the same 1134 AH., as other treatises in the same majmuʿa (in which the present one is included), which are so dated. Beg.

\

1331. The same.

Another copy of the same work, dating from about the same time, i.e. the middle of the XIIc. AH. Beg. as in the preceding copy.

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1332. (RISĀLA DAR TAŠAWWUF).

A concise treatise on the principles of Sufic doctrine, in prose and verse. The author's takhallus may have been Jauhar (cf.
f. 6v). He eulogises his murshid, spiritual guide, Shaykh 'Uthmān, giving no further details as to the latter’s name. The other works, referred to in the text, are only the classical books of the earlier period of Sufism, and do not, therefore, assist in the identification of the time of composition of this treatise. The general style suggests a rather late date. Transcribed in 1135 AH. by Sa‘du’llah. Beg.

1333.

The same. E 90.

Another copy of the same work, dating from the beg. of the XIIc. AH., incomplete at the end. Beg. as in the preceding copy.

Fr. (63), S 170 x 110, 125 x 80, ll. 11. Europ. pap. Vulgar Ind. nast. Cond. bad. Injured by dampness and repairs.

1334.

JAWĀHIRU‘L-ASRĀR.

Ob 11.

A short treatise on the most effective methods of attaining mystic perfections, etc. The author’s name is not mentioned, and the title is given only in the heading and colophon. In the copy described under the next No. the title appears in the form of Fawā‘idu‘l-wusūl. Copied in the XIIc. AH., included in a majmū‘a. Beg.

عَلَيْهِ الْمَتَّى

Bd. v. Fr. 109v–114. For measurements, etc., see No. 1180.

1335.

The same. Oa 58.

Another copy of the same treatise, dating from the XIIc. AH. Its title is given here as Fawā‘idu‘l-wusūl. Beg. slightly different:

علم أن الوصْول إلى الله على ثلاثة أنواع الخُمَ.

1336.

The same.

Another copy of the same work, also dating from the XIIc. AH. It is here called, in the colophon, Wasl-i-Haqiq-i-Nur-bakhshiyin. Beg. as in the preceding copy.


1337.

ASRÂRU’L-MASHÂ’IKH.

A short Sufic treatise, in 9 fasls, on various rules prescribed to a darwish, on various mystical perfections, etc. The author calls himself (f. 1v) Jahângir Yusuf, probably an Indian Sufi. He mentions as his authorities only early Sufic writers and poets, but the style of the work suggests a rather late origin. Transcribed in the XIIc. AH. Beg.

الحمد لله ....... بدائيك درويشى تورست ز أنوار رحمت اللى الغ


1338.

RISÂLA-I-ABÛ’L-HASAN KHARQÂNÎ.

A short treatise on some customs observed by various classes of darwishes at their initiation. The authorship is attributed to the ancient Sufic shaykh, Abû’l-Hasan Kharqâni, d. 425/1034. The latter saint, as well as the Shi’ite Imâm Ja’far Sâdiq, are even nowadays very frequently honoured with the distinction of being called the authors of the risâlas, which are, in fact, the productions of various darwishes, and sometimes not very literate ones. The language, which in this case could constitute the sole argument in favour of the truth of the statement, is here quite modern. The contents also do not agree with what is known about early Sufism, and there is therefore little doubt that the work is of modern origin. Transcribed in the XIIc. AH. Beg.

الحمد لله ....... بدائيك أسسكم الله .... كه ابن رسالة تصنيف ..... أبو الحسن خرقاني الغ

Bd. v. Fl. 1v–8v. For measurements, etc., see above, No. 469.
1339. MADARIKU'L-ASRAR.

An exposition of the elementary principles of Sufic doctrine. The author does not mention his name, the date of composition, and does not enable us to determine the period in which he wrote by tracing his sources, as he never mentions them. Transcribed by Sháh Núr’ul-láh b. Háydar, in the XIIc. AH., included in a majmu'a. Beg.

Bd. v. Ff. 167v–182v. For measurements, etc., see No. 1166. Cond. bad.

1340. RISALA-I-RUMUZAT.

A treatise on the 'mysteries,' or, in fact, the well-known elementary principles of Sufism. It is divided into 100 short chapters each called rumuz. The author does not mention his name, the date of composition, and does not even give the titles of his sources. Copied in the XIIc. AH. Beg.

FF. 1v–28v, S 170 x 100, 120 x 60, li 11. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

1341. SA‘ID-NAMA.

A lengthy treatise, in 41 bábs, on Sufico-ethical matters, written in ornate prose and verse. The authorship is ascribed, in the colophon, to Sa‘id b. Abi Bakr. Every chapter is subdivided into numerous short paragraphs, each beginning with lâ su‘id, and this formula is, probably, the origin of the title of the work. It would be very interesting to find if this Sa‘id has anything to do with the author of the XIIc. AH. with the same name, mentioned in No. 1288. No references to the sources. Only the well known poets are profusely quoted, especially Rūmī. Many quotations are also given from Sa‘di, Hafiz, and a few from Jami (cf. f. 212). Cf. St. No. 9 on p. 36. Copied in the XIIc. AH. Beg.

FF. (290), S 225 x 125, 145 x 75, li 13. Or. pap Ind. nast. Cond. good.
1342.

(MAJMū' A).

A collection of Sufic scraps, dating from the XII c. A.H., included in this volume.

1. Marāṭib-i-tajalliyāt (ff. 25–25v). Only the two initial pages of the treatise with this title. It was composed by Muḥammad Ishāq Nūru'd-Dīn ʿUnqā, otherwise called Darwīsh Muḥammad b. Muḥtaṣāb Muḥammad Khayrābādī. The date of composition is not given. Beg.


3. (Risāla-i-wahdat-i-wujūd) (ff. 56–50v, order of folios reversed). A very short theosophic treatise. The name of the author, the exact title, and the date of composition are not given. Cf. above, Nos. 1311 (3), 1328 (2) and 1347 (7). Beg.

Bd. v. For measurements, etc., see above, No. 554.

1343.

(MAJMū' A).

A collection of Sufic scraps, dating from the XII c. A.H.

1. (Malfūzāt-i-Shāh Wajjhu'd-Dīn) (ff. 67–76v). Aphorisms of a Qādirī shaykh, Shāh Wajjhu'd-Dīn, who may be identical with Wajjhu'd-Dīn Gujrātī, d. 998/1590. They deal mostly with general Sufic matters, or comments on the sayings of the ancient saints. Beg. rather abruptly:

2. (Risāla-i-darvīshī) (ff. 98–102v). A catechetical exposition of the most elementary Sufic matters, taught to beginners. The authorship is ascribed to ʿAbdu'l-Qādir Jīlānī. On the margins its title is given as Talāwatu'l-wujūd, but it has nothing to do with another short risāla with the same title, mentioned under No. 1350 (3). Beg.
3. Another series of questions and answers on various Sufic topics (ff. 102v–108). The author’s name is not mentioned. Beg.


5. A mystic treatise on the vision of God (ff. 113–116v). The author’s name is not given. Beg.


8. A brief note on self-knowledge, etc. (ff. 127–128). The author’s name is not mentioned.

Bd. v. For measurements, etc., see above, No. 66.

1344.

(MAJMŪ‘A).

(MAJMŪ‘A).

Oa 15.

Fragments of Sufic treatises, transcribed in the XIIc. AH., and included in a majmū‘a.

1. A fragment of a treatise on Sufic practices, probably originally divided into several adabs. Here only the 5–7 adabs are found: the fifth dealing with continual dhikr (f. 98v); the sixth (f. 102v) on ṣafah; the seventh (f. 104) on ṣafah. The title of the original work, the name of the author, etc., are not given. Beg. (f. 98v):

2. A letter on Sufic matters (f. 106v), with a great number of poetical quotations. It was probably written in 1020/1610 as stated at its end (f. 109v). The shaykh to whom the letter is addressed may be Maḥmūd Sālim, as may be concluded from the bombastic eulogies given. Folios 110–112v contain fragments. Beg. of the letter:

Bd. v. Pf. 98v–112v. For measurements, etc., see No. 271.
TREATISES OF UNCERTAIN DATE.

1345.

(MAJMŪ‘A).

Sufic notes contained in this volume. Transcribed in the XIIc. AH.

1. (ff. 4–5v). Scrappy notes.

3. (ff. 199v–234v). A Persian commentary on a short Arabic treatise, dealing with theosophic matters, and chiefly based on Fūṣūṣu’l-hikam of Ibn-‘Arabi. The names of the author and the commentator, the title of the original work, the dates of composition, are all not mentioned here. It opens with the beg. of the original text:

al-ḥamdu lillah wajd bāl kā wajd rājīd bāl mā wajd al-gh

4. (ff. 235–236). A very short note explaining the 112th sūra of the Koran (Ikhlāṣ). The author does not mention his name.


1346.

(MAJMŪ‘A).

Sufic miscellanies contained in this volume. Transcribed in the XIIc. AH.

2. Salsala-i-Qādiryya (ff. 119v and 125). A short note on the Qudiri affiliation, giving the names of the shaykhs, by Kabīr as-Sulaymānī al-Qudirī.
3. Isnād-i-chihil ism-i-Bār-i-Ta‘ālā (ff. 122v–124v), incomplete at the end. A note on the magic properties of the epithets of God. The author’s name is not given.

al-ḥamdu lillah ... wahu al-masīhi wa-kumūm asma‘ allahu al-gh

5. (ff. 128–130). A series of short notes of Sufic and religious contents, mostly explaining the various magic properties of different prayers, invocations to Shāh Madar, or discussions on some matters connected with the khirqa, talqīn-i-bay’at, etc.
6. *Mi‘rāju’n-nabī* (ff. 130v–143v). A short discussion on Muḥammad’s *mi‘rāj*, in Arabic. The compiler’s name does not appear. At the end some *munājāt*. Beg. of the chief treatise:

بسم الله ...... وعلي الله على سيدنا على خير خلفت


الحمد لله ...... بدآن استذك الله تعالى في الدارين الم

8. (ff. 148–150v). A short treatise on the cabbalistic explanation of prayers and *dhikr*, practised in the Shattāriyya affiliation. It is probably an extract from a larger book, as appears from the heading:

فصل إز رسالت مشرب شطار الم

Bd. v. Fl. 117v–150v. For measurements, etc., see No. 1180.

1347.

(MAJMŪ‘A).

Sufic scraps contained in this volume, dating apparently from the second half of the XIIc. AH.

1. (ff. 9–9v). A fragment of a Sufic treatise: only the two initial pages. Beg.

حمد وثنائى نامندناه مرپورکاریز که استحکام الم


حضرت رسالت بناء محمد رسول الله الم


الحمد لله ... سواء اكرترا پسنند که مسلمانی چند فرض است الم


جو اس نقطه مین هست نور محمد الم
5. (ff. 26–32). Scrappy notes, magical drawings, etc. Several folios are left blank.


محمد بحنايست و ثانی تبیغیست مر آن وجود مطلق را آلم

7. (Risāla-i-wahdat-i-wujūd) (ff. 39v–44v; ff. 36–38 are blank). A theosophic treatise on emanations, etc.; the same as that described under Nos. 311 (3), 328 (2) and 1342 (3). Beg, as usual:

الحمد لله... بدنکه ای عزیز... مهربان که قاتلیس به وحدت وجود اند ام

Bd. v. S 245 x 135, 180 x 90, ii 17. Or. pap. Ind. nast., diff. hands. Cond. not good. In many places the MS. is injured by repairs.

1348.

(MAJMŪ’ A).

M 2.

Two short notes of Sufic contents, included in the large anthology, described above, see No. 926, dating from the end of the XIIc. AH.

1. (Risāla dar rūḥ) (ff. 9–11). An allegoric tale, in Sufico-theosophic strain, dealing with the subject of spirit (or soul). The author’s name does not appear. Beg.

حمد بیستاد احدهی را سرایت که ریاض بدنی را آلم

2. (ff. 110–113). A bombastic and very vague discussion of some Sufic topics. The author may be the Shamsu’d-Dīn ‘Alī, mentioned at the end. Beg.

نیم شبی چون میلی یار تمام قد جلوهی یافتی قلم

Bd. v. For measurements, etc., see above, No. 926.

1349.

(MAJMŪ’ A).

Oc 6.

A collection of Sufic and poetical scraps, dating from the end of the XIIc. AH. (some entries are dated 1184 AH.).

1. Ramzzul-muhaggiqin (ff. 1v–54). A treatise on the usual Sufic topics, in 8 fasls. The name of the author is not mentioned. Copious glosses on the margins. Beg.

محمد بیستاد احدهی بعد مر خدادارا که آلم


4. (ff. 74–81, 87, 88v, 96–109). Fragments and scrappy notes of Sufic contents, poetical quotations, etc. in Persian and Hindustani.

5. Sharh-i-bāzū-band-i-Amirul-mu'minīn 'Alī (ff. 82v–87). A magic prayer and amulet, to be worn round the arm, ascribed to the authorship of 'Alī, the Imām, with a Persian explanation.


\( \text{الحمد لله و}} \text{، أما بعد أين كمانين بندولن ال } \)

Fr. 109, 8 150 x 100, 135 x 80, ll 14. Europ. pap. Ind. ugly nast. Cond. tol. good.

1350.

(MAJMŪ' A).

A collection of Sufic scraps, dating from the XIIc. AH. Different parts of it were transcribed (by different hands) in 1146, 1163, etc., AH. 

1. Kashf-i-jawahir-i-‘amal-i-muhaqqiqān (ff. 44v–74v). A treatise on magic and cabalistic interpretation of various religious practices, prayers, etc., with many tablets, magical formulas, etc. The name of the author is not given. Beg.

\( \text{الحمد لله و}} \text{، بدآنکه هنام ذات ال } \)

2. (Risāla-i-faqr) (ff. 111–125v). The usual catechism of the elements of darwish lore, ascribed, as is frequently done, to the authorship of the Imām Ja‘far Sādiq. Beg.

\( \text{الحمد لله و}} \text{، بدآنکه (سبب) تصنیف این رساله آن ایت بود که ال } \)


\( \text{الحمد لله و}} \text{، اما بعد این رساله ایست ر شیو المحققین ال } \)

On f. 174v there is a note in Arabic, written in Maghribi handwriting.

Bd. v. For measurements, etc., see No. 937.
1351.

(MAJMŪʿA).

On 2.

Short Sufic treatises included in this volume, dating from the XIIe. AH.


2. Wajhūʾ-ʾl-ḥa (ff. 21v-28). A short treatise, in prose and verse, on various pantheistic matters, dedicated to Shāh Wajihūʾd-Dīn ʿAbduʾl-Qādir ad-dīn, perhaps the same as in No. 1347 (6). The name of the author is not given. Commentary on the margins, probably forming part of the original work. Beg.


1352.

(MAJMŪʿA).

On 43.

Sufic treatises, included in this volume, dating from the XIIe. AH.

1. (Risāla-i-rāh-i-Haqq) (ff. 1v-18v). A treatise on the usual topics of Sufic spiritual training. The author's name is not given. The title as above is found on the fly-leaf. Beg.

2. Kamāluʾs-sālikīn (ff. 30v-32v). A fragment of a Sufic treatise chiefly based on the works of Niʿmatuʾl-lah Wali (see above, Nos. 1239-1240). The name of the compiler is not given, and only the takhallus Khādīm appears in the poetical passages. Beg.


1353.

(RISĀLA DAR BIYĀN-I-ABDĀL).

E 80.

A treatise on 'invisible men' (rijāl-i-ghayb), the 'forty bodies' (chihil tan), etc., together with various prayers, in Arabic, explained in Persian, Coranic verses, used as incantations, etc.
The note is very fragmentary and has many lacunas. Probably for this reason there is no mention of the author's name, the title, date of composition, etc. A quite modern copy, dating from the beg. of the XIII c. AH. Beg. (abruptly?).

1354. (DHIKR-I-SIYAR-I-SALIHAN).

A short collection of Sufic aphorisms, ascribed to various ancient sages, and gathered from various well known standard Sufic works. Neither the exact title, nor the name of the compiler are given in the text. On the margins the treatise is called "Sharh al-wali", and ascribed to one Muhammad Mahfuz-Khan, but it is impossible to ascertain in how far this is reliable. Copied in the beg. of the XIII c. AH. Beg.

1355. (MAJMUA').

A scrap book of Sufic contents, dating from the beg. of the XIII c. AH.

1. (ff. 1v-7). Scrappy notes, fragments, horoscopes, etc.


4. (ff. 37-41). Various scrappy notes, extracts, fragments, etc.

Fr. 5, S 200 x 145, 165 x 100, II 12. Or. pap. Ind. vulgar nast. Cond. tol. good.
TREATISES OF UNCERTAIN DATE.

1356.

(MAJMŪ' A).

A collection of Sufic scraps, dating from the XIIIc. AH.

1. Risāla-i-amīrī (ff. 1–23). A short treatise on Sufico-ethical matters, translated from the Arabic. Unfortunately no details are given as to the names of the author and the translator, or the time of composition. Beg.


3. (ff. 31v–33). A note on the virtues, which a true faqīr must possess.

4. Risāla-i-Farīdu'd-Dīn Ajūd'hanî (ff. 33–46). A short Sufico-ethical treatise, containing miscellaneous information, which may be useful to a darwīsh. The authorship is ascribed to Farīdu'd-Dīn Ajūd'hanî, i.e. apparently the famous Chishti saint surnamed Ganj-i-Shakar, d. in 664/1265. It is difficult to determine whether this statement is correct. Beg.

Fl. 46, S 210 x 145, 155 x 85, ll 15. Europ. pap. Ind. nast. Cond. tol. good.
IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

1357.

1. Encyclopædias.

HIKMAT-I-'ALĀĪ.

The famous encyclopædia of the different philosophical disciplines, also called Dānishnāma-i-'Alāī, or Kūlābu‘l-'Alāī, Uṣūl wa nukūt-i-ulām-i-khamsa-i-hikmiyya, etc. The author is the celebrated Avicenna, or Abū ‘Alī ibn Sinā, d. 428/1037, who dedicated it to 'Alān’d-Daula Abū Ja‘far Muḥammad b. Dushmanzīyār Ibn Kākūya, who ruled in 'Irāq 398–433/1007–1041. The work was completed and edited after Avicenna’s death by his disciple, ‘Abdu’l-Wāhid b. Muḥammad Jūzjānī. For details concerning this composition and its author see Browne, Lit. Hist. II, 106–111, 115, GIPh 363, EIO 2218, RS 162, Pr 114, R 433–434, etc. Ind. libr. Bh 215. The present copy was transcribed in 1113 AH. Its language is appreciably modernised. It contains only the sections on physics, metaphysics and logic, and so represents the original version of the book, without Jūzjānī’s additions. Beg.

S 253 × 150, 195 × 95, II 17. Or. pap. Good Ind. nast. Cond. good.

1358.

NUZ'HAT-NĀMA-I-'ALĀĪ.

A fragment of a concise encyclopædia dealing with medicine, horoscopes, amulets, cabalistic interpretations of the meaning of letters, alchemy, astrology, the preparation of pills and antidotes, etc. The author, Shāh Mardān (or, as in EB 1480, Sahmu’d-Din) b. Abī’l-Khayr, wrote probably not long after 475/1082. The work is dedicated to ‘Alāu’l-Daula Garshāsp Hisāmu’l-Din b. ‘Alī b. Farāmurz (433–443/1041–1051) b. ‘Alā’u’l-Daula Muḥammad (398–433/1007–1041), a prince of Tabaristan. See GIPh 363, EB 1480, Gotha C. 30–36; cf. R 465–466, Fl II 517. A bad copy, dating from the end of the XIC. or the beg. of the XIIIC. AH. It
contains extracts from both qisms into which the work is divided, partly reproduced literally, partly in abstract. Beg.

Bd. v. Ff. 3v-4v and 36-172, S 200 x 135, 155 x 95, ll 20. Or. pap. Ind. nast., different hands. Cond. tol. good. Notes on the fly-leaves and on the margins.

1359.

MIFTAHU’-ULÜM.

An encyclopædia dealing with religious, philosophical, philosophical, medical, zoological, astrological, magical, etc., matters. Its title (here found on f. 3) is variously given in different copies as Jāmi‘u’l-ulu‘m, Javāmi‘u’l-ulu‘m, Ḥadā‘iq-u’l-anwār fi ḥaqā‘iq-u’l-asrār, etc. It was completed in 574/1179 by Fakhru’d-Dīn Muḥammad b. ʿUmar ar-Rāzī, usually called Fakhr-i-Rāzī, d. 606/1209-1210, and dedicated to Khwārizm Shāh ʿAlāu’d-Dīn Takash b. ʿĪl-Arslān b. Atsiz, who reigned in 568-596/1172-1200. See Browne, Lit. Hist. II, 484-485, Broekelmann, Gesch. d. Ar. Lit., v. 1, pp. 506-508, GIPH 363; BI II 722, RS 142-143, EB 1481-1482, Pr 92, Leyden C. I. No. 16. The work is divided into 60 bābs (their headings are given in EB 1481 and RS 142). Copied in the XIC. AH. Beg.

الحمد لله الذي انشئنا بتصريحة و اثرنا بتشريحة ب=" unfortunate word " " unfortunate word "

Bf. (217), S 220 x 125, 150 x 60, ll 17. Or. pap. Old Ind. nast. Cond. tol. good, slightly worm-eaten. Space is reserved on many pages, apparently for drawings, but is everywhere left blank. Many lacunas in the middle of the book.

1360.

NAFĀ‘ISU’-FUNUN.

The well known encyclopædia, dealing with different disciplines. It was composed between 735 and 742/1335-1342, by Muḥammad b. Maḥmūd al-ʿĀmulī, d. after 753/1352, who dedicated it to Amīr Jamālū’d-Dīn Shaykh Abū ʿĪsā b. Maḥmūd-Shāh, a ruler of Fārs and ʿĪraq, 742-754/1341-1353. The work is divided into a muqaddima and two qisms, each subdivided into several maqālas (their lists are given in EIO 2221 and EB 1483), and the full title is Nafā‘īsul-funūn fi ʿarā‘isul-wyūn. See GIPH 363-364, Bl II 725, EIO 2221-2224, EB 1483-1491, Pr 148, 164-167, 352, R 435-438, Fl I 38-42, etc. Ind. libr. Bh 219-221. Cf. also Mélanges Asiatiques, III, p. 734 and V, p. 261; Wiener Jahrbücher, v. 61, Anzeigeblatt, pp. 2-10, etc. Lith. in Persia. The present copy was transcribed at Lucknow in 2612, i.e. possibly 1226 AH.
and the transcript was collated. An index is given on ff. 1v–20. Beg. as usual (f. 21v):

محمد و ثنا ر شكر‌ی انت‌ها حضرت پاشا‌های را ال‌لغ

Ff. (865), S 360 × 210, 235 × 120, ll 17. Or. pap. Ind. nast. Cond. good. Vignettes.

1361.

The same.

The fifth fann of the fourth maqāla of the first qism of the same work, dealing with genealogy (انساب). Copied towards the end of the XIIc. AH., included in a majmū'ā (see No. 926).

Bd. v. Ff. 1–8v. For measurements, etc., see above, No. 926.

1362.

The same.

An index only, probably originally belonging to what might have been a good copy of the same work, dating from the XIIIc. AH.

Bd. v. Ff. 1v–16, S 290 × 190, 290 × 100, ll 21. Or. pap. Ind. nast. Cond. good. Vignette

1363.

DĀNISH-NĀMA-I-JAHĀN.

An‘encyclopædia of naturalistic disciplines, such as cosmology, meteorology, botany, physiology, anatomy, etc., in 10 faṣls, 20 asls, 4 naliṣa and a khātimā. The author calls himself Ghiyāthu’d-Din ‘Alī b. ‘Alī Amīrān Husaynī Islāfāhānī (here اصفهانی), who wrote probably in the VIIc. or VIIIc. AH. It is dedicated to Abū’l-Fath Sulṭān Mahmūd (see f. 3v), but there are no indications as to which dynasty this prince belonged to. See EIO 2173–2174, EB 1456, Pr 372–373, R 439–440, etc. The present copy dates from the end of the XIIc. AH. Beg. (f. 2):

سراور سناش و سیاس مبدعی است که با فضل (با فضل) ذاتی ال‌لغ

The first folio is occupied with a fragment of a Sufic treatise dedicated to Nādir-Shāh.

1364.  
MUJMALU’L-HIKMAT.  

A collection of concise treatises dealing with various mathematical and logical disciplines, being an abbreviated Persian paraphrase of the well known encyclopaedia Ikhwanu’s-safa. The present Persian version was prepared in the reign of Timur (cf. f. 2v), but the compiler does not mention his own name. This volume contains only the first qism of the whole work, which comprised also the naturalistic, astronomical and religious disciplines. See EIO 2225, EB 1492, Pr 158–161, Fl I 42, etc. Ind. libr. Bh 207; cf. St. No. 33 on p. 121. Transcribed in the XIIc. AH. Beg.

S 175 × 110, 120 × 65, ll 17. Or. pap. Ind. nast. Cond. good.

1365.  
SHAHAD-I-SADIQ.  

A large compendium of information pertaining to the religious, ethical, political, philosophical and naturalistic disciplines, interspersed with religious traditions, proverbs and aphorisms of ancient sages, copious poetical quotations, etc. The author, Muhammad Sadiq b. Muhammad Salih Isfahani Azadani, with the takhallus Sadiqi, commenced it in 1054/1644. The work is divided into five bubs and a khatiima (the list of their headings is given in EIO 2226). See EIO 2226–2227, Pr 167, R 775, etc. Ind. libr. Bh 468; cf. St. No. 14 on p. 52. A portion of it was translated into English, London, 1832 (Or. Transl. Fund). Copied in the XIIc. AH., incomplete at the end. Beg.

Ff. (744), S 295 × 160, 190 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1366.  
The same.  

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.

S 315 × 216, 250 × 135, ll 21. Or. pap. Ind. coarse nast. Cond. good. Some folios are misplaced.
A voluminous naturalistic encyclopædia of India, with its full title of \textit{Farhang-i-ajā‘ibul-haqā‘iq-i-Aurang-Shāhī} (see f. 2v). The author, Hidāyatu'l-lah b. Muhammad Muḥsin al-Qurayshī al-Ḥashimi al-Ja’fari, dedicated it to Aurangzib. The work, which seems to be very rare, contains a description of the animals, plants, minerals, etc., of India, with many illustrations, some of them being rather good. Copyist poetical quotations in Persian and Hindustani. The present copy, dating from the end of the XIIc. or the beg. of the XIlc. AH., is fragmentary, folios are badly misplaced, and the text of different sections is confused. There is a complicated system of division into chapters, which would be difficult to reproduce here on account of the misplacements of folios, but the original sequence of the subjects seems to be as follows: insects (f. 16); snakes (and the methods of treatment of snake bites) (f. 46); scorpions, centipedes, etc. (f. 58v); lizards (f. 66); spiders (ff. 67-70, 412v); ants (f. 70); classification of properties of different animals (f. 74); birds (f. 77); plants (ff. 83-290v, 413-537v), to which belongs also the section on agriculture (ff. 291-338); 'wonders,' dragons, crocodiles, etc. (f. 338); meteorology (f. 346); aquatic animals, fishes, etc. (f. 349); turtles (f. 407); minerals (f. 540); \\textit{tīlīms} (f. 546); geology, dealing with hills (f. 554), wells (f. 568), brooks, etc. (f. 597-601). The work is based on many well known earlier treatises on the same matters. Beg.

\textit{أي حمد تو سر دنستر توقيع كلام، إرلام تو كام دل هسر خسخته تسام،}

Ft. 601, § 310 x 190, 190 x 105, ll 28-38. Or. pap. Ind. nast. Cond. not good. Many leaves injured by dampness, worms and repairs.

A treatise of encyclopædic character, dealing with cosmography, meteorology, astrology, geography, physiology, demonology, etc. It was composed in 1201/1787 (chronogram \textit{غرر}) by Muhammad Aslam Bangālī Pandwā, and based on the standard works on each of the disciplines dealt with here. The treatise is divided into a \textit{maṭlāb} (f. 3v, on \textit{مجرادات و مربکات}), and 20 \textit{fā’īdas}: 1, on \textit{عقل} (f. 15v); 2, on \textit{أجرام علمي} (f. 17); 3, on \textit{ملاحظات} (f. 37); 4, on \textit{صبع و شقيق} (f. 37v); 5, on \textit{محتاج هلال و بدر} (f. 38); 9, on
2. Philosophy, Ethics and Politics.

1369.

ZAFAR-NAMA.

A short fragment from the Zafar-nāma, a Persian version of what is said to have been a Pehlevi book on ethics, ascribed to the authorship of the legendary sage Buzurjmihr, the wazir of Anushirwan. It was translated by the celebrated Avicenna, or Abū 'Ali b. Sinā (see above, No. 1357), at the request of the Samanide prince Nūḥ b. Mansūr (366-387/976-997). See EIO 2151-2152, EB 1241 (43), 1476 (6), 2010, R 52, Fl III 493-494. Edited in C. Schefer's Chrestomathie Persane, vol. I, pp. 1-6 (texts) and 3-5 (notes). In the present copy, dating from the end of the XIIc. AH., the language is considerably modernised. Beg.

1370.

GANJUL-GANJ (!).

The first volume of a very interesting and rare work on politics (ئ 1370 اخلاق پادشاهان ), containing a great number of historical
anecdotes, etc. The editor, who does not mention his name, states in his introduction that he found a copy of the work, which was incomplete, the introduction and the first bāb having been lost. Seeing, however, that the contents of the book were valuable even in this incomplete form, he wrote a new preface and left the old work to begin with the second bāb, as it was. The author of the treatise is called Abū‘l-Qāsim Naṣr b. Ahmad ash-Shādānī an-Nishābūrī (cf. ff. 3, 168v, etc.). He mentions several times that he was at Ghaznī in 503/1109 (ff. 7v, 144, etc.), which was then under Sultān Mas‘ūd, the Ghaznavide (492–508/1099–1114), often referred to in the text, always as still reigning. The language of the book is really archaic, but in some places probably slightly modernised. The work is divided into six bābs (of which the first one has been lost):

( f. 3v) (در انوار عقل و فتاَّر خرد و راهیان راست) باب دریم
( f. 86v) (در اقبال دولت خداوند و اینکه) سیم
( f. 168v) (در آداب پادشاهی و شرائط جهانداری) چهارم
( f. 228) (در توقیعتات برکان و نادرات ذرکان) پنجم
( f. 262) (در آداب وزرا و نوادین اعمال کسیری) ششم

The title in its monstrous form appears only in the colophon, and is probably due to the scribe’s imagination. The work is not mentioned by Haiji Khalifa. Cf. St. No. 17 on p. 52. Copied in the XIIc. AH. for one Hasan ‘Ali. Beg. of the preface:

حمد بی‌بعد و ثانی به‌یاد حکیمی را که منظوم عالم اخ

Beg. of the second bāb, i.e. the original work (f. 3v):

باب دريِم کر دارونه شد اندَریش باب انوار عقل و نَثار خرد الغ

Ff. (342), S 250 x 145, 190 x 90, Il 15. Or. pap. Coarse and vulgar Ind. nast. Cond. good. Slightly worm-eaten.

1371. (RABI‘U‘L-ASRĀR).

E 74.

An interesting old work on ethics, with some references to cosmological, magical and other matters. It is dedicated to the Atābeg of Yazd, Salghur Shāh (b. Maḥmūd b. Maḥsūr), who reigned in 629–670/1232–1271. Unfortunately, the present copy is incomplete both at the beginning and the end (although one folio, in a more modern handwriting, is added on each side, containing the beginning as well as the end, both obviously spurious). The name of the author and the exact title also do not appear
here. The title as above is given, in a comparatively old handwriting, on the fly-leaf. The author's name may be Ahmad b. Muhammad as-Samarqandi as-Sufi, cf. f. 21 where this name is introduced by the words متقدم كتاب. The treatise is based on several early works, and is divided into 82 babs. It contains also many historical anecdotes, and copious poetical quotations, chiefly in Arabic. The language is simple and not much modernised. Probably this particular copy is referred to in St. No. 13 on p. 52. The copy itself dates apparently from the end of the Xe. or the beg. of the XIc. AH. Beg. (as on the spurious initial page):

حمد بي نهایت و مدق بي غایت انخذائی را یک اش

Beg. of the original portion of the MS. (f. 2):

لطیف الدنیا و الدهر و الدنیا جلال الدنیا و الدهر اعظم

S 225 x 150, 165 x 100, II 23, Or. pap. Pers. nast. Cond. tol. good. Slightly injured by dampness and repairs. Many lacunas, folios often misplaced (in the beginning their order must be: 1, lacuna, 2, 4, 5, 3, etc.).

1372.

AKHLAQ-I-NAŞIRI.

The most popular work amongst Persian treatises on ethics. It was composed by the well known astronomer Nasiru'd-Din Muhammad b. Muhammad b. al-Hasan at-Tusi, d. 672/1274, cf. above, No. 1182. It was dedicated to the governor of Qhīstān, Nasiru'd-Din b. 'Abdīr-Rahīm b. Abī-Manṣūr Muḥtasham. For details concerning the author and his work see Br. Lit. Hist. II, 484-486, GIPH 348, Bl II 730-733, EIO 2155-2172, Br 124, RS 147-148, EB 1435-1443, Pr 49, 304, Ros 290, R 441 sq., 856, Dresden C. No. 343, etc. Ind. libr. Bh 208, St. No. 9 on p. 51. Cf. also E. Frissell in Bombay Transactions, vol. I, pp. 17-40; Schier, Specimen editionis, etc., Dresden, 1841; A. Sprenger, in ZDMG, vol. XIII, pp. 539-540; etc. Lith. a great many times in India and Persia. The present copy was transcribed by Mir 'Abdu's-Salām, in 1050 AH. Beg. as usual:

حمد بي حذ و مدق بي عد لائق حضرت عزرل

1373.
The same.  

Another copy of the same work, dated 1094 AH. (the 27th year of Aurangzib’s reign). Beg. as in the preceding copy.

Fr. (216), S 230 × 130, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Glosses on the margins.

1374.
The same.  

Another copy of the same work, dating from the beg. of the XIIc. AH. Incomplete at the end. Beg. slightly different:

شكرنا مصصور ومن دنا مصصور حضرت رجب الوجود الغ


1375.
The same.  

Another copy of the same work, dated 1174 AH., transcribed by one Najmu’d-Din. Beg. as in No. 1372.


1376.
The same.  

Another copy of the same work, transcribed in 1184 AH. by Nāhir-Khān b. Ḥusayn-Khān. Beg. as in No. 1372.

S 215 × 130, 150 × 80, ll 17. Or. pap. Ind. nast. Cond. good. Copious glosses on the margins.

1377.
The same.  

Another copy of the same work, transcribed by Sharafu’d-Din towards the end of the XIIc. AH. Beg. as in No. 1372.

S 235 × 130, 180 × 90, ll 17. Or. pap. Ind. shik.-nast. Cond. tol. good.
1378.

The same.

Another copy of the same work, dating from the XIIIc. AH., incomplete at the end. Beg. as in No. 1372.

S 210 × 135, 185 × 95, ll 13. Or. pap. Ind. nast. Cond. good. Many lacunae, the order of folios in many places is confused. Marginal glosses.

1379.

AKHLAQUL-ASHRĀF.

A satirical exposition of sins and mistakes against the ethical standard, in numerous anecdotes derived from observation of contemporary life, by Niẓāmu’d-Dīn ‘Ubaydu’l-lah Zakānī, d. ca. 772/1371. The treatise, which is arranged in seven fasls, was composed in 751/1351 (cf. f. 3). For details concerning the author and his work see Br. Lit. Hist. III, 230-257, GIPh 267, RS 264 (5), Pr No. 14 (69), Fl No. 567 (3), Fleischer, Leipzig C. No. 306, etc. Copied in the XIIc. AH. At the end there are several quatrains from Abū-Sa’īd b. Abīl-Khayr. Beg.

شئرنا مصصر و حمد نا معزود حضرت وللوجود را الغ

Ed. v. Fl. 1v-19, S 215 × 140, 155 × 85, ll 15. Or. pap. Ind. nast. Cond. good.

1380.

DHAKHRATUL-MULŪK.

A treatise on ethics and politics, by Sayyid ‘Ali b. Shihābī’-dīn Hamadānī, the famous saint and Muhammadan missionary of Kashmir, d. 786/1385. See concerning him and his work GIPh 349, Bl II 760-766, EIO 2176-2179, EB 1451-1453, Pr 17, 321-323, Ros 291, R 447, Fl III 284, Tornberg 290, Dresden C. No. 5, Leyden C. IV 320, etc. Ind. libr. Bh 213-214, St. No. 6 on p. 50 and No. 43 on p. 164. The work is divided into ten bāhs (the list of their headings is given in EIO 2176). Copied by ‘Ībādū’l-lah b. Khwāja Faydī in the XIIc. AH. Beg.

محمد بضياء وثنى بيشمار مر حضرت ملكي لل الغ

Ff. (196), S 235 × 135, 170 × 85, ll 15. Or. pap. Ind. nast. Cond. good. Notes and stray poetical quotations on the last two folios.
1381.

NASĀ'IH-I-NIZĀMU'L-MULK.

Admonitions on the subject of the duties of an administrative official, etc., ascribed to the famous wazir of several Saljuqide princes, Nizāmu'l-Mulk (d. 485/1092). The author of this work does not mention his own name. He based it on Nizāmu'l-Mulk's own work Siyaru'l-mulūk as well as on papers and the oral traditions preserved in his family. The treatise was compiled, apparently in the second half of the ninth century AH., for Amīr Fākhru'd-Daula Ḥasan b. Tāji'd-Din Ḥasan, a descendant of Nizāmu'l-Mulk. See GIPh 348, EB 1426–1428, R 446, etc. Cf. Mélanges Asiatiqes, vol VI, p. 115; Elliott, Hist. of India, v, VI, pp. 485 sq. The present copy dates from the XIIth. AH. Beg.

1382.

AKHLĀQ-I-JALĀLĪ.

The famous work on ethics, with the full title of Lawāmi'u'll-ishrāq fi makārim'il-akhlāq, by Jalālu'd-Dīn Muḥammad b. Aṣ'ad as-Sā'dīqī ad-Dawānī, d. 908/1502–1503, who dedicated it to the Aq-Qoyunlū prince of 'Īrāq, Ḥasan-beg Bahādūr (872–885/1467–1477). For details concerning the work and its author see Br. Lit. Hist. III, 442–443, GIPh 348; Bl II 740–741, EIO 2183–2187, EB 1298 (1), 1457–1459, Pr 307, R 442 sq., Aum 82, Mehren 6, etc. Ind. libr. Madr 133, St. No. 10 on p. 51. Lith. and printed a great many times in India. Translated into English by W. F. Thompson, London, 1839 (Or. Transl. Fund). Copied in 1020 AH. Beg as usual:

1383.

The same.

Another copy of the same work, dated 1169 AH. (here 149). Beg. as in the preceding copy.
1384.
The same.

A small portion of the same work, containing only the beginning. Transcribed in the XIIIc. AH. Beginning as in both preceding copies.


1385.
HIŞNU'L-MULÜK.

A treatise on ethics and politics, in three qısmıs. It was composed, as stated in the preface, 39 years after the death of Shahrulkh, i.e. ca. 889/1484, and dedicated to Sultan Husayn Mirzâ (873–911/1469–1506). The author does not mention his own name. The work seems to be very rare in Western libraries, but the MSS. of it are fairly common in Turkestan. The present copy dates from about the middle of the Xc. AH. Of the beg. there remains only:

(continuation is damaged by dampness).

Fl. (130), S 185 x 125, 125 x 80, ll 10. Or. pap. Khorasani nast. Cond. good.

Index.

1386.
AKHLAQ-I-MUHŚINI.

Another well known work on ethics, dedicated to prince Abū'l-Muḥsin, the son of Sultan Husayn Mirzâ. The author is the famous and prolific writer Husayn b. 'Alī Wa'īz al-Kāshīfī, d. 910/1505 (cf. above, Nos. 59–60, 290–291, 959–967). The treatise is divided into 40 faslis (the list of their headings is given in EIO 2188). For the details concerning the work and its author see Br. Lit. Hist. III, 442–443, GIPh 349; Bl II 742–749, EIO 2188–2200, Br 125, EB 1460–1462, Ros 291, R 443, Aum 63, Mehren 6, Dorn C. 257, Krafft 183, etc. Ind. libr. Madr 134, St. No. 8 on p. 50. Lith. and printed many times in England, India, Constantinople, etc. Translated into English by H. G. Keene, Hertford, 1851; cf. also G. de Tassy, Notice du traité Persan sur les vertus de Hussein Vaëz, Paris, 1837 (JA, IV, pp. 61–81). Transcribed in 923 AH., by ‘Abdu’s-Salām Kātib. Therefore this may be one of the earliest known copies of this work (although the date seems to be slightly suspicious). Beg.

1387.

AKHLĀQ-I-HUMAYŪN.

A short treatise on ethics, comp. in 912/1506–1507 (cf. f. 4v) by Ikhtiyār al-Husaynī (cf. ff. 3v, 25, 35v), who may be identical with the author of Mukhtār’-Ikhtiyār (see above, No. 1035), a treatise on fiqh. It is dedicated to Bābur (cf. f. 4v), and based on various early standard works on the subject, chiefly on the well known treatise on ethics by Ibn Miskawayh (cf. f. 5). The work is divided into three gānūns, subdivided into numerous bahths, qā’idas, jadidals, etc. See Bl II 767, EB 1463, Pr 323–324; (GC I 21). Transcribed in 1187 AH. Beg.

طغرل سعادت خسروان عالي شان دار الملك الع


1388.

PAND-NĀMA-I-JAHANGĪRĪ.

A short ethico-religious treatise, containing numerous instructive anecdotes, composed in, or shortly after, 1021/1612, which year is referred to in the beginning. The name of the author is not given. It is divided into an ‘inwān and 7 naw’s. Cf. St. No. 15 on p. 52. This treatise seems to be identical in contents with the work, also composed in 1021/1612, styled Maw’īza-i-Jahāngīrī, by Mīrzā Muḥammad Bāqir Najm-ī-Thānī, with the takhallūs Bāqir-Khān, see EIO 1535 (1), 2205, etc. The initial words, however, are different. The present copy was transcribed from a very defective original, because many pages are left partly blank. The copyist, Ghulām Muḥammad b. Muḥammad ‘Umar Bāpī, wrote it in 1191 AH. Beg.

الحمد الله اما بعد از حسب و سقاس و ستاش حضرت بار تعالى الم


1389.

NAFĀ’IS-I-WAJĪHĪ.

A treatise on various ethical and theological matters, divided into numerous short passages, called nafisa, and based on aphorisms and maxims of early saints, Sufis, etc. The author calls himself (f. 4) Wajihu’d-Din b. ‘Isā Suhrawaiy. He wrote apparently some time about 1037/1628 (cf. f. 5v or 7v), but there is
some doubt as to the prince to whom the work is dedicated. He is called (f. 8v) ابر الوظفر شهاب الدين شاه جهان ثاني صاحب تنزان. The word thānī is used rather ambiguously: if it is directly connected with the name Shāhjahān, the prince in question is Shāhjahān II, who reigned only a few months in 1131/1719. But his surname was not Shihābu’-d-Dīn. Most probably the prince mentioned here is the first Shāhjahān, who really was surnamed Shihābu’-d-Dīn (1037–1069/1628–1659) and the word thānī belongs to the expression صاحب تنزان being placed in front, instead of at the end as in the more common form of صاحب تنزان ثانی, merely for the sake of the rhyme. Cf. St. No. 74 on p. 43. Transcribed in the XIIc. AH. Beg.

1390. (RISĀLA DAR HIKMAT).

An ethico-theosophic treatise, without a title (which may have been given in the original, but is lost with the initial leaves, missing in this copy). The author is the well known Persian philosopher, Ṣadru’-d-Dīn Muḥammad b. Ibrāhīm b. Yahyā Shīrāzī (see f. 3), who died in 1050/1640. See Brockelmann; Gesch. d. Ar. Lit., v. II, p. 413. The copy dates from the end of the XIIc. AH., and is incomplete at the beginning and in the middle.

Ft. (84), S 150 x 95, 95 x 45, ll 12. Eur. pap. Bad Ind. nast. Cond. tol. good.

1391. AKHLĀQ-I-SIYAR-I-PĀDSHĀHAN.

A treatise on politics, based on legends about the ancient sages and their sayings, with occasional poetical quotations. It was commenced in 1054/1644 (chronogram انتخاب) and completed in 1055/1645 (chronogram اخلاق پادشاهی), by the order of a prince, whose name is not mentioned and whose titles do not allow us to identify even the dynasty to which he belonged. The author does not mention his own name. Cf. St. No. 11 on p. 51. The treatise is divided into a mugaddima, five fasāls and a khātimah (their headings are not written in red, contrary to the general
practice, and therefore it is not easy to find where one ends and the next begins). Copied at Aurangâbâd in 1192 AH. Beg.

الحمد لله...... وبعدة نمودة ميشود كمره الآخربي الم


1392.

غاية الامكان في دراية السكان
GHÂYÂTU’L-IMKÂN FÎ DARÂYATI’L-MÂKÂN. Os 49.

A philosophical treatise dealing chiefly with the essence and the qualities of God, by Mahmûd Ushnû, surnamed Durr-i-yatîm. It is the same work as the one described in EI 1869 (IV). The time of composition is not given, but it cannot have been composed later than 1057/1647, which year is the date of the India Office copy. The present transcript dates from the XIIe. AH. Beg.

الحمد لله الذي لا أخر له ولايته ولا أول الأخرويت الم

Bd. v. Fl. 1v-60, S 170 x 110, 100 x 60, ll 11. Or. pap. Ind. nst. Cond. good.

1393.

حبوة النفوس
HÂYÂTU’N-NUFÛS.

The second and the third fanns of a compilation on (1) physics and (2) metaphysics. The name of the author is not given in this copy, and the work must have been composed before 1076/1666, which is the date of the present transcript, made by Muhammad Husayn Shâhâbâdî. The title is given in the colophon. Beg. of the second fann:

الحمد لواهب العقل ومقيض الوجود، في دم در علم طبيعي وآن
مشتغل بود بر مقدمه كه تقديم آن واجب بود بر إقسام الف

The third fann opens abruptly:

......


1394.

(KITÂB-I-ÂKHLAQT).

A treatise on ethics, chiefly from the religious point of view, with clearly Shi’ite tendencies. The exact title, the author’s name and the date of composition are not mentioned. The work
is dedicated to the prince whom the author calls اَبُو النصر ابُو البكَر سلطان فتى الله. The only prince who possessed the name Fathu’l-lah was the ‘Imād-Shāh of that name who reigned in 890–910 1484–1504. But on f. 2 the author refers also, in terms of reverence, to a saint, Mir Muhammad Sa’īd Jumlatu’l-mulkī (?), جملة الملكي, whose name is closely alike with that of Ḥāfiz Muḥammad Sa’īd b. Karami’l-lah b. Salmān Maḥmūd, who composed in 1102/1690–1691, a treatise on ethics (see EIO 2211) and therefore must have flourished about that time. The copy itself must have been transcribed in 1192 AH., because another treatise in the same majmū‘a, written by the same hand, is so dated. Cf. St. No. 11 on p. 51. Beg.

ابنادي كلام بنام خداوندی سرا است که ابتداا هرچجزال

1395.

ABWĀBU’L-JINĀN.

The first volume of the treatise on ethics and religious philosophy, by Muḥammad Rafi’ Wā’iz Qazwīnī, d. ca. 1105/1694. The work is dedicated to Shāh ‘Abbās II (1052–1077/1642–1667) (cf. f. 7). Originally it was divided into eight bābās, or volumes, but only two bābās are so far known. See GIPh 351, Bl II 751–752, EIO 2213, Br 25, RS 152, EB 1472–1474, Pr 312–313, R 826, Aum 61, Fl III 293, etc. Ind. libr. Bh 211; (GC II 404). Transcribed at ‘Āzīmābād, in 1190 AH. (the 17th year of Shāh ‘Ālam’s reign). Beg. as usual:

بابرین مقاپی که سر خیل کاروان فنون معلومات توآوت بود این

1396.

The same.

Another copy of the first bāb of the same work, containing only the first four majlis. It dates from the end of the XIIc. or the beginning of the XIIIc. AH. Incomplete at the end.


1397.

(MAJMŪ‘A).

A collection of short treatises on ethico-political matters, by ‘Abdu’l-Hādi b. ‘Abdi’l-Karīm Qādirī Tatī Chanāpatānī Karnātākī,
who flourished towards the end of the XIIc. AH., because some of his works were composed in 1167/1754. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. Nasihat-nāma (ff. 1v-3). An admonition, dealing with various topics of administration, addressed to the landlords of the Dakk’han and Carnatic, dated 1167/1754. Beg.

2. Yaqzatu’l-muluk (ff. 3-3v). A very short admonition, apparently only the beginning of a larger treatise. It deals also with warnings against various political dangers and calamities which the author foresaw for the Carnatic, etc. Beg.

3. Hidāyat-i-rabbānī dar buniyād-i-salṭanat-i-jāvidānī (ff. 4v-64v). The second daftar from the work with this title. It deals with Sufico-political admonitions and warnings to the population of different South-Indian provinces concerning the danger of foreign conquest. There are numerous fīrmāns with explanations, prayers securing victory, etc. On the whole it is rather an interesting document illustrating the state of mind in Southern India just before the advance of the French and British troops. Towards the end there are included in the text: (1) admonitions of Nūshīr-wān (f. 51); (2) admonitions of ‘Abdu’l-lah Anṣārī to Nizāmu’l-Mulk (f. 52v); (3) a theosophic treatise with the title Risāla dar hidāyat-i-sulūk-i-khāṣṣ (f. 54); (4) a short nasihat ascribed to Ghazālī. Beg. of the original treatise:

قال الله تعالى عز وجل نعيمها سليمان ..... ابن ديلجا، دفتر درهم


A treatise on general principles of ethics and politics, details of the system of administration, forms of official correspondence, etc., composed in 1202/1788 (cf. f. 2) by Ghulām Husayn of Muḥammadpur (Arkāt), in the reign of Shāh ʿĀlam (1173-1221/1759-1806). It is divided into six bābūs:

1398.

Dastūr-nāma.

F 21.
باب اول، (۲۷) در بیان شهناشاده و پادشاه و وزرا و ایوان و خدمات ادفی و اعیان که برای مست لازم و واجب است.

باب دوم، (۱۲۷) در بیان فراین و پروانه‌ها و کواند معاملات شرعتی و ثقیه که ملزم نماید یکدیگر است.

باب سوم، (۲۳۷) در بیان روش و آئین سلطان در زمان اسلامی و جمع مسلمانان.

باب چهارم، (۳۸۷) در بیان مذاق اشناپان صادق که خود را در رازه محتیت نزار کرده اند.

باب پنجم، (۶۷) در بیان حصر و آزار که در جمع کردن مال و معمال دنیا که به دعا را نشان می‌دهند که (کردن؟) و آخر از ناموری حیران و پریشان شدید (شدید؟).

باب ششم، (۷۸۷) در بیان کردن و جوانبردن که اخلاق حمیده داشتهند و در احیای مردان بتوان و مدافار اخلاق خداهی قصور و دریغ نمی کردن.

Instead of the khātima there is an appendix (f. 87v):

فادهه، آداب و القاب مراسلات که فيما بین پادشاه و امراء و غربا جاری و مرجع است.

Many interesting allusions to the political life of India contemporary with the author. Copied in 1203 AH. Beg.

حمد و سیاس بیضی صریحا را سرد که ممالک کوی و محل دار.

Ft. (90), 8 225 x 130, 155 x 85, ll 13. Or. pap. Ind. nst. Cond. tol. good. Slightly repaired.

1399.

MUKHTAŞAR-I-NASĀ'IH-I-MAHMŪDI.

E 219.

Admonitions on various ethical subjects, ascribed to no one less than the famous Mahmūd of Ghazna (I). There cannot be the slightest doubt that the work is apocryphal and was, judging from its language, composed at a much more modern time than that of Mahmūd. It may perhaps be worth study because there may be found incorporated in it various popular conceptions of the ideal ruler, based on folk-lore. Copied in the XIIc. AH. Beg.
1400.

NAŚIHAT-NĀMA-I-‘ABDUL-LAH ANŚĀRĪ.

A short collection of ethical maxims, claimed to be the admonitions of ‘Abdu’l-lah Anšārī (d. 481/1088) to the famous Saljuq wazir Nizāmu’l-Mulk (d. 485/1092). Cf. above, Nos. 1381 and 1397 (3). It is very difficult to pronounce definitely as to the reality of Anšārī’s authorship. Copied in the XIIc. AH. Beg.

Bd. v. Ff. 13v–19. For measurements, etc., see No. 1086. Scrappy notes and quotations on ff. 18v–19v.

1401.

(MAJMŪ‘A).

Two treatises on various topics of ethics. Copied by Muhammad Khaṭīb Jūdārī (جوهدی) towards the end of the XIIc. or the beg. of the XIIIc. AH.

1. Sirāju’l-abrār (or also Minhāju’l-anwār) (ff. 1v–54v). A treatise on ethics, in 19 bābās (only 18 are contained in this copy), by Maḥram-‘Alī b. Muhammad b. ‘Alī Isfahānī. The date of composition is not given and cannot be discovered without special research. Incomplete at the end. Beg.


2. Ahsanu’l-qisas (ff. 55v–157v). A treatise on ethics, in Sufic strain, divided into 12 bābās. The author calls himself Ahmad b. Ahmad b. ‘Abbās b. Ahmad b. Shihāb al-Husaynī an-Naqawi al-Bukhārī, surnamed Mirān Bihāi, an inhabitant of Fathābad near Deogir. He mentions many works which were his sources, but they are mostly fairly well known compositions and give no help for the determination of the period in which the author wrote his book. Beg.

1402.
(RISÁLA DAR AKHLÁQ).

A treatise on ethics and politics, discussed from a rather strictly theological point of view. There is no mention of its exact title, the author’s name, or the date of composition. Only on the fly-leaf it is called Ḥilyatuʿl-muttaqín, but it has nothing in common with the well known work of Majlísí (cf. above, Nos. 1118–1124), bearing this title. The work is divided into 32 bābhs and a khātima, but the present copy, dating from the XIIe. AH., breaks off at the 18th bāb. Besides, many pages are left blank, many lacunae. Beg.

الحمدلله الذي غرقت في بحار الفخار هوية حقائق الغ

1403.
(RISÁLA DAR MAʿRIFAT-I-HUQŪQ).

A short treatise on the forms of respect and veneration to be paid to God, saints, parents, seniors, etc. The exact title, the name of the author and the date of composition are not mentioned. The copy itself is written by the same hand as another part of the same volume, copied at Gwāliyār in 1146 AH. by Sharafuʿd-Dīn. Contains apparently not the complete treatise, but only part of it. Beg.

بدان لى نيب بات كه خدامي تعالى حقائق ونا منطرقوال
Bd. v. Ff. 14–25. For measurements, etc., see No. 263. CFW 1801.

1404.
MAQTAL-NĀMA.

A treatise on the virtues of the ideal Divine ruler (pādshāh-i-Rahmānī) and the faults of the Satanīc ruler (pādshāh-i-Shaytānī), chiefly as applied to local conditions of some provinces of Central India. The author calls himself Naṣīr̄uʿd-Dīn b. Shihāḅiʿd-Dīn Zāhid Ajhūḍ-hanī and mentions that he wrote in the time of Ahmad Shah Sulṭān Ahsanābādī. The date of composition is not given, but there is no doubt that the work is of modern origin. Copied in 1158 AH. by Asaduʿl-lah Ḥasanī. Beg.

محمد وثنالی بیهانی مرطوب خبرخالقی را راال
Ff. 15, S 235 x 125, 160 x 80, ll. 15. Or. pap. Ind. nást. Cond. tol. good. Repaired.
CFW 1809.
1405.
The same. E 139.

Another copy of the same work, dating from the beg. of the XIIIc. AH. Its title is given here as فصة پادشا بحلمانی و پادشا شیطانی طبّة العین (؟). Ff. 1v–4 are occupied by a short collection of the sayings of Muḥammad, called Qawl-i-Muḥammad Rasūlullāh. Beg. (on f. 4) as in the preceding copy.


1406. (رسالة در اخلاق)
(RISĀLA DAR AKHLĀQ).

Ac 27.

A collection of ethical and religious aphorisms, anecdotes, etc., each introduced by the words لى حبيب. The work seems to be of modern origin. The title, the author’s name, and the date of composition are not mentioned. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله . . . لى حبيب ذكوش دل بشنو النم

Bd. v. Ff. 101v–152. For measurements, etc., see No. 1051.

1407.
ZĀD-I-ĀKHIRAT.

E 100.

A treatise on various topics of ethics, chiefly based on early works, especially those of Ghazālī. The language and the general style suggest a rather modern origin (the title may be a chronogram for 1203 AH.). Unfortunately there is no information concerning the author’s name and the date of composition. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله . . . ّم نفل مسمّين النم


3. Logic.

1408. (مجلوبة رسائل در منطق)
(MAJMŪ‘A-I-RASĀ‘IL DAR MANTIQ).

H 7.

A collection of four treatises on logic, which are most popular as school-books. Transcribed in the XIIc. AH.
1. Șughrâ, or Risāla-i-șughrâ dar mantiq (ff. 1–2v). A very short treatise on the elements of logic, by Mīr Sayyid Sharīfu’d-Dīn ‘Alī Jurjānī, d. 816/1413–1414. See EIO 2181. Often lith. in Turkestan and elsewhere. The present copy is incomplete at the end. Beg.


بدائته أدنى را قوميست درائه كه منتشش كرد الم


نحن الله علی نافذات و نسأل هديا طريقة الم


الحمد لله (الله) راجب وجودة و المثنى نظرة الم

Ff. 36, S 325 x 175, 225 x 110, il 15. Or. pap. Ind. nast. Cond. tol. good. Glosses and notes on the margins.

1409.

SHARH-I-TAHDHĪBU’L-MANTIQ.

A Persian commentary on the well known Arabic school-book on logic, called Taḥdību’l-mantiq wa’l-kalām. The latter (i.e. the original) was composed by Sa’du’d-Dīn Mas’ūd b. ‘Umar at-Taftāzānī, d. 791/1389, see Brockelmann, Gesch. d. Arab. Lit., vol. II, p. 215. (GC II 305). The commentator calls himself (f. 2) ‘Ali Akbar b. Nūrī’d-Dīn Ḥūsainy Ḥasanī Ṭabāṭabā Nīrū. He does not mention the date of composition of his work. Transcribed in the XIIc. AH. Beg.

حمد راجب وجوده كه كلييات و جزيئات دلائل و حداثيات الم

S 210 x 115, 150 x 70, il 15. Or. pap. Ind. nast. Cond. tol. good.

1410.

SHARH-I-TAHDHĪBU’L-MANTIQ.

Another Persian commentary on the same Taḥdīb (see the preceding No.). The commentator’s name and the date of
composition are not mentioned. See EB 1454. The present copy, dating from the beg. of the XIIIc. AH., contains no introduction and opens with the first words of the original text followed by their explanation:

الحمد لله... трудت... بجميل اختياري... التم

S 305 x 185, 210 x 130, ll 26. Europ. pap. Ind. nast. Cond. good.

4. Lexicography, Grammar and Prosody.
   A. Dictionaries.
      1. Arabic-Persian.

1411. Ḍubā'ah al-wādi'ī, F 9.

The well known versified vocabulary of the most common Arabic words, with their Persian equivalents. The author is Abū Naṣr Farāhī, or Farāhānī, with his full name Muhammad (or Mas'ūd) b. Abī Bakr b. Husayn (the name is differently given in different copies, see EIO 2375). He flourished ca. 617/1220. See Bl II 961-962, EIO 2375-2381, Br 150, 151 (1), 152, EB 1636-1639, Pr 214 (and 41, 71, 153), R 504, 506, Aum 112, Gotha C. 5, Fl I 112, etc. Cf. also H. Blochmann, Contributions to Persian Lexicography, JASB, v. 37, p. 7. Copied in the XIIc. AH. by Ṭabdūr-Rahīm. It contains a short prose introduction, beg. (f. 151v):

الحمد لله... قال الشيام الامام... بدر الدين شمس العلماء...

ابن نصر محمد الفراهي... 

The versified portion begins as usual (f. 151v):

همي كريح ابي نصر فراهي... كبرى رحمت حق باد و زغول;

Scrappy notes and poetical quotations on ff. 146v-151 and 182-183.

Bd. v. Fl. 146v-183v. For measurements, etc., see No. 350. Copious marginal glosses.

1412. Sharḥ-i-Nīṣābu'ī-Šībyān, Ob 11.

A brief commentary on the preceding work, chiefly dealing with matters of prosody. The name of the author and the date
PERSIAN DICTIONARIES.

of composition are not mentioned. Cf. St. No. 29 on p. 135. Transcribed in the beg. of the XIIc. AH. Beg.

ابتداء ميكنم بنام خدایی که الگ

Bd. v. ff. 1v-27, 8 310 x 180, 210 x 115, ii 23. Or. pap. Ind. nast. Cond. good.

2. Persian-Persian.

ADATUL-FUDALÁ.

A vocabulary of Persian words and phrases, met with in the works of the early Persian poets. It was compiled in or about 822/1419 (as stated in this copy, f. 2v), or 812/1409 (as given in the copies in the British Museum, R 491, and in the Bodleian Library, EB 1716), by Qâdi-Khán Badr (i.e. probably Badru’d-Din) Muḥammad Dihlawi, surnamed D’hârwal (دهرول). It is dedicated to Qâdi-Khán b. Dilâwar-Khán, i.e. Alp-Khán (or Hushang) b. Dilâwar, a Ghuride prince of Malâwa (808–838/1405–1434) (see f. 2v). The work is divided into two parts, qismos. The first (ff. 3–112v) contains the dictionary, alphabetically arranged according to the first and the last letters of words; and the second (ff. 112v–167) consists of a series of phrases, also alphabetically arranged, as much as possible on the same principles. See Bl II 972–973, EB 1716–1717, R 491–492, etc. Cf. St. No. 6 on p. 131. Cf. also H. Blochmann, Contributions to Persian Lexicography, JASB, v. 37, pp. 1–72. The present copy dates from the end of the XIc. or the beg. of the XIIc. AH. Beg.

بدرول


1414.

FARHANG-I-IBRÁHĪMI.

The rare Persian dictionary, by Ibrâhîm Qiwām Farūqî, in which the words are arranged according to the first and the last letters. It is also called Sharaf-nâma or Sharaf-nâma-i-Āḥmad Mûnîyârî, because it is dedicated to the memory of shaykh Sharafû’d-Dîn Ahmad b. Yahyâ Mûnîyârî, d. 782/1380–1381 (cf. above Nos. 1205–1208). It was composed under Abû’l-Muṣṭaffar Bârbak-Shâh of Bengal, 864–879/1459–1474. The dictionary deals only with Persian words, chiefly those found in the works of early poets. See Bl II 974–978, EIO 2457, EB 1718–1719, Pr 195,
R 492; Aum 103, etc. Ind. libr. Madr 147–148. Cf. also H. Blochmann, Contributions, etc., pp. 7–9; Lagarde. Persische Studien, p. 43, No. 36; Mélanges Asiatiques, III, p. 494, and IX, pp. 514–515. Copied by Fadl’-Alí Ridawi towards the end of the Xle. or the beg. of the XIIe. AH. Beg. of the preface (in verse):

باقم خدارند همی به است، سر آنگاه هر نامه و زه هست.

Beg. of the dictionary (f. 2v):

چون بغض الله نقدس و تعالی الم

Fl. (218), S 270 x 180, 220 x 125, II 23. Or. pap. Ind. nast. Cond. tol. good.

1415.

MU’AYYIDU’L-FUḌALĀ.

A Persian dictionary, in which also Arabic and Turkish words are included. They are alphabetically arranged, according to the first and the last letters. It was composed in 925/1519, by Muḥammad b. Lād of Dihlī, and was based on the most reliable authorities, enumerated in the preface (their titles are given in EIO 2459). See Bl II 980–981, EIO 2459–2464, Br 138, EB 1720, Pr 225–227, R 494, Leyden C. V 149. Ind. libr. Bh 244, Madr 149–150, St. No. 10 on p. 132. Cf. also C. Salemann, in Mélanges Asiatiques, IX, p. 522; Blochmann, Contributions, etc., p. 9; Lagarde, Persische Studien, p. 55. Copied towards the end of the Xc. AH. Beg.

Fl. (490), S 240 x 135, 170 x 105, II 21. Or. pap. Good Ind. nast., different hands. Cond. tol. good.

1416.

KASHFU’L-LUGHĀT WA’L-ĪSTILĀHĀT.

A Persian dictionary, with special reference to religious and Sufic terminology, by ‘Abdūr-Raḥīm b. Ahmad Sūr, a native of Bihar, and a pupil of the author of the preceding work, Muḥammad b. Lād. It was composed some time about 950/1543. The dictionary is arranged on the same principles as the two preceding works, Nos. 1414 and 1415. See Bl II 982, EIO 2465–2469, Br 139, EB 1721–1724, Pr 224–225, R 495 sq., Aum 107, Mehren 25, Dresden C. No. 347, etc. Cf. St. No. 7 on p. 131; (GC II 422 and 499). See also C. Salemann, Mélanges Asiatiques, IX, p. 523; Blochmann, Contributions, etc., pp. 9–10; Lagarde, Persische
Studien, pp 50–52. Printed in Calcutta, 1264 AH. Copied in the XIIc. AH. Beg.

الحمد لله ... أما بعد حمد وصلوة مينيود افعف العباد الن

Fl. (712), S 230 x 160, 190 x 103, ll 19. Or. pap. Ind. nast. (different hand in the beg.). Cond. tol. good. Slightly repaired. Scrappy notes of lexicographical contents at the end.

1417.

The same. B 29.

Another copy of the same work, also dating from the XIIc. AH., incomplete at the end. Beg. as in the preceding copy.

Fl. (355), S 270 x 160, 210 x 105, ll 26–25. Or. pap. Good Ind. nast. Cond. good. Occasional glosses on the margins.

113.

The same. B 30.

Another copy of the same work, also dating from the XIIc. AH. Beg. as in both preceding copies.

S 370 x 210, 250 x 135, ll 23. Or. pap. Good Ind. nast. Cond. good. Bad vignette

1419.

BURHĀNU’L-ĪMĀN.

A concise vocabulary chiefly of Sufic terminology, being apparently only an extract from the preceding work, Kashfu’l-lughāt, which is referred to as the chief authority (cf. f. 3). Its full title is Burhānu’l-īmān fi istilahat ahlu’l-īrsān (f. 4v). The name of the compiler and the date of composition are not given. Transcribed in the XIIc. AH. by Muḥammad Ibrāhīm Isfahānī. Beg.

آلي آباد که گویا وان شاهد سپس الب

S 235 x 125, 175 x 80, ll 15. Or. and Europ. pap. Ind. shih. nast. Cond. tol. good. Notes and glosses on the margins and fly-leaves.

1420.

FARHANG-I-SHIRKĀNĪ.

A dictionary of Persian and Arabic words and phrases in the works of the classical Persian poets, chiefly of Ḥāfiz Shīrāzī. It was compiled in the second half of the Xc. AH., or, as stated in
some copies, abridged from a larger dictionary by the same author, *Zubdatu'l-fawâ'id*. The latter in its turn was an abbreviation of his still larger work, *Fawâ'idu's-sanâ'i*. The compiler's name is given as ShirKhân, also surnamed Sur (شیرخان سر). See EIO 2470–2471, EB 1725–1726, Pr 191, etc. Cf. C. Salemann, Mélanges Asiatiques, vol. IX, p. 556. The dictionary is arranged alphabetically according to the first and the last letters of words. Copied towards the end of the XIIe or the beg. of the XIIIe. AH. Beg.

حمد بی غایت و ثلثی بی نهایت مرحالی را امیر

S 270 × 125, 185 × 89, ll 15. Or. pap. Ind. good nast. Cond. good.

1421.

FARHANG-I-JAHANGIRI.

The well known dictionary of purely Persian words, curiously enough arranged in alphabetical order *first* according to the *second* letter of every word, and, in the second place, according to the *first* letter. An introduction, in twelve *āins*, contains interesting discussions on the subject of the Persian language, its dialects, etc. The author is Jamâlû'd-Din Husayn Injû b. Fakhri'd-Din Hasan Shîrâzî. d. ca. 1030/1621. He completed his work in 1017/1608–1609, and dedicated it to Jahângîr. It is based on forty-four works on Persian lexicography, enumerated here on f. 2v; and in their corrected form by C. Salemann, Mélanges Asiatiques, vol. IX, pp. 537–541. See Bl II 984–992, EIO 2481–2493, Br 140–141, RS 168, EB 1734–1746, Pr 192–197 (and 37, No. 7). Ros 298, R 496–498, Aum 105–106, Mehren 24, etc. *Ind. libr.* Bh 246, St. No. 1 on p. 129; (GC II 420), etc. Cf. also Blochmann, Contributions, etc., pp. 12–15; Lagarde, Persische Studien, pp. 45–49; JA, 1871, pp. 106–124, etc. Lith. at Lucknow, 1293 AH. Copied in 1102 AH. Beg. as usual:

آنها برای داشتن حرف اول نام اورست آن همیکوده این


1422.

The same.

B 23a.

Another copy of the same work, better than the preceding, but a little more recent, dating from the beg. of the XIIe. AH. Beg. as in No. 1421.

1423.

The same.

Another copy of the same work, transcribed in 1161 AH. by Muhammad Qasim. Beg. as in the preceding copies.

S 225 x 130, 170 x 80, II 19. Or. pap. Good Ind. nast. Cond. good.

B 22.

1424.

MUQADDIMA-I-FARHANG-I-JAHANGIRI.

The introduction, in twelve ains, to the preceding work, without its initial part, i.e. its preface. Transcribed in 1133 AH. by Ja'far-Beg Namurad. An index of the ains and scrappy notes are prefixed. Beg.

آتي لول در بيان اطلاع اسم پارس بر مالک ایران آن


M 83.

1425.

MAJMA'U'L-LUGHAT-I-KHANI.

A Persian dictionary, composed at Dihli, in the 16th year of Shâhjâhân's reign, or 1053/1643, by Ni'matu'l-lah al-Hasanî ash-Shirâzi, with the takhallus Wašli, and dedicated to Nawwâb Mukarramat (مکرمت) Khân. It is arranged, as usual, in alphabetical order, according to the first and the last letters of the words. The dictionary seems to be rather rare and little known, but apparently contains little that is new. Copied in the XIIth AH. Beg.


B 36.

1426.

BURHÂN-I-QATİ'

A well known Persian dictionary, arranged in the European manner. It was composed at the request of 'Abdu'l-lah Qutb-Shâh (1020-1083/1611-1672), and completed in 1062/1652, by Muhammad Husayn b. Khalaf at-Tabrizi, with the takhallus Burhân. The work is divided into 29 guftârs. See BII 999-

B 6.
1003, EIO 2495–2503, Br 141–145, R 500, Aum 107–108, Dorn C. 435, etc. *Ind. libr.* Bb 247, St. No. 4 on p. 130. Cf. also Mélanges Asiatiques, VI, p. 96; Blochmann, Contributions, etc., pp. 18–20: Lagarde, Persische Studien, pp. 24–26. Published in Calcutta, 1818, by Captain Roebuck, re-edited 1822, 1834. The present copy is one of the oldest extant, being transcribed in 1075 AH, from the author’s original, as stated in the colophon, by Mir Taqi b. Bāqir Māzandarānī. Beg. as usual:

`أُمِّي رَاةَ نَمَا يُسْـِرْ ِرَٰذٰنَِّ ِثُنَّوْئِةَ ِنْۡدَانِ ِكَرَتِّفِسِيِّ ِهِنْاَنِ ِكَرَتِّفِسِيِّ ِهِنْاَنِ aisle`

Ff. (510), S 355 × 190, 260 × 115, ll. 30. Or. pap. Ind. nast. Cond. good. Many glosses on the margins.

**1427.**

The same. B 8.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Ff. (624), S 345 × 235, 245 × 130, ll. 25. Or. pap. Ind. nast. Cond. good.

**1428.**

The same. B 5.

Another copy of the same work, transcribed by Muhammad Amin-Beg b. Murād-Beg Haydari, in 1211 AH. Beg. as in No. 1426.

S 360 × 220, 250 × 130, ll. 35. Or. pap. Good Ind. nast. Cond. hopeless, the paper is entirely perished and falls to pieces at touch. Vignette.

**1429.**

The same. B 7.

Another copy of the same work, transcribed and collated with its original in 1221 AH. Beg. as usual, see No. 1426.


**1430.**

The same. B 10.

Another copy of the same work, dated 1224 AH. (?). Beg. as in No. 1426.

### 1431.

**FARHANG-I-RASHIDI.**

A Persian dictionary, being a critically revised and corrected version of the contents of *Farhang-i-Jahangiri* (see above, Nos. 1421-1424) and of *Majma‘ul-furs* (see EIO 2478-2480). The author, ʿAbdu’r-Rashid b. Abdi‘l-Ghafar al-Ḥusayni al-Madani at-Tatawi, completed it in 1064/1654. It is arranged alphabetically according to the European system. See Bl II 1004, EIO 2304-2511, Br 146, EB 1753, Pr 198-199, R 500-501, etc. *Ind. libr.* St. No. 3 on p. 130. Cf. also C. Salemann, *Mélanges Asiatiques*, vol. IX, p. 546; Blochmann, *Contributions* etc., pp. 20-24; Lagarde, *Persische Studien*, p. 49. Published in the Bibliotheca Indica, 1875. Copied in the 4th year of Aurangzeb’s reign, i.e. 1072 AH. Beg. as usual:

ستانشی کا آراشِ سر نامہ هرست عیسی و یورانش دیباچه ہم


### 1432.

**The same.**

Another copy of the same work, transcribed and collated in 1088 AH. It is quite fortuitously divided into two volumes, although there is no division in the text. Beg. as in the preceding copy.

2 vols. Ff. (572), S 210 x 130, 180 x 100, ll 15. Or. pap. Good Ind. nast. Cond. tol. good.

### 1433.

**ASHHARUL-UGHAT.**

A large dictionary of Persian and Arabic words explained in Persian, arranged alphabetically, according to the first and the last letters of the words. It is based on the standard works enumerated on ff. 2-2v. The author, Ghulām Ḥādīm Bihik’han (سی هانسی) Siddīqi Hansawi, completed his work in 1082/1671 (chronogram on f. 3v: عجائب نسخه در آذربایجان), and dedicated it to Aurangzeb (f. 2). The work is apparently rare and little known. Transcribed in the 37th year of Aurangzeb’s reign, i.e. 1105 AH.,
by 'Abdu'r-Rasūl and his sons Ahmad, Rahmatu'l-lah, and Gul-Muhammad. Beg.

حمد ﷺ حمد وثنائي ﷺ إس عد مر خلاق الكعلامي ﷺ که رجوع بشرًا ﷺ

S 275 x 190, 195 x 110, II 21. Or. pap. Good Ind. nast. Cond. still tol. good, but the paper is perishing. Bad vignette.

1434.

SIRĀJU'L-LUGHĀT.

The rare vocabulary of the difficult expressions found in the works of the ancient poets, by Sirājū'd-Dīn 'Alī-Khān with the takhallus Ārzū, d. 1169/1756, completed in 1147/1734–1735. It is based on many standard works, and forms a commentary on Burhān-i-qūţī (see above, Nos. 1426–1430), and Farhang-i-Rashīdī (see above, Nos. 1431–1432). It is arranged alphabetically, on the European principle. See EIO 2513, cf. C. Salemann, Mélanges Asiatiques, IX, p. 556; Blochmann, Contributions, etc., pp. 25–28. Copied at 'Azīmābād, in 1227/1812. The scribe's name is illegible. It is quite fortuitously divided into two volumes, but there is no division in the text. Beg

۶۲۰۰۰ لغات حمد صالحی اسمت که الغ


1435.

CHIRĀGH-I-HIDĀYAT.

A dictionary of rare words and difficult phrases, used by modern poets. It belongs to the pen of the same Sirāj-'Alī-Khān Ārzū, who is the author of the preceding work. It is the second volume, or daftar of the Sirājū'l-lughāt, although is also regarded as an independent work having its own title, and deals chiefly with words not found in the earlier dictionaries. See EIO 2514, Br 147 (1), Pr 190, R 501-502; (GC 2 417), etc. Cf. also C. Salemann, Mélanges Asiatiques, IX, p. 556; Blochmann, Contributions, etc., pp. 25–28; Lagarde, Persische Studien, p. 35; etc. Lith. Cawnpore, 1874. Copied towards the end of the XIIC. AH. Beg.

اذا بعد حمد زائج جميع لغات وعلوم ال_ang

S 205 x 130, 165 x 90, II 15. Cr. pap. Ind. nast. Cond. good.
1436.

The same. B 14.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy.

Ff. (171), § 245 x 150, 165 x 80, 11 17. Or. pap. Ind. nast., different hands. Cond. good. Glassess on the margins.

1437.


One of the several abridged versions of the famous large Persian dictionary, which was composed in 1162/1749 by Tikhchand with the takhallus Bahār, see EB 1756, R 502, etc. The present abbreviated edition was completed in 1182/1768. The name of the abbreviators is not explicitly mentioned, but it is not improbable that this version was prepared by the author himself (his name is given on f. 1v, in the preface). The dictionary deals with various rare expressions, found in the works of ancient and modern Persian poets. Transcribed in the end of the XIIc. AH. Beg.

Ff. (617), § 305 x 210, 235 x 150, II 20. Or. pap. Ind. mast. Cond. good.

1438.

MADĪNATU’L-ĪSTILĀH. B 38.

A vocabulary of difficult words and phrases found in the works of the modern Persian poets, especially those who wrote in India. It was compiled in 1191/1777 (cf. f. 6), by Najmu’d-Dīn ʻAlī b. Muhammad Ḥusaynī Ridawī Mashhadi, of Darbhangā (cf. f. 4). The work has a muqaddima and 4 nāhiyyas for introduction. The nāhiyyas deal with: 1. words in general (f. 6); 2, grammar and composition of words (f. 14); 3, pronouns (f. 19); 4, poetical figures (f. 21–25). The dictionary itself is arranged according to the first and the last letters of words. Copied in the XIIC. AH., incomplete at the end. Beg.

Ff. (181), § 230 x 135, 180 x 90, 1 16. Or. pap. Good Ind. nast. Cond. good.
1439.

FAWA'ID-I-ŠIBYAN.

A school vocabulary of common Persian, Arabic and Turkish words, compiled by Awliyā Maḥmūd. It appears to be of recent origin. The dictionary is arranged according to the first and the last letters of the words. See EIO 2516, Pr 199-200, Aum 112. See also C. Salemann, Mélanges Asiatiques, v. IX, p. 561. Copied in 1212 AH. Beg.

Ft. (297), S 220 x 160, 160 x 85, il 15. Or. pap. Ind. nast. Cond. good.

1440.

FARHANG-I-SHĪR-U SHAKAR.

A school vocabulary of common Persian and Arabic words. It was composed by Gangā Bishan, who does not mention the date of his work. Copied in the beg. of the XIIIc. AH. (it may be an autograph). Beg.

Ft. (132), S 295 x 140, 180 x 95, il 16. Or. pap. Ind. nast. Cond. good. Glosses.

1441.

(RISĀLA DAR LUGHĀT-I-FĀRSĪ).

A short vocabulary of Persian words. The original title, the name of the author and the date of composition are not given. The copy is quite modern, dating probably from the beg. of the XIIIc. AH. Beg.

S 185 x 120, 130 x 75, il 9. Or. pap. Ind. nast. Cond. hopelessly bad. Ink is faded: worm-eaten.

1442.

(RISĀLA DAR LUGHĀT).

A dictionary of Persian words, probably of quite recent origin. It is rather fragmentary; there is no proper beginning, or, at least, any note giving some information as to its origin. It is bound in two vols., marked v. II and v. III, and called, on the
cover, 'Persian philological (sic!) Dictionary, by Moulvi Syed Keramat Ali Motavalli.' The volume, marked III, contains some discussions on Persian grammar, and an alphabetical dictionary dealing with the section ت–ئ. The second (marked II) contains the remainder of the dictionary. At the end of III there are, besides, several lists of words arranged under subjects. The copy seems to be the original draft of the work; it is unfinished, with many blank leaves left in the middle, in various sections. Transcribed in the XIIIc. AH.


3. Dictionaries of various Indian languages and Persian.

1443. معمار الفرس
MI‘YARU‘L-FARAS.

A very short versified vocabulary explaining various Indian terms, connected with horses, and especially omens based on observations of their skin and coat. The present copy, dating from the XIIc. AH., is incomplete at the end, and it is impossible to say how much is lost. Probably due to this incompleteness there is no mention of the author’s name or the date of composition. Beg.

بعد حمد خسائص رازاق و نعمت مصطفی،
سعد و لمس هر فرس را کوش کی ای طالیا،

Fl. 9, 8 205 x 120, 100 x 60, ll 12. Or. pap. Ind. nast. Cond. rather bad.

1444. لغات تلنجی
LUGHÀT-I-TILINGÌ.

A dictionary of the Tilingì or Telugu language, with Persian equivalents. It is apparently the same work as the one described in EIO 2529. The words are given in Arabic writing. The name of the author and the exact date of composition are not given, but the dictionary must have been compiled before 1116 AH. (the 48th year of Aurangzib’s reign) which is the date of the present copy. Beg. as in EIO 2529:

بعد از حمدی بی منتها و دوید مبدا الخ

S 230 x 130, 190 x 75, ll 11. Or. pap. Ind. nast. Cond. good.
LUGHĀT-I-PANJĀBĪ.

A dictionary of the Panjābī language, with Hindi and Persian equivalents. The Panjābī words are given in Gurmukhi characters and the Hindi ones in the ordinary Nagari (in red ink). A short preface in Hindustani. The author, Kāshi Rāj K’hatrī Lāhūrī, compiled it in 1815 AD. and dedicated to لارد میرا صاحب. Copied apparently about the same date, i.e. in the beg. of the XIIIc. AH. Beg. of the preface:

بعد از شکر کد اول حضرت باری اور مدد نواب معلی المغ

Pages 756, 8 100 x 250 (biyāṭ-like form), il 3. Europ. pap. Ind. nast. Cond. good.

LUGHĀT-I-HINDĪ.

A list of Persian words with their equivalents in Hindi (in ordinary Nagari characters). The arrangement seems to be rather chaotic; the words are probably grouped under subjects. Copied in the XIIIc. AH.

8 2’5 x 175, 15–18 words on a page. Or. pap. Ind. modern nast. Cond. good.

B. Grammars.

SHARḤ-I-KĀFIYYA.

One of the most popular school-books on Arabic grammar, of which many thousands of MSS. are still in use all over the East. It is a Persian commentary on the Arabic treatise, called Kāfiyya, or Al-kāfiyya fi’n-nahw, which was composed by Abū ‘Amrī Jamālū’d-.Dīn ‘Uthmān b. ‘Umar b. Abī Bakr b. Yūnus, surnamed Ibn’l-Ḥājib, d. 646/1249. The name of the commentator is not mentioned, although in some copies the authorship of this work is ascribed to Mīr Sayyid Sharīf Jurjānī, d. 816/1413–1414. See Bl II 930, EIO 2434. Cf. St. No. 2 on p. 125. Copied in the XIIc. AH. It begins, without an introduction, with the initial words of the original treatise:

The commentary begins:

The commentary begins:

1448.

KIFAYATU'L-MUBTAD’I’IN.


باسمك نستعين و بحمذك نتنذي يا من شرفنا بدولة ملامة الم

Beg. of the original treatise (f. 2v):

اعمل أن التنصريف في اللغة التغير العلم

Fr. (209), S 215 x 110, 165 x 80, ll 11. Or. pap. Ind. nAST. Cond. good.

1449.

SHARH-I-ALFIYYA.

A Persian commentary on a versified Arabic treatise on Arabic grammar, called Al-alfiyya, or Al-khulāṣat fi’n-nahw. This original treatise was composed by Jamā’u’d-Dīn Abū ‘Abdī’l-lah Muḥammad b. ‘Abdī’l-lah at-Ṭā‘ī, surnamed Ibn-Mālik, d. 672/1273–1274. The author of the Persian commentary is Muḥammad ‘Ali b. Āqā Bābā-i-Sīrkānī. The period in which he wrote remains unknown. See EIO 2436, cf. Br 173, etc. Ind. libr. Bh 259. Lith. many times in Persia. The present copy was transcribed in 1115 AH. Beg.

الحمد لله ... اما بعد برغم وافدة ام عجب سمت الل

S 210 x 135, 150 x 80, ll 17. Or. pap. Good Ind. nAST. Cond. good.

1450.

KITAB-I-JADWALI.

A treatise on Arabic grammar, dealing with various forms of regular and irregular verbs. In different copies it is variously called Dastūru’l-mubtadā, Ṣarf-i-af’al, etc. The author’s name is not given, and the date of composition is also unknown. According to the commentary, described further on in this Catalogue, No. 1452, the author was called Muḥammad Bihānī. If the commentary in question has really been dedicated to Firūz-Shāh, the original treatise must have been composed before the end of the
1451.

The same.

Another copy of the same work, dating from the end of the XIIc. AH. Beg. as in the preceding copy. Fol. 1 contains the end of another treatise.

S 205 x 150, 170 x 110, ll. 13. Europ. pap. Ind. nást. Cond. good.

1452.

SHARH-I-JADWALĪ.

A commentary on the preceding work. As already mentioned in No. 1450, the authorship of the Jadwālī is ascribed to Muḥammad Bihānī (see f. 5). The prince, to whom the commentary is dedicated, may be Firūz-Shāh (if this expression is not merely an honorific epithet), as given on f. 5v:

The commentary is arranged in questions and answers. The name of the commentator is not mentioned. Many lacunas, ff. 33v–36v are left blank. Transcribed in the XIIc. AH. Beg.

S 215 x 115, 140 x 65, ll. 13. Or. pap. Ind. nást. Cond. good.

1453.

ṢARF-I-MĪR.

A concise treatise on Arabic grammar, by Mīr Sayyid Sharīf Jurjānī, d. 816/1413–1414, a most popular school-book. See Bl II
931 (4), EIO 2406–2411, Br 176 (5), EB 1653–1656, Pr 180, 181, 186, R 522, etc. Ind. libr. Bh 260 (2), St. No. 1 on p. 125. Cf. also Notices et Extraits, X, pp. 4–12. Often lithographed in various countries. The present copy was transcribed at ‘Azīma-bād, probably towards the end of the XIIc. or the beg. of the XIIIc. AH. Copious glosses. Beg.

الحمد لله . . . . . . بدآن استدلك لله تعالى كله كلمات لغت عرب بره سه

كونه است الله

S 235 x 140, 190 x 90, ll 13. Or. pap. Ind. shikasta-nast. Cond. good.

1454.

The same. C 28.

Another copy of the same work. It was written so as to leave place between the lines for a commentary, but only on a few initial pages some interlinear and marginal notes and glosses have been filled in, and the remainder is left empty. The copy itself is incomplete. Transcribed towards the end of the XIIc. AH. Beg. abruptly, without a doxology:

بدائته كلمات كله در زبان عرب است الله


1455.

The same. C 10.

Another copy of apparently the same treatise, dated 1112 AH. It is almost entirely illegible, because on many pages the ink has faded under the influence of dampness, some pages being blank.


1456.

SHARH-I-ŠARF-I-MĪR.

C 16.

A commentary on the preceding work, by Nūr(u’d-Dīn) Muḥammad Fuzūn (or Furūn ?) b. Fathi’l-lah Lāhūrī, who flourished in the reign of Aurangzib, to whom the work is dedicated (cf. f. 3). Copied in the XIIc. AH. Beg.

نحمد يا من بيدة الصحة و السقام و ليس في الحقيقة لغدر الع

Ff. (89), S 215 x 115, 165 x 75, ll 15. Or. pap. Ind. nst. Cond. bad. Injured by repairs.
1457. NAHW-I-MİR.

A short treatise on the usual topics of Arabic grammar. The exact title, the name of the author and the date of composition are not mentioned in the present copy, but it seems to be the same work as the one described in Br 178 (2) and EB 1664 (4), 1668. If this identification is correct, the authorship must be ascribed to the same Mir Sayyid Sharif Jurjani, see Nos. 1453-1456. Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

الحمد لله .... بذالك ... إي متخصبتي متخبوط در نمبو الت....

Ft. 13, S 325 x 180, 290 x 130, ll 16. Or. pap. Ind. bad shikasta, in many places without diacritical dots; different hands. Cond. tol. good.

1458. ZUBDATU'S-ŠARF.

Another school-book on Arabic grammar, sometimes also called Zubdat fi 'ilmü's-šarf, chiefly dealing with the conjugation of the irregular verbs. It was composed by Zahir b. Mahmud b. Mas'ud al-Alawi. The date of composition is not known. See EIO 2411 (4), 2412 (4), 2413 (3), 2420, Br 176 (4), EB 1657, R 524; cf. St. No. 6 on p. 125, etc. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله الموضوع بالتصريف و المتحدث بالتحقيق الم...

Ft. 6, S 310 x 170, 240 x 115, ll 16. Or. pap. Ind. coarse nast. Cond. good. CFW 1825.

1459.

The same.

Another copy of the same work, incomplete at the end, dating from the beg. of the XIIIc. AH. Beg. as in the preceding copy.

Bd. v. Ft. (57-68), S 180 x 130, 130 x 65, ll 9. Or. pap. Ind. nast. Cond. good.

1460. SHARH-I-ZUBDATUT-TAŞRİF.

A commentary on the preceding work, by Muhammad, or Muhammad-Naqi (as given in the colophon) Darwish-i-Qædiri. See EIO 2422, etc. Copied in 1188 AH. Beg.

الحمد لله الذي هو الرحيم والرحيم رحم

1461. (RISĀLA DAR NAḤW).

A short treatise on Arabic grammar, also without any indication of the proper title, author's name, or date of composition. Copied towards the end of the XIIc. AH. Beg.

Bd. v. Fl. (1-23). For measurements, etc., see above, No. 1454.

1462. SHARḤ-I-MĪZĀN FĪ 'ILMUʾŠ-SARF.

A commentary on a treatise dealing with Arabic conjugation. The names of the author and the commentator are not mentioned, neither the date of composition. Copied towards the middle of the XIIc. AH. In the heading the title is given here as Kitābuʾl-Mīzān. Beg.

الحمد لله ... حمد رب العالمين كودن ابن دنيا شون البین

Bd. v. Fl. 28v–41. For measurements, etc., see No. 1412.

1463. (RISALA-I-AWZĀN WA MĪZĀN).

A short treatise on Arabic grammar, dealing chiefly with verbal forms. No indication of the exact title, author's name or the date of composition. Copied in the XIIc. AH. Beg.

الحمد لله ... بدانا ... كه جملة الفاظ از رزي بردو نوعست النغ

Bd. v. Fl. 20-33v (f. 20 must be placed after f. 30), S 205 × 145, 185 × 115, ll 9. Europ. pap. Ind. nast. Cond. good.

1464. (RISALA DAR ȘARF).

1. (ff. 41–44). A treatise on Arabic grammar, chiefly dealing with the conjugation of verbs. The exact title, the name of the author and the date of composition are not mentioned. The treatise seems to be incomplete at the end. Copied in the XIIc. AH. Beg.

الحمد لله ... بدانا ... كه جملة اعمال اذا روع المشي في محل الدعاي المحاً
2. (ff. 44v–53). A commentary, apparently on the preceding treatise. No indication as to the name of the author, etc. Beg.  

Bd. v. Fl. 41–53. For measurements, etc., see No. 1412.

1465.  
(NUSKHA-I-MUNSHA’IBA).  

A treatise on Arabic grammar, apparently identical with that described in EIO 2412 (2), Br 176 (2), etc. The name of the author, etc., are not given. Copied towards the end of the XIIe. AH. Beg.  

الحمد لله ...... بدآن ...... كله اسماء افعال بر دوز وصص ثلاثي  

و رداعي الم  

Bd. v. Fl. 8–20v, S 205 x 145, 180 x 95, ll. 50. Or. pap. Ind. coarse nasta. Cond. not quite good.

1466.  
DASTURU’L-MUBTADI’.  


الحمد لله الذي يصرف الأحوال و يكشف الأنقاق و يكشف العلل الم  

S 235 x 140, 190 x 90, ll. 13. Or. pap. Ind. nasta. Cond. tol. good.

1467.  
(MAJM’UA).  

Two treatises on Arabic grammar. Transcribed in 1174 AH. by Jamāl Muhammad, in Haydarābād.  

1. Mukhtasar-i-Khāṣiyatu’l-abwāb (ff. 1–20v). A short condensed version of a treatise on Arabic grammar, called Khāṣiyatu’l-abwāb. The name of the author of the original work and that of the compiler of this abridged edition, etc., are not mentioned. Beg.  

الحمد لله ... بدآن ركح الله تعالى علماً نافعاً و فهماً كاملاً كه جملة  

خامست بابنا الم
2. Kifâyatu'l-mubtadi’ (ff. 21v–52v). A treatise on Arabic grammar. The name of the author and the date of composition are not mentioned. Beg.

الحمد لله ... بدآن ... كَ كَفاية المبتدئي نَ حَ عَمْل قرفاً وَ دَرْ عَمَل
نحو مستثنى إِسْتِمَال المَ

Ff. 32, S 170 x 115, 120 x 70, ll 11. Or. pap. Ind. nast. Cond. rather bad
Injured by dampness.

1468.
(MAJMÜ'A).

A collection containing two short treatises on grammar.
1. (Risálá dar şarf) (ff. 2–5). A short treatise on Arabic grammar, without title and author’s name. It begins abruptly:

إِمَا ثَلَّثي مَزِيد فِيهَ كَتَ مَلَحَق إِسْتِمَال بِرَبِّي بَهِيْ دُوْ كُوْهَ إِسْتِمَال
(f. lv contains some scrappy notes).
2. 'Ajá’íbu'l-lughát (ff. 17–25). A treatise on various forms of Arabic verbs and nouns (the title is given in the colophon). The name of the author is not mentioned. Beg.

هدِ لَغْظ إِسْتِمَال قَوْالِئ لِي نَاشُور إِلَى


1469.

MÍZÁN FÍ 'ILMI‘S-SARF.

C 24.

A treatise on the usual topics of Arabic grammar, also briefly called Mízán. The name of the author and the date of composition remain unknown. See Bl II 931 (1), EIO 2415–2417, Br 176 (1), EB 1664 (1), R 524, etc. 'Copied towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.-

الحمد لله ... بدآن ... كَ جَمَلَه فَعَال مَآصَرْنِه بِرَجَبَر نَوْع إِسْت
مَآصَرْنِه وَ مَضْرَعَ النَّغ


1470.

The same.

Oa 39.

Another copy of the same work, dating from the beg. of the XIIIc. AH. The beginning slightly differs in wording, but afterwards the text coincides with that of No. 1469. Beg.
2. **Persian Grammar.**

(RISĀLA-I-ṢARF-I-FĀRSĪ).

A treatise on Persian grammar and prosody, apparently the same as the one described in EIO 2522. The exact title, the name of the author, etc., are not known. The work must have been composed before 1154 AH., as the present copy was transcribed in that year (the 24th of Muhammad Shah’s reign). Beg.

Bd. v. Fl. 1v-6, S 220 × 135, 185 × 100, ll 14. Or. pap. Ind. nast. Cond. tol. good.

1472.

The same.

Another copy of the same work, dating from the XIIc. AH. Beg. as in the preceding copy.


1473.

(RISĀLA-I-ĀMADAN).

The well known list of Persian irregular verbs with their principal forms. Copied in the beg. of the XIIIc. AH. Beg.


1474.

The same.

Another copy of the same list, slightly different from the preceding one. Hindustani equivalents added under the lines. Copied towards the end of the XIIc. AH. Beg.

Bd. v. Fl. 30v-33v. For measurements, etc., see No. 1351.
1475. (RISĀLA-I-ĀMUKHTAN).

Another list of Persian irregular verbs with more details than in the preceding two lists. Hindustani interlinear equivalents (in red ink). Transcribed in 1223 of the Mawlādī era, by a subject of Tīpū, Muḥammad Rustam. Beg.

آموختن، آموختن، آموختن بود الغ

S 215 x 150, 150 x 100, II 7. Europ. pap. Ind. nast. Cond. good.

1476. (RISĀLA-I-KARDAN).

A short list of Persian verbs (with interlinear Hindustani equivalents), and a few grammatical notes. Apparently incomplete, of a fragmentary character. Copied in the beg. of the XIIIc AH. Beg.

کردن، کردن، کردن است الغ

Bd. v. Ff. 49-53v. For measurements, etc., see No. 1470.

1477. QAWA'ID-I-LUGHĀT-I-FURS.

A Persian grammar, based on various standard works, such as the introduction to the Farhang-i-Rashidi (see above, Nos. 1431-1432), etc. The author, 'Abdu'l-Wāsi Hānsawī, lived towards the end of the XIIC AH. Cf. R 998, 1096, etc. The present copy dates from the beginning of the XIIIc AH. Beg.

رب اتقرو ارحم و انت خیر الراحين النغ


1478. TAKMILA-I-WAHHĀBĪ.

A treatise on Persian grammar, composed in 1187/1773-1774. (chronogram in the colophon: بود خوش بدان نام عبد الواهاب), by Ghulām Ahmad Siddiqi b. 'Abdīl-lah b. Ibrāhīm Ujjaynī, who dedicated his work to Nawwāb 'Abdu'l-Wahhāb-Khān Nusrat-
Jang. The treatise is divided into a *muqaddima* and 23 *bāhs*. Copied towards the end of the XIth. AH. Beg.

٢٤٧٩.

**TUHFATU'L-'AJAM.**

A treatise on Persian grammar, commenced in 1212/1797-1798 and completed in 1213/1798-1799, dedicated to John Herbert Harrington (cf. f. 11v). The author calls himself Husayn Shāh, with the *takhallus* Haqiqat (f. 10v). The work is divided into one *piškash*, five *tuhfas*, and a *khātima*. Copied in 1223 AH. by Muḥammad Muḥsin. The first eight folios are occupied by an index, and the treatise begins on f. 9:

أَوَاسْكَي إِنْ أَظْنَتْ أَنْ أَفْتَرِيَتْ وَلَا أَظْنَتْ أَنْ يُعْرَفَ إِلَّا


١٤٨٠.

**TAHQIQU'L-QAWĀNĪN.**

A Persian grammar, composed by Muḥammad Faṣīhu'd-Dīn, with the *takhallus* Faṣāhat, 1262-1844 (chronogram زیدة الضوابط, etc.), as stated in the concluding lines. It is divided into two *taqrīrs*, and based on various standard works, such as the treatise by 'Abdu'l-Wāsi (see above, No. 1477), etc. Copied in 1273 AH., by Muḥammad Mūsā. Beg.

الحَمْدُ لِللهِ اِلَّهِ اَمَامُ حَمْدِهِ وَرَحْمَتِهِ وَبَارِكَةُ مَهَادِهِ كَيْ بِهِ رَسَالَهُ اِسْتَ نَمَيْنَ


**C. Prosody and Poetics.**

١٤٨١.

**ANĪSU’SH-SHU’ARĀ.**

On 22.

Two fragmentary treatises on prosody and the theory of poetical composition. The general style of both seems to be the same; they are copied by the same hand and written on the same
kind of paper. Although the first part contains only the end of a treatise, and the second half is only the beginning of another one, while the catch words do not coincide, it yet seems as if both form one work but are wrongly bound, and that some folios in the middle have been lost. The title, as given above, is found in the colophon of what is the first fragment, on f. 30v. The name of the author is given in its proper place in the beginning of what forms the second fragment, as ‘Abdu’r-Rahīm b. Ma’rūf, who divided his book into three fasils, with numerous subdivisions. The date of composition is not given, but the treatise must have been composed before 852/1448 which is given as the date of transcription in the colophon on f. 30v. The work is not mentioned by Ḥājji Khalīfa. Beg. of the first fragment (f. 1):


Beg. of the second fragment (f. 32v):

محمد بن حمد بن ثقیب بن عبد الحسن بن دولابی را که کن


1482.

DASTŪR-U’N-NAZM.

M 80.

A treatise on Persian prosody and the methods of versification, composed in 1140/1727–1728 by Muhammad Wālih b. Mir Muhammad Bāqir Mūsāwī (f. 3). It is divided into a mugaddima and four bābs (not three as in EIO 2119). See EIO 2119, R 859, etc. Copied in 1191 AH, at Jāypūr. Beg.

بریجسای مصری که از رنگینی و رساله جوی سرو فرامست.

Fx. (43), S 170 x 105, 125 x 65, II 11. Or. pap. Ind. nast. Cond. bad. Paper is decayed and the repairs have rendered many pages illegible.

1483.

(RISĀLA DAR ‘ARŪP-I-FĀRŠĪ).

C 29.

A short treatise on Persian prosody and the methods of versification, apparently extracted from a larger work on similar subjects. It contains only the third (f. 11) and the fourth (f. 47) gulzārs. The title of that original work is not given. Copied in the beg. of the XIIIc. AH. On ff. 52–56v there are scrappy
notes, chiefly on Hindustani grammar. Beg. of the third gulzar (f. 11):

Beg. of the fourth gulzar (f. 47):

5. Astronomy, Astrology, Mathematics, etc.

1484.

BİST BĀB.

The famous treatise on the astrolabe, by Naşiru'd-Din Tusi, see above, Nos. 1182, 1372-1378. It is divided into 20 bāba, and its full title is Bīst bāb dar ma'rīfat-i-astrulāb. See EIO 2254 (2), RS 155 (2), EB 1503-1505, Pr 69, R 153, Mehren 9, Gotha C. No. 38, Dorn C. 112, 306, etc. Ind. libr. Bh 225. Copied in 1212 AH. by Muḥammad Mirzā Ṣafawi for the Governor-General Ṣerjiān, i.e. Sir John Shore Teignmouth (1792-1797). Beg.

1485.

ZİJ-I-JADĪĐ-I-SULṬANĪ.

The well known edition of the astronomical tables of Ulugh-Beg, the grandson of Timūr (852-853/1448-1449). It is the second, or revised version of his original work, and was compiled by him with the assistance of Şalāhu'd-Din Māsā, surnamed Qādi-zāda Rūmī, Ghiyāthu'd-Din Jamshīd, and ʿAli h. Muḥammad Qūshehī (d. 879/1474-1475). The present edition is divided into four maqālas (their headings are given in EIO 2233). See Bi II 785-788, EIO 2233-2236, EB 1515-1518, Pr 358, R 456, etc. Ind. libr. Bh 227, Madr 166-167, St. No. 3 on p. 102. Edited by Sédillot, Paris, 1847; translated into French by the same, Paris, 1853. There are also several older printed editions, such as those by J. Greaves, London, 1650; T. Hyde, Oxford, 1665; etc. The
present copy is incomplete at the end, and rather badly written. Transcribed in the XIIc. AH. Beg. as usual:

Bd. v. Ff. 50v-221v, S 295 × 160, 190 × 100, ll 20. Or. pap. Ind. nast. Cond. rather bad. A few very mediocre paintings illustrating the various constellations.

1486.

The same.

J 15.


Sharḥ-i-Zij-i-amīr-i-kabīr Ulughbeg.

J 18.

SHARḤ-I-ZĪJ-I-JADĪD-I-SULṬĀNĪ.


J 19.

Another copy of the same work, transcribed in 1120 AH. (?) (the figures are not clear), by Muḥammad Isma’īl. Beg. as in the preceding copy.

1489.

RISĀLA DAR HAY'AT.

The well known treatise on astronomy by the same 'Ali Qushchi, as mentioned under No. 1485. His full name was 'Alau'd-Din 'Ali b. Muḥammad. The work is divided into a magaddima, two maqālas and a khātima. See Bl II 789, EIO 2240–2241, EB 1534–1538, Pr 351, R 458, Aum 137, Mehren 9, Dorn C. 303, Krafft 139, etc. Copied in 1225 AH. (?) almost illegible, erased.

Beg.

الحمد لله ... أما بعد أي كتب مشتمل أست برء قدمه الخ


1490.

RISĀLA DAR MA'RIFAT-I-TAQWĪM.

A treatise on eras, the principles of computation of almanacs, etc., by the same Niẓāmu'd-Din 'Abdu'l-'Ali b. Muḥammad al-Birjandi, as the one mentioned under No. 1487. It was completed in 883/1478, and divided into 20 bābs. See EIO 2246, EB 1539–1540, R 452–453, Aum 138, etc. Copied in 1068 AH. Beg.

أما بعد أي مختصره در معرفت تقؤم الخ


1491.

KHULĀSA-I-TAQWĪM.

A short fragment of contents similar to those of the preceding treatise, originally divided into 33 faṣlas. It is fragmentary and the author's name, the date of composition, etc., are not mentioned. Beg.

ابن مختصره در معرفت تقؤم مشتمل بر 33 فصل، وابن كتاب
را خلاصة تقؤم كودن الخ

Bd. v. Ft. 172v–175. For measurements, etc., see No. 1358.

1492.

(MAJMŪ'A).

A collection of astronomical and astrological treatises of different authors. Copied in 962 AH.
1. \((\text{Risāla} \text{ dar} \text{ ahkām-i-darajāt})\) (ff. 1v–20). A treatise on astrology, explaining the methods of foretelling the future of men born under different constellations. The name of the author is mutilated, and only the word Bābulī is clearly legible. The title and the date of composition do not appear. The headings, for which space is reserved, probably intended to be written in red ink, are not filled in. Copied in 962 AH. Beg.

الحمد لله ... جَعْفَرُ كَوْيِد مَالِفٍ (sic) أيَن رَسَالَة مَالِق الحَكِيْمَ... بالله أَلْلَهُ

2. \((\text{Risāla} \text{ dar} \text{ ṭawālī})\) (ff. 21v–36). A treatise on the influence of the various constellations upon the fates of men. The headings are also not filled in, as in the preceding work. Copied in 962 AH. Beg. abruptly:

دَابِلُ بُودٍ كَي عِمَّرُ النَّفْسِ وَکَرَمَيِ وَنَفَتُ بَحْرُ وَفَرْحُ رُوْزَي بُودُ الْمَلَك

3. \((\text{Risāla} \text{ dar} \text{ burūj})\) (ff. 37v–47). Another treatise on predictions of various events from the positions of the constellations, etc. The headings are also left unwritten; no mention of the author's name, date of composition, etc. Beg. also abruptly:

وَفَسَلَ هَذَا دِرَةَ وَرَجْعَ كَي عَالِمُ سَلَ اللهُ بِرَجْعٍ بُرْجٍ أَلْلَهُ


بطَلْيُوسٍ (sic) حَكِیِّم رَصِد كَرَمَة عاشِرَة فَارِغُ قَطْبُ الْمَلاْك

5. (f. 49v). An astrological table.

Bd. v. Ff. 1–49v. For measurements, etc., see No. 1485.

1493.

JAWĀMI' AHKĀM'IN NUJŪM.

A treatise on astrology, dealing with various heavenly and meteorological omens, compiled, as stated in the preface, from 257 (!) different works. The present copy is incomplete at the beginning, and probably on account of this defect it does not contain the name of the author. According to Ḥajjī Khalīfa, v. II, p. 636, No. 4243, the name of the compiler was Abū'l-Ḥasan 'Alī b. Zayd al-Bayhaqī. The date of composition is not given, but it seems probable that it was 977/1569–1570, which appears at the end as the date of completion of \(tahrīr\). The copy dates in appearance from the XIIc. AH., and therefore the year 977 A.H. must be either that of completion of the work itself or the date of the earlier copy from which the present one was transcribed. The
work is divided into 10 fāsils. The copyist calls himself Mažharu’d-Din Muḥammad ash-Sharif al-Ḥāfiz al-Qadīrī. Beg. abruptly:

و إني كُتِّب ۱۰ جَوَابٍ لِجَمِيعُ الْفَجَوُرِ نَامَ كُرَتْمُ مَلَٰٓعَمَ


1494.

(MAJMŪ‘A).

J 4.


حَمَّدَ مَعِينٌ رَآ كَٰثَّ دَرِ (آَلَّهَ) كَرَمُهُ هَذَا خَلِيفُ اللَّهِ الْعَلِی

2. Minhāju’t-taḥqīq. A short treatise, in Arabic, on the astrolabe, with directions as to its use. Beg.

الحَمَّدُ لِلَّهِ الْوَاحِدُ الصَّمْدُ بِنَبِيَّةِ الْعَدَدِ الْعَظِیمِ

3. (Rīsāla dar astrulāḥ). A treatise on the astrolabe, again in Persian, also dedicated to the same prince. It is a criticism, with corrections; of a commentary on the well known treatise Biṣt bāb (see No. 1484). The name of the author of this commentary is not mentioned (the work may be the Sharḥ by Nizāmu’d-Dīn Birjandi, cf. above, No. 1487). Beg.

دَانِیلِ زَمَانُهُ وَ مَکَانَهُ هَمَّهُ وَ اسْتِنَبَّ یَتَنَبَّ اَیَانَاهُ الْمَلَکَ

Bd. v. For measurements, etc., see No. 1493.

1495.

TA'RİKH-I-JADĪD-I-AKBAR SHĀHĪ.

Oa 3.

An extract from the second fāsil of this work. Its authorship is attributed to ‘Abdu’l-Majīd b. Muhammad Qūṣu’ud-Dīn Munajjim-i-Akbar Shāhī. It deals with the constellations which influence every month, the propitious days and hours, etc. Copied in the XIIī. AH. Beg.

۸۰۰ الفَیِّاض‌، از بِنِّم دَوِیم مِن نِسَالَةٍ تَارِیخ جدید اکبر شاهی تَصنِیف

عَمْرُ المَجِیدِ بْنِ مُحَمَّد تَقبُ اللَّاهِ مِنْجِمٌ اکبر شاهی در بِنیان داشتی آنکه

مَا اَهَشِرَوْزی در کَداِم تَرِجِ اَسْتِنَبَّ الْمَلَکَ

Bd. v. Pf. 13v-20v. For measurements, etc., see No. 1187.

A large volume, apparently dating from the beg. of the XIc. AH., containing not a single line of connected text (except for a few scrappy notes on the fly-leaves). The pages are uniformly divided into $28 \times 28 = 784$ squares filled with what seem to be permutations of four algebraic signs, here in the form of Arabic letters, in the order of ḏajād:

 álbum, ḏajād, ḏajād, ḏajād

If so, the total number of folios must have been 392, but the copy is incomplete. It is impossible to suggest any satisfactory explanation as to the purpose of this voluminous production. It may have some mathematical, or perhaps magical object.


1497. BADĀT-UL-FUNŪN.

A treatise on arithmetic, based on the Sanskrit work Līlāwati, composed in 1074/1664 (the third year of Aurangzib's reign, see f. 3v), at Etawa, by Mīndimal (?'), son of D'harmdās Narāyan b. Kalyānmal Kāyat'ah Sakta (f. 3). See EIO 2259. Copied in the XIIc. AH. Beg.

جبان جهان نیانش راحد القهاری که بیک تنکه الغ

Fl. (46), S 205 × 105, 175 × 70, ll 17-18-20. Or. pap. Bad Ind. shikaasta. Cond. tol. g.o.d.

1498. ḤIKAMU’R-RIYĀDĪ.

A large treatise on mathematics and astronomy, commenced in 1120/1708-1709 (the title is a chronogram for this date, see f. 8v), and completed in 1130/1718-1719. It is a commentary on an earlier treatise on astronomy, in Arabic, called Kitāb-i-Chaghmīnī or, with its full title, Al-mulakkhas fi'l-hay'at (see f. 26v), and it was composed by Mahmūd b. Muḥammad b. ʿUmar al-Jaghmīnī al-Khwārazmī (cf. f. 25), d. 618/1221, see Brockelmann, Gesch. d. Arab. Lit., v. I, p. 473. The author of the present, Persian, work calls himself (f. 8) Muḥammad Zamān b. Muham-
mad Ṣādiq b. Abī Yazīd Anbālījī Dihlawī. His introduction (ff. 1v–23v) is written in bombastic Arabic, although the bulk of the work is Persian. See on other Persian commentaries of the same work EB 1524. Cf. St. No. 20 on p. 105. Copied in 1133 AH. by Muḥammad Kāzīm b. Muḥammad Qāsim. Beg.

1499.

JADWAL-I-IKHTIYĀRĀT.

Astrological tables, showing the position of the moon, the influences of various constellations at every day, hour, etc. There is no introduction; the exact title, the name of the author, etc., are not mentioned. Cf. St. No. 7 on p. 103. The work seems to be fragmentary. Copied apparently in the XIIc. AH. It opens with the first table, which has the heading:

جدول اختيارات فقراء بروج دوازدكانت


1500.

(MAJMŪ‘A).

A collection of astronomical and astrological treatises, copied apparently towards the end of the XIIc. AH.

1. Kifāyat-ul-ta‘līm (1) (ff. 1v–45). A treatise on astronomy, very incomplete. The beginning was transcribed from a defective original, and space was left, probably with an intention to fill in the lacunas afterwards. It ends abruptly, and it is difficult to say how much is lost. The title, as above, is given just in the beginning. The author’s name is also defective: Abū‘l-Mahāmīd (probably to be read Abū‘l-Hāmīd) Muḥammad b. Mas‘ūd. . . . . nawī. The work is divided into numerous sections, each differently called jīns, nau‘, ṣinj, fāṣl, etc. Beg.

بداية علم أئن كتب علم نجوم ب . . . كفاية التعليم وقت التنجيم المغ

b. Majnūn-Khān Qāqshāl, the same as the author of the *Mujmal-i-mufassal*, a work on history, described above, No. 43 in this Catalogue. See EB 1495, Pr 168, Fl I 43. *Ind. libr.* Bh 222: (GC I 667). This extract contains only the second *'aql*, on the astrolabe, beg.


dāna (w) ākā baš kā asttrāb nam yunānī astām


الحمد لله ... فبصَرَةْ فِي العمل بالربِيعِ اللَّم

4. *Ṣād bāb dar astrulāb* (ff. 63v-132v). A treatise on the astrolabe and the methods of its proper use, in 100 *bābs*. The name of the author, the exact title of the work and the date of its composition are not given. Beg.

الحمد لله ... أما بعد ابن مغتصبيئي شمَّلَ بره باب السَّبْعُوَل

فر ياء مغتريب عضرات واسامي اجزاء آب وابن باب در فصل است لم

Fl. 132, S 165 × 95, 130 × 55, II 18. Or. pap. Ind. nast. Cond. not good. Paper is decaying, especially where the folios are joined together, so that many of them have become loose.

1501.  
(RISĀLA DAR TAWĀLI').  
G 60.

A very short treatise on foretelling the future in connection with the position of the constellations at the hour of birth, etc. The author's name and the exact title of the work are not mentioned. Copied in the XIIc. AH. Beg.

بعد از حمد خدا وعلوات برقيي ....... ابن مغتصبيئي در بيان حقائق

جلال هركس از ميرد وژن وطالع ايشان لم

Many marginal notes, of astrological and medical contents. At the end there are lists of secret scripts, amulets, prayers for successful journeys, *in Arabic*, with Persian explanations, and other scrappy matters.

Bd. v. Fl. 175v-193v. For measurements, etc., see No. 1358.

1502.  
(MAJMŪ'A-I-TĀLI'-NĀMA).  
J 10.

A collection of horoscopes, copied towards the end of the XIIc. or the beg. of the XIIIc. AH.
1. (ff. 1v–4v and 17v–22). Several horoscopes of different persons, containing dates of 1186, 1187, 1190 AH., etc. Beg.

آز نسخة تحويل وشرح انتمى إلى سل سي وبنجم الميم

2. (ff. 7v–16v; ff. 5–6v are left blank). A detailed horoscope of 'Abdu'l-lah b. Hasan 'Ali Isfahani, born in 1153 AH. at Isfahan. There are many additional notes and tables. Beg.

الحمد لله الذي لم يلد ولم يولد الحم


1503.

(MAJMÚ'A-I-TÁLI'-NÁMA).

Another collection of horoscopes, similar to the preceding No., dating also from the beg. of the XIIIc. AH.

1. (ff. 1v–16). The same horoscope as (2) in the preceding copy.

2. (ff. 19v–37). Another version of the same, much more detailed, with further additions. Beg.

الحمد لله وصلوة على مسجده و آلا الاله

Ff. 37, S 205 × 150, 135 × 95, II 17. Europ. pap. Ind. shik.-nast. Cond. good. Ff. 16v–19 are left blank.

1504.

RISÁLA DAR TAHQÍQ-I-SANA.

A short treatise on eras, solar and lunar, calculations of dates, etc. It was composed in the beg. of the XIIIc. AH., by Muhammad Najmu'd-Din, surnamed Qādī'-qu'dāt, cf. above, No. 1061. The copy bears his seal, containing the date 1202 AH., and is dated itself 1210/1796, or 1202 of the Bangala era, or 1203 of the Fašli era. It was transcribed by one Faši'hu'd-Din, at Calcutta, for the same Governor-General Sir John Shore (شور) Teignmouth (cf. above, No. 1484). Beg.

حامتا وصلما ومسننا اما بعد مكوين بندة لتغريين الاله

Bd. v. Ff. 1v–10v, S 240 × 150, 170 × 90, II 13, Or. pap. Ind. nast. Cond. good.

1505.

(FIHRIST-I-THAMAR-I-SĀL).

A treatise on foretelling the crops of various fruits, etc., from the positions of the constellations in the beginning of the year

(فرست فهرست)
1225 of the Mawluṭi era. Many additional entries, notes, etc., on magic subjects, on the phases of the moon, etc. The compiler's name is not mentioned. Copied in the beg. of the XIIIc. AH. (probably in the same 1225 of the Mawluṭi era). Beg.

حمد حق نعت نبی وصف حيدر را كلم .... نهيرست ثمرسال سائر الم

Fl. 49, S 190 × 120, 150 × 90, ll 11. Europ. pap. Ind. nast. Cond. good.

1506.
ZABARJAD.

A treatise, in prose and verse, divided into 45 qisms, dealing chiefly with different astrological matters, but also giving a large number of various magical formulas, etc. It was composed for Tipū, nawwāb of Mysore, by Zaynu’l-ʿAbidin Shustari, the author of Fathu’l-mujahidin, etc. Copied in the beg. of XIIIc. AH. Beg.

حمد حق نعت نبی وصف حيدر را كلم .... أما بعد بررائى دانش

آرئي الفم


1507.
QAWĀ’ID-I-SHINAKHTAN-I-BURŪJ.

A fragment of a treatise dealing with the methods of finding the constellations and planets. The name of the author is not given. Copied towards the beg. of the XIIIc. AH. Beg.

قواص شناختى برج و منازل الفم

Fl. 7, S 150 × 100, 120 × 70, ll 10. Europ. pap. Ind. nast. Cond. good. CFW 1825.

6. Magic, interpretation of dreams, methods of divination, etc.

1. Interpretation of dreams.

1508.
KĀMILU’T-TA‘BĪR.

A large work on the interpretation of dreams, which may be of great interest for the study of the folklore of the Muhammadan peoples. The author, Abū’l-Faḍl Ḥusayn b. Ibrāhīm b. Muḥam-
mad Tifiisi, dedicated his work to a local prince in Asia Minor, Qlich-Arslan b. Mas'ud, 569-588/1173-1192. See EIO 2276, EB 1571 (3), Mehren 45, etc. Cf. St. No. 12 on p. 98; (GC II 201). Cf. also Bland's paper on the Science of Ta'bir, JRAS, vol. XVI, pp. 124, 155. The authorities, on which the work is based, are enumerated in EIO 2276. The treatise is divided into 16 fasls; for the list of their headings see EIO ibid. Copied in 1177 AH. A detailed index in prefixed, on ff. 1v-21v (ff. 22-24 are blank). The introduction, with the first 15 fasls, occupies ff. 25v-56v, and the chief portion of the book, ff. 56v-444v, consists of an alphabetical list of subjects of dreams together with their detailed explanations. Beg. abruptly:

فنام اين كتب كامل التعبير نهادم صيرا ك دربي علم المغ


1509.  
TA'BIR-I-SULTANI.  

M 46.

Another large work on the interpretation of dreams, based on many standard works, amongst them the one described under the preceding No. It was composed in 763/1362 by Isma'il b. Nizami'l-Mulk, Qadi of Abarqah (near Isfahan), who dedicated it to Shah Shuja' Mu'azzaffar (760-786/1359-1384). Sultan Uways Jalair (757-776/1356-1374) is also referred to. The work is divided into 10 fasls, which form the introduction. The book itself is arranged alphabetically, as the preceding work. See EIO 2277, EB 1571, etc. Cf. St. No. 10 on p. 97. The present copy dates from the Xc. AH., and is slightly incomplete at the end. Beg.

الصدالله الذي خص خواص الةاقام بمضارات الأخبار


1510.  
The same.  

M 45.

Another copy of the same work, dated 1177 AH. Beg. as in the preceding copy.


1511. (KITABU'R-RU'YAH)  

M 94.

A treatise on the theory of the 'art of dreaming,' i.e. to see, in dreams what is required. The author's name, the exact title
etc., are not mentioned. In the beginning the compiler states only that he composed this work for the instruction of his son Nūr. Copied in the XIIc. AH. Beg.

A treatise on divination by the Koran. The author's name is not mentioned. The treatise must have been composed not later than the XIc. AH., because the copy dates from that time. It contains instructions as to the secret meanings of the Arabic letters, and methods to predict the future by them. Beg. (f. 47v):

On ff. 38v-46v there are many notes and poetical quotations, some of them rendered almost illegible by dampness. Fol. 55v contains the beginning of a Fāl-nāma, probably a version of the present work. On ff. 56v-57v there is a very short extract in Arabic, with the heading

Bd. v. Fl. 38v–57v. For measurements, etc., see No. 1246.

Two treatises on divination, transcribed in the XIIc. AH.

1. Fāl-nāma (ff. 1v–32). A treatise on the mystical meanings of some Arabic letters and their combinations, for the purpose of fortune-telling. The authorship is ascribed to Ja'far Śādiq and Alexander the Great, cf. EIO 2264, etc. Beg.

2. Fāl-i-angusht nihādan (ff. 33v–52v). On divination by putting fingers upon a special magical tablet on which the names of the prophets have been written. The author gives instructions as to the details of the act, and also explains the influence of various prophets on the future. Beg.
1514. (FÄL-I-QUR'ÄN).

Another treatise on divination by the Coran, also ascribed to the authorship of Imâm Ja'far Sâdiq, and said to have been sent by one of the Abbaside Khalîfs to Mahmûd of Ghazna (f. 2). It consists of various tables, lists of special verses, prayers ascribed to the authorship of different Shi'ite Imâms, etc., all explained in Persian. Some passages are in cipher. Copied in the XIIc. AH.

Beg.

الحمد لله......بدايةه ابن قال قرآن بغازيل مجرب است ر منعت الم

Fî. 23, S 220 × 120, 170 × 80, ll 17. Or. pap. Ind. nast. Cond. tol. good.

1515. (MAJMŪ'A).

Some treatises on divination, contained in this scrap-book, dating from the end of the XIIc., or the beg. of the XIIIc. AH.

1. (Fâl-nâma) (ff. 1v–11). A treatise, in prose and verse, on the magical meanings of the Arabic letters in the Coran, from the point of view of their allusions to the future, by Munawwar Mahmûd Adib. Beg.

چنين اسمه است در اخبار كه جوهر مرم را مهی تکشنه آيد الم

2. Fol. 11v–12 are blank. On f. 12v a note and a poetical quotation.

3. Khâsâyat-i-sûra-i-idh já'a nasru'llahi (ff. 13–14v). A short note on the interpretation of a Coranic verse (CX, 1), a few poetical quotations, etc.


3. Divination by 'raml.'

1516. KASHFU’SH-SHAJARA.

A treatise on divination by the figures of raml, composed in 913/1507 (chronogram كشف شجرى, see f. 3), by Mahmûd b. Isma‘îl, with the takhallus Kauthari. It is dedicated to Muhammad Shaybânî (906–916/1500–1510). The treatise is divided into a muqaddima, four bâbs and a khâtima, and is based on an earlier work, Shajara-i-raml of Muhammad b. ‘Abdi’l-lah b. ‘Uthmân

J 20.
Zinātī Maghribī, as stated in the preface. Cf. St. No. 13 on p. 98. Copied in 1114 AH. Beg.

الحمد لخالق الخلق و الشكر لكشف الدقائق الغ
Ff. (53), S 225 × 125, 165 × 80, ll 21. Or. pap. Ind. nast. Cond. good.

1517.

SHAJARA-I-PUR THAMARA.

J 16.

Another treatise on divination by raml, based on the apocryphic book of Daniel. The copy is incomplete at the beginning, and probably only on account of this defect the author’s name and the exact date of composition are not found. Copied in the end of the Xe. AH. Beg.

 Arabic text

Ff. (157), S 230 × 130, 175 × 100, ll 15. Or. pap. Ind. nast. Cond. tol. good Slightly injured by dampness.

1518.


J 9.

Two treatises on raml. The first transcribed in 1114 AH. The second was apparently also copied about that time.

1. Risāla-i-Surkhāb dar ‘ilm-i-raml (ff. 1v–34v). A treatise on raml, based on the book of Daniel. The author calls himself merely Surkhāb. It is apparently the same work as the one described in EIO 2268, although it seems to be shorter than the latter. Cf. St. No. 14 on p. 98. At the end there are several notes and tables of a magical nature. Beg. (as in EIO 2268):

حمد اکمل و شکراجل بعدد ذرات رمل الغ


Arabic text

Ff. 44, S 230 × 120, 165 × 80, ll 21. Or. pap. Ind. nast. Cond. good.
Two treatises, one on the science of raml and the other on propitious days, copied in 1163 AH., or the third (sic) year of Ahmad Shah.
1. Risála dar ‘ilm-i-nugáţ bi-dá‘ira-i-abdah (ff. 1v–16v). A treatise on divination by raml, based on ‘reliable books.’ The name of the compiler is not given. Beg.

2. Misbáhu‘l-anfás (ff. 17v–28). A short treatise on lucky hours, days, etc. The author’s name is not given. Beg.


4. Physiognomy (qiyáfa).
1520. (RISÁLA DAR QIYÁFA).
A treatise on physiognomy, the authorship of which is attributed to Imám Ja‘far Sádiq. The present copy is dated 1124 AH., but this date is rather suspicious, and the transcript seems to be of more recent origin. Beg.


1521. (RISÁLA DAR QIYÁFA).
Another short treatise on the same matters, different from the preceding one, incomplete at the end. The name of the author, etc., are not given here. Copied in the XIIc. AH. Beg.

Bd. v. Fl. 4, S 200 x 120, 155 x 75, II 13. Or. pap. Ind. shikasta-nast. Cond. tol. good.

1522. (RISÁLA DAR QIYÁFA).
Again a short treatise on the same qiyya, also without any
indicating the name of the author, the date of composition, etc. Copied towards the end of the XIIc. AH. Beg.

علم فرآست كه أين عيانات است أز عرونة اخلاق ديوتني الرأي

Bd. v. Fl. 10v-17. For measurements, etc., see No. 908.

1523.

RISÂLA DAR AHKÂM-I-IKHTILÂJAT-I-A'DÂ. M 46.

A short versified exposition of the methods of fortune telling by the observation of various spontaneous movements of different parts of the human body, such as the pulsation (ٌجَسْتَن) of the arteries, etc. It is the same work as the one described in Aum 136, where it is called Ikhtilâj-nâma. The name of the author does not appear; he states that this treatise was originally in prose, and that he has given it its versified form. At the end of the work he gives an absurdly early date of composition, 385/995 (perhaps for 688/1286?):

سيصد (شصد؟) وريثي بود باهشتاد، كه ز طبع مي ابي سخن هاژاد;

(The date may, however, belong to the original treatise). It is noteworthy that both copies, the present and the next one, are appended to the copies of Ta'bir-i-Sultânî (see above, Nos. 1509 and 1510). There is, however, no apparent connection between the two works. In the case of this particular copy it appears that it was transcribed by a more modern hand than the text of the Ta'bir (No. 1509) in the same volume in which it is included. Copied towards the beg. of the XIIc. AH. Beg.

حمد و شكر و سپاس بزادارا، أف ویزندا؛ تق و جالاوا;

Bd. v. For measurements, etc., see No. 1509.

1524.

The same. M 45.

Another copy of the same work, dating from the end of the XIIc. AH. It does not have the heading as in the preceding copy. Transcribed by a different hand and on different paper, more modern than those of the text of the Ta'bir, to which it is appended. Beg. as in the preceding copy.

Bd. v. For measurements, etc., see No. 1510.
5. Alchemy, sorcery, amulets, incantations, etc.

1525.
SIHRU'L-UYŪN.

A treatise on alchemy and magic, partly written in special magical script (some of these passages, in the beginning of the book, are deciphered in interlinear glosses). The work, as stated in the preface, is an amplified translation of the Arabic treatise with the same title, of Abū 'Abdi'l-lah al-Maghribī (f. 1v), also known as the Lubāb of Ibru'l-Hājj, with additions from the 'Uyūnu'l-haqā'iq wa idāhu't-ṭarā'iq by Abūl-Qāsim Ahmad as-Simawī (of the VIc. AH., see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 497), etc. The present work was undertaken at the request of Amīr Sayyid Qāsim, much eulogised here. The author's name and the date of composition are not given. The present transcript is incomplete at the end, but in another copy, in the Imperial Library (see Bh 238), the date of composition is given as 907/1501. Transcribed in the XIIIc. AH. Beg.

حضرت قاسم العطيات عالم الطغيات له الحمد الله
8 310 x 175, 230 x 125, ll 21. Europ. pap. Ind. nast. Cond. good.

1526.
(MAJMŪ'A).

Short fragments of a legendary character dealing with demonology and magical practices. Copied in 45, may be 1045 AH., in Haydarābād.

1. Pand-i-Luqmān (ff. 43–56v). Wise sayings of the legendary sage Luqmān, dealing with various magical practices, the recognition of propitious hours, etc. Cf. EIO 2217, EB 1241 (44), etc. Beg.

الحمد لله ... إبن جند بند دابندست ك ك لقمان حكيم الغ

2. Tāli'-nāma-i-mardān wa zanān wa diw-nāma (ff. 57–60v). A legend about King Solomon who made a sort of census of all diwān, and assigned them to various luminaries and constellations; explanations of their influences upon the fate of persons born under their signs, etc. Beg.

الحمد لله ...... میر سلیمان پیغمبر دختروی داشت الی
Bd. v. Pf. 43–60v, S 320 x 195, 240 x 125, ll 23. Or. pap. Ind. nast. Cond. good.
713

1527.

TUHFATUL-GHARABA'IB.

A treatise on various magical practices as well as on the methods to paralyse the effects of sorcery, the evil eye, witchcraft, haunting spirits, etc. The author calls himself Muḥammad b. Aḥmad ad-Da'ūsī (here Ḍa'ūsī) az-Zawwārī (not clearly written, may be also as-Sabzawārī or as-Sarwārī ?), who based it on an early book, also in Persian, by Aḥmad b. Muḥammad b. Ibrāhīm Tamīmī (found by him, as he narrates, in the house of an Arab while performing the pilgrimage to Mekka). Another copy in Bh 241 (3). The work described in R 871 under the same title seems to be different from the present one. Divided into 12 bābs. Copied in the XIIc. AH., by one Amānu'l-lah. Beg.

Bd. v. Fl. 126v-143v. For measurements, etc., see No. 1261.

1528.

(MAJMŪ'A-I-AD'IYA).

A collection of prayers, amulets, incantations, etc., with various explanations in Sufic and Shi'iitic strain, in Persian and Hindustani. Towards the end there is a Rūz-nāma in Hindustani, also of magical contents. The name of the compiler does not appear. Copied in the beg. of the XIIIc. AH. Beg.

S 205 x 150, 170 x 95, ii 13. Europ. pap. Ind. nast. Cond. good.

7. Medicine and cognate disciplines.

1529.

NŪRU'L-UYYŪN.

A rare and early work on the maladies of eye, composed in 480/1088 by Abū Rūḥ Muḥammad b. Maṉṣūr b. Abī 'Abdī-l-lah b. Maṉṣūr al-Jurjānī, surnamed Zarrīn-Dast. He dedicated his work to the Saljuqīde prince Sulṭān Malik-Shāh (465–485/1072–1092). The treatise is divided into 10 magālas, subdivided in their turn into numerous sub-sections, in the form of questions and answers. The full title is Nūru'l-uyūn fi amrādi'l-ayn wa asbābihā wa 'ilājātihā. It is chiefly based on the works of the
early Arab writer Hunayn ibn Ishāq, d. 260/873 (see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 205), but there are occasionally references to other early authors. In the present copy the language still preserves many archaisms, although apparently some modernising has taken place, and it does not, therefore, represent exactly the original Pārsī Dārī, i.e. the language in which the author wrote his book, as he mentions in the introduction. See GIPh 367, EB 1575, etc. Transcribed probably in the beg. of the XIIc. AH. The date is injured and only ...... سنة إربع remains. Beg.

١٠٠٠ محمد بن منصور بن أبي العبد الله البججاحي الم١

Fd. (284), S 245 x 165, 175 x 115, II 15. Or. pap. Indo-Khorasani nast., different hands. Cond. tol. good.

1530.

DHAKHĪRA-I-KHWĀRIZM-SHĀHĪ.

The famous compendium of medical science in all its branches, by Zaynu'd-Din Abū 'Ībrāhīm Isma'īl b. Hasan (or Husayn) b. Muhammad b. ʻAbd al-Husayn al-Jurjānī, d. 531 or 535/1137–1141. It was composed in 504/1110–1111, and dedicated to the first Khwārizm-Shāh, Qubā'ud-Dīn Muḥammad (490–522/1097–1128), who is here called Arslān Tegin (written نسیم / تکین sic/) Abū'l-Fatḥ Muḥammad. The work is divided into nine bakhkhās, to which afterwards a tatimma was added. The present copy contains only nine books: 1, on f. 1v; 2, on f. 67v; 3, on f. 126v; 4, on f. 254; 5, on f. 283v; 6, on f. 350v; 7, (there is probably a lacuna at its beginning); 8, on f. 692v; 9, on f. 703v. For details concerning the work and its author see Br. Lit. Hist., II, 299, 346; GIPh 367; Wüstenfeld, Arabische Aerzte, p. 95, No. 165; Leclerc, Histoire de la Médecine Arabe, II, p. 18; Bl II 820–827, 880 (2), EIO 2280–2284, Br 127, EB 1576–1578, Pr 574–576, R 466–467, De Jong, Cat. Codd. Or. Bibli. Acad. Regiae, p. 228, note 2, Krafft 147, etc. Cf. St. No. 1 on p. 106; (GC II 297 and 298). Transcribed by different copyists towards the end of the XIIc. or beg. of the XIIIc. AH. One of them, in the colophon of the 7th book, calls himself ʻUbaydul-lah Khwāja Ibrāhīm b. Abī Ţālib Husaynī; he wrote it in Calcutta in 1225 AH. The copy is apparently slightly incomplete at the end. Beg.

έμα ἀκαθ βαφτίζει Αἰολός ἐν τοῖς μαντικοῖς καὶ άλλοι.

1531.

The same.

The first book of the same work, transcribed in the XIIc.

AH. Beg.

الحمد لله محمد الشافعي الو صلوا على سيد الرجال و آله Créer

Ff. (114), S 250 x 155, 200 x 115, II 20. Or. pap. Good Ind. nast., different hands. Cond. good.

1532.

KHUFF-I-ALAI.

A much condensed version of the preceding work, prepared for the purpose of being carried as a pocket-book (in one's riding boots). It was compiled by the author of the original treatise, Isma'il Jurjani, and dedicated to Bahau'd-Din Muhammad 'Alau'd-Din. . . . Qizil Arslan Waliiyyu'l-'ahd Abu'l-Muzaffar (Atsiz, as added in other copies) b. Muhammad b. Khwairizm Shah Hisam Amiru'l-mu'minin. This Atsiz reigned in 522-551/1128-1156. The work is divided into two bakhshas, subdivided into many babs. See Bl II 828, R 475; cf. St. No. 2 on p. 106. Transcribed in the XIIc.

AH. Beg.

الحمد لله . . . . جهين (كود) مصنف ابن كتبت اسمعيل بن حسن

الحسيني الخ.

Ff. (64), S 240 x 135, 180 x 95, II 17. Or. pap. Ind. nast. Cond. good. CPW 1825. Scrappy notes on the fly-leaves.

1533.

YADGAR.

Another medical treatise of a similar condensed type, by the same Isma'il Jurjani, divided into 5 bakhshas. Cf. R 467, etc. St. No. 3 on p. 107. Copied towards the end of the XIc. or the beg. of the XIIc. AH. This transcript is incomplete at the end. Beg.

الحمد لله . . . . اما أيدي دانست كه عذابت همة آثنت CRER

Ff. (29), S 315 x 195, 235 x 125, II 23. Or. pap. Ind. nast. Cond. good. In the second half of the copy the headings are omitted, although space has been reserved for them.
1534.

The same. G 65.

Another copy of the same work, dating from the end of the XIIc. AH., slightly incomplete in the middle. Beg. differs slightly from that in the preceding copy:

الحمد لله ... سيد امام اسماعيل بن حسن الخ

S 230 x 135, 170 x 80, ll 19. Or. pap. Ind. nast., different hands. Cond. tol. good. Scrappy notes on the fly-leaves.

1535.

RĀḤATU'L-INSĀN.

A rare work on medicine, composed in 778/1376 by ‘Abdull-Qawī (?) b. Shihāb(i’d-Dīn), surnamed Diyā. He dedicated it to Firūz-Shāh, the Toghlugide (752-790/1351-1388). The work is divided into 3 bābās which altogether contain 74 faṣals. The book is very interesting for the student of the folk-lore and the life of mediæval Muhammadan India, because, in addition to the usual medical counsels and prescriptions, it gives a great number of magical formulas, amulets, incantations, and often mentions the influence of supernatural beings, etc. Cf. St. No. 7 on p. 107. Copied in the end of the XIc. or the beg. of the XIIc. AH. Slightly incomplete at the end, where the order of folios is mixed up. Beg.

ناميات هر ختم انبیا کہ طبيب حافظ مریضان الخ

Bd. v. Ff. 1v-89v, S 265 x 145, 195 x 90, ll 17. Or. pap. Good Ind. nast. Cond. good.

1536.

KĪFĀYA-I-MANṢŪRĪ.

A compendium of medical science, by Mansūr b. Muhammad b. Ahmad b. Yūsuf b. Faqīh Iyās, who dedicated it to Sultan Zaynu’l-‘Abidin of Kashmir (826-877/1423-1472). It is divided into two fanns, the first being divided into two qisms and the second into two maqālas (the headings are given in EIO 2297). This work is also known under the title of Kīfāya-i-muṣāhidiyya. See Bl II 848-851, EIO 2297-2301, EB 1587, R 470, Leyden C. III 276, etc. Cf. St. No. 4 on p. 107; (GC I 831). Lith. Lucknow, 1290 AH. Transcribed in 1134 AH. Beg.

كفاية مصوري
At the end there is a short appendix of medical contents, with the heading:

บรรยายของผลิตภัณฑ์

Bd. v. S 260 x 100, 185 x 105, ll 15. Or. pap. Good Ind. nast. Cond. good.

1537.
The same.

Another copy of the same work, slightly incomplete at the beginning and the end, dating from the beg. of the XIIc. AH.

Beg. abruptly:

رب العالمين و تحف تحيات و علاحة ملوات في...

Fl. 408, S 250 x 150, 150 x 85, ll 11. Or. pap. Ind. nast. Cond. good.

1538.
The same.

Another copy of the same work, dating from the beg. of the XIIc. AH. Beg. as in No. 1536, but instead of شكوره لله سياس.first words are حمد و سياس.

S 240 x 155, 180 x 95, ll 15. Or. pap. Good Ind. nast. Cond. good.

1539.
TUHFA-I-KHANII.

An exposition of medical science, by Mahmud b. Muhammad 'Abdi'l-lah b. 'Abdi'l-lah b. Mahmu'd (Nuri'l-lah). He studied medicine under eminent doctors at Shiraz where he arrived in 902/1496-1497. He dedicated his book to Sultan Saitib Bahadur-Khan, whom H. Ethé thinks to be identical with the ruler of Kashghar with the same name, 920-939/1514-1533. See EIO 2303; cf. R 165, and St. No. 8 on p. 108. The book is divided into four bab and one fasl (the headings are given in EIO 2303). The present copy, dating from the end of the XIIc. AH., is incomplete and contains only one-half of the whole work, namely the first bab, complete, and the second bab, slightly defective at the end. Beg.

الحمد لله الذي خلق الإنسان في حسن تقويم المم.

S 295 x 210, 230 x 120, ll 21. Europ. and Or. pap. Ind. nast. Cond. good.
1540.

MA‘DANU‘SH-SHIFĀ‘I-SIKANDAR-SHĀHĪ.

An exposition of medical science, chiefly based on Indian works, composed in 918/1512-1513 by Būwa (or Būd’h, or, as in other copies, Būwa) b. Khawās-Khān. He dedicated his work to Sikandar-Shāh b. Bahūl-Shāh Lūdī (894-923/1489-1517). It is divided into a muqaddima and three bābs, subdivided into numerous fasāls, and it is often called Tibb-i-Sikandarī. See EIO 2305, Br 129, EB 1592, R 471-472, Mehren 10, etc. Cf. St. No. 9 on p. 108; (GC II 288). Cf. also Dietz, Analecta Medica, p. 171; Haas, ZDMG, vol. 30, pp. 630-642 (some extracts published in Persian with a translation). Copied in 1167 AH. Beg.

محمد مرخداً را كه بعکسم بالغه و قدرت كامله المع

Ff. (636), S 235 x 170, 225 x 135, ll. 22. Or. pap. Vulgar Ind. nast., different hands. Cond. good. Notes on the fly-leaves at the beginning and end of the volume. An index and a scrappy list of drugs at the end.

1541.

RISALA-I-YANBŪ‘I FĪ ‘ILMI‘T-TIBB.

A treatise on medicine, identical in its contents, arrangement and initial lines with the work described in EIO 2314 and R 474. In this copy, however, the name of the author, the title and the date of composition are not given. According to the notes in the catalogues mentioned above, the compiler was ‘Imādu’d-Dīn Muhammad b. Mas‘ūd Shīrāzī, who flourished about the middle of the Xc. AH. The work is divided into 19 fasāls, of which the first 18 deal with the general principles of medicine and the nature of the diseases of various parts of the human body. The 19th fasāl is divided into two qismat, subdivided into a great number of smaller sections, and contains, firstly, a description of the properties of different kinds of food stuffs, and, secondly, a detailed description of drugs, with their curative properties. The present copy dates apparently from the Xic. AH. Beg.

الحمد لله ... بدائنه أدمي مرکمت ازین جسد معصوم آل

S 320 x 195, 235 x 120, ll. 23. Or. pap. Good Indo-Khorasani nast. (apparently the same hand as in Nos. 1533, 1581, 1583, etc.). Cond. good.

1542.

(RISALA-I-CHŪB-I-CHĪNĪ).

A short extract from the treatise on the properties and curative powers of china-root, composed in 934/1528, by the same
1543.

(RASĀ'IL YŪSUFĪ).

Six medical treatises, some in prose and others versified, by Yūsuf b. Mūhammad b. Yūsuf at-Tabīb Harātī, with the takhllūs Yūsufī. He flourished in the first half of the Xc. AH. and was employed in the service of the Timurides Bābur and Humāyūn (932-963/1526-1556). This Yūsufī has already been referred to as the author of the Badā'i'in'ū'l-inshā (see No. 349). Copied in the XIIc. AH.


Between ff. 7 and 8 three folios are inserted by mistake, occupied by scrappy notes.

2. Risāla-i-ma'kūl wa mashrūb (ff. 21-26). A short treatise, also versified, giving various rules concerning food. It was composed in 906/1500 (chronogram خوش). Beg.


4. Dalā'īlu'n-nabī (ff. 34-42). A treatise on diagnosis by the pulse, composed in 942/1535-1536. This date is expressed in a versified chronogram:

Beg. of the treatise:

الحمد لله النافع الحكم العلم و الصلوه لله
5. Dalā‘īlul-baul (ff. 42v–51v). A similar treatise on the
diagnosis of diseases from the observation of the properties of the
urine. Composed in the same year 942/1535–1536 (chronogram
قاورص و جهار ضم و سبي فزا بران).

Beg.

بعد از سپاس حکیم مطلق جلب ذکر الم

6. Jāmi‘u’l-jawā‘id (ff. 52–123v). A somewhat larger, al-
though still rather condensed, treatise on the diseases of all parts
of the human body. It was composed as an amplified version of
the earlier work of the same author, ‘Ilāju’l-amrād (versified), at
Herat in 917/1511–1512 (some copies give 910/1504–1505). See
EIO 2304, EB 1591, R 475, 1089, Krafft 148, Fleischer, Leipzig C.
511, Leyden C. III 279–280. Cf. also Mélanges Antiquites, v. V,

حمد فی تعهد حکیمی را که یافتند حکم الم

Ff. 123, S 205 x 145, 190 x 95, II 14. Or. pap. Ind. nast. Cond. tol. good. Copious
marginal notes and glosses. Scrappy notes on the fly-leaves.

1544.

SITTA-I-ḌURŪRIYYA.

G 22.

Another copy of the same short treatise with this title in the
preceding volume (3). Transcribed in the XIIc. AH. Beg. as in
the preceding copy.

Bd. v. Ff. 164v–167v. For measurements, etc., see No. 1535. Scrappy notes at
the end.

1545.

MUQADDIMA-I-DASTŪRUL-ILĀJ.

G 57.

The introduction to the well known compendium of medical
science, Dastūrul-īlāj, by Sulṭān ʿAlī Ṭabīb Khurāsānī. The
work is dedicated to the Shaybanide prince Abū Saʿīd b. Kūch-
kūnji-Khān (936–940/1530–1533). It was written after the com-
pletion of the main part of the Dastūrul-īlāj, which was dedicated
to the father of Abū Saʿīd, Kūchānkūnji (916–936/1510–1530). The
muqaddima deals chiefly with the general principles of medicine
and hygiene, and is divided into 16 bābīs. See Bl II 881 (1), 886,
887 (3), EIO 2307, EB 1593, Pr 580–581, R 473, Leyden C. III
277, etc. Cf. St. No. 5 on p. 107. Lith. in Dihli. Transcribed
in the XIIc. AH. Beg.

جواهر محمد و حنا خداورد عز و جل که حکیم حانفست الم

Ff. (77), S 230 x 150, 180 x 100, II 17. Or. pap. Ind. nast. Cond. very good. An
index is prefixed.
1546.

The same.

Another copy of the same work, dating from the end of the XIIc. or the beg. of the XIIIc. AH. Beg. as in the preceding copy.


1547.

QARĀBĀDĪN-I-SHĪFĀĪ.

A well known and detailed pharmacopoeia, by Muzaffar b. Muḥammad al-Husaynī ash-Shīfāī of Kāshān, d. 963/1556. The work contains an alphabetical list of various drugs, with a detailed description of their curative properties. It is also known under the titles of Tibb-i-Shīfāī, or Qarābādīn dar tibb. See BI II 854, 882 (9), EIO 2310–2312, EB 1594, R 474, Aumer 135, Mehren 15, De Jong, Cat. Codd. Or. Acad. Reg., p. 232. There is a very old (1681) Latin translation of it, by Father Ange de St. Joseph of Toulouse. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

S 230 x 140, 140 x 95, ll 13. Or. pap. Vulgar and bad Ind. nast. Cond. tol. good.

1548.

The same.

Another copy of the same work, also dating from the end of the XIIc., or the beg. of the XIIIc. AH. Beg. as in the preceding copy. At the end there is an appendix on weights, which may be the same as the one mentioned in EIO 2310. The latter is based on the treatise by Mir Muḥammad Mu’mīn Astrābādī, a Persian poet who flourished some time about 987/1579 (Spr 42). Beg. of this additional treatise (on ff. 177–178), rather abrupt:

1549.

KHULĀŠA-I-BANYĀĪ.

A treatise on medicine, based on Indian works, composed in 996/1588, by Banyā (? not quite legible) b. Hasan Hakīm Ḥasanī. The work was originally divided into 78 faslas, but in the present copy only 74 of them are given. Transcribed (on the margins of the Tuḥṣatūl-muʿminīn, see No. 1565) in 1146 AH. at Ḥasanāpur (حاسنآپور), by Mīr (مصر) Siyām Prashād, son of Mīr Bindarban. Beg.


1550.

MUFRIDĀT-I-NĀMĪ.

A concise treatise on the treatment of various diseases, by Muḥammad Maʿṣūm b. Sayyid Šafāʾ al-Ḥusaynī at-Tirmīdhi Bhai-kārī (here البہکری), with the takhallus Nāmī, the author of a work on the history of Sind (see above, No. 185 on p. 58 in this Catalogue). He died in 1015/1607. The work is also called Mufridāt-i-Maʿṣūmī, and is divided into 25 bābs. See the references given under No. 185; cf. also St. No. 13 on p. 109. Transcribed in 1182 AH. Beg.

On the last six folios (ff. 36–41) there are some medical prescriptions, etc., beginning abruptly, without any introduction. The names of the drugs, described here, which it was apparently the intention to write in red ink, are omitted.

Ff. (41), S 230×165, 155×105, ll 21. Or. pap. Small Ind. nast, Cond. good.

1551.

MĪZĀNUʾT-TABĀʾI-I-QÛṬB-SHĀHĪ.

An extract from a treatise on the general principles of medicine, the four temperaments, the rules of hygiene, etc., originally divided into four sections called guhrah, kubrā, natīja and ūzīma (here only the first of them is given). The author calls himself Taqīyyu’d-Dīn Muḥammad b. Ṣadrī’d-Dīn ʿAlī; he dedicated his


1552.

TARJUMA-I-BUR'U'S-SĀ'AT.

A Persian version of the famous Arabic treatise on medicine, of Abū Bakr Muḥammad b. Zakariyā ar-Rāzī, d. 311 or 320/923 or 932, see Brockelmann, Gesch. d. Arab. Lit., vol. I, pp. 233–234. Cf. Bl II 884 (2). The translator, who does not mention his own name, states that he has undertaken his work by the order of Muḥammad Qutb-Shāh, i.e. the same prince as referred to under the preceding No. The present copy contains only an insignificant portion of the whole work. Transcribed in the XIc. AH. Beg.

حمد ب تعد ر ثغلى تعد بل حق قدمي كه نفحة داي الع

Bd. v. Ff. 60L–63, S 320 × 195, 240 × 125, ll 23. Or. pap. Indo-Khorasani nast. (the same hand as in Nos. 1533, 1541, 1583). Cond. good.

1553.

IKHTIYĀRĀT-I-QĀSIMĪ.

A detailed work on the treatment of various diseases, based on Indian sources. The author is the well known historian Firishta (see above, Nos. 135–139 in this Catalogue), with his full name Muḥammad Qāsim Hindū-Shāh Astrābādī, d. shortly after 1633/1624. The present treatise is sometimes also called Dastūr'utṬabbā, and is divided into a mugaddima and 3 maqālas, giving the usual general principles of medicine, and descriptions of diseases, simple drugs and compound medicaments. See EIO 2318–2324, RS 160, EB 1601, Pr 580, Mehren 11, etc. Transcribed in the XIIc. AH. Beg.

حمد مرخابرا كه برحكم وما ارسلناك الا رحمة للعالمين الم


1554.

UMMU'L-ILĀJ.

A treatise on purgatives, composed in 1036/1627 (see f. 3v) by Amānū'l-lah b. Firūz-Jang b. Mahābat-Khān Sipahsālar b.
Ghayūr-Beg, surnamed Khāna-zād-Khān (f. 3v), who dedicated it to Jahāngīr. The work is divided into six bāhs. See Bl II, 887 (6), R 794. Transcribed towards the end of the XIIc. AH. Beg.

الفاظ الادوية

ALFĀZU‘L-ADWIYA.

A detailed description of different drugs, of which the names are arranged in alphabetical order. The author, Nūru’d-Dīn Muḥammad b. ‘Abdī-l-lah b. ‘Aynī-l-Mulk Shirāzī, composed it in 1038/1628–1629, and dedicated it to Shāhjahān. As an introduction there is prefixed a dictionary of drugs in four fāidas, and at the end a khatīma is added on the six most useful medicines. See EIO 2325–2327, EB 1603–1604, etc. Lith. in Dehli and Madras, 1265 AH. The present copy, dated 1213 AH., is incomplete at the beginning and opens abruptly:

غب دارا تكوهی

TIBB-I-DĀRĀ-SHIKHūHĪ.

A treatise on the general principles of medicine and the treatment of different diseases by the same Nūru’d-Dīn Muḥammad who is the author of the preceding work. It is dedicated to prince Dārā-Shikhū, son of Shāhjahān, d. 1669/1659. The work has also another title ‘Itājūt-i-Dārā-Sikhūhī. The present copy, dating from the XIIc. AH., contains only the second volume of the work, comprising the 8th guftār. See Bl II 857–859. It begins with:

The colophon contains interesting details:

 تمام شد…… وقتی گه حضرت خانظ فدامی ظل الپه شا جهان

فندش باشاده صاحب را ھندی فتح دیار بدشان فیومی ھا ظاهر و منصور شدند، در

هرمی (sic) اثنانی تألیف این طاب مرتب و طیار شده بود الگ

Ff. (400), S 330 × 200, 260 × 130, II 27. Or. pap. Ind. nast. Cond. good. A detailed index is prefixed.
1557.

QARĀBĀDĪN-I-MAṢŪMĪ.

A pharmacopoeia, composed in 1059/1649 by Maṣūm b. Muʿīnī’l-Dīn ash-Shūshtarī ash-Shīrāzī. It is divided into a muqaddima, containing a general introduction, and nine maqālas, giving descriptions of drugs. Copied in 1129 AH. Beg.

At the end there is an appendix on venereal diseases, with the title Nuskha-i-kūft wa aqsām-i-ātishak. The name of the author is not mentioned; he is perhaps the same as the author of the preceding work. Beg.

Bd. v. For measurements, etc., see above, No. 1546.

1558.

FAWĀʿIDU’L-FUʿĀD.

A treatise on the methods of treatment of different diseases, composed in 1066/1656 by Shaykh Tāhir, who gives no particulars about himself. It is divided into 49 faṣls. The present copy, dating from the XIIth. AH., is incomplete at the end. Beg.

Ff. (197), S 180 x 130, 145 x 80, ll. 11. Or. pap. Vulg. Ind. natt. Cond. not quite good. Injured by repairs. Many marginal glosses and notes.

1559.

TARJUMA-I-ḤAYĀTU’L-HAYWĀN.

A Persian version of the Arabic treatise on the curative properties of the flesh, etc., of different animals, by Kamālū’l-Dīn Muhammad b. Mūsā Damārī (d. 808/1405–1406, see Brockelmann, Gesch. d. Arab. Litt., v. II, p. 138). The translator gives his own name as Muhammad Taqī b. Khwāja Muhammad Tabrīzī. He dedicated his work to Muhammad Ibrāhīm b. Ṣadri’d-Dīn Muḥammad, in the reign of the Safawide prince ‘Abbās the Second (1052–1077/1642–1666). It gives an alphabetical list of the names of animals together with notes on the medical properties of parts of
their bodies. See EIO 2796, EB 1862, R 842, etc. Transcribed in 1979 AH. Beg.

حدد ببعد ر ثلثي ببعد خداوندي را سؤست اللم

S 250 x 135, 165 x 80, II 15. Or. pap. Ind. nast. Cond. tol. good. Copious notes, in Arabic and Persian, scrappy poetical quotation, etc., at the end.

1560.

RIYĀD-I-‘ĀLAMGĪRĪ.

G 29.

A detailed treatise on the general principles of hygiene and medicine, as well as on the methods of treatment of different diseases. The author, who calls himself (f. 3v) Muḥammad Ridi b. Abīl-Faadl Sulaymān Shīrāzī, composed the first riyād between 1080/1670 and 1090/1679 (the second riyād was completed in 1096/1685), and dedicated it to Aurangzib. The present copy contains only the first part (riyād), which is divided into four chapiters. See EIO 2337–2338, etc. Transcribed towards the end of the XIIe. or the beg. of the XIIe. AH. Beg.

خداوند حمد شاهنشاه که بایات حسین اللم


1561.

The same.

G 30.

The second riyād of the same work, incomplete at the end. It is divided into 12 manzars, the headings of which are given in EIO 2338. Transcribed in the XIIe. AH. Beg.

اللم لا تصر غيرك نبي كل الإرادات اللم

Fr. (84), S 220 x 110, 160 x 80, II 15. Or. pap. Ind. nast. Cond. not good. Injured by repairs.

1562.

TUḤFATU'L-MU'MININ.

G 9.

The well known work on the methods of treatment of diseases and containing the description of different drugs, based on many standard Arabic and Indian medical treatises. The author, Muḥammad Mu'min b. Mir Muḥammad Zamān Tankābūni Daylāmī, dedicated it to the Safawide prince Sulaymān-Shāh (1077–1105/1666–1694). The work is divided into two parts (the headings are given
in EIO 2328). See Bl II 861–863, EIO 2328–2335, EB 1605–
1608, Pt 584–587, R 477, Aumer 134–135, Mehren 13, Leyden C.
III 280, etc. Cf. St. No. 10 on p. 108; (GC I 155 and II 295–296).
Lith. in Persia. Copied by Muḥammad Ṣāliḥ in 1130 AH. Beg.

سبدوانک الامام يا قدس ريا طبيب الفقوس الاغ

Fl. (402), S 235 x 140, 175 x 105, ll 20. Or. pap. Persian nast. Cond. not quite
good. Some folios injured by repairs.

1563.
The same. G 8.

Another copy of the same work, transcribed in 1134 AH. by
Muḥammad b. Faṣīḥ Muḥammad. Beg. as in the preceding copy.
S 260 x 175, 205 x 115, ll 27. Or. pap. Ind. nast. Cond. not good. Marginal notes.

1564.
The same. G 7.

Another copy of the same work, transcribed in 1214 AH.
Beg. as in No. 1562.
S 345 x 210, 260 x 145, ll 20. Or. pap. Ind. nast. Cond. good.

1565.
The same. G 10.

The second part of the same work, transcribed in the XIVc.
AH. Beg.

قسم أول از دستورات جامع موسوم بتحفة المؤمنين اللم

Bd. v. S 228 x 140, 160 x 75, ll 17. Or. pap. Ind. shikasta-nast. Cond. good.

1566.
The same. Oa 33.

A short extract from the same work, included in a majmūʿa,
dated 1182 AH. Beg.

تشخيص رائع در مداوله سموم اللم

Bd. v. Fl. 35v–58, S 205 x 115, 145 x 70, ll 17. Or. pap. Ind. nast. Cond. tol.
good.

1567.

TĪBB-I-AKBARĪ. G 32.

The well known work on the treatment of diseases, being an
amplified Persian version of the Arabic work with the title Sharḥ-i-
asbāb wa 'ilāmāt (or Mamzūju’l-asbāb wa’l-ilāmāt). The latter was composed in 827/1424, and dedicated to prince Ulughbeg (cf. above, No. 1485), by Nafis b. ‘Iwād Kirmānī, and forms a commentary on a still earlier work, also in Arabic, called Asbāb wa ‘ilāmāt, composed by Najību’d-Dīn Abū Hamīd Muḥammad b. ‘Alī Samarqandi, d. 619/1222. This Arabic treatise was translated into Persian and considerably amplified from various standard works on the subject in 1112/1700–1701, by the prolific writer Muḥammad Akbar b. Mir Hājjī Muḥammad Muqīm Arzānī, and dedicated by him to Aurangzib. The work is often also styled Tibb-i-akbar, or even Tibbu’l-akbar. It is divided into 27 bābs and a khatima (their headings are given in EIO 2339). See EIO 2339–2340, Pr 576–578, R 478, Fleisher, Dresden Cat. No. 345. Cf. St. No. 18 on p. 110. Printed and lithographed many times in India, and also in Persia (Tehran, 1275 AH.). Transcribed in 1159 AH., in Sūrat. Beg, as usual:

سعديمبرضي كلامي كه مسما ناطقة دانش أنين را آن

Ft. (566). S 270 x 160, 215 x 115, II 17. Or. pap. Ind. nast. Cond. not good. Injured by dampness. In the beginning the upper corners of the leaves are torn away.

1568.

The same.

G 32a.

Another copy of the same work, dating from the beginning of the XIIIc. AH. Beg, as in the preceding copy.


1569.

KHAYRUT-TAJĀRĪB.

G 18.

A condensed version of the preceding work, with some new additions, compiled by the author himself and arranged in 22 bābs. See EIO 2341, 2345 (2), Pr 579, Mehren Nos. 27 (2), 28. Transcribed in the XIIIc. AH. Beg.

خير التجارب مشتاءروج (sic) بيست و درباب، باب أول در أمراء سرالغ

On ff. 134v–148v there is an appendix (cf. EIO 2341), which in some copies constitutes the 23rd and 24th bābs. It has the heading:

خير التجارب

1570.

The same. G 19.

Another copy of the same work, dated 1215 AH. Beg. abruptly:

باب أول دَسَمَرُ العَرِضِ سَرَوُ دِمَانُ اللَّه

S 220 x 175, 180 x 120, II 15. Or. pap. Vulgar Ind. nasi., different hands. Cond. tol. good. Copious notes at the end.

1571.

MUJARRABAT-I-AKBARI.

G 49.

A detailed description of compound medicines with instructions as to their use, by the same Muhammad Akbar Arzâni, who is the author of the preceding works (Nos. 1567-1570). It is divided into a muqaddima and numerous short bâbs. See EIO 2342-2343, R 480, Mehren 11. Lith. Bombay, 1276 AH.; Lucknow, 1280 AH. Collated (probably immediately after completion of the transcription) in 1139 AH. Beg.

الحمد لله الذي هدانا إلى الصراط المستقيم الخ

Ff. (99), S 230 x 150, 180 x 115, II 18. Or. pap. Ind. nasi. Cond. tol. good. Slightly worm-eaten. Index. Many notes on the margins and on the fly-leaves.

1572.

The same. G 48.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding copy.

S 235 x 175, 195 x 135, II 16. Europ. pap. Bad Ind. shikasta-nasi., different hands. Cond. bad. The paper is perished. Notes on the margins and at the end.

1573.

QARÂBÂDÎN-I-QÂDIRÎ.

G 43.

Another treatise, extremely popular in the East, by the same Muhammad Akbar Arzâni. Like the preceding work, this one also contains the description of the properties of various compound drugs and advice as to their use in the treatment of different diseases. The work was composed between 1126/1714 and 1130/1718, and is divided into 22 bâbs. See EIO 2344, R 480, etc.
1574.

MIZĀNU'T-TIBB.

A short treatise on the theoretical principles of medicine, again by the same Muhammad Akbar Arzānī (cf. Nos. 1567–1573). See EB 1612, R 479, etc.—Cf. St. No. 29 on p. 111. The present copy, which is incomplete at the end, dates from the end of the XⅡc. or the beg. of the XIIIc. AH. Beg.

الحمد لله....... أما بعد الجانبي محمد أكبر ميكروود كه الغ


1575.

SIHHATU'L-AMRĀD.

A treatise on the methods of treatment of different diseases, composed in 1139/1727, or the seventh year of the reign of Muhammad Shāh, by an inhabitant of Gujrat, Pir Muhammad. The work is divided into seven bakhshe, each subdivided into many smaller sections (a detailed index is given on ff. 3–23). Transcribed in 1173 AH. Beg.

ابتدأ ميكمم بنام حييي كه حكمة باللغه ايش آب را أغ


1576.

QARĀBĀDĪN-I-SIKANDARIYYA.

A detailed pharmacopoeia, composed by a Greek from Constantinople, Hakim Sikandar b. Hakim Isma'il, the author of several medical treatises in Persian. He completed it in 1162/1749 and dedicated it to Ahmad Shāh of Dehlī (1161-1167/1748-1754), cf. f. 2. It is also called Qarābādīn-i-Suryānī. Concerning the author and his other works cf. EIO 2358, EB 1613, etc. Transcribed in 1181 AH. Beg.

تركيب كلاني كه در تأثير نفوس محصول نقاط و اقتراح حروف الغ

1577.

(RISĀLA DAR TĪBB).

A collection of recipes, medical counsels, descriptions of various kinds of ma'rūns, etc. The ma'rūns frequently bear the name of some nobleman for whom they were invented, and this circumstance allows us to determine approximately the period in which the book was compiled. Amongst numerous other persons, mention is made of Muḥammad Shāh and 'Abdu'r-Razzāq-Khān (or Shāhnawāz-Khān), who died in 1171/1757, with the epithet marhūm. This proves that the work could not have been composed earlier than the end of the XII c. AH. (from which time the present copy dates). The name of the author and the exact title do not appear here. Beg.

فصل دریبان درد سرالم

Bd. v. Ff. (120-134). For measurements, etc., see No. 537.

1578.

(TARJUMA-I-RŪZ-NĀMA).

A translation of a diary of the prescription of various medicines for different diseases, kept in a hospital under European management, in the times of the East India Company. The Persian version is rather a free paraphrase. The exact dates of the original as well as of the translation are not mentioned. The name of the compiler also is not given. Transcribed in the beg. of the XIII c. AH. Beg.

ایین تجومه كتับ فرنک است كه أنسج دار نويشته شده اينجها هي موجود

میرکورد الم


1579.

BAHHRU'L-MANĀFI'.

A huge treatise on the methods of treatment of diseases, composed in 1209 of the Mawlidī era, and dedicated to Tipū of Mysore, by Divā b. Khwājāgī, as he is called in the colophon. It is divided into 5 qīsms. The work is an interesting and typical specimen of the spirit of obscurantism and superstition, prevalent at the court of Tipū. The work offers as cures chiefly magical
formulas, amulets, magic prayers, etc. Transcribed in the beg. of the XIIIc. AH. Beg.

محمد صاحبی که بدینی فروع بشری اعتبار کلیت این

Fr. (406), S 300 x 205, 210 x 140, ll 21. Or. pap. Ind. nast. Cond. good.

*Treatises of uncertain date and collections of short extracts from different medical works.*

1580.

JAMĀS-NAMA.

A treatise on the general principles of hygiene, the treatment of diseases, and simple and compound medicaments, ascribed to the authorship of the legendary sage, Hakim Jāmās. It is one of the numerous versions of what probably was an early treatise on medicine, which under No. 1582 is said to be an Arabic version, by Avicenna, of Aristoteles’ tract on medical science, called Kitābu’l-aspāb (cf. also above, No. 1567). The work is divided into four maqālas, the first in 17 bābs, on the general principles of medicine; the second, in 59 bābs, on different classes of diseases (f. 20); the third (f. 44v) on simple drugs; and the fourth (f. 55v), on compound medicines. This division is exactly repeated in the next two versions, so that even the number of bābs in each maqāla is the same. This treatise has nothing to do with the work with the same title, described in R 461 (which deals with astrology). Transcribed towards the end of the XIIc. AH. The copy is incomplete in the beginning and in the middle (several lacunas). Beg.

محمد و سبیل مالک الملکی را که عون علمیتی نیستند پس از هر گاه

مؤلف این نسخه جامع بم که از این علم آمده

Bd. v. Fr. (1v-67), S 235 x 145, 170 x 85, ll 13. Or. pap. Ind. nast. Cond. not good. Slightly injured by worms and repairs.

1581.

GHIYĀTHIYYA.

Another version of apparently the same work, as the preceding one (see No. 1580), with exactly the same arrangement of the matter. It is, however, different in wording, and its author calls himself Muhammad Ilyās. In the colophon his full name is given as Najmu’d-Dīn Mahmūd b. Ilyās ash-Shirazi. There is no indication as to the date of composition. See Bl II 860, 884 (1), 888 (1).
The present copy is dated the '45th year,' which may be 1045 AH, judging from the general appearance of the book. Beg.

الابن assistir الله ... أما بعد دوبن كود اهغعف خلق و انجف انف انسلم محمد

الياس الخ

Bd. v. Ff. 1-42v, S 320 x 195, 240 x 125, Il 23, Or. pap. Ind. nast. with traces of Khorasani influence. Cond. good. The handwriting, the size and the paper of this MS is the same as that of Nos. 1533, 1541 and 1583, so that it is not impossible that they originally formed one majmu'a, which afterwards was split up into different portions, bound separately.

1582.

(MUKHTASAR DAR TIBB).

G 45.

Another version of the same work. It differs from the preceding version only in the wording. As mentioned above (see No. 1580) the authorship of its original is attributed to Aristoteles and his treatise is said to have been translated into Arabic by Avicenna. The author, who is most probably identical with the compiler of the preceding work, calls himself Mahmūd b. Ilyās. No indications as to the date of composition. Transcribed probably in 1134 AH., as the other entries in the same majmu'a, written by the same hand. Beg.

سياسي بعدي خداناده زا كه ذات أو بعدي ذات نماند ... أما بعد

درستا مدخت كه دعا كوي مخلص معمود بن الياس كتابي به باري تركيب

كرده از انتحميات و مجريات شرح إسحابل أسطاليس كه شهيد الرئيس

لغت يوناني بلغت تازلي تصفيح فارقة بود و لين داني غعيف بلغت

فارسي تأليف نموده اللغ


1583.

MUJARRABU'ISHL-SHIFA.

G 50.

Mujarrabu'sh-Shifā.

An exposition of medical science, based on Indian sources. It was originally written in Hindi by Ahmad b. Muhammad Mul-
tānī, an inhabitant of Gujrat, as stated in the introduction, but

afterwards translated into Persian by someone, who does not
mention his name. The work is divided into 41 būbs. Transcribed probably in the XIc. AH. (cf. No. 1581). Beg.

الحمد لله ..... أما بعد ابن طب مجحير طولف أز تأليف أحمد بن
محمد متناني ساكن كجرات بزابان هذدي لغت جمع كردة اند الم

Fl. 27, S 320 x 190, 230 x 125, II 23. Or. pap. Ind. nast. with traces of Khorasani influence. Cond. good.

1584.

FARHANG-I-TIBR.

G 22.

An alphabetical list of drugs, with their Persian and Arabic names. Hindustani equivalents are also added in interlinear glosses. There is no introduction, and there are no details as to the author, or the date of composition. The copy apparently dates from the end of the XIc. or the beg. of the XIIc. AH. Beg. abruptly:

باب الف، اترجم شفقة الغ

Bd. v. Fl. 151v-155v, 158-163v. For measurements, etc., see No. 1535.

1585.

(MAJMŪ‘A).

G 60.

A collection of fragmentary extracts, chiefly dealing with description of various drugs, simple and compound, aphrodisiacs, etc. It was probably a note-book which someone filled with these notes, sometime in the end of the XIc. or the beg. of the XIIc. AH. Several larger extracts, possessing independent interest, have already been described under Nos. 1358, 1491, 1501.
1. Short notes of astrological and medical contents (ff. 1v-3).
2. An extract from a medico-magical treatise, dealing chiefly with aphrodisiacs and various ointments (marham) (ff. 5v-18). Beg.

الحمد لله ..... أما بعد ابن مجحير أز نوالد الاستف وقود نآث وثيرة الغ

3. A short note on the influence of the constellations of the Zodiac upon the fates of those born under each of them. It is part of the Divine-nāma of King Solomon (who chained different diws to each constellation). At the end a note on the preparation of some drugs (ff. 18-24). Beg.

ب، در دیو نامه حضرت سليمان كه مسلمان ازبن ذریشله شقا يابند الغ


6. A fragmentary collection of prescriptions for the preparation of different chemicals, the manufacture of imitations of precious stones, etc. (ff. 198–216).

Bd. v. S 200 x 125, 150 x 90, ii 16 (approximately). Or. pap. Ind. nast. Cond. tol. good

1586.

(MAJMŪʿA).

A collection of short medical treatises and extracts, transcribed in 1134 AH., because some other entries in the volume are so dated, and the volume is written all through by the same hand.


2. Fakhara-i-ākhir az tibbu'r-Riḍā. A short extract from a work attributed to the authorship of the Shi'ite Imām 'Alī b. Mūsā ar-Riḍā. Beg.

3. Dar bāb-i-ilāj-i-maradhā-i-madhkūr wa sar tā qadam. A short collection of medical counsels. The authorship is also ascribed to Imām Riḍā. At the end a note of medical content, one page long. Beg. of the treatise:


1587.

JĀMIʿU'L-QAWĀNĪN-I-TIBB-I-HINDĪ.

A compendium of Indian medicine, arranged in a muqaddima, two janns, and a khātima. There is no indication as to the date
of composition, or the name of the author. The copy itself is
dated 639 AH., but this is an impudent fraud, because obviously it
cannot have been written earlier than the XIIc. AH. Beg.

دل را شکر کدادری داورنده منفعت‌های الم
Fi. (246), S 250 x 160, 180 x 110, ll 23. Or. pap. Ind. nast. Cond. rather bad.
Injured by dampness and especially by repairs. Marginal glosses and notes.

1588.
(RISĀLA DAR TĪBB).

G 23.

A treatise on the treatment of diseases together with a detailed
explanation of the curative properties of different drugs, arranged
in four maqālas. The author who calls himself Uways al-Laṣīfī
al-Ardabīlī, does not give the date of composition of his work or
its exact title. Only very early works appear as his authorities
and therefore it is difficult to determine the date of the treatise.
See EIO 2359 (where the headings of the maqālas are given).
Like the India Office copy, the present one contains an appendix
at the end, dealing with some special medicines. Transcribed in
the XIIc. AH. Beg.

حمد و سیاس خالقی را که بقرت کامله ابدان انسان‌تاریخ

Fi. (112), S 230 x 145, 185 x 90, ll 19. Or. pap. Ind. peculiar nast. Cond. tol. good.

1589.
(MUNTAKHAB-I-KITĀB-I-TĪBB).

G 24.

A fragment of a large treatise on medicine, dealing with the
description of simple and compound drugs, in their effect on vari-
ous diseases. There is no indication as to the exact title of the
original work, and as to the name of the author. Transcribed in
the XIIc. AH. The copy is incomplete both in the beginning
and end.

S 305 x 170, 205 x 100, ll 19. Or. pap. Ind. nast. Cond. good.

1590.
(MUʻĀLIJAT-I-ISKANDARĪYYA).

G 40.

A treatise on drugs described in alphabetical order. Its con-
tents are much alike to those of the work described in EIO 2363.
But the latter pharmacopoeia belongs to the authorship of Dilir
Jang, and was composed in 1194/1780. The present one must
have been completed before 1181 AH., in which year it was transcribed by Ghulām Ḥusayn Sharīf. Beg.

Bd. v. For measurements, etc., see above, No. 1576. Notes and glosses on the margins and fly-leaves.

1591.

(MAJMŪʿA).

A collection of extracts from different medical works. Copied in 1182 AH. Many marginal notes and glosses.


2. (Risāla dar khawwās-i-ḥaywān) (ff. 28v–34v). A short treatise dealing with the curative properties of the flesh, etc., of various animals. The work, divided into 43 bābs (here only 41 are found), is said in the preface to have been originally composed by Galen, and to have been translated in 324/936 by the order of Naṣīr (i.e. Naṣr II) b. Aḥmad, the Samanide prince (301–331/914–943). Beg.

Bd. v. Ff. 1–34v, S 205 x 115, 145 x 70, II 17. Or. pap. Ind. nast. Cond. tol. good.

1592.

(MAJMŪʿA).

A collection of scrappy notes, chiefly of medical contents. Some parts were transcribed in 1187 AH.

1. Medical prescriptions, notes on some drugs, etc. (ff. 1–19v).

2. Another series of medical counsels, some effective prayers, etc. Some of these entries are in Hindustani (ff. 20–31v).


1593. (FARHANG-I-ADWIYA).

A list of plants, fruits, minerals, etc., alphabetically arranged, describing their curative properties. The name of the author and the exact title are not mentioned. Transcribed in the XIIc. AH. Beg. abruptly:

\[\text{دو ذكر} \text{توابل} \text{و} \text{ابا} \text{ندر} \text{و} \text{اشجار} \text{و} \text{انمار} \text{الم} \]

S 240 x 155, 170 x 105, ll 13. Or. pap. Ind. nast. Cond. good.

1594. (TAQWĪMU'L-ADWIYA).

Descriptions of the properties of drugs, the diseases for which they are to be used, etc., in tabular form. The work is incomplete at the beginning and end. Probably owing to the exact title, the name of the author and the date of composition are not to be found. Transcribed in the XIIc. AH.

Ft. (197), S 315 x 230, 245 x 170. Or. pap. Ind. nast. Cond. good.

1595. (RISĀLA DAR TĪBB).

A fragment of the second fann of a book on medicine (on the fly-leaf ascribed to the authorship of Hakīm 'Alī Yār-Khān). This second fann was originally divided into 22 bābūs, but the fragment contains only 11 of them. Transcribed in the XIIc. AH. Beg.

\[\text{فني درم} \text{در} \text{عمر} \text{مختصر} \text{بعض} \text{الم} \]

S 240 x 140, 190 x 90, ll 21. Or. pap. Ind. nast. Cond. good.

1596. (ĀĪNA-I-SIKANDARĪ).

A large treatise on various classes of diseases, their cures, etc., by Sikandar Šāmuni, who does not make any allusion as to the time in which he wrote (the work seems to be of modern origin). It is divided into a muqaddima, 30 āīnas, and a khātima. Cf. EIO 2363. Transcribed towards the end of the XIIC. AH. Beg.

\[\text{شعر} \text{بزرزي} \text{نفوذ} \text{و} \text{إزاء} \text{الن} \text{و} \text{الاني} \text{ي} \text{مدهي} \text{الم} \]

Ft. (352), S 265 x 189, 235 x 130, ll 24. Or. pap. Vulgar Ind. nast., different hands. Cond. good. Glosses and notes on the margina.
1597.

(MAJMŪ' A).

Oa 69.

A collection of fragments and extracts from various medical and pharmacological works. Transcribed towards the end of the XII c. or the beg. of the XIII c. AH.

1. A collection of notes on drugs (the latter chiefly of Indian origin) (ff. 1v–19). Their names, however, are not given in title headings although space is reserved for them. Beg abruptly:


2. Extracts from a large work on Indian drugs, simple and compound (ff. 19v–118). It was originally divided into several, or at least two, ganjwars (گنجوار), each subdivided into several naqds, which, in their turn, were subdivided into 'ayds. Here are given: (part of) the third naqd of the first ganjwar (f. 63), and naqds 2–4 (incomplete) of the second ganjwar. The second naqd deals with Indian medicines (f. 19v); the third naqd (f. 42) deals with mercury (در ذلک اول سیباد); the fourth naqd (only a part) (f. 60) with potions. Beg. (f. 19v):


On ff. 63v–64 there are notes of medical contents, not belonging to the work under discussion, but the treatise on precious stones, etc., on ff. 64v–118, apparently belongs to it, although there are no headings.


5. A short extract from a work of which the title is not clearly written, containing only the 28th bāb, dealing with explanations of some medical terms, names of medicines, etc. (ff. 150v–152).

6. Some medical prescriptions and notes on the action of various drugs. It is probably a collection of extracts from different works (ff. 152v–193). Beg.

الحمد لله .... طريق جالب دادي عفرا الم.

The second *maqāla* of this treatise, dealing with various medical and pharmacological matters. Beg.

9. (ff. 261v–275v). Scrappy notes of religious and magical contents, dealing with the efficient methods of reciting the *Fātiha*, various drugs, a discussion of the *people of the unseen* (*rijāl-i-ghayb*), etc.


1598. (رسالة دار خواس جدولر و فاؤهر)

A treatise on the different varieties of the bezoar stone, on aphrodisiacs, cures for barrenness of women, etc. The name of the author and the date of composition are not mentioned. Transcribed in the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

باد در خواس جدولر و فاؤهر و غیره، جدولر را به پارسی زوروار کوبندان


1599. (کتب المرافع)
(KATHĪRUL-MANĀFI‘). G 28.

A treatise on various drugs, the names of which, originally intended to be written in red, are omitted. The author calls himself Mir Muhammad Samī‘. He does not mention the date of composition. The work is divided into several *bāb*, unnumbered, mentioning the different diseases for which the drugs are to be used. Transcribed in the beg. of the XIIIc. AH., apparently incomplete at the end. Beg.

أما بعد محمد جل شانه که لا أحصى ذواهعلیک الف

Bd. v. S 210 x 135, 170 x 90, ll. 17. Europ. pap. Ind. nast. ond. tol. good. CFW 1825.

1600. (مجموعه)

A scrap-book containing chiefly medical and alchemical prescriptions and counsels, notes on different kinds of aphrodisiacs,
etc. On ff. 38v-43v there is an extract, in Arabic, from Bur’u’s-sā‘at, cf. above, No. 1552, by Muḥammad b. Zakariyā ar-Rāzī, d. 311 or 320/923-932. Transcribed apparently in the XIIIc. AH. Beg.


1601.

(MAJMŪ’A).

Ob 2.

A scrap-book, containing various notes, chiefly on medical and religious subjects. Transcribed in the XIIIc. AH.
1. (ff. 1-5v). Notes of different contents.
2. (ff. 6-13). Medical prescriptions, chiefly of aphrodisiacs.

Fl. 21, S 260 x 140, 250 x 100. Or. pap. Ind. nast. and shikasta, different hands. Cond. not good.

Treatises on the diseases of animals.

1602.

FARAS-NĀMA.

G 26.

A work on the methods of treatment of the diseases of horses, based on Indian sources, chiefly on Salihotra. It was composed in 926/1520 (f. 4) by Zaynu’l-‘Ālimin b. Sayyid Abī’l-Ḥasan al-Kārbalā’ī al-Husayni al-Ḥāshimi (f. 4), who dedicated it to the Muzaffaride prince Muzaffar-Shāh (II) of Gujrat (917-932/1511-1525) (see f. 2). It is apparently the same work as described in EIO 2980, cf. also EB 1864-1866, R 482, Mehren 16, etc. The present copy, dating from the XIlc. AH., contains many glosses and notes. Beg.

Ff. 46, S 220 x 125, 175 x 85, ll 19. Or. pap. Ind. shikasta-nast. Cond. good. Sanskrit verses in Arabic transcription, with Persian explanations, on the fly-leaves.

1603.

The same.

G 37.

Another copy of the same work, dated 1209 AH., Aurangābād. Beg. as in the preceding copy.

S 215 x 120, 150 x 75, ll 14. Or. pap. Ind. nast. Cond. good.
1604.
TUHFA-I-KĀN-I-‘ILĀJ-I-ASP.

A treatise on the diseases of horses, based on the Salihotra, and arranged in 59 bāhs. The translator, Muḥammad Qāsim b. Sharif-Khān completed his work either before or in 1076/1665. This year is rather ambiguously mentioned in the colophon, which is damaged and may refer either to the date of completion of the work itself or only to its copying. Beg.

1605.
MIDMĀR-I-DĀNISH.


1606.
(RISĀLA-I-RANG-I-ASPHĀ).

A short note on the colours of the hair of horses and the terms used for every variety. The name of the author is not given. Transcribed towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg. abruptly, without introduction:

1607.
(MAJMŪ‘A).

A collection of treatises on the diseases of birds used in hunting. Transcribed as stated in the colophon on f. 90, in 1087 AH., in the reign of the Qutb-Shāh Ḥasan (1083-1098/1672-1687), by Dūst-Muḥammad Sabā‘.
1. **Bāz-nāma** (or, as in the heading *Shahbāz-nāma*) (ff. 1v–90). A treatise on falconry, apparently the same as the one described in EIO 2793 and R. 485, because the initial words and the division into 61 short bābs coincide in both. The author’s name is not given, but according to EIO 2793 he was called Muḥīb-‘Alī Khān Khāṣṣ-Mahālī b. Nizāmī’d-Dīn ‘Alī Murghūfānī. He died as a governor of Dīlī in 989/1581. The work was apparently dedicated to Akbar (f. 6v) but this name has been erased and replaced by that of the great patron of similar misappropriations, Tipū of Mysore. Beg.

2. **Ṭibb-i-tuyūr** (ff. 91v–126). Another treatise on the diseases of falcons. No particulars as to the author or the date of composition. It is incomplete at the end. The present copy opens abruptly, without introduction:

3. **Ṭibb-i-Firūz-Shāhī** (ff. 127v–143v). A short treatise on the same subject of the diseases of falcons. The author, who does not mention his own name, states (f. 128v) that he composed this treatise in the time of Sultān Firūz-Shāh in 680/1280. There was no reigning prince with that name in the year in question. As this Sultān Firūz is here profusely eulogised and there is apparently no forgery as to his name, it is very probable that there is a mistake in the date. The Firūz-Shāh in question may be the well known patron of literature, Firūz-Shāh III (752–790/1351–1388), and the year of composition should perhaps be read as 780/1382. The work is divided into 29 short bābs. It was transcribed in XIIc. AH. (the handwriting and the paper are different from those of the rest of the volume). Beg.

4. **Bāz-nāma** (ff. 144–151v). Another short treatise on the same subject. The name of the author and the date of composition are not given. It is incomplete at the end. Beg.

**Or. pap. Ind. nasc., different hands. Cond. tol. good.**
8. Arts, technical and practical pursuits, etc.

1608.  
آداب الحرب والشجاعة  
M 160.  

A treatise on the customs and rules connected with war, the customary laws regarding the division of loot, the government of newly acquired territories, as well as notes on the technical side of drilling troops and their organisation. The author of this highly interesting work, rich in general information concerning the medieval life of the Muhammadian countries, calls himself (f. 9) Muhammād (b.) Mansūr (b.) Sa‘īd Abīl-Faraj (b.) Khalīl Ahmad Abī Nasr Qurayshī, surnamed Mubārak-Shāh or Fakhr Mudabbir. He dedicated his work to the Mamlukide prince of Dihlī, Shamsu’d-Dīn Itutmish (607–633/1210–1236) (see f. 9v). Two other copies of this rare work are described in EIO 2767 and R 487–488. The treatise is also called Ādab’l-mulūk wa kisāyatul-mamlūk (as in the India Office copy), and is divided (as in R 487–488) into 34 bābs, not 40 (as in EIO 2767). For their headings see EIO 2767. A good old copy, dating from the end of the Xc. or the beg. of the Xic. AH., slightly incomplete at the beginning. It opens abruptly with:

و أخرى مرسالتي فروم أوله رحمه نعمة الخالص

Ff. 211, 8 220 x 140, 125 x 75, 11 15. Or. pap. Khorasani nast. Cond. very good. The end was transcribed from a defective original, and therefore blank space is reserved on many folios.

1609.  
(.Misc  تیر (RISAĻA-I-TĪR-ANDĀZĪ).  
E 215.  

A treatise on archery, apparently identical with those described in EIO 2773 (there called Qaus-nāma), and R 797 or EB 1887 (there called Risāla-i-tir-u kamān); cf. also EIO 2770 (1). The author is Mir Muḥammad Nishāpūrī, but the date of composition is not given. Copied in the XIC. AH. At the end a short poetical fragment in Sufic strain is added. Beg. of the treatise itself:

الحمد لله ........ قال الفمي ...... من ترك يد الخ

Bd. v. Ff. 49–55. For measurements, etc., see No. 1223.

1610.  
([RISAĻA-I-TĪR-ANDĀZĪ).  
Oa 39.  

Another treatise on archery, without the name of the author,
date of composition and exact title. Transcribed in the XIIIc.

AH. Beg.

الحمد لله ... بعد حمد وثنائ خالق ن أَلِيَ السَّلَامُ

Bd. v. Ff. 1–36, S 205 x 150, 155 x 100, l l 11. Or. pap. Bad Ind. shikasta-naat.
Cond. tol. good.

3. Hunting.

LIDHDHATU’L-HAWWAM.

A rare treatise on hunting, describing the classes of animals whose flesh is allowed as food by Muhammadan law, as well as their habits, the curative properties of their flesh, etc. The author, Husayn Husaynî Tayyibi, surnamed Sadr-i-Jahan, dedicated his work to one of the Qutb-Shahs, whom he calls أبو النصر، apparently omitting his real name. In the versified glorifications, however, which accompany this reference, the name Jamshid is mentioned as an epithet. It is therefore probable that the prince in question was not Jamshid b. Sultan-Quli (940–957/1533–1550), but one of his descendants, and so the work must have been written in the period 957–1098/1550–1687. The treatise is divided into a muqaddima, 10 bâhs, and a khâtima. The latter contains an alphabetical list of animals, with parallel names given in Persian, Arabic and various Indian dialects (chiefly Dak’hani); it occupies half of the whole work.

مقدمه (f. 10)

باب 1 (f. 11)

الباب 2 (f. 13)

(19v)

(21v)

(29v)

(30v)

(36v)

(39v)

(44v)

(53v)
Agriculture.

1612.

IRSHĀDU‘Z-ZARĀ‘AT.

A treatise on agriculture, and horticulture, composed in 921/1515 (see f. 23v), as expressed in the verse:

The author calls himself Qāsim Yūsuf b. Abī Naṣr Tabbāsī, a descendant of 'Abdul-lah Anṣārī (see above, No. 234). The work which is called also Chaman-afrūz (as in the colophon), is divided into a lengthy nūqaddima (written in bombastic style, and dealing with vague general talk in Sufic strain) and 8 short rauḍfūs. Transcribed in 1205 AH. by Muldas Rāy Kāyat’h at Barwāsāgar. Beg.


1613.

(RISĀLA DAR FALĀḤAT).

A treatise on the cultivation of plants, and especially on horticulture. It is apparently an extract from a larger work the title of which is not given. Another copy of the same extract is described in EIO 2791. Transcribed in the XIIIc. AH. Beg. (as in EIO 2791):

Fi. 35; S 203 x 120, 170 x 75, ll 13. Or. pap. Ind. nast. Cond. tol. good.
1614. (RISALA DAR ZARĀ’AT).

A treatise on the agricultural seasons, the yearly calendar of a cultivator, and various counsels concerning the technical side of cultivation. The name of the author and the date of composition are not given, but the work must be of modern origin, because in the section discussing the solar and lunar eras, the names of the months of the Christian era are given in their English form. The copy is dated 1217 AH. (this date may be that of the completion of the work itself).

5. Mineralogy, Metallurgy, etc.

1615. TANGSŪQ-NĀMA.

A treatise on precious stones and minerals. The author, who calls himself only Nizāmī, states that he, together with other persons, received orders from a prince, whose name is not mentioned but who must have been one of the Īlkhānīs, to compile a book on minerals. Although he was not a specialist in these matters, he wrote this short treatise, having collected materials for it from various works on physics and medicine. The title may also be Tangsūq-i-Īlkhānī, with reference to the following statement:

The work is different from the one with the same title, described in RS 157, composed by Naṣīrū’d-Dīn Ṭūsī (cf. above, Nos. 1182, 1372). A Tangsūq-nāma is announced as about to appear in the Gibb Memorial Series. The present treatise is divided into 4 bābās, dealing with:

- در جواهر و دیگر سنگ‌های کره‌انداز و معلول که به آن ماند (43 minerals)
- در چهار بانه، در شیشه‌ها و چوب‌های اکثراً مالکیت (8 aromatic drugs)
- در کوه‌ها و قاره‌های کدلخانی (11 precious and ordinary useful metals).
The copy is incomplete and breaks off at the description of the second metal (silver). Transcribed towards the end of the XIc. AH., being included in a large majmu'a. Beg. without a doxology:

بسبب تحري ترَINI كتاب أنست كه يلاقى جهان بعد عأَّمك بُلدته كيمته
نظامك رأي سلك دينك بذكان دركاه جهان زناء أرزة بود فلما رسيد كه در
شرح جواهر ومعدن وغاميئ شريك ودينك تلاسوسيا وجيزة يغرب
أنتيج نا معلوم است ودیده وشفيدة باشي يا در كتابها خوانادة يفوسبي
نا در بيش ما عفده دازن الغ

Bd. v. Fl. 407-413. For measurements, etc., see No. 924.

1616.

KHAWASSU’L-AHJAR.

A Persian version of an Arabic treatise on precious stones, called Az’haru’l-afkār fi jawāhir’l-ahjār. The latter was composed in 640/1242 by Shihab’ud-Dīn Abū’l-‘Abbās Ahmad b. Yūsuf at-Tīfashī, d. 651/1253 (see Brockelmann, Gesch. d. Ar. Lit., vol. I, p. 495). The name of the Persian translator and the date of completion of his work are not given. The treatise is divided into 30 bābs. Cf. St. No. 3 on p. 96. Transcribed in the beg. of the XIIc. AH. An index is appended. Beg.

الحمد لله فاطر الأرض و السماو وموجود الخواص و الآثار الج

Fl. 28, S 185 x 10, 130 x 75, II 9. Or. pap. Ind. nast. Cond. good.

1617.

MUNTAKHAB-I-JAWAHIR-NAMA.

A short treatise on precious stones, in 12 bābs, being an abbreviated version of a larger work on the same subject. The names of the author and the abbreviator are not given. As H. Ethé states in EIO 2780, where another copy of apparently the same work is described, the compiler’s name was Ahmad b. ‘Abdī’l-‘Aziz Jauhari. See also EB 1879, R 789-790, etc. Transcribed towards the end of the XIIc. AH. Beg.

الحمد لله ... أما بعد أي نامه منتقب است در بيان معروى الغ

1618.

The same.

Another copy of the same work, also dating from the end of the XIIIC. AH. Incomplete at the end, contains only 10 bābs. Beg. as in the preceding copy.

Fl. 13, S 185 x 140, 150 x 85, Il 17. Europ. pap. Ind. nast. Cond. good. CFW 1825.

1619.

The same.

Another copy of the same work, transcribed in 1175 AH. It differs slightly in wording from both preceding copies. Beg.

الحمد الله ... ابن منتبخ است از جواهر نامه املی الف

Bd. v. Fl. 82-91v. For measurements, etc., see No. 373.

1620.

QĀ'IDÂ-I-SHINÂKHTAN-I-SHAMSHĪR.

A short note, in duplicate, on the quality of sword-blades. It may be an extract from a larger work on these matters, but there is no indication as to its title, the name of the author, etc. Transcribed in the XIIIIC. AH. Beg.

طريق أنست كه اول طول أثرا بهوبي يا بریسمان الخ

Bd. v. Fl. 47v-48. For measurements, etc., see No. 1223.

1621.

MAJMA'UŠ-ŠANĀ'I'.

A treatise on various branches of chemistry and alchemy, treated from the point of view of their practical application, such as the preparation of paints, inks, glass, artificial precious stones, etc. The work, which sometimes is also called Majmā'utuš-šanā'i', is divided into 41 bābs (their headings are arranged in a manner slightly differing from that given in EIO 2783). In all known copies an explicit mention of the name of the author and the date of composition is lacking. The author, as stated in EIO 2781, may be either one Mir Yahyâ, or one Hakîm Filsûf-i-Maghribî (the latter is not a name but merely an honorific title).
The date of composition cannot be later than 1033/1624, which is the year of transcription of a copy in the Bodleian library (EB 1870). See EIO 2781–2783, EB 1869–1870. R 489–490, etc. Cf. St. No. 1 on p. 97. Transcribed in the XIIic. AH. Beg.

محمد و سیاسه بذوب الاساس مره حضرت صالح را ایم


7. Architecture.

(RISĀLA-I-RAUḌA-I-TĀJ-MAḤALL).

A brief description, with the principal measurements, of the famous mausoleum of Shāhjāhān and his wife, the Tāj-Mahall at Agra. A short biographical note on Shāhjāhān’s wife Mumtāz-Mahall, and a few other persons, is prefixed in the beginning. The name of the author and the exact date of composition are not given. The work seems to be identical with the one described in R 430. Copied towards the end of the XIIic. or the beg. of the XIIIic. AH. by one Qāsim ‘Ali. Beg. abruptly:

مسحی بانوبیکم خطاب مستناد محل بالغ


1623.

(MAJMŪ‘A).

A collection of short treatises and fragments dealing with the principles of calligraphy. Some entries, written by the same hand as that of the others, were copied at Ḥaydarābād, 1107 AH. (cf. the colophon on f. 55).

1. Khatt-u sawād (ff. 1v–28). A short treatise on calligraphy, by Majnūn b. Mahmūd (or Muhammad, as in EIO 2931) Rafiqi (cf. f. 4), who is usually identified with the famous calligrapher Mīr ‘Ali Katib, d. ca. 945/1539. The work is divided into six bāhs, but here only five of them are actually given. See EIO 2931 (where the headings of the bāhs are reproduced). This work was composed after the one mentioned next, and therefore after 940/1534. Beg.

محمد و سیاسه استادیارا که کتاب لوح و قلم بالغ

2. Rasmu‘l-khāṭ (ff. 28–55v). A versified treatise on exactly the same matters as those dealt with in the preceding work, by
the same Majnūn. It was composed in 940/1534 (the title is a chronogram, see f. 31v). At the end there is a short note in prose on the best calligraphists. Beg. of the versified portion:

٥٥١٥٨٠ ٥٨٠ ٥٥٨٠


الحمد لله ... كتاب الغفير المستعفر من ذنبوه السفتور إلى رحبته عليه


شكور سياق فواق و دنا و سانوش بر ابتدآ الغ

5. *(Risāla dar khatt)* (ff. 73-86). A short treatise on calligraphy, by Bābā-Ṣāḥib who used the takhallus Ḥāli (cf. f. 75). It was written later than 940/1534, because the *Rasmu’l-khatt* by Majnūn (described just above) is referred to in it. It is divided into a *mugaddima*, two *bāb* and a *khātima*. Beg.

شكور سياق خدارندی را كه مجهدت و مركزات الغ

6. (ff. 89-94v). Another copy of the same work as (3) above. At the end there occurs what apparently is a fragment of note (4).

7. (ff. 94v-102v). Several fragments in Arabic, apparently copied as an exercise in calligraphy. In the beginning there are some extracts from the Koran, and, after this there are notes of historical contents, dealing with the migrations of the descendants of some Shi’ite Imāms.

*Fl. 102, S 180 × 125, 130 × 70, ii 11. Or. pap. Ind. coarse nast. Cond. good.*

1624.

**KHATT-U SAWĀD.**

 خط ر سواد

M 12a

Another copy of the same treatise as No. 1623(1). Transcribed towards the end of the XIIc. AH., included in a scrapbook. It is complete and contains all six *bāb* s. Beg. as in the preceding copy.

*Bd. v. Fl. 1-18. For measurements, etc., see No. 420.*
1625. (RISĀLA DAR KHATT).
A short note on the rules of calligraphy. Frequent references to earlier authorities, but the name of the compiler is not given. Transcribed in the beg. of the XIIc. AH. Beg.

Bd. v. Ff. 120r-124. For measurements, etc., see No. 350.

1626. KHATT-I-TARZ-I-MUḤAMMADI.
A treatise on the rules of calligraphy, composed in 1224 of the Mawþūdî era, and dedicated to Tipã of Mysore. The name of the compiler is not given. Transcribed in the beg. of the XIIIc. AH. Beg.

الحمد لله ....... إما بعد برزائ صواب نمالي دانبايى برذار الكح


1627.
The same.

Another copy of the same treatise, dating from the XIIIc. AH. It is exceptionally badly injured by 'repairs' with 'transparent' paper, so that it is now quite spoiled. Beg. as in the preceding copy.

Ff. 10, S 195 x 129, 160 x 100, ll 18. Or. pap. Vulgar and bad Ind. nast. Cond. hopeless.

9. Indian Cookery.

(MAJMÛ‘A).

Two treatises on the methods of preparation of different Indian foods, transcribed in the XIIc. AH.

1. Khwān-i-shawwāq (ff. 17-84). A book on cooking, giving instructions as to how to prepare various dishes. It is originally divided into 45 bābs but here only 40 bābs are given. The preface (which may have contained the author's name), and the end, are lost. It opens with the first bāb:

باب أول، دسلمختن ذلی و کلیفتی و سلمختن خمیر مایب ذلی الم
2. Risāla-i-k'hichrī (ff. 98v–114; ff. 85–98 are left blank). A treatise on the methods of preparation of various Indian sweet-
meats. The exact title, the name of the author and the date of
composition are not mentioned. It appears to be identical with
the work described in EIO 2776. The contents are arranged in
14 bābs. Beg.

Bd. v. Ff. 17–98. For measurements, etc., see No. 931. Scrappy notes at the
end.


MISBAHU’S-SURUR.

A treatise on Indian music, composed in 1074/1664 (cf. f. 6v)
in the reign of Aurangzib, by Hasan b. Khwāja Tāhir b. Muḥam-
mad, a qādī of Antūr, a place in Daulatabad (f. 2). The work is
divided into 4 bābs and in the colophon is also called Miṣṭāhu’s-
surūr. Transcribed in the XIIc. AH. Beg.

صلس بیعد وستانش بیعد مر خالقی را سرد آن

Ff. 24, S 210 x 120, 180 x 85, li 10. Or. pap. Ind. shikasta-nast. Cond. tol. good.
An index is appended.

1630.

TUHFATU’L-HIND.

Another treatise on Indian music, different fine arts, physio-
gnomy, sexual matters, etc., all according to the views and prac-
tices of the Hindus. It was composed by Mirzā-Khān (Muham-
mad) b. Fakhri’d-Dīn Muhammad, at the request of Kokītāsh-
Khān, for the instruction of the youthful prince Jahāndar-Shāh,
son of Aurangzib, born in 1071/1661. C. Rieu is inclined to think
(see R 62) that the work was completed before 1086/1675.
The treatise is divided into a muqaddima, seven bābs and a khātima
(whose headings are given in EIO 2011). See EIO 2011–2013, EB
1763, Pr 83, 1019–1020, R 62, etc. (GC I 156). Transcribed in
the XIIC. AH. Beg.

الحمد لله ....... اما بعد جنی کو وید مست باده هدایت الله

Ff. (312), S 290 x 175, 210 x 105, li 17. Or. pap. Ind. nast., different hands.
Cond. tol. good.
X. VARIA.

1. Historical dates and chronograms.

1631.  
MAKHZANU'L-A'RĀS.  
D 279.

A collection of dates of the deaths of various eminent Sufic shaykhs, arranged under the days of the month in which each particular shaykh died. Wherever possible the year is also given, especially in connection with the saints of the more modern periods. The author, Muhammad Najib Qādirī Nagūrī Ajmirī, states in the introduction that he compiled this work in 1155/1742 (it was not completed before 1156/1743, as this year is several times mentioned in the text), from the best known authorities (he gives their titles on f. 2). He took as the basis of his work an earlier compilation of Sharafu'd-Dīn b. Qādī Shaykh Muhammad Nahrwālī, which he amplified and brought up to date. The work is very valuable for the historical study of modern Indian Sufism. The present copy, dating from the end of the XIIc. or the beg. of the XIIIc. AH., is slightly incomplete at the end. It begins with the 1st of Rabī'ul-awwal and breaks off at the 12th of Safar. Beg.

الحمد لله …… أما بعد إين رسالة مختصرة است أذكروا أعراس أنبياء
وصحابة وأئمة الدلدن وسائر مشاكلات قرآن خلي لله تعالى عنهم التم


1632.  
The same.  
D 281.

Another copy of the same work, dating from the beg. of the XIIIc. AH. It is complete, ends with the 30th of Safar and contains at the end brief notes on the four earliest khalifs. Copied by Sayyid 'Alī Riḍā. Beg. as in the preceding copy.


1633.  
(RISĀLA-I-A'RĀS).  
D 280.

Another similar compilation. At the beginning there is a copy of the introduction of the preceding work, but the bulk of
the treatise is differently arranged, contains no dates (years) and the months do not follow in their proper order. The copy, dating from the XIIIc. AH. (the introduction is of more modern origin, written by a different hand), is incomplete at the end. Beg. of the work itself:

\[\begin{align*}
& \text{S 180} \times 120, 140 \times 80, \text{ll 16. Europ. pap. Ind. nast., different hands. Cond. tol. good.}
\end{align*}\]

1634.

ŞAHİFATU'L-A'RĀS.

A collection of historical dates; arranged under every day of the Muhammadan year, the same as the one described in EIO 2733. It was compiled by Muhammad Sharif (as stated on the fly-leaf of the India Office copy), for Tipū of Mysore. The dates begin with the first of Rabī‘u’l-awwal and end with the last day of Safar. On the last two pages there are several ‘urs, added apparently after the compilation had been completed, giving the dates of the deaths of some nawwābs and divines. Copied in the beg. of the XIIIc. AH. Beg.

\[\begin{align*}
& \text{Fl. (47), S 125} \times 200 (\text{bigūf}). \text{Europ. pap. Ind. shikasta-nast. Cond. good.}
\end{align*}\]


1635.

TA'RĪKH-I-ḤADRAT-I-'ĪSĀ.

A biography of Jesus Christ, based on the New Testament, written by G. Xavier (d. 1617), at the request of Akbar. It is divided into four bābs. A good copy, transcribed by Muḥammad Shafi’ Qandahāri in 1013 AH. and bearing the seal of Akbar (also giving the date 1013 AH). Beg.

\[\begin{align*}
& \text{S 220} \times 150, 170 \times 90, 3 \text{ columns of diagonal lines. Good Ind. nast. Cond. tol. good. Vignette.}
\end{align*}\]

1636.

DĀSTĀN-I-AHWĀL-I-HAWĀRIYĀN.

A Persian translation of the Acts of the Apostles, by the same G. Xavier, dedicated to Akbar. According to a note (on the
fly-leaf) by H. Blochmann, it was compiled in 1608. Cf. also the Proceedings of the A.S.B., 1871. The full title of the work is Dāstān-i-ahwāl-i-Havāriyān-i-Hadrat-i-Īsā wa dhikr-i-manāqib-i-ishān. Transcribed in 1871 by Muḥammad Amjad. Beg.

3. Taxation.

1637.

RISĀLA-I-DĪWĀN-PUSAND.

A treatise on the principles of taxation, composed by Chhitar-Mal, son of Rāy Prān Chand Munshi. The work is of modern origin. It is divided into 4 dastūrs. See R 990. Transcribed in 1235 AH. Beg.

4. Residuals.

1638.

TARJUMA-I-MAQĀMĀT-I-HARĪRĪ.


1639.

QĀNŪNU'N-NĪSĀ.

The well known parody of the system of fiqh, satirising the life of Persian womanhood. The author and the date of composition are unknown. A detailed description of the work is given by Rosen, pp. 295–297. The treatise is very popular in Persia and
has been lithographed several times. Transcribed in 1215 AH.
by Zaynu'l-'Ābidin 'Irāqī (عَفْنَئِي) . Beg.

Bd. v. For measurements, etc., see No. 641.

5. Documents connected with the military and civil organisation of the government of Tipū, the nawâb of Mysore.

1. Decorations, flags, etc.

1640.

(RISĀLA-I-PADAK'HĀ).

M 51.

A guide book to the great variety of differently shaped medals, decorations, etc., introduced by Tipū, undoubtedly in imitation of the insignia of the Europeans. There are also descriptions of a great number of flag-tops, seals, brands, etc., with drawings illustrating their forms. At the end there is an appendix on special flags carried on elephants. The present copy, as well as the subsequent ones, belonged to Tipū's archives. Cf. W. Kirkpatrick, Select Letters of Tippoo Sultan, London, 1811. Transcribed in the beg. of the XIIIc. AH. Beg.


1641.

The same.

M 60.

Another copy of the same work, dating from the same time as that of the preceding one. Beg. as in No. 1640.


1642.

(MUNTAKHAB-I-DAWĀBĪT-I-SULTĀNĪ).

M 63.

An extract from a larger work on decorations, etc., similar in its contents to the preceding collections, probably identical with the one described in EIO 2762. Written in 1211 AH. (or 1224 of the Mawlūdī era). Beg.

1643.
(RISĀLA-I-KACHHIRĪ).

A list of judges in receipt of decorations of different degrees. Written in 1226 of the Mawlūdī era, by one Husayn. Beg.

M 54.

Fi. (41), S 195 × 135, 170 × 100, II 15. Europ. pap. Ind. nast. Cond. good.

1644.
(MAJMŪ‘A).

A short note book dating from the early XIIIC. AH. It contains three separate items:

1. (ff. 1–4). Verses used as texts for the tunes of hornsignals, etc.

2. (ff. 5–23v). Another short collection of descriptions of various decorations, written in the 1224 of the Mawlūdī era.


Fi. 37, S 110 × 75, 90 × 60, II 8. Europ. pap. Ind. nast. Cond. good.

2. Organisation of the Army.

1645.

Instructions concerning the composition of cavalry units in drill and on the march. Written in 1217 of the Muhammadi era.

Bd. v. Fi. 37v–39r. For measurements, etc., see No. 949.

1646.
(HUKM-NĀMA).

M 67.

Instructions to some officials, such as Ghulām-‘Ali-Khān Qutbū‘l-Mulk, ‘Ali-Ridā, etc., concerning certain movements of troops. Beg.


1647.
The same. M 62.

Another copy of the same instructions, written in 1217 of the Mawlūdī era. Beg. as in the preceding copy.

1648.

(HUKM-NĀMA).

Instructions to the commanders of garrisons of various fortifications. Not dated. Beg.


1649.

(HUKM-NĀMA).

Various minor instructions to different military officials. A translation into Hindi (in Nagari characters) is added. Written in 1199 AH.


1650.

FATHU'L-MUJĀHIDIN.

The well known work, written by order and under the direction of Tipū of Mysore, and used as a military encyclopaedia in his army. It deals with the religious aspect of war against unbelievers, gives some information as to the most reliable methods of divination, teaches a few rules of arithmetic, accounts, etc., but chiefly deals with the organisation, drill and employment in action of the different branches of the army. It was composed by Zaynu'l-Abidin b. Radī Shāhshtari (cf. above, Nos. 882-883) in 1197/1783. There are apparently two slightly different versions of the same work. The present one seems to be the earliest one, firstly, because this particular transcript is dated 1198 AH., and secondly, because although it contains the same topics as the later version, arranged in the same sequence, every particular matter is treated rather concisely. The preface does not contain the index of the 8 bābs (but this preface itself is, apparently, precisely the same as the one in the later edition), and the chapters are variously styled kitāb, 'inwān, etc., not uniformly bāb, as they were probably called afterwards. Transcribed in 1198 AH. by Ghulām Murtuḍā'-Ali. Beg. as usual:

1651.
The same. M 149.

Another copy of the same work. The same age. It is rather fragmentary, incomplete at the beginning and end.


1652.
The same. M 125.

Another copy of the same work. The same age. Scrappy notes at the end.

S 190 x 145, 150 x 90, ll 12. Europ. pap. Ind. nast. Cond. good.

1653.
The same. M 152.

Another copy of the same work. The same age.


1654.
The same. M 153.

Another copy of the same work. The same age. At the end an appendix on various additional military regulations (dābīta).

S 200 x 135, 170 x 100, ll 11. Europ. pap. Ind. nast. Cond. tol. good.

1655.
The same. M 154.

Another copy of the same work. The same age. Scrappy notes at the beginning and the end.


1656.
The same. M 157.

Another copy of the same work. The same age.

Ff. (106), S 200 x 145, 155 x 95, ll 11. Europ. pap. Ind. nast. Cond. tol. good.
1657.
The same. M 113.

What may be the second or final version of the same work, identical with the one described in EIO 2738–2760, RS 406, EB 1903, Pr 134–135, etc. Cf. St. No. 34 on p. 93. This version is considerably amplified and the sections on the organisation and management of the troops are more detailed than in the preceding first edition. It is divided into eight bābs (the headings are given in EIO 2738), and their index is placed at the end of the preface. Beg. the same as in the earlier version, see No. 1650. Transcribed, as all copies described here, in Tīpū’s time.


1658.
The same. M 114.

Another copy of the same work, of the same age.


1659.
The same. M 115.

Another copy of the same work, of the same age.


1660.
The same. M 116.

Another copy of the same work, of the same age. Medical instructions concerning the treatment of wounds at the end.


1661.
The same. M 117.

Another copy of the same work. The same age. An appendix, containing Hindustani verses, apparently for the tunes of horn signals.

1662.

The same. M 118.

Another copy of the same work. The same age. The same appendix. Scrappy notes at the end.


1663.

The same. M 119.

Another copy of the same work. The same age. Medical instructions, etc., at the end, similar to those mentioned in No. 1660.


1664.

The same. M 120.

Another copy of the same work. The same age, the same Hindustani verses, etc. Scrappy notes and poetical quotations at the end.


1665.

The same. M 121.

Another copy of the same work. The same age. At the beginning and the end of the volume there are numerous notes containing prayers and quotations from the hadiths on jihād, military orders (some of them dated 1224 of the Mawlūdı era), etc.

S 295 x 140, 160 x 100, II 11. Europ. pap. Ind. nast Cond. tol. good.

1666.

The same. M 122.

Another copy of the same work. The same age.

1667.
The same. M 123.

Another copy of the same work. The same age. The same medical instructions concerning the treatment of wounds, etc., as in Nos. 1660, etc.


1668.
The same. M 124.

Another copy of the same work. The same age. The same medical appendix as in the preceding copy.


1669.
The same. M 126.

Another copy of the same work. Dated 1217 of the Mawluḍi era, Salāmābād. Prayers, in Arabic, at the beginning.


1670.
The same. M 150.

Another copy of the same work. The same age.


1671.
The same. M 151.

Another copy of the same work. The same age. Again the same medical prescriptions as in No. 1660.


1672.
The same. M 155.

Another copy of the same work. The same age.

Ff. (130), S 195 x 145, 155 x 100, ll 9. Europ. pap. Ind. nast. Cond. good.
1673.
The same. M 156.

Another copy of the same work. The same age. Scrappy notes in the beginning.

Fr. (137), S 190 x 135, 165 x 105, II 13. Europ. pap. Ind. nast. Cond. good.

1674.
The same. M 158.

Another copy of the same work. The same age. Again the same medical instructions as in No. 1660.


1675.
The same. M 159.

Another copy of the same work. The same age. Apparently incomplete in the middle and at the end.


3. Diplomatic.

1676. (حکم نامه)

(ḤUKM-NĀMA).

Instructions to Muḥammad-Darwīsh-Khān, Akbar 'Ali-Khān and Muḥammad 'Uthmān, sent on some diplomatic mission. Dated 1200 AH. To this instruction another is added (f. 3) concerning negotiations with the French Government (رلجه فرانسیس), and at the end the scales of pay to the personnel of the mission are given (f. 15v). Beg. of the first instruction:

حکم نامه  باسم محمد دلاویش خان و اکبر علي محمد الف

Fr. 22, S 125 x 205, (biyāf), Europ. pap. Ind. shikasta-nast. Cond. tol. good.

1677. (مجله)

(MAJMŪ'A).

Copies of instructions to various diplomatic officials, dated 1200 AH. It is apparently the same collection as the one described in St. No. 39 on p. 92.
1. (f. 1v). A short appeal to intending pilgrims for donations to the State Treasury.


بابی که اول شماها بنگر فنده و از آنچا سهامان تجارت دیگر

There are three appendices dealing with various details concerning the organisation of the mission.


بِرائِی سوال و جواب نمودی با خوندگان روم الخ

4. (Hukm-nāma) (ff. 22v–30). A similar instruction for negotiations with the French government, the same as above, No. 1676. Beg.

بِرائِی سوال و جواب نمودی راجع فرانسیس الخ

5. (Hukm-nāma) (ff. 33v–35). A similar instruction concerning negotiations with the British Government, detailing complaints about the actions of the East India Company in the Carnatic, etc. Beg.

بِرائِی سوال و جواب نمودی راجع انگریز الخ


بابی که شما چهار جهارتی فنجر المراکز الخ

7. (Hukm-nāma) (ff. 60v–64). Another instruction on the same matters as those of the preceding item given to Muḥammad Darwīsh-Khān and others. Beg.

شماها همه مردم مفصله و بر و خلاغ الخ

Ff. 82 (only the folios mentioned above contain any text; the others are left blank). S 200 x 150, 175 x 120, ll 13. Europ. pap. Bad Ind. shikasta-nast. Cond. good.

1678.

WAQĀT-I-MANĀZIL-I-RŪM.

M 32.

A diary of Ghulām ‘Ali-Khān, an envoy of Tipū, who travelled with his mission in 1200–1201 AH, as far as Constantinople. See St. No. 30 on p. 92. It contains an account of the places visited, and may therefore be interesting in other connections than those
directly concerned with Tīpū’s politics. It was completed on the 19th Rabī’u’l-awwal, 1201 AH. Beg.

الحمد لله ..... أما بعد بدانتك إني رسالة أيسست مسيا الأغ 

At the end there is a copy of a petition (‘ardha-dāshih), dated 1203 AH.


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1679.  (HUKM-NĀMA).

M 69.

Instructions to Quṭbu’l-Mulk and ‘Ali-Ridā, envoys of Tīpū to the Nizām of Haydarābād, with numerous lists of presents, accounts of allowances, etc., connected with the journey, and other details. Dated 1217 of the Mawlūdī era. Cf. St. No. 31 on p. 93. Beg.

حكمة نامه بنام قطب الملك وعلي رضا برني روايتي حيدر آباد

S 300 x 200, 260 x 150, different number of lines. Europ. pap. Ind. nast. Cond. good.

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1680.  (RÜZ-NĀMA-I-WUKALĀ-I-HAYDARĀBĀD).

M 71.

A report by Tīpū’s envoys to Haydarābād, mentioned in the preceding No., dated 1217 of the Mawlūdī era. The entries, arranged in the form of a diary, deal chiefly with the expenses incurred on the journey. See St. No. 32 on p. 93. The title as above, is given on the fly-leaf, apparently in the same handwriting as that of the bulk of the book. In the beginning there are four pages of a text, probably belonging to the same work. Beg. of the Rūz-nāma:

بتاريخ 01 حيدري بإدشتاهي الأغ

S 295 x 200, different number of lines. Europ. pap. Bad Ind. shikasta-nast. Cond. tol. good.

4. Administrative.  

1681.  (HUKM-NĀMA).

M 72.

Instructions to the secret police to watch the movements of some people, dated 1223 of the Mawlūdī era. An appendix, in

محمد نامه، باسم تأليف محمد داروخته هرکاره و قادر علي داروخته الإل
Fl. 8, S 150 x 95, 115 x 70, II 8. Europ. pap. Ind. nast. Cond. tol. good.

1682.


A collection of documents relating to the landed property, etc., of different persons. Dates vary between 1181 and 1209 AH.

1683.

FIRMĀN. M 49.

A firmān of Tipū addressed to one ‘Ali Rāja and some other people who had violated some of the prescriptions of Islam (the copy is almost illegible, because the ink has destroyed the paper and many lines have entirely fallen out). On f. 5v–7 there is an appendix, also badly damaged, dealing with the same matters, signed by several people, dated 1217 of the Mawlūdī era. At the end four pages are occupied by a text in unidentified characters. Beg. of the firmān:

فرمان قضا جريان موسمه امارات و ایالات مزیدت الغ

5. Miscellaneous Instructions.

1684.


باسم محمد جعفرو مهدی عليلطان الإل
Bd. v. Fl. 1v–3v, S 190 x 135, 165 x 110, II 10. Europ. pap. Ind. nast., different hands. Cond. good.

1685.

(HUKM-NĀMA). M 50.

Instructions concerning various financial matters, appealing
to the necessity of understanding elementary honesty in dealing with government money. Dated 1223 of the Mawludi era. Beg.


1686.

(ḤUKM-NĀMA).

M 64.

Instructions to various officials in charge of supply stores and government property. Undated. A paper in the Canarese language, apparently a translation of the same instructions, is added. Beg.


1687.

(ḤUKM-NĀMA).

M 73.

Instructions to officials in charge of clothing depots. Dated 1224 of the Mawludi era. Transcribed by one Asadu’l-lah. Beg.

Ff. 8, S 150 × 105, 120 × 75, ll 8. Europ. pap. Ind. nast. Cond. good.

1688.

(ḤUKM-NĀMA).

M 61.

Several instructions to the officials in charge of remount depots concerning the purchase and disposal of horses. Dated 1224 and 1225 of the Mawludi era. Beg.


1689.

(ḤUKM-NĀMA).

M 52.

Instructions to the officials in charge of a hospital. Dated 1223 of the Mawludi era. Transcribed by Muḥammad Ḥasibu’l-lah (I). Beg.

TRANSLATIONS FROM Sanskrit.

1690. (Haum Nāma) M 59.

Instructions to the officials in charge of some workshops. Dated 1198 AH. Apparently a translation of the same, in Hindi, is added. At the end there are some supplementary instructions, dated 1199 AH. Beg.


1691. (Haum Nāma) M 56.

Instructions to the officials in charge of Tipū's kitchen. Dated 1212 of the Mawlūdī era. Apparently a translation, in Hindi, is added. Beg.


1692. The same. M 57.

Another copy of the same instructions, incomplete, apparently in the same handwriting. The same Hindi translation.


1693. The same. M 66.

Another copy of the same instructions, slightly differing in some places. Also apparently in the same handwriting. The same Hindi translation.


6. Translations from Sanskrit.


Fayḍī's (see above, Nos. 692–696) translation of a work on arithmetic and geometry, by Bhaṭkara Āchārya. It was
undertaken at the request of Akbar in 995/1587 (cf. f. 2v). See GIPv 353, EIO 1998–2000, Pr 1031, R 449–450. The bibliography concerning the original Sanskrit text is given in EIO 1998. The present copy was transcribed in 1213 AH. by Motilal Katib. Beg.

1695.

TARJUMA-I-MAHĀBHĀRATA.

A translation of the Mahābhārata, executed by the order of Akbar, by four translators: 'Abdu'l-Qādir Badāūnī (cf. above, Nos. 118, 1263); Ibn 'Abdīl-Laṭīf Ḥusaynī, surnamed Naqib-Khān; Muhammad Sultān Thānisarī; Mulla Shirī. A preface to it was written by Abūl-Fadl (see Nos. 122, 127). The work was commenced in 990/1582, and completed some time after 995/1587. It has also the title Razm-nāma. See GIPv 352, Bl I 218–220, EIO 1928–1947, EB 1306, Pr 1025–1026, R 57–58, etc. Ind. libr. Bh 103–105; (GC II 161). Cf. also M. Schulz, Aperçu d'un mémoire sur la traduction du Mahabharata, faite par l'ordre de l'empereur Akbar, JA, vol. 7, p. 110. The work is divided into 18 parbs, also called fann. The present copy, transcribed at Patna in 1099 AH. (or the 31st year of Aurangzib's reign), is divided into two vols. The first contains the preface and the parbs 1–7. The second contains the parbs 8–18 (the order: 16, 15, 14, 13, 12, 10, 11, 9, 8, 17, 18). Beg. as usual:

أي هزدة هزال عالم از شوق تو مست الغ


1696.

The same.

Another copy of the same, transcribed in 1213 AH. by Muhammad Mu'izzu'd-Dīn Bukhārāī. It is also divided into two volumes. The first contains only parbs 1 and 2; the second the parbs 3–18. Beg. as in the preceding copy. On the fly-leaf it is called تذكريف شيم فيضي!

1697.

(TARJUMA-I-MAHĀBHĀRATA).

A Persian translation of the second half of the XII part of the Mahābhārata, called Moksha-d'harma (or, as here, موجهده دهزم). The translator is apparently Faydī (cf. above, Nos. 692, 1694), who is mentioned (f. lv) rather ambiguously as follows:

... واقع باد که پیش از سالک مسالک طریقت شیعه پنچی فیاض
مهاجرن مهابهرات را از بیان سبیکی پارسی ترجمه گردید از آنجمله شانت
(غانتی ؟) پیرو که باب درازدهم خلاصة و عده ای کتب مستطاب

He then proceeds with the story which belongs to the original text and explains the circumstances of the composition of this D'harma. The translation is made in bombastic ornate prose, with copious poetical passages, but the takhallus of the versifier does not appear in them. Transcribed in the 8th year of Muḥammad Shāh (1138 AH.), from a bad copy, in which there were many mistakes. An index is appended in the beginning. Beg.

موجهده دهزم کیلی ساکر، بدل آنه اؤ نامی ندارد، پهربنامی که خوانی
سربر آرد، بعد سجده و ثنا بذاتی که جمله ذات الغ

At the end there is a qasīda, incomplete at the end, with a prose introduction, without any indication of the name of the author. Beg.

ابن هیچشدنان بقدر دریافت خوانیته سطربطیرق پادکار الغ

Ft. (151), S 220 x 115, 175 x 75, ll 15. Or. pap. Ind. shikasta-nast. Cond. tol. good. Slightly injured by repairs. Occasional glosses on the margins.

1698.

RĀJATARANGINI.

A translation of Kalhana's famous history of Kashmir, usually called Rājatarangini, composed in 1148 AD. The name of the translator is not given, but, as H. Ethé conjectures, he must have been Mulla-Shāh Muḥammad, who translated Kalhana's work in 998/1590 by order of Akbar. The work was revised in 999/1591 by 'Abdu'l-Qādir Badānī (cf. Nos. 118, 1263). See EIO 508, R 296. Cf. also Asiatic Researches, v. XV, pp. 1 - 92 ; Elliott, Hist.
of India, vol. V, p. 478, etc. The present copy dates from the end of the XII c. AH. It is incomplete at the end. 

Beg.

1699.

TARJUMA-I-JUGHBASHISHT.

A translation of Yogavacishtha, by Nizam Paniphat'hii, who prepared it with the assistance of two pandits, and dedicated to prince Salim, i.e. Jahangir, before he has become Sultan (1014/1605). It is apparently the same Persian version as the one described in Bl I 223, EIO 1971, EB 1328, R 61, etc. The present copy, transcribed in 1151 AH, opens with a preface (apparently not found in the copies in the British Museum, India Office and Bodleian Library).

The work itself begins on f. 2v, as usual:

1700.

TARJUMA-I-JUGHBASHISHT.

Another translation of the same work mentioned under the preceding No. The name of the translator and the date of the translation are not given, but the present copy is dated 1090/1679 (the 22nd year of Aurangzib's reign), and therefore the work must have been written before that year.

1701.

SING'HASAN BATTISI.

A Persian translation of the well known collection of 32 fairy tales, which exists in different Sanskrit and Hindi versions.
Unfortunately the present copy, dated 1155 AH. (the 25th year of Muhammad-Shah's reign), contains no introduction and opens abruptly with the story of Mahādif and Pārbatī. Therefore there is no indication as to the name of the translator or the date of the work. Cf. EIO 1988, Pr 1034–1035, R 763, etc. Beg.

حکایت مهادیو پاربتی، یک وقت سرمهدیو برکیالاس بریت الگ

Fl. (127), S 200 x 115, 155 x 90, ii 12. Or. pap. Ind. shikasta-nast. Cond. tol. good. Notes in Canarese characters on the margins and the fly-leaves.

1702.

RISĀLA-I-SARĪRĪ.

A Persian translation of Sing'hasan Battisī, prepared in 1084/1673 (see f. 2v, هست فغ آراسه لی بمزیدی چار، ه), in the time of Aurangzib. The name of the translator is not given. The present copy was transcribed in 1197 AH. It contains many interlinear glosses, in red, explaining the meanings of the Arabic words used in the narrative. Beg.

اربع سریارندم پچواهر حمد الغ


1703.

LIDHDHATU‘N-NISĀ.

The well known highly obscene treatise on sexual intercourse and other cognate matters, being a paraphrase or a free rendering of the Sanskrit Koka-Shastra (کوک سیاستر). The name of the compiler or translator is not given, and the dates of the several extant Persian versions are not known. The present version is divided, as stated in the preface, into 13 bābās, but here only 9 are actually given. See Bl I 234. Copied in the XIIc. AH. Beg.

الحمد لله بلای ،... بدان .... این کتاب را آرای ذوق ر آدت یافته اند الگ

Bd. v. Fl. lv-21, S 225 x 125, 160 x 75, ii 15. Or. pap. Ind. nast. Cond. good.

1704.

The same.

Another copy of the same work, dating from the XIIIc. AH. It is incomplete both at the beginning and at the end. Its
beginning corresponds to f. 2 of the preceding copy, and it contains 12 bābās out of the original 13. At the end there is added an afsūn (incantation).


1705.

The same.

Another, slightly different, version of the same work. The exact title, the name of the compiler, etc., are not given. Apparently the same version as Pr 589–590. It contains 13 bābās, the last one (f. 38) being only fragmentary. And after this there begins what is apparently yet another version of the same work, here regarded as a continuation of the preceding one, with the heading 'the 14th bāb.' Then follow bābās which bear Nos. 2–9, and deal with the same matters as in the preceding treatise. In numerous poetical passages there invariably appears the takhallaus Nakshshaudi or Diyā-i-Nakhshshaudi, and it seems very probable that the work belongs to the pen of that prolific writer, Diyāu'd-Din Nakhshshaudi, d. 751/1350–1351, see above, Nos. 307, 335, 1200. Its peculiarity is the prominence of the magical element, not much emphasised in other versions. Transcribed in the XIIc. AH. Beg.

الحمد لله ...... بدآن ...... ابن علمي اسم رفيق و هذيست كه الغ

Bd. v. Ff. 21v–54v. For measurements, etc., see No. 1703.

1706.

TARJUMA-I-BHĀGAWAT.

A Persian paraphrase of the tenth skand’h of the Bhāgawat Purāṇ, narrating the legends of the life of Krishna. The name of the translator is not given, and there are no indications as to the date of compilation. The present version seems to be different from those described in Bl I 225–228, EIO 1952, Pr 1027, R 60, etc., but may be the same as the other version mentioned in EIO 1953, written in a more inflated and embellished style (although their initial phrases do not coincide). Many passages are versified. Copied in the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

1707.

AB-I-ZINDAGI.

A Persian translation of the Bhagavadgītā, apparently identical with the one described in EIO 1949–1950, R 59, etc. If so, it belongs to the pen of prince Dārā-Shikūh. There are however apparently no direct indications to this effect. The work is divided into 18 ad‘hyāyas. Transcribed in 1260 AH. by Datārām Brahman. Beg.

1708.

SIRR-I-AKBAR.

A Persian translation of Upanishads, commenced in 1050/1640 and completed in 1067/1657, at Dihū (as stated in the colophon), by prince Dārā-Shikūh, son of Shāhjahān (d. 1069/1659). It is sometimes also called Sirr‘ul-‘asrār. The work has been translated into Latin by Anquetil Duperron, 1801, and it contains two Upanishads, the original Sanskrit text of which has been lost, cf. P. Deussen, Sechzig Upanishads des Veda, Leipzig, 1905, p. 829. See GIPh 354, Bl I 216–217, EIO 1976–1982, EB 1329–1331, Pr 1022, R 54–55, etc. Cf. St. No. 22 on p. 53. Transcribed in 1210 AH. Beg.

1709.

MUFARRIHU’L-QULUB.

A Persian paraphrase of the Hitopadeśa, translated by Tāj(u’d-Din) Muftū al-Malikī. In other copies he is also called Tāju’l-Ma‘āli, or Tāju’d-Din b. Mu‘ini’d-Din Malikī. The time when the translator lived is not known. The work contains a dedication to Maliku’sh-sharq wa’l-gharb Naṣīru’d-Din Muqṭṭi‘ Bahā‘-i-Nadīmu’l-lah (?), probably a local landlord, who, however, also cannot be identified. See Bl I 231, EIO 1983–1986, Br 324 (1), 326 (1), EB 1320, Pr 1033, R 757, Aumer 47, Mehren 29, etc. Cf. also St. No. 18 on p. 181. Also S. de Sacy, Notices et Extraits, vol. X, pp. 228–264. Lith. several times in India. Transcribed
by one 'Abdu'l-Karim in 1098 AH. (this date is very suspicious, and must probably be read 1198 AH.). Beg.

Bd. v. Fl. 40-137. For measurements, etc., see No. 1610. Scrappy notes on ff. 135-137, on religious matters, on amulets; a letter.

1710.

TARJUMA-I-MITACHHARÁ.
Pb 3.

A Persian translation of the well known Sanskrit work on Hindu law and ethics, called Mitakshara. The name of the translator does not appear, but this version must have been made before 1142/1729 (the 12th year of Muḥammad-Shāh’s reign) in which this copy was transcribed (at Shāhjahānābād, by Protāp Rāy). The work is divided into three books (1, on f. 1v.; 2, on f. 49; 3, on f. 99). It begins abruptly, without any preface:

فصل أول در بيان بنين يعني دين تفصيل قوم الم

Fl. (169), S 250 × 150, 200 × 100, Il 18. Or. pap. Ind. nast. Cond. good.

1711.

MIFTĀHU’L-FATH.
J 8.

A Persian paraphrase of a Sanskrit work on magic probably called Devalok’hajatī. It contains many cabbalistic formulas and drawings, left in the original Nagari characters, in Sanskrit. The translator calls himself Ahmād-Khān Ābrūlū (؟). The date of translation is not given. The present copy is transcribed towards the end of the XIIc. AH., probably in the same 1163 AH. in which another treatise, included the same majmū’a, was copied. It is incomplete at the end.

الحمد لله . . . . جوين برات اقدام دريشلي ال

Bd. v. Fl. 29v-40v. For measurements, etc., see No. 1519.

1712.

PŪRĀNART’H-PRAKAŚH.
D 105.

A Persian version of a Sanskrit work on chronology, cosmogony and other cognate matters, compiled by Pandit Rād’hākant Tarka by order of the Governor-General Warren-Hastings (d. 1818).
This work was translated, and the translation dedicated to the same Governor, by Zūrāwar Singh, see R 63–64. Transcribed in the beg of the XIIIc. AH. by Harirām Pandit. Beg.

پر میشکوری را از مدل، اعتقاد برنا میگانم الیکم


1713.

TARJUMA-I-KASHĪ-K’HAND.

A translation of a large work on the places of pilgrimage and the legendary topography of Benares, the description of the rites and forms of devotion practised at every particular place, etc. The translation was prepared by Anandk’han who used the takhallus Khūsh (or Khash, خوش). He dedicated it, as repeated in every volume of this copy, to مسر حواله نظفر جلگ .... دنخی صاحب (Jonathan Duncan?). The India Office copy (see EIO 1959) apparently gives only his Christian name and title, as Jonathan Ghazafar-Jang. This Persian translation bears also the title Bahru’n-najāt. It is divided into five vols., each containing approximately 20 ad'hyāyas. See EIO 1959. The present copy was transcribed in 1207 and 1208 AH., apparently by the same scribe as of the one of the India Office copy, who calls himself Bhūla-Nat’h. Here only four vols. are found, II–V, the first is lost. The second and the fifth vols. are incomplete at the beginning.

Beg. of the second vol.:

لاپات، بیک دم میکند پیدا چه این را این ....

Beg. of the third vol.:

هزار هزار شترو سپاس مرا آن و اهدی که این

Beg. of the fourth vol.:

سپاس بی تی اس و حمد بی حد مرا آن و اهدی که این

Beg. of the fifth vol.:

کون و مکان حوالی دند دیدن لیکن این ....

4 vols. S 230 x 150, 185 x 100, Il 15. Or. pap. Ind. nast. Cond. good. In the beg. of the fourth vol. there is a miniature, and in the third vol. space is reserved for it (probably other vols. also contained miniatures on the initial pages, and this may be the reason why their beginnings have disappeared).
A large collection of Persian translations of different Sanskrit works. Transcribed (as stated in some colophons) in 1213 AH. (the 41st year of Shâh-'Alâm).


2. Tarjuma-i-Jamû Ashmîd’h Parb (ff. 466v-682). A Persian paraphrase of the 14th parva ( Açvamed’ha) of the Mahâbhârata (cf. above, Nos. 1695-1697), also dedicated to the same. The name of the translator is not mentioned. Several miniatures. Beg.


4. Tarjuma-i- Upâns'h-i-Narsing’h (ff. 701v-719). A Persian paraphrase of the Narsing’h Upanishad, from the collection of Dârâ-Shikhi, see above, No. 1708. The present copy is slightly incomplete at the beginning, and opens abruptly:


Ff. (919), 8 290 x 165, 220 x 110, II 15. Or, pap. Ind. nast. Cond. good.
7. Scrap-books.

(MAJMŪ' A).

A collection of loose leaves, apparently belonging to one and the same biyād, but hopelessly mixed up. As there are no catchwords, their arrangement in the proper order would require special study (which it would hardly be worth while to undertake). They contain notes of the most mixed contents: on grammar, magic, the duration of the reigns of various princes, Sufic matters, etc., but especially poetical quotations in Persian and Hindustani. Transcribed in the XIIIc. AH.

S 160 x 310 (biyād). Or. pap. Ind. modern nast. Cond. bad.

(MAJMŪ' A).

A collection of scraps, dating from the XIIIc. AH. It contains a short note on the cabalistic properties of letters (burūj-i-tahajjī), two pages from the well known tadkkira, Mir'ātu'l-khiyāl, by Shīr-Khān Lūdī (see above, Nos. 223–224), and a series of Persian and Hindustani poetical quotations (the Hindustani ghazals chiefly from Mīrzā Rafī Sawdā Hindi).

S 145 x 270 (biyād). Or. coloured pap. Ind. nast. Cond. not quite good.

(MAJMŪ' A).

A curious note book, which apparently belonged to and was filled in by one Gangā-Bishan-Kūl, who mentions his name several times. It contains a long series of short notes on various matters of Hindu mythology, customs, practices, as well as on some Sufic topics, Muhammadan theology, etc., in Persian and Hindustani. The dates, which appear here, range up to 1234 and 1241 AH.


(MAJMŪ' A).

Another collection of scraps, containing a great number of fragmentary notes and poetical quotations, in Persian, Arabic and
Hindustani. The only more or less considerable item is a firman of Muhammad-Shāh, also apparently fragmentary. The poetical quotations are mostly from famous poets, such as Nizāmī, Saʿdī, etc., or the well known modern authors, such as Nāṣir ʿAli and others. The Hindustani poems are chiefly from Rangīn. Transcribed in the XIIIc. AH.

Pf. (50), S 120 x 235 (biyūf). Europ. pap. Vulgar Ind. nast, and shikasta. Cond. tol. good.

1719. (MAJMŪʿA).

Another similar note book, filled with scrappy notes of most varied contents, magical prayers, alchemical prescriptions, amulets, etc. A few poetical quotations (رباعيات در طلب باری), etc. Transcribed in the XIIIc. AH. The greater part of the booklet is left blank.

APPENDIX I.

Works in Arabic, Turkish, Pashtu and Hindustani.

1720.

1. Arabic.

(MAJMU’A).

A collection of treatises, chiefly dealing with the rules and customs to be observed in the recitation of the Koran. Copied in 1191 AH. by one ‘Abdu’l-lah (see f. 144). The works in Arabic, contained in this volume, are:


الحمد لله ... أما بعد فان العبد القفر الحكيم عبد الرحمن بن محمد الخ

2. Al-iktišāf (ff. 80v–144). A treatise on the different schools of readers of the Koran, and cognate subjects, by Abū Tahir Isma’īl b. Khalaf an-nahwī al-muqarri’ (as-Saqali as-Sarangi), d. 455/1063, see Brockelmann, Gesch. d. Arab. Lit., vol. 1, p. 407. It is apparently not the original version of Al-iktišāf, but may be the author’s own condensed edition. Beg.

قال الشيخ أبو طاهر...... أما بعد فان ذاكر في هذا النذاح الخ

3. (RISĀLAT FI’L-QAR’AL) (ff. 145v–235). A treatise on the rules of the recitation of the Koran, chiefly concerning the places where pauses may be made. The name of the author, the exact title of the book and the date of composition are not given. The author only states (f. 146) that he based his work chiefly on the treatises of Abū Ja’far b. (Mu’ammad) Tayfūr as-Sajawandi (d. 560/1165, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 408). Beg.

الحمد لله حمدًا يكاني (προστάτικο) (نعمه ويدري مزيدة الخ

Bd. v. For measurements, etc., see above, No. 598.

1721.

(MAJMU’A).

Ob. 11.

Short treatises and poems, in Arabic, complete or fragmentary, contained in this majmū’a, dating from the XIIc. AH.

"... بدأ بسم الله الرحمن الرحيم، على نظام لم تختص فيما تندر..."

2. *(Ar-risālat fi'l-usūl)* (ff. 53v–77). A treatise on the usual elementary rules concerning prayer, ablutions, etc. The title of the work, the name of the author, the date of composition are all not mentioned here. Beg.

"الحمد لله ... أما بعد فاعلم إياها التحريض على اقتباس العلماء..."


"الحمد لله ... أما بعد فهذه نسخة مختصرة في علم عبجود وحسابه و شيء آخر..."


5. *Mi'rajun-Nabī* (ff. 130v–143v). A collection of hadiths concerning the *mi'rāj* of Muḥammad. The name of the compiler is not mentioned. Beg.

"بسم الله ... وعلى الله وعلى سيدنا عليه خير خلقه الغني..."

6. *(Tajāfrul-Qur'ān)* (ff. 155v–333). A fragment or a detailed commentary on the *Coran*, in the form of questions and answers. It begins with *sūra* VIII, 2 and ends with *sūra* XVII, 73. The name of the author, etc., are not mentioned. Beg. abruptly:

"... واخذ واحذ سلبي فما جاءت إلا قليلا حتى جاءنا الذي..."

Bd. v. For measurements, etc., see No. 1180.

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1722.

(MAJMŪʿA).

Arabic treatises found in this *majmūʿa*, dating from the beg. of the XIIc. AH.

1. *Biyān 'alāmāt ākhirīz-zamān* (ff. 31v–41). A short treatise, in Arabic, on various details concerning the day of
Resurrection and the appearance of Imam Mahdi. The name of the compiler is not given. Beg.

1. c.生命力 بعدة الرسالة مفصولة بين علامات آخر الزمان و خروج مولانا و سيدنا إمامنا مربوب الحسن العسكري الخ


الحمد لله الواحد ...... أما بعد فإن كلمة الواحد مما صفف فيه رسول الله

Bd. v. Pf. 31v–46v. For measurements, etc., see No. 561.

1723.

(MAJMû‘A).

Ob 14.

A collection of short treatises and extracts of religious contents, in Arabic. Transcribed in the XIIc. AH.


هذين النصين على الاستعدادات ليوم المعاد الغ


الحمد لله الذي قرب من اختارة من عبادة الغ


أنس بن مالك رضي الله عنه كَفَتُ الغ

4. Muntakhab min Shu’batî’l-imān (ff. 41–79v, in margine). A collection of Arabic and Persian traditions, dealing with different subjects, extracted from different works, but chiefly from the Shu’batî’l-imān (not mentioned by Brockelmann).
5. (ff. 43v-44v). Some traditional stories, with Persian comments.

6. Al-'aqtidu's-sunniyya (ff. 45-80v). A short treatise on Muhammadan theology and eschatology, by 'Uthmân b. 'Isâ as-Siddiqi al-Hanafi, called in the heading of the index, which is added here, Miyân 'Uthmân. The work is divided into 17 fāṣīls. Some notes in Persian are added on ff. 45-46. Beg. (f. 46v):

7. (f. 81). A letter from Shâhjahân to the ruler of Bijâpur.

8. Daqā'iqul-haqqi'iq (ff. 79v-122v, in margin). A treatise on eschatology, rather fragmentary. There is no indication as to the name of the author, and the title is given only in the heading. It is divided into numerous unnumbered bābīs. Beg.

الحمد لله .. لاب در تطليق ثور محمد الن


الحمد لله الذي دلنا على معرفة بالشواهد و الأعلام الن

Bd. v. For measurements, etc., see No. 1008. Notes and glosses on the margins, Fol. 153, containing a divination table, does not belong to the text.

1724.

(MAJMÚ' A).

Several legends, in Arabic, of religious contents, placed on the margins of the Matâli'ul-ānwar (see No. 63). Transcribed in 1101 AH. (see f. 56). The greater part of the text contains an interlinear Persian translation.

1. Qīsṣat Shāmūn (ff. 1v-38v). A story from the times of Muḥammad, in the style of the usual traditional narratives of the 'most reliable' rāwīs about some events of that period. Beg.

قال كعب الخبار رجعي الله عنه أيدي سمعت على ابن عصم الن


روى ابن عباس رجعى لله عنه أنه قال الن

4. (ff. 56v-64). A few anecdotes about Muhammad and his contemporaries. Beg.


Bd. v. Ff. 1-70 (in margin). For measurements, etc., see No. 63.

1725.

(MAJMŪ‘A).

Aa 2.

Several Arabic treatises included in this majmū‘a, dating from the beg. of the XIIc. AH.

1. (Qissat Sulaymân) (ff. 101v-120). Coranic legends, with a number of hadiths, connected with them, concerning King Solomon. The name of the compiler is not given. (At the end a short hikayat, in Persian, is added). Beg.

2. (Qissat Bulûqiyya) (ff. 121v-129v). The story of the fantastical adventures of Bulûqiyya, probably an extract from the Hazûr mas‘ala (cf. above, Nos. 1008-1012). Beg.


5. Bâbu’th-thânî fi man (sic!) jâ’a fi thawâb ghusli’l-janâbat (ff. 140-167v). On ablutions, funeral rites, etc. (At the end there is a short Hikâyat-i-Iblîs, in Persian). The title of the work, from which this extract is taken, is not given. It contains only bâbs II-XIV. Beg.


9. *Risālatu‘l-mi‘rāj* (ff. 193v–214, in margine). Another version of the same legend of Muhammad’s *mi‘rāj*, also without any indication as to the author and the date of compilation. It is apparently incomplete at the beginning.


Bd. v. For measurements, etc., see No. 928.

1726.

**MA‘RIFATU‘L-MADHĀHIB.**

A short treatise on the sects of Islam, giving the principal differences between them. The authorship is ascribed to the founder of the Hanafite school, Abū Ḥanīfa an-Nu‘mān b. Thābit, d. 150–151/767–768. The work, however, is not mentioned by Brockelmann, and seems to be rather apocryphal. In the introductory lines it is stated that it is divided into 7 *faṣls*. The present copy, dating from the XIIc. AH., is slightly incomplete at the end. Beg.

Bd. v. Ff. 202–206v. For measurements, etc., see No. 1233. Fol. 203 belongs to another work, and must originally have been f. 146.
1727.

AL-GHAUTHIYYA.

The well known Sufic treatise, attributed to the authorship of 'Abdu'l-Qadîr Jîlânî (d. 561/1166), see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 435. It has been frequently translated into Persian and commented upon (cf. Nos. 1172–1175 and 1771 in this Catalogue). Transcribed in the XIIc. AH. Beg.

الحمد لله كاشف الغمّة ... أما بعد قال الغوّة القاضم العلي

Bd. v. Ff. 2v–9v. For measurements, etc., see No. 1347. On ff. 1–2 scrappy notes, with medical prescriptions.

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1728.

MI’AT ‘ÂMIL.

One of the most popular Arabic school books on Arabic grammar, also called Al-‘awâmil-mi’at or Al-‘awâmil fi’l-nahw. It was composed by (Abû Bakr) ‘Abdu’l-Qâhir b. ‘Abdi’r-Raḥmân al-Jurjânî, d. 471/1078, see Brockelmann, Gesch. d. Ar. Lit., v. I, p. 287. Copied in the beg. of the XIIIC. AH. Beg.

الحمد لله على عمائم الشاملة و الآية الكاملة لغ

Bd. v. Ff. 79–110. For measurements, etc., see No. 1459. Worm-eaten. Notes and glosses on the margins.

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1729.

SHARH TAHDHIB’I’L-KALÂM.

A fragment of an Arabic commentary on the well known treatise on logic, Tahdhib’i’l-mantiq wa’l-kalâm (cf. above, Nos. 1409–1410). The latter was composed by Sa’du’d-Dîn Mas’ûd b. ‘Umar at-Taftazânî, d. ca. 791/1389. The commentary was composed in 967/1559, by Najmu’d-Dîn ‘Abdu’l-lah b. al-Husayn al-Yazdî, d. 1015/1606, see Brockelmann, Gesch. d. Ar. Lit., v. II, p. 215, and Rieu, Supplement to the Arab. Cat., No. 735. It is copied on the margins of ff. 9v–16v and 73–76v. Transcribed in the XIIIC. AH. Beg. abruptly, without an introduction:

قوله الحمد لله افتتح بحمد الله بعد التسمية للغ

Bd. v. For measurements, etc., see No. 932.
2. Turkish.

TUZUK-I-BĀBURĪ.

The original version of the autobiography of Bābur (932–937/1526–1530), cf. above, No. 113, written in the Eastern, or so-called Jaghātāi, Turkish dialect. It contains the narrative of his life from 899/1494 to 936/1529. See EIO 214, etc. Edited by N. Ilminski, Kazan, 1857, and, in facsimile, in Gibb Mem. Series, vol. I, 1905, by A. Beveridge. Translated by Pavet de Courteille, Paris, 1871 (French), and by A. Beveridge, London (?), 1921, 2 vols. (English). For the more modern bibliography see JRAS, 1923, pp. 75–82. The work is often also called Bābur-nāma, or Wāqī‘at-i-Bāburī. The present copy dates from the end of the XIIc. AH. Beg.

Dawān-i-Fudūlī.

The Turkish diwān (in the Âdharbayjānī dialect) of Muḥammad (or Maḥmūd) b. Sulaymān Baghdādī, with the takhllus Fudūlī (cf. above, Nos. 667, 1251). His death is variously fixed at 963/1556 or 970–976/1562–1568 (cf. GIPh 358, R 659, etc.). The present diwān appears to be the same as the one described in Rieu, Brit. Museum Turkish Cat., p. 207, and W. Pertsch’s Berlin Turkish Cat., No. 404, etc. It was several times printed and lith. in Egypt and Constantinople. Copied in the beg. of the XIIc. AH., and included in a majmū‘a. Between ff. 334 and 335 there is a lacuna. Beg. of the preface:

Beg. of the poems:

A fragmentary list of Pashtu verbs, with their Hindustani equivalents. There is no indication as to whether this is the
beginning of an independent work, or an extract from a larger treatise. Transcribed in the XIfc. AH. Beg.

Bd. v. Fl. 34-35v. For measurements, etc., see No. 1228.

1733. YÚSUF-ZULAYKHÁ.

A mathnawi poem, in Pashtu, on the very popular subject of the story of Joseph. It is apparently a translation of Jámi’s Yúsuf-u Zulaykhá, the same as the one described in EIO 1356. Cf. also C. Dorn, Chrestomathy of the Pushtu or Afghan language, pp. 114v-115r (of the texts). The author, in the concluding lines, eulogises Aurangzib (ff. 191v-192), but does not mention his own name (at least it appears neither in the introduction, nor in the khátima, nor at the endings of the different chapters). Transcribed by Akhún-záda Mulla-Wali, in Kashmir, in 1232 AH. Beg.

(sic) د امید غنچه می وکار

Fr. 192, S 185 x 125, 135 x 90, ll 11. Or. pap. Ind. nast. Cond. not good. Injured by repairs. Several miniature paintings, of a rather unartistic type. Bad vignette.

1734. (MAJMÚ’A).

Short treatises and fragments in the Pashtu language, included in this majmú’a, transcribed in the beg. of the XIfc. AH. (some entries are dated 1129 AH., see f. 144), by Muhammad Sa’id b. Mulla Sádiq.


2. (ff. 140v-144). Another short note of religious contents, dealing with the excellences of the first 4 khalifs and other early saints. Beg.


At the end a few poetical quotations (also in Pashtu).


6. (Risāla dar madhāhib-i-suﬁyya) (ff. 155v–182v). A short treatise on the heretical schools of Sufis, with many attacks on Shi’ites as well. It was composed, partly in Persian, but chiefly in Pashtu, by Karimdad (f. 158v), son of the famous Afghan divine Ākhūnd Darwīza Ningarharī, who wrote in the beg. of the XIC./XVIIc. Beg.

7. Makhzanu’l-islām (ff. 182v–187v). A fragment of the beginning of Ākhūnd Darwīza’s well known religious treatise, dealing with the Sunni principles and observances. See EIO 2632–2638. Beg. as usual:

8. (ff. 188–190). Notes, in Pashtu, of religious contents.

9. (ff. 190v–194v). A fragment of a larger work, which was originally divided into nuktas. The present copy contains only nuktas 20–22. It deals with Sufico-ethical matters, and refers several times to the same Darwīza. Beg.


جہاں ایسے نہ پیشرفیں همیں دی دا کافر،
دا ایسے نہ دا کسول فرض پر ادیمیان،

Bd. v. Ff. 138v–198v. For measurements, etc., see No. 502.

4. Hindustani (and other Indian languages).

1735. (MAJMÚ’A).

Hindustani and Dak’hani poetry and prose fragments, included in this majmū’a, transcribed ca. 1100 AH. (because some entries are so dated). The Persian scraps are already described under No. 936 above.


3. (ff. 16–19v and 23–29). Several ghazals, from 'Abdu'll-Raḥīm, Khwāja Ḥāfīz (not the famous Ḥāfīz Shīrāzī), Junayd, etc.

4. (ff. 32v–47v, 49v–57v). Several more ghazals, mardhīyās, etc., in Dakhānī. Some of them by Sāliḥ (f. 55v), and Niyāzī (f. 57v).

5. (ff. 61v–63). A magical prayer, in Arabic, with explanations in Hindustani.


7. (ff. 75–70, reverse order). Najāt-nāma, ascribed in the colophon to Muhammad Amin Ayāghi (copied in 1100 AH.). Incomplete at the beginning.

8. (ff. 86v–90, 94v). More poems from Ayāghi, also from Luṭfī, Hasan Shauqi, etc.

Bd. v. For measurements, etc., see No. 936.

1736.

(MADH-I-GISÜDIRAZ).

A mathnawī poem in Dakhānī in praise of a saint, called Muhammad Husaynī, apparently the same famous Sufi of this name who had the surname Gisūdiraz (see above, Nos. 1219–1233). The author does not mention his own name. Transcribed 1155 AH. (cf. f. 84v). Beg.

Bd. v. Fl. 15v–17v. For measurements, etc., see No. 570.

1737.

(MATHNAWĪ DAR TAṢAWWUF).

A fragment of apparently a large versified work on ethicoreligious and Sufic matters. The extant portion contains only the praises to God and the Prophet, a vague and bombastic chapter with the heading در جمعیت حال و مقالات احوال خویش, and a discussion of the creation of the world. Neither the name of the author, nor the title are given, nor is there any allusion as to the date of composition. Transcribed in the end of the XIIc. AH. Beg.

Bd. v. Fl. 41–60v. For measurements, etc., see No. 66.
APPENDIX I.

1738. (RISĀLA DAR TASHAWWUF).
Oe 6.

A short treatise of Sufi-magical contents, dealing with the usual principles of theosophy, mixed with cabballistic and magical speculations. The author does not mention his name, nor the exact title of his work. Transcribed apparently in the same year 1184 AH. as another entry in this majmu‘a, written by the same hand (f. 72). Beg.

**مهد محمد کی راز موجود کی ناتیجہ نا مصور الیٽ**
Bd. v. Ff. 55-70. For measurements, etc., see No. 1349.

1739.

JANG-NĀMA-I-'ALĪ BĀ SAHL DUKHTAR-I-PĀDSPĀH FADL.
M 33.

A versified story of the fantastic adventures of 'Ali and his fights against Sahl, the daughter of Pādshāh Fadl. The author uses the takhallas Ashraf, but it is impossible to determine whether he is identical with one of the Ashrafs, mentioned in Spr. 206. The title as above is given in the colophon. Transcribed in 1187 AH., by Imāmu’d-Dīn-Beg. b. Isma‘il-Beg. Beg.

**خداوند اکبر هی صاحب قریم، کہ جسکا محمد هی نائب مقیم**
Bd. v. Ff. 33v-89. For measurements, etc., see No. 1529.

1740. (MAJMŪ‘A).
M 2.

Several Hindustani poems, included in a large Persian anthology (see above, No. 926). It dates from the end of the XIIc. AH.

1. (Sāqī-nāma) (ff. 121v–123). A short mathnawi poem, by an author, who does not mention his name. Sprenger (Spr 624) ascribes it to a Mukhliṣ, whom, however, he could not further identify. Beg.

**الی نی‌دری محمد مقدر ندیس، اکرچہ دشمن کا هی دستور ندیس**

2. (ff. 123–124v). Poems of Mukhliṣ, or, perhaps one large poem, written in mathnawi verse. It is also referred to in Spr 624. Beg.

**ثنائی قاطر ساتی جام، کہ مستندوں (رب) کہنا ہی سرخوش مدام**

4. (ff. 127v–130). Again a similar mathnawī poem, also without the name of the author. Beg.

Bd. v. Fl. 121v–130. For measurements, etc., see No. 926.

1741.

MADHHAB-I-'ISHQ.

A Hindustani version of the popular tale of Gul-i-Bakāwāli (cf. above, No. 311). It was translated from Persian into Hindustani by Nihāl-Chand Lāhūri, cf. EIO 828, in 1217 AH. (the title is a chronogram). Copied in the XHIc. AH. Beg.

Bd. v. Fl. 173–231v. For measurements, etc., see No. 318.

1742.

(MATHNAWI DAR TASAWWUF).

A short mathnawī poem on the usual Sufic topics, probably a fragment of a larger work in verse. The author’s name is not mentioned. Copied in the beg. of the XIIIc. AH. Beg.

Bd. v. Fl. 177–180. For measurements, etc., see No. 937.

1743.

(MANZUMA DAR LUGHAT-I-FARSI).

A short versified vocabulary of Persian words, explained in Hindustani. The exact title, the name of the author and the date of composition are not mentioned. It is usually ascribed to the authorship of Amir Khusraw. Copied in the XIIIc. AH. Beg.

Bd. v. Fl. 36v–42. For measurements, etc., see No. 895.
1744.


A scrap-book of Hindustani poetry, with only a few extracts in Persian. Transcribed in the XIIIc. AH.

1. Ghazal-i-pand-nāma (ff. 2v-4v), in Persian, by ‘Āli, apparently the well known Ni‘mat-Khān ‘Āli, see above, Nos. 826-827. It contains admonitions as to the rules of a pious life, in Sufic strain. Beg.

2. (ff. 5-10v, 19v-21). Poetical quotations, in Hindi.

3. (ff. 12-19). A mathnavī poem, apparently incomplete in the beginning. The name of the author is not mentioned. It begins, probably abruptly:


8. (ff. 45-64). Poetical quotations in Dak’hani and other dialects, from different authors. On f. 56v there is a Kākā-nāma, by Mīrān-jī Dā‘ūd-Khān. On ff. 62v-63 there is a poem ascribed to Sā‘dī, in Persian. On the last folio there is an astrological table.

Ff. 66, 8 105 x 190 (bīyūd). Or. pap. Ind. nast., different hands. Cond. tol. good.

1745.

(MAJMŪ‘A). Oc 3.

A few works in Hindustani, contained in this majmū‘a, dating from the XIIIc. AH.
1. *Nama-i-aqā'id* (ff. 158–170v). A short treatise, in Hindustani *mathnawi* verse, dealing with the elementary prescriptions of the Muhammadan religion. The name of the author is most probably Nizāmu’d-Dīn (f. 170v). Beg.


Bd. v. Ff. 158–175. For measurements, etc., see No. 1401.

1746.

(MAJMŪ‘A).

Two treatises on Hindustani grammar, included in this *majmu‘a*, dating from the XIIIc. AH.

1. (ff. 71–78). A fragment of a treatise on Hindustani grammar, in Hindustani, incomplete at the end. The name of the compiler is not given, and the work begins rather abruptly:


Many scrappy notes and poetical quotations, in Persian and Hindustani, on ff. 53v–56, 68–70v, 129–130v, etc. On ff. 126–133v, there are several paragraphs of instructions to teachers, apparently belonging to a government college, with the title *Akhām-i-mudarrisān*.

Bd. v. For measurements, etc., see No. 1459.

1747.

(MAJMŪ‘A).


2. (ff. 9v–44v). *Ghazals, rubā‘is*, etc., in Hindustani,
glorifying a prince (perhaps Tipu of Mysore), to be sung to the
tune called Abbās.

Ft. 48, S 200 × 150, Europ. pap. Ind. shikasta-nast. Cond. good.

1748.

(MAJMŪ' A).

A scrap-book of notes and quotations, in prose and verse, in
different Hindi dialects. Transcribed in the XIIIc. AH. Only
on ff. 119v–121v there are several Persian ghazals, some of them
by 'Urfi.

APPENDIX II.

Works in Persian which for various reasons have not been described in their proper places.

1. History.

1749. (RISĀLA DAR TA'RĪKH-I-HINDŪSTĀN).

A short note on the Muhammadan invaders of India, chronologically arranged. The note was completed at Husaynābād in 1180/1766 (see f. 112); the author's name is not given. Judging from its style, it may be an appendix to the Tadhkiratu'l-ahwāl, i.e. the memoirs of Muḥammad ʿAlī Ḥāzin, see No. 225, after which it follows in this majma'a. It may belong to the authorship of the same writer. Transcribed towards the end of the XIIc. AH. Beg.

مواقع سیر معتمدی دفعاتی که اشراف ایران بسند و هند در آمده در این مقام بایگان و اختصار تمام ..... ثبت می‌نماید،

On ff. 113-113v, there is a short note of ethical contents, which, according to the initial line, is the last will of Muḥammad ʿAlī Ḥāzin:

رسیدت که جاناب شیخ صاحب و قبلاً (sic) شیخ محمد علی حزیبی،

بعضی احباب خود فوشه بودند الم

Bd. v. Fl. 102-113v. For measurements, etc., see No. 225.

2. Anecdotes, Tales, etc.

1750. (RISĀLATU'L-'AJĪBA).

A collection of short didactic anecdotes, without any introduction. The title, the name of the compiler and the date of composition are not mentioned. At the end (ff. 88-91v) there is an appendix containing a few more similar stories. Copied by Nihāl-Beg, towards the end of the XIIc. or the beg. of the XIIIc. AH. Beg.

نقل است که حضرت بیتم بیغامبر علیه السلام الم

Bd. v. Fl. 19v-91v. For measurements, etc., see No. 257.
3. Poetry.

RUBĀ‘IYYĀT-I-Khayyām.

A small collection of about 75 quatrains of ‘Umar Khayyām, see above, Nos. 433-434. It forms part of an appendix to the diwan of Humāyūn (see above, No. 642), transcribed in the beg. of the XIIc. AH. At the end (ff. 43v-45v) there are added a few quatrains from Rubā‘ī Mashhadi and Jāmī; also some scrappy notes and quotations. Beg.

Bd. v. Fl. 35v-45v. For measurements, etc., see No. 642.

1752.

The same.

Another collection of some 340 quatrains of ‘Umar Khayyām. Transcribed in the XIIc. AH. Beg.

Bd. v. Fl. 74-82v (reverse order of folios). For measurements, etc., see No. 551.

1753.

DĪWĀN-I-MUKHTĀRĪ.

A few poems of Mukhtārī, or ‘Uthmān, as he also calls himself in some places. His full name was Sirāju’-Dīn ‘Uthmān b. Muhammad Ghaznawī, d. either in 544/1149 or 554/1159, as stated by Rieu (R 543). His poems are dedicated to Arslān Shāh b. Kirmān Shāh, of the Saljūq house (494-536/1101-1141) (cf. f. 46v) and the Ghaznawī prince Bahram Shāh (511-547/1118-1152) (cf. f. 43). For references concerning his biography see R 542-543. Other copies of his diwan are described in RS 211 (6), 215 (7), 216. The present transcript dates from the XIIc. AH. It contains a peculiar poem, rhyming in r, in which the first half of every couplet repeats the expressions of the second half of the preceding one (f. 48):

غفیق ر ذروست و عذرخش (sic) يستند أز می،
یکی جهاده دوم قوت و سیموم انفر؛
ضعیف و لاغر و قاصر شود بمعنات عشق،
یکی سیب ر دوم کوکب و سیموم کوهر.
POETRY.

(If it may perhaps be incomplete in the beginning).  
Qasïdas (f. 47), and other poems, beg.

١٧٥٤.

ANBIYÂ-NÂMA.

A lengthy mathnawi poem, an imitation of the Shâhnâma (cf. f. 12v), dealing with the legends about the ancient prophets and Muhammad. The present copy is already described in Spr 364 (this information is reproduced again in Giph 236). A few emendations may, however, be suggested. The author is called, in the colophon, Abû Ishâq Ibrâhim b. 'Abdi'l-lah al-Balâchâni (؟الله Hasani) as-Shabistâri, and his takhallus was 'Iyâni. The work is exceedingly verbose, but does not contain any indication as to the date of its composition. It opens with the story of the creation of the world, and ends with brief notes on the 12 Imâms, after which there are again lengthy descriptions of the Resurrection, of Paradise, etc. The only passage in which the author touches on contemporary life are the few lines in which he compares Mahmûd of Ghazna with Mahmûd Ghâzân, the Mongol emperor of Persia (694-703/1295-1304), who had become a Muhammadian (694/1295). It is most probable that these praises were offered to him because he was the actually ruling prince under whom the author lived (f. 13v):

بديع محمد در محمدود بود، که اسلام ازشان به بعثد بود
ز محمدود غازان شرف دیده دین، ز محمدود غازی تلف غزرو کهی

The copy was transcribed probably in the beg. of the Xc. AH. It is slightly incomplete at the beginning, and opens with f. 3 according to the old numeration. Beg. (abruptly):

مسير دل از روی بدين ربداد، کوفته ره آسمان از رشاد

Ft. (485 less 3), 8 280 x 195, 190 x 125, Il 19, four columns. Old Or. pap. Good Herati neat. Cond. not quite good. The paint, which was used for the border lines, has destroyed the paper along them. At the end the MS. is much injured by worms.
1755.

1AQATD-I-JAMI.

Jami’s (see above, Nos. 612-639) versified exposition of the elementary principles and prescriptions of the Muhammadan religion. See EIO 1381-1382, R 827, etc. It is sometimes also called itiqad-nama. Transcribed at Melapur, in 1132 AH., by Muhammad Qasim. Beg.

بعد حمد خدا ونعمة رسول، يشغفو ابن نانه رأ بسمع قبضول.
Bd. v. Ff. 161-168v. For measurements, etc., see No. 937.

1756.

The same.

Another copy of the same work, dating from the XIIIc. AH. Beg. as in the preceding No.

Bd. v. Ff. 45v-59v. For measurements, etc., see No. 938.

1757.

(MUKHTASAR-I-TIMUR-NAMA).

A brief condensed abstract, in prose, of Hātifi’s Timur-nama, see above, Nos. 649-652. The compiler states in the concluding lines that he wrote it in 1203/1789. He calls himself Mir Husayn-Dust Husayni Sanbhali (cf. R 372). Transcribed in the third year of (Muhammad-) Akbar, or 1223 AH. Beg.

ستاش واييسي شيالي نيايش نماييما مالك الملكي را الغ
Fl. 30 (loose), S 230 x 155, 135 x 75, ll 10. Or. pap. Ind. nast. Cond. very bad. Badly injured by worms and repairs.

1758.

DIWAN-I-LISANI.

Ghazals of Lisani, see above, No. 662. The poem which stands first in that collection does not appear here. The arrangement is alphabetical. Copied in 967 AH. (see f. 67v). Beg.

يا آنكي نیست مانین ما سرو ناز مای، دریش کس توی نیفت لیاز مای.
Bd. v. Ff. 68v-106, S 155 x 90, 120 x 70, ll 15. Or. pap. Ind. nast. Cond. good. Scrappy notes at the end.
1759.

DĪWĀN-I-UBAYDĪ.

A fragment of the diwān of the Shaybanide prince of Herat, 'Ubaydu'l-lah-Khān b. Mahmūd (940–946/1533–1539), who used the takhallus 'Ubaydī. The richest collection of anecdotes connected with his poetical career is given in the Mudhakkiru'l-ahbāb (see No. 219 in this Cat., ff. 5–11v); cf. also the anthology No. 923, in this Catalogue, ff. 315v–316 (only a few verses are given), and Riyāḍu'sh-shu'arā (No. 230, f. 298). The present copy, dating from the early XIc. AH., calligraphically written, contains only a small portion of the original diwān. The ghazals, alphabetically arranged (except for the two initial ones), break off at the letter ین and only two rhyming in ین are given at the end. Beg.

ما عندليب في كله كولى محمد، زانرب كعلش كل روي محمد.

Quatrains (f. 117v), alphabetically arranged, break off at the letter ین. Beg.

در وادي عشق مهرت اندادخت مرا، بيكاني ز فکر رايان و آن ساخت مزا؛

At the end (ff. 121–128) there is a fragment of a long mathnavi poem of didactic contents, repeated in Persian and Jaghatāi Turkish, in alternate lines. It seems very probable that this is a Turkish translation, by 'Ubaydī, of a Persian poem by some one else. It begins abruptly (f. 121):

هر ادیش ایلار دا یاد ایلاد خدایی، جِبِرَأ م ما خال دمی یاد نبگیدگان ایشی،

بکاری کر مدد خواهی ازد خواهی، کَزِی بِه در نبیا هیچ درکا،


1760.

DĪWĀN-I-HAYDAR.

Ghazals of Haydar, alphabetically arranged, belonging to the same diwān as described above, No. 665. Their sequence is however different, and the poem which stands first in No. 665 is found here on f. 9. Copied in 967 AH. (see f. 67v). Beg.

زمائه درد ام رعیتت در پیاگه ما، نصب کس نشود آنچه شد حواله ما،

ghazals, arranged in alphabetical order. The takhallus of the author is not mentioned in them. The heading, as above, is given on f. 57. It is different from the selections described in EIO 1618. Copied in the end of the XIIc. AH., probably ca. 1186 (cf. f. 38v).

Beg.

Bd. v. 57v-133. For measurements, etc., see No. 1387.

1765.

MIR'ĀTU'L-JAMĀL.

Another copy of the same collection of Ša‘ib’s verses describing various points of ideal human beauty, as already mentioned above, No. 788. Transcribed in the beg. of the XIIc. AH. Beg. as in No. 788.

Fl. 85, S 205 x 110, 175 x 90. Three columns of diagonal lines. Ind. nast. Cond. tol. good. Stray quotations on the fly-leaves.

1766.

QASĪDA-I-LATĪF.

A qasīda, in praise of Sayf-Khān, composed in 1114/1703 (chronogram نفر مداح دعا كي, see f. 105v), by Latīf, who several times mentions his takhallus in the poem, but gives no particulars as to himself. He may be identical, as far as chronology is concerned, with Latīf Isfahānī, mentioned in the Khulasat-ul-ajkār (see EB 391, col. 370), No. 2243, who was living at Shāhjahānābād in Muḥammad-Shāh’s reign. The present copy contains two transcripts of the same qasīda, by different hands (ff. 96v–105v, and 106v–111). The poem has an introduction, in bombastic ornate prose, beg.

The poem itself begins on f. 100:

Bāhr-e ṣahāla kharag koda ast-ast ṣahāla, ʿamam rūyā zmērīn az-ẓohūr ān masūrūr.

Transcribed towards the end of the XIIc. AH.

Bd. v. Fl. 96v-111. For measurements, etc., see No. 898.

1767.

QASĀ'ID-I-LATĪF.

Three more qasīdas by Latīf, in the same style, with similar introductions. His name is given on ff. 3, 5, 9, 12, 18. These
poems do not contain chronograms, but the identity of the author with the poet mentioned in the preceding No. can be established from an allusion (f. 14) to the gāsīda described under No. 1766 (توحید سال کری). Transcribed in the beg. of the XIIIc. AH. Beg. of the preface to the first gāsīda:

ابن قصیدة نو رسیدة که در کاسهای حروفش الم

Beg. of the poem itself (f. 2v):

سالم آن ملحم ادراک که بادرک سلیم، عقل کل پیش می آید ز برنانی تعالیم،

Beg. of the second gāsīda (preface, f. 5):

ابن قصیدة ایست که عزل بی بدل اواش الله

The poem itself begins (f. 7v):

چشمت رغا بفندنآ خور زمان دهد، تا ارم علا بخور ولا درجه‌ان دهد،

Beg. of the third gāsīda (f. 13v), preface:

ابن قصیدة نو رسیدة که هر سطرش از زلف پرتاب الم

The poem begins (f. 14):

کشته از دل می پاز نوبهار کرده، نه یک کره در کرده بلکه من هزار کره،

Ft. 18 (loose), S 215 x 125, 170 x 80, ll 12. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

1768.

('AQĀ’ID-I-MANZŪM).

('علقان مخظوم) On 32.

A short versified treatise on namāz, zakāt and hajj. The exact title is not given. The author calls himself (f. 72v) Mu‘īnu’d-Dīn Faqīr, and uses the takhallus Faqri or Pir-i-Faqri (ff. 66v, 71v, 72v, 76v). The person, to whom this versified risāla is addressed, is called Khwāja Quṭbu’d-Dīn. In the beginning (f. 62) there is a note, in red ink, apparently by the same hand as that of the bulk of the MS., ascribing the authorship to the famous Mu‘īnu’d-Dīn Chishti:

از زیبی ارشاد مکتوب حضرت خواجه معین الدین چشی فنّس الله
سره که بحصیت خواجه قطب الدین فنّس الله سره دو برای بنی مسلمی
نوشتنه اند.

It is impossible to state whether this is true, as there are no indications of the date of composition in the treatise itself. Besides,
there is a clear tendency in such conjectural notes to attribute all works, whose author had the name Mu'ınu'd-Dīn, to the famous Chishti saint, as in the case of various Muḥyi'd-Dīn's, to 'Abdu'l-Qādir Jīlānī (cf. above, Nos. 904 and 905). Copied in 1138 AH. Beg.

بعض حمّد راسالت وأملات، ذات را يَا وصف وصف را يُبدّت

Bd. v. Ff. 62v–76v. For measurements, etc., see No. 1049.

1769.

(SARAPĀ).

Oa 31.

A collection of verses, in alphabetical order, from different authors, containing descriptions of ideal beauty. Transcribed towards the end of the XlIc. AH., probably in 1186 AH., because another entry in the same majmūʿa is so dated (f. 38v). It has the heading (f. 41):

أشعار منتظبة از شعراء متألّقين در تعريف سرايّي معوشٔ

Beg. of the collection:

نيست سوى حق بيجّز تسلم راه بنده را,

جستجو آن که سرم میکند جوینده را

Bd. v. Ff. 41–56v. For measurements, etc., see No. 1387.

4. Theology.

1770.

(RISĀLA-I-‘ABDU'L-LAH B. SALĀM).

d 3.

An incomplete copy of another version of the same questions and answers concerning various religious and legendary matters, as mentioned above, see Nos. 1008–1012. The present book is divided, as stated in the index, into 59 sifātes. The exact title, the name of the compiler, etc., do not appear, probably because the copy is incomplete both at the beginning and the end. The language seems to be rather old. Transcribed in the XlIc. AH. Beg. of the first complete question and answer (f. lv):

سؤال: خبرد مارا که خداوند تعالى ویه جهانرا بجند روز آفرید

و مفتّت آن جکونه است تا معلوم شود,

جواب: بدانگه حق تعالى ویه جهانرا به شش روز آفریدالع

Bd. v. Ff. 102. For measurements, etc., see No. 1307. Scrappy notes at the beginning and end.
5. Sufism.

NASHĀ’ATU’L-‘ISHQ.

Another detailed commentary on the Ghauthiyya, see above, Nos. 1172-1175 and 1727. The author calls himself (f. 2) ‘Abdu’l-lah b. Ḥusayn b. ‘Alī al-Makki al-Husaynī al-‘Ijlānī. The date of composition is not given. The title, as above, appears on f. 2, but in the colophon it is given in the form of Nishātu’l-‘ishq. Copied in 1154 AH. by Muḥammad Niẓāmu’d-Dīn Barkī. Beg.

8 205 × 115, 155 × 80, II 15. Or. pap. Ind. nast. Cond. tol. good.

1772.

(RISĀLA DAR SALĀSIL-I-ṢŪFIYYA).

A short treatise on the spiritual pedigrees of different Sufic affiliations, compiled apparently for the guidance of beginners and the newly initiated. Only the salsalas which are popular in India are referred to. The name of the compiler and the exact title are not mentioned. It must be of a modern origin. Transcribed in the XIIIc. AH. Beg.

Bd. v. Fl. 41v-56v. For measurements, etc., see No. 1173. Scrappy notes on ff. 40-41.

6. Ethics.

(MAJMŪ‘A).

Two treatises dealing with various topics of ethics, somewhat in Sufic strain. Transcribed in the XIIc. AH.

1. Ḥusn-u ‘ishq (ff. 1–10v). A short allegorical story, on ethical matters, by Ḥudūlī Baghdādī, see above, Nos. 667, 1251 and 1731. It is apparently the same as the one described in RS 422. Beg.

2. Muntakhab-i-Majmū‘a-i-fayd (ff. 10v–29v). On the seven degrees of development of the human brain in connection with the age of the individual. An ethical treatise, written in ornate
prose intermixed with versified passages. Its authorship is ascribed in the heading to Muhammad Fādil of Sūrat. Beg.

املاً جمه عبراتي ز خط آرايست ، انشا جمه كفايتى ز خوش كولاييست .

Ft. 29, S 205 x 110, 100 x 70, ll 14. Or. pap. Ind. nast. Cond. good.

1774.

ABWĀBU'L-JINĀN.

Another copy of the first volume of the same treatise, as described above, Nos. 1395–1396. Transcribed about the middle of the XII c. AH. Beg. as in No. 1395.

S 205 x 125, 155 x 80, ll 19. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten, injured by repairs.

1775.

NAṢĀ'IH-I-RAFĪ WĀ'IZ.

A short fragment, in verse and ornate prose, of a work on ethics, called in the heading Naṣā'iḥ, and ascribed to the authorship of Muhammad Rafi Wā'īz (Qazwīnī), who has already been mentioned as the author of a large work on the same topics, the Abwābu'l-jinān (see Nos. 1395–1396 and 1774). It is difficult to determine how much is lost. The present copy, transcribed in the beg. of the XII c. AH., is included in a majmū'a. Beg.

دلاً يدام از خواب بيدار شو , ز سر مستني كبر هشيار شو .

Bd. v. Ft. 3–7v. For measurements, etc., see above, No. 390.

7. Philology.

1776.

ŠARFU'L-LISĀN.

The most popular book on Arabic grammar, so called after its initial words, or, sometimes also, as in EIO 1357 (21), Šarf-imanzūm wa manthūr. It was composed by Jāmī (see above, Nos. 612–639), and is still much used in the madrasas of Turkestan. Copied in 1182 AH., at 'Azīmābād, by Bashārat-Allī. At the end there are scrappy notes. Beg.

صرف اللسان نحو نذانه اللٍغ

Bd. v. Ft. 5v–16. For measurements, etc., see No. 1468.
1777.
(RISĀLA DAR ȘARF).

A fragmentary collection of notes on Persian and Arabic grammar. The author gives as an introduction a lengthy description of his own journey to Calcutta in 1214/1799, as well as other autobiographical details (ff. 111–116v) which are apparently incomplete. Copied in the XIIIc. AH. Beg. of the preface:

جوان از غدیر یکتا طاقت رسول دستیال م_DELTA

Bd. v. Fl. 111–125v. For measurements, etc., see No. 1459.


1778.
(RASĀ’IL-I-‘ALĪ ḤAZĪN).

Two short treatises, and one note, by Abū’l-Ma‘ālī Muḥammad, called ‘Alī Jamālū’d-Dīn b. Abī Tālib b. ‘Abdī’l-lah . . . al-Jilānī, with the takhallas Hazīn (d. 1180/1766), cf. above, Nos. 225–229, and 861–863. They were compiled by him apparently in the last years of his life. The second treatise is dated 1179 AH., Benares, i.e. one year before his death, and in the other he complains of the infirmities of old age. Copied apparently in the beg. of the XIIIc. AH., by one Mahkū La’l.


3. (ff. 266–276). A note on the teachers, whose lectures Hazīn attended, and a list of the books which he perused in his studies. It is written in Arabic, and in the beginning a complete pedigree of the author is given. Beg.

1779.
FĀL-NĀMA-I-IMĀM JA’FAR.

A few notes of magical contents, transcribed in the XIIc. AH. Scraps in the same strain are found on the fly-leaves.


Bd. v. Fl. 1–4. For measurements, etc., see No. 1252.

10. *Varia.*

**1780. (MAJMŪ‘A).**

M 102.

A very small collection of chronological notes. Transcribed in the beg. of the XIIIE. AH.

1. (f. 1). A note on the contents of this *majmū‘a*, being a sort of a preface.

2. (ff. 1v–4). On the chronology of the creation of the world, of ancient prophets, and of Muhammad, in the Hijrī and Mawlūdī eras. Beg.

3. (f. 4v). A short note on similar subjects.

4. *(Risāla dar sūl-i-jil)* (ff. 5–7v). On the chronology of the 'year of the elephant,' in which Muhammad was born.

5. (ff. 8–8v). Another similar short note.

Fl. 8, S 165 x 105, 110 x 60, II 11. Europ. pap. Vulgar Ind. nast. Cond. tol. good.

1781. (ŞANAM-KADA-I-CHĪN).

A collection of riddles, in Persian, Arabic, and (chiefly) Hindustani. The compiler, Sayyid Husayn Shāh, undertook his work in 1209/1793, and completed in 1213/1797 (a chronogram is given on f. 25). The present copy is an autograph, written in 1215/1800 for presentation to Nawwāb Iftikhārul-mulk Diyarul-Daula (Sir Henry) Thomas Colebrooke. Beg.

Fl. 26, S 225 x 150, 160 x 90, II 13. Or. pap. Ind. nast. Cond. good. CFW 1825.
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INDEX VIII.

List of MSS. containing paintings or drawings.

4 (old Mongol style), 127 (mediocre), 217 (mediocre), 280 (bad), 288 (in European style), 317 (bad), 422 (good), 574 (mediocre), 651 (mediocre), 654 (mediocre), 655 (mediocre), 656 (bad), 824 (mediocre), 1485 (bad), 1713 (mediocre), 1714 (mediocre), 1733 (modern, mediocre).

INDEX IX.

List of vignettes ('inwâns).

(a) Good.

12, 21, 33, 38, 149, 321, 421, 422, 482, 483, 558, 572, 583, 587, 603, 606, 612, 613, 643, 648, 651, 661, 690, 699, 703, 725, 726, 747, 886, 969, 1032, 1101, 1104, 1105, 1116, 1160, 1247, 1248, 1249, 1256, 1372, 1386.

(b) Mediocre.


(c) Bad.

51, 73, 131, 135, 205, 210, 289, 302, 402, 494, 496, 501, 553, 553, 600, 601, 607, 614, 617, 622, 655, 668 (very bad), 691 (very bad), 706, 716 (very bad), 781, 786, 824, 867, 911, 962, 1072, 1098, 1206, 1255, 1418, 1433, 1487, 1695, 1699, 1733.

INDEX X.

List of calligraphically written MSS.

ADDITIONS AND CORRECTIONS.

(Note.—Fat figures refer to the numbers in the Catalogue. Lines on a page are numbered from the top, unless marked 'fr. b.' = from the bottom of the page.)

4 (p. 4, l. 27). Read: أَبُونِي for أَبُونِي.
6 (p. 6, l. 28). Add: fl. 72v-82.
7 (p. 10, l. 24). Add: Elliot, Hist. of India, IV, 141-145, V, 116; also Elliot's Bibliographical Index, p. 106.
8 (p. 11, l. 6). Add: Elliot, Bibliographical Index, pp. 106-110, 121-127; (l. 9) read أَنْثَانَا for أَنْثَانَة.
9 (p. 12, l. 29). Add: Elliot, Bibliographical Index, pp. 143-162.
11 (p. 13, l. 37). A part of the same work is described later on under No. 1500 (2).
12 (p. 14, the title). Read: Tawâ'rikh for Tawâ'rikh.
13 (p. 16, l. 3 fr. b.). Read: أَنْثَانَا for أَنْثَانَة.
15 (p. 18, l. 20). Read: ثَمُّة for ثَمِّة.
16 (p. 19, l. 2). Read: عَلِيّ بْنُ دَوْاَلِ أَبِي for عَلِيّ بْنُ دَوْاَلِ أَبِي.
17 (p. 21, l. 10). Insert: Fl. Iv-32.
18 (p. 22, l. 4). The MS. in GC I 1 is dated 964/1556. Therefore the date of the composition of the work is most probably the beginning of the Xc./XVic.
20 (p. 23, l. 28). Add: Mehran 19; (l. 30) add: Elliot, Hist. of India, III, 478.
21 (p. 25, l. 11). Read, in the first half of the quotation: قُبَّمٌ وَقَعَر.
22 (p. 26, l. 1). After the word end insert: i.e. f. 459.
24 (p. 31, l. 8). Read: Fawâ'id (in the title).
25 (p. 31, l. 22). Read: Dâ'ūd (in the title, and l. 23).
26 (p. 34, l. 10). Read, at the end of the quotation: كُمْوَأ.
27 (p. 36, l. 16). Add: Gotha C. 53, Dorn C. 296.
28 (p. 36, l. 6). Read Wāgī'ū. Add (l. 11): EIO 2899; (l. 13) Cf. JRAS, 1900, pp. 439-476; (l. 18). The Turkish original is described in this Catalogue under No. 1730.
29 (p. 38, l. 27). Read: Lodī; (ll. 31 and 40) Dā'ūd; (l. 34) Dā'ūdī.
32 (p. 41, l. 8). Read the second half of the line: Murūdābād, by Kānjhīmal Kāyāt (the passage, written in a bad form of shikasta, is not clearly legible).
33 (p. 41, l. 2 fr. b.). Add at the end of the quotation (after سماء) the particle ذِي.
35 (p. 43, l. 11). Instead of the words 'latter part' 'read 'whole'; (l. 12) read: Br 93; (third line fr. b.) the last word in the quotation to be read: سِيَادِيْل.
36 (p. 47, l. 5). Add: Mehran 21.
37 (p. 47, l. 1). Read: Lāfā'ī 'u'l-akhbār.
38 (p. 49, l. 4 fr. b.). Add: Mehran 18.

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ADDITIONS AND CORRECTIONS.

164 (p. 50, l. 12 fr. b.). Add: Behren 22.
174 (p. 53, l. 15 fr. b.). Add: Leyden C., III, 14.
180 (p. 56, l. 5). Read: فرمان ژوئانی (instead of فرمان ژوئانی).
201 (p. 67, l. 14). Read: (the first word in the quotation).
211 (p. 67, l. 9 fr. b.). Add: Tornberg 191.
225 (p. 75, l. 12). After 'R 372' add: 381, 434.
234 (p. 78, l. 4 fr. b.). Read: Makhzan-ul-Qarā 'ib; (last line on the page) read: تاریخیت-القراحی (p. 79, l. 14) read: Manzil al-ṣadīrīn.
246 (p. 90). The name of the author appears in its full form (on f. 84) as 'Abdul- 'Aziz b. Shîr Malik b. Muhammad Wâfigi.
247 (p. 91, l. 11 fr. b.). Read: Ahmad-i-Khatū (i.e. Ahmad from the village, called Khatū); (p. 92) the description of his journey is not rich in details, and deals chiefly with personal matters concerning the saint; they are of no special interest.
248 (p. 93, l. 3–2 fr. b.). Read: Anzeigeblatt.
258 (p. 96). The date of the death of 'Abdul- Haqq Dihlawī to be read as 1052/1642.
259 (p. 98). Read (l. 4 fr. b.) 'Ārif for 'Arif. In Nos. 111, 113 and 115 (p. 99) read: Manākīpūs; in No. 109 (p. 100) read the date: 790/1389; in No. 242 (p. 101) read: Jiw; in No. 255 (p. 102) read: بنیصدری (1) ; in No. 270 (p. 102) read: Hāmid Chāndwār Miyān; in No. 235 (p. 103) read: al-Ghaith for al- Ghîth; in No. 329 (p. 104) read: 'Umar for Umar; in No. 429 (p. 105) read: Siddīq for Sadiq; in No. 448 (p. 105) insert after the word ہدایت an of; in No. 466 (p. 105) read: Khabwā; in No. 466 (p. 105) read: Abîl- Hasan for Abîl- Hasan; in No. 470 (p. 105) read: Muhaddîth for Mühaddith; in No. 517 (p. 106) read: 'Abî- sh-Shakîr for 'Abî- sh-Shakîr; (p. 107, l. 7) read: 526 instead of 576.
267 (p. 113, l. 15). Read: Fī, 255–60v.
268 (p. 113, the title). Read: Manāqib-i- Ghauhiyya.
271 (p. 114, the title). Read: Naṣī' al-im-Ghaubhaa.ya.
281 (p. 121, l. 10). Read: Anzeigeblatt.
285 (p. 122, l. 10 fr. b.). Read: (b.) 'Alā as-Sanjārī.
288 (p. 124, the title). Read: Tafrîhul-im'ârât.
290 (p. 130, l. 18). Read: J. Ouseley.
296 (p. 135, l. 10). Read: al-Madâ'īnī.
297 (p. 136, l. 15). Read: (the title). Read: Lafā' 'iṣ'ul-mawā'il; (l. 14 fr. b.) read: Lafā' 'iṣ'ul-ṣâri'iyya.
302 (p. 131, l. 21). Read (at the end of the line): Aqā.
323 (p. 139). Read (the beginning of the quotation): دنیا آننا (in Persian).
327 (p. 140). A better reading of the title is (Montakhab-i-qisas-i-anbiyâ) (منتخب (فضح أنبیاء)).
333 (p. 142). This is most probably an extract from one of the numerous versions of the popular work on tradition, usually ascribed to 'Abdul- lâh b. Sa'llān. Cf. further on Nos. 1008–1012, 1725 and 1770.
334 (p. 143, l. 10). Read: Rasīl-ul-piyās.
338 (p. 145, l. 7 fr. b.). Instead of 630/1242 read 715/1316; (p. 146, l. 9). Barani refers to Mā'ruit very often in the last part of his book, not translated by R. Elliot; (p. 147, l. 25). Read (the first word in the line): Din; (l.l. 6–7) read: و كان العلم و علماء ريا... (so in the text).
339 (p. 149, l. 5). After 'Fleischer' insert: Leipzig C.; (l. 9) add: Wiener Jahr- bücher, vol. 64, Anzeigeblatt, p. 18.
364 (p. 159, the title). Read: Raqûquat-i-Abîl-Lu'ayf.
365 (p. 160, l. 2). Read (the first word in the line): Hulal.
368 (p. 161, l. 14). The name most probably stands for Henry Beleau (Cl. Nos. 448, 673, 885, 984).
372 (p. 163, l. 11 fr. b.). Read the title: Tāfu't- madā'īh.
378 (p. 165, last line on the page). Read: Lith. in India or Tashkand.
397 (p. 172, l.l. 16 and 32). Read: Siddīq for Sadiq.
398 (p. 172). The last word in the title to be read: Siddīq.
ADDITIONS AND CORRECTIONS.

403 (p. 177). In the last quotation instead of دلغوا read دلغوا. The (sic) may be omitted.

407 (p. 179, l. 6). Insert: Ff. 68v-end.

410 (p. 179, l. 2 fr. b.). Insert a bracket after the word dots.

412 (p. 180, the title). Read: رغف*t-i for رغف*t-

415 (p. 181, the title). Read: دار الخلد for دار الخلد.

430 (p. 192, l. 21). Read: خَرَبَتْ for خَرَبَتْ.

446 (p. 198, l. 17). Read at the end of the quotation: سعِبِمانا for سيِبِمانا.

448 (p. 199, l. 3). The name مامل صاحب (apparently for يالمو) probably stands for that of Boileau (cf. above, remarks to No. 368).

451 (p. 200, l. 14). Read, the end of the quotation: مَرَونُوب غلِيظٌ رَأَي for مَرَونُوب غلِيظٌ رَأَي.

462 (p. 204, l. 3). Add: copied towards the end of the XIIIc. AH.


464 (p. 204). The folios are badly misplaced. Their proper order is as follows:


466 (p. 206, l. 9). Read مَىَايَد for مَايَد.

467 (p. 207, l. 7 fr. b.). Instead of 1085 read: 1083.

475 (p. 209, l. 3 fr. b.). Read: 'Isā for 'Isā.

524 (p. 229, l. 6 fr. b.). Read: here with for herewith.


544 (p. 236, l. 5). Instead of Ff. 231-233 read: Ff. 210-213v.

545 (p. 236). Read the title: راَضيِل i-Sa'di.

548 (p. 238, l. 9). Insert: Ff. 34v-44.

583 (p. 252, l. 16 fr. b.). Read: بْنِم آنُكَ in the beg. of the quotation: (l. 12 fr. b.) in the first half of the quotation read: كَمْ لايَحِي for (p. 253, l. 7) read: حَكَمَتْ (l. 14) cancel the comma after EB 803 (3); (l. 26) in the second half of the quotation read: خَلاَمًا for خَلاَمًا.

592 (p. 257, l. 18). The beginning of the line read like this... who in this particular copy (not in the other two) is called Audhali, and may be... etc. (l. 19) instead of 'present copy' read 'following copies'; (l. 20) after the date insert: (in the present one, probably by mistake, the date is given as 709/1309) (l. 27) instead of 755 read 775.

596 (p. 259, l. 8). After the word 'Fleischer' add: Dresden C.

598 (p. 260, l. 11). Instead of 33v read 30v.

605 (p. 263, l. 11). Instead of Ff. 63v-100 read: Ff. 60v-97.

612 (p. 271, l. 19). Read the end of the quotation: خَلاَمًا رَأَي أَعْمِدَ (p. 272, l. 19) read: دِينْشُرُ النِّرِسُ اسُلِّي.

630 (p. 277, last line on the page). Insert: Ff. 123v-169.

634 (p. 278, l. 6 fr. b.). Insert: Ff. 62v-84.

647 (p. 282, l. 12 fr. b.). Add: Mehran 41.


671 (p. 298, l. 2). Instead of خَفاَتْ.  

672 (p. 298, l. 24). Instead of 173v read: 149v.

676 (p. 300, l. 24). Instead of Ff. 268-278v read: Ff. 246-255v.

690 (p. 308, l. 1). Instead of تُرَأَيَ at the end of the line read: "تُرَأَيَ.

691 (p. 309, l. 5 and 12 fr. b.). Read: Khušdīl for Khushdīl.

700 (p. 314, l. 5 fr. b.). Instead of Ff. 295v-302v read: Ff. 271v-278v.

708 (p. 318, l. 20). Read the beginning of the second half of the quotation: (sic).


734 (p. 332, l. 11). Instead of بِنْسَيْن read: بِنْسَيْن.

736 (p. 334, l. 2). Instead of تُوْيَشْ.  

757 (p. 343, the title). Read the first word: As ś and  

760 (p. 345, ll. 1-2). 'Ašil-Shah Muhammad b. Ibrahim reigned 1035-1070/  

818 (p. 370). The folios have been numbered in the MS. after it was originally
described, and therefore references may now be given: the name of the author is given as Ghulām ‘Alli on ff. 407v, 416v, etc.; his father’s name appears on f. 396. The title of the work is found on f. 5v. Several dates of composition are given on f. 530v (they vary from 1017 to 1110 A.H.): the beginning of the work is found on f. 533v. On p. 371, l. 16, insert: Fl. 538.

828 (p. 377, l. 11 fr. b.). Instead of 127v read: 77v.
832 (p. 379, l. 29). Instead of ‘the fourth’ read: ‘the fifth.’
850 (p. 386, l. 13 fr. b.). Read: 1149/1736-1737.
859 (p. 390, l. 17). Read: f. 64 for 67; (l. 21) read: f. 8iv for 86v; (last but one l.) read: Fl. 64-101v for Fl. 67-110v.
863 (p. 393, l. 8-9 and 7 fr. b.). Instead of ‘of which the authorship is ascribed to’ read: ‘in praise of.’ Instead of ‘this commentary’ (l. 7), read: ‘the garida and the commentary.’
893 (p. 407, l. 12 fr. b.). Read the first word as ‘Poema.’
896 (p. 408, l. 7 fr. b.). Read the first word in the second half of the quotation as ‘Poema’ instead of ‘Poema’.

907 (p. 409). A better provisional title may be suggested as Manṣūma-i-chihil ḥadith, or Chihil ḥadith-i-mansūm.
910 (p. 414, l. 10). Read the last word in the first half of the quotation as ‘Poema’.
912 (p. 415, l. 11). Second half of the quotation. Read: 88. 3. For 88.
923 (p. 422). No. 47. Read: 89. 47. For 89.
924 (p. 427). No. 20. The poem in question is by the well known Husayn Sādī (see above, Nos. 555-557 and 1188-1190). For another copy of it see R 774; (p. 429). No. 43. Cancel ‘the.’
929 (p. 440). No. 8. The author may be identical, as far as chronology is concerned, with S. Muhammad Wālih b. Mir Muhammad Baqır Mūsawi, the author of a work on prosody, composed in 1140/1728, described here under No. 1482.
934 (p. 442, l. 7 fr. b.). Insert a comma after ‘Wall’; (l. 5 fr. b.) read: Qābul for Qābul.
941 (p. 447). The original library mark of the MS. has fallen out in printing. It must be M 19.
943 (p. 453, last line). Read: 89. 3. For 89. 3. (p. 454, l. 8). Insert a comma after ‘Poema’.
944 (p. 454, l. 6 fr. b.). Read the last word of the line: Mūsawi.
945 (p. 455, l. 7 fr. b.). Read: Khūshhāl for Khwāshhāl.
952 (p. 460, l. 26). Read: 85. 3. For 85. 3.
959 (p. 468, l. 1). After ‘Fleischer’ add Leipzig C.
989 (p. 480, l. 5). In the reference to C. Brockelmann’s book read: vol. I instead of vol. II.
1008 (p. 487, last l. on the page). Read: traditions are ascribed to ‘Abdu’l-lah.
1013 (p. 489, l. 11 fr. b.). Read: as-Siddiqi for as-Sadīqī.
1024 (p. 495, l. 16). Insert: Bh 168.
1037 (p. 502, l. 7 fr. b.). Insert a comma after ‘ad-Dabūsī’; (p. 503, l. 11) read: 85. 3. (l. 13) cancel the comma after Ruknud-Din and insert one after 85. 3. Sa’dīd.
1046 (p. 508, l. 2 fr. b.). Read: Fl. 1v-70.
1053 (p. 511, l. 14). Read: Siddiqi for Sadigī.
1071 (p. 518, l. 15 fr. b.). Read: anecdotes for anecdotes; (l. 4 fr. b.) read the beg. of the quotation: 85. 3. Annota.
1072 (p. 519, l. 8). Read the quotation: 85. 3. Annota.
1073 (p. 519, l. 23). Read the beg. of the quotation: 85. 3. Annota.
1082 (p. 522, the title). Read: 85. 3. Annota and Bārī Ta’āla respectively.
1093 (p. 527, the title). Read: fi for fi.
1094 (p. 527, l. 11 fr. b.). Read: 85. 3. Annota.
1096 (p. 528, l. 7). Read: XIIe. for XIIe.
1103 (p. 531, l. 22). Add: Bh 158.
1113 (p. 535, l. 20). Read: 1089 instead of 1189.
1129 (p. 542, the title). Read: Qā‘īrā.
1141 (p. 548, l. 16 and 19). Read: Nafisat for Nafisat.
1145 (p. 549, the title). Read: Nafisat and Fusūlat instead of Nafisat and Fūd
ADDITIONS AND CORRECTIONS.

1149 (p. 552, l. 10 fr. b.). Read the beg. of the quotation:

1158 (p. 555, l. 2 fr. b. and p. 556, ll. 6-8). Read everywhere:

1182 (p. 566, l. 11). After 'Fleischer' read: Dresden C.

1183 (p. 566). Hamidu'd-Din Naghri, the author of the work, died in 614/1214 according to Gulzar-i-abrar (see No. 259, ff. 14v-15), where the present treatise is referred to. His name was Muhammad b. 'Ati'I-lah. Little is known concerning his real biography. The work is based on early Sufic literature, referred to rather abundantly. The latest historical reference seems to be to 'Alau'd-Din Husayn Ghuri (d. 536/1141) (f. 119). Fakhru'd-Din Razi, the famous divine (d. 606/1209), mentioned on f. 262, was probably already dead at the time of composition (دروس الله زوجه is added after his name).

1191 (p. 569, l. 12). Read: XIC. instead of XIC.e.

1193 (p. 569). The work is obviously spurious, because Mas'ud-i-Bak (see above No. 595), who d. 800/1398, is referred to in it (f. 135v).

1214 (p. 578, l. 21). Add: the work itself has not been completed till after 825/1422 because this date is referred to on f. 268v, where the death of Gisidiraz is discussed.

1216 (p. 582, l. 13). Read: ابنت قصيقل for قصيقل.

1219 (p. 583). Add: The commentary on the Tamba'da is one of the earlier works of Gisidiraz, and was composed in Gujrat; so is the Isatiqamat su-sharai at, which was written at Kahanbayt (Cambayt), probably before the preceding one. The Asmaral-asarur is generally regarded as the most important work of Gisidiraz. It was composed at Gulbarga ca. 810/1405 (Cf. Ta'rikh-i-Habibi, No. 256 in this Catalogue, ff. 45-47).

1222 (p. 584). Khatima is chiefly based on Qushayri's well known Risala, and was originally intended as an epitome of the translation of and commentary on that work by Gisidiraz but has been frequently regarded as an independent composition (see the Ta'rikh-i-Habibi, f. 46). It was composed at a comparatively early period, but has only been finally edited not long before the author's death.

1223 (p. 585, l. 9). Add: This work is not mentioned in the Ta'rikh-i-Habibi. Perhaps it is referred to under a different title.

1226 (p. 586, l. 11). Add: It is also referred to in the Ta'rikh-i-Habibi (f. 46).

1229 (p. 587). This work is apparently referred to on f. 45 of the Ta'rikh-i-Habibi, and it is stated there that it had also the title خليلات الغد. It was written at Cambayt.

1237 (p. 589, l. 9). Read: Turruputur for Tarpur.

1253 (p. 601). The work is chiefly based on the teachings of Shaykh Minan of Lucknow.

1255 (p. 602, l. 17). Read: 39v for 34v.

1299 (p. 624, l. 15). Add, after 'Fleischer': Dresden C.

1303 and 1304 (p. 625). According to the Gulzar-i-abrar, see No. 259, f. 73, the author was living in Gujrat in the beginning of the Xc./XVe.

1305 (p. 625, last line on the page). Add: The latest shaykh who can be identified mentioned here is Muhammad Parsa (f. 142, his Risala-i-Qudsiyya is here referred to). The work could therefore not have been composed before the XVe./XVe.

1346 (p. 643, l. 11 from the bottom). Read: Bar'I Ta'sula instead of Bar'I Ta'allu.

1370 (p. 655). This work has been analysed by W. Ivanow, see JASB, vol. XIX (new series), pp. 295-298.

1374 (p. 658, l. 10). Read: Beg. as in No. 1372 and cancel the quotation in the next line.

1388 (p. 662, l. 9 fr. b.). Read the last words in the quotation:

1407 (p. 670, l. 10 fr. b.). Read: 1213 for 1223.

1419 (p. 675, l. 11 fr. b.). Read: 1211/12.

1467 (p. 690, ll. 6 and 7 fr. b.). Read: Khaseyyatu'll-abubur.

1515 (p. 708, l. 13 fr. b.). Read: Khaseyyat for Khaseyyat.

1612 (p. 746, l. 14). Cancel: (sic).

1615 (p. 747, l. 19). Read: Ikhans instead of Ikhans (i.e. most probably a Persian Mongol ruler, not a prince of the dynasty of Hasan Buxuraj, 730-814/1336-1411).

See also a note by H. Blochmann in the Proceedings of the A.S.B., 1870, pp. 138-147. This work usually bears the title Mir'āṭu'l-Quds; this MS. does not coincide in its wording with other known copies and probably contains a slightly different version.

1636 (p. 755, l. 1 fr. b.). Insert: See EB 385, Cf R 3; (p. 756, l. 2). After 1871 add: pp. 138-139.

1711 (p. 776, l. 7 fr. b.). After the word (p. 776, l. 7 fr. b.). After the word بِرَأَتِ(بِرَأَتِ) insert: (بِرَأَتِ).

1724 (p. 785, l. 7). Read: Hārūn ar-Rashīd.

1743 (p. 793, l. 4 fr. b.). Add: This work is very popular in India at present, and has been lithographed many times.

1764 (p. 803, the title). Read: (Nisqā'āb for.) ننغمان.